金文字典

主　编：戴家祥
副主编：馬承源
编　纂：潘　悠
　　　　王文耀
　　　　沃興華

金文大字典

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扉頁題字：沙孟海
責任編輯：陳達凱　張建一
書籍裝幀：沈兆榮
監　製：宋一鳴　周劍峰
出　版：學林出版社
印　刷：上海市洪申印刷廠
飾物製作：上海交通大學中國藝術研究所
發　行：新華書店上海發行所
開　本：16開　787×1092
印　張：360
插　頁：15
印　次：1995年1月第1版第1次印刷
書　號：ISBN 7·80616·064·7/H·2
定　價：800圓
（滬）新登字113號

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沙孟海署檢

序

金文即青銅器刻辭，宋人謂之鐘鼎彝器款識，其始見諸西漢張敞之讀美陽古鼎。歷後郡國山川雖有出者，率鮮著錄。北宋漸受青睞，見器六百四十又三，翟耆年籀史著錄鑽研之者三十餘家。逮乎清季，鐵路礦山先後興建，前古遺址迭相出現，達官貴人又有財力聚而好之，上虞羅振玉出其墨拓四千八百三十為三代吉金文存，長春于省吾又增補六百十六為三代吉金錄遺。五十年來陸續又有發現，中國科學院共收墨拓一萬一千九百八十四為殷周金文集成，國內外私藏未及著錄者，未始鮮有。

我國漢字形成於夏商之交，即所謂二里岡時期，其始也不過一二似字非字之氏族徽記，繼而有祖某、父某、兄某之專用器或祭器，至西周則有一百七十四字之齊侯鎛，四百九十七字之毛公鼎，五百五十七字之散氏盤。

宋人劉原父作先秦古器記，稱禮家明其制度，小學正其文字，譜諜次其世謚。今之所得，與夫學者論定學術價值，豈止於此。

一藉此可知重大歷史事件與歷史人物之價值也。

墨翟所言之王公貴人，身死之後，必多為屋幕鼎鼓几梴壺濫戈劍羽旄齒革寢而埋之，節葬，證之鄭韓邊界發現之鄭國古墓，安徽壽縣之楚王古墓，河北平山

之中山王墓，湖北隨縣之曾侯乙墓，壙藏之多，尚非墨翟所盡舉。

古人恒言建功立業之豪傑，唯恐後世子孫不能知也，故功績銘于金石，著於盤盂，奉之宗廟，以顯父祖，揚名於後世。鐘鼎彝器，非歷史重要人物，不能作也。所作之器銘，乃當時政治軍事之實錄。利毁稱「珷征商，隹甲子朝，歲鼎（貞），克聞（昏）夙又（有）商。辛未（第七）王在𩁹師，錫有事（司遈）利金，用作檀公寶尊彝」。牧誓稱甲子昧爽王朝至于商郊牧野，誓師，而不言其戰勝經過及賞賜功臣。

大雅蕩云「文王曰咨，咨女殷商：內奰于中國，覃及鬼方」。竹書紀年稱王季伐西落鬼戎，俘其二十翟王，可見殷末周初，受鬼方之威脅很大。小盂鼎紀成王二十五祀，盂伐鬼方，獻俘萬三千八十一人，自是一場大捷，而史家未及紀也。

史記周本紀言武王崩，管蔡武庚率淮夷而反，周公奉成王命興師東伐，桀詩魯頌泮亦多道及。录伐卣「淮夷敢伐內國」，翏生盨「王征南淮夷」，虢中盨「虢中以王南征，伐南淮夷，在成周作旅盨」，曾伯霥簠「克狄淮夷，印燮繁湯」，自是姬周立國大事，作器者皆載役有功之豪傑也。

本紀又言「成王既伐東夷，息慎來賀」。旅鼎「隹王伐東夷」，伯懋父簋自稱「以殷八師征東夷」，或即其事。魯頌閟宮「及彼南夷，莫不率從」。無㠱簋「隹十又三年正月初吉壬寅，从王征南夷」，則本紀未及載也。

楚世家言周夷王時，熊渠甚得江漢間民和，乃興兵伐庸、楊粵，至於鄂。本紀且

言昭王南巡不返，卒於江上。魯頌閟宮「戎狄是膺，荊舒是懲」之語，小雅采芑亦云蠢爾荊蠻，大邦為讎，與北方玁狁並舉。過伯毁「以王伐反荊」。雁鼎「以王伐荊」，禽彝「王伐楚侯」，天毁「王伐楚伯」，始即其事。言伐玁狁者有宣王五年之兮伯吉父盤，宣王十二年之虢季子白盤，以及不著年紀之不嬰毁蓋三器，此皆重大政治事件見諸歷史人物所作之器銘。

二、藉此可窺兩周朝章法度也

孔子（論語八佾）曰：「夏禮吾能言之，杞不足徵也；殷禮吾能言之，宋不足徵也。周監於二代，郁郁乎文哉。」而以戰國兵爭亂政，坑焚書缺有間。漢景帝時河間獻王得周官五篇，儒者以其晚出，疑信參半，或斥之為劉歆偽造，後乾嘉漢學者始有論定。今金文其冀取哉。

地官保氏「教國子三曰五射」，鄭玄注「五射，白矢、參連、剡注、襄尺、井儀也」。靜彝「王令靜嗣司射學宮，小子眔服眔小臣眔夷僕學射。雩八月初吉庚寅，王以吳㚔呂犅會數蓋自邦周射于大池。靜學無睪斁，王錫靜鞞剢」。禮記王制言「大學在郊，天子曰辟雝，諸侯曰頖宮」。蔡邕月令論云「辟雝之名，乃取其四面周水圜如璧」。麥彝銘「周射于大池」即天子之辟雝也。前人多謂靜彝為宣王為太子時所作，若然，宣王即位之後，北伐南征，建中興之業者，不能不歸諸辟雝教養之道。

春官大宗伯「以脤膰之禮親兄弟之國」，鄭玄注「脤膰，社稷宗廟之肉，以賜同姓

之國，同福祿也，秋官大行人「歸脤以交諸侯之國」，大殷「隹十又二年二月既生霸丁亥，王在盤侲宮」，按「歸盤」下當讀饋，集韻六至：歸、饋、餽，屑同，冢通作「餽」，饋之為「盤」亦猶餔之籀文為「𥁕」也，「脤」，「祳」小篆作「祳」，皆謂王祭社稷饋肉于同姓諸侯，同姓諸侯祭祀祖先，亦饋肉于天子，交互往來致福也。

秋官掌客「王合諸侯而饗禮」，儀禮覲禮「饗禮乃歸」，「饗」亦作「享」，左傳僖公廿八年晉文公獻楚俘于王，己酉，王享醴，命晉侯宥，杜元凱云：「既行饗醴而設醴酒，又加之以幣帛，以助歡也。」大鼎「大以厥友守王饗醴」，以是而知周官儀禮作「饗禮」者，皆醴之誤字。

秋官司約「凡大約劑書于宗彝，小約劑書于丹圖」，時至今日，丹圖尚未出現，而攸从鼎記攸衛牧其地，造于王，王命相史南以即虢旅，迺使攸衛牧誓，智（[illegible]）鼎以昔饉歲，匡眾厥臣廿夫寇禾十秭，訟匡季，求乃人，并償以罰，匡季稽首謝過，願以五田及眾一夫臣四夫以當罰，散氏盤因矢國侵其地，由矢國派遣十五人與散有司十夫在王九月乙卯日作誓，乃為圖，由此而知周官所言，實有其事。

三、可以藉此解決史料糾紛也

兩周至今積年數千，百家爭鳴，傳聞感異，凡今之人殊難取捨，而鐘鼎彝器每有古人第一手資料，例如史記綢本「武王追思先聖，乃褒封神農之後於焦，黃帝之後於祝」，呂氏春秋（慎大）「封黃帝之後於鑄」，禮記（樂記）則云「封黃帝之後於薊」，按司空季子

云黃帝之子二十五宗，其得姓者十四人，為十二姓，姬、酉、祁、己、滕、箴、任、荀、僖、姞、儇、依是也（國語晉語四）。鑄公簠銘云「作孟妊車母媵簠」，任之為妊，亦猶儇之或體作嬛，婧之或體作猜，性對吏壽字也，其為黃帝之後信矣，以是而知呂覽是而樂記非也。唐韻鑄讀之戍切，照母幽部，祝讀之六切，不但同母，而且同部，呂覽作鑄為本字，史記作祝，同聲通假字也（淮南子俶真訓今夫冶工之鑄器高誘注鑄讀如唾祝之祝也）。

左傳襄公十七年「邾子牼卒」，杜注「邾宣公也」，穀梁傳作「邾子瞷」，公羊傳作「邾婁子瞷」，傳世古編鐘有銘云「鼄公牼擇其吉金，玄鏐膚呂，自作龢鐘」，是證左傳是而公羊穀梁皆非也。

公羊傳昭公十年「宋平公成卒」，左傳穀梁史記（宋微子世家）皆作「宋公成」，據左傳昭公二十年「宋華向公子城公孫忌樂舍司馬彊向宜向鄭郳甲出奔鄭」，杜預注「公子城，平公子」。說文（十三上部）「城，以盛民也，从土从成，成亦聲」。故城亦通成（左傳文公十年齊王子城父管子小匡作成父國策趙策韓守成皋史記蘇秦列傳作城皋），若平公名成，則其子焉得名城，薛氏鐘鼎款識有宋公戍之鎛鐘六器，以是而知公羊是而左穀史記皆非也。

史記（田敬仲完世家）「齊侯太公和立，二年，和卒，子桓公午立，六年，桓公卒，子威王因齊立」（六國年表同）。司馬貞索隱「紀年梁惠王十三年（公元前三五七年）當齊桓公十八年，後威公始見，則桓公十九年而卒」。陳侯午錞云「隹十又三年，陳侯午以羣諸侯獻金作皇妣孝大妃祭器簋錞」，是證桓公午在位不止六年，以是而知紀年是而史記非也。

四、可以藉此訂正兩漢經師之誤也

史籀篇、壁中書，其源皆來自商周古文。平王東遷，秦襄公據有宗周故地，君臣上下，守成而已。東方各國則以政權之轉移，諸多更張，文字體勢趨向約易，近來發現之沁陽、侯馬玉片載書，與夫楚簡之帛書、簡書，與說文所收之古文同一轍也。而岐陽獵碣、秦公毀、大良造鞅銅量，則與史籀大篆同一轍也。六藝之書行於齊魯，爰及趙魏，簡冊所遺，東方古文也。漢初諸儒，生於戰國末年，或仕於李斯同文之後，不但不識商周古文，甚或不知東土古文。西漢中葉，能通讀李斯倉頡篇者，已寥寥無幾。劉向父子校書秘閣，分別七略之外，間雜謬文於別錄。後漢安帝永初四年（公元百十）年，劉珍及五經博士校定五經諸子百家藝術，安其所習，乖辭誤正，詖便詞巧說，每多以謬傳謬，例如古字文作忞或𢍈，與寍形近，故大誥誤文王為寍王者六：

寍王遺我大寶龜，

天休于寍王，興我小邦周。

寍王惟卜用，克綏受茲命，

爾知寍王若勤哉，

予不敢不極卒寍王圖事。

肆予曷敢不越卬敉寍王命。

君奭誤寍王者二：

我道惟寍王德延。

在昔上帝割申勸寍王之德。

按大雅經「比于文王」，毛傳「經天緯地曰文」，文王之尊號，其義在此。偽孔傳不知寍為文之誤，訓為「安天下之王」。

大誥誤「文人」為「寍人」者四。

予曷其不于前寍人圖功攸終。

予曷其不于前寍人受休畢。

天亦惟休于前寍人。

率寍人有指疆土。

按大雅江漢「告于文人」，毛傳「文人，文德之人也」。兮中鐘「用侃喜前文人」，酉宮設「前文人秉德義」亦在此。偽孔不知寍為文之字誤，乃釋寍人為「安民」。

大誥「以于敉寍武圖功」。

寍武蓋文武之誤，其義猶毛公鼎「亡不閈于文武耿光」，牆盤「𦨶屖文武長烈」。偽孔不知文武為文王武王之合稱，乃云「撫安武事，謀立其功」。

大誥「乃寍考圖功」，寍考亦文考之誤。金文言文考者不可僂指數，或曰「文」、「文」、「文祖考」、「文考」，其義乃謂繼業守文之父祖。偽孔則謂「寍祖聖考文武所謀之功」。

古文「君」本作「𡰥」，與古文「居」作「居」形近。史頌、德蘇鼎「里君百姓帥堣盩于成周休」

有成事。周公彝「眔里君、眔百工、眔諸侯：侯、田、男，舍四方令。」以是而知酒誥「越百姓里居（里居）罔敢湎于酒」，逸周書（嘗麥）「耆及百官里居」，「里居」皆里君之字誤，里君即里尹（左傳隱公三年「君氏卒」，公羊穀梁作「尹氏卒」爵升大好痛是卑妣古此雜詩外傳五仕尹季）。禮記（雜記）言「喪無主者，則里尹主之」，鄭注「里尹，閭胥、里宰之屬」，王度記曰「百戶為里，里一尹」。偽孔傳不知里居為里君之字誤，訓為「百官族姓及卿大夫致仕居鄉里者」。以此例推，逸周書（祭公解）「用夷居之大商之眾」，墨子（非命上）「紂越厥夷居，不肯事上帝」，非命下易居為處，作「紂夷處，不肯事上帝鬼神」。按左傳昭公廿四年引佚書大誓曰「紂有億兆夷人，亦有離德」，逸周書（明堂）「是以周公相武王以伐紂，夷定天下」。偽孔傳不知殷紂之被稱為夷，君紂夷之義在此，而在偽古文尚書（泰誓）訓夷居為平居。

古文「氏」多作「𠂇」，與「民」之古文甲形近，以是而知多方「尹民」當作「尹氏」。尹氏為內史之長，掌書王命及制祿命官，小雅（節南山）「尹氏大師，維周之氐，秉國之均，四方是維」，其政治地位概可知已。經文先言「猷告爾多方」，繼言「惟爾殷侯尹民」，殷義為眾（鄭風溱洧「士與女殷其盈矣」，毛傳「殷，眾也」），與大誥「肆告我友邦君，越尹氏、庶士、御事」文異而義同。偽孔傳不知其義，訓「尹」為正，謂「殷諸侯之正民者」。

古字「疐」作[illegible]，或[illegible]，與惠形近，秦盄龢鐘「畯疐在位」，晉姜鼎作「疐為亟」，宋人並釋「疐」為惠。天水發現之秦公簋「畯疐在天」，亦有人釋「畯惠在天」，以是而知周頌（維天之命）「駿惠我文王」，「實駿疐」之字誤。曲禮言「削瓜士疐之」，鄭注「不中裂，橫斷，去疐而已」，釋文「疐

字「帝」。孔穎達正義「蒂謂脫華處」，「帝」即「蒂」「柢」之段字。曲禮「天王登假，措之廟，立之主，曰帝」。「駿」「踆」「晙」皆後之段字，「駿」疐之義在此而已。「乍疐為亟，萬年無疆」，亦猶大雅「嵩高維嶽，駿極于天」也。鄭箋不知「駿」惠為駿疐之字誤，而云「大順成文王之德」。

秦盄龢鐘「竈又下國」，宋款識學家釋「奄有下國」。「秦公殷」「竈囿亖方」，近之，亦或釋「奄有四方」。按「奄」「弇」同字，作「[illegible]」（卄上）「[illegible]」（五）[illegible]或作「[illegible]」「崦」，義作「[illegible]」。說文三篇「弇」古文作「[illegible]」，古為書錯（說文十四[illegible]引上）。奄作「[illegible]」，與「竈」之古文作「[illegible]」（[illegible]）形近易誤。以是而知大雅（皇矣）、周頌（執競）「奄有四方」，魯頌（閟宮）「奄有下國」，「奄有下土」，「奄有龜蒙」，商頌（玄鳥）「奄有九有」，「奄有」皆「竈有」之誤也。竈字通造（天官膳夫掌食以祭祀，又造謂造作食物之處，即竈也。春官大祝二曰造，鄭注故書造作竈）。國語周語單襄公曰「竈凡我造國，無從匪彝」，韋昭注「造，為也」。竈有兩字，其義亦猶是也。毛傳不知奄當作竈，而訓為「大」，鄭玄不從傳義，改訓為「覆」，亦未為得。

五可以藉此證正說文解字之誤也。

前代學者稱許書之長有三：倉頡、爰歷、博學、凡將、急就、元尚、訓纂以下十四篇，字止五千三百四十。叔重收錄篆文九千四百三十一，重文異體一千二百七十九，所謂「萬物咸覩，靡不兼載」，此一長也。史籀、三倉，亦猶後世千字文等書，采取若干常用字組成四字一句，兩句一韻，以供誦習，學童死記硬背，往往不知其字之所以然。叔重則以六書分析字之義、形、聲，「將以理群類，解謬誤，曉學者，達神恉」，此二長也。不但如此，且把九千四百三十一字歸納於五百四十部，為呂忱字林、顧野王玉

篇所仰範此三長也。顧其書完成於後漢安帝建光元年（公元百廿一年），上距李斯同文（公元前二百二十一年）三百四十二年，其時未見商周古文，建盛之世，史篇大篆亡其六篇，叔重所見止九篇耳。故字之加旁更替者，不易據形系聯，此一蔽也。保氏六書為後人長期觀察漢字形成之六條客觀規律，非謂造字者自定之六條主觀準繩也，必求劃一隸屬，終將歧互百出，此二蔽也。五經諸子用字遣詞之書也，而漢通人以字說經之學也，說文解字探索造字之秘也。若鄭博采通人，以類說字，其於字之假借引申為用者，每每不知所云，例如：

說文「皇，大也。从自。自，始也。始皇者，三皇，大君也。自讀若鼻，今俗以始生子為鼻子」。卜辭未見皇字，金文作皇，或作皇，从王从凷，或凷，凷為日之別體，像日光輝煌形，並不从自。許氏又云「王，天下所歸也」。董仲舒曰：「古之造文者，三畫而連其中謂之王。三者，天地人也，而參通之者，王也。孔子曰：一貫三為王」。卜辭王作王，金文作王，或作王，皆从山从二，山古文火字，二古文上。其義猶洪範云「火曰炎上」。古人以日與火熱光近似，凡字以火表義者，亦或更易以日，如（秉本又作煇焜與暀同）以是而知「王」「皇」「煌」雖本一字也。春秋繁露（深察名號）「王者皇也」，蔡邕獨斷「皇者煌也」，魯頌泮水「烝烝皇皇」，[illegible]簋「皇」富作「暀」，爾雅釋詁「暀暀、皇皇，美也」。王皇之所以用為尊稱，其義在此而已。許說形義失據。

說文[illegible]「皀，穀之馨香也。象嘉穀在裹中之形，匕所以扱之。或說皀一粒也」。卜辭

作豆，作皀或作𥁑，金文作皀。上象器盖，下象圈脚，皆不从匕。次句𣪘「次句自作寶皀」，哭娃毁「哭娃乍寶𣪘」，艿商毁「乍艿商彝皀」。以是而知皀為簋之初文，簋毁皆皀之表義加旁字。

說文三篇（殳部）：「殷，揉屈也。从殳，从皀。皀，古文叀字。」按殷為毁之或體，毁即宋人誤釋為「敦」之簋字。皀即皀之繁文，非「叀」字也。頌毁「用作皇考龔叔皇母龔姒寶尊毁」，師趛毁「乍孟姜尊毁」，追毁「用作朕皇祖考尊毁」。唐韻毁讀居又切，見母之部；簋讀居洧切，不但同母，而且同部。

說文五篇（舛部）：「舞，樂也。用足相背，从舛，無聲。𢼸，古文舞，从羽亡。」無（六篇林部）：「豐也。从林奭。或說規模字，从大卌，數之積也；林者，木之多也。卌與庶同意。」按「庶」字籀文作𢊁（九篇广部），「𣞤」亦作𢻱（五篇八五二），「𦏧」同字（說文小九），是「舞」「無」本一字也。春官樂師有羽舞，旄舞之舞，六國古文作𢼸（唐韻舞讀文甫切，明母魚部；亡讀武方切，明母陽部，魚陽陰陽對轉）者，羽舞也，故其字表義从羽。卜辭「舞」作𣞤，金文作𣞤者，旄舞也，故其字象人之兩手持旄形。鄭玄云「旄」，旄牛尾，舞者所持以相指麾。（說文七篇㫃部）小篆作「舞」者，人舞也，故表義从舛（舛足相背）。許氏訓「無」為豐，則假「無」為「蕪」。爾雅釋詁「蕪，豐也」，非其之本義也。

說文八篇（儿部）：「兀，高而上平也。从一在人上。」按九篇「髡」或从兀，小雅（正月）「胡為虺蜴」，敭爾雅注「虺」作「蚖」（卷五引蜀），秋官掌戮「髡者使守積」，漢書（刑法志）「髡」作「完」。說文（七篇宀部）「完」从宀，元聲。「寇」（三篇攴部）从支从「完」，智鼎「寇」作𡨦，司寇良父壺作𡨦，虞司寇壺作𡨦。考元之本

義爲人首（左傳僖公三十三年狄人歸其元杜注元首也孟子滕文公下勇士不忘喪其元趙注元首也）。留鼎作兀者，特著其人之首，在六書爲象形。良父壺作兀者，从人从一，一爲指示性符號，示人首所在之部位，在六書爲指事。虞司寇壺作元者，从人从二，二古文上字，人上爲元，在六書爲會意。許書（一篇一部）元从一，兀聲（本段據注）王唐韻愚袁切，疑母元部。集韻十八䏁軏或作帆，音魚厥切，疑母祭部。祭元陰陽對轉，髡从兀聲，唐韻苦昆切，溪母文部。上古韻在元部第十，文部十二，聲韻學家謂之隔部借韻字也。是元也，兀也，二而一，一而二者也。

說文（十篇亣部）「奚」，大腹也，从大𦆆省聲，𦆆，籀文系字。卜辭金文作奚，卜辭亦作奚，从爪爲从手，大爲人體正面形，作人者，側視也，从人从系，即小篆之所宗。孟子（梁惠王下）「係累其子弟」，趙岐注「係累，猶縛結也」。奚字象手牽索以係人爲俘人之暴力行動，亦或用爲被俘者互辱之詞。表義加旁，奚亦作傒。孟子（萬章上）「百里奚自鬻於秦養牲者」，史記（秦本紀）作「百里傒」。左傳襄公三年「祁奚請老」，史記（晉世家）作「祁傒」。以是而知奚、傒本一字也。性別更旁，傒亦作數（說文）。中古俘奴男女並稱之。秋官（禁暴）「凡奚隸聚而出入者，則司牧之」。鄭玄曰「奚隸，女奴男奴也」。說文（十二篇女部）「㜎，女隸也」。許氏但知㜎爲女奴，而不知奚爲男奴。

前代好古之士，有心纂輯古文字典之作者，首推後周宗正丞郭忠恕，采錄漢魏以來輾轉傳摹譌更變亂之所謂古文，依說文部居爲汗簡一書。趙宋受禪，郡國時有古器物上獻，江州夏子喬（竦）大中祥符年間備員史館，深曜閣及古器刻辭，會

粹為以論定，乃采汗簡以下凡十八家斷碑蠹簡，集唐切韻二百十韻，成古文四聲韻五卷，以便檢索。其後杜從古集篆古文韻海，熊朋來廣鐘鼎篆韻，袁日省漢印分韻，桂馥繆篆分韻，多改其法，良以古人屬辭每以音類比方假借出之，其在語詞，為尤甚焉。加妄更叟，信手增易，一字數形，後先錯出，必欲墨守五百四十部居，尋檢未必方便，故含形說解，遂成風尚。

時至晚清，商周遺物發現於山崖水湄者十倍往昔，吳縣吳清卿（大澂）嘗疑許書數引秦刻石，而不引某鐘鼎之文，知郡國所出鼎彝，許君且未之見，爰據耳目所及，輯錄商周彝器石鼓殘字以及李斯同文以前之古幣古鉨匋器四千七百餘字，分隸說文篆文之下，別以字也不可識者為附錄一篇，名曰說文古籀補，循名責實，未始不可以為一家之言，不料瑞安黃仲弢（紹箕）訂其缺失十四，上虞羅叔言（振玉）亦言其不當有五，而丁佛言猶追問，則全然不顧前人求全之論，而為之再續三補焉。

東莞容希白庚早年就學北京大學研究所國學門，以商周鐘鼎彝器款識單一字體成金文編，體例一依愙齋之舊，盡受其師鄞縣馬叔平衡之指導，所謂治古文字之學者，必先有綜合之功，而後言剖析者也，叔平嘗隨羅叔言問古器物古文字之學，羅氏又一弟子番禺商錫永（承祚）撰殷虛文字類編、石刻篆文編，羅氏之子（福頤）為璽印文字徵，潢川孫楚潮（海波）為甲骨文編，吳縣顧起潛（廷龍）為古匋文孴錄，其於字體各自綜合，足夠參學，而其部居，成襲汗簡之舊。

不佞早年嘗發願集金文，師法許書首創精神，融合形聲義於說解之中，而以商周字例改併部居，便於讀者。誰知蒙冤經陷二十幾年，不得以事筆硯，洎乎平反昭雪，年齒已逾古稀，而且患有心臟、肝、膽多種疾病，先後動過三次手術，頭童齒豁，精力大不如前。幸得青銅器鑒別專家馬君承源、甲骨文專家潘悠女士與夫碩士研究生王文耀、從興華之助，重工教學科研崗位之數年者，才大心細，且亦幾經風雨，為之搜集拓墨、複印、剪貼，競競業業，爍卷不苟，托墨或有漫漶蝕卷，仍其舊，摹寫描改失實。滋蓋異測之弊，又為搜集說文、玉篇、一切經音義、經典釋文、廣韻、集韻諸書之重文異體字，作為探索形聲更易之客觀依據，所有音切，雖以原韻為主，收取錢曉徵、献、陳蘭甫（澧）、曾運乾等諸家古聲母研究之成果，江晉三（有誥）、王懷祖（念孫）古韻部研究之成果，作為探索同源通叚以及諧音更替之客觀依據，須知古人屬辭文字或無定形，而聲韻音理，則不可推斷，因形以求其音，因音以求其義，聲音訓詁，互相表裏，然後定其取舍，不據一人之見，不拘一書之說，此乃不佞與同人之所孜孜以求而不敢一時或忽者也。

本書定稿之後，得王超英、李行達、季培華三君承擔鈔寫任務，又承學林出版社雷君群明、陳君達凱、張君建一大力襄助，使風燭殘年，得見其成，此又衷心感激而不能自已者也。一九九四年三月廿八日，永嘉戴家祥幼和甫書於上海華東師範大學中國史學研究所，時年八十又九。

凡例

一、取材及收字

(一)本書金文字頭均根據銘文拓片輯錄影印，以保持金文的本來面目。個別錯金銘文、如《鄂君啟節》等，則采用摹本剪輯。

(二)解放前資料收自羅振玉《三代吉金文存》，郭沫若《兩周金文辭大系圖錄》，于省吾《商周金文錄遺》及巴納、張光裕《中、日、歐、美、澳、紐所見所拓所摹金文匯編》等書的銘文圖錄。

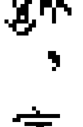
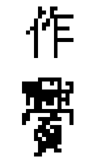
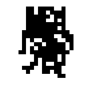
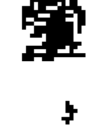
(三)解放后資料收自上海博物館青銅部專家親臨全國各地博物館手拓的實物資料，以及陝西省考古研究所、陝西省文物管理委員會、陝西省博物館編的《陝西出土商周青銅器》。

(四)本書所收字頭力求清晰、完整，但也收了少量局部殘泐而仍可辨其形體結構的字頭。這對研究青銅器分類、斷代、器主身份、文字形體、禮儀祭祀乃至天文曆法、歷史地理等，都有一定的參考價值。

(五)凡字頭的殘泐、模糊部分，本書均不作任何加工。這不僅在于保留文字的考古特色，更由于賴此能給文物界研究銘文真偽和青銅器鑒定提供字形標準。

(六)凡字跡完全不清、不能明辨其結構者，本書概不收入，字形、句型完全相同的一組同名器，或者同器的蓋、器銘文，收其比較清晰的字頭。

二、分部及編排

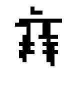
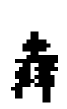
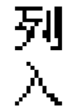
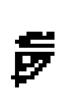
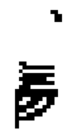
（一）本書分部原則均以金文實際形體結構為根據。如金文「城」作，字入亯部，不入土部；「庸」，金文作、、，均入亯部。「墉」，金文從乚，故入乚部。

（二）有些不見字書的象形偏旁，則照金文實際結構，另創部首。如「帝」，收入一劃▼部，○（璧），另立一劃○部；●（丁），另立二劃●部。

（三）本書共收可釋字二六六一個，分隸二八五部。部首及部內字頭均按筆劃順序排列。可釋字分字例、考釋兩大部份。字例包括金文字頭、器名及句子銘文之內容。

（四）每字所列字例，先按字形歸類；字形相同各器，按句銘的句型歸類。相同句型的字例，按字數多寡排列。

（五）金文字例的器名采用所引資料原名。如有訛舛，在句銘引文和考釋中予以糾正。

（六）凡合文均以中心字為依據，列入該字之後。如數量詞合文均收在量詞所在部。如：（二朋）、（五朋）、（十朋）等列入「朋」字之後，（三匹）、（四匹）、附於「匹」字之後。

三、釋文、檢索及其他

（一）本書考釋僅收錄被學術界公認的、比較可從的最早的一家之說。擇從的原則是：第一，辨形正確無誤；第二，審音合乎上古音理；第三，釋義不背雅訓。如一二者備其二，也收入之，以備一說。

（二）考釋采用某家之説，開首用「某某曰」字様。主編或編者有異議，或有補正意見，則以案語形式出現。

（三）音義相同的異體字均集中在正字之後，字頭用括弧以示區別。

（四）未釋字均列于各部之尾。如「劃」入刀部，「遽」入辵部，「綄」入爪部等，不加任何注釋。

（五）正文按部首筆劃編排，異體字均列在正字之後。

（六）圖形文字（包括族徽、圖騰等）皆不收入。今後有機會以《附録》形式問世。

目錄

一劃

一部　一頁
一　一頁
(弌)　五頁
二　六頁
(貳)　七頁
(弍)　八頁
二　九頁
(上)　一二頁
(帝)　一二頁
二　一三頁
(下)　一四頁
干　一五頁
才　一七頁
三　三四頁
三　三五頁
(四)　四零頁
丟　四一頁
五　四二頁
六　五二頁
交　五八頁
百　五九頁
(全)　六五頁
乙部　六六頁
乙　六六頁
乚部　八五頁
亡　八五頁
(迋)　八八頁
乍　八九頁
(祇)　一三一頁
(衷)　一三二頁
(乘)　一三三頁
丘　一三四頁
曲　一三九頁
(侓)　一四三頁
書　一四四頁
直　一四五頁
直　一四六頁
甚　一四七頁
畫　一四八頁
○部　一五一頁
日　一五一頁
(師)　一五二頁
罪　一五三頁
辟　一五四頁

殼 一五八頁
▼部 一五九頁▼
▼ 一五九頁
（帝） 一六一頁
■部 一六三頁
■ 一六三頁
丨部 一七八頁
丨 一七八頁
（亢） 一七九頁

二劃

又部 二零四頁
又 二零四頁
寸 二一七頁
叉 二一八頁

尤 二一九頁
丑 二二一頁
尹 二二三頁
𠬝 二三零頁
反 二三一頁
友 二三四頁
及 二三九頁
左 二四一頁
（𠂇） 二四五頁
（詹） 二四六頁
搓 二四七頁
（右） 二四八頁
右 二四九頁
弢 二五九頁
（獀） 二六一頁
叏 二六二頁
度 二六三頁
寺 二六五頁

叜 二六七頁
（寁） 二八一頁
叓 二八二頁
（旋） 二九五頁
（壹） 二九七頁
𢽾 二九八頁
𠭥 二九九頁
臤 三零一頁
𠬋 三零三頁
叚 三零四頁
叔 三零六頁
𠭊 三零七頁
封 三零八頁
（䢼） 三零九頁
（鼓） 三零九頁
（素） 三一零頁
𣪠 三一二頁
敏 三一四頁

段	三一五頁
兼	三一七頁
尊	三一八頁
隻	三二零頁
私	三二二頁
曼	三三六頁
叡	三三七頁
堂	三四一頁
奪	三四二頁
敫	三四三頁
對	三四四頁
堂	三五七頁
業	三五七頁
斁	三五七頁
䚘	三五八頁
贊	三五八頁
壹	三五九頁
鄭	三六零頁
蒦	三六一頁
矍	三六二頁
讎	三六三頁

人部

	三七二頁
人	三七二頁
千	三八五頁
从	三八七頁
比	三八八頁
化	三九零頁
咒	三九一頁
付	三九三頁
仜	三九四頁
伴	三九五頁
伉	三九六頁
令	三九七頁
任	三九八頁
伻	三九九頁
以	四零零頁
休	四零一頁
依	四一三頁
伊	四一四頁
伎	四一六頁
佃	四一七頁
佁	四一八頁
伱	四二零頁
住	四二二頁
侮	四二四頁
佋	四二五頁
侱	四二六頁
攸	四二八頁
佩	四三一頁
得	四三三頁
佯	四三四頁
侯	四三五頁
倗	四三六頁

佳　四三八頁
名　四三九頁
侏　四四零頁
俌　四四一頁
俗　四四二頁
信　四四四頁
靜　四四五頁
侵　四四六頁
保　四四八頁
㒈　四五七頁
僨　四六一頁
琛　四六二頁
東　四六三頁
倠　四六四頁
倚　四六五頁
倗　四六六頁
倬　四六九頁
側　四七一頁
偁　四七二頁
倰　四七四頁
俾　四七五頁
備　四七六頁
傅　四七八頁
僕　四八零頁
廣　四八二頁
儘　四八三頁
侍　四八四頁
數　四八五頁
儕　四八六頁
儔　四八七頁
債　四八八頁

刀部

四九二頁
刀　四九二頁
刃　四九三頁
分　四九四頁
初　四九五頁
刑　四九六頁
利　四九八頁
刺　五零零頁
制　五零一頁
助　五零二頁
紉　五零三頁
契　五零四頁
則　五零五頁
剌　五一零頁
劑　五一三頁
剋　五一六頁
班　五一七頁
副　五一八頁
劅　五一九頁
刪　五二零頁
劇　五二一頁
割　五二二頁

劃 五二四頁
剝 五二五頁
解 五二六頁
罰 五二七頁
耕 五二九頁
劇 五三零頁

力部 五三三頁
力 五三三頁
男 五三四頁
勅 五三六頁
勇 五三七頁
勤 五三八頁
勳 五三九頁

勹部 五四一頁
勻 五四一頁
訇 五四二頁

匌 五四六頁
匊 五四八頁
匋 五四九頁
匍 五五零頁
匑 五五一頁
匓 五五二頁
匔 五五三頁

匕部 五五五頁
匕 五五五頁

匚部 五五七頁
匚 五五七頁
匡 五五八頁
匳 五六零頁
匲 五六零頁
匜 五六一頁
匽 五六七頁

匳 五六七頁
匯 五六七頁
匱 五六八頁
匵 五六八頁
匬 五六八頁
匜 五六九頁
盨 五六九頁
簠 五七零頁
簋 五七一頁
寏 五七一頁
匽 五七二頁
匴 五七三頁
匰 五七五頁
匿 五七七頁
區 五七八頁
匷 五七九頁

十部 五八二頁

十 廿 卌 世 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 卅

卜

卜部 卜

卩

卩部 卩 卯

[illegible] 六七二頁
儿部 六七七頁
兀 六七七頁
元 六八零頁
先 六八四頁
([illegible]) 六八五頁
([illegible]) 六八六頁
免 六八七頁
兒 六八九頁
羌 六九零頁
入部 六九一頁
入 六九一頁
内 六九五頁
八部 七零四頁
八 七零四頁

公 七零九頁
必 七二九頁
分 七三一頁
尚 七三二頁
冂部 七三五頁
冂 七三五頁
央 七三七頁
三劃
子部 七三八頁
子 七三八頁
([illegible]) 七七三頁
孔 七七四頁
孟 七七六頁
孫 七八三頁
(孚) 八一四頁
[illegible] 八一五頁

㝅 八一六頁
(享) 八一八頁
宀部 八二零頁
字 八二零頁
([illegible]) 八二一頁
([illegible]) 八二一頁
宇 八二二頁
向 八二三頁
守 八二五頁
宅 八二八頁
宄 八三零頁
安 八三一頁
(宏) 八三三頁
宙 八三四頁
牢 八三五頁
([illegible]) 八三六頁
宰 八三七頁

宋	八三八頁
宰	八四零頁
宵	八四一頁
宴	八四三頁
宜	八四四頁
[illegible]	八四六頁
宏	八四七頁
宁	八四八頁
宗	八五一頁
害	八六二頁
宿	八六三頁
定	八六四頁
室	八六六頁
宣	八七四頁
宦	八七五頁
宝	八七六頁
宣	八七七頁
寮	八七九頁
宫	八八三頁
害	八九三頁
寓	八九五頁
寁	八九六頁
宥	八九七頁
宬	八九八頁
宊	八九九頁
宰	九零零頁
寇	九零三頁
寇	九零四頁
寏	九零九頁
宴	九一零頁
富	九一一頁
寮	九一二頁
宿	九一三頁
寐	九一四頁
寤	九一六頁
寎	九一六頁
寒	九一八頁
寓	九二零頁
寡	九二一頁
富	九二三頁
寰	九二四頁
寏	九二五頁
宄	九二七頁
宇	九三一頁
寊	九三三頁
寧	九三四頁
宸	九三五頁
寡	九三六頁
寨	九三八頁
寞	九三九頁
宝	九四一頁
寍	九四二頁
寰	九四三頁
寔	九四四頁

寂　九四五頁
賓　九四六頁
寮　九四七頁
寶　九四九頁
寇　九五一頁
寰　九五二頁
寬　九五三頁
竊　九五四頁
寠　九五五頁
寡　九五六頁
竅　九五七頁
觀　九五八頁
寤　九五九頁
寵　九六零頁
家　九六一頁
寶　九六二頁
窒　九八七頁
實　九八九頁

寓　九八九頁
賧　九八九頁
宋　九九零頁
竊　九九零頁
寁　九九一頁
霸　九九一頁
穀　九九二頁
寶　九九二頁
寉　九九二頁
羅　九九二頁
寤　九九三頁
靈　九九四頁
寶　九九五頁
霸　九九六頁

小部　一零零八頁
小　一零零八頁
少　一零一六頁

尸部　一零一七頁
尸　一零一七頁
尻　一零二七頁
尼　一零二八頁
肩　一零二九頁
居　一零三零頁
居　一零三一頁
屋　一零三二頁
屖　一零三三頁
屢　一零三六頁
屖　一零三七頁
屛　一零三八頁

屮部　一零四一頁
屮　一零四一頁
㞢　一零四二頁
屯　一零六一頁
耑　一零六六頁

山部 一零六九頁
山 一零六九頁
岦 一零七一頁
嵩 一零七二頁
閊 一零七三頁
川部 一零七五頁
川 一零七五頁
州 一零七六頁
㐬 一零七七頁
巠 一零七八頁
工部 一零七九頁
工 一零七九頁
巨 一零八四頁
剌 一零八五頁
己部 一零八七頁

己 一零八七頁
弗 一一零零頁
弟 一一零五頁
巾部 一一零七頁
巾 一一零七頁
帀 一一零八頁
布 一一零九頁
帚 一一一零頁
芾 一一一一頁
帛 一一一二頁
帥 一一一四頁
干部 一一一七頁
干 一一一七頁
搏 一一一九頁
(戟) 一一二零頁
(搏) 一一二零頁

幺部 一一二三頁
幺 一一二三頁
(鉉) 一一二七頁
幻 一一二八頁
幼 一一二九頁
(學) 一一三零頁
率 一一三一頁
(連) 一一三二頁
畜 一一三四頁
广部 一一三七頁
序 一一三七頁
府 一一三八頁
(廣) 一一三九頁
麻 一一四一頁
庫 一一四二頁
(庫) 一一四四頁
庶 一一四五頁

廍　一一四六頁
廚　一一四七頁
廙　一一四八頁
廥　一一四九頁
（黃）　一一五一頁
廟　一一五二頁
（龏）　一一五四頁
廇　一一五四頁
廬　一一五五頁

廾部　一一五九頁
廾　一一五九頁
弁　一一六〇頁
弇　一一六一頁
（龏）　一一六六頁

弋部　一一六七頁
弋　一一六七頁

弓部　一一七〇頁
弓　一一七〇頁
弘　一一七三頁
弦　一一七五頁
圅　一一七六頁
弭　一一七八頁
發　一一七九頁
彀　一一八〇頁
[illegible]　一一八一頁
彌　一一八二頁
彊　一一八四頁
（彊）　一一八六頁
（畺）　一一九七頁
（睘）　一一九七頁
（疆）　一一九八頁

彡部　一二〇一頁
彡　一二〇一頁
彤　一二〇二頁
彫　一二一七頁

彳部　一二一八頁
往　一二一八頁
彷　一二二一頁
彼　一二二二頁
征　一二二四頁
（迺）　一二二八頁
復　一二二九頁
邊　一二三一頁
後　一二三二頁
遣　一二三三頁
待　一二三四頁
徃　一二三五頁
得　一二三七頁
徒　一二三九頁
徠　一二四〇頁

復 一二四一頁
遑 一二四三頁
匔 一二四三頁
術 一二四四頁
徫 一二四五頁
衟 一二五零頁
衙 一二五三頁
遉 一二五三頁
傳 一二五四頁
徸 一二五四頁
德 一二五五頁
邅 一二五五頁
還 一二五六頁

手部 一二五九頁
手 一二五九頁
扬 一二七八頁
平 一二八四頁

巳部 一二八六頁
巳 一二八六頁

几部 一二八七頁
几 一二八七頁
處 一二八九頁

亼部 一二九零頁
亼 一二九零頁
合 一二九四頁
卿 一二九五頁
余 一二九六頁
舍 一三零七頁
倉 一三零八頁
全 一三零九頁
會 一三一零頁
侖 一三一二頁

大部 一三一四頁
大 一三一四頁
夲 一三二九頁
夫 一三四零頁
夭 一三四三頁
夨 一三四四頁
天 一三四五頁
夬 一三五七頁
夾 一三六二頁
交 一三六五頁
夾 一三六六頁
奄 一三六七頁
奆 一三六八頁
奎 一三七一頁
爽 一三七二頁
奢 一三七四頁
奭 一三七五頁
奔 一三七六頁

女部 一三九五頁
女 一三九五頁
母 一四零九頁
她 一四二六頁
妄 一四二八頁
奴 一四二九頁
好 一四三零頁
姒 一四三三頁
妁 一四三四頁
妀 一四三五頁
妃 一四三八頁
奸 一四三九頁
妹 一四四零頁
妾 一四四一頁
姓 一四四二頁
妟 一四四五頁
妓 一四四六頁
妦 一四四七頁

牧 一四四八頁
姪 一四四九頁
姁 一四五零頁
妷 一四五一頁
妻 一四五二頁
要 一四五四頁
娽 一四五五頁
姑 一四五七頁
(姊) 一四六零頁
㚲 一四六一頁
妮 一四六二頁
始 一四六三頁
(始) 一四六五頁
(婦) 一四六六頁
(姛) 一四六七頁
婜 一四六九頁
姶 一四七零頁
威 一四七一頁

婧 一四七三頁
姜 一四七七頁
姦 一四八五頁
姞 一四八六頁
姚 一四八七頁
婞 一四八八頁
姬 一四九零頁
嫊 一五零三頁
婁 一五零四頁
媿 一五零五頁
姫 一五零六頁
婼 一五零七頁
婡 一五零八頁
婦 一五零九頁
婤 一五一五頁
嫍 一五一六頁
嬉 一五一七頁
嫦 一五一八頁

媿　一五一九頁
婼　一五二二頁
媜　一五二三頁
嫌　一五二六頁
嫚　一五二九頁
嫣　一五三零頁
毓　一五三一頁
（虒）　一五三二頁
嫞　一五三三頁
婎　一五三四頁
嫛　一五三五頁
嬣　一五三六頁
嬙　一五三七頁
嫼　一五三八頁
嬀　一五三九頁
嬴　一五四一頁
嬗　一五四四頁
嬛　一五四五頁

嬰　一五四六頁
嬉　一五四八頁
嫡　一五四九頁
（婁）　一五五一頁
孋　一五五二頁
孎　一五五三頁

囗部　一五六二頁
囗　一五六二頁
固　一五六三頁
囿　一五六四頁
因　一五六五頁
回　一五六六頁
圂　一五六七頁
（咼）　一五六九頁
圄　一五八零頁
圃　一五八一頁
國　一五八二頁

（圅）　一五八三頁
圉　一五八四頁
圖　一五八五頁
（啚）　一五八七頁
㐭　一五八八頁
圓　一五八九頁

土部　一五九三頁
土　一五九三頁
坐　一五九八頁
在　一五九九頁
圭　一六零零頁
坴　一六零一頁
均　一六零二頁
里　一六零三頁
坪　一六零五頁
城　一六零六頁
（墉）　一六零七頁

型 一六零九頁
(堊) 一六一零頁
垔 一六一二頁
重 一六一三頁
堂 一六一四頁
基 一六一五頁
墮 一六一六頁
壹 一六一七頁
(壺) 一六一九頁
壘 一六二一頁
士部
士 一六二四頁
壯 一六二七頁
夂部
各 一六二八頁
(逢) 一六三六頁
(洛) 一六三七頁
夆 一六三八頁
夌 一六四零頁
复 一六四一頁
夕部
夕 一六四四頁
外 一六四八頁
夜 一六五零頁
夙 一六五四頁
(㝱) 一六五九頁
明 一六六零頁
夢 一六六一頁
夤 一六六二頁
口部
口 一六六四頁
曰 一六六五頁
兄 一六八一頁
句 一六八二頁
古 一六八四頁
召 一六八五頁
(霝) 一六八八頁
(靈) 一六八九頁
可 一六九零頁
台 一六九二頁
司 一六九七頁
后 一六九九頁
同 一七零一頁
吁 一七零四頁
如 一七零五頁
加 一七零六頁
吉 一七零七頁
名 一七二零頁
此 一七二一頁
君 一七二二頁

吉 一七三零頁
吾 一七三四頁
君 一七三五頁
名 一七三六頁
启 一七三七頁
否 一七三八頁
周 一七三九頁
味 一七四零頁
呈 一七四一頁
舍 一七四六頁
命 一七四九頁
和 一七六零頁
哀 一七六一頁
詁 一七六三頁
哮 一七六四頁
唬 一七六七頁
哉 一七六八頁
智 一七六九頁

若 一七七零頁
喪 一七七二頁
囂 一七七三頁
品 一七七四頁
咸 一七七五頁
嗇 一七七七頁
唐 一七七八頁
害 一七七九頁
喉 一七八零頁
啇 一七八一頁
售 一七八七頁
唯 一七八八頁
雝 一七九四頁
替 一七九五頁
啻 一七九六頁
喜 一七九八頁
喝 一八零零頁
鳴 一八文一頁

噭 一八零二頁
嚳 一八零三頁
學 一八零四頁
嚮 一八零五頁

四劃

心部

心 一八一四頁
忘 一八一六頁
志 一八一七頁
忌 一八一八頁
懿 一八一九頁
悉 一八二零頁
忠 一八二一頁
思 一八二二頁
忞 一八二三頁
念 一八二四頁
忿 一八二五頁

忎 一八二六頁
忝 一八二七頁
忠 一八二八頁
恕 一八二九頁
志 一八三零頁
恩 一八三一頁
恚 一八三二頁
恁 一八三三頁
悆 一八三四頁
悠 一八三五頁
悍 一八三六頁
悤 一八三七頁
息 一八三八頁
悳 一八三九頁
隱 一八四零頁
恖 一八四一頁
鍃 一八四二頁
惁 一八四三頁
悊 一八四四頁
惟 一八四五頁
念 一八四六頁
惁 一八四七頁
惠 一八四八頁
悸 一八五零頁
悰 一八五一頁
惑 一八五二頁
惇 一八五三頁
悲 一八五四頁
惴 一八五五頁
悕 一八五六頁
愈 一八五七頁
愚 一八五八頁
慎 一八五九頁
愳 一八六零頁
愎 一八六一頁
寍 一八六二頁
慶 一八六三頁
憲 一八六五頁
憚 一八六六頁
懋 一八六七頁
懷 一八六八頁
[illegible] 一八七零頁
懿 一八七一頁
懽 一八七二頁
戁 一八七三頁
戀 一八七四頁

戈部

一八七七頁
戈 一八七七頁
戜 一八八五頁
戍 一八八六頁
戎 一八八七頁
戕 一八九零頁
成 一八九二頁

𢦏　一八九三頁
我　一八九八頁
戚　一九零六頁
戒　一九零七頁
武　一九一零頁
𢦟　一九一六頁
戕　一九一八頁
𢧐　一九一九頁
戜　一九二零頁
𢧜　一九二一頁
𢧁　一九二二頁
戠　一九二三頁
戟　一九二五頁
戴　一九二七頁
戰　一九二八頁
𢦼　一九二九頁
𢧚　一九三一頁
斷　一九三一頁

戲　一九三二頁
𢨦　一九三三頁
戉部　一九四零頁
戉　一九四零頁
戌　一九四八頁
成　一九五一頁
歲　一九五九頁
戚　一九六一頁
戶部　一九六二頁
戶　一九六二頁
啓　一九六三頁
啟　一九六六頁
肇　一九六六頁
戺　一九六七頁
启　一九六七頁
扉　一九六八頁

手部　一九七零頁
手　一九七零頁
拍　一九七二頁
奉　一九七三頁
拜　一九七四頁
擾　一九八二頁
額　一九八二頁
攴部　一九八三頁
攴　一九八三頁
攻　一九八四頁
改　一九八六頁
攸　一九八七頁
牧　一九八八頁
敄　一九九零頁
故　一九九一頁
敗　一九九二頁
敁　一九九五頁

敉	一九九六頁
[illegible]	一九九八頁
敀	二零零一頁
[illegible]	二零零二頁
[illegible]	二零零三頁
政	二零零四頁
枚	二零零七頁
[illegible]	二零零八頁
[illegible]	二零一零頁
鼓	二零一一頁
[illegible]	二零一二頁
敗	二零一三頁
徹	二零一四頁
[illegible]	二零一五頁
[illegible]	二零一七頁
[illegible]	二零一八頁
[illegible]	二零一九頁
[illegible]	二零二零頁
[illegible]	二零二一頁
[illegible]	二零二二頁
[illegible]	二零二三頁
[illegible]	二零二四頁
[illegible]	二零二七頁
[illegible]	二零二八頁
毀	二零二九頁
敬	二零三零頁
[illegible]	二零三三頁
[illegible]	二零三四頁
[illegible]	二零三五頁
[illegible]	二零三六頁
[illegible]	二零三八頁
[illegible]	二零三九頁
[illegible]	二零四零頁
[illegible]	二零四一頁
[illegible]	二零四二頁
[illegible]	二零四三頁
[illegible]	二零四四頁
戰	二零四五頁
[illegible]	二零四六頁
斂	二零四七頁
[illegible]	二零四八頁
[illegible]	二零四九頁
[illegible]	二零五零頁
斅	二零五一頁
[illegible]	二零五二頁
[illegible]	二零五三頁
[illegible]	二零五四頁
[illegible]	二零五五頁
變	二零五七頁
斗部	二零六五頁
斗	二零六五頁
料	二零六六頁

知內2B

斤部　二零六八頁
斤　二零六八頁
折　二零六九頁
析　二零七十頁
斧　二零七二頁
所　二零七三頁
斷　二零七四頁
新　二零七五頁
方部　二零七九頁
方　二零七九頁
旁　二零八四頁
㫃部　二零八五頁
旃　二零八五頁
旂　二零八六頁
日部　二零八七頁
日　二零八七頁
旦　二零九六頁
昆　二零九八頁
㫚　二一零零頁
昊　二一零一頁
明　二一零二頁
昜　二一零三頁
昔　二一零四頁
者　二一零五頁
晉　二一零九頁
晝　二一一零頁
昏　二一一一頁
㬎　二一一二頁
㴲　二一一五頁
㬥　二一一六頁
暮　二一一七頁
晧　二一一九頁
䄴　二一二十頁
諆　二一二二頁
曏　二一二三頁
曼　二一二四頁
䣈　二一二五頁
曟　二一二六頁
曩　二一二七頁
曑　二一二八頁
㬰　二一二九頁
月部　二一二二頁
月　二一三二頁
亙　二一五六頁
明　二一五七頁
朕　二一六二頁
望　二一六三頁
期　二一六七頁
木部　二一七五頁

本　二一七五頁
未　二一七七頁
朮　二一七九頁
朱　二一八零頁
朴　二一八三頁
杜　二一八四頁
杞　二一八六頁
杠　二一八八頁
杕　二一八九頁
杵　二一九零頁
東　二一九一頁
枏　二一九六頁
枋　二一九七頁
松　二一九八頁
柳　二一九九頁
柴　二二零零頁
某　二二零二頁
枆　二二零三頁
栗　二二零四頁
相　二二零五頁
亲　二二零六頁
桐　二二零七頁
柖　二二零八頁
格　二二零九頁
桑　二二一一頁
栝　二二一二頁
桿　二二一三頁
根　二二一四頁
桴　二二一五頁
業　二二一六頁
椃　二二一七頁
楠　二二一八頁
麓　二二一九頁
梧　二二二一頁
楊　二二二二頁
楳　二二二三頁
槀　二二二四頁
榦　二二二五頁
棰　二二二六頁
樝　二二二七頁
橑　二二二八頁
楷　二二二九頁
橋　二二三零頁
櫓　二二三一頁
樸　二二三二頁
欠部　二二三七頁
次　二二三七頁
欶　二二三九頁
欮　二二四零頁
歆　二二四一頁
厥　二二四二頁
欽　二二四三頁
歐　二二四四頁

歛	二二四五頁
(龠)	二二四七頁
循	二二四九頁
止部	二二五一頁
止	二二五一頁
正	二二五三頁
之	二二六八頁
出	二二六九頁
此	二二七二頁
先	二二七四頁
(洗)	二二八一頁
㞷	二二八二頁
屮	二二八三頁
是	二二八四頁
歬	二二八八頁
疌	二二九零頁
嚏	二二九三頁
歷	二二九四頁
歸	二二九五頁
歸	二二九六頁
[illegible]	二二九七頁
(追)	二二九八頁
𠬞部	二三零一頁
廾	二三零一頁
异	二三零二頁
共	二三零三頁
弄	二三零六頁
兵	二三零七頁
戒	二三零八頁
舁	二三零九頁
𢍗	二三一零頁
具	二三一一頁
尊	二三一三頁
陳	二三一九頁
龏	二三四七頁
弇	二三四八頁
與	二三四九頁
舁	二三五零頁
𢍘	二三五一頁
阼	二三五五頁
業	二三五六頁
𣪘	二三六零頁
(𣪘)	二三六零頁
典	二三六一頁
𦾔	二三六二頁
遷	二三六五頁
𢍐	二三六六頁
(舁)	二三九五頁
(遷)	二三九五頁
僔	二三九六頁
龔	二三九七頁
(𢍚)	二四零一頁

歹部　二四零八頁
殁　二四零八頁
殍　二四零九頁
殳部　二四一零頁
殳　二四一零頁
役　二四一一頁
段　二四一二頁
殷　二四一三頁
殽　二四一六頁
殹　二四一七頁
設　二四一九頁
盤　二四四一頁
𣪘　二四四一頁
廏　二四四一頁
[illegible]　二四四二頁
殺　二四四三頁
穀　二四四四頁
毅　二四四五頁
[illegible]　二四四六頁
[illegible]　二四四七頁
毛部　二四五零頁
毛　二四五零頁
氏部　二四五三頁
氏　二四五三頁
氒　二四六三頁
气部　二四八零頁
气　二四八零頁
水部　二四八一頁
水　二四八一頁
冰　二四八二頁
（仌）　二四八三頁
汋　二四八四頁
汇　二四八五頁
汙　二四八六頁
沪　二四八七頁
洛　二四八八頁
沙　二四八九頁
沱　二四九一頁
泧　二四九二頁
流　二四九三頁
沅　二四九四頁
淠　二四九五頁
[illegible]　二四九六頁
沬　二四九七頁
洵　二四九八頁
江　二四九九頁
沽　二五零零頁
沼　二五零一頁
洹　二五零二頁

汭　二五零三頁
洛　二五零四頁
洧　二五零五頁
海　二五零六頁
浮　二五零七頁
流　二五零八頁
涇　二五零九頁
涉　二五一零頁
津　二五一一頁
淮　二五一三頁
淠　二五一五頁
淲　二五一六頁
淖　二五一七頁
緐　二五一九頁
淪　二五二零頁
渾　二五二一頁
減　二五二二頁
溫　二五二三頁

渢　二五二四頁
淺　二五二五頁
浸　二五二六頁
渚　二五二七頁
渫　二五二八頁
洴　二五二九頁
湡　二五三一頁
淵　二五三二頁
渴　二五三三頁
湯　二五三四頁
湛　二五三六頁
渝　二五三七頁
湘　二五三八頁
溉　二五三九頁
湖　二五四零頁
湶　二五四一頁
游　二五四二頁
滅　二五四三頁

溢　二五四四頁
滿　二五四五頁
滕　二五四六頁
漾　二五四七頁
雝　二五四八頁
滰　二五四九頁
潘　二五五零頁
濂　二五五一頁
澧　二五五三頁
濁　二五五四頁
濟　二五五五頁
濯　二五五六頁
清　二五五七頁
濆　二五五八頁
濼　二五五九頁
瀞　二五六零頁
襄　二五六一頁
瀕　二五六二頁

灋　二五六三頁
慶　二五六五頁
薦　二五六六頁
獵　二五六七頁

丮部　二五七二頁
丮　二五七二頁
𡚬　二五七三頁
巩　二五七四頁
𢦏　二五七六頁
𩑋　二五七九頁
夙　二五八一頁
祝　二五八一頁
訊　二五八二頁
𦎫　二五八四頁
孰　二五八八頁
執　二五八九頁
埶　二五九一頁
𢿊　二五九二頁
𡍬　二五九四頁
𩰲　二五九五頁
𦣞　二五九七頁
埶　二五九八頁
摯　二五九九頁

禸部　二六零一頁
禹　二六零一頁
萬　二六三五頁

彑部　二六三六頁
彖　二六三六頁
彔　二六三九頁
彭　二六四一頁
肄　二六四二頁
肆　二六四四頁

火部　二六四五頁
光　二六四五頁
𤇾　二六四八頁
炎　二六四九頁
烕　二六五零頁
赤　二六五一頁
黃　二六五六頁
焚　二六五七頁
熒　二六六零頁
庶　二六六一頁
烝　二六六五頁
僚　二六六六頁
燮　二六六七頁
熏　二六六八頁
尞　二六六九頁
焦　二六七二頁
𤇙　二六七三頁
𤆍　二六七四頁

熙 二六七五頁
熏 二六七六頁
燊 二六七七頁
膡 二六七八頁
庶 二六八零頁
嫞 二六八一頁
燎 二六八二頁
燮 二六八三頁
燕 二六八四頁
㸐 二六八五頁
爂 二六八六頁
爨 二六八八頁
爩 二六八九頁

爪部 二六九二頁
印 二六九三頁
孚 二六九四頁
妥 二六九七頁

爯 二七零零頁
爭 二七零二頁
受 二七零三頁
爰 二七一二頁
舀 二七一三頁
爵 二七一五頁
竟 二七一七頁
爲 二七一八頁
𤔔 二七二八頁
𤕌 二七二九頁

爿部 二七三六頁
牀 二七三六頁
𤖕 二七三七頁
牆 二七三八頁
牆 二七三九頁
𤖨 二七四零頁
將 二七四一頁

牆 二七四二頁

牙部 二七四五頁
牙 二七四五頁

牛部 二七四六頁
牛 二七四六頁
牡 二七四八頁
𩣡 二七四九頁
牲 二七五零頁
牼 二七五一頁
犅 二七五二頁
犀 二七五三頁

犬部 二七五四頁
犬 二七五四頁
狄 二七五五頁
狃 二七五七頁

獢　二七五八頁
拔　二七五九頁
狽　二七六零頁
[illegible]　二七六一頁
[illegible]　二七六二頁
[illegible]　二七六三頁
[illegible]　二七六四頁
[illegible]　二七六五頁
猷　二七六六頁
[illegible]　二七六八頁
猸　二七六九頁
[illegible]　二七七一頁
獸　二七七二頁
㬥　二七七四頁
獵　二七七五頁
[illegible]　二七七六頁
（獻）　二七八零頁
（厭）　二七八零頁

（[illegible]）　二七八一頁
王部　二七八三頁
王　二七八三頁
玫　二八二九頁
皇　二八三零頁
域　二八四七頁
[illegible]　二八四八頁
白部　二八四九頁
[illegible]　二八四九頁
（[illegible]）　二八五零頁
者　二八五一頁
魯　二八五九頁
智　二八六二頁
[illegible]　二八六三頁
[illegible]　二八六五頁
[illegible]　二八六六頁

[illegible]　二八六七頁
（[illegible]）　二八六九頁
（[illegible]）　二八七零頁
曾　二八七一頁
替　二八七六頁
（[illegible]）　二八七七頁
[illegible]　二八七八頁
（[illegible]）　二八八八頁
曆　二八八九頁
（曆）　二八九三頁
[illegible]　二八九四頁
不部　二八九七頁
不　二八九七頁
[illegible]　二九一三頁
市部　二九一六頁
市　二九一六頁

新 二九一八頁
中部 二九一九頁
中 二九一九頁
丹部 二九四零頁
丹 二九四零頁
彤 二九四一頁
井部 二九四三頁
井 二九四三頁
刱 二九五一頁
[illegible] 二九五二頁
𠛬 二九五三頁
[illegible] 二九五四頁
壬部 二九五五頁
壬 二九五五頁
厄部 二九六零頁
[illegible] 二九六零頁
㓞部 二九六一頁
㓞 二九六一頁
[illegible] 二九六四頁
丮部 二九六五頁
丮 二九六五頁
帚部 二九六八頁
帚 二九六八頁
[illegible] 二九九二頁
巿部 二九九四頁
巿 二九九四頁
敝 二九九九頁
午部 三零零零頁
午 三零零零頁
[illegible] 三零零四頁
舟部 三零零六頁
舟 三零零六頁
文部 三零零七頁
文 三零零七頁
彥 三零二八頁

五劃

目部 三零三零頁
目 三零三零頁
旬 三零三一頁
盱 三零三二頁
[illegible] 三零三三頁
盾 三零三四頁

(中) 三零三五頁
眉 三零三七頁
冒 三零三八頁
眈 三零三九頁
眷 三零四零頁
書 三零四四頁
眔 三零四五頁
睘 三零五三頁
(眔) 三零五六頁
(臭) 三零五六頁
窅 三零五七頁
睪 三零五九頁
睗 三零六二頁
新 三零六四頁

矛部 三零六五頁
矛 三零六五頁

矢部 三零六六頁
矢 三零六六頁
矣 三零六八頁
矦 三零七二頁
矣 三零九零頁
疐 三零九一頁
射 三零九二頁
畄 三零九三頁
(帚) 三零九四頁
(射) 三零九五頁
(𩇨) 三一零零頁
壹 三一零一頁
彘 三一零二頁
甾 三一零五頁

石部 三一零六頁
石 三一零六頁
礪 三一零八頁

示部 三一一零頁
示 三一一零頁
礼 三一一一頁
祀 三一一二頁
礿 三一一八頁
祇 三一一九頁
祓 三一二一頁
祜 三一二二頁
祐 三一二三頁
祝 三一二四頁
祠 三一二七頁
神 三一二八頁
禦 三一三零頁
祭 三一三一頁
(祟) 三一三三頁
叔 三一三四頁
禮 三一三五頁
祰 三一三八頁

稟 三一三九頁
稠 三一四零頁
稫 三一四一頁
（穫） 三一四八頁
（秈） 三一四九頁
（稾） 三一四九頁
（穼） 三一五零頁
（竊） 三一五零頁
穜 三一五一頁
（穌） 三一五二頁
穐 三一五三頁
稷 三一五四頁
穆 三一五五頁
穚 三一五六頁
稀 三一五七頁
禾部 三一五九頁
禾 三一五九頁
利 三一六二頁
季 三一六三頁
委 三一九七頁
新 三二零六頁
秭 三二零七頁
秦 三二零九頁
秫 三二一三頁
稻 三二一四頁
（稻） 三二一四頁
（穡） 三二一五頁
稻 三二一五頁
（糵） 三二一六頁
稗 三二一七頁
穴部 三二二二頁
穿 三二二二頁
窀 三二二三頁
窠 三二二四頁
窒 三二二五頁
寉 三二二六頁
竈 三二二七頁
立部 三二三零頁
立 三二三零頁
竝 三二三八頁
（㚘） 三二三九頁
竢 三二四零頁
靖 三二四一頁
竱 三二四二頁
兄部 三二四四頁
兄 三二四四頁
（兢） 三二四九頁
（競） 三二五零頁
覬 三二五二頁

北部　三二五三頁
北　三二五三頁
冀　三二五六頁
冊部　三二五七頁
冊　三二五七頁
侖　三二六五頁
嗣　三二六六頁
([illegible])　三二六六頁
([illegible])　三二六八頁
([illegible])　三二六九頁
王部　三二七一頁
王　三二七一頁
丰　三二七三頁
玤　三二七四頁
琥　三二八一頁
班　三二八二頁
琱　三二八三頁
瑱　三二八六頁
([illegible])　三二八七頁
[illegible]　三二八九頁
[illegible]　三二九零頁
[illegible]　三二九一頁
璜　三二九二頁
璧　三二九三頁
環　三二九四頁
[illegible]　三二九五頁
生部　三二九七頁
生　三二九七頁
産　三三零七頁
用部　三三零八頁
用　三三零八頁
甬　三三六三頁
[illegible]　三三六五頁
甫　三三六九頁
[illegible]　三三七一頁
田部　三三七二頁
田　三三七二頁
留　三三八零頁
畯　三三八一頁
([illegible])　三三八五頁
番　三三八六頁
野　三三八八頁
([illegible])　三三八九頁
([illegible])　三三九零頁
[illegible]　三三九一頁
畮　三三九二頁
[illegible]　三三九四頁
[illegible]　三三九五頁
[illegible]　三三九六頁

龤 三三九七頁
疒部 三三九九頁
疾 三三九九頁
(族) 三四零零頁
痕 三四零一頁
痵 三四零二頁
瘨 三四零三頁
癄 三四零四頁
痶 三四零五頁
白部 三四一零頁
百 三四一零頁
皿部 三四三四頁
皿 三四三四頁
([illegible]) 三四三五頁
盂 三四三六頁
盄 三四三七頁
盅 三四三八頁
(盅) 三四四一頁
[illegible] 三四四一頁
盍 三四四二頁
盆 三四四三頁
盈 三四四四頁
益 三四四五頁
盉 三四四六頁
(鉌) 三四五零頁
(龢) 三四五零頁
(和) 三四五一頁
盌 三四五二頁
盛 三四五三頁
盜 三四五四頁
盞 三四五五頁
盟 三四五六頁
(盟) 三四五八頁
監 三四五九頁
盨 三四六一頁
盡 三四六二頁
盤 三四六三頁
(鎜) 三四六五頁
(般) 三四六五頁
盦 三四六六頁
盧 三四六九頁
(膚) 三四七零頁
盥 三四七一頁
盬 三四七三頁
盩 三四七五頁
盪 三四七六頁
盭 三四七七頁
盧 三四七八頁
(鑪) 三四八四頁
(櫨) 三四八五頁
(遽) 三四八六頁

（寍）　三四八六頁
盩　三四八七頁
（盨）　三四八八頁
盥　三四八九頁
（盤）　三四九七頁
盦　三四九八頁
（盧）　三五零三頁
（寶）　三五零三頁
盨　三五零四頁
（盉）　三五零五頁
盛　三五零六頁
（櫝）　三五零六頁
盩　三五零七頁
盧　三五零八頁
盪　三五零九頁
盩　三五一零頁
盡　三五一一頁
盥　三五一二頁

（盩）　三五一六頁
（盥）　三五一七頁
盩　三五一八頁
盥　三五一九頁
（盤）　三五一九頁
（錳）　三五一九頁
（盤）　三五二零頁
（盥）　三五二零頁
（盤）　三五二一頁
（盥）　三五二一頁
（盤）　三五二二頁
盟　三五二二頁
封　三五二三頁
（盤）　三五二三頁
盥　三五二四頁
盩　三五二七頁
盤　三五二八頁

召部　三五三二頁

召　三五三二頁

它部　三五四五頁

它　三五四五頁
盄　三五五一頁
鉈　三五五二頁
（盉）　三五五三頁
（鬲）　三五五四頁
（鍦）　三五五四頁

且部　三五五五頁

且　三五五五頁
（祖）　三五八三頁
叀　三五八三頁
（櫃）　三五八四頁
（禝）　三五八四頁
宜　三五八五頁
俎　三五八七頁

丘部 三五八九頁
丘 三五八九頁
申部 三五九零頁
申 三五九零頁
甲部 三五九四頁
甲 三五九四頁
（褱） 三六零四頁
丙部 三六零五頁
丙 三六零五頁
卯部 三六一三頁
卯 三六一三頁
个部 三六一七頁
[illegible] 三六一七頁
永部 三六一九頁
永 三六一九頁
（坙） 三六六一頁
（裘） 三六六二頁
底 三六六四頁

六劃

竹部 三六六五頁
竹 三六六五頁
笄 三六六六頁
符 三六六七頁
笨 三六六八頁
笭 三六六九頁
管 三六七零頁
笥 三六七一頁
[illegible] 三六七三頁
節 三六七四頁
箪 三六七五頁
箬 三六七六頁
[illegible] 三六七七頁
簠 三六七八頁
簣 三六七九頁
簞 三六八零頁
[illegible] 三六八一頁
[illegible] 三六八二頁
簫 三六八三頁
米部 三六八五頁
料 三六八五頁
粱 三六八六頁
（[illegible]） 三六八七頁
康 三六八八頁
[illegible] 三六九五頁
[illegible] 三六九六頁
糧 三六九七頁

糸部 三六九九頁
糸 三六九九頁
紅 三七零零頁
純 三七零一頁
綢 三七零二頁
組 三七零三頁
(綏) 三七零四頁
緘 三七零五頁
織 三七零六頁
經 三七零七頁
縣 三七零八頁
繁 三七零九頁
總 三七一零頁
縢 三七一一頁
繹 三七一二頁
練 三七一四頁
繼 三七一五頁
縪 三七一八頁

縈 三七一九頁
纏 三七二零頁
續 三七二一頁

缶部 三七二三頁
缶 三七二三頁
(鉼) 三七二四頁
匋 三七二五頁
罐 三七二七頁
罍 三七二八頁
(鑪) 三七二九頁
罏 三七三零頁

网部 三七三一頁
罟 三七三一頁
罦 三七三二頁
署 三七三三頁

羽部 三七三五頁
翌 三七三五頁
翏 三七三七頁
翟 三七三八頁
龍 三七三九頁

羊部 三七四一頁
羊 三七四一頁
美 三七四三頁
羔 三七四四頁
羞 三七四五頁
盖 三七四六頁
(羌) 三七四八頁
羝 三七四九頁
羣 三七五零頁
義 三七五一頁
羲 三七五六頁
譱 三七五七頁

老部
老 三七六三頁
考 三七六三頁
考 三七六五頁
(丂) 三七九零頁
(丂乙) 三七九零頁
孝 三七九一頁
(耈) 三七九八頁
者 三七九九頁
耆 三八零一頁
壽 三八零二頁
(耆) 三八一八頁
(𦓃) 三八二五頁
耋 三八二六頁
而部 三八二七頁
而 三八二七頁
耳部 三八二九頁
耳 三八二九頁
聀 三八三零頁
耿 三八三一頁
聑 三八三二頁
聖 三八三三頁
𧆞 三八三五頁
𦖞 三八三六頁
聯 三八三七頁
(咠) 三八三八頁
聾 三八三九頁
聲 三八四零頁
聿部 三八四三頁
聿 三八四三頁
書 三八四五頁
晝 三八四七頁
畫 三八四八頁
肄 三八五零頁
肇 三八五一頁
(肁) 三八五六頁
(肈) 三八五六頁
肅 三八五七頁
臣部 三八五九頁
臣 三八五九頁
臤 三八七零頁
臧 三八七一頁
望 三八七二頁
臨 三八七三頁
自部 三八七五頁
自 三八七五頁
舟部 三八九二頁
舟 三八九二頁
般 三八九四頁

般 三八九六頁
（磐） 三九零一頁
舿 三九零二頁
艐 三九零三頁
（䑳） 三九二三頁
（朕） 三九二三頁
（艂） 三九二四頁
盤 三九二四頁
（䑣） 三九二五頁
（盨） 三九二五頁
（𦨶） 三九二六頁
艅 三九二七頁
𦪅 三九三零頁
𦨈 三九三一頁
艕 三九三二頁
艕 三九三三頁
（艒） 三九三八頁
（艎） 三九三九頁

（艨） 三九四零頁
（艤） 三九四一頁
（䑺） 三九四二頁

肉部 三九四三頁
有 三九四三頁
肴 三九四八頁
肯 三九四九頁
胤 三九五二頁
胾 三九五三頁
胥 三九五五頁
膐 三九五六頁
胾 三九五七頁
胵 三九五八頁
腶 三九六零頁
豚 三九六一頁
脽 三九六二頁
膚 三九六三頁
賸 三九六四頁
臂 三九六五頁
膴 三九六六頁
𦝫 三九六七頁

艸部 三九七零頁
艾 三九七零頁
芑 三九七一頁
茉 三九七二頁
茅 三九七三頁
苦 三九七四頁
苛 三九七五頁
荒 三九七六頁
蒐 三九七七頁
苹 三九七八頁
蒙 三九七九頁
萑 三九八零頁
蒿 三九八一頁

加肉ろ月

蕃 三九八二頁
薹 三九八三頁
薪 三九八四頁
蘇 三九八五頁
（穌） 三九八六頁

虍部 三九八九頁
虍 三九八九頁
虔 三九九零頁
虐 三九九二頁
虘 三九九三頁
虖 三九九五頁
虎 三九九七頁
（慮） 三九九九頁
虡 四零零零頁
虜 四零零一頁
虞 四零零四頁

虫部 四零零六頁
虫 四零零六頁
禹 四零零七頁
蚘 四零零九頁
蚤 四零一零頁
蜀 四零一一頁
蠆 四零一二頁
蠕 四零一三頁
雖 四零一四頁

血部 四零一七頁
血 四零一七頁
盨 四零一八頁

行部 四零二一頁
行 四零二一頁
衍 四零二六頁
衡 四零二七頁
術 四零二八頁
衛 四零二九頁
衞 四零三三頁

衣部 四零三五頁
衣 四零三五頁
初 四零三九頁
裘 四零五五頁
被 四零五六頁
裔 四零五七頁
衰 四零五八頁
（袞） 四零五九頁
裎 四零六零頁
裨 四零六一頁
裳 四零六二頁
裹 四零六四頁
褱 四零六六頁
褻 四零六七頁

襄 四零六八頁
（嚴） 四零六九頁
（罕） 四零七零頁
康 四零七一頁
褰 四零七二頁
褻 四零七三頁
（衮） 四零七五頁
襲 四零七六頁
囟部 四零七八頁
毗 四零七八頁
㐺部 四零七九頁
眾 四零七九頁
西部 四零八一頁
西 四零八一頁

旨部 四零八四頁
旨 四零八四頁
嘗 四零八六頁
多部 四零八八頁
多 四零八八頁
夢 四零九五頁
𠂤部 四零九七頁
𠂤 四零九七頁
師 四一零五頁
歸 四一二一頁
隸 四一二二頁
辥 四一二四頁
𢆶部 四一二六頁
兹 四一二六頁
孳 四一二九頁

幽 四一三零頁
幾 四一三二頁
𢇇 四一三三頁
斷 四一三四頁
樂 四一三五頁
東部 四一三九頁
東 四一三九頁
𣗥 四一四零頁
曹 四一四一頁
呂部 四一四三頁
呂 四一四三頁
玄部 四一四五頁
玄 四一四五頁
由部 四一五五頁

卣　四一五五頁
畏　四一五六頁
觳　四一五八頁
吅部　四一六零頁
哭　四一六零頁
器　四一六一頁
囂　四一六二頁
嚴　四一六三頁
弱部　四一六六頁
弱　四一六六頁
弼　四一六八頁
死部　四一七零頁
死　四一七零頁
殔　四一七五頁
殚　四一七六頁

民部　四一七七頁
民　四一七七頁
宁部　四一八零頁
㝉　四一八零頁
㫃部　四一八二頁
㫃　四一八二頁
旃　四一八三頁
旋　四一八六頁
旅　四一八七頁
旟　四二零五頁
(旗)　四二一一頁
(遊)　四二一三頁
(中)　四二一四頁
(放)　四二一四頁
(遊)　四二一五頁
(朱)　四二一六頁

旄　四二一七頁
旒　四二一八頁
旋　四二一九頁
旂　四二二零頁
旂　四二二五頁
(旟)　四二三零頁
(旞)　四二三一頁
(旛)　四二三一頁
(旗)　四二三二頁
族　四二三三頁
旃　四二三五頁
旌　四二三六頁
旆　四二三七頁
旝　四二三八頁
旞　四二三九頁
旚　四二四零頁
旌　四二四一頁
旐　四二四二頁

𠬪部　四二四五頁
爭　四二四五頁
𤔔　四二四七頁
𤔲　四二四九頁
𦥑部　四二五一頁
𦥯　四二五一頁
斆　四二五三頁
學　四二五四頁
興　四二五七頁
囟部　四二五八頁
囟　四二五八頁
巤　四三零七頁
七劃
見部　四三一零頁
見　四三一零頁

覤　四三一二頁
視　四三一三頁
覣　四三一四頁
親　四三一六頁
覲　四三一七頁
覿　四三一八頁
觀　四三一九頁
角部　四三二一頁
角　四三二一頁
言部　四三二三頁
言　四三二三頁
善　四三二五頁
訇　四三二六頁
記　四三二七頁
訊　四三二八頁
許　四三二九頁

訦　四三三零頁
訢　四三三一頁
証　四三三二頁
許　四三三三頁
訛　四三三五頁
詐　四三三六頁
詠　四三三七頁
謠　四三三八頁
討　四三三九頁
詰　四三四零頁
訴　四三四一頁
諫　四三四二頁
語　四三四三頁
識　四三四四頁
詹　四三四五頁
詈　四三四六頁
詖　四三四七頁
誠　四三四八頁

詻　四三四九頁
獄　四三五零頁
語　四三五一頁
誇　四三五二頁
誨　四三五四頁
訊　四三五六頁
諫　四三五七頁
誥　四三五八頁
譸　四三五九頁
諸　四三六零頁
誴　四三六一頁
譲　四三六二頁
譁　四三六三頁
諆　四三六四頁
諫　四三六五頁
諄　四三六七頁
誠　四三六八頁
謹　四三六九頁

護　四三七零頁
謓　四三七一頁
繇　四三七二頁
譌　四三七四頁
諴　四三七五頁
廞　四三七六頁
譪　四三八一頁
誧　四三八二頁
議　四三八三頁
競　四三八四頁
譱　四三八五頁
譺　四三八七頁
讎　四三八八頁
讕　四三八九頁
詁　四三九零頁
壴部　四三九一頁
壴　四三九一頁

豐　四三九二頁
豕部　四三九七頁
豕　四三九七頁
豕　四三九八頁
豚　四三九九頁
彘　四四零零頁
豢　四四零一頁
豸部　四四零二頁
貉　四四零二頁
貝部　四四零五頁
貝　四四零五頁
貯　四四一五頁
賓　四四一六頁
財　四四一七頁
賈　四四一八頁

(𧷢) 四一九頁
賀 四二一頁
賀 四二二頁
貸 四二三頁
賈 四二五頁
賓 四二六頁
賔 四二八頁
賛 四二九頁
賨 四三一頁
賚 四三二頁
責 四三四頁
贅 四三五頁
賣 四三六頁
賜 四三七頁
賞 四三八頁
(賣) 四三九頁
賡 四四二頁
質 四四三頁
賦 四四四頁
賢 四四五頁
(賸) 四四六頁
(贄) 四四七頁
贅 四四八頁
賸 四四九頁
質 四五零頁
賣 四五一頁
賚 四五二頁
贏 四五三頁
購 四五四頁
贊 四五五頁

走部

走 四五九頁
(徒) 四六一頁
趙 四六三頁
赳 四六四頁
趀 四六五頁
赴 四六六頁
超 四六七頁
(迮) 四六九頁
越 四七零頁
趄 四七一頁
趍 四七二頁
(𧻓) 四七三頁
趡 四七四頁
趠 四七五頁
趧 四七六頁
趞 四七七頁
趩 四七八頁
𧽊 四八零頁
趯 四八一頁
趫 四八二頁
趨 四八三頁
趧 四八四頁

趬　四四八六頁
趯　四四八七頁
趣　四四八八頁
趡　四四八九頁
足部　四四九二頁
足　四四九二頁
距　四四九四頁
路　四四九五頁
束部　四四九七頁
束　四四九七頁
剌　四四九九頁
橐　四五零零頁
身部　四五零二頁
身　四五零二頁
軆　四五零六頁

車部　四五零七頁
車　四五零七頁
軍　四五一二頁
軎　四五一三頁
軷　四五一四頁
軨　四五一五頁
輔　四五一六頁
轡　四五一八頁
轝　四五一九頁
轉　四五二零頁
轄　四五二一頁
韓　四五二二頁
𨍭　四五二三頁
辛部　四五二四頁
辛　四五二四頁
辟　四五四八頁
辝　四五五零頁

辠　四五五一頁
童　四五五二頁
辥　四五五三頁
辰部　四五五六頁
辰　四五五六頁
（辰）　四五六二頁
辱　四五六四頁
（辱）　四五六五頁
晨　四五六六頁
農　四五六七頁
農　四五六八頁
（農）　四五六九頁
農　四五六九頁
（農）　四五七零頁
（農）　四五七零頁
（農）　四五七一頁

辵部

辵 四五七二頁
迖 四五七二頁
延 四五七三頁
遄 四五七四頁
徒 四五七五頁
（往） 四五七七頁
追 四五七八頁
（復） 四五七九頁
送 四五八零頁
通 四五八一頁
從 四五八二頁
（從） 四五八八頁
（从） 四五八九頁
逨 四五九零頁
迦 四五九一頁
遝 四五九二頁
逑 四五九三頁
過 四五九五頁

（遻） 四五九六頁
逆 四五九七頁
建 四五九八頁
退 四五九九頁
逮 四六零零頁
追 四六零二頁
（追） 四六零七頁
（福） 四六零七頁
（衜） 四六零八頁
道 四六零九頁
述 四六一零頁
（術） 四六一二頁
進 四六一三頁
（進） 四六一五頁
御 四六一六頁
（卸） 四六二零頁
（御） 四六二一頁
迓 四六二二頁

遹 四六二三頁
（徧） 四六二五頁
連 四六二六頁
逐 四六二七頁
造 四六二九頁
（鋯） 四六三一頁
（俈） 四六三一頁
（𢼸） 四六三二頁
𢼸 四六三二頁
（窖） 四六三三頁
（艁） 四六三四頁
（窖） 四六三五頁
（艁） 四六三五頁
（𦪉） 四六三六頁
（𩔋） 四六三六頁
（𠙶） 四六三六頁
（𨖍） 四六三七頁
（遘） 四六三八頁

遂　四六三九頁
遑　四六四零頁
遒　四六四一頁
(衖)　四六四二頁
達　四六四三頁
逮　四六四四頁
遺　四六四五頁
遜　四六四六頁
進　四六四七頁
遭　四六四八頁
遙　四六四九頁
遹　四六五零頁
遘　四六五一頁
道　四六五二頁
(衟)　四六五三頁
(衜)　四六五三頁
(衢)　四六五四頁
遣　四六五五頁

(衛)　四六五六頁
遑　四六五七頁
遞　四六五八頁
遊　四六五九頁
遠　四六六零頁
遠　四六六一頁
(衛)　四六六三頁
違　四六六四頁
遲　四六六五頁
(衛)　四六六七頁
遽　四六六八頁
遣　四六六九頁
遜　四六七一頁
遯　四六七二頁
遘　四六七三頁
遶　四六七四頁
(衛)　四六七五頁
邁　四六七六頁

違　四六七七頁
(衞)　四六七九頁
(邊)　四六七九頁
(邊)　四六八零頁
適　四六八一頁
邃　四六八二頁
遷　四六八三頁
遷　四六八四頁
邁　四六八五頁
(萬)　四六九三頁
(蠆)　四六九五頁
遵　四六九八頁
選　四六九九頁
還　四七零零頁
遭　四七零一頁
衛　四七零二頁
遽　四七零三頁
(蘧)　四七零六頁

逹　四七零七頁
遣　四七零八頁
邀　四七零九頁
（衛）　四七零九頁
遷　四七一零頁
（壐）　四七一三頁
選　四七一四頁
邊　四七一五頁
（櫑）　四七一七頁
遲　四七一八頁
還　四七一九頁
遺　四七二二頁
邅　四七二三頁

邑部　四七二六頁
邑　四七二六頁
（𨛫）　四七三零頁
邕　四七三二頁

邛　四七三三頁
邵　四七三四頁
郝　四七三五頁
邦　四七三六頁
（邺）　四七四二頁
（害）　四七四二頁
邢　四七四三頁
鄙　四七四四頁
邵　四七四五頁
邾　四七四六頁
郜　四七四七頁
截　四七四八頁
部　四七四九頁
鄭　四七五零頁
鄉　四七五二頁
郢　四七五三頁
鄭　四七五四頁
都　四七五五頁

（鄱）　四七五六頁
鄭　四七五八頁
都　四七五九頁
鄇　四七六零頁
郊　四七六一頁
𨞲　四七六二頁
鄙　四七六三頁
鄰　四七六四頁
郘　四七六七頁
鄀　四七六八頁
郘　四七六九頁
鄴　四七七零頁
鄲　四七七一頁
鄲　四七七二頁
鄦　四七七三頁
（鄧）　四七七四頁
鄐　四七七五頁
鄱　四七七六頁

鄜　四七七七頁
[illegible]　四七七八頁
[illegible]　四七七九頁
[illegible]　四七八零頁
[illegible]　四七八一頁
鄭　四七八二頁
[illegible]　四七八三頁

酉部　四七八八頁
酉　四七八八頁
酋　四七九三頁
配　四七九五頁
酒　四七九七頁
酌　四七九八頁
酢　四七九九頁
[illegible]　四八零零頁
酤　四八零一頁
醍　四八零二頁

醆　四八零三頁
醵　四八零四頁
醴　四八零五頁
（盨）　四八零六頁
醓　四八零七頁
醾　四八零八頁

匜部　四八一一頁
匜　四八一一頁
酏　四八一二頁

克部　四八一三頁
克　四八一三頁
（[illegible]）　四八二零頁

㒳部　四八二三頁
兩　四八二三頁
㒼　四八二五頁

戕部　四八二六頁
臧　四八二六頁

隶部　四八二九頁
隶　四八二九頁

良部　四八三一頁
良　四八三一頁

皀部　四八三三頁
皀　四八三三頁
皂　四八三七頁
即　四八四一頁
既　四八四七頁
鄉　四八五八頁
（卿）　四八六五頁
（卸）　四八六五頁
鬯　四八六六頁

亩部　四八六八頁
嗇　四八六八頁
亶　四八六九頁
臼部　四八七零頁
臾　四八七零頁
學　四八七一頁
嚳　四八七三頁
谷部　四八七五頁
谷　四八七五頁
谿　四八七六頁
尾部　四八七八頁
尾　四八七八頁
屖　四八七九頁
屎　四八八零頁
屠　四八八一頁

八劃
金部　四八八三頁
金　四八八三頁
釬　四八九七頁
鈂　四八九八頁
鈇　四八九九頁
鈞　四九零零頁
鈦　四九零一頁
鈌　四九零二頁
鉘　四九零三頁
鍪　四九零四頁
鉦　四九零五頁
鈴　四九零六頁
銑　四九零七頁
銘　四九零八頁
銅　四九零九頁
鋁　四九一零頁
鉥　四九一二頁

鍰　四九一三頁
鋚　四九一四頁
鋪　四九一五頁
鍺　四九一六頁
錫　四九一七頁
鍋　四九一八頁
鋸　四九一九頁
鉸　四九二零頁
鍴　四九二一頁
鍾　四九二二頁
鎬　四九二三頁
鎛　四九二四頁
鏞　四九二五頁
鏐　四九二六頁
鑄　四九二七頁
鐘　四九二八頁
鑊　四九三七頁
鐸　四九三九頁

(臺) 四九四零頁
(鈆) 四九四一頁
鐱 四九四二頁
鑮 四九四三頁
鐠 四九四四頁
鑃 四九四五頁
鑑 四九四六頁
鑄 四九四八頁
鐸 四九四九頁
鑵 四九五一頁
鑾 四九五二頁
長部 四九五六頁
長 四九五六頁
(镸) 四九五八頁
(倀) 四九五九頁
門部 四九六零頁

門 四九六零頁
閉 四九六三頁
閏 四九六四頁
開 四九六五頁
閑 四九六七頁
(閔) 四九六八頁
閒 四九六九頁
閣 四九七零頁
(闌) 四九七二頁
闐 四九七三頁
闢 四九七四頁
(闕) 四九七五頁
隹部 四九七七頁
隹 四九七七頁
雀 五零零二頁
集 五零零三頁
雁 五零零五頁

雄 五零零七頁
雒 五零零八頁
碓 五零零九頁
雍 五零一零頁
閵 五零一二頁
奮 五零一三頁
(雙) 五零一四頁
離 五零一五頁
雚 五零一六頁
舊 五零一七頁
難 五零一八頁
雗 五零一九頁
阜部 五零二二頁
阮 五零二二頁
陷 五零二三頁
限 五零二四頁
陜 五零二五頁

降 五零二六頁
（陛） 五零三零頁
陟 五零三一頁
陵 五零三二頁
（墜） 五零三四頁
陸 五零三五頁
陳 五零三六頁
（敶） 五零三七頁
（隓） 五零三九頁
陭 五零四一頁
陰 五零四二頁
（隱） 五零四三頁
隆 五零四四頁
隊 五零四五頁
陽 五零四六頁
（墬） 五零四七頁
隣 五零四八頁
陣 五零四九頁

隆 五零五零頁
隕 五零五一頁
陵 五零五二頁
障 五零五三頁
墜 五零五四頁
隨 五零五五頁
隱 五零五六頁
隮 五零五七頁
雨部 五零六一頁
雨 五零六一頁
雩 五零六二頁
（霝） 五零六五頁
雷 五零六六頁
（靁） 五零六七頁
電 五零六九頁
霖 五零七零頁
霝 五零七一頁

嬬 五零七六頁
霂 五零七七頁
霧 五零七八頁
靃 五零七九頁
青部 五零八一頁
青 五零八一頁
靜 五零八二頁
非部 五零八四頁
非 五零八四頁
蜚 五零八六頁
林部 五零八七頁
林 五零八七頁
埜 五零八九頁
楙 五零九零頁
𣡕 五零九一頁

加南3B

楚　五零九三頁
(龟)　五零九八頁
楙　五零九九頁
彔部　五一零二頁
彔　五一零二頁
㐭部　五一零六頁
稟　五一零六頁
啚　五一零七頁
嗇　五一零八頁
𣀾　五一零九頁
嗇　五一一零頁
(𣪘　五一一六頁
(劃　五一一六頁
(鐔　五一一七頁
(鐳　五一一七頁
(敳　五一一八頁

嗇　五一一九頁
𣀾　五一二零頁
𠾅　五一二一頁
虎部　五一二三頁
虎　五一二三頁
唬　五一二七頁
虒　五一二八頁
虢　五一二九頁
虩　五一三三頁
虤　五一三四頁
虪　五一三五頁
來部　五一三七頁
來　五一三七頁
麥　五一三九頁
庚部　五一四零頁

庚　五一四零頁
庸　五一五四頁
帝部　五一五六頁
帝　五一五六頁
亞部　五一五九頁
亞　五一五九頁
㸚部　五一六五頁
爾　五一六五頁
叀部　五一六七頁
叀　五一六七頁
京部　五一七一頁
京　五一七一頁
亭　五一七五頁

高　五一七六頁
亳　五一七九頁
喬　五一八零頁
幸部　五一八二頁
幸　五一八二頁
九劃
革部　五一八四頁
革　五一八四頁
勒　五一八五頁
靷　五一八八頁
(鞃)　五一八八頁
鞅　五一八九頁
鞞　五一九零頁
鞣　五一九一頁
鞸　五一九二頁
鞋　五一九三頁

鞌　五一九四頁
韋部　五一九六頁
韋　五一九六頁
韍　五一九七頁
韓　五一九九頁
韐　五二零零頁
韠　五二零一頁
韤　五二零二頁
音部　五二零四頁
音　五二零四頁
喑　五二零六頁
鼓　五二零七頁
韹　五二零八頁
諹　五二零九頁
韽　五二一零頁
詩　五二一一頁

頁部　五二一三頁
頁　五二一三頁
順　五二一四頁
須　五二一五頁
頃　五二一七頁
領　五二二二頁
頌　五二二三頁
頪　五二二四頁
碩　五二二五頁
(𩑋)　五二二六頁
顯　五二二七頁
(𩕄)　五二二八頁
頟　五二二九頁
頡　五二三七頁
顆　五二三八頁
顏　五二三九頁
顛　五二四一頁
類　五二四二頁

頼　五二四三頁
顛　五二四四頁
顥　五二四五頁
驤　五二四六頁
顯　五二四七頁
顯　五二五三頁
顯　五二五四頁

食部　五二五七頁
食　五二五七頁
飢　五二五八頁
飤　五二五九頁
（飲）　五二六四頁
養　五二六四頁
餍　五二六五頁
飯　五二六六頁
饑　五二六七頁
餕　五二六八頁

䬙　五二六九頁
饔　五二七零頁
餽　五二七一頁
饘　五二七二頁
餳　五二七三頁
餘　五二七四頁
（饎）　五二七八頁
（饋）　五二七八頁
饉　五二七九頁
饌　五二八零頁
饗　五二八一頁
饑　五二八二頁

首部　五二八四頁
首　五二八四頁
䭭　五二九一頁
䭫　五二九二頁

黽部　五二九三頁
黽　五二九三頁
鼃　五二九四頁
鼄　五二九六頁
（鼅）　五二九八頁
鼈　五二九九頁
（鼂）　五三零零頁

壴部　五三零二頁
壴　五三零二頁
彭　五三零三頁
鼓　五三零四頁
（鼛）　五三零六頁
鼓　五三零六頁
嘉　五三零七頁

亯部　五三零九頁
亯　五三零九頁

(廩) 五三二七頁
(亯) 五三二七頁
𦎫 五三二八頁
橐 五三三一頁
畐部 五三三二頁
畐 五三三二頁
复 五三三三頁
夔部 五三三四頁
夔 五三三四頁
(夔) 五三三七頁
癸部 五三三九頁
癸 五三三九頁
馬部 五三五五頁
馬 五三五五頁

馮 五三六三頁
駁 五三六四頁
駒 五三六五頁
駰 五三六七頁
駭 五三六八頁
騅 五三七一頁
騋 五三七二頁
駉 五三七三頁
驫 五三七四頁
鬥部 五三七五頁
鬥 五三七五頁
鬭 五三七六頁
鬯部 五三七七頁
鬯 五三七七頁
鬱 五三七九頁

鬲部 五三八零頁
鬲 五三八零頁
(盠) 五三八七頁
(盠) 五三八七頁
(鬳) 五三八八頁
鬳 五三八八頁
(鬹) 五三八九頁
鬶 五三八九頁
(鬴) 五三九零頁
(鬻) 五三九零頁
(鬳) 五三九一頁
鬲 五三九二頁
鬵 五三九五頁
鬶 五三九七頁
鬳 五三九八頁
(鬳) 五三九八頁
鬻 五三九九頁
鬻 五四零零頁

[illegible] 五四零一頁

害部 五四零三頁
害 五四零三頁
[illegible] 五四零四頁
[illegible] 五四零六頁

素部 五四零七頁
素 五四零七頁
[illegible] 五四零八頁
[illegible] 五四零九頁
[illegible] 五四一零頁
[illegible] 五四一一頁

䀠部 五四一二頁
䀠 五四一二頁
[illegible] 五四一四頁
[illegible] 五四一五頁

烏部 五四一八頁
烏 五四一八頁
焉 五四二二頁

龍部 五四二四頁
龍 五四二四頁

[illegible]部 五四二七頁
[illegible] 五四二七頁

兕部 五四二八頁
[illegible] 五四二八頁

孰部 五四三零頁
孰 五四三零頁
[illegible] 五四三一頁

十一劃

魚部 五四三二頁
魚 五四三二頁
鮮 五四三七頁
鰥 五四三八頁
[illegible] 五四三九頁

鳥部 五四四一頁
鳥 五四四一頁
鳴 五四四二頁
[illegible] 五四四三頁
鴈 五四四四頁
[illegible] 五四四五頁
[illegible] 五四四六頁
鷄 五四四七頁
[illegible] 五四四八頁
[illegible] 五四四九頁

鹵部 五四五一頁

鹵　五四五一頁
鹹　五四五二頁
鹿部　五四五三頁
鹿　五四五三頁
慶　五四五四頁
麐　五四五五頁
麓　五四五六頁
麗　五四五七頁
（丽）　五四五八頁
麋　五四五九頁
殸部　五四六一頁
声　五四六一頁
殸　五四六二頁
磬　五四六五頁
（聲）　五四六六頁
（罄）　五四六七頁

（[illegible]）　五四六七頁
（[illegible]）　五四六八頁
（[illegible]）　五四六八頁
（臺）　五四六九頁
𠦪部　五四七零頁
𠦪　五四七零頁
（奉）　五四七四頁
執　五四七五頁
異部　五四七六頁
異　五四七六頁
戴　五四七八頁
韋部　五四七九頁
韋　五四七九頁

十二劃

黃部　五四八二頁
黃　五四八二頁
（橫）　五四八九頁
黊　五四九零頁
[illegible]　五四九一頁
黹部　五四九二頁
黹　五四九二頁
黼　五四九四頁
黻　五四九五頁
㗊部　五四九七頁
壼　五四九七頁
器　五四九九頁
（靈）　五五零四頁
喪　五五零五頁
噩　五五零七頁
嚴　五五零八頁

罵 五五零九頁
䖵部 五五一零頁
䖵 五五一零頁
蠢 五五一一頁
蠡 五五一二頁
蠭 五五一三頁
茻部 五五一四頁
茻 五五一四頁
莫 五五一五頁
莫 五五一六頁
莽 五五一七頁
葬 五五二零頁
暮 五五二一頁
莽 五五二二頁
葬 五五二三頁
𦵯 五五二四頁

叒部 五五二五頁
桑 五五二五頁
絲部 五五二八頁
絲 五五二八頁
𢇍 五五二九頁
轡 五五三零頁
鬲部 五五三二頁
鬲 五五三二頁
鬴 五五三三頁
（鬳） 五五四一頁
（鬵） 五五四七頁
融 五五四八頁
鬻 五五四九頁
鬺 五五五零頁
鬻 五五五一頁

彖部 五五五三頁
彖 五五五三頁
緣 五五五五頁
𠂤部 五五五七頁
𡌕 五五五七頁
𨸏 五五五九頁
壴部 五五六三頁
壴 五五六三頁
（鼓） 五五七一頁
嘉 五五七一頁
（鼓） 五五七二頁
丵部 五五七三頁
業 五五七三頁
（業） 五五七四頁
（對） 五五七四頁

𩿧　五五七五頁

舄部　五五七七頁
舄　五五七七頁

畢部　五五七九頁
畢　五五七九頁
（𠦒）　五五八三頁
（𣠺）　五五八四頁
署　五五八五頁
（𦋩）　五五八六頁
（罵）　五五八六頁
罩　五五八七頁

十三劃

黽部　五五八八頁
黽　五五八八頁
鼄　五五八九頁

鼅　五五九三頁
鼂　五五九四頁

鼎部　五五九五頁
鼎　五五九五頁
𪔉　五六零六頁
（𪔂）　五六零六頁
（鼐）　五六零六頁
（𪔊）　五六零七頁
（鼒）　五六零七頁
鼑　五六零八頁
（𪔋）　五六零九頁
鼏　五六一四頁
鼐　五六一五頁
鼒　五六一七頁
𪔏　五六一九頁
鼖　五六二零頁
鼙　五六二一頁

𪔍　五六二七頁
𪔎　五六二八頁

鬳部　五六三一頁
甗　五六三一頁

鼠部　五六三二頁
鼯　五六三二頁

十四劃

齊部　五六三三頁
齊　五六三三頁

十五劃

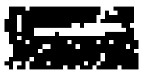
齒部　五六三八頁
齒　五六三八頁

章部　五六三九頁

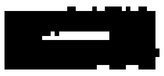
九十三

寡　五六三九頁
嚁　五六四一頁
新　五六四二頁
韾　五六四四頁
鞈　五六四五頁
鞨　五六四六頁
韉　五六四七頁
十六劃
龍部
龍　五六四九頁
龍　五六四九頁
龜部
龜　五六五三頁
龜　五六五三頁
十七劃
龠部
龠　五六五四頁
龠　五六五四頁

龠)　五六五五頁
龡　五六五六頁
龢　五六六零頁
(和　五六六五頁
龤)　五六六五頁
龣　五六六六頁
龗　五六六八頁
爵部
爵　五六七零頁
爵　五六七零頁
彝　五六七一頁
鬻　五六七四頁
廿一劃
夔部
夔　五六七五頁
夔　五六七五頁
醻　五六七八頁



戊辰殷 豚一



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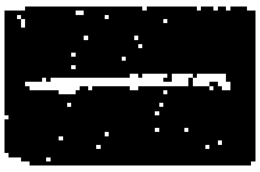
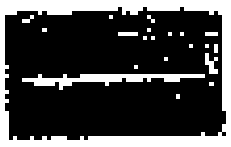
函皇父盤 一具



矢人盤 一封



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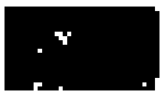
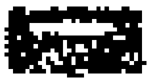


卯殷 宗彝一



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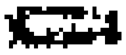

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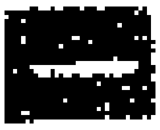
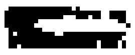
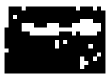


多友鼎

湯鐘 一



雁侯編鐘 易彤弓一



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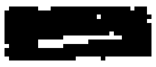
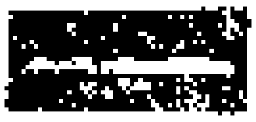


史獸鼎 易方鼎一



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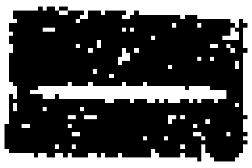
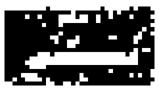
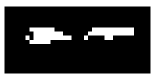
洹子孟姜壺 鼓鐘一肆



矢人盤 㠯西一封



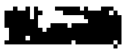
師覩鼎 事余一人



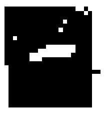
蓋

庚嬴卣

又丹 一桮



卯殷易 于宮一田



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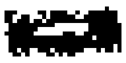
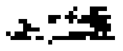
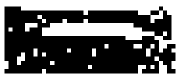


卯殷易 于隊一田

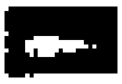


卯殷

易于
截一田



衛鼎　馱
帛金一反



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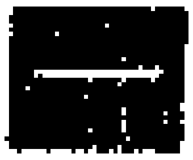
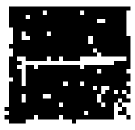
一人才立

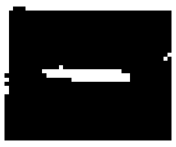


毛公鼎　命
女亟一方



一

召伯虎毀
女則宕其一



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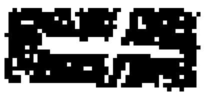
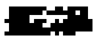
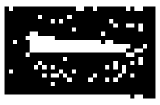
召伯虎毀
令余既一名



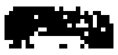
鑄叔皮父毀
隹一月初吉



寓鼎　隹一
月既生霸



段毀　十
又一月



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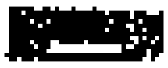

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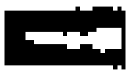
同父戊卣
隹十又一月



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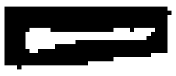
十又一月



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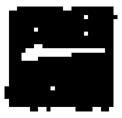
十又一月



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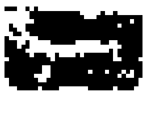
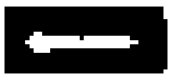
鹿毀　隹
十又一月



史獸鼎
隹十

又一
月



蓋一

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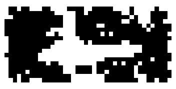
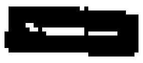
隹十又一月

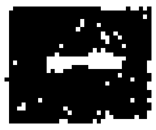


蓋一

鄭虢仲毀
隹十又一月



㝨鼎　才
十又一月



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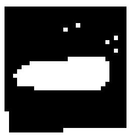

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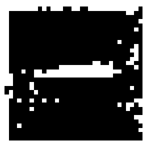

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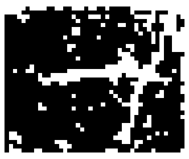
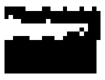
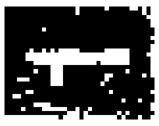


一　師嫠
蓋　毁

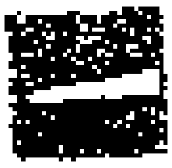
隹十又一年



公朱左師鼎　十一年十一月



多友鼎　易女圭瓚一



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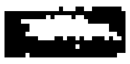

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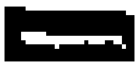

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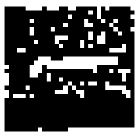

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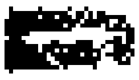
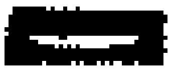
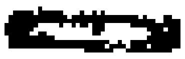


毛公鼎　易女秬鬯一卣

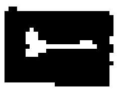


伯晨鼎　易女秬鬯一卣



蓋

三年師兌毁　易女秬鬯一卣



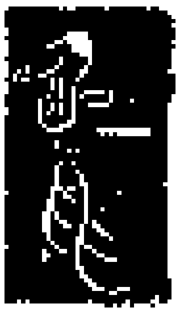
蓋

師遽彝　易師遽瑱圭一

靜安先生嘗謂「卜辭金文一二三亖等基數字，起源於算籌，合籌數以紀物，其形最簡易，其義亦最易曉」，加妻从弋為後起字，秦繹山碑「一十又一」作弌十有弌，「一十又九」作弌十有九，同聲通假，亦或作壹，儀禮公食大夫禮「一以授賓」，鄭玄注「古文一為壹」，是一之作弌或壹，皆在文勝之後，詐偽萌生，為此以資防檢，用大寫紀數之濫觴也。至於古文从一，而其形義不隸一部者，就卜辭金文觀之，多數為指示性符號，如「本」「末」兩字，則木為主，一為附加符號，由象形而加指示性符號，其抽象詞義始能顯現，即所謂指事字也。許氏「惟初太始，道立於一，造分天地，化成萬物」之說，本諸老子「一生二，二生三，三生萬物」，乃道家哲學之宇宙觀，不可以六書之略例推也。（戴家祥識）

（文集習筆記）

（鼠一）

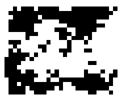


中山王嚳方壺

曾亡鼠一夫之救

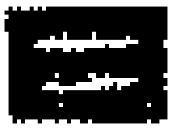
鼠一从鼠从一，字書不見。銘文「故邦亡身死，曾亡鼠一夫之救」，鼠一即一字繁體，一夫爲古書恒語。

二



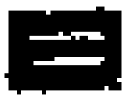
器

又卣　隹二月初吉丁卯

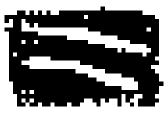


器

大𣪘　隹十又二年

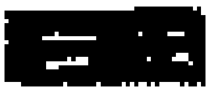


舀鼎　𣪘二



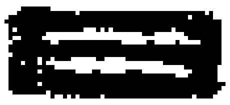
二

洹子孟姜壺　玉二嗣



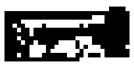
一

邾公牼鐘　鑄辝龢鐘二鍺



二

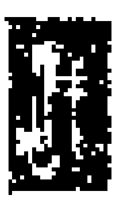
洹子孟姜壺　于南宮子用璧二備



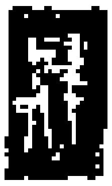
监

令彝　令女二人亢眔矢

說文十三篇「二」地之數也。从偶一。古文作弍。按許慎所釋非本義。二為基數字，乃積畫而成。并無「地之數」的道家宇宙觀之意。詳見一字條靜安先生說。

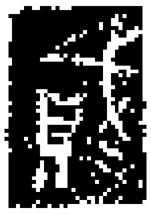


一



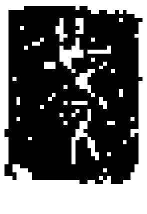
二 蔡侯鐘

不愆不貳



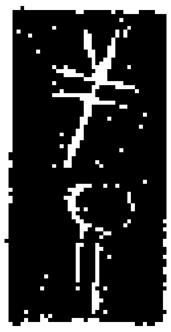
召伯虎𣪘

公宕其貳



邵大叔斧 邵大叔以

新金為貳車之斧十



邵大叔斧 邵大

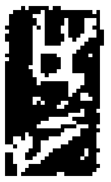
叔時貳車之斧

孫詒讓曰紀數字古多趣簡易故說文十部廿字解云「古文省多」、然亦有改簡為緐者、如三之為卯四、八之為介卯、蓋因飾偽萌生、為此以豫防檢而古文又有弌弍弎、並从弋（說文一二三部）則彌緐矣、又或假借字貳、參為之、金文召白虎𣪘云「公宕其參、女則宕其貳、公宕其貳、女則宕其一」、貳字作貳、偏旁弍从戊从二、又斧文云、邵大叔以新貳車之斧、以文義校之、貳當即貳字（舊釋為貳未塙）則又从戈从貝、而省二、咸與說文不同、又留鼎云「毋卑貳于新」、以𣪘文互證、貳當即弍字（舊釋為趨非是）从戊亦與彼𣪘貳字同、又幾安君鉼有弍字作戜、則亦从戈、諸文皆不从弋、未審其義、據𣪘文則周時已有用貳參紀數者、經典中借用者尤多、斯皆後世簿籍紀數用大字之濫觴、亦一變例也（名原上原始數名第一）

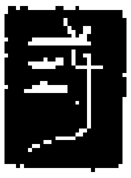
新據孫釋斧文貳車為貳車是也、貳車即副車、見周官夏官司戈盾、道僕馭夫及禮記少儀鄭玄注、說文「貳、副益也、从貝弍聲、弍古文二」、徐灝云、周禮大司寇曰「大史

（𢦔）

內史司會及六官，皆受其貳而藏之」。鄭注「貳之者，所以廣儲藏備匱乏」。左氏哀公六年傳曰「器二不匱」是也。因之，公卿亦以貳稱，昭三十二年傳史墨曰「物生有兩，有三有五，有陪貳」，王有公，諸侯有卿，皆有貳也。貳有諸義，故曰副貳，不必分言之也。又有差分義，故引申為疑貳之詞（說文段注）。按商周社會，商品經濟相當發達，物物交換已不適應時代要求，商品交換的中間媒介物貝壳已具有貨幣職能，既可作「廣儲藏備匱乏」之手段，又可以作為價格尺度，在市場起積極作用。孟子滕文公上「則市價不貳」，趙岐注「市無二價」，明乎此，則知後世簿籍紀數，以貳為二，改簡為繁，亦顯示貝壳寶幣在人們頭腦中的重要位置而已」。

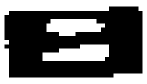


畓鼎　母
卑𢦔于𤔲

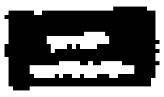


[illegible]安君壺　[illegible]
安君亢壺𢦔年

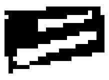
說文一二三古文作弌弍弎，加旁从弋。金文[illegible]安君瓶二作𢦔，从戈不从弋，未審其義。錢大昕云「作字必先簡而後繁，有一二三，然後有从弋之弌弍弎，而叔重注古文弌弍弎之下，以是知許所言古文者，古文之別字，非弌古于一字也」（潛研堂）。商承祚云，說文「二，地之數也。从偶一」。弍，古文。案與弌弎同例，金文作𢦔，从戈與从弋同（說文中之古文考二五八葉）



大豐毁 事喜二帝

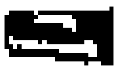


史牆盤 匍有二丅

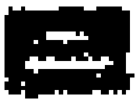


盂

匡辰卣 王令士二

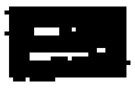


啓尊 在㳄水二

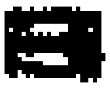


盂

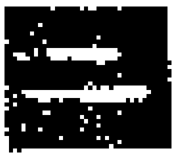
啓卣 至于二灰



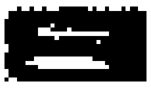
不栺方鼎 王才二灰庄



大豐毁 文王監才二



宗周鐘 其嚴在二



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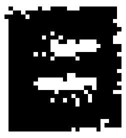
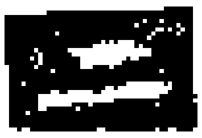


二

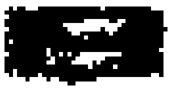
士父鐘 其嚴在二



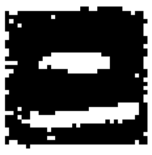
一

虢社

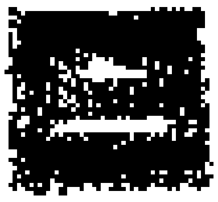
㝬鐘 皇考嚴在二



吳鐘 皇且考其嚴在二

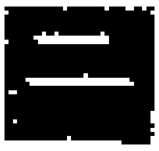


安鐘 前文人其嚴在二



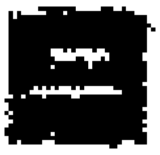
鄦鐘

戈皇且考高對爾嚴在二



嚞

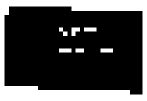
倗匜 王在䆪二宮



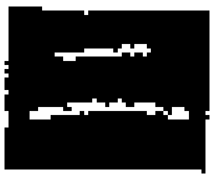
嚞

倗匜 女二卲先婺

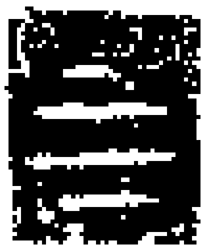
[illegible]

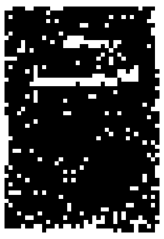

二

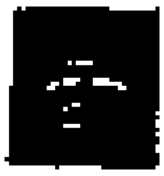
洹子孟姜壺　于二
天子用璧玉備一嗣


叔上匜　奠大內史
叔上作叔媜媵匜

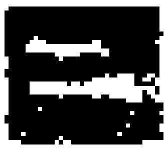
合文

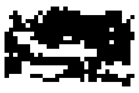

大克鼎　頊
于二十（合文）

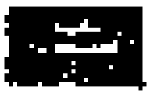

毛公鼎　二
十（合文）若否


者減鐘　其登
于二十（合文）口

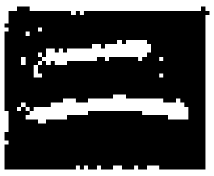
敔人毁　二鄰
公敔人作尊毁


伯上父鬲　伯二
父作姜氏尊鬲

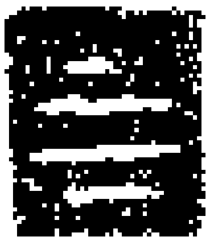

師𩛥鼎　天子亦
弗諲公二父𢦚德

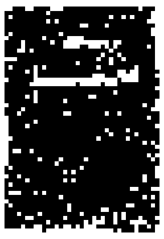

二

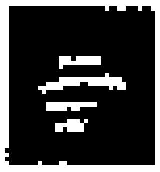
洹子孟姜壺　于二
天子用璧玉備一嗣

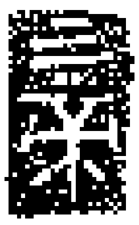

叔上匜　奠大內史
叔上作叔媜媵匜

合文

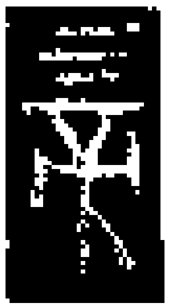

大克鼎　頊
于二十（合文）


毛公鼎　二
十（合文）若否

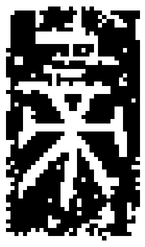

者減鐘　其登
于二十（合文）口



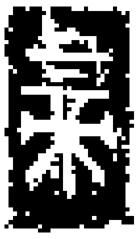
周公殷　克
奔走二帝拾



宗周鐘　隹皇
二帝拾百神



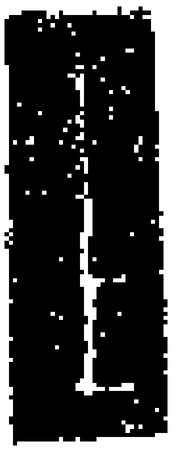
史墻盤　二
帝拾司夏尢



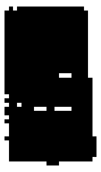
史墻盤　二帝
拾降懿德大甹

說文一篇「丄，高也，此古文丄，指事也。上，篆文丄。」段注改古文丄爲二，篆文上爲丄，謂「古文上作二，故帝下旁下示下皆云从古文丄，可以證古文本作二，篆作丄，各本誤以上爲古文，則不得不改篆文之上爲上，而用上爲部首，使下文从二之字皆無所統，示次于二之指亦晦矣。」（說文解字注）甲骨文和金文上皆作二，羅振玉讚段改「寘與古合，精思可驚」。按二字底下的長横象物體之面，上面的短横爲指事符號，特指在物體之上。篆文丄字豎寫指事符號，可能是爲了示別數詞一二之二也。蔡侯盤作丄，集二上之兩形。

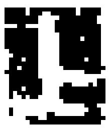
（上）



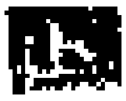
蔡侯盤
上下陟祜



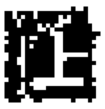
劍珌　天
其沓才上



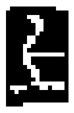
天尹鈴　天
尹上下亢弄



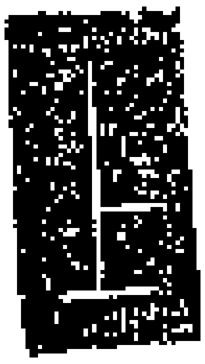
十二年矛　上
軍工師司馬癕



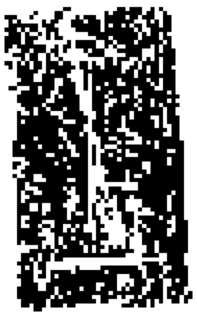
十年上軍矛
上軍工師戠閒



新郪虎符　用兵
五十㚔人以上

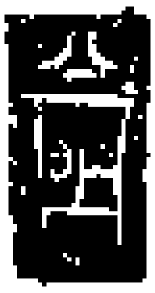


中山王譽方壺
上下之體

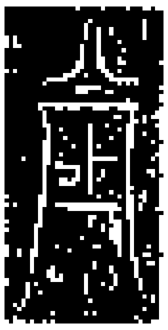


中山王譽方壺
以卿上帝

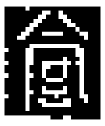
（堂）



中山王譽方壺
則堂逆於天

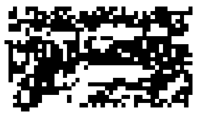


中山王譽方壺　則栖
速堂勤於天子之廟



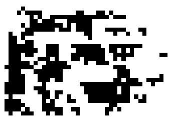
距末　堂工長弓
◆兵我弱攻書

壺銘「則堂逆於天」，堂即上，以尚為添加聲符之例。

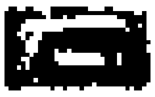


一

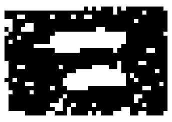
虢叔旅鐘　異在𠄟



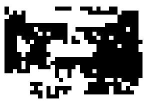
㝬𣪘　作　亳在𠄟



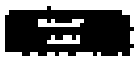
史墻盤　匍有二𠄟



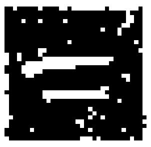
衛鼎　廟𠄟　皮二



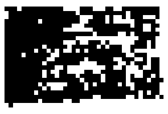
史墻盤　匌　寏邦二𠄟



盠駒尊　王倗𠄟不其

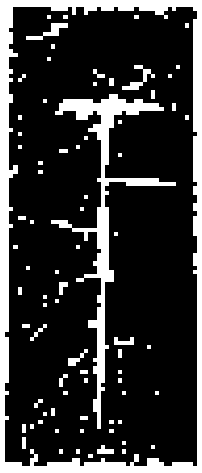


長由盉　穆王在𠄟減𢈪

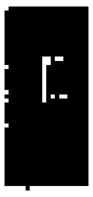


番生𣪘　廣啓氒孫子于𠄟

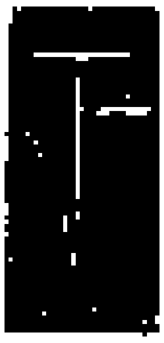
說文一篇「丅，底也。指事。下，篆文丅。」段注改下作𠄟。金文下正作𠄟，上面長橫象物體之面，下面短橫為指事符號，指其在物體之下。篆文丅字乃指事符號的豎寫，可能是為了示別數詞一二之二也。蔡侯盤作下，集𠄟丅之兩形。



中山王嚳鼎 為天下戮

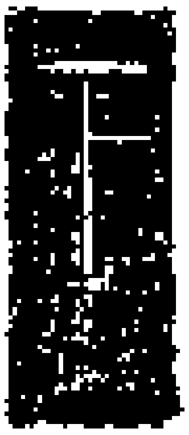


劍珌 璧其蠢在下

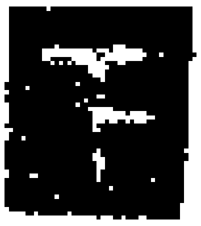


中山王嚳

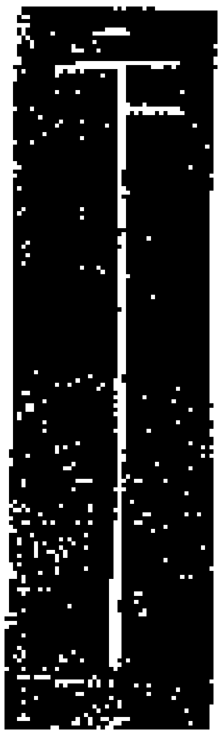
方壺 下不順於人也



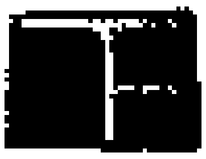
中山王嚳鼎 閈於天下之勿矣



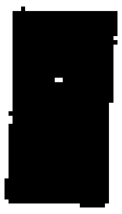
下宮車書 下宮



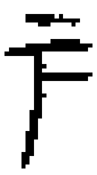
曾侯乙鐘 濁割肄之下角



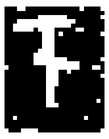
下官鍾 壺下官



劍珌 神則下

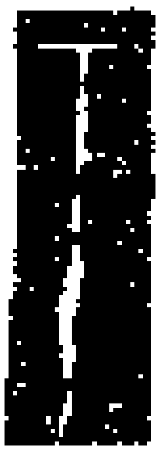


鄂君啓節 庚下鄀

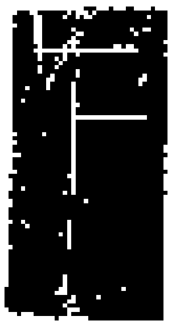


哀成叔鼎 死于下土

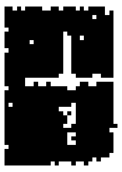
魚鼎匕 下民無智



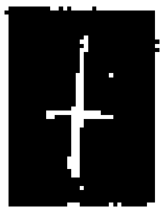
蔡侯盤 上下陟祐



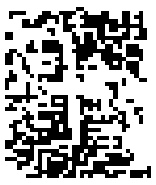
中山王嚳方壺 上下之體



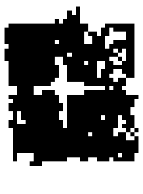
井鼎　隹七月



乙彝　七月丁亥

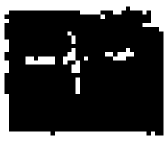


叔朕簠　七月初吉

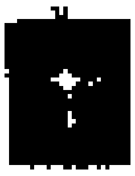


衛殷　唯七月

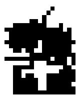
初吉甲戌



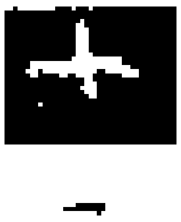
鬲从盨　七月既□



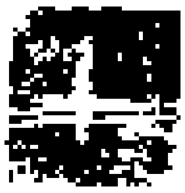
辰在寅殷　唯七月既生霸



十年上軍　爲七年



趞曹鼎　唯七年十月既生霸



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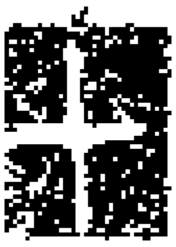
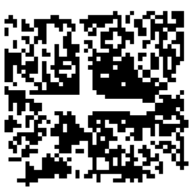
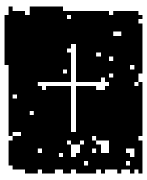


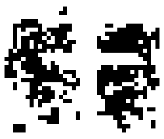
此鼎　唯十又七年



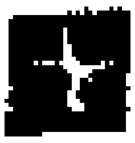
裪殷　唯王十又七祀



寡皿　廿七年

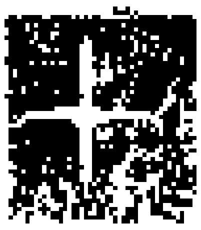


裘衛殷　唯廿又七年

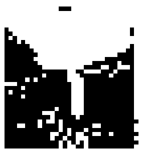


伊殷　唯王廿又七

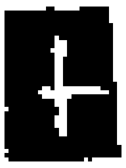
年



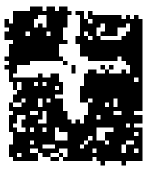
膳夫山鼎　唯卅又七年



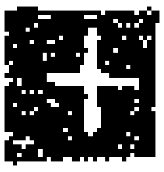
宜侯夨殷　賜奠七白



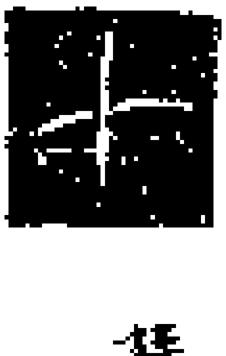
舀鼎　凡用即舀田七田



宜侯夨毁　賜才宜王人□□又七姓



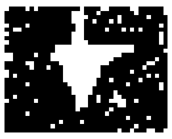
多友鼎　孚戎車百乘一十又七乘



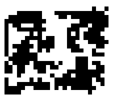
鑄客鼎　鑄客爲王句七賣爲之

說文十四「七，陽之正也，从一微陰从中衺出也。」按許慎以陰陽解釋序數字，不符合字的本義。靜安先生謂序數字又各含有特殊的意義。甲骨文金文的「七」均由兩枝交加而成，「十」字形像樹上刻兩道缺痕，讓膠漆从中滴下，實爲「桼」的初字。說文六篇「桼，木汁可以髹物，象形。桼如水滴而下。」「桼」乃古「漆」字。甲骨文金文均作「十」，戰國時期的江陵楚簡才有「桼」字作「桼」，象切割樹皮後膠汁下滴形。我國先民根據「桼」的制作情形，排樹枝成「桼」形，「十」作爲桼數字第七位的寫法，因而，漢人多假桼爲七（見說文附字段注六篇）藉名。「三七」本草綱目，「言葉左三右四，故名。一説本名『山漆』。」正字通「七」截通作「桼」「柒」「漆」。「七」字加「刀」旁成「切」，附加取漆割樹皮的手段，「切」與「漆」在意義上也有關聯。禮記祭義「漆漆者容也，自反也。」鄭注「漆漆讀如朋友切切。」唐韻七桼俱讀「親吉切」，清母至部，切讀「千結切」，不但同部而且同母。

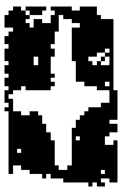
才



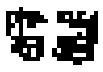
邲其卣
才正月



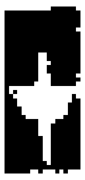
庚午父乙鼎
才二月



邲其卣
才四月



小臣
邑斝
才
四月



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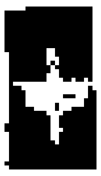

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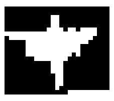
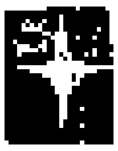
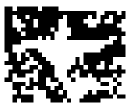


蓋

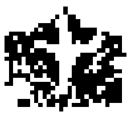
臣辰盉
才五月



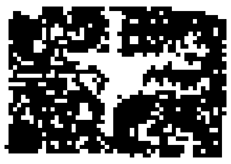


二

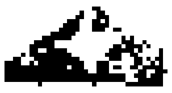
邲其卣
才六月



[illegible]父丁角
才六月



戍嗣子鼎
才九月



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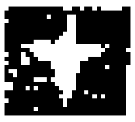
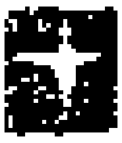
奋母單卣
才十月



戊辰𣪕
才十月



肄父乙彝
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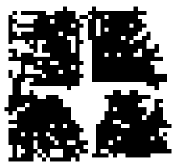
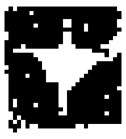


蓋

伯矩鬲
才戊
辰



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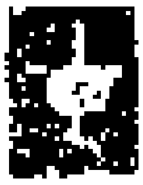

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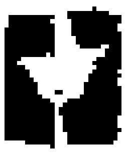
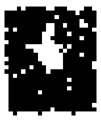


令方尊
辰在甲申



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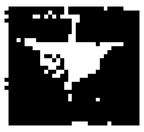

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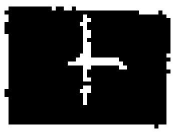

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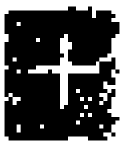

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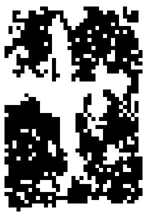

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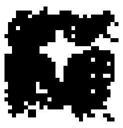

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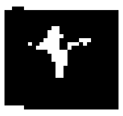

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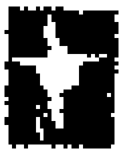

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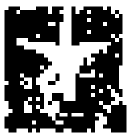

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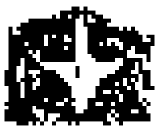

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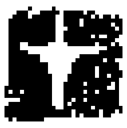

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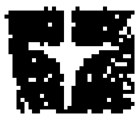

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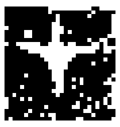

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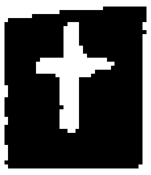

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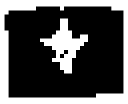

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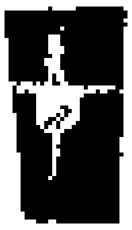

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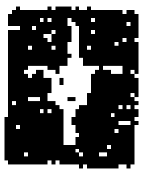

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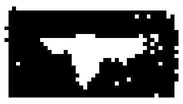

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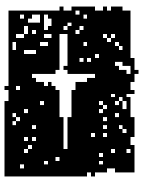

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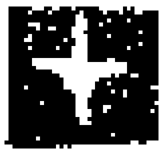

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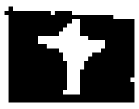

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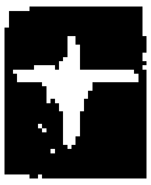

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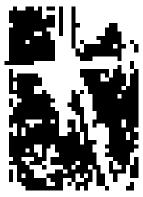

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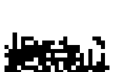

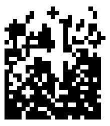

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乍冊魖卣
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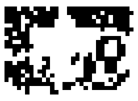

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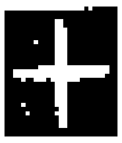

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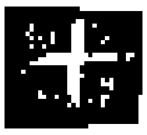

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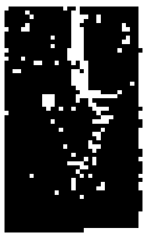
麥葊
才

八月
乙亥



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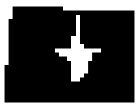

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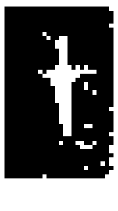

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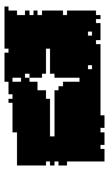

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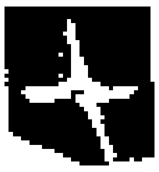

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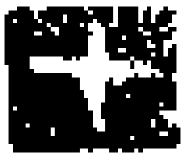

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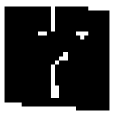
辰才
乙卯



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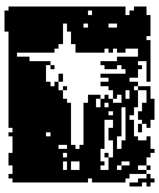

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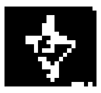

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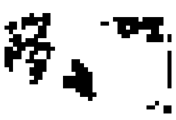

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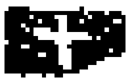

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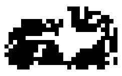

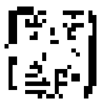

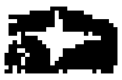

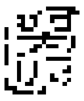

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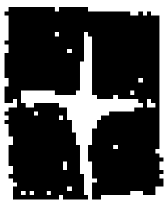

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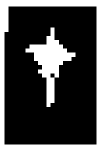

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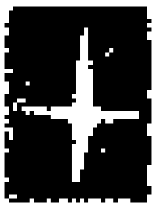

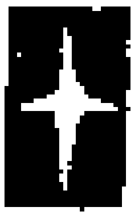

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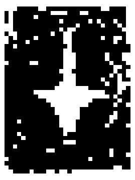

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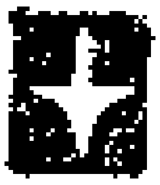

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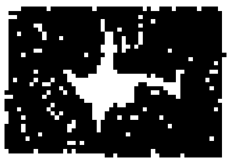

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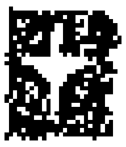

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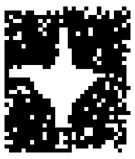

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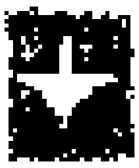

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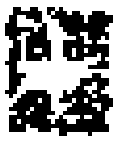

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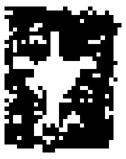

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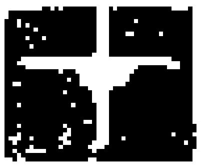

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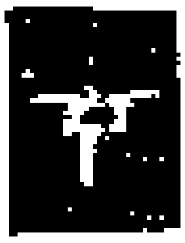

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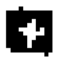

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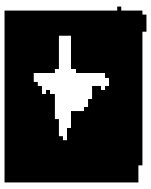

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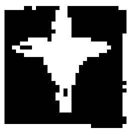

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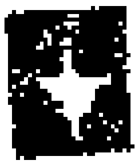

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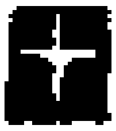

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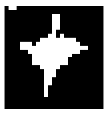

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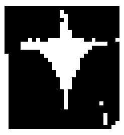

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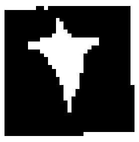

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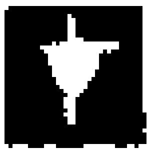
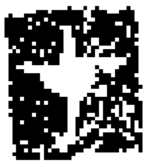


趞尊 王才序



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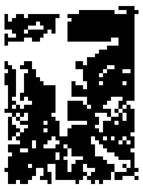

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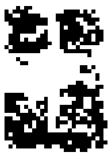

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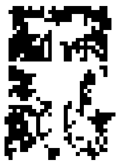

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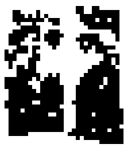

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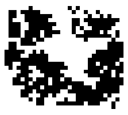

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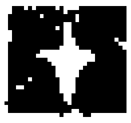

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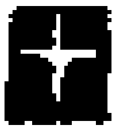

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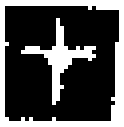

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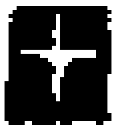

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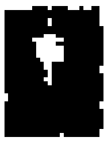

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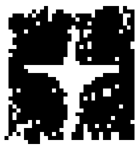

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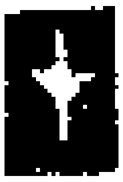

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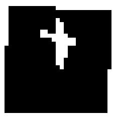

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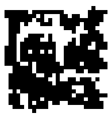

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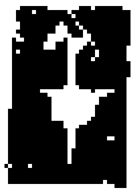

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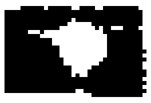

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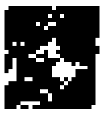

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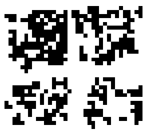

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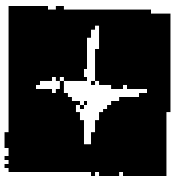

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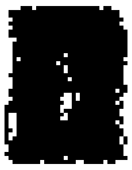

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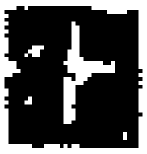

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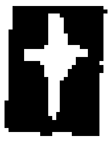

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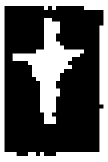

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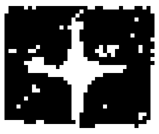

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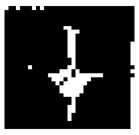

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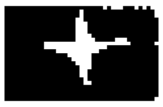

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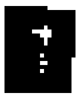

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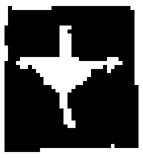

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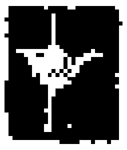

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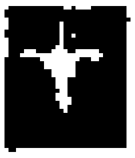

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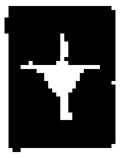

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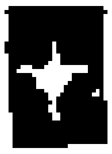

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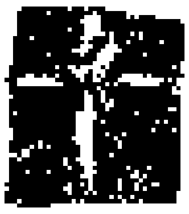

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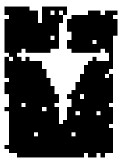

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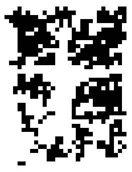

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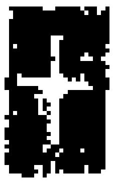

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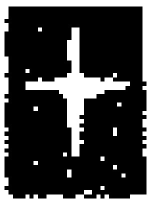

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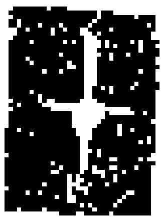

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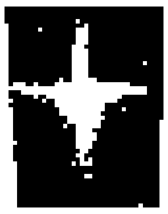

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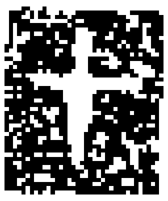

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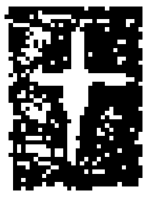

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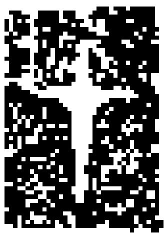

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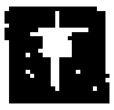

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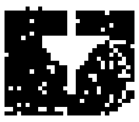

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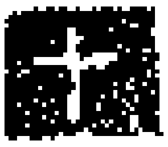

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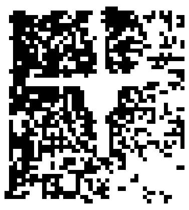

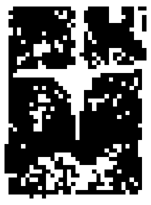

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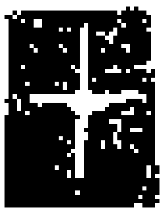

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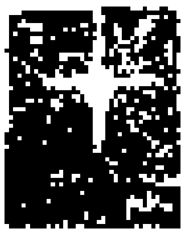

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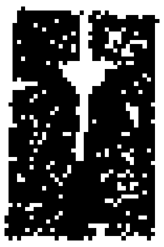

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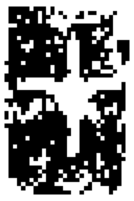

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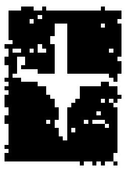

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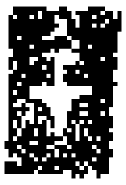

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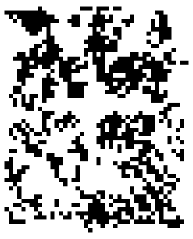

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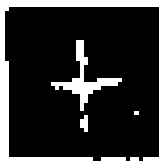

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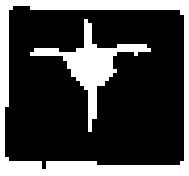

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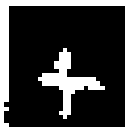

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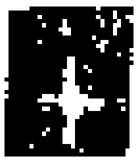

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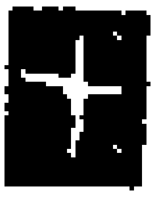

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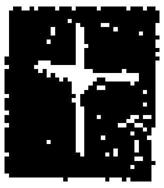

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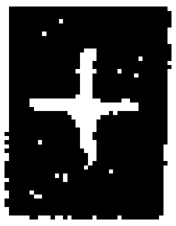

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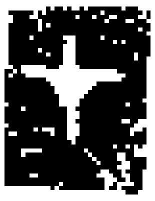

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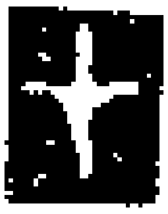

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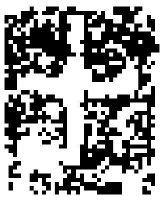

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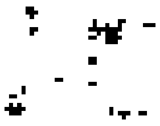

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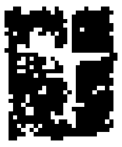

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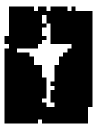

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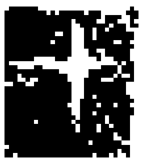

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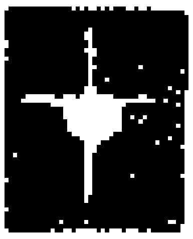

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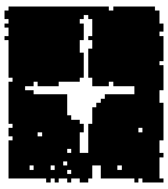

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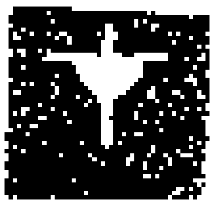

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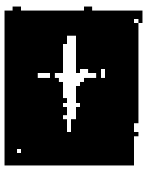

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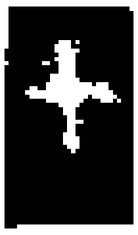

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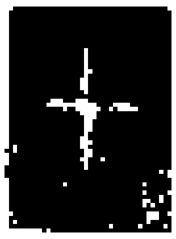

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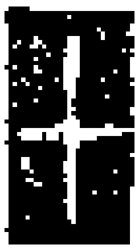

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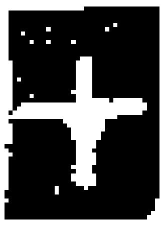

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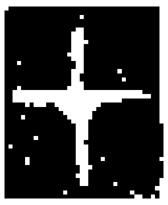

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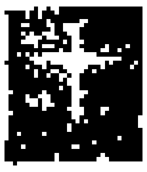

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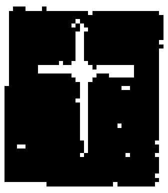

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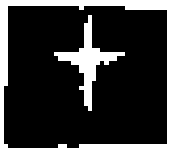

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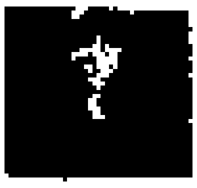

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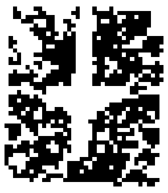

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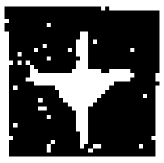

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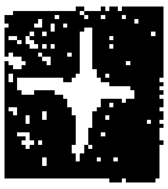

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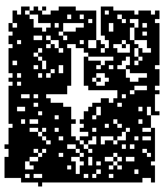

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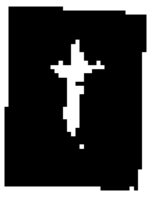

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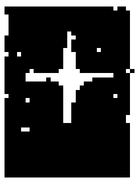

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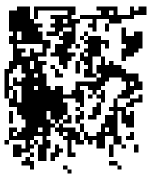

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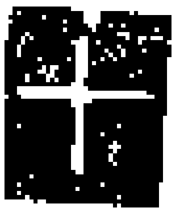

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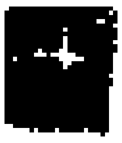

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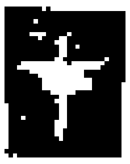

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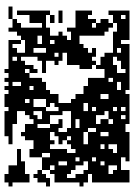

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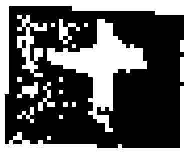

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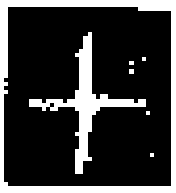

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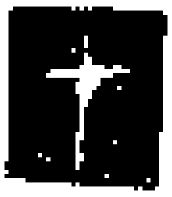

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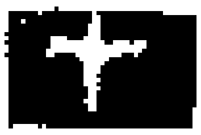

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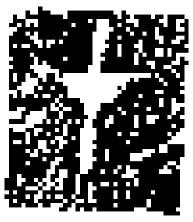

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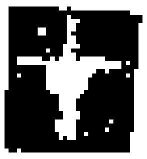

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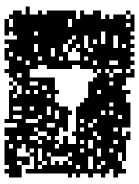

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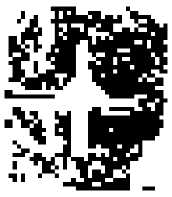

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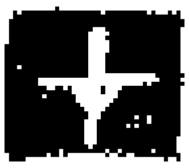

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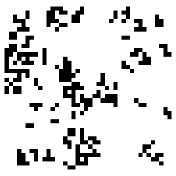

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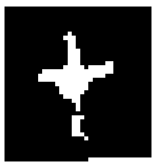
三年㾓壺　王才句陵

刺毁　王才寓㠯



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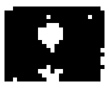

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孰亨

之冓

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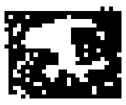

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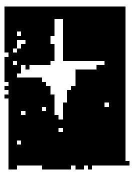

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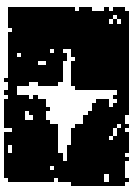

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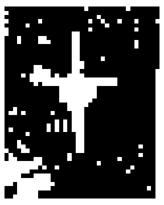

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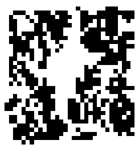

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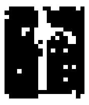

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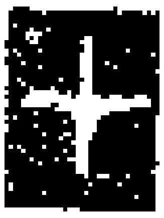

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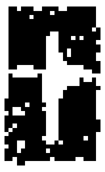

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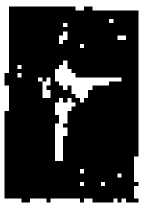

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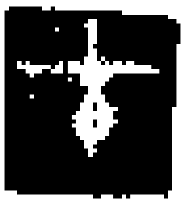
辰才寅



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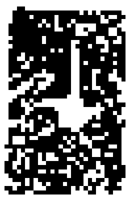

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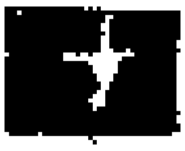

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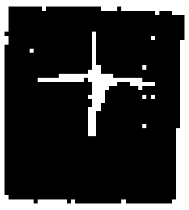
虢叔旅鐘
異才下



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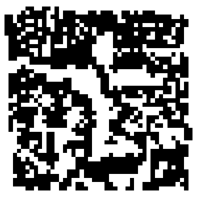
日才庚



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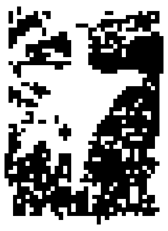

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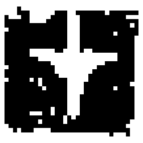

衛盉

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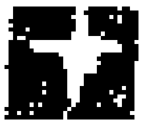

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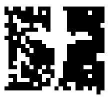

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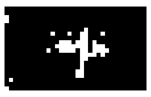

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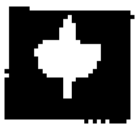

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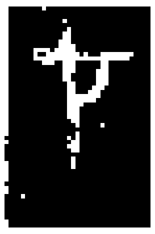

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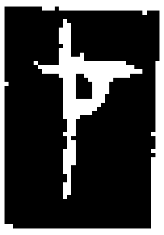

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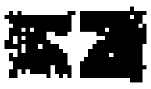

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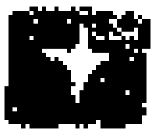

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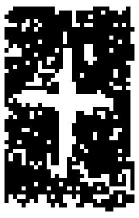
子[illegible]才[illegible]



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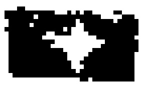

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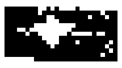

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[illegible]乇

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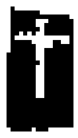

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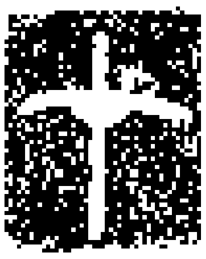
左才新郪



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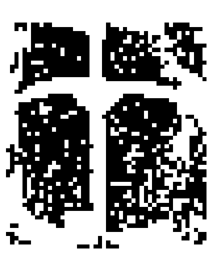

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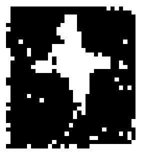

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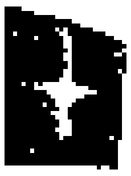
鐘



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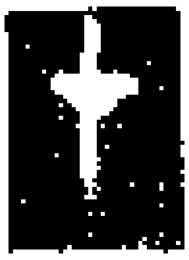

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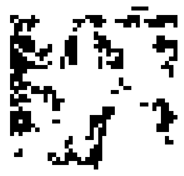

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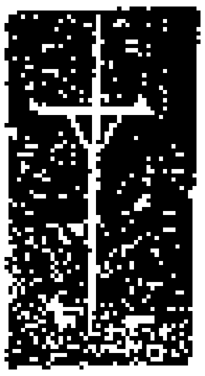

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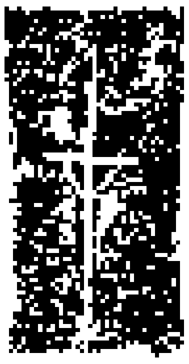

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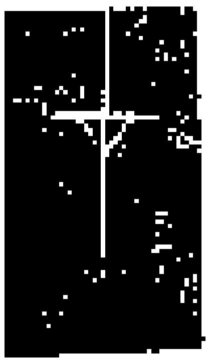
鼎　栽人

才佑



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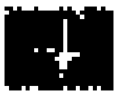

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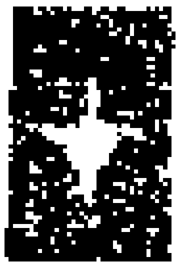
王既才熊師



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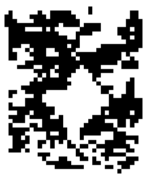

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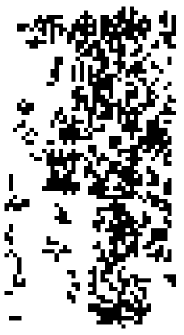
見才大室



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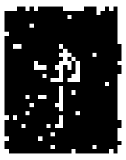
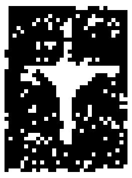


康侯
鼎

康侯才柯𠂤



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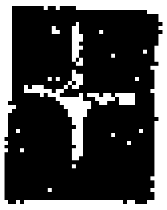

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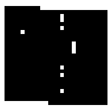

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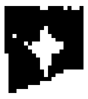

鄂鬲
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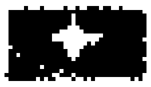

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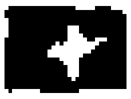

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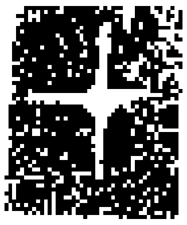

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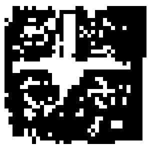

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虢叔旅鐘
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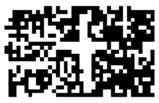

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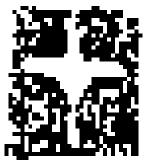

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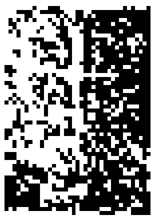
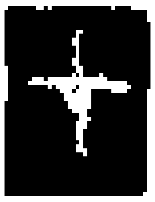


三

并人安鐘
前文人其嚴才上



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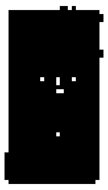

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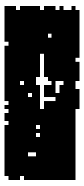

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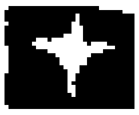

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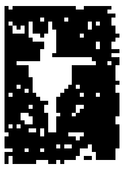

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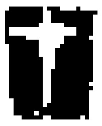

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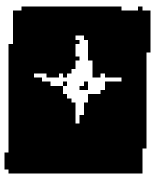

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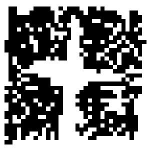

簋

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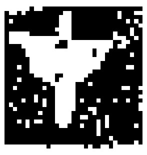

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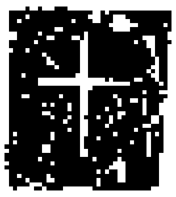

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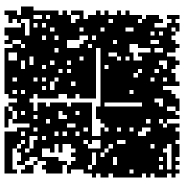

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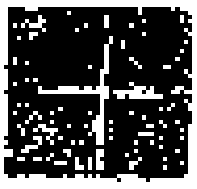
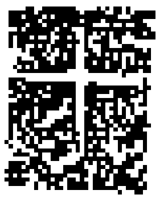


三

秦公
鎛



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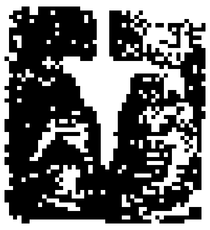

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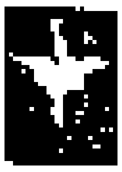

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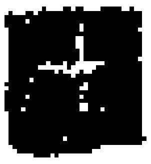

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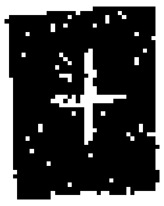

器

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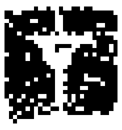

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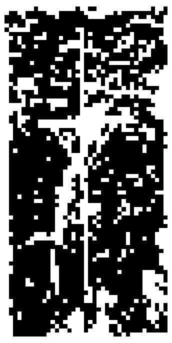

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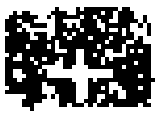

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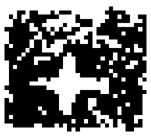
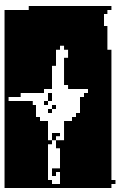


器

豼且乙卣
王賜小

臣辰易
才宰



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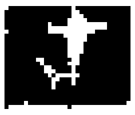

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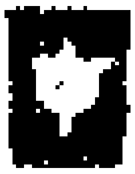

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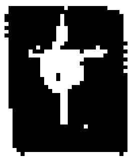
王人□□又七生



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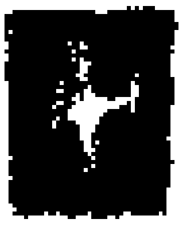
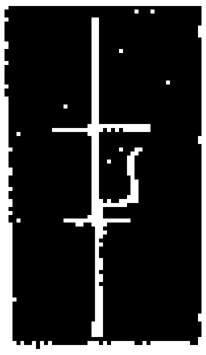


𤼈鐘 弋皇祖
考高對爾剌嚴

才工



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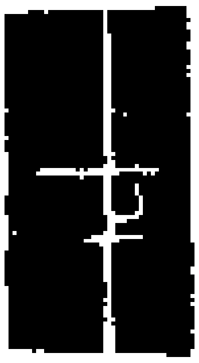
其在中



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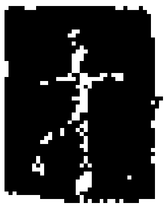

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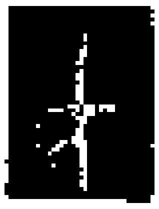
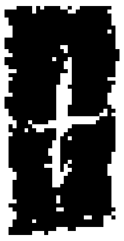


窯

才壺
才乍壺



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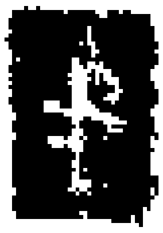
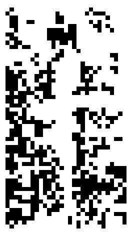


窑

才盂 才
敔作姜盂



才盨 才

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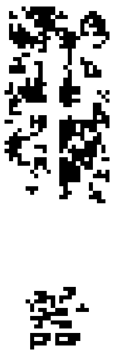


才盉 用𤼷

保罪叔才

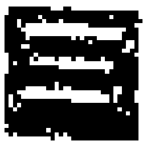
才盤 用

楚保罪叔

才

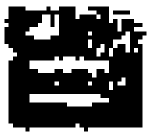
說文六篇「才，艸木之初也，从丨上貫一將生枝葉一地也」。甲骨文作中，李孝定謂象十在地下初出地上之形，金文作十，高鴻縉謂从種子下才生根，上才生芽之形，而以一表地之通象。才象植物初生之形，會意為方才之才。金文借為存在之在。

三

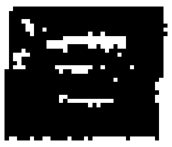


器

三年師兌簋　隹三年

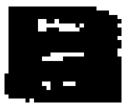


衛盉　隹三年三月



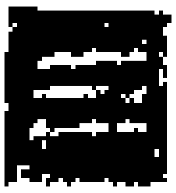
器

史旅鼎　隹三月既望乙亥



器

𧽊卣　隹十又三月辛卯



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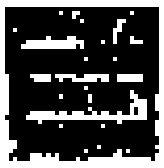
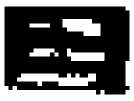


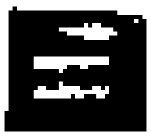
七

小克鼎　隹王廿又三年九月



器

令彝　𢓊令舍三事令



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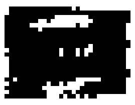
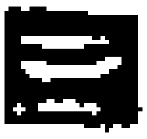
大簋　隹十又二年三月



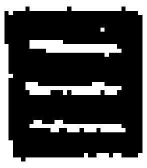
器二

貉子卣　王令士道歸貉子鹿三



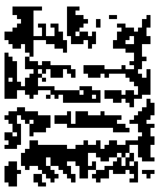
器

令彝　王命周公子明保尹三事四方

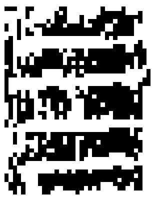


頌壺　隹三年五月既死霸甲戌

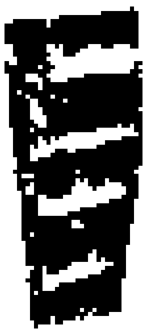
說文一篇「三，天地人之道也。从三數。弎，古文三从弋。」按許釋非。「三」之本義，三爲基數字，乃積畫而成，并無「天地人之道」的道家哲理。詳見一部「一」字條靜安先生說。



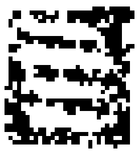
翔簋
三日



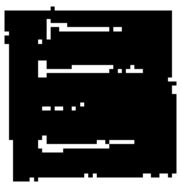
作鐘甗
三月



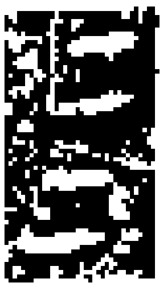
邵其卣
才三月



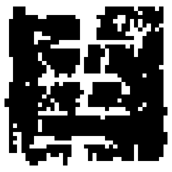
宜侯夨簋
隹三月



䢔文考
尊三



邵其卣
隹王三祀



一

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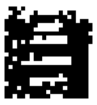
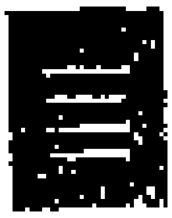
繖伯車父鼎
隹王三年

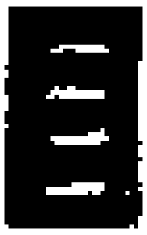


十四年戈
十三年

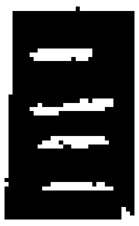
中山王䁐鼎
隹十三年



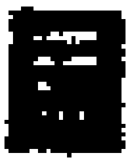
中山王䁐壺
隹十三年



陳侯
午敦



陳侯午錞
隹十又三年



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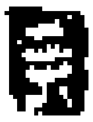
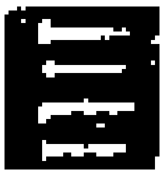
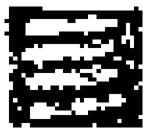
三月初吉



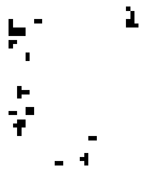
大保簋隹
三月既望



衛尊唯
三月乙卯

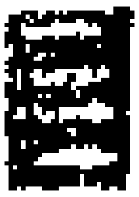


柯尊才
三月丙戌

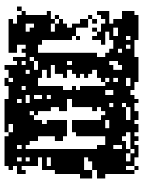


盖

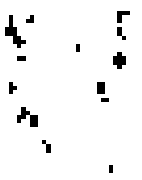
師趛殷　三月既生霸



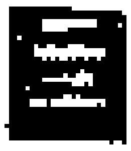
文父丁殷　才十月三日



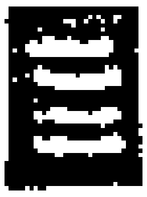
癲盨　隹三年三月



鄧公殷　隹十有三月



庚羸鼎　三月既望己酉



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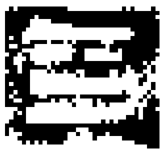
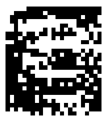
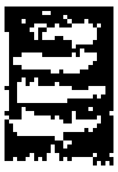


段殷　隹王十又三祀

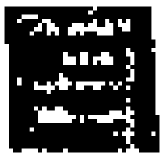


一

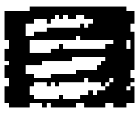
乍冊魖卣　雩三月既生霸



盂鼎　隹王三月既眚霸

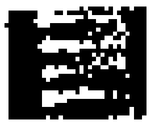


匡卣　隹三月初吉甲午

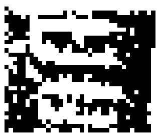


盖

向殷

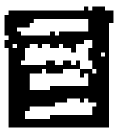


敔殷　隹三月初吉甲午



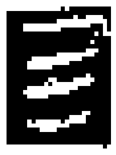
盖二

敔殷　隹三月初吉丁亥



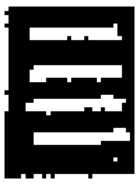
盖一

靜卣　隹三月初吉丙寅



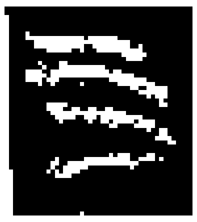
一

作冊大鼎　隹三月既生霸己丑

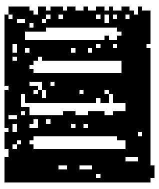


二

召伯虎毁 隹
六年三月甲子

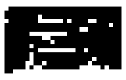


䣄子壺 隹十
年三月吉日

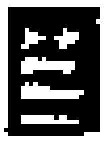


趩鼎 隹
十又九年

三月
既望



晉公盦
三酉



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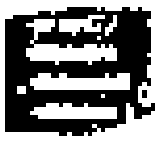
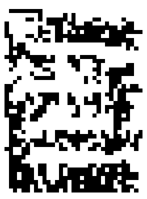
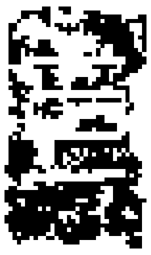
師遽彝
璜章三



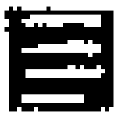
禹鼎
奠三方



幾父壺
僕三家

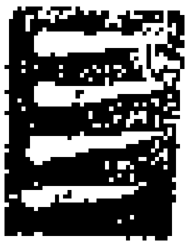


中山王譽鼎
於三方



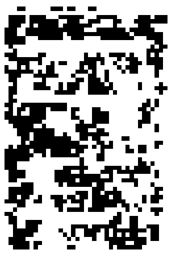
器

令彝 舍
三方命



盂鼎 口
有三方

盂鼎 匍
有三方



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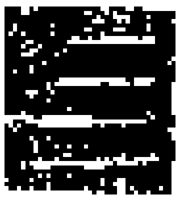

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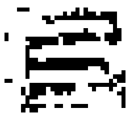
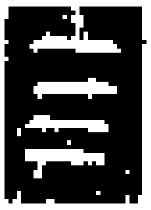
秦公鎛
匍有三方

秦公鐘
匍有三方



保尊 遘
于三方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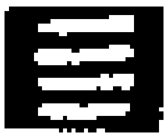
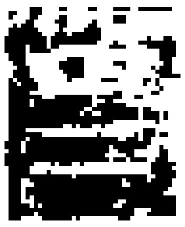
遹征亖方


彔伯𢦚簋
右闢亖方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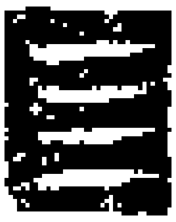
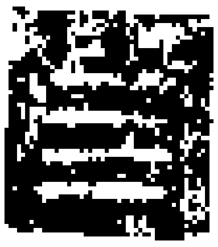

三

南宫乎鐘
畯永保亖方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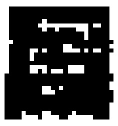
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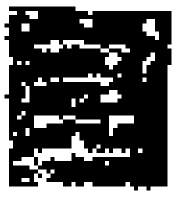
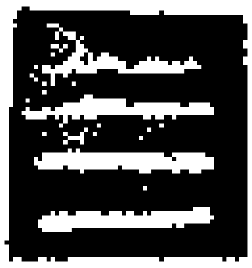
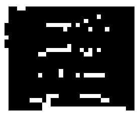

毛公鼎
䪴侖亖方


虢季子白盤
經維亖方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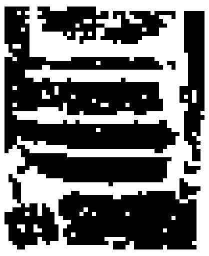
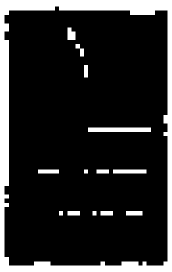
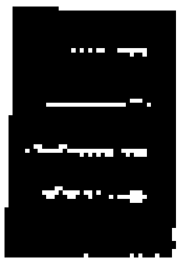
廣𤔲亖方


器

秦公簋
竈囿亖方


宗周鐘
畯保亖或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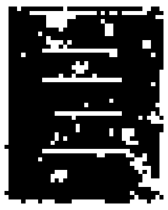
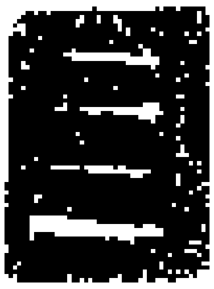
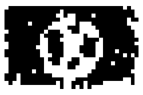
康能亖或


鄭𧶠壺
亖駐涉方


𨙻鎛　余
亖事是台

盂鼎　易女
邦𤔲亖伯

孫詒讓曰：說文四部，四，陰數也。象四分之形，古文作𠃢，籀文作亖。攷金文甲文皆作亖，惟邵鐘作四，梁司寇鼎作四，兼小篆之體與。然許君四分之說於形義並未切，𠃢與𠔀相近，則又似从口从八，例亦難通。要以積畫為最近古，金文甲文未必皆出史籀後。竊疑亖當為古文本字，𠃢或當為籀文，許書傳寫多誤容互易耳。（名原上）



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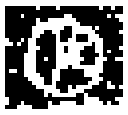
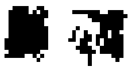
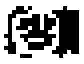


器

鄭井叔鼎（王四月）



七年盨鼎（四分口）



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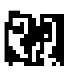

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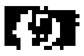

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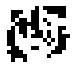

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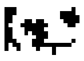

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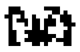

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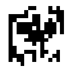
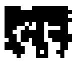
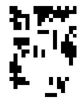


十二

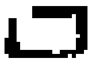
邾鐘具（鼄四𩵦）



者減鐘偽四附錄（郭子四方）



竹子兩鐘（之子四方）



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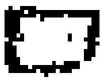
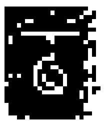


二

冊冊之成鼎（兩升冊之客）

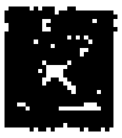


吳太子姑發劍

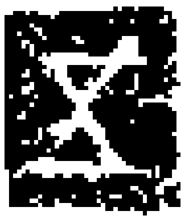
云用云隻

說文，十一篇「雲，山川氣也，从雨，云象雲回轉形」，古文雲省雨作云、𠄔，象雲氣縈繞。金文吳太子姑發劍作𠄔，亦雲象形，「云用云隻」，云作虛詞用，義與或同。楊敬之華山賦「古有封禪，今讀書者，云得其傳，云失其傳」，用法同此。

五



小臣吕鼎
五年



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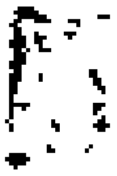
趞曹鼎
五月



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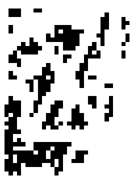
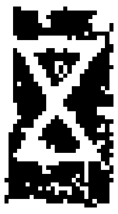


器

旂觥



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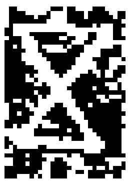
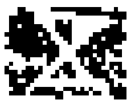
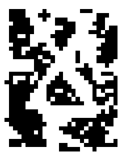


旂方彝
唯五月



庚嬴尊



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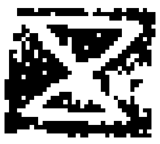
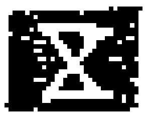


器

庚嬴

卣唯
五月



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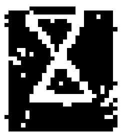
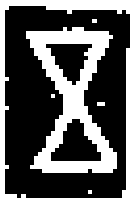
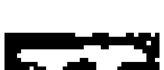


商卣
唯五月



伯中父毁
唯五月



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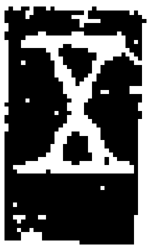

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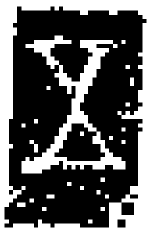

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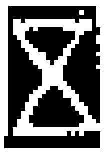
小臣守毁
唯五月



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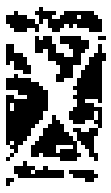

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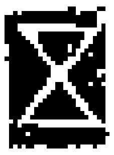

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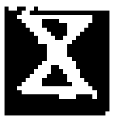
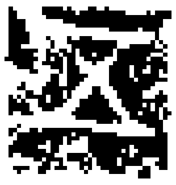


盖

臣辰盉
在五月



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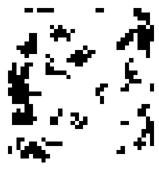
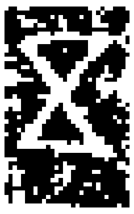


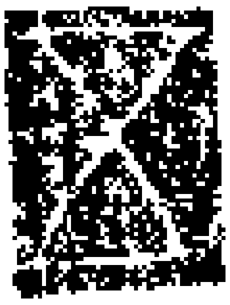
器

師旋毁
唯五

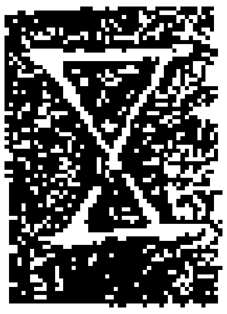
五月



瑩姞簋
唯王五月

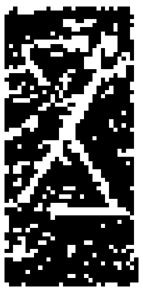


陳財簋
唯王五月

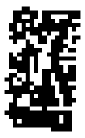


𦅫鎛
唯

五月
五



吳王光鑑
□□五月



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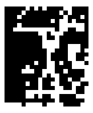

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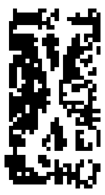

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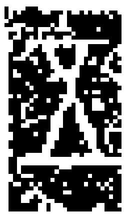
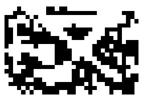
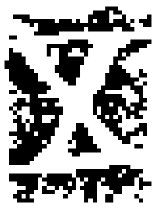


四

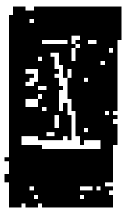
蔡侯鐘
唯正五月



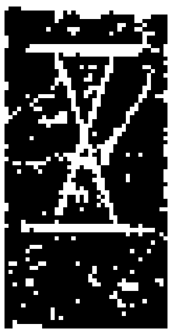
何尊　唯
王五祀



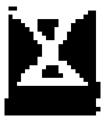
裘衛鼎
唯王五祀



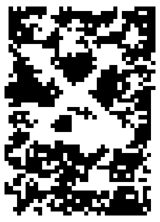
陳騂壺
唯王五年



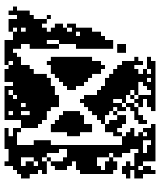
中山王嚳鼎
五年復吳



免盤　唯
五月初吉

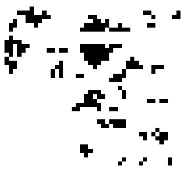


幾父壺　唯
五月初吉



器

梁其壺　唯
五月初吉



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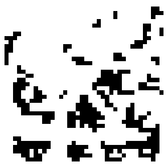

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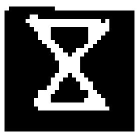
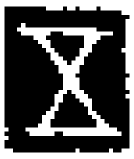
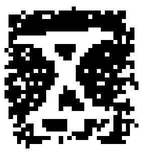
梁其鼎　唯五月初吉



小臣宅毀　唯五月壬辰



小臣傳毀　唯五月既望



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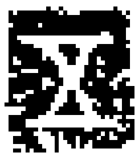
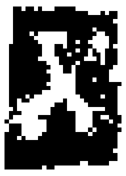


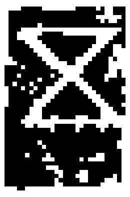
器

諫毀　唯五年三月



二

趞曹鼎　唯十又五年



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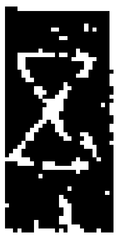

器

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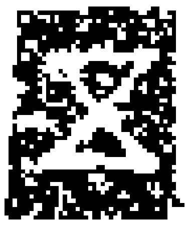

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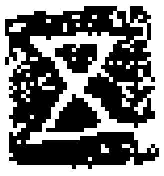

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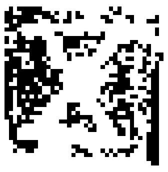

盂二

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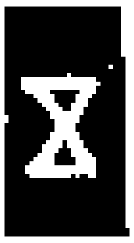

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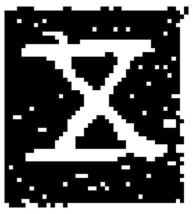

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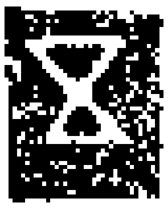

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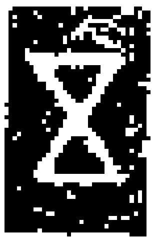

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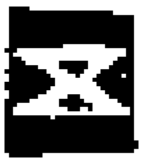
曾中大父蛕毀　唯五月既生霸



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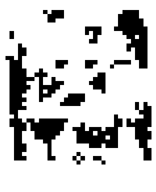
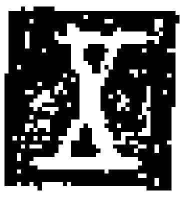
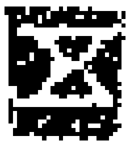


呂方鼎　唯五

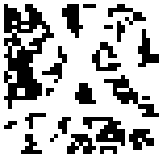
月既死霸



小臣艅尊　唯王十祀又五



𩰫从盨　唯王廿又五年



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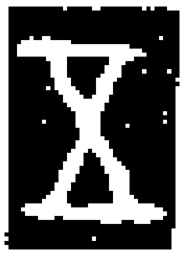
師冢𣪕　唯五月初吉甲戌



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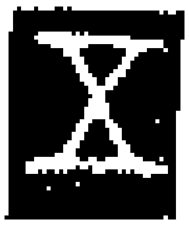

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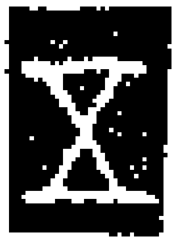

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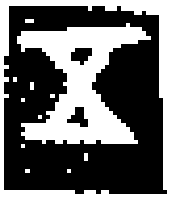

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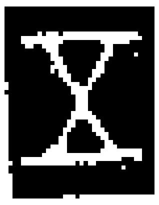

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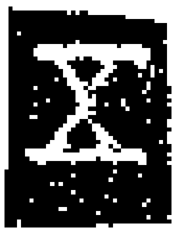

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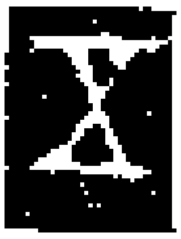
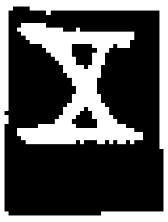


器四

史頌𣪕



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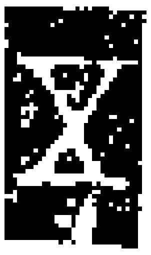
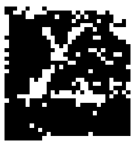


鄭師口父鬲　唯五月初吉丁酉



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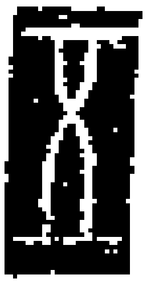
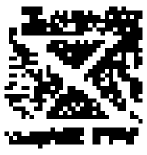
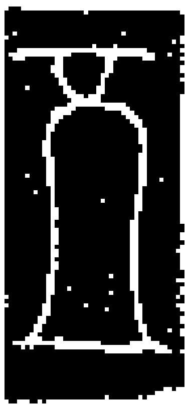


劇侯𣪕　唯五

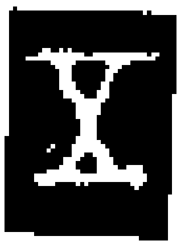
年正月丙午



椃父丁角　唯王廿祀翌又五



楚王酓章鎛　唯王五十又六祀



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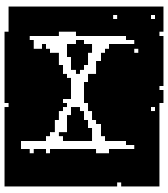

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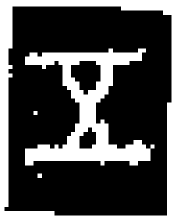

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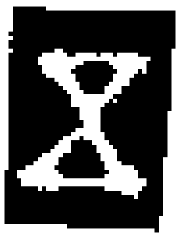

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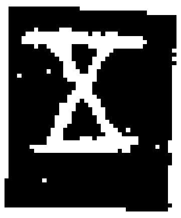

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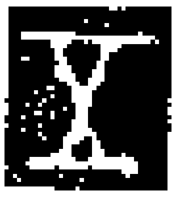
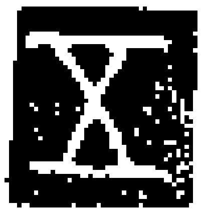


器五

頌殷



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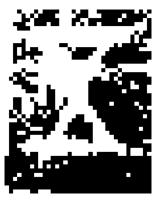

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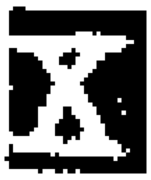
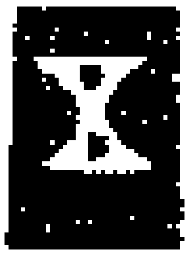
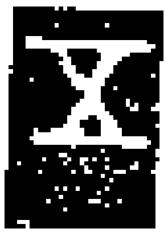


盂二

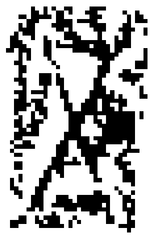
頌壺　唯五年五月既死霸甲戌



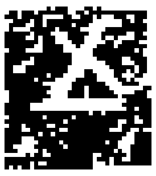
兮甲盤　唯五年三月既死霸庚寅



寰盤　唯廿又八年五月既望庚寅



五字劍　五



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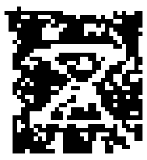

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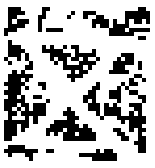

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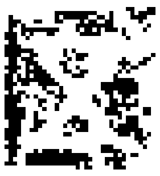

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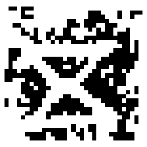

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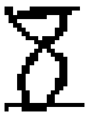

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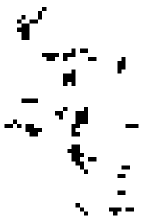
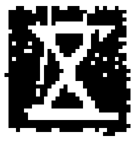


匽公

鈙鐘
五金



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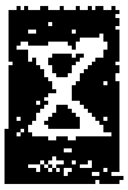

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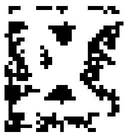

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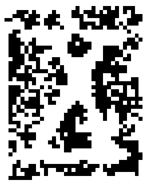
臣五家



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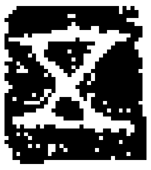
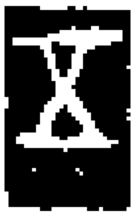
矢五□



伯晨鼎
旂五旅



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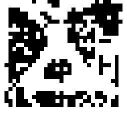

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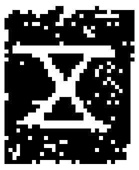

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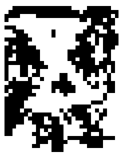
遣五寽



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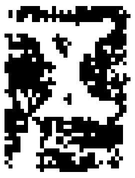

二

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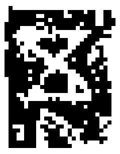
遣五寽



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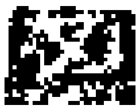

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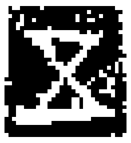
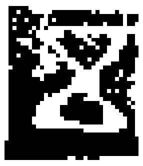


曶鼎　受
以五□



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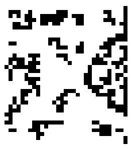

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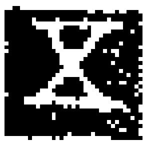
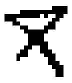
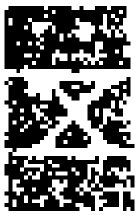


盖二

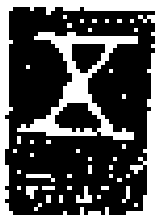
師克𣪕
五邑走馬



鄂君啓節
車五十乘

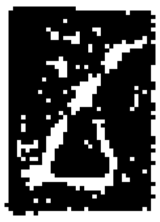


師同鼎　寽
車馬五乘



器

儼匜 賓
亦茲五夫



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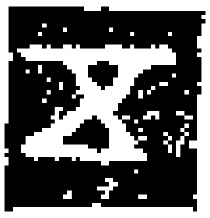
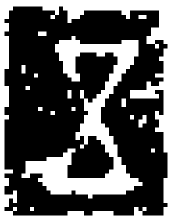
口口五毅



矢人盤 凡
十又五夫



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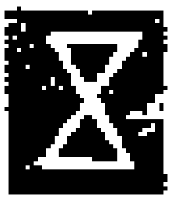
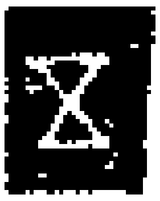


二

中五父毁
中五父作毁



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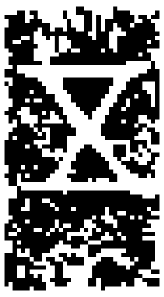
五父作寶盤



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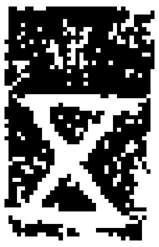

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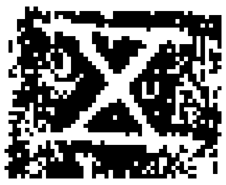
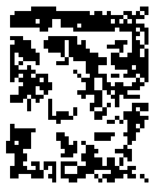
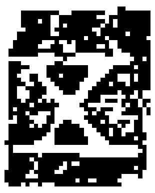
汝十五昜登



柞鐘鉦間 𤔲
五邑甸人事



裘衛鼎 余
舍汝田五田



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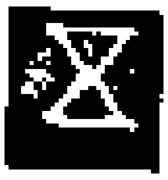
害賓田五田



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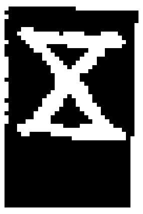

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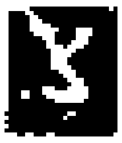

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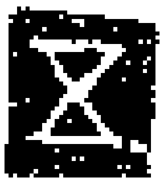
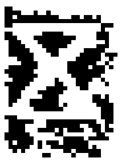


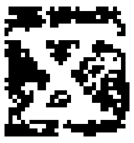
器二

臣諫毁 達
征自五鷗貝

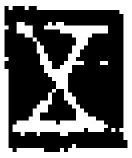


器

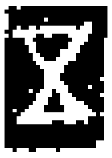
㦰毁 凡百
又卅又五



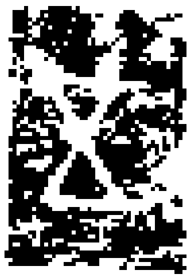
曶鼎　用𧶠延賣茲五夫



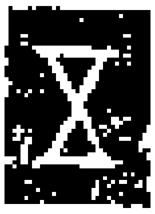
曶鼎　非出五夫□□稽



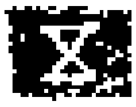
曶鼎　□□舍𢿋矢五秉



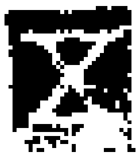
逆鐘　令余賜女十五錫戈



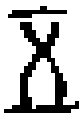
翔設　用大備于五邑守堰



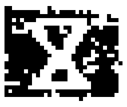
康作祖考彝　賜卑匜奉康井五口



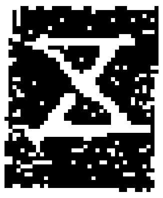
曶鼎　我既賣女五□□父



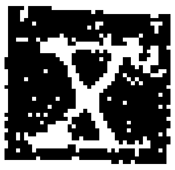
鄂君啓節　以毀於五十乘之中



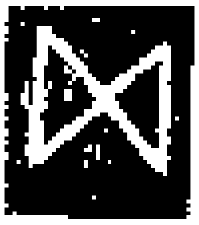
保尊　王令保及殷東或五侯



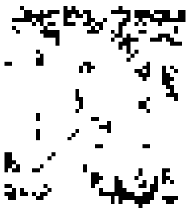
多友鼎　公車折首百又十又五人



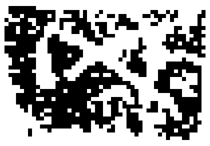
多友鼎　凡以公車折首二百又□□又五



戈⋈甗　戈⋈



戈五甗　朩五



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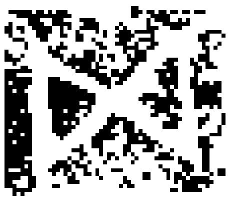

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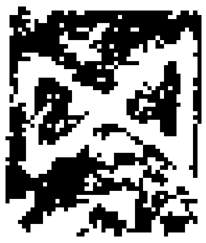
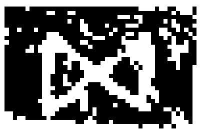
毆　⋈卣

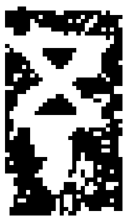


敫殘簋
冈

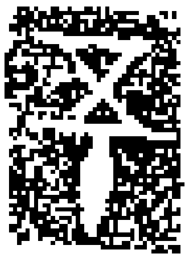


簋二

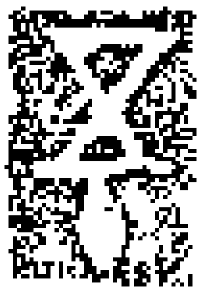
白㪅卣
冈



宜侯矢殷　氒
□□又五十夫

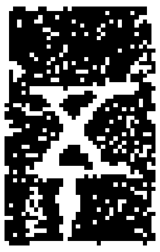


盂鼎　人鬲
千又五十夫



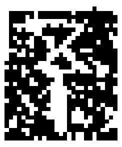
盂鼎
六百又

五十
九夫



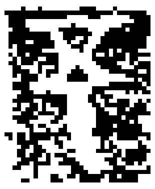
師同鼎
鋪五十

𤼈鐘　以
五十頌處

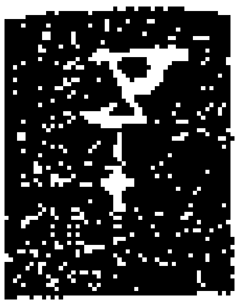


杞畢白
鼎　室

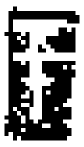
緐五
十寽



豐卣　皇辟君休王自
穀吏賚畢土方五十里



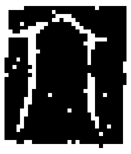
虢季子白盤
執訊五十（合文）



新郪虎符　用兵
五十人以上

朱芳圃曰說文五部「五，五行也。从二，陰陽在天地間交午也。㐅，古文五如此。」馬叙倫曰「五爲梧之初文，甲文作㐅㐅，伯仲父敦作㐅，伯晨鼎作㐅，皆象形」（六書疏證二八）按馬說非也。㐅象交錯形，二謂在物之閒也，當以交錯爲本義，自用爲數名，後經傳皆借午爲之。儀禮大射「若丹若墨度尺而午」，鄭注「一縱一橫曰午，謂畫物也」。特牲饋食禮「肵俎，心舌皆去本末午割之」，鄭注「午割，縱橫割之」，所謂縱橫正㐅之形象。周禮秋官「壺涿氏若欲殺其神，則以牡橭午貫象齒而沈之」。鄭注「故書午爲五」，杜子春云「五貫當爲午貫」。按五爲本字，午爲假借。（殷周文字釋叢一二七葉五）

𠄡爲五十之合文。金文個位數字一、二、三、亖，至五不採用累疊方法，寫作五。十位數字十、廿、卅、卌，也是重五十而改爲合文書寫。



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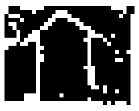
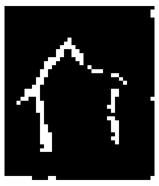
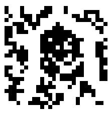


二

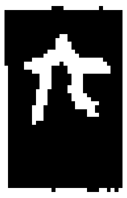
邲其卣
在六月



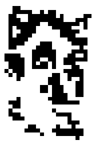
父丁鼎
在六月



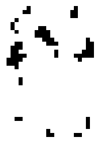
梶父丁
角　在
六月



虢毁
唯六月

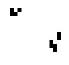


蓋

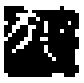


器

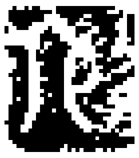
戜毁
唯六月



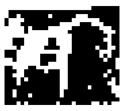
鼎右軍
殳　六
年



十六年戈戟
十六年



鼄叔止伯鐘
唯王六口



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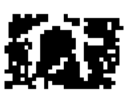
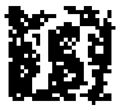
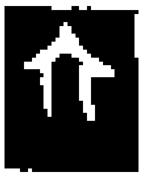


二

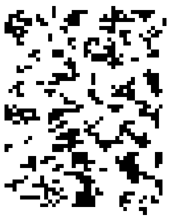
邲
其
卣唯
王六祀



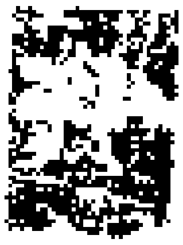
小臣邑斝
唯王六祀



靜毁　唯
六月初吉

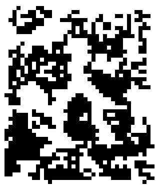


蓋



器

仲枏父毁
唯六月初吉



仲枏父鬲
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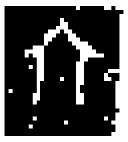
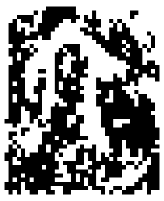
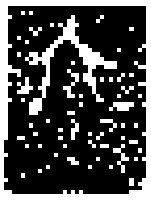


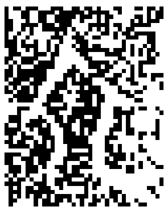
免卣　唯
六月初吉



毛與𣪘 唯六月初吉



匽尊 唯六月初吉



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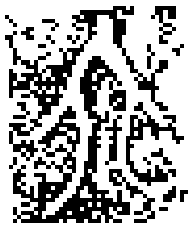

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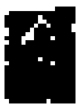
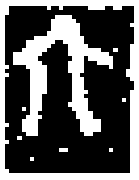
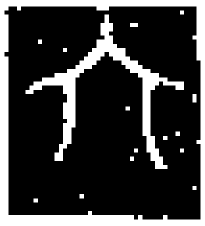


陳侯因資鐘 唯正六月癸未



㝬鼎 六月既望乙亥



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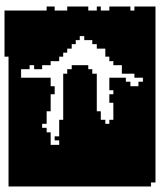

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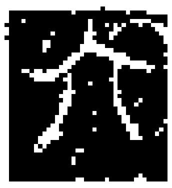

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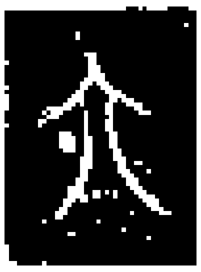
克鐘 唯十又六年



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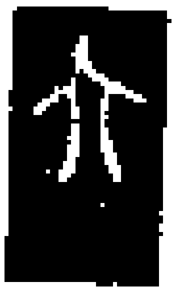

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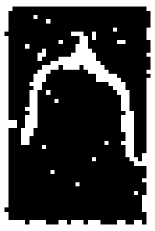

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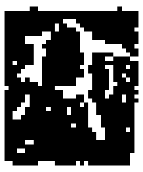
○



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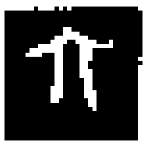

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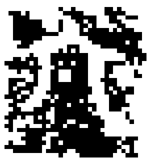

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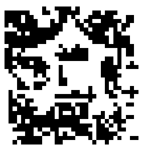

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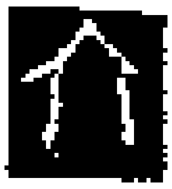
豐卣 唯

六月既生霸乙卯



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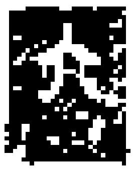

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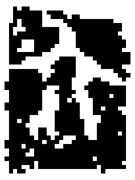

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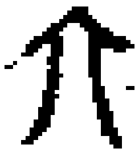
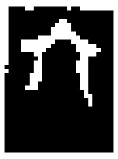
苘殷　唯六月既生

霸辛巳



師毛父殷　唯六月既生霸戊戌



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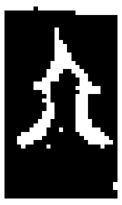

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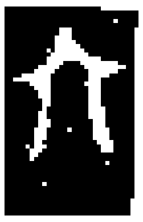

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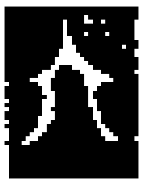
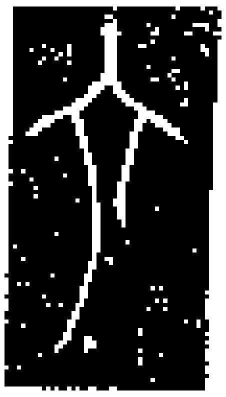
召伯虎殷　唯六年四月甲子



番匊生壺　唯廿又六年

十月初吉乙卯



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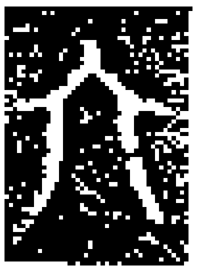

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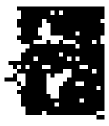

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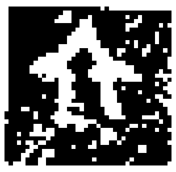

禹鼎　惠西六師

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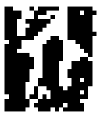

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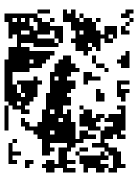

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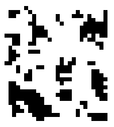

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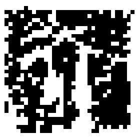

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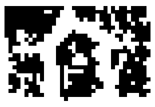

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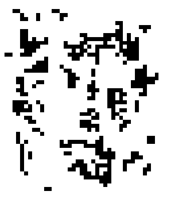
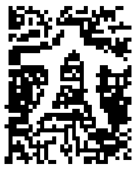
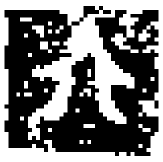


虢文壺賜戠父丁奉六



多友鼎折首卅又六人



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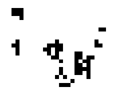

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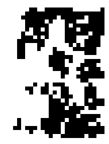

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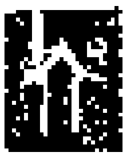

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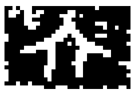

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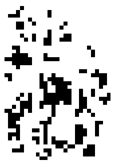

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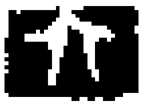
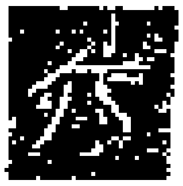


白六

鼎白六辭作新寶尊彝



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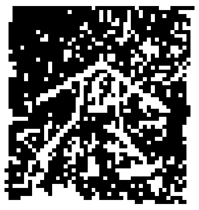

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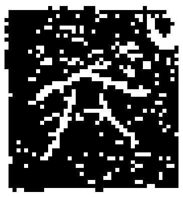
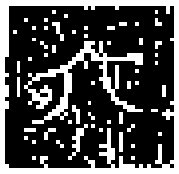


四

鑄客豆



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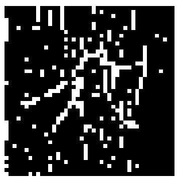

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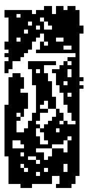

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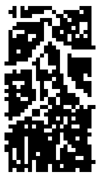

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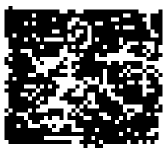
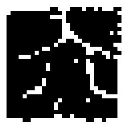
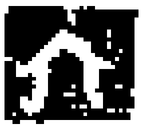


鑄客器鑄客

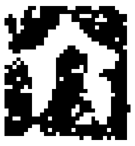
為王司六寷為之



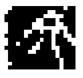
伐鄀簋　王令東宮追以六𠂤之年



宜侯夨簋　賜宜庶人六百又□六夫



宜侯夨簋　賜宜庶人六百又□六夫

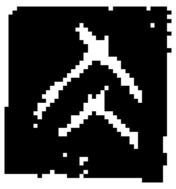


重金罍　百卌八重金□□一□六□

丁山曰：考六之見於卜辭者，通作入，間亦作冂，與卜辭「入于商」（殷虛書契二卷一）與太鼎「以乃友冂敦」五之入，絕無異點，則介非從冂，古昔借入為六而已。六之聲紐今同來，入之聲紐今同日。釋名釋言語「入，內也，內使還也」，是入內古音同隸泥紐，泥來同為舌音，依章太炎先生雙聲疊紐（古音表）新方書十解之，六入古雙聲也。大戴記易本命「六主律」，國語周語「天六中之色也」，韋注云「六者天地之中」。山海中山經「嶽在其中，以六月祭之」，郭注亦曰「六月亦歲之中」，而詩十月之交「聚子內史」，箋「內史中大夫也」，亦以中訓內，內即入也。自音訓言，六入之謂既通，則借入為六，不待繁徵而信矣。蓋六之與入殊以前無別也，自周人尚文，因冂之下歧而變其形為介，以別于出入之冂，于是鼎

[illegible]之八

彝銘識中無由見入借為六之跡，許君知八設分別相背字為之，而不知入借為六乃以从入从八會六之本義為陰變于六，眞妄又豈在劉心字說下哉、（中央研究院歷史語言研究所集刊第一本一分析九十二至九十三葉數名古誼）據丁山釋六之說至確。然作為基數字，六乃是算籌（荒初成以樹枝）以排成八入字形以代之。如五之交互排列成ㄨ、八之向背排列成八，故六入七義相通，古音相近。



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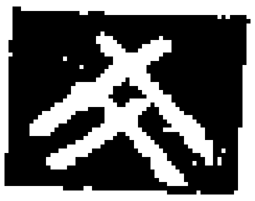
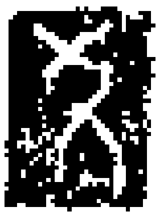
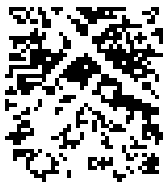
爻父乙



爻父丁彝
爻父丁



伯晨鼎
韔爻



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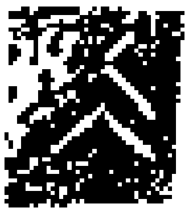

啚

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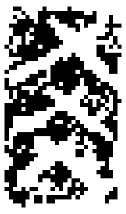
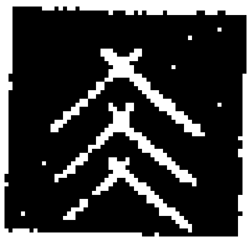
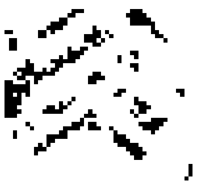
冀乘子甗爻



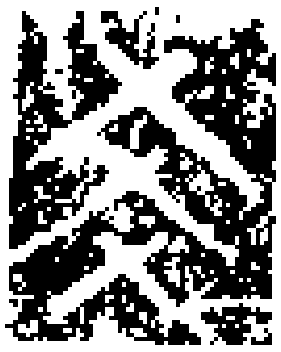
父乙爻甗
父乙爻



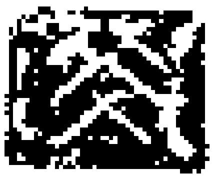
爻父乙觶
爻父乙



爻父己爵
爻父己



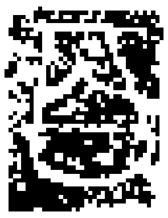
爻且丁觶
爻且丁



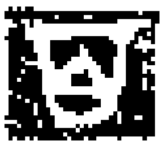
爻妣辛爵
爻妣辛

說文三篇「爻，交也。象易六爻頭交也。」按，敎斆皆从爻，爻當爲茅蒍交疊之形。伯晨鼎「韔爻」，孫詒讓謂「此爻字當爲較之省。說文車部『較，車騎上曲銅也。』字亦作較。詩淇奧『猗重較兮』，毛傳『重較，卿士之車。』」（拾遺下十八葉周彝說伯晨鼎）

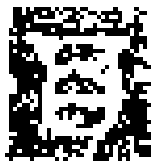
百



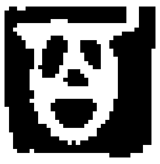
叔德𣪕
羊百



師同鼎
羊百



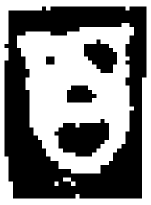
雁侯編鐘
彤矢百



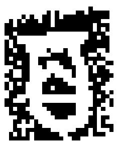
蓋

令
彝

眔
百工

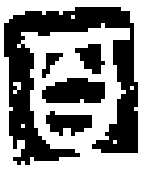


矢令簋
鬲百人

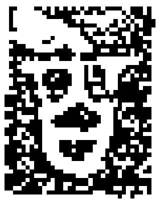


器

𢦚𣪕
獲馘百



曶鼎
用百寽



多友鼎
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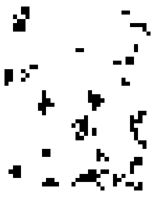
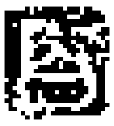
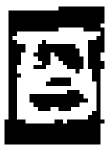


公臣𣪕
嗣朕百工



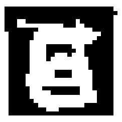
器

臣辰
卣



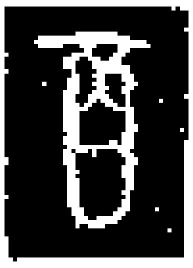
臣
辰

尊

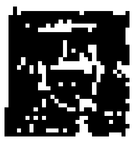


蓋

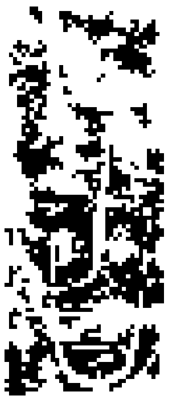
臣辰盉
𧍟百生豚



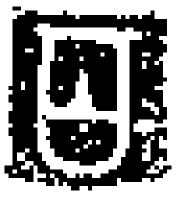
沇兒鐘
龢會百生



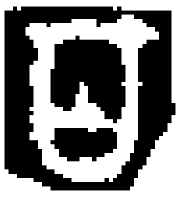
晉公盆
智親百蠻



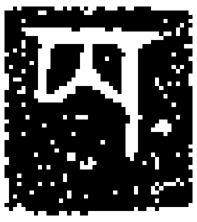
中山王𰯌鼎
方讓百里



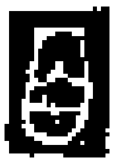
禽
𣪕



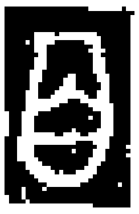
禽鼎　王
賜金百寽



盂鼎　雩殷正百辟

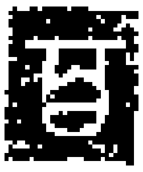


蓋一



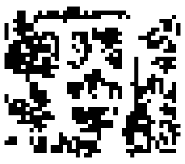
三

賢殷　畮賢百畮糧



叔𢦔殷

用侃喜百姓



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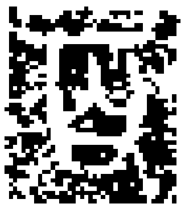
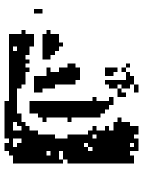
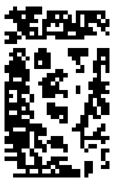


二

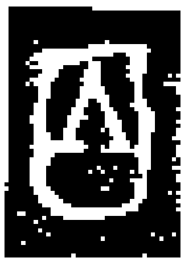
梁其鼎　其百子千孫



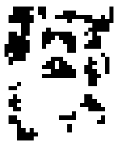
宜侯夨殷　□□百又卅



寧殷蓋　其用各百神

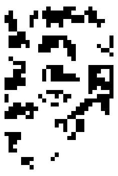


宗周鐘　隹皇上帝百神

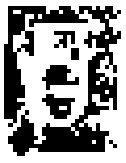


器

戜殷　凡百又卅又
五

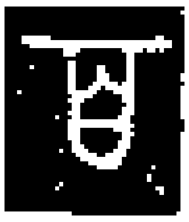


蓋

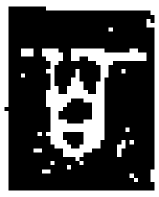


器

戜殷　百又十又四人

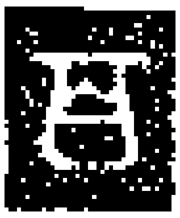


蓋二

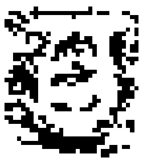


蓋三

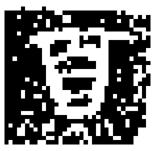
史頌殷



史頌鼎　灋友里君百生



子尊　一名琱丸生百朋



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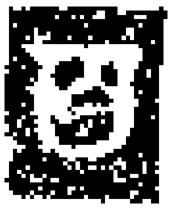
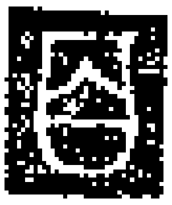
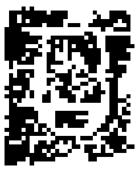


兮甲盤　其唯
我諸侯百姓

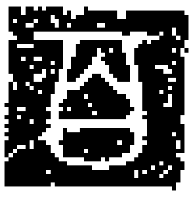


[illegible]

[illegible]啓方尊　[illegible]
啓御用百姓飢

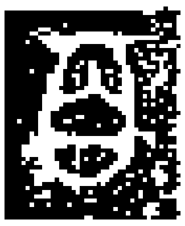


秦公
鐘



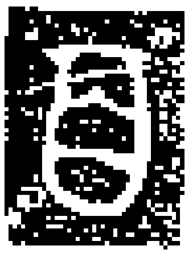
一

秦公鐘　盜百
蠻具即其服



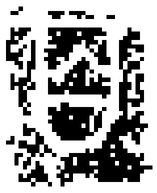
簋二

琴生盨　其百
男百女千孫



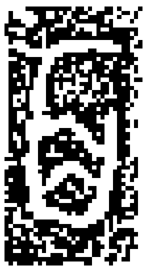
簋二

琴生盨　其百
男百女千孫



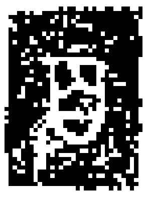
簋

梁其壺　其百
子千孫永寶用

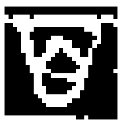


候子鼎
隹宲

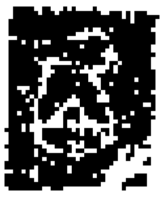
子百車
作行鼎



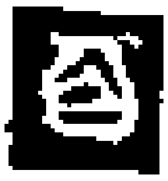
芮伯簋　好朋
友雩百諸婚媾



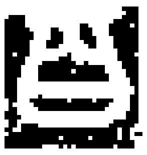
免盤　令作冊內
史賜免鹵百𠙙



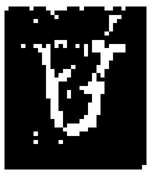
伊簋　𩁹官𤔲康
宮王臣妾百工



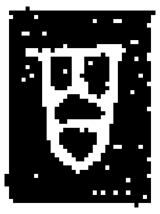
善鼎　余其用各
我宗子雩百生



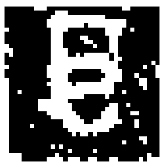
宜侯夨簋　賜宜庶
人六百又□六夫



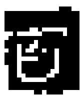
多友鼎 孚戎車百乘一十又七乘



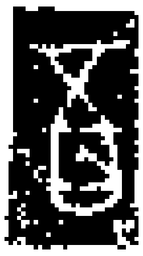
多友鼎 公車折首百又十又五人



禹鼎 肆武公迺遣禹率公戎車百乘

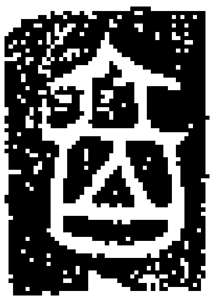


重金罍 百卅八重金口口一口六口

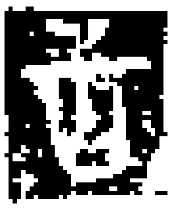


盂

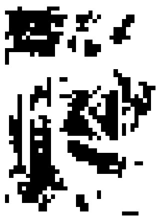
朕運俾女五百（合文）



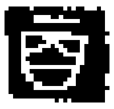
盂鼎 六百（合文）又五十九夫



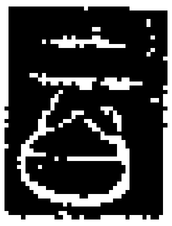
禹鼎 斯馭二百（合文）



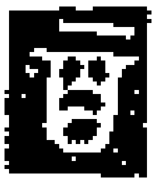
嬰方鼎 朋二百（合文）



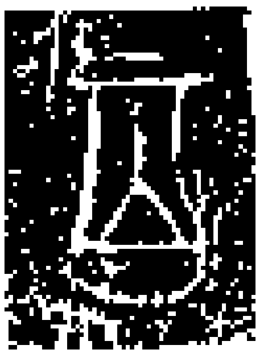
麥尊 侯易諸𩑋臣二百家劑（合文）



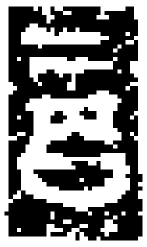
小子野𣪘 卿事易小子野貝二百（合文）



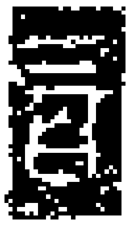
多友鼎 凡以公車折首二百又口口又五



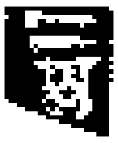
綸鎛　二百又九十又九邑（合文）



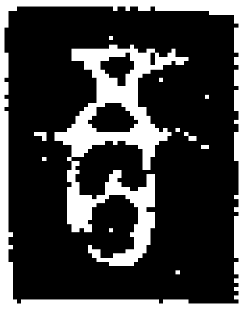
宜侯夨𣪕　川三百（合文）□　宰



盄　𢓊匜　罰女三百寽（合文）



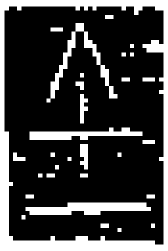
師旂鼎　伯懋父廼罰得𢦚古三百鋝



虢季子白盤　折首五百（合文）

戴家祥曰，說文「百，十十也。从一白。數十十為一百。百，白也。十百為一貫，相章也。百古文百」段玉裁曰「𦣻白同，白告白也。此說从白之意，數長於百，可以詞言白人也」按段釋許書从白之義甚辯，而實非也。古文百佰一字，百从一从白，白亦聲，乃形聲字。段氏謂數長於百，可以詞言白人，豈許氏从一白之本旨乎。爰引卜辭、金文以證之。卜辭「百」作百（殷虛書契前編卷三第二十三葉），作百（龜甲獸骨文字卷二第十四葉），金文作百，蓋以一白相連而成百。夫世無衡量籌算，人之紀數，固以指屈，上古遺言，數止三五而已。（略本象兩辭正義華義說）百千萬義本無專字，其數不過叚括言之，「百辟」「百禮」「百工」「百貨」「百姓」俱不能以百數泥也。迨後文數開明，始定其聚，十十為百，十百為千，十千為萬，十萬為億，其數皆以十進

矣。於是加一於白而成百。卜辭二百作百，蔡乎仲宴鑄作百。三白，卜辭作百，五百，虢季子白盤作百，六百，卜辭作百，孟鼎作百。古文本無百字，假白為百，見於卜辭者有白（前編卷六第十二葉）、有白（後編卷下第四十三葉），孟鼎「百」作白，白即伯之初文，禮記王制正義引春秋元命苞云「伯之為言，白也，明白於德也」。故古書多以伯為百。孟子「百里奚」，韓非子．難言作「伯里奚」，史記．秦始皇本紀「崛起於什伯之中」，賈誼過秦論「起於仟佰之中」，史記索隱「以為千人百人之長」，荀子．王制篇「司馬知師旅甲兵乘白之數」，楊倞注「或曰白當為百，百人也」。王引之曰「白與伯同」。逸周書武順篇「四卒成衛曰伯」，是百人為伯也。唇韻白讀「旁陌切」並母魚部，伯百俱讀「博陌切」幫母魚部，韻同聲近，知白、百、伯、佰同聲同義之證也。（國學論叢一卷四期釋百申說文義）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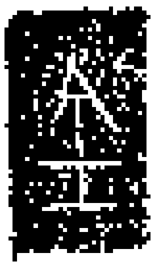
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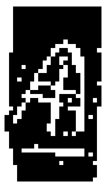
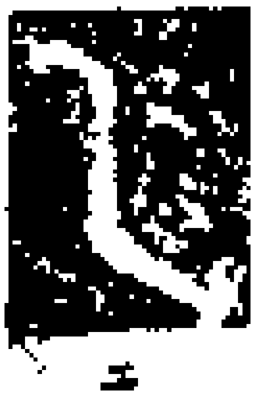

中山王譽壺 重一
石三百卅九刀之重

朱德熙、裘錫圭曰：根據字形分析，這個字似乎只能是「全」或「金」，但圓壺銘29行「方數金里」一句，鼎銘25行作「方數百里」，可見全是「百」字。我們不知道「百」字為什麼這樣寫，但全之為「百」是無可懷疑的。平山出土的許多記重量的銅器銘文裡，「百」字都這樣寫，兆域圖的「百」字寫作里，亦與全形近。此外全字又見於戰國古璽印中，例如全羊（古璽文字徵21下）千里牛（同上21下）千牛全羊（簠齋古印集卅上）全年（楊印）宜又有全萬（古璽文字徵卅上）宜又有全金（同上卅上）這些印文本來十分費解，現在知道全是「百」字，就全都讀通了。下引四種類型的魏國的布幣銘文裡也有全字：一、粱（梁）夸釿五十尚當寽，二、粱（梁）夸釿全尚當寽，三、粱（梁）正尚全尚當寽，四、粱（梁）夆半尚二全尚當寽。過去誤認全是「金」字，銘文一直不得其解。現在認出全是「百」字，我們就知道一、是五十當寽，二和三是一百當寽，四是二百當寽。一、二、三、四，四種布幣實測重量的整數比正好是4：2：2：1，與銘文所記相符。此外，按照此類布幣的實測重量推算，一寽的重量大概是一千四百克至一千六百克。這個數值跟金郙方壺按照實測重量估計的一寽的數值大體符合。（文物一九七九年第一期）按全字可能是百字倒寫的譌體。

乙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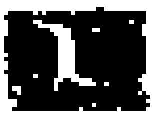
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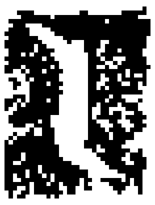
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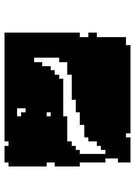
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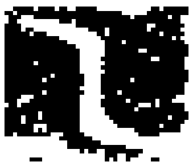
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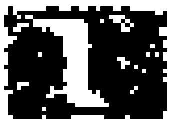
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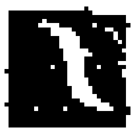
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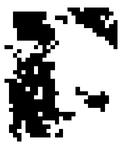
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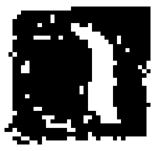
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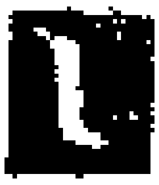

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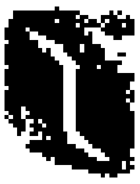
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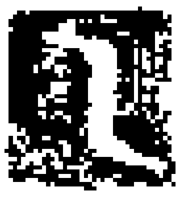

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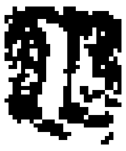

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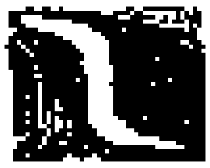
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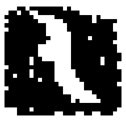

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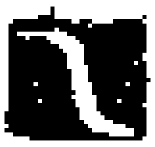
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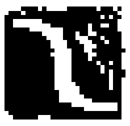
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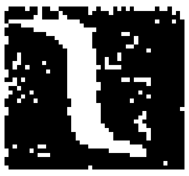
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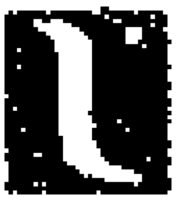
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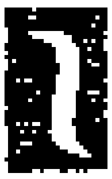

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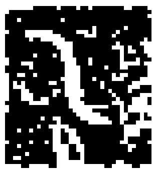

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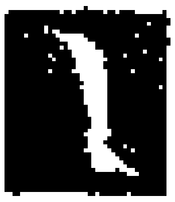

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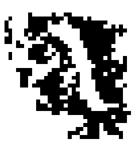

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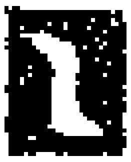

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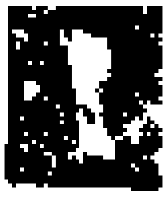

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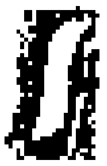

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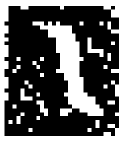

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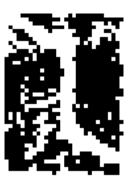

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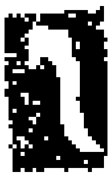

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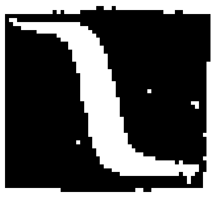

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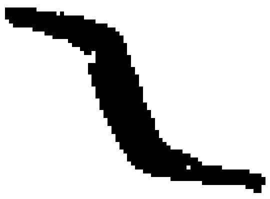

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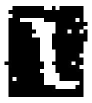

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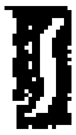

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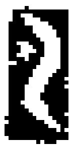

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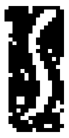

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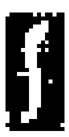

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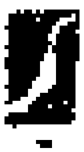

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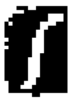

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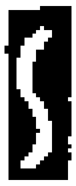

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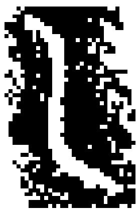

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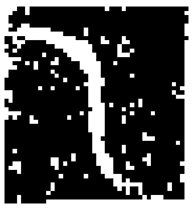

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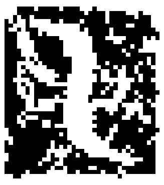

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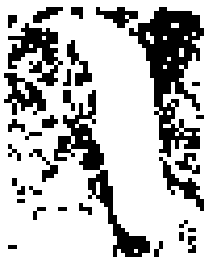

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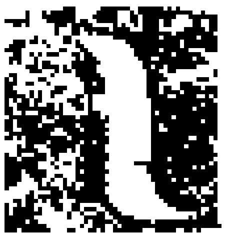

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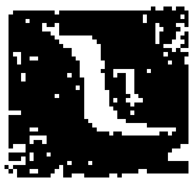

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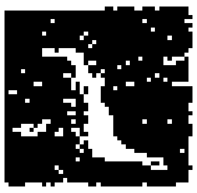

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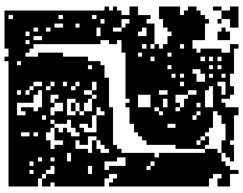

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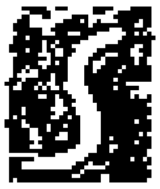

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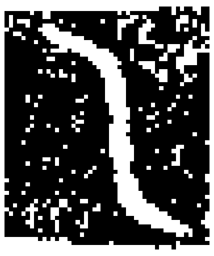

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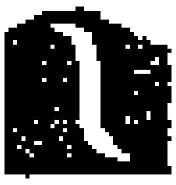

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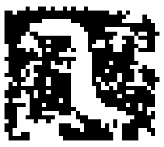

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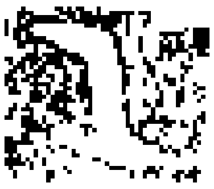

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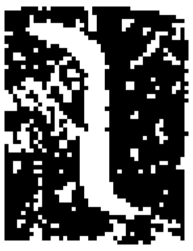

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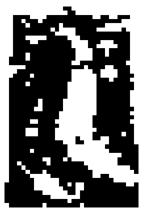

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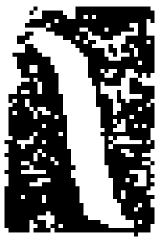

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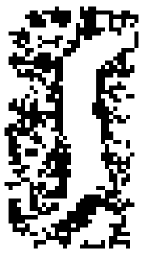

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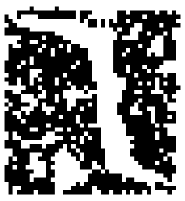

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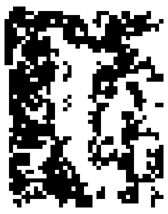

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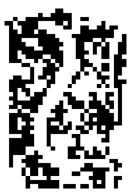

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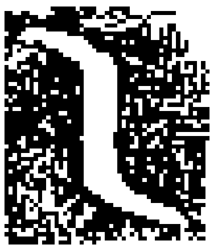
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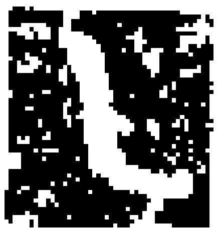
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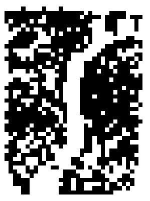
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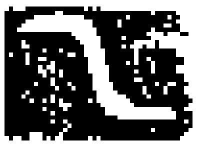
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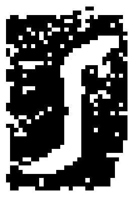
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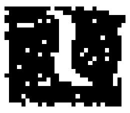
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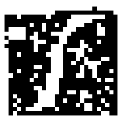
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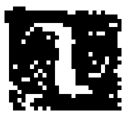
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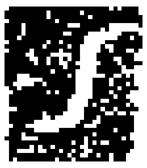
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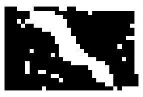
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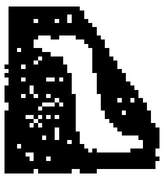
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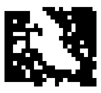
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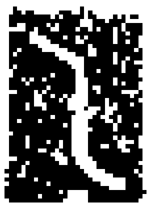
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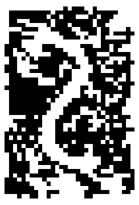
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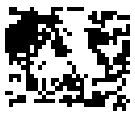
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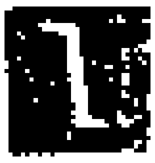
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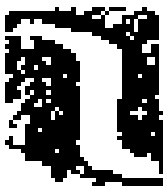
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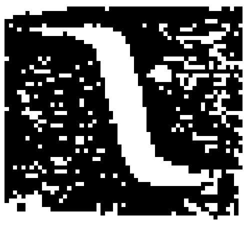
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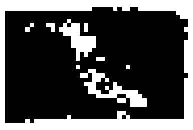

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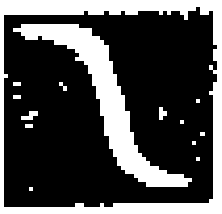

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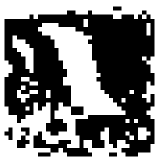

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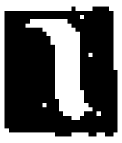

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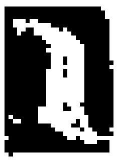

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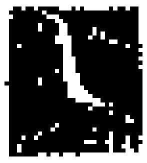

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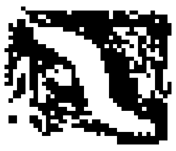

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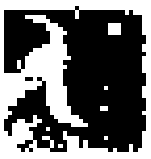

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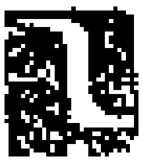

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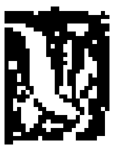

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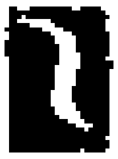

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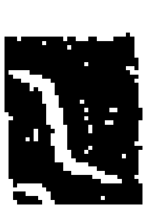

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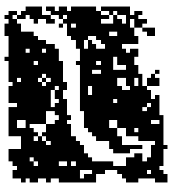

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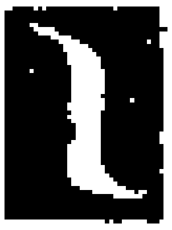

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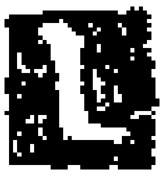

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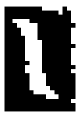

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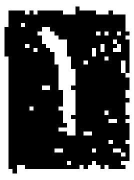

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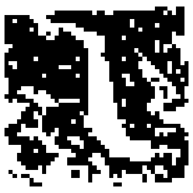

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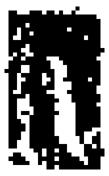

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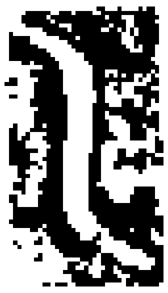

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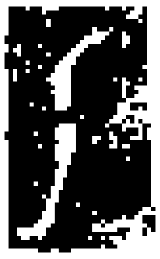

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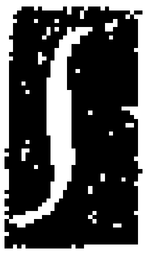

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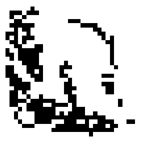

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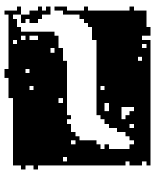

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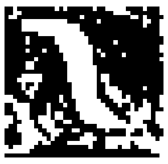

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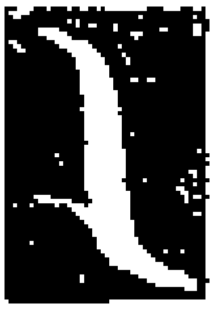

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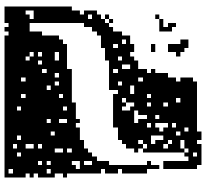

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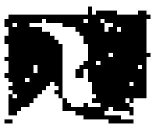

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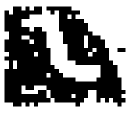

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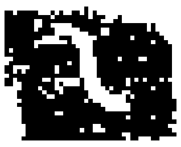

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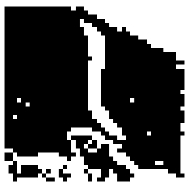

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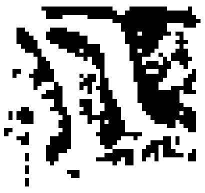

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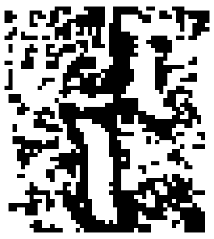

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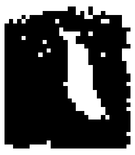

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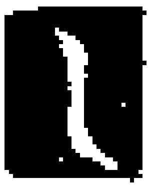
犨父乙



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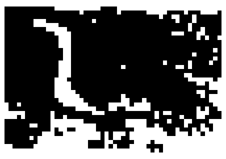
冊父乙



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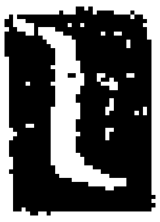
冊父乙



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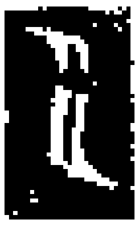
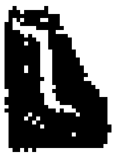
乘父乙

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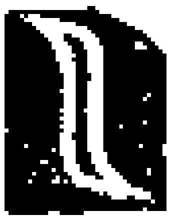
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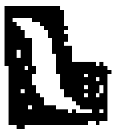
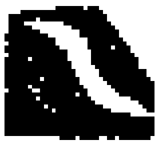
析子孫父乙
鼎裴父乙

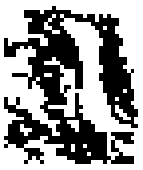


亀父乙鼎
亦黽父乙



子黽形
父乙尊

亦戉
父乙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子黽父乙觶
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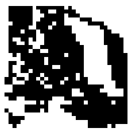
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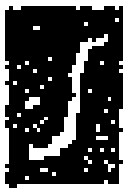
子黽父乙鼎
亦[illegible]父乙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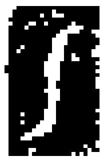
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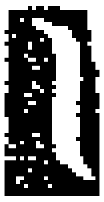
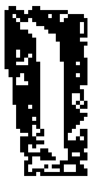


虎父
乙鼎



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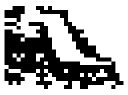
虎父乙乙



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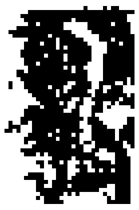
子虎父乙



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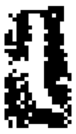

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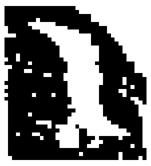
萬亦父乙



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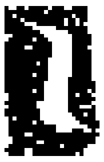

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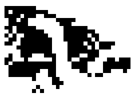

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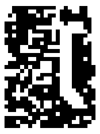
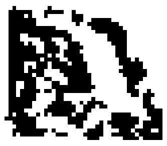
子甲父乙

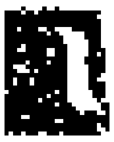


宁父乙鼎
宁𠂤鄉父乙



扶册

父乙鼎　觶
冊冊父乙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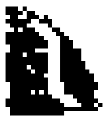
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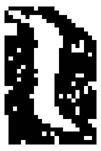
冉束父乙冊



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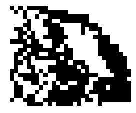
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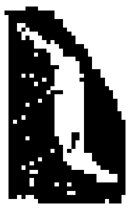
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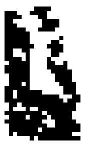
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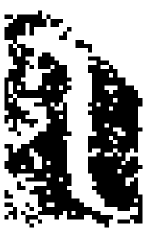
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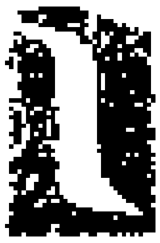
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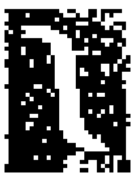

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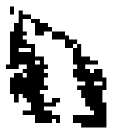
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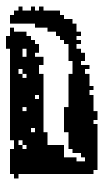
父乙臣辰岁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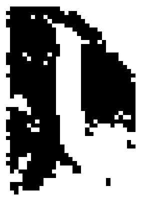
㠯主亢父乙



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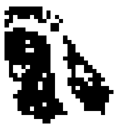
亞虎椏父乙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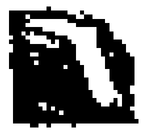
奚亞𦥑父乙



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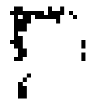
父乙臣辰岁



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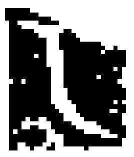
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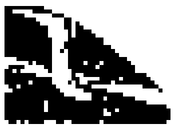
父乙女告田



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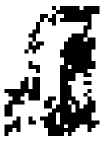
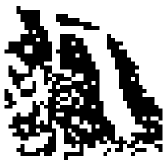
父乙母偁



荷戈形乙爵
荷戈形乙



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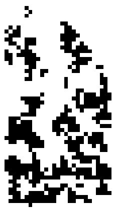
耆作父乙



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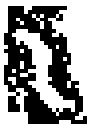
僊作父乙



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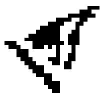

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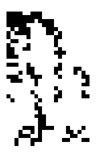

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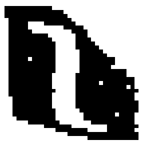

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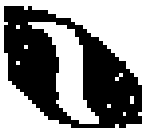

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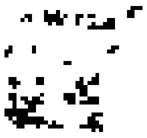

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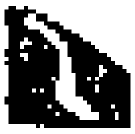

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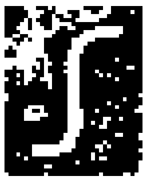
作父乙𣪘



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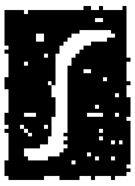

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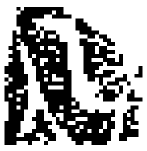
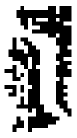
作父乙寶𣪘



伐甬鼎
甬作

父乙
蚩



龔姛甗　用
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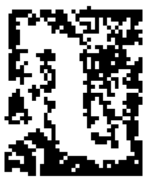

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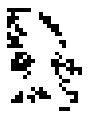
高作父乙彝



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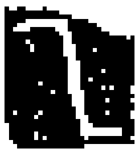

斿父乙彝
口作父乙彝
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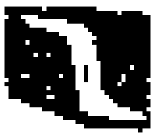

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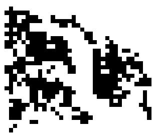

盉

盉父乙卣
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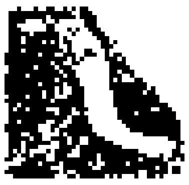

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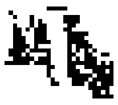

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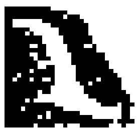

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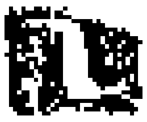

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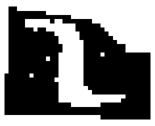

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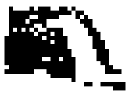

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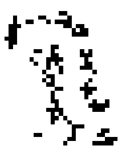

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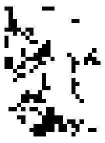

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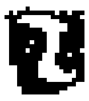

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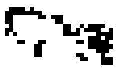

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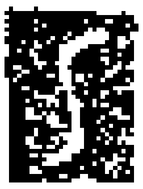

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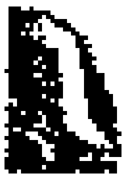

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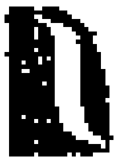

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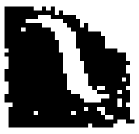

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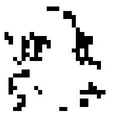

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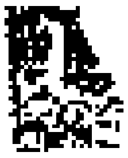

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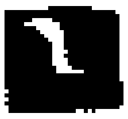

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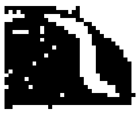

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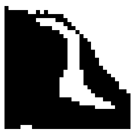

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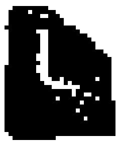

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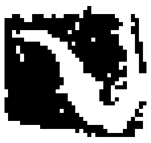

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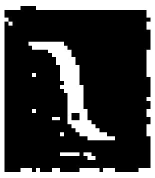

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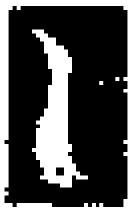

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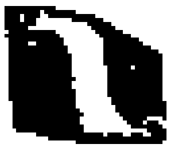

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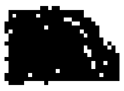

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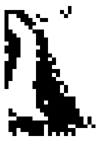

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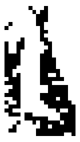

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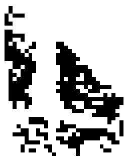

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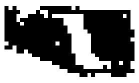

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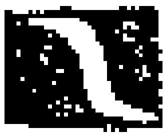

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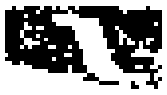

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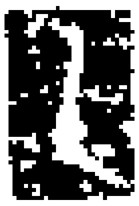

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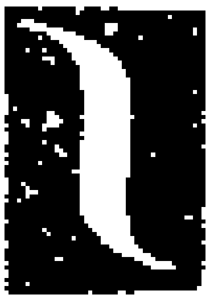

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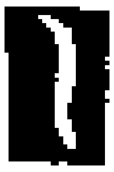

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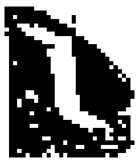

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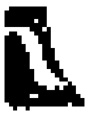

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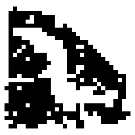

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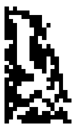

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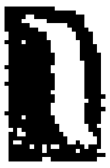

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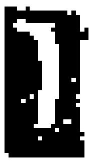

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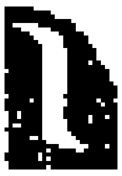

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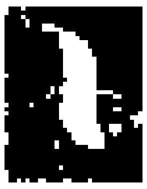

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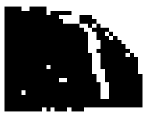

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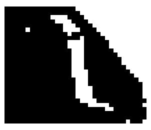

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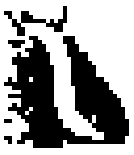

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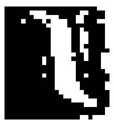

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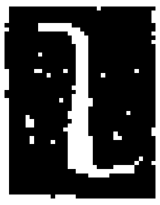

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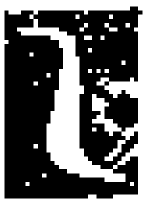

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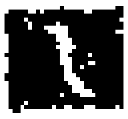

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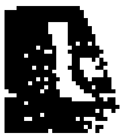

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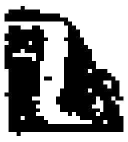

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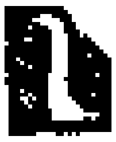

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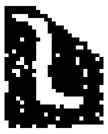

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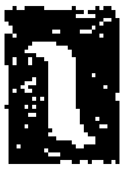

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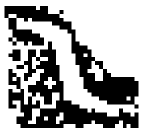

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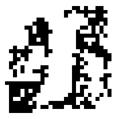

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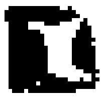

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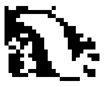

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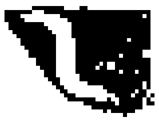

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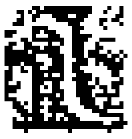

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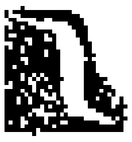

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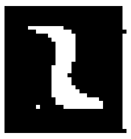

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競卣 用作
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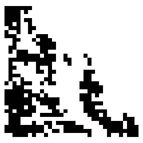

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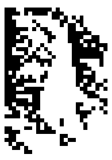

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㲋作父乙
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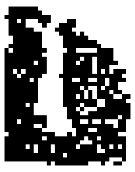
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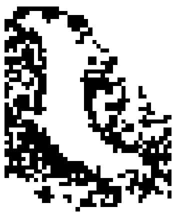
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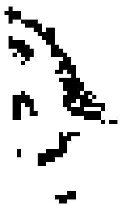

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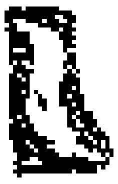

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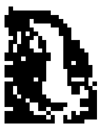
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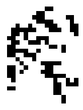

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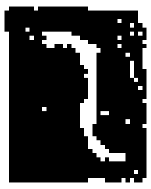

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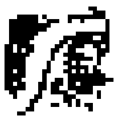

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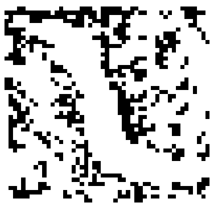
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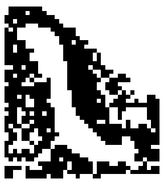

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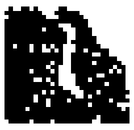

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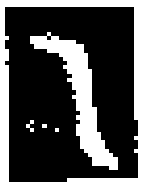
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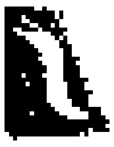

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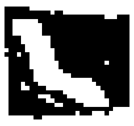

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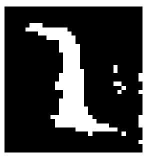

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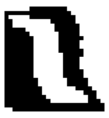

獻彝　作朕
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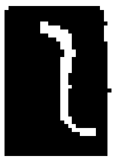

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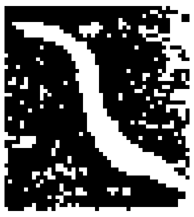

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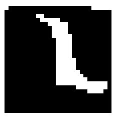

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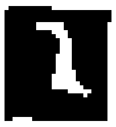

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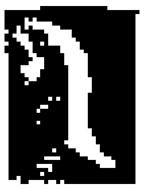

朁且乙鼎

朁作且乙寶尊彝

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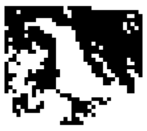

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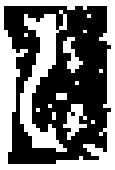

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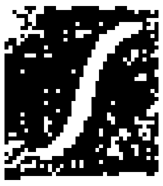

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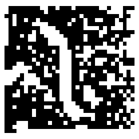

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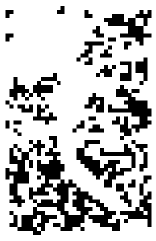

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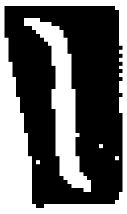

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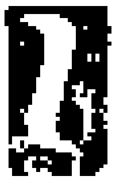

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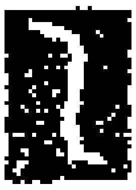

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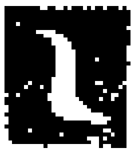

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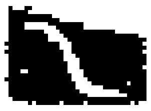

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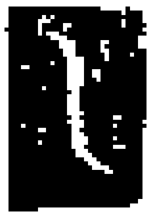

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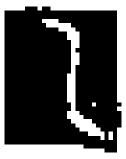

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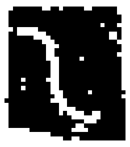

三器

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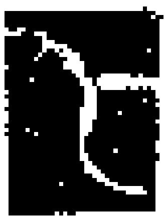

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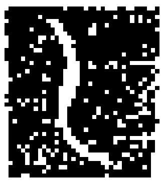

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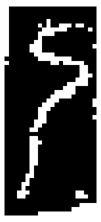

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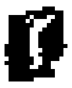

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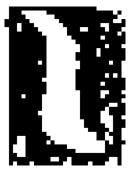

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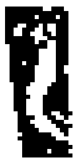

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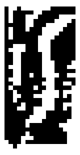

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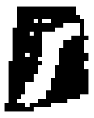

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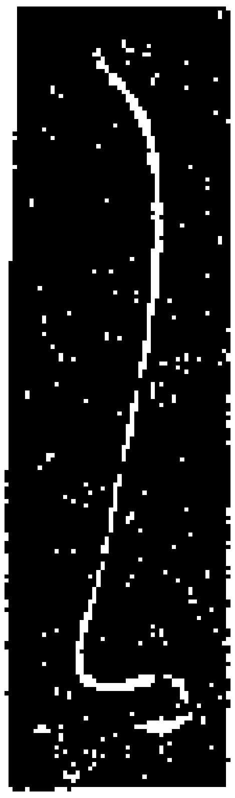

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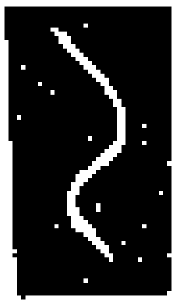

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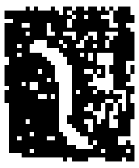

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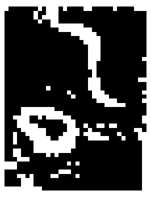

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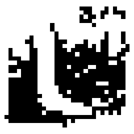

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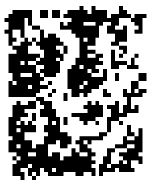

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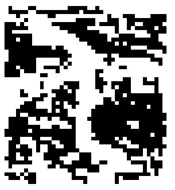

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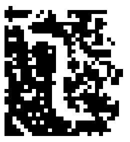

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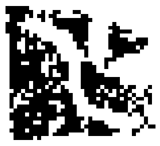

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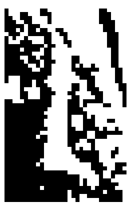

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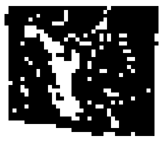

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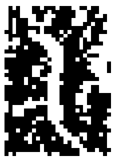

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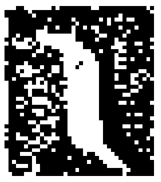

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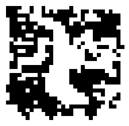

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戍𣪘
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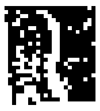

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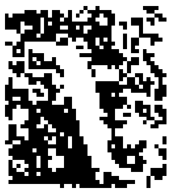

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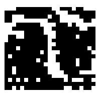

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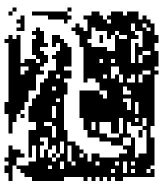

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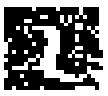

二

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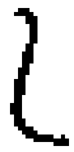

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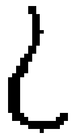

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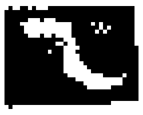

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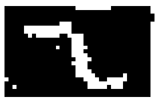

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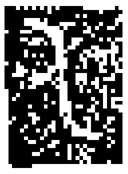

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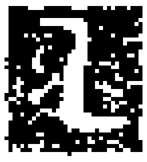

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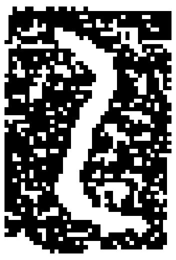

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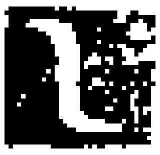

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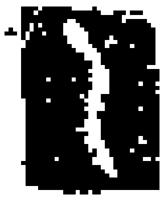

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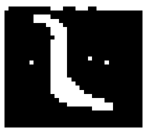

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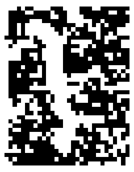

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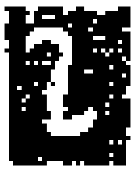

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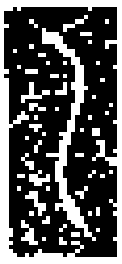

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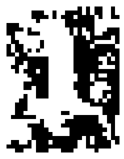

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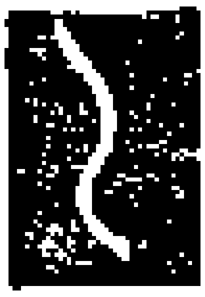

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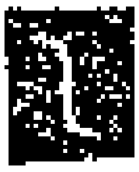

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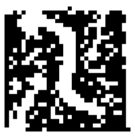

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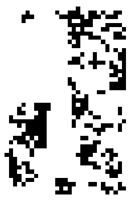

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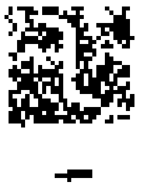

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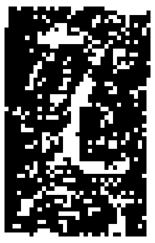

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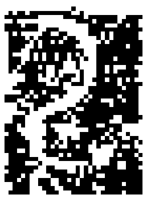

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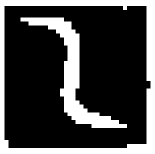

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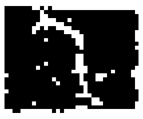

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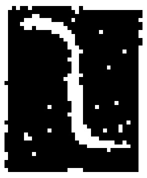

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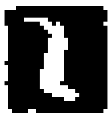
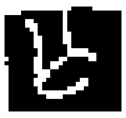


晉

令彝 乙酉用牲于康宮

乙之詞義多用爲天干名。爾雅釋天「太歲在乙曰旃蒙」「月在乙曰橘」是也。殷人以生日名子，卜辭金文常見父乙、祖乙等詞是也。至其字形何以作乙，爾雅·釋魚「魚枕謂之丁，魚腸謂之乙，魚尾謂之丙」郭璞注「此皆似篆書字，因以名焉」許氏謂「乙象春艸木冤曲而出，陰氣尚彊，其出乙乙也」其義蓋取證于白虎通「乙者，蕃屈有節欲出」近人對此亦難置信，方濬益謂即十二篇訓「玄鳥也」之乙，象燕子側飛形。（綴遺齋彝器款識卷三十三）然卜辭燕字作[illegible]，乙字作乚，兩字並存用途不同，古說有待證實。

亡



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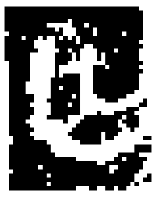

兮甲盤
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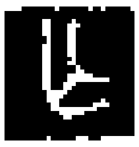

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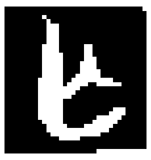

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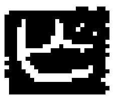

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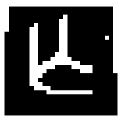

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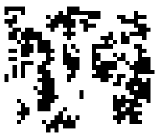

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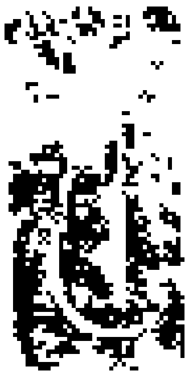

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王嚳

鼎　亡
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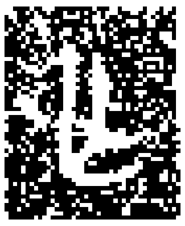

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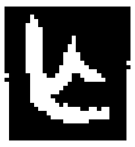

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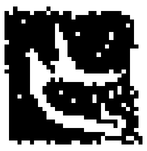

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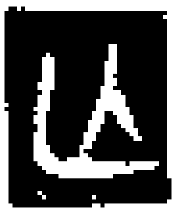

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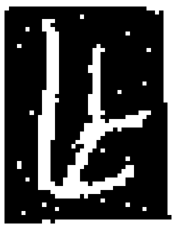

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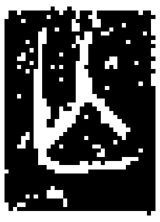

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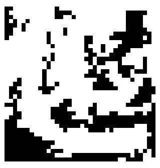

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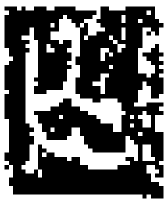

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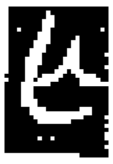

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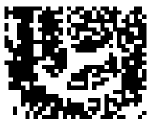
孖其永亡終



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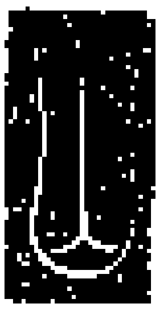
鐘

亡異用賓



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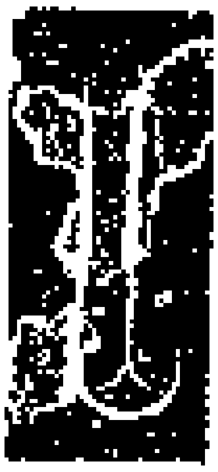

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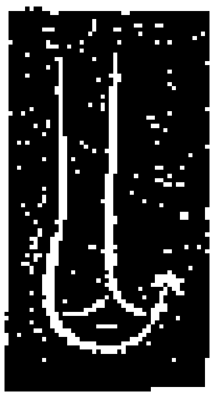

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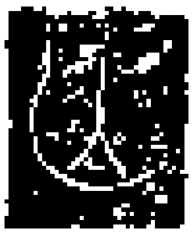

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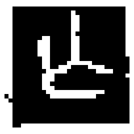

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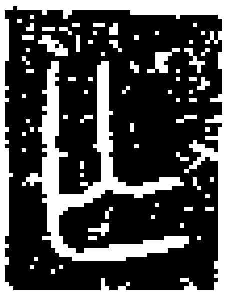

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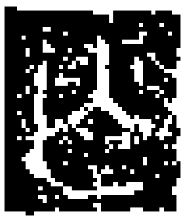

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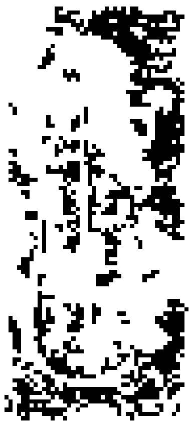

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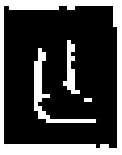

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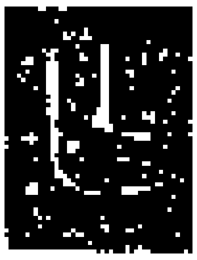

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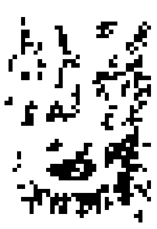

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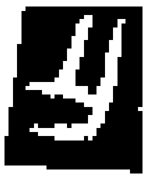

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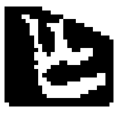

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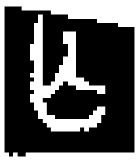

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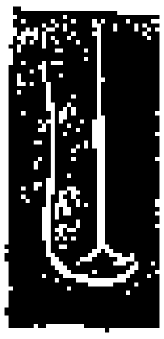

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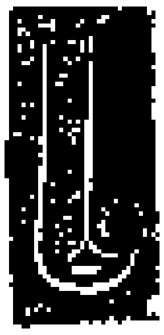

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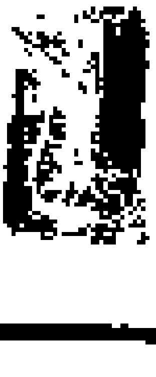

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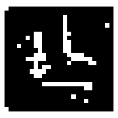

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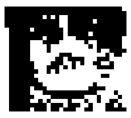

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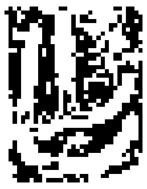

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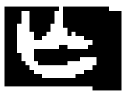

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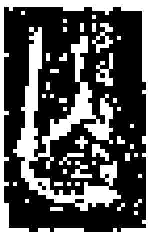
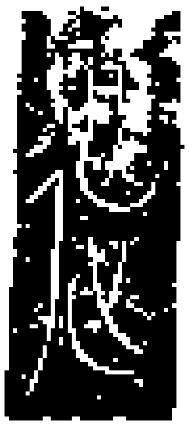
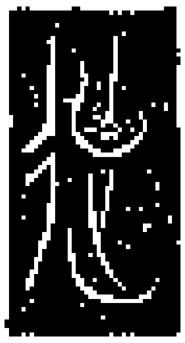


毛公鼎　亡不閈于文武耿光

亡字本義，眾說紛紜，吳式芬疑為鍼，劉心源釋為乜，讀為亾。楊樹達謂即亦之別體，林潔明認為是鋒芒之本字。說文十二篇「亾，逃也。从入从乚。」郭沫若曰：此當是原義已失之象形文，無要从可言，用為逃亡，死亡及有無字者，均當是假借之義。（金文叢考二零二葉金文餘釋釋亡乍）



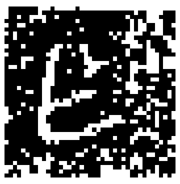
中山王嚳鼎　而迒其邦



中山王嚳方壺　故邦迒身死

迒字从辵从亡，說文未收，集韻上聲九噳「撫」，音斐父切，說文安也，一曰循也，或作「迒」。鼎銘迒當讀亡。說文十二篇「亡，逃也。从入从乚」，字亦訓喪，論語雍也「伯牛有疾，子問之，自牖執其手曰：亡之，命也夫」，何晏集解「亡，喪也」。戰國策中山策「中山君亡」，高注「亡，去也」。唐韻「亡」讀「武方切」明母陽部，「無」讀「武扶切」明母魚部，「魚」「陽」陰陽對轉，故經傳多以亡爲無。

内3A



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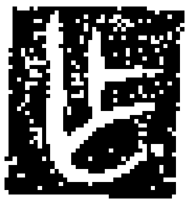

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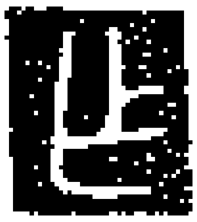

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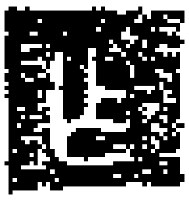

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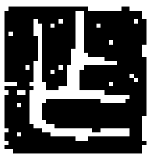

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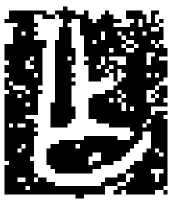

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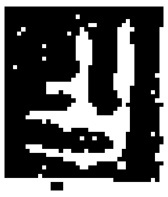

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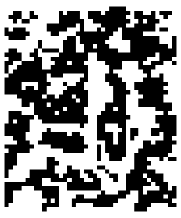

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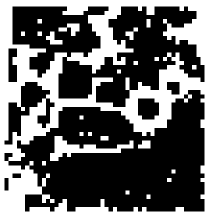

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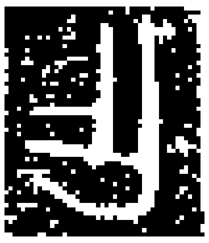

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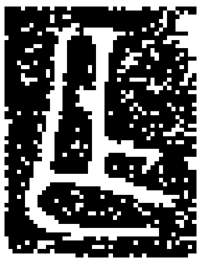

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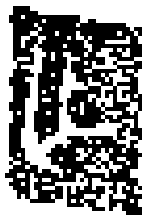

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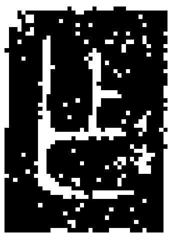

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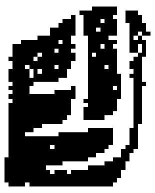

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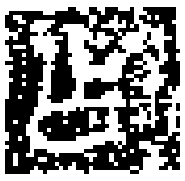

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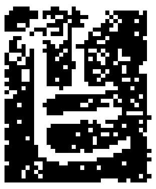

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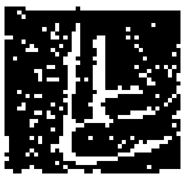

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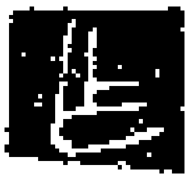

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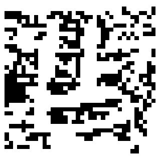

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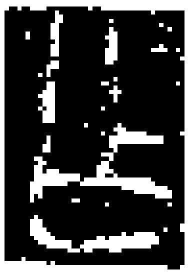

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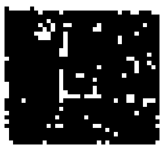

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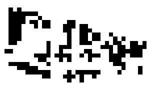

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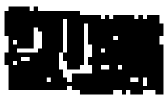

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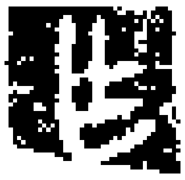

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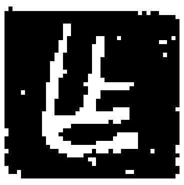

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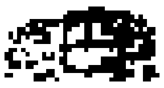

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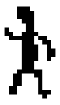
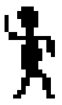
觚


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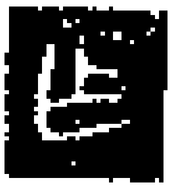

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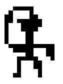
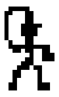
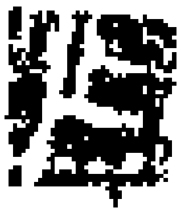
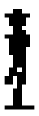
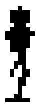
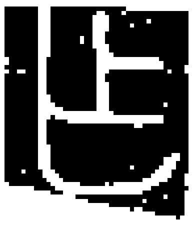
乍彝卣
乍彝



乍彝盉
乍彝



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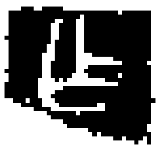

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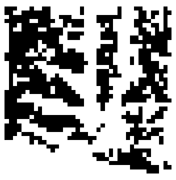

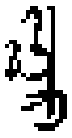高卣
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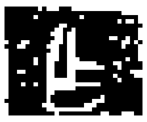

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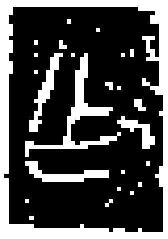

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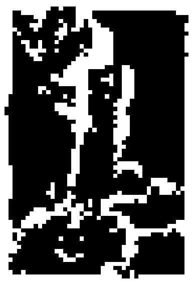

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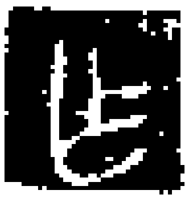

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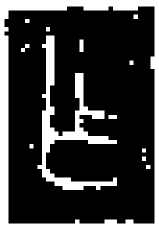

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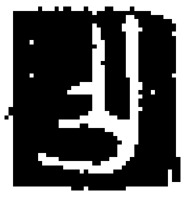

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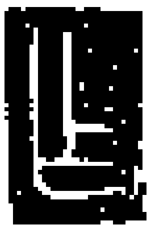

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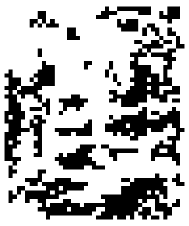

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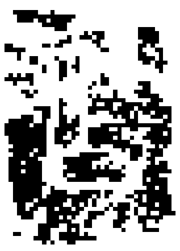

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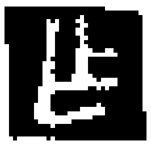

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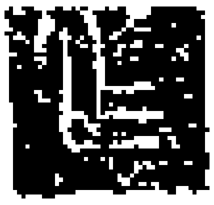

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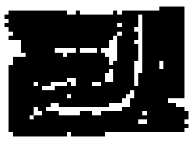

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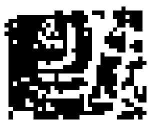

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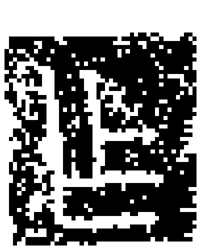

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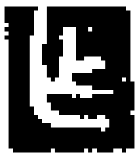

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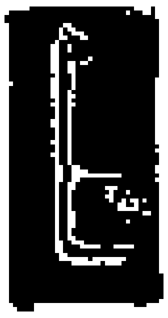

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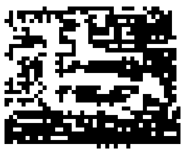

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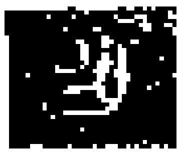

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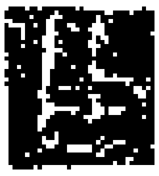
自乍餴匿



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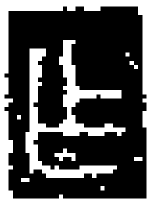

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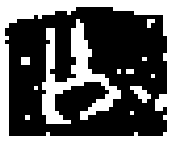

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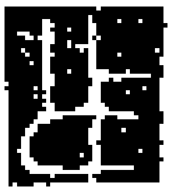

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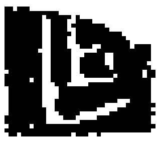

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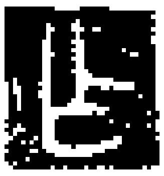

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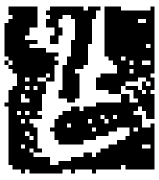

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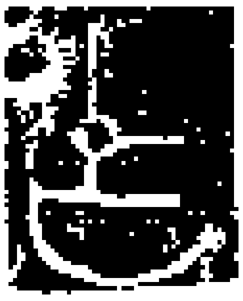

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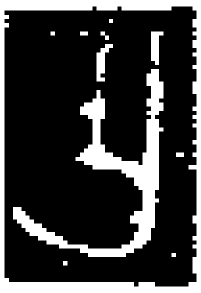

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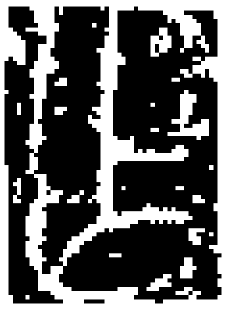

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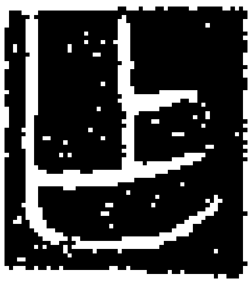

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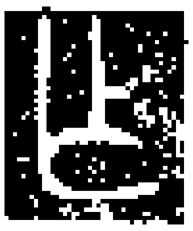

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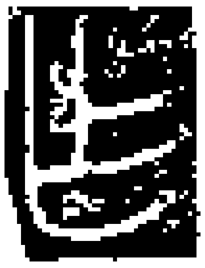

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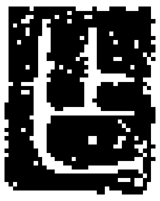

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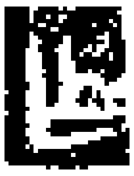

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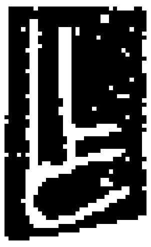

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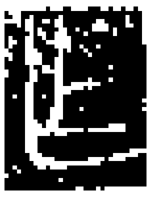

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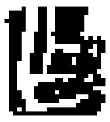

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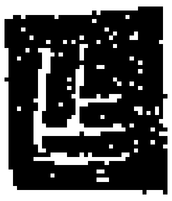

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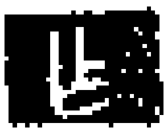

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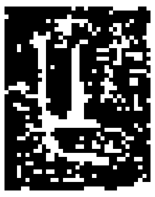

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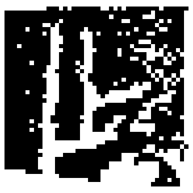

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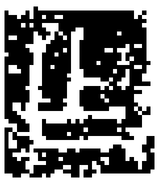

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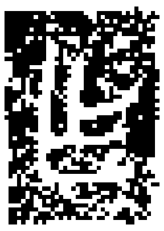

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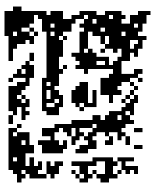

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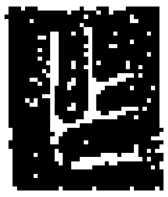

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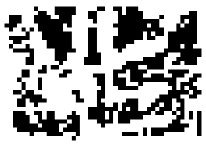

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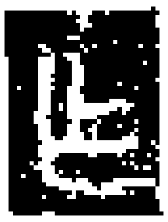

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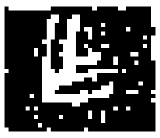

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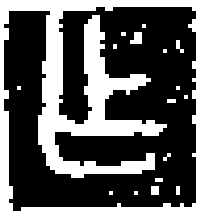

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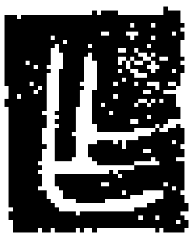

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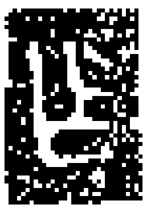

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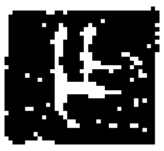

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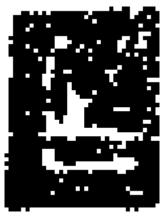

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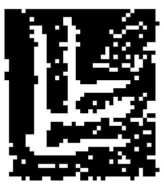

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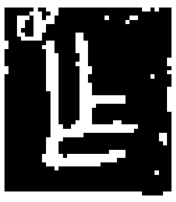

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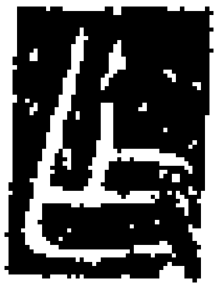

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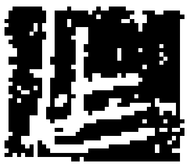

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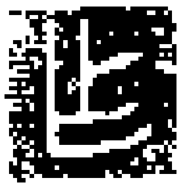

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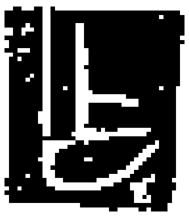

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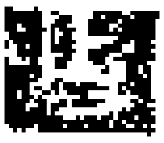

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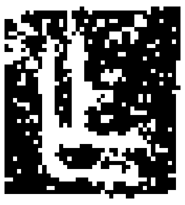

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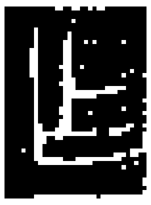

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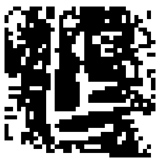

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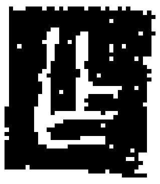

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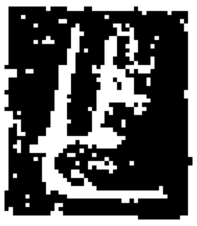

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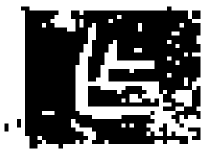

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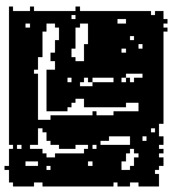

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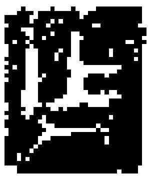

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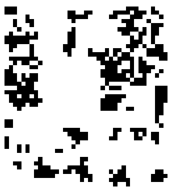

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故匜 者
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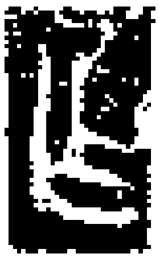

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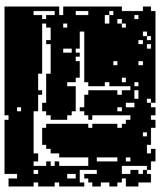

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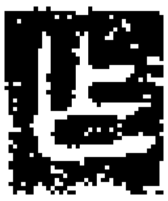

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佳叔作旅

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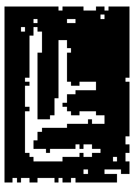

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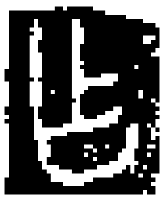

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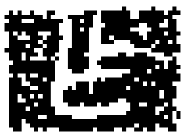

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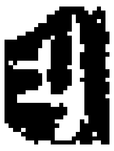

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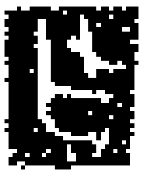

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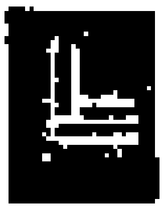
姬自作壺



器

曾伯
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用自
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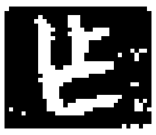

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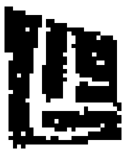

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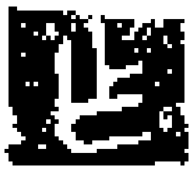

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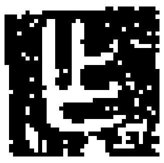
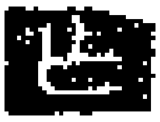


衛嬀壺 衛
嬀作寶壺



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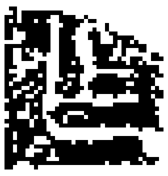
僕作尊壺



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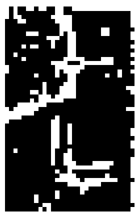
其作尊壺



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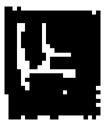
良乍壺壺



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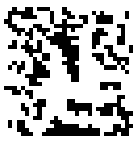
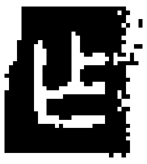
姞乍安壺



媢姞車壺
媢姞乍安車



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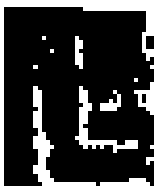
乍其狄鐘



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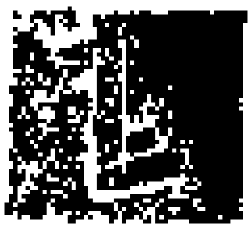
公乍從鐘



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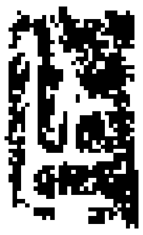

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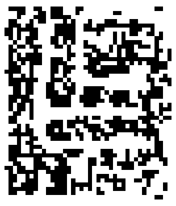

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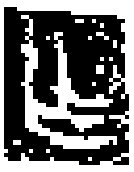

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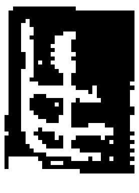
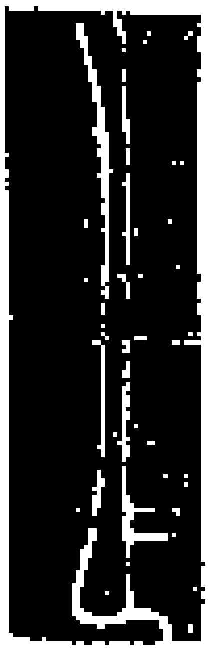


姑馮句鑃
自乍商句鑃



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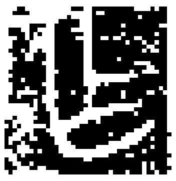
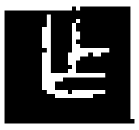
曾侯乙乍事



般父乙
甗　王

商乍冊
般貝



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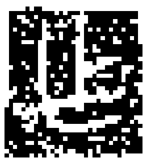
乍冊尹者書



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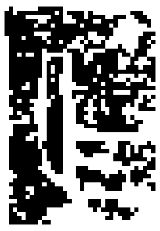
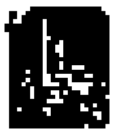
乍朕文考翟

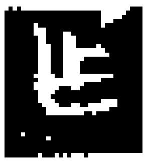


南疆
鉦

口婤作
姒口口



口生尨 殷
生丞作我殷



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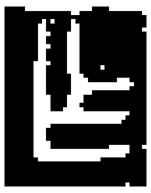

二

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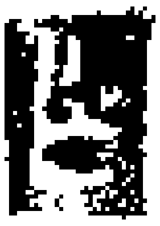
用作季日乙壴



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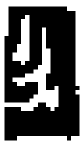
槊宗且乙



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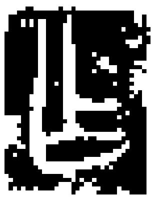

盂

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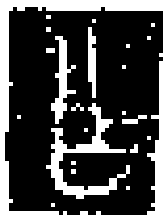
壺 冄作

父丁
長盤



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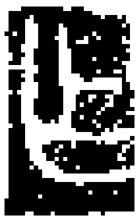

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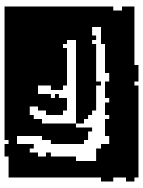

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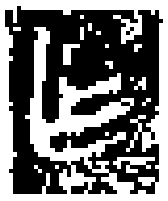
口乍周大矢



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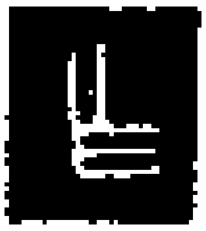

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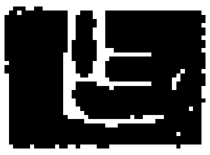

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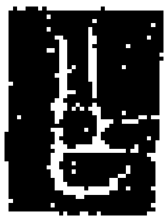

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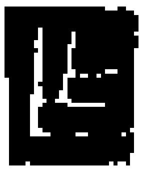

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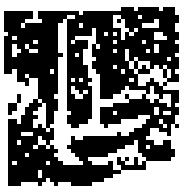

器

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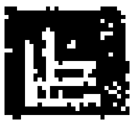

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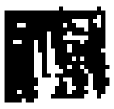

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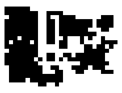
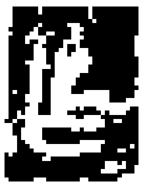


鄭戾矛　鄭戾庫乍左軍



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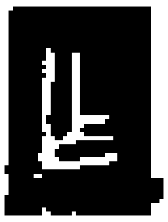

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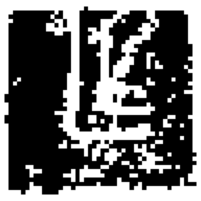

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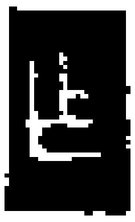

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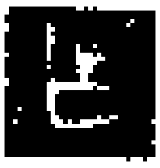

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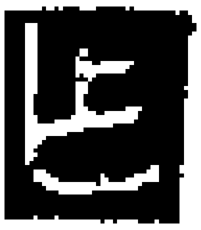

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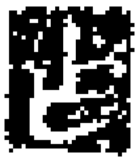

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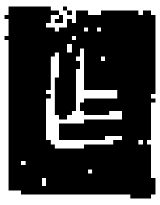
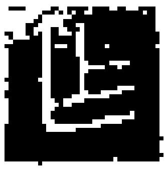


井季𡕧尊



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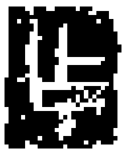

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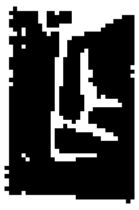
井季𡕧卣　井季𡕧作旅彝



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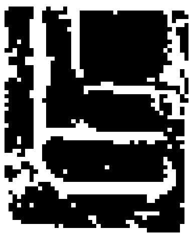

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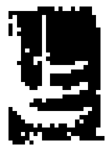
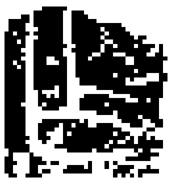
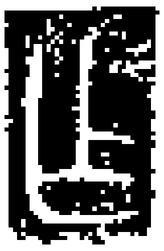


盖

戈父丁壺　戈
秭乍父丁彝

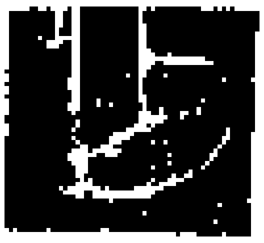


閒父丁罍　甘
䳍乍父丁彝



𢀛　父
丁卣

㫃子乍
父丁彝



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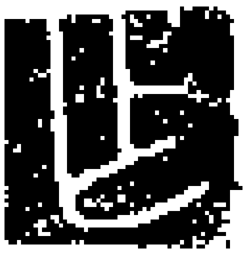
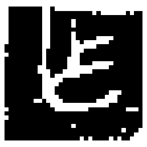
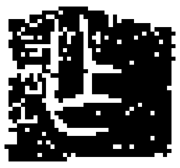
乍父庚彝



魚家盤　魚
家乍父庚彝



冏父辛彝　口
口乍父辛彝



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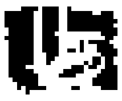
亡旁乍父癸彝



器

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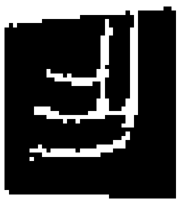

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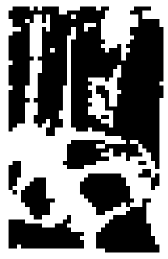
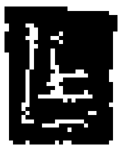
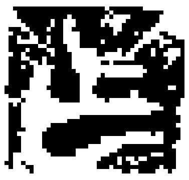
乍母辛異彝



䖒卣　甬乍
且丁㓁彝



戠且丁鼎　戠
乍且丁盤彝



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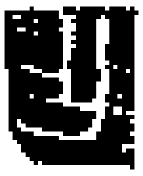
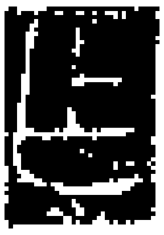
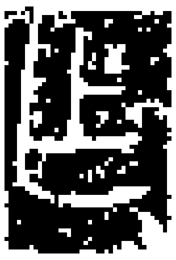


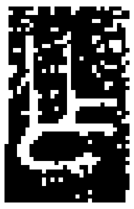
婦己彝　女
母乍婦己彝



魯屎
彝



魯侯盉　魯侯乍姜享彝



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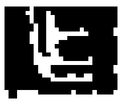

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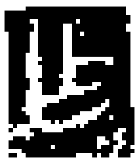
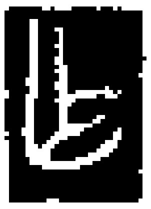


𣏟父

乙彝　𣏟乍父乙尊彝



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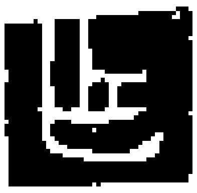

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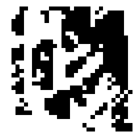

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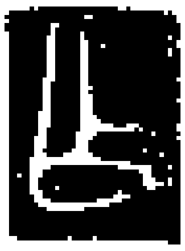

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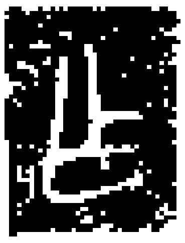

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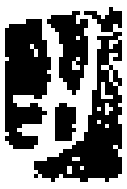

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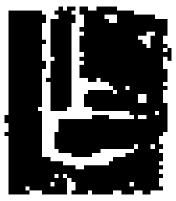
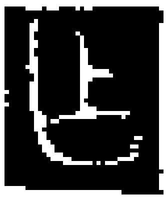


天君鼎　用乍父丁尊彝



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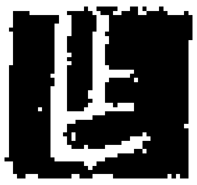

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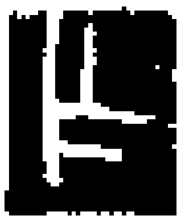

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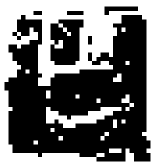

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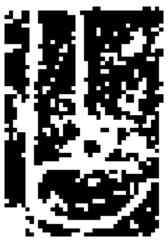
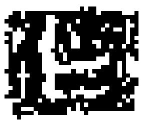


彥鼎　用乍
父丁傳彝



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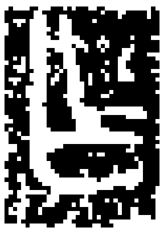
乍父丁傳彝



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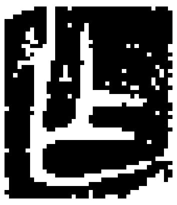
乍父丁傳彝



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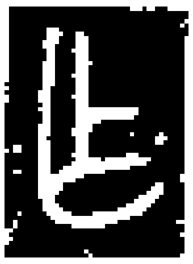
乍父丁傳彝



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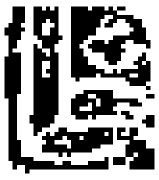
乍父戊尊彝



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伯矩
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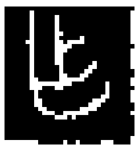
用乍父
戊尊彝



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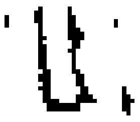

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䖒父戊觶　䖒
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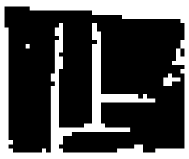

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戊彝　壽乍
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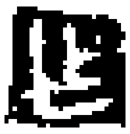

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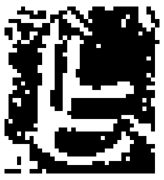

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駿父己卣　用
乍父己傳彝

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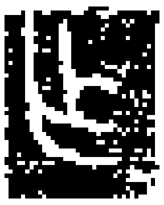

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父己𣪕　用
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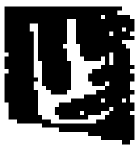

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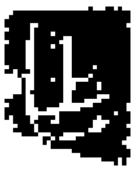

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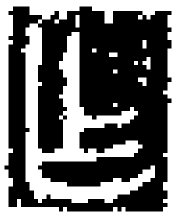

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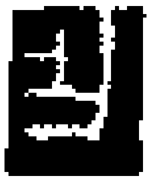

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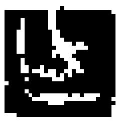

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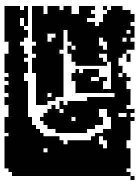

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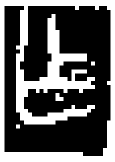

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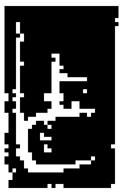

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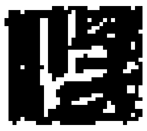

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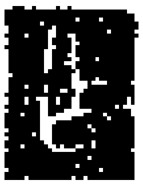

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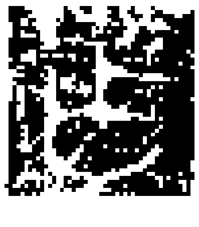

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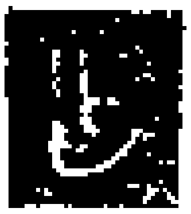

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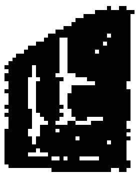
乍父辛尊彝



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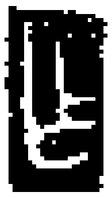

父癸角 用
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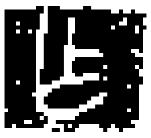

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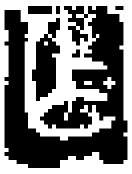

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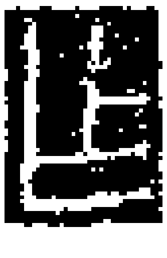

㦰父癸彝
乍父癸尊彝
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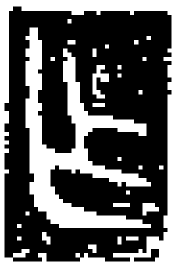

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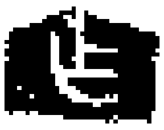

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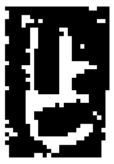

大保爵
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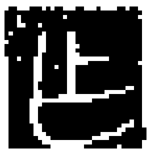
用



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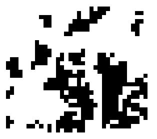

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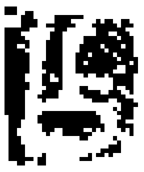

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羊卣
乍母羊尊彝
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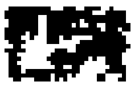

小臣邑斝
乍母癸尊彝
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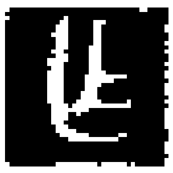

季卪己鼎
乍卪己尊彝
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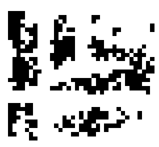

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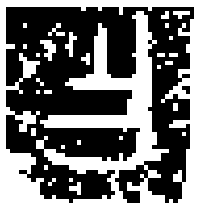

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般卪癸斝
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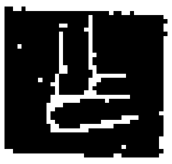
般



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乍且丁尊彝
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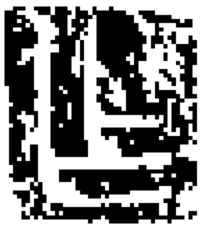

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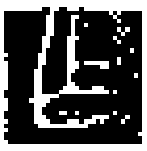
乍且己
尊彝



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𠨘其卣
乍且癸尊彝
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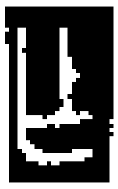
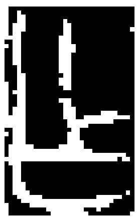


小臣宅簋
乍乙公尊彝
用



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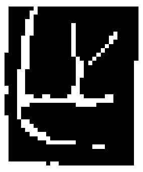

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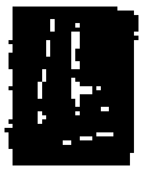
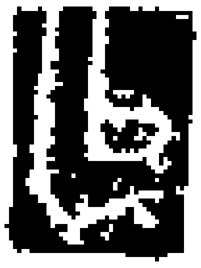
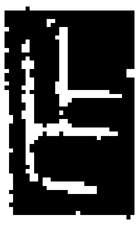


吹樵妊鼎　吹乍樵妊尊彝



延彝　延作周公尊彝



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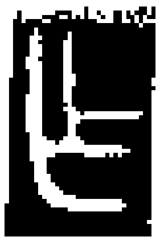

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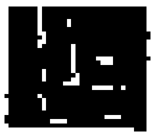
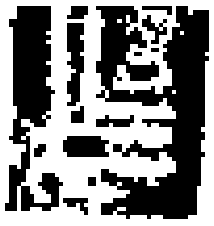


萁白彝

萁伯作㛸尊彝



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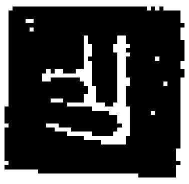

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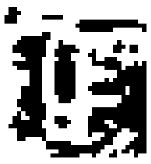

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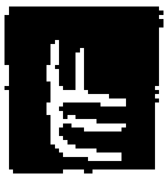
賓王卣　賓王罪作尊彝



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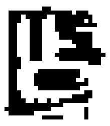

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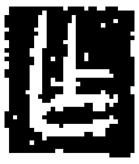
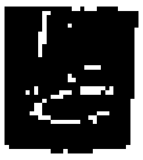


戍辰

毁　用作父乙寶彝



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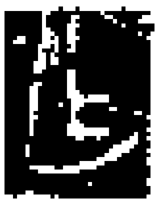

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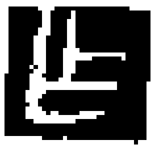

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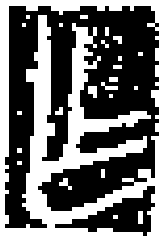

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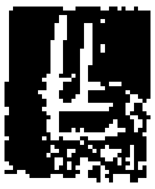

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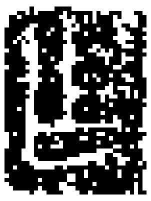

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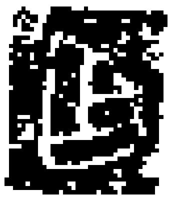

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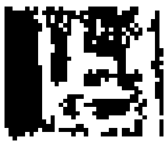

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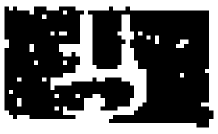

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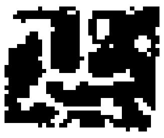

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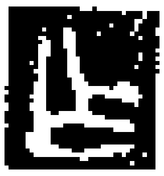

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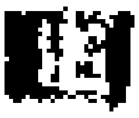

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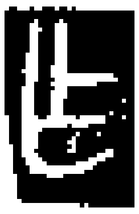
乙寶
彝



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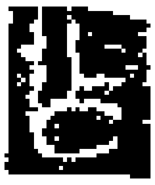

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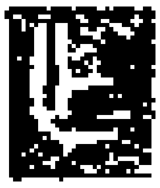

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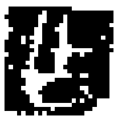

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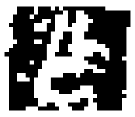

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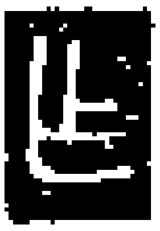

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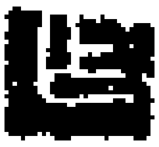
賈良作旅匡



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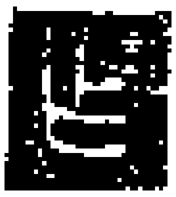

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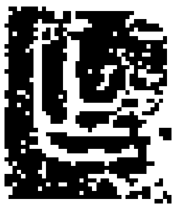

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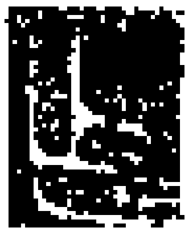

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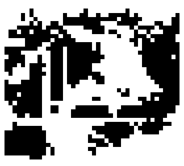

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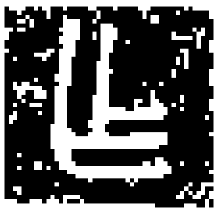

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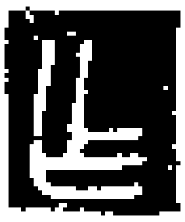

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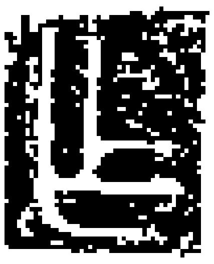

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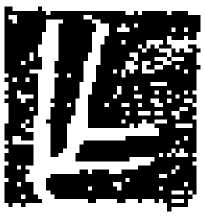

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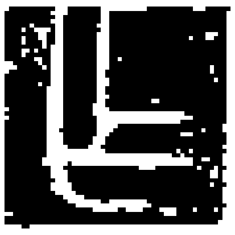

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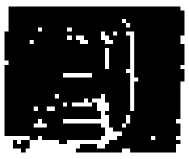

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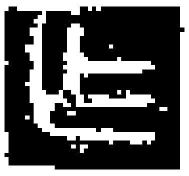

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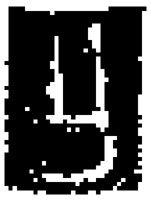

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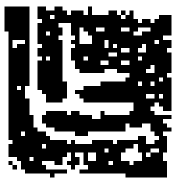

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每中

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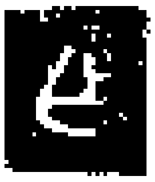

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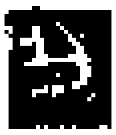

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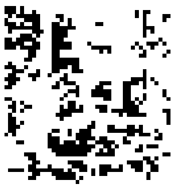

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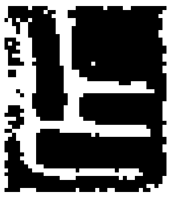

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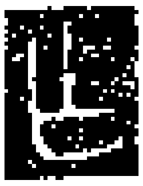
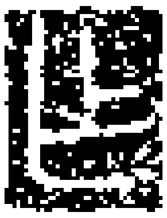
鑄叔簠 鑄叔乍嬴氏寶固



𣪘殷 𣪘𩒨白具乍寶殷



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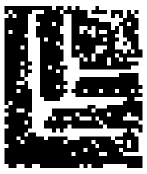
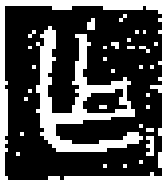


季□父殷 季□父徙乍寶



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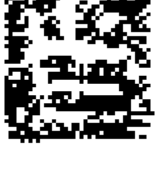
寺季故公殷 寺季故公乍寶殷



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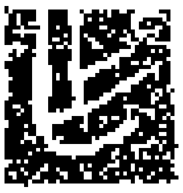

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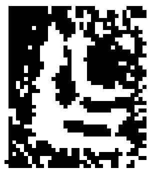
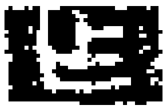
內叔𡨦父殷 內叔𡨦父乍寶殷



鄭牧馬受殷 奠牧馬受乍寶殷



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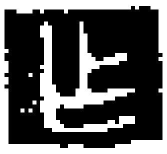

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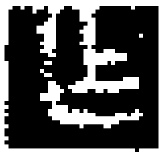
小臣守殷 用乍鑄弘中寶殷



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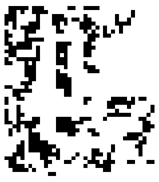

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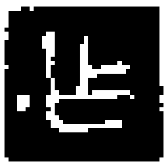
師家𣪘 用乍朕文且寶𣪘



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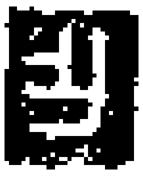

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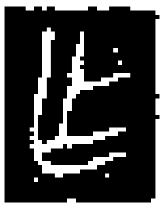

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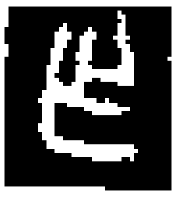

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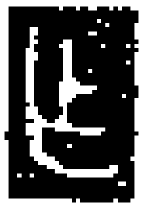

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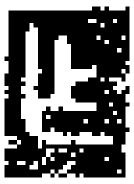
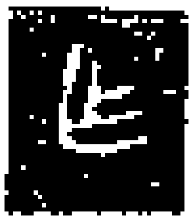


王

蔑白𣪘 蔑白乍天姬寶𣪘



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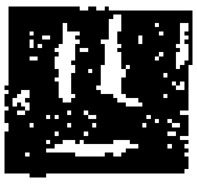
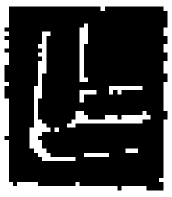


豩𣉻父𣪘 豩𣉻乍父非

寶𣪘



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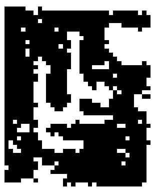

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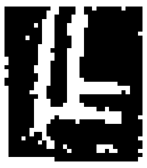

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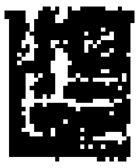
廣乍叔彭父寶𣪘



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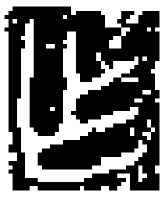

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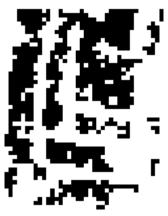

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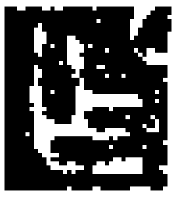

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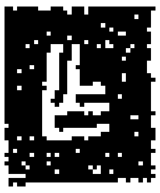

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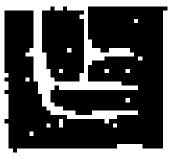
旅設



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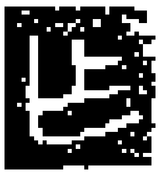

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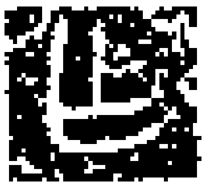

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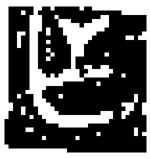
叔䜌

父盨　叔䜌
父作旅盨設



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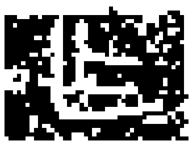

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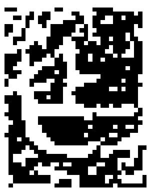

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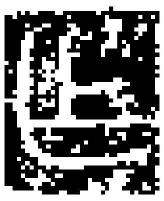

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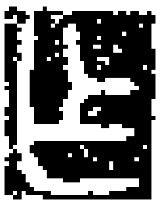

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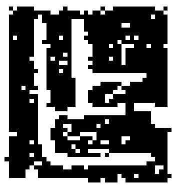
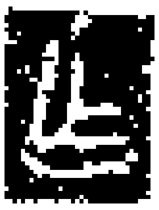


睪叔

買設　睪叔
買自乍陳設



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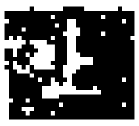

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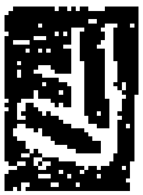

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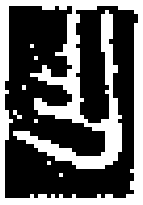

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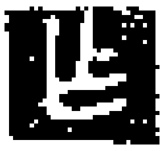

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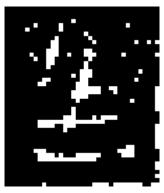

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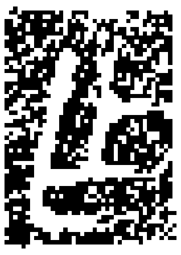

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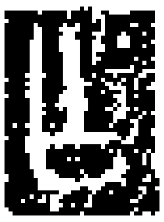

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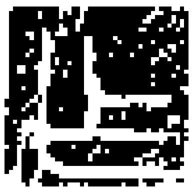

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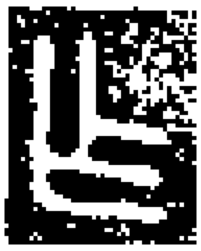

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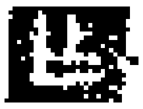

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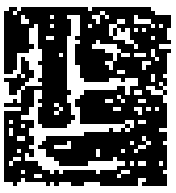

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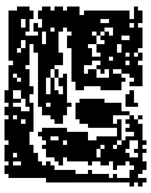

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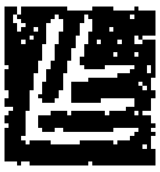

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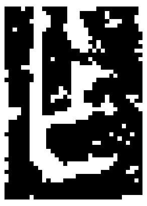

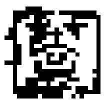

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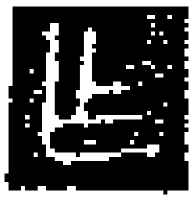

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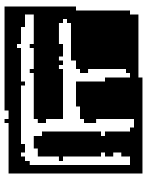

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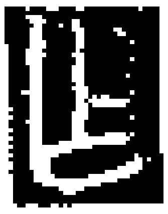

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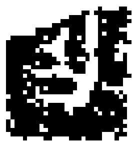

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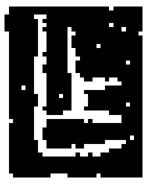
晉子旅作文

戊寶
彝



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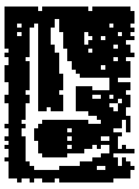

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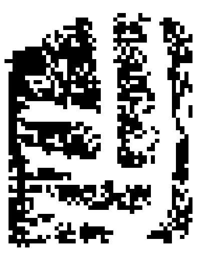

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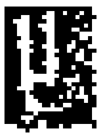
乍文公丁尊彝



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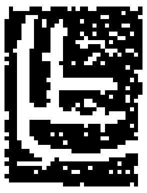
且可公尊彝



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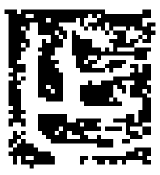
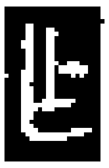
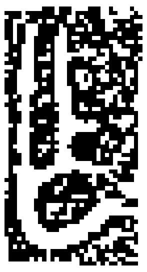


壺

茍伯陜壺　茍伯
陜乍盧公尊彝



遹簋　用乍文
考父乙尊彝



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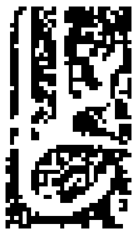

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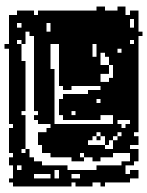
附萬示嗇尊彝



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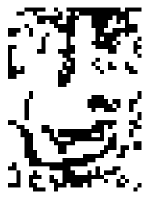

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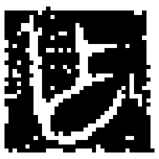
寳尊彝



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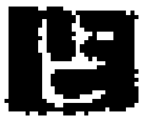
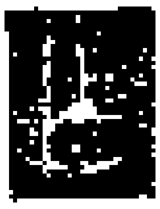
萁臨鼎

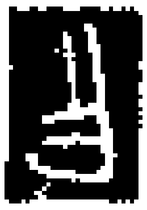


萁臨父乙彝 萁臨乍父乙寳尊彝



無叔毁 無叔乍父

乙寳尊彝



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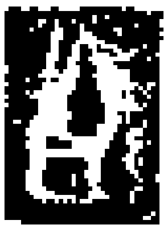

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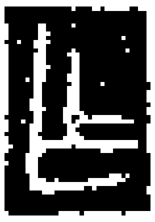

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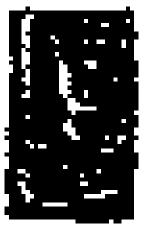
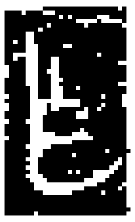
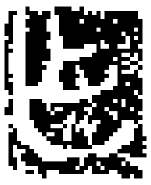
十一父丁彝 十一乍父丁寳尊彝



旂作父戊鼎 旂用作父戊寳尊彝

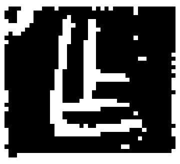


虧盦且戊彝 口口乍父戊寳尊彝



家父戊卣

榍家乍父戊寳尊彝



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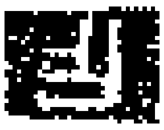

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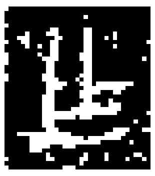
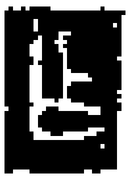
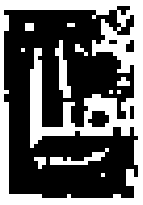


史獸鼎 用作父庚

永寳尊彝



服日辛尊 乍文考日辛寳尊彝



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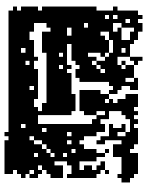
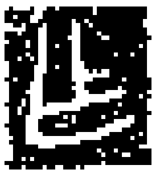
父辛甗



二

乃子甗 乃子

作父辛
寶尊彝



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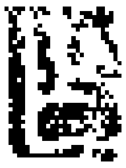
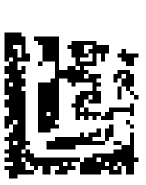
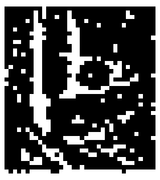
作父辛寶尊彝



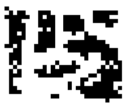
萬父辛爵　萬木
作父辛寶尊彝



林娥
鬲　林娥作
父辛寶尊彝



𢦏父辛鼎　𢦏御
作父辛寶尊彝



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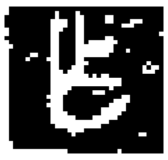
作父辛寶尊彝



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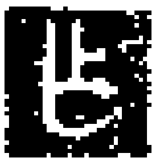
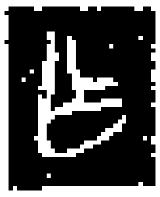


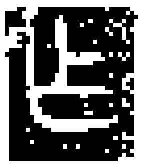
器

乖壺　乖作孔
日壬寶尊彝

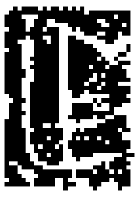


叔寵毁　叔寵
作日壬寶尊彝

日庚彝　日庚
作父癸寶尊彝



單異尊　單異
作父癸寶尊彝



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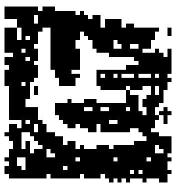
盄父癸卣　窺盄
作父癸寶尊彝



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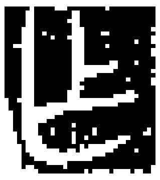
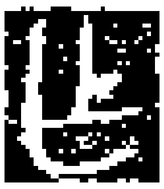
作父癸寶尊彝



集父癸彝　集口
作父癸寶尊彝



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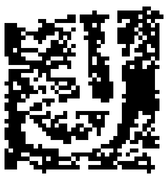

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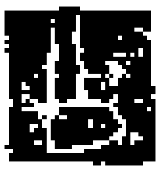
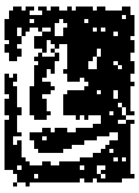
詹父癸殷　集詹
乍父癸寶尊彝

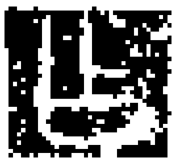


鄦季鼎　鄦季
乍父癸寶尊彝

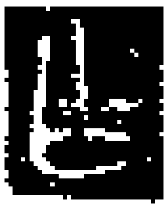


蓋

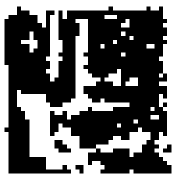
㠯文考卣　㠯
乍文考癸寶
尊彝



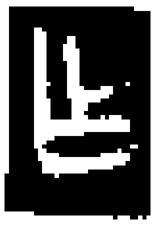
北子母癸甗　北
子乍母癸寶尊彝



且丁甗　者夫
乍且丁寶尊彝



尹白宜羊甗　尹
伯乍且羊寶尊彝



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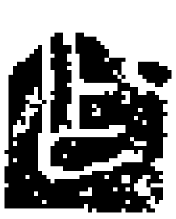
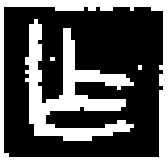
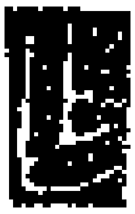
庚嬴卣　用乍
氒文姑寶尊彝



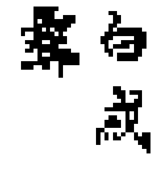
□乍厥考尊
員乍氒皇考寶
尊彝



叔异鼎　叔异
乍氒考寶尊彝

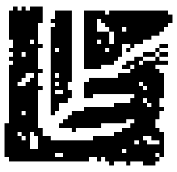


伯義方鼎　白義
乍氒父寶尊彝



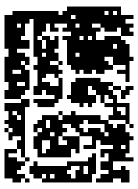
白
彝

白乍氒諲
子寶尊彝



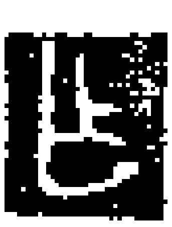
蓋一

白𣪘卣　伯𣪘
乍氒室寶尊彝



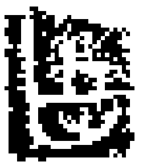
蓋

衛
卣

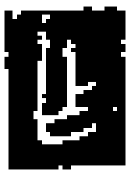


衛
尊

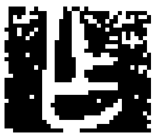
衛作季衛
父寶尊彝



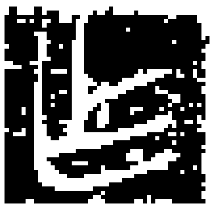
口父爵　冥乍
夆父丁寶尊彝



戜者彝　戜者
乍宮他寶尊彝



庚姬彝　庚姬
乍𩫏女寶尊彝



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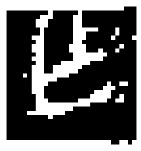

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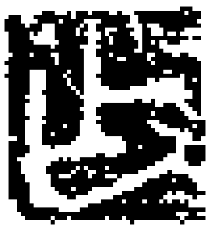
他逆乍寶尊彝



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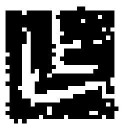
遣父乍寶尊彝



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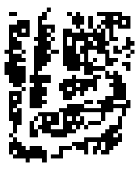

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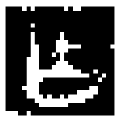
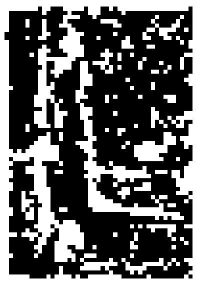
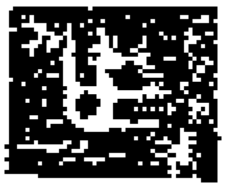
伯尚　他乍文
公寶尊乘彝



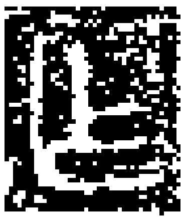
睘匜　用乍文
考癸寶尊器



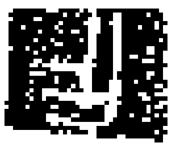
文父丁鼎　他乍
文父丁盥殷匜



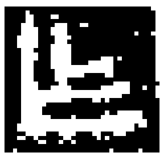
孫伯鼎　雔孫
他口口口乍鼎



曾者子鼎　曾者
子口用乍[illegible]鼎

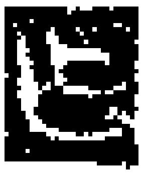


豐父丁鼎　口口
豐用乍父丁鼎

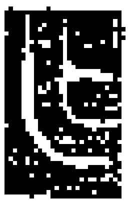


魯內小臣
鼎　魯內

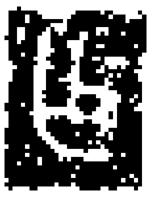
小臣係生乍鬻



袁叔父鼎　袁叔父乍尊駒獻鼎



侯子鼎　侯窩子百車乍行鼎



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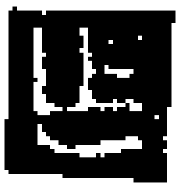
武生鼎　武生毀用乍其善鼎



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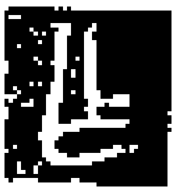

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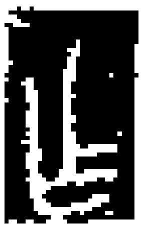
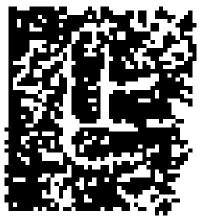
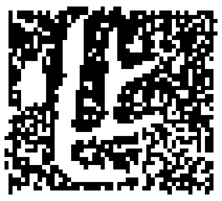


鄭𢦏句父鼎　鄭𢦏句父自乍飤䵼

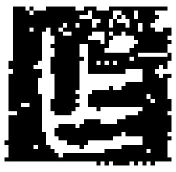


鼄口白鼎　鼄口伯乍其爐尊鼎



伯夏父鼎

伯頍父乍畢姬尊鼎



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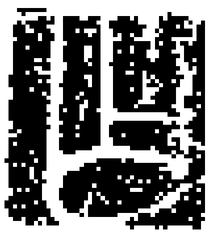
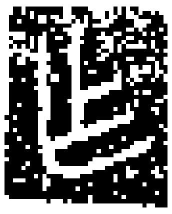
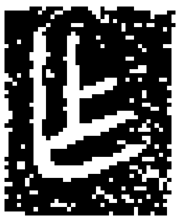


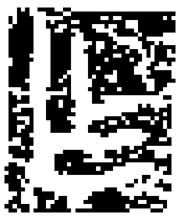
姞智母鼎　姞智母乍季宝尊鼎



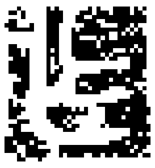
安君子鼎　安君子𤇾肇乍寶鼎



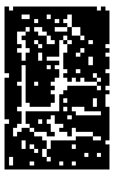
大師人鼎　大師人𩣡乎乍寶鼎



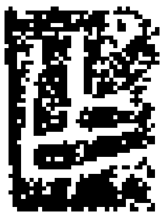
衛鼎

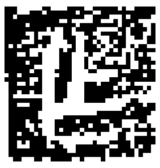


衰衛鼎　衛用作朕文考寶鼎



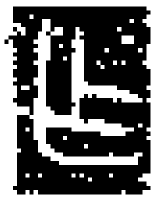
殷子鼎　殷子作朿寬璋寶鼎



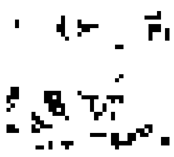


五

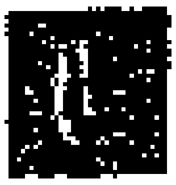
中義父鼎　中義父作新客寶鼎



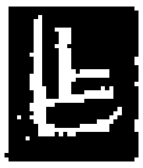
𤔲叔鼎　𤔲叔樊作易姚寶鼎



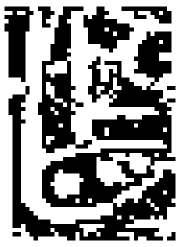
𤔲叔樊鼎　𤔲叔樊作易姚寶鼎



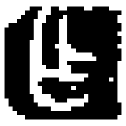
先𩵦鼎　先𩵦作朕考寶尊鼎



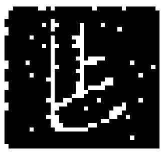
䨣鼎　䨣用作𩛥公寶尊鼎



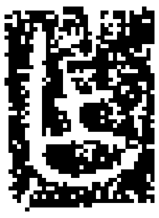
堇鼎　用作大子癸寶尊彝



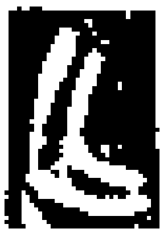
伯六鼎　伯六辝作鄭寶尊彝



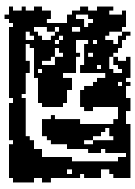
季盨鼎　季盨作宮伯寶尊彝



中斿父鼎　中斿父作寶尊彝鼎

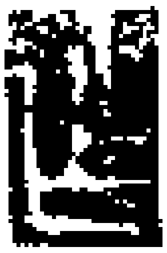


伯家父鬲　伯家父作孟姜媵鬲

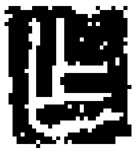


奠羌伯鬲　奠羌伯作季姜尊

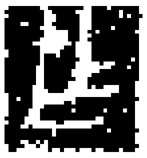
鬲



白工父鬲　伯工父乍妻氏膊鬲



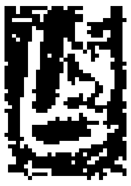
四



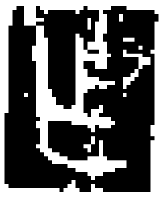
六

伯臬父鬲　伯臬父乍畢

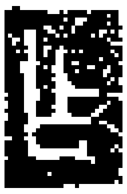
姬尊鬲



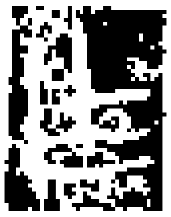
虢伯鬲　虢伯乍姬大母膊鬲



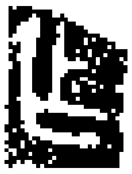
陳子鬲　陳子子鄭白乍膊鬲



郂不超鬲　郂不超乍侯伯膊鬲

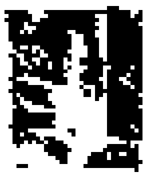


喿上父鬲　喿上父乍韓妃膊鬲

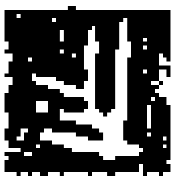


右戲中鬲　右戲中[illegible]父乍豐

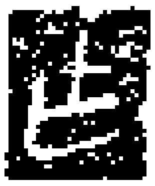
鬲



鄭登伯鬲



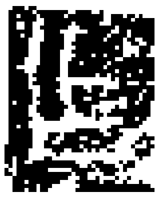
鄭興伯鬲　鄭奔伯乍叔[illegible]蓴鬲



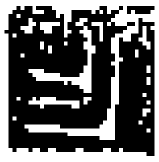
二

□白鬲　考伯乍□中□

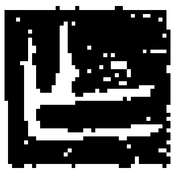
姜鬲



衛姒鬲　衛姒乍鬲以從永征

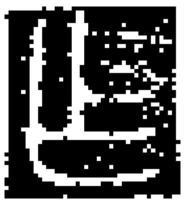


霖鼎　雁[illegible]伯霖白乍行甗



白高父甗

典氏伯高
父乍旅簋



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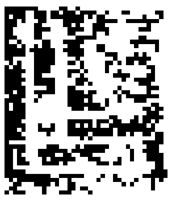
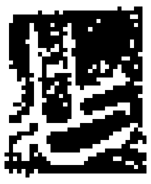
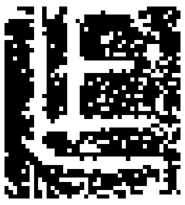
中白盨　中伯
乍[illegible]姬旅盨用



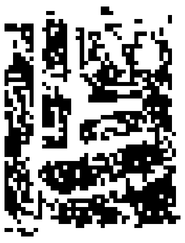
單子白盨　單子
伯乍叔姜旅盨



口尊　口乍高
[illegible]日乙寶尊

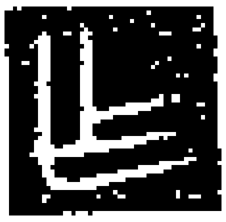


彝盤　彝乍王
母媿氏盤般

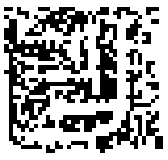


魯司徒中齊
盤　魯司徒

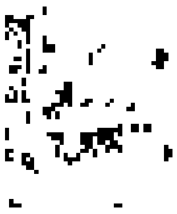
中齊肇
乍盤



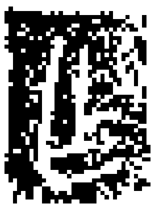
虢叔尊　虢叔
乍叔殷穀尊般



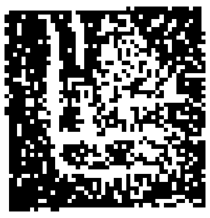
鄭季盤　鄭季
[illegible]車白乍行盤



伯駟父盤　伯駟
父乍姬淪朕般

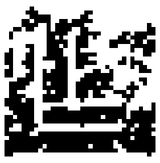


中𠭯父盤　中𠭯
父乍媏姬尊般

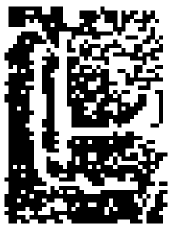


齊縈姬之嬃盤
齊縈姬之嬃

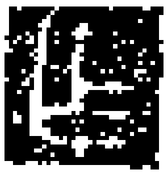
乍寶
般



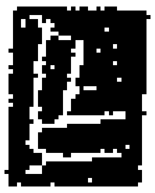
齊叔姬盤　齊叔
姬乍孟庚寶般



匽公匜　匽公
乍為姜乘盤匜



大師小子壺　大師
小子師望乍寶壺



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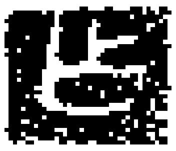
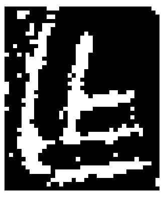
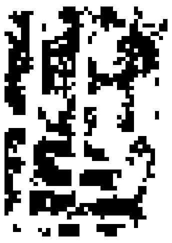


二

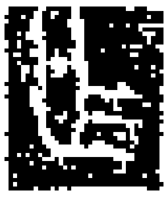
中白壺　中伯乍
親姬䜌人賸壺



晉壺　用乍無
文考釐公隩壺

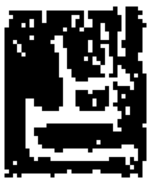


齊侯盂　齊侯乍
朕子仲姜寶盂

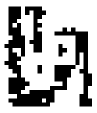


西林餔
西替

乍其妹斳
餴鉦鐘



曾伯文簋　唯曾
伯文自乍氒飤簋



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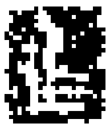
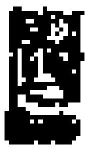
鄦王戎人矛　鄦王
戎人乍曰叅桒鈇

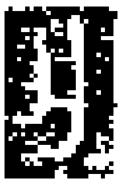


二

鄦王戎人
乍五投鈇

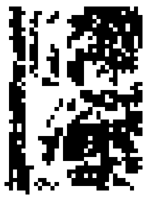


鵬公劍　鵬公□
乍元鐱寶用之



若鎛鼎　若
鎛乍文姬宗

隩丁
彝



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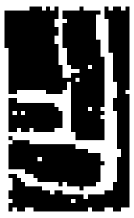
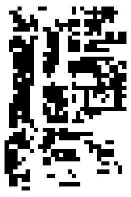


器

禹父辛卣　公賞
東用乍父辛于彝



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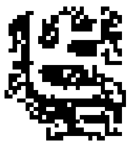
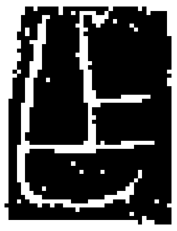
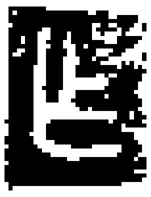


器

縈叔卣　縈叔作其爲厥考宗彝

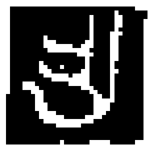


旂鼎　旂用作文父日乙障彝

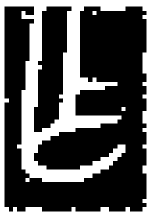


慶中孝彝　慶中孝作父

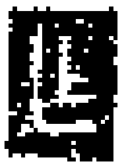
日乙障彝



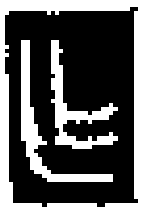
義中鼎　義仲作厥父周季尊彝



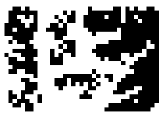
馭父乙彝　馭兄駒用作父乙障彝



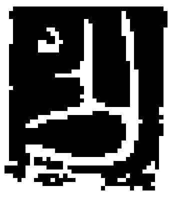
甚諆臧鼎　甚諆臧聿作父丁障彝



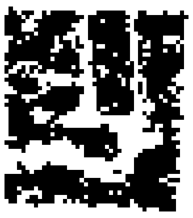
咸且丁鼎　咸女朱畀作且丁障彝



烹諆角　烹諆作有羔日辛鬻彝



盩司土幽尊



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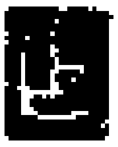

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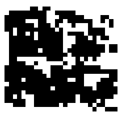

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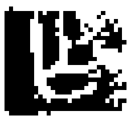
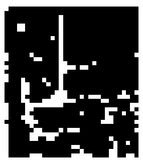


婦闆斝



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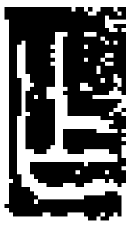
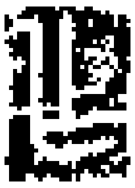
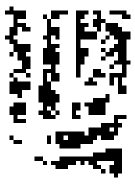


蓋一

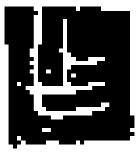


器一



三簋

婦闆卣



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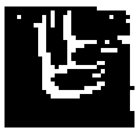

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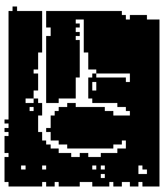
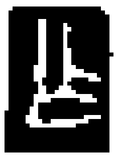
婦闆罍 婦闆乍文姑日癸隫彝



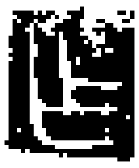
司土司簋 司土司乍彝

考寶隫彝

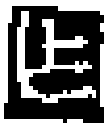


簋

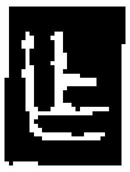
彔或卣 用作文考乙公寶隫彝



戜者鼎 用乍文考宮伯寶隫彝

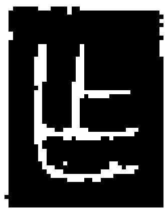


簋

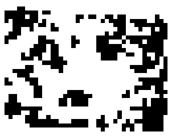


器

師遽彝 用乍文祖也公寶隫彝

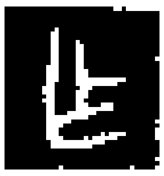


文父丁尊 囝文旁乍父丁宗寶彝

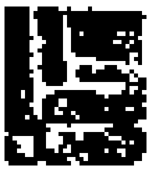


簋

文父丁卣 𩵦乍文考父丁寶隫彝

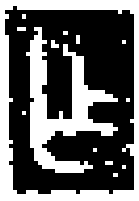


斐子旅鼎 斐子旅乍父戊寶尊彝

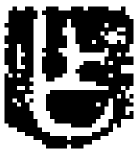


庠父己尊 庠庠其乍父

乙寶隫彝



鄉子父庚彝 口子寮乍父庚寶隫彝



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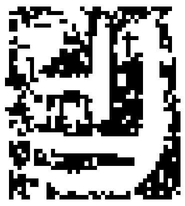
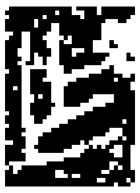


吳王姬鼎　吳王姬
作南宮史叔飤鼎



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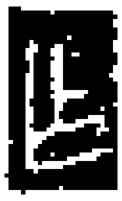
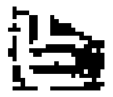
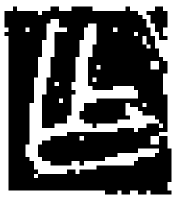


器

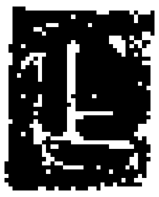
筍伯大父盨　筍
伯大父作嬴妃鑄
寶盨



楙車父壺　楙車父
作皇母[illegible]姜寶壺

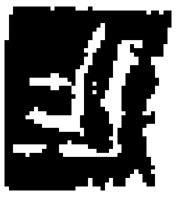


輔伯雁父鼎　輔伯
雁父作豐孟妘賸鼎

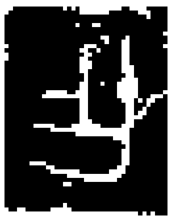


器

孟𧽊父𣪘　孟𧽊父
作幻伯妊賸𣪘八

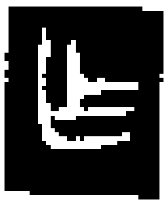


樊君鬲　樊君作
叔嬴嬭賸器寶𩰬

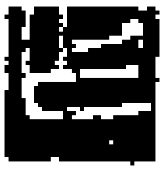


大師小
子甗

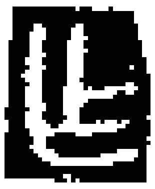
奠大師小子
侯父作寶甗



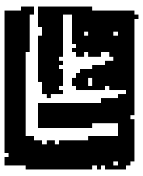
井叔鐘　奠井叔作
霝龢鐘用妥賓



蔡姞簋　蔡姞作
皇兄尹叔尊𩛥彝

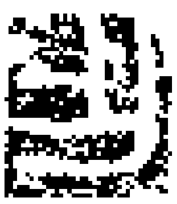


陳公子甗　陳公
子=叔遵父作遊甗

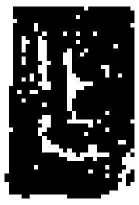


一

遣叔吉父盨　遣叔
吉父作虢王姞旅盨



斟中父辛盤　侖陕中
寔作父辛寶尊彝



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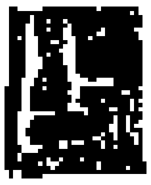
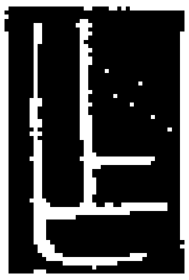
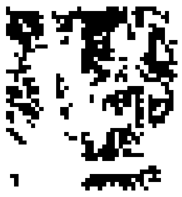
妊作虢妃魚母般



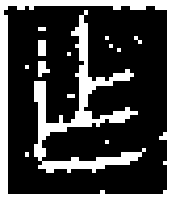
懷季遽父
卣　懷季
遽父作豐
姬寶尊彝



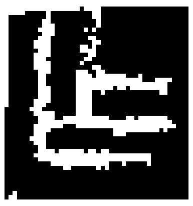
魯伯厚父盤　魯伯
厚父作中姬俞媵盤



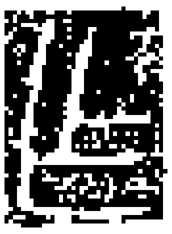
白厚父盤　魯伯
厚父作中姬俞媵
盤



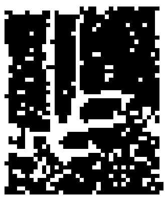
仲姬般設　魯伯大
父作中姬般媵設



孟姬姜設　魯伯大父
作孟姬姜媵設



魯白大父設　魯伯
大父作季姬婧媵設



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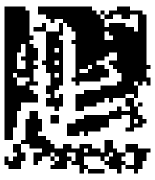

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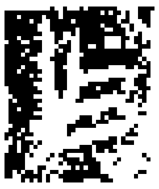

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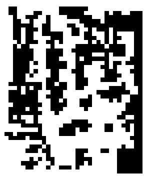
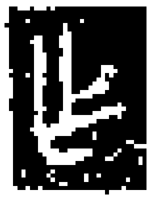
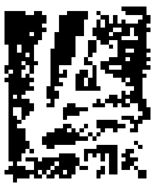


四

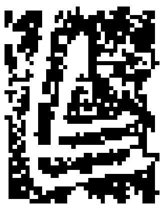


五

魯伯愈父鬲　魯伯愈
父作鼄姬仁媵羞鬲

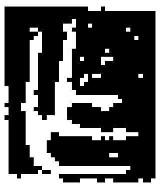


魯白愈
父匜



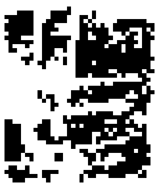
魯
伯

𠆭人盤　魯伯愈父
乍鼄姬孚朕盨匜



一

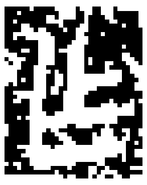
厚氏元匜　魯大司
徒厚氏元作膳匜



盨

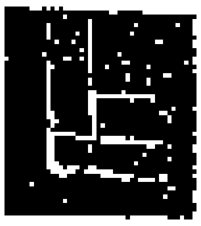
魯原
父殷

魯太宰遵父
乍季姬牙媵殷



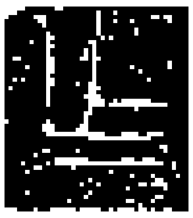
盨

魯司徒盨　魯司徒
伯吴敢肇乍旅殷

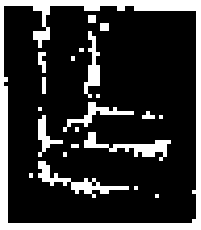


齊侯鼎　齊
侯乍朕寡𨚕

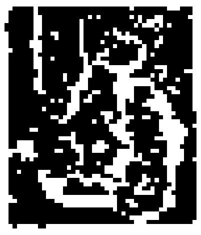
孟姜
善鼎



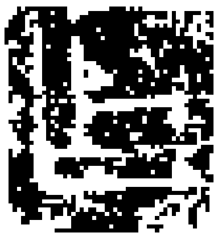
齊侯敦　齊侯乍
朕寡𨚕孟姜善敦



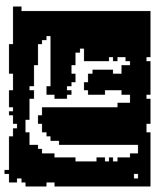
齊侯匜　齊侯乍朕寡
𨚕孟姜盥盂



齊侯盤　齊侯乍
朕寡𨚕孟姜盥盤

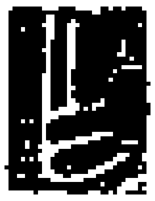


虢孟姬匜　齊侯乍
虢孟姬良女寶它

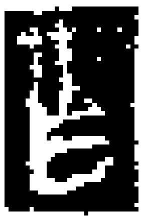


魯
生

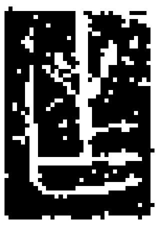
鼎　無大邑魯
生乍壽母朕鼎



盤中
卣



盤中尊　盤中旅
乍皇文考寶障彝



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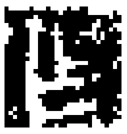
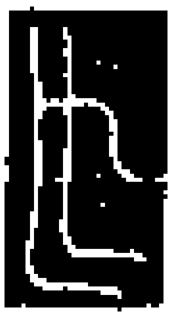
平姬暜宮祀彝

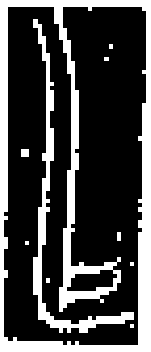


豐觚彝 豐緐壹
乍季且乙寶宗彝

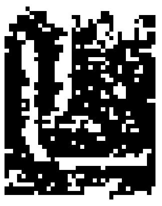


楚王酓章鎛
楚王酓章乍曾

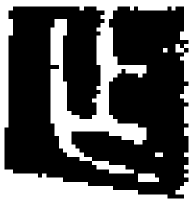
侯乙
宗



蔡侯缶 蔡侯䌜
乍大孟姬媵盥缶



曾子匠 隹曾子
白㣇口自乍䢅匠



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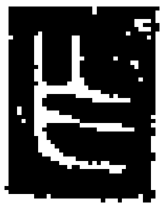
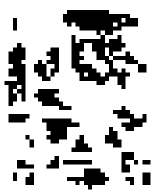
陵☒乍☒某冀匠

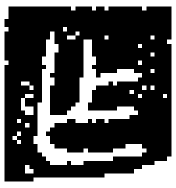


由苟匠 唯番君鄶
用土金乍自寶匠

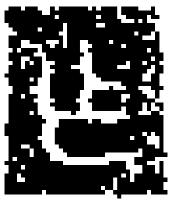


番
君

匠 唯番君鄈用
土金乍自寶匠

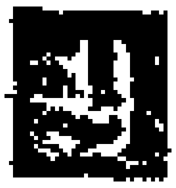


番伯者君匠 隹番
昶伯者君自乍寶壺



白者君匠
隹番昶伯者

君自乍
寶壺



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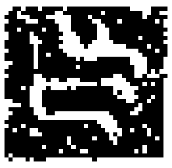
伯者君自乍寶盤



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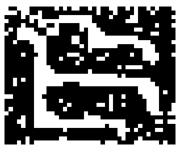
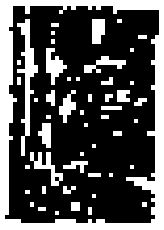


二

番哀伯
者君鼎

隹番昶伯者
君自乍寶鼎



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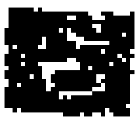
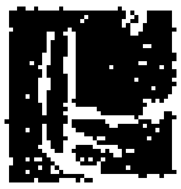
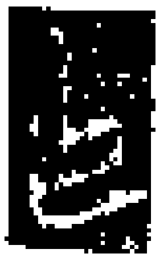
□□吁宗彝薦鑑



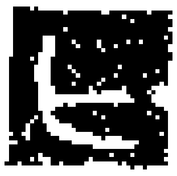
陳逆簠　台乍氒
元配季姜之祥器



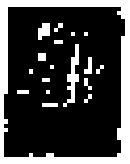
鈺鐵　孚，孫，□
塑乍ろ□□



毛公鼎　女毋弗
帥用先王乍明井



□□宰鼎
□曾宰
□其乍鑄
□寶鼎



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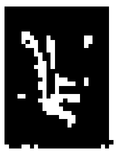
元啓自乍其元用



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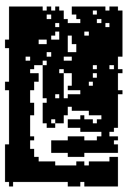
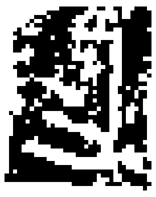
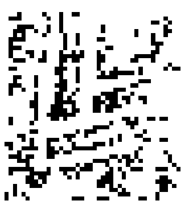
王夫差自乍其元用



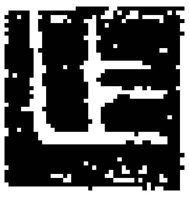
王子吳鼎　王子吳
睪其吉金自乍飤鼎



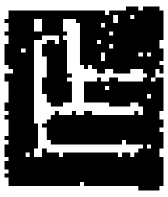
□者生鼎　□者生
□□用吉金乍寶鼎



起右盤　隹起右自
乍用其吉金寶盤

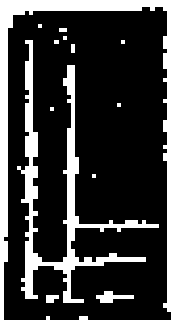


盖一

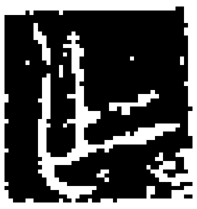


盖二

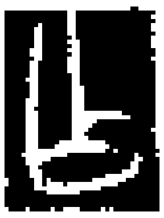
曾中斿父壺　曾中斿
父用吉金自乍□障壺



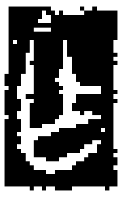
綸鎛 遷仲之子綸乍子仲姜寶鎛



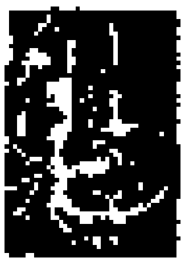
干氏叔子盤 干氏叔子乍中姬客母朕盤



蓋一

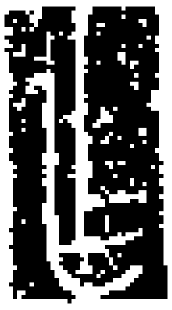


器一



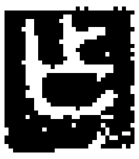
二

𦳝父丁尊 王占攸田林𦳝乍父丁尊彝

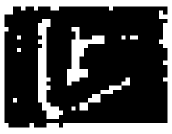


禾乍皇母彝

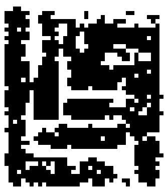
禾肇乍皇母懿龔孟姬饙彝



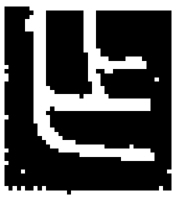
能匋尊 能匋用乍文父日乙寶尊彝



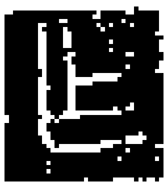
寒姒鼎 □史小子登乍寒姒好尊鼎



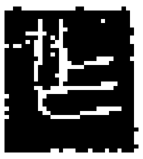
吳買鼎 業父之走馬吳買乍䵼鼎用



吳王御士簠 吳王御士尹氏叔緐乍旅匡

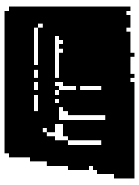


蓋

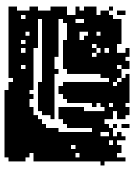


器

鄭伯簠 乍其元妹叔𡢁爲心媵饆匡



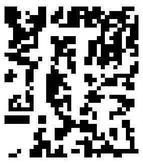
蓋



器

宗公寍簠 乍其妹句敔

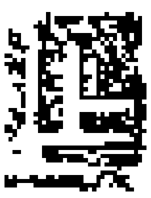
夫人奔
子滕匜



簋

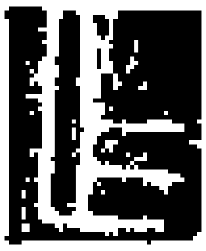
器

仲枏父簋　師湯父
有嗣中枏父乍寶簋

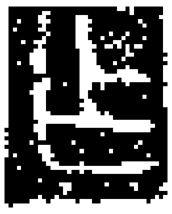


仲枏
父鬲

師湯父有嗣
中枏父乍寶鬲



叔上匜　奠大內史
叔上乍叔媿媵匜

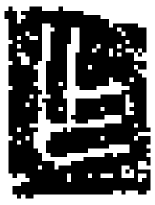


一

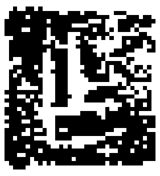
召叔山
父簋

奠白大嗣工召
叔山父乍旅匜

公孫窹壺　公子土折
乍子中姜盥之盤壺

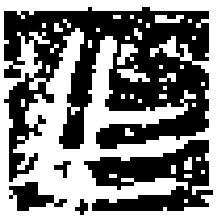


簋一

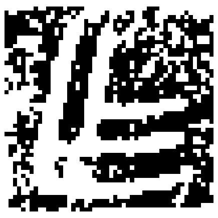


一
器

孫叔多父簋　師趛父孫
孫叔多父乍孟姜尊簋

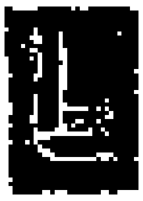


趞小
子簋

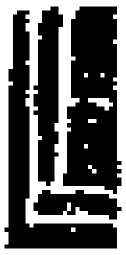


遣小子簋　遣小
子𩀢以其友乍器

罗王姬
鬻彝

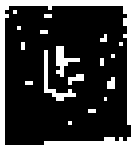


膺大史申鼎　御安之孫
膺大史申乍其造鼎十



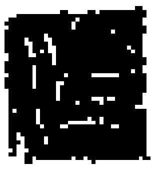
廟孱寶　姜乍
皇妣圣君中妃

祭器入𣪘

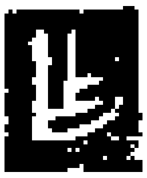


二

復公子𣪘　復公子□舍簾斟乍我姑鑄孟媿媵𣪘



宜桐盂　郐王季稟之孫宜桐乍鑄飤盂㠯寰妹



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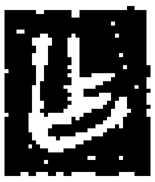
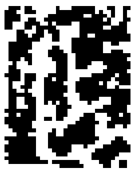
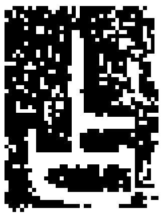


二

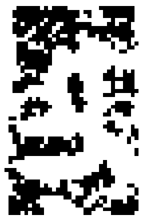
仲𠭯父𣪘　中𠭯父作朕皇考遟伯皇母遟姬障𣪘



叔皮父𣪘　叔皮父乍朕文考茀公眔朕文母季姬障𣪘

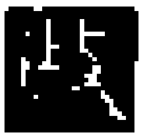


師臾鐘　師臾肈乍朕剌且虢季寛公幽叔朕皇考德叔大畬鐘

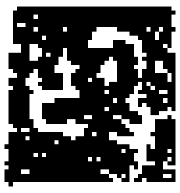


□季鬲　□季乍孟姬霝女媵鬲

說文十二篇「乍，止也，一曰亡也。从亡从一。」徐鍇曰「出亡得一則止，暫止也。」郭沫若曰「余謂乍乃象人伸腳而坐有所操作之形，即作之初字。」（金文叢考二零三葉　金文餘釋釋乜乍）林義光謂「象與構之形」。致按「乍之初義有待再考」。

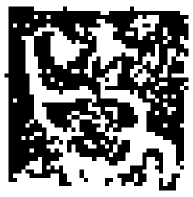


攸貯毀
隹巢來攸

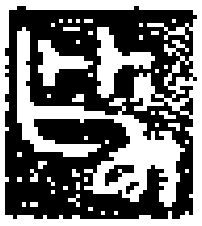


二器

師嫠毀
師穌父攸



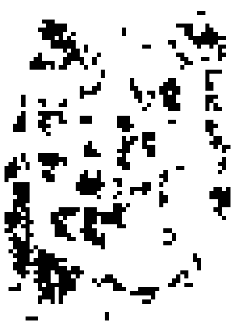
蓋



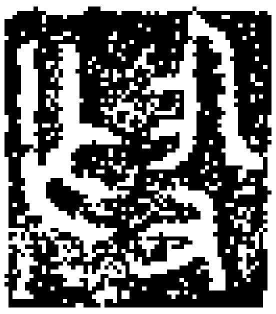
器

姞氏毀
姞氏

自攸為
寶尊毀



虢文公子攸鼎虢
文公子攸作叔妃鼎



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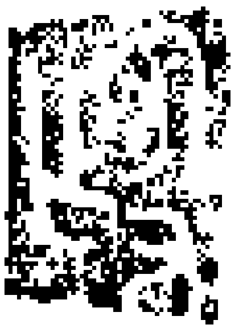

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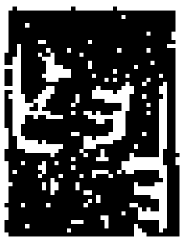

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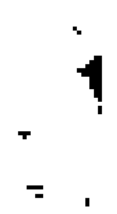
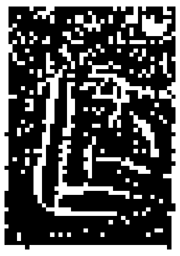


蓋

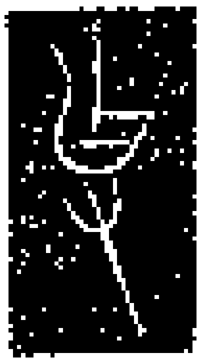
魯原父毀
魯太宰

還父攸季
姬[illegible]饙毀

字從攸從攴或从又，用法與攸同，當是攸的異體字，攸用為動詞，故加表示動作意義的攴旁或又旁，此種現象很多，如[illegible]字金文作敲，斆字篆書作學，启字玉篇或作啟，甲骨文及石鼓文作[illegible]，組字金文作[illegible]等等。



書也缶　以𠬝鑄缶



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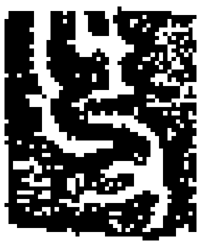
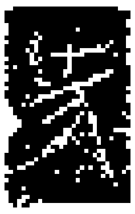


中𨭇盤　中𨭇

口复鑄　旅盨



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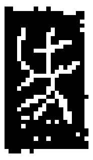

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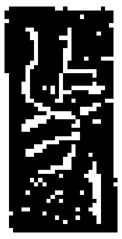

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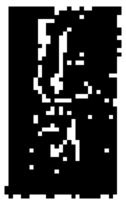
楚王酓肯簠　楚王酓肯复鑄金簠



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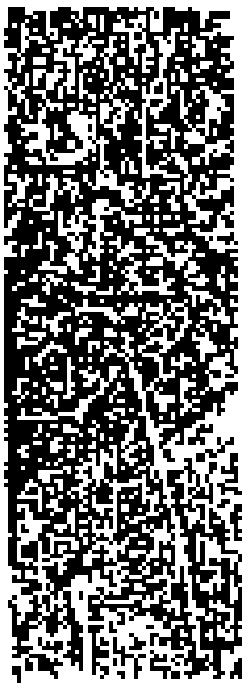

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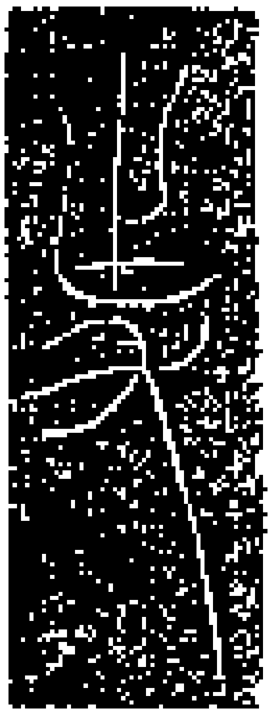

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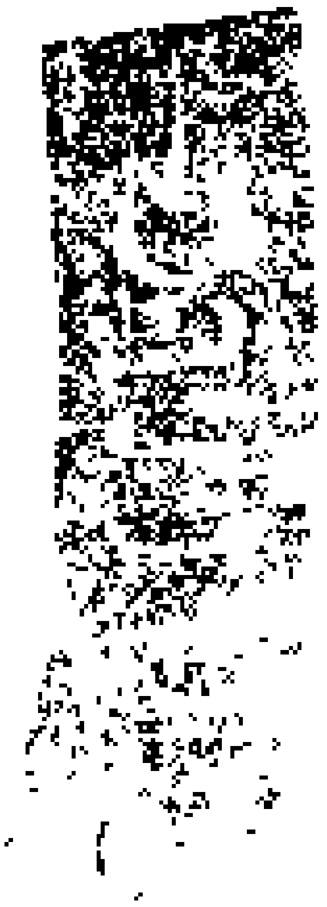
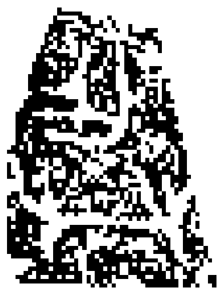
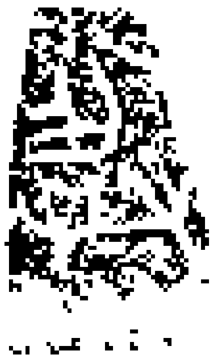


楚王盤　楚王酓肯复爲盥盤

按說文十二篇「乍」止也。一曰亡也，从亡从一。金文乍字很多，都不从亡从一。大豐𣪘中有二亡字作亾，二乍字作乍乍，亡乍並不相襲。金文乍字之後都有彝𣪘鼎等器名作賓語，知乍字當為製作的本字。古文動詞多加又旁，乍為動詞，故戰國器乍字常作复，金文乍字作迮，或作迮从木，疑為興構之形。說文訓乍「止也」，古籍中有用作初義的例子，終止與初始的意義正好相反，此為古文美惡不嫌同名之例，故蒼頡篇曰「乍，兩辭也」。

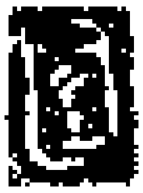


昆君鼎 ⿱乍廾
其口䢂用

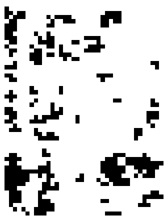


己君盉 昆君婦
媿𡚬乍其口䢂用

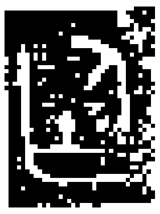
⿱乍廾乃乍之異構，會貴器乍作复，乍下加一手「又」，此加廾，雙手意義相同，表示製作需用手，又昆君鼎「⿱乍廾其口䢂用」，辭例與吉日壬午劍「乍為元用」，作父乙鼎「乍父乙寶鼎其用」相似，⿱乍廾釋乍無疑。詳見乍字條。



休盤立中廷



裘衛毁立中廷



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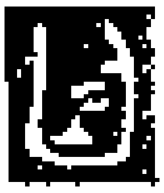
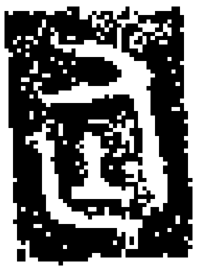


器

大師虘毁立中廷



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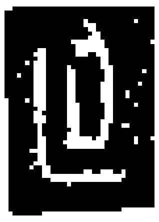

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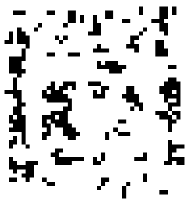

簋

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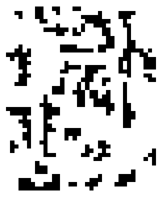

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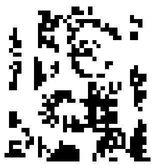
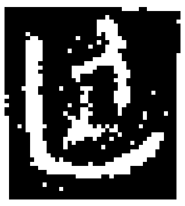


卯毁焚季入右卯立中廷



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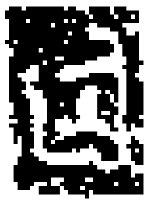

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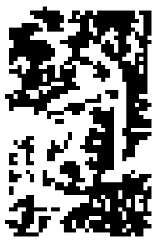

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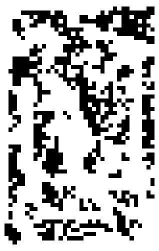
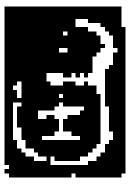
楚毁中倗父內右楚立中廷



毛公鼎衎褱不廷方



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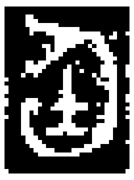

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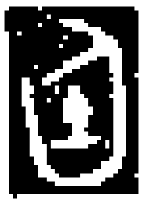

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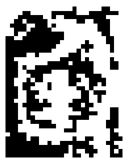

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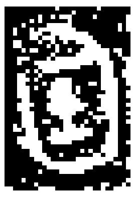

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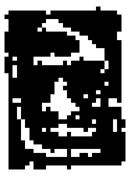
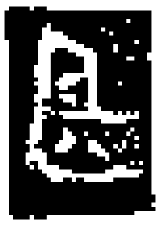


器三

師酉簋

公族瑀釐入右師酉立中廷



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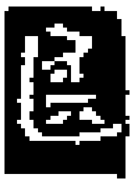

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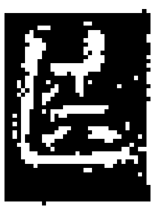

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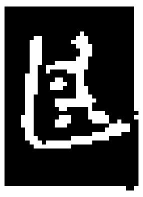

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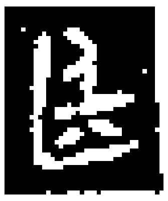

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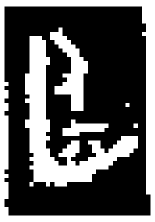
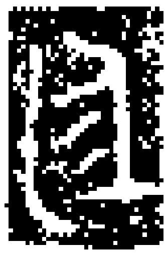


蓋四

頌簋



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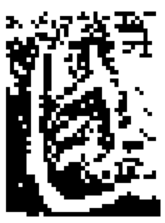
頌鼎



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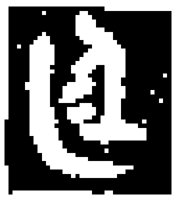
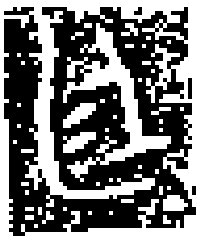


蓋二

頌壺

立中廷



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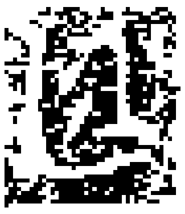

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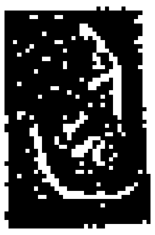

伊簋

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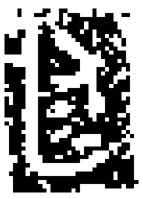

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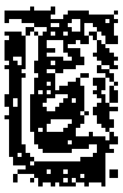

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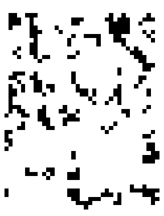
諫簋

立中廷



無叀鼎

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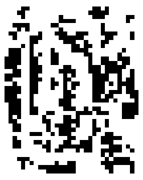

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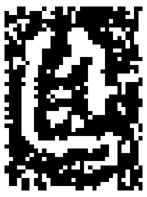

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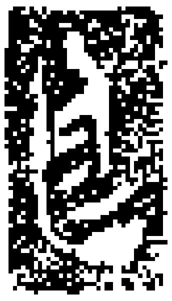

大克鼎

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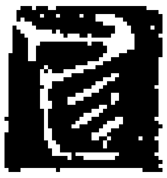

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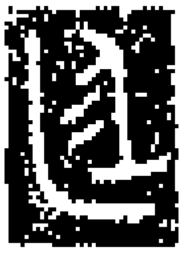

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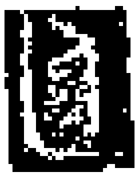

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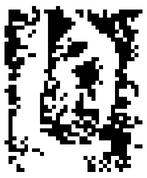
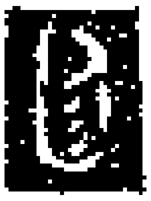


器一



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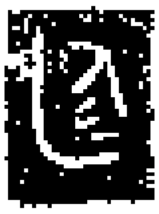
𣪕



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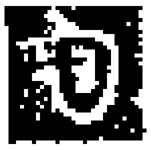
三年師兌𣪕
立中廷



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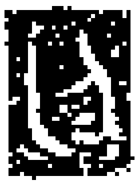

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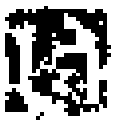

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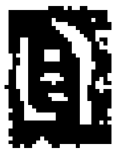

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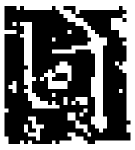
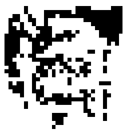


蓋二

盠方
彝



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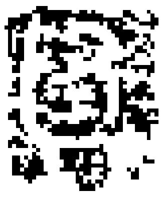
盠立于中廷



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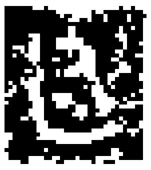

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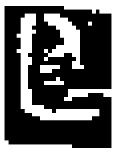
師旋𣪕　遟公入
右師旋即立中廷



吳
彝

宰朏右作冊
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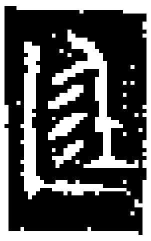

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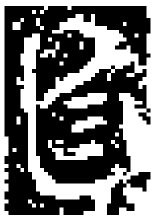
鎮靜不廷



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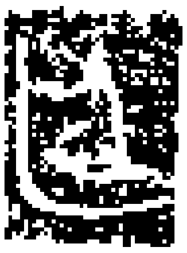
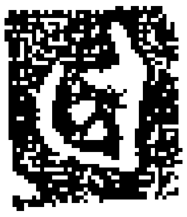
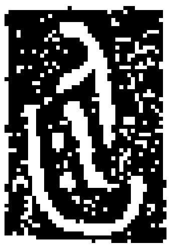
廷告于天



㝬設　其瀕
在帝廷陟降



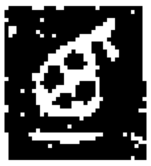
矢人盤　矢王
于豆新宮東廷



𠇷父癸鼎　𠇷廷
冀作父癸寶尊彝

說文二篇「廷，朝中也。从廴，壬聲。」金文作㢟，或作廷，从乚，从𡈼。說文十二篇乚「有直隱」，以形體依之，似即使之初文，加壬从人，變爲形聲。一切經音義十三引通俗文「平直曰㢟」，字亦同頲。表義更寄字也，爾雅釋詁「頲，直也。」壬義爲直，一切从壬得聲者義亦訓直。儀禮士喪禮「脯四脡」，鄭玄云「古文脡爲挺」。公羊傳昭公二十五年「與四脡脯」，何休注「屈曰朐，申曰脡」。申亦直也。禮記曲禮下「鮮魚曰脡祭」，鄭注「脡，直也。」考工記弓人「設椄於挺臂中有柎焉」，鄭注「挺，直也。」左傳襄公五年引逸詩曰「周道挺挺」，杜預亦以挺挺爲正直。禮記玉藻「天子搢珽」，鄭注「珽之言挺然無所屈也。」隋書禮儀志引許慎五經異義云「天子笏曰珽」，「珽，直無所屈也。」余文屢有「即立中廷」、「入門立中廷」之文，爾雅釋宮「中庭之左右謂之位」，儀禮聘禮云「公揖入，立于中庭」，洪範五行傳「於中庭祀

四方」字又作庭，說文九篇「庭，宮中也」，實即廷之加广字，大雅韓奕「榦不庭方」，毛公鼎「率褱不廷方」，庭作廷，周頌閔予小子「陟降庭止」，漢書匡衡傳作「陟降廷止」，是廷庭同聲同義之證，毛公詩傳並云「庭，直也」。



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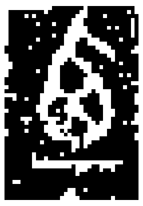
曰武公曰



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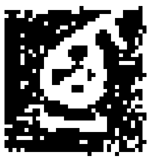
從于獻宮



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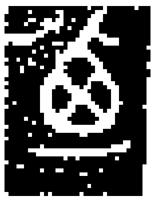
公迺獻于王



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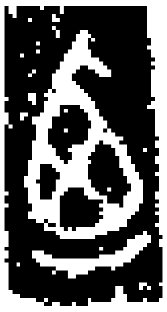
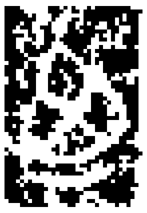


毛公鼎　迺
唯是喪我或



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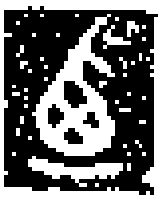
鮮寡



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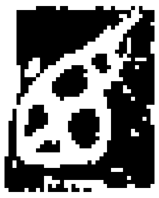
向父佋多友



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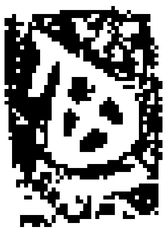
公迺遣禹率公戎車百乘



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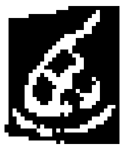
迺吏攸衛牧誓曰



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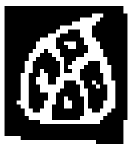

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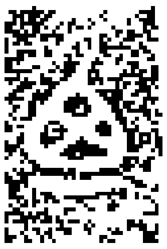

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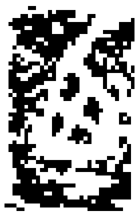
迺用萬年



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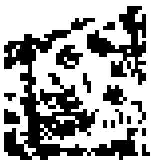

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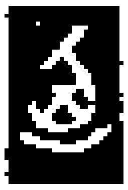
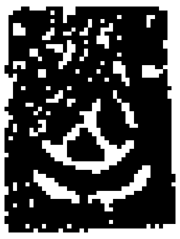


曶鼎
東

宮迺曰



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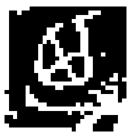

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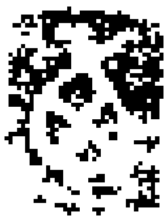
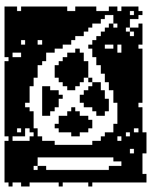


裘衛鼎

白㣣父迺顯



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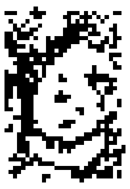

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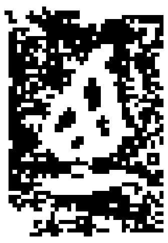
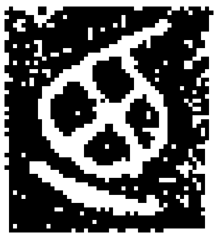


永盂公迺出

奉命



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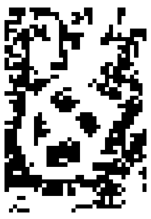

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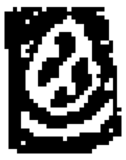

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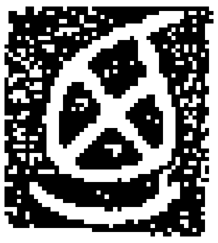
語贅曰



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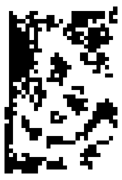

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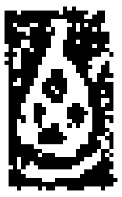

舀鼎

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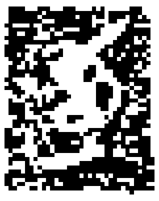

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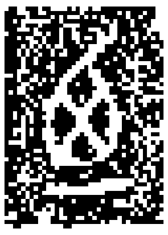

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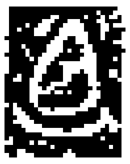
𠑇匜　白揚父迺成督曰



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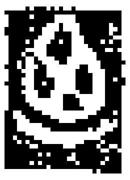
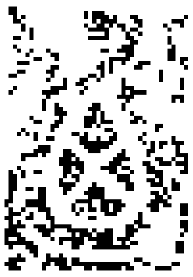
又嬉眔趙貪

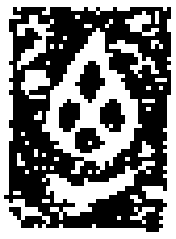


舀鼎　迺或
即舀用田二

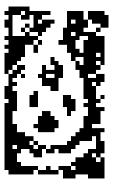


史獸𣪘　迺
訊史門貞卜

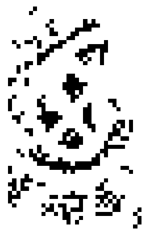
朊



永盂　公迺命
鄭嗣徒函父

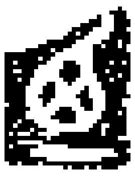


舀鼎　迺卑□
以舀酉及羊



史
情

盤　微史剌且
迺來見武王



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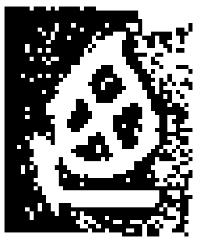
彘告于白邑父



宗周鐘　艮孳迺
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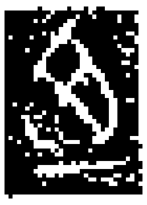

盖

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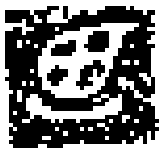

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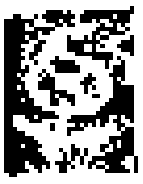
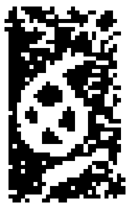
王先公迺妹克衣

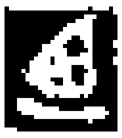


盖

曾伯陭壺　隹曾伯
陭迺用吉金鐈鋚

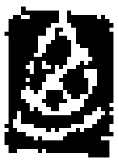


衛鼎　𧻚迺眔濂
井令壽商眔啻曰

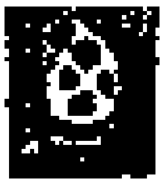


師旂鼎　伯懋
父迺罰得顯古

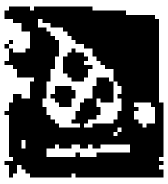
三百[illegible]鋝



曶鼎　在王人迺賣用口不逆付曶

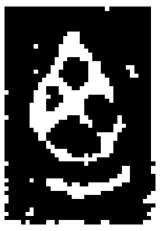


簋一



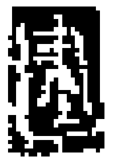
簋二

曾中大父蛕毁、曾中大父蛕迺用吉攸乃口金



白家父毁　隹白家父部迺用書金自作寶毁

商承祚曰：說文「𠧧，驚聲也。从乃省，西聲。籀文𠧧不省。或曰𠧧，往也。讀若仍。𠧧，古文。」案漢袁良碑「𠧧刊石作銘」，楊統碑「後𠧧徵拜議郎」，从古文西，尹宙碑「迺遷于周」，則遷寫作西。爾雅釋詁「仍、迺、侯，乃也」，注「迺即乃」。以𠧧為乃，始于漢人。金文訓於是之迺，與語辭之乃，絕不相混。如毛公鼎「𠧧敄鰥寡」。又云「𠧧唯是喪我國」，作𠧧𠧧，盂鼎「𠧧紹夾」，作𠧧可證。（說文中之古文考第四四葉）按唐韻乃讀「奴亥切」泥母之部。𠧧讀「如乘切」日母蒸部，章炳麟著有古聲娘日歸泥說，而之蒸又為陰陽對轉，故𠧧得與乃通。



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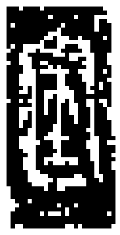

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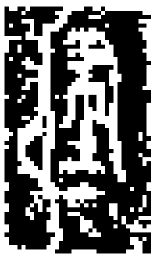
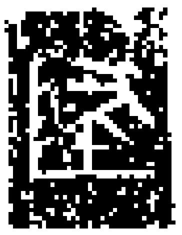


四

蔡侯鐘

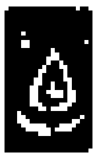
建我邦國

說文二篇「建，立朝律也。从聿，从廴。」按石鼓文「右驂騝」，偏旁建从乚。秦泰山刻石「建立長利」，建亦作逮。徐鍇曰：「聿，律省。」朱駿聲通訓定聲云：「按从律省，廷省，會意。」夏官量人「掌建國之法」，鄭玄云：「建，立也。」書洪範「建用皇極」，俞樾羣經平議讀極爲準則之則，引左傳昭公十三年鄭子產責晉人曰「貢之無藝」，又曰「貢獻無極」，服虔讀藝爲極，杜預訓藝爲法制。許書「建，立朝律也」，猶書言「建用皇極」。

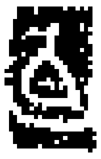


中山王譽鉞
天子建邦

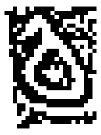
隉从阜从土从聿，當為建之異文，从土从阜，均有建築城邦的意思。鈹銘，天子建邦，建邦即建國。易比卦象曰，先王以建萬國。漢人避高祖諱改相邦為相國。



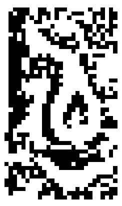
班毁
亡逌違



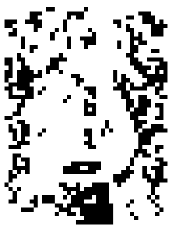
𠧪
臣辰
卣



𠧪
臣辰盉　眔
賓卣㞢貝



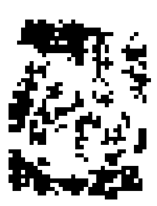
𠧪
逌文考卣　逌作
文考癸寶尊彝逌



一
虢叔旅鐘　逌天
子多賜旅休逌

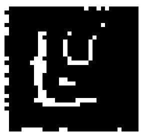
劉心源曰「卣，說文作逌，氣行皃。从乃卣聲。讀若攸。今作逌，古文假為攸、為貫、脩為攸居，豐水攸同，九州攸同，漢書注作「逌」，石鼓文「君子逌樂」，毛伯彝「無逌違」是也。與逌作逌者別。」（奇觚室吉金文述卷五第二十葉矦尊）

靜安先生曰「卣字盂鼎作𠧪，他器或作卣，或作𠧪。說文卣、𠧪分為二，其𠧪字注云「从乃卣聲」。然殷虛卜辭有作𠧪，其辭云「鬯五𠧪」，則知𠧪从乚作者，乃从𠙴之省，𠙴即古文皿字。說文以為从乃，失之矣。據卜辭𠧪字觀之，其字蓋从皿卣聲，或竟是象形字，卣象器形，𠙴或凵，其承槃耳。」（觀堂別集卷二父乙卣跋）按逌讀「以周切」，故經傳每與攸通，乃讀奴亥切，泥母之部，聲韻俱遠，安能讀攸。



恒𣪘　令女更
𢦚克嗣直啚

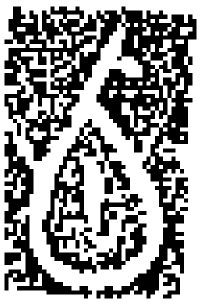
説文十二篇乚部「直，正見也。从乚，从十，从目。」徐鍇曰「乚，隱也。今十目所見是直也。」徐灝謂乚疑𠃊之省體，𠃊，古文曲字，猶𠙹省爲凵，𠥏省爲匸也。乚，蓋矩形，故直字从之（説文段注箋）。按小雅小明「正直是與」，毛傳云「能正人之曲爲直。」論語顏淵「舉直錯諸枉，能使枉者直。」左傳襄公七年「正曲爲直。」孟子離婁上「聖人既竭目力焉，繼之以規矩準繩，以爲方圓平直，不可勝用也。」徐灝謂乚爲矩形（卽量角器）頗有所見。直之本義爲木工目測木料，使之由曲變直，引伸爲人之道德範疇。十目所視，極言其直線之準確度也。



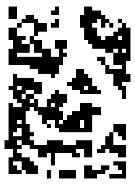
甚諆臧鼎　甚諆

臧聿作父丁尊彝

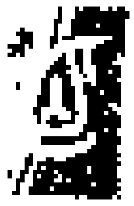
說文五篇甚，尤安樂也。从甘从匹，耦也。𠥘，古文甚。金文从匕从旦。與許說異，



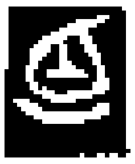
盂鼎 賜汝鬯一卣



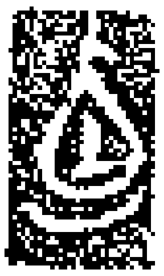
宜侯夨簋 賜秬鬯一卣



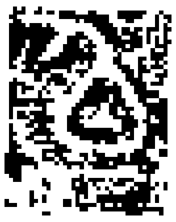
呂方鼎 王賜呂秬三卣



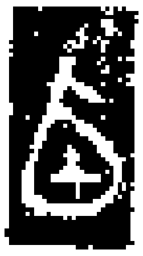
吳彝 賜秬鬯一卣



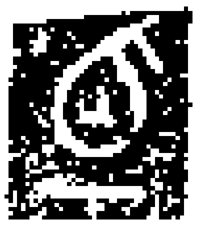
毛公鼎 賜汝秬鬯一卣



伯晨鼎 賜汝秬鬯一卣



曶壺 賜汝秬鬯一卣



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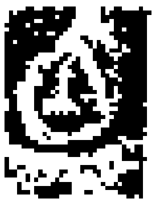
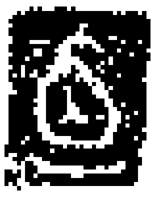


器

三年師兌簋 賜汝秬鬯一卣

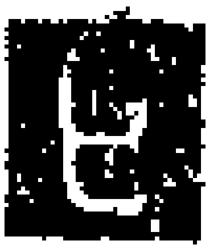


彔伯㦰簋 余賜汝秬鬯一卣

張曰昇曰：按說文，𠧪，气行皃，从乃卣聲，讀若攸。卣字於金文中除虢弔鐘外，皆用作酒器也。卣，銘文屢言「鬯若干卣」，與周書雒誥「秬鬯二卣」、詩江漢「秬鬯一卣」正同。

文無卣字。王筠說文釋例曰：「卽卣之變文。說文云：卣，艸木實垂卣卣然，象形。卣非酒器，故段氏注謂『假借爲中尊字。』然今从金文卣字觀之，字實爲酒器象形，下有薦，長頸有提。又盧，許書訓器，段注『小口罌也』。金文膚盧鑄等字虍下从卣，卣爲酒器，更無可疑。」李孝定謂「卣之本字當爲酒器，至重言形況之義，則爲叚借。」（甲骨文字集釋第二二六九）其說較清儒爲優。卣、直疑本一字，直訓「气行皃」，殆非本義。（金文詁林第六冊卷五上第二九六五頁）

杞伯鼎
杞伯每亡作鼄𡢁寶鼎



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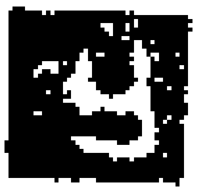

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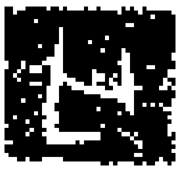
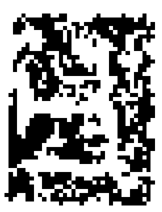
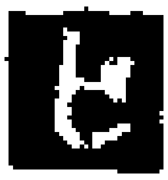


三盆

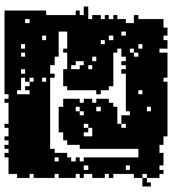


四器

杞伯毀
杞伯每亡作鼄𡢁寶毀



杞伯盆
杞伯每亡作鼄𡢁寶盆



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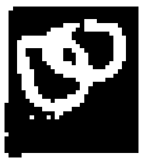
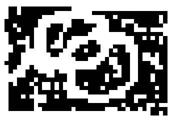
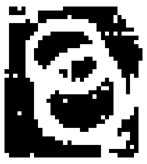
杞伯壺
杞伯每亡作鼄𡢁寶壺



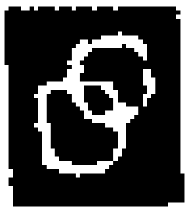
豆閉毀 8市



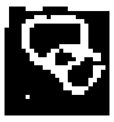
盠
楚毀



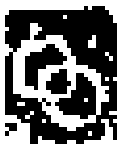
脂毀 8市



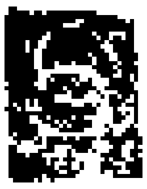
利鼎 易女赤8市



免毀 易女赤8市



舀鼎 易女赤8市



南季鼎 王易赤8市

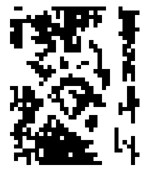
吳大澂曰：「肉好若一謂之環也，古環字，象形。」（說文古籀補第三）按莊子天下篇云：「連環可解也。」戰國策齊策：「秦始皇遣君王后玉連環，曰：『齊多知，而解此環者，不？』君王后引椎破之，謝秦使曰：『謹以解矣。』」器銘也象兩環相連之形，其說可通。古市、黻、韍同字，其制長三尺，上廣一尺，下廣二尺，其頸五寸，肩革帶博三寸。禮記玉藻：「韠，君朱，大夫素，士爵韋，圜殺直。」鄭玄曰：「圜，音圓。公侯前後方，圜殺直；天子四角直，無圜殺。」圜環聲同，國語晉語：「戎翟之民實環之。」韋昭注：「環，繞也。」漢書高五王傳：「圍悼惠王冢園邑。」顏師古注：「圍，謂周繞也。」是器銘之赤8市，即前後方，圜殺直之公侯朱韠也。唐韻圜讀「王權切」，俞母元部。吳其昌釋呂（武漢大學文哲季刊六卷期金文名象疏證），于省吾釋雍（雙劍誃吉文選釋釋赤8市），郭沫若釋給（兩周金文辭大系考釋二三一葉），俱難令人信服。

𣅀

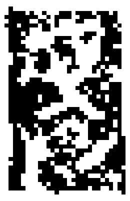
二

揚簋　賜女赤𣅀市

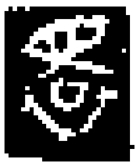
𣅀，乃日之加旁字。揚簋「賜女赤𣅀市」，與免簋、舀鼎「易女赤日市」，南季鼎「王易赤日市」等辭例正同，𣅀市即日市，𣅀即日，青銅器銘文往往受句中前後字的字義影響，而增添其相應的偏旁，如戟、達、戔、虘、虘簋等例是也。



口瞏彔
翏瞏



番生𣪕
玉瞏玉瑹



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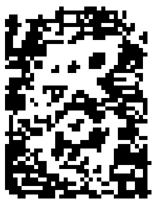
賓瞏貝布



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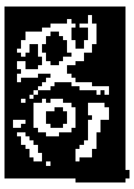
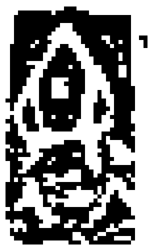
作冊瞏安夷伯

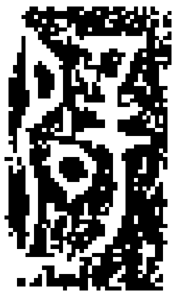


瞏卣 王姜令
作冊瞏安夷伯



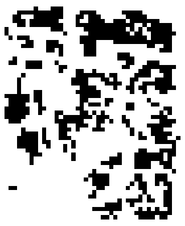
駒父盨
瞏至于蔡

郭沫若曰「玉環」字，毛公鼎作環，番生𣪕作瞏，余謂瞏即玉環之初文，象衣之當胸處有環也。从目示人首所在之處。小篆誤作瞏，說文云「目驚視也。从目袁聲」義非其長。字形亦失。（金文叢攷二九叢徵究）按金文番生𣪕為「玉環」之環，瞏實用作人名，駒父盨「瞏至于蔡」，假為還。唐韻，環還俱讀「戶關切」匣母元部，瞏讀「渠營切」群母耕部，聲韻俱遠，與瞏非一字也。

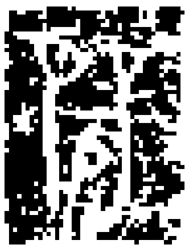


二

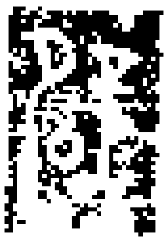
𤼈鐘　用
辟先王



器一

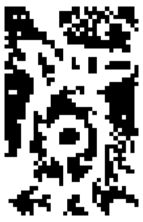


簋二

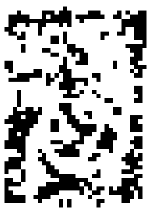


器二

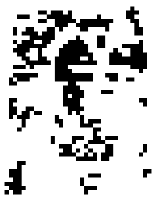
𤼈𣪘　用
辟先王



史牆盤
隹辟孝友

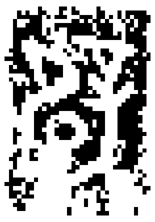


師訊鼎
皇辟懿德

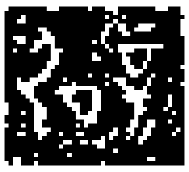


師訊
鼎

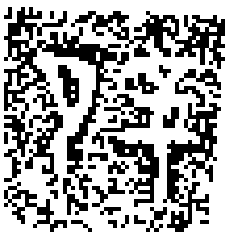
用臣
皇辟



史牆盤
逑匹氒辟



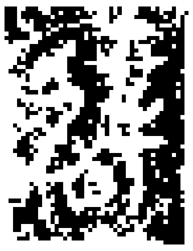
子禾子釜
氒辟□徒



一

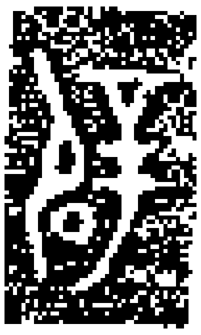
鎛
叔

旅鐘　御
于氒辟

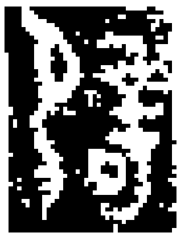


一

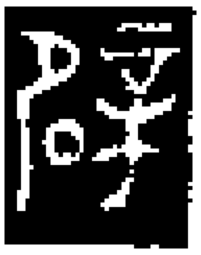
小克鼎
朕辟魯休



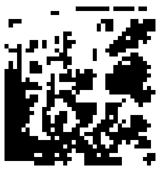
盂鼎　雩
殷正百辟



禹鼎　共
朕辟之命



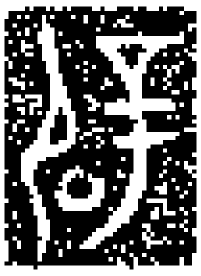
師望鼎　用
辟于先王



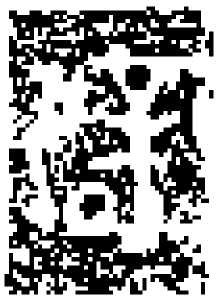
簋

白公父簋
用召卿事辟

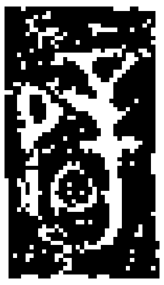
王



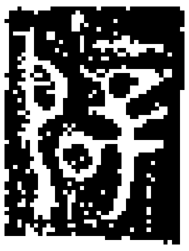
盂鼎　女勿剋
余乃辟一人



大克鼎　永念于氒孫辟
天子肆克龏保氒辟龏王



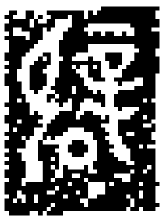
毛公鼎　亦唯
先正畧辥氒辟



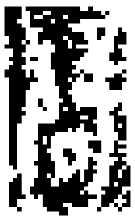
毛公鼎　俗女弗
以乃辟圅于艱

㦰方鼎
乃子

㦰萬年辟
事天子

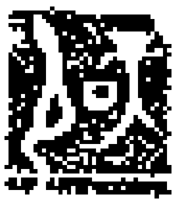


孟姬脂簋　其用追
孝于其辟君武公

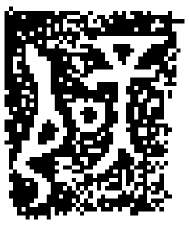


召卣　皇辟君休王
自穀吏賞畢土方五

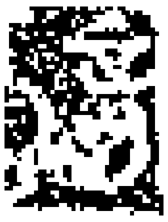
十
里



獻簋　對
朕辟休

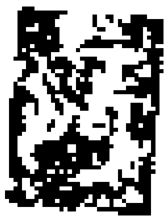


獻彝　朕
辟天子

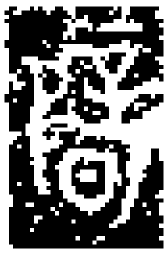


師訊鼎
正乃辟安

德



師訊鼎　㥯
明令辟前王



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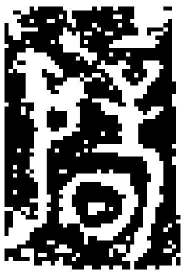
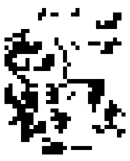


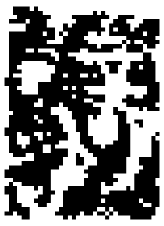
三

師害簋
習以君東

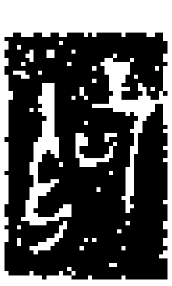
辟休



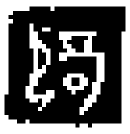
戜方鼎　王唯念戜辟剌考甲公



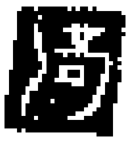
師訊鼎　休伯大師肩嗣訊臣皇辟



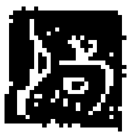
駘父乙尊　駘東作父乙尊彝



麥尊　王令辟井侯

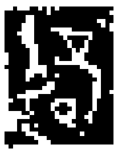


麥尊　于麥辟侯之年



麥尊侯

作冊麥易金于辟侯



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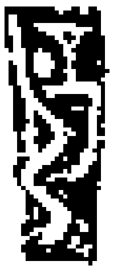
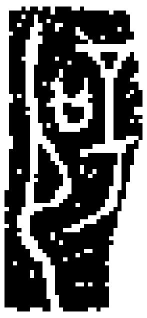
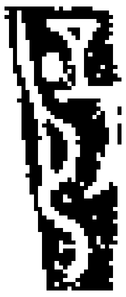
乍冊䰧卣　公大史咸見服于辟王



商卣

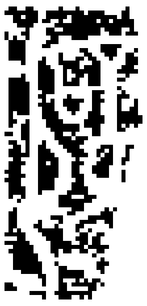


商尊　商用作文辟日丁寶尊彝



盖

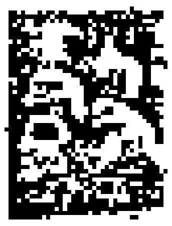
庚姬卣



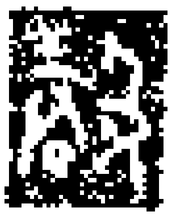
庚姬尊　商用作文辟日丁寶尊彝

羅振玉曰按古文辟、从辛人、辟、法也、人有辛則加以法也、古金文作辟、增○、乃璧之本字、从○辟聲、而借爲訓法之辟、（殷虛書契考釋中第五十六葉）按辟乃璧之初文、金文从○、象璧

形、說文一篇「璧」瑞玉圜也。爾雅釋器「肉倍好謂之璧」注「肉邊也、好孔也」、金文亦有从⊙、○中有點、為孔。後世「辟」有「法」、「誅」等意、初義湮滅、乃加「玉」為「璧」、以還原義。史記宋辟公名辟兵、索隱引紀年作「璧」。堯廟碑「呂君諱辟」、史晨奏銘「臣從兄臨辟」「辟」均作「辟」、唐韻璧讀「北激切」。幫母宵部、集韻音必益切、幫母支部。與辟同母又同部。

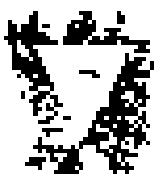


卯毁
瑴一珨

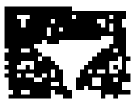


鄂侯鼎　馭
方□五瑴

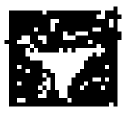
周名輝曰：鄂侯鼎銘云「王寴頣易歸騾馭方□玉五瑴，馬亖匹，矢五十」，與口部「嗀」歐皃」之義，渺不相及，而與春秋莊公十八年傳云「虢公晉侯朝王，王饗醴，命之宥，皆賜玉五瑴，馬三（三乃亖之譌，王引之有說，見經義述聞）匹」之義，若合符節，則此文乃瑴字古文，明甚。說文珏，郭云「珏」二玉相合為一珏，或从殸作瑴。是此文从○，即玉，而與口字有別，（古籀考卷下五至六葉）按珏字象二玉相合，在六書為象形。瑴字从玉，殸聲。唐韻瑴讀苦角切，溪母，侯部，珏讀「古岳切」，見母，侯部，韻同聲近，在六書為形聲，以象形而為形聲，猶說文三篇鬲之或體作𤮼，七篇巿之篆文作韍也。同聲通假字，亦通葡，齊侯壺云「璧二葡」，即二珏也。說文璽以珏為聲，讀與服同。



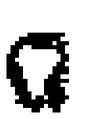
帝甲爵
帝甲



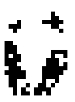
盤婦方鼎
帝己



且丁父癸
鼎帝己



盞



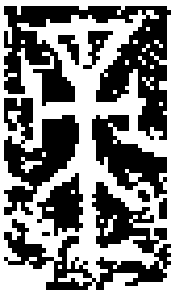
器

祖丁父癸卣
▽己祖丁父癸

盤

吳大澂曰：嘗見潘伯寅師所藏舊拓本，有一卣蓋文曰「▽己卣○兄癸」，又甘泉毛子靜所藏鼎文曰「▼己卣•兄癸」。古器多稱且某父某，未見祖父之上，更有尊于祖父之稱，推其祖之所自出，其為帝字無疑。許書帝古文作帝，鄂不之不同意，象華蒂之形。周寰鼎作帝，駒殷作帝，戟狄鐘作帝，窨▽之鯀文，惟▽▼二字最古，最肖華蒂而成果，即艸木之所由生，枝葉之所由發，生物之始，與天合德，故帝足以配天，虞夏禘黃帝，殷周禘嚳，禘其祖之所從出，故禘字从帝也。詒讓按：吳說是也，禮記喪服小記「王者禘其祖所自出，以其祖配之」，鄭玄注「禘，大祭也。始祖感天神靈而生，祭天則以始祖配之」，是帝更尊于祖之證。人之有始祖，猶植物之實之有華蒂也。古文禘止作帝，加旁从示乃後起字，卜辭「貞帝于王亥」，帝當訓禘，禮記曲禮下言國王身歿，「告喪

曰，天子登假，措之廟，立之主曰帝，謂現實政權之代表，死後提升爲靈魂世界之最高主宰，讓其權力于嗣王，嗣王得稱爲天子，惟天子才有資格祭天，喪服小記云「不王不禘」，鄭玄注：「禘謂祭天」，商周社會所有祭祀活動，無非昭示其世襲君權出諸神授而已。唐韻帝讀「都計切」，端母至部，蒂或作蔕，不但同部而且同母，禘讀「特計切」，定母至部。



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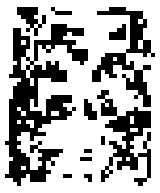

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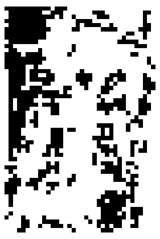

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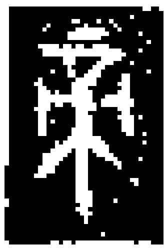

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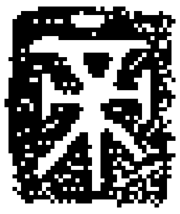

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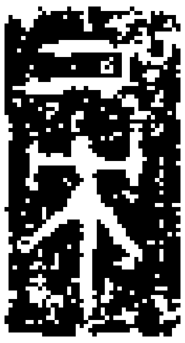

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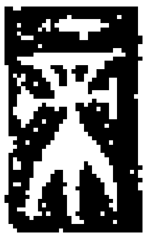

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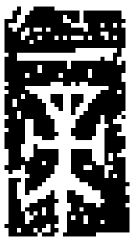

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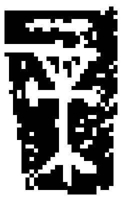

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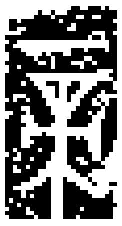

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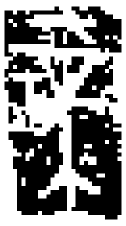

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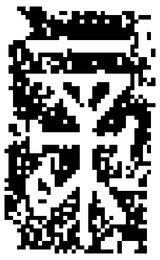

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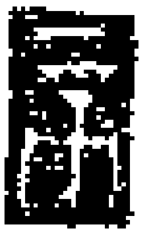

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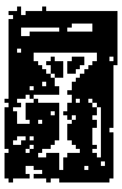

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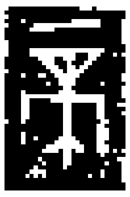

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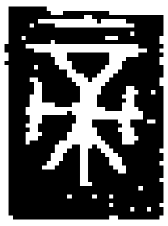

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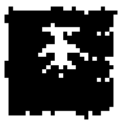

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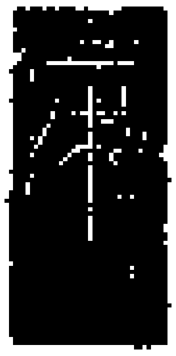

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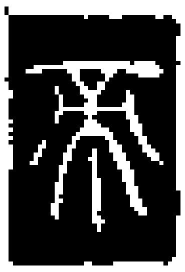

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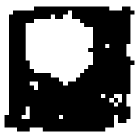

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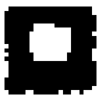

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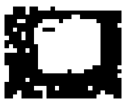

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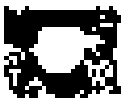

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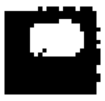

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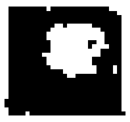

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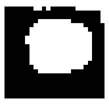

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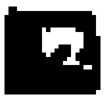

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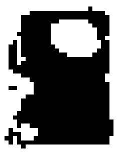

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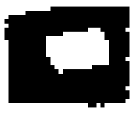

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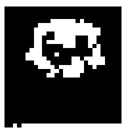

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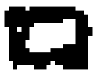

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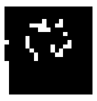

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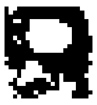

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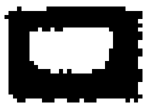

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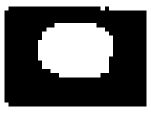

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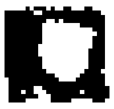

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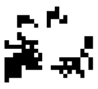

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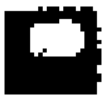

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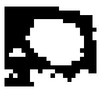

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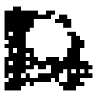

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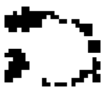

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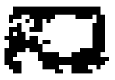

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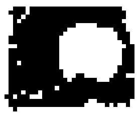

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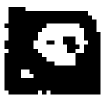

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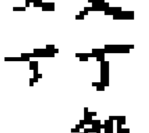

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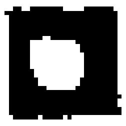

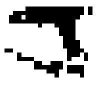

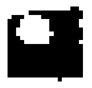

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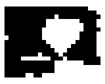

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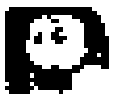

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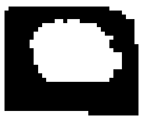

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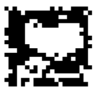

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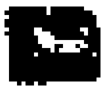

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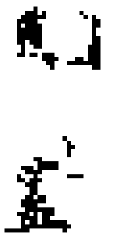

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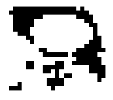

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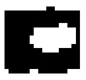

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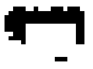

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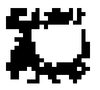

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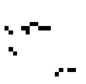

禾父
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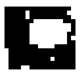

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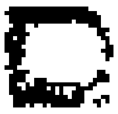

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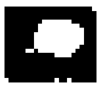

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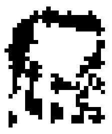

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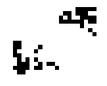
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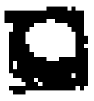
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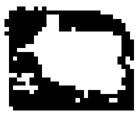
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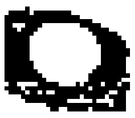
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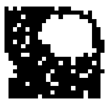
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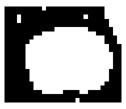
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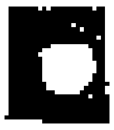
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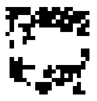
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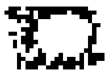
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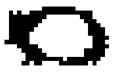
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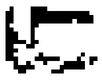
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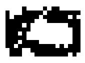
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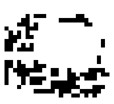

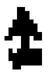
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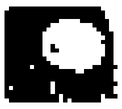
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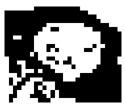
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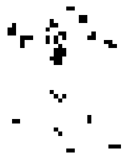
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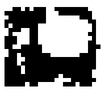
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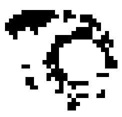
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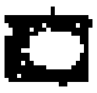
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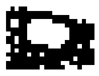
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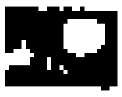

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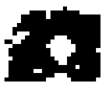

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魚父丁爵
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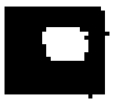

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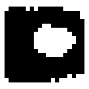

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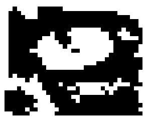

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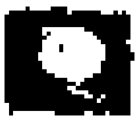

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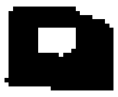

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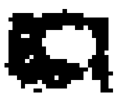

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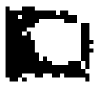

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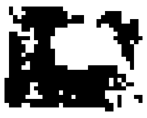

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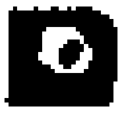

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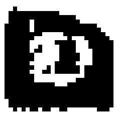

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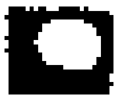

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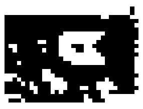

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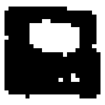

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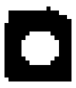

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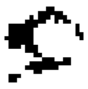

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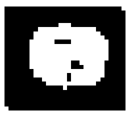

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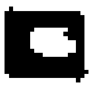

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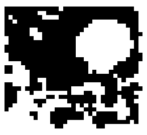

子羊父丁鼎
父丁

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亞弓父丁角
父丁

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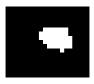
亞中从父丁



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文父丁尊
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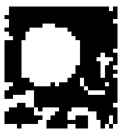

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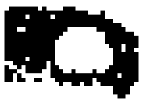

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力冊父丁

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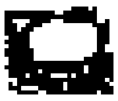
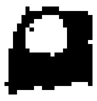


相父丁觚
相作父丁



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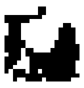
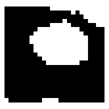


虘父
丁觶

虘父
丁司丙



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且乙父
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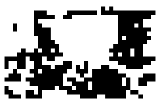

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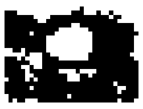

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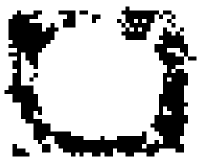

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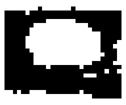

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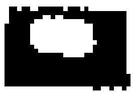

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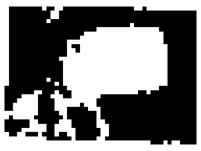
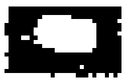


持戈且丁
尊且丁



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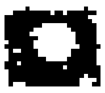
父癸鼎
且丁



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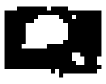

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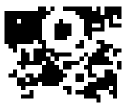

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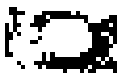
戌且丁



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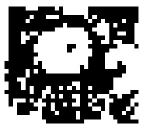

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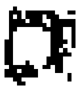

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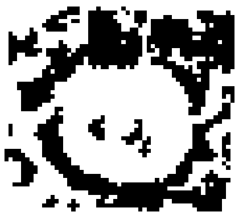

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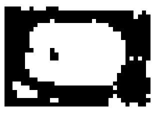

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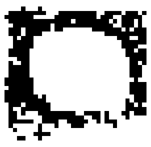

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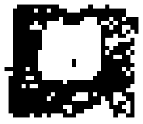

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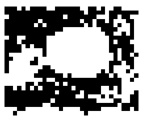

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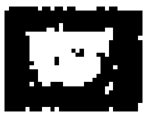

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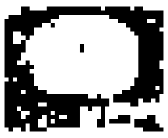

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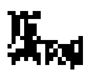

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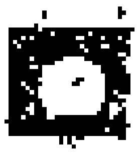

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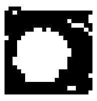
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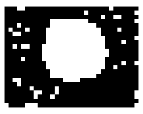
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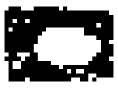
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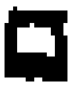
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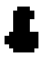
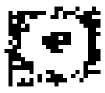
丁且乙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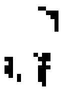
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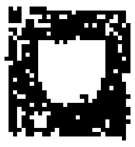
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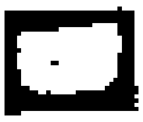
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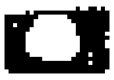
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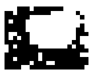
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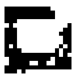
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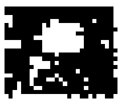
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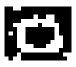
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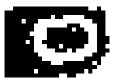
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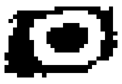
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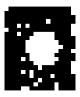
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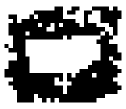
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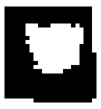
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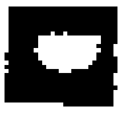
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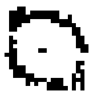
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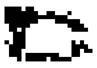
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鼎　用作

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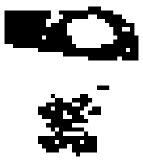

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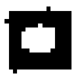

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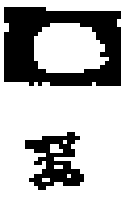

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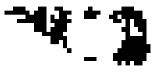

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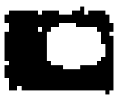

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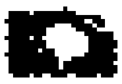

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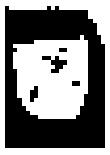

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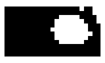

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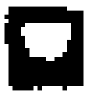

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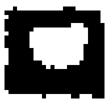

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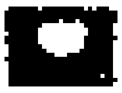

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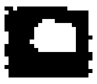

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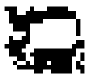

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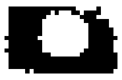

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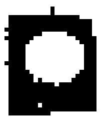

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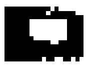

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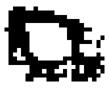

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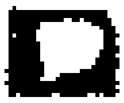

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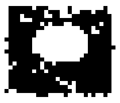

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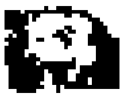

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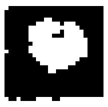

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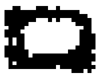

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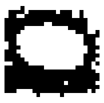

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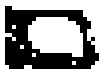

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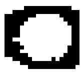

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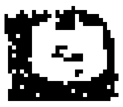

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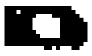

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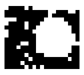

器

中子㠱能　中子㠱
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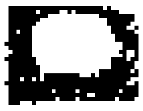

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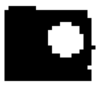
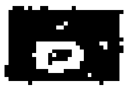


文父丁尊　囟文
婁作父丁宗寶彝



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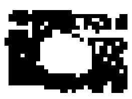
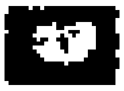


器

兄丁羊
卣　剌

作兄丁
羊尊彝



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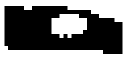

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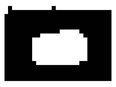

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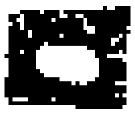

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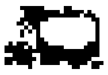
作父丁寶毁

作父丁尊　作
父丁寶尊彝



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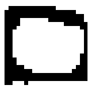

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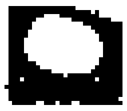

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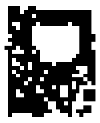
作父丁寶尊彝



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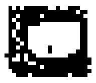


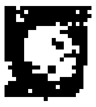
襄鼎
襄

作父丁
寶尊彝

盞

文父丁卣　瓛作
文考父丁寶尊彝

宰父丁彝　宰
口作父丁餗彝



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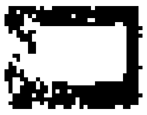

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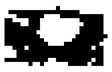

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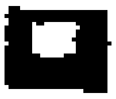

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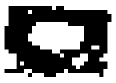

亞且
丁尊

亞[illegible]作
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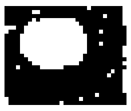

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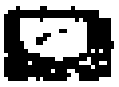

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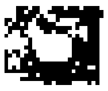

啟尊
啟作且

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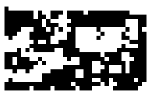
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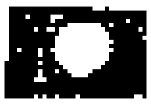
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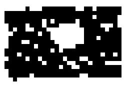
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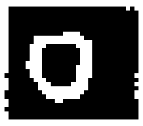
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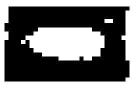
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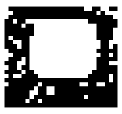
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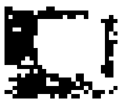
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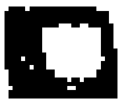
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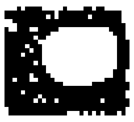
𡚸父丁尊 王古伐田靜𡚸作父丁尊彝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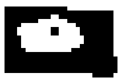
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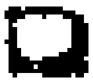
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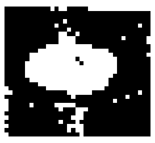
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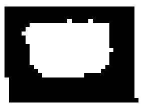
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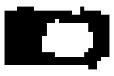
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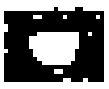
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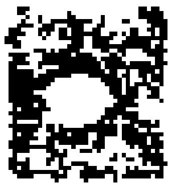
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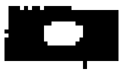

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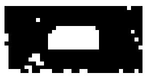

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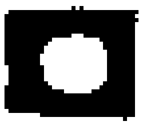

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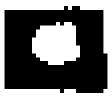

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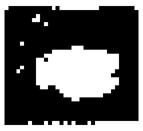

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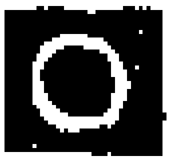

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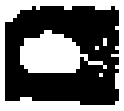

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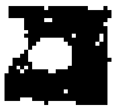

盖

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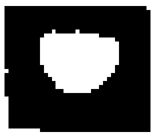
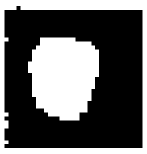
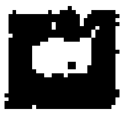


盖一

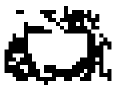


器二

史頌簋 隹三年五月丁巳



大簋 唯六月初吉丁巳



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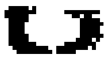

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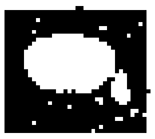

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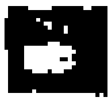

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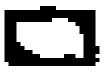

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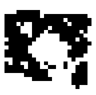

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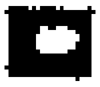

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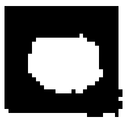

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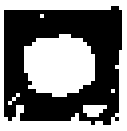

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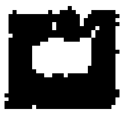

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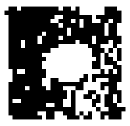
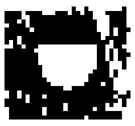

蓋

楚𣪘　丁亥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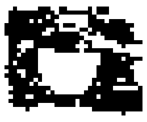
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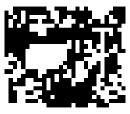
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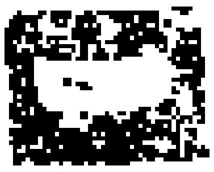
杢伯壺　丁亥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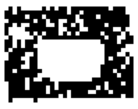
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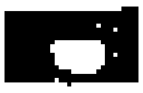
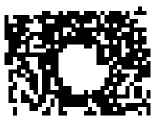

器

𢾊𣪘　丁亥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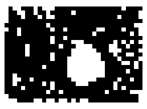
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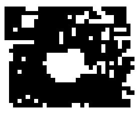
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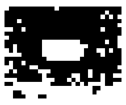
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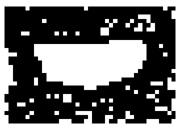

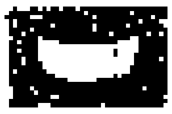
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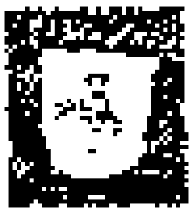
歸父盤　丁亥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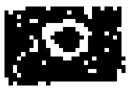
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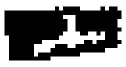
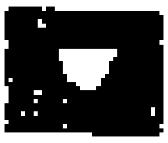

蔡叔季之　丁亥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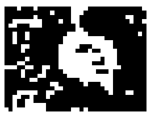
楚屈子簠　丁亥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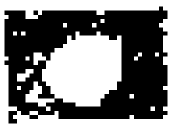
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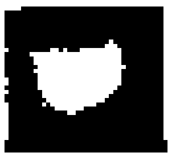
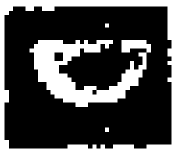
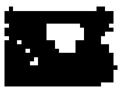
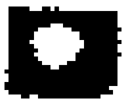
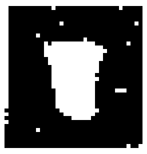
考叔㾜父簠　丁亥


黝鎛　丁亥

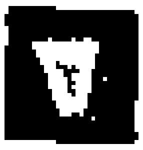

國差𦉜　丁亥


魯公簠　丁亥

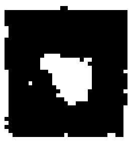

王子吳鼎　丁亥



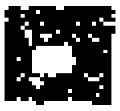
沇兒鐘 隹正月初吉丁亥



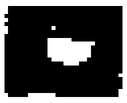
王孫遺者鐘 隹正月初吉丁亥



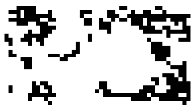
曾子口簠 隹正月初吉丁亥



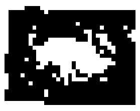
鞄氏鐘 隹正月初吉丁亥



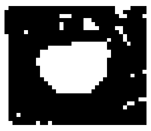
蔡大師鼎 隹正月初吉丁亥



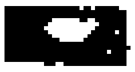
庚兒鼎 隹正月初吉丁亥



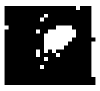
陳子匜 隹正月初吉丁亥



徽侯鼎 隹正月初吉丁亥

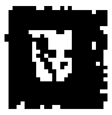


陳侯簠 隹正月初吉丁亥

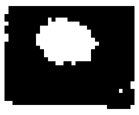


楚王領鐘

隹王正月初吉丁亥

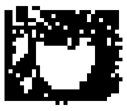


郘公鐘 隹正月吉日丁亥



蓋

三年師兌設 二月初吉丁亥



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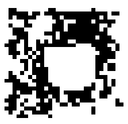
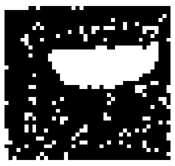
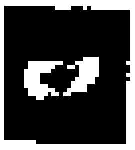


二

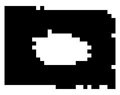
[illegible]伯車父鼎 八月初吉丁亥



齊大宰盤 隹王八月丁亥

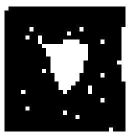


剌鼎 唯王九月丁亥



陳公

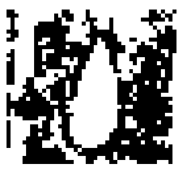
子觚　隹九月初吉丁亥



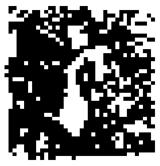
儀兒鐘　隹正九月初吉丁亥

吳其昌曰、丁爲釘之本字、往昔通人亦已有甚明之者。朱駿聲說文通訓定聲曰「丁、鐕也。象形。今俗以釘爲之、其質用金或竹若木。」又曰「以丁入物亦曰丁、說文作打、橦」也。俗字亦作打、又作釘。字林釘、鋌、鑿。按从丁登聲。」徐灝說文解字段注箋曰「疑丁即今之釘字、象鐵弋形。鐘鼎古作●、象其鋪首、↑則下垂之形也。丁之垂尾作↑、自其顛頂而視之則爲●。」按以錢大昕古無舌上音、但有舌頭音定律之、則鐕音古正讀若釘、故鐕丁打釘實皆一聲、而丁字實爲古代釘與針鍼之共稱、丁形實爲古代釘與針之共象。（武漢大學文哲季刊六卷一期金文名象疏證）

丶（父）

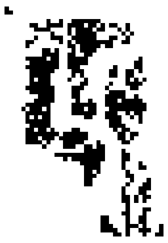


主庚爵 父庚

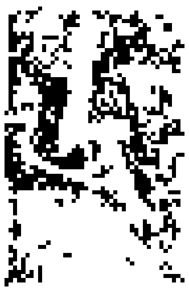


丶從瓜 丶乍從彝

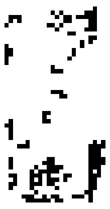
戴家祥曰：丶字舊釋主，按白虎通姓名篇有商一代以生日名子者，不但王室然也，臣名亦得以甲乙生日名子。卜辭金文以十干稱其父祖者，不計其數，其間亦有以十二支名者。爵銘丶庚，當釋父庚。丶象石斧形，加[illegible]以又，人，右手也，以手持斧，現代考古學家稱之為手斧，假為父母之父，世界各民族，嬰提牙牙學語，都從脣音開始，父母兩字，古讀開口呼，為爸為媽，這口語與書面語分離，遂有合口呼之甫字，訓男子之美稱也，若云「主庚」則無此先例。



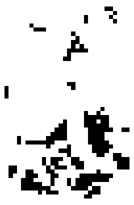
串父甲
爵　父甲



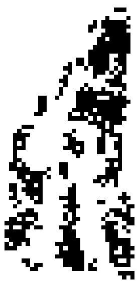
亞父甲
觶　父甲



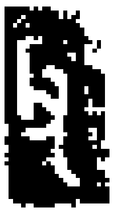
豕父戊
爵　父甲



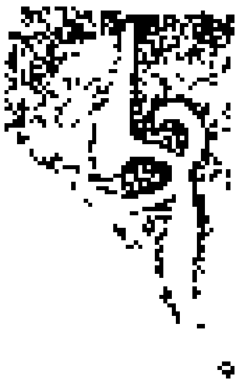
夅父甲
斝　父甲



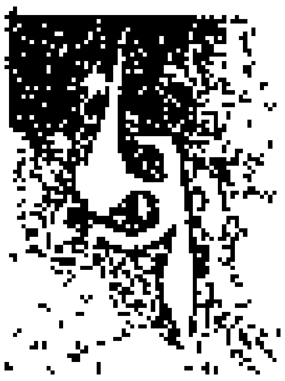
陸父甲
角　父甲



且辛父甲
鬲　父甲

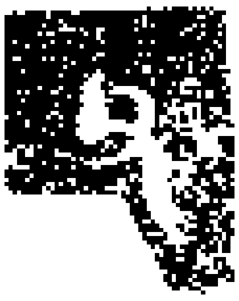


戈父甲方
鼎　戈父甲



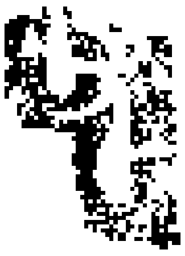
器

出父甲卣
出父甲

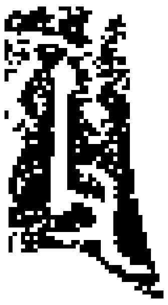


簋

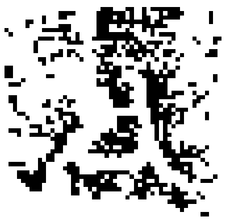
丙父甲卣
丙父甲



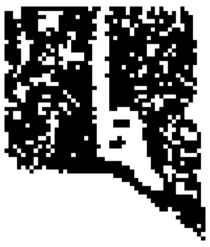
敄父甲觶
敄父甲



咸父甲鼎
咸父甲



鳥父甲卣
鳥父甲



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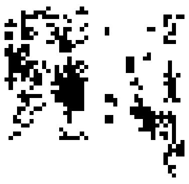
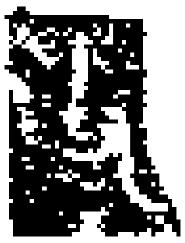
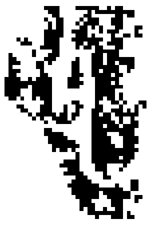


二

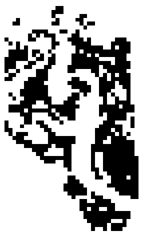
酋父甲觶
酋父甲



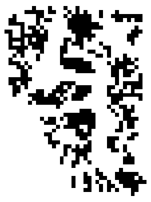
析子孫父甲
鼎　冀父甲



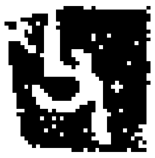
榮父乙
觶父乙



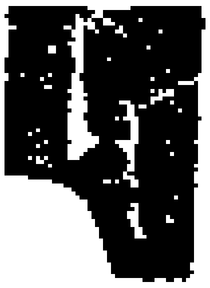
家父乙
觶父乙



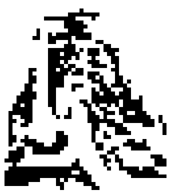
恒父乙
觶父乙



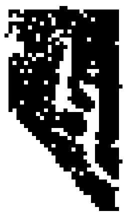
雞父
乙尊



雞父乙
尊父乙



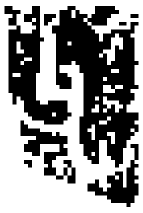
田告父乙
卣父乙



盉

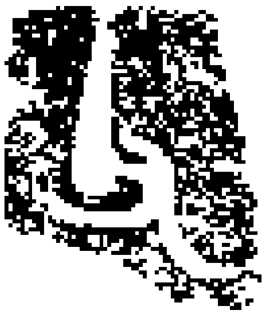
告田卣
鳥父

乙女
告田



一

羴父乙
角父乙



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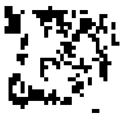

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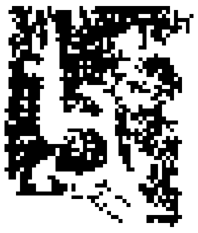

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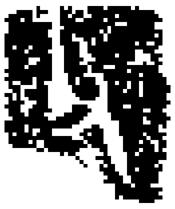

彐盉

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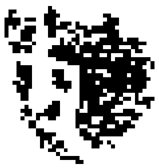
乙卣



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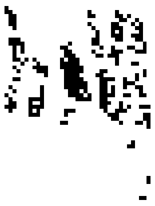
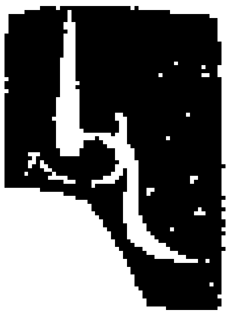


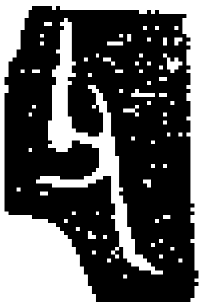
盉

子
黽

父乙
卣



黄壴父乙
彝父乙



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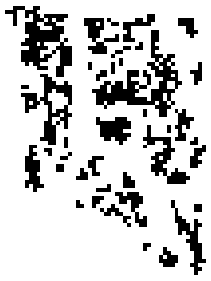
毁父乙



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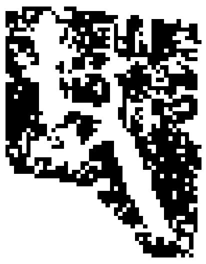

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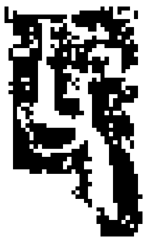
陸册父
乙卣



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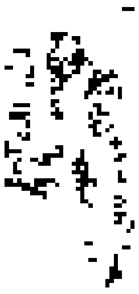
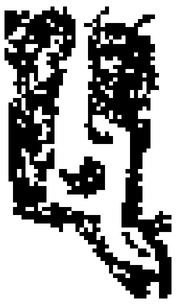


冉吹父乙
彝父乙



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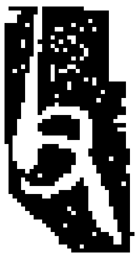
彝父乙



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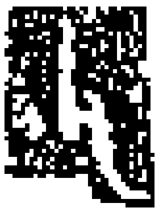
殷父乙



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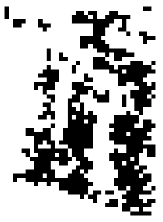
觶父乙



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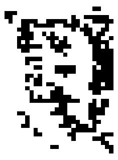
觚父乙



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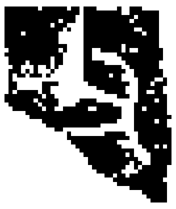
觶父乙



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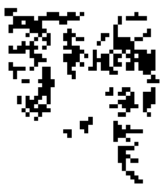

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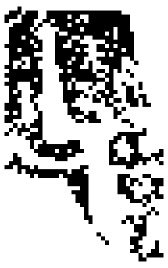

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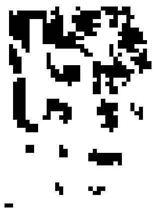
亞戈父乙
彝父乙



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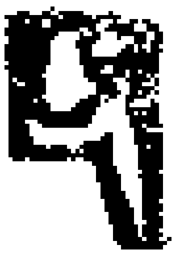
乙彝



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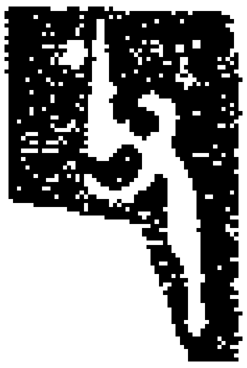
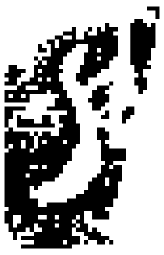


積
戈

父乙盉
父乙



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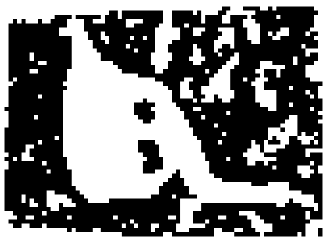
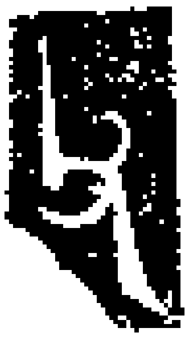
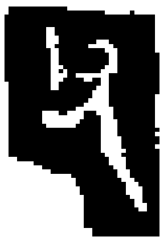
觶父乙



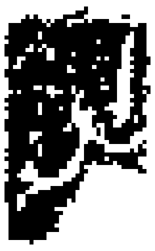
荷戈父乙
卣父乙



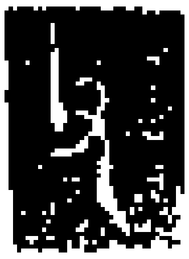
己其父乙
彝父乙



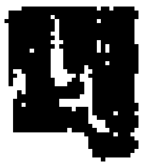
粘父丁彝
粘作父丁



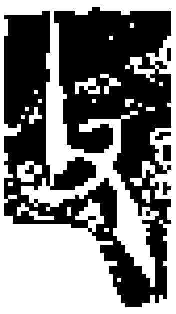
陸父丁觶
陸吉作父丁



𩁹父丁尊
作女公日丁
𩁹



儀亞父丁鼎
辛儀室父丁



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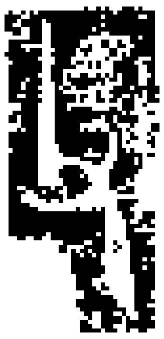
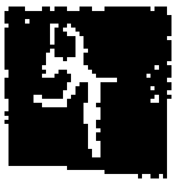
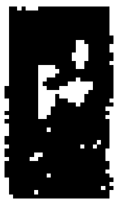


二

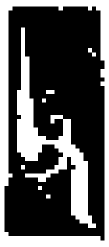
再父丁右尊
再作父丁壽盟



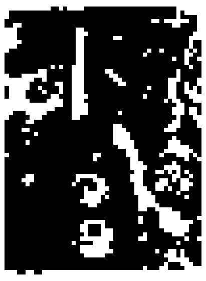
鳥父丁尊
鳥作旅父丁



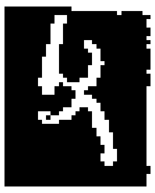
𢦏父丁爵
𢦏作父丁寶



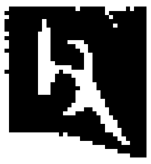
韋父丁鼎
韋作父丁彝



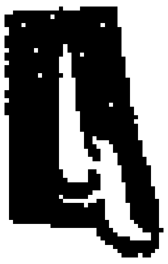
亞父丁彝
宁父丁醇彝



鑄父丁鼎
作父丁寶鼎
爵



商父丁尊
作父丁吾障
商



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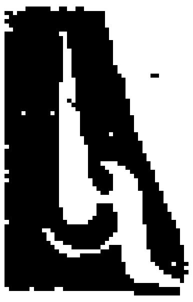

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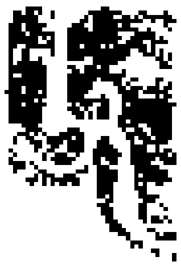
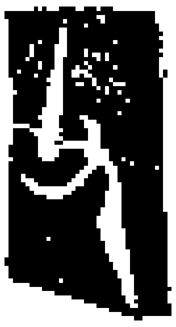
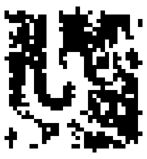
戈父丁盉
祝作父丁彝
戈



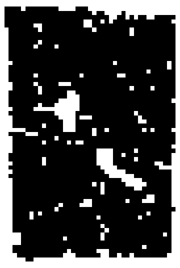
關父丁斝
關作父丁彝
甘



作父戊彝
作父戊旅彝



子父戊觶
子作父戊彝



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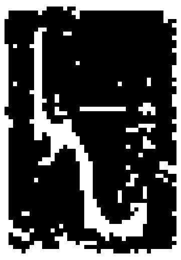

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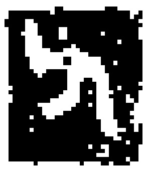
節父戊卣　節
作父戊肇彝



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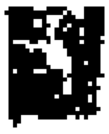

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㪔父戊爵　㪔
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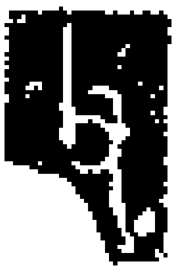
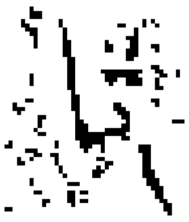


壽父戊彝　壽
作父戊尊彝



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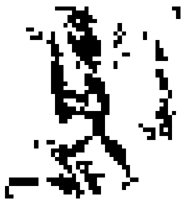

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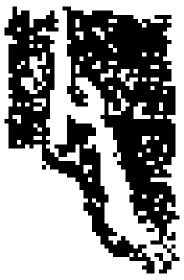
作父戊尊彝



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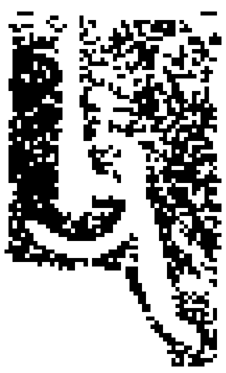
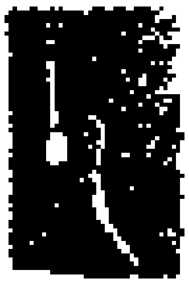


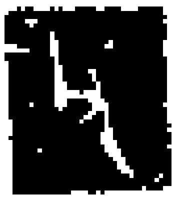
器

人父戊
卣　[illegible]

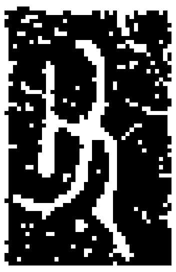
夕作父
戊尊彝



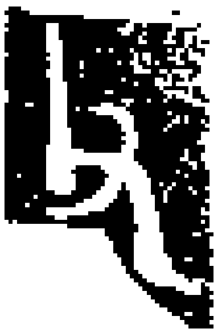
曾父戊卣　叀
作父戊寶肇彝



叀父戊尊　傳
作父戊寶尊彝



傳父戊尊　傳
作父戊寶尊彝



喜父戊彝　口
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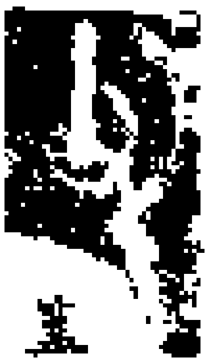
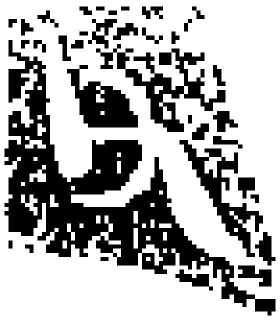


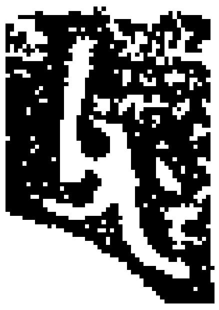
盖

䚅父戊卣　䚅
作父戊寶尊彝



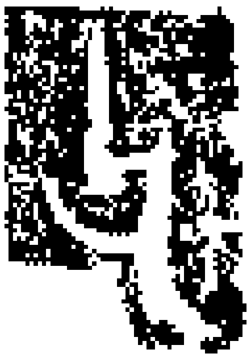
冀

父己殷
父己



二

父己觶
父己



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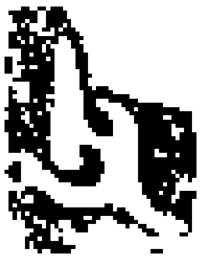
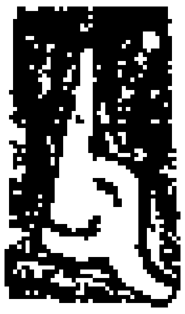


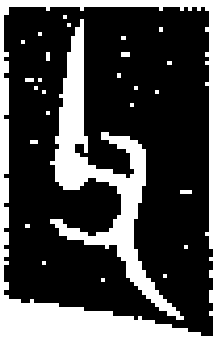
二

父己觚
父己

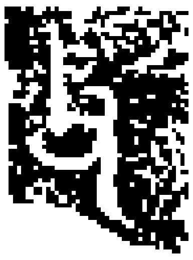


冀

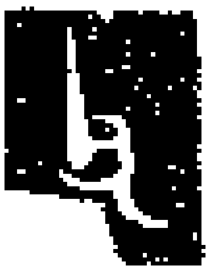
父己卣
父己



父己殷
父己



父己甗
父己



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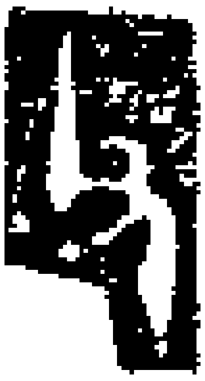

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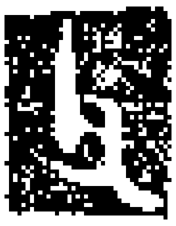

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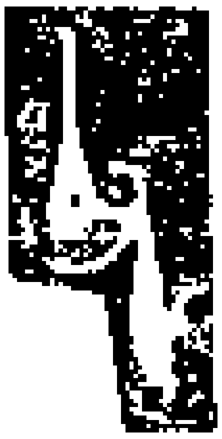

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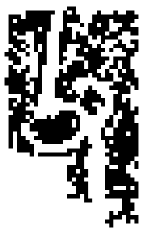

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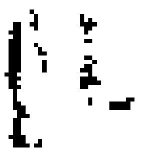

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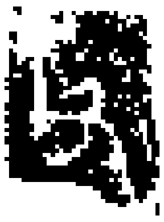

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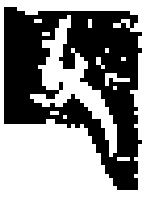

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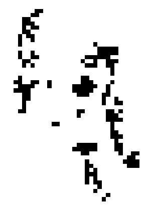

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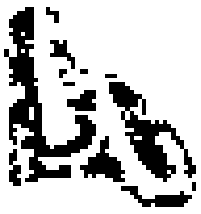

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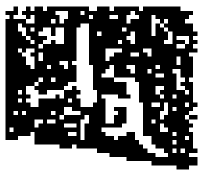

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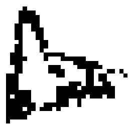

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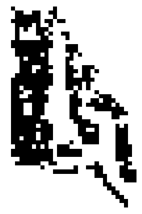

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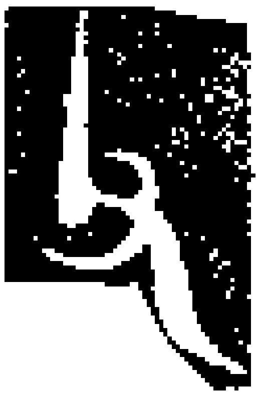
庚卣

父庚



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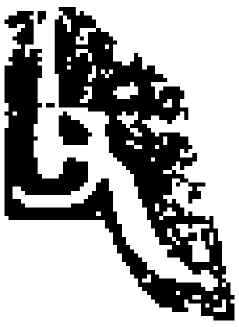

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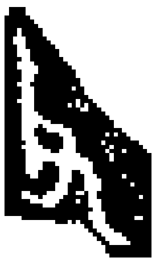

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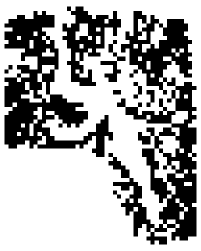

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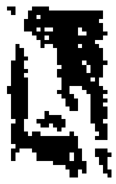

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持戈父庚
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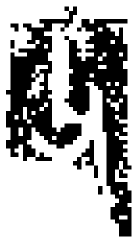

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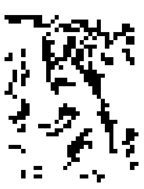

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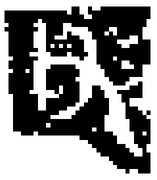

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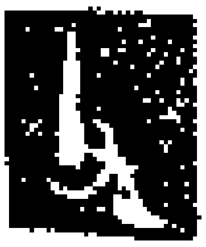

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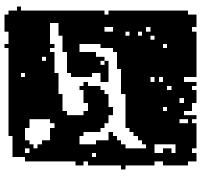

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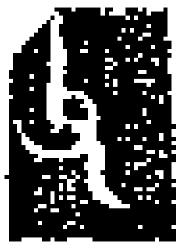

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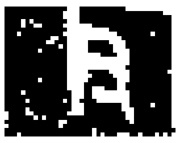

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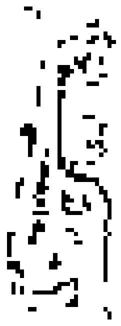

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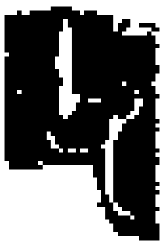
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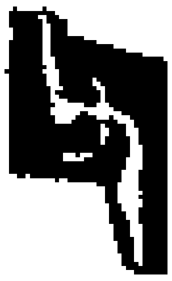
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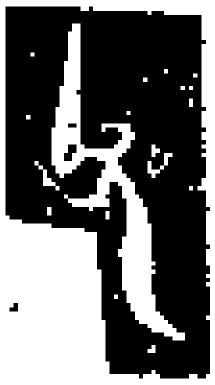
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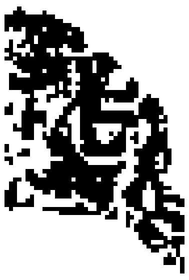
子父
辛卣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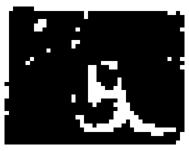
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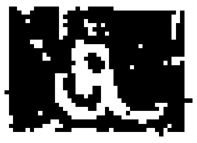
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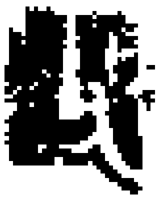
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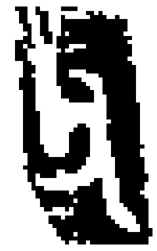
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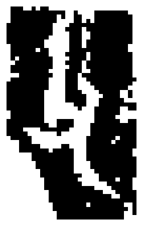
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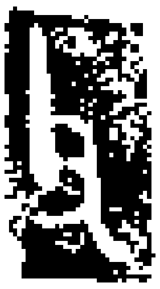
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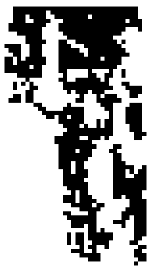
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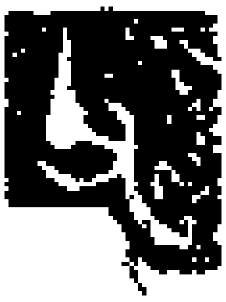
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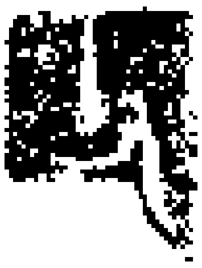
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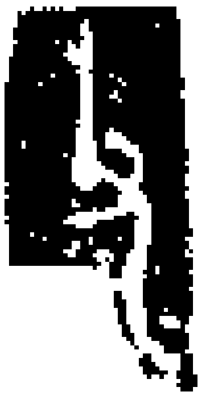
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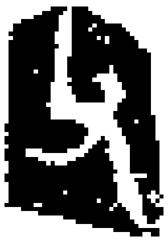
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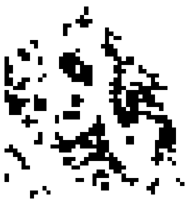
辛爵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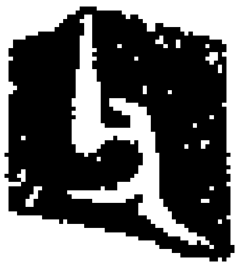
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父

辛卣
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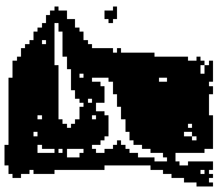

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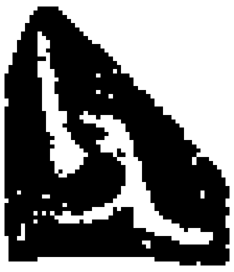

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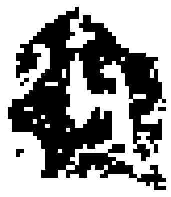

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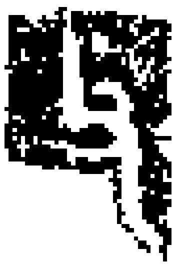
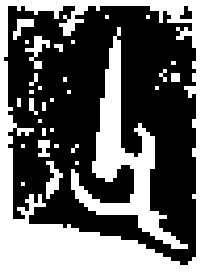


二

舟父
辛爵

父
辛



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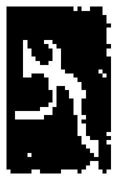

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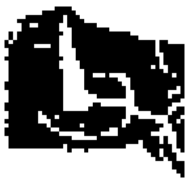

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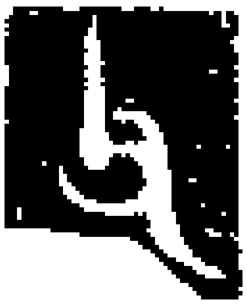

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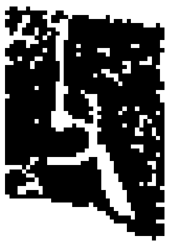

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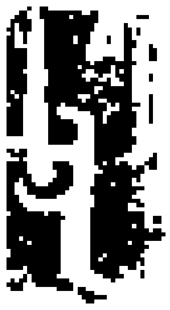

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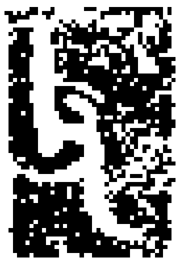
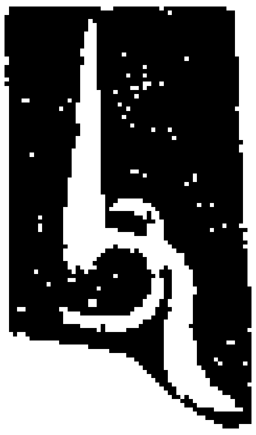


亞父辛
壺　父辛



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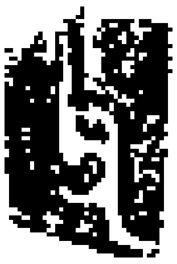

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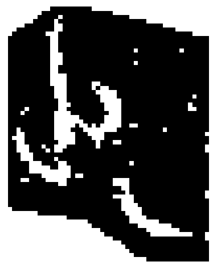

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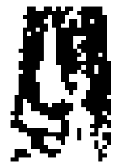

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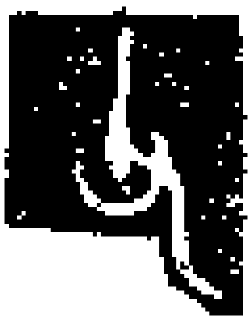

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未父辛
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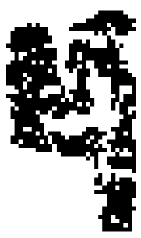

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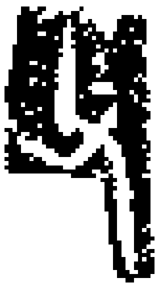

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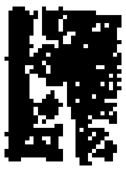

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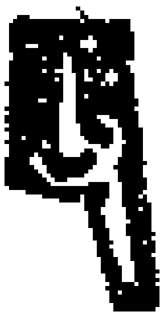
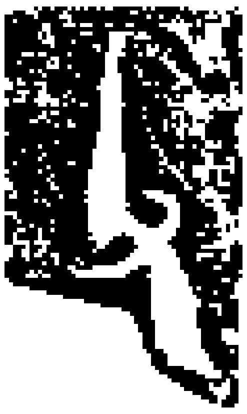
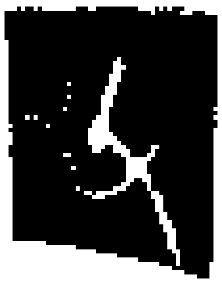


逆父

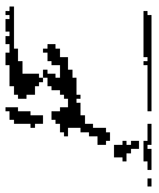
辛鼎 父辛



庚父辛彝 父辛



亞父辛彝 父辛



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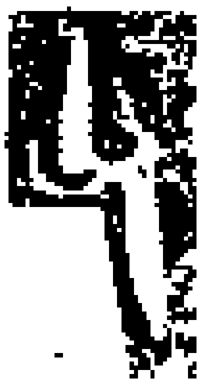

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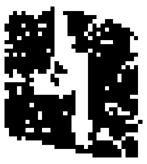

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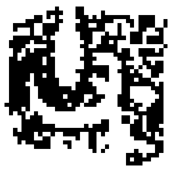
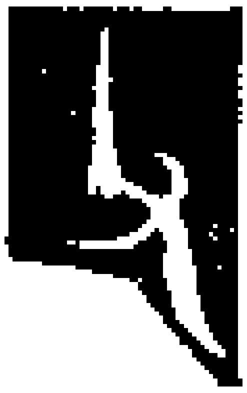


冉父辛觶

父辛



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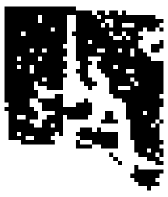

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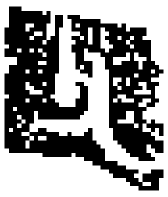

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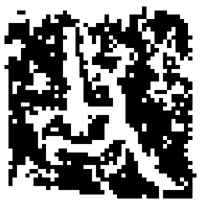

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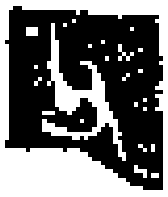

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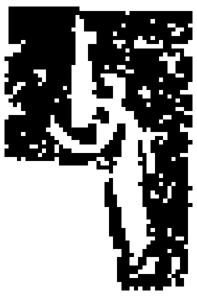

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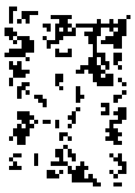

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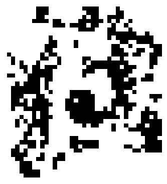

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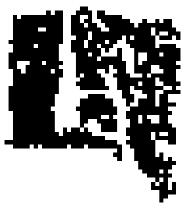

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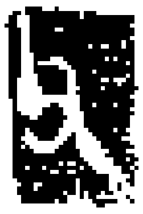

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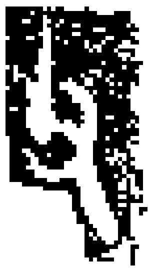

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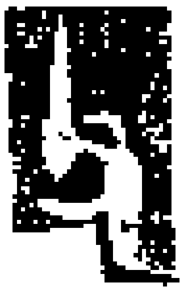

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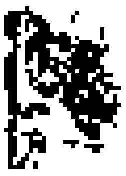

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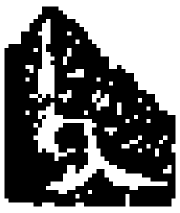

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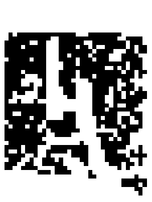

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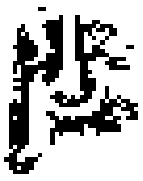

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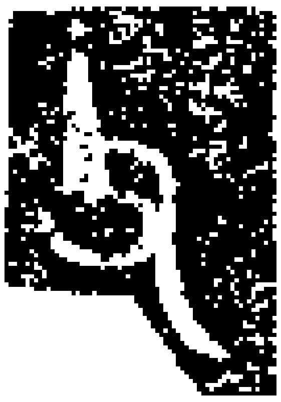

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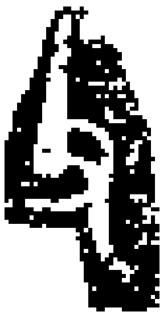

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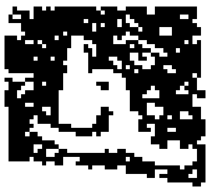

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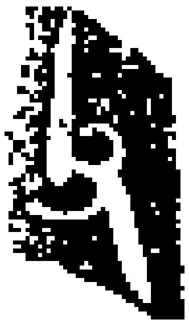

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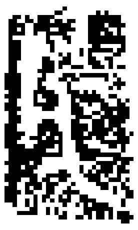

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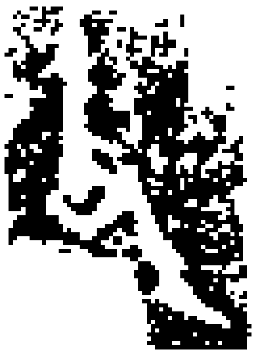

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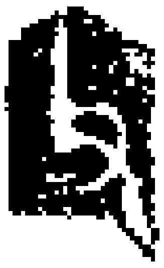

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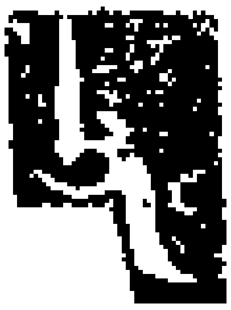

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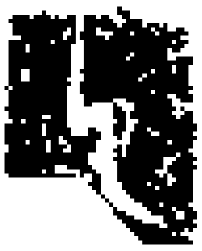

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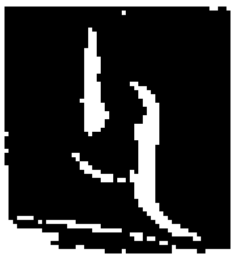
龜父癸



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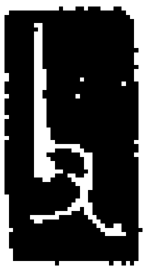
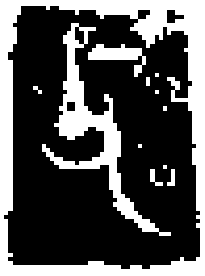
冀父癸



專刑父癸
鼎 冎父癸



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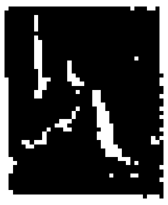

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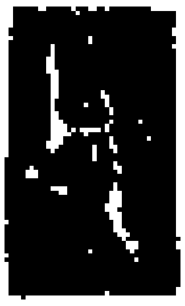

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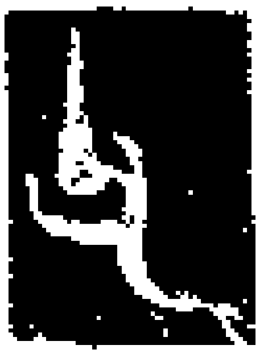

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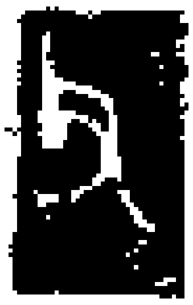

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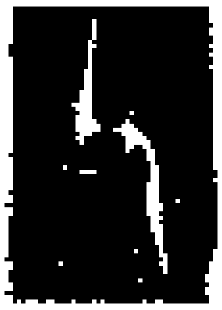

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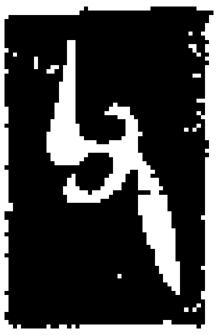

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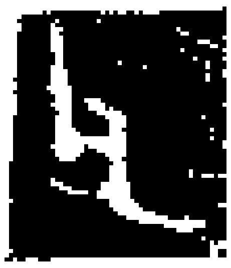

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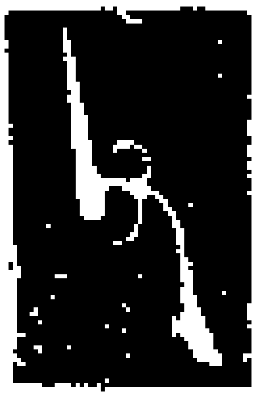
鼎 冊父癸



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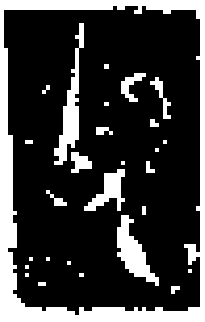
口父癸



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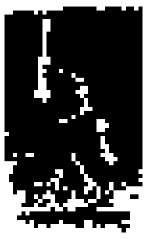

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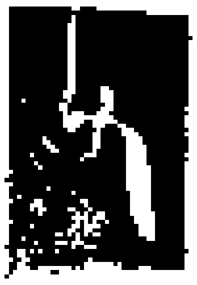

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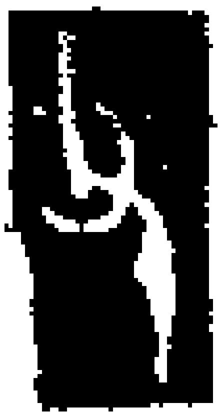

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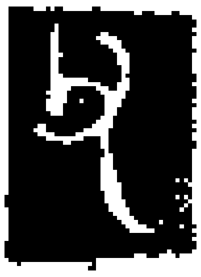
乍父癸寶隣彝



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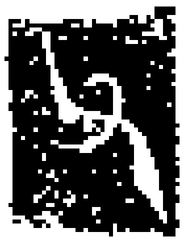
乍父癸寶隣彝



壴

㠯啟方尊　冊乍富
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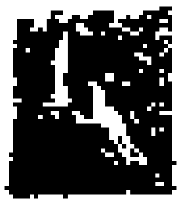

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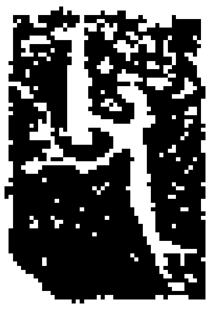

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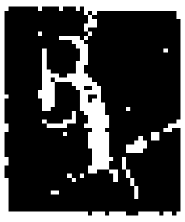
乍父癸宗尊彝



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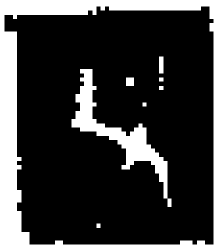

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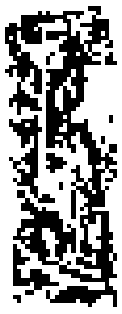
鼎　[illegible]父



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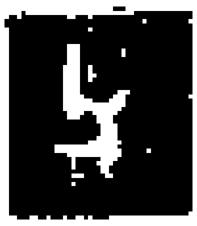
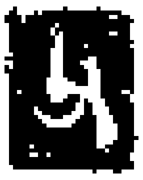
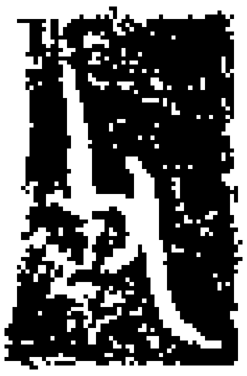
子父丙



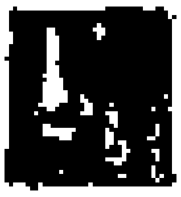
秝曹父殷　秝
害乍父非寶口



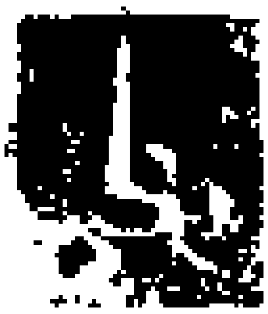
光父尊
二　父



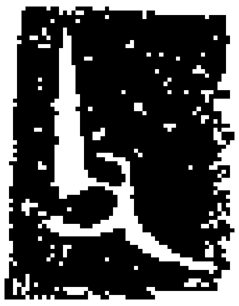
W父口
罕　父口



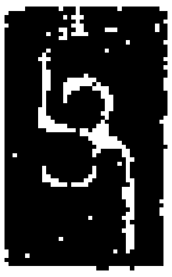
子黽形父
口尊　父口



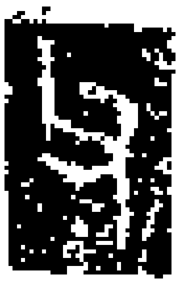
中父口
壺　父口



得父癸
卣　父卣



白考父鼎　白
考父乍寶鼎



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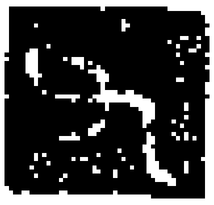

伯[illegible]父鼎　伯
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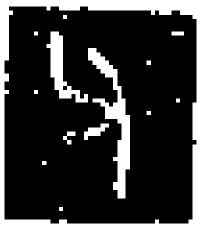

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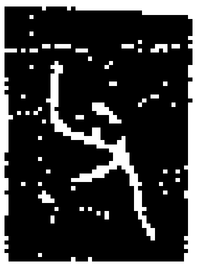
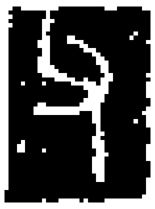
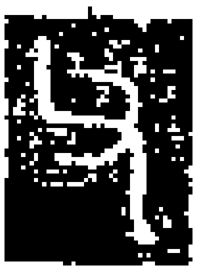


二

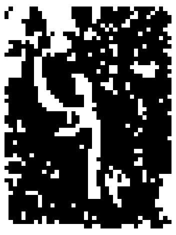
伯茍父鼎　伯
茍父乍寶鼎



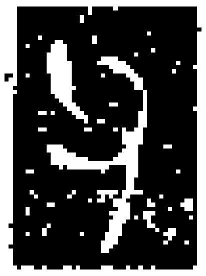
史[illegible]父鼎　史
[illegible]父乍寶鼎



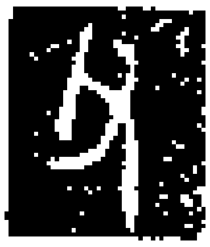
孟淏父鼎　孟
淏父乍寶鼎



己華父鼎　己
華父乍寶鼎



□□父鼎　□
□父乍旅鼎



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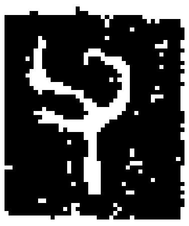
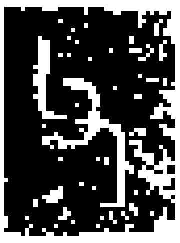
[illegible]父乍旅鼎



犀白魚父鼎　犀
白魚父乍旅鼎



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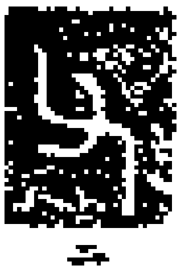

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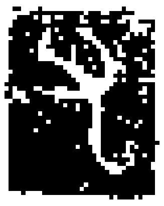

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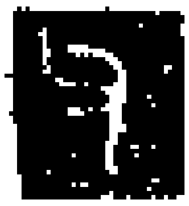
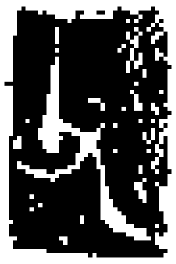
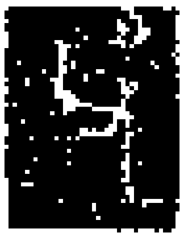


五

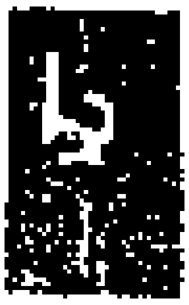
中義父鼎　中義
父乍新客寶鼎



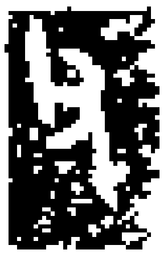
伯戓方鼎　白戓
乍奉父寶[illegible]彝



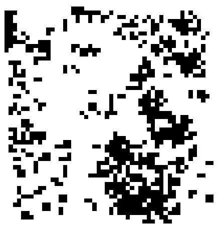
伯歔父殷 伯歔父乍朕皇考遲伯吳姬尊殷



季右父鬲 季右父乍隣鬲



仲枏父鬲 中枏父乍鎣鬲



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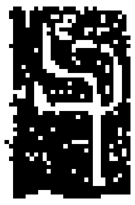

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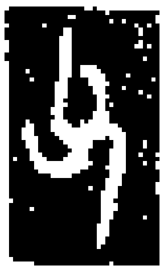
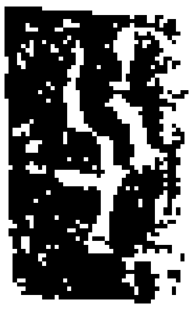
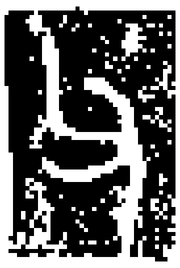


白家父鬲 白家父乍孝姜朕鬲



白上父鬲 白上父乍姜氏隣鬲



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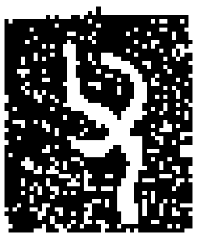
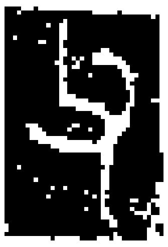
伯要父盨 伯要父乍畢姬隣盨



伯夏父鼎 白要父乍畢姬隣鼎



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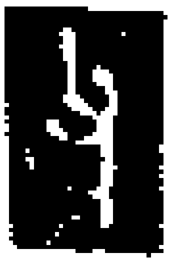

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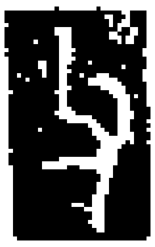
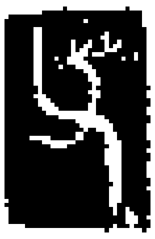
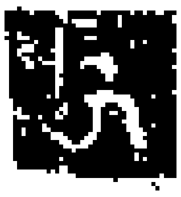


六

伯嬰父鬲 伯嬰父乍畢姬尊鬲



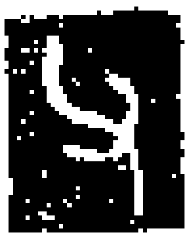
鄭師□父鬲 鄭師□父乍□鬲



一

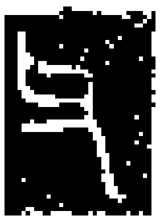
異叔

夔父鬲 㠱叔
夔父乍䀇鬲

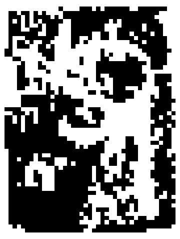


二

㠱井叔夔
父乍隸鬲



右戲中鬲 右戲
中䜌父乍豐鬲



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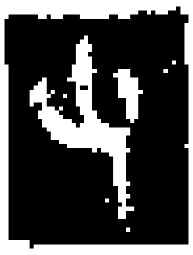
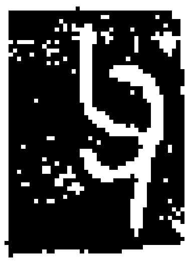
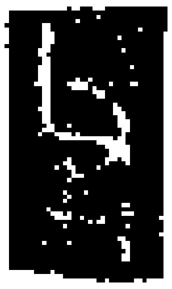
父乍冀妃隫鬲



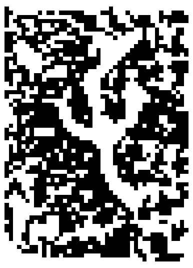
宗屖父鬲 宗貴
父乍寶子䕢鬲



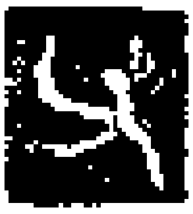
善夫
吉父
鬲 善夫吉父
乍京姬隫鬲



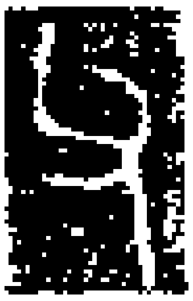
戈叔慶父鬲 戈弔
慶父乍弔姬隫鬲



魯宰駟父鬲
魯宰駟父
乍姬雔
媵鬲



奠白筍父鬲 奠白
筍父乍叔姬隫鬲



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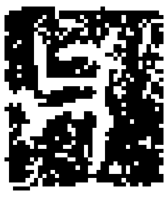
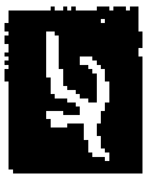
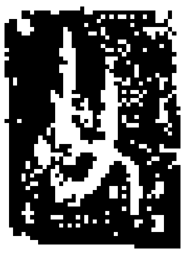
遷父乍中姞隫鬲



戒伯孫父鬲 戒伯
孫父乍沸嬴隫鬲

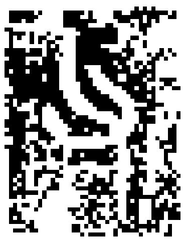


白諆父鬲 白諆父
乍井姬季姜隫鬲

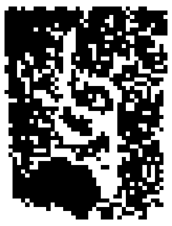


邾友
父鬲

鼄友父媵其
子胙嫌寶鬲



魯伯愈父盤
父乍鼄姬仁朕羞盤
魯伯愈



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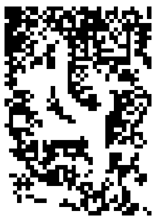
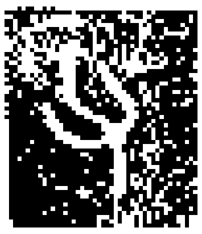
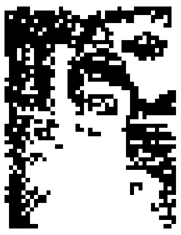


三
魯伯

愈父鬲　魯伯愈父
仁乍朕羞鬲

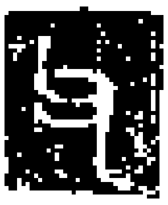


魯伯愈父匜
父乍鼄姬仁朕羞匜
魯伯愈



仲枏父鬲
師湯父

有嗣中枏
父乍寶鬲



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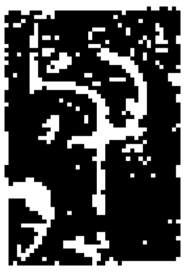
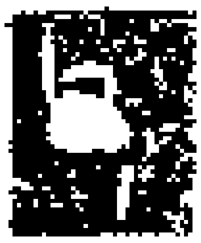
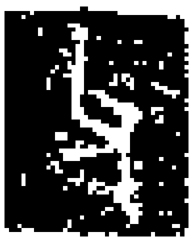
孟辛父鬲
辛父乍孟姞寶隮鬲
司馬孟



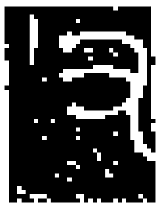
敄父甗
父乍□獻
敄



叔碩父甗
碩父乍旅獻
叔

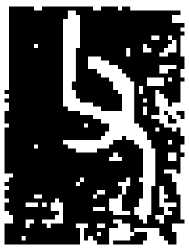


子邦父甗
邦父乍旅獻
子

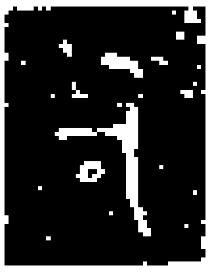


與仲雩父
甗
與仲

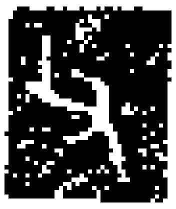
季父乍
旅甗



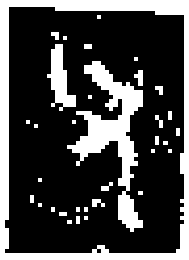
㠱伯茍父甗
丩茍父乍寶獻
㠱



白高父甗
白高父乍旅獻
㠱氏

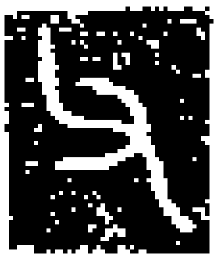


大師小子甗　異大
師小子㡯父乍寶甗



二

陳公子甗　陳公
子=叔遵父乍遊甗



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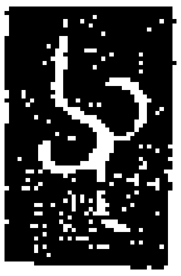
中五父殷
中五父乍殷



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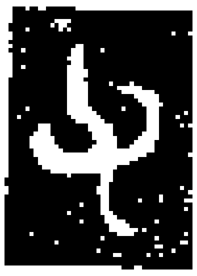
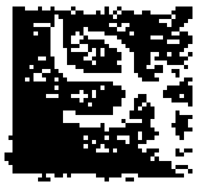
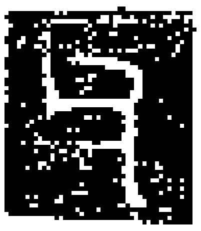


二

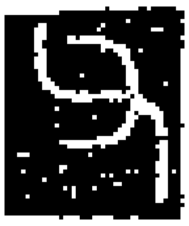
中殷父鼎
中殷父乍鼎



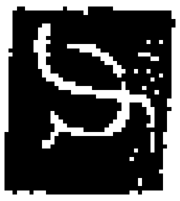
二盨



三盨

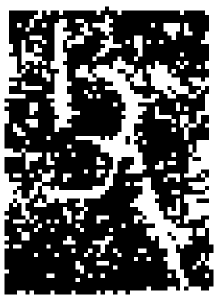


蓋

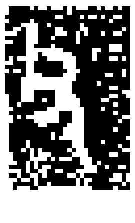


器

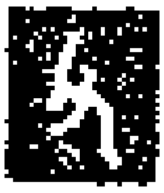
仲殷父殷
仲殷父鑄殷



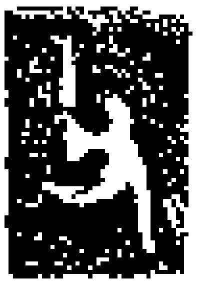
[illegible]父殷　[illegible]
父乍寶殷



中自父殷　中
自父乍旅殷



中自父殷　中自
父乍好旅殷



中[illegible]父殷　中
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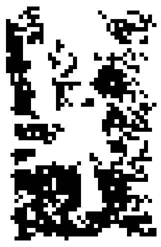

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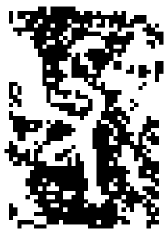

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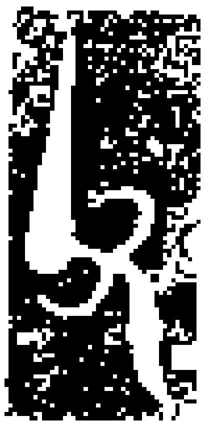
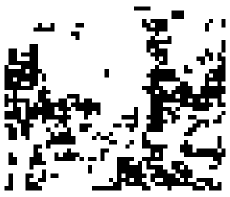
中壺父殷　中
壺父乍鑄殷

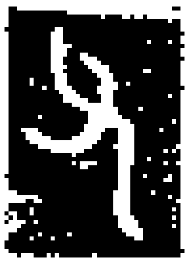


伯者父殷　伯
者父乍寶殷

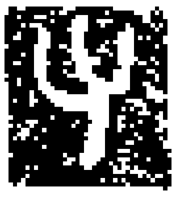


器

仲枏父簋　師湯父
有𤔲中枏父乍寶簋

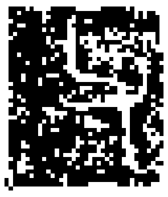


叔角父簋　叔角父
乍朕皇考宄公尊簋



白
家

父簋　佳白家父郜
迺用吉金自乍寶簋



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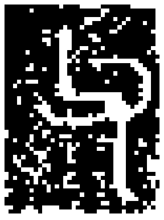

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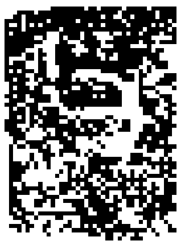
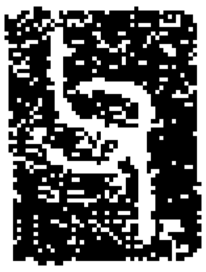
南皇父簋　南皇父
乍𡚱娟般盉尊器簋



一七

孟𡢁父簋　孟𡢁父
乍幻白𡛷媵簋八



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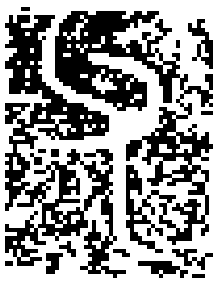
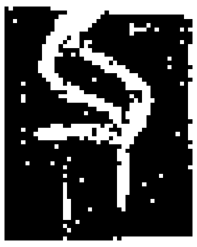
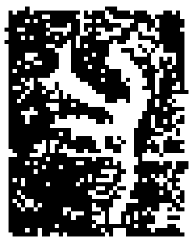
魯司徒仲齊盨、孳乍
皇考白走父饙盨簋



魯白大父簋　魯白
大父乍季姬婧媵簋

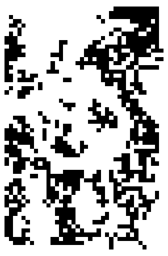


孟姬姜簋　魯白大
父乍孟（姬）姜媵簋



仲姬俞簋
魯白大

父乍中姬
俞媵簋



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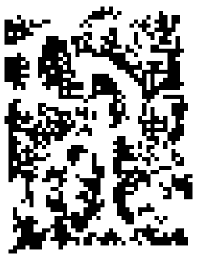
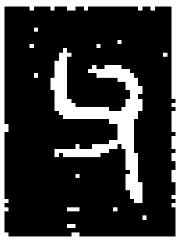
遽父乍季姬牙媵般



魯士商𠭰簋　魯
士商𠭰肇乍朕皇

考叔猷父尊簋



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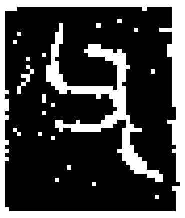
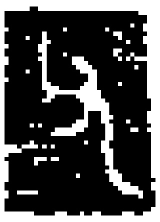


三盖

吳尨父簋 吳尨父作皇且考庚孟尊簋



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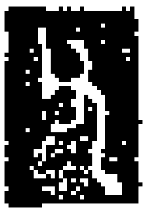
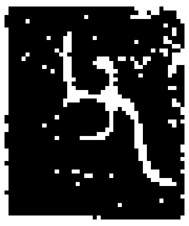


二盖

豨叔多父簋 師趛父豨豨叔多父作孟姜尊簋



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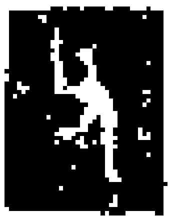

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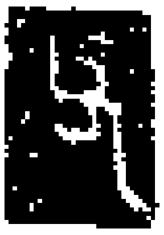
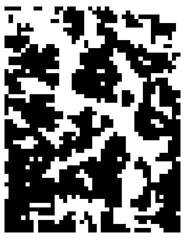


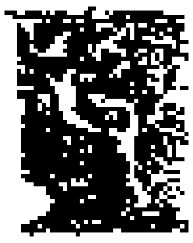
三

豨叔多父

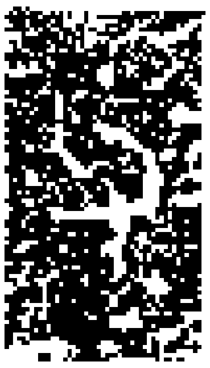
簋 師趛父豨豨叔多父作孟姜尊簋



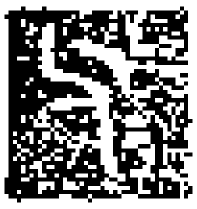
叔皮父簋 叔皮父作朕文考弗公眔朕文母季姬尊簋



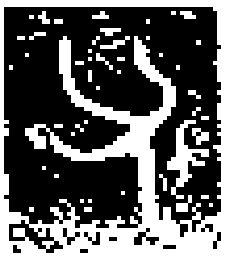
白□父簠 白□父作寶𠤳



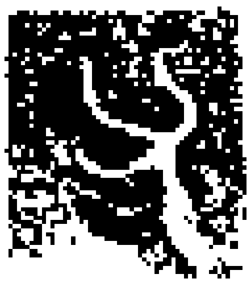
善夫吉父簠 善夫吉父作旅簠



白□魚父簠 白□魚父作旅𠤳



魯士簠 魯士浮父作飤簠



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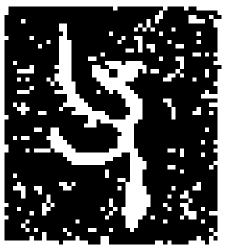

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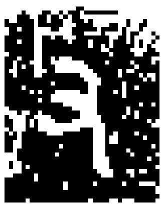
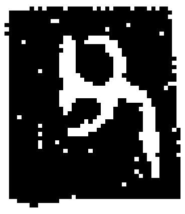
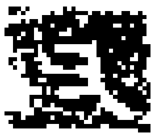
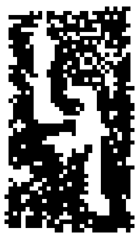
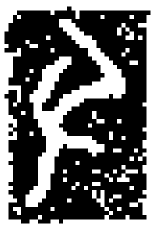
士浮父簠 魯士浮父作飤簠


伯庸父盨　伯
庸父作寶盨

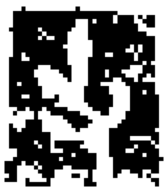

番父盨　番父
作豳女匋盨


季良父盨　季良
父作敳姒寶盨

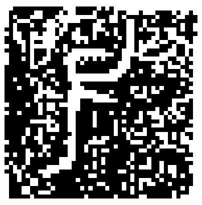

王中皇父盨　王中
皇父作虞嫛般盨

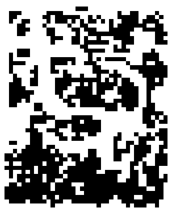

器

伯魚父壺　伯
魚父作旅壺


白灘
父壺

伯熊父
作旅壺


陳公孫寣父壺　陳
公孫寣父作旅瓶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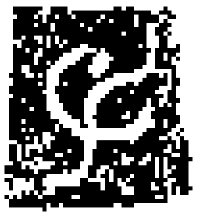
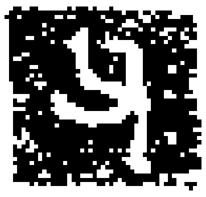
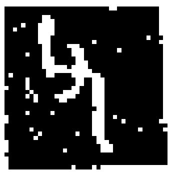
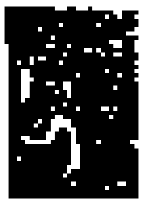

二

侯母壺　侯母
作侯父戎壺

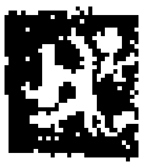

司寇良父壺　𤔲寇
良父作爲衛姬壺

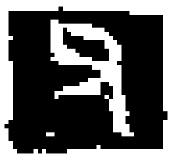

盂戠父壺　盂
戠父作樊壺

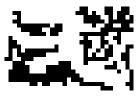

器

伯庶父
壺　伯

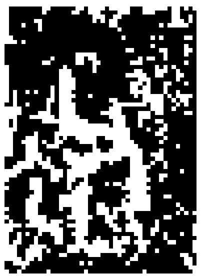
庶父作
醽壺


□白父壺　□
白父作□壺

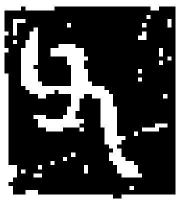

鄭楙叔賓父壺　奠
楙叔賓父作醽壺


楙車
父壺

㣽車父作皇
母嬴姜寶壺

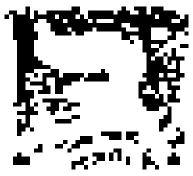


仲南父壺　中
南父作尊壺

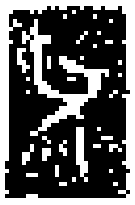


器

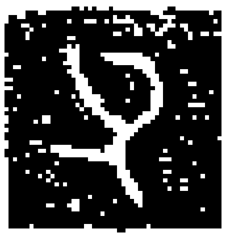
盂上父壺　盂
上父作𨽍壺



氏車父壺　氏車
父作巂姜𨽍壺



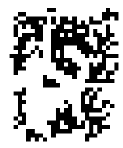
殳季良父壺　殳季
良父作敱姒𨽍壺



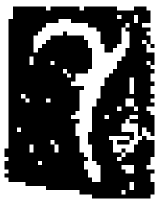
盖

曾中
斿父

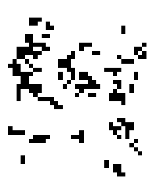
壺　曾中斿父用
吉金自作寶尊壺



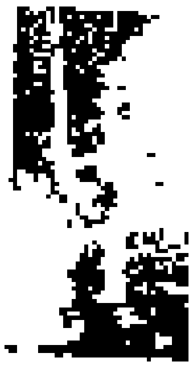
伯公父爵　伯
公父作金爵



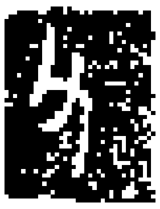
御父爵　御
父作車彝



師[illegible]鼎　作
[illegible]父尊



恒父口甗
圅作父彝尊



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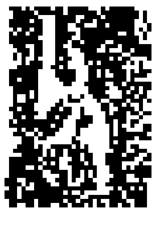
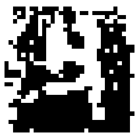


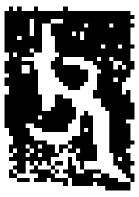
器

魃父卣
魃父

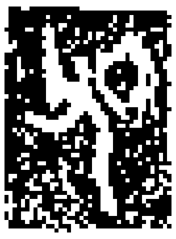
作旅
彝



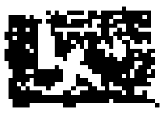
車父爵　車
作父寶彝



尾父爵　尾
父作寶彝

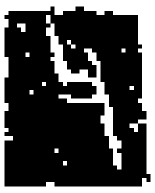


紬父盉　紬
父作寶彝



簋

帝矢册卣　帝
矢父册作寶彝



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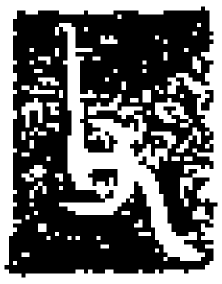

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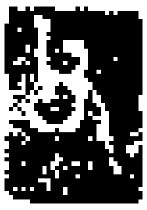

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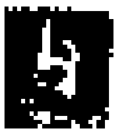

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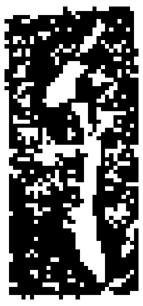

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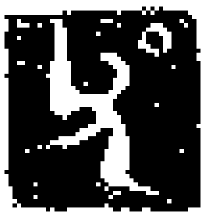

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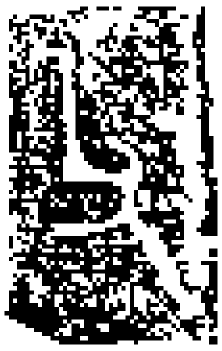

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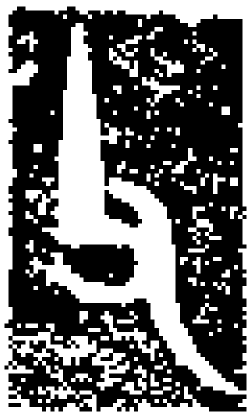

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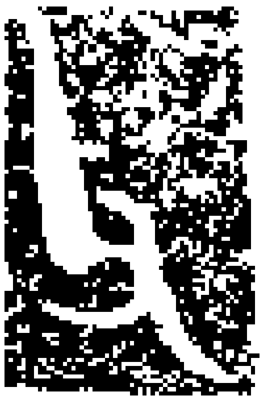

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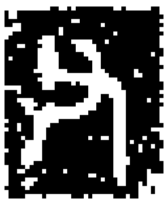

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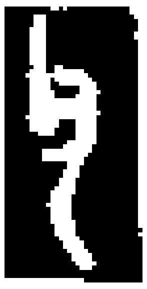

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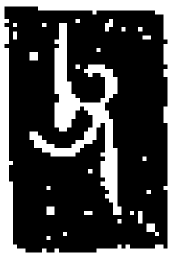

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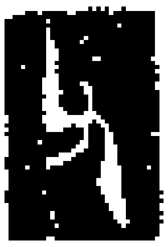

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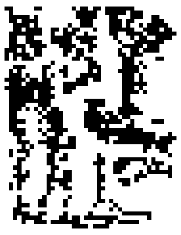

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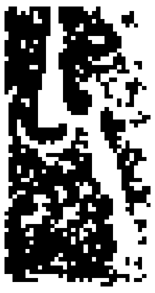

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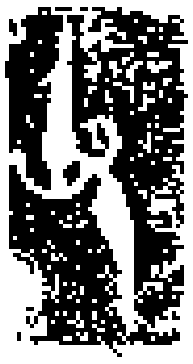

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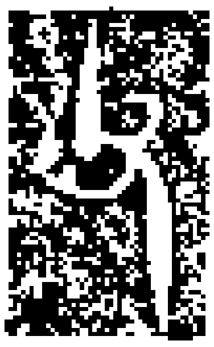

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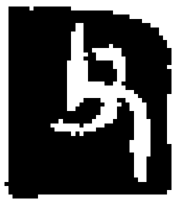

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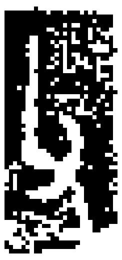

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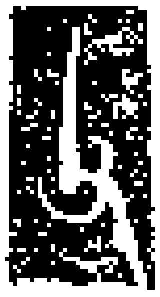

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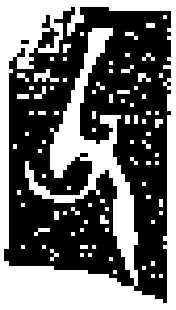

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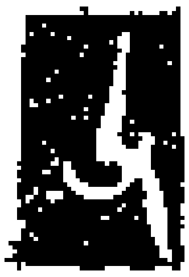

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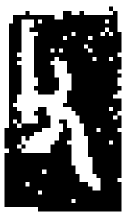

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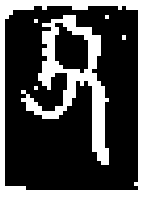
癸寶尊彝



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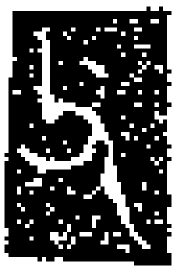

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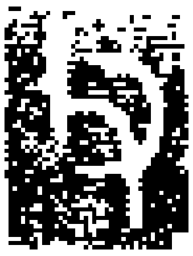

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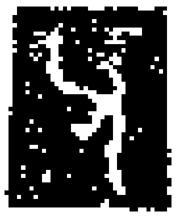

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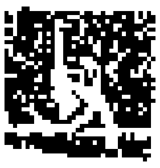

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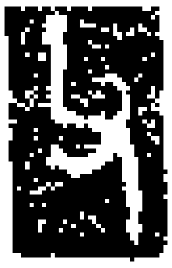

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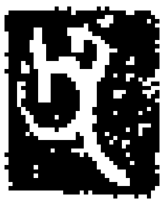

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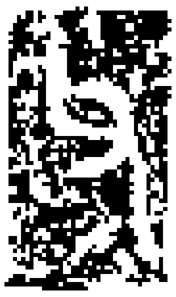

安鐘

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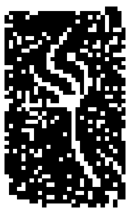

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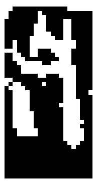

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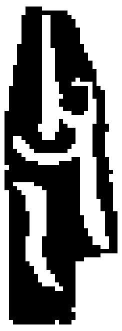

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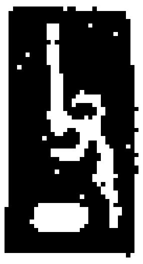

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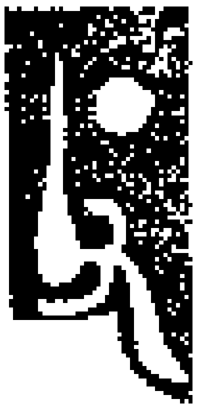

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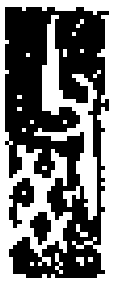

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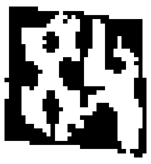

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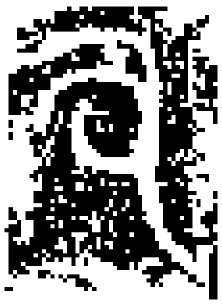
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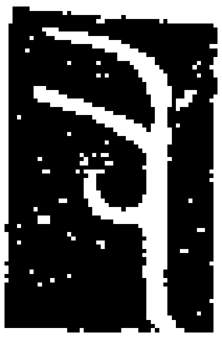
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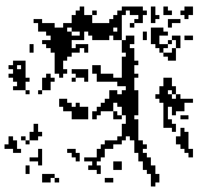
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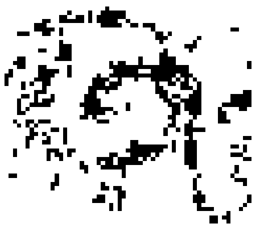
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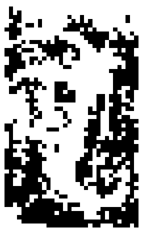
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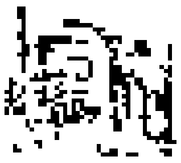
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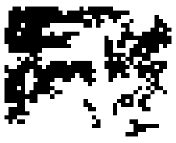
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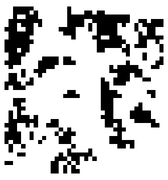

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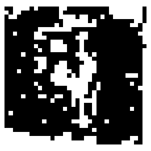
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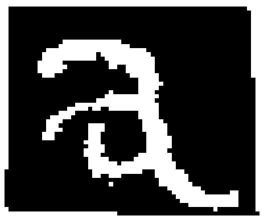
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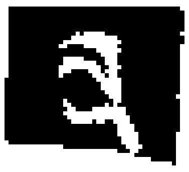
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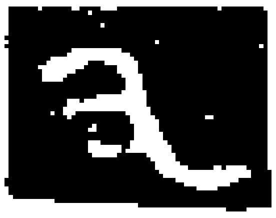
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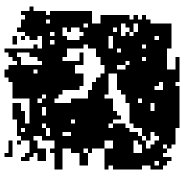
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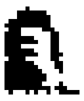
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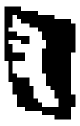
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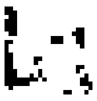
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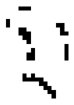
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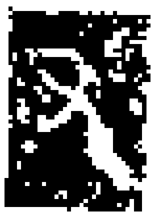
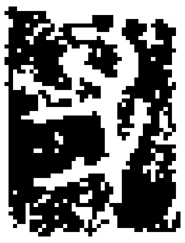

史獸鼎
十又一月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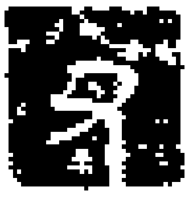
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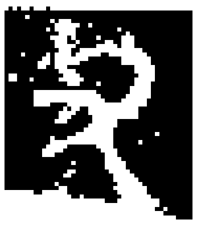
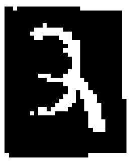
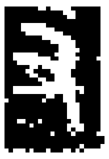


盉二

鄭虢仲毁　唯十
一又月



㝬鼎　才
十又一月



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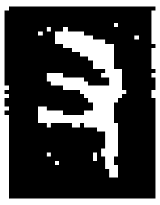

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鬲毁　唯
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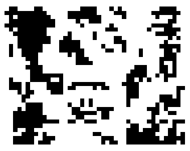

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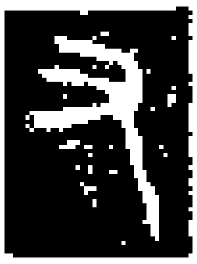
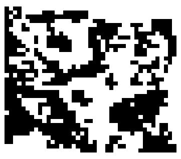


叔上匜　唯
十又二月



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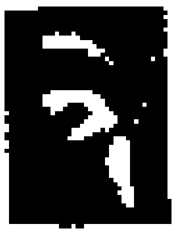
十又二月



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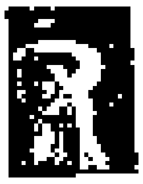

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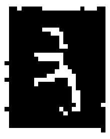
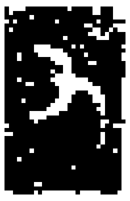
十又二月



免毁
唯十又

二
月



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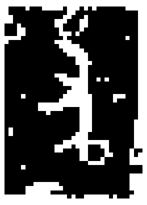

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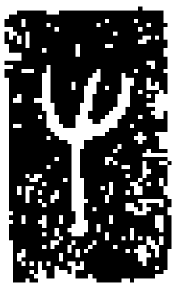
十又二月



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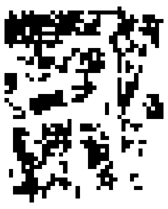

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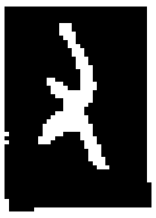
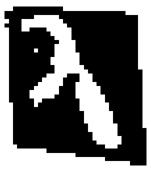
白吉父毁
唯十又二月



善鼎　唯
十又二月



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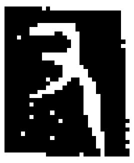

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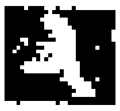
趞卣
唯十又

三月



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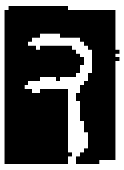
唯十又三月



穌妃𣪕
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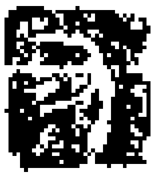

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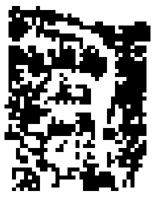

蓋二

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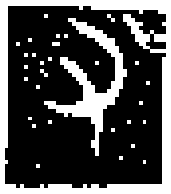
唯十又一年



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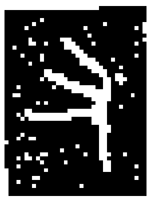

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大師虘𣪕
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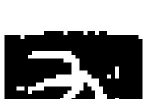

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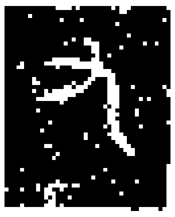

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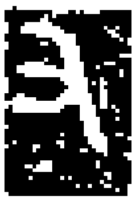

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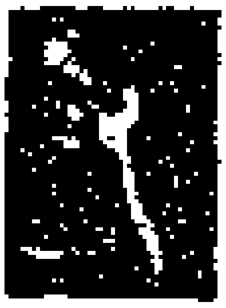

虢季子白盤
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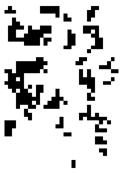

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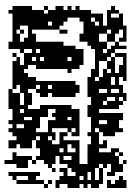

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痶盨
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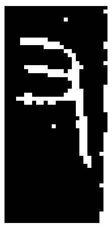

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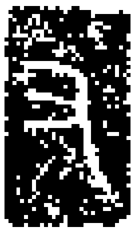

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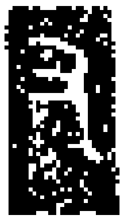
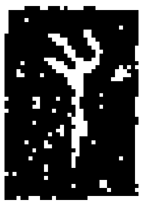
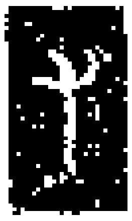


蓋三

無㠱簋
唯十又三年



陳侯午敦



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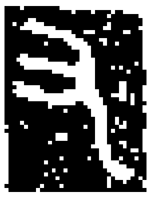

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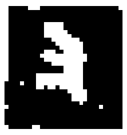

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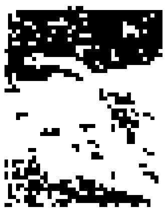
趞曹鼎唯十又五年



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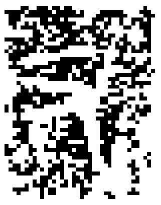

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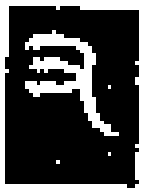

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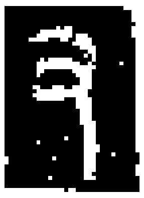

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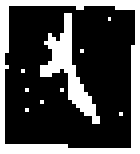
克盨唯十又八年



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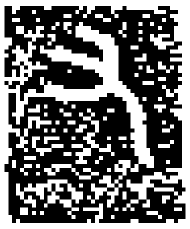

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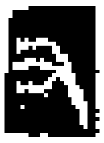

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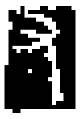

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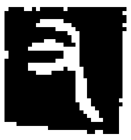
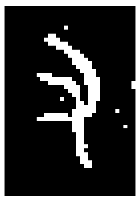
屭羌鐘唯廿又再祀



庚嬴鼎

唯廿又二年



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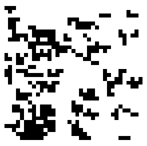

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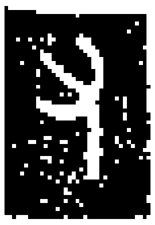
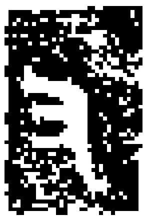


寰盤唯

廿又八年



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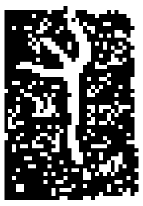

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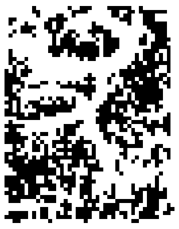
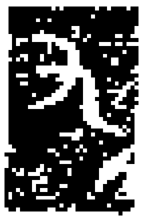


膳夫山鼎

唯卅又七年



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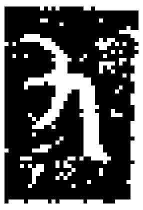

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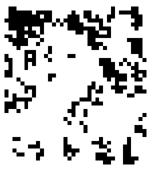

卯簋

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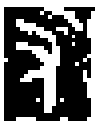

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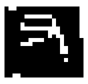

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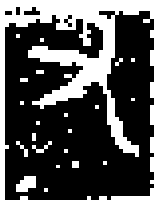
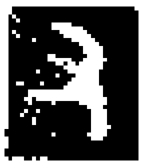


𢐗簋 唯王十又二祀



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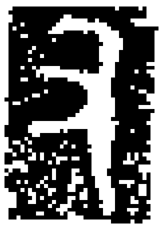

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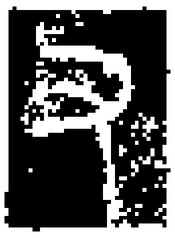

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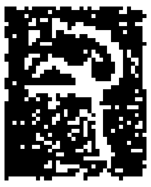

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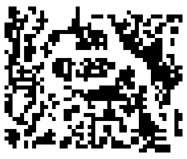
克鐘 唯十又六年



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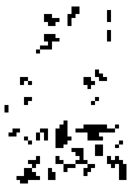
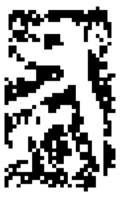
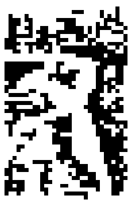


駒父盨 唯王十又八年



折尊



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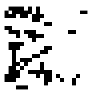

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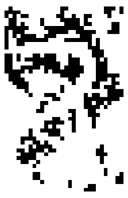

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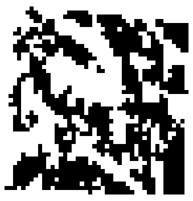
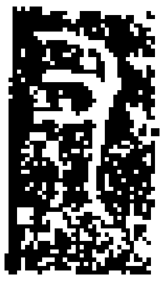


盂鼎　唯王廿又三祀



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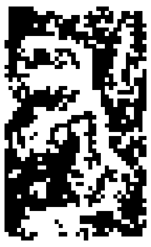

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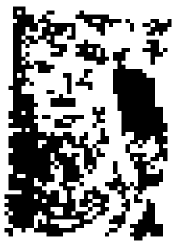

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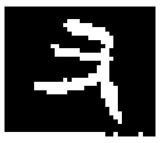
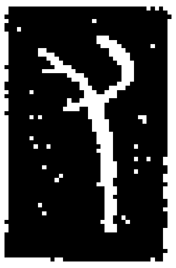
小克鼎　唯王廿又三年



𤔲从盨　唯王廿又五年



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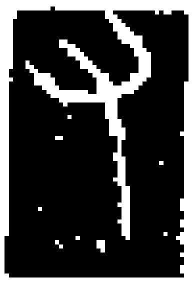

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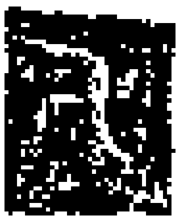

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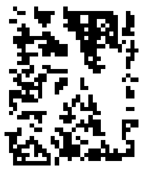

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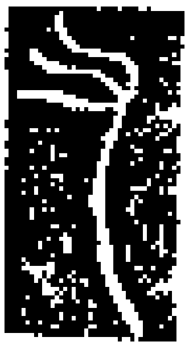

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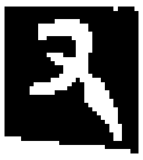

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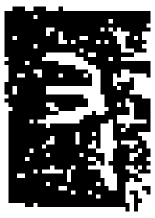

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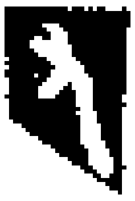

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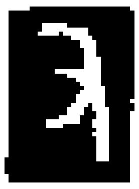

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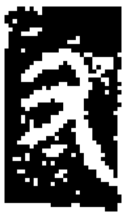

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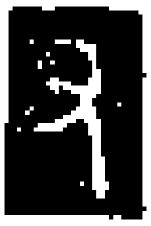

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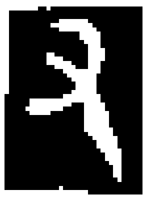

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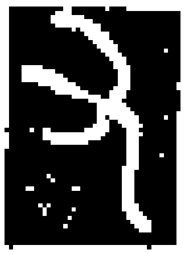

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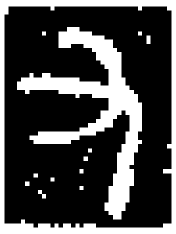

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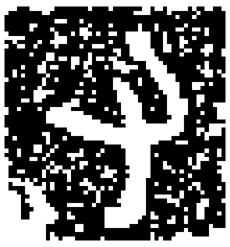

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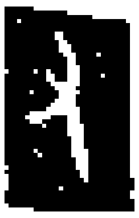

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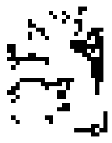

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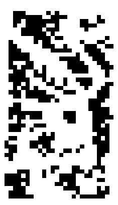

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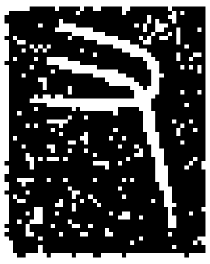

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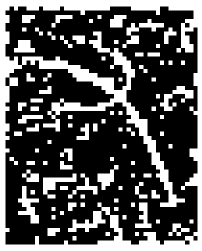

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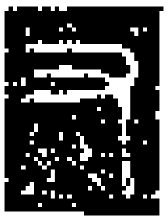

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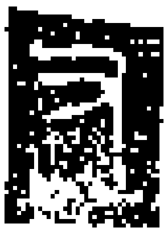

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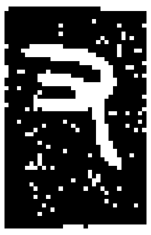

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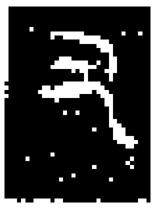
史頌毀



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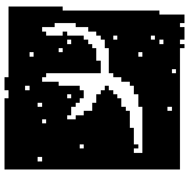

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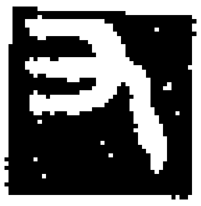

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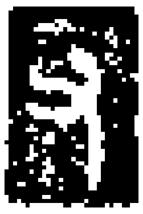

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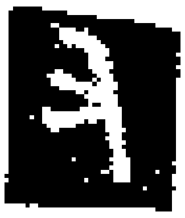

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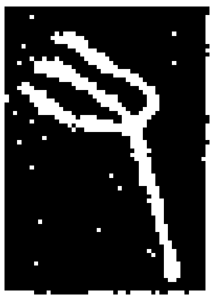

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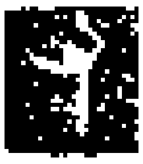

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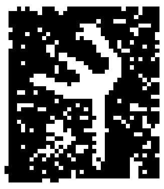

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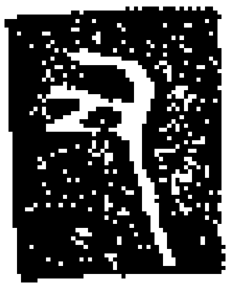

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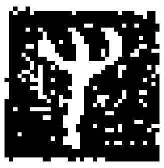

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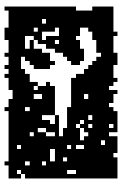

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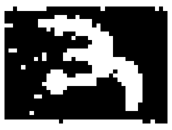

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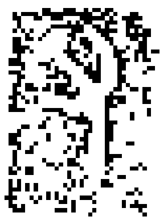

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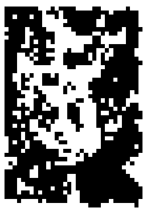

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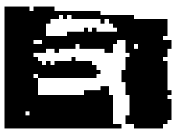

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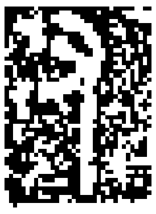

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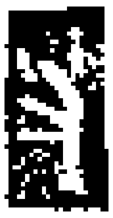

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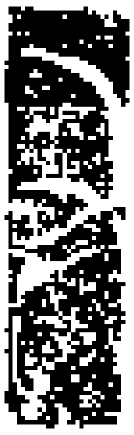

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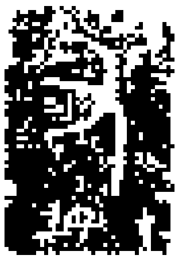

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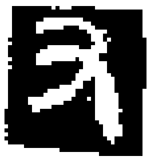

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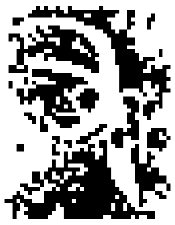

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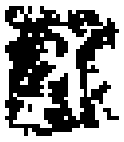

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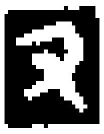

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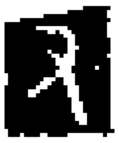

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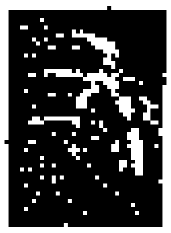

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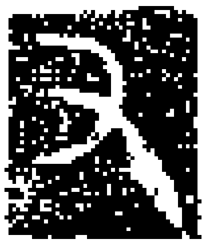

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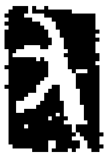

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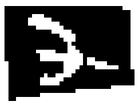

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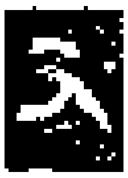

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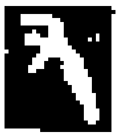

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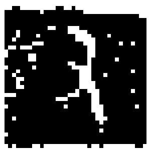

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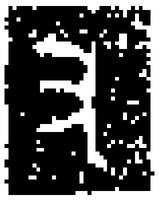

嚣

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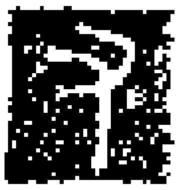
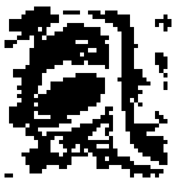


榮有司爯鬲　榮又

[illegible]夆作
齍鬲



嬰方鼎 乳商
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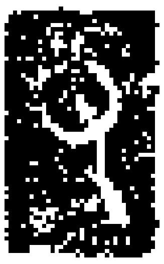

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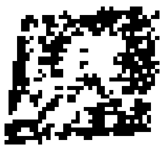

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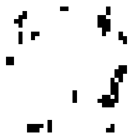

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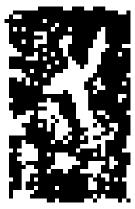

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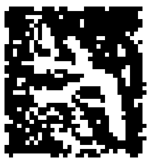

邢毁 令余非敢
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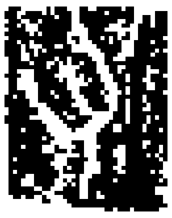

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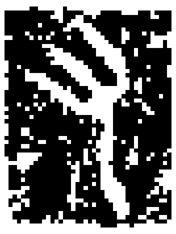
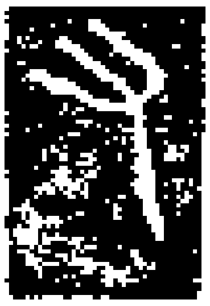


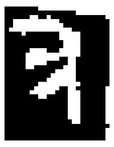
罍

番皇又毁
又毁八

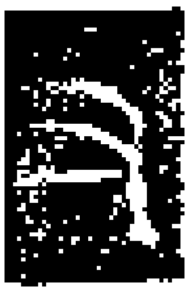


盂

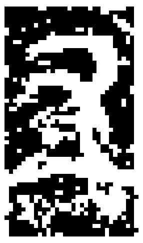
秦公毁
十又二公



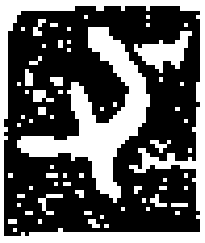
鬲从盨
十又三邑



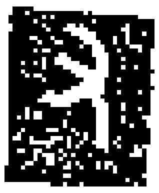
宗周鐘
廿又六邦



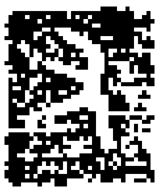
宜侯夨毁
□□百又卅



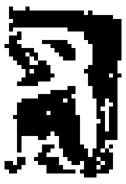
矢人盤 凡十有五夫



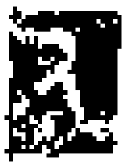
多友鼎 執訊廿又三人



多友鼎 折首卅又六人

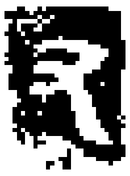


盖



器

戜毁



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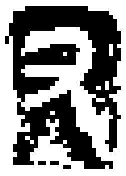
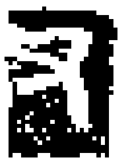


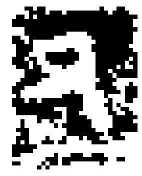
器

戜毁 百又十又四人



器

戜毁

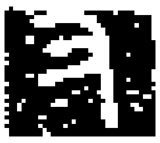


盖

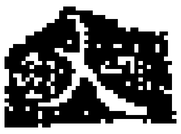
[illegible]

器

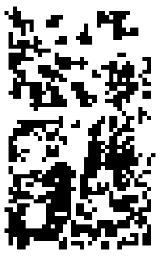
戜毁 凡百又卅又五



虢仲盨 兹盨友十又二

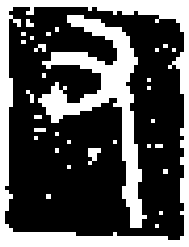


遽伯還彝 用貝十朋又四朋

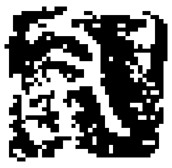


盖

函皇父毁

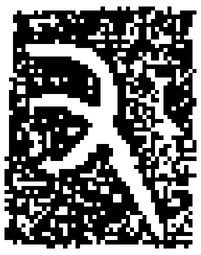


函皇父鼎

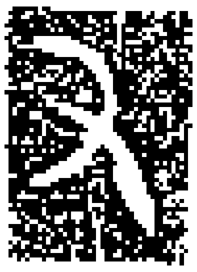


函皇父盤

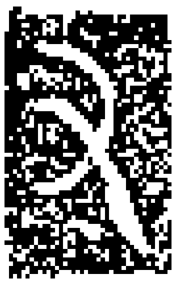
百奴鼎 俘十又一



盂鼎 人鬲千又五十夫

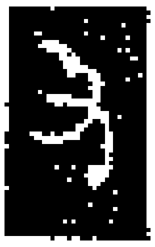


盂鼎

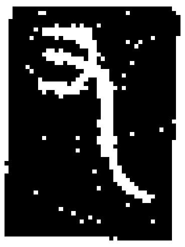


盂鼎 六百又五十

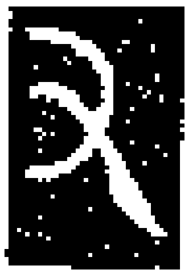
又九夫



鈴鎛

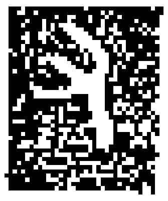


鈴鎛　二百又九十又九邑

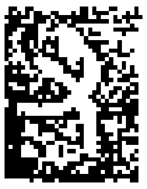


盂鼎　易夷嗣王臣十又

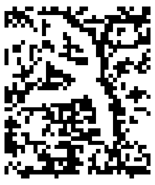
三百



多友鼎　孚戎車百乘一十又七乘

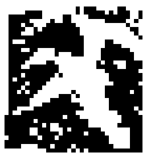


多友鼎

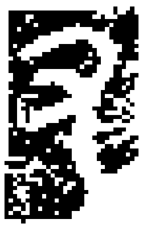


多友鼎　公車折首百又十又

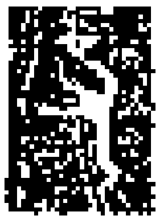
五人



宜侯夨𣪕　賜才宜王人□□又七生



宜侯夨𣪕　賜宜庶人六百又□六夫



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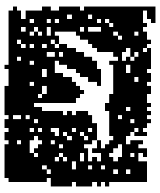
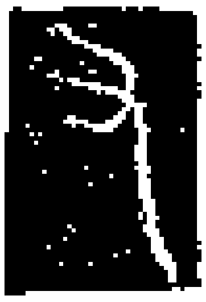
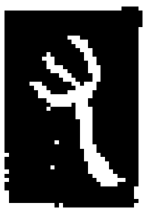


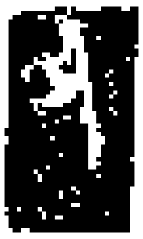
多友鼎　凡以公車折首二百又□□又五人



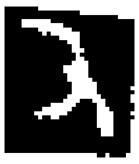
鈴鎛　䩛叔又成



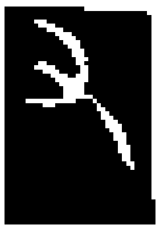
徐王耑　卸王屯又丌耑



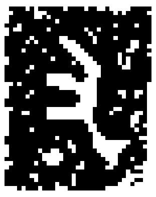
鈴鎛　皇妣又成惠姜



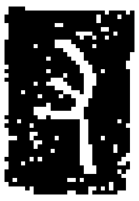
大豐𣪘
天亡又王



趩鼎　寰叔
又趩卿𠂤

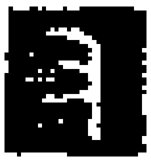


寘



器

蔡𣪘　中倗父
內右蔡立中廷



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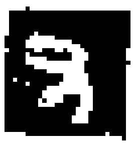
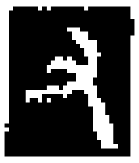


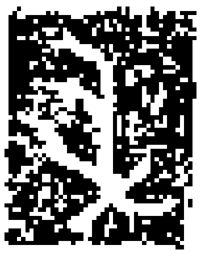
盠二

盠方
彝

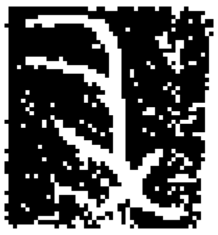


盠尊　穆公右
盠立于中廷

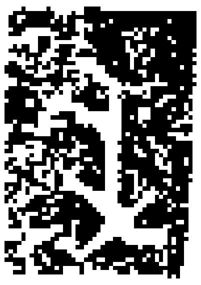
說文三篇「又，手也。象形，三指者，手之列多，略不過三也。」又象手形，與𠂇相反，本義爲右手。金文又假作副詞再義，亦通右，假作佑祐，或作祭祀名。



盂一



召一

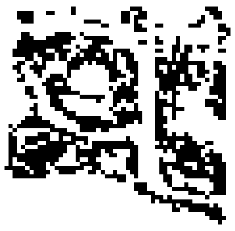


二

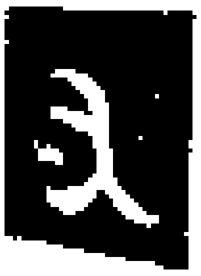
盥祖乙卣

癸尹爵

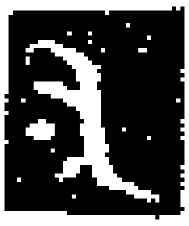
說文寸部，寸，十分也。手卻一寸動𧖴謂之寸口。从一从又。金文寸字如許氏所言，一為指事符號所指之處恰為寸口所在。



叉宥彝　叉

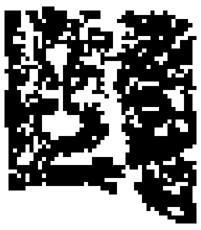


一



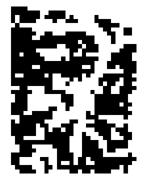
二

叉宥彝　叉宥

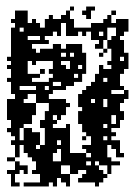


叉寢

鼎　叉寢

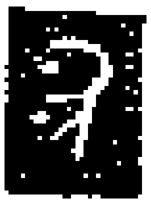


簋

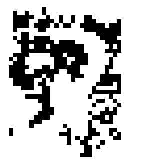


器

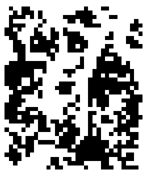
叉卣



叉尊卑　叉嵩屖

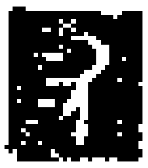


簋



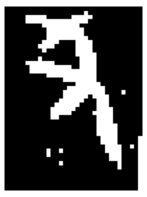
器

叉卣

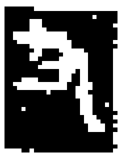


叉尊公姞　令叉翻卣

柯昌濟曰，叉古蚤字，手取蚤形。說文，蚤，齧人跳蟲，从䖵叉聲，叉古爪字。蚤或从虫。（韡華集二八五·叉卣）楊樹達認爲左旁蓋从二，右旁从叉，乃次字也。卽爲叉鼎款字所無之款字歔字。叉旁蓋作亢，字从人从口，象張口出氣形。此次字所从欠字與彼畫同，可以證也。（積微居金文說一七四筆水卣跋）



獻彝
亡尤



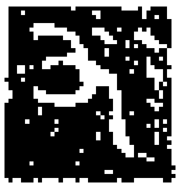
麥尊
告亡尤

戴家祥曰：在我們所能見到的卜辭中，不知多少次出現亡尢一詞。丁山首先釋尢為尤，象手欲上伸而礙于一，猶𡿦之从一雝川，朱之从朩而橫止以一也（中央研究院歷史語言研究所集刊一本一分殷契亡尢說）。胡光煒、朱芳圃都从其說。我總覺得他在形聲義三方面都還沒有解決，因為卜辭的字形有點像戈字，又不完全象戈。到那裏去找出从又的聲源來。一九三四年我在批評朱芳圃甲骨學文字編時，認為只能作為假定，冒然信之有背多聞闕疑之旨。後來朱芳圃受到孔廣居的啓發，知道尤、古肬字，从又乙。又，手也，一指贅肬。（殷周文字釋叢第一六四葉）我把一看作指示性的符號，在六書中隸指事類，這就徹底地解決了形和聲的問題。說文四篇：「肬，贅也，从肉，尤聲。黕，籀文肬，从黑。」九篇頁部：「頄，顴也，从頁，尤聲。疣，頄或从疒。」一切經音義十一：古文肬、疣、頄三形，今作疣，是疣从又得聲，再也沒有什麼疑問了。

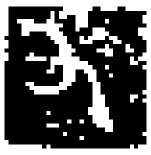
亡尤為古代成語，亦作无尤。「匪寇婚媾，終无尤也。」（易賁六四）「輿說輹，中无尤也。」（易大畜九二）无亦作無，「夫惟不爭，故無尤」（老子易性）「君無尤焉。」（孟子梁惠王下）尤應讀為訧。說文三篇言部：「訧，罪也。」

从言，尤聲。周書曰：「報以庶訧。」今周書呂刑作「報以庶尤。」御覽緣衣「俾無訧兮」，釋文「訧，本或作尤。」御覽載馳「許人尤之」，釋文「尤，本作訧。」左傳襄公二十二年鄭子產對晉人曰：「敝邑欲从執事，而懼為大尤。」大尤猶言大罪。同聲通假，尤或作郵。小雅四月「莫知其郵。」賓之初筵作「不知其郵。」漢書谷永傳「咎徵著郵，」顏師古集注「郵字與尤同義。」今人言動輒得罪為「動輒得咎。」周易卜辭也以亡咎，亡尤交錯為用，是亡尤為无咎不同義語。朱芳圃訓過，訓異，不若訓罪更覺明確易懂。

亡尤是一九二八年十月丁山提出來的，朱芳圃在形聲上把它極實，戴又在訓義方面加以補充，經過半個世紀的時光，三個人的思考，在形聲義三個方面，才獲得完滿解決。（王國維學術研究論集第一輯王靜安先生與甲骨文字學的發展）



蓋



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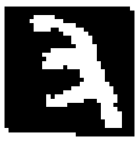
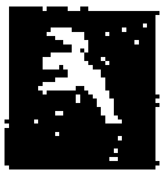
公仲觶 乙丑



大豐簋 丁丑



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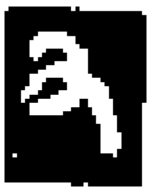

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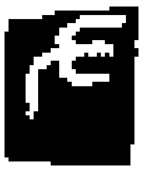
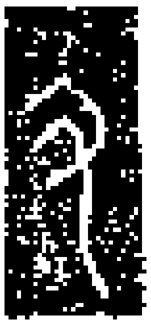
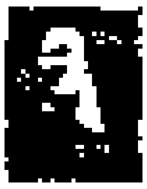


器二

貉子卣 唯正月丁丑



柞尊 唯正月吉日乙丑



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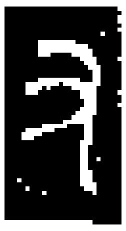
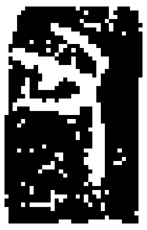
競卣

正月既生霸辛丑



召伯虎簋 唯五年正月己丑



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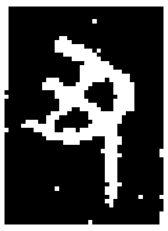

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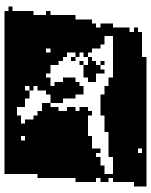
同簋 丁丑



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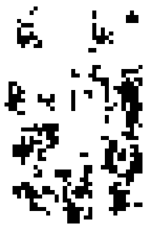
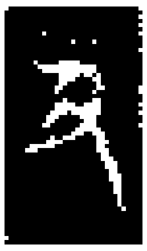
沈子簋 唯考肄丑



三年㾓壺 己丑



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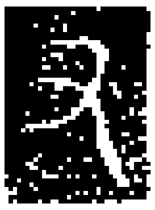

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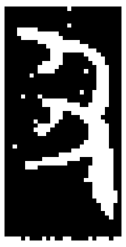
庚嬴卣 辰才己丑



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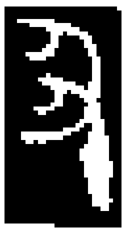
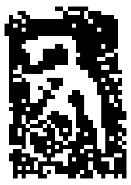


二

作冊大鼎　唯四月旣生霸己丑



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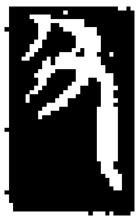
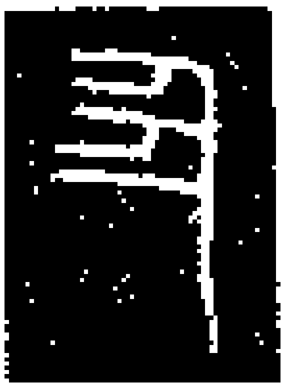
義方鼎　唯九月旣望乙丑



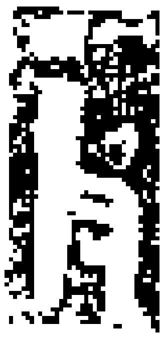
矢令毀　唯九月旣死霸丁丑



鄭公毀人盤　唯鄭正二月初吉乙丑

高鴻縉曰。說文。「丑。紐也。十二月。萬物動用事。象手之形。時加丑。亦舉手時也。敕九切。」又「𠬠。手足甲也。从又。象叉形。側狡切。」按丑原倚ㄋ（手）畫其爪甲形。由物形ㄅ生意。故爲手爪之初文。及後借用爲地支第二名。乃又造叉字以還其原。又行而丑失其本意。夏曆十二月建丑。又丑時爲夜一點至三點之名。於是附會言之矣。紐也爲音訓。（中國字例二三六葉）

按高釋可備一說。然證據不足。仍待再考。



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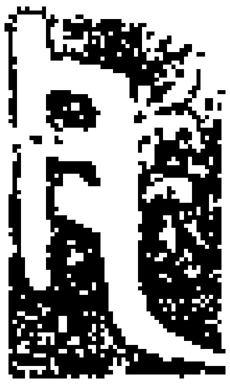

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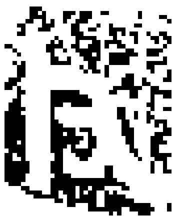

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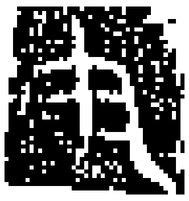

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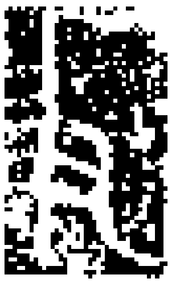

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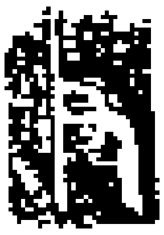

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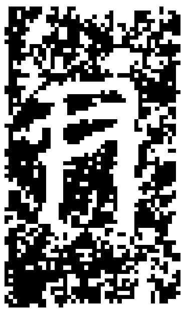
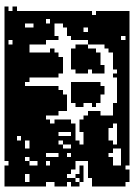
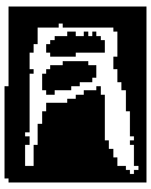


永盂 尹氏



吳叢諆鼎 尹龏



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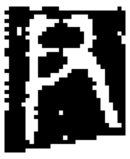

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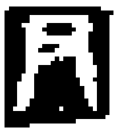
令鼎



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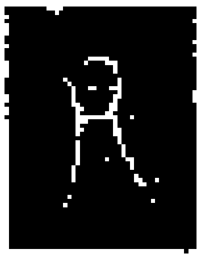

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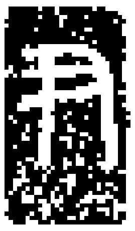

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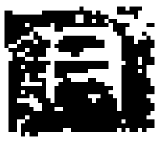
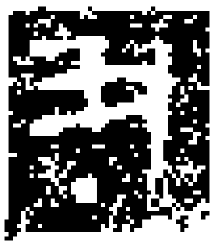
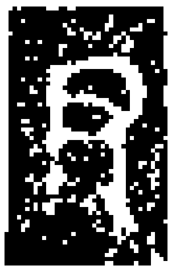


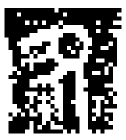
萬諆尊 角 陽邑尹口



大克鼎 畯尹亖方

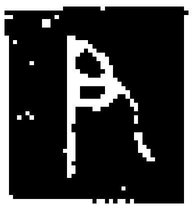


毛公鼎 于父即尹



乙公

鼎 對
揚尹休



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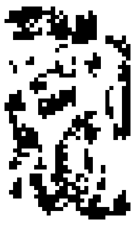

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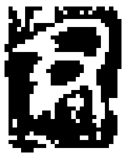

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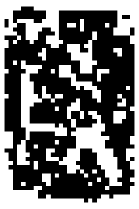
乎作冊尹



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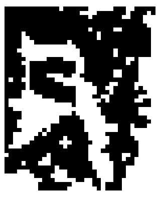

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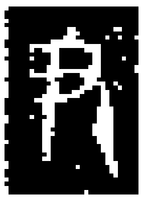

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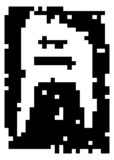

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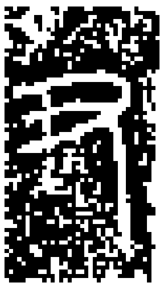

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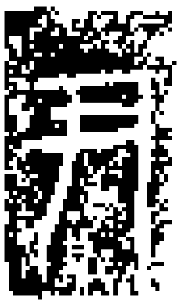
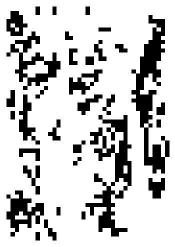


二

癲鐘（鉦間）圖
夙夕在尹氏



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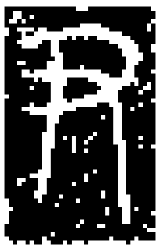
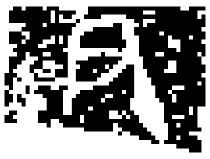


二

癲鐘（右鼓）疋
尹叙氒威義



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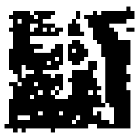
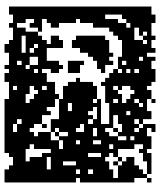
考貝三朋



乙亥父丁鼎
尹令羈遠隹吝



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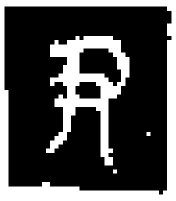
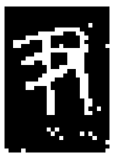


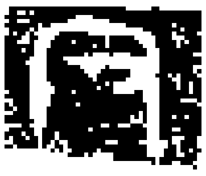
器

免盤 隹用
獻于師尹



免毁
王

受作冊尹書



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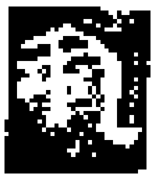

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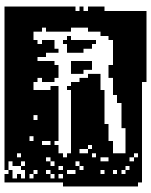

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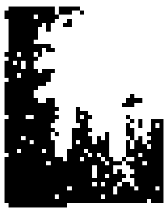

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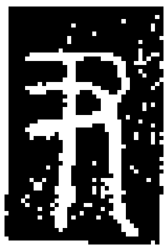

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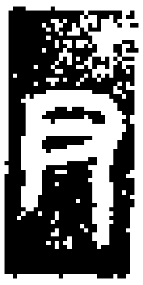

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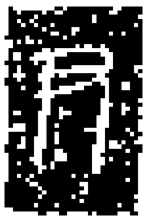

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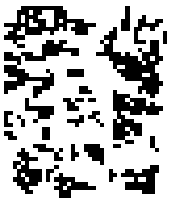

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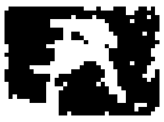

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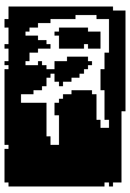
丕顯休



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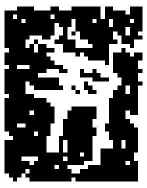

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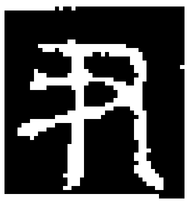

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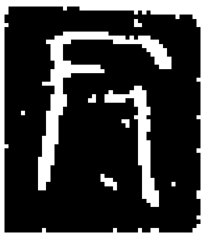

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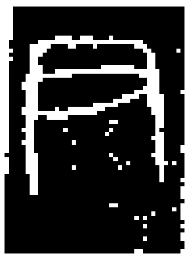

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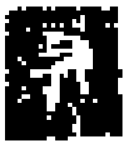

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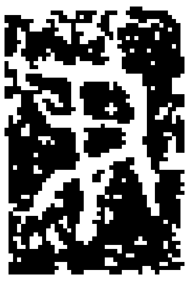

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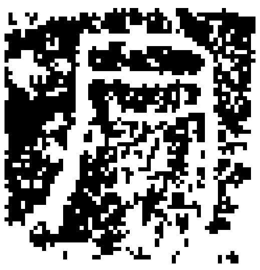

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盤

鬻伯歷甗

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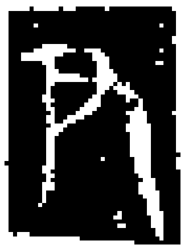

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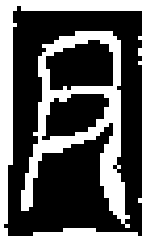

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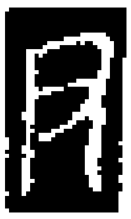


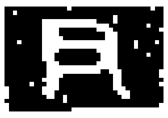
二

作冊

大鼎

大揚皇天

尹大保室



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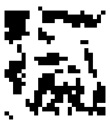

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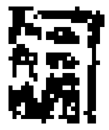

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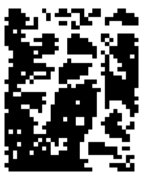

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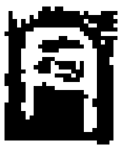

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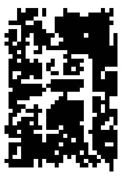

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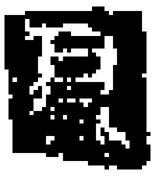

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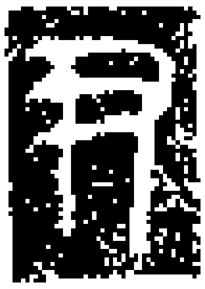

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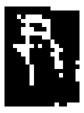

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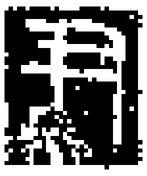

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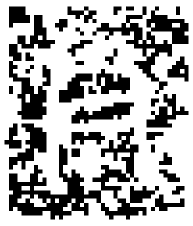

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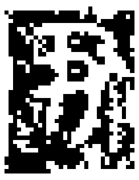

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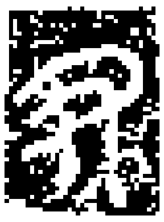

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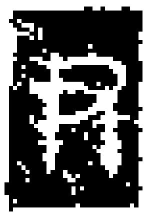

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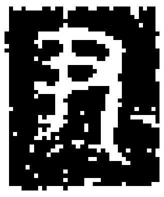

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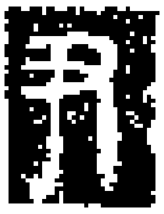

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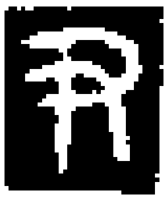

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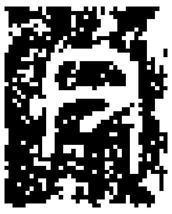

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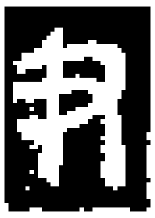

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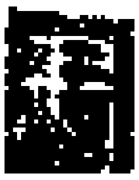

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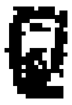
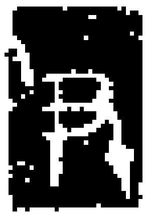


曾大工尹季怠戈　曾大攻尹季怠

乙周



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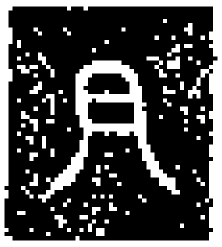

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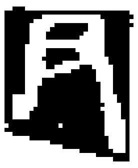

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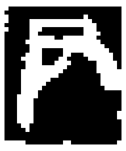

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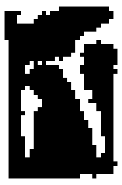

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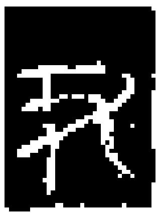

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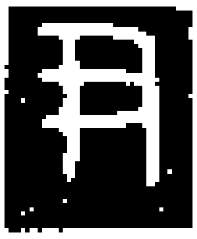

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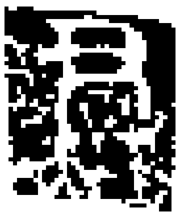

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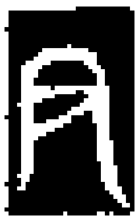
伯𦎫父簋 伯𦎫父事𦎫□尹人于齋自



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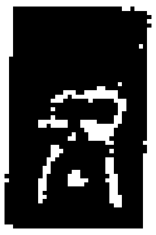

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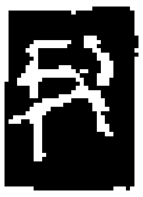

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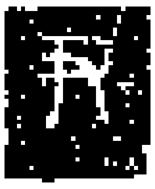

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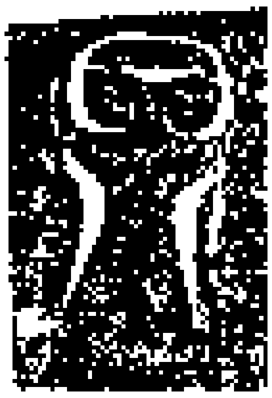
克盨 王令尹氏友史趛典善夫克田人



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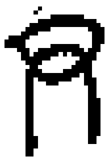

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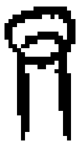

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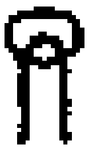

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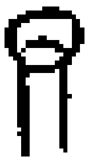
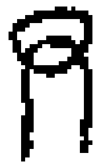


鄂君啓節

大攻尹脽以王命=集尹𢘟𥝩



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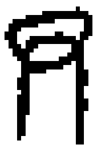
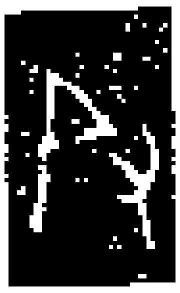
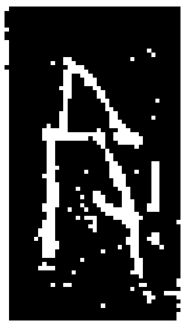


鄂君啓節　大攻尹脽以王命=集尹𢘟𥝩

按說文三篇：「尹，治也。从又丿，握事者也。𠃑古文尹。」按尹的造字法與父相同，父字从ㄋ持丨（石斧本字）之。尹从ㄋ持丿，丨為成年男子的生產工具，故持斧者父也。丨象筆形，故秉筆者為內史官也。靜安先生曰：「尹字从又持丨，象筆形。說文所載尹之古文作𠃑，雖傳寫譌舛，未可盡信，然其下猶為聿形，可互證也。持中為史，持筆為尹，作冊之名亦與此意相合。……內史之長曰內史尹，亦曰作冊尹。」亦單稱尹氏，或稱命尹（古令令同字命尹即楚令尹楚正御令尹之名蓋出于此）……作冊尹氏，皆周禮內史之職，而尹氏為其長，其職在書王命與制祿命官，與大師同秉國政。詩小雅曰：「赫赫師尹，民具爾瞻。」又曰：「赫赫師尹，不平謂何。」又曰：「尹氏大師，維周之氐，秉國之鈞。」詩人不敢斥王，故呼二執政者而告之。師與尹乃二官，與洪範之「師尹惟日」，魯語「百官之政事師尹」同，非謂一人而師其官，尹其氏也。（王國維觀堂集林卷六釋史）按尹為正長之號，引伸為治。說文：「尹，治也。」毛公鼎「及庶卿事寮大史寮于父即尹。」膳盤：「遂尹書獲」，猶左傳定公四年子魚曰：「故周公相王室，以尹天下。」

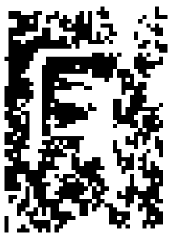


宗周鐘
南或艮孳

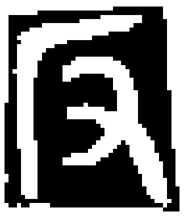


宗周鐘　艮孳迺
遣閒來逆邵王

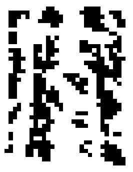
林義光曰說文云「艮，治也。从又从卪。按卪即人字，从又持人，凡降服經傳皆以服爲之，古作艮。文源金文用作部族名，古音艮濮同在幫母，徐中舒疑即「牧誓」微、盧、彭、濮人之濮。古籍記載，周初之濮在我國的南部。（詳見金文詁林卷三一七零四葉釋艮）



膳夫山鼎
反入



太保殷
𠭯厥反



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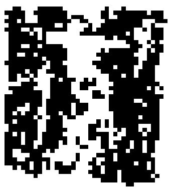

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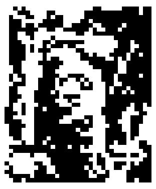

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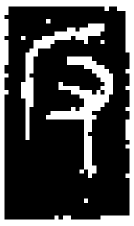

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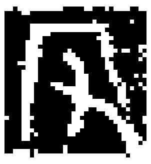
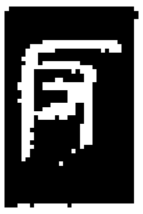


伐甬鼎
于省侯反



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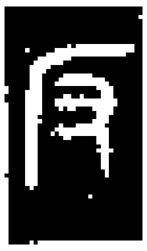

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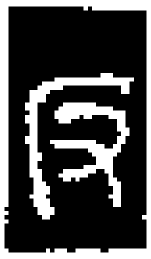
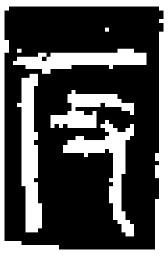


蓋五

頌殷



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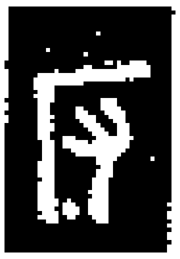
頌鼎



蓋一

頌壺
反

入覲
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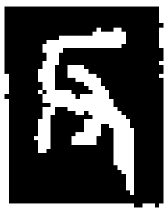

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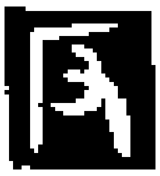

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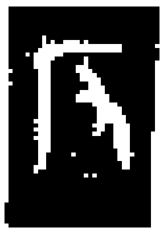
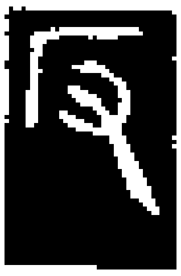


器二

小臣謎殷
𠭯東夷大反



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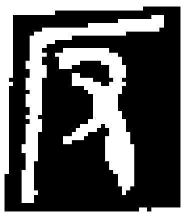

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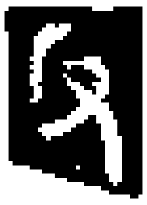
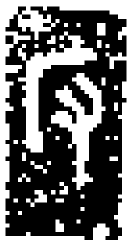
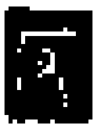


旅鼎　唯公大
保來伐反夷年



衛鼎　朕帛金一反

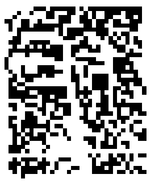


吳太子姑發劍　工𩵦王大子姑發𦣻反

楊樹達曰：說文三篇下又部云：「反，覆也，从又，厂，反形。」古文作𠬡。按許君此說，形義不相合，後儒紛紛爲說，以申其義。如徐鍇謂「又爲反手，厂象物之反覆」，段玉裁謂「从又必有覆之者，字从厂聲」，林義光謂「厂象翩翻形」，皆其事也。王筠謂反爲版之古文，疑字不从又，則致疑許君之訓，而於字形別爲異說者也。愚按許君立訓既乖，則申證者自皆無當。甲文金文反皆从又，知王筠說非是。今按反者，扳之初字也。說文三篇上𠬡部云：「𠬡，引也，从反廾。」或作𢪇，（今字作攀）反字从又从厂，厂者，厂爲山石厓巖，謂人以手攀厓也。古所从厂作二畫者，猶磬字古文作硜，所以石字厂形作三畫也。反與𠬡異者，𠬡爲象形字，但示兩手外向援引之形，反爲會意字，能攀之手與所攀之厓二者皆備焉。經傳有扳字，隱公元年公羊傳曰：「隱長又貴，諸大夫扳隱而立之。」何注云：「扳，引也。」扳訓引，與說文𠬡字訓同。禮記喪大記注云：「承衾哭者，哀慕若欲攀援。」釋文云「扳本又作攀。」莊子馬蹄篇「烏鵲之巢可攀援而闚」，釋文云：「攀，亦作扳。」攀即說文𠬡字或作之𢪇，此皆𠬡扳同字之證也。按扳實反之後起加旁字，知者，以義言之，何休訓

扳爲引，莊子及禮記鄭注並以扳援連文，扳引、扳援與反字形體相合，一也。以形言也，凡會意加形旁之字，必蹈重複之病，如益加水爲溢，則重水；困加木爲梱，則重木。嗇加禾爲穡，則从來又从禾，今反从又，扳更从手，與益溢、困梱、嗇穡一例，二也。扳與扳爲同字，反與扳亦爲同字，反與扳當爲一字，明矣。（積微居小學述林二字七攀釋反卷）按玉篇七十五反讀「府遠切」，幫母元部，扳从反聲，玉篇六十六讀「布關切」，不但同部，而且同母，集韻上平二十七刪，扳攀扳共同字，攀讀「披班切」，聲爲滂母，幫滂皆脣音，字所異者惟送氣不送氣之別耳。楊說翔實可信。同聲通假字亦讀扳，左氏春秋經襄公廿六年「孫林父入于戚以叛」，杜預曰：「林父專邑背國，猶爲叛也。」穀梁傳定公十三年「晉趙鞅入于晉陽以叛」，范寧注：「書叛，非真叛也」，背反義同。呂氏春秋慎行覽「將以苦城反」，戰國策齊策「若是者信反矣」，高誘注「反，叛也」。叛音「薄官切」，反叛不但同部，而且同母，許謂「反，覆也」，乃割假借義，非造字之本義也。

友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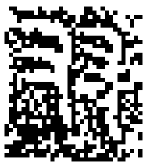
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克盨
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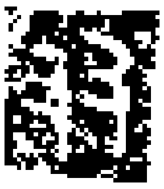
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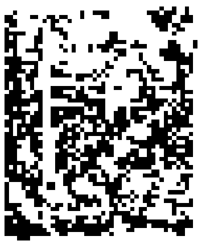
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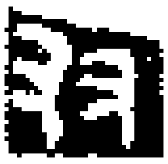
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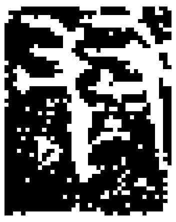
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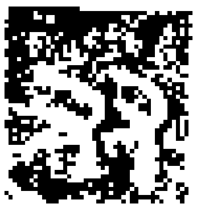
伯康毁
用饗朋友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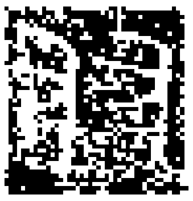
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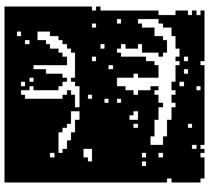
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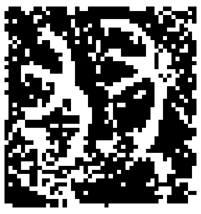
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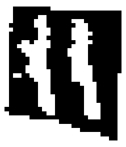
杜伯盨
于好朋友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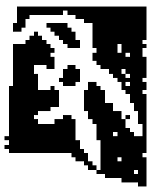
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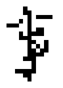

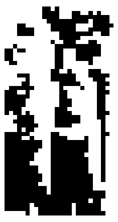
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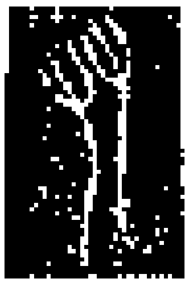
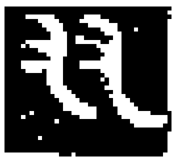
多朋友


王孫遺者鐘
及我倗友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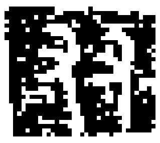
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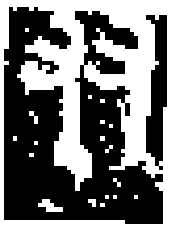
大鼎 大
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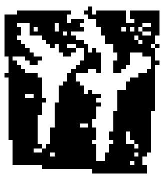
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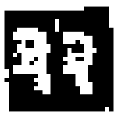

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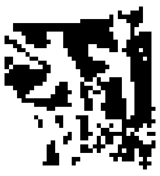
史氒友弘



萬諆尊　作
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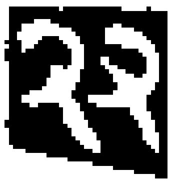

麥鼎　用
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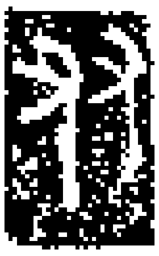

毛公
鼎

善鼎乃
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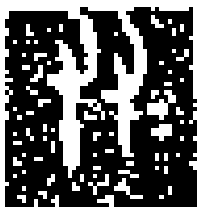
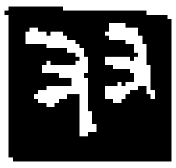
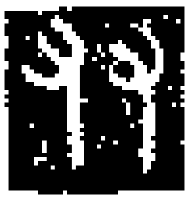


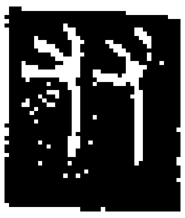
辛鼎　用普
氒剸多友



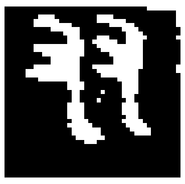
師奎父鼎　用
嗣乃父官友



蓋二

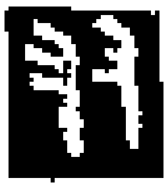


蓋三



蓋四

史頌
毁



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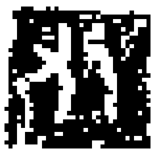
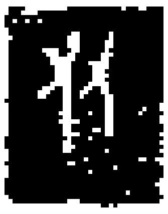
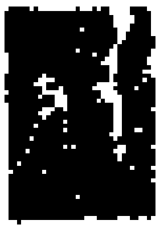
友里君百姓



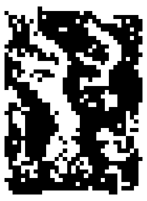
萬諆尊　配
用䵼侃多友



毛公旅鼎　我
用㱃厚眔我友

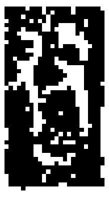


先獸鼎　用朝
夕鄉氒多朋友



旂伯毁
敉倗友雩

百者
婚遘



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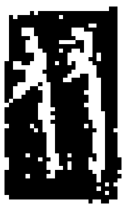
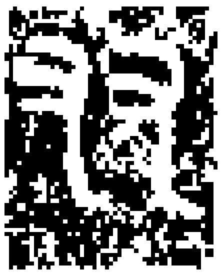


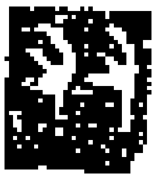
器

麃毁　命其永
以多友毁飤

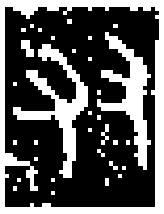


遣小子
毁　遣

小子鄦以其友作
𩰫男王姬䵼彝



多友鼎
多友西追



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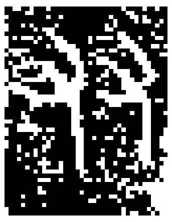
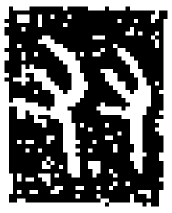
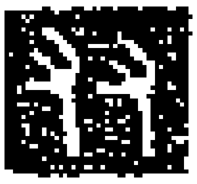
友迺獻孚馘



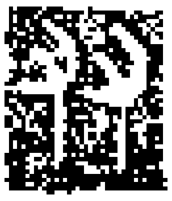
多友鼎　公
親曰多友曰



多友鼎　迺命
向父侶多友

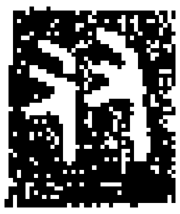


多友鼎　多友
右折首執訊

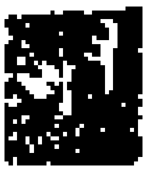


多友鼎　多
友敢對揚公

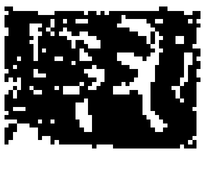
休



多友鼎　多友
或右折首執訊

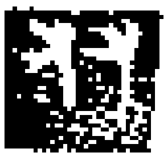


口白父盤　其用
畬眔以右友酉

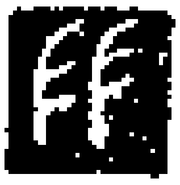


宫友
父𣪕

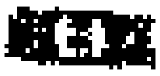
宫友父作
義友寶𣪕



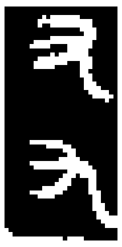
多友鼎　武公命多友
率公車羞追于京𠂤



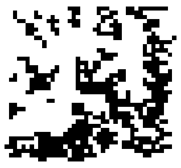
叔友父毁　叔友父作尊毁



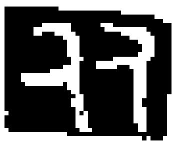
君子友戟　君子友噐訖焳



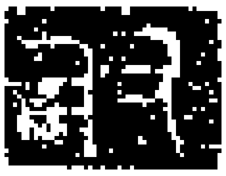
參尊　豚甬簋德妥多友姑妃



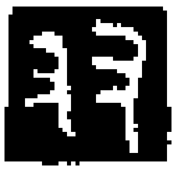
裘衛鼎　內史友寺芻



𩰫从盨

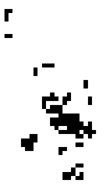


𩰫从盨　復友𩰫从其田

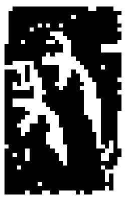


𩰫从盨

令小臣成友逆□□

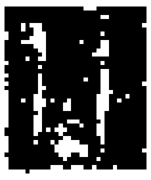


蓋



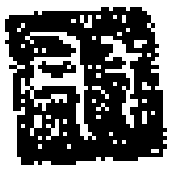
器

戚方鼎　王出姜史內史友員



庚午父乙鼎

作冊友史賜賣貝



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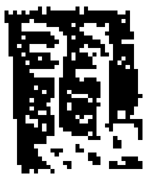
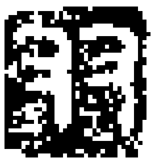
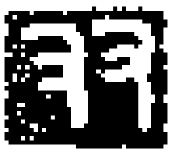


器

克盨　王令尹氏友史趛典膳夫克田人



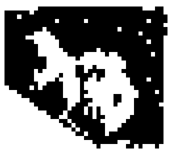
虢仲盨



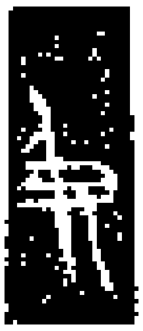
虢仲盨蓋 盨友十又二

金文友作𠬛或作㕛、此偏旁左右上下移位之例。說文三篇「友同志爲友、从二又相交也。𦥑古文友、𦦟亦古文友」金文友多與朋字連用。孫詒讓曰「釋文云友謂臣僚也」詩既醉鄭箋「朋友謂群臣同志好者也」書酒誥云「太史友」「內史友」是臣僚得稱友也。此言「嗣乃父官友」言司乃父之僚屬也。周大鼎「大以乃友守」又云「王令善夫𩣑召大以乃友入攼」可與此說再證。（古籀拾遺下二 專秉周貫父鼎）

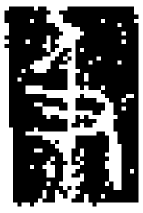
及



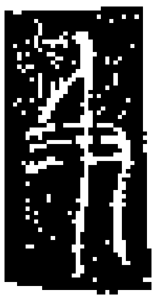
保尊　王令保
及殷東或五侯



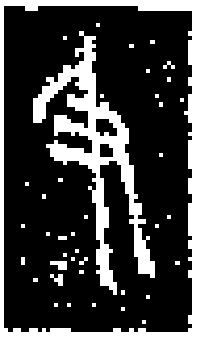
姑馮句鑃
及我父兄



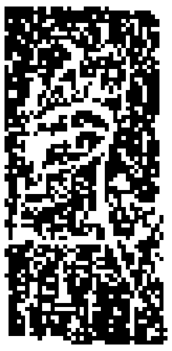
陸夭鐘
及我倗友



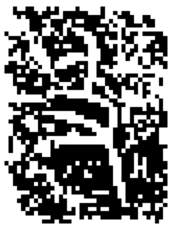
王孫遺者鐘
及我倗友



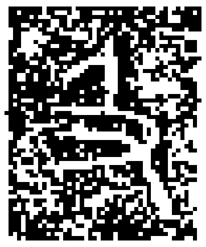
邾公託鐘（愙齋）
及我正卿（杏）



中山王嚳方壺
以陁及子孫



秦公鐘



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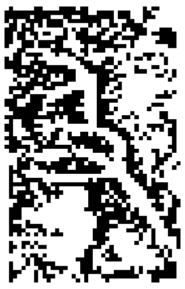
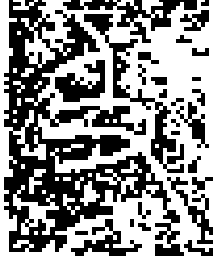
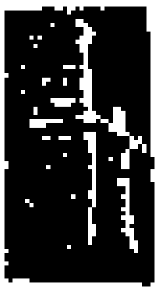


二

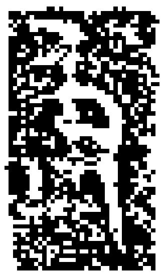


三

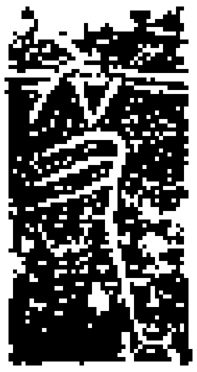
秦公鎛　公
及王姬曰



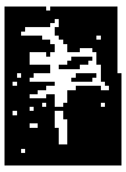
沇兒鐘　及
我父兄庶士



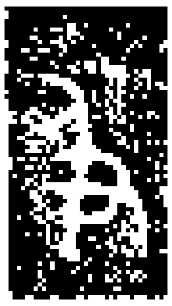
毛公鼎　司
余小子弗及



中山王嚳鼎　唯
有死辠及三世



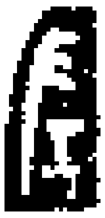
徐王義楚鍴　及
我文考永保台身



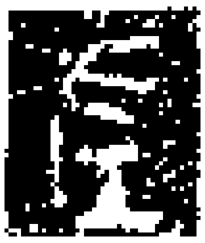
鄦登叔盨 及

子₌孫₌永寶用

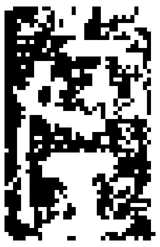
說文三篇：「及，逮也。从又从人。乁，古文及，秦刻石及如此。弓，亦古文及。𨑂，亦古文及。」徐鍇曰：「及前人也。」郭沫若認爲及同逮，即逮捕之意，此爲本義，後假爲暨與之及，而本義遂失。然考殷周古文，如甲骨文與西周彝銘，暨與義之聯詞均用眔，無用及者，用及爲聯詞，乃後起事。（文史三二零叢保卣銘釋文，）按說文及訓逮，逮訓及，及逮互訓，及之古文𨑂當是逮之或體。甲骨文及作㕟，象以手從後逮住前人之形。金文或作𨑂，加彳旁表示趕路之義，故後來說文訓彶爲急行也。



左矢旟
左

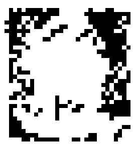


一



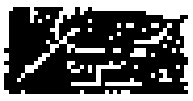
二

左宮車軎
左宮

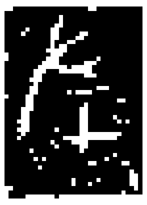


軍
左

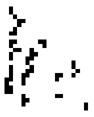
牙節
左爵



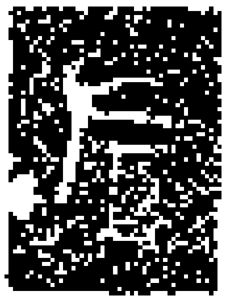
左鍾眉銅器
左鍾有



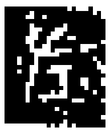
剳左軍戟
剳左軍



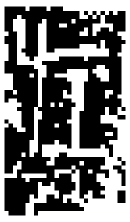
蘇左軍戈
蘇左軍



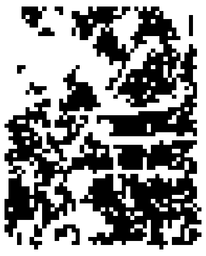
虢季子白盤
是用左王



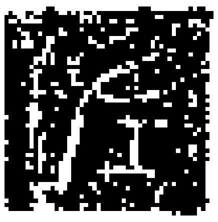
晉公𥂴
左右武王



陳喜壺
作左大族



公朱左師鼎
公朱左𠂤



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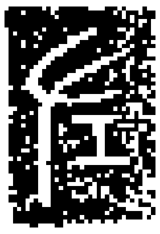

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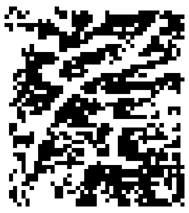
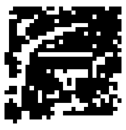
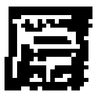


三

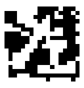
秦公
鎛



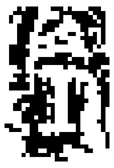
秦公鐘
咸畜左右



新郪虎符
左才新郪

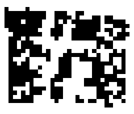


朱左軍戈
左軍工師

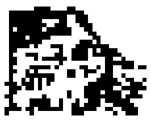


皇宮
左戟

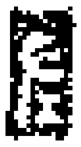
皇宮左口



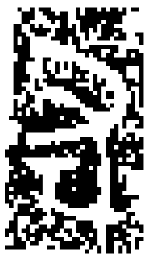
平陸戟　平陸左戟



口司馬戟　鄗左嗣馬



廿二年戈　廿二年左軍



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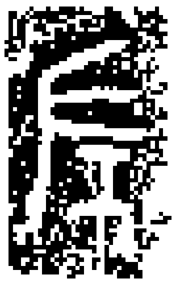
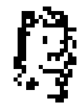
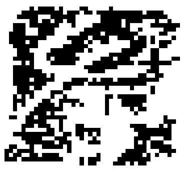


二

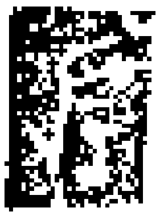
鄦鍾圖九　少左尹氏



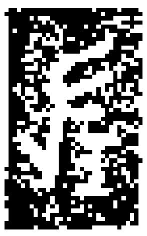
郾戾矛郾　侯庫作左軍



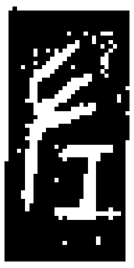
廿九年壺取　東周左𠂤循壺



蓋



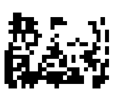
器



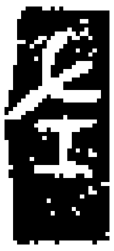
蓋二

師寰毁　左右虎臣正淮

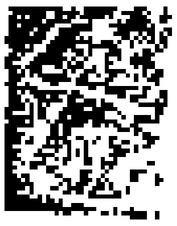
戈



秦子戈　左右　市口用口宜

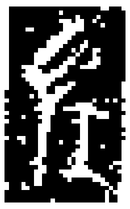


中山王嚳壺　左使　車嗇夫孫固工頊

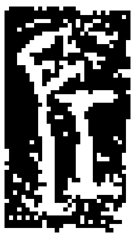


閔左

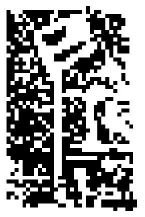
鈢　左關之鈢



子禾子釜　左　關釜節于廩釜



陳純釜　命左關帀發敕　成左關之釜節于廩釜

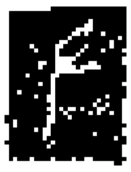


陳純（釜）命左關師敀敕

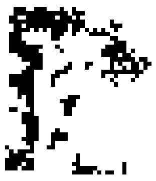
成左關之釜節于廩釜

高田忠周曰：按說文「左，手相左助也，从ナ工」，會意字也，朱駿聲云「ナ亦聲」。ナ手所以助又手者也，撩隱也。字補稱之差，此說爲是。又當補古文尤，見下。又「右」下曰：手口相助也。从又口，ナ又爲淳，小字左右亦當轉注。右字从口，口者言也，言可以爲利，又可以爲害，若唯「右」字从又口，助意未完，故先造「左」字，「工」者規矩也，所以正直也。左字从ナ工，助意甚完，故「右」字叚意於左字，而从口亦所以爲助工意，始得完全也。左右兩字相須，而助義無不備矣。周人已借左右字爲ナ又字，而義稍混，漢人專以左右爲ナ又字，又別製佐佑字爲左右義專字，而後ナ又二字形義殆亡矣。易象上傳「以左右民」，詩長發「實左右商王」，周禮士師「以左右刑罰」，禮記檀弓「左右就養無方」，注「謂扶持之」。又爾雅「左右導也」，又「勴也、亮也」，此皆本義也。又叚借爲ナ者，易師「師左次」，荀注「陽稱左」，書君奭序「相成王爲左右」，釋文「東爲左」，禮記少儀「軍尚左」，注「陽也」。內則「凡男拜尚左手」，老子「吉事尚左」，注「生位也」。又左昭四年傳「不亦左乎」，注「左不便也」。又魏策「左右泰而不魏」，注疏「外也」。凡類是也。然最古文唯當以ナ又爲左右，ナ手又手所以

相助也、不从工口而義自顯矣。故金文又多以又為右、又以屮為左、古字正文足存者也。（古籀篇五十六第三至四葉）

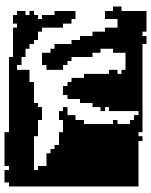


晉公盦
作馮左右



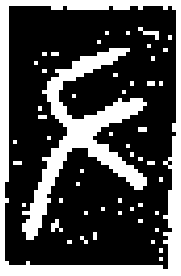
盨

師旋𣪘
備于大左

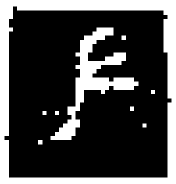


器

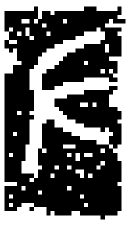
三年師兌𣪘
𤔲左右走
馮



矢人盤　自
根木道左

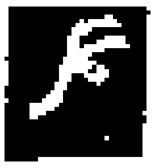


㝬鐘　其嚴
才帝左右

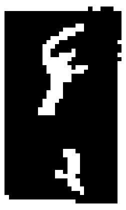


史牆
盤

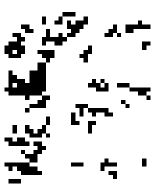
左右綬
㪤剛繇



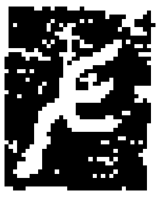
師虎𣪘　𤔲
左右戲繇荊



師虎𣪘　啻官
左右戲緐荊

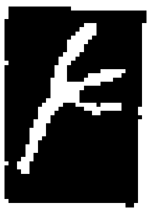


盨

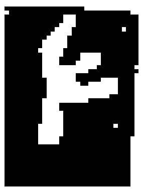


器

師旋𣪘　官𤔲
豐還左右師氏

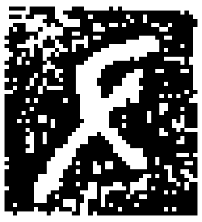


善鼎　令女
左疋蠡侯

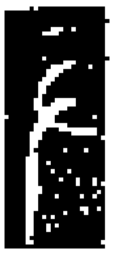


善鼎
昔先王

既令女左
疋蠡侯



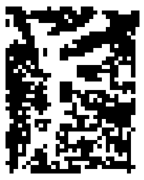
矢人盤　厥左
執纓史正仲農



盨

鈇馭𣪘　吳鈇駿
弟史遣馬弗左

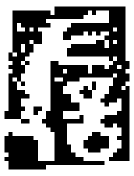
（詹）



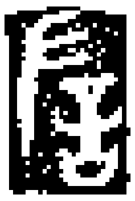
詹

師兌簋 疋師龢
父𤔲左右走馬

說文三篇「𠂇，𠂇手也，象形」。寫法與右除了方向不同外，完全相同。「三指者，手之列多，略不過三也」。靜安先生曰：古文反正不拘，或左或右，可任意書之，惟𠂇又丄丅諸字例外。按𠂇後作左，又引申為輔助之義。說文「左，手相左助也」。為了表示這種輔助意義又加人旁作佐。

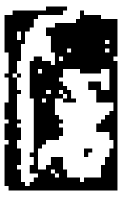


詹



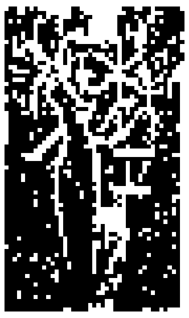
詹

令彝

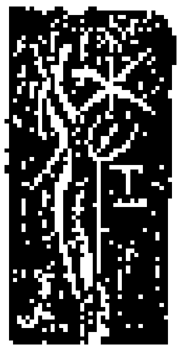


令方彝 詹
右于乃寮

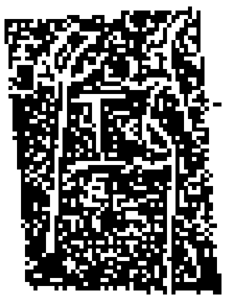
詹字从言𠂇聲，說文所無，以聲義求之，當即𠂇之加旁字。說文三篇「𠂇，𠂇手也」。詹字从言，亦猶右字从口也。易泰卦「輔相天地之宜，以左右民」，商頌長發「實維阿衡，實左右商王」，毛傳「左右，助也」。詹讀左，讀臧可切，精母歌部。



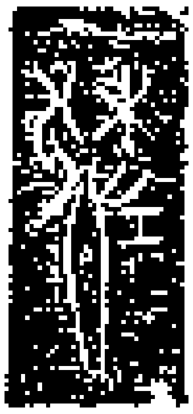
中山王嚳方壺
受賃𤞝邦



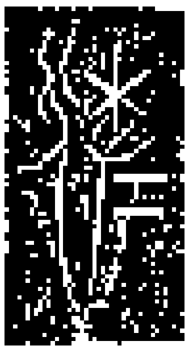
中山王嚳方壺
以𤞝右氒闢



𧊒蚉壺　或旻
賢𤞝司馬賙



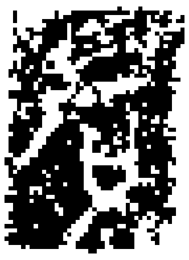
中山王嚳鼎
以𤞝右寡人



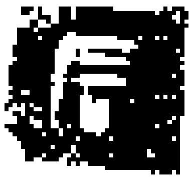
中山王嚳方壺　恧
速旻孯在良𤞝賙

張政烺曰：𤞝，从犬，从木，左聲，字書不見，疑是「佐車」之佐字。周禮夏官田僕「掌馭田路以田，以鄙」，鄭玄注「田路，木路也，田，田獵也」。禮記少儀「乘貳車則式，佐車則否」，鄭玄注「戎獵之副曰佐」。佐車以木為之，故从木，用于田獵，故从犬，在此讀為佐。（古文字研究第一輯二二一）

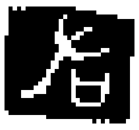
奪三



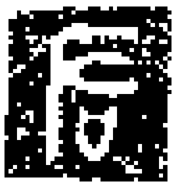
右馬銜　右（左）



右買戟　右（左）
買之用戈



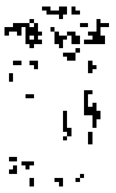
班毀　以乃自右（左）比毛父

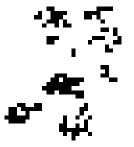


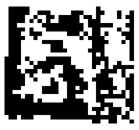
蓋二

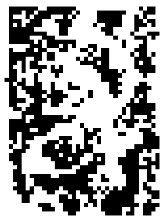
師兑毀　疋師龢父嗣右（左）右走馬

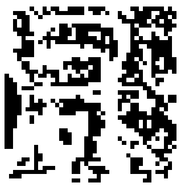
說文五篇「左，手相左助也，从𠂇工」，按金文左亦有从𠂇从口，師兑毀器名作「𠂇司走馬」，蓋銘作「又右走馬」，班毀「王令吳伯曰（言）以乃自右从毛父」，一左一右字均从𠂇口，是金文雖大都分左从𠂇，右从又，但仍有左右交錯字例，如師兑毀等，屬文字未定型的現象。


右官鑄
右官


陽右戟
陽右


番生殷
右厄


毛公鼎
右厄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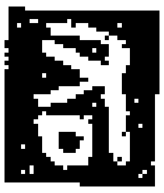
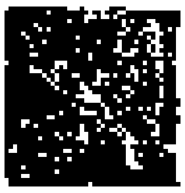

曶

三年師兌
殷　右厄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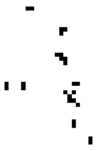
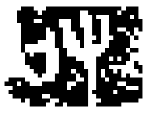
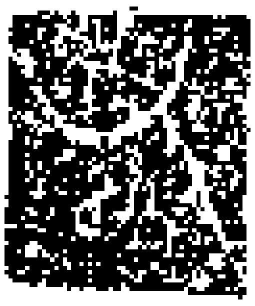
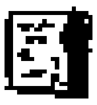
右軍


右卯戟
右卯


陳侯因資
戟　昜叶


大右鑑
大右刀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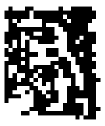
右才王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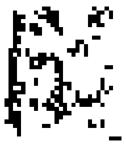
右攻肩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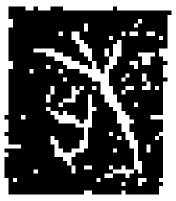
亡盪右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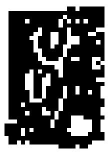
右宋壽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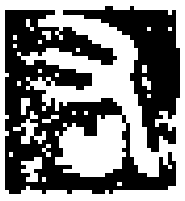
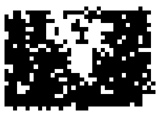
右龍亭


彔伯戜
殷　右

陶四
右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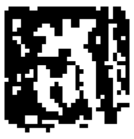
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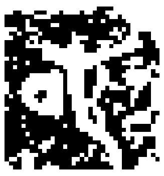
安口矛
安八小右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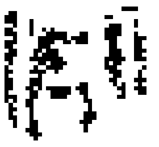
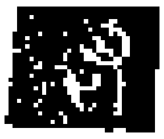
右父戊爵
右作父戊


陵
右

戟陵
右鈷錢



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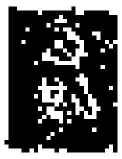
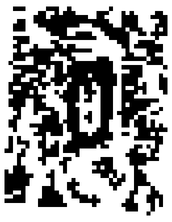
作馮左右



晉公盦
左右武王



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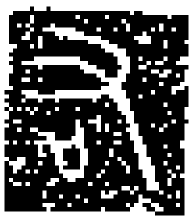
蔡侯鐘
轄右楚王



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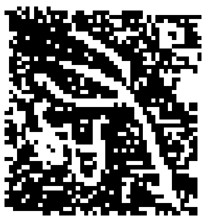

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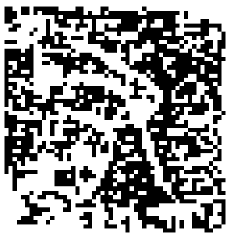

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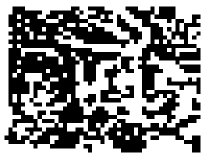
秦公
鎛



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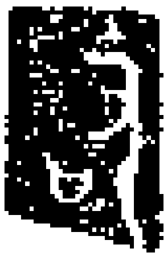
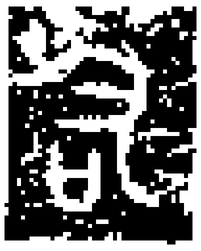
咸畜左右



右鼎 右
作肇鼎



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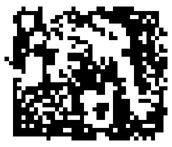
伯康簋
無疆純右



事歲戈
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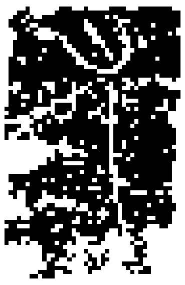

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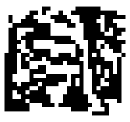
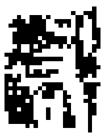
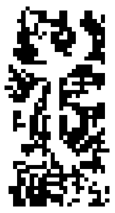
駿右和同



曹右定戈
曹右定散戈



郾王詈戈
右攻君青其



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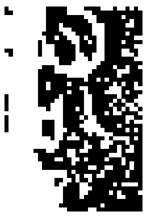

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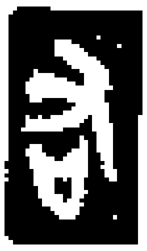
士父鐘 唯
康右屯魯



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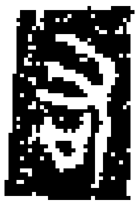
三年師兌簋
嗣左右走馬



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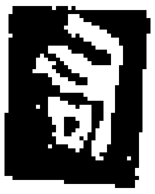

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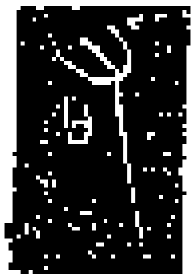
同毀　左
右吳大夫



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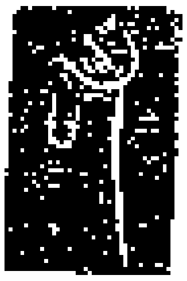

中山王嚳鼎
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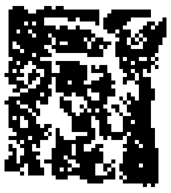
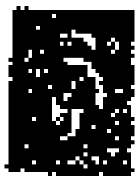
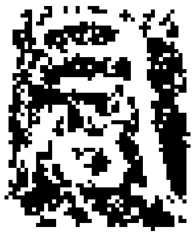


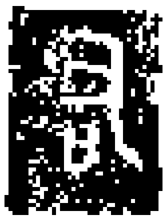
南季鼎　伯
俗父右南季



免卣　井
叔右免



伯克權　伯
君西罡[illegible]右



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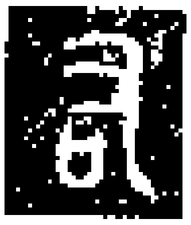

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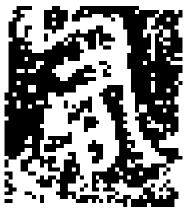
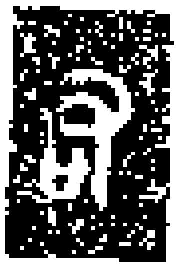
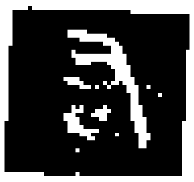


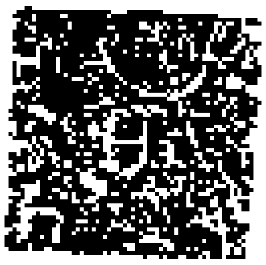
小克鼎　周
匀康剌宮右



季右父鼎　季
右父作尊鼎



猶鐘　其嚴
才帝左右



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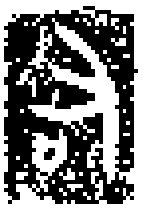
奠右嘗咸

季
壺



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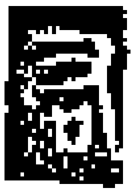
右穀徵嗣縣



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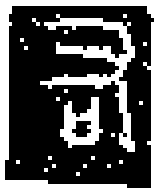

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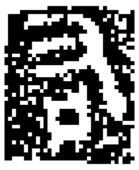
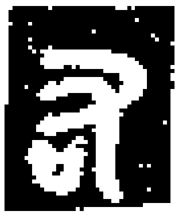
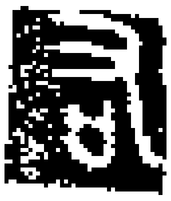


四　頌
蓋　毀



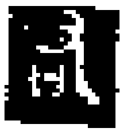
蓋二

頌壺

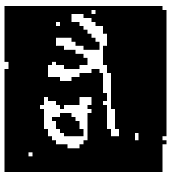


一

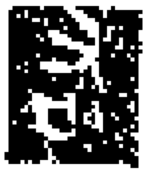
頌鼎　祈匄
康𧞤屯右



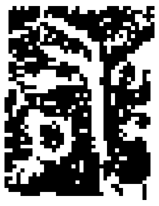
班段　以乃
師右比毛父



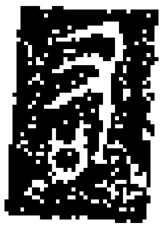
蓋一



器一

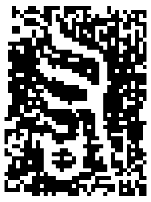


蓋二

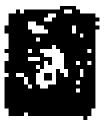


器二

師袁段　左右
虎臣正淮夷



㝬鐘　用祈
匄康𧞤屯右



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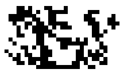
市鍼用逸宜



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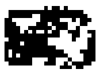
市口用口宜



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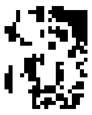
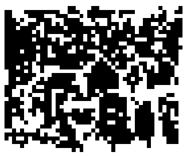
軍工師司馬鴝



楚王戈　楚王
之元右王鍾



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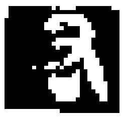
右軍工師戠



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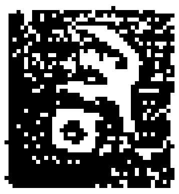
不從厥右征



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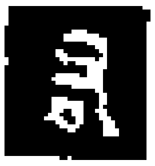
或右折首執訊



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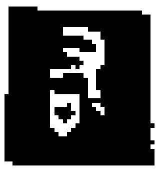
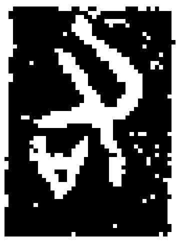
左右戲緐荊



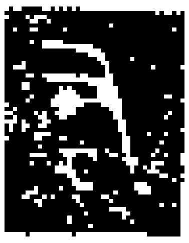
師虎簋 嗇官

司左右戲繁荊



矢人盤 㠯東

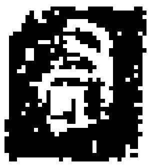
奉于䓞東疆右



右戲中鬲 右

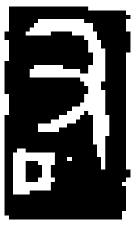
戲中貭父作尝

鬲



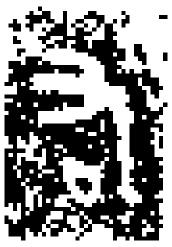
□㠯父壺 其用

享眔乃右友酉



周公簋 無冬

令于右周追孝

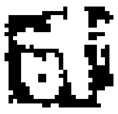


右走

馬嘉

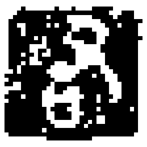
壺 右走馬

嘉自作行壺



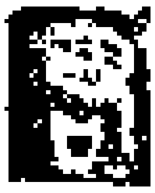
齊侯右戟 齊戟

右造車鐵信鼎



廣敖簋 用顯首

其右子□吏孟



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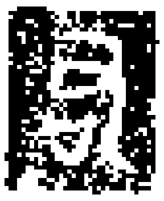

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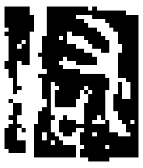
器

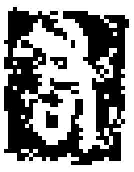
師兌

簋



祿康鐘 受作余

通彔康□屯右



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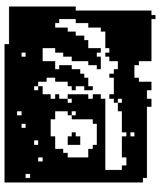


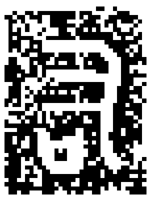
二

同

簋

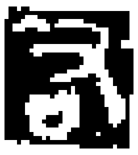
世孫〻子〻寶

右吳大父



趞右盤 隹趞右自

作用其吉金寶盤



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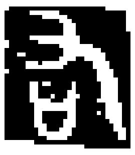
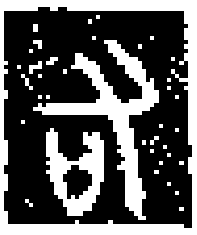


器

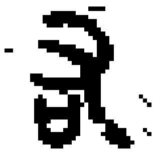
令鼎

令我唯

命女二人亢眔夨
爽左右于乃寮



夨人盤
師氏右告



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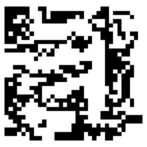
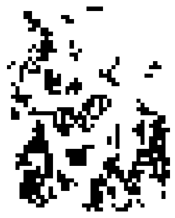
井伯右



𩰫从
盨

堅右
𩰫从



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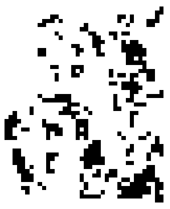
師耤𣪘
𤇾伯內右



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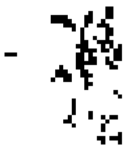
裘衛𣪘
南伯入右



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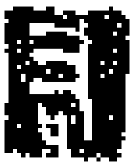
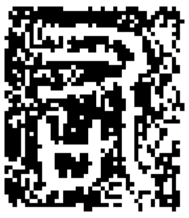
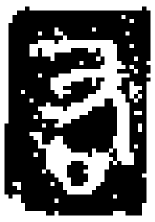


器

𤼈壺　徲
父右𤼈



柞鐘（同銘）　中
大師右柞



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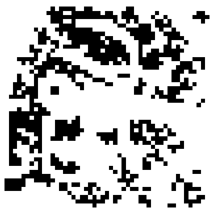
公內右曶



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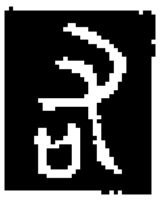

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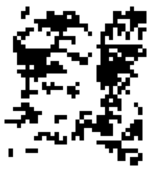
伯內右康



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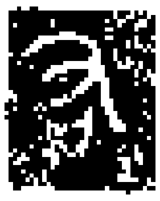
共右𤼈



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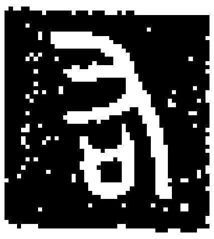

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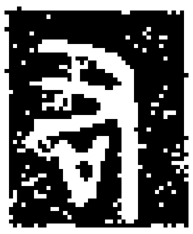
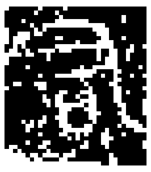
公右卻𠭯



申𣪘　益
公內右申



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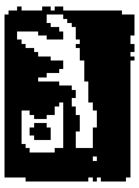

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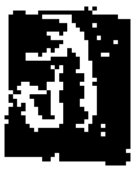

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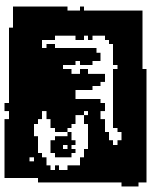

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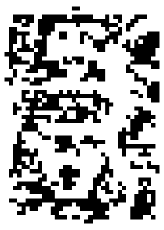

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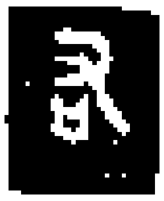
師家設 井
叔內右師家



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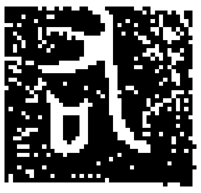

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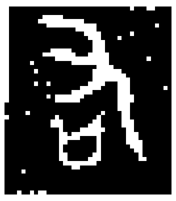

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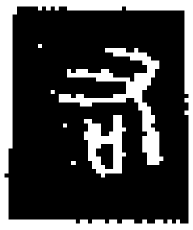

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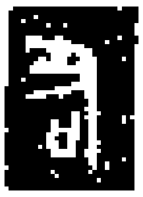

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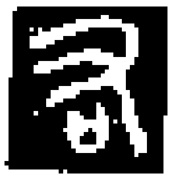

三頌
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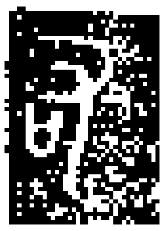

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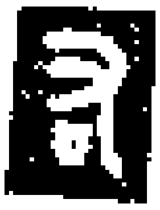
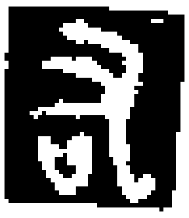


二頌
蓋壺



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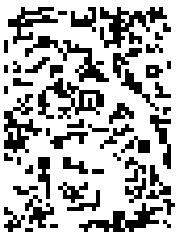
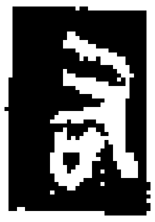
頌鼎 宰弘
右頌入門



訇設 王各
益公入右訇



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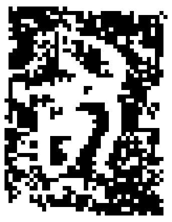

一
器

師兌設 同中
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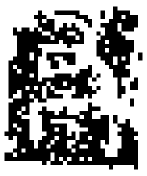
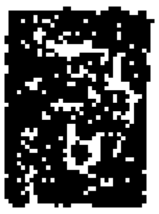
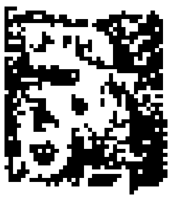


南季鼎　用又
右俗父嗣寇

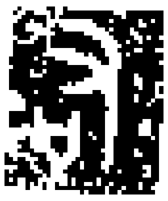


一　蓋



二　蓋

師嫠𣪘　宰琱
生內右師嫠



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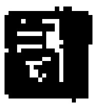
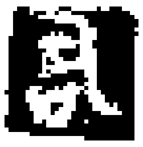
伯入右輔師嫠



走𣪘　嗣馬
井伯入右走



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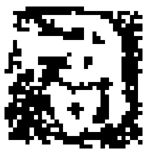
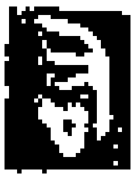


二

揚𣪘　嗣徒
單伯內右揚



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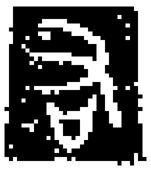
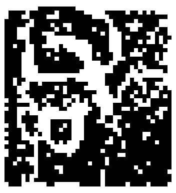


器

諫𣪘　嗣馬
共右諫入門



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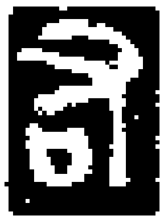
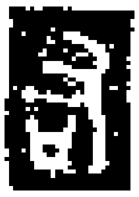


器

三年師兌𣪘
堅伯右師兌
入門



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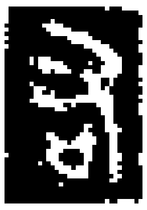
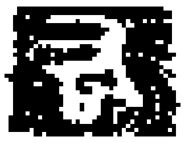
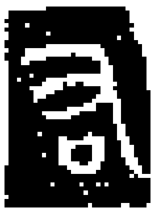


二

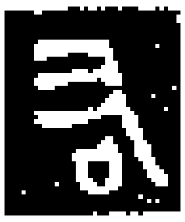
同𣪘　焚伯
右同立中廷



翔𣪘　井伯內
右翔立中廷



師奎父鼎　嗣馬
井伯右師奎父



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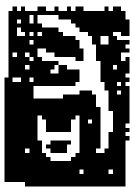
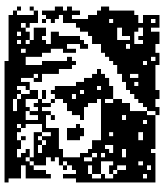
右利立中廷

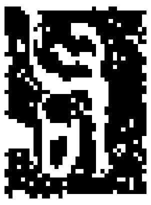


休盤　益
公右走馬

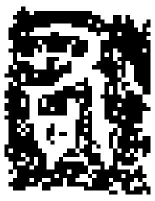
休入
門



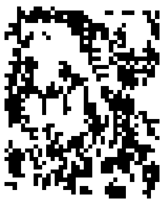
卯盤　燮季入
右卯立中廷



雁侯編鐘　燮伯
内右雁侯見工



膳夫山鼎　南宮
乎入右膳夫山



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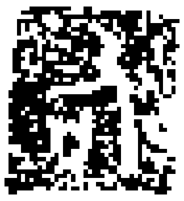
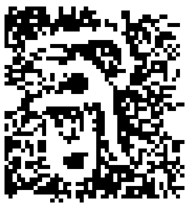
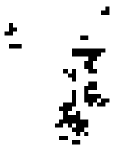
共右師艅入門



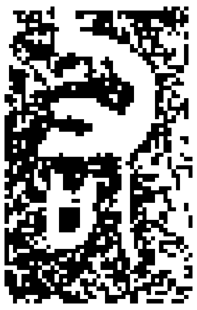
師艅殷
嗣馬共右
師艅
入門



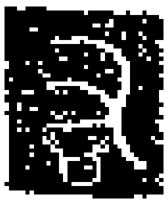
此
鼎



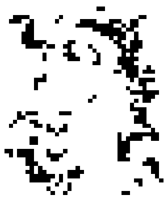
此殷　嗣土毛
叔右此入門



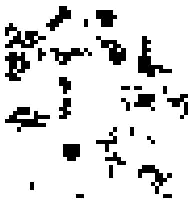
大克鼎　譱季
右譱夫克入門



無叀鼎　嗣徒南
仲右無叀内門　文令

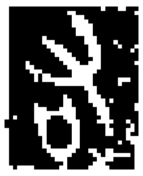


蓋

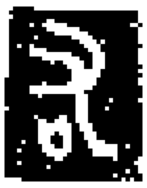


器

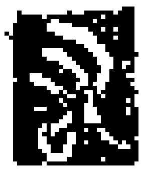
師旋殷　遲公入
右師旋即立中廷



一
蓋

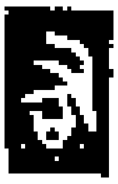


二
蓋



三
器

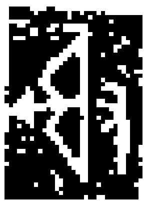
師酉殷　公族𤔲釐
入右師酉立中廷



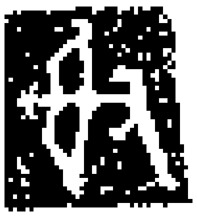
吳彝
宰朏右

作冊吳入
門立中廷

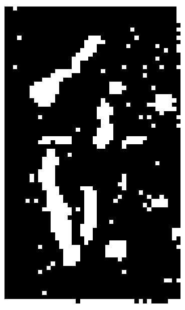
按右从又从口。說文三篇「又，手也。象形。三指者，手之列多，略不過三也」。又象手形，與ナ相反，本義為右手，引義為右。後又假作副詞再義，為保持本義，加口旁作右。右又假作幫助之義，說文三篇「右，手口相助也」。為了表示幫假意義，人助之右加人旁作佑，神助之右加示旁作祐，金文右字有佑、祐和左右之右三種用法。



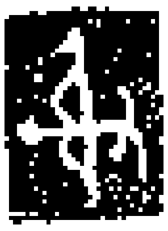
長由盉
射



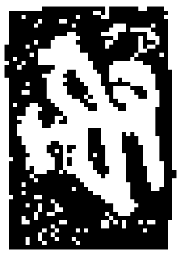
令鼎
王射



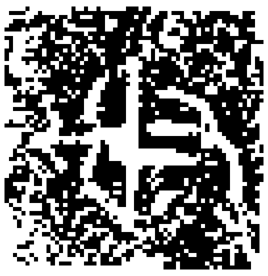
師湯父鼎
才射廬



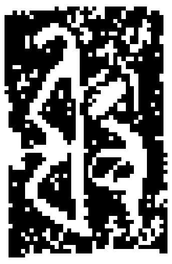
靜毁 射
于大池



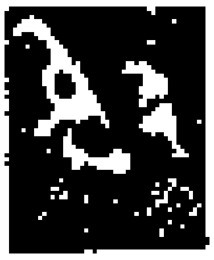
鬲攸从鼎
射分田邑



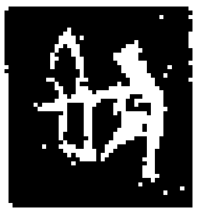
訇毁 王
才射日宮



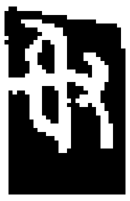
二
趞曹鼎 王
射于射廬



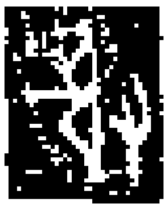
二
趞曹鼎 王
射于射廬



匡卣 懿
王才射廬



麥尊 王
射大龏禽



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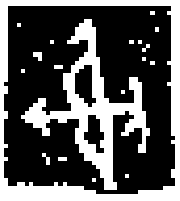
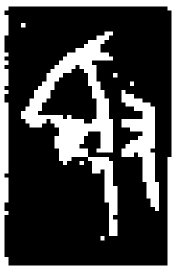
方御王射



靜毁 眔
尸僕學射



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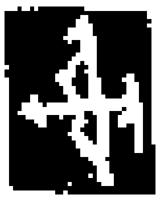
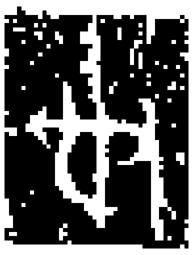
僕射士訊



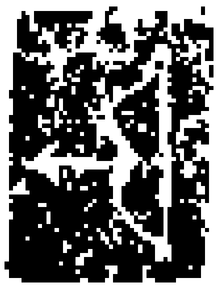
靜毁 王令
靜嗣射學宮



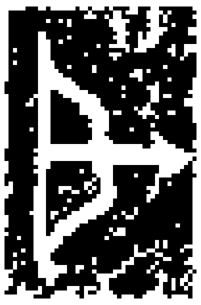
令鼎 有嗣
眔師氏小子

射御

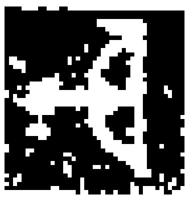
說文五篇「䠶，弓弩發於身而中於遠也。从矢从身。射，篆文䠶从寸，寸，法度也，亦手也」金文䠶多作𢎉，象手執弓矢形，許說非是。靜𣪕「王命靜嗣射學宮」，此乃言王命靜習射於學宮也。習射之宮金文又稱為「射廬」（趞曹鼎）周禮司馬射人「其職文云，以射法治射儀」，是射人即金文中的僕射士。（趞鼎）



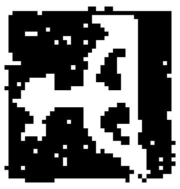
射戈
射



射爵
射

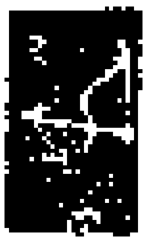


雍伯
原鼎

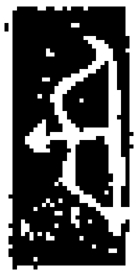


雍白原
鼎射

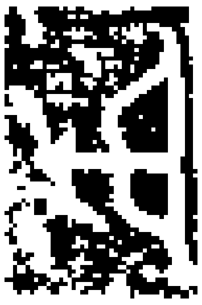
口



射女鼎
射女

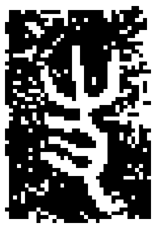


射女鼎
射雔鑾



𨻰女射盤
陳女射

字从弓从矢，象矢在弦上之形，或加又旁，彰著引弓之義，字當即射字，篆書射作䠶，射，皆从身，弓身形近而譌。

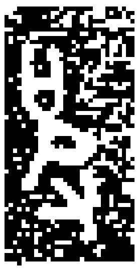


叏当觚　叏

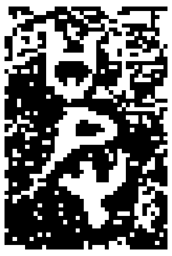
叏寅自作鈚　叏

說文三篇「叏，滑也，詩云「叏兮達兮」，从又中，一曰取也」，按十二篇「弢，弓衣也，从弓从叏」，叏垂飾與鼓同意，叏的本義當為以手摘取垂飾之形，金文用作人名。

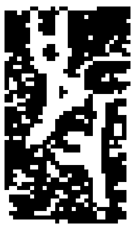
皮



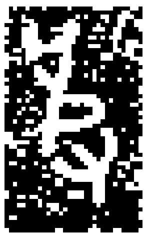
衛鼎
足皮二



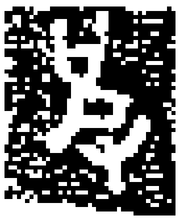
衛鼎　𢊁
下皮二



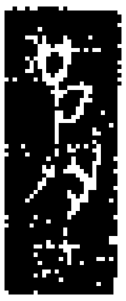
衛鼎　氒
吳喜皮二



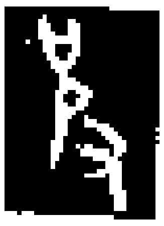
衛鼎　業
舄俑皮二



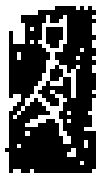
衛鼎　舍盠
冒梯羝皮二



郐諧尹鉦
皿皮吉人享



者減
鐘



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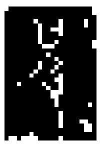
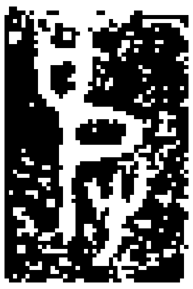
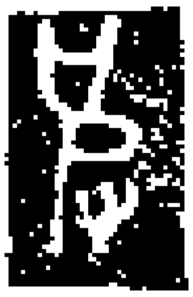


三

者減鐘（西清續鑑甲編）工
𢽍王皮難之子者減



鑄叔皮父毁　作
鑄叔皮父尊毁



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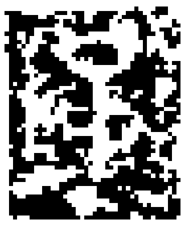

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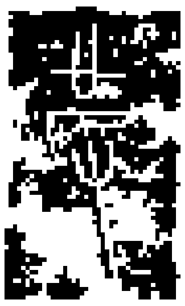
叔皮父

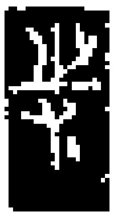
作朕文考茀公眔
朕文母季姬尊毁



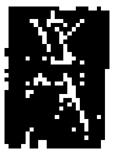
新蛮壺
子皮新杢

商承祚曰：說文皮，剝取獸革者謂之皮。𡰻古文皮。按金文者減鐘作𡰻，石鼓文同。王國維史籀篇疏證皮字注云：从𠂆者革之半字也；𠂆从又持半革，故爲剝去獸革之名。古鉢文作𡰻，即此所本，而寫誤者。段氏云：从竹者蓋用竹以離之，以誤形爲訓非也。（說文中之古文考）按皮象剝獸革之形，故从皮聲之字多含有離析之義，如說文柀，从木皮聲，一曰析也。詖，辯論也，从言皮聲。辯論即言之析。破，石碎也，从石皮聲。郡諧尹鉦皮假作彼。

寺



陳喜壺
以寺民从



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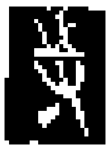

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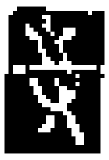

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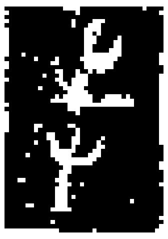
驫羌鐘
武侄寺力



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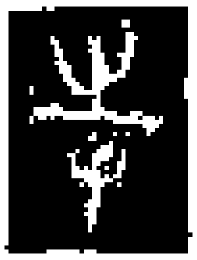

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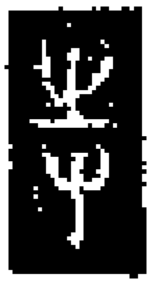

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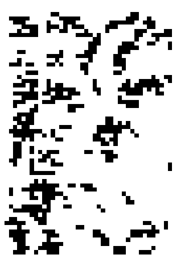
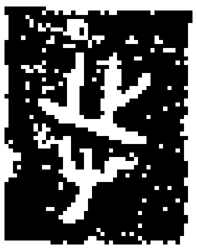
分器是寺

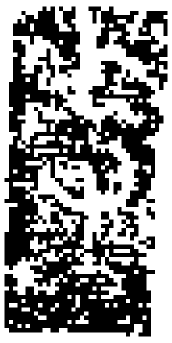


裘衛鼎　內
史友寺芻



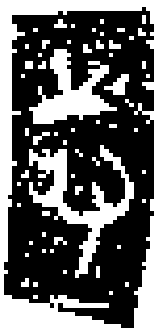
簋

寺季故公𣪘　寺
季故公作寶𣪘



洑白𣪘
洑伯寺自

作寶
𣪘



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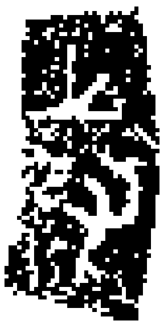

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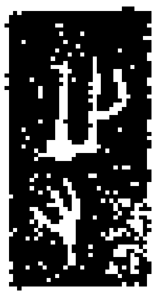
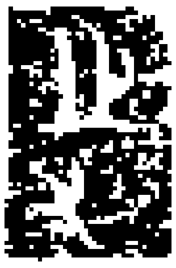
□白鬲　寺伯
作□中□姜鬲



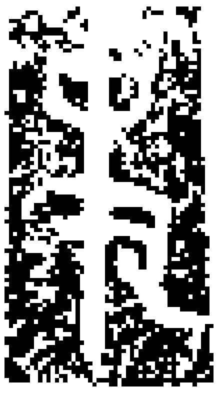
夒
侯

簋　夒侯作叔
姬寺男賸簋



內夒侯簋　夒侯
作叔姬寺男賸匿

按金文从又、从寸同，如从寸之封、尃、寽字皆从又。郘公牼鐘「分器是寺」，古璽並曰寺為古持字。石鼓文「弓茲以寺」、「秀弓寺射」，皆从寺為持。國語越語「有持盈」，注「持，守也。」与覺慎大篆疏證同。（綴遺齋彝器考釋卷二二十葉郘公牼鐘）「分器是寺」即分器是守。說文三篇事古文作㞢，陳喜壺寺字疑即古文事又省，古璽並謂古使吏事三字恒通用。（綴遺齋彝器考釋卷四四葉壺）鼎銘文「乍張大侯，以寺民」，从寺為使義。金文寺或作人名，或作方國名，為郜省。



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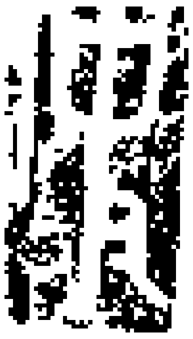

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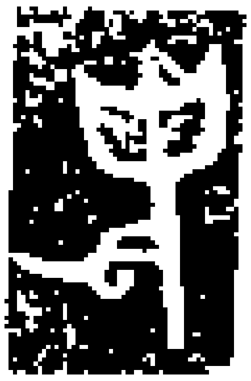

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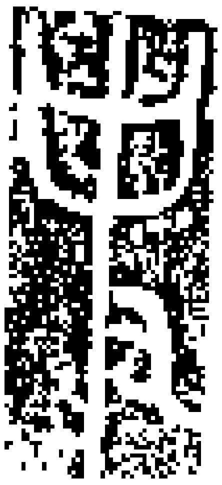

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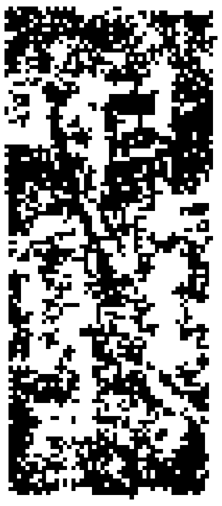

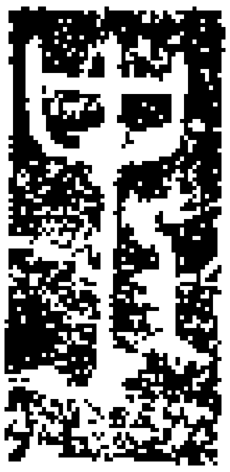

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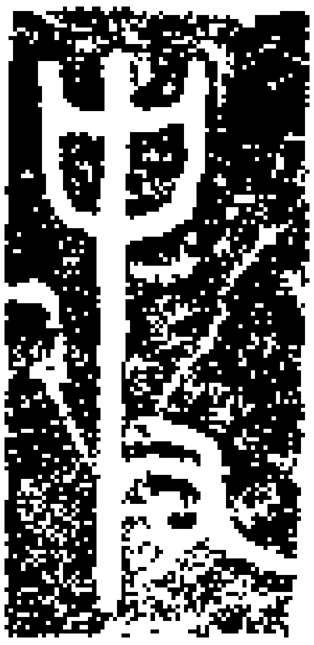

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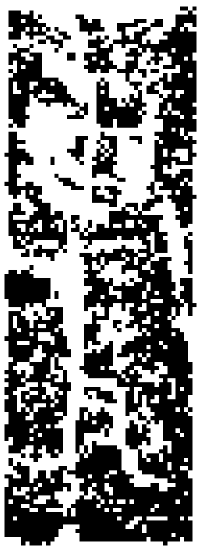

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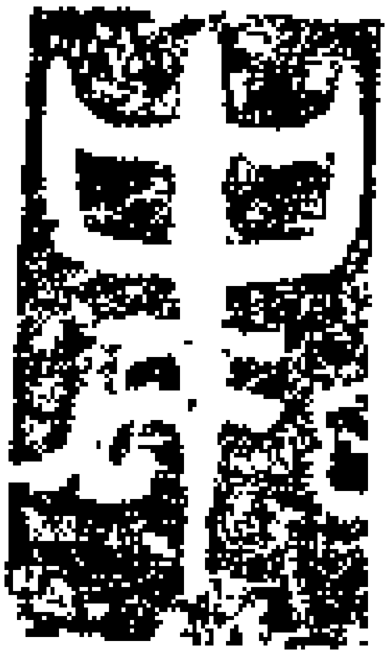

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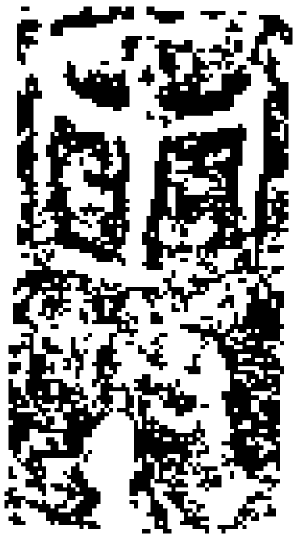

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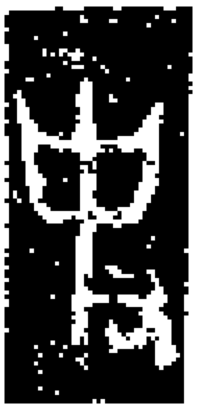
尊史



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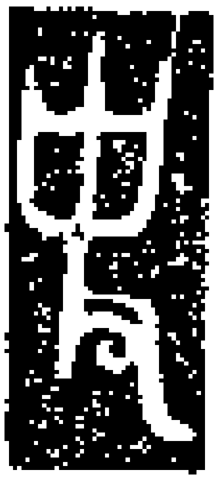

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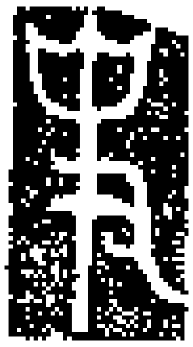

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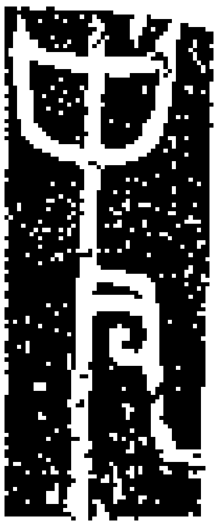

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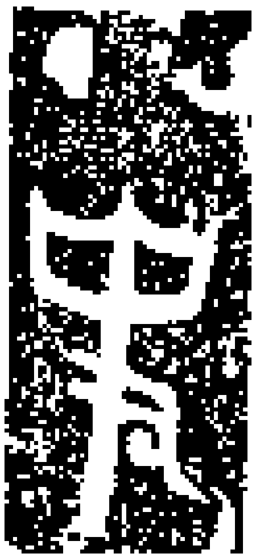

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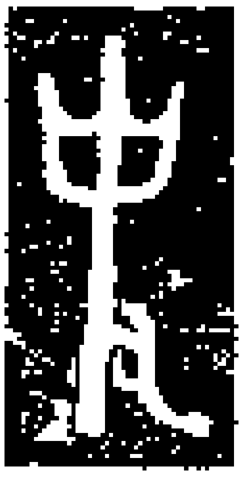

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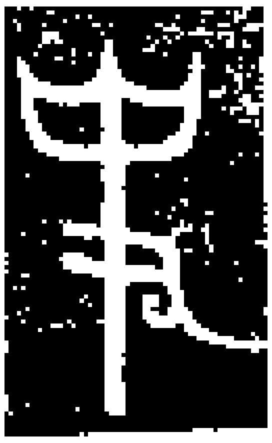

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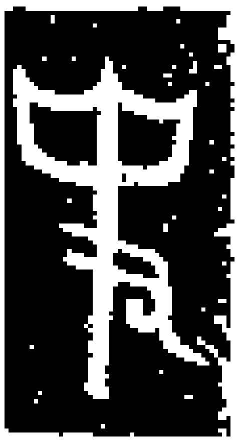

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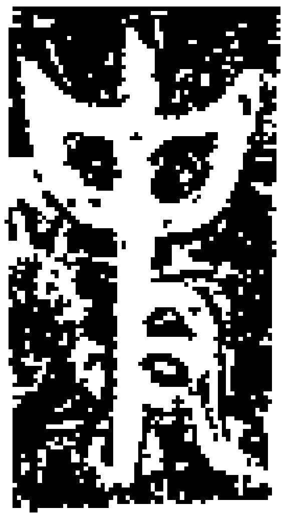

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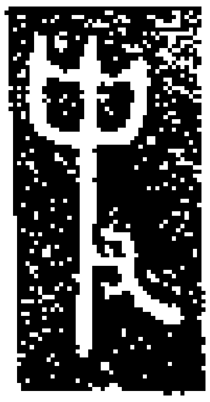

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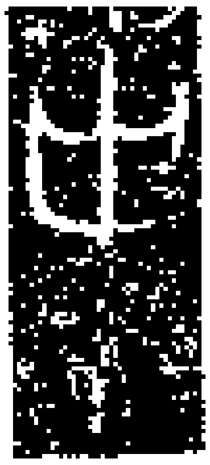

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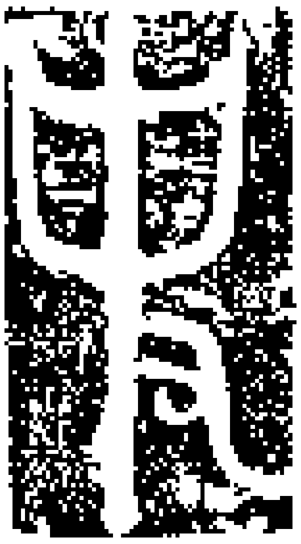

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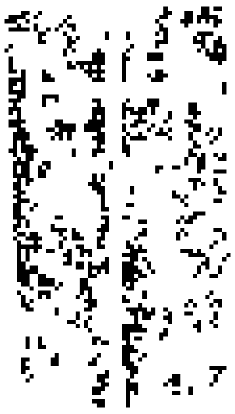

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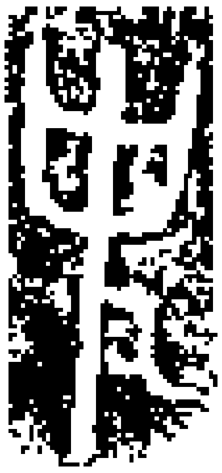

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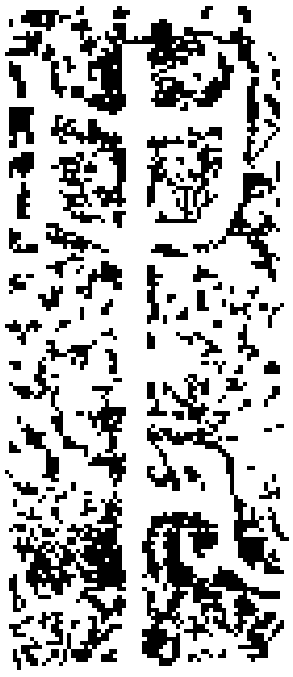

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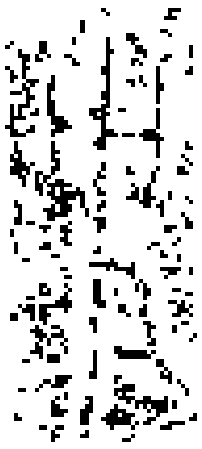

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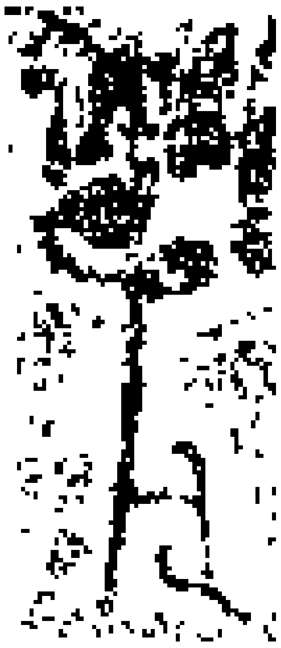

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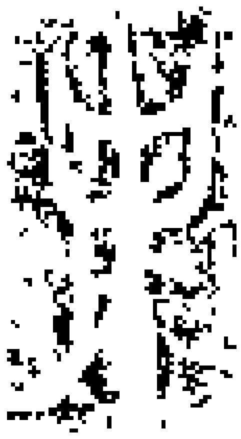

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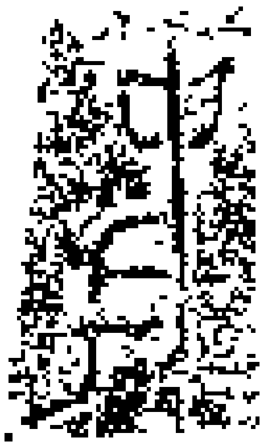

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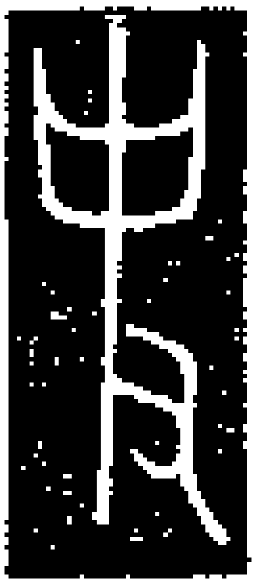

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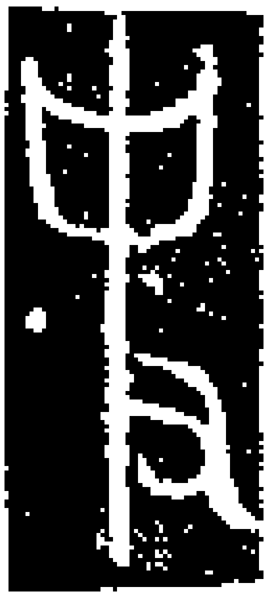

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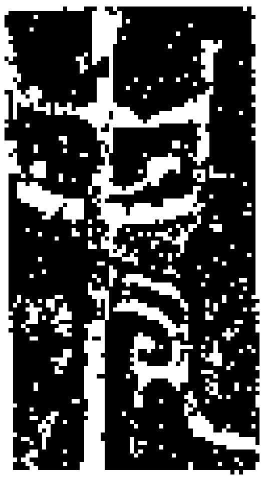

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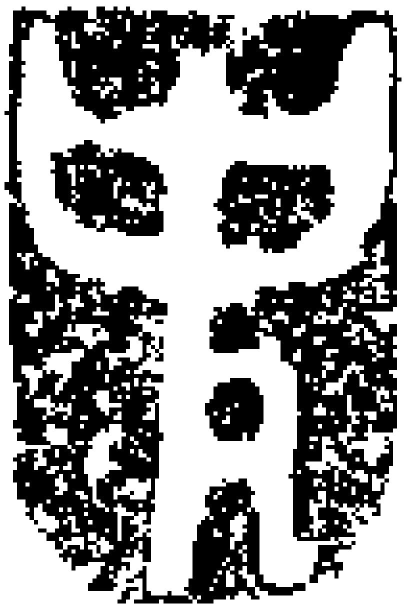

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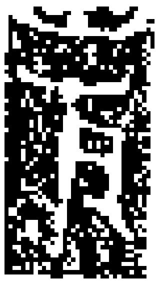

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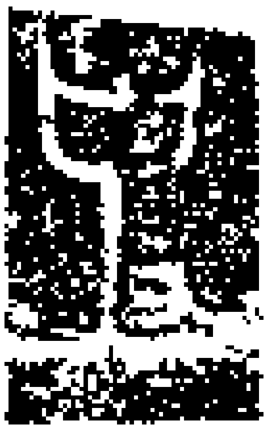
史癸



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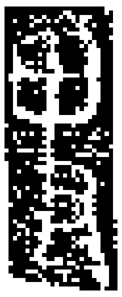
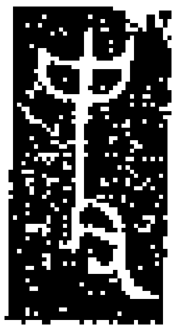


史父丁卣

史父丁觶

史父丁



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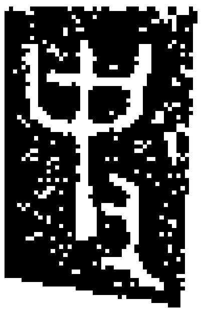

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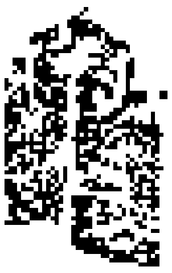
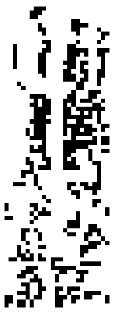


史父辛彝

史父辛



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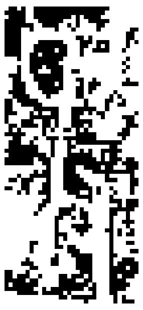

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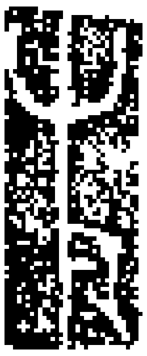

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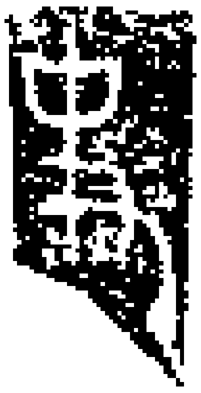
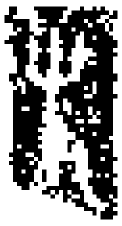


史父癸觶
史父癸



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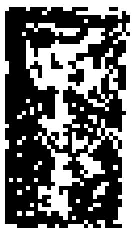
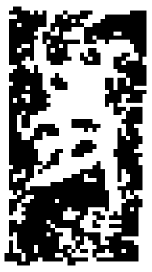


器

史祖乙觶
史祖乙



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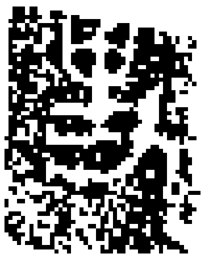

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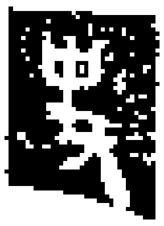

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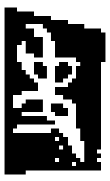

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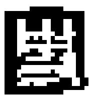

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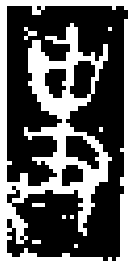

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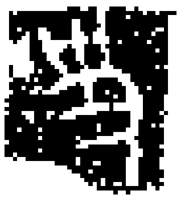

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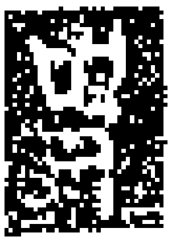

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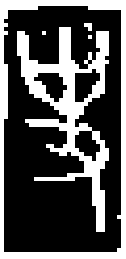

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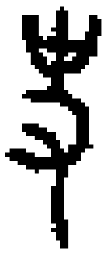

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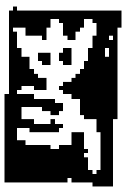

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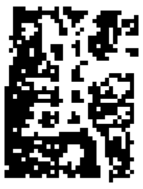

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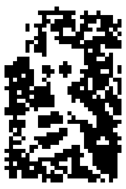

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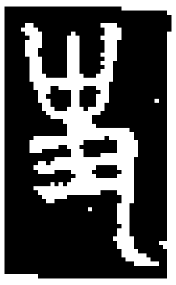

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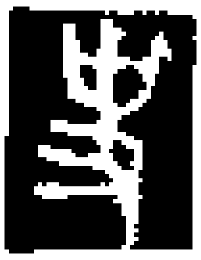

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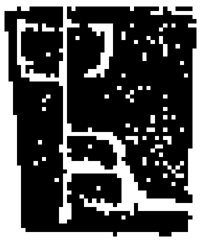

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己咼亞史

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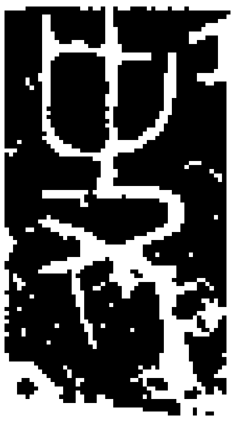

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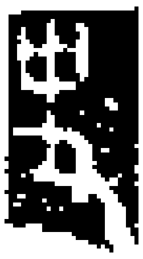

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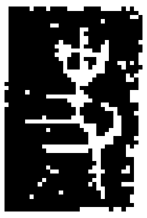
作尊彝



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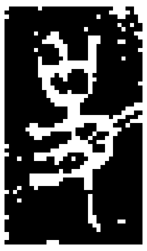

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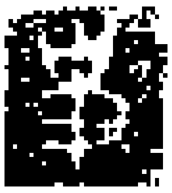

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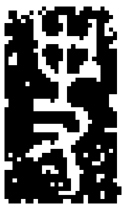

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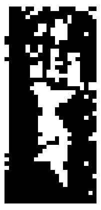

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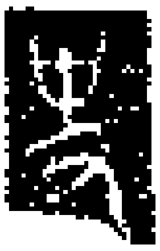

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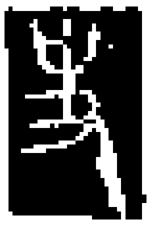

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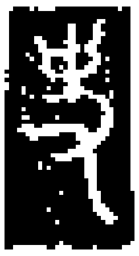

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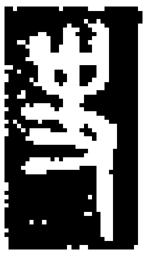

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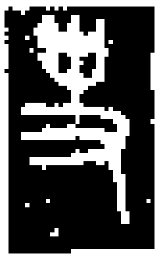

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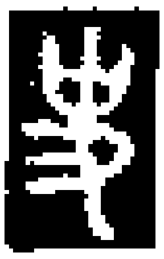

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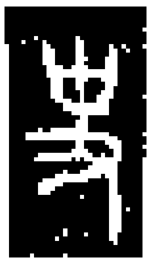

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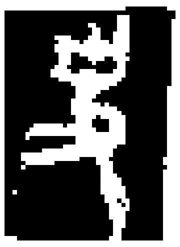

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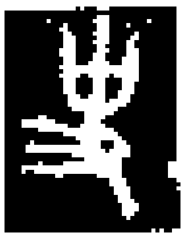

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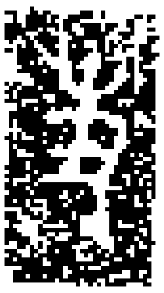
穌



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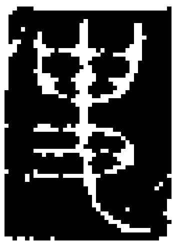

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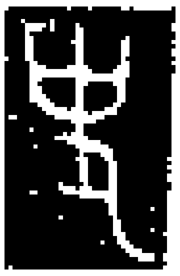

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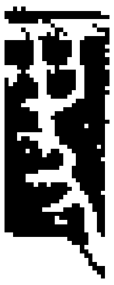

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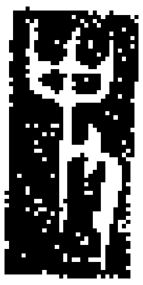

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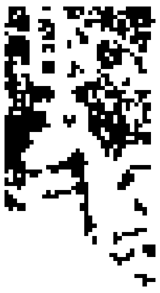

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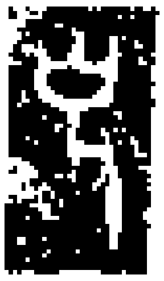

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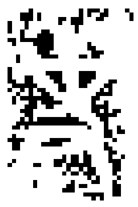

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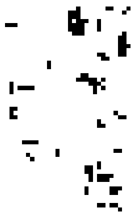

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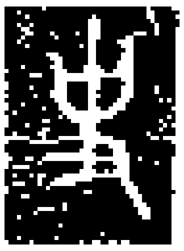

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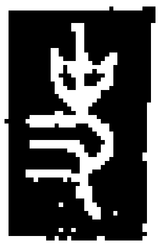

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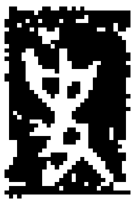

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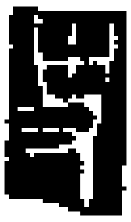

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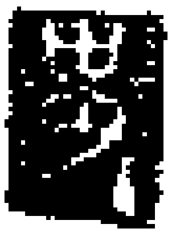

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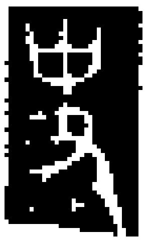
彝



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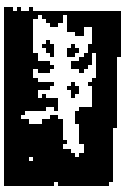

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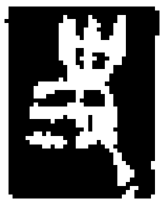

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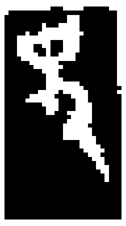

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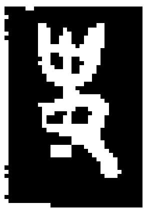

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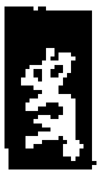

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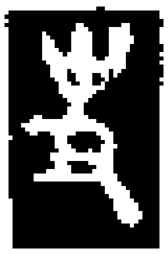

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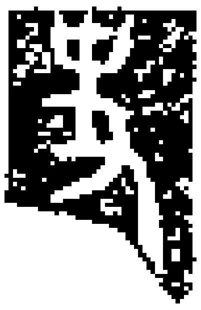

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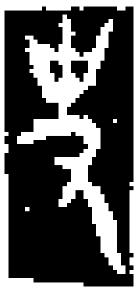

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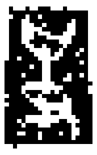

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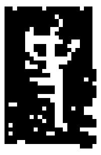

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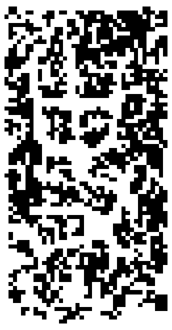

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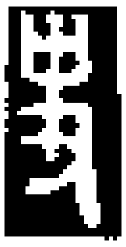

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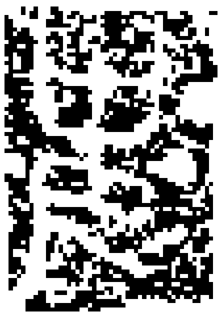

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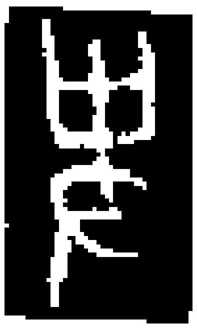

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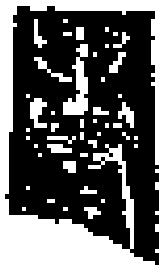

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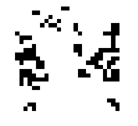

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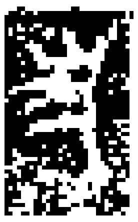

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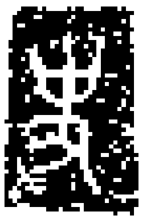

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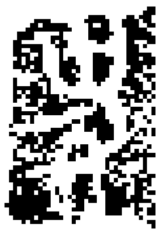

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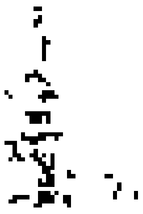

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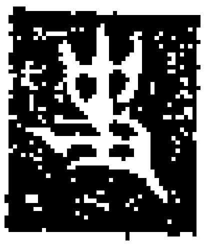

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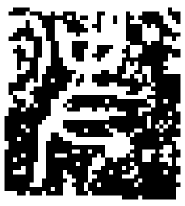

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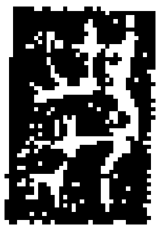

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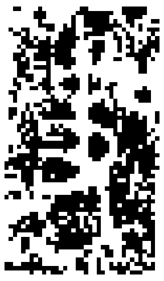

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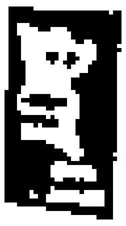

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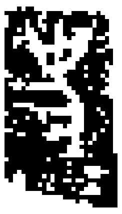

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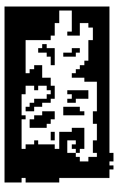

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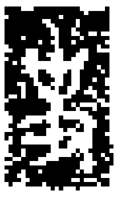

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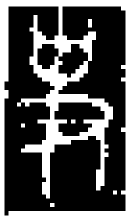
諫𣪕 王乎內史先

冊命諫



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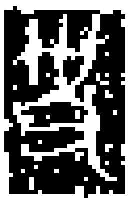

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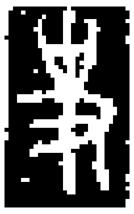

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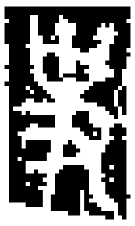

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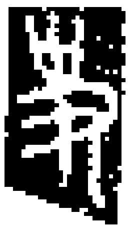

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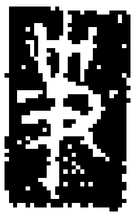

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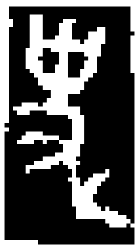

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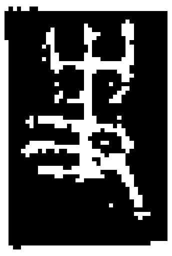

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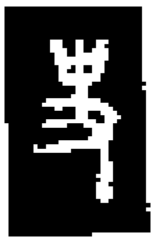

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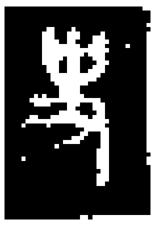

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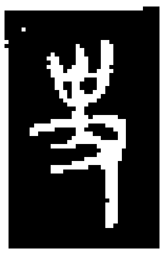

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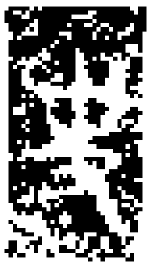

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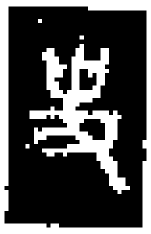

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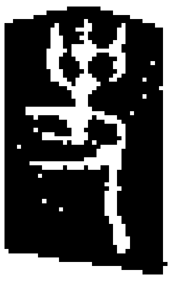
頌殷



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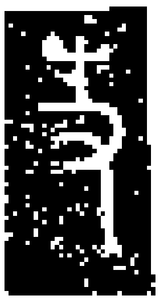

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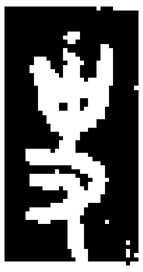

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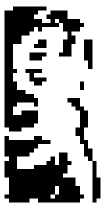

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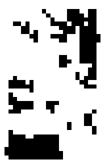

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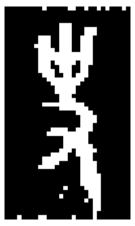

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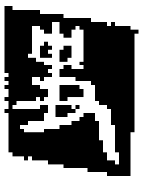

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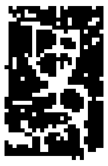

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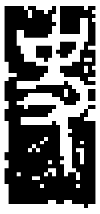

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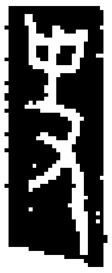

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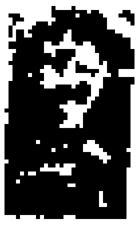

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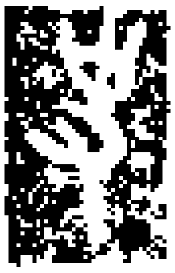

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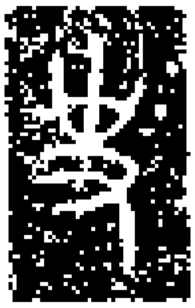

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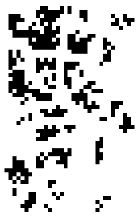

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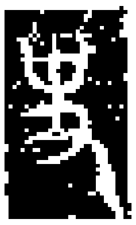

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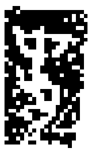

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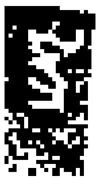

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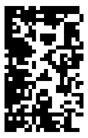

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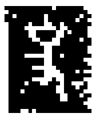

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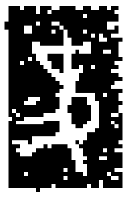

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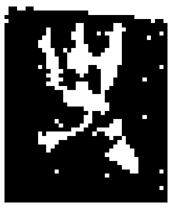

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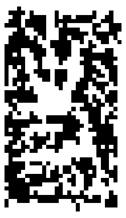

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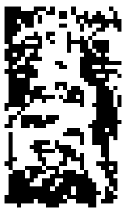

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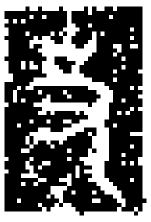

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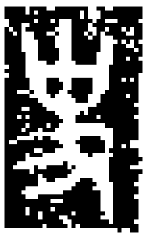

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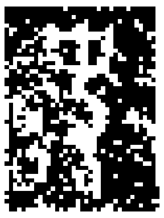

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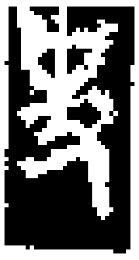

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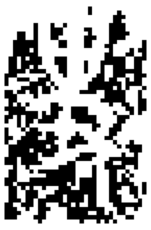
三年師兑毀 王乎內史尹册命師兑



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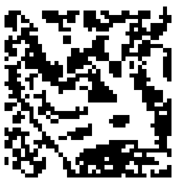

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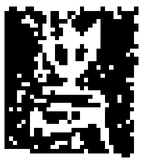

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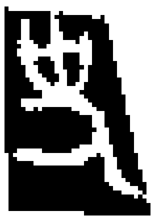
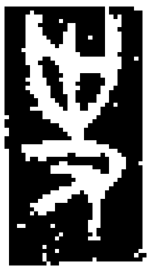


師奎父鼎 王乎內史駒册命師奎父



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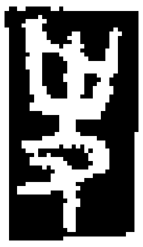

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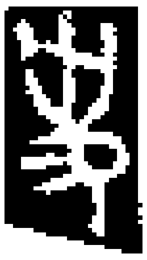

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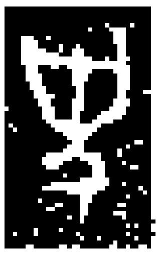

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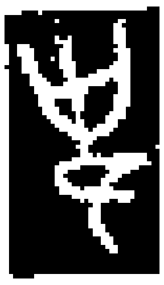
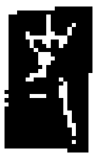


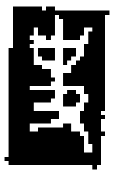
五

[illegible]伯毀 卑書史戠武王

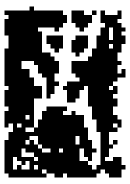
寍戜
堲



免首 令史懋
賜免戴市冋黃



免盤 令作册内
史賜免鹵百䧹



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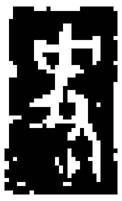
龏鼎 内史令
册史賜金一勻



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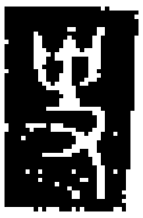

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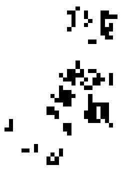
𢼄駛弟史遣馬弗

左



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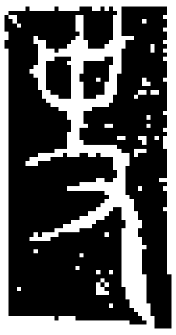

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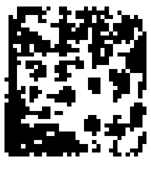
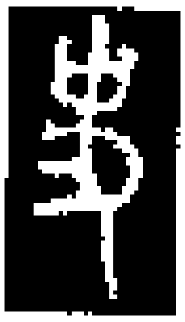


貿
鼎

叔氏□□
使賓安異伯



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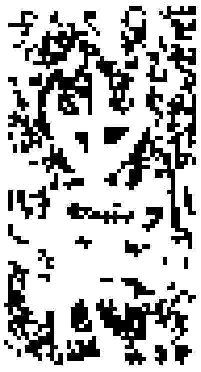

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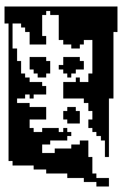
吳王姬作南

宮史叔
飤鼎



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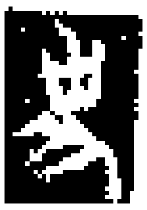
史遹事于㝬侯



中幾父𣪘 中幾父
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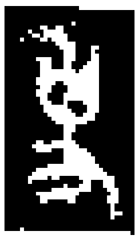

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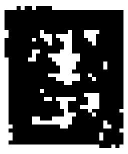

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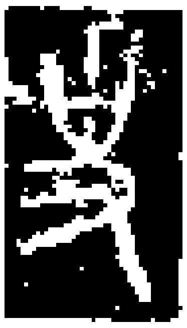
設作寒姒好尊鼎



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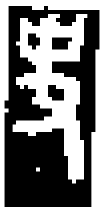

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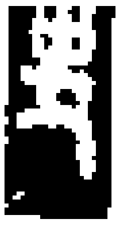

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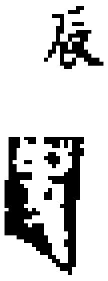
卣



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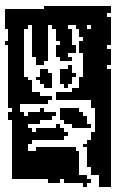

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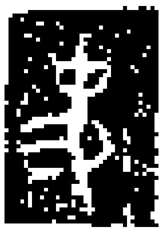
史趛典膳夫克田人



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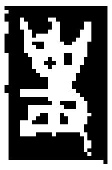
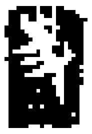
冊賜寰玄衣黹屯



吴彝
王乎史

戊冊令吴𤔲
旃眔叔金



史懋壺　王才葊京
溼宮親令史懋路筭

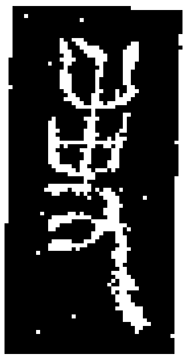
王國維曰：史爲掌書之官，自古爲要職，殷商以前，其官之尊卑雖不可知，然大小官名及職事之名，多由史出，則史之位尊地要可知矣。說文解字「事，職也，从史，之省聲。」又「吏，治人者也，从一从史，史亦聲。」然殷人卜辭皆以史爲事，是尚無事字。周初之器

如毛公鼎、番生毀二器「卿事」作事，大史作史，始別為二字。然毛公鼎之「事」作𡕒，小子師毀之「卿事」作肯，師寰毀之「事」作「𡴃」，从中上有斿，又持之，亦史之繁文，或省作𡕒，皆所以徽與史之本字相別，其實猶是一字也。古之官名多由史出，殷周間王室執政之官，經傳作卿士。（書牧誓是以為大夫卿士，洪範謀及卿士，又卿士惟月，顧命卿士邦君，詩商頌降于卿士，是殷周間已有卿士之稱）而毛公鼎、小子師毀、番生毀作卿事，殷虛卜辭作卿史，（殷虛書契前編卷二第二十葉又卷四第二十三一葉）是「卿士」本名史也。又天子諸侯之執政，通稱「卿事」酬，而殷虛卜辭則稱「卿史」，（殷虛書契前編卷四第二十八葉）是「卿事」亦名史也。又古之六卿，書甘誓謂之「六事」，司徒、司馬、司空，詩小雅謂之「三事」，又謂之「三有事」，春秋左氏傳謂之三吏，此皆大官之稱事，若吏即稱史者也。書酒誥「有正有事」，又「茲乃允惟王正事之臣」，立政「立政立事」，正與事對文，長官謂之正，若政，庶官謂之事，此庶官之稱事，即稱史者也。史之本義為持書之人，引申而為大官及庶官之稱，又引申而為職事之稱，其後三者各需專字，於是史、吏、事三字於小篆中截然有別，持書者謂之史，治人者謂之吏，職事者謂之事，此蓋出於秦漢之際，而詩書之文尚不甚區別，由上文所徵引者知之矣。（觀堂集林卷六釋史）

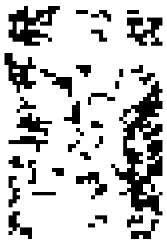
害客殷　害客作殷

文考日辛寶尊彝

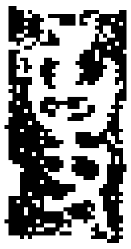
害疑史之別構，說文二篇「史，記事者也」，玉藻「動則左史書之，言則右史書之」，書酒誥「矧太史友內史友」，鄭注「太史內史掌記言記行」，記言乃史官的一種專門職能，故史加口，寺以表識，金文害客，爲人名，疑是掌記言的右史。



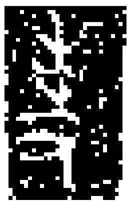
𦅫鎛
大吏



裘衛鼎
吏厲誓

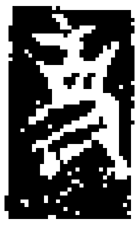


曶鼎
吏于會



蓋

𠑇匜　吏
曶于會



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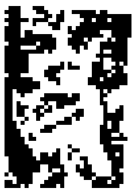

器二

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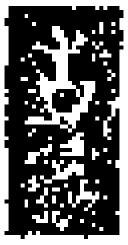
反工吏



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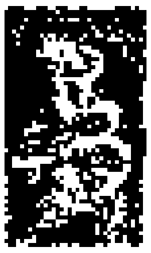

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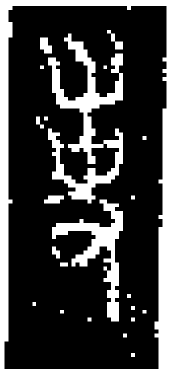

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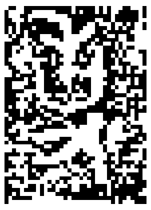
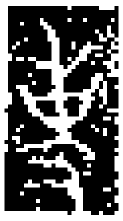
辞可吏

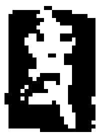


多友鼎　又
成吏多禽



蓋

𠑇匜　乃
以告吏[illegible]



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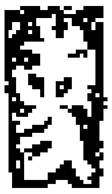

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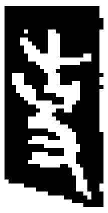

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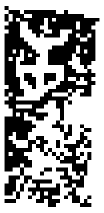
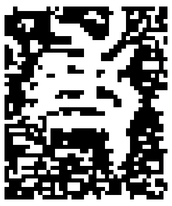
光卑吏麥



董鼎　令董
吏梌卑家



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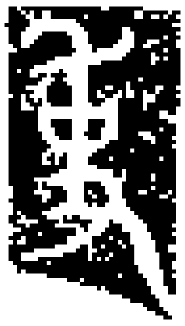

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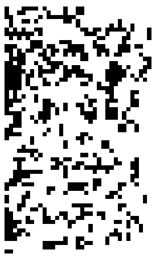

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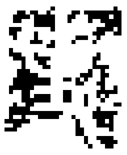
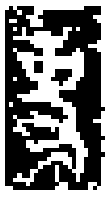


戜方鼎　王用肇吏乃子戜



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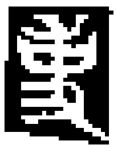

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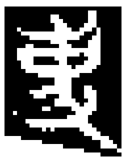

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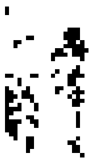
麥彝　辟井侯光氒正吏



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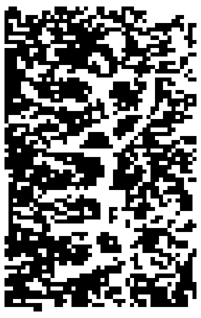
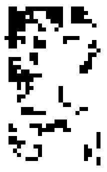


己侯壺　吏小臣以汲永寶用



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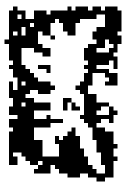

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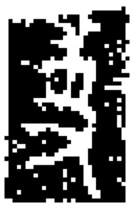
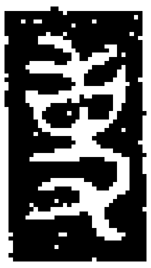
戜方鼎　王[illegible]姜吏內史友員



吏良父𣪘　大師吏良父作寶𣪘



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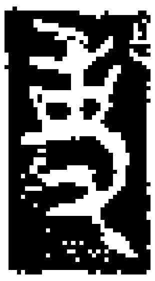

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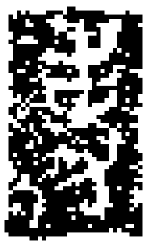
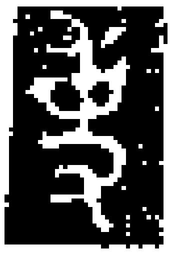


三

小臣守𣪘　王吏小臣守吏于夷



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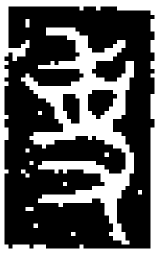

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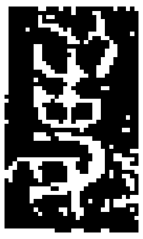
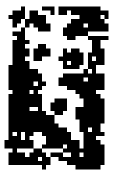
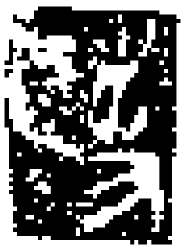


三

小臣守設 王吏
小臣守吏于夷



内史龏鼎 内史
令𢦏吏賜金一匀



屖敖設 用頧首
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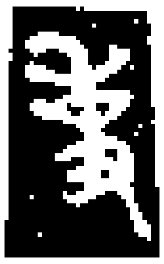

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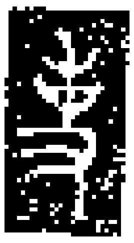
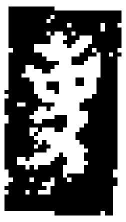
虢旅迺吏攸

衛牧
誓曰



盞

𠑇匜 白揚父廼
或吏牧牛誓曰



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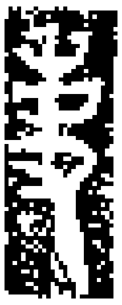

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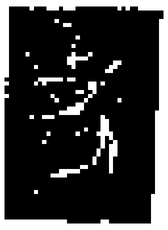
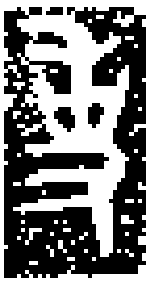


簷大史申鼎 鄣安之孫
簷大史申作其造鼎十



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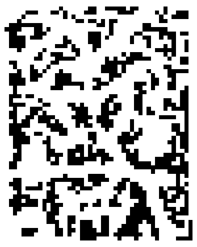

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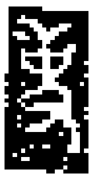

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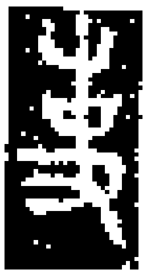

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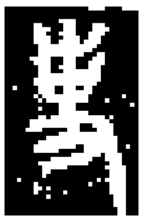

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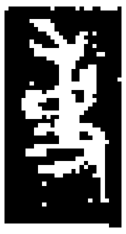

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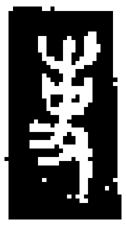

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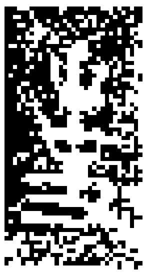

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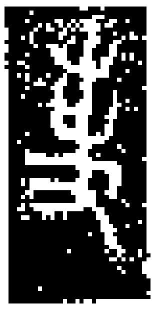

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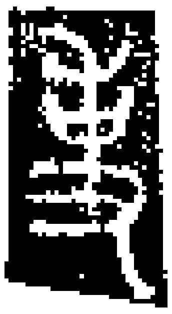
頌毁



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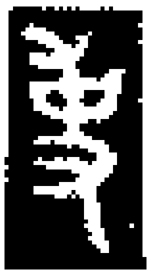
頌鼎



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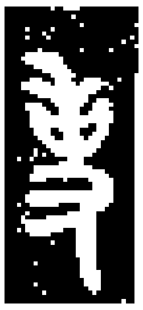

蓋二

頌壺
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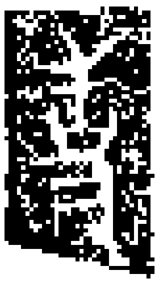

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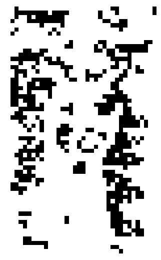

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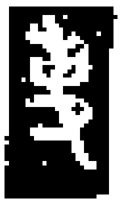

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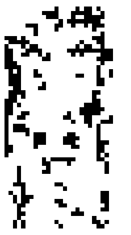

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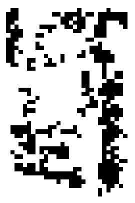

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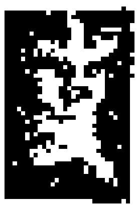

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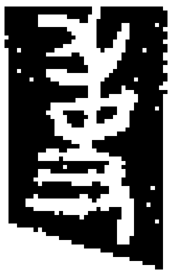

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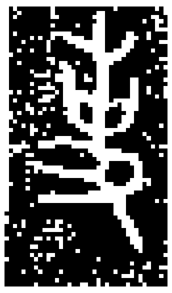

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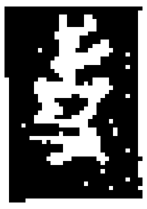

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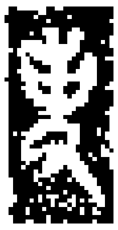

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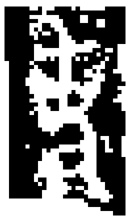

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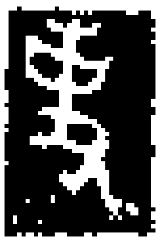

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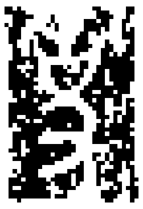

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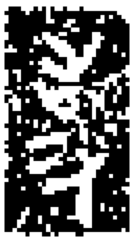

輔師嫠𣪕

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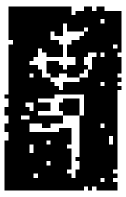

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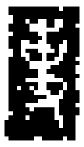

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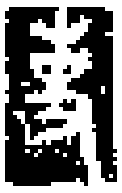

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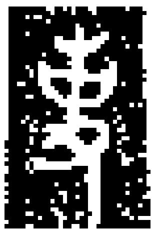

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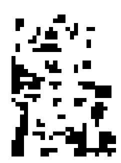
賢𣪕 公命事



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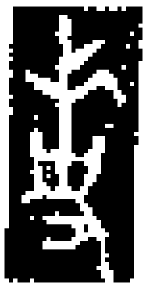

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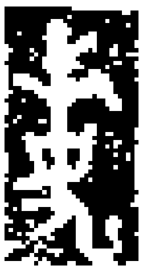

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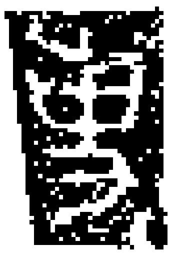

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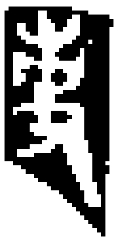

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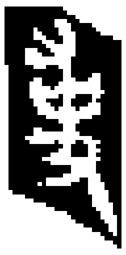

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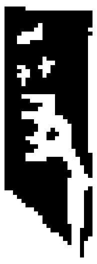

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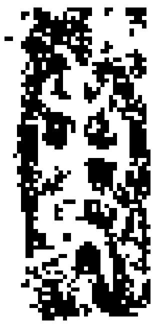

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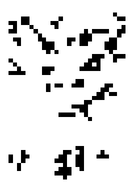
卿



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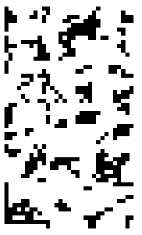

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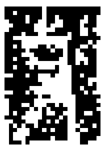

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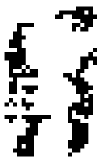
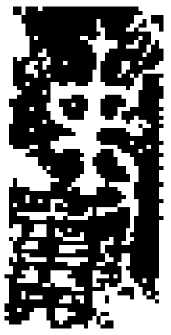
是立事歲



裹卣
毋又田
吏



朋尊
萬年事
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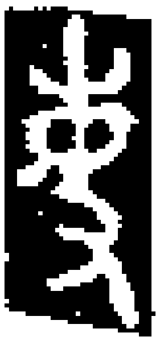
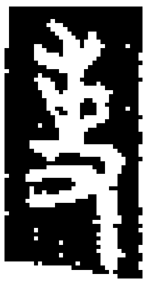


大豐毀
事喜工帝



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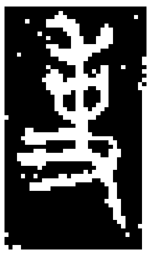

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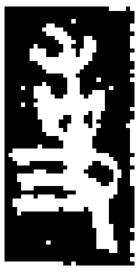

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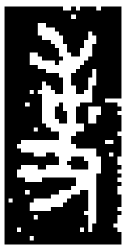

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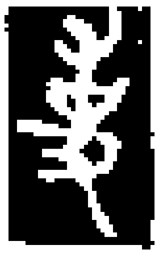
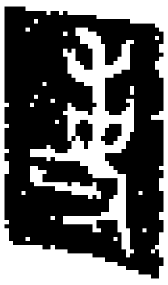
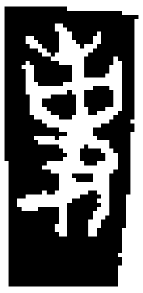


器四

史頌
毀



史頌鼎
休又成事



趞鼎
旂用事
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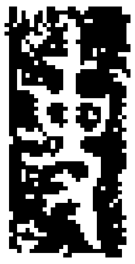

盂

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器

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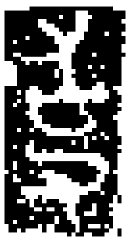

伯晨鼎
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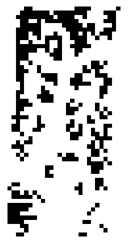

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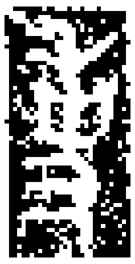
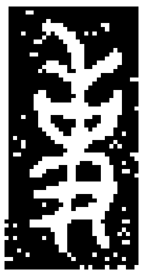
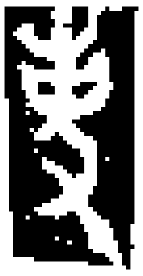


盂二

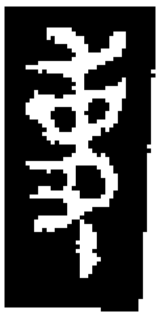
師嫠毀
鉞可吏
女



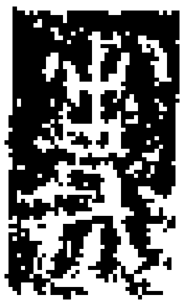
不嬰毀
用述乃事



盂鼎　在
雩御事

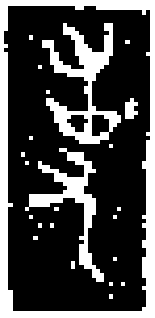


毛公鼎
雩朕褻事



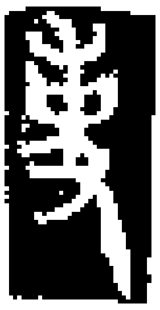
蓋

秦公簋
䰠事蠻夏

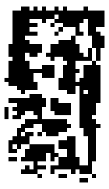


一

洹子孟姜壺
用御爾事



利簋　賜
又事利金



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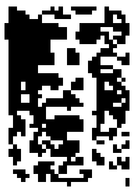

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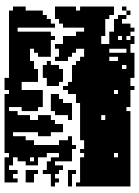

蓋二

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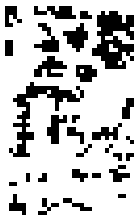

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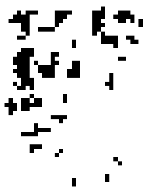

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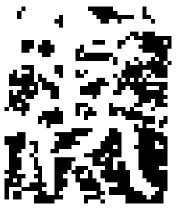

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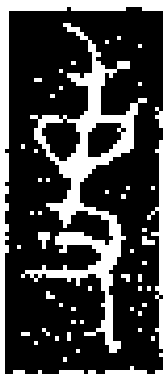

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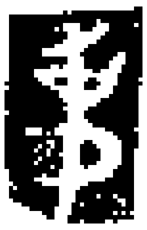

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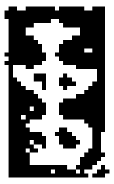

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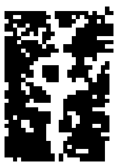

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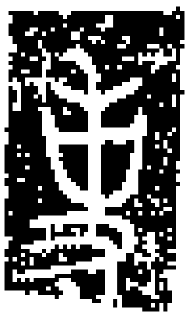
吏燮蔑曆



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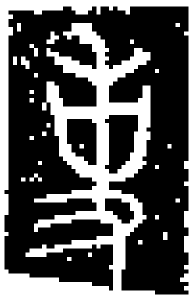

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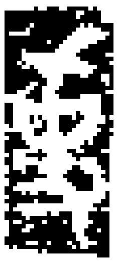

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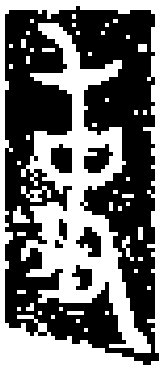

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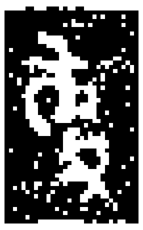

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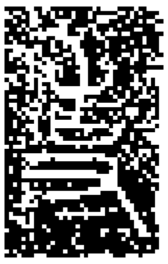

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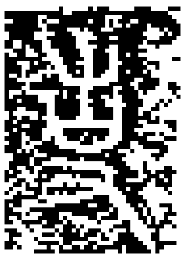

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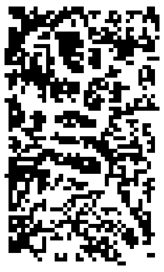

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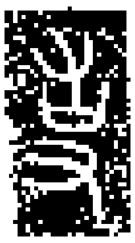

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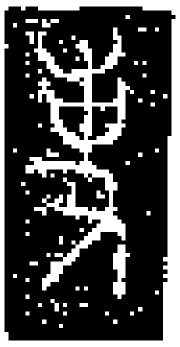
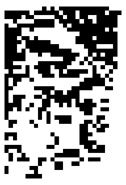


齡鎛 余
四事是台



陳逆簠
余寅

事齊
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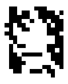

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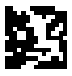

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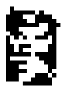

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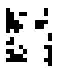

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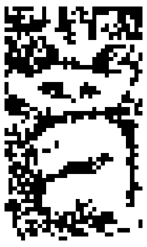
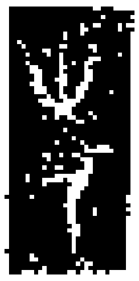


事孫
戈

事孫口
丘戟



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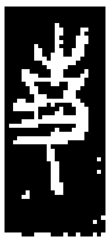

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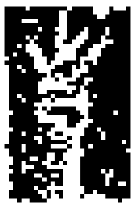
猶立事歲



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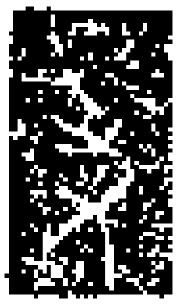

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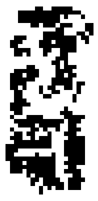

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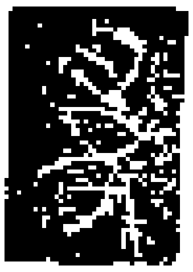

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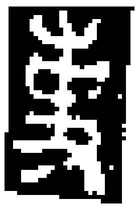

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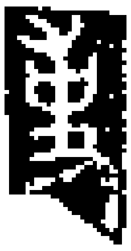

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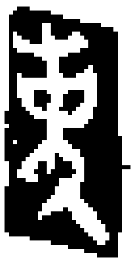

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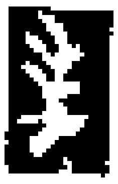

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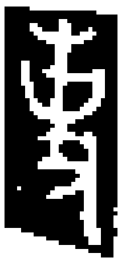

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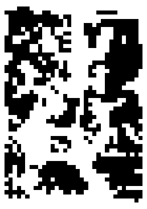
趄殷　公告氒事于上



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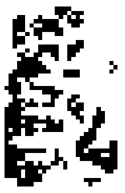

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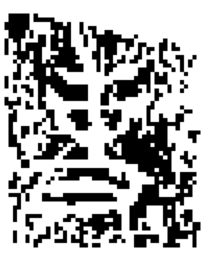

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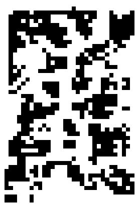

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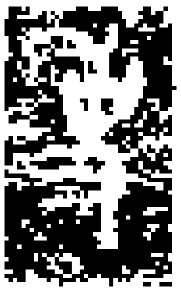

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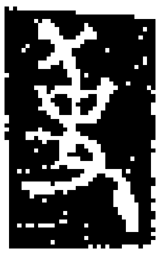

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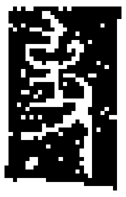

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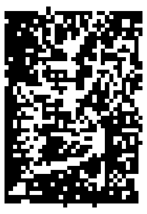

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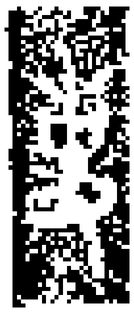
事朕辟皇王



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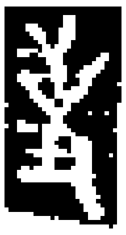
出入事于外



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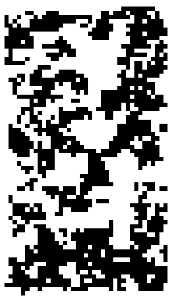
儕乃祖考事



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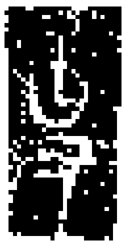

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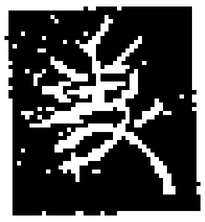
之口口其事



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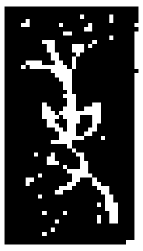
楚王酓忎鼎　但币
吏秦差苛膾爲之



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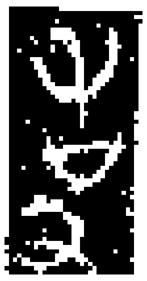

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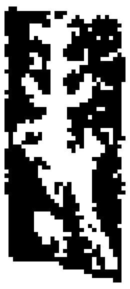
用御天子之事



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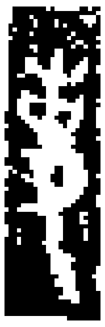

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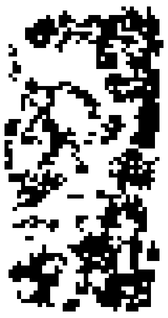

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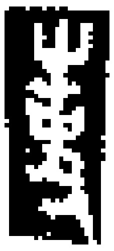
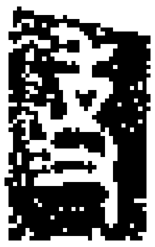
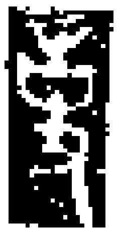


白矩鼎
用言王出

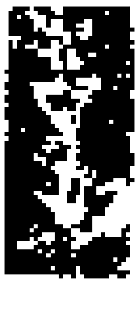
內事人



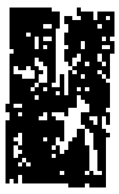
白𩰫父鼎　用鄉王逆𠬧事人



𢦚休毀　𢦚休賜卑類事貝



相侯毀　口口口口事文考



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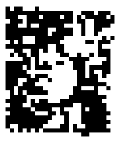

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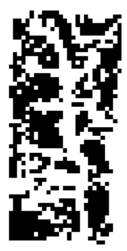

召伯

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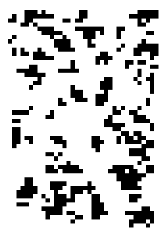

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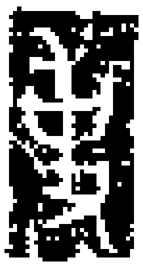
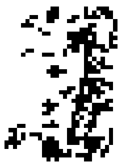
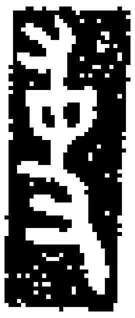


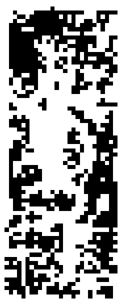
易鼎　事于曾寧伯于成周



襄成叔鼎　以事康公旬或能討



伯中父彝　伯中父夙夜事朕考



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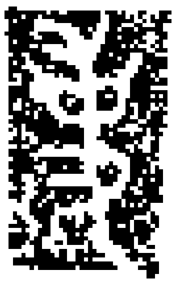

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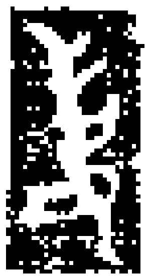

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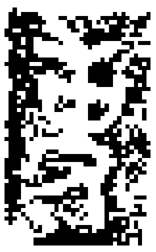

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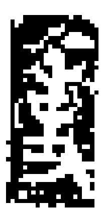
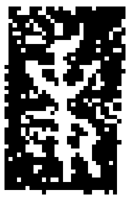
追毀　追虔夙夕䘏乃死事



衛鼎　乃用卿王出入事人



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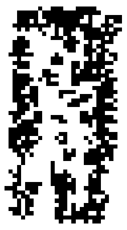

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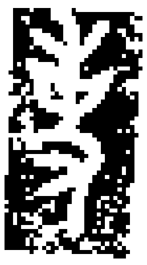
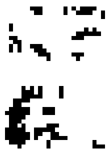
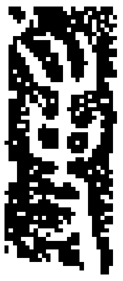
[illegible]毁　賜汝裏臣十家用事



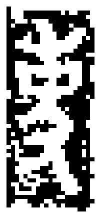
輔師嫠毁　子=孫=永寶用事



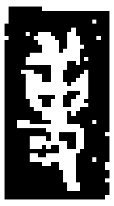
𢦏方鼎　乃子𢦏萬年辟事天子



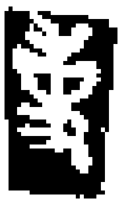
匽侯旨鼎　匽侯旨初見事于宗周



曶鼎　令汝更乃祖考𤔲卜事

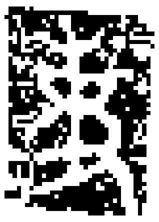


師虎毁　𢦏先王既令乃祖考事



遹甗　師雝父

眉史遹事于[illegible]侯



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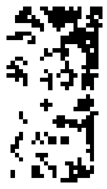
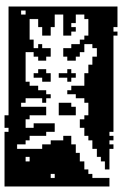
伯𢦚父毁　伯𢦚父事[illegible]曰尹人于齊自

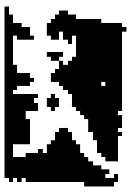


番生毁　王令𤔲公族卿事大史寮

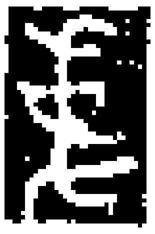


盉

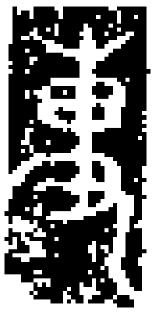
令彝



令方尊　王命周公子明保尹三事四方



豁毁　曰用詔乃祖考事



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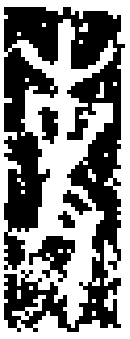
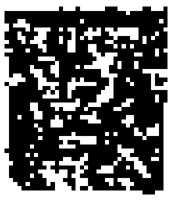


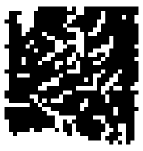
囂

朋百用萬年事



二

程盤勻吏秦



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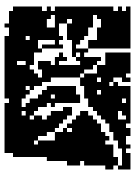
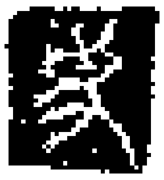
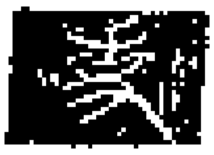


二

程事勻程吏秦

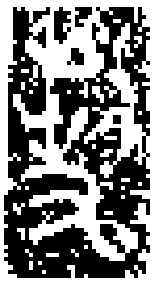


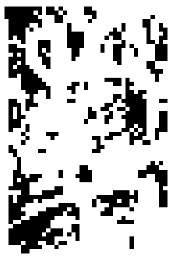
程勻



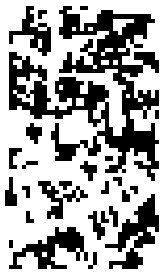
程吏勻秦奇瞬爲之程吏

吳大澂曰、叓古文事使爲一字，象手執簡立於旂下，史臣奉使之義，此事之最古者。「小子師敦」「乙未饗事」亦釋饗使，叓（毛公鼎）叓（師令敦）叓，或从吏从㞢者，許氏說从史之省聲，非也。（補說文古籀十五）按吳大澂釋事吏初義，與金文結構相符，然謂許氏說从史之省聲爲非，似有不當。金文吏事的結構當析爲从㞢从吏，吏亦聲。金文用作事如師豁毁「曰用事」、敢百用夙夜事」等；或用作使，如昜鼎「吏（使）于[illegible]」、「[illegible]遹吏（使）于會」等。


蓋


器

師旋殷
師旋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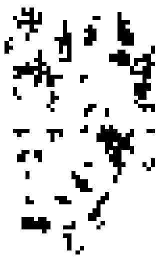
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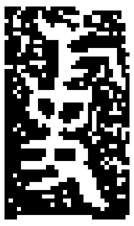
敢揚王休
旋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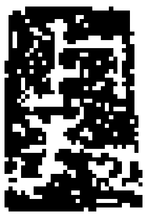
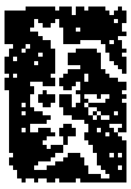

器

令彝　眔
卿旋事寮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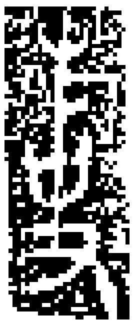
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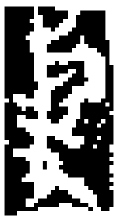
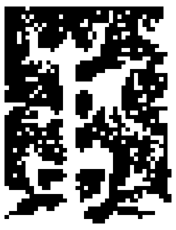


令方尊
受卿旋事寮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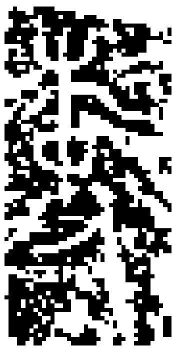
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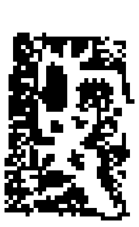
琱父庚鼎
琱免旋事乎釓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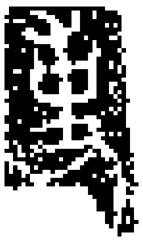
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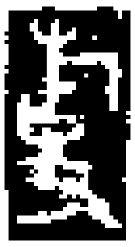
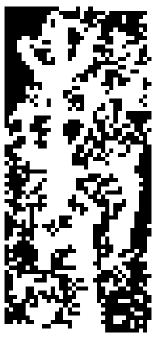
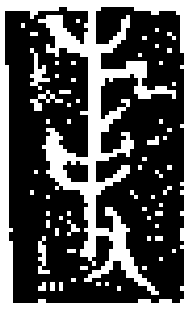


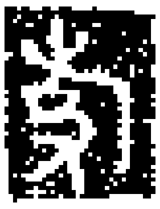
令方尊　公命
浩同卿旋事寮



毛公鼎　已曰
彼茲卿旋事寮



小子舒殷　卿旋事
易小子舒貝二百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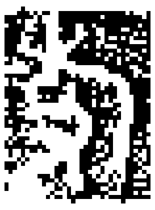
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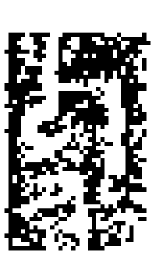
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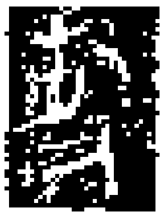
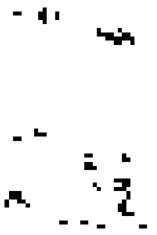
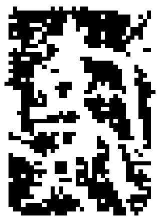


二器

師寰簋　夙夜卹氒牆旋事

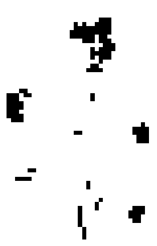


蓋

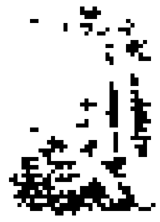


器

師旋簋　旋拜䭫首



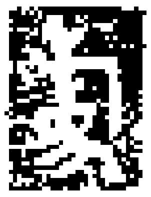
蓋



器

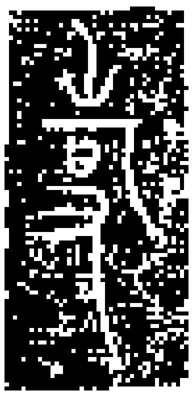
師旋簋　遲公入右師旋即立中廷

蓋

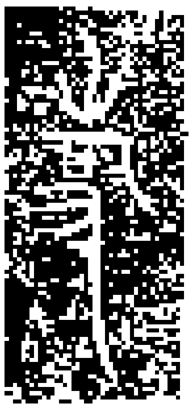


器

師旋簋　王乎作冊尹冊命師旋曰

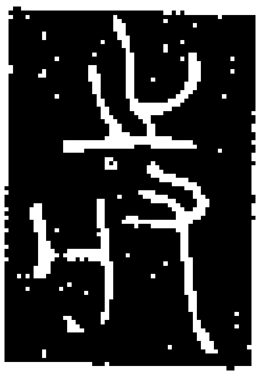


中山王嚳鼎　旋事愚女智



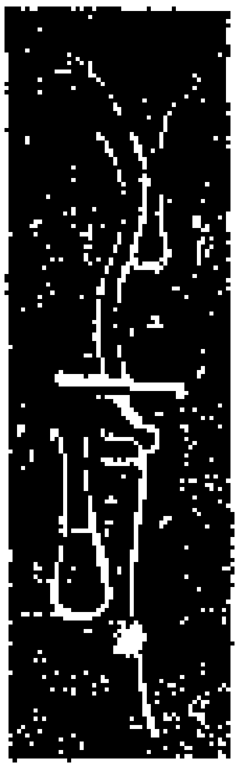
中山王嚳鼎　旋事[illegible]女張

郭沫若曰「卿旋寮」旋字作[illegible]、毛公鼎之「卿旋寮」、小子師簋之「卿旋」與此同、而番生簋之「卿事大史寮」則作叓。用知旋事為一字、典籍作卿士、即曲禮、天官、六大：大宰、大宗、大史、大祝、大士、大卜之屬、其義別出大史者、蓋以屬於史職之官特多。（兩周金文辭大系考釋第八葉至九葉令彝）



楚王酓章鎛

其永時事用享

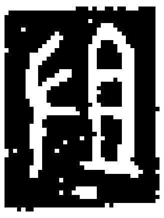


一

曾侯乙鐘

曾侯乙作時

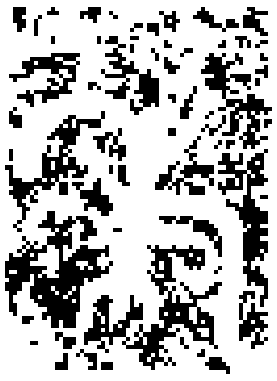
戴家祥曰：說文三篇「事，職也。从史，之省聲。」不突出口字。三體石經多士事作𠭁，說文所引古文都是从口从㞢从又，並不从史。金文倗卣「用萬年事」，䟒侯鼎「用夙夜事」，曾侯乙鐘「其永事用享」，辭例正同。「用」與「作」同義，易雜卦曰「明兩作離」，釋文引荀注「作，用也」。周禮夏官羅氏「蜡作羅襦」，鄭玄注「作，用也」。曾侯乙鐘又云「曾侯乙作事」，「作事」猶言用事也。



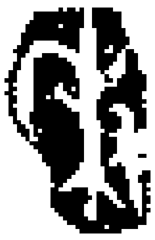
史牆盤
櫨弗敢取

戴家祥按：史牆盤銘「櫨弗敢取」，與宁史甶「宁史錫匡，匡休弗敢且」的句法相同，字當讀租。集韻「租，取也」。說文「租，摣也。从手且聲，讀若樝棃之樝。」且、虘聲同，如籀文罝作𦋖、退作遁等。故租通樝。玉篇六六「樝」亦訓「取也」。从又从手同義。說文「又，手也，象形。」五指者手之別名，略不過三也。故租樝又通作叡。玉篇七五「叡也」訓「取也」。白、鄭公諴簠之取字叚爲祖考字。

903



隶鬲　隶



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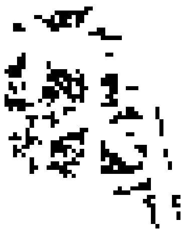

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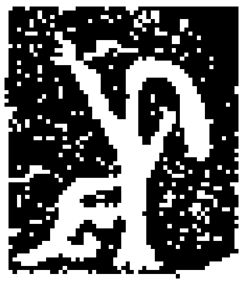

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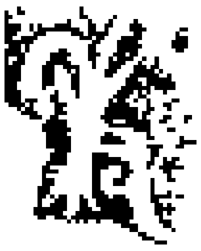
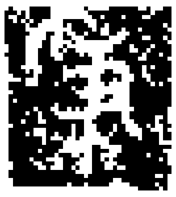
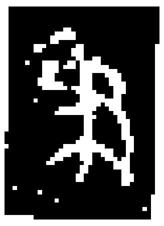


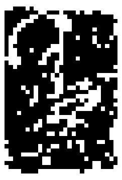
隶盾形彝　隶盾戊



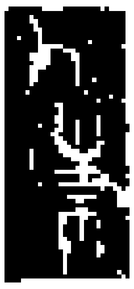
叔向父毁　隶威儀



善鼎　隶　德恭屯



晉公盦　隶德□□



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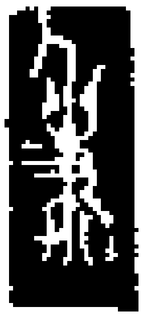

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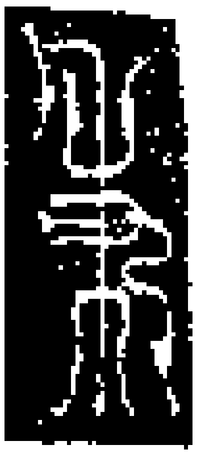
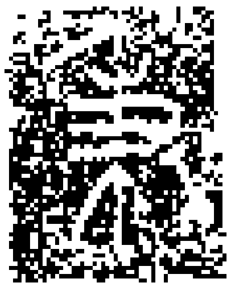


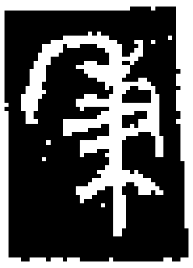
四

者沪鐘　女　亦虔隶不經



盂

秦公毁　穆〻　帥隶明德



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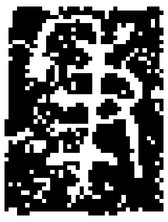
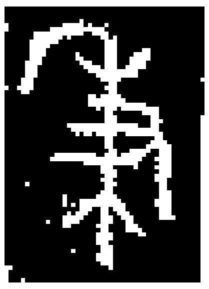


二

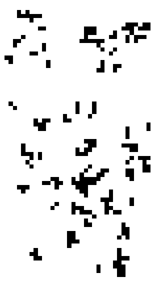
虢叔旅鐘　不㬎皇考叀

叔𢓜簋 秉元明德



二

井人妄鐘　妄不敢弗帥用文祖皇考穆穆秉德



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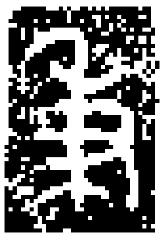
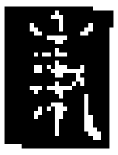
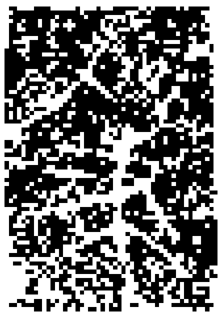


二

𤼈鐘（右鼓）　𤼈不敢弗帥祖考秉明德



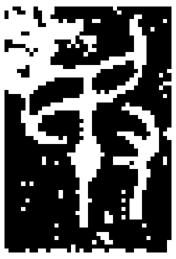
班簋　作四方亟秉緐蜀巢



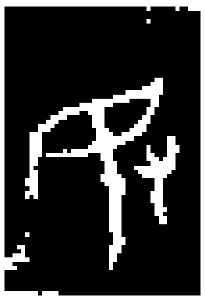
國差

瑀　攻平偁鎛　西堇寶發四秉

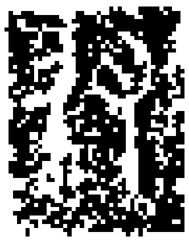
高田忠周曰：說文「秉，禾束也。从又持禾。」手持一禾為秉，手持兩禾為兼。詩大田「彼有遺秉」，傳「把也」。轉義爾雅釋詁「秉，執也」。詩溱洧「方秉蕑兮」，又烝民「民之秉彝」，此與銘意相合。（古籀篇五十六第二六葉）



毛公鼎
敃天疾畏



師望鼎
㝵屯亡敃



二

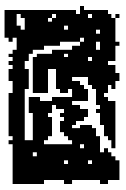
虢叔旅鐘
㝵屯亡敃

戴家祥曰、孫詒讓云、亾舒二字阮釋為乍攸、程釋為亡斁、翁吳亦釋亾為亡、而舒字則與攸斁二形並不類（金文攸斁字常見並不如此）。案此當為敃字、即說文从攴民聲之敃也。近時新出毛公厝鼎銘云、敃天疾畏（吳為旻天疾威詩下卷毛公鼎釋文）、敃字作𢾭、與此正同、此民字上半微有刓缺、遂不可識耳。㝵與德通（詳上卷齊鑄鐘）彝、敃讀為愍、廣雅釋詁愍憂也、言忠叔之德純一而不憂也。（古籀拾遺卷中第七葉虢叔大林鐘）又曰、敃、徐鍇為愍是也。案說文心部愍、痛也、从心敃聲。攴部敃、彊也、从攴民聲。此从又者、从攴省也。愍天即旻天、五經異義古尚書說仁覆愍下、則稱旻天。爾雅釋天秋為旻天、郭注旻猶愍也、愍萬物凋落、是其證（述林卷七籀二葉）。按孫紀云敃為古人成語、師望鼎大克鼎刅其鐘亦作㝵屯亡敃、小篆以攴表義者、卜辭金文亦或从又、說文啟从攴启聲、卜辭作𢼄、說文敏从攴每聲、金文作𢽾（大盂鼎）或作𢽾（師嫠殷）。吳大澂釋毛公鼎敃字同愍（說文古籀補三篇第十葉）、釋師望鼎兮甲盤大克鼎敃字為斁、（全上第十二葉）不知敃亦聲也。周書

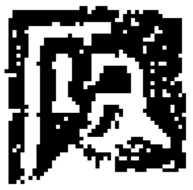
謚法解「在國遭憂曰愍」「在國逢難曰愍」「禍亂方作曰愍」「使民悲傷曰愍」。古愍猶卜辭云「亡尤」「亡災」，易云「無咎」也。同聲通段，愍或為閔。說文十二篇「閔，弔者在門也。从門，文聲。古文作𢘇」。俗書作憫。左傳莊公十二年「宋萬弒閔公于蒙澤」，漢書古今人表閔作愍。左傳莊公三十二年「冬十月己未立閔公」，漢書律曆志閔作愍。戰國策齊策齊閔王，漢書古今人表閔作愍。唐韻「閔」「愍」「敃」俱讀「眉殞切」明母文部，「旻」讀「武巾切」，不但同母，而且同部。

孫釋野碓，徐同柏釋樹（從古堂款識學卷十第三葉），容庚敃讀如穹，訓強（金文編卷三），均不一致。

⿸厂⿰土又（坂）

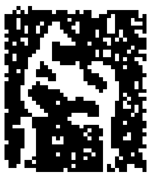


蔡白𣪘　賜蔡伯⿸厂⿰土又貝十朋



小臣單觶　王後⿸厂⿰土又

字从圧又，說文所無。方濬益釋段，即假追作格。郭沫若釋坂，假為反，若叛。陳夢家認為假作圧誤，雖難：假說紛紜，莫衷一是。據字形分析，郭說近是。



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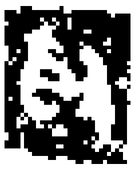
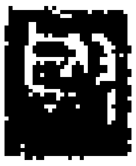
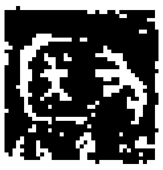


二

楊簋　取
遺五寽

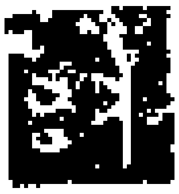


盨

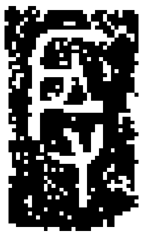


器

𩞁盨　取
徵五寽



趞鼎　取
遺五寽



器

楚簋　取
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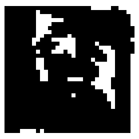
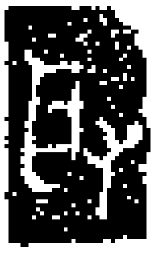
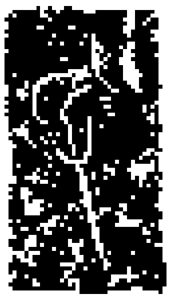


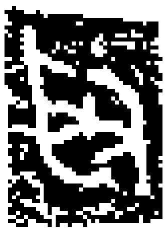
番生簋
取遺廿寽



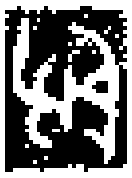
毛公鼎
取遺世寽



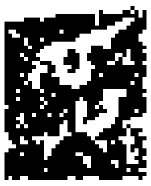
郘妾壺
以取鮮藁



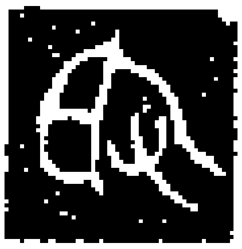
衛鼎　矩
取眚車



衛盉　矩或
取赤虎兩

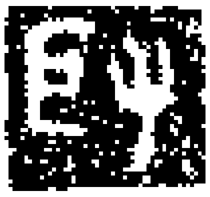


卯簋　取我
家窶用器

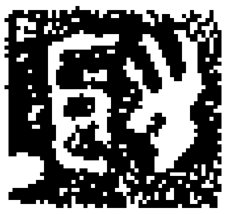


取佗人鼎
取它人之善

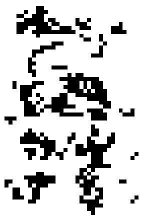
鼎



取膚匜　取
膚子商鑄匜

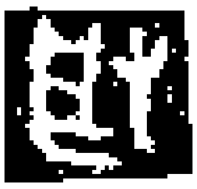


取膚盤　取
膚子商鑄盤

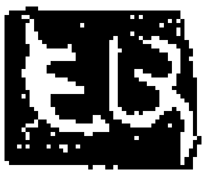


駒父盨
率取

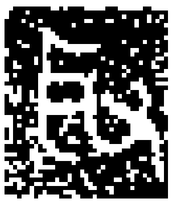
孚服董裘俗



大鼎　令取誰𩣡卅二匹易大

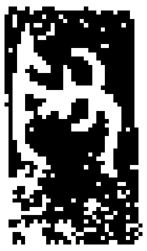


四



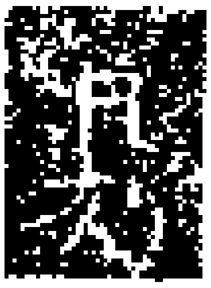
五

格伯𣪕　格伯取良馬乘于倗生

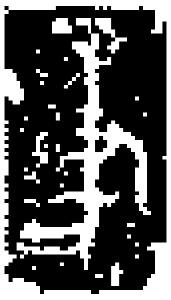


衛盉　矩伯庶人取堇章于裘衛

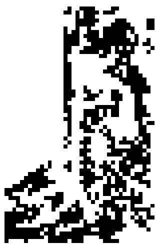
取字金文或作此𠭥。郭沫若釋作叏。曰叏字原銘作𥄎耴。與小篆稍異。以大意推之。當是叏。說文叏。上下相付也。讀若詩摽有梅。字在此即是付義。（兩周金文辭大系考釋）按郭說非是。此當為取字。說文三篇「取。捕取也。从又从耳。周禮獲者取左耳。司馬法曰。載獻聝。聝者耳也。」格伯𣪕作𥄎。象又持丨割耳之形。非叏之異。金文皆用作獲取之意。



耒父己鼎
叔父己

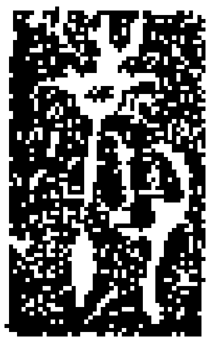


叔父己彝
叔作父己

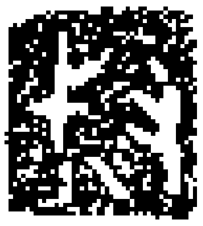


耒觶　叔
乍寶彝

叔當爲耒之初字，象手握耒形。說文四篇「耒，手耕曲木也。从木推丰。古者垂作耒相以振民也。」按許慎謂「从木推丰」差矣。字當从又持力，力即曲木耕具形，从又，象手握之，又與力結合，又漸漸變作耒上三筆。見此字乃知「耒」之源。否則不知耒之所从。

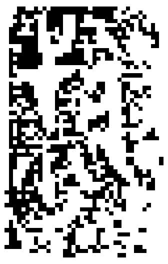


大克鼎
賜女叔市

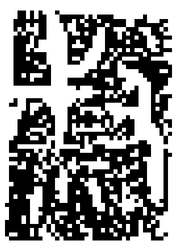


器

師嫠簋
賜女叔市

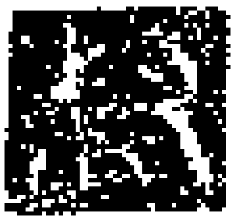


蓋



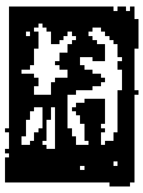
器

叔鼎　叔
作寶尊彝



器

師嫠簋　嫠叔
市巩告于王

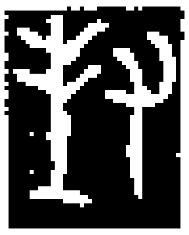


吳彝
王

乎史戊冊令吳
嗣旃眔叔金

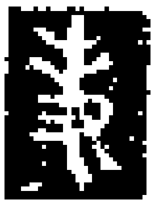
郭沫若曰，小篆作尗，與金文諸字正同，說文汝南名收芋為叔，今案叔當以收芋為其初義，从又持弋以掘芋，∣若小即象芋形，尗、叔當是一字。尗用為菽，叔用為伯叔字者均段借也。叔市亦段借字，凡古文言市，如赤市、縕市、朱市，又如金文之載市，皆著其色，則叔殆段為素，叔素雙聲也。玉藻「韠，君朱，大夫素，士爵韋」，叔金「蓋謂白金」，爾雅釋器「白金謂之銀」（金文叢考二零葉釋叔）關於叔市叔金之叔，孫詒讓讀為淑，善也，朱芳圃讀為赤，意見不一，但都認為是一個形容詞。

封



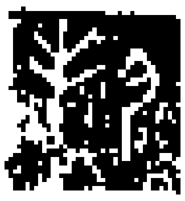
二

召伯虎設
余典勿敢封



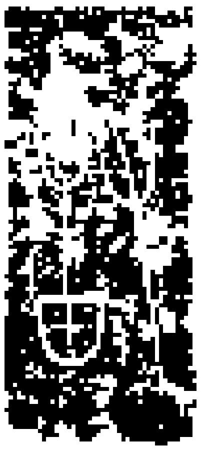
召牧器 蓋
牧封作尊器

說文十三篇「封，爵諸侯之土也。从之从土从寸，守其制度也。公侯百里，伯七十里，子男五十里。𡉚古文封省，𡍑籒文从丰。」說文訓爵諸侯之土，顯為後起之義。郭沫若曰「周官地官『封人掌詔王之社壝，為畿封而樹之。凡封國設其社稷之壝，封其四疆，造都邑之封域者亦如之。』是則古之畿封實以樹為之也。此習於今猶存。然其事之起源遠在太古，太古之民多利用自然林木以為族與族間之畛域，封之初字即丰，周金有「康侯丰作寶尊」，即武王弟康叔封，亦即許書說「艸盛丰」之丰，與古文封省之𡉚如毛公鼎二邦字作𨚵，即丰𡉚一之證，即以林木為界之象形，𡉚乃形聲字，从土丰聲，从土即起土界之意矣。以林木為界之事與散氏盤銘優可徵考。」郭（甲骨文字研究釋封）按封本作丰𡉚，初義是植樹封疆，加又（寸）旁作封，動詞之義更加明顯。中山王譽鼎「闢啟封疆」，封用作本義。封字作[illegible]，改从土為从田，土田義近，古文畺字作疆，就是添加土旁來表示田義的。故封字亦可从田，屬形旁更換之例。

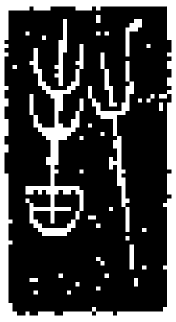


伊簋　王乎命
尹⿰圭丮冊命伊

⿰圭丮乃封之別體。封原从寸，篆文作又，象手形，加一乃指示手腕寸口搏脈處。金文封从丮，不从寸。封字象人手在界土上植樹形。⿰圭丮右旁改从丮，象人伸出雙手持物形，與又、又、丮、寸只有整體跟局部的區別，本質上無別。故⿰圭丮爲封形符交換重文。

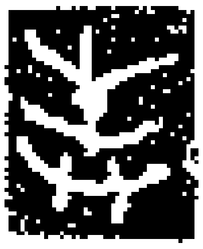


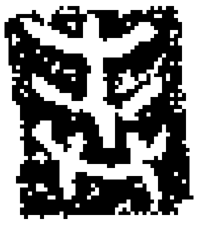
中山王䁐鼎
闢啟封疆

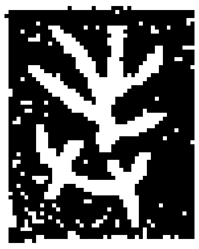


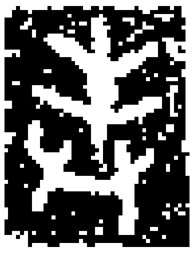
中山王䁐方壺
剏闢封疆

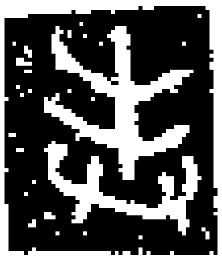
古文从土从田通。⿰⿱土田又从田，乃封之異體

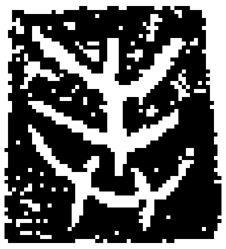

矢人盤
一封


矢人盤
二封


矢人盤
封于芻逨


矢人盤
陟剛三封


矢人盤
以西一封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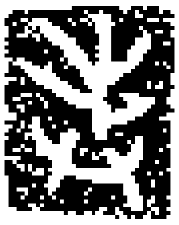
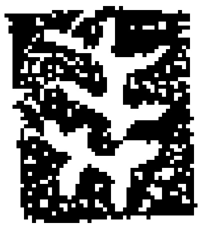
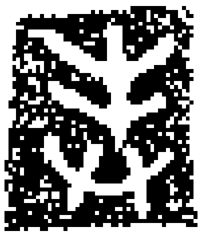
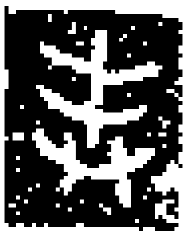
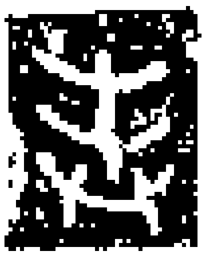
封于周衛


矢人盤
封于原道


矢人盤
封于虘道


矢人盤
封于眔道


矢人盤　封
劇栟隮陵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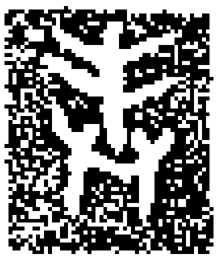
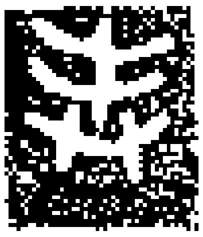
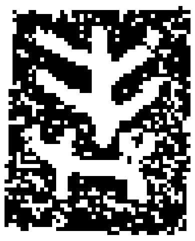
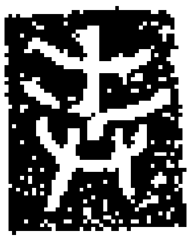
于芻衛内


矢人盤
封道以東

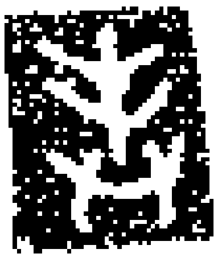
一封


矢人盤　封
道以東一封

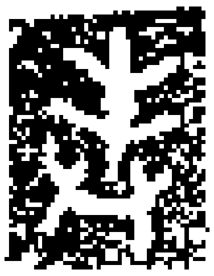

矢人盤　登
柝降棫二封


矢人
盤

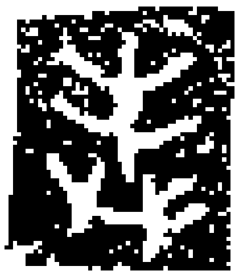
以南奉于𦤶逨道



矢人盤 降以南奉于同道



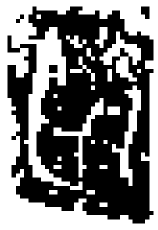
矢人盤 以東奉于𩫏東疆右



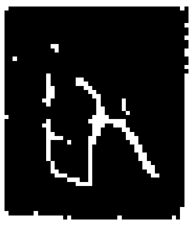
矢人盤 以西奉于𢦚𨻰楮木

静安先生曰，奉舊釋為表，於六書無說，實乃夆之古文，亦即封字也。說文封从㞢从土从寸，而籀文作𡉚，从土丰聲。說文邦之古文𡆸，从㞢从田，而卜辭作𤰞，从田丰聲。竊意篆文封字所从之㞢，亦丯之譌，从寸與从又同義，此从丯从廾，意亦同也。封者封土為界。周禮地官有封人。 觀堂集林二〇七頁重二〇貳頁

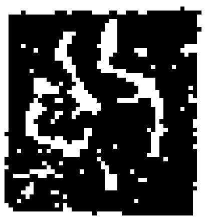
臤



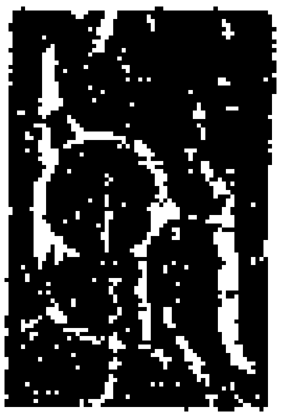
叔白乙觚
臤



臤父癸簋
臤父癸



叔臤簋
叔臤作寶簋

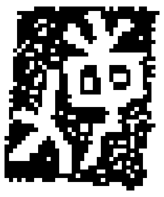


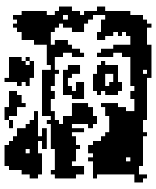
文父丁鼎
文父丁[illegible]臤[illegible]作

戴家祥曰：說文三篇「臤，堅也。从又，臣聲。讀若鏗鏘之鏗。古文以爲賢字。」按許說非是。臤爲臣之加旁字，臣，牽也。牽讀苦堅切，溪母真部。臤讀苦閑切，溪母元部，元真韻近，从又从臣，當即牽引之本字。左傳哀公十六年「太子請使良夫。良夫乘衷甸兩牡，紫衣狐裘，至，袒裘不釋劍而食。太子使牽以退，數之以三罪而殺之。」許訓「臣，牽也」，事君者象屈服之形，爲臣之道如此而已矣。臣本戰俘，逸周書作雒解「俘殷獻民，遷于九畢。」俘者，伐國取人之謂也。經典亦或稱執。禮記王制「出征執有罪，反釋奠於學，以訊馘告。」執字从丮，㚔聲。丮義同又，又，手也。丮，持也。是知臤之从又从臣，亦猶取字从又从耳也。取謂訊馘所生獲斷耳者。蓋臣爲戰敗者，受牽，臤字从又，指勝者俘所得

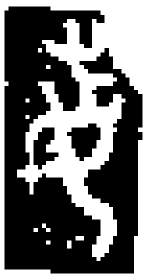
也。上古語言樸質，主動詞與被動詞不分，施于人畜不分，其後庶業其繁，萬品有別，於是別創从牛之牽，區別从臣之臤，秋官掌客「牽四牢」，鄭注：「牽，牲牢也。」左傳僖公三十三年「唯是脯資餼牽竭矣」，釋文：「牲生曰牽。」其後牽執戰俘之臤，漸就湮沒，在經傳中僅一見之，然非訓釋，莫知其義。公羊傳公二年「虞公抱玉牽馬而至」，釋文：「牽馬本又作掔」，掔即臤之表義加旁字，而不知从又即从手也。文選「羽獵賦」「掔象犀」，李善注「掔，古牽字。」堅讀古賢切，見母真部，見溪聲近，掔即掔之注音更旁字也。集韻下平一先：牽、掔、撁同字。

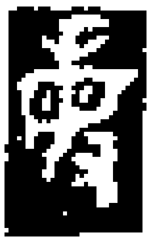
同聲通假，臤亦讀堅。公羊成公四年「鄭伯堅卒」，釋文：「堅本或作臤。」此即說文所云臤，堅也。周書君奭「時則有若巫賢」，魏三體石經古文作巫臤，此即說文所云「古文以為賢」。許君訓臤雖未有所據，然於造字之初誼仍有缺誤，故宜究其義，俾學者證正焉耳。

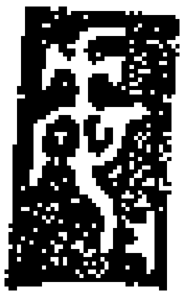

蓋


器

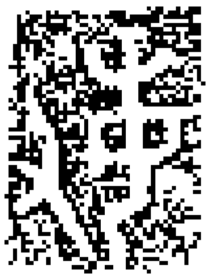
彧簋 朕文母競敏𩁹行

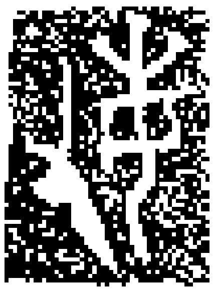

縣妃簋 揚妃敏揚伯屖父休


蓋

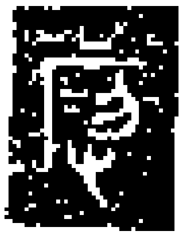

蓋二

師𩛥簋 女敏可使


盂鼎 敏誎罰訟

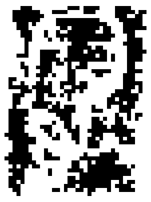

盂鼎 敏睧德巠敏

說文三篇「敏，疾也」。从攴每聲。廣韻「敏，聰也，達也」。三篇「敏，敬也，莊也」。金文敘「睧德巠敏」、「女敏可使」。敏即敏疾聰達之義。

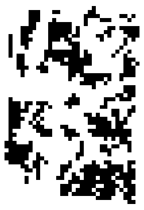


器

曾伯陭壺 爲德無段

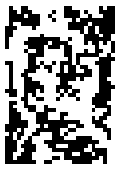


蓋一

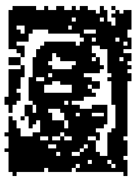


器一

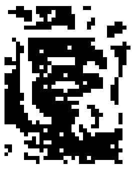
師寰𣪕 余 今弗段組



器一

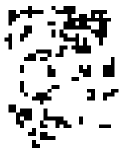


蓋二

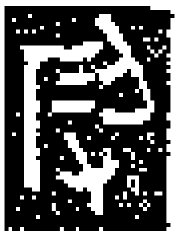


器二

盠方彝



盠尊 天子不段不其



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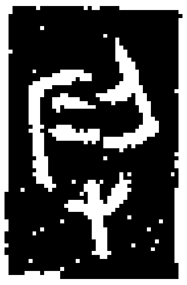
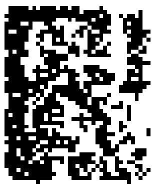
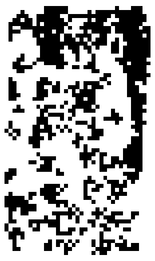


四

克鐘 用匄屯段永令



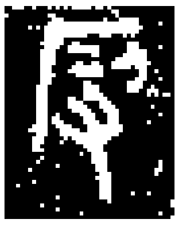
器一



蓋二

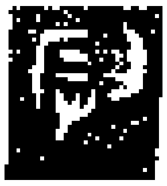
師寰𣪕 余𢦏

慱季 睘段

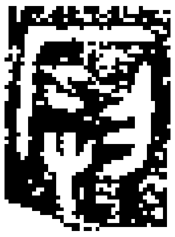


二

曾伯霥簠 曾伯霥段不黃耇萬年



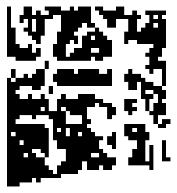
寰盤 敢對揚天子丕顯段休令



禹鼎 肆武公亦弗段望朕聖祖考幽大叔

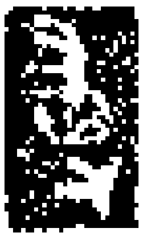
說文三篇「叚，借也。闕。」金文作𠭖，象兩手持石相付形，皆用作假借之意。吳大澂曰：「𠭖，叚借也。一曰遠也。經典通作遐。詩『遐不眉壽』，曾伯簠『叚不黃耇』，遐亦通叚，假字重文。」（說文古籀補十五葉）方濬益曰：「叚通作瑕，瑕之古音同胡。詩儀禮『遐不謂矣』，禮記表記作『瑕不謂矣』，注曰：『瑕之言胡也』，故又通作瑕也。叚即詩之純嘏，禮考丕『將軍文子之子甬子瑕』，釋文云：瑕本又作瑕，而華器銘文作乇魯，則以瑕魯聲近相通也。（綴遺齋彝器考釋卷二八）

（者兄編鐘）

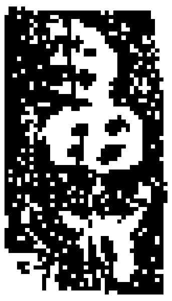


一　嗣父鼎　王從口
卯辛戍田緣嗣

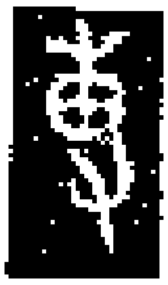
此字从又持二矢之形，字書所無，說文有兼，云，兼，并也。从又持秝，兼从二禾，兼持一禾。此字結體方式與兼完全相同，从禾與从矢在表示兼義上亦完全相同，疑即兼字異體



毛公鼎 尃命尃政



毛公鼎 尃命尃政



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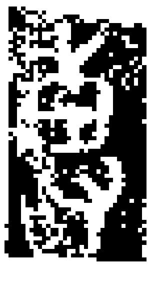
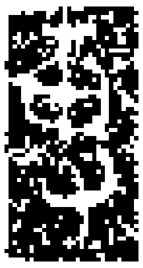
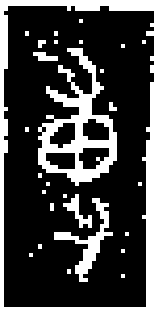


四

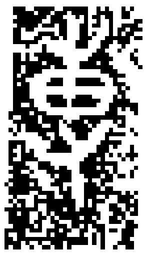


六

克鐘 尃奠王令

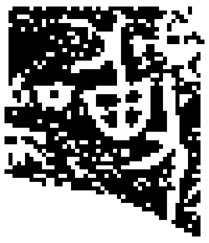


王孫遺者鐘 余尃眗于國

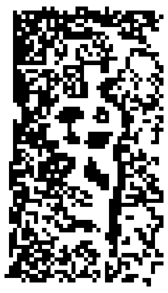


器

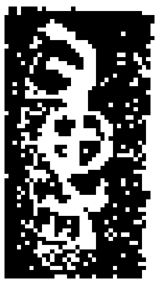
微匜 尃趞畗覲儯



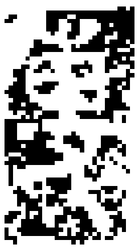
埶君鼎 豐伯尃古咸戈



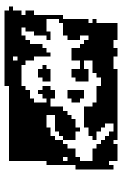
毛公鼎 出入尃命于外



毛公鼎 毋又敢𢘅尃命于外

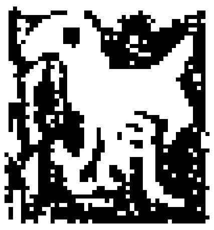


師訇鼎 夙夕尃由先祖剌德

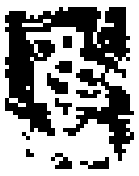


番生毁 虔夙夜尃求不朁德

尃从寸甫聲，班馬字類云：「尃，古敷字。」古文从又从攴可通，如說文叙或作敍，[illegible]或作[illegible]，集韻改爻作乂等，知敷是尃的形符累加字。金文「尃命尃政」，詩商頌作「敷政優尃」，即敷義，爲布施。說文「尃，布也」，又「敷，施也」。古籍又聲假作賦，詩大雅「賦政于外」，與毛公鼎「尃命于外」完全相同。



隻父癸爵
隻父癸

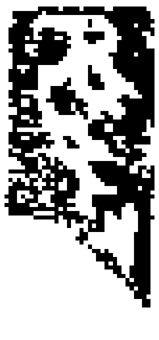


盂

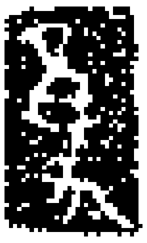
[illegible]

器

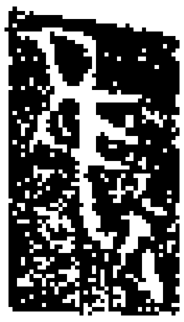
戎毁
隻戠百



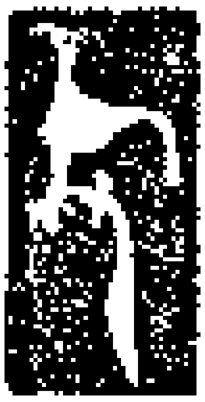
禹鼎　隻厥
卑君駿方



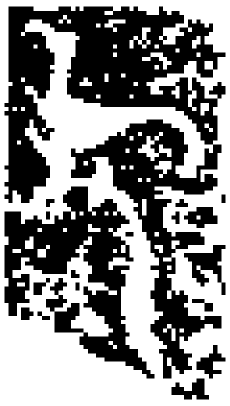
口隻爵　川
隻作肇彝



中隻父毁　中
隻父作寶毁

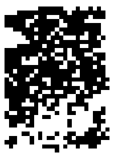


盂



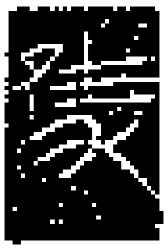
器

矢伯卣　矢伯
隻作父癸彝



陳騂壺
子塗

鶇內伐匽
口邦又隻



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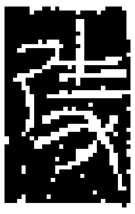
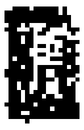
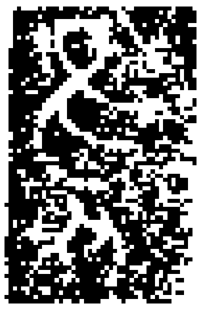


器

楚王酓志鼎　楚
王酓志戟隻兵銅

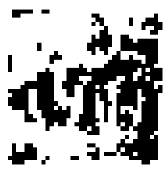


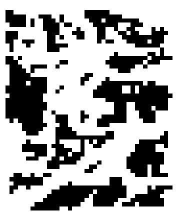
吳太子姑發劍
云用示隻

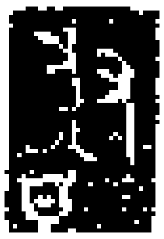


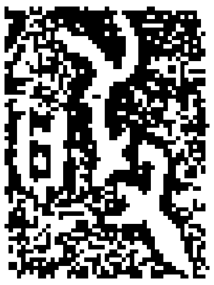
者隻鼎　者
隻作尊彝

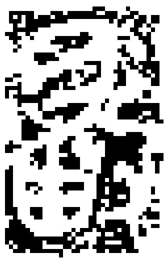
馬叙倫曰：隻爲禽獲之獲本字。說文，獲，獵所得也。乃此字義。字從手持鳥，會意。今說文訓鳥一枚也，而雙訓隹二枚也，皆非本義，亦或非本訓也。（讀金器刻詞一二叢矢白自）郭沫若曰：隻字甲骨文乃金文多用爲獲，在此殆假爲護，用與護對文，用以表示進攻，護以表示自衛。（考古一九六三第四期一八一跋江陵與壽縣出土銅器群）

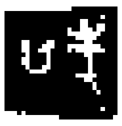

戜敢矛
戜敢

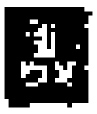

昜鼎
弗敢喪

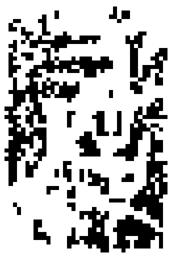

旂作父戊鼎
弗敢喪

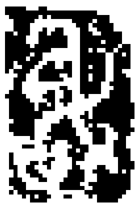

盂鼎
無敢酖


裘衛鼎
剢人敢

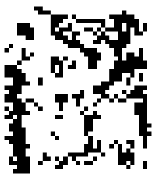

班簋　班
非敢覓

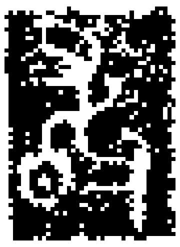

吳太子姑
發劍　莫
敢御
余

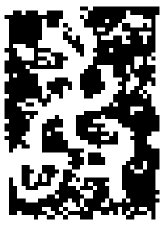

聽天山鼎
毋敢不善

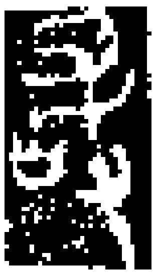

器

諫簋　毋
敢不善

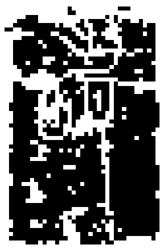

卯簋
汝毋
敢不善

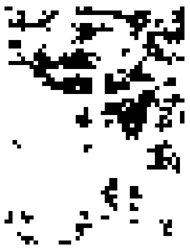

毛公鼎
毋敢龏橐

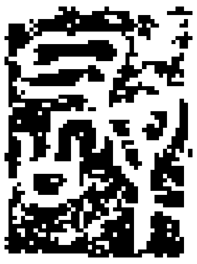

毛公鼎
汝毋敢㒸


四

克鐘　克
不敢㒸

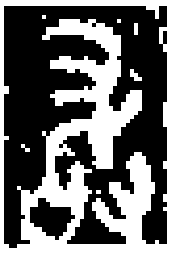

好蚉壺
不敢寍處


器

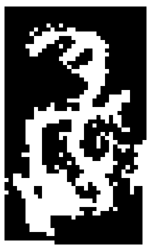

器二

尊簋

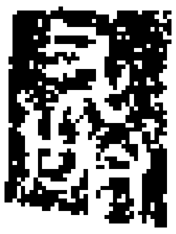
不敢弗帥



兮甲盤
敢不用令



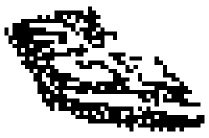
盂



莒

大殷
余弗敢

敳



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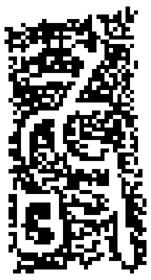

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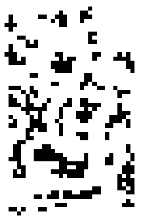

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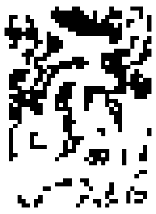

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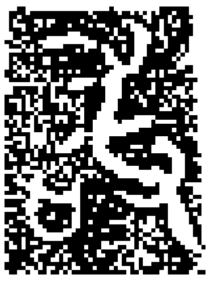

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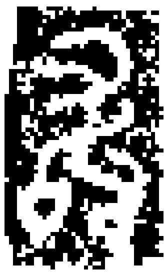

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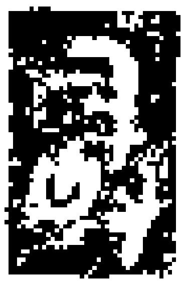

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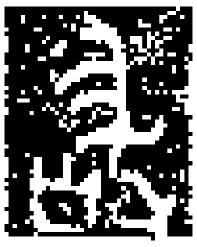

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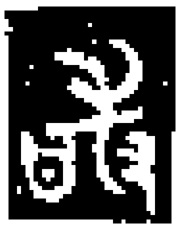
敢



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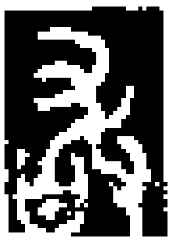
召伯虎
殷
余

典切
敢封



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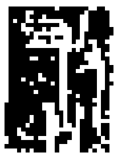

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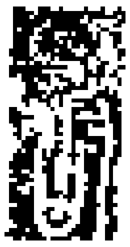

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蔡侯鐘
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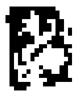
余



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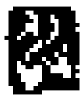

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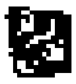

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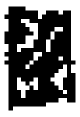
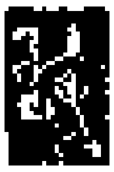


十二

郘鐘余
不敢爲喬



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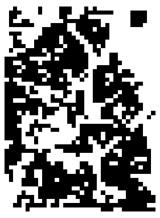
帥井先王



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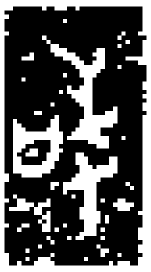

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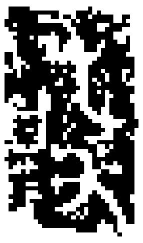

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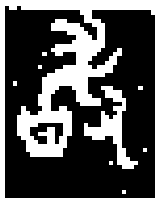

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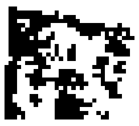

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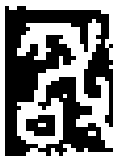

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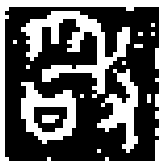

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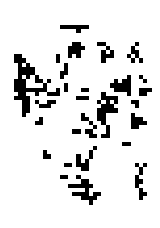

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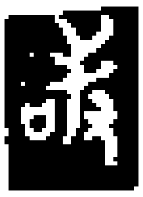

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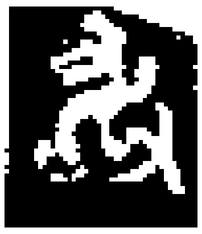

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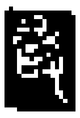

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於敢拜

稽
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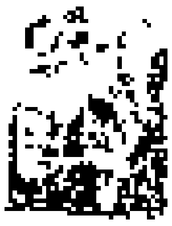

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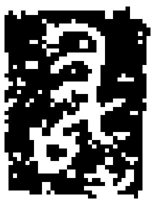

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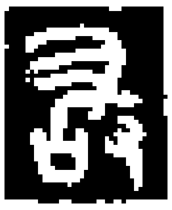

彔伯
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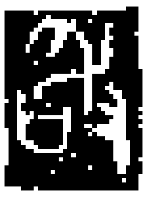
拜手頓首



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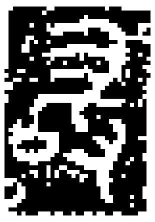

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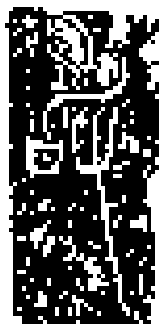

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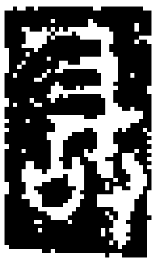

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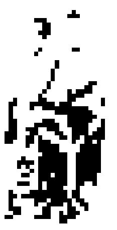
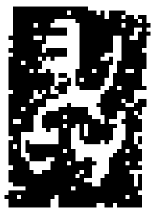


陳喜
壺

需客𢦏
作尊壺



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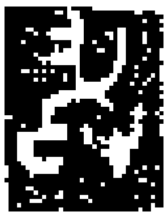

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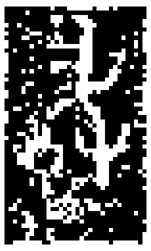

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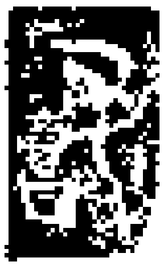

器二

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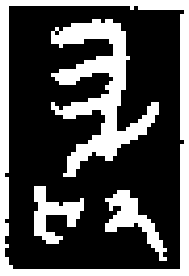

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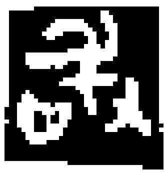

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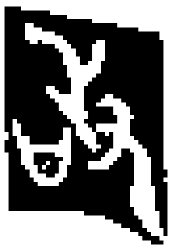

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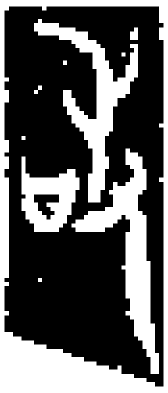

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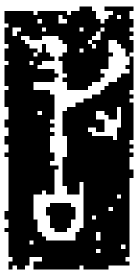

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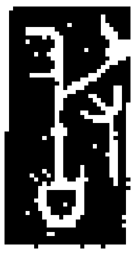

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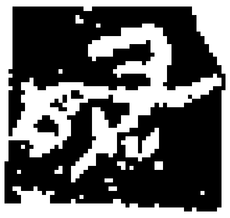
陳曼不敢逸康



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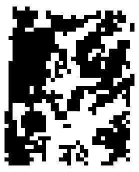

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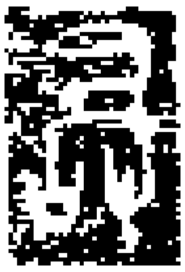

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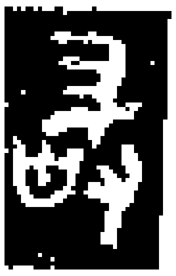

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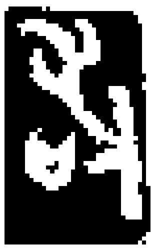
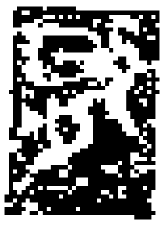


盥卣
盥

弗敢[illegible]
王休異



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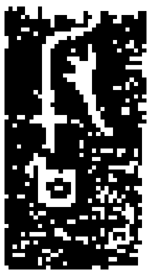
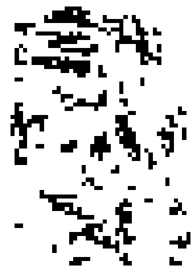


句鑃　余起□
□馭不敢詩



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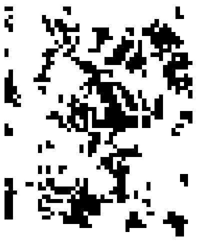
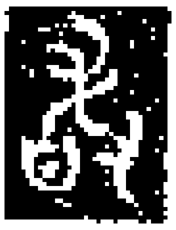


好蛮壺　胤嗣
好蛮敢明易告

[illegible]

新郪
虎符

必會王符
乃敢行之



毛公鼎　毋又
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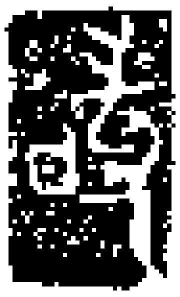

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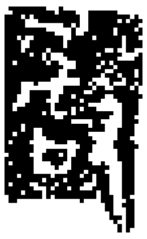
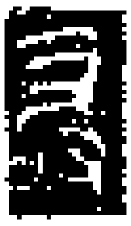


器

令彝 敢追明公賞于父丁



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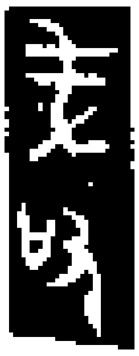

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沈子毁

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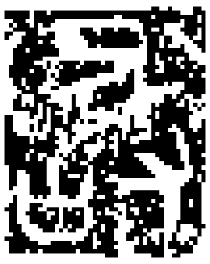

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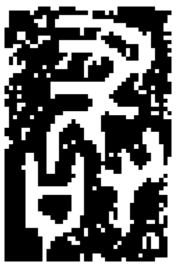
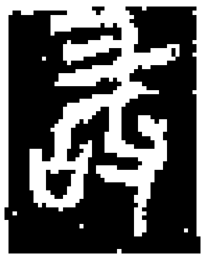


二

𤼈鐘 聞鉦 敢作文人大寶協龢鐘



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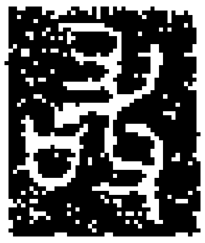

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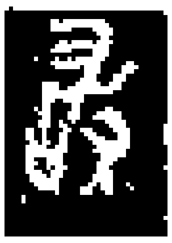

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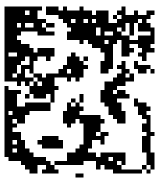

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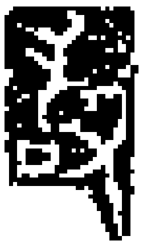

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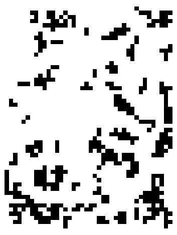

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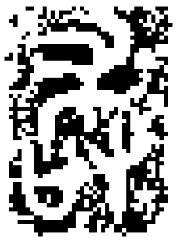

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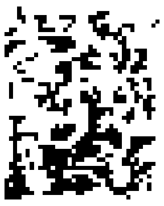

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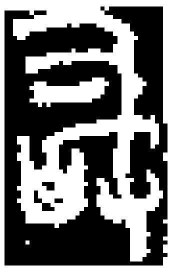

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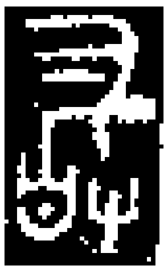

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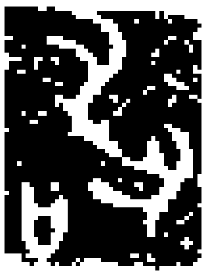

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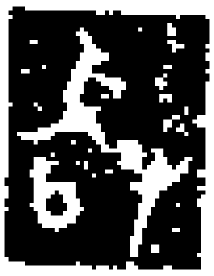

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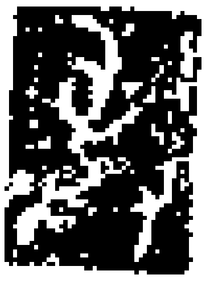

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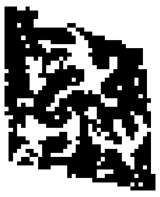

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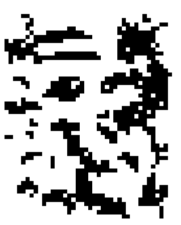

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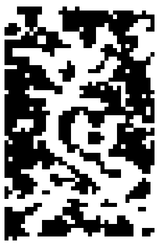

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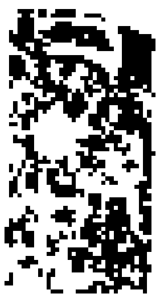

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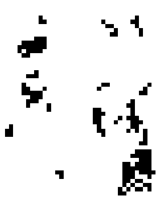

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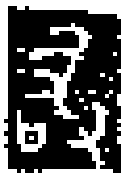

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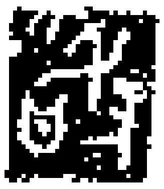

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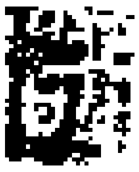

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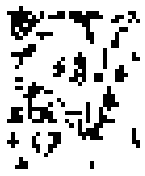

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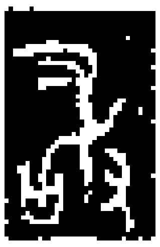

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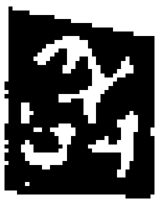

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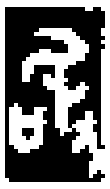

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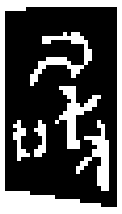

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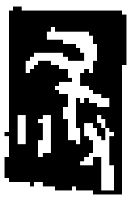

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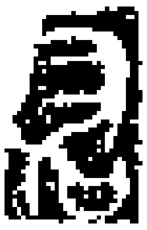

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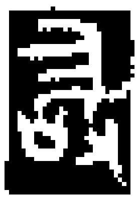

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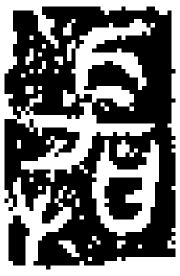

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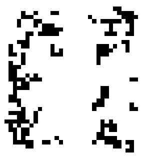

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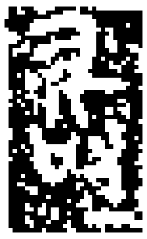

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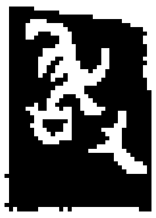

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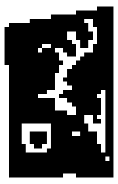

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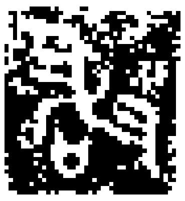

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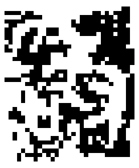

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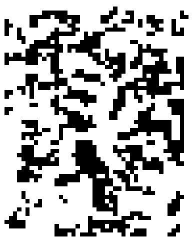

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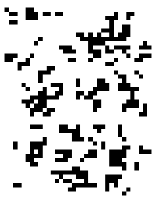

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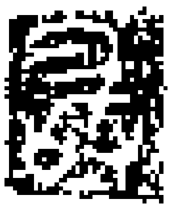

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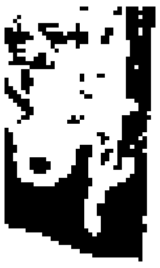

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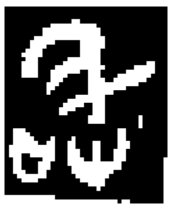

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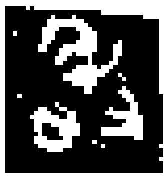

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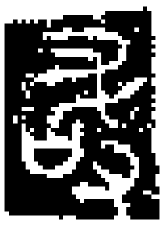

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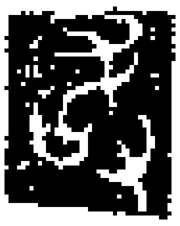

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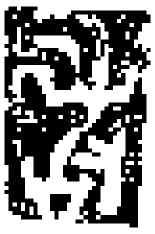

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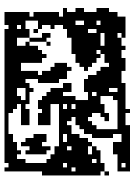

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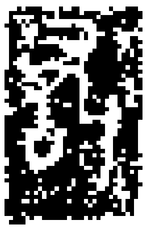

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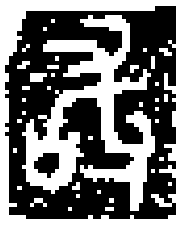

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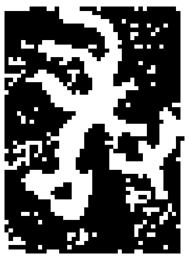

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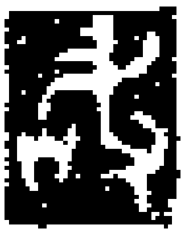

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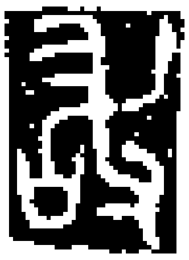

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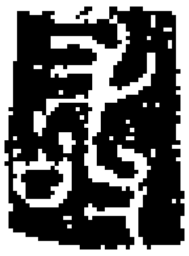

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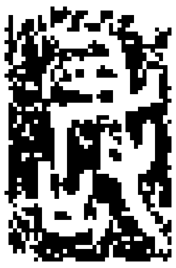

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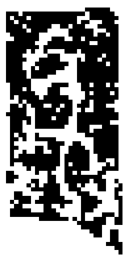

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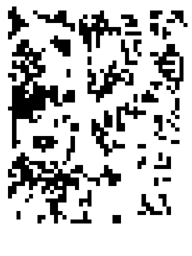

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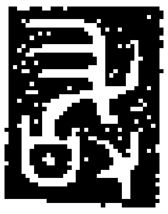

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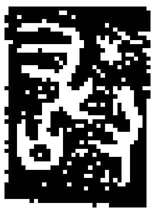

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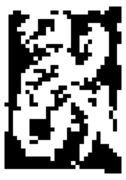

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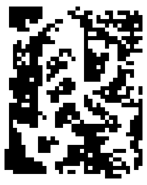

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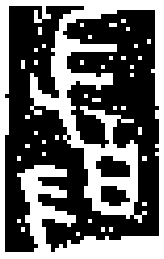

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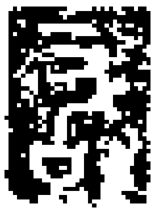

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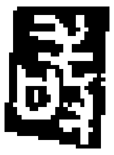

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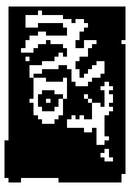

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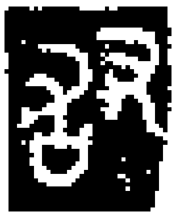

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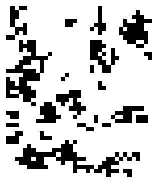

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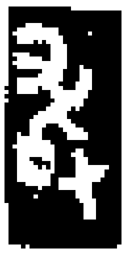
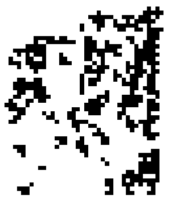


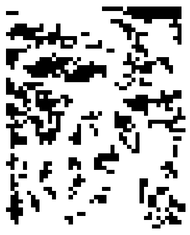
楚白鐘敢對揚天子丕顯休



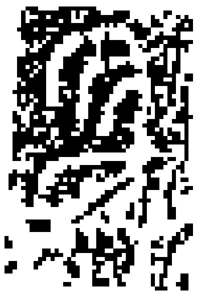
衛

衛設

敢對揚天子丕顯休



即設即敢對揚天子丕顯休



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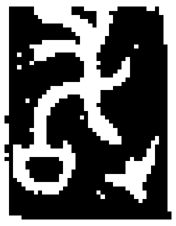
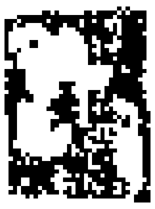


豆閉簋　敢對揚天子丕顯休命



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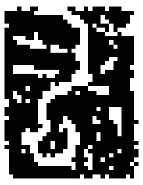
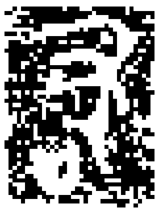
揚簋　敢對揚天子丕顯休命



休盤　敢對揚天子丕顯休命



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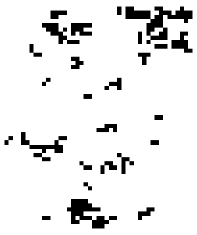

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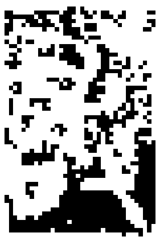
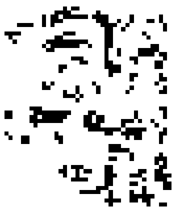
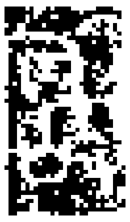


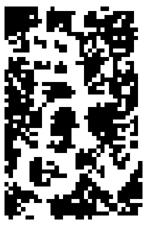
霊侯鼎　敢□□天子丕顯休贊



公臣簋　敢揚天子丕顯休

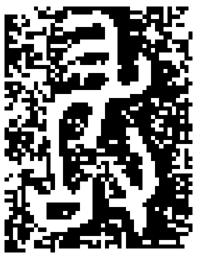


蓋



器

卑異　寰　敢對揚天子魯休命



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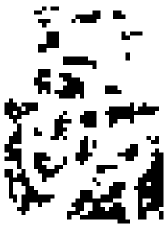

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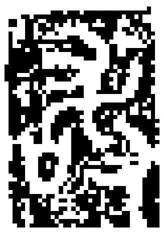
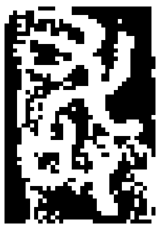
南宮乎鐘　敢對揚天子丕顯魯休

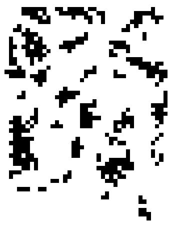


器



蓋二

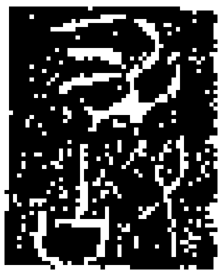
師克簋　敢對揚天子丕顯魯休



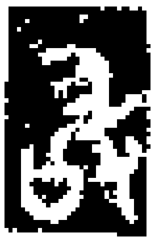
器

三年師兌

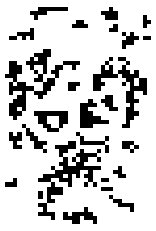
段　敢對揚天子丕顯魯休



大克鼎　敢對揚天子丕顯魯休

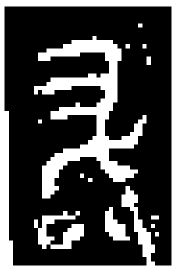


曶壺　敢對揚天子丕顯魯休

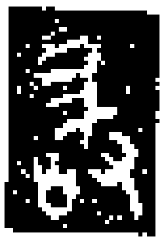


簋

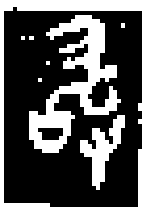
師旋段　敢對揚天子丕顯魯休



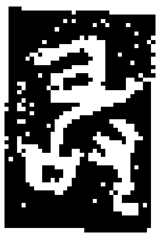
師望鼎　望敢對揚天子不顯魯休



蓋一

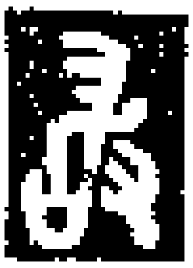


蓋三



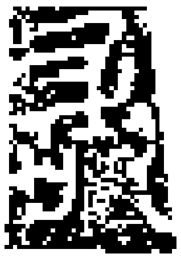
蓋五

頌段



蓋一

頌壺



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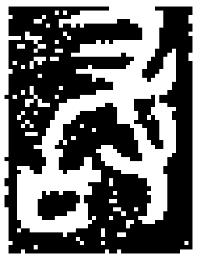

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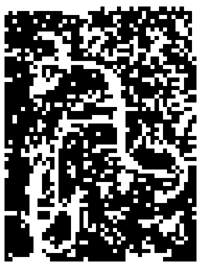
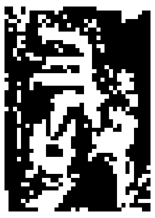
頌鼎　頌敢對揚天子不顯魯休



梁其鼎　梁其敢對揚天子丕顯魯休



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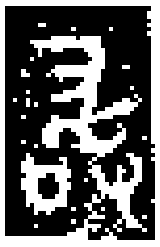
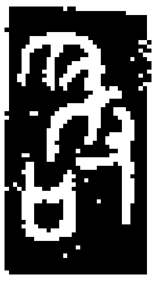
克盨　敢對天子丕顯魯休揚



寰盤　敢對揚天子丕顯段休令



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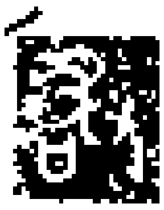
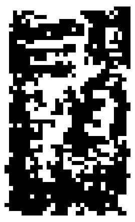
師遽毁　敢對揚天子丕杯休

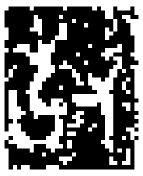


長由盉　敢對揚天子丕杯休

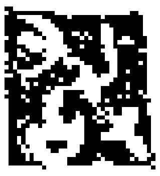


乖伯毁　歸夆敢對揚天子丕杯魯

休



伯龢父彝　乃口曰敢對揚皇君休



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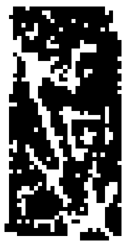
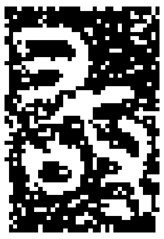
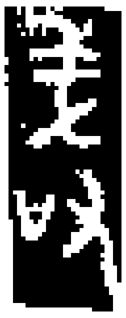


黿鼎　黿敢對

公中休

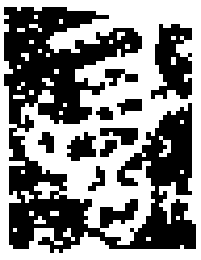


多友鼎　多友敢對揚公休

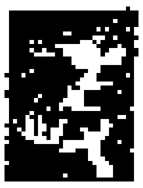


盖

沈子毁　不敢不絧休同公



禹鼎　敢對揚武公丕顯耿光



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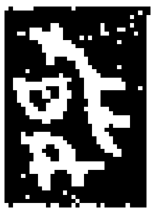
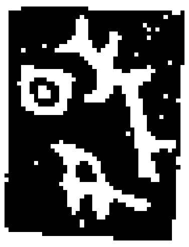
效卣　效不敢不萬年夙夜奔走揚公休

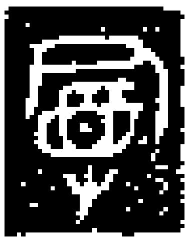


縣妃毁　肄敢𨊱于彝曰



縣妃毁　孫=子=毋敢望伯休

林義光曰：說文云「敢，進取也，从𠬪古聲」。按古非聲，敢古作𢽟，「𠭖象手相持形，與爭同義，甘聲」。𢽟𠬪省甘為口。敢高田忠周曰：毛公鼎曰「毋敢妄寧」，又「毋又敢㥯專命于外」，又「毋敢湎于酒」，「女毋敢㒸」云云，四字用法相同，即儀禮士虞禮記「敢用絜牲剛鬣」注：「冒昧之辭」，燕禮「臣敢辭」注：「怖懼用勢決之辭」，又類也。此字之轉義而叚借也。（古籀篇二十一第二葉）



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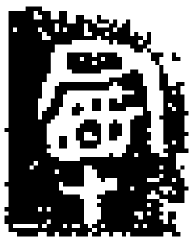

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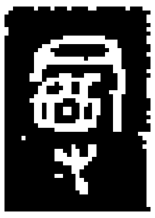
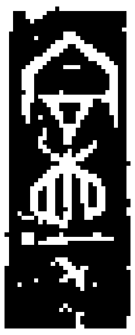


三

曼龔父盨　曼龔父作寶盨



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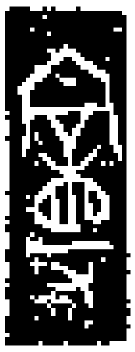
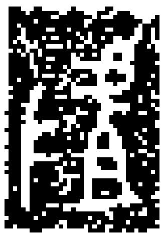


二

齊陳曼簠　齊塦曼不敢逆康

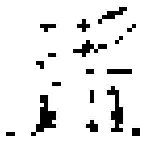
曼字金文用作人名、張日昇曰、說文云「曼、引也、从又冒聲」甲骨文曼字、郭沫若謂象以兩手張目、楚辭哀郢「曼余目以流觀兮」即其義、郭說可從、金文曼从受冒聲、許氏誤掖从又冒聲、

⿰虘又



器

僕匜
虘



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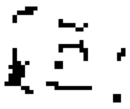
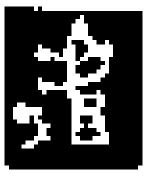


二

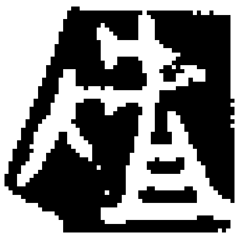
虘戊丁
爵虘



盂

彔𢦚
卣

虘



太保毁
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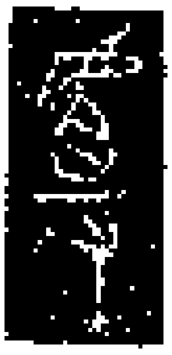
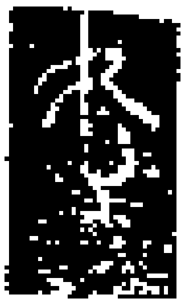
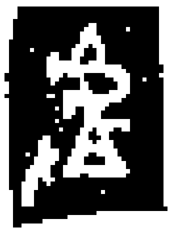


王孫遺者鐘
中𨥠虘瑒



沇兒

鐘中
𨥠虘瑒



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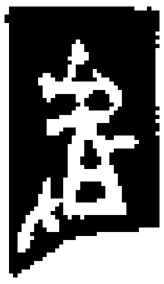
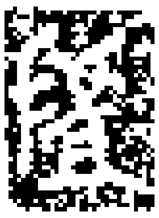


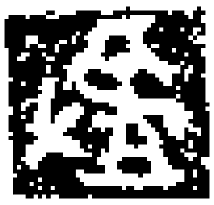
器

小臣謎毁
虘東夷大反

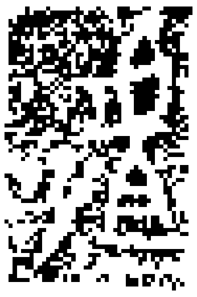


衛鼎
虘卑位

髓
林



矢人盤陟
雩虘𩁹谟



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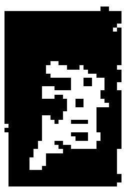

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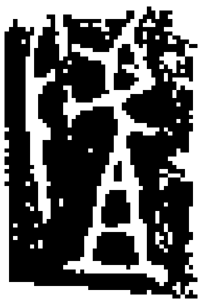
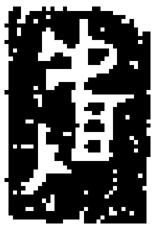
虘卑

不從皐
右征



虘父辛壺
虘作父辛彝



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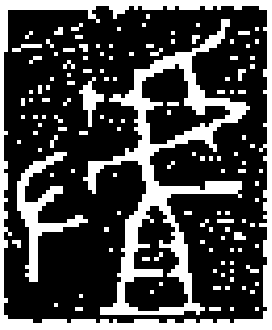

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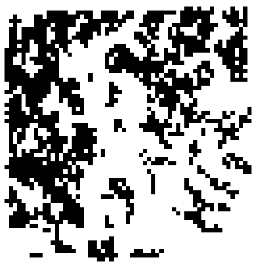

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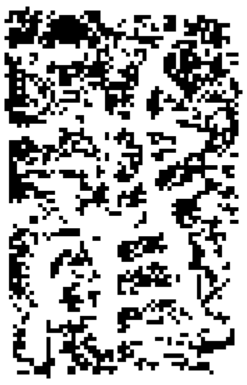

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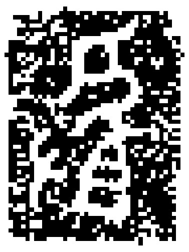
獻其萬年眉壽



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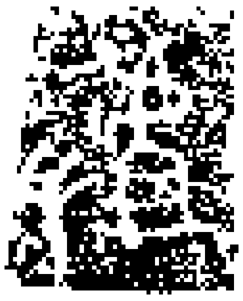
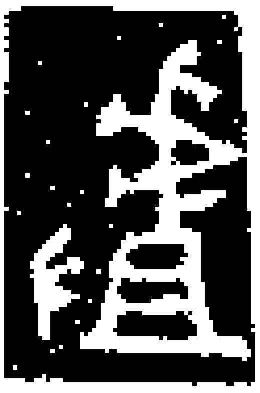
父作婦姬尊盤



真甫人匜
真甫人余余

王□
獻[illegible]



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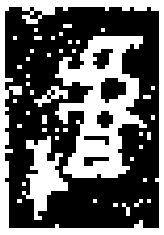
肇作朕皇考叔猒父尊𣪘



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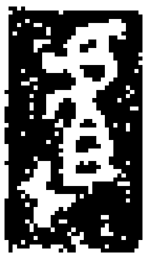

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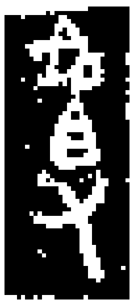
皇考遲伯 王母遲姬尊𣪘



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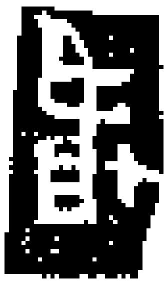

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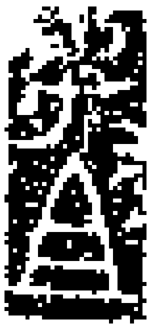
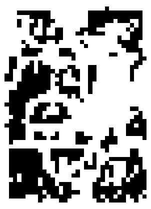


獻鼎 獻用作
□□□寶齍尊



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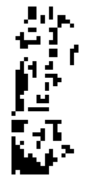


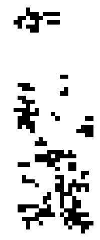
三

平鐘 中平
善敢𢼸考

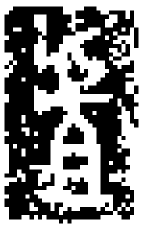
楊樹達曰：縣改毁銘文首云「隹十又三月既望，辰在壬午，白屖父休于縣改曰：𢼸乃任縣白室」。𢼸字自阮元釋為俎，孫詒讓、劉心源、吳闓生、于省吾皆從其說，吳及郭沫若並以為發語詞。按此字金文屢見，但用於語首，如彔戠卣云「王令戠曰：𢼸，淮夷敢伐內國，女其以成周師氏戍于苦𠂤」，小臣謰毁云「𢼸，東夷大反，白懋父以殷八𠂤征東夷」，金孟鼎云：「𢼸酒無敢酖，有祡烝祀無敢醆」，沈子也毁云：「𢼸吾考克淵克夷」，皆其例也。據文義，𢼸當即經傳歎詞之嗟字也。爾雅釋詁云：「嗟，咨蹉也。」郭注云：「今河北人云蹉歎，音兔罝。」按嗟蹉字同並差聲，古韻屬歌部，郭謂河北人讀蹉如罝者，明其不讀歌部音，而讀模部音也。廣韻罝蹉二字同子邪切，並在九麻，與郭說合。𢼸，五篇音側家切，亦讀麻部音。（廣韻有歔無𢼸）據此知𢼸嗟音同，可以𪗋然於經傳作嗟，蓋銘作𢼸之故矣。（積微居金文說卷一第十八葉縣改毁跋）

楊氏又曰：今案，書費誓云「徂茲淮夷徐戎並興」，偽傳訓徂為往，茲為此，殊無義理。余謂徂茲當為句，徂茲猶嗟茲也，𢼸與徂聲類同。詩齊風綢繆云「子兮子兮，如此良人

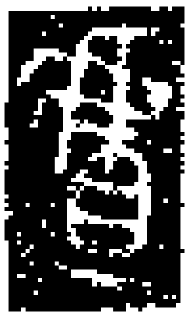
訶」，毛傳云「乎兮者，嗟茲也。」管子小稱篇「嗟茲乎，聖人之言長乎哉」，秦策云「嗟嗞乎，司空馬」，尚書大傳云「諸侯在廟中者，愀然若復見文武之身，然復曰：嗟子乎，此蓋吾先君文武之風也夫。」說苑貴德篇云「嗟嗞乎，我窮必矣。」楊雄青州牧箴曰「嗟茲天王，附命下土。」嗟嗞、嗟子並與嗟茲同，歎詞表聲，無定字也。費誓文末作嗟茲，而云徂茲者，上文有「嗟，人無譁，聽命」之言，記事者特變其文以避複，徂與嗟本兩也。歔為歎詞，亦有在文末者，詩小雅巧言云「悠悠昊天，曰父母且」，鄭風褰裳云「狂童之狂也且」，且亦與歔同。狂童之狂也，五字為句，且一字為句，通讀以六字為一句者，非也。以且殿文末，猶小雅節南山篇云「憯莫懲嗟」，以嗟殿文末也。憯莫懲嗟亦當以憯莫懲三字為句，嗟一字為句，十月之交云「哀今之人，胡憯莫懲」，是其證也。（尚書卷二第五十九葉全五高鼓）



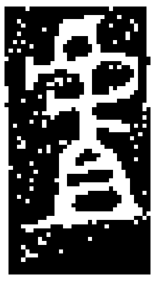
郘王子𧊒鐘　中斡虘器



史𢼸盤　虘長伐夷童



鬳君鐘　鬳君鬳虘與朕以豋



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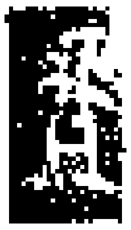
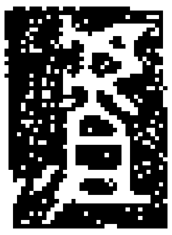


二

己伯鐘　虘作寶鐘



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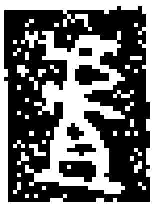

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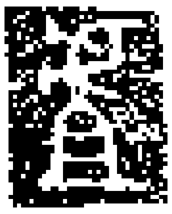

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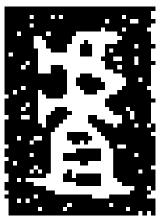

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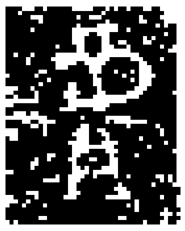

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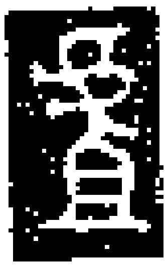

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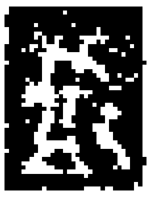

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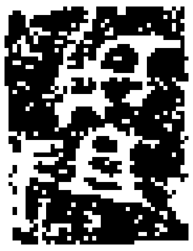

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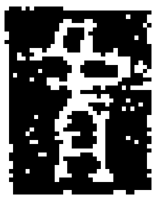

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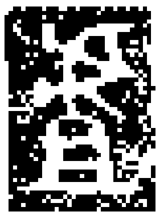

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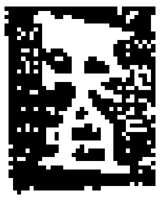

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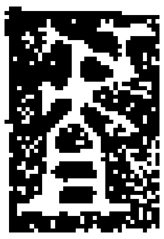
太師虘𣪕　王乎宰智錫太師虘虎裘



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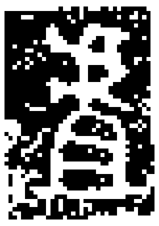

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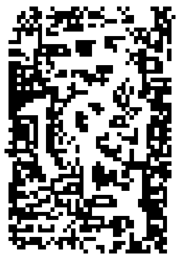
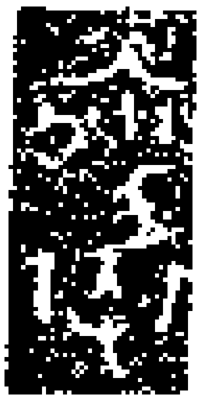
太師虘𣪕　王乎師晨召太師虘入門

虘爲𢼸之異體詳見又部釋𢼸。



多友鼎 復奪京自之孚



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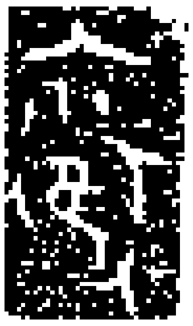

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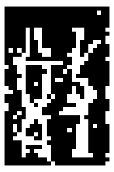
襄設 襄作寶設

按字从雈从衣从又，多友鼎「復𡙇京自之孚」義即奪。說文四篇「奪，手持隹失之也。从又从奞。」奪从奞，「奞，鳥張毛羽自奮也。从大从隹。」說文从奞之字僅有二個，除奪之外就是奮，而金文奮作𡙇，亦从衣，知說文奞字从大為从衣之誤。金文奪或從𠆢右。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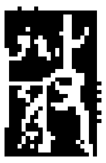
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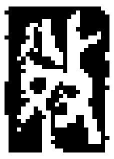
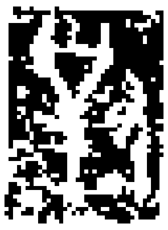

四

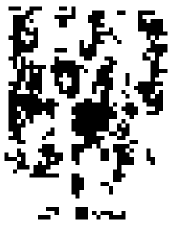
厵羌鐘

譶敓楚京

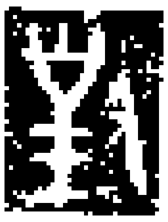
徐中舒曰：「敓古奪字。說文：『敓，彊取也。書曰：「敓攘矯虔。」从攴兌聲。』此尚書呂刑文，今本敓作奪。」



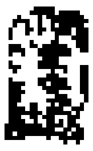
易大口走叔
鼎對卑休



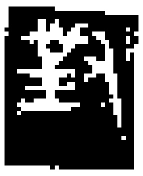
三家彝
對卑休



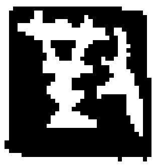
易天毁
對卑休



史懋壺
對王休



庚嬴鼎
對王休



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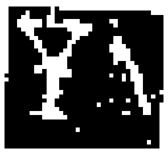

簋

趞卣
對王休
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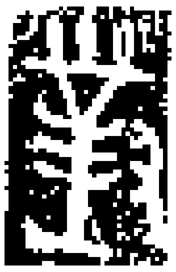

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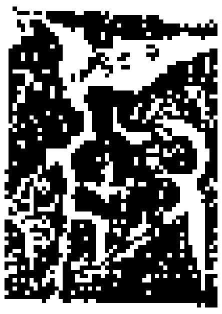
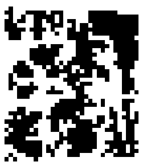
對王休



盂鼎　盂
用對王休



趩觶　揚
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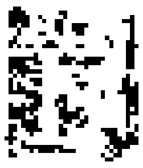

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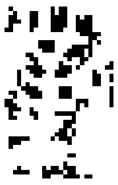

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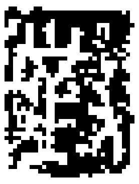

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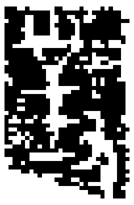
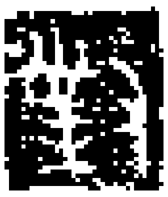


井鼎
對揚王

休



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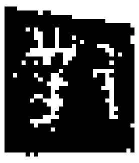

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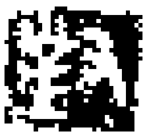

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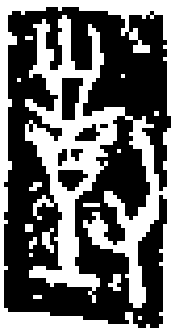

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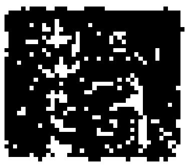

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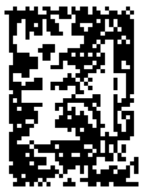

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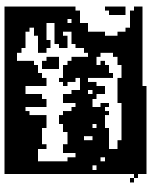

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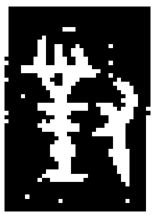

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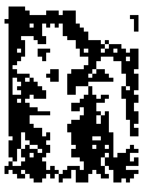

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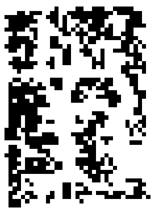

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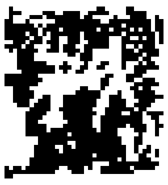

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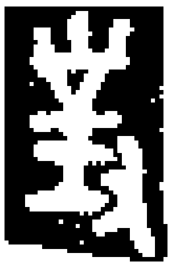

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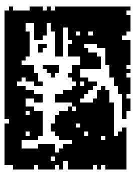

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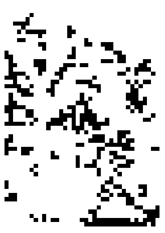

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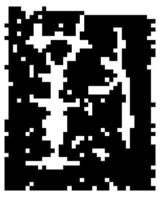

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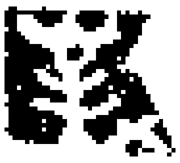

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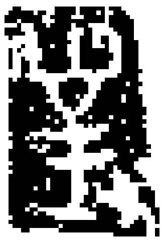

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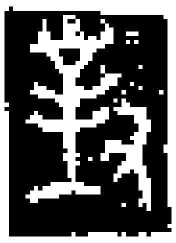

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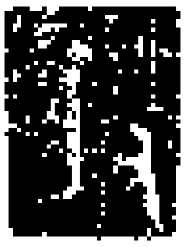

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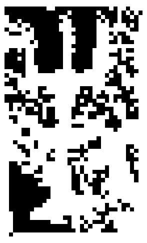

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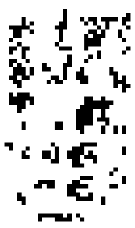
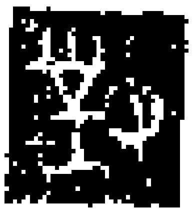


器二

駱子卣　駱子對揚王休



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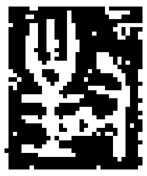
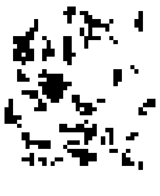


盠二

盠方彝



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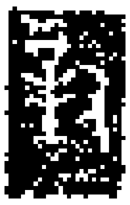

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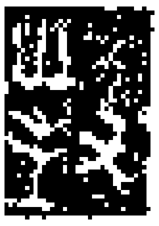

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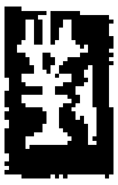

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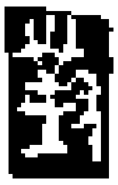
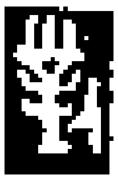


器一



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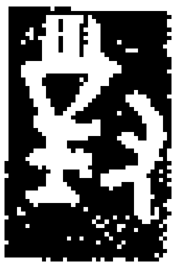
靜卣　敢對揚王休



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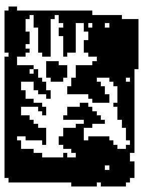

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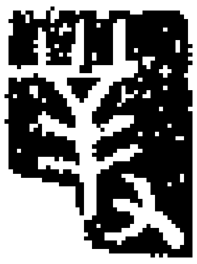
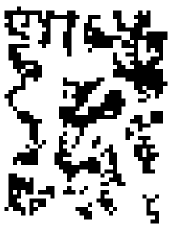


胳段　胳敢對揚王休



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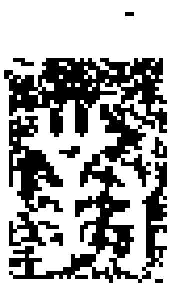

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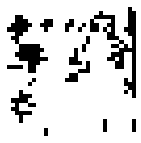

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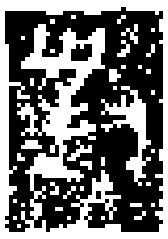

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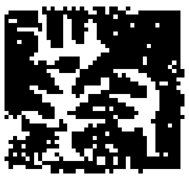
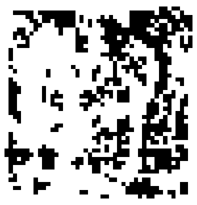


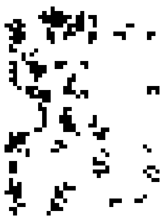
盠二

師嫠段

敢對揚天子休



三年瘐壺 敢對揚天子休



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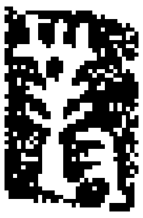

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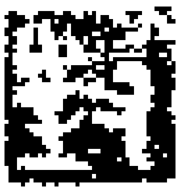
趞曹鼎 敢對揚天子休



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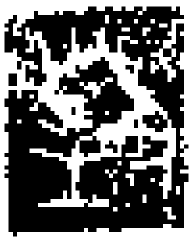

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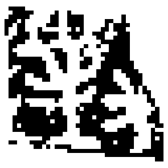

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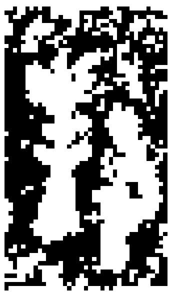

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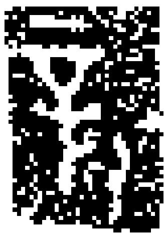

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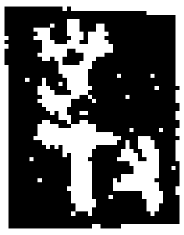

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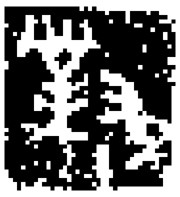

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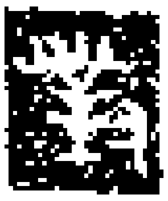
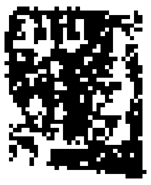


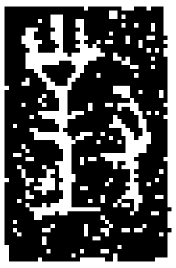
器

蕭𣪘 蕭對揚天子休



番生𣪘

番生敢對天子休



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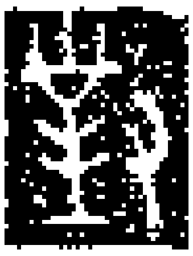

四

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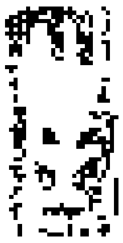

雁侯編鐘

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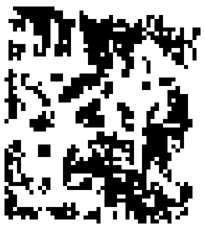
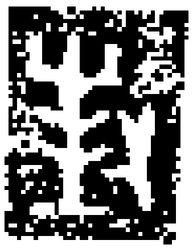


膳夫山鼎　山敢
對揚天子休令



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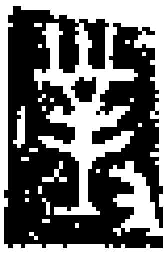

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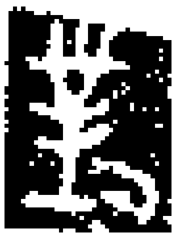

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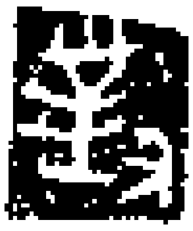

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小臣守簋　守敢
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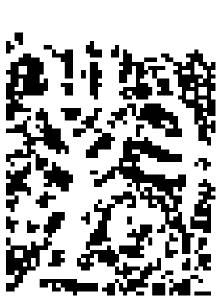

詢簋　訇䭫首
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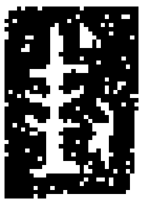
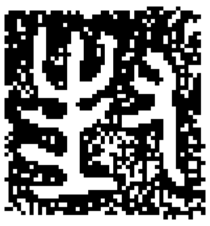
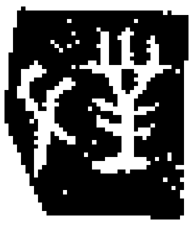


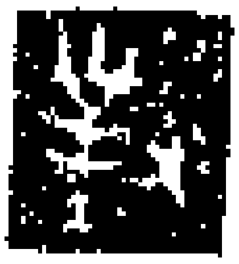
靜簋　對揚
天子不顯休



大鼎　對揚
天子不顯休

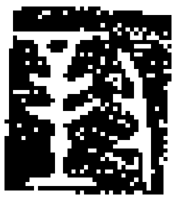


匡卣　對揚
天子不顯休



剌鼎　對揚天
子不顯皇休

師瘨簋　敢
對揚天子丕
顯休



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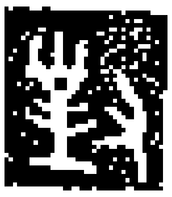

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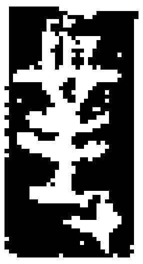
大師虘簋　敢對
揚天子不顯休



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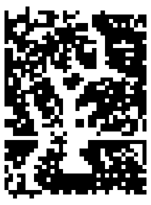
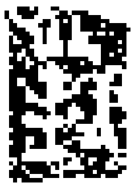
敢對

揚天子不顯休



康鼎　敢對揚天子不顯休



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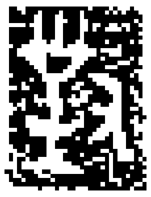

器

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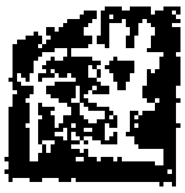

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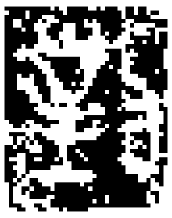

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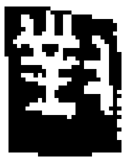

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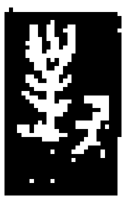

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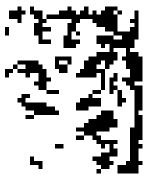

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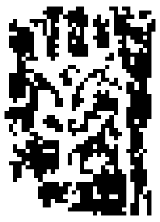
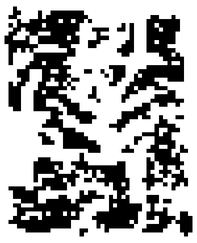
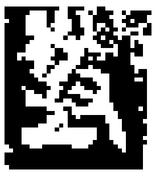
裘衛殷　敢對揚天子不顯休



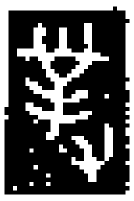
衛殷　衛敢對揚天子丕顯休



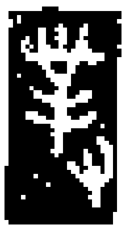
郘殷　郘敢對揚天子不顯休



師艅殷　艅敢對揚天子不顯休

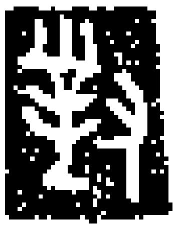


簋一

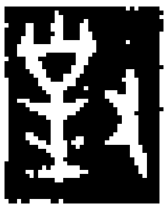


簋二

師酉簋　對揚天子不顯休命

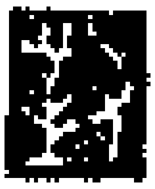


史牆盤　對揚天子不顯休令

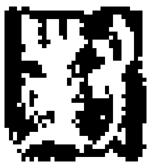


豆閉

𣪘 敢對揚天子丕顯休命



休盤 敢對揚天子丕顯休令



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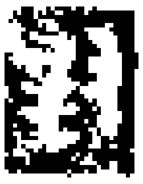

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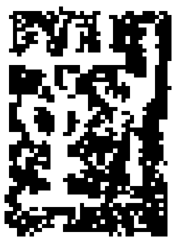
揚𣪘 敢對揚

天子丕顯休令



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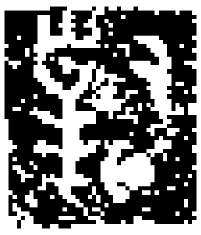
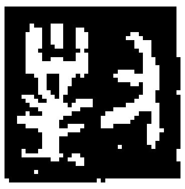
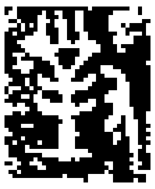


此𣪘 此敢對揚天子丕顯休令

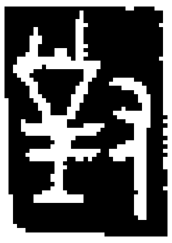


善鼎 對揚皇天子

丕杯休



長由盉 敢對揚天子丕杯休



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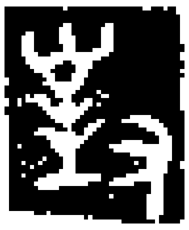
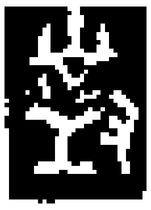
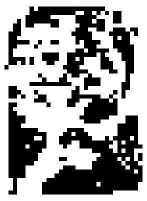
師遽𣪘 敢對揚天子丕杯休



師奎父鼎 對揚天子丕杯魯休

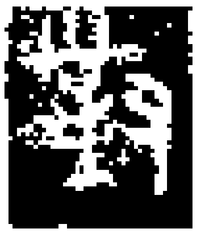


師虎𣪘 對揚天子丕杯魯休



芮伯𣪘 歸夆敢對揚天子丕杯魯

休



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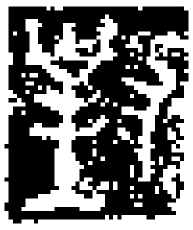

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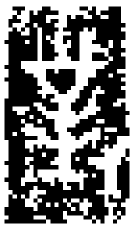
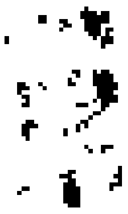
虢叔旅鐘 旅對天子魯休揚

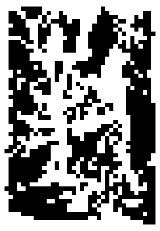


器一

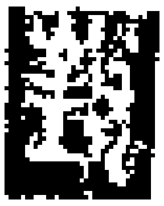


蓋三

孫冥毁敢對揚天子萬休命

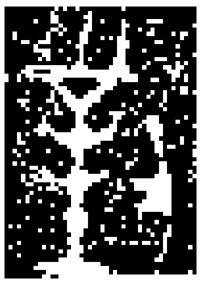


蓋

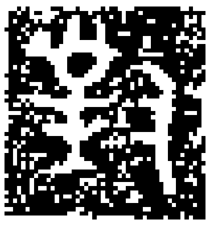


器

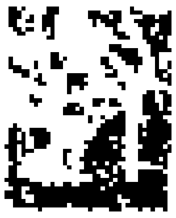
克盨敢對天子丕顯魯休揚



大克鼎敢對揚天子丕顯魯休



趞鼎敢對揚天子丕顯魯休



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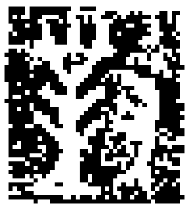
南宮乎鐘敢對揚天子丕顯魯休



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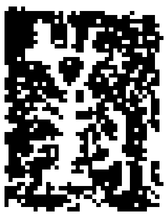
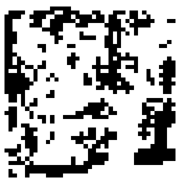


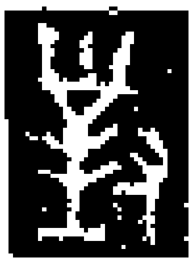
蓋二

師兑毁



蓋

三年師兑毁敢對揚天子丕顯魯休



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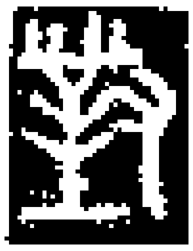
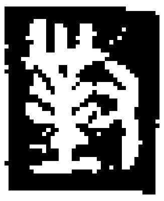


蓋一

頌壺



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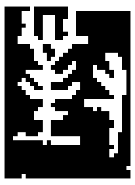

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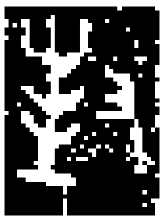

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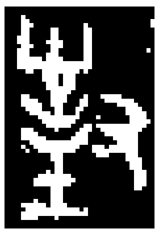
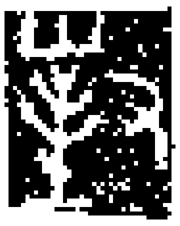
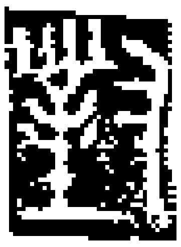


蓋五



器五

頌毁



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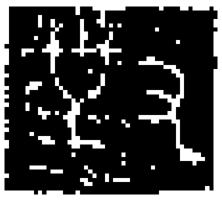
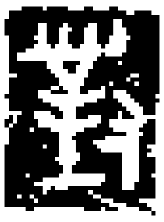
頌鼎　頌敢對揚天子丕顯魯休



無叀鼎　無叀敢對揚天子丕顯魯休



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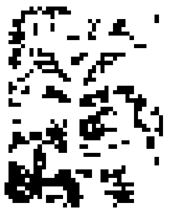
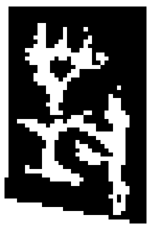


器

師嫠𣪘　敢對揚天子丕顯魯休令



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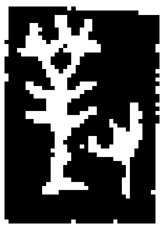
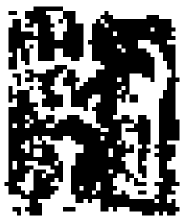


寰盤　敢對揚天子丕顯叚休令



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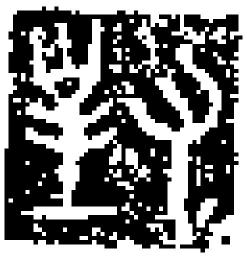

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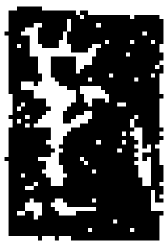

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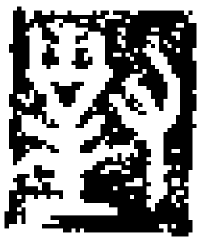
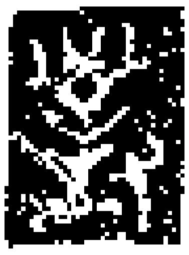
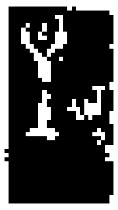


四

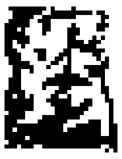
追𣪘　追敢對天子顯揚



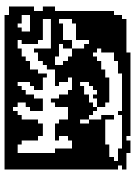
毛公鼎　毛公厝對揚天子皇休



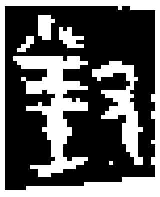
遹𣪘　敢對揚穆=王休



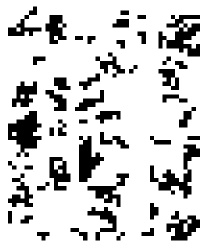
寓鼎　□□□對王休用乍



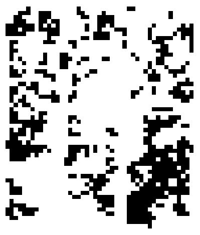
周公毀
對不敢㒸



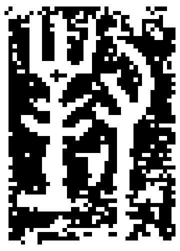
豦彝　對
服辟休



器一

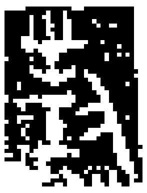


蓋二

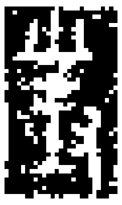


器二

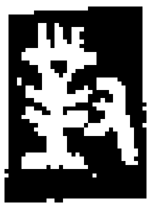
痶毀　王
對痶耕



己公鼎
對揚尹休

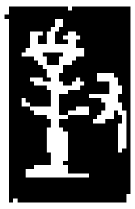


豪百祖考彝
對揚伯休



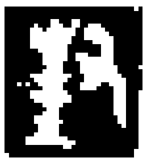
蓋

彔毀　對
揚伯休



蓋

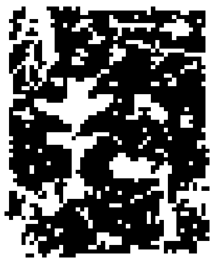
彔戜卣
對揚伯休



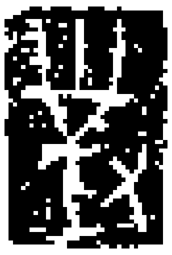
器

競卣
對揚伯

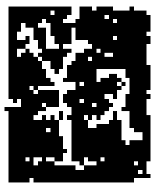
休



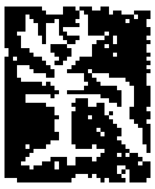
趞盂　趞
敢對揚



匽尊　匽
對揚侯休

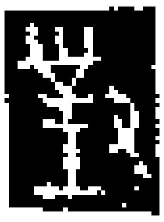


蓋

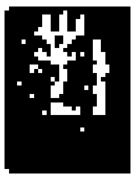


器

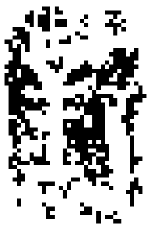
致卣



致觶　致
對公休



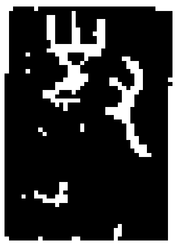
黽毀　黽
對揚公休



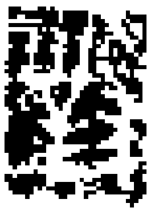
器

孟卣
孟對揚

公休



又尊



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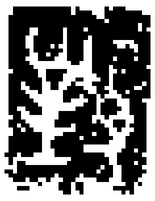
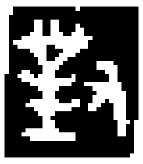


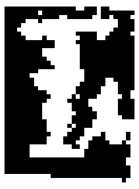
盨

又卣對揚公婦休

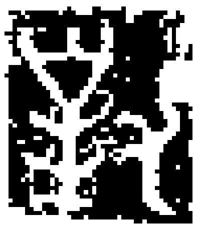


寂鼎對

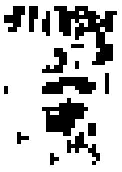
揚其父休



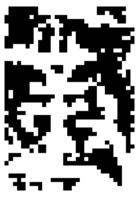
歐觶對揚魏父休



寓鼎對揚遣中休

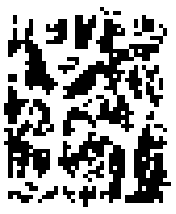


簋

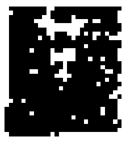


盨

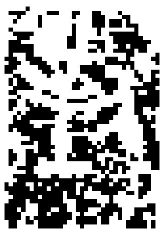
彧方鼎對揚王劇姜休



戲父壺對揚朕皇君休



伯穌父彝乃□□敢對揚皇君休



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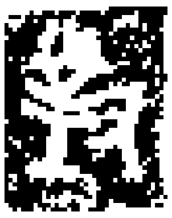
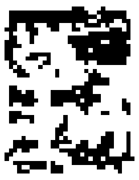
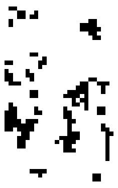


二

孟毁對揚朕考易休



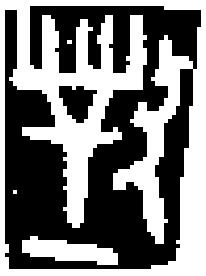
簋



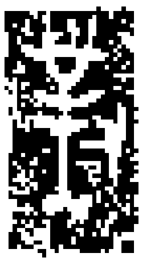
盨

戒敔對

揚父母福剌



大保簋用茲彝對令



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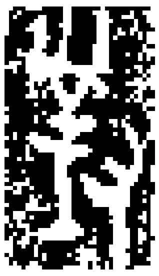
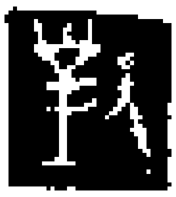


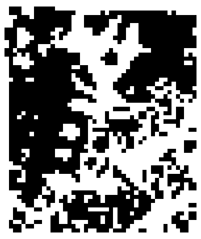
二

興鐘

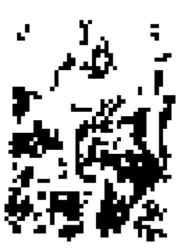
征
周皇王
對𤼈身楙



史獸鼎　對揚
皇尹丕顯休



高卣　敢對揚
武公丕顯耿光



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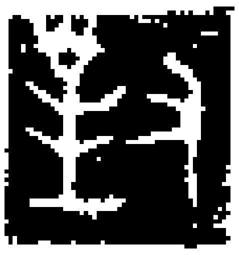
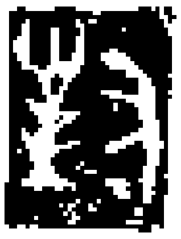
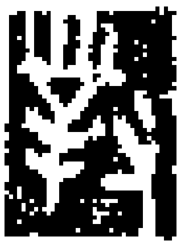


蓋二



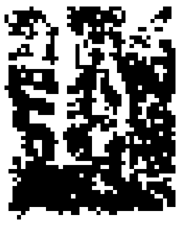
器二

翏生盨　用對
剌翏生眔大妘

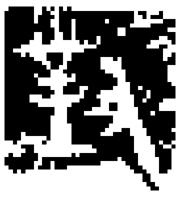


宗周
鐘

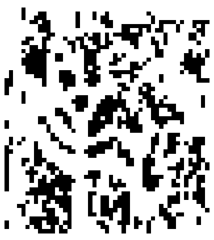
對作宗
周寶鐘



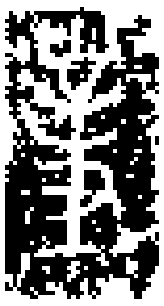
對罍　對作文
考日癸寶尊罍



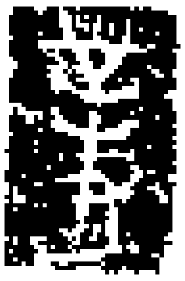
曆鼎　曆肇對
元德考眘隹井



𤼈鐘　弋皇祖考
高對爾剌嚴才上



蓋



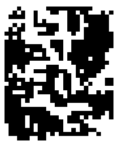
器

對父乙卣　對
作父乙寶彝

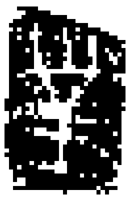
按金文對字很多、字形差別較大、一般包括三個部份、丵、又、土、兩寍等作𢦏、軝侯鼎作𦮳、令鼎作𠭊、𤔲簋作𦮳、象手持丵或加于土上之形、初義不明。金文恒言「對揚王休」、或對揚天子休、這與書說命「對揚天子休命」句例完全相同。對揚亦「虎既拜而答

王策命之時，稱揚王之德美，君臣之言，宜相成也。偽孔傳云「對，答也。答受美命而稱揚之。」詩大雅皇矣「以對於天下」，桑柔「聽言則對」，鄭箋並云「對，答也。」古籍中對用作答的例子很多，書顧命「對揚文武之光訓」，陳夢家因謂金文作「合揚率應」句例相同，對即合，而合與答古通，如左傳宣公二年「既合而來奔」，注「合猶答也」。爾雅釋詁「合，對也」。可證「對揚」之對即答義，勿庸置疑。

（⿱丵土）



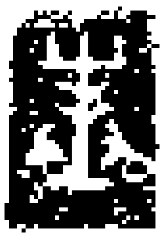
刺鼎　刺對揚王休



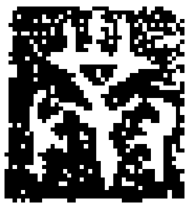
亳鼎　亳敢對公中休

⿱丵土、對之省、字原从丵从土、如趞曹鼎、克鼎對之左半均作⿱丵土、下部从土之形明顯、⿱丵土乃丵之簡、詳見釋對。

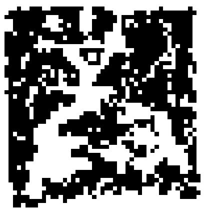
（⿱丵廾）



要簋　對揚王休

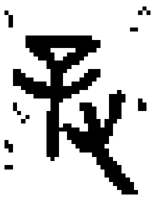


多友鼎　多友敢對揚公休

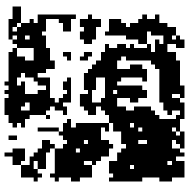


伯晨鼎　敢⿱丵廾揚王休

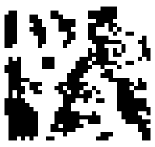
（⿰丵攴）



師毛父簋　對揚王休

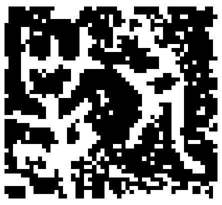


翻簋　敢對揚天子休



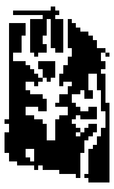
卯簋　敢對揚熒伯休

（⿰丵丮）



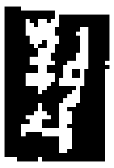
柞鐘（間鉦）

⿰丵丮揚中大師休



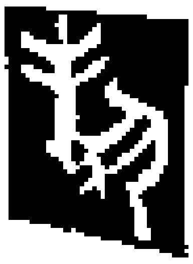
盠駒尊

余其敢⿰丵丮揚天子之休



師旂鼎

旂⿰丵丮氒質于尊彝



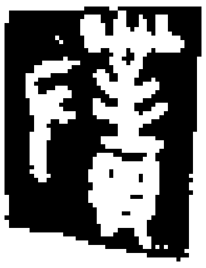
二

召伯虎簋

⿰丵丮揚朕宗君其休

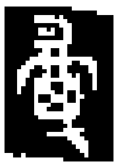
⿰丵丮乃對之別構、从寸从丮、均為手、可以形符交換而字義不變

（⿱對貝）

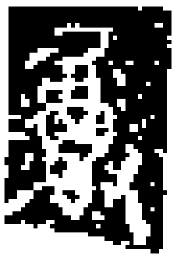


彔伯𢦏簋

⿱對貝揚天子丕顯休



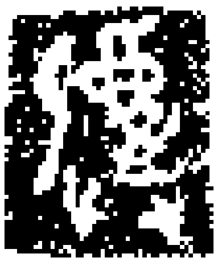
庚嬴鼎
易覃瓢



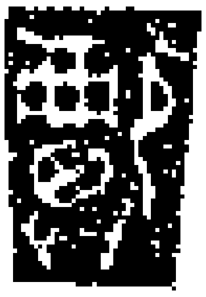
史獸鼎
尹賞史獸瓚

郭沫若曰：案釋爵于史獸鼎文雖通，釋瓚于庚嬴鼎文不諧，二釋均非也。手所持之物，圖與爵形相似，然亦有迥然不同之處，由其形象古之，余謂乃古瓚字也。周禮典瑞「祼圭有瓚，以肆上帝，以祼賓客。」鄭司農云：「於圭頭為器，可以挹鬯祼祭，謂之瓚。」故詩曰「卹彼玉瓚，黃流在中。」國語謂之鬯圭。鄭玄云：「漢禮瓚槃大五升，口徑八寸，下有槃，口徑一尺。」又考工記玉人「祼圭尺有二寸，有瓚，以祀廟。」鄭玄云：「瓚如盤，其柄用圭，有流前注。」又「大璋中璋九寸，邊璋七寸，射四寸，厚寸，黃金勺，青金外，朱中，鼻寸，衡四寸。」玄云：「鼻，勺流也，凡流皆為龍口也。衡，古文橫，假借字也。衡謂勺徑也。三璋之勺，形如圭瓚。」今觀史獸鼎文，上端有流，與爵字之流形相同，流下亦有重盤一，側視平視之下盤更有柄，此非瓚形而何耶？而庚嬴鼎文于覃下更綴以瓢字，字从章聲，假為璋，尋瓢郭瓚璋矣。（兩周金文辭大系圖录攷釋六第四四葉至四五葉）

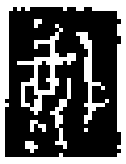
（鄭）



盂侯鼎
乃鄭之

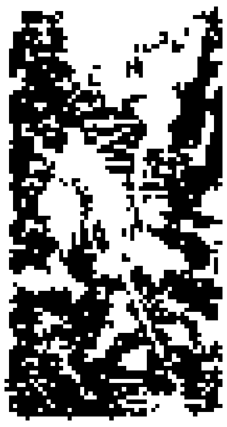


毛公鼎
鄭圭瓚寶



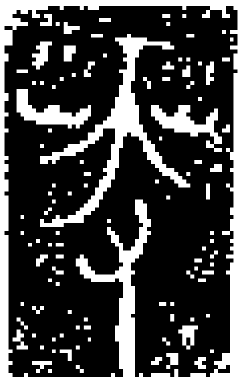
不替方鼎
奉鄭不替

毛公鼎「鄭圭」即庚嬴鼎之「賣執璋」，知鄭乃賣之異體。郭沫若釋賣為瓚，引鄭司農云：「於圭頭為器，可以挹鬯祼祭，謂之瓚」。盂侯鼎和不替方彝之鄭，皆用作器名。

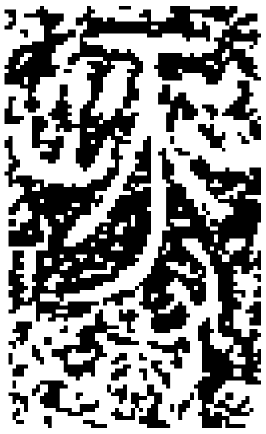


中山王譽鼎
蒦其汋於人也

說文四篇「蒦，規蒦，商也。从又持萑。一曰視遽皃。一曰蒦度也。彠，蒦或从尋，尋亦度。楚辭曰：『求矩彠之所同。』」中山王譽鼎銘曰「蒦其汋於人施，寧汋於淵」，李學勤認爲這般話類於大戴禮記武王踐阼的盥槃之銘「與其溺於人也，寧溺於淵，溺於淵猶可游也，溺於人不可救也。」但鼎銘的時代未必遲於武王踐阼篇的形成，御覽引此語說是隨武子（晉卿，[illegible]士會，春秋中葉）之盤銘也，許不無根據。中山王器的顯著特點是反復引用儒家典籍，如壺銘「不敢怠荒」出自詩殷武「不敢怠遑」，「夙夜匪解」出自詩烝民「夙夜匪解」，鼎銘「克𢘋克卑」出自詩皇矣「克順克比」，樂記引此字作俾字。（文物一九七九年第一期平山墓葬群與中山國的文化）故知此蒦字當為與之聲假字。古音蒦屬影母鐸部，與屬喻母魚部，影喻皆為喉音，鐸入聲可歸入魚部，蒦與聲同，故可通假。

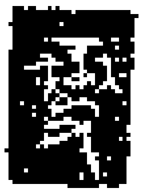


簋

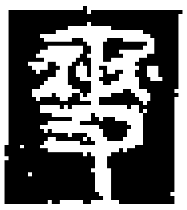


器

燮卣 燮



晉公盆 口燮萬邦



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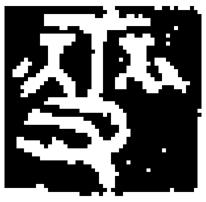

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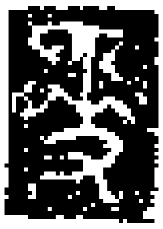
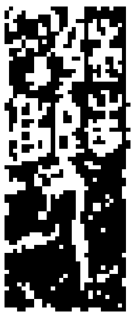
曾伯霥簠 抑燮繇湯

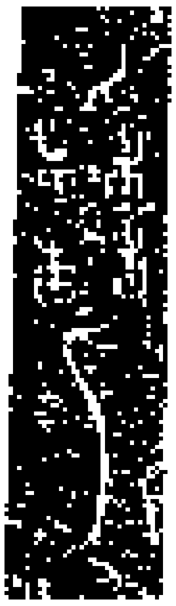


燮毁 王令燮赴市

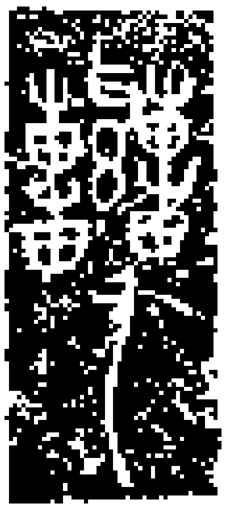
說文三篇又部「燮，和也。从言从又炎。」籀文燮从羊，讀若溼。」金文盄和鐘「𫗦燮百邦」，燮同許書。曾伯簠「抑燮鄉湯」，燮近籀文。爾雅釋詁「燮，和也。」史記五帝本紀「以燮北狄」，天官大宰「以和邦國」，語法近似。「抑燮鄉湯」當釋安和鄉陽。



蔡侯鐘
蔡侯⿰申䜌



蔡侯⿰申䜌鑑
蔡侯⿰申䜌之鑑



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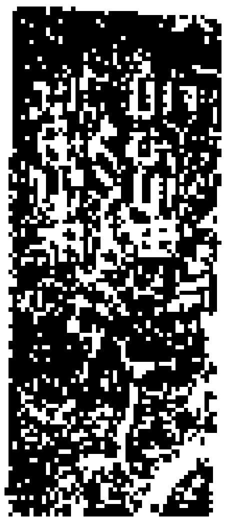
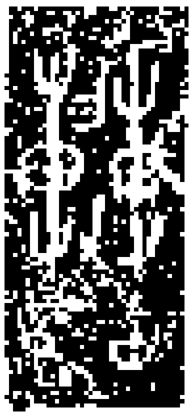
蔡侯⿰申䜌⿰鼎升　蔡
侯⿰申䜌之飤⿰鼎升



蔡侯⿰申䜌⿰鼎升　蔡
侯⿰申䜌之飤⿰鼎升



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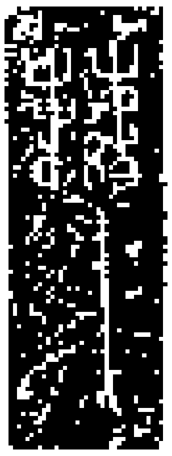
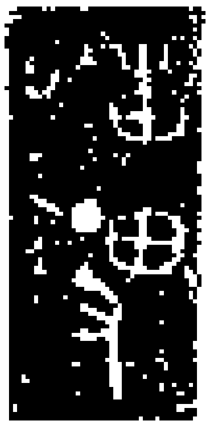
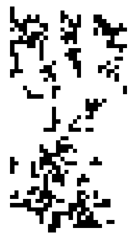
侯⿰申䜌之飤⿷匚古



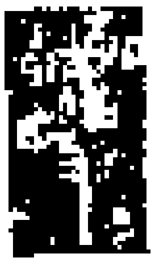
蔡侯方壺　蔡
侯⿰申䜌之飤壺



蔡侯⿰申䜌𣪘　蔡
侯⿰申䜌之帯□



蔡侯戈　蔡
侯⿰申䜌之行戈



蔡
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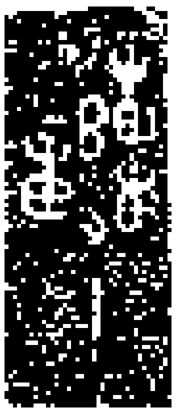
⿰申䜌之行鐘



蔡侯
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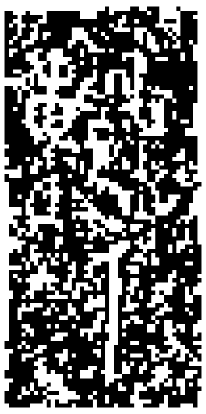
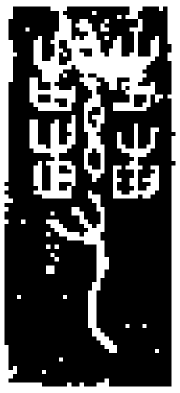
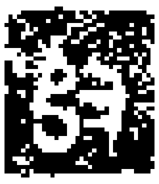


蔡侯尊　蔡侯
⿰申䜌虔共大命

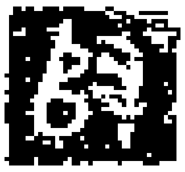


蔡侯缶　蔡侯鸞
作大孟　姬媵盥缶

蔡侯名鸞，這個字的讀音以及它是哪一個蔡侯的名字，各家說法頗有分歧。郭沫若認為「蔡聲侯名，史記蔡世家作產，今器銘作鸞，當即產之異文」。史樹青認為此字是从叀甬聲，隸定應作鏞，也就是鏄字，鏄與朔諧韻，朔即蔡成侯名。陳夢家認為「番生𣪘的𠧟弼，毛公鼎作𠧟𢐗，即此字」，「不𡢁」之卵與申字形近易混，蔡世家昭侯名申。當是卵字之誤。鸞與卵聲近，即昭侯名。于省吾以此說認為「吳王光在位十九年適當蔡昭侯之時，蔡墓有銘文的銅器，其署名蔡吳兩國之君者，只有蔡侯鸞和吳王光，可見吳王光嫁女之鑑出于蔡墓，其稱『虔敬乃后』，自然非蔡昭侯莫屬。（壽縣蔡侯墓銅器銘文考釋，古文字研究第一輯）

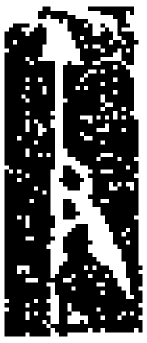


盂一



盂二

曾中大父蠢殷
曾中大父蠢迺用吉攸飲乃口金



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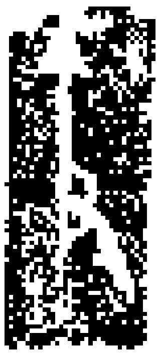
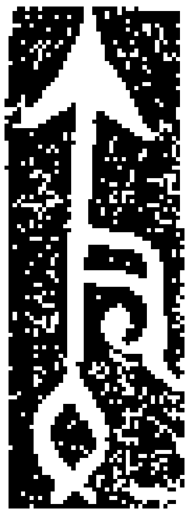


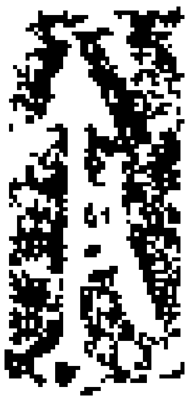
二

叔爵

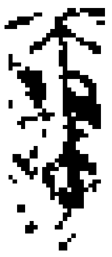
叔觚



叔殷
叔



叔父甗
叔父



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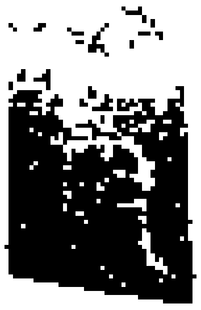

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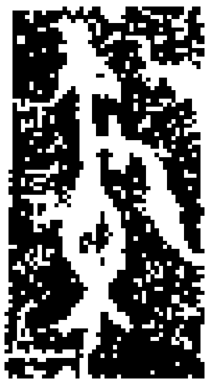
叔父辛



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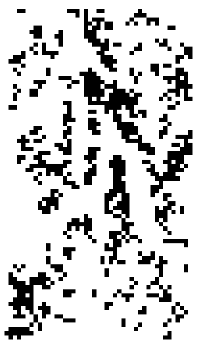

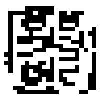

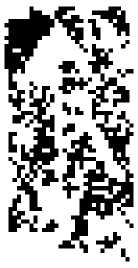

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叔父癸觶
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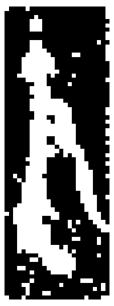

叔父癸爵
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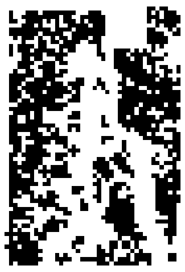
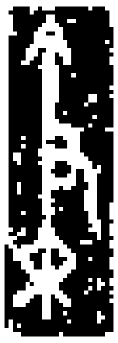


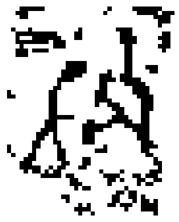
叔父生
觶　叔

文坐



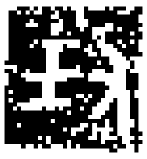
㪅祖己彝

叙祖己



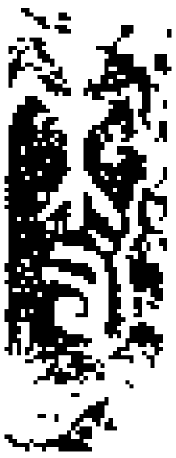
乍內彝

作內



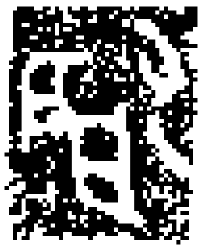
叀鼎 㪅子

用作寶尊



㪅彝

㪅



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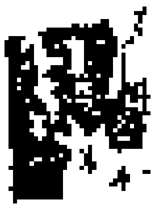
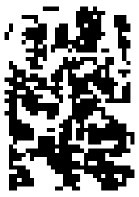


曩侯鼎 弟
叟作寶鼎



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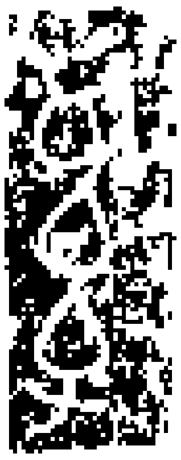
易弟叟𤔲戒



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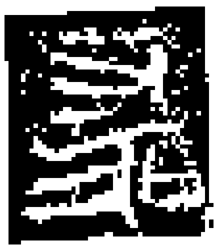
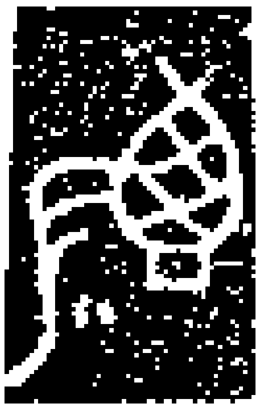
伯作寶尊彝



器

秦公𣪘
作龠宗彝



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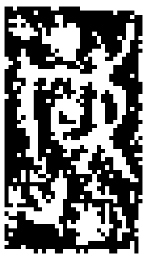
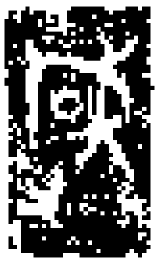


盖一



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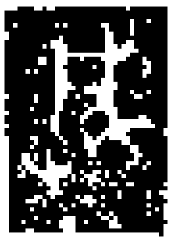

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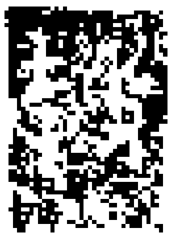

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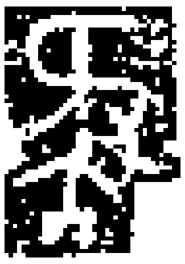
師寰父



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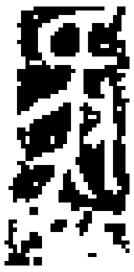
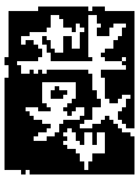


器

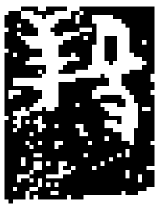
吳父丁角

吳觶父丁



寰鼎 以師氏眔

有𤔲後或戭伐滕



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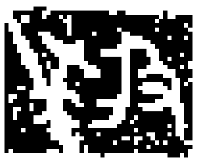
右戭立中廷



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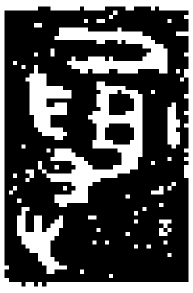
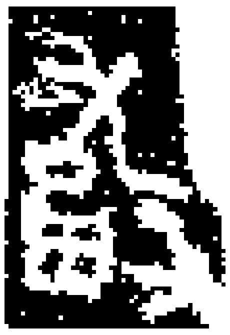
冊賜翔玄衣



伯寬𣪘 伯寬

作伯幽寶𣪘



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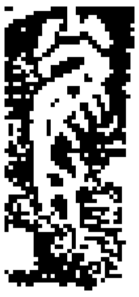
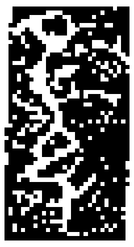
魯司徒遙 魯司徒

伯吳敢彝作旅𣪘



哀成叔鼎　亦

弗其盂貫嘉



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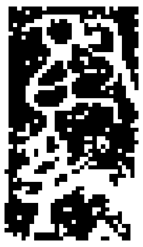
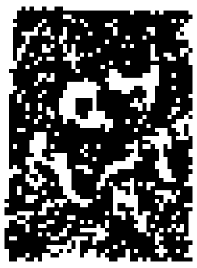


二

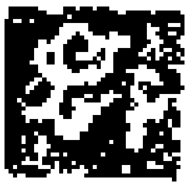
卯其卣　卯其觶

作册𢾊羞一瑶



𢾊其盤　𢾊

其肇作盤



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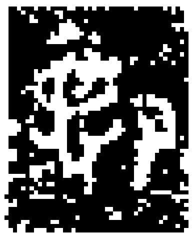

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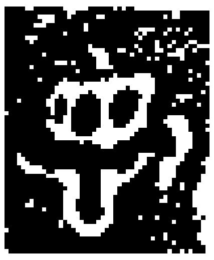

二

𢾊其

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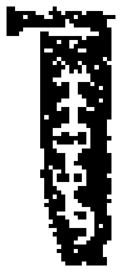
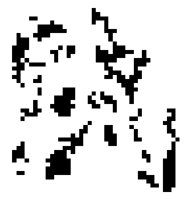
𢾊其肇

作𣪘



口父癸爵

𠦪作父癸



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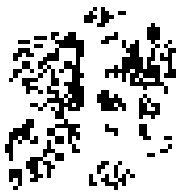

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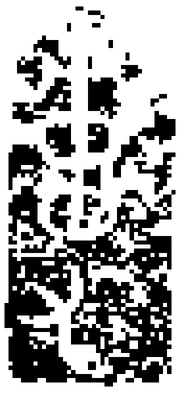
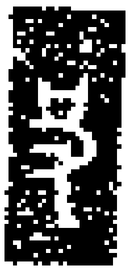
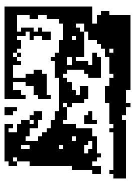
羞父乙爵
偁父乙



內寬戾簋　寬侯
作叔姬寺男媵匜

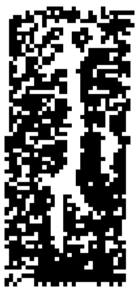


殳季良父壺　殳季
良父作敳姒尊壺



簋

沈子簋　沈子
肇斁狃貯嗇



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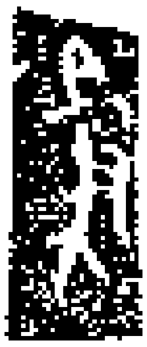

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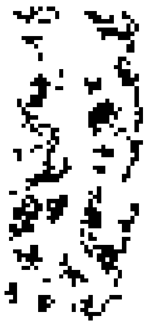
帚女簋



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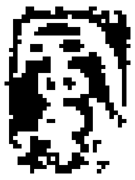
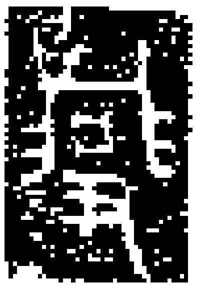


盖

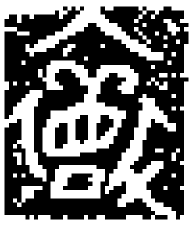
器

戒毁
戎伐叡



史䜌盨
𢼸作旅盨

史



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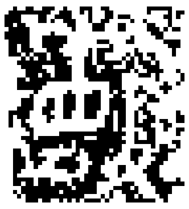

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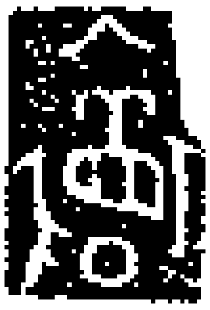

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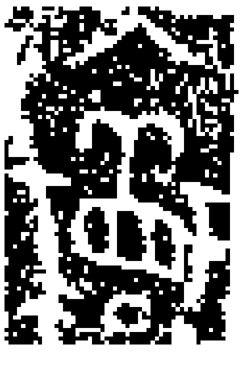
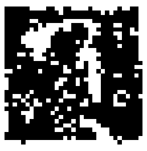


器二

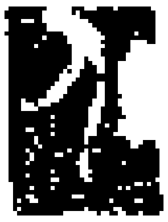
白叡卣伯
叀作旅壺寶

尊彝

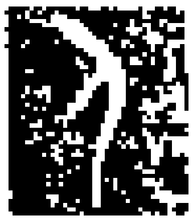
人



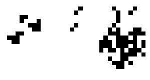
文父丁設　囚令伐人方



小臣艅尊　隹王来征人方



般父己甗　王俎人方無敄



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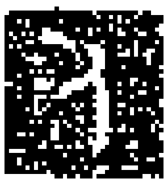
寓母卒卣　囙令壘人方羅



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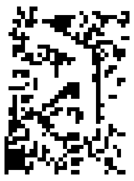

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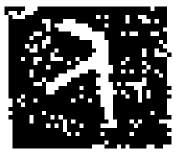
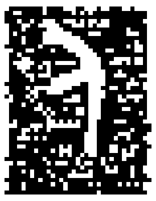


多友鼎　執訊廿又三人



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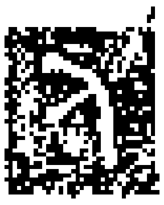
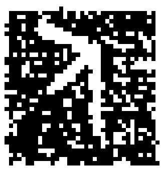
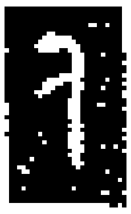


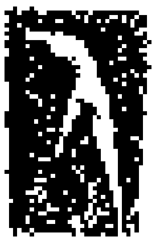
多友鼎　公車折首百又十又五人



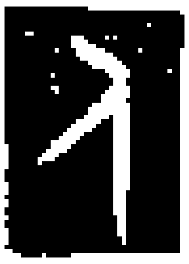
多友鼎　凡以公車折首二百又口口又五人



舀鼎　人五夫



矢令設　鬲百人



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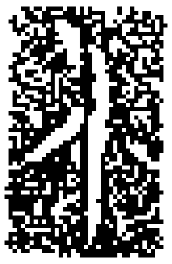

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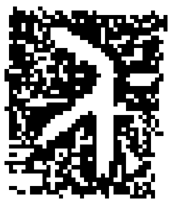
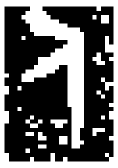


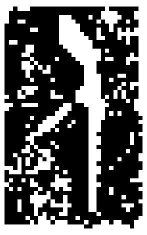
盂鼎　人鬲自馭至于庶人

遘器

戚段百又
十又四人

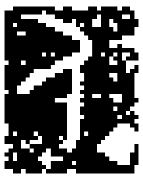


宜侯夨段賜宜庶
人六百又□六夫

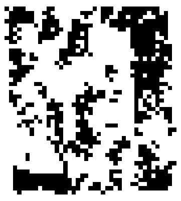


叔德段
王賜

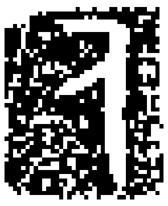
叔德臣
隸十人



師旂鼎
事余一人

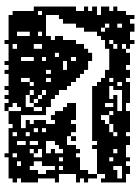


毛公鼎虔夙
夕惠我一人

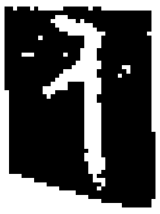


盂
鼎

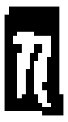
女勿剋余
乃辟一人



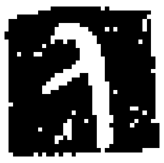
盂鼎夙夕召
我一人登四方



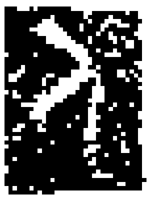
毛公鼎余
一人在位



新郪虎符用兵
五十人以上

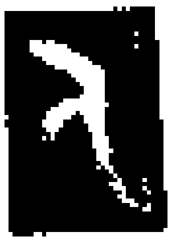


甫人父匜
其萬人用

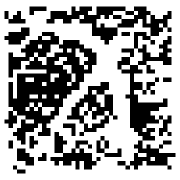


器

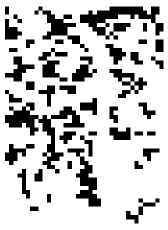
乎段乎其
萬人永用



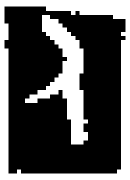
兮甲盤
人



詢段
降人

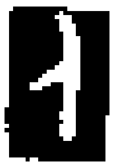


詢段
㫁人

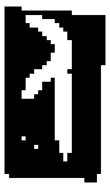


周
公

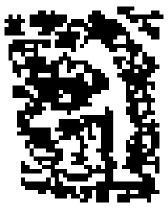
毁
草人



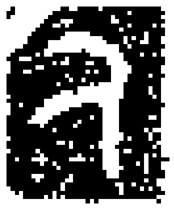
周公毁
菄人



周公毁
州人



裘衛鼎
剃人敢



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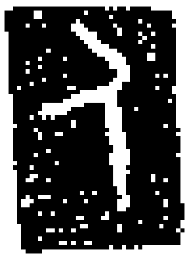
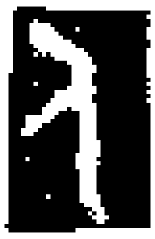
原人虞艿



矢人盤
豆人虞丂



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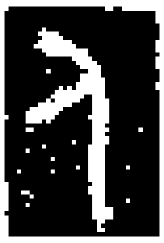

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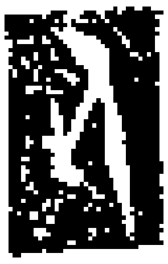
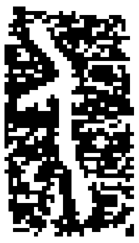
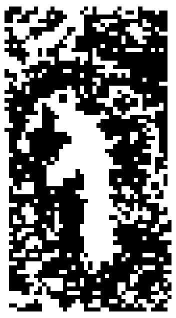
井人妄鐘
井人妄曰



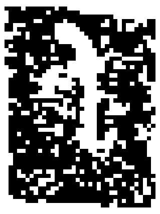
矢令毁
用殷寮人



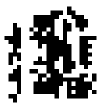
裘衛鼎
井人倡屖



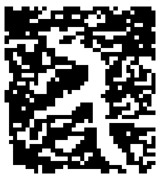
永盂　邑
人奎父



永盂　畢
人師同



鄦王戎人矛
鄦王戎人



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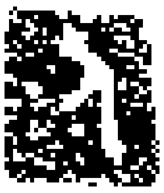
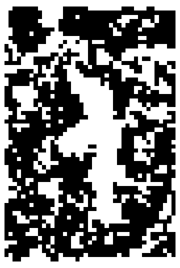
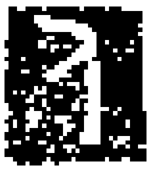
土邑人趞



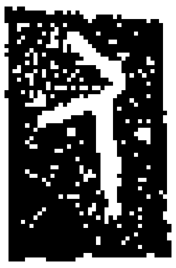
裘衛鼎　司
馬頻人邦



永盂　周人
人司工居



衛盉　司工邑人服



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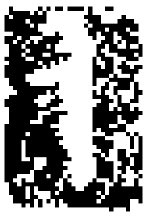

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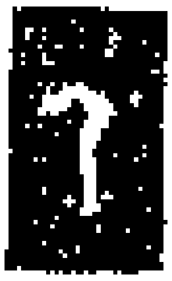
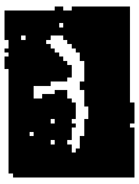
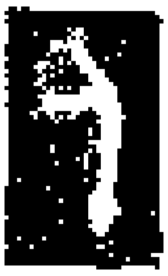


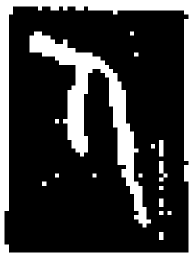
鄭公敎人鐘　上鄭公殺人



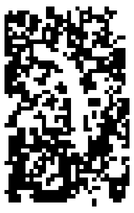
甫人父匜　甫人父乍旅匜



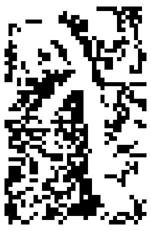
矢人盤　矢人有司眉田



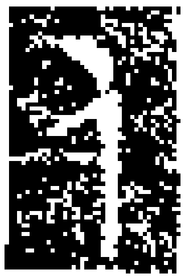
取它人鼎　取它人之善鼎



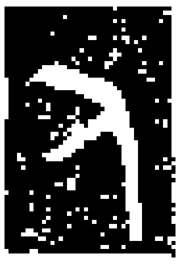
師旂殷　命汝官司邑人



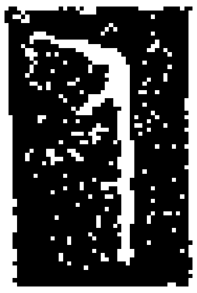
詢殷　成周走亞戍秦人



大克鼎　賜汝井退累人䊮



申殷　官司豊人眔九戲祝



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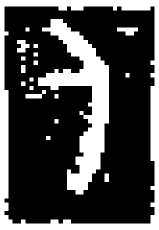
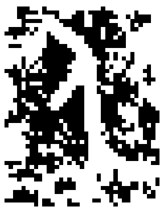
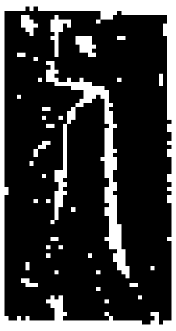


矢人盤　微人小子眉田戎

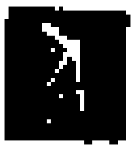


膳夫山鼎　令

汝官司歆獻人于冕



輪鎛　與鄩之民人都啚



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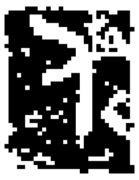
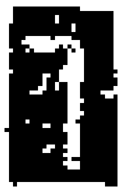
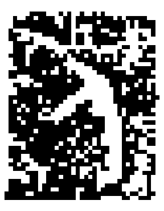
洹子孟姜壺　洹子孟姜喪其人民都邑



衛盉　矩伯庶人取堇章于裘衛

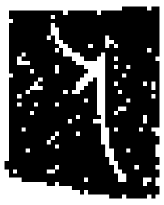


舀鼎　才王人迺賣用□不逆付舀



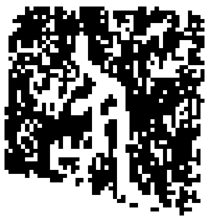
器

伯𢦏父毁　伯𢦏父事𦥑口尹人于齊自



器

宋公欒簠　作其妹句敔夫人季子媵簠



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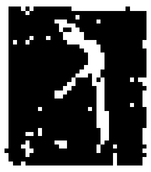

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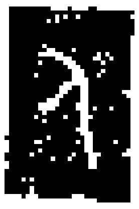

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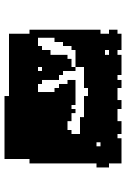

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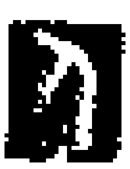

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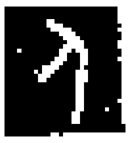
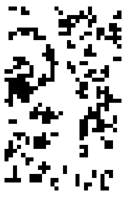


簋三

師酉簋　嗣乃且啻官邑人虎臣西門夷



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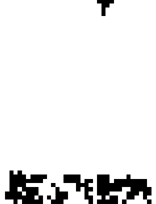

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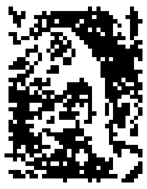
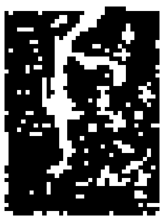
汝死嗣葊宮葊人

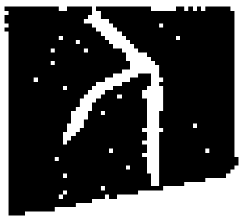


卯毀　昔乃祖亦既
令乃父死司葊人

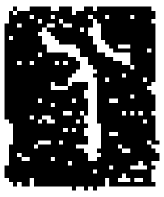


邕子甗　邕
子良人擇其

吉
金



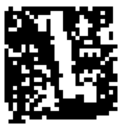
鄀公敄人毀　上
鄀公敄人作尊毀



中伯壺　中伯作
親姬䜌人賸壺

[illegible]　一

郾王戎人矛　郾王
戎人作日夆萃鈦



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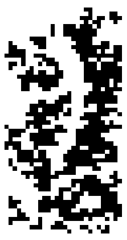
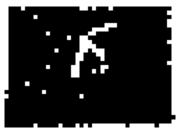
郾王戎人矛　郾
王戎人作五牧鈦

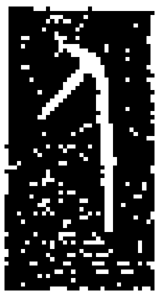


豐姞毀
兹毀

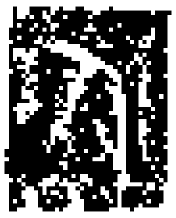
既皂亦
壽人



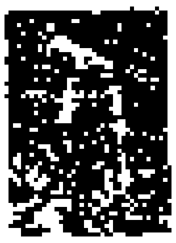
鄦公毀　不敄屯
夫人始作鄦公



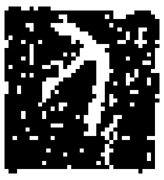
留篙鐘　隹型篙屋
栾晉人救戎於楚境



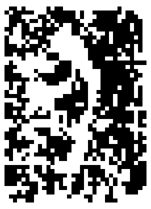
甫人
盨



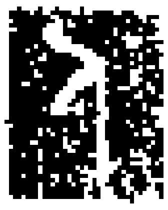
為甫人盨　口
口為甫人行盨



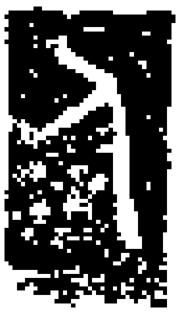
穌甫人匜　穌甫
人作嬺妃襄媵匜



䣄甫人盨　䣄甫
人作𡢁妃襄賸盨

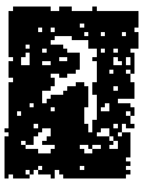


㠱甫人匜　㠱甫
人余王□叡孫

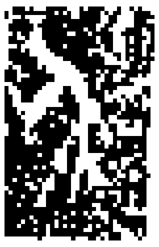


䣄毁

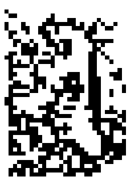
其各
前文人



㝬生鐘　其
各前文人



師臾鐘　其
各前文人



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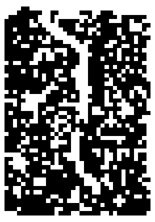
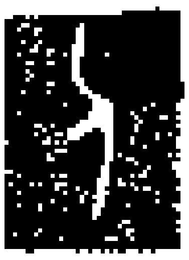


四

兮中鐘　用
侃喜前文人



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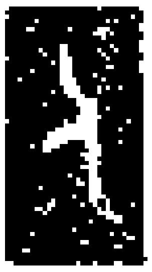

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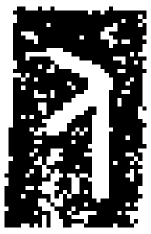
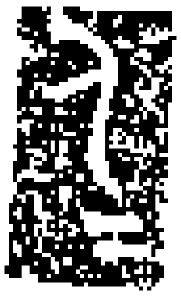
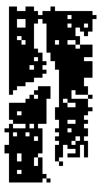


四

追毁　用享
孝于前文人



妥鐘　用追
孝侃前文人



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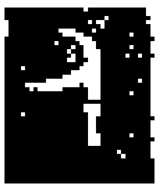
喜侃前文人



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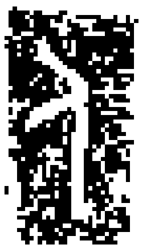

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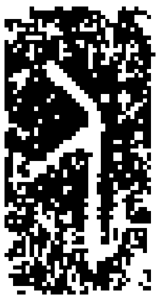

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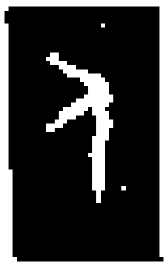

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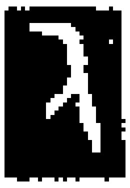

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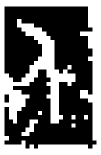

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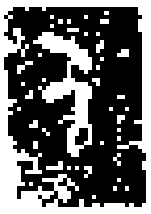

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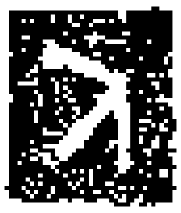

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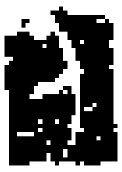
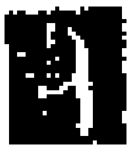


萬諆尊



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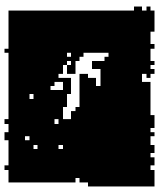
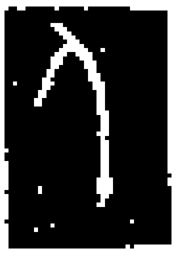


鄧公𣪘　用為屯夫人尊諆𣪘



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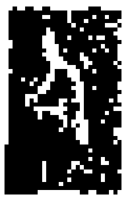
曾姬無卹壺　聖趄之夫人曾姬無卹



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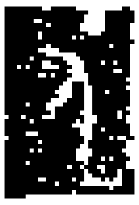

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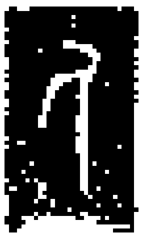
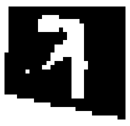
克盨　王令尹氏友史趞典膳夫克田人



句鑃　以樂□者父子□□之先人是詒



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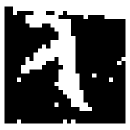

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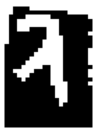
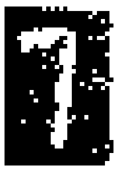
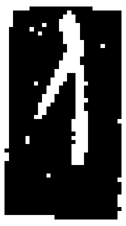
令舞



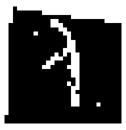
令方尊　令我唯命汝二
人太眔矢奭左右于乃寮



舀鼎
求乃人



壹鼎　首
于人身



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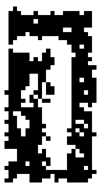
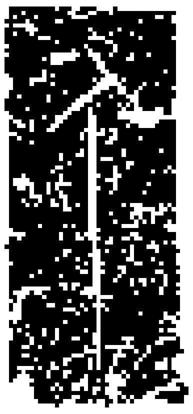


舀鼎　用
乩絲人



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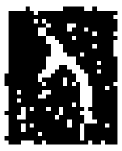
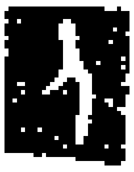
賊為人宗



戈器觶
戈作器人



雯人守鬲
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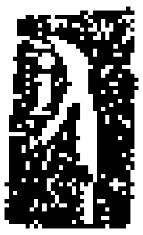

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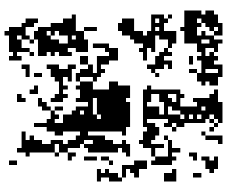

郘毁　司
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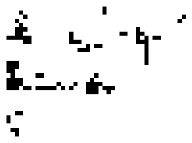

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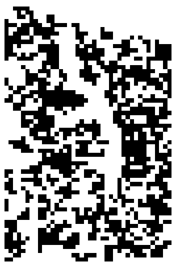

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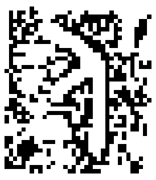
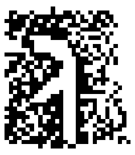


多友
鼎　衣復
筍人孚



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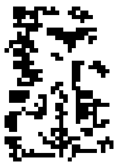
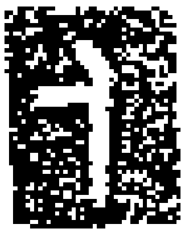
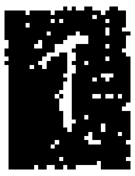


器

戒毁　叔
孚戎孚人



矢人盤
小門人䌛



子禾子釜
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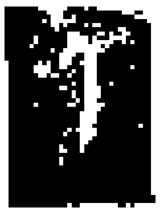

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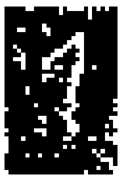
之口口其事

關



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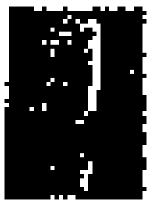

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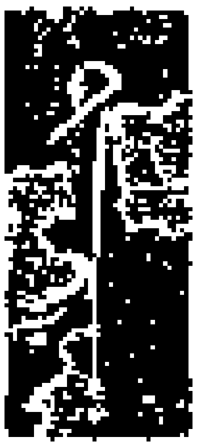

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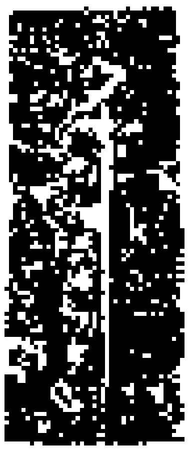
吳人并雩



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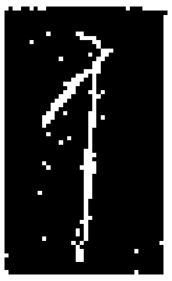
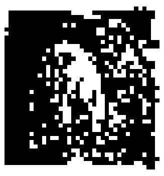


王孫遺者鐘
龢溺民人

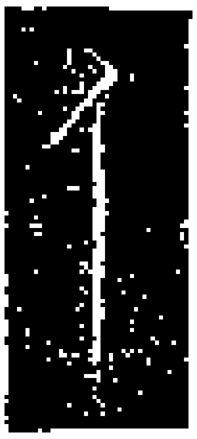
[illegible]

器

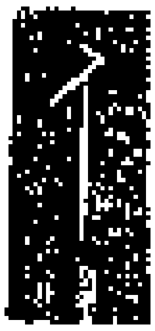
畲毋年面
先以之子莫



郘鍇尹鉦
盆皮吉之害



中山王嚳鼎
蔑其溺於人也



中山

王嚳方壺
不順於人也

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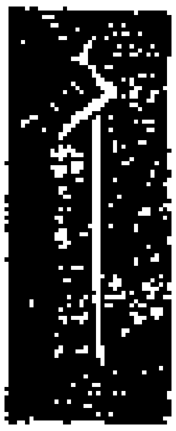

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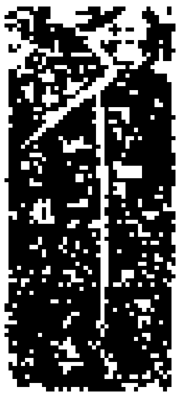
享人徽教備傳



中山
王嚳

鼎　智爲人
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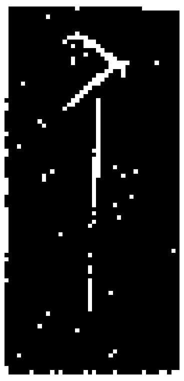
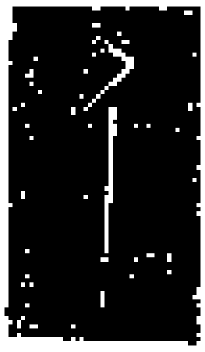
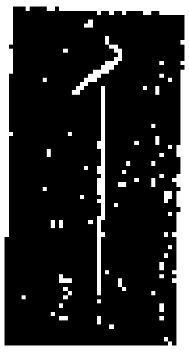


中山王嚳方壺　爲
人臣而𢓊臣其宗



中山王
嚳方壺

寵愛深
則賢人親



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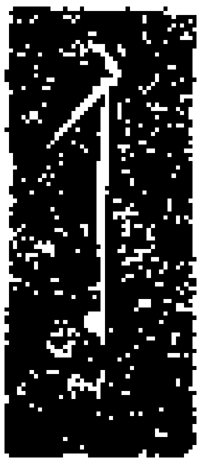

中山王
嚳鼎

後人其庸之
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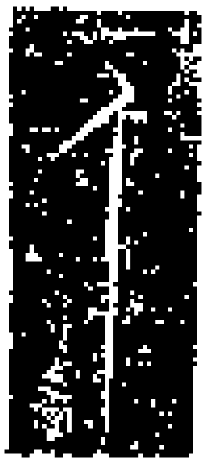

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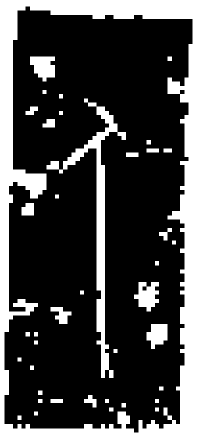
嚳鼎



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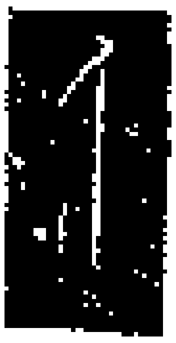

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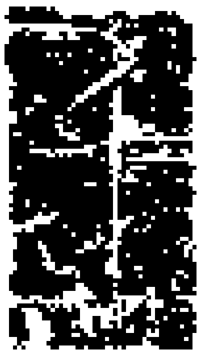

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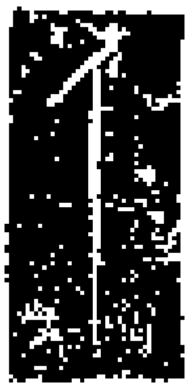

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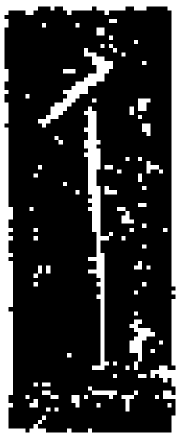
人學童未甬智



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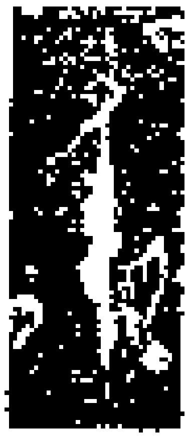
以寡人匡賃之邦



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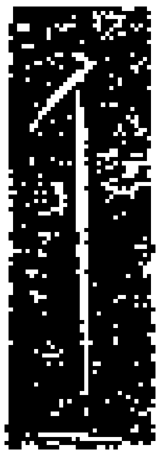
以左右寫人

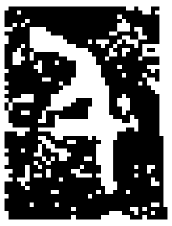


中山王譽鼎
以韓道寫人

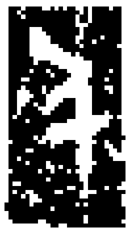
靜安先生曰：說文解字人部「人，天地之性最貴者也。此籀文，象臂脛之形。」按殷虛卜辭及古金文皆如此作，籀文承之。許君獨言籀文者，前乎史篇者許未見之故也。此字篆文亦用籀文，篆之同於籀者多矣。許皆不著，此獨著者，何也？曰以別於儿字之本古文奇字也。大下云：「古文大。」介下云：「籀文大。」因篆文有異作，且均為部首字，不能不著其所本也。（王靜安先生遺書十七史籀篇疏證） 棄廖廷相云：案許君義尚隱略，蓋下象臂脛，上象儕者，乃鞠躬致敬形也。人非禮不立，鞠躬致敬者，所以明禮。武王之「長」誠修容慎戒必恭。周公之「匑匑如畏」，正考父之「一命而僂，再命而傴，三命而俯」，皆此意也。釋名「人，仁也。」中庸「仁者人也」，二字互訓。左傳言「出門如賓，承事如祭，為仁之則」。鄭注中庸謂人「讀如相人偶之人，以人意相存問之言。凡人於賓祭相存問，必鞠躬致敬」，故人字象之，雖籀文古文，當不相遠。（釋人）

按器銘「人方」，指殷末周初未被征服之某一部落，其地域似在山東江蘇某地。器銘有云「鬲百人」，「執訊廿又三人」，人字作單位數詞解。器銘中稱「一人」者，為當時之最高

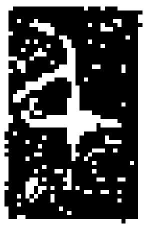
統治主，左傳襄公十三年「一人刑善，其寧惟永。」杜預云「周書呂刑曰一人，天子也。」禮記大傳「一人定國」，鄭玄注「一人，謂人君也。」其次為「寡人」，鄭風燕燕「先君之思，以勗寡人」，鄭箋「莊姜自稱也。」孟子梁惠王上「寡人之民不加多」，（孟子公孫丑下「得道者多助，失道者寡助」）皆諸侯對人自謙之稱也。其中有云「聖人」者，易乾卦文言「聖人作而萬物覩」，論語述而「聖人，吾不得而見之矣，得見君子者，斯可矣。」皆指道德知慧最高境界之人格。又有所謂「文人」者，周書文侯之命「追孝于前文人」，大雅江漢「秬鬯一卣，告于文人。」毛傳「文人，文德之人也。」其泛指被統治階級者曰「民人」、「人」、「民」、「庶民」。論語先進「有民人焉，有社稷焉。」孟子盡心下「諸侯之寶三：土地、人民、政事。」與庶民同義。「庶，眾也。」殷虛卜辭有「乎眾」云云。左傳僖公十七年「男為人臣，女為人妾。」又襄公三年「人臣隸圉免」，與「人鬲」同義者有臧、僕、奴隸、罪犯、奴隸之同義語，為商周王朝社會階級之最低下者。其稱「晉人」、「秦人」、「邑人」、「敝人」者，言其人之所隸屬關係，猶今人之著國籍戶籍者。又有著其專業職稱者「車人」、「鮑人」等，猶言「匠人」、「輪人」、「函人」是也。廣韻人讀如鄰切，日母真部。



禹鼎
徒千

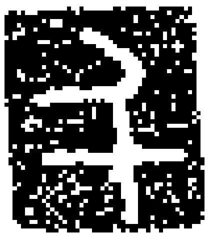


宜侯矢殷
旅矢千

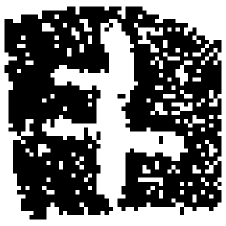


蓋

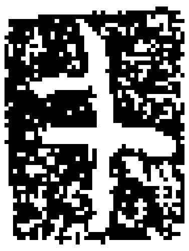
㑀匜
乃俾千



矢人盤



矢人盤
夒千罰千



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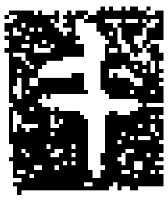
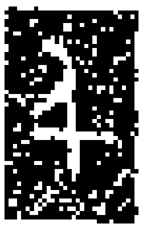
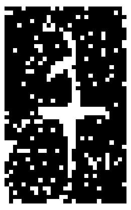


矢人盤

則夒千
罰千

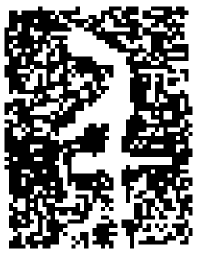


㑀匜我
義俾女千

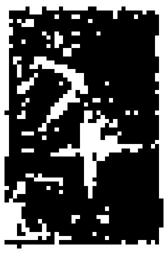


器

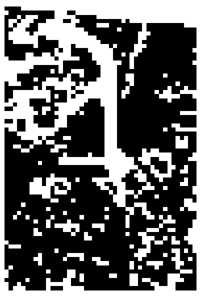
㑀匜今我赦
汝義俾女千



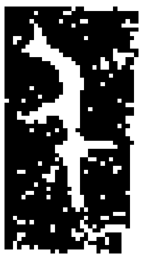
盂鼎人鬲
千又五十夫



琴生
盨

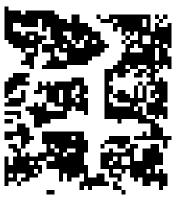


蓋二

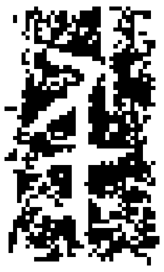


器二

琴生盨其百
男百女千孫

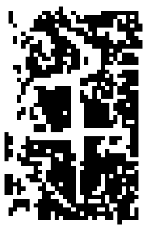


一



二

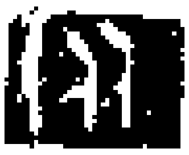
䍽其鼎其
百子千孫



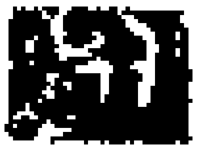
篕

梁其壺　其百子千孫永寶用

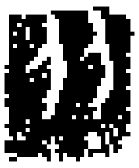
戴家祥曰：說文三篇十部「千，十百也。从十从人。」小徐繫傳作「从十，人聲。」按言部「信，誠也。从人从言，會意。古文作㐰，从口，人聲。」六國古鉩信鉩皆作仟鉩。七篇禾部「秊，穀孰也。从禾，千聲。」卜辭作⿱禾人，金文作⿱禾人（姞氏殷）作⿱禾人（[illegible]殷），與卜辭同，皆从人不从千。八篇人部「仁，親也。从人从二。𡰥，古文仁，从千心。」（古文四聲韻十八真引同）因疑殷周時代本無千字，計數虜馘，千讀此先切，清母真部，人讀如鄰切，日母真部。鄘風定之方中「靈雨既零，命彼倌人，星言夙駕，說於桑田，匪直也人，秉心塞淵，騋牝三千。」小雅甫田「倬彼甫田，歲取十千。我取其陳，食我農人，自古有年。」人千同韻。卜辭二千作⿱二千，三千作⿱三千，作⿱三千，五千作⿱五千。金文三千作⿱三千，四千作⿱四千，其所計之數，均就乃字而遞加。「千」之从一乃者，猶百之从一白也。以一加乃而成千，猶一加白而成百也。千之遞加數加畫若干以定千之倍，亦猶百之遞加數加畫若干以定百之倍也。許氏以為从十，失之。（劉國學論叢一卷四期釋千）



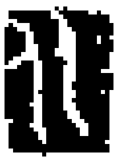
作從
毁彝



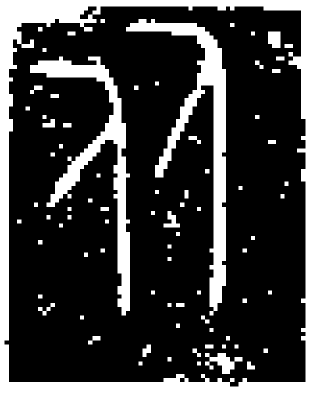
作從
毁



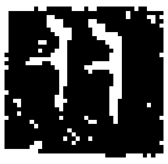
虢父丁角
宰虢从



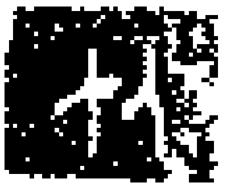
从鼎　从
作蘇鼎



彭史尊　作
彭史从尊

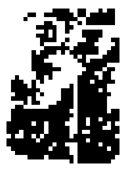


任氏彝　作
任氏从毁



新文考尊
王工以新各

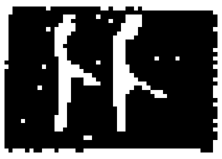
中

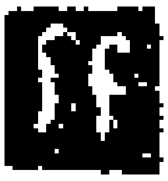


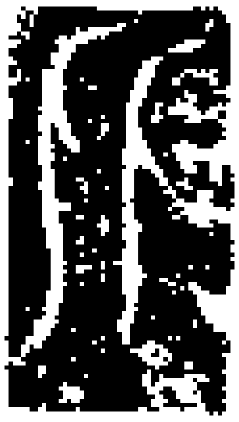
陳喜壺
以寺民卯

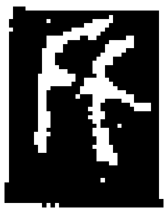
說文八篇「从，相聽也，从二人」。二人相聽，即隨从之意也。八篇「從，隨行也」。當是从的孳乳字。金文从字有三種用法，一是人名，如从鼎之从。二是隨从，如新文考尊之从。三是祭器名稱，如任氏彝之「从毁」、彭史尊之「从尊」。金文「旅鼎」、「旅盨」的旅作㫋，从从，可能與此从字有關。

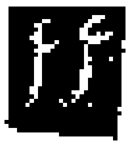
比

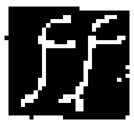

乍从尊
夬作从


比觥　从
作寶獻


从乍彝　从
作寶尊彝


內公簋　內
公作鑄從簋


班簋　以乃
師右从毛父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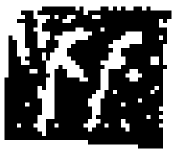
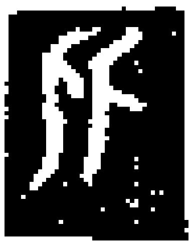

𤔲从盨
卑右𤔲从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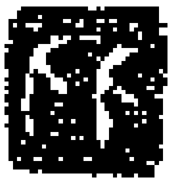
弗能許鬲从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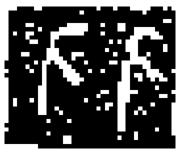
友𤔲从田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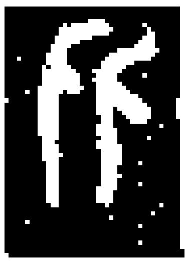
友𤔲从其田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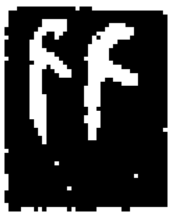
攸从其萬年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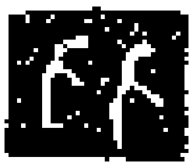
限余𤔲从田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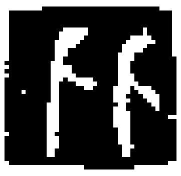
小宮𠆨𤔲从田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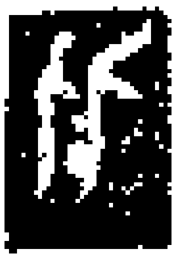
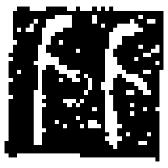
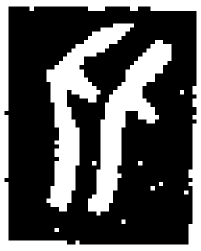

鬲攸从鼎
我弗具付鬲

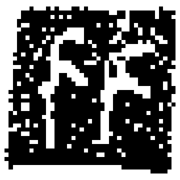
从具
且



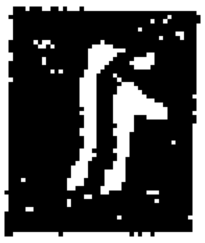
鬲从盨　其邑复
䜌言二邑畀鬲从



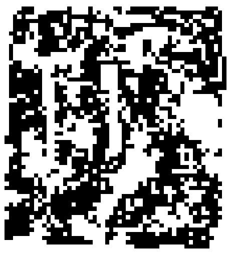
鬲攸从鼎　鬲从以
攸衛牧告于王曰



鬲从盨　鬲从作朕皇
祖丁公文考叀公盨

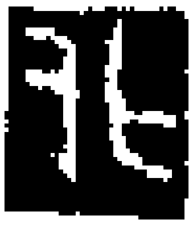


鬲攸从鼎　从作朕皇
祖丁公皇考叀公尊鼎



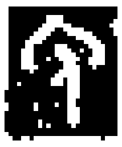
諆鼎　諆肇作其皇
考皇母者从君䵼鼎

說文八篇「比，密也，二人為从，反从為比。」金文書寫形或尚未完全定型，正寫反寫不一定是兩種意義，如「既肩」作「从毁」，又有「鑄比毁」，既有「比作寶尊彝」，又有「从作寶鼎」，辭例完全相同，是其證也。金文比字在用法上也和从字完全相同，有作人名，如比甗等的比字，或為隨从，如班毁的比字，或為祭器的名稱，如內公毁的比字。

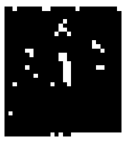


中子化盤　中子化用保楚王

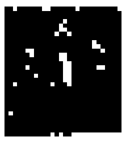
朱芳圃曰：說文匕部「化，教行也。从匕从人，匕亦聲。」按化象人一正一倒之形，即今俗所謂翻跟頭。國語晉語「勝敗若化」，韋注「化，言轉化無常也。」荀子正名篇「狀變而實無別而為異者謂之化」，楊注「化，言改舊形之名。」皆其引申之義也。孳乳為魄，說文鬼部「魄，鬼變也。从鬼化聲。」為貨，說文貝部「貨，財也。从貝化聲。」徐鍇曰「可以交易曰貨，貨化也。」對轉元，孳乳為換，說文手部「換，易也。从手奐聲。」為䞝，說文走部「䞝，䞝田易居也。从走亘聲。」殷周文字釋叢　按唐韻化讀呼跨切，曉母魚部；換讀「胡玩切」，匣母元部；䞝讀「雨元切」，匣母元部。魚元不能對轉，朱氏誤矣。



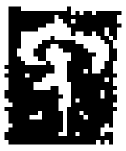
免盤 免寨



免卣 井叔右免

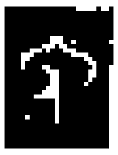


免卣 王蔑免曆

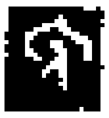


免簠 令免作

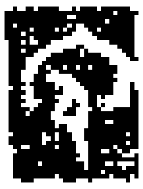
銅 王



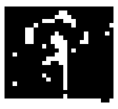
免𣪘 卑冊令免曰



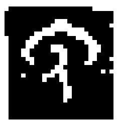
免𣪘 免對揚王休



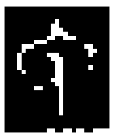
史免簠 史免作旅匡



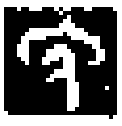
免𣪘 井叔有免即令



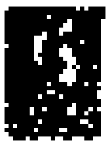
免𣪘



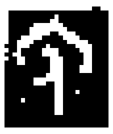
免卣



免簠 免其萬年永寶用



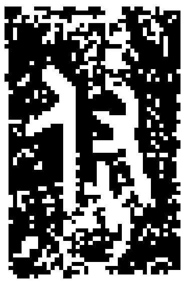
免卣 令史懋賜免𢦏市冋黃



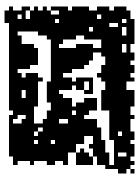
免盤 令作冊內史賜免鹵百𨻰

宂字从人从冖，阮元釋免（積古齋鐘鼎彝器款識卷七第十七葉免盉），吳式棻從之（攈古錄金文三之一第二十一葉免尊）。其後三體石經僖公三十一年春秋經殘石發現「乃免牲」，免篆文作宂，古文作宂，與

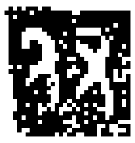
分形近，遂定爲免字，說文無免字，而有从免聲之字，商承祚石刻篆文編補於十篇兔部兔字之後，唐韻免讀「美辨切」，明母元部，



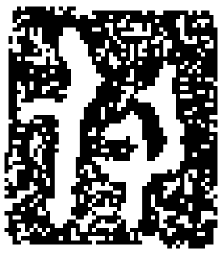
永盂　付
永氒田



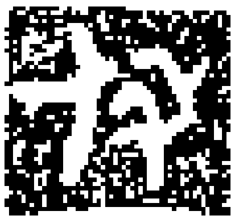
舀鼎　則
付卌秭



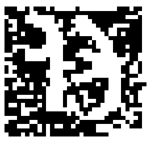
董鼎　㒳付
氒且僕家



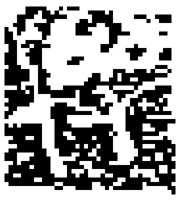
矢人盤　我既
付散氏田器



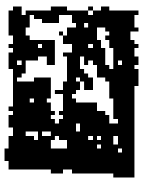
矢人盤　我既付
散氏溼田牆田



衛鼎
濬付裘
衛林
智里

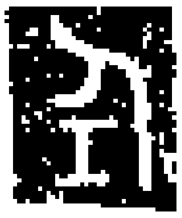


裘衛鼎　邦君
厲眔付裘衛田



舀鼎　才王人廼
贖用□不逆付舀

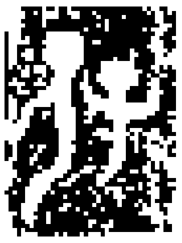
說文八篇、付、与也、从寸持物對人、小徐繫傳作「付、予也、从寸持物以對人曰付予也、會意、通作孚、商書高宗肜日「天既孚命正厥德、石經作付、漢書孔光傳引同、唐韻付讀方遇切、幫母侯部、孚讀芳無切、滂母魚部、聲韻俱近、



蘇妃𣪕 殷

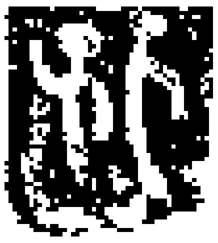
乃仜楷徇室

此字从人从工。說文八篇「仜，大腹也。从人，工聲。讀若紅。」朱駿聲曰：「字亦作肛，作䑟，作胮。廣雅釋詁二：「䑟肛，腫也。」埤蒼：「肛，腹脹也。」「胮，腹滿也。」（說文通訓定聲）器銘「乃仜楷徇室」，仜當訓有。廣雅釋詁二：「仜，有也。」周書武政「乃有室大競」；蘇「有室」，蓋謂卿大夫也。唐韻仜讀戶工切，匣母東部。



仔癸爵

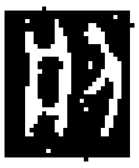
仔癸



䣛京仔爵

䣛京仔

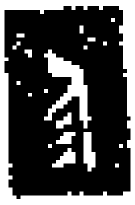
說文八篇「仔，克也。从人，子聲。」按周頌敬之「佛時仔肩」，毛傳「仔肩，克也。」鄭箋「仔肩，任也。」段玉裁謂克，勝也。勝與任義似異而同。釋詁云「肩，克也。」許云「克，肩也。」然則「仔肩」絫言之耳（說文解字注）。林潔明謂仔與保實爲一字，金文編以字可刪（金文詁林五零四頁）。按唐韻仔讀「子之切」，小徐繫傳「則哉切」，精母之部；保讀「博袍切」，幫母幽部，之幽雖云韻近，然而聲紐絕遠，林說非是。



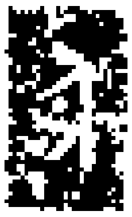
王㐲鼎　鳥

王㐲作尊彝

戴家祥曰：朋字从人，从凡，字當釋㐲。「凡」古帆字，象張帆形，亦即說文十篇之颿字，散氏盤凡作凡，大豐𣪕作凡，頌𣪕「㐲」作帆，可與朋字偏旁佐證。揚子方言十：「㐲、僄，輕也。楚凡相輕薄謂之相㐲，或謂之僄也。」同聲通假，亦作汎。剽，文選左思魏都賦：「過以汎剽之單慧。」劉逵注：「揚雄方言曰：汎，剽，輕也。」玉篇二十三㐲讀「扶形切」，并母耕部，又音「孚劍切」，滂母談部，（唐韻與并音僄切并母談部）即其字也。

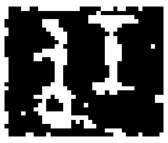


㐱尊



㐱卣　㐱乍甲考宗彝

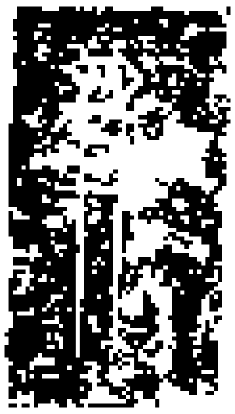
說文九篇彡部㐱，稠髮也，从彡从人，詩曰㐱髮如雲，鬒，㐱或从髟真聲，段玉裁改爲从彡人聲，林義光曰按㐱與人不同音，當象人有稠髮形，與彪尨同意，瀫按毛詩鄘風君子偕老作鬒髮如雲，廣韻㐱讀之忍切，照母文部，人讀如鄰切，日母真部，聲異韻近，段校未可厚非。



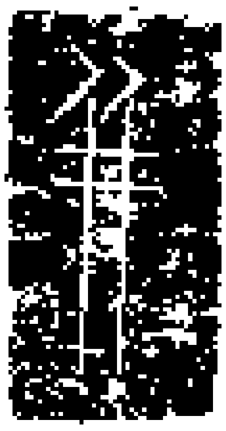
任氏彝　作

任氏从毁

說文人部、任符也。从人壬聲、案銘用作姓氏。

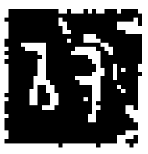


中山王嚳鼎
吳人并雩



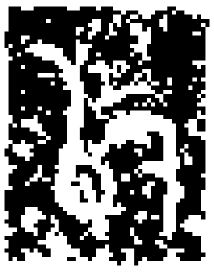
中山王嚳鼎
克并之至于含

乃是人的象形字。所从二人，古文相同二部分的並重往往帶多的含義，如說文十一篇「く，水小流也」，「巜，水流澮澮也」，七篇「𢎘，嘾也。艸木之華未發圅然」，「𢎘，艸木𢎘盛也，从二𢎘」。把比並的众人連接起來，就有和合的意思。金文并从所从二，二為兩人相連的會意符號」，兩人相連，表示和合，故廣韻「并，合和也」。中山王嚳鼎的并字正是合并的并，「吳人并雩」，越在吳王夫差二年，即公元前四九四年。



考⿰㠯弓鼎　考

⿰㠯弓作將鼎

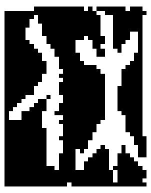


趞盂　各⿰㠯弓司

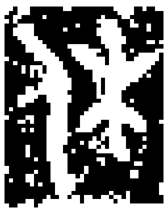
聚女寮奠遣華

戴家祥曰：⿰㠯弓字从弓从㠯，弓爲人字橫寫，字當釋似。說文八篇「似，象也。从人，㠯聲。」唐韻似讀「詳里切」，邪母之部；㠯讀「羊止切」，喻母之部。鼎銘「考似」當讀「考姒」。左傳襄公二十六年「敬姒強命之」，杜預注「姒音似」。說文無姒字，而夏禹姓姒，似姒性別更旁字也。爾雅釋親「女子同出，謂先生爲姒，後生爲娣。」又曰「長婦謂稚婦爲娣婦，娣婦謂長婦爲姒婦。」鄭玄注禮記內則云「娣姒，猶兄弟也。」同聲通假，字亦同弋，又同翼。唐韻弋翼俱讀「與職切」，不但與㠯同部，而且同母。左氏襄公四年春秋經「夫人姒氏薨」，公穀姒作弋。穀梁氏定公十五年春秋經「秋七月弋氏卒，九月辛巳葬定弋」，左傳公羊傳弋作姒。汈其殷「皇母惠⿰弋戈」，⿰弋戈爲弋之表義加旁字，亦即姒之聲符更旁字。集韻入聲二十四職廙⿸广弋同字，𩙺翼⿰禾戈同字。周書大誥「亦惟在王宮邦君室，越予小子考翼，不可征」，蔡仲默尚書集傳謂「考翼即父兄」，指管蔡，父爲考，兄爲姒，故諸从父从母亦得謂之考弋、或考翼。牆盤銘云「烈祖文考弋」，此鼎銘云「考似」，實一語也。似从㠯聲，故字亦通㠯，盂鼎銘「似」當讀㠯，「㠯」，用也。

休

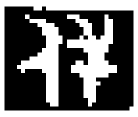


盞

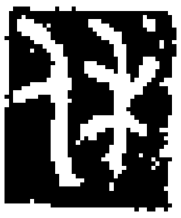


沈子毁
休

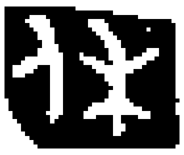
兮甲盤
休



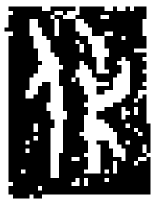
員鼎
休善



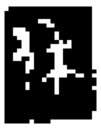
不嬰毁
女休



匡卣
王曰休



噩侯鼎
王休宴



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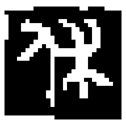

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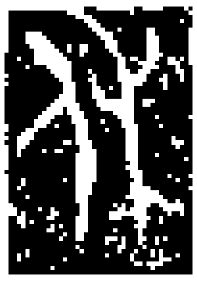

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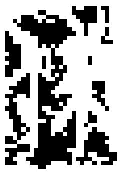

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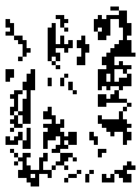

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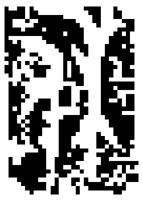

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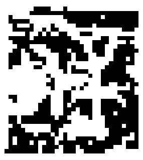

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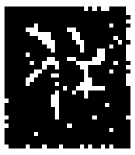

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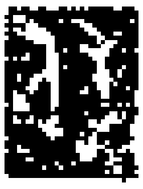

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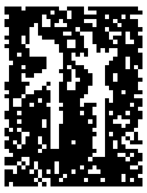

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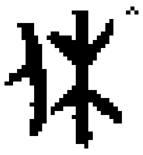

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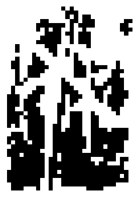

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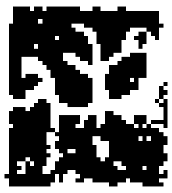

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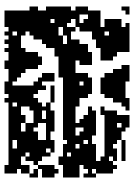

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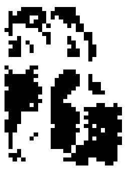

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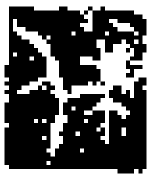

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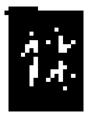

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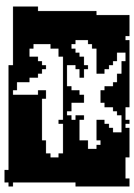

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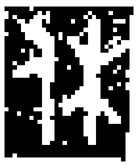

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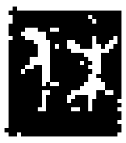

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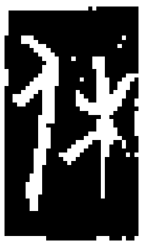

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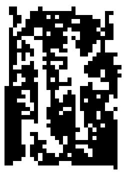

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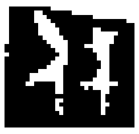

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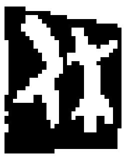

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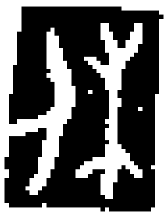

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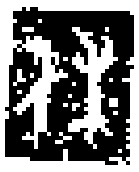

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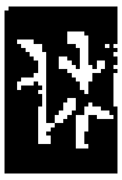

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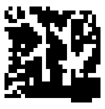

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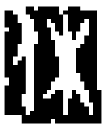

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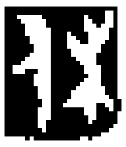

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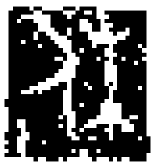

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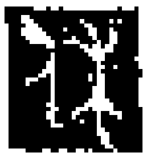

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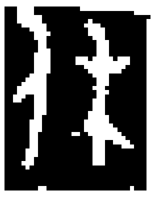

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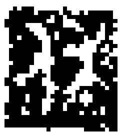

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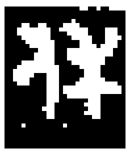

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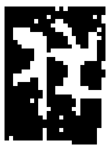

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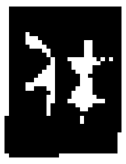

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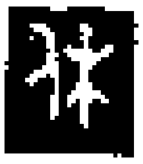

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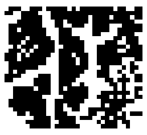

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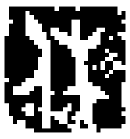

富鼎
揚

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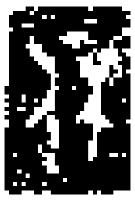

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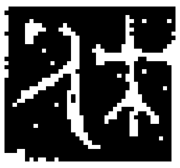

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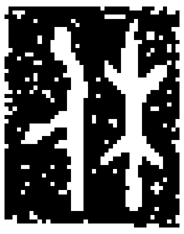

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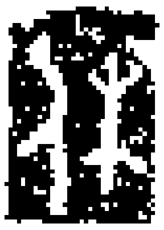

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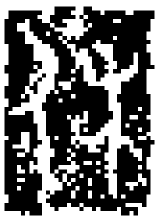

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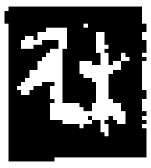

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天子休

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麥尊
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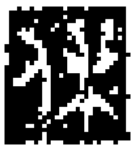

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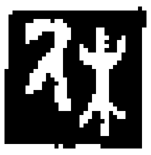

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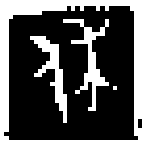

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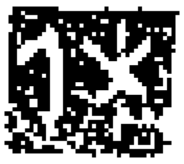

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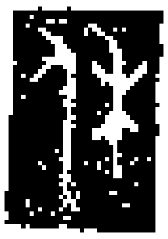

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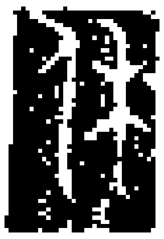

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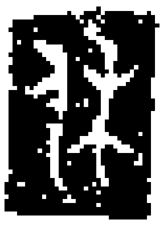

三

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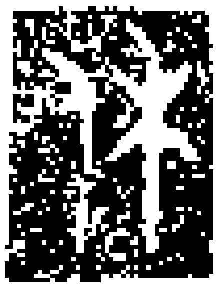

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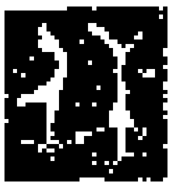

新文考尊
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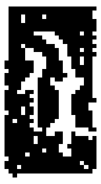

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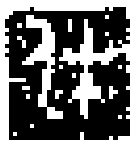

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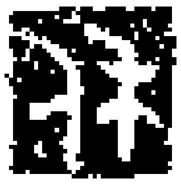

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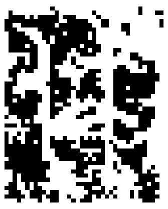

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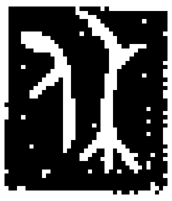

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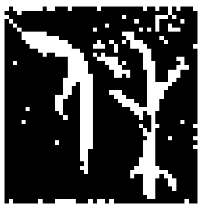

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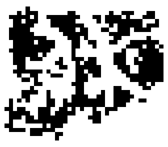
圉方鼎
休朕公君



公臣殷
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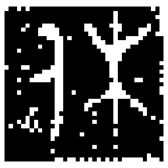

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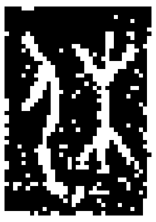
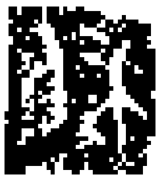


器二

路子卣　路
子對揚王休



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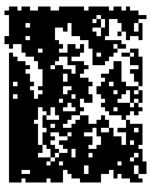
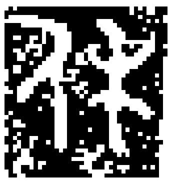


器

戲毁　對
揚王休命



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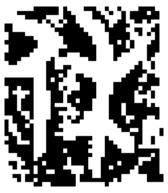

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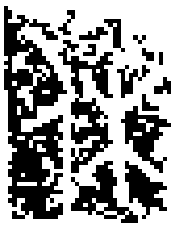

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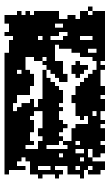

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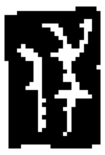

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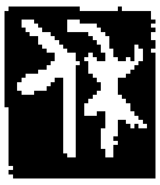

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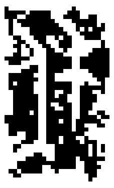

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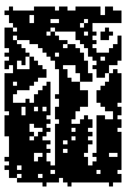

蓋二

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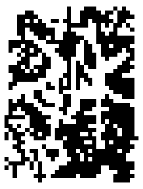
彝



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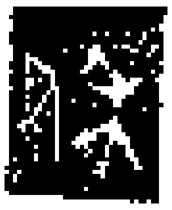

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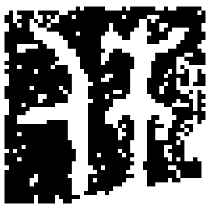

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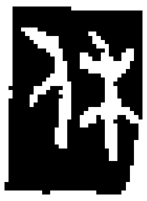

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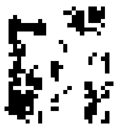

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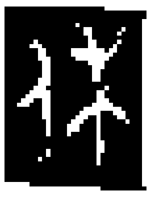

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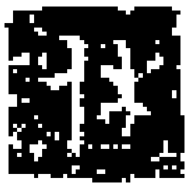

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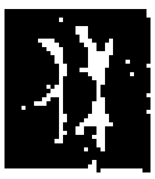

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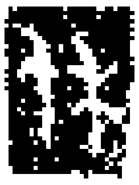
皇尹丕顯休



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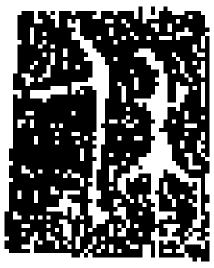

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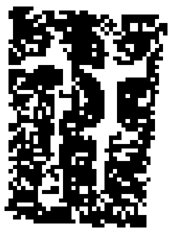

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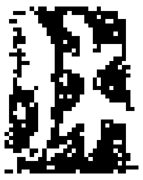
克鐘　克

敢對揚天子休



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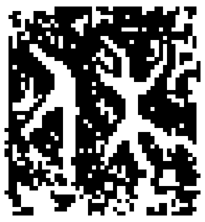

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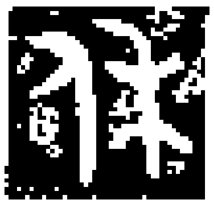

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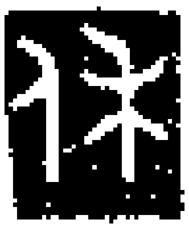

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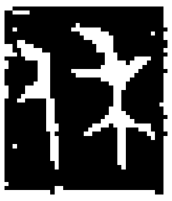

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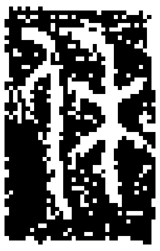
小臣守毀　守敢對揚天子休令



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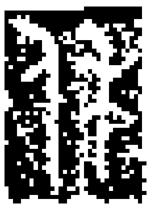

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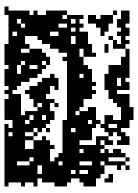

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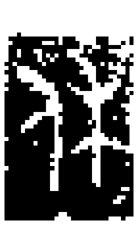

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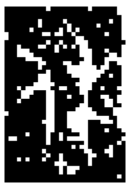

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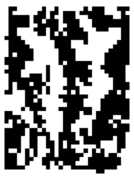

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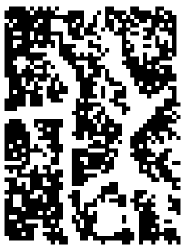

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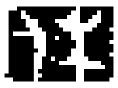
對揚天子皇休



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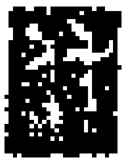

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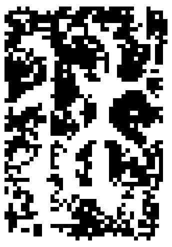
手䭫首天子休



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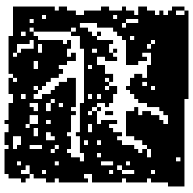

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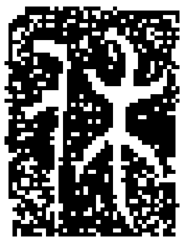

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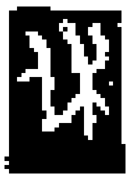
虢叔旅鐘　直
天子多易旅休



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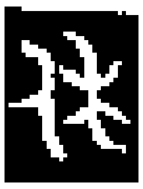

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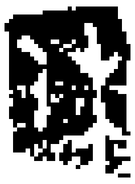

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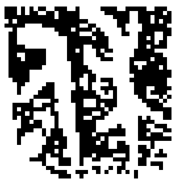

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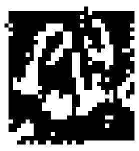
敢豎王休異



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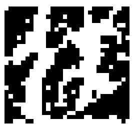

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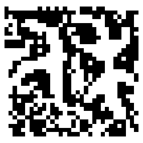
□敢對揚皇君休



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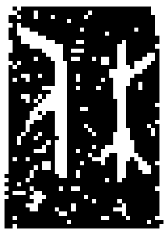

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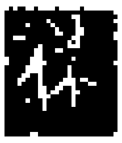
從永揚公休



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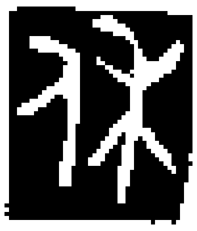
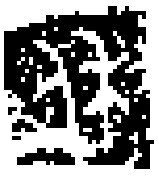


二

召
伯

虎殷　對揚
䑣宗君其休



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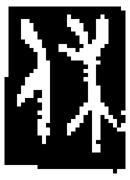
日易休無疆



簋

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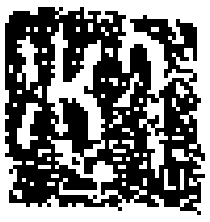

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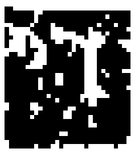
台馬審皇母



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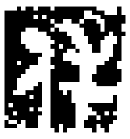

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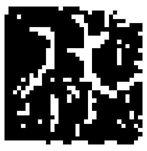

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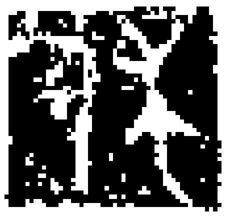

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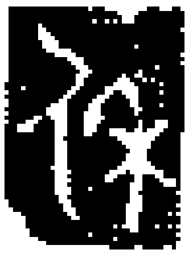
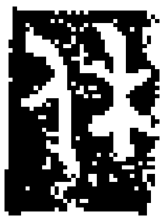


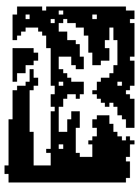
一

師害殷
習以

召其
辟休



不嬰殷　不
嬰拜䭬手休



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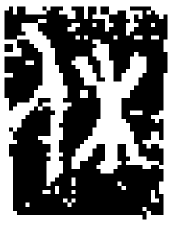
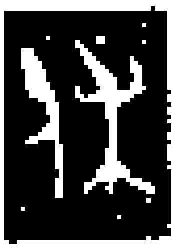


休父
丁彝

休作父丁寶毁



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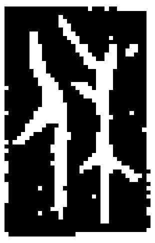

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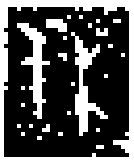

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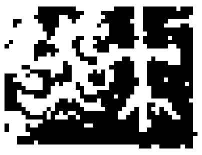
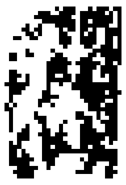
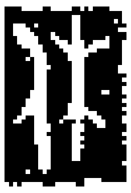


季受尊 敍休于世季受貝二朋

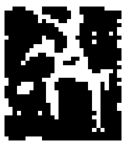


三家彝 趙叔休于小臣

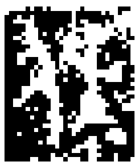
貝三朋



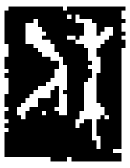
易天毁 趙叔休于小臣貝三朋



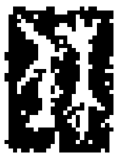
小臣傳毁 伯周父賞小臣傳□伯休



相侯毁 相侯休□□□□易帛金

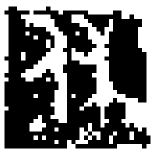


盞

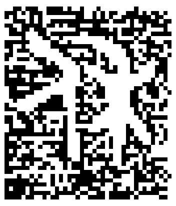


器

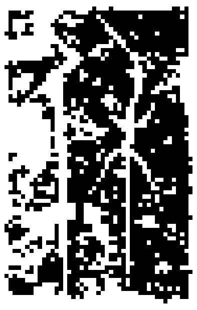
卣敍



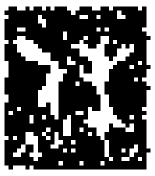
效彝 公易厥涉子效王休貝廿朋



多友鼎 余肇使女休不逆

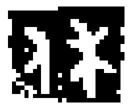


中山王䜌鼎 天降休命于朕邦

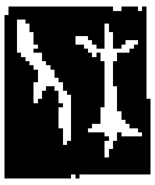


小臣趙鼎

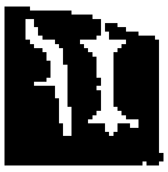
小臣趞卽
事于西休



董鼎 休朕皇
君弗墬氒寶臣



縣妃毁 伯屖
父休于檣改日



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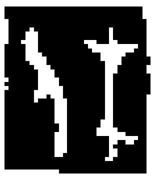
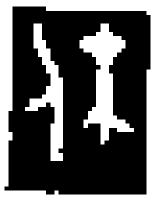
敢䫉伯屖父休



縣妃毁 休伯
罘益御檣伯室



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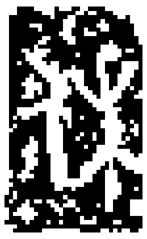
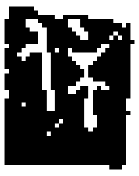
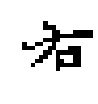
毋敢望伯休



師𩛥鼎 休伯大
師屑嗣𩛥臣皇辟

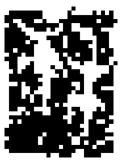


休盤 益公右
走馬休入門

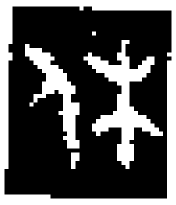


休盤 王
乎乍冊尹

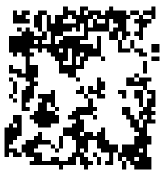
冊易
休



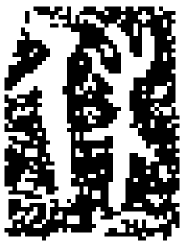
休盤 休其萬
年子〻孫〻永寶



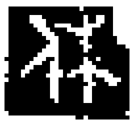
彔伯𢦚毁 子〻孫〻
其帥井受茲休



番休伯者君盤 隹番
休伯者君用其吉金

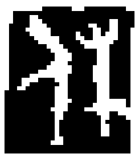


盡卣 皇辟君休王自穀
吏賞畢土方五十里



盖

敄卣

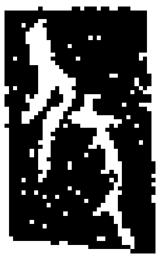


敄解　敄不敢不萬
年夙夜奔走揚公休

說文六篇「庥，息止也，从人依木。庥，休或从广。」高田忠周曰：「蓋太古民入艸居，亦或息于樹蔭，所謂人依木也。後世家居，故字亦从广，从广猶从宀也。」朱駿聲云：「休字叚借爲喜，休喜一聲之轉。爾雅釋詁：『休，美也。』易大有『順天休命』，鄭注：『美也。』又釋言：『休，慶也。』是也。」此說適甫入矣。然據三代真古文，凡訓善美義休字，別有正文作𠇷，从人从禾，（古籀篇八十六第一八葉）揚樹達曰：「休于小臣，休字蓋賜予之義，然經傳未見此訓，蓋假爲好字也。左傳昭公七年云：『楚子享公于新臺，好以大屈。』猶言賂以大屈也。周禮天官內饔云：『凡王之好賜肉脩則饔人共之。』好賜連言，好亦賜也。注說好賜爲王所善而賜，誤矣。說文一篇下艸部：『薅，从好省聲，或體作茠。』此休與好古同音之證也。敄卣云：『王易公貝五十朋，公易氒涉子敄王休貝二十朋。』王休貝即上文王錫之貝也。」（積微居金文說卷三第八十三葉小臣毀跋）按五經文字：「休，象人息木陰。」周南漢廣「南有喬木，不可休息。」此即休字从人从木之本義。爾雅釋言：「庥，蔭也。」郭璞注：「今俗呼樹蔭爲庥。」舍人曰：「庥，依止也。」通作休。淮南子

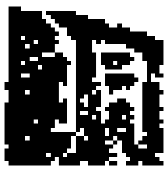
精神訓「得深趣」下（趣同趨，玉篇楚謂本文從之下曰趨）雨則賤然而喜矣，高誘注「深，藩也」，深陰表義加旁究更要作庥，爾雅釋詁「庇，庥，蔭也」，庥蔭以庇字从广而類化者，同聲通假字亦讀喜，國語周語「爲晉休戚，不背本也」，韋昭注「休，喜也」，唐韻休讀許尤切，曉母之部，喜讀虛里切，不但同母，而且同部，好讀呼皓切，曉母幽部，之幽韻近，楊氏讀休爲好，聲韻可通。

伏

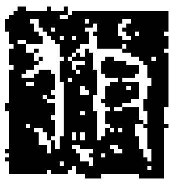


史伏尊（史伏作父乙寶尊彝）

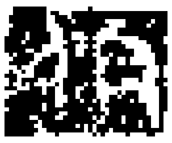
說文八篇，伏，司也。从人从犬。徐鉉等曰，司，今人作伺。段玉裁云，司者，臣司事於外者也。司，今之伺字。凡有所司者，必專守之。伏伺即服事也。引伸之爲俯伏，又引伸之爲隱伏。（說文解字注）唐韻房六切，並母幽部。



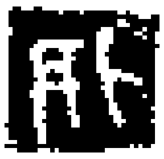
伊簋 伊
拜䭫首



伊簋 肆
季内右伊

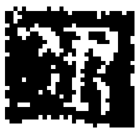


伊簋 伊其
萬年無疆

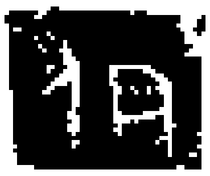


伊生

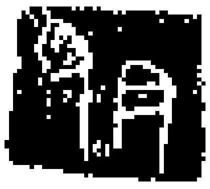
尊 伊生作
公女尊彝



史懋壺 王乎
伊伯賜懋貝



伊簋 王乎命
尹封冊命伊

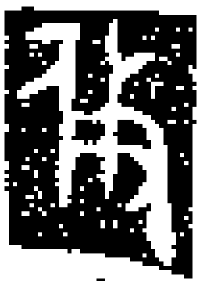


伊簋

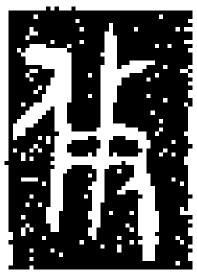
伊鬲作觥不顯文
且考遟叔寶鼎彝

說文八篇「伊，殷聖人阿衡，尹治天下者，从人尹聲。𠈌，古文伊，从古文死。」殷虛卜辭曰「癸巳卜，又于伊，其口大乙彡日。」（殷虛書契後編卷上第二十二葉）又曰「癸酉卜，貞大乙伊其……」（下闕見金璋）以大乙與伊并言，伊即伊尹也。齊侯鎛「虩虩成湯，有嚴在帝所，敷受天命，剗伐夏司，敗厥靈師，伊小臣佳輔，咸有九州，處禹之都」（薛尚功歷代鐘鼎彝器款識法帖卷）周書君奭商頌長發亦以伊尹與成湯并言，呂氏春秋本味篇云「有侁氏女子採桑，得嬰兒於空桑之中，獻之其君，其君令烰人養之，察其所以，曰其母居伊水之上」，畢沅曰，以其生於伊水，故名之

曰伊尹，鄭玄君奭注云：伊尹名摯，長發箋訓「阿」為倚，訓「衡」為平，謂「伊尹，湯所依倚而取平，是伊尹姓伊，名摯，其官為尹，後人尊而不名，稱之為「伊尹」，為「阿衡」，為「保衡」，皆以其官名之也。傳世卜辭金文中，伊字作相同篆文，未見有从死聲者，唐韻伊讀「於脂切」，影母脂部，尹讀「余準切」，喻母文部，脂文陰陽對轉，影喻聲近，故伊得諧尹聲，死讀「息姊切」，心母脂部，同部亦可諧聲，惜無實例可資說明耳。金文伊為人名，左傳襄公廿六年宋有寺人伊戾。

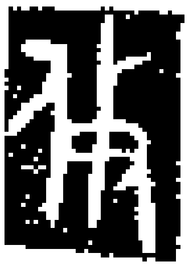


蓋

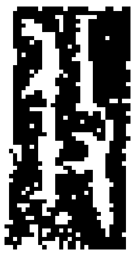


器

王古伎卣　王古伎
囱䵼蔑作父丁尊彝



蓋



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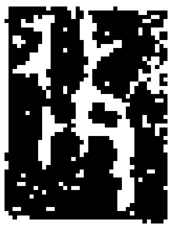
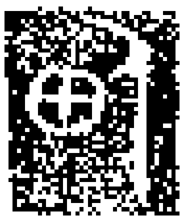


二

蔑父丁尊　王古伎
囱䵼蔑作父丁尊彝

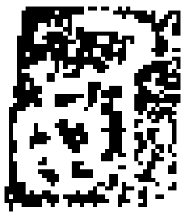
戴家祥曰：伎字从人从支，說文所無。古文四聲韻上聲九麌侮字籀韻作伎。六書統云：籀文侮，从人从支，戲以支擊人，與伎字異。按說文「侮，傷也。从人，每聲」，在六書爲形聲。伎字从人从支，說文「支，小擊也」，在六書爲會意。古代實有其字，許氏失收。唐韻侮讀「文甫切」，明母魚部。

佃

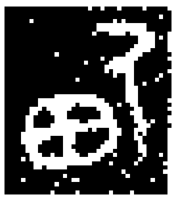


一

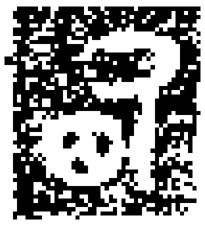
克鐘　易克甸車



蓋三

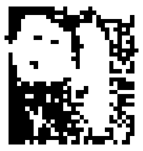


器三



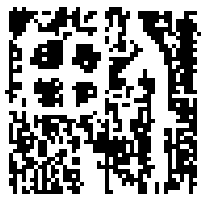
四

格伯殷　格伯反殷甸



二

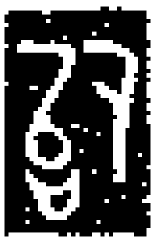
揚殷　官嗣量田甸



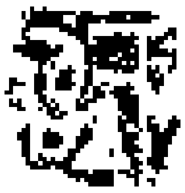
柞鐘闢紅　嗣五邑甸人事

強運開曰：古佃甸為一字。說文「佃，中也。从人田聲。春秋傳曰：乘中佃。中佃一轅車也。」左哀十七年傳「渾良夫乘衷甸兩牡」，杜曰：「衷甸一轅卿車。」許所據作中佃。又按魏三字石經殘甸古文作佃，皆佃甸古通之證。（說文古籀三補卷八第四葉）按甸佃亦無本質區別。从字形看，隸定為甸更妥貼。金文用作車名，如克鐘「易克甸車」；或用作量詞，如揚殷「官嗣量田甸」；或假作田，如柞鐘「嗣五邑甸人事」。

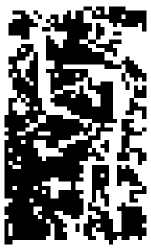
佁



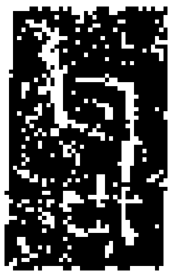
訇白達毁 訇
白達作寶毁



新訇毁 新
訇作鑄毁



南疆鉦
余以政訇
徒



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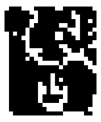
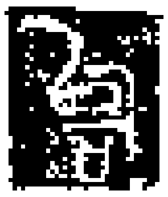
以政訇徒

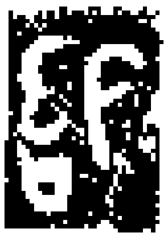


二

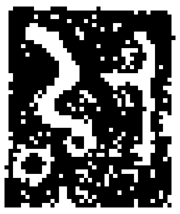
乎鐘 訇
樂其大酉



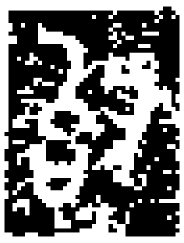
闌氏鐘
千訇
皇祖
文考



船毁 用訇
乃祖考事

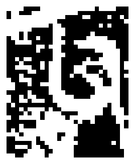


伯晨鼎 訇乃
祖考侯于韙



一

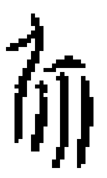
伯康毁 用
夙夜無訇



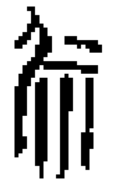
哀成叔鼎 以事
康公勿或能訇

戴家祥曰：訇字从人从台，字當釋佁。說文「佁，癡皃，从人，台聲，讀若騃。」管子侈靡篇「佁美然後有輝」，尹知章注「佁，深思皃。」按佁、始皆从台聲，从人从女，性別更旁字也。集韻

上聲六止。始、亂、亂、𤔔、𤔲同字。金文一為作器者名，二段為司，鉦銘司徒即司徒，字中亟作嗣徒，三段為嗣，毀銘「用司乃祖考事」，猶左傳哀公二十年云「嗣子不廢舊業」。四段銘「用夙夜無司」，鼎銘「勿或能司」，司當讀已，唐韻佁讀夷在切，喻母之部，已讀羊己切，不但同部而且同母，同聲必然同義。魏風陟岵「夙夜無已」，鄭箋「夙，早，夜，莫也，無已，無解怠」。唐韻嗣讀祥吏切，邪母之部，文選七發注引聲類佁讀「嗣理切」，與嗣同部又同母，故佁嗣互通。羅振玉但知𤔲為嗣之借字（永豐鄉人稾丙第一卷第六葉𤔲白口段蓋跋）而不知其為佁之本字，不失其一隅之見，故亦標而出之。



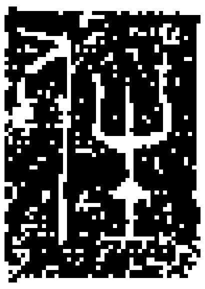
鄂君啓節



鄂君啓節
夏㑷之月

于省吾曰：㑷字郭釋爲屎，讀爾雅釋天夏季月名之「余」，本當作屎，羅讀㑷爲禘，殷釋爲祇，都不可从。㑷字从人，示聲，即商器「祁盂」的「佋」字。古文字从人从卩往往無別，說文：「示，天垂象，見吉凶，所以示人也。从二（二古文上字），三垂，日、月、星也。」許解示字系臆爲之說。卜辭示字作「丁」或「亍」，既非从上，也不从三垂。示與主古同字，卜辭示字閒或作主，卜辭先公中的示壬、示癸，史記殷本紀作主壬、主癸。天神地示之示，經傳通作祇。示與祈祁音近字通，史記晉世家的示眯明，公羊傳宣公六年作祁彌明，呂氏春秋開春論的祈奚，左傳成公八年作祁奚，說文：祁从邑，示聲，是其證。卜辭多以氣爲祈求之祈，金文自西周中葉以來，祈求之祈作旂、旂、旂，閒或作气，以六書之義求之，㑷或佋从人示，象人跪于神主之前以祈福，示亦聲，系會意兼形聲。㑷字系由佋演化爲㑷，與籀文則代以从示斤聲的祈字。鄂節文稱夏㑷之月，即夏祈之月。周禮大祝有六祈，鄭注以爲「祈，嘄（呼）也」，謂有災變號呼告神以求福。古代祀典的祭禮與祈禮有別，所以禮記禮器謂祭祀不祈，禮記月令稱季夏之月，以共皇天上帝、名山大川、四方之神，以祠宗廟社稷之靈，以爲民祈福，這是季夏舉行「祈禮」之證。（考古學報一九六三年第八期鄂君啓節考釋） 按唐蘭

祈，讀「渠稀切」，群母脂部；祇，讀「巨支切」，群母支部；示，讀「神至切」，牀母至部。支、脂、至、之部韻位相近，可以通假。气，讀「去既切」，溪母脂部，聲異韻同，亦可通假。惟主字讀「之庾切」，照母侯部，不能與示通假。



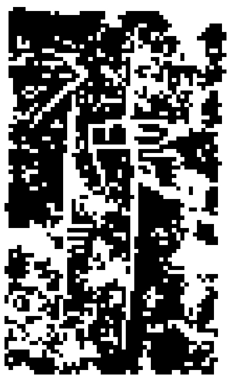
齊侯鎛

保盧子性

方濬益曰：「性」即姓也。（綴遺齋彝器考釋二卷第三十葉）按：說文十二篇「姓」，人所生也。古之神聖母感天而生子，故稱天子。从女从生，生亦聲。春秋傳曰：天子因生以賜姓。古字从人表義者，亦或更旁从女，例如「僬」或作「嫶」（說文八篇人部）。「僬」「嫶」同字（廣韻上十二紫）。从女表義者，亦或更旁从人，例如「婧」或作「倩」（說文十二篇女部）。「媞」或作「偍」（集韻上十六止）半。「姚」「佻」同字，「嫖」「僄」同字（集韻去聲三十五笑）。金文「鄭姁」即「鄭伯」，「姓」之作「性」，其例亦猶是也。

子姓，古之成語，或謂子，或稱孫，亦或況指眾子孫。禮記玉藻：「縞冠玄武，子姓之冠也。」鄭玄云：「謂父有喪服，子為之不純吉也。」列子說符篇曰：秦穆公謂伯樂曰：「子之年長矣，子姓有可使求馬者乎？」伯樂對曰：「臣之子皆下才也。」（淮南子道應訓同）按：穆公問子姓而伯樂以臣之子對，是子姓即人子也。儀禮特牲饋食禮：「子姓兄弟如主人之服。」又曰：「主人立于戶外門外，子姓兄弟立于主人之後，北面東上。」鄭玄云：「所祭者之子孫言子姓者，子之所生。小宗祭而兄弟皆來與焉，宗子祭則族人皆侍。」是子姓即孫之同義語。禮記喪大記：「卿大夫父兄子姓立于東方，命婦姑姊妹子姓立于西方。」鄭玄

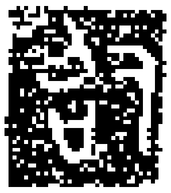
曰「子姓」，謂衆子孫也，姓之言生也。國語楚語「帥其子姓，從其時享」，韋昭注「子，宗子，姓，同姓」。又越語「凡我父兄昆弟及國子孫，有能助寡人謀而退吳者，吾與之共知越國之政」，韋注「國子姓」，言在衆子同姓之列者，則子姓又為親屬之汎指詞，猶後世之言子孫也。鐘銘「保吾子姓」，亦屬汎指詞之類，即後嗣之謂也。姓之語根為生，唐韻生讀所庚切審母陽部，姓讀息正切心部耕部，集韻下平十二庚姓讀所庚切同生，唐韻孫讀思魂切心母文部，文陽韻近，故姓字義又同孫，以女从人皆生之加旁字。



中山王䰯鼎

佳俌㑄氏從

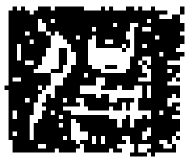
說文八篇「侮，傷也，从人，每聲。㑄，古文从母」。鼎銘「佳俌㑄氏從」，張政烺、趙誠二君皆讀㑄為姆（古文字研究第一輯）。按讀姆是也。古字从女表義者亦或更旁从人，姷或作侑，儐或作嬪，漢書五行志引劉向說云「慢㑄之心生」，陳平傳「大王資㑄人」，顏師古集注「㑄，古侮字」。又張良傳「嫚娒」，字更旁从女，顏師古亦曰「娒，古侮字」。集韻去聲五十候「娒，女師也，或从每，亦作母」。儀禮士昏禮「姆纚笄宵衣，在其右」，鄭玄注「姆，婦人年五十，無子，出而不復嫁，能以婦道教人者，若今乳母矣。」娒姆皆母之加旁字，唐韻母姆皆讀「莫后切」，明母侯部，侮讀「文甫切」，明母魚部，侯魚韻近，故侮亦通姆。



多友鼎　廼命

向父佋多友

說文八篇「佋廟佋穆，父為佋，南面，子為穆，北面，从人召聲」段玉裁云按此篆雖經典釋文時偁之，然此必晉人所竄入，晉人以凡「昭」字可易為曜，而昭穆不可易，乃讀為「上招切」且又製此篆竄入說文，使天下皆作此，是猶漢人改蘭臺漆書以合己也（說文解字注）王紹蘭讀劉向請雨華山賦「綠佋詥賞」則漢時已有佋字，非晉人所製，此其明證，以其義與昭同，故經典假昭為佋，祭統「凡祭有昭穆，昭穆者，所以別父子遠近長幼親疏之序，而無亂也，是故有事於大廟，則羣昭羣穆咸在，而不失其倫」鄭注云「昭穆咸在，同宗父子皆來」祭統又曰「凡賜爵，昭為一，穆為一，昭與昭齒，穆與穆齒」注云「昭穆猶特牲少牢饋食之禮眾兄弟也」是子孫在廟亦有昭穆，故佋字从人不从鬼，从示，从人得兼死者之佋，从鬼，示不得兼生者之佋，段氏乃云「从人何居，當刪去」斯為謬矣，（[illegible]）金文佋字从人，召聲，其義為召，說文二篇「召，呼也」唐韻「直少切」照母宵部，加旁作招，不同部而且同母，更旁作詔，其義為告，王逸楚辭招魂序云「招者召也，以手曰招，以言曰召」同聲若然同義，故佋，昭，紹，部義都相近。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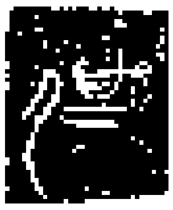
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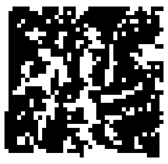
但盤勺
但盤埜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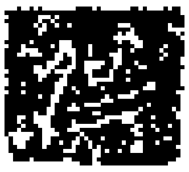
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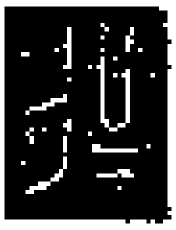
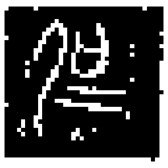
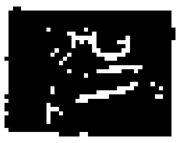
但事勺
但事秦



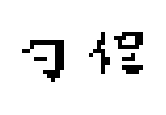
但得戟
但得



但口盉勺
但口盉

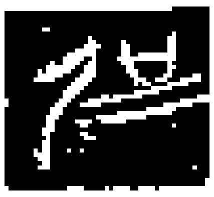


但吏勺　但吏
秦苛燕為之

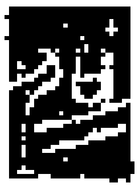


但
勺

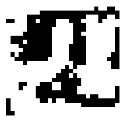
但吏秦苛
燕為之


盖

楚王酓忎鼎　但帀
吏秦差苛燕為之


器

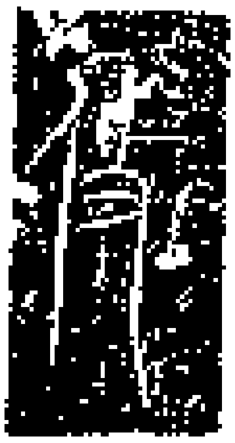
楚王酓忎鼎　但帀
盤埜差秦忎為之



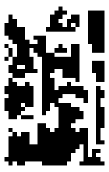
齊成右戟　齊璽
右造車戟　但鼻

但字从人口从二，初義不可識。劉體智根據說文四篇剛之古文作𠇺，集韻引作但，認為就是剛字。周法高認為剛可借為工，因為剛工同屬見母，剛屬陽韻，工屬東韻。

「晚周秦漢多東陽至用楚方言如老子、楚辭東部字皆可與陽部字叶韻」（江有誥古韻凡例第六書）。金文但多與師字相連，「但師」即「工師」。工師一詞，戰國時屢有記載，如孟子梁惠王下「為巨室，則必使工師求大木」，趙岐注「工師，主工匠之吏」；禮記月令「季春之日……命工師令百工審五庫之量」，鄭注「工師，司空屬官也」；又「孟冬之月……命工師效功」，鄭注「工師，工官之長也」（金文叢釋）。朱德熙（歷史研究一九五四年一期壽縣出土楚器銘文研究）亦謂剛可通工。按金文宗周鐘銘云「服孳乃遣閒來逆卲王，南夷東夷具見廿有六邦。惟皇上帝百神保余小子，朕猷有成亡競，我惟司配皇天王，對作宗周寶鐘，倉倉悤悤，銑銑雝雝，用卲各不顯祖考先王，具嚴在上，熊熊數數」，以王（陽）邦（東）競（陽）鐘蔥雝（東）王工（陽）數（東）協韻，周氏讀「剛師」為工師，聲韻可通。劉節釋偘（壽縣所出楚器考釋），楊樹達同意劉釋而讀為鍊（積微居金文說卷五楚王酓章跋）。唐韻剛讀「古郎切」，見母陽部，工讀「古紅切」，見母東部，偘讀「空旱切」，溪母元部，鍊讀「古晏切」，見母元部，兩說比較，周說較長。



中山王譽鼎 攸斗



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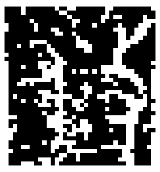
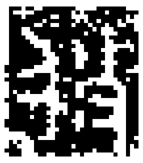
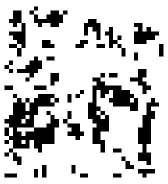


二蓋



二器

盠方彝 攸勒



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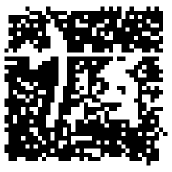
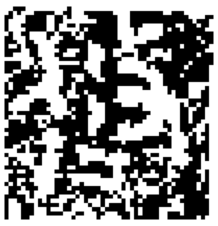
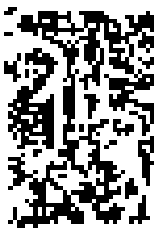


癲盨 攸勒



訇簋 攸勒



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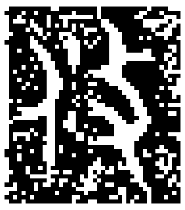

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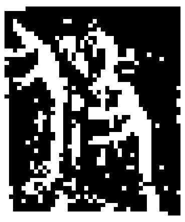
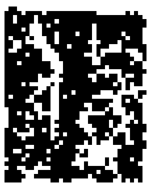


咼壺 攸勒



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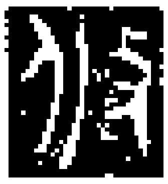

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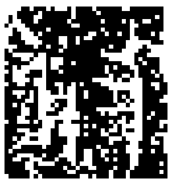
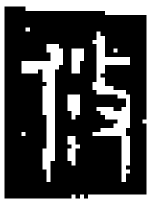


伊簋 攸勒



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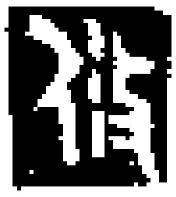
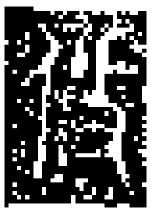
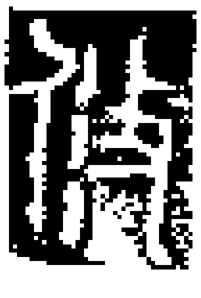


三器



五器

頌簋



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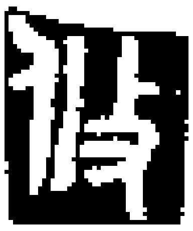
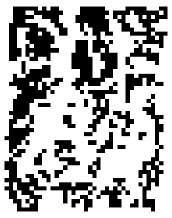
頌鼎

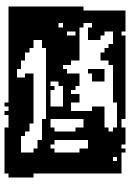


二蓋

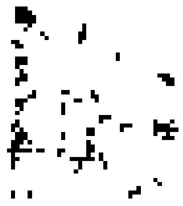
頌壺 攸勒



毛公鼎 攸勒

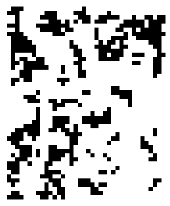


吳彝 攸勒

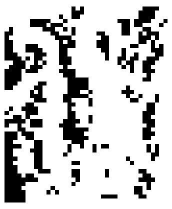


簋

師楷𣪘　攸勒

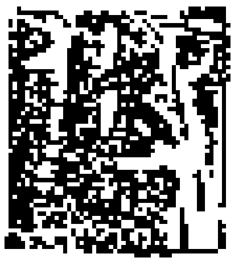


師訊鼎　攸勒



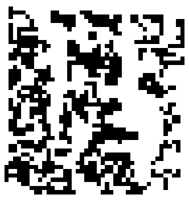
簋

三年師兌𣪘　攸勒



二器

師嫠𣪘　攸勒



簋

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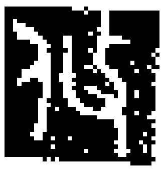
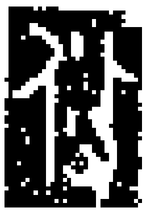


一簋



二簋

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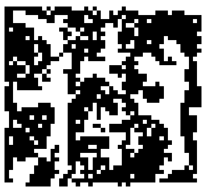
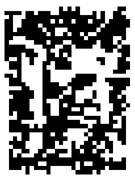
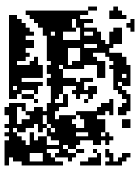


伯晨鼎　攸勒

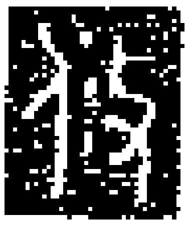


簋

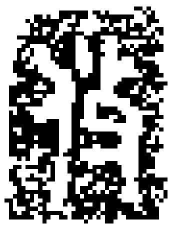
諫𣪘　賜女攸勒



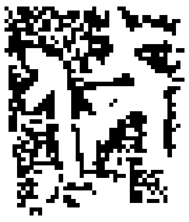
井鼎　攸賜魚



攸斛盨　攸斛作旅盨



鬲攸从鼎　攸衛牧則誓

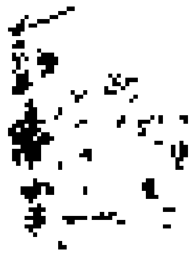


鬲攸从鼎　鬲攸从其萬年

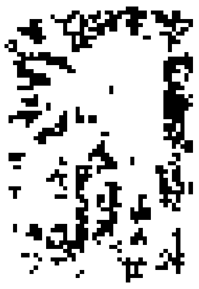
說文三篇、攸、行水也、从攴从人水省、𣁋、秦刻石嶧山文攸字如此、錢大昕云、古器銘多鋚勒字、惟石鼓及寅簋文王作鋚勒、伯姬鼎則作攸勒、寧辟父敦又作攸革、韓尚功王休諸家並釋攸為鋚、此文亦但作攸、蓋古文之鋚勒即詩所云鞗革也、詩鞗革

凡四見，鄭氏箋或云轡，或云轡首，或云轡首垂，毛公則訓鞗為轡，革為轡首。說文無鞗字而有鋚字，訓轡首銅，明乎鋚即鞗也。爾雅釋器「轡首謂之革」，郭景純曰「轡，靶勒也」，明乎勒即革也。詩「鞗革有鶬」，鄭以鶬為金飾，古文鞗从金，與許叔重訓轡首銅合。孔氏疏謂以鞗為轡首之革，似未達古制矣。（積古齋鐘鼎彝器款識卷四第三十葉無叀鼎）按攸經傳多用為語助詞，爾雅釋言「攸，所也」，字亦通悠。中山王譽鼎「於虖攸哉」，即周頌訪落「於乎悠哉」，鄭風子衿「悠悠我思」，太平御覽六百九十二作「攸攸思我」，同聲之假。攸亦通逌，禹貢「灃水攸同」「九州攸同」，漢書地理志攸作逌，洪範「彝倫攸敘」，漢書五行志作「逌敘」，唐韻攸、悠、逌俱讀以周切，喻母幽部。

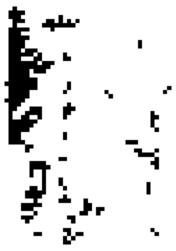
佩



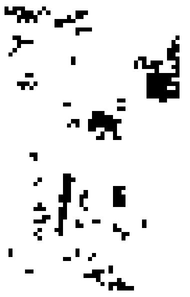
盖一



器一

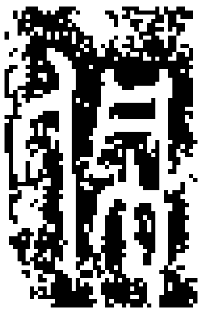


盖二



器二

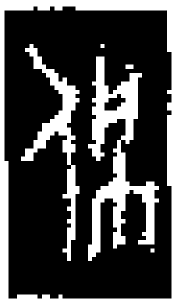
癲𣪘



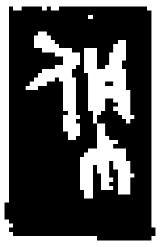
二

癲鐘

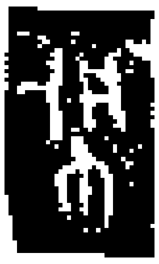
賜佩



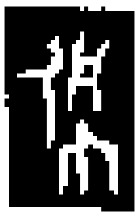
盖一



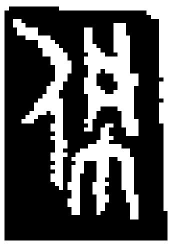
盖二



器二



盖三



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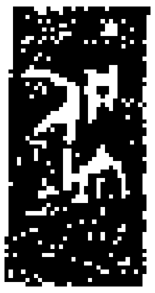
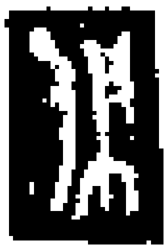
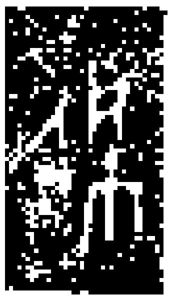


盖四

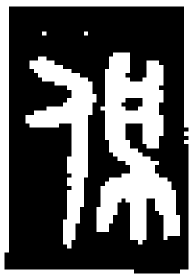


盖五

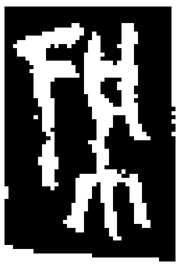


器五

頌𣪘

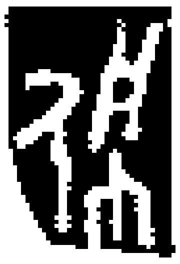


盖二

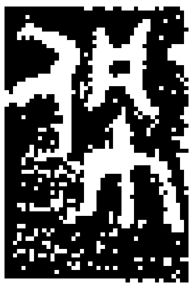


器二

頌壺

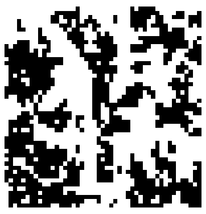


一



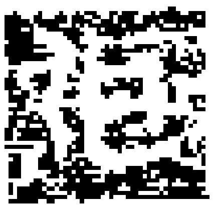
二

頌鼎受命冊佩



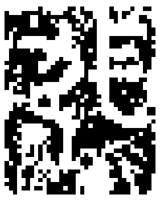
膳夫山鼎受冊佩以出

說文八篇「佩，大帶佩也。从人从凡从巾，佩必有巾，巾謂之飾。」桂未谷曰：御覽引作「大冠帶佩也」。廣韻「佩，玉之帶也」。禮曰：凡帶必有佩。顏案：詩「雜佩以贈之」，傳云「珩璜琚瑀衡牙之類」。玉藻「古之君子必佩玉」，又云「天子佩白玉，公侯佩山玄玉，大夫佩水蒼玉，世子佩瑜玉，士佩瓀玟」。从人从凡从巾，佩必有巾，巾謂之飾者，初學記引云「佩从人凡聲也」。說注。按唐韻凡讀「符咸切」，并母侵部，佩讀「蒲妹切」，并母脂部，凡佩同母諧聲，如云「从人从凡从巾」，則尚未得其聲也。



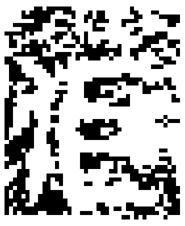
簋

師家毁
用楚𢓊伯



器

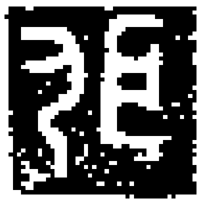
師耤毁　𢓊
伯用作尊毁



簋

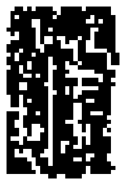
師
家

毁　𢓊叔
其萬年



弭叔盨　𢓊叔
作叔班旅盨

戴家祥曰：𢓊字舊釋弭，按金文卜辭弓作ㄋ，或作ㄟ，師湯父鼎「象弭」作彔目ㄟ，此从ㄋㄟ古文人字，應釋佴。說文八篇人部「佴，佽也。从人，耳聲。」爾雅釋言「佴，貳也。」郭璞云「佴次，爲副貳。」佽，小雅車攻「決拾既佽」，夏官繕人注引作「決拾既次」。佽爲次又加旁字，許君因佴字从人而寫成佽。唐韻佴讀仍吏切，日母之部。

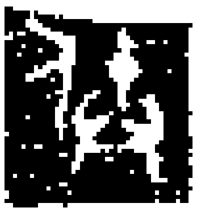


杕氏壺

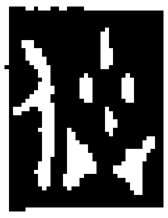
箴督佯子

佯字从人从羊，說文所無，玉篇二十三「佯，詐也，博雅弱也」，淮南子兵略訓「其善為詐佯者也」，廣韻下平十陽「佯，詐也，或作詳」，史記田叔列傳「以為任安為佯」，集解「徐廣曰，佯或作詳」，吳太伯世家「公子光詳為足疾」，索隱「詳，即偽也」，又蘇秦傳「詳僵而棄酒」，索隱「詳，詐也」，同聲通假字亦通「陽」，左傳定公十二年「子偽不知」，陸德明經典釋文「一本偽作為」，佯本亦作陽，音同，漢書田儋傳「儋陽為縛其奴」，顏注「陽即偽也」。

壺銘「箴督佯子」，佯當讀揚，揚佯聲同，唐韻亐讀「羽俱切」，匣母侯部，說文「扝，指麾也」，扝讀「億俱切」，影母侯部，韻同聲近，方言十二「扝，撰揭也」，地官小司徒「歲終，則考其屬官之治成而誅賞」，賈公彥疏「據其考訖，有罪則誅責之，有功則賞」，說文四篇「睨督，目視睨」。歲督謂歲之睨督，揚扝者，表揚獎賞之請也，郭沫若讀佯為「鮮」，鮮于即鮮虞，以魯昭公十二年見於春秋，入戰國後，改稱中山」（兩周金文辭大系考釋卷八第二二八葉）按唐韻鮮讀「相然切」，心母元部，玉篇佯讀「余章」「似羊」二切，前者喻母陽部，後者邪母陽部，與鮮字聲韻絕遠，讀佯為鮮謬誤明甚。



季宮父簠　季宮父作中姊媿姬㑞簠

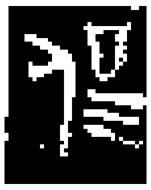


豆閉毁　用㑞乃祖考事

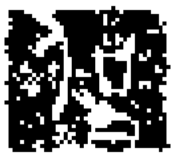
說文八篇「㑞、送也、从人、㚔聲、」呂不韋曰、有侁氏以伊尹㑞女、按許君所引即呂覽本味篇以伊尹媵女語、集韻去聲四十七證媵㑞同字、經傳作媵、儀禮士昏禮「媵御餕、」鄭注「古者嫁女必姪娣從之、謂之媵、」公羊傳莊公十九年「公子結媵陳人之婦于鄄、遂及齊師宋公盟、媵者何、諸侯娶一國二國往媵之、以姪娣從、」按㑞義為送、作媵者送女也、簠銘「官中姊媿姬㑞簠、」與其它器銘云「賸鼎、」「賸毁、」「賸盤、」「賸甗、」賸器文例正同、唐韻㑞媵俱讀「以證切、」喻母蒸部、

豆閉毁「用㑞乃且祖考事、」楊樹達讀㑞為承、曰「㑞、說文訓送、與此銘文義不合、字當讀承、詩秦風權輿云『于嗟乎不承權輿、』宣公十二年左傳云『鄭師為承、』毛公傳杜預注并云『承、繼也、』孟子滕文公下篇云『丕承哉武王烈、』趙岐注云『承、續也、』楚辭招魂云『朱明承夜兮、』王逸注云『承、續也、』㑞與承古音同在登部、聲亦相近、故二字得通用、釋名釋親屬云『姪娣曰媵、媵、承也、』㑞媵古今字、此㑞亦聲近之證也、」（積微居金文說卷二第六十六葉豆閉毁跋）按唐韻㑞讀「以證切、」喻母蒸部、承讀「署陵切、」禪母蒸部、韻同聲異、

侃



猶鐘
侃先王



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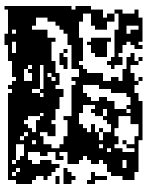

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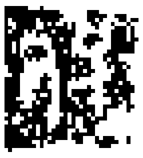

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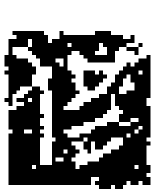
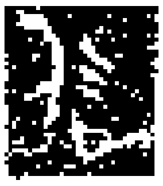
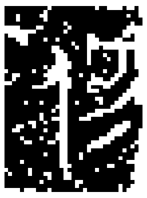
士父鐘　用
喜侃皇考



𠭯妊簋　用
侃喜百生



萬諆尊　配
用將鼎侃多友



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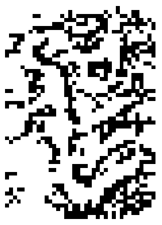

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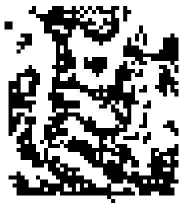

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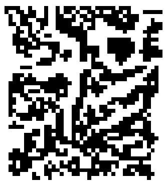
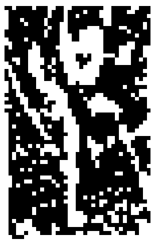
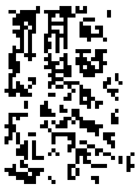


五

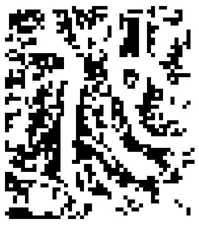
兮仲鐘　用
侃喜前文人



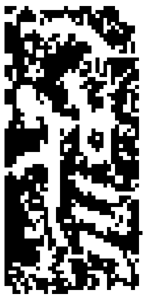
師臾鐘　用
侃喜前文人



吳鐘　用邵各
喜侃前文人



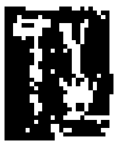
㾜鐘　用邵各
喜侃樂前文人



妄鐘　用追
考侃前文人

說文十一篇川部「侃，剛直也，从㐰，㐰古文信，从川，取其不舍晝夜，論語曰，子路侃侃如也，剛直與器銘文義不合，阮元云，侃義同衎，玉篇「侃，樂也，又強直也」，是侃本訓為

樂也。（綴遺齋彝器款識考釋卷三第七葉和丁寶林鐘）林義光曰：侃者衎之古文，和樂也。兮仲鐘「用衎喜前文人」，太保簋「王衎太保」，衎皆作侃。論語「冉有、子貢侃侃如也」，與下大夫言侃侃如也，皇孔並云：和樂貌」，冉有、子貢之於孔子，孔子之於下大夫，皆無所用其剛直，剛直者謇謇之訓，侃、謇同音，漢以後相承以侃侃為剛直者誤也。澂按：唐韻侃衎俱音「空旱切」，見母元部，同聲亦同義。後漢書袁安傳「誾誾衎衎，得禮之容」，李賢注：「誾誾，忠正貌，衎衎，和樂貌」，博雅釋訓：「誾誾，衎衎，和也」，並與孔義同。



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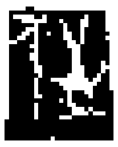
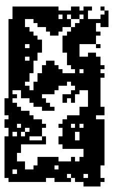
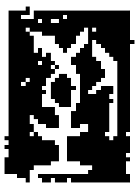


三

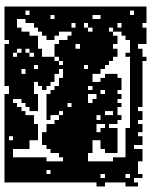
厲羌鐘　武侄寺力



吾鼎　用　侄緐人

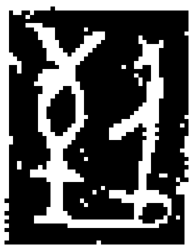


乖伯簋　王命仲侄歸乖伯貂裘

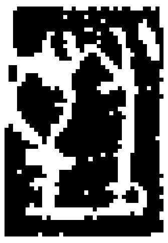


堇

𠑷匜　則侄



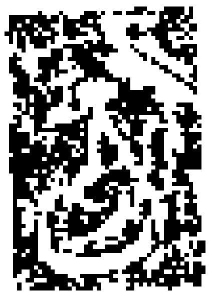
堇



甞

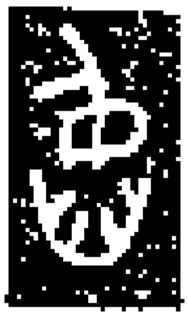
伯侄簋　伯侄作塑簋

侄字从人从至，說文所無，伯侄設作𠑷，从𠂤至聲，徐中舒曰，侄與致同，至也。武侄，武之至也。武之至曰武致，猶文之至曰文致，工之至曰工致，堅之至曰堅致，精之至曰精致，審之至曰審致，皆成語也。（厲氏編鐘圖釋）唐韻致讀陟利切，端母至部，到讀都導切，端母宵部，爾雅釋詁到，至也。到致同母字也。



臽父戊甗

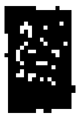
臽父戊



宗周鐘　敢

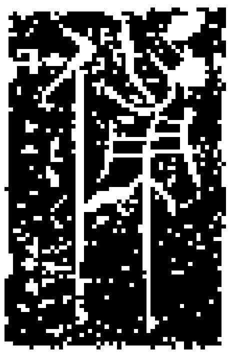
臽虐我土

林潔明曰：說文「臽，小阱也，从人在臼上。」按甲骨文有臽（粹四三二）、臽（前七二六二）、臽（殷栔遺珠三四）諸家並釋為臽，从人在凵坎上。小徐繫傳臽下云：「春地坎可臽人。」正是甲骨文造字之意。金文臽字作臽，从臼从𠂊，𠂊殆人之變形，與甲文臽形尤近，其間遞嬗演變之迹猶可見也。高田忠周謂𠂊為虎省文，阮元謂為从人持弓，並非。（金文詁林第九冊第四五三六葉）金文臽或作臽，从凵為臼之省，與甲骨文形同，象人陷於坑內之形。



陳侯因資錞
侎𤔲𧻚文

容庚曰：敉，說文「撫也」，或从人作侎。書大誥「以予敉寧〔文〕武圖功」，又云「肆予害敢不越即敉寧〔文〕王大命」，洛誥「亦未克敉公功」，立政「亦越武王率惟敉功」，敉義當如能，訓安撫者非也。（[illegible]陳侯因資[illegible]）錞銘「侎𤔲𧻚文」。按春官小祝「寧風旱，彌烖兵」，鄭玄注「彌讀曰敉，敉安也」。唐韻敉讀「緜婢切」，明母支部，集韻彌音「民卑切」，不但同部而且同母。左傳提彌明、高渠彌，史記彌並作眯，左傳彌子瑕，大戴禮記彌作迷，是彌米聲同之證。詩傳彌終也。容氏以訓安撫為非，未必然也。

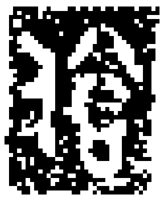


中山王嚳鼎

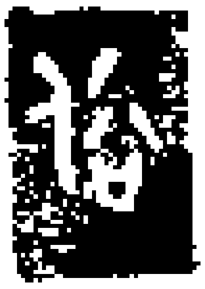
隹俌㑄氏從

說文八篇「俌，輔也。从人，甫聲。讀若撫。」按俌、䩉、輔古本一字。唐韻䩉讀「符遇切」，并母侯部；輔讀「扶雨切」，并母魚部；俌讀「芳武切」，滂母魚部。侯魚韻近，滂并皆脣音，字同聲同義，其為一字明矣。許於九篇面部云「䩉，頰車也。从面，甫聲。」十四篇車部云「輔，人頰車也。从車，甫聲。」釋名釋形體「頤，或曰輔車，言其骨強，所以持口也。或曰牙車，牙所載也。」俌之詞義為頤，頤為人之形體，故其字表義从人。又因其為人體之頭面，故又可以表義从面。易艮之六五曰「艮其輔」，虞翻曰「輔，面頰骨上頰車者也。」頰車、牙車、輔車詞根都為車字，故其表義又可更易从車。許氏分而為三，大誤。鼎銘「隹俌㑄氏從」，俌當讀傅。齊風南山「葛屨五兩」，鄭箋「喻文姜與侄娣及傅姆同處」，是其證。左傳僖公廿八年「鄭伯傅王」，杜注「傅，相也。」傅輔字同。易泰卦彖曰「輔相天地之宜」，鄭注「輔，相，助也。」說文「傅，相也。」

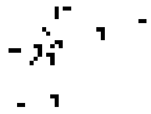
俗



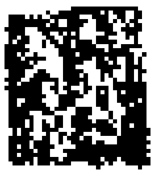
裘衛鼎 伯俗父



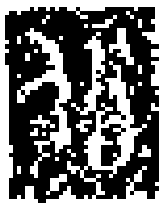
永盂 師俗父



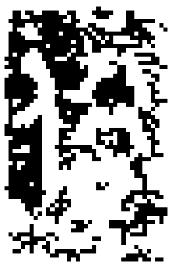
裘衛鼎 伯俗父迺顜



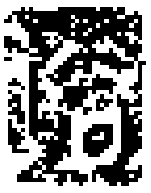
南季鼎 伯俗父右南季



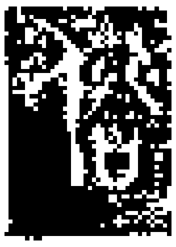
南季鼎 用又右俗父嗣寇



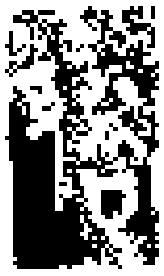
永盂 眔師俗父田



駒父盨 氒取氒服堇夷俗



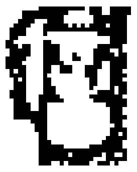
毛公鼎 俗我弗作先王憂



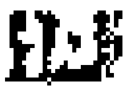
毛公鼎 俗汝弗以乃辟函于艱

說文八篇「俗，習也。从人，谷聲。」毛公鼎「俗我弗作先王憂」「俗汝弗以乃辟函于艱」孫詒讓讀俗為欲（籀廎述林七第四叢）春按：釋名釋言語「俗，欲也，俗人所欲也。」孝經「移風易俗」邢昺

疏引韋昭云「隨其趨舍之情欲，故謂之俗」，荀子王制「諸侯俗反」，俗反讀欲反，後漢書班彪傳李賢注「隨君上之情欲謂之俗」，師訇毀「俗女弗以乃辟函于難」，周書康誥「裕乃身不廢在王命」，唐韻俗讀「似足切」，邪母侯部，欲讀「余蜀切」，喻母侯部，谷讀「古祿切」，見母侯部，裕讀「羊戍切」，喻母侯部，皆同部通假字，孫說至確，楊樹達釋「俗我爲裕民」（積微居金文說卷一第三十一葉毛公鼎再跋）蓋拘執方言「裕猷道也」一文之過也。

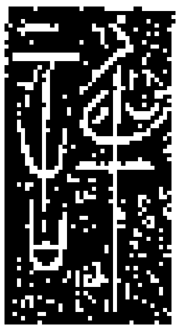


中信鉤
中信



口崖戟口
崖都戟信

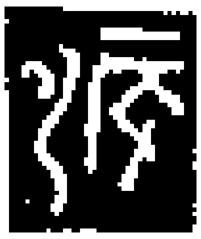
說文三篇「信，誠也，从人从言，會意。㐰，古文从言省。𧦝，古文信」。段玉裁校改「信，誠也，从人言」。㐰古文信省也。𧦝古文信。按唐韻信讀「息晉切」，心母真部；人讀「如鄰切」，日母真部。六國古鉩「信鉩」作叶鉩，从千，知信字从人从言，人亦聲，會意兼諧聲。



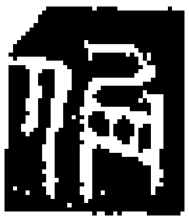
中山王嚳方壺

余知其忠𧦝施也

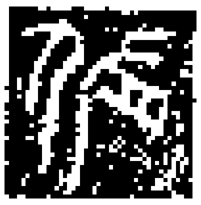
𧦝字从言从身，說文所無，以聲義求之，字當釋信。說文「信，誠也。从人，从言，會意。㐰古文从言省。訫古文信。」按，廣韻信讀「息晉切」，心母真部，人讀「如鄰切」，日母真部。當云从言从人，人亦聲。注音更要，則變為𧦝，身讀「失人切」，審母真部。信之作𧦝，乃東周變常行之別字也。壺銘「余智（知）其忠𧦝施（集都逵作此）」忠𧦝，即忠信。論語公冶長「十室之邑，必有忠信如丘者焉。」禮記禮器「忠信，禮之本也」，可證其義。



大鼎



簋



器

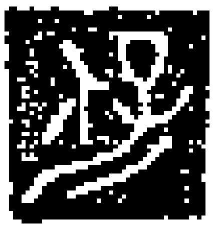
長𣪘 王才豐侲宮

侲字說文所無，大徐新附字云「僮子也，从人辰聲」。揚子方言三「燕齊之間養馬者謂之娠，宮婢女廝謂之娠」。郭璞注「女廝，婦人給使者，亦名娠」。後漢書文苑列傳「虜傲侲」，李賢注引方言「侲，養馬人也」。玉篇二十三引方言「燕齊之間謂養馬者曰侲」。說文云「宮婢女隸謂之娠」。徐堅初學記引方言「燕齊之間養馬者及奴婢女廝皆謂之娠」。侲娠性別更旁字也，同聲通假字亦通振。文選西京賦「侲僮程材」，李善注引史記徐福曰「海神云若侲女即得之矣」。而史記淮南列傳則本作振女。集解徐廣曰「西京賦振子萬童」，今東京賦振作侲。唐韻侲振俱讀章刃切，照母文部。玉篇侲讀之仁切，照母真部，又音之刃切，照母文部。真文韻近，娠讀失人切，審母真部，亦同部字也。

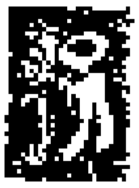
𣪘銘「王在豐侲宮」。劉心源曰：或云豐侲即歸脤。說文「裖，社肉盛以蜃，故謂之裖。天子所以親遺同姓，从示辰聲。春秋傳曰：石尚來歸裖」。（奇觚室吉金文述卷十六第十六葉大鼎）吳大澂（說文古籀補附錄第八葉）羅振玉（貞松堂集古遺文卷九第一葉）說同。按蜃之本字為辰，象蚌殼形，以蜃殼飾器盛祭社之肉，故曰脤。地官掌蜃「祭祀共蜃器之蜃」，鄭玄注「凡四方山川用蜃器」。春秋定公

十四年天王使石尚來歸蜃。蜃之器以蜃飾，因名焉。春官大宗伯以脤膰之禮親兄弟之國。鄭玄注：脤膰社稷宗廟之肉，以賜同姓之國，同福祿也。兄弟有共先王者。左傳閔公二年：受命於廟，受脤於社。杜預注：脤，宜社之肉，盛以蜃器。又昭公十六年：受脤歸脤。杜注：受脤，謂君祭以肉賜大夫。歸脤，謂大夫歸肉於公。皆社之戎祭也。脤、祳表義更旁字。唐韻祳讀時忍切，禪母文部。金文則假侲為之。諸家讀釐侲為歸脤，精確可據。

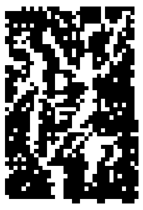
保



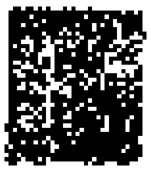
王子申盞
永保用



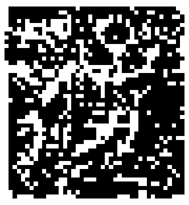
蔡大史鉌
永保用



寬兒鼎
永保用之



陵公克鼎
永保用之



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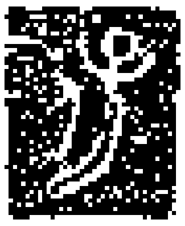
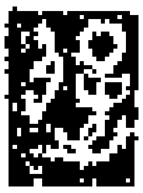


器

寰鼎　永
保用之



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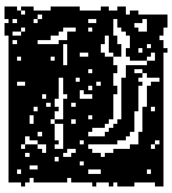
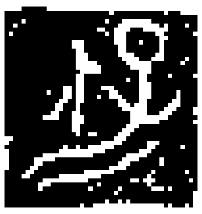
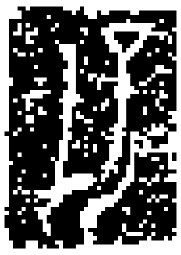


器

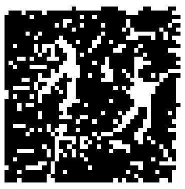
鄧公鼎
永保用之



王子申盞
永保用之

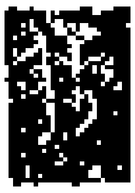


乙鼎　永
保用之

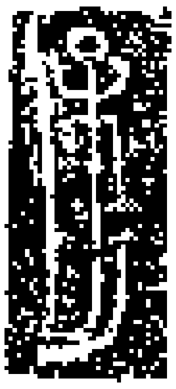


匹君
壺

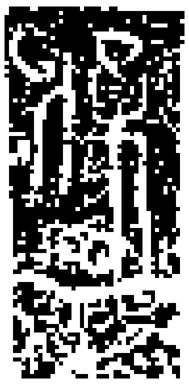
永保
用之



者減鐘[illegible]
永保用之

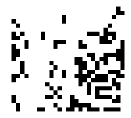


蔡侯
盤

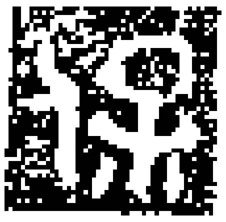


蔡
侯

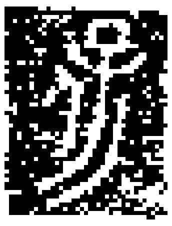
尊　永
保用之



蔡叔季匜　子
孫永保用之

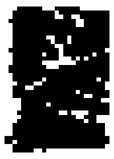


司寇良父壺
子孫永保用

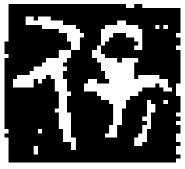


齊
良

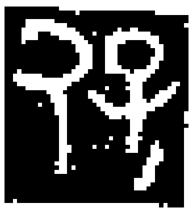
壺　子孫
永保用



陳逆簠　子
孫永保用



一器



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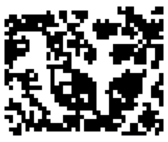
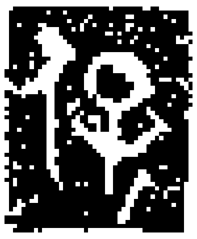
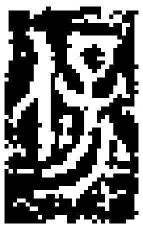


五

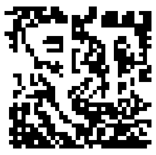


四

格伯𣪕其萬年
子=孫=永保用

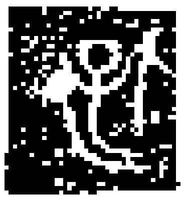


王子吳鼎　子=
孫=永保用之

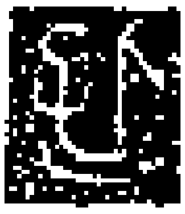


王孫
壽甗

子=孫=
永保用之

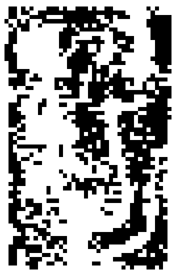


一



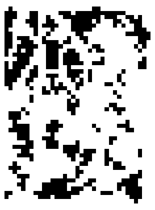
二

楚屈子簠　子=
孫=永保用之



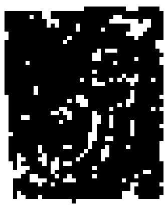
公孫班鐘
子=孫

孫永保
用之

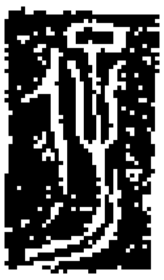


一

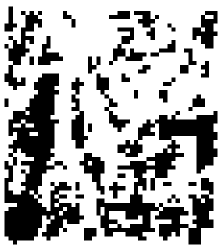
平鐘　子=孫
孫永保用之



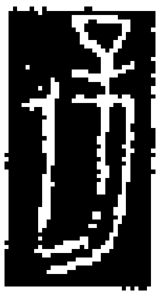
曾子口簠　子=
孫=永保用之



子季龔簠　子=
孫=永保用之

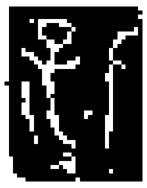


魯大司徒匜　子
子孫=永保用之

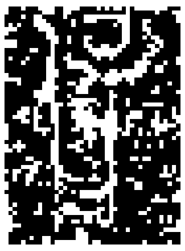


姞馮句鑃
子=孫=永

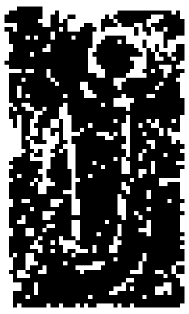
保用
之



其次句鑃子=
孫=永保用之

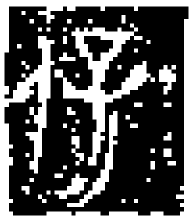


蓋

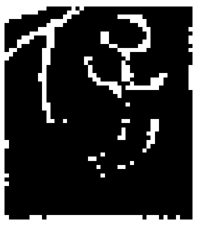


器

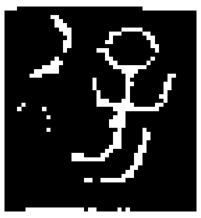
朴君述鼎
其永保用之



許子妝簠其子
子孫=永保用之

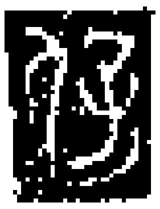


蓋

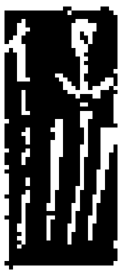


器

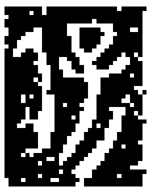
楚子簠子=
孫=永保之



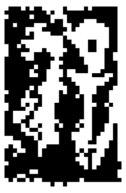
邾公華鐘
永保用享



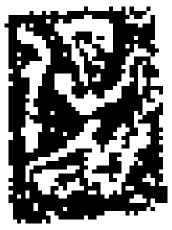
鄦侯𣪕
永保用享



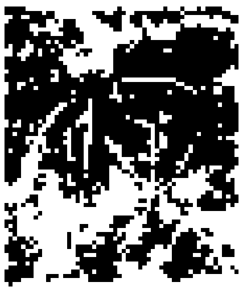
陳侯
午𣪕



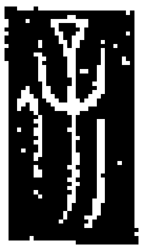
陳侯午錞
永保用享



邾大宰鐘子=
孫=永保用享



薛仲赤簠子=
孫=永保用享



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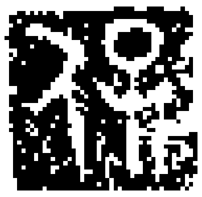
永保用簠



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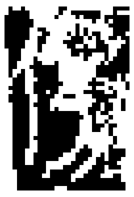
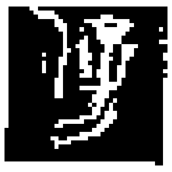
格伯𣪕子=
孫=永保用亯



[illegible]氏鐘
永保鼓之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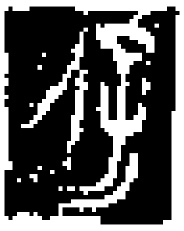
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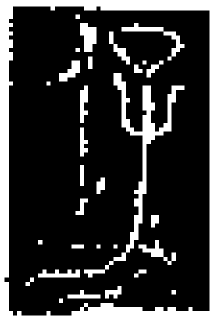
子璋鐘　子＝孫＝永保鼓之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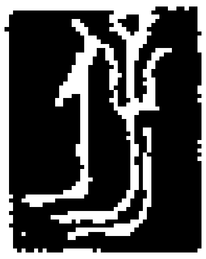
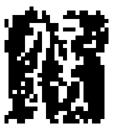

沇兒鐘　子＝孫＝永保鼓之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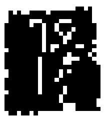
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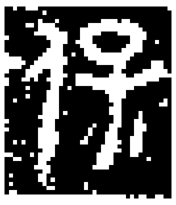
者減鐘（[illegible]）永保是尚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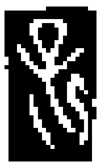
南宮乎鐘

永保四方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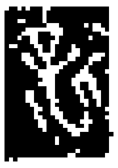
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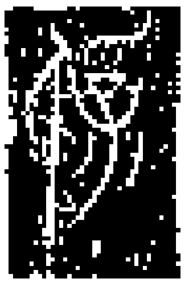
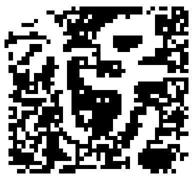
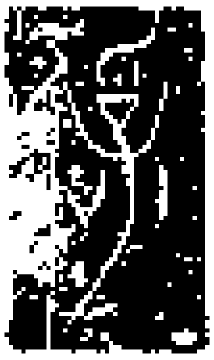
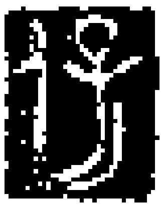
藏孫鐘　子＝孫＝永保是從

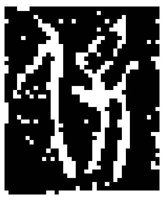

中山王嚳方壺　其永保用亡疆


師艅毀　艅其萬年永保


中山王嚳鼎　子子孫＝永定保之


徐王義楚鍴

叚我文考永保怡身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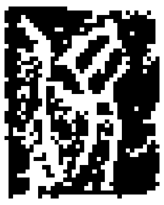
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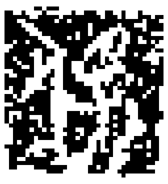
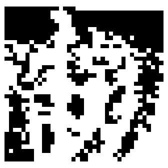

二器

宗婦壺



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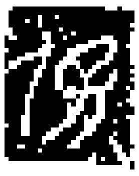

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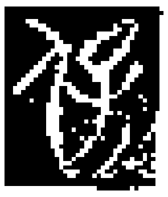

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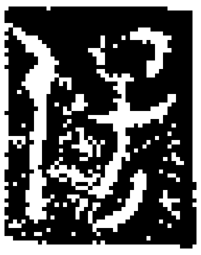
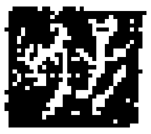
宗婦鼎　保辥都國



大克鼎　保辥周邦



晉公

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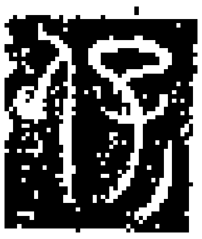

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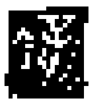
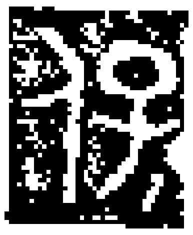


陳侯因資錞　保有齊邦



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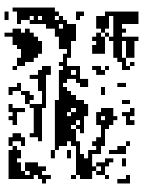

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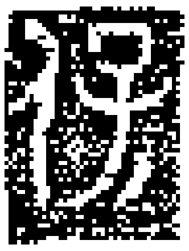
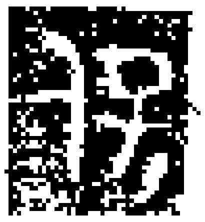
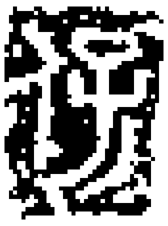


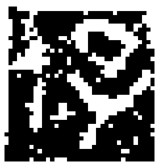
盂鼎　保先王　法



宗周鐘　畯保四或



師𩛥鼎　用保王身



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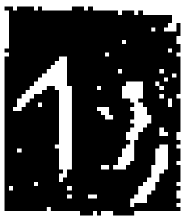
盂

肆𣪘　保乃邦　用



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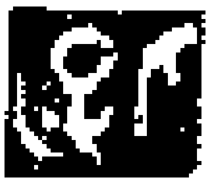
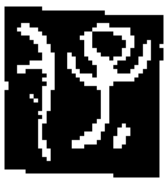
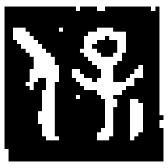


中子化盤

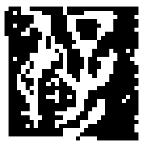
中子化用　保楚王



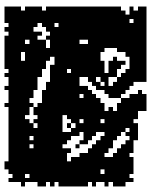
叔向父𣪘　用鍾　圂奠保我邦我家



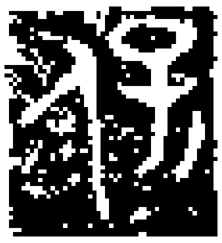
縣妃𣪘　我不能　不眔櫓伯萬年保



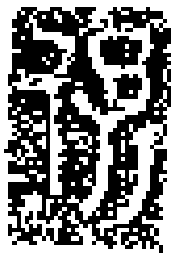
邾公華鐘
邾邦是保



陳逆殷
子孫是保

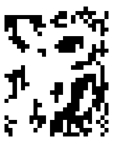


㝬殷用
翰保我家



毛公
鼎

臨保我
有周



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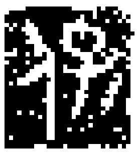

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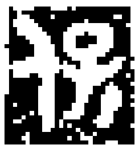
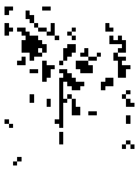


二器

盠方
彝



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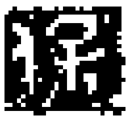
保我萬邦



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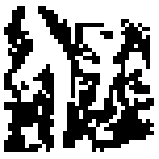
年保我萬宗



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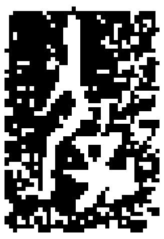
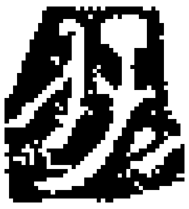
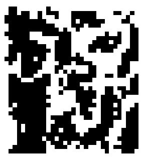


季保殷 季
保作寶尊彝

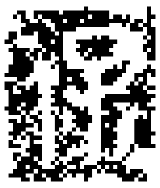


且辛父庚鼎
艅保父癸



吾

才
壺



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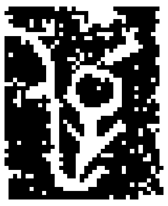
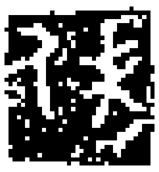
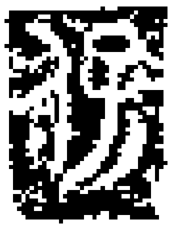


舁戈鼎 非
攸作保旅鼎

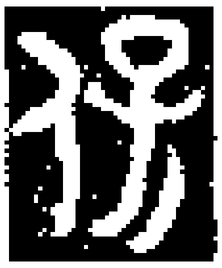


五

格伯殷 鑄保皀
用岡典格伯田

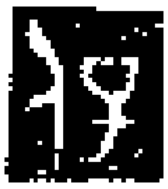


師𩛥鼎 伯大
師武臣保天子

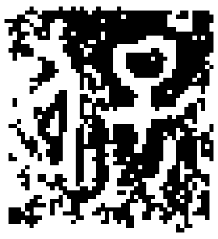


大克鼎
肄克

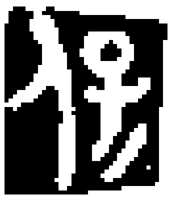
龏保氒
辟龏王



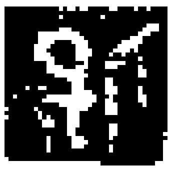
保侃母𣪘　保侃
母賜貝于南宮



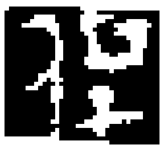
大克鼎　巠念氒
聖保祖師華父



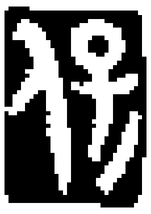
大保𣪘　大
保克敬亡遣



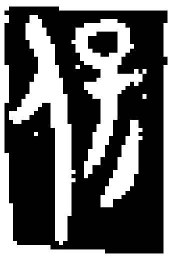
曾大保盆　曾大保
𪓌叔亟用其吉金



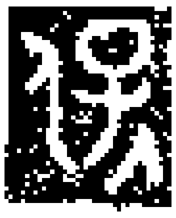
旅鼎　隹公大
保來伐反夷年



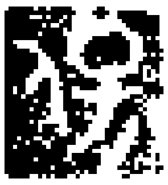
太保𣪘　征
令于大保



大保𣪘
王作大保



盉



器

保子

達𣪘　保子
達作寶𣪘

說文八篇「保，養也。从人，从𤓰省聲。𤓰，古文孚。𤓽，古文保。𠈃，古文保不省。」王筠友云：「人部保之古文𤓽，玉篇見𠈃字注中，而出諸子部，其序在『孟』之下，『孳』之上，是知說文𤓽

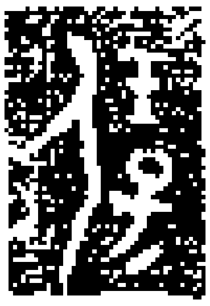
字本在子部，後人遂之入部，而子部未刪，戴又不知，而改其說曰「古文孟」，吾懷此疑久矣，得王篇乃敢自信，甚快也。保乃會意兼指事字，从子八，象抱子之形，非七八之八（雙僻）按卜辭金文無𤓷㕧等字，而有从爪从子之孚字，與从人从子之保字，竊疑孚保抱古本一字，初文止作孚，其後形聲相益則分為𤓷、㕧、保諸形。說文三篇「孚，卵孚也。从爪从子，一曰信也。𤓷，古文孚从㕧，㕧，古文保。」方言八「北燕朝鮮洌水之間謂伏雞曰抱」，孚字从爪抱子，即母雞伏卵之會意字，其訓「信也」為符之通假字，說文符信也，从「八」為後起加旁字，王氏目為抱子之形，是也。變為形聲，則寫作捊（說文捊引取也），聲符更旁則寫作抱（說文捊或从包），廣韻平聲肴韻「薄交切」滂母魚部，包讀「布交切」幫母宵部，聲韻俱近，故飽字或體作𩜋（說文五篇食部），寶字或體作寚（說文七篇宀部），楚辭九歎「揚抱拊鼓」王逸注「抱，一作桴」，一切經音義二引詔定古文官書抱捊二字同體，呂氏春秋本味篇「其君令烰人養之」高誘注「烰，猶庖也」，集韻下平五肴脬通作胞、泡，同聲通假，孚亦讀寶，寶从缶聲，缶讀「方九切」幫母幽部，幽宵聲近，故匋或作謟（說文三篇言部），說文七篇「宲，藏也，从宀，㕧聲，㕧，古文保」，周書曰「陳宲赤刀」，今周書顧命作「陳寶赤刀」，許氏云「寶，珍也，从宀，从王，从貝，缶聲」，寚，古文省貝，宲寶不但聲同，韻同，而且義同，其為一字明甚，春秋經莊公六年「齊人來歸衛俘」，公、穀及左傳均作「衛寶」，金文保多作𠈃，作保者極少見，从爪，象懷抱形，禮記文王世子「保也者，慎其身而羽翼之，而歸諸道者也」，釋名釋姿容「抱，保也，相親保

也，故引申之又有安義。周頌烈文「子孫保之」，鄭箋「子孫得傳世而安居之」。又載見「永受保之」，鄭玄亦訓保為安。儀禮士冠禮「永乃保之」，「永受保之」，康成謂「永，長也，保，安也」。周書君奭「保乂有殷」，小雅南山有臺「保艾爾後」，金文作「保辥」，辥乂聲同。金文「保有齊邦」，保聲同寶，猶周頌桓「保有厥土」。金文「邦邦是保」，猶小雅瞻卬之「保其家邦」，「保其家室」也。金文「保受天子綰命」，猶召誥「保受王威命明德」。禮記內則「保受乃負之」，傳注皆云「保，安也，受，成也」。

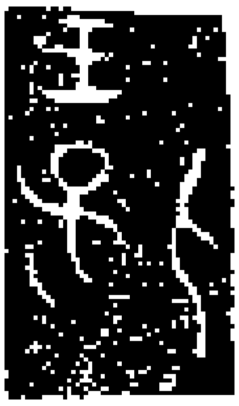
前人不知呆、抱、保、寶古本一字，於經傳每有誤解或曲解。例如易大有六五「厥孚交加如，威如，吉」，孚讀寶則文從字順矣。商書盤庚中「以不浮于天」，承上篇「天其永保命于茲新邑」而言，與微子「天毒降災荒殷邦」，大異而義同，謂不見保於天也。偽孔傳不知讀浮為保，而訓為行，則失其義矣。君奭「厥基永孚于休」，又曰「若卜筮罔不是孚」，「永孚」即永保，「是孚」即是保。偽孔傳訓孚為信，謂「如卜筮無不是而信之」，則牽強甚矣。若此之類，尚有不少，經學之士，幸垂意焉。

金文有大保殷，大保盒等器，大保官名，置於西周早期，召公奭曾為此官，散見召誥、顧命等篇。文王世子云「入則有保，出則有師」，似為監護幼主之官。春秋後不見此職。

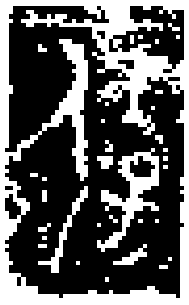
（𠈃）



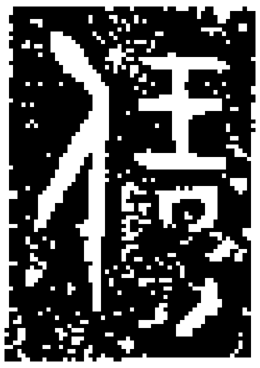
大保方鼎
大𠈃



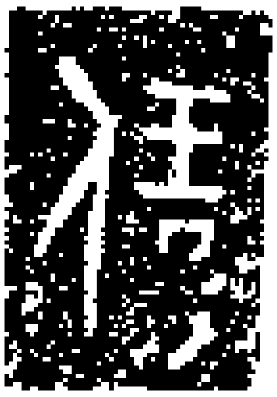
大保鼎
大𠈃



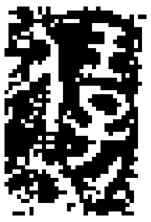
大保彝
大𠈃



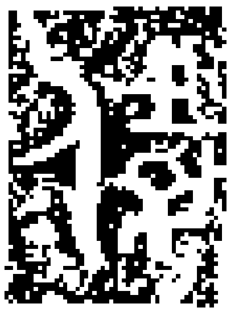
大保
盉



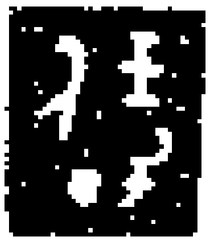
大保鼎
大𠈃盉



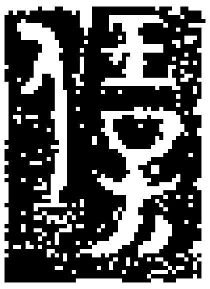
富鼎　光
田大𠈃



堇鼎　大
𠈃賞堇貝



□父丁彝　大
𠈃賜帛臣□金



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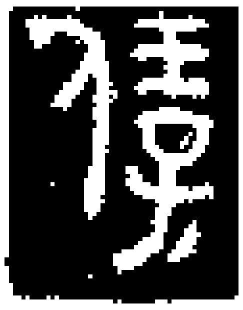

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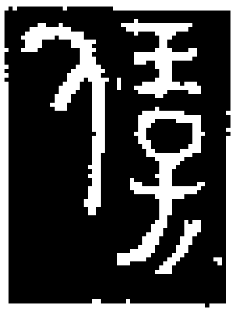
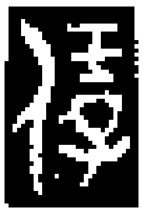


三

大保鼎　揚
作大𠈃尊彝



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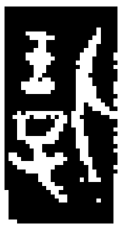
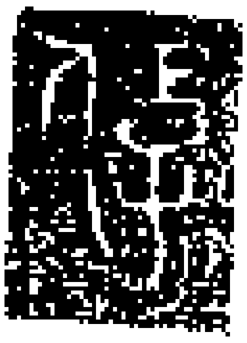
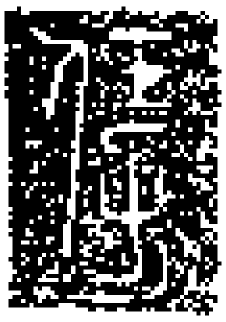


二

作冊大鼎　大揚
皇天尹大𠈃室



齡鎛　𠈃
虞兄弟



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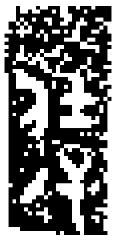
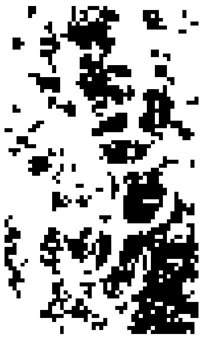
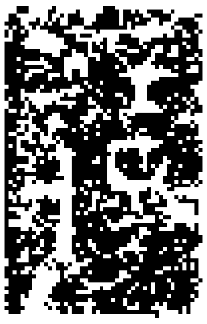
虞子姓



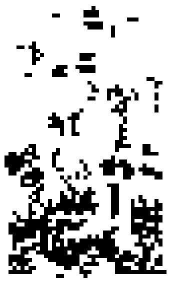
壹鼎　令壹
史保亊家



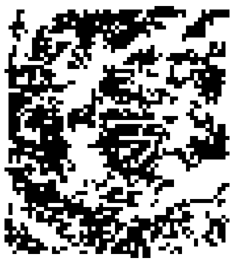
夆叔
盤



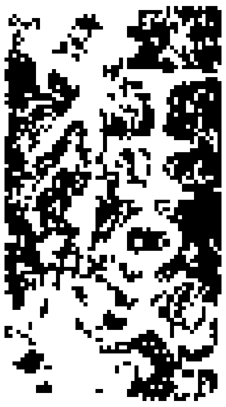
夆叔匜
永保其身



齊侯盂
永保其身



公孫寣壺
永保其身



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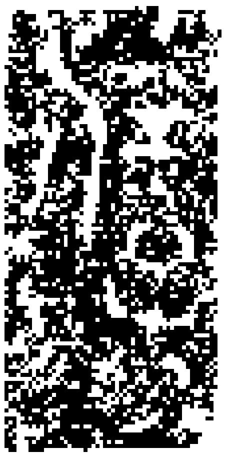
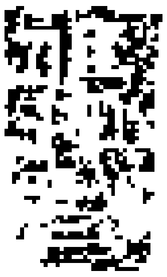
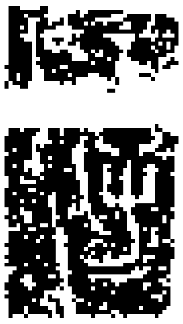


夆叔匜
永保用之



齊侯盂
永保用之



齊侯

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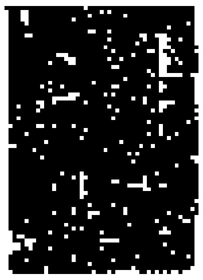

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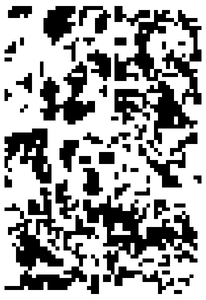

齊侯
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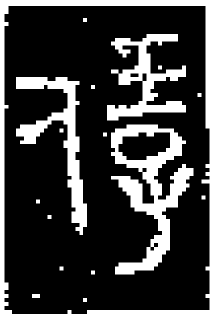
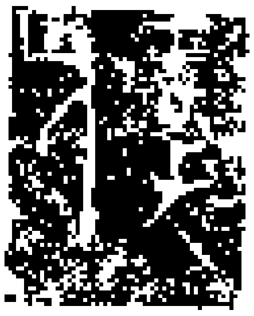
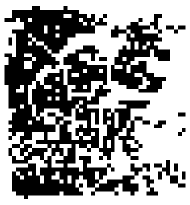


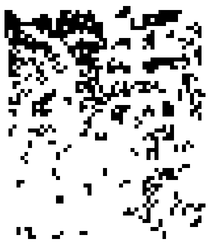
齊侯敦　子=
孫=永保用之



國差甔　子=
孫=永保用之

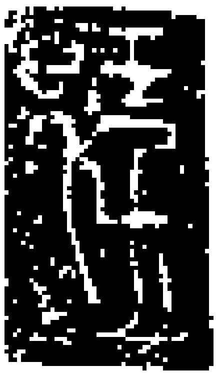


公孫寣壺　子=
孫=永保用之

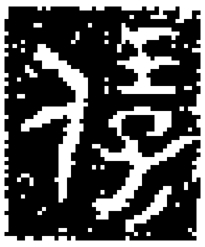


毛叔
盤

子孫永保用



黹鑄子孫永保用享



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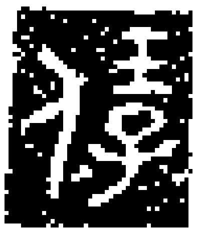
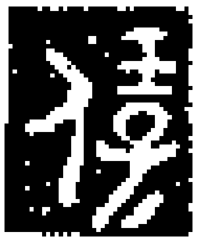
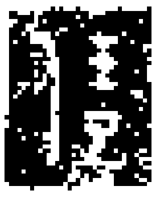


簋二

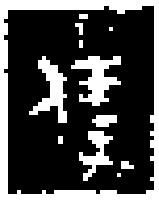


器五

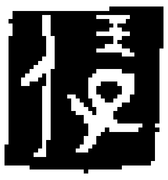
齊侯鈛其萬年永保用



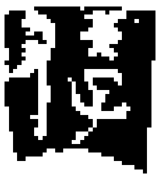
保侃壺 王姒賜保侃母貝



保□母彝 保□母賜貝于庚姜

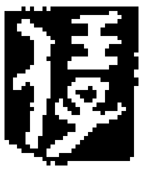


簋



器

䰧卣 唯明保殷成周年



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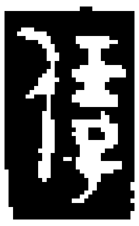
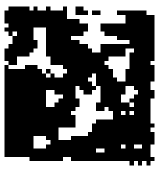


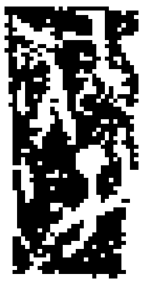
器

令彝



令方尊 王命周公子明保尹三事

四方

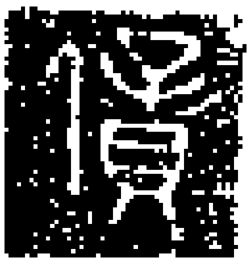


一

大保爵 冃大保子子御背貝

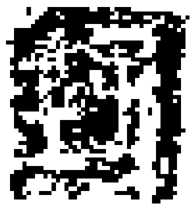
戴家祥曰：金文屢見㑅字，劉心源云：保从任，說文任，保也。左傳「不能任其父之勞」，故古文保从任。西𦎫𣪕「永寶用之」，齊侯𣪘「永保用之」，汗簡人部引古文尚書保作𠈃，又引石經保作㑅[illegible]如此也。據古錄二之一太保彝作[illegible]（奇觚室吉金文述卷十五）。林義光文源卷八、馬叙倫讀金器刻詞（卷上十葉）從之，據保即寶字之別體，从玉，保聲。劉謂从任非是。說文七篇宀部「寶，珍也。从宀从玉从貝，缶聲。寚，古文寶省貝」。古者貨貝而寶龜，至周而有泉，商書曰盤庚「具乃貝玉」，貝與玉在商周已具有貨幣職能，才作爲財富貯藏手段，故寶字从宀。宀者，交覆深屋也。卜辭作𡧚，貯貝玉于交覆深屋之下，在六書爲會意。金文或體作寚（伊簋同簋姞[illegible]母乃鼎）从宀缶聲，在六書爲形聲，注音更換字又作㝘，說文「㝘，藏也。从宀，呆聲。呆，古文保。周書曰：陳㝘赤刀。」今本顧命作「陳寶赤刀」。玉篇一三八宀「㝘，藏也。或作賲，从貝，保聲」。金文邾叔鐘「永賲用享」，正同玉篇或作，形聲更換字亦作珤，玉篇七「珤，補抱切，聲類云古文寶字」。古文四聲韻上聲三十三晧引古文尚書寶作珤，穆天子傳云「百姓珤富，珤富者，貨富也」。貝玉同義，保缶同聲，唐韻保讀博褒切，幫母幽部。缶讀方九切，不但同部，而且同母。金文亦或作[illegible]（陳侯午錞）从保从缶，保之作[illegible]亦猶缶之或體作[illegible]（說文缶部）、逑之或體作[illegible]（說文缶部）。左右兩旁皆聲符也，在六書爲變例。保寶兩字不但聲同韻同，而且義同。左傳昭公十八年子太叔曰「寶以保民也」。易曰繫辭「聖人之大寶曰位」，陸元朗經典釋文云「寶本作保」。史記周本紀「展九鼎保

玉。集解引「徐廣曰保一作寶」，金文「永保用之」（王孫鐘國差甔蔡侯盤爭叔匜其次句鑃），亦作「永寶用之」（叔朕師壺戎匜居）。「永保用享」（邾公華鐘鄦仲姜鎛），亦作「永寶用享」（杞伯戠敦師父簋鄧公鼎禾𩣡仲兩父鼎秦伯匜齊縈姬盤）。作「永寶用享」，从宀从玉，保聲，葆从保聲，故字亦通寶。周書金縢「無墜天之降寶命」，史記魯周公世家作「葆命」，又留侯世家「取而葆祠之」，集解引「徐廣曰史記珍寶字皆作葆」。明夫保缶音聲訓詁之表裏關係，則知儥為寶之別體，从玉不从任。



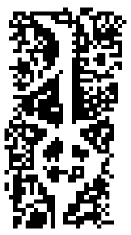
鼄叔止白鐘 子子孫孫永儥用享

「永保用之」為金文恆語，保作㑜，象人負子於背之形。金文用作持而不墜之義，「永保用之」或作「永寶用之」。說文七卷「寶，珍也。从宀从玉从貝，缶聲」，會意兼形聲。金文用作珍藏毋失之義。保寶古文音同義近，故金文通用。古籍上也有通用之例，如易繫辭傳「聖人之大寶曰位」，一作「大保」。這種通用使得兩字在形體上也有產生了同化，如保字或从玉作𤦡，再从宀作𡪆，或从貝作儥。



師訊鼎　用乃孔德⿰王呆屯

⿰王呆疑保之省，金文保字有作⿰亻⿰王呆者，如叔卣、矢方彝等，此乃省人旁，王移至左旁。師訊鼎「孔德⿰王呆屯」，釋「保」乎辭例亦順，故⿰王呆爲保之異文。

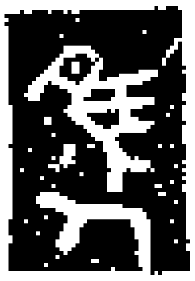


周

公貿

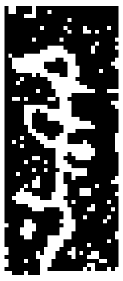
東人

東字从人、从東，爲重之或作。說文八篇壬部：「重，厚也。从壬，東聲。」金文鐘字或作鍾（今仲鐘），或作鍾（邾公牼鐘），鍾或作鐘（陳侯因資錞）。偏旁「重」與「東」形近。廣韻重讀「柱用切」，定母東部；東讀「得紅切」，端母東部。韻同聲近，故重諧東聲。按東西南北爲基本方位名。小雅大東云：「東人之子，職勞不來；西人之子，粲粲衣服。」毛傳：「東人，譚人也；西人，京師之人也。」譚國在今山東省濟南市歷城縣東南，鎬京遠在其西，故其大夫自稱「東人」，猶周人自稱「西土之人」（周書牧誓），亦猶孟子云「東夷之人」、「西夷之人」（離婁）是也。

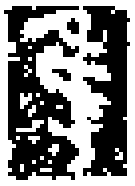


二

彝作日乙彝
傕生殘彝廫



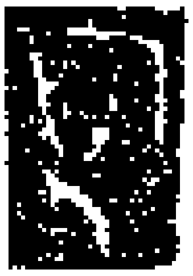
鳧叔
盨



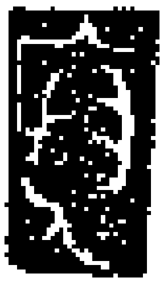
鳧叔盨傕
叔作中姬旅

盨

傕，舊釋鳧，于字形不合。說文三篇「鳧，舒鳧，鶩也。从鳥几聲。」几，說文三篇訓「鳥之短羽飛几几也。象形。」鳧，从鳥从几，几亦聲，顯然。此字隹、亻結構，當隸定爲傕。說文四篇「雁，鳥也。从隹，瘖省聲，或从人，人亦聲。」徐鍇曰「鷹，隨人所指蹤，故从人。」可見傕乃鷹之初文，雁之別構。金文象鷹亭立于人之上，乃鷹犬之鷹的象形，供射獵時追捕禽獸之用。後漢書楊賜傳「觀鷹犬之勢，極槃遊之荒」，引申爲爪牙，幫凶。金文借作「應」，「應公尊」的應，曾侯乙鐘的「鄘」，水經注「滍水應城，故應鄉也，應侯之國。」「傕作日乙彝」之「傕生」當爲應生，鳧叔盨當爲應叔盨。



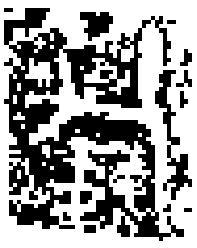
盂



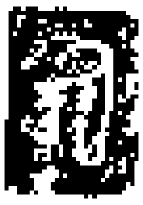
器

白懋府簋 白懋府作寶簋

戴家祥曰：頫字从人从府，字極明晰。說文九篇「頫，低頭也。从頁，逃省。太史卜書頫仰字如此。揚雄曰：人面頫。俛，頫或从人免。」大徐云：「頫首者，逃亡之皃，故从逃省。今俗作俯，非是。」考俯字載於經傳者難以僂指數。易繫辭曰：「仰以觀於天文，俯以察於地理。」又曰：「古者包犧氏之王天下也，仰則觀象於天，俯則觀法於地。」儀禮鄉射禮「俯正足。」禮記曲禮上「俯而納屨。」月令季秋之月「蟄蟲咸俯在內。」（呂氏春秋十二紀作咸俯在穴）禮運「其餘鳥獸之卵胎皆可俯而闚也。」公羊傳宣公六年「俯而闚其戶。」孟子梁惠王章上「仰不足以事父母，俯不足以畜妻子。」又盡心章上「仰不愧於天，俯不怍於人，二樂也。」皆以俯與仰對舉。或省人作府，禮記樂記「進俯退俯。」釋文「俯，本又作府。」荀子非相篇「府然若渠匽檃栝之於己也。」楊倞注「府與俯同。」列子周穆王篇「王府而視之，府而視，即俯而闚也。」匡謬正俗引古今字詁云「頫，府，今俯俛也。」此豈後世俗吏之所造哉。鼎臣以為俗作，可據證以糾其謬。文選上林賦「頫杳眇而無見。」李善引李登聲類云「頫，古文俯字。」漢書陳勝項籍列傳論贊曰「百步之君頫首係頸。」師古曰：「頫，古俯字。」若然，俯為篆文，許書失收。古文作頫，俗書作俛。唐韻俛讀美辨切，明母元部；俯讀方矩切，幫母魚部，聲韻俱遠，焉得通段。玄應一切經音義八「頫，文俛，此俗頫字。」楚金繫傳亦曰：「俛，俗頫字。」信然。

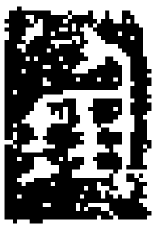


朋史車鑾
倗史

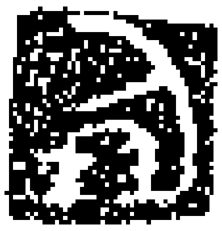


器

尨盨
倗友

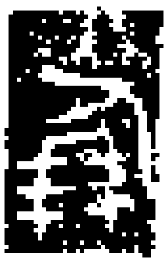


敔戒殷
倗友



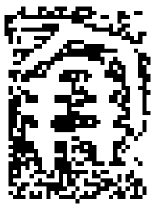
一

趞曹鼎
用饗倗友

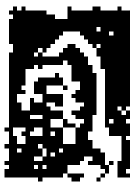


一

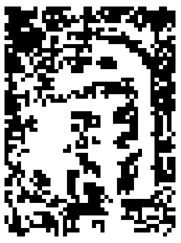
伯康殷
用饗倗友



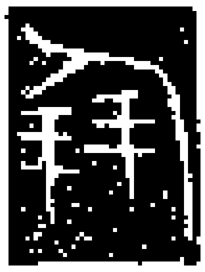
多友鼎
用倗用友



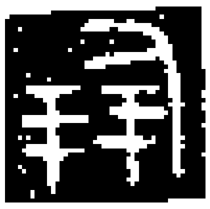
衛鼎　眔
多倗友



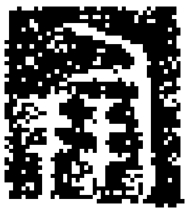
簋一



器一

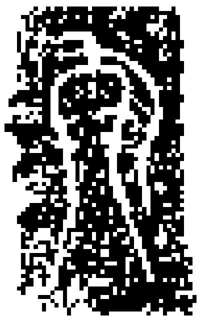


簋二

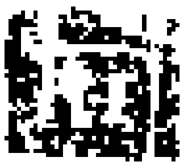


器二

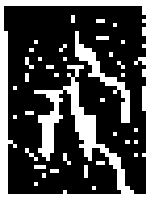
杜伯盨
于好倗友



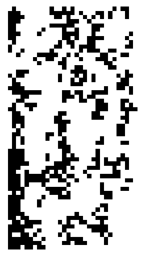
王孫遺者鐘
及我倗友



豐姞殷　于
豋叔倗友

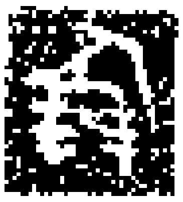


先獸鼎　用朝
夕饗厥多倗友

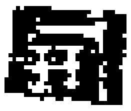


杕伯殷　好
倗友雩百考

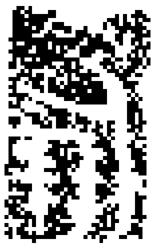
婚媾



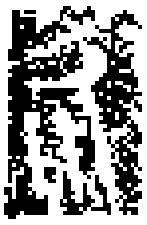
白口魚父簋
用佣旨飤



盠駒尊 王
佣下不其

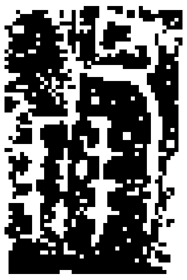


簋

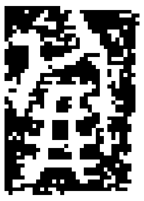


器

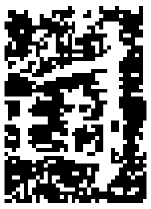
朋卣



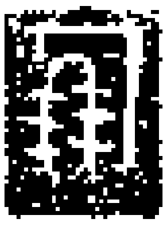
朋尊 佣作
奉考寶尊彝



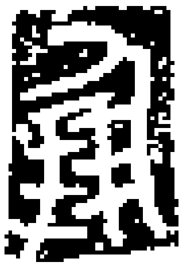
異仲壺 異仲
作佣生飲壺



朋中鼎 佣中
作畢媿媵鼎

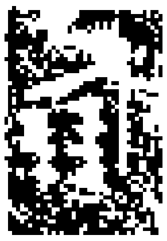


朋白毁 佣伯
遷巳自作尊毁

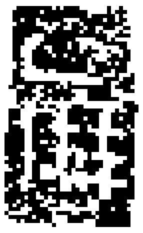


佣丏毁
佣丏

作義妣
寶尊彝

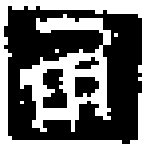


簋

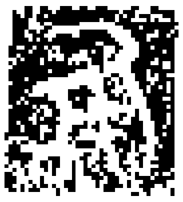


器

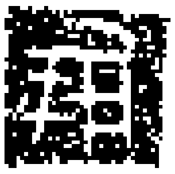
楚毁 中佣父
內右楚立中廷



器一



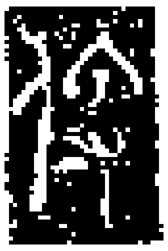
簋二



五

格伯毁 格伯受
良馬乘于佣生

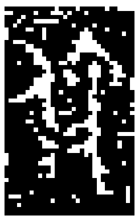
按說文八篇「倗，輔也，从人朋聲」，按金文朋字作拜，象兩系貫貝之形，「用」作貝的單位數量詞，加旁从人用作朋友的正字，易兌卦「君子以朋友講習」，孔穎達疏「同門曰朋」，地官大司徒以保息六養萬民，五曰聯朋友，鄭注「同師曰朋」，聲符更旁則寫作備，秋官士師掌士之八成，七曰為邦朋，鄭玄曰：「朋黨相阿，使政不平者」，故書朋作備。鄭司農讀為朋友之朋，倗亦通備，管子曰「練之以散群備署」，尹注「備猶曹也」，段注說文云「皆即倗字也」，古人亦有以朋為名者，戰國策「韓公仲朋」，亦有朋姓者，漢書王尊傳「南山羣盜倗宗等數百人」，唐韻朋讀「步崩切」并母蒸部。崩讀北滕切幫母蒸部，韻同聲近。



簋

倗匜

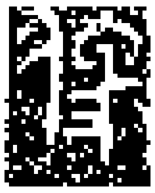
乃俾千



簋

倗匜　俾

女五百



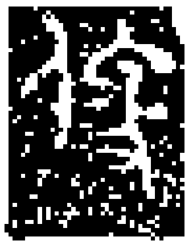
器

倗匜

我

義俾

女千



器

倗匜

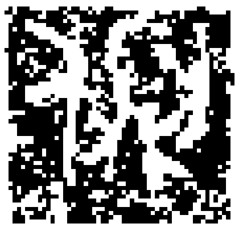
今我赦

汝義俾女千

說文八篇「俾，益也。从人，卑聲。一曰俾，門侍人。」按許氏釋俾有兩義，一為「裨」之借字，衣部「裨，接益也。」國語晉語「裨輔先君」，韋昭注「裨，補也。」廣韻上平五支「裨，補也，增也。」又音陴。陴讀符支切，並母支部；補讀博古切，幫母魚部。幫並皆唇音字，魚支韻近，裨補一語之轉。漢書董仲舒傳「凡所為屑屑，夙興夜寐，務法上古者，又將無補與」，顏師古集注「補，益也。」是其證。二曰「俾，門侍人」，「侍」讀「侍坐」之侍。論語公冶長「顏淵季路侍」，皇疏「卑者在尊者之側曰侍。」左傳昭公廿五年「公果公賁使侍人僚柤告公」，釋文「侍人，本亦作寺人。」穀梁傳襄公廿九年「閽弒吳子餘祭，閽，門者也，寺人也。」左傳僖公二年「有齊寺人貂」，僖公廿四年「有寺人披」，釋文「寺，本又作侍。寺人者，為小臣閽者也。」此簋俾之

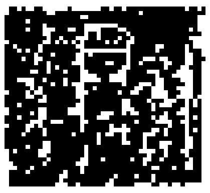
本義，性別更旁，字亦作婢。俾之與婢，亦猶侲之或體為娠，姓之或體為性也。女部「婢，女之卑者也」。禮記檀弓下「使吾二婢子夾我」，鄭玄注「婢子，妾也」。左傳僖公二十二年嬴氏對太子圉曰「寡君之使婢子侍執巾櫛，以固子也」，杜注「婢子，婦人之卑稱也」。三篇「卑，賤也，執事也」。一切經音義八引蒼頡篇「卑，下也」。凡字之从卑得聲者，皆有卑下之義，亦即卑之表義加旁字，故其訓釋義存乎聲。骨部「髀，股也」。釋名釋形體「髀，卑下，在下稱也」。广部「庳，中伏舍」。小雅正月「謂山蓋卑」，釋文「卑，本作庳」。廣雅釋言「卑，庳也」。立部「𥪰，短人立𥪰𥪰皃」。犬部「猈，短脛狗」。𠂤部「陴，城上女牆俾倪也」。女牆者，矮牆也。同聲通假，卑亦同裨。荀子富國篇「大夫裨冕」，楊倞注「天子六服，大裘為上，其餘為裨」。裨之為言卑也。史記衛青傳「得左賢裨王十餘人」。孟荀列傳「於是有裨海環之」。裨王，小王。裨海，小海也。金文卑字从攴，从篆文甲，殆即古代門衛之裝備與，器銘云「俾女五百」、「俾女五十」，俾當讀婢。唐韻俾讀并弭切，并母支部，婢讀便俾切，不但同部而且同聲

側



訇簋

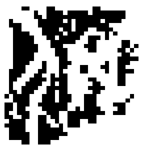
師夆側新



無叀鼎

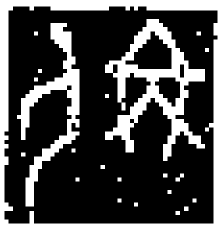
官司𦀚王遣側虎臣

鼎銘𠍯字从刖从鼎，自顧亭林、王漁洋、程穆倩、翁方綱以下（跋[illegible]銘[illegible]）乃至晚近治金文學者，皆釋側字。說文八篇「側，旁也。从人，則聲。」段玉裁謂不正曰「仄」，不中曰「側」，二義有別，而經傳通用。如反側當為「反仄」，仄者，未全反也。按唐韻則讀「子德切」，精母之部，側讀「阻力切」，穿母之部，韻同聲異。鼎銘从人不从刀，近人頗有爭議，楊樹達謂字象二人就器相對之形，實為公卿之卿字也（積微居金文說卷二頁二六八[illegible]跋）。然卜辭金文卿作𩛥，从皀，从𠨍，𠨍象兩人相向形，即向之本字。𠍯字从古文刖，不能牽強附會。鼎銘「官司𦀚王遣𠍯虎臣」，𦀚字雖奇詭不可識，然字之从「工」得聲者，俱有大義，遣字从辵，貴聲，貴義為正，洪範「無反無側」，偽孔傳訓側為「不正」，然則「遣側虎臣」似指正職武臣與非正職武臣而言，猶三軍之有偏師也。段紹嘉讀側為特（文物一九六零年二月陝西藍田縣出土弭叔等彝器簡介），亦非。



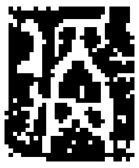
中父癸爵

中偁父癸



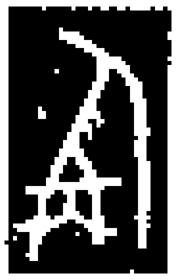
父乙方彝

父乙毋偁



戜者鼎　用

司偁會祉



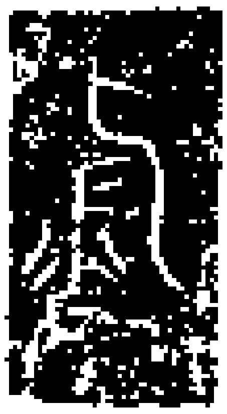
偁且癸彝　偁

𡆥作祖癸尊彝

說文八篇「偁，揚也。从人，爯聲。」按偁爲爯之加旁字。說文四篇「爯，并舉也。从爪，从冓省。」段玉裁云：凡手舉作爯，偁揚字作偁，銓衡當作稱，今通用無別（說文解字注四篇爯部）。瑾按：王曰：如禮記檀弓「其仁不足稱也，其知不足稱也。」祭統「自名以稱揚其先祖之美。」表記「君子稱人之美則爵之。」國語周語「君子不自稱」之類。又如禮記坊記「善則稱人，過則稱己，善則稱君，過則稱己。」論語季氏「君稱之曰夫人，夫人自稱之曰小童。」正字並當作偁（說文闕字集韻正字）。按偁稱初文止作爯，从爪，从冓省，象以手抓物形，引伸爲人事之表揚擡舉，故表義从人，隨着社會之進步發展，商品經濟的發展，勞役地租爲實物地租所取代，於是有分妙必究的稱量工具出現。說文七篇禾部「稱，銓也。从禾，爯聲。春分而禾生，日夏至，晷景可度，禾有秒，秋分而秒定，律數十二，秒而當一分，十分而寸，其以

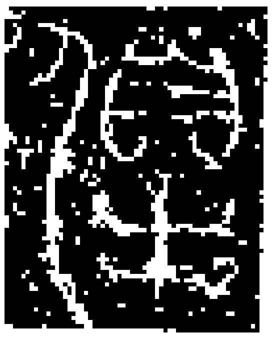
爲重，十二粟爲一分，十二分爲銖，故諸程品皆从禾。此言稱之所以重旁从禾也。唐韻爯、偁、稱皆讀「處陵切」，穿母蒸韻，同聲必然同義，故知偁稱皆爯之孳生字也。

鐘伯鼎　大師鐘
伯侵自作石沱



鐘伯侵鼎　大師
鐘伯侵自作石沱

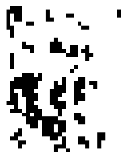
說文八篇「侵，漸進也。从人又持帚，若埽之進。又，手也。」小徐繫傳作「若埽之進也，會意。」段玉裁云：「漸當作𧼯，𧼯，進也。侵之言駸駸也。水部「浸淫，隨理也」，浸淫亦作侵淫。又侵陵亦漸逼之意。左傳曰：「無鐘鼓曰侵。」穀梁傳曰：「苞人民、毆牛馬曰侵。」公羊傳曰：「觕者曰侵，精者曰伐。」又穀梁傳「五穀不升謂之大侵。」（說文解字注）唐韻侵讀「七林切」，清母侵部。



僔祖乙鼎

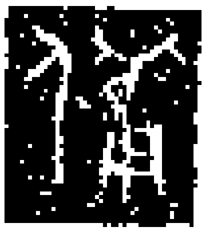
僔祖乙

戴家祥曰：僔字从人，从𢍜。阮元釋得（積古齋鐘鼎彝器款識卷二第十八葉）。按說文二篇彳部「得，行有所得也。从彳，㝵聲。㝵，古文省彳。」金文作得，𢔶，或作𢰅，从手持貝。三體石經僖公殘石古文作㝵，篆文作得，秦泰山刻石作得，字皆从貝，說文从「見」乃後人傳寫之誤。卜辭貝作𠀠，金文作𠀠，或作𠀠，皆與僔字偏旁不類，阮釋非是。𢍜字上半从自，卜辭自作𠂤，作𠂤，或作𠂤，金文作㠯，𣪘作𦣻，或作𦣻（父伯𣪘）。羅振玉考殷虛卜辭𢍜字云：說文解字「劓，刑鼻也。从刀，臬聲。或从鼻作劓。」此作𠛷，與說文或作合。「自」即鼻之初字（殷虛書契考釋中第五十七葉）。以此例推，𢍜字从手从𢍜，字當釋擤。篇海：擤，手捻鼻膿曰擤，音「呼梗切」，曉母陽部。焦蛇佮用雜字音省，義同。省讀「息井切」，心母耕部。陽耕韻近，古字从人表義者往往隨意增省。說文「僾，仿佛也。从人，愛聲。詩曰：僾而不見。」今毛詩邶風靜女作「愛而不見」。又「偭，鄉也。从人，面聲。少儀曰：尊壺者偭其鼻。」今小戴禮記作「面其鼻」。又三篇又部「㚇」或體「𠈉」，周書無逸「文王卑服」，釋文「馬本作俾」。集韻上聲四紙「罷、𠋆同字」，是其證。



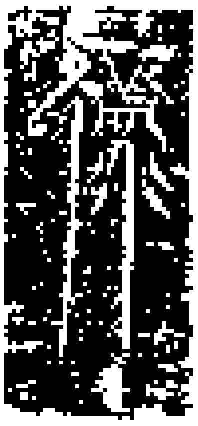
晚

戜𣪘　俘戎兵豚矛戈弓
備矢甲胄凡百又卅又五

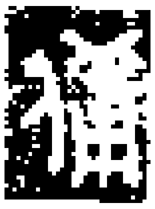


一

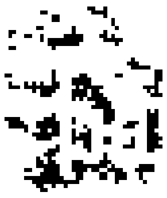
洹子孟姜壺　子
南宮子用璧二備



中山王譽鼎
𡗞人敵數備信

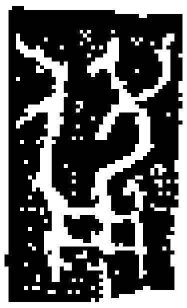


早



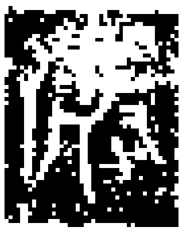
晚

師旋𣪘
備于大左



二

洹子孟姜壺　子王
天子用璧玉備一嗣



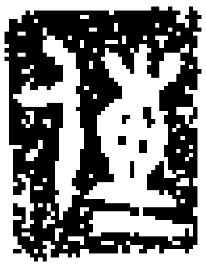
郘𪒠尹鉦
儥至劍兵

說文八篇「備，慎也，从人葡聲，𠈃古文備」，按葡乃矢箙之本字，夏官司弓矢「中秋獻矢箙」鄭玄云「箙盛矢器也」，卜辭金文作𠙹，或作由，字本象形，變爲形聲，則爲成箙，同聲通段字亦同服，番生毁「簟弼魚箙」，毛公鼎同，小雅采芑作「簟茀魚服」，古籍服與備相通段，易繫辭下「服牛乘馬」，說文二篇牛部引作「犕牛乘馬」，左傳僖公廿四年「王使伯服如鄭請滑」，史記鄭世家作犕，李賢後漢書皇甫嵩傳注「犕古服字」，此服犕相通假之證，備从葡聲，故備亦通服，戜毁「戈弓備矢」，備即箙也，洹子孟姜壺「用璧玉備」𢶀

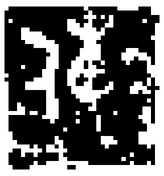
樹達謂此備字乃𨋳之假字。說文玨部「𨋳，車笭間皮篋，古者使奉玉所以盛之。从車玨。讀與服同」。𨋳讀同服，而服備古音同，字多通用，故銘文假備爲𨋳也。（積微居金文說卷二第五十三葉上）

（子孟長壺跋）唐韻「服」「𨋳」俱讀「房六切」，幷母幽部，備讀平秘切，幷母至部，同母通假字也。中山王嚳鼎「寡人飲教備信」，張政烺訓備爲具（古文字研究第一輯中山王嚳壺及鼎銘考釋），於義亦通。

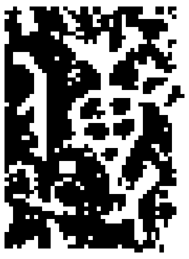
戴家祥曰：備字稍有殘泐，容氏金文編置諸附錄，或釋倓，或釋佩，皆未確。今以字形審之，左从人，右从𤰈，與齊侯壺備字偏旁相似，字當釋備。器銘云「備至劍兵」，「至」當讀致。易繫辭上「備物致用」，孔穎達疏「謂備天下之物，招致天下所用」。備劍兵猶左傳宣公九年云「備甲兵」，秦風小戎序云「備其兵甲以討西戎也」。備、儆同義，單言之曰儆，累言之則曰儆備。左傳成公十六年，退舍於夫渠不儆，杜注「衆師不儆備」。又云「申宮儆備」，杜注「申，飭宮備」。是其證。



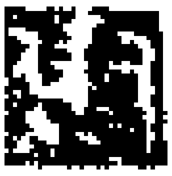
矢人盤
傳棄之



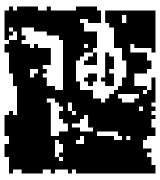
小臣傳毁
傳口朕考聖



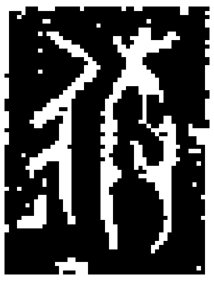
傳父戊尊 傳
作父戊寶尊彝



小臣傳毁 伯到父
賞小臣傳口 佝休



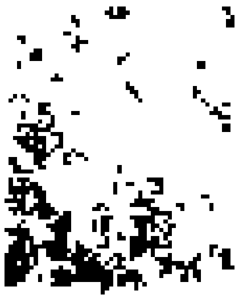
小臣傳毁 師田
父令小臣傳非余



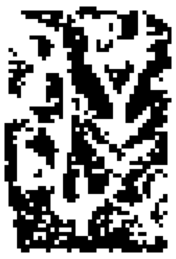
傳尊 傳將
作從宗彝

說文八篇「傳，遽也。从人、專聲」。段玉裁云：「辵部『遽，傳也』，與此為互訓。周禮行夫掌邦國傳遽，注云：『傳遽，若今時乘傳騎驛而使者也。』玉藻『士曰傳遽之臣』，注云：『傳遽，以車馬給使者也。』左傳、國語皆曰『以傳召伯宗』，注皆云『傳，驛也』。漢有『置傳』、『馳傳』之不同。按傳者，如今之驛馬，驛必有舍，故曰傳舍。又文書亦謂之傳，司關注云『傳，如今移過所文書是也』。引伸傳遽之義，則凡展轉引伸之偁皆曰傳，而『傳注』、『流傳』皆是也。後儒分別

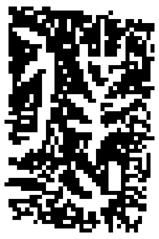
為「如悳」「直悳」「直學」三四，實一語之轉（說文解字注）。按大雅江漢「經營四方，告成于王」，鄭箋「克勝則使傳遽告功於王」，釋文「以車曰傳，以馬曰遽」。古音「如」端母，「直」定母，「悳」「學」皆元部字。



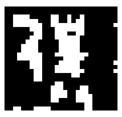
逆鐘
僕庸



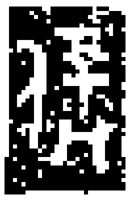
幾父壺
僕四家



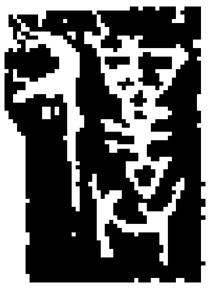
召伯虎𣪘　余考
止公僕庸土田



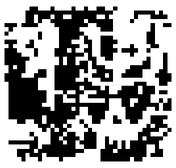
師旂鼎　師旂眔
僕不從王征于方



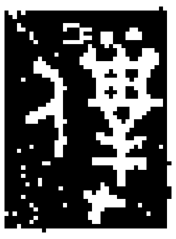
寓鼎　[illegible]
李且僕家



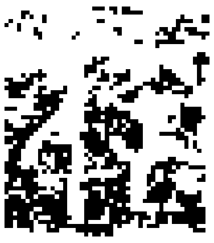
趞鼎　啻官
僕射士



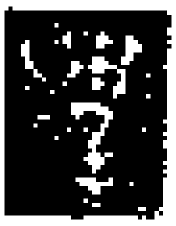
呂中僕爵　呂中
僕作毓子寶尊彝



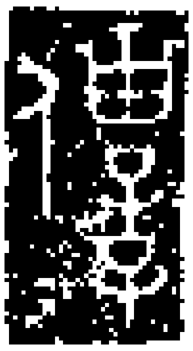
靜𣪘　眔
夷僕學射



者僕故匜
者僕故作匜



大僕父己𣪘　大
僕作父己尊𣪘



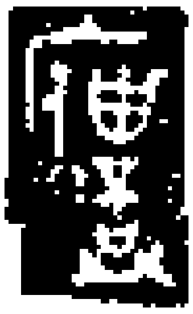
旂鼎　公
賜旂僕

林義光曰說文云「僕，給事者。从人菐，菐亦聲。菐，瀆菐也。从丵，从収，収亦聲。」按菐字經傳無考。僕古文作䑑（史僕壺），从辛人，辛人者，辠人也。从𤔔，𤔔，舉也（見𤔔字條）。舉甾，甾，僕役之事與𦥑同意（見𦥑字條）。省作[illegible]（靜𣪘），作[illegible]（大僕𣪘），或作[illegible]（戈邿鼎），作[illegible]（僕兒鐘），作[illegible]（旂鼎），作[illegible]（[illegible]）（文源八卷）

外15A

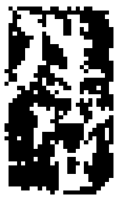
日本高田忠周之言大同小異（古籀篇五十八第二葉）朱芳圃亦稱「其說近是」（殷周文字釋叢卷三第二十四葉）按金文𤔲鼎以外，僕皆从𤰈，三體石經僖公殘石古文作[illegible]，篆文作僕，既不从辛，亦不从臣，字屬形聲，林氏說成會意，非也。古讀業如卜，說文十三篇土部「墣」或作「圤」，是其證。廣韻業讀「蒲沃切」，並母宵部，加旁从臣，聲韻不變，卜讀「博木切」，幫母侯部，聲韻俱近，故得更旁諧聲。玉篇六十七「菐」，引「給也」，說文作「菐」，加旁从収，古文从収表義者，亦或更旁从攴或从手，金文擇作睪，摣作叡，扶作𠬸，窮流溯源，始知業即說文三篇之「攴」字，亦即尚書堯典「扑作教刑」之「扑」字，說文「攴，小擊也」，集韻入聲一屋「攴，撲、扑、𢼊、𢻲、剝同」字，又云「敲，擊也」，說文四篇刀部「剝，或从卜作𠚫」，許君訓業為叢生艸，偽古文孔傳訓扑為「榎楚」，是知古代僕役之主責罰僕隸者械器曰業，業音近咅，故凡从咅得聲者義亦通附。左傳僖公三十年「焉用亡鄭以倍鄰」，杜預注「倍，益也」，說文十三篇土部「坿，益也」，十四篇𨸏部「附，附婁，小土山也，从𨸏，付聲，春秋傳曰附婁無松柏」，今左傳襄公二十四年作「部婁無松柏」，應劭風俗通義山澤篇，文選魏都賦李善注並作培塿，左傳定公四年子魚曰「分之土田倍敦」，說文「培，敦土田山川也」，清儒莊葆琛謂「倍敦」即附庸，按莊說近是，倍附聲同字通，敦為庸之字誤，集韻上聲四十五厚引博雅「培塿，冢也」，或作「峿塿」，可為莊說增一證，後漢書袁紹傳「拔於陪隸之中」，「陪隸」即僕隸，左傳桓公二年「士隸子弟」，杜元凱云「士卑，自以其子弟為僕隸」，說文三篇「隸，附著也」，廣韻

古聲十二部。「隸僕隸」，李賢注陪為重（隸之陪臺也一曰隸也）。臻謀，古音丵又近付，故撲亦同拊。堯典「擊石拊石」，廣雅釋詁三「拊，擊也」，僕从菐聲，義亦為附。大雅既醉「景命有僕」，毛傳「僕，附也」。莊子人間世「適有蚉虻僕緣」，「僕緣」即附緣。魯頌閟宮「錫之山川，土田附庸」，召伯虎敦作「僕庸土田」。宋定之云：「菐，說文从丵从収，収亦聲。此傳寫之譌，當云从収从丵，丵亦聲。丵『讀若浞』，丵菐聲相近。又『居竦切』，以収為聲，疏矣。」（見文諧聲補遺）按宋說發前人所未發，段懋堂說文注未嘗是正者，蓋以東侯陰陽對轉於音理可通，而不知菐為丵之表義加旁字。王菉友云：「菐部僕當入之人部，而曰从人从菐，菐亦聲，於文甚順，惟其意重菐，故入之此。」（說文釋例）按一切經音義三引廣雅曰「僕，役使也」，僕，附也，附着於人也，此正僕字之本義，當云「僕，附也，附着於人也，从人从菐，菐亦聲」。說文䑑，古文从臣，按卜辭金文未見僕字有从臣者，魯公伐郤鼎「保近人偽遠」，不足為憑。考商書微子「殷其淪喪，我罔為臣僕」，小雅正月「民之無辜，并其臣僕」，公羊傳宣公廿七年「則是臣僕庶孽之事也」，臣僕義同。禮記禮運「故仕於公曰臣，仕於家曰僕」，古人每以臣僕連稱，作書者偶或聯想及之，於是更旁作䑑，然亦不經見也。



令鼎　王
馭溓中⿸厂僕

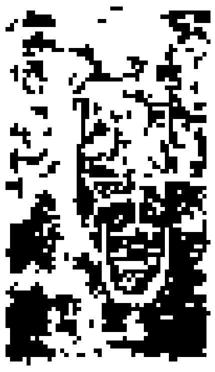
强運開曰、鎮田鼎「王馭溓中⿸厂僕令眾奮先馬走」說文所無、運開按即古僕字、僕、御車者也、如論語「冉有僕」是、吳愙齋釋爲廏、蓋誤」（說文古籀三補卷九第四葉）



⿱僕皿祖辛爵　⿱僕皿
作祖辛嫙彝

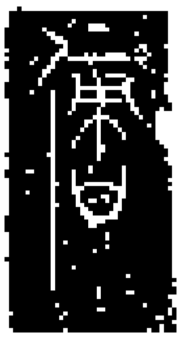
⿱僕皿即僕之繁體、金文作人名、因用在器銘、故加皿、如鄉之作⿱鄉皿、游之作⿱斿皿等、

⿰亻啻（⿰亻啇）



中山王譽鼎

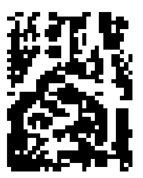
克⿰亻啻大邦



中山王譽方壺

⿰亻啻曹郾君子儈

⿰亻啻字从人从啻，說文所無，集韻入聲二十一麥「⿰亻啇，無擇也」。鼎銘「克⿰亻啻大邦」，張政烺釋「克敵」，壺銘「⿰亻啻曹郾君子儈」，⿰亻啻爲適之通假字（古文字研究第一輯中山王譽壺及鼎銘考釋）。按⿰亻啻、敵、適俱从啻聲。唐韻啻讀「施智切」，審母支部，適讀「施隻切」，審母魚部，魚支韻近。敵讀「徒歷切」，定母支部，韻同聲異。集韻⿰亻啻讀「陟革切」，端母之部，聲韻全異。克敵一詞見於左傳者，宣公十二年云「克敵惟屬」，哀公二年「克敵者，上大夫受縣，下大夫受郡」，鼎銘近之。古文从攴表義者亦或更旁从人，說文三篇敉或體作侎，作字从人，姞氏𣪘作⿰乍攴，更旁从攴，是其證。大雅公劉「乃造其曹」，毛傳「曹，羣也」，小爾雅廣言「曹，偶也」。時賢讀爲「遭」，遭亦通。

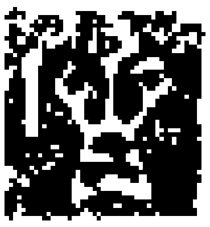


陳喜壺

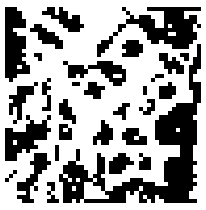
𩟁月

戴家祥曰：𩟁字前人誤釋，考字形从丮从食从由，似可釋䬹。說文丮部「䬹，設飪也。从丮从食，才聲。讀若載。」按召南行露「室家不足」，毛傳云：「昏禮純帛不過五兩。」釋文「純，側基反，依字絲旁才，後人遂以才爲屯，因作純字。」地官媒氏「凡嫁子娶妻，入幣純帛無過五兩」，鄭玄注「純實緇字也，古緇字以才爲聲」。禮記玉藻「大夫佩水蒼玉而純組綬」，鄭玄注「純當爲緇，字或作絲旁才」。玉篇四二五「緇同紂」。才甾聲同，故䬹或作𩟁，陳喜壺銘「𩟁月」，當讀載月。爾雅釋天「載，歲也。夏曰歲，商曰祀，周曰年，唐虞曰載」，郭璞注「取物終更始」。邢昺引孫炎曰：「載，始也，取物終更始。」景純注蓋本孫炎。金文卯𣪘「䬹乃先祖考死𤔲榮公室」，師虎𣪘「䬹乃先王既命乃祖考事」，䬹作𢦏，坪夜君鼎䬹作載，小雅大田「俶載南畝」，鄭箋載讀爲菑栗之菑，同聲通假。載亦同哉，爾雅釋詁「哉，始也」。唐韻䬹載俱讀「作代切」，精母之部。

儕



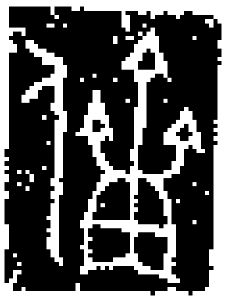
盂



壺

師旗殷　儕

女十五易登



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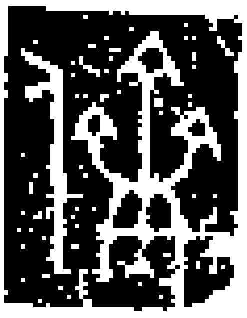


二

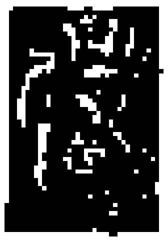
殷穀盤

儕孫

殷穀作

盤盤

說文八篇「儕，等輩也。从人齊聲。春秋傳曰：『吾儕小人。』」按：左傳僖公二十三年「晉鄭同儕」，注「儕，等也」。禮記樂記「故先王之喜怒皆得其儕也」，鄭注「儕猶輩也」。說文七篇「齊，禾吐穗上平也。象形」。古文以齊為聲之字多含平等之義。如禮記祭統「齊之爲言齊也」。說文二篇足部「躋，登也。从足齊聲。商書曰：『予顛躋。』」今商書微子作「予顛隮」。說文無隮字。玉篇「登也」。四篇刀部「劑，齊也」。後漢書劉梁傳注「劑，剪齊也」。七篇禾部「穧，穫刈也」。段玉裁云「刈之必齊，故从齊」。十二篇手部「擠，排也」。「排，擠也」。唐韻齊讀「徂兮切」，從母支部。儕讀「仕皆切」，精母脂部。支脂韻近，故儕从齊聲，訓「等輩」也。



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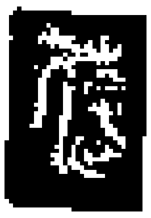


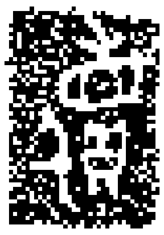
二

儔兒鐘

曾孫儔兒

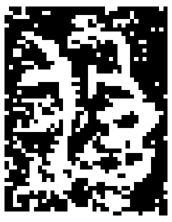
劉心源曰：近人釋僕。按，僕不得从匜。說文八篇儔从壽，壽作耈，从老省，𠷎聲。老从人毛作老，而太宰歸父盤作耇，叔弓鎛作耆，又壽字孟姜匜作壽，叔弓鎛作壽，所从之光，並變為肯屮等形，知此銘从凷亦然也。下从又匜，即㬰在，在與壽合，當非从𦾔。（奇觚室吉金文述卷九十七頁儔兒鐘）

按：說文八篇「儔，翳也」，唐韻等釋作「衆也」、「等類也」。

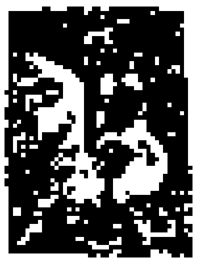


君夫𣪘
儥求乃友

劉心源曰：儥，說文作𧷓，云「見也」（小徐本），大徐作「賣也」（譌字）。然小徐云：儥，周禮借為賣字，音育。「善鼎割賣」，正是儥賣字。小徐即不得其借，是知訓見為本義，即覿之正字也。大徐本譌為賣，於是新附乃有覿字矣。此銘「儥求乃友」，正是「覿」之義。許印林釋為梠，引薛書跋周召夫尊以為召，以證之。不知薛書所引為書乃宋人誤讀古文者，雜集為之，汗簡且不收入，可以知其謬矣。且古文雖甚奇異，亦究有形意之可揣，从山从㕣，何以為召？今以宗周鐘、盂鼎、中鼎、𡚬鼎、壺鼎、史鼎、智鼎、揚𣪘、豆閉𣪘互相參斠，知𡸁碼是省字（說文作𥆞）。近人釋相，且有不能兼通者，何有於召乎。詳斠比鼎，此儥从㕣，即古文睦字（奇觚室吉金文述四卷一葉君夫𣪘）。按，儥，大徐音「余六切」，喻母幽部。段玉裁云：按此音非也。今音「徒歷切」（定母支部），古音「徒古切」（定母侯部）。以音義求之，是覿即覩之或體。說文四篇目部：睹，見也。从目，者聲。覩，古文从見。唐韻「當古切」，端母魚部。侯魚支三部韻值密接，其為一字明矣。大徐不知聲符更旁之通則，遂列覿於新附，非是。郭沫若讀儥為續，延續求乃友，猶師奎父鼎言「用嗣乃父官友」（兩周金文辭大系考釋五十八葉君夫𣪘）。按，續讀「似足切」，邪母侯部，郭說聲義可通。

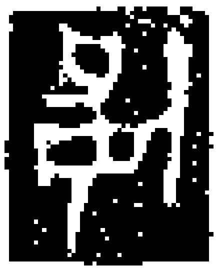


蓋一

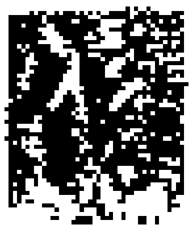


蓋二

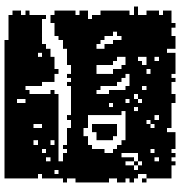
曾中大父蛕𣪘　曾中大父
蛕迺用吉攸叚乃口金



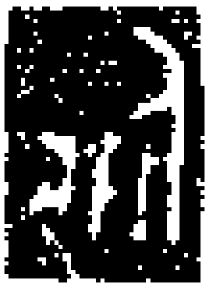
叔奴瓶　叔
奴寶瓶



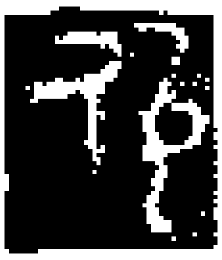
保侃壺　王
賜易保侃母貝



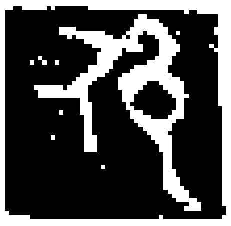
保侃母𣪘　保侃
母錫貝于南宮



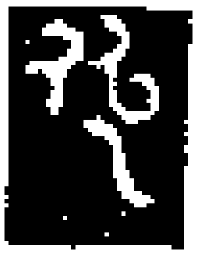
𢦚父鼎　𢦚
父作洀台鼎



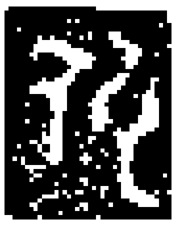
器一



蓋二

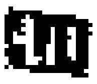


器二

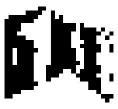


四

格伯𣪘　殹
妊役佃采從



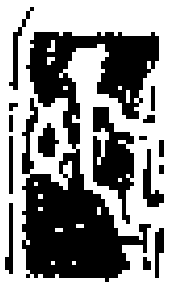
一



二

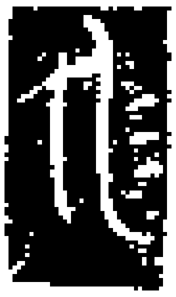
文牧父癸爵　双

牧父癸仙甘母



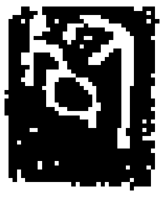
己虒爵

己虒



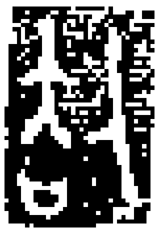
中爯彝

佗

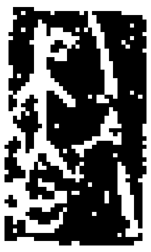


季口父毁　季匋

父從作寶毁



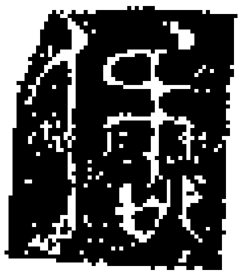
蓋



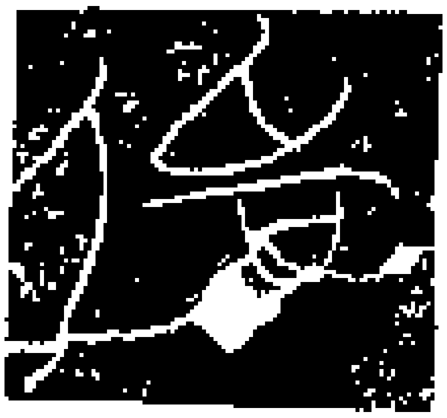
器

亞冏割卣

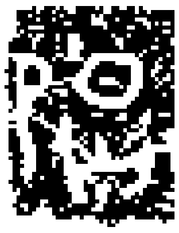
賜冏叙貝朋



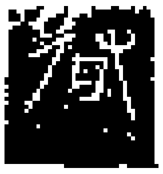
國差𦉜　攻帀傿鑄
西𩫖寶𦉜四秉



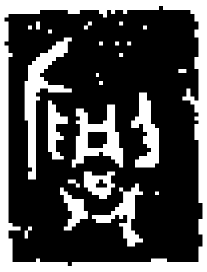
楚大鼎
倍散



袁衛鼎
井人偪庫

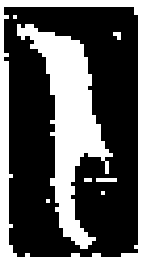


黾成侯鐘　黾成侯
乇偪黾重忘十八益



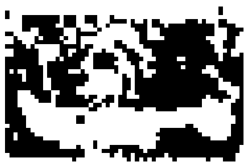
乜匽父鼎　乜
匽父作尊彝

刀

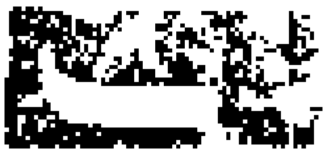


刀父癸鼎

刀父癸



蓋

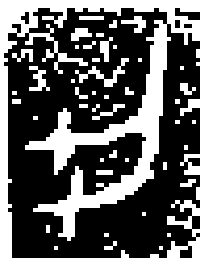


器

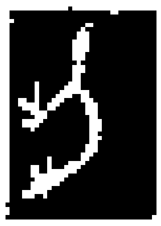
刀祖父癸卣

刀祖父癸

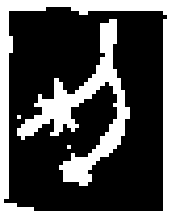
說文四篇「刀，兵也，象形」。甲骨文和小篆同，均作刀，金文刀字，也作刀，金文獨體的刀字象刀形，還處于圖形文字階段。唐韻刀讀「都牢切」，端母幽部。



刅壺 作寶彝 刅

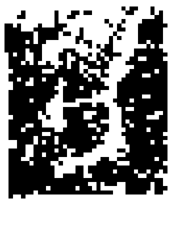


簋



器

壺毁 從王伐刅壺

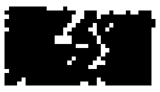


□每鼎

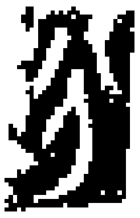
□每刅作寶鼎

說文四篇「刅，傷也。从刃，从一。創，或从刃，倉聲」。段玉裁云，从刅，从一，一者，傷之象。刱之所入也。按釋名釋疾病「創，戕也。戕毀體使傷也」。荀子禮論「創巨者其日久」，楊倞注「創傷也」。鹽鐵論刑德篇「古者傷人有創者刑」。綜觀字書，創有三種不同寫法，金文作𠚣或作𠚣，象刀刃入處呈傷痕，在六書為象形。篆文作刅，从刃从一，一者指性符號，在六書為指事。或體作創，从刃，倉聲，在六書為形聲字。亦作刱，聲符重複字，乃形聲之變例。唐韻刱讀「初亮切」，穿母陽部。刅讀「楚良切」，不但同部而且同母。集韻下平十陽刅、創、刱、剙、剏、戧同字。在金文每借為荊楚之荊。

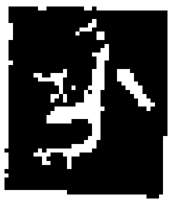
分



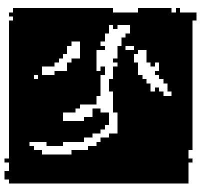
二年寍鼎
四分口



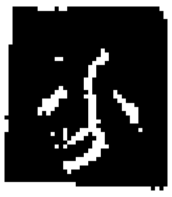
𢾊父甲觶
𢾊分父甲



一

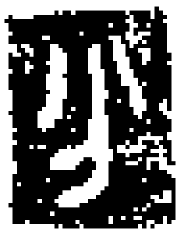


二

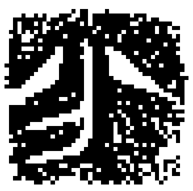


三

邾公牼鐘
分器是寺



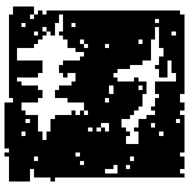
鬲攸从鼎
射分田邑



己侯貉
子簋

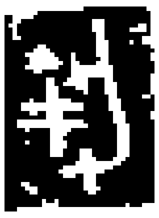
己侯貉子
分己姜寶

說文二篇「分、別也。从八从刀、刀所以分別物也」上文「八、別也、象分別相背之形」林義光曰「八、分雙聲對轉、寔本一字」（文源）按唐韻八讀博拔切、幫母祭部、分讀甫文切、幫母文部、聲同韻異、是分之爲字、从刀从八、八亦聲。爲會意兼形聲字。



師同鼎

㓞用



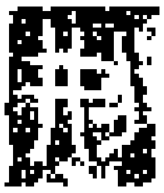
仲㓞父簋

仲㓞父作簋

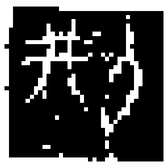
說文四篇「㓞，巧㓞也。从刀，丯聲」。按㓞之本義當爲契，地官質人「掌稽市之書契」，鄭玄注「書契，取予市物之券也，其券之象，書兩札，刻其側」是。丨爲兩札之合縫，三爲刻畫之刀痕。契刻非刀不成，因而㓞義从刀。刀爲金屬器，故亦更旁从金。集韻去聲十二霽「契鍥同字」，執刀用手，故亦更旁作挈。大雅緜「爰契我龜」，釋文「契本作挈」。字之作栔者，表示契券之兩札乃木質也。唐韻㓞讀「恪八切」，溪母至部，栔讀「苦計切」，挈讀「苦結切」，不但同母，而且同部。

戴家祥曰：㓞字从刅从丯，前人缺釋。說文七篇害，从宀、从口，丯聲。師害簋作𡧊，毛公鼎作𡧊，叔多父盤作𡧊，聲符「丯」與此左半形近，从刅丯聲，字當釋㓞。說文「㓞，巧㓞也，从刀丯聲」。六書正譌音器，約也。从刀丯，象刀刻竹木以記事者，別作契栔，後人所加。按从刅與从刀同，表義更旁字也。唐韻㓞讀「恪八切」，溪母祭部。

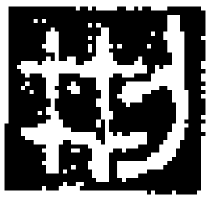
刑



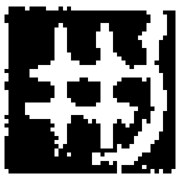
史牆盤
廣能楚刑



子禾子釜
中刑斤徒



兮入盤　唯
又有司刑



一

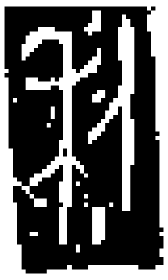
趙曹鼎　刑
伯入右趙曹

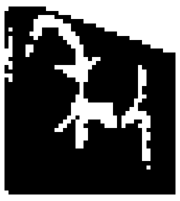
吾文汲井之井，陷阱之阱，模型之型，形聲相近，典籍每相借用。說文五篇「井，八家一井，象構韓形，·，罋之象也。」段玉裁云：「韓，井上木闌也，其形四角或八角，又謂之「銀牀」。」（說文解字注）是井之本義為汲井，象井闌形，中注一點指清泉，在六書為「指事」，許謂「罋之象」非是。引伸為井田，地官小司徒「乃經土地而井牧其田野，九夫為井」，鄭玄注「立其五溝五塗之界，其制似井之字，因取名焉。」廣韻井讀「子郢切」，精母耕部。井亦讀阱，說文「阱，陷也，从𨸏，从井，井亦聲。穽，阱或从穴。汬，古文阱从水。」秋官雍氏「春令為阱擭溝瀆之利于民者」，鄭玄注「阱，穿地為塹，所以禦禽獸，其或超踰則陷焉，世謂之陷阱。」井中一點，與汲井之井同義，阱、穽、汬皆井之加旁字，廣韻阱讀「疾政切」，從母耕部。

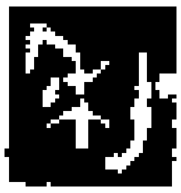
模型之型字亦象形，遠代手工冶鑄者，尚以連接木板四塊成井字形，用為翻砂框

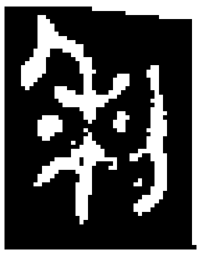
案說文「型，鑄器之法也。」集韻下平十五青引舊說「以土爲法曰型，以金爲法曰範，以木爲法曰模，」治鑄必用砂土，故表義加土作型，模具能使鑄件成形，故型又有成義。禮記王制「大司徒以獄之成告於王，王命三公參聽之，三公以獄之成告於王，王三又，然後制刑，凡作刑罰，輕無赦。」刑者，侀也，侀者，成也，一成而不可變，」尚書堯典「觀厥刑于二女，」大雅文王「儀刑文王，萬邦作孚，」僞孔毛鄭並訓刑法也。唐韻侀刑俱讀「户經切」，侀即刑之加旁字也。或讀「長征切」，禪母耕部，「刑」「成」同部，故刑有成義。左傳昭公六年鄭簡公鑄成文法於刑鼎，晉叔向使詒子產書曰「夏有亂政而作禹刑，商有亂政而作湯刑，周有亂政而作九刑，」杜預注「鑄刑書於鼎，以爲常法，」「刑」當讀「侀」。同聲通假字亦讀「剄」，說文兩篇「刑，剄也。」又云「剄，刑也。」剄讀「古零切」，見母耕部，古牙音見、溪兩紐，每與喉音曉、匣互諧，刑與剄爲同義互訓，在六書爲「轉注」。漢書淮南厲王傳「命從者刑之，」又「太子自刑不殊，」又「王自刑殺，」史記刑並作剄。史記項羽本紀「皆自剄汜水上，」集解引「顏古曰以刀割頸爲剄，」刑之本義爲犯重罪者之極罰，其後用爲泛指一切犯法者之懲罰，乃引伸義也。

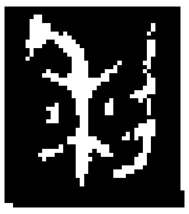
牆盤銘文借刑爲荆，荆讀「舉慶切」，見母陽部，陽耕韻近，故得通假。


𥝢毀　錫有事𥝢金


利鼎　利拜頶首

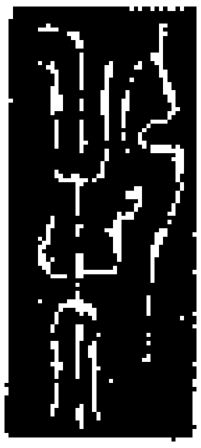

利鼎　利其萬年


利鼎　井伯入右利立中廷


利鼎　王乎作命內史冊命利

戴家祥曰：說文四篇「利，銛也。从刀，和然後利，从和省。易曰：利者，義之和也。𥝢，古文利。」徐中舒謂利所从之ㄋ力諸形即力形之變，象用耒端刺田起土之形，銅器將力旁土移於禾旁，故小篆利或从刀，但古文𥝢及从利之黎、棃、犂諸字，仍是从力，可證从刀乃是省形。利，耒母字，自是从力得聲。刺地藝禾，故得利義。（中央研究院歷史語言研究所集刊第二本一分冊十五至十六葉「耒耜考」）按徐說近是，古文犁，象犂端形，加旁从禾，其義為耕，字亦作𥝢。說文黍「黍，禾屬而黏者也」，从黍與从禾同義，同聲通假，字亦訓眾。堯典「黎民於變時雍」，蔡仲默尚書集傳「黎，黑也」，字亦同黧，玉篇三二九「黧，黑也」，亦作黎。論語雍也「犂牛之子騂且角」，何晏集解「犂，雜文也」。黧、犂皆表義加旁字，後世當為用於畎畝之勤，从牛之

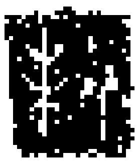
犂成爲牛耕之專字，說文「犂，耕也」。孔子弟子冉耕字伯牛，司馬耕字子牛，釋名釋用器「犂，利也，利發土絕草根」，以皆字之後起義，後之學者數典忘祖，殊不知利初爲犂耕之原始字矣。唐韻黎犂並讀「郎奚切」，來母支部。廣韻之音「力脂切」，韻在脂部，支脂韻近，古多合韻，王念孫又分脂至爲二。利讀「力至切」，韻在至部，脂至韻近，支至隔部古人亦有借韻，故初亦讀利，林義光（文源）朱芳圃（殷周文字釋叢卷下第一八五葉）雖各引用金文，牽拘泥許氏一家之言，無精到之見。



四

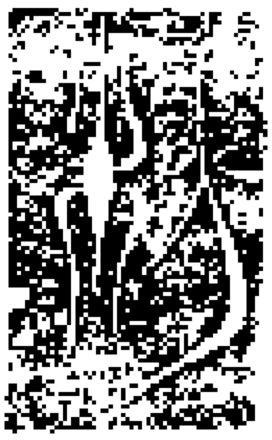
者沪鐘

口制疾口



子禾子釜

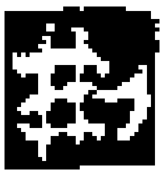
而車人制之



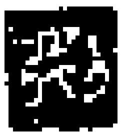
王子午鼎

子孫是制

說文四篇「制，裁也。从刀从未。未，物成有滋味，可裁斷。一曰止也。𠛐，古文制如此。」段注「从彡者，裁斷之而有文也。」同聲通假字，亦同折。禮記孝經「制節謹度」，鄭注「制或為折」。唐韻制讀「征列切」，照母祭部，折讀「旨熱切」，不但同母而且同部。引申為法制、控制。國語越語「君行制」，韋昭注「制，法也」。淮南子脩務訓「人不能制」，高誘注「制，禁也」。

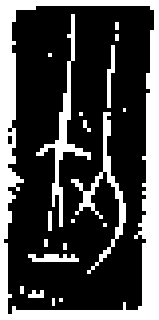


作册休卣
石宗不剬



晉公盨
剬龏層優

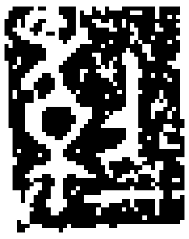
說文四篇「剬，斷齊也。」廣雅釋言「剬，斫也。」又釋詁一「剬，斷也。」楚辭愍命「剬讒賊於中廇兮。」王逸注「剬，去也。」



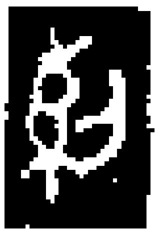
中山王嚳方壺

刱闢封疆

此字僅見中山王嚳方壺，張政烺謂「刱」从立，刃聲，疑讀為創，（見古文字研究第一輯二一九葉中山王嚳壺及鼎銘考釋）商承祚亦云「刱可能是創字，并爾創作鉥而形近似」，（古文字研究第七輯六九葉）戴家祥曰：說文四篇「刅，傷也。从刃从一。創，或从刀，倉聲。」徐鍇曰：「今俗別作瘡，非是也。」集韻下平十陽「刅、創、剏、㓡、刱、戧同字」，同聲通假，用為創業之創。論語憲問「裨諶草創之」，孟子梁惠王下「君子創業垂統，為可繼也」，即其義也。壺銘刱字从刃从立，與鉥形絕異，亦可混淆，以聲義「審之」字當讀立，加旁从刃者，東周之異體字也。立有遠義，史記平原君列傳「雖處囊中，其末立見」，又刺客列傳「劍堅，故不可立拔」，其義猶立，即也。壺銘「刱闢封疆」，猶國語魯語云「今一言而辟境」也。辟闢同字。唐韻立讀「力入切」，音在來母緝部。



蓋二

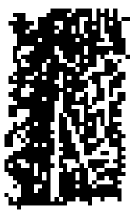


器二

格伯毀　毀八

紉雹谷杜木

劉心源曰：阮釋系二，吳釋斷，皆非。說文：絕，从系，从刀，卪聲。此省卪耳。（奇觚室吉金文述卷十六第三十七葉）按古音絕讀祭部，卪讀至部，韻位相近，卪蓋注音加聲字也。劉釋可從。高田忠周釋剝（古籀篇卷二十六第三十九葉），吳闓生（吉金文錄卷三第二十六葉）、周名煇釋約（說文古籀考卷上第十九葉），楊樹達釋剄（積微居金文說卷一第廿七葉），郭沫若釋紹（兩周金文辭大系考釋第八十二葉），均形聲失據，不足信。

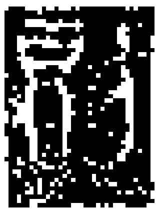


狄氏壺

可是金契

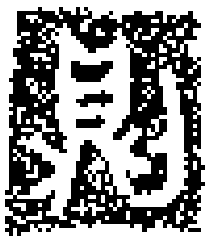
銘文「可是金㛃，虞以爲弄壺」。廣雅釋器「甖，瓶也」。玉篇「甖，瓶受一斗者」。集韻「北燕謂瓶爲甖」。銘首四語，意謂狄氏藏時賚獻于鮮虞，得此金屬之瓶，故以爲弄器焉。（西周金文辭大系考釋卷八第二二八葉狄氏壺）郭沫若曰：㛃即契字，此用爲甖。

約16A

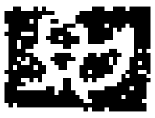


盖

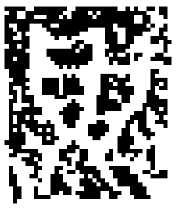
㵣匜
則到



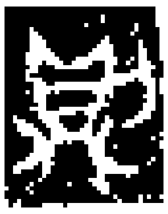
鬲攸从鼎
則放



器一



盖二



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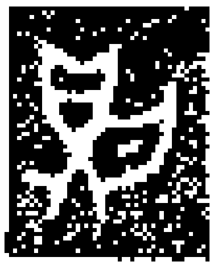

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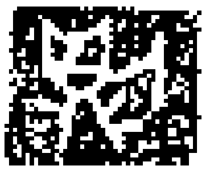
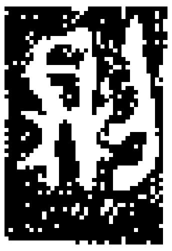


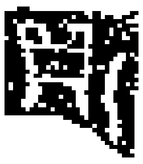
五

格伯設
則析

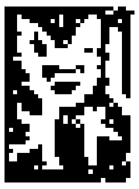


兮甲盤
則赤

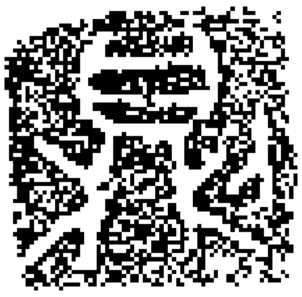
刑



曶壺
則作寶



曶鼎
付曶田
則
稀



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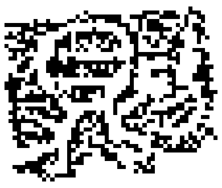
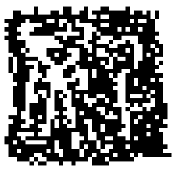
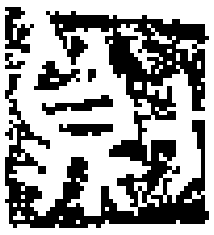


三

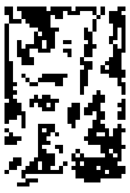
曾子原簠
則永祜福



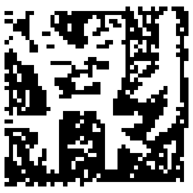
子禾子釜
則實□□



矢人盤
則
履千罰千



曶鼎
則
卑我賞馬



何尊
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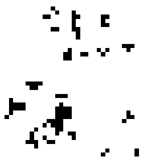
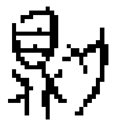
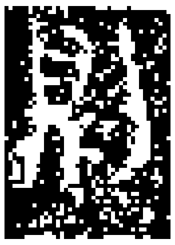


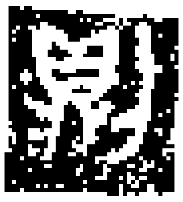
或方鼎
則
尚安永宕



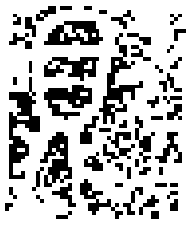
鄂君啓節
則征于大府



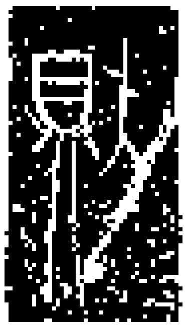
兮甲盤 則
即刑撲伐



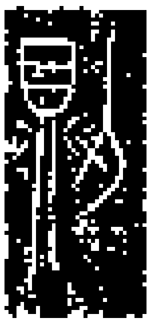
衛鼎 則乃
成夆四夆



詢𣪕 則乃
祖奠周邦



中山王嚳方壺
則尚逆于天



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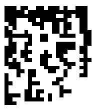
臣不忍見施



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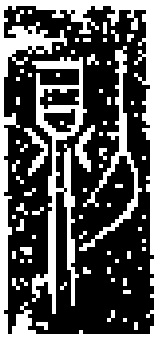

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子之
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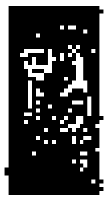

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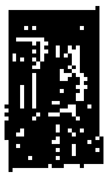
巡則生



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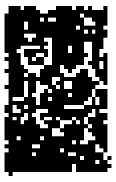

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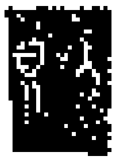

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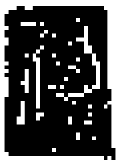

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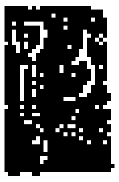

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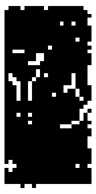

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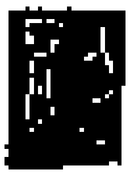

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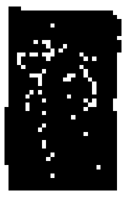

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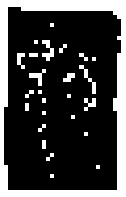

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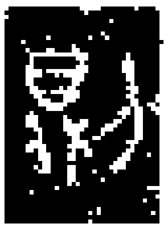

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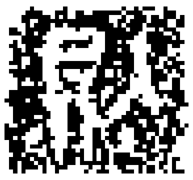

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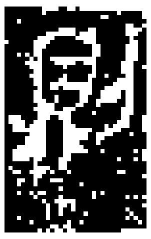

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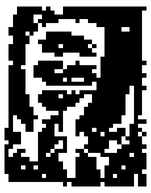

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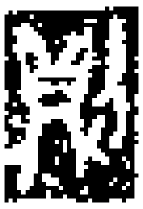

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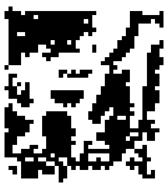

萬諆尊　其
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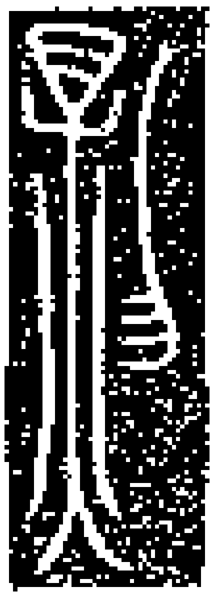

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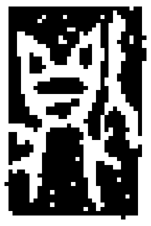

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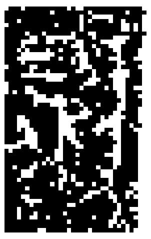

𠑇匜

牧牛
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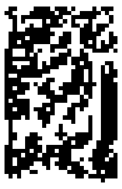

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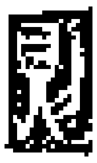

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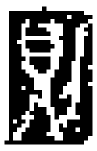

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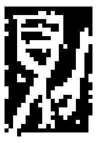

四

者[illegible]

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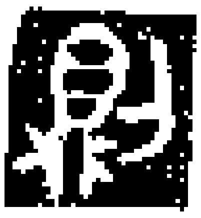

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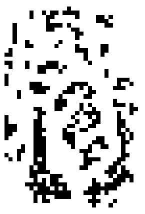

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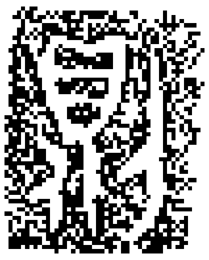

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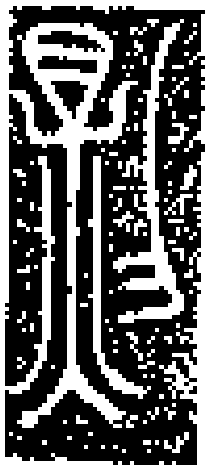

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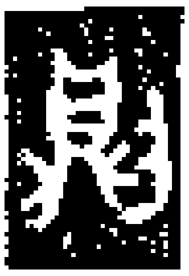

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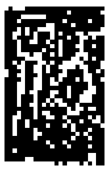

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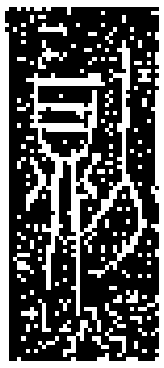

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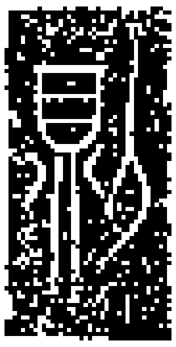

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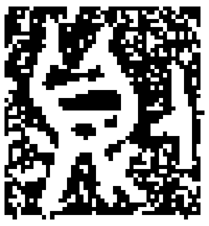

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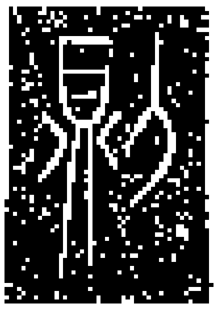

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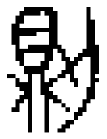

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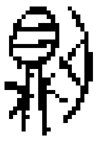

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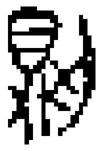

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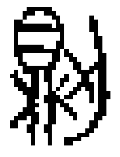

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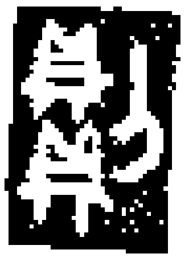
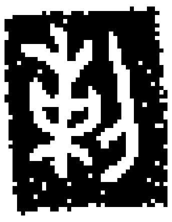


段𣪘　令龏𡚬
逌大𠟭于段

郭沫若曰：「𠟭即則字。說文四篇『則，等畫物也。从刀貝。貝，古之物貨也。𠟭古文則，鼎亦古文則，𠟭籀文則，从鼎』。實則古文則字均从鼎，其作从貝者乃後起之譌變，从重貝者亦从重鼎之譌變也。从刀从鼎當是宰割之宰之本字；惟本銘則字當即周官大宗伯『五命賜則』之則，鄭玄云『則，地未成國之名。王之下大夫四命，出封加一等五命，賜之以方百里二百里之地者。方三百里以上為成國。王莽時以二十五成為則，方五十里，合今俗說子男之地。獨劉子駿等識古有此制焉。』案此所言里數，左右已有異說，自難憑。唯謂地之未成國者為則，舉莽制（見漢書王莽傳）為證，則無可易。余意『則』即采地，謂宰割土地也。土地之宰割有大有小，故此言大則也」（兩周金文辭大系考釋五七令彝宗周鐘五）。唐韻則讀「子德切」，精母之部，宰讀「作亥切」，亦在同部而且同母，郭說可信。金文大多數場合用作連詞，如曶鼎「何辜」；或用作表態副詞，意與必同，如劍珌等；或用作人名，如格伯𣪘等；或用作樂律名，如曾侯乙鐘等。



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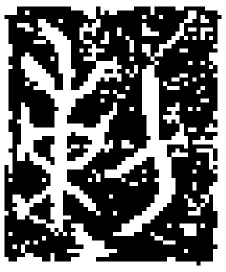

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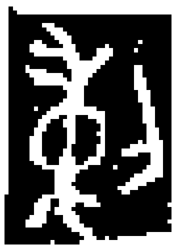
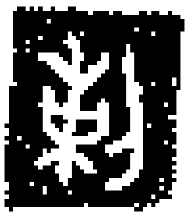


召伯虎殷 用作朕

剌祖召公寶殷



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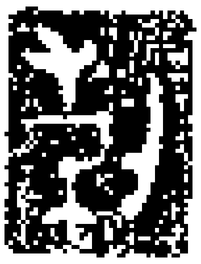

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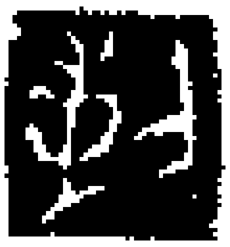

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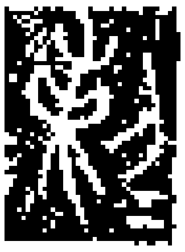

蓋

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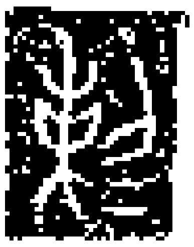

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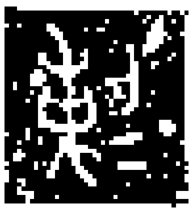
秦公鎛



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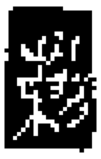

三

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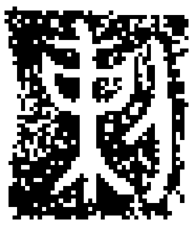

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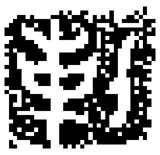

蓋

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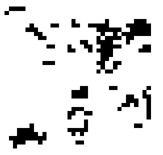
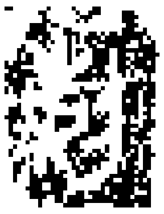


㦰方鼎 永寶茲剌



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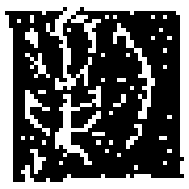

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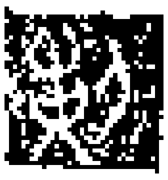
宗婦鼎



器一

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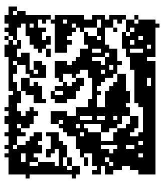
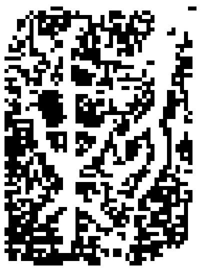
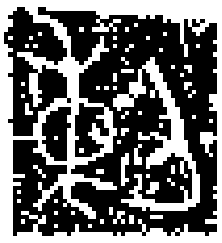


宗婦盤 王子剌公之宗婦鄁嬰



剌鸛鼎 剌鸛作寶尊

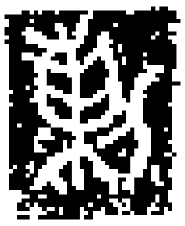


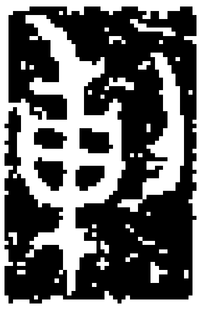
一

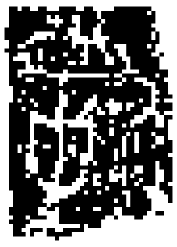
克鐘 王在周康剌宮

說文六篇束部「剌，戾也。从束从刀，刀者，剌之也」金文剌當讀烈「剌祖」即烈祖「剌考」即烈考。說文十篇火部「烈，火猛也。从火烈聲」引伸義為光、為顯、為美、為業跡、為功名、為威武。周書洛誥「王命予來承保以文祖受命民、越乃光烈考武王，宏朕予來相宅」祖與考相對為文，文祖謂文王也，成王為武王之子，故稱武王為烈考。小雅賓之初筵「烝衎烈祖，以洽百禮」鄭箋「烈，美也」。周頌雝「既右烈考，亦右文母」鄭箋「烈考，武王也，文母，大姒也。烈，光也」商頌那「衎我烈祖，湯孫奏假」鄭箋「烈祖，湯也，湯孫，大甲也」又烈祖

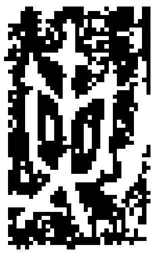
之詩云「嗟嗟烈祖，有秩斯祜」，序曰「烈祖，祀中宗也」。史記殷本紀以大甲為大宗，大戊為中宗，武丁為高宗，此本尚書今文家說，而殷虛甲骨有「中宗祖乙」刻辭，與太平御覽八十三引古本竹書紀年「祖乙滕即位，是為中宗，居庇」合。卜辭每以大甲、祖乙並祭，而大戊不與焉。考左傳哀公二年衛「蒯聵敢昭告皇祖文王、烈祖康叔、文祖襄公……無作三祖羞」，蒯聵襄公之孫，以此例推，是商王紀其烈祖中宗者，必為祖乙之孫祖丁一輩，當商湯之第九世孫，可斷言也。（大戊為湯第五世孫，大戊之孫為祖乙）金文「剌」「剌」讀為烈烈，小雅黍苗「烈烈征師」，商頌長發「相土烈烈」，爾雅釋訓「桓桓（牧誓尚桓桓，說文十篇犬部作尚狟，秦公鐘作剌剌𧻚𧻚）烈烈，威也」。用在語尾，則如洛誥「以予小子揚文武烈」，立政「以揚武王之烈」，大雅雲漢序云「宣王承厲王之烈」，鄭箋「烈，餘也」，爾雅釋詁「烈，業也」。唐韻烈讀「良薛切」，來母祭部，剌讀「盧達切」，不但同母，而且同部。說文二篇齒部「䶛，齒分骨聲。从齒，列聲，讀若剌」。同聲通假，「剌」亦讀「厲」，唐韻厲音「力制切」，聲韻全同。「剌」「烈」，大雅思齊「烈假不瑕」，釋文「鄭本作厲，音力世反」，又「音賴」，禮記祭法「厲山氏之有天下也」，鄭注「厲山氏，炎帝也，起於厲山，或曰烈山」（見左傳昭公廿九年及魯語上）。鐘銘「王在周康剌宮」，考左傳哀公三年「桓僖災」，公羊傳曰「桓宮僖宮災，此皆毀廟也」，文例與此近似。史記秦本紀厲龔公，秦始皇本紀末附秦紀作剌龔公，以是知康剌宮者，康宮厲宮之連稱也。

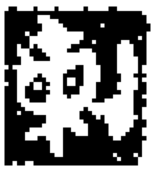

師𩰫鼎　用
享剌祖永德


㝬殷　用康惠
朕皇文剌祖考


無叀鼎
用享于朕

剌考


幾父壺　用作
朕剌考尊壺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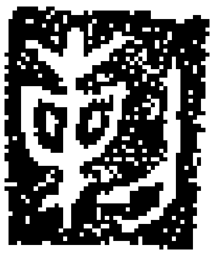
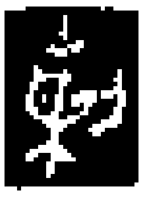
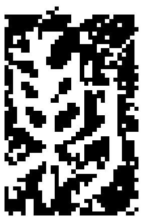
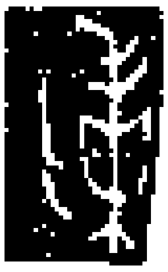
揚殷　用作朕
剌考害伯寶殷


大鼎

用作朕剌考
己伯盂鼎


師虎殷　用作朕
剌考日庚尊殷


師𩰫鼎　夙夕
尃由先祖剌德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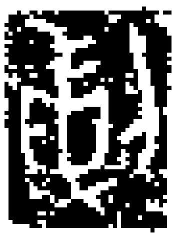
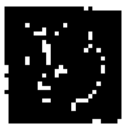
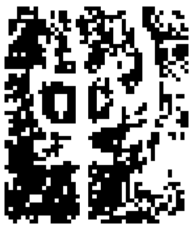
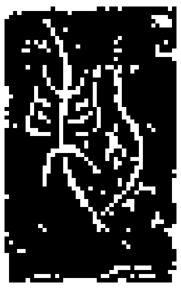

害

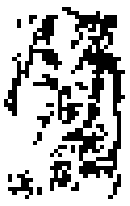
大殷　用作朕
皇考剌伯尊殷

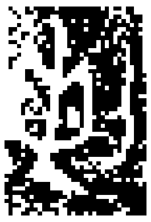

班殷　亡
克競氒剌


𤼈鐘

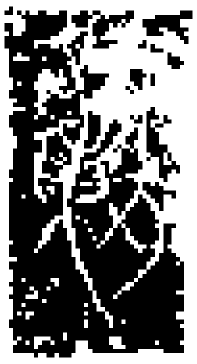
弋皇祖考
高對爾剌


好蚉壺　以追
庸先王之工剌

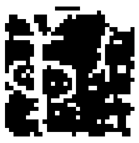

害


二盂

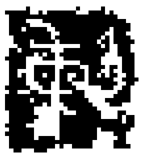
盠尊　曰
剌朕身



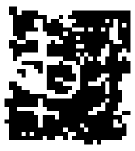
中山王譽鼎
⿰柬刂城譔十



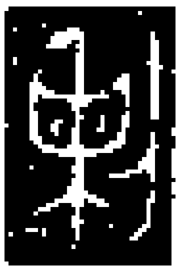
⿰柬刂鼎
⿰柬刂卹



⿰柬刂鼎　王賜
⿰柬刂貝卅朋

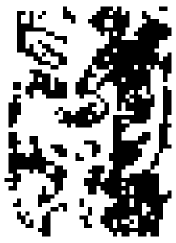


⿰柬刂鼎　⿰柬刂
對揚王休



盖

凡丂辛卣　⿰柬刂
作凡丁辛尊彝

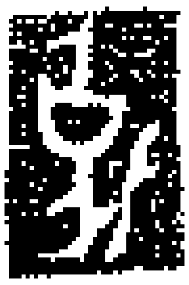


一

琴生𣪕　甬對
⿰柬刂琴生眔大娟

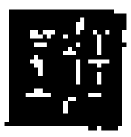
⿰柬刂字从刀从柬，字書所無。按說文六篇束部：「柬，分別簡之也。从束从八。八，分別也。」唐韻八讀「博拔切」，幫母祭部，在我國古漢語中以唇音幫母為聲者，每每兼有來音，來母在焉。林語堂稱之為「輔複音」。儀禮大射義：「奏貍首，間若一。」鄭玄曰：「貍之言不來也。」史記封禪書「貍首者，諸侯之不來者。」集解引徐廣曰：「貍一名不來。」不為幫母，貍，來皆來母。爾雅釋器，「不律謂之筆。」郭璞注：「蜀人呼筆為不律也。」語之變轉。郝氏義疏云：「不律者，蓋筆之合聲。」說文云：「聿，所以書也，楚謂之聿，吳謂之不律，燕謂之弗，秦謂之筆。」郭云：「蜀人呼筆為不律，」可知此皆方俗語音輕重，其義即存乎聲也。不、筆，聲皆幫母，律則來母，从是而知柬字从束从八，八亦聲，乃會意兼形聲字。讀从柬聲，讀「洛干

切，來母元部，祭元陰陽對轉，金文以剌爲烈，剌从朿聲，烈从列聲，聲與韻都可迎刃而解矣。



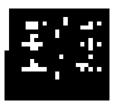
盂鼎　汝勿剋
余乃辟一人

剋字从刀从克，說文所無，以聲義審之，知即克之加旁字。爾雅釋言「克，能也」，一切經音義廿五引字林「剋，能也」，毛詩鄭風清人序「高克好利」，陸德明釋文「克一本作剋」，鄘風南山「析薪如之何，匪斧不克」。淮南子說山訓云「至伐大木，非斧不剋」，是克剋同字之證。聲符更旁，剋亦作刻，唐韻克讀「苦得切」，溪母之部，刻讀「苦得切」，不但同部而且同母。大雅公劉「后稷不克」，鄭箋「克當作刻，刻，識也」，左傳隱公元年「鄭伯克段於鄢」，公羊傳云「克之者，殺之也」，集韻入聲廿五德「剋，殺也」，說文「刻，鏤也」，莊子「刻意尚行」，殷敬順釋文引司馬注「刻，削也」。



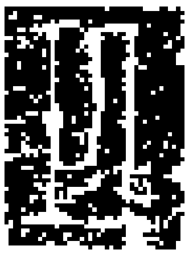
班簋　班

非敢覓



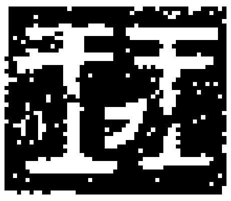
班盤　班

拜頭首曰



公孫班鍾　公

孫班擇其吉金

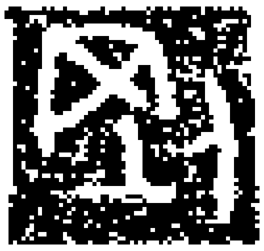


弭叔簋　弭叔

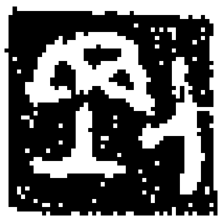
作叔班旅簋

說文一篇玨部「班，分瑞玉也，从玨、刀。」小徐繫辭云「刀以割制之也。」尚書曰「班瑞于羣后。」集韻上平二十七刪「班，別也，或作辨。」唐韻班、辨俱讀「布還切」，幫母元部，別讀「方別切」，幫母祭部，祭元陰陽對轉，字亦讀頒。天官大宰九式「八曰匪頒之式」，鄭衆云「頒讀班布之班，謂班瑞也。」攴部「攽，分也。」夏官司士「掌羣臣之版」，鄭玄注「故書版作班」。禮記王制「名山大澤不以朌」，鄭玄注「朌讀爲班」。其聲義皆从分，如古讀分如頒也。古人名班者多矣，左傳莊公三十年楚「申公鬬班殺子元」，班字射師，史記魯周公世家「公子班」（公羊傳莊公三十二年作公子般）　左氏春秋經僖公七年「曹伯班卒」（公羊傳作曹伯般）　左傳成公十三年「鄭公子班自訾求入于大宮」，班字子如，左傳襄公三十年「蔡景侯爲大子般娶于楚，通焉」，穀梁傳釋文「般，本作班」。昭公十一年「楚子虔誘蔡侯般殺之于申」，白虎通誅伐篇引作班，世本周惠公名班，史記田敬仲世家有田班

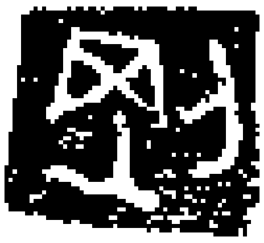
剛



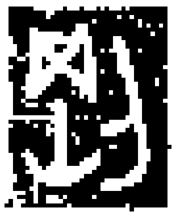
矢人盤 陵剛柝



矢人盤 陟州剛

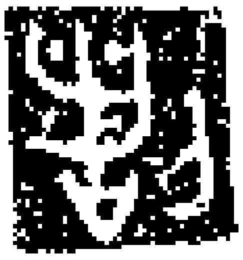


矢人盤 陟剛三封



史牆盤 右鼓散剛繁

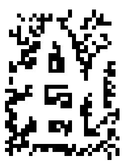
林義光曰，說文「剛彊斷也，从刀，岡聲」，「岡山脊也，从山网聲」按网岡不同音，古犅字作罰犅，从牛，剛聲，剛當即剛之古文，从刀，斷网「網」，岡字古作㓻（散氏盤陟剛三封）从山剛聲（段注）按說文剛古文作㑞，字書亦無剛字，唐韻剛讀「古郎切」見母陽部，网讀「文兩切」明母陽部，同部不同母，林說网岡不同音，非是，牆盤「左右鼓散剛繁」，「剛繁」即剛果，周書謚法解「猛以剛果曰威」，「彊毅果敢曰剛」。



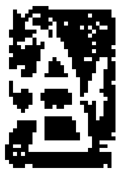
矢人盤　壽
剳析隩殘文重

吳昌碩釋屠，即詩所謂「出宿于屠」也。（有正書局影印散氏盤銘跋）按說文八篇尸部「屠，刳也。从尸，者聲。」史記信陵君傳「臣乃市井之人，鼓刀以屠」，鹽鐵論「屠者解分中理，可橫以手而離也。至其抽筋鑿骨，非行金斧不能決。」屠者無刀不能分割牲體，故其字从刀。漢書高帝本紀「令屠沛」，顏師古集注「謂破取城邑，誅殺其人，如屠六畜。」是屠字亦有肢解尸體之義，字故从尸。屠者古音同部，同部通段，字亦作堵。左傳襄公十五年十二月，鄭人奪堵狗之妻，而歸諸范氏。堵狗即屠狗。大雅韓奕「出宿于屠」，宋濤朴李氏謂地在同都鄉谷，鄉屠古今字。顧祖禹讀史方輿紀要謂今陝西省部陽縣東，河西故城南之秦谷癈唐額，屠讀同都，郊定毋魚部，鄉秦不但同部而且同母，吳說可信。

⿰⿱夂且刂

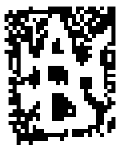


盖

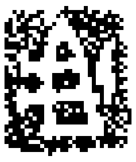


器

戍方鼎　對揚王⿰⿱夂且刂姜休

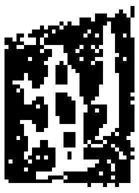


蓋



器

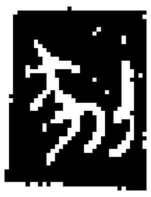
戍方鼎　王⿰⿱夂且刂姜吏內史友員



小臣傳毁　伯⿰⿱夂且刂父賞小臣傳⿰⿱夂且刂伯休

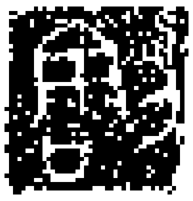
戴家祥曰：⿰⿱夂且刂字舊無釋，容庚金文編置諸附錄。金文詁林補定為劇（附錄上二八七七）。按卜辭金文字頭从「虍」者頗多，字多作四，作虎，作虍，或作虎，未見有作且形者。器銘⿰⿱夂且刂字右半象農業生產工具形，以形聲審之，似即「鉏」之別體。說文十四篇「鉏，立薅所用也。从金且聲。」字亦作耝，集韻去聲九御耝則同字矣。耕而起土謂之耝，則耝、鉏之表義更旁字也。說文耒部無耝字，而有从耒助聲之耡字，云「商人七十而耡（孟子滕文公上作殷人七十而助，鄭玄考工記匠人注引孟子作七十而耡）。耡，耤稅也。」耡耤原為耕作方式，以耕作方式課之於民，歷史學家所謂勞役地租是也。唐韻鉏讀「士魚切」，牀母魚部，耡讀「牀據切」，不但同部，而且同母，集韻耝則皆讀「士慮切」，清母魚部，韻同聲異，而耡、耝、鉏則實一字之多變也。

在古代文獻中耝字有作地名解者，路史國名紀「耝，羿邑。」澶之衛南縣東十五里有故耝城，字亦同鉏。左傳襄公四年「后羿自鉏遷于窮石」，杜預注「鉏，后羿本國名」，亦有作人名氏解者，左傳宣公二年晉靈公使鉏麑賊趙盾是也。

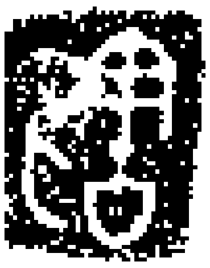


靜𣪘　王賜靜鞞劌

戴家祥曰：劌字从刀从𡨁，𡨁古文歲。吳大澂釋遂，云「射韝也」（說文古籀補二第十葉）。此簋銘「王賜靜鞞劌」，鞞爲刀室，刀室與射韝無必然聯系，亦不必同時并錫。吳說可商。以聲義審之，殆即璲之別體。小雅大東「鞙鞙佩璲，不以其長」，毛傳「璲，瑞也」。鄭箋「佩璲者，以瑞玉爲佩」。璲从遂聲，遂从㒸聲，璲遂㒸皆讀徐醉切，邪母脂部，故遂亦通璲。衛風芄蘭「容兮遂兮，垂帶悸兮」，鄭箋「容，容刀也。遂，瑞也」。集韻去聲六至㒸通作遂，椽檖同字，繸緣同字，遂湪同字，遂緣同字。考小雅瞻彼洛矣「君子至止，鞞琫有珌」，琫，佩刀上飾，天子以玉，諸侯以金，珌，佩刀下飾，天子以玉。璲爲佩玉，故表義从玉。而其所飾之對象爲容刀（大雖分劌鞞容刀　容刀刀室實一物也），故連類及之，更旁从刀。璲之爲劌，亦猶玉篇之珌或作刡。

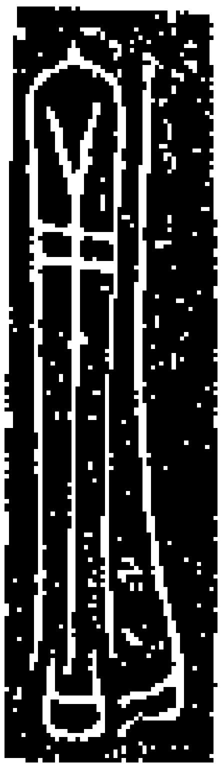


無叀鼎
用割眉壽

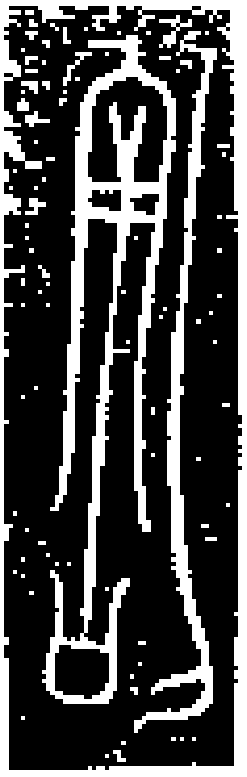


器

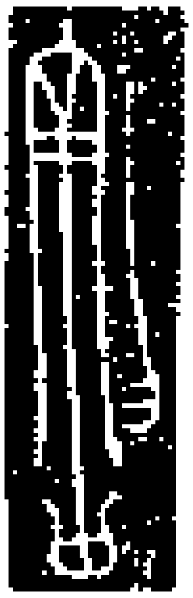
㠱伯子𠤳盨
割眉壽無疆



曾侯乙鐘
割肄之獻宮



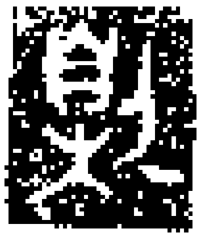
曾侯乙鐘
割肄之下角　濁



曾侯乙鐘
割肄之羿曾

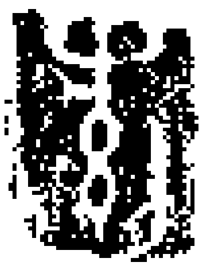
說文四篇「割，剝也。从刀害聲。」按唐韻害讀「胡蓋切」，匣母祭部，割讀「古達切」，見母祭部，在諧聲字中牙音見溪兩紐每與喉音曉匣互諧，例如槐字从木鬼聲，鬼讀「居偉切」，聲在見母，槐讀「戶恢切」，變為匣母，胡字从肉古聲，古讀「公戶切」，聲在見母，胡讀「戶孤切」，變為匣母，割之从害，聲紐亦猶是。堯典「湯湯洪水方割」，偽孔傳「割，害也。」「天降割于

我家」釋文「爲文作害」。釋名釋天「害，割也。如割削物也」。同聲通假，割亦讀匄。金文「用割眉壽無疆」，徐同柏云「割當讀爲匄，害曷古通，故割亦通匄」。（此文登致燕學三卷第三集西周專號）考許書「匄，乞也。逯安說亾人爲匄」。「玉篇同丐」。匄讀「古代切」，與割不但同母，而且同部。徐說至確。字亦讀姑，曾侯乙鐘姑洗作割肄，姑讀「古胡切」，見母魚部，聲同韻異，同母通假字也。



辛鼎 用哲臤⿰臬刂多友

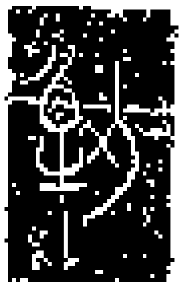
說文四篇「⿰臬刂，刑鼻也。从刀，臬聲。易曰：天且⿰臬刂。」劓，⿰臬刂或从鼻。」按⿰臬刂字从刀从臬，在六書爲會意，更旁从臬，在六書爲形聲。唐韻⿰臬刂讀「魚器切」，疑母至部，臬讀「五結切」，不但同母而且同部。器銘⿰臬刂似應讀臬。周書康誥「王曰：外事汝陳時臬。」多方「爾罔不克臬」。僞孔傳「臬，法也。」



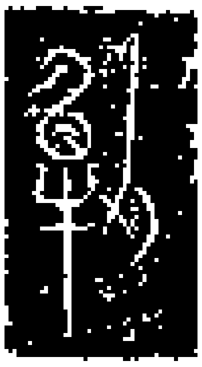
⿰索刂妣乙爵
⿰索刂妣乙

戴家祥曰：⿰索刂字从刀从索，前人缺釋，以字形審之，當釋索。說文六篇「索，艸有莖葉可作繩索，从𣎆糸。杜林說𣎆亦朱木字。」按豳風七月「晝爾于茅，宵爾索綯。」毛傳「晝日往取茅，歸夜作絞索，以待時用。」小爾雅廣器「大者謂之索，小者謂之繩。」此即說文之所訓也。同聲通假讀爲搜索，摸索，思索，索取。說文七篇「𡩋，入屋搜索也，从宀索聲。」𡩋爲索之加旁字，更旁作㩟，揚雄太玄云「三以㩟取」，注云「三三而索之以成數」。㩟亦同索，易繫辭上「探賾索隱」，孔穎達正義「索，求也。」廣雅釋詁一「索，取也。」集韻入聲十九鐸「㩟，摸也。」古字以手表義者，亦或更旁从刀。集韻下平九麻「剗、找同字」，十陽「掠、剠同字」。以是而知⿰索刂即㩟之更旁字，亦即索之表義加旁。集韻㩟讀「昔各切」，心母魚部。唐韻索讀「蘇各切」，不但同部，而且同母。爵銘⿰索刂爲氏族名。左傳定公四年「殷民六族有條氏，徐氏，蕭氏，索氏，長勺氏，尾勺氏。」⿰索刂殆索氏之遺族歟！

解

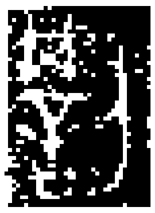


中山王譽方壺
夙夜篚解



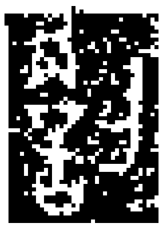
中山王譽鼎
夙夜不解

說文四篇：「解，判也。从刀判牛角。一曰解廌，獸也。」同聲通假字亦讀懈。左傳襄公五年引詩曰：「不解于位，民之攸塈。」孔穎達疏：「言在上者不解惰于其位，民之所以得安息。」孝經諸侯章引詩曰：「夙夜匪解，以事一人。」唐玄宗注：「解，惰也。」禮記月令季秋之月：「民氣解惰。」其義皆同器銘。說文十篇：「懈，怠也。」廣韻：「解，讀懈，佳買切。」見母支部。

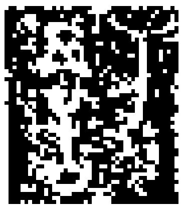


蓋

㑴匜　罰金

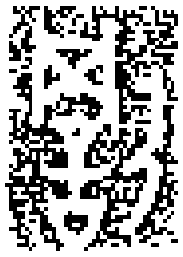


蓋

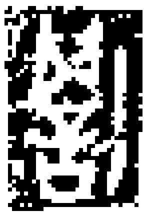


器

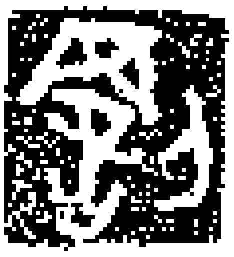
龖殷　訊訟罰



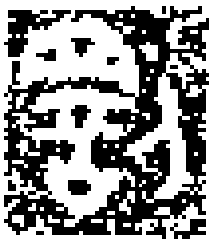
盂鼎　敏　諫罰訟



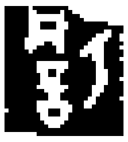
曶鼎　汝　匡罰大



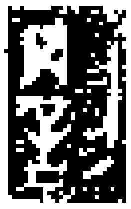
矢人盤　爰千罰千



矢人盤　則　受千罰千

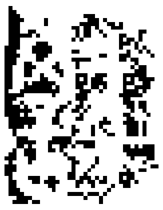


師旂鼎　今　弗克氒罰

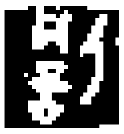


蓋

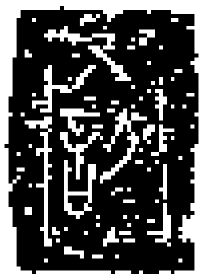
㑴匜　罰　汝三百寽



𣏟白卣　貌伯　罰作寶尊彝



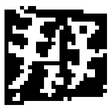
師旂鼎　伯懋父迺　罰得𢍰古三百始鋝



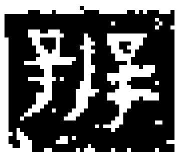
豩盨　大去刑罰

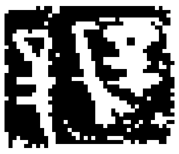
說文四篇「罰，罪之小者。从刀从詈。未以刀有所賊，但持刀罵詈則應罰。」按釋名釋言語「詈，歷也，以惡言相彌歷也。」廣雅釋詁三「詈，罵也。」罰之本義是惡言詈罵行為的一

種處分。引伸為對一切輕罰的處罰。地官廛人「掌斂布、絘布、總布、質布、罰布、廛布，入于泉府」。鄭玄注「罰布者，犯市令者之泉也」。秋官職金「掌受士之金罰、貨罰，入于司兵」。鄭玄注「罰，贖也」。唐韻罰讀「房越切」，并母祭部。


二

卞册䰧卣
辨于多正

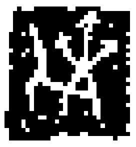

一


二

辨父己彝
作文父己寶尊彝　辨

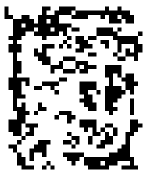
高田忠周曰，按說文「辨，判也，从刀辡聲」，又辡訓「辠人相與訟也，从二辛會意」，然則斷訟獄曰「辯」，辨从辡聲，形聲而會意也，其引伸之義為凡分別之義，字或作辦，爾雅釋本注「辯，辛也」是也，論語曰「凡言可以折獄者」，鄭注「辛也」，此辯字所由起乎。（古籀篇二十八第一三頁）

唐蘭辨讀，蒲莧切，并母元部。



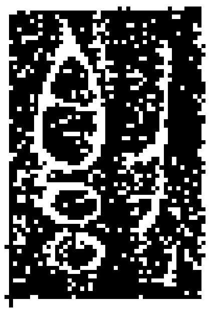
參尊　儥賜者奴臣二百（合文）家劑用王乘車馬

說文四篇「劑，齊也，从刀从齊，齊亦聲。」按周禮地官司市「以質劑結信而止訟」，鄭玄注「質劑謂兩書一札而別之也，若今下手書言保物要還矣。」賈公彥疏「質劑謂券書，恐民失信，有所違負，故爲券書結之，使有信也。大市以質，小市以劑，故知質劑是券書」。參尊「儥易者奴臣二百家，劑用王乘車馬」，劑卽契券也。唐韻劑讀「在詣切」，從母脂部。唐蘭曰，劑讀爲齎。說文「齎，持遺也」。儀禮聘禮記「問大夫之幣，俟於郊，爲肆，又齎皮馬」，注「肆猶陳列也，齎猶付也」。這裏主要是賞錫者奴臣，車馬是附加的，所以稱劑（古文字研究第二輯六十一葉論周昭王時代的青銅器銘刻上編二七作母參尊劑用王乘車馬）唐韻齎讀「祖稽切」，精母支部。支脂韻近，可備一說。



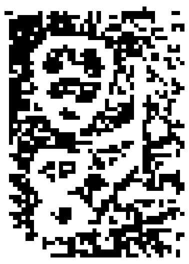
㝬作彝爵

㝬作彝



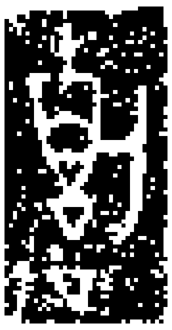
劉叔盨　劉

叔作旅盨



劉伯簠　劉

伯作孟姬簠

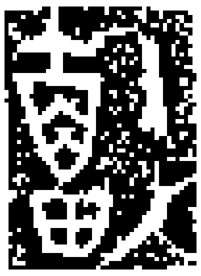


劉◎祖

戊彝

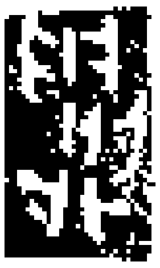
劉◎作祖

戊寶尊彝



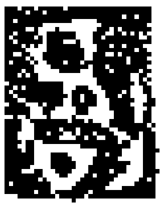
旟鼎

侍劉



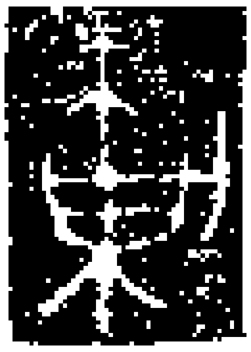
咢盤　用劉卒

祖考白口



口乍厥祖彝　劉

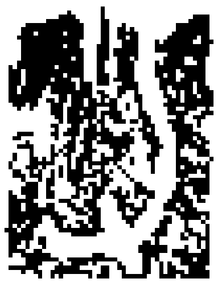
作卒祖寶尊彝



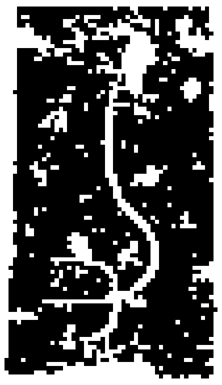
射父庚鼎　射

作父庚尊彝

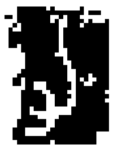
力



力冊父丁觚
力冊父丁



中山王嚳鼎
嘉其力



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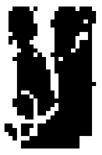

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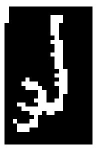
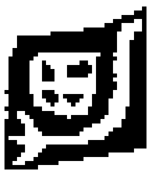


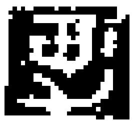
四

驫羌鐘
武侄寺力

徐中舒認為力象耒形，金文中从力字有時即从耒，如叔男父匜邍小子敦和師寰敦等男字作[illegible]，昊尊和頌鼎等勤字作[illegible]，或从力，或从又秉力，即耒之異體，如加爵和虢季子白盤加字作[illegible]，仍从力，而从加之嘉則从耒，如齊鞄氏鐘和邾公釛鐘嘉作[illegible]。又如靜字从生从井从耒，象秉耒耕田中而禾黍華生之形，當為耕之本字，耕靜古同音字，靜敦作[illegible]，免盤作[illegible]，觀此二文，靜之為耕確然無疑，耕所从之耒，與男勤嘉偏旁形同，即耒力互通之明證，（詳見中央研究院歷史語言研究所集刊第一本一分一四素耒耜考）按耒指古耕具，耒為正視之形，力為側視之形，力、耒同紐音近，古本一字，後因耕耘勞動而引申出力量之義，耒力遂分別表示兩種意思。

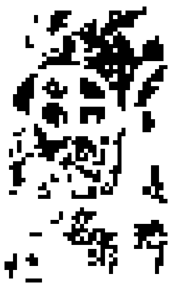


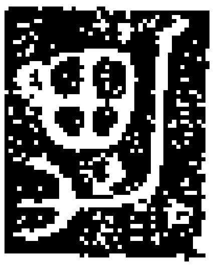
盂



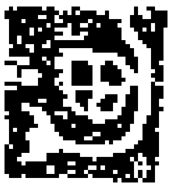
器

令彝侯田男



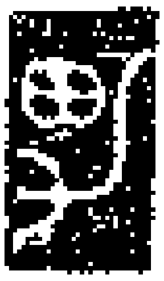


盂二

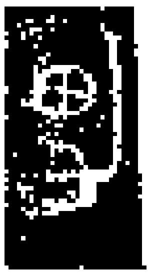


簋二

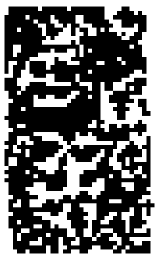
琴生盨



琴生盨其百男百女千孫

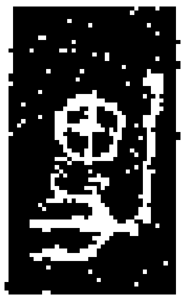


齊侯盤

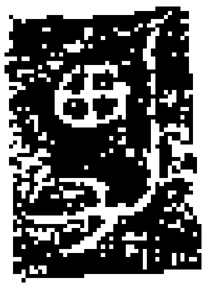


齊侯

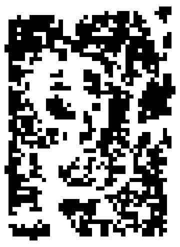
鼎



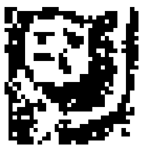
齊侯匜



齊侯敦它配男女無碁

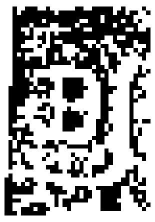


器一

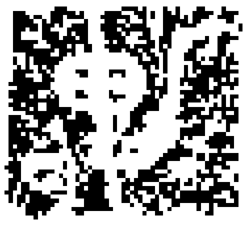


器二

師寰簋余用作朕後男巤尊簋

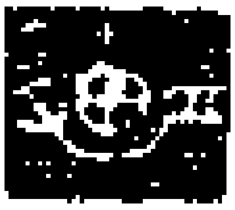


叔男父匜叔男父作爲霍姬媵旅匜

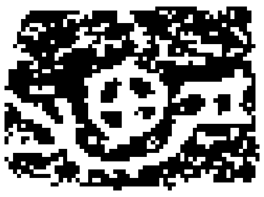


遣小子簋遣小子

鄦以其友作𩰫男王姬䵼彝



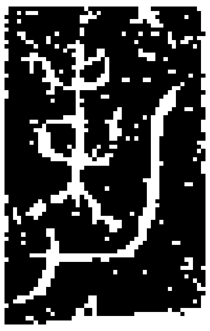
䨾侯簠䨾侯作叔姬寺男媵簠



䨾侯簠䨾侯作叔姬寺男媵

[illegible]

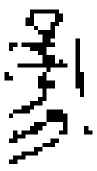
說文「男，丈夫也。从田从力。」按金文作男，力當為耒之側形，詳見釋耒。男从田从耒，表示耕種之義。古代男耕女織，故男字用作丈夫之義。金文男或作人名用，如叔男父匜等。或作爵位名稱，如令彝。



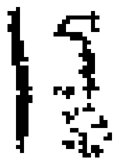
丁侯鼎 勑[illegible]

作丁侯尊彝

此字說文未收，集韻「蓄力切，音敕，誡也。本作勑，或作飭，字屬形聲，从力來聲，初義不詳。丁侯鼎用作人名。



西

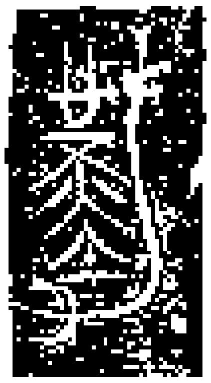


晉

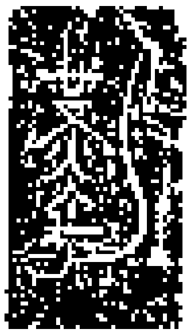
中央勇矛　中

央勇扁生銘口

說文「勇，气也。从力甬聲。」气為勇之本，表現在外則為有勇力，管子水地「折而不撓，勇也。」左氏昭廿年傳「知死不辟，勇也。」都取此意。勇从力，也兼含意，表現在內則指一種決斷能力，國語晉語「勇能決斷也。」太元元攡「斷而決之者，勇也。」均指這種性格力量。「勇」古文从心作「恿」，即表明這層意思。

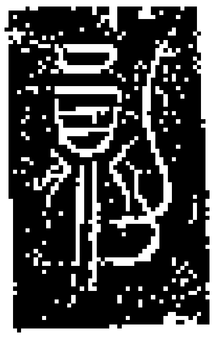


中山王嚳鼎
身勤社稷



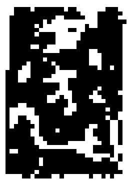
中山王嚳方壺 對[illegible]
逨堂勤於天子之庿

說文十三篇「勤，勞也。从力堇聲。」中山王嚳鼎「身勤社稷」，勤用作本意。中山王嚳方壺「勤」假作「覲」，說文「覲，諸侯秋朝曰覲，勤勞王事也。」



中山王嚳方壺
天子不忘其有勛

說文十三篇：「勳，能成王功也。勛，古文勳，从員」。員、熏均為聲，古韻同屬文部，員声讀喻母，熏声讀曉母，同屬喉音，古音相通，可以作為交換聲符。禮記明堂位「成王以周公為有勳勞於天下」，中山王嚳方壺「天下不忘其有勛」，文句相同，就是有功勞而言。



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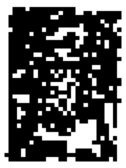
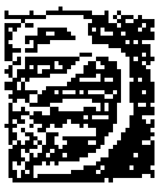


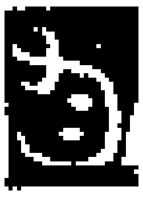
二

子父己鼎・子

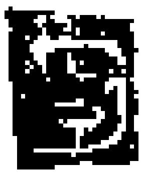
叢曆于口[illegible]



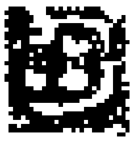
多友鼎
鋈百匀



匀簋　匀
作寶簋



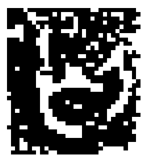
庚嬴鼎　而易
盦庚嬴金十匀



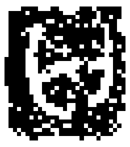
內史龏鼎　內史
令册史賜金一匀

朱芳圃曰：說文勹部「匀，調匀也。一曰少也。从勹二。」按匀从勹从二，二示重複之意，當亦回旋其身，周而復始，不止一次，故以二識之。匀與勹實爲一字。說文言部「訇，籀文作訇。」勹部「匀，古文作𠣍。」一从勹作，一从匀作，此形同之證也。廣韻十八諄：匀，徧也。義與旬同，此義合之證也。易豐初九「雖旬無咎」，釋文「旬，荀作均。」禮記內則「旬而見」，鄭注「旬當爲均」，此音通之證也。（殷周文字釋叢一卷七葉至一零八葉丁）按金文匀用作人名，如匀簋「匀作寶簋」；或假借作鈞，如多友鼎「鋈百匀」等。說文「鈞，三十斤」，爲古代重量單位。

匃

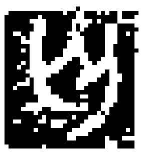


蓋

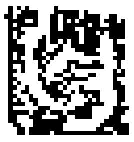


器

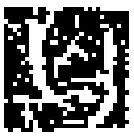
縈叔卣
用匃壽



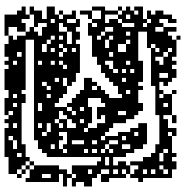
眞仲壺
匃三壽



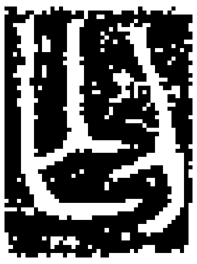
靈服壺
匃萬年壽



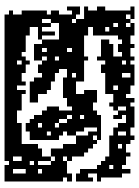
遣盨　匃
萬年壽



己侯貉子殷
用匃萬年

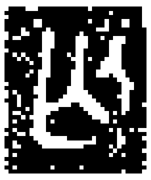


數殷
匃永令



太師
虘豆

用匃
永命



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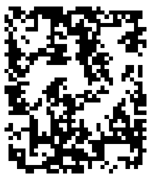

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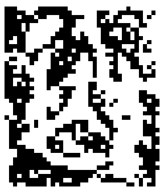
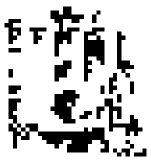


器

周乎卣
用匃永福



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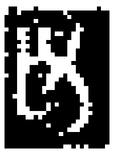

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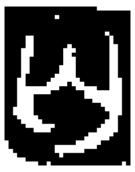
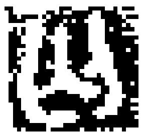


不嬰殷
用匃多福



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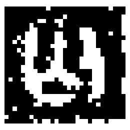
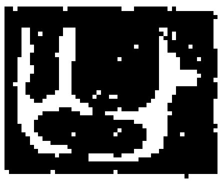


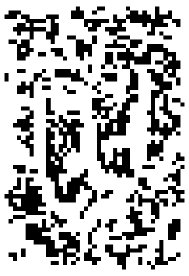
三

曼
龏

父盨　用
匃眉壽



召叔山父簠
用匃眉壽



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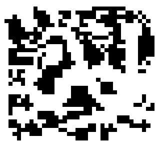

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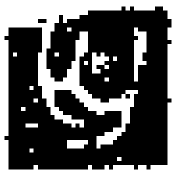
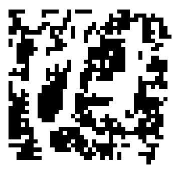
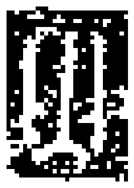
匃眉壽



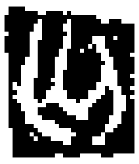
尌中毁 祈匄眉壽



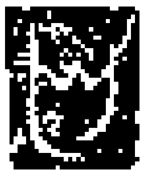
膳夫山鼎 用祈匄眉壽



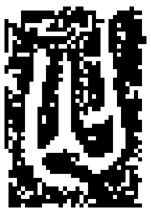
殳季良父壺 用祈匄眉壽



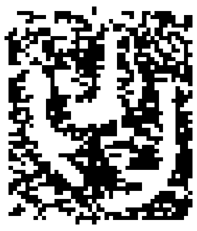
𢑴姞毁 用祈匄眉壽



或者鼎 用匄偁魯𣄨

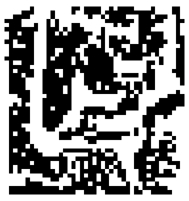


史牆盤 匄眔祁工下

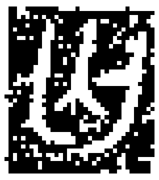


盨

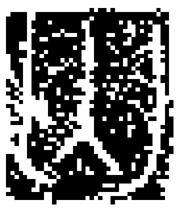
𢍰毁 用匄眉壽永令



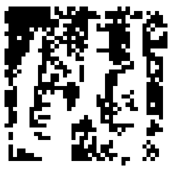
𤼈鐘 用𥛹壽匄永令



盨一



器一



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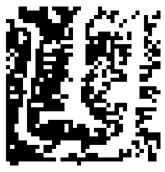

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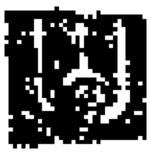
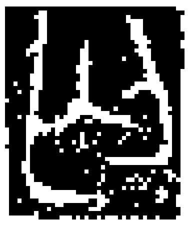


盨三

杜伯盨 用𡥈壽匄永命



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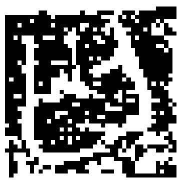
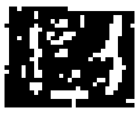
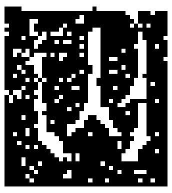


四

虎鐘 用匄屯陂永令



衛鼎 用𣃈壽匄永福



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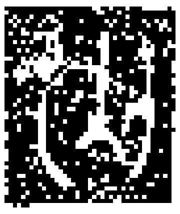
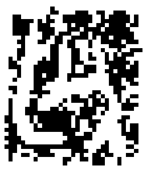


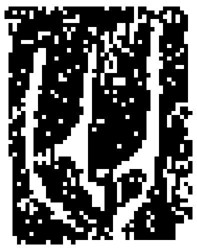
器

伯𣳚其盨 用匄眉壽多福

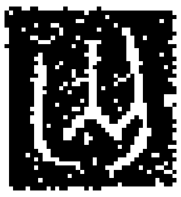


對罍 用匄眉

壽敦
夲



師俞鐘　用
匄眉壽無疆



姬鼐鼎　用
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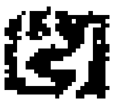
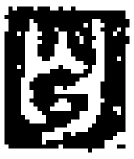
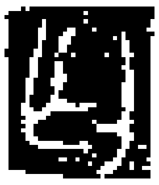


蓋

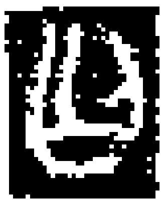


器

師遽彝　用
匄萬年亡疆



蓋四



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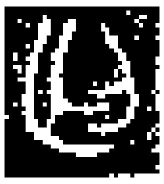
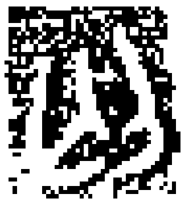


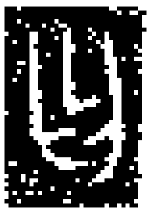
器五

頌毁



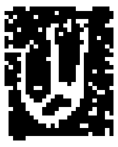
一

頌鼎

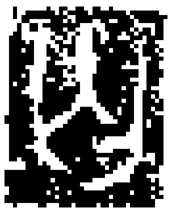


蓋一

頌壺　蘄匄
康㲋屯右



臭鐘　用蘄
匄康㲋屯右



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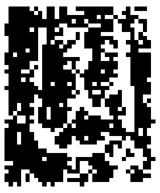

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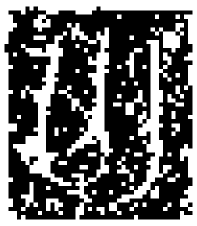
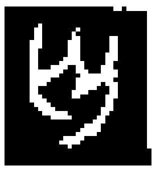


七

小克鼎　用
匄康㲋屯右



吳仲壺　匄三
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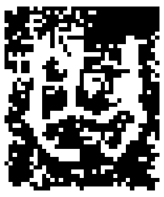

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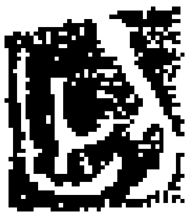

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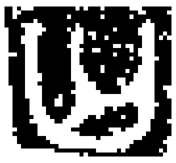
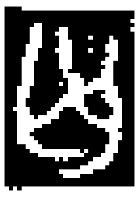
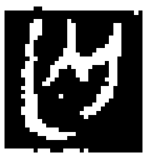


四

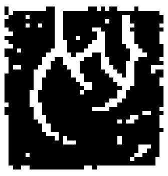
追毁　用蘄
匄眉壽永命



番壺　番用
匄萬年眉壽

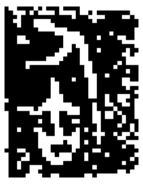


師至父鼎　用匄
眉壽黃耇吉康

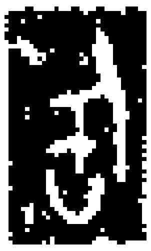


𢐗伯車尊　𢐗伯匃井姬用盂鏙

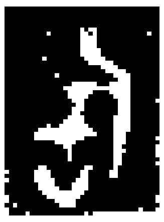
說文十二篇「匃，气也。」左傳昭公六年「不強匃。」服注「匃，乞也。」廣雅釋詁「匃，求也。」金文恒語「用匃眉壽」「用匃魯福」，古籍匃假介為之，如詩七月「以介眉壽」，小明「介爾景福」。徐中舒謂為介匃古同音，案同為見母祭部字，故得相通。詩甫田云「以祈甘雨，以介我稷黍」，祈介對文。左傳僖公七年云「求介于大國，以弱其國。」求介連言，皆當訓祈匃之匃。（中央研究院歷史語言研究所集刊第六本一分六葉金文嘏辭釋例）



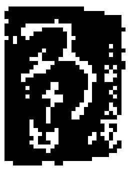
豦乍且考彝
休朕匋君公伯



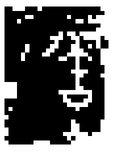
齊父盤　齊父
作𢆶女匋盤



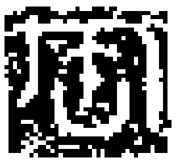
齊父盨　齊父
作𢆶女匋盨



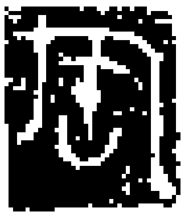
獻建鼎　獻
建作匋鼎



雍公緘　雍公
□作元□匋用



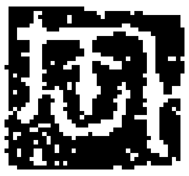
盨



器

筍伯
大父

盨　其子
孫＝永匋用



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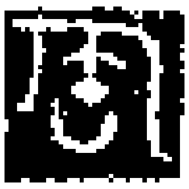
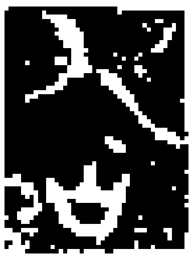


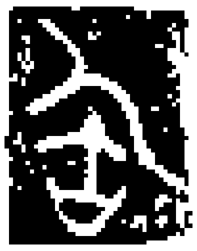
器

筍伯大父盨　筍伯
大父作嬴妃鑄匋盨



能匋尊　能
匋用作文父

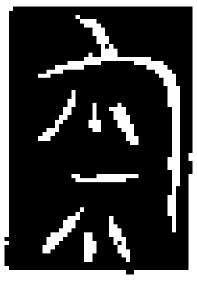
日乙寶
尊彝



能匋尊　能匋賜貝
于氒𢕾公矢𠦪五朋

楊樹達曰：羅振玉云「匋即寶字，易缶為勹，省貝為缶耳。」余按羅說殊誤。說文五篇下缶部云「匋，作瓦器也。从缶，包省聲。古者昆吾作匋。按史篇讀與缶同。」大徐音徒刀切。

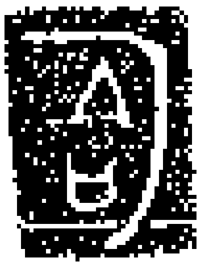
今以字形裁之，匋讀徒刀切者，非古音也。何者，匋字實從勹聲，勹包音同，許亦以包省聲說，而讀與缶同，勹缶皆唇音字，非舌音字也。言部謟或作䛌，余近日考得輪鎛之䍃叔，即經傳之鮑叔，此皆匋包同音之證也。匋字讀與缶同，而寶字實從缶聲，故銘文假匋為寶耳。羅氏不能於聲音求二字之通，乃強就字形為說，疏謬甚矣。（積微居金文說卷四尊　堇匋白大父簋跋）按楊氏考匋古音讀唇音如寶，可取，而對羅氏的批評卻是不公允的。其實楊說正是從字音方面證明了匋即寶字，補充了羅說的不足。二者應統一起來，金文匋為寶之別構，也就成為不易之說。金文匋字用法同寶。



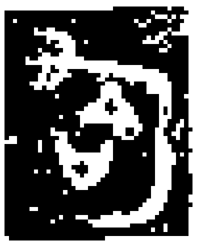
番匊生壺　番

匊生鑄媵壺

高田忠周曰：按說文「匊，在手曰匊，从勹米。」段氏云：「米至易散，兩手兜之而聚。俗作掬。」此說似是。勹古包字，在手亦所以包有也。匊與叉手訓之𦥑自別，謂為同非。詩椒聊「蕃衍盈匊」，采綠「不盈一匊」，傳「兩手曰匊」，亦同意。禮記曲禮「受珠玉者以掬」，段氏又云「古言匊，葉也。」此方俗殊語，不係乎本字也。今本古言字作掬。（古籀篇二十六第二冊）按：番匊生壺用作人名。



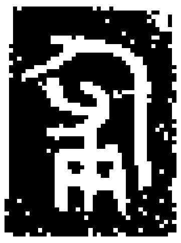
𤼈鐘　匌
受萬邦



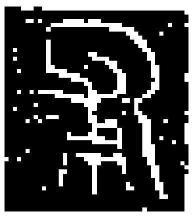
禹鼎　□師
彌守匌造

說文「匌」帀也，从勹从合，合亦聲」。侯閤切，廣韻訓「周帀也」。勹與勺同字。（勹見勺）廣韻十八諄「匀，徧也」。凡从勹的字多含有徧、周、重複等意義，如「旬」徧也，「勽」覆也，「𠣜」重也，「勼」聚也，「周」帀徧也」。（均見說文九篇勹部）「匌」訓為「帀」，可信。玉篇或作佮、合。𤼈鐘「匌受萬邦」，史墻盤「匌」作「造」，造會古通用，造受萬邦即會受萬邦。（詳見造字條）

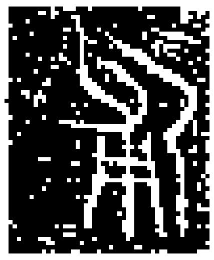
匍



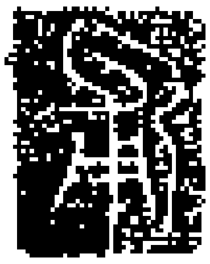
史牆盤
匍有上下



一

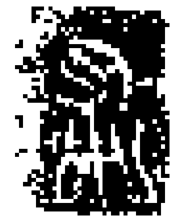


二

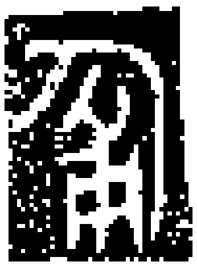


三

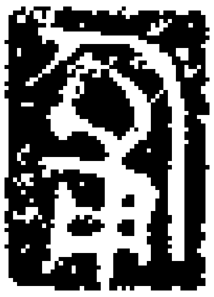
秦公鎛



秦公鐘
匍有四方

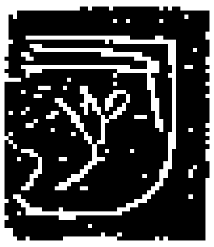


盂鼎 匍
有四方

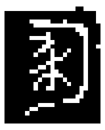


𤼈鐘 匍
有四方

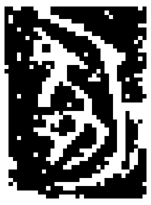
説文九篇勹部「匍，手行也。从勹，甫聲。」金文每以匍右連用，于義不協。前人讀溥訓大，翁祖庚讀匍爲撫，古音撫甫同部（攈古錄三之三第三十六葉），孫詒讓（古籀餘論卷三第四十七葉）、楊樹達（積微居金文說六十二葉）第从又。楊氏證其說云：左傳襄公十三年「赫赫楚國，而君臨之，撫有蠻夷，奄征四海，以屬諸夏。」又昭公十三年云「君甚惠顧敝邑，撫有晉國，賜之內主。」撫與有義同，故二文連用。匍與撫古音同，故二器皆假匍爲撫矣。靜安先生讀匍爲敷，舉金縢「乃命于帝庭，敷佑四方」爲證（盂鼎考釋第一葉）。字音雖合，而義則不明也。今以翁釋爲正。



𧊒蜜壺　兩
冢青之邦

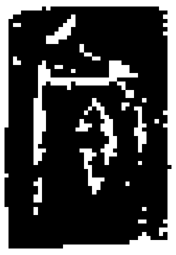


班簋　王令毛
公以邦冢君

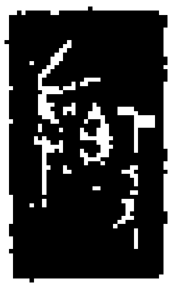


曶壺　更乃祖考作
冢嗣土于成周八𠂤

古文从冂之字可隸定爲从宀，如⿵冂車隸作軍，此字當爲冢字。朱德熙與裘錫圭認爲借作重，而「冢責之邦」即「重任之邦」（文物一九七九年第一期平山中山王墓銅器銘文的初步研究）

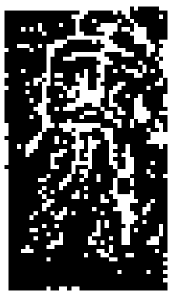


矢令毀
用飼寮人

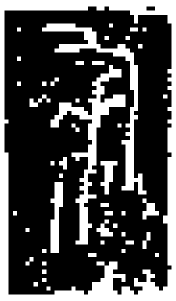


毛公旅鼎 飼其
用畬亦弘唯考

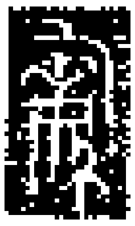
𩚬字从勹从𣪘，毛公旅鼎作𩛥，从𠂤。郭沫若曰：从勹與此从皀亐皀者同意，（兩周金文辭大系）𩛥皆象人形，繁簡不同而已。劉心源曰：𩚬，說文云「飽也，民祭祝曰厭𩚬」，乙又切，又亦原切。錢宮詹云：詩「如食宜饇」即此字，亦用饫饇，說文無饇。（奇觚室吉金文述卷二、五二葉毛公鼎）



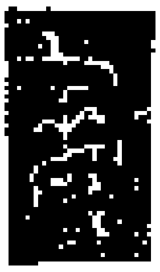
寬兒鼎 自作飤⿰金⿹勹緐



乙彝 乙自作飤⿰金⿹勹緐



楚子鼎 楚子趑之飤⿰金⿹勹緐

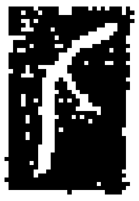


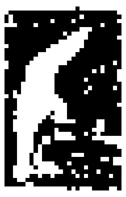
降毀 降文⿰金⿹勹緐作寶毀

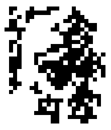
許印林曰：⿰金⿹勹緐乃盤之同音別體，盤彝猶言盤盂，自積古齋中裏彝誤釋⿰金⿹勹緐為彝，遂不可解之攗（古錄金文卷二三第八十五葉）。按許說是也。⿰金⿹勹緐字从勹緐聲。左傳成公二年新築人仲叔于奚請曲縣繁纓以朝，許之。陸德明經典釋文：繁，步干反。同聲通假字亦作樊。春官巾車：一曰玉路錫樊纓十有再就。鄭玄云：樊讀如鞶帶之鞶，謂今馬大帶也。釋文：樊，步干反。說文六篇：槃，承槃也。从木般聲。古文从金，籀文从皿。唐韻薄官切。廣韻上平二十六桓：槃盤鎜𤮊幋磐䰉般搫鞶鬆𩢆媻縏瘢𦪈皆音薄官切，與鞶同音，步薄皆並母字，于音元部，是鞶、般不但同母而且同部。乙毀云「乙自作飤⿰金⿹勹緐」，沇兒鐘「用盤飲酒」，居簠「余鑄此⿰金⿹勹緐兒」，楚王酓肯盤「作為鑄盤」，詞義正同。然則⿰金⿹勹緐兒之為盤兒，飤⿰金⿹勹緐之

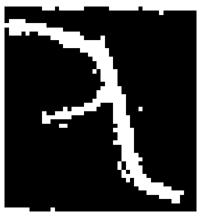
為飤盤，豈妄言哉。吳榮光釋匋（筠清館金文卷五第十四葉），高田忠周釋僂（古籀篇三十一第廿六葉），當屬臆說，不足據。

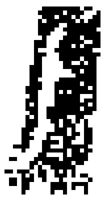
匕

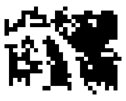

㮚鼎

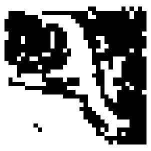

㮚逌
匕乙

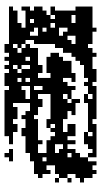

勦妣乙
彝匕乙


乍妣戊鼎
作匕戊鬲

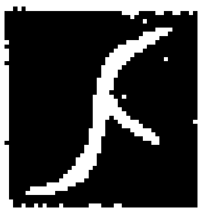

戊辰𣪕
遣手匕戊

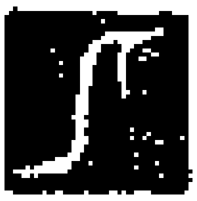

子孫妣己
彝匕己

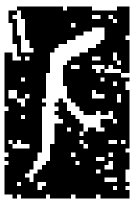

亞匕己
觶匕己


妣叏

辛爵
匕辛


匕辛彝
匕辛


戈妣辛
鼎匕辛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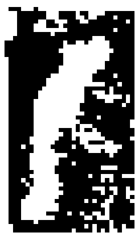
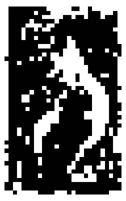


㮚逌
匕癸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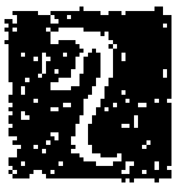
戉口匕癸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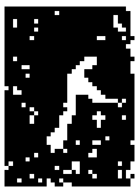
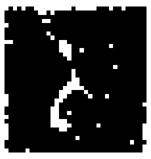
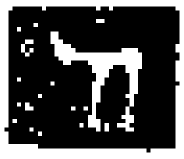
微伯痶作匕


曾伯

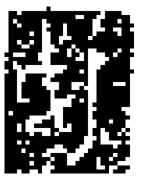
文鐳唯曾伯
文自作匕飲鐳


一

白匕鼎伯匕
作嫢匕盡鼎

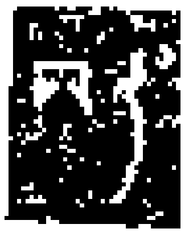

庶鬲庶
作寶巳

合文



辪父乙彝　遹

子匕戊歲（合文）

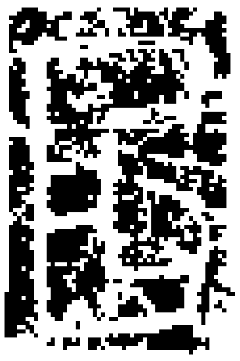


卿其卣　遹

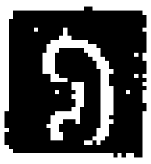
子匕丙（合文）

說文「匕，相與比敘也，从反人。匕亦所以用比取飯，一名柶」。王筠說文釋例、朱駿聲說文通訓定聲補遺皆有非議。謂「比敘」之比，與「匕柶」之匕，兩形各義，不容混淆，「比敘」之匕本作反人，經典借用比字為之；「匕柶」之匕，字本象形，許氏誤合為一，故其形義自相鑿枘。按鄭玄儀禮注，匕之用途，則在鼎中取肉，然後加之於俎。解放後陝西考古工作者發現一件西周銅匕，初出土時置於鼎內，與小雅大東毛傳、易震卦王弼注略同。形如短劍，其末刃薄而銳（考古一九六四年七月號）。左傳昭公廿六年「匕入者三寸」，孔穎達疏「今人猶謂箭鏃薄而長闊者為匕」，是匕為矢鏃也。故短劍又名匕首，柶為取飯之器，其末刃平，猶今之飯棠，兩者形異而用同。許氏第言其用耳，故云「匕，一名柶」。同聲通假讀為祖妣之妣。匕、妣唐韻俱讀「卑履切」，幫母脂部。籀文作𡚁，加旁从女（見說文十二篇下女部）。更旁从示字亦作祁（詩豐年）。更旁字亦作妣，唐韻比讀「毗至切」，並母至部。脂至韻近，幫並皆脣音字，故金文都以匕為祖妣之妣，唯微伯鬲匕作「匕柶」之匕，其變例也。

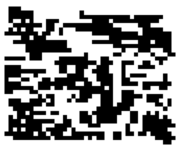
匚



祖己鼎
呂賓

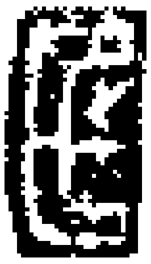


匚父乙鼎
匚是乎父乙

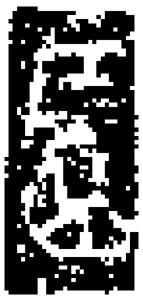


父癸鼎 匚
賓作父癸彝

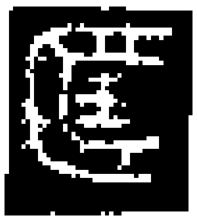
說文十二篇「匚，受物之器也。象形，讀若方。籀文作𠤗。」殷虛卜辭曰或作冂、𠃊、凹，亦作罟（[illegible]）又作コ，靜安先生見卜辭先公回司在大丁之前，又在示壬、示癸之前，考定回司為報丙、報丁，又據此考定区即報乙，而乙、丙、丁三字，加害从匚或コ，意壇墠郊宗石室之制，殷人或已有行之者（觀堂集林卷九殷卜辭中所見先公先王考）。按左傳莊公十四年「典司宗祏」，杜預注「宗祏，宗廟中藏主石室」，與許氏訓匚為受物之器並不矛盾，商承祚謂匚区應讀作「報」（商周金文錄遺序）。高鴻縉從（中國字例二篇一三五頁）。匚，唐韻讀「府良切」，幫母陽部；報讀「博號切」，幫母宵部，聲同韻異，姑存其說。



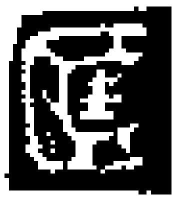
曶鼎　文
匡罽大



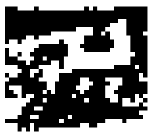
曶鼎　曶
覔匡卅秭



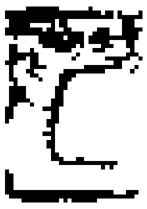
匡卣　匡
甫象樂二



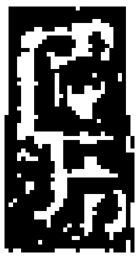
匡卣　匡
拜手韻首



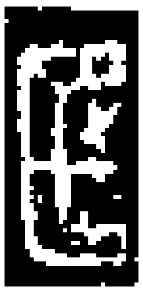
曶鼎　以匡
季告東宮



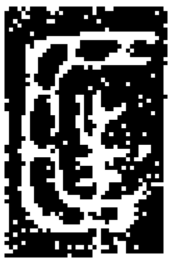
曶鼎　匡趞
韻首于曶



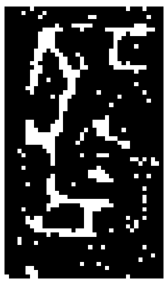
曶鼎　曶戜以
匡季告東宮



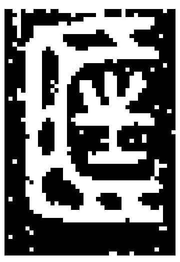
曶鼎　匡眔厥臣
廿夫寇曶禾十秭



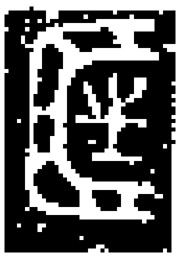
史免簠　史
免作旅匡



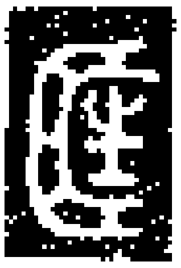
㝬姒匡　㝬
姒作旅匡



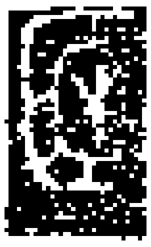
師麻季
叔簠



師麻孝叔簠　師
麻孝叔作旅匡

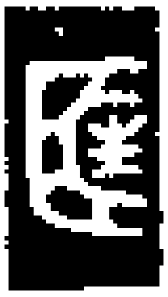


尹氏簠　尹氏
賈良作旅匡

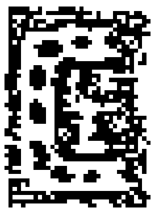


叔
家

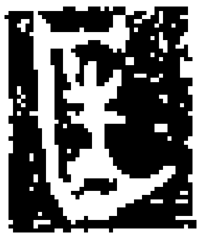
父簠　叔家父作仲姬匡



吳王御士簠　吳王御士尹氏叔緐作旅匡

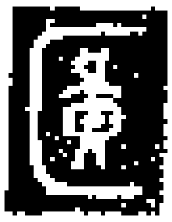


陳公子中慶簠　陳公子中慶自作匡簠



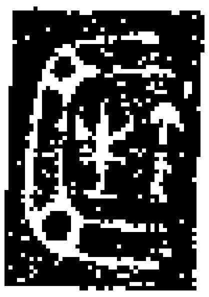
禹鼎　□師彌守匍匡

金文匡字从匚，或从匸，此象形，繁簡不同，㞷為聲符。數弔匡作𠥓，手為倒寫的金，乖為倒寫的生字，加金旁，表示器物的材質。金文句，楚簡作鉤，甲骨文丑，金文作鈕，金文甬又作𠤴，皆其證也。金文匡有二種用法。一為人名，如上例之一｜八。二為器名，如上例之九｜十八。作為器名，匡多與簠通，吳榮光認為凡器之方者皆可謂匡，匡與簠皆指方形器，故通（筠清館金文卷五章　周叔家父簠）。楊樹達取阮元「胡簋即簠簋」之說，從聲假上來考慮匡簠同義的現象，他說胡瑚與皇為雙聲對轉，即與匡亦為雙聲對轉。凡雙聲對轉之字，古多同義，即樓唐二部言之，晉與相，序與庠，吾與卬，憮與荒，徒與黨，溥與旁，輔與榜，無與亡，汙與汪，甫與昉，且與將，皆同義字也。胡瑚與匡，蓋亦其比類矣。（積微居金文說九十七葉｜九十八葉叔家父簠再跋）



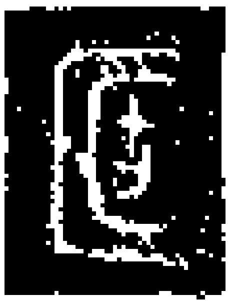
冶遣匱　冶
遣作寶匱

匱字从匸从黃，字書未見，以形聲審之，當即匩之別體，注音更旁字也。說文十二篇「匩，从匸㞷聲」，六篇「㞷，艸木妄生也，从之在土上，讀若皇」。按豳風破斧「周公東征，四國是皇」，毛傳「皇，匡也」，唐韻皇讀「胡光切」，㞷讀「戶光切」，黃讀「乎光切」，并匣母陽部字，匡讀「去王切」，溪母陽部，古代牙音見溪兩紐，每與喉音曉匣兩紐混諧，匡从㞷聲，其一例耳。皇黃音同，集韻下平十一唐「煌熿同字，瑝璜同字，艎𦩷同字，騜驜同字，橫鍠同字」，故匩亦或作匱。召南采蘋「于以盛之，維筐及筥」，毛傳「方曰筐，圓曰筥」。說文匩「飯器，筥也」，集韻引作「飤器」，許印林謂作飤是也，飤譌飯，又改作飯，實非許氏之舊（據古錄金文三之三第六十五葉）。（𣪘簋、父簠）

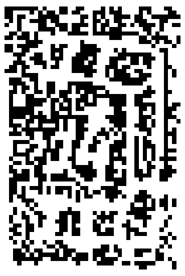


敔叔簠　敔叔
作吳姬尊鐀

鐀字从金，表示器物之材質，為匱字加旁異體字。

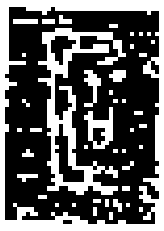


許子妝簠
用鑄其匜



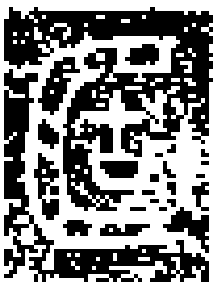
蓋

上鄀府簠
鑄其[illegible]匜



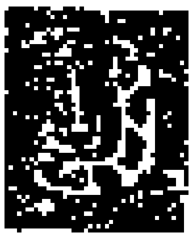
子季
嬴簠

自作
飤匜

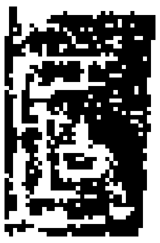


蓋

叔朕簠
自作薦

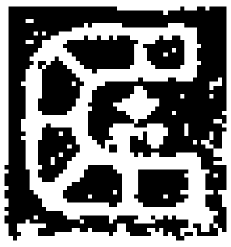


曾□□簠
自作餴匜



二

齊陳曼簠
永保用匜



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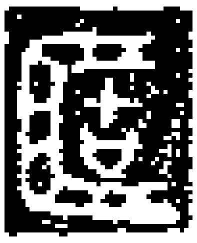
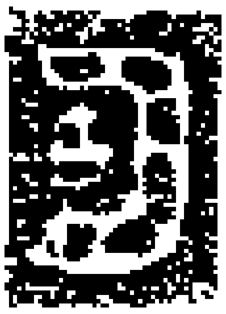
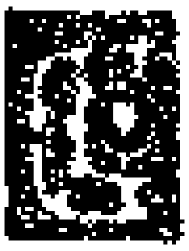


二

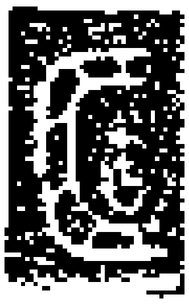
虢叔簠虢
叔作旅匜



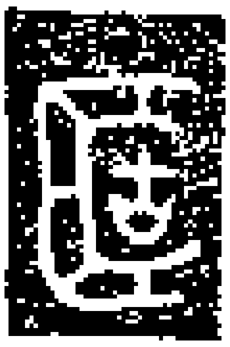
𡨦簠 弃
自作□匜



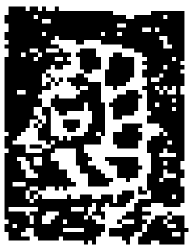
□中虎簠
用自作寶匜



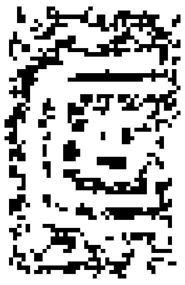
伯矩簠 伯
矩自作食匜



遄宲簠 遄
宲鑄其寶匜

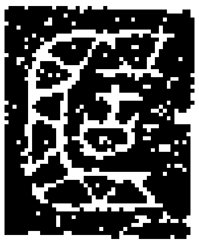


樊君簠 樊
君䕃之飤匜



史頌
簠

史頌作
匡永寶



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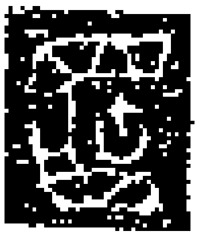
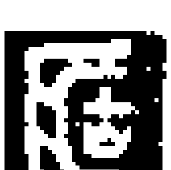


三

番君召簠　番
君召作饙匡



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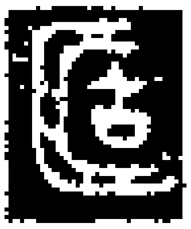
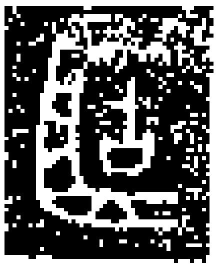
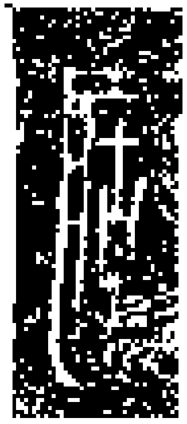


二

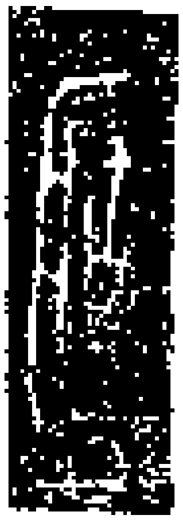
曹伯霥簠　金
用自作旅匡



酓文仲簠　酓
文中作旅匡

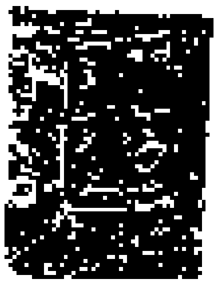


一

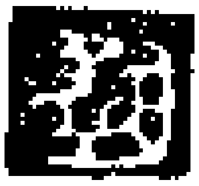


二

蔡侯𪇴簠　蔡
侯𪇴之飤匡

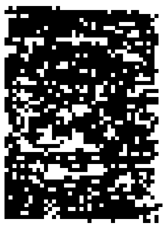


虖侯逆簠
嘑侯逆作匡

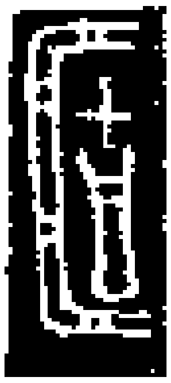


器

内大子簠　内
大子伯作匡



伯□父簠　伯
□父作寶匡



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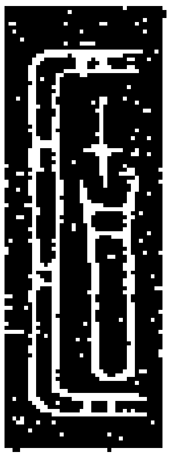
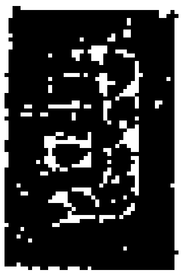
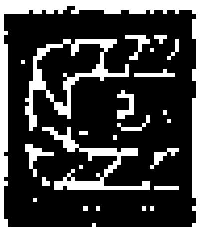


三

曾子遐簠　曾
子遐之行匡

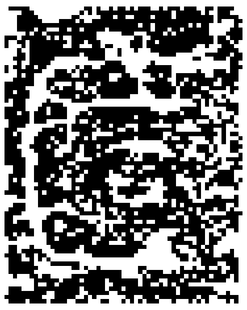


曾子口簠 曾子口自作飤匩

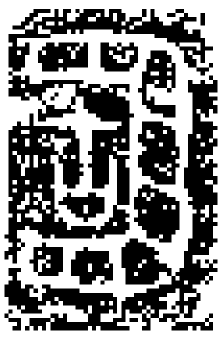


盖

楚子簠 楚子賸鑄其飤匩



善夫吉父簠 善夫吉父作旅匩



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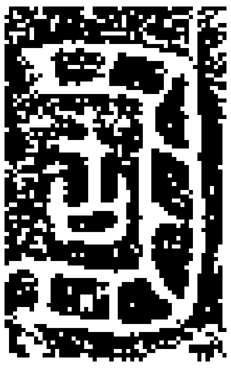

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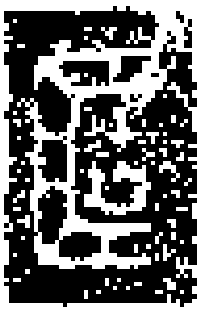
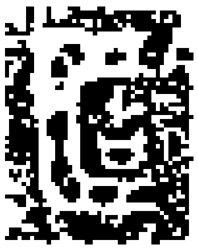
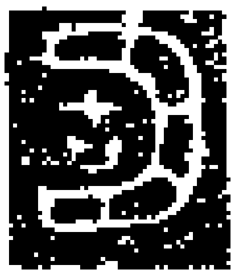
鑄叔簠 鑄叔作嬴氏寶匩



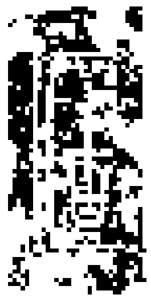
每仲簠 每中作甫虢賸匩



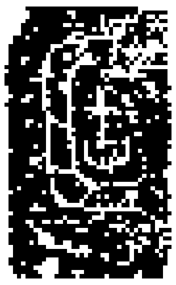
伯口魚父簠 伯口魚父作旅匩



虢叔簠 虢叔作叔殷穀尊匩

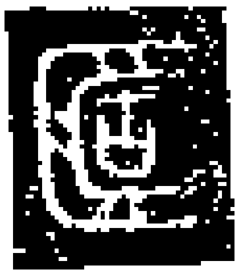


蔡公子義工簠 蔡公子義工造飤匩



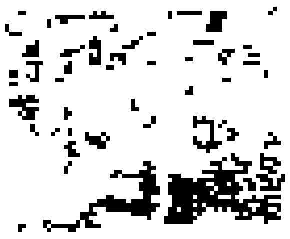
盖

慶孫之子簠 慶孫之子峠之餗匩

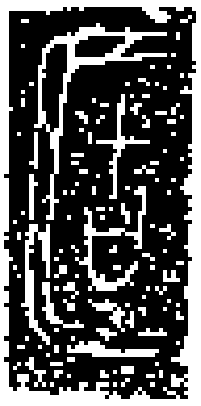


盖

考叔指父簠 考叔指父自作尊匩

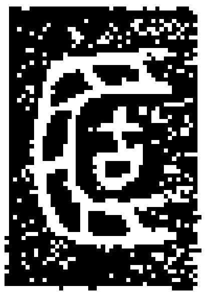


陳侯簠 陳侯作孟姜𦡞賸匩



器

王孫壽簠 王孫
壽作御姬飤匿



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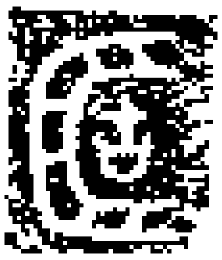

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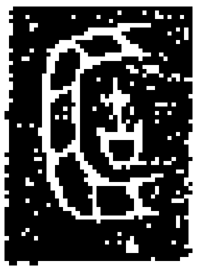
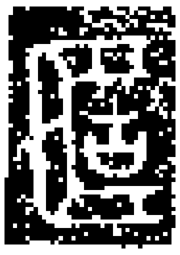


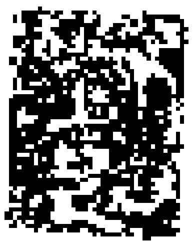
三

魯伯俞父簠 魯
伯俞父作姬羋匿

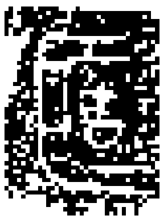


一

季良父簠 季良
父作宗媦媵匿

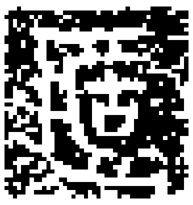


衛子叔口父簠 衛
子叔口父作旅匿



簠

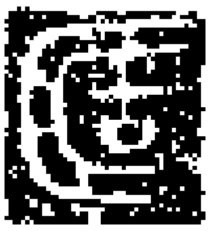
敶侯
簠



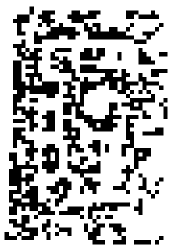
二

陳侯簠
敶侯

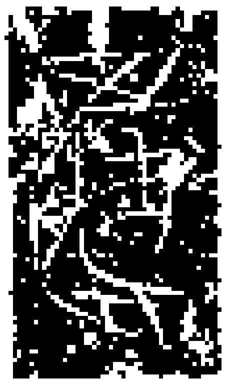
作王中嬀
㸓媵匿



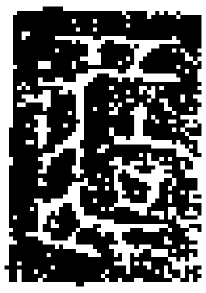
陳侯簠 敶侯
作孟姜䊞媵匿



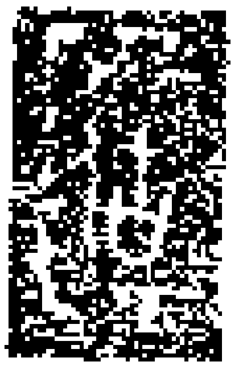
陳公子中慶簠 陳
公子中慶自作匡匿



薛仲赤簠 走馬
薛中赤自作其匿



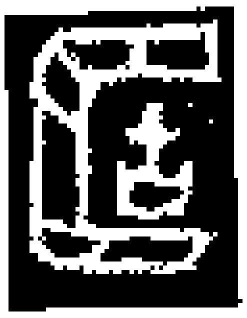
簠



器

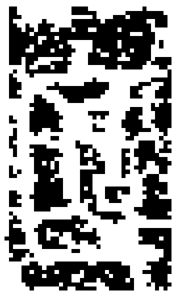
大司
馬簠

大司馬孝述自作飤𠤳

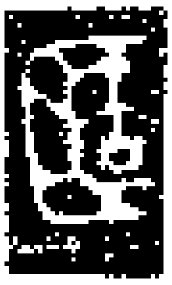


器一

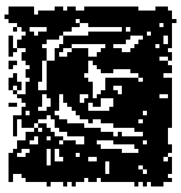
鑄子簠　鑄子叔黑臣肇作寶𠤳



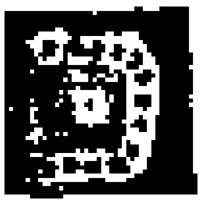
内夒侯簠



夒侯簠　夒侯作叔姬寺男媵𠤳

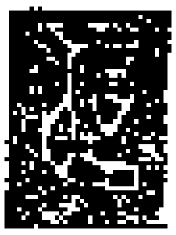


蓋



器

邾大宰簠　鼄大宰欉子𠟭鑄其饙𠤳



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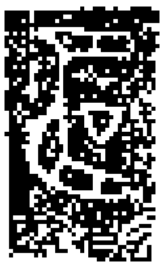
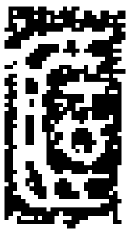
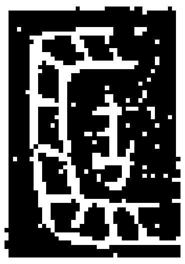


器

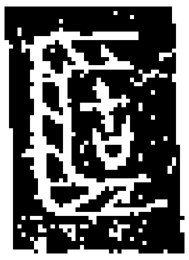
宋公䜌簠　作其妹句敔夫人季子媵𠤳



曾子原彌簠　曾子原彝爲孟姬鄀鑄媵𠤳

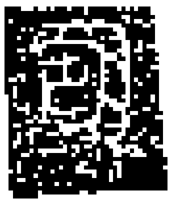


蓋



器

鄀伯簠　作其元妹叔嬴爲心媵肆𠤳



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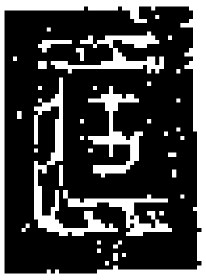
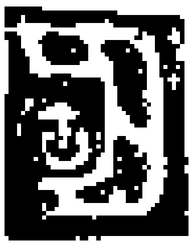


二

楚屈子簠　楚屈子赤目媵仲嬭璜飤𠤳



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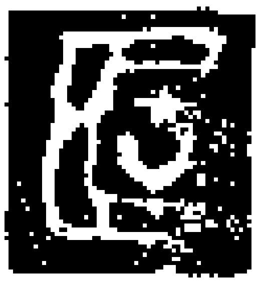
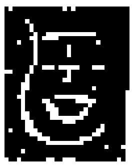


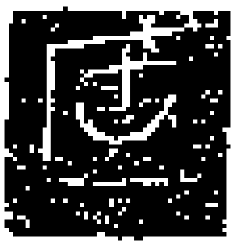
二

召叔山父簠　鄭伯大嗣工召叔山父作旅匿



三

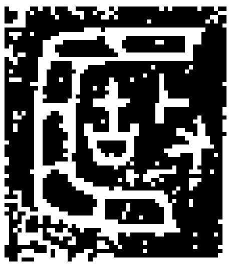
楚王酓肯盤　楚王酓肯作鑄金匿



大府簠　大府之匿

高田忠周曰：說文簠、黍稷圜器也、从竹从皿、甫聲、古文作医、从匚夫聲、許氏簋下曰黍稷方器也、古文作匭、𠥰、朹三形。然鐘鼎古文簋字無从匚者、而簠字皆从匚、匚者方器也。周禮舍人注：方曰簠、圓曰簋。此注爲是、許氏爲誤、又款識之簠多云用盛稻粱、疑說文元簠下云稻粱方器也。又簋下云黍稷圜器也。今本系後人改竄耳。（古籀篇八十第十六至十七葉）按、季宮父簠作𠤷、匚是匚的籀文寫[illegible]、从害象有蓋有底的器物之形、从匚从害爲表義形旁的重複、如金文盧字又作蘆𡨚字又作寶、盤字又作鎜、皆屬此例。魯士簠字作𠤳、从五聲、五與夫古韻同、此爲形聲字聲符更換例。旅虎簠作𠤱、看去重複形旁匚、厚氏元豆作𠤷、从甫聲、與簠相同、與医爲聲符更換。叔朕簠等作匿、古與甫、夫聲同而屬聲符更換。簠字在經典里常作胡、瑚、阮元曰：簠字作匿、从古从匚、古聲、通作胡。左哀十一年傳：胡簋之事、則嘗學之。胡簋即簠簋也。禮明堂位：殷之六瑚、與敦簋並列、明爲盛黍稷之器、瑚之爲簠異名無疑矣。（積古齋鐘鼎彝器款識卷七二葉留君簠）

（⿷匚故）



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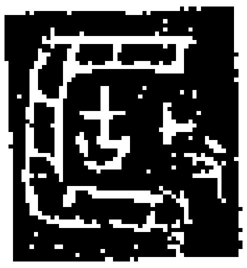
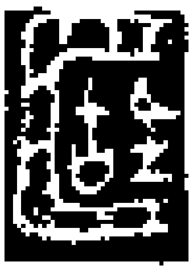


二

商丘叔簠　商
丘叔作其旅⿷匚故

古故同聲，⿷匚故字从故為聲符繁寫例。

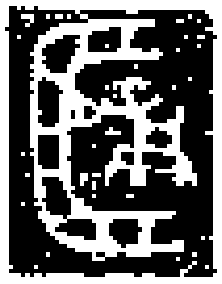
（⿷匚鈷）



鄀公諴簠　蛣
公諴作旅⿷匚鈷

⿷匚鈷字从金表示器物之材質。

（⿷匚甫）



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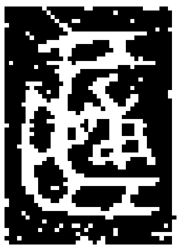
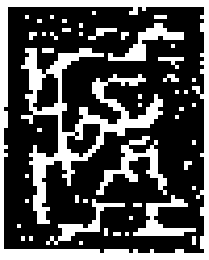


器二

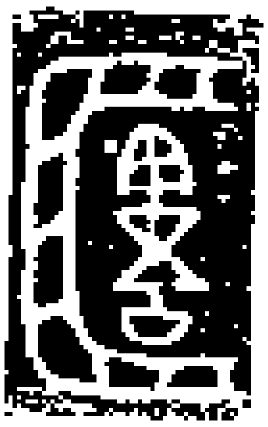


蓋三

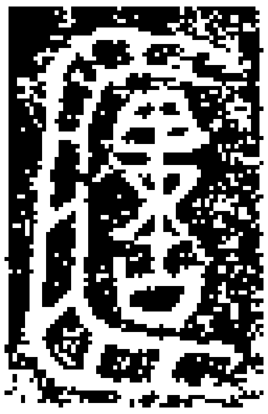
厚氏元⿷匚甫　魯大司
徒厚氏元作膳⿷匚甫

甫古同聲，⿷匚甫為⿷匚古之聲符更換字。

（⿷匚⿱五古）



魯士⿷匚⿱五古 魯士浮父作飤簠

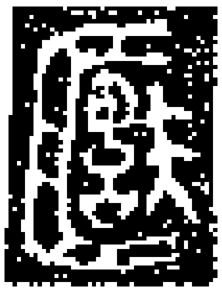


四

士浮父簠 魯士浮父作飤簠

⿷匚⿱五古从五聲，五古同聲，為聲符更換之例，古為器形，與匚為形符重複之例。

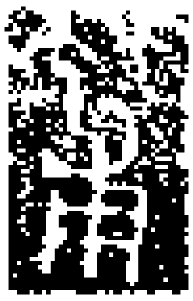
（⿷匚⿱夫古）



季宮父簠 季宮父作中姊孀姬媵簠

⿷匚⿱夫古从夫聲，夫古同聲，為聲符更換，古為器形，與匚為形符重複。

（⿱⺮甫）

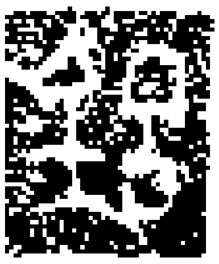


敔伯⿸疒與簠 敔伯⿸疒與作⿱⺮甫

⿱⺮甫从竹甫聲，簠之省，詳見釋簠。

484

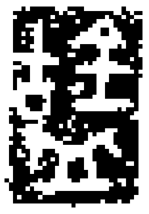
（鋁）



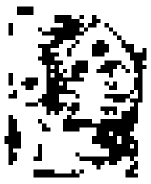
劉伯簠　劉伯作孟姬鋁

此器為簠而銘作鋁，金文簠鑄公簠作⿱害五，从害五聲，鄀公簠作⿷匚鈷，从金从匚古聲，此銘作鋁，从吕象器形，从金為器物的材質，當是簠字異體。

（⿳𥫗金皿）



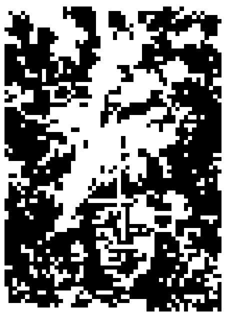
⿳𥫗金皿



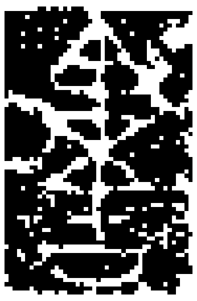
筥

白公父簠　伯太師小子伯公父作⿳𥫗金皿

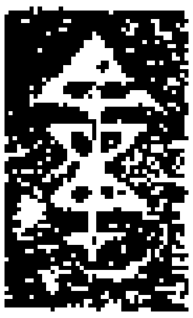
⿳𥫗金皿為簠之別構。金文簠有作匚𠥓等形，均由古得聲。古甫古音同屬魚部，从竹从金以示製器質料，參見簠匚𠥓等字。



薛子仲簠 薛子中安作旅簠

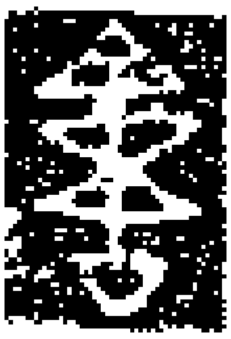


一



二

奢虎簠 胥山奢虎鑄其寶簠



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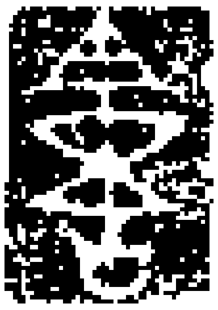
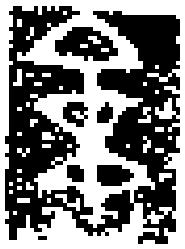
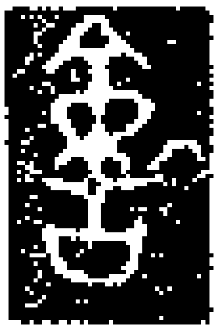


二

旅虎簠 胥山旅虎鑄其寶簠

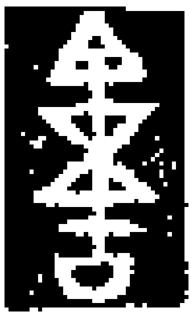


簠



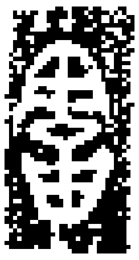
器

交君子簠 交君子叕肇作寶簠



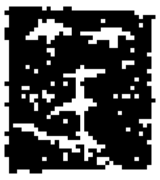
鑄公簠 鑄公作孟妊車母媵簠

害即匿字，从害象器蓋相合之形，與匿字从匚表示器皿義同，且聲與古相同，二字為形聲偏旁替換之例。害字古籍作簠，从皿表示器物，从竹為器物的材質，甫為聲，詳見釋匿。



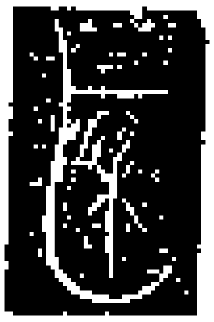
史牆盤　害屖文考乙公遽趠

戴家祥曰：王孫鐘「余圉龔䠦屖」，害字从夫。按季宮父簠簠字作𠤱，魯士浮父簠作𠤱，鑄公簠作害，是「害屖」即「䠦屖」，䠦疑害象兩簠俯仰相合之形，◇示其形古，殆即簠之初文。說文「簠，古文作𠤱，从匚夫聲。」楚王酓簠作𠤳，从古得聲。商丘叔簠作𠤳，从𠤳得聲。邾公簠作𠤳，从鈷得聲。从象形變爲形聲，亦古文變化之通例也。甫夫古𢻰聲韵相同或相近，故聲符可以互易，亦可通假。左傳哀公十一年仲尼曰：「胡簋之事，則嘗學之矣。」「胡簋」即「簠簋」，左傳之以「胡簋」連文，猶周禮舍人之以「簠簋」爲連文也。金文西啉簠以鈷爲簠，集韵「鈷音胡」，或黍稷器，亦簠之假借，从形聲變爲假借，亦古文變化之通例也。害既讀甫字，又作搳，甫夫聲同，聲符重複字也。鑄公簠作害，魯士父簠作害，其下从古，甫古聲近，古亦附加聲符，害之爲搳益可信矣。



陳逆簠　鑄兹寶笑

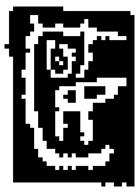
古音甫與夫通，笑乃簠之聲符更換字，省皿，「寶笑」即「寶簠」，詳見釋簠。



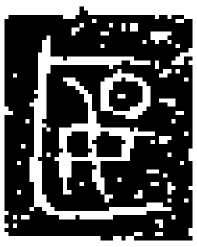
中山王嚳鼎 戰

以寡人𠤷賃之邦

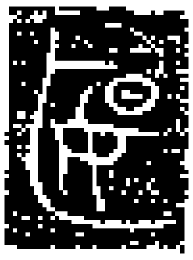
張政烺曰，𠤷从禾在匸中，匸音方，受物之器。按說文「囷，廩之圜者，从禾在囗中」，𠤷小於囷，疑即篅之異體。說文「篅，判竹圜以盛穀也，从竹耑聲」，篅讀如顓，「顓賃之邦」與壺銘「䛹賃之邦」音義相符。（古文字研究第一輯中山王嚳壺及鼎銘考釋）按篅篿同字，說文誤分為二。集韻下平二顓顓塼同字，湍漙同字。一切經音義十二引倉頡篇「篅亦作圌，圓倉也」。唐韻篿讀「度官切，定母元部」，篅讀「市緣切，禪母元部」，韻同，聲異。囷稛同字，說文誤分為二。唐韻稛讀「苦本切，溪母文部」，囷讀「去倫切」，不但同部而且同母，與篅篿聲韻俱異，張說可商。



杕氏壺
庯以匽歙



一



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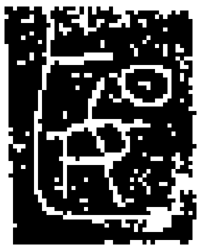
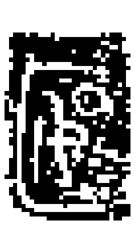
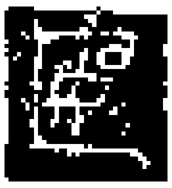


三

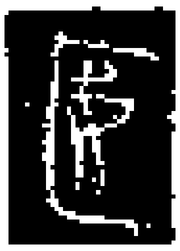
秦公
鎛



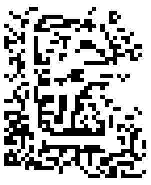
秦公鐘
以匽皇公



[illegible]氏鍾
用匽用喜

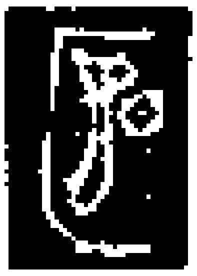


王孫遺者鐘
用匽以喜

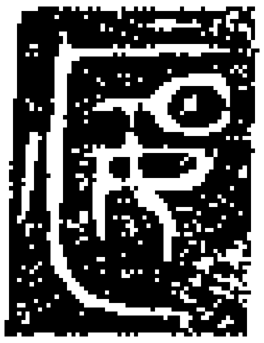


二

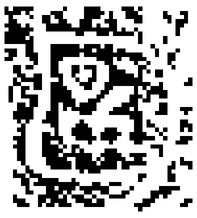
子璋鐘
用匽以喜



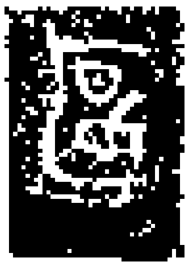
沇兒鎛
以匽以喜
歔



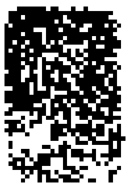
天克鼎 賜
女田于匽



匽公
匜



匽公匜 匽公
作爲姜乘盤匜

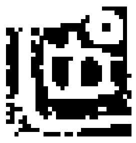


陳璋壺 子墬
內伐匽亳邦之獲

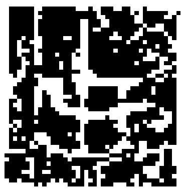
說文十二篇、匽匿也、从匸晏聲、唐韻匽讀、於蹇切、影母元部、毛詩邶風、燕燕于飛、陸德明經典釋文、燕、讀於見反、不但同母而且同部、故左傳成公十二年云、諸侯閒於

天子之事，則相朝也，於是乎有享宴之禮，享以訓共儉，宴以示慈惠。金文郐王子鐘「以宴以喜」，邾公華鐘「以宴士庶」，與左傳義同。而子璋鐘「用匽以喜」，王孫鐘「用匽台喜」，則以匽為宴。匽宴俱从妟聲，例可通假。小雅六月「吉父燕喜」，漢書陳湯傳引作「吉父宴喜」。論語述而「子之燕居」，釋文鄭本作宴。左傳襄公二十九年「齊人立敬仲之曾孫酀」，偃酀聲近而字為二耳。

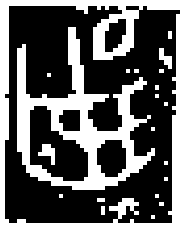
金文又有匽公匜，匽公即燕公，即召公奭之後裔。又有郾王職戈，中山王壺及六國鉨印皆作郾，从邑匽聲，匽之作郾亦猶燕之或體作酀也。



富鼎
才匽

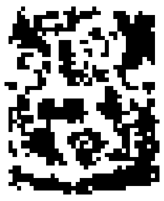


盂

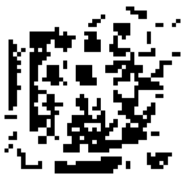


器

圉方鼎　匽
侯易圉貝

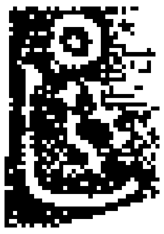


盂



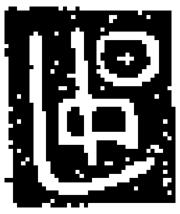
器

亞父乙盉
匽侯易亞貝



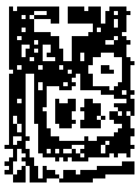
盂

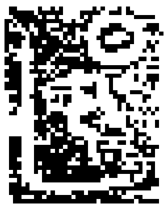
匽侯盂　匽
侯作旅盂



匽侯盂
匽侯

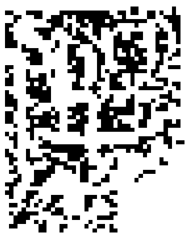
作饙
盂





器

富鼎　匽侯
易富貝金



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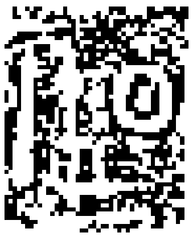
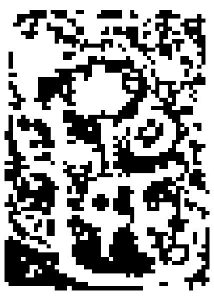
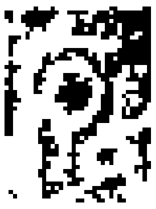


器

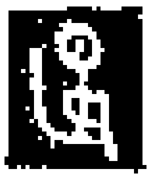
伯矩鬲　匽
侯易伯矩貝



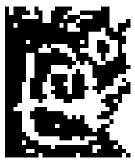
復尊　匽侯
賞復冂衣



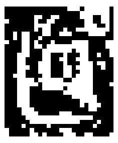
堇侯鼎
王休宴



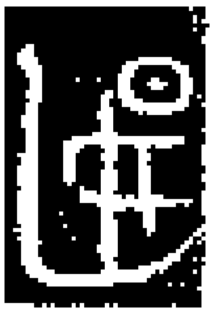
匽侯旨鼎　匽
侯旨作父辛尊



匽侯
旨鼎

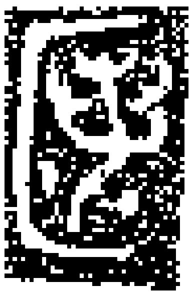


匽侯旨鼎　匽侯
旨初見事于宗周



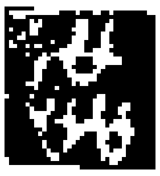
堇鼎　匽侯令堇饎大保于宗周

戴家祥曰：「匽」从匸，妟聲。說文所無，以形聲求之，當即「燕朝」之「燕」本字。金文用為地名，加旁作郾，更要作鄗，即召公奭所封地也。「宴」、「燕」、「妟」、「醼」聲同字通，加旁从匸，與廷堂兩字，義亦相近。夏官太僕「王眡燕朝，則正位而退」，鄭玄云：「燕朝，朝於路寢之庭。」庭、廷同字，故「燕朝」亦得寫作「匽朝」。



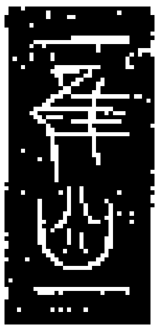
盂鼎
辟厥匿

說文十二篇「匿，亡也。从匸，若聲。讀如羊騶箠。」段玉裁曰「當云讀若羊箠銴之銴。食部曰『銴者，羊箠耑讀也。』」（說文解字注）按論語公冶長「匿怨而友其人」，皇侃疏「匿，藏也。」左傳宣公十五年「瑾瑜匿瑕」，杜預注「匿，藏也。」爾雅釋詁「匿，微也」，舍人注「藏之微也。」許氏訓「匿」爲亡，藏匿也。大徐說文一篇艸部新附字「藏，匿也」，是藏匿同義。韓注字匿字从匸，「匸，衺徯有所俠藏也」，故匿之本義爲藏，許氏訓亡，乃假借義。唐韻匿讀女力切，娘母之部。



子禾子釜
于其事區布

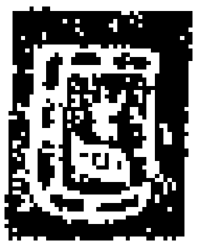
說文十二篇「區，踦區，匿也，从品在匸中，品，眾也。」按爾雅釋器「玉十謂之區」，郭璞注「雙玉曰毃，五毃曰區」，初學記引逸論語曰「玉十謂之區」，與爾雅同。所引蓋論語，附玉篇文。靜安先生謂區、毃雙聲，且同在候部，知區即毃矣，知區之即毃，則知區之即為玨矣（觀堂集林卷三第二十葉說玨朋）。按子和子釜區作㗊，象三玉在一系形，三為數之大者也，可為舊說進一解。廣韻區讀「豈俱切」，溪母侯部，丘讀「去鳩切」，溪母幽部，聲同韻近，古或段丘為區，如「區簋」亦作「丘簋」，「區宇」亦作「丘宇」是也。



中山王嚳方壺

不匶諸侯

商承祚曰：匶字从二，疑是匚之誤，說文以匶爲柩之籀文，金史卷一百二十五文藝上蔡珪傳「又啟撫其東墓之柩，題其前曰：燕靈王舊。」張政烺曰此處讀爲忌。（中山王嚳壺及鼎銘考釋，古文字研究第一輯）唐韻匶讀「巨救切」，群母之部，忌讀「渠記切」，不但同母，而且同部，張說可信。



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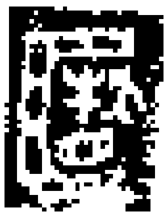
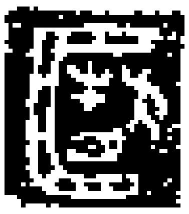


器

匜父
辛匜



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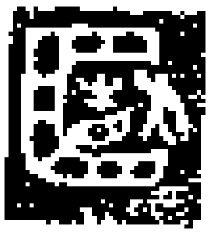
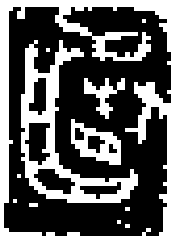
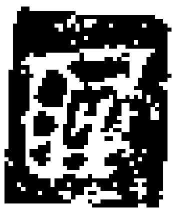


器一



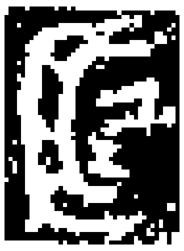
二

匜父辛彝匜
作父辛寶尊彝

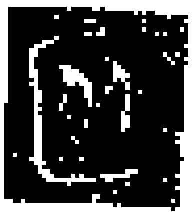


器

伯匜酋　伯匜作
西宮伯寶尊彝



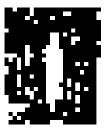
禹鼎　曰乎
匜朕盡彝



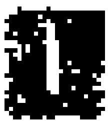
函君壺　函君

鉈孫者其成公

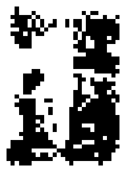
十



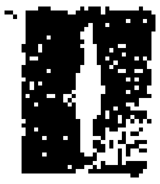
虎辰殷 才十月



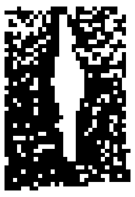
肄父乙彝 才十月



易鼎



易鼎 唯十月



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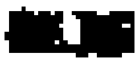

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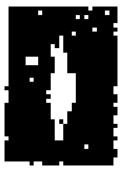
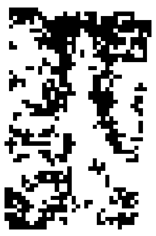
齊母卒卣 唯十月



史獸鼎 十又一月



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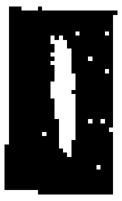

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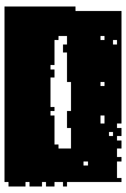

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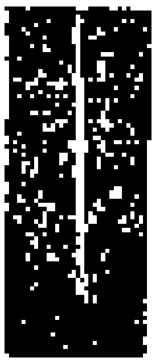
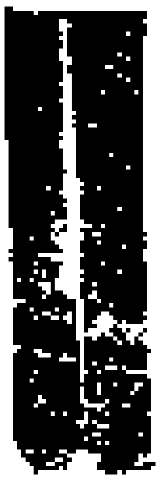
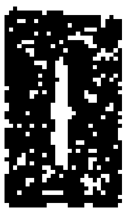


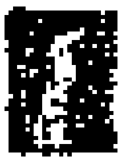
中山王嚳方壺



中山王嚳鼎 唯十四年

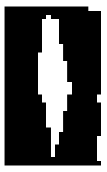


叔朕簠 唯十月初吉

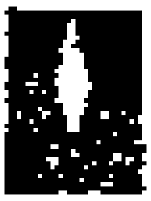


文父丁殷 才十月

四口



麥鼎 唯十又一月



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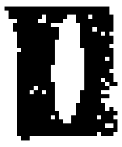

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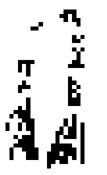
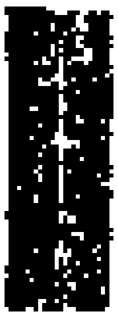
小臣謎殷 唯十又一月



旂尊　唯王十又九祀



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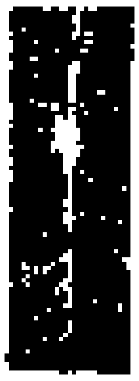
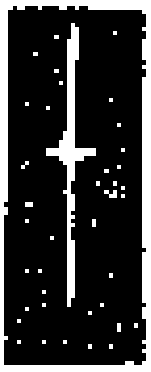
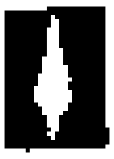


四

者汈鐘　唯越十有九年



楚王酓章鎛　唯王五十又六祀



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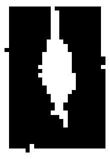

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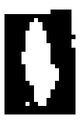
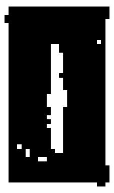
令彝



令方尊

唯十月月吉癸未



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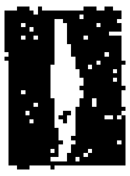
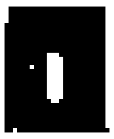
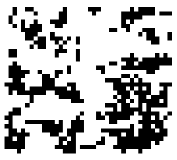


眘作父乙彝　唯十月初吉辛巳



旅鼎　才十又一月庚申



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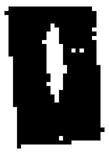
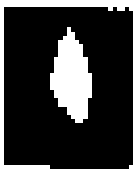
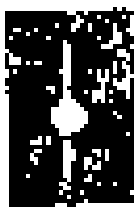


免毁　唯十又二月初吉



善鼎

唯十又二月初吉



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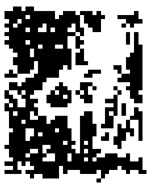

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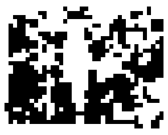
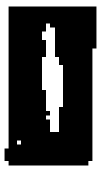
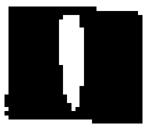


貿鼎　隹十又

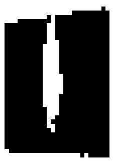
二月初吉



縣妃𣪘　唯十又三月既望



趞尊



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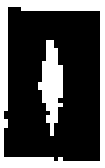

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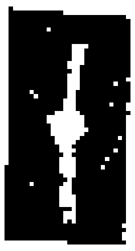
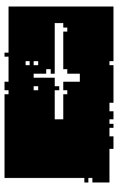


嗣子壺　唯十年四月吉日



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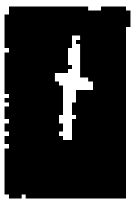

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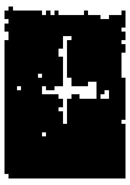

三

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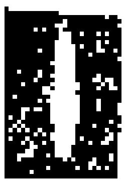

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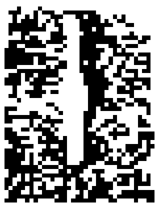
趞曹鼎　唯七年十月既生霸



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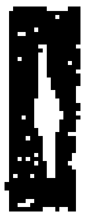

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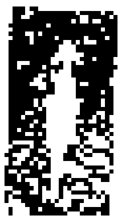
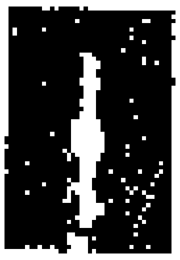


器

鹿𣪘　唯十又一月初吉甲申



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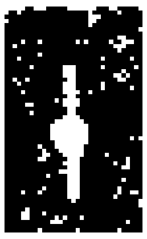
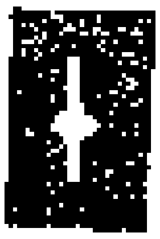
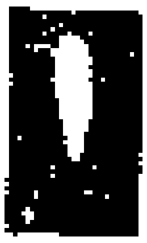


盖一

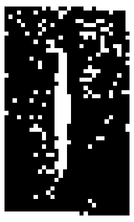


器一



盖二

鄭虢仲𣪘　唯十又一月既生霸庚戌



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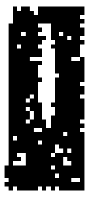

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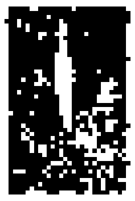
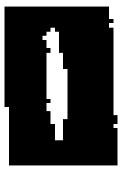


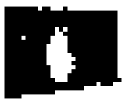
器三

無㠱𣪘 唯十又三年正月初吉壬寅

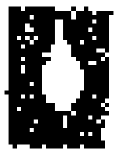


番匊

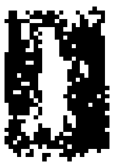
生壺 唯廿又六年十月初吉乙卯



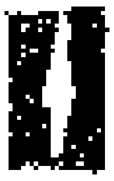
卯𣪘 斗十



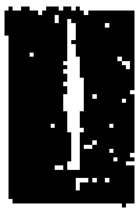
矢令𣪘 臣十家



不𡢁𣪘 田十田



舀鼎 償十秭



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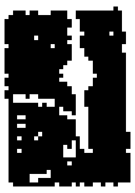

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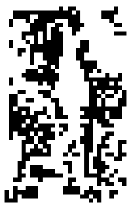
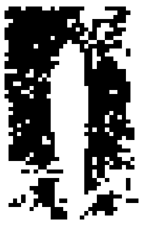
小臣守𣪘 金十鈞



幾父壺

金十鈞



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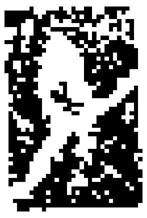
子𦔻鼎 子𦔻



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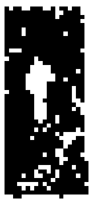
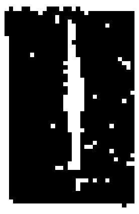


中山王譽

壺 十三米



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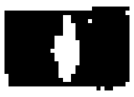

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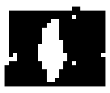

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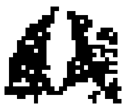
彔戒卣 賜貝十朋



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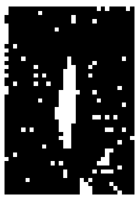
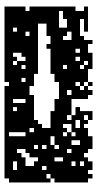
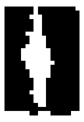
八十朋



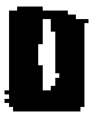
匽尊　賜
臣十家



多友鼎
孚車十乘



歔鐘　十
拇不髻



鬲从盨
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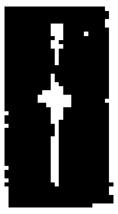

盂

秦公毁
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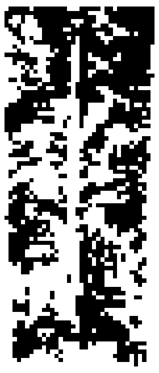
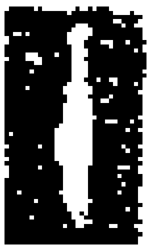


中山王嚳鼎
列城數十



矢人盤　凡
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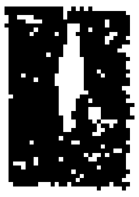
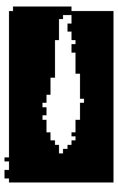
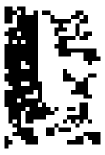


衛盉　其
舍田十田



曶鼎　賞
曶禾十秭



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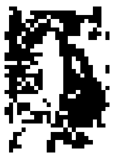
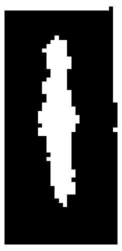
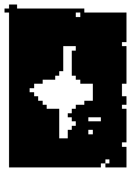


器

戚毁　有文
十又四人



矢人盤　凡
散有嗣十夫



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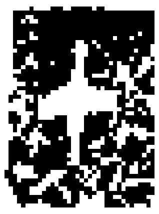
趙曹鼎　虎
盧□□十交



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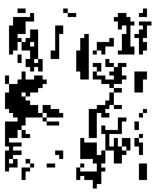
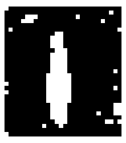


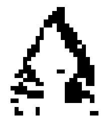
器

師旋毁　儕
夫十五昜登



虢仲
盨

緐簋有十又二



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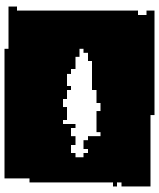
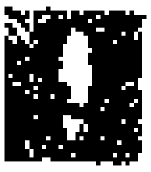
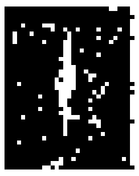


令鼎　余其舍汝臣十家



叔德簋　王賜叔德臣嬯十人



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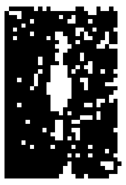

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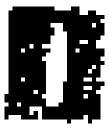
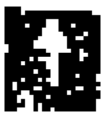
䜌簋　賜汝夷臣十家用事

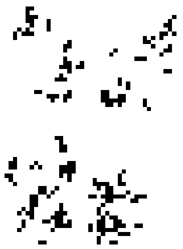


䌛且丁簋　王賜□䖒玉十丰

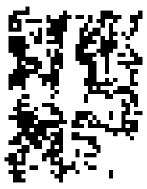
□



屖敖簋　而賜魯屖敖金十鈞



函皇父鼎



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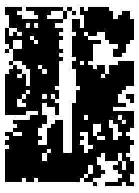
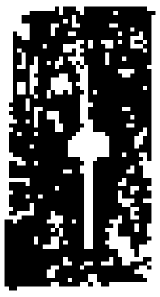
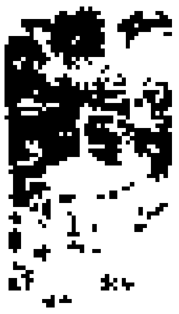
函皇父簋



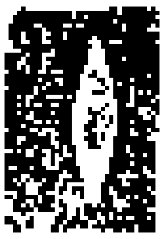
函皇父盤　自豕鼎降十又簋八



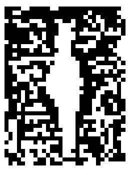
綸鎛　二百又九十又九邑



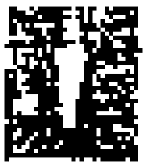
逑鐘　令余賜汝十五錫戈

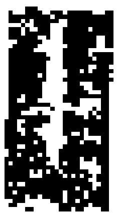


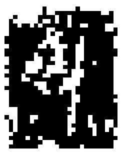
盂鼎　賜夷嗣王臣十又三百



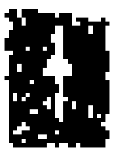
多友鼎　公車折首百又十又五人

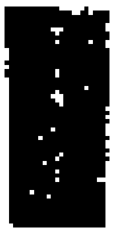

多友鼎　孚戎車百乘一十又七乘

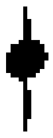

曶鼎　匡眔厥臣廿夫寇曶禾十秭

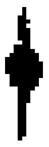

皀成侯鐘　皀成侯

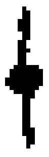
乇傲笔重百廿八益

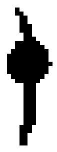

郘大叔斧　郘大叔以新金為貳車之斧十


筥大史申鼎　鄦安之孫筥大史申作其造鼎十


鄂君啓節　五十舿

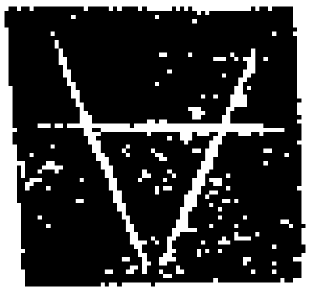

鄂君啓節　車五十乘


鄂君啓節　以毀於五十車之中

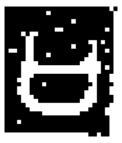

鄂君啓節　屯十以堂一車、女擔徒

說文三篇「十，數之具也，一為東西，丨為南北，則四方中央備矣。」按許慎所釋非也，金文十作♦，象葉片形狀，或作十，諸者乃為指事。方言「葉，聚也。」「十」為數之聚，一葉為十。三

葉為卅，金文三十正由三葉組成，如屯，（鬲攸比鼎）山，（毛公鼎）均作三葉狀，金文世字結構與三十無本質區別，如字寶世作屮，亦由三枝葉組成，秋官大行人「世相朝也」，鄭注「父死子立曰世」。祖、父、子、孫、輩之間通常三十年相隔，世與葉古通，詩商頌長發「昔在中葉」，毛傳「世也」，文選吳都賦「雖累葉百疊，而富彊相繼」。李善注「葉猶世也」，淮南子修務稱「譽葉語」，注「葉，世也」。世，舒制切，審母三等。劉向新序雜事「葉公子高好龍」，葉讀舒舍反，亦屬審母字，十，是執切，禪母三等，聲與葉同類，韻同隸緝部，從形、聲、義三方面看，十初義為葉無疑。



[illegible]盨器 廿一



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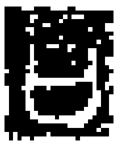

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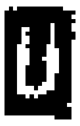

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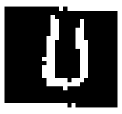

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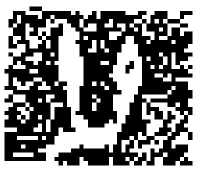

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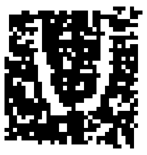

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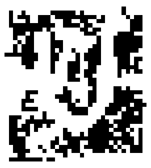

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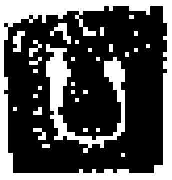

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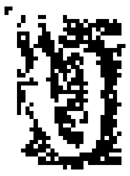
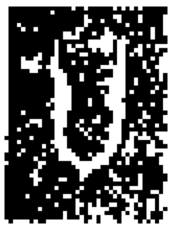


椃父丁角 唯王廿祀巤又五



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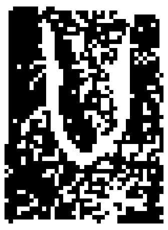

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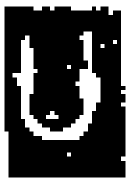
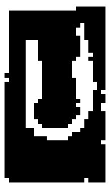
小克鼎 唯王廿又三年九月

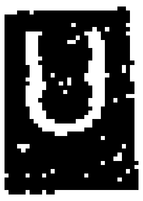


休盤

唯廿年正月既望甲戌



番匊生壺 唯廿又六年十月初吉乙卯



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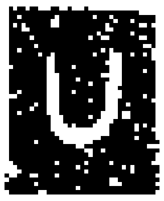

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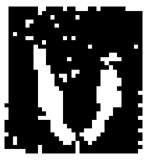

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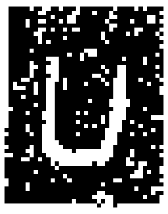

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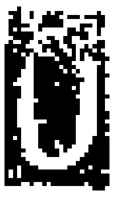
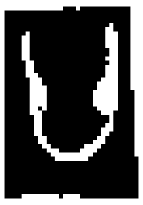


曶鼎 爲廿鉌



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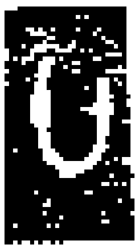
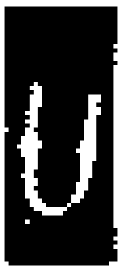
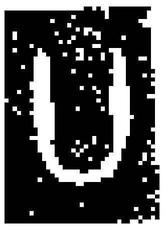


盨一

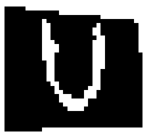


盨二

頌壺 盱廿家



宗周鐘 廿又六邦



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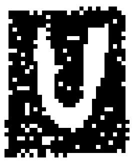

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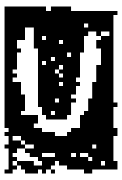

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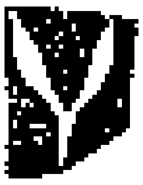

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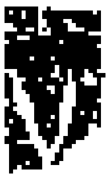

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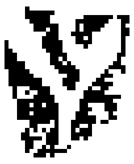

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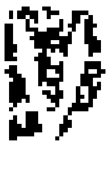

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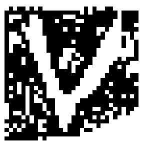

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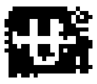

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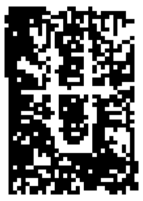
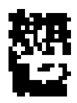
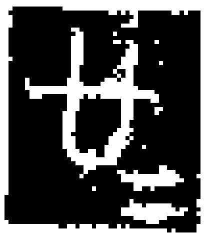


寰盤 廿七年



廿二年矛 廿二年左戟



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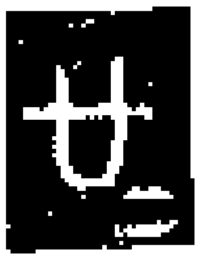
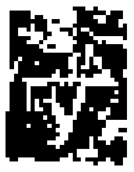


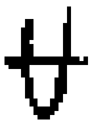
二

曾姬無卹壺 唯王廿又六年



廿九年壺 廿九年之二月

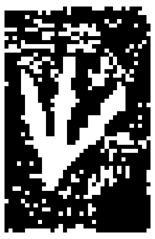
廿



鄂君啓節 車

卄格以堂一車

廿，即二十之合文，篆之業之形，金文用作數字，詳見「十」字條。



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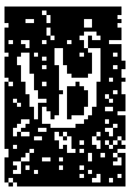

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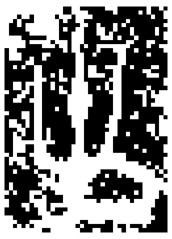
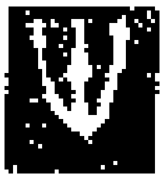


膳夫山鼎
唯卅又七年



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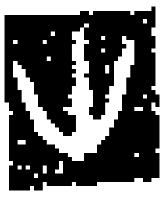

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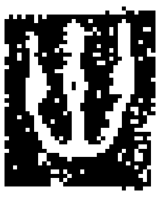

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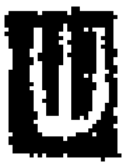
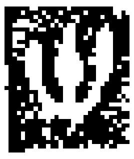


啻鼎
名

冤匡
卅秭



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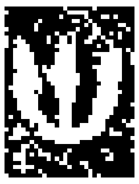
戈金冑卅



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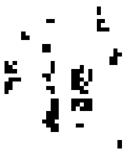
宅邑卅又五



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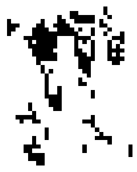

器

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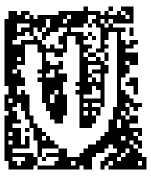
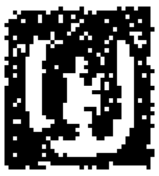
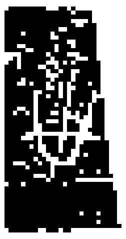
又卅又五



多友鼎　折
首卅又六人

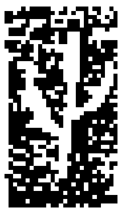


大鼎　令取誰
𩢱卅二匹賜大



中山王譽壺　重一
石三百卅九刀重

卅，即三十之合文，篆之業之形，金文用作數字，詳見「十」字條。



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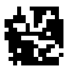

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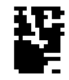
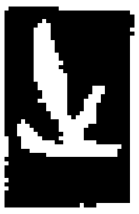


八

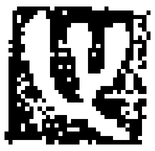
郘鐘　世世子孫



蓋

師遽毀

世孫子永寶



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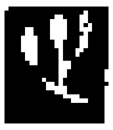
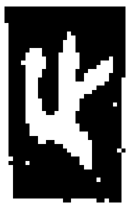
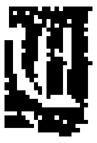


班毀　子孫多世其永寶

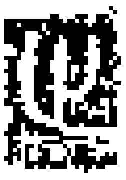


異彝　異其世子孫永寶

用

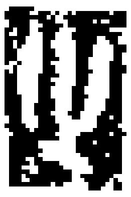


盠駒尊　其萬年世子孫永寶之



蓋

恆毀　其萬年世子孫虔寶用



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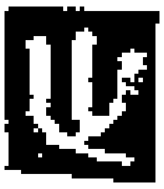
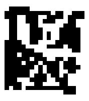
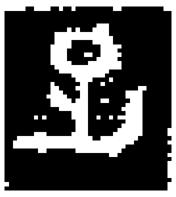


二

同毀　世孫子左右吳大父



陳侯因資錞　世萬子孫

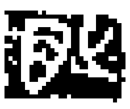


白𩩁毀　世子孫寶

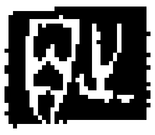
用

按說文三篇「世，三十為一世，从卅而曳長之，亦取其聲也。」金文「世」字結構與三十無本質差別，均由三枚葉組成，如寧毁「世」作𠀍，班毁作𠀍，秋官大行人「世相朝也」，鄭注「父死子立曰世。」祖、父、子、孫葉，適當三十年相隔。世與葉古通，詩商頌長發「昔在中葉」，毛傳「世也。」文選吳都賦「雖累葉百疊而富彊相繼」，李善注「葉猶世也」。淮南子修務「稱譽葉語」注「葉，世也」。世錫制切，審母三等。劉向新序雜事「葉公子高好龍」，葉讀舒合反，亦屬審母字。

（⿰百世）



簋

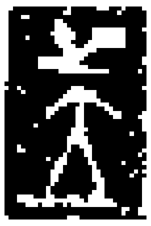


器

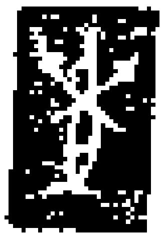
師遽彝　⿰百世
孫子永寶

⿰百世即世之繁飾，左旁目爲百，金文百多作目，框內下横爲直筆，僕斗鼎亦有作百與世左旁同。世旁系百，以加重世代延續之義，師遽彝「⿰百世孫子永寶」與「世孫子寶」（寧𣪘）「世孫子永寶」（師遽𣪘）辭例正同，參見「世」字條。

（⿱世立）



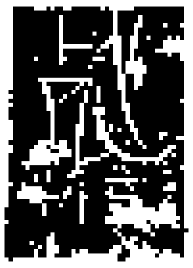
陳侯午敦



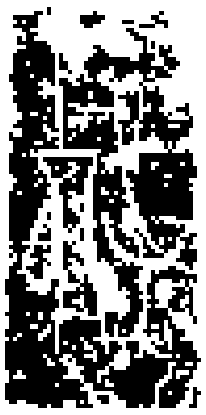
陳侯午敦
永⿱世立毋忘

⿱世立字書不收，从陳侯午器銘辭例看，「永⿱世立毋忘」即「永世毋忘」，⿱世立爲世之繁構，从立，或有處世立命之意。

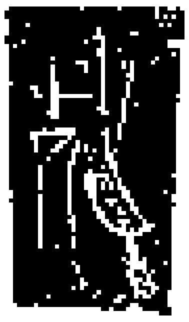
（殜）



舒蚉壺
殜，毋𧿳



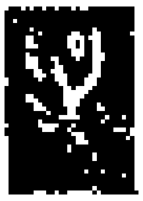
中山王譽鼎　唯
有死辠及三殜



中山王譽方壺　𨟻
與慮君並立於殜

張政烺曰：殜，从歺，世聲，世之異體。（古文字研究第一輯第二一一頁）按張釋是也，舒蚉壺、中山王譽壺等器的「殜」、「殜」、「三殜」等殜都用作世，歺說文四篇云：「剔骨之殘也」，含有殘留之意，世加歺旁，蓋加强世系延續的意義。

（笹）



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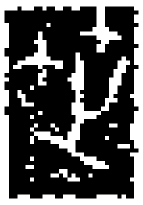
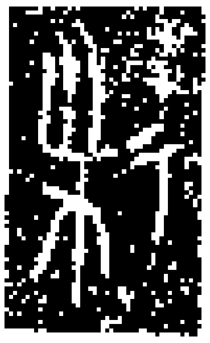


二

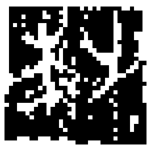
且庚簋
用笹享孝

笹从竹从世，世古文作𣎴，象樹葉之形，（詳見十部世字）故从竹，疑笹爲世之加旁字，與枻伯簋从木作枻例同，說文三篇：「三十年爲一世」。



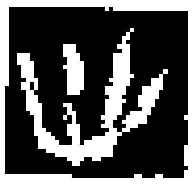
書呂鼎　蘇書之子孫萬⿰礻枼是寶

⿰礻枼乃世之繁構。世別體有作葉，此加示旁以加強世系之義。參見世、葉。

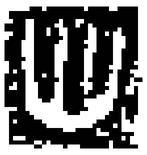


遲觶　⿰奉世擇子毋敢㒸

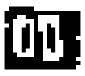
⿰奉世　世之繁構。奉奉象樹貌。世得形於樹葉，加奉以加重此義。參見「世」字條。



宜侯夨殷
□□百又卌



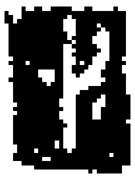
舀鼎　𠟭
付卌秭



重金罍　百卌八重
金□□一□六□

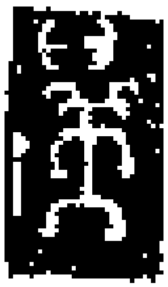
卌，即四十之合文，金文用作數字。詳見「十」字條。

卜



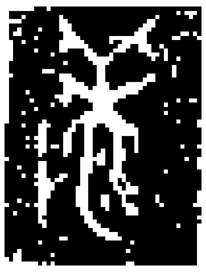
留鼎　令汝更乃祖考司卜事

說文三篇「卜，灼剝龜也，象灸龜之形。一曰象龜兆之縱橫也」甲骨文作卜卜十諸形。羅振玉謂象卜之兆，「卜兆皆先有直坼而後出岐理，岐理多斜出，或向上或向下，故其文作卜或作卜。留鼎卜作卜，說文卜，古文作卜，並與此不異也（增訂殷虛書契考釋卷中第十七葉）。按唐韻卜讀「博木切」，幫母侯部，爆讀「蒲木切」，聲在並母，幫並皆脣音字，故白虎通著龜篇云「卜，赴也，爆見兆也」。



辛己作子丁彝

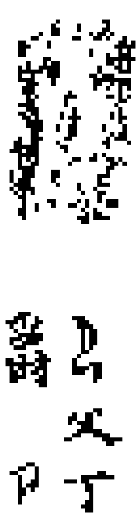
用作大子丁𨺅

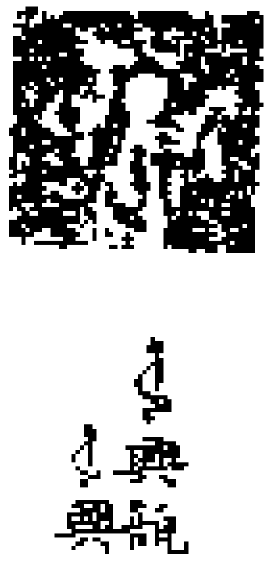


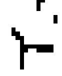
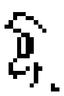
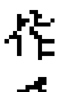
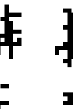
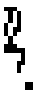
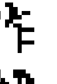
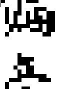
衮[illegible]父鼎

衮[illegible]父作嘼姛朕鼎

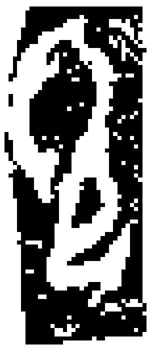
卩



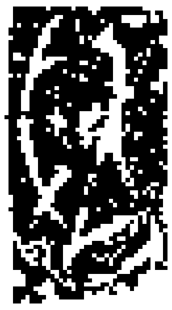


說文九篇「卩，瑞信也。守國者用玉卩，守都鄙者用角卩，使山邦者用虎卩，土邦者用人卩，澤邦者用龍卩，門關者用符卩，貨賄用璽卩，道路用旌卩。象相合之形。」按許氏又云「令，發號也。从亼卩。」金文作，卜辭作。「印信也。从爪从卩。」金文作，卜辭作。五篇皀部「卽，食也。从皀卩聲。」金文作，卜辭作，偏旁並象人跽形，實卽古文夷字。論語憲問「原壤夷俟」，何晏集解引馬融曰「夷，踞也。」荀子脩身「不由禮則夷固僻違」，楊倞注「夷，踞也。」白虎通禮樂「夷者，僔夷無禮義。」夷亦同尸。天官凌人「大喪共夷槃冰」，鄭玄注「夷之言尸也。實冰于夷槃中，置之尸牀之下，所以寒尸。尸之槃曰夷槃，牀曰夷牀，衾曰夷衾，移尸曰夷于堂，皆依尸而為言。」禮記喪大記「男女奉尸夷于堂」，鄭注「夷之言尸也。」孝經「仲尼居」，釋文「尼作𡰥」。漢書樊噲傳「與司馬𡰥戰碭東」，顏師古注「𡰥讀與夷同。」廣韻六脂「𡰥本古文夷字。」是卩、夷、尸古本一字之證。夷、尸古音同屬脂部，卩讀子結切，屬在至部，脂至韻位追近，故得通用。叔重訓卩為「瑞信」，誤以卽為从皀卩聲，遂定卩為節之初文，不知卽像人跽而就食形，非形聲字。

𠨘

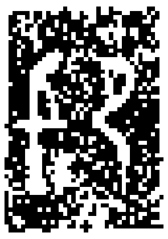


𠨘其卣
𠨘其賜貝



𠨘其卣
令𠨘其兄

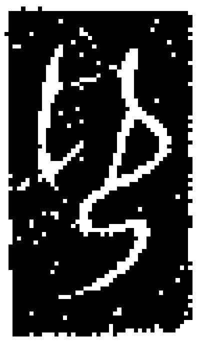
王



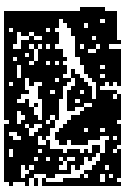
囂

僕世
大

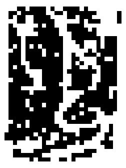
上𠨘
先嘼



母戊觶 𠨘
𠨘作母戊彝



一



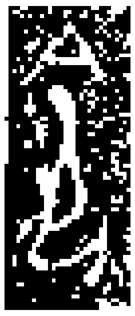
二

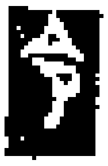
𠨘其卣
𠨘其

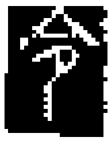
賜作冊[illegible]
羊一經

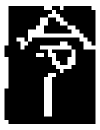
戴家祥曰：𠨘或即弋之加旁字。鄘風桑中「美孟弋矣」，毛傳「弋，姓也」。作卣者姓弋名其。亦猶作𣪘者自名膳夫梁其，梁姓，其名，官爲膳夫。

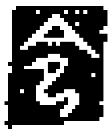
令

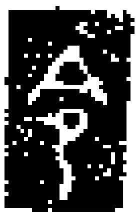

邲其卣　王令邲其兄

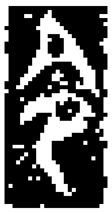

員鼎　王令員執犬


班毁　王令吕伯曰

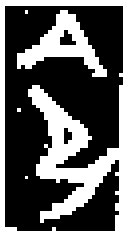

班毁　王令吳伯曰

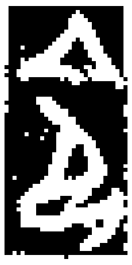

麥尊　王令辟井侯

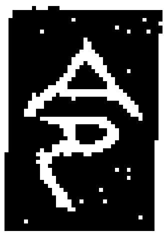

瘦毁　王令叟[illegible]市

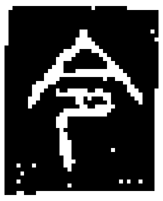


召伯虎毁　以君氏令曰

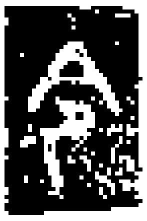

太保毁　征令徬大保

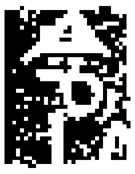

大保毁　用兹彝對令

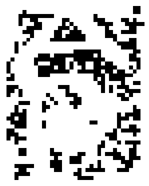

盠二

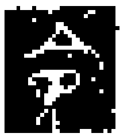

盠三

史頌毁


史頌鼎　令史頌禮蘇


衛盉　廼令參有𤔲


裘衛鼎　廼令參有𤔲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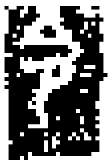
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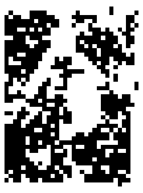

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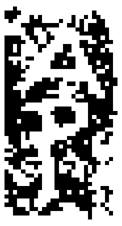

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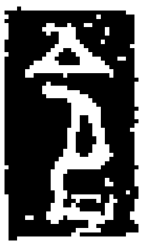

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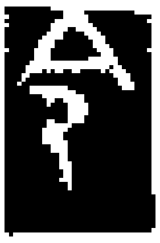

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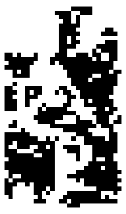

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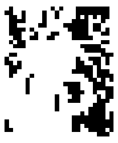

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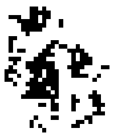

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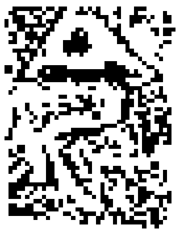

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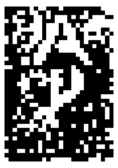

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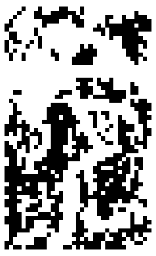

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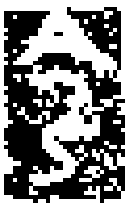

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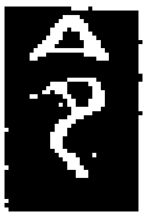

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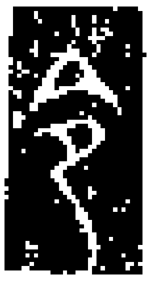

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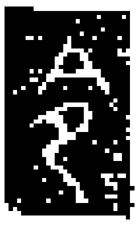

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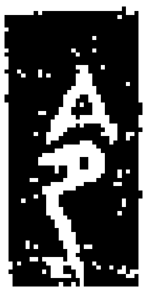

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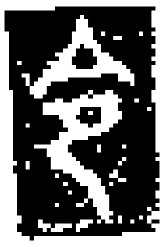

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小克鼎　眉壽

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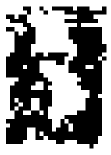

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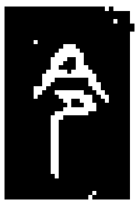

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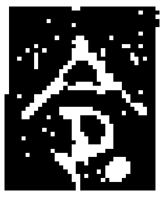

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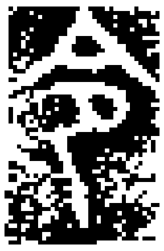

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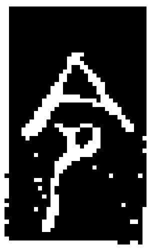

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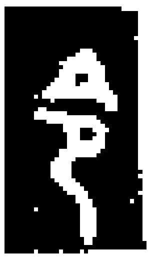

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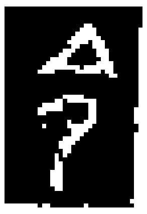

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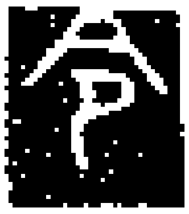

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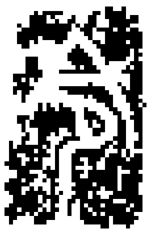

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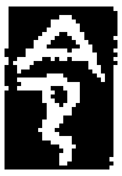

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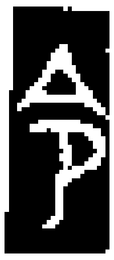

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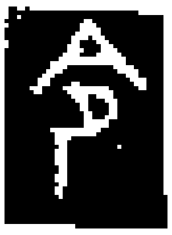

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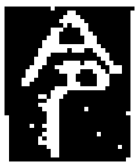

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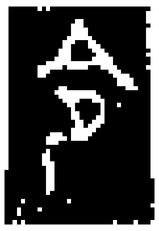

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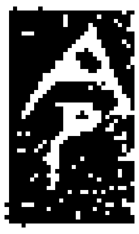
頌段



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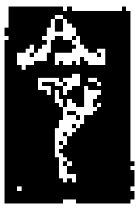

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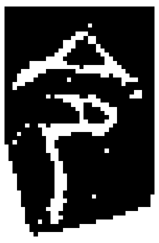

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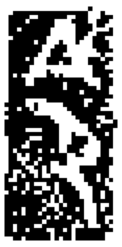

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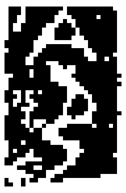

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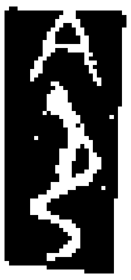

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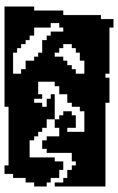

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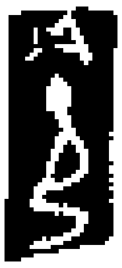

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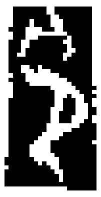

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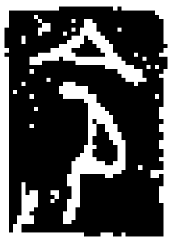

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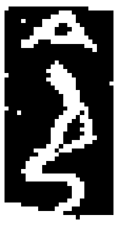

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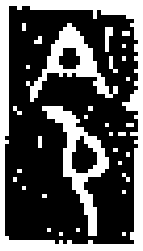

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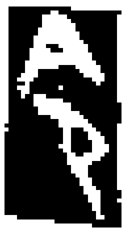

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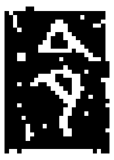

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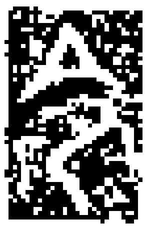

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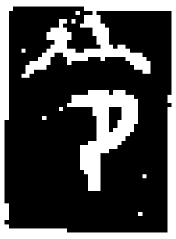

麃鼎

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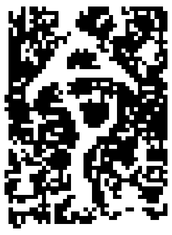

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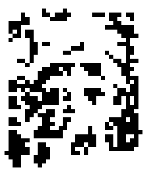

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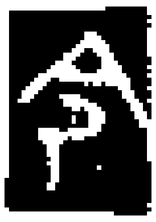

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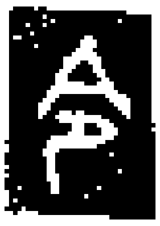
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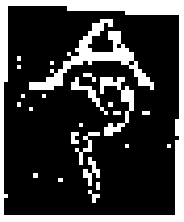
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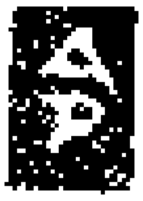
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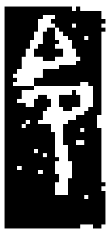
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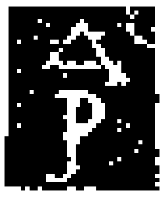
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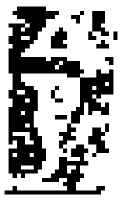
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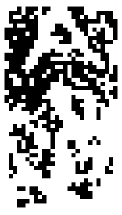
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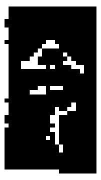
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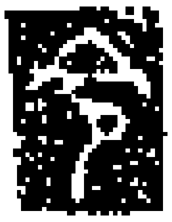
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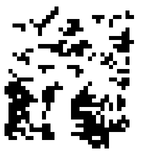
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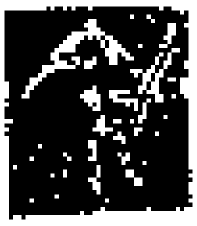
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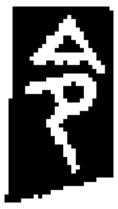
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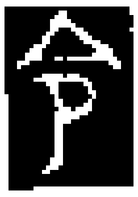
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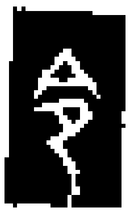
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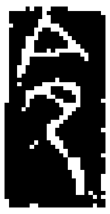
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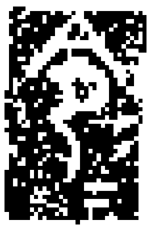

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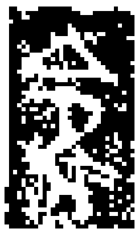
三年師兌𣪘 令
余唯𤔲𡨦乃令 煄



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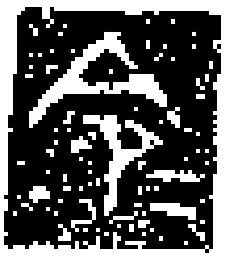

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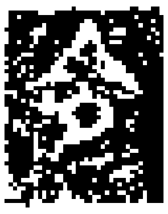

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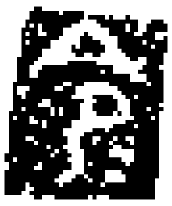

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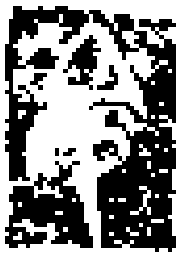
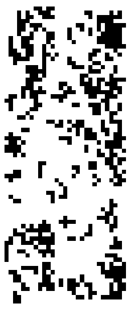
唯𤔲𡨦乃令煄

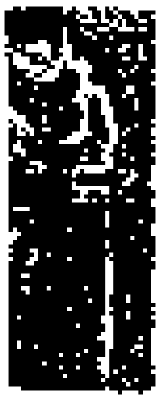


㝬𣪘 𤔲口
皇且大魯令

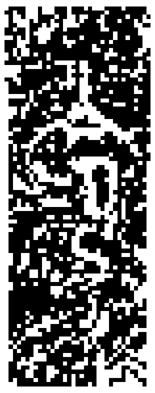


鐘送

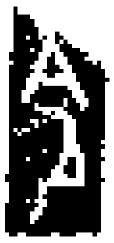
叔氏令
史盥名逆



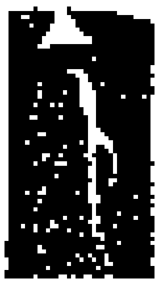
蔡侯
盤



蔡侯尊 蔡侯
鑄虔共大令



小臣傳𣪘 師
田父令余口官



子令父癸彝 子
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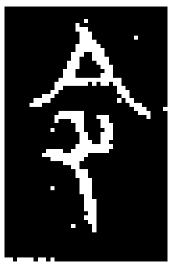

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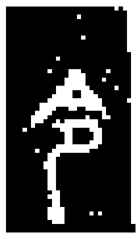

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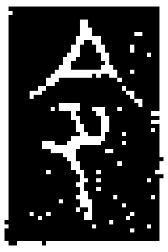
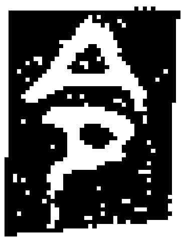


器五

頌
𣪘



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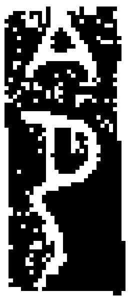
頌鼎 王呼史
虢生冊令頌



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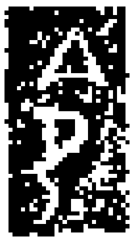

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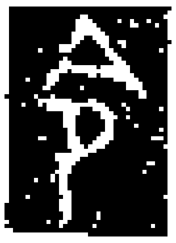
路子卣　王令士道歸路子鹿三



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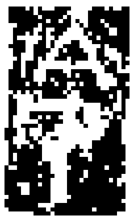

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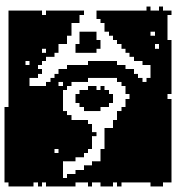
大簋　王令善夫豕曰趞睽曰



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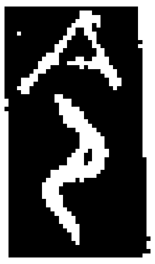

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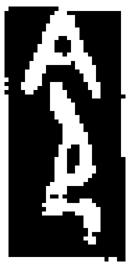

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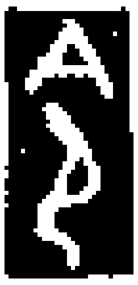

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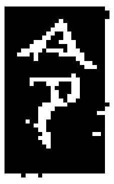
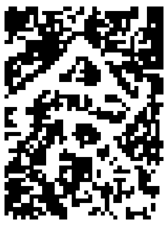
小臣謎簋　伯懋父承王令賜𠂤

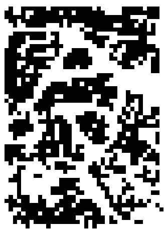


免卣　令史懋賜免載市

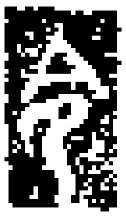
同黄



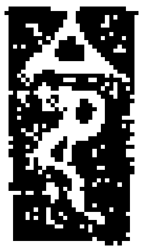
訇簋　令余令汝嗇官嗣邑人



膳夫山鼎　令汝官嗣歙獻人于冕



曶鼎　令汝更乃祖考嗣卜事



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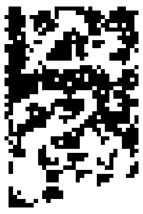
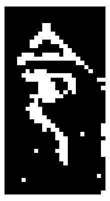


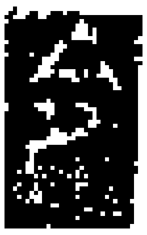
盂二

師𩛥簋　既令汝更乃祖考司



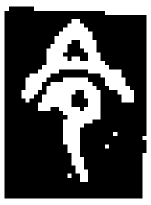
补20B

師虎毀　載先王既令乃祖考事



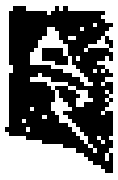
器二

師嫠毀　既命女更乃祖考司小輔

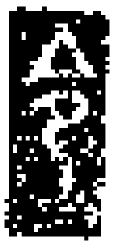


善鼎　昔先王既令

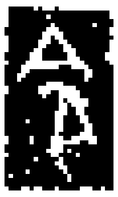
汝左足纂侯



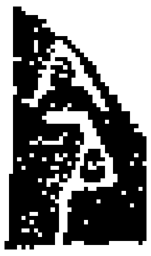
召伯虎毀　余或至我考我母令



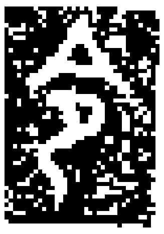
召伯虎毀　余既嘆原我考我母令



史獸鼎　尹令史獸立工于成周

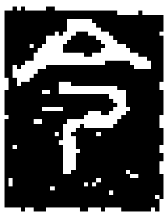


小臣傳毀　師田父令小臣傳非余



輔師嫠毀

敢對揚王休令



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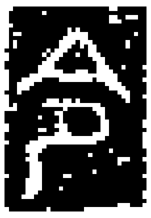

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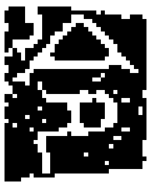

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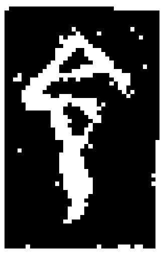
小臣守毀　守敢對揚天子休令



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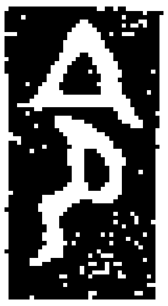
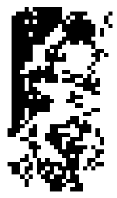
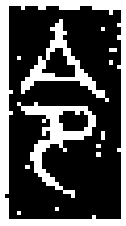
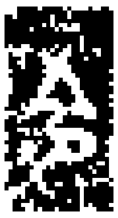


申毀　申敢對揚天子休令



盂一


器一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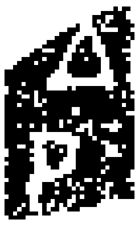
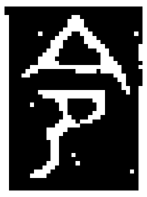
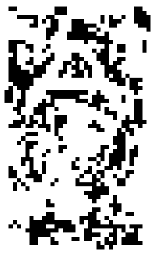

器三

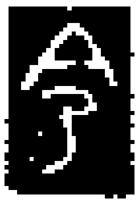
絲真簋 敢對揚天子魯休命


盂

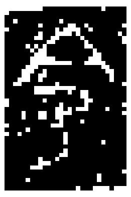
師酉簋 對揚天子不顯休令



史懋盤 對揚天子不顯休令



休盤 敢對揚天子丕顯休令



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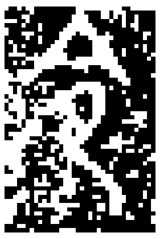
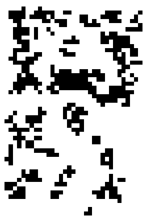
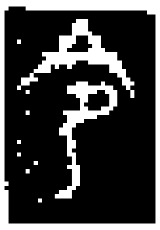
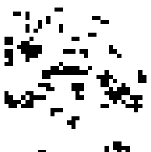

山鼎



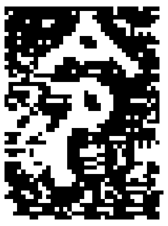
山毁 山敢對揚天子丕顯休令



害簋 敢對揚天子不顯魯休令


盂

盂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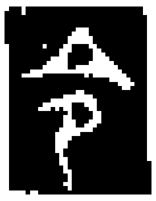
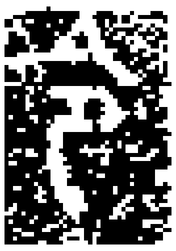
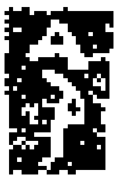
師旋毁 敢對揚天子丕顯魯休令



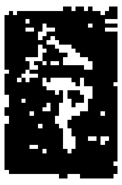
寰盤 敢對揚天子不顯段休令



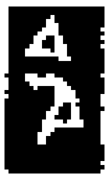
詢毁 訇稽首對揚天子休令


內史龏鼎

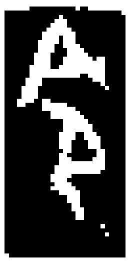
内史令册
史賜金一勻



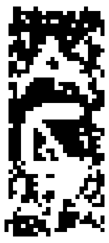
睘尊　君命余
作册睘安夷伯



睘卣　王姜令作
册睘安夷伯



矢令毁　作册矢
令尊宜于王姜



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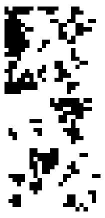

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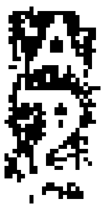

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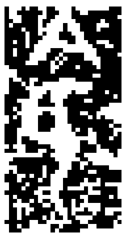
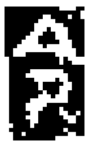
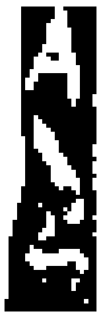
旂觥



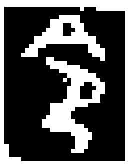
旂方彝　令作册
旂兄望土于相侯



免盤　令作册内
史易免鹵百𨻰



令方
尊



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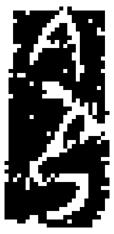

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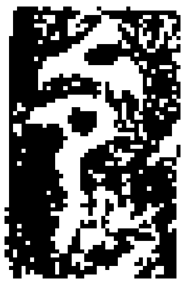
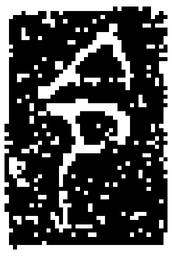
揚明公尹人宦



大克鼎
王乎尹氏

册令善
夫克



師𩛥毁　王乎作
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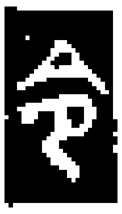
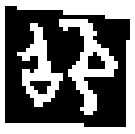


吳彝　王乎史戊册
令吳𤔲旃眔叔金

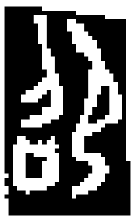
高田忠周曰：按說文「令，發號也。从亼卪。」又「命，使也。从口令聲。」然發號亦命令也，故令命原同字，故三代器銘文，兩字併用不分，後世凡發號曰令，發號以使人曰命，令命分別劃然耳。又說文敘曰「六曰段借，令長是也。」按段借有數種，而造字之段借為最要者。如令字段借有二，抑从亼卪，亼者集也；卪者，信瑞也，亼卪者輯五瑞之謂也。古者天子合諸侯輯五瑞，事之大者也。故造字時借此事以為字形字義，此謂造字之段借也。其後令字轉為號令之令，令長于邑者，即司號令者也，此雖言轉義，實亦段借義，此謂造字後之段借也。詩「東方未明」「自公令之。」周禮大司馬「犯令陵政則杜之。」本字本義。（古籀篇二十五第二七葉）按金文令字有用作本意，如例令鼎、麥彝，或用作賞賜之義，如康鼎等，或用作册封之義，如曶壺、膳夫山鼎，或用作人名，如矢令毁、令彝等。

戴家祥曰：說文九篇「令，發號也。从亼卪。」按卜辭金文人、儿、卪、尸、夷古本一字，作𠃌者象人之側立形，作㔾者象人之居踞形，唐韻夷讀以脂切，喻母脂部，尸讀式脂切，審母脂部，韻同聲異。卪讀「子結切」精母至部，脂至韻近，古多通協。人儿兩字皆讀如鄰切，日母真部，至真陰陽對轉，是卪儿兩字不但形同，而且韻同。說文五篇「亼，三合也，讀若集」，集之為令，在六書為會意。令亦作命，說詳五卷命字注。

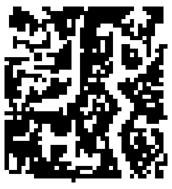
邵



刺鼎 啻邵王



周公簋 邵朕福血



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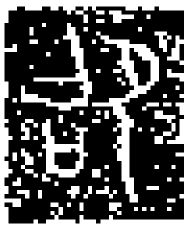

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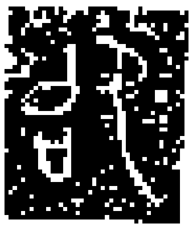
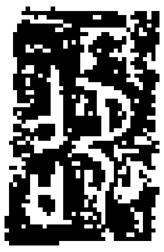


二

秦公鎛 剌邵文公



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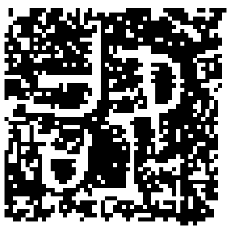

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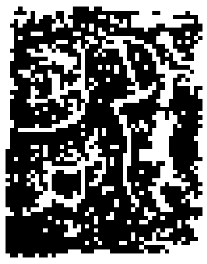

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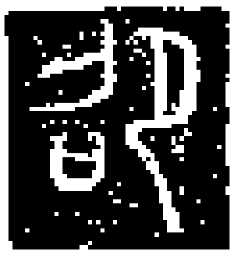

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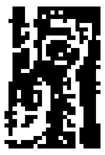

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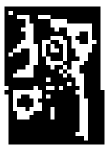

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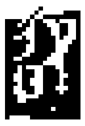

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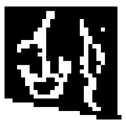

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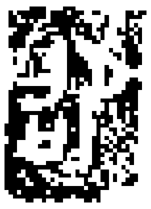

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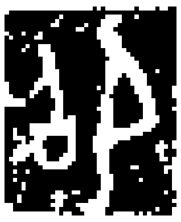

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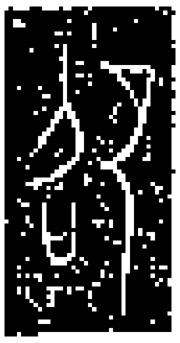

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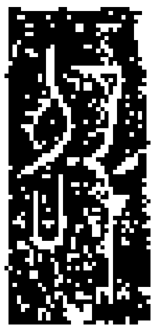

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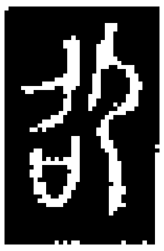

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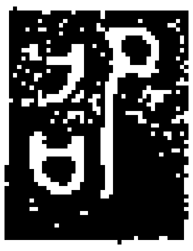

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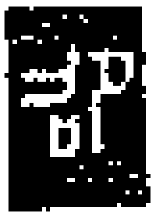

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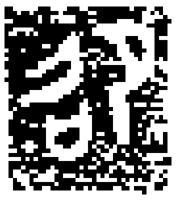

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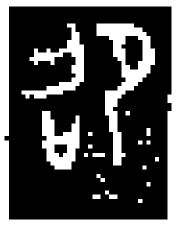

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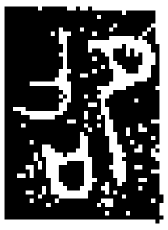

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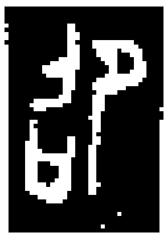
頌鼎



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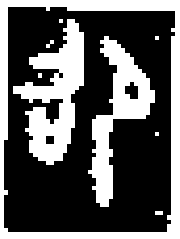

蓋二

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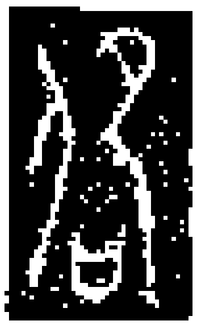

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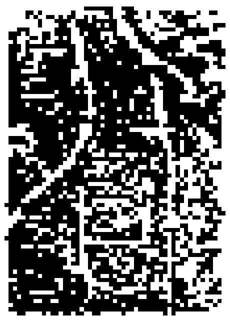

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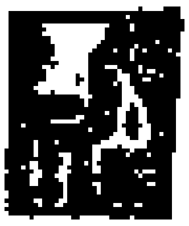

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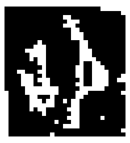

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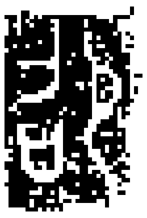

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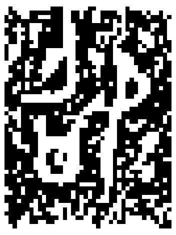

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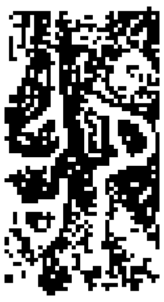

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廙鐘（兩餘）用追考

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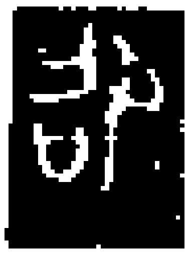
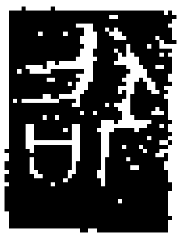


宗周鐘　艮孳廼

遣閒來逆卲王

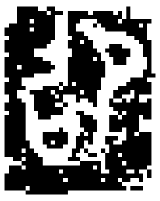


宗周鐘

用卲

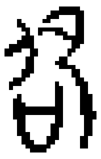
各不顯祖

考先王



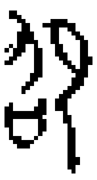
裘衛鼎　余執龔

王卹工于卲大室



鄂君

啓節



鄂君

啓節

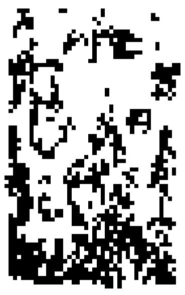
大司馬卲陽敗

晉師於襄陵之歲

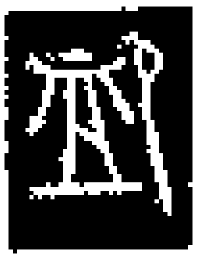
方濬益曰：「卲王」即昭王。說文「卲，高也」，「昭，日明也」，爾雅釋詁「昭，見也」，蔡邕獨斷「聲聞宣遠曰昭」。「高」「明」「遠」義並相近，是卲、昭二字古通之證。（綴遺齋彝器款識四卷十八葉[illegible]）秦按：宗周鐘「艮孳廼遣閒來逆卲王」，卲王即史記周本紀康王釗之子昭王瑕。頌鼎「王在周康佋宮」，牆盤「囗悊康王」，又後有「宏魯卲王」，是康佋宮者，為康王、昭王之廟堂也。周禮春官小史「奠繫世，辨昭穆」，釋文「昭」或作「佋」。阮元云：小宗伯「辨廟祧之昭穆」，葉鈔釋文作「佋」。

周禮古文經當雖作卲，國注中作路，遂據以改經也。此是古文假借字卲，即說文卩部之卲字也。（周禮注疏卷十九校刊記）可爲古說佐證，古說正確可靠。

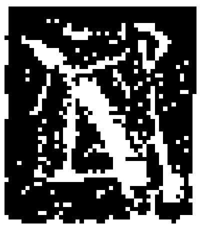
306



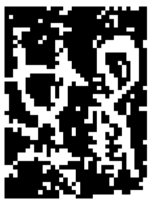
瘐鐘　卹
卑死事



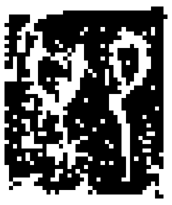
邾公釛
鐘櫌嚣



邾公釛鐘
用敬卹盟祀



盖一



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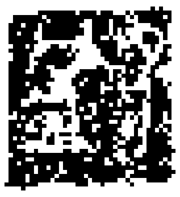
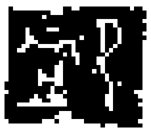


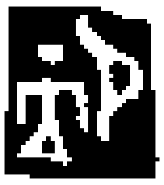
盖二

師寰𣪕　夙
夜卹氒牆事

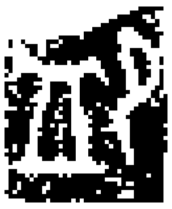


邾公華鐘
台卹其

祭祀
盟祀

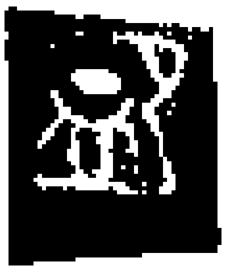


縣妃𣪕　休伯
異益卹橹伯室



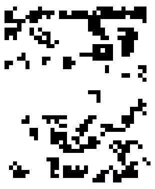
四

追𣪕　追虔夙
夕卹乃死事



一

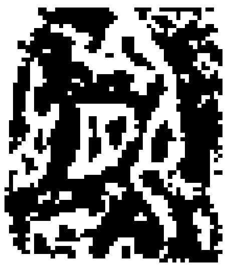
曾姬無卹壺　聖趠
之夫人曾姬無卹



裘衛鼎　余執龏
王卹工于卲大室

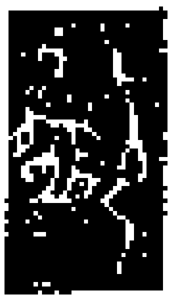
孫詒讓曰凡古書史言卹者多訓爲慎、左襄二十七年傳引詩「假以溢我、作「何以恤我、爾雅釋詁「溢慎也、恤卹古通用、（詳王引之經義述聞）金文凡言卹者亦多訓慎、（古籀拾遺中二一叢述敍）

按說文五篇「卹憂也」，十篇「恤，憂也」，卹、恤聲同義通，楊說至確。金文多以卹爲恤。有用作人名者。如曾姬無卹壺，

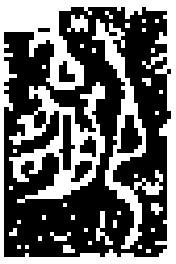


鄦季鼎　鄦季作寶尊彝

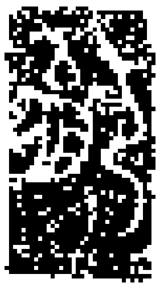
鄦疑即熊字，从能从邑省。金文有關國邑的地名，每每从邑以區別之。徐王義楚盤徐作鄦，秦詛楚文「商於」之「於」作鄔。三體石經僖公殘石「溫」作「鄦」，能作爲國邑名，故从邑省。能古與熊通，左傳昭公七年「今夢黃熊入于寢門」，經典釋文「能」本作「熊」。鄦季即以地爲姓，即楚國熊姓。



嬴季尊



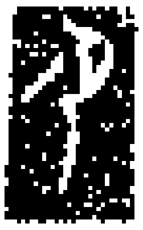
盉



器

⿰嬴卩季卣　⿰嬴卩
季作寶尊彝

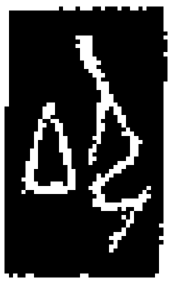
⿰嬴卩即御之異構，亦熊姓別寫，金文熊嬴形近。左傳宣公八年春秋經「葬我小君敬嬴」，公羊穀梁作「葬我小君頃熊」，嬴讀以成切，熊讀羽陵切，均屬喻母，古韻亦近，故⿰嬴卩季、御季為一人，即熊季，參見御字條。



器

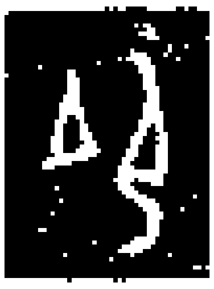
倗匜　亦

既卜乃誓



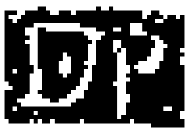
叩小子鼎　叩

小子居作寶鼎



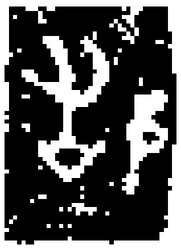
叩彝　叩

作寶殷



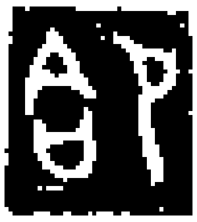
翮父鼎　王從□

卯辛戍酉韓翮



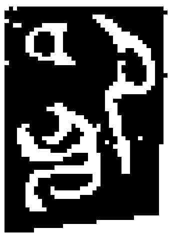
白家父殷　隹白家父

卲迺用吉金自作寶殷



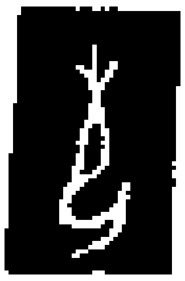
咎殷　康

公右卻咎

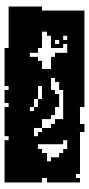


一

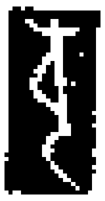
己白鐘
用亯大宗



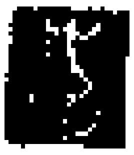
光臚彝
光臚



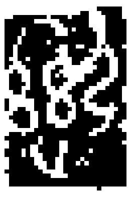
鄉鬲　王
光商鄉貝



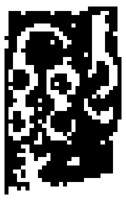
辛己父乙彝
王光賞鄉口貝



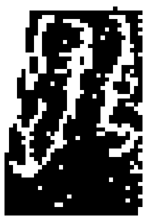
乙亥父丁鼎
尹光歸還佳各



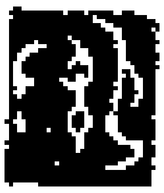
鄉鬲　鄉
廄口才寢



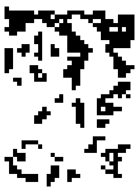
鄉鬲　王
光商鄉貝



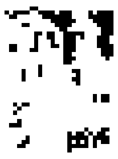
辛己父乙彝
鄉守宮才小口



辛己父乙彝
王光賞鄉口貝



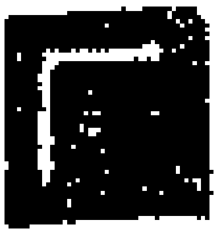
盂



器

戚毀　彝追
鄉戎于藏林

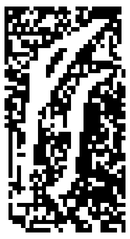
厂



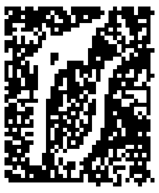
矢人盤

登于厂湶

說文："厂，山石之厓巖，人可居。象形。呼旱切。厈，籒文从干。"按：籒文厈加聲符干，好比甲骨文[illegible]加凡聲，金文[illegible]加丂聲，都是為標音。屵字从厂，說文訓為「岸高也，从山厂，厂亦聲。」岸字从厈，說文訓為「水厓而高者。从屵干聲。」徐灝說文段注箋認為厈即岸之省，甚是。屵岸兩字加形旁山，好比金文隹字加口旁，[illegible]字加糸旁，都是為了彰義。厈屵岸與厂形聲義皆相近，當是一字。金文厂用作本義。

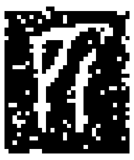


蓋

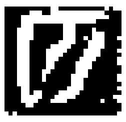


器

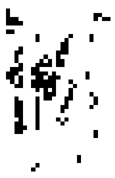
鼓𣪘
馬匹



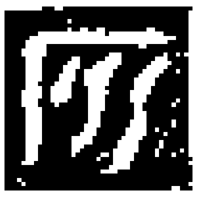
己公鼎
馬匹



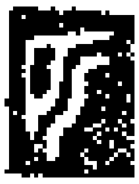
吳彝
馬四匹



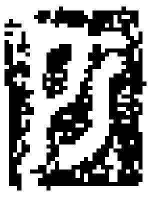
史牆盤
速匹率辟



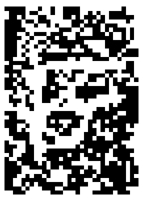
單伯鐘
速匹先王



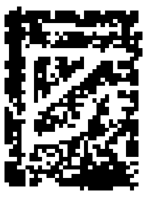
寓鼎　兩
匹馬束絲



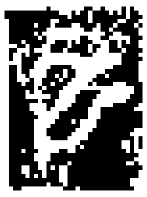
兮甲盤　王
賜兮甲馬四
匹



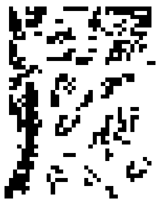
一蓋



一器

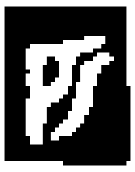


二蓋

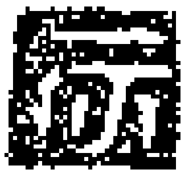


三蓋

無㠱𣪘　王賜
無㠱馬四匹

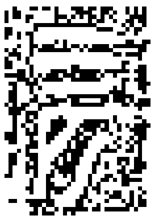


衛𣪘　懋父賞
御正衛馬匹

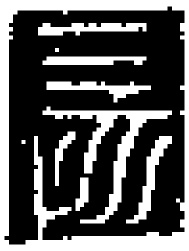


大鼎　令取誰
騆卅匹賜大

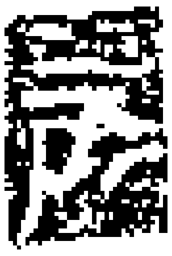
合文



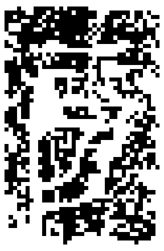
雁侯編鐘
馬四匹



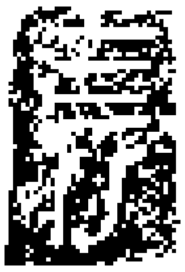
彔伯𢦚𣪘
馬四匹



噩侯鼎
馬四匹

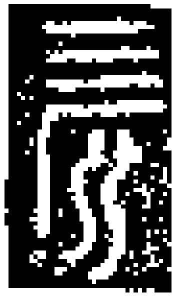


毛公鼎
馬四匹



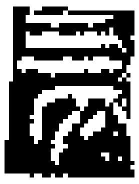
盂

三年師兌殷 馬四匹



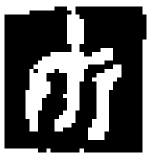
二盂

史頌殷



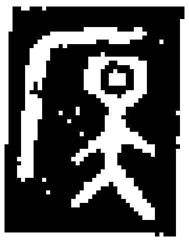
史頌鼎 蘇賓章馬

四匹



卯殷 賜女馬十匹

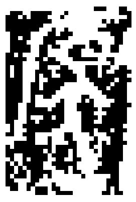
匹之本義已不可知。說文十二篇「匹，四丈也。从八匸，八揲一匹，八亦聲。」是匹為計帛單位詞。金文匹作𠂆，作𠨸，又作𠥓，與小篆形異。鄂侯鼎「王寴錫馭方玉五瑴馬亖匹」，與左傳莊公十八年王錫虢公之禮合。毛公鼎、史頌鼎、彔伯殷亦均有「馬亖匹」之文。考公羊傳僖公三十三年記秦師敗績於殽「匹馬隻輪無反者」，何休注「匹，一馬也」。同聲通假字亦同配。玉篇四八六「匹，配也」。音「普謐切」，滂母至部，又五三九「配，匹也，媲也，對也，當也，合也」。音「普對切」，滂母脂部。脂至韻近，故得互訓。大雅文王有聲「作豐伊匹」，毛傳「匹，配也」。單伯鐘「逑𠥓㞢（牲詳逑琪㞢疑先求字）王」，牆盤「𢓊匹氒辟」亦謂助配先王，助配其君也。



二

召伯虎簋

有𤔲曰㡯令

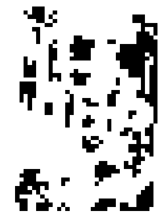


召伯虎簋　余既

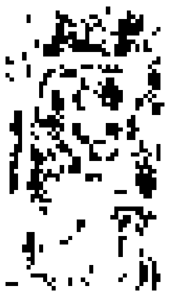
燮㡯我考我一字令

㡯字說文所無，从广从吳，金文畢有寫作吳，（僞見釋殷文字）此字當隸定為⿸广畢，⿸广畢字不見說文，篇海云「俞路切，音遇，屋也」，數座⿸广畢近，⿸广畢當从广畢聲，座古通作坐，古者謂跪為坐，禮曲禮「先生琴瑟書策在前，坐而遷之」，注「坐，跪也」，召伯虎簋「㡯⿸广畢令」，㡯我考我母令，㡯⿸广畢都作為跪拜解，即跪拜受命的意思。

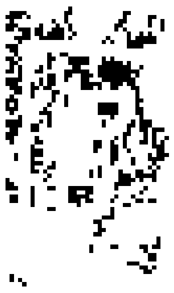
厚



史牆盤 厚福豐年

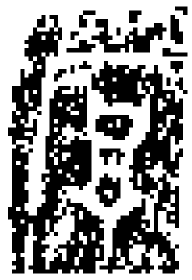


一

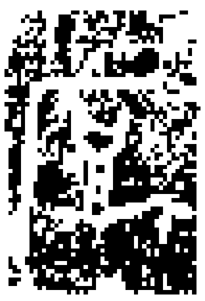


二

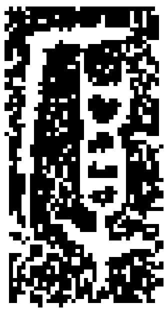
㾓鐘 越 多厚多福



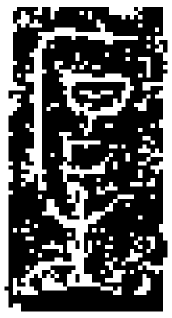
㾓鐘



㾓鐘 甗 多厚多福

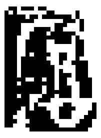


安鐘

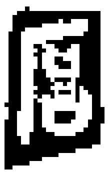


三

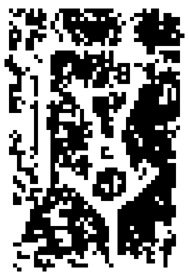
井人妄鐘 降 余厚多福無疆



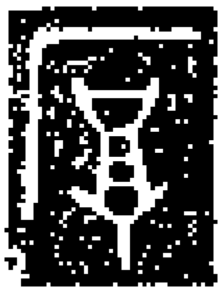
毛公厝鼎 截 用歆厚眔我友



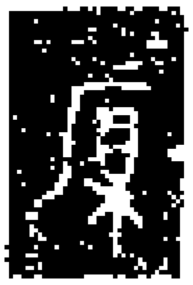
厚趠鼎 厚趠 又償于遣公



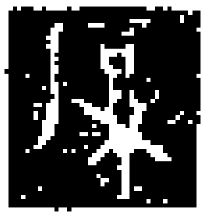
白厚 父盤



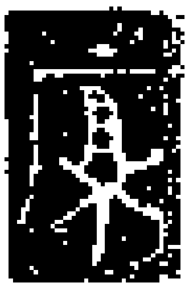
魯伯厚父盤 魯伯 厚父作仲姬俞賸盤



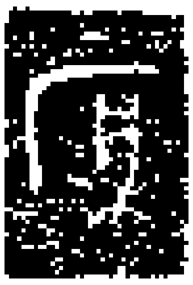
一



盖二



器二



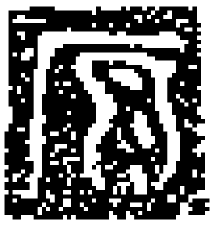
器三

厚氏元𠤷 魯大司徒厚

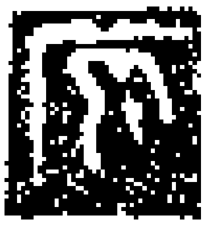
氏元作

膳畐

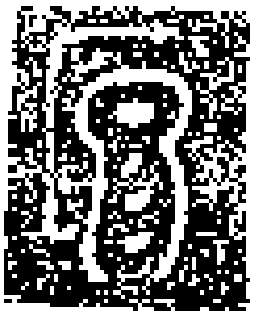
字从厂从㫗。玉篇厚古文作垕，从石。可見金文厚从厂為石之省，㫗，高也。从反亯，厂㫗會意，為石之高，故說文九篇厚訓「山陵之厚也」，廣韻「厚，姓也」。白厚父盨等厚字皆用作人名。小雅楚茨「以綏後祿」，與興鐘「妥綏厚多福」文例相同。釋名釋言語「厚，後也，有終後也，故青徐人言厚如後也」。古厚後通用。史墻盤等厚字皆借為後。



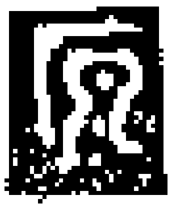
矢人盤
表于原衛



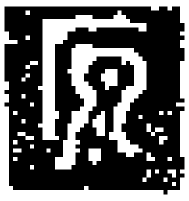
矢人盤
原人虞苿



大克鼎　賜
汝田于𨻰原

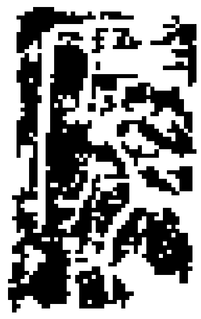


雝伯
原鼎



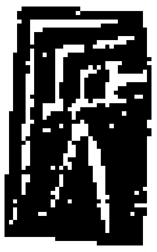
雝伯原鼎
伯原作寶鼎
雝

說文「厵，水泉本也，从灥出厂下。愚袁切。原，篆文从泉。」金文結體从厂从泉，與篆文同。泉，疾緣切，從母元韻，原，疑母元韻，二字聲近韻同。泉亦聲。高鴻縉謂「厂象水從石穴出，勻下墜流之形」（中國字例二篇三四葉），至確。古泉字象泉水流出之形，說文謂「泉，水原也，象水流出成川形」。泉加厂，指明它處在山石之崖巖。故知原的本意當是水源，「原」字後由水源引申為一切事物的本源。並且「凡水發源之地，都比較濕潤低平」，如詩小雅常「原隰裒矣」，鄭箋云「原，隰也」，詩小雅黍「原隰既平，泉流既清」，因此又引申為地形名。金文原用作人名，如雍伯原鼎；或用作地形名，如大克鼎「易女田于博原」。



嬰古鼎

嬰㡱妃鬲

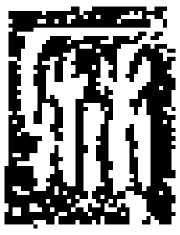


矢令毁

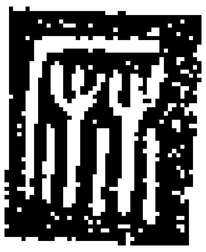
敢㡱皇王宣　令

㡱當即揚字，此由令毁本銘可證。銘文上云「令敢揚皇王宣」，下言「令敢㡱皇王宣」，文例全同，㡱从厂長聲，厂即石之省，長易古音同屬陽韻，郭沫若認爲碭是碭之古文讀爲揚，（兩周金文辭大系考釋五葉令毁）至確。

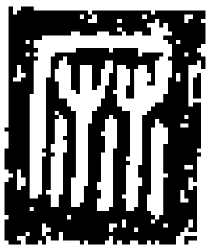
麻



師麻斿叔鼎　師麻斿叔作斿鼎



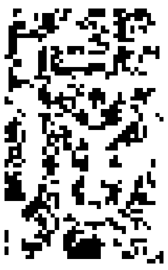
師麻斿叔簠　師麻斿叔作旅簠



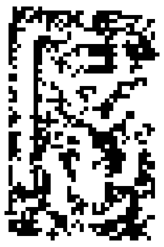
師麻孝叔簠　師麻孝叔作旅簠

說文七篇：麻與𣏟同，人所治在屋下，从广从𣏟。莫遐切。按：𣏟即麻之本字，从屮象植物形，从八特指皮莖，从广為厂之譌，金文麻作𠩺，是其證。厂為石之省，表示治麻剝割麻皮莖之用的石制工具，即今考古時大量發現的刮削類石器。𠩺字从𣏟从石，初義當是用石器剝劃麻皮。許慎見从广，就釋作「在屋下」，大誤。後人為了表示𠩺字的本義，重復加上石旁寫作磨。風俗通姓氏篇：麻氏，齊大夫麻嬰之後。姓考：楚大夫食采於麻，即今麻城。古代麻字被借作地名或人名。此處用作人名。

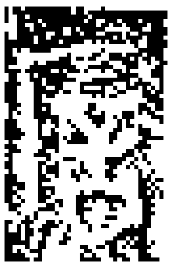
𢊁



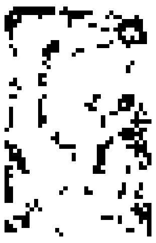
毛公鼎



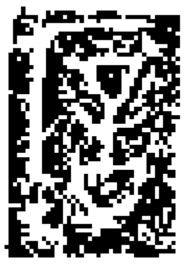
毛公鼎



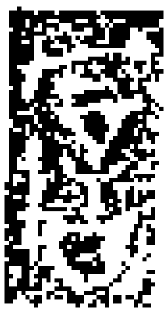
毛公鼎



毛公鼎 父𢊁



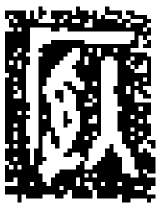
毛公鼎 卑非先告父𢊁𤋲



毛公鼎 毛公𢊁對揚天子皇休

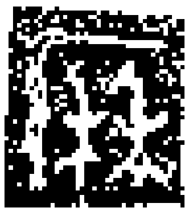
劉心源釋𢊁，曰：玉篇广部有𢊁，於今切，疑即此字。（奇觚室吉金文述卷二四十六葉毛公鼎）孫詒讓釋瘖，云：說文無此字，以𤸪作雁例之，疑即瘖之省。（古籀拾遺下二五葉毛公鼎）按：劉孫二釋均可備一說。金文从广音聲，字屬形聲，從字形看，劉釋近是，玉篇广部，𢊁於今切，也，古厂广區別不嚴，如金文廣或作𢈷，庢或作厔，𢊁釋厝也同此例。金文用作人名，僅見毛公鼎一器。

厰



史牆盤
十厰

戴家祥云：厰从厂从孰，孰字从𦎫。說文𦎫古文作𦎫，𦎫林父𣪘作𦎫，蔡姞𣪘「焞綰永令」，石鼓文「丞度淖淵」，𦎫字同𦎫。厰當讀焞，小雅甫田「倬彼甫田」，毛傳「倬，明貌」，字亦同「焞」，說文「焞，明也」。此器作人名，與焞、明等都是「勇惠乙祖」的兒子，因而取名的意義函相近。

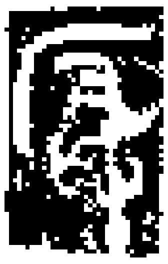


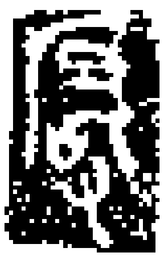
毛公鼎

厤自今

說文九篇「厤，治也，从厂秝聲。」按从厂無治意，古文石為偏旁多省作厂，當是从石之省，古代人們都用石磑碾米去殼，厤字从石从秝，疑即以石磑碾米去殼的本字，王筠釋治義曰「此治玉治金之治，謂磨厲之也。」（說文句讀）磨厲與厤的本義頗近，但對象是代表谷物的秝，而不是金玉，說文磿訓石聲，當是厤的加旁孳乳字，毛公鼎借作歷之歷。

厰


一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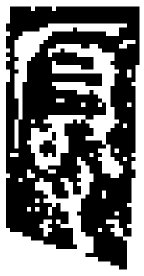
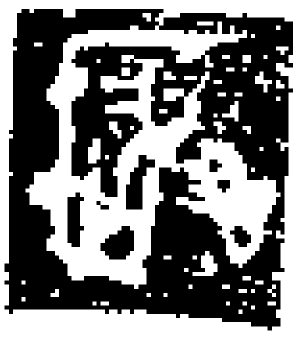
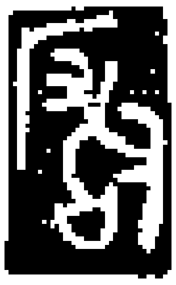

三

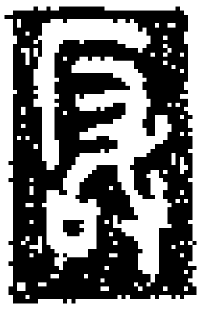
士父鐘
其厰才上


虢季

子白盤
搏伐厰執



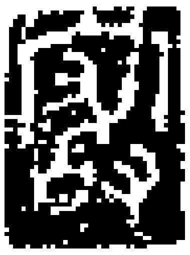
不嬰簋　厰
允廣伐西俞



兮甲盤　王初各
伐厰執于𨺅虜

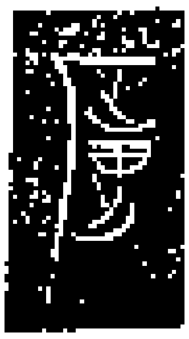
按「厰𡖖」即詩之「玁狁」，說文無玁而有厰，訓「作，崟也」。穀梁傳僖公三十三年「女死必於殽之巖唫之下」，唫或作崟，巖崟並列，義當相近。厰从厂敢聲，「厂，山石之厓巖」，殽厰即巖之本字。巖字从品，乃嵒之省，說文九篇「嵒，山巖也」，巖為厰的形符重複字，玁狁是邊裔部族名，从犬可能是表示鄙夷，詩采薇釋文玁本作獫，金文厰除了用作部族名玁狁之外，郭沫若金文叢考謂為還表示祖先的神靈，如金文恆語「其厰在上」之厰。

（𡫨）



不𡢁簋　汝以我車宕伐𡫨允于高陶

𡫨、字書不載、不𡢁簋假作玁狁之玁。

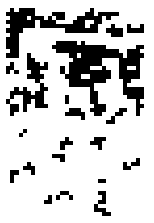


中山王譽壺

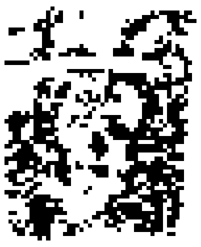
𠩺愛深則賢人親

張政烺曰：从厂𩔰聲，說文遠之古文作𨗨，魏三體石經尚書君奭遠之古文作𢓊，則此或原之異體，讀爲願。爾雅釋詁「願，思也」，方言「願，欲思也」。（中山王譽壺及鼎銘考釋，古文字研究第一輯）

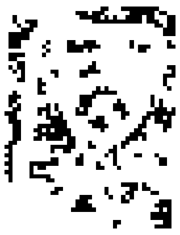
案：說文原字从厂从泉，泉亦聲。此處借作願，已無泉義，而古音泉、袁皆屬元韻，故以袁代泉，此形聲字聲符更換例也。



裘衛鼎
曰厲曰



裘衛鼎
吏厲誓



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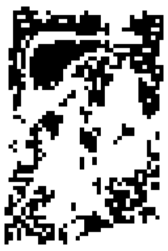
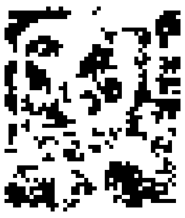
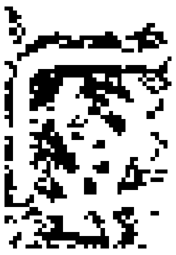
廼訊厲曰



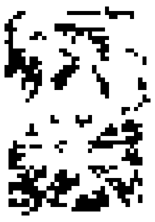
裘衛鼎
厲廼許曰



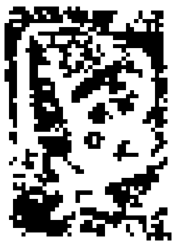
裘衛鼎
厲叔子夙



裘衛鼎　厲
有𤔲醽季



裘衛鼎　卒
逆疆眔厲田



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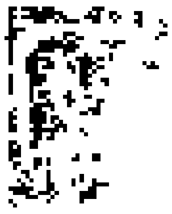
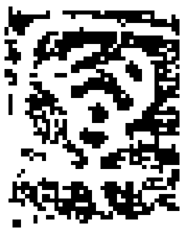
西疆眔厲田

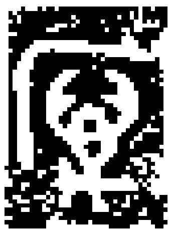


裘衛鼎　帥
履裘衛厲田

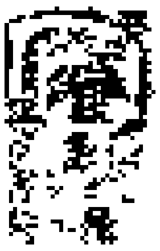
四田



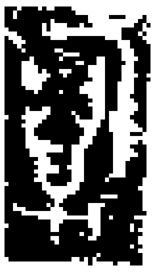
裘衛鼎　邦君
厲眔付裘衛田



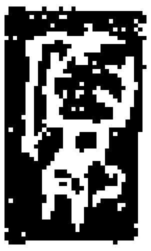
裘衛鼎　衛以邦
君厲告于井伯



蓋二



器二



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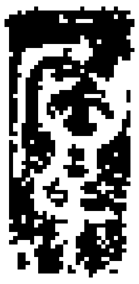
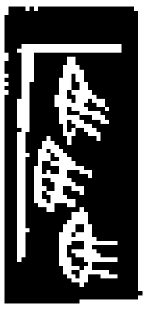


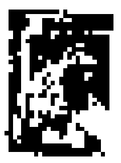
蓋四

殷白𣪘　其
厲年永用

說文九篇「厲，旱石也，从厂蠆省聲，力制切，蠆或不省」，唐寫本文選集注引說文「厲，磨石也」，唐寫本玉篇引作「厲，摩石也」，摩磨同音通假，是說文原作「磨石」無疑。石字作為偏旁在甲骨文里作𠂆，在說文里作厂，如九篇「厎，柔石也」「厥，發石也」「厱，石利也」「𠩺，美石也」「厗，唐厗石也」「𠪚，石聲也」「𠩵，石地惡也」「厔，石地也」「𠪂，石閒也」「厝，厲石也」「厖，石大也」等等。厲訓「磨石」，从厂，當是石之省。後人不明厂義，復加石旁作礪，說文新附字「礪，䃯也」。从石厲聲，力制切。厲與礪的聲音同，礪是厲的形旁重復字。金文厲用作地名或人名，羅伯𣪘用作萬。



⿸厂驫氏編鐘
⿸厂驫氏之鐘



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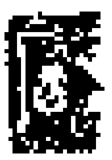

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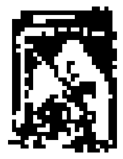
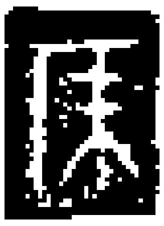


四

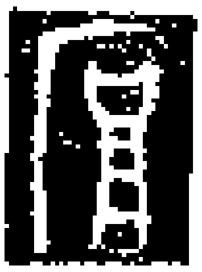
⿸厂驫羌鐘 ⿸厂驫
羌作戎氒辟

釋宗
敍

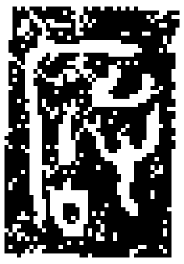
徐中舒曰：其字所从之[X]，象馬首及髦鬣形，此古璽文書的馬字上=少下縱的二畫，姑定為⿸厂驫。⿸厂驫（氏編鐘釋三彙）⿸厂驫字不見字書，說文十篇有驫字，訓作「衆馬也」。吳都賦「驫駥飍矞」注「衆馬走兒」，蓋可所原矣。



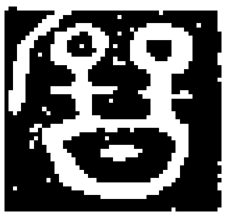
魯内小臣鼎　魯内小臣𢊁生作䵼



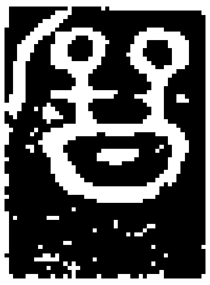
戈孔日年𣪘　戈𢊁作孔日年寶彝



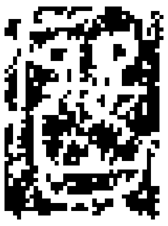
叔𢊁父匜　叔𢊁父作旨姬寶匜



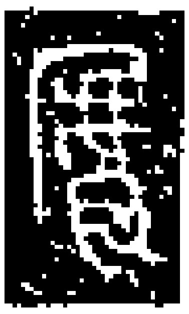
鄧侯弟曆季尊



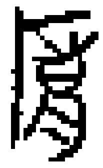
鄧侯弟旨　鄧侯弟曆季作旅彝



鼄侯𣪘　鼄侯弟曆季自作𣪘



朋伯𣪘　朋伯曆自作尊𣪘

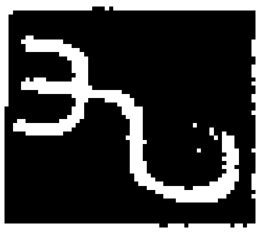


鄂君啓節

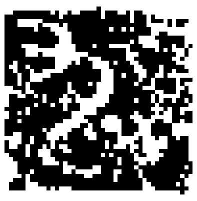
庚膚

此字郭沫若隸定作膚，爲地名，以聲求之，疑指潛江。（關於鄂君啟節的研究文物參考資料一九五八年四期）殷滌非隸定作厥，于省吾隸定作屑，均無釋。

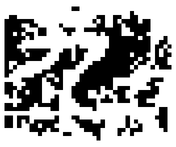
九



九彝 九



盂



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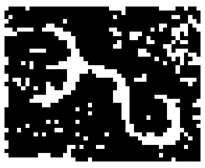
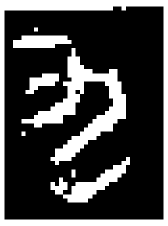
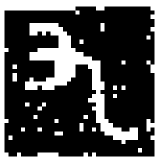


師旂𣪘 九月

戊嗣子鼎 才九月

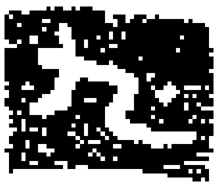


盂鼎 唯九月

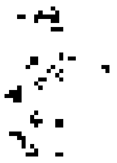


二

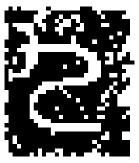
揚𣪘唯 王九月



矢人盤 唯王九月



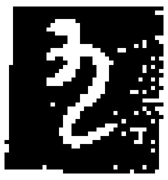
盂

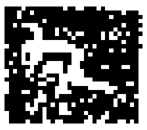


吾

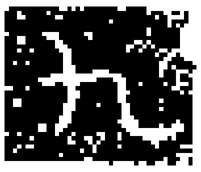
齊壺九 月初吉

賢𣪘唯 九月初吉



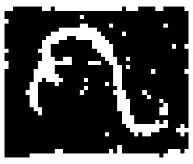


不𡢁𣪘唯 九月初吉

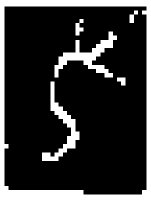


曾子

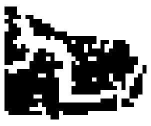
原仲簠唯 九月初吉



[illegible]白𣪘唯 九月初吉

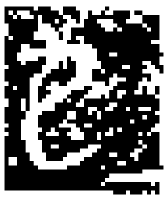


鄧公𣪘唯 鄧九月初吉



需鼎 唯九月

既生 霸



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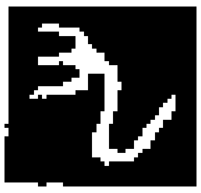
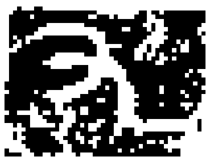
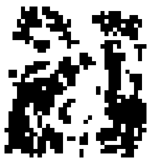


剌鼎唯王 九月丁亥

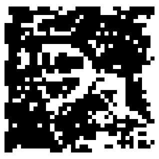


窂鼎唯王 九月既望



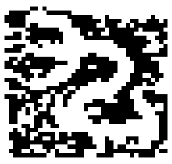
蓋

三年㾓壺 唯三年九月

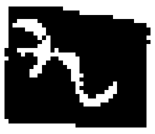


二

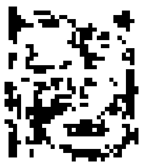
乖伯殷 唯王九年九月甲寅



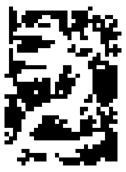
衛鼎 唯九年正月既死霸



遣卣 唯十又九年

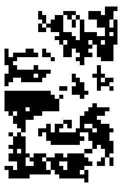


蓋

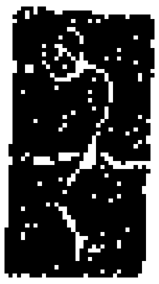


器

折觥

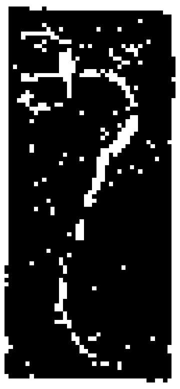


折尊 唯王十又九祀



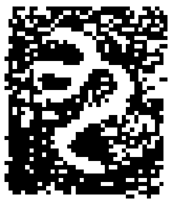
一

者沪鐘

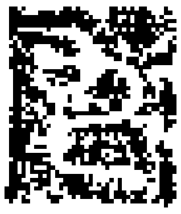


四

者沪鐘 唯越十有九年



趙鼎 唯十又九年四月既望



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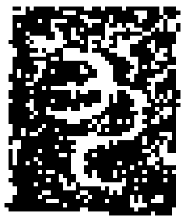
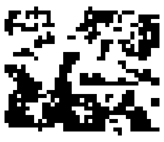
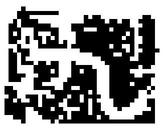


廿一

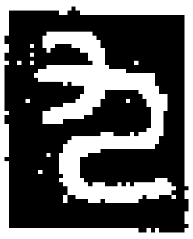
小克鼎 唯王廿又三年九月



廿九年壺 廿九年之二月



子尊 一㕣玥九史百兩



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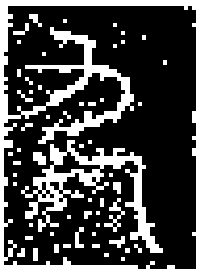

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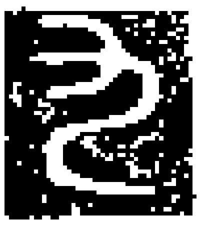

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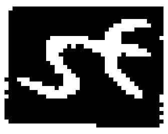
人眾九鑄朊



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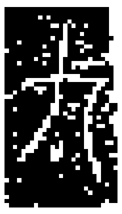


中山王嚳
壺　重一

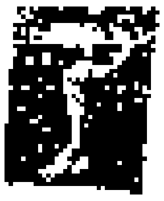
右三百卅
九𠃌字

林義光曰：說文「九，昜之變也，象其屈曲究盡之形」。按古作乁（[illegible]）作九（盂鼎），本義當為曲。九借用為數名，故屈曲之義別以他字為之。詩「南有樛木」，傳「木曲下曰樛」。爾雅「下句曰朻」（釋木）。說文云「觓，角皃」。詩「有捄其角」（良耜），箋云「角皃」，角皃亦曲也。「有捄棘匕」，「有捄天畢」（大東），捄亦當為曲。「不競不絿」（長發），絿與競對，則亦曲之義。樛、朻、觓、捄並與九同音紐。按唐韻樛讀「吉虯切」，見母幽部。朻、觓並讀「渠幽切」，羣母幽部。捄讀「舉朱切」，見母侯部。九讀「舉有切」，見母之部。之幽通韻，九、樛、朻、觓為疊韻字，捄、九為雙聲，故皆有曲義。

朱芳圃曰：字象動物足指蹋地之形。蟲類如萬、禹，獸類如禺、禼，皆从此作，是其證矣。說文内部：「内，獸足蹂地也。象形，九聲。蹂，篆文从足，柔聲。」林義光曰：「ナ象足形，ㄙ象其連尾」（文源）。按林說是也。九與内同一語源，析為二字，九象動物足指蹋地，内則兼象其身與尾。古音讀（[illegible]）（[illegible]）。呂氏春秋權勳篇「中山之國有𠌯繇者」，高注「𠌯繇，國之近

首者，或作仇首，仇內字通，可為同一語源之明證。（殷周文字釋叢卷下一八七葉）按說文二篇口部咎，高气也。从口九聲。經傳有咎繇，唐韻咎讀「巨鳩切」，群母幽部，而讀「人九切」，日母之部，韻近而聲異，姑存其說，以待經學之士論定焉。

乃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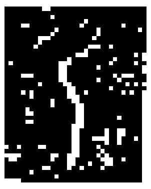
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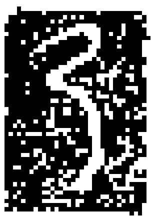
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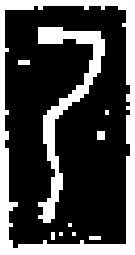
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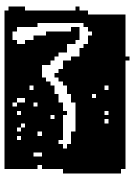
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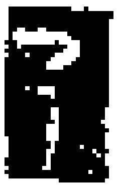
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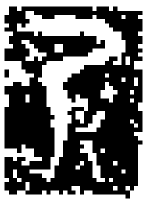
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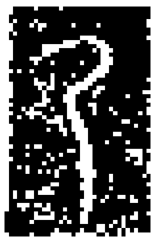
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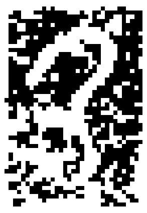
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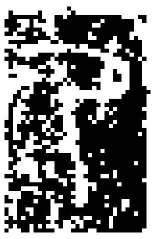
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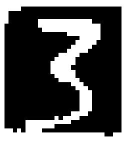
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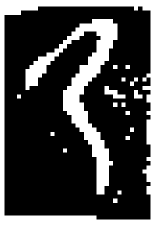
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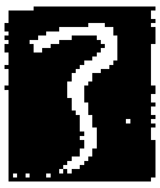
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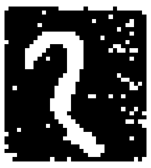
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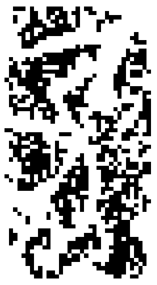
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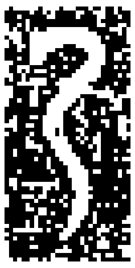
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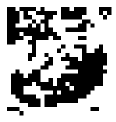
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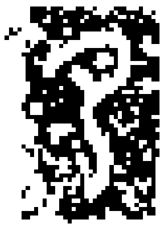

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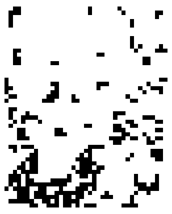

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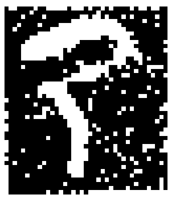

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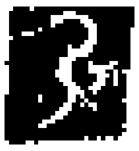

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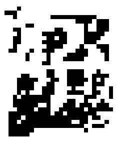

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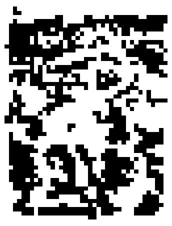

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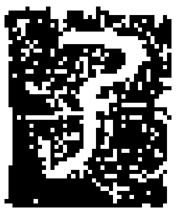

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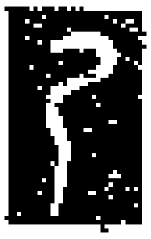

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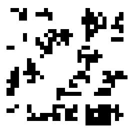

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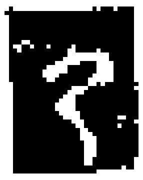

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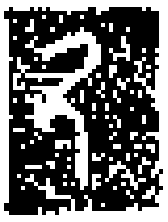

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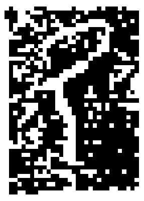

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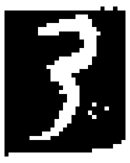

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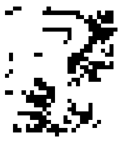

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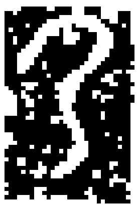

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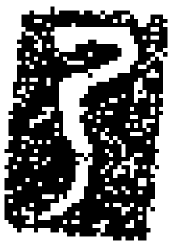
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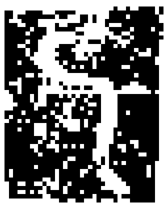
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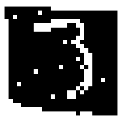
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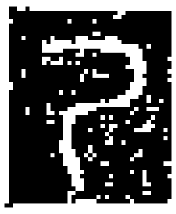
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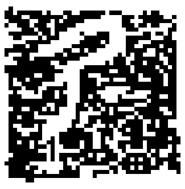
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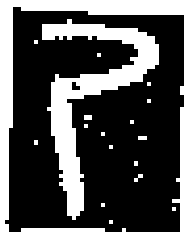
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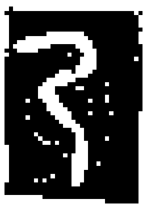
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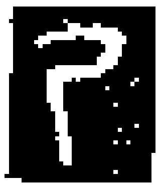
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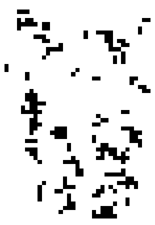
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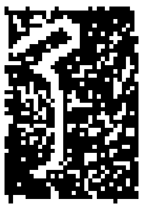
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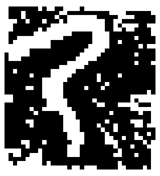
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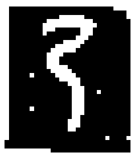
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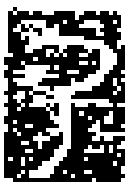
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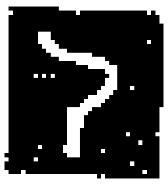
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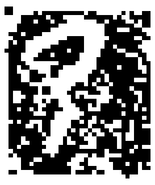
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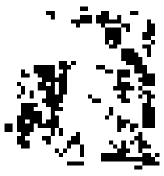

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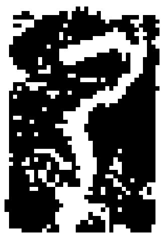

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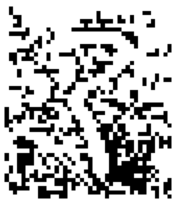
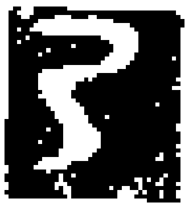
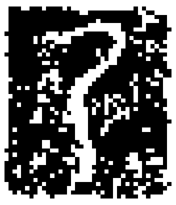


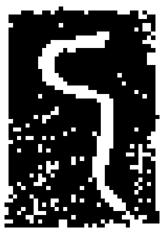
多友鼎　乃䡴追至于楊冢



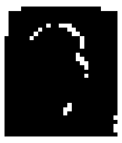
申簋　更乃祖考足大祝



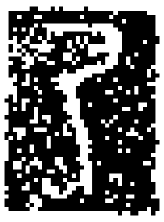
伯晨鼎　𤔲乃祖考侯于𩒨



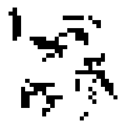
朐簋　日用𤔲乃祖考事



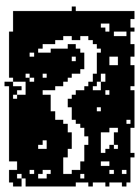
班簋　以乃自左从毛父



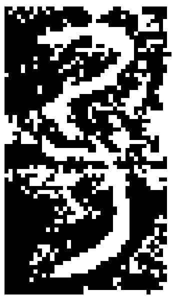
毛公鼎　以乃族干吾王身



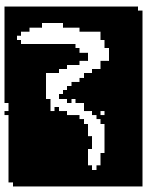
或方鼎　王用肇吏乃子戟



雪姬簋　甬作乃後御孫子

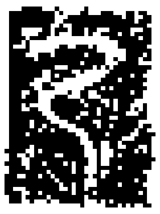


大克鼎　令余唯緟槀乃令



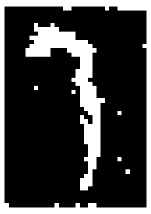
蓋

師嫠簋

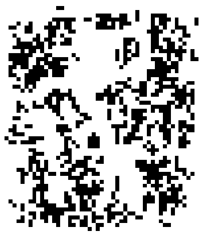


蓋

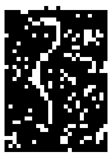
三年師兌簋　令余唯緟槀乃令



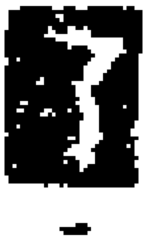
中幾父簋　用乃賓作丁寶簋



遹鐘　敬乃夙夜用甹朕身



[illegible]辛卣鼎　[illegible]辛伯[illegible]乃子克曆



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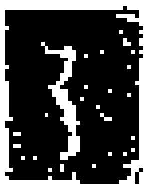
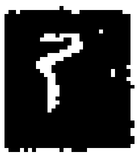
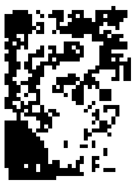
父辛甗　乃子作父辛寶尊彝



乃子甗　乃子作父辛寶尊彝



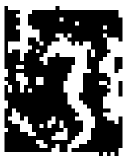
祖庚𣪘　祖日庚乃孫作寶𣪘



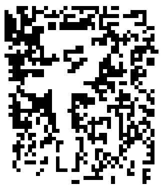
一

簋

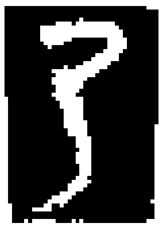
師𩛥𣪘　既命汝更乃祖考司



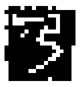
衛鼎　乃用鄉王出入事人



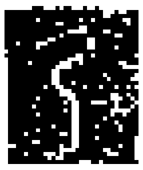
盂鼎　賜乃祖南公旂用遷



盂鼎　汝勿剋余乃辟一人

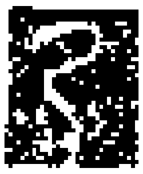


新郪虎符　必會王符乃敢行之



簋

𠑇匜



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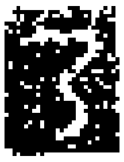
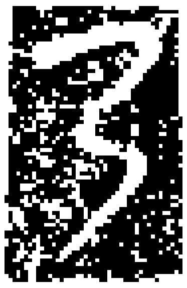
𠑇匜　自今余敢夒乃小大史

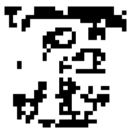


伯[illegible]父彝　乃口口敢對揚皇君休

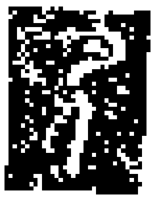


且己鼎　乃孫作祖

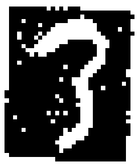
己宗寶
[illegible]



㦰方鼎　乃子㦰
萬年辟事天子



毛公鼎　㫚汝弗
以乃辟圅于艱



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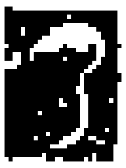
沈子𣪘　乃鶴沈
子作緢于周公



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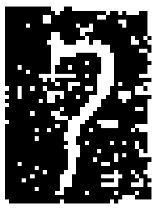
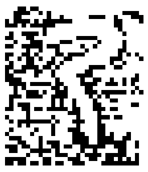
沈子𣪘　乃沈子
其顀褱多公能福

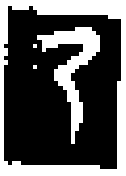


二

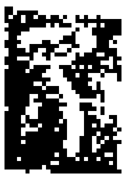
𤔲公鼎　以乃
弟用夙夕鬻享



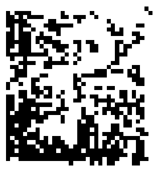
多友鼎　武公廼乃
元士羞追于京師



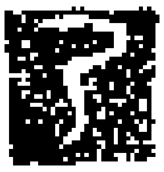
師虎𣪘　截先王
既令乃祖考事



呂鼎　令
汝史乃祖
考嗣
卜事



師𣪘　[illegible]乃先祖
考死嗣㚇公室



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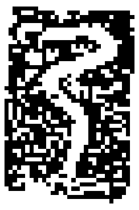
師嫠𣪘　既令汝
更乃祖考司小輔



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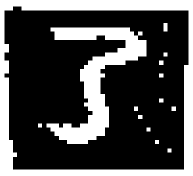
祖舊官小輔鼓鐘



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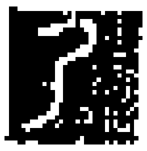

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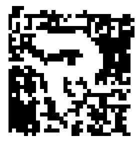
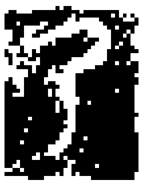
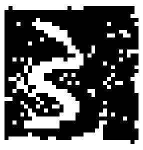
師酉毀　嗣乃祖啻官邑人虎臣西門尸



卯毀　昔乃祖亦既令乃父死嗣葊人

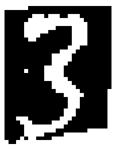


曶壺　叀乃祖考作冢嗣土于成周八𠂤



一蓋

曾中大父蛕毀　曾中大父蛕廼用吉攸乃口金

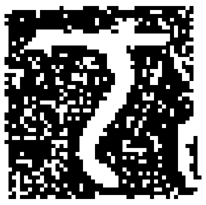


蓋

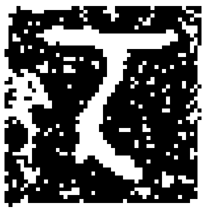
令彝　令我唯命汝二人亢眔矢爽左右于乃寮

朱芳圃曰：說文乃部「乃，曳詞之難也。象气之出難也。𠄎，古文乃。𠄏，籀文乃。」按乃即繩之初文。說文糸部「繩，索也。从糸，蠅省聲。」此正象繩索之形。考从乃，从蠅得聲之字，古音同，用通。說文子部「孕，裹子也。从子，从乃。」一作繩。周禮秋官薙氏「秋繩而芟之」。鄭注：「含實曰繩。」釋文：「繩，音孕。」廣雅釋詁：「繩，孕也。」草之含實，猶人之懷孕，故謂之繩。一作繩。管子五行篇「繩婦不銷棄」，尹注：「繩，古孕字。」又作媰。太玄．迷「好媰惡媰」，范注：「媰，懷也。」是乃之為繩，猶孕之為繩，為繩，為媰矣。再從聲類求之，古音乃讀泥聲之韻，繩讀邪聲蒸韻，孕經雙聲，陰陽對轉。（殷周文字釋叢卷中第八十葉）按說文一篇「芳，艸也。从艸，乃聲。」三篇言部「訥，厚也。从言，乃

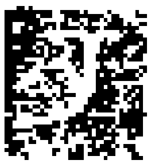
聲、六篇木部、朷、木也。从木乃聲、讀若仍」八篇人部、因也。从人乃聲」十二篇、手部「扔因也。从手乃聲、唐韻俱讀「如乘切」。日母蒸部、古文經作乃、字本象形、後因借為轉折詞代詞、連詞用久、遂「有从糸繩省聲之形聲字以取代。朱氏列舉孕、䆊、繩、媔、孳、符、更、要之外、尚有爾雅釋魚鼆字、釋文本或作觲一例、足見朱說綜觀形聲義三者、而後提出新的論點、此郭沫若釋為奶之初文（金文叢考三一葉至三一二葉直面）有更大的說服力。



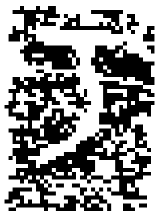
矢人盤　丂



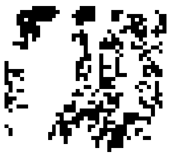
矢人盤　豆人虞丂



考叟鼎　丂　叟作尊彝

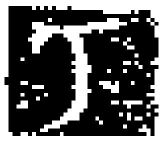


仲枏父鬲　用敢鄉丂皇祖丁

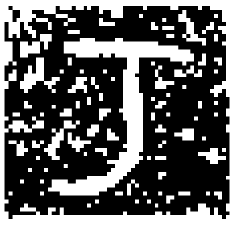


盖

仲枏父𣪘　用敢鄉丂于皇祖考



司土司彝　司土司作享丂寶尊彝

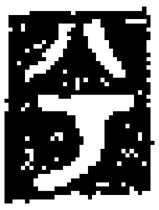


鄭公敉之𣪘　用萬考于享皇祖于享皇丂

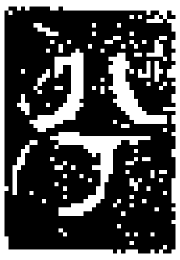
邵漢曰：按此乃稽考之本字，氣欲舒出，ㄅ上礙於一，即稽留考察之意。本字作丂，今經典通用考字。易履「視履考祥」，疏「中以自考也」。書舜典「詢事考言，三載考績」。周官「考制度于四岳」。詩文王有聲「考卜維王」。禮記月令「物勒工名，以考其誠」。大傳「考文章」。國語魯語曰「中考政」。晉語「考省不倦」之類。又作「攷」，見周禮、儀禮。說文正字當作丂。考，說文老部「考，老也。从老省，丂聲」。此壽考之考。「攷」，說文攴部「敂也。从攴，丂聲」。此攷擊之攷。與

稽丂義異，以壽考為丂，其端蓋始漢孔宙靈臺等碑，以攷擊為丂實始周禮，蓋丂字廢不用，而攷字稍近古，古周禮用之，其實非古六書字也，陸元朗遂以攷為古考字，亦不細審說文矣。（說文解字群經正字）

按：該字金文用法有二：一用作人名，如矢人盤、丂侯鼎等；二假借作考，如仲柟父鬲、司土司彝等。



兮甲盤
兮甲從王



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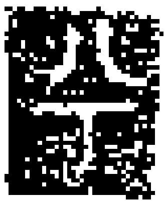

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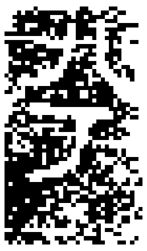

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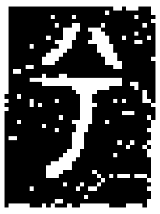

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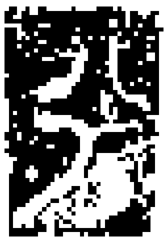

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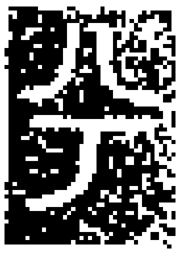

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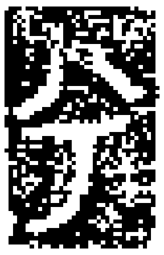

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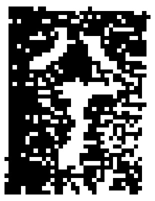

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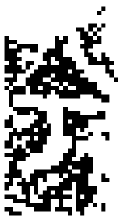

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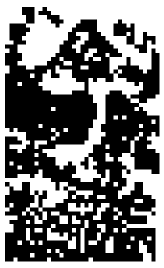

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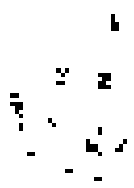

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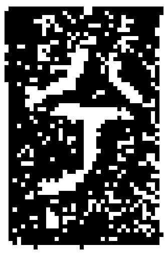
室盂鬯束



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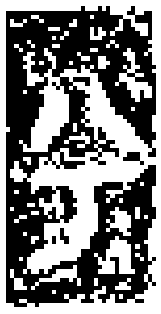

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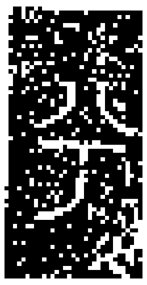

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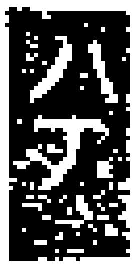

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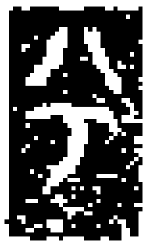

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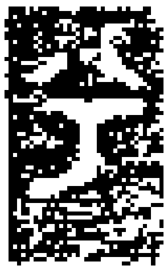
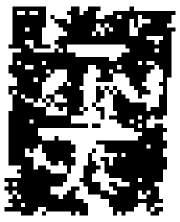


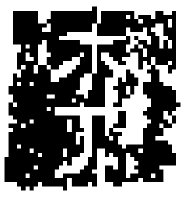
器二　豐兮簋　豐兮尸

作朕皇考尊簋

阮元曰，案兮語詞也，古無以為氏者，字通猗，古文尚書兮為猗，見禮大學疏，又通侯，高祖過沛，詩「三兮之章」，史記樂書作三侯之章，路史云，河東猗氏夏世侯伯國，左傳「鄭有侯羽」，此兮仲未詳何出，（積古齋鐘鼎彝器款識卷六六葉兮仲敦）按金文兮疑作侯，兮侯古聲同讀匣母，古韻兮屬支部，侯屬侯部，音近而通，

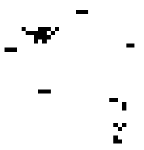


即毁 王乎



蓋

三年㾓壺 乎虢叔召㾓



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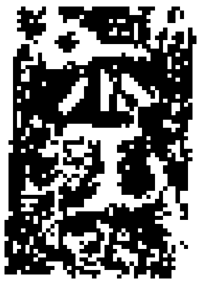
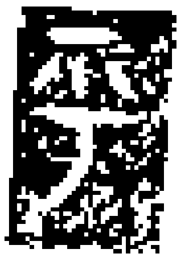


膳夫山鼎 南宮乎入



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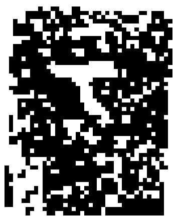

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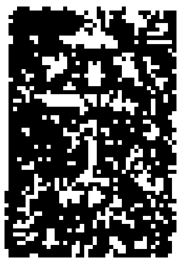

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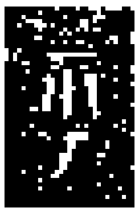

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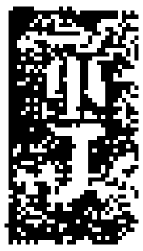

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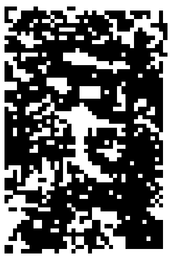

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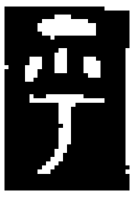

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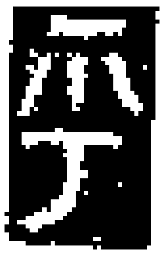

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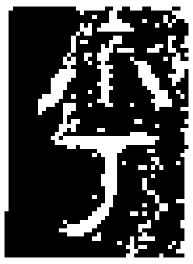

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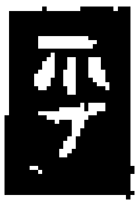

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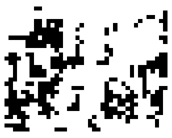

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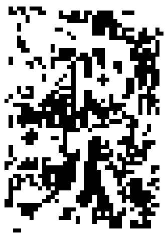
啚乎 苟

周乎鑄旅宗彝



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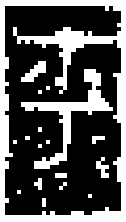

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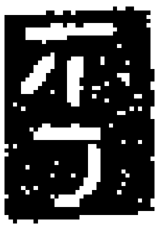

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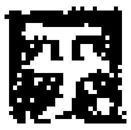

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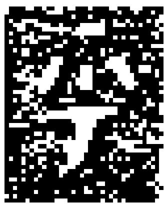
揚𣪘　王乎內史先冊令揚



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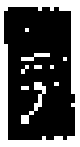

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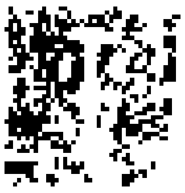

蓋

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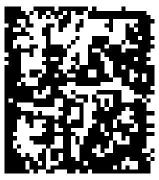

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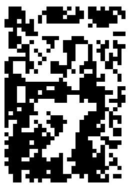

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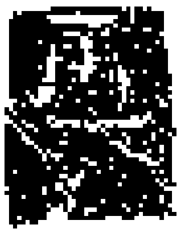

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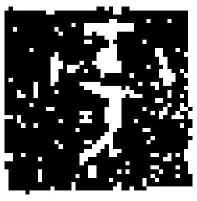

器二

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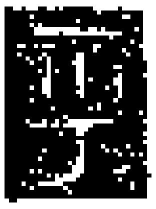

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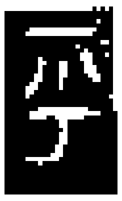

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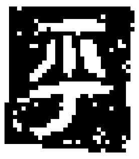

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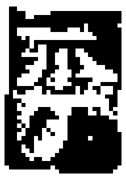

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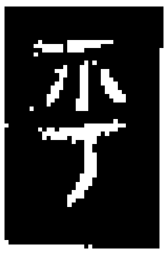
史牆册命師酉



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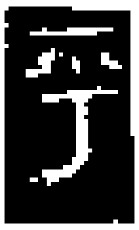

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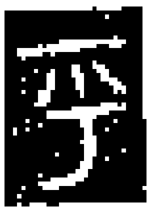

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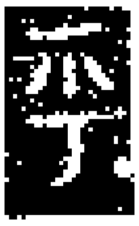
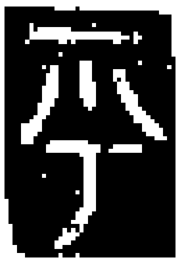


器五

頌簋



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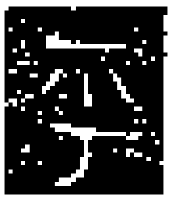
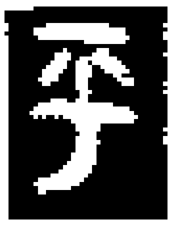
頌鼎



蓋一



蓋二

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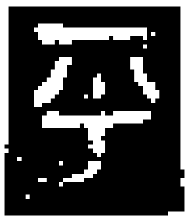
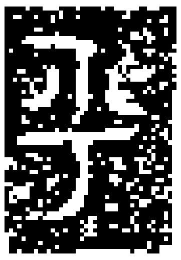
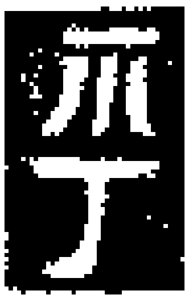


利鼎　王乎作命內史册命利

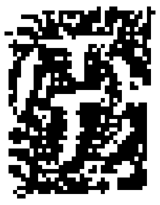


大師虘鼎　大師虘䵼乎作寶鼎



大克鼎　王乎尹氏册令

善夫克



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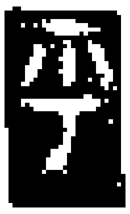

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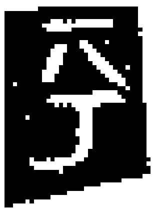
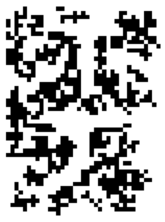


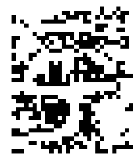
蓋

大簋　王乎吳師召大易趞睽里



器

師𥡴簋　王乎內史尹氏册命師𥡴



簋

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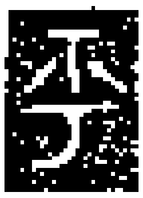
晨召大師虘入門



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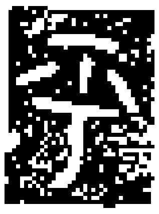

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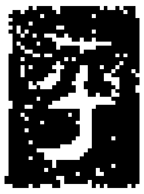
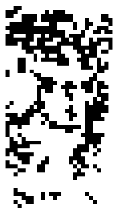
曶易大師虘虎裘

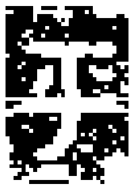


寰盤　王乎史減
冊易寰玄衣黹屯



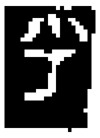
一

南宮乎鐘　𤔲土南
宮乎作大鐳龢鐘



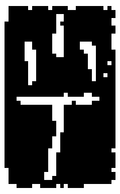
蓋

師旋簋　王乎作冊
尹克冊命師旋曰



蓋

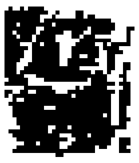
師遽彝　王
乎宰利



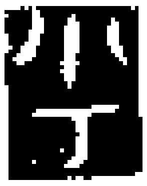
蓋

師遽簋　王
乎

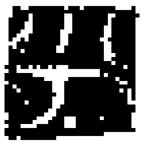
師族



井鼎　乎
井從漁

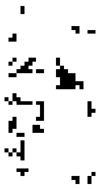


蓋一



器一

肆簋　乎
賜鑾旂



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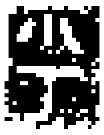
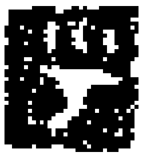
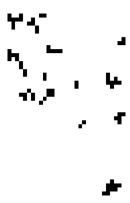


器

㾓壺　王
乎作冊尹



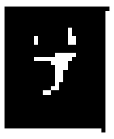
卯簋　燮伯
乎令卯曰



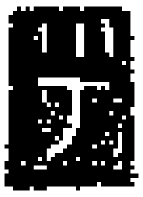
蓋

裘衛簋
王乎

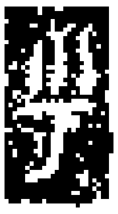
內史易衛



史懋壺 王乎伊伯易懋貝

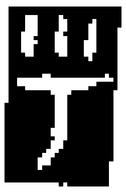


趩觶 王乎內史冊命趩

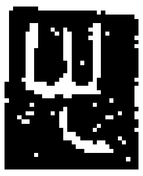


器

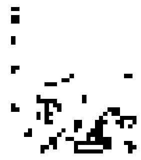
諫𣪘 王乎內史先冊命諫



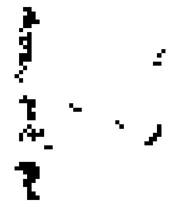
豆閉𣪘 王乎內史冊命豆閉



休盤 王乎作冊尹冊易休



痶盨 王乎史年冊易般冟



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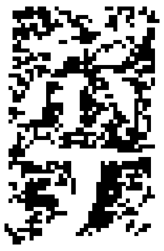

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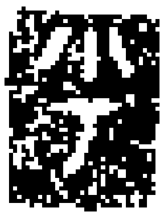
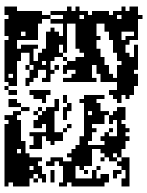
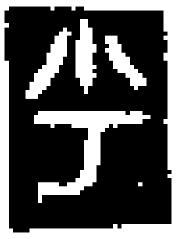


輔師𨙸𣪘 王乎作冊尹冊令𨙸曰



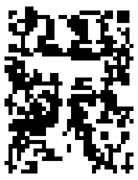
器

師兌𣪘

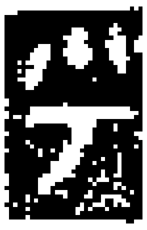


蓋

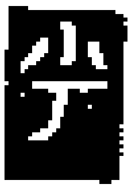
三年師兌𣪘 王乎內史尹冊令師兌



師瘨𣪘 王乎內史吳冊命師瘨

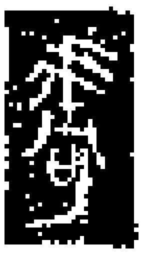


師湯父鼎 王呼宰雁易口弓象弭



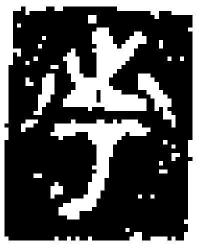
吳彝　王乎史戊冊
令吳𤔲旗眔叔金

楊樹達曰：說文三篇上言部云：「評，召也，从言乎聲。」考之尚書及古金文，乎字絕少作語末詞用者，而甲文金文乎字皆用作評召之評。甲文云：「庚午卜，𡧊貞：乎師般㞢王于口。」（凡將齋藏片）戊辰，卜，賓貞：乎師般癸大口。（後編上拾壹葉）「貞：乎師般。」（王賓戩拾肆葉）往乎師般取。（前編肆拾壹之[illegible]葉）庚寅，卜，貞：乎雀伐𢦏。（林泰輔書拾柒葉[illegible]）之金文師虎殷云：「王乎內史吳曰：冊命虎。」頌鼎云：「王乎史虢生冊命頌。」牧殷云：「王乎內史吳冊命牧。」豆閉殷云：「王乎內史冊命豆閑。」其他類此之例至多，總未見有作評者，以此知乎本評之初文，因後人久借用為語末之詞，乃有後起加言旁之字。古但有乎而無評，說金文者往往謂乎為評字之假，非也。呼召必高聲用力，故字形象聲上越揚，猶曰字表人發言，字形象气上出也。許君以後起語餘之義為訓，故與字形齟齬不合矣。王筠撰說文釋例，頗疑許說之非矣，而不能就字形探究其說，故具言之。（積微居小學述林卷[illegible]）

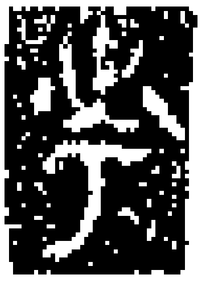


二、沇兒鐘　烏噂

噂乃呼之異文，金文又作虖、乎。均義同字異，參見呼、虖、乎諸條。



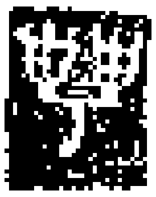
兮甲盤
即市



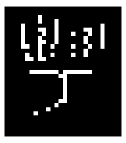
兮甲盤　皋
貯毋不即市

孫詒讓曰𡴧字兩見，舊釋爲「𡴧」，說文無此字，竊謂當即「市」之古文。說文冂部云：「市，買賣所之也。市有垣，从冂从乁，象相及也。乁古文及字，㞢省聲。」此上从㞢，即之省，中从八，即冂之變，下从丁，即乁之變也。（古籀餘論卷三第三六葉兮田盤）按孫詒讓考釋可信，且𡴧由㞢之得聲，之、市古音同屬之部。之讀章毋，市讀禪毋，聲毋同屬齒音，二字聲也相通，兮甲盤「即市」「不即市」，就是到不到市場的意思。

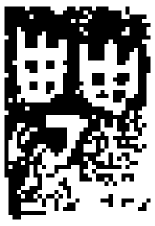
甹



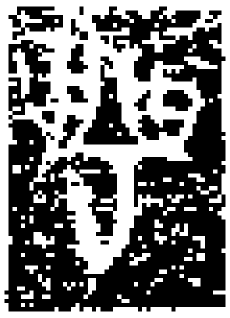
番生𣪘
甹王立



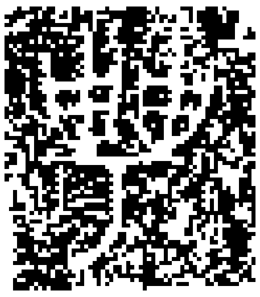
班𣪘
甹王立



史牆盤
上帝降懿德大甹



㝬鐘
上帝降懿德大甹



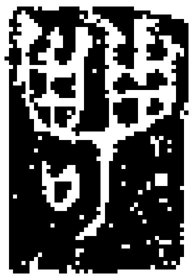
逑鐘
敬乃夙夜用甹朕身

戴家祥曰：甹从丂从二由，見宋時出土聘鐘，又見番生𣪘、班𣪘、毛公鼎，作甹，从丂，薛尚功釋聘（歷代鐘鼎彝器款識法帖卷六），徐同柏釋甹，讀并（从古堂款識學卷十七），吳大澂（愙齋集古錄四冊）、劉心源（奇觚室吉金文述卷二）从之。孫詒讓初釋謣，（古籀拾遺下）後又云，謣字無義，改釋粤，讀若亭，言定朕位也。（籀述林七）郭沫若云：「仍當以釋謣為是，乃假為屏。左傳哀公十六年，閔天不弔，不慭遺一老，俾屏予一人以在位，」句法與此相近。（兩周金文辭系圖錄考釋二二）按以上諸說俱未確切，此字當時所見未廣，限于「甹王位」「甹朕位」兩句之故。徐同柏所以取信于人，因粤字从兩由，亦猶漁之古文作𩺰，敗之古文作贁，星之古文作曐，說文以小篆為主，倉頡爰歷博學皆取諸史籀大篆，或頗省改，小篆變兩由為一由。

殆亦省改之一例耳。竊就粵即甹字，說文「甹，木生條也，从马由聲。商書曰若顛木之有甹枿。古文言由枿。」徐鍇曰：「說文無由字，今尚書只作由枿，蓋古文省马，而後人因省之，遂用爲因由等字。」（徐鍇說文注引）遍查卜辭金文，未見马字，說文马部之圅字訓舌也，金文卜辭作圅，象倒矢在函中，藏矢所用者爲圅，圅象函形，ク其緘處且所以持之也。（略本靜安先生不𡢁毀蓋銘考釋）既不象舌，亦不从马。再看甬字，說文艸木華甬甬然也，从马用聲。金文作甬，上象鐘懸，下象鐘體，中一橫劃象鐘帶（本楊樹達積微居金文說）既不象艸木華，亦不从马。玉篇一七九「甹」，弋周切，唐韻以州切，玉篇九四「粵」，普經切，唐韻普丁切，兩者都从由，未始不可讀粵。丂、由同隸幽部，毛公鼎「粵朕位」，變从丂爲从亏，多父盤「眉壽可使」，可作丂丂可讀，同粵字，仍當讀由。方言六「由，輔也」，廣雅釋詁「助也」，右王往由朕位言，助我之貌，治地位也。說文二篇辵部「迪，道也，从辵由聲」，魏三體石經君奭篆文作[illegible]，古文作[illegible]，偏旁由與粵之偏旁由形頗近似，禮記聘義「天下莫不貴者，道也」，鄭玄注「道者，人無不由之，由義爲道」。周書君奭「我迪惟寧文王德延」，今本尚書迪作道，迪字訓道，由義亦訓道，仲尼弟子仲由字子路，孟子萬章下「惟君子能由是路」，道亦路也。周書康誥「乃由裕民」，由裕亦作猷裕，聲同義通。君奭「告君乃猷裕」，方言三「猷、裕，道也」。東齊曰裕，或曰猷，故分言曰猷曰裕，合言曰猷裕，皆道也。禮記禮器「匪革其猶」，鄭玄注「猶，道也」，古者由猶不分。左傳莊公十四年「由有妖乎」，荀子富國「猶將不足以

勉也。孟子公孫丑上「敬齊王由反手也」，又離婁下「我由未免為鄉人也」，皆由猶通用之證。「虩德大專」乃動詞降字以下之兩個平列名詞短語，且係具有特定內容之政治術語，「屏亂」、「屏障」都與「虩德」之義不協。釋學，亦覺牽强。

文選褚淵碑文「德猷靡嗣」，李善注「令德嘉猷也」。小雅小旻「匪先民是程，匪大猶是經」，又巧言「秩秩大猷，聖人莫之」，毛傳皆訓大猷為大道。文選幽通賦「漠先聖之大猷兮」，曹注亦訓猷為道，是大學之為大由，亦即大猷，形聲義靡不適也。



毛公鼎

轉紙從

戴家祥曰：甹字从由从丂，字書所無。考魏三體石經君奭殘石我迪甹（今本作道爲）惟寧王德延（延甹）作，篆文迪作䢃，古文作𢔬，偏旁由字與甹字上部近似。許叔重云：秦始皇帝初兼天下，丞相李斯乃奏同之，罷其不與秦文合者。斯作倉頡篇，中車府令趙高作爰歷篇，太史令胡毋敬作博學篇，皆取史籀大篆，或頗省改，所謂小篆者也（說文解字自敘）。今觀籀文𧭹小篆作讋（三篇言部），籀文𣀬小篆作敗（三篇攴部），籀文𠟭小篆作則（四篇刀部），籀文𥠖小篆作秦（七篇禾部），籀文𧟟小篆作襲（八篇衣部），籀文貌小篆作皃（八篇皃部），即所謂小篆或頗省改者也。以是而知金文甹殆即小篆省改之甹字。說文甹，木生條也，从丂由聲。商書若顛木之有甹枿，古文言由（六篇木部）。今商書盤庚上篇作若顛木之有由蘖。按說文隸屬丂部之字，若𢎘訓舌也，金文卜辭作𠚕，象倒矢在函中，蓋矢所用者爲函，函象函形，乃其緘處，且所以持也（詳王靜安先生不𡢁敦蓋銘考釋），既不象舌形，亦不从丂。再如甬訓艸木華甬甬然也，从丂用聲。金文作甬，上象鐘縣，下象鐘體，中二橫劃象鐘帶（參楊樹達積微居金文餘說自序），既不象艸木華，亦不从丂。玉篇一七九甹讀弋周切，廣韻以周切，喻母幽

部。丂讀「苦浩切」，溪母幽部，韻同聲異。粤之从丂，同部注音字也。大徐丂讀「呼感切」，曉母侵部。古代牙音見溪兩紐每與喉音曉匣兩紐混淆，侵部幽部又是陰陽對轉。毛公鼎「粤」作「粤」，蓋从丂爲从可，多父盤「眉壽可使」，可作丂，（見強運開說文古籀三補）叔角父毁「皇考」作皇考，考亦从可。可讀「肯我切」，溪母歌部，丂可同母更換字也。由是而知粤、粤兩字仍當讀由。方言卷六「胥，由，輔也。吳越曰胥，燕之北鄙曰由」。廣雅釋詁「由，助也」。番生毁云「粤王位」，毛公鼎云「粤朕位」，字當訓助。商書盤庚上「由乃在位，以常舊服，正法度」，（楊筠如尚書覈詁云乃疑當作迺古金文乃迺形近易誤）詞例與此相近。

加旁从辵，其義爲道。說文二篇「迪，道也。从辵由聲」。古文四聲韻入聲十九錫袖迪同字，袖迪俱从由聲，故迪亦通由。大戴禮記文王官人篇「喜色由然以生」，盧注「由當爲迪」。漢書揚子雲傳「迪檢押」，顏師古云「迪與由同義」。今言日則曰由迪，大徐迪袖俱讀「徒歷切」，定母支部，集韻入聲二沃袖音「徒沃切」，定母宵部，廣韻由讀「以周切」，喻母幽部，古音喻母四等歸入定紐，已爲聲韻學家所證實。幽部韻位第二，宵部第三，故迪袖兩字亦得通由。周書多士「不克終日勸于帝之迪」，陸德明釋文云「迪，馬本作攸」。廣韻攸讀「以周切」，不但與由同母，而且同部同聲，通假由亦作繇同毁。左傳莊公十四年「猶有妖乎」，孔穎達正義云「古者由猶二字義得通用」。孟子公孫丑上「以齊王，由反手也」，離婁下「我由未免爲鄉人也」，孫奭音義引丁音「由當爲猶」，荀子富國篇云

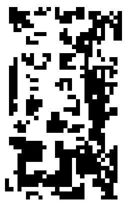
將不足以勉也。楊倞注：「由與猶同，迪以由聲，故迪猷兩字義皆為道。方言卷三：「裕、猷，道也。東齊曰裕，或曰猷。」廣韻裕讀羊戍切，喻母侯部，幽侯韻近，故裕亦通猷。爾雅釋宮：「路、場、猷、行，道也。」道與路異字同義，故仲由字子路（史記仲尼弟子列傳）。孟子曰：「惟君子能由是路」（萬章下）。

牆盤銘文云：「故文王初盩和于政，上帝降懿德大甹」，懿德（易小畜「君子以懿文德」，虞翻注：「懿，美也」）大甹，乃動詞降字之下兩個名詞短語，甹讀猷。小雅小旻：「匪先民是程，匪大猶是經。」又巧言云：「秩秩大猷，聖人莫之。」毛傳俱訓「大道」。班固幽通賦：「漠先聖之大猷」，曹大家注：「猷，道也。」

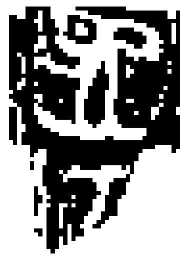
猷迪聲同字通，義皆為道。大雅桑柔云：「弗求弗迪」，弗迪當讀不迪，猶言不道。毛傳鄭箋訓「迪」非是。周書牧誓斥紂之罪云：「昏棄厥遺王父母弟不迪」，史記周本紀作「昏棄其家國，遺其王父母弟，不用。」「不迪」乃概括上述諸罪行而言，應自為句。禮記緇衣引「之不迪」，鄭注：「迪，道也。」康誥云：「矧今民罔迪不適，不迪則罔政在厥邦」。偽孔傳云：「況今民無道不之。」言以教也。不以道訓之，則無善政在其國。按論語子罕篇云：「可與共學，未可適道。」淮南子氾論訓云：「未可與適道也。」廣雅釋詁一：「適，善也。」可為偽孔添一佐證。「罔迪不適」，未可適道，其義一也。雒誥云：「公功棐迪篤，罔不若時」。偽孔傳不知棐迪即不迪（呂刑「明明棐常」，墨子尚賢中引作「不常」），釋為「公之功，輔道我已厚矣」，竟讀至下文「篤」字為句，則於

文義難通矣。今以金文詩書彼此互證，知「大猷」「不迪」均古代政治成語，金文作甹，詩書作迪，聲讀可通，義恰相會。

薛尚功釋甹為聘（歷代鐘鼎彝器款識法帖卷十六），徐同柏釋甹讀許（從古堂款識學卷十六），劉心源（奇觚室吉金文述卷二）吳大澂（愙齋集錄四冊）古從丂，孫詒讓初釋甹（古籀拾遺卷下毛公鼎釋文附），後又云「甹字義難考，改釋甹讀若寧，言定厥位也」（籀廎述林卷七毛公鼎釋文），郭沫若云「仍當以釋甹為是，假為屏，左傳哀公十六年『旻天不弔，不憖遺一老，俾屏予一人以在位。』與此相近」云云（兩周金文辭大系圖錄考釋也。上說）皆主觀武斷，不可信也。

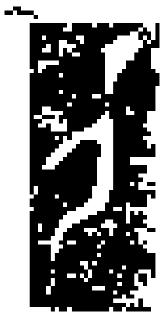


魯侯爵　也
尃用尊𩰫盟

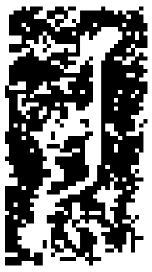


司㜏母爵
司㜏母

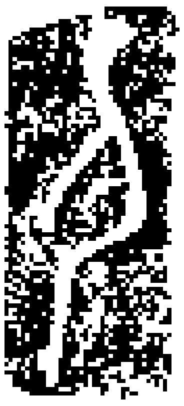
兀



兀父己盉

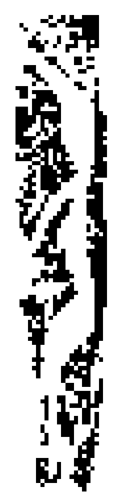


盖

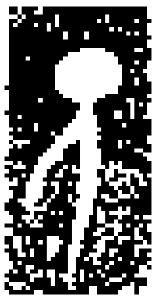


器

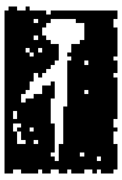
兀父己卣　兀作父己尊彝



魚鼎匕　曰浩又蚰兀



父戊卣　兀作父戊尊彝



父戊卣

兀作父戊尊彝

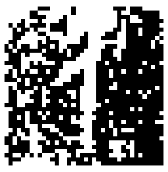
父戊卣「亐」字，容庚金文編初釋「人」，重訂本依高景成之見改隸儿部，釋爲「兀」。柯昌濟謂此字「仍當釋人」（韡華閣集古錄跋尾）。按：釋兀是也。孫詒讓（古籀餘論卷三第三[illegible]）、林義光（文源）早已有見及此。兀、元古本同字，說文一篇一部「元，始也。从一从兀」；八篇儿部「兀，高而上平也。从一在人上，讀若敻。茂陵有兀桑里」。許說大誤。「兀」之本義爲人首，魯頌閟宮「建爾元子」，毛傳「元，首」。儀禮士冠禮「始加元服」，鄭注「元，首也」。左傳僖公三十三年「狄人歸其

先軫元」，又哀公十一年「公使大史固歸國子之元」，孟子滕文公下「志士不忘在溝壑，壯士不忘喪其元」，杜元凱趙邠卿並訓元為首，曶鼎寇作𡨥，偏旁元作亓，由此而知亓字於人字上端獨墳者，亦猶大盂鼎天字作𠀘，此即所謂「隨體詰詘」之象形字也。陳賄殷「元日」作亓日，司寇良父壺寇作𡨥，偏旁「元」亦从一在人上，乃為人體側視形而以「一」識人首之所在，此即六書所謂指事字也。金文「元年」「元月」「元日」與秦篆不殊，亦之與亓，亦猶齊侯壺天字作𠀘，（於甫闌卜辭作錄）宋人戴侗云「元，首也。从儿从二，儿古文人，二古文上，人上為首，會意也」六書。許謂从一从兀，大誤，元兀同字，說九篇髟部「髡」或从元，十四篇車部軏从車，兀聲，論語為政篇「小車無軏」，更當从兀，是皆兀元同字之證，靜安先生嘗謂「文字因其作法之不同，而所屬之六書亦異，知此，可為言小學矣」觀堂集林（卷六釋天）。善哉斯言。

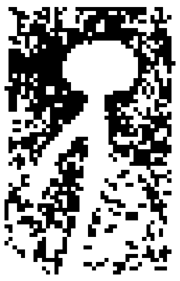
唐韻軏讀「魚厥切」，疑母祭部，五經文字軏軏音月，說文二篇跀或體作䟆，又四篇刖「絕也，从刀，月聲」，一切經音義二「刖，䟆，跀同字」，同聲通假，刖亦同兀，莊子德充符「魯有兀者叔山無趾，踵見仲尼，仲尼曰無趾，兀者也」，釋文李注「刖足曰兀」，唐韻「元」讀「愚袁切」，疑母元部，祭元陰陽對轉，故軏亦音月，兀讀「五忽切」，疑母脂部，脂祭韻近，與元次對轉，是兀之與元，不但形同，聲同，韻同而且義同，其為一字，蓋昭昭然。

器銘「亓」作父戊卣，「亓」作父乙壺，「亓」「亓」皆作器者名，古人名元者多矣，史記伯夷列傳

伯奐名元，宋文公有大夫名華元，見左傳宣公二年及成公十五年，曾參之子名曾元，見禮記檀弓上及孟子離婁上，楚公子善字子元，見國語楚語，考烈王之子名熊元，見史記楚世家，而未聞有以「人」為單名者，若依柯氏釋兀為人，則於諸器銘文文義並齟齬不通矣。

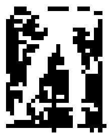


盂

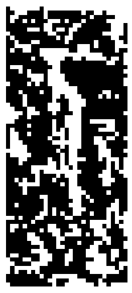


器

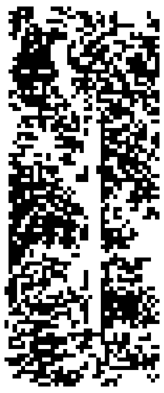
人父戊首
才作父戊尊彝[illegible]



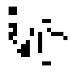
天尹鈴　天
尹上下元尋



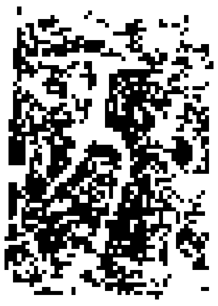
蔡侯
尊



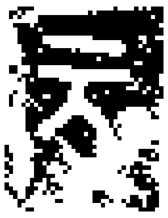
蔡侯盤　元
年正月初吉



斜王子旃鐘
元日丁亥

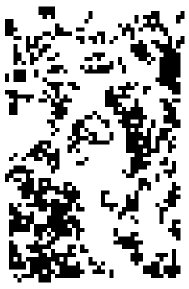


陳財毀
元日丁亥

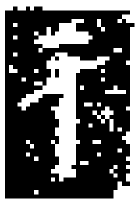


盂

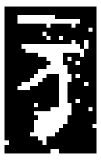
師旋毀
唯王元年



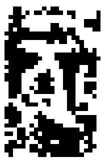
逆鐘　唯
王元年



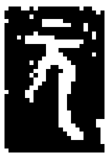
舀鼎　唯
王元年



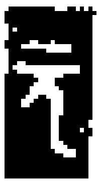
盂一



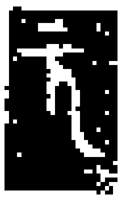
器一



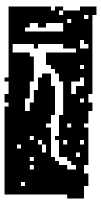
盂二



器二

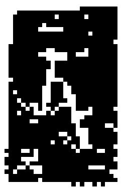


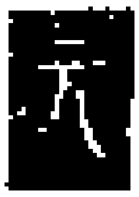
盂三



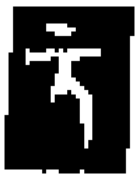
器三

師酉毀　唯
王元年正月


簋


器

鄭伯簋作其元妹
叔嬴為心媵饙簋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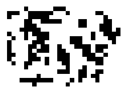
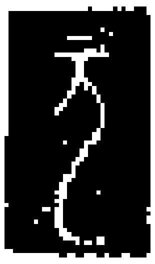
設　唯元年六
月既望甲戌



邛季戈
戚之元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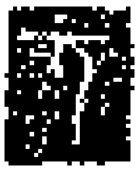
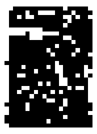
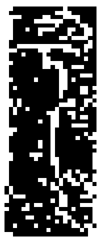
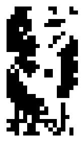
孔嘉元成


邾公華
鐘　元

器真
[illegible]


晉公盦
晉作元女


蔡侯鐘
元鳴無期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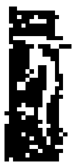
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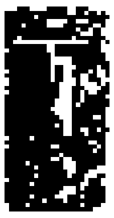
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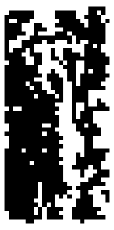
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蔡侯鐘
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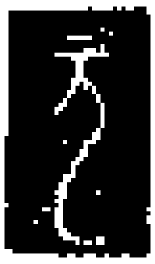
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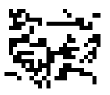
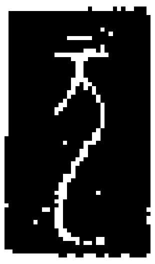
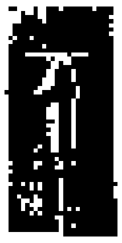
元鳴孔皇


郘王

子璋鐘
元鳴孔皇


沇兒鐘
元鳴孔皇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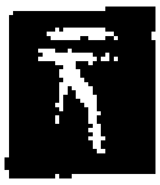
儔兒鐘　余
[illegible]路之元子



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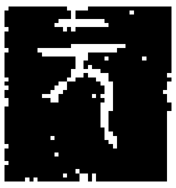
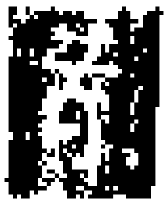
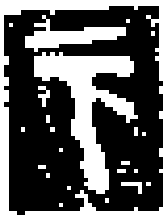


盂一

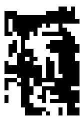


盂二

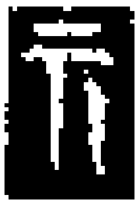
師兌殷
唯元年



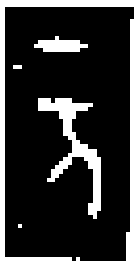
服殷　唯
元年三月



楚王戈　楚王
之元右王鐘

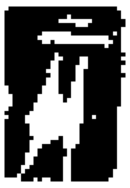


陳伯元匜　陳
伯𠩁之子伯元

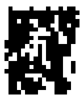


番匊生壺
用媵享

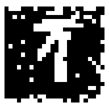
元子孟
妃乖



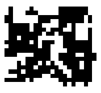
𣪘安君壺　𣪘
安君元望或章



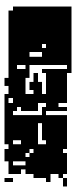
梁伯戈　梁伯
作宮行元用



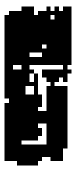
秦子
矛



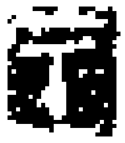
秦子戈　秦子
作造公族元用



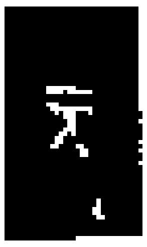
雕公
劍



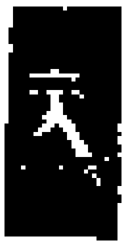
鵰公劍　鵰公囗
作元劍寶用之



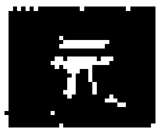
曆鼎　曆肇對
元德考友隹井



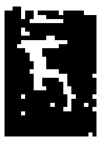
吳王
元劍



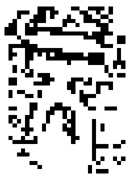
吳王元劍　攻敔王
元啓自作其元用



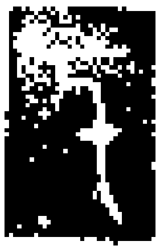
吳王夫差劍　攻敔王夫差自作其元用



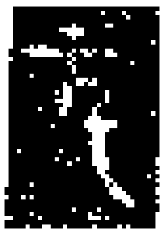
陳逆簋　以作氒元配季姜之祥器



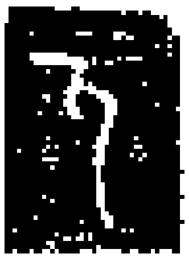
多友鼎　武公遣乃元士羞追于京自



簋二



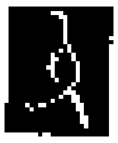
器二



盉三

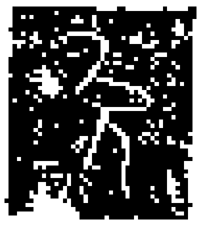
厚氏元𠤳　魯大司徒厚氏元作膳簋

爾雅釋詁「元，首也。」左傳僖公三十三年「狄人歸其元」，孟子滕文公下「勇士不忘喪其元」兩元字皆訓首。金文元作了、亐、丆。了為象形，特重頭部的刻畫，亐為會意，从二从人，人體之上者首也。丆為指事，指事符號一特指人首之所在，元為人體之首，故引申有始義。說文一篇「元，始也。」金文元年、元日之元即此義，物之始也，被看作是大，金文「元鳴孔皇」、「元子」、「元德」之元皆為大義。

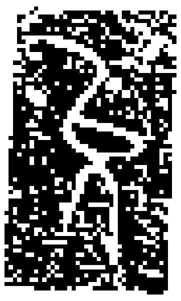


班毀

允才



秦公鐘



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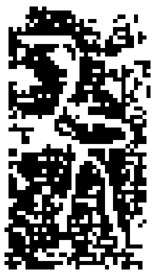


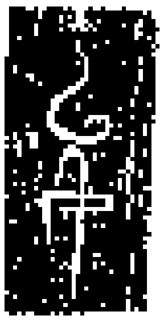
三

秦公鎛

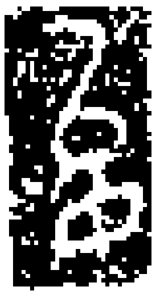
盭允

義

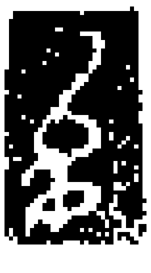
説文八篇：允，信也。从儿㠯聲。羅振玉謂字象人回顧形，殆言行相顧之意。高鴻縉謂象人點首允許之狀。林義光謂㠯象人，上象其頭，丨進而益上之形，與兟同字而當訓進。允的本義説法不一。王獻唐根據黃縣㠱器，允以同讀，證明許説从儿㠯聲不誤。金文允皆用作信。



中山王譽方壺
安孳若言



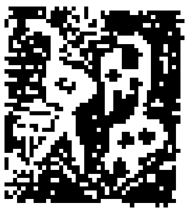
不嬰段蓋
安廣伐西俞



不嬰段
汝以我車

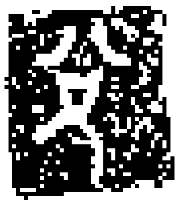
宕伐玁安
于高陶

楊樹達曰：孫仲容云「𡖅是借𡖅爲之」，說文夕部𡖅从夕允聲，故得相通假。（餘論下式下）余謂說文八篇下儿部云「允，信也。从儿，㠯聲」。亭儿爲古文人字，咸鼎「寍豐允」字皆从㠯从人。流兒鐘之「流」、虢季子白盤及兮甲盤之「𦉥」所从之允亦皆从㠯从人。銘文作「安」从女者，古文从人之字往往从女，仍允字也。光字从大从古文人。而軍當戟从女作安，正其此類。仲容說𡖅字誤矣。（積微居金文說卷七不嬰段再跋）十按說文十二篇姷重文作侑，八篇侲重文作娠，楊釋是也。金文用作應允之允，如中山王譽方壺「安允孳若言」，或借用作狁，如不嬰段玁狁均作安允。



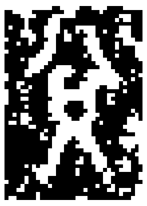
多友鼎　用嚴⿰允要放興廣伐京𠂤

⿰允要，从多友鼎辭例看，字當作狁，用嚴⿰允要，卽玁狁。

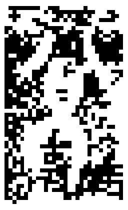


器一

師兌𣪘
兌拜稽首

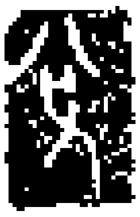


鼒兌𣪘
兌其萬年



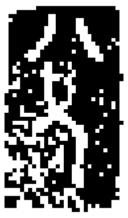
器二

師兌𣪘　師
兌其萬年

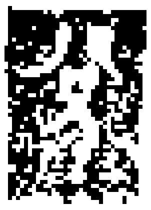


器

三年師兌𣪘
師兌其萬年

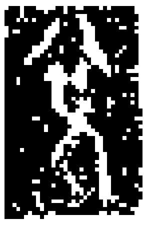


蓋一



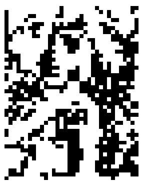
器一

師兌𣪘　同中
右師兌入門

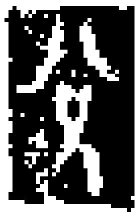


蓋

三年師兌𣪘　𬀭
伯右師兌入門

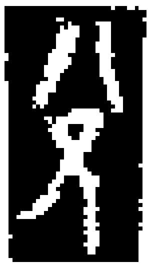


器一



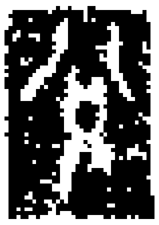
蓋二

師兌
𣪘



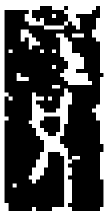
器

三年師兌𣪘　王呼
內史尹冊命師兌

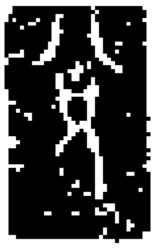


鼒兌
𣪘

鼒兌作朕
文祖囗公

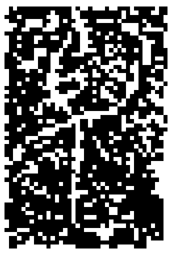


兌𣪘　兌作朕
皇考叔氏尊𣪘

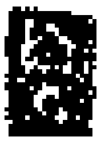


兌𣪘　兌其萬
年子孫永寶用

高田忠周曰：說文「兌，說也。从人㕣聲。」朱氏駿聲云：「當从人口八，象氣之舒散。」兌者與祝同意，从人與會同意。今字作悅，又加心旁。易說卦「兌為口」，序卦「兌者，說也」，釋名釋天「兌，說也，物得備足，皆喜悅也。」爾雅釋詁「悅，樂也」，又「悅，服也」，論語「不亦悅乎」，蓋人心喜樂，口氣舒散，此謂之兌。兌字當从人、口，八為是。朱說為得，許即誤傳耳。因按說文言部「說，訓釋也，一曰談說也。从言兌。」說為兌異文，無容疑矣。釋也者，舒散之一轉義；談說亦其轉義耳。兌說實同，故以說解兌，以今字解古字也。兌變作說，以口亦从言，複矣。凡言部字古文多从口，猶詠或作咏，古文作詁也。喜笑開口中，心兌樂，故或从心作悅。（古籀篇三十一第六葉）按：金文兌均用作人名。

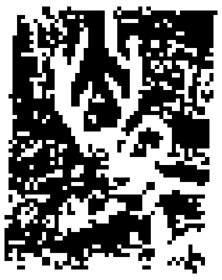


易兒鼎
易兒

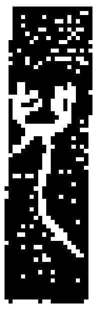


二

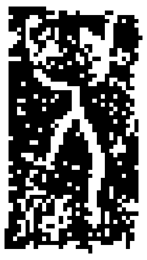
𠑇兒鐘
曾孫𠑇兒



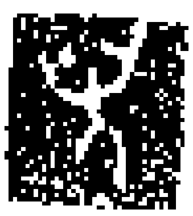
庚兒鼎　徐
王之子庚兒



句鑃　吳口
大子郜兒曰

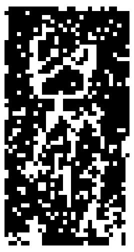


小臣兒卣　小
臣兒作己尊彝

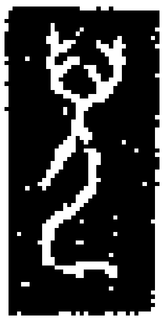


𦐇以遣
其邑

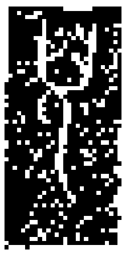
復眔句　南
兒眔[illegible]



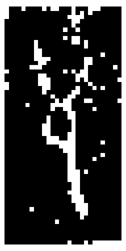
寬兒鼎　蘇公之
孫寬兒擇其吉金



沇兒鐘　郐王庚之
𢘽子沇兒擇其吉金



余贎𨖈兒編鐘　之字父
余贎𨖈兒得吉金鎛鋁



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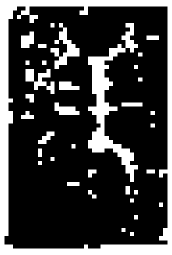
𠑇兒鐘　之字父余
贎𨖈兒得吉金鎛鋁

說文八篇「兒，孺子也。从儿，象小兒頭囟未合。汝移切」兒字在金文中皆作本義，常號于人名之後，前有孫字或子字，如𠑇兒鐘「曾孫𠑇兒」、庚兒鐘「徐王之子庚兒」等。



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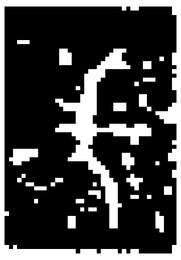
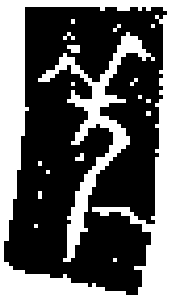


二

鄭義羌父盨　鄭

義羌父作旅盨

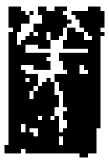


鄭羌伯鬲

鄭羌伯作季

姜尊

鬲



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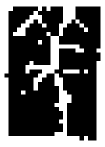

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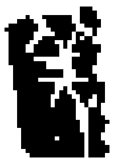

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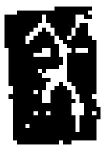


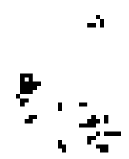
五

𠫑羌鐘

𠫑羌作戎

說文四篇、羌、西戎羊種、从羊儿、羊亦聲、金文用作人名或方國名。

入



蓋

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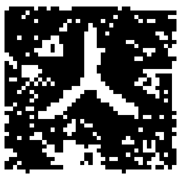
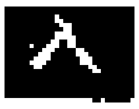
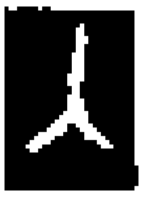


即簋　定伯入右即



豆閉簋　井伯入右豆閉



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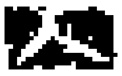
趞曹鼎　刑伯入右趞曹



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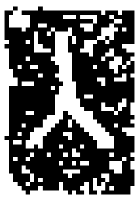

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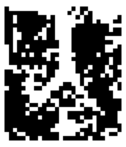
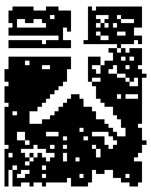


卯簋　榮季入右卯立中廷



蓋

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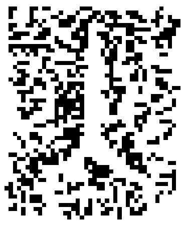

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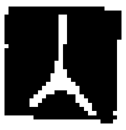

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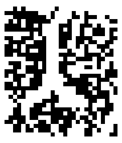

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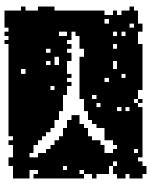

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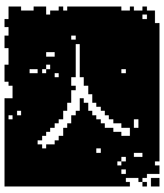

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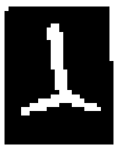

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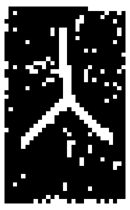

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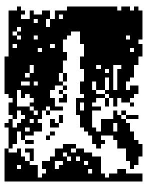

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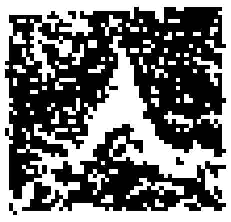

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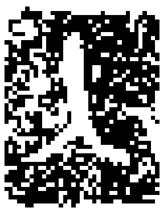

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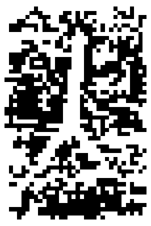

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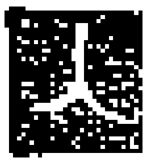

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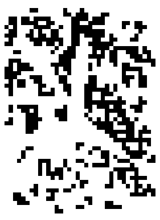

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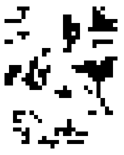

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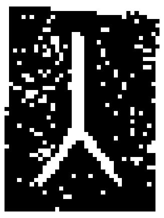

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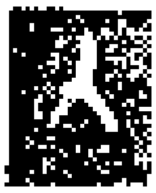

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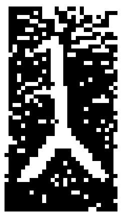

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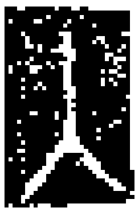
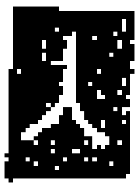
頌鼎



蓋一

頌壺



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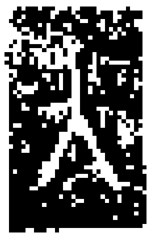

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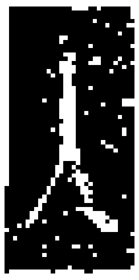

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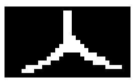

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麥彝用霝
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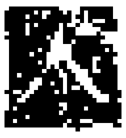

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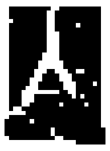
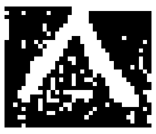
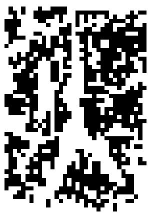


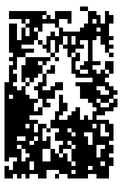
衛鼎乃用鄉
王出入事人



小臣宅𣪘其
萬年用鄉王出
入



膳夫山鼎
反入



師虎𣪘
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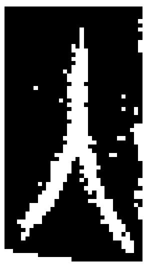

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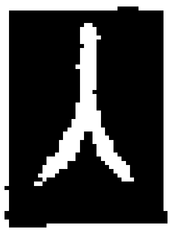
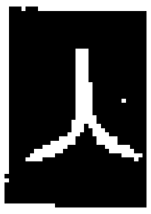
頌鼎



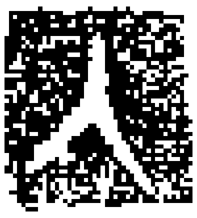
盖一

頌壺

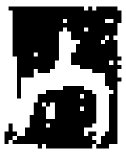


盖三

頌𣪘反
入覲章



盂鼎朝
夕入諫



大鼎以
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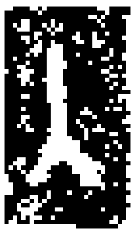
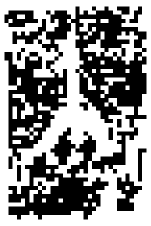


兮甲盤毋敢
或入蠻宄貯



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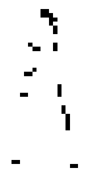
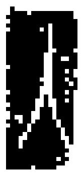
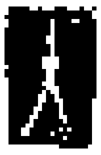


魚鼎匕
𢷎入𢷎出



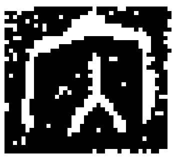
魚鼎匕　命
帛命入敷



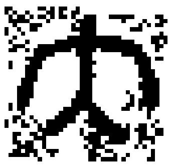
二

𠫑羌鐘
入長城

說文五篇「入，內也。象从上俱下也。」魏校六書精蘊曰：「入象木根入地形，與出象屮木上出相對。木根入地，即自上而下也。」（錄象說文職字小墨）于鬯云：入部「入，內也。象从上俱下也。」案入篆當作人，蓋象芒刃形。芒刃能入物者，故其象如此。此可以諸从入字證之。矢部「矢」从入，象鏑栝羽之形。鏑即所謂入也。鏑非芒刃乎？此一證也。木部「兩𣏗臿也。从木，入象形。」是入者，臿刃也。此二證也。「𣏗」，兩刃臿也。从木，个象形。案𣏗上从二入，故訓兩刃臿。此三證也。又丁部「个」，象形。案丁亦从入。「来」通訓謂即釘字。是亦以入象芒刃也。此四證也。又朿部「朿」，木芒也。象形。王句讀謂鐘鼎文作朿，方足，象形。是亦以二入。此五證也。又來部「來」，周所受瑞麥來麰。一來二縫，象芒朿之形。校勘曰：一來二縫，當作一來三縫。見韻會及御覽所引。三縫者，朿篆之形也。來篆下象根葉，上从三入。入在天象鏑，在麥象芒穎，故云三縫。是來从三入，此六證也。有此六證，則入之本象可知矣。从上俱下之說，未見入字之義也。（說文職墨）



鬲从盨 内史無𩦒



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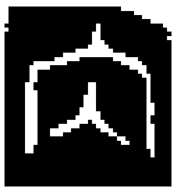

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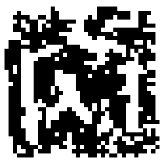

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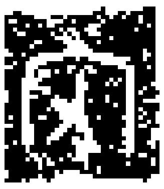

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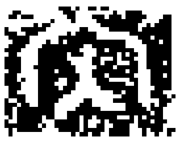
楚毁 内史尹氏冊命楚



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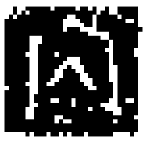

内史龏鼎 内

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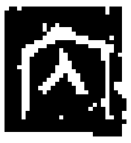
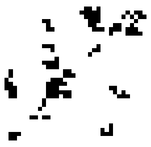


内史龏鼎 内史龏朕天君其萬年



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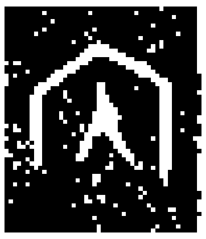

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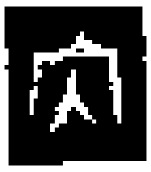

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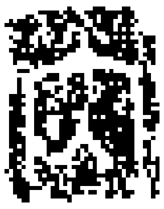

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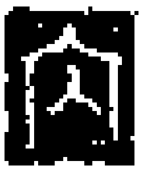

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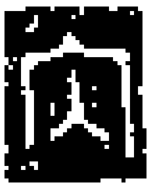

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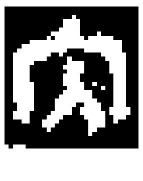

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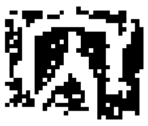
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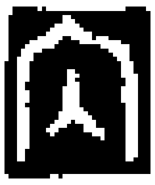
揚毀　王乎內史先册令䚄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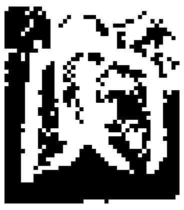
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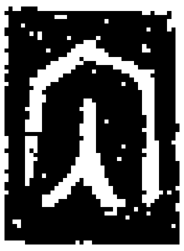
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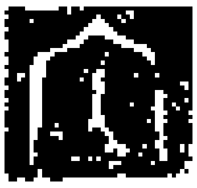
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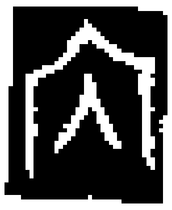
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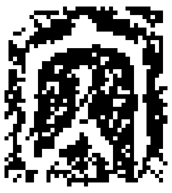
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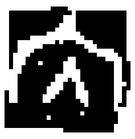
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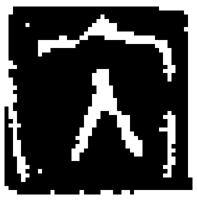
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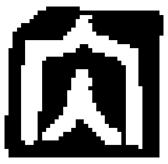
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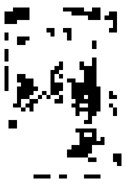
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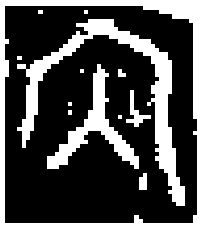
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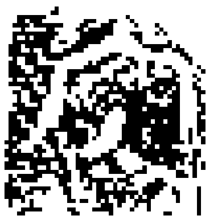

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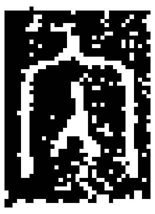

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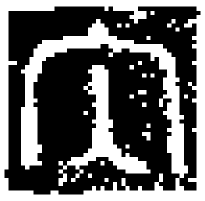

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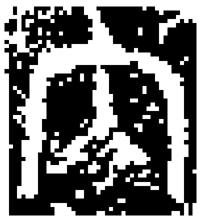

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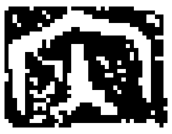

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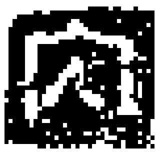

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豕戎

卣　淮夷
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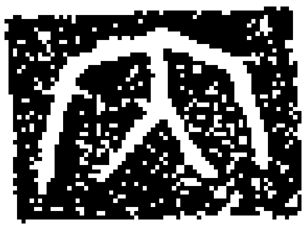

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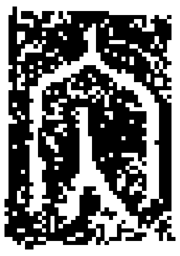

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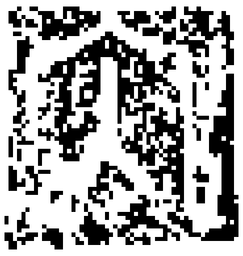

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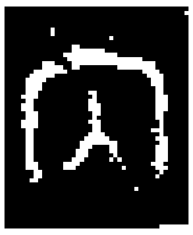

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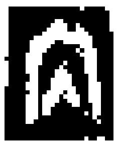

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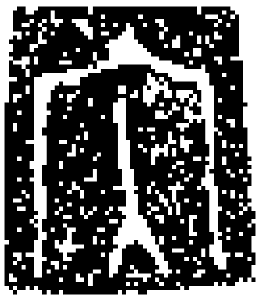
入



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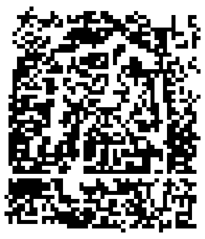
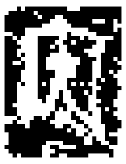


筍

員卣　員
先內邑



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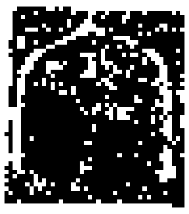

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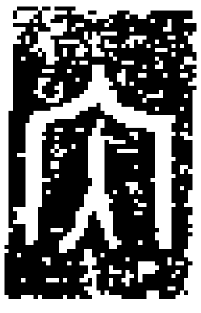
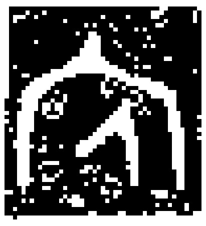
仲右無叀内門



永盂
益公内



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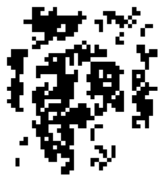

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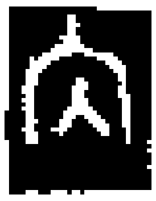

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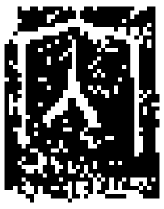

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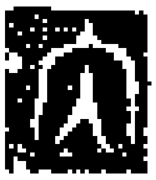

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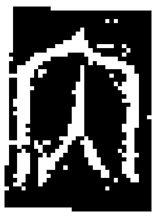

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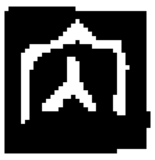

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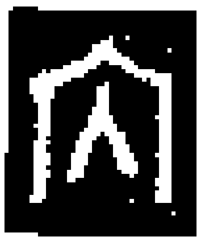

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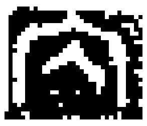
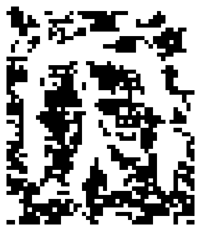
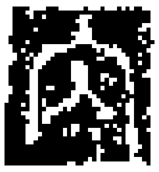


揚簋　井伯内
右揚立中廷

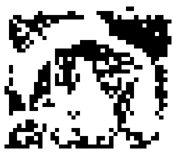


盖

師㝨簋　井
叔内右師㝨



伊簋　編
季内右伊

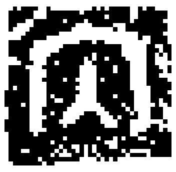


盖一

[illegible]

盠二

師𩛥段　宰琱生內右師𩛥



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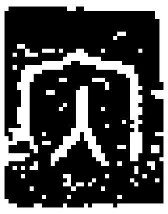

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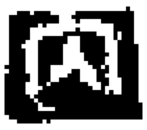
楚段　中倗父內右楚立中廷



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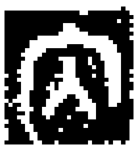

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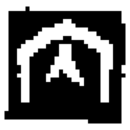

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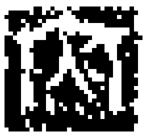

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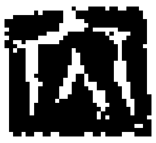
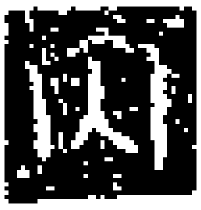
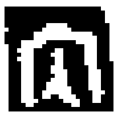
敀旬



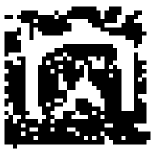
效觶　公東宮內鄉于王



噩侯鼎　噩侯馭方內壺于王



師旂鼎　斯又內于師旂



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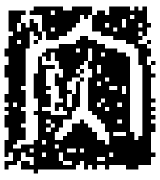
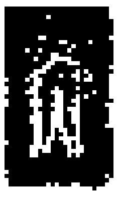
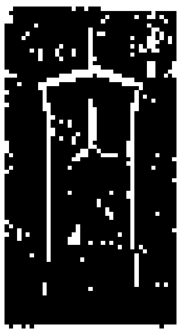


器

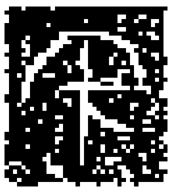
楚段　嗣莽啚官內師舟



陳騂壺　子墬騂內伐匽亳邦之獲



中山王譽壺　以內絕邵公之業命設壐旻



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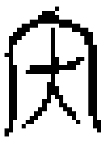
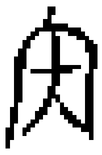


鄂君

啓節
內潘



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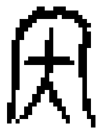

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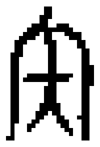
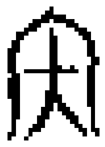
內邔



鄂君啓
節　內

澮
江



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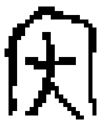

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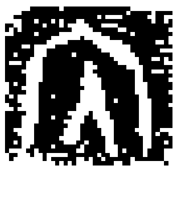
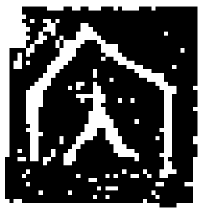
馬牛羊以出內關



內
公

鼎　內公
作鑄飤鼎



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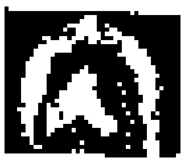
內公鼎　內
公作鑄從鼎



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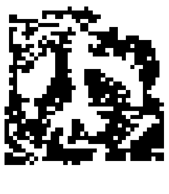
公作鑄從簋



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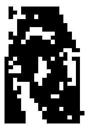
公作鑄從壺



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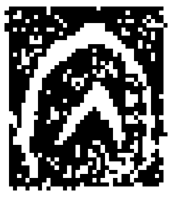
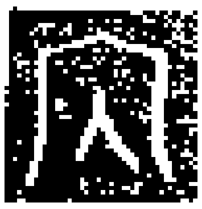
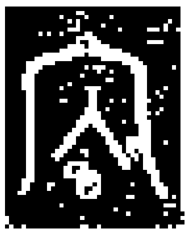
作鑄從鐘之句



內公鬲　內公作鑄
京氏婦叔姬媵鬲

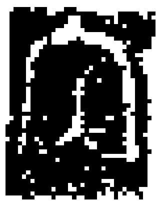


器



蓋

內伯啟壺　內伯
啟作釐公尊彝



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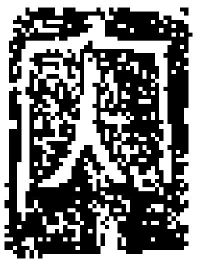
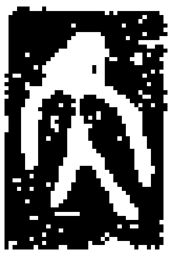
白多父作寶毁



器

內叔𢊾父殷
內叔𢊾父作寶殷



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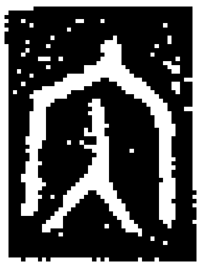
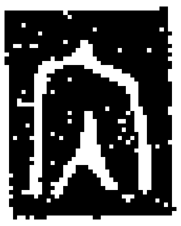
內大子鼎
內大子作鑄鼎



器

內大子白壺
內大子白作鑄寶壺



器

內太子白簠
內大子白作簠

羅振玉曰說文內注入也入注內也、二字轉注故古文通用、金文中如無叀鼎「入門作「內門」、古籍中若大戴禮三本篇「廟之未納尸也」、荀子禮論篇作「入尸」、史記作「內尸」月令「無不務內」、呂氏春秋作「務入」、　均具證也、（貞松堂集古遺文卷三第二三葉）按唐韻內讀奴對切、泥母脂部、入讀人執切、日母緝部、韻部絕遠、兩字何以通用、至今尚無確論、今就金文審之、

一讀如字、內史、內小臣、內國、內子等詞是也、周禮序官大史下「內史中大夫一人、下大夫二人、上士四人、中士八人、下士十有六人、鄭玄注「大史、史官之長」、而周書酒誥稱「大史友、內史友」、大戴禮記盛德篇云「大史、內史、左右手也」、是大史、內史位階並列

似各自爲寮，不相統屬，有時且在大史之上，尤不得視爲大史之下屬。此職在西周亦呼作冊。洛誥「王命作冊逸祝冊，惟告周公其後」，又曰「王命周公後，作冊逸誥」，顧命「命作冊度」，作冊官名，逸、度人名，祝冊，謂爲文辭祝之，猶金縢「史乃冊祝」曰。金文亦有以作冊二字冠于人名之上，與尚書同例。金文又有作冊內史之稱。內史亦稱內史尹、作冊尹、尹氏，或令尹。左傳僖公廿八年「王命尹氏及王子虎、內史叔興父策命晉侯爲侯伯」，杜預云「以策書命晉侯爲伯也」，策冊同字。周禮九命作伯，是內史之職，在書王命與制祿命官，以編制言之曰內史，以尊業言之則曰作冊，而尹氏爲之長，與大師地位相等，經傳每以師尹連稱。（說本靜安先生釋史）

金文作器者有自稱內子、內君者。考禮記雜記「內子以鞠衣、褒衣、素沙」，鄭玄注「內子，卿之妻也」。釋名釋親屬「卿之妃曰內子，女子也，在閨門之內治家也」。內君無考，或即內子之異稱歟。

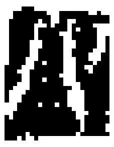
作器者又有自稱爲內小臣者，考儀禮燕禮「獻左右正與內小臣」，鄭玄注「內小臣奄人，掌君陰事陰令，后夫人之官也」。其他諸詞應讀如字者，附焉。

二、金文言「出內王命」者，字應讀入。左傳僖公廿八年「襄王命晉侯爲侯伯」，「重耳敢再拜稽首，奉揚天子之丕顯休命」，受策以出，出入三覲」，杜預注「出入，猶去來也」。從來至去凡三見王。夏官大僕「出入王之大命」，鄭玄注「出大命，王之教也。入大命，羣臣所奏

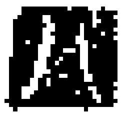
行、無叀鼎銘「司徒南中右無叀內門」、內亦讀入、周書康王之誥「畢公率東諸侯入應門右」、儀禮聘禮「入門右、大夫辭」、又曰「入門右奠幣、再拜」、詞例可證、三同聲通假、內亦讀芮、唐韻芮讀「而銳切」、日母祭部、章炳麟謂古音娘日歸泥、雖未得聲類學者一致贊同、然日泥聲近、顯有其事、祭脂韻近、芮聲同汭、禹貢「涇屬渭汭」、釋文「汭、本作內」、漢書溝洫志「及壐津洛內」、顏師古集注「內讀曰汭」、大雅「公劉」「芮鞫之即」、鄭玄箋「芮之言內也」、金文有內公、內伯、內叔、內太子所作器、考大雅緜「虞芮質厥成」、釋文「芮、國名」、周書顧命成王將崩、乃同召太保奭、芮伯、彤伯、畢公、衛侯、毛公、師氏、虎臣、百尹、御事、惜芮伯名諡不可考、毛公序大雅桑柔云「芮伯刺厲王也」、孔穎達正義引鄭玄尚書注「芮、周同姓國」、蓋據世本言之也、左傳桓公三年「芮伯萬之母芮姜惡芮伯之多寵人也、故逐之、出居於魏」、四年「冬、王師秦師圍魏、執芮伯以歸」、杜預注「芮、國名」、在馮翊臨晉縣、孔穎達引漢書「地理志云馮翊臨晉縣芮鄉、故芮國也」、惜其世次不可得而詳矣。

八

敝伯車父鼎　八月

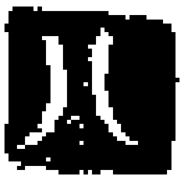


令方尊　唯八月



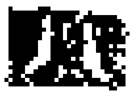
蓋

令彝　唯八月



器

師耤𣪘　唯八月



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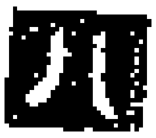
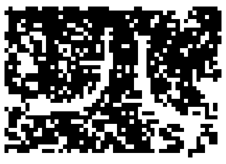


二

彔白旨　唯王八月



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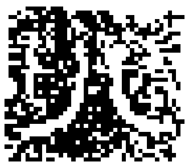
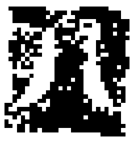
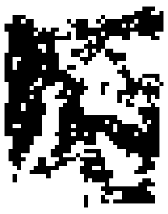


二

歸父盤　唯王八月



妻白　唯王八月



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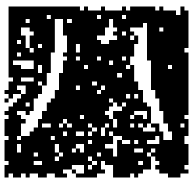
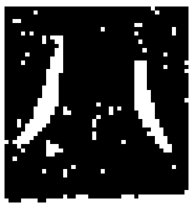


旂鼎　唯八月初吉



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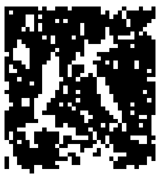

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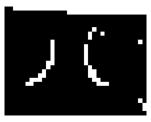

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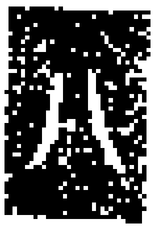

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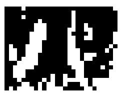

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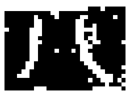

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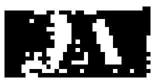

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盠方彝

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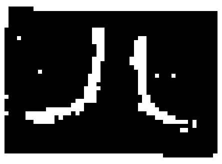

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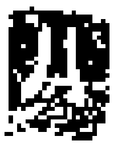

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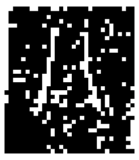

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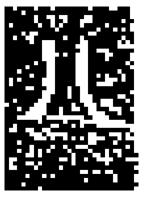
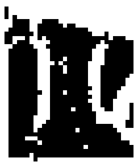
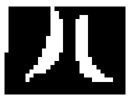


伯寬父盨 八月既死口



阡父辛彝 唯八月甲申



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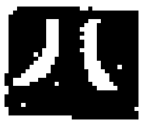

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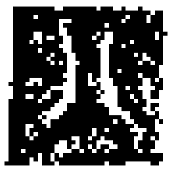
参彝 才八月乙亥



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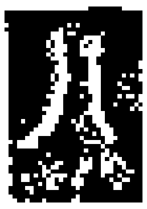

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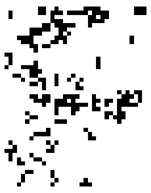

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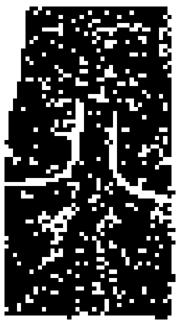

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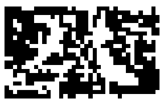

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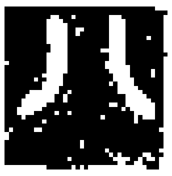

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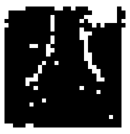

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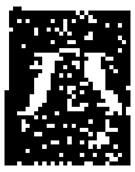
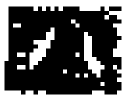
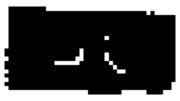


静簋 雩八月初吉庚寅



要簋 唯

八月初吉庚午



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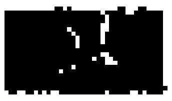

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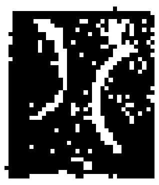

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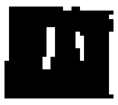
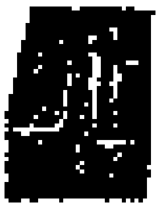


吏懋壺 唯八月既死霸戊寅



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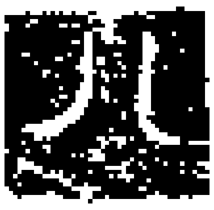

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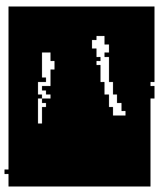

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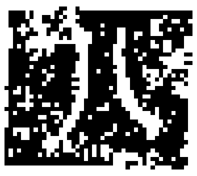

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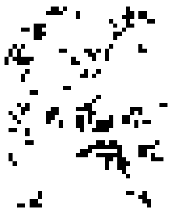

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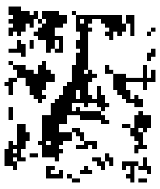

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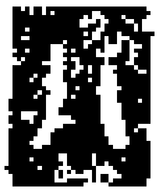

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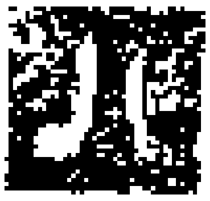

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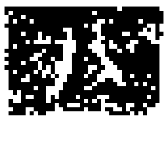

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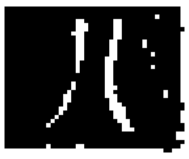

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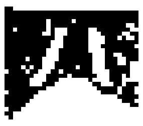

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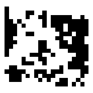

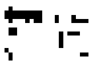

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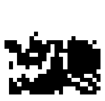

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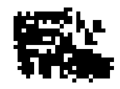

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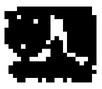

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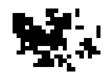

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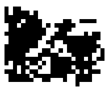

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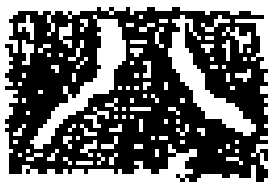

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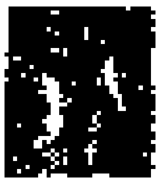

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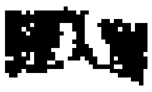

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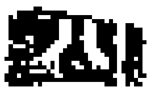

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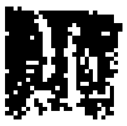
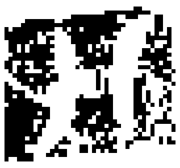


屖戈 壴庚八矢戈



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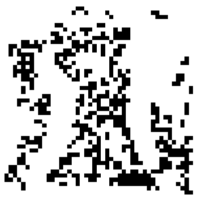

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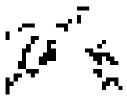
駿父己卣 王賜駿八貝一具



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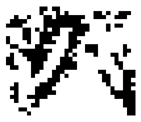

器二

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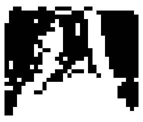
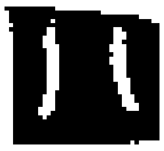


盠尊

䵼𤔲六師眔八師埶



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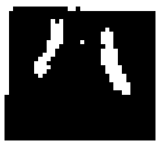
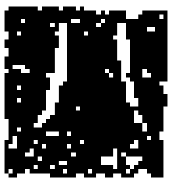


盠二

小臣謎𣪕 伯懋父以殷八師征東夷



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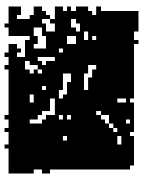
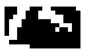
孟𣪘父𣪕 孟𣪘父作幻伯姑媵𣪕八

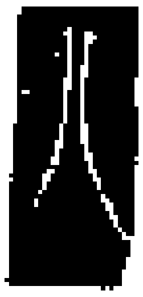


黾成侯鐘 黾成侯屯徹屯重宮十八益

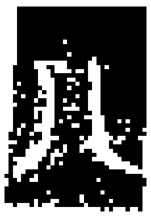


重金罍 百卌八重金口

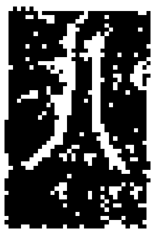
〇一〇
六〇

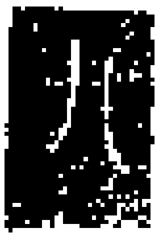


鄭𣪘簋　婁作皇妣𢔶君中妃祭器八簋



魯壺　叀乃祖考作冢嗣土于成周八師

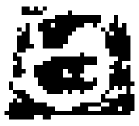




七

小克鼎　王命善夫克舍令于成周遹正八師之年

按說文二篇「八，別也。象分別相背之形。」博拔切，又「分，別也。从八从刀，刀以分別物也。」甫文切，八、分轉注字，音義完全相同。古無輕唇音，八分古聲亦同，實本一字。八字與數字八易混，為了表示區別，添加分物的工具刀作為偏旁，寫作分，如集韻絶或作𢇍，捌或作擘，𠛬或作剝，皆屬此例。說文二篇「𠔁，分也。从重八。八，別也。亦聲。兵列切。」八與𠔁聲義全同，𠔁是八的古籀偏旁重疊字。



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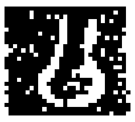
門父丁卣
門公



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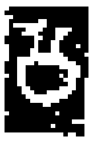

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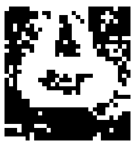

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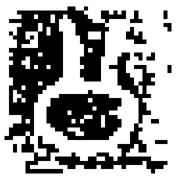

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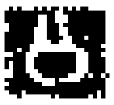
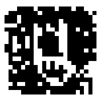


作乙公爵
作乙公



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作册麃卣
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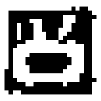

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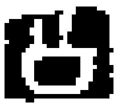

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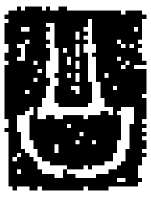

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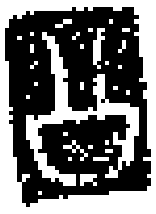

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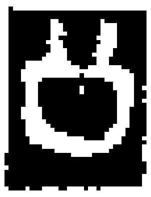

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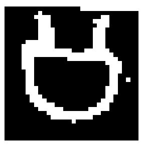

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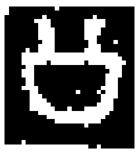

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設揚

公伯
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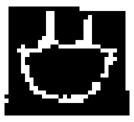

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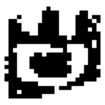

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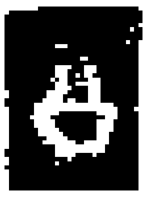

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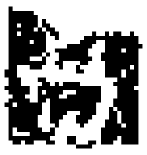

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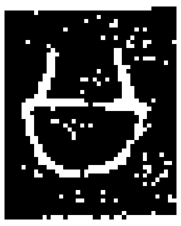

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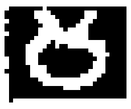

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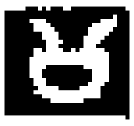

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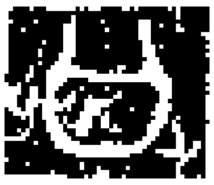

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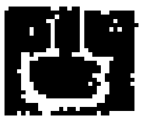

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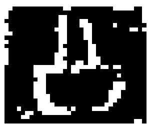

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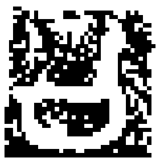

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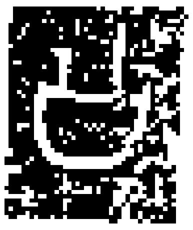

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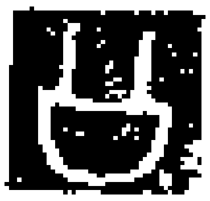

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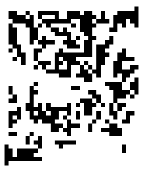

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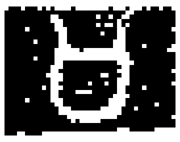

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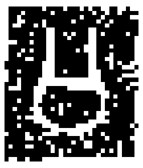

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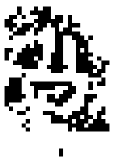

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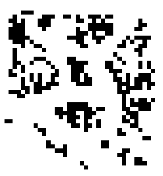

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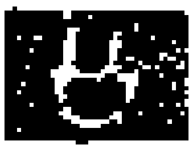

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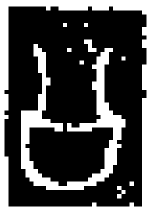

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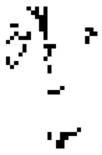

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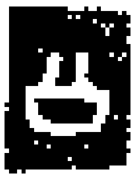

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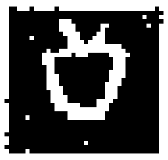

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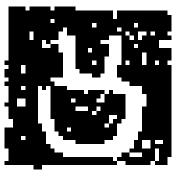

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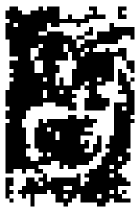

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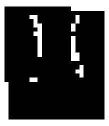

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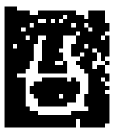

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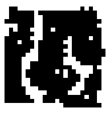

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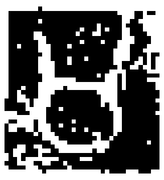

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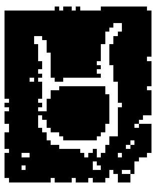

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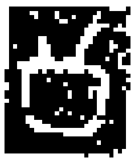

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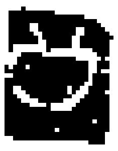

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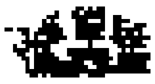

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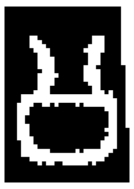

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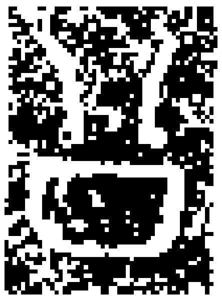

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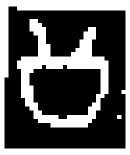

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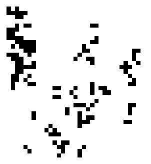

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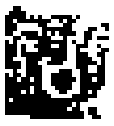

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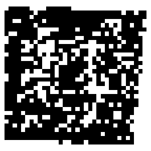

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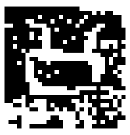

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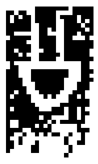

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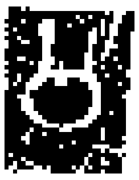

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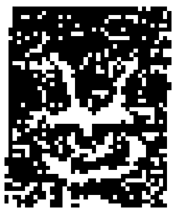

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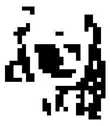

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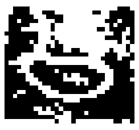
滕公寶□彝



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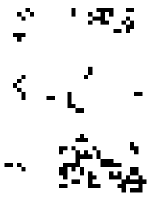

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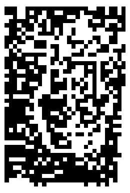

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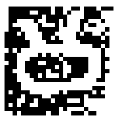

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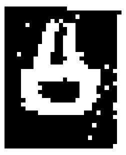

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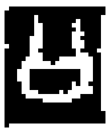

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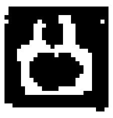

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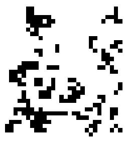

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唯念𢦚辟剌

考甲
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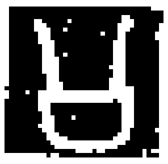

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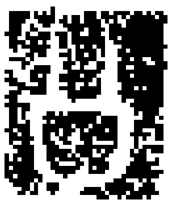

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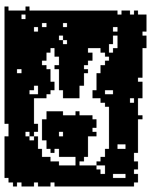

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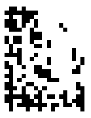
公賞束用作

父辛
子彝



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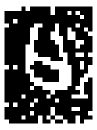

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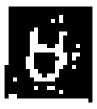

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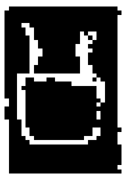

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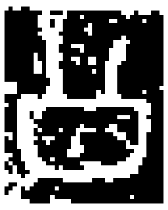

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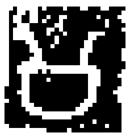

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叔造作召公
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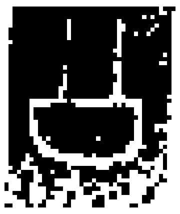

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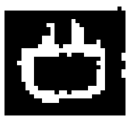

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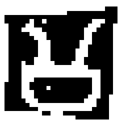

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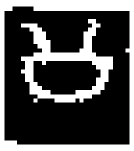

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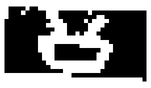

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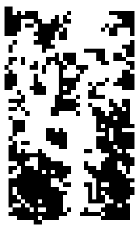

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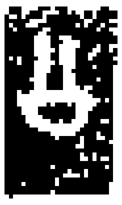

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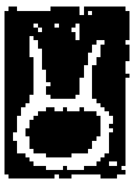

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才宗周賜𤔲貝五

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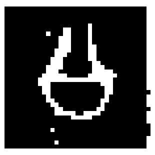

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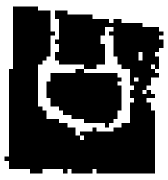

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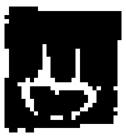

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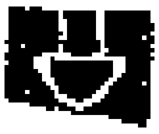

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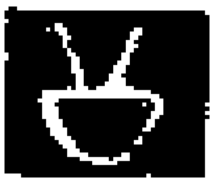

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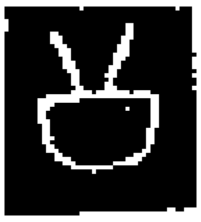

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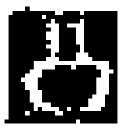

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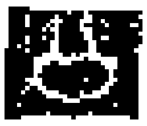

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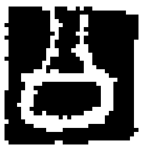

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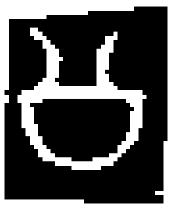

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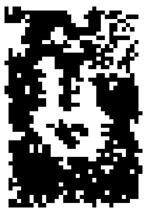

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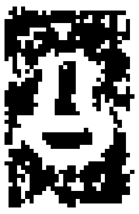

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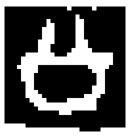

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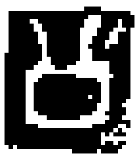

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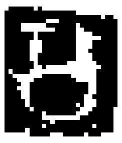

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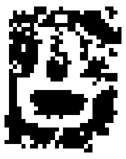

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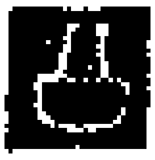

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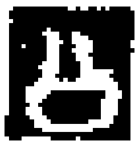
吾簋



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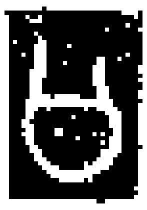

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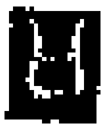

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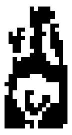

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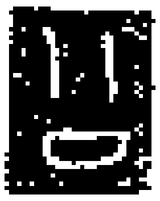

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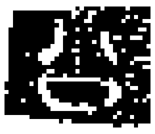

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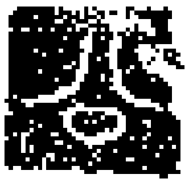

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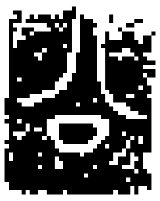

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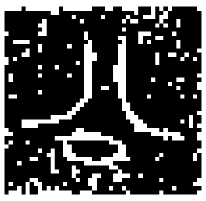

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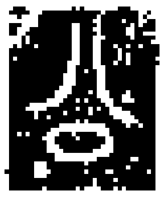

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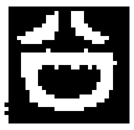

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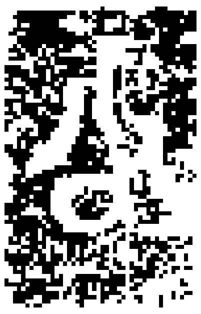

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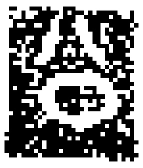

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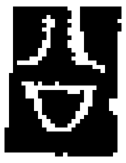

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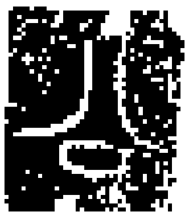

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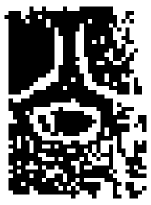

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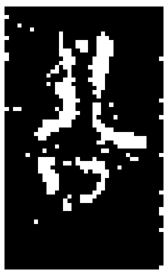

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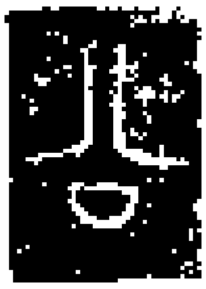

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秦公𣪘
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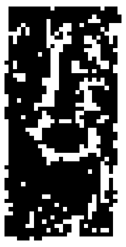

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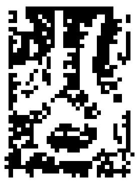

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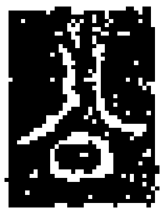

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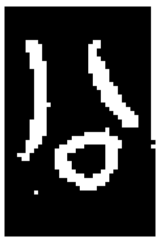

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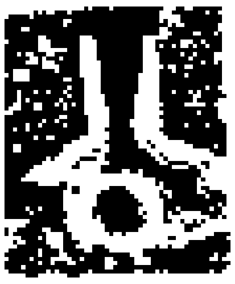

鄀公敄人
鐘　皇考

嚴
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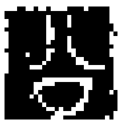

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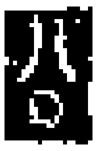

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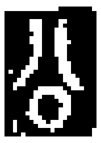

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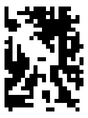

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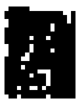
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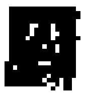
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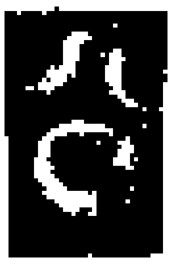

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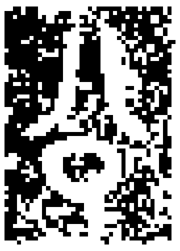

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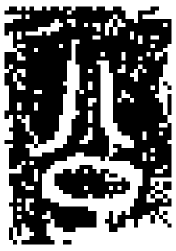

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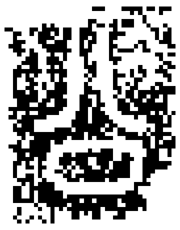

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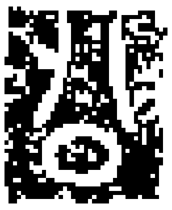

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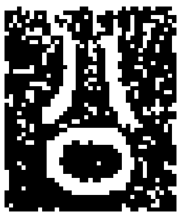

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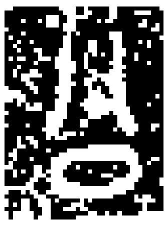

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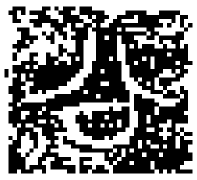

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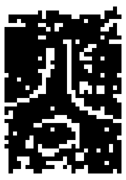

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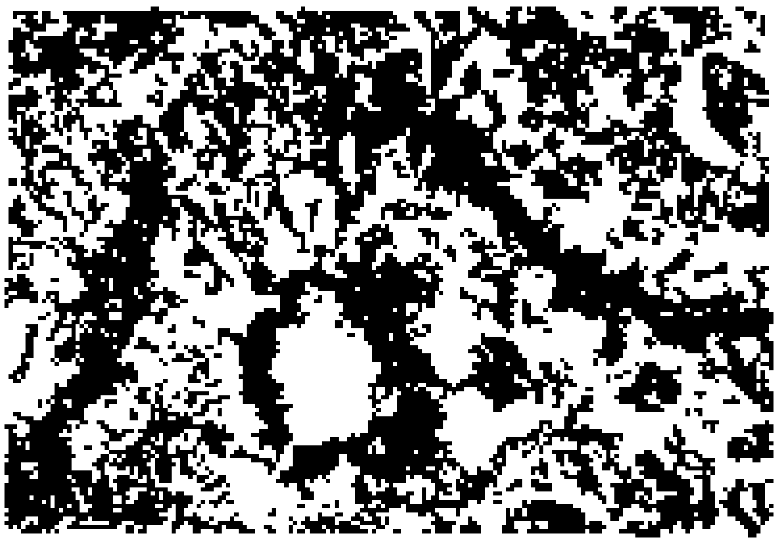

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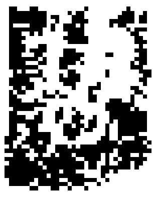
公朱石

公朱左師鼎
公朱左師



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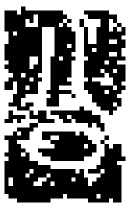

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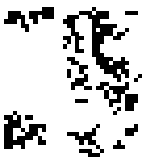

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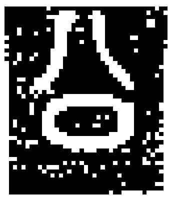

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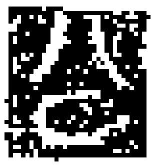

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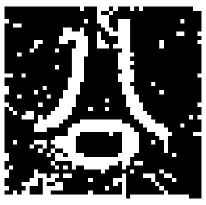

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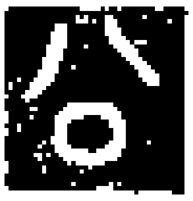

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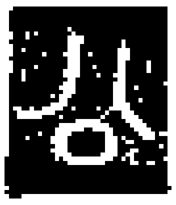

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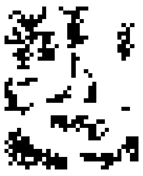

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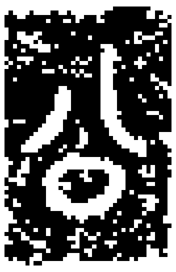
父尊



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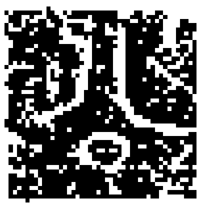

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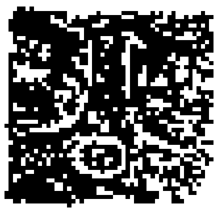

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秦公
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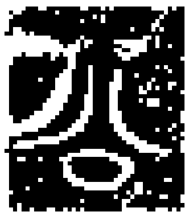

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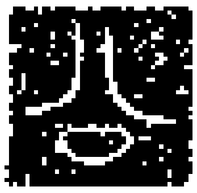

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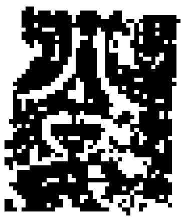

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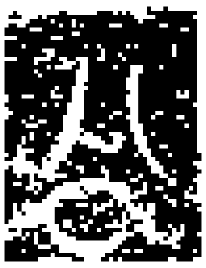

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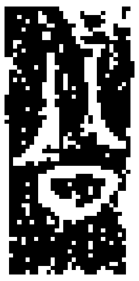

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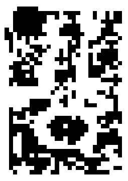

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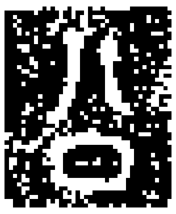

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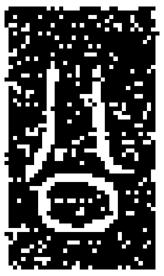

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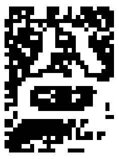
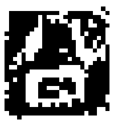


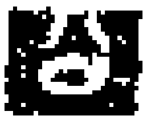
寢叔䟽姬簋　用享孝于其姑公

簋

恒簋　用作文考公叔寶簋

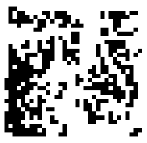


器一



器二

盠方彝



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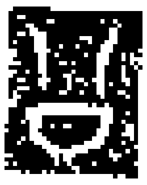

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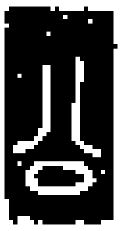

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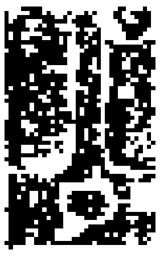

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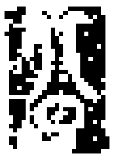

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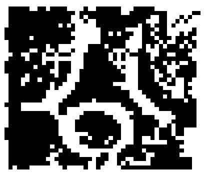

器一

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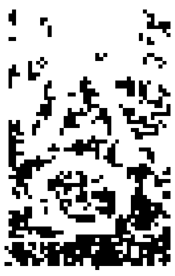

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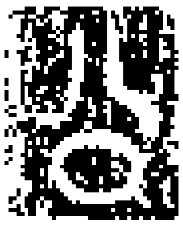

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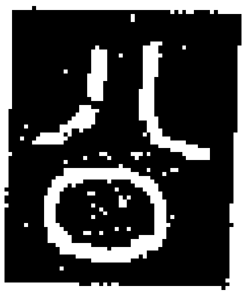

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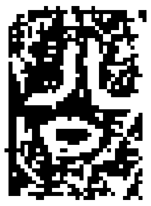

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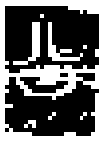

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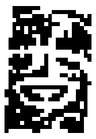
四作元□寶用



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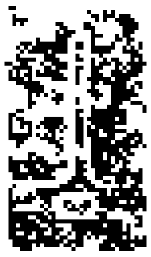
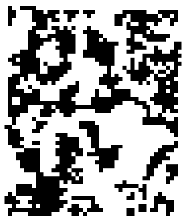
作元鐱寶用之

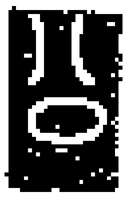


蔡公子義工簠　蔡
公子義工造飤𠤳



鄭
公

簋　鄭公□
□自作餴簋



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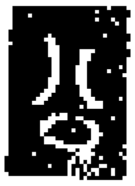

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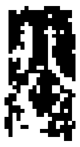
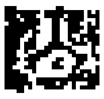
爲伯敢盉　爲伯
敢作釐公尊彝

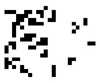


內
公

鐘鉤　內公作
鑄從鐘之句



秦子戈　秦子
作造公族元用



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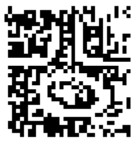
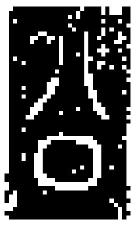


陳
公

孫𠭯父盨 陳公
孫𠭯父作旅𤨣



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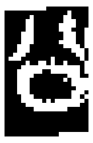
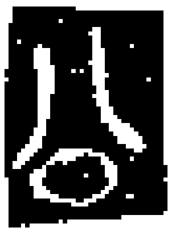


蓋

師遽彝
用作文祖

乙公寶
尊彝



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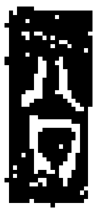

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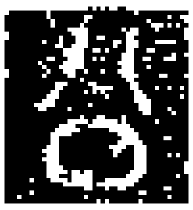
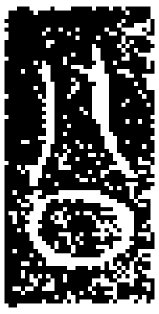
吉金自作禾鐘



畢鮮簋 畢鮮作
皇祖益公尊簋



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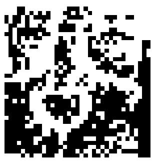

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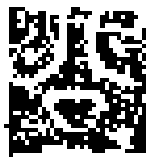

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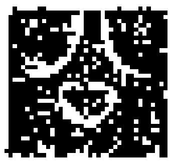

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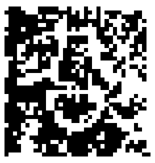

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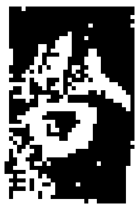

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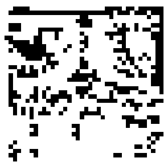

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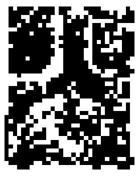

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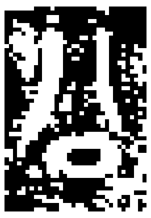

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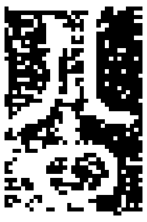

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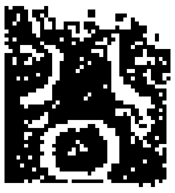

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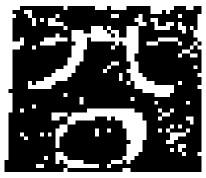

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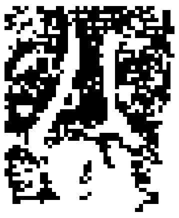
周䨌壺 周䨌作公日己尊壺



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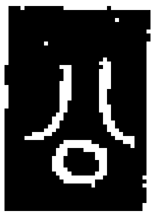
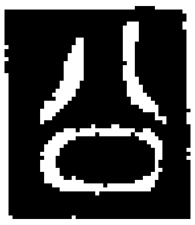
用作朕皇考癸公尊鼎



喜壺 用作朕文考𨘬公尊壺



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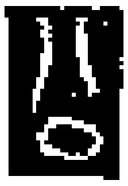

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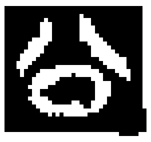

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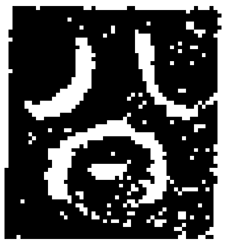
三年師兌𣪘 用作朕皇考𨘬公𩰫𣪘



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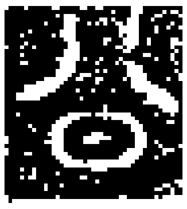

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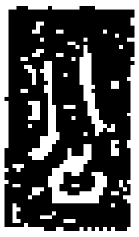
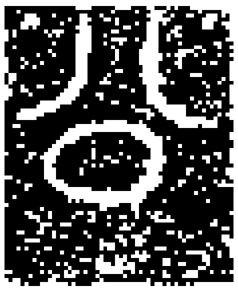


虢文公子鬲 虢文公子𣪘作叔妃鬲



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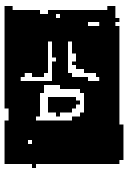

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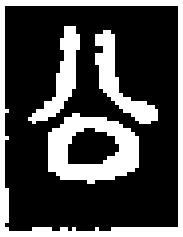

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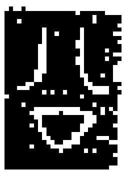

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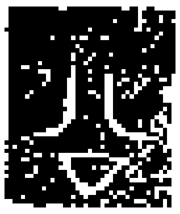

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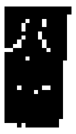

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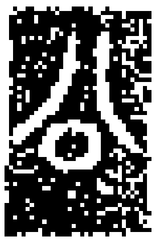

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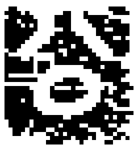

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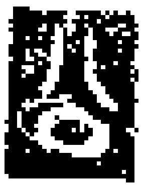
入右師虎即立中廷



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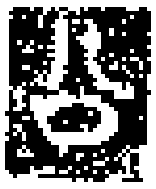

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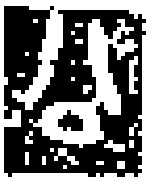

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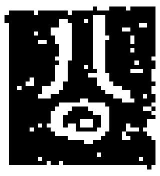

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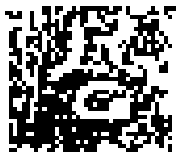

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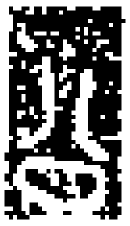
百又廿又五人



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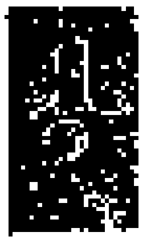

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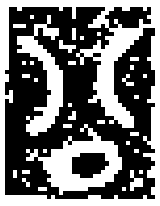

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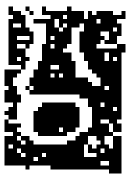

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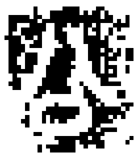

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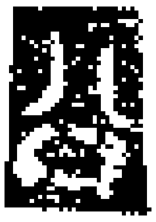
小子白公父作簠



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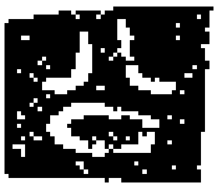
朕文考乙公尊毁



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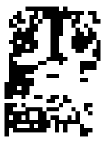

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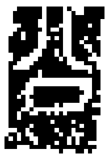
氏　宗

公差𠬝術觶
左陽旅戈



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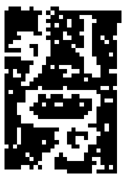

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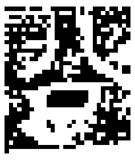

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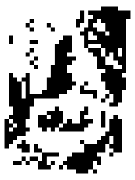
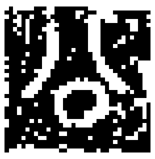


盠尊　用
作朕文祖

益公寶
尊彝



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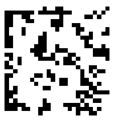
宿夜享孝于敿公



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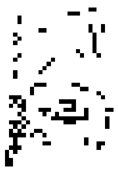
公族卿事大史寮



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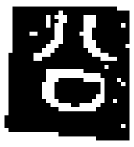
元士羞追于京師



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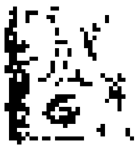

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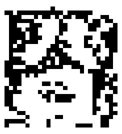

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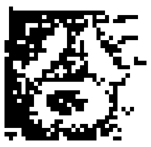

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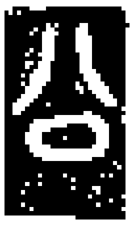
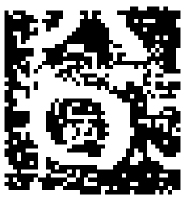
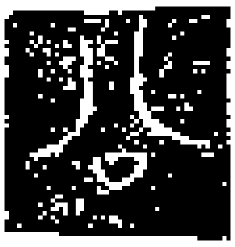


不㝨𣪘 用作朕皇祖公伯孟姬尊𣪘

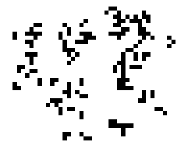


叔角父𣪘

叔角父作朕皇考宄公尊𣪘

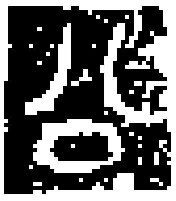


趞亥鼎 宋莊公之孫趞亥自作𩞁鼎



公父宅匜 浮公之孫公父宅

鑄其行匜



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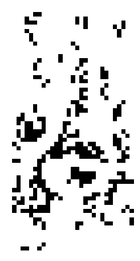
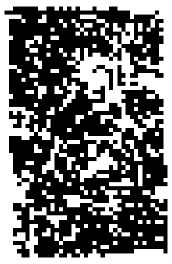
內公鬲 內公作鑄京氏婦叔姬媵鬲

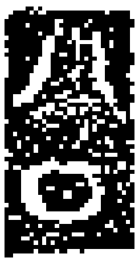


史牆盤 武王則令周公舍圖于周

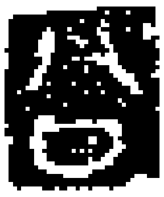
卑虘



公孫寣壺 公子土折作子中姜𥂴之般壺



斜以盨 斜以作朕皇祖丁公文考叀公盨



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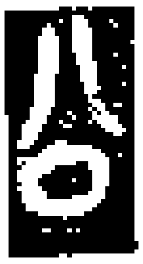
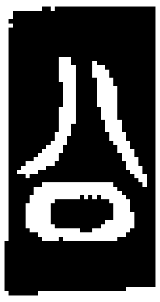
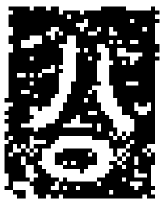


滑侯以鼎 以作朕皇祖丁公皇考叀公尊鼎



鬲攸从鼎　从作朕皇祖丁公皇考叀公尊鼎



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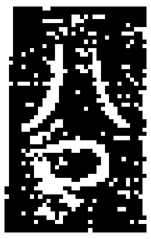

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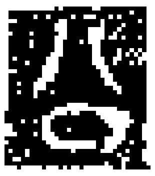
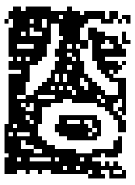
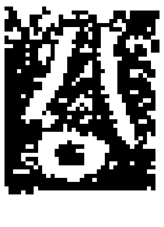
師趛鼎　師趛作文考聖公文母聖姬尊䰙



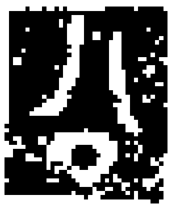
多友鼎



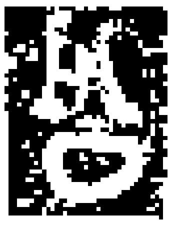
多友鼎　武公命多友率公車羞追于京𠂤



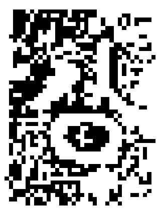
禹鼎



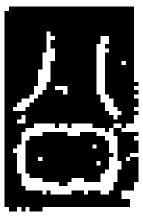
禹鼎　肆武公廼遣禹率公戎車百乘



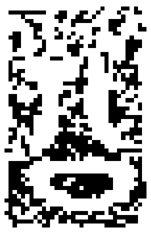
禹鼎　肆武公亦弗叚望朕聖祖考幽大叔



多友鼎　凡以公車折首二百又□□又五人



臒鼎冘殷　臒鼎冘作朕文祖□公皇考季氏尊殷



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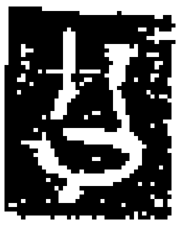

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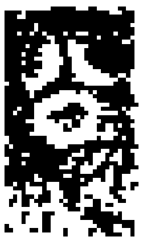
滕虎殷　滕虎敢肇作氒皇考公命仲寶尊彝



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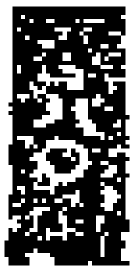
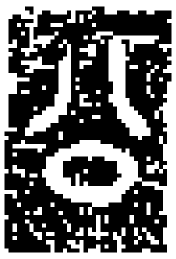


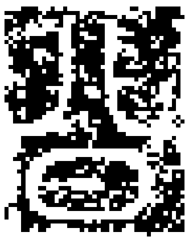
二

復公子殷

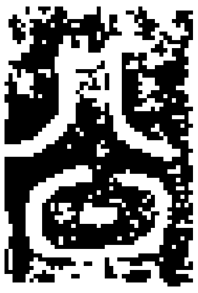
復公子□舍敄新作我姑鄧孟媿媵毁



師臾鐘　師臾肇作朕烈祖虢季宄公幽叔朕皇考德叔大林鐘

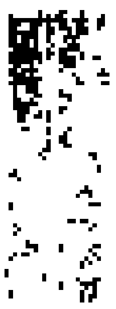


蓋

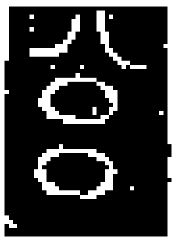


器

魯伯念盨　魯伯念用公龏其肇作其皇考皇母旅盨毁

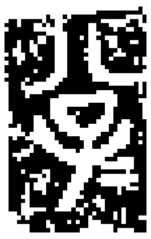


蔡公子果戈　蔡公子果之戈

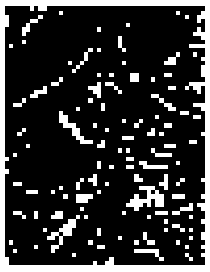


蘇公子毁　蘇公子癸父甲作尊毁

金文



曹公子沱戈　曹公子沱之鍺戈



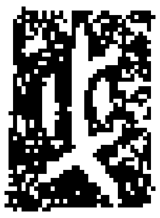
公孫竈壺　公子公孫竈□

孫詒讓曰：說文公从八从厶，會意。金刻公字多作公，韓非子五蠹篇「古者倉頡之作書也，自環者謂之私，背私謂之公」，故古文厶或作口（古鉩印私璽有作○未的）从口者，即从厶

而重之。以龍業鎛，古籀偏旁多象字，若鼓作鼓，遘作遘，悟作悉，荊作剃，敡作歇，則作劃，征作征之類，是其例也。周蘇公敦，蘇公子癸父甲乍尊敦，公字並作宮，吳釋為公而不敢決，此可以證之矣。（古籀拾遺上　三業鎛鐘）

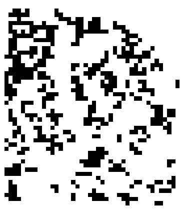
内23A

必

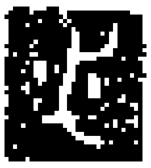


二

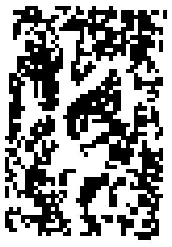
南宮乎鐘　必父之家

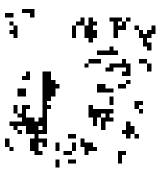


訇簋　緱必彤沙

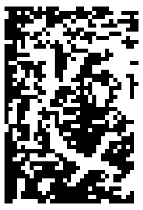


休盤　戈琱戟彤沙緱必

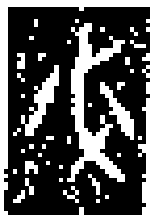


盠  器

師旋簋　戈琱戟緱必彤沙



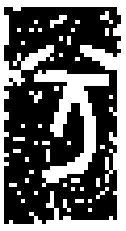
無叀鼎　戈琱戟緱必彤沙



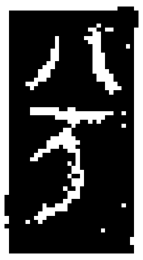
寰盤　戈琱戟緱必彤沙

說文二篇八部「必，分極也。从八弋，弋亦聲」。徐灝曰「古無謂立表為準而名之曰必者，疑此為弓柲本字，借為語詞之必然耳。弋聲不諧，段用八為聲是也。弓柲以兩竹夾持之，从八，指事兼聲耳」（說文段注箋）。古彝器銘中稱「緱必」，劉心源曰「必即柲省」。說文「柲，欑也」。「欑，積竹杖也」。案許解殳字云「殳，以積竹八觚，長丈二尺，建于兵車，旅賁以先驅」。是柲即殳也。如今軍中牙桿，聚竹為之，縛以繩，髹以帛，而油桼之，既堅且韌，勝於木柄易

折也（句鑃至吉金之廷卷二第十二葉）按廣雅釋詁「柲，柄也。」左傳昭公十二年「君王命剝圭以為鏚柲」，杜預注「柲，柄也。」方言九「三刃枝，南楚宛郢謂之匽戟，其柄自關而西謂之柲，或謂之殳。」又云「柲，刺也。」郭璞注云「皆矛戟之穫，所以刺物者也。」同聲通假，義亦為弼，儀禮既夕記「有柲。」鄭玄云「弓檠，弛則縛之於弓裏，備損傷，以竹為之。」秦風小戎「竹閉緄縢」，閉亦弼之假字。鄭玄周禮注「弓檠曰柲，弛則縛於弓裏，備頓傷也。以竹為之。」閉亦同柴，皆通假字。劉釋至確，徐灝以假義訓本義，殊誤。

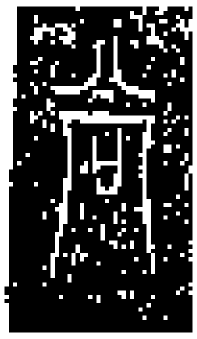


史牆盤
兮尹吉鼎

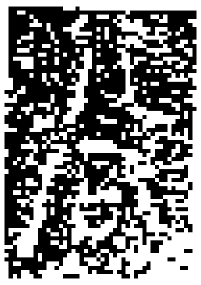


師望鼎 不
敢不兮不叀

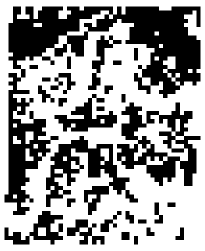
師望鼎「不兮不叀」，吳大澂釋叔（字見愙齋集古錄五冊七葉）。按兮古文亥，亦系之省文，吳說可通。牆盤銘「兮尹替疆戢家祥，顛遠古」，叔遂通用。玉篇八十七媵，同懷，又全書一五七隸，同棣，是其證。遂者，國工事生下事之辭，其義為嬗。



中山王嚳方壺
可灋可尚

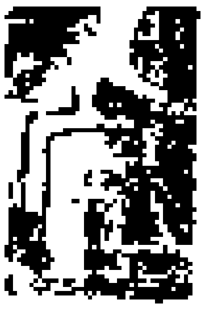


鄦甫人盨
萬歲用尚

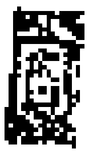


甫人

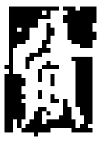
盨萬
歲用尚



郜諮尹鉦
士余是尚



陳侯因資錞
永爲典尚



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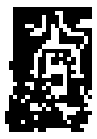

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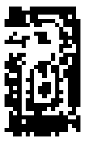

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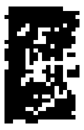

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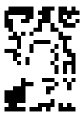
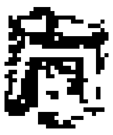


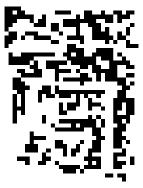
六

者減鐘（曲時鎛鑄廿鐘）
永保是尚

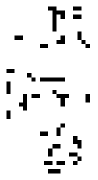


或方

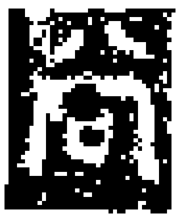
鼎則尚
安永宕



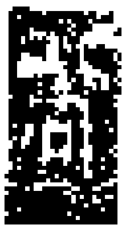
尚父乙觶
尚作父乙彝



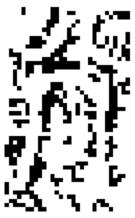
亞臣鑄子
孫永寶是尚



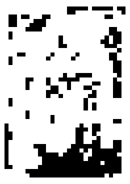
陳公子甗
子孫是尚



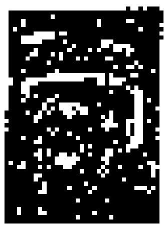
妻君孟子
孫寶是尚



長[illegible][illegible]子
孫永寶是尚



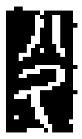
曶鼎　弋尚
卑處氒邑



伯尚鼎　伯尚
肇其作寶鼎

者尚余卑盤　者尚余
卑□□□擇其吉金

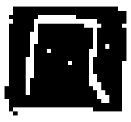
戴家祥曰：說文二篇八部「尚，曾也，庶幾也。从八，向聲。」又七篇巾部「常，下帬也。从巾，尚聲。」或體从衣作裳。金文多假尚為常，豐卑父簋「子孫是尚」，陳公子甗「子子孫孫是尚」，叔史鉼「魯仲考父壺」「子子孫孫永寶是尚」，應如讀商頌殷武「曰商是常」、「魯頌閟宮」「魯邦是常」之常。鄭箋「常，守也」。陳侯因資錞「永為典尚」，尚應讀如易繫辭「既有典常」之常。左傳襄公廿三年「唯廢國常」，管子四稱篇「不修先故，變易國常」，典常指國之典章制度也。



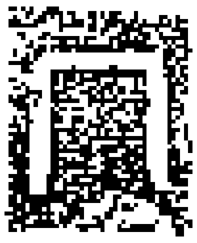
斛公小量

斛字解

冂（同）



彔尊 冂衣



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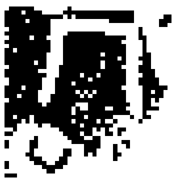

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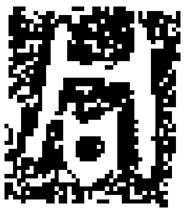

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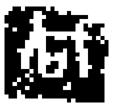
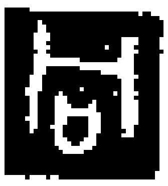
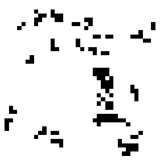


趩觶 同黃



師奎父鼎 同黃



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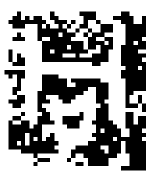
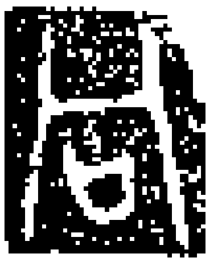
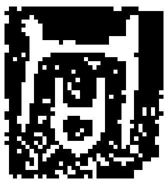


器

師旋毀 同黃

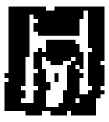


大克鼎 參同莘悤



一

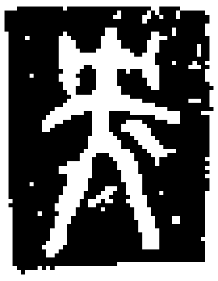
趞曹鼎 賜趞𢾭戠市同黃鑾



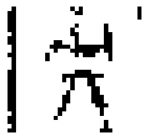
免卣 令史懋賜免戴市同黃

郭沫若曰同當是色名凡言黃之例均著其色、如朱黃、幽黃、悤黃、均其證同乃假為絅若檾、檾一作䔛、今之具毋也、其纖維古以製衣、今猶用以造繩、色近褐、詩頌之衣

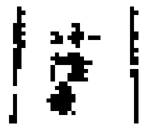
錦褧衣」，列女傳引作「絅衣」，說文褧字下引作檾衣，禮中庸「衣錦尚絅」，尚書大傳作「尚顈」，絅从冋聲，自可通假。（兩周金文辭大系考釋六十八葉楚曾鼎）



虢季子白盤　賜
用弓彤矢其央



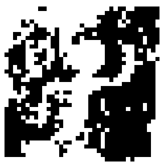
白



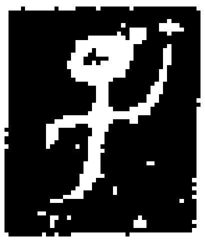
背

中央勇矛　中
央勇齒生鼎口

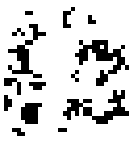
說文五篇「央，中央也。从大在冂之內，大，人也。央旁同意。一曰，久也。」高鴻縉認爲字象人挑扁擔，擔物必肩扁擔之中央，故託以寄中央之意。狀詞，如詩「夜未央」，言夜尚未至半，中也。後亦用爲名詞，謂中點。央旁兩字，均託物形，託寄狀詞，故許曰央旁同意。中國字例二篇二零七葉。虢季子白盤「易用弓彤矢其央」，高田忠周讀「其央」爲「旗鞅」，與彤弓並賜。郭沫若于矢字斷句，徐曰昇認爲當於弓字斷句，央讀爲揚，央揚古音同部。周禮考工矢人「中強則揚」注「揚，飛也」，此言所賜之弓甚爲強力，能飛射彤矢，如此斷句，不僅通順，且與工文之「王賜乘馬，是用左王」及下文「賜用戉，用政蠻方」句法完全一致，亦可備一說。（金文詁林）



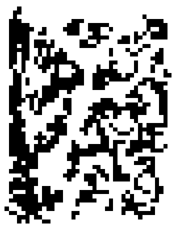
子要父己觶
子要父己



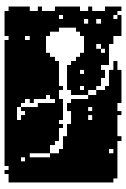
君妻子彝
君妻子[illegible]



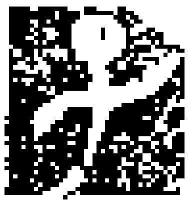
子父戊觶
子作父戊彝



蔡子匜　蔡
子作行彝



子父辛尊
丫祉子父辛



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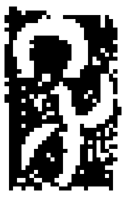
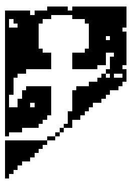
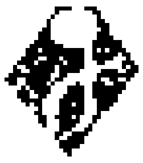


器

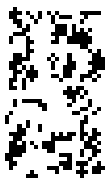
帝子每觚
帝子每曰止



小子吉鼎
小子作父己



義子甗　義
子卯虘考



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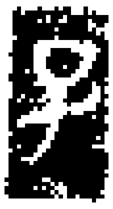

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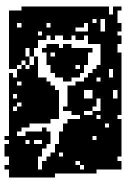
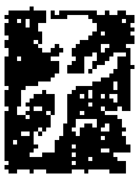
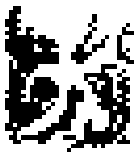


器二

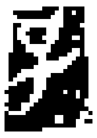
路子卣　路
子對揚王休



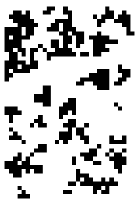
戍甬鼎　王令
宜子迨西方



天子𠭰觚　天
子𠭰作父丁彝



戍嗣子鼎　王商
戍嗣子貝廿朋



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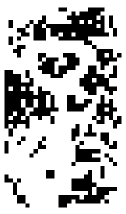

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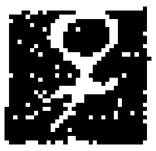
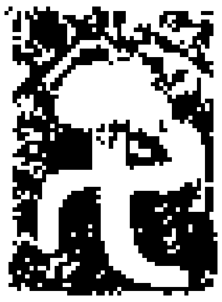


器二

鉊子卣王令士
遣歸鉊子麃三



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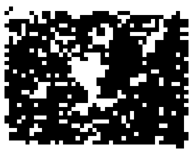

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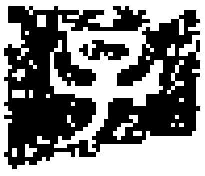
子龠鼎
子龠



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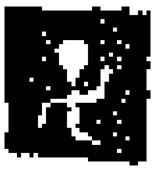
子父乙



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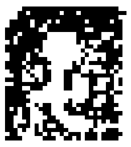
丁彝



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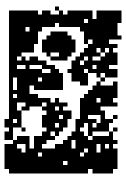
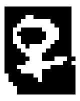
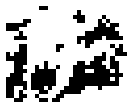


長子鼎
長子



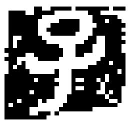
簋

盠駒尊
雝子



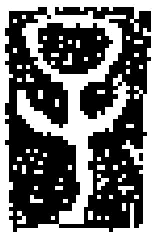
器

耆母辛卣
子回

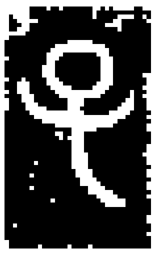


器

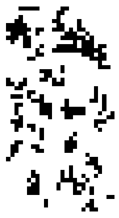
耆母辛卣
子光



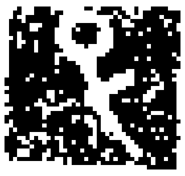
毛公鼎
小子



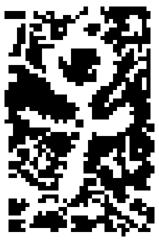
中子日乙
彝中子



史牆盤
子厭



邶子鼎
北子冈



子匜
作子匜

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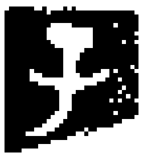

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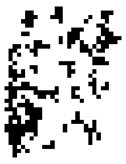
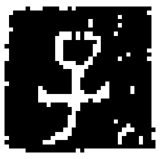
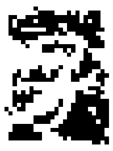


二

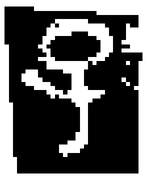
崞父癸卣
子賜崞


蓋

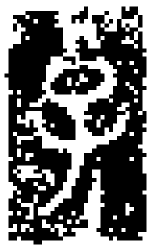
沈子殷　乃
沈子妹克



戜方鼎　乃
子戜心安



段殷　念
畢仲孫子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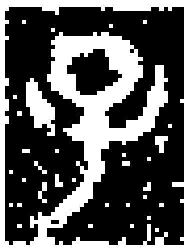
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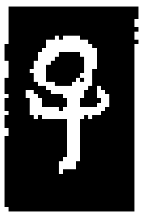
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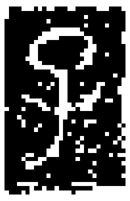
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虢叔旅鐘
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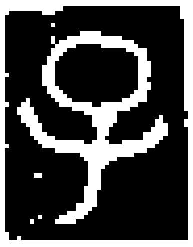
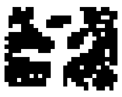
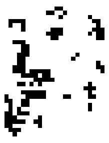


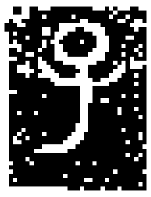
子邁鼎　子
邁作寶鼎


器

畬母辛卣
子令小子畬



農卣　卑
小子小大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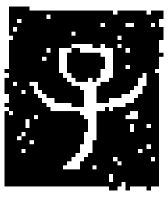
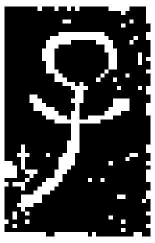

器

[illegible]啓者尊
[illegible]彝子寶支



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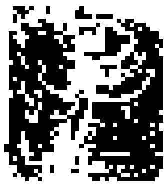
龔子石作鼎



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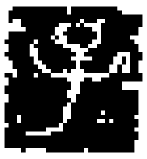
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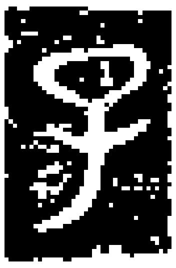
子卣　子
作婦數彝



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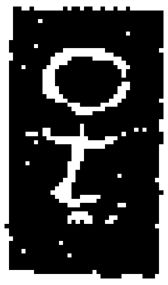

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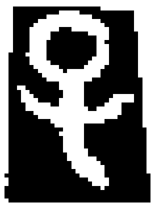

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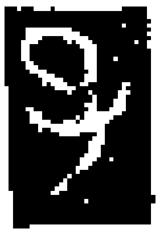

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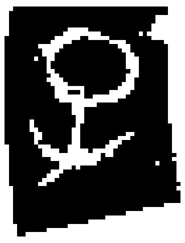

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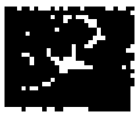

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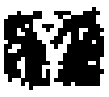

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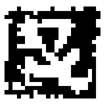

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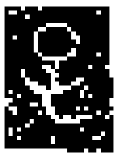

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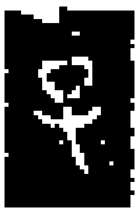

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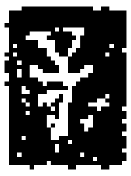

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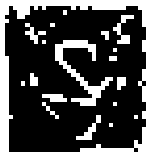

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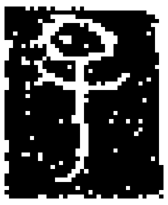

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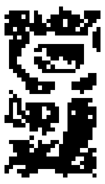

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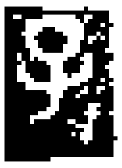

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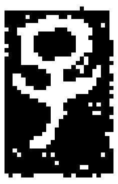

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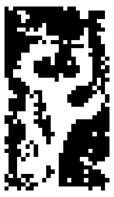

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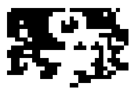
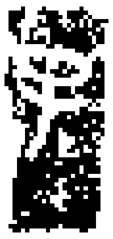


子尊王酉
子寅𣪘一



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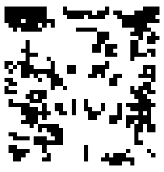

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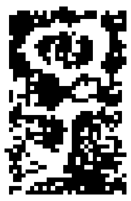

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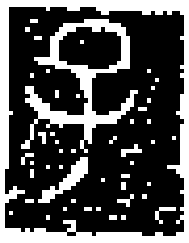
臣天子
霝冬



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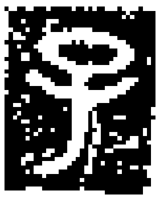

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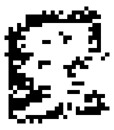
天子令終



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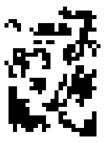

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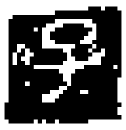

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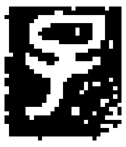

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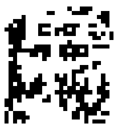
蓋古
彝



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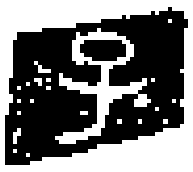

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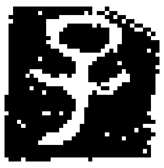

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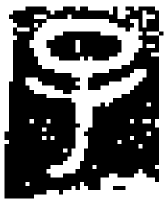

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追𣪘天子
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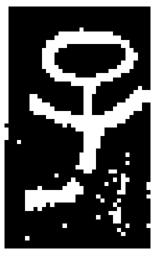

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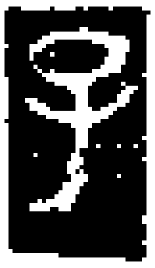

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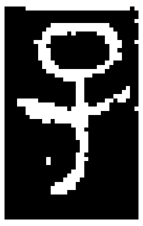

蓋三

史頌
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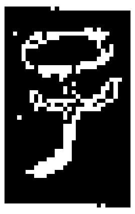

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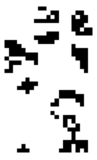

戜者鼎學
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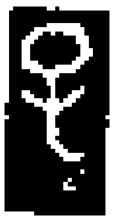

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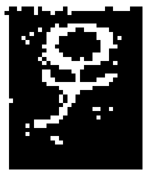

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大毀睽令
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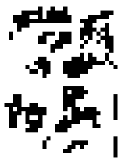

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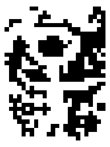

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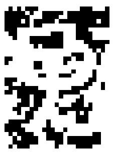
戜拜頴首



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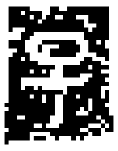

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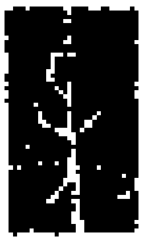
子戜萬年



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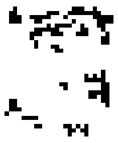

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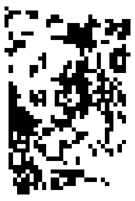

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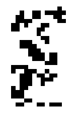

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平鐘筥叔
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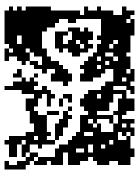

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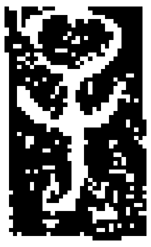

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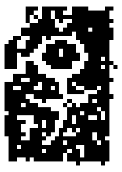
余小子弗役



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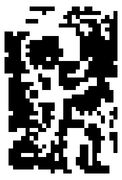

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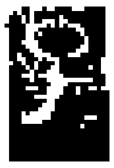
用言出入



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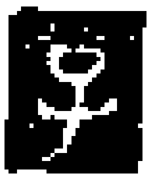
觶

鄲孫子
毋敢家



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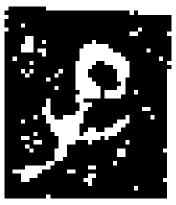

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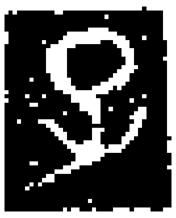
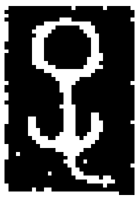


二

洹子
孟姜

盉
耶御
天子以事



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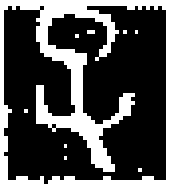
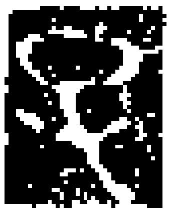


器

內太子壺
大子白作壺
內



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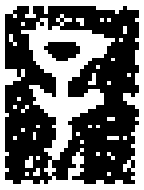
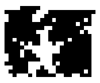


二

內大子鼎
大子作鑄鼎
內



君子友戟
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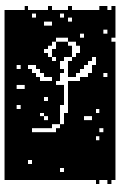
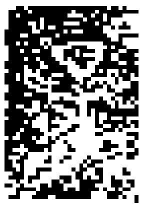


楚子鼎
楚子趄之

飲
銅



口子鼎
口口作口鼎
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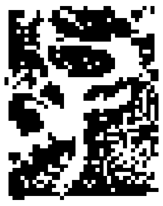

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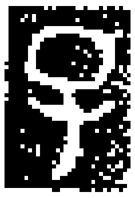

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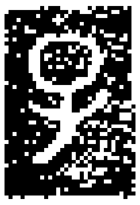

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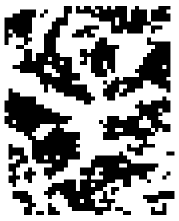
保子遣殷
子遣作寶殷
保



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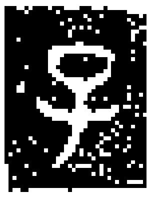
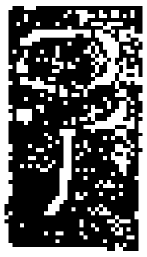
樊子殷
子旅作寶殷
樊

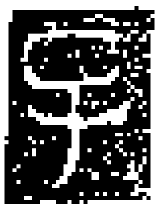


樂子

盤

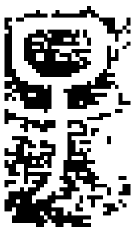


榮子
方尊



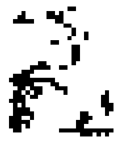
器

榮子方彝
子作寶尊彝
樊

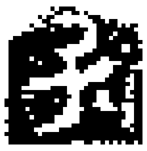


史子彝
史子作寶

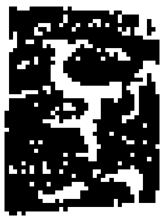
尊彝



王子戊戈 王子戊鑄寢戈

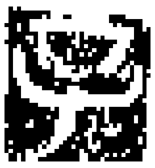


□父辛尊 子光賞子[illegible]啟貝

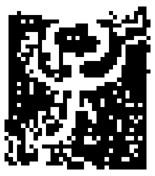


□父辛尊 子

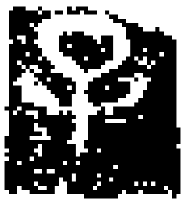
光賞子[illegible]啟貝



何尊 爾有唯小子亡戠

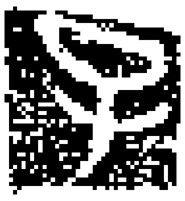


叔向父𣪘 余小子司朕皇考

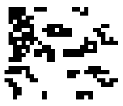


毛公鼎

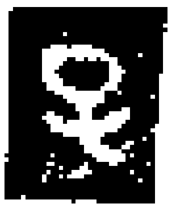
余小子圂湛于艱



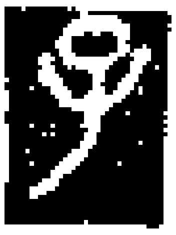
矢人盤 散人小子眉田戎



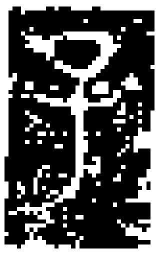
彧方鼎 王用肇史乃子彧



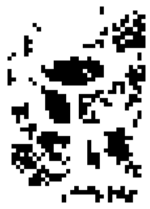
中子化盤 中子化用保楚王



陳伯元匜 敶伯𪒠之子伯元



南疆鉦 余以伐郐廣子孫



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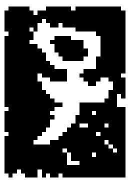
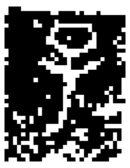


雪姬𣪘 用作乃後御孫子



番生𣪘 廣啓禹孫子于

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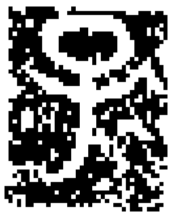
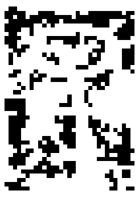
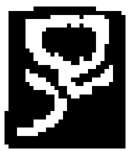


二

南宮乎鐘　天子其萬年眉壽

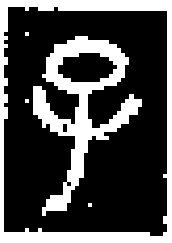


師𩛥鼎　旻天子萬年霝辥



周公簋

魯天子𠭴厥頻福



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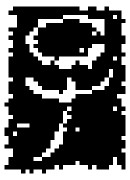

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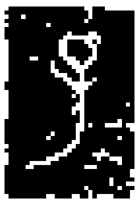
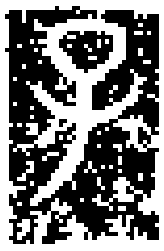
虢叔旅鐘　𢓊天子多賜旅休

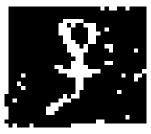


句鑃　其口大

子郘兒曰



野子匜　野子己父作寶匜



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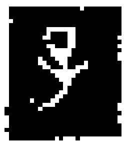

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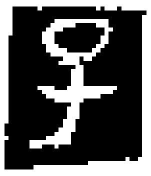
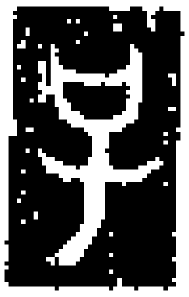
鄭子行盆　鄭子行自作飤盆



陽小子鼎　陽小子啟作寶鼎



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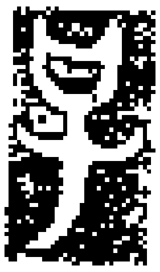
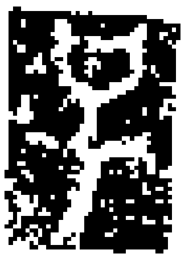


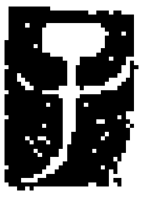
器一

者𡢁壺

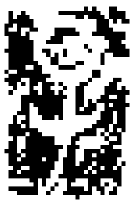


者𡢁

尊



者𡢁罍　者𡢁以大子尊彝



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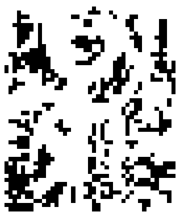

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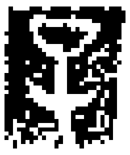

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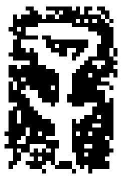
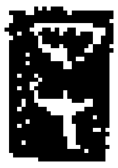
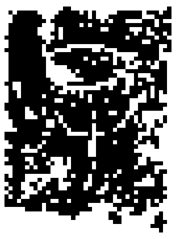


盖工

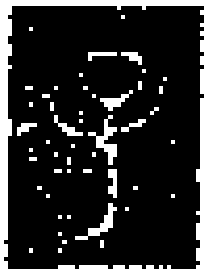
者女觥　者女以大子尊彝



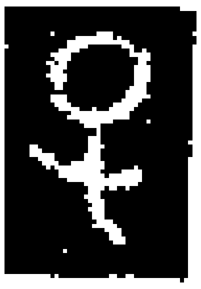
者女觥　者女作大子尊彝



薛子仲簠　薛子定作旅簠



曾子口簠　曾子口自作飤簠



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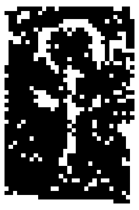
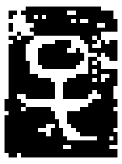
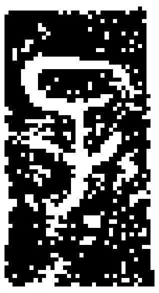
曾子屖簠　曾子屖自作行器



飾子盉　飾子子口作旅盂



子夌尊　子夌作母辛尊彝



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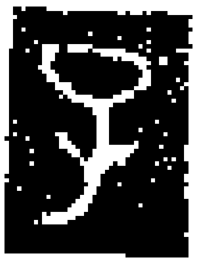
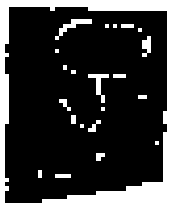
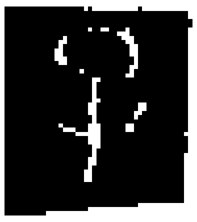


三

虢季氏子組殷　虢季氏子組作殷

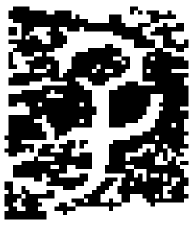


盖



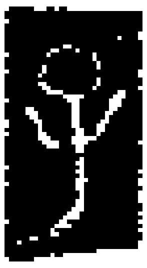
器

楚子簠　楚子䢵鑄其飤簠

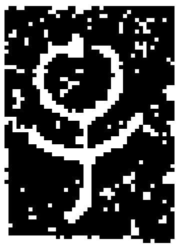


器

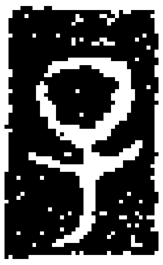
叔姜壺　子叔作叔姜尊壺



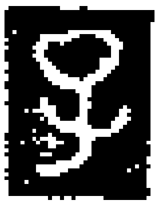
匜君壺　鑄子孟妃賸盥壺



交君子鼎　交君子叕肇作寶鼎



蓋



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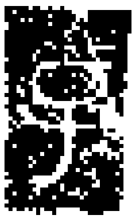
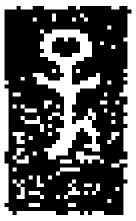
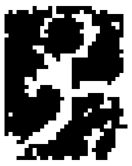
交君子簠　交君子叕肇作寶簠



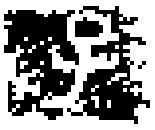
衛子叔口父簠　衛子叔口父作旅簠



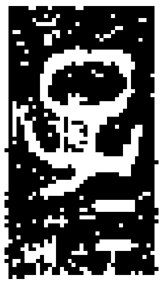
單子白盨　單子伯作叔姜旅盨



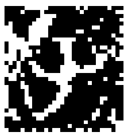
伯彝　伯作卑諲子寶尊彝



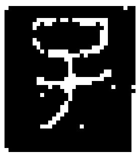
北子母癸彝　北子作母癸寶尊彝



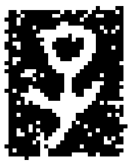
隮子鬲　隮子子奠伯作尊鬲



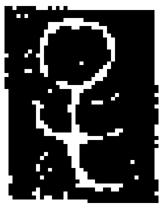
嚣子旅鬲　嚣子旅作父戊寶彝



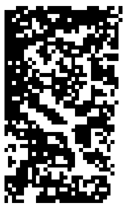
業子且乙彝　業子旅作祖乙寶彝



業子旅鼎　業子旅作父戊寶尊彝



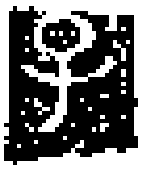
邕子甗　邕子良人擇其吉金



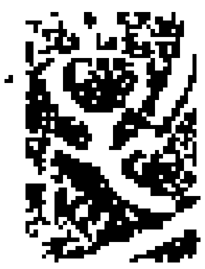
口子叔穀匜　口子叔穀自作盤匜

[illegible]

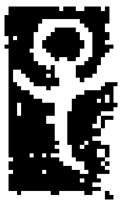
曾子伯匜　唯曾子伯忖口自作尊匜



大師小子甗　奐大師小子侯父作寶獻



内子鼎　内子中[illegible][illegible]作叔媿尊鼎



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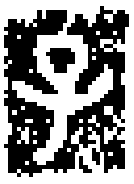

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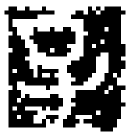
伯公父簠　伯大師小子伯公父作簠



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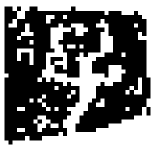

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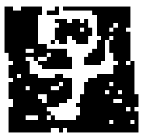
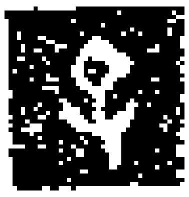
敄　卣



敄觶　公賜厥順子敄王休貝母朋



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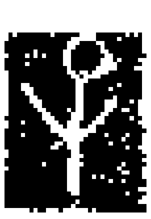

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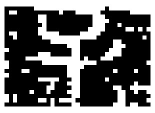
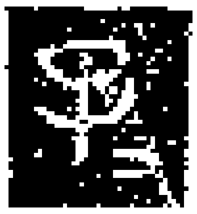
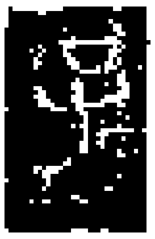
洹子孟姜壺　齊侯命大子乘遽來敂宗伯



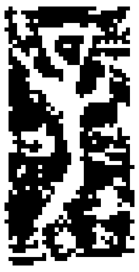
寒姒鼎　口史小子[illegible]作寒姒好尊鼎



陳子匜　陳子作庰孟爲穀母媵匜

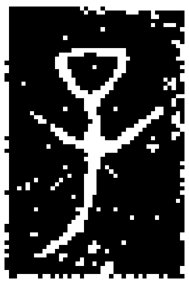


邾大宰鐘　邾大宰欉子𢿎自作其御鐘

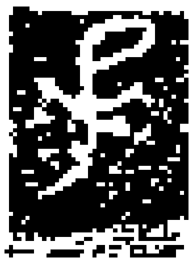


王子吳鼎　王子吳擇其吉金自作

飤鼎

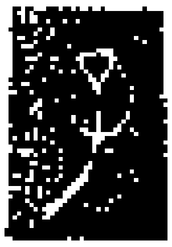


干氏叔子盤　干氏叔子作中姬客母賸盤



曾子原彝簠　曾子原彝爲孟姬鄬鑄賸

簠



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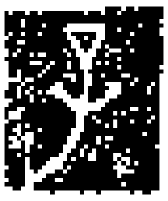
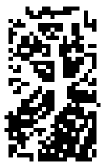


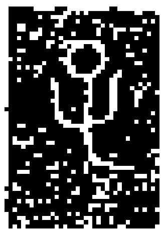
器

宋公欒簠　作其妹句敔夫人季子媵簠



亞臣鐳　黃孫馬頸

子白亞臣自作鐳



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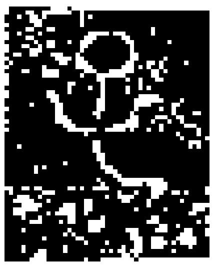

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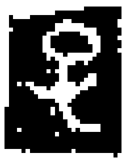
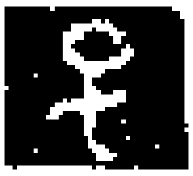
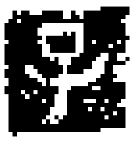
楚屈子簠　楚屈子赤目朕中嬭璜飤簠



黃大子伯克盤　黃大子伯克作仲嬴賏賸盤



單鼎　唯黃孫子徲君叔單自作鼎



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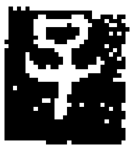
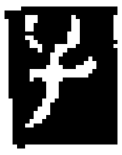
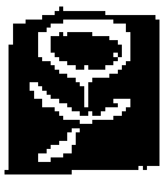


器

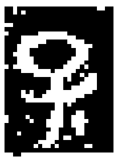
令彝



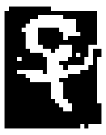
令方尊　王命周公子明保尹三事四方



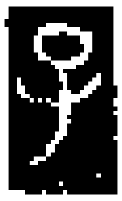
覃伯鐘　余小子肇帥井朕皇祖考懿德



曶鼎　口吏舝小子
䵼以限訟于井叔

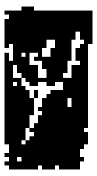


盠駒尊　王弗望舝
舊宗小子蓥皇盠身

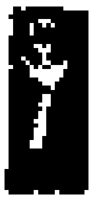


芇伯簋　子
縣歸夆其萬

年日用享
于宗室

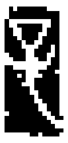


子禾子釜　子禾子丹
者御侎囲口命𣪘陸旻



子禾子釜　子禾子
內者御侎囧口命𣪘

旻陸



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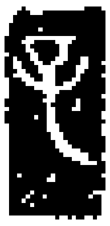

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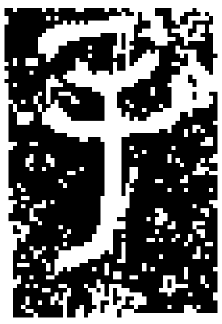
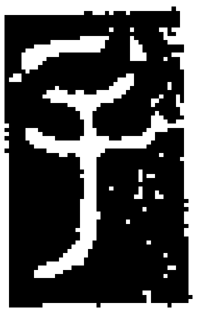
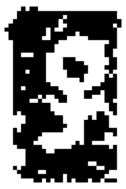
臧孫鐘　攻敔中冬戕
之外孫坪之子臧孫



遣小
子簋



遣小子簋　遣小子𨑫以
其友作㚸男王姬䵼彝



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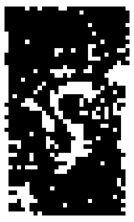
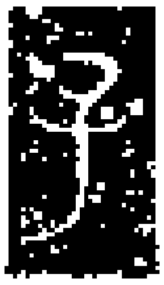


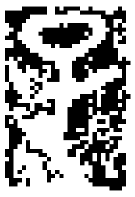
二

復公子簋
復公子

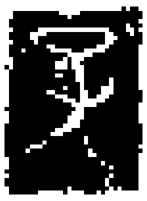
口舍爲新作我
姑鄧孟媿䵼簋



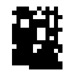
鉦鍼
宗子孫



史牆盤
𩁹屖子孫



膺大史申鼎
子孫是若



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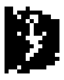

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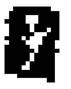

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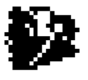
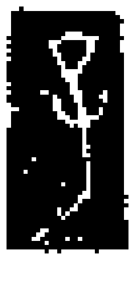
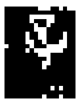


十一

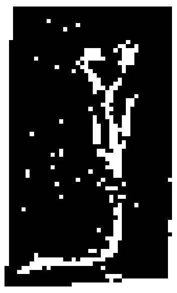
邵鐘　世
世子孫



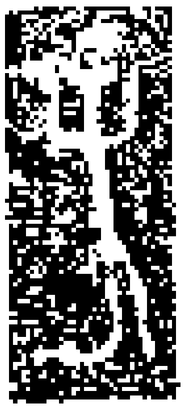
郐䛗尹鉦
世萬子孫



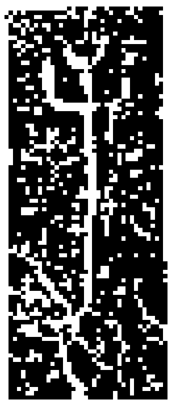
陳侯因資錞
世萬子孫



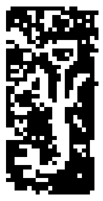
王孫遺者鐘
世萬子孫



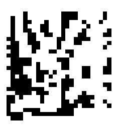
蔡侯盤



蔡侯尊
子孫蕃昌



蔡侯鐘



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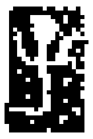

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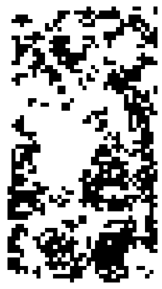
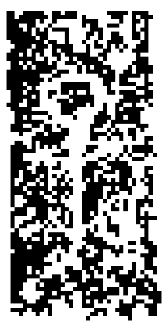
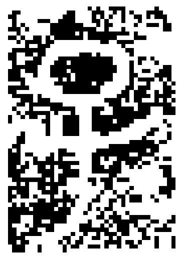
蔡侯鐘
子孫鼓之



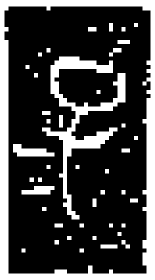
南彊鉦
子將



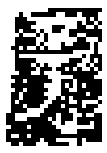
釭鐵
子孫



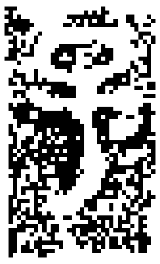
函皇父鼎
子孫



郐王䊢鼎
子孫



郐王子旃鐘
子將孫



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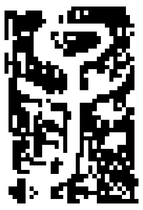
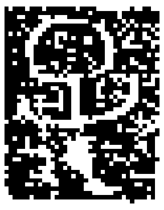


器

殷車父毀其萬年子孫永寶



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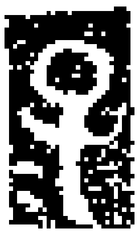
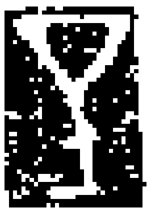
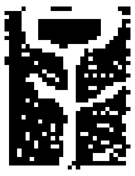


二

中殷父鼎其萬年子孫寶用

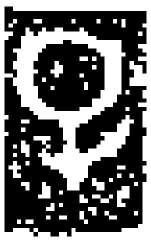


盨一



器一

辟毀萬年以享孫子寶用



莽叔

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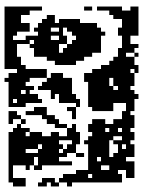

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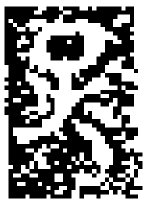

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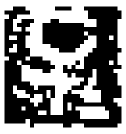

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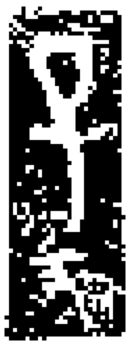
舞子孫萬年永寶



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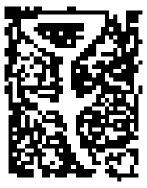

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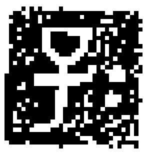

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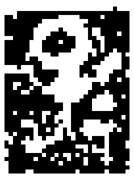

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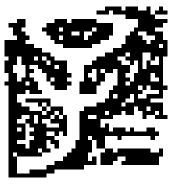

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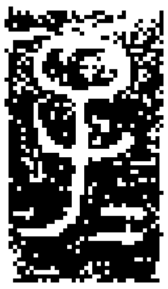

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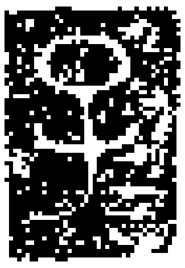

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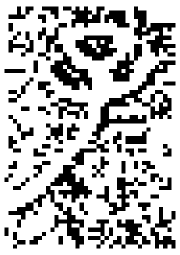
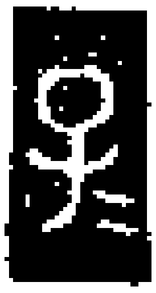
殷穀盤　子
孫＝永壽用之



陳公子中慶簠
子＝孫＝永壽用之



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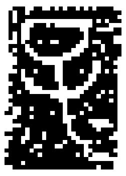
子＝孫＝永寶用



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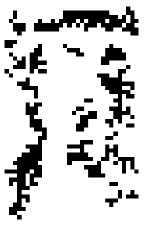

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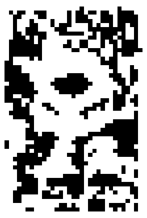

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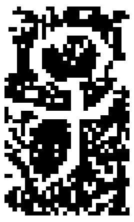

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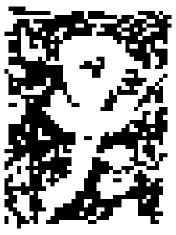
梁其壺　其百
子千孫永寶用



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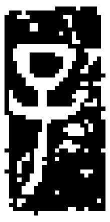

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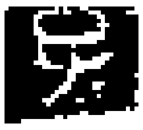

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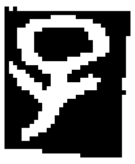
其子孫永寶



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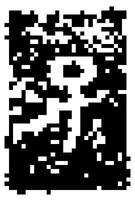
子孫永寶用



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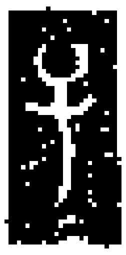

器

平毀　其子
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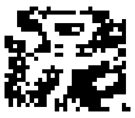

或方鼎　其子
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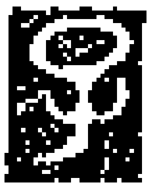
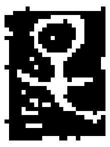
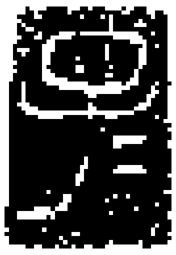


曹伯父毁其萬年子孫永寶用享

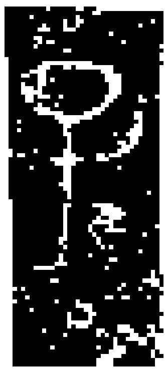


殷句壺其萬年子孫永寶用享



姬寏鼎其萬

年子孫永寶用



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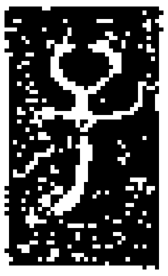

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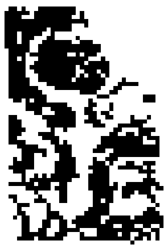

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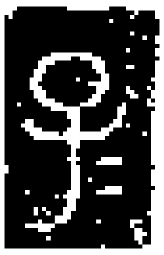

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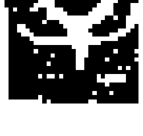

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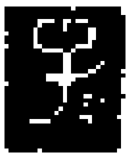

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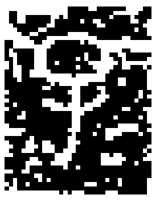

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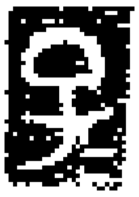

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中白壺其萬

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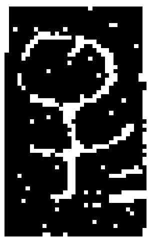
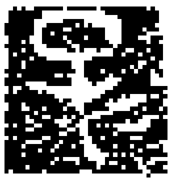


鄧叔盨其萬年子孫永寶用



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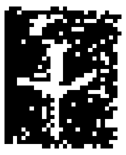

器

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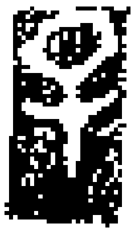
永寶
用



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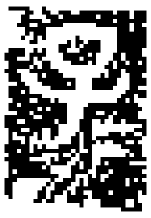

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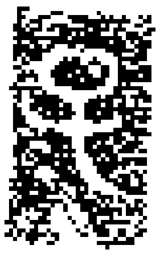

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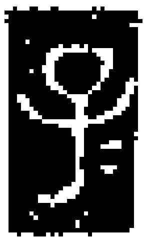
其萬年
永寶用



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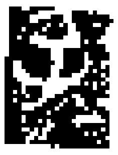

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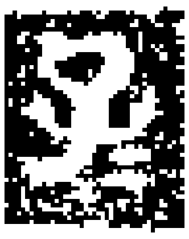

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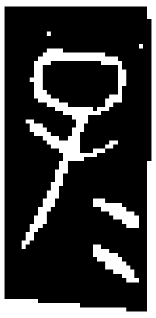

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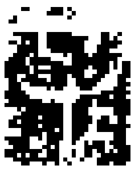

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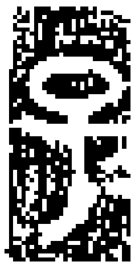

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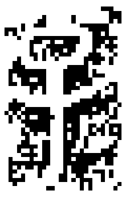

器

㭸車父毁　子
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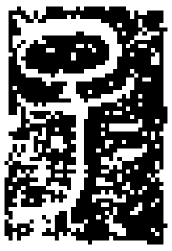

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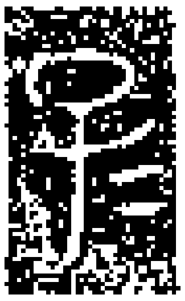

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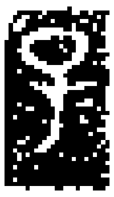

蓋

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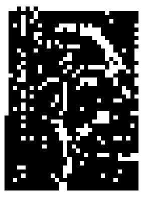
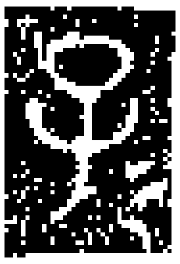
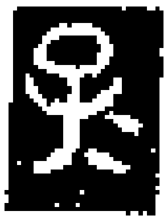


伯尚鼎
其萬年子

孫永寶



單匜 其萬年子孫用之



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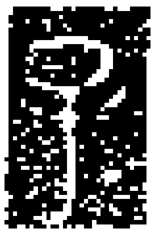

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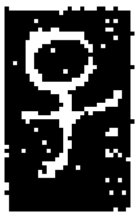

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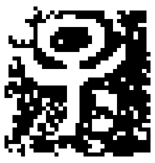

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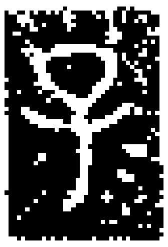

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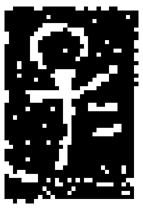

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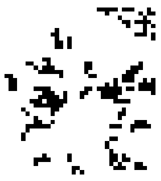
伯筍父鼎 其萬年子孫永寶用



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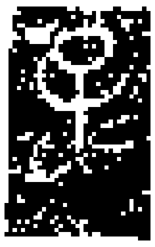

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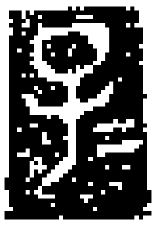
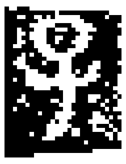


六

小克鼎 克其子孫永寶用



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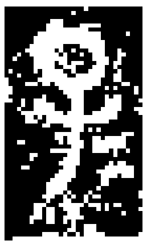
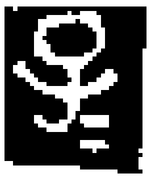


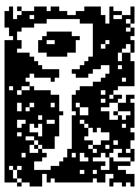
二

揚𣪘

子孫其萬年永寶用



康鼎 子孫其萬年永寶用



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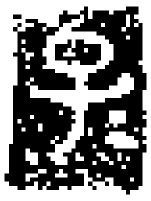

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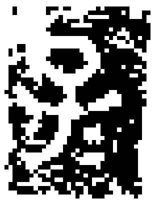

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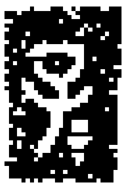

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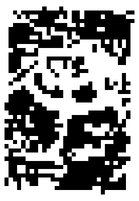

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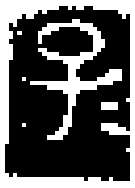

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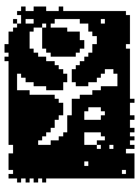

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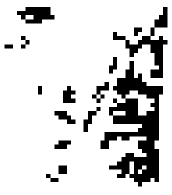
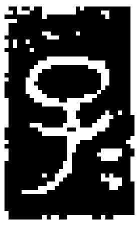
小　其萬年子孫永寶用



季宮父簠

其萬年子孫永寶用



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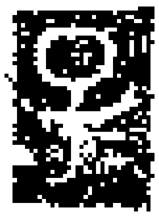

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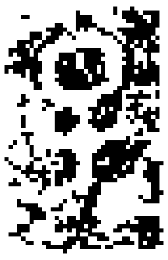

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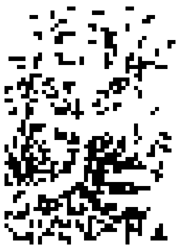

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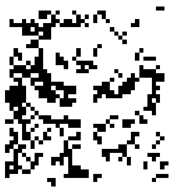
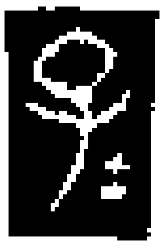


師寏父盤其萬年子孫永寶

用



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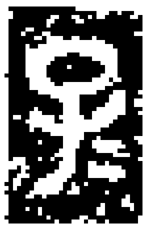
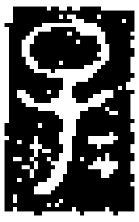


師麻孝叔簠其萬年子孫永寶用

真王姬鼎 其萬年子孫永寶用



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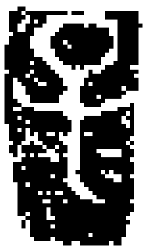
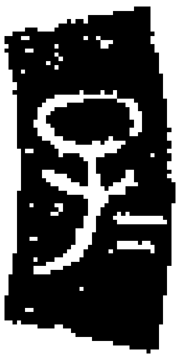
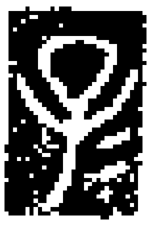


盂三

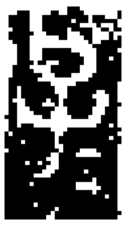
吳尾父毁 其萬年子孫永寶用



邾伯鬲 其萬年子孫永寶用



犀白魚父鼎 其萬年子孫永寶用



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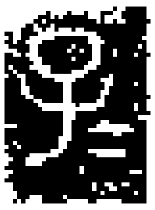

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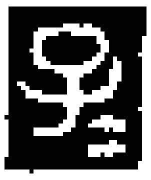
商丘叔簠 其萬年子孫永寶用



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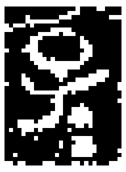

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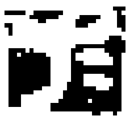
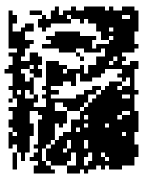
緤季獻盨 其萬年子孫永寶用



氏車父壺 其萬年子孫永寶用



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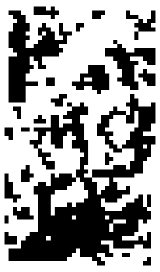
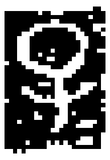


廣毁 其萬年

子孫永寶用



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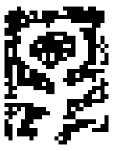
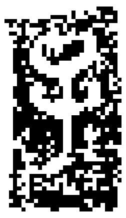
筥小子舞 其萬年子孫永寶用



虞侯政壺 其萬年子孫永寶用



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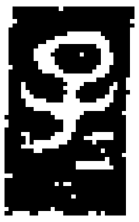
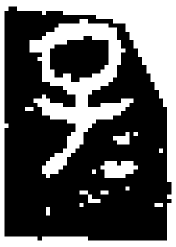
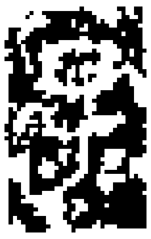


敶侯嘉姬彝 其萬年子孫永寶用

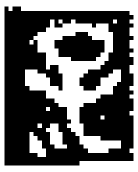


師湯父鼎

其萬年子孫永寶用



口口祖辛毀 其萬年子孫永寶用



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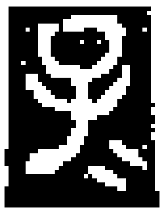

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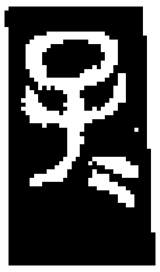

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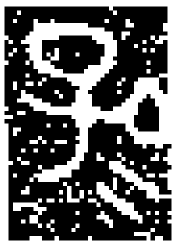

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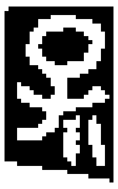

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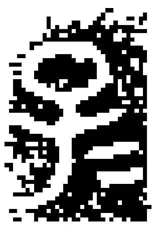
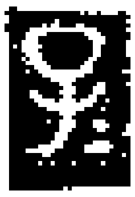
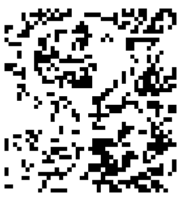


鑄叔皮父毀

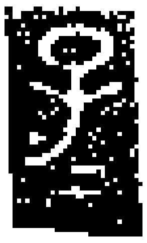
子孫寶皇萬年永用



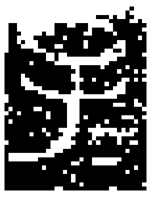
訇白達毀 顋萬年孫子其永用



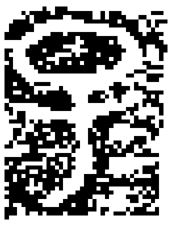
公父宅匜 其萬年子孫永寶用之



蘇仲毀 其萬年子孫永用享考

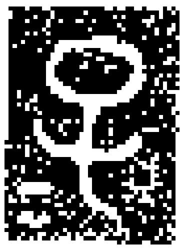


蔡口子壺 子孫萬年永寶用享

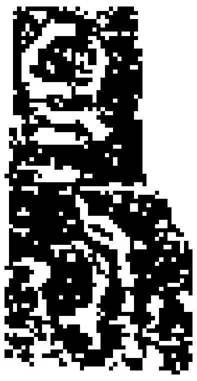


齊癸姜毀

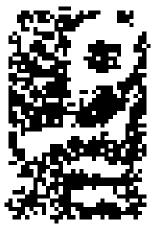
其萬年子=孫=永寶用享



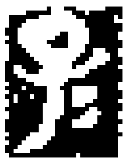
番伯君君匜 其萬年子=孫=永寶用享



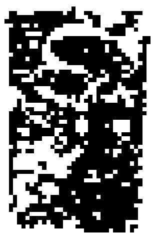
祖鼎 其萬年子=孫=永寶用享



祖盤 其萬年子=孫=永寶用享

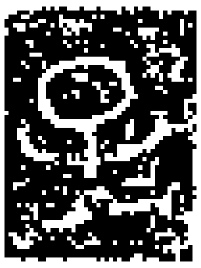


黃君毀 萬年子=孫=永寶用享

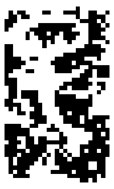


中白父盨

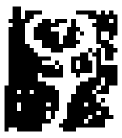
其子=孫=萬年永寶用享



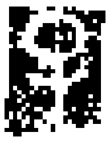
異叔買毀 買其子=孫=永寶用享



休盤 休其萬年子=孫=永寶



孟一



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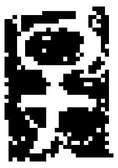
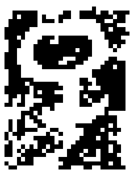
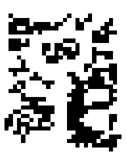


孟三



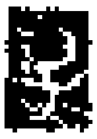
盂三

樂其毀 樂其其萬年子孫永寶用

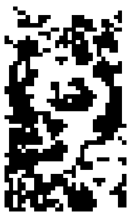


孟

恒毀 其萬年世子=孫=屢寶用

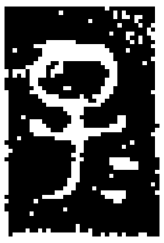


盨駒尊 其萬年世子=孫=永寶之

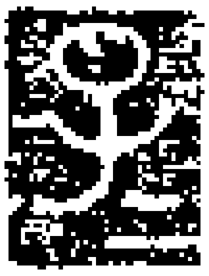


白同貴生匜 其萬年子=孫=永

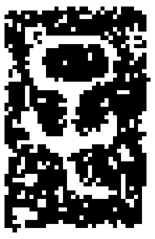
寶用之



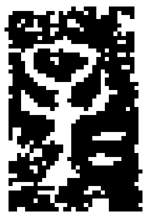
師㝨鼎　其萬年子=孫=永寶用卜



御公殷　其萬年子=孫=永壽用之



白者君盤　其萬年子=孫=永寶用享



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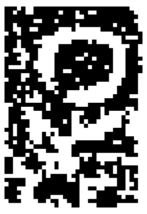

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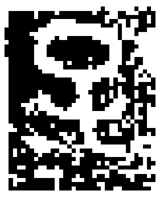
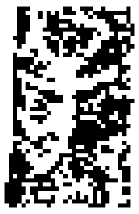
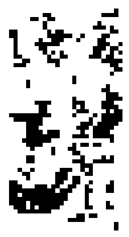


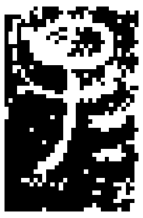
出中艾白匜　其萬年子=孫=永寶用享



蓋一

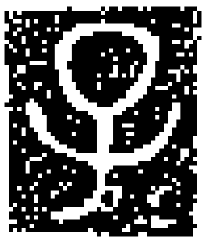


器一

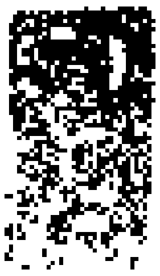


器二

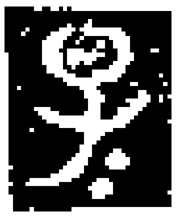
師寏殷　其萬年子=孫=永寶用享



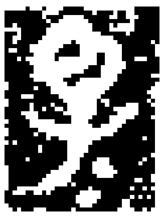
伯夏父鼎　其萬年子=孫=永寶用享



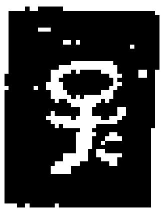
伯盂　其萬年孫=子=永寶用享



雍伯原鼎　子=孫=其萬年永用享



雝伯原鼎　子=孫=其萬年永用享



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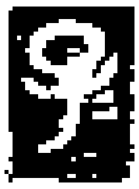

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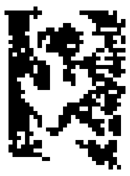
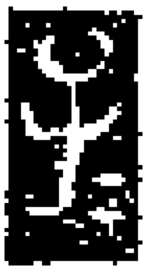
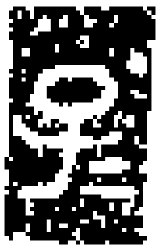
仲獻父簋　子孫孫永寶用享于宗室



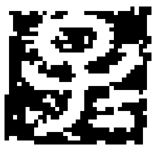
華中姬鼎　其子子孫孫用享孝于宗老



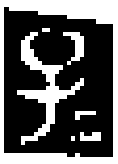
毛昇簋　昇其子子孫孫萬年永寶用



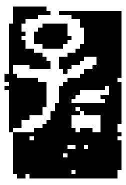
毛與簋　與其子子孫孫萬年永寶用



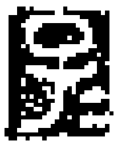
大鼎　大其子孫孫萬年永寶用



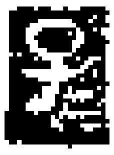
蓋一



蓋二

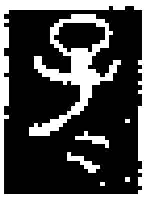


器一

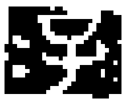


器二

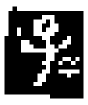
師酉簋　酉其萬年子孫孫永寶用



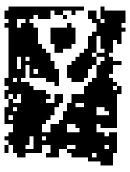
寰盤　寰其萬年子子孫孫永寶用

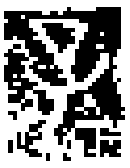


白龢彝　唯用祈壽萬年孫孫子子永寶



走簋　徒其眔乎子子孫孫萬年永寶用


[illegible]子戈 龏子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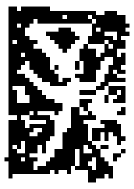
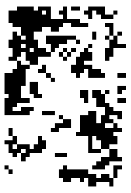
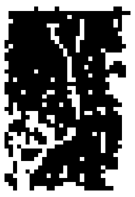

罍

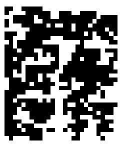
國子鼎 國子

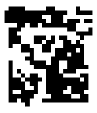
一


二

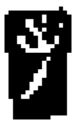
[illegible]子戟 [illegible]子


[illegible]子戟 [illegible] 子乙造戈


子備戈 子婁口戈


二年寍 鼎 寍

口子 得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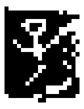
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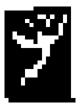
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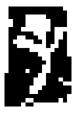
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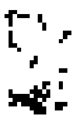
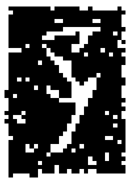
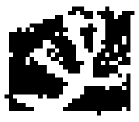
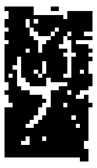
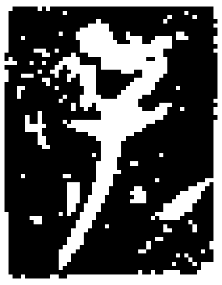

十三

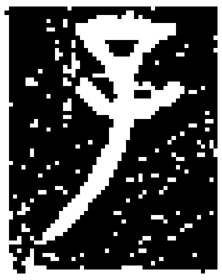
郘鐘 郘 伯乙子

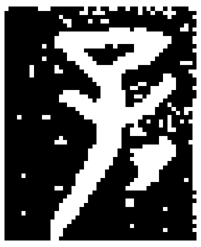

口子戟 [illegible]子乙戟


陳子戟 塦子冀造

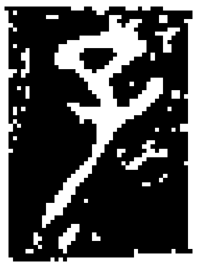

邾公華鐘 以宴士庶子


虢季子白盤 丕顯子白

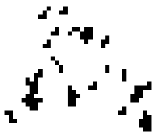

虢季子白盤 [illegible]子白


虢季子白盤

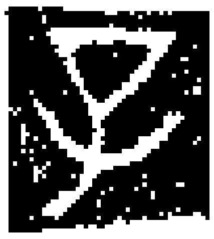
王孔加子白義



虢季子白盤　虢季子白作寶盤



虢文公子段鼎



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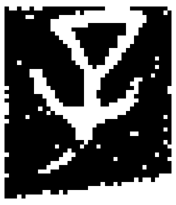

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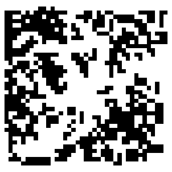
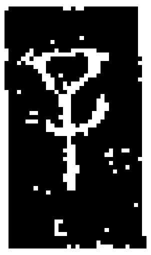
虢文公鼎　虢文公子段作叔妃鼎

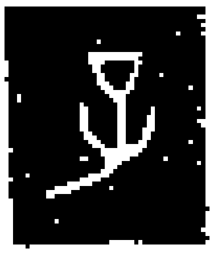


善夫司徒匜　善夫嗣徒子中白

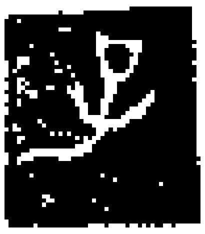


嬰次

盧　王子嬰次之庚盧



王子申盞　王子申作嘉嬭



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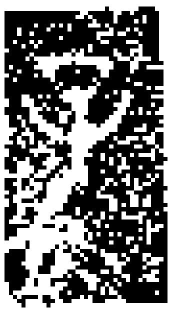
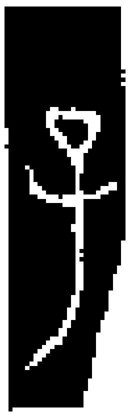
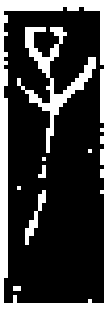


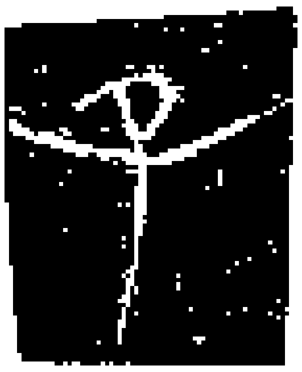
陳公子中慶盨　陳公子中慶自作匜盨



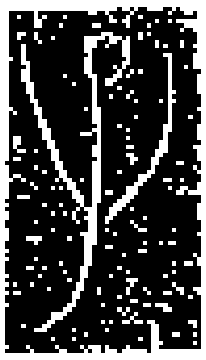
姑馮句鑃　姑馮昏同之子擇氒吉金



鄦侯簠　鄦侯少子析乙孝孫丕巨

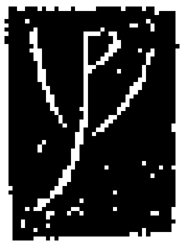


集殺鼎　大子

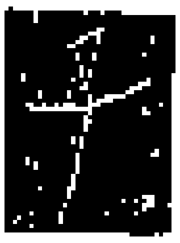


遊子

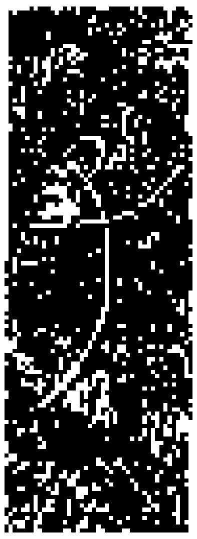
壺子趠
逕子壺



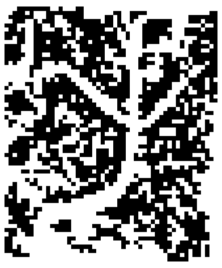
逕子壺 子
楷逕子壺



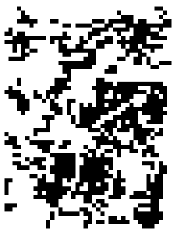
集脰鑑 集
脰大子之鎬



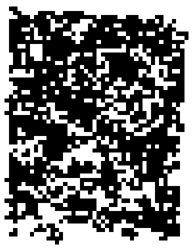
秦客鑑 秦客王
子齊之歲大府



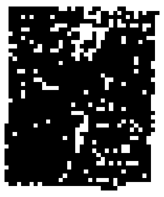
庚兒鼎 徐
王之子庚兒



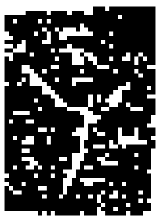
公孫
竈壺



公孫竈壺 公子土斧
作子仲姜盥之般壺

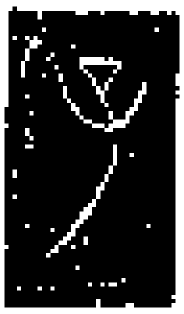


嗣子
壺

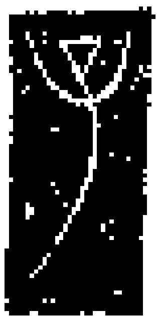


嗣
子

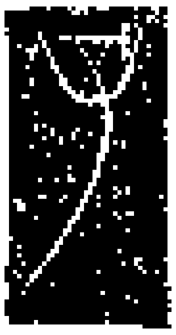
壺 子
之子



中山王嚳方
壺 子之子



中山王嚳方壺
新君子之



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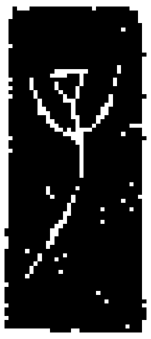
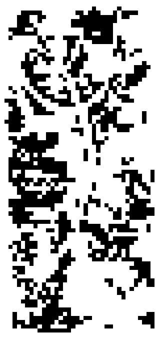
以施及子孫

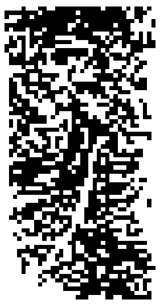


中山王嚳方壺
郾故君子噲

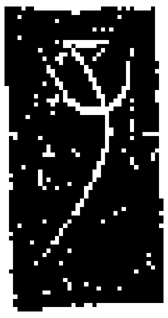
好蚉壺 子之大臂不宜



中山王𰯲鼎 猶親惑於子之



邵子孝壺 邵子傳之戲壺



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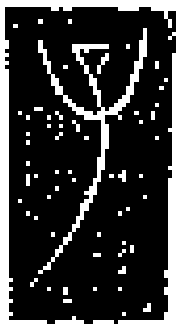
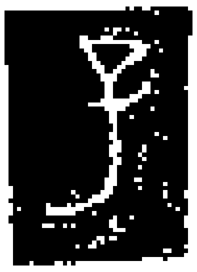
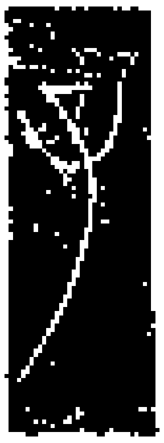


中山王𰯲方壺 天子不忘其有勛



鄦子簠 鄦子妝擇其吉金



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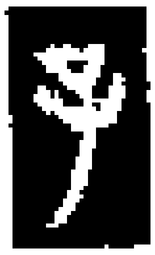
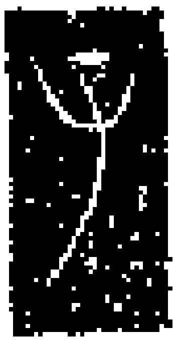
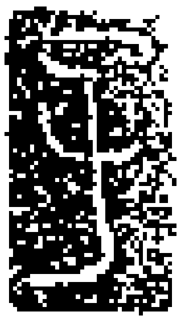


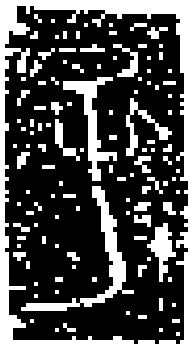
嗣子壺 令狐君嗣子作鑄尊壺



中山王𰯲方壺 則將速堇勤於天子之廟



齡鎛 保盧子姓



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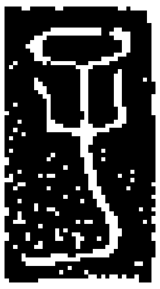

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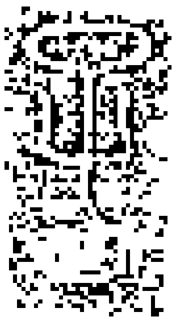

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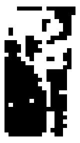

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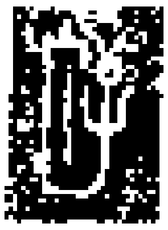

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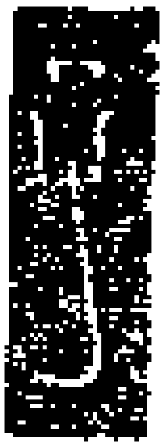
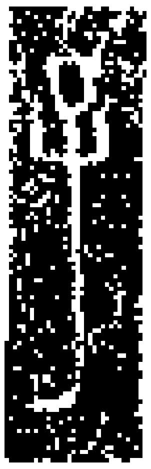
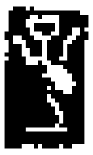


蔡侯盤



蔡侯尊 肇䡅天子



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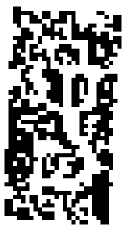

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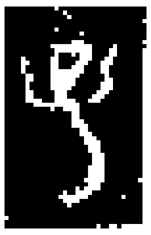
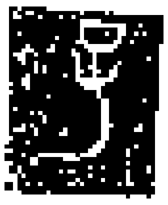
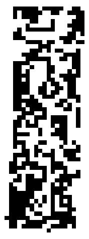


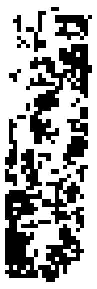
漳子鼎 漳子器之行鼎



卿子鼎 卿子午之飤盞



蔡公子從戈 蔡公子從之戈



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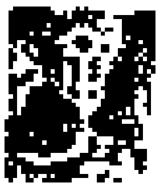

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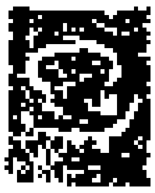
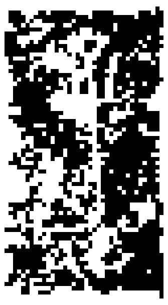
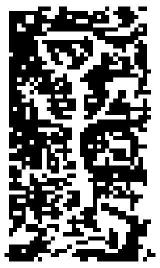


蔡□子壺 蔡□子□作[illegible]壺



蔡公子義工簠 蔡公子義工造飤簠



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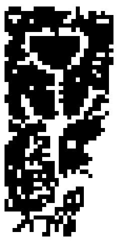
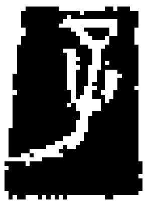


器

慶孫之子蓋 慶孫之子咮之饙蓋



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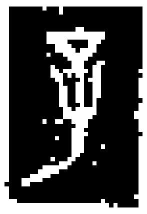

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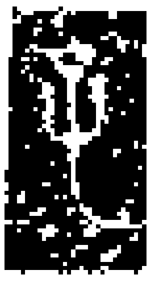
子璋鐘 羣孫斨子子璋擇其吉金



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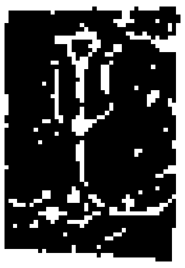

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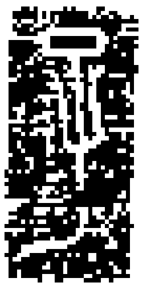

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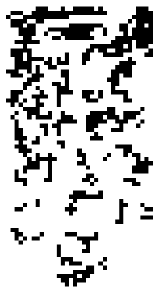

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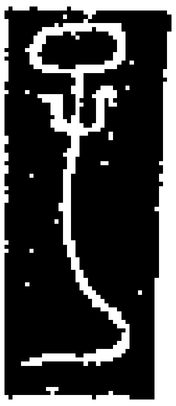

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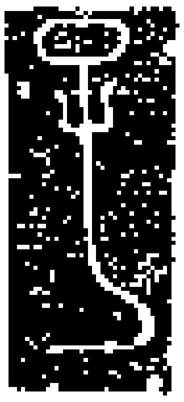

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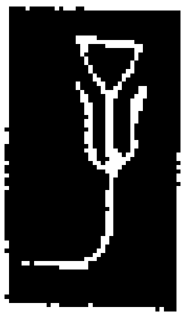

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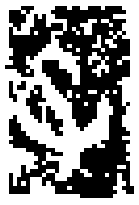
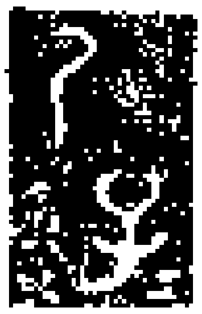


陳設子戈 陳𠕁子造戟



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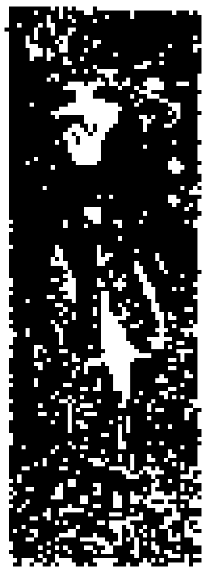

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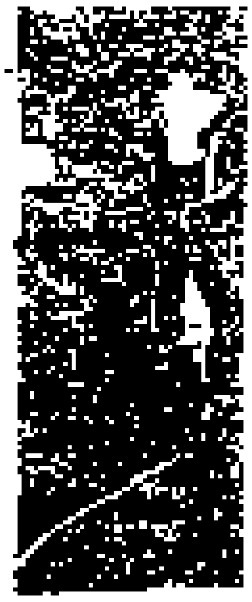

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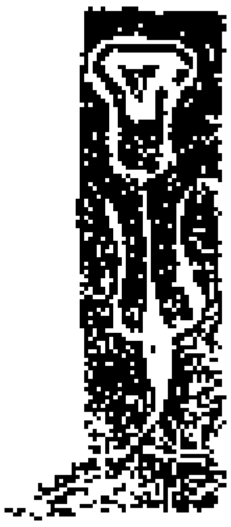
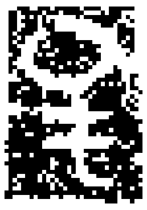
令尹子庚



王子午鼎 王
子午擇其吉金



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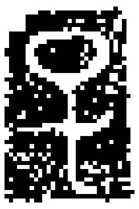

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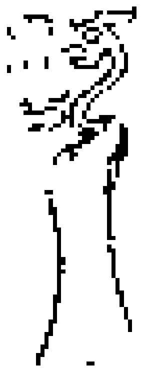
番昶伯者君鼎 其
萬年子孫永寶用



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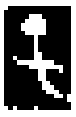
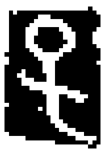
戈 王
子午之
用戈



子乙父乙
彝 子乙



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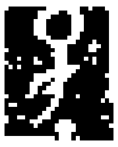
彝 子乙



耆作父乙彝 唯
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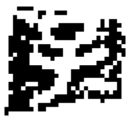

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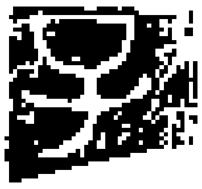
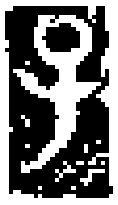
畬姆子卣
乙巳



卑鼎
乙巳



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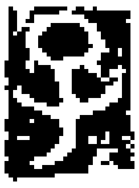

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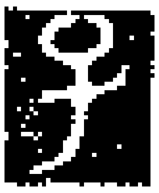

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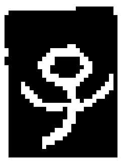

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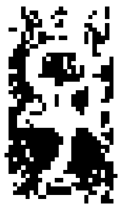
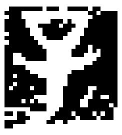


盂

三年𤼈壺

丁巳



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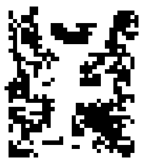
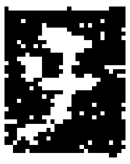


器

駿父乙卣辛巳

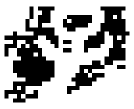


文父丁毁癸巳

盂

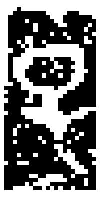
小臣

邑斝癸巳

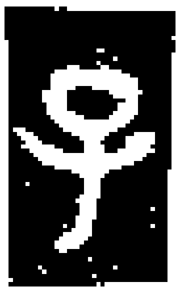


器

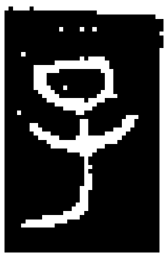
畲母辛卣月唯巳



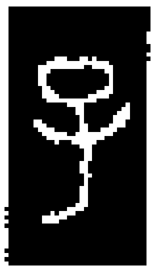
大毁唯六月初吉丁巳



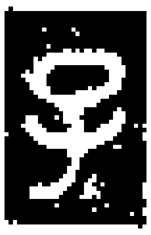
盂一



盂二

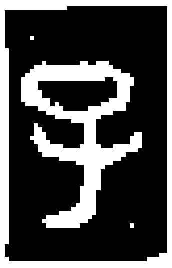


盂三



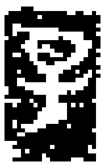
盂四

史頌毁



史頌鼎蓋二

年五月丁巳



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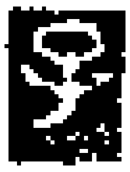
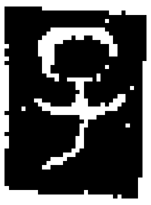


器

𤼈毁唯六月既生霸辛巳



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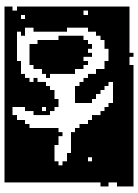
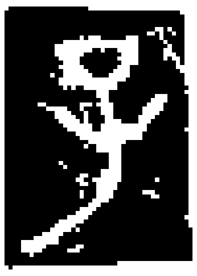
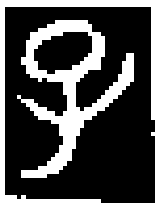




叔上匜　隹十又二月初吉乙巳

器二



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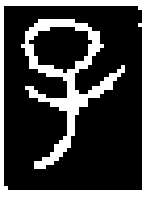
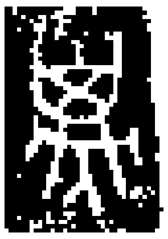


五

格伯簋　隹正月初吉癸巳

林義光曰：說文云子，十一月陽氣動，萬物滋，人以為偁，象形。𢀈，古文，从巛象髮也。𡿺，籀文子，囟有髮臂脛在几上也。按古作子，象頭身臂及足并之形。兒在襁褓中，故足并。又作𡿺，凶象腦上有髮，人象身脛，𦥑象兩手。（文源）子和𢀈為象形字繁簡不同之例，本為一字。不過，子和𢀈在甲骨文和金文的用法上有所不同。子除了用作兒子外，還表示干支字中的巳，而𢀈只表示干支字中的子。



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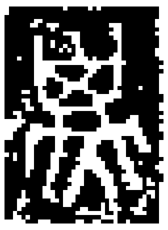
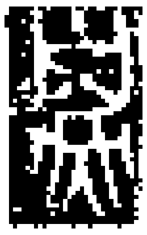
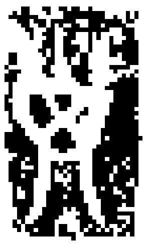


二

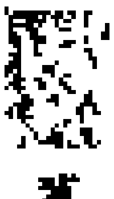
子車彝
巤



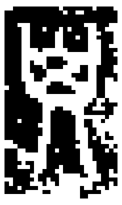
小臣傳𣪘
甲巤



旅尊

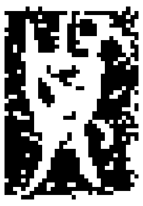


葺

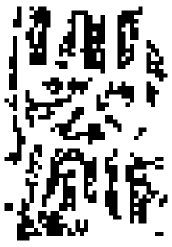


宭

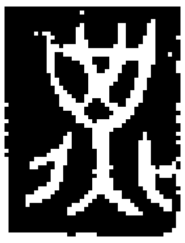
旅
觥



旅方彝
戊巤



利𣪘　唯
甲巤朝



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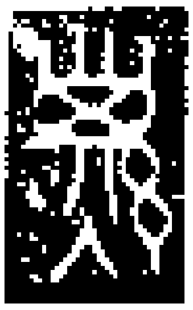
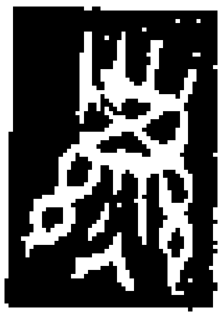
召伯虎𣪘　唯
六年四月甲巤



宗周鐘
南或𠬝巤



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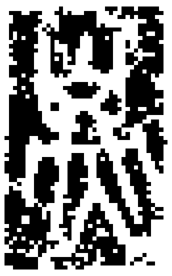
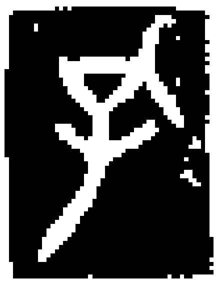


毋鐃
覺



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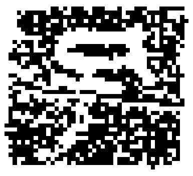
孔顯又光



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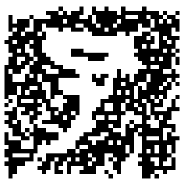

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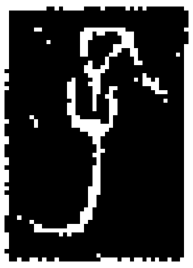
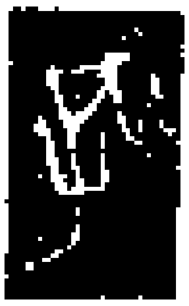
曾伯霖簠
元武孔黹



沇兒鐘
孔嘉元成



沇兒鐘
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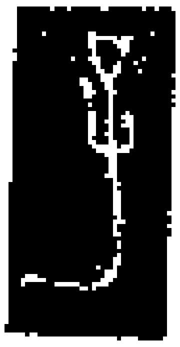
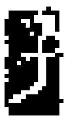


王孫遺者
鐘 元鳴

皇孔



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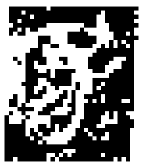
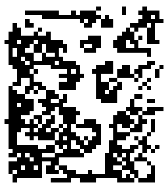
元鳴孔皇



史孔盉
史孔作和



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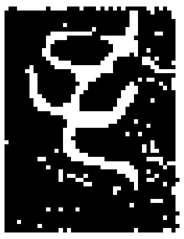

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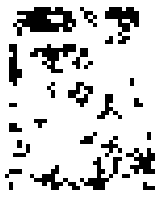
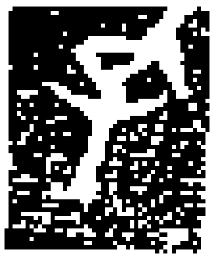
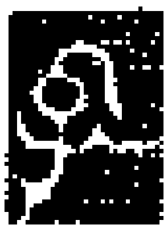
余諾龏孔惠



師訇鼎 用
乃孔德遜屯

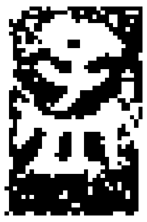


虢季子白盤
王孔加子白義



孔父癸鼎
孔作父癸肇

林義光曰：說文云「孔，通也。从乙子。乙，請子之候鳥也。乙至而得子，嘉美之也。故古人名嘉字子孔。」按以乙至得子爲嘉美，說已迂曲，且非孔字本義。孔，通也，古作[illegible]，本義當爲乳穴，引申爲凡穴之稱。（象乳形，子就之，以明乳者孔也。）（文源）金文孔多用作副詞甚也，有時作人名的。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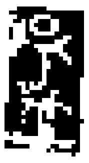
盂殷
盂曰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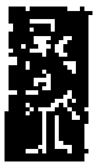
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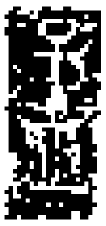
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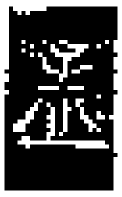
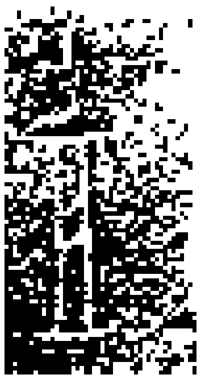
秦侯鐘
初吉盂庚



陳騂壺
盂冬戊辰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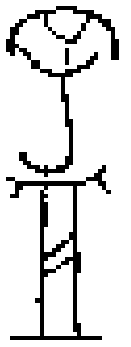
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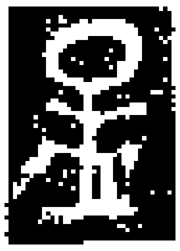
盂姬嬻壺
姬嬻之膊壺

盂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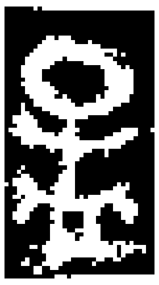
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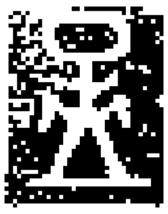
盂奐父殷
奐父作尊殷

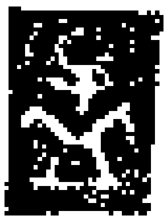
盂



器

盂上父壺
盂上父作尊

壺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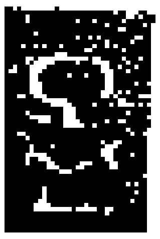
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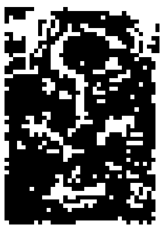
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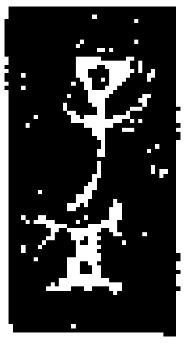
盂𤰈父殷
𤰈父作寶殷

盂



許子妝簠
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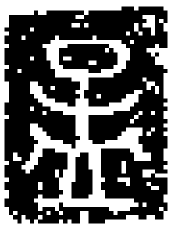
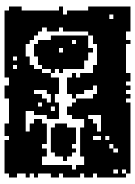
用



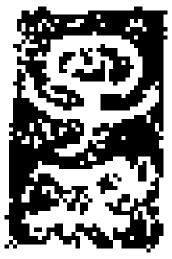
盂淉父鼎
淉父作寶鼎

盂

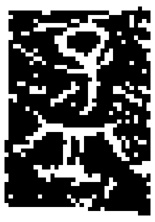


盂戠父壺
壺

戴父作
樂壺

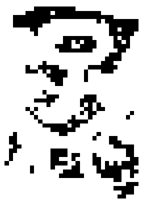


劉伯簠　劉
伯作孟姬鋁

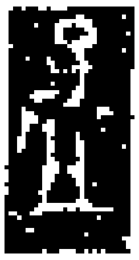


曾孟嬭諫盆　曾
孟嬭諫作寶盆

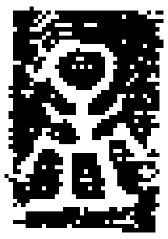
一



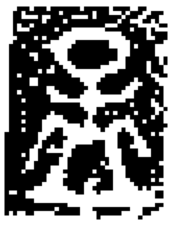
鄭孟壺　彝孟
作鹽旻尊壺



西君壺　鑄子
孟妃媵盥壺



盆



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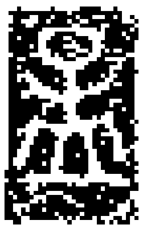
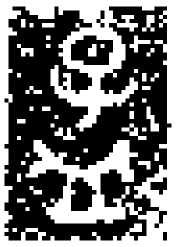
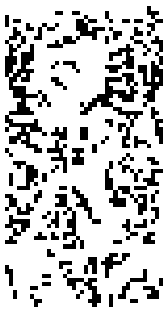


器二

叡孟盨　旅亞
膚孟徒作盨

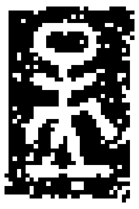


京叔盨　京叔
作孟嬴媵□

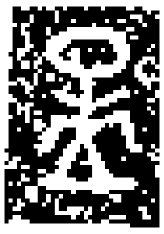


氏侯

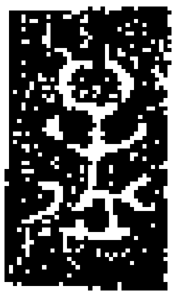
壺　侯氏作
孟姬尊殷



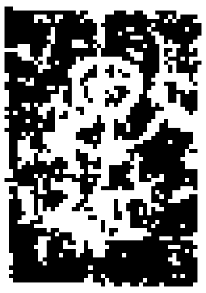
孟姬旨殷　孟
姬其子孫永寶



孟姬旨殷　孟
姬旨自作餗殷



齊叔姬盤　齊叔
姬作孟庚寶盤



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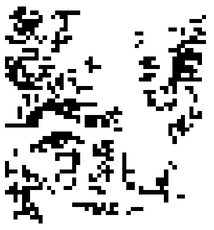
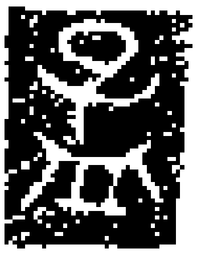
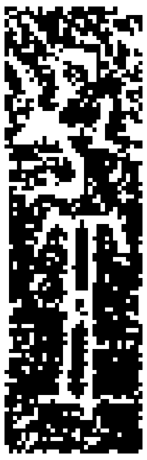
姬作孟庚寶盤



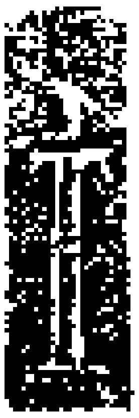
陳侯毁 敶侯
作孟姜受媵毁



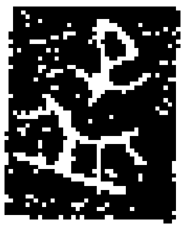
曩孟姜匜 王婦
曩孟姜作旅匜



秦侯
尃



蔡侯盤 用詐
大孟姬媵彝盤



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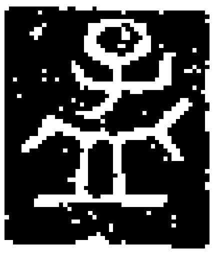
洹子孟姜壺 洹
子孟姜用乞嘉命



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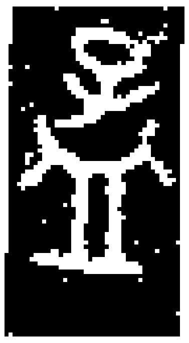
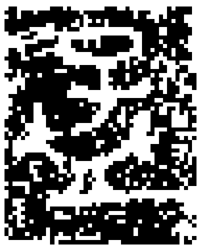
作孟姜歷媵毁

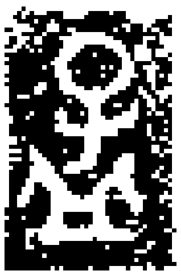


陳孖元匜 作氒
孟嬀嫺母媵匜

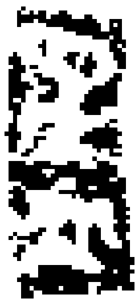


費
敏

父鼎 費敏父
作孟姒寏媵鼎

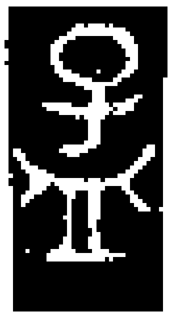


孟春父毁 孟春
父作寶毁其永用

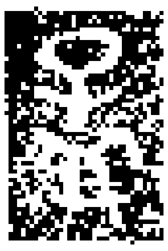


口季鬲 口
季作孟姬鬲

女穫
鬲



番匊生壺 用媵
氒元子孟妃乖



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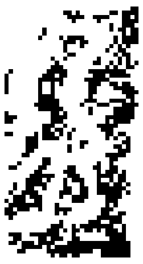

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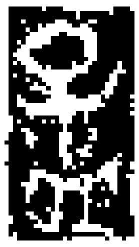
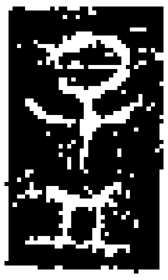
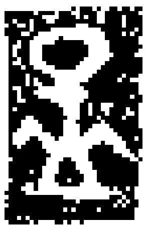


蓋三

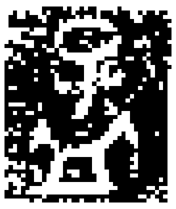


器三

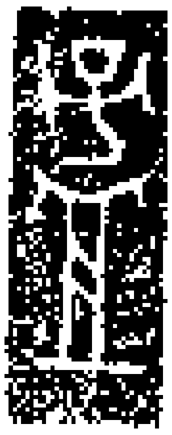
吳尨父簋　吳尨父
作皇祖庚孟尊簋



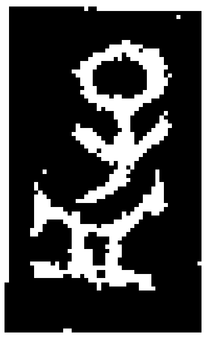
申簋　用作
朕皇考孝孟
尊簋



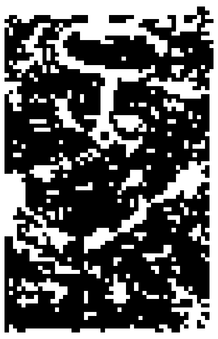
衛盉　衛用作朕
文考惠孟寶盤



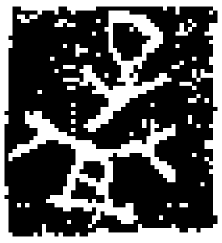
蔡侯缶　蔡侯龖
作大孟姬媵盥缶



孟姬姜簋　魯伯大
父作孟姬姜賸簋



魯伯者父盤　魯伯者
父作孟姬嫞媵盤



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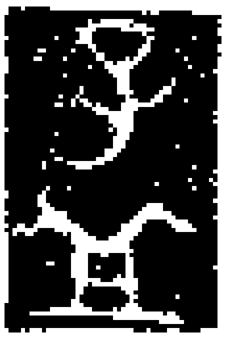
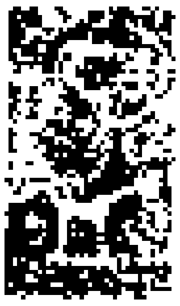


二

洹子孟姜壺　洹子
孟姜喪其人民都邑



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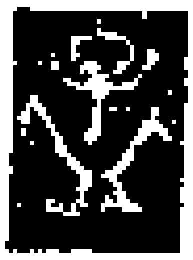
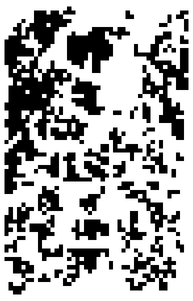
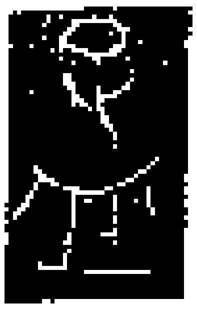


蓋

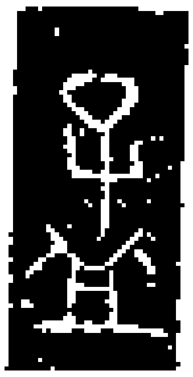
孟𪓰父簋　孟𪓰父
作幻伯妊媵簋八



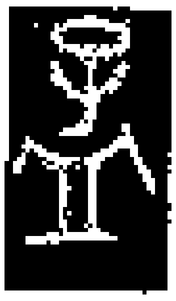
虢孟姬匜　齊侯作
虢孟姬良女寶匜



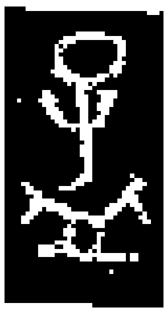
齊侯鼎　齊侯作
媵寡男孟姜善鼎



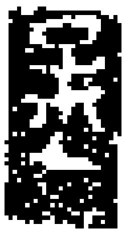
齊侯盤　齊侯作
媵寡男孟姜盥盤



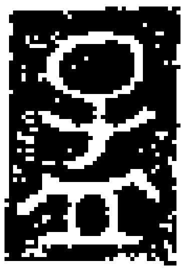
齊侯敦　齊侯作
媵寡男孟姜膳敦



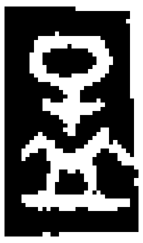
齊侯匜　齊侯作
媵寡男孟姜盥盂



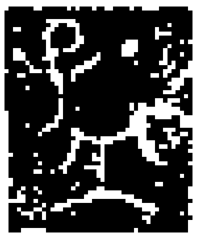
㕠敔毀　用顙首其
右子口吏孟不諱



輔白𢐗父鼎　輔伯
𢐗父作豐孟媍賸鼎

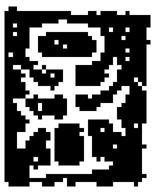


不嬰毀
用作
朕皇祖公伯
孟姬尊毀



曾子原尔簠
爲孟姬郚鑄

曾子原



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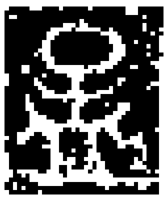

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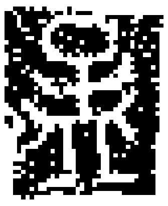
孟辛父鬲　司馬孟
辛父作孟姬寶尊鬲



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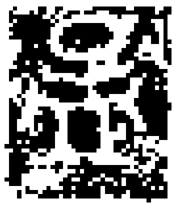

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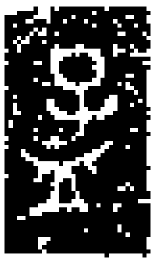
孟辛父鬲　司馬孟
辛父作孟姬寶尊鬲



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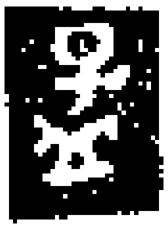
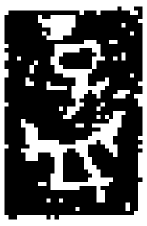
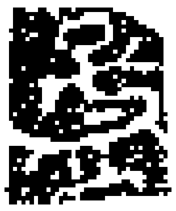


蓋二

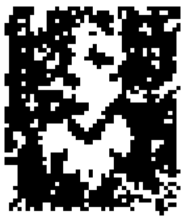


器二

孫叔多父簋　師護父孫
孫叔多父作孟姜尊簋



蔡叔季匜　蔡叔季
口賓賸孟姬口口口口



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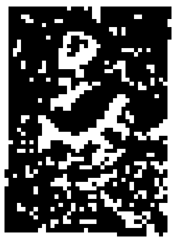
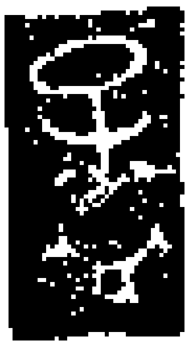
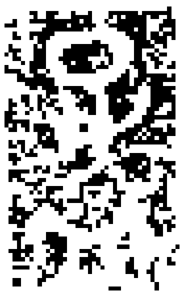


二

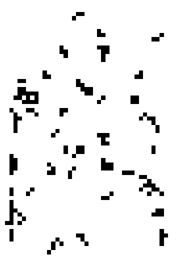
復公子簋　復公子口舍
鷹新作我姑鄧孟媿賸簋



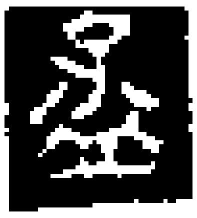
郜伯鼎　郜伯
肇作孟妊善鼒



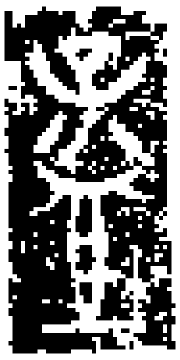
鑄公簠　鑄公作
孟妊車母媵簠



魯大司徒匜　作其
庶女䲨孟姬賸匜

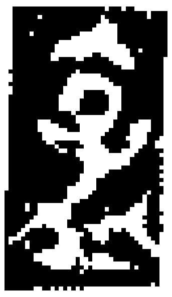


陳子匜　敶子作
𢊁孟嬀穀母媵匜

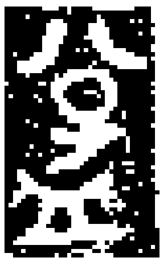


夆作皇
母彝

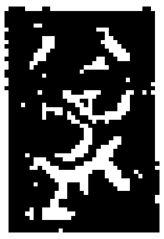
夆肇作皇母鏄
[illegible]孟姬譸彝



白家父鬲　又作孟姜朕鬲　白家



孟

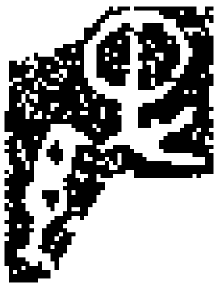


器

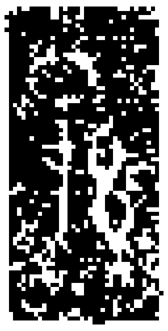
白家父毁　又作孟姜𣪘毁　白家

孟字金文作⿱呆皿，或作⿱呆皿，說文孟古文作呆，者皿。呆為古文保字，象抱子之形，从子與从呆通。孟金文或作⿳八子皿，⿳八子皿，从⿱八子或从⿱八子，子上八へ形皆象小兒之髮。說文子古文作⿱巛子是其證，⿱八子和⿱八子為子之繁體。說文十四篇「孟，長也，从子皿聲」，本義當為子之長者知。詩有女同車「彼美孟姜」，禮緯「庶長曰孟」，復引申為凡物之長。如玉篇「四時之首月曰孟月」，金文「孟」各字。

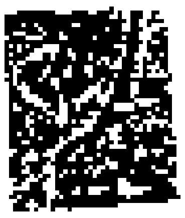
孫



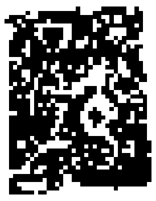
林甲匜
孫舀



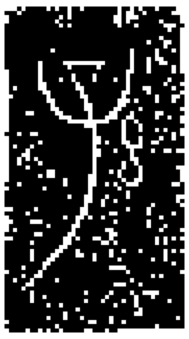
鉦鋮
叢子孫



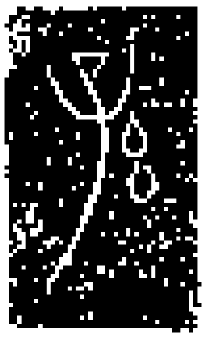
嗣子
壺



嗣子壺
孫又孫



中山王
嚳方壺



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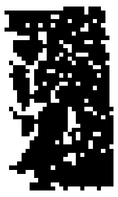

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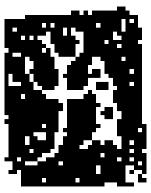

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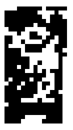
曾孫僕兒



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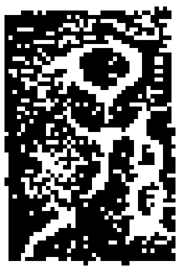
戈□□之孫



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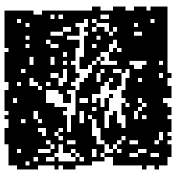
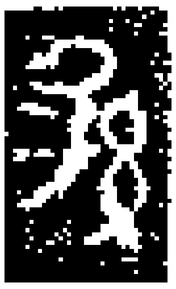
鮭



叔孫邾戈
叔孫邾戈



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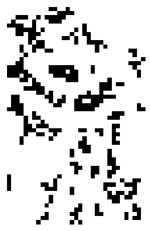
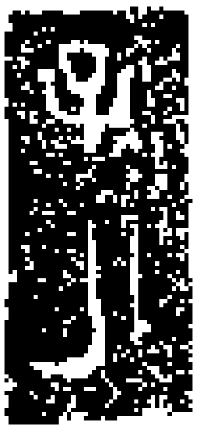


史孫盤
戲虎

孫子



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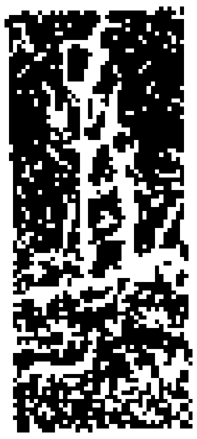

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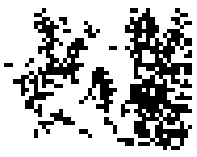

子叔嬴
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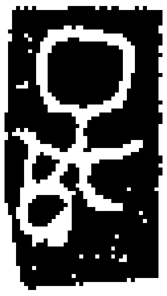
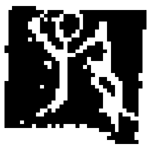
子孫
永用



魯君鬲
子孫永用



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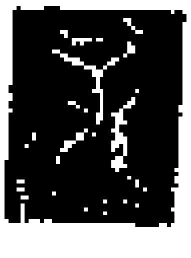
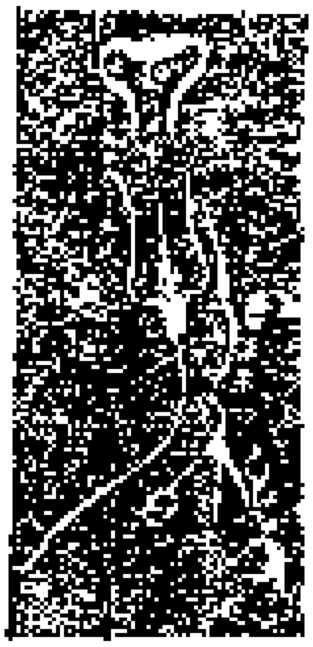


筥大史
申鼎

子孫
是若



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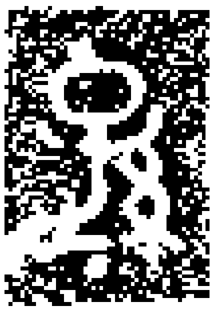
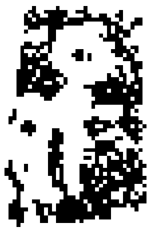
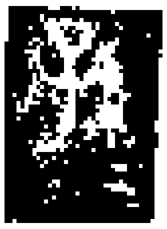
子孫是制



大師人鼎
其子孫用



口季鬲
子孫用之



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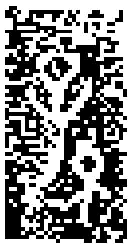
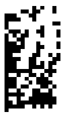
沇兒鐘
孫用之



余贎逐兒歸
鐘　孫=用之



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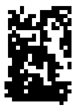

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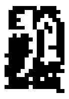

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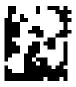

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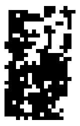
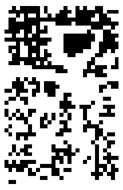
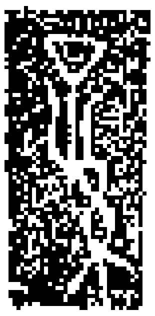


廾

郘鐘　世
世子孫



寧設蓋
世孫子寶



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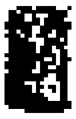
枼萬孫子



陳侯因𬁡錞
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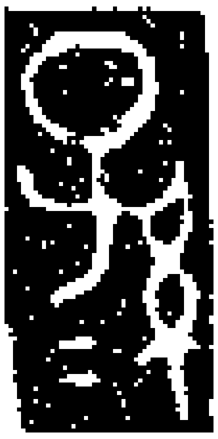

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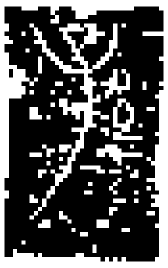
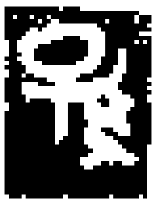
簋子孫



射登壺
子孫



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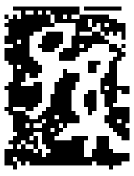
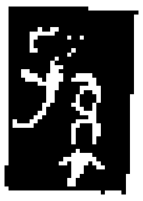


鄦諆鼎
孫子永寶



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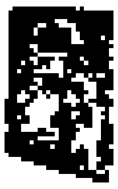
孫永寶



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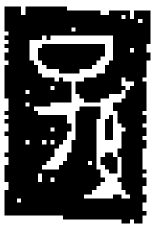
孫永寶



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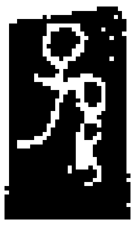
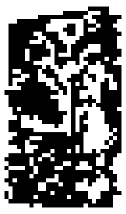
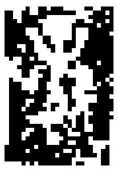


徐王義楚耑
子孫永寶



蔡侯鐘
子孫鼓之



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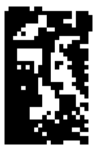

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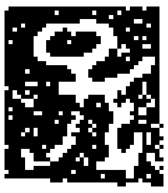

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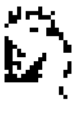

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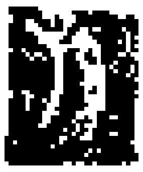
郘鐘
余畢公

之
孫



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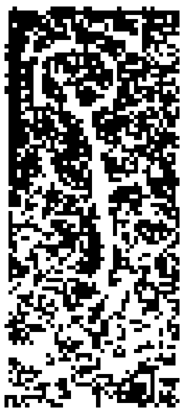
氏裔孫逆



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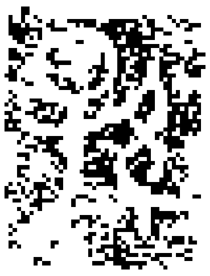

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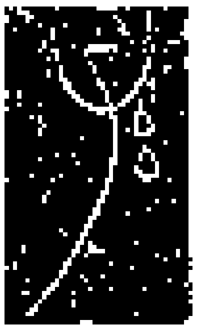
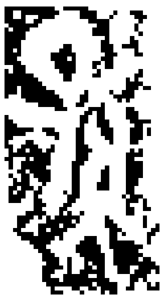
梁其鼎　其百子千孫

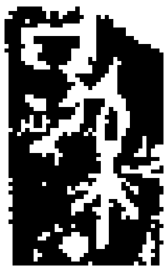


中山王嚳方壺　以施及子孫



事孫戈　事孫口丘

戈



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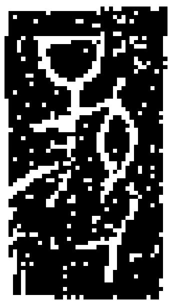

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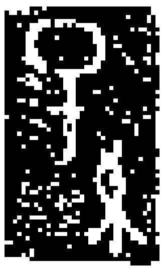
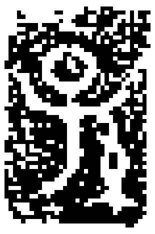


作父甲毁

萬年孫子寶



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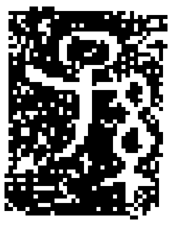

器

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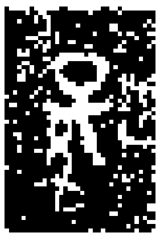
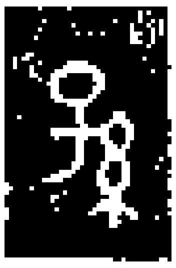


季獻毁　唯子孫作

寶



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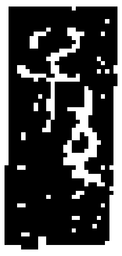

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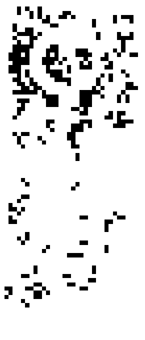
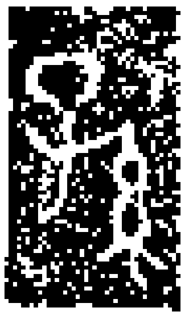


款男

父匜　其子孫



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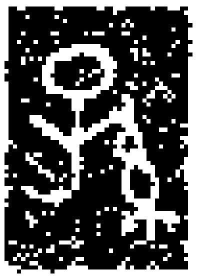

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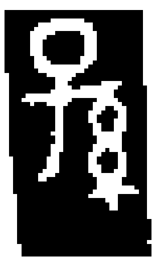
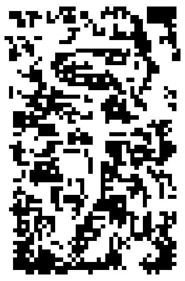
䍜侯毁　子=孫=永寶

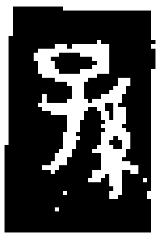


小臣芸毁

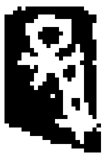
子孫
永寶



楸
伯車父鼎
子孫永寶



蓋
師遽毀　世
孫子永寶



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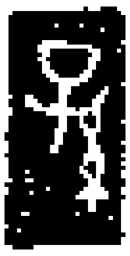
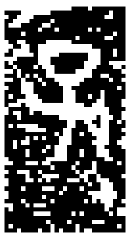


堇伯



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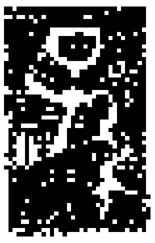
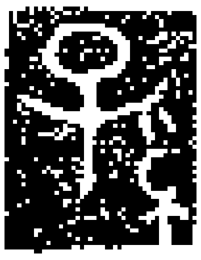
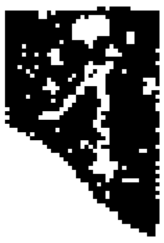


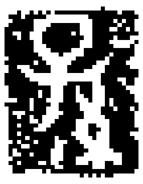
器
伯亩　其
子孫永寶



鄭肇家鬲
其子孫永寶



奢作父乙彝
其子孫永寶



[illegible]十旅鼎
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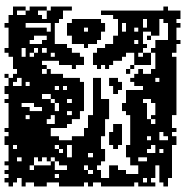
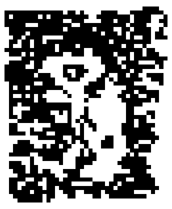


員父去尊
子孫其永寶



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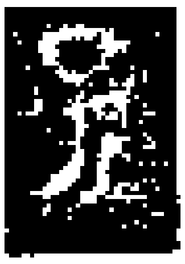
孫其永寶



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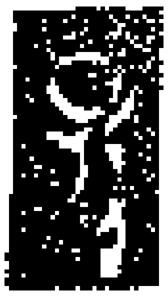
孫永寶用



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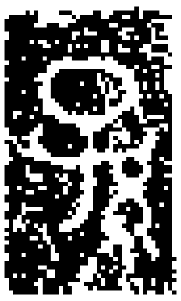

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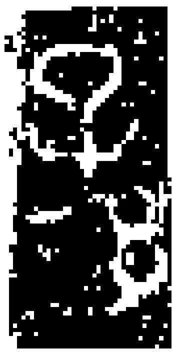
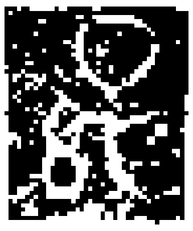
孫永寶用



句公鐘
子孫

永寶
用



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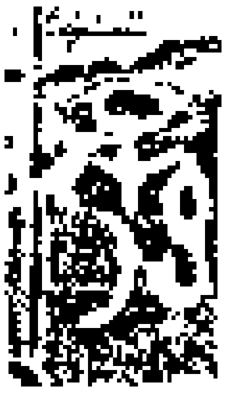
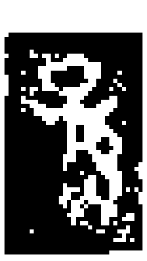
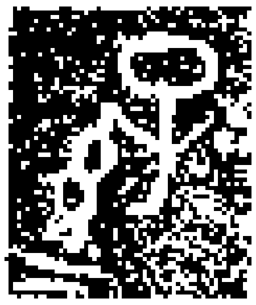


仲南父壺
子孫永寶用



作寶鼎　子
孫永寶用



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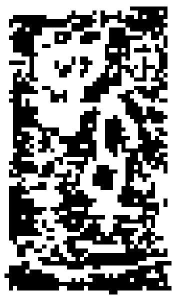
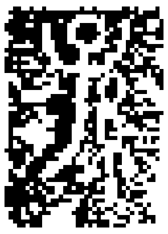
永寶用



叔姓𣪕
孫永寶用



蔡侯壺　子
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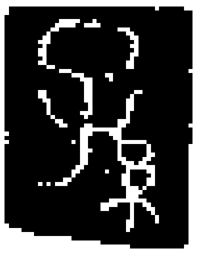

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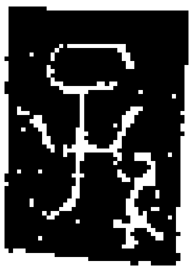
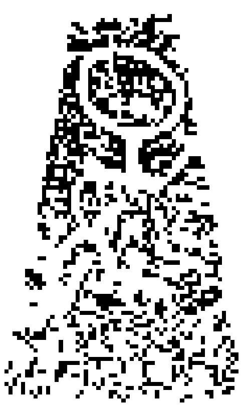
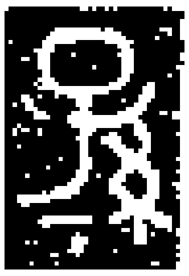


器

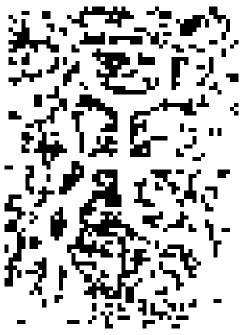
楚子簠　子
孫永保之



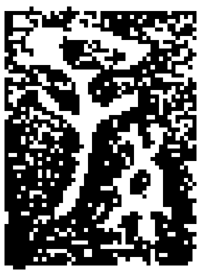
邑君鼎　作
其口孫用



大師人鼎
其子孫＝用



楚嬴匜　子
孫永用享



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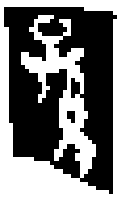
內大子鼎
子孫永用享



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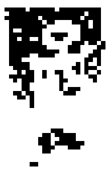
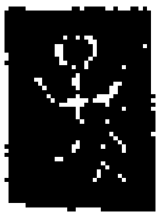
忠子𣪕　我
孫克又井斆



邛季
大

邛季口孫口方



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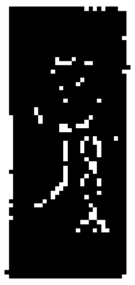

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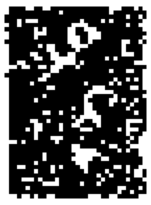
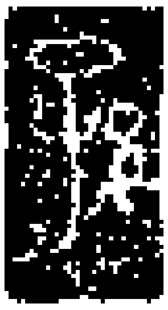
儔兒鐘 余迮斯于之孫

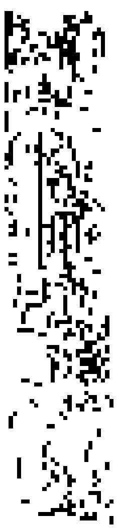


陳逆簠 余陳

趠之裔孫



輪鎛 齊辟鞄叔之孫



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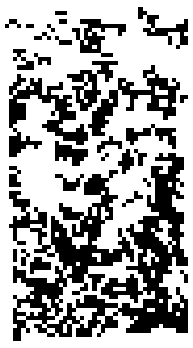
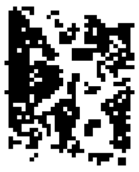
楚王孫魚戈 楚王孫漁之用



公孫竈壺 公孫竈立事歲



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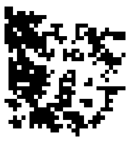

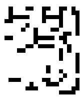

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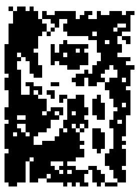
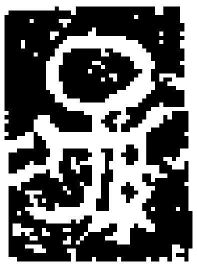


趩觶 枻孫子毋敢㒸



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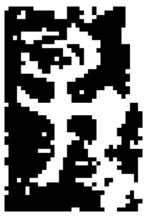
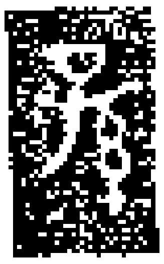
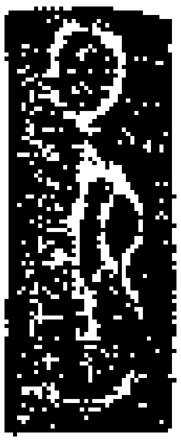


二

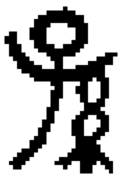
中師父鼎 其子孫萬年



作寶尊𣪕 孫子其萬年用

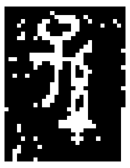


寶甗 其萬年子孫



師毛父𣪕

其萬年子孫



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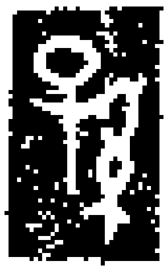

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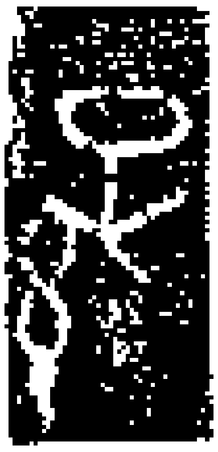

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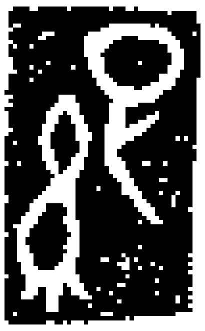
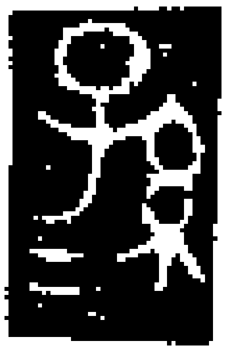


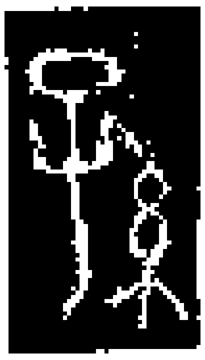
器

鄀大子伯壺 萬子孫永用享

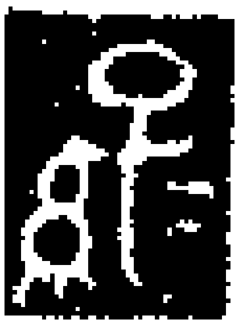


邾造遣鼎

子孫用享



𦅫鎛 子孫永保用享



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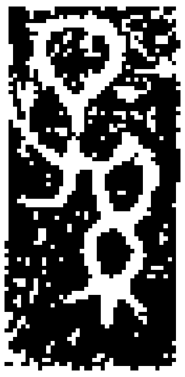
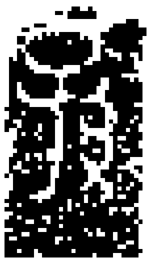


內公鼎 子孫永寶用享



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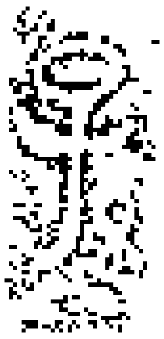

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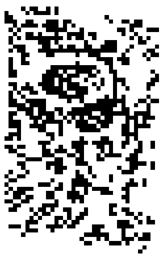

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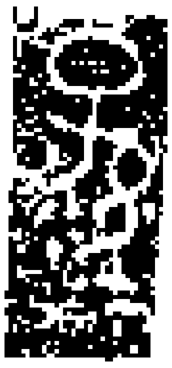

五

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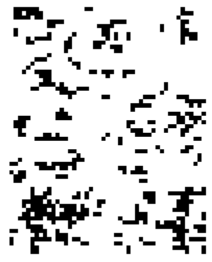
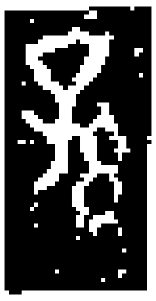
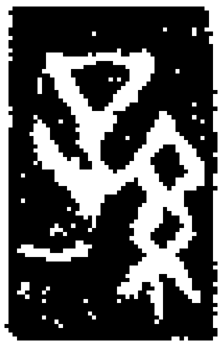


杞伯簋 子孫永寶用享



虢文公子鬲
子孫永寶用享



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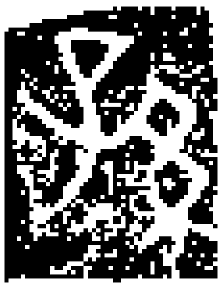
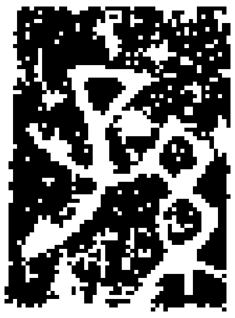


、二

虢文公鼎
子孫永

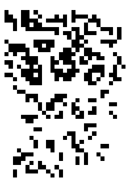
寶用
享



虢文公子叚鼎
子孫永寶用享

[illegible]

伯公父簠　子
孫永寶用者



延臣諯　子
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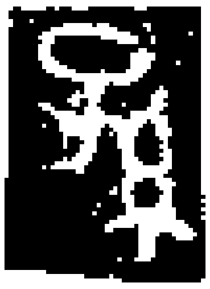
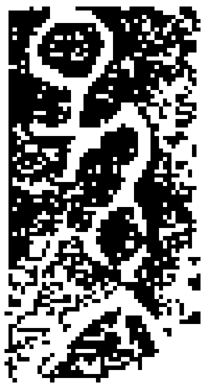
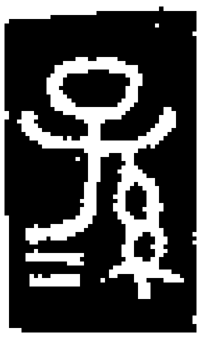


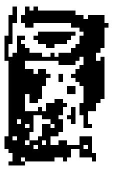
陳公子甗
子孫是尚



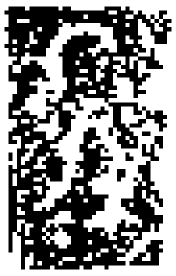
伯多父壺　用
口子孫永口



沓殷　子=
孫永用



呂方鼎
子孫=永用



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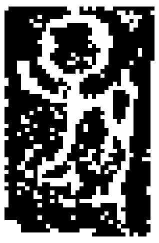
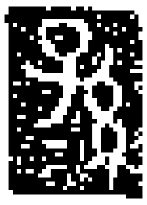
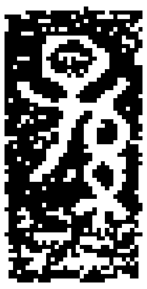


二

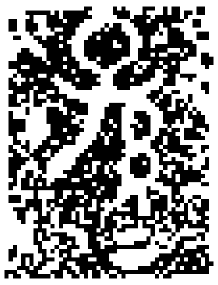
紀叔壺
子=孫=永用



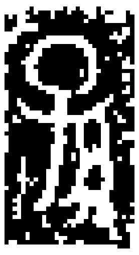
伯寬父盨
子=孫=永用



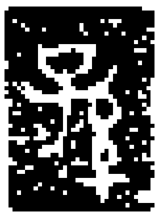
叔賓
父盨



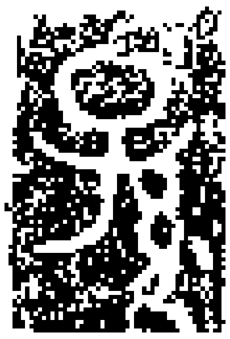
叔寅父盨子=孫永用



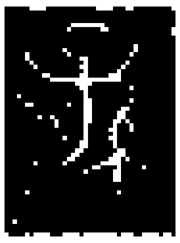
乙辛父鼎子=孫永用



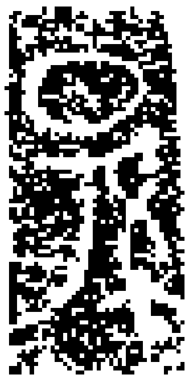
□□父癸尊、孫子永用



翼伯盤子=孫永用之

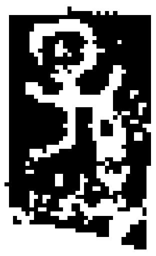


宜桐盂孫子永壽用之

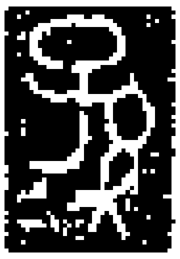


曾晉子鼎

子=孫=永壽



高鼎子=孫寶用



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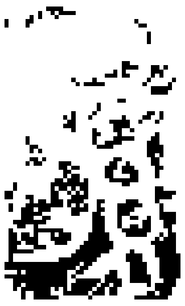
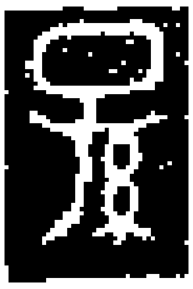
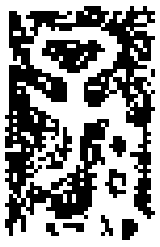
盂辛父鬲子=孫寶用



伯士父鼎子=孫永寶用

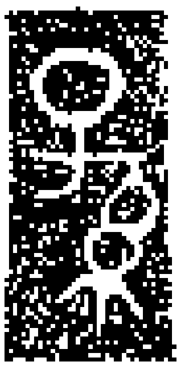


伯喬父毁子=孫永寶用

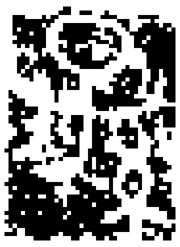


中宦父鼎子=孫永

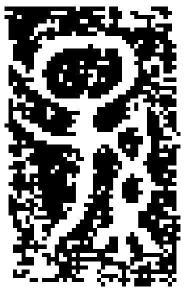
寶用



番伯畬匜子=孫永寶用

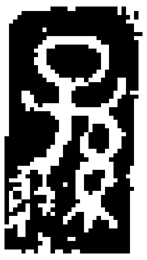


樝叔樊鼎子=孫永寶用



内 254

鱐伯腫父鼎
子孫永寶用



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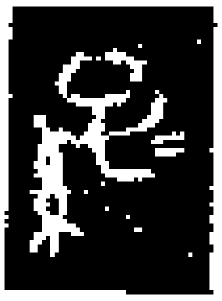
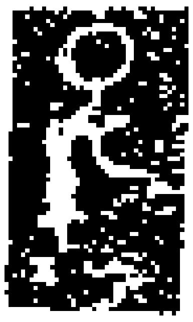
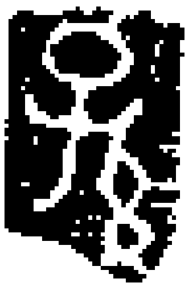
匍賢毁　孫
子〻永寶用



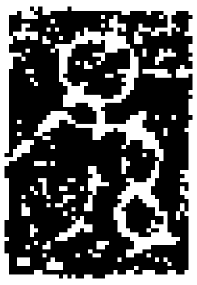
江君婦龢壺
子孫永寶用



杞伯鼎　口
孫永寶用

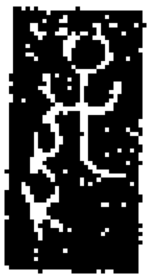


司寇良父壺
子孫永保用



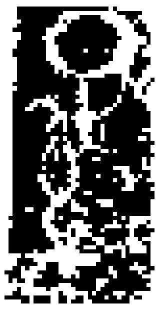
[illegible]鼎
子

孫永寶
用之



無嬰鼎　子
孫永寶用之

一



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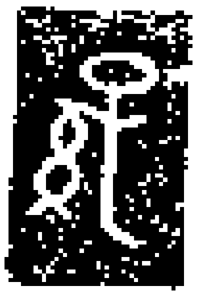

伯歸夆鼎　子
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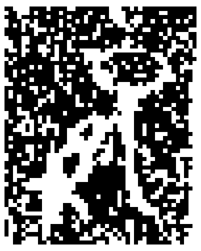
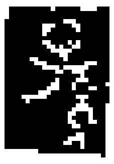
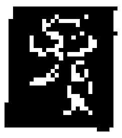


番昶伯者君盤
子孫永寶用之

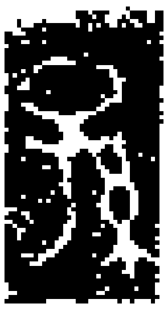


班毁
文王孫

亡弔
東井



班毁　[illegible]文
王王姒嬰孫



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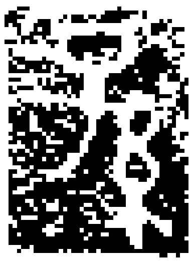
追



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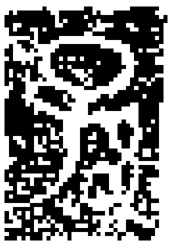
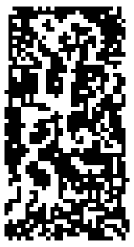
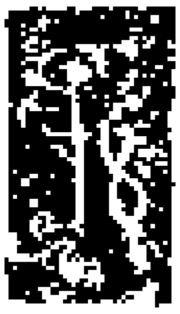


器二

翏生盨 其百男百女千孫

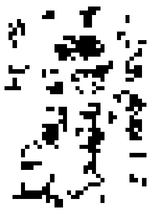


王孫壽甗 王孫壽擇其吉金

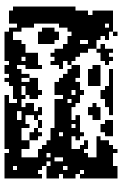


南疆鉦 余以伐郄庶子

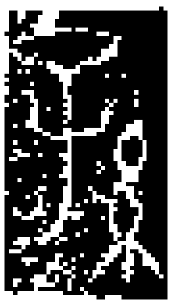
孫



師執鼎 孫子一䜌皇辟懿德

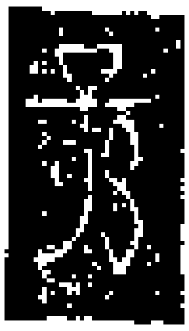


番生簋 廣啓厥孫子于下

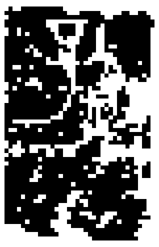


輪鎛

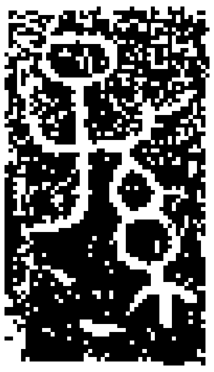
業萬至於辝孫子



邾公釛鐘 陸𩁹之孫邾公釛



敶侯鼎 敶侯之孫陳之辝



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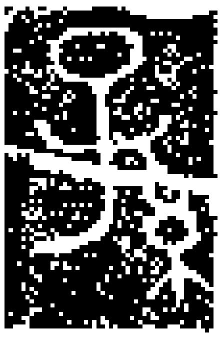
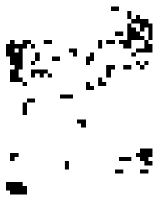


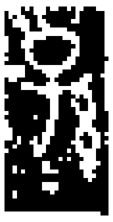
二

殷穀盤 儕孫殷穀作盨盤盨

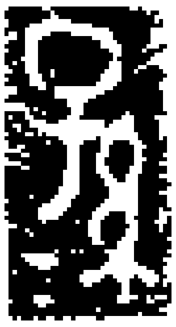


衛公孫戈 衛公孫

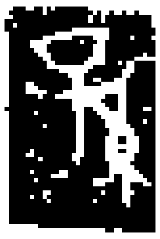
呂之告戈



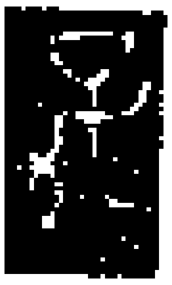
華伯簋 其萬年子孫



單伯遵父鬲 子孫其萬年



作寶毁彝其子孫萬年永寶



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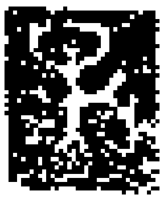
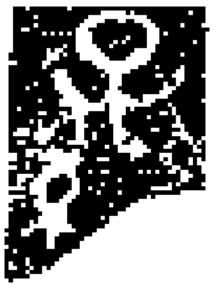
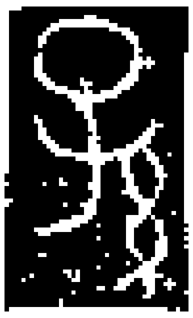


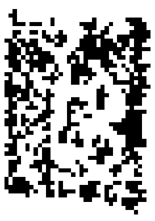
□□毁其萬年子孫寶用



饕原父鼎其萬年子孫永用

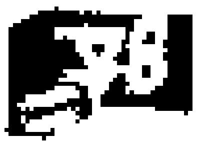


昆脈王鐘其萬年子孫永寶

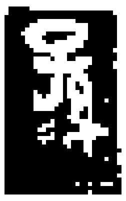


無曹鼎

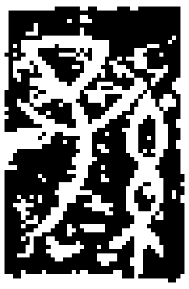
萬年子孫永寶用



敔觶其子孫永用

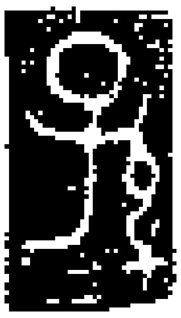


呂齋其子孫永用

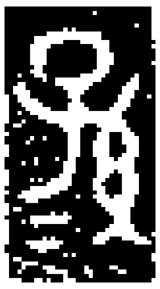


賸子匜

其子孫永用



伯飢父鼎其子孫永用



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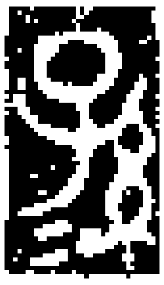
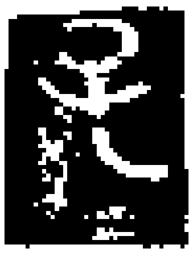


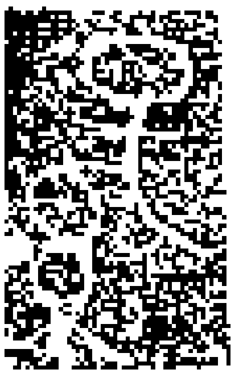
器

鄭號

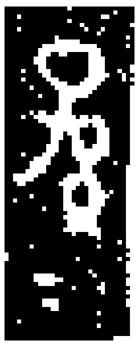
仲毁子孫祺永用



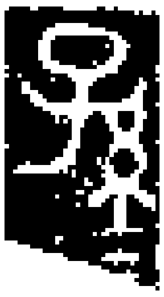
曾大保盆子孫永用之



子叮吉盨子孫永壽用之



齊不超鬲
子=孫=永寶用



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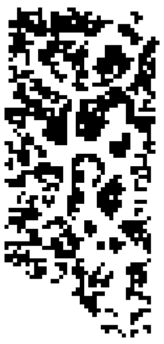
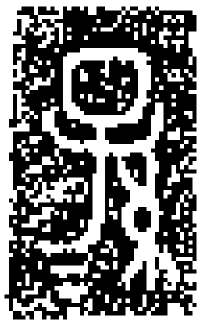
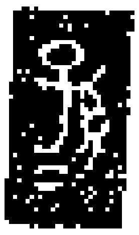
小臣守簋
子=孫=永寶用



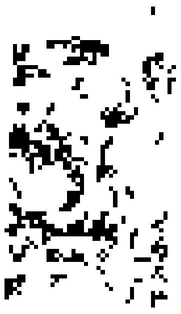
㠱甫人匜
子=孫=永寶用



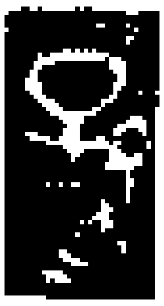
內叔𨒅父簋
子=孫=永寶用



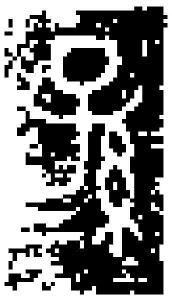
成伯孫
父鬲



成伯孫父鬲
子=孫=永寶用



奠伯筍父鬲
子=孫=永寶用



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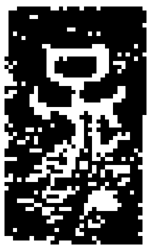
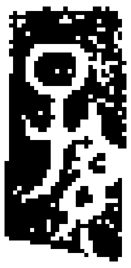


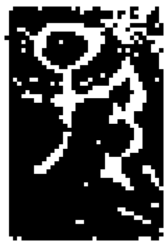
三

孫叔多父簋
子=孫=永寶用



一

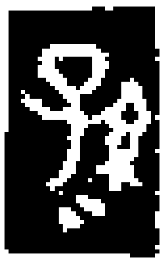
遣叔吉父盨
子=孫=永寶用



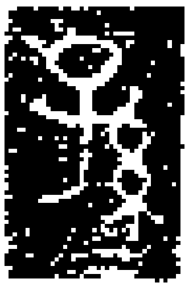
一

鄭義

羌父盨子=
孫=永寶用



鄭楙叔賓父壺
子=孫=永寶用



大師小子壺
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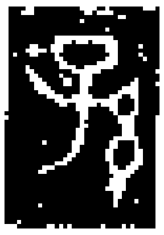

大師小子甗
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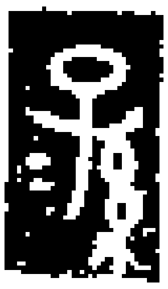

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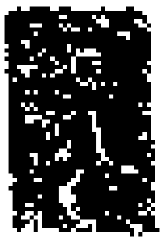
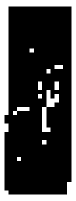
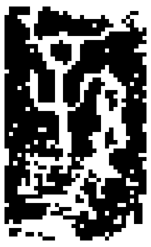
奠伯日乙彝
子=孫=永寶用



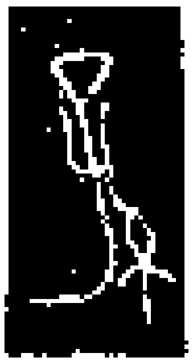
無嬰鼎　曾孫
無嬰自作口口



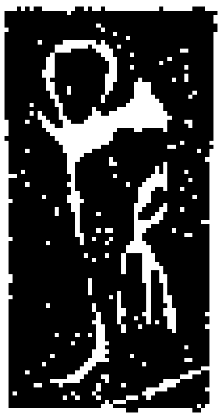
楚王戈　楚屈
叔沱屈口之孫



公孫班鐘　鼄公
孫班擇其吉金



王孫遺者鐘　王
孫遺者擇其吉金



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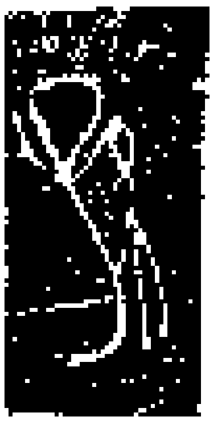
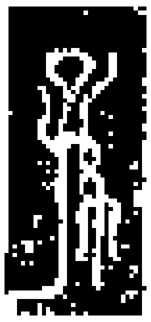
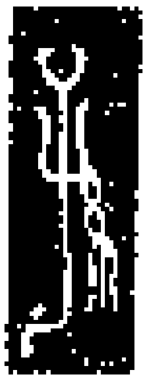


器

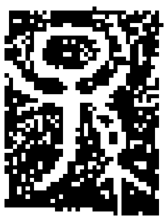
王孫壽甗　王孫
壽作御甗飤遣



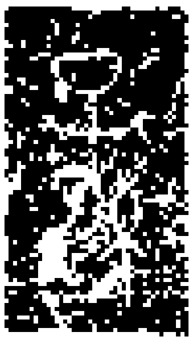
吳王孫
無土鼎



吳王孫無土鼎　吳
王孫無土之飤鼎



陳公孫瘖父壺　陳
公孫瘖父作旅瓶



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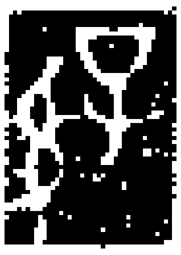
慶孫之子簠　慶
孫之子咮之餴簠



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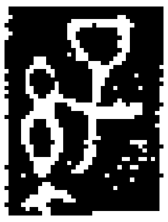
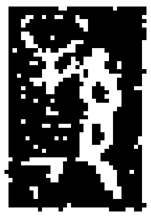
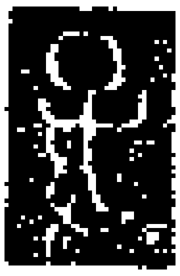


鬲一



二

肆段 萬年以
享孫子寶用



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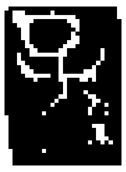
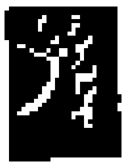
中殷父鼎 其
萬年子=孫=寶用

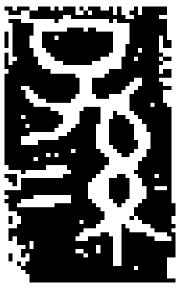


盨

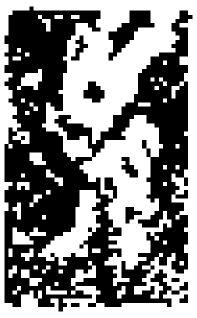
跂亯 尗其
子=孫=永寶



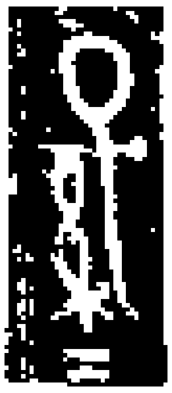
斿段 子=孫=
多世其永寶



犖鼎 其孫
子=其永寶



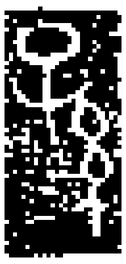
永盂 永其
萬年孫=子=



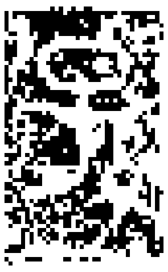
二

翏段
其

萬年子=
孫寶



雷鼎 富萬
年子=孫=寶



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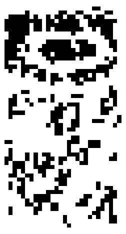
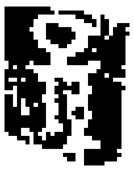


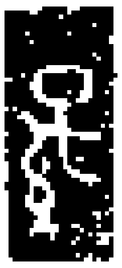
鬲

散車
父段

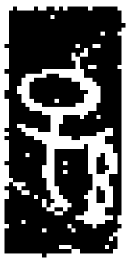
其萬年
子孫永寶



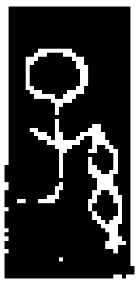
量侯韓 子=
孫=萬年永寶



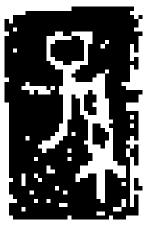
筍白 其萬
年孫=子=永寶



伯作蔡姬尊　其
萬年子孫子永寶



降毁　其子
孫萬年用



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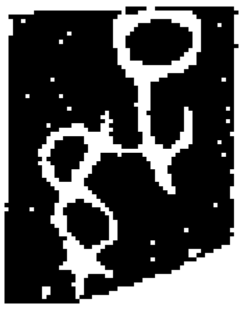
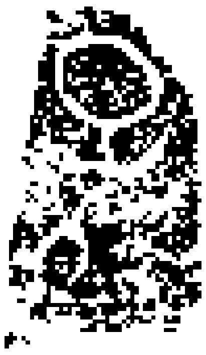
其萬年用

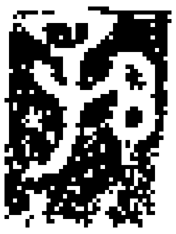


𦉢

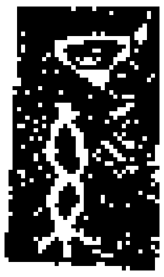
内太子盨　其
萬年子孫永用



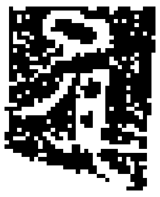
包君盉　其□
年□孫□用



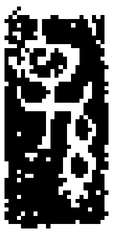
甯奔鼎　子孫
其眉壽萬年



僕子鼎　子孫
永寶萬年孫彊

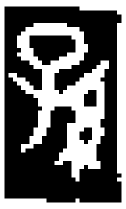


屖叔毁　屖叔
其子孫永寶

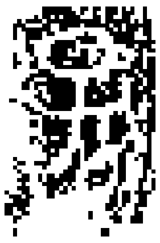


一

友毁　善器
率子孫永寶



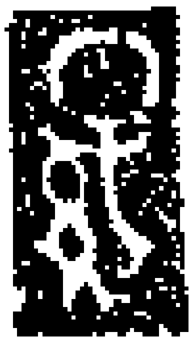
吳彝　吳其世
子孫永寶用



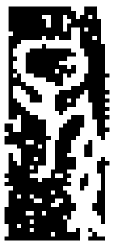
盨

湛
其

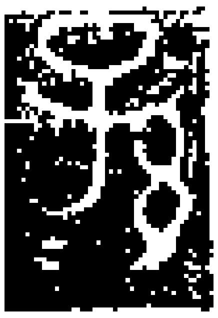
壺　其百子
千孫永寶用



叔𦯬父鼎　子孫
其萬年永寶用

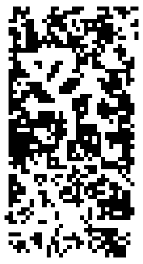


从鼎　其萬年
子孫永寶用

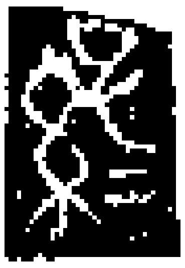


簠

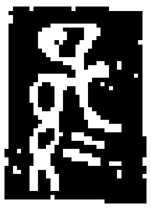
虞司寇壺子
孫永寶用之



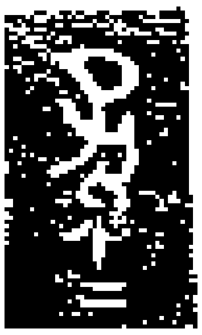
者尚余卑盤
子孫永寶用之



黃大子伯克盤
子孫永寶用之



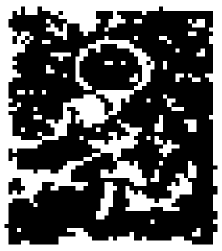
冀公孫指父匜
子孫永寶用之



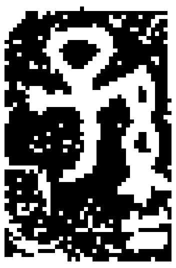
簠

考叔
指父

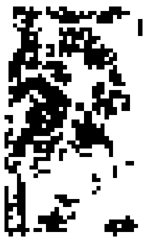
簠子孫
永寶用之



鑄伯檴鼎其
子孫永寶用之



輔師嫠設子
孫永寶用享



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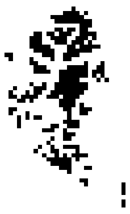

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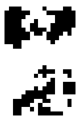
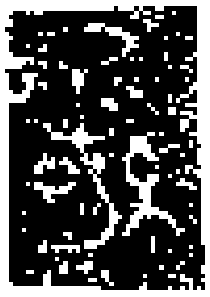
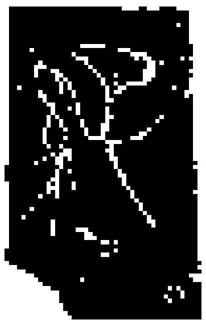


三

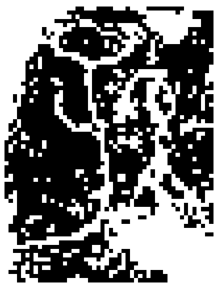
平鐘子孫
永保用之



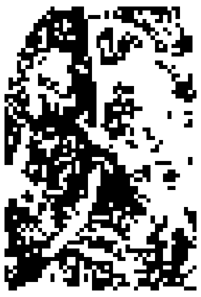
齊侯
盤



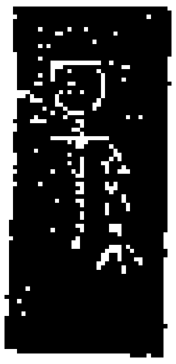
齊侯
鼎



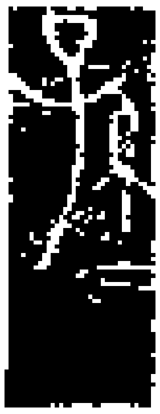
齊侯敦子
孫永保用之



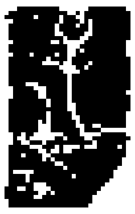
國差𦉢子
孫永保用之



曾子□簠　子
孫永保用之



姑馮句鑃　子
孫永保用之



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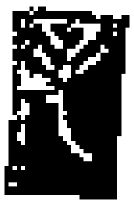
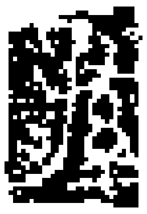
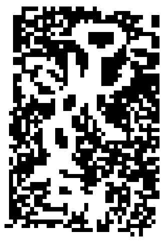


二

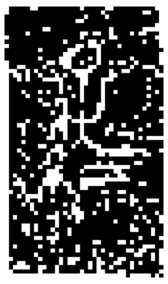
其次句鑃　子
孫永保用之



王子吳鼎　子
孫永保用之



王孫壽甗　子
孫永保用之



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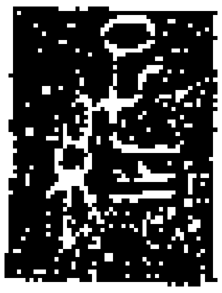
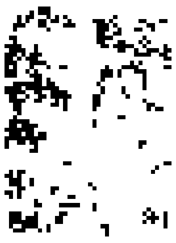
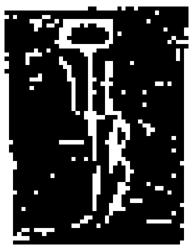


二

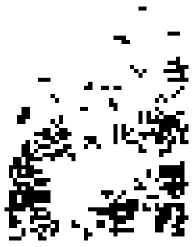
楚屈子簠　子
孫永保用之



魯大司徒匜
子孫永保用之

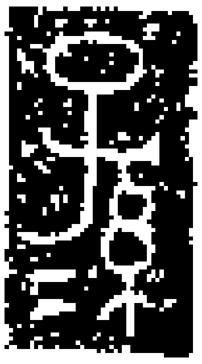


子季嬴簠　子
孫永保用之



公孫竈
壺　子

孫永保
用之



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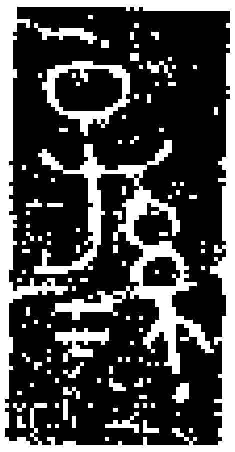

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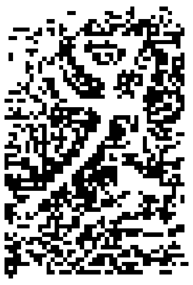
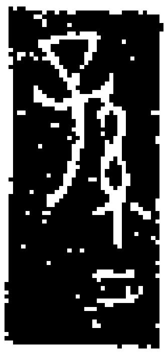
殷穀盤　子
孫永壽用之



陳公子中慶簠
子=孫=永壽用之



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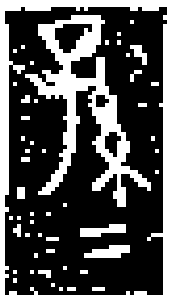
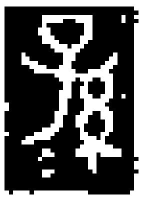


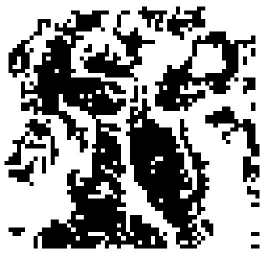
器

邾伯簠
子=孫=

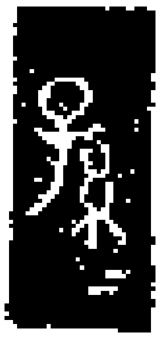
其永
用之



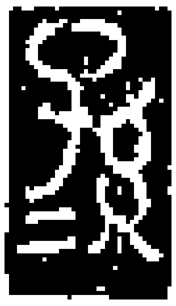
君夫𣪘子=
孫=其永用之



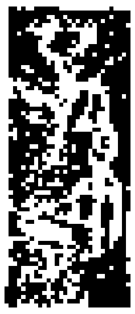
曾子仲謱甗
子=孫=其永用之



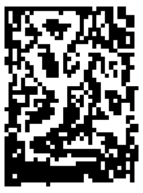
貞堂般父盤
子=孫=其永用之



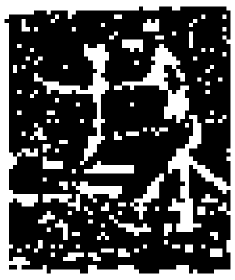
寏姞𣪘子=
孫=永保用享



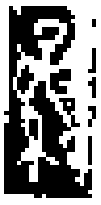
邾大宰鐘子=
孫=永保用享



邾公華鐘子=
孫=永保用享



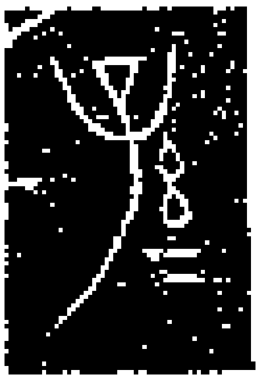
鼄叔之伯鐘
子=孫=永保用享



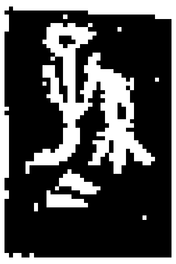
一

臧
孫

鎛子孫=
永保是從

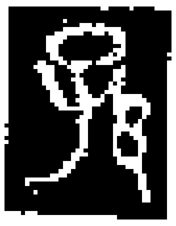


中山王譽鼎
子=孫=永定保之

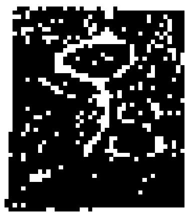


一

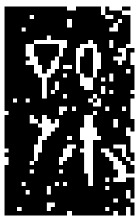
子璋鐘子=
孫=永保鼓之



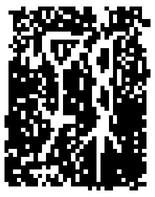
鞄氏鐘 齊鞄氏孫鞄擇其吉金



書呂鉦 余畜孫書呂擇其吉金

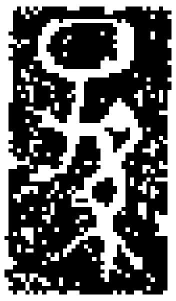


盄

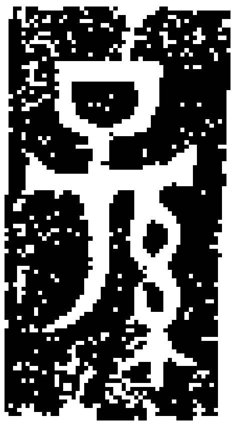


踣

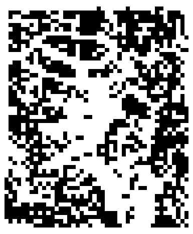
宗公縣簋 宥殷 天乙唐孫宗公縣



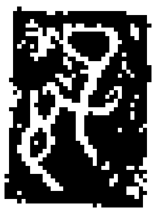
冀甬人匜 冀甬人余余上冂叡孫



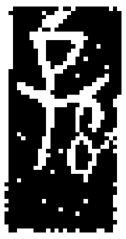
祖乙鼎 乃孫作祖乙宗寶[illegible]



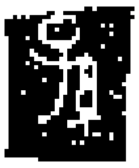
書呂鉦 編書之子孫萬世是寶



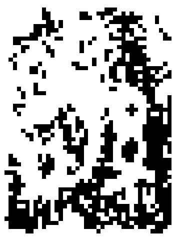
寡公孫秸父匜 寡公孫秸父自作盥盂



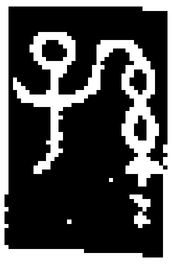
中山王嚳壺 武遲率壽長孫固工蜈



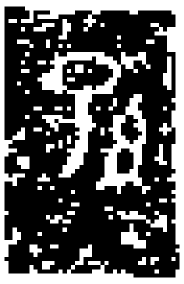
戍伯孫父鬲



戍伯孫父鬲 戍伯孫父作浠嬴尊鬲

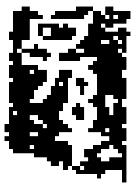


蘇妃毀 孫=子毋敢望伯休



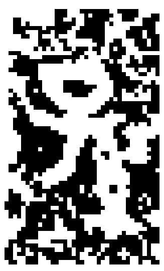
叔齊

姬盤　子孫
永受大福用



叔方鼎　其子
孫永寶紹剌

一



二

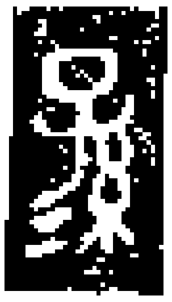
孟𣪘　作彝
子孫其永寶

簋

裘衛𣪘　衛其
子孫永寶用

二

三



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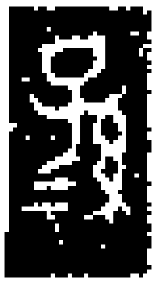
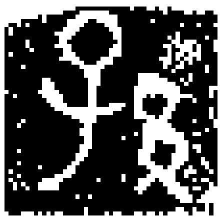


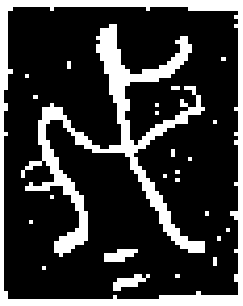
六

小克鼎　克其
子孫永寶用

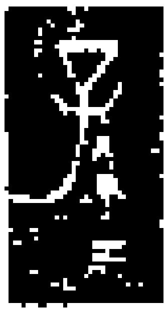
鐘伯
鼎



鐘伯𥂴　其子
孫永寶用之

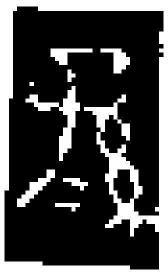


口口𠦪鼎　其
子孫永寶用之



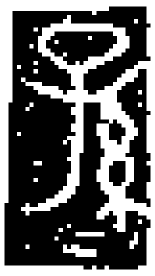
許子
妝簠

其子孫
永保用之

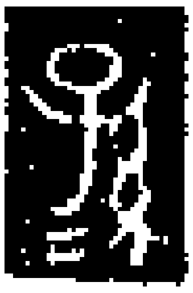


叔姬簠　其子
孫其永用之

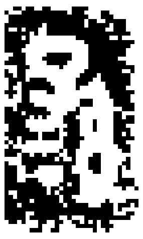
參尊　盤孫
子其永匕晊



史免簠 其子孫永寶用享

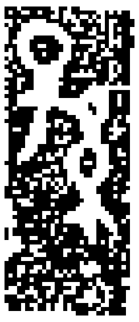


昜叔盨 其子孫永寶用享

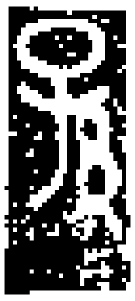


楚季咩盤

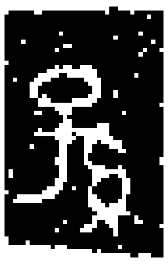
其子孫永寶用享



鑄侯求鐘 其子孫永享用之

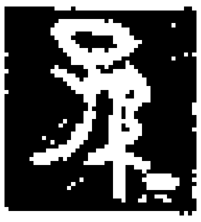


不嬰殷 子孫其永寶用享



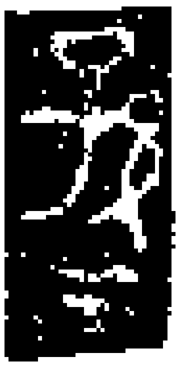
一盨

豐井殷 子孫永寶用享孝

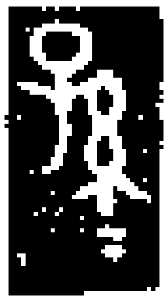


一

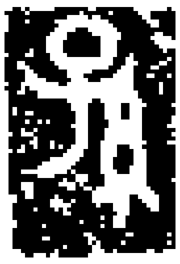
曾伯粱簠 子孫永寶用之享



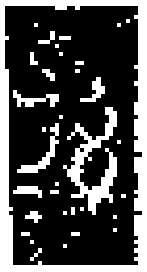
虢季氏子組盤 子孫永寶其用享



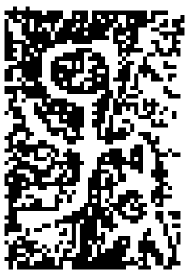
訇殷 其萬年子孫永用



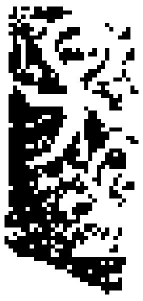
中競殷 其萬年子孫永用



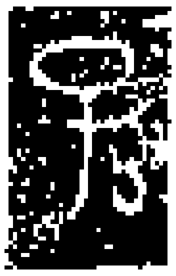
南季鼎 其萬年子孫永用



單盉 其萬年子孫用之



簟毁其子
孫萬年永用



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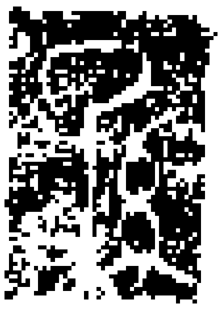
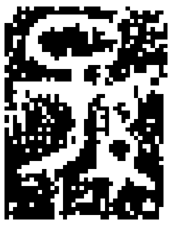
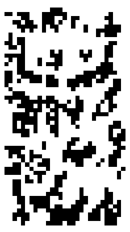


二

櫃伯車
父鼎

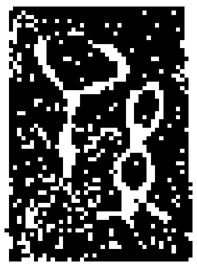


蓋

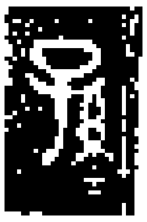


器

棫車父毁其
萬年子孫永寶

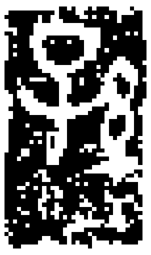


伯尚鼎其萬
年子孫永寶

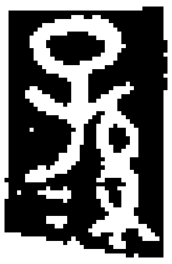


蓋

史寏毁其萬
年子孫永寶

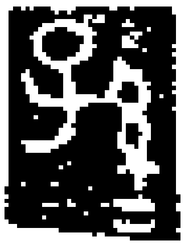


對鼎子孫
其萬年永寶



二

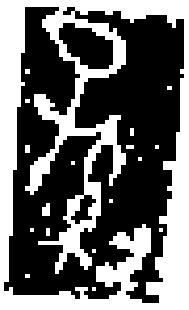
召伯虎毁其
萬年子孫寶用



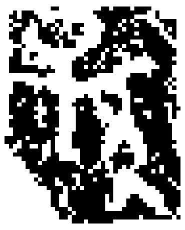
二

伯闢彝其子
孫萬年寶用

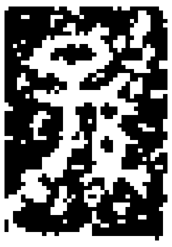
一



趩鼎其子
孫萬年寶用



伯晨鼎子孫
其萬年永寶用



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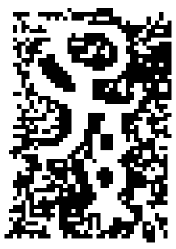
師趛盨子孫
其萬年永寶用



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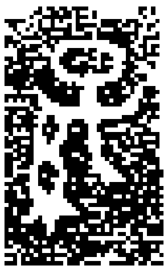

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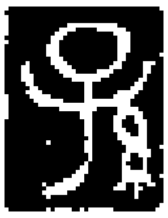
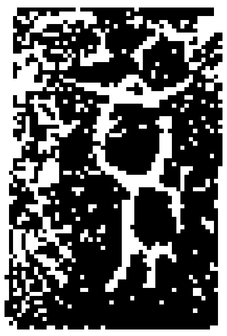
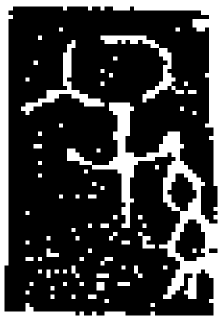


滕侯穌毁其子孫萬年永寶用



祖䪡其萬年子孫永寶用



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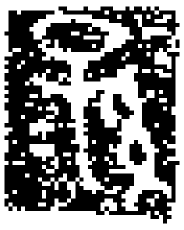

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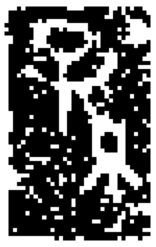

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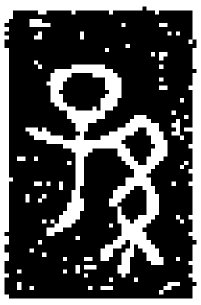

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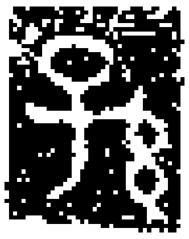
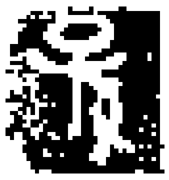
伯蜀父鼎

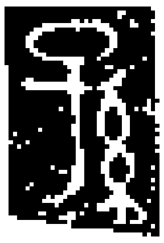


伯考父鼎其

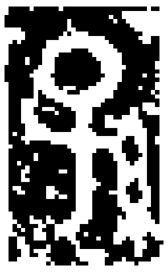
萬年子孫永寶用



寒姒鼎其萬年子孫永寶用



史宜父鼎其萬年子孫永寶用



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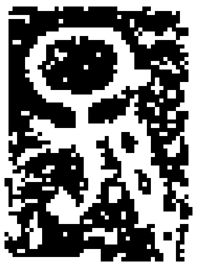

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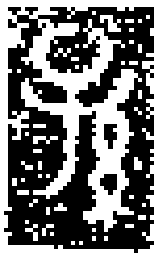
盅奠父毁其萬年子孫永寶用



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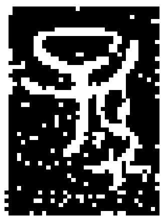
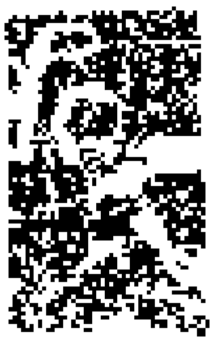
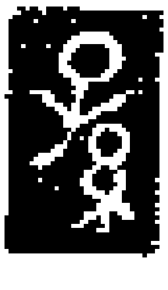


二

盂殺父設 其萬
年子孫永寶用

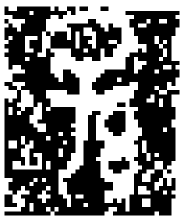


䢅盤 其萬年
子孫永寶用享



甾朋𣪘
其萬

年子孫永
寶用享



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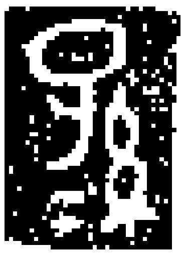

曾伯文設 其萬
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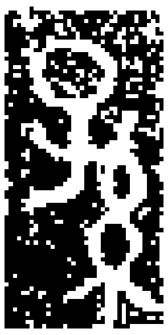

番君匜 其萬年
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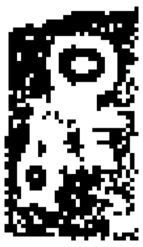

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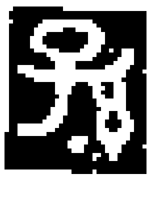
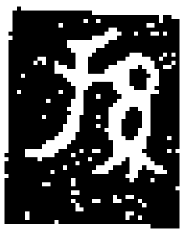
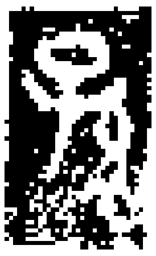


段
毀

孫孫萬
年用享祀



旅仲設 其萬年
子子孫永用享考



一

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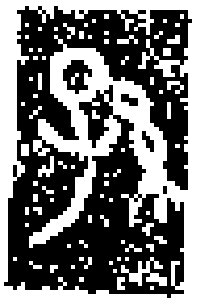
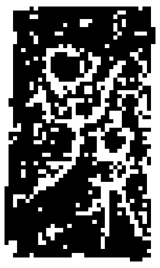
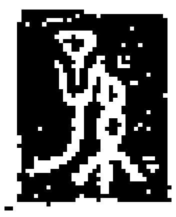
左右吳大父



𠛬盤 𤸫君之孫
𨛭敓尹者旨𠛬



𡬁兒鼎 蘇公之
孫寬兒擇其吉金



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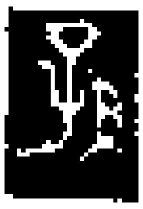

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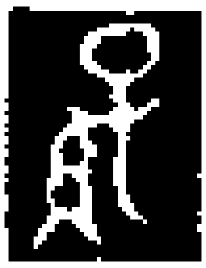
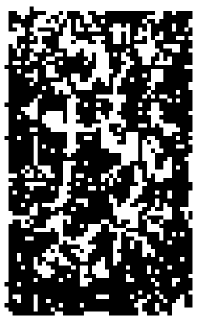
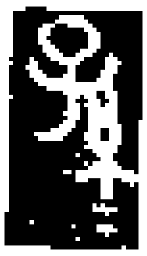
子璋鐘　羣孫斨子子璋擇其吉金



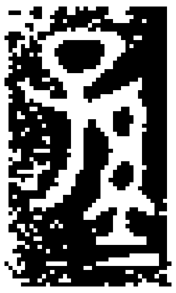
單鼎　唯黃孫=子君叔單自作鼎



鉦鐵　子孫=口攖作[illegible]口口口

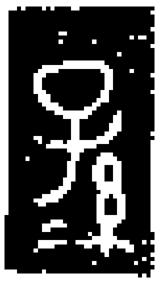


彔伯𢦏毀　子孫=其帥井受茲休

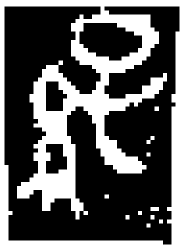


鑄叔

叀父毀　子=孫=寶皇萬年永用



飼伯達毀　其萬年孫=子=其永用



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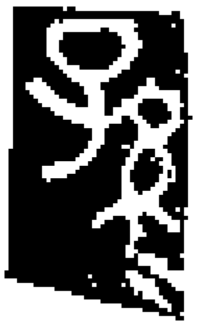
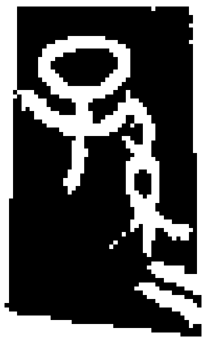


簋二



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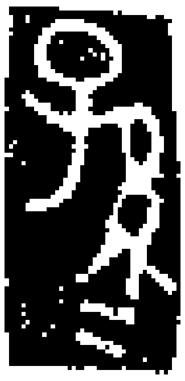

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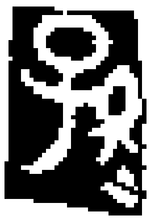
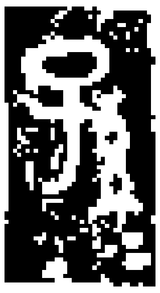


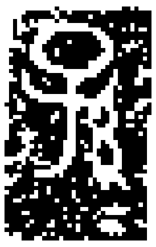
五

格伯毀　其萬年子=孫=永保用

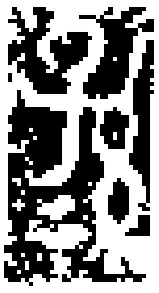


一

同毀　其萬年子=孫=永寶用



絧毀　其萬年子=孫=永寶用



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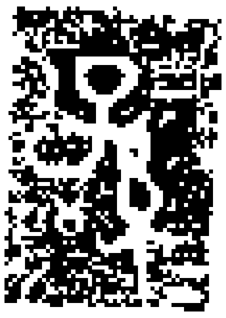
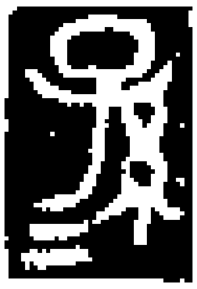
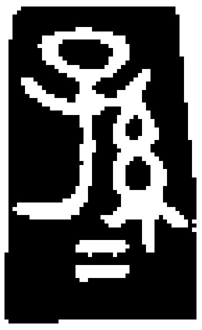


貞盤 其萬年子孫永寶用



史頌盤



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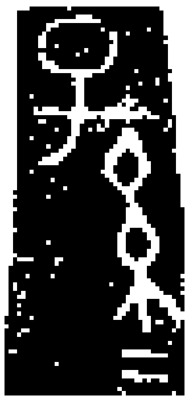
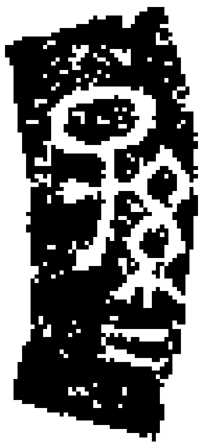


簋

姞氏毁 其萬年子孫永寶用



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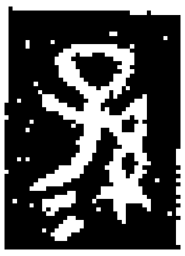
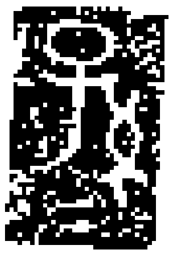


杜伯鬲 其萬年子孫永寶用



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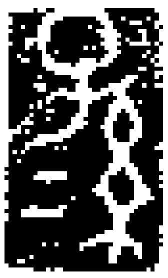
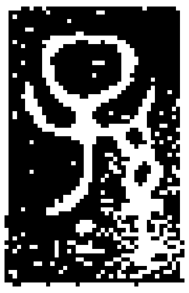


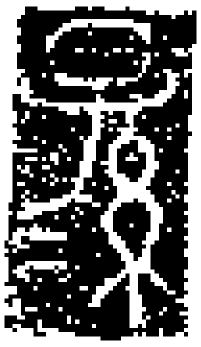
二

中伯壺 其萬年子孫永寶用



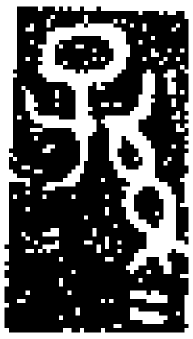
簋

兮中毁 其萬年子孫永寶用

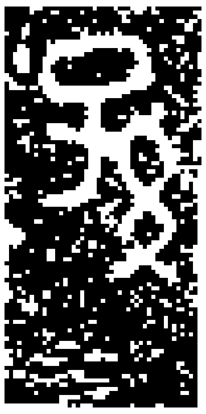


姬鼎 其萬

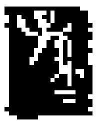
年子孫永寶用



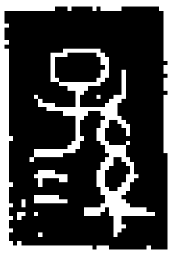
姞衍毁 其萬年子孫永寶用



兮季毁 其萬年子孫永寶用



走殷　遂其罘氒子孫萬年永寶用



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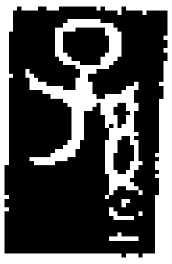
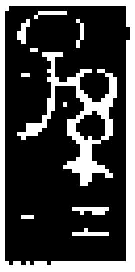
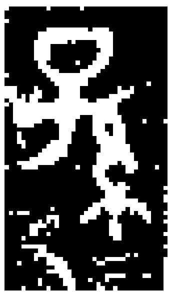


宴盤　宴其萬年子孫永寶用



蓋一

師酉殷　酉其萬年子孫永寶用



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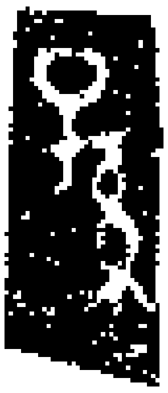
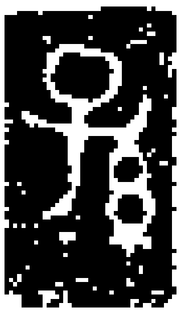
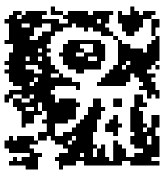


四

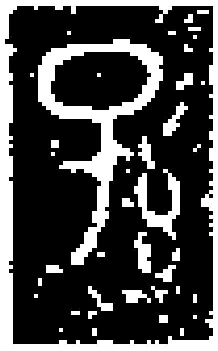
[illegible]嫘殷　[illegible]嫘其萬年子孫永寶用



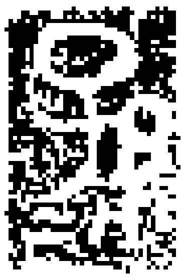
師良鼎　其萬年子孫永寶用卜



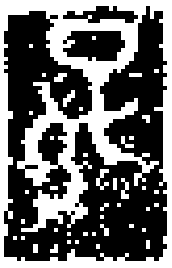
白同賁生匜　其萬年子孫永寶用之



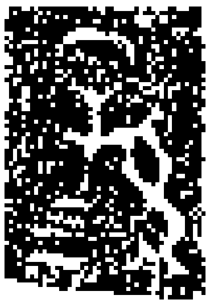
伯孟　其萬年孫子永寶用享



叔伯匜　其萬年子孫永寶用享

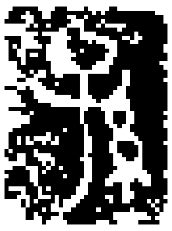


伯者君盤　其萬年子孫永寶用享

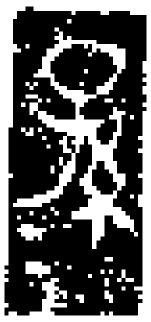


伯夏父鼎　其萬年

子孫永寶用享

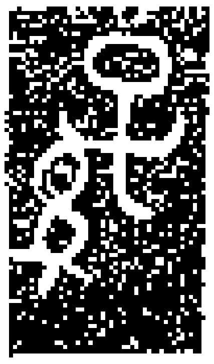


琱[illegible]盨　其萬年子=孫=永寶用享

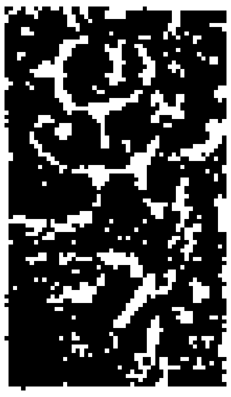


盂一

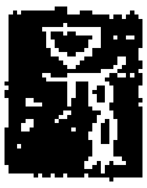
師寰簋　其萬年子孫永寶用享



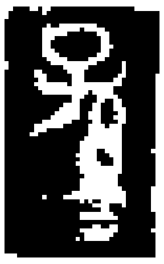
番伯者君匜　其萬年子孫永寶用享



鄭公簋　其萬年子孫永壽用之



伯𫍯簋　唯用祈奉萬年孫=子永寶



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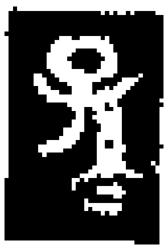
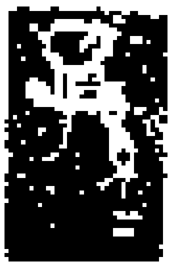


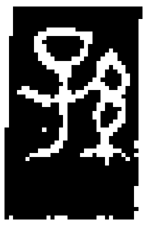
二

仲𫊸父簋　子=孫=永寶用享于

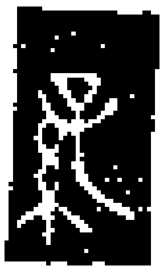
宗室



𦉢中姬鼎　其子=孫=用享孝于宗老

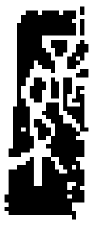


𨚕伯簋　子孫歸夆其萬年日用享于宗室



二

藏孫鐘　攻敔中冬戕之外孫坪之子臧孫



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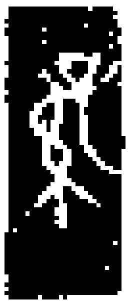
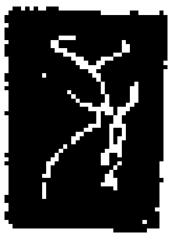


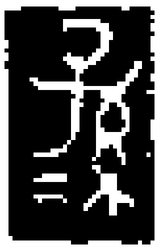
二

藏孫

鐘　攻敔中冬戉之
外孫坪之子臧孫

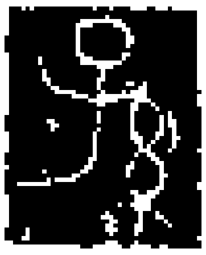


廣大史申鼎　𨛭安之孫
廣大史申作其造鼎十

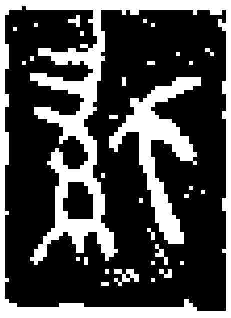


一

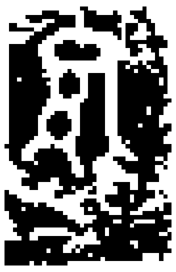
孫叔多父𣪕　師趛父孫
孫叔多父作孟姜尊𣪕



宜桐盂　郳王孝粟之孫
宜桐作鑄飤盂吕賸妹



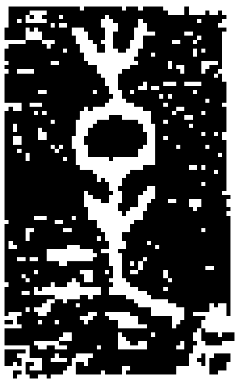
單鼎　唯黃孫子
君叔單自作鼎



一

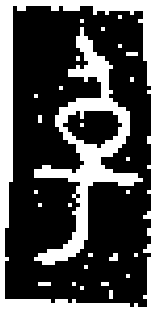
□者生鼎　子
孫永寶用享

說文十二篇「孫，子之子曰孫，从子从系，系，續也。」系本系屬之意，銘文恒語「子子孫孫永寶用」。爾雅釋訓「子子孫孫，引無極也。」



郙討鼎
孝永寶用

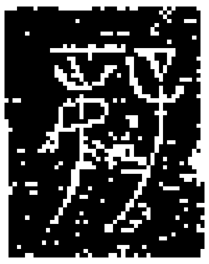
孝



默林父簋
林父作寶簋

孚

郙討鼎「子孝永寶用」，孝當爲孫字異體，从屮與从系同義，皆本系屬之義。

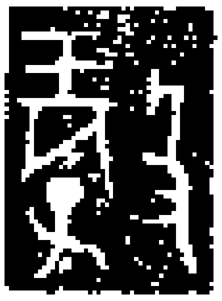


⿰妟予蚉壺　胤嗣

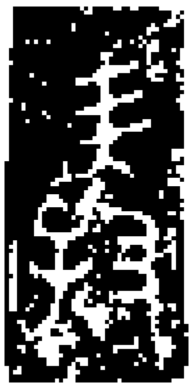
⿰妟予蚉敢明易告

張政烺曰：⿰妟予从妟予，字書不見，疑與孶字音義相近。說文孶，庶子也。古人以庶出為嫌，漢文帝元年賜南粵王趙佗書開頭便說「朕高皇帝側室之子」，並不諱言。（中山國胤嗣⿰妟予蚉壺釋文　古文字研究第一輯）

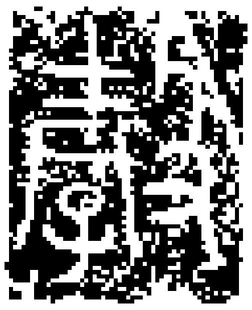
㝅



㝅鼎　㝅作



㝅父鼎　㝅
父作口鼎



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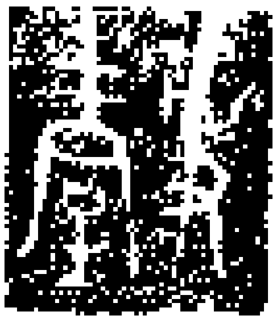
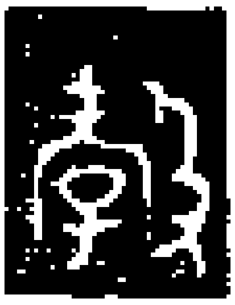
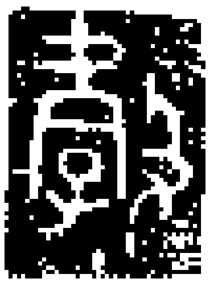


二

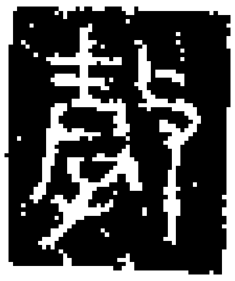
殷㝅盤　儕[illegible]
殷㝅作寶盤



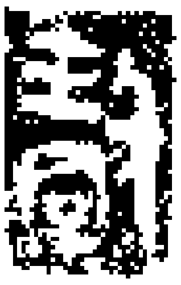
虢叔尊　虢叔
作叔殷㝅尊彝



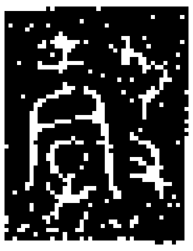
虢叔簠　虢叔
作叔殷㝅尊簠



陳子匜　敶子=作
廡孟爲㝅母媵匜



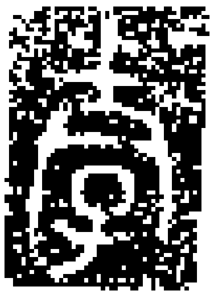
畺卣　皇辟
君休王自㝅
吏賞畢土方
五十里召



口子叔㝅匜　口
子叔㝅自作盤匜

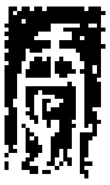
阮元曰、說文解㝅字云、乳也、左宣四年傳、楚人謂乳穀、穀當爲㝅、彝器凡作乳形者、義取養之、此尊以㝅爲名、當必作乳形也、（積古齋鐘鼎彝器款識卷五第二葉虢叔尊）按金文㝅父鼎㝅

𣪘盤等作人名，陳夢家謂「𣪘」地名。疑在河南，左傳定八「單子伐𣪘城」，杜注云、「𣪘城在河南縣西」，地臨𣪘水，故址今洛陽西北，又湖北𣪘城縣亦古𣪘國，春秋桓七「𣪘伯綏來朝」杜注云「𣪘國在南鄉筑陽縣北」。（金文論文選第八〇葉西周銅器斷代名圖器）按廣韻𣪘讀「古侯切」見母侯部，𣪘讀「古祿切」不但同母而且同部，同音必然同義，陳說可通。



虢叔簠

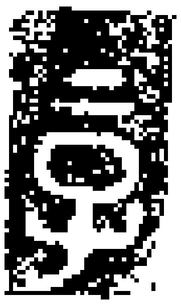
虢叔作叔殷𦎫尊簠



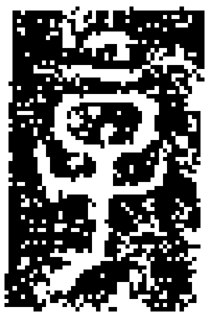
緐安君坒

緐安君元坒我𦎫

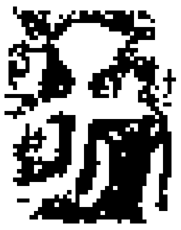
𦎫即𣪘之省，虢叔簠「虢叔乍叔殷𦎫𨶛簠」，辭例與虢叔𨶛、虢叔簠正同，叔殷𦎫與叔殷𣪘乃一人。參見𣪘字。



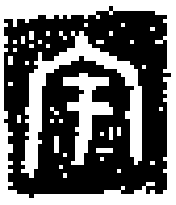
取膚匜 取
膚子商鑄匜



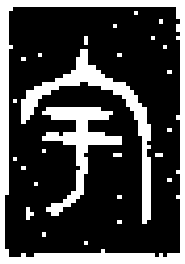
取膚盤 取
膚子商鑄盤



宗父丁
爵 扒

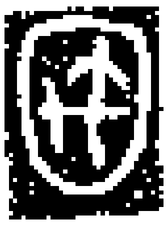


史牆盤
井帥宇誨



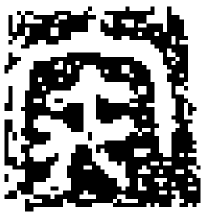
㝬毁 萬年
宇慕遠猷

說文七篇「宇、屋邊也、从宀于聲」、宇字初義當是屋檐、易繫辭下「後世聖人易之以宮室、上棟下宇、以待風雨」、淮南子覽冥訓「以爲不能爭于宇宙之間」、高注「宇、屋檐也、宙、棟梁也」、即爲此證、呂覽下賢「四方上下曰宇」、以屋喻天地也、爾雅釋詁「宇、大也」、又引申爲形容詞、史牆盤「井帥宇誨」、宇即爲此義、

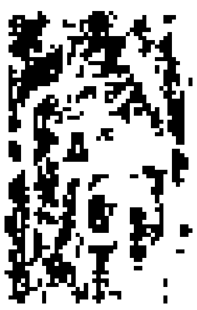


史牆盤　武王則令周公舍圖于周卑處

戴家祥曰：衛鼎「迺舍寓於厥邑」，寓从宀禹，玉篇三四七「㝢今作宇」，序「籀文」。一切經音義七「宇」古文作「寓」，籀文作「㝢」。「寓」之作「圖」，亦猶「宎」之作「圂」、「家」之作「圂」（並見上宀部）。「舍寓」猶言「賜舍」，儀禮覲禮「天子賜舍」，鄭玄注「猶致館也」（上海師範大學學報一九七九年第二期牆盤銘文通釋）。唐韻亏讀「羽俱切」，喻母侯部，禹宇俱讀王矩切，喻母魚部，侯魚韻近，故寓宇同字。

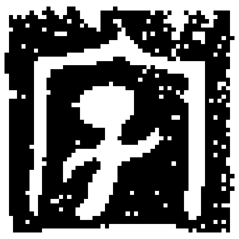


裘衛鼎　迺舍寓于卑邑

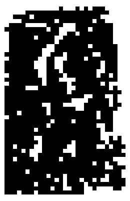


癲鐘　武王則令周公舍寓

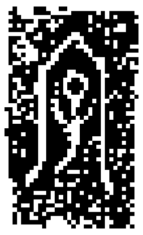
說文七篇「寓」籀文宇。从禹。訓宇為「屋邊也」。段玉裁曰「豳風八月在宇，陸德明曰，屋四垂為宇。引韓詩「宇，屋霤也」。高誘注淮南曰，宇，屋檐也。引申之，凡邊謂之宇。如輪人為蓋，上欲尊而宇欲卑。左傳云「在君之宇下」，又云「失其守宇」，皆是也。宇者，言其邊，故引神之義又為大。文子及三蒼云「上下四方謂之宇，往古來今謂之宙。上下四方者，大之所際也。莊子云，有實而無乎處者宇也，有長而無本剽者宙也。有實而無乎處謂四方上下實有所際，而所際之處不可得到。」（說文解字段注七篇）金文寓通寓，表示寓所之義。



字父己觶　字父己

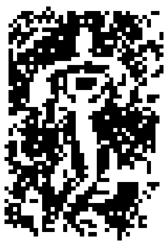


一　徽兒鐘



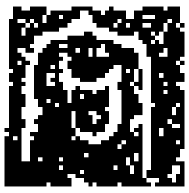
余贎遣兒編鐘　余義鄰之良臣而祐之

字父余贎遣兒　敀吉金鎛鋁

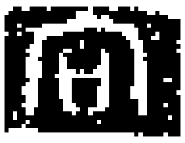


王字遣匜　王字遣蠡口匜

高田忠周曰：說文「字，乳也，从子在宀下，子亦聲。」按从宀，覆育之意也。人曰字，鳥曰孚，獸曰擭。然引伸段借，獸畜亦曰字，字亦變作牸，廣雅釋詁「牸，雌也」，又奏「羊其牝一歲曰牸」，亦本義之轉。然易屯「女子貞不字」，虞注「妊娠也」，為字本義。（古籀篇四十第二八頁）



叔向父毁
叔向父禹四



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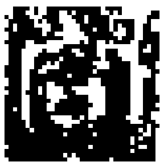
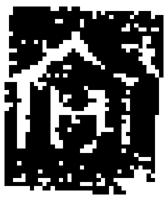


器

向智毁向
智作旅毁



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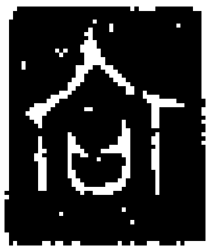
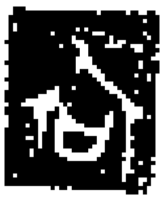


二

向彝向
作車尊彝



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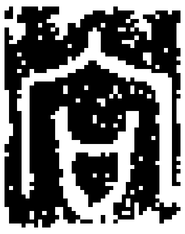
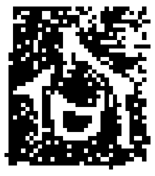


器

向卣向
作氏尊彝



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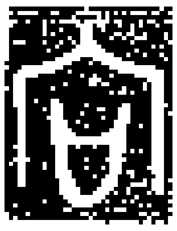

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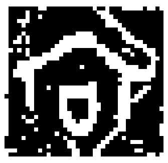
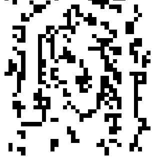
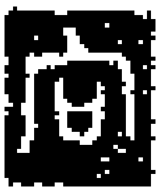
向卣向
作車尊彝



向父癸彝向
作父癸寶尊彝



多友鼎　迺命
向父佋多友



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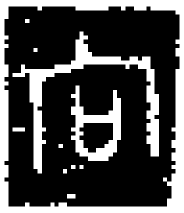

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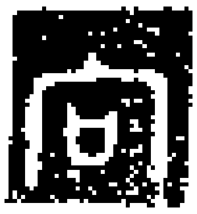

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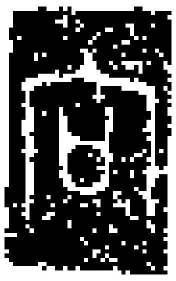

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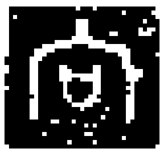
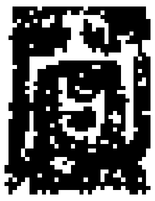


四

叔向父毁　叔向
父作婞姒尊毁



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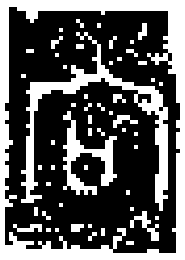
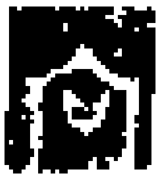


器

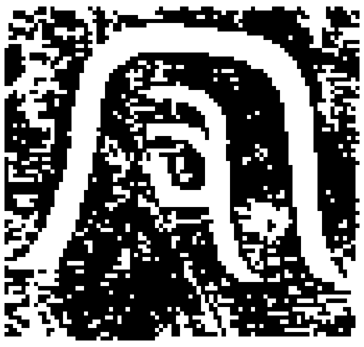
叔向父作婞姒
毁叔向父作

將姒
尊毁



羌娠向觚　亞口
羌娠向作尊彝

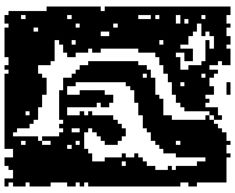
說文七篇宀部「向，北出牖也。从宀，从口。」羅振玉曰「口象北出牖，或从曰乃由口而譌，口曰形近，古文往往不别。古人作書不如後世之嚴矣。」（增訂殷虛書契考釋中十二葉）按：玉篇一三八「許亮切，窗也。」又「舒尚切，地名。」說文七篇穴部「窗，通孔也。」七篇片部「牖，穿壁以木爲交窗也。」是知與窗牖名異而實同也。向聲通假，字亦作鄉。儀禮士虞禮記「祝從啓牖鄉如初。」鄭玄注「鄉，牖一名也。」禮記明堂位「刮楹達鄉」，鄭注「鄉，牖屬。」聲符加旁亦或作嚮。尚書顧命「牖間南嚮」、「西序東嚮」、「東序西嚮」、「西夾南嚮」。大戴禮記盛德篇謂明堂凡制，一室而有四户八牖，每室皆有二牖夾户。知鄉、嚮皆向之假借字也。



亞守尊

亞守

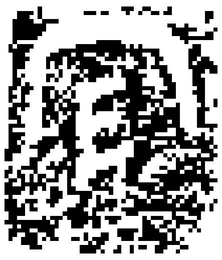
一



二

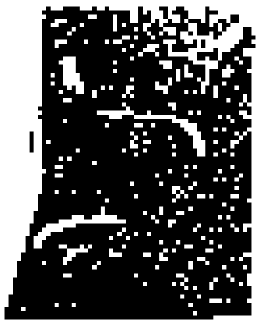
守婦觶

守婦



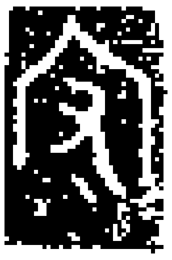
守父己觶

守父己



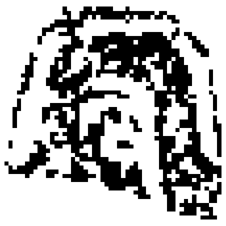
守父癸方鼎

守父癸



雯人守鬲

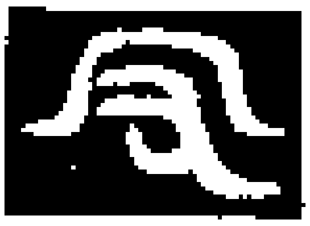
雯人守作寶



守父觚

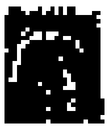
亞守矢

中



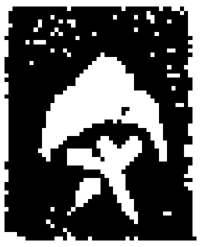
守婦彝

守婦



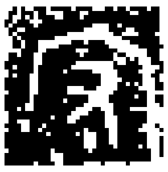
守冊父己爵

守冊父己



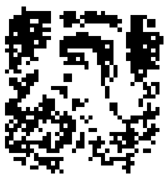
守易父

守易



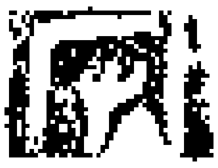
守宮犧尊

守宮揚王休



子守彝

子守



冊父乙觚

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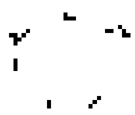
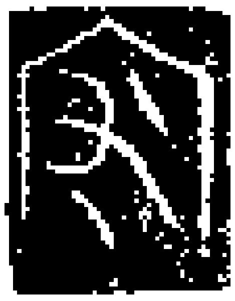


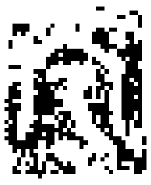
冊父辛觚

守冊父辛



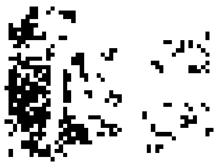
守甗　守

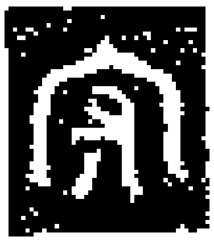
作寶彝



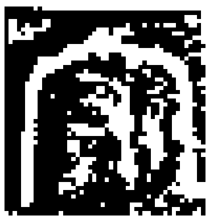
守父辛卣

守宮作父辛

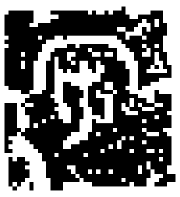




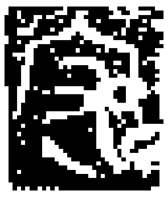
大鼎　大以厥友守



禹鼎　□師彌守匌匡



翏𣪘　用大備于五邑守堰



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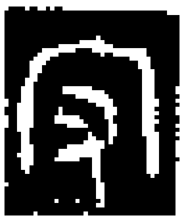
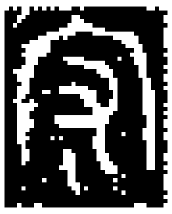


蓋一



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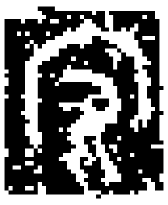
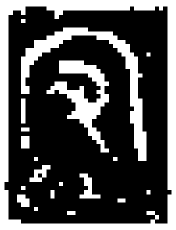


二

小臣守𣪘　王使小臣守使于夷



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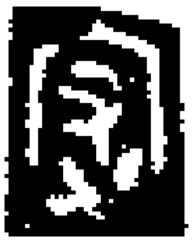

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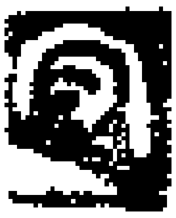
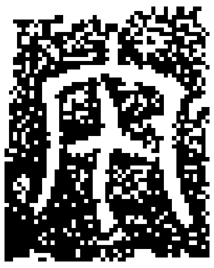


二

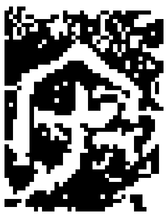
小臣守𣪘　守敢對揚天子休令

説文七篇「守，守官也。从宀从寸。从宀，寺府之事也。从寸，法度也。」按守从寸，寸，也是法度。説文三篇「寸，十分也。人手卻一寸動𧖴謂之寸口。」从又為手，从一為指示，寸為意

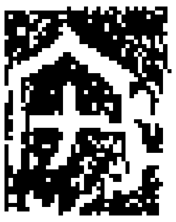
當指寸口。周禮注云「脈之大候，要在陽明寸口」。難經一難曰「寸口者，脈之大會，手太陰之脈動也」。守从寸，借用寸口在人體之要，于國家治理，守，為政事要害之所。金文守有从寸，也有从又。通常均作人名、官名。



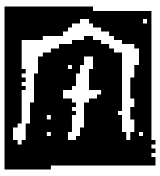
秦公設
鼏宅禹責



何尊 余其
宅茲中或



何尊 唯王初
鄭宅于成周



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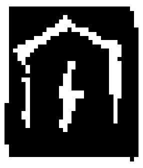
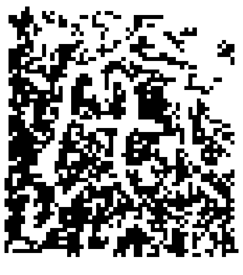
宅事伯懋父



小臣宅設 伯賜
小臣宅畫甲戈九



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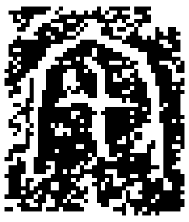

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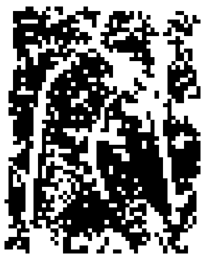
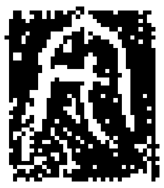
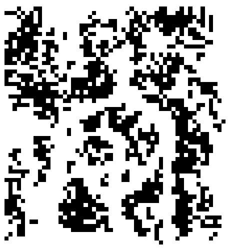


三

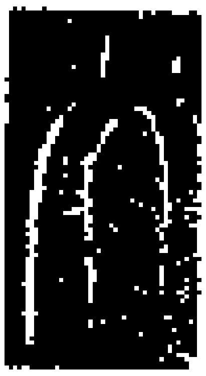
秦公
鎛



秦公鐘 我先祖
受天命賞宅受或



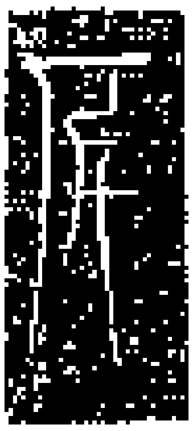
公父宅匜 浮公之
孫公父宅鑄其行匜



私監盥 沙監
宅而也兀鑄

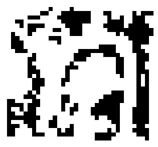
說文七篇「宅、所託也。从宀、乇聲。㡯、古文宅。庑、亦古文宅。」釋名釋宮室「宅、擇也。擇吉處而營之也。」儀禮士相見禮「宅者」鄭注「今文宅或為託。」按宅託同从乇聲。廣韻宅讀場

伯切，定母魚部。託讀「他各切」，透母魚部，韻同聲近，故亦同義。大雅文王有聲「宅是鎬京」，鄭箋「宅，居也」，方言五「度，尻也」。居尻古通用。唐韻度讀「徒故切」，定母魚部，故宅度古多通。尚書堯典「宅西曰昧谷」，鄭玄注天官縫人作「度西曰柳穀」，又「五流有宅」，史記五帝本紀作「有度」。夏書禹貢「三危既宅」，史記夏本紀作「既度」，周書顧命「恤宅宗」，漢書班固傳作「恤度宗」。大雅文王有聲「宅是鎬京」，禮記坊記作「度是」，小雅皇矣「此維與宅」，論衡初稟作「此惟予度」，皆宅度通用之證。

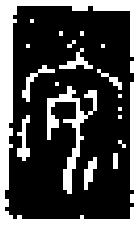


中山王嚳鼎　考尾隹型

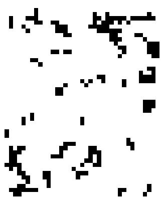
張政烺曰：尚書堯典「宅南交」，三體石經古文宅作厇，與此相同，書詩古文作宅者，今文皆作度，如禮記坊記「詩云考卜惟王，度是鎬京」，鄭玄注云「度，謀也」。（中山王嚳鼎及壺銘考釋，古文字研究第一輯）



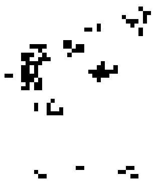
燰姞車害
燰姞作安車



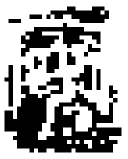
燰姞盨　燰
姞作安盨



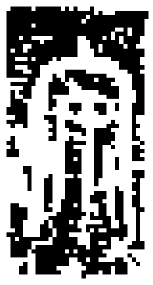
師𩛥鼎　王
乃辟安德



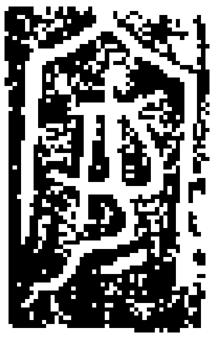
戒弔鼎　乃
子戒心宓



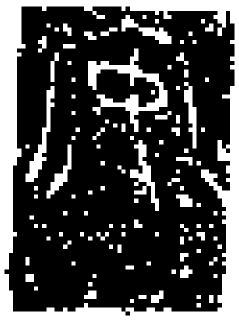
戒弔鼎　則
爲安永宕



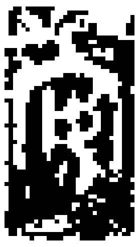
袁成叔鼎　黄
鍾君既安叀



安父彝　安
父作寶尊彝

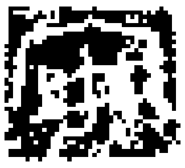


國差𦉜　齊
邦鼏靜安寧

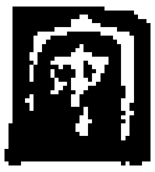


安伯異
盨　安

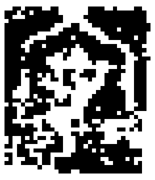
伯異紀
作旅盨



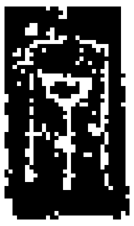
賀鼎　叔氏囗
囗使賓安異伯



睘
卣

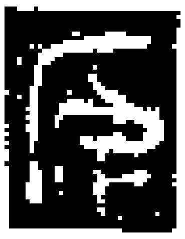


睘尊　王姜令作
册睘安夷伯賓

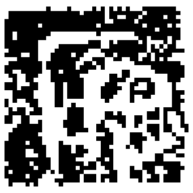


膚大史申鼎　鄶安之獻
膚大史申作其造鼎十

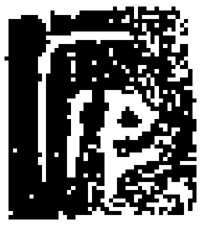
楊樹達曰「旋令言問安，寧與安同義，故經傳皆言寧。詩周南葛覃云『歸寧父母』，毛傳云『寧，安也。父母在則有時歸寧耳』。孔疏云『此謂諸侯夫人及王后之法。春秋莊二十七年杞伯姬來，左傳云「凡諸侯之女歸寧曰來」，是父母在得歸寧也。父母即沒，則使卿寧於兄弟，襄公十二年左傳曰「楚司馬子庚聘于秦，為夫人寧，禮也」，是父母沒不得歸寧也。泉水有義不得往，載馳許人不嘉，皆為此也』。樹達案：彝銘記王姜令作冊睘安夷伯，據古禮言之，知王姜之父母既沒，故使睘往寧，與左傳襄公十二年楚司馬子庚為夫人秦嬴寧為一例。然則夷伯當為王姜兄弟，或兄弟之類。孫仲容謂為王姜之母黨（古籀拾遺下），是也」（積微居金文說睘卣跋）—按說文七篇「安，靜也，从女在宀下」。易彖上傳「安貞之吉」，疏云「安謂安靜」。左氏文十一年傳「自安于夫鍾」，鄭注「安，處也」。安之本義當為靜處，或靜居，字屬會意。金文用作形容詞，如師訇簋、或方鼎等，或用作人名，如安父簋、安伯異簋等，或用作動詞，如賢鼎、叢卣等，含有安撫之意。



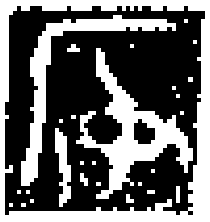
器一



蓋二

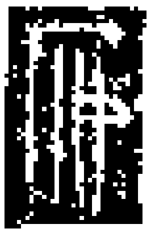


器二



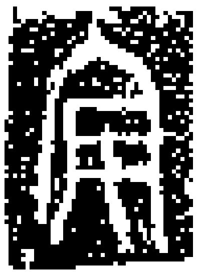
四

格伯殷　格（伯⿸广女及甸）



陳純釜　格（[illegible]⿸广女陵亭）

古文宀广通用，如宕作庑。又广厂通用，如廣作厰。故⿸广女从广从女，當即安字。楊樹達曰：安當讀如按行之「按」，史記衛霍傳云「按榆溪舊塞」，集解引如淳云「按，行也」。（積微居金文說）（中大事格伯殷跋）陳純釜「安陵亭」用作地名。

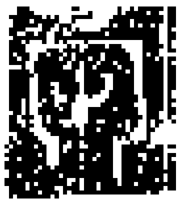


二

曾姬無卹壺

空宭茲漾陸

戴家祥曰：「宭字楊樹達釋安，讀按（積微居金文說二一七頁）。郭沫若（兩周金文辭大系考釋一六六頁）從之。劉節釋守（古史考存一一二頁），李孝定（金文詁林附錄一九二〇頁）從之。諦審拓本，既不从「安」，亦不从「寸」，實从反書「尹」，蓋君爲君作宭，是其證。唐韻尹讀「余準切」，喻母文部，君讀「舉雲切」，見母文部，聲異韻同。經傳每有借尹爲「君」者，左氏春秋經隱公三年「四月辛卯，君氏卒」，公羊、穀梁均作「尹氏卒」。荀子大略篇「堯學於君疇」，楊倞注「人表作尹壽」，新序雜事篇作「尹壽」，左傳昭公二十年「棠君尚請其弟員曰：爾適吳，我將歸死」，陸德明經典釋文「君本作尹」。由是而知宭爲宭之聲符更旁字也。說文七篇「宭，羣居也，从宀，君聲」。唐韻「渠雲切」，音羣。廣韻上平二十文「舉雲切」，集韻「揭雲切」，字皆讀君。白虎通三綱六紀「君，羣也，羣下之所歸心也」。春秋繁露滅國篇「君者不失其羣者也」，是君也、羣也，一語之轉耳。作宭者猶言君之所居也，在六書爲會意兼諧聲字。壺銘宭上一字當釋「經」，集韻下平十五青「經、巠同字」。大雅靈臺「經之營之」，毛傳「經，度也」。「經宭茲漾陸」，猶大雅皇矣稱文王「度其鮮原，居岐之陽」也。漾，水名，陸，邊也。

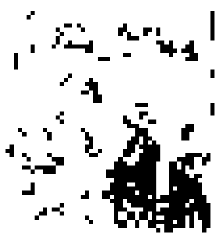


器二

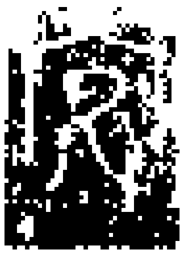
貉子卣 [illegible]

王牢于庍

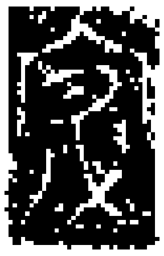
羅振玉曰「牢為獸闌，不限牛，故其字或从羊，𠕁或變作冖，或變作宀，遂與今隸同矣。其从𠕁者亦見禹子卣（見殷虛書契考釋增訂本中十二葉）」羅說極是。說文二篇「牢，閑養牛馬圈也，从牛冬省，取其四周帀也。」許慎訓義尚可，解字失矣。周禮地官「充人掌繫祭祀之牲牷，祀五帝則繫於牢。」牢並非專通獸闌，蓋專指繫祭祀用牲之闌。禮記王制「天子社稷皆太牢，諸侯社稷皆少牢。」董作賓謂「牛為太牢，羊為少牢之義」，从羊之𡨄有作𡨄者可證，此已轉義為具體祭法。甲骨文牢、𡨄甚多，金文牢字罕見，𡨄爵从羊，蓋少牢用器。（見附篇[illegible]）



宰卣
宰



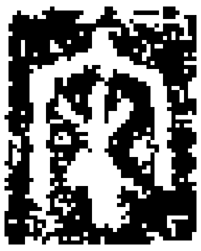
鑒



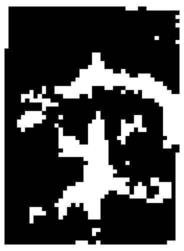
鑒

予卣　其予冊
庚𡨄祀尊彝

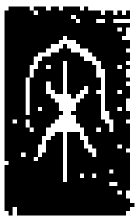
葉玉森云：漢臨菑鼎升作𠦃，與篆文升字異。卜辭又作𠬝（前編肆卷弍拾陸葉陸版），與鼎文同，異體作又𠦃，八象流衆散落形。（甲骨學文字編補遺廿二葉）按葉釋是也。予卣𡨄當隸定爲穽，金文加宀的字，往往與本字同，所以穽即升之別體。呂氏春秋孟秋紀：「農乃升穀。」高注：「升，進也。」予卣「穽祀」當是進祀之意。



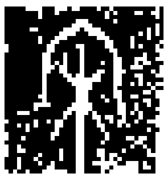
永盂　卒
雝宋句



宋眉父鬲　宋貴
父作寶母賸鬲

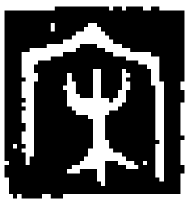


𡉚

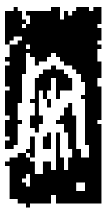


器

宋公䜌簠　有殷
天乙唐孫宋公䜌

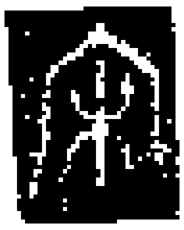


衛尊　公賜臣
衛宋遣貝四朋



宋公差戈
宋公差之所

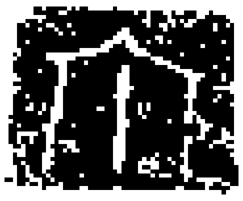
艁丕陽
族戈



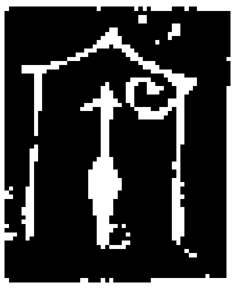
趞亥鼎　宋莊公之
孫趞亥自作饙鼎

靜安先生曰古之宋國、實名商丘、……杜預春秋釋地又云宋、商、商丘、三名一地。其說是也。……至微子之封國號未改、且處之商丘、又復其先世之地、故國謂之宋、亦謂之商、顧氏日知錄引左氏傳「孝惠娶於商」（哀二十四年）「天之棄商久矣」（僖二十二年）利於伐商、不利子商（襄九年）以證宋之得為商、閻百詩潛丘劄記駮之、其說甚辨、然不悟周時多謂宋為商、左氏襄九年傳士弱曰「商人閱其禍敗之釁、必始於火」、此答晉侯宋知天道

之間。商人謂宋人也。……吳語「闕爲深溝，通於商魯之間」，謂宋魯之間也。樂記師乙謂子貢「商者，五帝之遺音也。商人識之，故謂之商。齊者，三王之遺音也。齊人識之，故謂之齊。子貢之時，有齊人，無商人，商人卽宋人也。」余疑宋與商聲相近，初本名商，後人欲以别於有天下之商，故謂之宋耳。（觀堂集林十二說商）陳槃「王氏謂宋初本名商，甚有理由。逸周書王會篇「成周之會，……堂下之右，唐公虞公南面立焉。（注唐虞二公堯舜後也）堂下之左，殷公夏公，皆南面，絻有繁露。」（注杞宋二公冕有繁露）是唐虞夏後裔初封，皆依舊號，不獨商也。王氏又謂宋商聲近，亦是也。孫志祖曰：古木字有桑音，列子湯問篇「越之東有輒沐之國」，注音木字爲之康反。山海經東山經「南望幼海，東望榑木」，注扶桑二音，是也。字書木字，失載桑音，今多如字讀之，誤矣。（漢書睢殊上木有桑音條）楊寬亦謂宋古從木聲，而木古有桑音，引大荒東經之「扶木」，卽海外東經之「扶桑」，淮南時則篇之「榑木」，注「榑木，榑桑」。（中國上古史導論刊古史辨冊七上集一零二）與王氏之說可互證也。（春秋大事表列國爵姓及存滅表譔異二冊一一六至一一七葉）

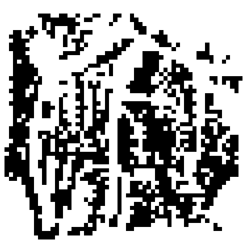


𡧡父辛尊
𡧡作父辛彝

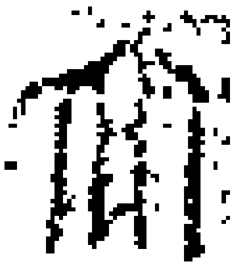


𡧡父丁彝 𡧡
冂作父丁餗彝

戴家祥曰：𡧡字从宀，午聲，亦見卜辭殷墟書契卷二廿三葉一片，卅一葉四片，卷四二葉七片，殷墟書契後編上十四葉六片，及小屯甲編1183號。以午類求之，當即說文之寤字。午、吾聲同。爾雅釋言「逜，寤也。」釋文孫炎本作「午」。釋名釋姿容「寤，忤也。能與物相接忤也。」又釋長幼「嬰，忤也。始生時人意不喜，忤忤然也。」漢書司馬相如傳「縉或有抵梧」，顏師古注引如淳曰「梧讀曰迕，相觸迕也。」一切經音義七引聲類云「迕，逆不遇也。」又通作「悟」，是午吾聲同義同之證。寤之本義爲覺，寤字从㝱省，許氏訓「寐覺而有信」。國風關雎「寤寐求之」，毛傳「寤，覺也。」說文「㝛，寤也。」廣雅釋詁四「寤，覺也。」聲義亦與寤同。㝛字从宀，吾聲，寤字从㝱省吾聲，聲符不變，形義符號變換而已。金文用作人名。



又宵爵
又宵



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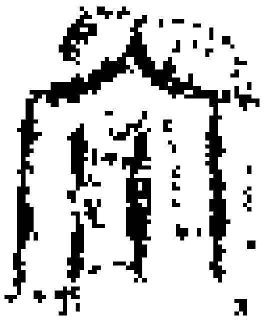
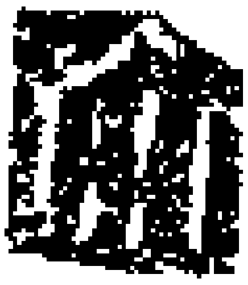
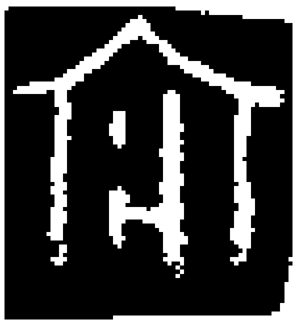


二

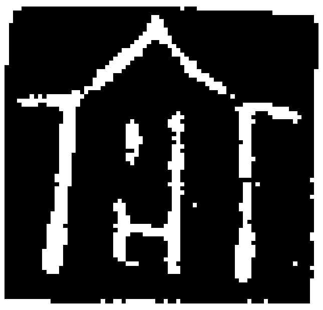
又宵觚
又宵



又寢鼎
又宵



一

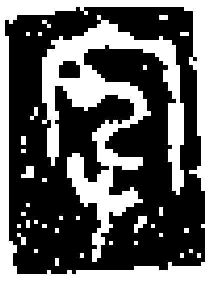


二

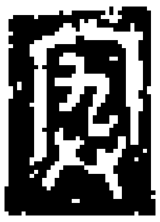
又宵彝
又宵

高景成曰：「說文有㝱部，而無𡧊部，此即𡧊字，㝱寐等字从此。」家祥按高說是也。說文「㝱，从宀从爿，夢聲。」寐、寤、寢、寐、寱、寎、寐、寐等字皆云「从㝱省」。然秦泰山刻石「夙興夜寐」从宀，與說文不合。知𡧊為爿之加旁字，聲義不變。說文無爿部，而牂、牂、斨、牆、壯、戕、狀、將等字皆云「从爿聲」。清儒徐灝謂即古牀字。（說文解字注箋）孔廣居伸其說曰：「牀古作爿，象形。以為偏旁之用，不便橫書，故作爿。猶舟之為舟，冊之為車也。」或省作爿，通。加木作牀，贅。」說見吳元滿正義及魏校精蘊。（說文疑疑）按爿為木器，加旁作牀，猶「木豆謂之梪」（說文木部），「豆」之古文作「𣅳」（說文豆部），皆由象形變為形聲，亦漢字發展變化之通例也。今本說文「牀，安身之坐者」，玉篇四七四「牀，身所安也」，初學記卷二五器用部、太平御覽卷

七百六報用鄭箋云「脈，身之安也」，安身必須置寢處，所較詞之訓安者，多隸宀部，宀象屋頂形，故云「寧，安也」，「宓，安也」，「寔，安也」，「宜，所安也」。广亦屋頂之一類，牀之俗體作床，牀之「古文作麻」，與爿之加旁作牀，義實相似，寢寐臥覺寤語驚魘非牀，實不能形成，加旁从牀，與字例自相密合，許氏不知爿為牀之初文，又不知宀為牀之更要字，竟指寢寐等字為从㝱省，殊與原始本形，違來殊遠。

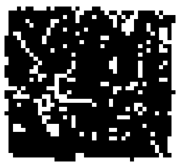


兮甲盤　毋敢
或入闌𡧱貯

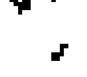


魯鼎　魯用[illegible]金作
[illegible]文考彝伯萬牛鼎

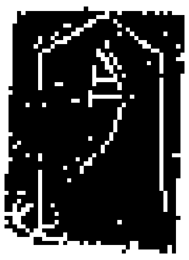
孫詒讓曰：𡧱當讀爲廏，說文宀部宄，古文作𡧱。（此从宀从宄叓彔[illegible]）而广部廏古文作𠩹，从九。聲類同得相通借。此謂或廏或貯，皆毋許人闌入也。（古籀餘論卷三第三十七葉）按卜辭廣辰㞢大貞，來，丁亥𠕒寮，又枫𠂤羊卅，卯十牛十月。（殷虛書契前編六卷十六葉）又云：「辛亥，其𠕒寮宄。」（殷虛書契後編卷下第三葉）𠕒字从𠂤从宄，前人缺釋，以聲義求之，字當釋廏。許書「宄，姦也。外爲盜，內爲宄，从宀，九聲，讀若軌。𡧱古文宄，𡩴亦古文宄。」𡩴字从心，表義符號加旁字也。𡧱字从又，唐韻又，音于救切，與九同部，注音聲符加旁字也。宄九聲，同𡧱字从又，其理亦猶是也。孫說至確。其式蒙引籀同書說，謂毋使蠻𡧱入境，非是。



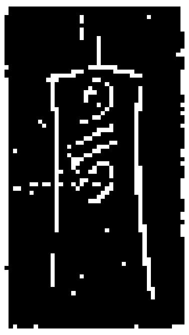
吾宜戟 吾宜



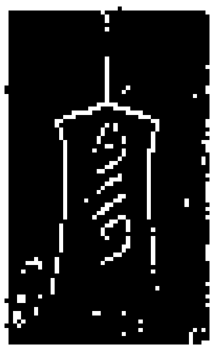
郘王子旃鐘 及朋生曾宜



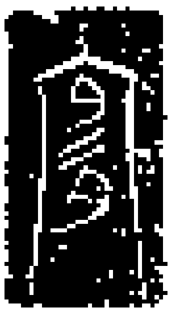
舒蛮壺 子 之大贊不宜



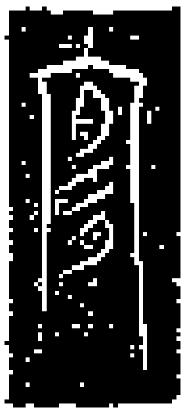
中山王嚳方壺 不用豊宜



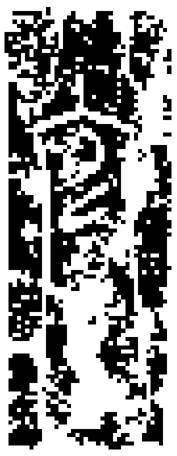
中山王嚳方壺 隹宜可灋



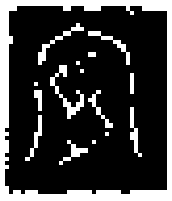
中山王嚳方壺 不顧大宜



中山王嚳鼎 以征不宜之邦

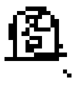
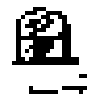
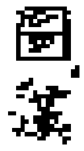
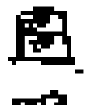
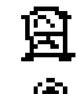
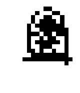
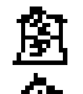
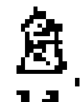
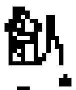
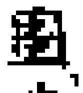
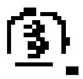
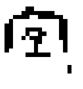
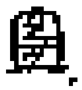
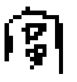
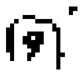
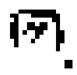


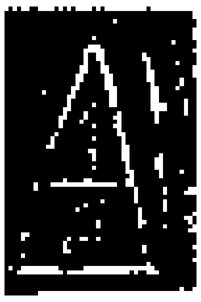
中山王嚳鼎 智爲人臣之宜也



宜桐盂 郘王季糧之孫 宜桐作鑄飤盂以媵妹

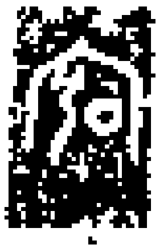
商承祚曰：說文「宜，所安也。从宀之下，一之上，多省聲。𡧯，古文宜；𡨀，亦古文宜。」案宜與俎爲一字，而宜乃俎之孳乳。詩雞鳴「與子宜之」，傳「宜，肴也。」儀禮鄉飲酒禮「賓辭以俎」，

並「俎」者，肴之貴者，宜、俎皆訓肴，是宜即俎，其證一。金文殺𣪕「王宜入」作，古鉢「宜陽津」印作，「宜民和眾」作，漢封泥「宜春左園」作，俎形而譌宜，是俎即宜，其證二。古言「五俎」，几也。說文且部「俎，禮俎也。从半肉在俎上」。漢書項籍傳「為高俎」，注「所以薦肉」，今篆作俎，是肉在几旁而非几上。甲骨文从半肉則作，从肉則作，操刀以割肉則作。金文秦公𣪕作，皆象肉在俎上之形，是篆作俎者，乃因別于宜而遂為之也。俎既有別，遂又析宜字之筆畫而為，篆文省以一肉而為形，乃離其越遠，其嬗變之迹遂幾不可尋矣。說文以為从多省聲，係後形立說，非也。矢𣪕「王鄉大祖」，祖作，則借字也。鉢文作、、，省去本筆。（說文中之古文考七十葉至七十一葉）



劉鼎　劉
作寶彝龠

劉字左从图，右似从刀。說文十四篇「俎，禮俎也。从半肉在且上」，半判同字，刀為剖判之具，多象肉被判解之形。疑劉即图之表義加旁字。唐韻俎讀「側呂切」，照母魚部。

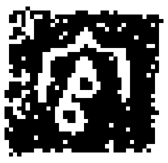


史牆盤

宖魯卲王

說文七篇宀部「宏，屋深響也。从宀，厷聲。」又「宖，屋響也。从宀，弘聲。」段玉裁云：或曰厷、弘本一聲。谷部「谹，谷中響也。」弓部曰「弘，弓聲也。」水部曰「泓，下深大也。」參伍求之，蓋宏訓屋深響，「宖」其重文。（說文解字注）按尚書康誥「宏于天若德」，荀子富國篇宏作弘。爾雅釋詁「宏，大也。」易坤「含宏光大。」崔注「含育萬物為宏。」牆盤「宖魯卲王」，宖乃取義即此。

官



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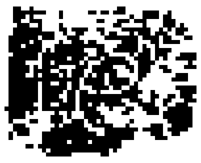
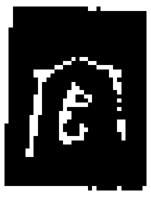


下官鐘 寶下官



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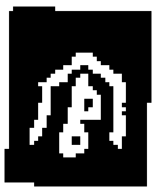

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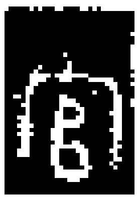

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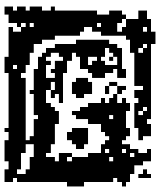

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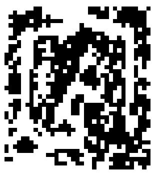

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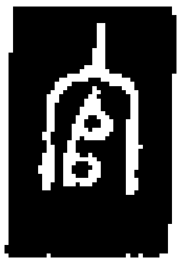

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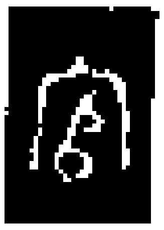

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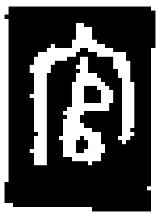

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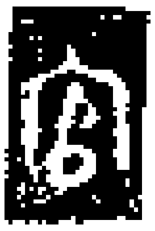

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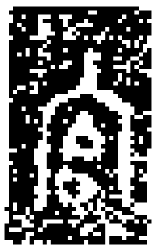

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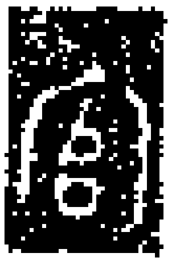

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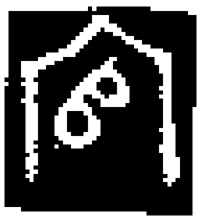
頌壺 令汝 官嗣成周



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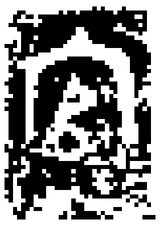

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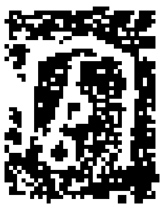

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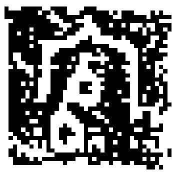

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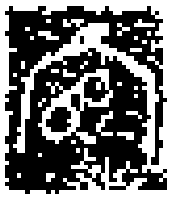

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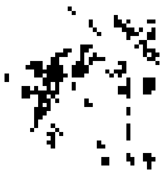

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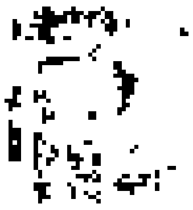

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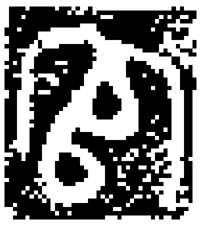

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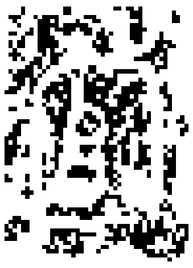

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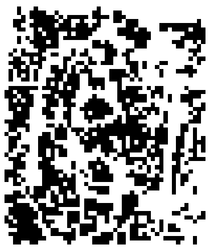

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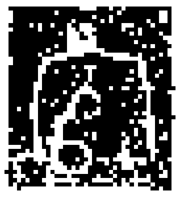

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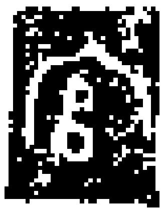

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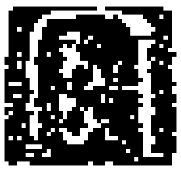

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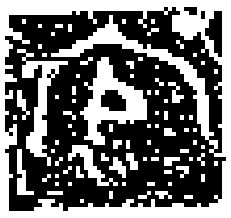

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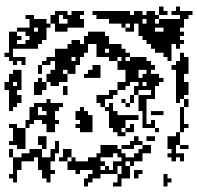

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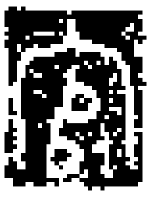

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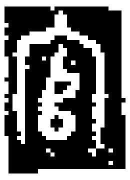

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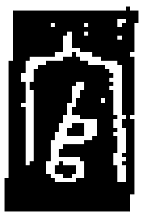

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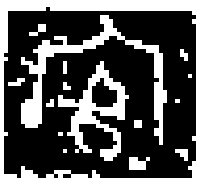

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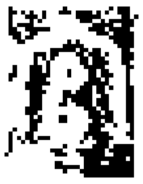

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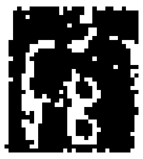

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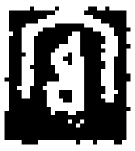
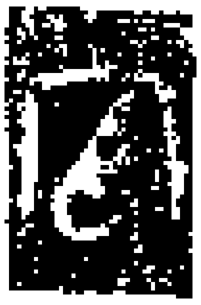


戒官鬲　戒作葬官明尊彝



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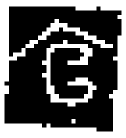
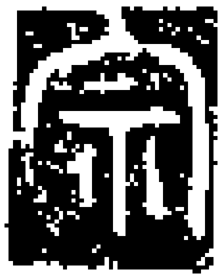


鑄客匜鼎　鑄客為大句脰官為之

戴家祥曰：官為館舍之本字，後世職務日繁，官署林立，治民之官多如牛毛，民知官府官僚之為官，不復追溯其字之从宀从𠂤之涵義，於是形義加旁，別為从食之館為館舍之專字。地官遺人「郊里之委積，以待賓客，野鄙之委積，以待羈旅。」鄭玄注「羈旅，過行寄止者。」注承譯「遺人兼有薪芻，而所主者粟食之積，館之从食言，館舍之設，既為賓客羈旅提供棲息之所，且為賓客羈旅提供膳食之需。」唐韻官音古丸切，館音古玩切，不但同部而且同母，易隨之初九曰「官有渝」，陸德明經典釋文「官，蜀才本作館」。莊子天地篇「官施而不失其宜」，荀子王制篇「官施而衣食之」，施舍屬同字通。廣雅釋宮「館，舍也。」



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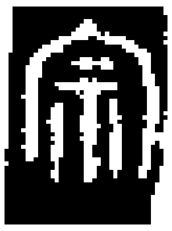
宗室



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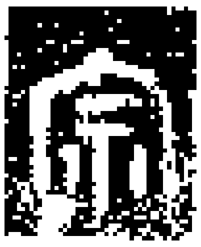
·享于宗



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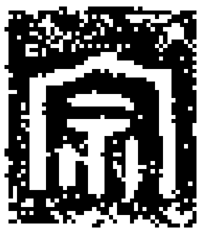

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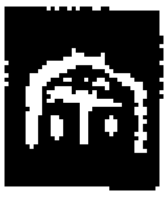
作宗彝



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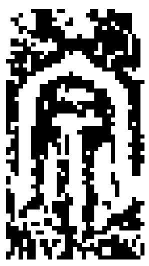

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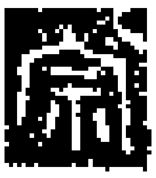

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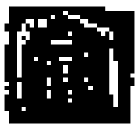

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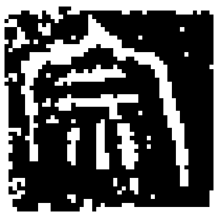

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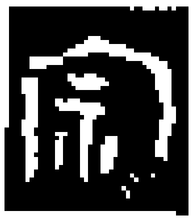

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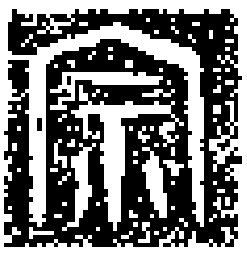

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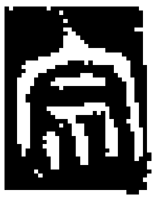

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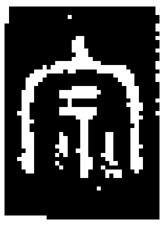

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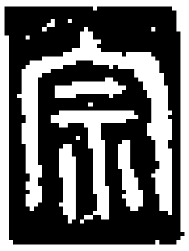

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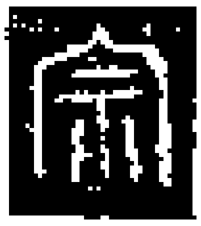

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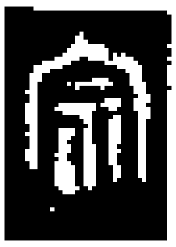

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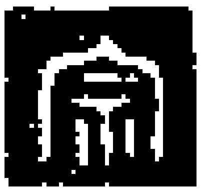
史頌毁



史頌鼎
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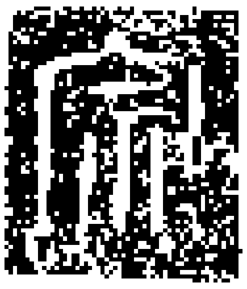
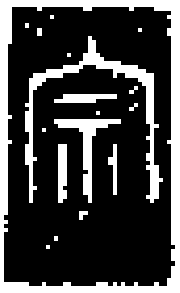


大克鼎

王才宗周



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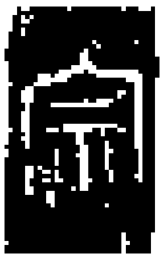

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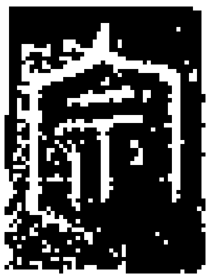

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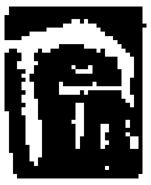
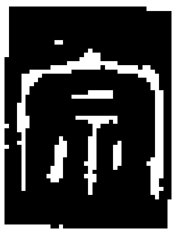


作冊休卣 石宗不刜



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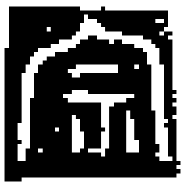

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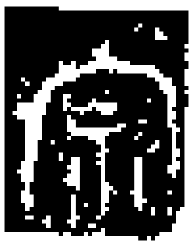

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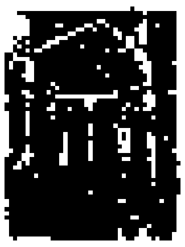

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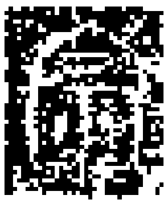

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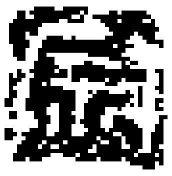

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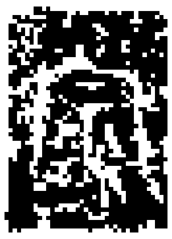

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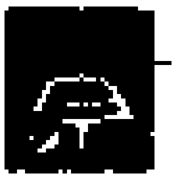

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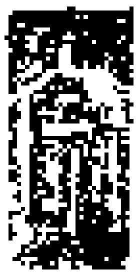

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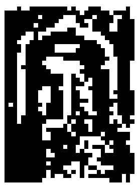

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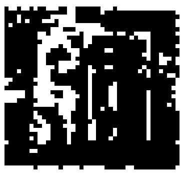

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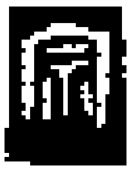

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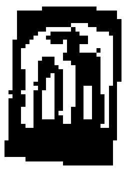

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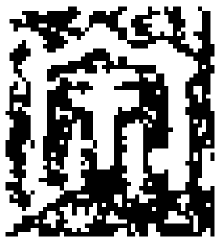

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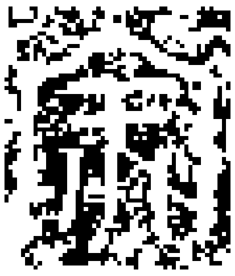

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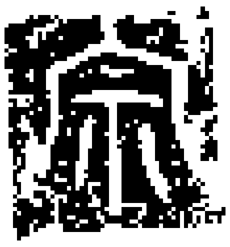

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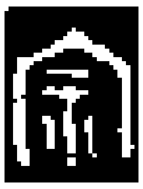

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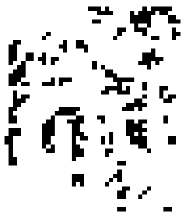

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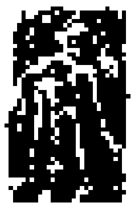

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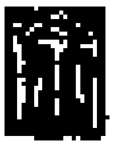

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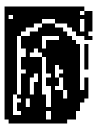

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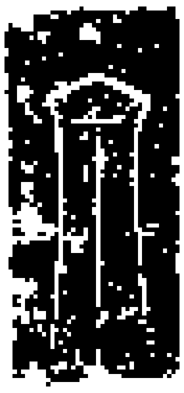

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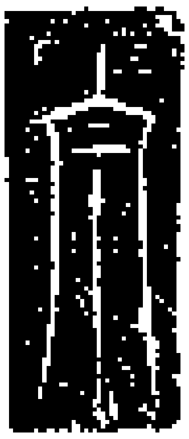

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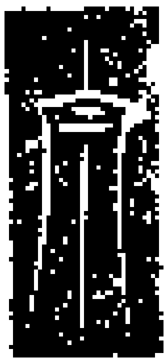

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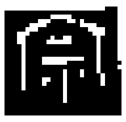

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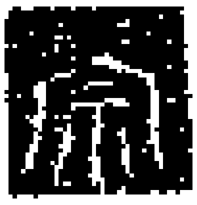

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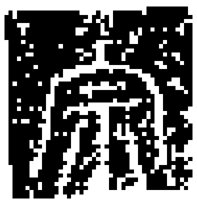

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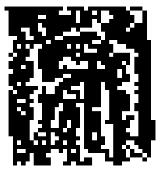

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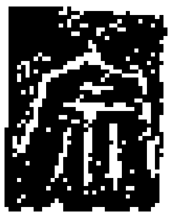

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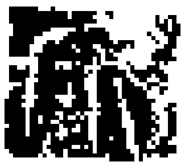

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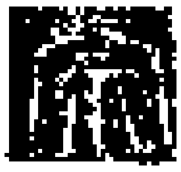

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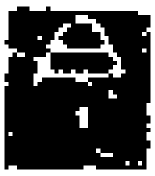

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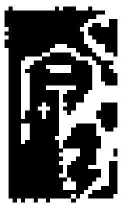

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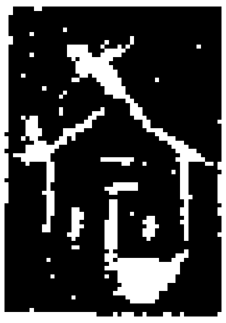

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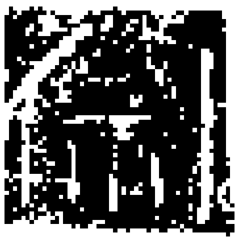

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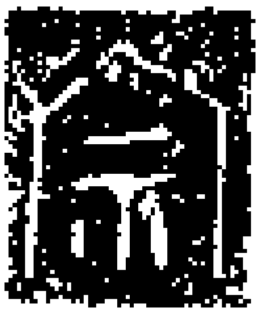

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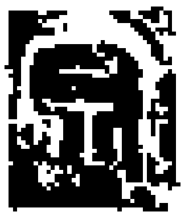

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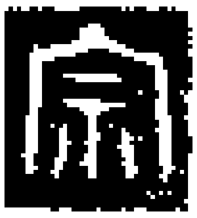

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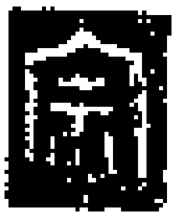

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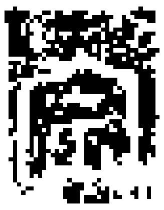

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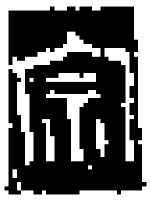

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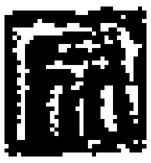

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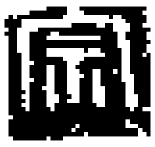

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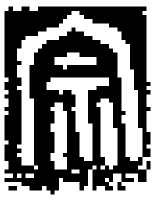

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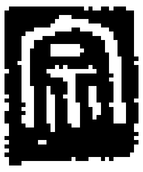

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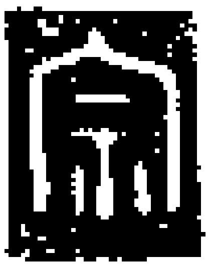

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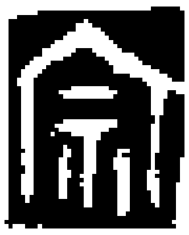

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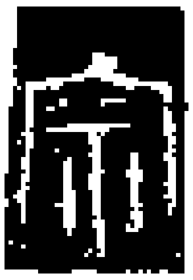

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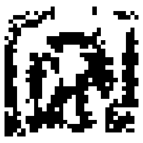

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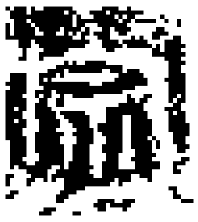

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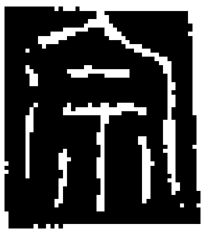

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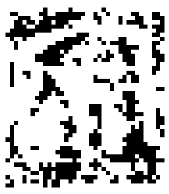

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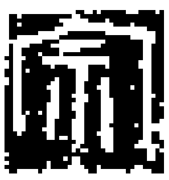

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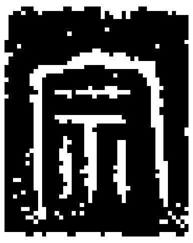

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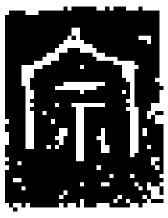

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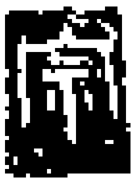

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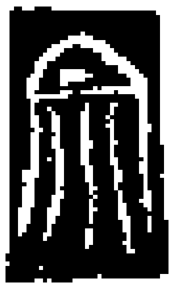

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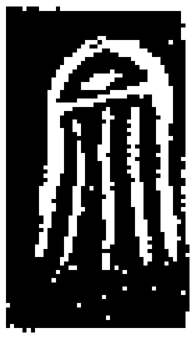

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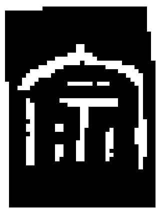

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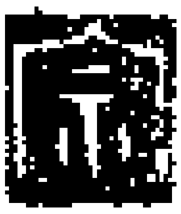

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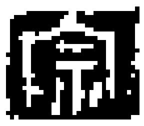

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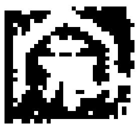

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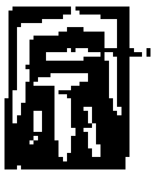

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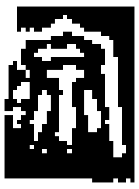

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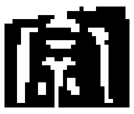

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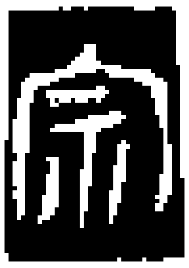
大龠于宗周



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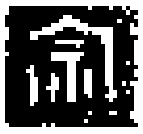
揚朕宗君其休



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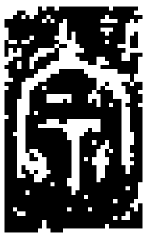
鼂宗彝一口



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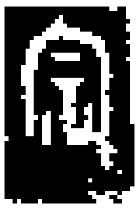
享孝于宗室



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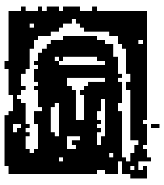

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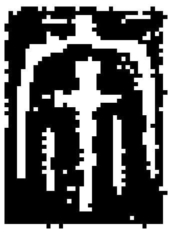

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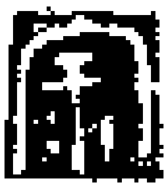

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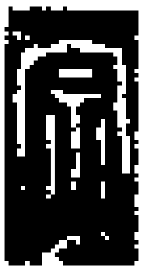

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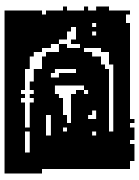

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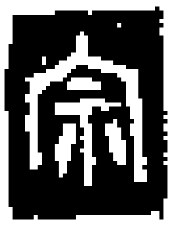
朝夕享孝宗室



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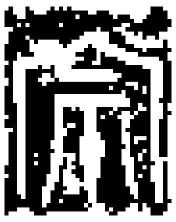
用享于宗室



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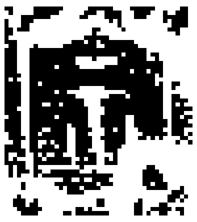

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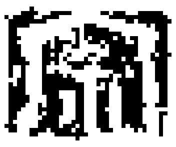
宗室寶尊彝



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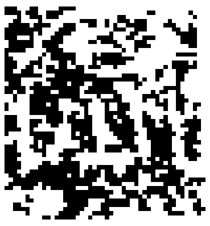

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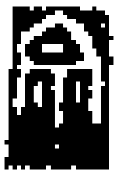
作父癸宗尊彝



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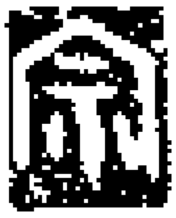
皇祖大宗簋



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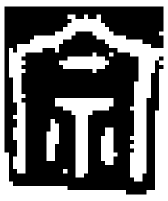
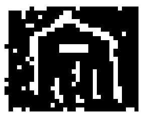
室



獻侯鼎　在宗
周賞獻侯䵼貝



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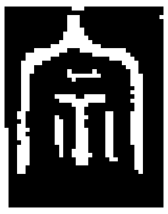
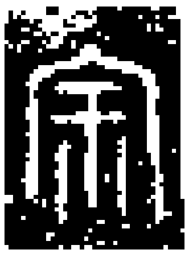


豆閉
簋

萬年永寶
用于宗室



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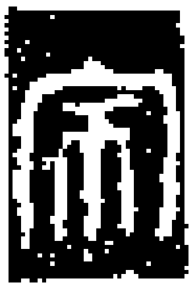

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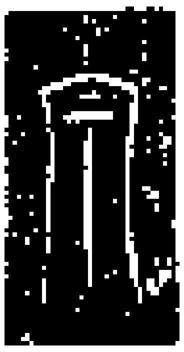
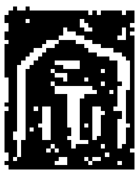
秦良父簋　秦良
父作宗婦䵼簋



中山王嚳方壺　為
人臣而返臣其宗



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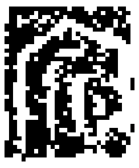
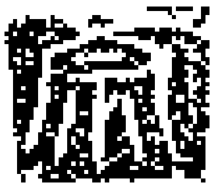
旨鼎



匽侯旨鼎　匽侯
旨初見事于宗周



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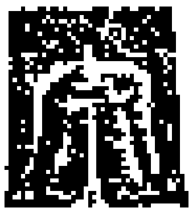

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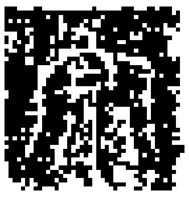

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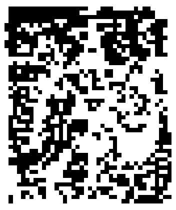
宗婦
簋



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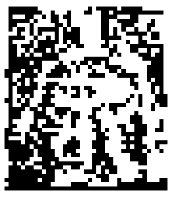

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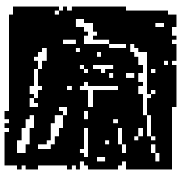
鼎



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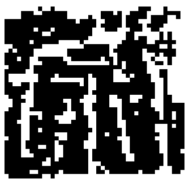
盤



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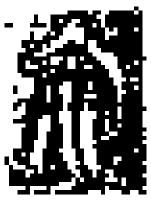

蓋二

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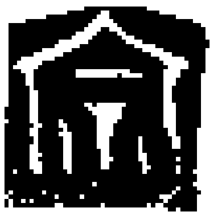
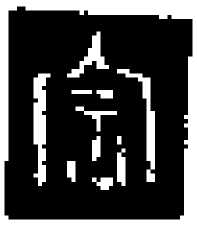
公之宗婦鄀嬰



若鐫鼎　若鐫作
文姬宗尊丁彝



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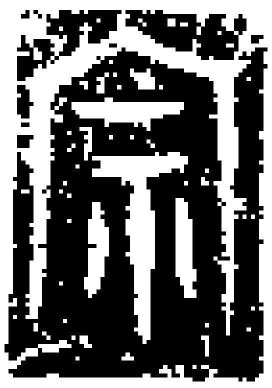
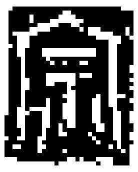
勇作父丁宗寶彝



且己鼎
乃孫作祖

己宗寶
其鼎彝



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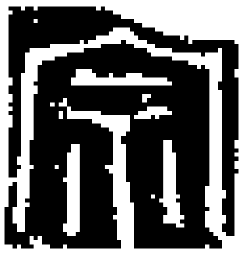
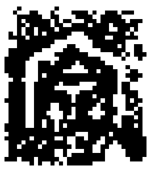
君公宗寶尊彝



伯肯舟鼎　伯肯
舟作氒宗寶尊彝



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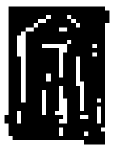
榮叔卣　榮叔作
其為氒考宗彝



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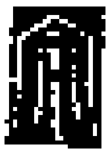

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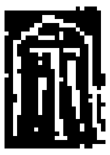

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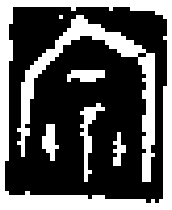
𢊁先獸
𢊁先

作戎氒辟
韓宗敬



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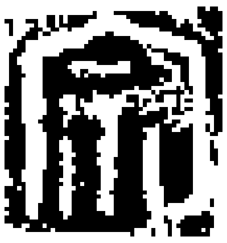
宗周賜𤔲貝五朋



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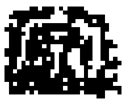
饎大保于宗周



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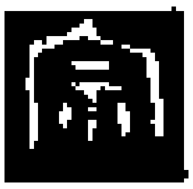
作册䰧卣　、、唯公大史見服于宗周



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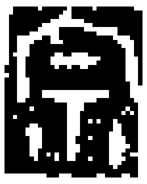
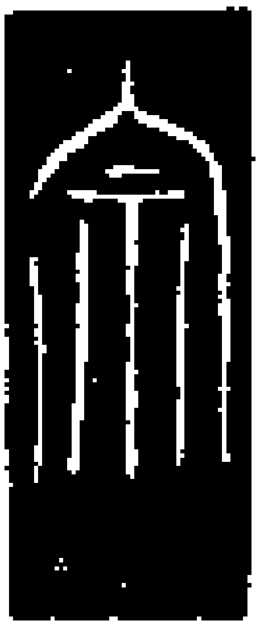
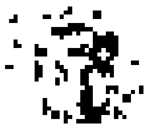


井姬鼎

井姬歸亦列祖考夌公宗室

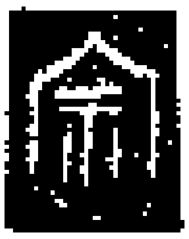


楚王酓章鎛　楚王酓章作曾侯乙宗彝



盟龢鐘

盟龢熏作氒祖乙寶宗彝



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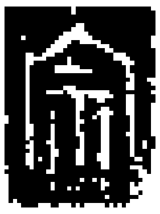

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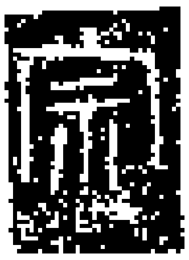

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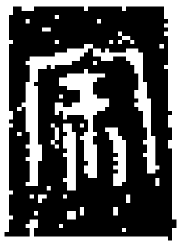

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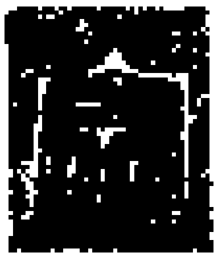

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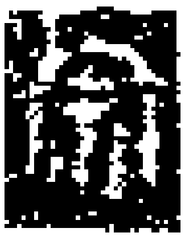
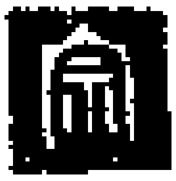


辛中姬鼎　其子孫用享孝于宗老



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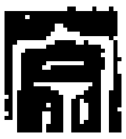
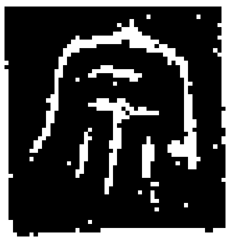
仲𫊣父𣪕　子孫永寶用享于宗室



盠駒尊　王弗望氒舊宗小子盠皇盠身



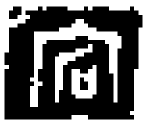
一

須子盨蓋

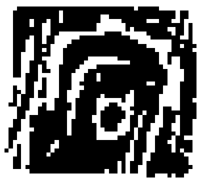
壺　齊侯命大子
乘遽孟姬宗伯

說文「宗，尊祖廟也，从宀从示。」卜辭作宗或作宗，示或作丅。示爲神主，字本象形，从宀者象神主藏諸屋內之義。周人嫡庶之制，本爲天子諸侯繼統法而設，復以此制通之大夫以下，則不爲君統而爲宗統，於是宗法生焉。周初宗法雖不可考，其見於七十子後學所述者，則喪服小記曰「別子爲祖，繼別爲宗，繼禰爲小宗，有五世則遷之宗，其繼高祖者也。是故祖遷於上，宗易於下，尊祖則敬宗，敬宗所以尊祖禰也。」大傳曰「別子爲祖，繼別爲宗，繼禰者爲小宗，有百世不遷之宗，有五世則遷之宗，百世不遷者，別子之後也。宗其繼別子者，所自出者百世不遷者也。宗其繼高祖者，五世則遷者也。尊祖故敬宗，敬宗，尊祖之義也。」是故有繼別之大宗，有繼高祖之小宗，有繼曾祖之宗，有繼祖之宗，有繼禰之宗，是爲五宗。其所宗者，皆嫡也，宗之者皆庶也。此制爲大夫以下設，而不上及天子諸侯。（靜安先生周制度論說）大雅公劉之詩曰「君之宗之。」毛傳「爲之君，爲之宗也。」是天子諸侯雖無大宗之名，而有其實也。諸侯與諸侯間亦各相宗，故虞公曰「吾宗也」（左傳僖公五年）滕文公曰「吾宗國

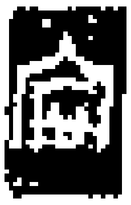
魯先君」（孟子滕文公上）如是，一國中無數小宗以上屬於大宗，無數大宗以上屬諸侯，諸侯遂相宗而同宗天子，故亦宗周，板之詩曰「宗子維城」，鄭箋「王者之嫡子謂之宗子」。公羊傳莊公二十四年「大夫宗婦覿用幣，宗婦者何，大夫之妻也。姑姊妹之女曰外宗，有司主禮之官曰宗人，祭器曰宗器，或曰宗彝，此為上古父系原始社會，發展而為家長制的階級社會，一切政教措施由繼承而變化，由變化而變質，必然使原始的祖先崇拜，產生出一系列的教育與教義，宗廟宗法之所以立，蓋所以合族也。



戜者鼎　鼎尚安
永宕乃子戜心



不嬰毁　汝以我車
宕伐嚴允于高陶



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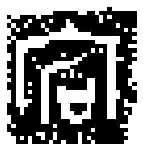
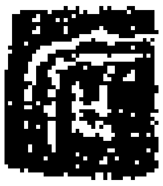


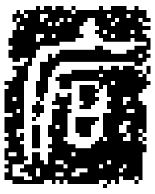
盠　戜毁　休
宕氒心

說文七篇「宕，一曰洞屋。」九篇「廣，殿之大屋也。」宕廣字義相近，宕廣皆屬陽韻，是兩字古音又相同。故金文宕廣通用。不嬰毁「宕伐」，又作「廣伐」，廣伐義即大伐。召伯虎毁的宕字通作廣，作廣的動詞用法，即今擴大的本字。毁銘「余老，老止公僕庸土田多諫，弋白氏從諾，讞公宕其參，女則宕其貳，公宕其貳，女則宕其一」所謂「僕庸土田」，孫詒讓認為就是詩魯頌閟宮的「土田附庸」，左傳定公四年的「土田陪敦」。它在詩經和左傳里都是賞賜物。毁銘當亦不在例外，故有下文「止公擴大上田參，汝則擴大土田貳，止公擴大土田貳，汝則擴大土田一」。又說郭沫若釋宕為「放蕩」，不可以。



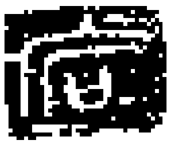
召伯虎𣪘

女則宕其一



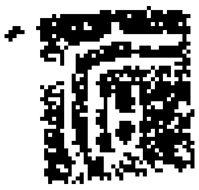
召伯虎設

公宕其參



召伯虎設

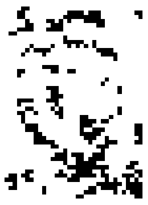
女則宕其貳



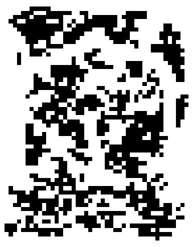
召伯虎設

公宕其貳

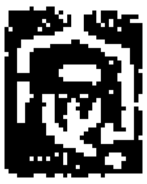
按庴字說文所無。金文从广从宀每無別，如廣又作[illegible]，廟又作[illegible]，庭又作宦等，此皆為庴即宕之證。



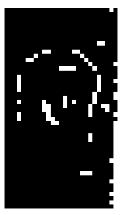
裘衛鼎
定伯



裘衛鼎
定伯

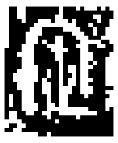


衛盉
定伯



劍銘
下

則
定



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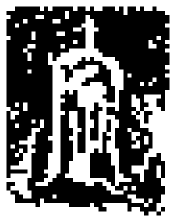
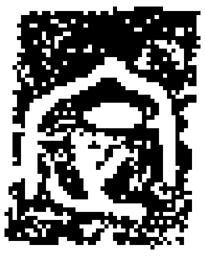
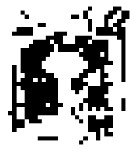


四

蔡侯鐘
定均庸邦



即毁定
伯入右即



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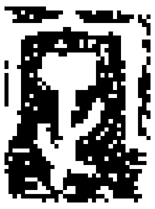
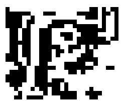
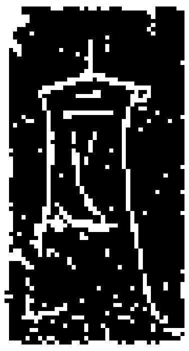


器

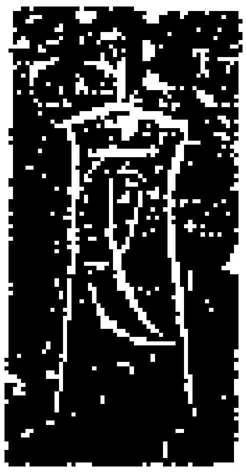
伯定盉　伯
定作寶彝



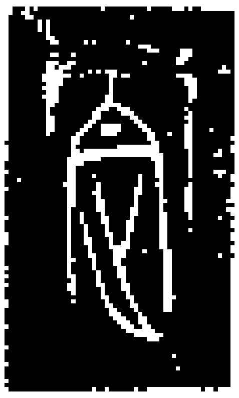
曹右定戈
曹右定散戈



中山王譽方壺
遂定君臣之[illegible]



中山王譽鼎
子=孫=永定保之

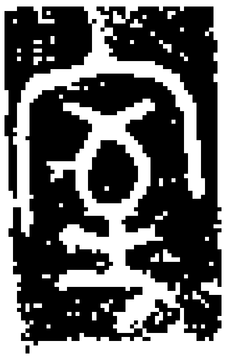


秦王

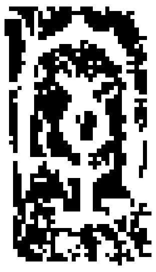
卑命鐘　秦王卑命
競墉王之定救秦戎

高田忠周曰：「說文『定，安也。从宀从正，正亦聲。』爾雅釋詁『定，止也。』詩六月『以定王國。』此字之本義也。以正道𦻏字內，即得安定也。」（古籀篇七十一第一九葉）按詩采薇『我戍未定』，詩節南山『亂靡有定。』鄭箋均釋定為『止也。』止為定之原意可信。金文用作人名，如裘衛鼎、師𣪕等。或作安定之意用，如劉鼎、蔡侯鐘等。

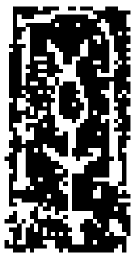
室



㝬𣪘
宗室



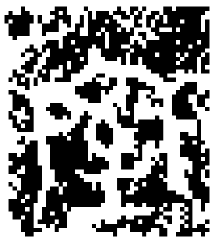
妄鐘
處宗室



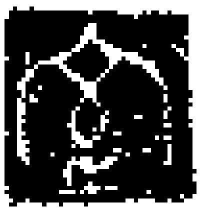
三

井人妄鐘
疐處宗

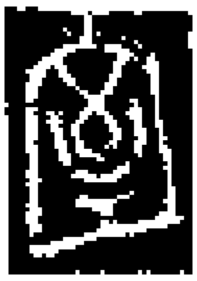
室



膳夫山鼎
各圖室



無叀鼎
述于圖室



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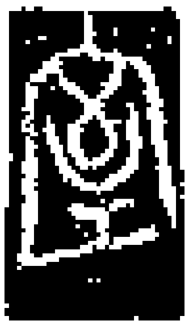
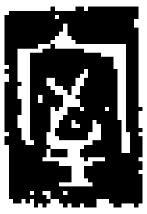
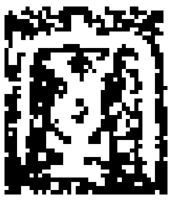


二

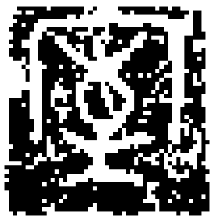
曾姬無卹壺
職才王室



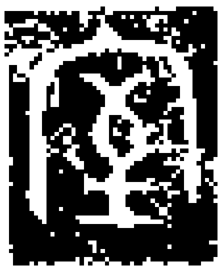
趩觶
格大室



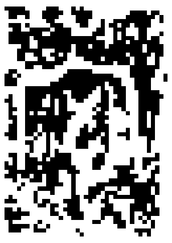
輔師嫠𣪘
格大室



即𣪘
格大室

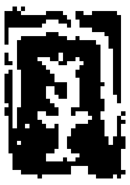


申𣪘
格大室



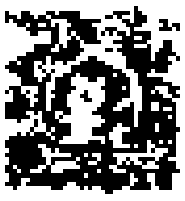
師瘨𣪘
格大室

室

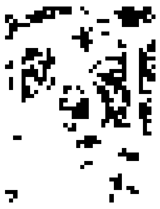


器

𤼈壺
格大室



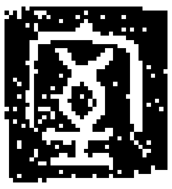
𤼈盨
格大室



室

裘衛𣪘
格大室

卜83



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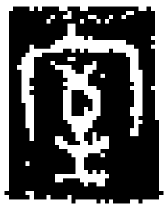
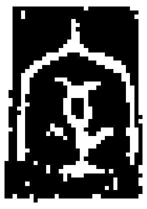
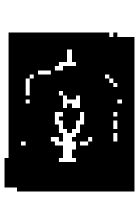


二

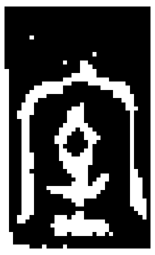
揚殷　格大室



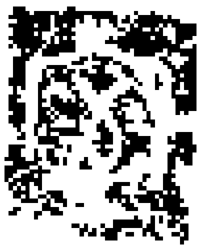
休盤　王各大室



免卣　王各大室



寰盤　王各大室



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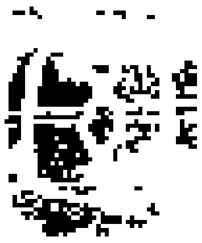
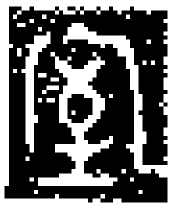
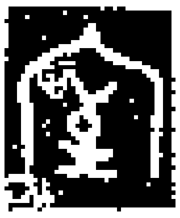


此殷　王各大室



蓋



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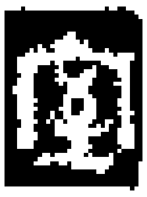
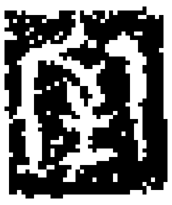
大師虘殷　王各大室



蓋



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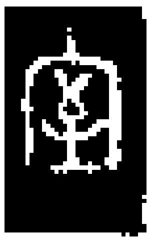
諫殷　王各大室



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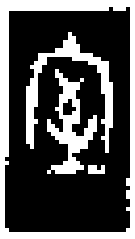

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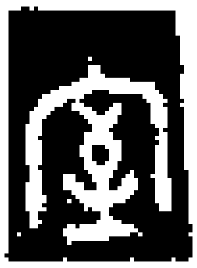

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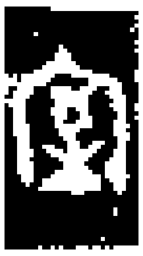

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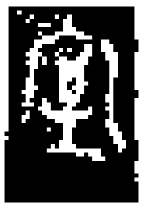
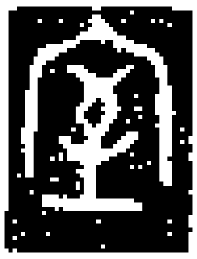


蓋五

頌殷



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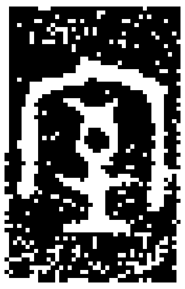

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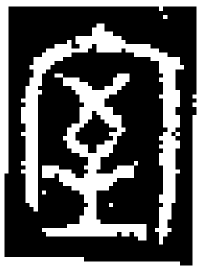

器二

頌壺

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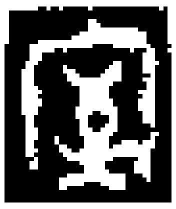

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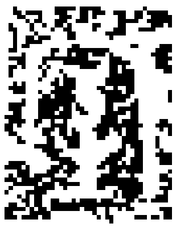

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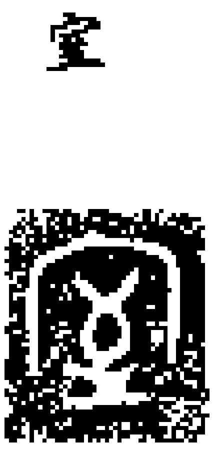

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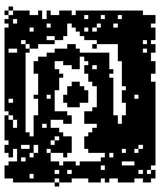

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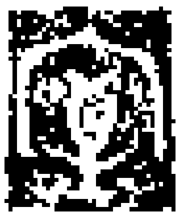

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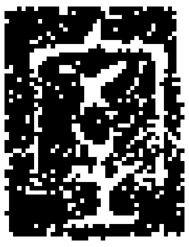

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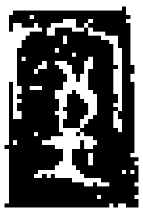

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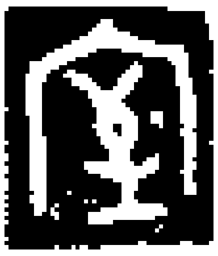

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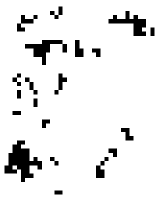

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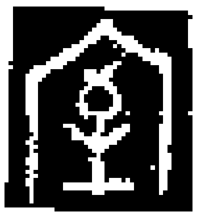

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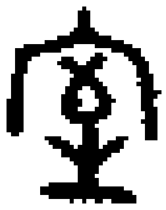

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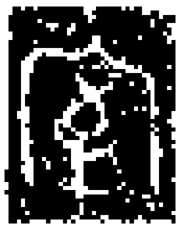

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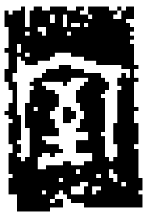

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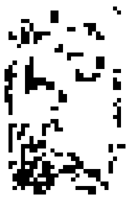

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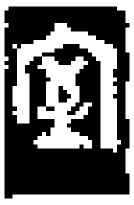

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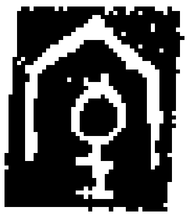

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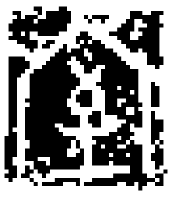

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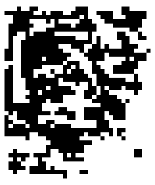

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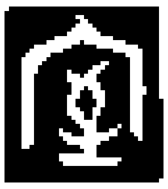

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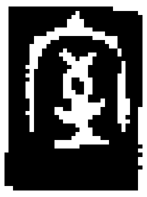

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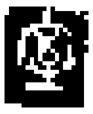

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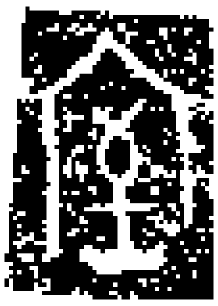

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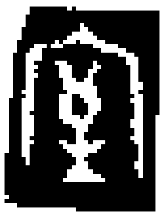

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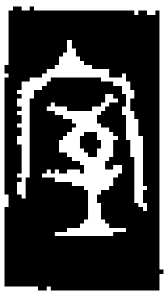

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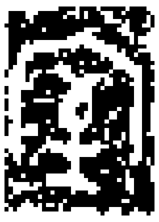

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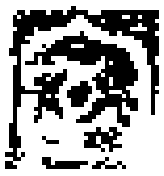

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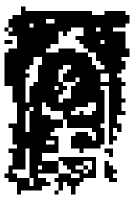

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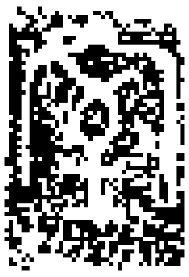

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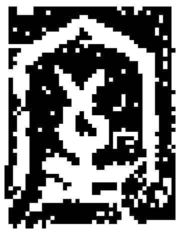

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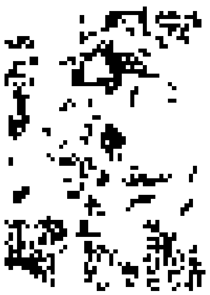

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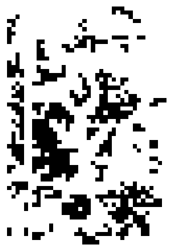

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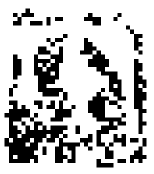

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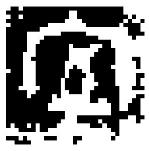

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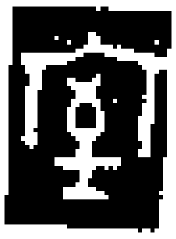

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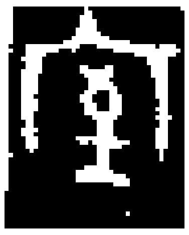

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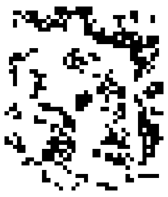

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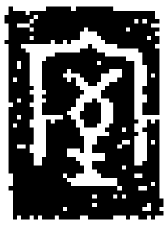

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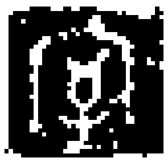

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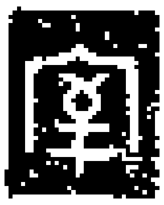

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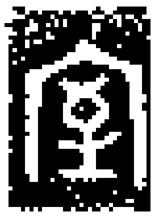

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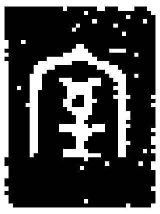

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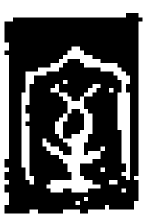

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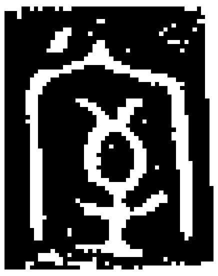

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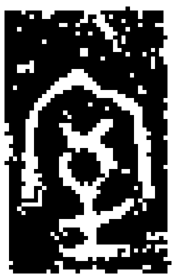

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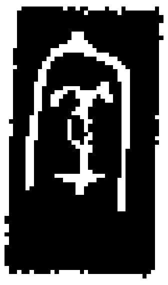
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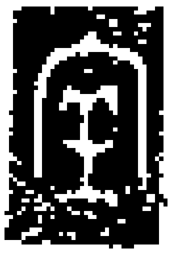
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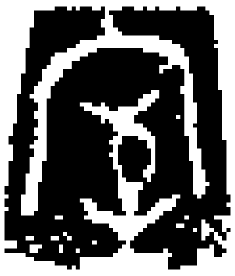
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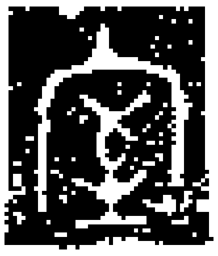
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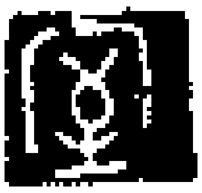
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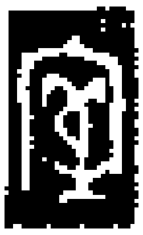
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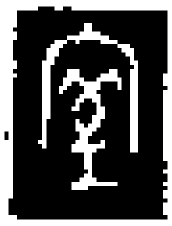
器四

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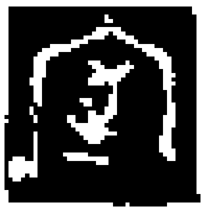
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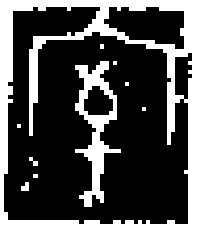
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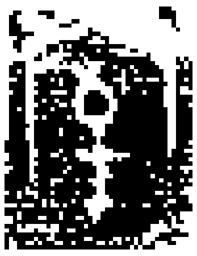
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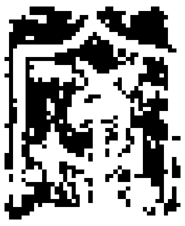
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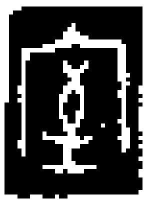
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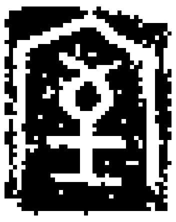
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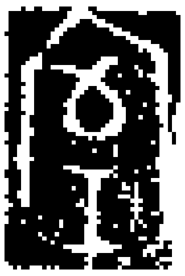
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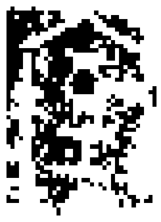
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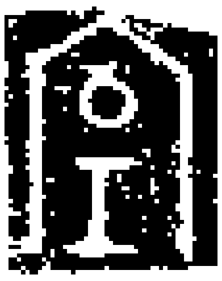
器二

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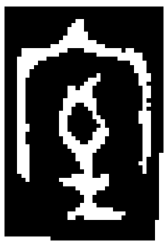
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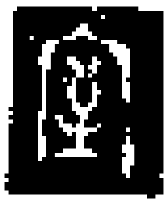

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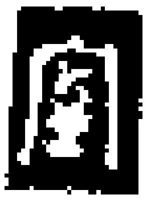

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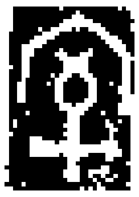
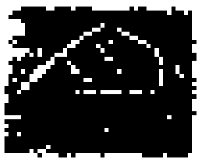
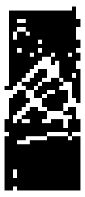
仲𢻍父段 子孫
永寶用享于宗室



井姬鼎 井姬歸
亦列祖考公宗室



鑄客壺



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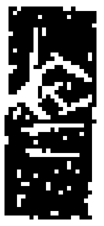

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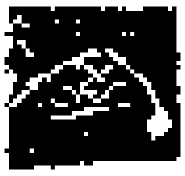
鑄客匱



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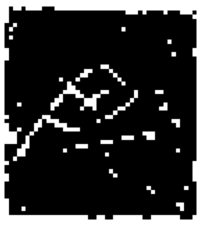

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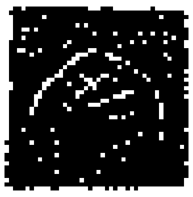

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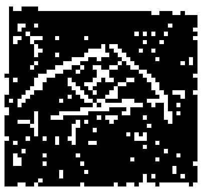
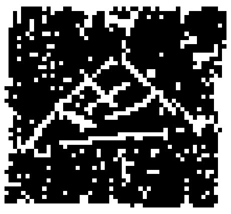
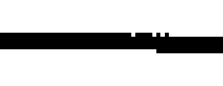


鑄客豆



鑄客豆 鑄客爲
王句六室爲之



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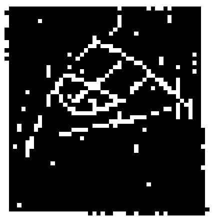
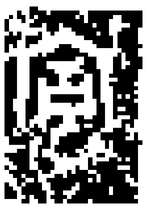


二

鑄客鑑 鑄客作
王句六室爲之

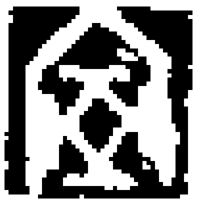
高田忠周曰按說文「室」實也、从宀至聲、室屋皆从至、所止也。段氏注「古者前堂後室」、
釋名曰「室」實也、人物實滿其中也、引伸之則凡所居皆曰室。釋宮曰「宮謂之室」室謂

之宮是也。室屋者，人所至而止也。說以至之意，室兼形聲，屋至會意，又朱氏駿聲云「秦漢以來，唯王者所居稱宮焉，又宗廟亦稱宮室」公羊文十三傳「魯公稱世室，羣公稱宮」詩采蘋「宗室牖下」按銘云「室宗」正與詩所云相合也。（古籀篇七十第七葉）



二

生殷用
宦鍾彝



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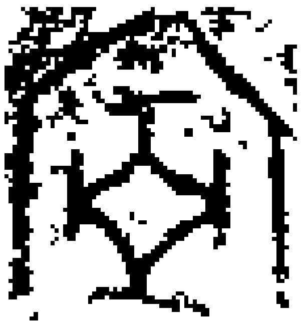
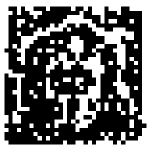
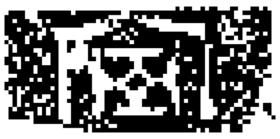


器

宦父丁卣
宦替父乙



父辛伯鼎
宦縣五十字



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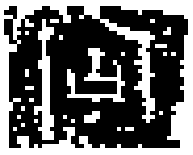
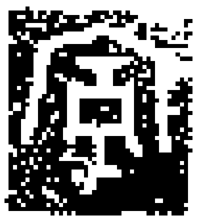
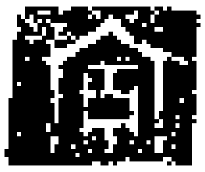
父宦尉光彝



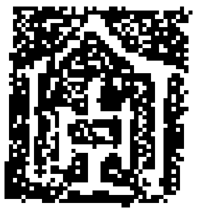
簇亡父丁鼎
宰簇宦父丁



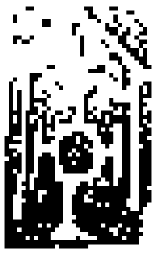
亡父丁彝
宦父丁尊彝



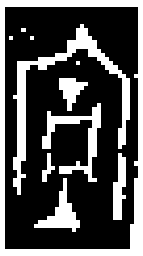
矢令設　令
敢展皇王宦



矢令設　令
敢揚皇王宦



亞宦父己卣　亞
中宦父己寄保



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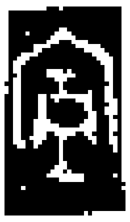
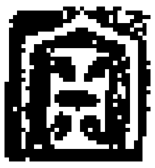


二

作冊大鼎
大揚皇天尹

大保
宦



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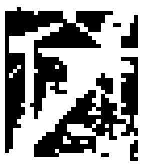
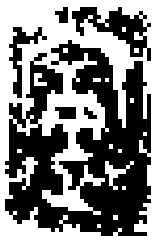


卣

令簋　作冊令敢
揚明公尹人宦

（室）

宋時出土之己酉戌命彝「用室口宗彝」，王俅嘯堂集古錄上第六十八葉、薛尚功歷代鐘鼎彝器款識法帖卷二第三十八葉釋室爲室，又丁鼎「宰櫎室又子」方濬益綴遺齋彝器考釋卷三第十四葉、孫詒讓古籀餘論卷一第五葉釋室爲室，按說文七篇宀部「室，實也。从宀从至，至所止也。」室、至古音同部，爲會意兼形聲字。吳其昌據古夫鼎等之室字，舉癸鼎等之室字分析，十或亼即象居屋之形，十或作亞，即古四合院之平剖面形，至爲象形，加壺作室，則加一屋記號，則爲形聲字。（據馬敘倫作冊令尊及作冊令彝銘考釋轉引）按吳說近似，至或作亞爲獨體象形字，加形符宀，則爲象形兼形聲字，其後變爲室者，則爲會意兼形聲字，明乎此，則知大鼎（又召伯丁鼎）令毀（又召丁公毀）矢彝室又丁毀、單儀鼎諸室字均應釋室。「室又丁」者，宗室又丁也。「戴辰皇王寶」者，猶左傳襄公十四年「王室之不壞，繫伯舅是賴」，宣公十八年「欲去三桓以張公室」。

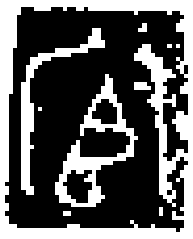


器

孟卣　兮公
室孟鬯束

戴家祥曰：室字从止从室，即室之加壺字。說文「室，實也。从宀从至，至所止也。」室、止聲母都在照三，爲雙聲注音字。其在卣銘「兮公室孟鬯束」，字假爲實。讀如儀禮鄉射「乘矢升，實觶」，禮記禮運「實其簠簋籩豆鉶羹」之實。實，滿也。

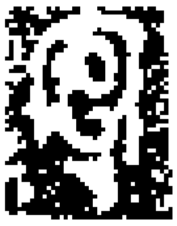
宦



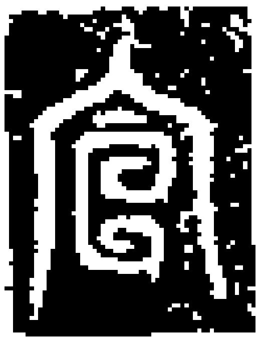
中宦父鼎　中
宦父作寶鼎

說文七篇「宦仕也，从宀臣。」按許釋是也。宦从臣在宀下，字屬會意，說文三篇「臣，牽也。事君也，象屈服之形。」宦即入宮事于君者，得義於臣。

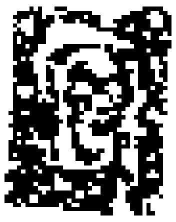
宣



曾子仲宣鼎
宣喪



虢季子白盤
王各周廟宣廟

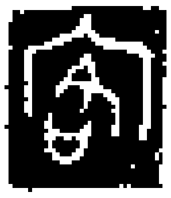


曾子仲宣鼎
曾子中宣

宣用其
吉金

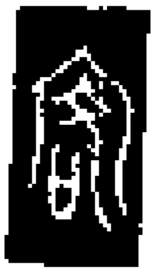
高鴻縉曰：說文「亘，求亘也。从二，从囘。囘，古文回，象亘回之形，上下所求物也。須緣切」。徐灝曰：「亘字从囘。囘亂回轉，所以宣陰陽也。」按此宣揚之宣之本字，从雲氣在天下，舒卷自如之象。亘亦氣之形，一，天之通象。金文作亘者，象雲氣之卷而舒也。作亘者，象雲氣之卷而自如也。其上著一者天也。上下並著一者，天與地也。甲文初形，其上或著天之通象或省，為指事字，動詞。後人用宣字以代之。久之，而亘字只見於偏旁之中。其實宣暢、宣揚、宣達，皆亘字之意。宣字从宀，亘聲，乃通光透氣之室也。說文「宣，天子宣室也」。此許氏就漢制言之。徐鍇曰：「按漢書音義亦云：前正室也。」又有宣室殿。按通光透氣之室，不獨天子可有也。室而通光透氣，故取宣揚宣達之亘為聲，通光透氣之宣，故引申而有明也、通也諸義。自宣代亘，而亘字廢，而宣字本義亦廢。（中國字例）

（三名四三號）按金文宣或作人名，如曾子仲宣鼎等；或作堂室名，如虢季子白盤「王各周廟宣廟」，薛尚功謂「宣廟，宣王之廟也」，然詒讓已辨其非，此僅指以室命名的廟。

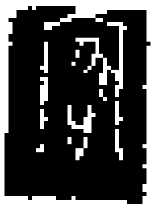


盂

師遽毁 客新宮

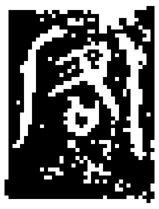


姞馮句鑃 以將賓客



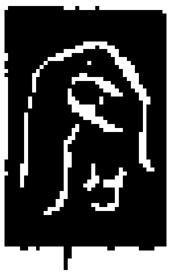
膚大史申 鼎 台御

賓客

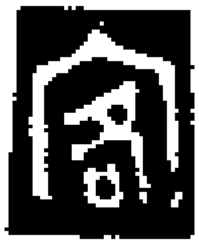


盂

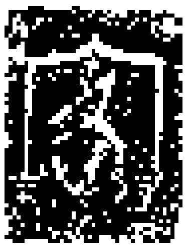
曾伯陭壺 用鄉賓客



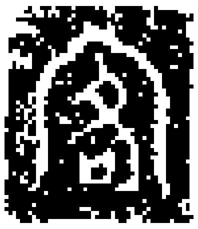
郐王糧鼎 用雝賓客



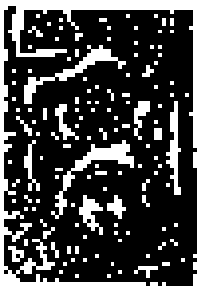
利鼎 王 客于般宮



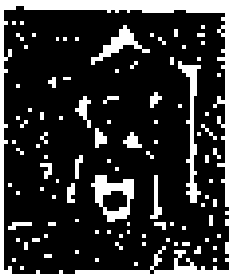
衛毁 王 客于康宮



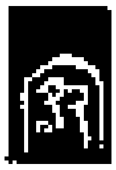
干氏叔子盤 子乍中姬客母媵盤 干氏叔



君客毁 客其萬年

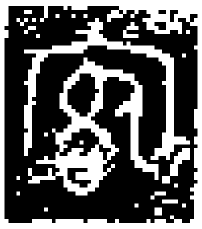


君客毁 君客作媵 文考日辛寶尊彝



庚贏鼎 王客

寰 宮



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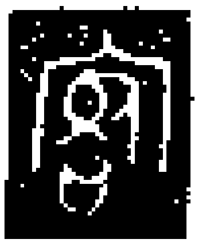

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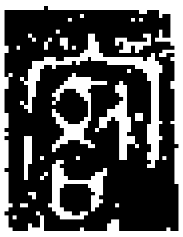

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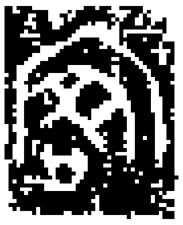

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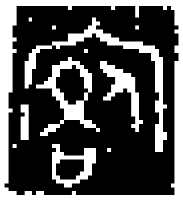
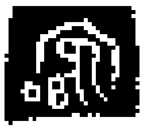
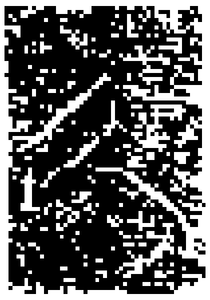


五

中義父鼎　中義父作新客寶鼎



麥尊　迨王客葊京酌祀



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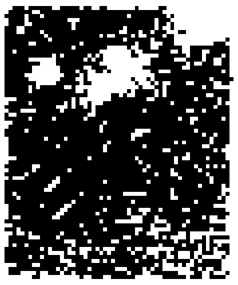

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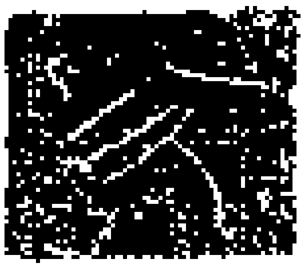

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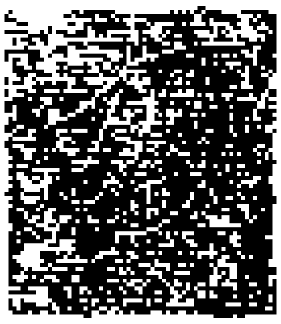

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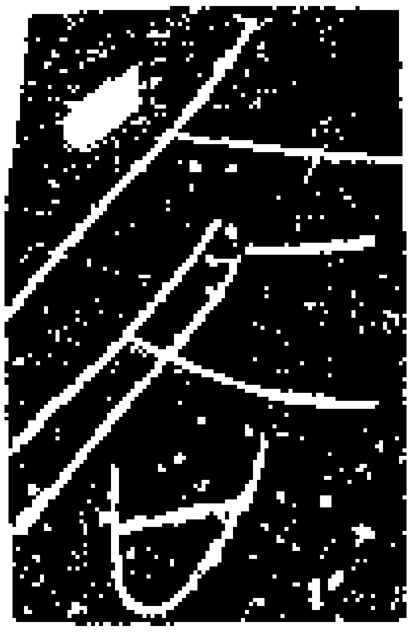

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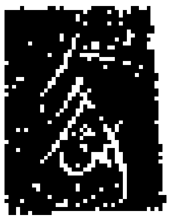

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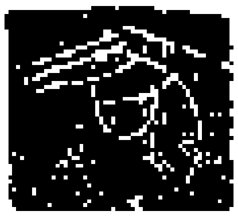

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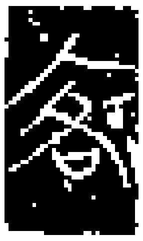

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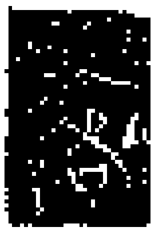

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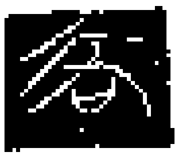

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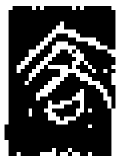

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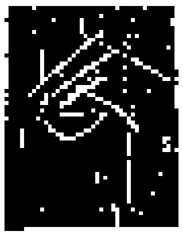

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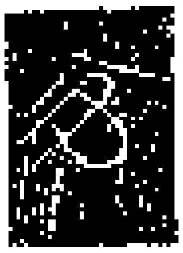

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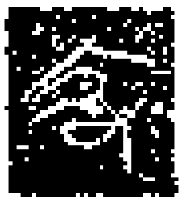

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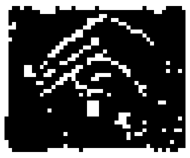

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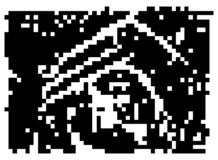

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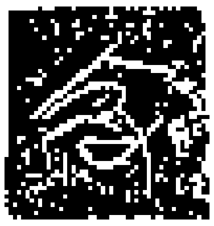

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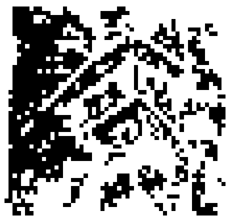

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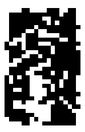

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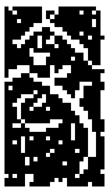

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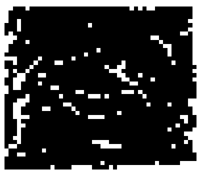

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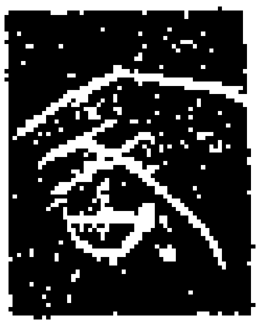
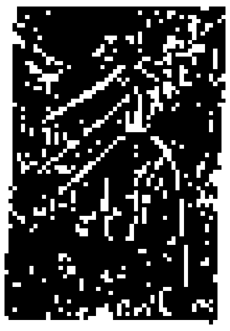
王句六室為之



鑄客鼎
鑄客為王

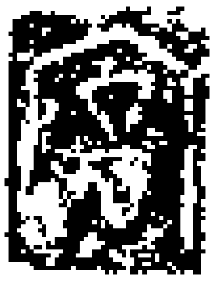
句七質
為之



秦客鉞　秦客王
十秦之歲大質

說文七篇「客，寄也。从宀各聲。」按客當从宀从各，各亦聲，字屬形聲兼會意，意義與各密切相關。羅振玉曰：「各从夊，象足形自外至，从口自名也，此為來格之本字也。」（見增考中六十四葉下）按口象處所，并非自名。甲骨文字作凶、（青四一）作凸、（乙四七八）正象腳至處所，各有來到之義，當本於此。客加宀于各，為形符疊緟，易需卦「有不速之客三人來，敬之終吉。」凡自外至者皆曰客。甲骨文賓字作𡧊，結構與客字相近，訓義亦相通。禮記祭義

「濟濟」者客也，釋文「賓，客也」，周禮大行人「掌大賓之禮，及大客之儀」，姑馮句鑃「以樂賓客」，曾伯陭壺「用御賓客」等均賓客連用，金文客之借作各為來格之義，利鼎「王客于般宮」，衛設「王客于康宮」，即為此例。



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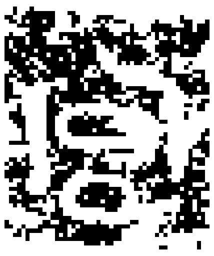

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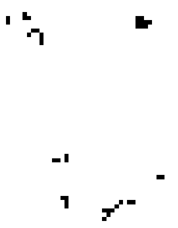

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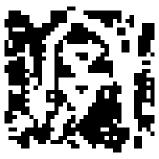
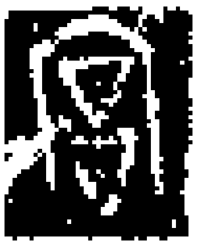


右宮矛 右宮



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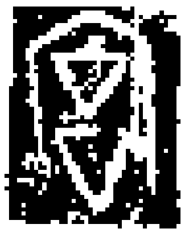

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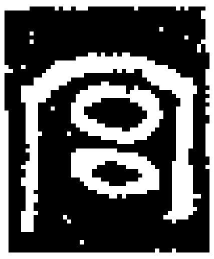

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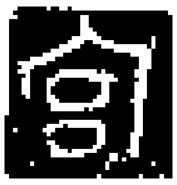

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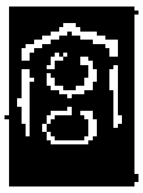

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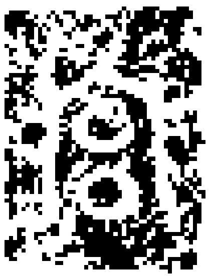

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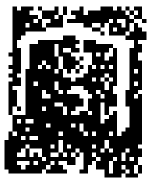

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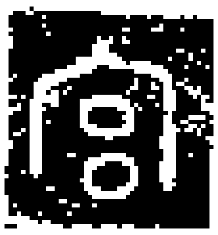

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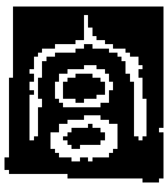

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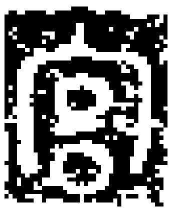

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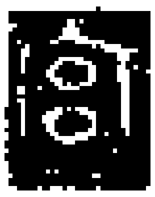

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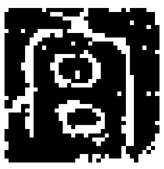

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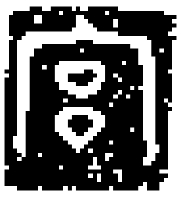

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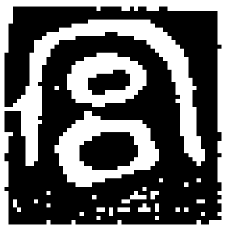

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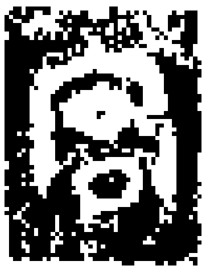

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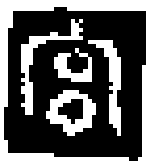

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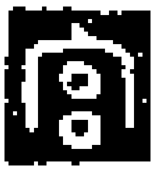

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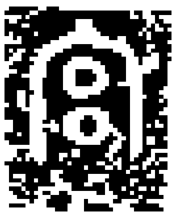

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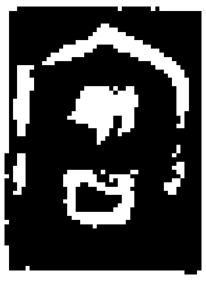

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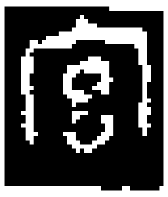

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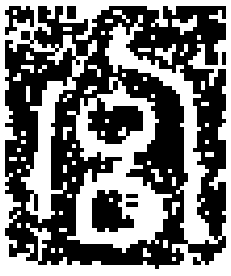

訇簋 王

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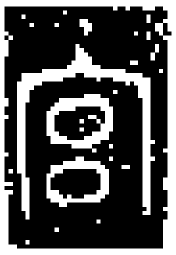

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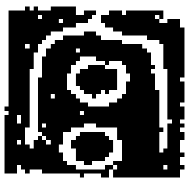

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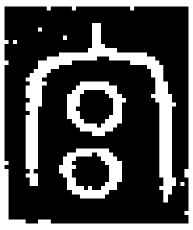

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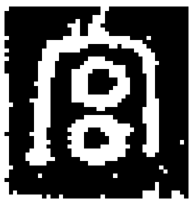

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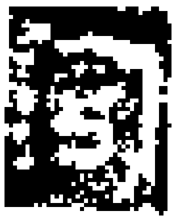

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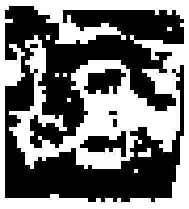
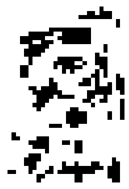


鬳鼎 □□□□宮



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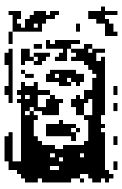

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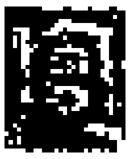

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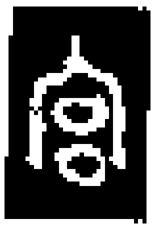

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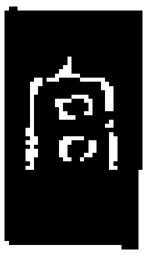

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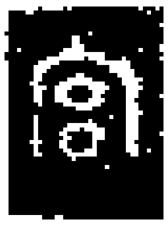

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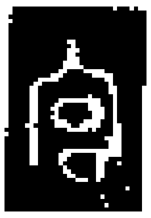

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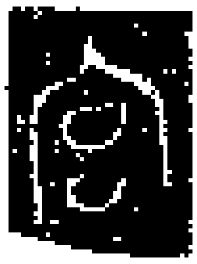

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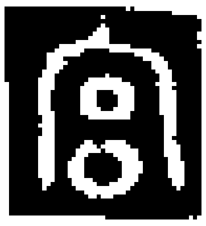

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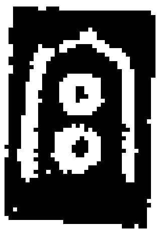

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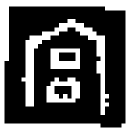

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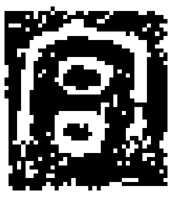

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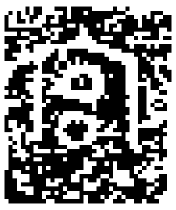

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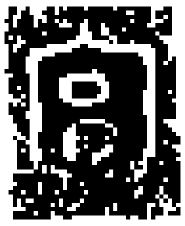

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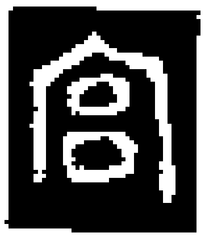

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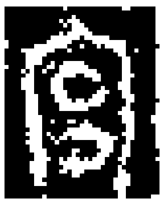

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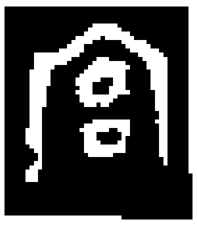

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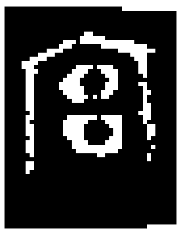

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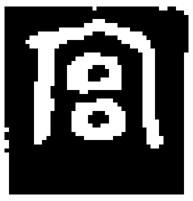

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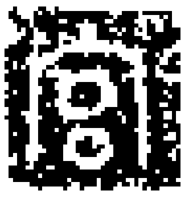

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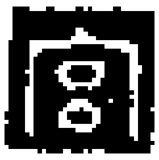

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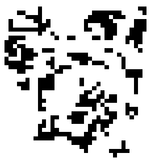

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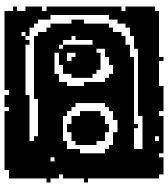

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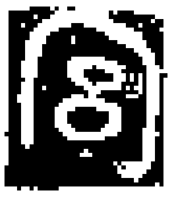

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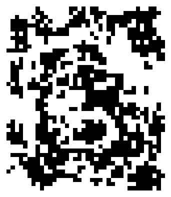

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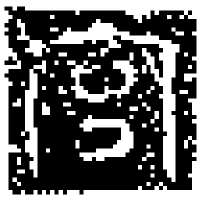

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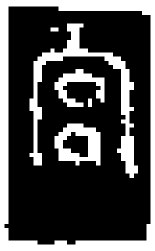

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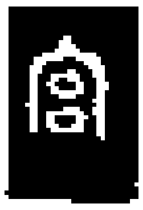

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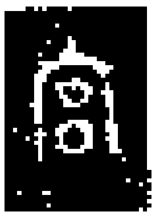

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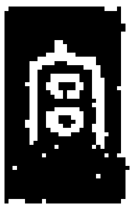

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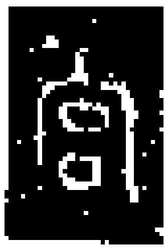

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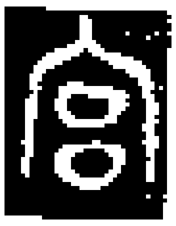

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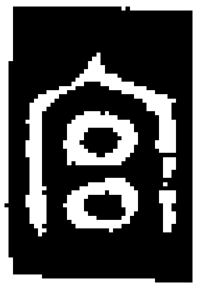

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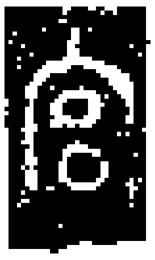

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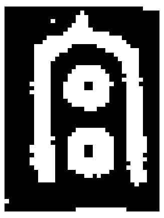

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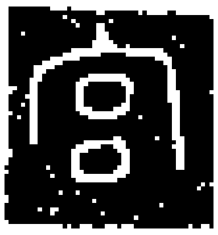

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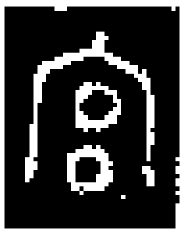

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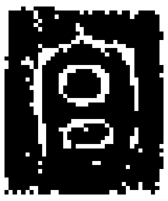

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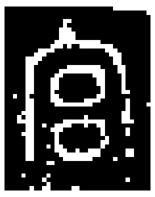

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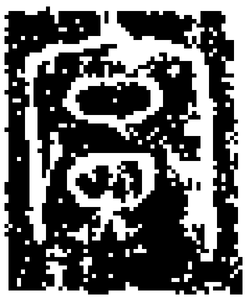

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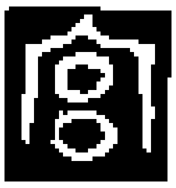

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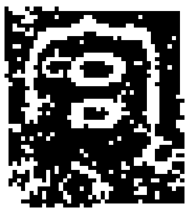

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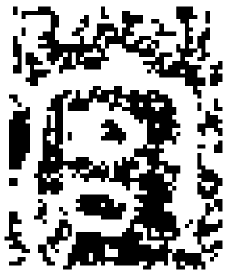

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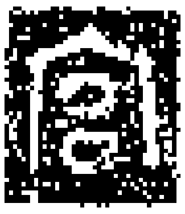

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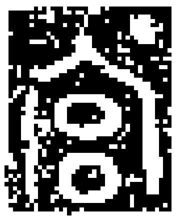

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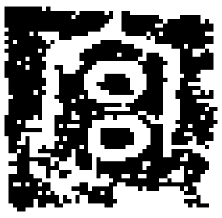

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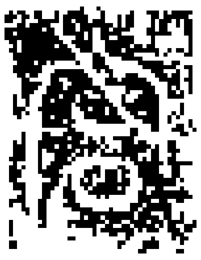

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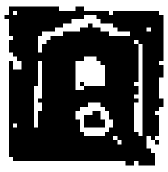

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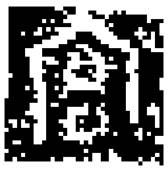

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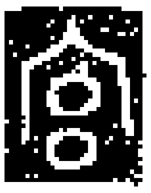

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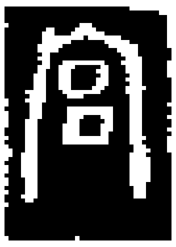

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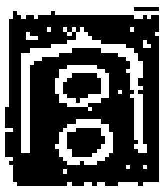

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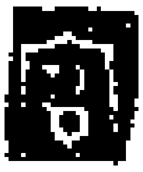

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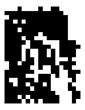

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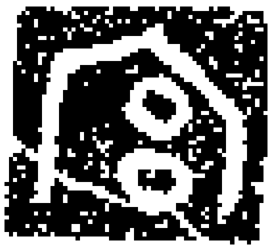

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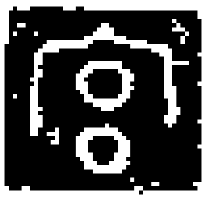

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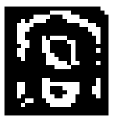

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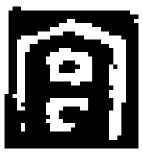

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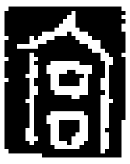

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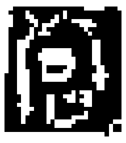

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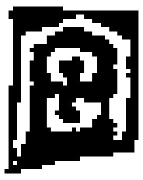

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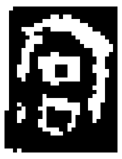

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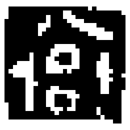

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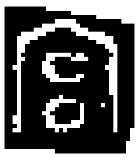

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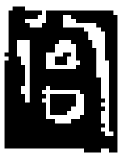

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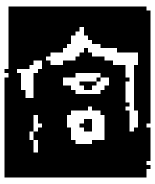

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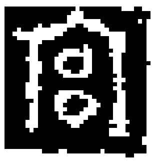

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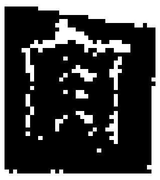

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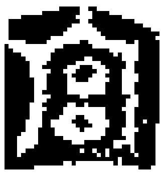

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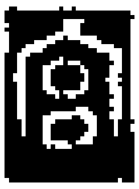

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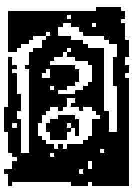

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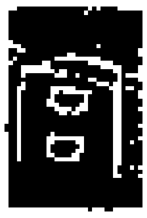
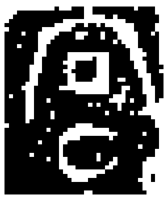
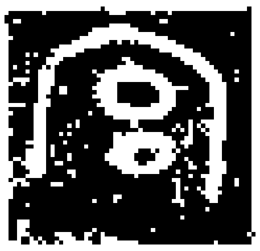


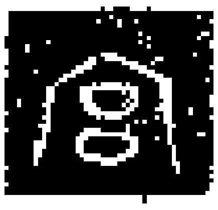
戠者鼎　戠者作宮伯寶尊彝



鬲从盨　复卓小宮吒鬲从田



矢人盤　矢王于豆新宮東廷



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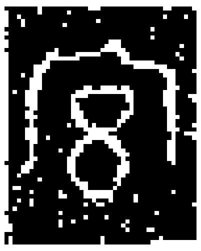
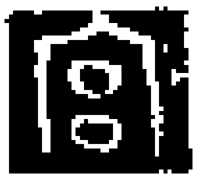
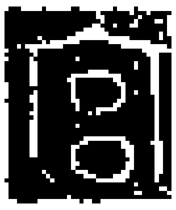


二

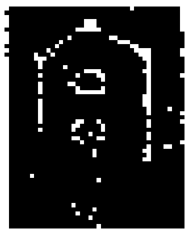
𧽊斗盂姜𣪕　于南宮牛甬璧二備



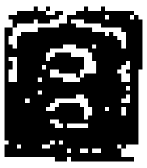
保侃母殷　保侃母賜貝于南宮



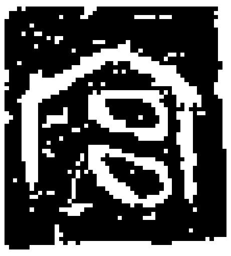
叔𦾔鼎　叔𦾔肇作南宮寶尊



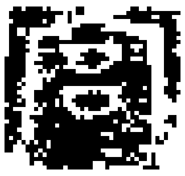
季盨鼎　季盨作宮伯寶尊盨



戠者鼎　用作文考宮伯寶尊彝



矢人盤　迺卑西宮褱武父誓曰



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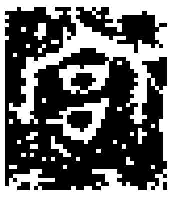

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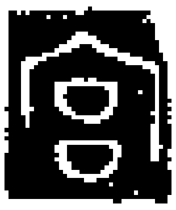
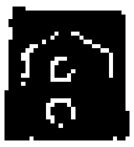
伯匜首　伯匜作西宮伯寶尊彝



雝伯鼎 王令雝伯啚于之為宮



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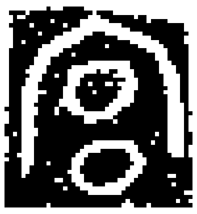
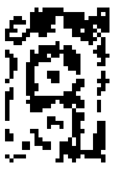


伯晨鼎 用作

朕文考𤔲公宮尊鼎



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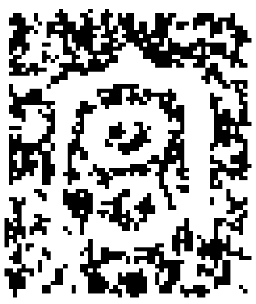
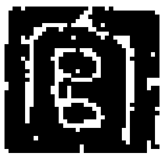
南宮乎鐘 𤔲土南宮乎作大𤔲龢鐘

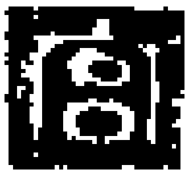


吳王姬鼎 吳王姬作南宮史

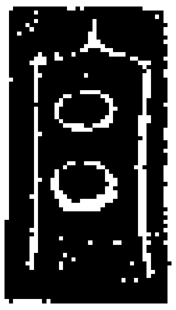
叔飤鼎



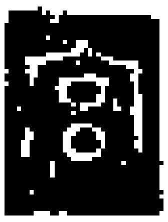
伊毁 𤔲官𤔲康宮王臣妾百工



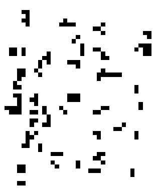
季宮父簠 季宮父作中姝妃姬侯簠



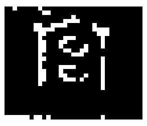
拍敦 拍作朕配平姬亯宮祀彝



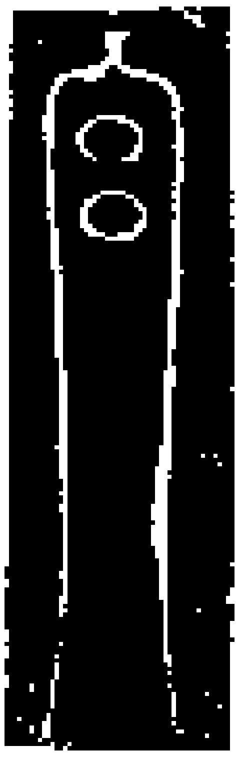
伯陵鼎 伯陵作𤔲文考宮叔寶𪢊彝



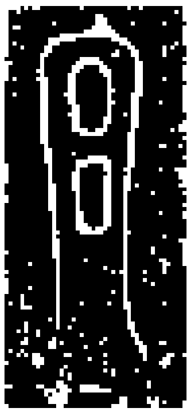
郘毁 令余唯令汝死𤔲𦰩宮𦰩人



史懋壺 王才𦰩京溼宮窺令史懋路筭



曾侯乙鐘宮



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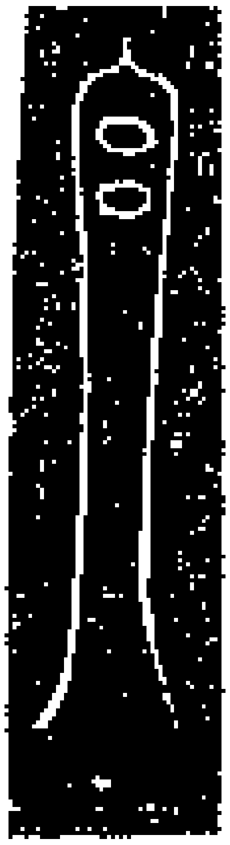
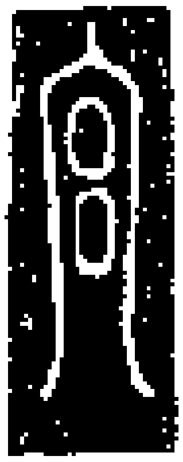
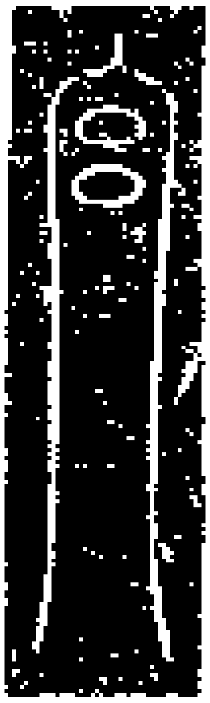


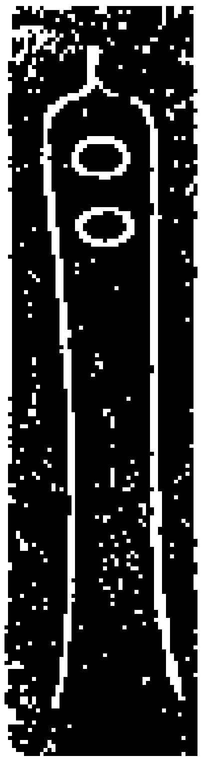
曾侯乙鐘割肄之巽宮



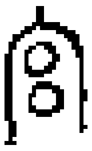
曾侯乙鐘無鐸之宮曾



曾侯乙鐘濁文王之宮

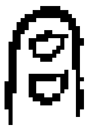


曾侯乙鐘濁文王之巽宮



鄂君

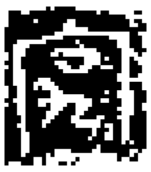
啓節



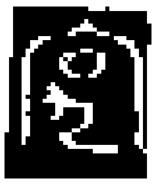
鄂君啓節王凥於蒇郢之遊宮

羅振玉曰：宮从呂，从吅，象有數室之狀；从宀，象此室達於彼室之狀，皆象形也。說文解字謂从躳省聲，誤以象形爲形聲矣。謂躳从宮省則可耳。（殷虛書契考釋中一一）楊樹達从

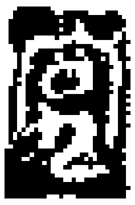
之」，認爲冂象屋架，由、吕象房室，此純象形字也。（積微居金文說二學二集自序）按說文七篇「宮，室也，从宀，躳省聲」。諸家對宮从吕說法不一。林義光謂「从宮省聲」，馬叙倫謂口之異文，均無確證。羅振玉所釋近是，可備一說。



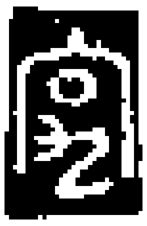
伯猷簋　伯猷作季宄室寶簋



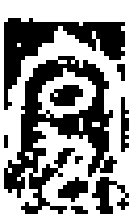
蓋一



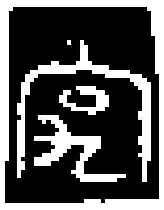
器一



蓋二

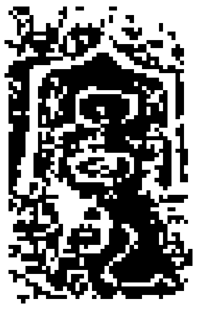


器二

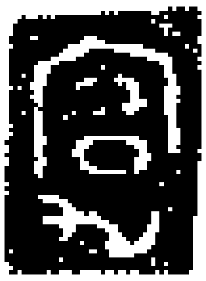


蓋三

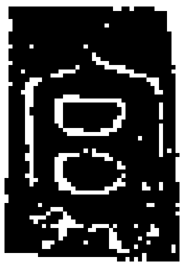
師酉簋　用作朕文考乙伯宄姬尊簋



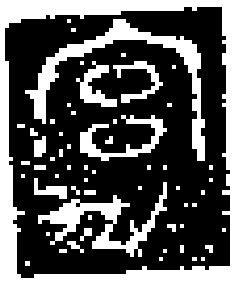
剌䵼鼎　宄媯日辛



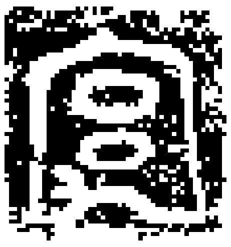
師望鼎　丕顯皇考宄公



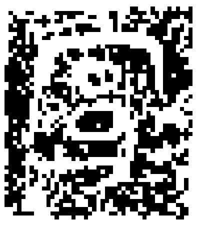
戲子鼎　戲子作氒宄嫜寶鼎



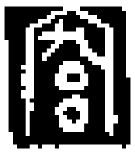
師望鼎　用作朕皇考宄公尊鼎



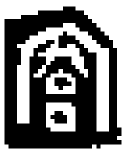
師臾鐘　師臾肇作朕剌祖虢季宄公幽叔



琱生鬲　琱生作文考宄中尊鬲

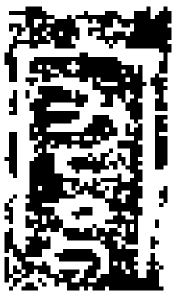


蓋

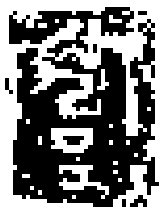


器

麥彝　爾于麥宮

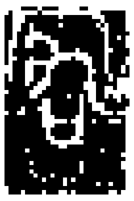


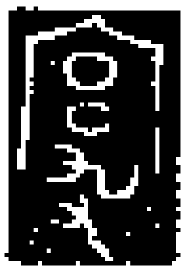
幾父壺　同中宄西宮



闌卣　闌作宄

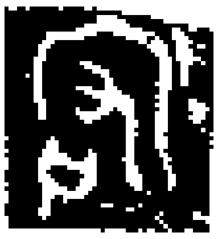
伯寶尊彝





陳喜壺（器銘）宮瓬作尊壺

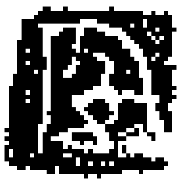
義伯殷　義伯作宮婦陸姑



叔角父殷　叔角父作朕皇考宮公尊殷

楊樹達曰：甲文宮字作宮，作宀，象屋架，吕象房室，此純象形字也。此字第一步發展為金文師望鼎及剌鼎之宄，門敄卣之宮，於初文象形字外加聲旁九字也。師酉殷作宄，字从宮省也。又為羌鼎之宮，於初文象形字外加聲旁丂字也。宮字乃以九字丂字為聲旁者，古音宮在冬部，九丂二字在幽部，冬幽二部為陰陽對轉，此猶上述宮字之變形聲字，以宄為聲，宮在幽部，宄在冬部，其此正同也。宄宮宄宮於宮字加聲旁九丂，此與鈞字加聲旁勻字，忞字加聲旁文字者同，與飤簋此銘加形旁者異也。（積微居金文說二卷二叢自序）楊樹達曰：彝銘有寬字，見於師望鼎，文云「不顯皇考寬公」。（愙齋伍册七葉）劉體智釋為究宄。（小校經閣卷十廿七葉下）殊誤。說文訓宄為姦，云「外為盜，內為宄」。兮甲盤云「毋敢或入蠻宄貯」，則亦井刑。說文「宄」或作「𡨦」，知盤文宄即宄字，宄貯為盜趣財物之義，與說文義訓正合。宄為惡義字，古人似不肯以之為名號，則釋寬為宄者決非也。又剌鼎亦有寬字，文云「剌覲作寶尊，其用盥寬嬀」。（貞松堂補遺上卷十葉上）遺字或作寬，門敄卣有宮字，文云「宮伯寶尊彝」。（攈古錄二之一十二葉上）字又或从宮省作宄，師酉殷云「用

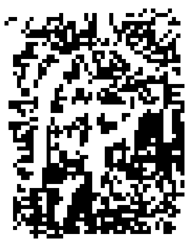
作朕文考己伯宄姬尊簋」（愙齋十二冊[illegible]敦）綜合師望鼎之「宄公」，剌鼎之「宄媯」，門叔卣之「宄伯」，師酉簋之「宄姬」觀之，知古人多以此為名號也。然或者鼎云「用作文考宮伯寶尊彝」（愙齋十五冊[illegible]伍[illegible]工）。伯侯鼎云「伯侯作文考宮叔寶尊彝」（[illegible]嘯[illegible]上卷）。二銘之宮伯、宮叔字皆作宮，以此例彼，知師望鼎之宄公，剌鼎之宄媯，門叔卣之宄伯，師酉簋之宄姬，宄皆即宮字明矣。然則字何以从九也？曰：此加聲旁也。古音宮在冬部，九在幽部，宮字以九為聲者，幽冬二部同入陰陽對轉，音可相通也。（積微居金文說二葉中義父鼎跋）



叅盉　商

于叅⿹勹⿱九口

⿹勹⿱九口疑宮之別體。金文宮字有作宄、⿱宄口者，此易宀為勹，如寶字有作⿹勹⿱缶貝者。叅盉「⿹勹⿱九口于叅」，⿹勹⿱九口宮，釋宮于義亦順。

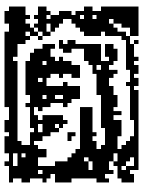


鄀侯庫簠

寚樂毋聿戠

戴家祥曰：寚字从宀从聿，說文及其他字書均未見，以聲義求之，或即寓之別體，形聲更旁字也。古文偏旁从宀从穴每有互換，說文「寓，寄也，从宀，禺聲」，或體作庽，更旁从广。論語陽貨「惡取而窒者」，鄭玄亦讀窒爲室，金文卯毀「取我家室用喪」，室作室，敉福毀「福」作「福」是其證。寚、寓聲同。小雅楚茨「神保聿歸」，孔穎達正義亦「聿」、「寓」字異義同。宋書樂志引作「神保遹歸」。大雅文王有聲「遹追來孝」，鄭箋讀遹爲述。禮記禮器引作「聿追來孝」。爾雅釋言「律、遹，述也」，孫炎注「遹，古述字」，讀聿。集韻六術驈𩣡同字，是寚寓同字，可斷言也。說文「寓，空貌」，玉篇二五四音「呼穴切」，或作𡧊。

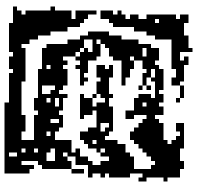
宥



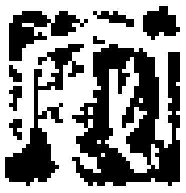
器

諫殷　先王既
命汝𫹭𤔲王宥

林潔明曰：按說文「宥，寬也。从宀有聲」金文字同。故叚爲「囿」，諫殷「先王既命女𫹭𤔲王宥」，按周禮地官之屬有「囿人」，掌囿游之獸禁，牧百獸。



昜鼎

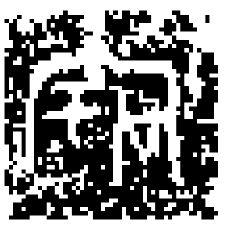


昜鼎 宼于曾

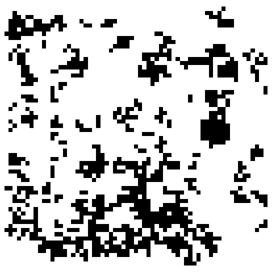
宼伯于成周

宼疑宓之繁。說文七篇「宓，安也。从宀必聲」必字从弋八聲，弋爲橛之象形，宼从二橛必匀之必亦聲。遣段。盄叔」之審作宼。宀部與宼同。宼即宓字可證。昜鼎宓作人名。

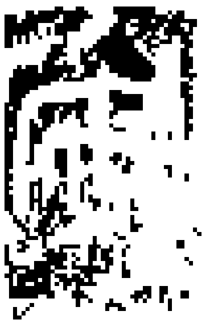
寚



㠱伯寚它匜㠱伯
寚父媵姜無盨匜



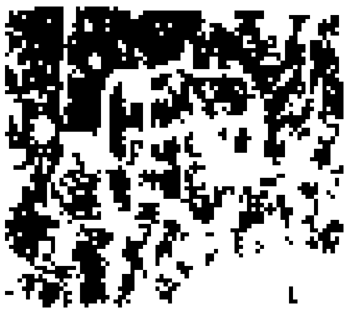
寚



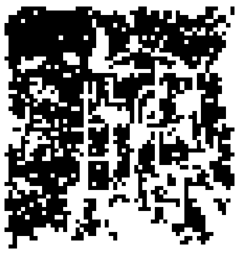
器

㠱伯子
盨㠱

伯斗寚父
作其征盨



㠱伯寚父盤㠱伯
寚父媵姜無須盤

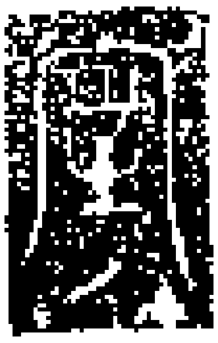


薛子仲簠薛
子中寚作旅簠

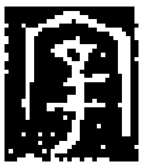
王獻唐曰：寚字不見字書，應釋為嬪。說文：寶，珍也。从宀从玉从貝缶聲。卜辭作㝡，从貝玉在宀內，不列从缶聲。金文寚文增缶，只氏鼎作𡧔，貝玉通為珍寶。篆从玉亦有寶義。依照古文從玉省缶即成宝。加女旁為寚，書以今文使成嬪。黃縣㠱器（二九葉）

金文編釋寚，無說。二釋均備一說，有待再考。

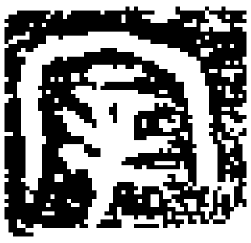
宰



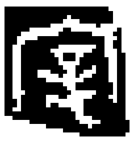
駖鎛
大宰



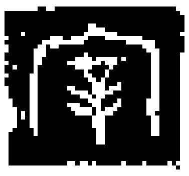
椃父丁角
宰椃从



矢人盤
宰邍父

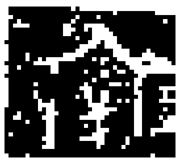


蓋

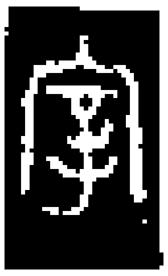


器

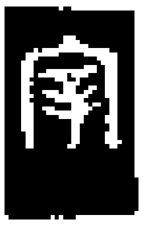
師遽彝
王乎宰利



𧝝亡父丁鼎
宰𧝝室父丁



蓋一



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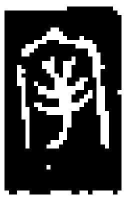
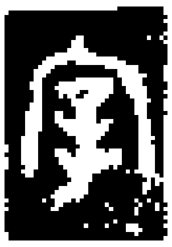
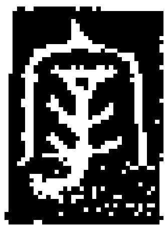


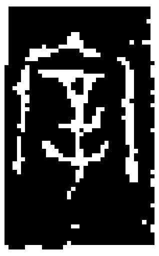
蓋三



蓋四

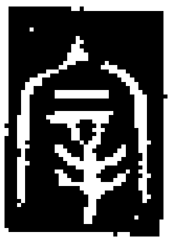


蓋五



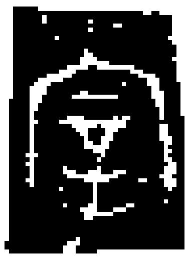
器五

頌毀



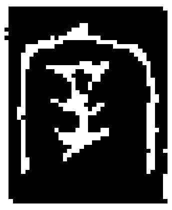
一

頌鼎



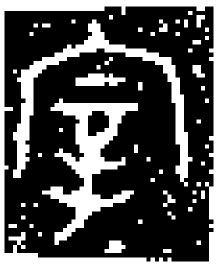
蓋一

頌壺宰弘
右頌入門

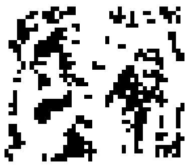


寰盤
宰頵右

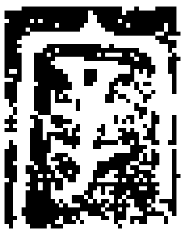
寰入
門



趙鼎宰訊
右趙入門



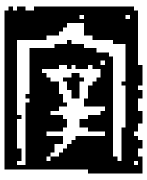
蓋一



蓋二

師嫠毀宰
琱生內右師

髮



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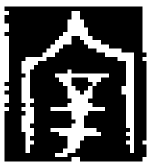
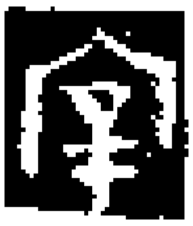
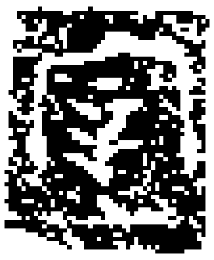


器

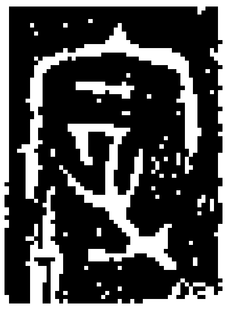
宰甾𣪘 王姜
宰甾貝五朋



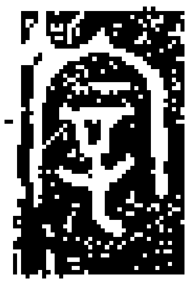
師湯父鼎 王呼
宰雁賜□弓象弭



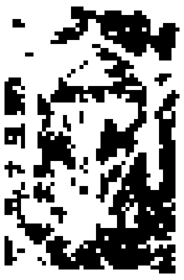
魯宰駟父鬲 魯宰
駟父作姬雌媵鬲



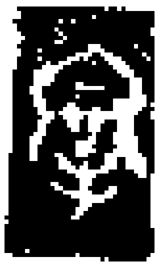
□□宰鼎 □魯宰
□其作鑄□寶鼎



郱姜
𣪘



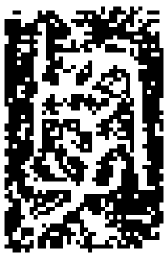
井姜大宰𣪘 井姜
大宰弘鑄其寶𣪘



盖

邾大
宰簠

鼄大宰欉子
掣鑄其饙簠



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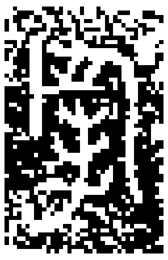
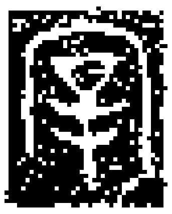


二

歸父盤 齊大宰
歸父𩁹為忌沬盤



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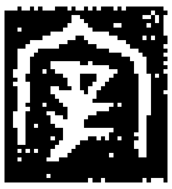
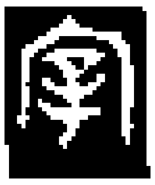


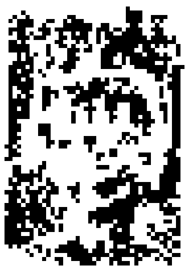
器

大師虘𣪘 王乎宰
智賜大師虘虎裘



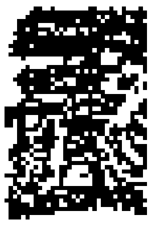
吳彝 宰朏右
作冊吳入門立

中廷



蓋

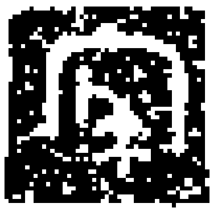
魯原父毁 魯太宰邍父作季姬牙媵簋



鄭太宰鐘 鄭大宰僕子歁自作其御鐘

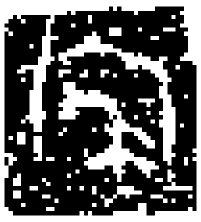
方濬益曰：筠清館錄以筈釋太宰爲太僕，按春秋時列國多有太宰官，見於左氏傳者，魯則羽父求太宰，楚則太宰伯州犂，太宰子商，太宰薳啓彊，太宰犯，吳則太宰嚭，鄭則太宰石㚟，韓非子說疑篇文有鄭太宰欣，而太僕之官罕聞，即以齊論，國語桓公自莒反於齊，使鮑叔爲宰，韋昭注：宰，太宰也，則釋宰爲確。（綴遺齋彝器考釋卷七之五葉齊太宰歸父）盤

按說文七篇「宰，辠人在屋下執事者，从宀从辛，辛，辠也」金文宰字十有八九作宰，最後一筆向左或向右彎曲，查甲骨文宰字，也作曲筆，而甲骨金文辛字从未作曲筆，疑宰不从辛，乃或爲古文字覓龍之省，有待再考。



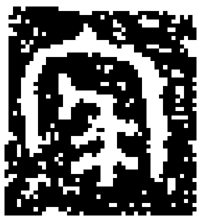
盖

師宷殷　師宷拜䭫首



盖

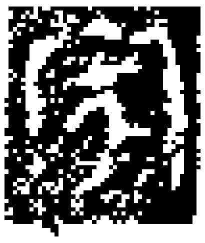
師宷殷　井叔內右師宷



盖

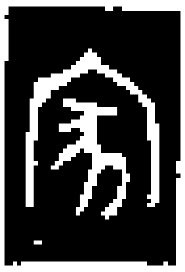
師宷殷　王乎尹氏冊命師宷

玉篇第一百三十八部，宷，渠留切，索也，與求同。宷既求之異體，集韻尤部，宷，搜室也，求用作在室內搜尋，故加宀旁，如室之爲宷。金文主要用作人名。

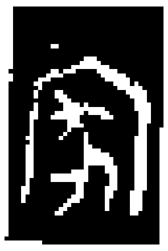


二

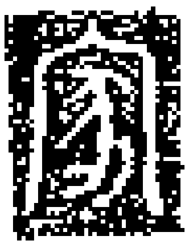
頌鼎



蓋一

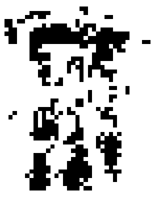


蓋二

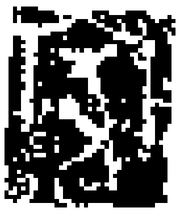


器二

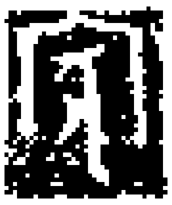
頌壺 貯廿家



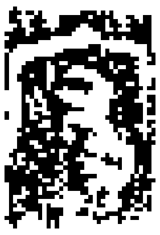
三家彝 臣三家



易大口 走叔鼎



易長毁 臣三家



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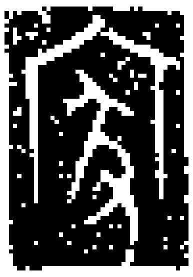
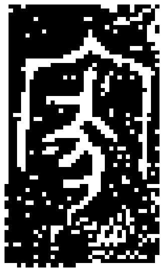
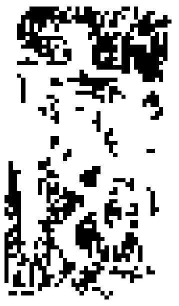


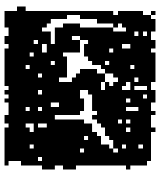
矢令毁 臣十家



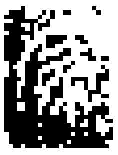
匽尊　賜　臣十家



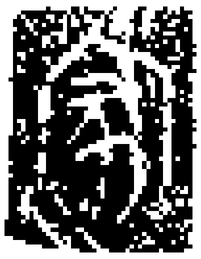
幾父壺 僕四家



陳逆簠 舊血宗家

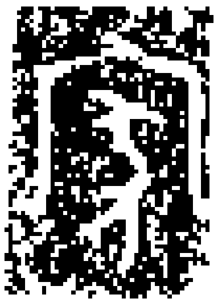


杕氏壺 盱我室家



洹子壺 康樂

家戈



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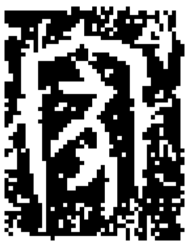

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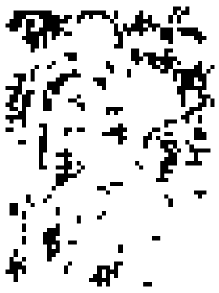
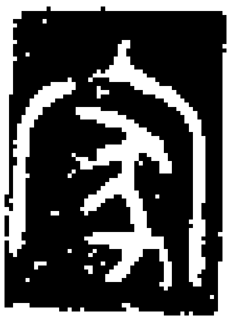
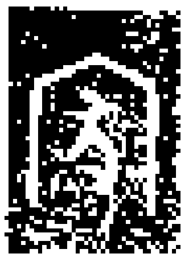
南宮乎鐘 茲父之家



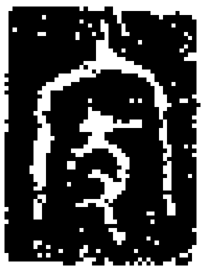
逑鐘 小
子室家



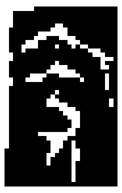
叔毁 用
龢保我家



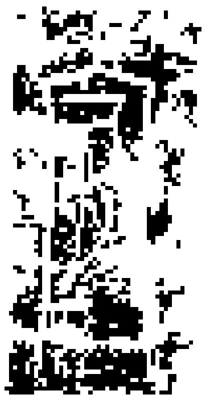
華鼎 季
家雝德彝



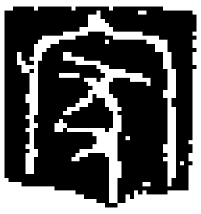
毛公鼎 國
我邦我家



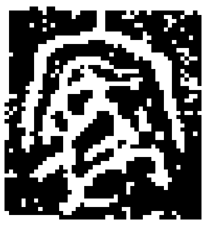
秝康鐘 用
寓光我家



中山王嚳鼎
以憂勞邦家



穌肇家鬲 望
肇家鑄作鬲



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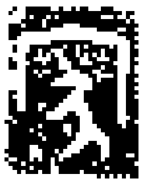
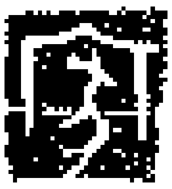
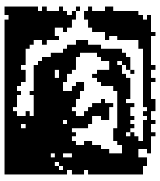
衛小子家



董鼎 令董
夫保乘家



獻彝 獻身
才畢公家



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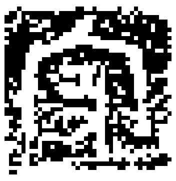
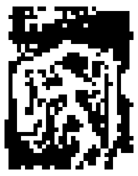
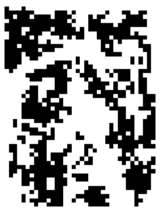
家寀用喪



康鼎 王命
死嗣王家



董鼎 朱 秋
乘祖僕家



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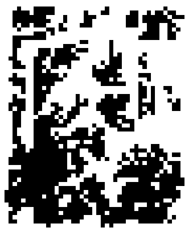
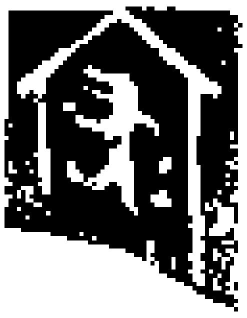
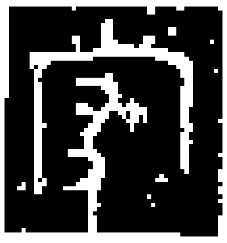


嘗

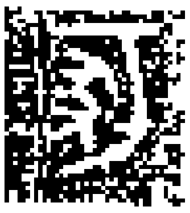
章不帝啚 誄
帚家以寶子



魚家毁 魚
家作父庚彝

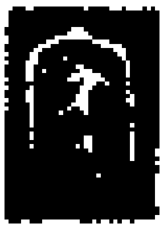


令鼎 余其
舍汝臣十家

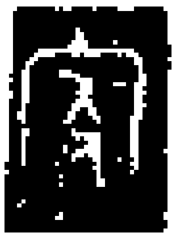


多友鼎
乃轶追至

于𦾔
家



叔家父簠 叔家父作仲姬匡



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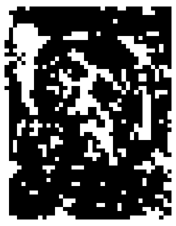
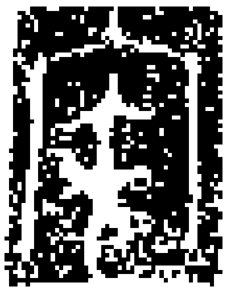


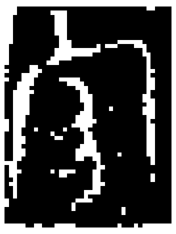
蔡

䜌毁 賜
女夷臣十

家用
事



大克鼎 賜女
井家𥃝田于𡨄



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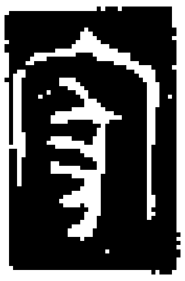
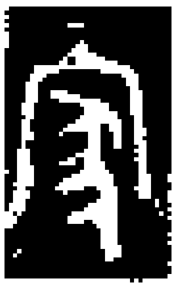
𡨦小子簋 𡨦小
子䢅家弗受□



伯家父鬲 伯家
父作孝姜媵鬲



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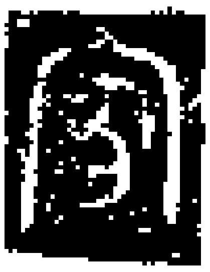
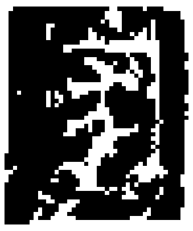


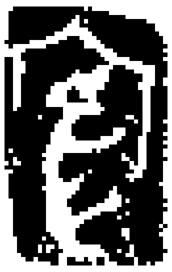
器

伯家父毁 伯
家父

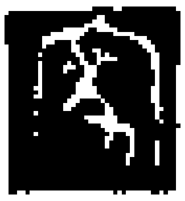
作孟姜
媵毁



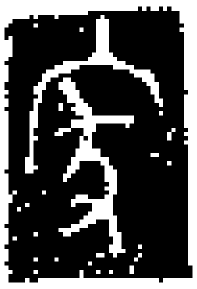
趩鼎 命汝作
𢻱𠂤家𤔲馬



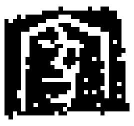
家父戊卣 柄家
作父戊寶尊彝



叔向父毁　用䜌
圀奠保我邦我家

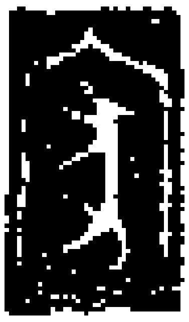


毛公鼎　命汝辥
我邦我家內外

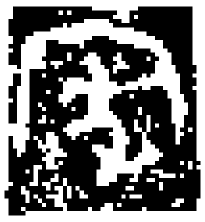


麥尊
侯

賜諸𩵋臣二
百家劑給



小臣缶鼎　缶用作
享大子乙家祀尊

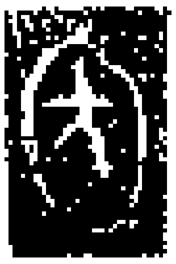


伯家父毁　惟
伯家父郜迺用

言金自
作寶毁

家字从宀从豕，結構清楚，說文訓「居也，从宀豭省聲」說成形聲結構。段玉裁對此提出異議，指出家是「豕之居」，以後「引申段借以為人之居」，對字體結構的分析比較接近實際。但嫌太落實。家的本義與專指人們具體住所的房室、宮、寢不同概念，比較抽象，是指由婚姻和血緣關係為基礎的一種社會生活組織形式——家庭。詩周南「宜其室家」，注「家為一門之內」，周禮地官注「有夫有婦然後為家」，即用家的本義。戰國

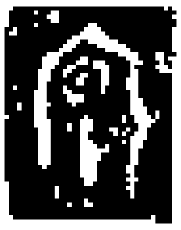
父系氏族社會晚期開始擁有私有財產，產生一夫一妻制家庭，這是家的初義。甲骨文就有家字，宀下的豕寫成逼真的豬形。可見，豬是上古家庭最先擁有的最主要的私有財產。相反，牢字內的牛、羊、豕為奴隸制國家所有，殷墟卜辭常用大牢、小牢祭祀祖先。古代戰爭有殺罪犯、戰俘作為人祭，牢又引伸為繫囚犯人的場所。文革發明「牛棚」為「牢」的擴大，乃冤獄遍于國中的寫照。其次，从家庭住房結構看，也與豕的關繫密切。我國個別地區的農家，至今人廁與豬圈相聯，甚至合用，西南某地，築屋于豬圈之上，頗合家的古意。上古時代，豬對家庭來說自然更重要，家字的構成，確實事出有因。

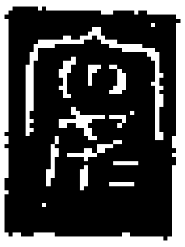


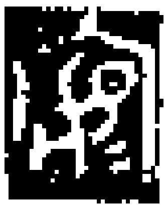
毛公鼎 余小子圂湛于艱

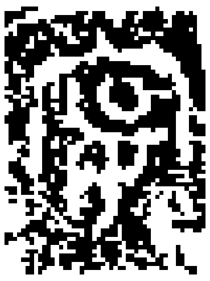
高鴻縉曰：圂字前人俱釋家，近人有釋圂，以爲圂湛乃聯綿字（同音異義之聯綿字別有悃愧）猶言陷溺也。縉按：此釋非也。家字从宀，宀古作介，上象屋宇，左右象兩壁，其或作⌂者，乃六居之象形。圂字从囗，囗古作口，象四帀之形。⌂與口兩者不同。今此字作圂，所从者乃⌂非口，是家非圂也。本鼎有宖字，作圂，王靜安曰：圂古宖字，宖之作圂，猶家之作圂矣，可互證。（毛公鼎集釋八一）

宴


匽侯鼎
王宴


簋一


器一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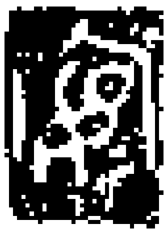
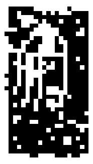
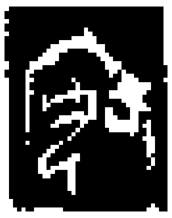
宴殷


宴殷
乃易宴


郤王子旃鍾
以宴以喜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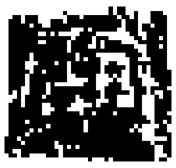
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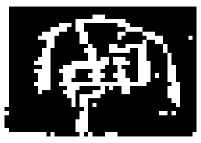
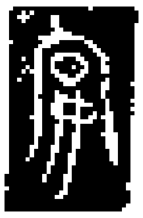
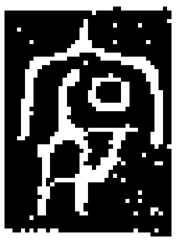
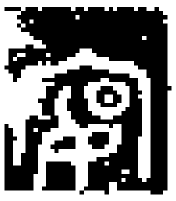

三

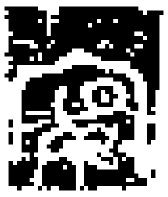
邾公牼鍾
台宴大夫

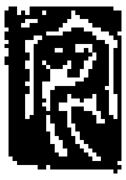

句鐸　以
宴賓□


簋一


器一

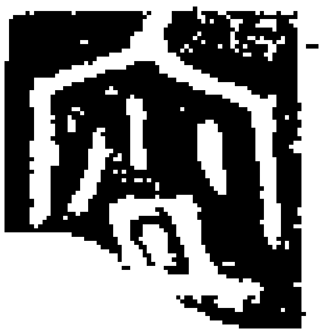
宴殷

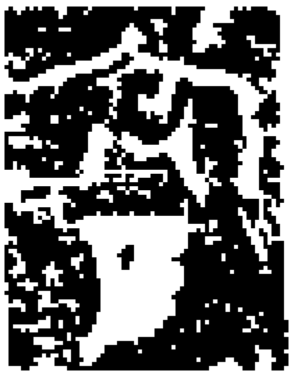

宴殷　宴
從廣父東


邾公華鍾
台宴士庶子

高田忠周曰說文「宴，安也。从宀妟聲。」按此爲宴饗正字，妟亦訓安也。宴字形聲而會意也。字林作[illegible]，从晏聲爲變文。經傳或借燕爲宴，而後字亦作醼作讌。易需「君子以飲食宴樂」，鄭注「宴，享宴也。」此本字本義也。（古籀篇七十第二三葉）

宵


盂

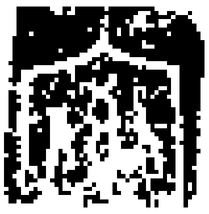

鋁

宵作彝

宵作叔彝

林義光曰：說文云「宵，夜也。从宀，宀下冥也，肖聲。」按古作𡨋（宵彝），从月在宀下，小聲。說文云「肖，骨肉相似也，从肉小聲。」按即宵字之省文。

按金文用作人名。

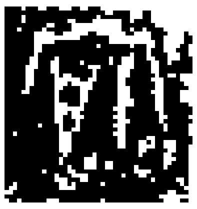


索諆角　索諆作

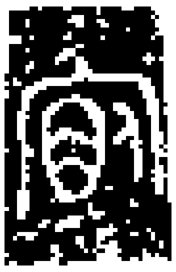
有羔日辛鬻彝

高田忠周曰，按說文「𡩋，入家搜也，从宀索聲。」又索下曰「艸有莖葉可作繩索，从𣎳糸。」而依此篆，索字古文「宂」从糸，从廾兩手以作繩之意也。又經傳多借索爲𡩋。周禮方相氏「以索室毆疫。」注「廋也。」考工記氏「時又思索。」釋文「求也。」之類是也。（古籀篇七十二第一八葉）金文作人名。

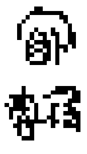
宿

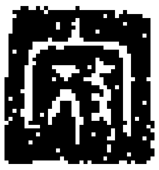


宿父尊　宿父
作父癸寶尊彝



豐姞簋　豐姞憨用
宿夜享孝于諫公

林潔明曰：說文宿止也，从宀佰聲。佰古文夙。甲骨文作佰（後下二三），金文作（父）。羅振玉曰「案古金文及卜辭夙字皆从夕从丮。疑佰為古文宿字，非夙也。卜辭从人在㐁旁，或人在㐁上。皆示止意」覲（增考中五五下）按羅說是也。从人在㐁旁，㐁象席。金文从宀。示止於屋下。於六書為會意。說文非。（金文詁林七卷四六七七葉）



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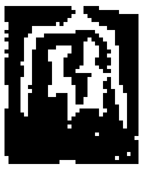
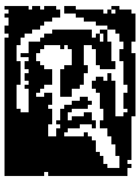
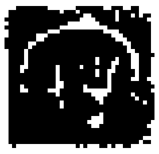


二

揚簋 眔嗣寇

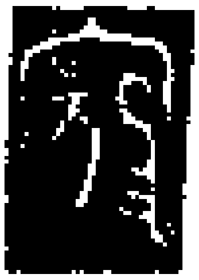


曶鼎 余無逌具寇

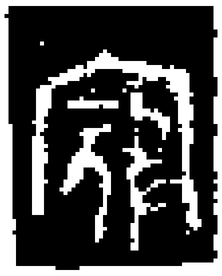


南季鼎 用左右俗

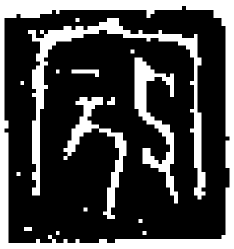
又嗣寇



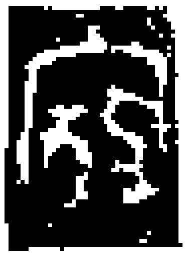
盨一



𣪘一

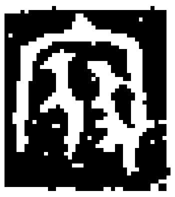


盨二

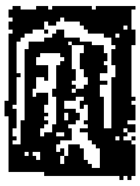


𣪘二

虞司寇壺 虞嗣寇伯吹作寶壺



司寇良父壺 嗣寇良父作為衛姬壺



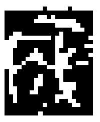
曶鼎 匡眔厥臣廿夫寇

晉本十鍾

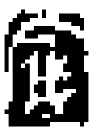
林潔明曰：說文云「寇，暴也。从攴完。」高田忠周从之，以為从攴完會意，擊破完全者。按金文字从人从攴在宀下，象人以暴力强入宀內，見强取之意，非从完會意也。（金文詁林）

參三下九四上葉一按林說仍須商榷。寇字宀下的人，或並非外入的暴徒，當是室中主人，為支所擊扑的對象。左傳文公七年「兵作於內為亂，於外為寇」。又周禮司寇秋官主刑獄理官也。均取寇之初義。

（寇）



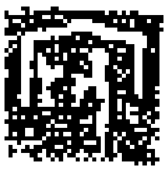
十年上軍矛
邦司寇富無



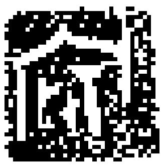
十二年矛
邦司寇野茀

戚字从戈从完，說文所無，以形聲審之，殆即寇字別構。金文从攴表義者，亦或更易以戈，叔向毁肇作肈，虢叔鐘啓作啓，是其例也。說文三篇攴部「寇，暴也。从攴从完。」小徐鍇繫傳云「當其完聚而欲寇之也。」段玉裁云「此與敗賊同意。」攴，「小擊也。」敗字从攴，賊字从戈。在六書爲會意。周官序官「乃立秋官司寇，使帥其屬而掌邦禁，以佐王刑邦國。刑官之屬。」司寇亦名司敗。左傳文公十年「臣歸死于司敗也。」杜預注「陳楚名司寇爲司敗。」唐韻寇讀「苦候切」，溪母侯部。

（宂）



盖

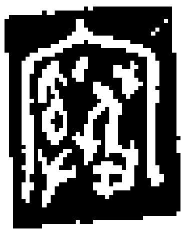


器

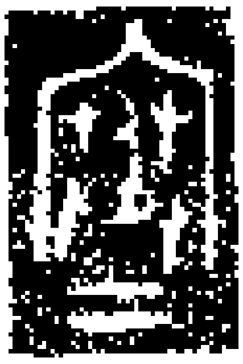
敵卣　宂
遷山谷

何琳儀、黃錫全曰：「我們認為敵卣的宂亦為寇之初文。金文寇作宂鼎宂簋等形，它們與啓卣的宂，乃至甲骨文的宂，並無本質差別，唯冂（砲文之）下夊形一在左一在右

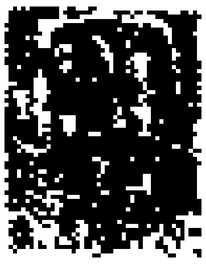
而已。至于彳恰好是彳與亍的合文，相當于丮字，古文字从丮从又往往互作，而从又或从支，在偏旁中又往往無别。説文「寇，暴也」，書舜典「寇賊姦宄」，傳「群行攻劫爲寇」，均爲寇字本義。説文所謂寇「从支从完」，支雖形體爲釋，固然不足爲訓，但其訓寇爲「暴」，如果以古文字「从人从支在宀下」會意來分析，則完全可以得到印證。寇本義爲動詞，引申爲名詞，易解「致寇至」，左傳僖公五年「晉不可啟，寇不可翫」，呂覽雍塞「左右有言秦寇之至者」，注「寇，兵也」，是其證。啓卣寇乃名詞。（古文字研究第九輯第三七四至三七五頁啟卣啟尊銘文考釋）



史濤盤 匀
寒郕工下



大克鼎 賜
汝田于寒山

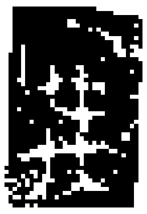


寒姒鼎
口史

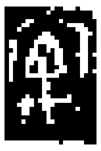
小子𣪘作寒
姒好尊鼎

宋安州六器之一南宮中鼎「王在寒餗」，又穆公鼎「至于壓寒」，薛尚功歷代鐘鼎彝器款識法帖卷十五、張庸堂集古錄上第十葉釋寒。大克鼎「錫女田于寒山」，孫詒讓述林卷七第十三葉、靜安先生克鼎釋文未易其說。按說文七篇宀部「寒，凍也，从人在宀下，从茻上下為覆，下有仌也。」金文作寒，于形近似。羅振玉云「吾友王忠愨公雖據華陽王君猷言，謂出寶鷄縣南之渭水南岸，忠愨遂謂克鄉在渭南，其他邑又達在渭北，北至涇水，殆盡有豳國故地。予以詢廠估趙信臣，言此器實出岐山縣法門寺任村任姓家，岐山在鳳翔東五十里，在渭北。寶鷄在鳳翔西南九十里，南臨渭水，克之故鄉正在渭北，故邑北至涇水，西亦及渭南也。趙君當為滬文勤親至任村購諸器，言當時出土凡百二十餘器，克鐘、克鼎及中義父鼎均出一窖中，於時則光緒

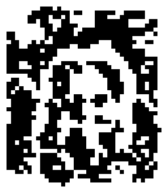
十六年也。器出寶雞，殆傳聞之誤。（貞松堂集古遺文三第三十四葉）器銘寒山在鳳翔岐山等地，未見文獻紀錄，左傳定公十年「初，衛侯伐邯鄲午於寒氏，城其北而守之。」杜預注：寒氏，即五氏也。前年，鄭人助齊伐五氏，蓋指定公八年「秋，齊侯、衛侯次于五氏」，五氏本晉地，距岐山鳳翔甚遠，非克所得受賜。姑存以待考。



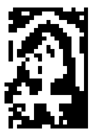
秝康鐘　用
寓光我家



寓鼎　□
□作册寓

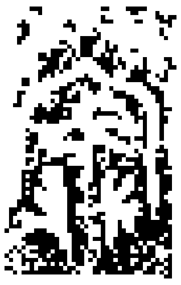


寓卣　寓
對揚王休

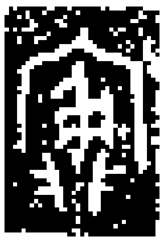


寓鼎　□□
□蔑寓曆

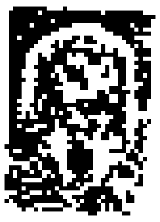
高田忠周曰：按說文「寓，寄也。从宀禺聲。或作庽，从广。」周語「國無寄寓」，孟子「無寓人于我室」，此爲本義。（古籀篇七十二第二三葉）



史䲨盤　隹寏南行

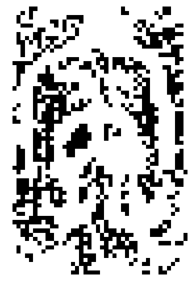


盖

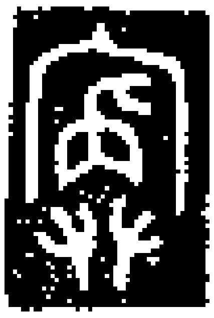


器

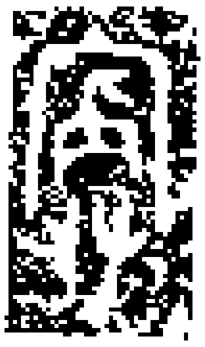
史寏簋　史寏作寶簋



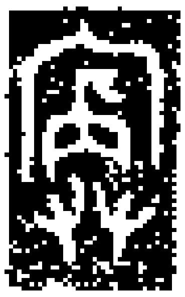
師寏父盤　師寏父作季姬盤



盖一



器一

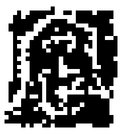


二

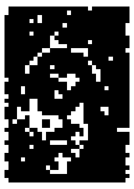
師寏父簋　師寏父作季姞寶尊簋

史寏簋（寏）字，吳大澂曰：古寏字，通睆。（說文古籀補七篇第六葉）䲨盤銘文隹（寏）南行，戴家祥讀寏爲完。寏、睆、完不但同部而且同母，隹寏南行猶云完成南征也。唐蘭讀將形聲失據。初學記卷七引古本竹書紀年「昭王十六年伐楚荊，涉漢，遇大兕」，又「十九年，天大曀，雉兔皆震，喪六師于漢」，呂氏春秋音初篇「周昭王親將征荊，辛余靡長且多力，爲王右，還反涉漢，梁敗，王及蔡公抎于漢中，辛余靡北濟，又反振蔡公」。史記周本紀「昭王之

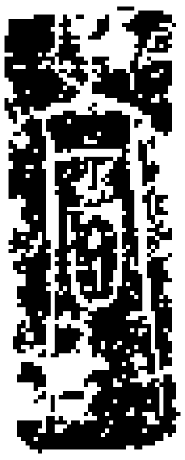
時，王道微缺，昭王南巡狩不返，卒于江上，其卒不赴告，諱之也。張守節正義引帝王世紀云「昭王德衰，南征，濟于漢，船人惡之，以膠船進王，王御船至中流，膠液船解，王及祭公俱沒于水中而崩。其右辛游靡長臂且多力，游振得王，周人諱之。」左傳僖公四年齊桓公伐楚，管仲責楚子「昭王南征而不復，寡人是問」，昭王確實死于南征，西周戰略亦至此而終，所謂「隹寏南行」，簋文飾之辭，諱言其敗也。（略盤銘大系釋）



十年上軍矛
邦司寇富無



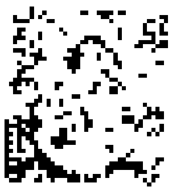
晉公盞囗
富囗皇卿



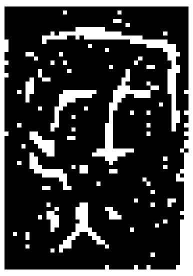
中山王
譽鼎

毋富
而驕

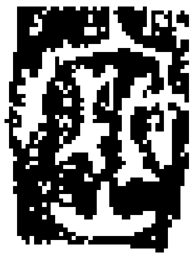
說文七篇「富，備也。一曰厚也。从宀畐聲。」金文畐象器形，福富所从同。从宀象屋下，从畐象家中財物豐滿。論語學而「富而無驕」皇疏「積蓄財曰富。」尚書洪範「二曰富」孔疏「二曰富，家豐財貨也。」此皆富之本義，許慎所謂「備也」乃引伸義也。字屬形聲兼會意。金文有用作形容詞富貴之富，如中山王譽鼎，有用作人名，如十年上軍矛等。



萬密簋
萬密姞簋

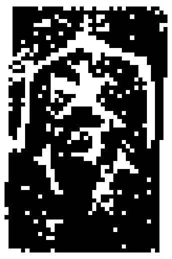


密姒簋　密
姒作旅匜

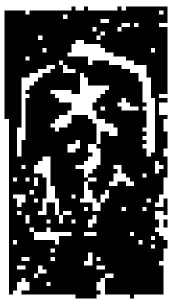


趩鼎　密叔
右趩卽位

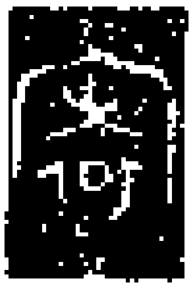
說文九篇「密，山如堂者，从山宓聲」，按金文密顯然从火宓聲，如密姒簋、趩鼎即是，疑篆文从山由金文从火訛變而來，如是，則許慎釋密為「山如堂者」，亦屬揣測之言，初義不明，有待詳者。



蓋一

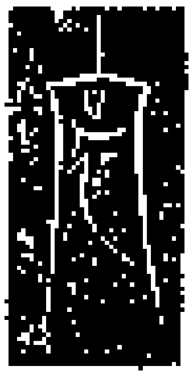


器一

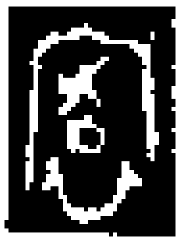


蓋二

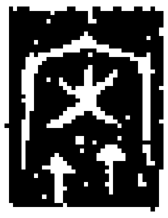
師寰殷
師寰父



中山王礜方壺
慈孝寰惠



寰盤 寰
拜頓首



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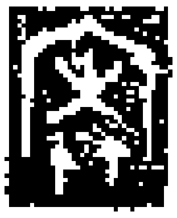
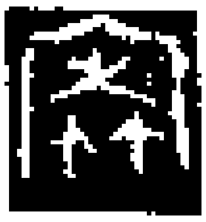
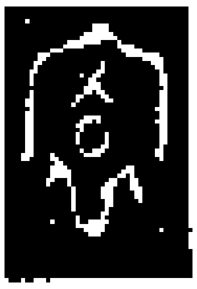


器一

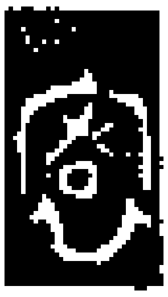


器二

師寰殷 師
寰虔不㒸

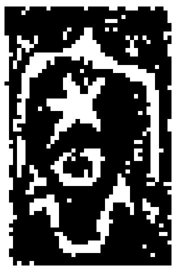


寰盤 宰頵
右寰入門



寰盤
寰

其萬年子
孫永寶用

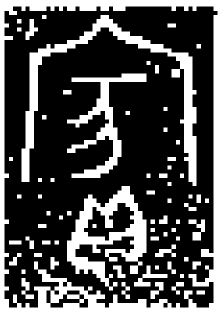


寰盤 王乎史淢
冊賜寰玄衣黹屯

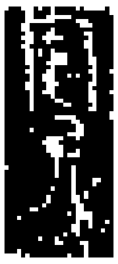
高田忠周曰按此寰作奠白奠姬之祭器也。寰爲人名，其从宀从袁，是顯然者，說文無之，遺脫也，今存于此，或云環字金文有作環者，此寰當寰字省文、似是。惟寰字亦

說文所無。徐鉉新附字，天子封畿內縣，謂之寰，為从宀瞏聲者，鈕樹玉云：穀梁傳元年傳「寰內諸侯」，范寗云：寰古縣字。按鄭注禮記王制云：「縣內，夏時天子所居周界也。」殷曰畿，周亦曰畿。據此知寰非古字。廣雅無寰，廣韻云：「改寰為縣，始於楚莊」誤也。然依此篆，三代有寰字無疑矣。若果寰是寰字，寰當圜字異文，金文家作⿴口宀从宀，客字作圜或作圓，从宀从口。又漢人篆文有圜作圜者，知宀口兩部通用，而形相混耳，又其義亦謂天子所居周界也，即圜字轉義耳，存疑云。（古籀篇七十二第六五葉）

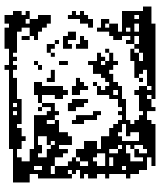
賓



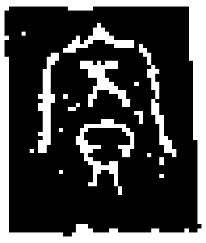
每叔殷
用饗賓



嘉賓鐘　用
用樂嘉賓

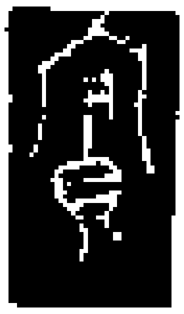


盖

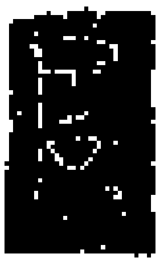


器

曾伯陭壺
用鄉賓客

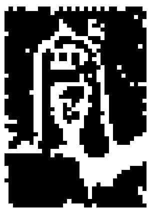


郐王糧鼎
用雝賓客

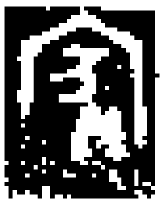


䢼大
史申

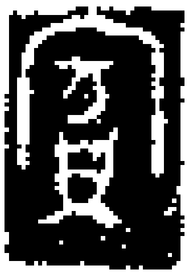
鼎　以
御賓客



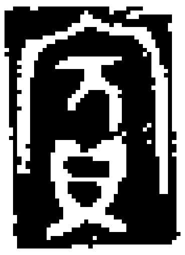
句鑃　以
宴賓冂



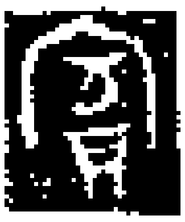
敕殷　其萬
年用饗賓



盖一

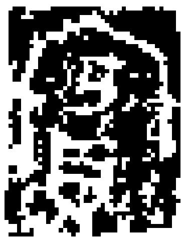


器一



二

小臣守殷
夷賓馬兩



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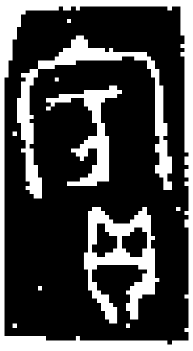
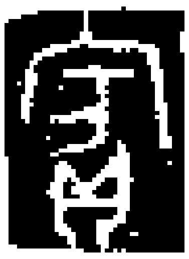


盖

大殷　賓
睽訊章



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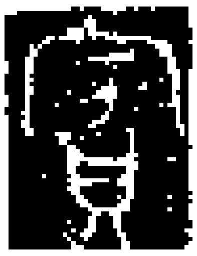
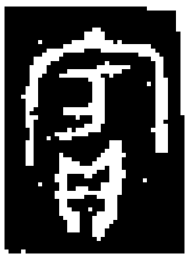


器

大殷　大
賓豖章



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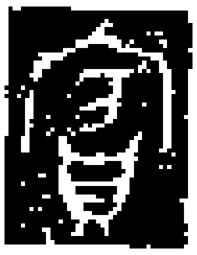
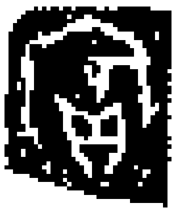
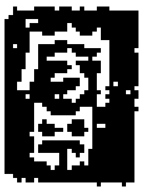


器

大簋　大
寶孫覲章

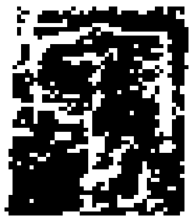


盂

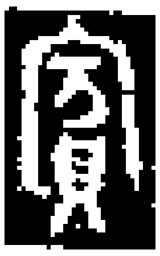


器

萬簋　自黃
寶萬肇一



賀鼎　賓
賁馬兩乘



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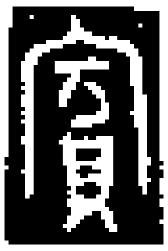
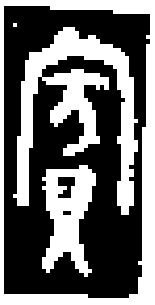


盂二



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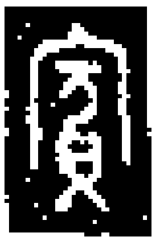
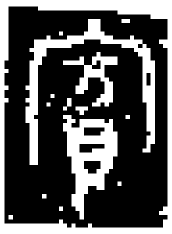
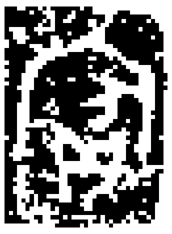


盂三

史頌
簋



史頌鼎　鮴
賓章馬四匹



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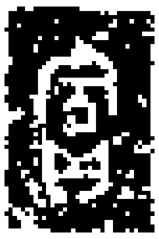
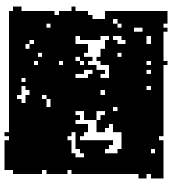
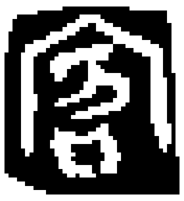


器

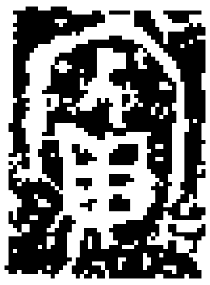
萬簋　具
姬寶帛束



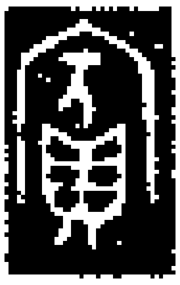
睘尊　夷伯
賓用貝布



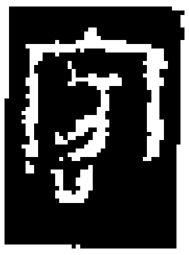
孟爵　王令孟
寧鄧伯賓貝



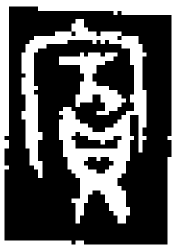
叔賓
父亘



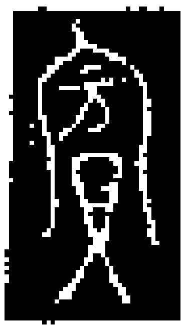
叔賓父盨　叔
賓父作寶盨



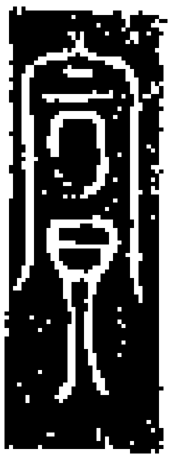
中幾父簋　用
乃寶作丁寶簋



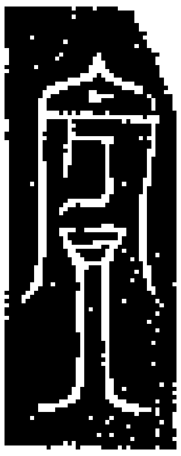
鄭楙叔賓父壺　典
楙叔賓父作醴壺



王孫遺者鐘
用樂嘉賓父兄



曾侯乙鐘
妟賓之宮



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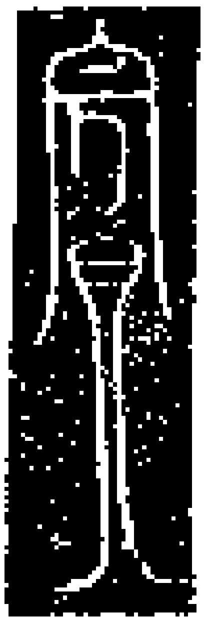
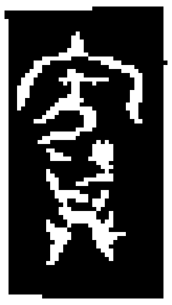


曾侯乙鐘
為妟賓之菩顧下角

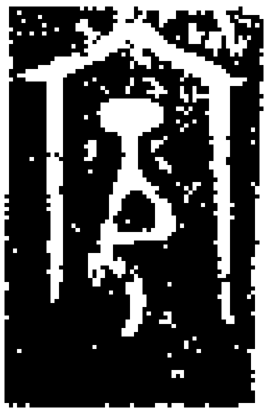


井叔鐘　典　井叔
作霝鐘　用妟賓

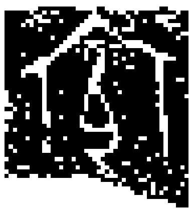
戴家祥曰：賓字玉篇、廣韻並作「賓」，从貝宂聲。當即禹貢「淮夷蠙珠」之「蠙」。說文「玭」，玭珠也，从玉比聲。今夏書玭作蠙，史記夏本紀、漢書地理志述此經皆作蠙。史記索隱、漢書集注皆云「蠙」一作「玭」。大戴禮記保傅篇「玭珠以納其間」，盧注亦作「蠙」，與說文合。鄭玄尚書注「蠙珠，珠名」，韋昭讀「導遂咸蚌也」，廣韻上平十七真蠙，「步田切，珠母」，與蚌皆介殼軟體動物，故蠙之初文从貝宂聲，後世每假為賓客之賓，故特加虫以

別又。形聲更旁則寫作玭，貝玉同義，完比同聲，兩漢經生都知其爲一字之重文也。王獻唐讀完貝者，益進其繫，（號文贊傳叔語拱騙）臆說不可从。金文用法同寚，參見寚字。

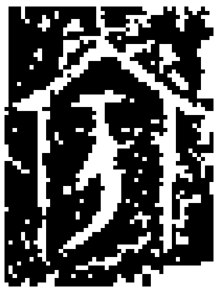
（穷）



祖己鼎
匚圍

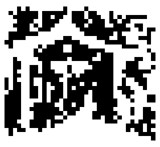


匚穷作父癸鼎
匚穷作父癸彝

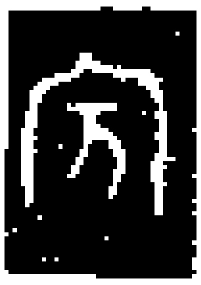


卯其
卣

穷貝
五朋

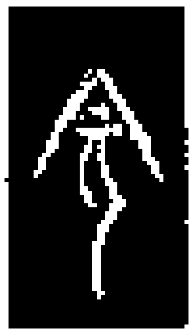


保尊子
保賜穷貝



一

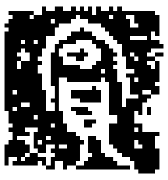
己伯鐘
用樂好穷



邾公釛鐘用
樂我嘉穷樓爾

戴家祥曰：說文「賓，所敬也。从貝，穷聲。」七篇「穷，冥合也。从宀丏聲。讀若周書若藥不眄眩。」卜辭作穷，从宀从人，或體作穷，虘鐘「用樂好賓」，賓亦作穷，其他鐘銘作賓，从貝从完。廣韻完讀胡官切，韻在元部。賓讀必鄰切，韻在真部。元真韻近，故完亦得讀賓。或謂賓之初文，从宀从人，象人處在屋下之形。人賓同部，會意兼形聲。取其接宿之義。呂覽季秋紀「賓爵入大水為蛤」，高誘注「賓爵，老爵也。棲宿於人堂宇之間，有似賓客

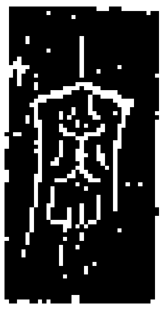
敓謂之賓爵、禮記月令季秋之月「鴻雁來賓」鄭玄曰「來賓」言其客止來去也、賓有止義、敓下辭或體作[illegible]、加旁以止、金文用法同賓、參見賓字。



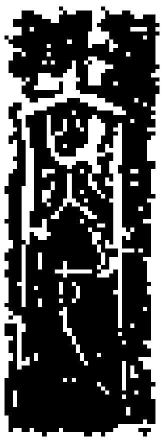
衩黹紕衩

吏賞自作鈚

楊樹達曰：⿱向貝字自阮元釋爲賓字，吳式芬及近日劉體智皆從之，余謂字形與賓不合，阮釋非也。今按此字从貝从向，蓋賞字之或作也。說文六篇下貝部云：「賞，賜有功也，从貝尚聲。」小篆从尚聲，而古文从向者，尚字本从向聲也。曶鼎有賞字，字作賞，从尚省口。此字則从向不从尚也。⿱向貝與賞爲一文，猶說文口部𠳝與嚐爲一文，革部鞊與韇爲一文矣。（積微居金文說一七九葉衩黹賞鈚跋）

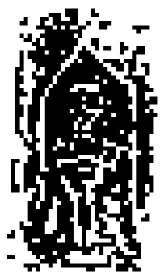


中山王譽方壺
盜有⿱寓心⿱昜心

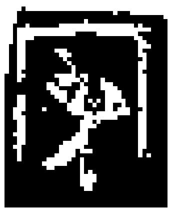


中山王譽鼎
亡[illegible]是又⿱寓心

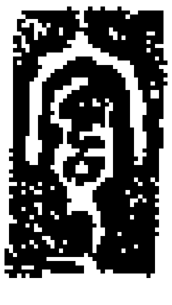
張政烺曰：「⿱寓心」原作「⿱寓心」某據朱德熙、裘錫圭戰國文字研究，當釋「慮」（見考古學報一九七二年第一期八三頁）則此字當是从心，寓聲，乃「⿰忄寓」之異體。「⿰忄寓」字見後漢書王霸傳、玉篇、刊謬補缺切韻、（故宮舊藏唐蘭寫印本）廣韻、集韻、類篇等書，有平聲去聲兩讀，平訓怯，去訓懼。古書中多以遇為之。（古文字研究第二一四葉中山王譽壺及鼎銘考釋）



秋氏壺
多寡不訏



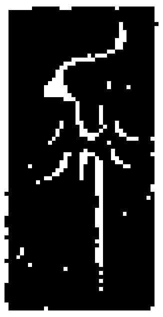
作册休卣　初
敄鰥寡遺孤



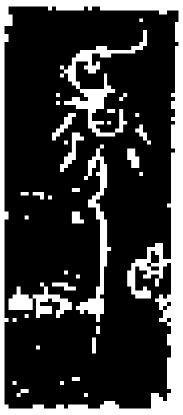
毛公鼎
龏橐廼敄

寡、鰥

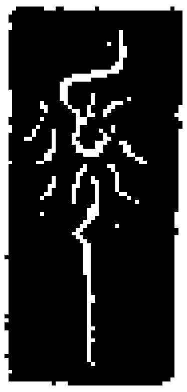
古籀篇曰，寡與毛公鼎，蓋與鰥寡字正同。禮部韻略釋爲夏亦誤。按黟縣俞理初正燮癸巳類稿有云，康誥周公告康叔稱武王爲寡兄。寡者嫡也，少有也。凡詩傳寡，與言嫡兄聖德，寡有之兄。如康王之誥云「我高祖寡命」，詩思齊頌文王妻太姒嗣徽音云「刑于寡妻」。寡命寡妻寡兄，皆頌美非如寡人謙稱也。籀篇據此以寡子稱嫡子義正同。蓋支子不然，今國輦若叔，故居訊於嫡子之家，受命作器而後行事也。（綴遺齋彝器考釋卷十六、三十　[illegible]）



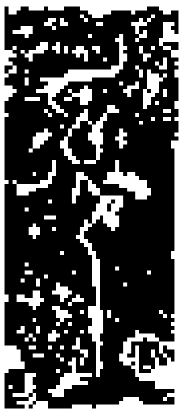
中山王嚳方壺
寡人非之



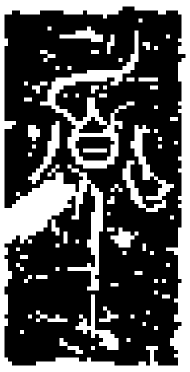
中山王嚳鼎
寡人聞之



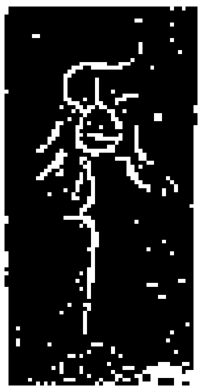
中山王嚳鼎
寡人聞之



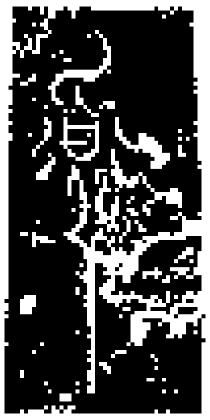
中山王嚳鼎
以譁道寡人



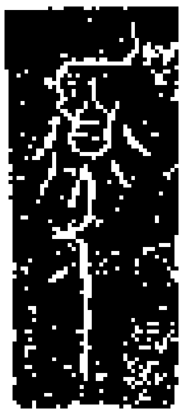
中山王嚳
鼎 寡人
膺其
悳



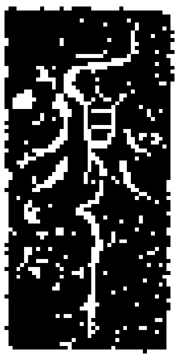
中山王嚳鼎
以⿰犭差右寡人



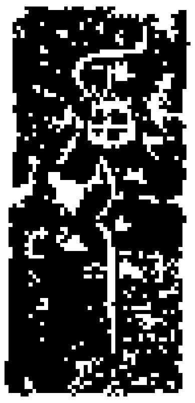
中山王嚳鼎
氏以寡＝許之



中山王嚳鼎 寡
人學⿺辶童未甬智

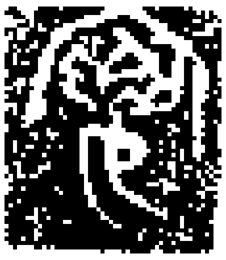


中山王嚳鼎 氏
以寡人⿷匚壬賃之邦



中山王嚳鼎 寡人
懼其忽然不可得

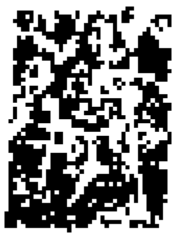
張政烺曰：𩑱，从頁，分聲，讀若頒，見前頒字注，在此讀爲寡。說文：「寡，少也，从宀、頒。」此省宀，僅存頒字，戰國文字簡化常如此，如𧊒壺「以憂氒民之隹不摡」，罹省作隹。（古文字研究第一輯第二一七頁）



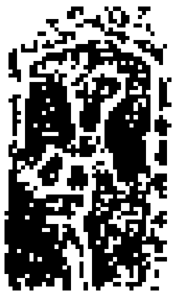
洹子孟姜壺
堇宴無

戴家祥曰：齊侯壺銘「其人民都邑堇𡨦無用從爾大樂」，阮元釋「𡨦無」為夏舞（筠清館金文卷第三卅六），徐同柏釋「堇𡨦」為覲覲（從古堂款識學卷十第二十三頁），吳大澂讀「堇𡨦」為堇宴（說文古籀補七宀部六頁），孫籀公讀其全文為「其人民都邑堇（勤）𡨦（宴）無（舞），用從（縱）爾大樂」（古籀餘論卷三）。今以筠清館金文白𡨦（舊釋俯婁）殷之𡨦字審之，𡨦當釋宴。說文七篇「宴，安也。从宀，妟聲」。唐韻「其短切」，郡母魚部。

齊侯兩壺作於陳桓子死後，其子為其母孟姜喪終易服時所作之祭器。儀禮喪服傳「野人曰：父母何算焉？都邑之士，則知尊禰矣；大夫及學士，則知尊祖矣」。賈公彥謂「國外為野人，野人稍遠政化；都邑之士為近政化」。邶風北門「終窶且貧」，毛傳「窶者，無禮也；貧者困於財」。一切經音義一引倉頡篇云「無財曰貧，無財備禮曰窶」。窶而無禮，先見於室屋，原憲甕牖桑樞，陳平席門負郭，人莫不知其實也。壺銘以堇宴與人民都邑並提，亦猶喪服鄭注以野人粗略與都邑之士並提，知堇宴即野人之家也。禮記喪服四制云「祥（吉祭）之日，鼓素琴，告民有終也，以節制者也」。壺銘「大樂」二字，其義指此而已。意謂齊侯請隹天子，田氏子喪終易服作樂可也，人民都邑及其貧窶小戶無須從汝大樂。詞甚顯然，阮、徐、吳三家不知喪服有終之義，孫氏雖然知之，而沿用愙齋之誤釋，不惜割裂句讀，隨心破字，不能得其確詁，又何足怪。

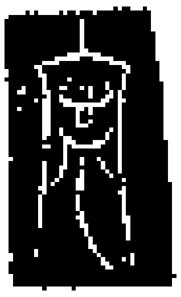


寧皿 寧爲皿

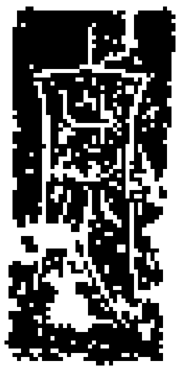


盂

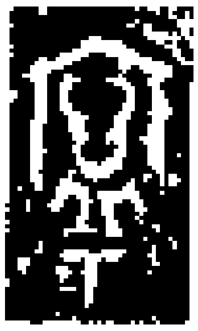
寍史由 寧史賜匜



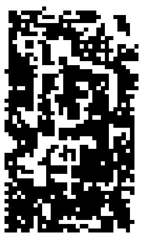
對蚉壺 不敢寧處



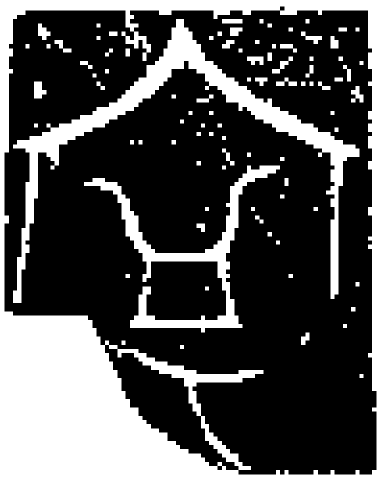
中山王譽鼎 寧汋於淵



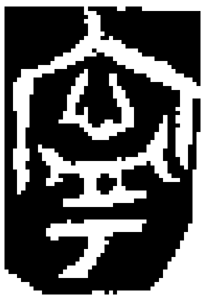
寧遹段 寧遹 作甲婦尊段



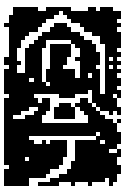
盂



寧段 寧口祺 作乙考尊段

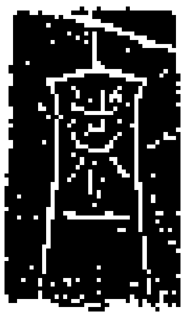


盂爵 王令盂 寧登伯賓貝

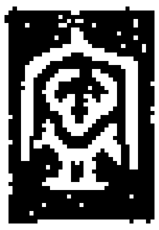


麥尊 用龏義 寧侯覭孝于井

寧母父丁鼎 寧母父丁

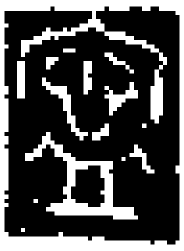


對蚉壺 不能寍處

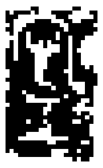


史牆盤

觀寍 兵子



毛公鼎 汝 毋敢妄寍



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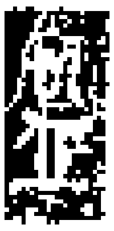
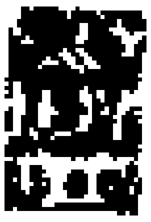
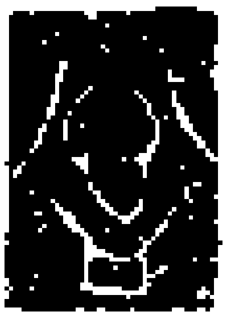


二

蔡侯鐘 余 非敢寍忘

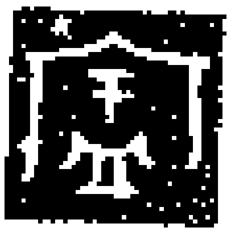


萬諆尊　周
寍寍人甬人

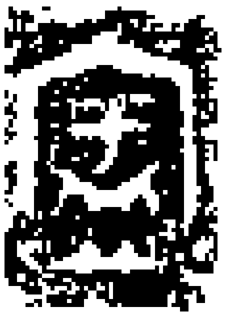


國差𦉜　齊
邦鼏靜安寍

朱芳圃曰，說文丂部「寧，願詞也，从丂，寍聲」按寧甲文作寧，象𧖧在冂中，義與𧖧同，卜辭云「癸酉卜，亞𧖧寧」（殷下二五四）周禮春官小祝云「寧風旱」，一作𧖧，一作㝉，是其證矣。古人以心為形之主，心安則形靜，故金文增心為義符，許君訓為願詞，蓋借義也。（殷周文字釋叢卷上四六）按說文五篇「𧖧，定息也，从血，甹省聲，讀若亭」，朱芳圃釋𧖧為寧之初文可信，金文省作寍，當是寧之別體，如史牆盤、毛公鼎等。

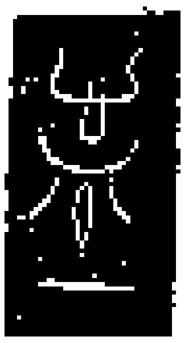


寂宝簋　宝作寶殷　寂

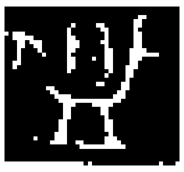


大克鼎　宝静于猷

楊樹達曰：宝字近代治金文諸家，吳大澂、吳闓生並釋為寧，方濬益、孫詒讓、劉體智並釋為寍，劉心源釋寊，郭沫若、于思泊如字書之，無釋。王静安考釋亦云宝未詳。蓋王、郭、于三氏皆不以舊釋為是，故不從也。余按二吳釋者是也，然皆無說，故人多不之信。余考說文七篇下宀部云：寍，安也，从宀，心在皿上，人之飲食器，所以安人。又五篇上丂部云：寧，願詞也，从丂，寍聲。銘文以宝與靜連文，蓋假為寍，義為安靜，殆無疑義。其字作宝者，宝實寧之或作也。知者，古丂與于同字，說文五篇上丂部云：「丂，古文以為于字。」是也。丂于同字，故說文及金文盂鼎寧殷之寧字並从丂，而此器銘文則从于。从于猶之从丂，特从丂者丂字皆在皿下，而此銘于在皿上，位置既異，而又省去心字，故人遂多不覺耳。龜甲文此字作寧，金文寧母父丁鼎同，字皆不从心，此宝字與寧字實同，異者彼从一在皿下，此从于在皿上耳。（積微居金文說六十三叢壽夫克鼎三跋）

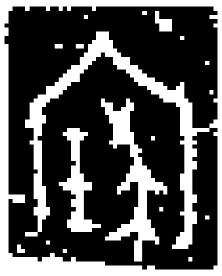


中山王嚳方壺
㥁有𢝷惕



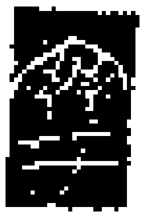
季㥁尊　秦
㥁作寶尊彝

㥁，从心皿聲，字書不載。張政烺謂：按聲類求之，蓋讀為閔。朱德熙、裘錫圭釋寧而無說。按朱裘是矣。㥁當是寍之省，說文七篇：寍，安也。从宀心在皿上，人之飲食器所以安人。金文有寍字，此器僅省宀，與寧字義無礙。金文中或借用作寧。



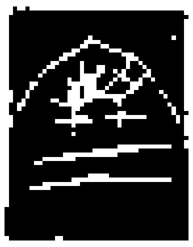
⿰鬲攴鬥毁　⿰鬲攴⿱宀球𣪘
用作旬享寶毁

戴家祥曰：⿱宀球从宀，从球，字書未見。按古文从宀與否並不定，型古文四聲韻上聲三十二皓引古尚書寶作珤，穆天子傳「百姓寶富」寶亦作珤。玉篇一三八富古文寶，加旁从宀。史記秦始皇本紀「親巡遠方」泰山刻石作「寴輈遠黎」親作寴。易豐之上六云「豐其屋」，說文七篇引作「寷其屋」加旁从宀。集韻上聲三十八梗「⿱宀眚通作省」，以此例推，⿱宀球當釋球，說文一篇「球，玉聲也。从玉，求聲。璆，球或从翏。」尚書禹貢「厥貢惟球琳琅玕」，鄭玄注「球，美玉也」。唐韻球讀「巨鳩切」音求，羣母幽部。



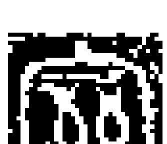
器

楚王酓志鼎
𡫸鑄鐈鼎



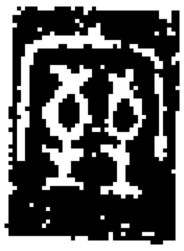
蓋

楚王酓志鼎
𡫸鑄鐈鼎之蓋



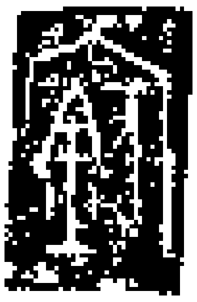
豐
姞

殷　于𡫸
叔朋友



豐姞殷　𡫸叔
作豐姞憨旅殷

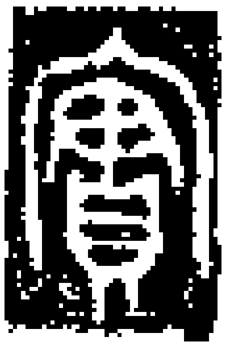
劉心源曰、𡫸从二至。說文臸訓到、是即臸字。此又从宀、明是室字、（奇觚室吉金文述卷十六第三十三葉𡫸叔殷）按、至讀脂利切、臸讀人質切、至訓至地也。臸訓到也。聲義全同。𡫸字从臸、猶从至也。劉説是也。



⿱宀欽父丙鼎

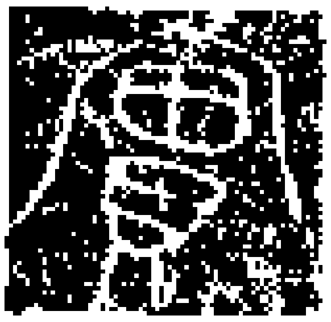
⿱宀欽作父丙

戴家祥曰：⿱宀欽字从宀，从欽省聲，字當釋廞。說文九篇「廞，陳輿服於庭也。从广，欽聲，讀若歆。」按古字从宀表義者，亦或更旁从广，說文七篇宅古文作㡯，寓或體作庽，集韻上聲九麌字序同字，金文召伯虎𣪕器第二「宕」作「⿸广石」，是其證。廞字見於周官者十餘處，若天官司裘「大喪廞裘，飾皮車」，春官司服「大喪，廞衣服」，大司樂「大喪，涖廞樂器」，大師「大喪，帥瞽而廞作匶謚」，小師「大喪與廞」，笙師「大喪，廞其樂器，與庸器」，「大喪，廞筍虡」，巾車「大喪，飾遣車，遂廞之」，車僕「大喪廞革車」，夏官司兵「大喪，廞五兵」，圉人「廞馬亦如之」。故書廞為淫，鄭衆讀淫為陳，訓列也。鄭玄不從，讀為大師六詩賦比興之「興」，訓「作也」。爾雅釋詁下「廞，熙，興也」。周頌酌篇「時純熙矣」，鄭箋亦訓熙為興。唐韻廞、歆俱讀「許今切」曉母侵部，熙讀「許其切」曉母之部，聲同韻異。興讀「虛陵切」曉母蒸部，之蒸陰陽對轉，高密遵守雅詁，似較先鄭為長。唐韻「淫」讀「余箴切」喻母侵部，「陳」讀「直珍切」定母真部，聲義失據。鼎銘「⿱宀欽」為作器者名，廞、歆、熙、興皆有說樂之義，兩說互校，後鄭為長。



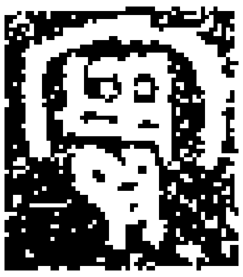
豥馭　寶

朕多糊



國差𦉜

用實旨酉



矢人盤

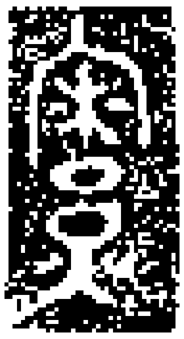
實余有散

融氏

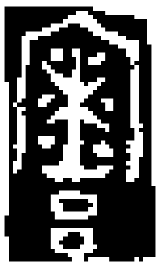
心

張日昇曰按說文云「實，富也。从宀从貫。貫，貨貝也。」貫實買之譌，字當从宀从田从貝。高鴻縉謂从周字所以圍，其說是也。然以有貝窒藏為解說則非，田周義近互通，說見拙周字條。書洪範二曰「富」疏：家豐財貨也。从宀从田从貝，會意，家中豐於田產貨財，故富為實之本義。說文雖失其字形，然仍存其朔誼。高氏則僅得其形，疏於其義矣。（金文詁林卷七第四六零二葉）

寮



毛公鼎
大史寮



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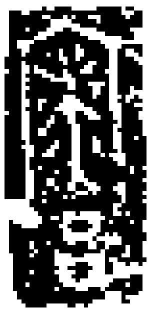
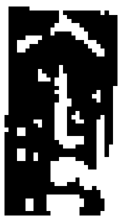
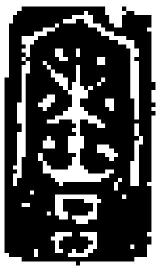


器

令彝



令方尊
眔卿事寮



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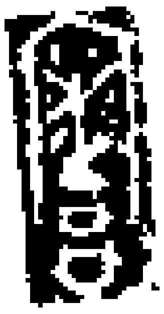
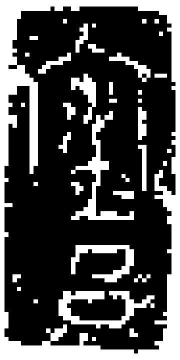


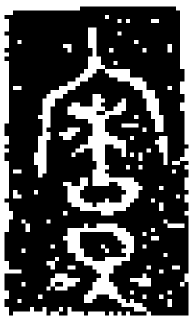
器

令彝　受
卿事寮

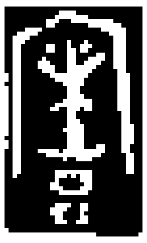


矢令

毁　用
殷寮人



毛公鼎　已曰
彶兹卿事寮



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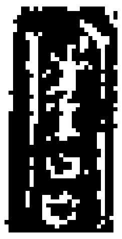
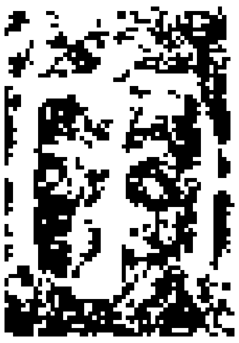
令彝

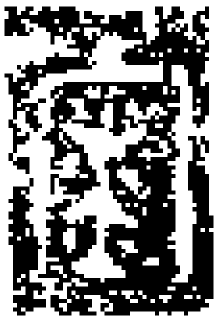


令方

尊　公命祜
同卿事寮

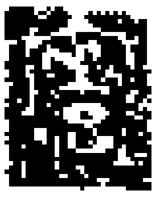


趞盂　各司司
寮女寮奚逆華

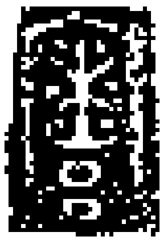


趞盂　各司
司寮女寮奚

逆華



番生毁　王令𩱐飼
公族卿事大史寮



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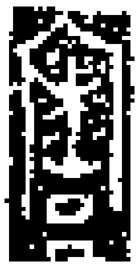

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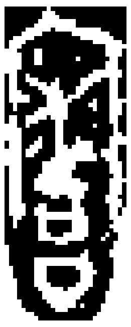
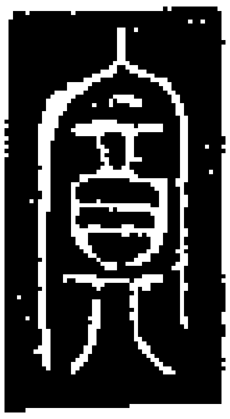
令彝



令方尊　令彝　今我唯命汝二人亢眔夨爽左右于乃寮

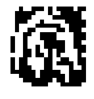
戴家祥曰：說文七篇穴部「䆡，穿也。」玉篇一二八穴部「䆡，官䆡也，與僚同。」又一五六宀部「寮，穿也。」解同許書。而許氏宀部則缺寮字，後世治小學者，每疑今本說文誤脫之。考古字从宀與从穴區別不嚴，叔宿設宿作𥨊，鄀鐘竈作竃，集韻下平十一唐「寮䆡同字」，十三耕「宏宖同字」，十九侯「寠窶同字」。金文作寮（矢方彝）亦作寮（毛公鼎）變从穴爲从宫，易下繫辭曰：「上古穴居而野處，後世聖人易之以宮室。」禮記禮運曰：「昔者先王未有宮室，冬則居營窟。」宮室爲人類穴居生活之進化發展，其詞義亦相承也。番生設作寮，則又从尞省火。



楚王酓章鎛
寘之于西𣄃

戴家祥曰：張頷懷亦，金文楚曾侯鐘云「楚王熊章作曾侯乙宗彝，寘之于西陽，寘鳥是寘字。諦審其文，上端从宀，不从穴，下从奠者，酋即古文酉字。金文多借酉爲酒，如沇兒鐘作酉，齊侯甗作酋，與此略同。是即奠字也。考說文丌部「奠，置祭也。从酋，酋，酒也。丌，其下也。」金文鄭同媿鼎奠作奠，亦省酒爲酉，與此正同。依許說，奠有置義，寘字从之於字例亦合，識古文正如是作矣。（三名十系叢下）字按：張說近是，然尚未盡其義。考古人作字，微亦其活動在屋內者每加宀作爲表義偏旁，如金文撟盤「禋祀」作「⿱宀禋祀」，邾大宰鐘「多福」作「多⿱宀福」，以是知寘即奠之表義加旁字。禮記內則「男女相受器，則女受以篚，其無篚，則皆坐奠之，而后取之。」舊謂若無篚，則授者置諸地，受者亦就地取之。此即許訓「奠，置祭也」之所本也。同聲通假字亦同寘。唐韻奠讀「堂練切」，定母元部。寘以眞聲，讀「待年切」，定母眞部，聲同韻近，故寘亦通奠。說文「寘，塞也」，乃填之假字。十三篇「填，塞也」，一切經音義二：「填，古文寘，同。」禮記檀弓上「主人既祖，填池」，鄭玄云「填池當爲奠徹，聲之誤也。奠徹謂徹遣奠，設祖奠。」是寘、填、奠聲同字通之證。

說文宀訓「交覆深屋也」，象形；穴訓「土室也，从宀，八聲」，宀穴義近，故凡字之从穴者，亦或更易从宀，郘鐘「竈」作「竈」，叔寤簋「寤」作「寤」。玉篇一五四「竤」作「宖」，「宄」亦作「究」，漢書功臣表「室中」，顏注引徐廣曰一作「窒中」，「寘」「窴」同字，其例亦猶是也。左傳桓公二年臧哀伯諫曰「今臧孫達立違，而寘其賂器于大廟」，又定公十三年邯鄲午之父兄曰「衛是以為邯鄲，而寘諸晉陽」。而寘字當即寘之更易字，其例與鐘銘同。陸德明讀「寘」之豉反，照母支部，訓「置也」，大徐收入宀部新附字，云「寘，置也，从宀，真聲」，音支義切，照母歌部。寘讀陟吏切，知母之部，寘之聲原為真，韻部與置絕遠。此蓋元朗因時人俗書以寘為置之譌，鼎臣又从而纂之，而不知其非也。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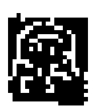
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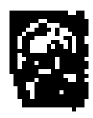
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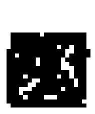
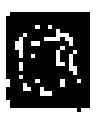
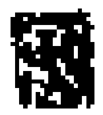
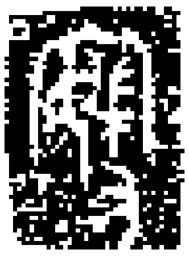

七

八

廿

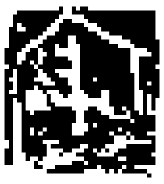
郘鐘其竈四堵

吳大澂曰：「竈从宀从黽，黽古黽字。說文黽籀文作𪓑，古𪓑字从此，竈疑即竈字。說文『竈，炊竈也』。或作竈，竈亦通造。周禮春官大祝『掌六祈』，『二曰造』，注『故書作竈』，杜子春讀為造次之造。」（愙齋集古錄一冊八葉郘鐘一）孫詒讓曰：「竈竈同。說文穴部『竈，炊竈也。从穴，竈省聲。』重文竈或不省，此作竈，又从而省也。其讀當為造。」……左傳昭十一年杜注：「造，副倅也。」（籀廎述林七第一八葉郘鐘拓本跋）按容庚从孫說，郭沫若亦从之，并補充說「竈者，造磬也」。薛書有𪓑石磬銘曰：「自作造磬」，磬之所以名為造者，即為鐘之副造也。（兩周金文辭大系攷釋二三三葉郘鐘）讀造之說較為可信。

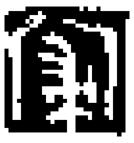


召伯虎𣪕
𡫯氏以壺

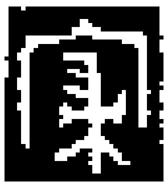
說文「寑，臥也。从宀，侵聲。」劉氏古文審引云「寑字說文無，但有籀文寑作㝲，漢隸字源四十七寑引說文古文作寑，汗簡宀部寑下注云見說文，知今二徐本寑下奪去古文。」寑爲寑字異體，从宀，本義爲寢臥之處，轉義爲寑廟之寑。金文與經傳多借寑爲寑。召伯虎𣪕之「𡫯氏」，孫詒讓釋婦，謂蓋內官世婦之屬。（觀古閣卷三）徐按：孫詒讓釋形非是，𡫯當即寑字異體，金文从人从女無別，釋義爲內官世婦之屬，可从。



嗣乙爵
嗣乙才寑

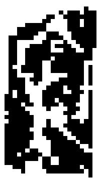


盂



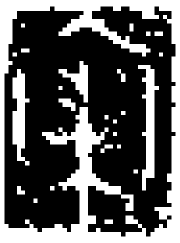
器

師遽彝 王
才周康寑

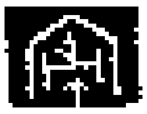


卸鼎
卸

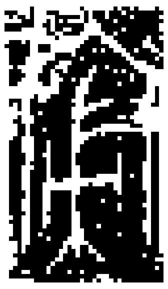
叔□
才寑



乙未鼎 斜
□□才寑

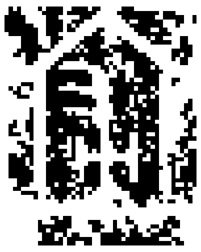


麥尊 王以
侯內于寑

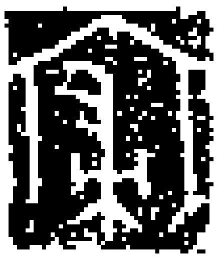


亞盉
父己

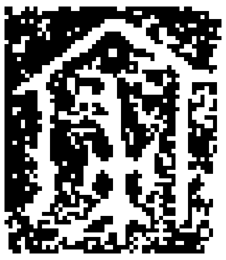
卣 婐匽
父乙寑嫚



盂一



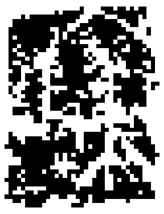
器一



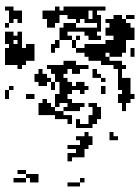
器二

𡨦祖乙卣 王
賜小臣𡨦賜才

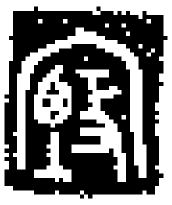
寑



庚午父乙鼎 王
令寑農辰省北



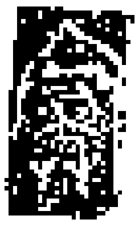
王子庚戈 王
子庚鑄寑戈



史墻盤

𢿌處子孫

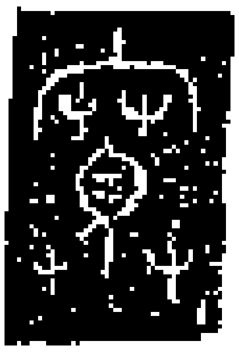
戴家祥曰：𢿌从垔从攴，說文所無。以音求之，字當釋垔，从攴，孕字繁文也。一切經音義十一「堙，古文垔、𡪞二形」。垔聲同辰，故甄可通娠。漢開母廟碑「九山甄旅」，古謂兵入曰「振旅」，「甄旅」當即「振旅」。吳禪國山碑「甄匱啟緘」，甄當讀振。左傳文公十六年「振廩同食」，杜預注「振，發也」。振可通震。史記夏本紀「震澤既定」，索隱「震，一作振」。古謂懷胎爲震。大雅生民「載震載夙，載生載育」，毛傳「震，動也」，「育，長也」。釋文「震，有娠也」。左傳昭公廿九年「鬱湮不育」，即易漸「婦孕不育」。湮亦震也。說文「娠，女婦身動也」，新附「振同」。一切經音義八古文作脤，一切經音義九古文作脤，集韻𦚹娠同。漢人又通作孕，淮南子原道訓「毛者孕育」，高誘注「孕，者懷胎」。



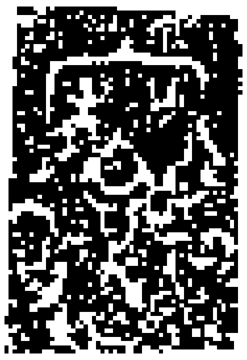
杕氏壺

寘在我車

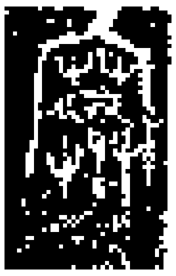
郭沫若曰：寘字原作寘，从宀筭聲，筭即算字，算本从竹具，具本从収，如馭卣具作具，其明證也。而函皇父殷作鼎，弭仲簠作鼎，均从鼎，古文具鼎字每互譌，此亦其一例。寘者當是訓寘、訓具、訓陳之巽之本字，要獵後，寘在我車者，言弋獵時亦具陳于車中以備酣飲，語與續貌之作狩獵形相應。（郭沫若兩周金文大系圖錄考釋二二八葉）



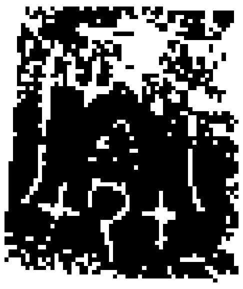
齊侯鼎　齊侯作媵寬𡨦孟姜善鼎



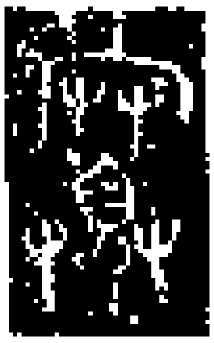
齊侯盤　齊侯作媵寬𡨦孟姜盥盤



寬兒鼎　蘇公之孫寬兒擇其吉金



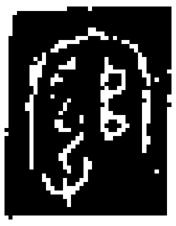
齊侯敦　齊侯作媵寬𡨦孟姜膳敦

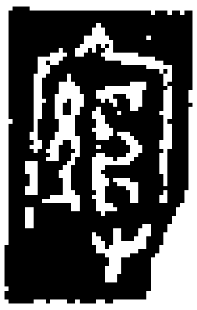


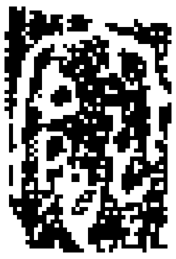
齊侯匜　齊侯作媵寬𡨦孟姜盥盂

郭沫若曰，寬从宀萈聲。萈，萈之緐文，蓋古寬字。小篆从萈聲，字形即近，音亦同，在元部，寬異作也。漢隸多作寬，从萈聲。寬𡨦雙聲，即鮮虞。寬鮮古音同部。（郭沫若兩周金文辭大系考釋寡二二一寡齊侯盤）

綰


膳夫山鼎
綽綰


蔡姞毀
綽綰永令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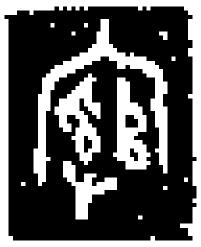
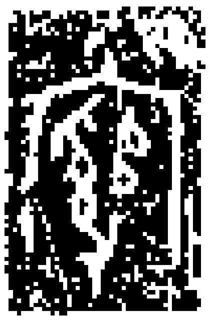
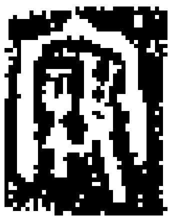
綽綰遹彔


史牆盤　保
受天子綰令

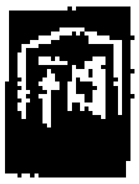

𤼈鍾　綽「綰
猶彔屯魯

戴家祥曰：錧，釋綰，宋時出土周伯碩父鼎「用祈匄百彔眉壽綰綽永令」，（嘯堂集古錄上九葉）綰作錧，周孟姜毀「霝綰眉壽」（嘯堂集古錄下五十五葉）綰作綰，蔡姞毀「用祈匄眉壽綽綰」，綰作綰，𤼈鍾駥「匄永令綽綰，猶彔屯魯」，綰作𩔣，唐蘭讀「綰」為「婠」，訓「好」也。令同「命」，綰令猶易言「有命無咎」也。

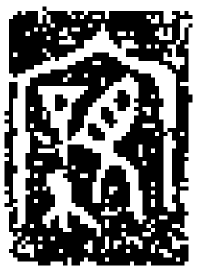
寴



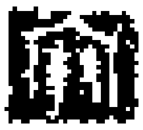
噩侯鼎
王寴賜



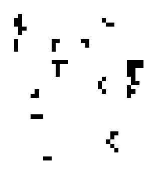
遹𣪕　穆王
寴賜遹爵



多友鼎　公
寴曰多友曰

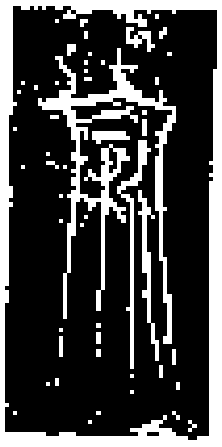


史懋壺　王才葊京
溼宮寴令史懋路筭

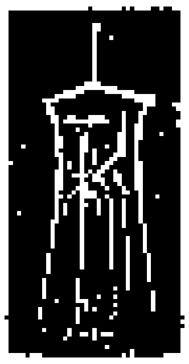


虘卣　王寴
令白御曰

高田忠周曰：徐籀莊說「寴」，義寀以為親字，其當釋為「親」。按讀為「寴」，文義可通。然經傳無徵，不如依秦刻石「親巡」作「寴巡」之例也。說文「寴，至也。从宀，親聲」。廣韻「寴，屋空兒」。又親訓至也，从見亲聲。廣雅釋詁「親，近也」。呂覽貴信注「親，比也」。又禮記文王世子「世子親齋玄而養」注「猶自也」。依許氏解，親寴殆為同字。蓋寴為親屬正字，親屬者，在一家內以相親近，故字从宀。親為親愛正字，故字从見。銘意以為自親字。（古籀篇七十一第二五葉）



中山王䝨鼎
吝邦難⿱宀新



中山王䝨方壺
慮愛深則賢人⿱宀新

張政烺曰：「⿱宀新从宀新聲，寴之異體，說文『寴，至也。』秦泰山刻石『寴輈』，史記秦始皇本紀作親巡。（古文字研究第一輯二二零中山王䝨壺及鼎銘考釋）」⿱宀新在此讀作親。

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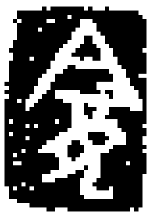
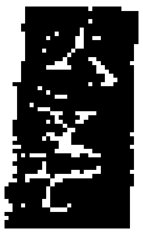
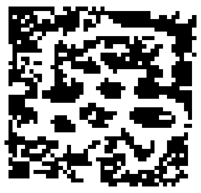


史牆盤
寵事卑辟



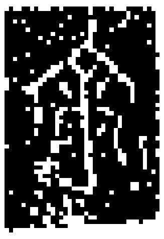
一

眉壽鐘　寵
事朕辟皇王

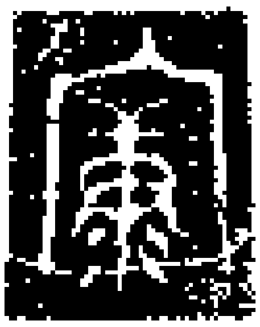


曾伯鼎　曾伯從
寵自作寶鼎用

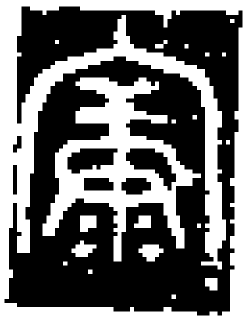
戴家祥曰：第一字當釋寵，眉壽鐘「囗年無疆，寵事朕辟皇王」，文例正同。國語楚語「寵神其祖，以取威于民」，韋昭注「寵，尊也」。說文寵从宀从龍，考金文从宀之字，間或寫作入形，鄉公鐘「用樂嘉賓」，賓作宊，沇兒鐘「以樂嘉賓」，賓作實，是其例也。大鼎「王呼膳夫騣召大以厥友入捍」，入作冂；毛公鼎「令余饡先王命」，令作向，則又似从宀。是宀入易混，又一證也。說文龍从童省聲，从肉。汈其鐘「用天子寵」，寵作寠，曾伯从寵鼎寵作寊，仲𤕌父甗擊作龏，龍字工象其首，下象其身，乃象形，非形聲。唐蘭釋龕為龕，讀如鈙，訓敬也。徐中舒褱錫霝壽樂勤，讀即今寵字，訓堪也，均不明从入即从宀之變。寵事厥辟，謂尊事其君，猶左傳昭公元年「國之大臣，榮其寵祿，任其大節，有菑禍興而無改焉」。



魯公盨　永㝩寶

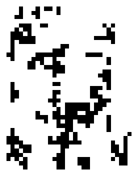


大克鼎　賜汝田于㝩



㝬毁　余亡㝩晝夜

高田忠周曰：按說文「㝩，屋㝩㝗也。从宀康聲。」朱氏駿聲云：按㝩猶安宅也。求安莫重乎居處，故㝩安寍字从宀。㝩㝗，疊韻連語，經傳皆康爲之。字亦作槺，見長門賦。字亦誤作㝩。（古籀篇七十一第一八葉）



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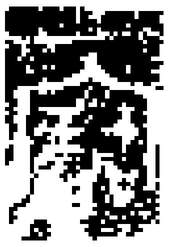

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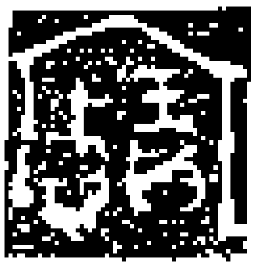
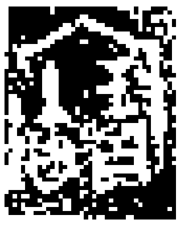
伯定盂 伯定作寶彝



尊設尊作車寶彝



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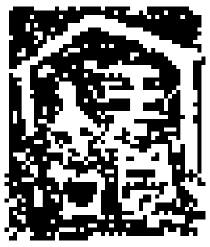

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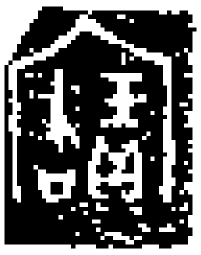
叔鼎 叔作寶尊彝



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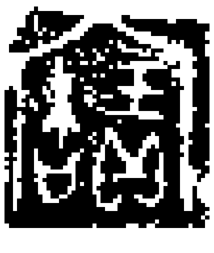
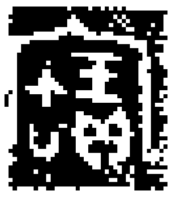


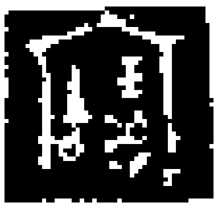
二

矩尊

矩作寶尊彝



革卣 革作寶尊彝



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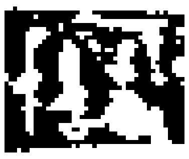

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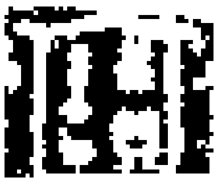

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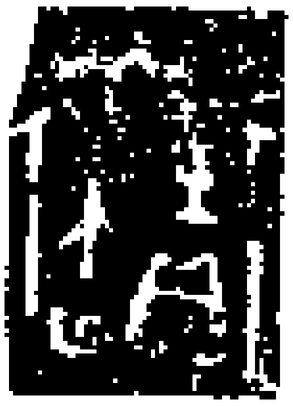
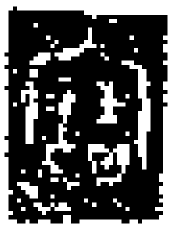
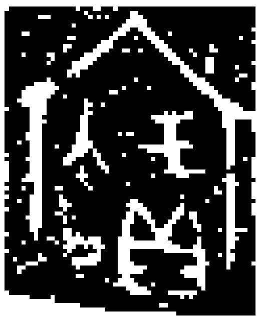
趠卣 趠作寶尊彝



雔作彝 □ 作寶尊彝



閶彝 閶作寶尊彝



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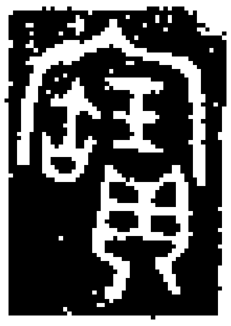
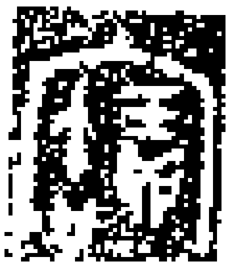
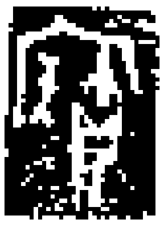


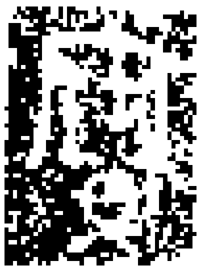
亯設 其萬年孫子寶



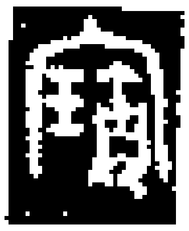
王伯姜壺 其萬年永寶用



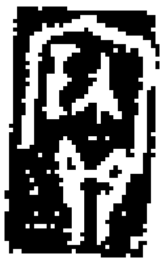
从鼎　从
作寶鼎



虢孟姬匜
子=孫=永寶用



匡卣　其孫=
子=永寶用



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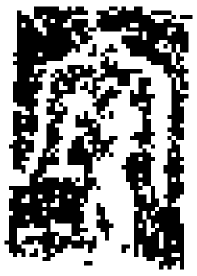
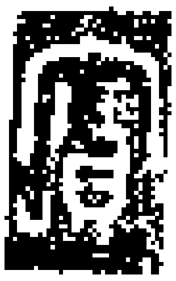
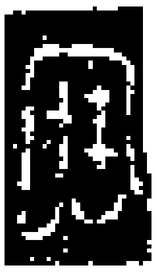
子=孫=永寶用



虢孟姬匜　齊侯作
虢孟姬良女寶匜

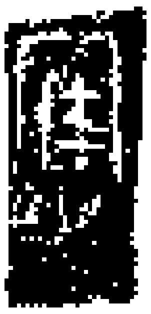


不嬰毀　子=孫=
其永寶用享



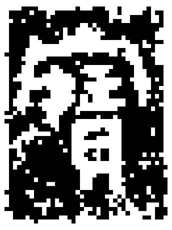
一

豚中鬲　其子=
孫=永寶用享

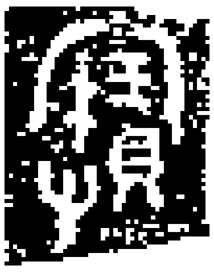


二

豚中鬲　子=
孫=永寶用享

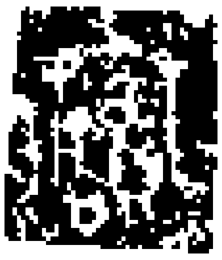


楚季咩盤　其
子=孫=永寶用享

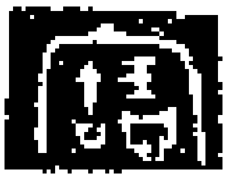


㬎叔買毀　買
其子=孫永寶用

享



趠鼎　其子=
孫=萬年寶用



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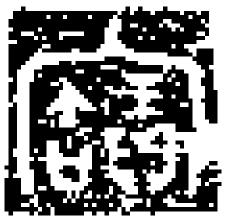

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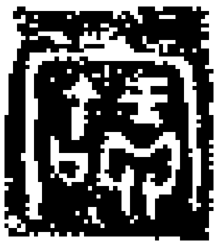
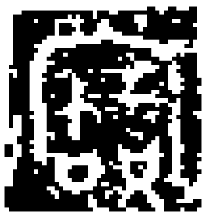
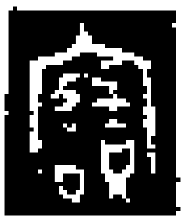


盂三

[illegible]殷 其子孫萬年永寶用



蓋一



蓋二

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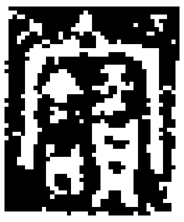
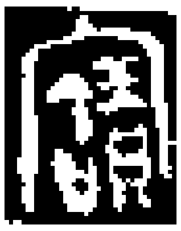


器二

周雒盨 其子孫萬年永

寶用



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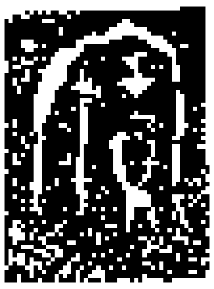
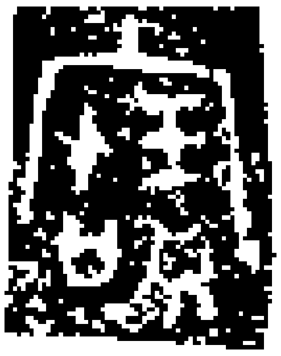
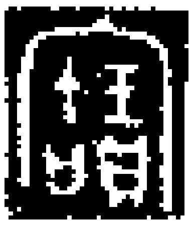
召伯虎殷 其萬年子孫寶用



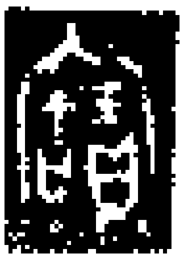
伯尚鼎 其萬年子孫永寶



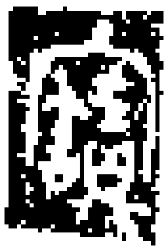
考季殷 其萬年子孫永寶用



史𡨄父鼎 其萬年子孫永寶用



叔五父盤 其萬年子孫永寶用



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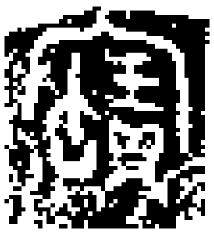
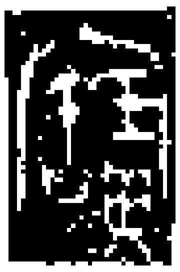
同殷 其萬年子孫永寶用

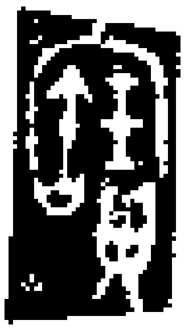


翔殷 其萬年子孫永寶

用

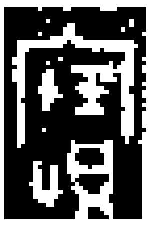


蓋



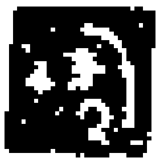
器

姞氏殷 其萬年子孫永寶用



伯田父殷 其

萬年子孫
永寶用



叀良父簋　其萬
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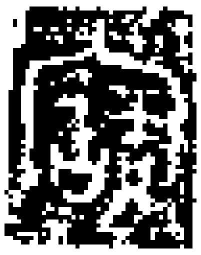
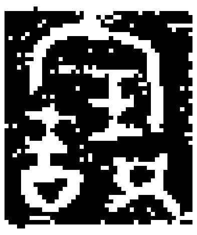


中伯
壺



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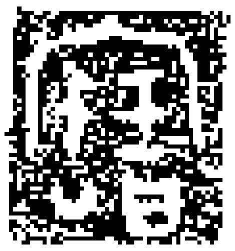
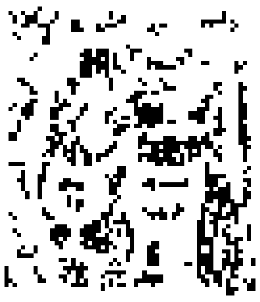
中伯壺　其萬
年子孫永寶用

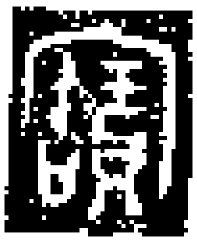


虞侯政壺　其萬
年子孫永寶用

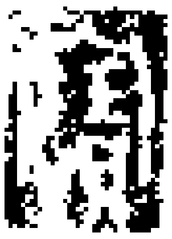


吳王姬鼎
其萬年子孫

永寶
用



犀伯魚父鼎　其
萬年子孫永寶用



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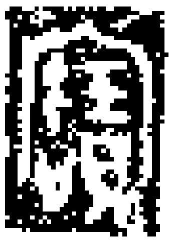
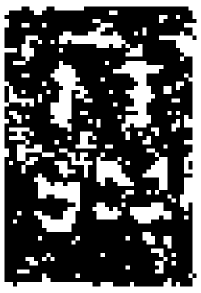


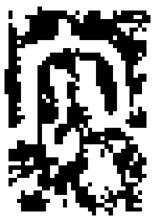
二

伯婁父
盨　其

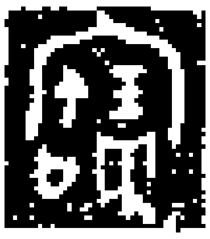
萬年子孫
永寶用



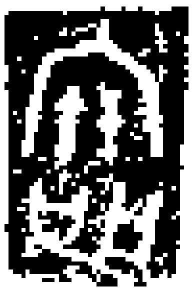
師臣鼎　其萬年
子孫永寶用卜



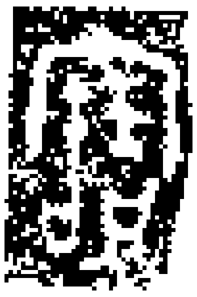
伯同黃生匜　其萬
年子孫永寶用之



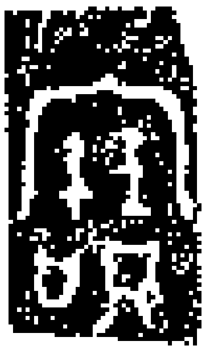
曹伯文簋　其萬
年子孫永寶用享



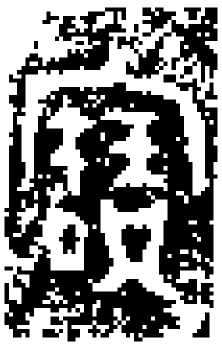
由同匜　其萬年
子孫永寶用享



伯者君盤　其萬
年子孫永寶用享

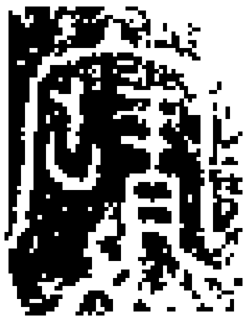


番伯者君匜　其萬
年子孫永寶用享

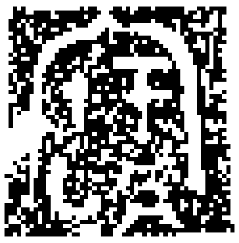


中甶

艾伯匜　其萬年
子孫永寶用享

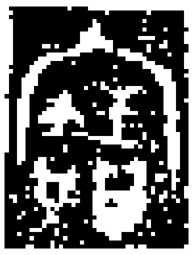


紀伯匜　其萬年
子孫永寶用享



伯夏父鼎
其萬年子孫

永寶
用享



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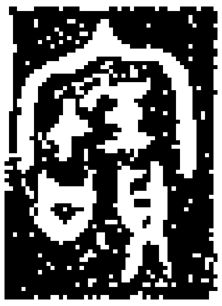

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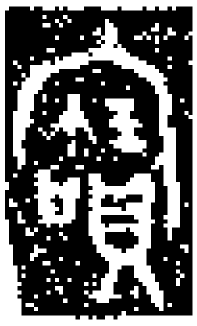
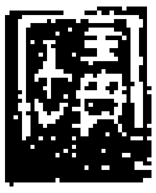


四

始嫼毀　始嫼其
萬年子孫永寶用



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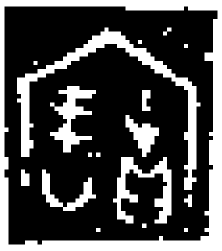
奉萬年孫子永寶



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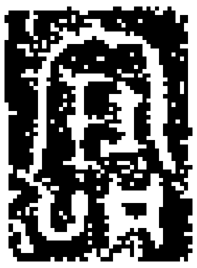
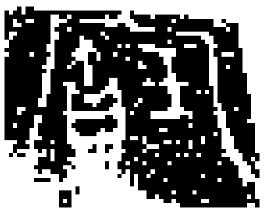
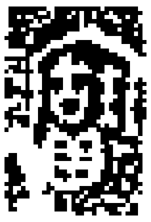


痎鼎　子孫
永寶用之



新文考尊
永寶



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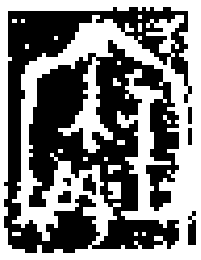
萬年永寶



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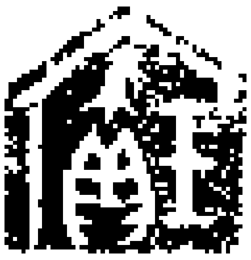

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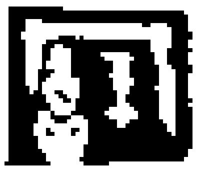
作父乙寶尊彝



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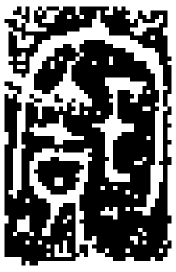
父乙寶䵼彝



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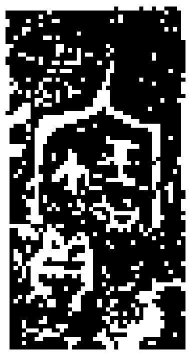
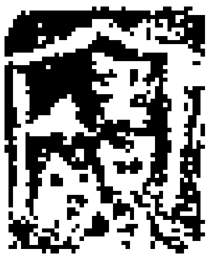
孫永寶

用享



己公鼎 用作

己公寶尊彝



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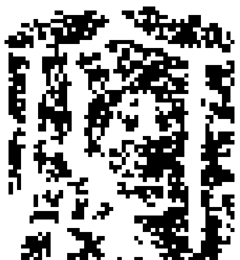

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鬻卣 鬻尸

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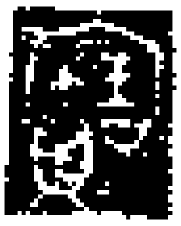

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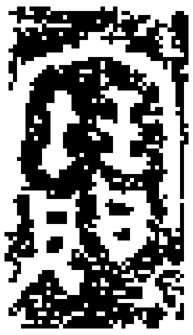

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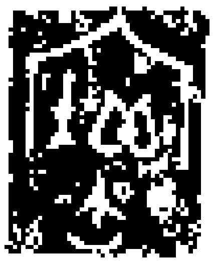

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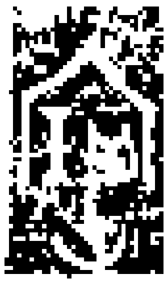

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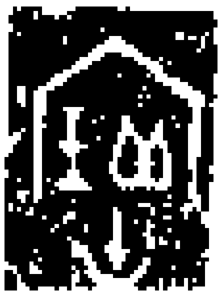

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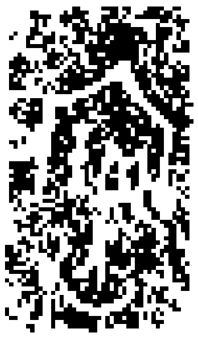
作寶尊彝



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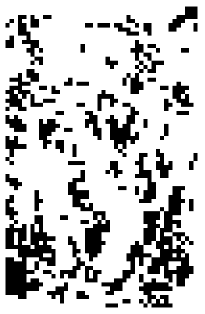

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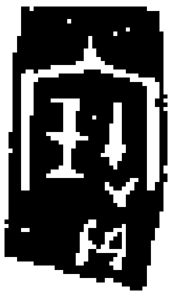

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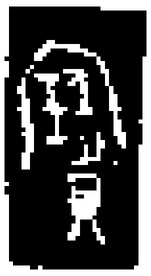
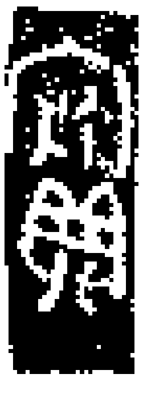


郐王義楚鍴
子孫永寶



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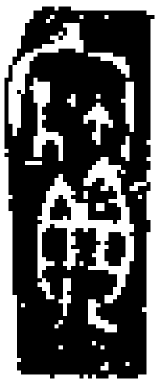

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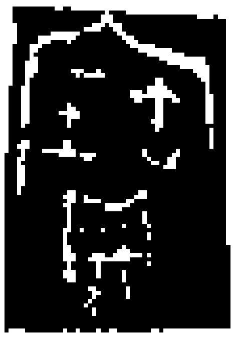
叔𩓟殷　叔
𩓟作寶尊殷



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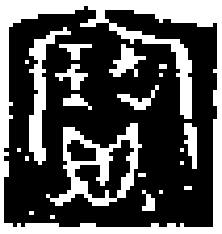

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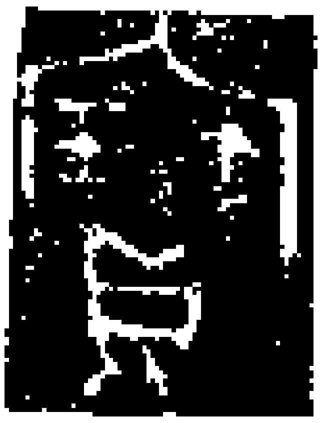

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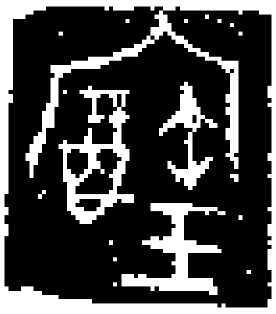
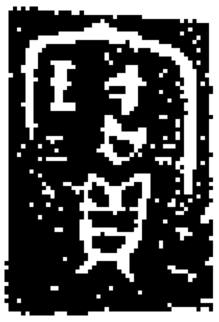


五

楚公彖鐘
孫=子其永寶



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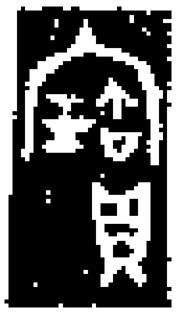

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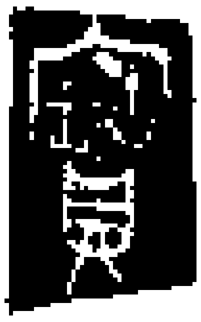
己侯殷　子
孫=其永寶用



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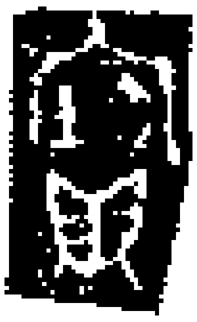

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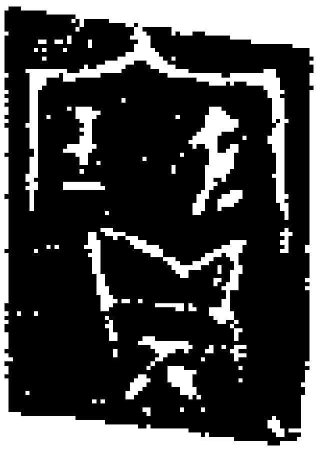

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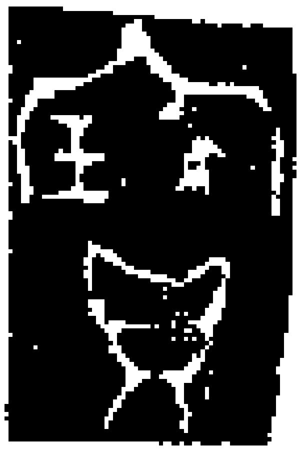

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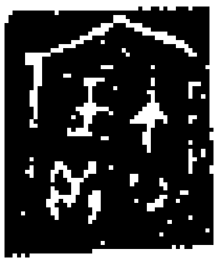
楚公彖鐘　楚公
彖自作寶大[illegible]鐘



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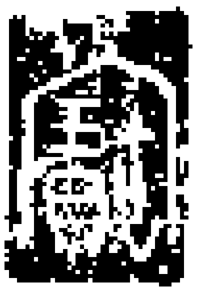
叔作寶



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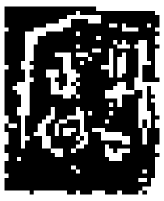
微廩釜
微廩作寶



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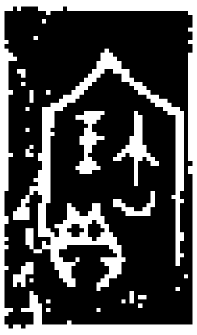
趙鼎

揚中
皇作寶



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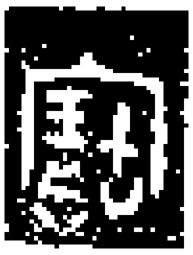
叜父守作寶



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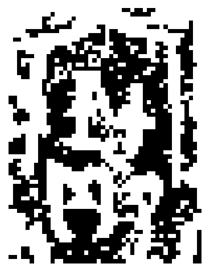
子孫作寶



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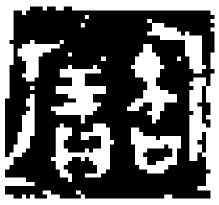

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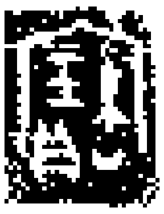

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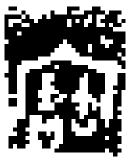
丁觶

遽中作
父丁寶



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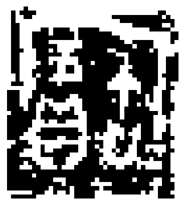
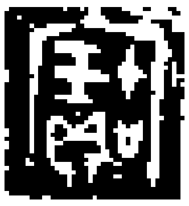
作父辛寶



己侯貉子毁　己
侯貉子分己姜寶



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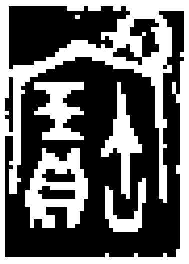
父

丁彝　作父
丁寶旅彝



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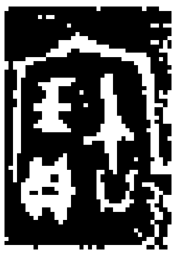

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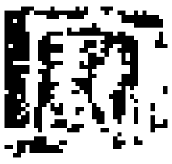
作父丁尊　作
父丁寶旅彝



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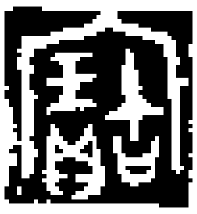

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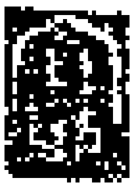
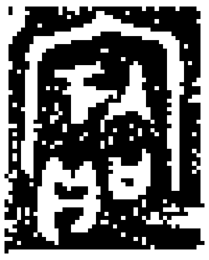


癸辛伯鼎 用作父辛寶尊



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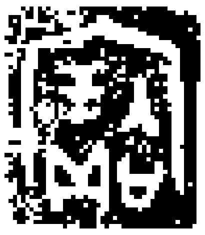

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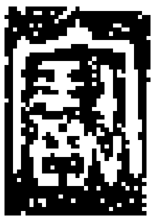

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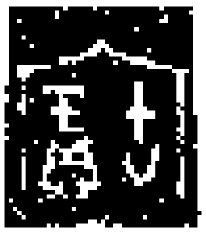

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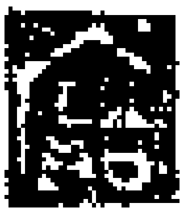

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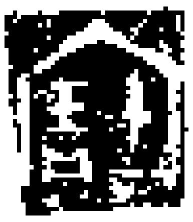

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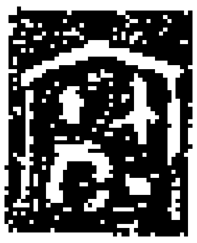

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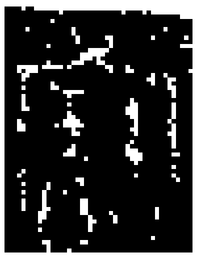

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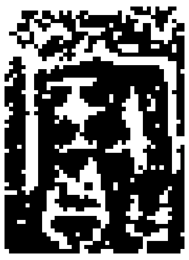

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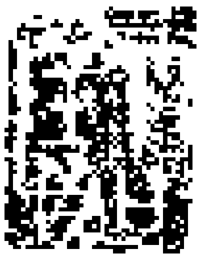

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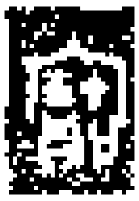

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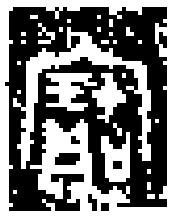

器

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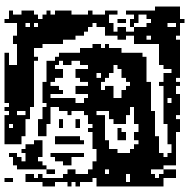

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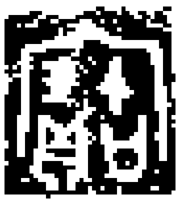

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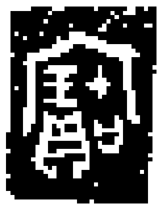

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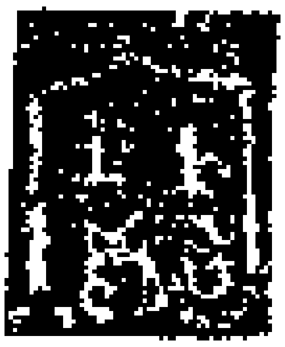
遜父辛彝　遜作父辛寶尊彝



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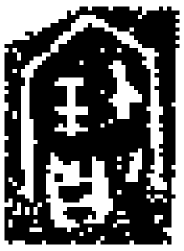
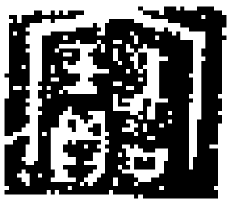


林[illegible]鬲　林[illegible]作父辛寶尊彝



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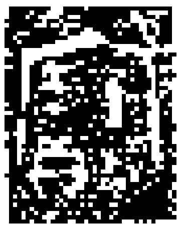

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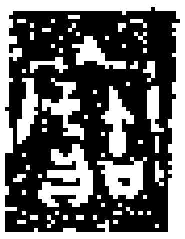

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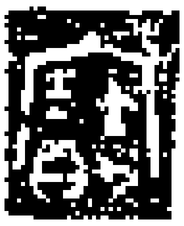

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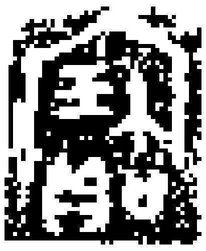
父辛甗　乃子作父辛寶尊彝



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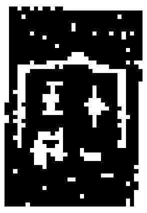
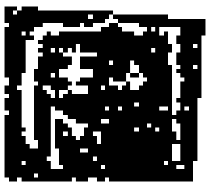


服日辛尊　作文考日辛寶尊彝



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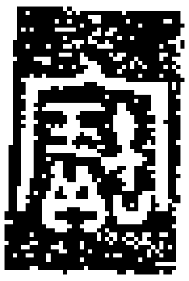
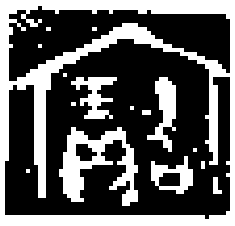


叔寵𣪘　叔寵作日壬寶尊彝



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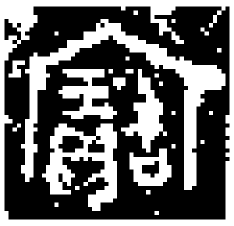
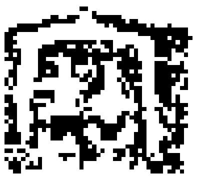


器

爯壺　爯作兄日壬寶尊彝



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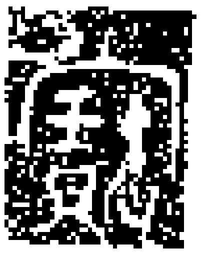
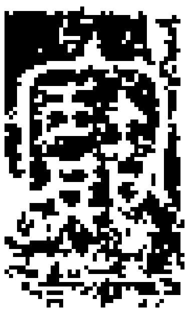
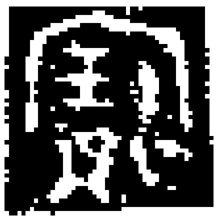


趞右盤　唯趞右自
作用其吉金寶盤



仲枏父鬲　師湯父
有嗣中枏父作寶鬲

田作寶鼎
田作寶齋



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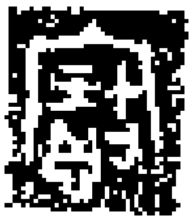
遣作寶鼎



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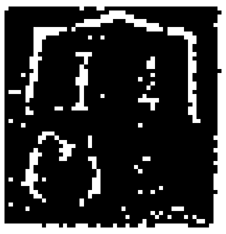
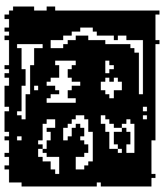
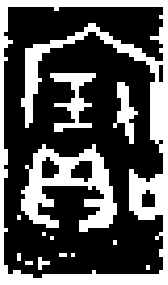


匍鼎　匍
旨作寶鼎



鬩伯鼎　鬩
伯作寶鼎



中作旅鼎
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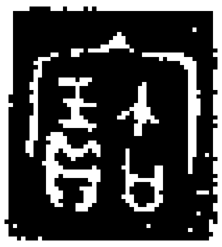

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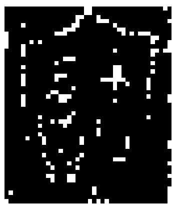

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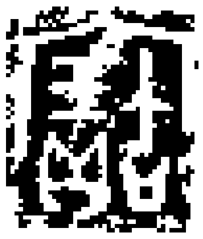
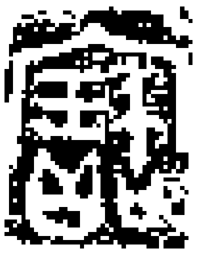
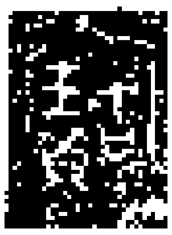
[illegible]鼎　[illegible]
作寶齋鼎



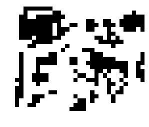
易鼎



易鼎　易用
作寶旅鼎



电富鼎　电
富作寶旅鼎



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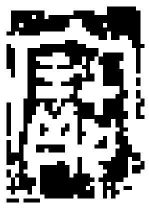
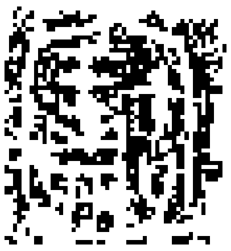


器

戜右鼎　用
作寶䵼尊鼎



興鐘
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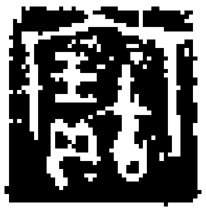
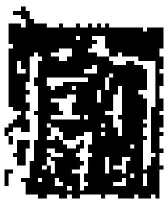


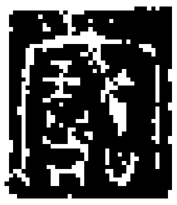
器

𩫏不示卣
作永寶



器

伯庶父
壺永
寶用



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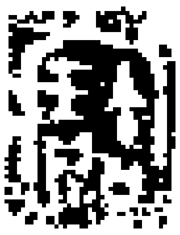
其永寶用



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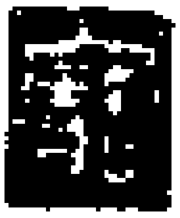

史
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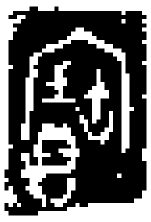
遉其
永寶用



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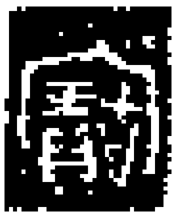
其永寶用



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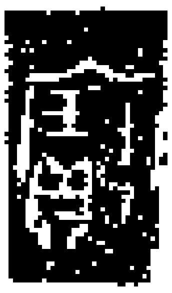

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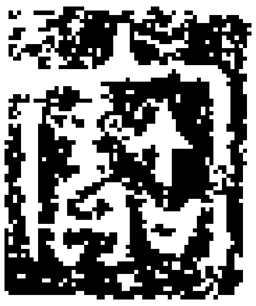
祖庚毁
其永寶用



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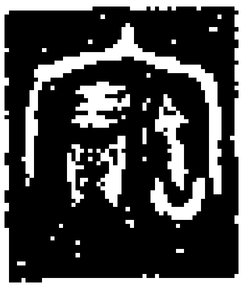
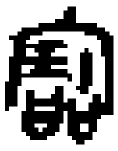
永寶用



鑄子撫匜
其永寶用



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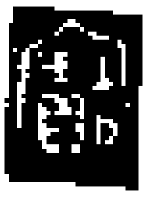

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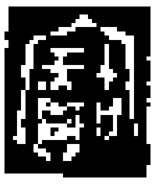

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虢卣其
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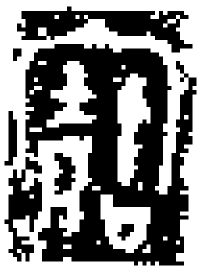
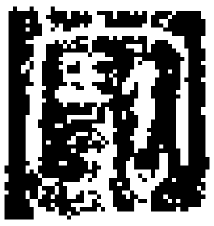
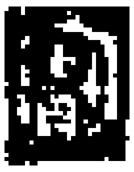


革伯遣父鬲
永寶用享

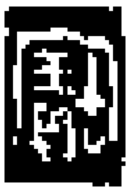


器一

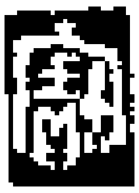
大𣪘 其子＝孫＝永寶用



蓋一



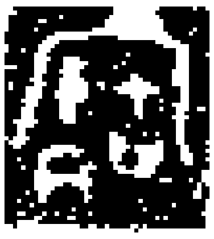
器一



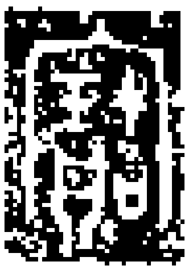
二

靜卣

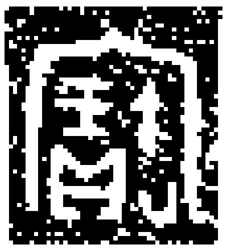
其子孫＝永寶用



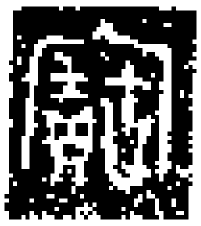
尋盨 其子孫＝永寶用



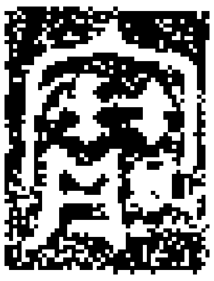
祈𣪘 其子孫＝永寶用



扇孱鼎 其子＝孫＝永寶用



子邦父甗 其子＝孫＝永寶用



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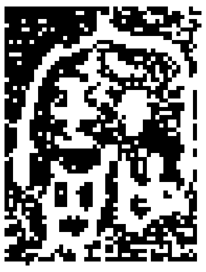
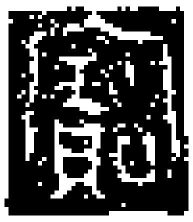


器

伯𦘠父𣪘 其子＝孫＝永寶用



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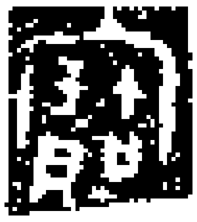
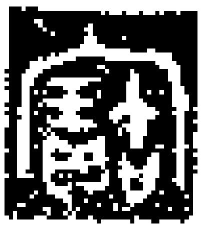
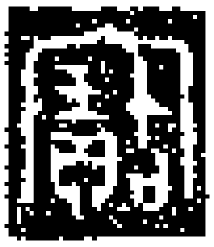


二

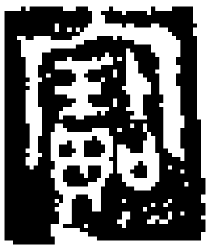
叔侯父𣪘 其子＝孫＝永寶用



盨一



器一



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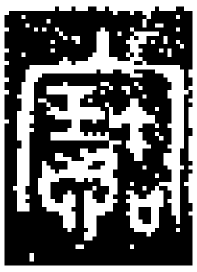
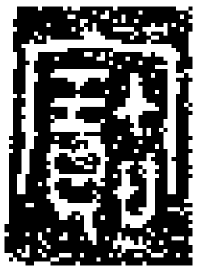


器二



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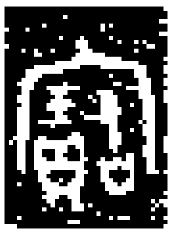
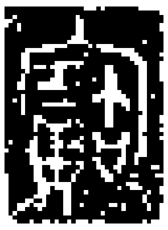
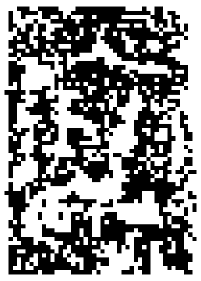


四

叔向父毀　其子＝孫＝永寶用



周棘生毀　其孫＝子＝永寶用



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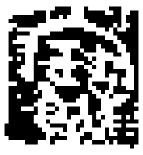

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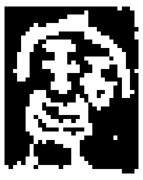

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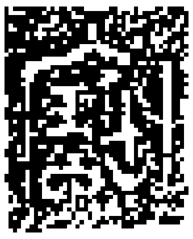

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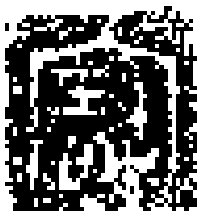

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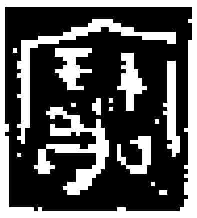
敔設

毀子孫＝其永寶用



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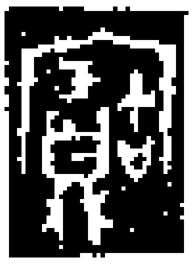

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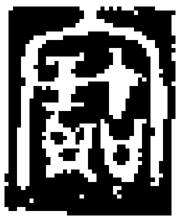

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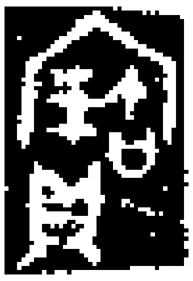

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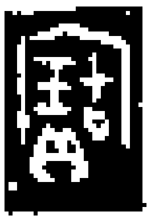

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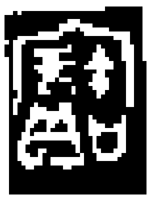

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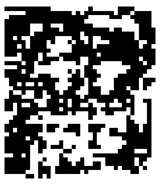

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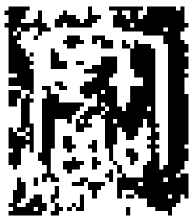

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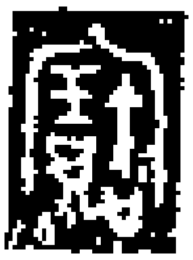

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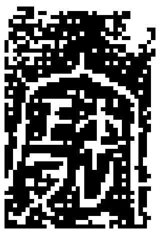

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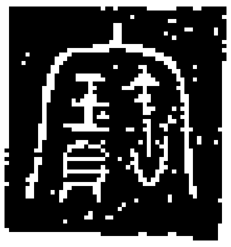

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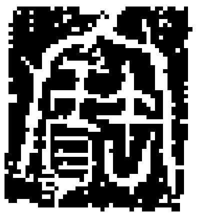

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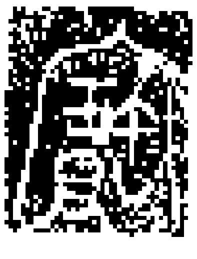

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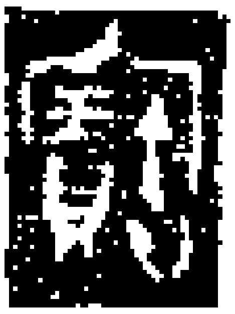

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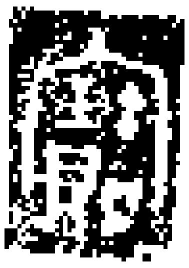

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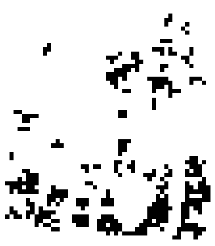

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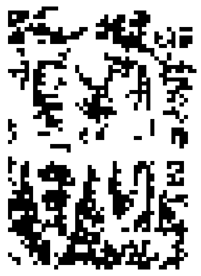

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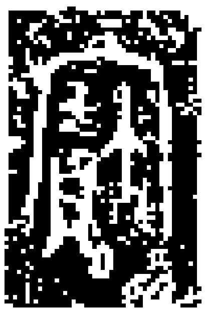

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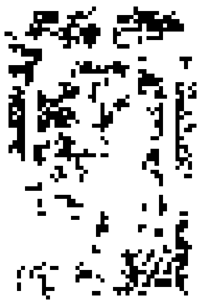

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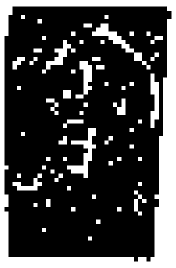

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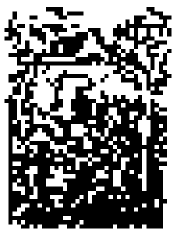

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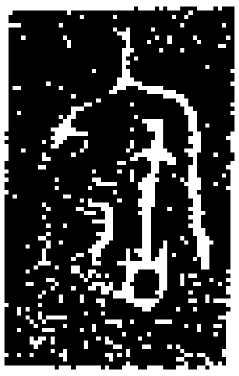

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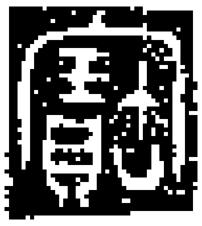

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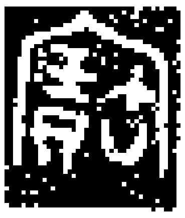

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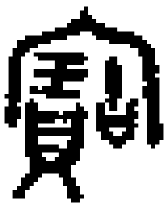

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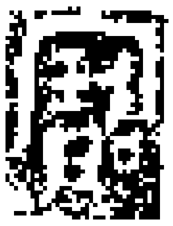

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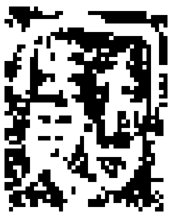

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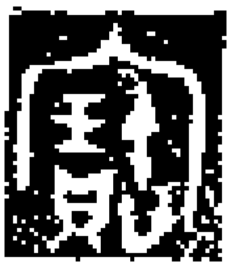

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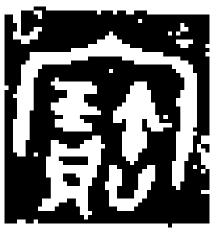

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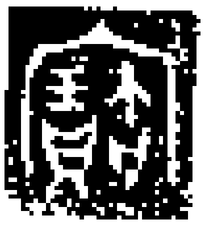

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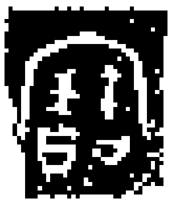

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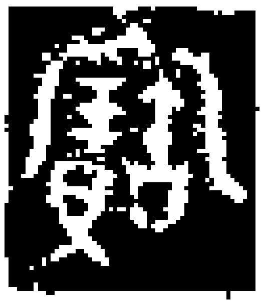

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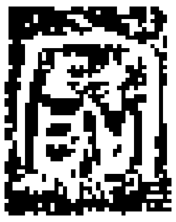

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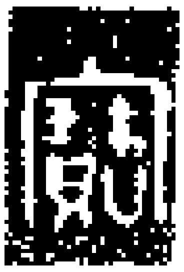

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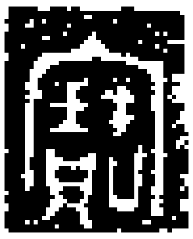

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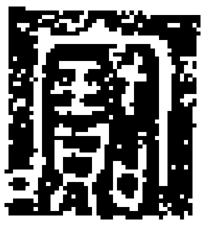

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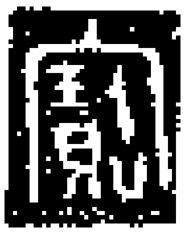

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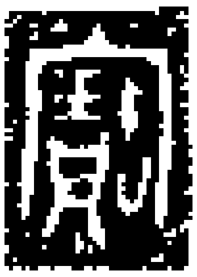

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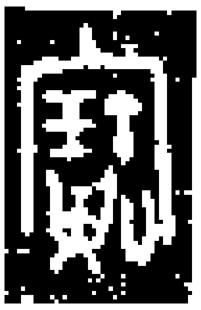

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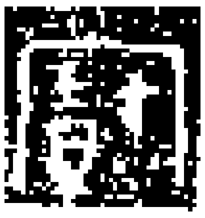

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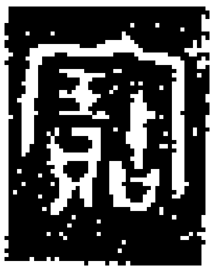

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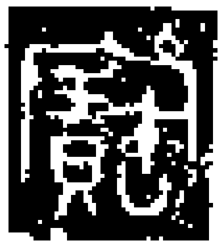

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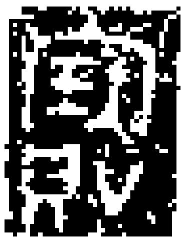

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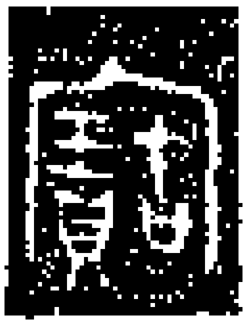

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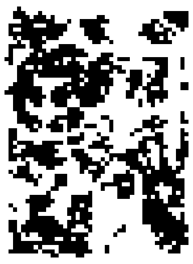

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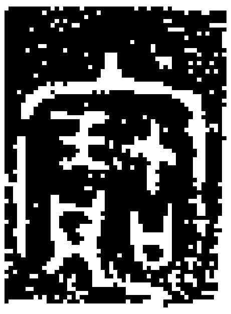

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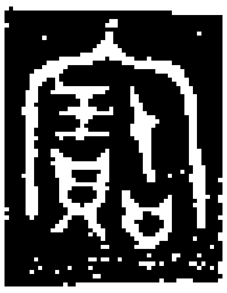

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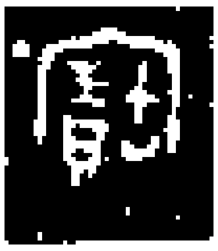

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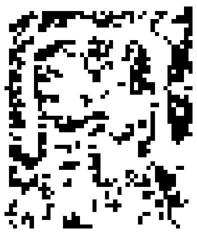

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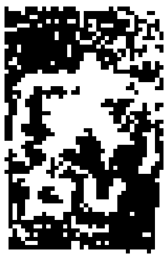

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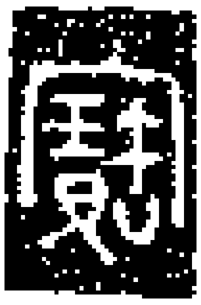

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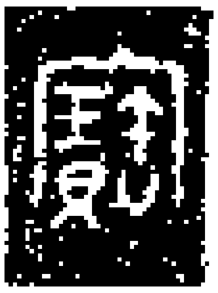

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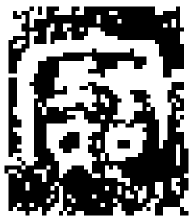

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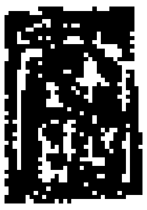

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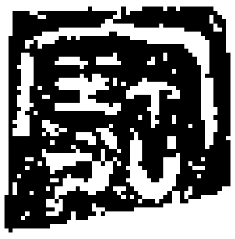

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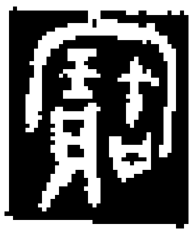

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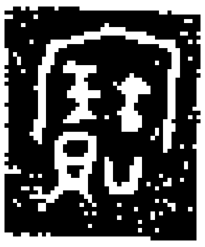

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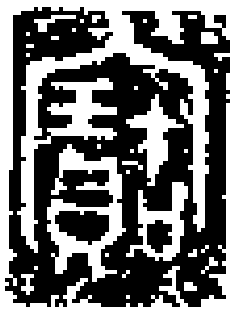

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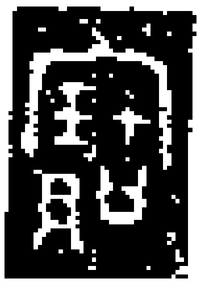
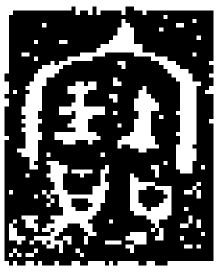
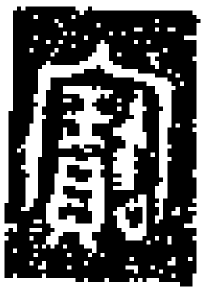


大師小子𣪘 奠大師小子侯父作寶𣪘



甾朋罍 白作寶盨



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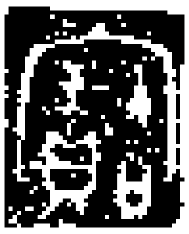

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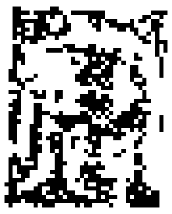

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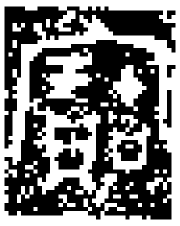

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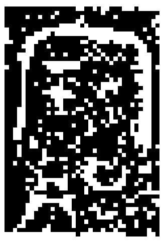

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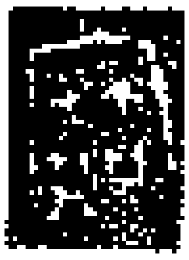
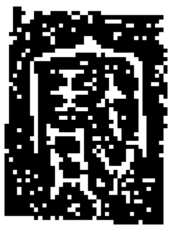
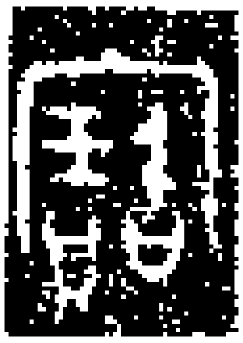


器三

杜伯盨 杜伯作寶盨



伯寬父盨 伯寬父作寶盨



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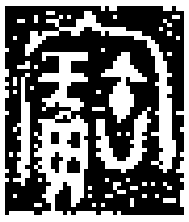

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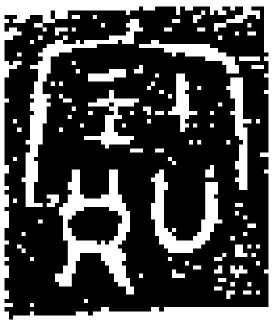

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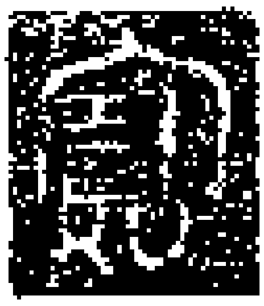
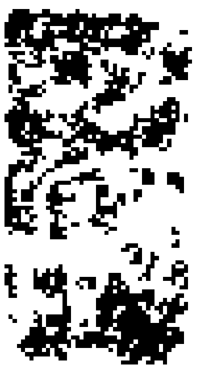
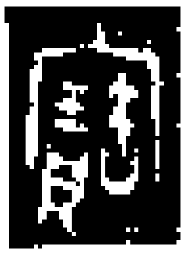


盂二

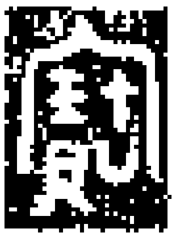
曾中斿父壺·曾中斿
父用吉金自作寶尊壺



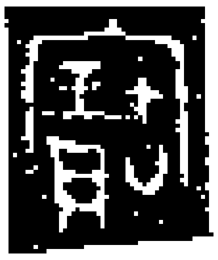
齊叔姬盤　齊叔
姬作孟庚寶盤



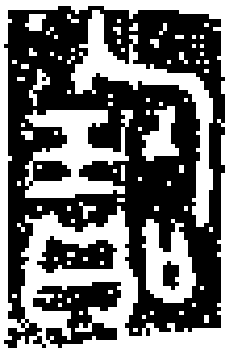
寰盤　用作朕皇
考奠伯奠姬寶盤



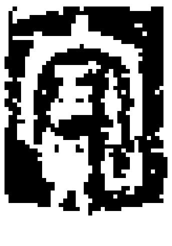
伯庸父盉　伯
庸父作寶盉



宗周鐘　對
作宗周寶鐘



己侯鐘　己
侯虎作寶鐘



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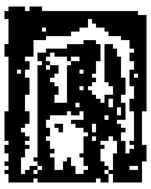

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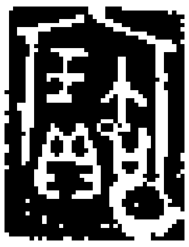
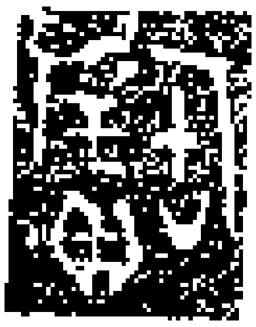
士父鐘　□作朕
皇考叔氏寶替鐘



旂毀　旂
作寶毀



晨毀　晨
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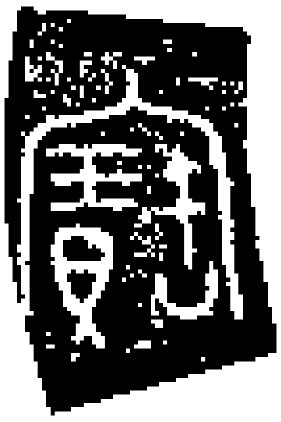
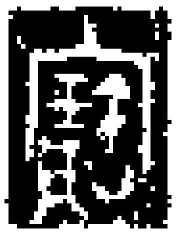


邾友父鬲　鼄督父
朕其子胙嫞寶鬲



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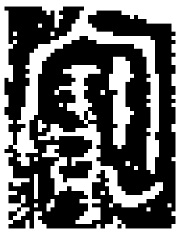

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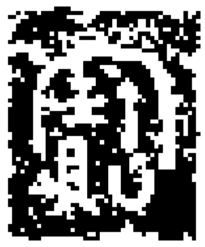
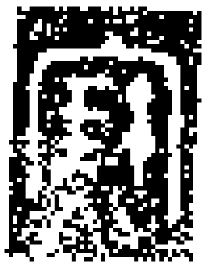
孟辛父
鬲　司

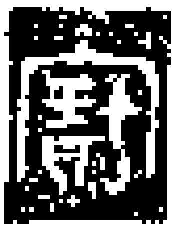
馬盂辛父作
盂姬寶尊鬲



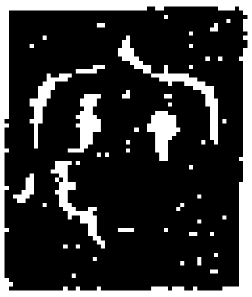
魯司徒中齊匜　肇
作皇考伯走父寶匜



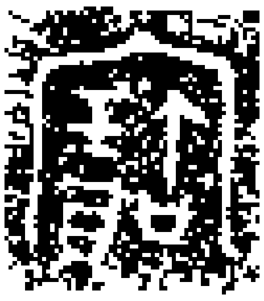
叔厤父匜　叔厤
父作旨姬寶匜



治遣匜　治
遣作寶匜

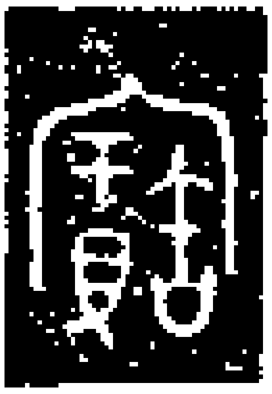


□中虎簠
用自作寶簠

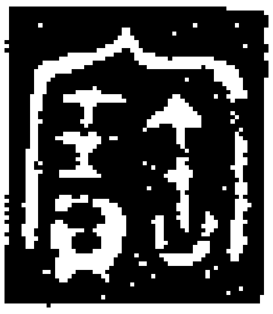


史頌簠
史頌作簠

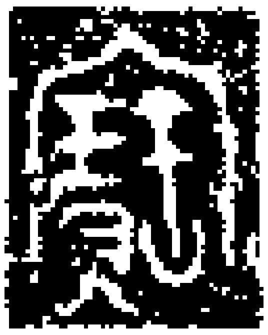
承
寶



𤼷夆簠　遣
夆鑄其寶簠



旅虎
簠



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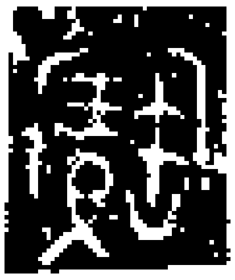
旅虎簠　晉山
旅虎鑄其寶簠



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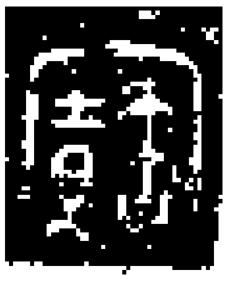

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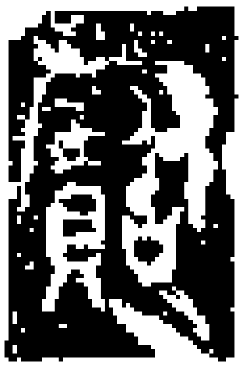
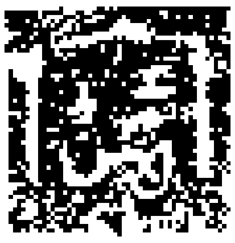
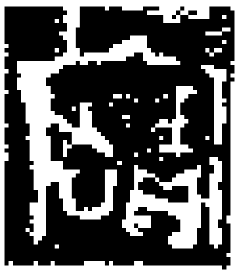
奢虎簠　壽山
奢虎鑄其寶簠



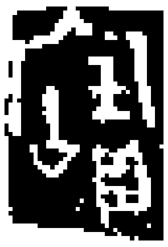
曾中斿父鋪　曾
中斿父自作寶甫



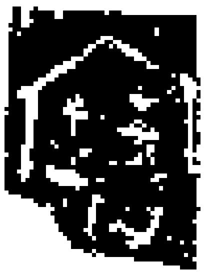
吳盤　吳
作寶盤



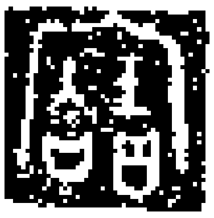
埶奴甗
埶奴寶甗



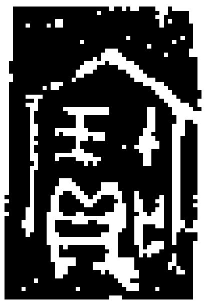
比甗　比
作寶甗



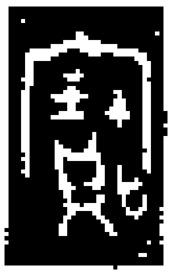
㮚鼎　㮚
作寶䵼



中鼎　中
作寶鼎



㠯父辛觶
父辛寶尊彝



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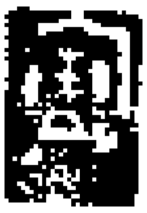

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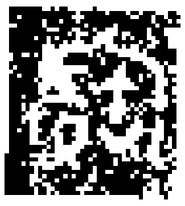
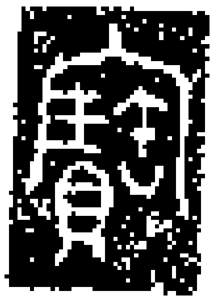
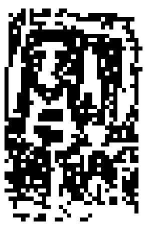
己伯鐘　盧
眔蔡姬永寶



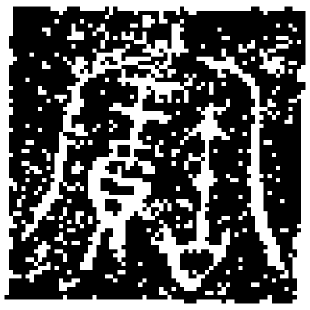
子叔嬴內君簠　子
叔嬴內君作寶器



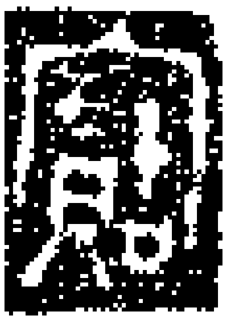
鐘伯侵　大師鐘
伯侵自作寶尊



堇鼎　休朕皇
君弗朢乘寶臣

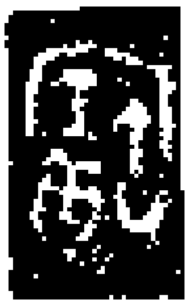


國差𦉜　攻師佫
鑄西墉寶𦉜四秉

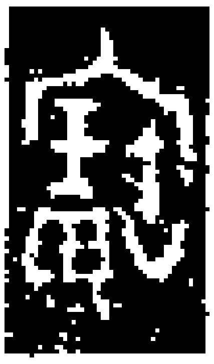


大克鼎　用
作朕文祖　師

華父寶
𩰫彝

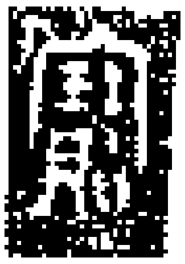


器一

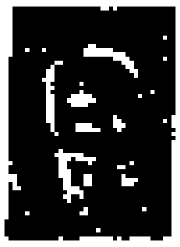


二

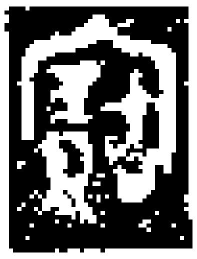
滕虎𣪕　滕虎敢肇作
氒皇考公命仲寶尊彝



虢伯鬲子=
孫=永寶用

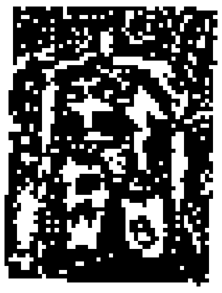


奻白鬲子=
孫=永寶用

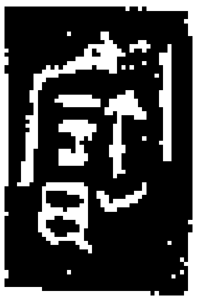


令甲盤
子=孫=永寶

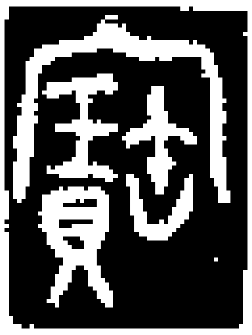
用



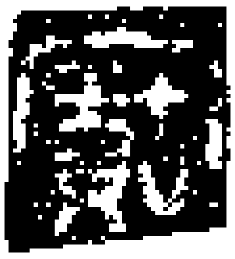
毛公鼎子=
孫=永寶用



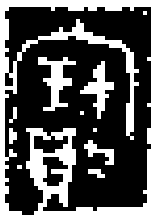
邦伯鼎子=
孫=永寶用



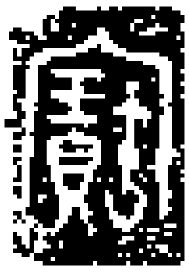
鑄公簠子=
孫=永寶用



官妻父毁
子=孫=永寶用



伯敷父毁
子=孫=永寶用



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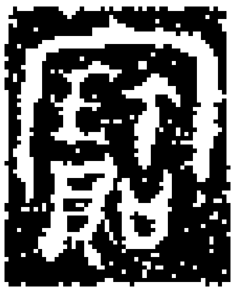
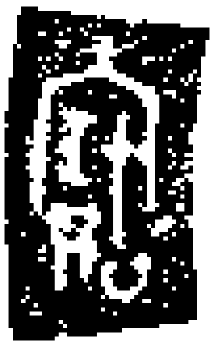
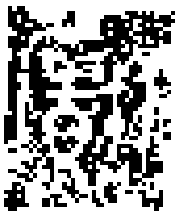


二

季良父簠
子=孫=永寶用

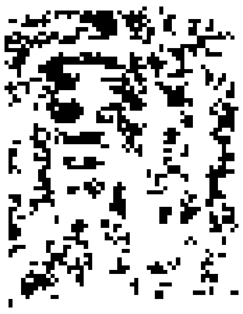


右戲中鬲
子=孫=永寶用

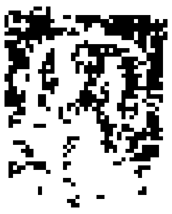


簋

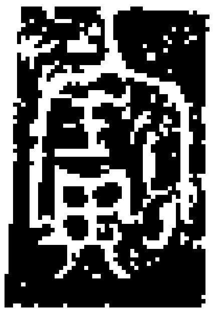
圅皇
父毁



圅皇
父鼎



圅皇父盤
子=孫=永寶用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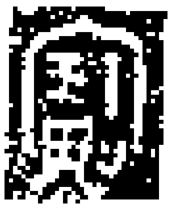
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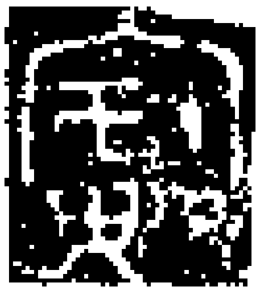
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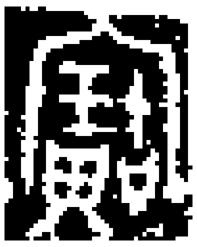
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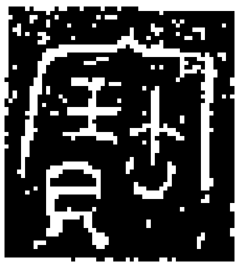
君叔毁 其萬年子孫永寶用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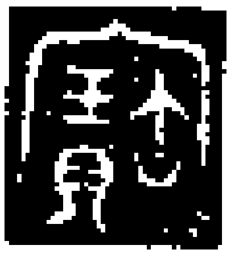
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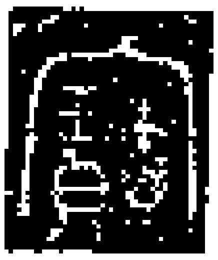
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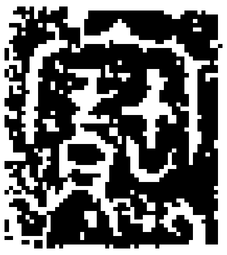
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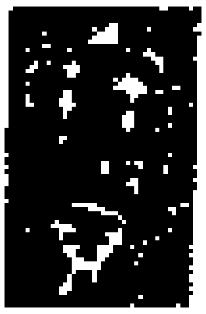
商丘叔簠 其萬年子孫永寶用



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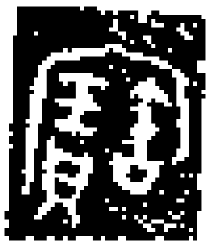
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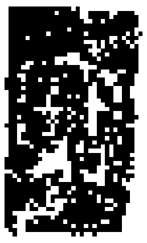
伯康父盨 其萬年子孫永寶用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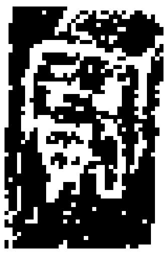
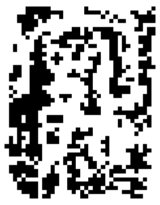

器一

仲義父鑐 其萬年子孫永寶用



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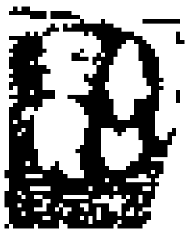
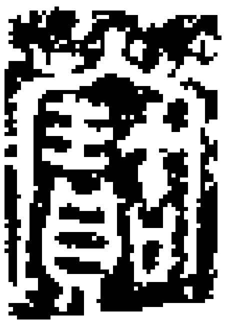
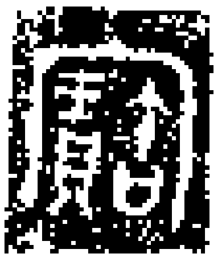


氏車父壺 其萬年子孫永寶用

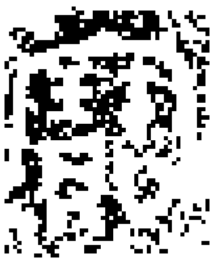


伯頵父鼎 其萬年子孫

永寶用



伯正父匜 其萬年子孫永寶用



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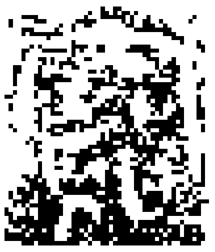

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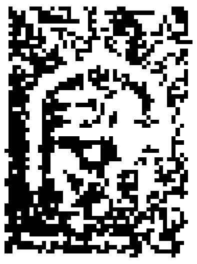
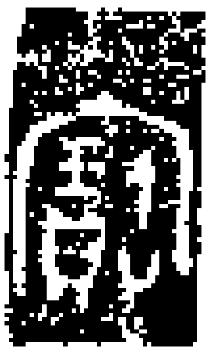
叔高父匜 其萬年子孫永寶用



師寏父盤 其萬年子孫永寶用



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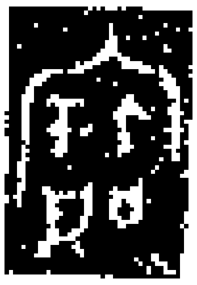
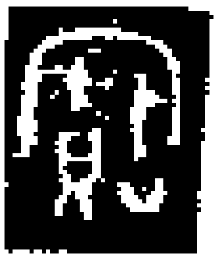
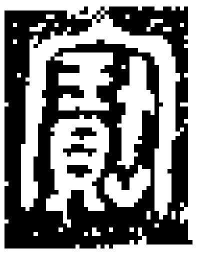


盨二

異尾父𣪕 其萬年子孫永寶用



師麻斿叔鼎 其萬年子孫永寶用



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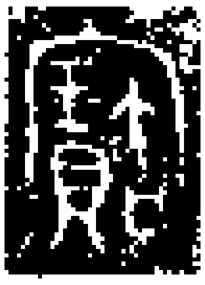
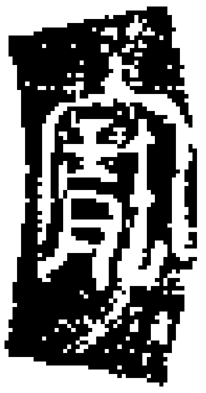
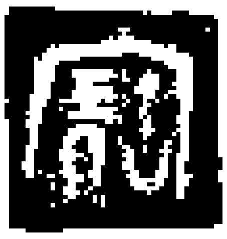


姬䐑鼎 其萬年子孫永寶用



邾伯鬲 其萬年子孫永寶用



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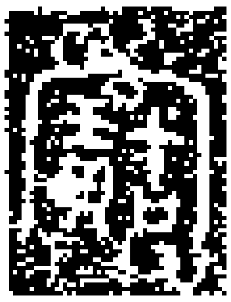
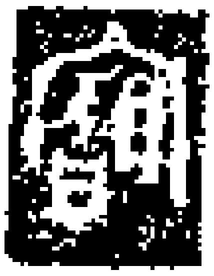
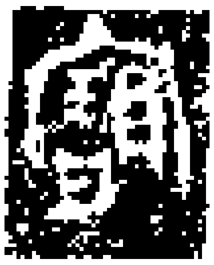


單子伯盨 其子孫萬年永寶用



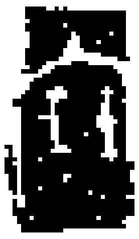
雝白原鼎



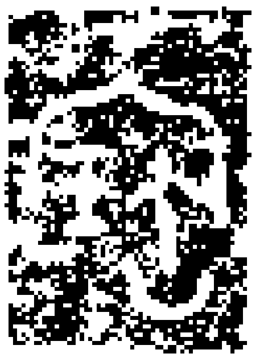
雝伯原鼎

雝伯原作寶鼎

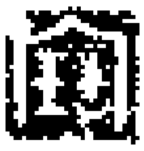
戴家祥曰：殷虛卜辭有寶字（殷虛書契前編卷六第三十一葉）及寶字（殷虛書契後編下第十八葉），皆从宀、从玉、从貝，而闕其聲。金文寶从宀、从玉、从貝，缶聲。古者貨貝而寶龜，至周而有泉，商書盤庚中「遲任有亂政同位，具乃貝玉」，貝與玉在商代具有貨幣職能，可以作爲財富貯藏手段。漢書梁平王襄傳「戒後世善寶之」，顏師古集注「寶，謂愛守也」。偏旁更換，字亦作寀，从宀，呆聲，呆，古文保。周書顧命「陳寶、赤刀」，說文引作「陳寀、赤刀」，廣雅釋詁四「寀，藏也」。同聲通假字亦作「保」，大雅崧高「南土是保」，鄭箋「保，守也」。



永寶用鐘
永寶用



者僕故匜
永寶用



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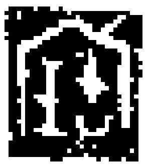
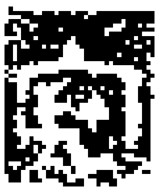
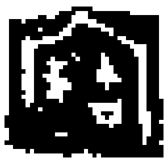


器

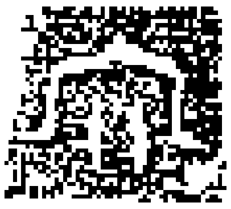
宰峀毁
用作寶鬻



萬諆尊
萬年寶用

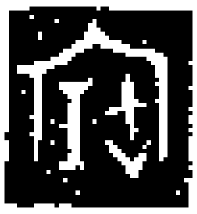


秉作文考毁
子孫其永寶



眚
伯

亯匜　光
將永寶用



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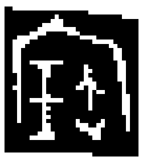
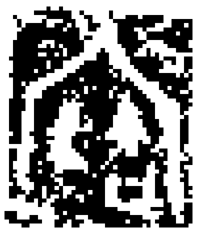


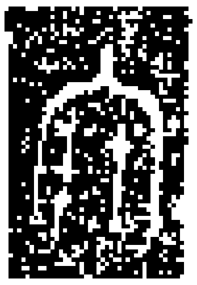
二

鄧鬳　用作
皇寶尊彝

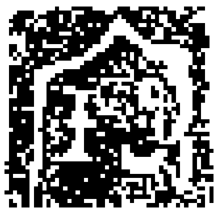


中伇旨
中敄作寶

尊彝



單匜　雍□
單自作寶匜



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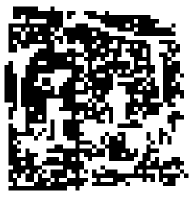
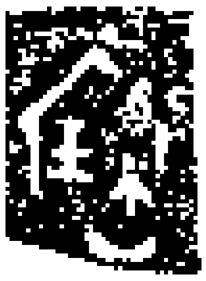


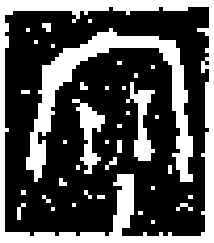
器

朱叔旨　金
叔作皇寶尊

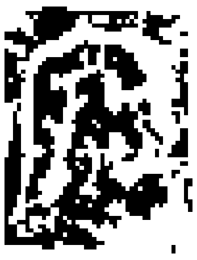
彝



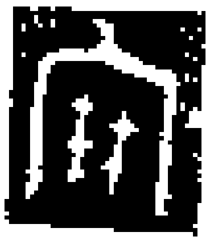
叔父丁毁　叔
作父丁寶尊彝



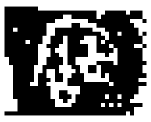
牙伯毁　□□
伯自作其寶毁



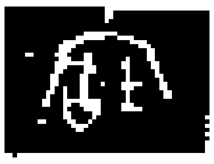
口者生鼎　子
孫永寶用享



番君鬲　唯番君
酌伯自作寶鬲

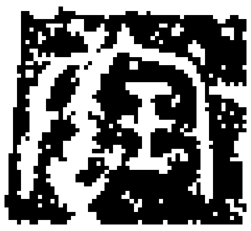


盞

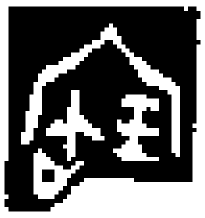


器

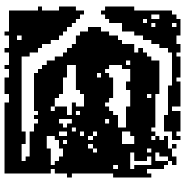
鄦子行盆
永寶用之



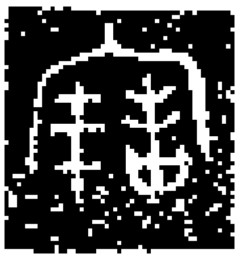
賸子匜　賸子
乙父作寶匜



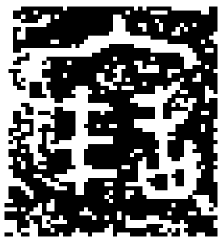
番姬擭　子
孫=其永寶用



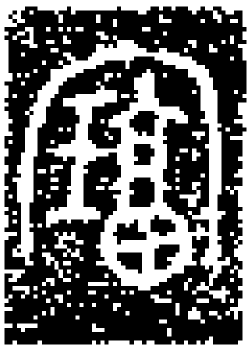
口作厥祖彝　口
作皋祖寶尊彝



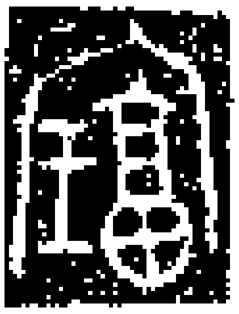
伯歸夆鼎
自作寶鼎



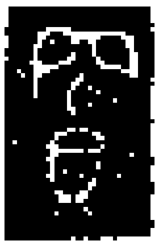
伯歸夆鼎　子
孫永寶用之



䨣匜　孫=
永寶用

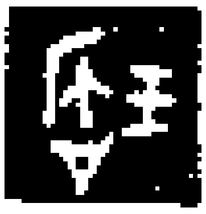


䨣匜　周䨣
作圓姜寶匜



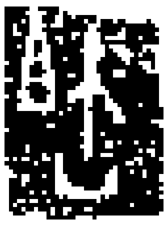
陳逆簠
鑄以寶簠

字从內从口从貝，按：从內爲宀之變形，偏旁連作宀。从○爲玉之異體，詳見釋璧，故就字形看當是寶字，甲骨文寶作𡧖，金文作㝭，皆省缶聲，是其證也。从辭例看寶宴簠與「寶鼎」「寶尊」「寶鐘」等完全相同。

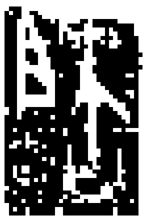


晉姬毁　格伯
作晉姬琱毁

𤧂疑寶之別構，从厂从玉从缶。从厂與从宀同意，都爲處所，玉、缶均寶字主要構成部分。金文寶也有省貝作𡧖者，如弔父丁簠「寶𡨄簠」均是，與此結構相近。「畜父盂」寶字作匋，爲此簋省玉。晉姬簋「格伯乍晉姬琱寶簋」，从辭例看，𤧂亦當爲寶字。

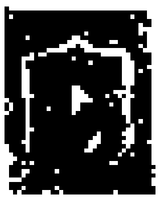


盖

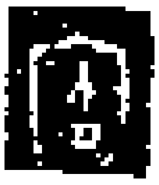


器

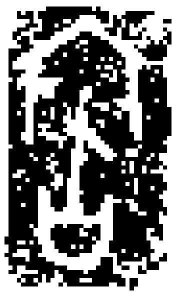
亞囚豹卣　用作
𣁋蔿示穀尊彝



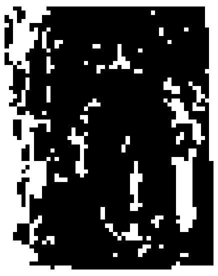
寚鼎



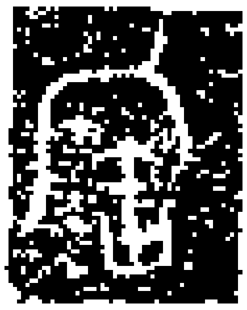
寚殷　用爲寚器



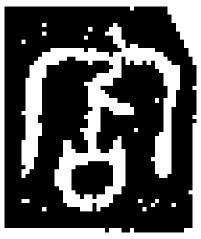
中氏盤　用作中寚器



內公鐘　子孫永寚用



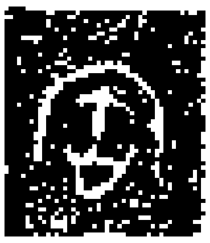
邛君婦壺　子孫永寚用之



二

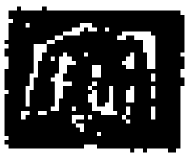
召伯虎殷　用作朕剌且寚公

寚殷

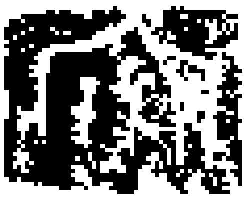


器

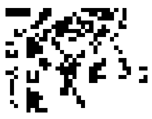
杞伯每刊壺　杞伯每刊作鼄孃寶壺



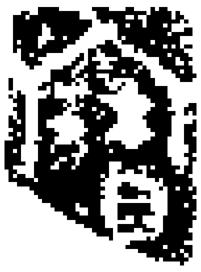
鄦氏鼎　鄦氏作寳鼎



嫚父盤　嫚父作寳尊彝

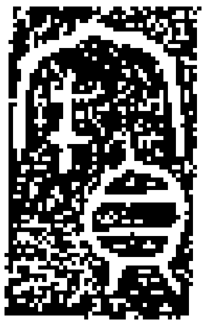


盖

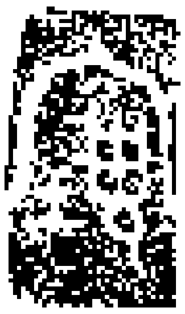


器

小子相卣　用作父己寳彝

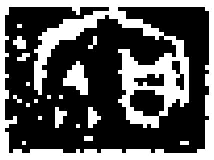


懭子鼎　子孫永寳萬年無疆

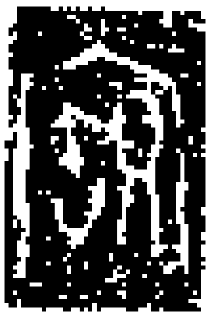


吳大鐘　乍罢用寳

（寳）



鬻鼎　鬻作寳鼎



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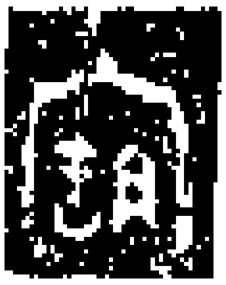

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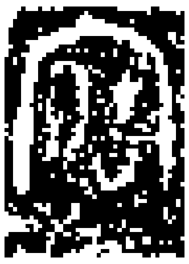
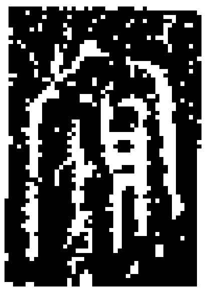


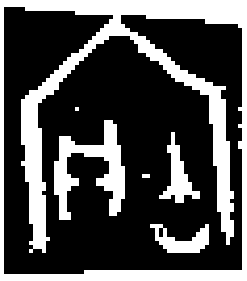
三

虢季氏子

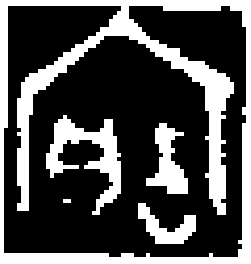
盨𣪘　子=孫=永寳用享



虢季氏子組壺　子=孫=永寳其用享

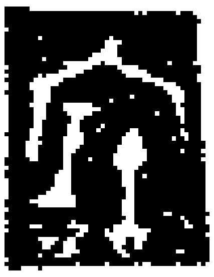


禽𣪘

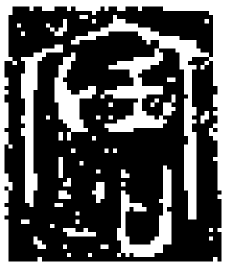


禽鼎　禽用作寚彝

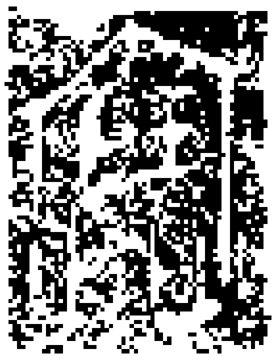
（寚）



□𣪘彝　□□作寚彝

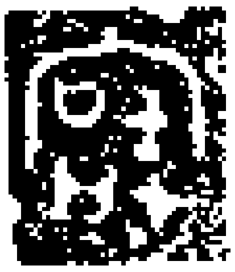


蓋

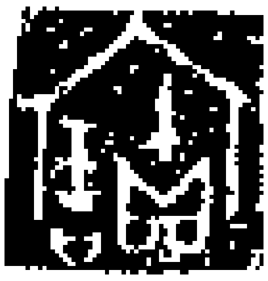


器

周蒙壺　其子孫=萬年永寚

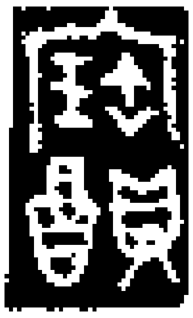


叔[illegible]父鼎　子孫其萬年永寶用



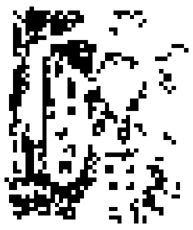
𣪘彝　𣪘作寶𣪘

（⿱宀⿱⿰王缶⿰酉貝）



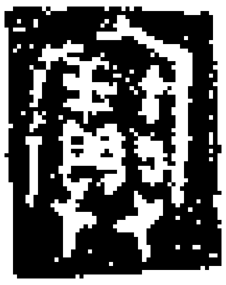
㝬簋 其萬
年子孫寶

（⿱宀⿱⿰王缶⿰酉貝）

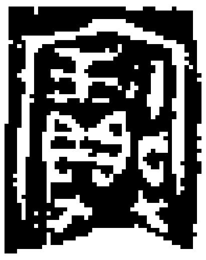


轉盤 轉
作寶盤

（⿱寶廾）

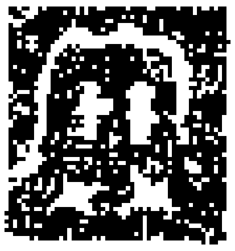


量侯簋 量侯
口口寶尊毁

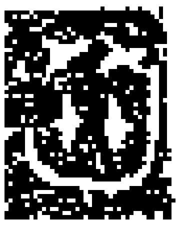


量侯簋 子
孫萬年永寶

（⿱⿱宀⿰王缶廾）



番休伯者君盤
子孫永寶用之



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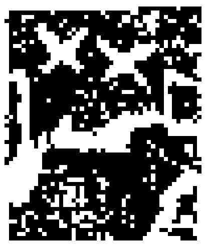
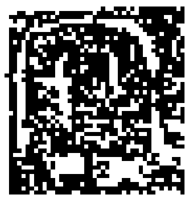


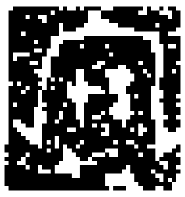
二

番袁伯者君鼎
其萬年子孫

永寶
用[illegible]

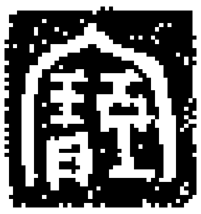


一



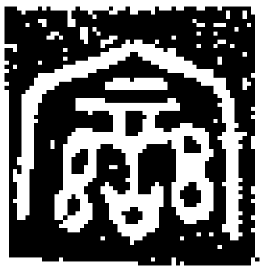
二

番袁伯者君鼎 唯番
袁伯者君自作寶鼎



史牆盤　寶
受牆爾鼉福

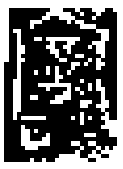
戴家祥曰：寶字从宀，从貝，从玉，至聲。至，古文室，字當釋實。說文「實，从宀，从貫，貫，貨貝也」。古者貨貝而寶龜，至周而有泉。商書盤庚中「具乃貝玉」，貝與玉在商周社會具有貨幣職能，可作為財富貯藏手段。寶字从貝从玉，義亦同貫，至蓋聲符也。數設者玉作實，亦猶虢季子設「永寶」作永寶，會鼎「寶彝」作寶彝。實从貝玉，故禮記哀公問「好實無厭」，鄭玄云「實，富也」。左傳文公十八年「聚斂積實」，杜預注「實，財也」。章伯□鼎室緐五十寽，猶儀禮既夕禮「實角觶四，木柶一，素勺一」。孟卣「兮公室孟鬯束，貝十朋」，猶禮記禮運「實其簠簋籩豆鉶羹」。國語魯語「今司正實爵與史蘇」，實，滿也。是室之為室，寵之為實，聲義豁然。釋名釋宮室「室，實也，人物滿其中也」。牆盤銘文「寶受牆爾鼉福」，實字在動詞「受」字之前為助動詞，易既濟「東鄰殺牛，不如西鄰之禴祭，實受其福」，左傳昭公三年「豈惟寡君，舉群臣實受其貺」，又昭公七年「去衛地如魯地，于是有災，魯實受之」，語法正同。郭沫若（殷周青銅器銘文研究第四十三葉）、楊樹達（積微居金文說第九十三葉）、吳闓生（吉金文錄卷二之十五葉）、馬敘倫（國學季刊四卷一號第十九葉）釋家，唐蘭（國學季刊四卷一號第二十七葉）釋庸，于省吾（雙劍誃吉金文選下三卷十葉）釋享，享形、享聲一無是處，此睿智者千慮之一失。



矢人盤
余又爽⿱宀䜌

⿱宀䜌，靜安先生、劉幼丹俱讀爲⿵門䜌。⿵門䜌，舁入宮栽也，讀若闌。郭沫若、高鴻縉讀爲變。孫詒讓謂「⿱宀䜌」當與䜌音義同。衆說紛紜，有待再考。

譶



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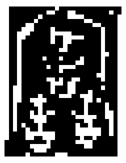
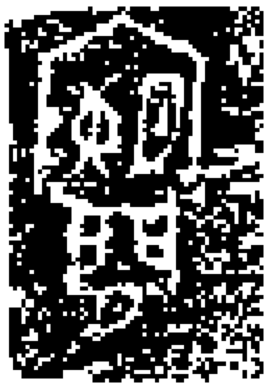


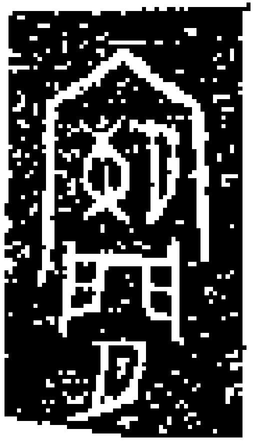
三

厲羌鐘
譶敓楚京

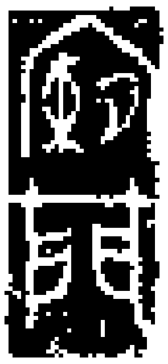
郭沫若曰：劉節云「譶即譶之繁文」。說文「譶，疾言也。从三言，讀若沓。」案劉說是也。羌鐘銘中多繁文，如福或作富「若葉」，即其證。又譶有疾義，沓亦有急義，漢書禮樂志「騎沓沓」，師古云「沓沓，疾行也」。譶猶沓沓矣。（金文叢考三六零葉厲羌鐘銘考釋）



戍嗣子鼎 才⿱宀闌宰



戍嗣子鼎 唯王⿱宀氣⿱宀闌大室



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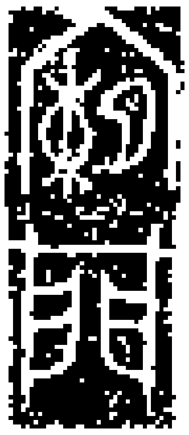
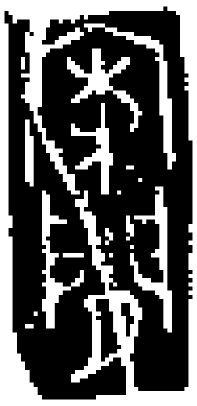


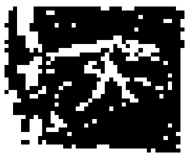
器

父己殷 才⿱宀闌

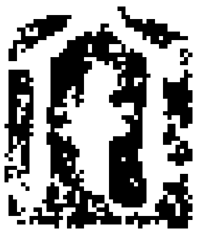


利殷 王才⿱宀闌𠂤

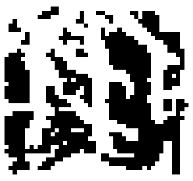
于省吾曰：⿱宀闌乃闌的繁構。商器闌卣作⿱宀闌，宰椃角的「王才⿱宀闌」本作閒，為會意字，孳乳為⿱宀闌，加柬為音符。⿱宀闌、闌、⿱宀闌後來又省化為柬。成王時器新邑鼎的「王自新邑于（[illegible]剝）柬」。⿱宀闌、闌、⿱宀闌或柬均應讀為管蔡之管。古文無管字，管為後起的借字，从閒从柬古通宗。荀子脩身的「柬理也」，楊注謂「柬與簡同」。詩溱洧的「士與女方秉蕑兮」，毛傳謂「蕑，蘭也」。按齊詩蕑作菅。玄應一切經音義十二引聲類訓蕑為蘭，並謂「篆文作菅、蕑二形」。按从柬从閒从官之字同屬見紐，又系疊韻，故知⿱宀闌、闌、⿱宀闌或柬為管之初文，後世管字通行而古文遂廢而不用。管之稱管𠂤，猶「成周」金文稱「成𠂤」。管為管叔所封地，指地志謂在「鄭州管縣」。周書大匡和文政，在武王克殷以後，均言「王在管」，可以參證。（文物一九七七年第八期第十二頁利簋銘文考釋）



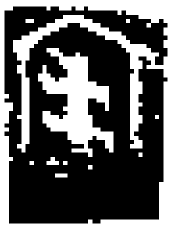
夔大鼎
宇來



宇父乙觶
宇父乙



宇父丁爵
宇父丁



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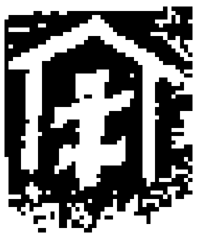

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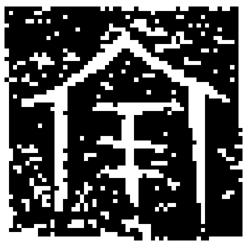

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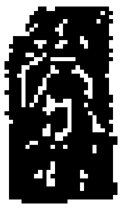

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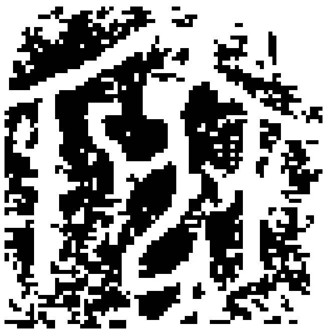

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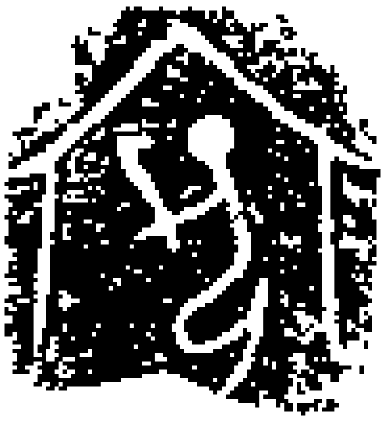

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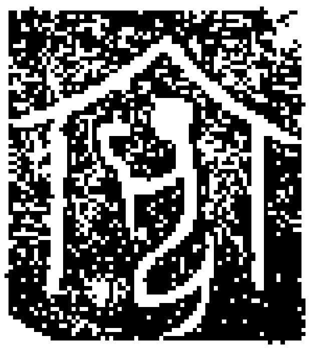

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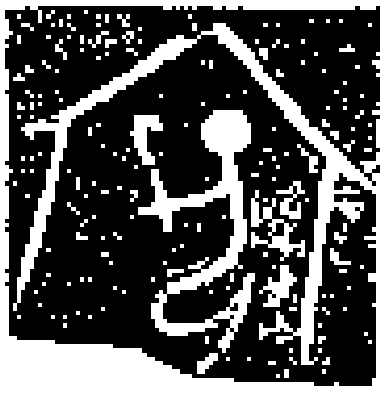

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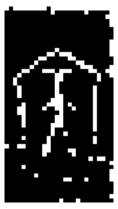

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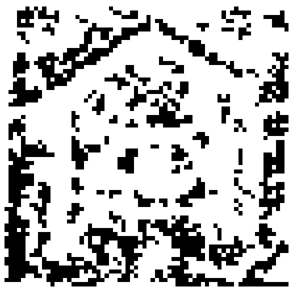

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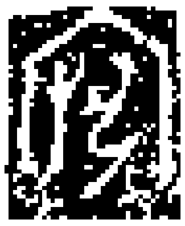

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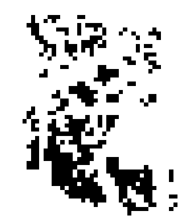

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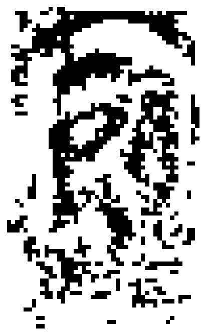

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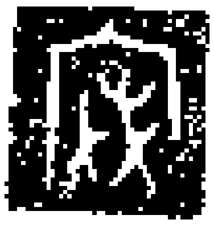
周



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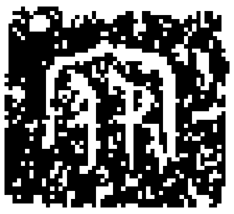

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父作孟姒寡媵鼎
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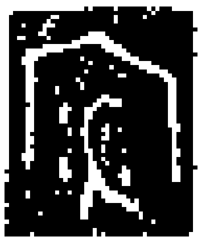

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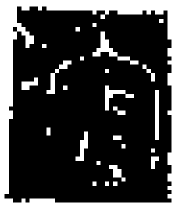

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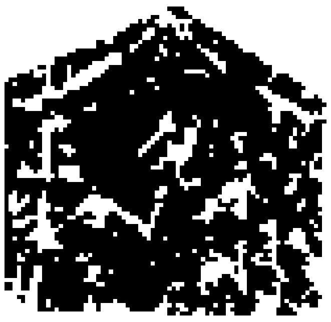

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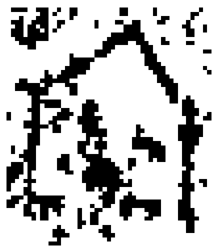

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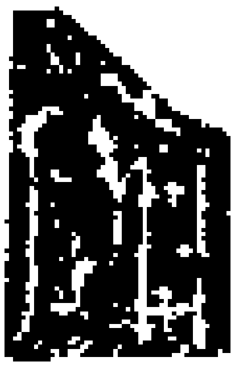

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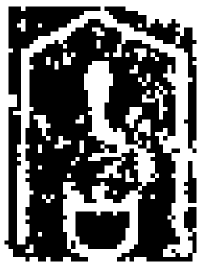

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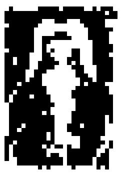

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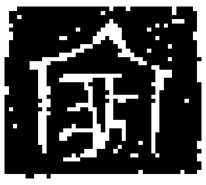

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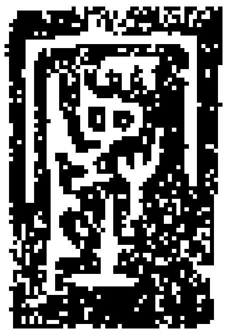

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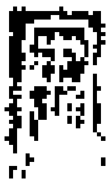

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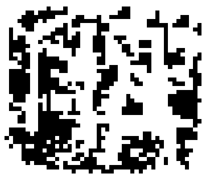

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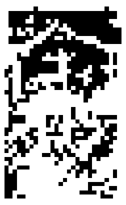

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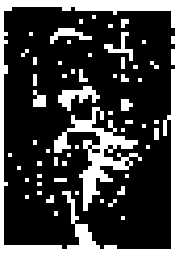

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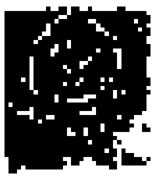

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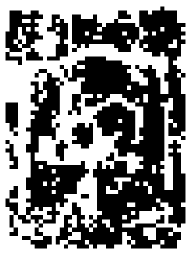

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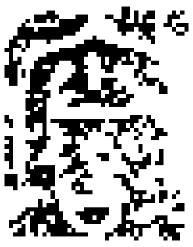

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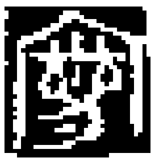

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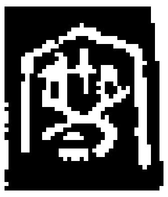

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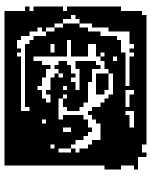

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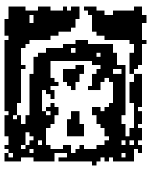

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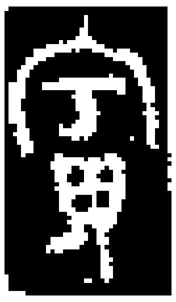

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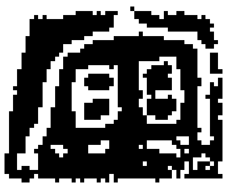

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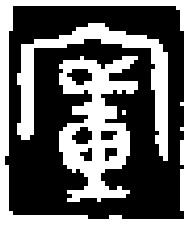

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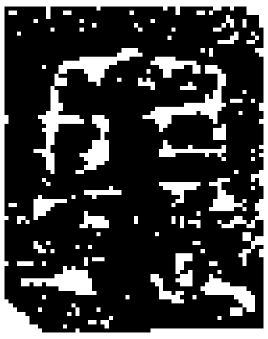

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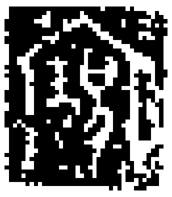

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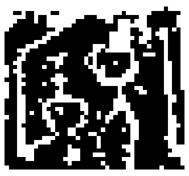

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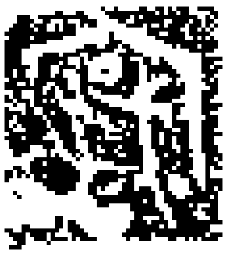

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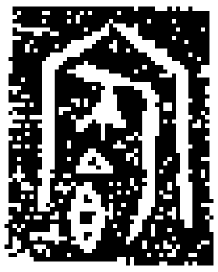

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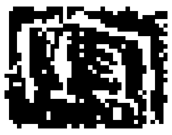

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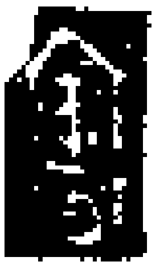

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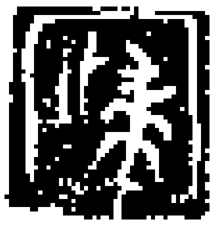

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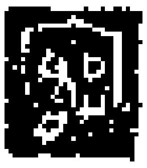

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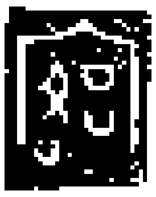

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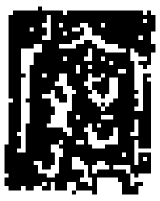

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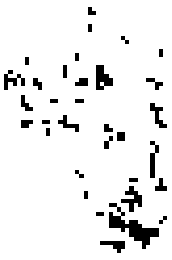

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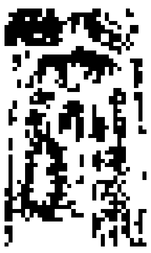

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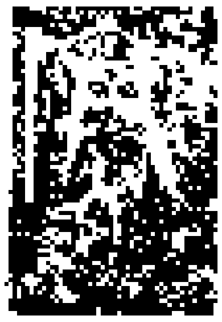

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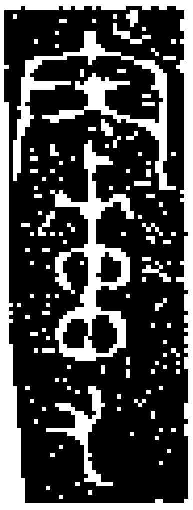

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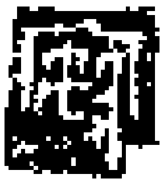

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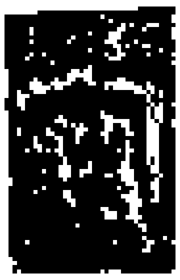

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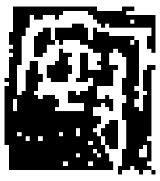

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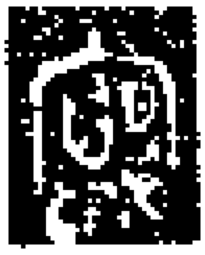

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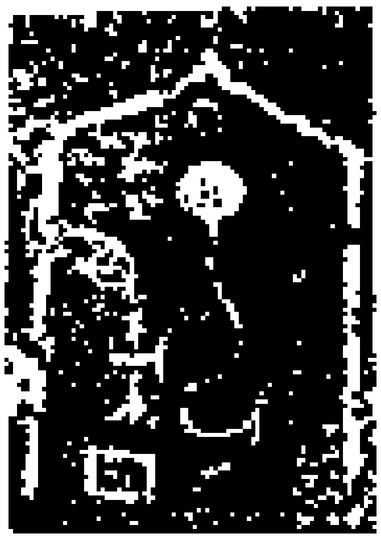

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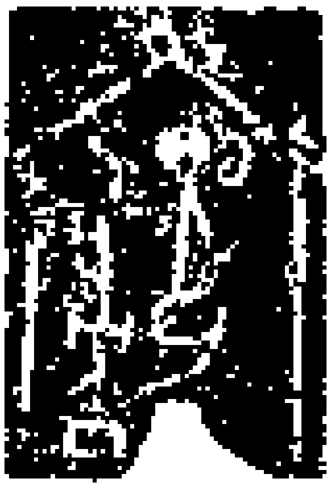

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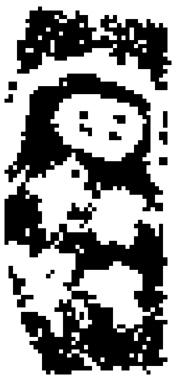
𡨦父辛



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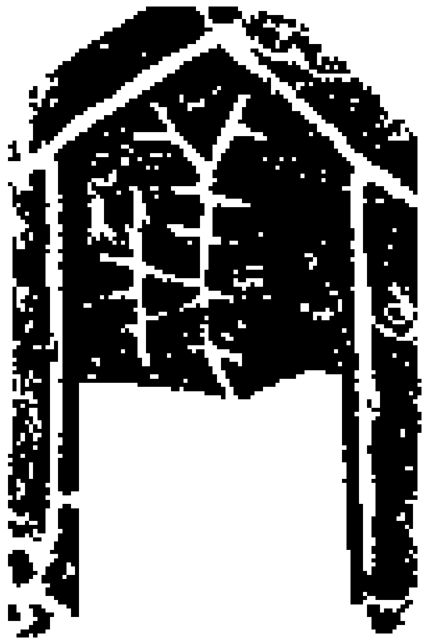

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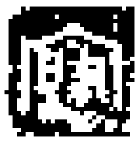

伯𩱧盉 伯
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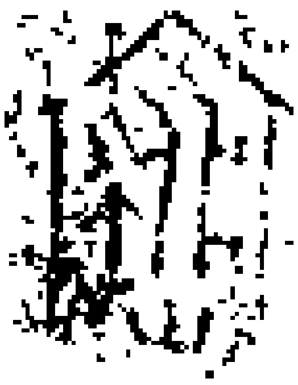

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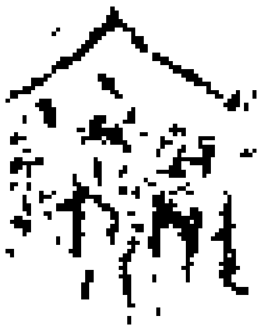
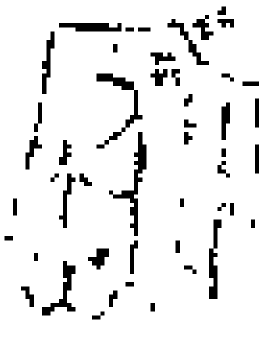
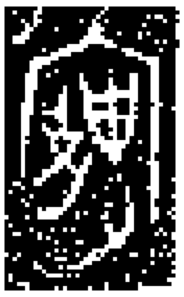


二

荷戈父癸甗
𩰫



荷戈父癸
觶 𩰫



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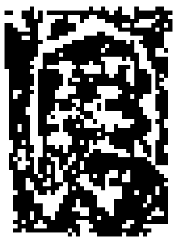
各子匽寶



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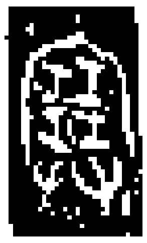
叢自行行甗



塞公孫指父匜　塞
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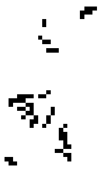

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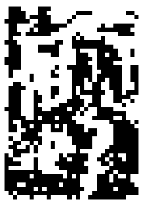

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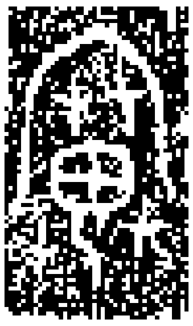

鄭季盨　鄭季
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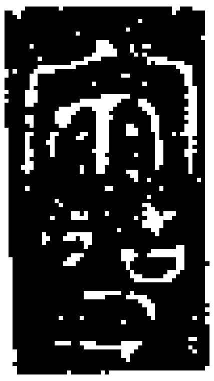
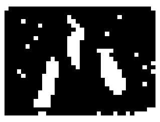


伯多父盨　伯多父
作成姬多母口口

小



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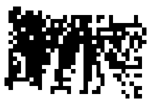
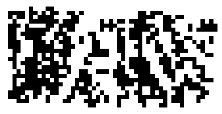


秦公
鐘



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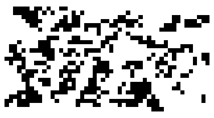
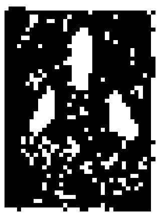


三

秦公鎛
余小子

嫛不

毀汝
小子



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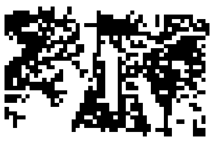
睘小



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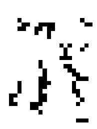
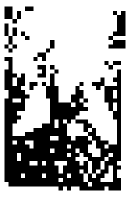
小

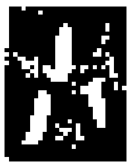


宗周鐘
保余小子

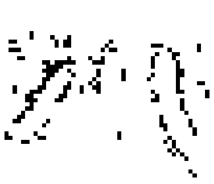


辛毀
小罪服

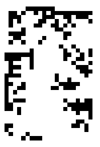
令鼎
口遹𧖴
小



趞鼎
大人隣
小



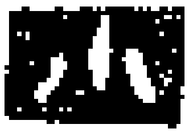
矢人盤
小門人䌛



足氏[illegible]鍾
人[illegible]小

一

衍伯毀帯
望小屬邑



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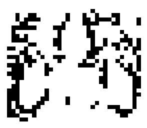

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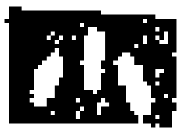

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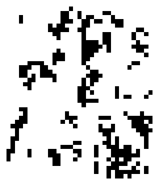
小臣遴蔑曆



易鼎
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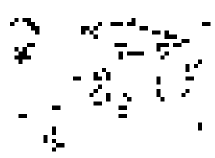
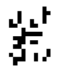


臣小

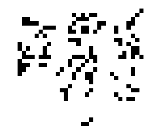
鼎 匜
作尊彝

農
卣

農卣享
小子小大



書𢦏年卣
子令小子書



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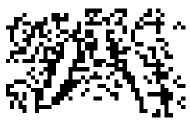
小子作父己



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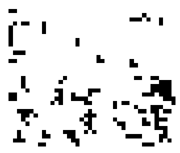
于小大政



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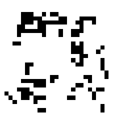
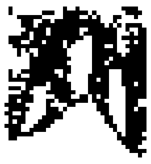


年己父乙彝
卿守宄才小口



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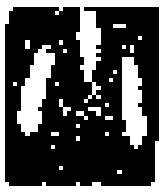
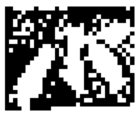
臣兄辰父乙



雲德鼎 蓋
雲德作小鼎



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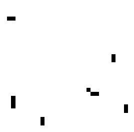

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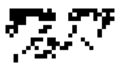

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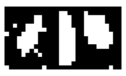
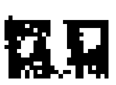


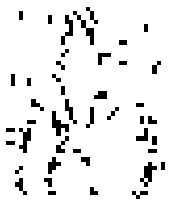
器

令彝



令方彝
錫令

邑簋
小子



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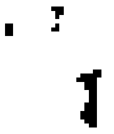
即朕小學



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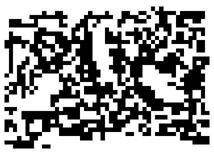
師嫠殷 在
先王小學女



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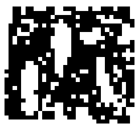
師嫠𣪘　在昔先王小學女



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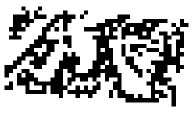

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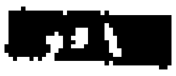

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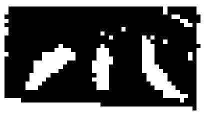

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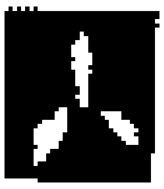
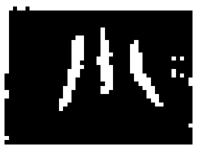
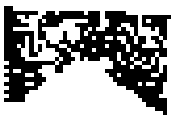


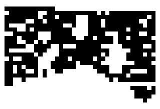
嗚小子鼎　嗚小子启作寶鼎



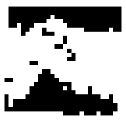
師望鼎　大師小子師望曰



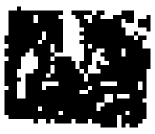
小臣兒卣　小臣兒作己尊彝



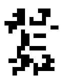
小臣艅尊　王賜小臣艅夒貝



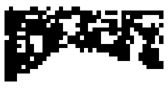
小臣邑斝　王賜小臣邑貝十朋



文父丁𣪘　囗賞小子[illegible]貝十朋



小子相卣　子賞小子相貝五朋



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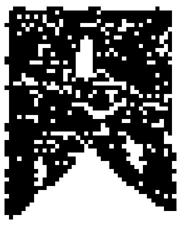

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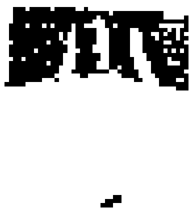

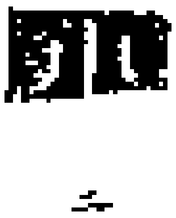

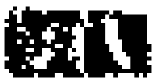

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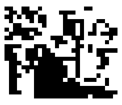
小臣守殷　王使
小臣守使于夷



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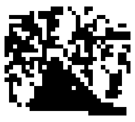
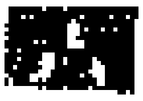


二

鑫祖乙卣　王賜
小臣系易才寢



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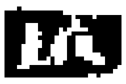
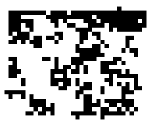
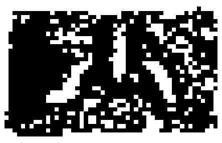
趙即事于西休



魯內小臣鼎　魯
內小臣床生作鼒



小臣鼎　小臣
氏樊尹作寶用



乙亥鼎　是小
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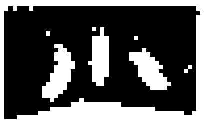
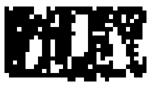
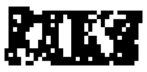


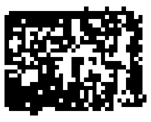
斛从遑　令小
臣放友逆□□



柯尊　王奠宗
小子于京室



衛盉　衛小子
眔逆者其饗



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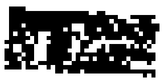
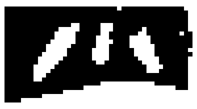


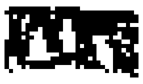
二

宮小子簋　宮小
子從家弗受□

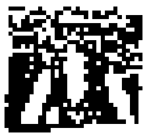


斛从
遣

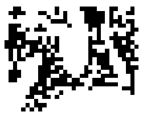
夏卒小宮
令斛从田



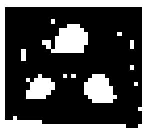
小臣傳殷　師田
父令小臣傳非余



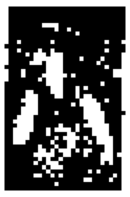
嵩吏殷　遣叔休
于小臣貝三朋



三穀盤遣叔休
于小臣貝三朋

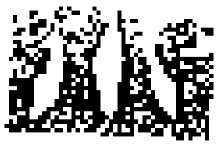


小臣單觶周公賜
小臣單貝十朋[illegible]



小臣宅𣪕　伯
賜小臣宅畫干

戈
九



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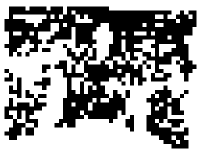
小臣霝龠鼓鐘



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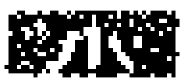
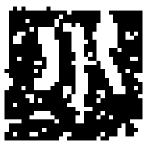
賜小子斣貝二百



大師
子壺
小

大師小子師
望作寶壺



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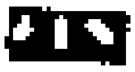
小中母生自作用鬲



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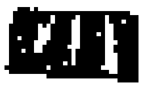
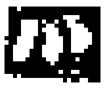
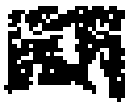


器

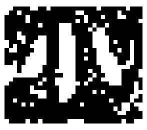
令
彝



令方尊　明公賜
大師鬯金小牛



小臣傳𣪕　白𠭯父
賞小臣傳□白休



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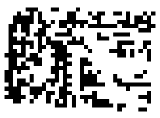
師氏小子卿射



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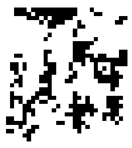
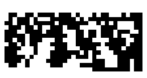
師小子侯父作寶甗



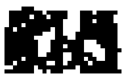
蓋

白公父簠　白大師
小子白公父作簠

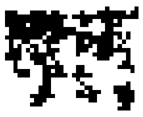


寒姒
鼎

口史小子𣪘作寏如好尊鼎

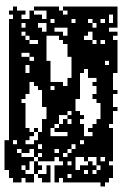


盠駒尊　王弗望厥舊宗小子𦎫皇盠身

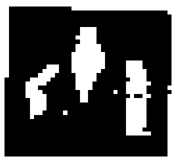


曶匕口走叔鼎　曶夫口走叔口于小臣貝三

朋



曶鼎　口吏厥小子𩒨以限訟于井叔



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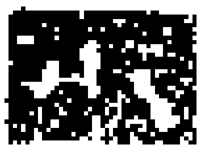
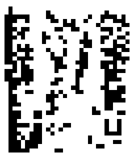


銘二

師嫠𣪘　既命女更乃祖

考司小輔



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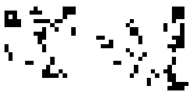
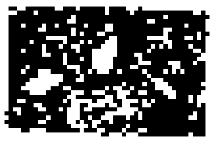


蓋二

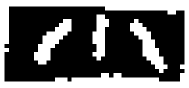
師嫠𣪘　命女司乃祖舊官小輔鼓鐘鍾



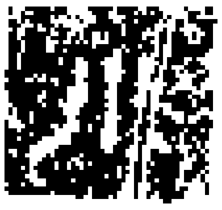
銘二

師嫠𣪘　命女司乃

祖舊官小輔眔鼓鐘鍾

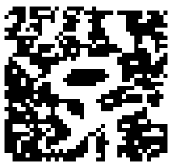


單伯鐘　余小子肇帥井朕皇祖考懿德



遣小子𣪘　趞小子𩛥㠯其友作醽男王姬𩰫彝

寐



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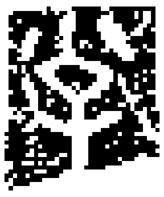
子具車牽



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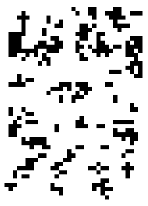
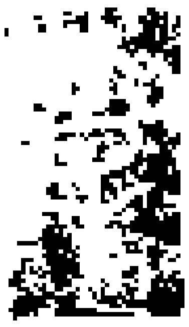
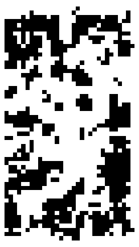
衛小子家



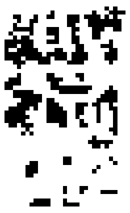
裘衛鼎　衛小
子者其卿網



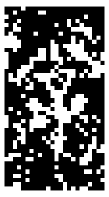
㝬殷　有
余唯小子



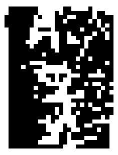
師𩛥鼎
不自作𡥉



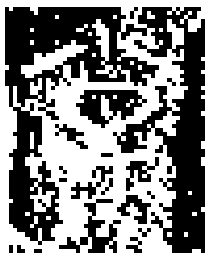
師𩛥鼎　叀余小
子肇盄先王德



晉公盞　雉
今小子



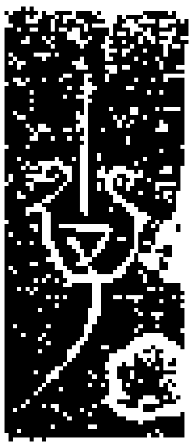
晉公盞　余
唯今小子



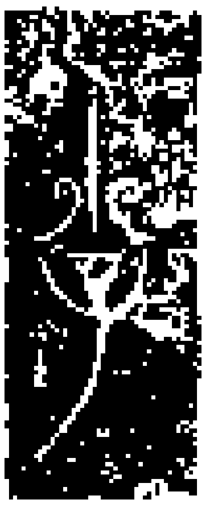
盞

秦公殷
余雖小子

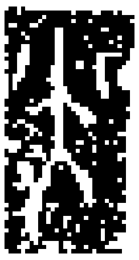
捨



中山王𠻗鼎
事𡥉如長

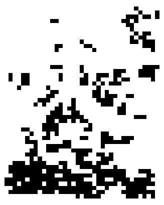


中山王𠻗鼎　而
㞷才於𡥉君虖



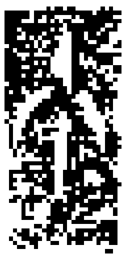
盞

𠑇匜　曰今余敢
夒乃小大史

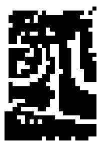


駒父盨　小大邦亡
敢不□具逆王命

張曰昇曰、說文云小、物之微也、从八丨、見而分之、高田忠周謂小字从丨、與少字所从丨同意、艸木之始也、八以別之。金文甲骨文小字皆三小畫、作品字形排列、从八从丨、乃據篆文立說、未可从也。高鴻縉謂象雨點之形、馬叙倫謂小少之一字、皆沙之初文。釋少見馬氏之言是也。（金文詁林卷二第四三三葉）



哀成叔鼎　少去母父



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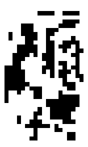

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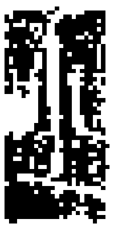

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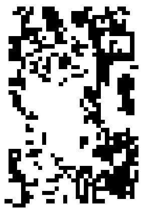
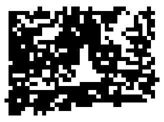
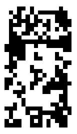


四

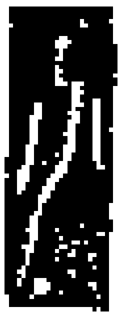
蔡侯鐘　余唯末少子



陳逆簋　少子孫逆曰



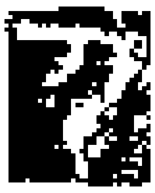
少府小器　少府器二益



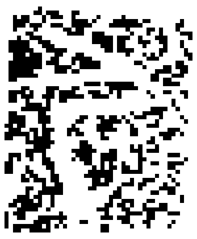
鄦侯殷　鄦侯少子析乙孝孫丕巨

馬叙倫曰：小少尐一字，皆沙之初文。禮記「少儀」釋文「猶小也」。國語「少溲于豕牢而得文王」注「小也」。戰國策「誅之輝臺之下，少海之上」。吳師道謂少當作沙，其實少即沙字也。孟子「力不能勝一匹雛」，錢大昕謂漢皆以匹字為尐之譌，趙岐訓匹為小。孟子音義引丁本作疋，其致譌之由，顯然。方言「尐，小也」。魏石經左傳小字古文作尐。易需于沙，鄭本作沚，甲文有小，證以寰盤沙字作𣲡，少尐皆由小變也。（讀金器刻詞六一葉）陳逆簋鄦侯簋小字作少子，是小少通用之證。

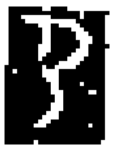
尸（夷）



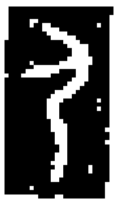
禹鼎 東尸



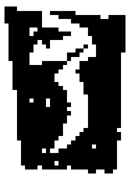
詢簋 京尸



盠一

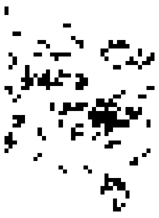


盠二

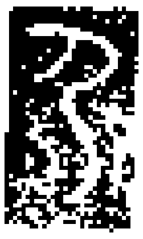


盠三

師酉簋 京尸



詢簋 㠱尸



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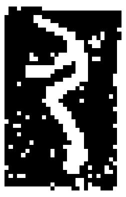

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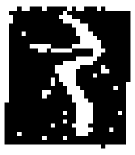

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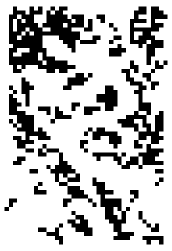

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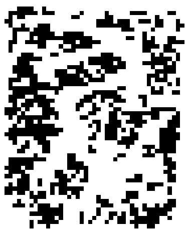

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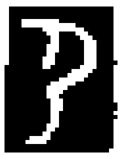

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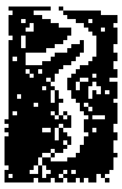

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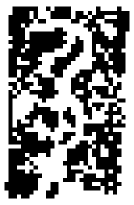

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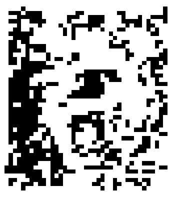

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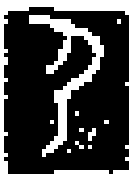

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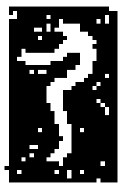

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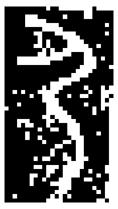

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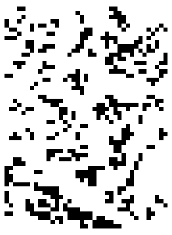

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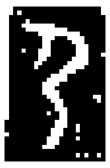

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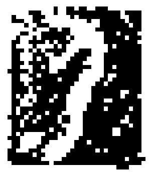

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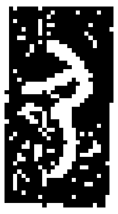

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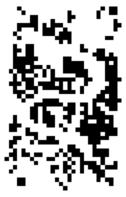

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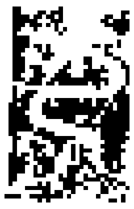

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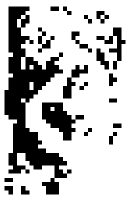

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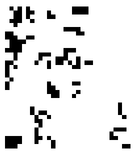

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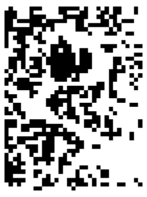

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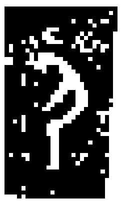
無㠱殷

王征南尸



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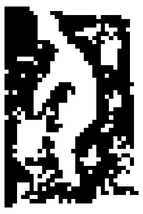

器一

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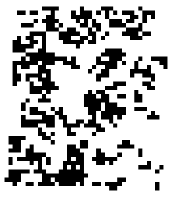
命伐

南尸



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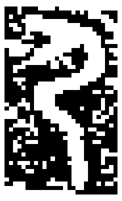

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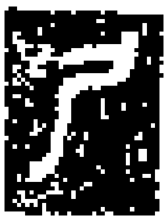

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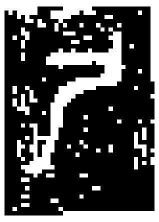

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曾伯霥簠

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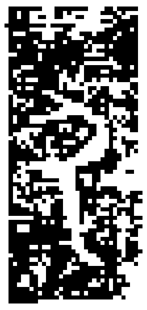

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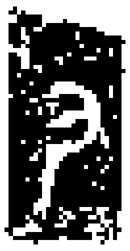

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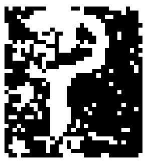

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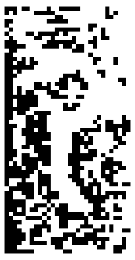

器二

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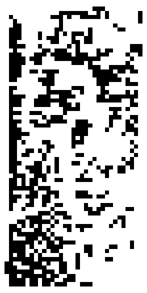
尸其萬年



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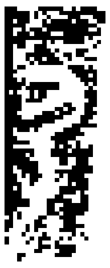

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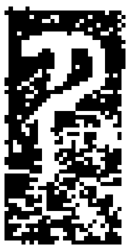

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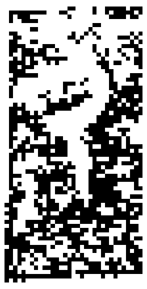

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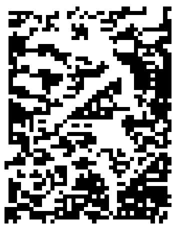

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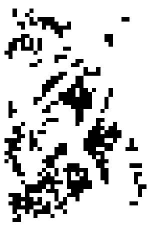

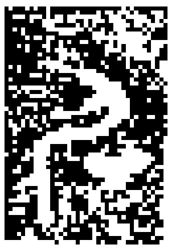

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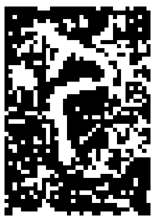

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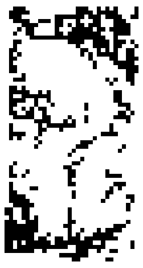

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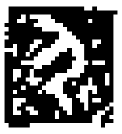

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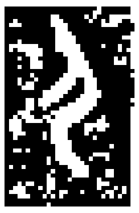

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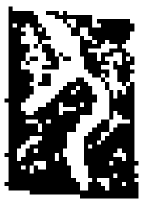

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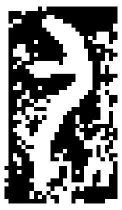

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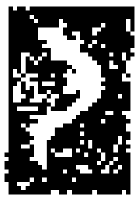

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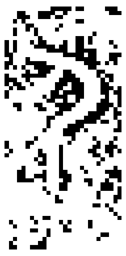

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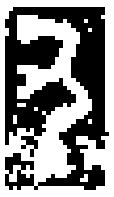

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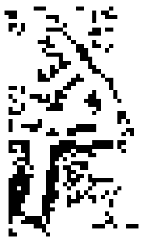

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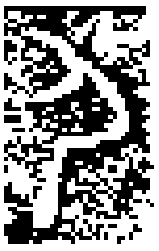

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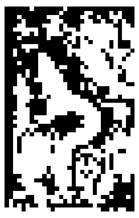

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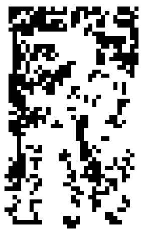

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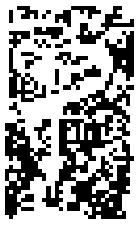

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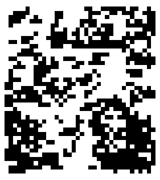

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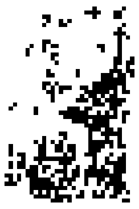

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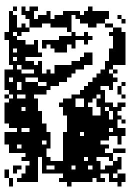

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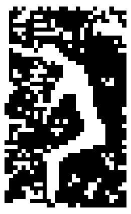

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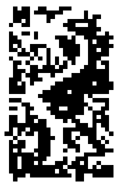

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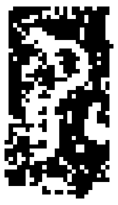

器

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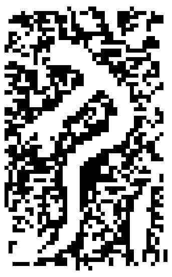

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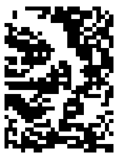

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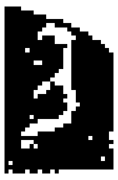

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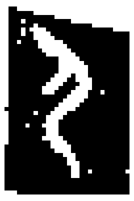

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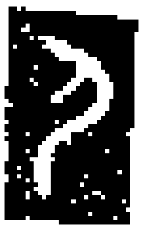

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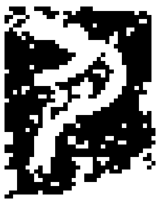


禹鼎 亦唯噩侯馭方達南
淮尸東尸廣伐南或東或

陳槃曰世本夷、妘姓（僖元年左傳正義）通志氏族略二、路史後紀八顓頊高辛同（卷八葉十一上）案歷史上夷之人口甚眾、故太誓曰「受有億兆夷人」（左傳昭二十四年引、此夷人非殷人、傅師新獲卜辭寫本後記跋二所論也）是種類亦不一、古竹書紀年紀夏殷之世有淮夷、畎夷、風夷、黃夷、于夷、方夷、白夷、赤夷、玄夷、陽夷、藍夷（據王輯本葉二上、下、又四下）二宗周鐘記昭王時南夷東夷具見廿有六邦（兩攷四六）師酉殷所稱有西門夷、熊夷、秦夷、京夷、畀人夷、（詳後）

夷人之分布、徐中舒氏指出有在殷周畿內者、左傳昭二十六年劉人敗王城之師于尸氏、又云召伯逆王于尸、後漢書郡國志偃師縣有尸鄉、春秋時曰尸氏、古尸夷同字。又左傳莊十六年、初晉武公伐夷、執夷詭諸、杜注夷詭諸周大夫、夷、采地名、詭諸為周大夫、夷地必在畿內、金文師酉殷有西門夷、熊夷、秦夷、京夷、畀人夷諸名、此器載「王在吳、各吳太廟、命師酉云云」吳舊釋虞是也。春秋之虞、為今晉河東郡、京當在其間、秦即嬴秦、史記秦本紀謂秦之先蜚廉死葬霍太山、亦在河東郡、其餘三夷之地雖無可考、以虞、京、秦之所在論之、知亦相去不遠、若此諸夷何為而雜居殷周畿內、書序云「成周既成、遷殷頑民」、逸周書作雒篇云「俘殷獻民、遷于九畢」、孔注九畢、成周之地、成周畿內周公遷殷頑民之所、嬴秦又殷之諸侯、知此諸夷、皆出於殷、而周人稱之夷也。（同上文）

今案夷之蹤跡，實徧及東南西北，不僅王畿之內而已。金文有所謂東夷、南夷，已前見孟子梁惠王下「湯一征，自葛始，天下信之，東面而征西夷怨」。離婁下「文王生於岐周，卒於畢郢，西夷之人也」。後漢書西羌傳「畎夷入居邠岐之間」（王國維曰本竹書紀年）。金文有秦夷（上已見）。昭五年公羊傳「秦者夷也」，是西方亦有夷也。魯語「昔武王克商，通道於九夷八蠻，於是肅慎氏貢楛矢石砮」。說苑權謀「齊桓公將伐山戎、孤竹，使人請助於魯。魯君進群臣而謀，皆曰：師行千里，入蠻夷之地，必不反矣」（戴國時齊以北爲有夷燕案北夷方七里如之以魯衛此所謂狄鳥兼之國也而齊并之是爲二齊也）。鄭志答趙商問「九貊即九夷也」（大雅韓奕毛傳引）。秋官貉隸注「征東北夷所獲」，是東北方亦有夷也。東南西北並有夷，故曰四夷。昭二十三年左傳「古者天子守在四夷」是也。

春秋之世所謂東南夷人，大部分已爲文化先進之民族所統治，如徐夷嬴姓，伯益之後，如淮夷或云與徐夷同祖，或云少昊後，蓋種姓不一（詳下[illegible]淮夷始[illegible]），如邾（邾爲蠻夷，見僖二十一年左傳）顓頊之後，曹姓；如莒（莒爲蠻夷，見昭十三年左傳）一云少昊後，己姓，一云少昊後，嬴姓（詳下[illegible]）；如郯（郯爲夷，見昭十七年左傳）一云少昊後，嬴姓，一云少昊後，己姓（詳下[illegible]）；如杞（杞，夷也，見僖公二十三年、二十七年傳）[illegible]姒姓，如秦（[illegible]）[illegible]四岳後，姜姓，如[illegible]文王子叔振鐸；如吳（吳爲蠻夷，見成七年左傳）太伯後，姬姓；如越（[illegible]越王句踐[illegible]吳越夷狄也）

（吳戩夫風之燕有九夷緒衛焱蜀爲越在九夷蜀表關頡）禹後姒姓（詳下臺臺政越姓）如楚（秦策楚包九夷又方千里宰楚北亦有九夷襲東楚岐南陽九夷。李斯上始皇書：南取漢中，包九夷，制鄢郢。）上世爲夏殷侯伯，而熊繹又爲周文武勤勞之後嗣（見楚世家）（語是舞檗夷世家載王曰我蠻夷也西其所爲治若多豐夷龔舉以無之耳）是也。雖鄒魯禮義之邦，蓋亦不無夷之蹤跡。越王句踐．勝夫差於五湖，南面稱霸天下，泗上十二諸侯皆率九夷以朝（淮南齊俗訓）是也。意此類夷之種姓即部落繁多，舉其大名則曰東夷南夷，言其種姓之多則曰九夷。其已服屬于先進民族者，或即以其統治者封國之稱爲稱，如齊莒鄅郳之等是也。或以地稱，淮夷徐夷之等是也。亦有上稱夷者，如周有夷邑尸氏（克巳）甯、齊有夷地（僖元年春秋天之奚氏龜于夷爲之以歸：公牟傳夷者何齊地老夫之堯于夷則齊人易以爲歸·桓公召而臨我之）其伐夷侵僭大（路三十一）（年左傳案姓氏書與證於臨云夷氏后罪氏春秋時有夷國楚滅之蓋以郎是所伐之夷亦四域其令河南邑雖東而也于里有威父故城本陳邑復爲楚所猜孟來爲）（夷國陳哉之而儀城入于齊耳羿證之云后羿氏叙謂此夷祖后羿主知何夷夷四年左傳鄴肆引夏訓后羿亦稱夷羿夫夫間帝俾夷羿革曾夏民乳手級）居九夷（論語子罕）紀之伐夷之類是也（上引夷人夷氏羲子夷之夷公年以爲齊地而地理者黃夷八年傳以爲魯地請當在費鄰西令稱記于此）

夷之種姓已如許繁多，其分佈地區復如是遼闊，然則世本所謂夷姓者，竟指何夷。夷鄭，桓十六年左傳衛宣公烝於夷姜，生急子。寔夷姜蓋猶王姬徐嬴秦姬（僖十七年左傳）陳媯燕姞（同上三年）宋等之比，婦人不名，繫國與姓（春秋時婦人間亦有謚者逸周書諡法解云克殺秉政曰夷安民好靜曰夷此非可語子罕之）是夷國又有其姓者，愙齋冊十九葉二二載寰卣：王賓寰布揚王姜休揚

楊樹達積微居金文說增訂本卷一八五睘卣跋曰：按安，今言問安。據古禮言之，知王姜之父母既沒，故使睘往安；然則夷伯當為王姜兄弟或兄子之類，疑仲睘謂為王姜之母家是也。又據王姜之稱，知夷國為姜姓，左傳桓公十六年云：衛宣公烝于夷姜，生急子。杜注於夷姜無說，今以彝銘互相證合，知夷姜之稱，與衛姬齊姜陳媯相同，夷為國名，姜為其國之姓也。梁履繩說殊精確，余文先成，今乃得楊文讀之，足證成吾說矣。喜而錄之。五十三年一月十八夜燈下因志。豈隱元年紀人所伐之夷適為姞姓耶？孔穎達正義因以此紀人所伐之夷為妘姓，顧春秋亦本之。然莊十六年左傳晉武公伐夷，執夷詭諸，此夷也，周畿內采地，大夫之邑，杜氏世族譜亦云此夷妘姓（正義引）。正義以是推之，是無異謂凡夷皆妘姓矣，此其不可也，亦已明甚。（春秋大事表列國爵姓及存滅表譔異二冊一六八至一七二葉）

戴家祥曰：古文儿、卪、尸、人本一字也，許氏說文分列四部誤也。卜辭兀作丂，兜作𠒇，兄作𠒇，見作𥃩，金文元作亓，𩲡叔先作𠂒，毛公鼎兄作𡆥，陳侯壺兄作𠑵，鼎𩲡兄見作𥃩，鼎現與卜辭同。小篆兄作㒰，兮甲盤𩲡作𢇛，號季子白盤作𩲡，偏旁兄从人不从儿。小篆鬼从儿，卜辭作畀，金文鄭同媿鼎媿作𡜊，𢆶子鼎作𡞛，偏旁鬼从人。小篆頁从首从儿，大克鼎顯作𩔖，大盂鼎作𩓱，偏旁頁从儿，不从人，是儿人本一字也。大徐儿人俱音如鄰切，日母真部，陰陽對轉讀為脂部，尸音式脂切，審母脂部。夷讀

以脂切，喻母脂部，聲異韻同，故夷尸同字。金文屖作𡰪（𠧟鼎）从人不从尸，或體作𡲔（頻伯鼎），从卪不从乃。堯典「方鳩僝功」，僝字从人。說文二篇辵部引虞書曰「旁逑孱功」，更旁从尸。說文新附字「僝从人，孱聲」。金文大鼎有𡲔孱兩體，一从乃，與小篆同，一从卪。金文「南淮夷」作「南淮尸」（兮甲盤），「克狄淮夷」作「尸」，尸為乃之橫寫，許亦誤也。意謂尸體橫陳也。經傳訓夷為平，平卧為尸，義亦近似。由是而知尸部二十三字，履部六字，尾部三字，晉多以人表義，尸亦人也。曲禮曰「君子抱孫不抱子」，此言孫可以為王父尸，子不可為父尸，是古之為尸者，本諸人也。

古文「卽」从卪（卽古文，殷君也）。「皀」从卪，象人跽而就食形，許氏不明其為象形，從測其聲源在卪，乃在九篇別立卪部，訓「瑞信也」。今反覆驗證，知卪部九字，反文卩部印、抑二字，𠨍部卿字，夕部夗字，匕部卬字，無一不可以表義从人釋之者。

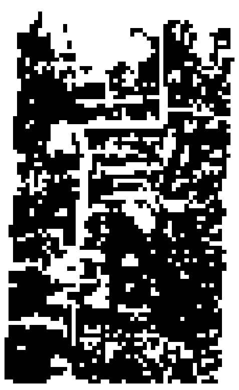
古文大象人正立貌，兩展其臂，作手勢以姿態補充有聲語言之不足，故大又有巨義。魏正始三體石經君奭殘石「大」古文作大，篆文作亣，秦始皇泰山刻石作亣。靜安先生謂秦系統一六國之前用籀文，山東六國用古文。金文真泰皆从大不从亣，知亣為籀文大，許氏別立亣部，亦誤。

乃為人之側立貌，併兩腿為一腿，併兩臂為一臂。卜辭囚作𡆥，魯頌泮水傳及周禮序官掌囚注並云「囚，拘也」。禮記樂記「釋箕子之囚」，史記留侯世家作「釋箕子之拘」。集

解引徐廣曰「栒一作囚」，是囚象罪犯罰跪未竄形，或體作[illegible]，从卩，其本从大，象繫牽罪隸之形，或體作[illegible]从卩，一正一側，形未失也。

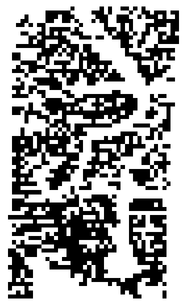
古人造字，取諸人像者多矣，許氏所謂「近取諸身」者是矣，然而同一人也，而有主奴之分，動靜之態，正側向背之像，喜怒哀樂之容，硬其著于竹帛，膠為一式，而又使其視而可識，察而見意，難矣哉，是故大變為卩，卩變為尸，[illegible]變為[illegible]，其異形異聲之理，未始不可以尋文討義得其解也。

（层）



中山王譽鼎
亡不達层

周禮注云，夷之言尸也。韓非子內儲尸作夷，古夷尸通用。尸字象人屈膝之形，後加聲旁二寫作层。漢書高帝紀司馬层，又地理志越嶲郡蘇下层江在西北，顏師古均以為层古夷字。詳視此銘「亡不達率层，敬思（順）天惪」，與書多士「予惟率肆矜爾」相近，論衡審虛肆引作夷，達层即率夷，层即夷，层為尸的聲符加旁字



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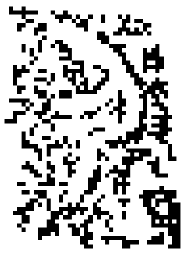


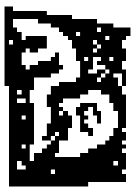
器

散伯匜 散伯

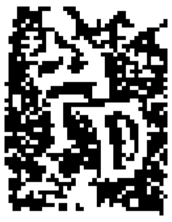
作尼父尊彝

說文八篇「尼，從後近之也。从尸匕聲」。按許慎所釋可从。爾雅廣詁「尼，近也」。朱駿聲按「近，暱之意。字亦作昵，與邇略同」（說文通訓定聲履部第十二）。金文作人名，如散白匜。

肩



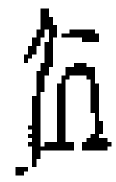
遹甗　師雝父肩
史遹事于𡨦侯



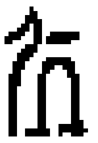
師𩛥鼎　休伯大
師肩嗣𩛥臣皇辟

郭沫若曰，肩字殆即妃字之異文，古月夕字無別，尸與己亦同意，特左右互易耳。字在此當讀爲憂。（兩周金文辭大系考釋兩卷六第六十葉遹甗）

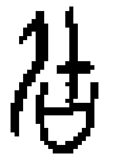
居



鄂君啓節

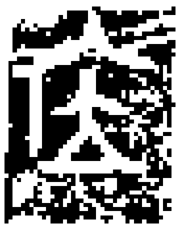


鄂君啓節王凥於𦵘郢之遊宮

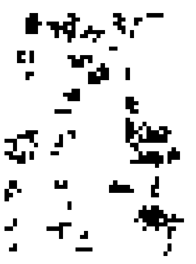


鄂君啓節庚居鄗

鄂君啟節居作居，或作凥，說文八篇「居，蹲也，俗作踞」又十四篇「凥，處也。从尸得几而止也」。按居凥古本一字，凥从尸几，會意；居从尸古聲，爲後起形聲字，其本義从名詞上考慮爲所居之處，从動詞上考慮，爲得几而止的休息。本銘皆作動詞居住用。

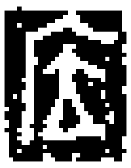


盂

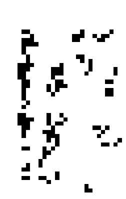


器

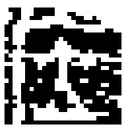
師遽𣪘　王才減𢇛



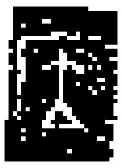
呂鼎　王才[illegible]𢇛



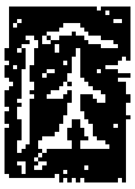
農卣　王才[illegible]𢇛



不栺方鼎

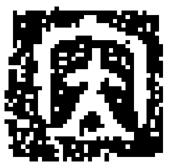


[illegible]售方鼎　王才上侯𢇛



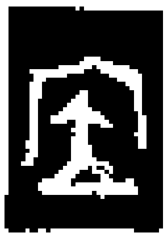
長由盉　穆王才下減𢇛

𢇛一作𡧝，說文所無。吳大澂、郭沫若等都釋爲居。隸古定尚書殘卷盤庚篇、敦煌本及日本所存唐寫本居字一作㞐，玉篇居古文作㞐。㞐字从尸从立，與𢇛𡧝不同。𢇛尸和广、宀，郭沫若認爲尸實即广之譌，至確。說文八篇籀文屋作厔，从厂从广；古文作𡨦，从宀，是其證也。𢇛𡧝爲古文居字，从广、宀从立，會義人所安身之室。陳夢家認爲卜辭「翌」日，尚書召誥作「翼」日，廣韻職部「昱」、「翊」、「翼」、「廙」等字俱作「與職切」，說明立異古音同。𢇛即聲符更換字廙。盂且丁卣「王在廙，降令曰」，廙也是一種室名。說文九篇釋廙「行屋也」。（金文論文選　西周銅器斷代）



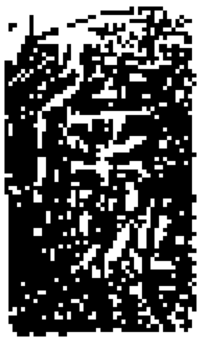
二

揚𣪘
眔𤔲宔

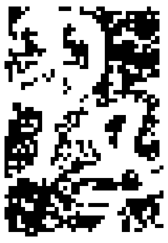


師虎𣪘
王才杜宔

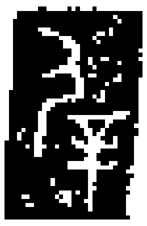
屖



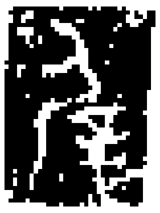
嗣子壺
屖康盤



裘衛鼎
井人倡屖



競𣪘　競揚
伯屖父休



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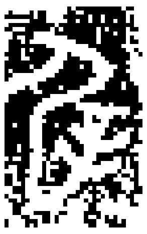
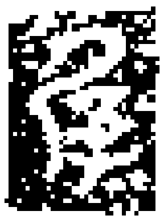
父蔑御競曆

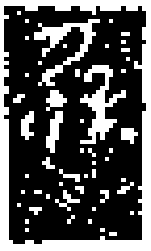


史牆盤　富屖
文考乙公遽趠

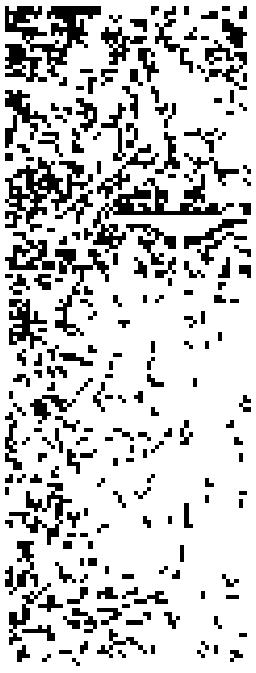


白顏父鼎
伯顏父

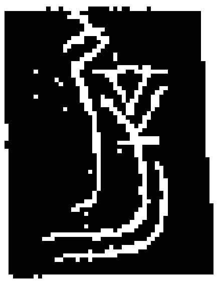
作朕皇考屖
伯吳姬寶鼎



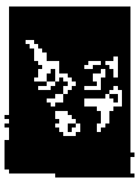
伯𩵦父𣪘　伯𩵦父作
朕皇考遲伯吳姬尊𣪘



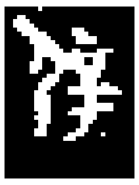
王子午鼎
函龔趩屖



王孫遺者鐘
余函龔趩屖

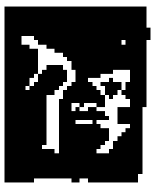


蓋

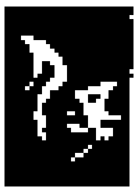


器

競卣　伯
屖父皇競

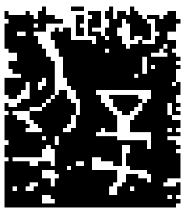


蓋



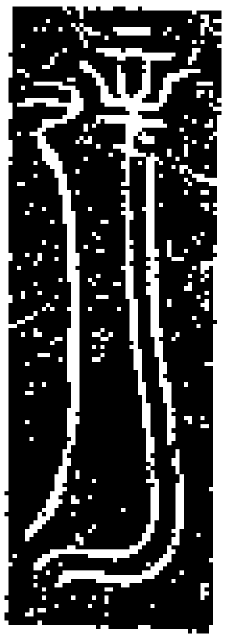
器

競卣　唯伯屖
父成𠂤卽東

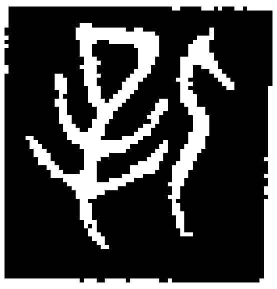


屖父
乙尊

犀犀其作
父己寶尊彝

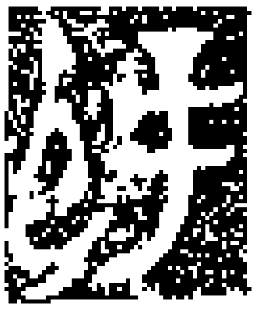


曾侯乙鐘
犀則大簇曾

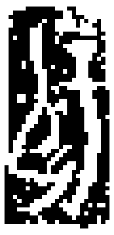


鄀公平
侯盂

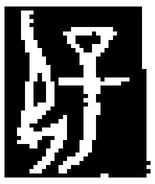
于氒皇考
犀簋公



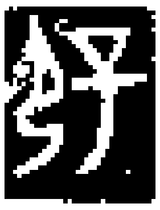
亞犀簋　亞
犀作尊彝



鬲日乙觶　用
辟日乙尊彝

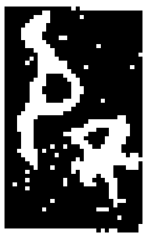


盂

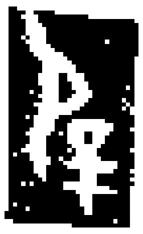


器

麥彝　辟井
侯光氒正吏

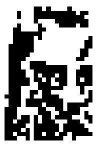


縣妃簋　伯犀
父休于縣妃曰



縣妃簋
縣妃

敔楊伯
犀父休



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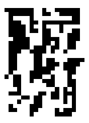

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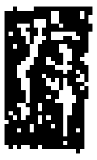
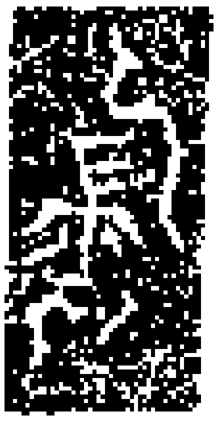


五

厲羌鐘　厲羌作
戎氒辟韓宗敎

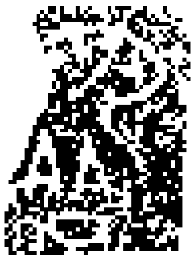
高田忠周曰：說文「辟，法也。从卩从辛，卩制其辠也；从口，用法者也。」此說有誤，今審法訓字元作侼，从卩辛，會意。卩辛即節制罪人也。法也者，今所謂刑法治罪法也，轉為凡法度義，又為有法度之偁。又用法治人亦曰辟。爾雅「辟，君也」是也。此辟實當作侼，經借辟為之耳。辟實古文譬字，說文「譬，喻也。从言辟聲」，而凡言部字古文从口，諜古文作呭，譽古文作𦦢之類，此為通例。至小篆往往从口又从言，即為重複。同詞合詮、周詞、咸識之類皆是也。然則先有訓法侼字，爰有諭義之辟，从口侼聲，侼兼會意，已从口不須从言，喻亦作諭，口言同意故也。法喻吾羅之，此謂之辟，是辟字本義，轉為凡辟喻義，辟侼轉注，義相涉矣。後人借辟為侼，段借字專行而本字遂滅焉。又更制譬字為譬諭專字，猶借左右為𠂇又，左右專行而𠂇又殆廢，又制佐佑字為左右義專字也。但漢人亦尚有用字近本形者，辟或作廦是也。夫如此說，知辟即壁，辟即譬，皆與辟當互證矣。此篆前人多釋為遷，以遷又偁器名，非。令鼎（古籀篇二十五第四二葉）金文侼多用作人名，嗣子壺「侼康盤」，于省吾曰「侼栖古今字，一作棲，詩衡門『可以棲遲』，傳云：『棲遲，遊息也。』是侼謂安閒遊樂之意。」（雙劍誃吉金文選上二侼子壺）按金文又作樂律名，侼則即夷則，如曾侯乙鐘。



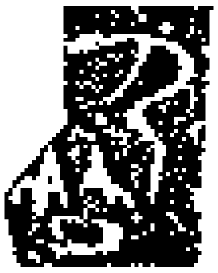
鐘伯侵　大師鐘

伯屢自作寶尊

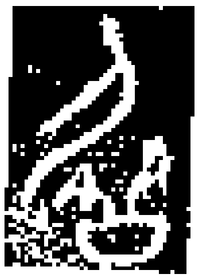
古文从人从尸，同，即侵字。林義光曰：說文「侵，漸進也。从人又持帚，若埽之進，又，手也」。按人與又不共持帚，侵進也。象埽者持帚漸進侵進人也。（文源）金文侵用作人名。



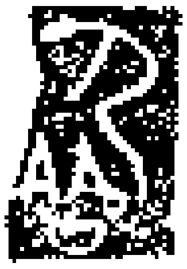
㑟父癸卣 咎
作父癸寶尊彝



㑟作父癸尊 咎
作父癸寶尊彝

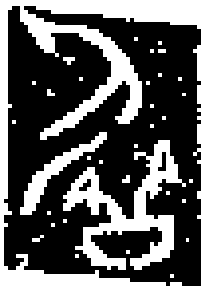


鎣



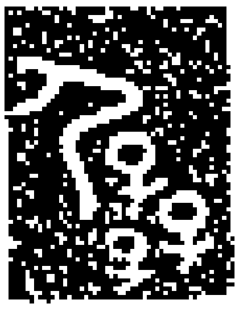
器

㑟父癸毁 集㑟
作父癸寶尊彝



集父癸彝 集㑟
作父癸寶尊彝

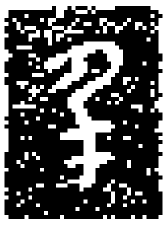
阮元曰：說文云：「咎，災也，从人从各。」咎者，相違也，此所異者，从人从舛从口，舛者夕午相背，相違之義愈顯，此古文僅存者，阮說是也。咎本義爲相違，相違之反義是相合。古文美惡不嫌同名，字常有兩個相反的含義。集㑟毁鎣銘「集㑟作父癸寶尊彝」，器銘少一集字，疑集㑟同義而被省。說文八篇咎訓災，災字从火，當爲火災，又㑟訓毁，釋文爾謂火口熾，火能毁物，知㑟咎義近，㑟是咎的孳乳字。



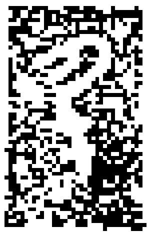
廟孱鼎

廟孱作鼎

字从尸孨，古文从尸與从人通，孱即僝字，說文八篇「僝，具也。从人孱聲，讀若汝南潺水，虞書曰旁救僝功」金文用作人名。



一



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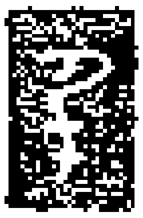
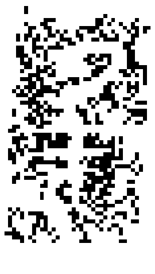
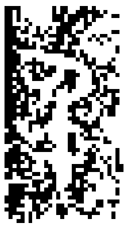


三

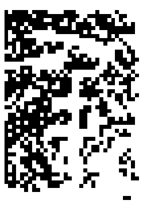
魯伯俞父簠　魯
伯愈父作姬孚簠

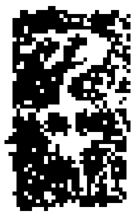


魯伯愈父匜　魯伯愈
父作鼄姬孚朕盨匜



魯伯愈父盤　魯伯愈
父作鼄姬孚朕盨盤





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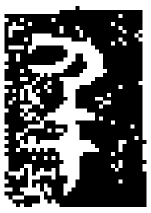
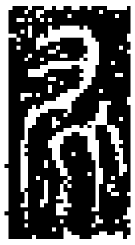
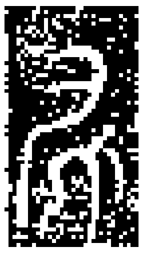


五

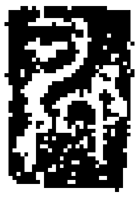
魯伯愈父鬲　魯伯愈
父作鼄姬孚朕羞鬲



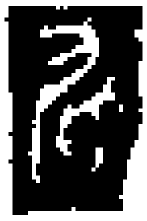
盖一



器一

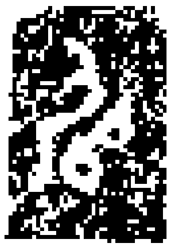


盖二

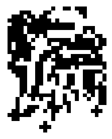


器二

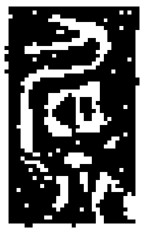
師寏毁
蝬尿



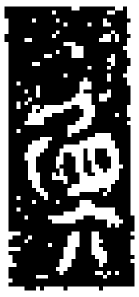
永盂　周
人嗣工眉



騎口馬節
騎趄竹屬



屖敖毁 屖
敖用口甬璧



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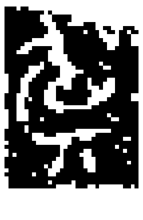
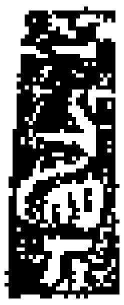
盨屖敖金十鈞



屖敖毁
屖敖其子

孫永
寶



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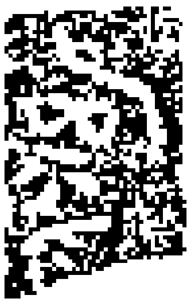
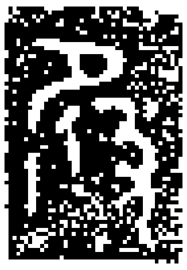
用口口于吏盂

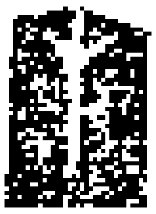


內子鼎 內子中
冑戠作叔媿尊鼎



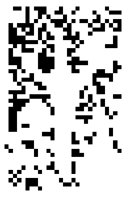
虘伯毁 虘
作虘伯寶毁

屮



作父戊彝

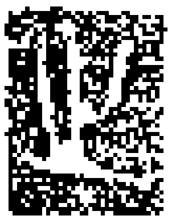
屮作父戊



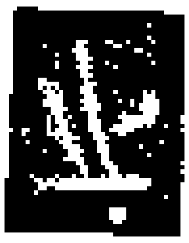
屮盉　屮

作旅彝

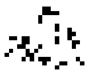
說文一篇屮部：屮，艸木初生也。象丨出形，有枝莖也。古文或以爲艸字。讀若徹。徐鍇曰：「丨，上下通也，象艸木萌芽，通徹地上也。」金文屮用作人名。



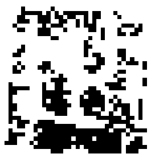
毛公鼎 雩之



嗣子壺 孫之孫



邛季戈 戍之元



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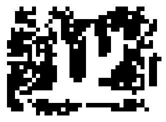
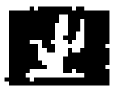
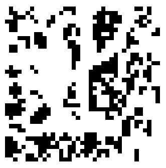


舀

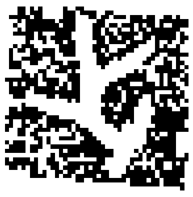
白公父簠 擇之金



參尊 [illegible]咸之

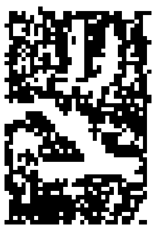


[illegible]侯鼎 乃鄦之

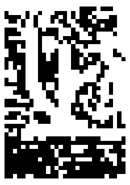


人矣

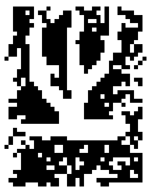
盤使 秉之



何尊 自 之何民



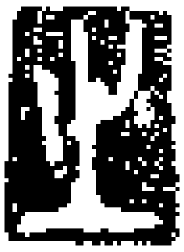
多友鼎 甲申之晨



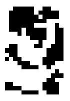
二

宮南

父鐘 之 父之家



虢季子白盤 于洛之陽



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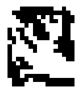

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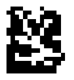

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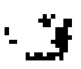

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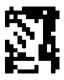


八

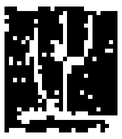
[illegible]

主

[illegible]

主

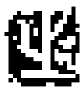
邵鐘 邵 伯之子



鄀公華鐘 吝為之名

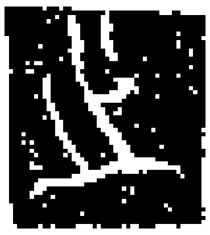
[illegible]

曾大工尹季怠
戈口口之孫



二

平鐘　乃
為之哥



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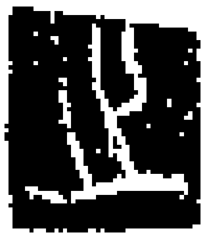
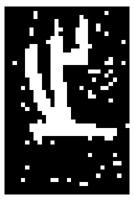


二

曾姬
無卹

盤遊
鍋用之



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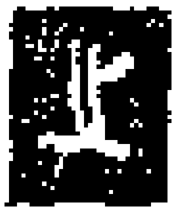

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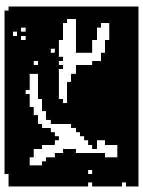
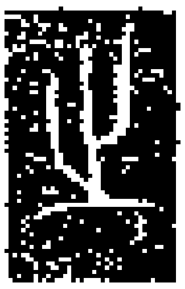
曾伯霥簠
天賜之福

營湯劍
繁湯之劍

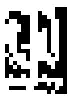


徐王耑
器瓶之寀



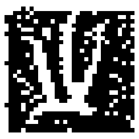
盞

秦公簋
在帝之坏

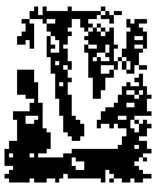


新
郪

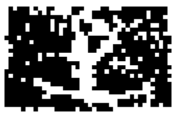
虎符　甲
兵之符



叔家父簠
孫子之黹

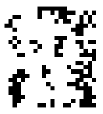


口子戟
翟子之戟

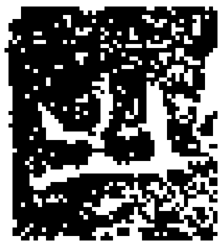


宜文車
自宜

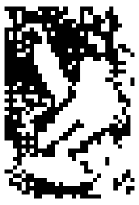
上登
官



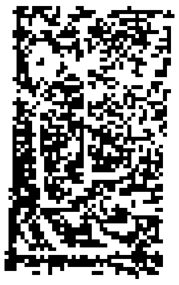
魚鼎匕
參之蚩䖵



郟權　郙
綿之日



工口戈
工兵之戈



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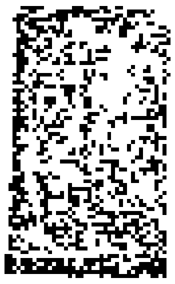

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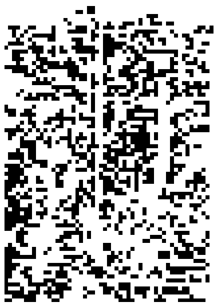
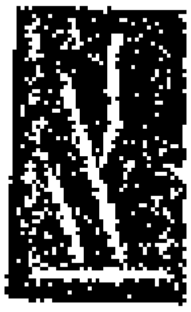
邵王簋　邵王之諻之薦簋



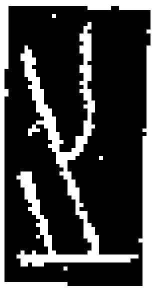
一

邵王簋

邵王之諻之薦簋



邵王鼎　邵王之諻之饋鼎



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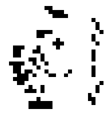
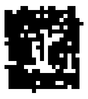
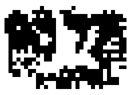


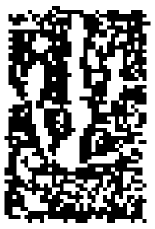
衛公孫戈　衛公孫呂之告戈



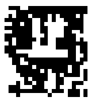
楚王戈　楚王之元右王鐘



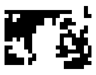
衛侯戈　衛侯之元[illegible]戈皇自



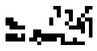
鼄叔之伯鐘　鼄叔之伯擇其吉金



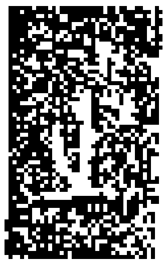
曾中戈　曾中之孫帝傳酒之



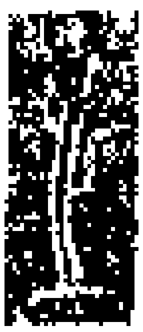
曾中戈　曾中之孫帝傳用之



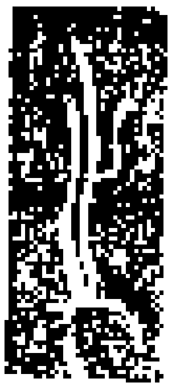
曾大工尹季怡戈　曾大攻尹季怡之用



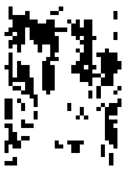
齊縈姬盤　齊縈姬之嬣作寶般



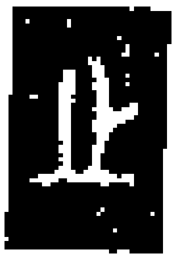
吳王孫
無土鼎



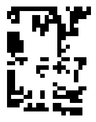
吳王孫無土鼎　吳
王孫無土之脰鼎



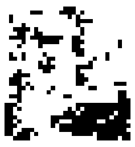
曹公子沱戈　曹
公子沱之造戈



師望鼎　王用
弗䵼聖人之後

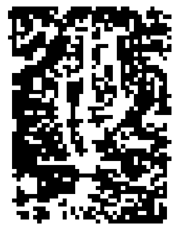


新郪虎符　必會
王符乃敢行之

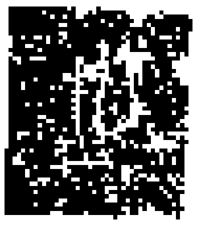


居徂虎號
余者止

公漢郭
上田

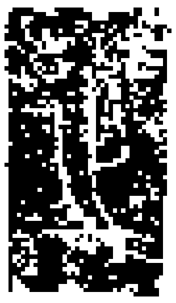


簠

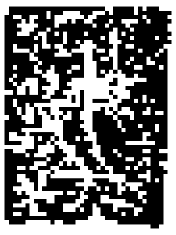


簠

慶孫之子簠　慶
孫之子蛛之餴直



簠

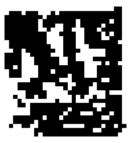


簠

慶孫之子簠　慶
孫之子蛛之餴簠

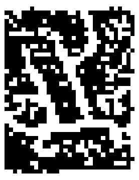
鈷

垩陵君　垩陵
鍊余少之戟金



寓鼎　门
口口對王

作用
之



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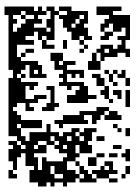
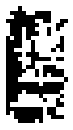


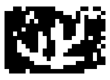
簠

鄭孝子鼎　鄭孝
子以庚宾之日

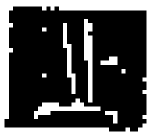


楚王戈　楚
屈叔沱屈口

之孫



盩駒尊　余其敢對揚天子之休



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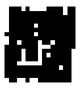

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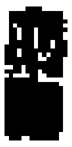

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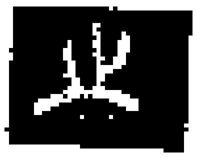
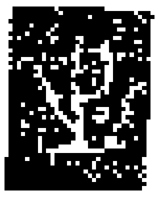
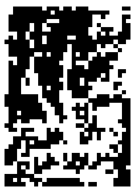


者減鐘　工𫊸王皮難之子者減



壺一



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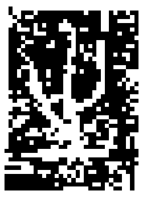
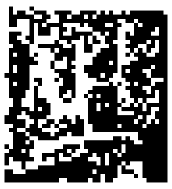


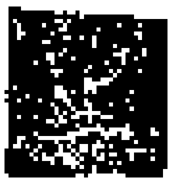
壺二

宗婦𣪘



簋二

宗婦壺



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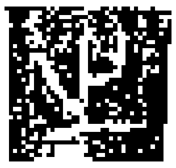

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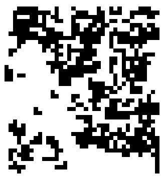
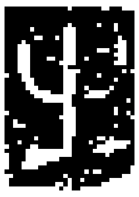
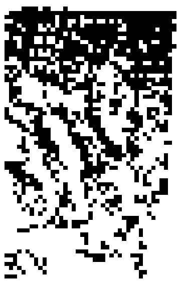
宗婦鼎



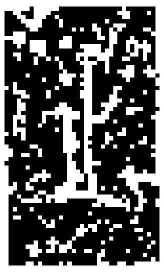
宗婦盤　王子剌公之宗婦𨚕嬰



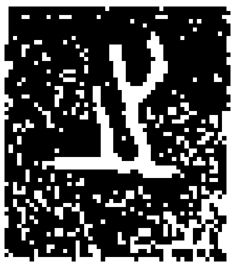
𩃬白鼎　王令𩃬伯啚于之爲宮



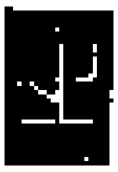
書也缶　欒書之子孫萬世是寶



鉦鍼　余處此南疆萬世之外



𨷂盤　疾君之孫邻敓尹者旨𨷂



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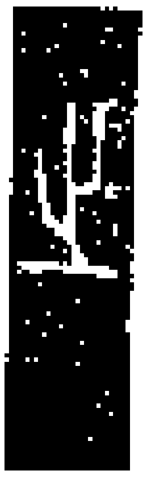
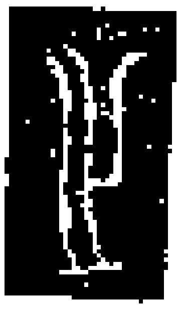
王令東宮追以六自之年



姑馮句鑃　姑馮昏同之子擇氒吉金



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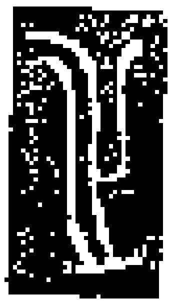

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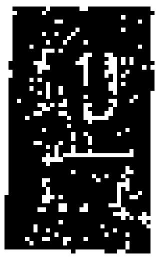
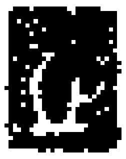
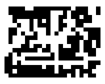
者沪鐘　口之懋余趄戠弼王口



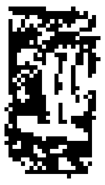
寬兒鼎　蘇公之孫寬兒擇其吉金



陳逆簠　以作氒元配季姜之祥器

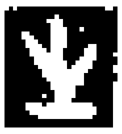


十六年戈鐓　大良造庶長鞅之造雍鼎

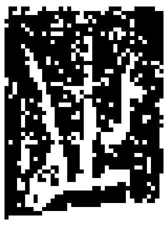


宋公差戈　宋公差之所艁丕陽族

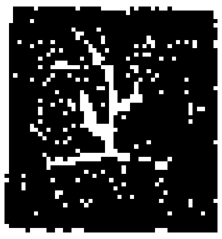
戈



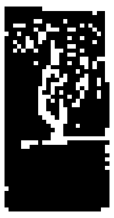
叡甗　叡從師雝父戍于古𠂤之年



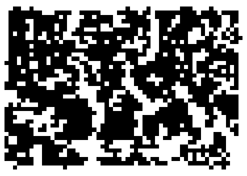
齡鎛　逄仲之子、齡作子仲姜寶鎛



趙亥鼎　宋腈公之孫趙亥自作䵼鼎

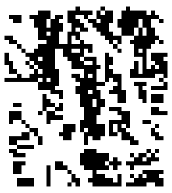


陳騂壺　于陸鄹內伐匽口邦之獲

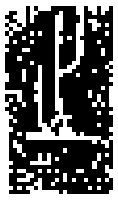


公父宅匜　浮公之孫公父宅

鑄其
行匜

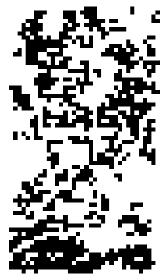


吳買鼎　叀父之走
馬吳買作𩰫鼎用

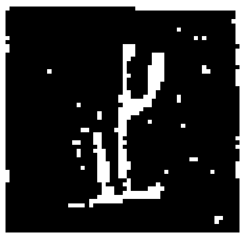


余購逨兒編鐘　而儔之
字父余購逨兒得吉金鎛

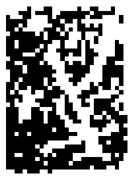
鋁



伯孫嘼壺　伯子去析
作孫中姜盥之般壺



沇兒鐘　徐王庚之
淑子沇兒擇其吉金



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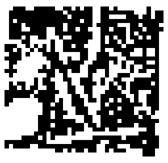

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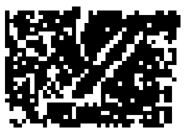
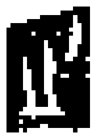
郘大叔斧　郘大
叔時貳車之斧



三

郘大叔斧　郘大叔
以新金為貳車之斧

十



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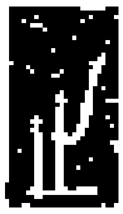
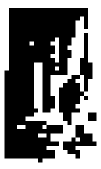


二

藏孫鐘　攻敔中終戕
之外孫坪之子藏孫



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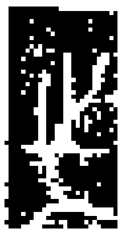

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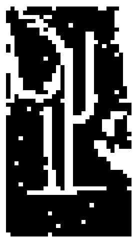
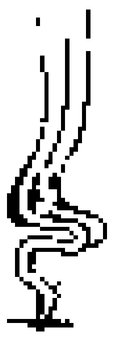
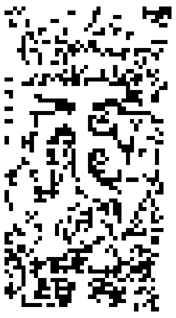
藏孫鐘　攻敔中終戕
之外孫坪之子藏孫



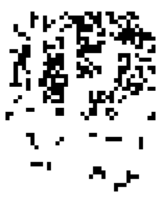
句鑃　以樂口者父
子口口之先人是部



王子于戈　王
子于之用戈

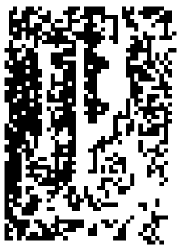


起右盤
□用之（文倒）

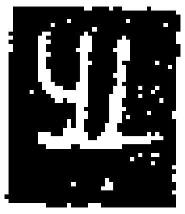


長湯匜
永用

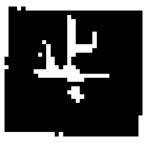
之



[illegible]伯盤　子
孫永用之

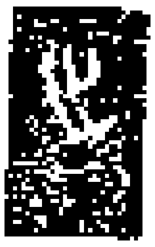


曾大保盆
子孫永用之



君夫𣪘
子孫其永

之用



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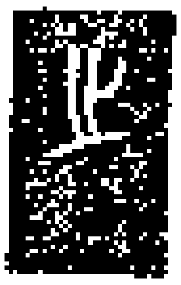
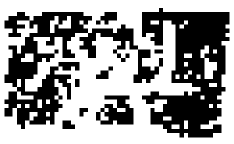
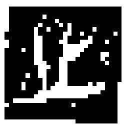


器

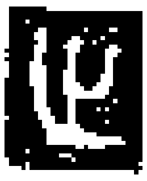
鄀伯簠　子
孫其永用之



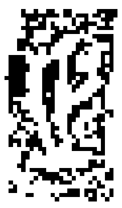
曾子仲謱甗
子孫其永用之



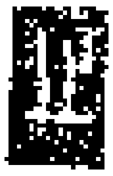
黃韋俞父盤
子孫其永用之



叔姬簠　其子
孫其永用之



鑄侯求鐘　其
子孫永寶用之



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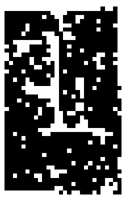
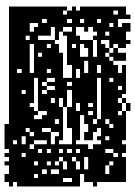
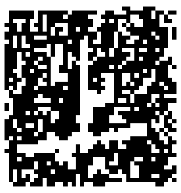


器

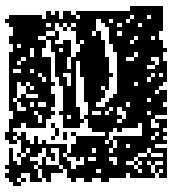
鄭公鼎
永保用之



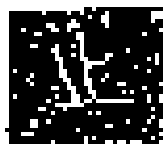
塦公克鼎
永保用之



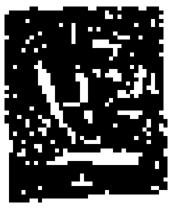
單匜　其萬
年子=孫=用之



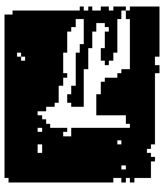
白侯父盤
萬年用之



□子叔殷匜
萬年用之



嗣子壺
其永用之



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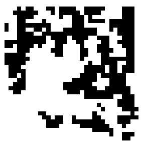

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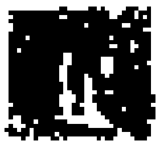

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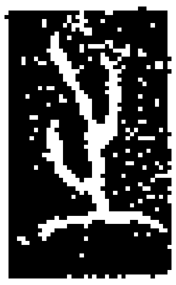

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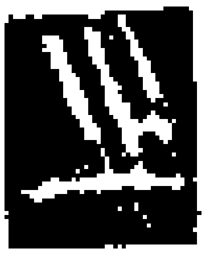

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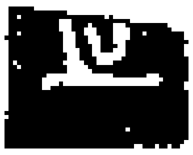

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簋　永
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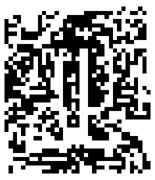

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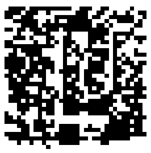

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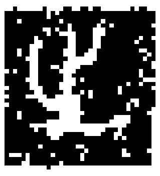

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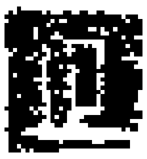

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簋　永
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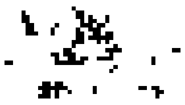

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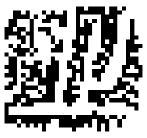

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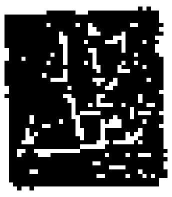

陪侯簋
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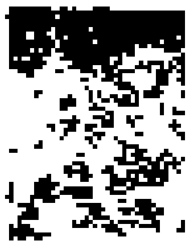

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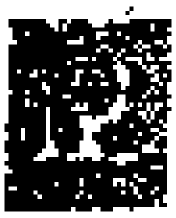

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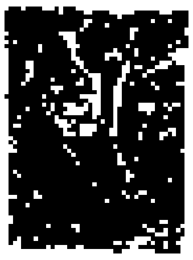

鄭子
鼎

其永壽
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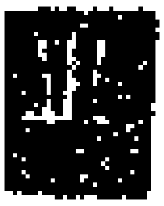

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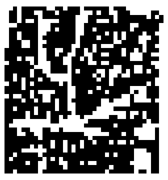

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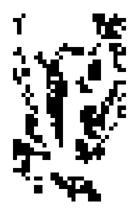

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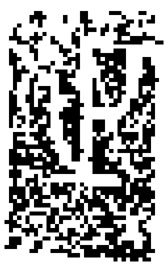

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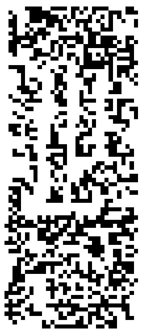

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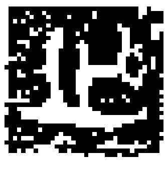

鄧公𣪘 其萬年
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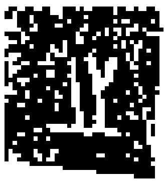

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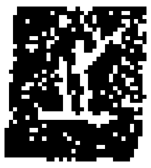

器

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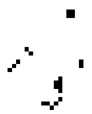

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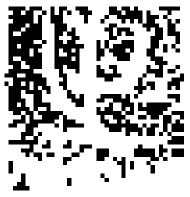
嬭諫

盆 其眉
壽用之



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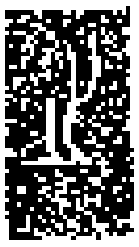
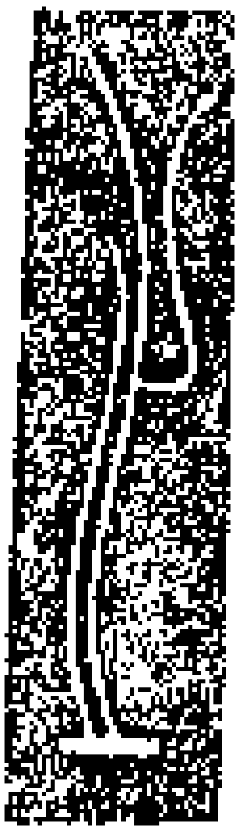


余贎逨兒編
鐘 孫用之



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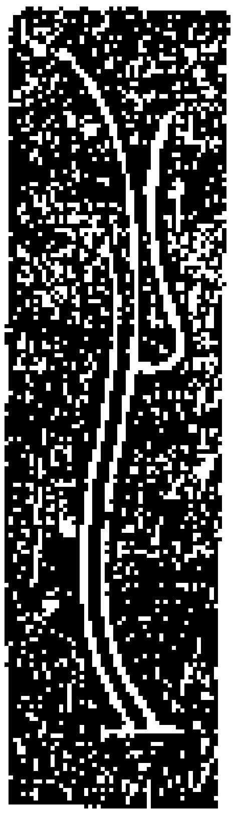

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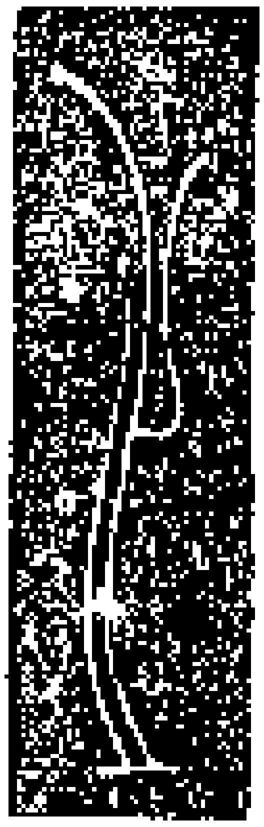

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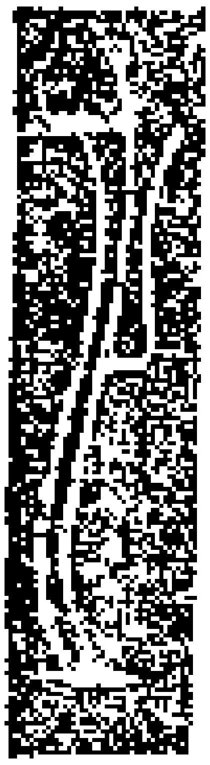

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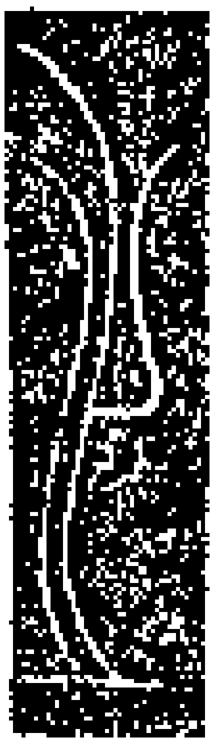

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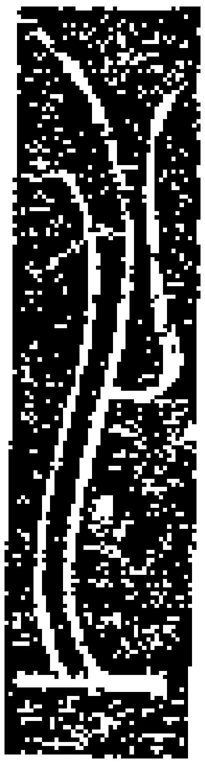

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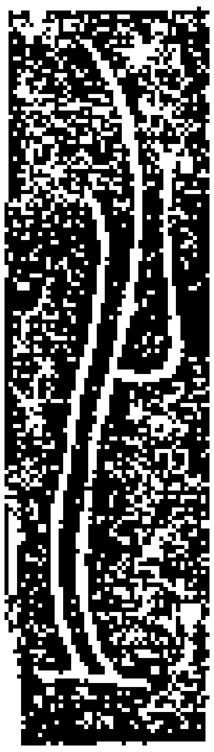

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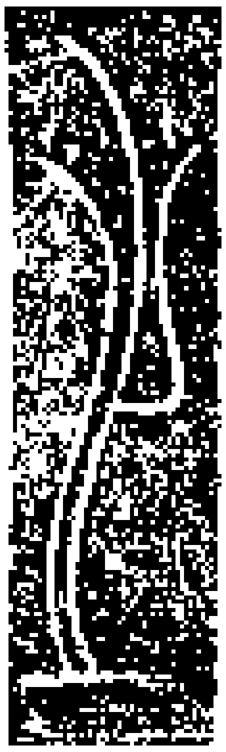

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濁文王
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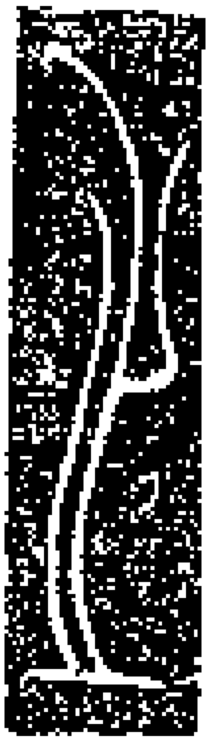

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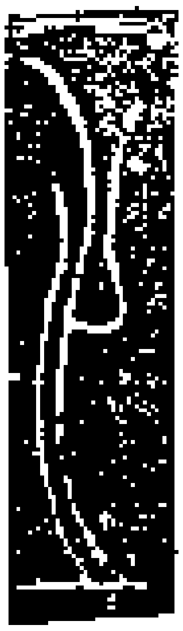

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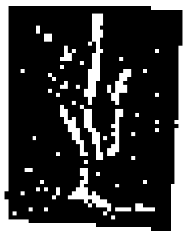

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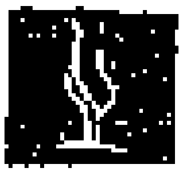
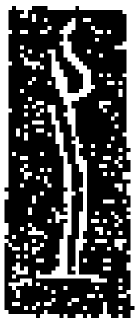


嵩

無昊
鼎

無昊之
鎮鼎



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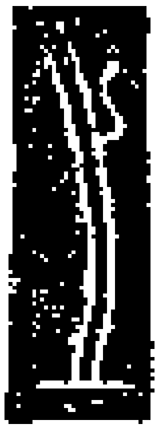
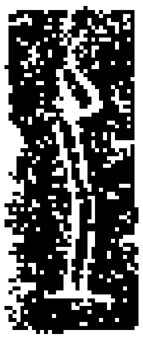
子選之行簠





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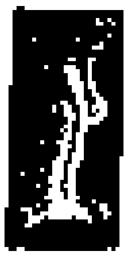
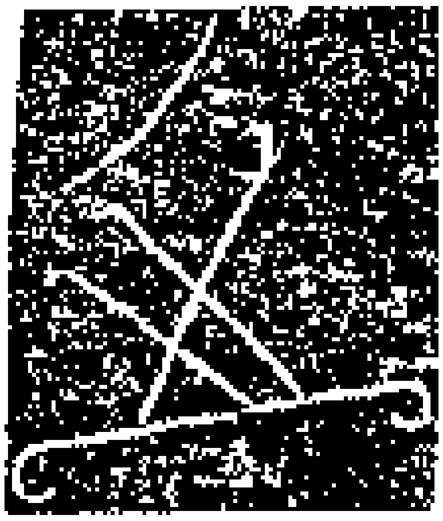


滹子
鼎

滹子器
之行鼎



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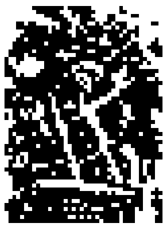

亯君壺
亯君之壺

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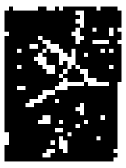

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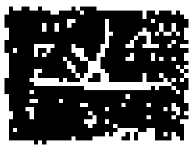

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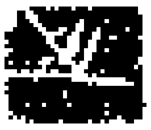

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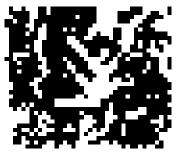

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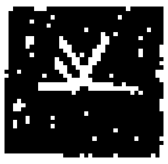

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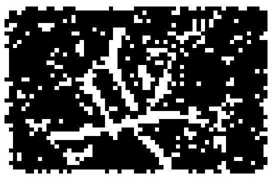

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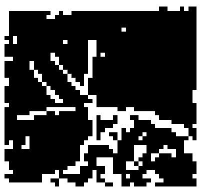
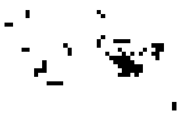


郢大府量 郢大府

之口



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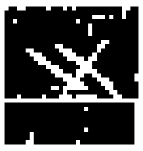

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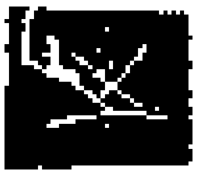

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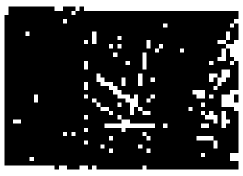

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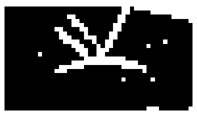

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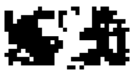

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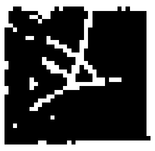

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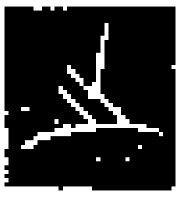
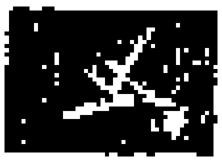


盞

楚王酓忎鼎 盌盤鬲貞之盞



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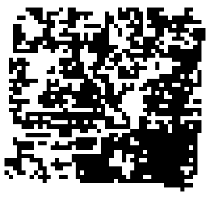

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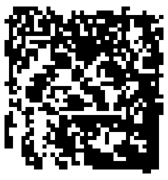

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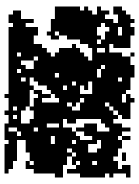
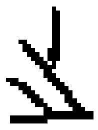


鑄客銅器　鑄客爲鄦脂爲之



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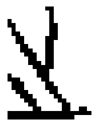

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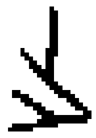
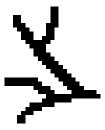


鄂君啓節

以毀於五十乘之中



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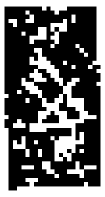
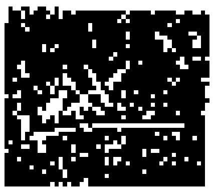


鑄客盧　鑄客爲王句六室爲之



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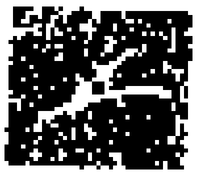

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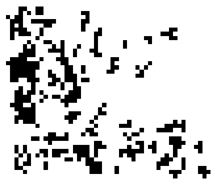

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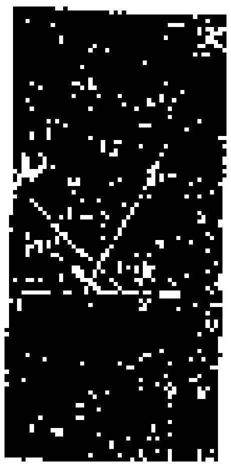

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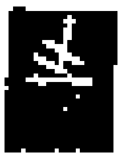
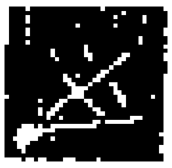


鑄客匜鼎　鑄客爲大句脂官爲之



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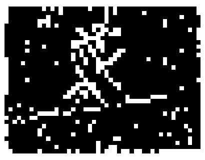
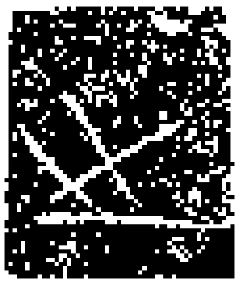


二

鑄客

鑑　鑄客作王句六室為之



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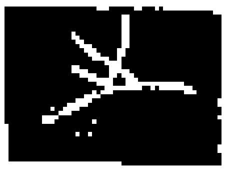

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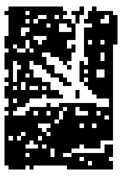

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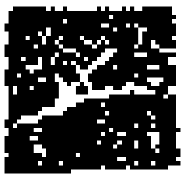
楚王酓志鼎　任秦盤埜差秦忑為之



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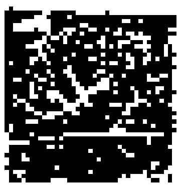

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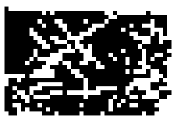

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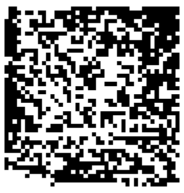

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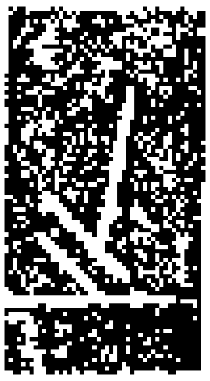
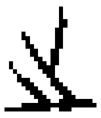
鑄客豆　鑄客為王句六室為之



王命連車鍵　王命連賃一檐飤之



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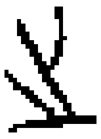

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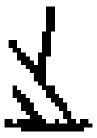

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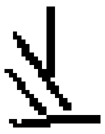

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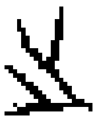

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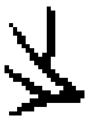
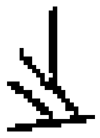


鄂君啓節　大司馬邵剔敗晉師於

襄陵
之歲



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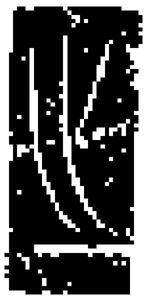
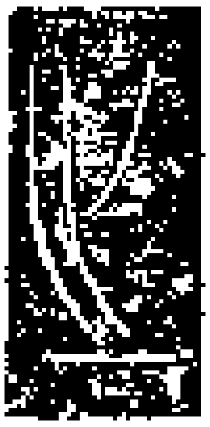
陽敗晉師於襄陵之歲



中山王嚳方
壺　外之



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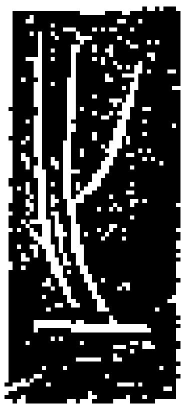

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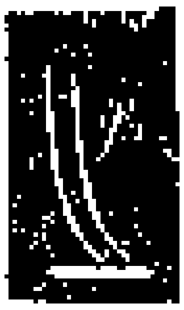

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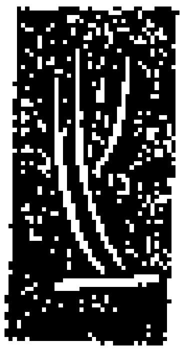

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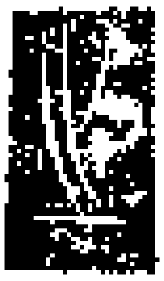
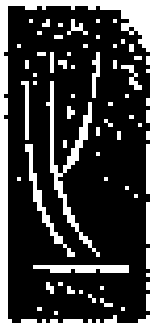
壺　雁之緜



𡥀蚉壺
先王之惪



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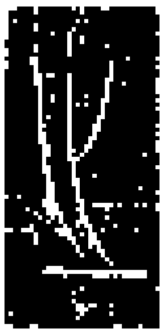

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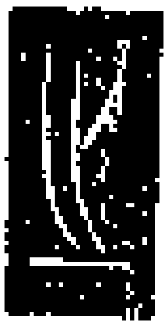
上下之體

𡥀蚉壺
隹邦之榦



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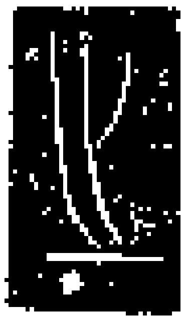
新君子之



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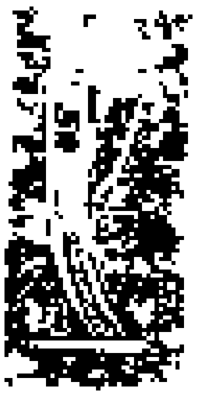
載之簡策



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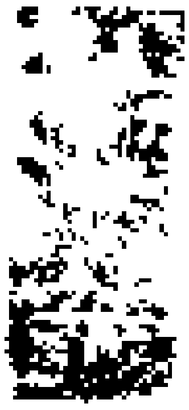
於天下之勿矣



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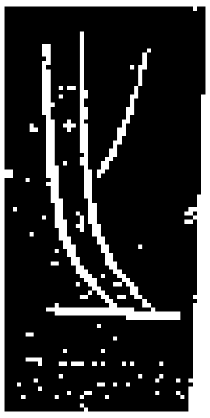
猶親惑於子之



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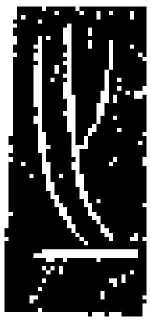

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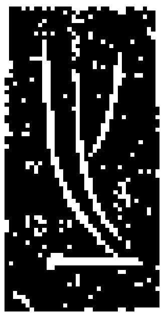
以內絕邵公之業



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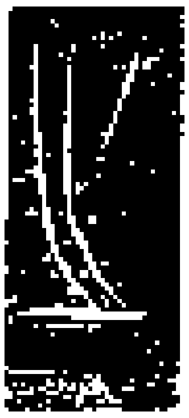
之其先王之祭祀



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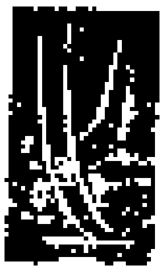
爲人臣之宜也



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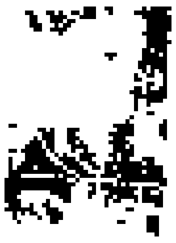

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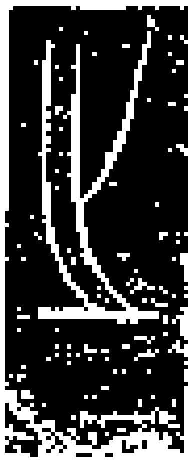

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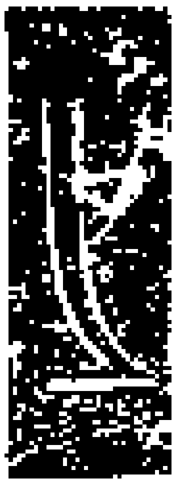

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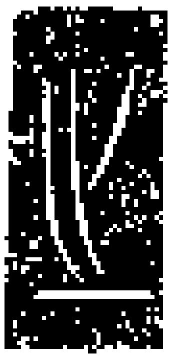

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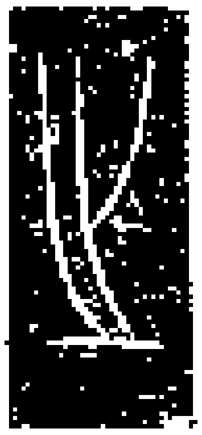
友之于壺而時觀焉



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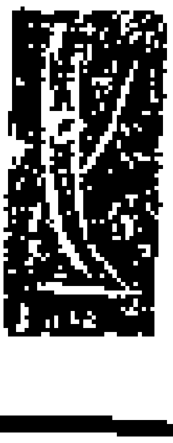
其庸之毋忘尔邦



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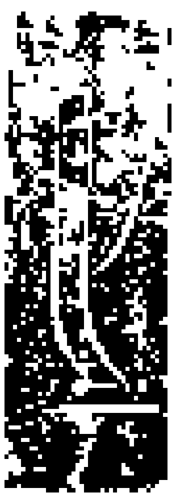
速堂勤於天子之廟



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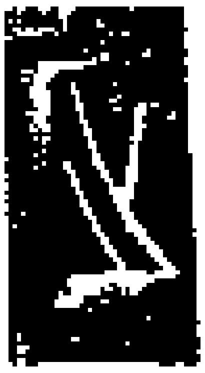
老賙親達參軍之眾



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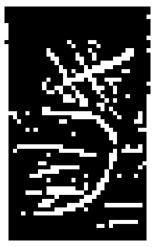
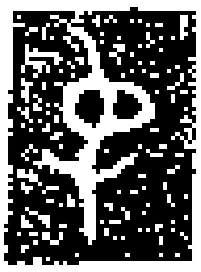


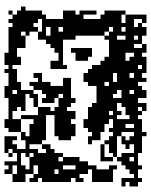
中山王譽鼎　重一
石三百卅九刀重

說文六篇「㞢、出也、象艸過屮、枝莖益大、有所之、一者地也」周伯琦曰古人因物制字、如「之」本是草、「乎」本呼氣、「焉」本爲鳶、後人借爲助語、助語之用既久、反爲所奪、又制字以別之、乃有「芝」「呼」「鳶」等字（宗李從周字通引）徐灝曰、戴侗引李陽冰說曰㞢象芝草出地之形、古以此爲草字、鄭漁仲說同、灝按「之」借爲語詞、又爲之往之義、爾雅曰「如、適、之、往也」如適之也本義皆非往、而借爲往、此正所謂本無其字、依聲託事也（說文段注箋）戴

家祥按：唐宋人釋此為芝之初文，頗有卓見。觀卜辭金文象一芝三秀形，皆自相似。九歌山鬼「采三秀兮於山間」，王逸注：「三秀謂芝草也。」爾雅釋草「菌芝」（今本爾雅「菌」誤「茵」，依藝文類聚九十八攷），郭璞注：「芝，一歲三華，曰瑞草。」是芝之形聲義昭照若揭。許慎誤分芝、之為二，遂訓瑞草、之字訓出，二徐以降，直至羅振玉（高鴻縉字例三篇十五葉引）、楊樹達（積微居小學金石論叢五十一葉）諸家，無不陷在動詞、指物詞、語助詞假借義中，委曲求全，其迷誤不論，豈不悖哉。金文此皆非本義，用作動詞、代詞、助詞等。



趙鼎玄
衣黹屯



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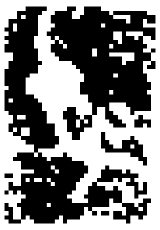

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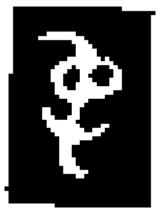

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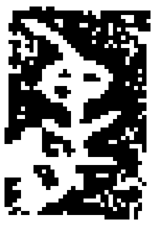

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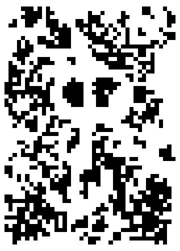

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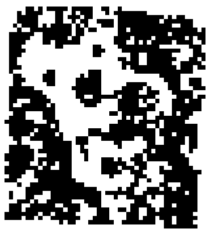

訇簋

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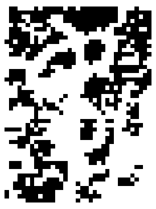
黹屯



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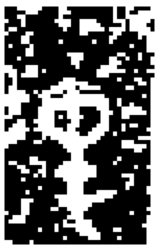

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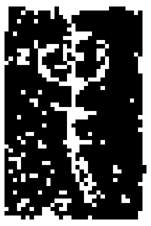

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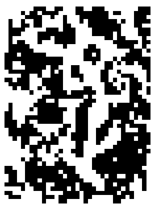

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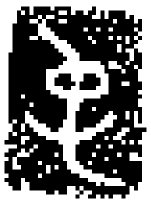

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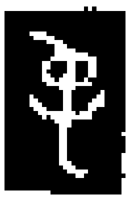

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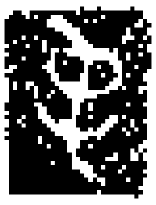

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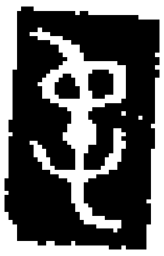
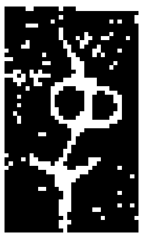
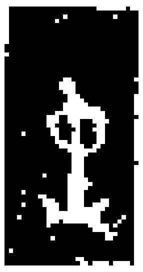


頌鼎一



蓋一

頌壺賜汝
玄衣黹屯



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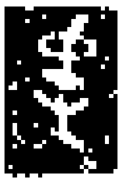

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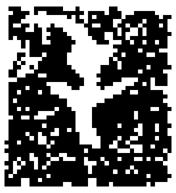

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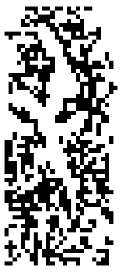

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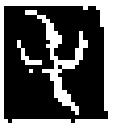

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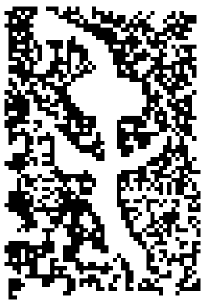

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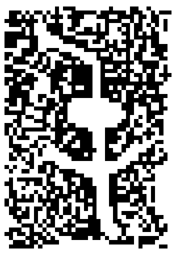

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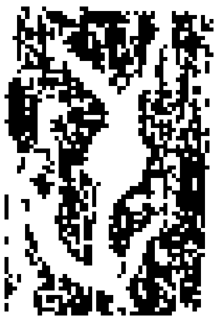
井人妄鐘　賁屯用魯



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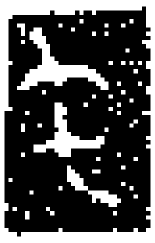

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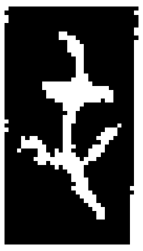

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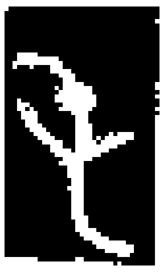

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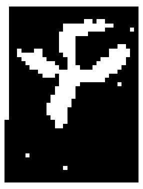
德純



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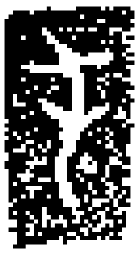

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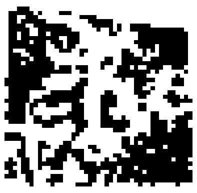

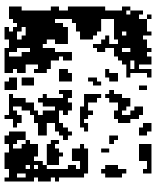

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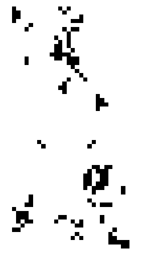

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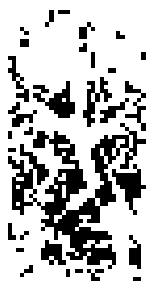

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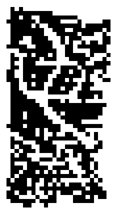

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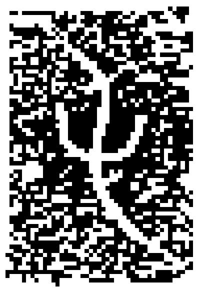

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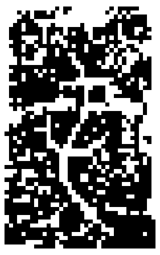

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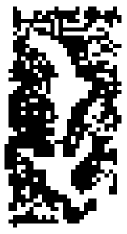

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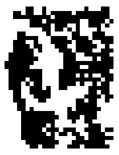

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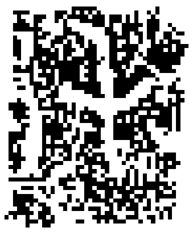

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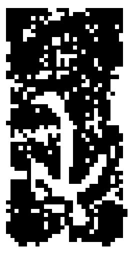
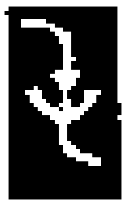


昊生鐘　用
祈康㝬屯魯



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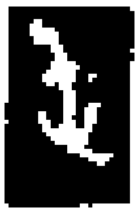

蓋五

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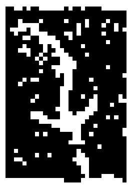

蓋一

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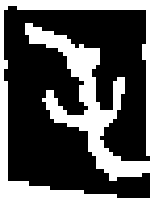

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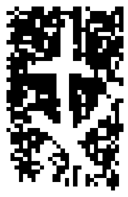
頌鼎　祈
匄康㝬屯

右



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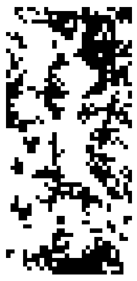

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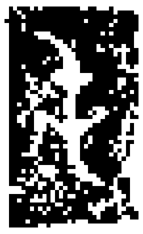

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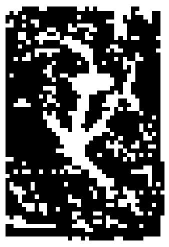

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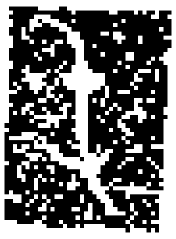

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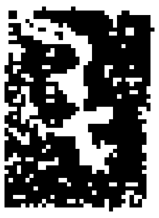

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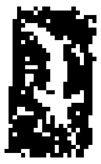

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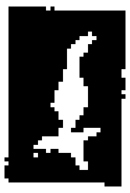

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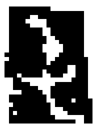
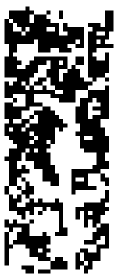


[illegible]康鐘 [illegible]作余通彔康□屯

右



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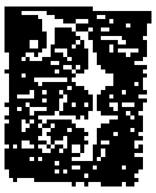

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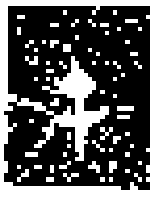
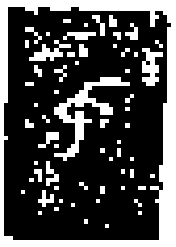
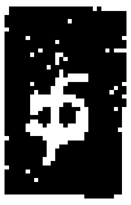
事兄辛簋 屯作兄辛寶尊彝



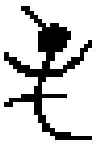
屯尊 屯作兄辛寶尊彝



鄧公簋 不敢屯夫人始作登公



鄧公簋 用為屯夫人尊鼓簋



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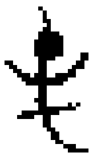
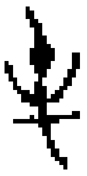
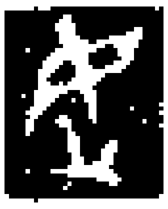


鄂君啓節 屯廿檐以堂一車



鄂君啓節 屯十以

堂一卣（女倍殷）



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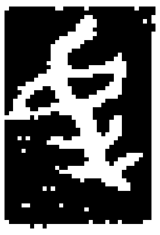

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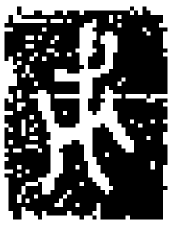
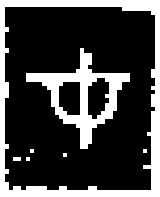


徐王耑　卸王屯又

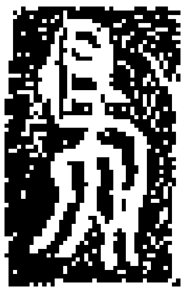
又耑



屯廟父鼎　廟父作尊彝　屯

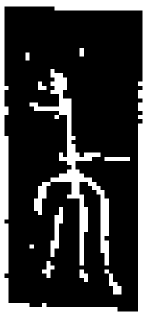
關於屯的本義，衆說紛紜，莫衷一是。春秋以後屯字間有以糸作純者，是純乃屯之後起字。金文恆言「得屯」「永屯」「屯德」「屯魯」「屯叚」「屯右」，徐中舒認為經典里純有厚意。金文有上言厚德，下言德不屯者，是屯即厚也。詩言「純嘏」「純熙」，毛鄭傳箋皆釋為大，純又有全意。儀禮少牢饋食禮及鄉射禮注「純，猶全也」。厚大全皆為屯字的形容詞義。（詳見中國科學院歷史語言研究所集刊第六本一分二九案金文嘏辭釋例）金文常見「屯齊」，劉心源曰：書禮以純為緣。純者緣也。說文「緣，衣純也」。廣雅釋詁二「純，緣也」。按緣者領也。（奇觚室吉金文述二十二葉無叀鼎）

按金文屯還用作人名，如屯鼎「屯蔑曆于口衰」。



徐王耑

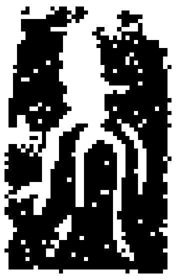
耑溉之莫



義楚耑

義楚之祭耑

義

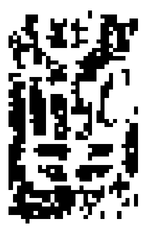


徐王耑

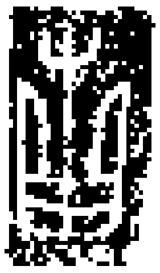
郤王屯又

耑之

說文七篇「耑，物初生之題也，上象生形，下象其根也。」按耑上从中為植物之顛，下从冂為根，中一為地，故知耑為端之本字，或訓本，或訓末，無有兩端之義。靜安先生曰：徐鍴二出江西高安縣，其一銘曰「郤王義楚睪其吉金自作祭鍴」，其一曰「義楚之祭耑」，其器皆觶也。「鍴耑二字，張公束大令以為即說文鍴字，余謂說文觶觛卮䏙䑋五字實一字也。說文「觶，鄉飲酒角也，受四升」，其重文作觗、𧣾二體，而漢書高帝紀注引應劭曰「卮，鄉飲酒禮器也。古以角作，受四升」，古卮字作「觗」，其說本於叔重，是觶卮為一之證也。說文「觛，小觶也。」又急就篇顏本「蠡斗參升半卮觛」，皇象本觛作簞，蓋假簞為觶，是觶觛為一之證也。說文「卮，一名觛」，又卮觛為一之證。䏙䑋二字亦本一字，古書



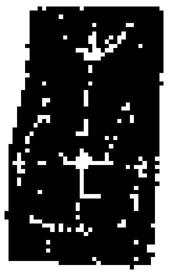
盉



盌

子龏父乙觶

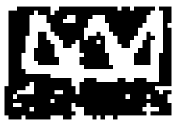
子龏才卣



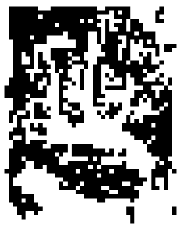
康侯鼎 賜

作冊卣貝

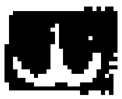
山



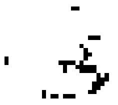
尊彡每鼎
尊每作山宋



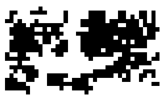
膳夫山
鼎山



啓尊
寮山谷

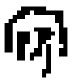


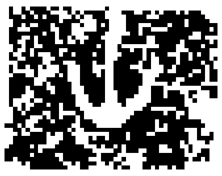
蓋



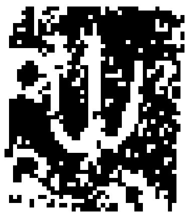
盖

啟卣
遣山谷

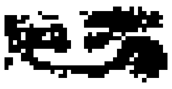




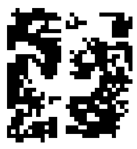
膳夫山鼎
山拜頭首



膳夫山鼎
右善夫山

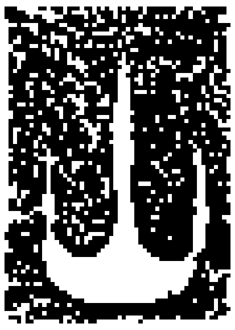


盖

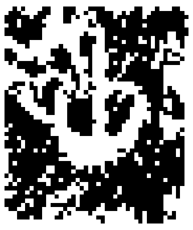


器

啟卣王
出獸南山

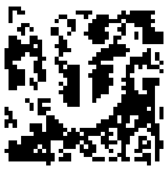


大克鼎賜
汝田于寒山

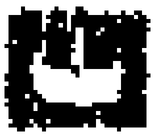


膳夫山
鼎王

乎史秦
冊令山

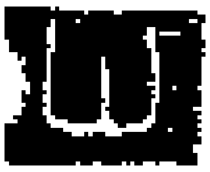


膳夫山鼎山敢
對揚天子休令

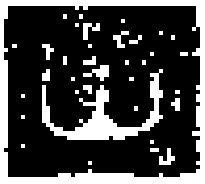


器

毓且丁卣歸福
于我多高処山

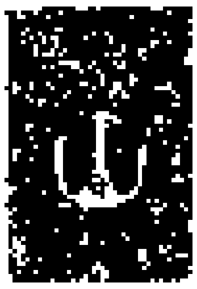


一

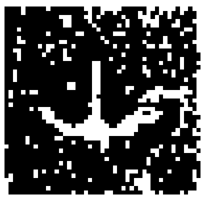


二

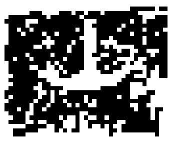
奢虎簠器山
奢虎鑄其寶簠



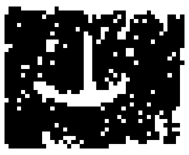
中山侯悉鉞中
山侯悉作茲軍釪



盂一

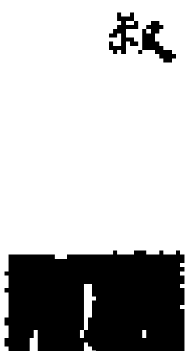


京一



盂二

歸叔山父簋 歸叔山父作疊姬尊簋



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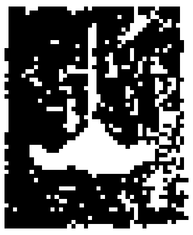
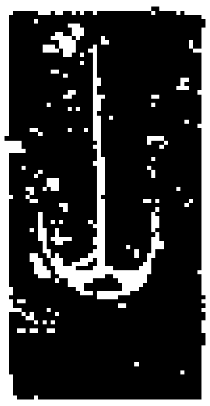
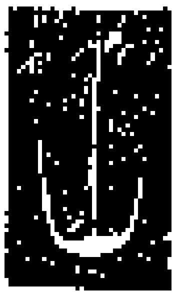


二

召叔山父簋 奠伯大司工召叔山父作旅簋

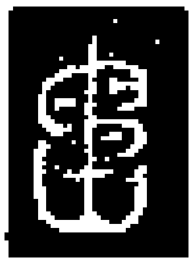


中山王䀠鼎 中山王䀠作鼎于銘曰



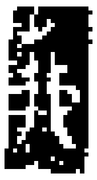
中山王䀠方壺 中山王䀠命相邦賙斁鄙吉金

說文九篇「山，宣也。宣氣散生萬物，有石而高。象形。」按金文山用作本義，或作地名及人名。



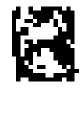
須⿱矛山生鼎　須
⿱矛山生父飤鼎

商承祚曰：柯昌泗云：⿱矛山从山从矛，即嵍之省。此字本从矛得聲，嵍固可省也。顏氏家訓云：嵍字依諸字書，即旄丘之旄也。經典釋文詩旄丘下引字林作嵍。今案晚周金文已有此字，知嵍為旄丘之本字，嵍正而旄假也。（十二雪二集須⿱矛山生鼎蓋）



十二年矛
邦司寇野岪

說文九篇：岪，山脅道也。从山弗聲。按金文結構同小篆。十二年矛，邦司寇野岪，用作人名。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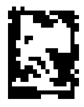
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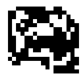
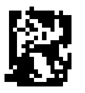
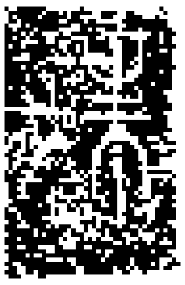

七

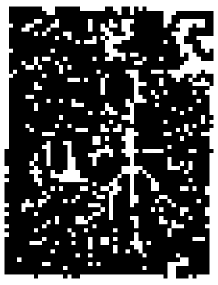

八

郘鐘 余頡岡事君

說文九篇「岡、山脊也。从山网聲」按許愼所言極是，金文結體與小篆同。



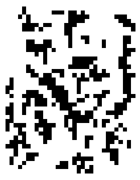
盞



器

虘豯又子盞 虘

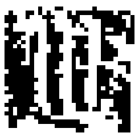
豯又子昧又鑄盞



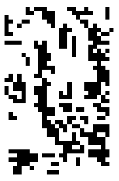
成陽戈 成

陽辛成里戟

川

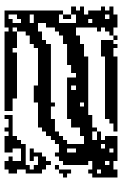


盂

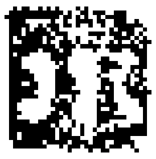


[illegible]

啟卣　滰川上

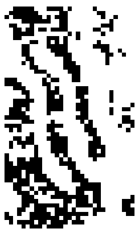


宜侯矢殷　錫川三百□



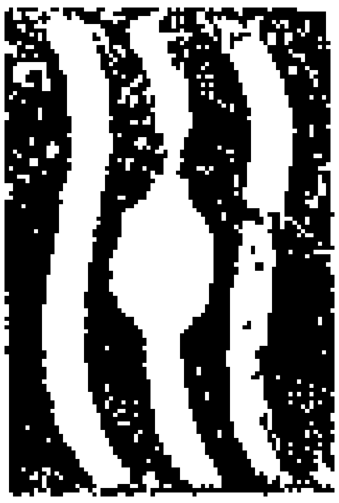
□侯殷　川叀

作輦　彝

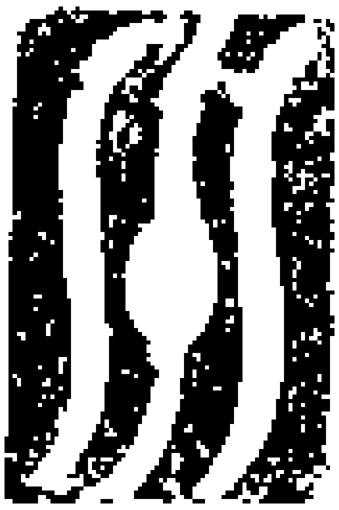


裘衛鼎　東逆焚二川

按此字从三〈，〈象水脈，說文十一篇「〈水小流也」「巜水流澮澮也」「巛貫穿通流水也」。這種通過並重本字來疊加本義的方法，在說文中很普遍，如隹象鳥形，說文四篇「雔雙鳥也」「雥群鳥也」，水是象形字，說文十一篇「沝二水也」「淼大水也」皆是其證。宜侯矢殷川通作「甽」，唐蘭田郭沫若先生認為川就是甽，同畎，是對的。廣雅釋山「畎，谷也」。釋名釋山「山下根之受霤處曰甽，甽吮也，吮得山之肥潤也」。這裏的川應指山下肥沃的土地，如散盤濕田、牆田之類。（考古學報第十二冊八　參東宜侯矢殷考釋）

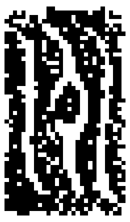


面

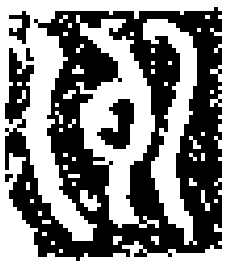


背

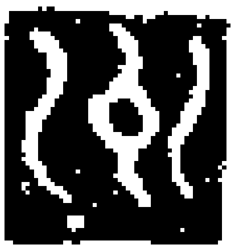
州戈
州



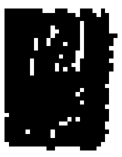
周公毁
州人



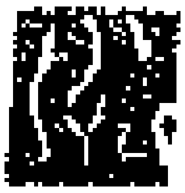
矢人盤
州蘽



矢人盤
傍州剛

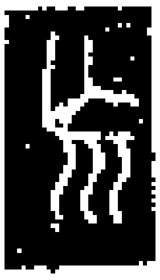


十四年戈
州工币明



𨛦（从邑）
州瀘之邑

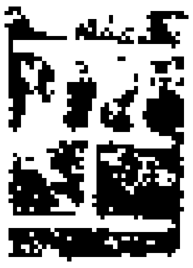
說文十一篇「州，水中可居曰州，周遶其旁，从重川。昔堯遭洪水，民居水中高土，或曰九州。詩曰『在河之州』。一曰州，疇也，各疇其土而生之。州，古文州。」金文州作州或州，从川，川訓貫穿通流水也。从〇象川中高地形，許釋至確。高鴻縉曰：「後借用爲地域區劃之專名，如荆州、揚州等稱，又有成習，乃又加水爲意符以還水州之原。今兩字分行矣。」中國字例二篇二一四葉



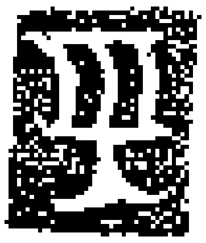
巟白簋 巟

伯作姬寶簋

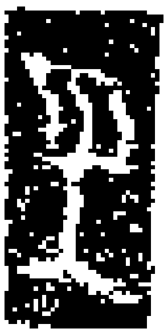
說文十一篇「巟，水廣也。从川亡聲」。按許慎訓釋可从。易泰「包巟用馮河」，虞注：「大川也」。朱駿聲謂「字亦作汒，作茫，作漭」。淮南子俶真「茫茫沈沈」，注：「盛貌」。高唐賦「涉漭漭」，注：「水廣遠貌」，均爲此證。金文作人名。



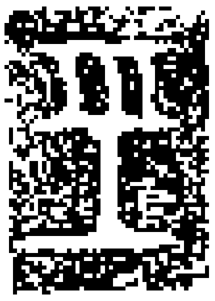
彔𣪘 巠
雝先王



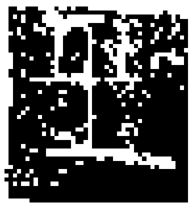
盂鼎 敬
雝德巠敏



毛公鼎 今
余惟肇巠先
王命



大克鼎 巠念厥
聖保祖師華父

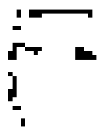


盂

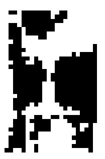
克鐘 王親令克
遹巠東至于京𠂤

說文十一篇「巠，水䀂也。从川在一下，一，地也。壬省聲。」古文壬聲孳乳字多含直長義，如頸、庭、挺、鋌、梃等。故廣韻「訓直。波為巠」。林義光、郭沫若等人認為巠即經之古文，織縱線也。从象織縷，壬持之，壬即縢字，機中持經者也。工从一，一亦縢略形。按金文巠用作經之本字，書酒誥「經德秉哲」，傳「能常德持智」。經訓常。大克鼎「巠念厥聖保祖師華父」。盂鼎「敬雝德巠」，巠亦常義。周禮天官大宰「以經邦國」注「經，法也」。毛公鼎「今余惟肇巠先王命」，巠亦法義。克鐘巠用作地名。

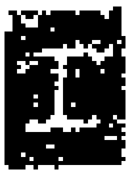
工



嗣工鎣 嗣工

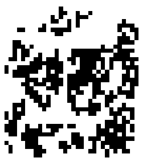


叢一

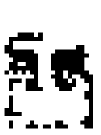


叢二

蔡盨 者

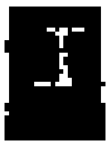


盠尊 嗣工



司工

丁壽 嗣工丁



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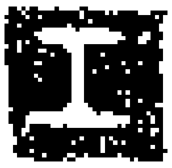

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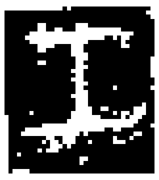
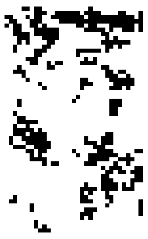


二

揚毁 作嗣工



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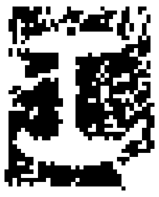

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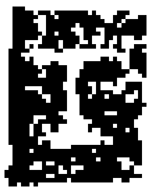
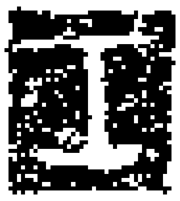


史獸鼎 成獻工



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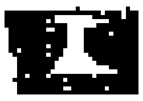
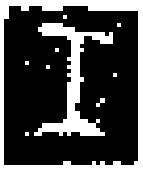


殷士卿尊 初𨨏工



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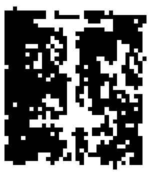

叢一

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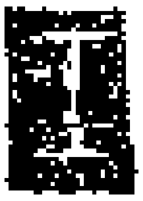

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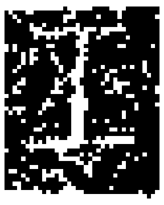

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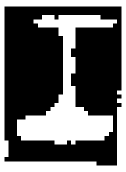

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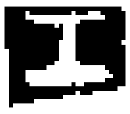
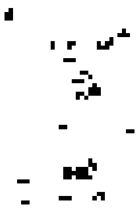


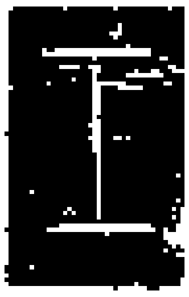
器

令彝 眔百工

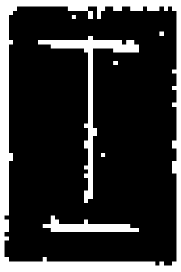


公臣毁

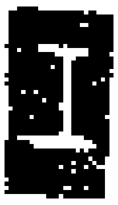
銅朕
百工



中山王譽鼎
庸其工



中山王譽鼎
克有工



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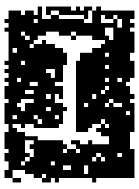

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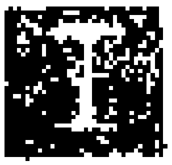

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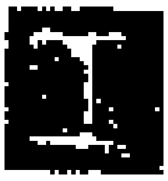
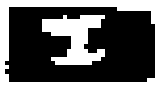


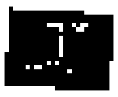
器二

師寰殷
休既又工

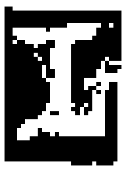


蓋

沈子殷
告剌成工



班殷　廣
戚卑工



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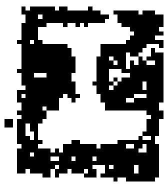

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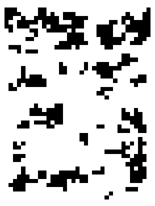
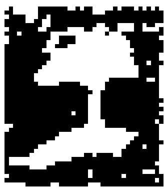
揚殷　罘
嗣工司

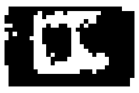


袁鼎
𤔲工衛

矩殷



工口戈
工[illegible]又戈



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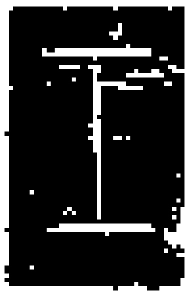
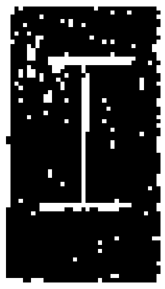
萬右工鍇



中山王譽方壺
休有成工



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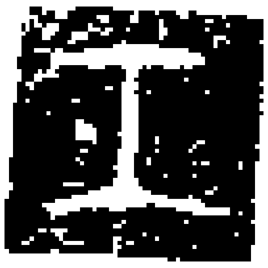
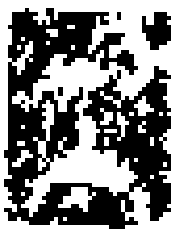
邵大皇工



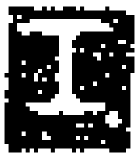
虢季子白盤
胄武于戎工



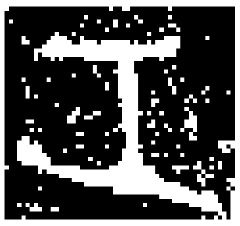
永盂
周

向34A

人𤔲
工居



衛盉　𤔲
工邑人服



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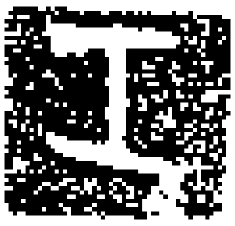
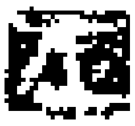
𤔲工虎孝



矢人盤
䫄人𤔲工

騄君



史獸鼎　史
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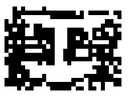

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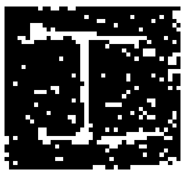
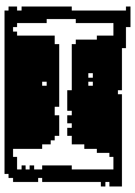
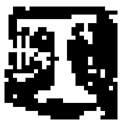
魯侯又囙工



新文考尊　王
工从斿各中



不𡢁段　女
肇誨于戎工



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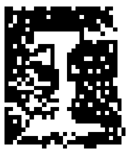
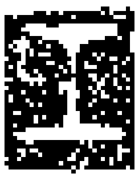
見工遺王于周

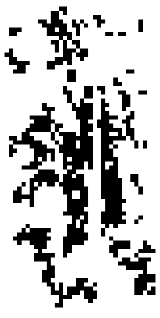


雁侯編鐘　熒
伯內右雁侯見

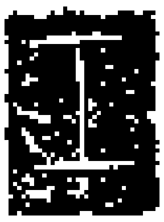
工



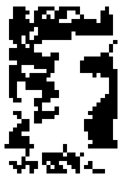
雁侯編鐘　見工
敢對揚天子休



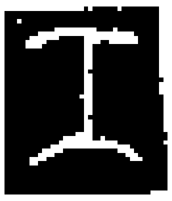
蔡公子義工簠　蔡
公子義工造飤簠



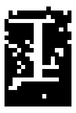
舒䀇壺　以追
虘先王之工剌



史獸鼎　尹令史
獸工于成周



者減
鐘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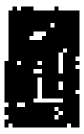
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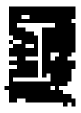
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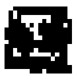
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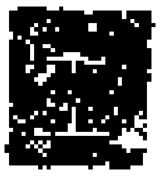
者減鐘（西清續鑑甲編）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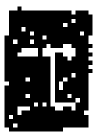
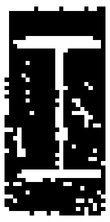
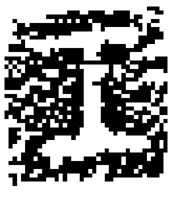
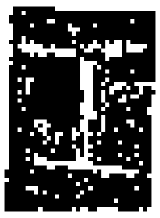
者減鐘 工𠭯王皮難之子者減

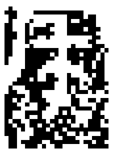

吳太子姑發劍 工𠭯王大子姑發閈反

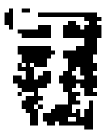

中山王譽壺 𢦔逢東夤夫率(?)周工頊(?)


裘衛鼎 余執龏王卹工于卲大室


伊簋 親官𤔲康宮王臣妾百工

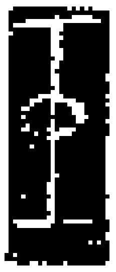
合文


十年工軍矛 上軍工師戎閈


十二年矛 上軍工師司馬𤈦

楊樹達曰：說文五篇上工部云「工，巧飾也，象人有規榘也，與巫同意。」樹達按：許君謂「工象人有規榘」，說頗難通；以「巧飾」訓工，殆非朔義。以愚觀之，工蓋器物之名也。知者，

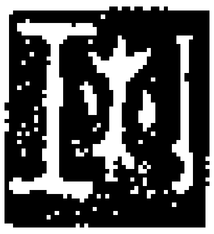
工部「巨」下云「規巨也，从工象手持之」。按工為器物，故人能以手持之，若工當為巧飾，安能手持乎。此一說也。「五篇上左部云「左，手相左助也。从𠂇工。手二篇上口部云「右」助也，从口从又」。三篇下又部重見此字，云「手口相助也，从又从口」。按「左」「右」二字意同，「右」為以「口」與「又」手相助，「左」為以「工」與「𠂇」手相助。若「工」當為巧飾而非器物，安能助𠂇手乎。此二說也。四篇下𠬪部云「𢀜，所依據也。从𠬪工，讀與隱同」。按「𠬪」从爪从又，皆謂手也，手持工有所依據，故𢀜訓為所依據。若工當為巧飾，不惟从𠬪从工之義不明，所依據之訓亦將浮泛不切矣。此三說也。又工部「式」下云「法也。从工弋聲」。按「工」必係足為模範之器物，从工之「式」乃有法式之義。若工為巧飾，事屬技巧，要能為人法式乎。此四說也。然則工究當為何物乎。以其形考之，工象曲尺之形，蓋即曲尺也。巨所以為古說文字或作「榘」，經傳通作「矩」，史記禮書索隱訓「矩」為「曲尺」，而「巨」字形為手持工，則工即曲尺之明證也。蓋工與巨義本相同，以造文之次第論，初有工文，雙聲轉注，後復有巨。制字者以「巨」「工」同物，故即就工字之形為巨字，後人習用巨字，致曲尺之義為巨所獨據，工字之初義不明。今據工字之本形及「巨」「左」「𢀜」「式」四文之形義以推求工字之朔義，俾世之精於小學者正焉。工部又有「巧」字，云「技也。从工丂聲」。或當有據此證工訓巧飾為審諦者。此大不然，蓋技巧必生於規矩，故巧字从工，非工即技巧也。（小學五八至五九葉釋工）按楊說至確。金文工用作人名，如雍侯歸鐘等；或用作官名，如盠尊等；或用作職業，表示某種社會階層，如令彝等；或借作功，如沈子簋等。



鄘侯簋　鄘侯少子析乙孝孫丕巨

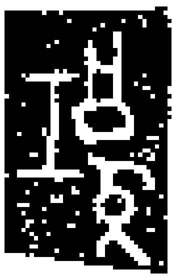
商承祚曰：說文「巨」規巨也。从工象手持之。「榘」或从木矢。矢者其中正也。「𢀚」古文巨。案古文與篆文相差一間，疑後人以誤本而加入之者。金文鄘侯少子𣪘作「𢀚」，伯矩尊作「𢀜」，伯矩鼎作「扛」「𢀜」。「大」「夫」皆人形，象人持「巨」，以證說文或作「矢」乃「夫」之譌，未則後增。後以省體之巨（大學「絜矩之道」，「矩」或作「巨」）為巨大字，遂以矩為矩規之專字矣。又案「規」从「夫」，其字雖不見于甲骨文金文，證之「矩」而益明其誤。北海相景君銘「矩」作「𥐥」，从「夫」是也。孔龢碑、鄭固碑「規」从「矢」，則又當「矩」而誤。（古攷四二至四三業）

按商說是。鄘侯簋作人名。

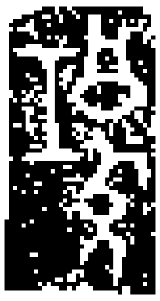


宗周鐘
參壽隹刺

許翰曰、瑚與福或韻、辭書晉姜鼎「三壽是利」與亟德韻、於古音屬之部、皆不應是「利」字、瑚从工从刀、朱則刻木彔彔之形、疑即刻字、刻克通、（攈古三之二引）按郭沫若認爲釋刻、逵是、疑讀爲疏、備之疏、（兩周金文辭大系考釋五十三葉）許郭均就字形解意揣測、不足爲據、有待深考。



盖一



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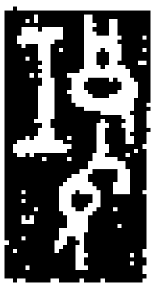

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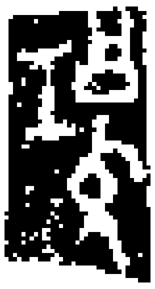

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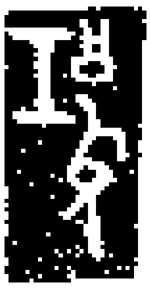
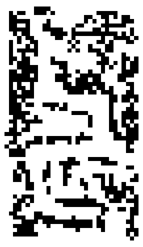


盖三

師酉簋　公族𧻚釐入右師酉立中廷

己



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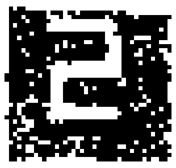
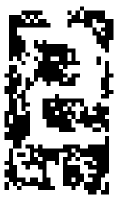
口己



戈己鼎
戈己



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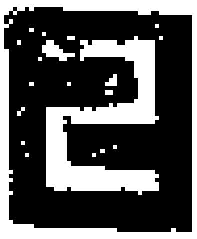

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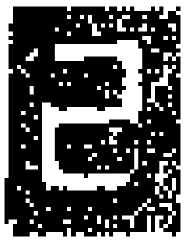

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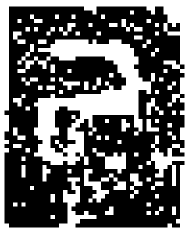

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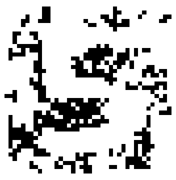

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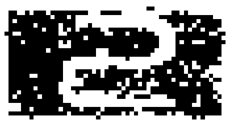
己丙



冉己尊
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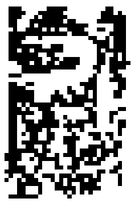

冉己彝
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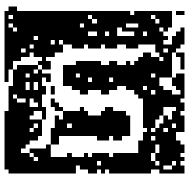
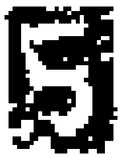


己冉鼎
己冉



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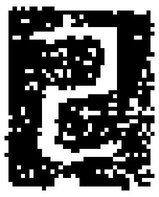

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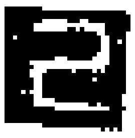

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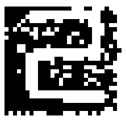
鼎帝己



盤婦方鼎
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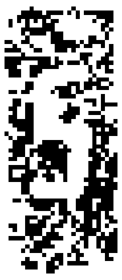

羊己
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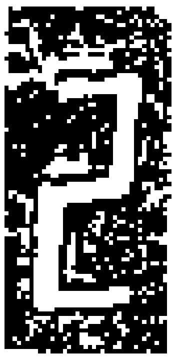
己羊



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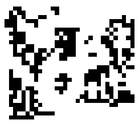

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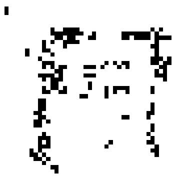
析子己



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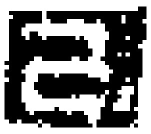

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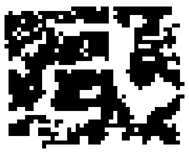

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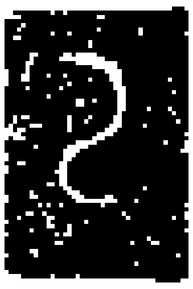
珮父庚鼎
己亥



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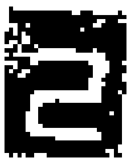

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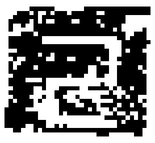

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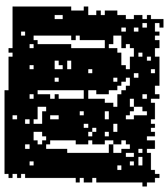
父己毁
己亥



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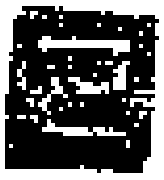

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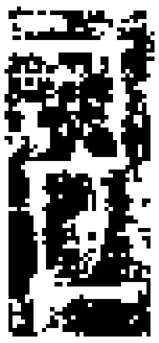
庚贏卣
辰才己丑



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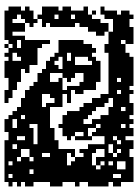
唯正月己亥



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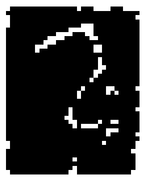
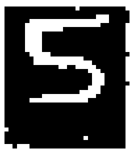
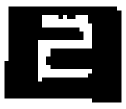
月初吉己亥



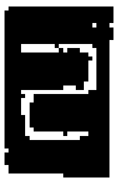
宜桐盂 唯正
月初吉日己酉



君伯虎毁 唯
五年正月己丑



庚贏鼎 四
月既望己酉



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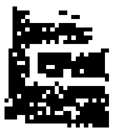
作冊大鼎 隹
四月既生霸己

丑



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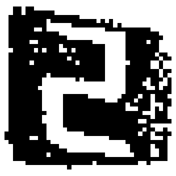

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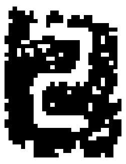
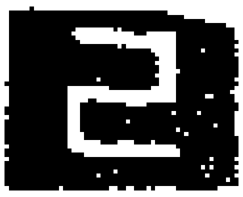
父己鼎
父己



父己鬲
父己



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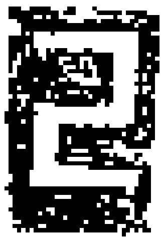

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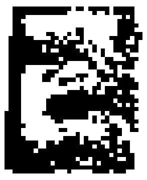

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父己卣
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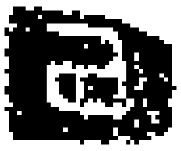

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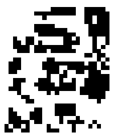

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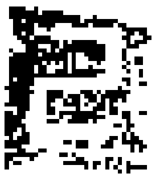

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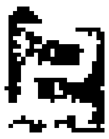

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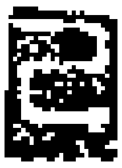

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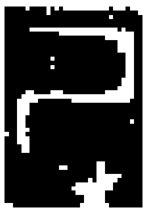

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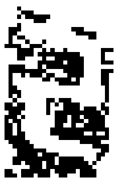

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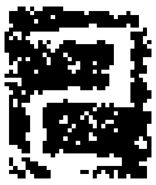

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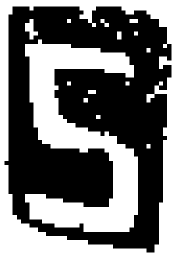

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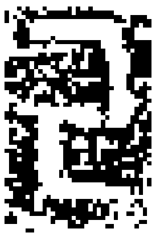

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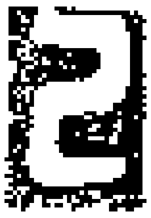

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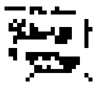

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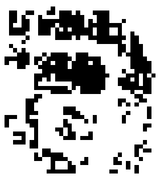

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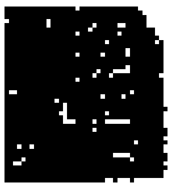

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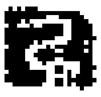

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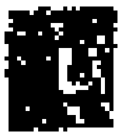

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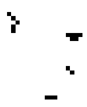

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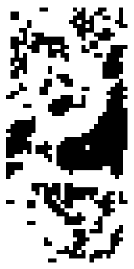

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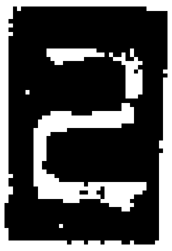

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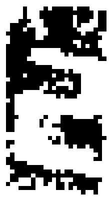

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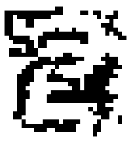

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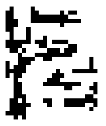

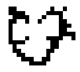

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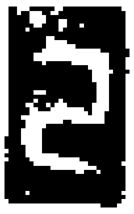

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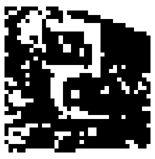

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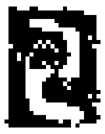

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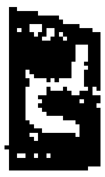

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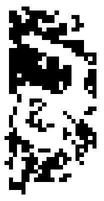

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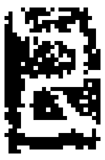

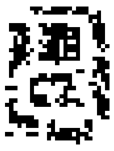

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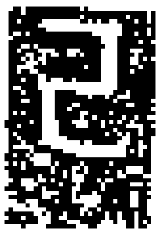

鹵父己卣
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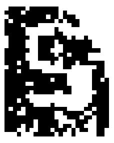

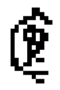

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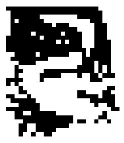

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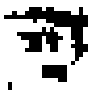

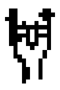

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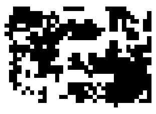

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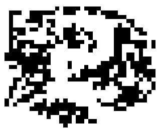

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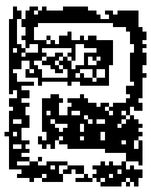

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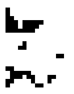

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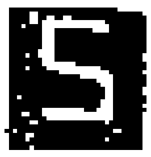

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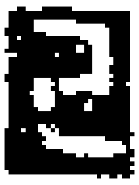

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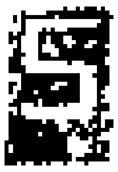

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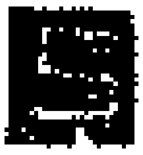
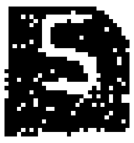


重屋
父己

尊
父己



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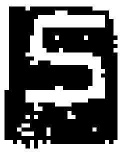

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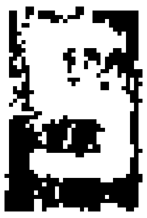

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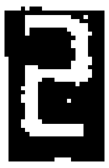

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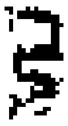

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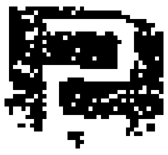

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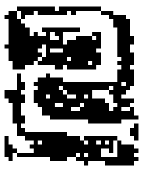

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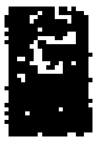
𠬝父己卣
父己

夆父己爵
父己



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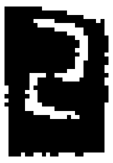

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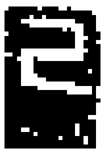
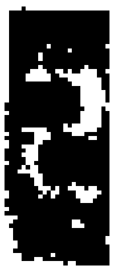


戈父
己鼎

戈
父己



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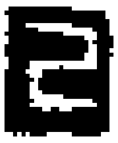

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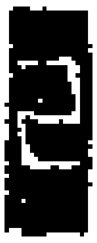

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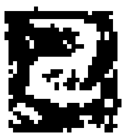

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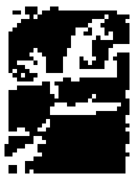

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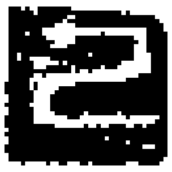

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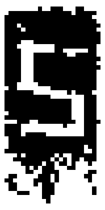

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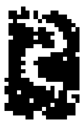

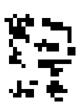

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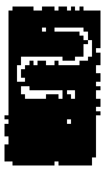

析子孫父己
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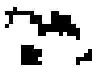

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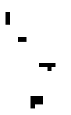
父己



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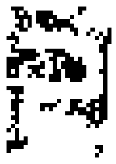

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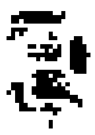
父己



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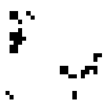
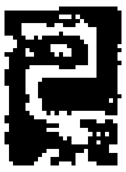


父己册角
父己



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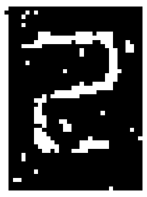
尊父己



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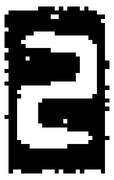

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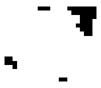
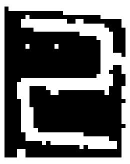
荷貝父己
卣父己



足跡父己
爵父己



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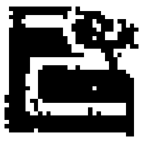

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亞古父己卣
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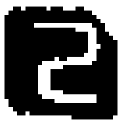

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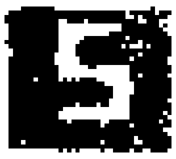
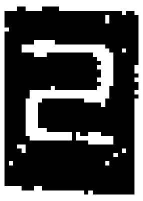
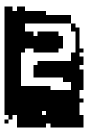


乍父
己鼎

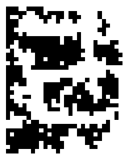
作父
己冄



爭父己彝
爭作父己

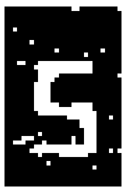


辰父己壺
辰作父己



冄父己
觶冄

作父
己



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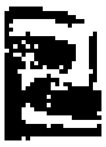
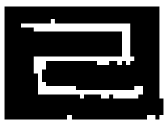
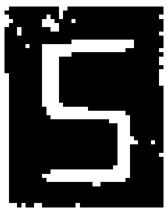


小子古鼎
小子作父己



冊父己鼎
作父己

彝



乍父己尊
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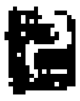

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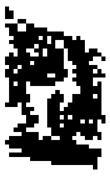
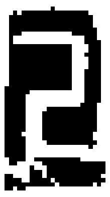


器

小子相卣用
作父己寶尊



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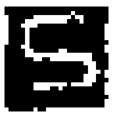
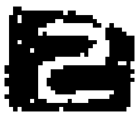
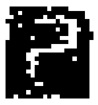
作父己寶彝



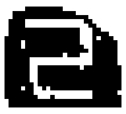
乍父己鼎
作父己寶鼎



觥父己觚
用作父己尊



[illegible]父己尊　用
作父己尊彝



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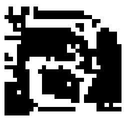
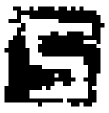


器

父己𣪘　用
作父己尊彝



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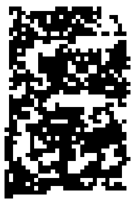

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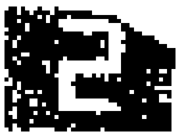
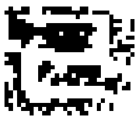
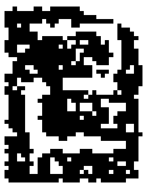


亞乘金方彝
作父己尊彝

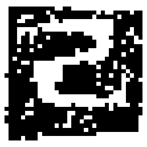


丁父己觶
作父己

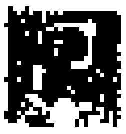
尊彝



父己彝　口口
作父己尊彝



人父
己壺



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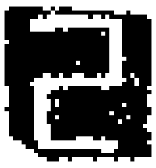
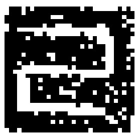


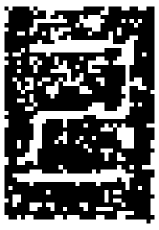
器

人
父

己卣人作
父己尊彝



小臣兒卣　小
臣作己尊彝



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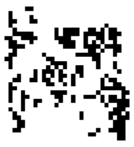
作父己寶尊口



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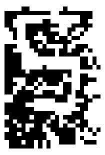

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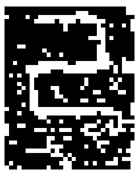
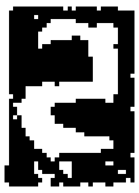
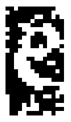
父己卣　父
己作寶尊彝



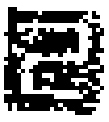
卿
鼎



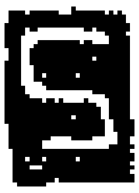
欒盨　用作
父己寶尊彝



祖己角
祖己



弓衛祖己
爵祖己



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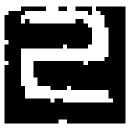

器

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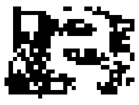
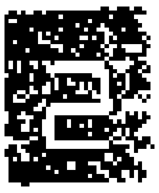
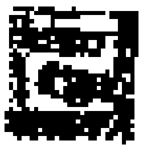
卣祖己



祖己觚
祖己



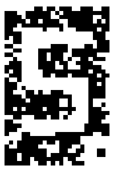
祖己戈
祖己



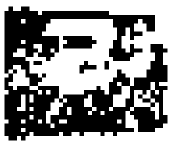
冊父辛尊
祖己

大且日
己戈

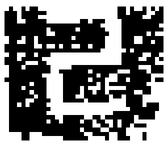
祖日
己



大祖日己戈
祖日己



大祖日己戈
大祖日己



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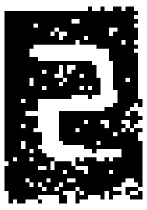
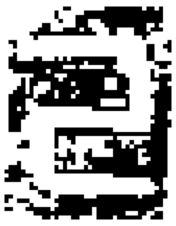
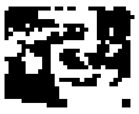


器

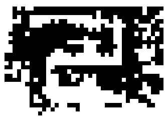
子祖己卣
子祖己



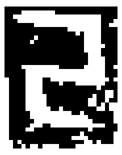
己祖己尊
己祖己



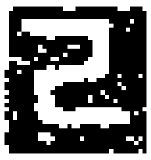
戈祖
己觶



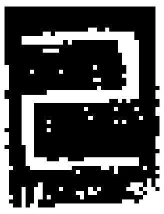
戈祖己卣
戈祖己



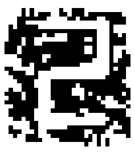
祖己觶
口亯祖己



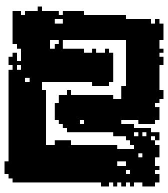
祖己觚
祖己大中



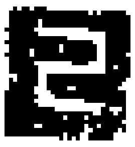
厝祖己
厝作祖己彝



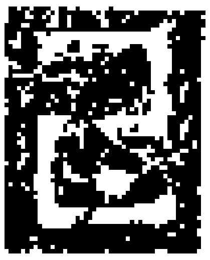
臥祖己觚　臥
作祖己尊彝



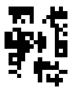
作祖己尊　作
祖己寶尊彝



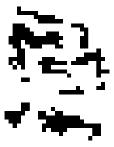
口祖己爵　[illegible]
作祖己口寶彝



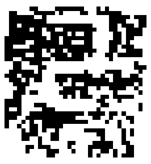
祖己鼎　乃孫作
祖己宗寶䵼鬲

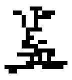


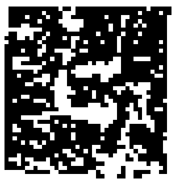
子孫妣己爵
爵妣己

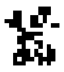


亞己己觶
己己

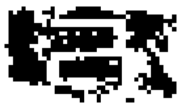




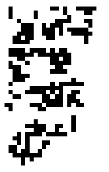




母己卣
母己

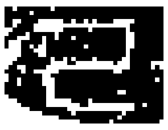


[illegible]方鼎　用
作母己尊彝

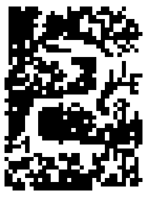


作妣己觶
中作妣

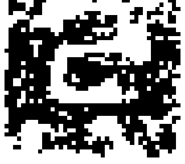
己
彝



婦己彝　女
母作婦己彝

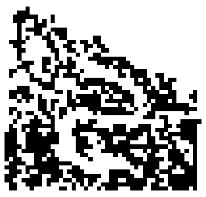


己華父鼎　己
華父作寶鼎

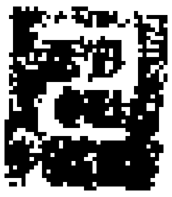


[illegible]子匜
[illegible]子

己父作
寶匜



己侯壺　己
侯作鑄壺



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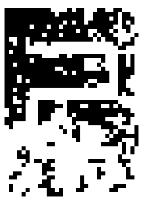
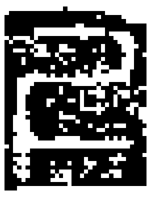
侯虎作寶鐘



己
侯

絡子毀 己

姜石用[illegible]



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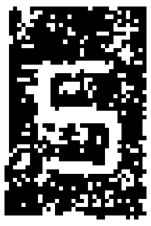
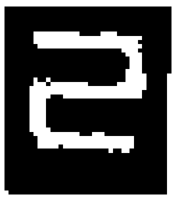


器

己侯毀 己

侯作姜燮毀

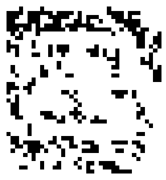


己侯

絡子

毀 己侯絡

子分己姜寶



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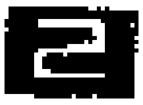
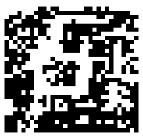
侯絡子分己姜寶



蓋

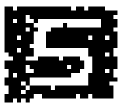
沘子毀 用

叔鄉己公



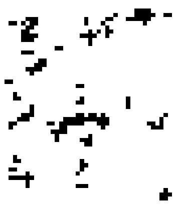
龗鼎 龗作

己公寶鼎



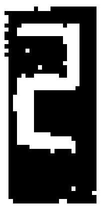
己公鼎 用作

己公寶尊彝



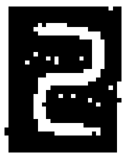
趙孟 用作文

祖己公尊盂



季兄己鼎 季

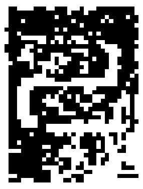
作兄己尊彝



一

己白鐘 用

追孝于己伯



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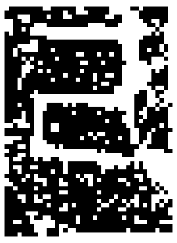

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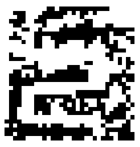
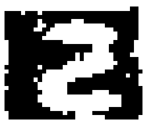


六

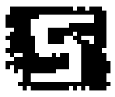
兮中鐘 其用追

孝于皇考己伯

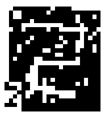


大鼎 用作朕

剌考己伯盂鼎

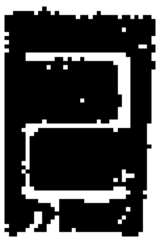


衛鼎（衛肇作氒文考己中寶鼒鼎）



一

作冊麃卣（作冊麃卣用作白己肇尊彝）



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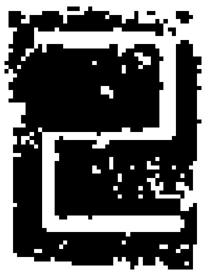
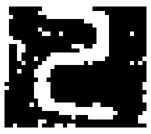


壺一

周寧壺（周寧作公日己尊壺）



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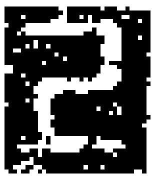
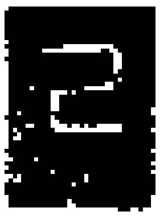


壺二

周寧壺（周寧作公日己尊壺）



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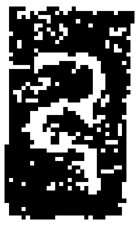

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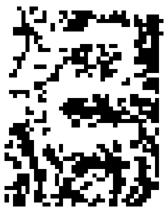


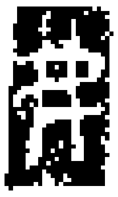
三

宴𣪕（宴用作朕文考日己寶𣪕）

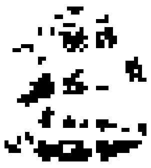
朱芳圃曰：說文己部，「己，中宮也。象萬物辟藏詘形也。己承戊，象人腹。己，古文己。」林義光曰：按廣雅「己，紀也」。釋名「己，紀也。皆有定形可紀識也。」古作己，作己。象詰詘成形可紀識之形。凡方圓平直，體多相類，惟詰詘便於別識。說文訓「紀」為別絲，「記」為疏，「𢀸」為「別」，皆從紀識之義引伸。（文源三四）楊樹達曰：按許說無理。金文鐘伯鼎己字作己，皆象人長跪之形，余疑「己」即「跽」之初文也。二篇下足部云：「跽，長跽也。从足，忌聲。」初文己為象

形」字，「路」則形聲字也。今「長路」之義專屬於「路」，己字不復有長路之義矣。（積微居小學述林五二零）

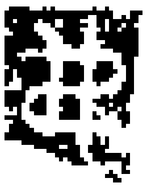
零按：林楊二說非也。余謂己象繩索詰詘之形，弟从己作是其證矣。孳乳為紀，說文糸部「紀，別絲也。从糸己聲」。別絲謂別理絲縷，條之以繩，使不紛亂也。（殷周文字釋叢[illegible]）[illegible]按：朱釋可从。繩索乃我先民用以紀事算數之工具。易傳集解引九家易云：古之結繩紀事，事大大其繩，事小小其繩，結之多少，隨物衆寡。即指此事。故「己」加「糸」孳乳為紀，而「己」本有「紀」意，二者屬古今字。金文用法有二：一用作記時，二用作人名。



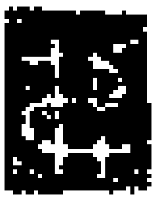
舀鼎
乃弗得



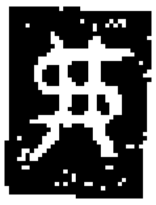
昜鼎



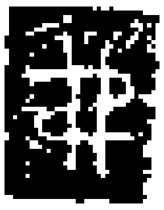
昜鼎
弗敢喪



旂作父戊鼎
弗敢喪

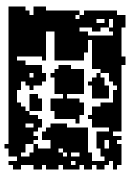


蓋

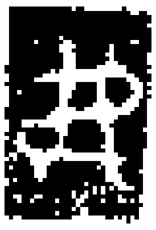


器

大𣪕　余
弗敢散



召伯虎𣪕
余弗敢𤔔



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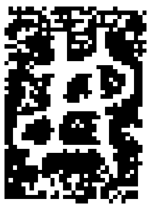
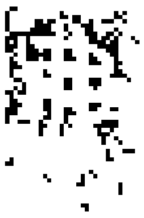
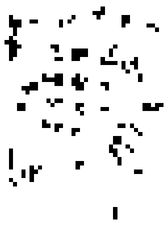


器一

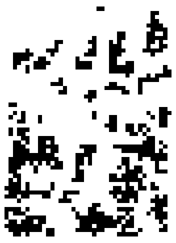
師寰𣪕
弗速東國



史牆盤
牆弗敢沮



器一



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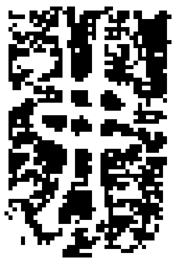
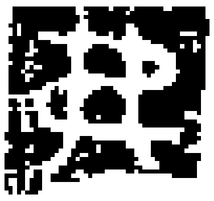
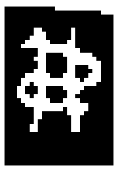


器二

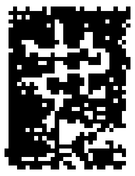
痶𣪕　不
敢弗帥



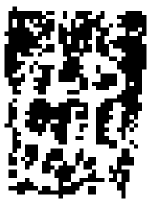
禹鼎　弗
克伐噩



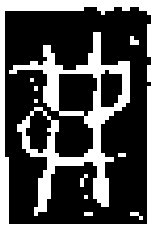
師旂鼎　今
弗克氒罰



乖伯𣪕　弗
望小裔邦



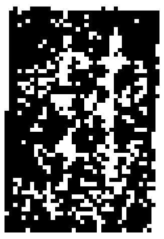
蓋一



器二

師寰𣪕
今余

弗毁紐



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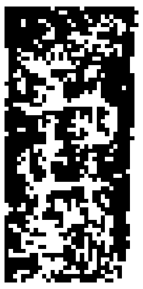
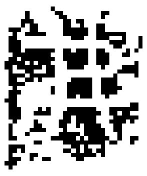


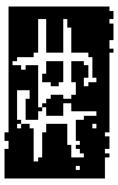
[illegible]二

師寰毁　弗
速我東國

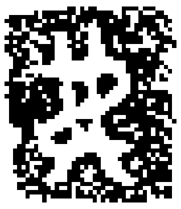


宝史西
任休弗敢

且



舀鼎口
來戢弗賞



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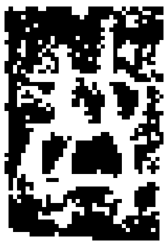
弗能許鬲从



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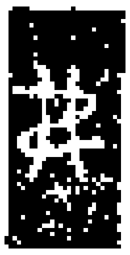
司余

小子
弗役



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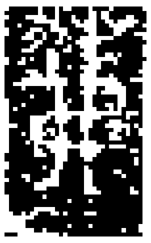

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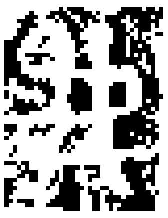
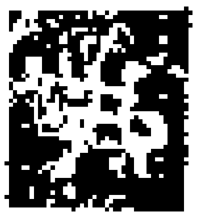


不嬰

毁　弗以我
車函于囏



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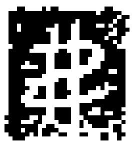

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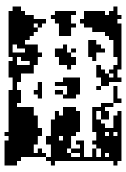
弗敢望公伯休



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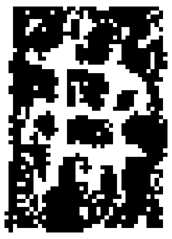
敢黠王休異



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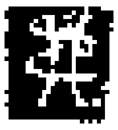

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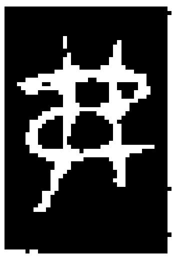
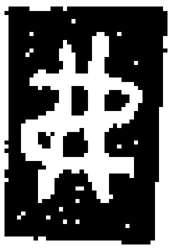
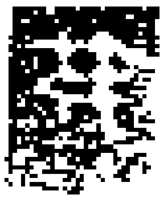
孫亡弗褱井



師望鼎　王用
弗望聖人之後



鬲攸从鼎　我弗
具付鬲从其且



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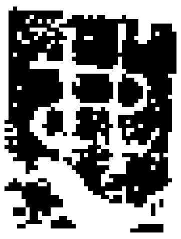

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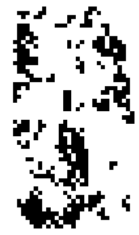
曶小子葬　曶小
子遣寅弗受口



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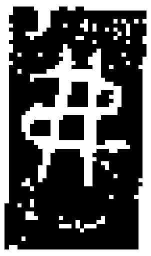
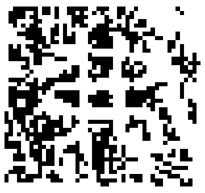


盨

鈙駇觥　和鈙駇
弗史遣馬弗左



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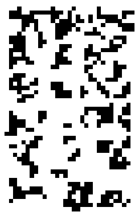
父作孟姒府賸鼎



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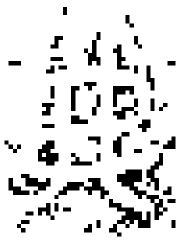
弗望公上父㝬德



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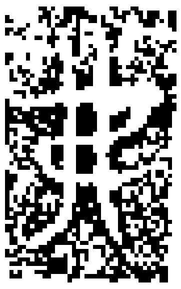

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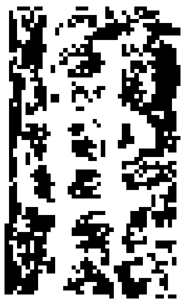
帥祖考秉明德



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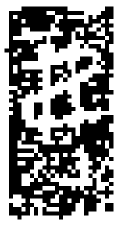

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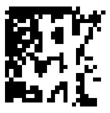
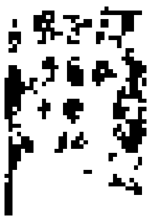
又弗䜌是用壽考



𡉚鼎　休朕皇
君弗望厥寶臣



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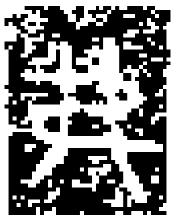
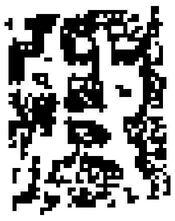
汝毋弗帥

用宄三
作明井



禹鼎 肆武公亦弗叚
望朕聖祖考幽大叔



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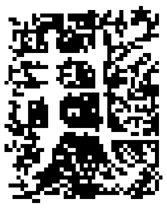

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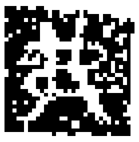
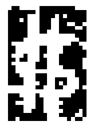
井人安鐘 安不敢弗
帥用文祖皇考穆穆秉德

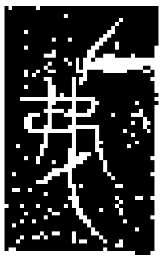


番生簋 番生不敢弗
帥井皇祖考丕杯元德

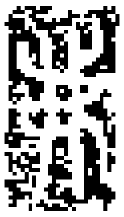


盠駒尊
王弗

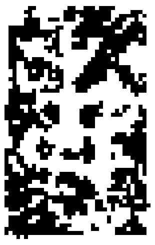
望皁舊宗小
子蓥皇盠身



好蚉壺
弗可復得



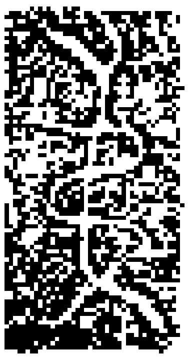
哀成叔鼎 亦
弗其盠蒦嘉



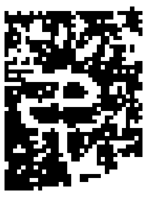
叔皮父簋 叔皮父作朕文
考弗公眔朕文母季姬尊簋

戴家祥曰：說文十二篇丿部「弗，撟也。从丿从乀，从韋省。」按金文弗作弗，番生簋弗作弗，番生簋或作弗，即弓秘之本字，亦即弼之或體。古文猶有㢸、弻兩形。㢸為弼之加旁字。

弗為敬之更旁字，鄭玄士喪禮注云「柲，弓檠也。弛則縛之於弓裏，備損傷，以竹為之」。詩云「竹柲緄縢」，今文柲作緊。毛公詁秦風小戎、魯頌閟宮「縢，繩也」。許云「丿，右戾也。象左引形」。「乀，左戾也。从反丿，讀與弗同。」實丿象弛弓形，乀象所製弓檠，弓弛則向反面背戾，必以繩索約束諸所檠，始能矯正其枉戾，論語所謂「舉直錯諸枉，能使枉者直」是也。弗有矯義，許氏「弗，矯也」之訓，蓋弗之引伸義，非製字之本義也。然則經傳曰柲，曰檠，曰閉，曰「乀」，皆一語之變，不但古音同部，而且同母，同聲必然同義。說文九篇卩部「㔰，輔信也。从卩比聲。虞書曰『㔰成五服』。」今本偽古文益稷謨用其文，作「弼成五服」。十篇大部「𡘋，大也。从大弗聲，讀若『予違汝弼』」。文見今本尚書皋陶謨。易頤六二曰「拂經於丘」，子夏易傳拂作弗。王弼注「弗，輔弼也」。禮記孝經「左輔右弼」，釋文「弼又作拂」。是弼弗同字之證。其後經傳借弗為不者寖多，而弗字又每為或體弼字所取代，而本名之形義遂各為借字所攫奪，好學深思之士亦不復深究之耳。



𨫊鎛　保虘兄弟



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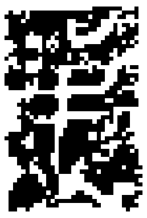

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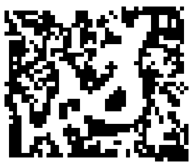

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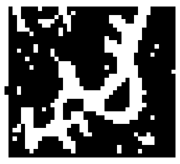

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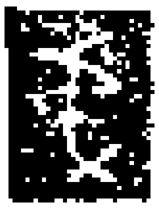

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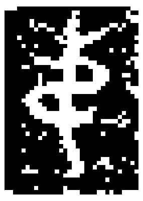

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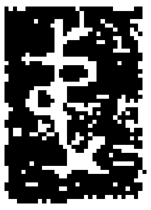
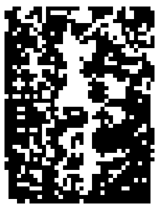


三

敔師父𣪘　敔師父弟叔𦛗父御于君



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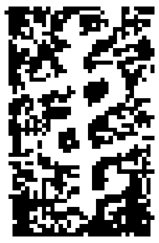
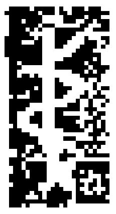
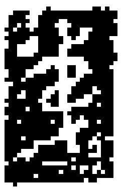


二

雁公鼎　用奉以乃弟用夙夕𩁹享



殳季良父壺　用享孝于兄弟婚媾諸老

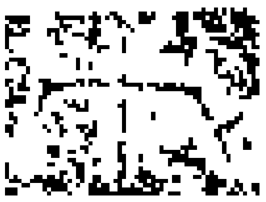


虘侯祖考彝　賜𠂤臣弟虘井五□

說文、五篇、弟、韋束之次弟也、𢎨古文弟、从古文韋省、丿聲、金文弟皆从弋己、朱芳圃、高鴻縉等人認為象繩索束弋、展轉圍繞之形、因勢如環旋而引申出次弟之義、吳其昌曰、其在古文、則弟字殆即叔字之省也、何以明之、此可以形聲義推見之、以形

體言之，弟字明爲叔字之譌變，叔作尗，弟作弟，同象有矰繳纏繞于薛蓄之形，但弟字消去繳繞鏃鏑之形耳。以聲類言之，叔弟古讀同音，弟在定母，尗在透母，透定之別，但帶音與不帶音耳，部位同在舌頭，次清與濁，所別本不甚鉅，如從弟得聲之梯，正在透母，亦一證也。以訓宜言之，父之所弟，即叔之所叔也。夫之所弟，亦妻之所叔也。白虎通三綱六紀引禮親屬記云「男子……後生稱弟」，而爾雅釋親則云「後生爲叔」。故鄭康成箋蘀兮之詩「叔兮伯兮」云叔伯兄弟之稱，尤爲明證。引而伸之，則叔義爲少，弟義亦爲少，如廣雅釋詁三云「叔，少也」，禮記鄉飲酒義疏亦云「弟，少也」，可以爲證。再引申之，叔義轉爲淑善，弟義轉爲豈弟，皆以易順爲德，亦相似也。（武大文哲季刊六卷一期二三七葉金文名象疏證）

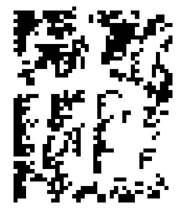
巾



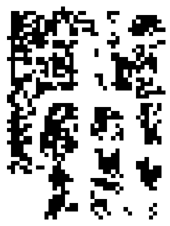
巾簠　巾斉

巾

簠一



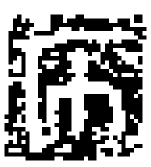
器一



簠二

師兌毀　錫汝乃祖巾

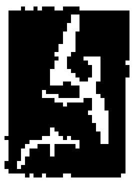
按巾字从冂，說文九篇「冂，覆也」，徐鍇等曰「俗作冪」，从丨，象冪上之帶形。巾的本義當是一種有帶可束的冪。徐灝說文段注箋曰：巾以覆物……由冪義引申之，則凡覆蓋包裹皆謂之巾，故頭巾謂之幅巾，衣車謂之巾車，書帙謂之巾箱。說文从巾之字，如幃幔幬帷帳幕等，都有覆蓋之義，皆爲其證。林潔明曰：師兌毀錫「乃且巾」，當鼎錫「赤巾」，他器均作錫市，未嘗以巾爲賜物者。　巾仍當釋爲市，市說文曰「韍也，上古衣蔽前而已，市以象之，从巾，象連帶之形」。又稱韠，說文「韠，韍也」。釋名釋衣服曰，蔽衣齊之謂之巨巾，簠市爲巾之一種，形義俱近，故巾市或通用不別。」又帥字从巾，毛公鼎帥字作師，魯伯簠作䢃，則知金文巾市形近每不盡分別也。（金文詁林卷七　四八七四葉）



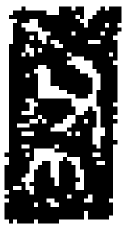
衛鼎

厤粮

說文七篇「席，籍也。禮天子諸侯席有黼繡純飾。从巾，庶省。𠩄，古文席从石省。」按甲骨文席字作𡆧，从石从火。庶从石，故席和𠩄从庶省與从石省同。金文厤字从厂，與𠩄同。當亦是石之省。厤即席字異體。𠩄字从囦象簟席，厤字从巾，爲鹽席。後又加艸書作蓆。唐蘭曰：「厤當即席字，通蓆。爾雅釋詁：『蓆，大也。』……『席粮』是大索。」（陝西省岐山縣董家村新出土西周重要青銅器銘辭的譯文和注釋，文物一九七六年五期）

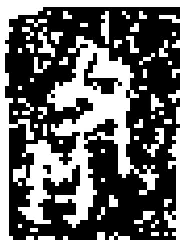


睘卣　夷伯
賓睘貝布



睘尊　夷伯
賓用貝布

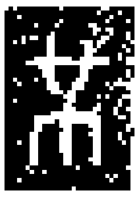
說文七篇「布、枲織也」从巾父聲、古文布或釋錢布、如詩衛風「抱布貿絲」傳「布、幣也」周禮天官外府「掌邦布之出入」注「布、泉也、其藏曰泉、其行曰布」金文貝布連用、疑為泉布之布。



貿鼎　叔氏口

口使貧安真伯

戴家祥曰：一九二九年，余作貝字說，刊於國學論叢二卷一號，言古金文貿鼎有貧字，从貝分聲，亦許書所無，前儒並未釋，今以貝巾更旁例之，殆即布之別構。許君於貝部「賨，南蠻賦也，从貝宗聲」，應劭風俗通云盤瓠之後，輸布一匹二丈，是為賨布。賨為布名，字亦从貝，帶、布、帛，从巾不从貝，證自可尋。楊樹達一九四二年十一月跋公貿鼎云，貧為泉布本字。一九四六年六月二十日復據此器云，以字形言之，貧是泉布之布本字也。泉布字經傳通作布，乃假布帛之布為之。此字从貝，乃與泉布之義相合。銘文云「公貿用口休貧」，知其人字公貿，蓋泉布為貿易所需，故名字義互相應合如此。詩衛風氓云「抱布貿絲」，是其證也。按古幣貨布錢文亦作布字，不作本字，賴有此器存其文，雖所用非本義，猶得於其字之形聲及名字之相關得其始義，或亦考文者所樂聞歟。此器著錄者通稱貿鼎，今依銘文改題公貿鼎云。後讀郭沫若彝銘名字解詁說與余略同，惟郭謂貧是資斧之斧本字，與余說為泉布之布本字者異，故仍存此稿不削云。按楊說較長，周禮天官外府「掌邦布之入出」，鄭玄注「布，泉也。布讀為宣布之布，其藏曰泉，其行曰布，取名于水泉其流行無不徧」，可為楊氏添一佐證。

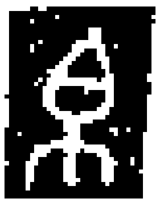


芾伯簋　又

芾于大命

于省吾曰：說文「芇，相當也。讀若宀，毋官切」，即芾字之譌。朱駿聲謂不从羊角之丫，疑从廿，是矣。言「有當于大命也」。（雙選上三．七韡先伯簋）

帛



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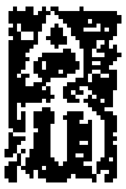
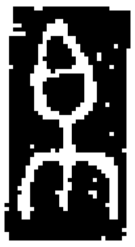


簋



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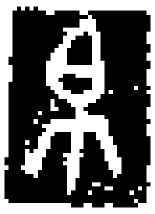
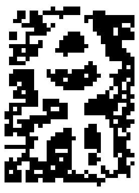
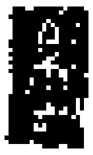


簋二

大簋
帛束



衛鼎
帛嚳豩



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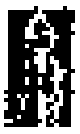

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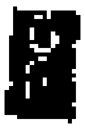

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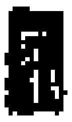
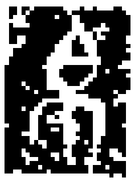


六

者減鐘（西清甲編）
不帛不華



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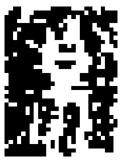
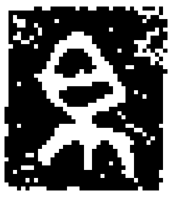
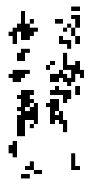


簋

當毁 吳
姬賓帛束

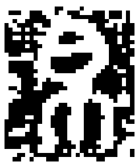


衛鼎 朏
帛金一反



帛鼎

巳命帛
命入敷



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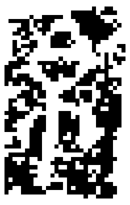
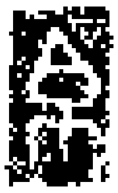
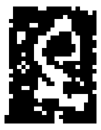
姜帛三兩



召伯虎毁 報
婦氏帛束璜

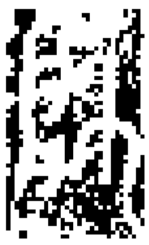


辛宮鼎 辛宮
姬舍又帛金

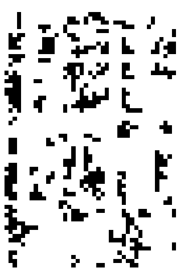


相侯毁 相侯休
□□□□賜帛金

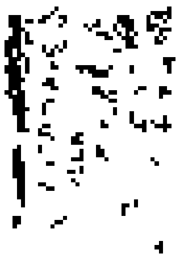
說文七篇「帛，繒也。从巾白聲。」虞書「五玉三帛」，鄭注「帛，所以薦玉。」帛爲薦玉所用之贈，故召伯設「報寠氏帛束璜」，帛與璜連用，金文還以帛爲白，如衛鼎「帛金一反」即「白金一鈑」等。



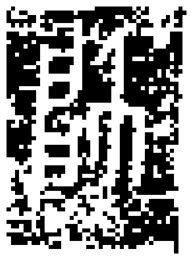
史牆盤
井師宇誨



簋一

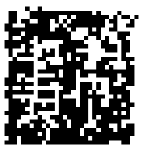


簋一



簋二

痶毀
不敢
弗師



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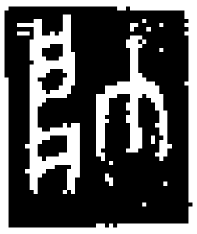
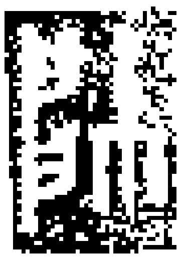
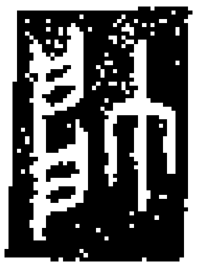
師井先王



師望鼎　聖
肇師井皇考



簋一



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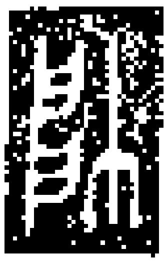
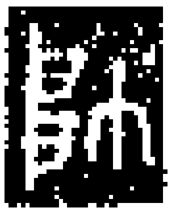


簋三

史頌
毀



史頌鼎　師
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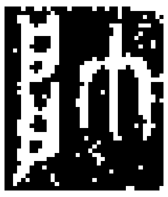
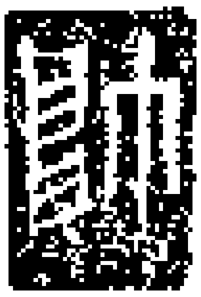


叔向父毀　肇
師井先文祖



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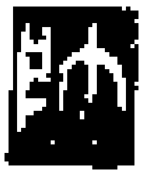
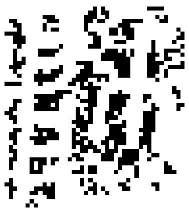
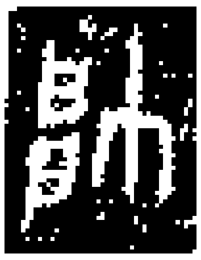


秦公毀　穆
師秉明德

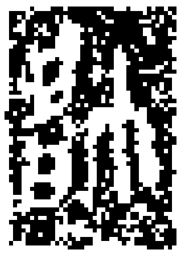
師虎毀　令余
唯師井先王令



裘衛鼎　師履
裘衛厲田四田



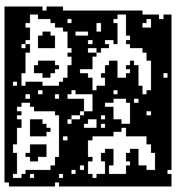
一



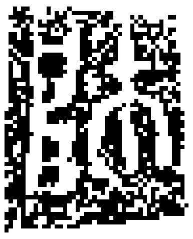
二

虢叔旅鐘　旅
敢啓師井皇考

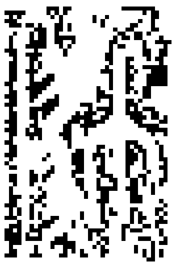
威義



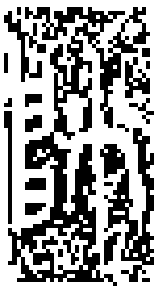
彔伯𢦚毁　朱旂其師井受茲休



毛公鼎　女毋弗師用先王作明井

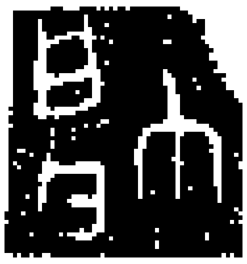


一

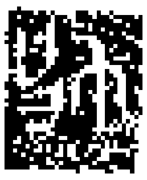


二

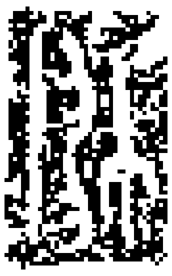
𤼈鐘　𤼈不敢弗師祖考秉明德



單伯鐘　余小子肇師井朕皇祖考𢡅德



番生毁　番生不敢弗師井皇祖考不杯元德



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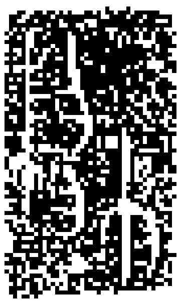
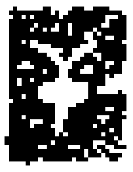


二

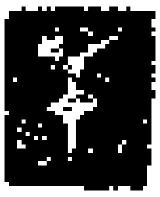
井人妄鐘　妄不敢弗師用文祖皇考穆=秉德

按師字經典用作將帥、如易師卦「長子帥師」。用作先導、如儀禮聘禮「師大夫以入」。金文師字左旁皆从𠂤、或从𨸏、象手執丨形、說文三篇「尹、治也、从又丨、握事者也」。帬古

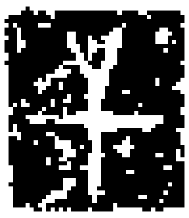
文尸」和帀皆為權力之象徵物，金文帥字加巾旁，巾為帀之省，古文美惡不嫌同名，一個字常兼有相反兩種含義，帥的本義是將帥先導，反義是遵循，禮記王制「命鄉簡不帥教者以告」注「帥循也」，前漢書循吏傳「蕭曹以寬厚清靜為天下帥」注「帥遵也」，金文帥多與井連用，用作動詞，其對象是「先王」和「皇祖考」的「明德」、「威儀」，以及「字彝」，井為刑的本字，刑者法也，刑訓效法，帥義遵循，理所當然，不可懷疑，說文七篇「帥佩巾也」，這是許慎把巾看作頭巾之巾所造成的誤釋，佩巾的本字當是以巾兌聲的帨字。



麐乍祖考
彝干戈



毛公鼎 㠯乃
族干吾王身



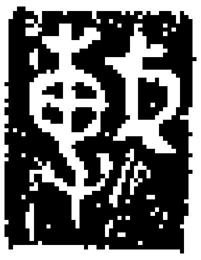
干氏叔子盤 干
氏叔子作中姬客

母朕盤

楊樹達曰壽金文毛公鼎干字作丫，象器分枝可以刺人及有柄之形。詩大雅公劉云「干戈戚揚」，書牧誓云「稱爾戈，比爾干。」注家大都訓干為盾。說文戈部有戰字，訓盾。申注者皆以干為戰之假字。余謂干當為古兵器之一，注家之說殆未然。知者，三篇上収部云「兵，械也。从収持斤，并力之皃。」或作偁，从人収干。按兵字从収持斤，斤，兵也。或體作偁，从人从収持干，収持干猶収持斤也。斤為器名，干亦器名明矣。（積微居小學述林六八卷釋干）毛公鼎「干吾王身」，徐同柏讀「扞禦王身」。詩兔罝傳「干，扞也。」（从古堂款識學卷十六第二十八葉）吳大澂讀為𢽈，𢽈之省文。（說文古籀補三篇第一葉）按𢽈从旱聲，旱从干聲。說文一篇玕古文作𤥚，五篇二十九釬同䩐。周書文侯之命「女多修扞我于艱」，說文三篇引作「𢽈我于艱」。古

文从叉从手義同、一切經音義九古文斁戰捍𢓜四形、今作扞同。徐吳兩家、説都可通。

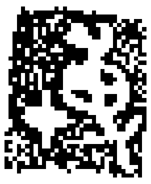
（戟）



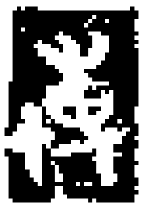
不嬰𣪕　汝
彶戎大𦎫戟

按此銘戟字，就季子白盤「搏伐厰𤞤」作搏，干戈同為兵器，作為偏旁可以更換，戟搏為更旁異體字。經典通作薄，詩六月「薄伐玁狁」，薄訓迫伐，干犯之義，經典又通作搏，詩車攻「搏獸于敖」，東京賦及後漢書安帝紀章懷注並作「薄狩」。戟搏通作薄搏，義為迫伐。說文無戟搏而有搏𢻱，十篇「搏，索持也。从手尃聲。」三篇「𢻱，㰻也。从攴尃聲。」古文戈攴多通用，攴手亦多通用，如撲作𢾭，又作𢧵等，故知搏𢻱皆為搏戟之異體字。

（搏）

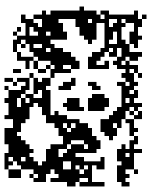


蓋

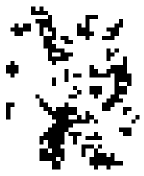


器

戜𣪕
衣搏

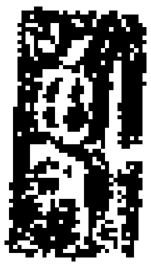


蓋

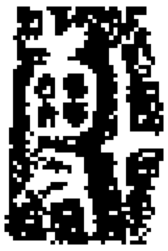


器

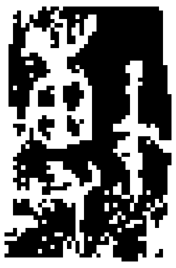
戜𣪕
搏戎㝬



蓋一

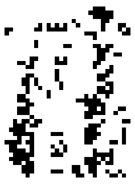


器一

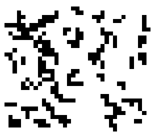


器二

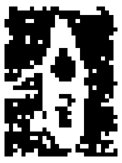
師寰𣪕
今敢搏阜眔叚



幺父癸爵
玄父癸



寢玄爵
寑玄



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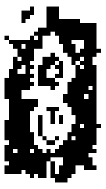
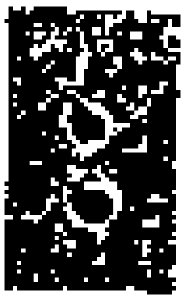


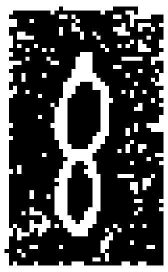
器

伯公父
盂　亦

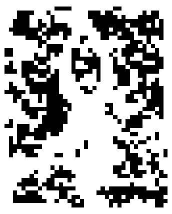
玄



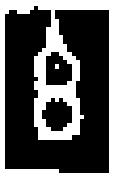
吳王光鑑
玄銑



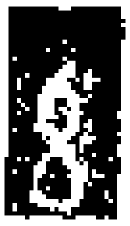
趞鼎
玄衣



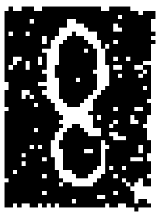
卽簋
玄衣



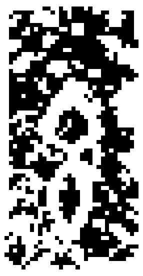
吳彝
玄衮衣



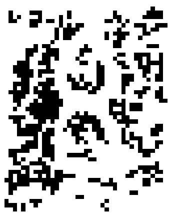
曶壺
玄衮衣



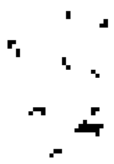
伯晨鼎
玄衮衣



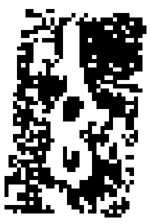
師覩鼎
賜汝玄衮



訇簋　賜
女玄衣

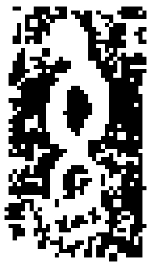


此簋　賜
女玄衣

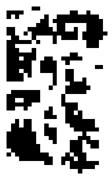


此鼎
賜

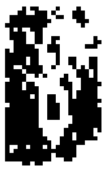
女玄
衣



膳夫山鼎
賜女玄衣

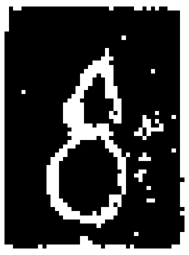


盂



器

㦰方鼎
賜㦰玄衣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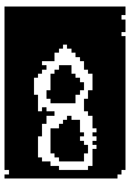
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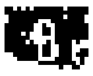
邾公牼鐘　玄鏐膚呂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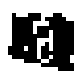
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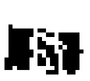
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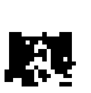
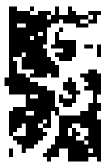


三

邵鐘　玄鏐鏞鋁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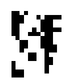
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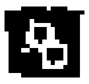
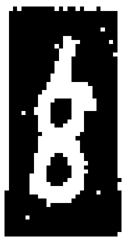
平鐘　玄鏐鏞鋁



麥尊　侯賜玄琱戈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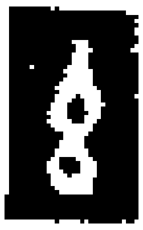
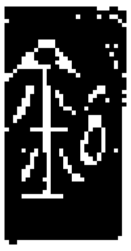

二

同簋　氒逆至于玄水

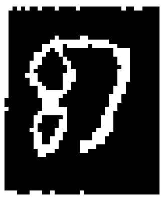
說文四篇：幺，小也。象子初生之形。朱駿聲云：此字當从耑糸，糸者縣之耑，幺者糸之耑，細小幽隱之謂。玄从此，會染絲意；𢆶从此，會細繩意。許君𢆶从幼字生訓，然幼會細小意，不必子也。據文實無子初生形。高鴻縉認為幺本繩索之繩之初文。說文四篇云：玄，古文作𢆯，與幺形同，也是繩之初文。玄之為繩，率字从之得意，可證也。自玄借為幽玄，為玄黑，為玄妙，於是乃另造繩字。小爾雅：大者謂之索，小者為繩。顏師古急

就篇云「麻緜曰繩，草謂之索」。老子「繩繩兮不可名」，即「玄玄兮不可名」（字例二篇一四二至一四三頁）。金文「玄衣」「玄銑」「玄鏐」「玄琱戈」之玄都是形容詞，意義即後來的玄。說文四篇：「玄，幽遠也。黑而有赤色者為玄。象幽而入覆之也。」

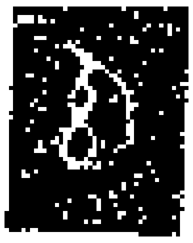


句鑃　余擇氒吉金鉉鏐鏞鋁

按此銘「鉉鏐鏞鋁」，他器或作「玄鏐赤鋁」等。鉉即玄，玄與赤鏞相對，當表示某種色彩。說文四篇「玄，黑而有赤色者」，義與銘文相同，鉉字从金是由下文鏐、鏞、鋁等字的偏旁類化來的。



蓋



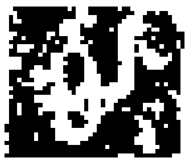
器

蓋殘文殷蓋殘文

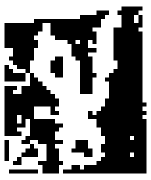
作幻伯姓隮殷入

林義光曰：說文云「幻，相詐惑也。从反予。」按反予非義，幺象變幻無窮如環相連之形。（與予从丿同意，予者莫知所終極，故丿在下。幻者莫知所自來，故乀在上。）文源

幼

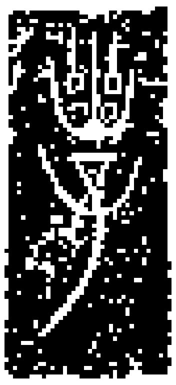


禹鼎



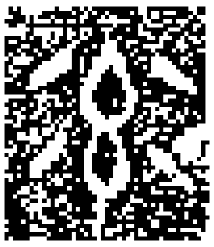
禹鼎
遣壽幼㓜

說文四篇「幼，少也。从幺从力」。幼字以幺取義，幺者小也，古文小少通。禹鼎幼字从幺从丿，丿即力之省，毛公鼎有此例，㓜字作[illegible]。銘文「壽幼」即今言之「老少」、「童叟」也。



中山王嚳鼎　寡人學僮未甬智

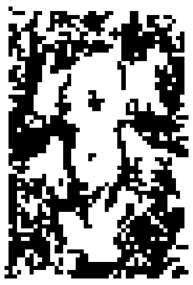
張政烺曰：學从子幽聲，讀爲幼。老子道經第二十一章「窈兮冥兮，其中有精」，窈馬王堆帛書老子甲本作澩，知學幼音同。……學幢僮言少年即位。中山王嚳壺及鼎銘考釋，古文字研究第一輯



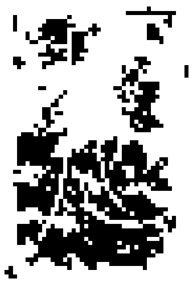
盂鼎　率

肆于酒

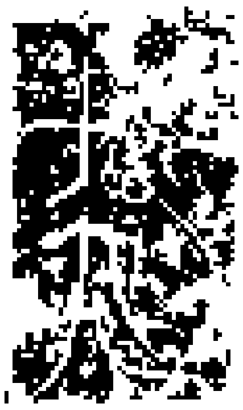
戴家祥曰：說文十三篇「率，捕鳥畢也。象絲網，上下其竿柄也。」卜辭作𠦪，盂鼎作𢓊，𠂤鼎作𢔶，詛楚文「率諸侯之兵」，率作衛，从行从𡍮，知𢓊亦从行。許云「𡍮，細絲也。」古文作𢆶，卜辭絲作𢆶，𢆶象束絲形，作𡍮者，上下兩端則束絲之緒也。詛楚文从𡍮，从𢆶，从𢆶同。庚壺達作𢔶，从𢆶、糸，知其字本是从行，从將省聲。唐韻率讀所律切，審母脂部，緣讀私兖切，心母脂部，不但韻同而且聲近。許謂「上下象竿柄」殊誤。金文率从行从糸兩作從複詞。



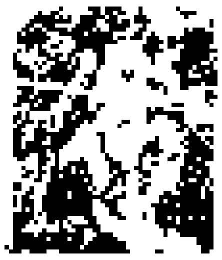
永盂
率逹舊



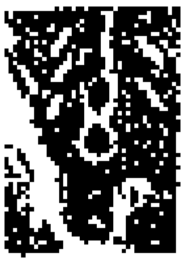
舒蜜壺
逹師征郙



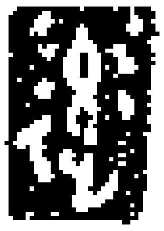
中山王嚳鼎
去不逹居



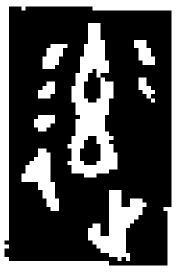
永盂　永
其逹寶用



一蓋

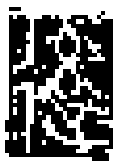


一器



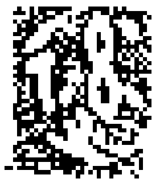
二器

小臣謎𣪘
逹征自齵貝

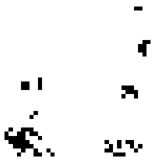


三

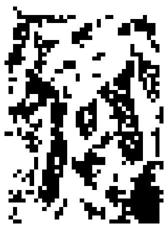
屭羌鐘　逹
征秦迮齊



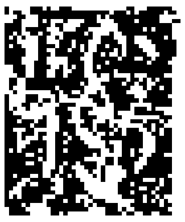
戜𣪘　戜逹
有嗣師氏



戜方鼎　逹
虎臣御淮戎

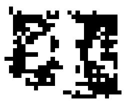


一蓋

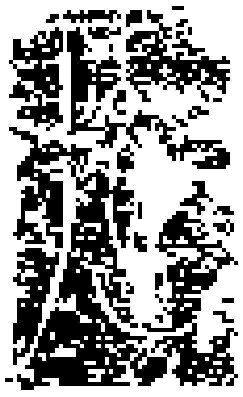


一器

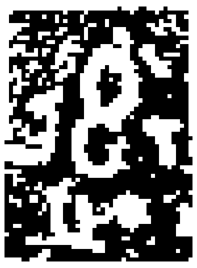
師寰𣪘　今余
肇令女逹齊帀



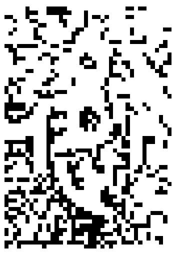
鄬王戈人矛　鄬王
戎人作曰肇率鈛



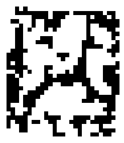
中山王嚳鼎　含虘
老賙新逹參軍之衆



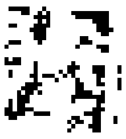
禹鼎　亦唯噩侯
馭方逹南淮夷



多友鼎　武公命多友達公車羞追于京𠂤



一



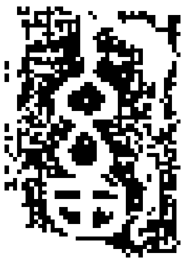
二

口郘鎛

邾郘壺鎛

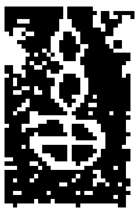
說文「達，先導也。从辵率聲」。又行部「衛，將衛也。从行，率聲」。卜辭有達字，偏旁辵或作彳，達衛不但聲同義同，其形亦大致同也。將衛之衛經傳皆借率帥為之。率帥俱讀所律切，案母脂部，故呂氏春秋辯土篇「帥為冷風」，高誘注「帥，率也」。大雅縣「率西水滸」，文選千寶晉紀總論作「帥西水滸」。公羊傳隱公五年「君將不言率師，書其重者也」，何休注「分別之者，青元率」。釋文「本又作帥」。儀禮大射禮「帥衆介夕」，聘禮「帥大夫以入」，古文帥皆作率。覲禮「伯父帥乃初事」，今文作「率乃初事」。說文四篇肉部「𦝫，从肉帥聲」，或體作膟，率聲。爾雅釋蟲「蠰蟀」，釋文「蟀本或作𧒝」。𧒝，說文十三篇虫部「悉𧒝也」，同聲必然同義，知將衛即將帥之或作也。

畜

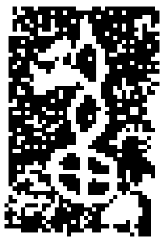


蓋

秦公簋
咸畜胤士



秦公
鐘



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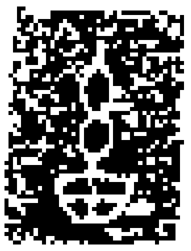
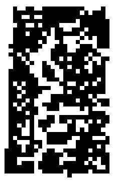
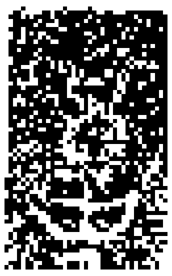


三

秦公鎛
咸畜左右



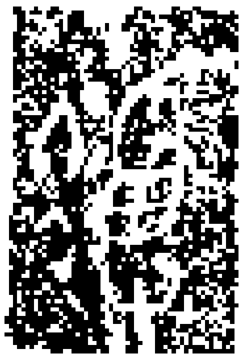
晉公盦　余
咸畜俊士



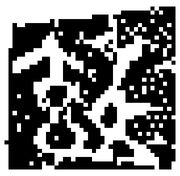
書也鉦　余畜孫
書也擇其吉金

說文十三篇「畜，田畜也。淮南子曰：『玄田為畜。』」按畜字从玄从田，玄字古文作𢆯，象繩索形，茲字从玄，是玄為繩索之證。老子「繩繩兮不可名」，繩即玄，玄為繩索，與田組合其義不類。觀金文畜字作𢆯，玄與田連接，或加絲繩索繫田之形，因此懷疑田不是田地之田，而是某種容器之形。从聲義上探求，田當即凵，畜凵聲韻相近。說文五篇「凵，盧，飯器，以柳為之。」凵為柳條編織製品，故可寫作由，中間筆劃十象柳條形，如盧字於盧所从之由，即凵之繁體。畜字乃繩索捆扎凵盧之形，初義當是儲備積蓄容納。禮記月令「仲秋之月，乃命有司趣民收斂，務畜菜。」注曰：「始為御冬之備。」左傳襄公二十六年「天子誰畜之」注曰：「畜猶容也。」畜字有把東西放在容器里束縛起來的意思

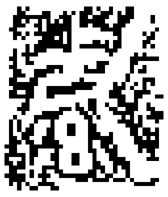
因此後人將羈縛豢養在家中的動物稱作畜。周禮天官獸醫疏云「在野曰獸，在家曰畜。」金文畜有兩種用法。一為聚集之義，如秦公𣪘等。二為玄的借字，如書史盨的「畜孫」即玄孫。玄的引申義為「幽遠」，爾雅釋親「曾孫之子為玄孫」，郭注「玄者，言親屬微昧也。」



竣父盤　竣
父作寶尊彝

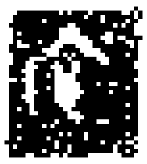


雝鼓鼎　雝
鼓作旅鼎

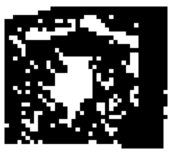


京陽鎛
京陽

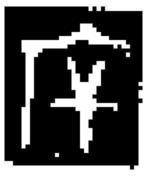
庠



眾尊　在庠

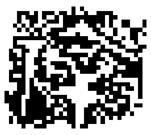


眾卣　王才庠

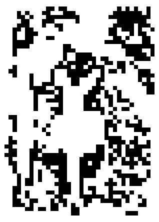


盖

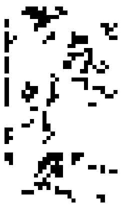
趙卣



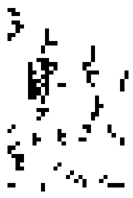
趙尊　王才庠



旂尊

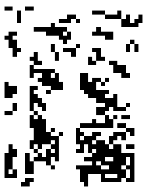


盖

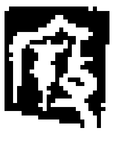


器

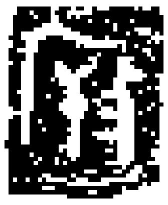
旂觥



旂方彝　王才庠

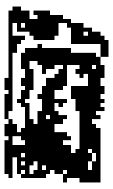


參尊　霸　王才㡯



盖

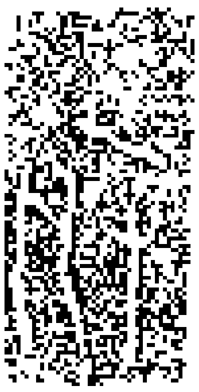
盠駒尊　王𩣵駒㡯



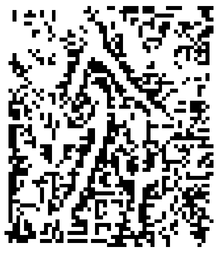
器

盠駒尊　王初執駒于㡯

林義光唐蘭等人釋庠，（斥）郭沫若釋斥，吳其昌釋岸，郭認為是遠方的地名，于省吾認為釋庠是對的。徐灝說文段注箋謂庠即岸字之省。金文厂广每無別，如廣从厂也从厂，庭从广也从厂，是其證。庠是岸的初文。毛公鼎「干吾王身」，干吾即捍敔，今作扞御。大鼎「大以乃友入攼」，攼乃干之孳乳字，干孳乳為攼，故从干之字亦可从攼。麥尊盠駒尊等的庠字實即岸。金文王在岸與王在某宮或某廟，都系指舉行某種典禮所在之地言之，其非遠方之地名甚明。（考古一九六六年第二讀金文札記五則）



蓋



器

上鄀府簠　工

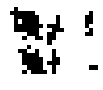
鄀府擇其吉金

字从广从衬，又與寸通，當即府字。說文九篇「府，文書藏也。从广付聲」，禮記曲禮下有六府，注云「府者，藏物之所」。

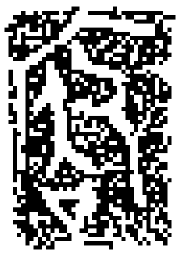
廢，工尹為鄂君啓之府賡鑄金節，說文以賡為續之古文。是說為鄂君啓的府庫續造金節。大寶也，見楚器鑄客鼎、呂氏春秋分職稱「楚葉公發大府之貨予衆」，楚之有大府，猶魯之有長府。一見論語先進、禮記曲禮稱「在府言府」。鄭注謂「府為寶藏貨賄之处」。節文是說如果載馬牛羊以出入關，則不能免稅，而且稅征有別，蓋大府之征以給王用，關市之征以給國用。（考古一九六三年八期四四四集鄂君啓節考釋）

梁惠王下「為巨室則必使工師求大木」注曰：「工師，主工匠之吏。」十一年鼎「庫嗇夫肖不芈賈□□夫命所為空二斗」，庫與嗇夫並舉的例子在漢代的洛陽武庫鐘和漢簡裏也有。鄭玄儀禮覲禮注「嗇夫，蓋司空之屬也。」庫與工師和嗇夫並舉，嗇義當近。說文九篇「庫，兵車藏也。从車在广下。」這是庫的本義。左傳襄公九年「使皇鄖命校正出馬，工正出車，備甲兵，庫」引申為官名，當指監造和掌管武器（車輛和甲兵）的工正。

〔軍〕


奠右軍戈　右軍
庫工師司馬鴟

軍當爲庫之別體。金文「广」、「宀」混用無別，如寓之作寓、序之作字。庫可以寫作軍。广、宀均表示處所，字義不變。銘詞右庫戈「右庫」，右庫戈「右庫」十六年戟「左庫币陘司馬綌」，庫均从广，奠右軍戈「右軍庫工師司馬鴟」，詞例與十六年戟完全相同，故軍庫爲一字無疑。

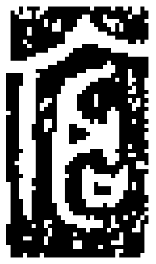


蓋二

䌛子卣　歔

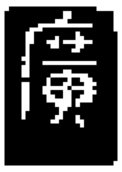
王牢于𠩺

此字聚訟紛紜，有人釋厥，劉心源疑庢，高田忠周釋庖，吳闓生疑財，柯昌濟和陳夢家釋阹。𠩺字从厂、去、攴，疑即阹之異文。說文：阹，依山谷爲牛馬圈也。銘文歔王牢于𠩺，蓋即將所獵獲之獸牢閑于山谷閒也。

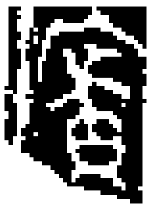


卯其卣
才嚳大⿸广𦔻

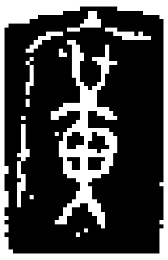
于省吾謂爲，⿸广𦔻从广𦔻聲，古廳字。聽廷爲雙聲疊韻字，大⿸广𦔻即大廷，謂宗廟太室之廣庭。（殷栔駢枝栔釋𦔻⿱宀𦔻三）按：說文十二篇「聖，通也。从耳呈聲」，𦔻字从耳从口，口近於耳，會意聲通達也，當是聖之本字，壬是後人添加的聲符，說文「呈聲」，非也。𦔻爲壬聲，廷从壬聲，故⿸广𦔻即庭字。甲骨文⿸广𦔻作⿱宀𦔻，爲祝祭或宴饗之所。



班毁　廣成氒工



禄康鐘　廣啟朕身



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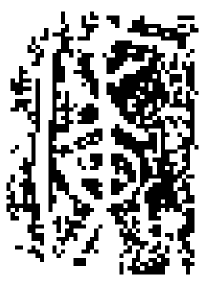
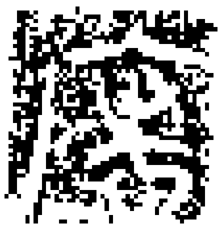
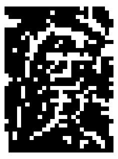


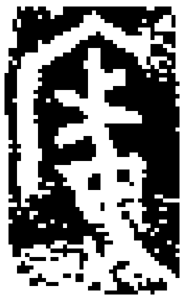
𤼈鐘



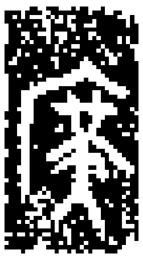
𤼈鐘　廣啟𤼈身



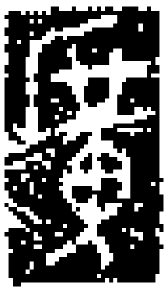
番公盨　廣嗣四方



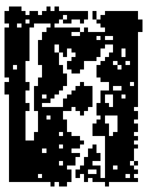
禹鼎　廣伐南國



史墻盤　廣能楚荊



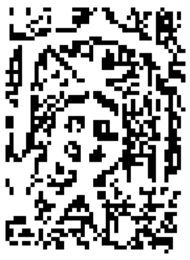
不𡢁毁　厰允廣伐西俞



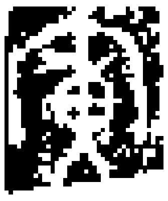
番生毁　廣啓氒孫子于下

戴家祥曰廣當釋廣，說文九篇广部，廣殿之大屋也，从广，黄聲，又七篇禾部穅，从禾从米，庚聲，或省作康，廣，讀古晃切，見母陽部，康讀苦岡切，溪母陽部，同部袁得通假

大是旁紐雙聲。易晉「康侯」，釋文引鄭玄注「康，廣也」，史記屈原賈生列傳「而寶康瓠」，索隱引李巡曰「康，謂大」。毛公鼎「康能四國」，齊侯鎛鐘「康能乃九事」，「廣能」即康能也。（墻盤銘之通釋）



多友鼎　用嚴狁放興⿱宀黃伐京𠂤



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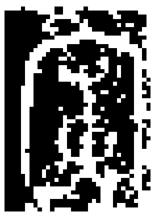
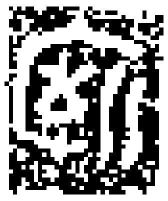


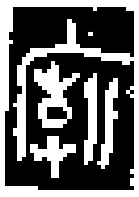
二

士父鐘　用廣啓士父身

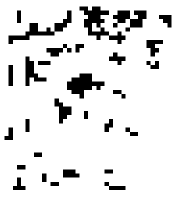
⿱宀黃乃廣之別構。金文从广从宀常可混用，如宅之作⿸广乇、庫之作⿱宀車等等。



衛鼎各廟



吳彝王各廟



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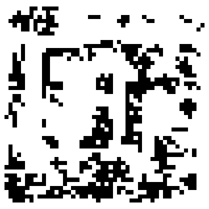
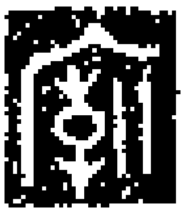
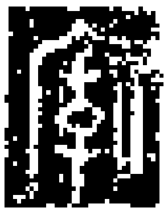


器

師旋殷王各廟

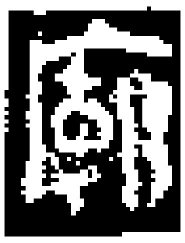


器一



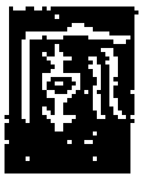
盠二

師兌殷各康廟

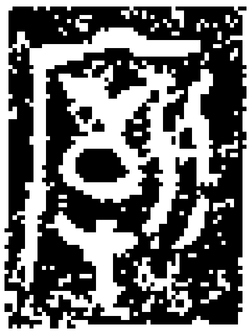


器

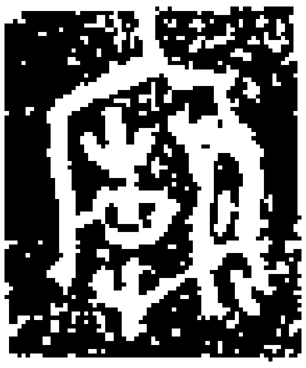
三年師兌殷各大廟



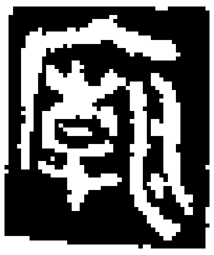
免殷王各于大廟



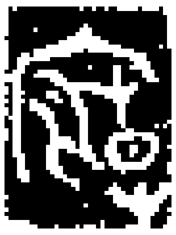
大克鼎王各穆廟



虢季子白盤王各周廟宣榭



逆攸諆鼎逆攸諆作廟叔寶尊彝



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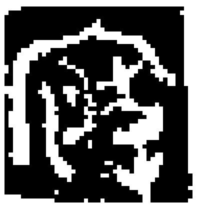
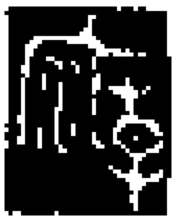
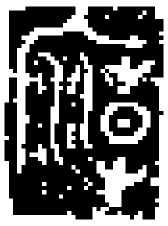


二

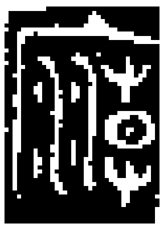
同殷格于大廟



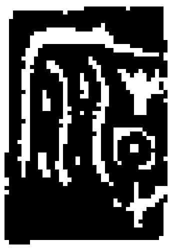
盠一



器一



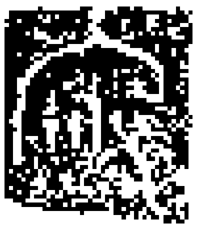
盠二



盠三

師酉殷各吳

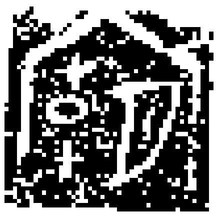
廟大



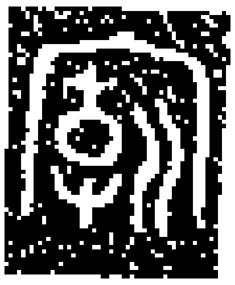
無叀鼎　王各于周廟

說文九篇：「廟，尊先祖皃也，从广朝聲。古文作庿，从苗聲。」廟隸書作廟，下半部分从骨，而金文皆从水，此屬表示事物類屬與場所的偏旁更換例，如廣韻真部「鄰，水在石間」，與磷同。鄰字从巛，表示物類為水，磷字从石，表示水所處的場所。魚部「䏣，虫在肉中」，與蛆同。蛆字从虫，表示物類，䏣字从肉，表示虫所處的場所，皆其證也。爾雅：「有東西廂曰廟，無曰寢。」禮記月令「寢廟畢備」注：「前曰廟，後曰寢。」

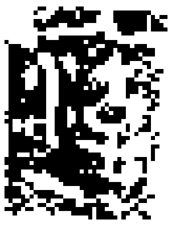
（䆊）



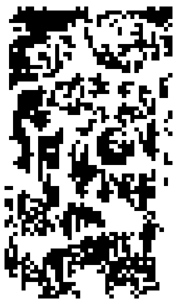
盠方鼎　穆于周廟



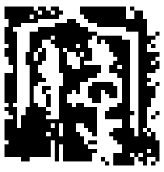
廟孱鼎　廟孱作鼎



蓋二



迷鐘　敔　氏才大廟



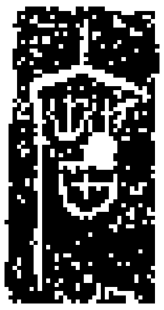
器二

盠方彝

盠尊　王各于周廟

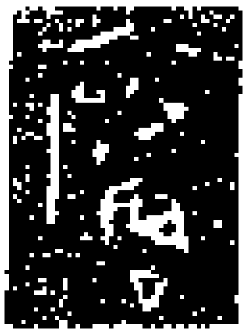
䆊即廟之別構，據漢字結構變化規律，广宀都表示處所，偏旁更換後構成別體，音義不變。如寓亦作庽，宅亦作厇，宇也作序等，是爲此證。

（庿）



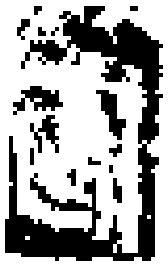
中山王嚳方壺　則牆速堂勤於天子之庿

說文九篇「廟，尊先祖皃也。从广朝聲。庿，古文。」金文廟字一般都作廟，此爲戰國古文。廟从朝聲，庿从苗聲，朝苗韻同，屬聲符更換之例。



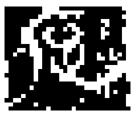
師湯父鼎
才射廬

趞曹鼎「王射于射盧」，盧即廬之本字。師湯父鼎「在射廬」，盧作廬是其證。周禮地官州長「以禮會民而射于州序」，與趞曹鼎銘辭例相同，知廬通作序。廬序古音同，屬聲符更換例。序又通作榭𢊁，是王之講武堂也。（詳見广部釋射）廬為王之講武習射之所。師湯父鼎銘記載的所賜物皆為弓弭矢箙。



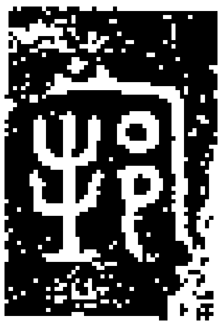
⿸广向盨鼎　⿸广向

盨作寶尊彝



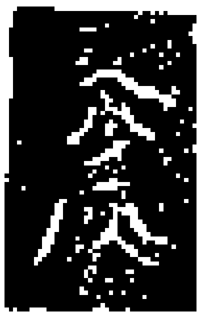
⿸广足戈　巻

庭八关戈



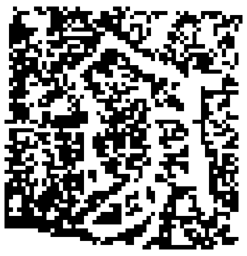
白歸臺鼎　廊

季乍白歸夆



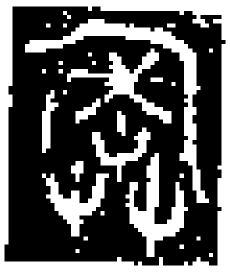
嬰次盧　王子

嬰次之庚盧

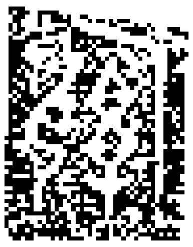


⿸广风父乙鼎

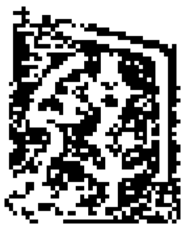
⿸广风父乙　乙



陳子匜　陳子=作
𢊁孟爲穀母媵匜

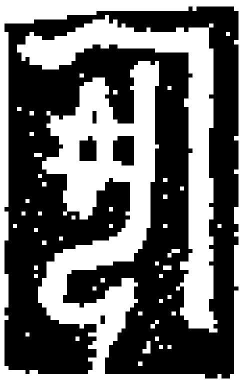


盖

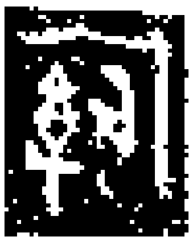


器

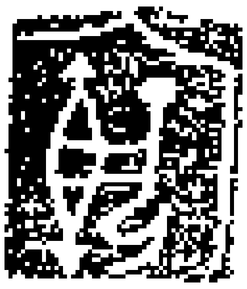
歔父乙卣
子廟



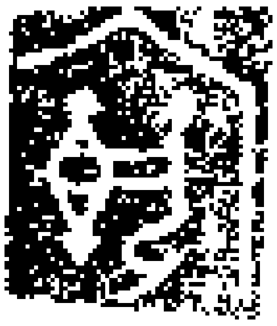
子廟鼎
子廟



[illegible]且乙尊
子廟

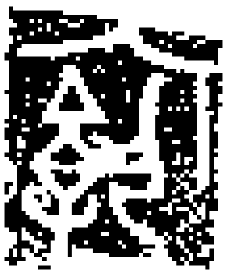


盖

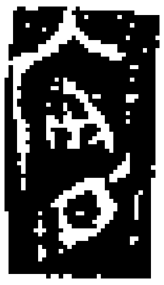


器

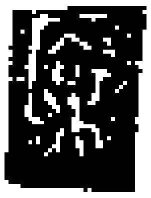
子廟卣
子廟圖



子廟父乙觶
子廟父乙



伯廬甗　伯
廬作尊彝



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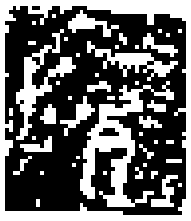
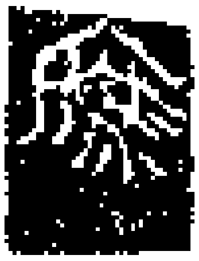
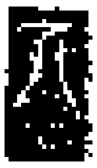
宝小雁邦



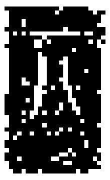
鄧
侯雁彝
朹口口雁



郘王鼎
用鬻雁腊



剡珌 天
丌盦才工



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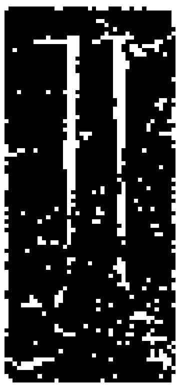
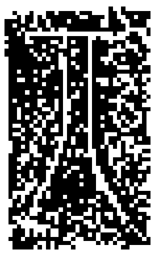
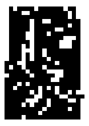


剡蓋盤 剡䥶
它而由丌鋅

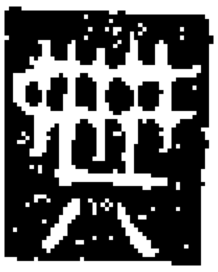


郘臺壺
佼臣丌宗

說文五篇「丌，下基也，薦物之丌，象形」，段注「平而有足，可以薦物」，其从丌聲，金文丌借作其。

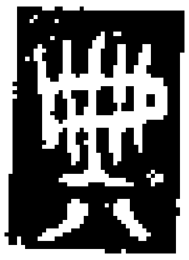


陳侯因資錞
永為典尚



二

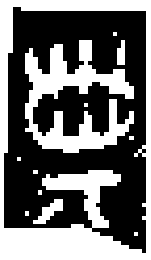
召伯虎毀
典獻伯氏



二

召伯

虎毀　余
典勿敢封



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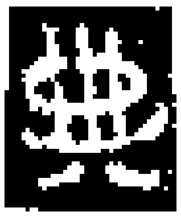
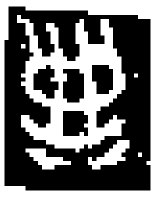


蓋二



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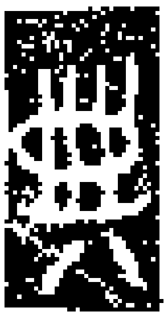
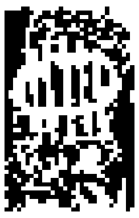


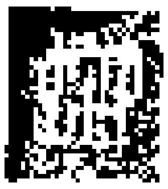
四

格伯

毀　用典
格伯田



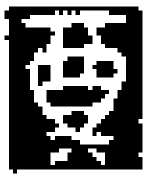
蓋



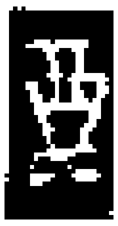
器

克盨　王令尹氏友
史趞典善夫克田人

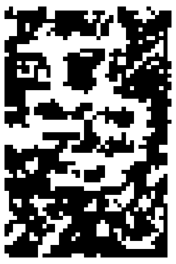
說文五篇「典，五帝之書也。从冊在丌上，尊閣之也。莊都說：典，大冊也。𠌨，古文典从竹。」按：从竹表示典冊之材質。井侯毀作[illegible]，从二。金文丌字在其字中作一或二，二當是丌之異體。[illegible]父丁觶作[illegible]，从又冊丌，象持冊擱於丌上之形。井侯毀「用典王命」，于省吾認為：法言重黎「或問秦楚既為天典命矣」，注「典，主也」，此謂主於王命而不易也。格伯毀「鑄保毀，用典格伯田」，亦謂將規畫田界之事鑄之毀，以主格伯田而不易也。（均見金文選上二[illegible]頁一五六[illegible]等）劉覺



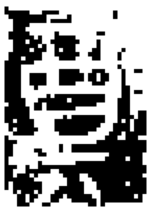
康鼎
奠井



舀鼎
四奠

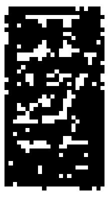


禹鼎
奠四方

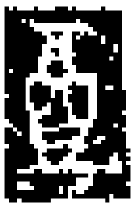


盂

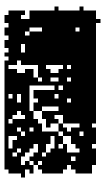
三年癲壺
王才奠



免卣
王才奠

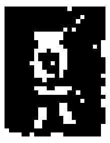


大毁
王才奠

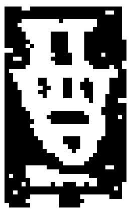


奠武軍鋼
冢奠武

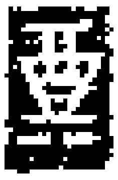
庫



奠武軍戈
奠武庫



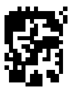
宜侯夨毁
易奠七白



免簠𤔲奠
還國歡周

[illegible]

奠右
軍戈



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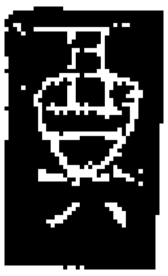

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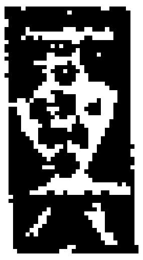
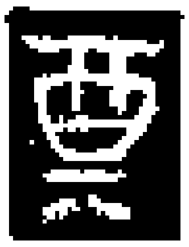
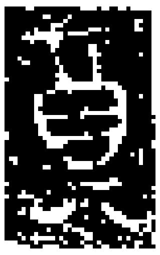


四

克鐘尃
奠王令



單伯鐘
用保奠厶



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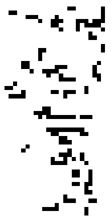
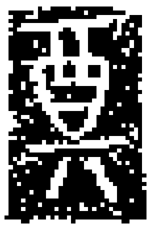


秦公
鐘



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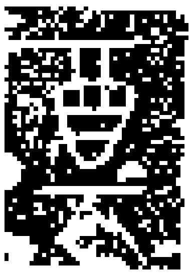

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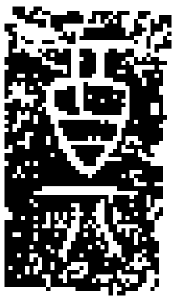

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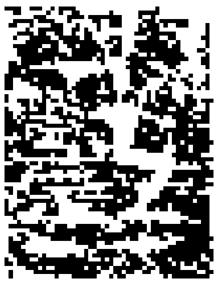
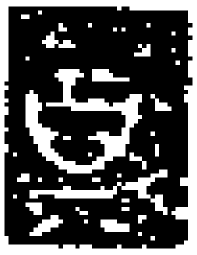
秦公鎛　以
康奠協朕國

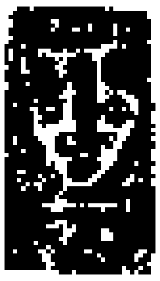


詢毀　則
乃祖奠周

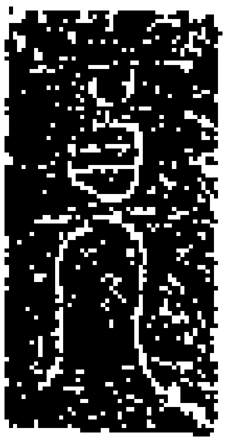
邦



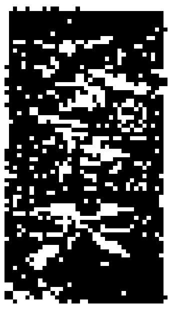
饔原父鼎　奠
饔原父鑄鼎



奠同媿鼎　奠
同媿作旅鼎



盛季壺　奠
古賓盛季壺



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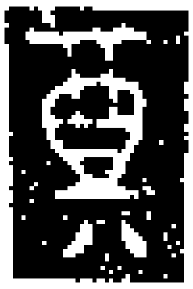
義伯作旅盨



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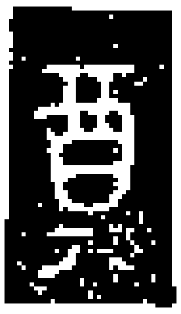
孟奠父毀　孟
奠父作尊毀



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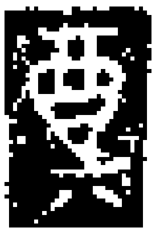
登叔作旅盨



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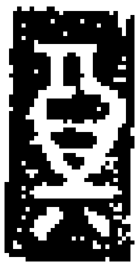

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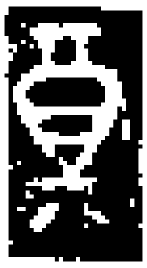

篙二

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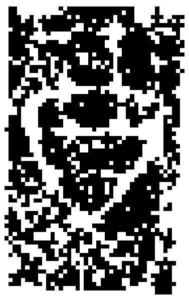
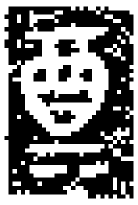
虢仲作寶毀

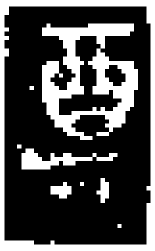


姜伯鼎　奠
姜伯作寶鼎



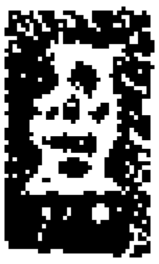
盨

大王毀　大王
作奠姜尊毀

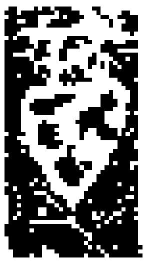


盨

井叔盨　奠井
叔康作旅盨



鄭牧馬受毀　奠
牧馬受作寶毀



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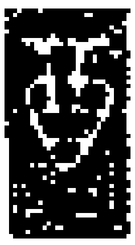
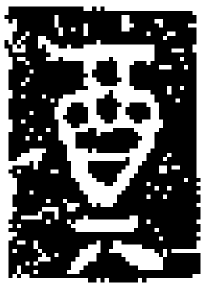
師口父作口鬲



一

鄭羲羌
父盨

奠羲羌
父作旅盨



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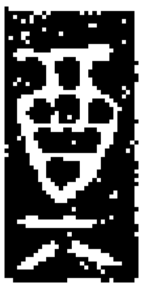
伯作叔媏薦鬲



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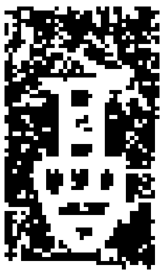
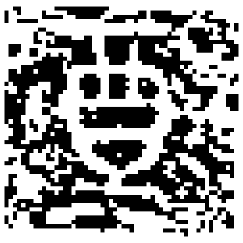
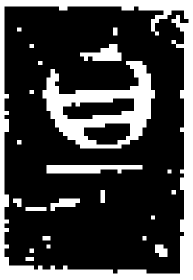
伯作叔歡虡鬲



永盂　公乃命
奠𤔲土亩父

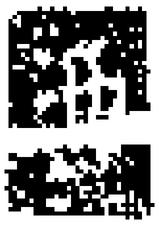


離遣父彝　奠離
遣父作寶尊彝



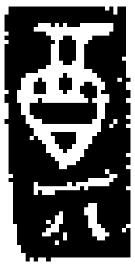
白
高

父甗　奠氏伯
高父作旅獻



一

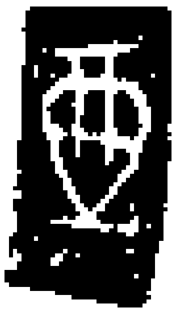
奠叔蒦父鬲　奠
叔蒦父作羞鬲



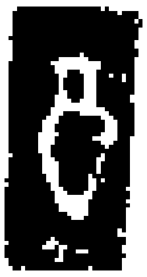
二

奠叔
蒦父

鬲　奠井叔
蒦父作糅鬲

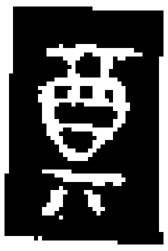


奠羌白鬲　奠羌
伯作季姜隮鬲

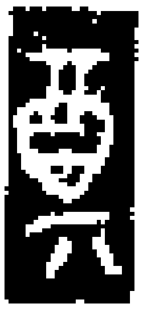


鄭義伯匜　奠
義伯作季姜寶

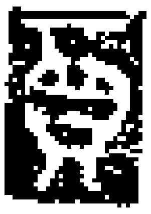
匜



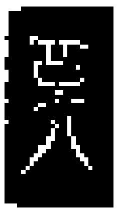
鄭楙叔賓父壺　奠
楙叔賓父作醴壺



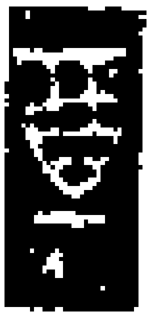
鄭咸句父鼎　奠
咸句父自作飤䵼



寽鼎　遣中令
寽[illegible]𤔲奠田

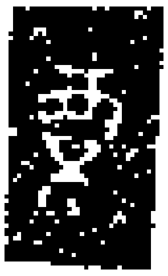


陳騂壺　奠口
陳是再立事歲

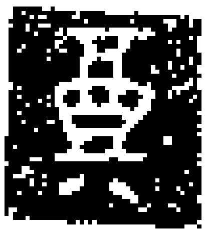


奠白筍
父鬲

奠伯筍父作
叔姬尊鬲

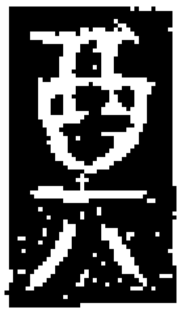


大師小子甗　奠大
師小子侯父作寶甗

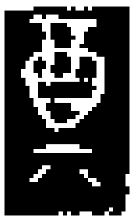


趞鼎　用作朕
皇考叡伯奠姬

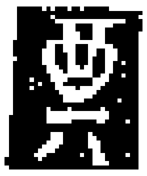
寶
鼎



叔上匜　奠大內史
叔上作叔媿媵盉



寰盤　用作朕皇
考奠伯奠姬寶盤



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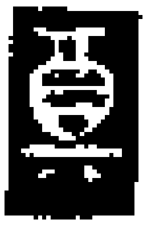
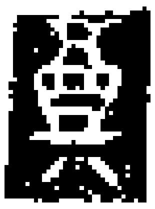
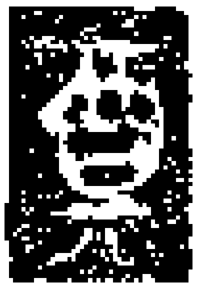


井叔鐘　奠井叔作霝鐘用妥賓



叔向父設　用

鎛國奠保我邦我家



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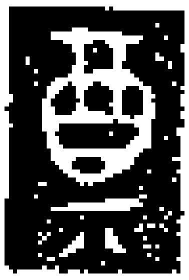
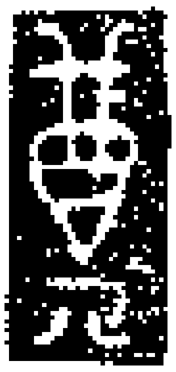


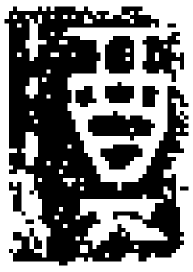
二

召叔山父簠　奠伯大嗣工召叔山父作旅簠



階子甗　階子子奠伯作尊甗

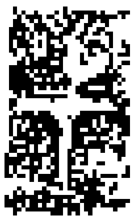
說文五篇「奠，置祭也。从酋。酋，酒也。下其丌也。禮有奠祭者。」段注「置祭者，置酒食而祭也。」金文奠皆从酉，象酒尊形，用同酋，表示酒。奠的本義是置酒祭神或祖先，古人認為祭祀能得福祛災，帶來安定的生活，奠而後心定，因此奠又引申為定義。金文奠字除了上述兩種意義之外，還被用作國名，通作鄭。



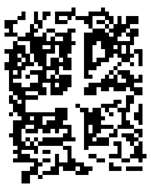
奠白筍父鬳　⿰氵奠

丩筍父作寶鬳

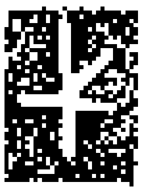
字从酒从丌。說文五篇「奠，置祭也。从酋，酋，酒也。下其丌也。禮有奠祭者」。酋从八酉，酒从氵，酉八丨丨皆象水酒之形，酋通酒，知⿰氵奠即奠之異體也。金文酉字作酉酉等形象器內有酒之形，與酋酒不同者僅在於無覀覆偏旁八或「丨」而已。酉當為酋或酒之本字，金文酋字常作酒義用，尊字亦常作奠，是知酉酋酒古本一字，在金文中作為偏旁是通用的。袁鼎之「奠伯」，隮子鬲之「奠伯」，鄭伯筍父甗之「奠伯」即一字也，用作地名，讀作鄭。



器侯匜　弋可

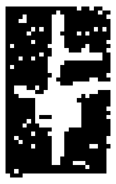


召伯虎簋　多韐弋

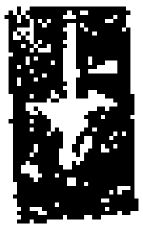


史牆盤　剌祖文考弋

𢦏者鼎　文母日庚弋休



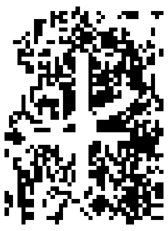
召鼎　唯侯賞弋



舀鼎　弋尚卑處氒邑

、

農卣　母卑農弋史氒友妻



癲鐘　弋皇祖考高對爾剌嚴在上

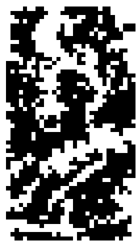
𢦏家祥回弋」唐蘭釋「忒」讀「貸」郭沫若釋為必柲必「柲」（兩周金文辭大系圖錄考釋九十七葉）兵雍「弍」弋」皇祖考高對爾剌」㬎弋孟」「弋戟作妻孟用萬年用楚保叔弋」按當銘以「考弋」「叔弋」為解字當釋「姒」女姓之「姒」不見許書左傳襄公二十六年敬姒強命之杜預注「姒」音从「以」「姒」「似」同字形符變換字也。說文「祀」或體作「禩」齊鎛「保吾子姓」作「保虞子性」可證考姒鼎作「㚶」从「𠂉」叔向父簋作「姛」叔𦖞作「𡚰」以「女」古「㠯」「台」皆通用敶頌鼎鄭𩕲鼎會姒鬲

作「姞彝」「姒彝」作「鈞」皆別構也。「姒」又通「弋」，左傳襄公四年春秋經「秋七月戊子，夫人姒氏薨」，公羊穀梁「姒」作「弋」。穀梁定公十五年春秋經「秋七月壬申，弋氏卒」，九月辛巳「葬定弋」，左傳公羊「弋」作「姒」。聲符更易字亦作「㚸」，邲其簋「甚夫㚸其作厥皇考東仲生母惠㚸尊簋」，「惠㚸」即「惠姒」也。或簋「為厚厭文考甲公、文母日庚弋休」，即「㚸」之簡化，亦即「姒」字。按姒有兩義，其一為母系氏族社會之遺姓，鄘風桑中「云誰之思，美孟弋矣」，毛傳「弋，姓也」，「弋姓」即「姒姓」，夏為姓「姒」。其二為女子年輩間等第之稱，釋名釋親屬「少婦謂長婦曰姒，言其先來，己所當法似也」。爾雅釋親屬「女子同出，謂先生為姒，後生為娣」，又曰「長婦謂稚婦為娣婦，娣婦謂長婦為姒婦」。鄭玄注禮記內則「娣姒猶兄弟也」。同聲通假字亦作「翼」。書多士「非我小國敢弋殷命」，釋文「馬本作翼」。故「考弋」亦作「考翼」，書大誥「亦惟在王宮邦君室，越予小子考翼，不可征」。蔡沈書集傳謂「考翼」即父兄，指習蓋父為考，兄為姒，故諸以父以母亦得謂之考。弋或考翼，鄭玄訓翼為敬，非是。（說本孫詒讓籀廎述林卷三釋望）

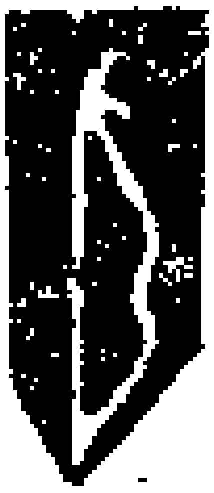
高鴻縉曰：說文「弋，橜也。象折木衺銳著形，从厂，象物挂之也」。孔廣居曰「弋，木橛之卓于地而繫物者，俗所謂橛也。｜象弋之幹，ノ象弋首小枝，一象繫物之索也。幹何為而衺，卓弋衺則繫物固也。首何為而枝，首有枝則起弋易也。其起弋奈何，則持一木，際壓著小鐵環，以環貫于弋之枝，橫其際而轉之，一轉而弋起矣」。段氏本為橜為橛，自後世纍通假以代矰繳之栄（弋為隿射之本字用久借以為伯叔之叔）故有弋射之稱，故是

乃加木旁為意符作杙，以還厥弋之原。杙射之杙，秦人雖另造隿字，然亦以不用廢。「弋」之本意為歧首之橜，故原作丫象其物形，復以•意象指明其部位。言弋即橜也。所以指明之意象，初為一點，復變為一斜畫，即非象物挂之，亦非繫物之索也，惟其為意象，故弋為指事字名詞。玉篇「杙，果名，如梨」，又橜也。（中國字例三篇五五葉）

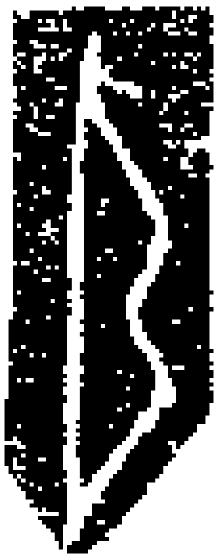
弓



[illegible]父丙鼎
弓父丙



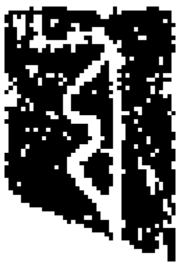
盖



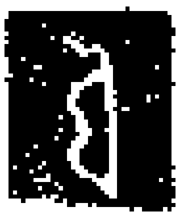
器

弓父

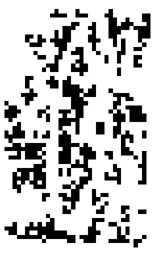
庚卣
弓父庚



弓父癸觶
弓父癸

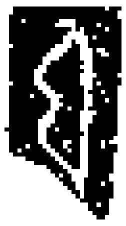


弓父癸鼎
弓父癸

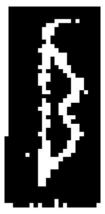


弓衛
父庚

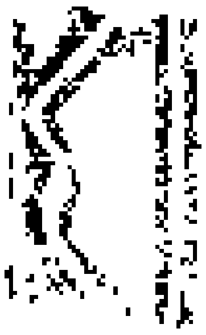
爵弓
衛父庚



弓衛且己爵
弓衛祖己

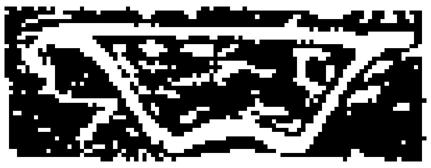


公鼎
弓俞[illegible]



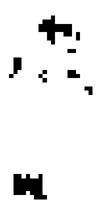
弓羊

父丁爵弓
俞羊父丁

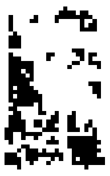


䀠子壺
朋子弓甗

朋子弓甗卣
䀠子弓甗

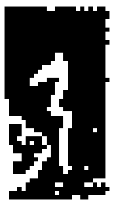


盖

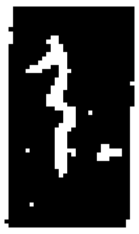


盖

戚
弓毁

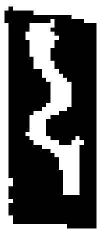


盖



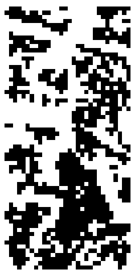
器

同卣
弓矢

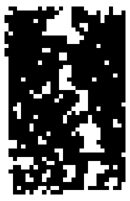


豆閒

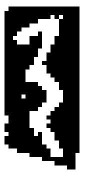
殷
弓矢



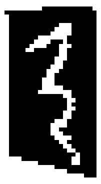
宜侯夨殷
旅弓十



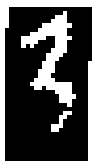
宜侯夨殷
□彤弓一



蓋一

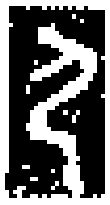


蓋一

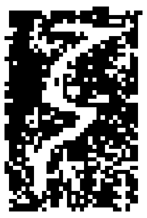


二

靜卣 王
賜靜弓

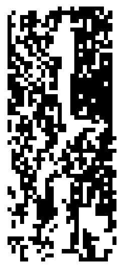


不𡢁殷
賜女弓一

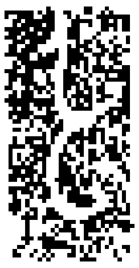


伯
晨

鼎 旅
弓旅矢

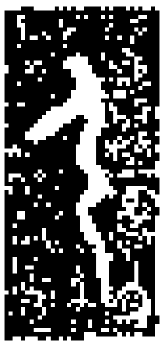


蓋



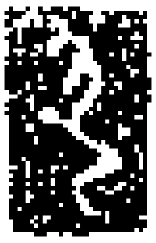
器

𢾊殷 賜
𢾊弓矢束



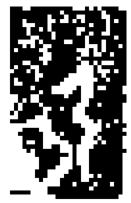
虢
季

子白盤 賜
用弓彤矢

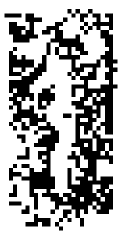


二

趞曹鼎 史
趞曹賜弓矢

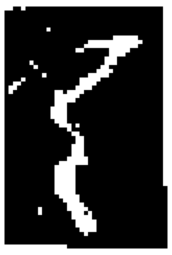


蓋

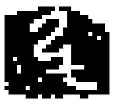


器

同父戊卣 矢王
賜同金車弓矢



師湯父鼎 王呼
宰雁賜□弓象弭

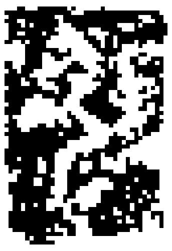


距末 官工良
弓[illegible]罙戟[illegible]攸

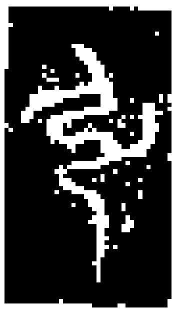
書

高鴻縉曰弓字象形上一橫為弓柄弭也兩甲文皆象弓張之形，有弦，金文漸變去其弦（有弦作[illegible]無弦作弓）小篆隸楷俱從無弦之弓。中國字例二篇一七一葉

弘

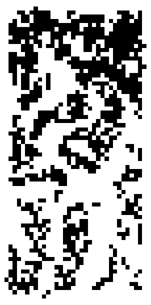


師𩛥鼎
乃用心弘



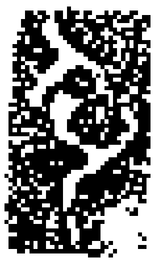
器

秦公𣪘
高弘又慶



毛公鼎
弘唯

乃智



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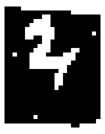
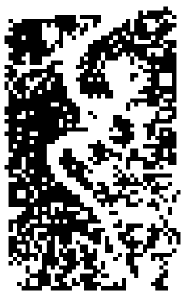
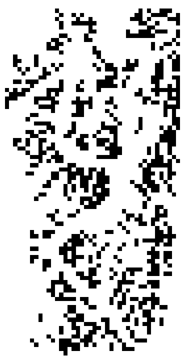
其唯王智



師旂鼎　器
吏厥友弘

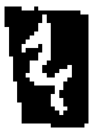


賁弘
勺

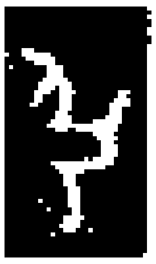


盖

賁弘匜　賁
弘作尊彝



師旂鼎　弘
以告中史書



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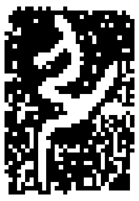
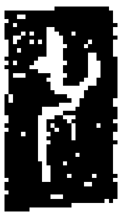


盖二



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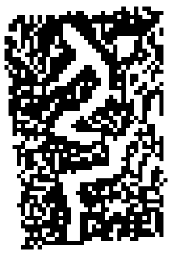
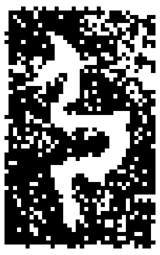
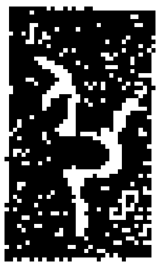


器三

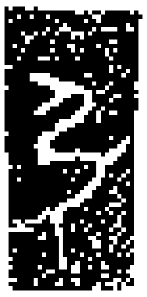


盖四

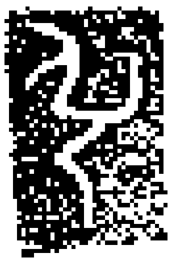


器五

頌𣪘

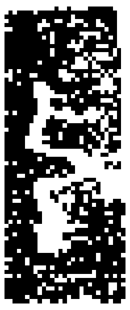


一

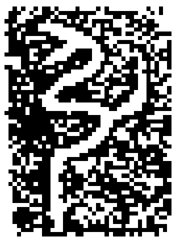


二

頌鼎

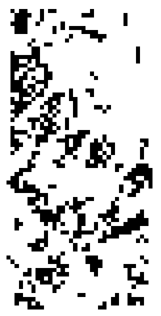


盖

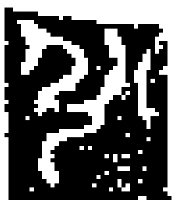


盖二

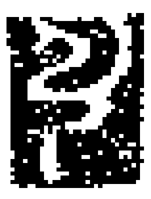
頌壺　宰弘右頌入門



毛公鼎　皇天弘厭氒德

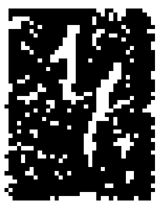


一

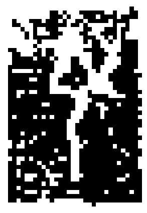


二

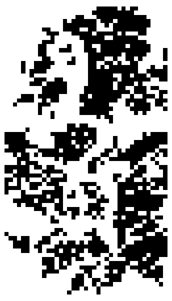
小臣守簋　用作鑄弘中寶簋



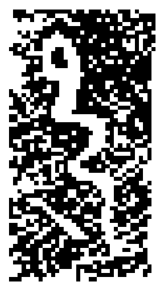
弘爲尊　弘爲魏膚寶尊彝



毛公旅鼎　匄其用奉亦弘唯孝

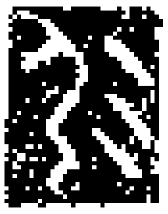


井姜大宰簋　井姜大宰弘鑄其寶簋

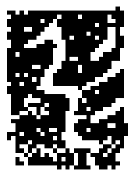


邢姜簋　井姜大宰弘鑄其寶簋

按說文十二篇「弘，弓聲也。从弓厶聲。」弘字甲骨文作𢎗，金文作𢎗，从弓，丿爲指事符號，指示由弓上所發出的聲響。毛公旅鼎「亦弘唯孝，肆毋有弗競」，靜安先生根據書大誥「洪惟我幼沖人」，多方「洪惟圖天之命」，認爲弘即洪的假字，也作發語詞解。又爾雅釋詁「弘，大也。」用作動詞，論語「人能弘道」，金文「弘猒其德」，「弘又慶」，弘皆用作動詞大之也。

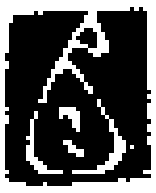


伯晨鼎
弓彡矢彡

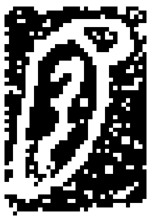


雁侯編鐘
賜弓彡一

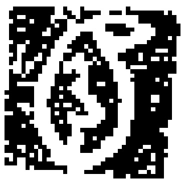
孫詒讓曰「弓彡矢彡」二字，舊釋爲弓三矢二，而亦未聞其義。案此矢字當爲三，作二者文有剝落耳。三非三字，乃彡字。弓彡矢彡，即彤弓彤矢也。說文彡部云「彡，毛飾畫文也。」又丹部云「彤，弓飾也。从丹从彡，彡其畫也」。此本當作彤弓彤矢，偶省其文，遂識彡于弓矢之旁，以別于下之旅弓旅矢也。按孫說鄉確，卜辭有彡日，或作彡，彡諸形，殆爲彤日之本字。尚書文侯之命「用賚爾秬鬯一卣，彤弓一，彤矢百，盧弓一，盧矢百」。僞孔傳云：「彤，赤，盧，黑也。諸侯有大功，賜弓矢，然後專征伐。彤弓以講德習射，藏示子孫」。是平王錫晉文侯弓矢之事。左傳僖公二十八年晉楚戰于城濮，楚師敗績，獻楚俘于王，王錫之「彤弓一，彤矢百，玈弓矢千」，是襄王賜晉文公弓矢之事。詩小雅彤弓毛公傳云「彤弓，朱弓也，以講德習射」。



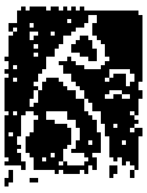
彔伯戓毁
奉卣



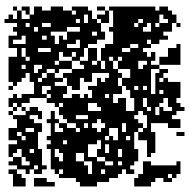
䣄鼎
奉卣



衛鼎
䌛卣

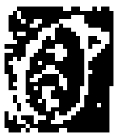


彔伯戓毁
車卣天令

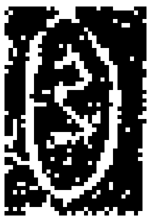


盂

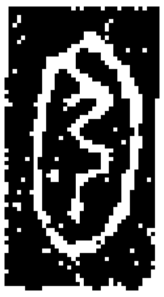
三年師兌毁
朱號卣新



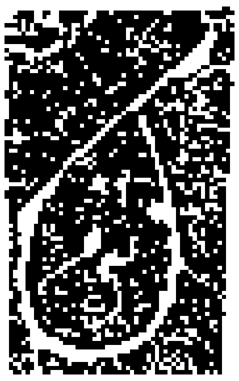
番生毁
朱號卣新



毛公鼎
朱號卣新



毛公鼎　卣
我邦我家

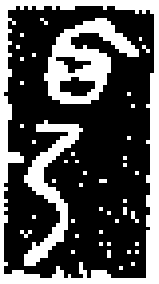


王子午鼎
卣鄦㝬之少

吳大澂曰卣當即宖，與宏通。說文「宏，屋深響也」、「宖，屋響也」。兩字音義均同。（愙齋集古錄四冊七）

（辛毛公鼎）毛公鼎「卣新」即詩「鞹鞃淺幭」之鞃，或作鞹，亦作鞃，此从宀作宖。（說文古籀補四十三葉）

文三篇，鞃，車軾也，讀若穹。金文从◯與从宀通，如家作⿴◯豕等，因此，孫詒讓、王國維、郭沫若等人皆从此說，楊樹達認為⿴◯弓字，又作⿴◯弓（鼎見王孫子伯干叔鼎設等銘）不能與宀通，鞃字又釋弘非也。考甫皇父匜函字作⿴◯矢，象藏矢之器，以彼例此，則⿴◯弓實象藏弓器之形，疑其為韔字也。詩秦風小戎篇曰「虎韔鏤膺，交韔二弓」，毛傳云「韔，弓室也」，說文五篇「韔，弓衣也」，此說錄以備考。



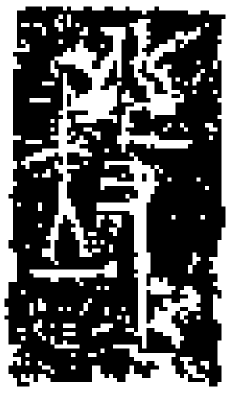
師湯父鼎　王呼
宰雁賜口弓象弭

孫詒讓曰，象弭舊釋爲馬甶弓三字，今攷象與馬既不相似，而甶弓吳大澂釋爲弭（說文古籀補十二篇）則甚塙。上象字當爲象字。詩小雅采薇云「象弭魚服」，毛傳云「象弭，弓反末也，所以解結也。」鄭箋云「弭，弓反末彆者，以象骨爲之，是其義也。」（古籀餘論卷三第七葉）按儀禮既夕記「弓矢之新沽功，有弭飾焉」，鄭玄注「弭以骨角爲飾」。國語楚語下「龜珠角齒皮革羽毛，所以備賦」，韋昭注「齒，象齒，所以爲弭」。孔穎達毛詩正義謂「弭者，弓稍之名，以象骨爲之」，孫釋精確，不可易也。容庚金文編卷十二，高田忠周古籀篇二十八第十七葉亦均釋弭。

[illegible]

吳太子姑發劍 工
𠭹王大子姑發閞反

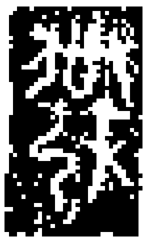
發，金文象手腳並用撥弓發箭之形，當是撥的古文。周禮考工記「發當爲撥」，釋名釋言語「發，撥也」，弦撥箭發，在動作上僅瞬息之差。發爲撥的初字可信。發引伸爲出發的意思後，才加「手」，才得以存古意。詩商頌長發「武王載旆」，荀子「旆爲發」，說文爲坺。大雅蕩「本實先撥」，列女傳引撥作敗。禮記檀弓「衛公叔發亦名拔」。禮記曲禮上「衣毋撥」，注「發，揚貌」。又爲廢，論語微子「廢中權」，鄭注「發，動貌」。是發、廢、撥音同義通之證。吳太子姑發劍用作人名。



中山王䂒鼎

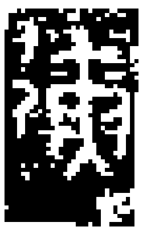
語不𤼷哲

張政烺曰：𤼷，从立發聲，發即說文發字，𤼷即廢立之廢。（中山王䂒壺及鼎銘考釋古文字研究第一輯事二二二集）按金文無廢，有𤼷、發。工𣪘太子劍作𤼷，中山王䂒鼎作𢦏，象用手腳撥動弓弩發箭之形，當是撥的古文。周禮考工記「發當為撥」，釋名釋言語「發，撥也」。張撥箭發，在動作的時間上僅瞬息之間，發為撥的初字可信。發引申為出發的意思後，才加手扌符以存古意。禮記曲禮上「衣毋撥」，注「發揚貌」。又為廢，論語微子「廢中權」，鄭注「發動貌」，是發、廢同讀同義之徵。

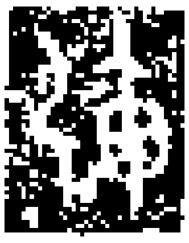


陳猷釜　命左關平⿱卌矤敄
成左關之釜節于槃釜

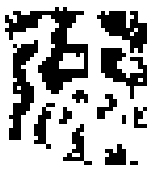
戴家祥曰：⿱卌矤字吳大澂釋發（說文古籀補十二第十卷）。按說文發从弓癹聲，此从矤从帶省，不从癶，字當釋沂一篇二五七。矤同引，聲讀同引。地官小宰「屬其六引」，鄭衆曰「六引謂引喪車索也」。荀子王霸篇「縣縣常以結引馳外為務」，楊倞注「引讀為靷」。說文「靷，引軸也」。字亦作紖，廣雅釋器「紖，索也」。禮記祭統「君執紖」，鄭玄注「紖，所以牽牲也」。說文「紖，牛索也。从糸，引聲，讀若矤」。由是而知引之本義為引弓，引伸之凡一切牽引之具皆可名引。韗軌增益則為靷為紖為⿱卌矤，靷紖⿱卌矤皆一語之加旁字也。釜銘「平⿱卌矤敄成」，⿱卌矤當訓況。方言六「矤，呂，長也。東齊曰矤，宋魯曰呂」。說文「矤，況也」。段玉裁訓況為益，有增益之義。言陳氏之釜在當日商品計量中或平或益，有其制約作用。「敄成」者，約成也。穀梁傳定公四年「古平者，成也」。



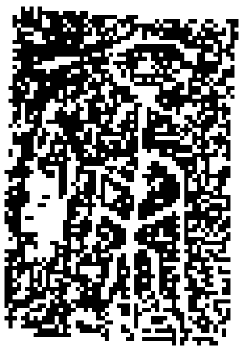
長囟盉
彌不姦



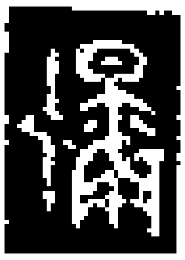
禹鼎　口師
彌宋匌匡



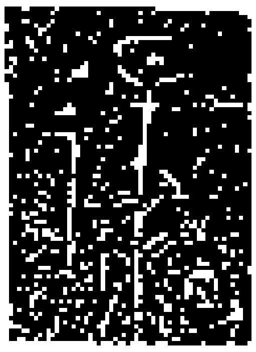
史牆盤　褱猶
永黃耇彌生



𦅫鎛　余
彌心畏誋



蔡姞簋　彌
氒生霝冬



𦅫鎛
用

叔考命
彌生

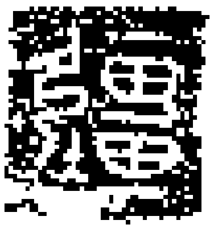
戴家祥曰：前人釋彌爲種，非是。釋名釋兵「弓末曰簫，又謂之弭，以骨爲之，滑弭弭也。」唐韻弭讀「緜婢切」，明母支部。古文弭作㢑，从弓，兒聲，兒讀汝移切，疑母支部。弭爲會意兼形聲字。廣韻五支「彌古文作𢑁」，讀武移切，不但同母，而且同部。弭彌聲符更旁字也。荀子禮論「絲末彌龍，所以養威也。」楊倞注「彌讀爲弭」。漢書王莽傳「彌射執平」，顏師古集注「彌又讀爲弭」。文選射雉賦「望舒彌轡」，李善注「彌與弭古字通」。泰宮男

巫，春招弭以除病疾。杜子春讀弭如彌兵之彌。按左傳襄公廿五年「兵其少弭矣」，杜預注「弭，止也」。是弭亦得訓止，弭之本義為弓𢐀，訓止者聲借字也。字之訓止者，應作敉。說文三篇攴部「敉，撫也。从攴，米聲。周書曰『亦未克敉公功』，讀若弭。」侎，敉或从人。春官小祝「寧風旱，彌烖兵」，鄭玄曰「彌讀曰敉」。國語周語「吾能弭謗矣」，韋昭注「弭，止也」。弭亦當讀敉。

同聲通假，彌亦讀镾。說文九篇長部「镾，久也。从長，爾聲。」集韻五支「镾，通彌，音武移切。」蔡姞毁「彌厥生霝終」，𦅫鎛「用求考命彌生」，[illegible]盤「懷眉壽黃耇彌生」。彌生者，長生也。大雅卷阿「俾爾彌爾性」，生性二字古通，白虎通情性篇云「性者，生也」。

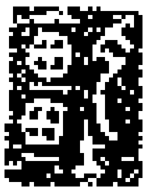
同聲通段，彌亦讀滿。大雅生民「誕彌厥月」，魯頌閟宮「彌月不遲」，毛公訓彌為終。終月者，滿月也。漢書司馬相如傳「彌山跨谷」，顏注「彌，滿也」。

至許書訓弛弓也之彌字，即弛之聲符更換字，弛亦作㢮，唐韻音施氏切。儀禮大射「遂命勝者執張弓，不勝者執弛弓」，禮記雜記「一張一弛，文武之道也」。鄭玄注「張弛以弓喻人也，弓弩久張之則絕其力，久弛之則失其體」。孔穎達正義云「張謂張弦，弛謂落弦」。彌弛古音皆在支部，聲同則義同，許氏未達聲符更換之理，誤分為二，蓋亦千慮之一失耳。

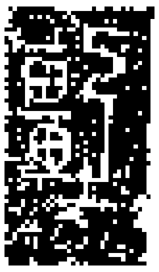


器

秦公設　眉壽無疆



王孫壽甗　其眉壽無疆



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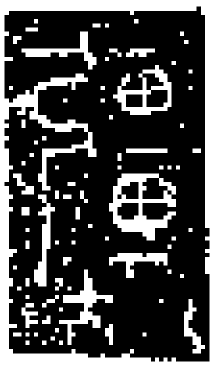
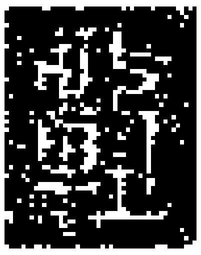
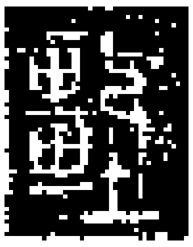


二

楚屈子簠　其眉壽無疆



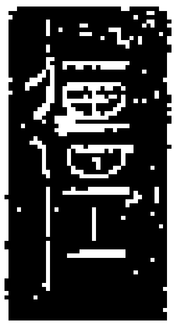
蓋



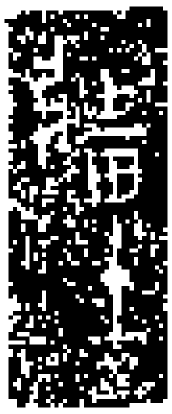
器

啟疆尊　王子啟疆

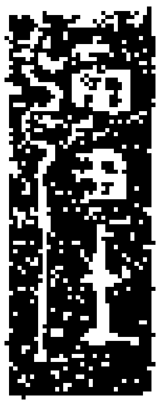
自作　飤鏶



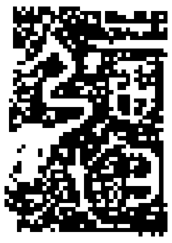
中山王嚳方壺　以請鄰疆



蔡侯尊



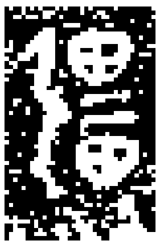
蔡侯盤　口歲無疆



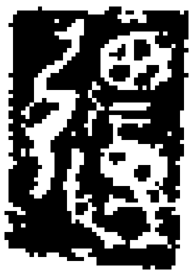
邾諧尹鉦　眉壽無疆

毛伯簋「其萬年無畺」，王孫壽甗作「其眉壽無疆」，畺通疆。說文十三篇「畺，界也。从畕，三其界畫也。疆，畺或从彊土。」按畺為疆界之初文，後為聲符加形旁弓作彊，為彊弱之

強之初文。說文十二篇「彊，弓有力也，从弓畺聲。」周頌載芟「侯彊侯以」，毛傳「彊，彊力也。」因彊从畺聲，故金文常假為畺，如齊侯敦「萬年無彊」等。後人為了明確表示疆界之義，又在彊上加土旁作疆。戰國時器和經傳中的「萬壽無疆」都从土。疆是畺的後起字。



辛鼎
其無彊



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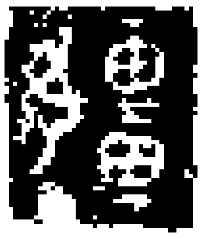
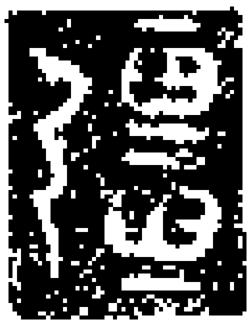
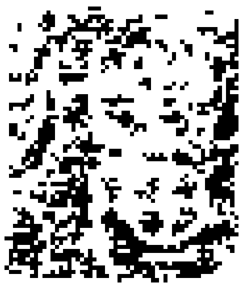


二

伯康毁
無彊純右



大克鼎
賜釐無彊



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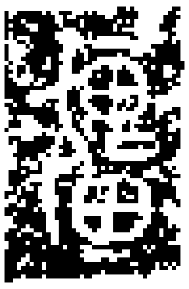

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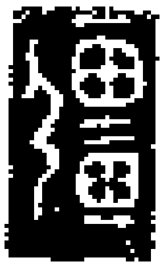
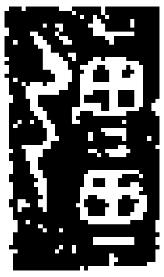
梁其鼎
眉壽無彊



鬻尗毁
萬年萬彊



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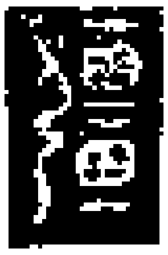

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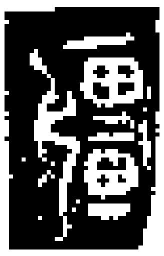

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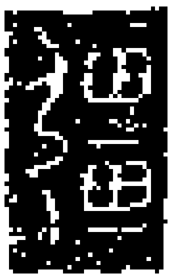
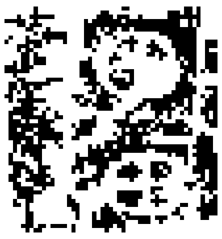


七

小克鼎
萬年無彊



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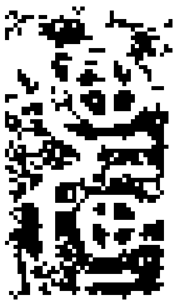
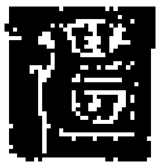
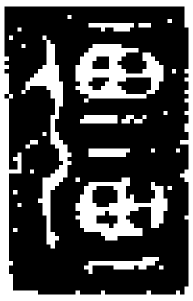


二

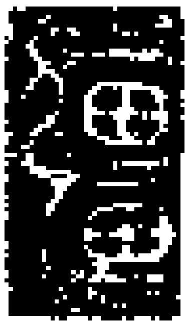
梁其鼎　其
萬年無彊



邾公華鐘
其萬年無彊

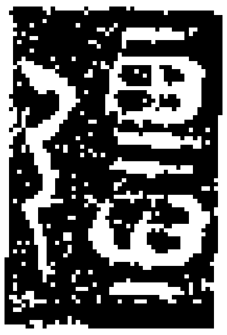


大克鼎　克
其萬年無彊

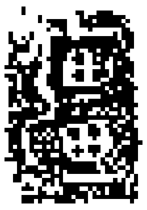


中辛父毁
辛父其萬年

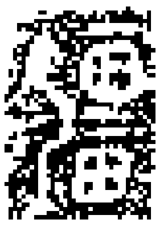
無疆



大克鼎天子
其萬年無疆



盂



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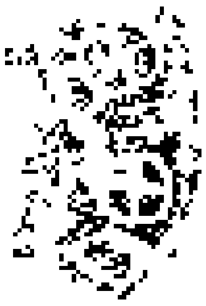
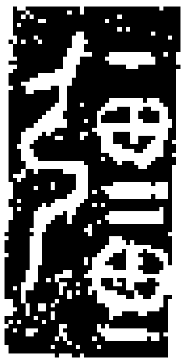
克盨
克其日

易休
無疆

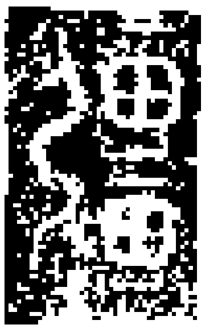


盂

梁其壺眉
壽永命無疆

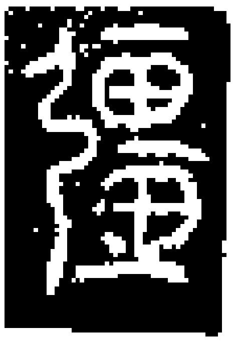


妄鐘

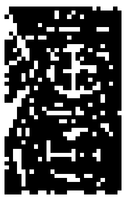


三

井人妄鐘降
余厚多福無疆

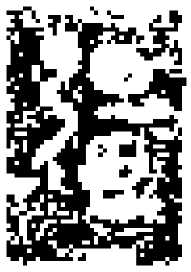


宗周鐘
堇疆土

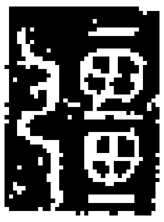


一

眉壽鐘
年無疆



永盂　集
疆宗句



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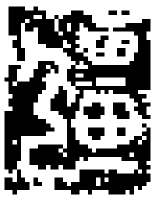

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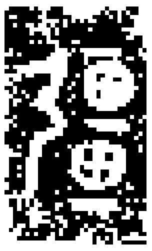
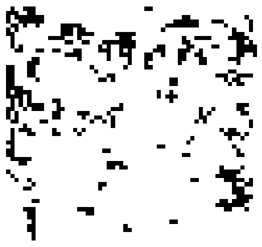
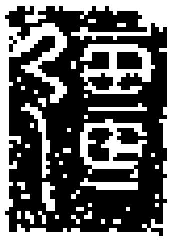
白公父簠
多福無疆



史牆盤
兮尹啻疆



庚兒鼎
眉壽無疆



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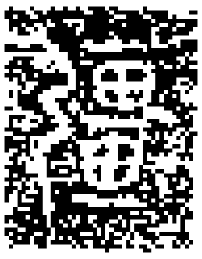

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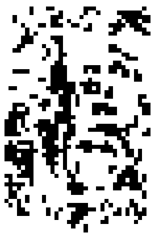
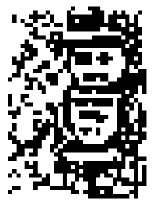


三

秦公鎛



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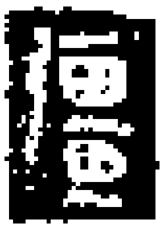

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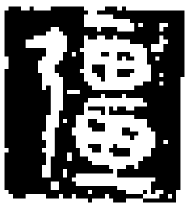

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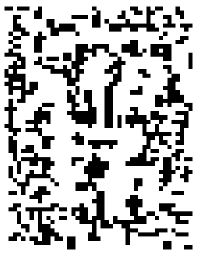
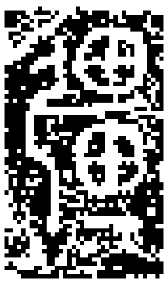


洹子孟姜壺　用祈眉壽萬年無疆

器

眞伯子盨割眉壽無疆



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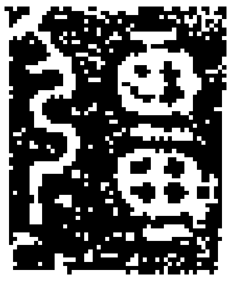

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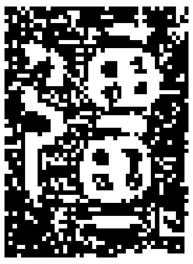

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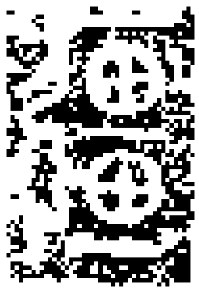

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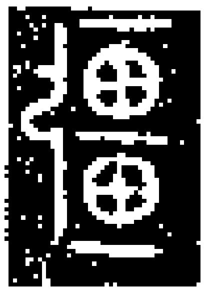

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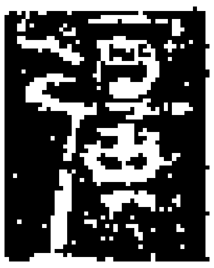

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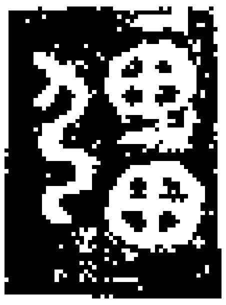

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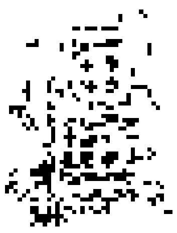

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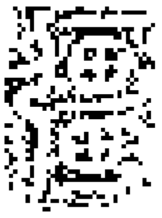
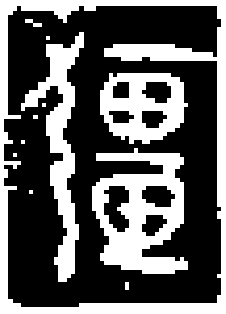


陳公孫寣父壺爲

年無疆



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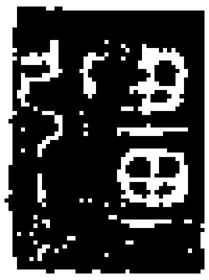
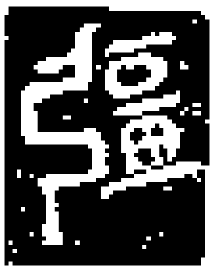


蔡大師鼎
萬年無疆



鄀公敄人𣪘
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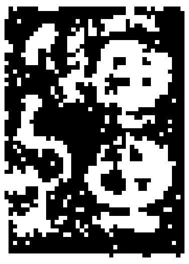

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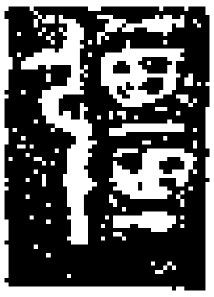

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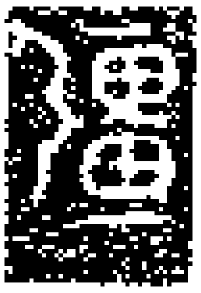

封中𣪘其
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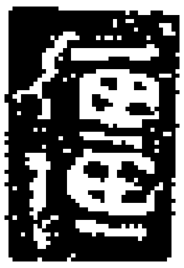

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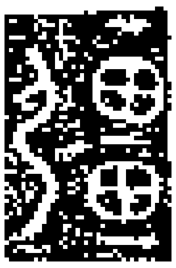

鄦叔鼎
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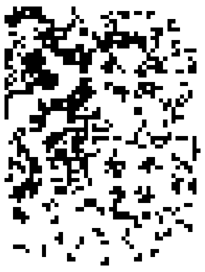

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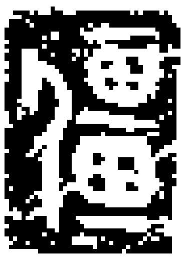

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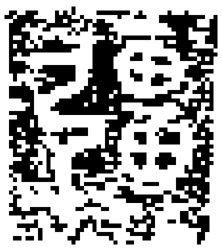
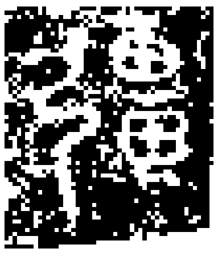


戴
叔

朕鼎其
萬年無疆



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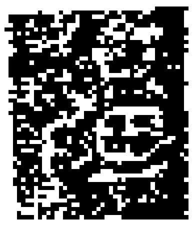

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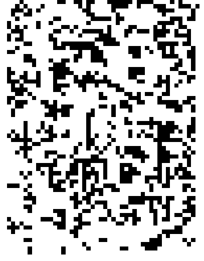
戈叔朕鼎
其萬年無疆



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宫匜其
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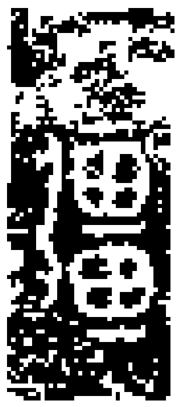

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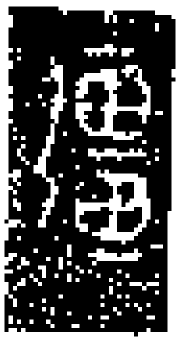

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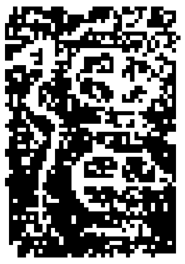

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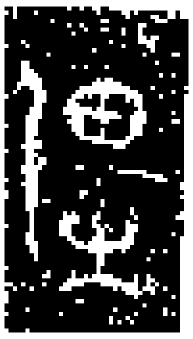

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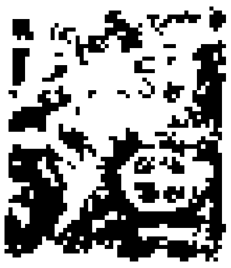

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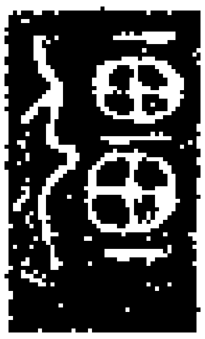
其萬
年無疆



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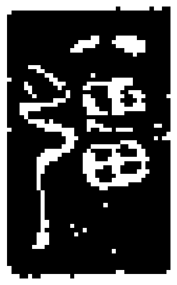

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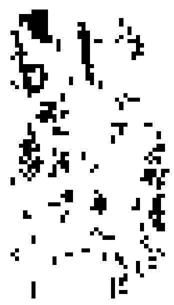

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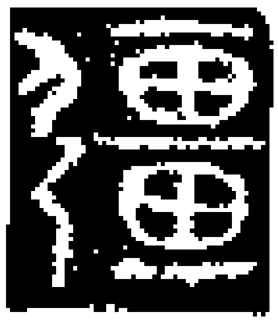

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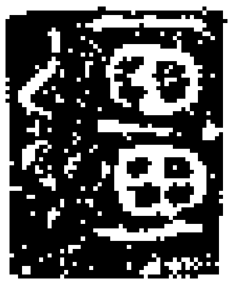

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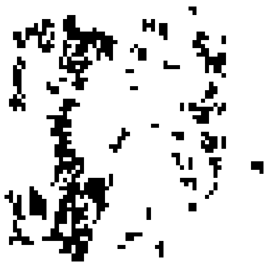
其萬年無疆



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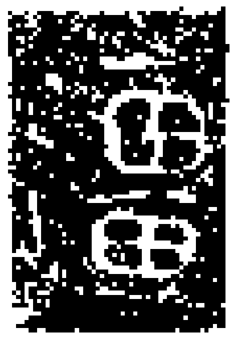

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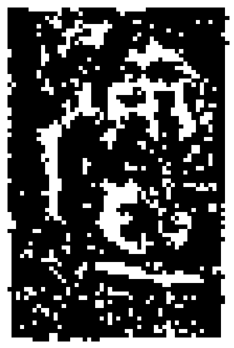

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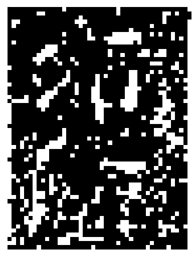

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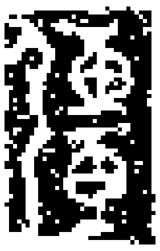
虢季氏子組殷
其萬年無疆



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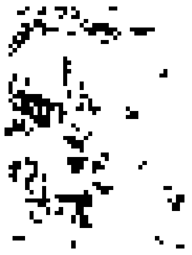

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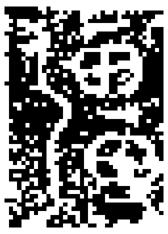

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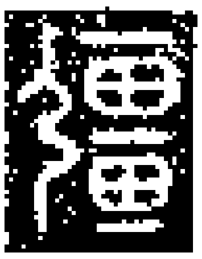

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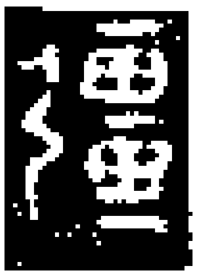

器四

史頌
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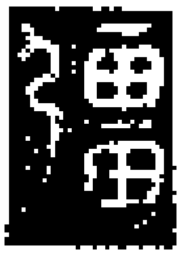

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萬年
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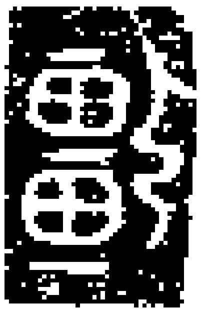

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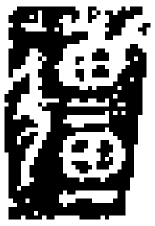
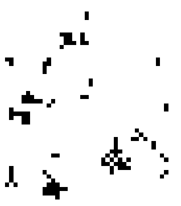


二

中師父鼎 用
賜眉壽無疆



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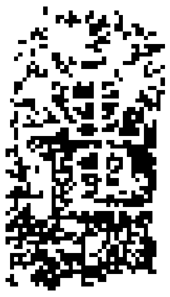

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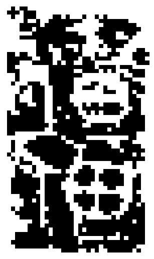
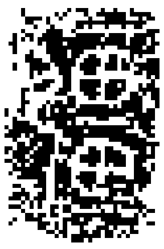
王伯盨 用
祈眉壽無疆



要君盂 用
祈眉壽無疆



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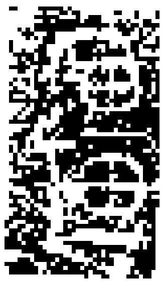
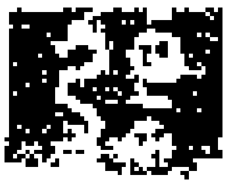


簠

敶侯簠 用
祈眉壽無疆



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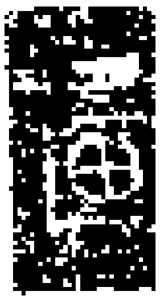

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陳侯簠 用
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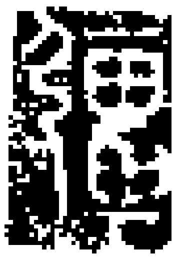
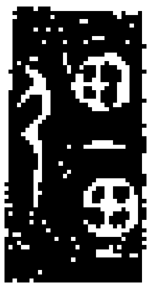
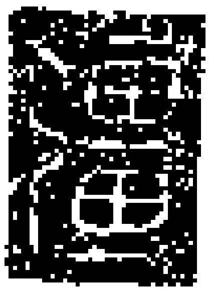


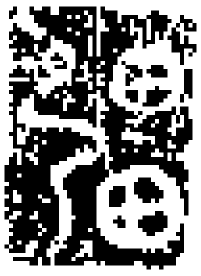
鼄叔止白鐘 用祈眉壽無疆



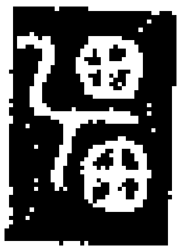
叔家父簠 用蘄費考無疆



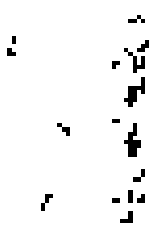
姬寏鼎 用匄眉壽無疆



師臾鐘 用匄眉壽無疆



不嬰簋 眉壽無疆



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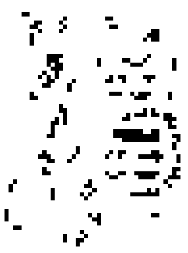
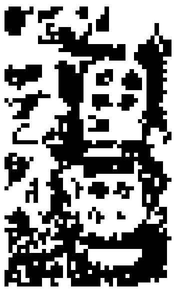


癲鐘 義文神無疆



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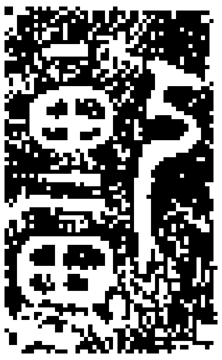
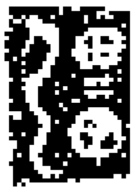
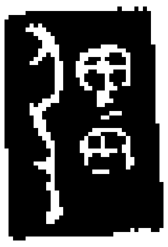


二

侯母壺 用求福無疆

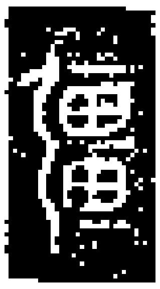


盖



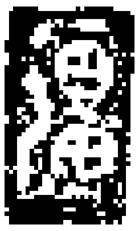
器

師遽彝 用匄萬年亡疆



器一

曾伯陭壺 用受大福無疆



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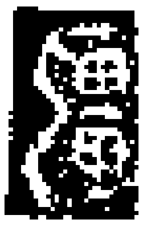
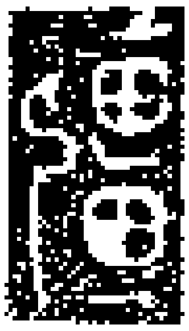


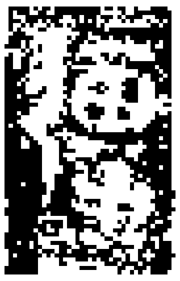
二

士父鐘 降余魯多福亡疆

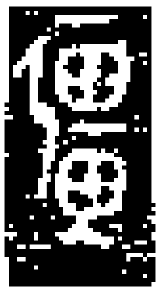


憎叔鬲 其眉

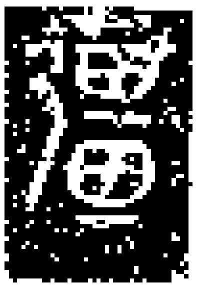
壽萬年無疆



今甲盤　其眉壽萬年無疆

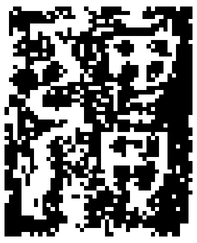


盂

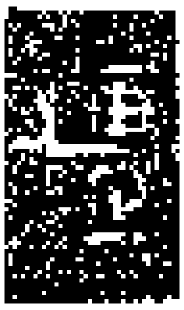


器

考叔指父簠　其眉壽萬年無疆

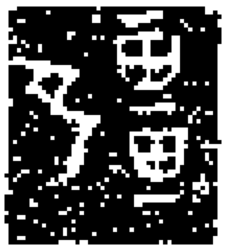


魯大司徒匜　其眉壽萬年無疆



齊縈姬之嫚盤　其眉壽

萬年無疆



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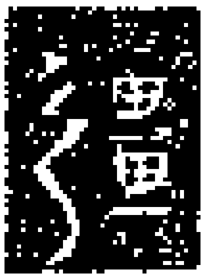
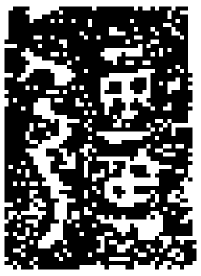
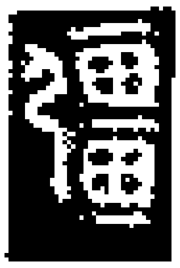


盂二

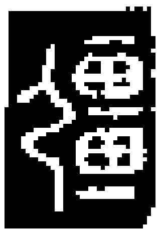


器二

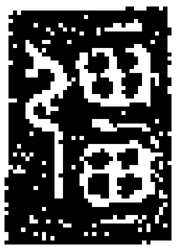
庠氏元匜　其眉壽萬年無疆



盂一

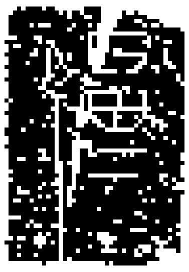


盂三

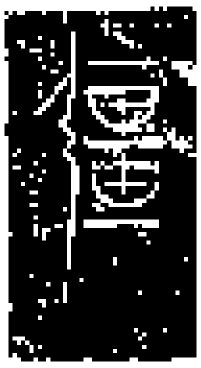


器五

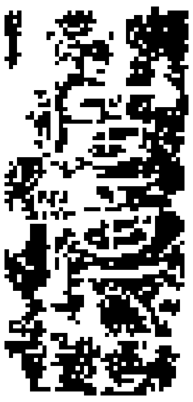
頌簋　頌其萬年眉壽無疆



好蚉壺　金步彷胄亡疆

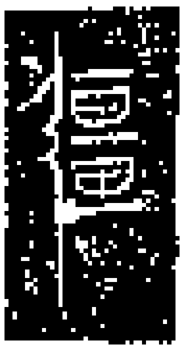


中山王嚳方壺　其永保用亡疆

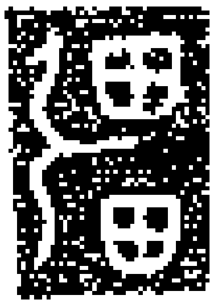


中山王嚳鼎　闢啟

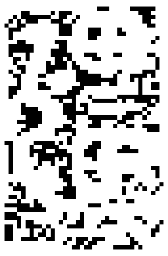
封疆



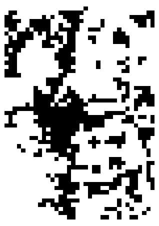
中山王嚳方壺
封闢封疆



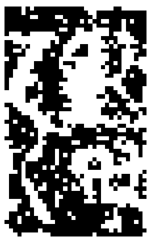
盂鼎　受
民受疆土



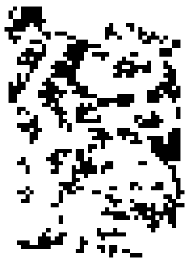
裘衛鼎　乘
東疆眔散田



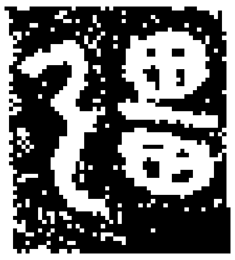
裘衛鼎　乘
南疆眔散田



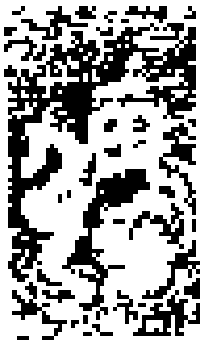
裘衛鼎　乘
西疆眔厲田



裘衛鼎　乘
逆疆眔厲田

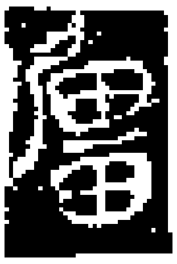


矢人盤　邑東
封于𨶬東疆右

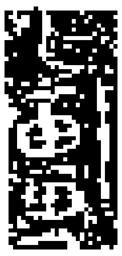


永盂

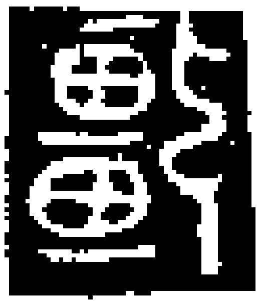
昜洛疆眔
師俗父田



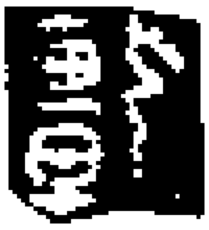
鄦大宰鐘
萬年無疆



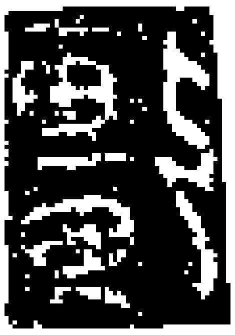
蔡叔季匜
萬年無疆



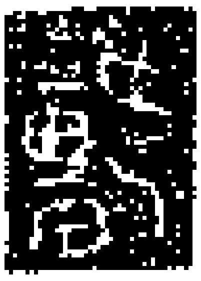
鄀公平侯盂
萬年無疆



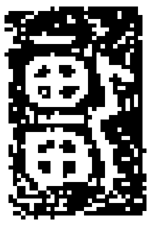
楷鐘　降
福無疆



單鼎　其
萬年無疆



邕子甗　其
萬年無疆



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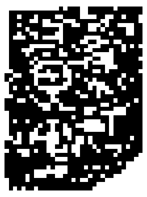
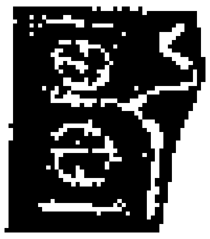
燮龔父盨
其萬年無疆

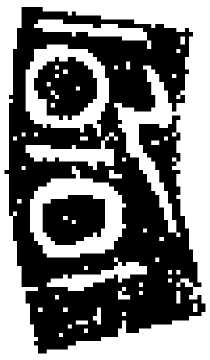


曾□□
簠　其

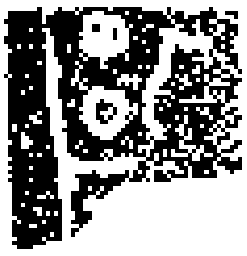
眉壽
無疆



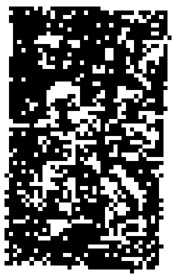
黃大子伯克盆　用
祈眉壽萬年無疆



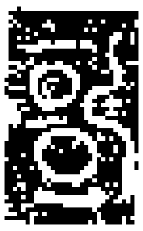
番君鬲
萬年無疆



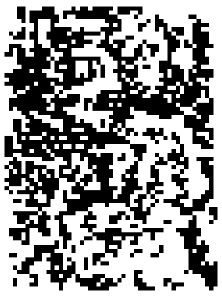
林雩匜
萬年無疆



無曩鼎
眉壽無疆

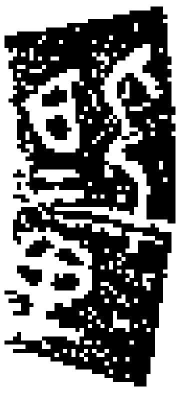


尋公侯睽父匜
其眉壽無疆

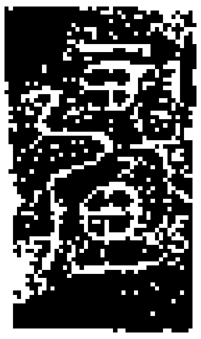


一

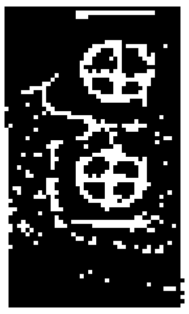
邕□白鼎　其
萬年眉壽無疆



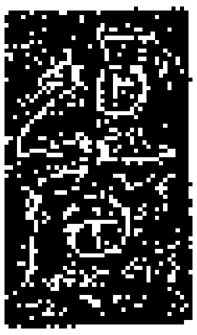
邕來隹鬲　萬壽
眉其年無疆用



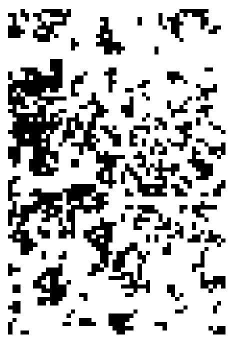
齊侯
敦



齊侯
盤



齊侯
鼎

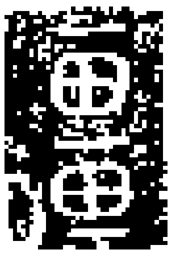


齊𢊁匜　用祈

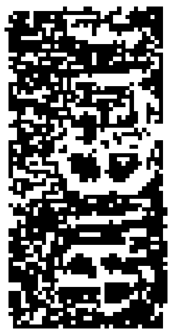
眉壽萬年無疆

說文十三篇「畺，比田也，从二田」田之相比，疆界之意生，故又有畺字，說文訓為「界也，从畕三其界畫也」疆界表示範圍，需要丈量，儀禮鄉射禮「侯道五十弓」疏云「六尺為步，弓之古制六尺與步相應」古人以弓為丈量工具，故畺字或加弓旁作彊，金文畺彊用法全同，是其證也，後人借彊為「弓有力」之義，為保留本義，彊加土旁作疆，說文畺或作疆，古籍疆作畺者不乏其例，金文疆或又作𨻶，再加𠂤旁，說文十三篇垝或从𠂤作陒，十四篇阯或从土作址，从𠂤从土可以更換，又十四篇隓或作𡐦，防或作埅，从𠂤之字可加土旁，土𠂤兩旁關係如此之近，知𨻶為疆字的形符重複了，金文畺彊疆𨻶皆用作疆界之義，字形上只是古今繁簡不同而已。

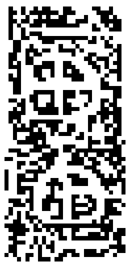
（畺）



毛伯𣪕 其萬年無畺



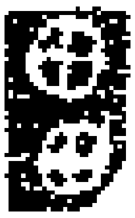
蔡□子壺 其眉壽無畺



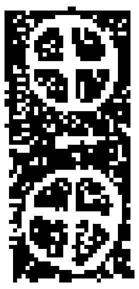
亞匜鑑 眉壽萬年無畺

戴家祥曰：說文十三篇「畺，界也。从畕，三象其界畫也。」或體作疆，从土彊聲。經傳「萬壽無疆」，都以說文或體爲正，而不復用原始象形字。金文則混同不分，間或寫作从弓之彊，實同聲假借字也。

（畕）

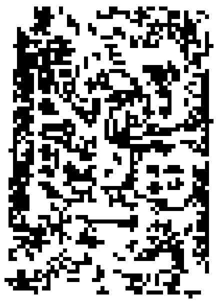


洹伯鼎 其萬年無畕

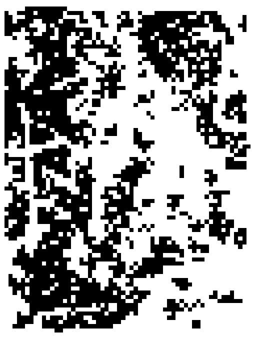


僕子鼎 子孫永寶萬年無畕

說文「畕，比田也。从二田。闕。」段氏曰：「比，密也。比田者，兩田密近也。闕者，謂其音讀闕也。」按兩田密切必然產生出疆界之義。僕子鼎畕字作畕，中間一橫正代表着疆界，疆表示田地的盡頭，故又引申出止境之義。金文恆言「眉壽無畕」，無畕即沒有止境之義。畕字金文或作畕、畺、疆、彊，當畕之後起繁體字。

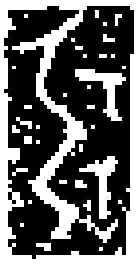


鉦鐵

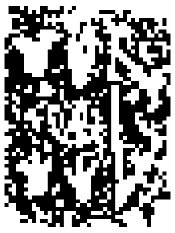


南疆鉦　余處此南疆萬某之外

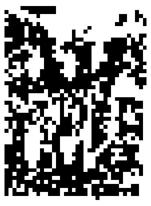
余冉鐘⿰阝畺字从𨸏畺聲，从𨸏與从土同。說文十三篇垝，或从𨸏作陒，墫，或从𨸏作隫。十四篇𨸏部阯，或从土作址，故⿰阝畺即疆之或體字，疆即畺界之畺。



弙父辛彝 公中才
宗周賜弙貝五朋



盞



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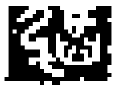

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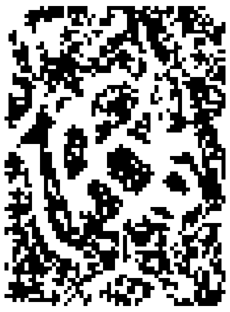

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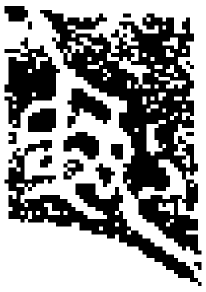

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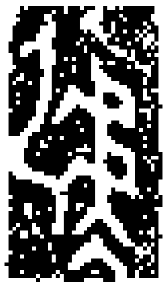

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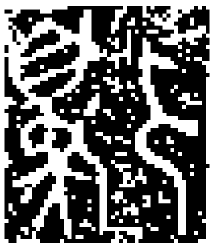

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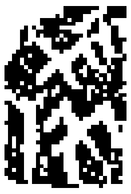

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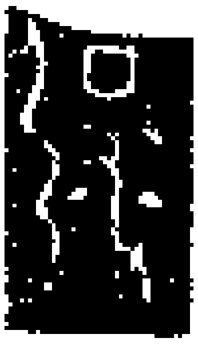
伯作井姬用鼎

𣪘



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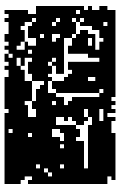
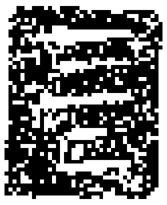
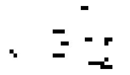


晉公盦

剌龏瑨𣪘



卿其卣
彡日



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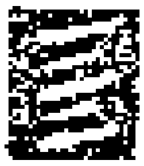

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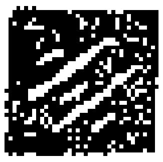
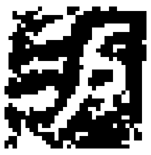


甲

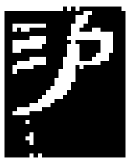
仲彤盨
中彡作旅盨

楊樹達曰：尚書高宗肜日篇偽孔傳云：「祭之明日又祭，殷曰肜，周曰繹。」楊樹達曰：殷墟書契前編卷一（壹葉捌版）云：「壬寅卜，貞王賓示壬彡日，亡尤。」又（伍葉陸版）云：「甲申卜，貞王賓大甲彡日，亡尤。」彡日即書文之肜日，已無疑問。殷人卜祭必以王名之日卜，．．．

殷人肜日祭之外，更有肜夕之祭，其卜也必用王名之先一日，如前編卷一（伍葉壹版）云：「乙酉卜，貞王賓外丙彡夕，亡尤。」又（陸葉二版）云：「己卯卜，貞王賓大庚彡夕，亡尤。」王名丙則以丙之先一日乙日卜，王名庚則以先一日己日卜，是其例也。此亦非以卜日祭，亦先十日卜之也。如上來所說，殷人肜夕以王名先一日祭，而肜日以王名之日祭，然則前人所謂祭之明日又祭者，第一祭字蓋指肜夕言之，明日又祭則指肜日言之也。以事理言之，先夕之祭蓋豫祭，而當日之祭則正祭也。正祭為重而豫祭為輕，則先儒謂初祭為正祭尊於復祭者非其實也。（積微居甲文說卷下伍拾貳葉）



家鼎易金



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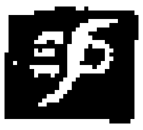

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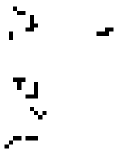
麥彝易金



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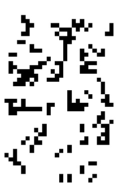

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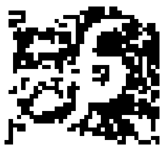

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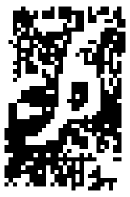

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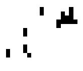

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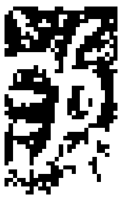

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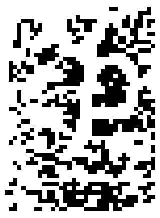

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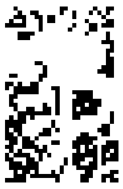

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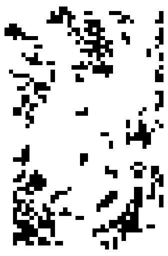

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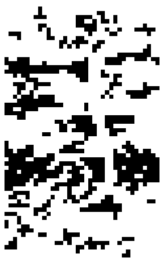

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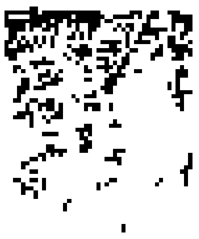

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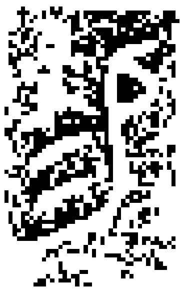

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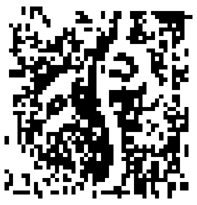
嬴鐘易佩



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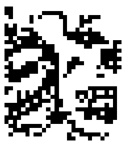

父飼

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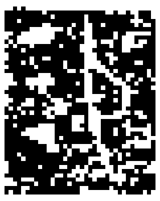

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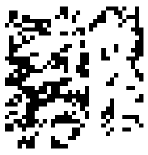

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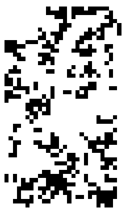

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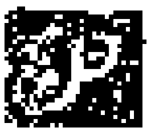

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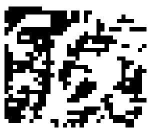

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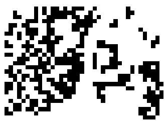

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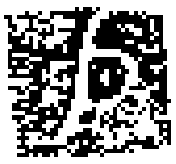

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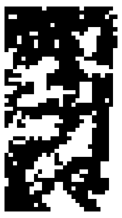

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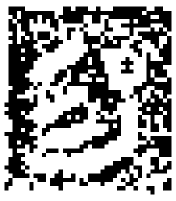

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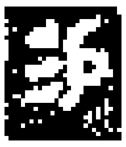

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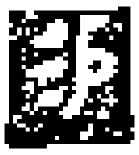

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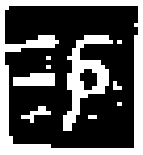

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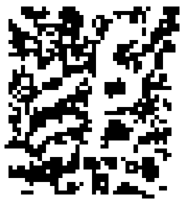

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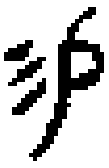
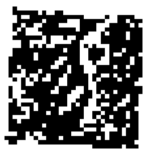


師毛父簋易

赤市



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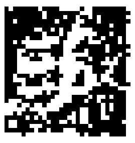

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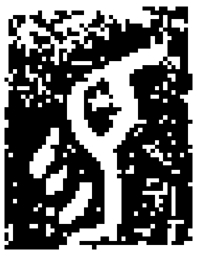

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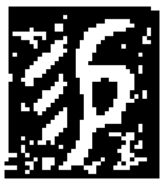

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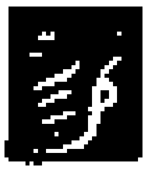

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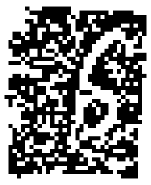

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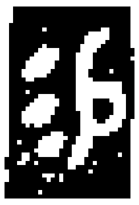
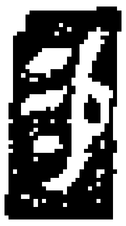
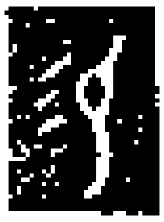


器一



器二

小臣謎殷
眔易貝



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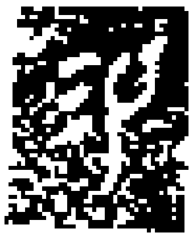
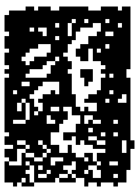
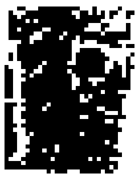


二

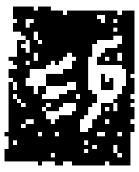
寏殷
子易寏



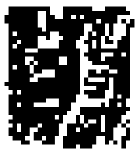
友殷
易斗二



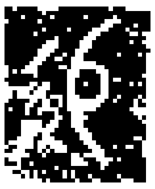
井鼎
彼易漁



晨殷
易鼎二



交從鼎
王易貝



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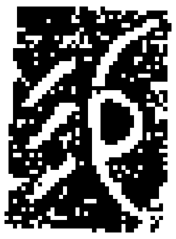

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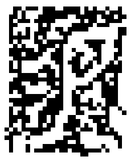
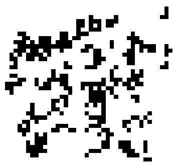
父己殷
王易貝



雁侯編鐘
易彤一



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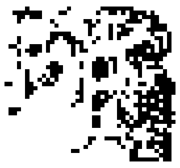

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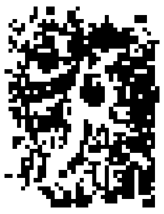

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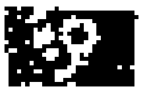

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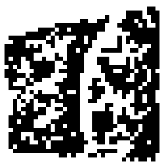

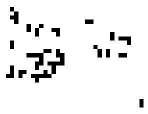

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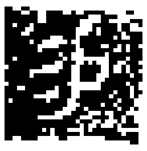
子易𢓊



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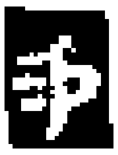

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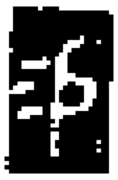

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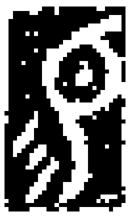

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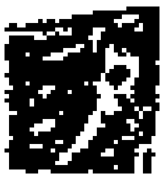

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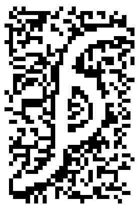

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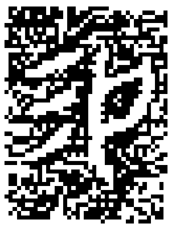

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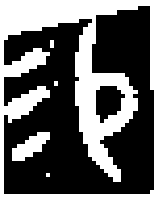

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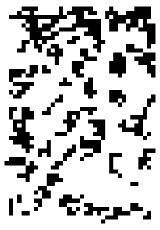

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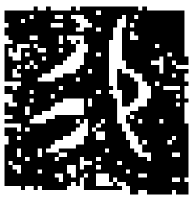

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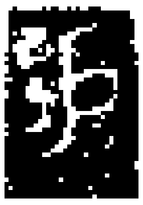

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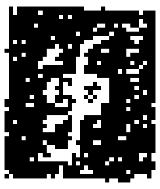

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易命鹿

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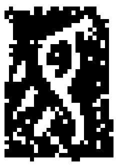

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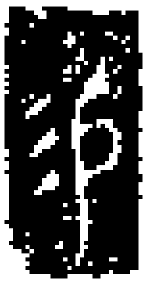

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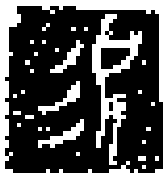

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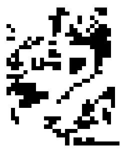

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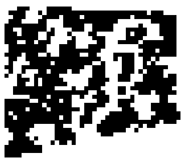

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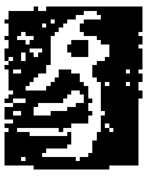

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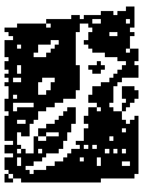

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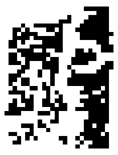

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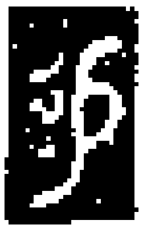

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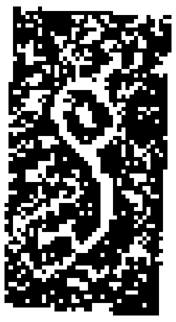

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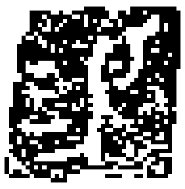

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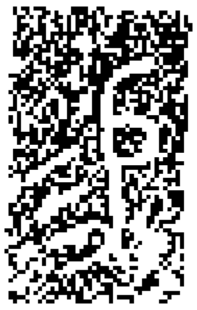
用易眉壽



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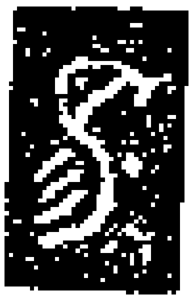

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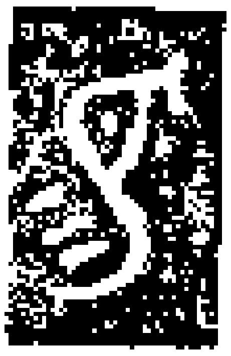

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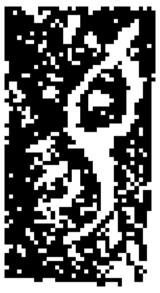

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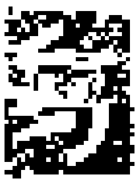

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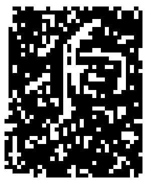

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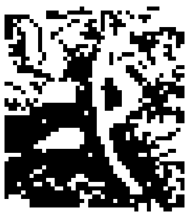

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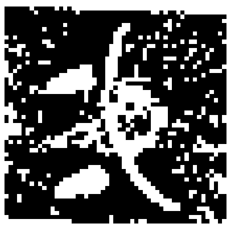

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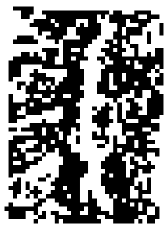

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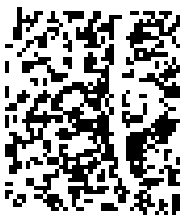
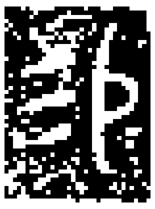


毁圍

圍

王易
圍貞



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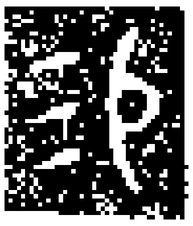

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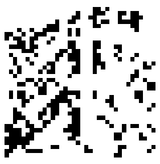

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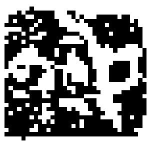

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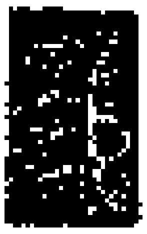

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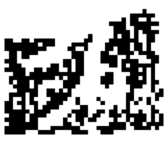

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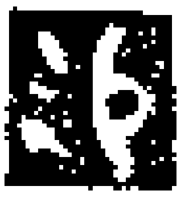

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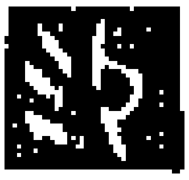

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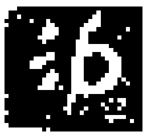

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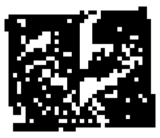

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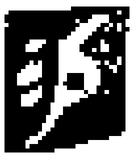

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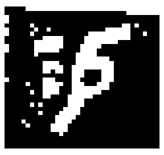

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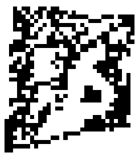

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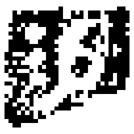

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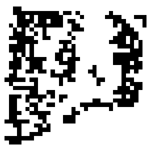

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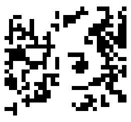

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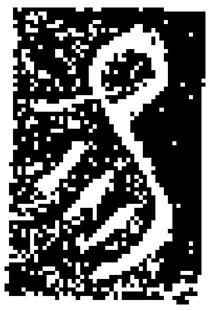

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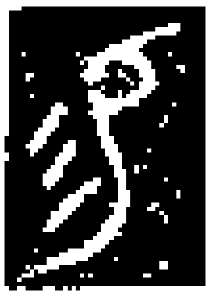

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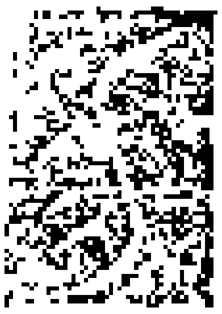

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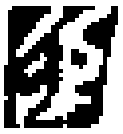

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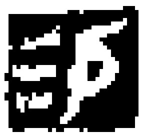

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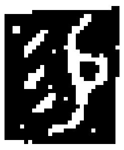

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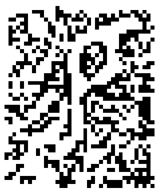

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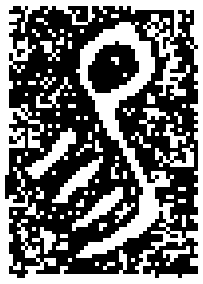

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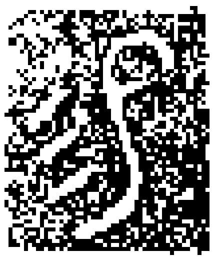

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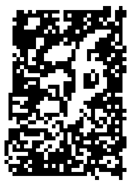

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五家易不

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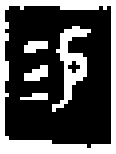

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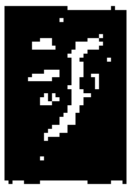

器

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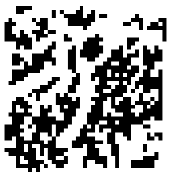
易同金車



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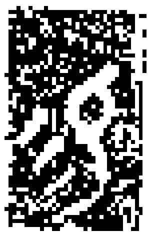
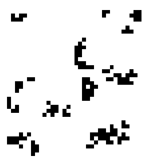
汝玄衣黹屯



雁侯編鐘用
易眉壽永令



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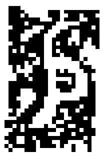

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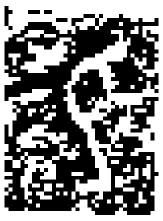
恒𣪕
易汝鑾

旂用
事



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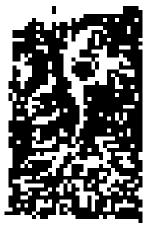

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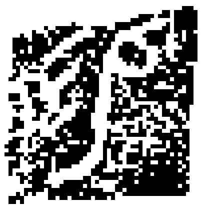

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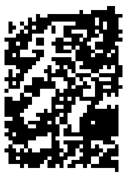

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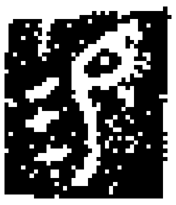

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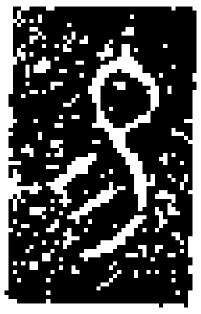

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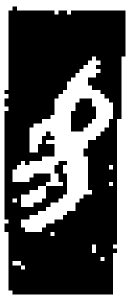

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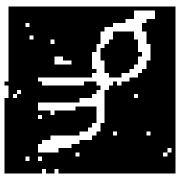

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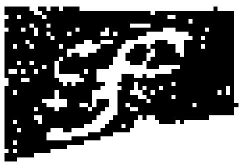

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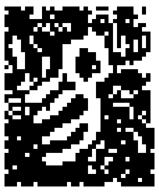

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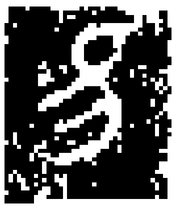

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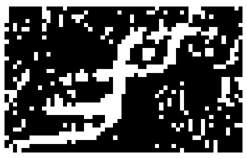

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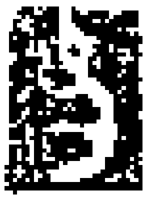
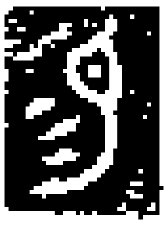
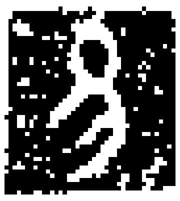


白家父毁　用易舍眉壽黃耇

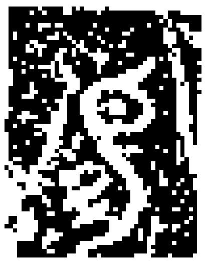


楊歆生毁　用易眉壽萬年



盂

伯其父𠤳　用易眉壽萬年



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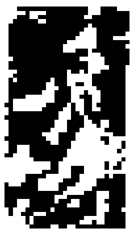

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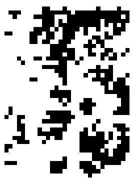
中師父鼎　用易眉壽無疆



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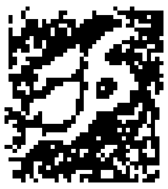

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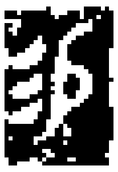
盂毁　對揚朕考易休



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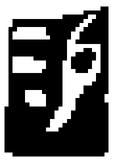
易舀赤金𩰫



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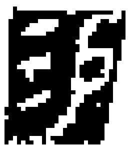
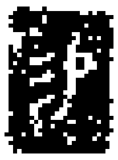


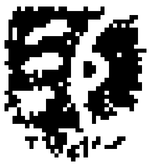
器

𤔲卣　公易
作册𤔲鬯貝



史懋
壺

王乎伊伯
易懋貝



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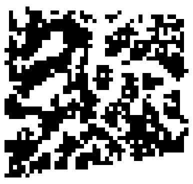

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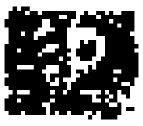
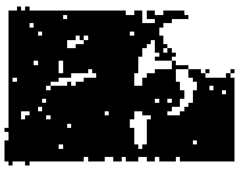
易驤八貝一具



宰宮鼎　宰
宮易舍父帛

金



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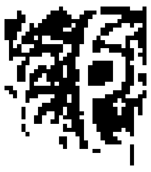
俘易卑臣口金



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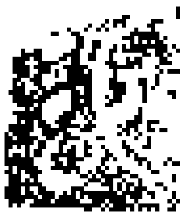

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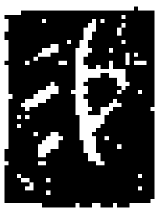
貝隹父乙尊　貝
隹易夫寓父乙



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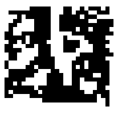

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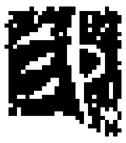

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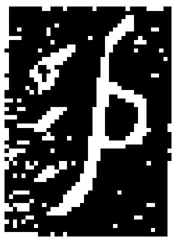
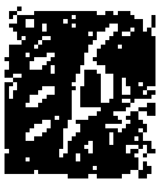
易甬亞器具貝



𢽽士卿尊　王
易𢽽士卿貝朋



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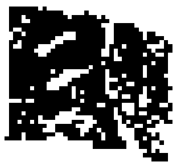
易保侃母貝



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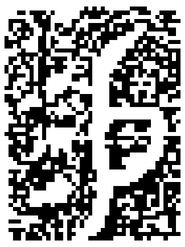
册友史易賁貝



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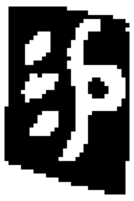

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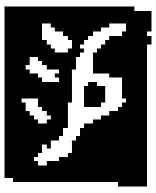
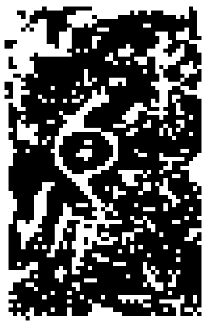
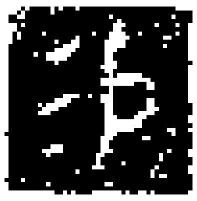


器二

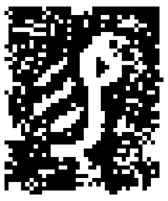
小臣謎殷　伯懋父承王令易自



逆鐘　令余易汝十五錫戈



獻且丁殷　王易口獻王十年口



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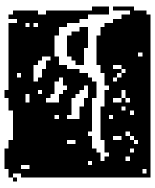
乎史年册易叔寂



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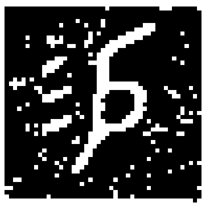

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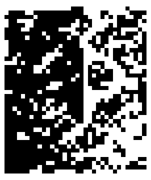

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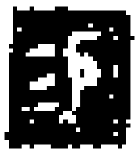

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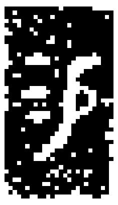

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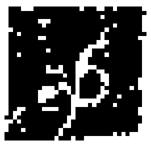
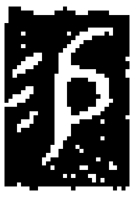
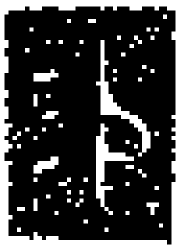


口僔

母龏　保口母易貝于庚姜



保侃母殷　保侃母易貝于南宮



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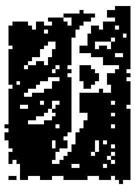
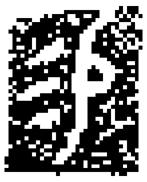
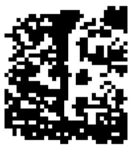


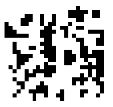
肆父乙尊



戊辰殷 弜師易肆書户畫貝



宭鼎 王為周客易貝五朋



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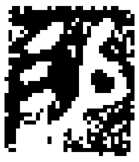
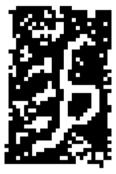
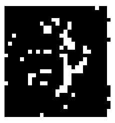


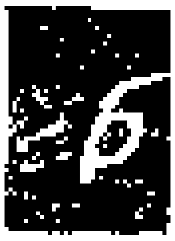
何尊 王咸誥何易貝卅朋



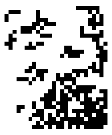
虘乍且考彝 易[illegible]臣弟虘井五口



免卣 令史懋易免載市冋黃



師湯父鼎 王乎宰雁易口弓象弭



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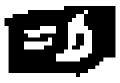

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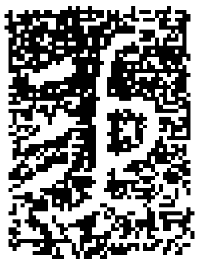

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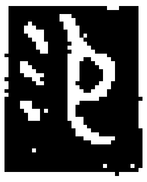

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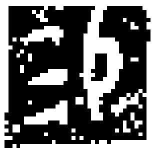
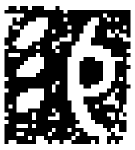


衛尊 公易臣衛宋豊貝四朋



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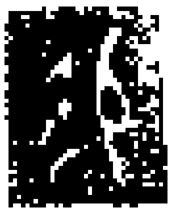

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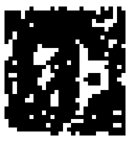

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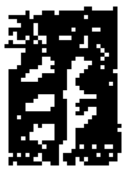
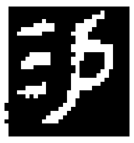


內史龏鼎　內史令

冊吏易金一勻



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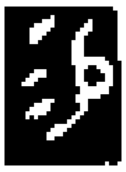

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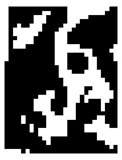
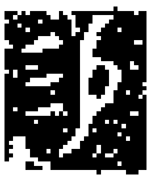
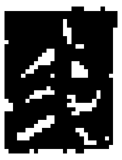


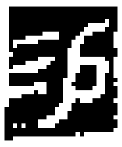
令方尊　明公易亢師鬯金小牛



䢅父辛爵　公中才宗周易䢅貝五朋



相侯𣪘　相侯休□□□□易帛金



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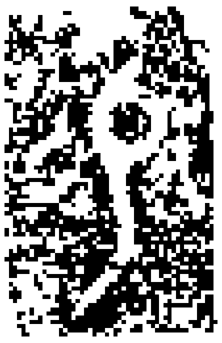

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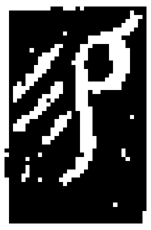

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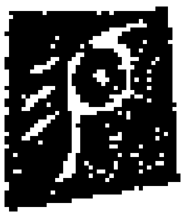

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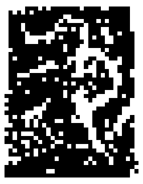
大𣪘　王乎吳師召大易趩睽

里



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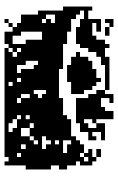
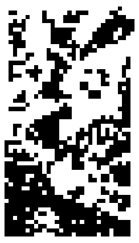


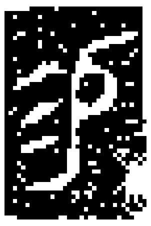
二

卯其卣　卯其易作冊敫圭一瑗



宜侯夨𣪘　易宜庶人六百又

口六
矢



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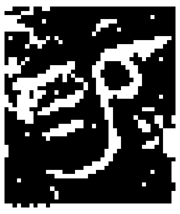

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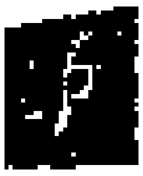
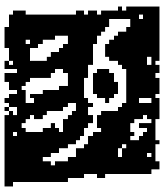
大師虘毀　王乎宰
曶易大師虘虎裘

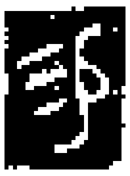


燮彝
易章口

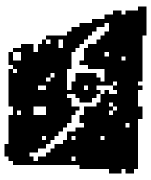
父燮賞口
口貝百朋



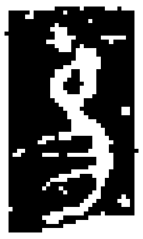
能匋尊　能匋易貝
于氒督公矢𩂈五朋



休盤　王乎作冊尹
冊易休玄衣黹屯



亞鼎　公侯易亞杞
土䢅土𠭯禾𩆃禾



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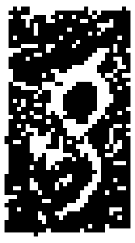
盠庚𢾊金十鈞



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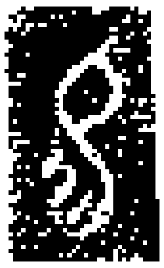
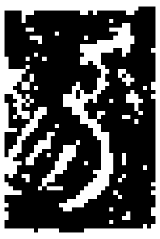


盨二

曾中大父蛕毀　用
易眉壽黃耇霝冬



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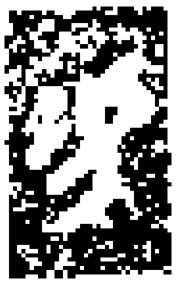
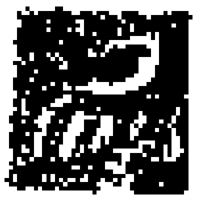
冊易寰玄衣黹屯



永盂　易畀師永氒田
侌陽洛疆眔師俗父田



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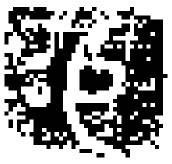
卅二匹易大



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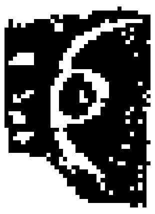

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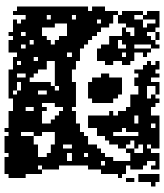

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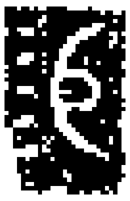
小臣系易才寢



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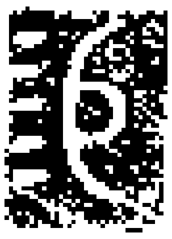

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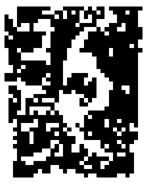

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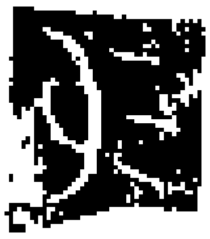
小臣系易才寢



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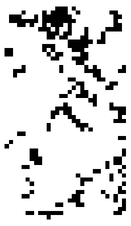
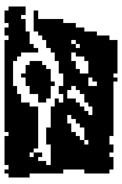
易孝囗



師觀
鼎

易汝
玄衮



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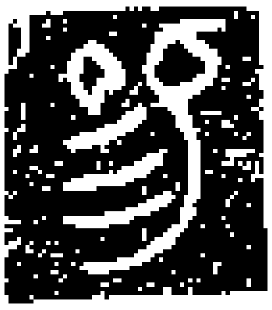
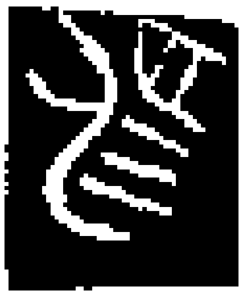
公剌易耆貝



鄭公殺人盤
用賜眉壽



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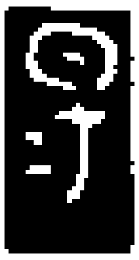
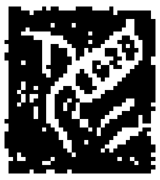


小臣宅毁
易金車馬兩



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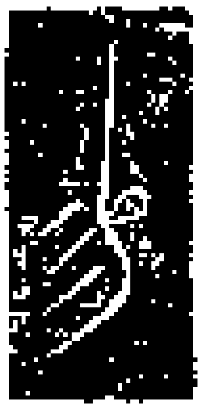
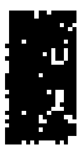
易赤市



中山王嚳鼎　此
易言而難行也

高鴻縉曰：說文「易，蜥蜴，蝘蜓，守宮也，象形。」賈秘書說：「日月為易，象陰陽也。」一曰从勿。按此為乍晴乍陰之意。倚日畫雲掩，及光線露出之形，由物形生意，故為乍晴乍陰之意，動詞。甲文有「易日」、「不其易日」，「易日」等語。用易如暘。近人郭氏讀易為賜。說文：「暘，日覆雲暫見也。」是其意也。惟易原意為乍晴乍陰，故引申為變易之易。寄意至蜥蜴即蝘蜓，為四脚蛇，生于艸地；守宮為壁虎，生牆壁間，捕食蚊蠅，二物原別，但均與易之本意無關。說解誤也。（中國字例二篇一五八葉）

彫



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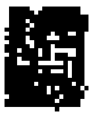

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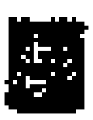
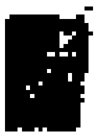


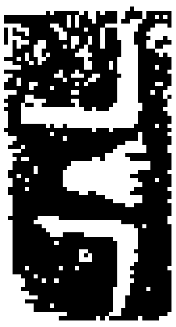
五



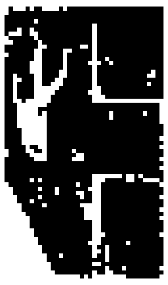
六

者減鐘（西清續鑑甲）不帛不彫

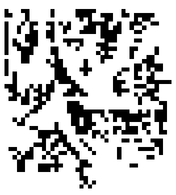
按：彫或作琱，金文偏旁位置不固定，左右上下當可以移從而意義不變，又作鵰或淍，左旁从水，當是彡之譌，右旁當是周之譌，因為本器字多殘泐，這是西清續鑑甲編的摹本，所以形譌在所難免。銘曰「工獻王皮難之子者減擇其吉金，自作鷂瑞鐘不帛白不革，鮮不樂是不彫，䌛于我霝龠」，意思是擇金鑄鐘不加任何修飾。說文九篇「彫，琢文也，从彡周聲」，彫是琱的異文，一篇「琱，治玉也，从玉周聲」，彫琱都是雕刻的本字，琱為「治玉」故从玉，彫為「琢文」故从彡，彡即「毛飾畫文也，象形」。



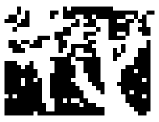
甗
征甗
甗征



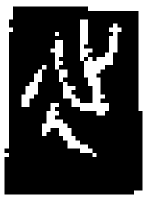
子父辛尊
丫征子父辛



父辛角
規商征貝

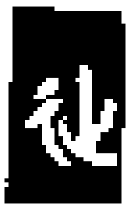


保尊　征
兄六品

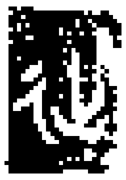


盂

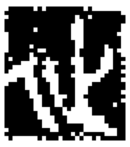
師遽殷　王
延正師氏



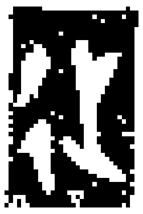
呂齋



呂方
鼎　呂征
于大室



舀鼎　用償
征賣茲五夫



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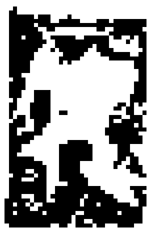

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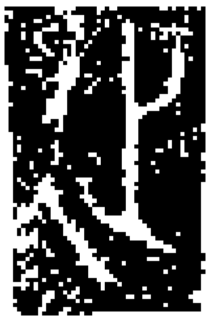

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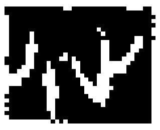
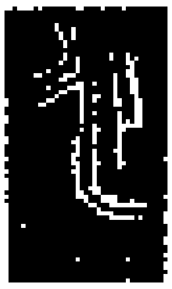
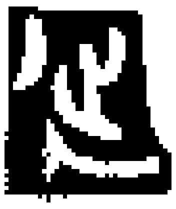
周公尊彝



延夆彝　征作
夆口寶尊彝



王孫遺者鐘
征永余德



麥鼎　井侯
征爾于麥

馬承源曰：征，甲骨刻辭作徏，除人名外，都用作動詞，字从彳从止，象足踐于道上，指示一種行動。此字在金文中頗不乏例，學者中多將此字釋作延，假爲誕，當作虛字。說文解字以爲征字是徙字的或體，徙移是這個意義的引伸，此字在甲骨辭中亦常見，其與祭祀有關的有以下諸例：

「辛亥卜，貞其衣，翌日其征尊于室。」（戩壽堂所藏殷虛文字二六·三）

「貞翌癸未征酒卅牛，八月。」（戩壽堂所藏殷虛文字二三·四）

「貞翌丁酉征出于大丁。」（小屯乙編二五九八）

「翌癸亥其征于示癸。」（殷虛書契前編一·一七）

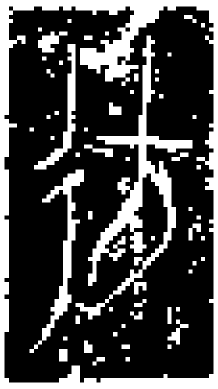
「貞其征卯于大戊，卿。」（小屯甲編二六·九）

「乙丑卜，貞王賓武乙歲，征至上甲，卯，亡尤。」（殷契佚存一七六）

「辛丑卜，大貞，中丁歲，其征酒。」（明義士一一七）

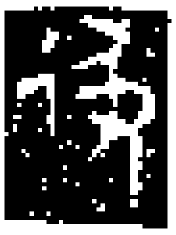
「戊辰卜，壹羕，有來執自戰，今日其征于祖丁。」（小屯甲二七七二）又「征」字金文中直接用于祭祀的有我鼎銘：「：禦祭祖乙妣乙祖己妣癸，征祡上母，咸，彝遺福二朿，貝五朋。」（三代吉金文存四·二一）由以上辭例看，征尊，征酒，征出，征禦及征祡等等，都是舉行特定的祭祀，如果征字解作等行之義，則不容易說得通。由第一例知辛亥日用衣祀，翌日王

乎改用醇祭于室，第七例亦卜中乎用歲祭及改用酒祭事，祉下之某祭名，就是表明不同次第的祭祀，凡云祉祭大都為卜問翌日的，可見祉祭也可以是指次日改行的祭祀，祭祀對象的改變亦云祉。如第六例貳乙用歲祭，下文接着云「祉至上甲」，卽祭祀對象由貳乙至于上甲，我鼎銘上文云：「禦祟祖乙妣乙祖己妣癸」，下文云「祉禜上甲」，可見上文四人全用同一的祭祀，下文上甲用禜祭，祭祀的種類和對象都有改變，故曰「祉禜」也。有卜當日祉祭的，如第八例之「今日祉于祖丁」，由我鼎銘知祉禜是改用或另用禜祭，後面接着就云「咸，彝遺福二牢」，可見祉遺是不同的，「祉福」不是等候其致福或遺福。德方鼎銘文辭意較簡單，所云「祉武王福」，就是對於武王改用福祭的意思，則可推知在此以前業已祭過了文王。祉，甲骨刻辭及金文中有直接用為遷字的，如「宾貞冏敫祉遷」，是貞在冏地的行獵要否遷於遷。又如呂鼎銘「唯五月既生霸，辰才壬戌，王饗于大室，呂祉于大室」，是指呂以他處遷至大室參預祭祀。（文物一九六三年十一月五十六頁至五十七頁德方鼎銘文管見）

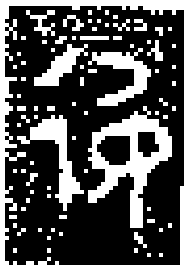


中山王礜鼎
𢦏人才彷

彷字說文不收，玉篇第一百一十九「彷，彷徨也」。字从彳方聲，彳乃行字之半，象道路之形。彷徨原意即在道旁徘徊。集韻唐部「彷，彷徉，徘徊也」。張政烺在中山王礜壺及鼎銘考釋（載古文字研究第一輯）一文中，釋「𢦏人在彷」句，謂「彷」讀為「旁」，彷旁古音相同，可以假借。「𢦏人在彷」即「𢦏人在旁」。

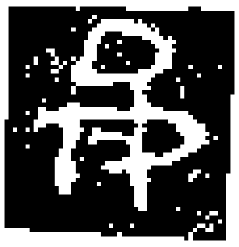


器一



四

格伯殷　格伯安彶甸



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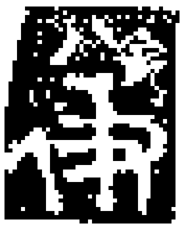

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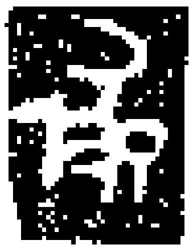
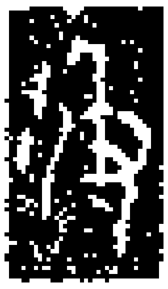
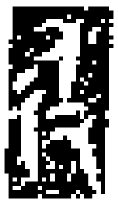


四

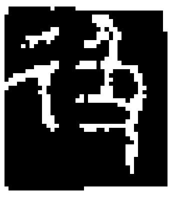
格伯殷　殹妊彶佗卑從



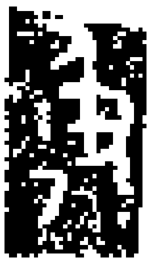
毛公鼎　己巳　彶茲卿事寮



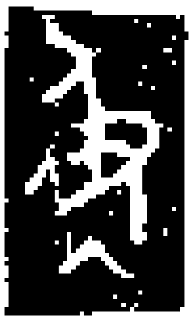
曶鼎　廼卑口吕曶酉彶羊



鄦从盨　其邑彶眔句商兒眔讎



不嬰殷　汝彶戎大辜戟



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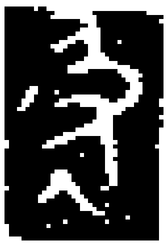

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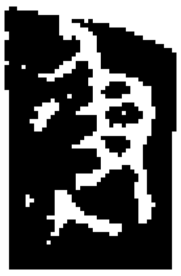
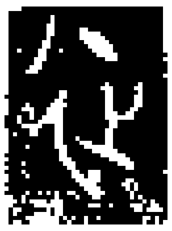


器二

鄭虢仲殷　子₌孫₌彶永用

說文二篇、彶、急行也、从彳及聲、金文用作動詞、意為到達、如格伯殷不嬰殷等、或用作連詞、通及、如曶鼎等、或用作人名、如鄦从盨等、或借用作其、如鄭虢仲殷子₌孫₌彶永用

永用」與己侯簋「子子孫其永用」黃韋俞父盤「子子孫其永用之」邿伯簋「萬年孫子其永用」等，辭例正同，且其紐同屬舌音，韻亦近，故可通假。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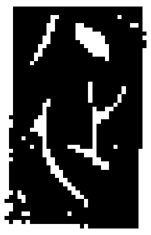
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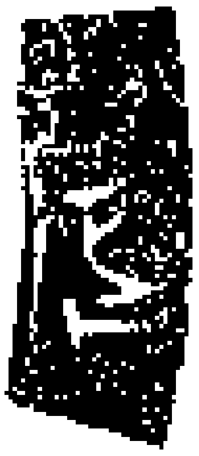
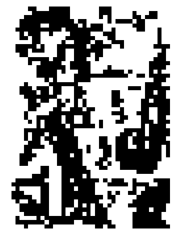
用征啚
用征


曾伯文鐳
用征行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侯母壺
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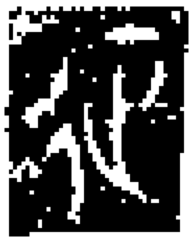
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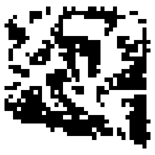
王南征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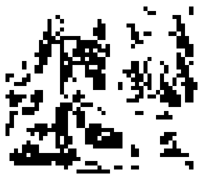
啟卣
啟從征


器

曩伯子盨
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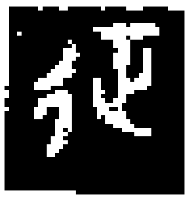
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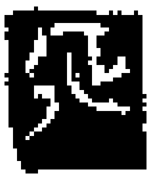
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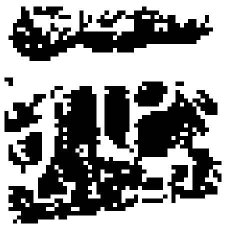
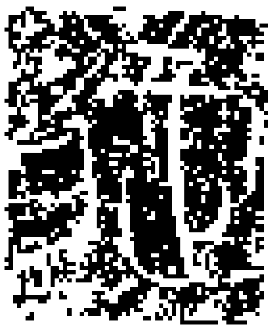
曾伯霥簠
以征以行


尌中甗
口征用行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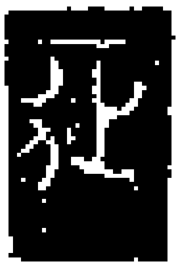
用征用行


甫人盨
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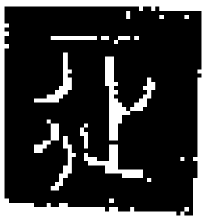
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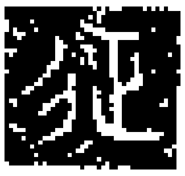
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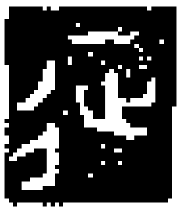
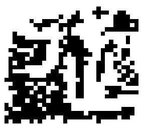
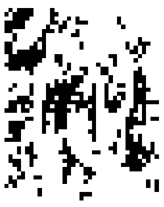
用征用行

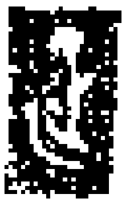

陳公子甗
用征用行



擻車父壺
用征姑氏



利𣪘　武
王征商



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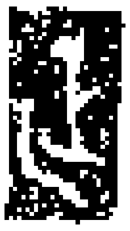

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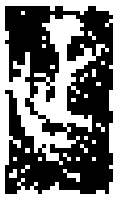

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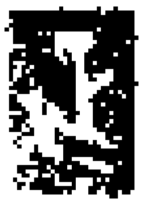
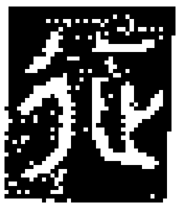
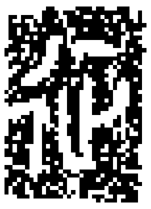


盂三

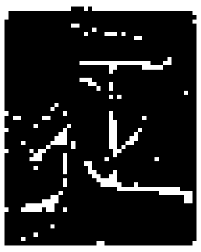
無㠯𣪘
王征南夷



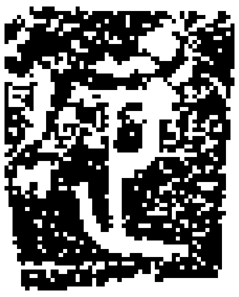
史免簠
從王征行



史牆盤
遹征四方



郐諧尹鉦
自作征城



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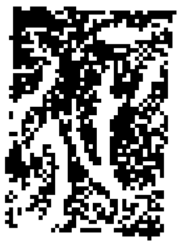
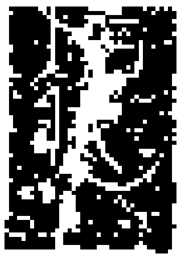
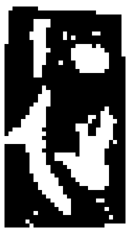
以從永征



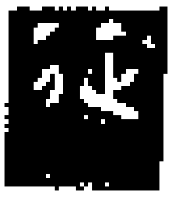
噩侯鼎
唯還自征



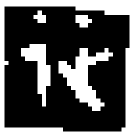
姧蚉壺
率師征郾



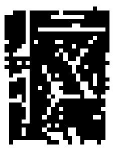
太保𣪘　征
令于太保



逨鼎　逨
肇從遣征



呂行壺　伯
懋父北征



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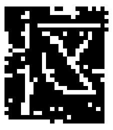

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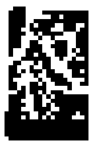
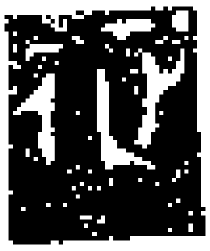


五

羌鐘

鐘 達征
秦逆齋



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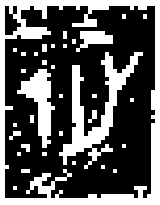

器二

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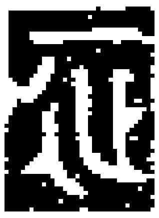
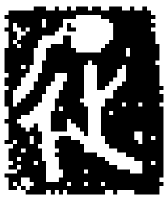
南淮夷

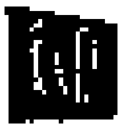


虢仲盨
虢中

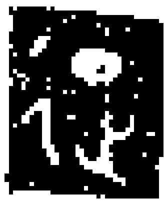
以王
南征



㝬駿簋 㝬
馭從王南征



班簋 呂乃
族從父征



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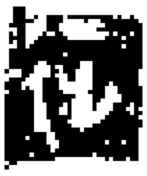

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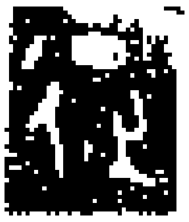
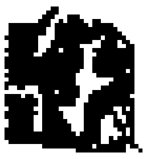
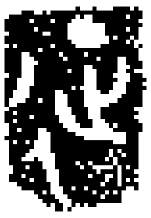


器二

小臣謎簋 遣
征自五齵貝

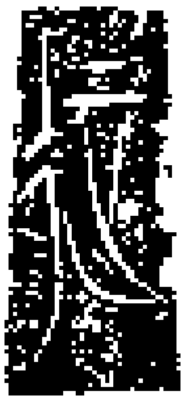


參盂

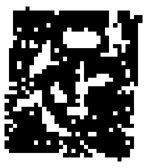


參鼎 用
從井侯征

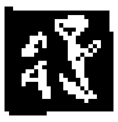
事



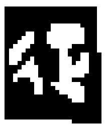
中山王譽鼎
以征不宜之邦



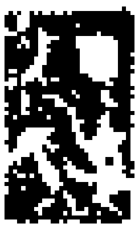
乖伯簋 王命
益公征眉敖



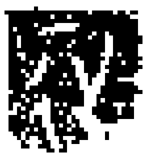
師旂鼎 𠭯氒
不從氒右征



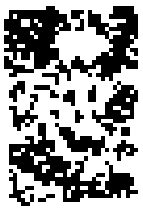
員鼎 唯征
月既望癸酉



天君鼎 天君
賞氒征人斤貝



𢀛方鼎 唯周公于征伐東夷



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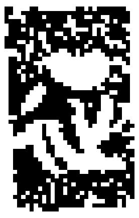

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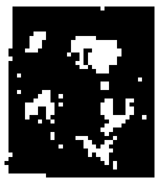
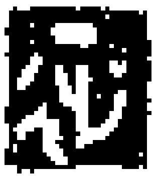
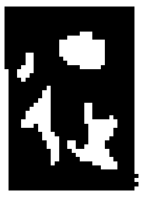
孟設 朕文考眔毛公遣仲征無需



簋一

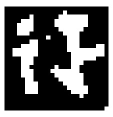


器一

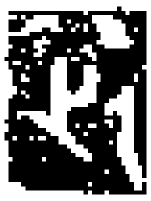


器二

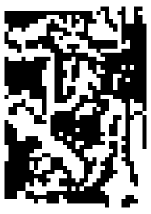
小臣謎設 伯懋父以殷八自征東夷



師旅鼎 師旅眾僕不從王征于方

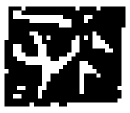


蓋



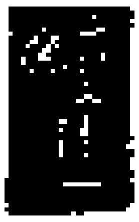
器

亞冏訇卣 中亞王征楚

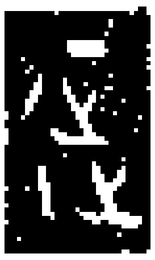


啓尊 啓從王南征

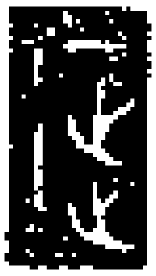
征字說文十二篇謂「延之或體」，「延，正行也，从辵正聲」，爾雅釋言「征，行也」，知征之初義為一種特殊的行走方式，類似軍隊方有正式的隊列行走，詩小雅「之子于征」，易雜卦「王用出征」等，又引伸為征討、征伐之征，金文均用作此義。



簷大史申鼎
用延台迮



蓋一



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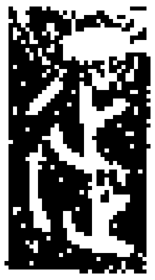

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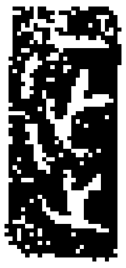
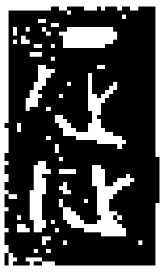


器二

鄧孟壺　後蓋
虘孟延作壺



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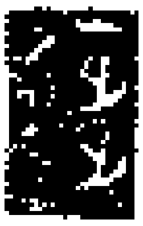

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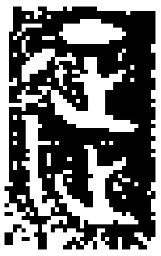

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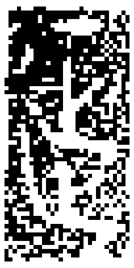
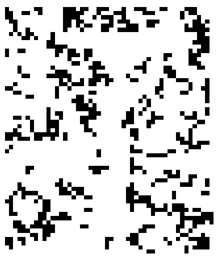
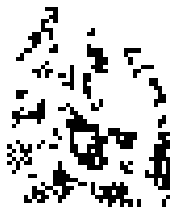


器二

鄦孟盨
延其萬年



蓋

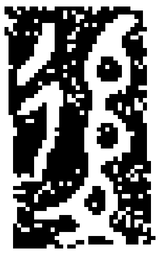


器

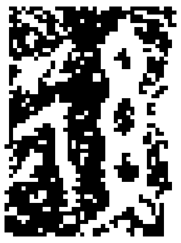
吳伯子盨
其伯子

寏父作
其延盨

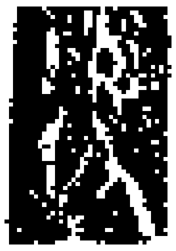
說文「延，正行也。从辵，正聲。征，延或从彳。」經傳皆作征，延字少見。易大壯初九「壯于趾，征凶，有孚。」虞翻注「征，行也。」國語周語「穆王將征犬戎」韋昭注「征，正也。上討下之稱。」唐韻征讀「諸盈切」，照母耕部。



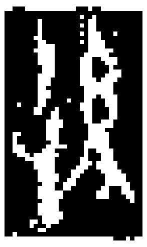
小臣單觶　王後阪



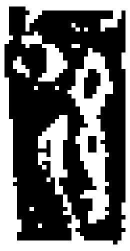
詢設　先虎臣後庸



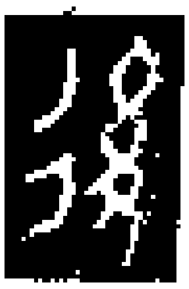
矢令設　用饎後人享



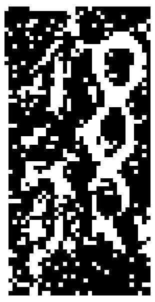
矢令設　婦子後人永寶



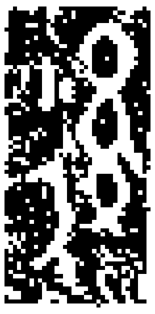
雪姬設　用作巧後御滕子



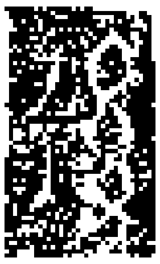
師望鼎　王用弗[illegible]聖人之後



盖

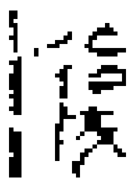


器



盖二

師寰設　余用作朕後男巤尊設

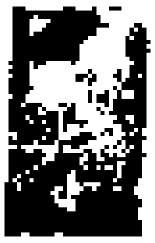


面

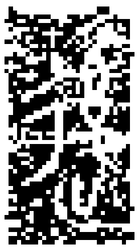
中央勇矛　戈口之後毋交

高鴻縉曰：說文「後，遲也。从彳幺夊者，後也。」胡口切。按：夊有後退之意，後字从夊从彳，幺聲。金文有改彳為辵者，其意無別。（中國字例五篇一八三葉）按：幺後古音雖非同部，而聲均屬

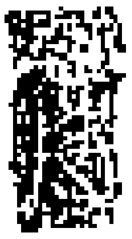
匜毋」，後由幺得聲，可以成立。國語周語「其君必無後」注「後，後嗣也」。荀子正論「聖不在後子而在三公」注「後子，嗣子」。金文「後人」、「氒後」等語，均作此用。


一

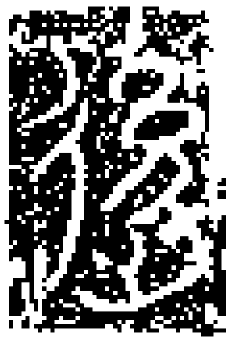
𢓊兒鐘
𨑓民是語



余贎逯兒編
鐘　𨑓民是語



杕氏壺
覓獵毋𨑓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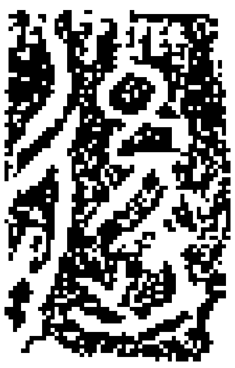
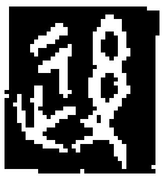
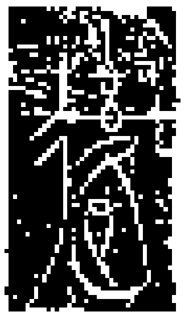

二

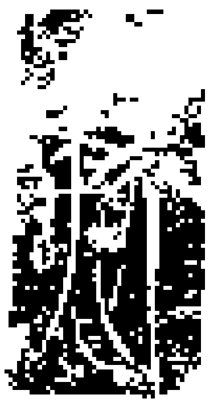
曾姬無卹壺
𨑓嗣甬之



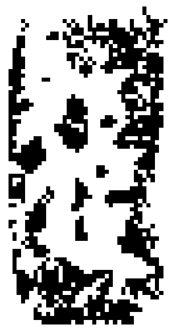
曶鼎　㠯師氏眾
有嗣𨑓或𢦚伐朕



中山王嚳方
壺　郘告𨑓嗣

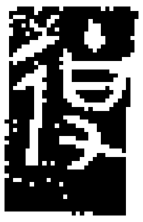


中山王嚳鼎　𨑓人
其庸之毋忘尔邦



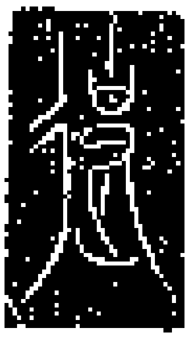
口叀鬲　口季作
孟姬霝女𨑓鬲

說文彳部：「後，遲也。从彳、幺、夊。幺夊者，後也。𨑓，古文後从辵。」段玉裁云：「幺者，小也。小而行遲，後可知矣。」（說文解字注）器銘後民、後人、後嗣，皆謂子孫。左傳宣公四年：「子文無後，何以勸善。」又莊公廿三年：「孔張，君之昆孫，子孔之後也。」國語周語：「其君必無後。」韋昭云：「後，嗣也。」義亦同晚。廣雅釋詁三：「後，猶晚也。」唐韻「胡口切」，匣母侯部。



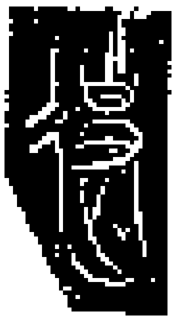
中山王嚳壺　左𢓊車嗇夫孫固工瑱

𢓊，乃使之異構，古字彳、亻往往可以交換，如集韻𢓭、侁為一字，𢓜、佫為一字，中山王嚳方壺使又作𨓜。金文从辵字可省作彳，故𢓊、𨓜、使均為同字，亻、見人部使字。



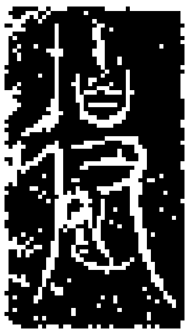
中山王譽方壺

擧賢𨒅能



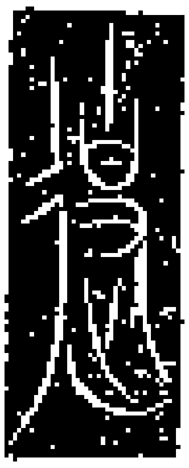
中山王譽方壺

𨒅與老賙賞中父



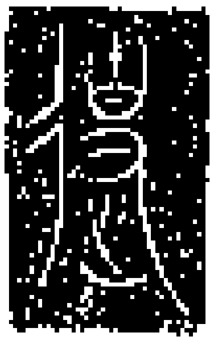
中山王譽方壺　則柄

𨒅堂勤於天子之廟



中山王譽鼎

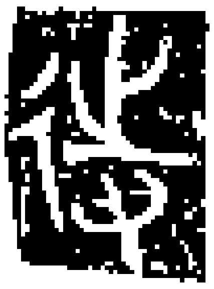
𨒅智社稷之債



中山王譽方壺　恣

𨒅㝵賢在良佐賙

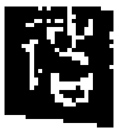
𨒅，从辵吏聲，字書不見。張政烺謂「讀為使」。說文八篇「使，伶也。从人吏聲」。秋官小行人「以待四方之使者」，鄭玄注「使者，諸侯之臣使來者也」。論語子罕「子路使門人為臣」，論衡感類篇引作「子路遣門人為臣」。爾雅釋詁「使，從也」，來、遣、從皆有行義，故表義更旁作𨒅。張說可從。唐韻使讀「疏士切」，審母之部。



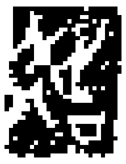
𤼈鼎　易𤼈田三于待劇

說文二篇「待，竢也。从彳寺聲。」按許釋是也。𤼈鼎「易𤼈田三于待劇。」郭沫若謂「是說將三个田和田中有待收穫的禾稻一并授予。」（文物一九七二年第七期二　載[illegible]於眉縣大鼎銘辭考釋）此言可備一說。

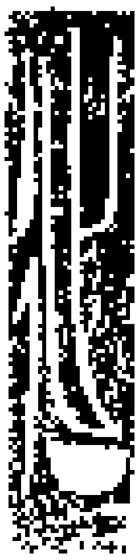
偺



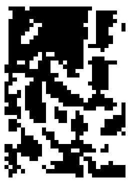
班簋　偺城衛父身



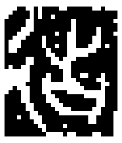
章伯簋　偺伐淖黑



魚鼎匕　曰偺又蚰人



蓋



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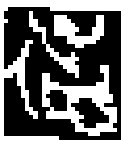
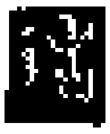
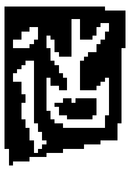
臣辰卣



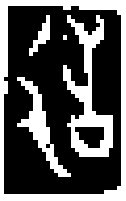
臣辰尊　偺饗葊京年



班簋　唯民亡偺才

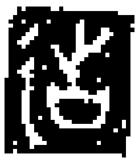


蓋

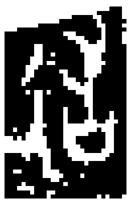


器

令彝　偺令舍三事令



蓋



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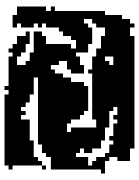
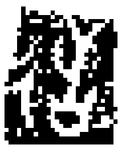
令彝



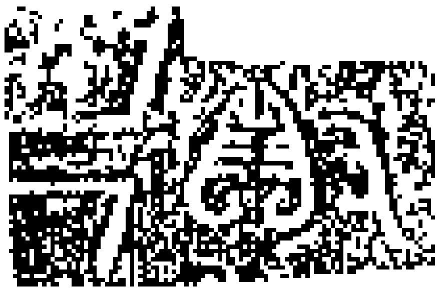
令方尊　公令偺同卿事寮



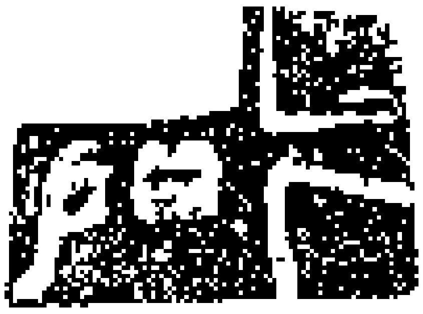
召偺觶　召偺作阜寶尊彝

楊樹達曰：按偺字不知為何字。審銘文詞義，用於兩事之間，與經傳遝字相近。桓公十一年春秋經曰：「祭公來，遂逆王后于紀。」穀梁傳曰：「遂，繼事之辭也。」僖公四年春秋經

曰：「公會齊侯、宋公、陳侯、衛侯、鄭伯、許男、曹伯侵蔡。蔡潰，遂伐楚」。杜注曰：「遂，兩事之辭」。定公八年春秋經曰：「晉士鞅帥師侵鄭，遂侵衛」。杜注曰：「兩事，故曰遂」。銘文云「王伐遂魚、𢓜伐淖黑」，與春秋經語例相同，而與定公八年「晉士鞅侵鄭，遂侵衛」之文尤相類例。𢓜為遂字之義，蓋無可疑。尋甲文出字或作𡳿（後編下，戚敹崇），與𢓜字右旁所从之形正同。然則當為𢓊字，出㒸古音相近。（出古音在沒部，遂从㒸聲，在微部，微沒二部為平入。）用為經傳之遂字也。集古遺文斠表肆卷下載展文令盂云「隹王大龠于成周，祭龠于宗周，與饗莽京」，而事也。文以𢓜字綴之，此𢓜即𡩜白厥設之𢓜，顯白無疑，筆劃有繁簡者異耳。羅振玉於𡩜器釋𢓜，於此器釋徙，是不知二文為一字也。吳闓生釋二字為造，知二文為一字矣，然造字於形既乖，於義又不合也。廣韻六至云：「出，尺類切」。說文示部：「祟，从示出聲」。音雖遂切，與遂音近也。（積微居金文說卷四率一二者𡩜白𢦏設再跋）



中得觚
中得



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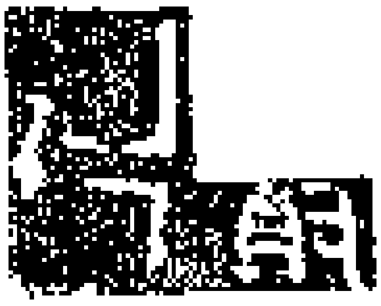
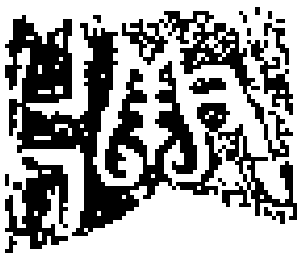
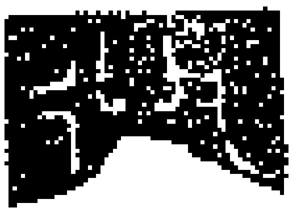


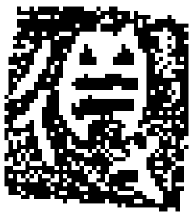
器
中得方罍
中得



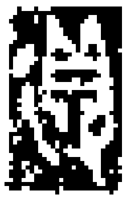
得父乙觚
得父乙



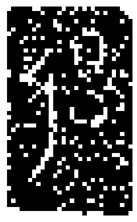
得父庚鼎
得父庚



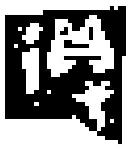
𡗗駭毀
有得



曶鼎
乃弗得



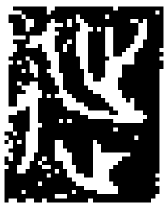
余贎遝兒鐘　余
贎遝兒得吉金鎛鋁



師旂鼎・伯懋
父迺罰得𩏂古

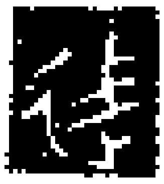
三百
鋝

高田忠周曰：按从又从貝，字形明皙，是當古文㝵字。說文見部「㝵，取也。从見从寸，寸度之，亦手也。」又彳部「得，行有所得也。从彳㝵聲。古文省彳作㝵」，亦同上。此解皆誤。凡採取不必須見，識忖度，从見从寸無理。今見此篆，从又从貝，又者手也，貝者貨也，其會意之指顯照。禮記·曲禮「臨財毋苟㝵」，春秋定九年「㝵寶玉、大弓」，是㝵字之本義也。小篆借貝為鼎，貝即鼎之省形，訛見貝下，貝與見形稍近，故改貝為見，又與寸古字通用，亦改又為寸。若有㝵字，漢人不通古文，傳會為說，許氏亦沿其誤耳。（古籀篇九十九第二九）（宗拳）



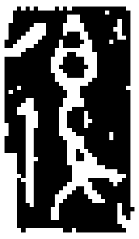
𢀳友鼎　迺
徙于獻宮

徙即延字。說文二篇「延，迻也。从辵止聲。」徙解為徙之最初象形，从道路、雙腳止，遷徙之意明矣。字又屬會意。五篇「徙，遷也，遷也。」潘岳閒居賦「孟母所以三徙也」均用徙之本意。𢀳友鼎「迺徙于獻宮」亦遷徙之用。

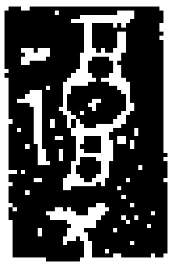


⿰彳武祖丁鼎　⿰彳武作祖丁尊彝永寶、

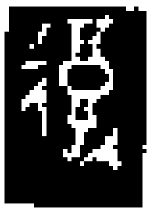
字从彳从武、字書所無、疑即武字異體、金文用作人名。



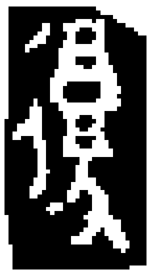
大豐殷
爵復貞



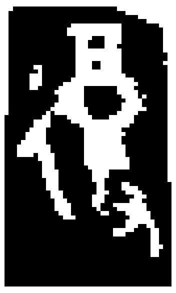
融从盨
凡復友



盖一

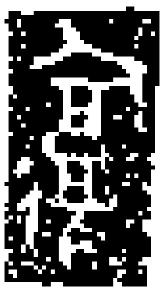


器一

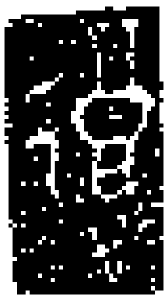


器二

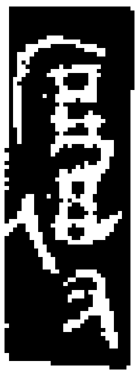
小臣謎殷
雩氒復歸



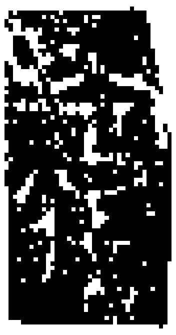
多友鼎 衣
復筍人孚



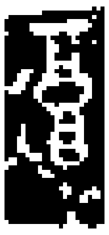
融从盨 復
友融从田



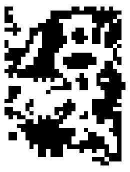
舀鼎 [illegible]
卑復令曰



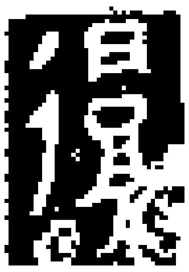
多友鼎 復
奪京自之孚



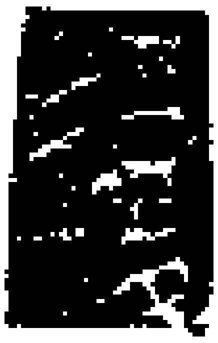
舀鼎 曰卑
復氒絲束



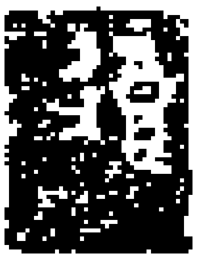
戜方鼎 卑
復于天子



復尊 匽侯
賞復冂衣



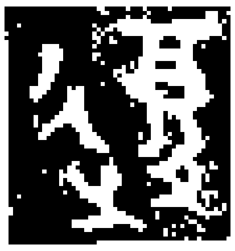
融从盨 𢦏復
限余融从田



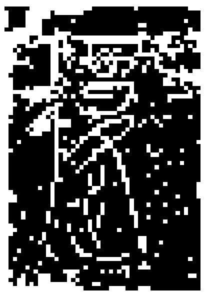
一

復公子殷 復公子口舍
[illegible]新作我姑鄧孟媿賸殷

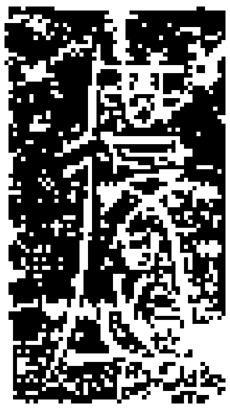
張日昇曰：按說文云「復，往來也。从彳复聲。」又云「复，行故道也。从夊畐省聲。」復复本當為一字，复从夊，已見行意。復从彳若辵，乃後之增繁。金文从亯，高鴻縉謂古壺字，與許氏謂畐聲異，攷諸字形，兩氏之言皆非，攷諸古音，复在幽部，亯畐壺分別在之部、亯與魚部亯，故壺聲畐聲之說亦與誤。當疑亯乃象二皿善豆相合之形，豆實从甲豆傾覆至乙豆，亦可从乙豆傾覆至甲豆，故有往來反覆之意，其用於行則从夊，閒一步謂夊本有聲，畐亦有聲，似未可从豈，又在微部，古音作豈與复相去甚遠。陳邦懷謂复是从亯省（甲骨文字集釋一九七七引）並以曶鼎復字从畗與亯形近為證，李孝定非之，是也。古器皿有作突底者，不足為奇。簋字毛公鼎作[illegible]，叔去[illegible]作[illegible]，此皿之為突底器之明證也。李氏謂复从豆，疑象器形（甲骨文字集釋一九九）惜未知其為二器相合之形耳。（金文詁林九三三、九四二）按張釋可備一說，但复仍當由畗得聲。說文畗篇：良，善也。从畗省亡聲。季良父簠良字作冐，與復所从同，故復亦由畗構成，畗复古聲同為重唇音，韻雖非同部，但之幽古音為通韻，復當从畗得聲無疑，畗並非畐省，故許謂畐省聲亦差矣。



夨人盤
遉涉濬

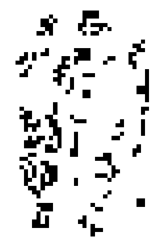


𡞮蚉壺
弗可遉得

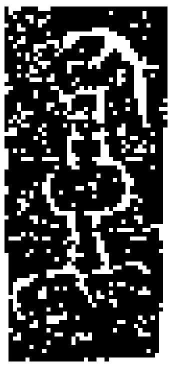


中山王譽鼎
五年遉吳

高鴻縉曰、復字原作复作复。見甲文金文，初意為往來也，从夂，亞（古）𩫖聲。周人加辵為意符，如本銘遉字。或加彳為意符，如斛从𥂝復字，構造稍複矣。秦篆省變作復（見繹山刻石），隸楷作復。从復、復，又也，副詞。（散盤集釋十五頁）唐韻復讀「房六切」，並母幽部。

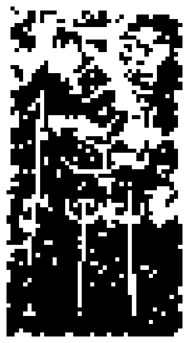


史墻盤
遠猷匔心



匔鼎　匔
㞢作寶鼎

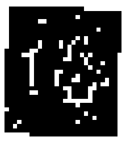
唐蘭、徐中舒、裘錫圭並讀腹。戴家祥按：說文復古文作匔，鬲比盨復作复，匔是匔之省，通復。漢書董仲舒傳「有火復于王屋，流為烏」，顏師古注「復，歸也」。此「遠猷匔復心」猶遠道歸心也。



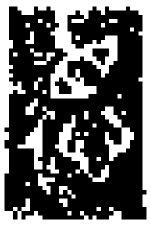
𨟻壺

⿰彳⿱夆廾鄙之造

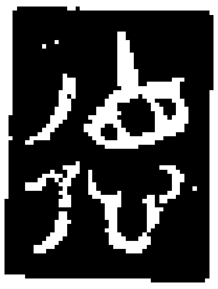
⿰彳⿱夆廾即𢓜之繁。說文二篇「𢓜，使也。从彳夆聲，讀若螽。」𢓜，根據金文構字特點，即逢之省。如追之作⿰彳𠂤，還之作⿰彳睘，遣之作⿰彳𠳋等等。集韻𢓜又作逢、⿰彳逢，則為逢之繁。𨟻壺壺⿰彳⿱夆廾鄙之造，辭意亦當為逢字。說文二篇「逢，遇也。」



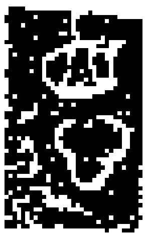
班毁
唯苟德



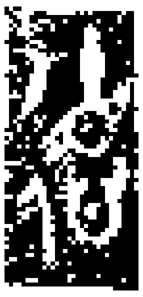
叔向父毁
共明德



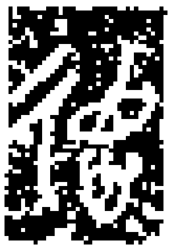
師望鼎
悊氒德



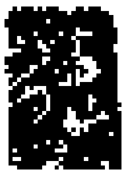
叔家父簠
哲德不亡



異仲壺
懿德萬年

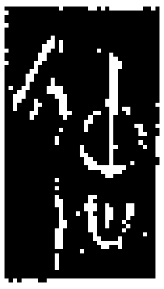


師訊鼎
皇辟懿德



晉公

盡秉
德口口



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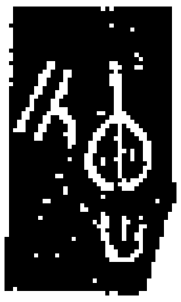
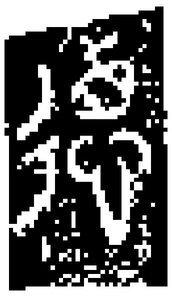


二

齊陳曼簠
肇堇經德



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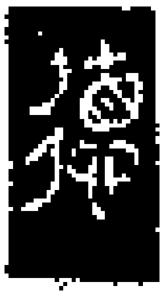
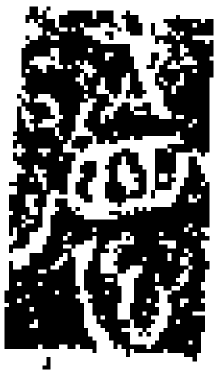


器

曾伯陭壺
爲德無叚



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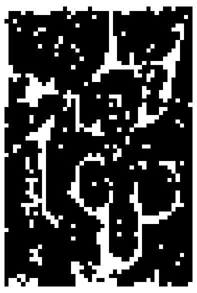
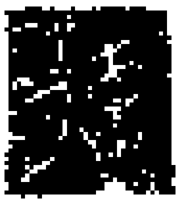


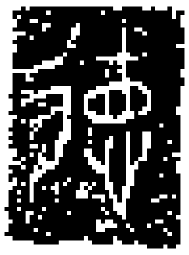
二

井人妄
鐘克

賢氒
德



秦公鐘



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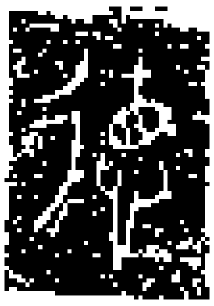
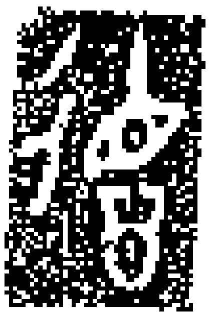
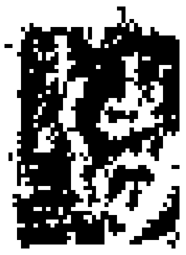


三

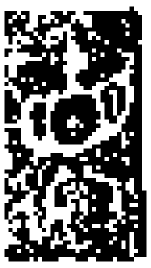
秦公鎛
其受明德



盂鼎　敬
雝德巠敏

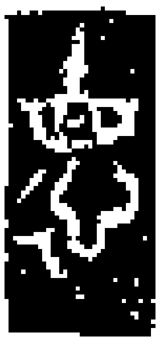


師𩛥鼎　正
乃辟安德

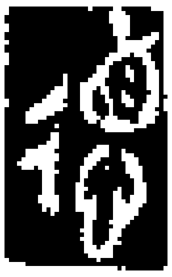


毛公鼎
皇天弘猒

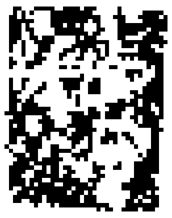
氒德



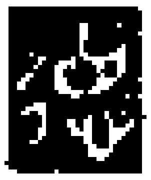
毛公鼎　告
余先王若德



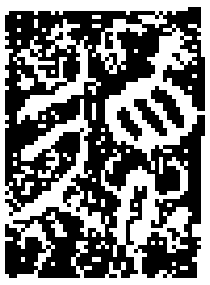
霝德鼎　蓋
霝德作小鼎



師𩛥鼎用
乃孔德玗屯



番生毁　穆=
克哲氒德



蓋

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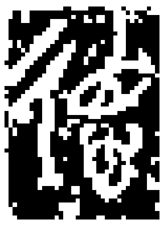
師秉明德



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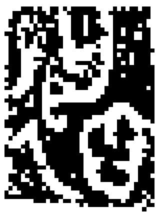
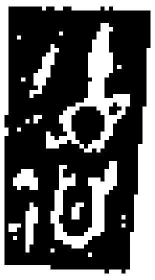
氒剌祖永德

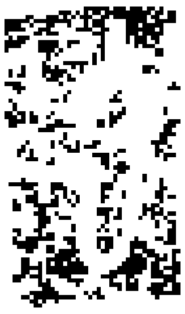


何尊　叀王
龔德谷天

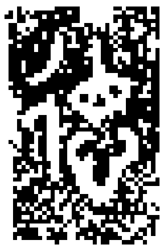


㠱仲壺　匄
三壽懿德萬

年



𤼈鐘　上帝
降懿德大甹



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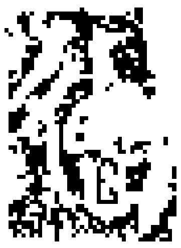
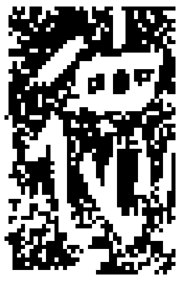
降懿德大甹



師
𩛥

鼎　夙夕專由先祖剌德



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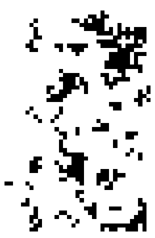

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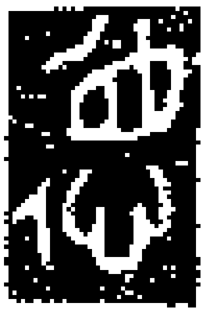
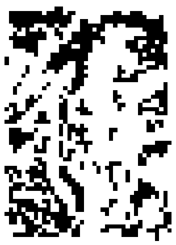
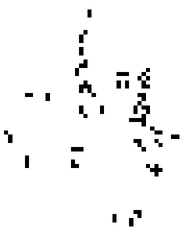
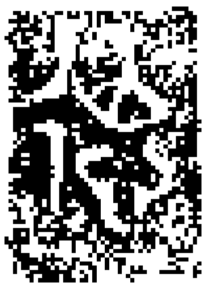


德克𣪘　德克作朕文祖考尊𣪘



師訊鼎　天子亦弗忘公上父䛠德





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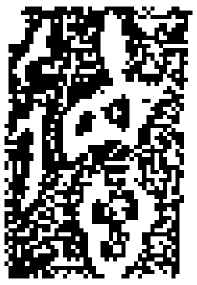
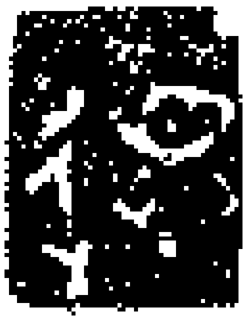
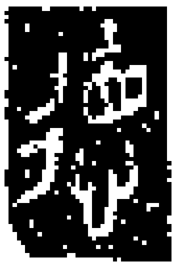
𤼈鐘　右蘇　𤼈不敢弗帥祖考秉明德



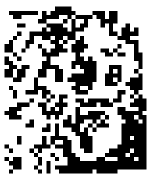
盂鼎　今我唯即刑㐭于玟王正德



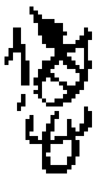
單伯鐘　余小子肇帥井朕皇祖考懿德



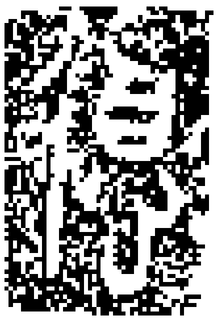
蔡姞𣪘　尹叔用妥多福于皇考德尹叀姬



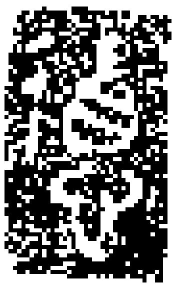
番生𣪘　番生不敢弗帥井皇祖考丕杯元德



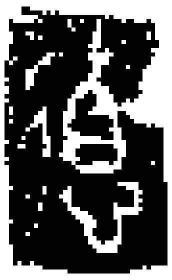
鄂君啓節　女德



大克鼎　盄悊厥德



一



二

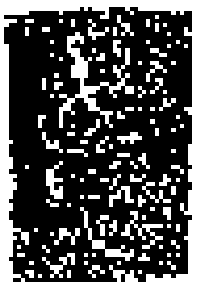
虢叔旅鐘「丕顯皇考叀叔穆穆秉元明德」

說文二篇「德，升也，从彳，𢛳聲」按許氏德訓升也，乃訓登，非訓德也，古德得同字，釋名釋言語「德，得也，得事宜也」唐韻德得俱音多則切，端母之部，聲轉為登，登讀都騰切，端母蒸部，之蒸陰陽對轉，故德亦同登，公羊傳隱公五年「登來之將何」何劭公云「登，讀言得來之者，齊人語也，齊人名求得作登來者，其言大而急，由口授也」說文十二篇「撜或體作抍」夏官羊人「割羊牲登其首」鄭玄注「登，升也，升首報陽也」左傳隱公五年「鳥獸之肉不登於俎」孔穎達疏「登，訓為升」又僖公廿二年「公及邾師戰於升陘」釋文「升陘本亦作登陘」是皆訓登升通假之證。

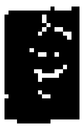
經傳德與悳同，周書多士「罔不明德卹祀」文侯之命「克慎明德」左傳僖公四年「明德惟馨」襄公二十四年「恕思以明德」定公四年「選建明德以屏藩周」禮記大學「大學之道在明德」墨子天志中「予懷明德，不大聲以色」又明鬼下「帝享女明德」易小畜「君子以懿德文」國語周語「我求懿德」左傳僖公廿四年「周之有懿德也」酒誥「經德秉哲」孟子盡心下「經德不回」大誥「正德利用厚生」君奭「其汝克敬德」又曰「王人罔不秉德」秉

德迪知天威」，大雅文王「聿脩厥德」，皆以德為惪，通假字也。

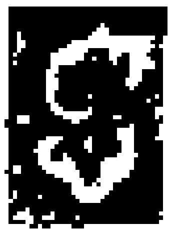
郭沫若曰：說文道德之德作惪，云「外得於人，內得於己也」，从直心。德訓升也，从彳㥁聲。金文惪字罕見，凡道德字均作德。（金文叢考·周彝中之傳統思想考）金文德字一般作德，吳大澂謂為从彳从直从心，直古相字，相心為惪，得於心則彩於外也。（說文古籀補八卷）郭沫若謂為實以省心為德，省者視也，德的本義是相「正」。金文德用作道德，西周初中期金文曰敬德、正德、經德，中晚期曰哲厥德、明德、秉德，東周金文則曰為德。金文德或省心作徝。



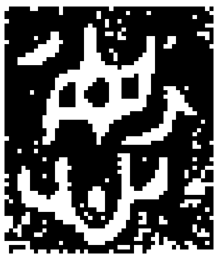
嗣子壺
永受純悳



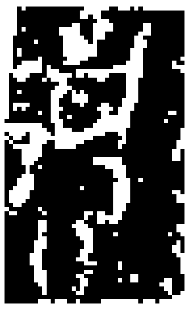
陳侯因資錞
合䫉氒悳



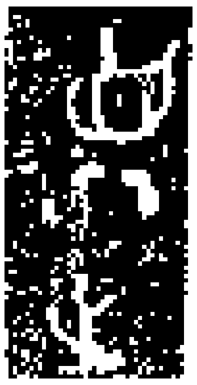
口霝德𣪕 口
害悳作叔𣪕



季嬴霝德盉 季
嬴霝德作寶盉

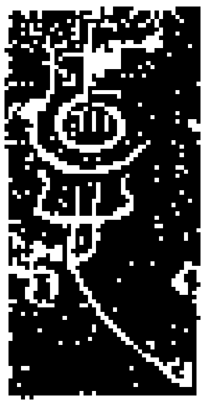


一

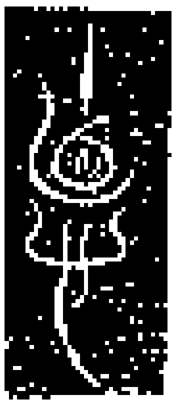


二

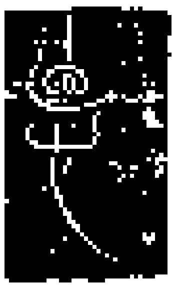
井人妄鐘 妄
不敢弗帥用文
且皇考穆穆
秉德



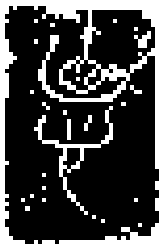
中山王譽鼎
侖其悳



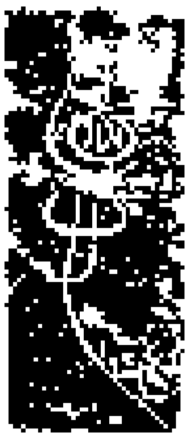
中山王譽鼎
敬順天悳



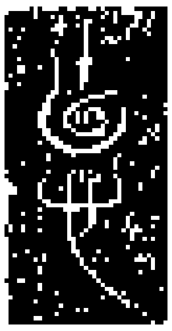
𠫑蜜壺
先王之悳



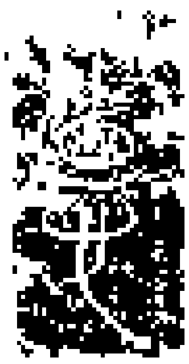
𠫑蜜壺
悳行盛㞷



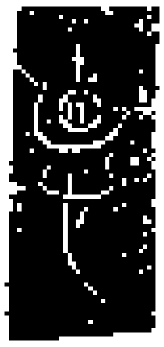
中山王譽鼎
以明其悳



中山王譽方壺
住悳附民



中山王譽鼎
寡人庸其悳



中山王礨方壺

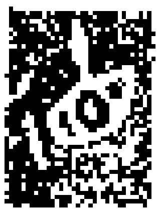
是有純悳遺訓

說文十篇心部「悳，外得於人，內得於己也。从直从心。㥁，古文。」錢大昕謂古讀直如特，今分隸定兩部，（十駕齋養新錄卷五古音韻隔以說不可信）按鄘風柏舟「實維我特」，釋文「韓詩作直，云相當值也。」禮記王制「天子犆礿」，釋文「犆音特。」又玉藻「君羔幦虎犆」，鄭注「犆讀如直道而行之直。」玉篇立部「犆同特。」集韻入聲二十五德「特犆特同字」，唐韻悳讀多則切，端母又部，直讀除力切，澄母又部，特讀徒得切，定母又部，韻同聲異，是悳字當亦从心从直，直亦聲，會意兼諧聲字也。禮記樂記云「夫歌者直己而陳德也」，是其證。

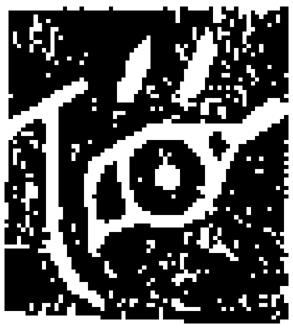
綜語讀曰：說文心部「悳，外得於人，內得於己也。从直、心。」古文作㥁。又彳部「德，升也。从彳，悳聲。」攷金文陳侯因資敦悳作悳，盂鼎德作德，叔向父𣪘作德，陳曼簠作德，秦公鐘作悳，宰德或壺又省作德，並从直，从亦。龜甲文則作𢔎，與壺文同。攷金文亦岀字恆見，皆當為省字（楊樹達說），如盂鼎「我其遹省先王受民受疆土」，李娟鼎「令小臣夌先省楚居」，皆是也。說文乚部「直，正見也。从十、目、乚。」眉部「省，視也。从眉省，从屮。」金文岀字从屮从目，即省視之省，與直从十、目，迥異。若然，古文悳當从心从省，蓋以省心會意，較直心義尤見協。此小篆改易古文，失其本恉者也。金文德字變體甚多，如散氏盤德字作德，从小

說文省，古文作𡭴，从少囧。盤文德上从小，即从少省也。若小篆从直，則从小必不可通矣。又史頌鼎𣪘德作𢡜𢡜兩形，變从心爲从害，从又，形益奇詭。而第一字从省，省與金文通例正合。第二字从𡈼，則當爲書字（說文曰部書皆生聲金文揚𣪘曶鼎𤔲生嗣生生作𡈼字即借生爲生也舊亦誤釋爲嗣），金文省音二字互通，如南宮鼎「先省南國」，宗周鐘「王肇遹省文武，堇彊土」，與小臣夌鼎、盂鼎文例正同，是散文雖變从眚，亦可爲德本从省之證。若从直，則與眚相去千里矣。此亦足證小篆之誤也。（名原下第十一葉） 按孫氏釋𢡟上从小，即少省也，靜安先生从之（遺書第一冊散氏盤考釋）而云「小篆改易古文爲直心」，失其本旨，却未必然也。考唐韻悳音讀「多則切」，端母之部，古讀直如特，特音「徒得切」，定母之部，古讀得如陟，陟音「竹力切」，知母之部，得又讀中，中音「陟弓切」，知母蒸部，之蒸陰陽對轉，是悳从直得聲，在六書爲形聲，許氏以爲會意，非也。散氏盤从省，省眚同字，讀如論語「三省吾身」之省，在六書爲會意，由形聲變爲會意，亦漢字發展變化之通例也。孫氏但知省心爲會意，而不知从心直聲爲形聲，亦千慮之一失耳。

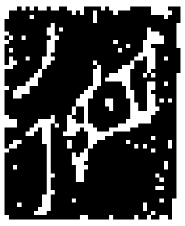
（徝）



辛鼎　辛
家雝徝亯

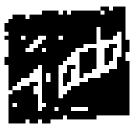


德方鼎　王
易徝貝廿朋

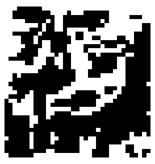


叔德毁　王
賜叔徝臣嬯

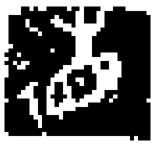
十人



參尊　睽用寧
徝妥多友佑



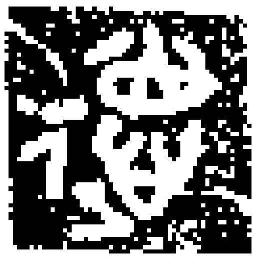
曆鼎　曆肇對
元徝考春隹井



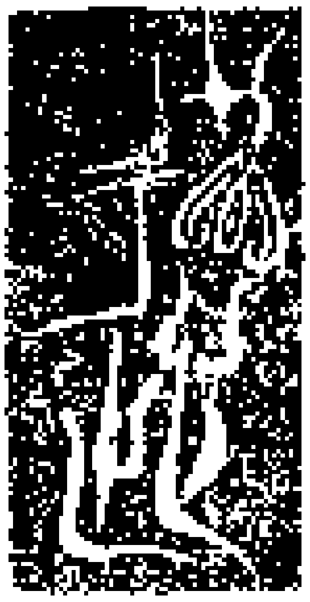
寧鼎　師雝父
省衜至于[illegible]

徝即德之省體。金文用法同德，如辛鼎、曆鼎等，或用作人名，如德方鼎、叔德毁等。詳見德字。

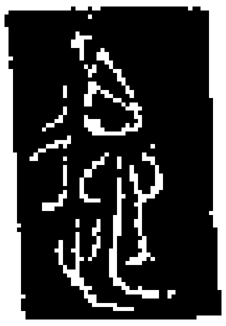
（⿺辶悳）



矢人盤
宰⿺辶悳父



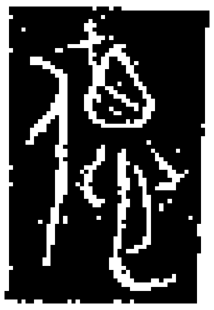
王子午鼎
惪于政⿺辶悳



王孫鐘
惪于政⿺辶悳

金文从彳之字往往可以从辵，如後作⿺辶⿱幺夊，復作⿺辶复，从作從等，故知⿺辶悳乃德之異體。王子午鼎「惪于政⿺辶悳」與盂鼎「今我唯即刑啚于玟王正德」辞例完全相同，是其證也。

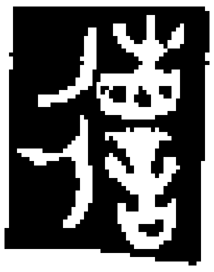
（⿰亻悳）



王孫遺者鐘
延永余德

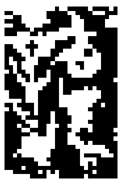
⿰亻悳字从人，从悳。說文所無。从文義審之，字當釋悳。古字从人表義者，每每義在擧中。偏旁人字處於可有可無之間。邶風·靜女「愛而不見」，說文八下引作「僾而不見」；禮記少儀「尊壺者面其鼻」，說文八篇引作「偭其鼻」。从人者，表義加旁字也。說文二篇「德，升也，从彳，悳聲」，散氏盤作「⿺辶悳」，更旁从辵。彳辵古字通用。說文二篇遷或體作偪，集韻入聲二十四職逼偪同字。是古字之从辵表義者，亦可更旁从人。明乎加旁更旁之理，則知⿰亻悳之爲悳或爲德，形義昭然。鐘銘「延永余德」，猶易益之九五曰「有孚惠我德」。虞翻注「德，猶得也」。說文「延，安步延延也」，「永，水長也」。延永同義。

（⿰彳⿱直言）

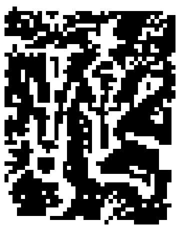


史頌鼎 令
史頌⿰彳⿱直言蘇

德字蔡侯鐘作⿰言悳，从言。此作⿰彳⿱直言，當亦爲德字異體。鼎銘「史頌⿰彳⿱直言蘇」，「德者得也」，當訓爲得。



一

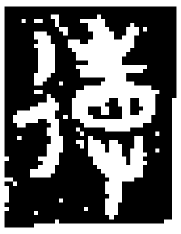


四

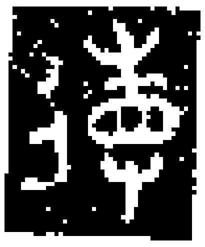
蔡侯鐘

延中卒譓

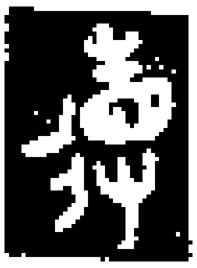
于省吾曰：「譓即德之別構，總之、旣息于心，延中厥德，係蔡侯頌揚楚王之詞，言內而㝵悟于心，外而見諸施行，也合乎直德之行。」至孫遣者鐘「余德訇心，延永余德，先言心而發于言，德語義相符（古文字研究第四二輯壽縣蔡侯墓銅器銘文考釋）。按說文十篇心部「悳，外得於人，內得于己也，从直从心」，此从言，表義加旁字也。「延中卒譓」猶大雅文王云「聿脩厥德」，延聿語助辭。廣韻惠讀「芳」則劫補母之部。



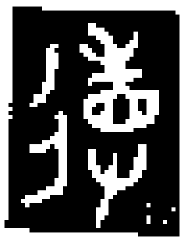
簋一



簋二



蓋二

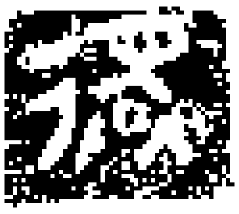


簋三

史頌段 全

史頌𢔶鮇

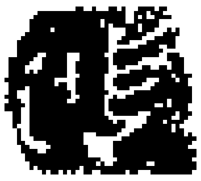
𢔶，疑為德之異構，从十與从屮、米，僅繁簡之別。古籍中「德」者得也。集韻：「德，行之得也。」羅振玉說德字卜辭皆借為得失字（增訂殷虛書契考釋中第七十二葉）。德與得通，故此德字易从心為从又。詳見釋德。



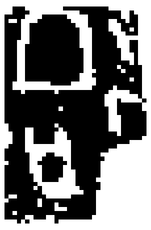
蠠侯鼎

唯儇自征

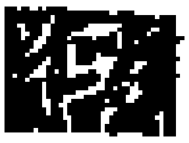
儇即還之省體。辵金文作辵，彳金文作彳。彳實乃辵之省。故金文从辵字往往可省作从彳。如追之作[illegible]，遣之作[illegible]等，皆屬此例。詳見辵部「還」字。



婦𢓊觶
婦𢓊作彝



中匸盤　中兒
良父拍訇　白金



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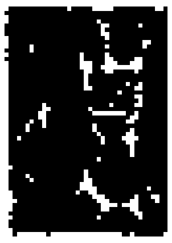
母賜貝于庚姜



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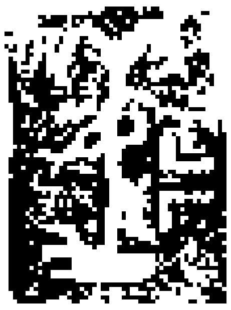
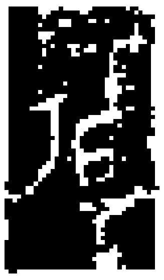
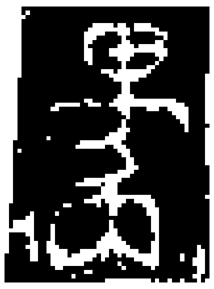
絓王俍側虎臣



義父戊爵
義父戊



邾大宰鐘　邾大宰
欉子歖自作其御鐘



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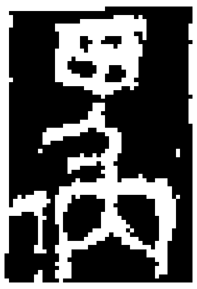

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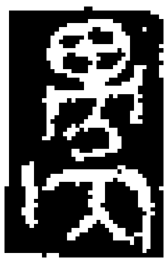

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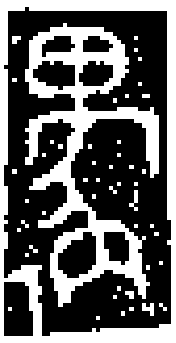

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輅伯𣪕
偶各

琢桑涉
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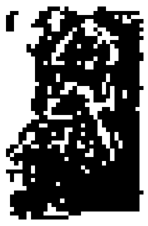
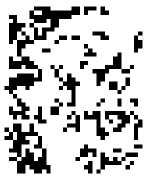


[illegible]子戭
子之艁戈　[illegible]



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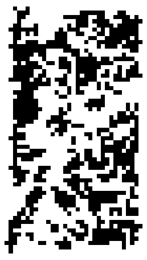

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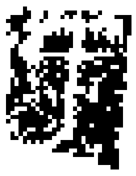
家子戭
家子

于



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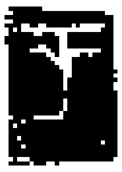
士父鐘
勵于永命



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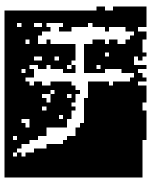

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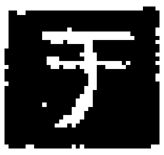

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士父鐘　用
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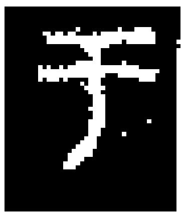

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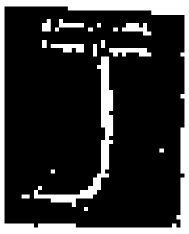
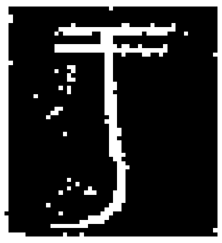


王孫遺者鐘
淑于威義



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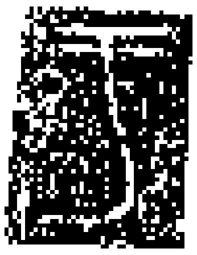

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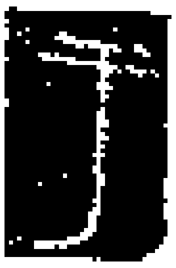

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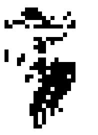

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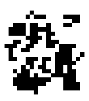

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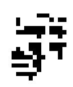

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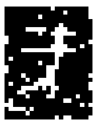

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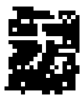

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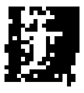

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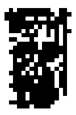
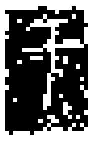


五

者減鐘（西清甲編）
昷于我霝



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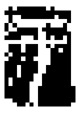

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驫羌鐘
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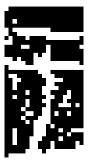

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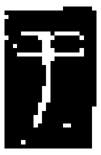

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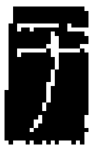

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厲羌鐘
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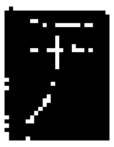

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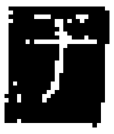

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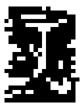
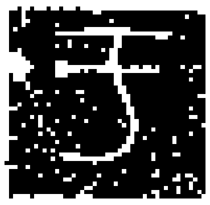


邾王子旃鐘
聚于四者



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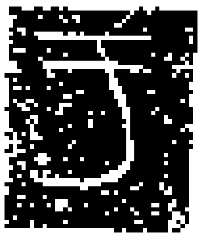

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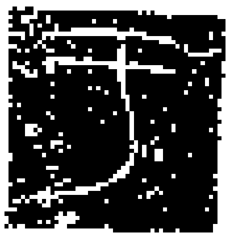

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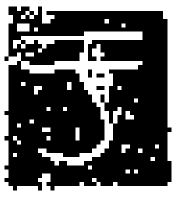

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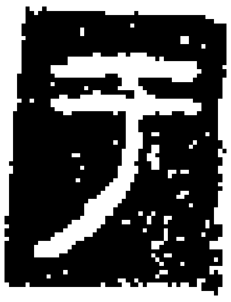

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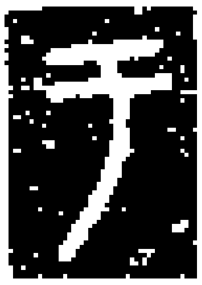

虢季子白
盤　于洛

又
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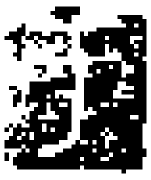

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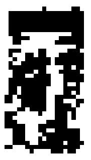

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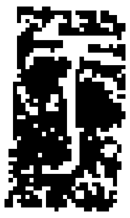

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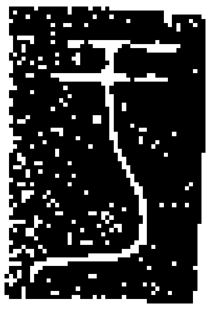
既志于忌



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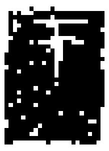
于齊邦



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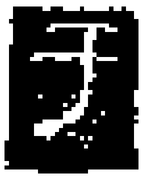

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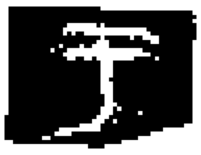

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牼鐘

至于
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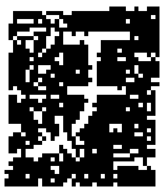

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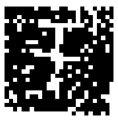

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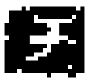

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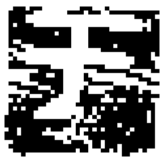

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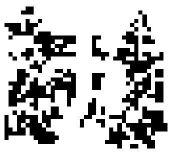

器

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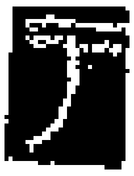
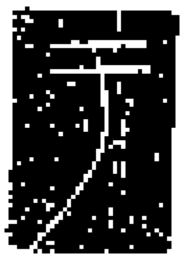
備于大左

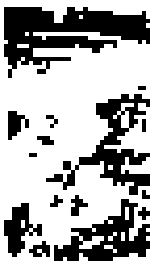


杕氏壺
歲賢鮮于



中山
王譽

方壺節
于醓醯



好蚉壺
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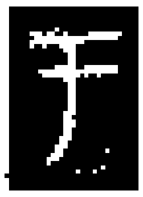

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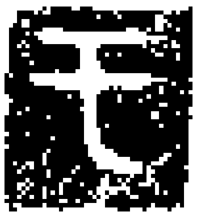

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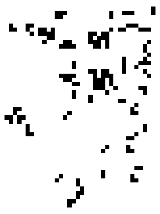

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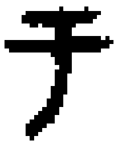

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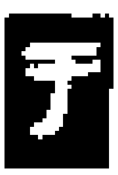

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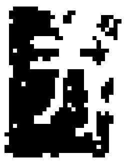
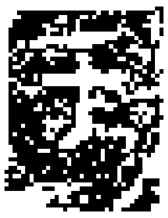
齋



召方鼎召
征于大室



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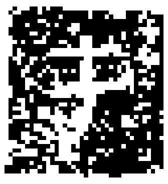

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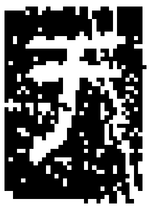

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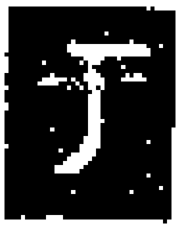

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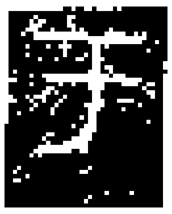

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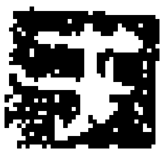

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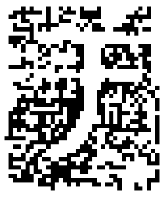

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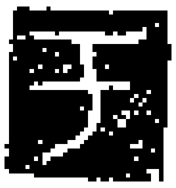

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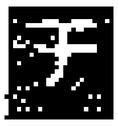

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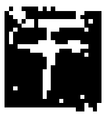

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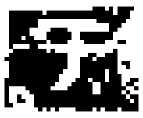

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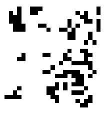

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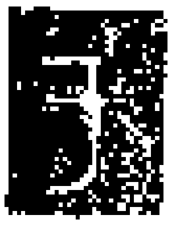

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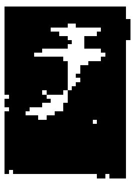

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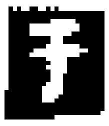

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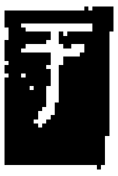

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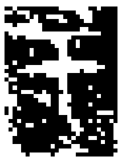

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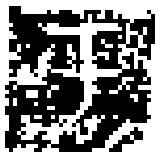

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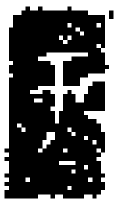

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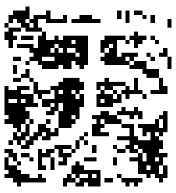

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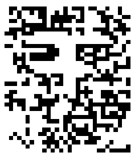
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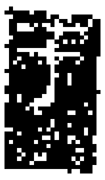
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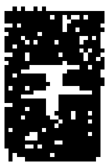
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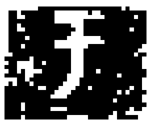
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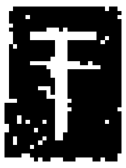
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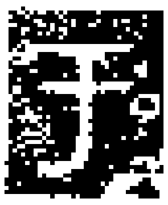
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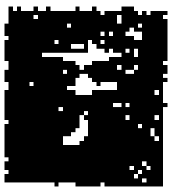
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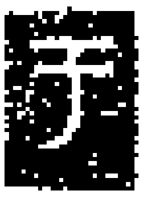
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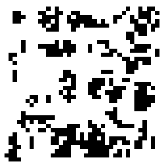
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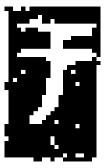
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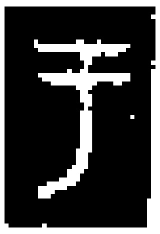
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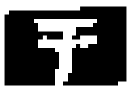
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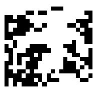
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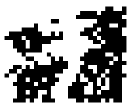
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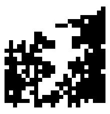
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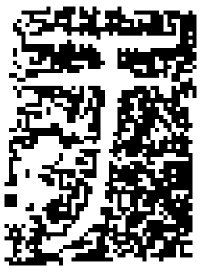
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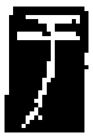

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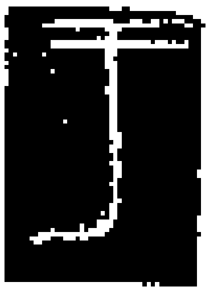

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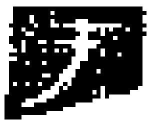

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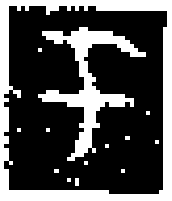
函希



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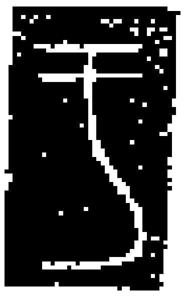
聽命于天子



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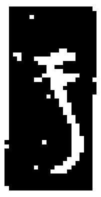
皇祖聖叔



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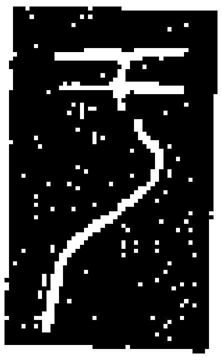

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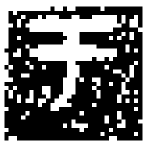

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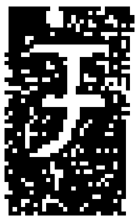

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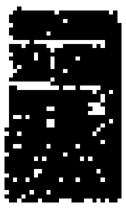

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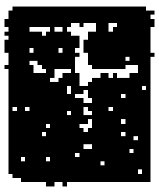

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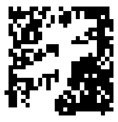

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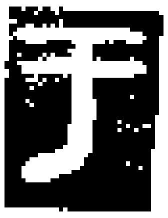

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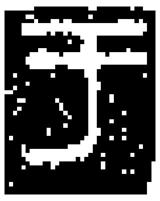

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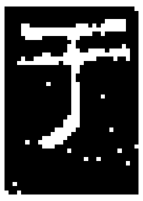

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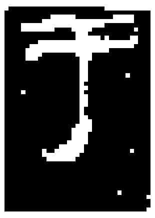
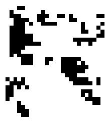
史頌
段



史頌

鄀師鬻　盤于成周



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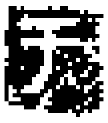

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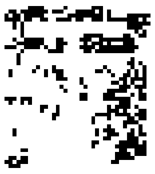
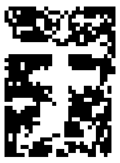


裘衛鼎

迺舍寓于厥邑



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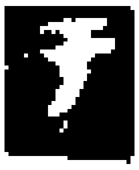

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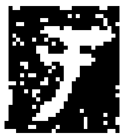

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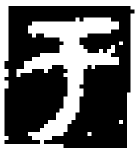

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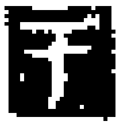

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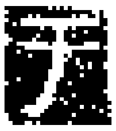

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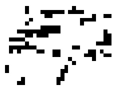

白公父𥂴　用孝于朕皇

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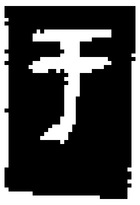

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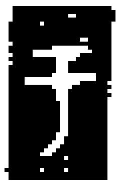

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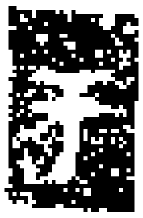
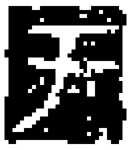
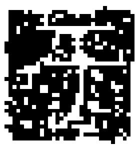


四

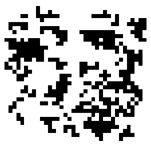
己白鐘　用追孝于己伯



大簋　曰用啻于乃考



無叀鼎　用亯于朕剌考



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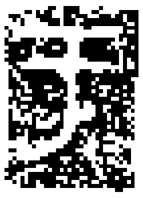
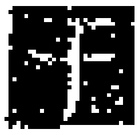
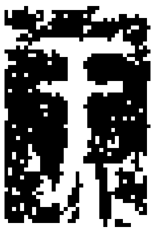


此鼎　用享考

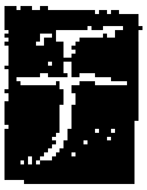
于文
申



白嗡鼎　用
享考于文祖

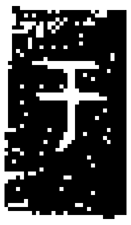


師器父鼎　用
享考于宗室



矢令
簋

用尊史
于皇宗



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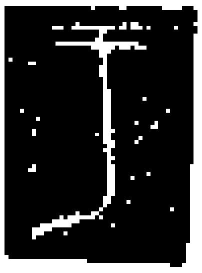
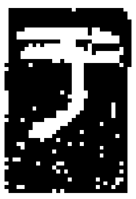
乍文祖考



王孫遣者鐘
于我皇祖文考



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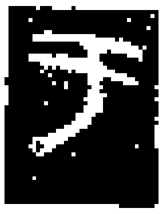

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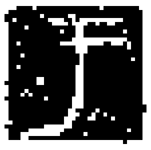
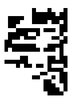
曾伯霥簠　于
我皇祖文考



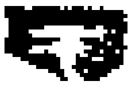
廩氏鐘　于
剌皇祖文考



六

者減
鐘（清西）

中駁𦅫盨　于其
皇祖皇考



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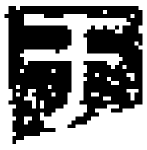

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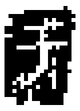
遣盨　用享
考于姑公



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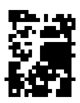

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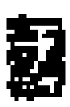

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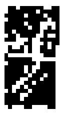
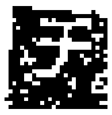


豆

者減鐘（鐘四尸齊𦁢嗇）
其登于上下冂



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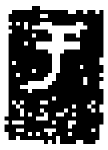

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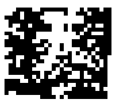

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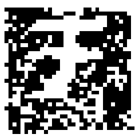
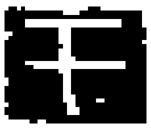
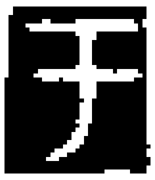


三

賢簋　公叔初見于衛



史獸鼎　史獸獻工于尹



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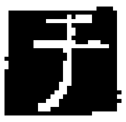
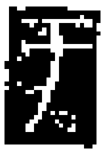


班簋　公告厥事于上



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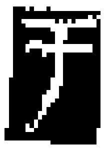

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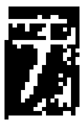
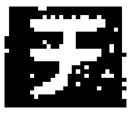
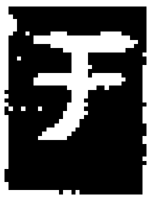


五

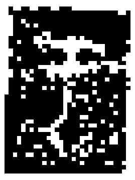
驫羌鐘　用明則之于銘



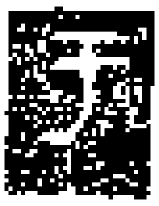
師旂鼎　以告于伯懋父



不𡢁簋　女肇誨于戎工

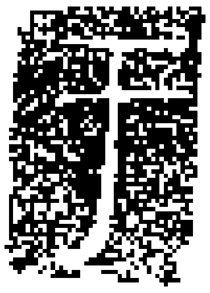


蓋

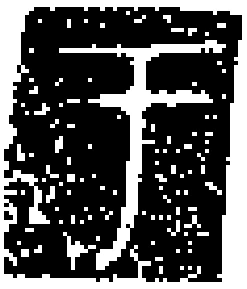


器

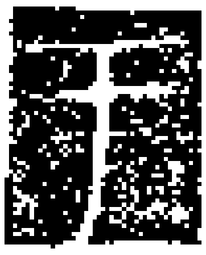
克盨　隹用獻于師尹



大克鼎　肆克䈞于皇天



大克鼎　賜女田于㙉原



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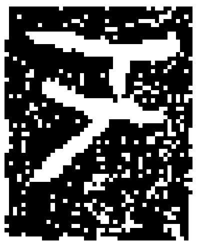
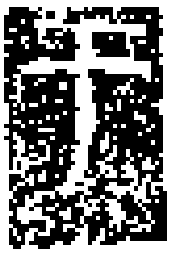
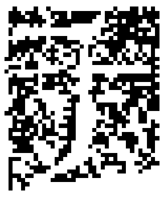


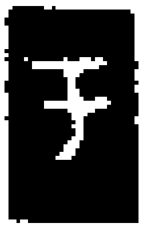
矢人盤　以南至于大沽



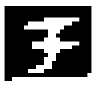
毛公鼎　出入尃命于外



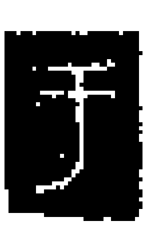
毛公鼎　厝
出入事于外



縣妃𣪘　彝
敢揚于彝曰



師旂鼎　斯
又內于師旂



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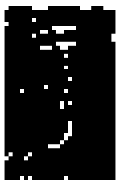

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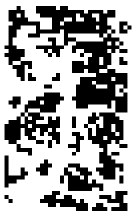
儠兒鐘　余
述斯于之孫



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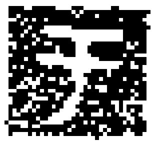
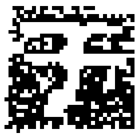
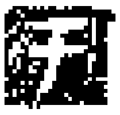
賜貝于姜



多友鼎　武
公適獻于王



多友鼎　從
至追搏于世



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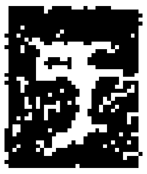
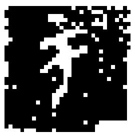
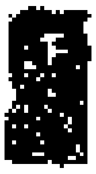
遣于妊氏



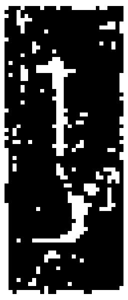
禹鼎　曰于
匽侯壹慕



章于公戟　章
于公之叕賠

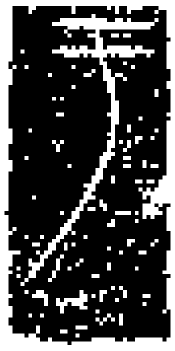


子禾子釜　關
鉼節于稟粹

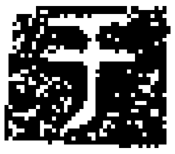


公孫班鐘　皇
用喜于其皇

祖



中山王𰯼鼎
克并之至于今



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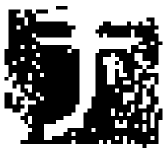
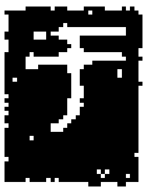


嵒

師旋𣪘　令
汝羞追于齊



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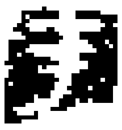
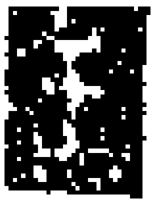
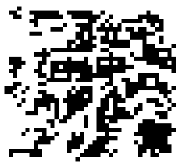


器

史族簋 其朝夕用享于文考



白家父簋 用享于其皇祖文考



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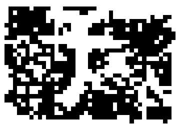
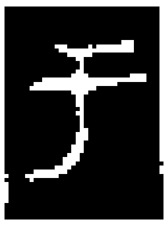
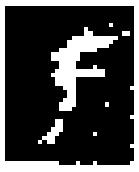


器

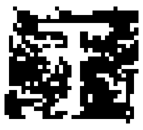
仲枏父簋 用敢鄉孝于皇祖考



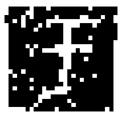
鄀公諴簠 用追孝于皇祖皇考



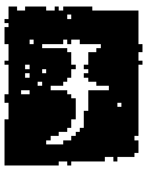
豆閉簋 萬年永寶用于宗室



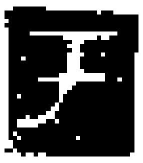
翔簋 用大備于五邑守堰



小臣趙鼎 小臣通即事于西休



保侃母簋 保侃母賜貝于南宮



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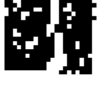

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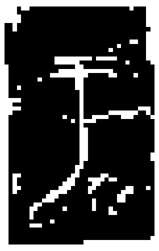

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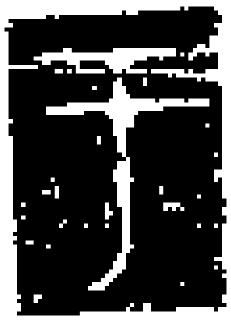

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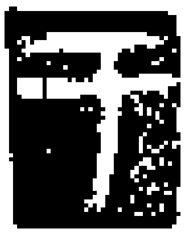

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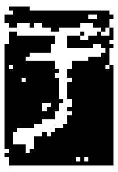

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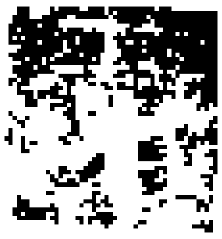

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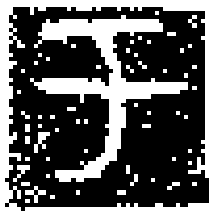

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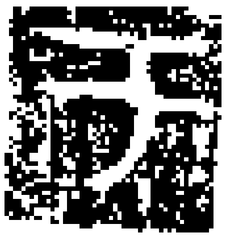

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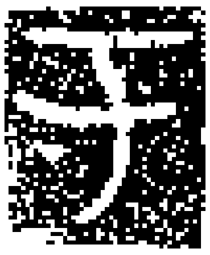

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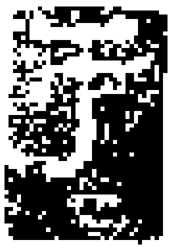
新宮東廷



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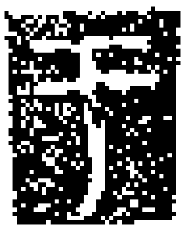

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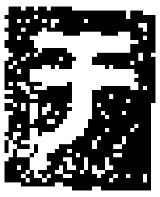

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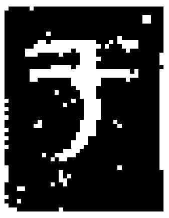

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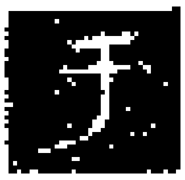

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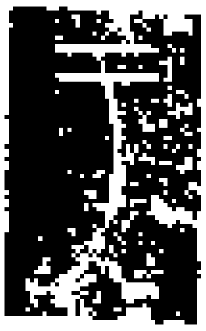

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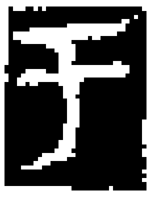

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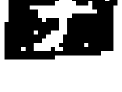
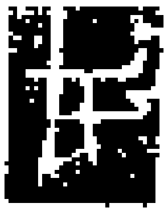


笙

于沈

殷　乃鴝沈子作𦘹于周公



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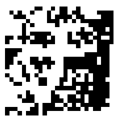

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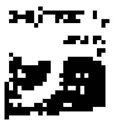

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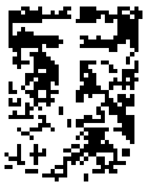

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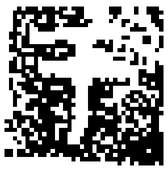

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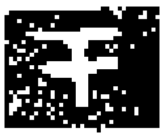

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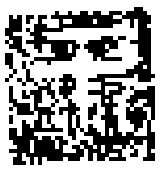

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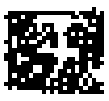

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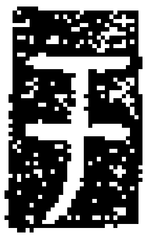

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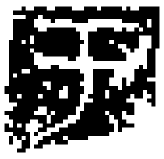

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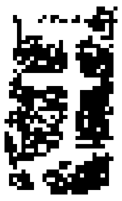

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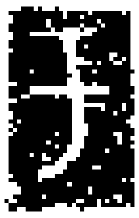
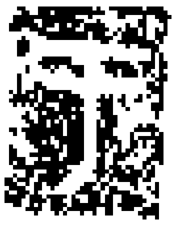


易貝殷　遣叔休于小臣貝三朋



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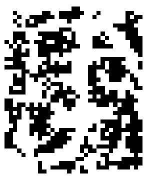

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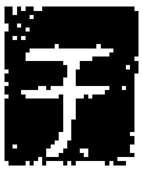

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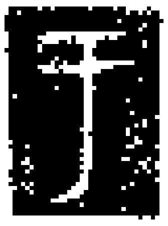

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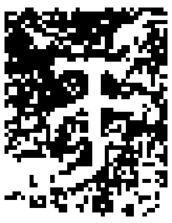

鍾
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𦅫大師鐘伯
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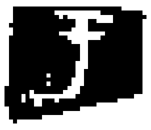

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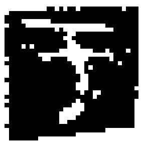
于子牙父百車



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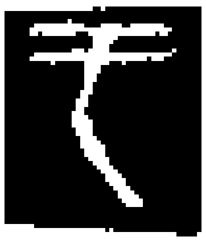

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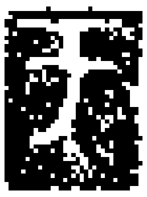

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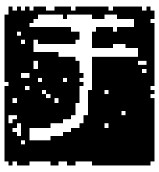
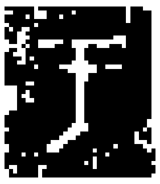


蓋二

曾中大父蝨毁
蝨其用追孝于其

皇
考



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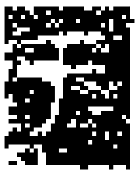

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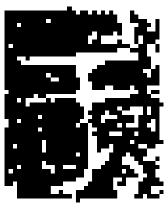

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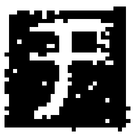
兮中鐘　其用追
孝于皇考己伯



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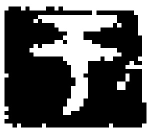
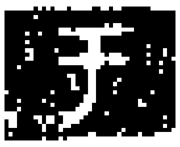


蓋二

叔䟽父毁　其夙
夜用享孝于皇君



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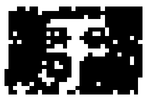

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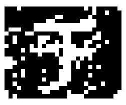
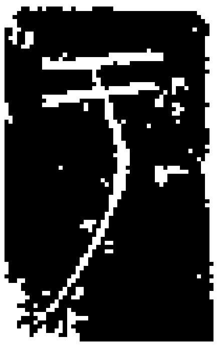


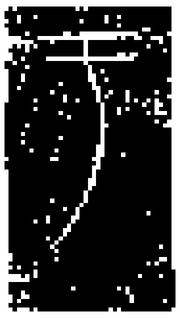
器二

杜伯盨　其
用享孝于皇

中柤考



中山王譽鼎 中山王譽作鼎于銘曰



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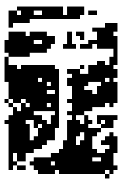
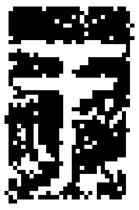
觀焉



蓋

折觥



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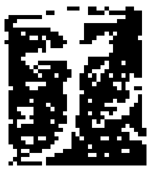
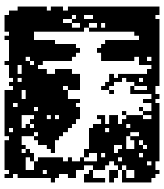


折方彝 令作冊折見望土于相侯



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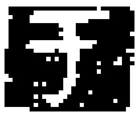

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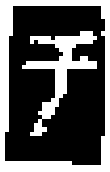
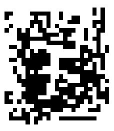


遹簋 師雝父肩史遹事于䵼侯



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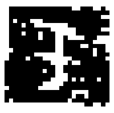

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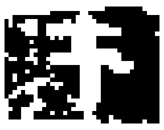
作冊䰧卣 唯公大史見服于宗周口



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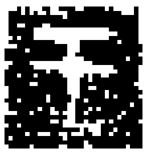

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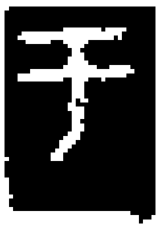

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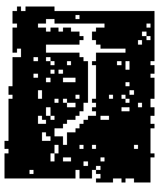
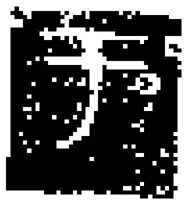


盖一



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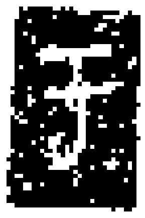
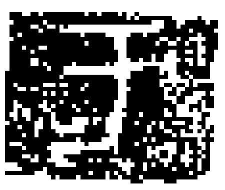
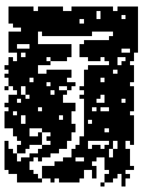
敫師父𣪘　敫師父弟叔羨父御于君



盂姬指𣪘　其用追孝于其辟君武公

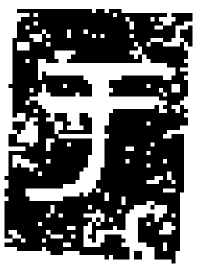


曩叔買𣪘　其用追孝于朕皇祖啻考



器

克盨　克其用朝夕享于皇祖考



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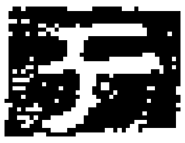
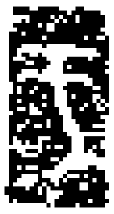
中師父鼎　其用享用考于皇祖帝考

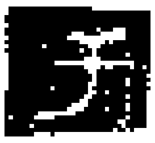


鑄叔皮父𣪘　其虎于用享考于叔皮父



叏龏父盨、用享孝于

兄弟婚顜諸老



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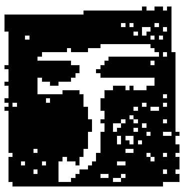
洹子孟姜壺　于上天子用璧玉備一嗣



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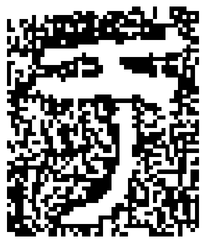

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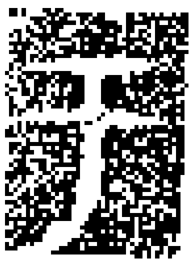
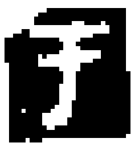
洹子孟姜壺　于大無嗣折誓于大嗣命用璧

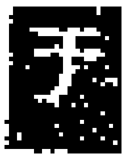


盂鼎　令我唯即刑啚于玟王正德



啟觶　啟從師雍父

戊于姞自之年



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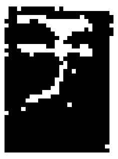

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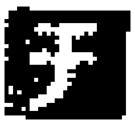
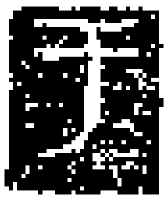
彔𢦚卣 汝其以成周師氏戍于古自



盂

沈子毁

克成妥吾考以于顯受令



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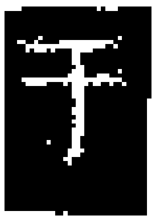

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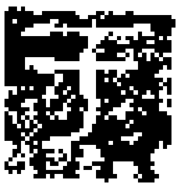
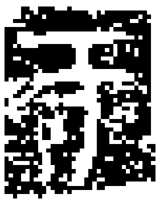


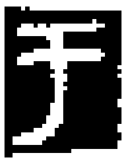
五

克鐘 王親令克遹涇東至于京自

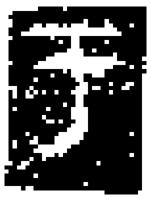


器

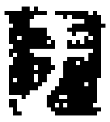
伯莽父毁 伯莽父事𩁹口尹人于齊自



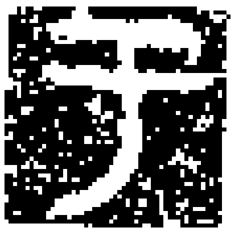
不𡉚毁 汝以我車宕伐嚴允于高陶



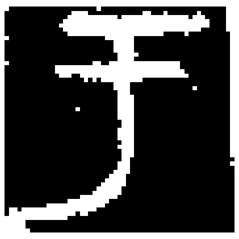
中幾父毁 中幾父史幾史于諸侯諸監



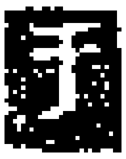
豐姞毁 豐姞憨用宿夜享孝于敍公



鄀公敄人毁



鄀公敄人毁 用享考于朕皇祖于朕皇考



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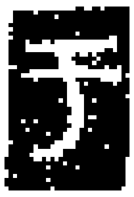
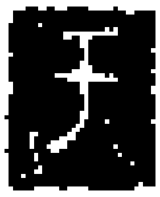


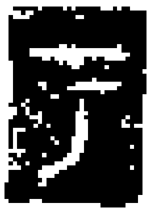
二

仲獻父毁 子=孫=永寶用享于

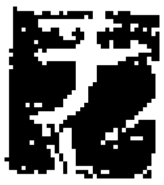
宗室



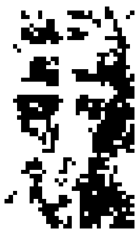
羊中姬鼎　其子孫用享孝于宗老



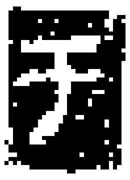
易大口走叔鼎　易大口走叔白于小臣尹王朋



龍訇尊　龍訇賜貝于乘訇公矢鍛五朋

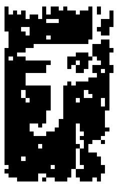


史牆盤　武王則令周公舍圍于周卑處



曶鼎　口

史厥小子䵼以限訟于井叔



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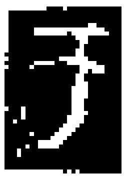
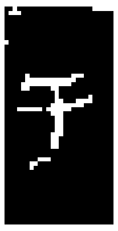
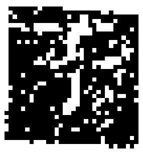
戚方鼎　其用夙夜享孝于厥文祖乙公



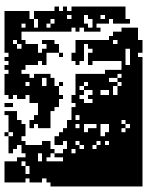
蔡姞簋　尹叔用妥多福于皇考德尹叀姬



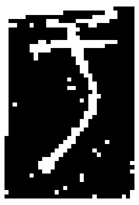
弔伯簋　子孫歸彝其萬年日用享于宗室



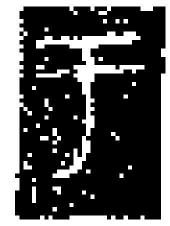
多友鼎　武公命多友率公車羞追于京𠂤



曶壺　更乃祖考作冢嗣土于成周八𠂤



陳純釜　命左關𠂤發敕成左關之釜節于廩釜



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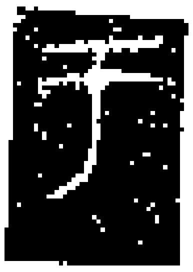

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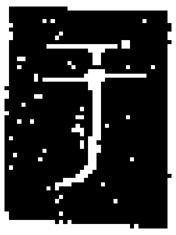
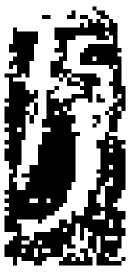


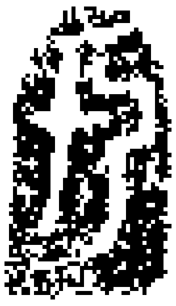
七

小克鼎　王命膳夫克舍令于成周遹正八𠂤之年

高鴻縉曰：說文「亏，於也。象氣之舒亏，从丂从一，一者，其氣平也。」王筠曰：「吾意亏當為呼之古文。詩皆連嗟言之。于嗟麟兮，傳以為嘆詞。于嗟乎騶虞，傳以為美之。于嗟闊兮，傳以吁嗟釋之。此三詩，蓋皆用本義。非有借也。烏部引孔子曰：烏，盱呼也。取其助氣，故以為烏呼。古文作於，故大禹謨之烏曰於，偽孔傳以嘆釋之也。」按王說是也。字直象吁嗟口氣遠出之形，故託以寄吁嗟之意，嘆詞。自借用（幾成已然）為介詞，意同在，周秦間人乃加口旁為意符作「吁」，以還其原。（字例二篇一九九至二零零頁）



大于尊
大于



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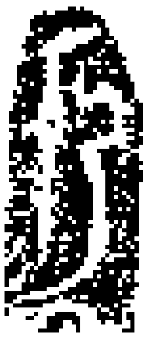

二

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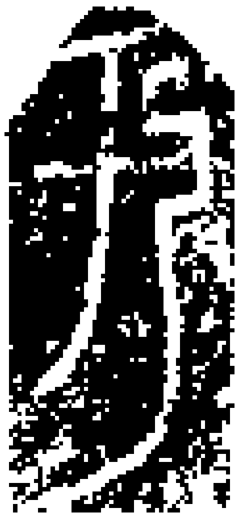

大于甗
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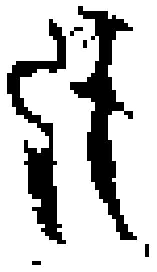

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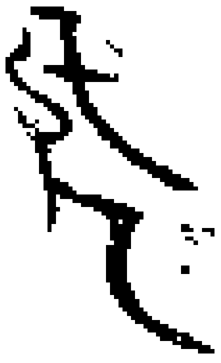

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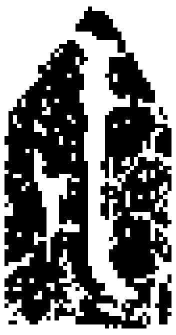

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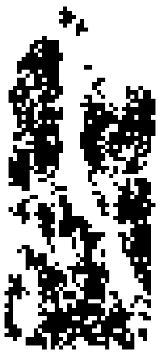

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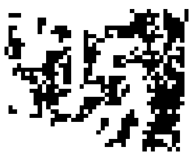
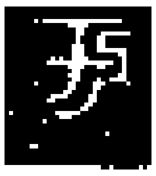
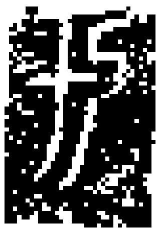


保尊
緒于周

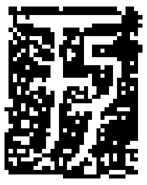


盉

虢卣
各于宫



郘其卣
遘于妣丙



戊辰簋
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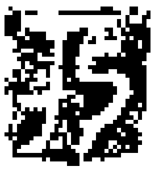
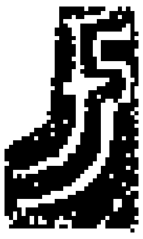


保尊
遘于四

方



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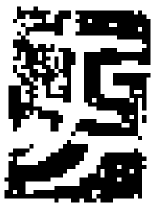
亳婦未方鼎
婦未于亳



何尊　有
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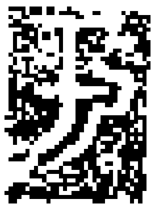

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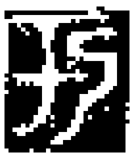

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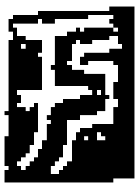
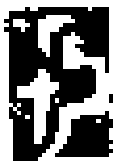
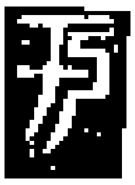


器

令彝



令方尊
用牲于王



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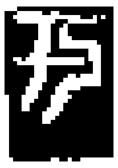

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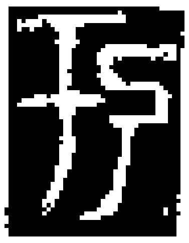

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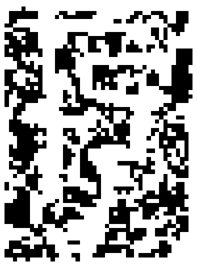

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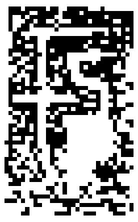

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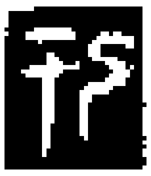

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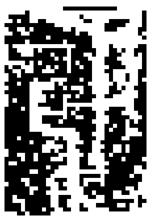

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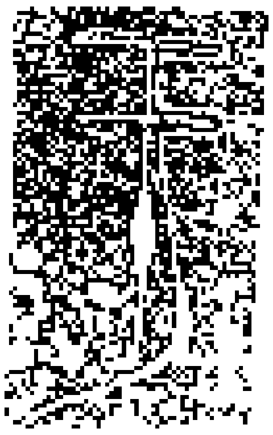

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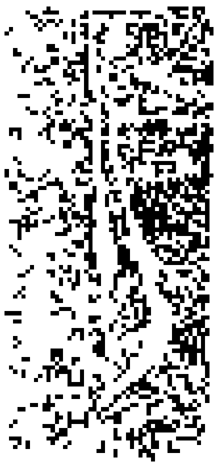

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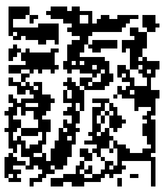

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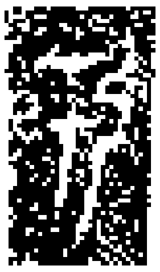

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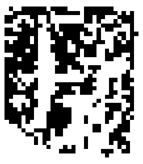

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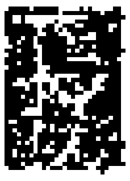

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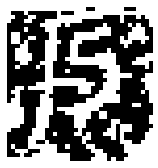

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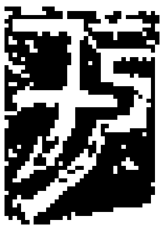

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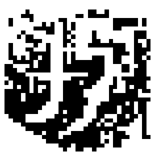

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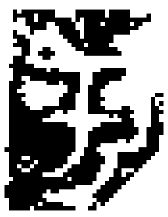

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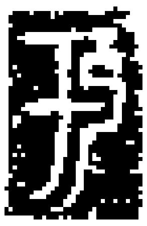

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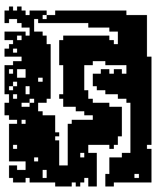

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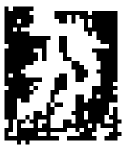

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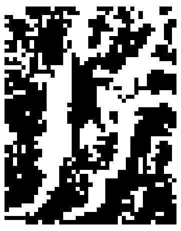
于井



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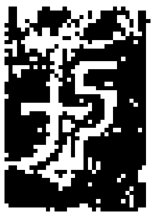

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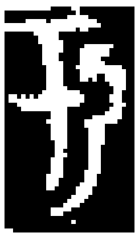

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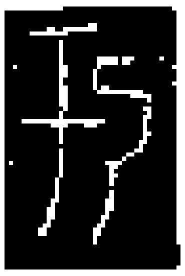

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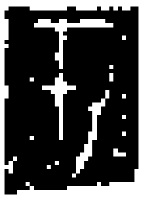

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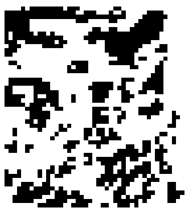

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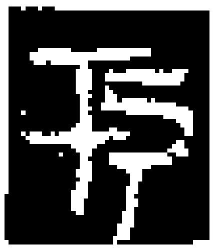
楚伯



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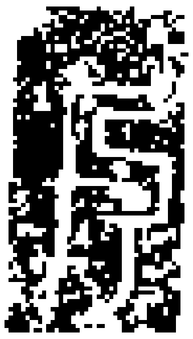

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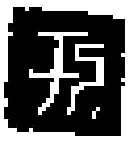

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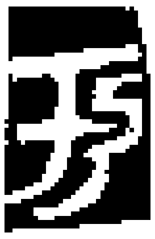

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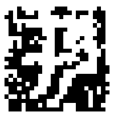

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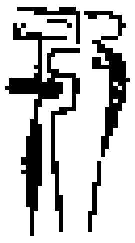

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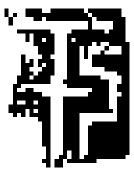

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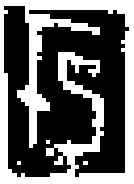

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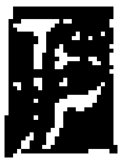

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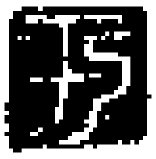

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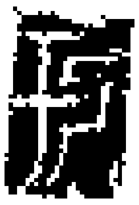

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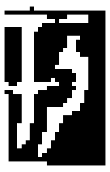

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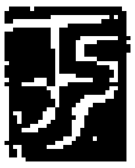

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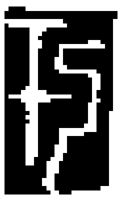

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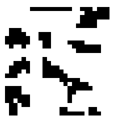
命矢告
于周公宮



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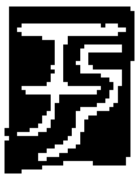

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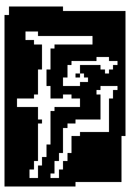

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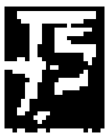

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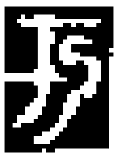

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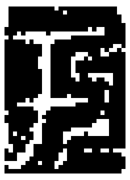

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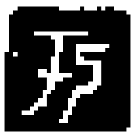

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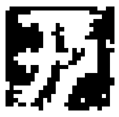

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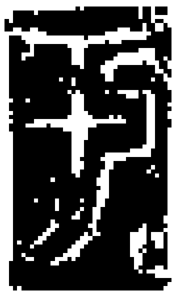

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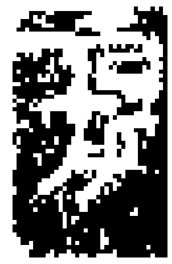

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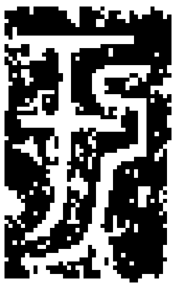

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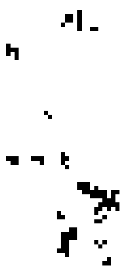

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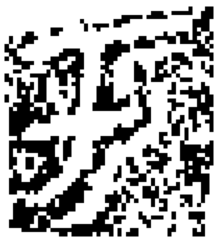
咸口



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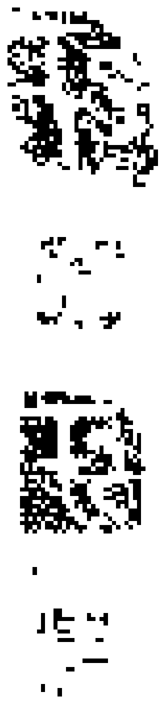
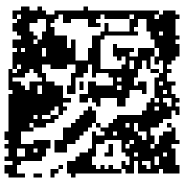


毓祖丁卣 歸福于我多高咎

山



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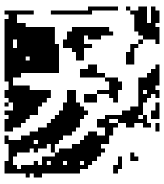

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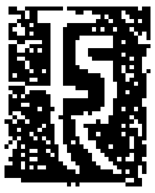

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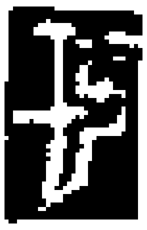
公于征伐東夷



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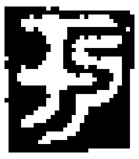

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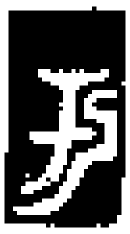

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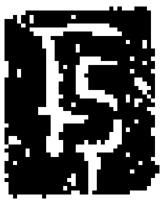

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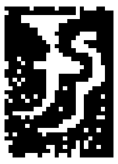

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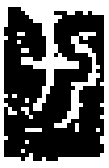
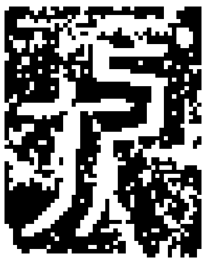
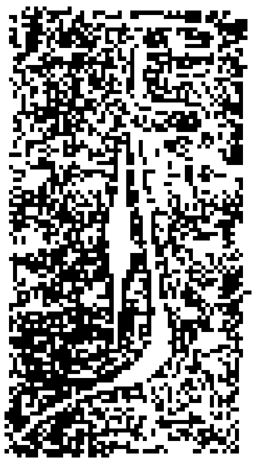


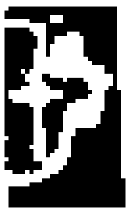
匽侯旨鼎：匽侯旨初見事于宗周



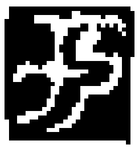
堇鼎：匽侯令堇饎大保于宗周



王子午鼎：用享以孝于我皇祖文考



令方尊



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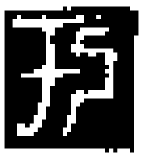
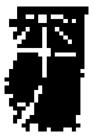


盠

令彝：令我唯令女二人亢眔矢奭左右于乃寮

楊樹達曰：號仲簋亦金文𢏚字常見，舊並釋為刑，陳介祺謂當从亍，與于通。其說是也。蓋此字當从弓从于，即說文弓部之「𢏚」字，作𢏚者，形體左右遷易，實非「刑」字也。獨此器兩「𢏚」字與「刑」字義適合，始悟舊釋之誤，其偽跡顯然，不可辨也。（參孫詒讓古籀餘論下上）今按：楊說未可信。金文「亏」字作𢏚，甲文已如此作。說文「亏」字下亦「象氣之舒亏」。此字从丂形，亦象氣之舒亏，非从弓从于之𢏚字也。（積微居金文說·七·董史睟彝跋）



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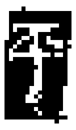
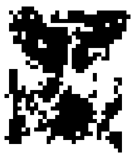


五

屬羌鐘　先會于平陰



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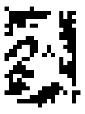

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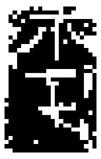
平鐘　屬叔之中子平



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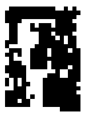

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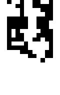

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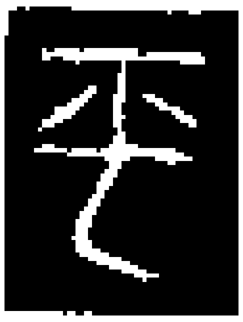
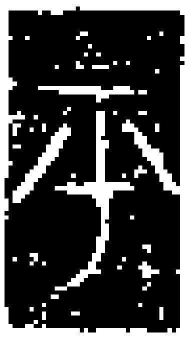
平鐘　中平善戠獻考

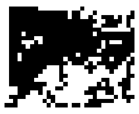


鄀公平侯盂　鄀公平侯自作

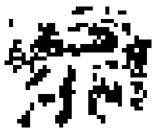
陳錳



拍尊　拍作朕配平姬亯宮祀彝



平陰戟　平陰左戟



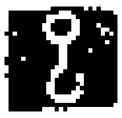
平陽戈

平陽高馬里戈

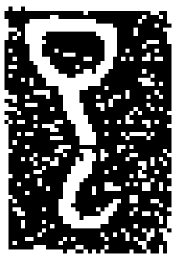
楊樹達曰、說文五篇上亏部云、平語平舒也、从亏从八、八、分也、爰禮說、樹達按八象气之分不足示平舒之意、疑許君說非也、今按五篇上亏部云、兮語之餘也、从亏象

聲上越揚之形、尋乎上畫上揚、故象聲上越揚、以形謀義、義不得爲語之餘、余前撰釋乎篇定乎爲評召之評、本字義與形較合。今謂乎之構造當與平字相似、字蓋从八亏、上一平畫象氣之平舒、與猶乎之上畫象聲上越揚也。亏下云、从丂从一、一者、其氣平也。正其義也。（積微居小學述林九十葉釋乎）

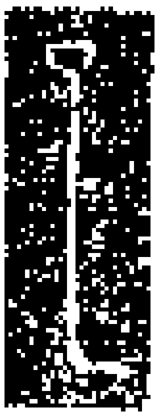
巳



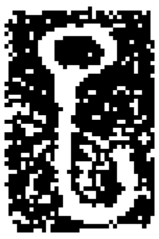
夅尊
巳夕



盂鼎　戠
衷名巳



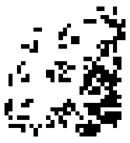
蔡侯盤
祐受毋巳



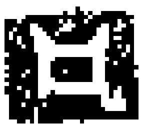
毛公鼎　巳曰
彶兹卿事寮

說文十四篇云「巳，已也。四月陽氣已出，陰氣已藏，萬物見爲彣彰，故巳爲它，象形。」說文九篇云「包，象人褢妊，巳在中，象子未成形也。」可見巳是未成形胎兒的象形矣。高田忠周曰「此實巳之本義也，即精蟲化將爲子之象也。夫人者成於天地精氣，死則文生，故盡而實不盡。古巳字，義以爲盡，而其形爲始生之意，天道順環，終則又始之理，存於此焉。」（古籀篇四十第十三葉）金文巳字借作盡，如蔡侯盤「祐受毋巳」即「祐受于盡」，或作發端詞或語氣詞，如夅尊盂鼎字。

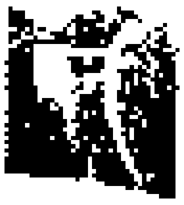
凡



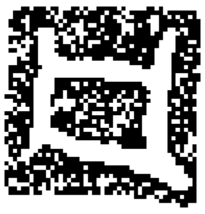
斛从趜凡復友



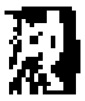
大豊毁 王凡三方



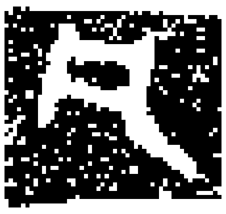
凡作彝 凡作肇彝



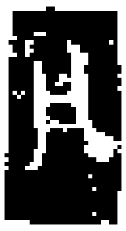
矢人盤 凡十又五夫



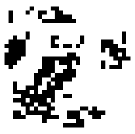
新郪虎符 凡興士被甲



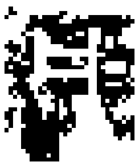
矢人盤 凡散有嗣十夫



舀鼎 凡用即舀田七田

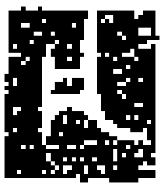


盂



器

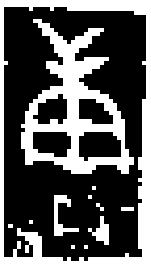
㦰毁 凡百又卅又五



多友鼎 凡以公車折首二百又口口又五人

馬叙倫曰：「凡」即帆之本字，亦即今謂帆曰風篷之本字。（讀金器刻詞七五葉）按馬說是也。說文十篇「颿，馬疾步也。从馬風聲。」一切經音義一引三倉「颿，船上張布帆也。」釋名釋船「隨

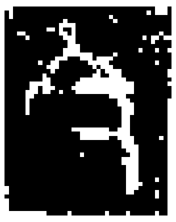
風張幔曰帆，帆，汎也，使舟疾汎汎然也。玉篇四三三「帆，與颿同」卜辭金文凡作冃，正象張帆之形，蓬，凡一語並轉，讀帆船亦名蓬船，說文訓凡為最括，蓋假義也。



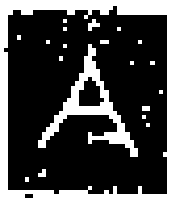
大豐殷　不顯王作虎

郭沫若曰虎字从虍从乙，卜辭有之，羅釋爲虐，非是。乙酉父彝亦有之，當是从乙虍聲之字。乙古文鉦蓋即湯之古文，與唐爲一字，唐卜辭作啚，下从口形，亦盤皿之類，非口舌字，卜辭以唐爲成湯，叔夷鎛鐘成湯亦作成唐，是唐音同通用，實古今字也。（兩周金文辭大系考釋卷六第二葉大豐殷）

0641A

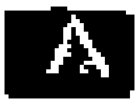


毛公鼎
厤自今

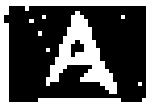


器

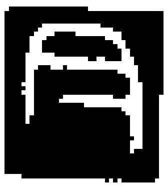
𠑇匜
令大赦



師旂鼎
令毋敢

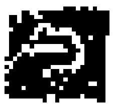


縣妃簋
其自令日

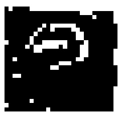


二

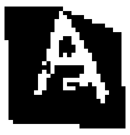
召伯虎簋
令余既訊



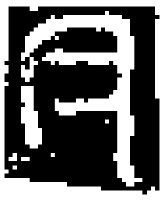
晉公盦
唯令小子



晉公盦
余唯令
小子



師旂鼎　令
弗克卑罰



二

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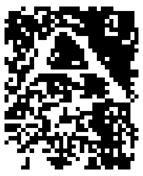
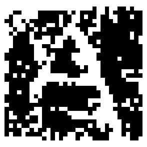
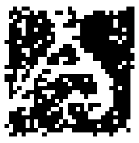


器一

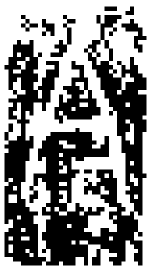


蓋二

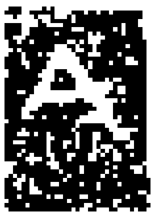


器二

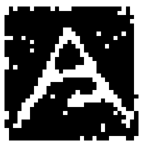
師寰簋　令
余弗叚組



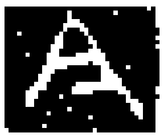
癲鐘　令癲
夙夜虔敬



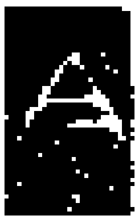
輔師嫠簋　又
令余曾乃令



蓋一



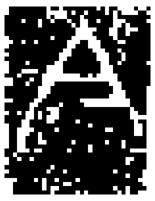
器一



蓋二

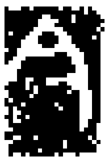
師寰簋
令敢博阜

陝盩



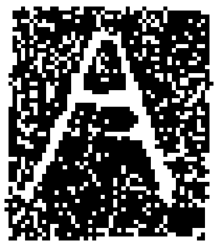
砦

𠑇匜　令汝亦既又郛誓

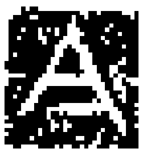


罟

諫簋　令余唯或𤔲命汝

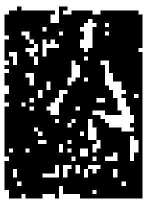


大克鼎　令余唯醽𩫖乃令

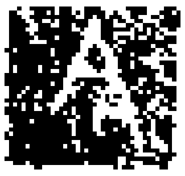


盞

三年師兌簋　令余唯醽𩫖乃令

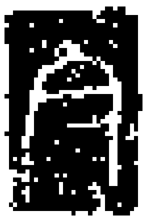


盞一

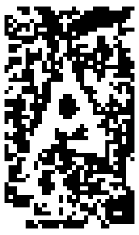


盞二

師嫠簋　令余唯醽𩫖乃令



毛公鼎　令余唯醽先王命



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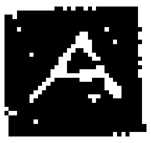

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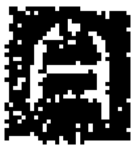

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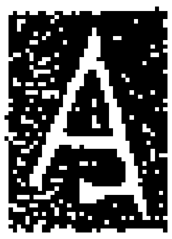

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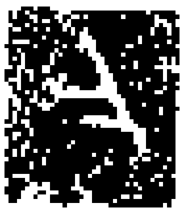

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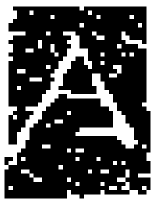
𠑇匜　令我赦汝義便汝千



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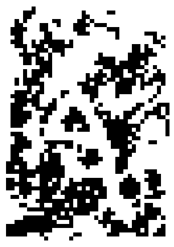

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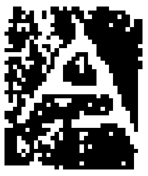

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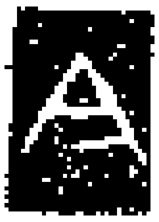

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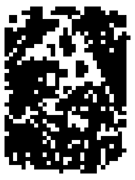

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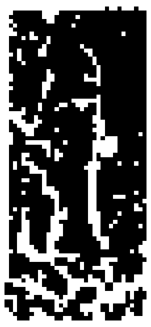
師寰毁　令余隹令

汝𨓈齊帀



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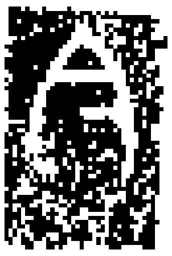
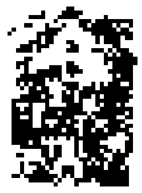
者汈鐘　令余其念□辜有□



詢毁　令余令汝啻官嗣邑人



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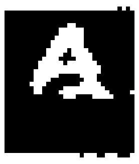

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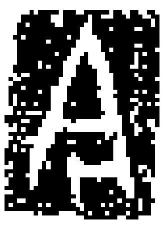

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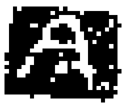
我唯即井㐭于玟王正德



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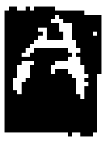

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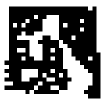
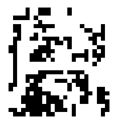
令彝

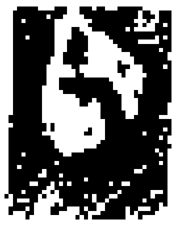


令方尊　令我唯命汝二人亢眔夨奭左右于乃寮



大保尊　令大保于少御賞貝

說文五篇「今，是時也，从亼从フ，フ古文及」，居音切。林義光曰：亼フ義不可曉，古作亼，作亼即含之古文，亼為口之倒文，亦口字，亼象口含物形，含从今得聲，音本如今，含不吐，不茹，有稽留不進之象，與今同音之字，如雲而不雨為霒（今用陰字），止為禁，不言為噤，詠歎為吟，常思為念，漸漬為涔，並有稽留象，今為是時，亦从稽留不進之義引申。亦作令，（文獻）按金文今皆作是時。



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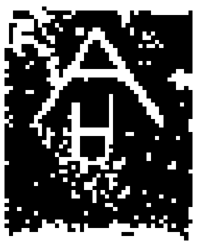
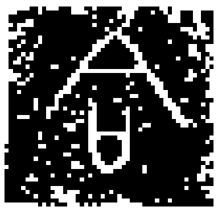
呂合作尊彝



秦公鐘



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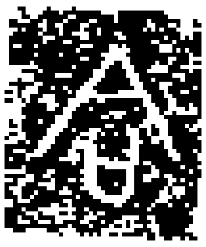

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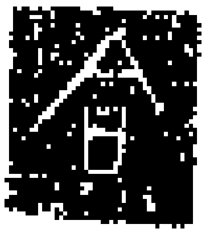
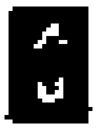
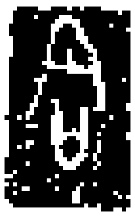


三

秦公鎛
卲合皇天



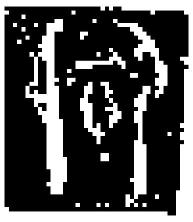
陳侯因資錞
合揚氒悳



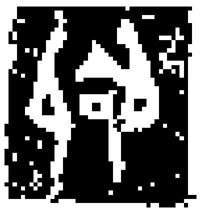
召伯虎毁 琱
生又使召來合

事

說文五篇「合，合口也，从亼从口。」朱芳圃曰：「字象器蓋相合之形，會、倉二字皆从此作。（殷周文字釋叢一卷四葉合）」李孝定謂「字當為盒之古文，字又从皿者，累增之偏旁也。（甲骨文字集釋業一七七五）」按：會字从合从曲，古文作給，亦从合，會、合義同。新鄭虎符「雖毋會符」，會符即合符。說文「會，合也。」栐召伯虎毁之「合事」，孫詒讓認為即會事，謂歲時以政事來會也。「人之言相合為荅，故合引申為荅。陳侯因資錞「合揚氒德」，吳北江曰：合即荅字。左傳「既合而來歸」，杜注：以合為荅，書顧命「用荅揚文武之光訓」。



噩侯鼎　馭方御王射



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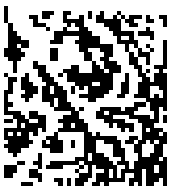

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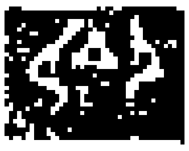
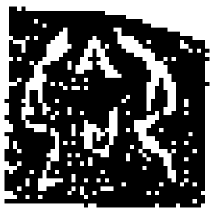


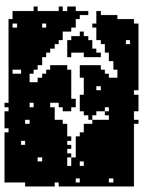
靜殷　王以吳來呂剛御僕盞𠂤邦周



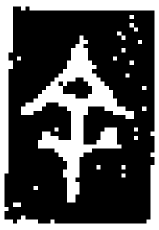
器

偖侯方尊　氒啟御周百生翻

孫詒讓曰：御字說文所無，其字从卯合聲，義當即與合相近。（拾遺下十五葉周大鼎）按孫詒讓所釋至確，疑此乃合之別體，專用于人羣合數之合，故从卯，象兩人相向。金文刻銘亦用作合義，如令鼎「御合射」，噩侯鼎「御王射」等。高田忠周謂「文義明爲饗字」，似有不妥。



召伯虎殷
余獻



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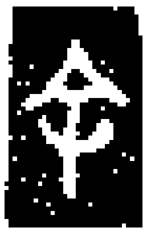
召伯
虎殷



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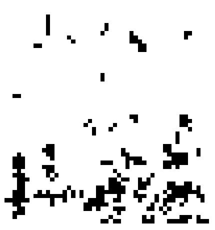
余告慶



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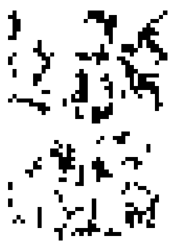

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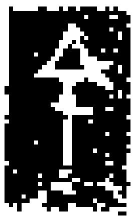
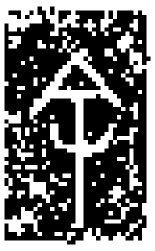
永余寶



內史龏鼎
非余曰



秦公
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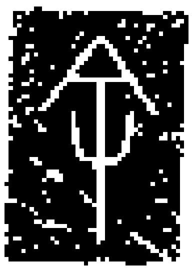

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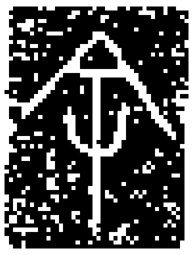

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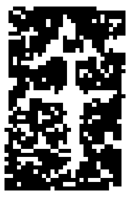
余小子



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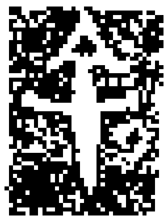

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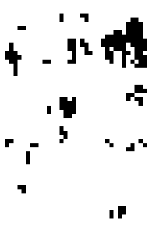

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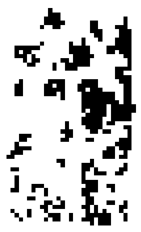

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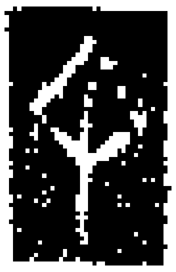

宗周鎛
降余

多
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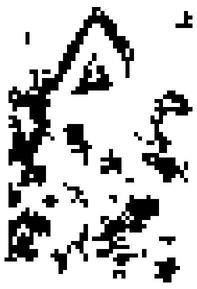

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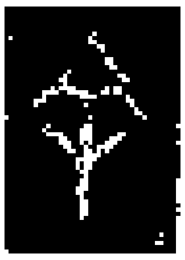
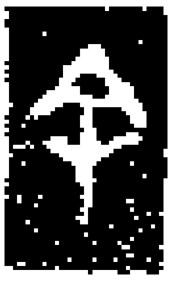


宗周鐘
保余小子



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鐘

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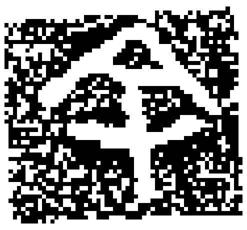
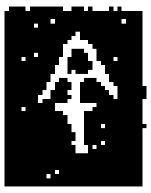


矢之盨　余又爽蘇



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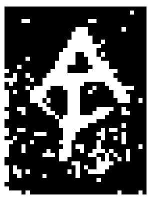

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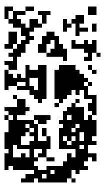
大毁　余弗敢歠



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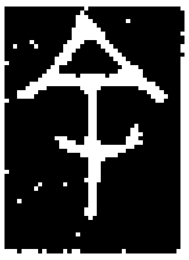

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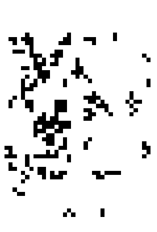
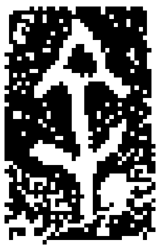


師𩛥鼎

事余一人



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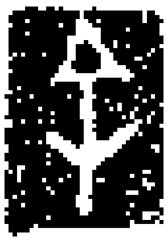

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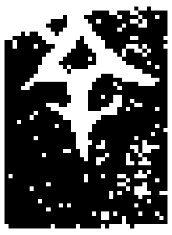

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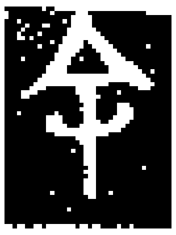

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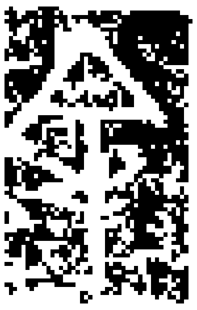

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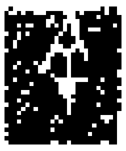

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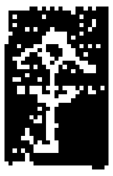

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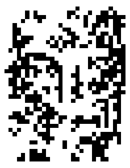

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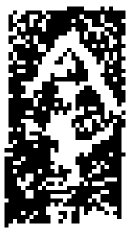

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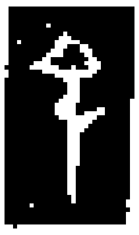

器二

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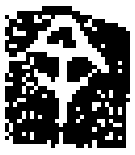
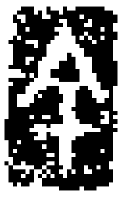


昊鐘　降余大魯福



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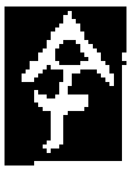
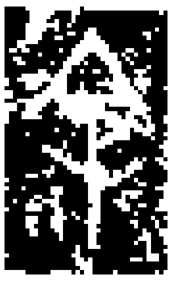


不𡢁𣪘　余來歸獻禽



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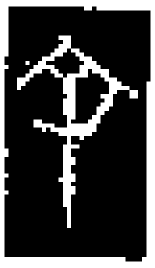

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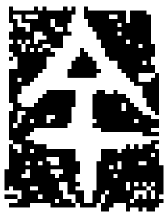
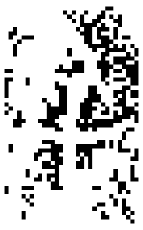
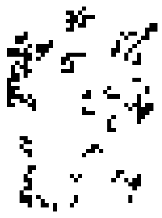


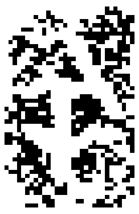
何尊　余其宅茲中或



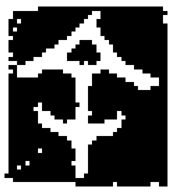
𤼈鐘　橐受余爾𪫑福



裘衛鼎　余舍女田五田



裘衛鼎　余審賈田五田



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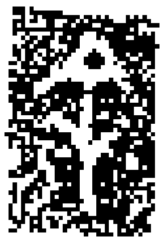

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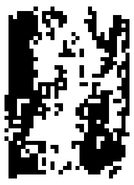
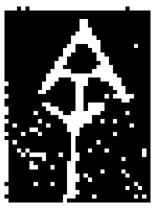


叔向父𣪘　降余多福緐釐



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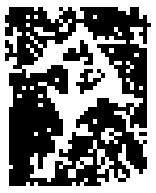

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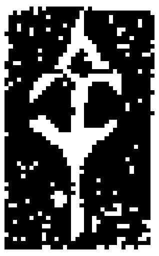
大𣪘　余既賜大乃



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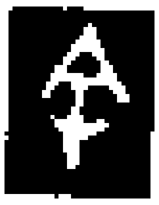
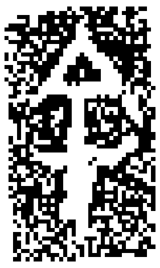


善鼎　令余唯肇𤔲先王令



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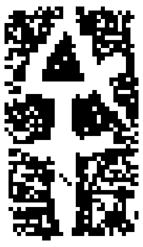
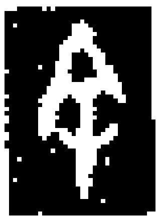


盂鼎　汝勿尅余乃辟一人



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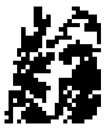
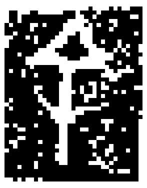
三年師兌簋　余既令汝疋師龢父



召伯虎簋　余獻丞我考我母令



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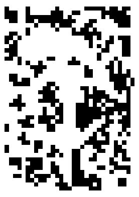

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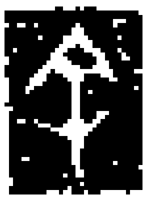

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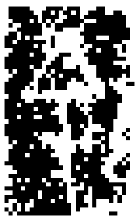

器二

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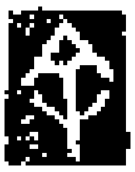

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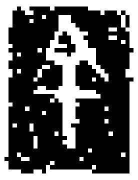
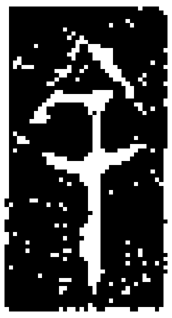
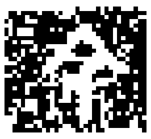


小臣傳簋　師田父令小臣傳非余



大克鼎　昔余既令汝出內朕令



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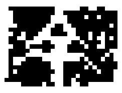
天子丕顯休令



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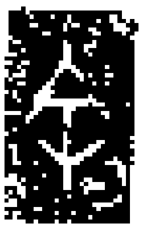
對揚天子之休



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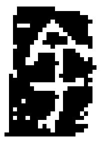
俶匜　自令余
敢爽乃小大史



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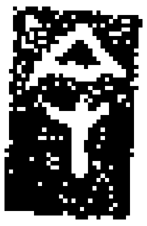
通彔康口屯右



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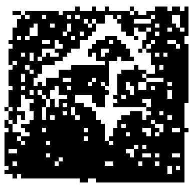

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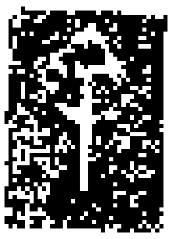
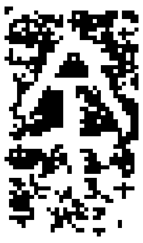


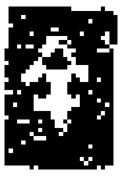
彝二

師寰
毁

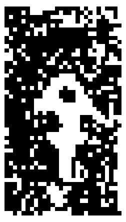
余用作朕後
男巤尊毁



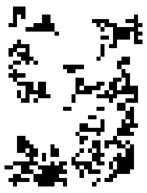
師訊鼎　惠余小
子肈盄先王德



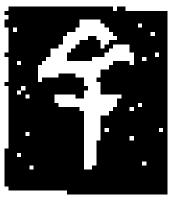
睘卣　君命余
作冊睘安夷伯



卯毁　令余非敢
夢先公又進退

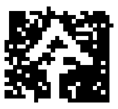


裘衛鼎　余執龏
王卹工于邵大室

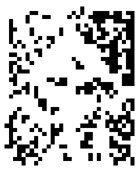


善鼎
余

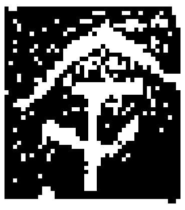
其用各我宗
子雩百生



盠駒尊　余用作朕
文考大中寶尊彝



卯毁　令余唯令
汝死𤔲葊宮葊人



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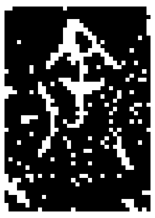
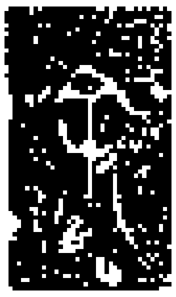
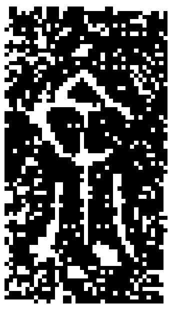


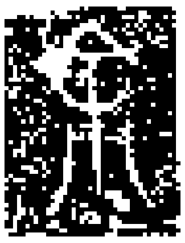
鉦鐵　余



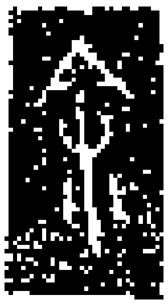
鉦鐵　余以伐郤



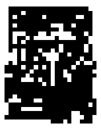
鐵鉦



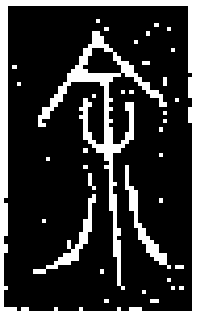
南疆鉦　余以□□



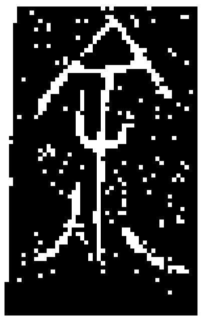
𨛜䵼尹鉦　去余兄尚



吳太子姑發劍　莫敢御余



王孫遺者鐘　余恁飤心



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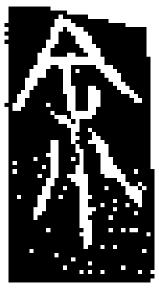
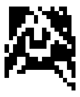


盖

秦公毁　余雖小子



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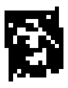

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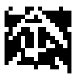
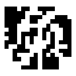


七

郘鐘　余畢龏武



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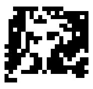

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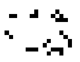

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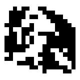

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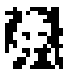

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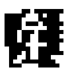

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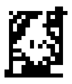

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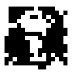

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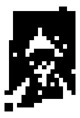

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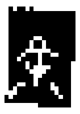

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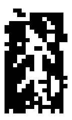

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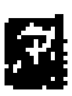

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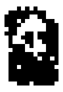

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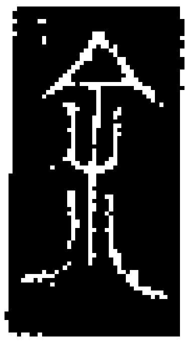

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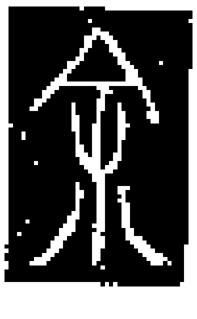
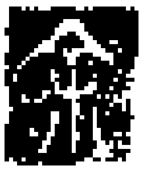
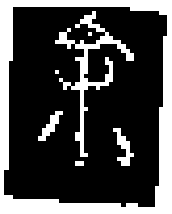


王孫遺者鐘

余卣盤擂屖



鄦公華鐘余畢龏威忌



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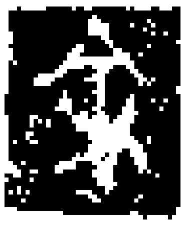

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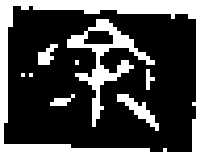

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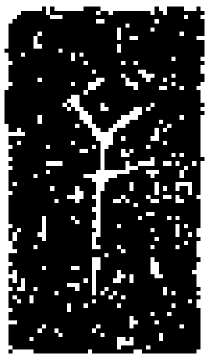

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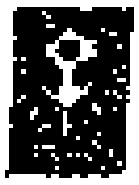

陳逆簠

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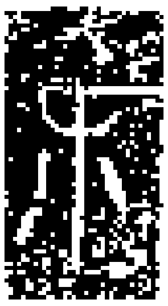

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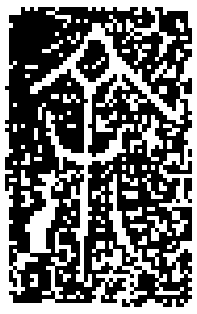

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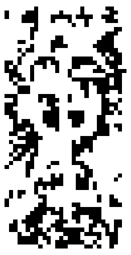

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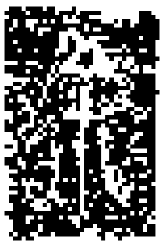

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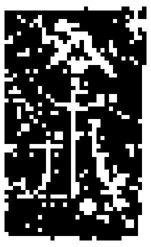

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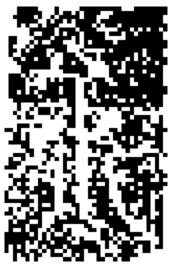

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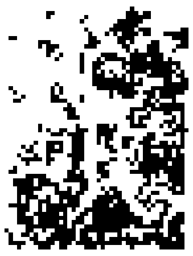

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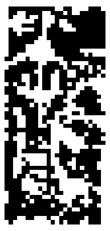

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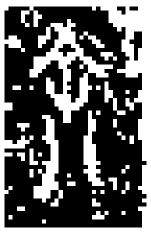

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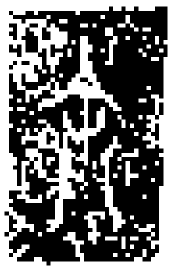

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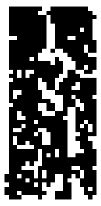

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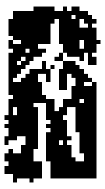

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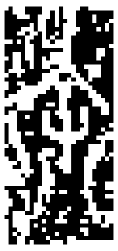

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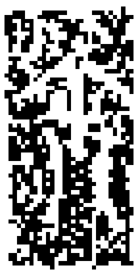

四

蔡侯 鐘

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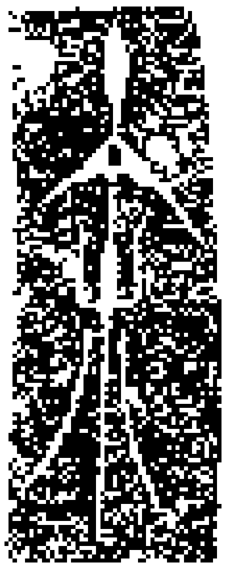

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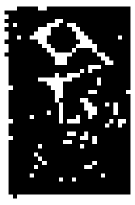

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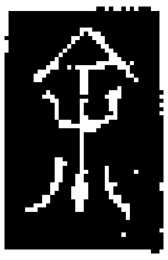

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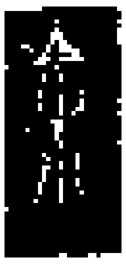

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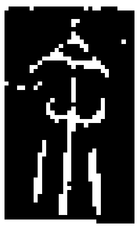

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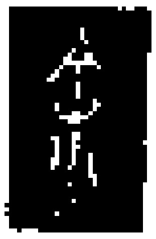

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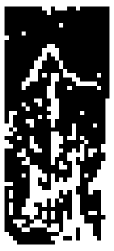

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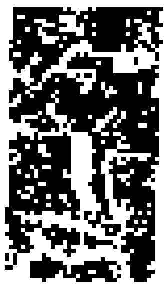

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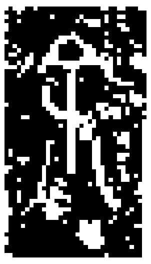

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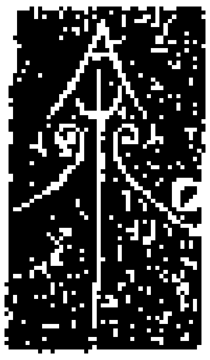

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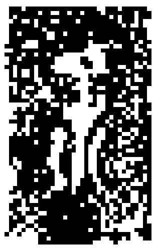

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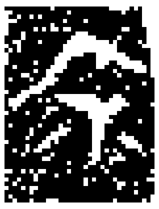

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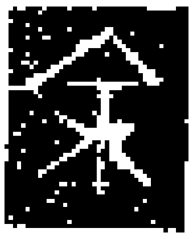

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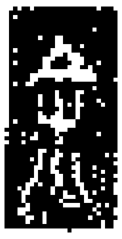

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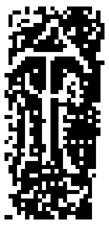

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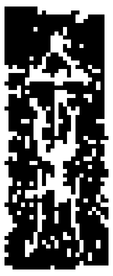

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者沪鐘　今余
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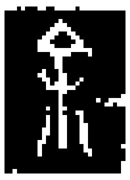
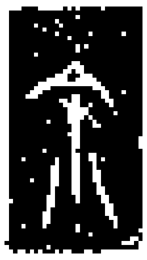


徐王義楚鍴　郘
王義楚擇余吉金



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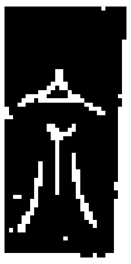

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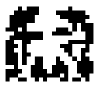
于戎口口武



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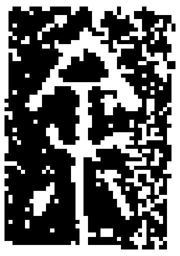
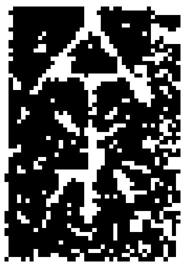
隸余子之戟金



冀甫人匜
冀甫人余全

其口
歔孫



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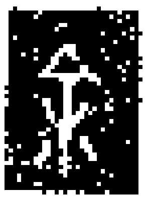
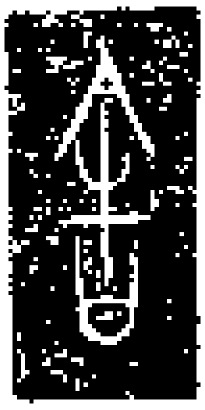
人余余王口歔孫



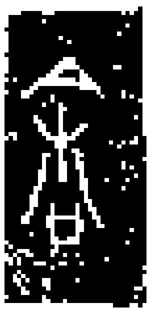
者尚余卑盤　者尚余
叟口口口擇其吉金

戴家祥曰：說文二篇八部「余，語之舒也。从八，舍省聲。」三體石經多士「予其曰」，古文予作余，从舍，不省。古音予、余不但同部，而且同母。禮記曲禮下「予一人」，鄭注「予、余古今字。」按从余得聲諸字古書都與余字通借。易困九四「來徐徐」，王肅本作「余余」。魯頌閟宮「荊舒是懲」，漢書建元以來侯者年表作「荊荼是徵」。左傳襄公廿三年「范鞅逆魏舒」，史記魏世家索隱引世本「舒」作「荼」。鄭衆注考工記「荼讀爲舒」。說文四篇予部「舒，伸也」，予聲同余，舍亦讀余，聲符重複，故舒亦讀徐。說文二篇彳部「徐，安行也」。八篇人部「俆，緩也」。徐、俆形義更易字也。大雅常武「王舒保作」，毛傳「舒，徐也」。爾雅釋天「四月爲余」，釋文「余，舒二音」，孫作「舒」。詩小明正義引李巡曰「四月萬物皆生枝葉，故曰余。余，舒也」。

釋名釋州國「徐州，徐，舒也，土氣舒緩也。」戰國策齊策「楚威王戰勝于徐州」，高誘注「徐州，舒州。」古南野有死麕「舒而脫脫兮」，毛傳「舒，徐也。」說文六篇邑部「𨙸，讀若塗」，說文無塗字。段玉裁云「嘗作涂，涂从余聲加爭从土，猶陳之別體作𨻰，敶之別體作螴是也。嵞埒四等歸入定紐，已為書君運乾證實，故𨙸荼又可讀同都切。金文僕兒鐘銘云「曾孫僕兒余迭斯于之孫[illegible][illegible]余茲鉻之元子，曰：於虖敬哉，余義楚之良臣，而逐之字父余還迭兒，得其吉金鎛鋁，台鑄龢鐘，以追孝先祖」，阮元（積古齋鐘鼎款識卷三第五葉）名之曰楚良臣余義鐘，據諸家題其器云此鐘為楚人僕兒作，以祭其祖者（名原下十四葉）[illegible][illegible]江西省高安縣出土古酒觶兩件，其一銘曰：𨙸王義楚罿其吉金，作祭鍴。其一曰：「義楚之祭耑」。按左傳昭公六年秋七月「徐儀楚聘于楚，楚子執之，逃歸。懼其叛也，使薳洩伐徐，吳人救之，令尹子蕩帥師伐吳，師敗于豫章，而次于乾谿，吳人敗其師于房鍾，獲宮廄尹棄疾，子蕩歸罪于薳洩而殺之。」是僕兒鐘作者為徐儀楚之良臣，而非楚之良臣「余義」，徐儀楚為徐國王，杜元顗左傳注謂「儀楚，徐大夫」，殊誤。

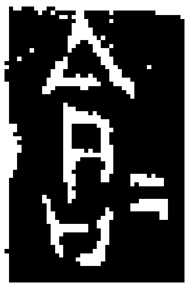


中山王嚳鼎
今舍方壯

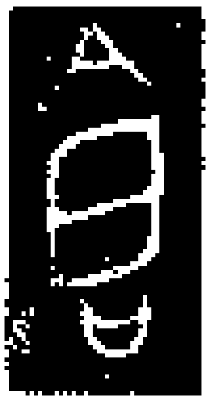


句鑃
舍擇氒
吉金鉉鏐鏞鋁

金文中有許多添加口部釋符而意義不變的字，如鼓作⿱鼓口，豊作⿱豊口，余作舍等等。此舍和舍字，從銘文內容看當是余字。詳見釋余。

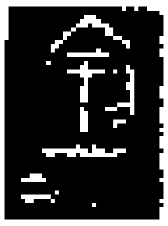


宗周鐘
倉倉悤悤

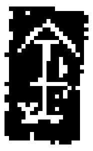


叔倉父盨　叔
倉父作寶盨

說文五篇「倉，穀藏也。倉黃取而藏之，故謂之倉。从食省，口象倉形。仺，奇字倉。」朱芳圃曰：倉即㡿之本字。說文匚部，「㡿，古器也。从匚倉聲。」日象器形，上下象器蓋相合，字之結構與會相同。（殷周文字釋叢一字五章倉）吳大澂曰：倉古鎗字，不从金，許氏說：鎗，鐘聲也；鏓，鎗鏓也。宗周鐘「倉悤」，倉悤即鎗鏓之省文。金文倉又借作人名，如叔倉父盨之倉。



者減鐘



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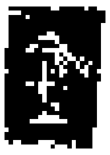

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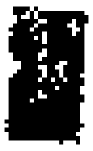

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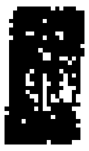
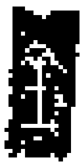


五



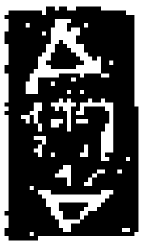
六

者減鐘（商西清）

辭　鎓金

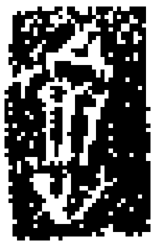
按金文鐘鎛之銘常有疊韻狀聲詞，如秦公鎛「鍈＝雝＝」，眔鐘「鎗鏓」、「鉠＝鐈＝」，其韻都在東陽兩部。此銘「鎓金」，金或作全、金等形，前人釋劉，或釋鈙，從聲韻上考慮，皆不類鐘鼓之聲。說文五篇倉古奇字作仺，與此形近，疑本爲一字也。此器銘文有韻，釋倉與下文旁、尚等字同屬陽韻。

會



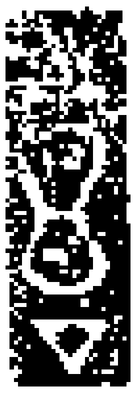
簋

𠑇匜　吏
曶于會

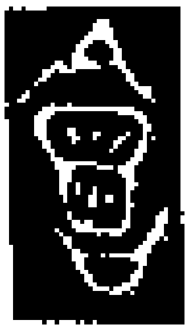


器

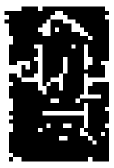
異卣　異從
史𦎫伐會



會妘鬲　會
妘作朕鬲



趙亥鼎　宋莊公之
孫趙亥自作會鼎



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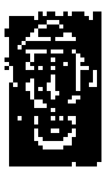

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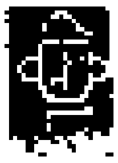
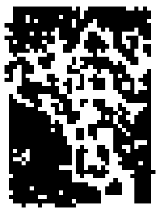
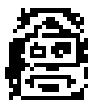


五

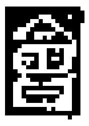
屭羌鐘　先
會于平陰



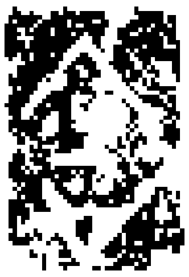
蔡子匜　蔡子
口自作會匜



新郪虎符
雖毋會符



新郪虎符　必會
王符乃敢行之

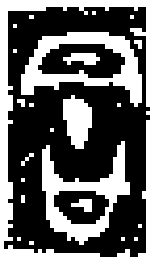


鄶媍鼎　會
媍作寶鼎

說文五篇「會、合也。从亼从曾省、曾、益也、給、古文會如此。羅振玉謂鎗即會字、器蓋謂之會、其文象器蓋上下相合、趙亥鼎作會、蔡子口匜作會、王子口匜作𠊱、以从亼象

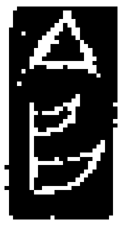
蓋下从囧象器，以金為之，故旁增金。「其器為蓋，蓋言其為會字殆無疑也。王子口匜增从辵，乃引申為會遇字。許書載會之古文作𢓊，與王子口匜略同。又會與合同意，故許書會注合也，而合下云合口也，予意合口二字乃會之譌。合亦象器形，上下相合。會之古文从合，亦其證矣。」（丁戊稿二一葉 考作善會戢）案金文會有三種用法：一為合，如新郪虎符「雖毋會符」。二為遇合，如驫羌鐘「先會于平陰」。三為地名，如員卣「員從史旟伐會」，郭沫若認為會、鄶省。國風作檜。鄭語「妘姓鄔、鄶、路、偪陽」，注云「陸終第四子曰求言，為妘姓，封於鄶，今新鄭地也。鄔、路、偪陽其後別封也。平王東遷為鄭所滅。」左傳僖三十三年「鄭葬公子瑕于鄶城之下」，杜注云「古鄶國在滎陽密縣東北，在今河南密縣東北五十里，與新鄭接壤。」

（𠓵）

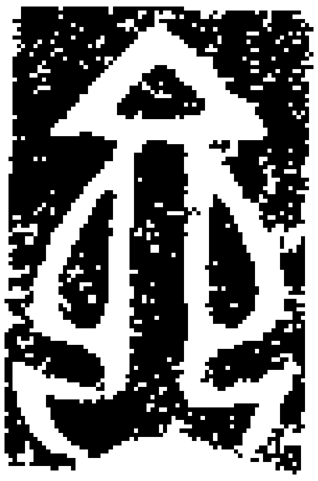


師同鼎 孚戎金𠓵卅

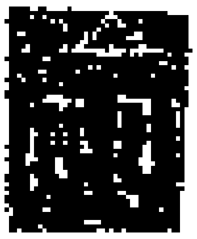
字从𠓵从丨，𠓵上為蓋，下為器，中丨為所貯之物，疑即會字。金文或作會𨩎，（加金旁表示材質）儀禮公食大夫禮「宰夫東面坐，啓簋會，各却于東西」，本銘「孚戎金𠓵卅」，戎鼎廿𠓵與鼎並舉，當與「簋會」同，表示一種器皿，說文：會，合也。合亦象器形，上下相合會之。會與合二字後引申為一切事物的會合。



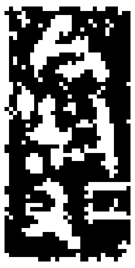
辛乙父乙彝
卿字合才小圖



俞父己甗
俞父己

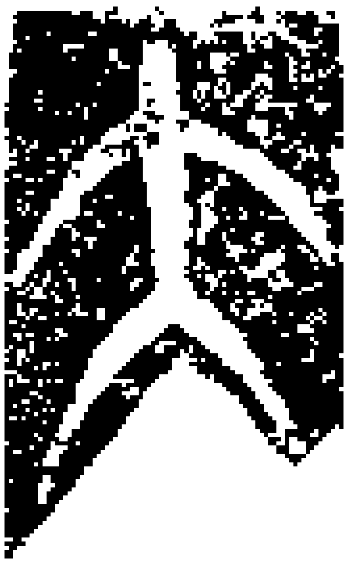


鬭鼎　圖
作寶彝俞



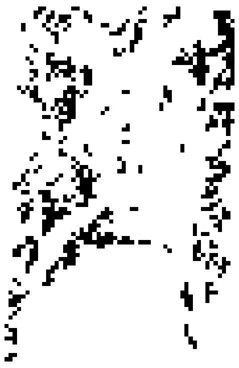
啚鼎
曰俞

大



大子瓿
大子

一



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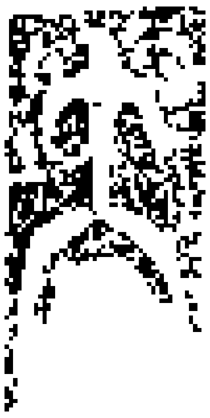
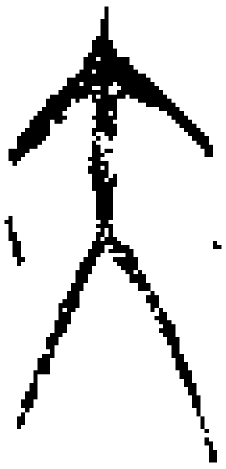


二

大子

鼎
大子



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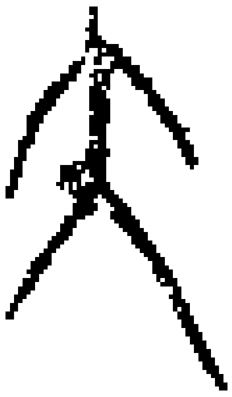
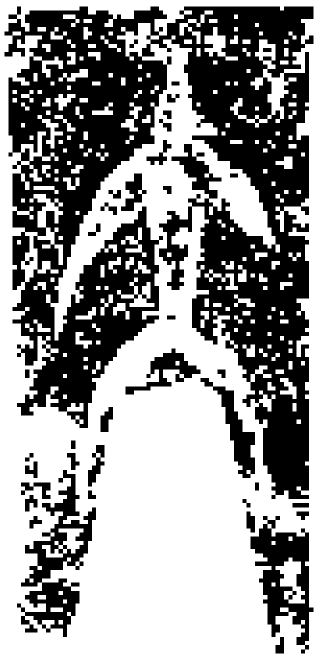
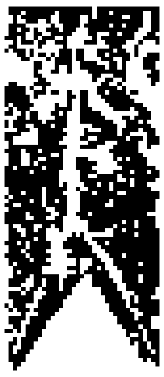


二

大子丸
大子



大子尊
大子



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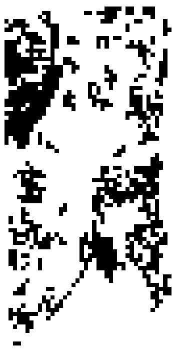
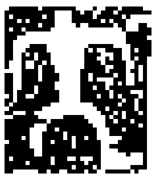


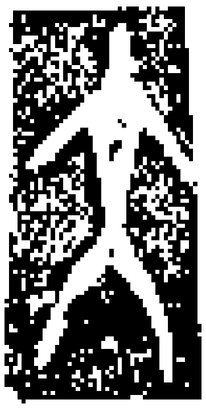
二

大子

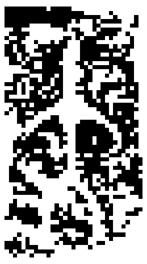
斝
大子



大亞方彝
大亞

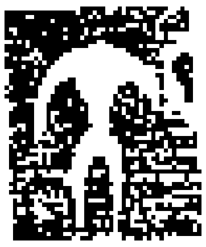


禾大鼎
禾大

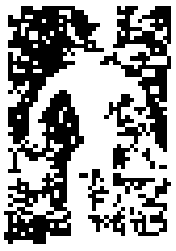


大保
鼎

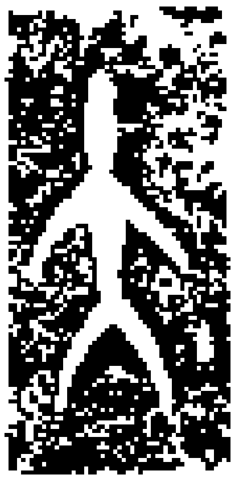
大保



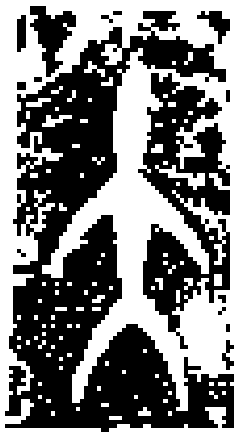
大保
方鼎



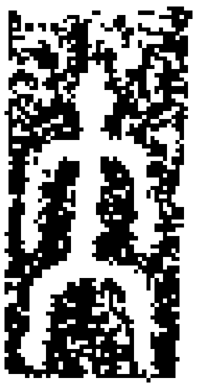
大保簋
大保



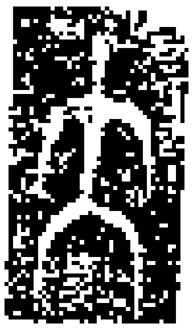
大保盉
大保盉



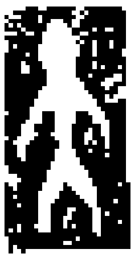
大保鼎
大保盉



大祝禽鼎
大祝禽鼎



大祝禽鼎
大祝禽鼎



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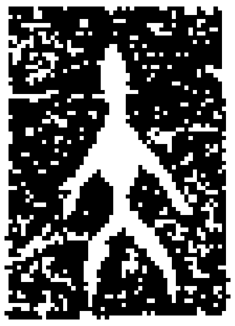

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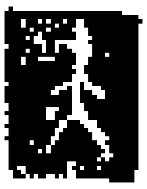

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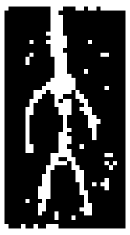

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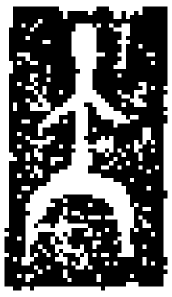

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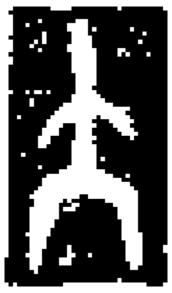

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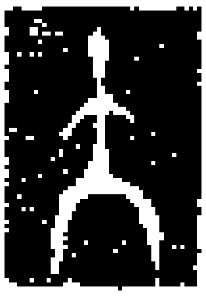

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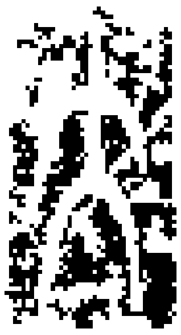

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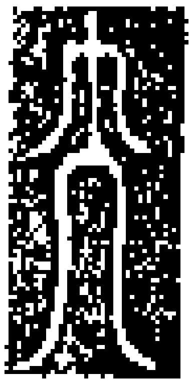

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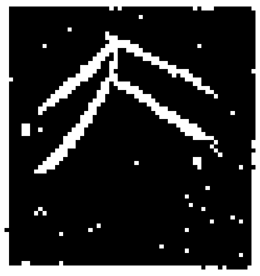

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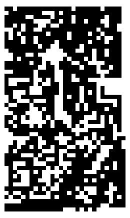

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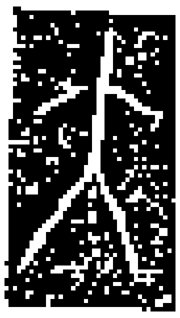

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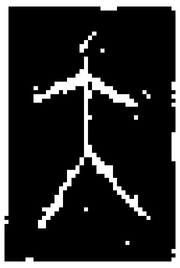

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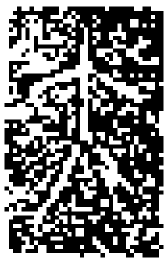

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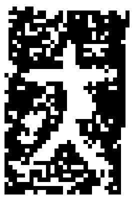

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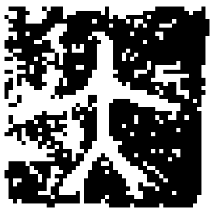

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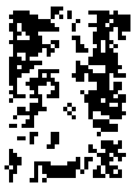

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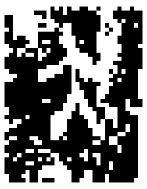

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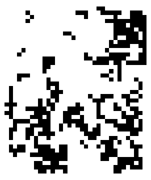

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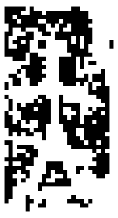

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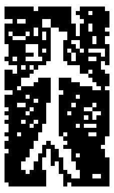

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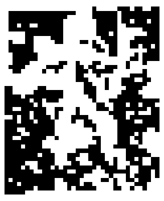

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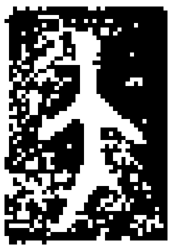

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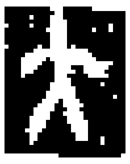

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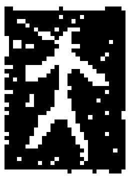

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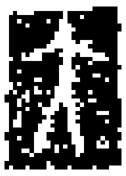

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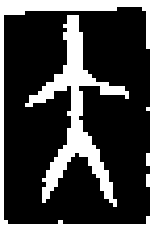

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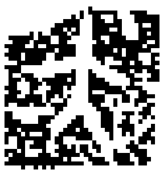

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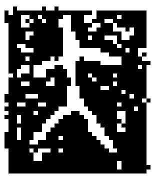

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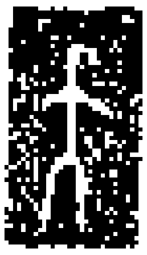

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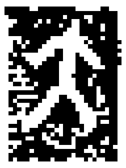

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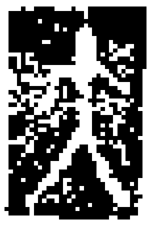

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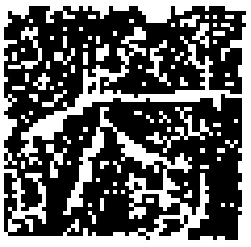

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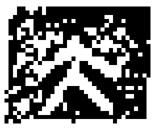

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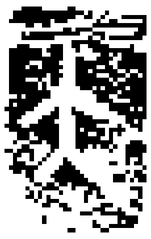

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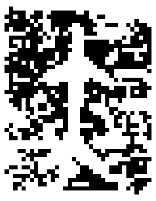

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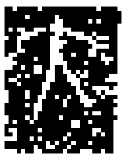

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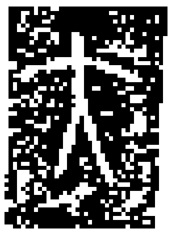

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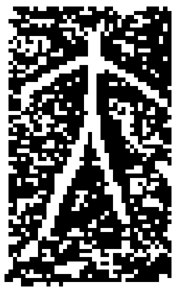

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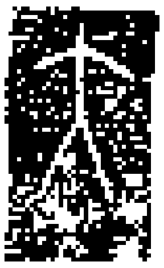

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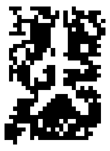

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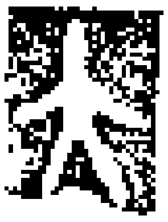

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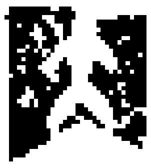

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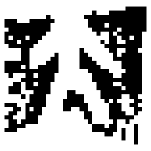

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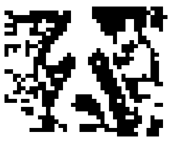

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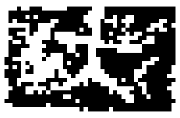

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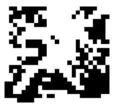

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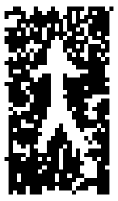

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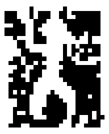

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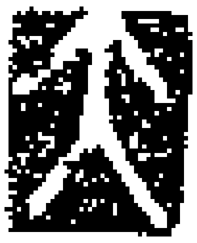

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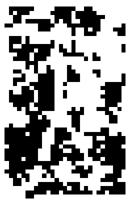

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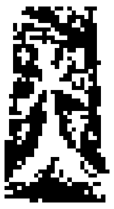

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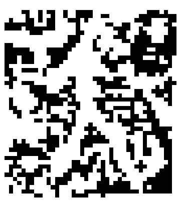

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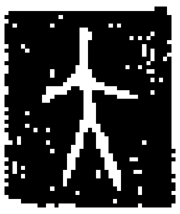

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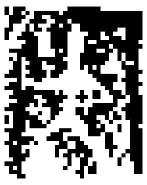

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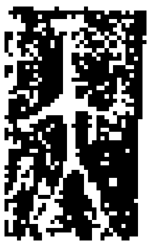

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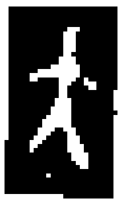

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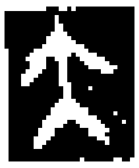

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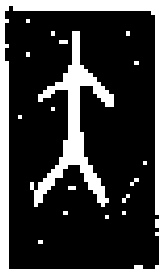

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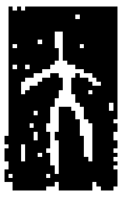

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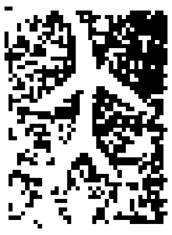

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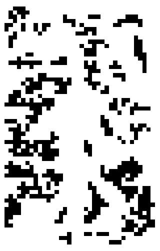

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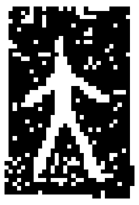

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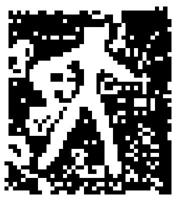

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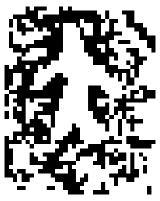

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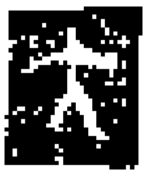

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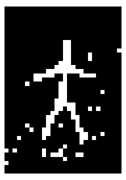

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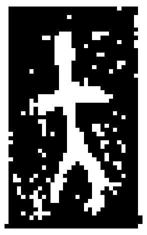

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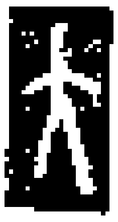

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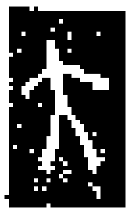

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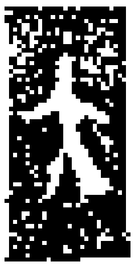

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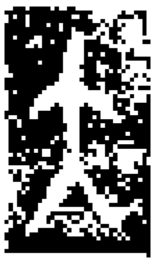

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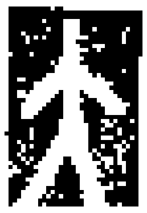

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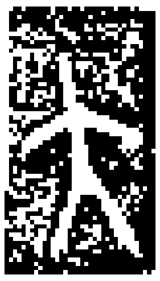

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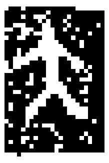

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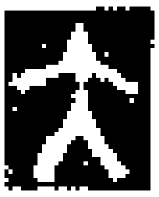

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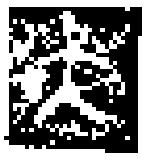

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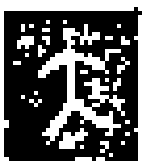

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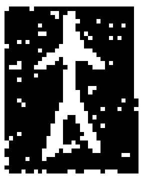

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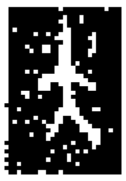

盂二

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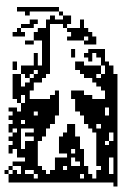

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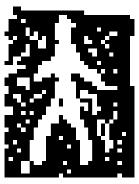

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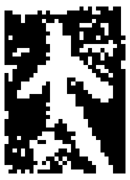

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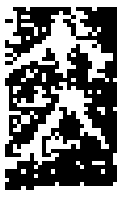
大



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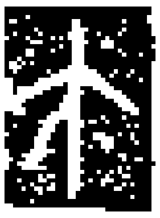

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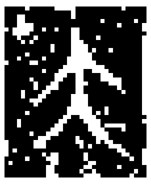

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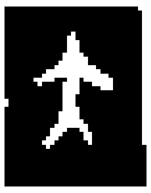

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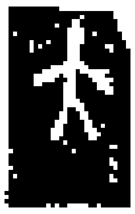

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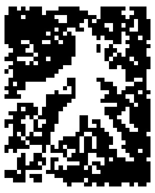

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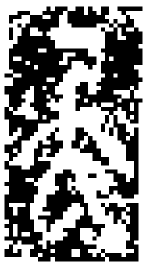

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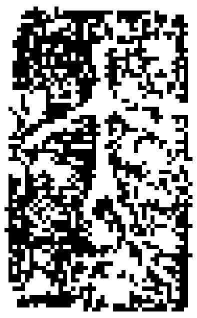

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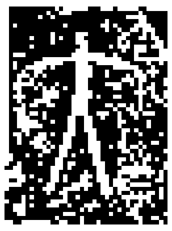

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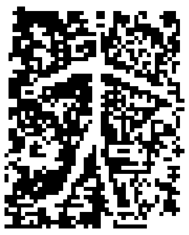

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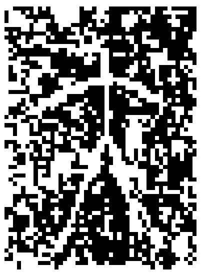

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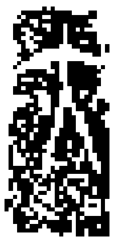

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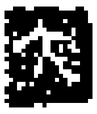

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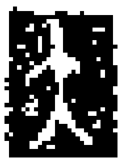

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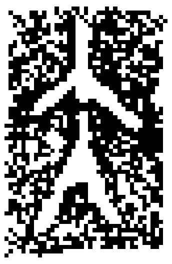

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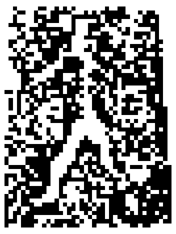

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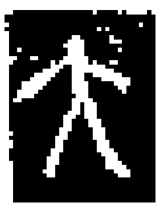

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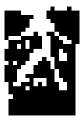

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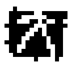

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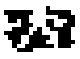

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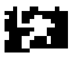

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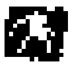

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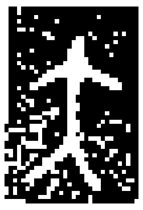

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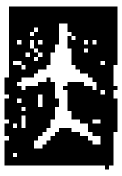

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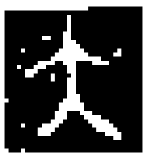

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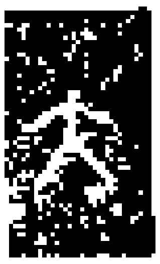

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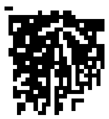

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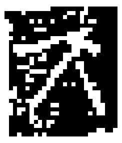

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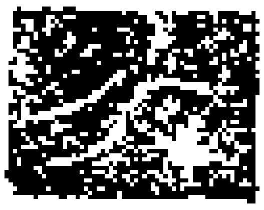

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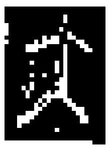

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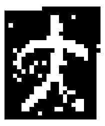

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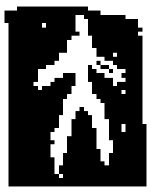

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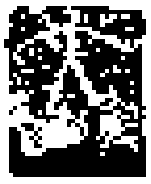

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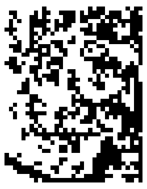

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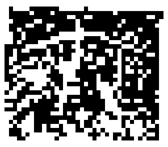

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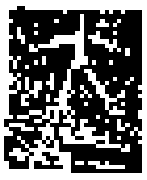

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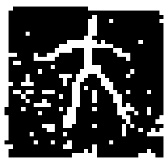

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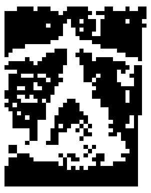

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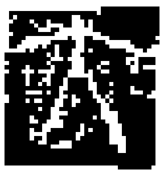
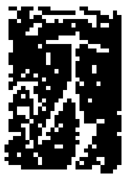
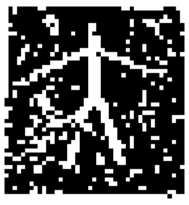
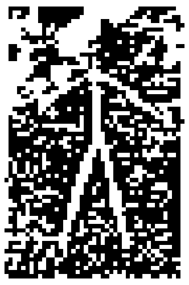


宗婦盤
昌辟大福



秦公鐘





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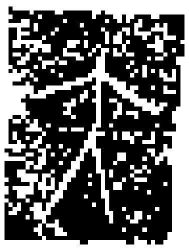

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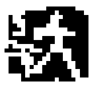

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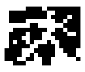

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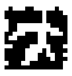

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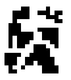

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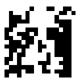

十三

郘鐘大
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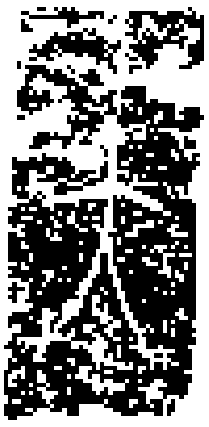
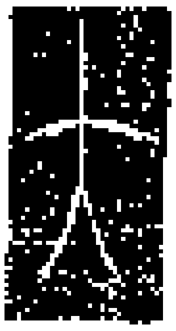
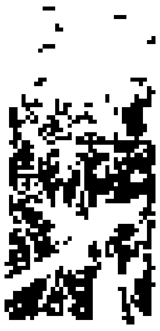


中山王
嚳鼎

虎𣪕
大邦



中山王嚳方壺
不顧大宜



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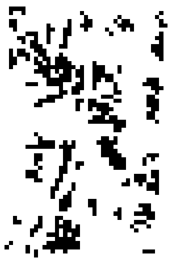

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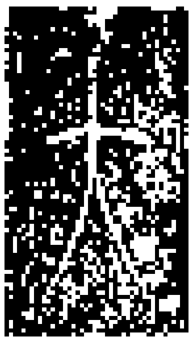

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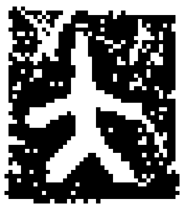
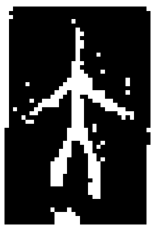


朢設
王各于

大室



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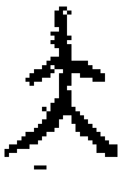

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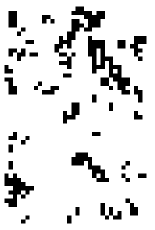

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師鑄

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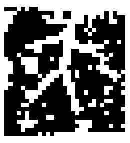

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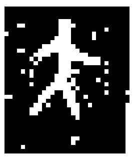

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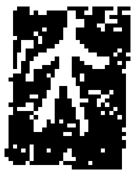

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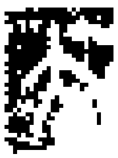

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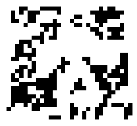

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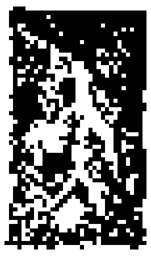

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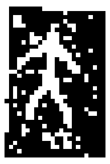

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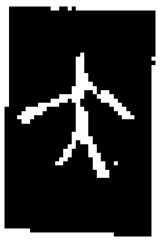

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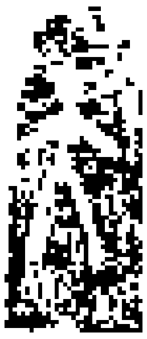

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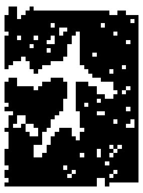

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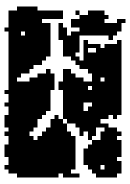

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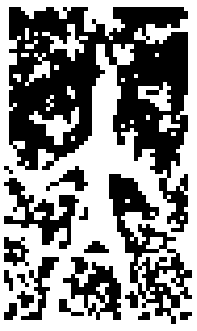

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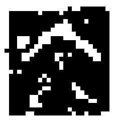

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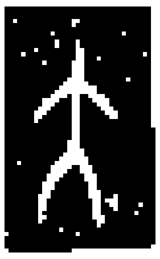

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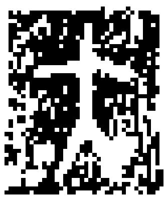

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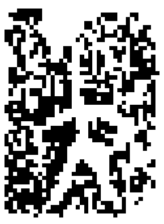

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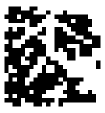

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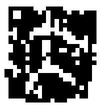

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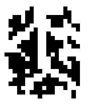

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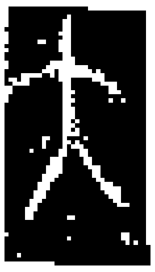

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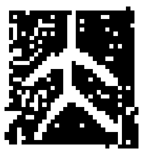

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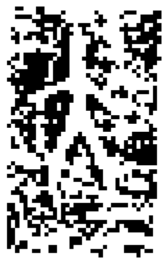

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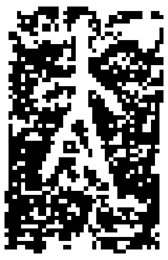

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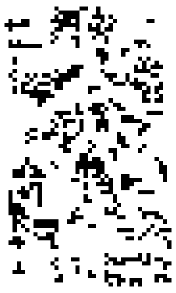

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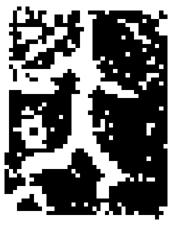

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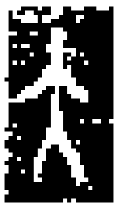

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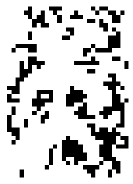

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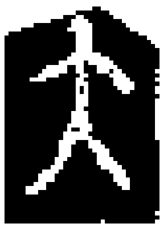

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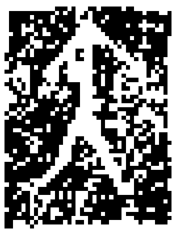

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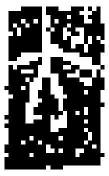

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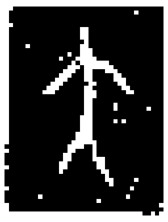

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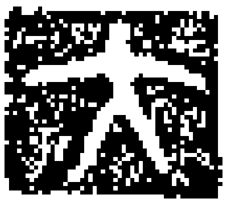

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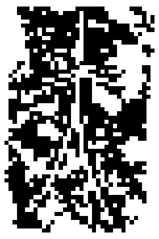

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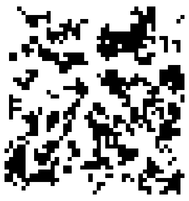

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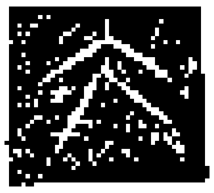

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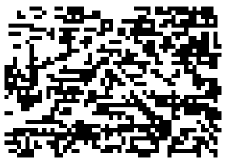

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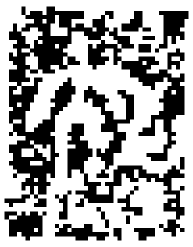

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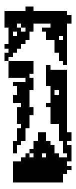

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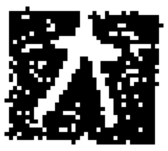

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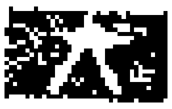

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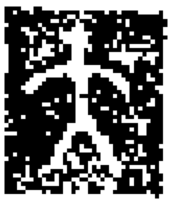

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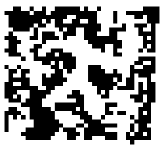

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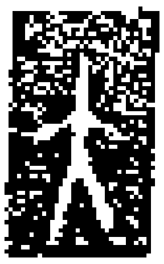

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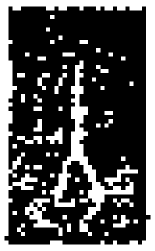

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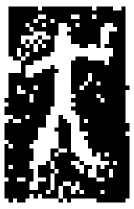
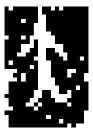


蓋

曾伯陭壺　用
受大福無疆



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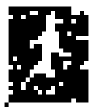

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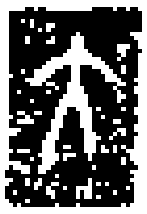

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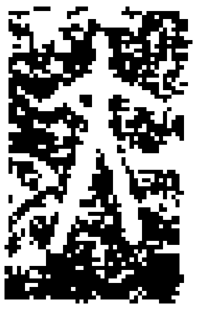

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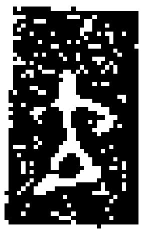

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僕作父己尊𣪘

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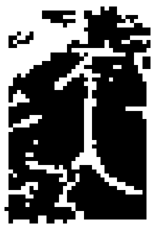

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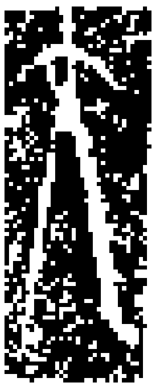

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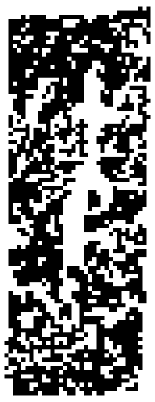

蔡侯

尊 蔡侯𩰫
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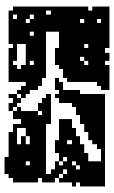

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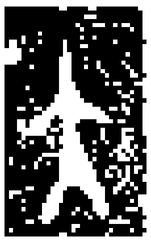

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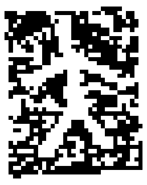

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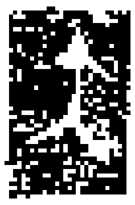
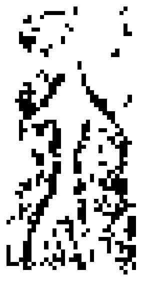


太師虘豆 大
師虘作𥼚尊豆



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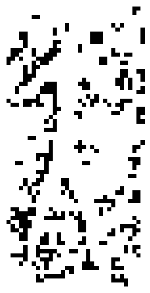

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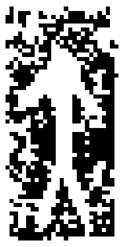

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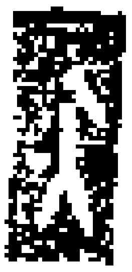

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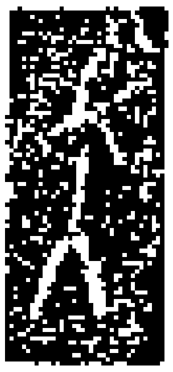

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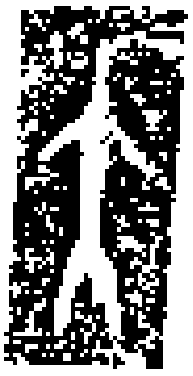

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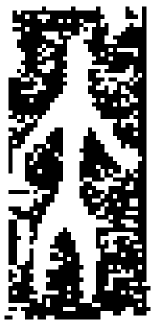

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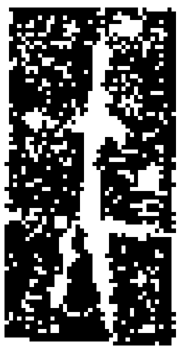

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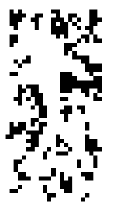

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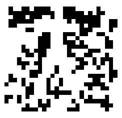

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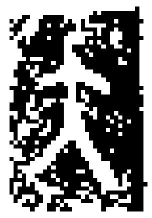

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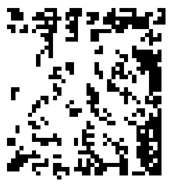

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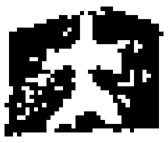

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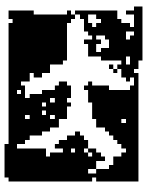

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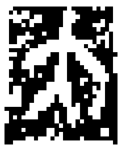

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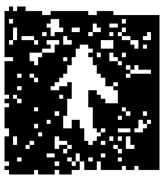

口父丁彝

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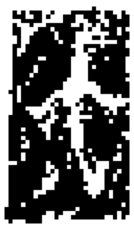

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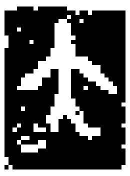

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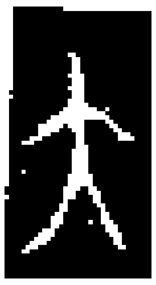

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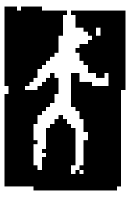

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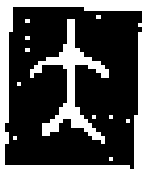

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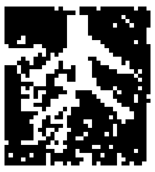

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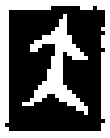
大殷　豕

吹嬰甗　大賜里



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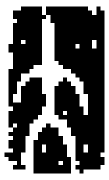

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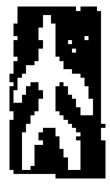

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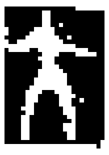

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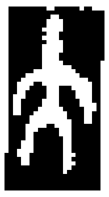

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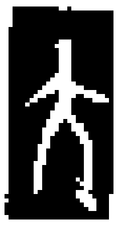

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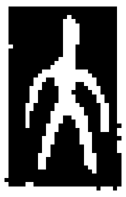

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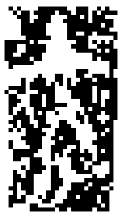
賓作冊大白馬



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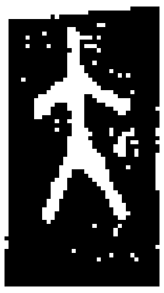

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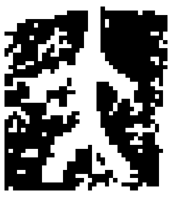

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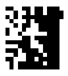
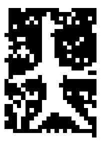


曾大工尹季怠戈
曾大攻尹季怠之用



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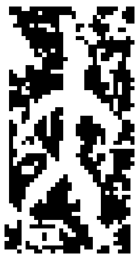
大公寶尊彝

彝



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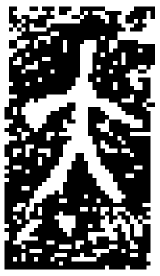

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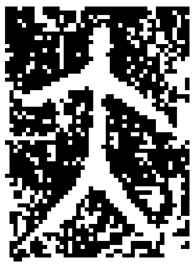
人𦕹乎作寶鼎



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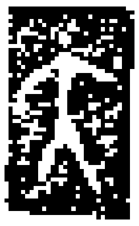

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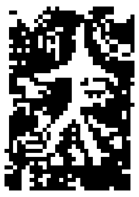

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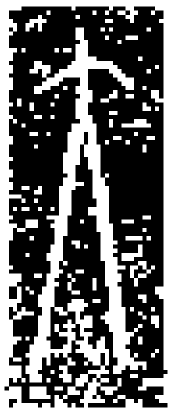

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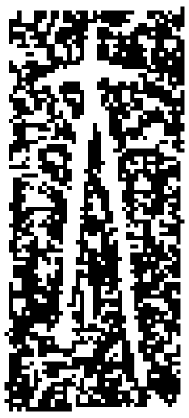

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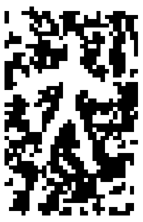

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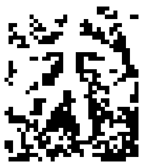
左師

翻馬宮
大室



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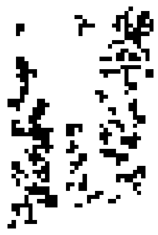

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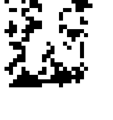

大
保

壽冈大保
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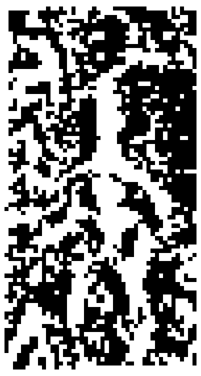

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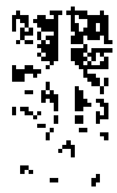

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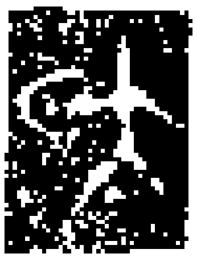

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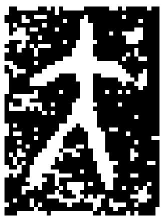

筥

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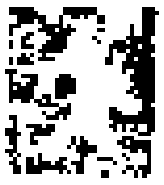
大子伯作鑄寶壺



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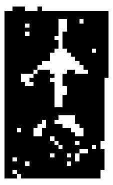
作姬大母尊鬲



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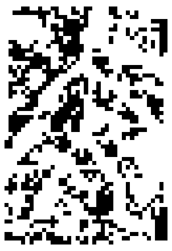
吏良父作寶𣪕



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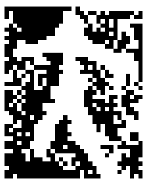

段𣪕　令龏𥄳
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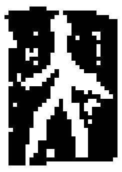

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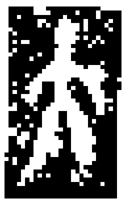

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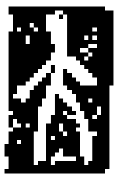
皇天尹大保室



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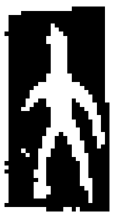

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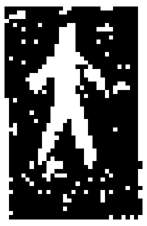
皇天尹大保室



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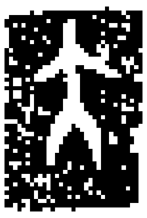
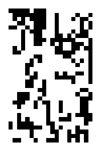
大御于卓祖妣



令鼎 王大耤農于諆田餳



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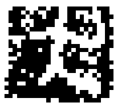

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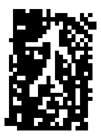
乍冊魖卣 公大史咸見服于辟王



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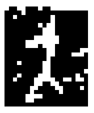
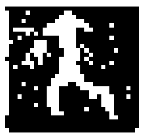


二

乍冊魖卣 唯公大史見服于宗周□



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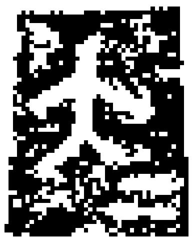
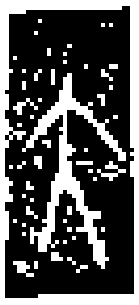
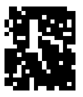


大鼎 令取碓闖卅二匹賜大=



吳王夫差監 攻吳王夫差擇氒吉金



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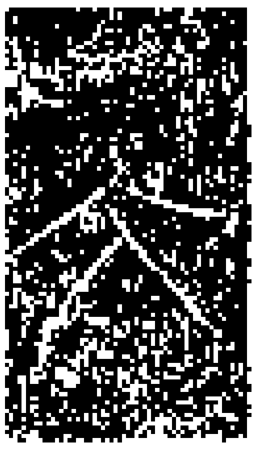
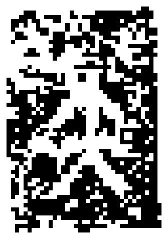
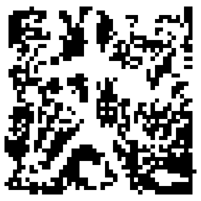


秦公鎛 秦公王子斉之戟大度



齊叔姬盤 子=孫永受大福用



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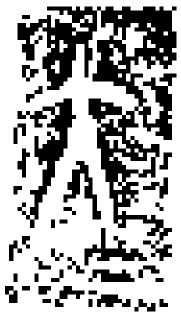

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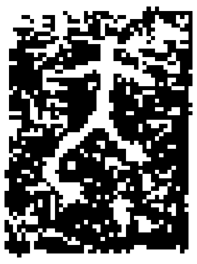
𤼈鐘（鍾閗） 用追孝𩓣祀卲各樂大=



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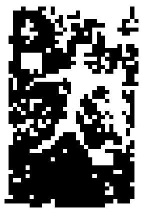

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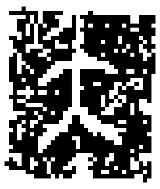

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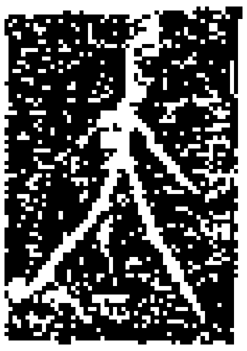

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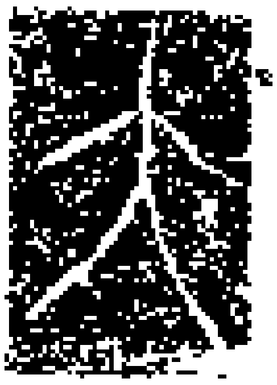

罍

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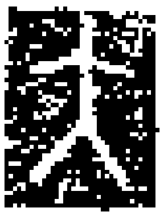

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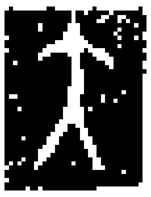

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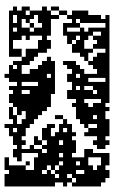
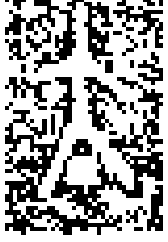
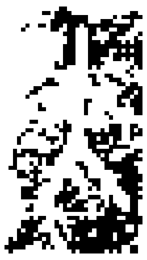


大簋　用作朕皇考大中尊簋



邢姜簋

井姜大宰弘鑄其寶簋



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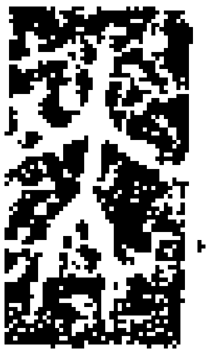
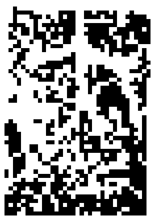
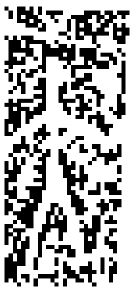


大史友甗　大史友作召公寶尊彝



吳生鐘　吳生用作穆公大[illegible]鐘



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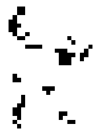
𤼈鐘（鉦間）敢作文人大寶協龢鐘



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南宮乎鐘 鉦上
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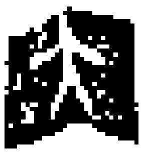

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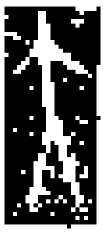

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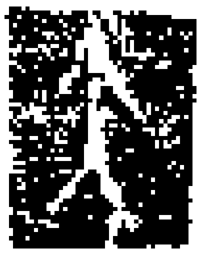

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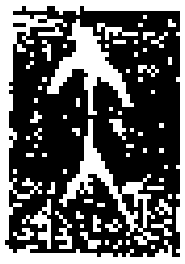

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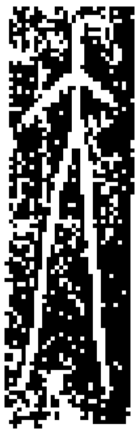
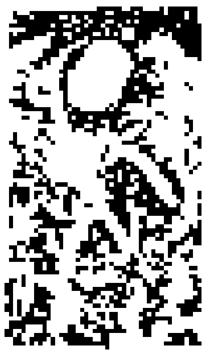
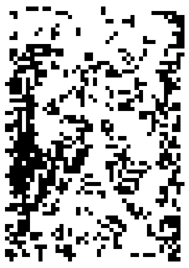
楚公豪鐘 楚公
豪自作寶大𩁹鐘



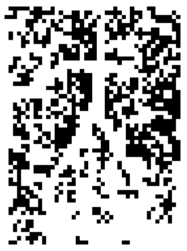
蔡侯缶 蔡侯龖
作大孟姬媵盥



堇鼎 匽侯令堇
饎大保于宗周



齊大宰盤 齊大宰
歸父㕟為忌沬盤



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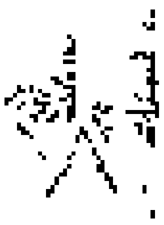

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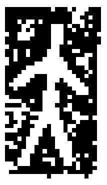
歸父盤 齊大宰
歸父㕟為忌沬盤



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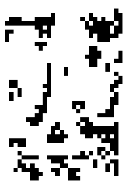

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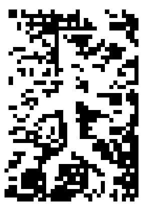
白公父簠 伯大師
小子白公父作簠



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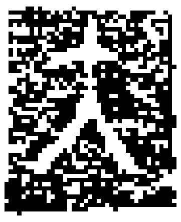

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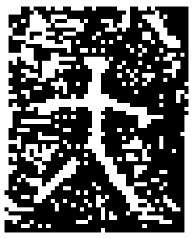
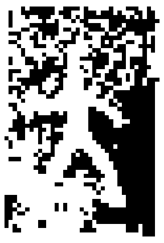


盂

厚氏元
豆圃

大司徒厚氏元作膳匜



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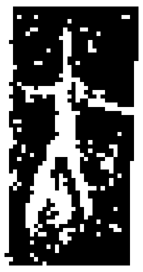

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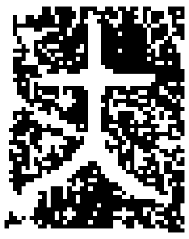

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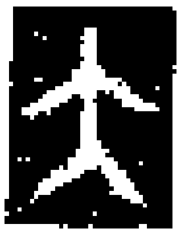

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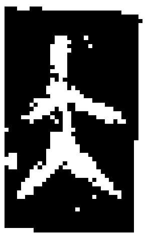

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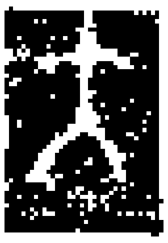

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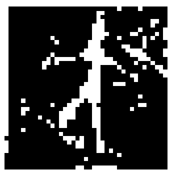

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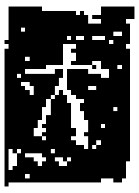

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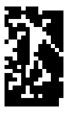
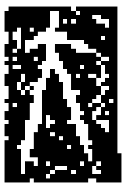
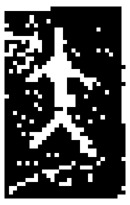


十六年戈鐓 大良造庶長鞅之造雍𨚕

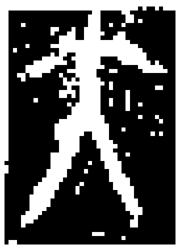


陳侯午敦

作皇妣孝大妃祠器鍊鎛

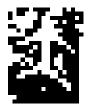


大師小子甗 奠大師小子侯父作寶甗

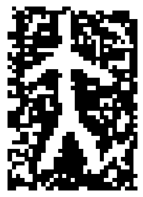


叔上匜 奠大內史叔上作叔

頌盤 盘



盠駒尊 令用作朕文考大中寶尊彝



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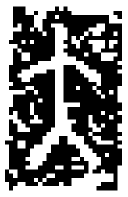
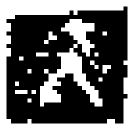


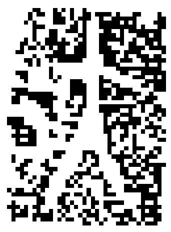
器

蜀伯大父盨

蜀伯大父作嬴妃鑄寶盨



黃大子伯克盤 黃大子伯克作仲嬴𠑹媵盤



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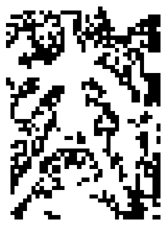
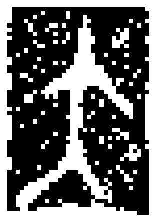
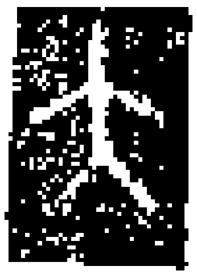


七

虢叔旅鐘 用作朕皇考惠叔大林龢鐘



魯生鼎 無大邑魯生作壽母朕貞



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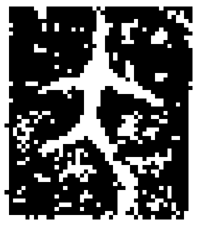

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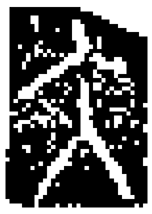
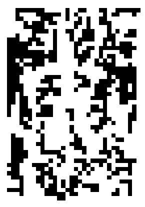
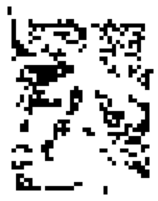


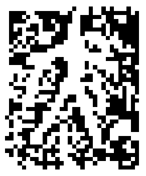
蔡大師鼎 蔡大師䵼媵鄦叔姬可母飤緐



許伯毁 𣲺者顯祖玟珷膺受大命



裘衛鼎 令執韓王卿工事卿大室



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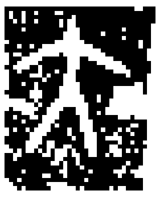

器

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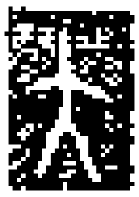

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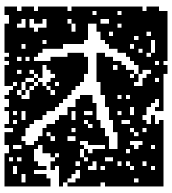

器

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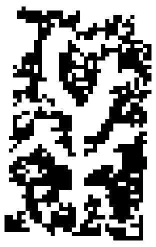
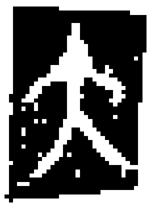


師覩鼎　休伯大師肩覩臣皇辟



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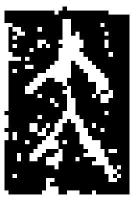
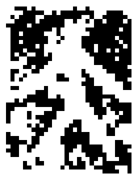


器

大殷　王乎吳師召大賜趞睽里



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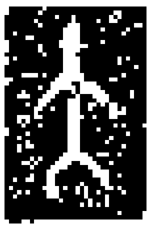
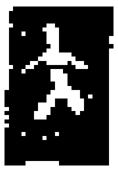
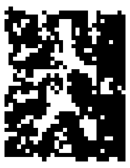
同殷　世孫〻子〻左右吳大父



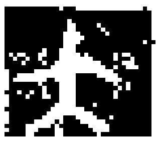
小臣缶鼎　缶用作享大子乙家祀尊



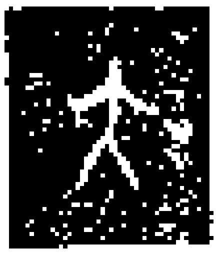
曾大保盆　曾大保慶叔亟用其吉金



番生殷　王令𦅫𤔲公族卿事大史寮



大鼎　大其子〻孫〻萬年永寶用



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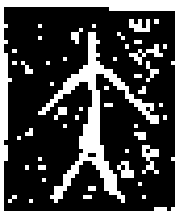

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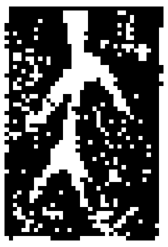
洹子孟姜壺　齊侯命大子乘遽孟敬宗伯



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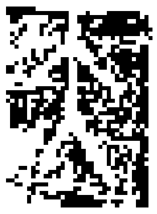
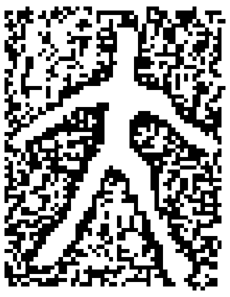


二

洹子孟姜壺　于大無
嗣折誓于大嗣命用璧



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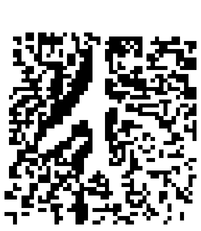

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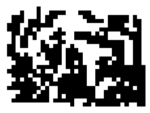

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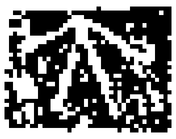

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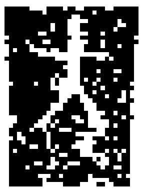
邵大叔斧　邵大
叔痔貳車之斧



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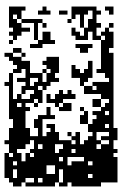
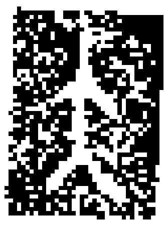
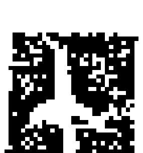


器

[illegible]盨　命女嗣成周
里人眔者侯大亞

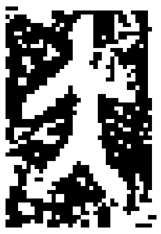


盂一

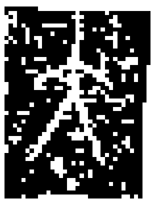


盂二

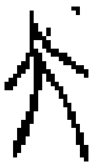
曾中大父蛕殷　曾中大
父蛕廼用吉攸叙乃口金



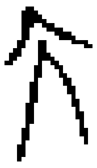
禹鼎　肆武公亦弗段
望朕聖祖考幽大叔



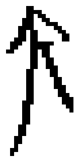
膚大史申鼎　鄦安之孫
簷大史申作其禱鼎十



鄂君
啓節



鄂君啓節　大攻尹
脽以王命=集尹㤂䊷



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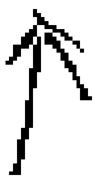
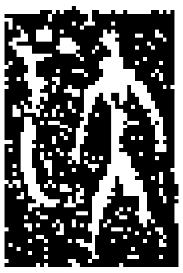
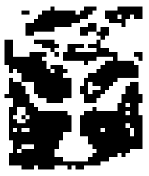


鄂君啓節　大司馬邵剔敗晉師於襄陵之歲



邲其卣　大乙爽

林義光曰：說文「大，天大地大人亦大，象人形。」按：人象側立，大象正立，亦象軀體碩大形。古今相承以爲大小之大。籀文高田忠周曰：大者大人、丈夫之謂也，轉爲凡物大事大之偁。大義作𡗜，重叠文也。省作夳，亦疊文之例。又省作太。說文誤認夳爲泰字古文，俗亦以太爲極大尊偁，皆非。（古籀篇二十九第一葉）



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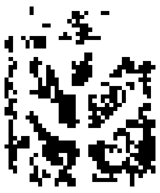
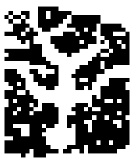


二

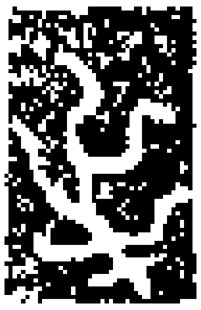
屰自父癸爵

屰自父癸



屰自父癸爵

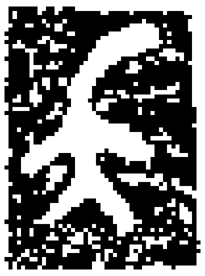
屰自父癸



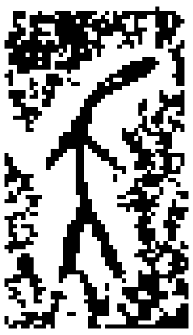
矢人盤

銅玉屰尊

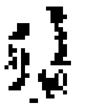
說文三篇：「屰，不順也。从干下屮，屰之也。」按甲骨文作𢆉、𢆉，羅振玉曰：「𢆉為倒人形，示人自外入之狀，與逆同字同意。」按卜辭逆字亦如此作。（增訂殷虛書契考釋中第六十六葉）楊樹達曰：「說文十四篇𠫓，不順忽出也，从到子。到大為屰，到子為𠫓，𠫓訓不順，字之取象相同，故義訓亦同也。」（積微居小學述林卷三第八六葉釋屰）



矢戈



矢戈 矢



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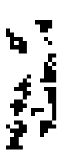

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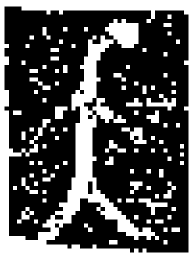
矢父丁爵 亞矢父丁



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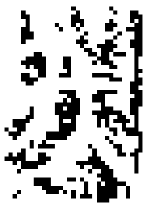
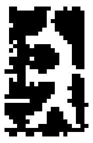
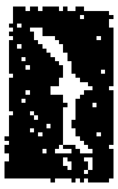


矢車鑾 矢寶口作



天君鼎 矢酉才斤



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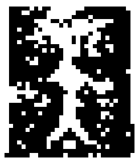
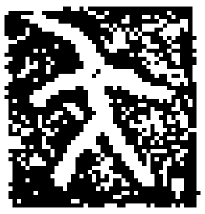
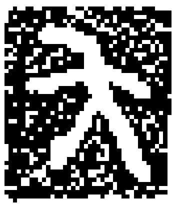


器

矢王尊 矢 王作寶彝

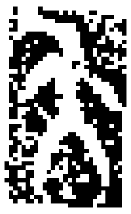


矢人盤 用 矢戲散邑



矢人盤 矢人

宥觚 肩田



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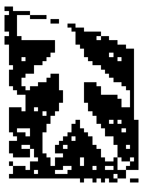

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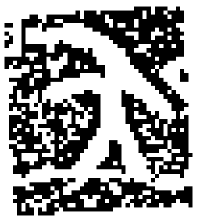

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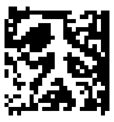
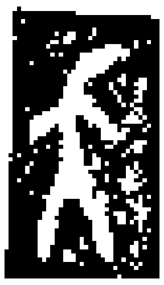
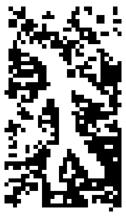


令彝 命矢 告于周公宮



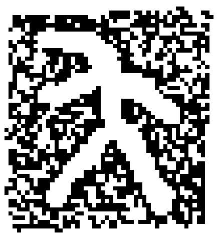
矢王鼎 矢王

作寶尊鼎

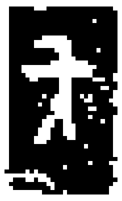


蓋

夨王簋　夨王作奠姜尊簋



夨人盤　夨王于豆新宮東廷



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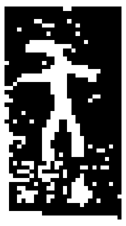
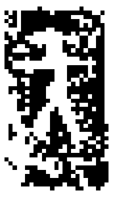


器

同卣　夨王賜同金車弓矢



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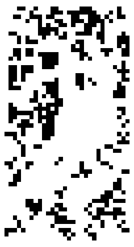
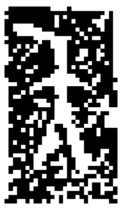


器

同父戊卣　夨王賜同金車弓矢



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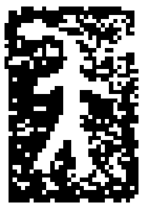

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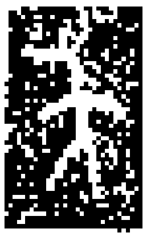

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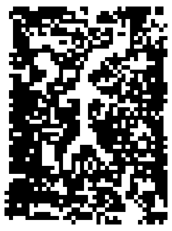
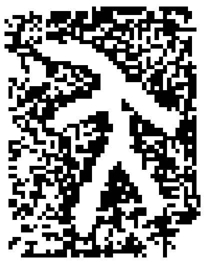
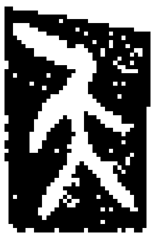


器四

散伯簋　散伯作夨姬寶簋

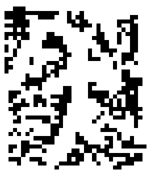


夨人盤　夨卑鮮且𩁹旅誓曰

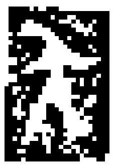


夨令簋　作冊夨令尊宜

于王姜



能匋尊　能匋賜貝于氒㫚公夨𠭰五朋



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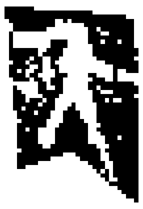
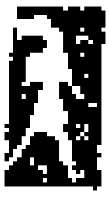


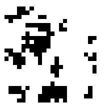
器

令鼎

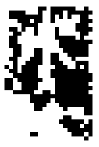


令方尊　今我唯命女二人太眔夨奭左右于乃寮

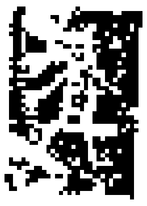
金文夨夭作夨，馬叙倫誤爲說文夨夭爲二字，其義實無殊，皆從大而傾其首，但一向左一向右，此在金甲文中皆不爲異。讀金器刻辭（夨鼎）高田忠周曰：說文「夨」傾頭也，从大象形，經傳當以側以仄爲之，夨字遂廢矣。（古籀篇三十九第二十六葉）



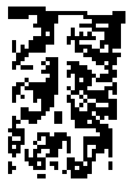
蓋一



器一

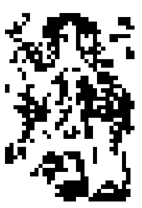


蓋二

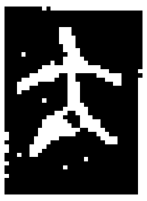


器二

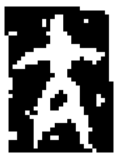
盠方彝



盠尊　幽亢

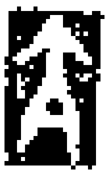


趞鼎　賜趞赤市幽亢

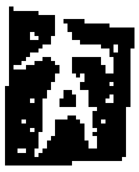


蓋

令彝



令方尊　明公易亢師鬯金小牛



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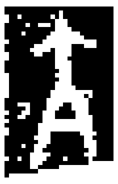
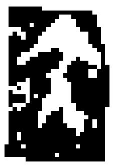


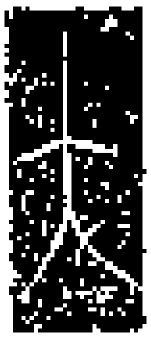
器

令彝



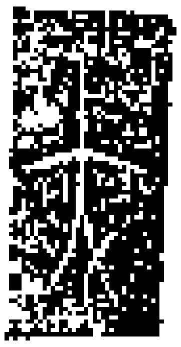
令方尊　令我唯命汝二人亢眔矢奭左右于乃寮

說文十篇「亢，人頸也。从大省，象頸脈形。」按金文亢从大下有短横，不知何意。許釋亦有待商榷。



中山王嚳方壺

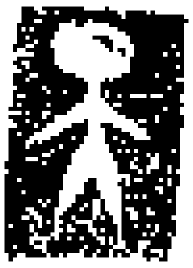
郘友皇工



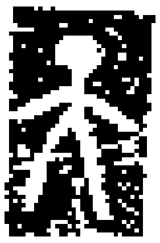
中山王嚳方壺

友之于壺而時觀焉 明

商承祚曰：友字不識，與明為聯詞，殆將那可信的話明白刻於壺上之意。（中山王嚳鼎壺銘文芻議，古文字研究第七輯）趙誠定作跋，無釋。（中山壺中山鼎銘文試釋，古文字研究第一輯）按跋字从犮，犮字篆書作犮，「走犬兒。从犬而丿之，曳其足則剌犮也。」與本銘形義均不相符，疑犮即癸侯缶之字。馬叙倫曰：其字从大而械其足，讀（金器刻詞四卷文分）萃。李：是友的繁體，在銘文中讀作寮。

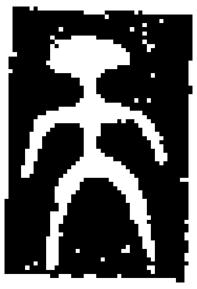


盂鼎 畏天畏

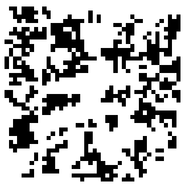


三

南宮乎鐘 配皇天



㝬簋 用配皇天



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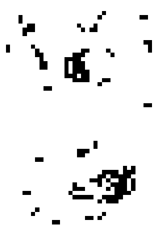
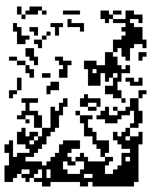
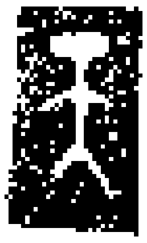


二

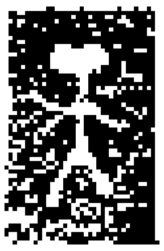
梁其鼎 畯臣天



師兪簋 臣天子

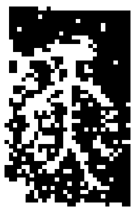


蓋

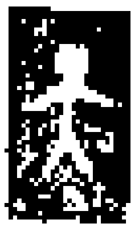


器

白梁其盨 畯臣天子

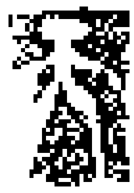


蓋

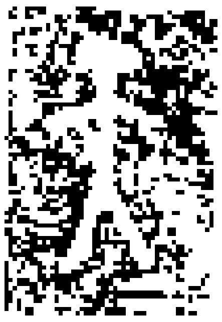


器

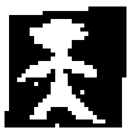
克盨 畯臣天子



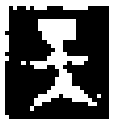
周公簋 朕臣天子



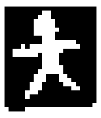
大克鼎 不顯天子=



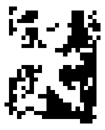
獻彝 無辟天子



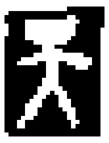
獻彝 受天子休



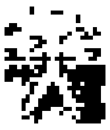
參尊 遣天子休



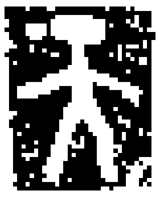
參尊 唯天子休



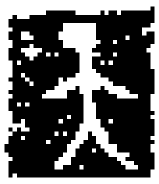
料鼎



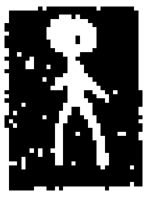
剌鼎　天
子萬年



何尊　有
昏于天

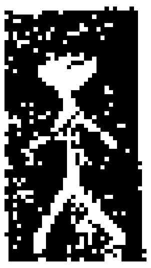


天君鼎
天君鄉祼

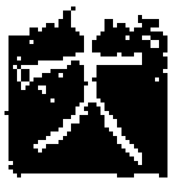


大豐簋
天亡

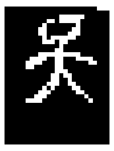
又
王



毛公鼎
敃天疾畏



彔伯𢦚簋
叀圉天令



班簋　彝
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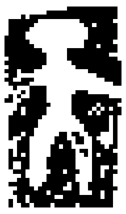
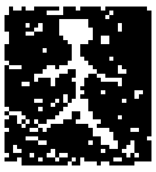


何尊　則
廷告于天



伊簋　對
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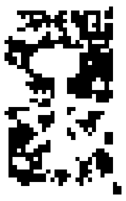
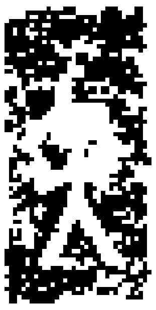
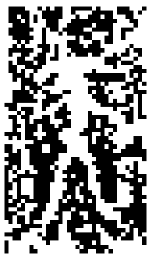


蓋

恒簋　對
揚天子休



永盂　卽
命于天子



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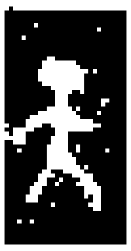

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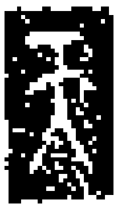
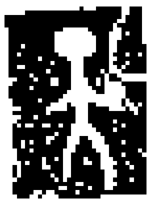


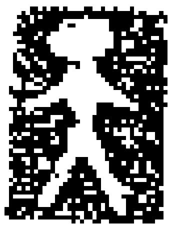
六

虢叔
旅鐘

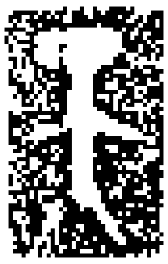
𣪕御
于天子



大豐簋　王
祀于天室

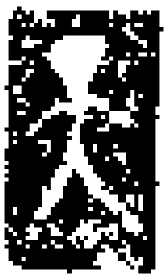


盂鼎　受
天有大命

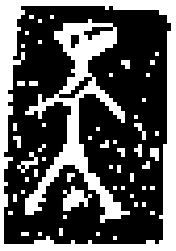


盂鼎

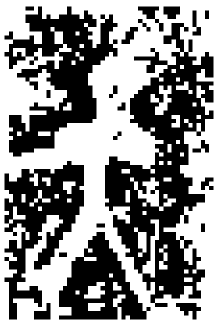
敔天
冀龜斗



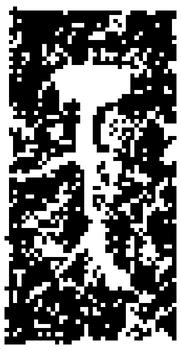
毛公鼎 肆
皇天亡斁



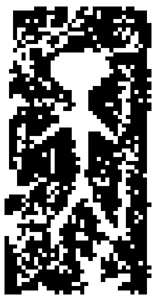
毛公鼎 用
卲邵皇天



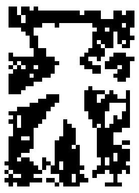
大克鼎 肆
克昏于皇天



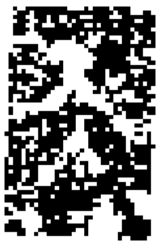
毛公鼎 皇
天弘猒厥德



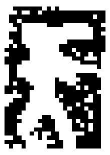
毛公鼎 唯
天畓集厥命



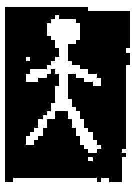
何尊 叀王
龏德谷天



趙盂 天君
事遹事頻



天尹鈴 天
尹工下元弄



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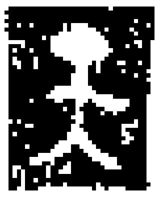

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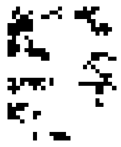

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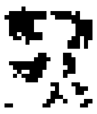

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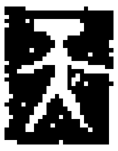

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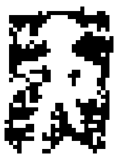

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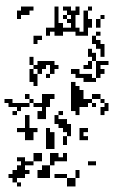

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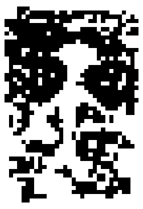

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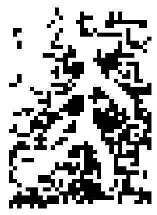

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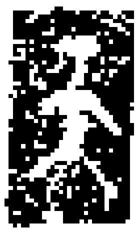

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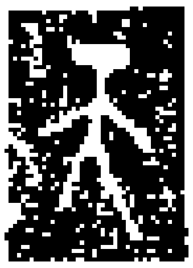

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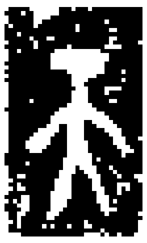

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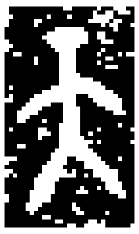

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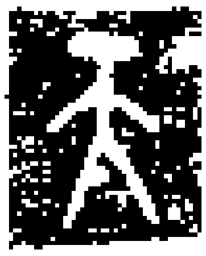

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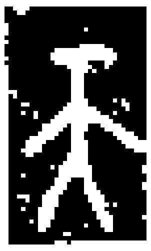

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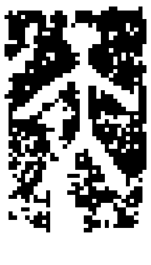

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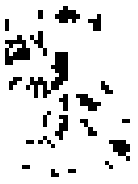

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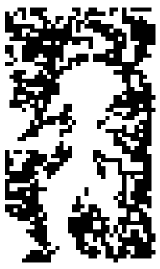

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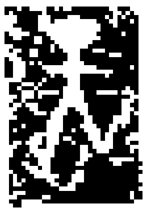

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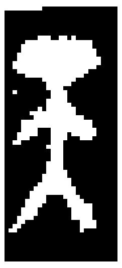

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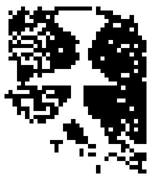

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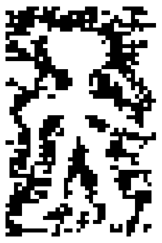

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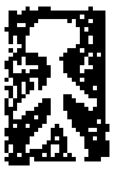

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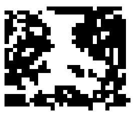

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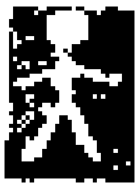

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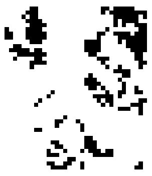

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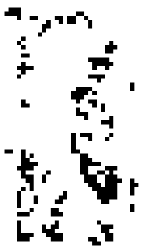

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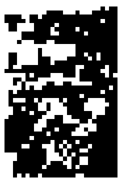

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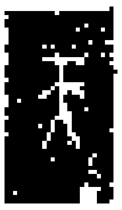

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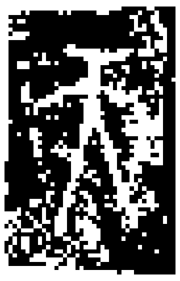

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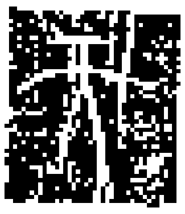

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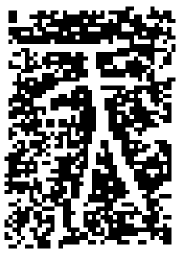

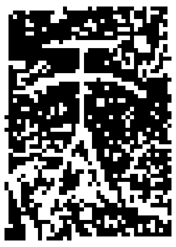

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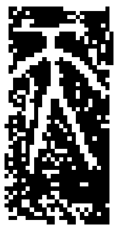

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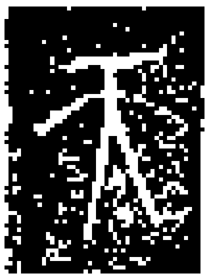

器

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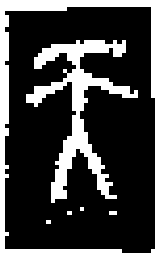

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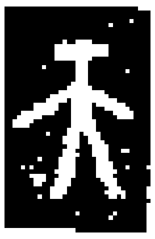

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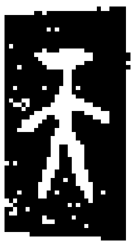

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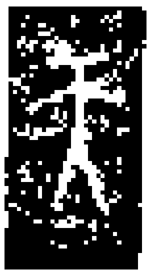
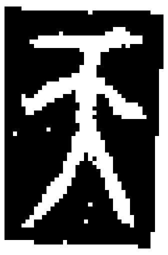


器五

頌簋



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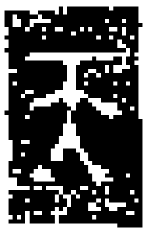

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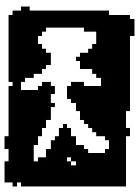

盖二

頌壺　畯
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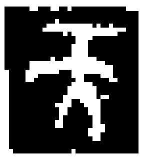

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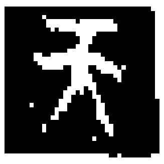

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曾伯霥簠
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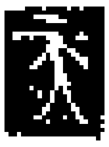

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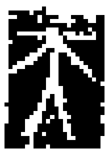

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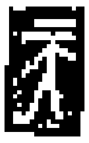

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驫羌鐘
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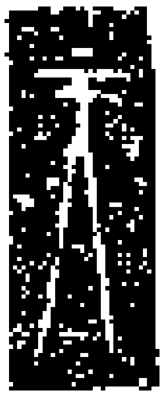

蔡侯
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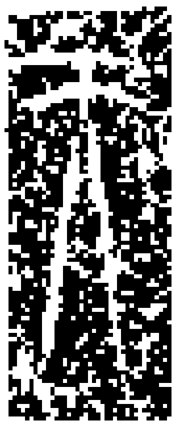

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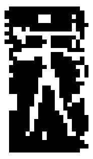

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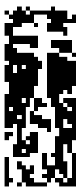

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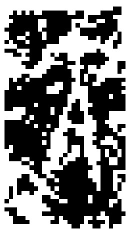

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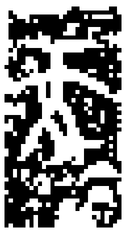
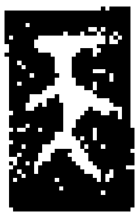


史牆盤
緟寶天₌子₌



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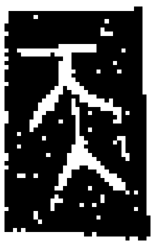

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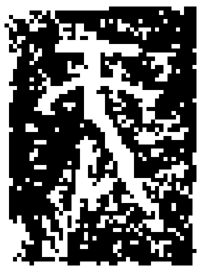
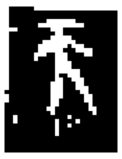
聽命于天子



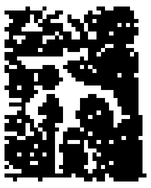
盖

秦公殷　嚴
龏夤天命



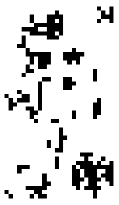
徐王義楚鍴
用享于皇

天



天姬壺
姬自作壺

天



史牆盤 保
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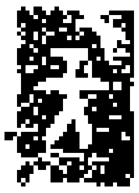
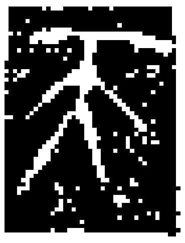


獮盨
敢對揚

天牛
休



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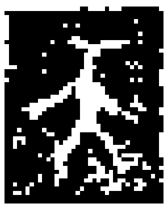

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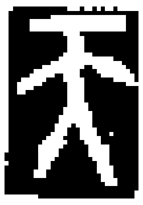
洹子孟姜壺
用御天子之事



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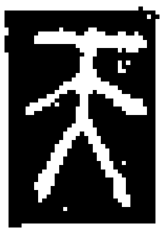

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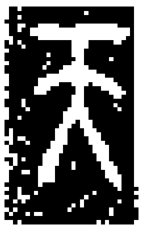
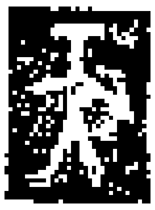


盂三

史頌
簋



史頌鼎曰
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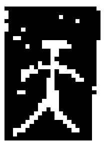
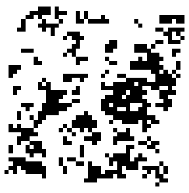


班簋
亡不成

獸天
異



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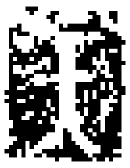
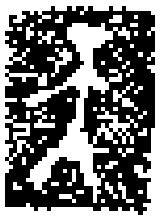
天子丕顯休



天子㠯觶 天
子㠯作父丁彝



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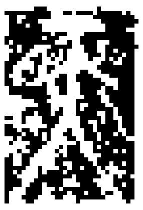

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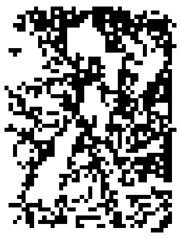
對天子魯休揚



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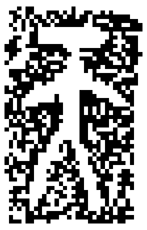

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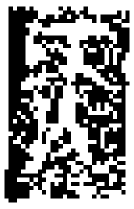

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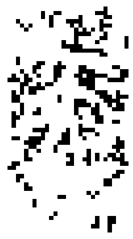

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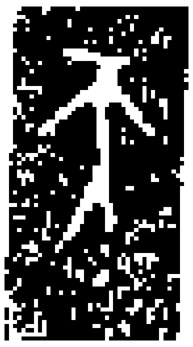
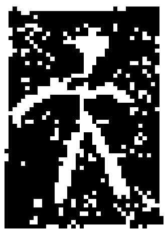
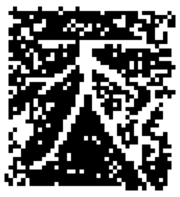


吳王夫差鑑
吳王夫差

擇卑
吉金



𡉚侯鼎 敔口口
天子丕顯休蔑



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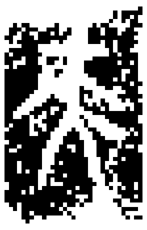
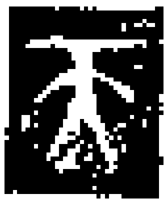
宗公繇簋 有殷
天乙唐孫宗公繇



史牆盤 圍屖文
武長剌天子釁無



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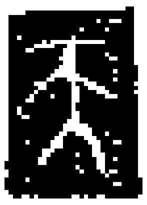

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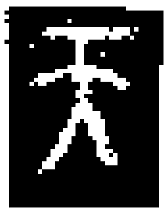
洹子孟姜壺 于
上天子用璧玉備

鎘一



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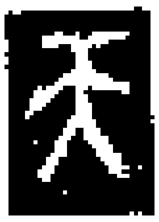

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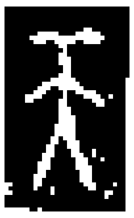

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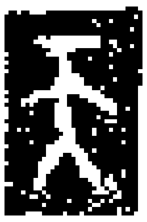

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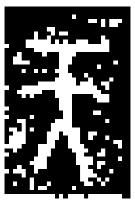
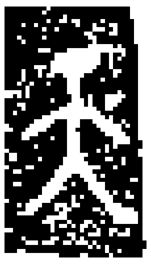


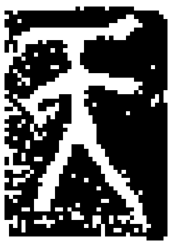
器五

頌設



蓋一

頌壺



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頌鼎 頌敢對揚
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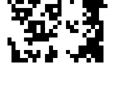
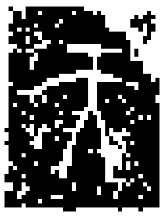


無叀鼎

無叀鼎 對揚天子不顯魯休



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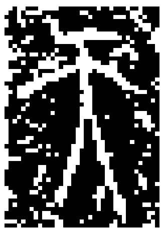

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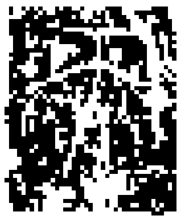

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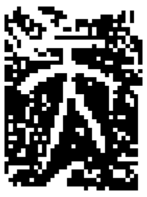
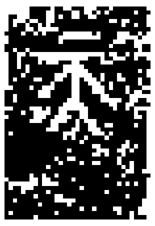
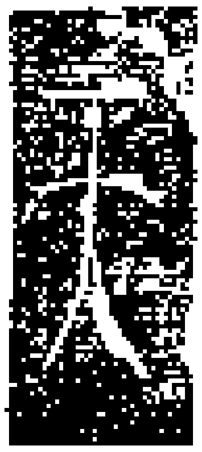
秦公鎛



秦公鐘 我先祖受天命賞宅受或



中山侯鉞 天子建邦



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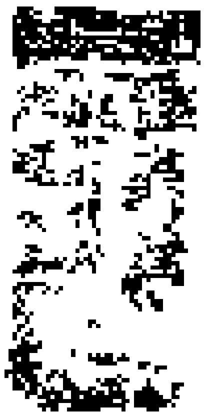

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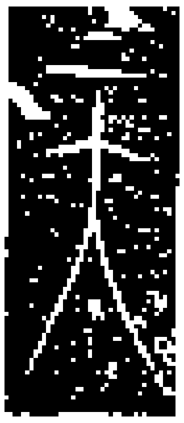

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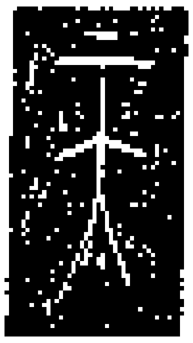
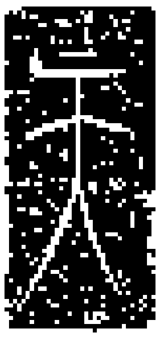


中山王嚳方壺 則堂逆

天古



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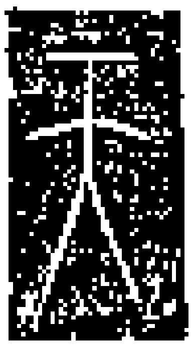

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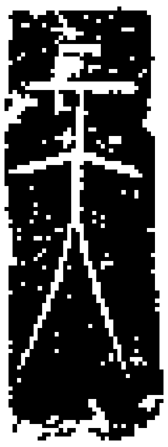

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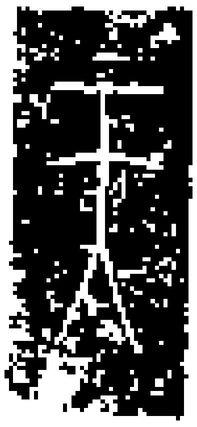
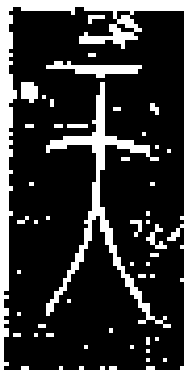


中山王譽鼎　天降休命于朕邦



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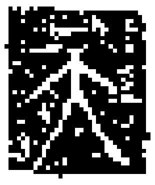
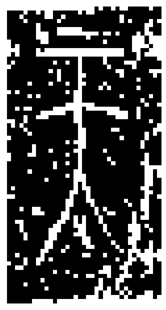


蓋

宋公䜌簠　有殷天乙唐孫宋公䜌

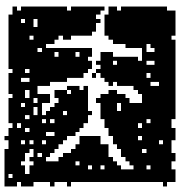


中山王譽壺　則腯速堂勤於天子之廟

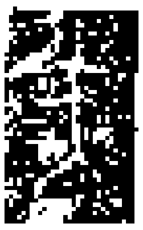
按說文一篇「天顛也，至高無上，从大一」。此說有誤，天字金文作夫天兲天象人形其首獨巨，天為指事字，以一指大之頂顛，例同末字从木一指其上。天字从二（古文上）从大，會意人之上。靜安先生曰：說文「天顛也」。易睽六三「其人天且劓」，馬融亦釋天為鑿顛之刑，是天本謂人顛頂，故象人形。（觀堂集林卷六釋天）天借為天地之天，後復制顛字，顛天古音同。

戴家祥曰：靜安先生云：「湯名天乙，見於世本（書湯誓釋文引）及荀子成相篇，而史記仍之。卜辭有大乙，無天乙，羅參事謂天乙為大乙之譌，觀於大戊，卜辭亦作天戊，（前編卷四第二十六）書卜辭之大邑商，周書多士作天邑商，蓋天大二字形近，故互譌也。」（觀堂集林卷九殷卜辭中所見先公先王考）按唐韻天讀「他前切」，透母元部；大讀「徒蓋切」，定母祭部，祭元陰陽對轉，透定舌音相為清濁。（集韻去聲十四泰大他蓋切透母）故金文卜辭每多混用。「天君鼎」云：「天君賞厥征人斤貝」，「天」作「大」，左傳襄公二十一年欒盈辭於行人曰：「大君若不棄書之力，亡臣猶有所逃。」杜注：「大君謂天子也。」孔穎達疏：「大君，君之大者，故以為天子。」易（師之上六）云：「大君有命」，亦謂天子也。毛公鼎「寯堇大命」，商書般庚上云：「先王有服，恪謹天命」，禮記祭統載孔悝鼎銘曰：「勤大命施于烝彝鼎」，「大命」者，天命也。毛公鼎「雁受大命，率褱不廷方」，逸周書祭公篇云：「膺受天命」，受大命，亦謂受天命也。大豐𣪘云：「王祀于天室」，天作大，其後彝銘多作大室，望𣪘「旦，王各（格）大室」，免尊「丁亥，王各大室」，君夫𣪘蓋「王在康宮大室」，豆閉𣪘「王各于師戲大室」。考左氏春秋經文公十三年「大室之屋壞」，穀梁傳云：「大室猶世室也。」公羊傳云：「世室者何？魯公之廟也。周公稱大廟，魯公稱世室，羣公稱宮。此魯公之廟也，曷為謂之世室？世室猶世室也，世世不毁也。」以是而知金文大室為天子之大廟，亦稱天室。莊子德充符篇云：「獨成其大」，陸德明釋文云：「崔本作天」。通校

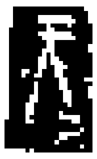
鐘鼎款識及經傳資料，知夭夨二字不但形近，而且聲同，非後之轉寫之失，固無可疑也，羅氏知其一不知其二，亦其疏也。



伯晨鼎
幽夫



嘉賓鐘
大夫



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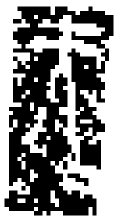

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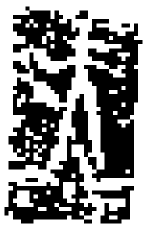

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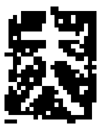
蔡侯鐘
均子夫=



邾公華鐘
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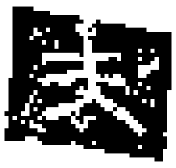

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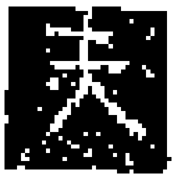

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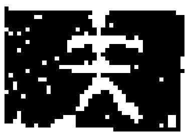

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邾公牼鐘
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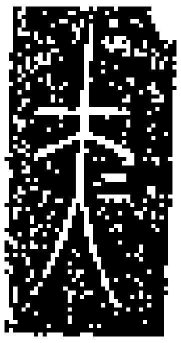

中山王嚳方壺
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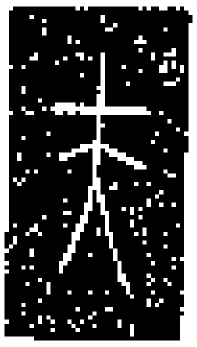
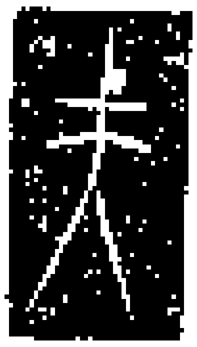
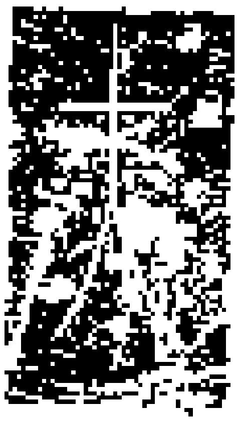


中山王
嚳方壺

夫古
之聖王

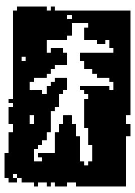


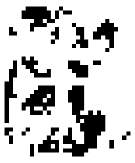
中山王嚳方壺
曾亡鰥夫之救



中山王嚳鼎
郾君子遣

觀弇
夫悟


舀鼎
人五夫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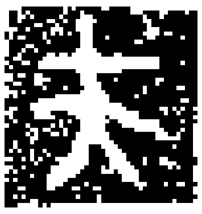
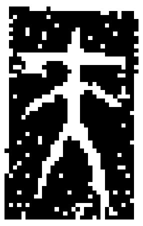
戜毁 執
惓二夫


矢人盤 凡
十又五夫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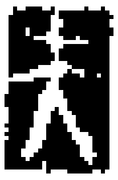
赤巡五夫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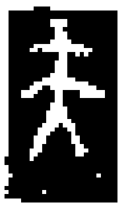
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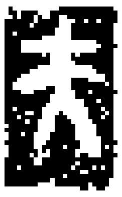
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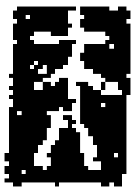
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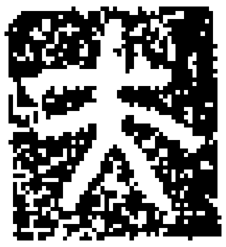
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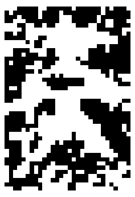
散有嗣十夫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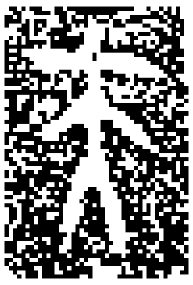
口口又五十夫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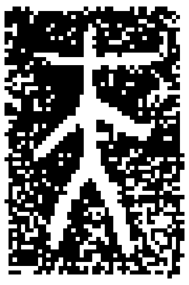
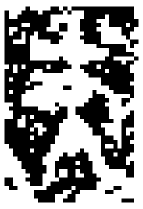

盂鼎
六百又

五十九
夫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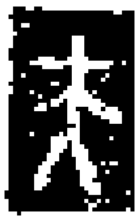
人六百又口六夫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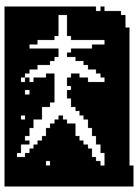
廿夫寇舀禾十秭



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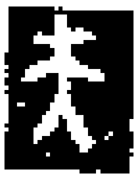

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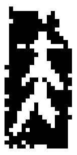

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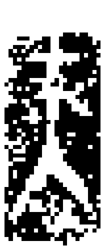

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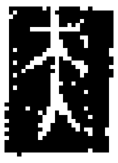
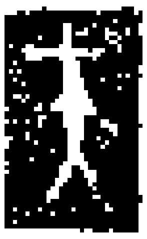
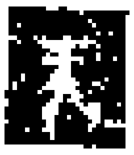
乖夫冊角　乖夫父冊作寶彝



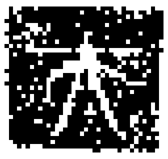
䰜父己尊　䰜賞小子夫貝二朋



祖丁甗　者夫作祖丁寶尊彝



吳王夫差劍　攻敔王夫差自作其元用



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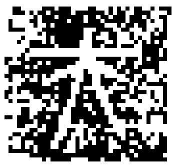
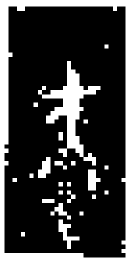
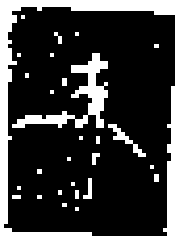


器

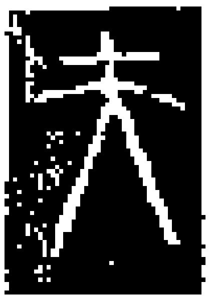
宗公孫盨　作其妹句敔夫人季子媵盨



鄦公殷　用為也夫人尊諆殷



鄦公殷　不故乇夫人始作鄦公



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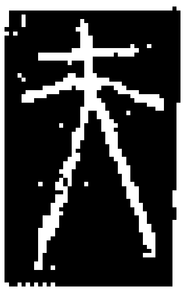

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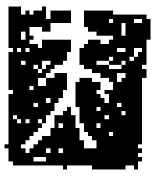
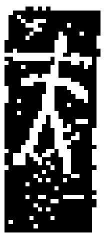
曾姬無卹壺　聖趠之夫

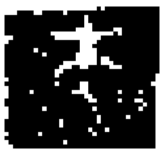
人曾姬無卹



耕以盨 章阜
鬻夫冂耕以田



中山王嚳壺 左使
車嗇夫孫固 工鐘



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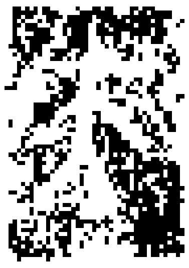
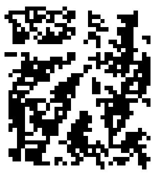
善夫克



膳夫山鼎
右善夫山



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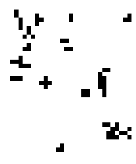
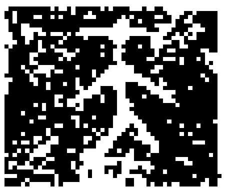


此簋
旅

邑人
善夫



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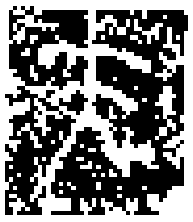
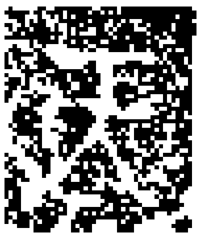


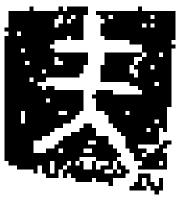
器

善夫吉父鑐 善
夫吉父作旅鑐



善夫吉
父簠

善夫吉父
作旅簠



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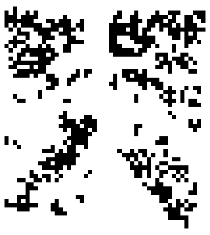
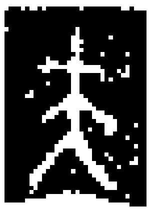


二

善夫吉父鬲 善夫
吉父作京姬尊鬲



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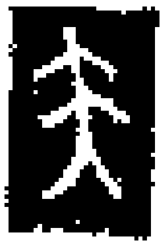

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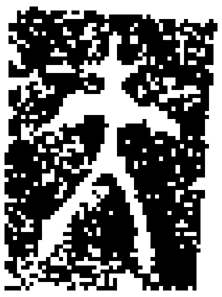
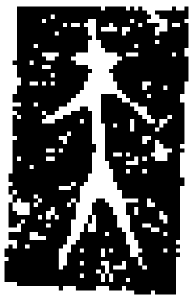
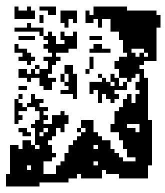
大簋 王令善
夫豕曰趞曩曰



大克鼎 𤔲季
右善夫克入門



大克鼎 王乎尹氏册令善夫克



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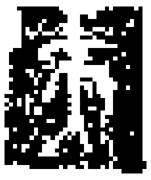

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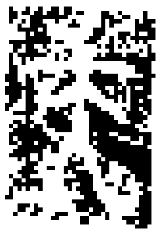
克盨 王令尹氏友史趛典善夫克田人



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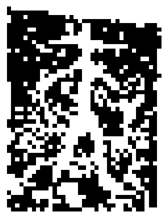

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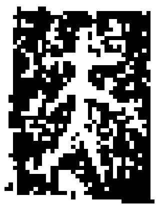

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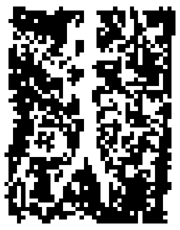
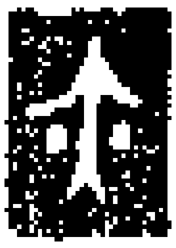


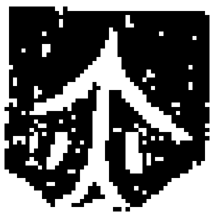
七

小克鼎 王命善夫克舍令于成周遹正八師之年

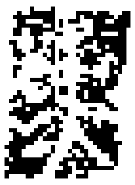
高鴻縉曰：按夫，成人也。童子披髮，成人束髮，故成人戴簪。字倚大人，畫其首髮戴簪形。由文大人生意，故為成人意之夫。童子長五尺，故曰五尺之童。成人長一丈（周尺），故曰丈夫。偉人曰大丈夫。許言漢八寸為周一尺，人之長漢八尺也。至妻之對曰夫，成丈夫，皆是借用。（中國字例二篇二二九葉）



亦車矛



亦車殷亦車



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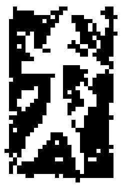

器

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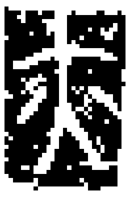

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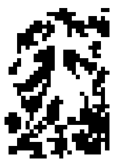

器

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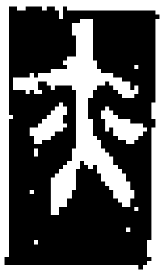
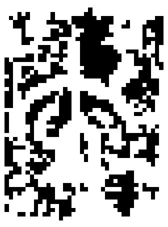
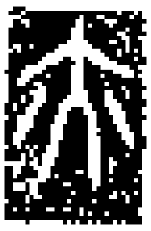


兮甲盤則亦刑



師訇

克敕由鼎白亦



器

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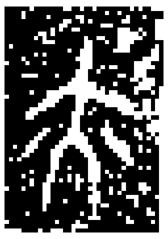

器

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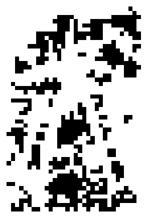
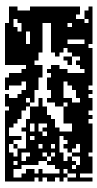
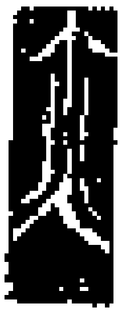
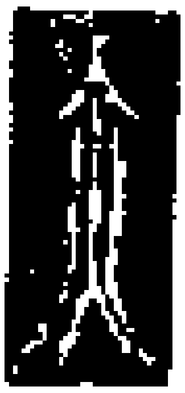


衰成叔鼎亦弗其盍篗嘉



芇伯殷哉亦弗克享邦





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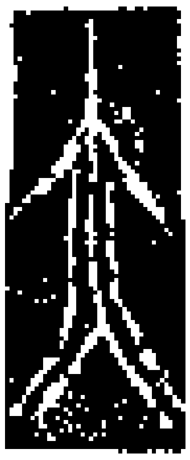
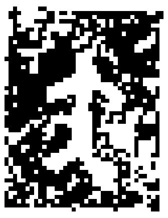


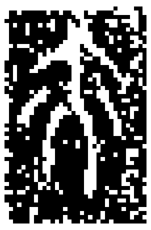
四

者沪鐘攻亦虔秉不經



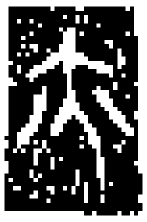
禹鼎肆禹亦弗敢

賜春



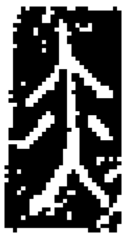
器

𠑇匜　汝亦既從辭從誓

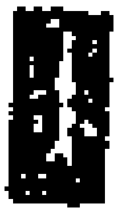


器

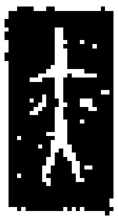
𠑇匜　今汝亦既又御誓



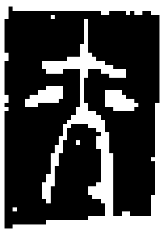
豐姞殷　姞饋既皀亦壽人



毛公旅鼎　毛公旅車鼎亦惟殷

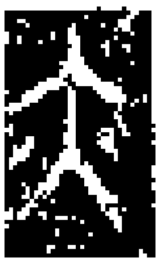


毛公旅鼎　肆其用吾亦弘唯孝

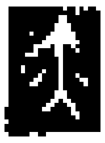


二

召伯虎殷　亦我考幽伯幽姜令



毛公鼎　亦唯先正略辥氒辟



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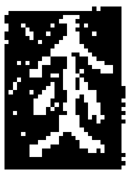
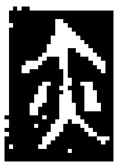
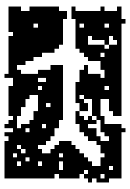


[illegible]

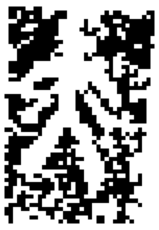
旨殷



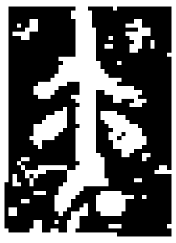
敓觶　亦其子孫永寶



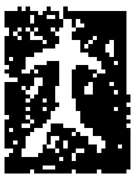
井姬鼎　井姬婦亦刑祖考公宗室



師𩛥鼎　天子亦弗忘公上父㝬德

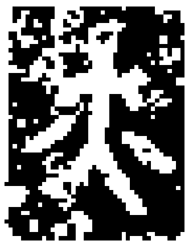


禹鼎　亦唯噩侯馭方率南淮夷



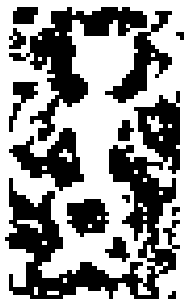
卯殷　昔乃祖亦既令乃父死

嗣夳 乀

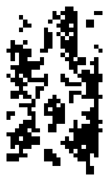


禹鼎 肆武公亦弗叚望肆聖祖考幽大叔

說文十篇「夳，人之臂亦也，从大象兩亦之形。」高鴻縉曰：「亦即古腋字，从大，而以八指明其部位，正指其處，故為指事。字名詞，後世借為副詞，有重複之意，久而為借意所專，乃另造腋字。」（中國字例三篇二四葉）腋又變作掖，作動詞，說文十二篇「掖，以手持人臂投地也。一曰臂下也。」臂下即亦字義。金文亦有二種用法，郭沫若曰：「亦乃語助詞，無意義，王引之經傳釋詞三言亦有承上文而但為語助者，此其佳例。」（兩周金文辭大系考釋一零二葉就古）高田忠周曰：「借亦為奕也。」說文「奕，大也，从大亦聲。」詩豐年「亦有高廩」，箋云「大也。」詩巧言「奕奕寢廟」，傳「大也」，經傳亦奕通用也。又據此銘義，奕元謂人有大德。（古籀篇三十九第一葉）

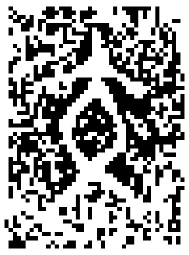


交鼎 交



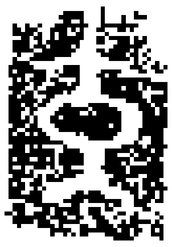
交從鼎 交

從嘼遽口

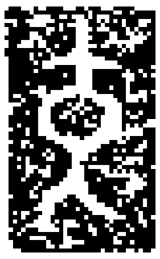


函交中簠 函

交中作旅簠



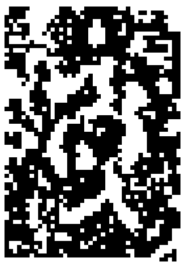
蓋



器

交君子𠭯簠 交君

子𠭯肇作寶簠

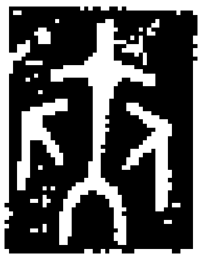


交君子鼎

交君子𠭯肇

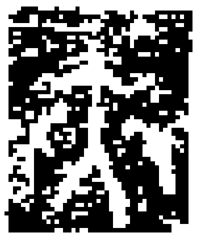
作寶鼎

嚴一萍曰：說文曰「交，交脛也。从大象交形。」徐氏曰「从大而象其交脛之形也。」山海經「交脛國人腳脛曲，長相交，所以謂之交趾。」案：夨、夭、交，大字之首，交變大字之足也。皆象人正面之形，引申之，凡相併相合相錯相接皆曰交。慧琳一切經音義卷四十一交下注引說文曰「合也，串也。」廣雅釋詁二、楚辭思美人注、禮記月令「處始交」鄭注皆訓合也。訓串者，經籍纂詁、慧琳所據說文古本義有二訓也。（中國文字九冊一叢釋交）

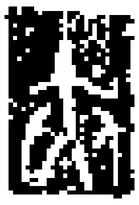


器

夾壺
夾



禹鼎　克
夾𥃝先王



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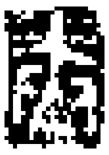
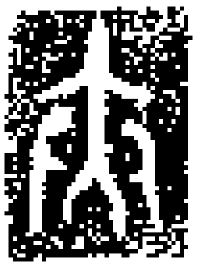


器

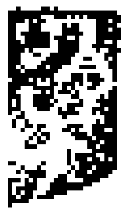
夾父

車卣　夾作
父辛尊彝



盂鼎　迺𥃝
夾死嗣戎

字从大从二人，大象人正立，君王之相，左右二人象在大之腋下扶持之形。書多方「爾曷不夾介乂我周王」，蒼頡篇「夾，輔也」，說文「夾，持也」。夾的本義當為以旁輔弼君王。



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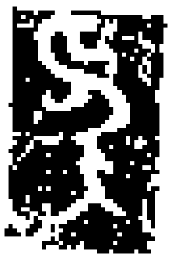
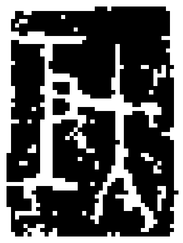


二

雁公鼎（曰奄以乃弟用夙夕饙享）

徐同柏曰：𡙈从申从大，乃古文奄。後人皆从徐説。説文十篇「奄，覆也，大有餘也。又欠也。从大从申。申，展也。」高田忠周曰：説文「俺，大也。从人奄聲。」奄俺同字，大謂大人，从大又从人，爲重複者，亦猶夸侉當爲同字矣。奄本義爲人長大也，轉爲覆也。詩皇矣「奄有四方」傳「大也」。閟宮「奄有下國」箋「猶覆也」。（古籀篇三十九第一零葉）



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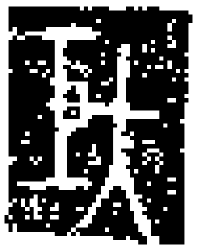
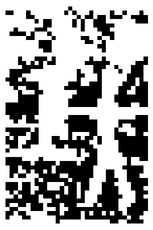
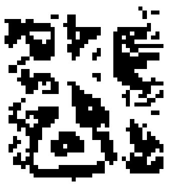


二

矩尊　矩
作寶尊彝



伯矩盉　伯
矩作寶尊彝



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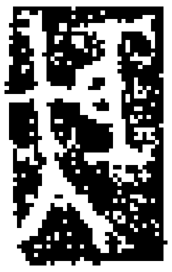

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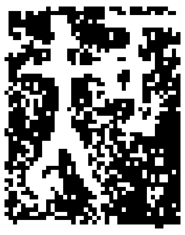

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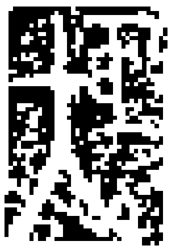

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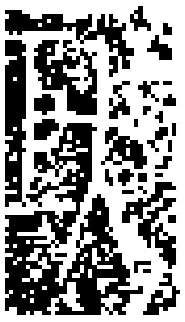
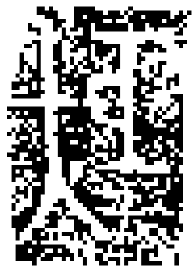


卣四

伯矩卣
伯矩作寶尊彝



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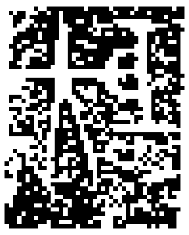
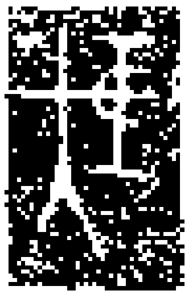


二

伯矩盉　伯
矩作寶尊彝



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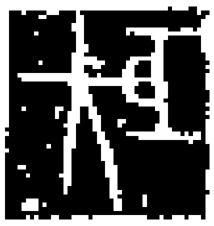

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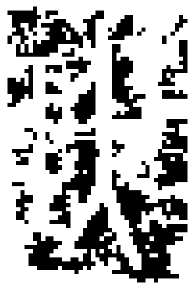

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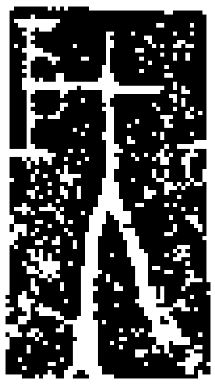

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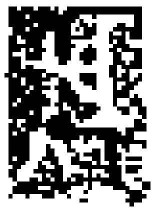
作寶尊彝



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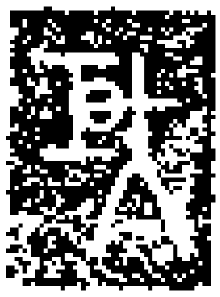
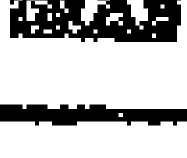
矩作寶尊彝



白矩簋　伯
矩白作食簋



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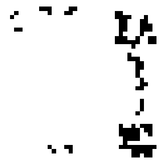
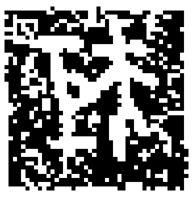
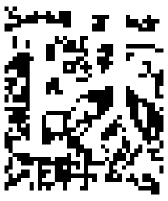
伯矩作寶尊彝



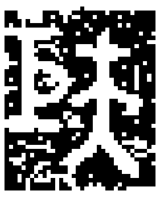
裘衛鼎
嗣工附矩



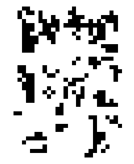
衛鼎　矩
取眚車



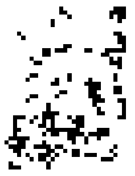
衛鼎　舍矩
姜帛三兩



衛盉　矩或
取赤虎兩

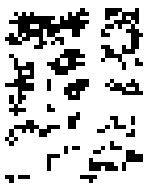


盂

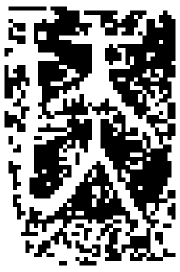


器

豐
旨



豐尊　令
豐寢大矩



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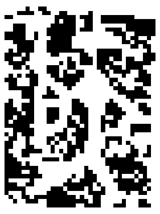
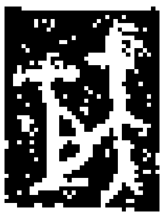
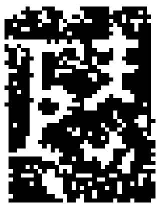


器

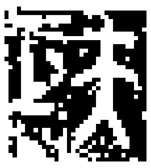
伯矩鬲　匽
侯賜伯矩貝



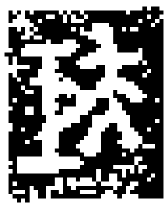
伯矩鼎　伯
矩作寶彝



矩叔壺　矩叔
作仲姜寶尊壺



衛盉　矩伯庶人
取堇章于裘衛



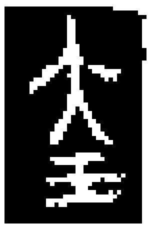
衛鼎　矩
廼眔溓粦

俞壽斋

梁書曰

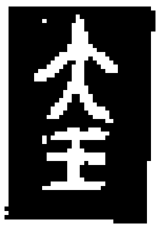
商承祚曰說文巨、規巨也。从工、象手持之、榘或从木矢、矢者其中正也。𢀚、古文巨、按古文與篆文相差一間、疑後人以說本而加入之者。金文鄦侯少子簋作𢀚、伯矩尊作臥伯矩鼎作𢀚、夫矢皆人形、象人持巨、以證說文或作矢乃夫之譌、木則後增。後以省體之巨為巨大字、遂以矩為矩規之專字矣。（說文中之古文考四二葉）

奎



師奎父鼎
奎父拜䭫首

師奎
父



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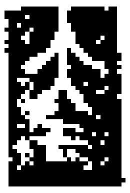
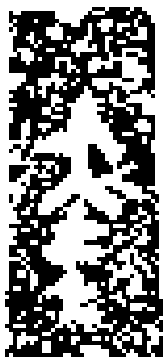
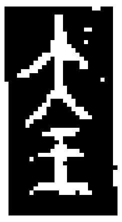
内史冊命師奎父



師奎父鼎
奎父其萬年
師

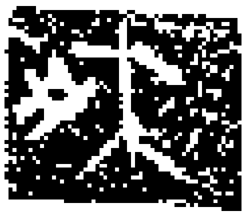


永盂　邑
人奎父

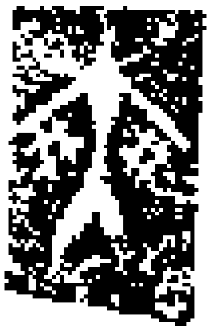


師奎父鼎
𤔲馬井伯右

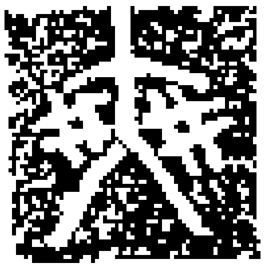
奎字从大从玉，說文所無。吳榮光、吳大澂釋作寶之省，孫詒讓釋燕。按奎父字在永盂中作「奎父」，知奎即奎之異體。奎字从圭，說文圭訓瑞玉，或體作珪。玉圭義近，故知奎字从玉或从圭，屬形義偏旁更換之例也。說文奎訓兩髀之間，當非本義。古文从大之字皆含大義，如夸，大也；夽，大也；奄，大也；奈，大也；夸、夸，大也；奔，大也；夸等。奎字从大从圭，當訓大圭。說文一篇「玠，大圭也」，疑奎奎即玠之或體。



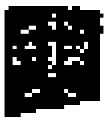
矢人盤 有爽



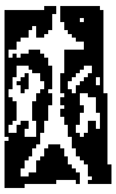
卯其卣 大乙爽



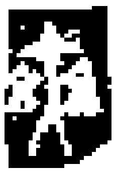
矢人盤 余又爽竊



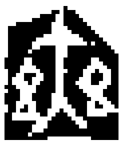
班毁 隹作卲考爽



令方尊

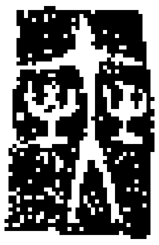


盂

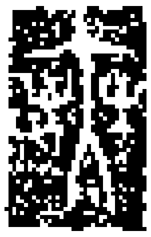


斝

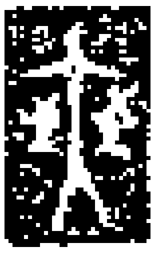
令彝 令敢唯命汝二人太眔矢爽左右于乃寮



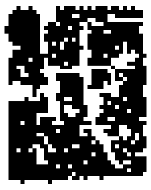
戊辰毁 武乙爽



肄父乙彝 遘于妣戊武乙爽

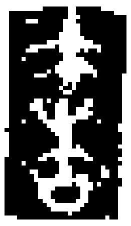


叔爽父尊 叔爽父作文考釐伯享彝

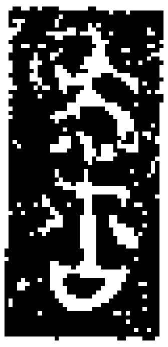


文父甲鼎 爽□用作文父甲寶尊彝

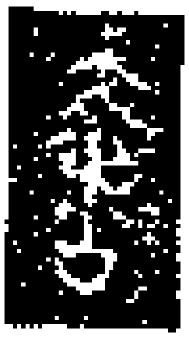
林潔明曰：𡘋𡘋𡘋字亦見卜辭，其文頗多，有𡗜、𡘋、𡘋、𡘋諸形，諸家或釋為爽（容庚、于省吾），或釋為𡘋、為舞（羅振玉、王襄、陳夢家、保選、闓），或釋為配（高鴻縉），或釋為夾（葉玉森），或釋為來（唐蘭），或釋為毋（郭沫若、楊樹達从之），或釋為𡘋，叚為仇（敘政康、李孝定从之）。按諸字形文義，皆未能盡適，竊疑𡘋𡘋若𡘋𡘋𡘋字並無字異文。說文「𦓤，豐也，从林𡘋，或說規模字。」唐蘭謂𡘋即古文舞字，其說是也。古文無字作𡘋𡘋諸形，字不从林，象人兩手各持一物而舞，乃舞之初文。意以為跳舞本古代氏族社會最常有之事，舞之際或手執羽毛，或持尺杷，或持獵獲物、戰勝品而舞，故字或作𡘋，或作𡘋，或作𡘋，从其所持物之不同而字有不同之象也。字在卜辭叚為傅字，無傅古音韻部全同，無讀明母而傅讀幫母，然撫字从無聲而古讀幫母，是古音無傅聲紐亦可通也。卜辭黃尹伊尹亦稱黃𡘋伊𡘋，蓋黃與伊並曾為保傅之官，故稱黃傅、伊傅。又傅有副義，詩崧高「王命傅御」，箋「貳王治事，謂冢宰也。」伊黃並為王之副貳，故可稱伊傅、黃傅。卜辭「祖某𡘋妣某」之例至多，其義殆為匹配，𡘋字應讀為傅，通附，蓋謂祖某附妣某並祭也。附音侯部，魚侯古音可通。禮祭統注「傅若鐘鼎也」，漢書五行志「傅以洪範」，並用傅為附。意殷人祖妣雖並祭，然仍有主从正副之分，故每云「祖某𡘋妣某」。周初銅器矢彝「今我惟令女二人亢眔矢𡘋左右于乃寮以乃友事」，𡘋讀為副，亦可通也。



奢作父乙彝
公姒賜奢貝



一

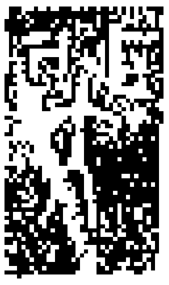


二

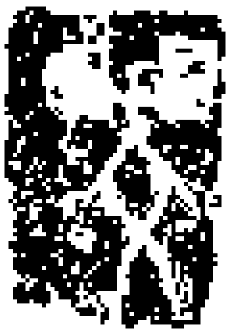
奢虎簠
鄀山奢虎

鑄其
寶簠

說文十篇：「奢，張也。从大者聲。奓，籀文。」金文用作人名。



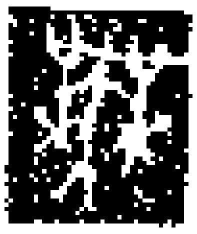
伯侯父盤 伯侯父[illegible]叔媯[illegible]母[illegible]



[illegible]方鼎 鄭商 父乙[illegible][illegible]貝

孫詒讓曰：矩母寶盨字作[illegible]，左从巨為聲。竊謂當从兩巨相背，大即夫之省，當為䩉之異文。後矩叔壺矩作距，蓋作趺，前頌父殷，伯矩彝又卣矩壺作趺，並省夫為大。此但增反巨形耳。巨與甫聲古音同部，故可相通借，以諸器互證足以明之矣。（古籀餘論卷二第十七葉伯侯父盤）

高田忠周曰：簠字古文作医，或作𠤳，[illegible]形與此同字，故謂此古文䩉字也。从大與夫同，均皆人體象形，此夫無取聲也。又非為象形，未發聲。云頤曰頰曰䩉，頰兩旁牙牀骨曰頰車。易咸「咸其輔頰舌」，虞注「耳目之間稱輔」，正可見其義。後世字亦變為形聲作䩉。說文「䩉，頰也。从面甫聲」是也。經傳皆借輔為之，故許氏輔字解曰「人頰車也」，即混經義而然耳。但車兩旁有輔，相助防傾側也，其狀與頰䩉相似，故初先借輔為䩉，而後字亦作䩉。古今文字變異往往見此類也。然則䩉輔古今字，輔䩉古今字，輔字專段借為備助字，又段借為䩉頰字，本義却罕知矣。（古籀篇十四第四十葉）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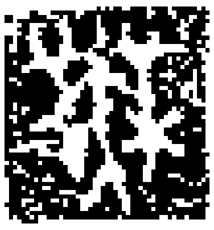
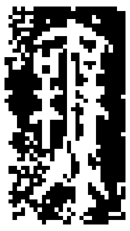
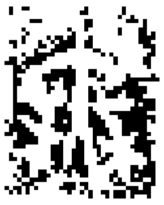

二

洹子孟姜壺
堂宴無

毛公鼎
無唯正䎽



魚鼎匕
下民無智



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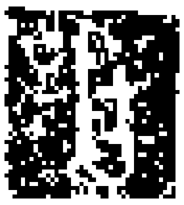
得屯無諫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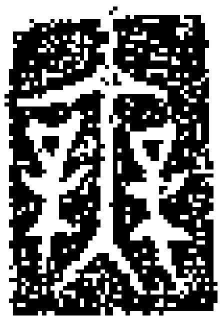
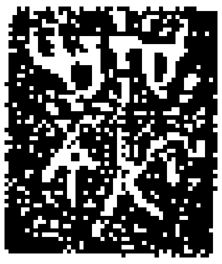
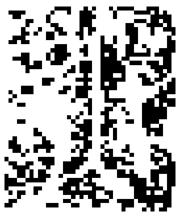


盂鼎
無敢醙

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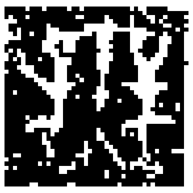
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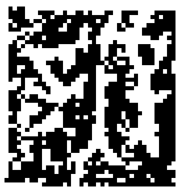
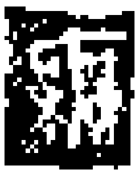

二器

師寰𣪘
無諆徒馭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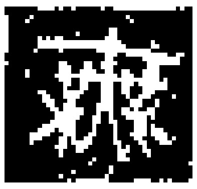
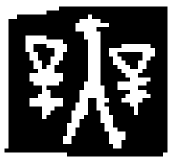
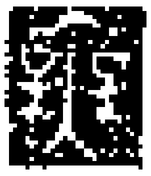

器

曾伯陭壺
爲德無叚

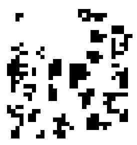


壴鼎　攻
爾無嘗

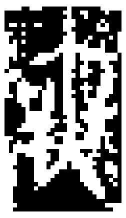


靜𣪘　靜
學無睪

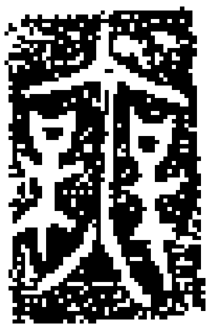
蓋


器

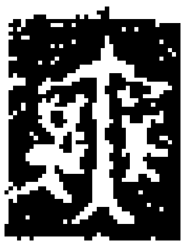
𢦏𣪘　無
弜于𢦏身



晉鼎　余
無逌具寇



盂鼎　叡
酒無敢酖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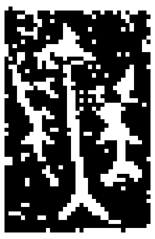
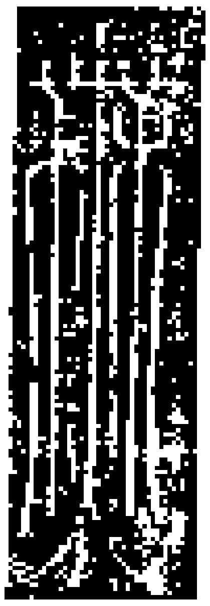


二

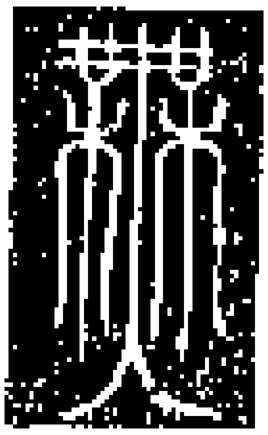
伯康毁　用

夙夜無約



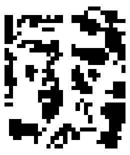
曾侯乙鐘

爲無鐸峉顧



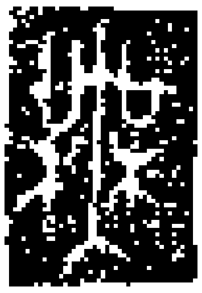
曾侯乙鐘

無鐸之宮曾



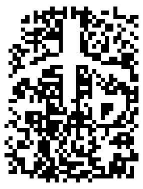
南宮乎鐘　鉈

鐘名曰無睪鐘



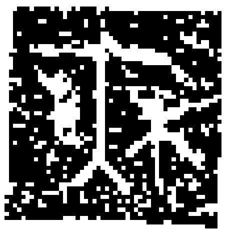
蔿君鐸　作無

者俞寶盤壺



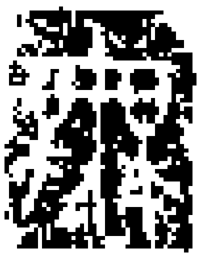
周公毁　無冬

令于有周追考



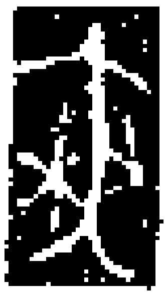
𨓍从盨

內史無鬎



袒仲匕

袒中無龍



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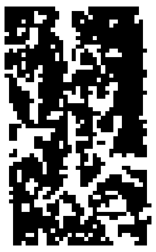

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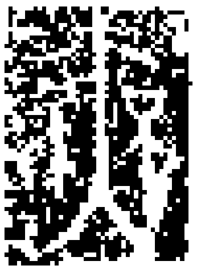
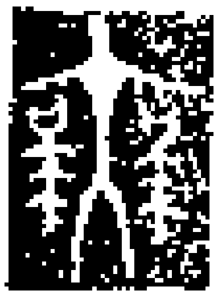
脉中鬲　脉中

無龍作寶鼎



𠫑父丁卣　無

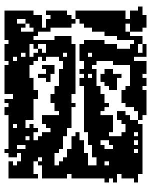
𠫑作父丁彝



文觥

己甗　王姐

尸方無敄



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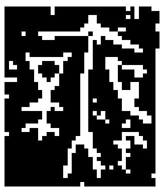

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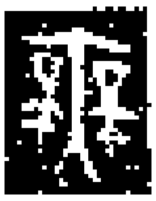

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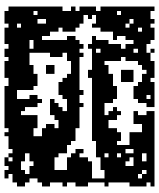

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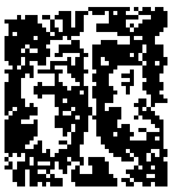

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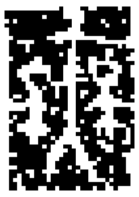
無㠱𣪕　王賜無㠱馬四匹



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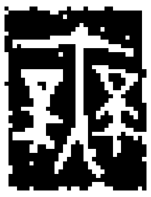

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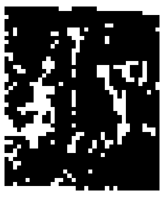

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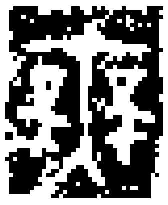

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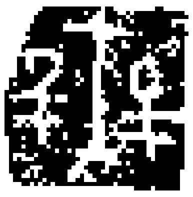
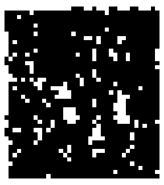
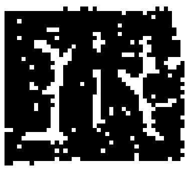


三器

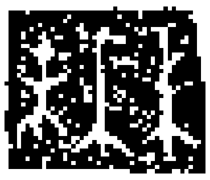
無㠱𣪕　無㠱拜手䭬首曰



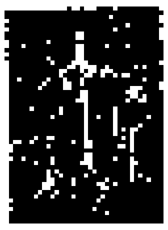
無㛸鼎　曾孫無㛸自作□□



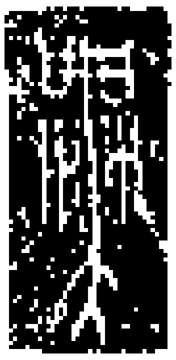
無叀鼎　王呼史翏冊令無叀



無叀鼎　嗣徒南仲右無叀內門

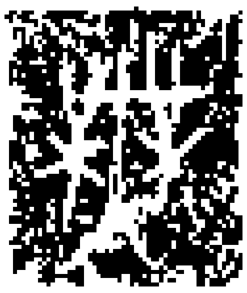


無敄𣪕　無敄作父乙寶尊𣪕

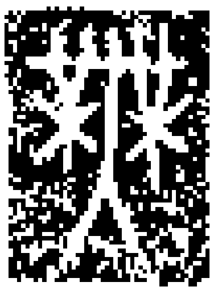


吳王孫無土鼎　吳王孫

無土之飤鼎



㠱伯庭父盤　㠱伯庭父媵姜無須盤



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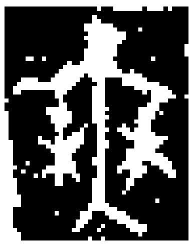
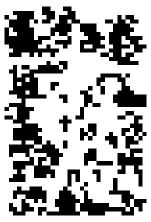


魯生鼎　無大邑魯生作壽母媵鼎



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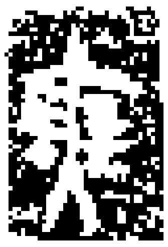

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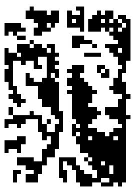
孟𣪕　朕文考眔毛公遣仲征無需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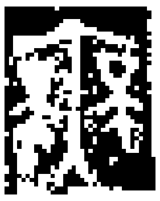
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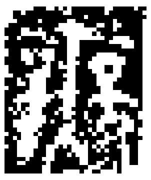
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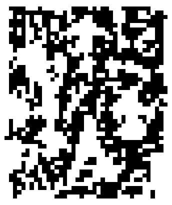
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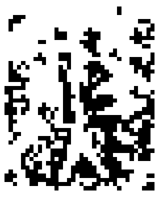
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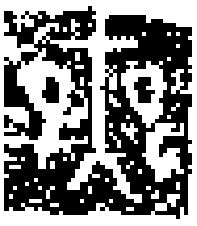
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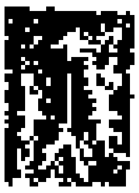
無異盨　無異其
萬年子孫永寶用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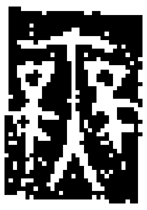
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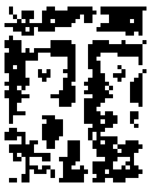
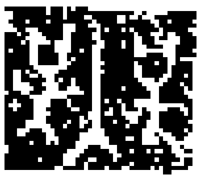
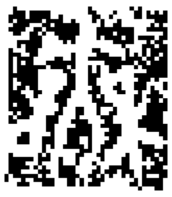

三蓋

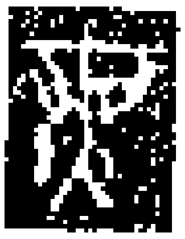
無異殷　無異用作
朕皇祖釐季尊殷



無叀鼎　無叀敢對
揚天子丕顯魯休



史牆盤　剌屖文
武長剌天子眉無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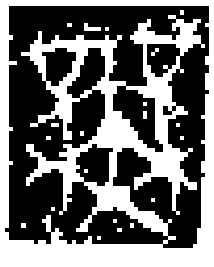
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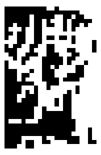
洹子孟姜壺　子大無
嗣折誓子大嗣命用璧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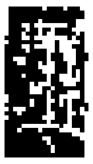
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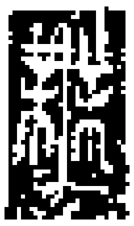
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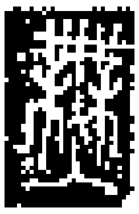
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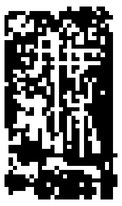
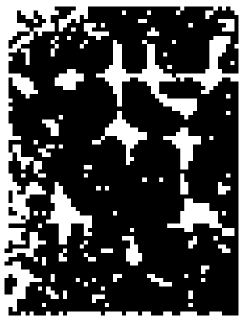
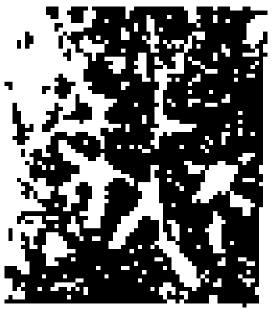
蔡侯
鐘



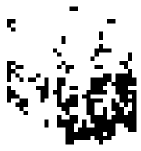
蔡侯鐘
元鳴無春



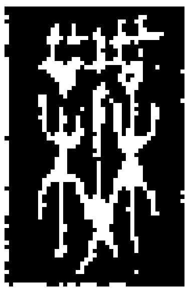
夆叔
盤



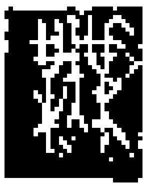
夆叔匜
壽老無春



鄀王子旃鐘
眉壽無諆



沇兒鐘
眉壽無㠱



寬兒鼎
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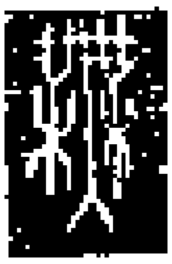
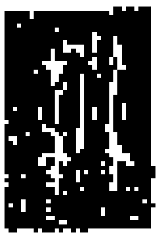
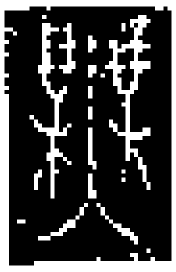


子季
嬴簠

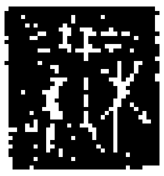


器

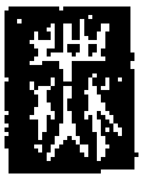
子季嬴簠
眉壽無其



乙鼎　其
眉壽無期

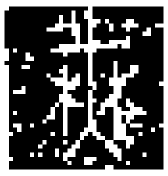


蓋

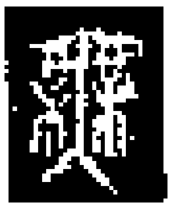


器

寰鼎　其
眉壽無期



齊良壺　其
眉壽無㠱



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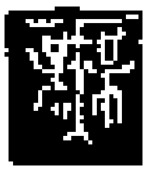

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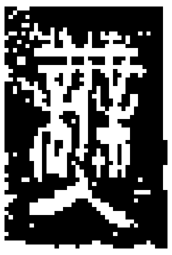
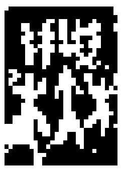


三

子璋鐘　其
眉壽無基



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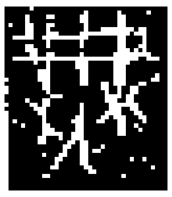
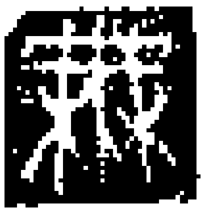
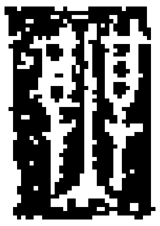


器

鄦公鼎　其
眉壽無碁



王子申盞
其眉壽無碁



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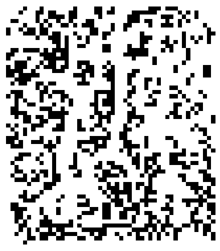
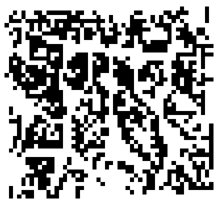
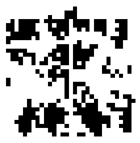


蓋



器

工都府簠
其眉壽無諆



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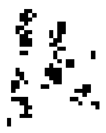

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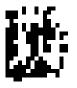

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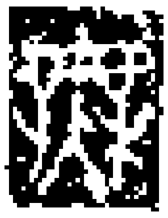
萬年無諆



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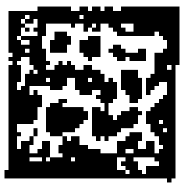

器

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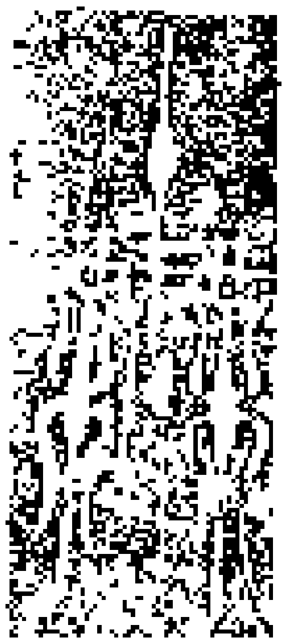
萬年無期



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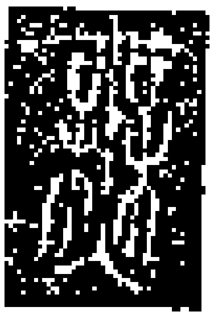

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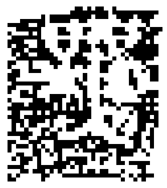

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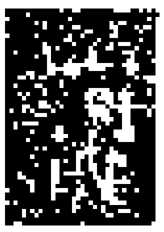

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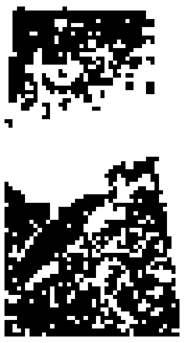
口霝命無期



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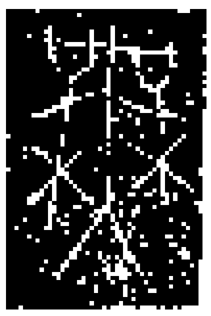

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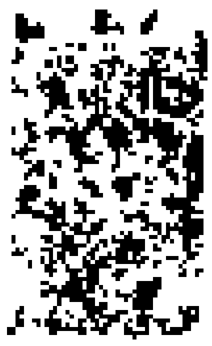

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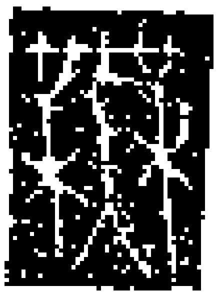
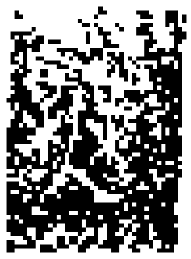
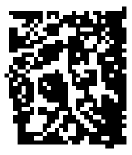


齊侯敦　它=
巸=男女無碁



嗣子壺

祈無
疆



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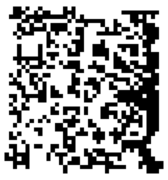

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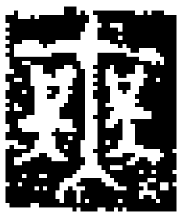

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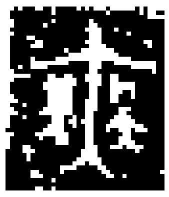

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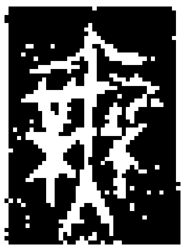
伯康簋
無疆純右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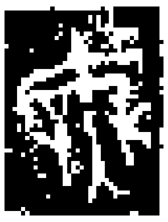
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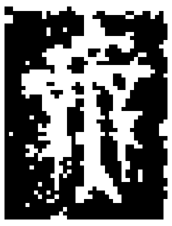
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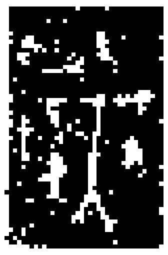
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小克鼎
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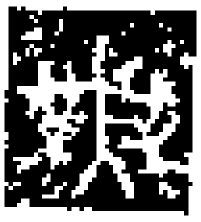
鼎兒
毁

萬年
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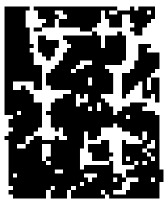
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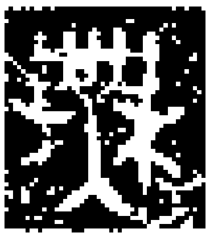
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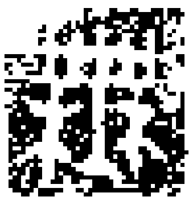
簠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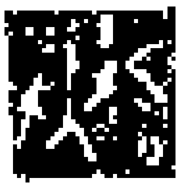
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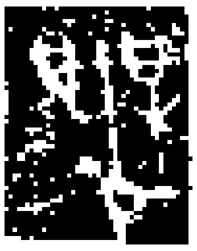
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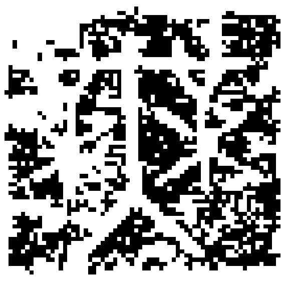
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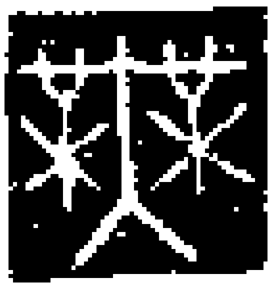
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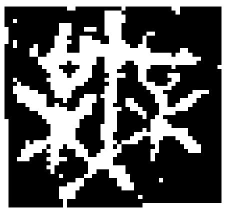
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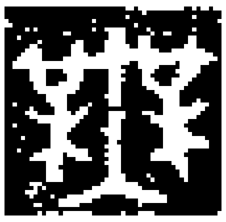
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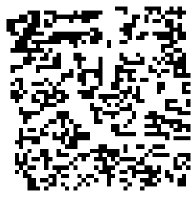
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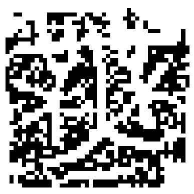
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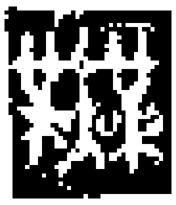
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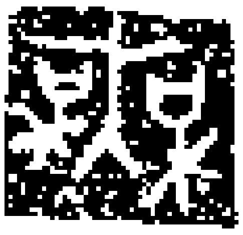
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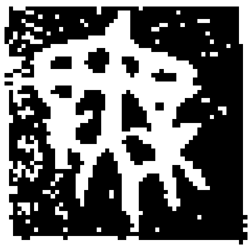
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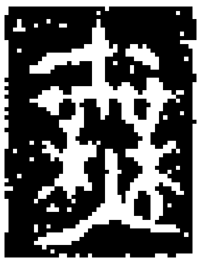
萬年無疆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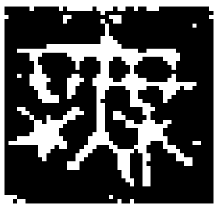
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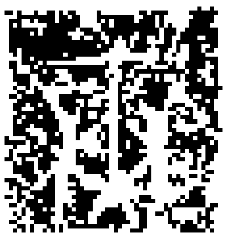
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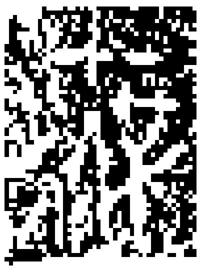
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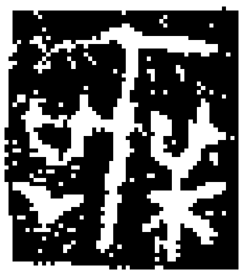
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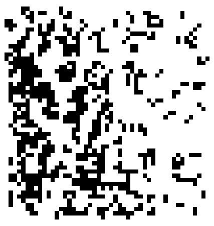
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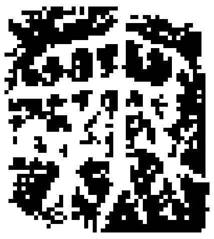
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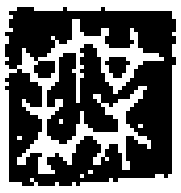
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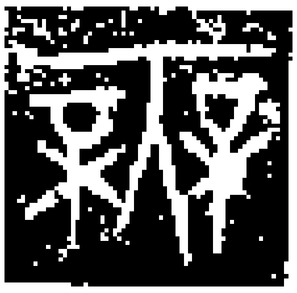
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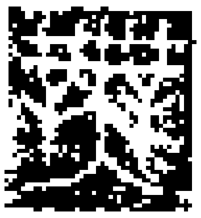
萬年無疆


邕子甗　其
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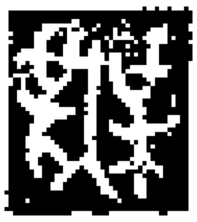
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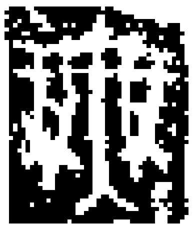
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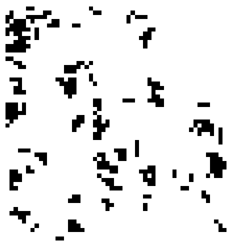
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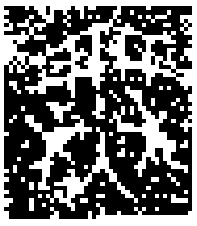

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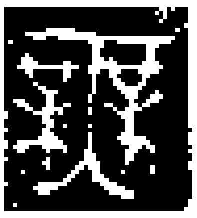

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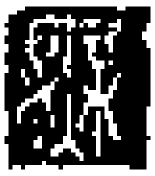

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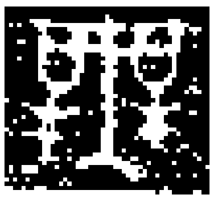
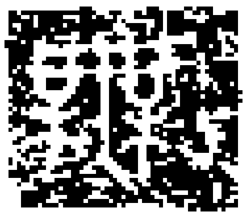
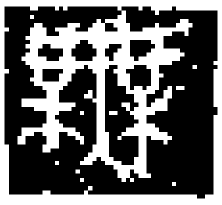


滎湯叔盤
其萬年無疆



戴叔
朕鼎



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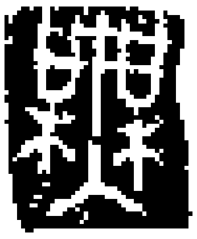

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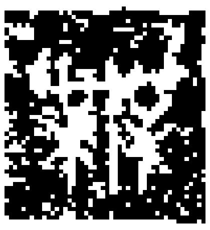
弋叔朕鼎
其萬年無疆



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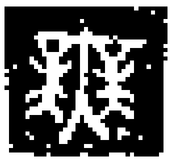

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曼龔父盨
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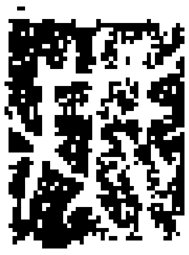
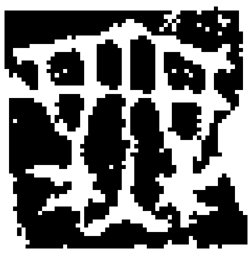


虢孟姬
匜　其

萬年
無疆



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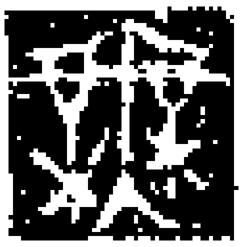

二

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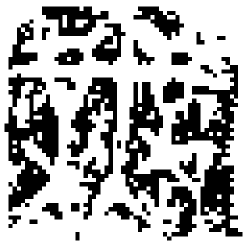

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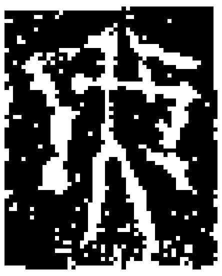

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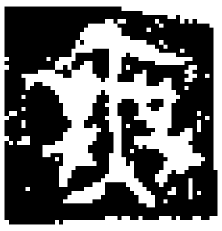

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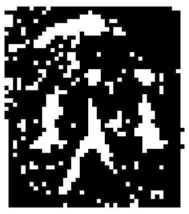

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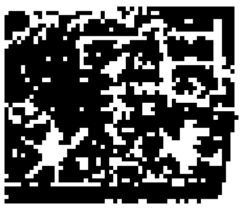
虢季氏子組毁
其萬年無疆



淥伯鼎　其
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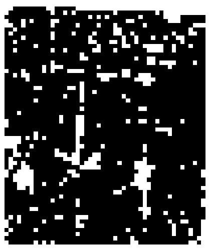
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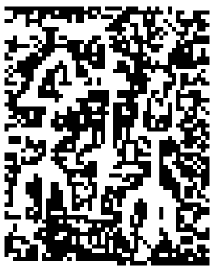
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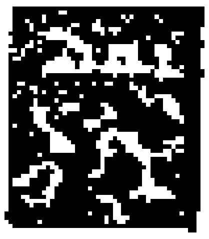
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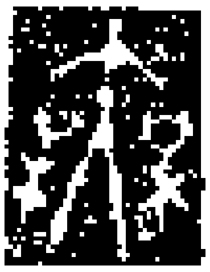
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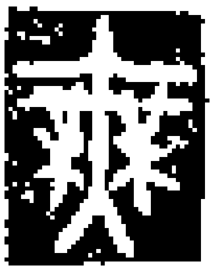
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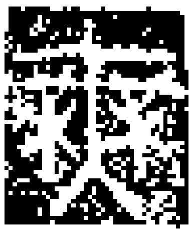
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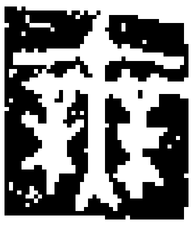
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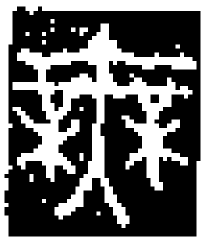
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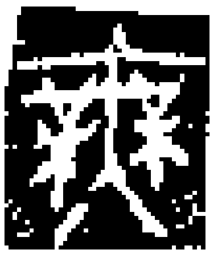
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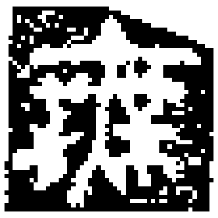
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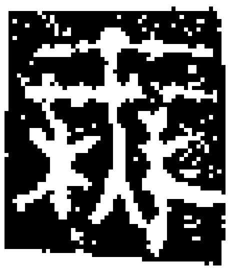
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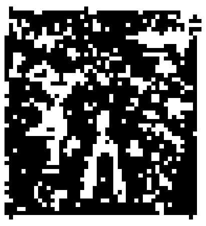
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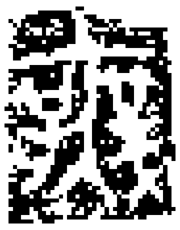
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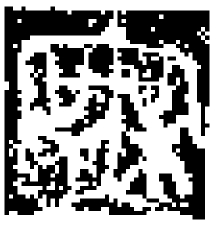
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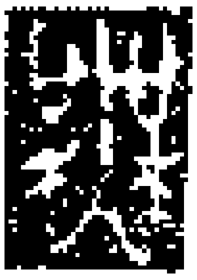
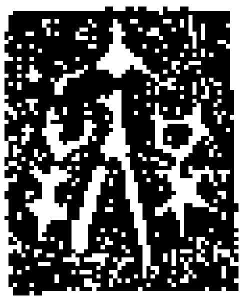


中辛父簋　辛父其萬年無疆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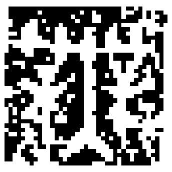
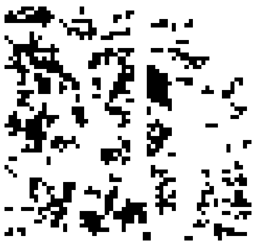

不嬰簋　眉壽無疆



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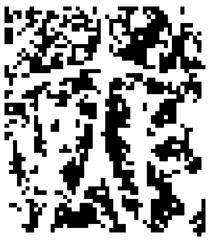

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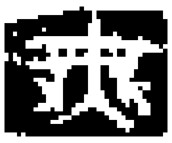
孫其鼎
眉壽無疆



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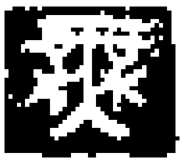

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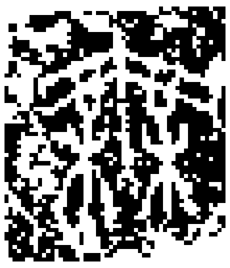
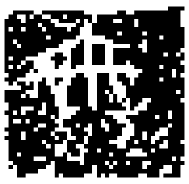
眉壽無疆



害

秦公殷
眉壽無疆



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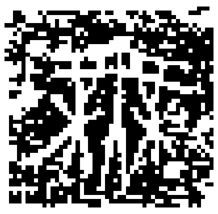

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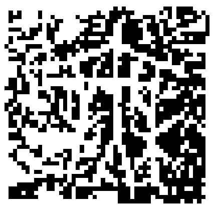

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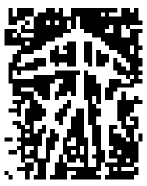

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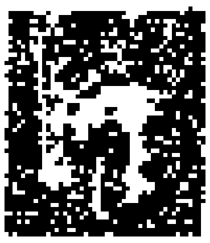

蕬嬰鼎
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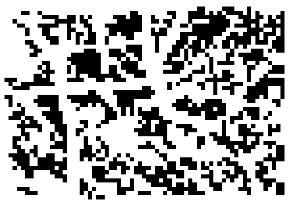

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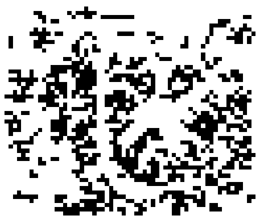

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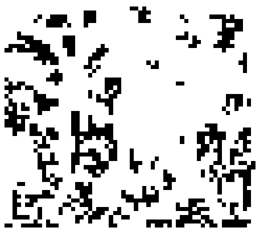
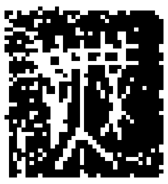


害

眞伯子盨
割眉壽無疆



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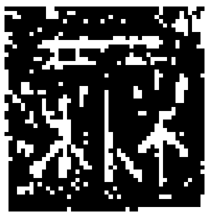

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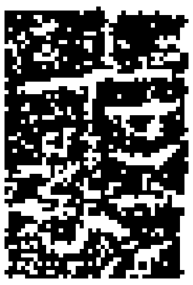
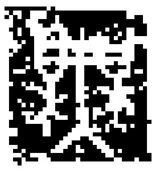
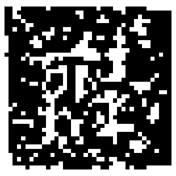
楚屈子簠
其眉壽無疆



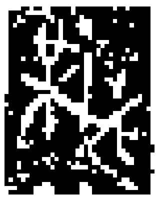
蔡口子壺
其眉壽無疆



王孫壽甗
其眉壽無疆

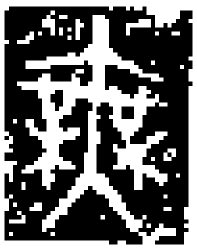


曾口口簠
其眉壽無疆



曩公
孫脂

父匜其
眉壽無疆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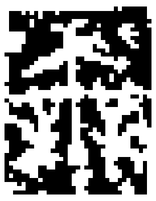
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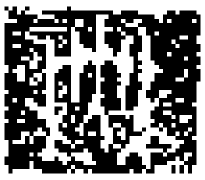
中師父鼎用
賜眉壽無疆



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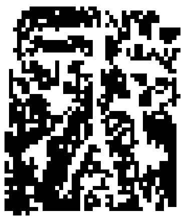
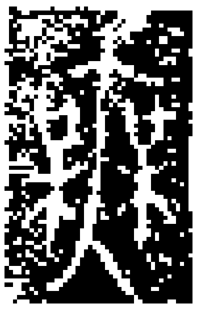
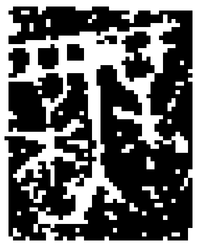
□眉壽無疆



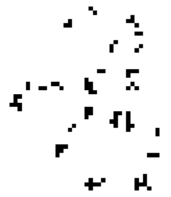
師臾鐘用
匄眉壽無疆



姬鼎用匄
眉壽無疆



要君盂用
祈眉壽無疆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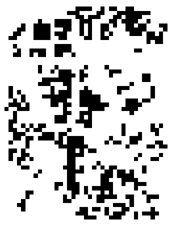
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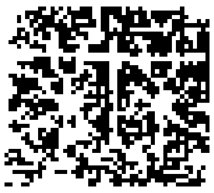
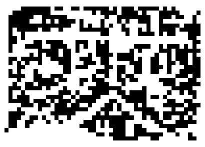
祈眉壽無疆


蓋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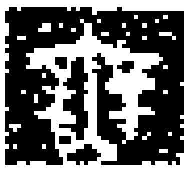
微㑴盨用
祈眉壽無疆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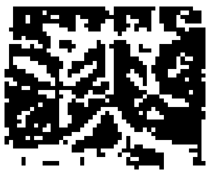
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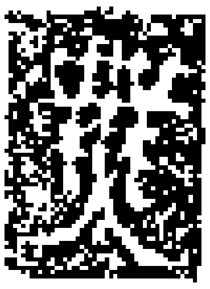
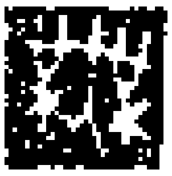
陳𠊨簠用
祈眉壽無疆



鼄叔止伯鐘
用祈眉壽無疆



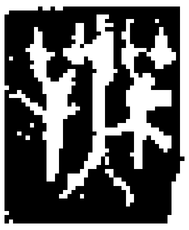
家叔

父簠用祈
眉壽無疆

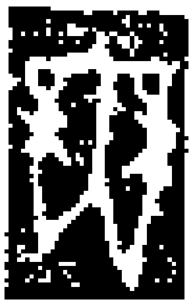
蓋

梁其壺眉
壽永命無疆

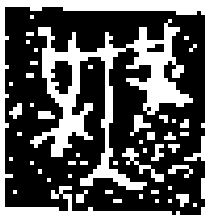
頊匜遟眉
壽萬年無疆



兮甲盤 其眉壽萬年無疆



階子鬲 其眉壽萬年無疆



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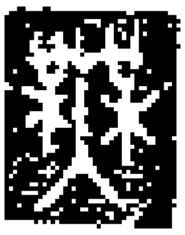

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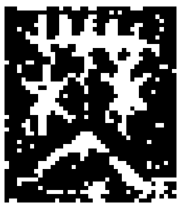

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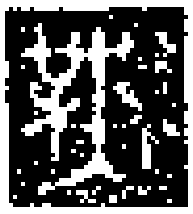

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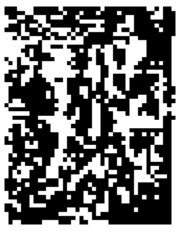
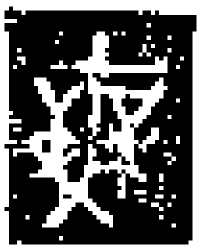


三器

厚氏元簠 其眉壽萬年無疆



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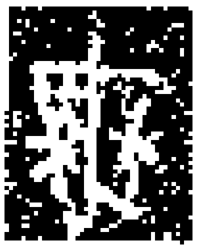
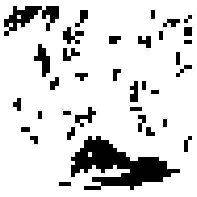
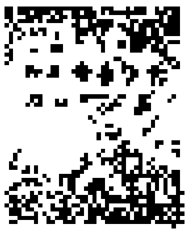


器

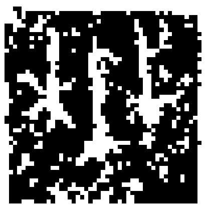
考叔𢍰父簠 其眉壽萬年無疆



魯大司徒匜 其眉壽萬年無疆



齊縈姬之盨盤 其眉壽萬年無疆



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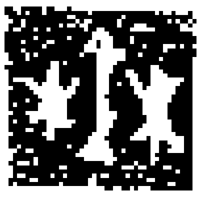
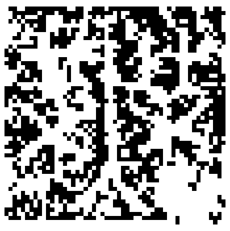


二

鼄口伯鼎 其萬年眉壽無疆



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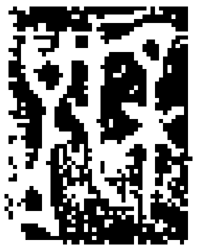
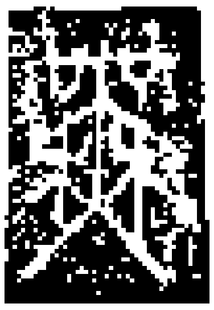


鼄來隹鬲 萬壽眉其年無疆用



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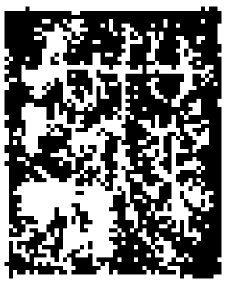

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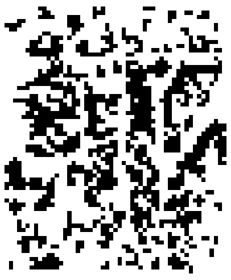

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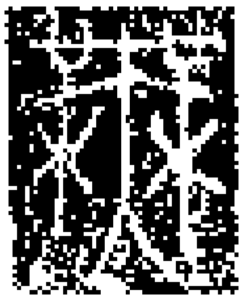

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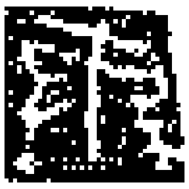
眉壽萬年無疆



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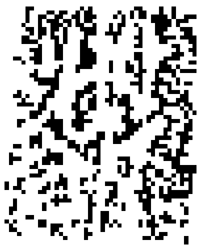

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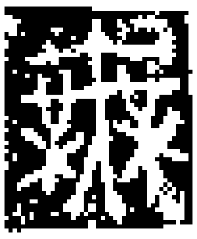
祈眉壽萬年無疆



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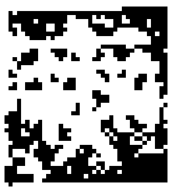

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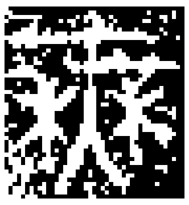

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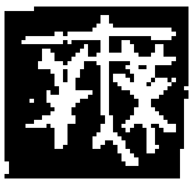

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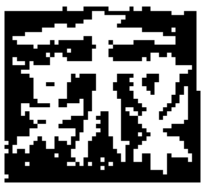

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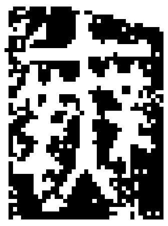

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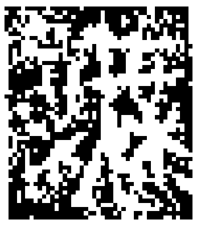
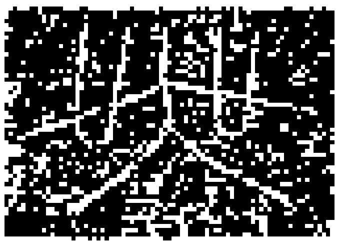
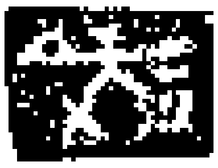


五器

頌𣪘 頌其萬
年眉壽無疆



公無鼎
以無



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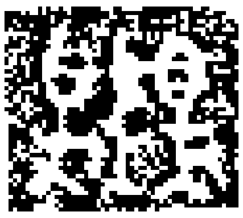
作象舞



仆电匜
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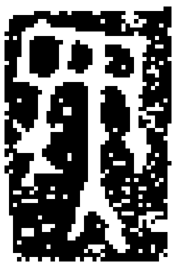
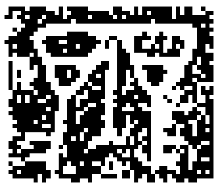
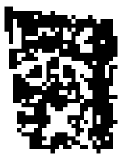


番君

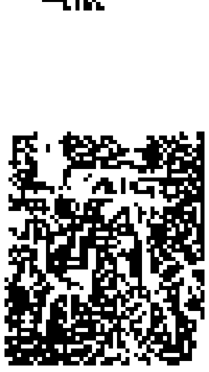
禹 萬年無疆



僕子鼎 子孫永寶萬年無疆



廿年上軍矛 鄭司寇富無



韓鄭

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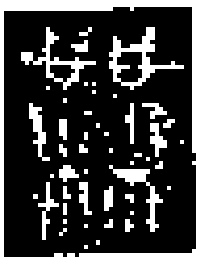

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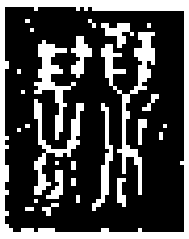
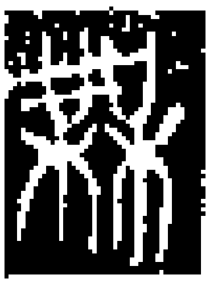


嗇

無㠱鼎 無㠱之饙鼎



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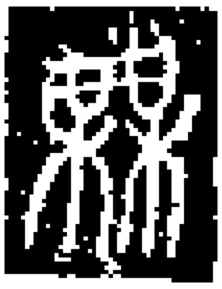

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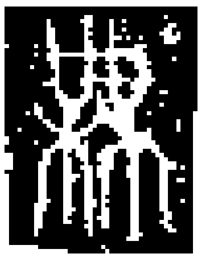
曾姬無卹壺 聖趄之夫人曾姬無卹



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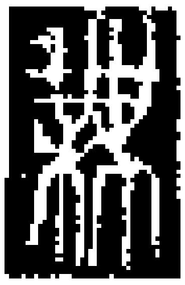

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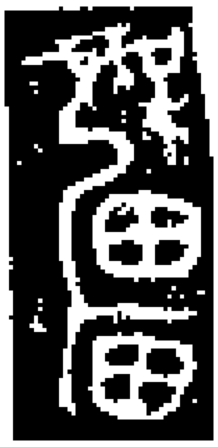
曾姬無卹壺 聖趄之夫人曾姬無卹望安茲漾陲蒿閒之無嗎

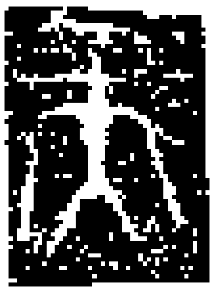
合文



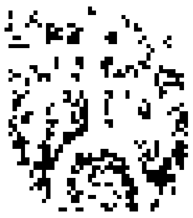
鄀伯祀鼎 其萬年眉壽無疆

戴家祥曰：說文六篇林部「無，豐也。从林𣞤。或說規模字。从大、卌，數之積也。林者，木之多也。卌與庶同意。商書曰：庶艸繁無。」按金文作𣞤（鄦盤）作𣞤或作𣞤（毀斝）等，為舞之初文。唐韻舞讀「文撫切」，明母魚部；無讀「文甫切」，不但同母，而且同部，同聲必然同義。地官鄉大夫「五曰興舞」，鄭眾云：「故書舞為無。」杜子春無讀為舞。金文余義鐘「歌舞」作「訶遌」，說文九篇廡，籀文作𢋆。集韻上聲九噳四舞四無同字，潕瀩同字，鄭風子衿「縱我不往，子寧不嗣音。」毛傳「古者教以詩樂，誦之、歌之、絃之、舞之。」孔穎達正義云舞之謂以手足舞之。春官樂師「掌國學之政，以教國子小舞。凡舞，有帗舞，有羽舞，有皇舞，有旄舞，有干舞，有人舞。」鄭玄注「故書皇作𦏺。鄭司農云：帗（說文四篇皇作𦏺，帗作翇）舞者，全羽。羽舞者，析羽。皇舞者，以羽冒覆頭上，衣飾翡翠之羽。旄舞者，氂牛之尾。干舞者，兵舞。人舞者，手舞。社稷以帗，宗廟以羽，四方以皇，辟廱以旄，兵事以干，星辰以人舞。𦏺書亦或為皇，玄謂帗析五采繒，今靈星舞子持之是也。皇雜五采羽如鳳皇色，持以舞。人舞無所執，以手袖為威儀。四方以羽，宗廟以人，山川以干，旱暵以皇。」又旄人之職「掌教舞散樂，舞夷樂，凡四方之以舞仕者屬焉。凡祭祀賓客，舞其燕樂。」鄭玄注「旄，旄牛尾，舞者所持以指麾。」呂氏春秋古樂篇云：昔者葛天氏之樂，三人操牛尾，投足而歌八闋。舞之主體為人，故其字从大，大象人形，以是而知金文作𣞤者，兩手操舞具也。小篆从舛者，象投足而歌舞也。古謂「樂容曰舞」。集韻「舞」「儛」「𦏶」同字，儛之加旁从人者，人舞也。或體作𦏶者，羽舞也。同聲通段，義或為

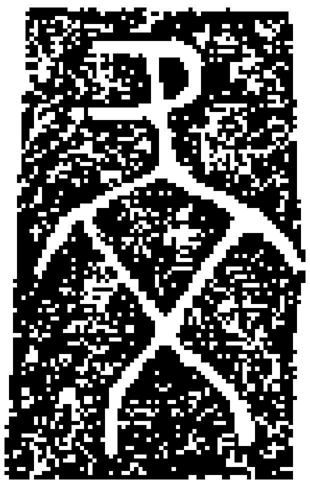
亡，說文十二篇無，亡也，禮記三年問「無易之道也」鄭注「無猶不也」，玉篇四八五無「不有也」，唐韻亡讀「武方切」明母陽部，無讀「文甫切」明母魚部，魚陽陰陽對轉，故舞亦或作𦏶。明乎此，知許氏訓「豐」訓「橆」皆牽強疏外，而不知其非也。



辛吳鼎
圉斋

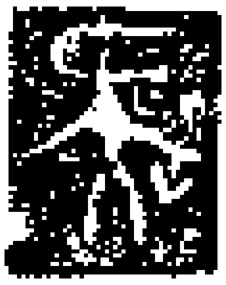


守吳觚
亞中守吳

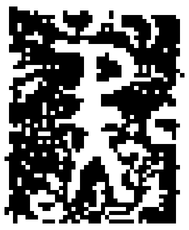


作父乙毁
圉吳作

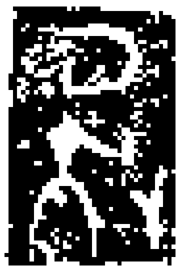
父乙



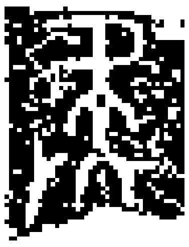
己侯父戊毁　亞
中己侯父戊吳



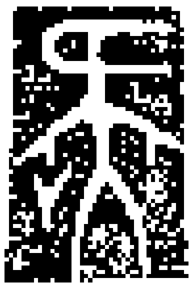
吳伯簟彝
吳作伯簟彝



己其父乙彝　亞
中其侯肩父乙



其侯父己彝　亞
中其侯儕父己



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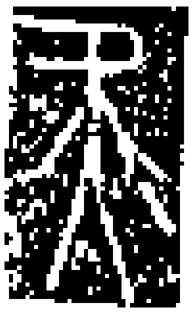
吳毁



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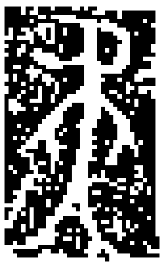

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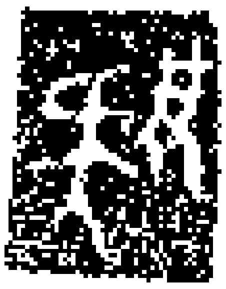
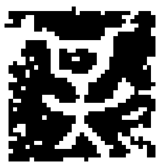
亞父乙吳觶
亞中父乙吳

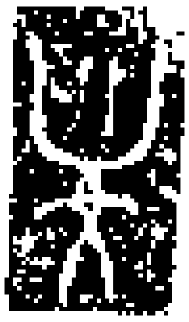


盂鼎　率
肆于酒



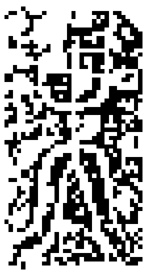
吴汞彝　吴

汞作寶彝



昦祖癸卣　昦

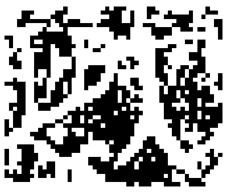
作祖癸寶尊彝



二

者沪鐘　口孜口

口台[illegible]口獻盈



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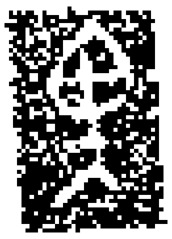
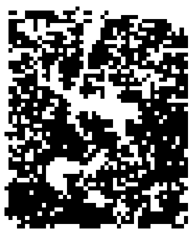
作祖己尊彝

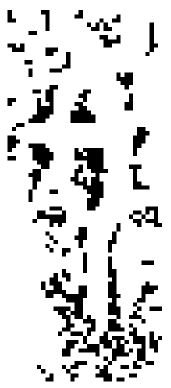


斛从邕　其邑复

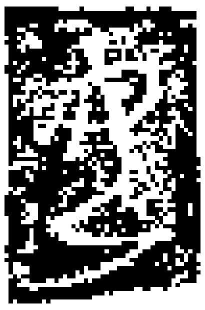
[illegible]言二邑其斛从



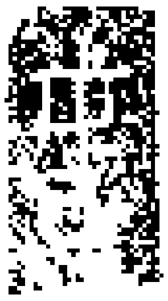
荷貝形女
鼎女



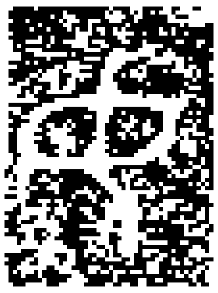
子木觚
女



女弓觶
女弓



小臣兒卣
女子



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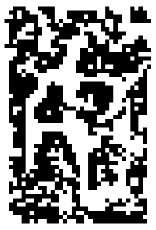
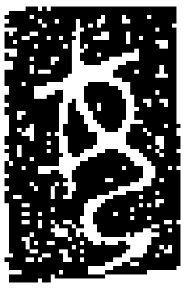


器二

孝生盨
百女



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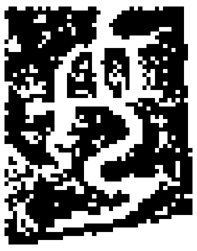
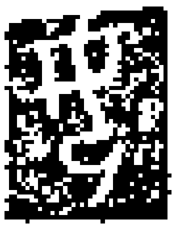
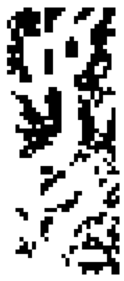


器

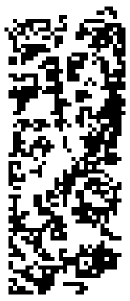
彭女𣪘
彭女彝



彭女甗
彭女彝



帚女觚
帚女彝



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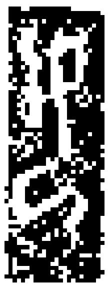

二

帚
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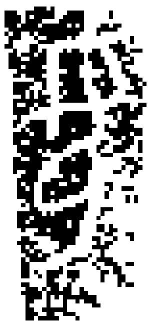
鼎帚
女彝



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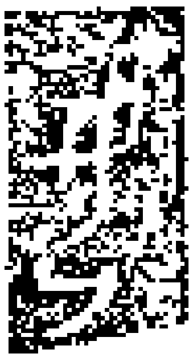

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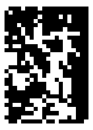
女妻作𣪘



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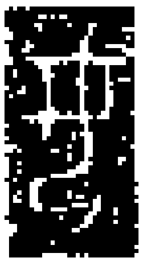

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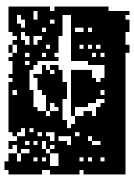
母作婦己尊



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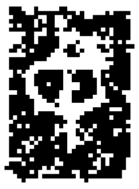

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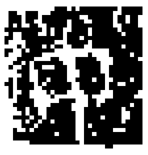

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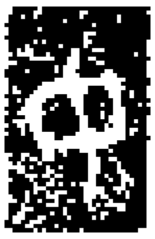

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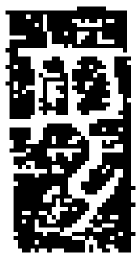
尋士女羊斗



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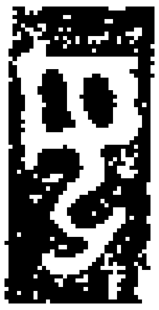

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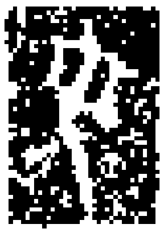

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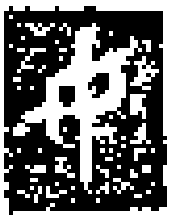

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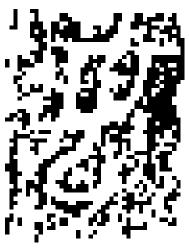

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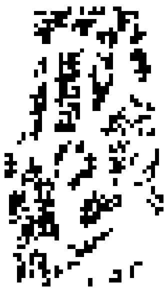

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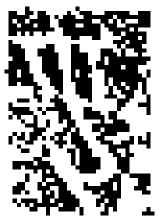

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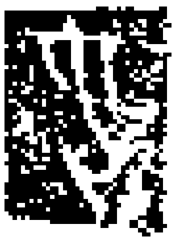

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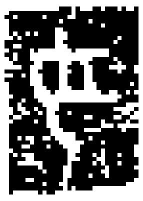

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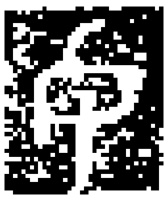

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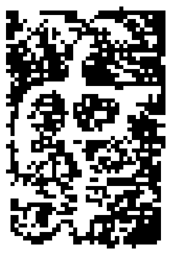

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其百男百

女午
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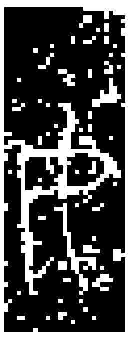

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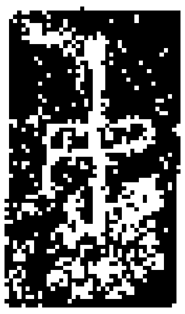

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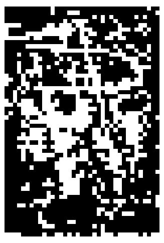

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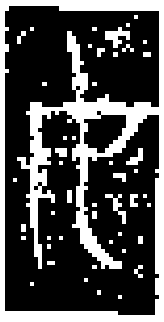

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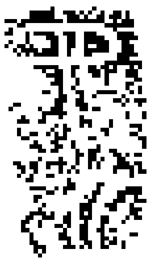

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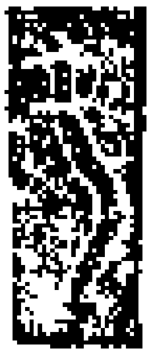

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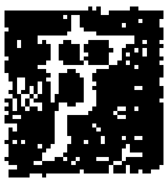

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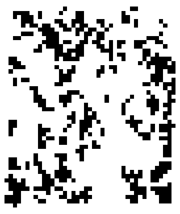

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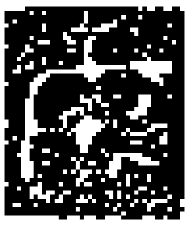

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盨　白

多父作成姬
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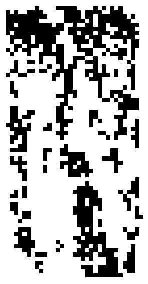

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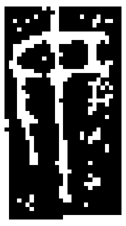

蔡大師鼎　蔡
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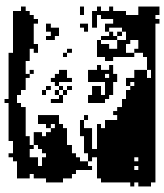
姬可母
飤繁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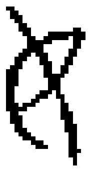
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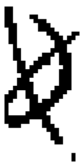
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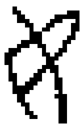
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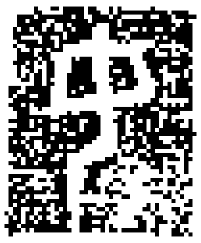
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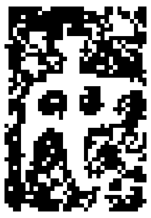
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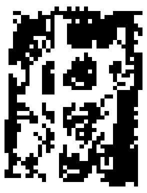
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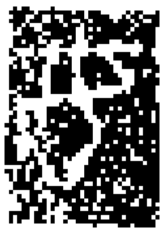
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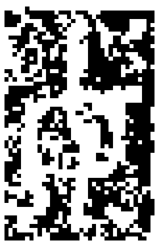
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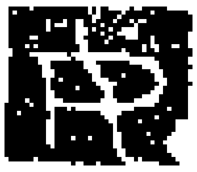
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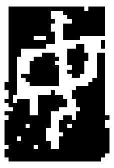
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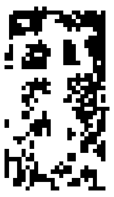
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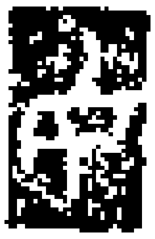
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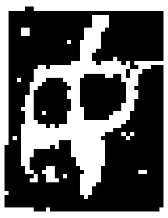
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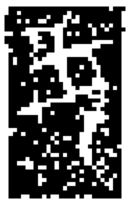
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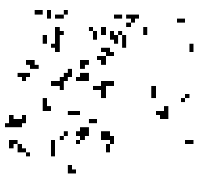
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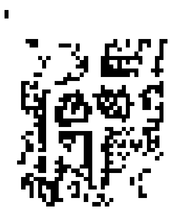
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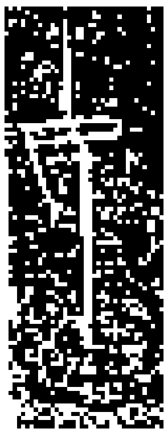

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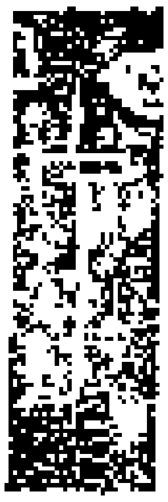

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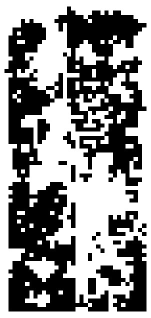

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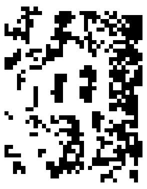

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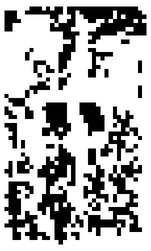

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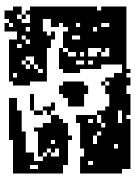

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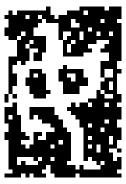

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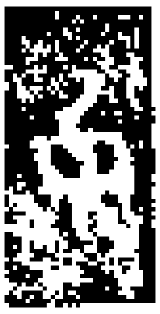

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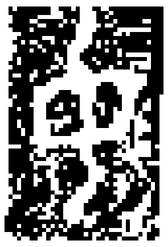
女覓我田牧



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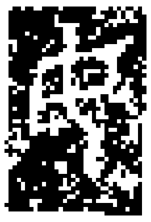

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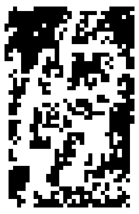

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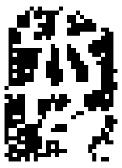

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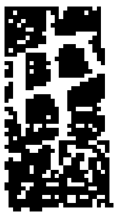
月告蔑女曆



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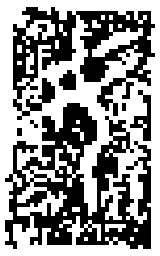

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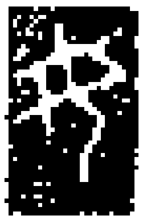

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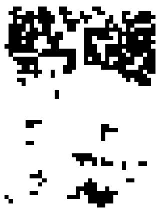
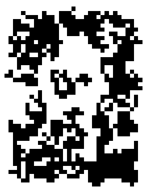
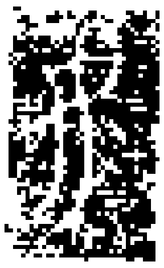
𠑇匜 我義俾女千



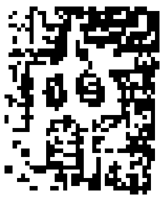
師訊鼎 女克盡乃身



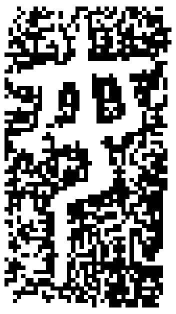
師瘨殷 先王既命女



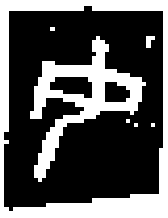
南疆鉦 汝勿喪勿敗



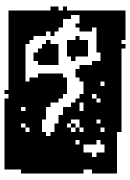
多友鼎 女既靜京𠂤



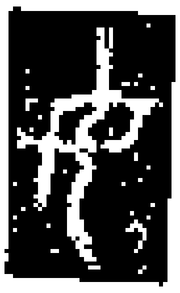
盂鼎 女妹辰又大服



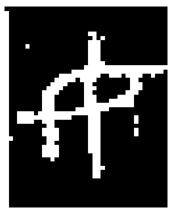
善鼎 令女左足纂侯



師虎殷 命女更乃祖考



蓋一



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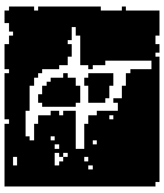

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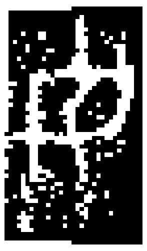
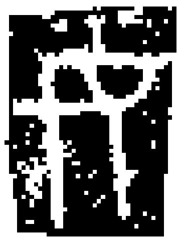


蓋五

頌殷



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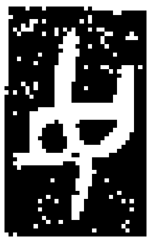
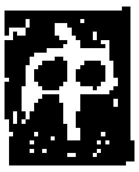
頌鼎

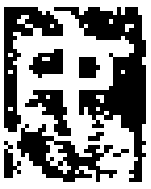


蓋二

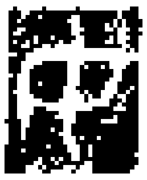
頌壺 令女官𤔲成周



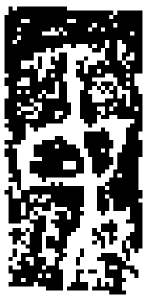
不嬰殷 女多折首執訊



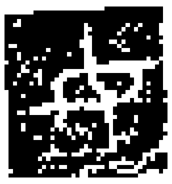
不嬰殷 戎大同逆追女



不娶毁　女肇誨于戎工

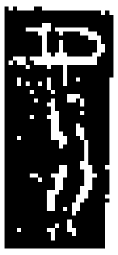


毛公鼎　命女䌛嗣公族



蓋

三年師兌毁　令女䌛嗣走馬



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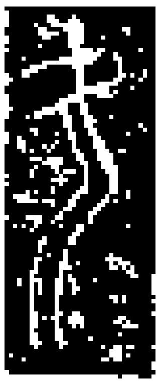
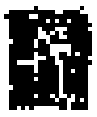


二

者沪鐘　女亦虔秉不涇



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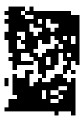
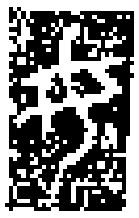


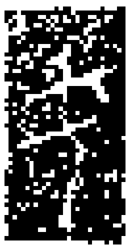
四

者減鐘（西清續鑑甲編）　卑女龢〻哠〻



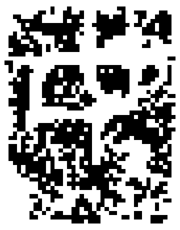
器

儼匜　女敢以乃師訟



蓋

儼匜　乃師或以女告



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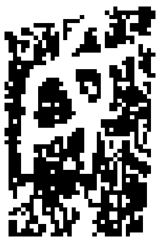
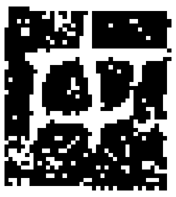
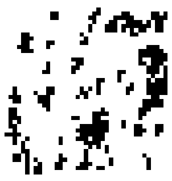


器

師旋毁　令女羞追于齊

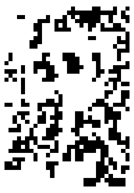


蓋

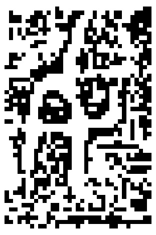


器

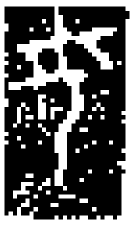
師旋毁　備女十五昜登



師瘨毁　命女官嗣邑人



多友鼎　余肇使女休不逆



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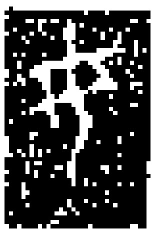
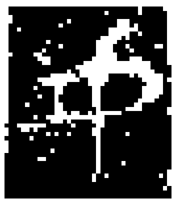
𠑇匜　女亦
既從辭從誓



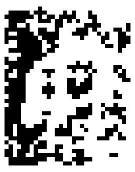
器

𠑇匜　令女
亦既又卸誓



二

洹子孟姜壺　余
不其事女受毋



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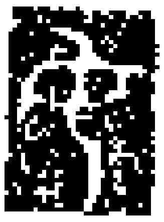
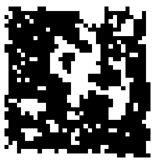


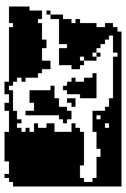
簋二

師嫠簋　在
先王小學女



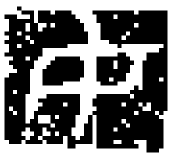
器二

師嫠簋　在昔
先王小學女



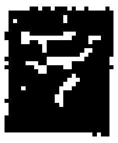
簋

諫簋　令余
隹或嗣命女

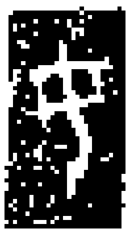


不𡢁簋
余命

女御追
于畧

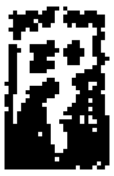


免簋　令女
足周師嗣歔

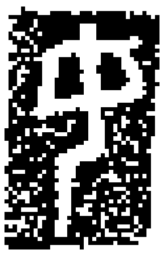


器

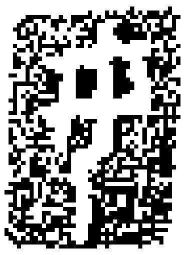
𠑇匜　令我赦
女義便女千



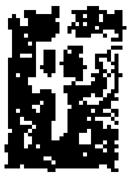
曶鼎　我既賣
女五□□父



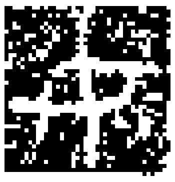
盂鼎　女勿剋
余乃辟一人



盂鼎　令余隹
命女盂𥃝焚

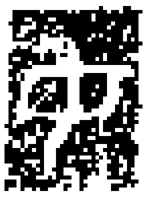


恒𣪕 令女更景克嗣直啚



簋

三年師兌𣪕 余既令女足師龢父



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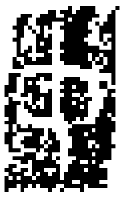
師嫠𣪕 既命女更乃祖考司



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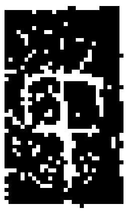
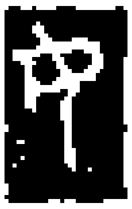
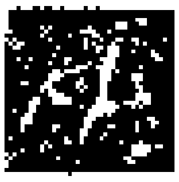


簋

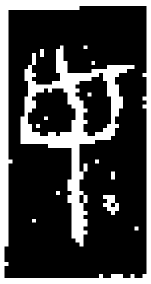
師寰𣪕 令余肇令女達齊師



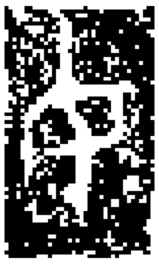
趞鼎 命女作豳𠂤冢嗣馬



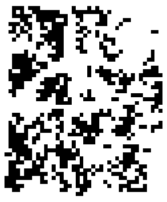
洹子孟姜壺 齊侯女雷芾喪其𣪕



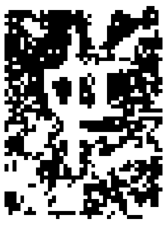
毛公鼎 命女辥我邦我家內外



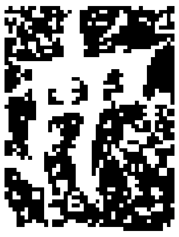
毛公鼎 俗女弗以乃辟函于艱



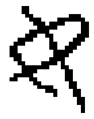
詢𣪕 令余令女啻官嗣邑人



膳夫山鼎 令女官嗣歆獻人于冕

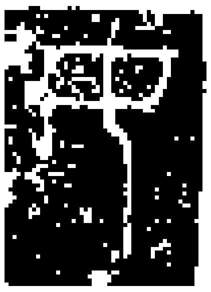


趞盂 各的司冢女冢奠造奉

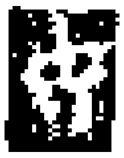


鄂君啓節 女

載馬牛羊
以出内關



大克鼎　昔余既
令女出内朕令



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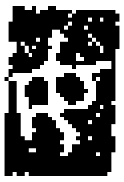
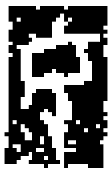


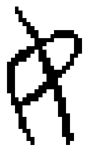
盠

諫殷

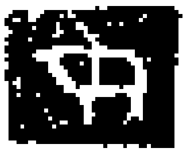
先王既命
女䌛嗣王宥



曶鼎　令女更
乃祖考嗣卜事

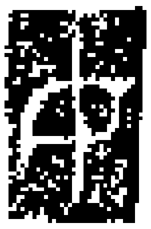


鄂君啓節　屯十
以堂一車　女槍徙

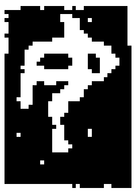


盠二

師嫠殷　既命女
更乃祖考司小輔

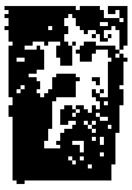


毛公鼎　女毋弗
帥用先王作明井



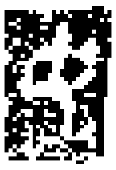
善鼎

昔先王既令
女左足纂侯



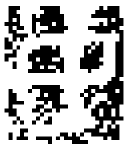
盠

录𢦏卣　女其以成
周師氏戍于𠧟自

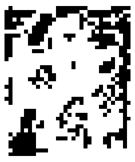


卯殷　令余
唯令女死𤔲

荼宮
荼人



不嬰殷　女以我車
宕伐玁狁于高陶



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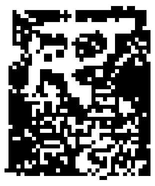
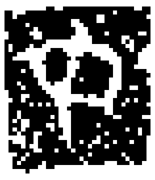


盂二

師嫠殷　命
女司乃祖舊

官小輔鼓鐘



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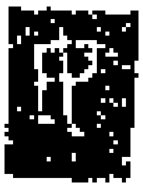

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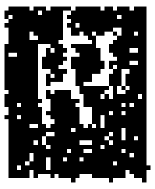

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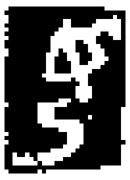
𩕢毁　命女𤔲成周里人眔諸侯大亞



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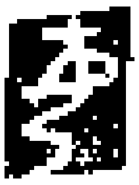

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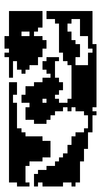
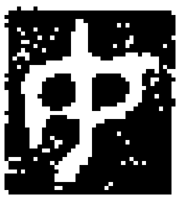
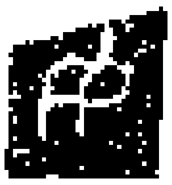
令尊



令方尊　令我唯命女二人亢眔矢奭左右于乃寮



申毁　賜女赤市



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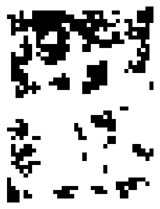

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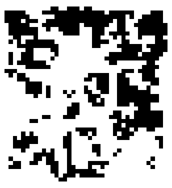

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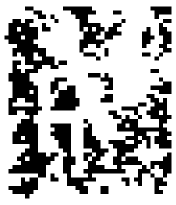
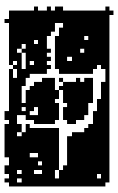
師旋

毁　賜女赤市



卽毁　命女赤市



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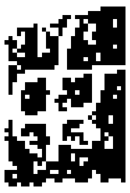

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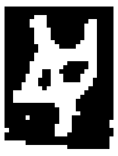

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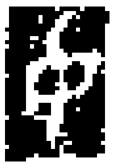
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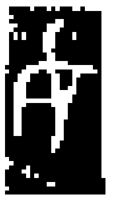
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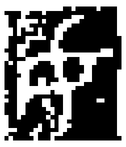
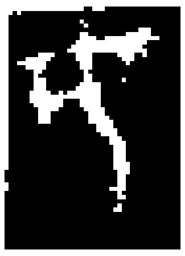
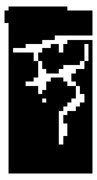

簋三

師酉簋 賜女赤市 新


利鼎 賜女赤㠯市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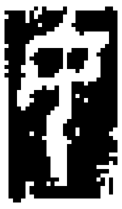
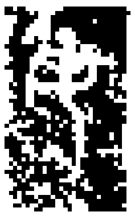

舀鼎 賜女赤㠯□市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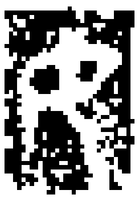
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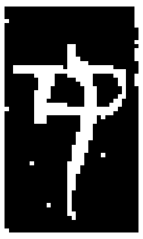
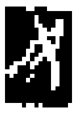
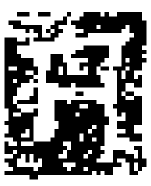
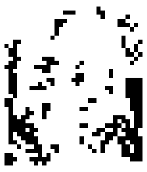
揚簋 賜女赤師市


趩鼎 賜女赤市幽亢


走簋 賜女赤𩁹市旂


輔師𠭰簋 賜

女戠市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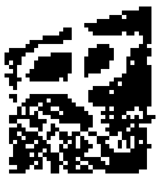
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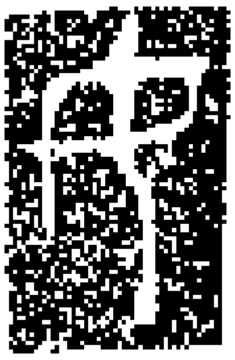
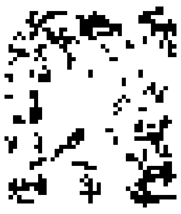
師𠭰簋 賜女叔市


大克鼎 賜女叔市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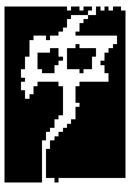
師𡩜簋 賜女赤舄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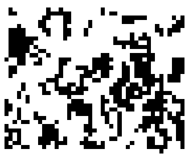
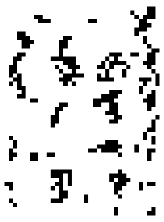
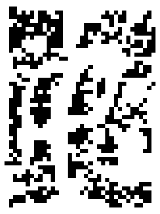

膳夫山鼎 賜女玄衣



訇𣪘易
女玄衣



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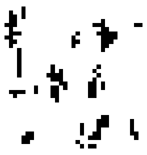

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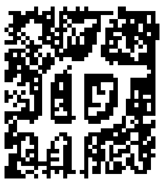
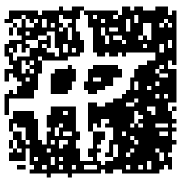


盖一



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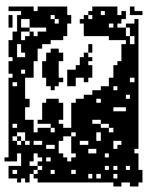

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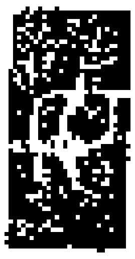
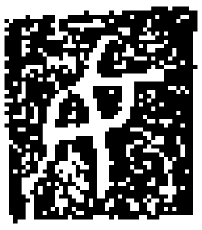


器五
頌𣪘



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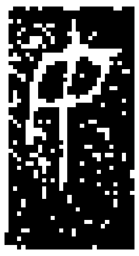
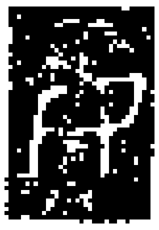
頌鼎

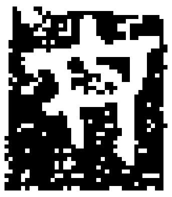


盖一

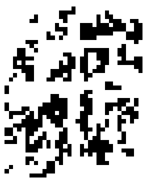
頌壺易女
玄衣黹屯



寰鼎易
女玄衣黹屯



輔師嫠𣪘易
女玄衣黹屯



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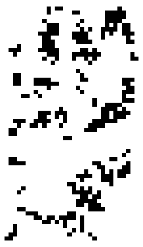
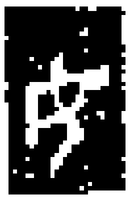
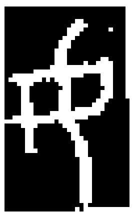
師𩛥𣪘易
女玄衣黹屯



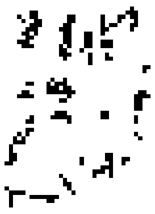
師𩛥鼎
易女玄衮



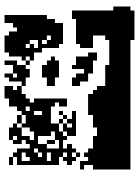
乖伯𣪘
易女𤔲裘



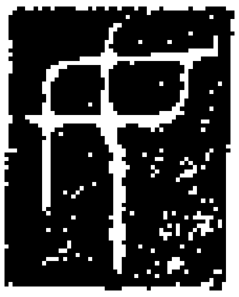
豆閉𣪘
易女戠衣



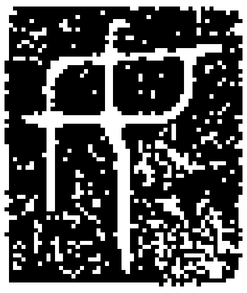
公臣𣪘
易女馬乘



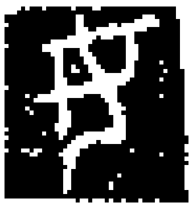
卯𣪘易
女馬十匹



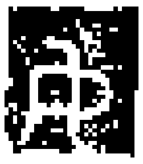
大克鼎　賜女井退𦚍人𦎫



大克鼎　賜女井家𦚍田于𡵫



令鼎　余其舍女臣十家



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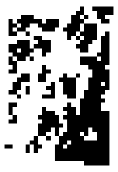
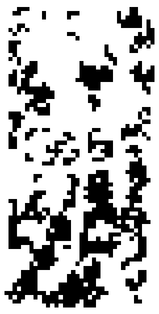
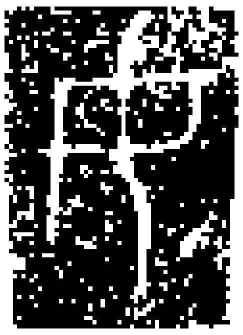


若

龢毁　賜女者臣十家用事



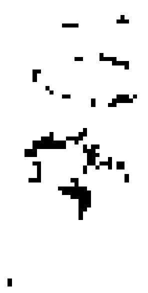
逆鐘　今余賜女十五鍚戈



大克鼎　賜女史小臣霝龠鼓鐘

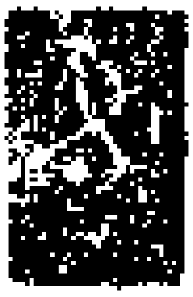
田倩君曰：女字乃席地而坐的女子姿態，並非侮辱或卑賤女人之態，亦非馴服而成，乃是女子自然之形象，女子坐立時自然而然兩手相交。日本女子席地而坐的形態極象古文字中的女字，日本的席地而居猶保存我國的古風，甲骨文及金石文的女字極象身天疊兩手交如此，始和女為象形字的定義相符合。釋（中國文字一七二冊）

釋女



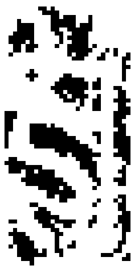
子母爵

子母



母子鼎

母子



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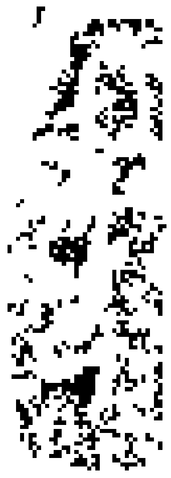
口母



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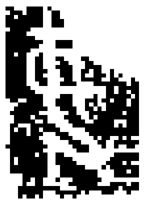

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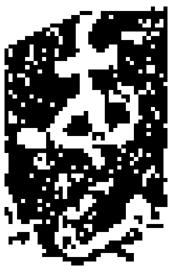

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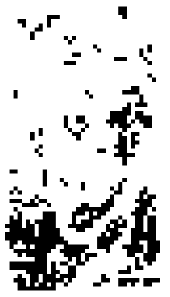
龏母



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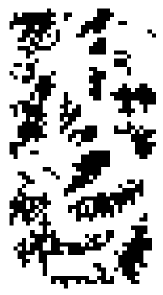

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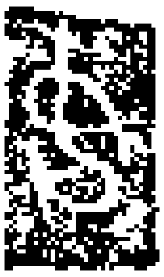

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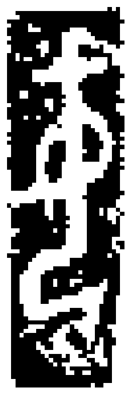

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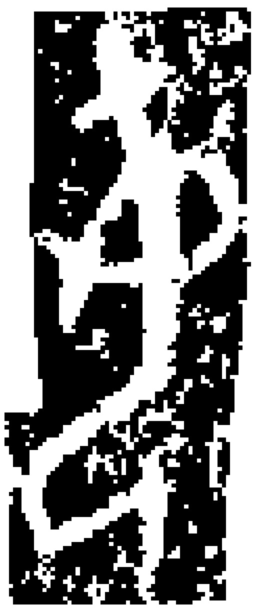

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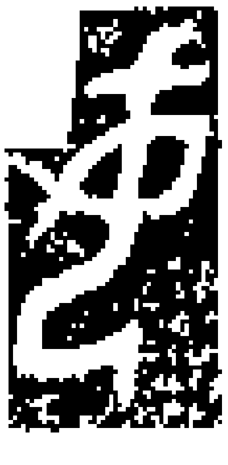

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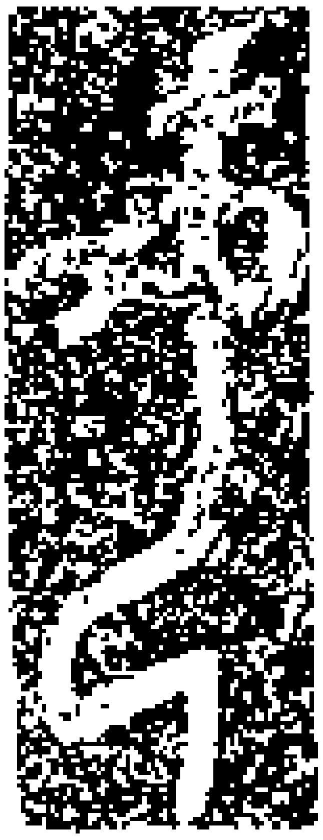
羊觥



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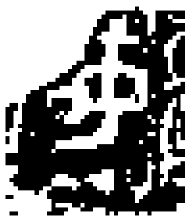
司母辛



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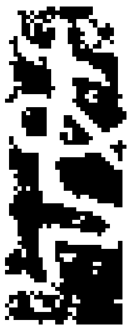
司㚸母



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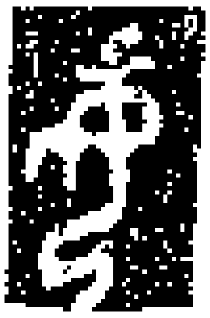
陳母射



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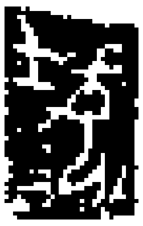

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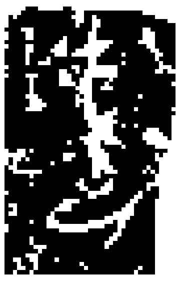

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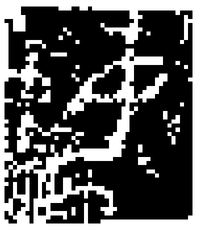

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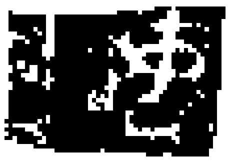

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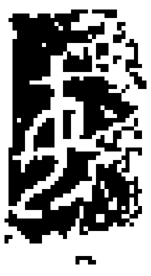

齊京

母卣罍
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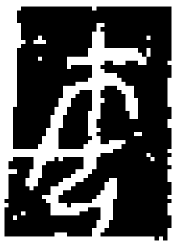

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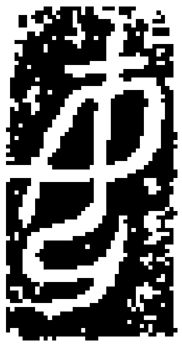

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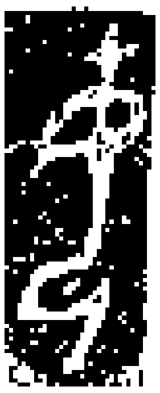

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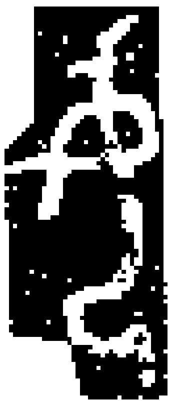

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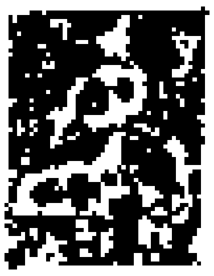
帚子母口止



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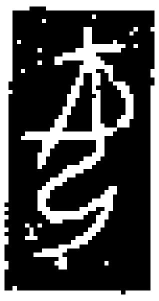

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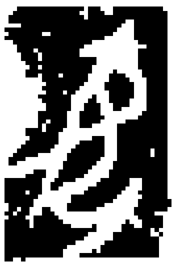
友作母彝



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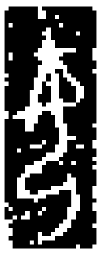
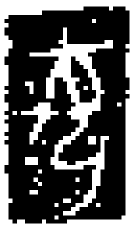
父乙母杏田



婦女
觶

婦母罍
庚冊冊



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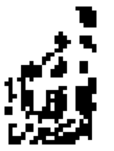
人[illegible]子母卒



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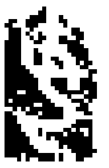
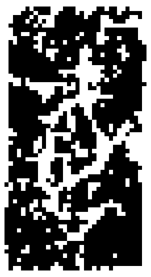


二

文敉父癸爵
双敉父癸

仆甘
母



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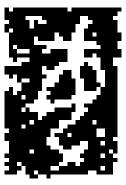
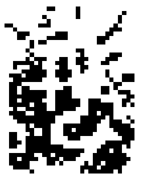


器

子卣　女子母
庚豕祀尊彝



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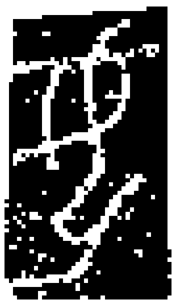
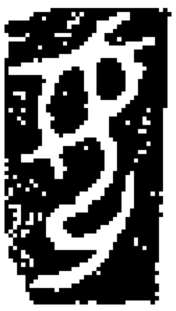


母父癸鼎
羞母尚父癸



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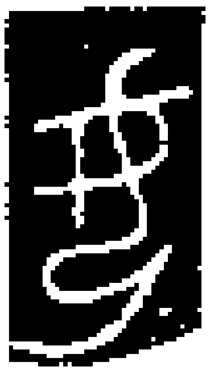

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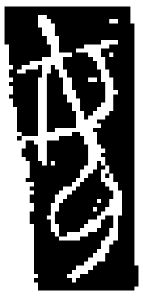
母尚父癸



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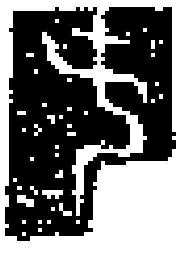

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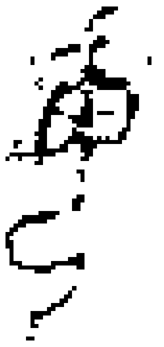
卣母丁



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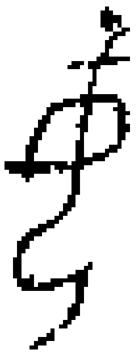
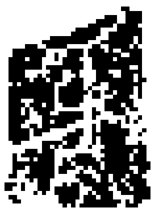


罍

奉尊毋
盉壽



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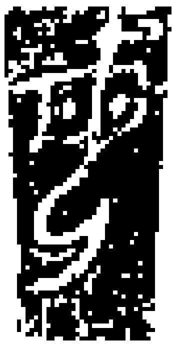
壽毋



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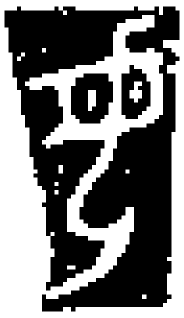

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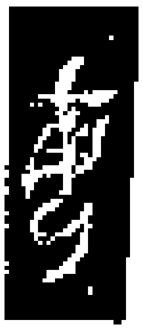
毋父丁
尊毋



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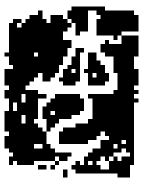

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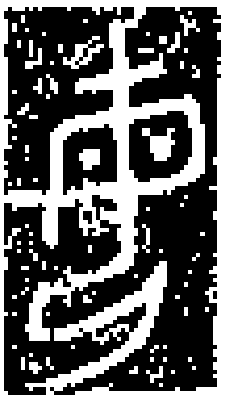
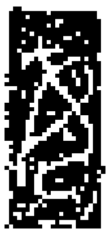
卣毋癸



叀毋癸甗
叀毋癸



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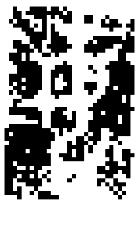

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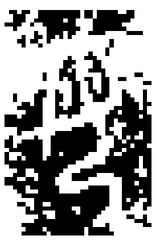
光作毋辛



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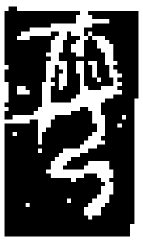

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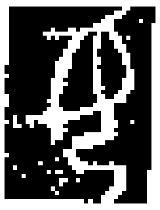
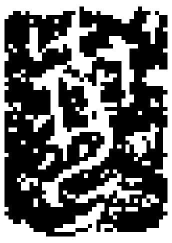


罍

癸毋

薛王作
毋癸尊



嬰方鼎用
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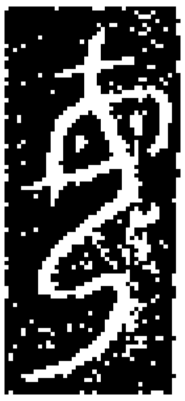

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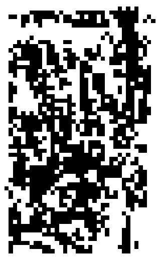

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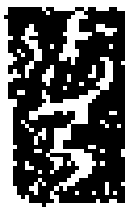
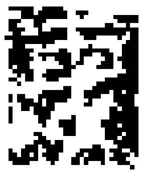
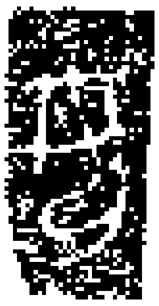


蓋

子卣　女子母
庚宥祀尊彝



北子母癸彝　北
子孫母癸寶尊彝



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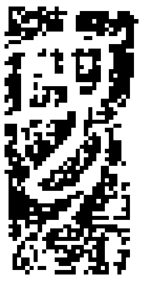

器

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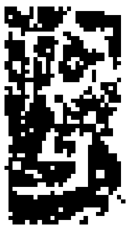
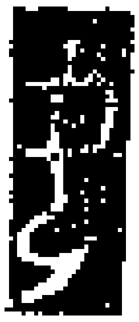
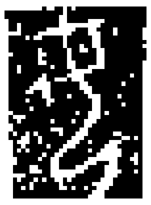
母彝



戈母觶
戈母



析子孫[illegible]
鬲[illegible]母



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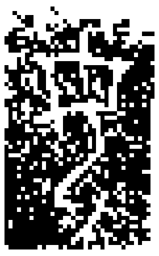

器

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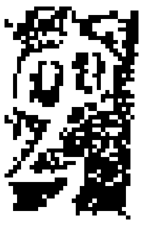
[illegible]母乙



母丙[illegible]鬲
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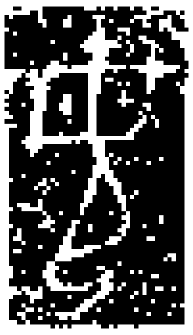

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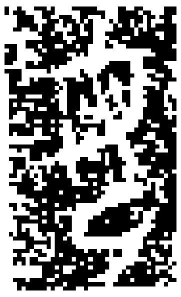

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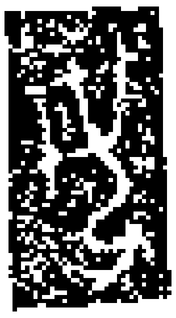

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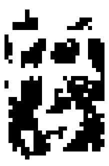

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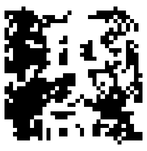

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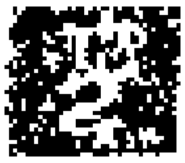

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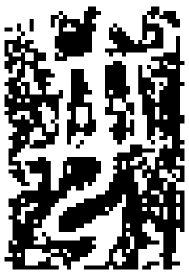

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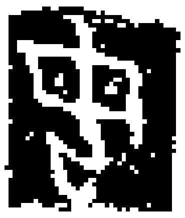

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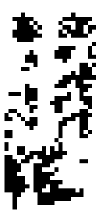

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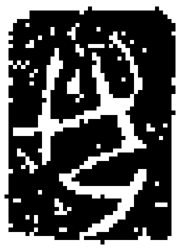

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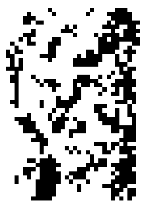

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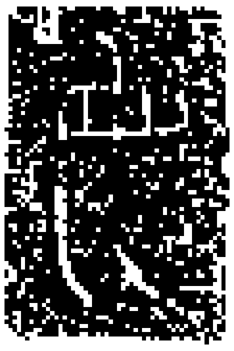
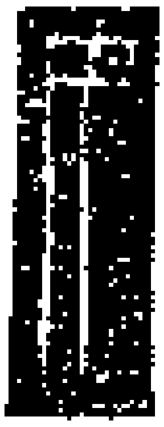


鈴鎛
皇母

陳逆簋
皇母



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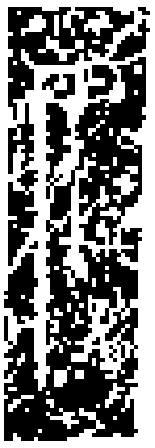

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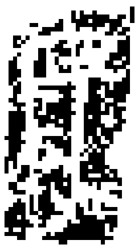

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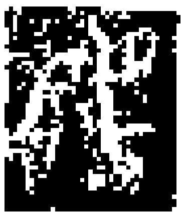

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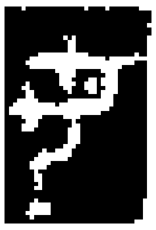
庫彝

禾台
馬母



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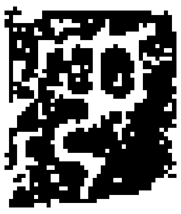

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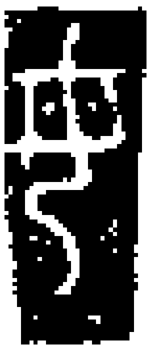

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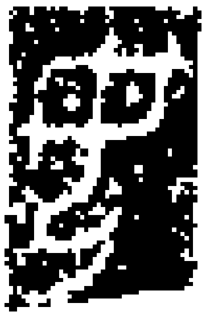

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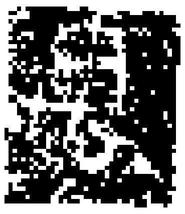

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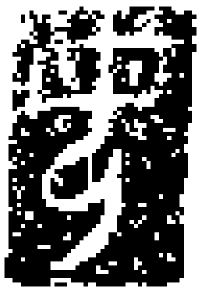
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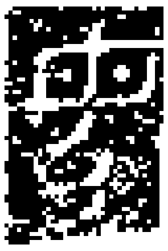
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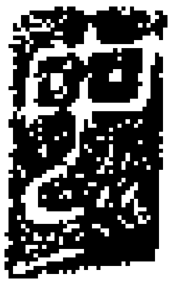
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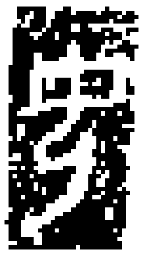
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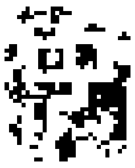
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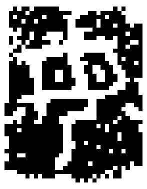
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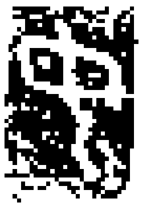

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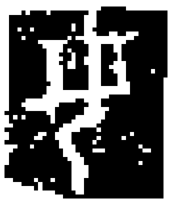

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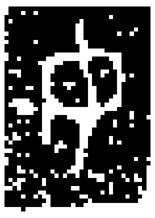

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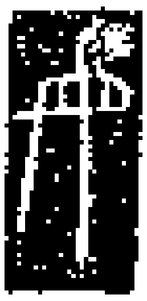
用朕嬴𩰫母



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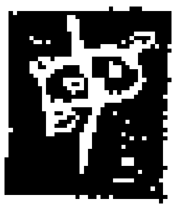

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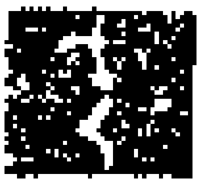

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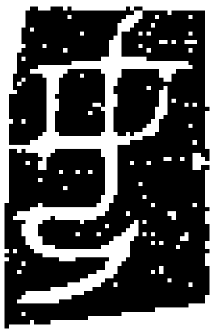
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戊

倪　作母
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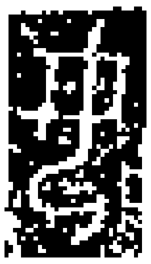

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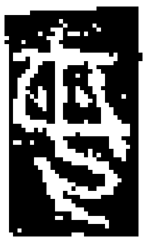
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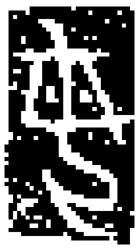
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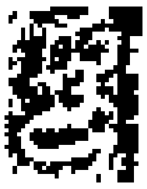
田告
母羊

鼎　田告
作母辛尊



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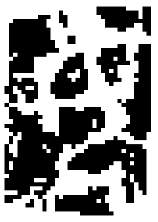

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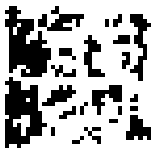

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母

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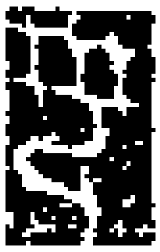

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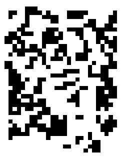

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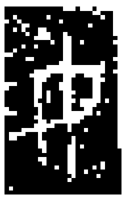

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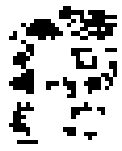

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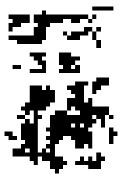

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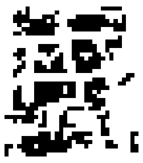

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戚
殷

對揚文
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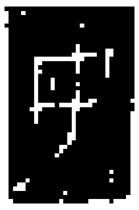

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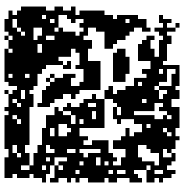

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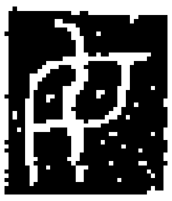

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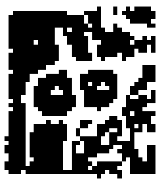

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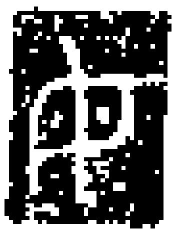

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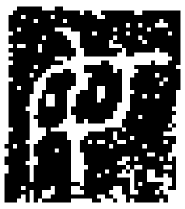
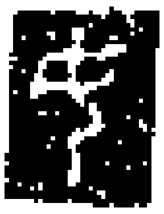


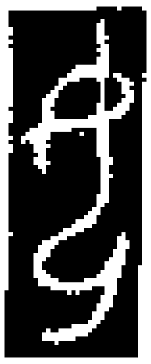
器二

器殷　器作
皇母尊殷



姮彝
母鬲

姬𠭯母
作齍鬲



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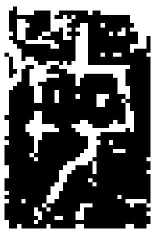

保侃壺　王錫
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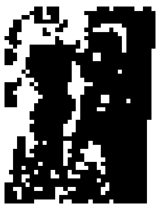
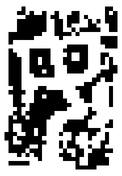


□母鬲　□友
母作寶尊鬲



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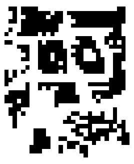

卣

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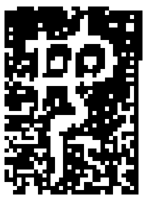
母競敏𩁹行



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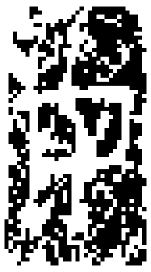
作母𡛤旅盨



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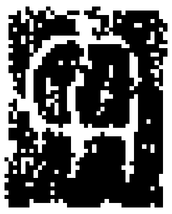

二

侯母壺　侯母
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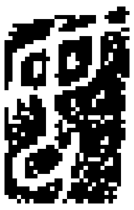

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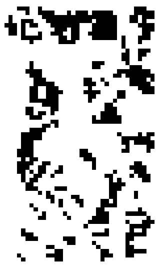
册作母甲尊彝



子𡨦尊　子𡨦
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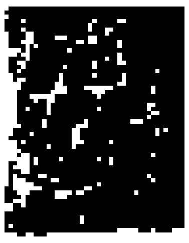

𩰫母辛鬲　用
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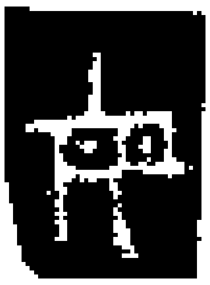

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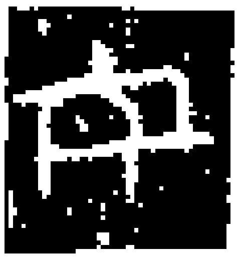
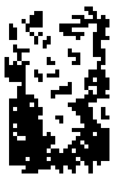
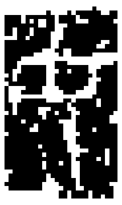


卣

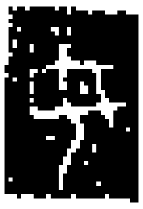
鄀遣毁　用追
孝于其父母



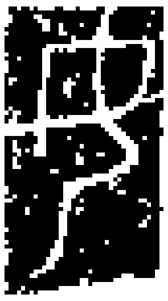
農卣　母卑農
弋吏氒友妻



召伯虎毁　余戒至我考我母令

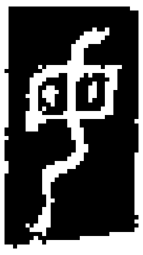


靜毁　用作文母外姞尊毁



姞曶母鼎

姞曶母作[illegible]宮尊鼎



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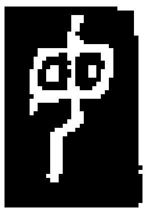
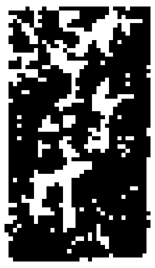


器

豚父鼎　豚父作姜懿母餗鼎



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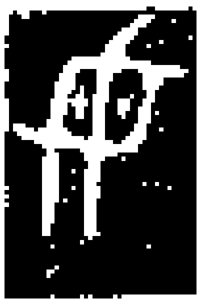
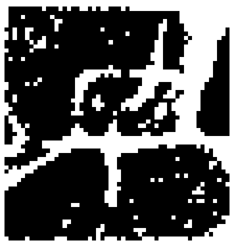
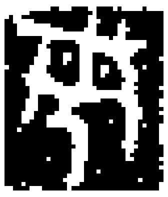


陳伯元匜　作西孟媯婤母媵匜



萬伯盤　萬伯臆羸尹母

[illegible]盨



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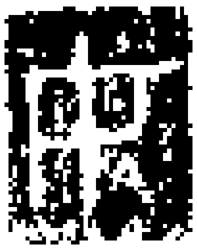

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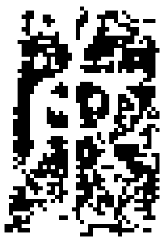
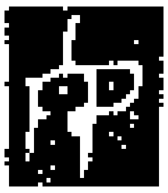


壽匜

壽作王母媿氏盥盉



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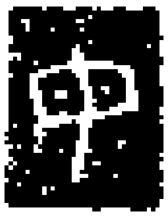

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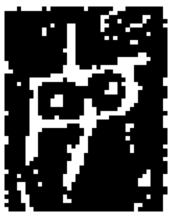

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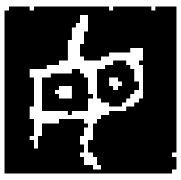

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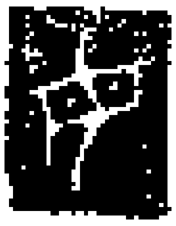

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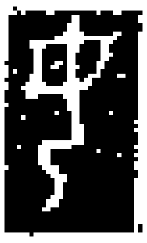
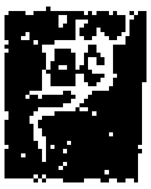
弄井毁

弄井作王母媿氏餘毁



保侃母毁

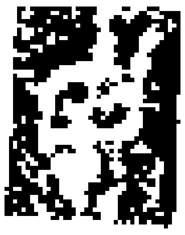
保侃母賜貝于南宮



傳□

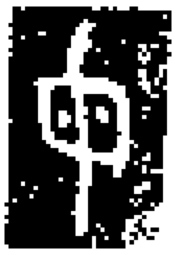
母辭

傳□母賜貝于庚姜



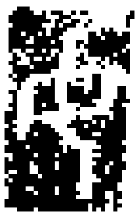
虢伯鬲

虢伯作姬大母尊鬲



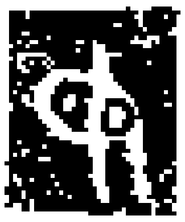
鄭伯鬲

鄭伯鄭姞鑄其羞鬲



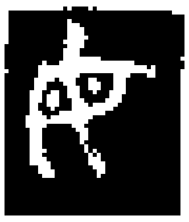
召伯虎毁

余既訊厥我考我母令



江小中母生鼎

江小中母生自作甬鬲

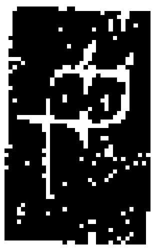


鑄公

盨

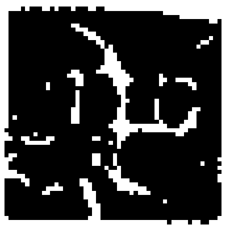
鑄公作盨

姞車母媵盨



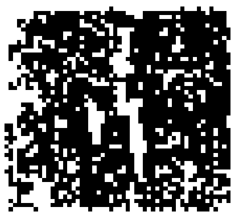
伯侯父盤

伯侯父媵叔嬀嬰母盤



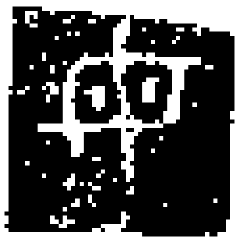
陳侯鼎

陳侯作□嬀四母媵鼎



蘇冶妊盤

蘇冶妊作虢妃魚母盤



蘇冶妊鼎

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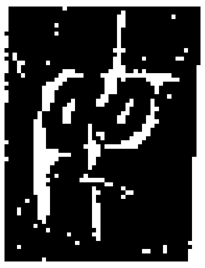
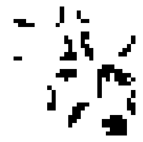


賢母

甬王作障鬻
鬻母寶鬻彝



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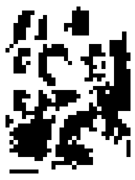
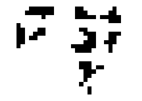


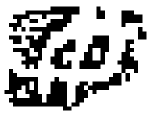
盖

義毁　用作文
母日庚寶尊毁

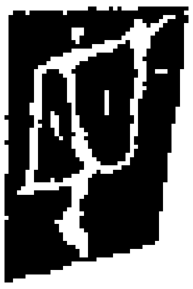


義方
鼎

用作文母日
庚寶尊鬻彝



揪車父壺　揪車父
作皇母𩒨姜寶壺



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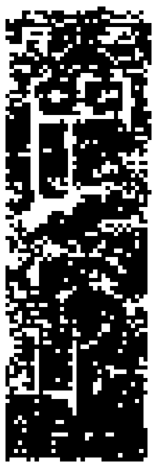
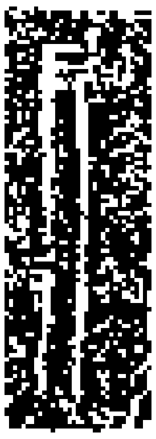
魯生作壽母朕鼎



蔡侯
盤



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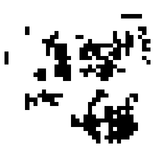
母穆鬯恝富新婦



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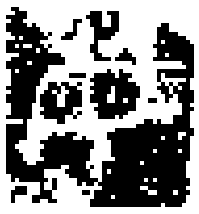
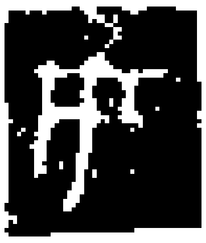


盉

魯伯悆盨　其肇作
其皇考皇母旅盨毁



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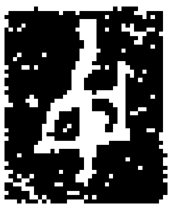
廡孟爲穀母媵匜



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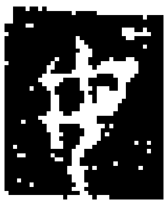
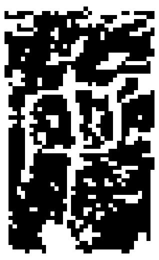


二

仲𠭯父毁　仲𠭯父作朕
皇考遟伯王母遟姬尊毁



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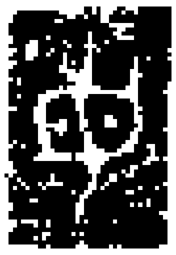
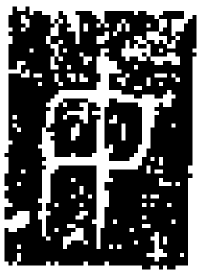
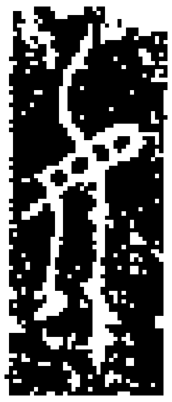


二

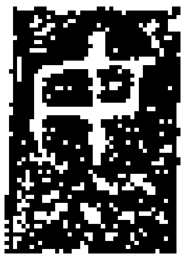
師趛鼎 師趛作文考聖公文母聖姬尊彝



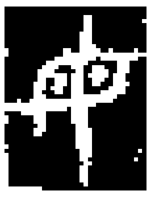
干氏叔子盤 干氏叔子作中姬客母媵盤



禾作皇母彝 禾肇作皇母懿龔孟姬餴彝



諶鼎 諶肇作其皇考皇母者比君䵼鼎



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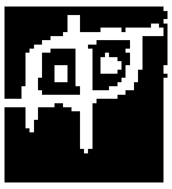

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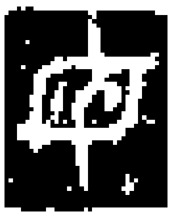

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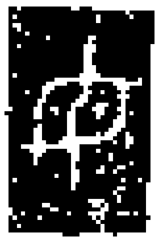
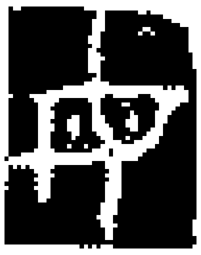


蓋四

頌殷



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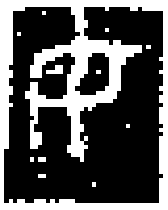
頌鼎



蓋

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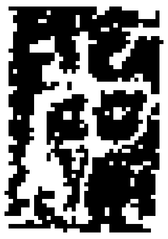

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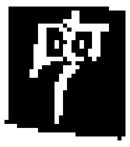

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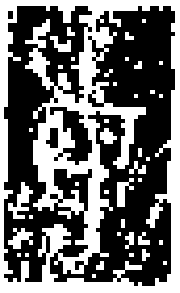

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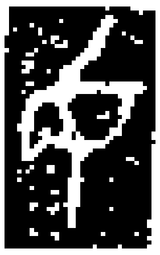

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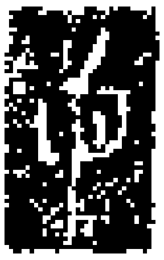

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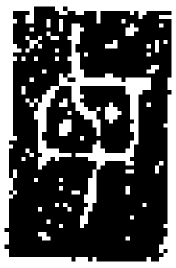
毋雍于政



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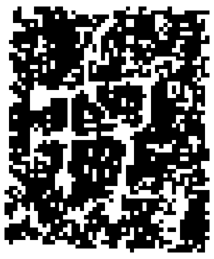
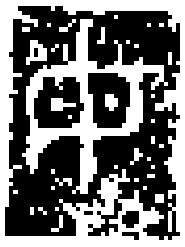
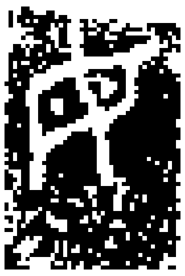


逆鐘　毋
豕乃政

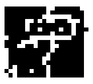


蓋



器

師旋毀
敬毋敗速



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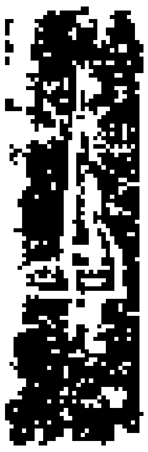
雖毋會符



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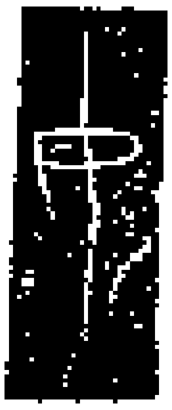

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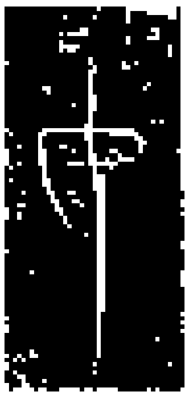

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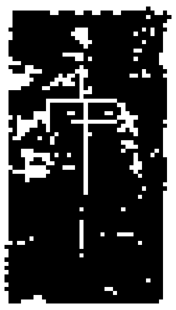

好蚉壺
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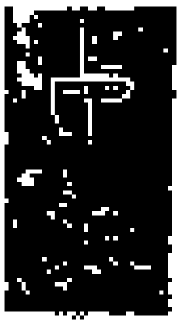
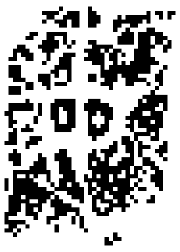
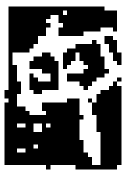


好蚉壺
毋有

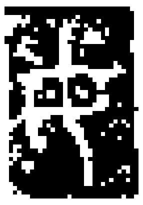
敢不



膳夫山鼎
毋敢不善

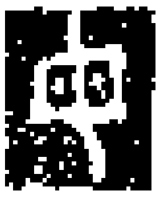


蓋

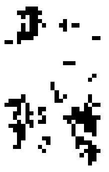


器

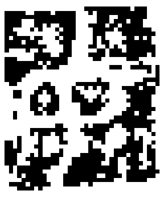
諫毀　毋
敢不善



卯毁　女
母敢不善

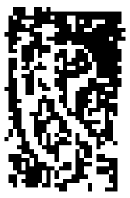


農卣　吏
母又田

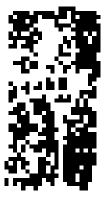


一

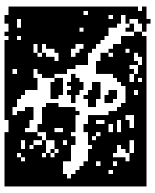
同毁　母
女人閑



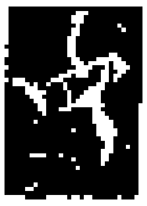
杕氏壺
冥獵毋後



魚鼎匕
毋處其所

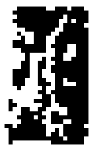


陳侯
午敦



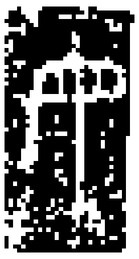
陳侯

午錞　永
世毋忘

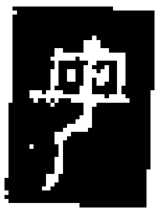


三

屬羌鐘
永世毋忘

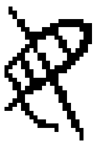


拍尃　永
世毋出

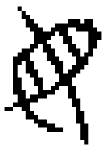


作
冊

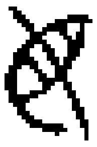
休卣　母
零口口口



鄂君啓節
毋政於關

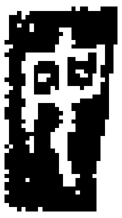


鄂君
啓節

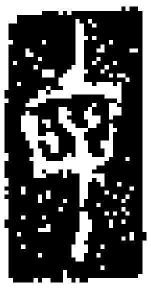


鄂君啓節
毋舍桴

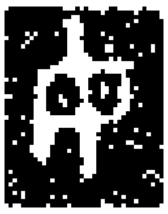
飤



魯鼎　母
卑戎于醯

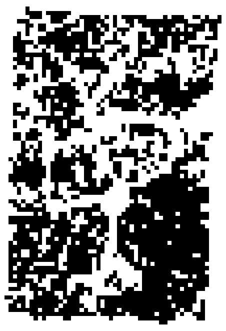


毛公鼎　女
毋敢妄寍

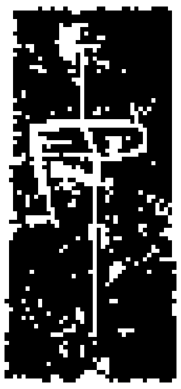


兮甲
盤

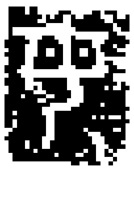
毋敢不
即餗



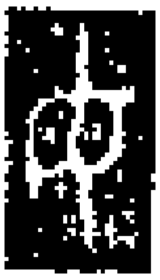
延鐘　毋
又不聞智



中山王譽鼎
氽毋大而㥄



燕方鼎　毋
又畀于卒身



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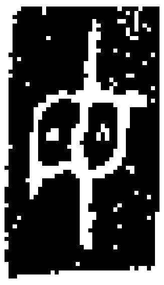
四方死毋童



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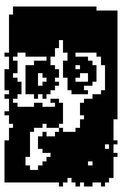
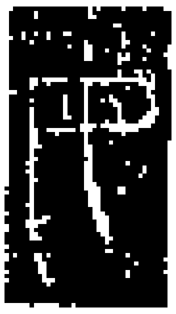
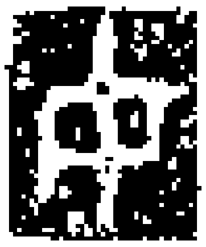
敢湛于酉



趩觶　世孫
子毋敢彖



𦅫鎛　用祈
壽老毋死



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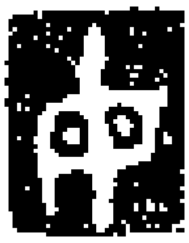
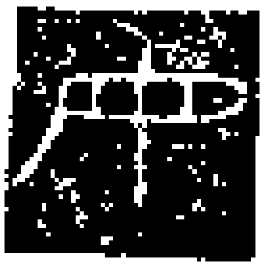
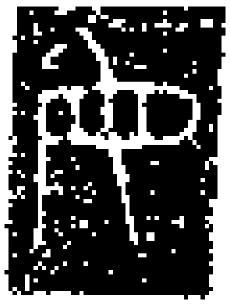
敢不出其貿



兮甲盤　辜
財毋不即市

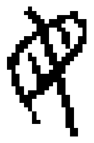


國差𦉜　侯
氏毋瘔毋痏

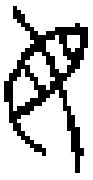


國差𦉜
侯氏

毋瘔
毋痏



鄂君啓節　毋
載金革黽箭



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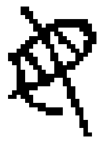
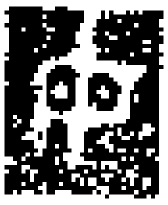
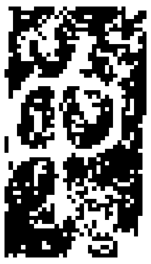
其金節則毋政



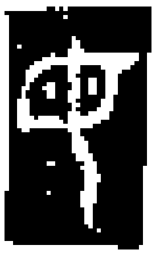
鄂君啓節　得
其金節則毋政



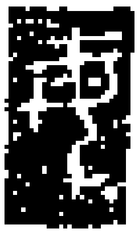
兮甲盤　毋敢
或入蠻宄貯



毛公鼎　毋又
敢惷專命于外



穌妃簋　孫﹦子﹦
毋敢望伯休



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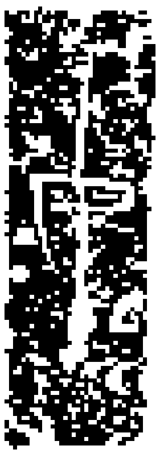
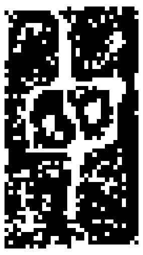
又弗𩠐是用壽考

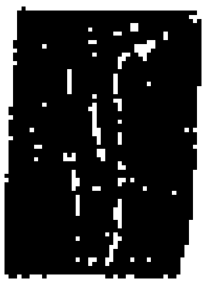


中山王𰯼鼎　後人
其庸﹦之毋忘爾邦

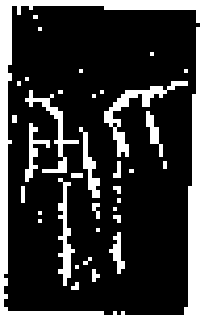


毛公鼎　女毋弗
帥用先王作明井

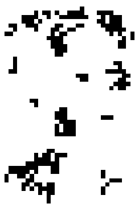
說文十二篇「母，牧也。从女，象褱子形。一曰象乳子也」。按甲骨文金文均作母，女中多兩點，許說是也。郭沫若進而發說曰「人僅育己者為母，母字即生育崇拜之象徵，母中有二點，廣韻引倉頡篇云『象人乳形』」（見甲骨文字研究釋祖妣）。金文又有作[illegible]者，女上一橫，象插簪笄于髮。國語鄭語「既笄而孕」，公羊傳僖公九年傳「字而笄之」。古代女子插簪笄即為成年的象徵，故據字知此「金文毋字或假作毋」知。



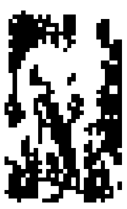
鄦鎛　皇妣聖姜



鄦鎛　皇妣又成惠姜

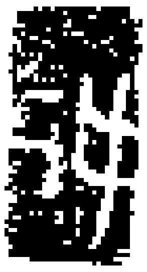


盖

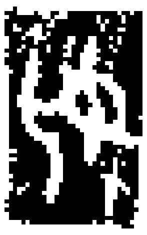


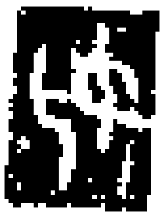
器

戚方鼎　于文妣日戊



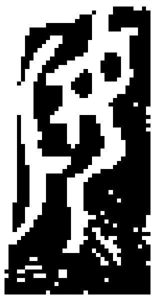
虢中鬲　虢中作虢妣尊鬲



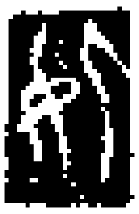


二

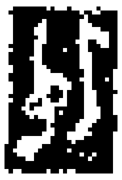
召中鬲　君中作生妣尊鬲



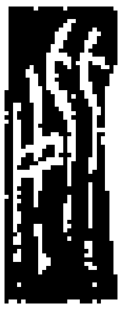
義妣鬲　口口作義妣寶尊彝



陳侯午敦



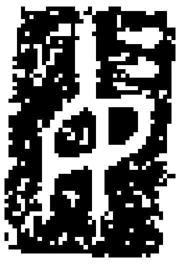
陳侯午錞　作皇妣孝大妃祠器錞錞



鄦侯殷　莫作皇妣固君中妃祭器八殷

楊樹達曰：說文十二篇下女部云「妣，殁母也，从女，比聲，」籀文作𡚽，盖初字止作匕，變體象形字也，繼加義旁之女為妣，象形增義旁字也，最後以匕比音近而字變為妣，

則形聲字矣。此三字孳乳之次第，與高福處三字相同。許君知高福處為一字，而不知匕與牝妣為一字，非也。此一證也。說文二篇上牛部云：牝，畜母也。从牛，匕聲。此由人旁推及畜，牝牡二字為對文，牝之从匕，與士為男子，牡从士聲者，字例恰同。（說文牡从土聲，今从段注說及王國維說）改。此二證也。說文十篇上鹿部云：麀，牝鹿也。从鹿，牝省。按許君不知匕妣為一字，故謂麀从牝省，其實麀即从匕，非从牝省，此三證也。妣，龜甲文皆作匕不作妣，金文妣辛毁，艿妣辛鼎，木王鼎妣己，觚妣己，爵皆作匕，作羲妣鬲，召仲作生妣鬲，陳侯午毁皆作妣，而作妣者僅見於齊侯鎛一器，蓋妣為最後起之字也。此四證也。然則字何以从反人也？曰：凡圓顱方趾之類皆人也，然人之中有男女之別焉，造文者艱於獨構，小變人之形以表人類中之女，固事理之宜也。至禮記曲禮稱「生曰父，曰母，死曰考，曰妣」，許君從其義，釋妣為殁母，其實匕妣之初義，當為別於雄牡之稱名，初無生死之別，曲禮所稱乃後世文治大進以後分別之辭耳。蒼頡篇云：「考妣延年。」方言云：「南楚瀑洭之間謂婦妣曰母姼，稱婦考曰父姼。」此皆考妣不謂死者之證也。若謂妣為　母之稱，亦將謂牝為已死之母牛乎？殆不然矣。五篇上旨部云：「旨，美也。从甘，匕聲。」按匕聲有義，旨从甘匕，猶甚之从甘匹也。英吉利人稱人為man，而女子曰woman，加音於人字之上，猶吾人之言女人。彼加音於人以為別，吾先民則變人之字形以為別，方術不同，其意一也。（積微居小學述林三八葉三九葉）楊樹達所釋可備一說，戴家祥釋匕為柶之初文，詳見匕字條。



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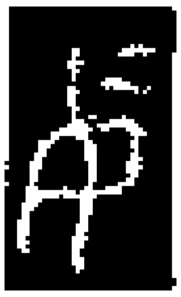
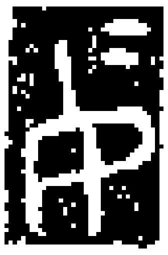
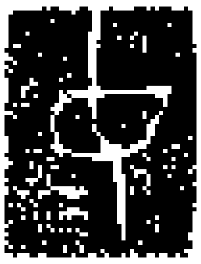


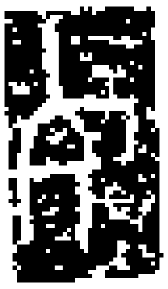
二 井人妟鐘
井人妟曰



妟鐘



三 井人妟鐘
妟其萬年



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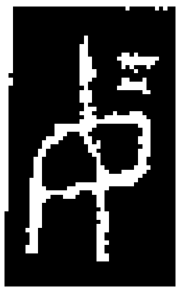
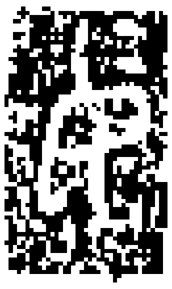
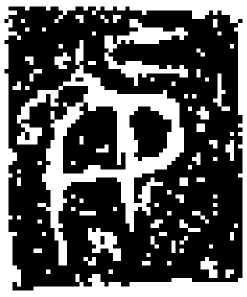


二 井人妟鐘
妟害聖趬



妟鐘 肆妟作
龢父大𩁹鐘



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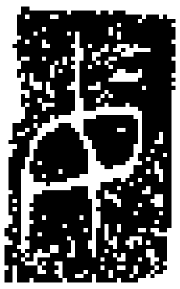
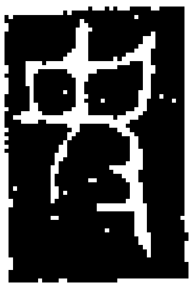


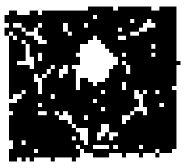
二 井人妟鐘
妟不敢弗帥

劉心源釋為姣。曰：說文姣、訟也。从二女、女還切。（奇觚室吉金文述卷九十八葉井尼姣鐘）高田忠周曰、此篆吳氏大澂釋為倭字。又陳介祺說、疑古妟椄字、井人名也。然此篆與上篆銘語不異一字、即知此為母字異文。二是乳形、二點移在于上也。（古籀篇三十八第四四葉）揆上列諸說、均無確證、相比之下以釋倭為妥。說文八篇「倭、巧調高材也。从女、信省。」許釋于字形亦難合。而从二女與倭之右旁相似。妟从女、女亦人、倭字加人旁、从人从女為形符重複。



叔奴簋

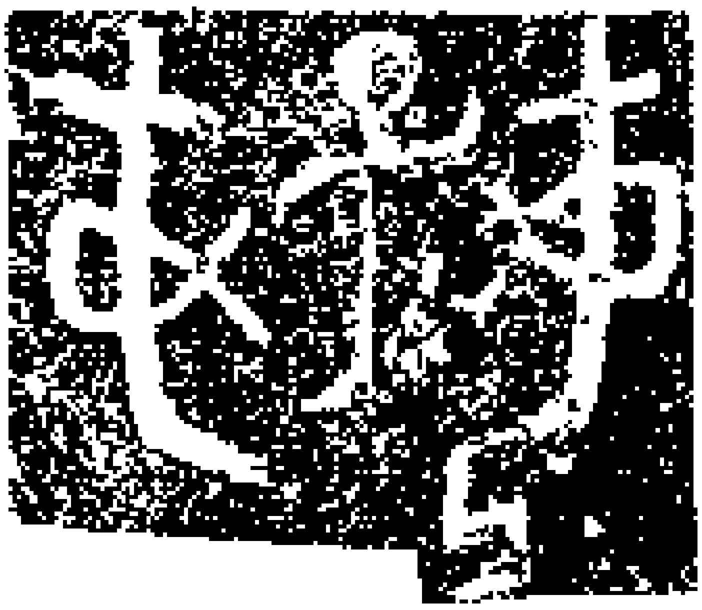
叔奴賓簋



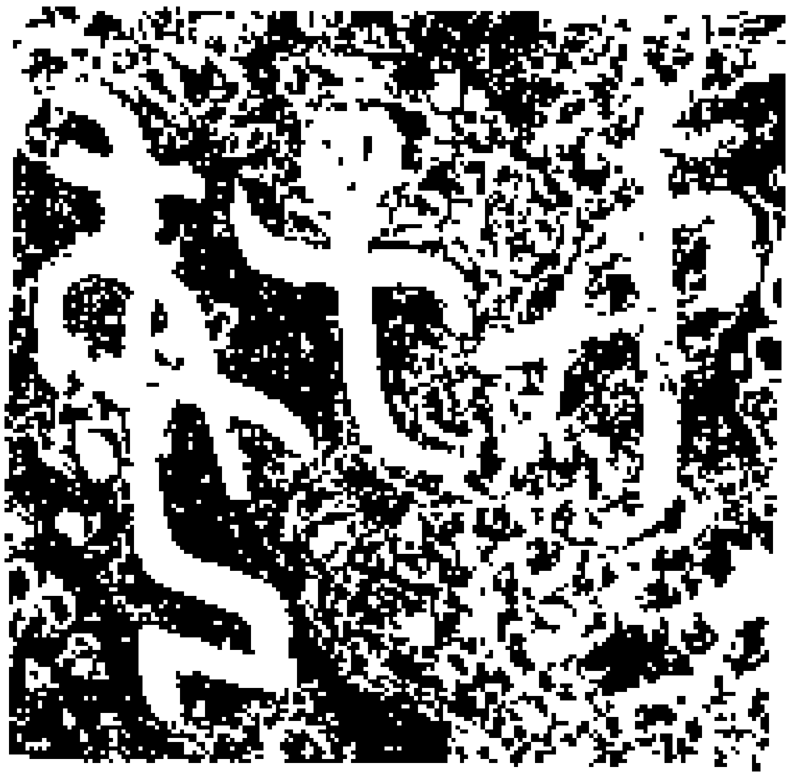
高奴矛

高奴

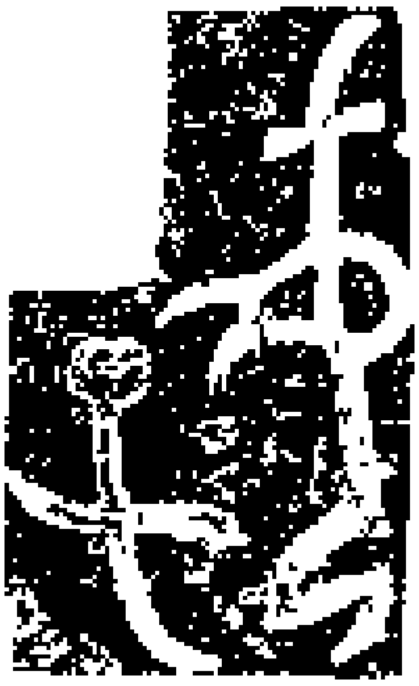
林義光曰、說文云「奴、奴婢皆古辠人。周禮曰：『其奴男子入于辠隸女子入于舂槀。』从女又。」按从又持女、與「奚」「孚」「俘」同意。古作[illegible]、[illegible]



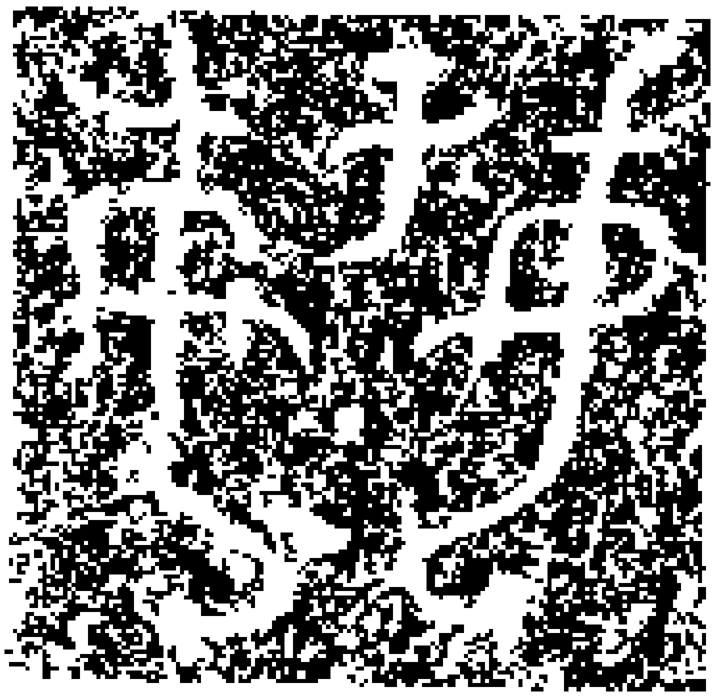
婦好甗



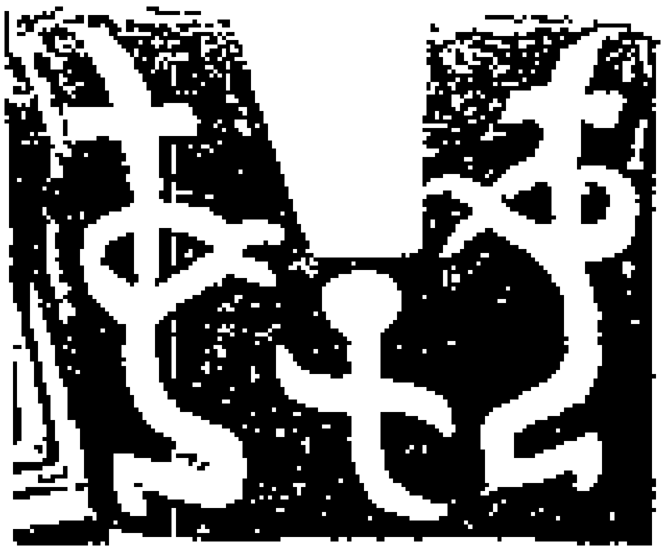
婦好盉



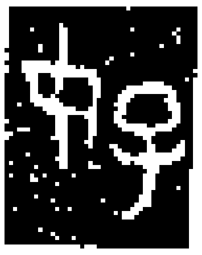
婦好三聯甗



婦好方鼎



婦好甗
帚好



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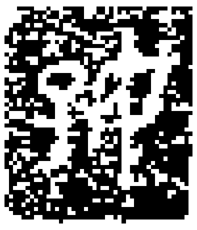
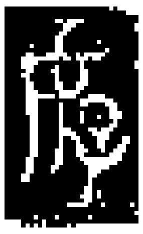


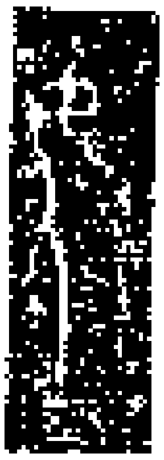
五

白己

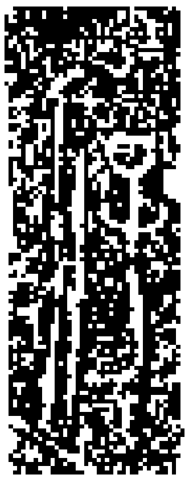
鐘　用
樂好賓



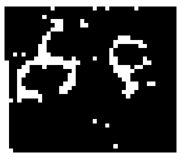
𨽐氏鐘
卑鳴攸好



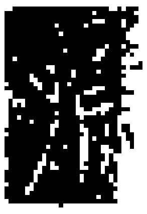
蔡侯
盤



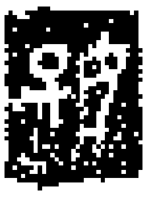
蔡侯尊
康諧穆好



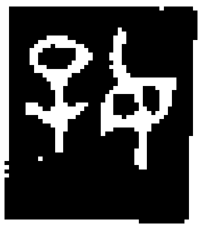
寒姒鼎　□史小子
設作寒姒好尊鼎



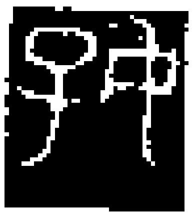
杕氏壺
其頌既好



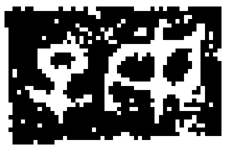
荓伯殷
用好宗廟



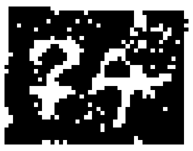
蓋一



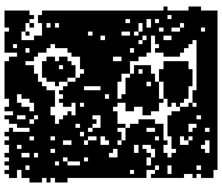
器一



蓋二



器二



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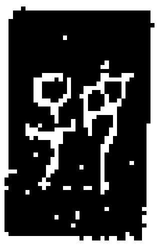
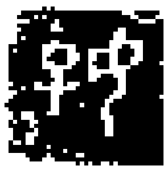
簋三

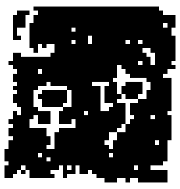
杜伯盨（于好朋友）



乖伯簋（好倗友雩百者婚遘）



壺



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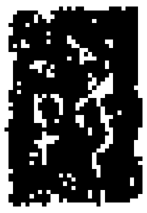
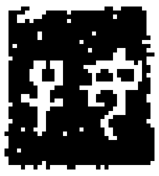


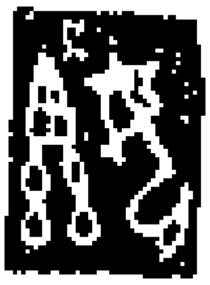
壺二

中毐中（作好旅彝）



中伯父簋（中伯父作好旅簋）

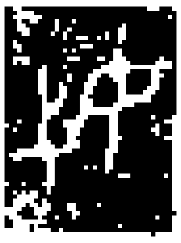
說文十二篇「好，美也。从女子。」段注：「好本謂女子，引伸為凡美之偁。」按此說是也。好字由女子會意，孟子告子「而操其處子」注：「處子，處女也。」好即由處子會意。處子，女子之妙齡，美好時期，乃有「美」的意義。金文好字用作人名，如婦好觚等；又通假作孝，如乖伯簋「用好宗廟」；或用作美好義，如杕氏壺等。



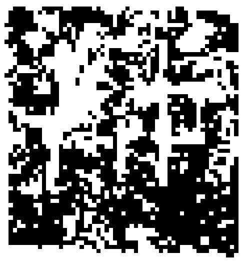
𢿌宦毁　𢿌宦鼓

用作司辛尊毁

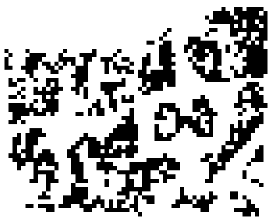
楊樹達曰：𢿌字舊不可識，按愙齋集古錄第拾肆冊（廿肆葉上）載父辛盉，其銘文亞形中作𦻏字，下作父辛二字。按說文十四篇下子部孳或作𦻏，此銘作𦻏，即說文孳字或體之省形，亦孳字也。孳與子古音同，古蓋本一字，盉銘孳與父辛為對文，乃用為子字也。此毁銘左旁之𦻏乃父辛盉𦻏字之省作，然則𢿌字从子从女，殆好字也。（積微居金文說一五六　叀𢿌毁再跋）



叔㚤簋　叔㚤作寶尊簋



每仲簠　每中作甬㚤媵簠



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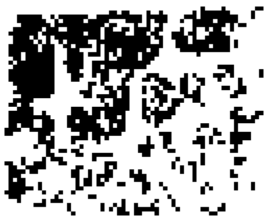
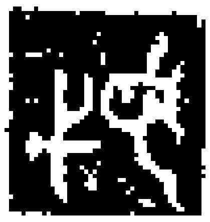


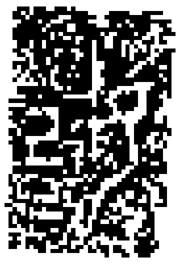
二

叔高父匜　叔高父作中㚤匜



南季簋　㚤趄毋作南季寶簋

劉心源曰：㚤从弋，即說文[illegible]，从毋與从女同意。古文毋女通用。（毋辛鼎彝）是㚤字也。叔㚤簋作㚤，可互參。說文「㚤，婦官也。」或謂鉤弋夫人即㚤，余謂斯不當據漢制解㚤字。㚤蓋姓氏，詩「美孟弋矣」，傳「弋，姓也」。當即㚤。（奇觚室吉金文述卷三十四葉㚤虘毋簋）



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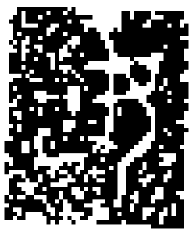
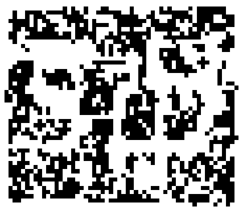
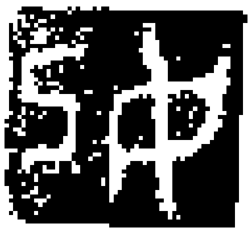


二

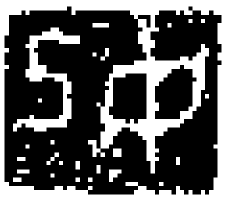
改設段　作
妃設賓段



蘇衛
妃鼎

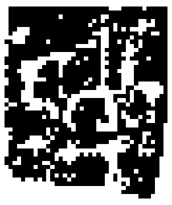


蘇衛
妃鼎

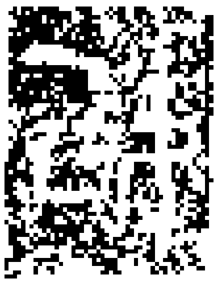


三

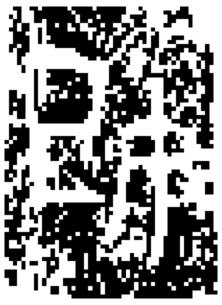
蘇衛妃鼎　蘇
衛妃作旅鼎



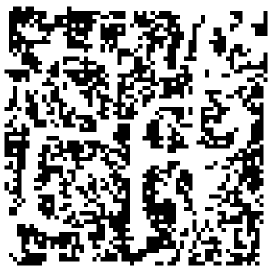
蘇公段　蘇公
作王妃䇓段



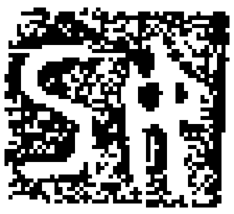
夆　叔
盤



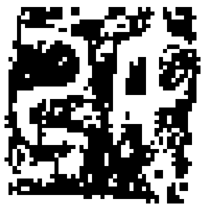
夆　叔
盤



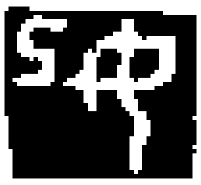
夆叔匜　夆叔
作季妃盥盤



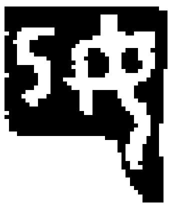
召樂父匜　召樂
父作楳妃寶匜



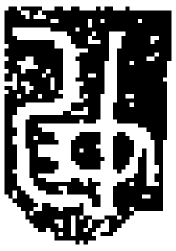
哭王父鬲　朋父上
父作陴妃尊鬲



蘇妃段　伯犀
父休于楷改曰



蘇妃段　楷妃
敢揚伯犀父休



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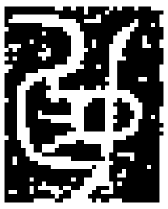
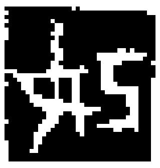
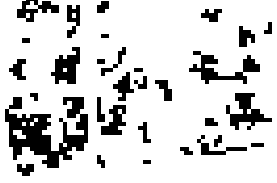


器

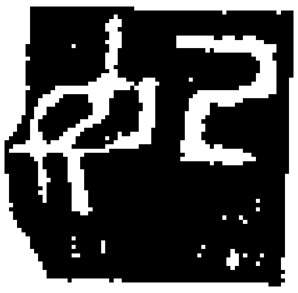
筍伯大父盨　筍伯
大父作嬴妃媵寶盨



番匊生壺　用賸
氒元子孟妃乖



虢文公子段鼎　虢
文公子段作叔妃鼎



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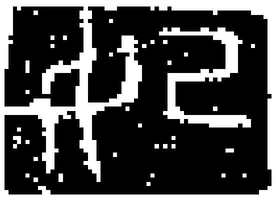

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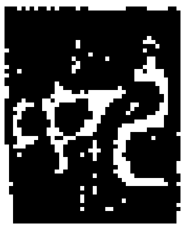
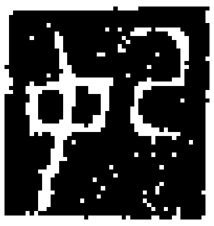
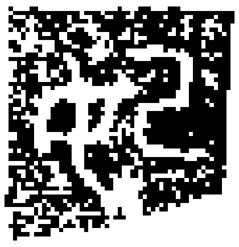
虢文公鼎　虢文
公子段作叔妃鼎



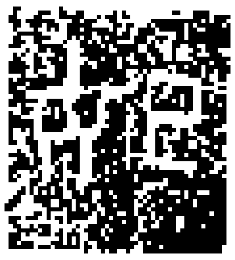
虢文公子鬲　虢文
公子段作叔妃鬲



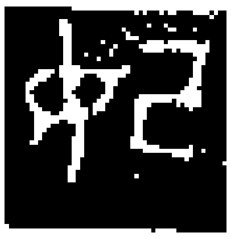
穌甫人匜　穌甫
人作嫚妃襄賸匜



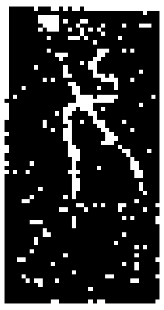
穌甫人盤　穌甫
人作嫚妃襄賸盤



穌冶妊盤　穌
冶妊作虢妃魚
母盤



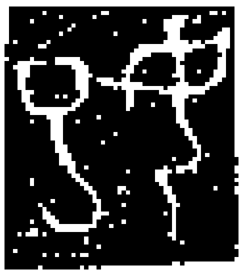
穌冶妊鼎　穌冶
妊作虢妃魚母賸



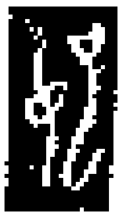
匜君壺　鑄廿
孟妃賸盥壺

高田忠周曰。說文「妃，匹也。从女己聲」。段氏云「本作己聲，非以女配己也，會意」。此說似是。爾雅釋詁「妃，媲也」，又「合也」，又「對也」。左傳桓二年「嘉耦曰妃」。白虎通「妃者，匹也」。妃匹者

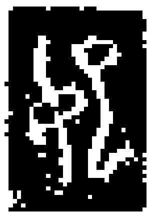
何謂相與為偶也。經傳凡借配為之，所謂配耦配合是也。字或作嬖，見集韻。（古籀篇三十七第五八葉）高田忠周曰：按元用為后妃之妃。然字形明是改字，古字形似者互通用也。說文「妀，女字也，从女己聲」。玉篇「妃」妀改。又按凡形聲字，形與聲義在右或在左，其實皆同，以為通例。果然，改亦妃字也。（古籀篇三十八第二葉）按金文妀、妃用法同，如中妃盤「作中妃尊」，陳侯午敦「作皇妣孝大妃祠器鐓錞」，句例與妃字同，參見本部「妃」字條。



中妃盤
作中妃尊

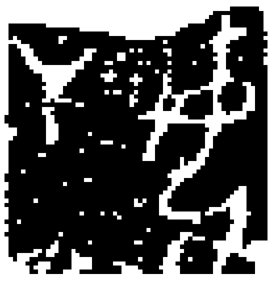


陳侯午錞



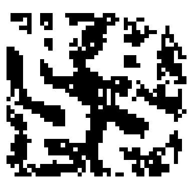
陳侯午敦 作皇妣孝大妃祔器鍬鐘

高田忠周曰：按巳己音通，巳目音亦通，故許鄦說如上。然古無姒字，其作妃者亦然。娶姒妃皆始字。詩大雅「大姒嗣徽音」，大姒者大始耳。又爾雅釋親「女子同出，先生爲姒」，即始出，所謂女之初是也。然則許氏云「妃」即姒字，非是。按此實娶字省文，叚借用爲姬字也。（古籀篇三十七第二八葉）按金文妃用法同妃，如夆叔匜「夆叔作季妃盥盤」，「中妃盤」作「中妃尊」，句例與妃字同。參見「妃」字條。

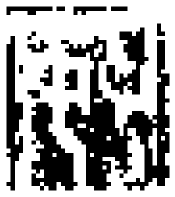


⿱宀義鼎
⿱宀義𣪕

秋師奸字、金文偏旁可作左右位移、說文十二篇「奸、犯淫也。从女从干、干亦聲。」按奸初義為「犯淫」不妥。鐘鼎用字多褒揚義、有待再考。

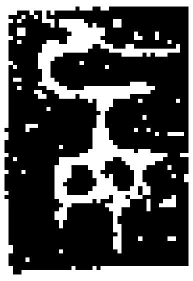


[illegible]尊彝觶
奻作尊彝



奻乙公觶　奻
作乙公寶彝

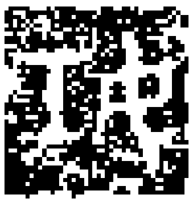
高田忠周曰：說文「奻，訟也。从二女。女還切。」朱氏駿聲云：「易睽曰：『二女同居，其志不同行。』革曰：『二女同居，其志不相得。』此其義也。」與說異。衆銘為人名，義不可知。从二女會意，如姦从三女。（古籀篇三十八第二三葉）



毛公鼎 女

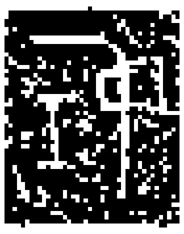
毋敢妄寧

說文「妄，亂也。从女，亡聲」。毛公鼎銘借爲「荒」。一篇「荒，蕪也。从艸，㠩聲」。孫詒讓曰：「妄當讀爲荒」。妄、荒亦同聲孳生字。「不叚妄寧」，言不暇荒寧也。（書無逸「不敢荒寧」，說文「寧，願詞也」，「寍，安也」。經典通叚寧爲寍，此鼎亦然者）（籀拾遺上第二十葉晉姜鼎）按孟子梁惠王下引晏子對景公曰「從獸無厭謂之荒」，趙岐注「若羿之好田獵無有厭極，以亡其身，故謂之荒亂也」。唐韻荒讀呼光切，曉母陽部；妄讀巫放切，明母陽部。上古音喉音曉母每與脣音明母混諧。昏讀呼昆切，緍从昏聲，而讀武巾切，是其例也。孫讀郅確。

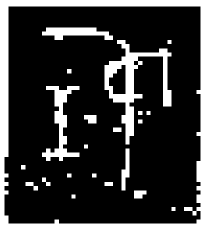


器

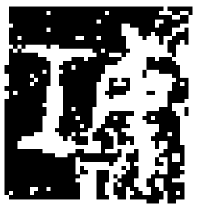
伯𦱪父毁　妊從



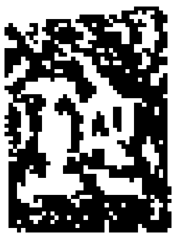
罕甗　韓　妊滕甗



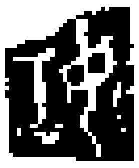
龔妊甗　龔妊滕甗



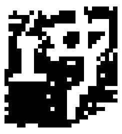
伯𦱪父毁　用作妊寶毁



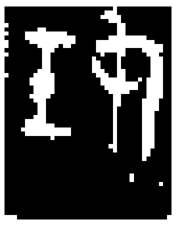
嬗妊車害　嬗妊作妥車



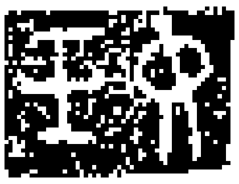
嬗妊壺　嬗　妊作妥壺



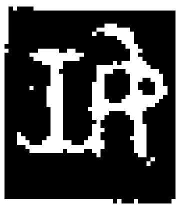
萱鼎　萱來　遣于妊氏



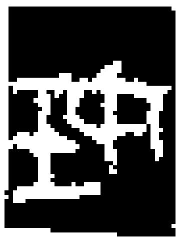
器一



盂二



器二



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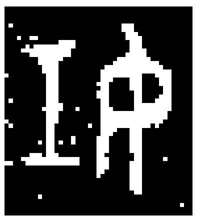
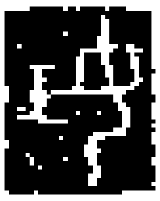
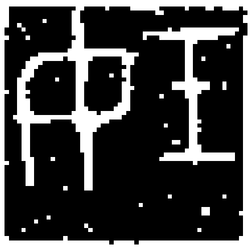


四

格伯毁　毁　妊彼佗卑從

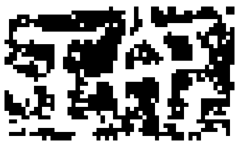


吹嬌妊鼎　吹　作嬌妊尊彝

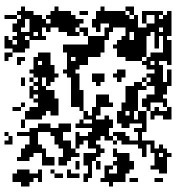


器獻

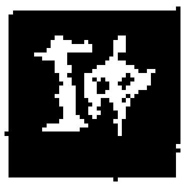
妊毁　獻晉　妊作寶毁



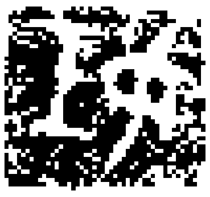
王盉　王作豐　妊單寶盤盉



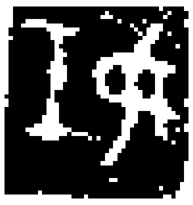
媵侯盤　媵侯　作叔妊𡕒媵盤



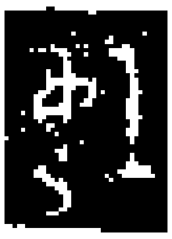
薛侯盤
媵侯作叔妊襄朕盤



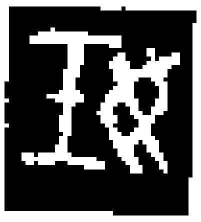
媵侯匜
媵侯作口妊襄朕匜



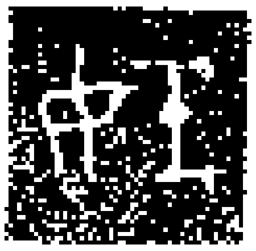
薛侯匜
媵侯作口妊盈朕匜



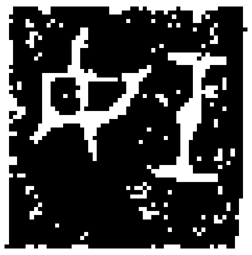
鄀伯鼎
鄀伯肇作孟妊善鼎



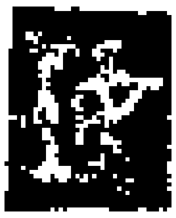
鑄公簠
鑄公作孟妊車母朕簠



蘇冶妊盤
蘇冶妊作虢妃魚母盤



蘇冶妊鼎
蘇冶妊作虢妃魚母媵



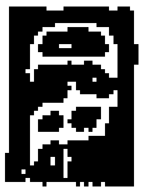
器

孟虢父𣪘
孟虢父作旬伯妊

臧𣪘　八

高田忠周曰：按說文「妊，孕也。从女，从壬，壬亦聲。」此「妊」字形主于「壬」也。要王即寂叔「妊孕」詳于「壬」字下。妊亦作姙，此爲繁文。後漢章帝紀「今諸懷姙者」注引說文曰：「姙，孕也。」

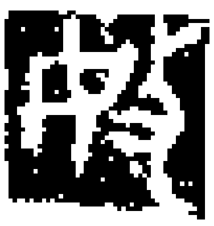
說文經寫誤」又漢書元后傳「李親任政君在身」以任為之。任妊同聲」故通用，而猍妊亦作姙」从任聲也。又銘義段借為任。詩大明「摯仲氏任」傳「姙，妊」周語「摯疇之國由太任」注「二國奚仲仲虺之後」。然妊任兩字互通用也。（古籀篇三十三第九）按高田忠周所釋是也。「任」說文段注訓「保也」保的初義為抱，金文作保（[illegible]）从人从子，象抱子形，故「任」、「妊」意義本相通。



鄧孟壺　彝五

作監曼尊壺

方濬益曰：妟，即曼字，鄧國之鄭昭公母、楚武王夫人皆稱鄧曼。古姓多从女，此文从女冃聲，自是曼姓本字，經傳作曼，同聲通假字也。說文又有嫚字，云「侮易也」，疑與曼為古今字，其引義為侮易耳。（綴遺齋彝器款識考釋卷十三十七葉鄧孟壺）



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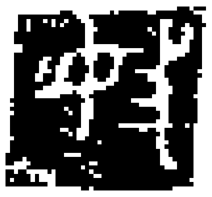
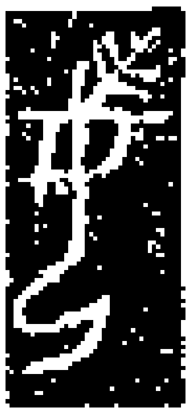


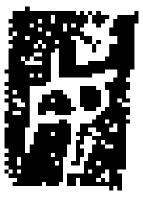
二

中師父鼎　中師父作季敄姒寶尊鼎

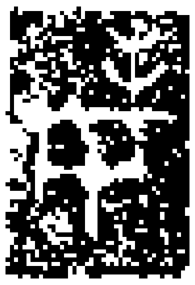
戴家祥曰：敄字从攴从女，疑侮之異體字。說文八篇「侮，傷也。从人每聲。古文作㑄，从母。」漢書張良傳集注「侮古侮字，从女與从人義同。」古文四聲韻上聲九麌「侮」籀韻作㑄。廣雅釋詁四「侮，婢也。」方言三「秦晉之間罵奴婢曰侮。」許印林釋敄（攗古錄卷三之一第二葉）劉心源釋敄（奇觚室吉金文述卷二第六葉）強運開釋奴（古籀三補卷十二第七葉），姑存其說。



女妻毁
女妦作毁



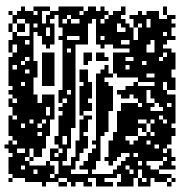
君夫毁 君夫
敢妦揚王休



每仲盨

每中作甫
妦媵盨

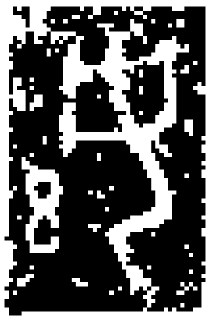
戴家祥曰：妦字从女从丰，說文未見。徐同柏云：「妦字集韻音丰，方言云：凡好而輕者曰妦，此當讀為奉字，从女，女卑，奉承之意。」（從古堂款識學卷十五第十五頁）按徐釋近是，然未盡也。鄭風丰篇「子之丰兮」，毛傳「豐滿也」，釋文「方言作妦」，知妦為丰之加旁字。玉篇三十五「妦容，好貌」，同妦。廣雅釋詁一「妦，好也」。廣韻上平三鍾「丰茸，美好」。玉篇妦讀「芳庸切」幫母東部，茸讀「而容切」日母東部，「妦容」「丰茸」一語之轉。同聲通假，妦亦讀奉，唐韻奉讀「扶隴切」並母東部，韻同聲近。左傳僖公二十八年「重耳敢再拜稽首，奉揚天子之丕顯休命」，與毁銘「君夫敢妦揚王休」文例正同，奉揚猶言對揚也。許印林釋對（攈古錄三之二第二十五頁），吳大澂（窸齋集古錄十一冊四頁）、劉心源（奇觚室吉金文述卷四第二頁）從之。陳夢家釋每（金文論文選六十六頁西周銅器斷代伍君尊），郭沫若（兩周金文辭大系考釋五十八頁君夫毁及六十七頁鮮姒毁）、王獻唐（中國文字三十五冊第一頁釋毋羑）從之。李孝定釋封（金文詁林附錄二二八八頁），周法高釋毒[illegible]，均非是。



嗣子壺　嗣子

妝擇其吉金

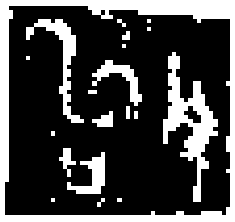
高田忠周曰：按舊釋爲臧，斷非。吳氏榮光曰：「妝，許簡妝字」，筆畫近似，許子名妝非臧也。此說真然。說文「妝，飾也。从女，爿聲。」臧以牀聲作奘，廣雅釋詁「奘，飾也」是也。登鍾子好色賦「不待飾裝」，上林賦「靚莊刻飾」，莊裝皆妝字段借。此篆已作妝，又从工，工蓋反丂，亦丂字。許氏丂下曰「古文以爲巧字」，妝字从丂，當爲會意，是古異體耳。（古籀篇三十八第二零五二葉）



妶父乙爵

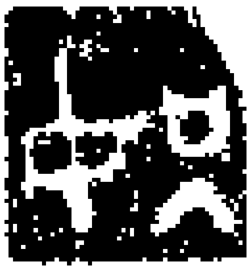
𢆶妶父乙

戴家祥曰：「𢆶字吳榮光釋幺女合文（筠清館金文），于省吾釋妶（集韻嫙同妶。雙劍誃古文雜釋釋妶）。按卜辭午作8，金文啟卣作↓，卜辭邦作𢆶，金文遣𣪘御作𢓊，一填寶，一鑄望，皆杵之象形字也，以是知𢆶實从午非从幺，明甚。卜辭御作𢓊，作𢓜，或作𢓜、𢓜，𡚸𢆶（四表一二八六二壹第），从女與从人同義，知𢆶即御之或作。釋名釋言語：「御，語也。尊者將有所欲，先語之也。亦言其職卑下，尊者所勒御，如御牛馬然也。」天官九嬪「各帥其屬而以時御敘于王所」，鄭玄注：「御猶進也，勸也。」獨斷：「御者，進也。凡衣服加於身，飲食入於口，妃妾接於寢，皆曰御。」

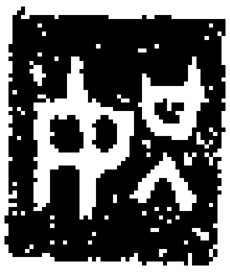


賁豢父鼎　賁豢父作嘗姁賸鼎

說文十二篇「姁，嫗也。从女句聲」。集韻「音煦」，「嫗也」。金文用作人名。前漢書呂后紀「后名雉，字娥姁」。用作名字，「姁」當是好字眼。集韻「匈于切，姁愉，美貌」，蓋為此意。

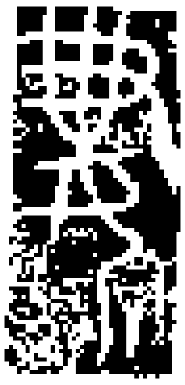


𢼸虘盤



𢼸虘匜　用媵之麗㚤

陳直曰：「㚤字見𢼸虘盤，文云『𢼸虘乍寶鐘盤，用媵之麗㚤』，子子孫孫永寶用。案㚤即妓字，麗妓為人名。說文『胑』或『肢』，山海經『枝首蛇』作『枳首蛇』，以此例之，故知㚤為妓字無疑。說文云『妓，婦人小物也』，埤蒼云『妓，美女也』，在周時僅作美女解，故婦人取以為名。」（金文拾遺第七葉）



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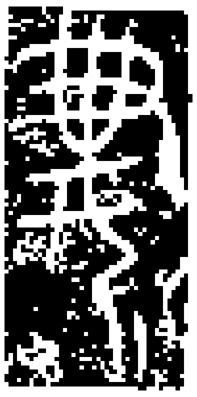
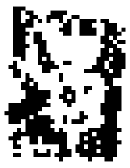


二

再父丁方彝

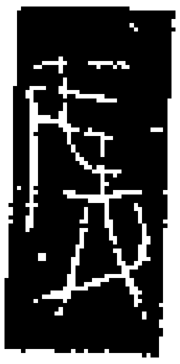
再作父丁妻觚



農卣　母卑

農弋吏氒友

妻



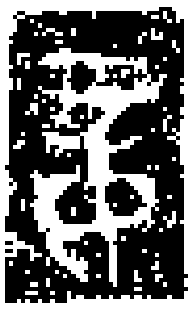
君妻子彝

君妻子簋

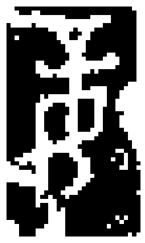
楊樹達曰：西清古鑑釋婦，小校經閣金文釋婁，妻不成字，並非也。劉心源云「古文䶒字从此是妻字也，从毋與从女同意，古文毋女通」。今按劉釋其字為妻，謂从毋與从女同意是也。謂古文䶒字从此，則殊誤。說文七篇上齊部䶒字不載古文，若妻字古文作𡜋，形與此異也。余謂此字蓋从毋，西聲，亦古文妻字。知者，西字甲文作由，與此字所从形相合。說文西字或作棲，之古文西與「妻」古音無異，故古妻字以西為聲也。若其義與論語公冶長篇「以其子妻之」之妻同。劉云「使厥友以女妻農」是也。（積微居金文說一二五農卣跋）

農　按楊樹達釋農卣䶒為妻是也。再父丁方彝妻又作䶒，與甲骨刻辭妻的結構同。（前五十佚續存一七五要四八）从又从女，女上三筆象女人長髮，手以或握長髮，象徵父權社會丈夫對妻子的絕對權威。說文十二篇釋妻曰「婦與夫齊者也。从女从中从

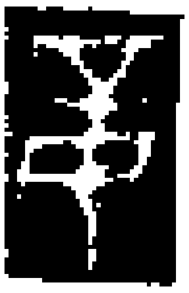
文又持美職也，與古文字結構不合蓋演變為小篆後的說解，經典往往採用許說，作為齋訓。



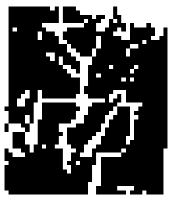
逆鐘
妾



復尊
臣妾



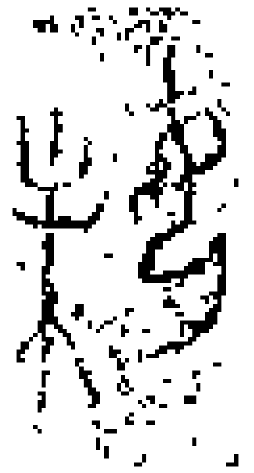
大克鼎
以氒臣妾



伊𣪘 𤔲官嗣康宮王臣妾百工

說文三篇「妾、有辠女子給事之、得接於君者。从䇂从女。春秋云、女為人妾。妾、不娉也。」

金文臣妾連用，知妾義與許釋相同。



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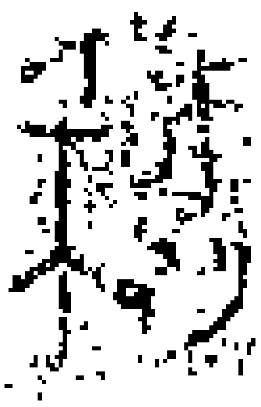
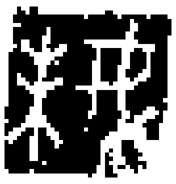


二

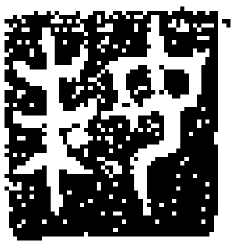
姆寧觚　妹寧



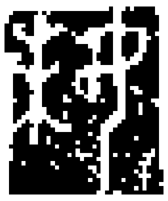
蓋

沈子毁　乃沈

子妹　克

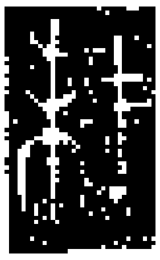


孟鼎　女妹辰又大服

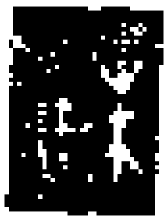


蓋

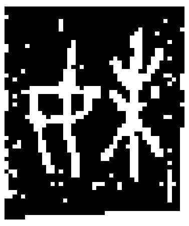
沈子毁　念自先王先公迺妹克衣



西林鐘　西替作其妹新餘鉦鐘

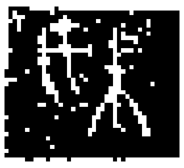


蓋

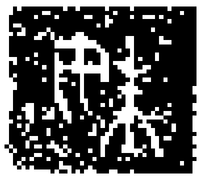


器

鄀伯盧作其元妹叔嬴爲心媵饎簠

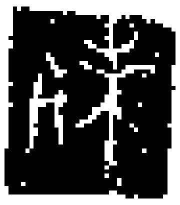


蓋



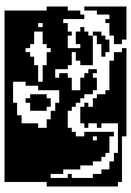
器

宋公䜌簠　作其妹句敔夫人季子媵匜

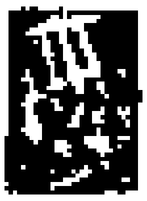


宣桐盂　御王季寡王䌛宣桐作釁叔孟召寡妹

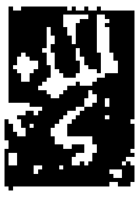
吳大澂曰：糐妹古文以爲昧字。釋名：「妹，昧也。猶日始出，歷時少，尚昧也。」盂鼎妹辰即昧晨，段借字。（說文古籀補七十葉）郭沫若曰：妹辰二字舊未得其解，今案妹與昧通，昧辰謂童蒙知識未開之時也。盂父殆早世，故盂幼年即承繼顯職，康王曾命其入貴胄小學有所深造。（兩周金文辭大系考釋三四葉大盂鼎眉批）按妹之初義，有爭論，如上所列，段玉裁引白虎通「婦者，服也。妹者，末也。」謂「又初从未」。（說文解字段注第十二篇下）查金文妹字均从米未，沒有从末未字例，段玉裁所疑不確。



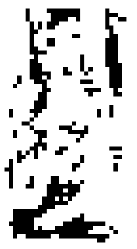
婦姑鼎　作婦姑鼒彝



婦姑甗

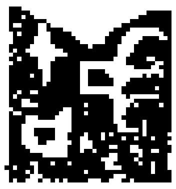


婦姑甗　作婦姑鼒彝

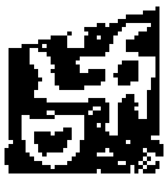


作婦姑罍

作婦姑尊彝

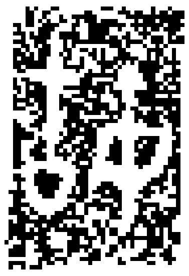


盖



器

遅盨　用享考于姑公



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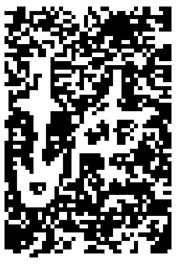
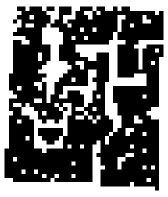


器

叡叔叡姬毀　用享孝于其姑公



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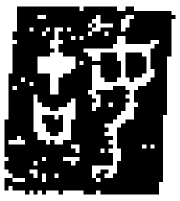
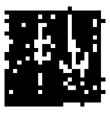


器

庚嬴卣　用作氒文姑寶尊彝



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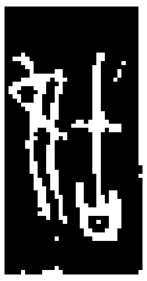
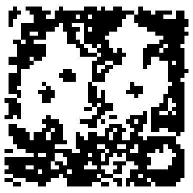


姑馮句鑃　姑馮昏同之子擇氒吉金



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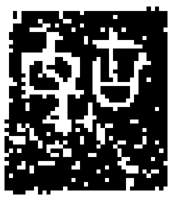
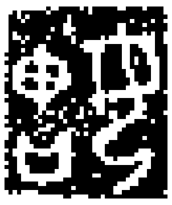


二

復公子毀　復公子口舍膚新作我姑登孟媿雚毀



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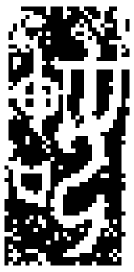

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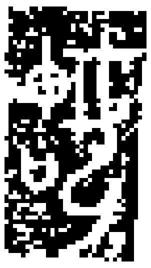

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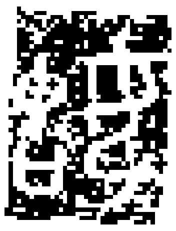

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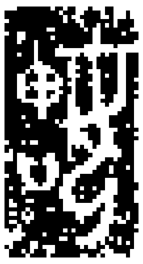

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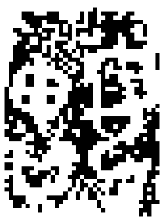
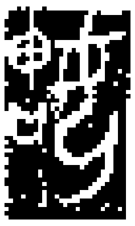


器三

婦闖卣



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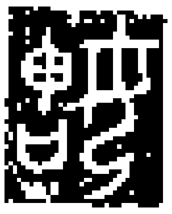
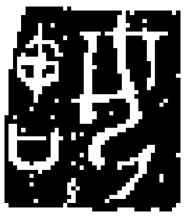
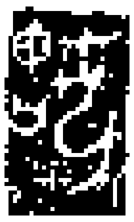


器

婦闖鼎



蓋



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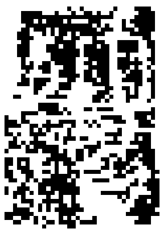
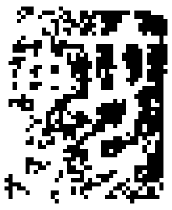
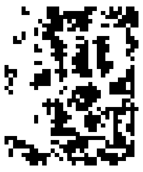
婦闖甗



婦闖鼎

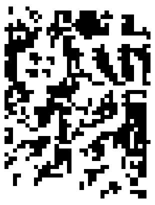


蓋

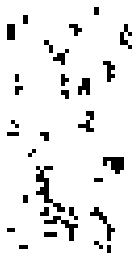


器

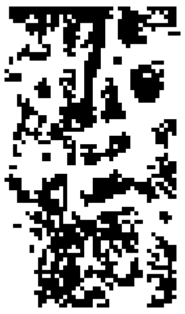
婦闖觶



婦闖罍　婦闖作文姑日癸尊彝



蓋

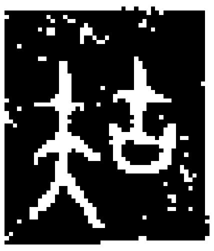


器

路姆丰卣　用鼐子乃姑闖

古籀篇曰古於姑之稱有二爾雅釋親「父之姊妹爲姑」詩泉水「問我諸姑」左傳公十五年傳「姪其從姑」是也婦稱夫之母曰姑禮記內則「婦事舅姑如事父母」是也又穀

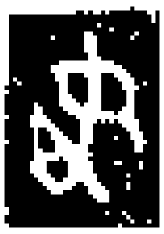
梁文公三年傳曰，婦者有姑之辭。左襄公二年傳曰，婦養姑者也。此正為姑作器，故稱婦以見義。（攈遺上二業婦彝器考釋）按馬叙倫曰，妯為姑之異文，姑從古得聲，古從十口聲，十行，（疑為田字，編者）一字，田者象阡陌之橫縱，詩縱橫其畝，畝說文作畮，實即陌之次初文，十乃轉注字也。從由為田之異文，田之阡陌固非必作田而不可作由也，從田猶從十矣。（讀金器刻詞一六四葉婦闢殷）按妯釋姑，以銘文辭例看，可作定論，但不知何以古可作由，馬叙倫所說亦缺證據，十田一字，頗屬牽附。



⿰夫古衍𣪘　姑

衍作寶𣪘

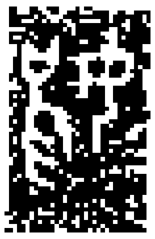
戴家祥曰：孫詒讓云：金文又有示「⿰夫古衍作寶𣪘」，其字从夫从古，亦說文所無，竊疑亦即𢍏字之省。𢍏古文害字，从丰（據毛公鼎害字偏旁𢍏丰字古文如是作，多父盤作閹，下半與古形尤近）。斷取其下半為十，箸口則成古形，非从十口之古字也。（名原下第二十五葉）按孫說可商，⿰夫古字左半从夫，右半从古，明甚，字當釋「姑」。故姑之訓義有二，爾雅釋親「父之姑姊妹為姑」，此一義也。姑姊妹，祖父之女也，故表義从女。釋名釋親屬「婦稱夫之母曰姑」，說文十二篇「姑，夫母也」，舅姑之姑，名由夫來，必更旁从夫，乃足以示別，異于姑姊妹之姑，此又一義也。



鄭伯鬲　鄭𡛷

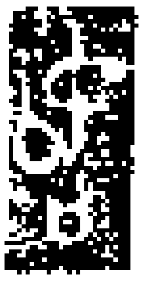
邁毋鑄其羞鬲

馬叙倫曰：吳式芬引徐籀莊說「伯以女，从白，長女之謂。」𡛷字說文所無，徐說無據。若然，則爲伯字異文。說文人部之儒，即女部之嬬，而女部婿或作倩，人部之㑵亦或作嫉也。（讀金器刻詞卷·鄭伯鬲）按馬說是也。金文齊子仲姜鎛保吾子姓，作「保虞子性」，漢碑如皆作伮，是其證。

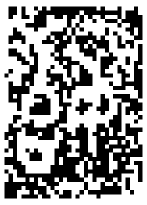


伯啍盉 伯啍作毋娊旅盉

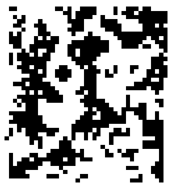
娊，字書不載，疑見之繁構。伯啍盉「毋娊」連用，見受「毋」字類化，故加「女」旁成「娊」。孟子：舜爲天子，二女果。說文十二篇女部「果」引作「婐」，戴𣪘「赤𠂤市」，揚𣪘「賜女赤師」，即是此例。



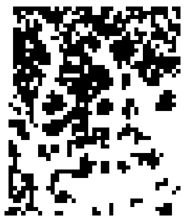
會姒鬲　會
始作朕鬲



蓋一



器一



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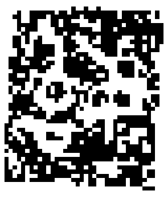
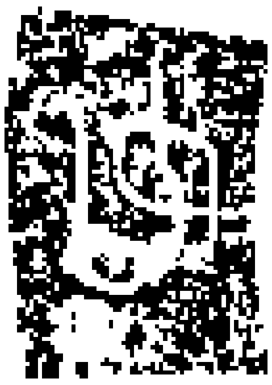
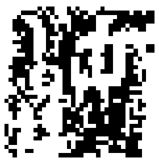


器二

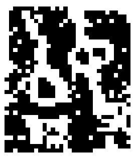
衛姒毀　衛
始作饙鬲毀



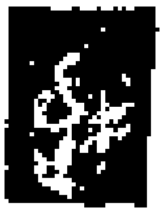
衛姒鬲　衛始
作鬲以從永征



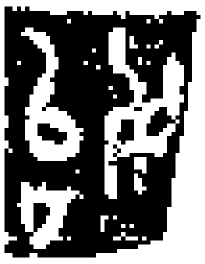
季良父盉　季
良父作𢼸始寶
盉



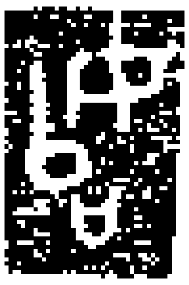
殳季良父壺　殳季
良父作𢼸始尊壺



鄧公毀　不敄
夫人始作饙公



鄧伯氏鼎　伯氏始
氏作[illegible]嫚臭媵鼎



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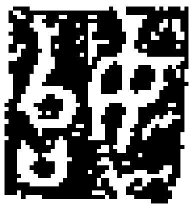
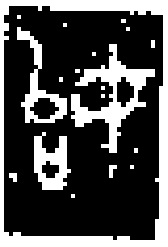


二

中師父鼎　中師父
作季姬始寶尊鼎



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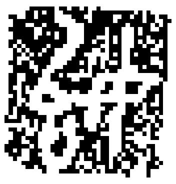

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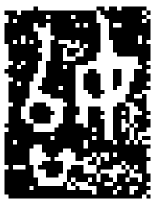

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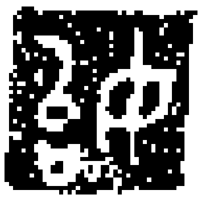
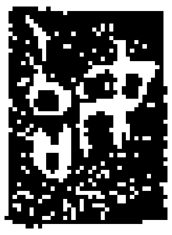
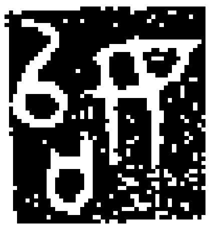


蓋五



器五

頌毀



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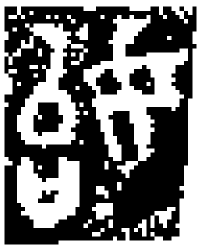
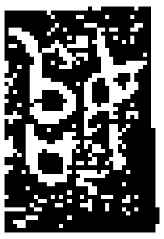
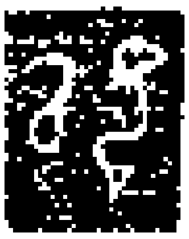


二 （頌鼎）

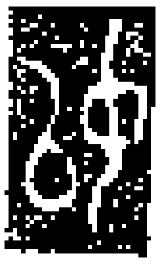


三 （頌壺） 用作朕皇考龏叔皇母龏始寶尊𣪕

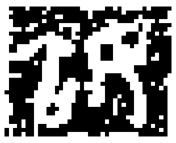
吳式芬曰、許印林說讀文無「姒」字、古通用似、隸續司農劉夫人碑跋云「其云德配古列任似者、以「似」為「姒」也、而隸釋郭輔碑云「行追太姒」、是漢世固有「姒」字、古器銘則皆始字為之、阮氏款識頌鼎壺敦銘「皇母龏姒」、篆皆作詞、釋皆作「姒」、吳氏金石錄叟季良壺銘云「作敬姒尊壺」、篆作敬詞、誤釋「敀姒」、吳子苾改釋「敬姒」云「古台㠯字通用」是也、（攗古錄金文卷三二叢中御文鼎五）按始、姒古音同屬之部齒音、故可通假、



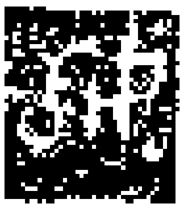
叔作姒彝
叔作始尊



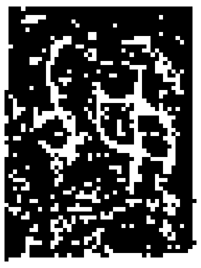
寶姒匿　寶
始作旅匿



衛鼎　舍
緒始康　名

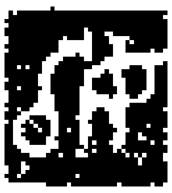


蓋

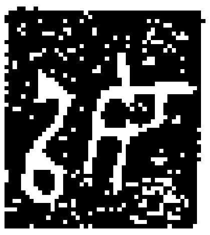


器

叔向父作報姒毀
叔向父作婞始尊毀



蓋一



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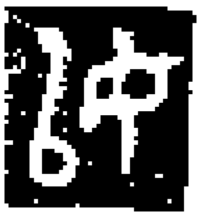

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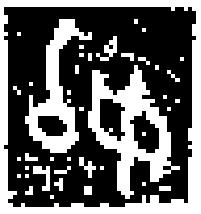

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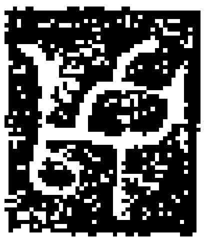

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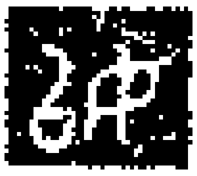
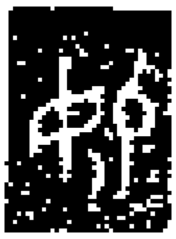
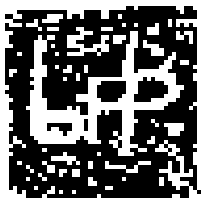


四

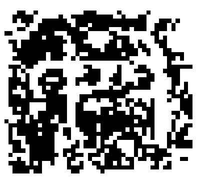
叔向父毀　叔向
父作婞始尊毀



伯田父毀　伯田
父作井始寶毀

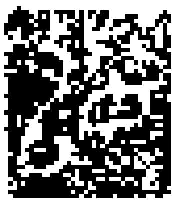


費敏父鼎　費敏
父作孟始寶媵鼎



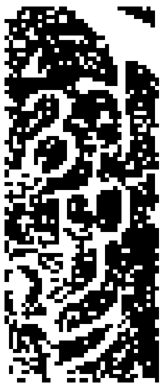
費敏父
鼎　費
敏父作孟
始寶媵鼎

始即姒姞。

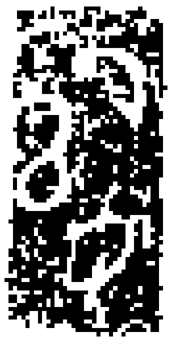


寒姒鼎　□史小子
毀作寒始好尊鼎

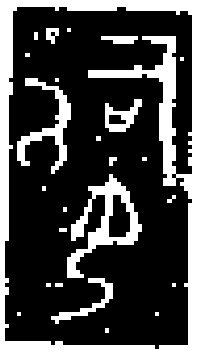
（姛）



姛乙爵
姛乙才冂

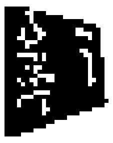


乙未鼎　姛
囗囗才冂

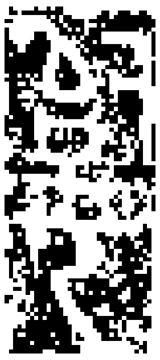


鬲
姛

簋　禹姛
作寶尊彝



班簋　毓文
王王姒聖孫



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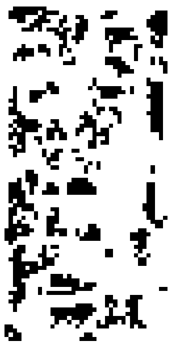
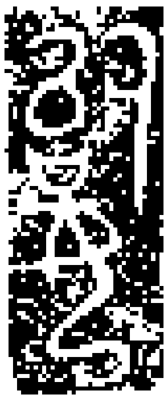
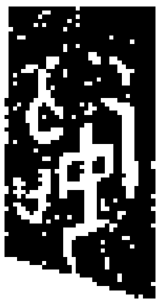


器

叔䟒方彝　叔
䟒賜貝于王姒

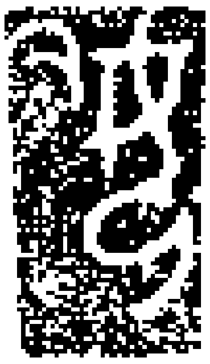


叔䟒方尊　叔
䟒賜貝于王姛

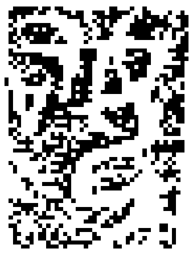


备作父乙彝
公姒賜备貝

姛字从姛从厶聲，姛字从始从司，𡜈都是始和姛的簡略合寫。金文始姛義同，合寫的姛與姛意義也完全一樣，用作姒。

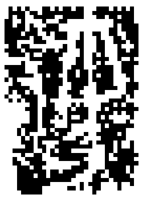


盂、

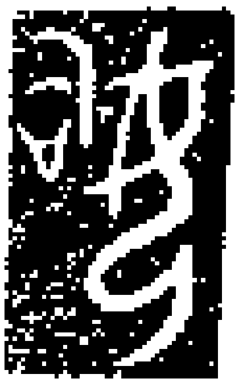


罍、

者姛罍

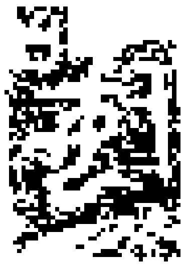


者姛爵

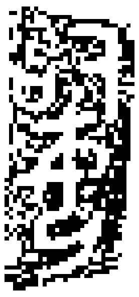


者姛

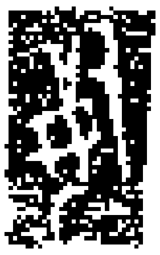
尊 者姛吕大子尊彝



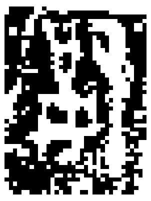
龔姛觚



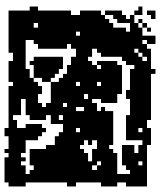
龔姛觚 龔姛賜賞貝于姛



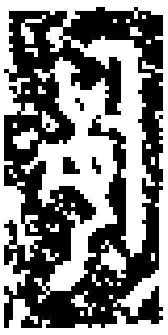
保侃壺 揚姛休



保侃壺 王姛賜保侃母貝



姛休殷 姛休賜氒頻事貝



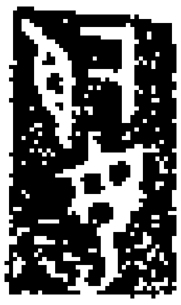
寧遺殷、寧遺作甲姛尊殷

王獻唐曰從女司聲、即姒、說文無姒、經傳亦不劃一、春秋左襄四年經、夫人姒薨、公羊作、弋氏定公十五年、姒氏薨、穀梁作、弋氏、漢司農劉夫人碑字又作似、皆同聲

通假者也。金文姒體，先後亦有別。有作㚸者，史季良父壺器是也；有作𡛷者，叔句父簋是也。祇有作台者，伯姒鼎是也；有作𡛷𤔲者，已未鼎、辭姒鼎、公姒敦諸器是也；有𤔲者，若姒鼎、伯達敦諸器是也；有作嗣者，形體雖異，皆以所從之聲變其制作。古目（即以字下均似以）台同音，從以亦猶從台，或省女作台，皆屬一貫。其作嗣者，即此學文之歌。又作𡛷𤔲，於司聲之外，兼從以台，何以采從司聲？或司以兩從，此嗣係聲音字體之演變，不可不申說也。夏姓之姒，歷來類書皆讀齒音，得姓之原，今不所知。帝王世紀謂禹母曰脩己，世本大戴禮名女志，己姒同音，并與志邇，疑或出於母氏姓，考生也，殆母家之氏。聲讀如此，而論衡、吳越春秋諸書，又謂禹母吞薏苡生禹，因姓姒，說出緯書，本不足信，然能證姒音薏苡之苡讀姒實，即薏苡猶今言薏米子，已古同音，（其實之于從之兮皆作乎例證甚多）并與姒同，乃以音聲比附說之，苡又即管，說文言米當今之宜乎，即今之東南乎，亦以乎若比附宜乎。凡此是知姒之本讀爲齒音矣。以齒音求之，司姒同音，此及陳簠諸器從司，正以本讀之字諧聲，而齒音姒字以時間及空間關係，每與舌上音又以相混，亦或讀以，（其類遞轉例此多不備舉）遽演爲齒音舌上音而讀，讀舌上音者，因又從舌，則從以聲成司，以爲從諸體，司亦作寺，金文本通用者也。迨後從司之體爲以衍奪，更直去司從以成專，從以聲諸體又或省女爲台，迨觀前後，姒從司者書體最早，司以兩從者次之，從以者又次之。通甲骨文字二卷二五葉有姒字且

從司，此器蓋與陳侑諸器從司者，以銘辭書體求之，亦皆商器，最晚為周初。羅姒鼎等稍後矣，叔向父敦等又後矣，大概殷商至周初姒均從司，繼兼從以，其專從以台者，皆西周中葉以下器，可以器之早晚證書體之先後也。（說文月刊第四卷合刊本六七至六九頁釋姒）

按王說是也。保侃壺姛休毀，䇂遣毀有姛，舊釋為姁，不確，當是姛的變體，惟司字的口字移置于女上，其餘結構完全一致。從銅例看，保侃壺「姛休」，䇂遣毀「䇂遣乍甲姛尊毀」，亦與姛姒用同。

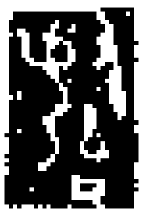


雉嬰彝　雉

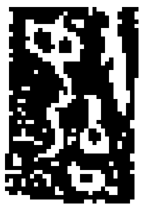
嬰作寶尊彝

嬰與姛字結構相似，姛毀作姛，䇂遣毀作姛，此彝作嬰，僅口換成目，口目均人臉組成部分，作形符變換，字屬重文，如廣韻顛或體作瞋，故嬰當是姛之異體，亦即姒字。

金文用作人名，與姒姛同。

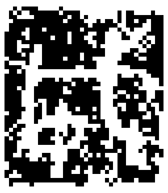


匽侯旨鼎

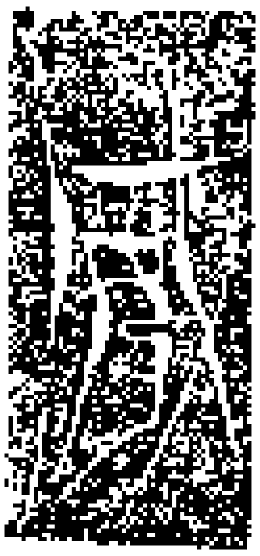


匽侯旨鼎　用作⿱奴台寶尊彝

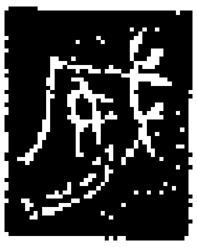
戴家祥曰：⿱奴台字从奴从台，字當釋佁。說文八篇人部「佁，癡皃，从人台聲，讀若騃。」廣韻上聲十五海「佁，癡皃。」台臺聲同，唐韻台讀與之切，喻母之部，臺讀徒哀切，定母之部。上古音喻母歸定，故从台與从臺同。廣雅釋詁一「儓，臣也。」方言三「南楚凡罵庸賤謂之田儓，或謂之西服。」字亦同嬯。集韻上平十六咍「嬯，鈍劣皃，或从人。」說文「嬯，遲鈍也。」同聲通假，或借用臺。左傳昭公七年楚芋尹無字云「僚臣僕，僕臣臺。」服虔注「臺，給臺下微名也。」孟子萬章下「蓋自是臺無餽也。」趙岐云「臺，賤官，主使令者。」商周之世臣僕奴隸被列在極下層，且被視爲愚騃無知者，故常以醜名署之。佁、嬯、儓、⿱奴台皆一語之演變耳。



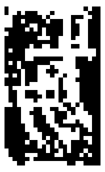
叔向父毁
事威儀



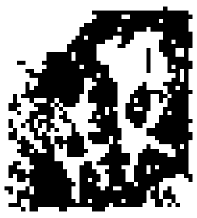
王子午鼎
淑于威義



王孫遺者鐘
淑于威義



邾公華鐘
余畢龏威忌



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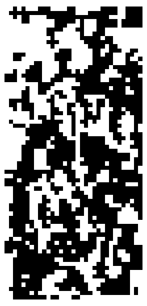
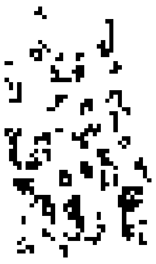


三

邾公牼鐘
余畢龏威忌



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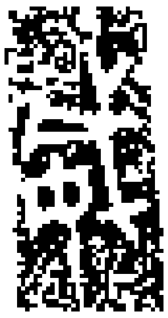
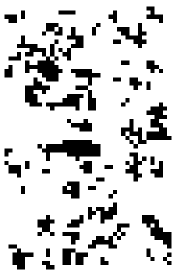


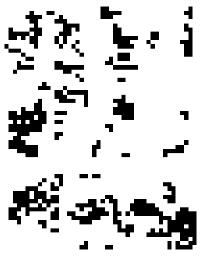
二

癲鐘　王尹
寅皋威義

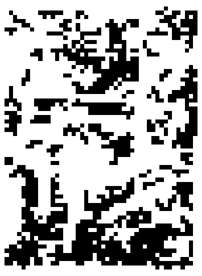


蓋一

器一

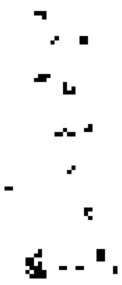


蓋二

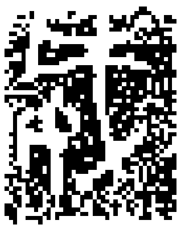


器二

癲毁　覭皇
祖考嗣威義



句鑃　甚戕
于口龢威口



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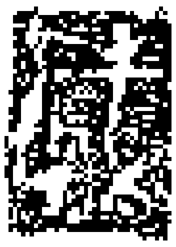
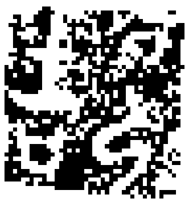


二

虢叔旅鐘　威敢
啓帥井皇考威義

林義光曰：說文云「娍，姑也。从女戌聲。」按戌非聲，娍當與畏同字（王孫鐘威𢧵作畏義），从戌、畏、戈，戮人，女見之。女畏懾之象。古作威（虢叔鐘），省作威（穀爲），作威（邾公華鐘）。籀文按林說是矣。金文威从戌从女，結構與畏相通。卜、戌都屬兵器，婦女之為女，女之死為鬼，女鬼也，有驚懼，可作形符交換。廣雅釋言「畏，威也」，釋名釋言語「威，畏也」，二字轉注互訓，字義一致。鐘鼎彝器銘文中，畏威二字也可通用。邾公鐘「余畢龏畏忌」，畏作威，盂鼎「畏天威」，威作偎。甲骨文不見威字，當以畏一字統之。小盂鼎「伐鬼方」，鬼作𢦔，甲骨文也有𢦔[illegible][illegible][illegible]」上列諸家無釋。這三字从戈从由，由為鬼之省。形義與威畏通，當為畏之重文。梁伯戈「鬼方」的鬼作𢧵，顯然也是畏字。靜安先生在鬼方昆夷玁狁考一文中已考證鬼、畏二字可通，羅振玉藏一古璽，畏作𢧵，兼畏威𢦔三形為三字，本屬重文增添之一證據，且畏威古音同屬影母脂部，威畏古為一字無疑。



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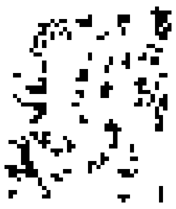
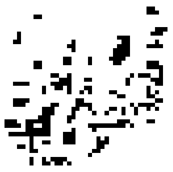
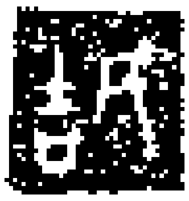


盤

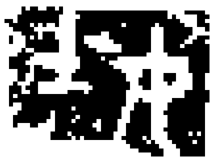
作姑觶
作姑彝



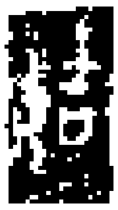
𢼸車父壺
用征姑氏



虢姑鬲
虢姑作鬲



□姑鬲 虢
姑作寶鼎



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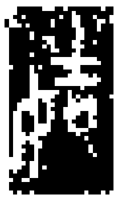

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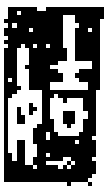

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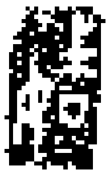

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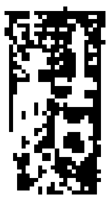

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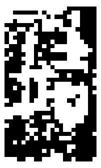
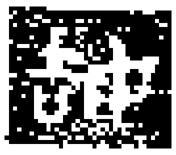


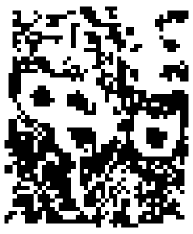
九

仲姑鬲 仲
姑作羞鬲

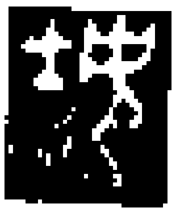


叔姑盨
叔姑作旅

盨



姑恒母觶
姑亘母作寶



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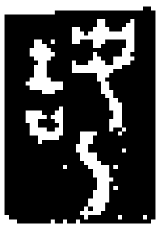

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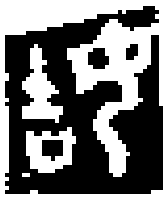
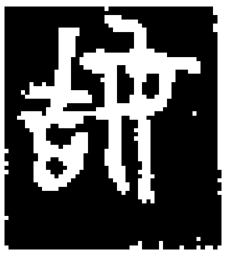
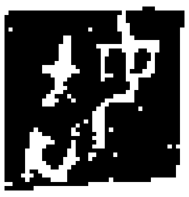


趞尊 用
作姑寶彝



二

蚤侯簋 三
姑其萬年



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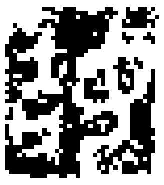
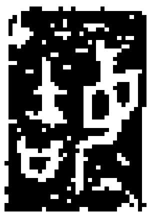
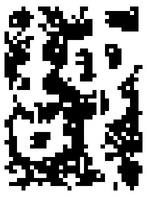


盂

父卣 對揚公姞休



父尊



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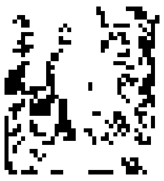

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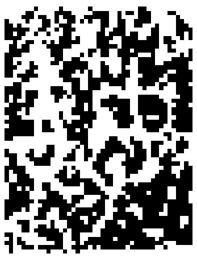
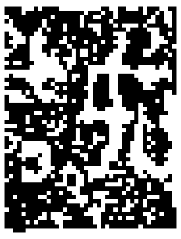
父卣 公姞令

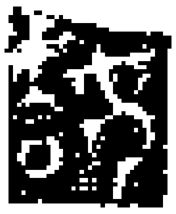
父鬲 田



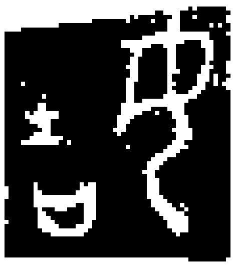
姞冂父簋 姞口父作寶簋



虢仲鬲 虢中作姞尊鬲



霸姞 彝



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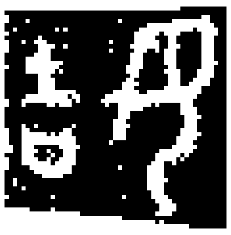

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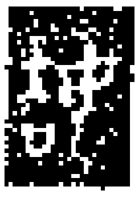
霸姞鼎 霸姞作寶尊彝



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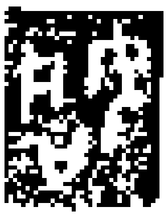

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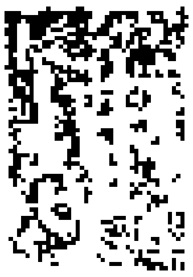
乎簋 乎作姞氏寶簋



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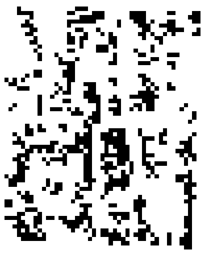

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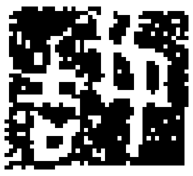
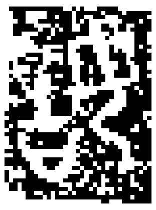
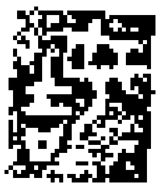
虘侯簋 虘侯作王姞媵簋



尹叔鼎 尹叔作陵姞媵鼎

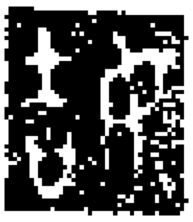


義伯簋 義伯作宊婦陸姞



靜簋 用作文母外姞尊

毁



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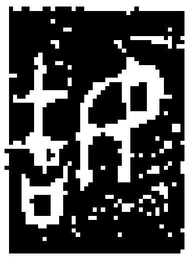

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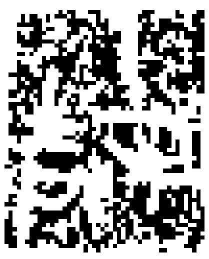
姞氏毁　姞氏自作爲寶尊毁



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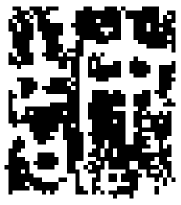
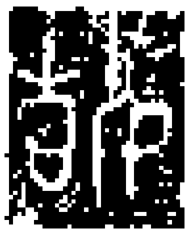


器

檄車父毁　檄車父作鄭姞餗毁



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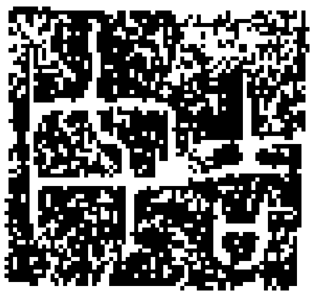

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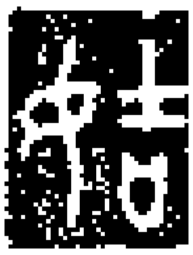

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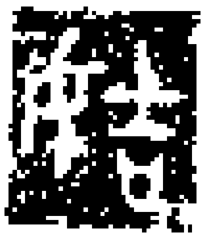

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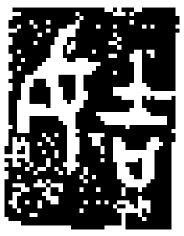

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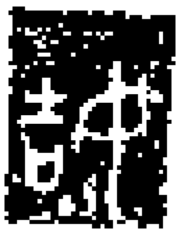
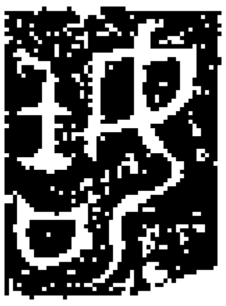


豐姞毁　寍叔作豐姞憲旅毁



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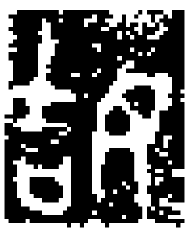

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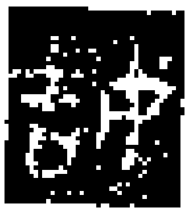
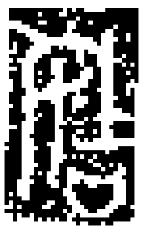


蔡姞毁　蔡姞作皇兄尹叔尊䵼彝



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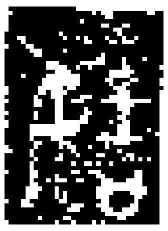

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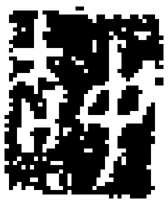
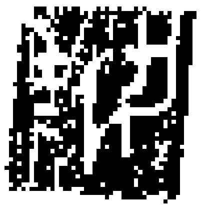
吉父作虢王姞旅盨



豐姞𣪘　豐姞懿用
宿夜享孝于𢽸公



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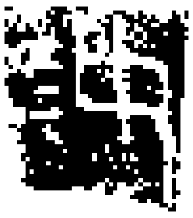
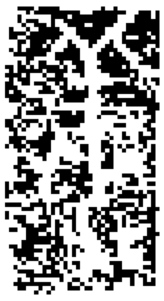


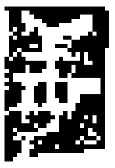
二

孟𦍒父鬲　司馬孟
𦍒父作孟姬寶尊鬲

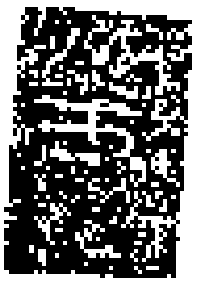
說文十二篇「姞，黃帝之後伯鯈姓也，后稷妃家。从女，吉聲。」古金文有王姞、公姞、霸姞、陸姞、外姞、中姞、叔姞及姞氏，諸名族罕不得而知。惟縣公鼎有尹姞一詞，蔡姞𣪘亦云「蔡姞作皇兄尹叔尊彝」云云，似即小雅都人士之「尹吉」，鄭玄箋「吉讀爲姞，尹氏、姞氏周室昏姻之姓也。」器銘之王姞、公姞等詞，雖難確定其人爲誰，然而姞姬兩姓世爲昏姻，殆非虛語。大雅皇矣「密人不恭，敢距大邦」，正義引王肅云「密須氏，姞姓之國也」。又韓奕之詩云「韓侯取妻，汾王之甥，蹶父之子」，又曰「爲韓姞相攸，莫如韓樂」。毛傳「姞，蹶父姓也」。左傳隱公五年「衛人以燕師伐鄭」，正義云「南燕，世本燕國姞姓，地理志東郡燕縣，南燕國，姞姓，黃帝之後也」。又宣公三年「石癸曰：姞吉人也，后稷之元妃也。」又桓公十一年「宋雍氏女於鄭莊公，曰雍姞」，賈逵云「雍，黃帝之後，姞姓之後」，寰宇記言其地在雍丘縣境。終春秋之世，姞姓之見於經傳者，止於此而已。唐韻姞讀巨乙切，群母至部。吉讀居質切，見母至部。吉姞同部諧聲字也。



作己姜毁
作己姜



㝨卣　揚
王姜休



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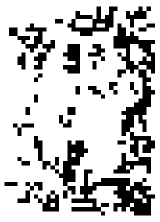

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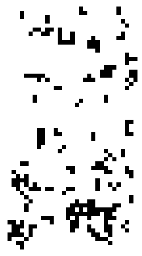
才盉

才盤　才
敵作姜盤



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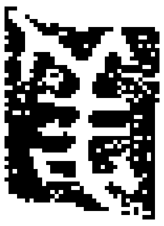

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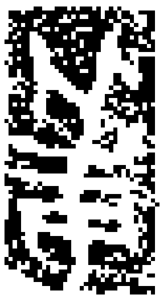

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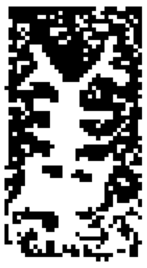
作姜浬盨



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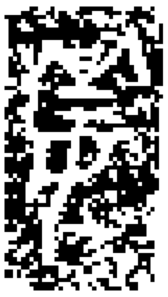

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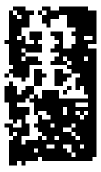
姜作尊鬲



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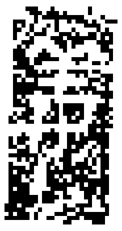
姜作旅鼎



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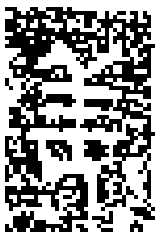
姜賜不壽裘



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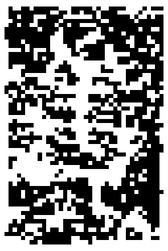
姜壺



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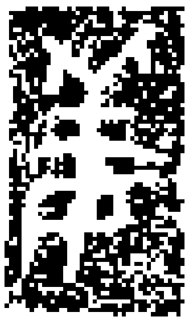
伯姜作尊壺



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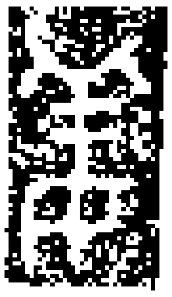

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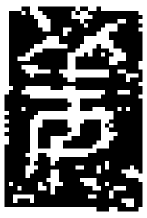

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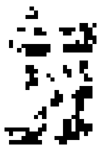

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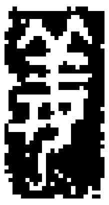

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咸者鼎　對
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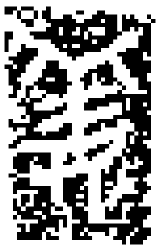
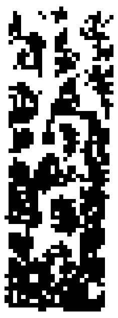


衛鼎　舍矩
姜帛三兩



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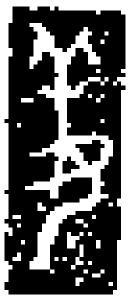

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貝伯卣　帛
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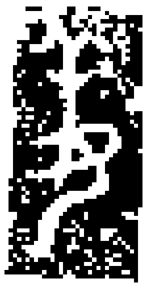

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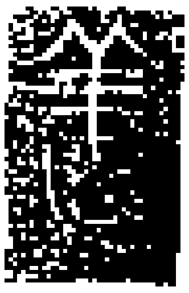

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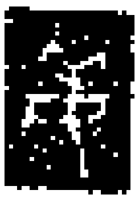
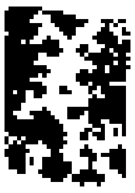


姜林母毁
姜林母

作寶
毁



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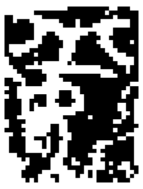

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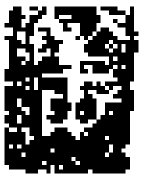
莆毁　用作
尊毁季姜



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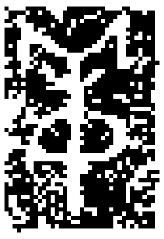
□作叔姜鼎



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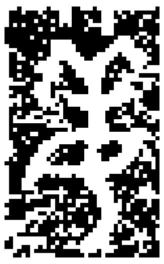

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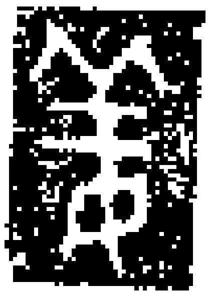
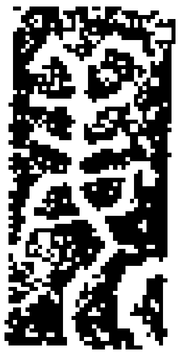
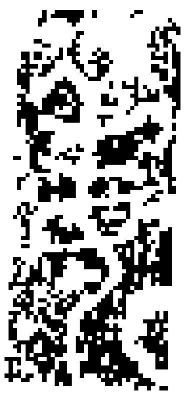


齊癸姜毁
齊癸姜作尊

毁



魯侯
彝



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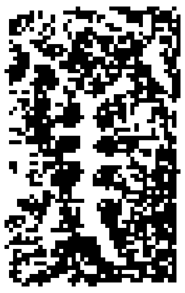
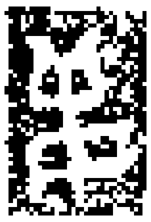


伯姜

鼎　齊姜
伯作寶鼎



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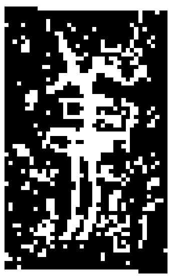
作姜虎旅鬲



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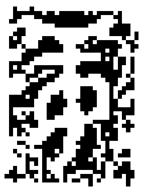
媵孟姜秦嬴



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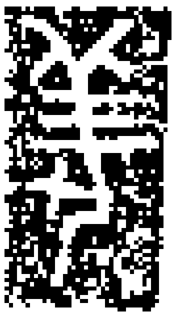
作奠姜尊毁



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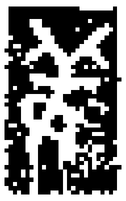
賜旗田三千



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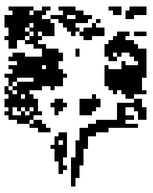
伯姜

賜從貝
卅朋



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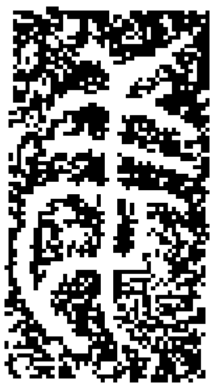
作叔姜尊壺



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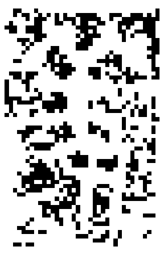
作函姜寶匜



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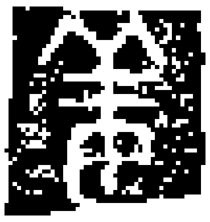
異孟姜作旅匜



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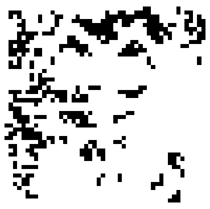
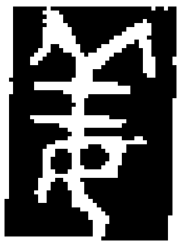
作孟姜嬞媵簠



陳侯
毁

微侯作孟
姜媵媵簋



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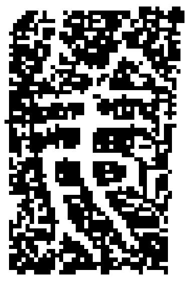
考幽伯幽姜令



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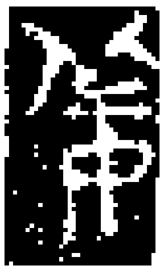

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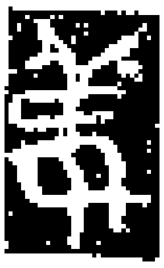
洹子孟姜壺　洹
子孟姜用乞嘉命



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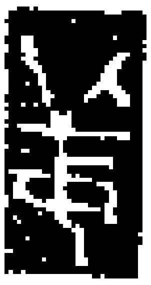

器

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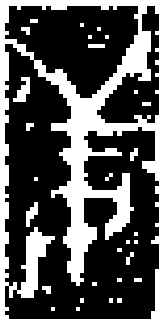
父作孟姜媵簋



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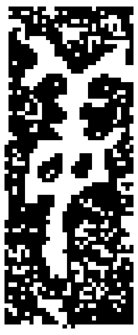
父作季姜媵鬲



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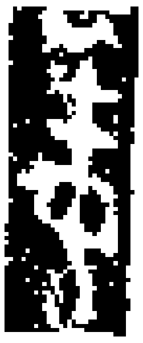
求作季姜媵鐘



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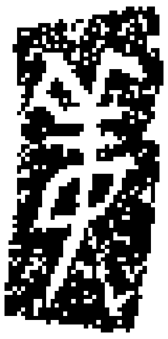
伯作季姜寶匜



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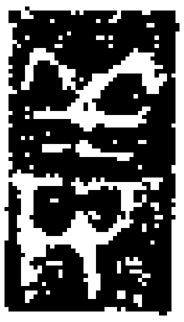
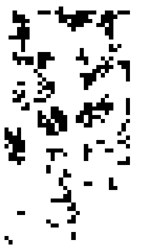
伯作季姜尊鬲



伯上父
鬲　伯

上父作姜
氏尊鬲



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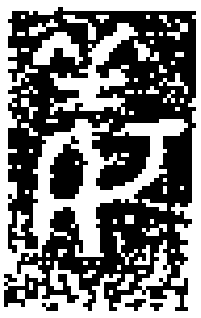
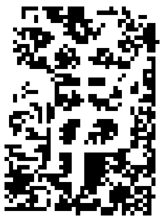
父作姜□寶匜



絙叔壺　絙叔
作中姜寶尊壺



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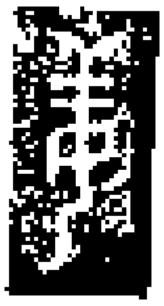
伯作叔姜旅盨



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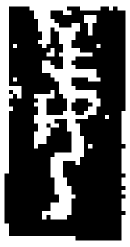
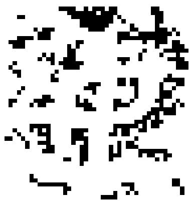


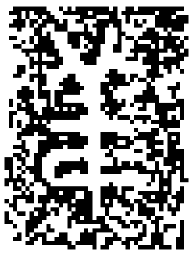
器

孫父鼎
孫父作其

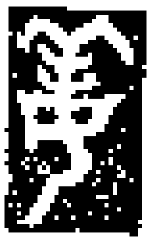
鯀毋
鎗鼎



戌車父壺　戌車
父作旅其尊壺



匽公匜　匽公
作爲姜乘盤匜



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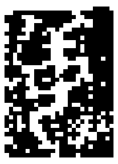
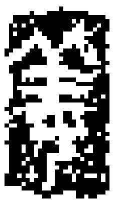
侯貉子分己姜寶



傳卣毋彝　傳口
毋賜貝于庚姜



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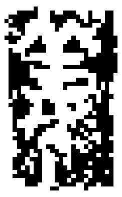
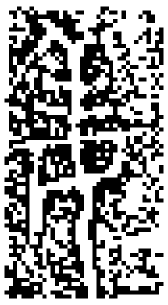
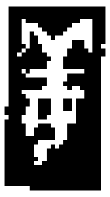


器

戴叔鼎　王賜
姜史內史友員



矢令簋　作冊矢
令尊宜于王姜



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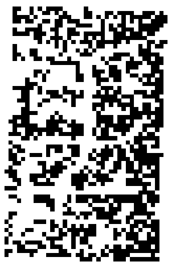
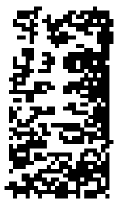
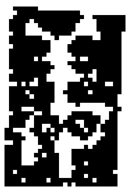
作冊睘安夷伯



兮吉父簋　兮吉
父作仲姜寶尊簋

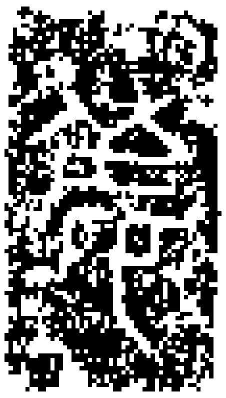


陳逆簠　宗作集
元配季姜之祥器



伯簋

父鬲　伯訦父作
井姬季姜尊鬲



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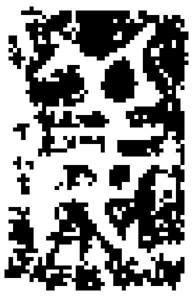
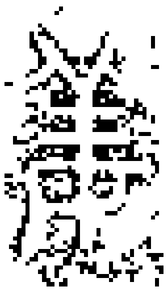
宕父媵姜無其盤

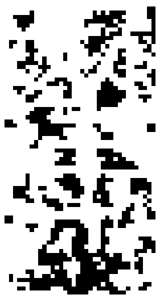


員伯
宕父

匜　員伯姬父
賸姜無盤匜

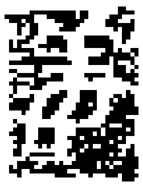


邢姜設　井姜大
宰弘鑄其寶設

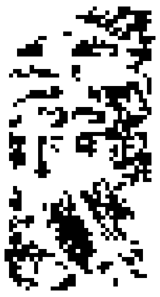


井姜大宰設
井姜大宰

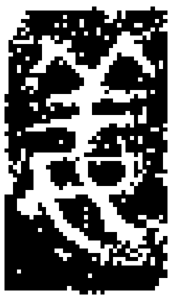
弘鑄其
寶設



㪤車父壺　㪤車父
作皇母𩐰姜寶壺



齊侯盂　齊侯作
朕子仲姜寶盂



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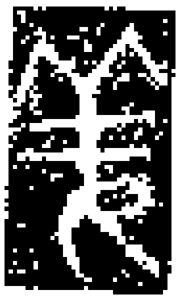
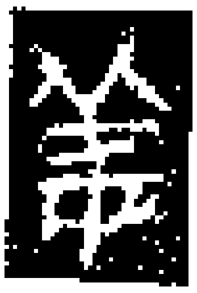


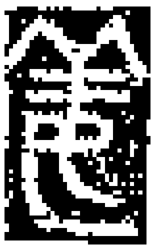
二

洹子孟姜壺　洹子
孟姜喪其人民都邑



孟姬姜
設魯

伯大父作盨
姬姜媵設



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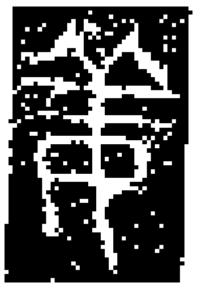
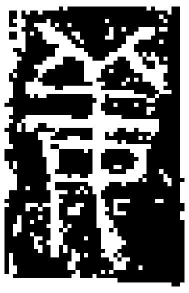
寬𡢁孟姜善敦



齊侯匜　齊侯
作朕寬𡢁孟姜

盥盂



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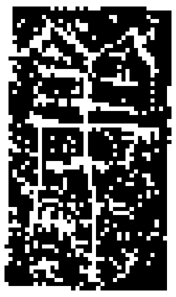
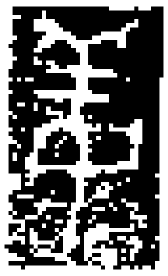


齊侯鼎　齊侯作朕寬𡨦孟姜善鼎



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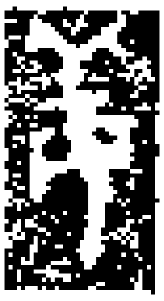

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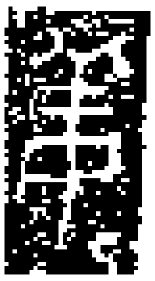
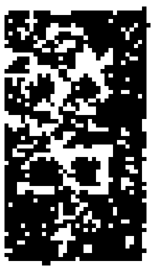
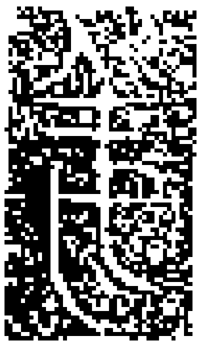


器二



三

孫叔多父殷　師趛父孫孫叔多父作孟姜尊殷

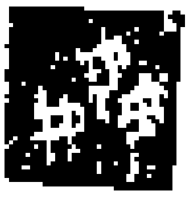


鈴鎛　遷仲之子𢿙作子仲姜寶鎛

馬敘倫曰，說文作姜從女，此從羊者，羊也，從女得聲也。（詳疏證）姜先一字。說文曰「神農居姜水以為姓」。倫謂倉頡始制如今文字，其識乃有形聲之字，神農在黃帝之前，安得先有姜字而以為姓。蓋神農為始發明種植之人，其得田以為氏族，神農之先蓋亦事畜牧而以畜羊為業者也，故其族徽以羊，以羊為族徽，乃圖畫牲之象形物，緯書言「神農令白阜圖地形」，則彼時自有圖畫，即自得有畫羊之族徽，金文僅作一羊

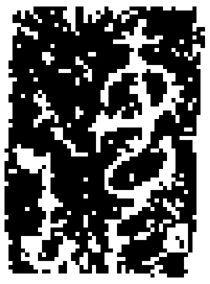
形，或作羌字者，蓋皆牧羊之族徽，實即姜姓也。說文：羌，西戎牧羊人也。劉師培謂羌字由姜而起，姜為神農後，四岳之裔，皆姓姜。史記齊世家索隱引譙周說：太公姓姜，炎帝之裔，伯夷之後，掌四岳，有功，封之於呂。而山海經海內經亦以氐姜為伯夷之後，是羌與姜同。左襄十四年傳戎子駒支對晉人，謂諸戎為四岳裔胄，證以下文禦秦事，知戎即姜戎。本居瓜州，則羌名實出於姜。倫謂劉說信是。但劉未悟姜羌之為一字耳。（讀金器刻詞五四葉羌姬鼎）

林潔明曰：說文：姜，神農氏居姜水，因以為姓，从女，羊聲。按馬叙倫謂羌姜古為一字，是也。李宗侗以為神農氏以羊為圖騰，因以為姓，姜水即因神農氏所居而得名，此亦地域之圖騰也（詳見李宗侗古代中國社會姓與圖騰一章）。劉節古代宗族移殖史中亦以姜為牧羊族之族徽。按劉李二氏之說是也。（金文詁林第十三冊）

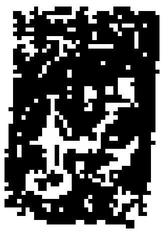


長由盉
須不姦

李亞農曰：說文「姦，私也。」訓姦為私，在此地講不通，段注云：「下曰姦宄也」二篆為轉注，引申為凡姦宄之稱，俗作奸，其後竟用奸字。由此銘文觀之，姦字本老早就包含有奸字的上述意義。說文段注「奸，犯也」（考古學報第九冊一七八 宗長由盉銘釋文注解）



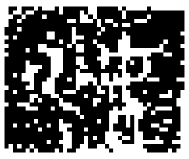
葢



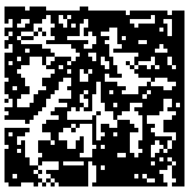
器

子荀子
作婦𡛟彝

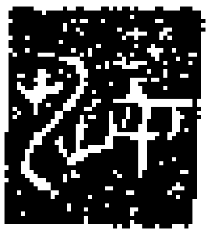
戴家祥曰：𡛟字从女缶聲，說文所無。卜辭作[illegible]或作[illegible]（甲骨文編卷十二第四八二葉）。集韻四十四有：妚，好貌，或作𡛟。一曰女儀也，俯九切，並音缶。玉篇三十五妚，音方酉切。然則商周古文雖有𡛟字，許氏失收，玉篇廣韻等猶可見其遺存。



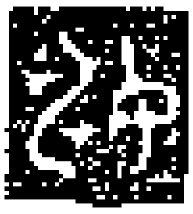
姚鼎　姚
作歸鑄鼎



蓋一



器一



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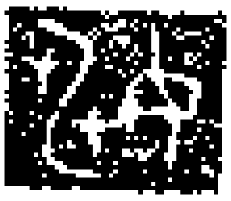
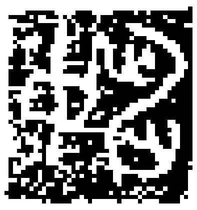


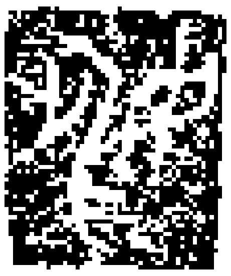
三

牧師父簋
作朕姚寶簋



嬬叔鼎　嬬叔
樊作易姚寶鼎

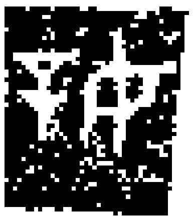
娙叔樊鼎　娙叔
樊作易姚寶鼎



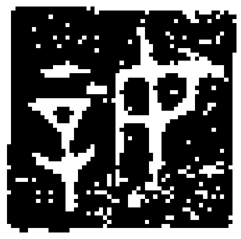
毛伯簋　毛伯嘼
父作仲姚寶簋

說文十二篇「姚，虞舜居姚虛，因以爲姓，从女兆聲，或以爲姚嬈也，史篇以爲姚易也。」金文用作姓名。姚爲古姓是也。

婞



盂



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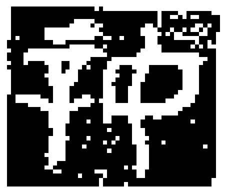

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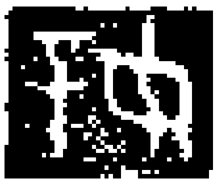
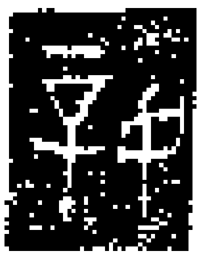


器二



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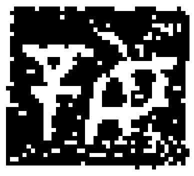
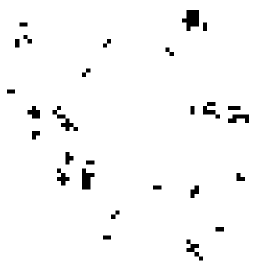


四

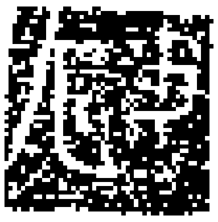
叔向父毁　叔向父作婞姒尊毁

周名輝曰：通志氏族略云「辛氏即莘氏也，莘辛聲相近」（又云莘氏姒姓夏后啓封支子于莘亦曰有莘氏後世以國為氏）遂為辛氏。周太史辛甲，文王封之於長子，有辛俞靡，為昭王友，秦有將軍辛騰，家中山苦陘云云。是辛莘婞同為姒姓，辛為古文，莘為孳乳假借字，而婞其本字也。盂叔向父之母出于辛氏，故稱婞姒也。（古籀考卷下十至十一葉）案。按唐韻辛讀心真切，先讀蘇前切，不但聲同，韻亦相近。故古字从「辛」得聲者亦或諧「先」也。毛詩周南「螽斯羽詵詵兮」，陸德明毛詩音義云：說文作㚖。小雅皇皇者華「駪駪征夫」，說苑奉使篇作「莘莘征夫」。墨子尚賢中「伊摯，有莘氏女之私臣」。孟子萬章上「伊尹耕于有莘之野」。楚辭天問「成湯東巡，有莘爰極」字皆作「莘」，而呂氏春秋本味篇「有侁氏以伊尹媵女」，高誘注「侁

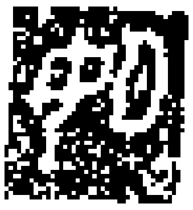
讀曰莘，表義更旁亦成从女。左傳昭公元年「商有姺邳」，杜預云：姺、邳二國，商諸侯。郡國志「郃陽南有莘國」。散宜生爲文王求有莘氏女以獻紂，即此地也。聲符更加，姺亦作㜪，見漢書外戚傳及古今人表。玉篇三十五㜪，讀色臻切，或體作嫀。嫀字不見于說文。殷虛卜辭作㜪，見小屯文字乙編七三三。其實皆辛之衍變字也。周說翔明。高田忠周釋覲（古籀篇三十八第三八頁）非是。



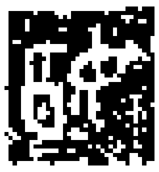
中姬匜
中姬



姬鬻鼎
一
姬鬻彝



伯姬毁
伯姬作毁



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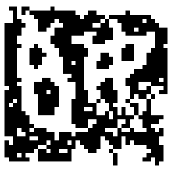
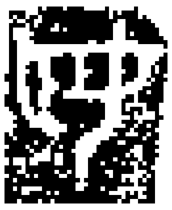
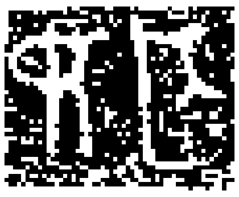


若

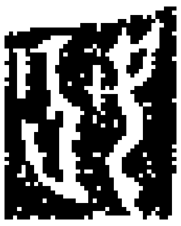
萬毁　英
姬寶用束



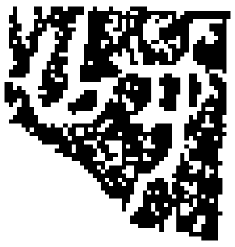
禽壺　伯
作姬飲壺



天姬壺　天
姬自作壺



㚸姬彝　作
姬寶尊彝



散姬鼎　散
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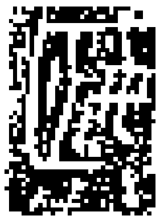

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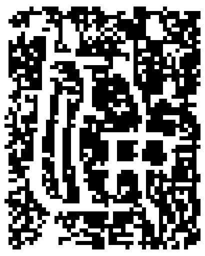

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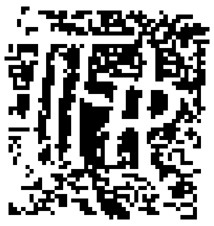

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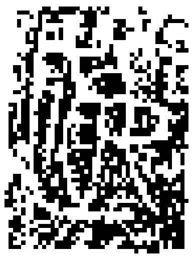

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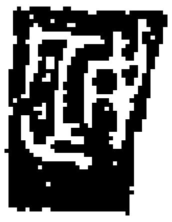

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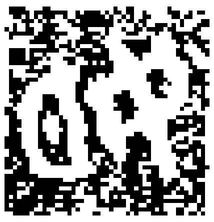

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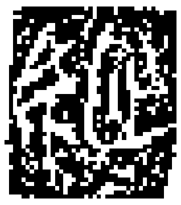

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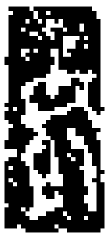

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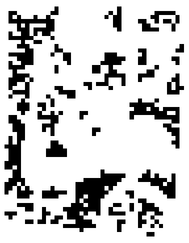

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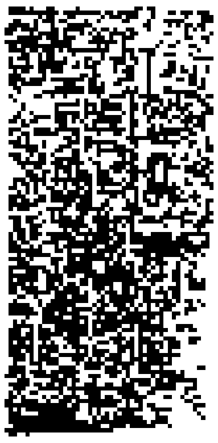

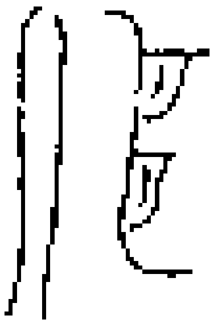

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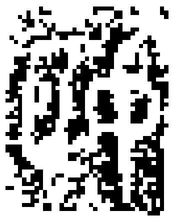
盂姬嫞

乙尊
亞



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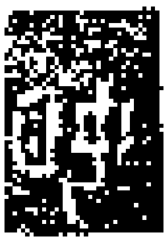

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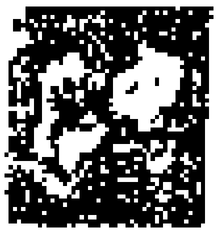

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姬

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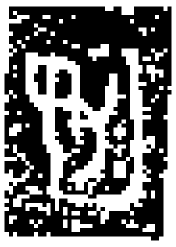

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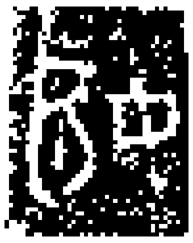

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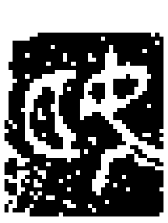

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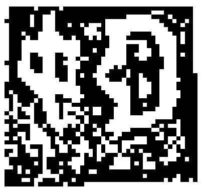

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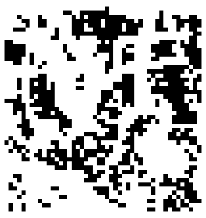

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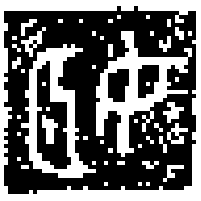

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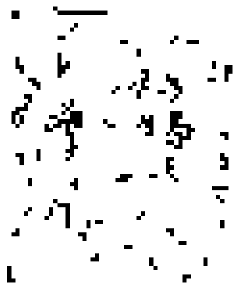

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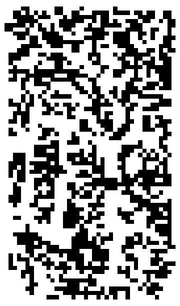

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侯

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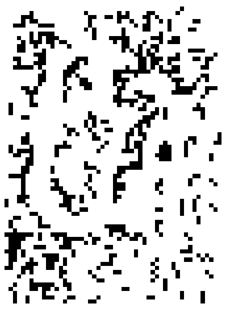

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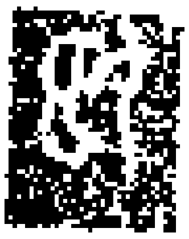

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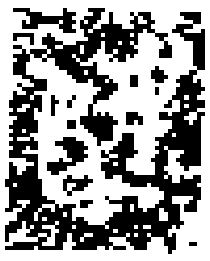

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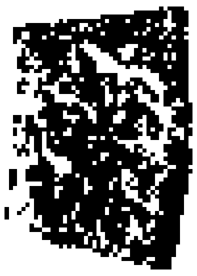

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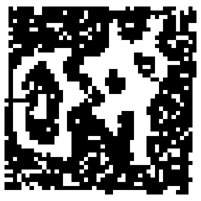

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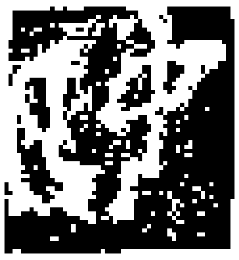

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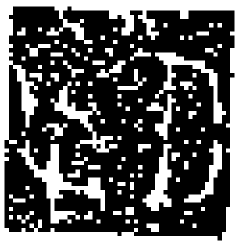

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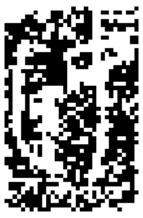

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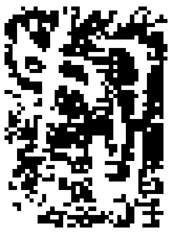

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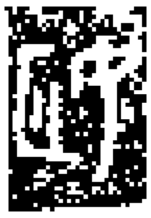

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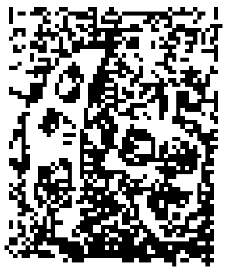
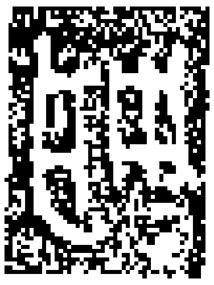


伯中

段　中斿作
叔姬旅簋



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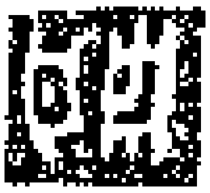

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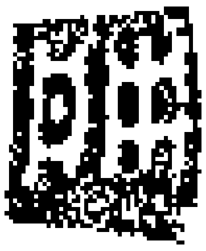

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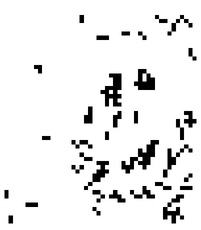

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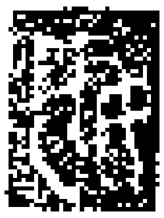

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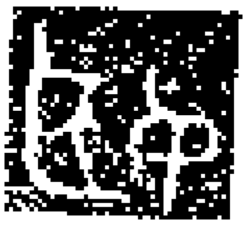

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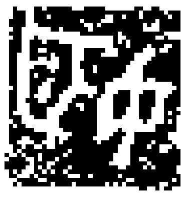
魯侯作

尹叔
姬壺



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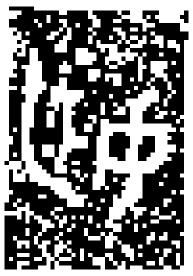

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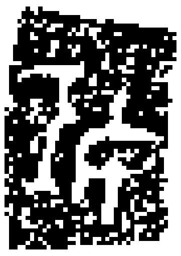

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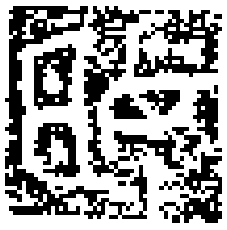

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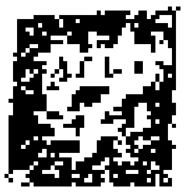

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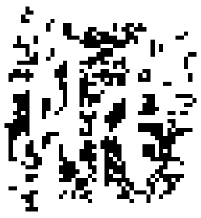

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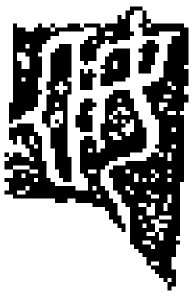

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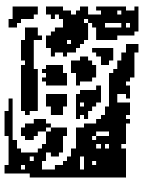

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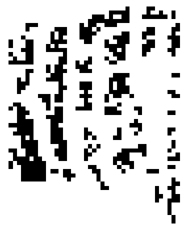

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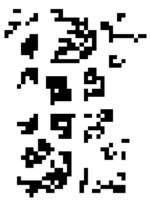

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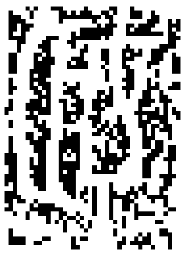

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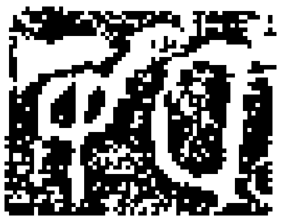
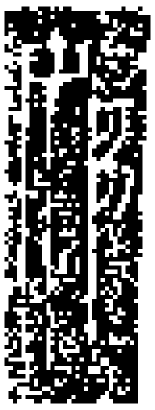
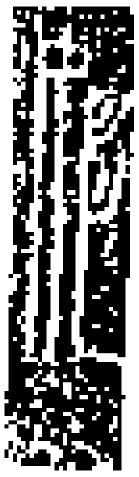


王呂

壺　呂王婦
作寶姬㜏壺



蔡侯
盤



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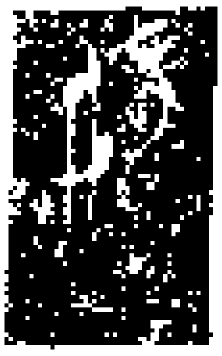

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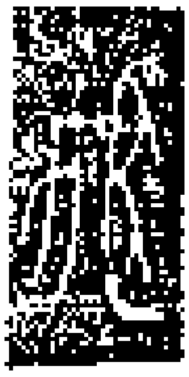

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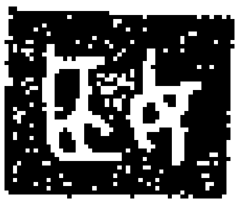
王燎燕簋　王燎
燕作御姬飤簋



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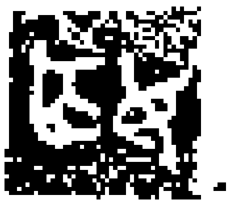

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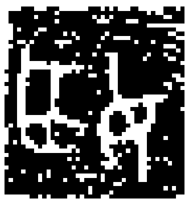

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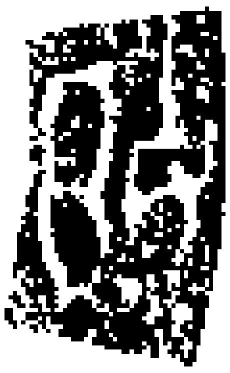

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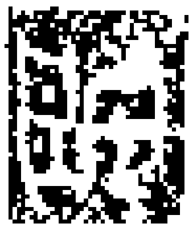
寶
用



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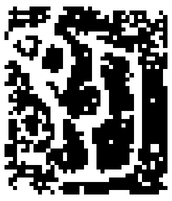

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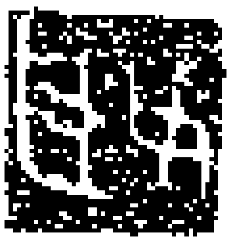

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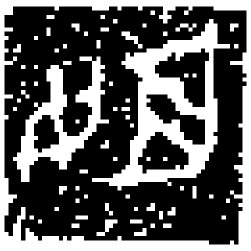

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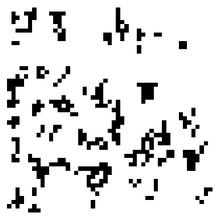
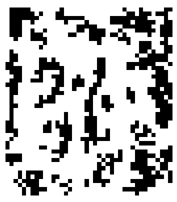
中伯壺　中伯
作嫄姬旅壺用



伯駟父盤　伯駟
父作姬滄朕盤



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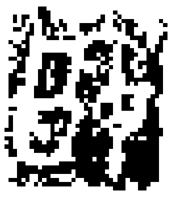

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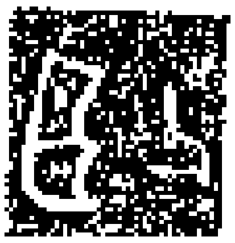

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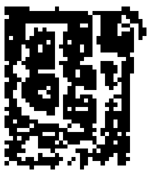

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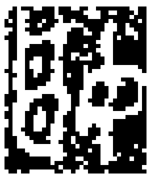

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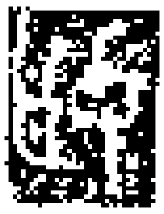

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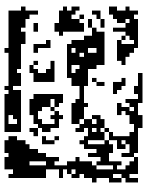

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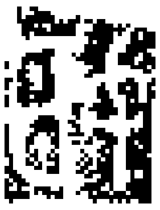

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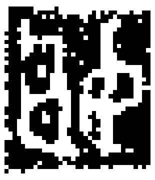

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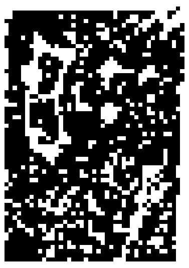
伯夏父鬲　伯夏父作畢姬尊鬲



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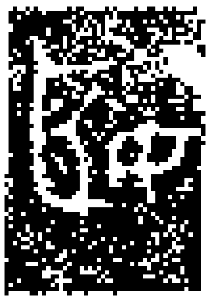
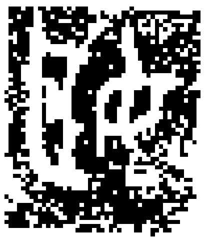
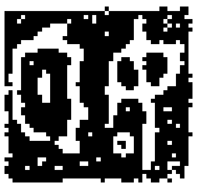


齊縈姬之嫚盤　齊縈姬之嫚作寶盤



豐井叔𣪘　豐井叔作伯姬尊𣪘



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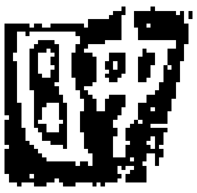

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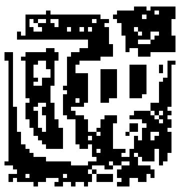
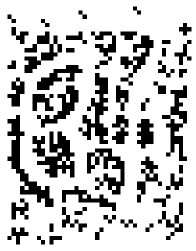


器二

叔盂父𣪘　叔盂父作饙姬媵𣪘



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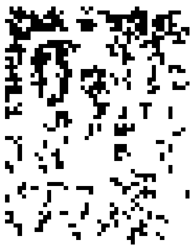
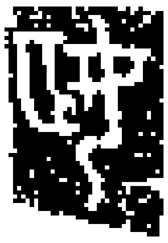
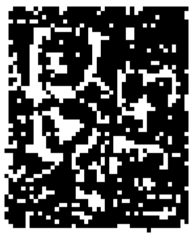


中叡父盤　中叡父作媯姬尊

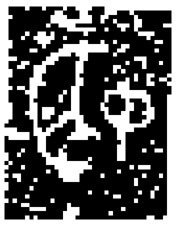
盨

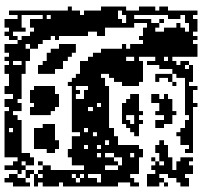


庚姬彝 庚姬
作𡢁女寶尊彝



季中姬鼎 季中
姬皇母作尊鼎





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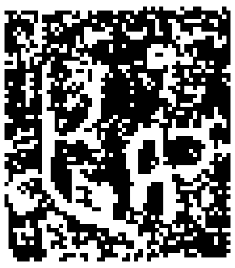
中伯壺 中伯作
親姬䜌人賸壺



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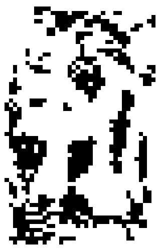
彪氏囗姬寶盤



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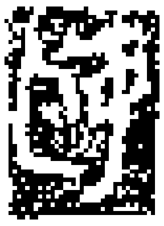
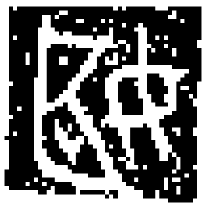
盨姬寶女殺鬲

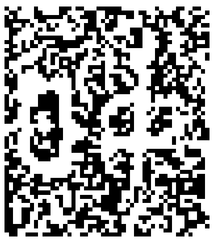


井姬鼎 唯穗伯
作井姬用鼎𣪕



善夫
吉父

鬲 善夫吉父
作京姬尊鬲



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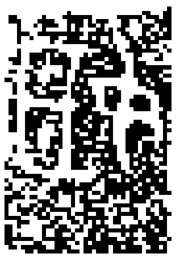
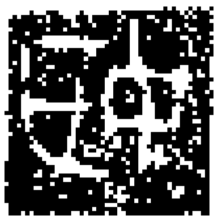


蓋

㝬叔㝬姬𣪕 㝬叔
㝬姬作伯媿賸𣪕



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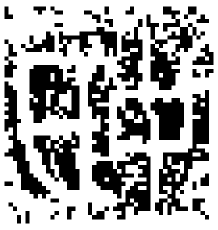

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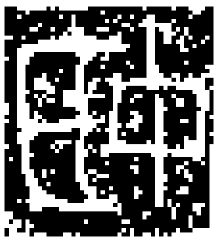
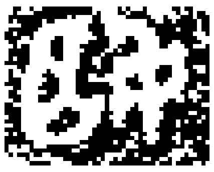


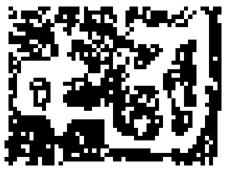
盨二

歸叔山父𣪕 歸叔
山父作疊姬尊𣪕



司寇

良父壺　鑄寇良
父作為衛姬壺



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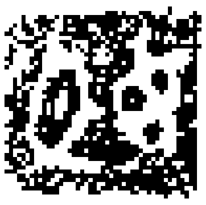
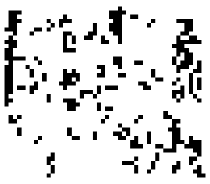
南叔作聑姬朕匜

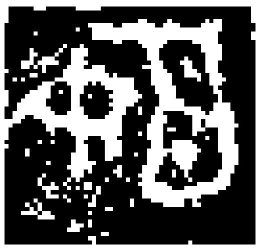


魯宰駟父鬲
魯宰駟父作姬

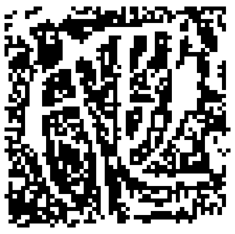
雍[illegible]
鬲



魯大司徒匜　作其
庶女厲孟姬媵匜



鄀伯御戎鼎　[illegible]伯
御戎作滕姬寶鼎



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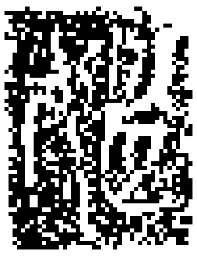

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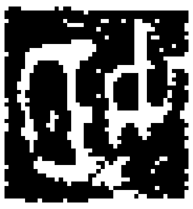
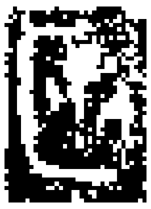
曹姬無卹壺　聖趄
之夫人曹姬無卹



奠伯筍父鬲
奠伯筍父

作叔　姬
尊鬲



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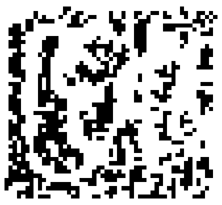
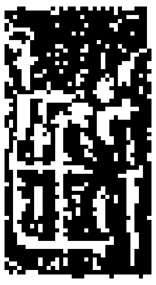
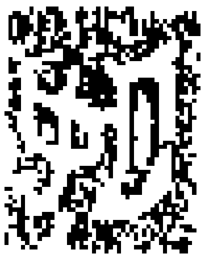
慶父作叔姬尊鬲



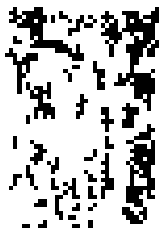
訽𣪘　用作文祖
乙伯同姬尊𣪘



伯尊　伯作侯配
平姬壽宮祀彝



吳王姬鼎　吳王姬
作南宮史叔飤鼎



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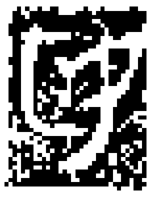
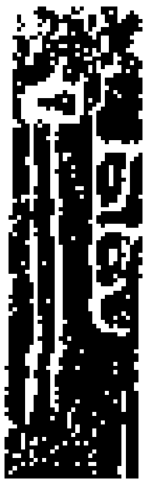
虢孟姬女良寶匜

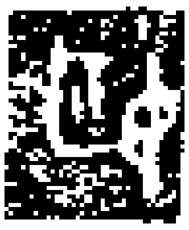


井姬鼎　井姬婦
亦列祖考公宗室

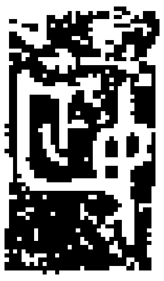


秦侯
缶

蔡侯龖作大
孟姬媵盥缶

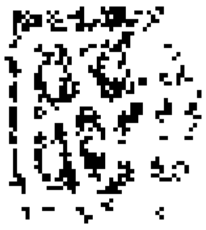


夔侯簠　夔侯作
叔姬寺男媵簠

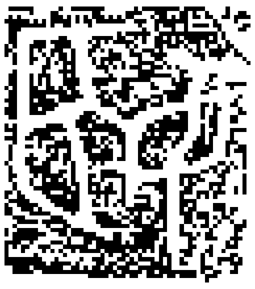


內寶侯簠　內寶
侯作叔姬寺男媵

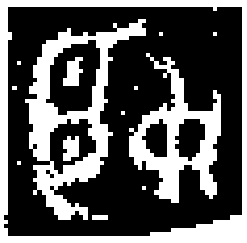
簠



伯厚
父盤

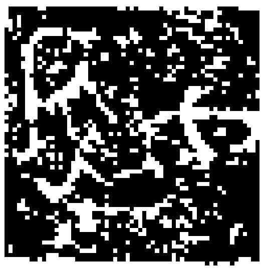


魯伯厚父盤　魯伯
厚父作仲姬艅媵盤

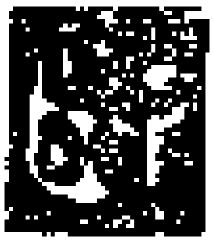


仲姬艅
毀盨

伯大父作中
姬艅媵設

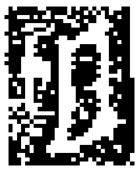


魯伯者父盤　魯伯
者父作孟姬嫞媵盤

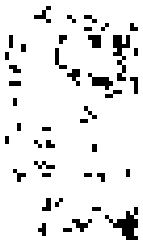


伯多父盨　伯
多父作成姬多

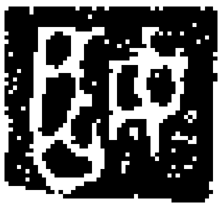
女口
口



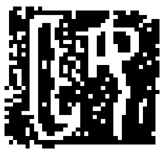
伯訊父鬲　伯訊父
作井姬季姜尊鬲



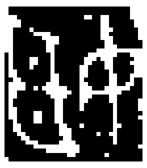
叔男父匜　叔男父
作爲霍姬媵旅匜



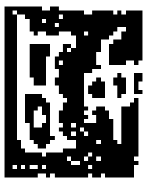
季宮父簠 季宮父作中妹嬛姬侯簠



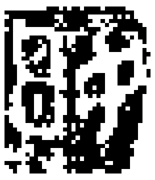
懽季遽父卣 懽季遽父作豐姬寶尊彝



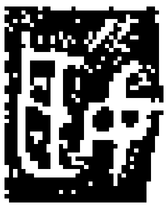
蓋一



蓋二

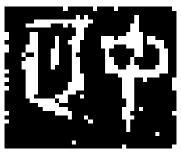


器二



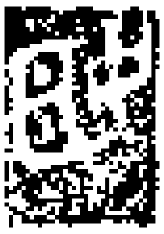
蓋三

師酉簋 用作朕文考乙伯宄姬尊簋

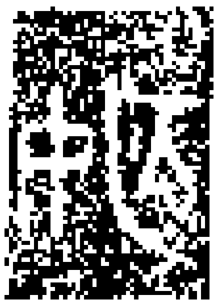


寰盤 用

作朕皇考奠伯奠姬寶盤

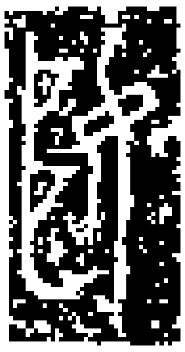


不嬰簋 用作朕皇祖公伯孟姬尊簋

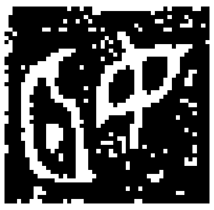


干氏叔子盤 干氏叔子作中

姬客母朕盤

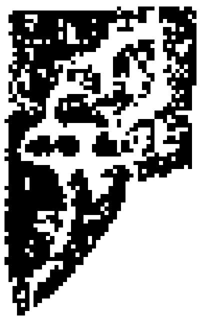


彔作皇祖彝 彔肇作皇母懿恭孟姬餴彝



趞鼎 用作朕皇考𢾊伯奠姬

寶鼎



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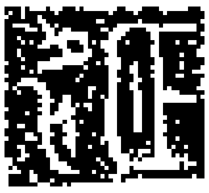
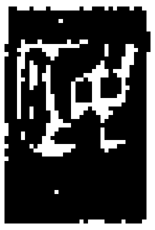
内公鬲 内公作鑄京氏婦叔姬媵鬲

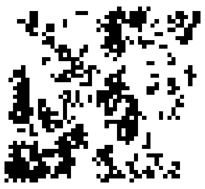


曾子原彝簠 曾子原彝為孟姬鄀鑄媵

簋

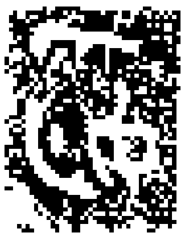


叔姬簋 曾侯作叔
姬邛嬭媵器䵼彝

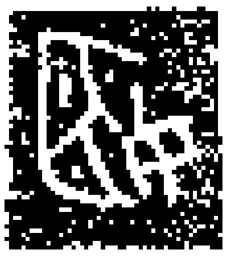


簋

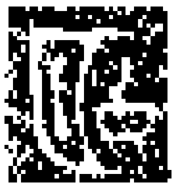
魯原父簋 魯太宰
邍父作季姬牙媵簋

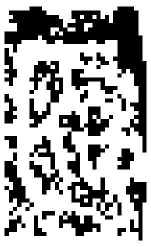


魯伯愈父盤 魯伯愈
父作鼄姬仁朕盨盤



魯白愈父匜 魯伯愈
父作鼄姬仁朕盨匜





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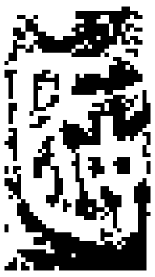

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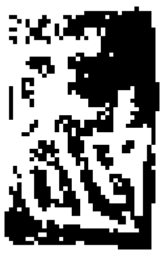
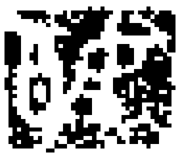


四

魯伯愈父鬲 魯伯愈
父作鼄姬仁朕羞鬲



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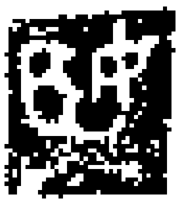
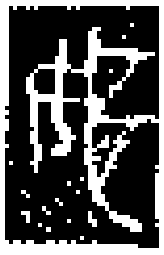


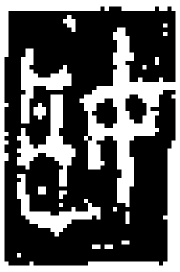
器

莆簋 王命莆眔叔
䋣父歸吳姬飴器

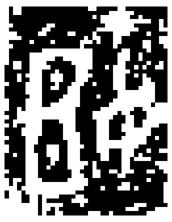


蔡大師鼎 蔡大
師䟜媵鄦叔姬可

毋飤
湊



蔡姞簋 尹叔用妥多
福于皇考德尹惠姬



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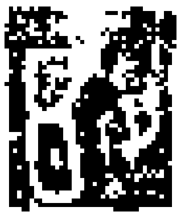

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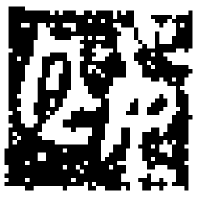
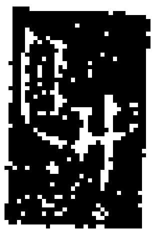
師趛鼎　師趛作文考聖公文母聖姬尊䵼

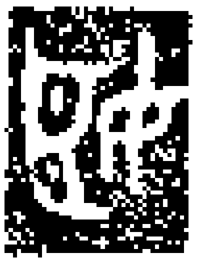


伯頵父鼎　伯頵父作朕皇考犀伯吳姬寶鼎

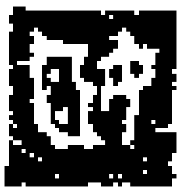


伯戲人毁

伯㪘父作朕皇考遲伯吳姬尊毁



趞小子毁　趞小子鄦以其友作䇂男王姬䵼彝



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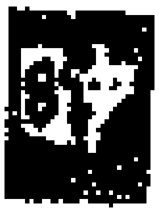

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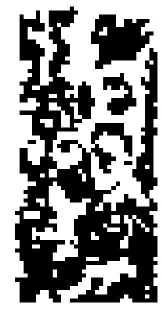
仲叡父毁　仲叡父作朕皇考遲伯王母遲姬尊毁

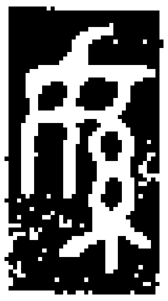


叔皮父毁　叔皮父作朕文考茀公眔朕文母

季姬尊毁

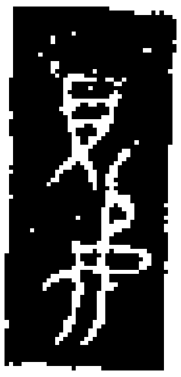
高田忠周曰說文「姬黃帝居姬水以爲姓、从女𦣞聲」此即純名標識者、水名元惟當以𦣞爲之、黃帝以爲姓、而後字亦从女耳、姜姞嬴姚亦皆然矣、朱駿聲云晉語皆少

典取於有蟜氏、生黃帝炎帝、黃帝以姬水成、炎帝以姜水成、成而異德、故黃帝為姬、炎帝為姜、按軒轅子二十五人、惟青陽與倉林氏得姬姓。史記三代世表、堯立后稷、以為大農、姓之曰姬氏、按姬姜為古大姓、稷本黃帝裔、故堯賜姓姬也、（古籀篇三十七第二五葉）



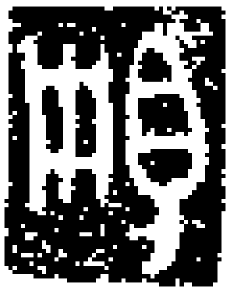
吳王御士簠　吳王御士尹氏叔嫊作旅匡

嫊舊釋為孫，从子與从女更妻，按嫊字金文用作人名，疑為姓字異體，古文8 8都為絲之象形，可通，詳見釋姓。



嬰次盧 王子
晏次之庹盧

林義光曰：說文云「嬰頸飾也。从女賏、賏、貝連也。頸飾。」按象女繫貝連形、荀子「是猶使處女嬰寶珠」。按晏即嬰之省，金文用作人名。晏次即嬰齊。靜安先生因銘文中有「王子字」，說是楚子重嬰齊。郭沫若認為器出新鄭，故「王子晏次即鄭子嬰齊也」（兩周金文辭大系考釋卷八二頁）。按此器銘文字體完全是楚國風格，與鄭國的截然不同，靜安先生認為此器可能是鄢陵之役楚師宵遁所遺，故出土於新鄭，郭說恐不確。



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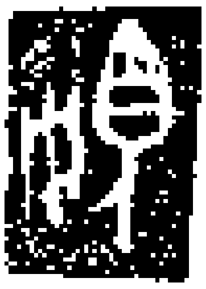

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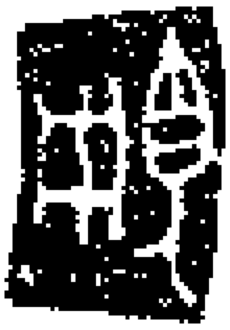
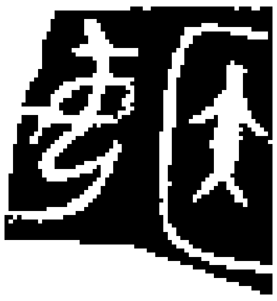


三

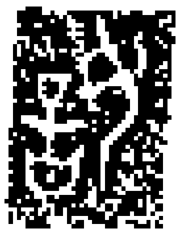
庚姬鬲　庚姬作叔娊尊鬲

集韻，娊，胡典切，音蜆。女字。庚姬鬲「庚姬作叔娊尊鬲」正用作女名。



若鶨鼎　若鶨作文娾宗尊丁彝

高田忠周曰：說文有嫛無娾，娾必嫛字省文。嫛，嫛婗也，从女殹聲，殹亦从医聲也。蓋許形下形上聲，此即左形右聲，爲小異耳。銘意或借爲娾，音遉。（古籀篇三十七第四葉）



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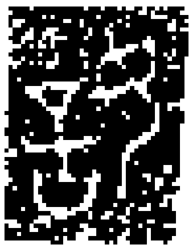


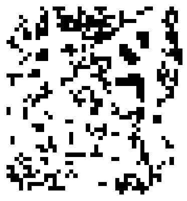
二

敀敀簋　作

敀敀寶簋

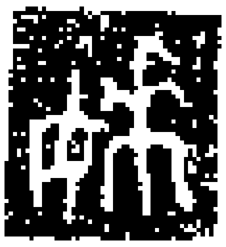
娮字从女从言。說文所無。集韻上平二十二元：娮，女字。讀魚軒切，疑母元部。音言。

婡



中獻父盤

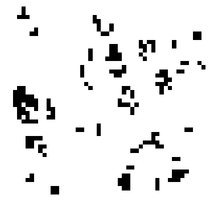
婡對豐婡



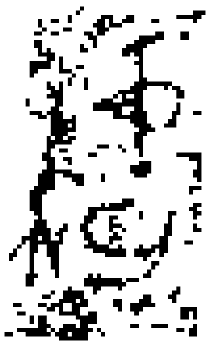
季宮父簠　季宮父

作中婡孃姬媵簠

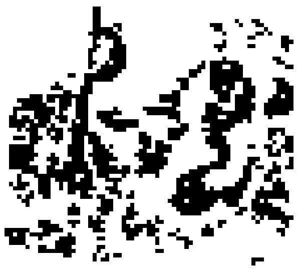
集韻咍部「婡」女字，金文用同。戴家祥曰：婡字左从來，右从女，當即說文十二篇女部新附字「女無夫也」之嫠，左傳昭公十九年「莒子殺其夫，已為嫠婦。」又廿四年「抑人有言曰：嫠不恤其緯。」又廿五年，崔杼曰：「嫠也何害。」杜預云：「寡婦曰嫠。」陸德明經典釋文嫠本作釐，力之反。集韻上平十六咍「釐」通作「斄」，是斄嫠聲符更旁字也。吳大澂示婡古麥字，象手打麥形，後之改从夂，失古義矣（說文古籀補卷五第九葉）臆說不可據。



萬婦
鬲

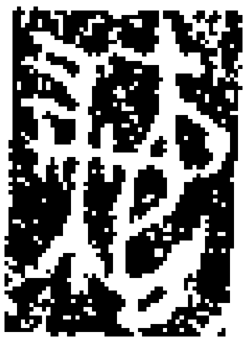


盉

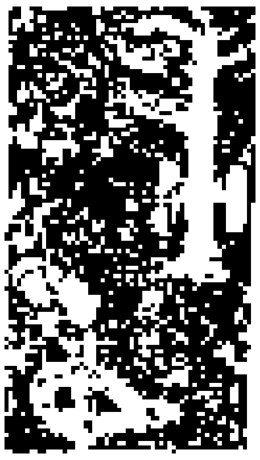


器

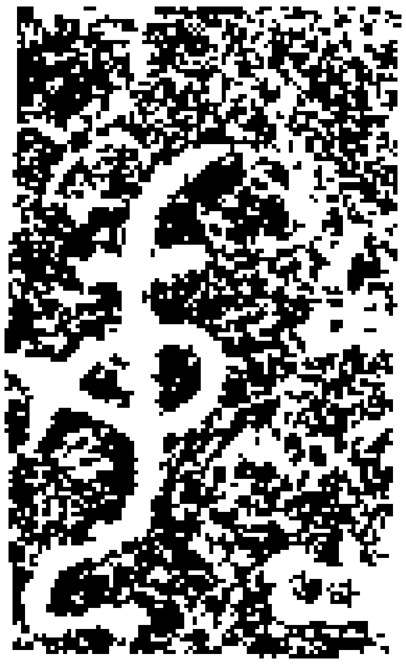
析子孫婦
卣萬婦



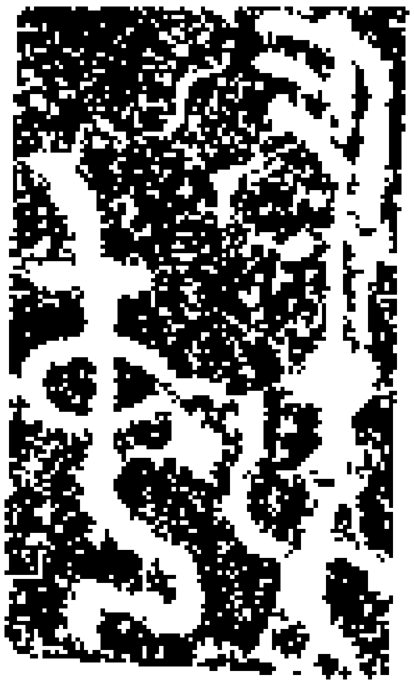
盉婦鼎
盉婦



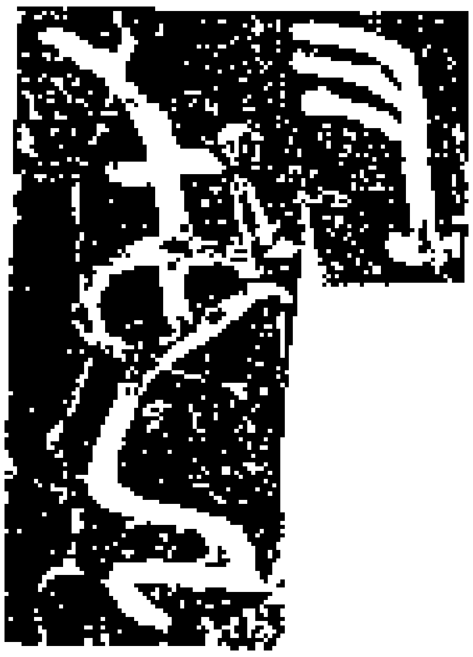
婦好
鴞尊



婦好方鼎
婦好

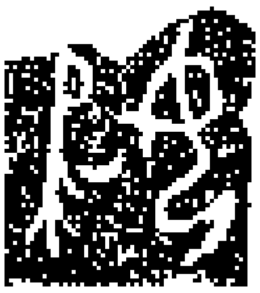


婦好方鼎
婦好

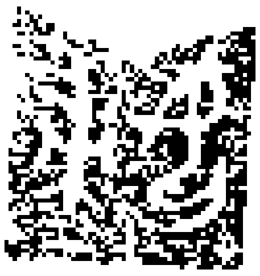


二

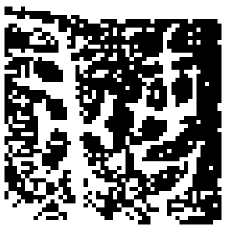
婦好三聯
甗婦



萬婦甗
萬婦

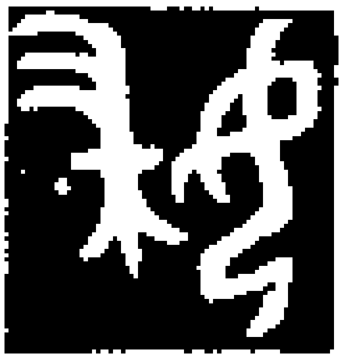


盉

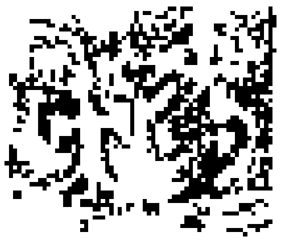


器

杞婦卣
杞婦



守婦爵
守婦



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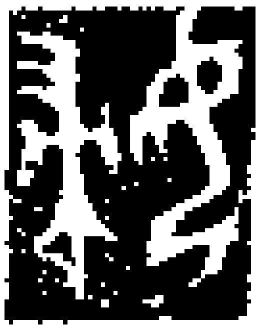
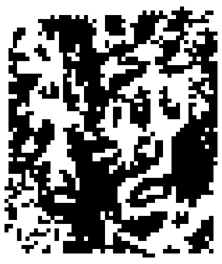


二

守婦觶
守婦



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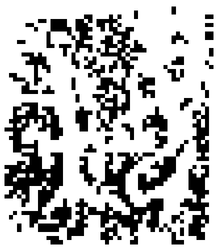

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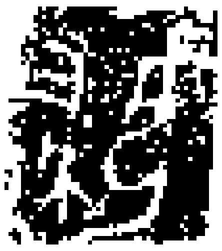
关婦觶
关婦



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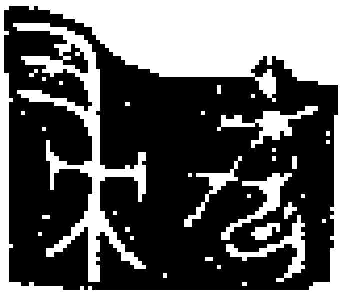
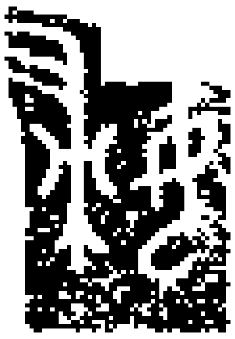
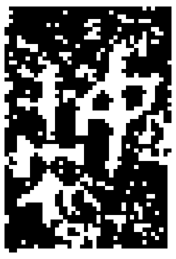


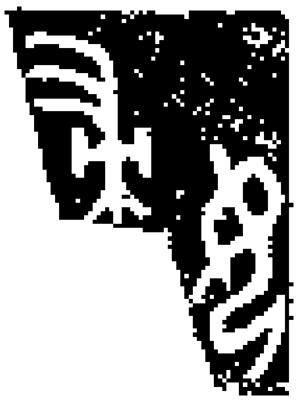
嫣婦壺
嫣婦



齊婦鬲
齊婦



叔娀毁
罪子婦



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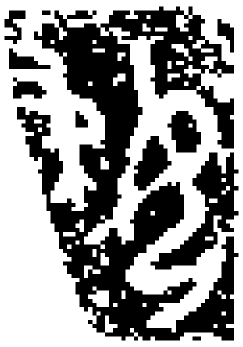

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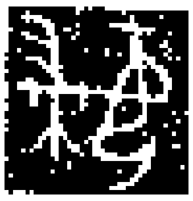
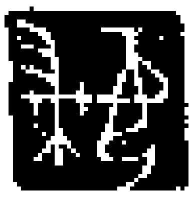
婦庚卣
婦庚聿

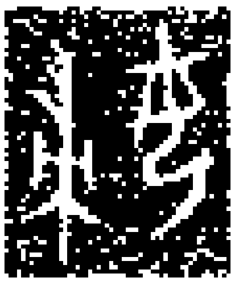


盤婦方鼎
盤婦尊

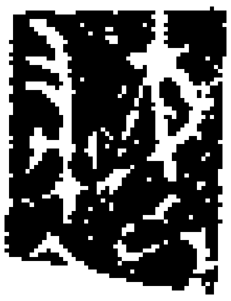


祖丁父癸
鼎盤婦

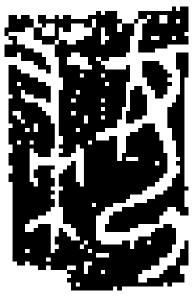
尊



好婦嫛鼎
好婦嫛



文父乙彝
卯婦娸



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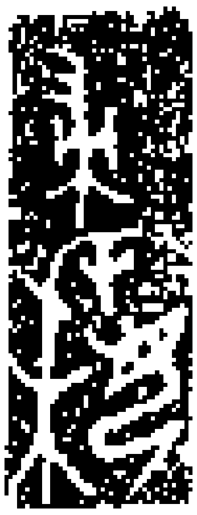

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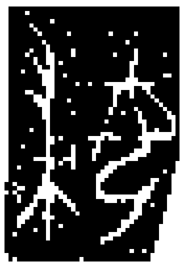
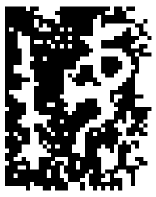
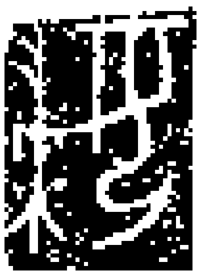
竈婦未亥鼎
婦未于雪



韓婁妇婦尊
韓婁婦婦



婦鶉觚
婦鶉作彝



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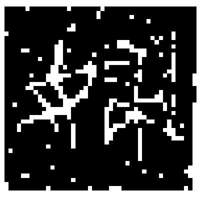
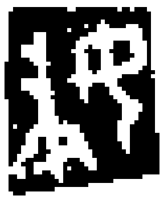
啚婦作彝

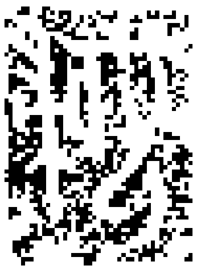


魯公盉
宗婦楚邦

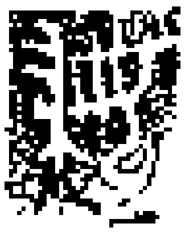


孋
妃

設 賜
汝婦奔

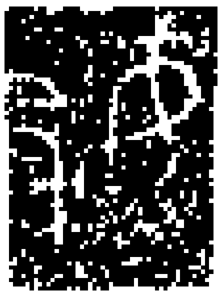


集婦爵
集婦㚸彝



二

[illegible]日乙觚
麋婦貞子[illegible]



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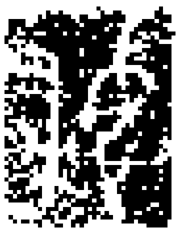
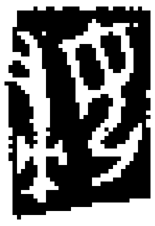
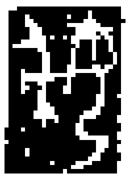


器

子卣子
作婦致彝

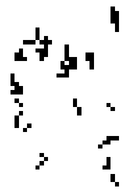


武婦鼎作
武婦尊彝

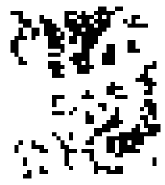


婦姑鼎
作婦姑鬻

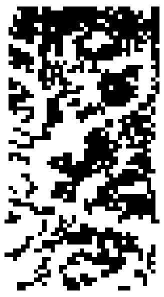
彝



古婦姑[illegible]
作婦姑尊彝

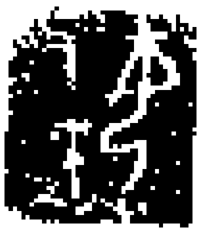


盖

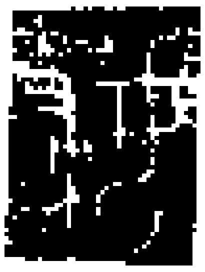


器

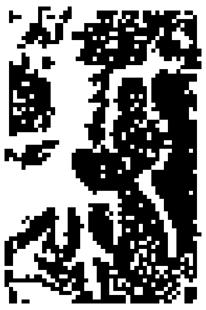
[illegible]母辛卣
[illegible]賜婦婁曰



婦女彝　婦
女爾庚冊冊

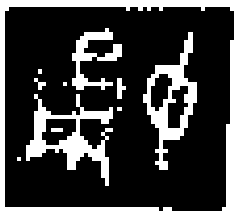


婦己彝　女
母作婦己彝

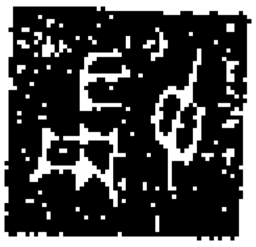


天令𣪘
婦子後人

求
寳



江君婦龢壺　邛
君婦龢作其壺



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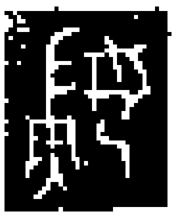
君婦龢作其壺



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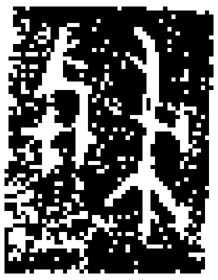
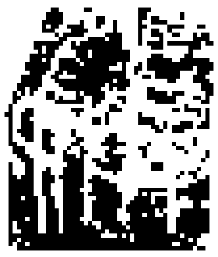
作宴婦陸姞



㠱孟姜匜　王婦
㠱孟姜作旅匜



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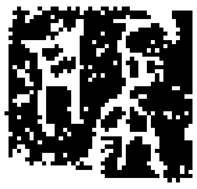
婦媿霝作其口



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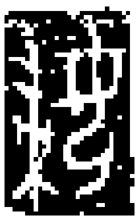
婦媿霝肇尊鼎



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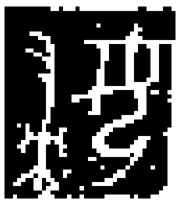
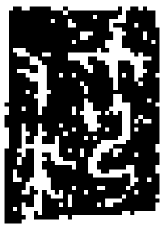


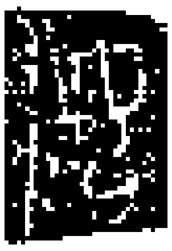
器

婦闟罍　婦闟作
文姑日癸尊彝

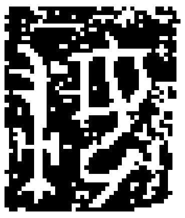


盉

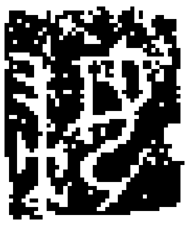
婦闟觥　婦闟作
文姑日癸尊彝



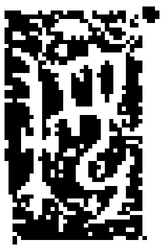
婦闟鼎　婦闟作
文姑日癸尊彝



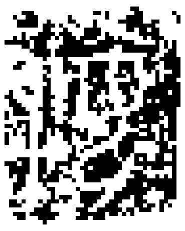
盉一



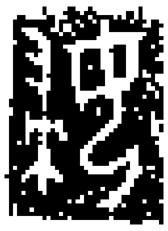
器



盉二



器



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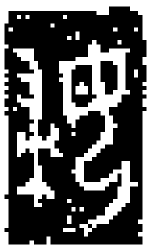
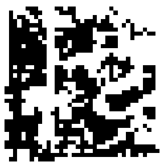
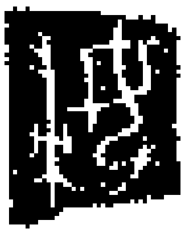


器

婦闟卣　婦闟作文姑日癸尊彝



婦闟斝　婦闟作文姑日癸尊彝



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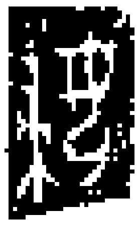
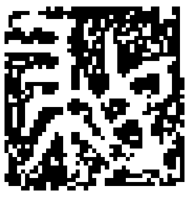
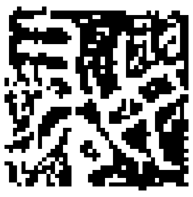


器

婦闟甗　婦闟作文姑日癸尊彝

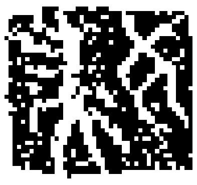


盉一



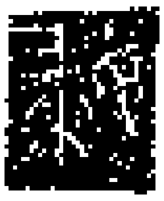
器二

宗婦簋



器一

宗婦壺



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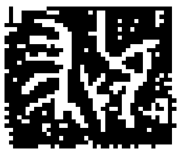
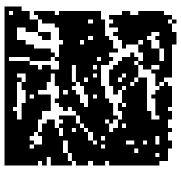
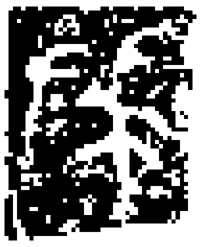


二

宗婦鼎



宗婦盤　王子剌公之宗婦鄁嬰



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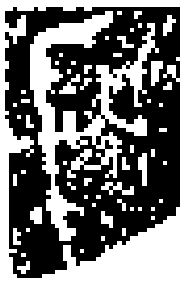
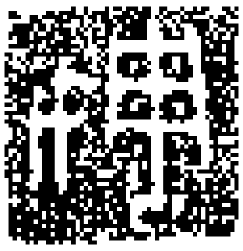


二

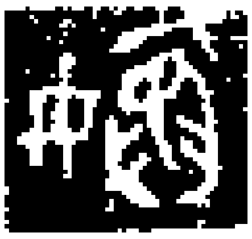
內公鬲　內公作鑄京氏婦叔姬媵鬲

說文十二篇「婦，服也，从女持帚灑埽也」。按許慎釋婦之初義是也。釋名釋親屬「婦，服也，服家事也」。白虎通義嫁娶「婦者，服也，服于家事，事人者也」。甲骨文多借帚為之。金文比毀也作帚，是見婦與帚關係之緊密。字屬會意。金文均作人名。周禮酒人「以役世婦」，注「世婦謂宮卿之官，掌女宮之宿戒」。金文「婦好」「婦嫘」「婦姑」「婦邑」等，疑均為女官。



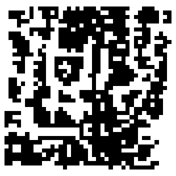
陳伯元匜　作西
孟嬀婤母媵匜

說文十二篇「婤，女字也，从女周聲。」左傳昭公七年「衛襄公夫人姜氏無子，嬖人婤姶生孟縶」陸德明經典釋文「婤音周，又直周反。」玉篇三十五，音職流切。



季宮父簠　季宮父作中姊𡟰姬媵簠

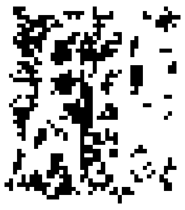
戴家祥曰：宗周鐘「敢掐處我土」，掐作臽，此作𡟰字，當釋㜝。集韻上聲五十琰：㜝，陰女前部，音丑琰切。按說文三篇言部讇或體作諂。一切經音義七引三倉㜝一作𡟰。集韻上聲四十九敢：𡟰、㜝同字。小雅十月之交「豔妻煽方處」，漢書五行志下顏師古集注引魯詩豔作閻，谷永傳亦作閻。其豔閻不但同部，而且同聲。閻為女姓，字故从女。



周棘生毁　周棘生作厤娟媅媵毁

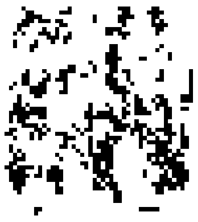
高田忠周曰，此字从即匹，說文「媅，樂也。从女甚聲。」朱駿聲云：「經傳多以耽爲之，字亦作愖，韓詩抑『荒愖于酒』，字又作妉，列子楊朱『妉于色』，一本誤作婉。」此說是。但媅者樂之深甚者，字兼會意，其實甚媅古今字，甚下曰：「尤安樂也。从甘匹，匹耦也。」匹耦即配之女也，已从匹，又从女，即爲重複也。又或借湛爲之，例多矣。（古籀篇三十第一二葉）

媏

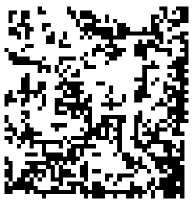


中叡父盤　中叡父作媏姬尊盤

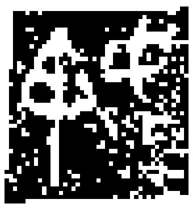
集韻桓部「媏女字」金文用同。



奠同媿鼎　奠同媿作旅鼎

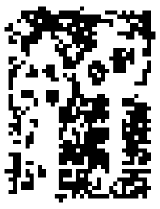


盖

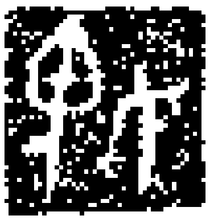


器

白罍簋　白罍乍媿氏旅



朋中鼎　朋中作畢媿媵鼎



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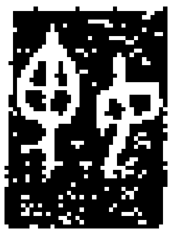
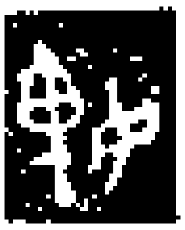
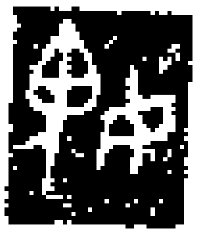


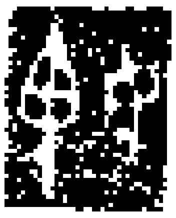
器二



盖三

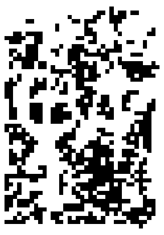


盖四

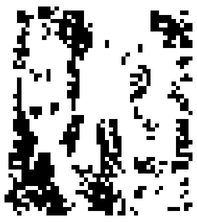


器四

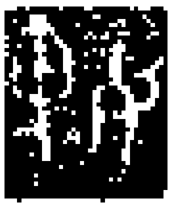
毳簋　毳作王母媿氏餘簋



毳匜　毳作王母媿氏遉盉



毳盤　毳作王母媿氏遉盤



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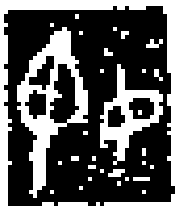

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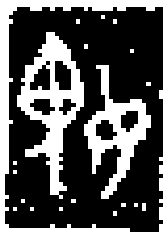

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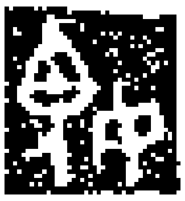
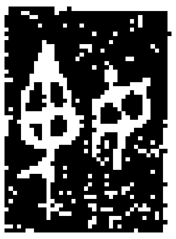
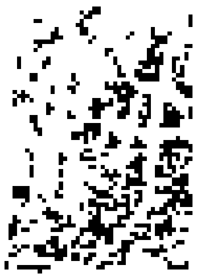


盖四

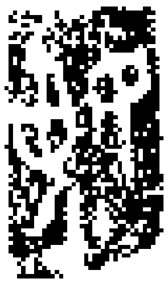


器四

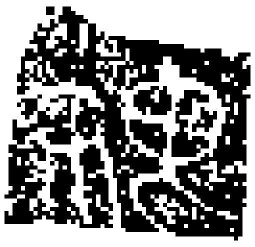
毳飲



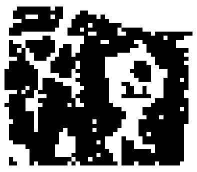
毳匜



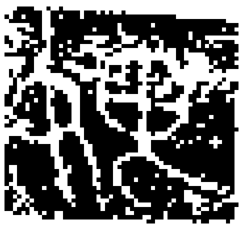
毳盤　媿氏其眉壽萬年用



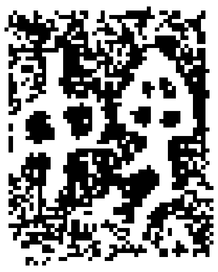
昆君鼎



圁君鼎圁君
婦媿霝肇尊鼎



己君盃圁君
婦媿霝作其[illegible]



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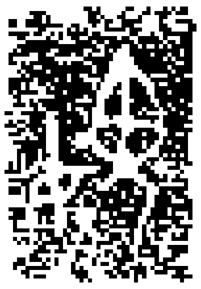
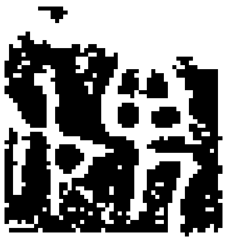
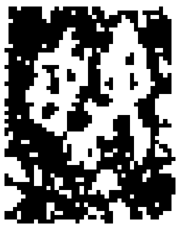


器

叡叔叡姬毀　叡叔
叡姬作伯媿媵毀



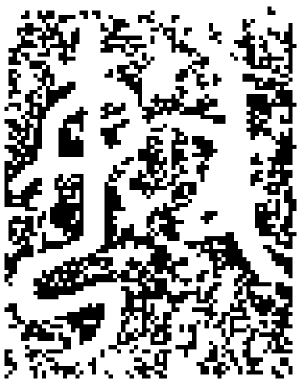
內子鼎內
子中[illegible]陜作
叔媿
尊鼎



復公子毀　復公子□舍
薦新作我姑登孟媿媵毀

說文：「媿，慙也。从女鬼聲。或作愧，从恥省。」吳大澂云：「媿，姓也。」左傳：「狄人伐廧咎氏，獲其二女叔隗、季隗，昭王奔齊，王復之，又通於隗氏。」隗與媿通，後世借為慙媿字，而媿之本義廢（說文古籀補卷十二第六葉）按鬼貴聲同，集韻十五灰媿或作嬇，六至魏通類，一切經音義七饋古文餽同，史記楚世家索隱引世本曰：「陸終娶鬼方氏妹，曰女嬇」，路史後紀引同，大戴禮帝繫篇及水經注洧水條並引作女隤，漢書古今人表作女潰，廧咎如

鬼方本上古部落名、諸夏文獻以名其國、其後被戰爭掠奪、婚媾諸夏、遂以族屬名其婦女、女隤又爲女媿、女媿又爲女嬇、皆一聲之轉、吳說可通、



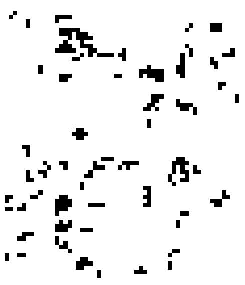
婦鐃

婼

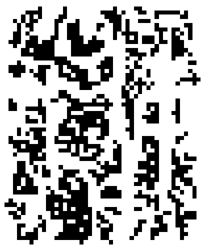
此字从女从叒，叒象若手擇菜之形，當釋為若。說文十二篇女部「婼，不順也。从女若聲。春秋傳曰：叔孫婼。」

一

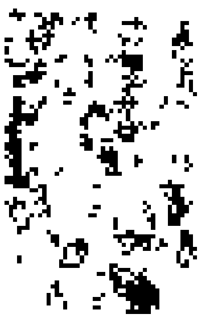
鄧媴鼎　會媴作寶鼎



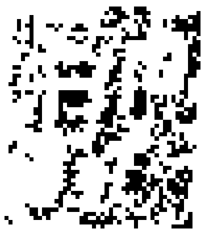
函皇父鼎



盨

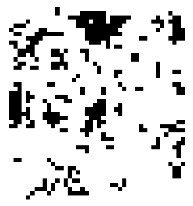


盨

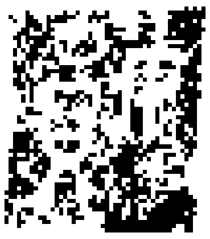


器

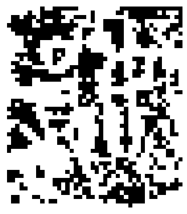
函皇父段



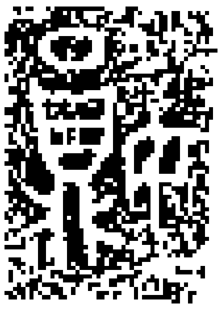
函皇父盤　琱媴其萬年



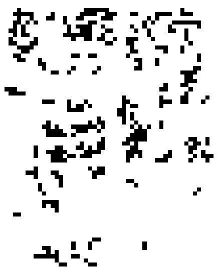
函皇父匜　函皇父作琱媴匜



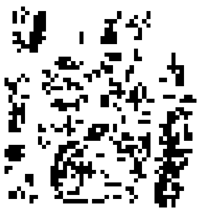
函皇父盤　函皇父作周媴盤



函皇父鼎　函皇父作琱媴尊兩鼎



函皇父鼎　函皇父作琱媴盤盉尊器鼎段



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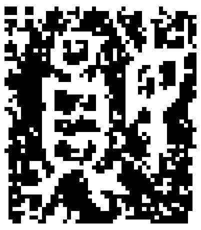
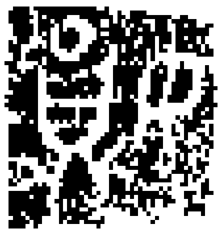
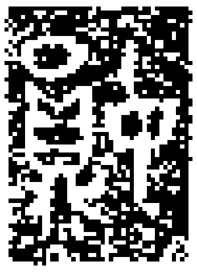


器

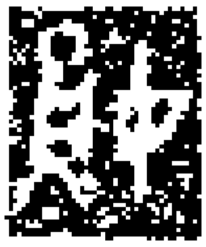


盨

函皇父段　函皇父作琱媴盤盉尊器段

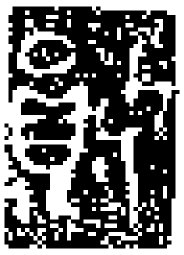


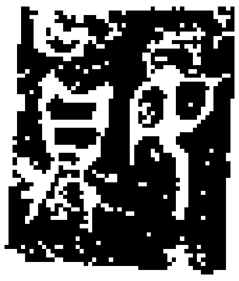
一



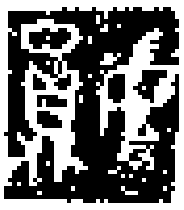
二

季良父盉　季良父作宗媴媵盉



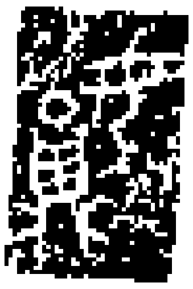


盨二



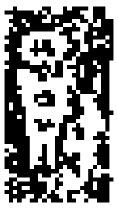
簋二

琴生盨 用對
刺琴生眔大娟

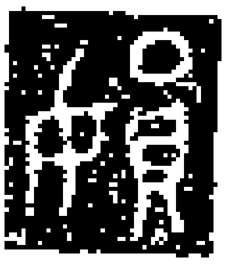


周棘生毁
周棘生

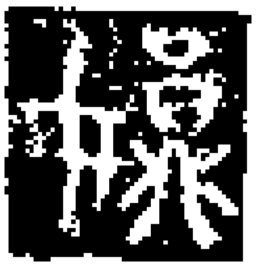
作獻娟
媿媵毁



王中皇父盉 王中
皇父作虘娟盤盉



輔白𩕠父鼎 輔伯
𩕠父作豐孟娟媵鼎

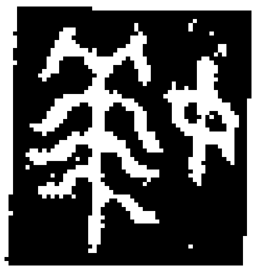


叔上匜 奠大內史
叔上作叔娟媵匜

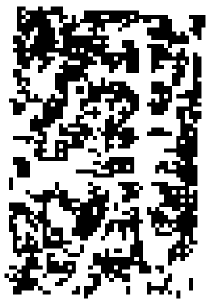
說文「妘，祝融之後也，从女云聲，䢵，籀文妘从員」。按唐韻云讀王權切，匣母元部。員讀王分切，匣母文部。元文隔部借韻，故四篇耒部耘或體作䢵，十二篇手部「春秋傳曰：『抎子辱矣』」。今本左傳成公二年作「隕子辱矣」。抎爲隕聲符更旁字也。往疏云：潛夫論祝融之孫，分爲八姓，妘姓之後封於鄶，鄶娶仲任爲妻，貪冒愛佞，蔑賢簡能，是用亡邦。襄十年左傳「偪陽妘姓也」，正義依鄭語及世本皆云偪陽妘姓是

祝融之孫陸終第四子求言之後，漢志楚國傅陽縣故偪陽國，顏注左傳所云偪陽妘姓者也。古今人表，偪陽子妘姓，顏注即偪陽。觀十之二義下證

㛔



夆簋 夆作
豐㛔寶簋



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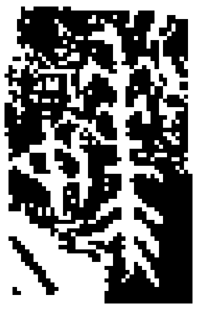
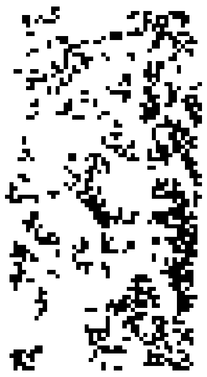
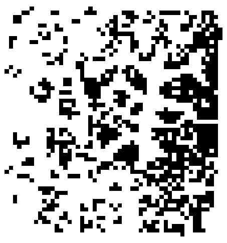


三

伯亡鼎 伯亡
作㛔亡羞鼎

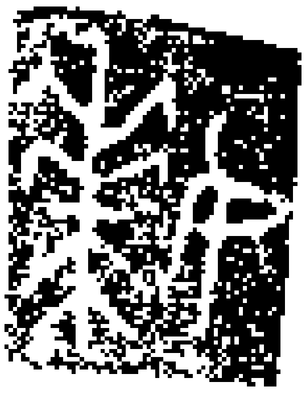


盖

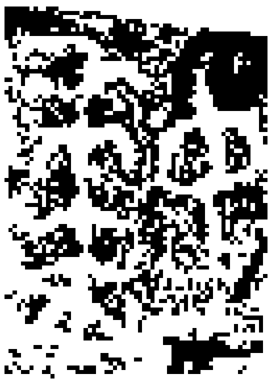


器

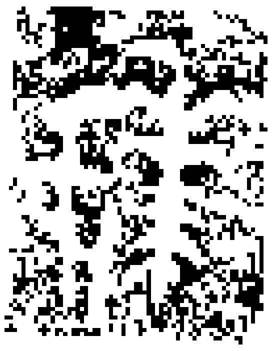
杞伯每刂壺 杞伯
每刂作鼄㛔寶壺



器一



盖二



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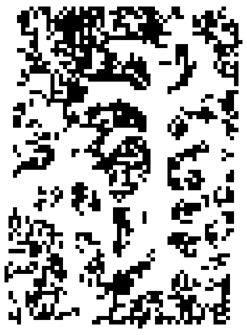
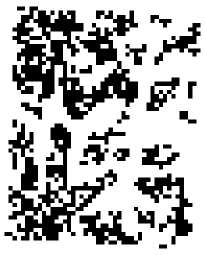


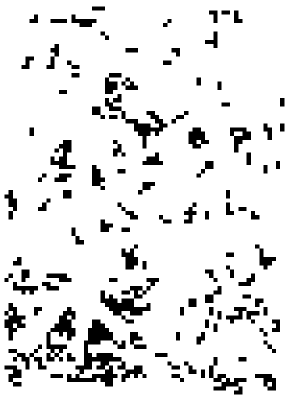
盖三



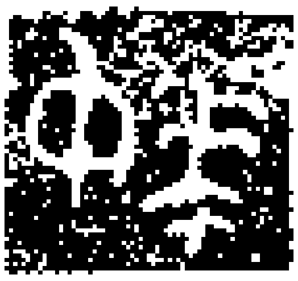
器三

杞伯
每刂

簋 杞伯每刂
作鼄㛔寶簋

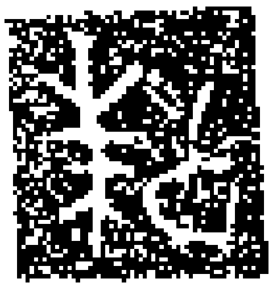


杞伯簋 杞伯每
□作□㛔寶簋

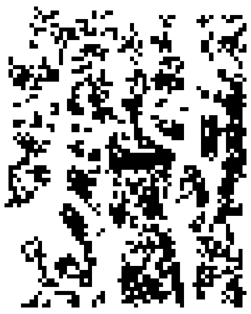


杞伯每刂
盆 杞伯

每刂作鼄
㛔寶盆



盖一



二

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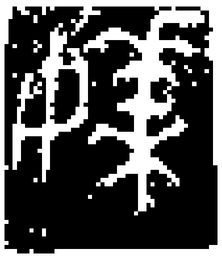
每刂作鼄㛔寶鼎



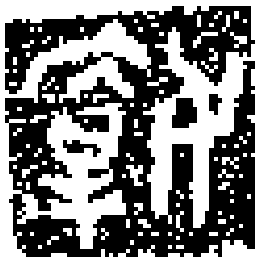
邾友父鬲　壽晉之

媵其子胙⿰女𠦬寶鬲

孫詒讓曰：其文从女从𠦬，𠦬即古文𠦬字變體，（舊釋嬉義釋婕並非）說文本部云：「𠦬，疾也，从本卉聲」，拜从此。（別有𠦬字今作奉與此異）而女部無⿰女𠦬字，今以金文从𠦬之文綜合校覈，知古自有此字，而小篆失之也。依說文說拜从𠦬，故金文拜字多从𠦪从𠦬，與此偏旁正同。又金文𩠐字屢見，或作𧃒簋」，（壴）作𠦬（叔鼎）虞，偏旁亦與此同。（說文言部譁古文从𠦬作一）古而異𩠐國」字作拜（毛公鼎）「𠦬朕褻」字又作𠦬，皆段𠦬為賁也。通校金文，凡从𠦬者當為𠦬之正，凡从𠦬者為𠦬之省變，其字一也。而其讀蓋有三：一，如字，如拜字从𠦬為聲是也。一，為賁字段借，𠦬國家教及鐈作𩰪字是也。一，則與業同，說文本部無業字，而𣝓字偏旁从此。許云「从中从本允聲」。金文嚴執（與詩此國）䖒字虢季子白盤作𩰪，兮甲盤作𩰪，亦變本為業是也。三讀雖異，而形並略同，以相推例，此⿰女𠦬字聲義雖無可致，而其偏旁要必為𠦬字無疑也。竊疑此字當與曹通，即邾國之姓，⿰女𠦬即邾曹也。大戴禮記帝繫篇「陸終之子，其五曰安，是為曹姓，曹姓者，邾氏也。」國語鄭語亦云「曹姓鄒、莒」，鄒、邾字同。邾、小邾並為曹姓，故其女曰邾曹。哀二十三年左傳宋景公母景曹，即小邾女

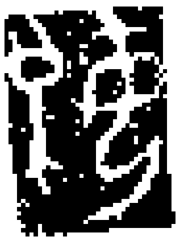
也。又友又爾示畫答又　䑑其子□樸寶禹，亦即此字，被爲剕人之女而偏某嬟者其塙讀此字从菐爲聲，而與嬟本字及貴音並不合。說文親字說解云「从丵从夲」，則許不以菐爲一字，今以書嬟推之，疑古自有菐字，畫嬟正字當作嬟，从女菐聲。金文即段業爲菐，與親字作親同。菐蓋从夲得聲。金文嬟字从菐聲，即夲聲孳生字。說文夲讀若滔，與書古音同部，故經典皆段書爲嬟。於形聲字例並合。自段李行而正字遂廢，非金文有此字，幾無由知書姓之自有正字，而菐之自爲一字，亦無由尋討矣。（名原下二八至二九葉）

嫚

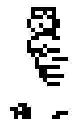
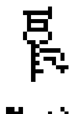


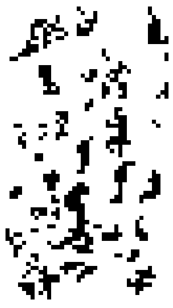
鄧伯氏鼎　伯氏始氏作䜌嫚昊媵鼎

鄤即嫚之別構。說文三篇：曼，引也。从又冒聲。冒，篆文作冐，从目从冃。冃乃帽之初文，象帽形。冟上部冂乃冕象形。金文冕字作冃，強運開等釋為冕之初文是也。象人戴冕形。冂、冃均為人戴在頭上用以御寒或裝飾的物品，可作形符交換。冟下部半乃手正視形，與側視之手又同為一義。故冟即曼字。說文十二篇：嫚，侮易也。从女曼聲。許說仍待商榷。金文嫚字用作人名。

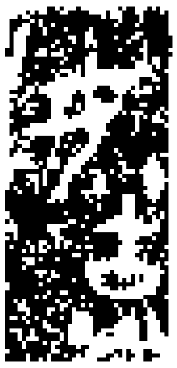


若鶴鼎　若嫣作文姫宗尊丁簋

焉金文作（毛公鼎）（从首），頭部均作圖圈形，隸左旁字形與焉同，故字當隸定為嫣。但字書不載，疑為侯字，金文作人名，意義無从考索。

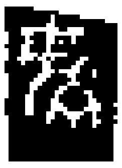


蓋

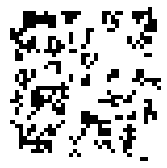


器

毓祖丁卣　用
作毓祖丁尊



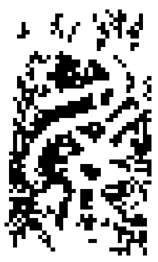
班簋　毓文
王王姒聖孫



呂中僕尊　呂中
僕作毓子寶尊彝

高鴻縉曰：按字倚女畫其生子形。子生必倒出，故畫倒子形。由文女生意故託以寄生產之意，動詞。商文第四形見(一)卣。商王器也。稱「用作毓且障圖(一)（殷末王稱祖[illegible]丁之）「[illegible]其」其第三形（[illegible]）一見甲文，王靜安以為后字之所由變，或變成后形，又借用為王系（說文[illegible]遽書也）體，又遞以代後（祖丁是上文毓），其第二形（[illegible]）流變為毓，用為天地含蓄毓如鍾盤。毓考文義於子下加肉聲作育，用為生育意，尤用為撫育、養育、教育意多。（中國字例二篇二七九至二八[illegible]）按說文十四篇育或作毓，毓當育之初文，原意為生育。許慎養子使作善也，所訓不妥，高釋是也。金文均用作初義。史牆盤或从人字。

（屘）

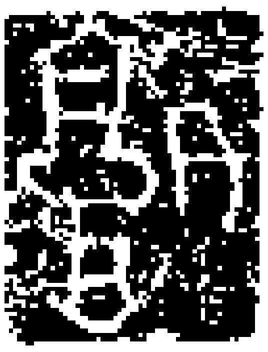


史牆盤

寶屘子孫

从尸與从每同，當爲毓字異體。

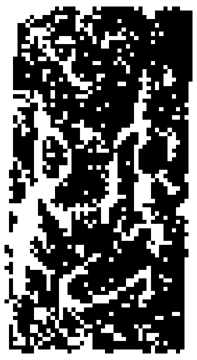
嫞



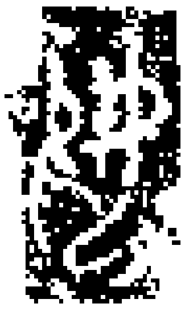
魯伯者父盤 魯伯者父作孟姬嫞媵盤

嫞，說文不載，集韻鍾部「嫞」女字，魯伯者父盤正用作女字。

婎（婎）



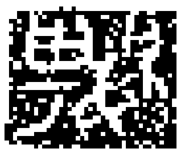
一



二　芊婎嬀鐘

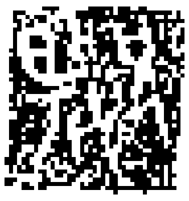
高田忠周曰：按銘一字音義無可徵者，然字形从女从唯，顯然唯隹古文互通，此必婎之異文。說文「婎，姿婎，恣也。从女隹聲。一曰醜也。」蓋亦與倠同字，倠訓仳倠，醜面也，从人隹聲。古文人女兩部通用，其例不遑枚舉。此單言曰婎，疊韻連語曰仳倠，姿婎恣者，亦醜面之一轉耳（古籀篇三十八第二七葉）。按周書洪範「惟十有三祀」，康誥「惟三月哉生霸」，發語辭作惟，金文靜殷「唯六月初吉丁巳」，閒殷「唯王二月既青霸」，惟作唯，虢季子白盤「隹十又二年正月初吉」，大殷「隹十又二年三月既望」，隹又作隹，唐韻隹讀職追切，照母脂部。惟、唯皆从隹聲，俱讀以水切，喻母脂部。婎、倠皆从隹聲，俱讀許惟切，曉母脂部。集韻上平六脂婎或作僕。高田忠周釋婎為婎，形聲有據。

嫛

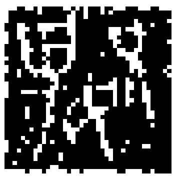


三

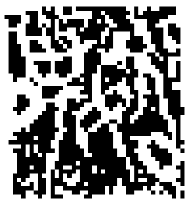
宗婦鼎



器一

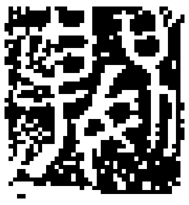


蓋二



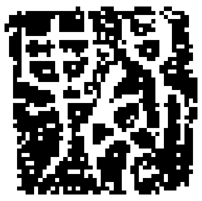
器二

宗婦𣪘



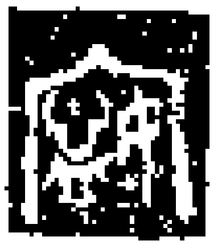
器一

宗婦壺



宗婦盤　王子剌公之宗婦鄁嫛

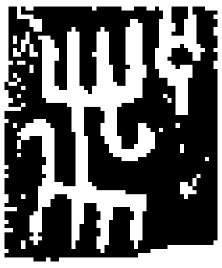
黃家祥曰：嫛从㝅得聲，當釋妯。爾雅釋親「男子先生爲兄」，漢書郊祀志上「長陵女子以乳死，見神于先後宛若」，顏師古曰「古謂之娣姒，今關中俗呼爲先後，吳楚俗呼之爲妯娌。」从女从兄會合兩文以見意，妯之涵義，蓋盡于此矣。从㝅蓋聲符也。（一九七九年上海師範大學學報第二期杞盟銘文通釋）吳大澂釋嫂（窓齋集古錄十四冊第十八葉宗婦壺）臆說不可據。



伯𨘇父作嬣寶𣪕（伯𨘇父𣪕）

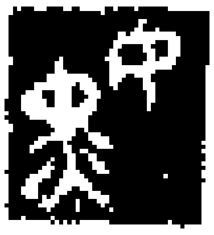
寍為寧之別構，嬣可寫作嬣，嬣當為嬣之別構。說文不見嬣字，廣韻耕部收之，「女耕切，訓為「體」。集韻「囊丁切，音寧，女字」。伯𨘇父𣪕正作此用。

戴家祥曰：「嬣字从女从寍，說文所無。集韻下平十三耕「嬣，嬣嬣，女劣貌」，通作儜。一曰：女態舒徐也」，音「尼耕切」。又十五青「嬣，女字」，「囊丁切」，音寧。並隸耕部字也。



鄭興伯鬲　鄭興伯作叔⿰女𦍒薦鬲

字从女从𦍒，字書所無，金文用作人名。強運開讀作媾之籀字，郭沫若釋作祁，均不足為證。



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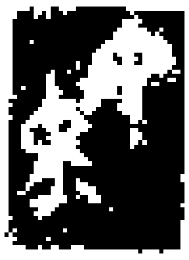
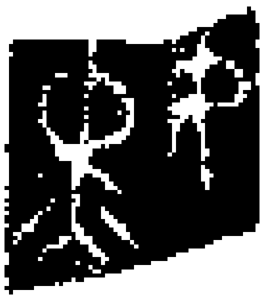


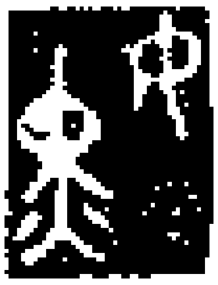
二

媨嫼毁　媨嫼作尊毁

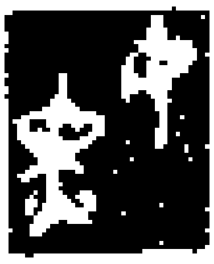


四

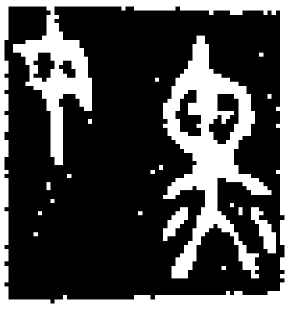
媨嫼毁　媨吾作媨嫼媵毁



一



二

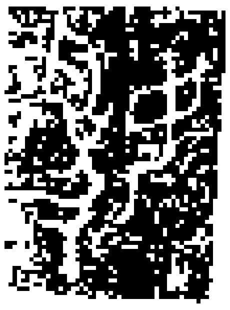


四

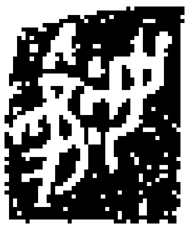
媨嫼毁　媨嫼其萬年子孫永寶用

說文「嫼，怒皃，从女黑聲。」玉篇三十五「奴也」，讀莫勒切，繫傳亨勒切，大徐音呼北切，桂馥謂通作赫。詩「王赫斯怒」，鄭箋「赫，怒皃。」（說文義證）按古音明匣兩紐每多互諧，如每之與悔，亡之與巟，昏之爲婚，並其例證。赫讀呼格切，聲雖相同，而韻在魚部，魚之兩部相隔甚遠，桂說未確。

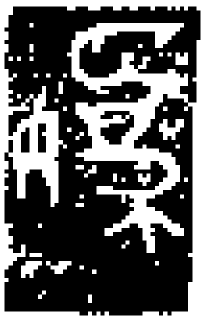
嬀



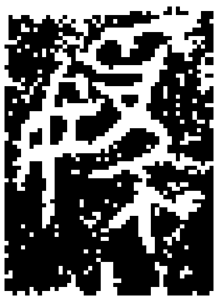
剌䵼鼎　冟嬀日辛



䜌嬀壺　䜌嬀作寶壺

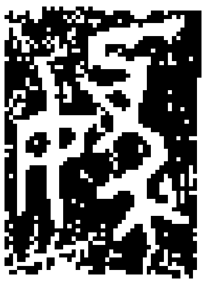


盖

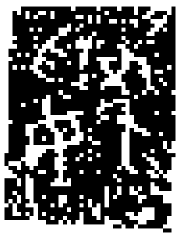


器

陳侯壺　陳侯作嬀穌賸壺



陳侯𣪕　敶侯作王嬀賸𣪕



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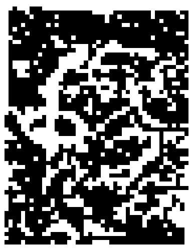

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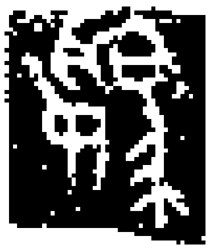
敶侯簠　敶侯作王中嬀援賸簠



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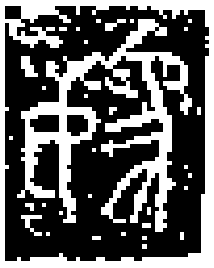

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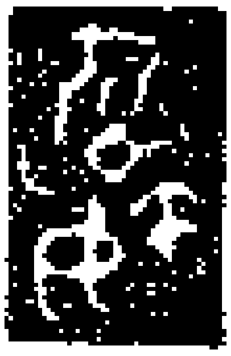
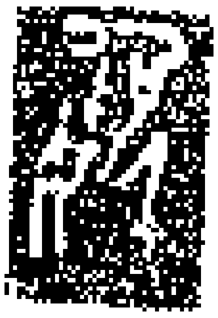
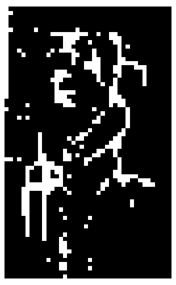
敶侯簠　敶侯作王中嬀援賸簠



陳侯鼎　敶侯作口嬀冏母賸鼎

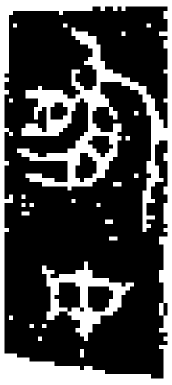


陳伯元匜　作西孟嬀婤母賸匜

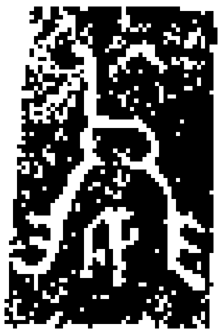


伯侯父盤　伯侯父賸叔嬀娶母盤

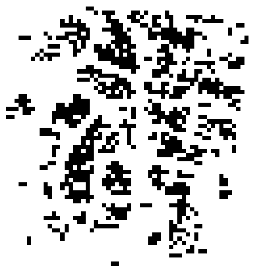
徐同柏曰：嬀本舜後氏，至陳迺為姓，說文，嬀，虞舜居嬀汭，因以為氏，左昭八年傳，陳胡公不淫，故周賜之姓，使祀虞帝，注，賜姓曰嬀，嬀从爲从女。（從古堂款識學卷十三十六葉周陳侯鼎）



榮有司爯鬲
用媵嬴龖母



京叔盨　京叔
作孟嬴媵口



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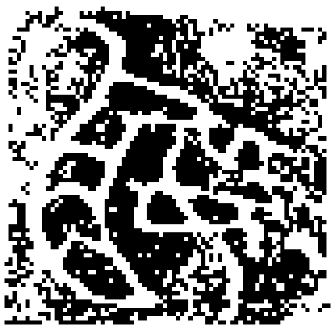
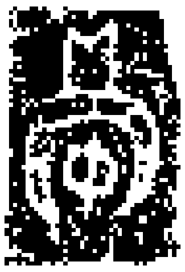
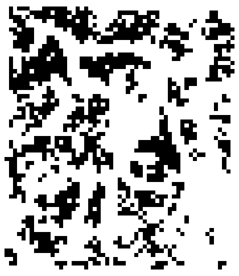


二

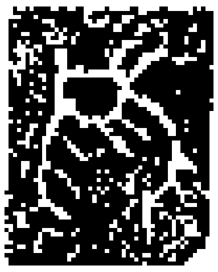
鑄叔簠　鑄叔
作嬴氏寶簠



子叔嬴内君盆　子
叔嬴内君作寶器



罟伯盤　罟伯
媵嬴尹母盥盤



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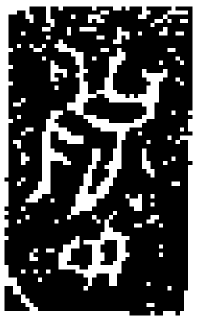
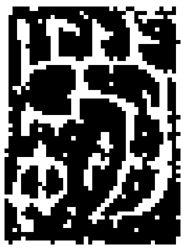


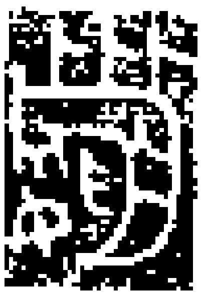
二

鼄口伯鼎
鼄口伯作以

嬴尊
彝



蓋



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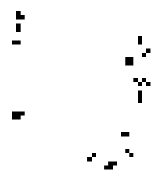
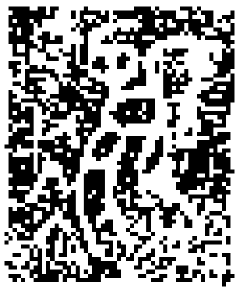
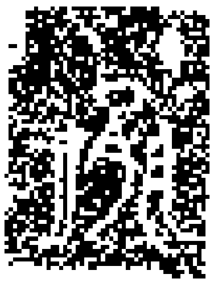
筍伯大父盨　筍伯
大父作嬴鑄寶盨

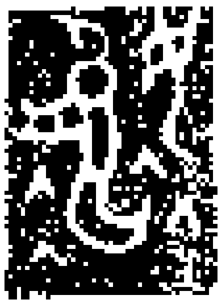




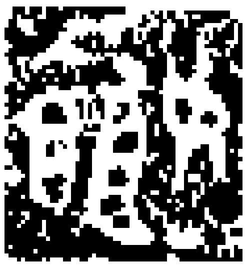
楚嬴匜　楚
嬴鑄其匜



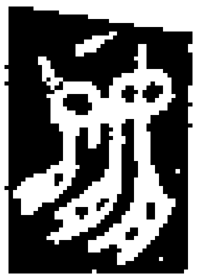
許子妝簠　用
媵孟姜秦嬴



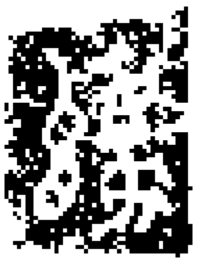
季嬴霝德盉 季嬴霝德作寶盉



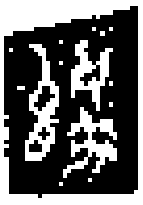
黃季鼎 黃季作季嬴寶鼎



黃君𣪘 黃君作季嬴卣媵𣪘

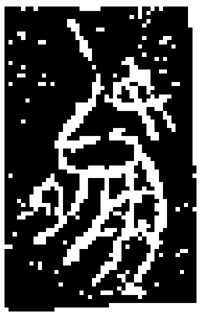


成伯孫父鬲 成伯孫父作浠嬴尊鬲



成伯孫父鬲 成伯孫父作浠

嬴尊鬲



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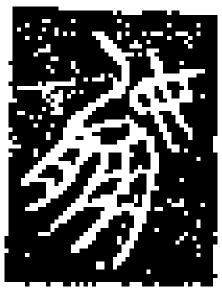
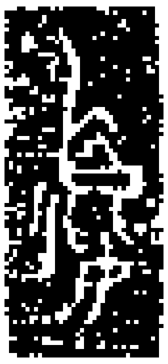
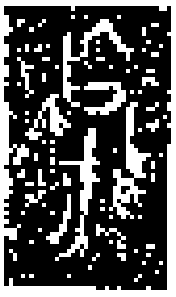


器

鄀伯盨 作其元妹叔嬴為心媵鑄盨



子季嬴盨



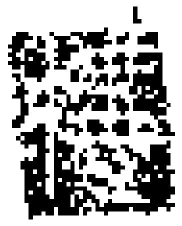
器

子季嬴盨 子季嬴青擇其吉金

古籀篇曰：荀子非相篇「與世偃仰緩急嬴絀」注「嬴餘也」一切經音義引字林「嬴有餘也」太元經元瑩篇「或嬴或踦」注「嬴有餘也」是二字通用。與西清古鑑丁子鼎銘之「[illegible]

辭為一人。爾雅釋魚「蚹蠃，螔蝓。」郭注「即蝸牛也。」「蠃小者蜬。」注「螺大者如斗，出日南漲海中。」郝氏義疏曰「說文『蝸，蝸蠃也。』『蝓，虒蝓也。』又『蠃，蜾蠃也。一曰虒蝓。』」據本爾雅，按蝸蠃與螺蠃聲同，故螺蠃名蒲盧，蝸蠃名蚹蠃，蚹蠃與蒲盧聲相轉。詩小宛「螟蛉有子，蜾蠃負之。」傳曰「螟蛉，桑蟲也。蜾蠃，蒲盧也。」陸璣疏曰「螺蠃，土蜂也。一名蒲盧。」是二物同名。本艸陶注「蝸牛，俗呼為瓜牛，生山中及人家，頭形如蛞蝓，但背負殼。」爾雅翼引孫炎正義以為「負螺而行，因以名之。」此文偏旁以嬴與黃君簋「嬴」作鏞，丁子鼎作𧍂，又黃太子盤作帶，為省文。「昔」象蠃出首負殼其殼重疊之形，而蠃與熊亦以形近相通。左文公十八年傳「敬嬴」，公穀作頃熊，又宣公八年「夫人嬴氏薨」，公穀作熊氏。熊與能古通用。左昭公七年傳「今夢黃熊入於寢門」，國語晉語作「黃能」。爾雅釋魚「鼈三足，能。」說文「鼈，甲蟲也。」正以背有甲與蠃同形，篆文能亦與此蠃相近，故蠃熊亦相通也。（殷遺齋彝器考釋卷十二二十六葉虞嬴白）

嬞

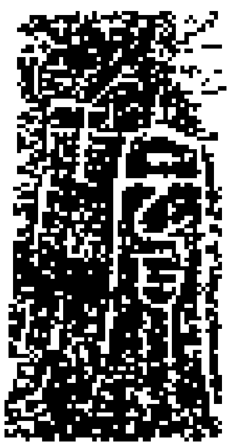


盂

克盨

斛嬞

說文十二篇：「媾，重婚也。从女冓聲。易曰：匪寇婚媾。」按凡从冓字均含有兩者以上的事物交互結合的意思。冓，按許慎說為「交積材也，象對交之形。」遘，爾雅釋詁訓「遇也。」構，荀子勸學篇「怨之所構，」注謂「結也。」媾，謂男女兩方結為夫婦關係，故字當形聲兼會意。殳季良父壺「用享孝于兄弟婚媾諸老，」媾又作顜，參見頁部顜字條。



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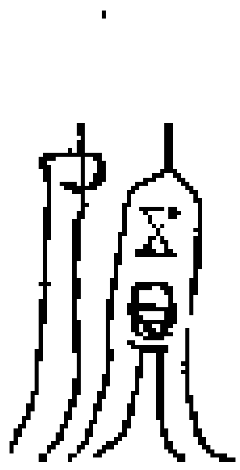
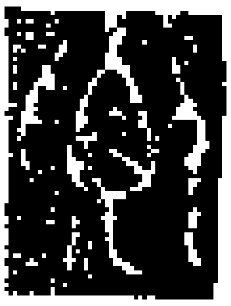


二

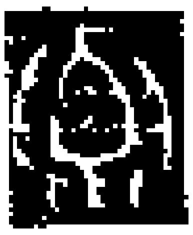
孟姬嬪簋　孟

姬嬪之尊　西

嬪即嬪字。厥乾氏鐘「用樂嘉賓」，賓作嬪，與此右旁相近。集韻嬪古作嬪，當是其證。說文十二篇「嬪，服也」。爾雅釋親「嬪，婦也」。嬪的本義當指賓服之女子，如書堯典「嬪于周」，詩大雅「來嫁于周，曰嬪于京」。金文作人名。



婁



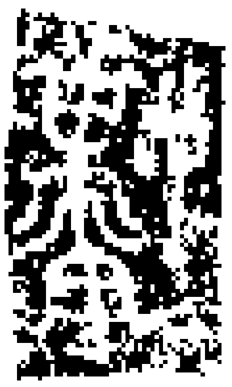
𡜍

伯嬰俯簋

伯嬰俯作寶簋

戴家祥曰：嬰字从女从𦥑，字當釋婁。說文十二篇「婁，空也。从毋中女，空之意也。一曰婁，務也。𡜍，古文。」金壇段玉裁校改爲「婁，空也。从毋从中女，婁空之意也。一曰婁，務也。愚也。𡜍，籀文婁，从人中女，臼聲。𡜍，古文婁如此。」漢婁壽碑額作𡜍，曹魏正始石經僖公三十三年殘石「公伐邾，取訾婁」，篆作婁，古文作𡜍，郭忠恕汗簡引義雲章婁作𡜍，雖然繁簡不同，而从女从𦥑，大體不殊。簋銘云「伯嬰俯作寶簋」，俯字从人从府，字極明晰。集韻上聲九麌「頫、俛、俯同字」，是作𡜍者名俯，字伯婁，古者名字相應，以聲義推合之，婁當讀僂。唐韻僂讀「力主切」，來母侯部；婁讀「落侯切」，不但同母而且同部。許書分隸八篇人部者，經傳或不从人。易蒙卦「匪我求童蒙，童蒙求我」，釋文「字書作僮」，鄭云未冠之稱。說文「僮，未冠也。从人，童聲。」說文「偰，高辛氏之子，堯司徒，殷之先。从人，契聲。」今尚書堯典、孟子滕文公上偰作契，周官地官大司徒「五曰以儀辨等」，鄭玄注「故書儀或爲義」。說文「儀，度也。从人，義聲。」儀禮士喪禮「男女奉尸夷于堂」，釋文夷「本或作侇」，禮記王制「輕任并，重任分」，釋文并「本又作併」。說文「併，並也。从人，并聲。」說文「偭，鄉也。从人，面聲。少儀曰

尊壺者偭其鼻」，今本禮記少儀偭作面。左傳僖公四年「王祭不共」，釋文共，本亦作供。說文「供，設也。从人，共聲」。說文「伉，人名。从人，亢聲。論語有陳伉」，今本論語季氏篇作陳亢。婁之為僂，其例亦猶是也。漢書蔡義傳「行步俛僂」，師古曰：「俛，即俯字也。僂，曲背也。」左傳昭公七年引正考父（宋公孫考字正）之鼎銘曰：「一命而僂，再命而傴，三命而俯。」史記孔子世家裴駰集解引服虔左傳注「僂，傴，俯，皆恭敬之皃也」。古人往往名字並稱，且皆先字而後名。例如宋公孫嘉，字孔父，左傳桓公二年稱孔父嘉。宋公孫願繹，字願父，孔穎達檀弓正義引世本稱石甫願繹。宋南萬，字長，左傳莊公十一年稱南宮長萬。秦百里奚之子名視，字孟明，左傳僖公三十三年稱百里孟明視。若然，𣪘銘作者名偁，字伯婁，即取恭敬之義。婁為僂之省。吳大澂（愙齋集古錄八冊第四十八頁）釋婁，孫詒讓（籀廎述林卷七第三十一頁婁君盂考）從之。日本高田忠周（古籀篇六冊第八頁）釋鬭，皆臆說，不足據。

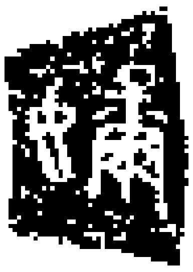


杜伯鬲

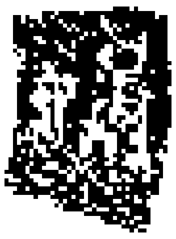
杜伯作叔嬦尊鬲

郭沫若曰：召伯虎𣪘之冑字，則祇字也。正始石經尚書君奭篇殘字祇若祇之古文作冑，即是此字。衛侯𣪘有「冑敬禋祀」語，以「祇敬」連文，正合古人辭例。敦冑冑均非庸字。冑與甫結構相似，當是一字，亦斷非庸字也。知書非庸，則𣪘字自不能為嬦。

故杜乃陶唐氏之後，左傳襄二十四年「晉士匄曰：昔匄之祖，自虞以上為陶唐氏，……在周為唐杜氏」，其姓為祁，晉襄公帛四妃曰杜祁，左傳文六年「杜祁以君故讓偪姞而上之，以狄故讓季隗而已次之，故班在四」，是則嬦若𣪘乃祁之本字矣。以字例而言，嬦當為从女書聲之字，是則書聲當讀如祁。（金文叢考二乘五葉　五二零七葉釋嬦）

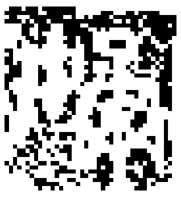


蓋

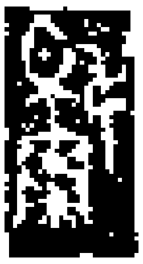


器

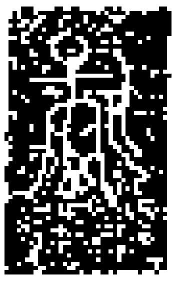
曾孟嬭諫盆　曾孟嬭諫作寶盆



楚季咩盤　楚季咩作嬭尊媵盥盤



叔姬簠　曾侯作叔姬邛嬭媵器䵼彝



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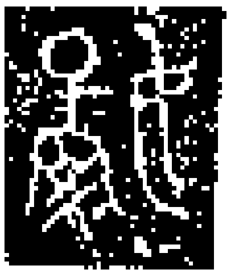
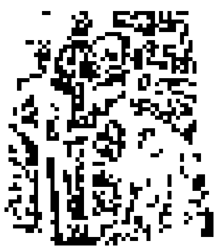


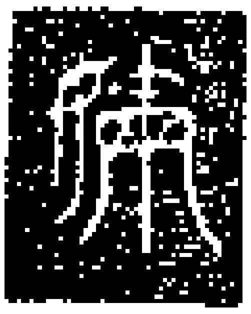
二

楚屈子簠　楚屈子

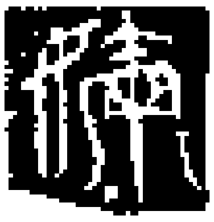
奈自朕中嬭饋飤盂



昆君鼎　昆君嬭媿霝



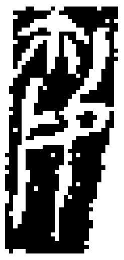
王子申簠　王子申作嘉嬭



王子申盞　王子申作嘉嬭盞盂

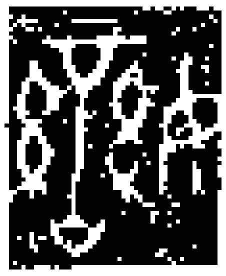
靜安先生曰，嬭者楚姓，即羋之正字。考古圖載楚邛中嬭鐘，銘曰，楚王媵邛中嬭南龢鐘，邛中嬭者猶云宋伯姬，紀叔姬耳，此與王子申盞盂亦皆爲嘉嬭作媵器者，王

子申盞即楚令尹子西也，古人凡姓皆从女作，則媥為芈字無疑。（善齋副集卷二第四葉王子申盞跋）按玉篇三十五媥，姊同字，音女蠻切，泥母脂部，唐韻芈讀綿婢切，明母支部，支脂韻近，古多通韻，王說可從。



鄦侯殷　㚤作皇妣
司君中妃祭器八殷

亦氏字从女亦聲。按說文二篇辵部遷，古文作迹，六國古璽以鉨為璽，玉篇三十五姉
同嫡



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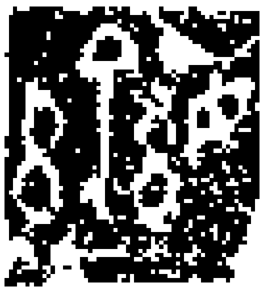
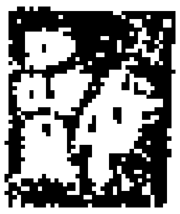


二

中伯盨　中伯作嬿姬旅盨用

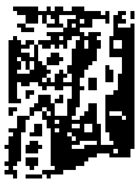
方濬益曰：嬿即孌。詩泉水「孌彼諸姬」，傳云「好貌」。車舝「思孌季女逝兮」，傳云「美貌」。說文以為嬿之籀文，云「嬿，順也。从女𤔔聲。詩云：婉兮嬿兮」。「孌，籀文嬿」。女部又有孌字，云慕也。音同戀，與此義別。（綴遺齋彝器考釋卷九·二黃仲𠂤）盨

金文用作人名。



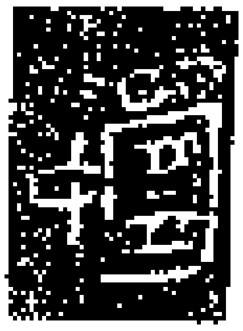
㜘妃車壺

㜘妃作安車



㜘妃壺 㜘

妃作安壺

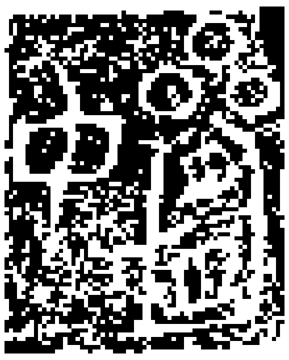


齊縈姬之㜘

盤 齊縈姬

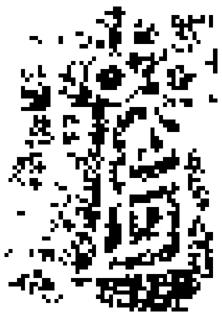
之㜘作

寶盤



穌甫人匜 穌甫

人作㜘妃襄媵匜

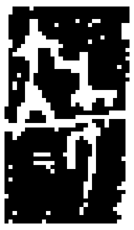


穌甫人盤 穌甫

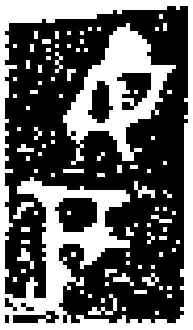
人作㜘妃襄媵盤

戴家祥曰前吳侃叔釋嫭（積古齋鐘鼎彝器款識卷五第九葉嫭妃盤）孫詒讓讀為痾殘之女嫖祖之祖（名原上第十三葉）郭沫若初釋嫚（兩周金文辭大系考釋第二四三葉穌甫人盤）復改釋為虜[illegible]之虜段為耀（[illegible]器銘文研究第一[illegible]）于省吾讀為秋秋（雙劍誃[illegible]）[illegible]釋陳直釋叡（金文拾遺[illegible]）叡說騐騐莫哀二是[illegible]被[illegible]从女从[illegible]从[illegible]古文[illegible]則从且且古文祖以聲類求之字當釋姐且聲同虘說文二篇走部趄籀文作[illegible]七篇网部罝籀文作[illegible]一切經音義二十摣古文抯同集韻下平九麻摣通作柤[illegible]或作[illegible]文選繁休伯與魏文帝牋謇姐名倡李善注引說文曰㜘字或作姐古文假借也姐子也切說文十篇女部[illegible]嬌也又女部㜘嬌也姐㜘形聲更易字也集韻㜘女名[illegible]字从[illegible]人以

乍、於字仍當讀虘。玉篇三八二虘、一音昨柯切、从母歌部。又音才都切、以母魚部、唐韻廣韻止收歌部。虘乍不但同母而且同部、知[illegible]之从乍者、注音加無字也。

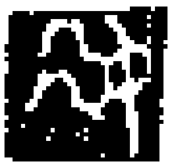


伯先父鬲　伯
先父作陵尊鬲

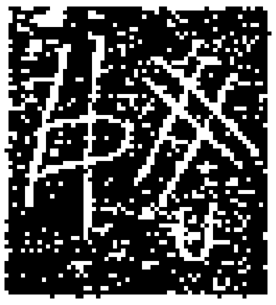


四

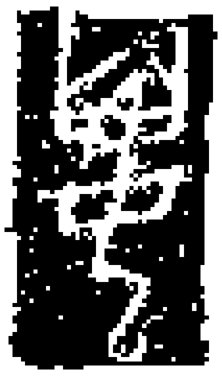
陵嫼毁　觴做
作陵嫼賸毁



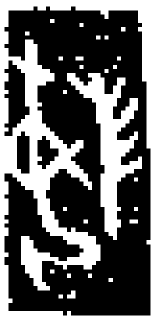
窒叔鬲　窒
叔作尊鬲



⿺辶夌子壺　子
媿⿺辶夌子壺

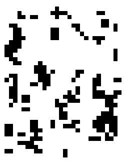


嬰古鼎　貺賞
文丘嬰畀貝



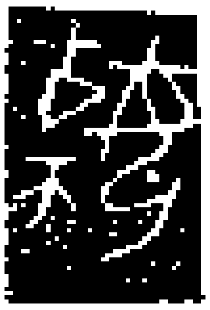
射女鼎

射婎[illegible]



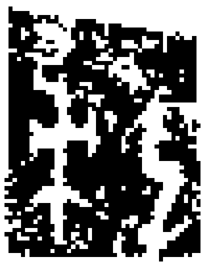
農卣　農

延[illegible]卑[illegible]



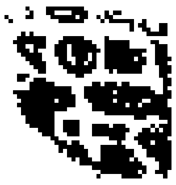
聑娶妇媟尊

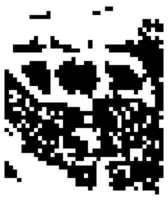
聑娶婦媟



㠱婦毁　㠱

媟作尊彝

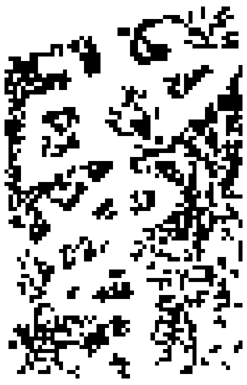




二

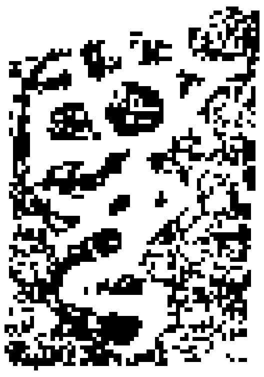
子䎋壺

子䎋

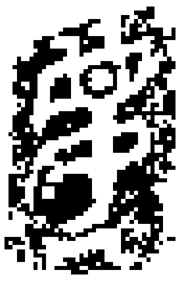


子[illegible]彝

子[illegible]



子𦥑觚
子𦥑



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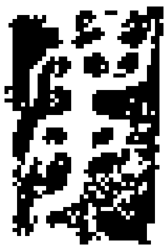

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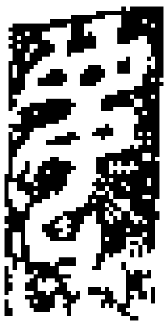

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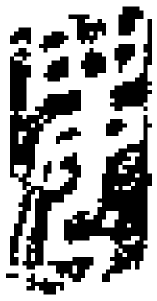

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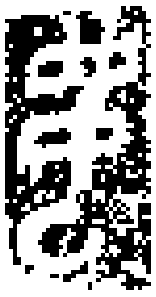

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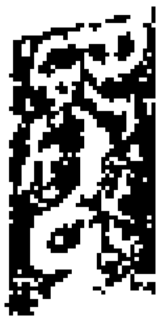

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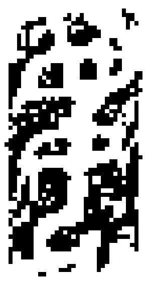

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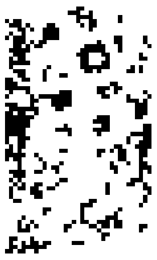
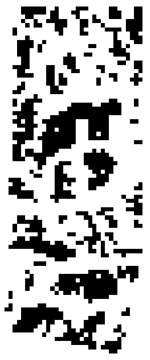
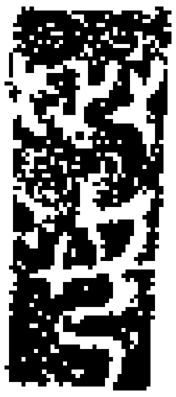


八

子𦥑爵
子𦥑

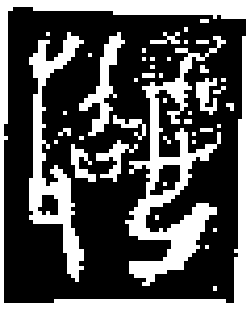


盉

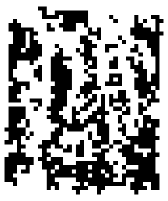


壺

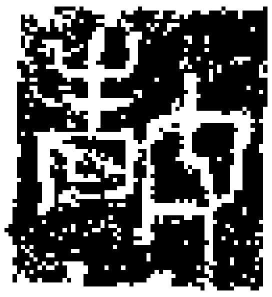
𦥑母辛卣
𦥑賜婦𦥑曰



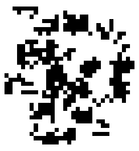
冕嫚鼎
冕嫚



子備戈
子𢍰口戈



魯伯大父𣪘 魯伯
大父作季姬婿媵𣪘



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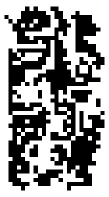

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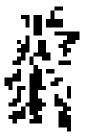
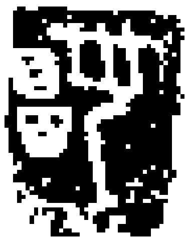
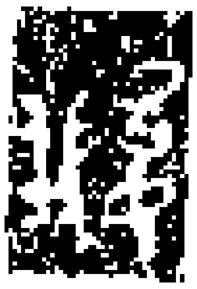


三

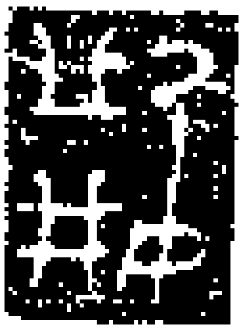
平鐘 [illegible]
子嗚束



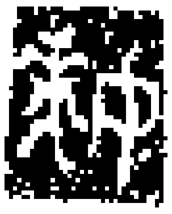
大作𣪘鬲 大
作𣪘寶尊彝



毛公鼎 命
女𦨶𤔲公族

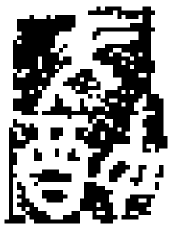


大克鼎 賜汝
井退𠷎人𦨶



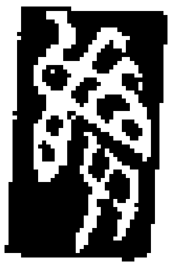
歔王盉

歔王作姬㜸盉



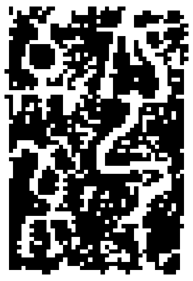
㪔車父壺

㪔車父作皇母𨚕姜寶壺



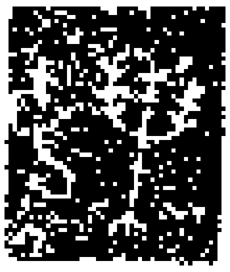
霝德鼎　霝

霝德作小鼎



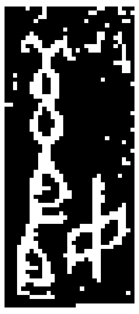
叔德簋　王賜

叔德臣嬯十人

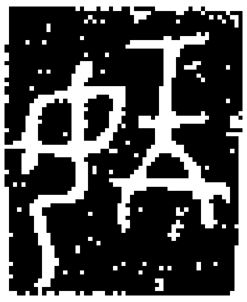


射女鼎

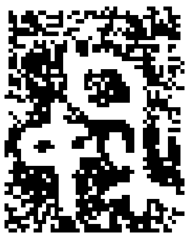
射作[illegible]



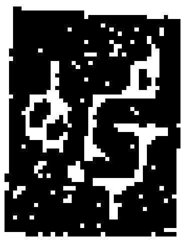
己公鼎　卑
鼔蘇遥乎雨



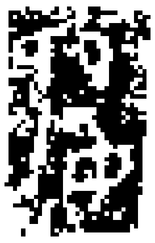
婞作彝　婞
作寶尊彝



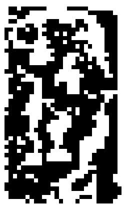
君樂父匜　君樂
父作媵妃寶匜



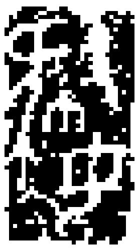
賢伯匜．賢
伯作媵匜眉



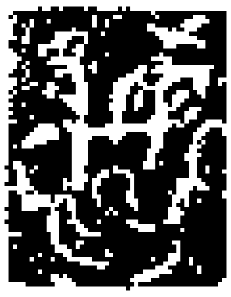
媂鼎　女
媂觀于王



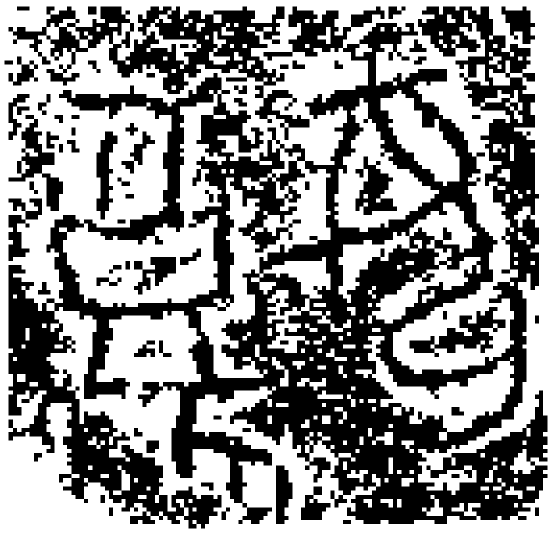
媂鼎　用
作媂尊彝



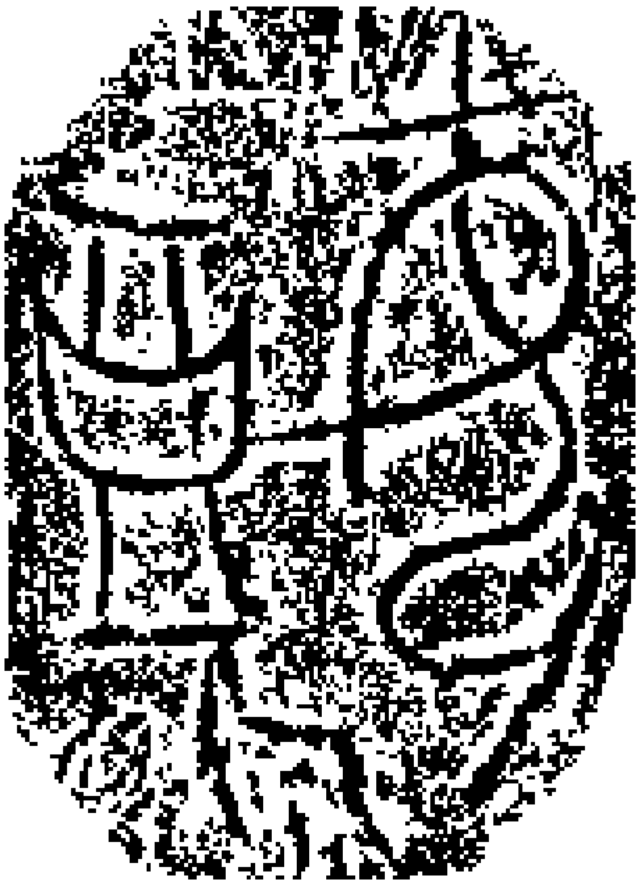
媂鼎　癸日
賞媂貝二朋



每觶
悔

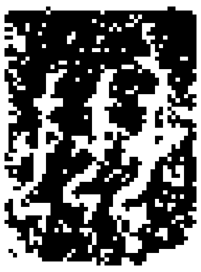


盖

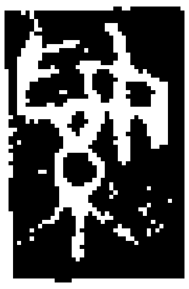


器

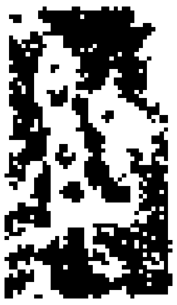
鄦卣
鄦



鄦口觶
鄦生



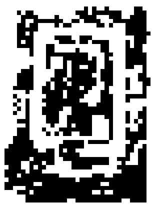
盖



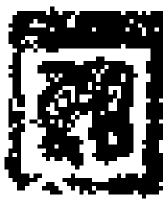
器

嫃中敦　嫃中
作乙祖寶𣪘

囗

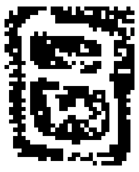


囗乙觚
囗乙



且乙觶
囗弁祖乙

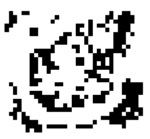
說文六篇「囗，回也，象回帀之形」，按金文作姓氏徽族用。



明公簋 才敳
魯侯又冎工

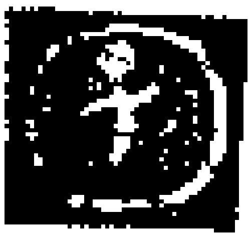
郭沫若曰冎字卜辭習見，每於辭末繫以「亡冎」二字，與「亡尤」同例。案此即骨字所从冎字，象卜骨呈兆形，卜辭讀為禍，本銘當讀為過，過謂優越，過工謂有優越之戰功。（兩周金文辭大系考釋卷六第十一葉明公設）按唐韻冎讀古瓦切，見母歌部，過讀古禾切，不但同母而且同部，禍讀胡果切，匣母歌部，古代牙音見溪兩紐，在諸聲字中，每與喉音曉匣混淆，郭讀聲韻不誤，惟字形有待核實。

囝



囝父辛爵

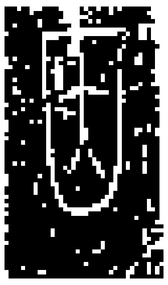
囝父辛



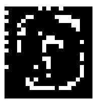
囝父辛彝

囝作父辛口

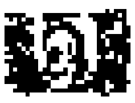
說文所無。吳大澂疑古包字（說文古籀補附錄二十葉）強運開認為即方言中釋兒義的囝字，（奇觚室吉金文述卷七第七葉酉尊）金文用作人名，無義可考。



中山王譽方壺
因載所美



陳侯因資鐘
塦侯因資曰



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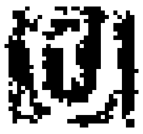
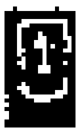


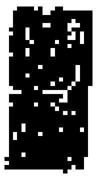
二

陳侯因資戟
陳侯因資鋯

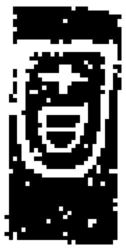


陳侯因資錞　其唯
因資揚皇考卲緟

說文六篇「因，就也。从囗大。」江永云：象茵褥之形，即茵之古文。中象縫綫文理，孫義元認為囗大無因意，訓因為茵是也。古作因，篆文弼从西，毛公鼎从因，篆文宿从西，疑叔𣪘从因。是西、因、宿為因字異體。廣雅「西，席也。」西亦即因字。徽高鴻縉解釋因席的孳乳過程說因即席之初文，象形，後因借為原因、因為之因，形亦變為囗大，於是乃加石省聲作𠩺，後𠩺復變為席，从巾石聲，又變作席。因與席之形義遂相遠矣。後世更於因上加艸以示艸製，作茵。因旁加革以示革製，作鞇。俗並於席上加艸以示艸製，作蓆，加竹旁以示竹製作篅，更孳乳不可詰矣。（中國字例二篇釆一四三至一四四叢）陳侯因資錞作人名。中山王譽方壺作介詞。

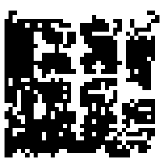


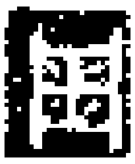
𠟭貉定則固

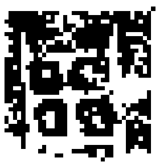


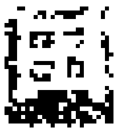
中山王嚳壺 左使車嗇夫猻固工頊

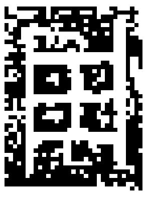
說文六篇「固，四塞也。从囗古聲」固字象四面壁壘森嚴，秦策「東有肴函之固」注「牢堅難攻易守也。」左傳昭公十年「齊公子固字子城」即為此證。固，四塞堅牢，固又引伸為堅固意。金文𠟭貉「定則固」固即用作形容詞。中山王嚳壺「猻固」作為人名。

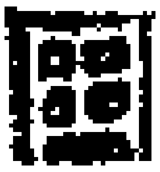

無叀鼎 王各于周廟

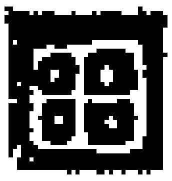

免簠 王才囿


塱方鼎 楳子周廟


麥尊 侯易玄琱戈


塱方鼎 隹周公于征伐東夷

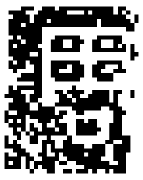

孖父辛彝 公中才宗周易孖貝五朋


文父丁尊

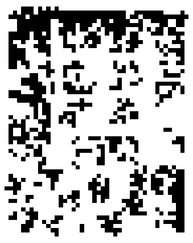
囿文旁作父丁宗寶彝

張日昇曰：籀以為口象四周，田畍其中阡陌縱橫，屮屮象田中所植，而言種植之地，囿則指四周四至而言，所指不同，而取誼則近。故戴周[illegible]周字植作田，畫字从田，或从[illegible]（[illegible]）。畫从聿田，金文又有叀从又者，蓋即聿字，又所以規劃田畍也。實字說文謂从宀从貫，富也。金文从貝从田，或作[illegible]。書洪範「二曰富」，疏「家豐財貨也」。家豐田產，皆財，故謂之富。此皆田囿義近互通之證。說文「囿，苑有垣也。……𡈼，籀文囿」。囿為後起形聲字，籀文囿之遺字取義與圍正同。段注云：「魏都賦曰『繚垣開囿』。『繚垣』，西京賦作『繚互』。『繚互』綿聯四面，西都賦之『繚以周牆也』」……引伸之凡分別區域曰囿，常通轉引

洛書曰「人皇始出分理九州」為「九囿」。「九囿」即毛詩之「九有」、韓詩之「九域」也。分別區域是囿之本誼，苑有垣，以垣為畔也。畫地為限，四圍不通，故有蓄意。（金文詁林第六冊六七五葉）



免設 王才周



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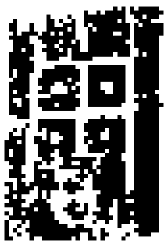

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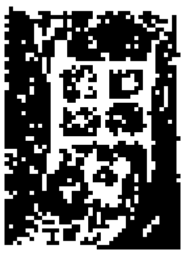

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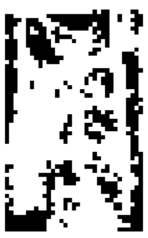

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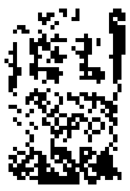

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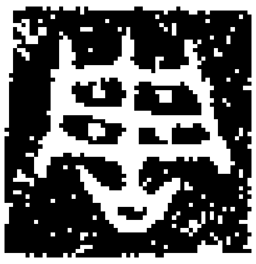

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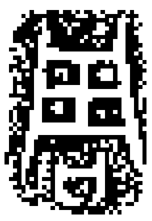

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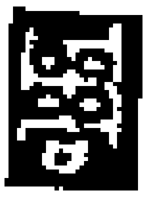

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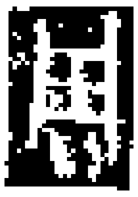

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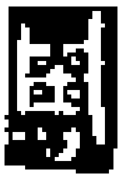

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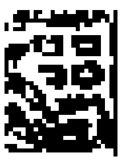

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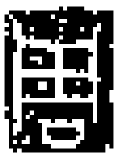

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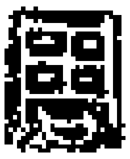

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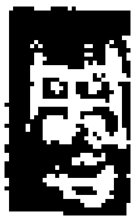

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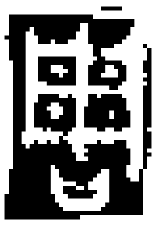

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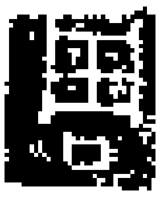
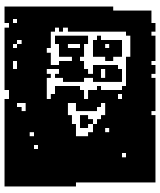


匽侯旨鼎 匽侯旨初

免事于
宗周



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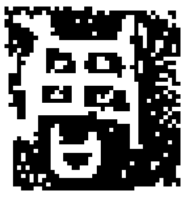

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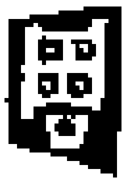

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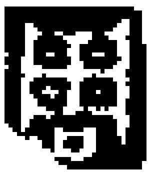

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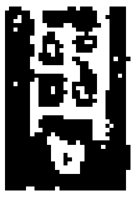

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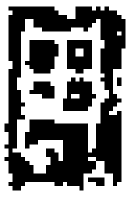

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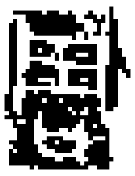

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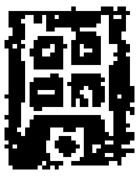

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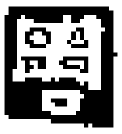

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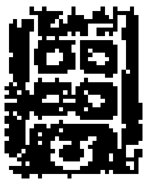

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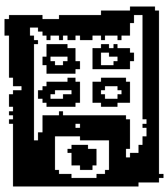
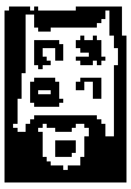


小臣單觶　周公賜
小臣單貝十朋（合文）



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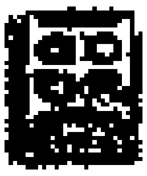

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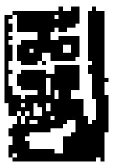

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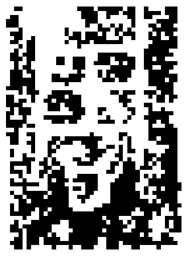
子明保尹三事四方



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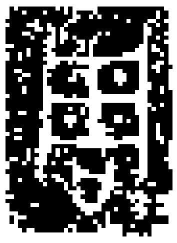

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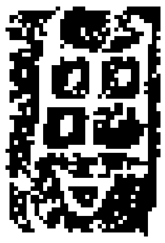

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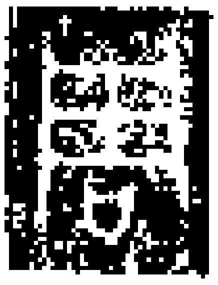

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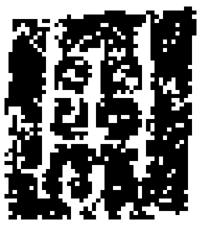

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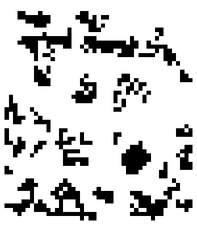
小克鼎　王命膳夫克舍令

于成周遹正八自之年



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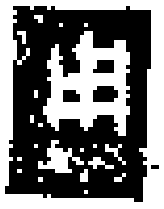

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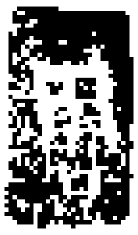

趞觶

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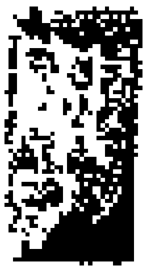

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敔設

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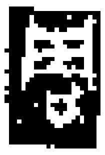

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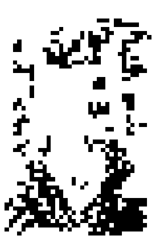

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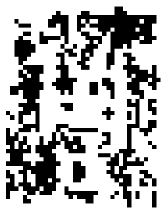

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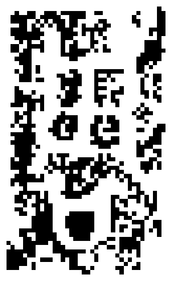

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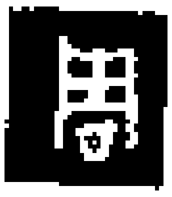

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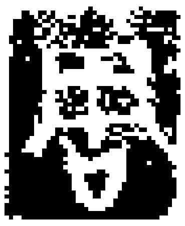

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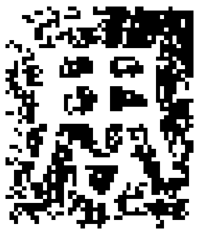

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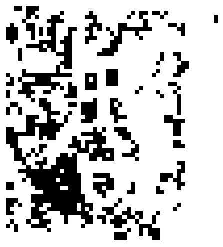

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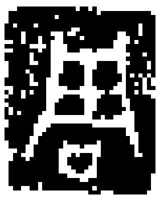

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三年師兌設

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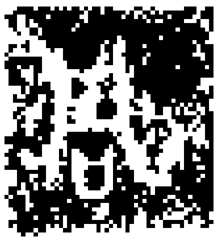

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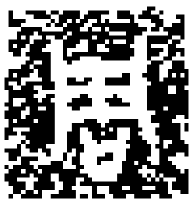

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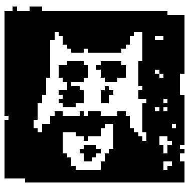

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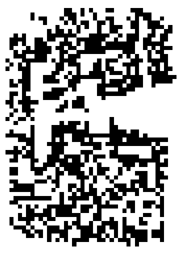
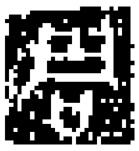


師湯父鼎
王才周新宮



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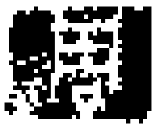

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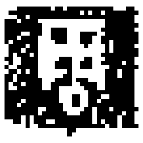

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揚段　王
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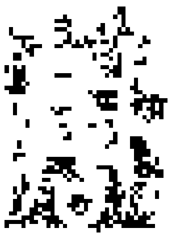

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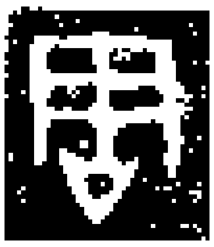

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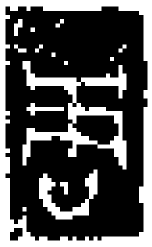

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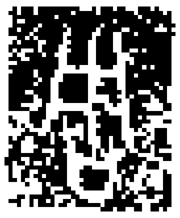

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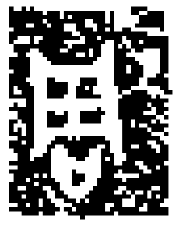

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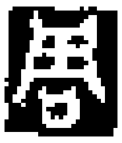

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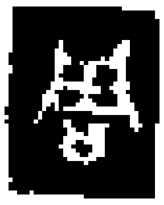
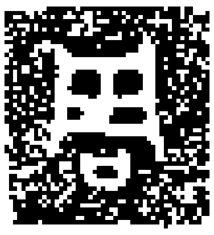


器

師遽
彝

王才周
康寢



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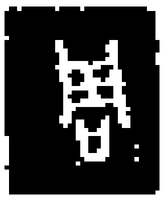

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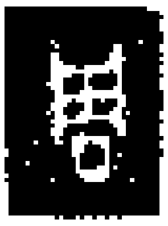

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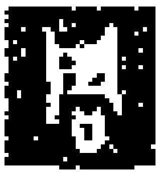

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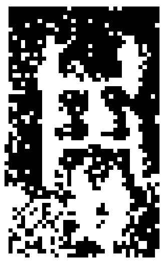
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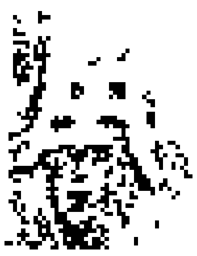
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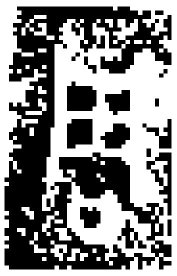
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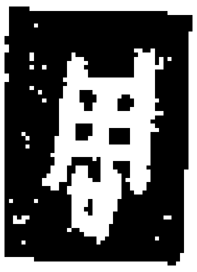
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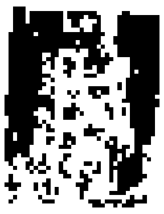

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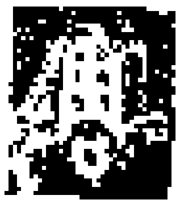
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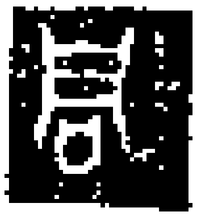
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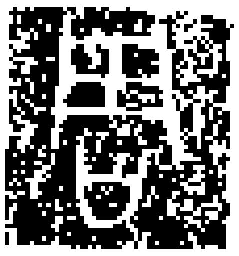
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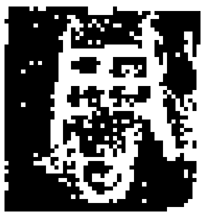
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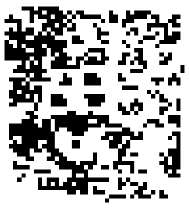
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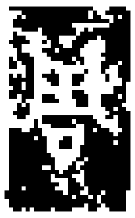
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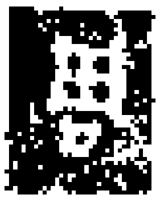
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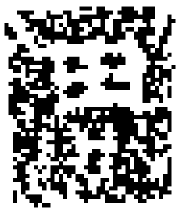

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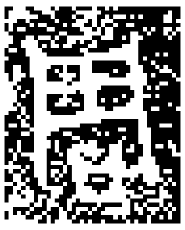
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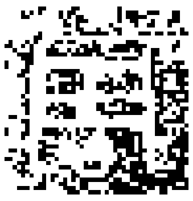
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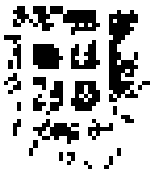
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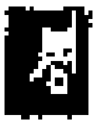

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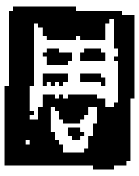

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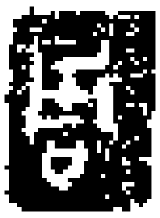

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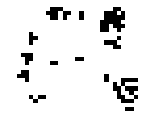
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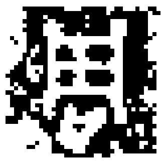
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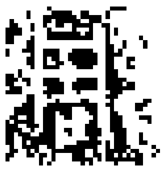
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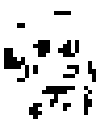

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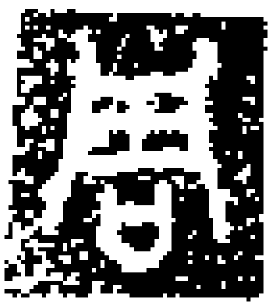

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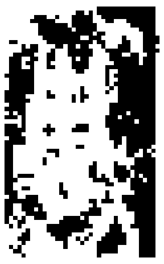

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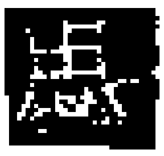

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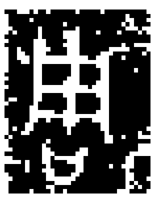

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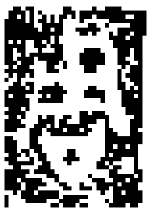
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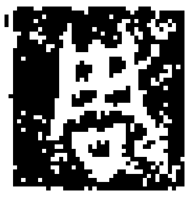
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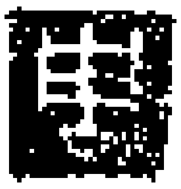

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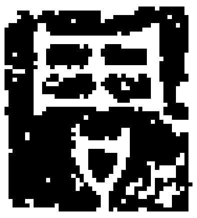

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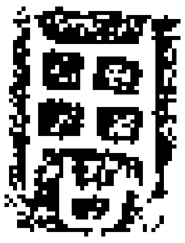

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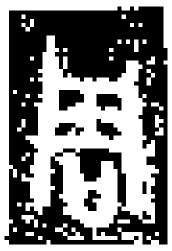
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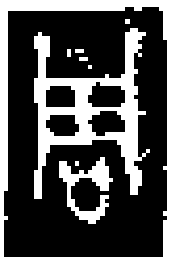
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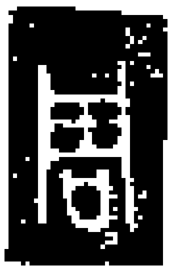
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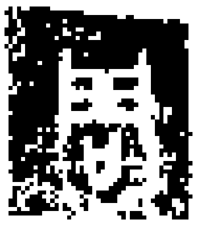

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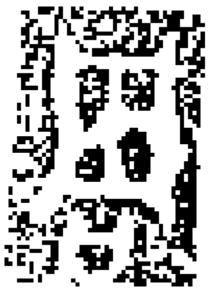

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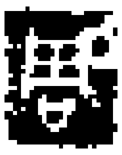

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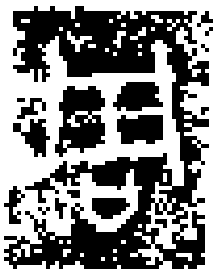

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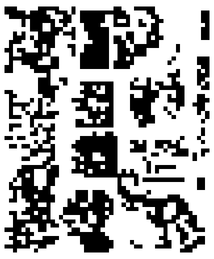

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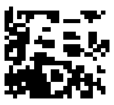

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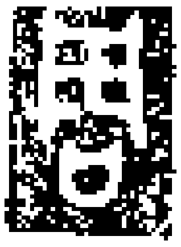

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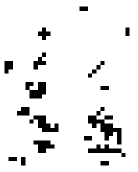

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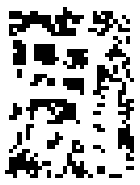

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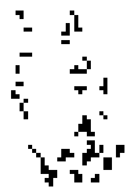

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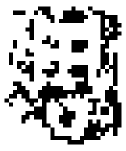

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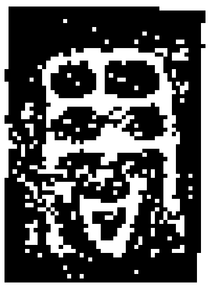

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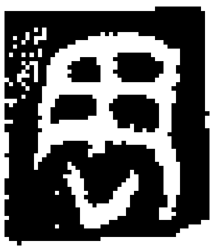

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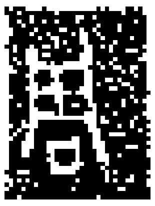

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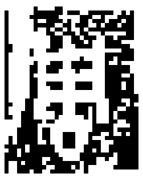

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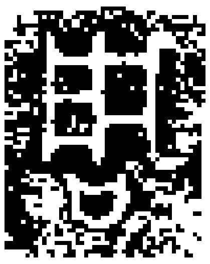

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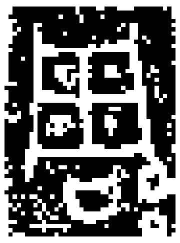

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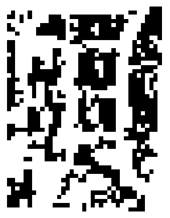

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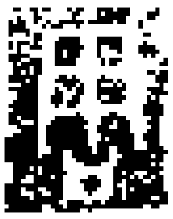

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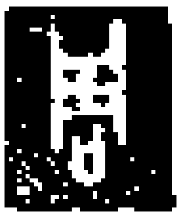

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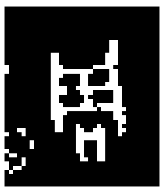
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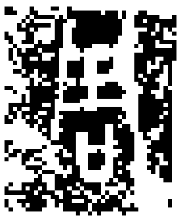
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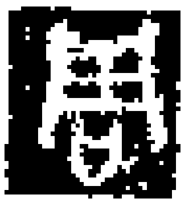
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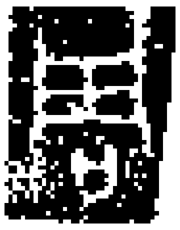
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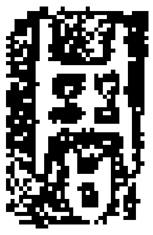
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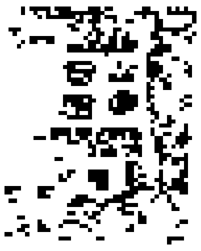
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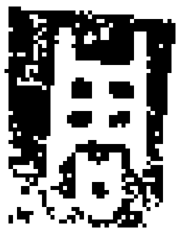
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頌壺　令汝
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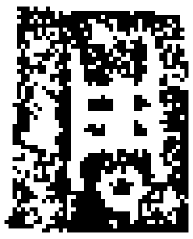
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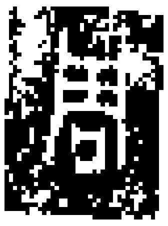
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史頌
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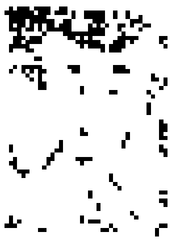
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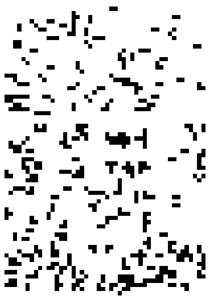
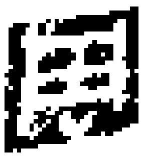
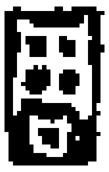
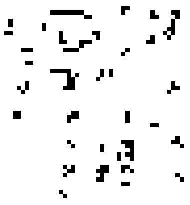
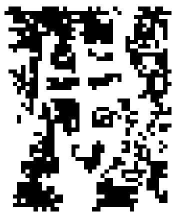

訇設　成周
走亞戍秦人

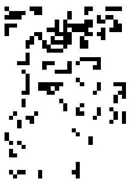

孟爵　唯王
初𠦪于成周

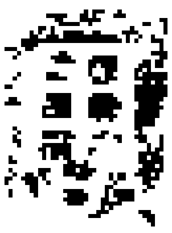

盖

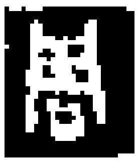
䰧卣　唯明
保殷成周年


宅匜　周宅
作國姜寶匜

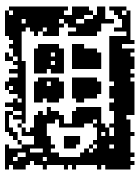

廿九年壺　聘
東周左𠂤佰壺


雁侯編鐘　雁侯
見工遺王于周

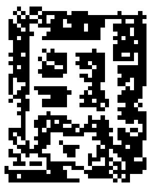

壽鼎　事于曾
宮伯于成周


厚趠䵼　唯
王來各于成

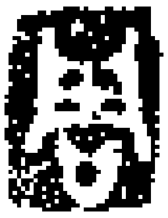
周年



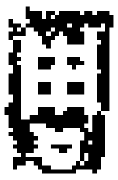
史獸鼎　尹令史獸立工于成周



小臣傳簋　王京令師田父殷成周

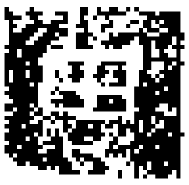


令甲盤　王令甲政𤔲成周四方賫



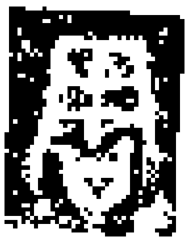
蓋

彔𢦏卣　汝其以成周師氏戍于古𠂤

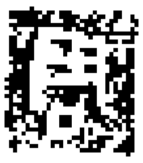


蓋

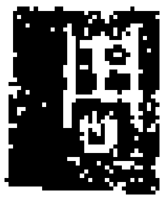
𤼈簋　命汝𤔲成周里人眾諸侯大亞



曶壺　更乃祖考作冢𤔲土于成周八𠂤



靜簋　王以吳𠦪呂剛𨚵𢿡蓋𠂤邦周射于大池



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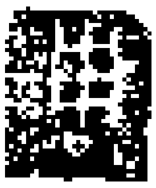

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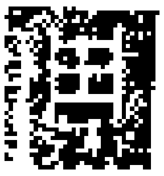

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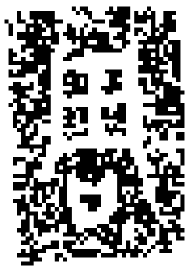
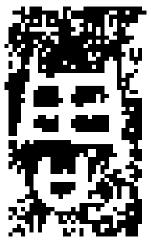


大克鼎　保辥周邦



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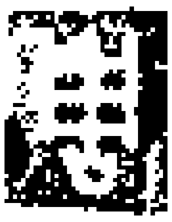
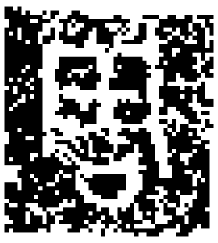
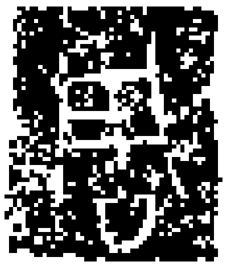


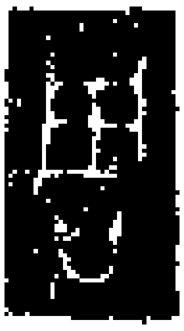
訇簋　則乃祖奠周邦



彔伯㦰毀
又𦔻于周邦



毛公鼎
配我有周



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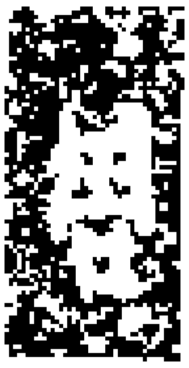
保我有周



永盂　周
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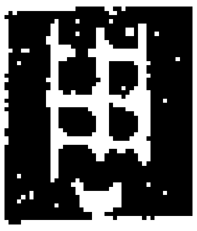
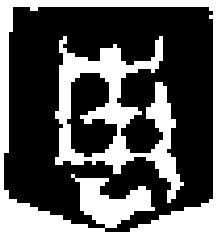
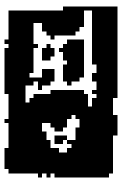


禽
毀

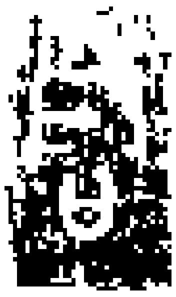


禽鼎　周
公某禽祝

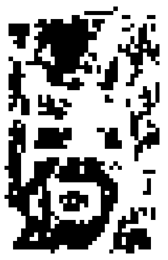


盖

沈子毀　乃鴅沈
子作緺于周公

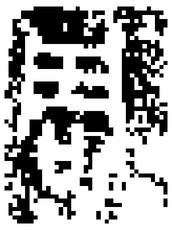


瘐鐘　武王則
令周公舍寓



史牆盤
武王則

令周公舍國
于周卑處



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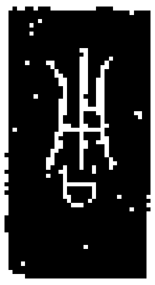
周公舍國于周卑處



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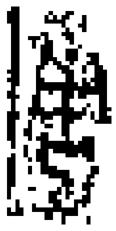
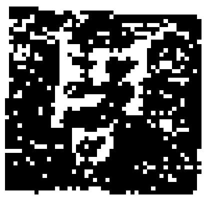
周𨱊之戈



東周方
東周左軍



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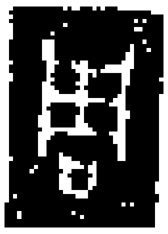
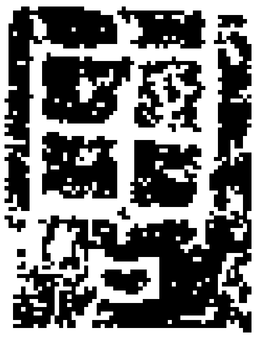
駱作旅盨



周生豆　周
生作尊豆



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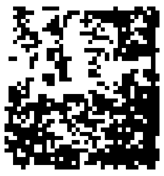

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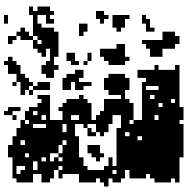
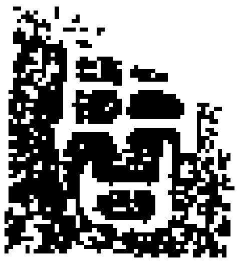


器

周乎卣 周乎鑄旅宗彝



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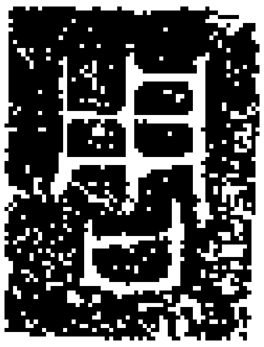
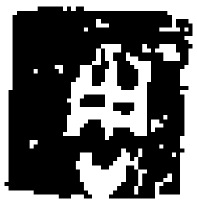
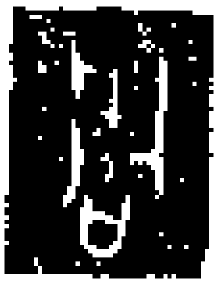


器

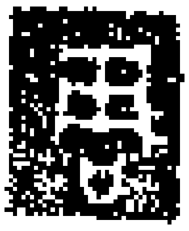
周𡩜壺



蓋一

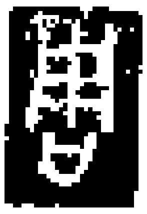


器一

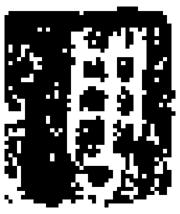


蓋二

周𡩜壺 周𡩜作公日己尊壺



周棘生毁 周棘生作麻媜媾媵毁

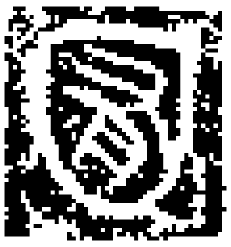


圅皇父匜

圅皇父作琱媜匜

周初字當作𤰈，後加「口」成周，口即「圍也」，象圍中之形，口與國義近，加口旁屬形義符號增添之例。

囿

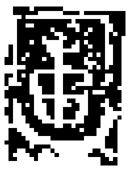


器

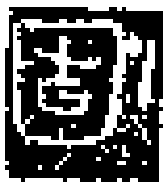
秦公毀

竈囿四方

說文六篇「囿，苑有垣也。从囗有聲。曰禽獸曰囿。𡈚，籀文囿。」楊樹達曰「囿」「域」二字音義並近，古通。詩大雅靈臺云「王在靈囿」，毛傳云「囿所以域養禽獸也」。國語楚語云「王在靈囿」，韋注云「囿，域也」。此皆以二字音近，以「域」釋「囿」。詩玄鳥「奄有九有」，文選三十五潘元茂冊魏公九錫文注引韓詩作「奄有九域」。荀子禮論篇云「人有是，士君子也」。史記禮書作「人域是」。詩長發云「九有有截」，晉書樂志廟樂歌作「九域有截」。此域有二字古通之證也。（積微居金文說秦二跋四十五葉秦公毀再跋）按廣韻囿讀「于救切」，喻母幽部，域讀「于逼切」，喻母之部。之幽韻近，故域字通有。揚氏讀囿爲域是也。毀銘「竈囿四方」，蔡時出土秦盄和鐘銘曰「竈有下國」（薛尚功歷代鐘鼎彝器款識卷六）囿从有聲，國从或聲，或之或體作域，故或亦通有。易恆之九三曰「或承之羞」，釋文「或，有也」。周書無逸「亦罔或克壽」，漢書鄭崇傳及王充論衡引作「亦罔有克壽」。小雅天保「無不爾或承」，鄭箋「或之言有也」。商頌玄鳥「奄有九有」，毛傳「九有，九州也」。國語魯語「共工氏之伯九有也」，韋昭注「有，域也」。老子「執古之道以御今之有」，有亦域之假借字。

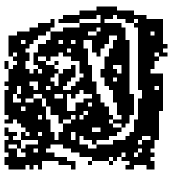


御父癸尊
王在圖觀亭

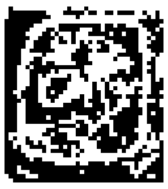


辛巳父乙彝
御宇官才小圖

說文六篇「圖，種策曰圖，从口啚聲」金文作圖，吳大澂曰：古圖字从中在田，从囗，象圖種策形。（說文古籀補卷六）

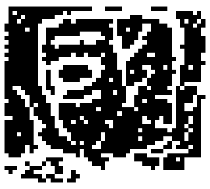


一

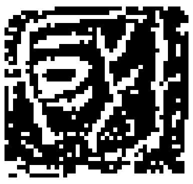


三

宗婦鼎

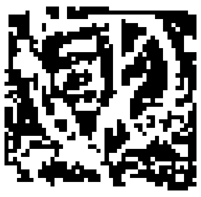


宗婦盤

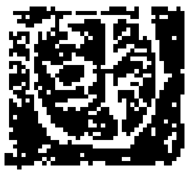


壺一

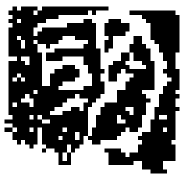
宗婦壺



壺一



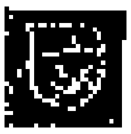
壺二



器二

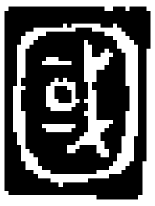
宗婦毀

保辥鄁國

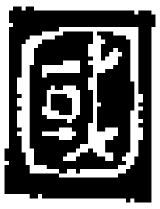


晉公盆

保辥王國



簋

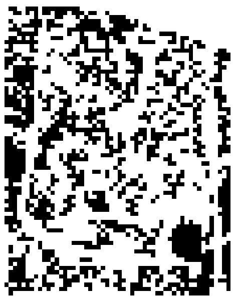


器

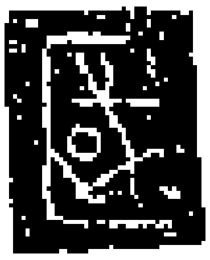
彔戜卣

淮夷敢伐內國

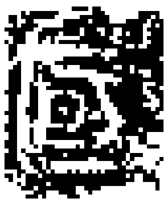
說文十二篇「或，邦也。从口从戈以守一，一，地也。域，或又从土。」邦的本字為或，會意。或加表示領地意義的土旁作域，或加表示城都意義的邑旁作⿰或阝，或加表示區域的偏旁匚作⿷匚或，或加囗旁作國。囗與或字所从的囗意義完全相同，表示疆界，此會意字形旁重復之例也。



國差𦉜　國
差立事歲



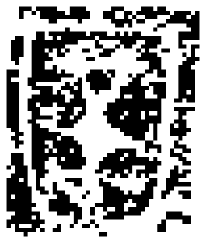
王孫遺者鐘　國
余尃旳于國

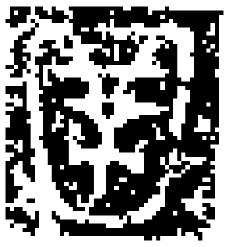


國子鼎　國
國子

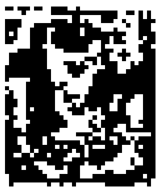
國字从匚、从或，前人釋國。按說文十二篇「或，邦也。从口，从戈以守一。一，地也。域，或又从土。」又六篇「國，邦也。从口，从或。」按或在六書為會意，加旁从口，或土實為形聲。唐韻或，讀「于逼切」，喻母之部，廣韻入聲二十四職，「胡國切」，集韻「越逼切」，匣母之部「國」字唐韻「古惑切」，見母之部，古字牙音見溪兩紐與喉音曉匣兩紐混讀，故國與或俱訓邦也。國差𦉜作國，蔡侯鐘「建我邦國」，國亦作匽，舊釋不誤。

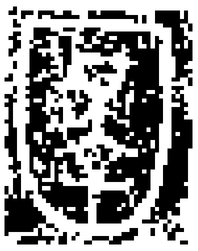
圉

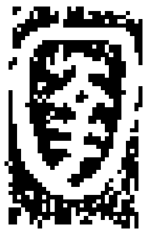

盂

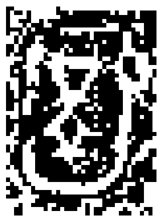

器

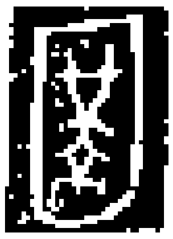
圉卣


圉甗


圉毁
王賜圉貝

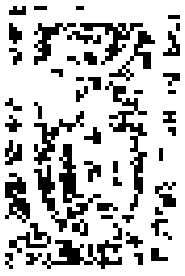

史牆盤
觓圉武王


盂


器

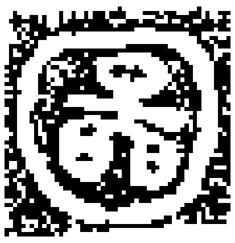
圉方鼎
匽侯賜圉貝

戴家祥曰：離騷「澆身被强圉兮，」王逸注「强圉，多力也。」亦作「彊禦」，大雅蕩「咨汝殷商，曾是彊禦」，左傳昭公元年「且夫以千乘去其國，彊禦已甚」，「禦」又通「御」，左傳昭公十二年「吾軍帥「彊禦」。「彊圉」古成語，或作「敦圉」，漢書揚雄傳「白虎敦圉，虖昆侖，」顏師古注「敦圉，盛怒也。」呂氏春秋首時篇「武王不忘王門之辱，立十二年而成甲子之事。」孟子梁惠王下「一人（指殷紂）衡行於天下，武王恥之，此武王之勇也，而武王亦一怒而安天下之民，」史牆盤「觓圉武王」謂武王之盛怒也。金文圉或作人名，如圉甗、圉卣等。

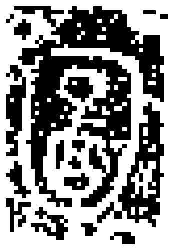


盂

子廟卣
子廟圖

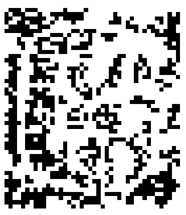


矢人盤
卑受圖

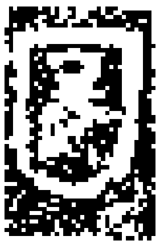


膳夫山鼎
各

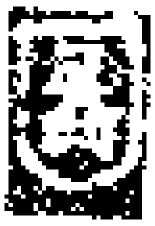
圖室



無叀鼎
述于圖室



宜侯夨殷
成王伐商圖

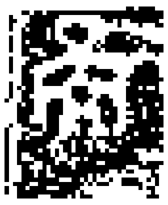


宜侯夨殷
遂省東

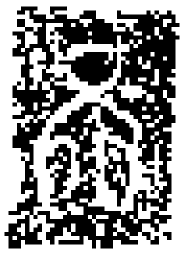
圖義

說文六篇「圖，畫計難也」，與銘義不合。按圖从口从啚，啚爲倉廩之意，是啚的後起字。啚，穀積於田而藏之於廩，農夫省轉輸之勞，因此倉廩多設在田野附近。如國語周語上「廩於籍東南，鍾而藏之」，此言天子之廩與籍田近也。啚在田野，離都會遠了，因此引申爲邊遠之地，與都市相對，齊鎛「與鄩之民人都啚」的啚字就是這個意思。禮記太宰「以八則治都鄙」，鄭注「都鄙距國五百里，爲公卿大夫之采地，王子弟所食邑」。

鄙字加邑旁是為了從字形上區別啚的引申義，此外還有添加口旁的圖，不過口邑義近，說文五篇冂下云「从口，象國邑」，宜侯夨𣪘「成王伐商圖，遂省東或圖」的圖字即都鄙之鄙，鄙與都相對，推而廣之，都訓大，則鄙又引申為小（說見廣雅·釋詁二）。膳夫山鼎「各圖室」「逆于圖室」的圖字就是這個意思，以後人們又將能使人「周知九州之地域廣輪之數，辨其山林川澤丘陵墳衍之名，而辨其邦國都鄙之數」的東西叫做圖，矢人盤「氒受圖」的圖字即指地圖。

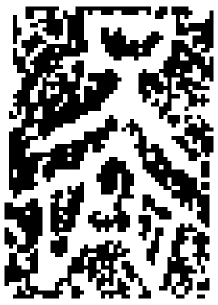


堇



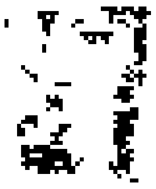
嗇

楚毁　嗣奔啚官内師舟

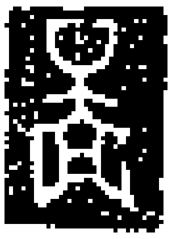


渣嗣土逘毁　令康侯啚于衛

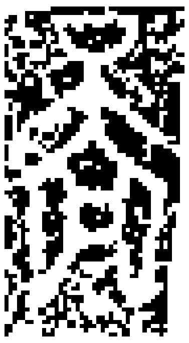
出



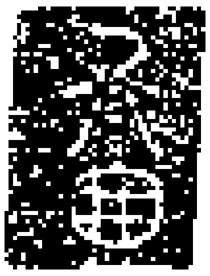
恒毁　令汝更崇克嗣直啚



雝伯鼎　王令雝伯啚于之為宮

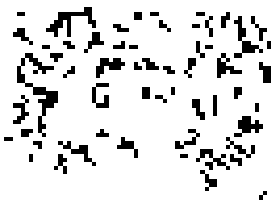


渣嗣土逘毁　渣嗣土逘眔啚作厥考尊彝

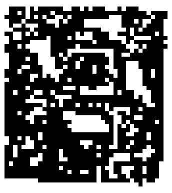


齡鎛　舉鄩之民人都啚

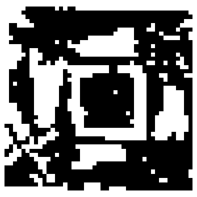
字从口从啚，即圖之本字，詳見口部圖字。



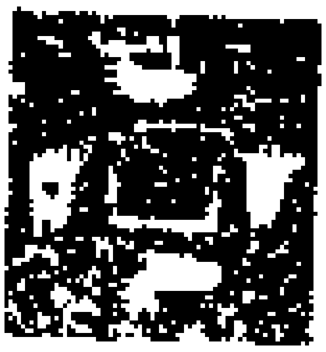
子衛觚
子圍



子圍
觚

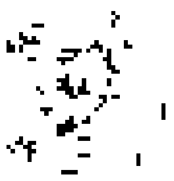


子圍爵
子圍

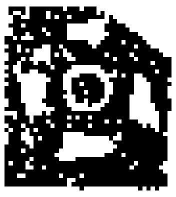


衛
父

丁鼎
圍父丁



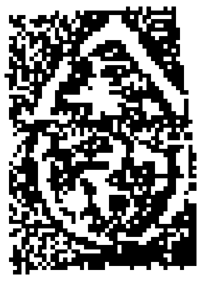
弓衛父庚爵
弓圍父庚



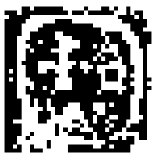
弓衛且己爵
弓圍祖己

戴家祥曰：學字从㗊口聲，說文二篇止部「㗊，不滑也，从四止。」四止羅列口外，似即包圍之圍之本字。楚莊王曰：「夫武，定功戢兵，故止戈為武。」公羊傳莊公十年「圍不言戰」，何休注「以兵守城曰圍。」又襄公十二年「伐而言圍者，取邑之辭也；伐而不言圍者，非取邑之辭也。」同聲通段，讀與韋同。史記曹相國世家「渡圍津」，顏師古漢書集注「圍與韋同，古今字變爾。」漢書成帝紀「大木十韋」，以上集注「韋與圍同。」方濬益釋衛，（綴遺齋彝器款識卷十一第三十一頁）楊樹達釋違，（積微居金文說四十六頁）恐非確釋。

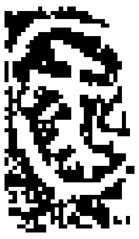
圝

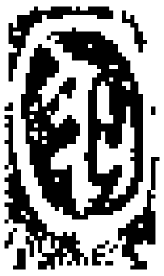


毛公鼎 讎圝大命



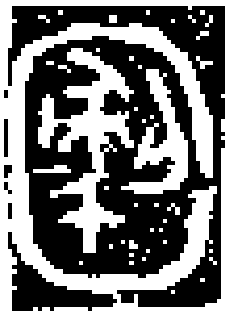
番生毁 讎圝大令



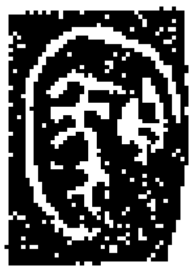


二

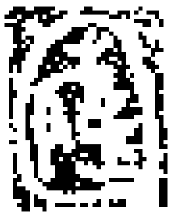
興鐘 圝夙夕在尹氏



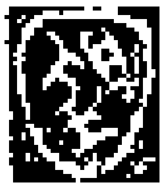
㝬毁 讎圝皇亡大魯令



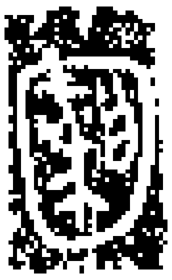
毛公鼎 圝夙夕敬念王畏



衛鼎 含脂有𤔲壽裔圝褱



叔向父毁 用讎圝奠保我邦我家

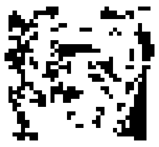


史牆盤

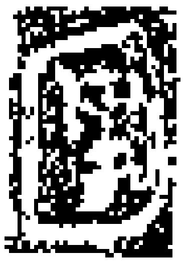
圝𢊁文武長剌天子釁無

戴家祥曰：圝字金文習見，徐桐柏釋造（從古堂款識學卷十六周毛公鼎），吳大澂從之（愙齋集古錄第四冊毛公鼎），孫詒讓釋圝讀為遴假為循（古籀餘論卷三叔向毁），郭沫若釋亂（金文叢考二六四葉毛公鼎），楊樹達釋

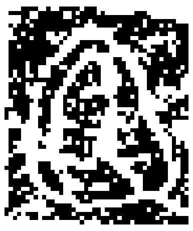
𧩰。（積微居金文說卷一第三十葉毛公鼎）徐中舒讀譔，（考古學報總四十九期西周牆盤銘文箋釋）均臆說不可信。按古文从口，與从广混用。圖字从口，貈犀字當釋貈，說文九篇豸部「貈，似狐，善睡，从豸，舟聲。」論語曰「狐貈之厚以居。」今本論語鄉黨篇貈作貉。又十四篇内部引爾雅曰「狐貍貛貉醜，其足蹞，其迹厹。」今本爾雅釋獸貛貉作貒貈，聲符更易，則為各聲。玉篇三八五貈貈貉同。形符更易者寫作鼦，亦猶雒之篆文作鵅，貉之俗體作貈，衛鼎乙云「商圖裘盠冟姖柜卣」，圖裘即貉裘。說文十篇鼠部「鼦，鼠出胡地，皮可作裘，从鼠，各聲。」論語子罕「與衣狐貉者立」，釋文「貉本作貈」，邢昺疏「狐貉，裘之貴者」，是圖之為貉，聲義昭昭，其他各說不攻自破。其在牆盤似應讀駱，駱義為續，俗書作絡，文選西都賦「男女姣服，駱驛繽紛。」靈光殿賦「縱橫駱驛」，李善注「駱驛，連續。」



陳口戈
陳圓邑

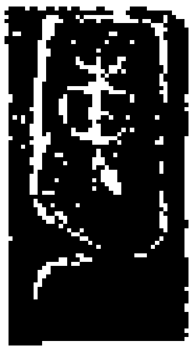


何尊　用作
圍公寶尊彝

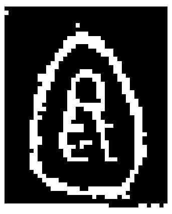


㠱君鼎　[illegible]君婦
媿霝[illegible]鑊尊鼎

[illegible]君婦媿
霝[illegible]其口



𣪕子鼎　𣪕子
作氒寬圍寶鼎



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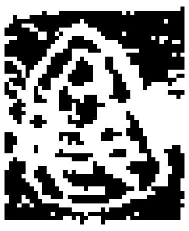
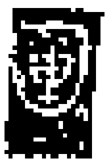
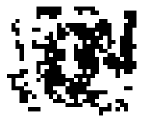
媿霝[illegible]鑊尊鼎



包君
盉

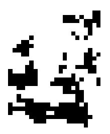


圉劉　圉
卣鐵云之

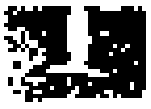


父丁斝爵
父丁冋冊

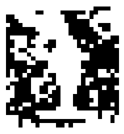
土



器一

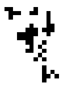


盠二

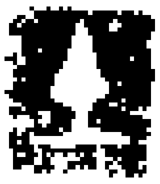


器二

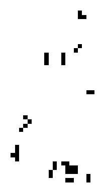
盠方彝



盠尊
𤔲土

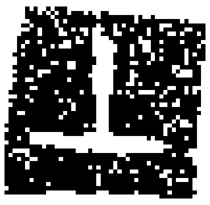


朋毀
作𤔲土

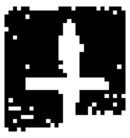


盉

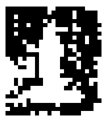
癲壺𤔲
土淲宮



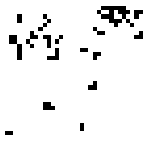
矢人盤
𤔲土屰寅



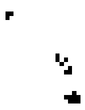
衛盉𤔲
土微邑



免簠令
免作𤔲土



裘衛鼎𤔲
土邑人趙



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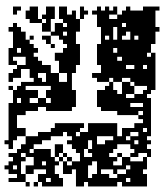
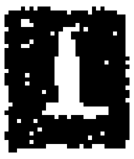
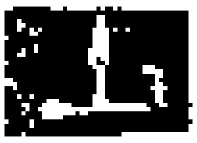


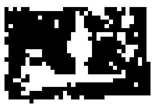
此鼎𤔲
土毛叔右
此入
門



[illegible]𤔲土毀[illegible]𤔲
土[illegible]作寶尊毀

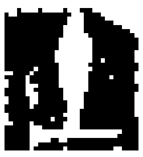


盠司土
幽尊

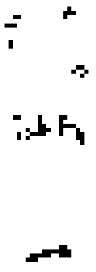


器

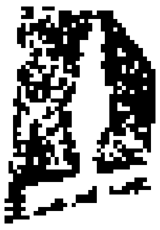
盠司土幽卣
盠司土幽
作祖辛
旅彝



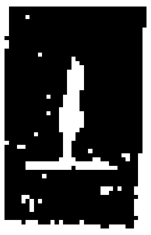
司土司彝司土
司作厥考寶尊彝



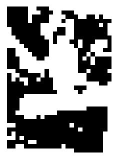
南宮乎鐘𤔲土南
宮乎作大林協鐘



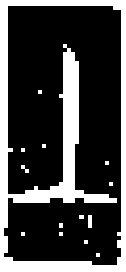
舀嗣土逆簋 舀嗣土
逆眔畧作朕考尊彝



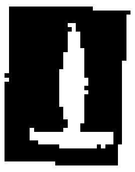
舀壺 更乃祖考作
冢嗣土于成周八𠂤



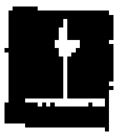
宜侯夨簋
易土



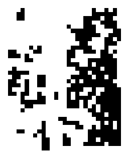
宗周鐘
堇疆土



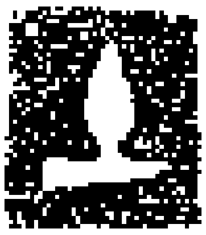
大保簋
易休余土



班簋 土
馭戎人



哀成叔鼎
死于下土



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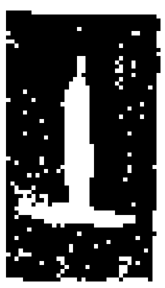
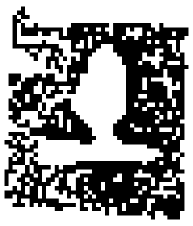
民受疆土

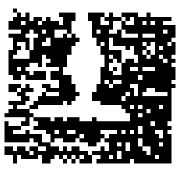


宗周

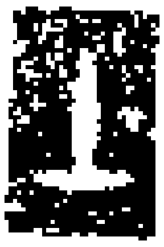
鐘 敢召
虐我土



盂鼎 遷竊
□自厥土

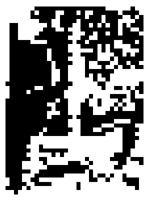


多友鼎 贊
汝賜汝土田

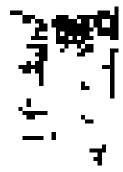


道盂

命遹事
于遂土階



召伯虎簋 余老
止公僕郭土田



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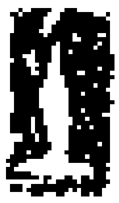

器

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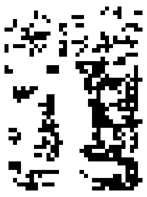
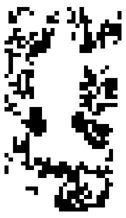
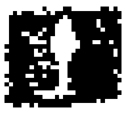


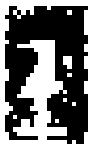
旅方鼎



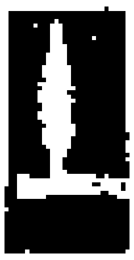
旅尊　令作冊旅兄望土于相侯



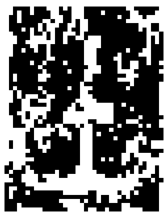
亳鼎　公侯賜亳杞土𠦪土麋禾䵼禾



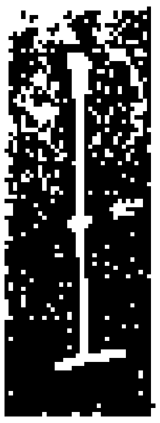
亳鼎　公侯賜亳杞土𠦪土麋禾䵼禾



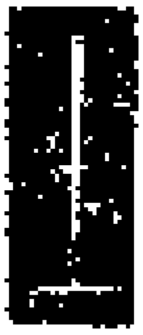
𥃝卣　皇辟君休王自穀事賞畢土方五十里



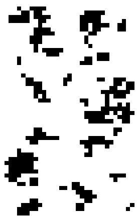
哭土父鬲　哭土父作陸妃尊鬲



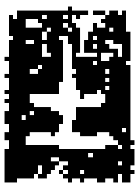
吳王孫無土鼎



吳王孫無土鼎　吳王孫無土之飤鼎



番君匜　唯番君啓用土金作自寶匜



甶笞匜　唯番君啓用土金作自寶匜

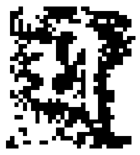
戴家祥曰：說文「土，地之吐生物者也。二象地之上，地之中，丨，物出形也。」西周早期金文大盂鼎銘「受民受疆土」，土作▲，司土嗣簋銘土作▲，卜辭作Ω，馬叙倫說▲象地

上有堆實堆之初文。（漢金器刻辭一九二葉）撫海波說「丘為社之初文，象壘土成阜」（甲骨文編卷十三引）金璋氏所藏（甲骨六一一）最有說服力。卜辭「乞求年于翦丘」，靜安先生謂即禁社之國社，漢人諱邦改為國社，古當稱邦社也。（殺禮職文外祭）然而字形作从田丰聲，似當釋封，說文籀文封，作𡉚，从土丰聲，爾雅釋言「土，田也。」从土與从田義同，公羊傳哀公四年「社者，封也」，何劭公解詁「封土為社」，封土者，社也。卜辭「作大邑于唐丘」，此當讀作唐土，即湯社，孟子云「湯崩，太丁未立，外丙二年，仲壬四年，太甲顛覆湯之典刑，伊尹放之于桐。」（萬章上）卜辭有「唐大丁大甲」（鐵雲藏龜一一四）湯作唐，史記秦本紀寧公二年「遣兵伐蕩社」，集解引徐廣曰「蕩音湯」，卜辭「東丘受年吉，南丘受年吉，西丘受年吉，北丘受年吉」，案劉攽續漢書祭祀志注引馬融說「大社之外又有五社，東社八里，西社九里，南社七里，北社六里，是為近郊四社。」（白虎通社稷篇引尚書逸篇說略同）春官肆師「社之日，涖卜來歲之稼」，呂氏春秋仲春紀「命人社」，高誘注「社，祭后土，所以為民祈穀也。」是卜辭所云東丘南丘西丘北丘不就是為民祈穀的社祭嗎，

現在既然肯定了土即社之初文，自當依據說文一篇解為地主，地主亦名田主，也就是社主。這是因為人類社會从狩獵經濟發展到農牧經濟，初步意識到土地對于人們的生存命運有着不可思議的主宰力量，从而產生了一種幼稚可笑的敬畏心理，一系列的祈求活動接連而來，這在宗教史上叫做自然神崇拜，丘壇遺址

發現殷社的古跡，以不規則的自然石塊豎立在土中作為社主，與且主兩字的形象非常逼近。淮南子說：「有虞氏社用土，夏后氏社用松，殷人社用石，周人社用栗。」齊俗訓松栗木質易朽，至今未曾發現，石主已有實物作證，如果淮南的話確實可靠，把社主追溯至五帝時代，那就進一步證實孫海波說卜辭且象築土成阜，可以成一家之言了。同時也可以說明社主的構造雖然經過若干年代的變化發展，盡管因為時間地點的不同，在實地上不得不因地制宜，卻仍然保持了一定的固有格局。不然，卜辭金文就不會寫成同樣的字形了。（上海博物館集刊第三期社社土古本一字考）

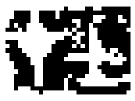
金文司土即司徒，三代設官，皆質言之。司土掌土地人民，周末文字日趨於繁縟，土字加辵為徒。大雅綿「乃召司徒」，鄭箋「司徒掌徒役之事」，不云土地，非殷周設官之本意也。



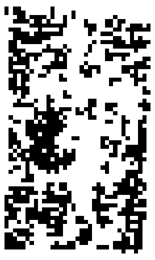
扟片戟

扟片捷戈

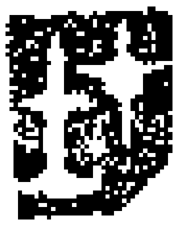
金文𡈼字作迅（毛公鼎）或作迋（師寰𣪕）作逞（秦公鼎）右半與扟形同，林潔明釋侹，非也（金文詁林一卷六一）。字當釋𡈼。說文八篇「𡈼，善也。从人士。士，事也。一曰象物出地挺然也」。徐鍇繫傳曰「人士為善，會意」。一曰所言則从土。徐鍇謂「人在土上，𡈼然而立也」。按𡈼字下文从士，从土，區別不大，兩漢學者各執一詞，許氏難得折衷，姑兩存之。小徐宗前說，大徐宗後說。前者在六書為會意，後者為合體象形。唐韻𡈼讀「他鼎切」，透母耕部，挺讀「徒鼎切」，定母耕部，韻同聲近，故云象物出土挺然也。



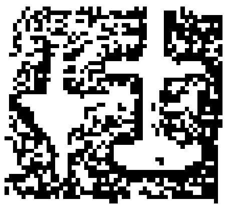
啓尊　在洧水上



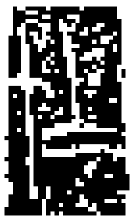
公孫班鎛　辰在丁亥



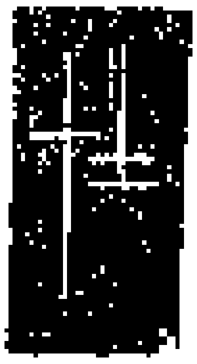
盂鼎　在雩御事



盂鼎　在珷王嗣玟作邦

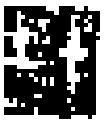


杕氏壺　寡在叔車

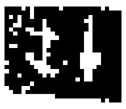


中山王嚳方壺　賙奈佐

在　夫

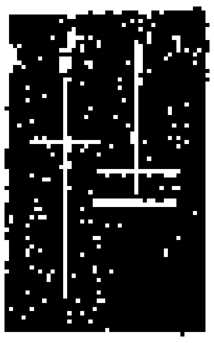


一



二

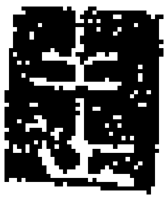
乍冊䰧卣　王遣公大史在豐



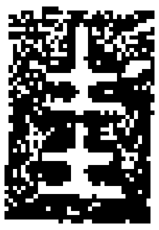
中山王嚳方壺　忎述見賢在

朕　[illegible]

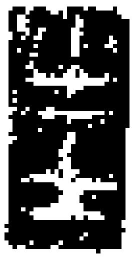
說文十三篇「在，存也」金文在从才土，才象植物才破土一初生之形，詳見才釋。在从土，土與一義同，知在為才之形符累加字。金文才、在用法完全相同，都表示存在之在。



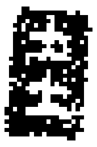
毛公鼎
鄭圭鬲寶



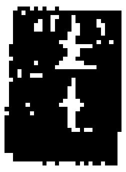
多友鼎　賜
汝圭鬲一



召伯虎毁
琱生則堇圭



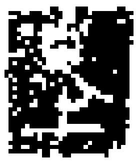
盖



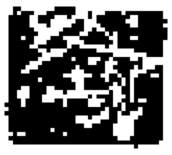
器

師遽彝　賜
師遽瑚圭一

周禮大宗伯「以玉作六瑞」、爾雅釋器「以玉者謂之珪」，故說文十三篇「圭，瑞玉也，上圜下方。公執桓圭九寸，侯執信圭，伯執躬圭。皆七寸，子執穀璧，男執蒲璧，皆五寸，以封諸侯，从重土。楚爵有執圭。珪，古文圭从玉」。



一

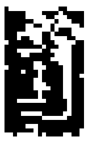


二

侯口坴句

侯口坴

高田忠周曰，从土从夊，字形明晳，此坴字也。說文圣，汝潁之閒謂致力於地曰圣，从土从又，讀若兔窟之窟。蓋夊為足步義，致力於地，字从夊土，會意之恉顯矣。唯古文夊止皆作夂，而形近者往往通用，然圣或作坴為變文異勢，亦猶从異文耳。（古籀篇十第二七乙二八葉）



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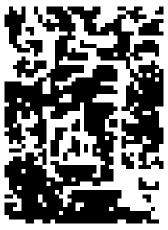
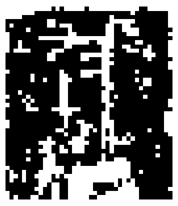


四

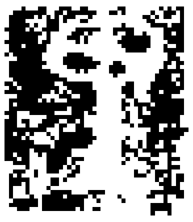
蔡侯鐘
定均庶邦



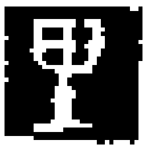
四

蔡侯鐘
均子大

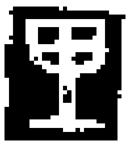
字从土匀聲。說文十三篇「均，平徧也。」周禮地官大司徒「以土均之法，均齊天下之政」。詩小雅「大夫不均。」均皆訓平。鐘銘「均子大=，大大建我邦國」義同周禮司徒「均」，均子大為小雅「大夫不均」之倒。鐘銘「定均庶邦，休有成慶」，均字與詩小雅「六轡旣均」之均義同，訓作調。



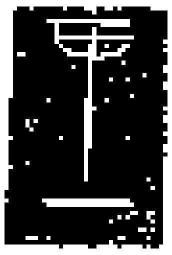
伯晨鼎
里幽



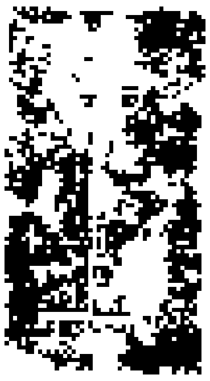
令彝



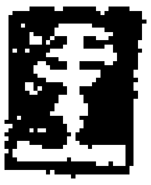
令方尊
眔里君



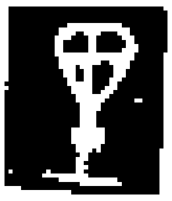
舒蚉壺
枋譴百里



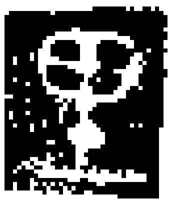
中山王嚳鼎
枋譴百里



右里啟盌
右里啟盌

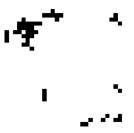


蓋

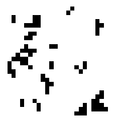


器

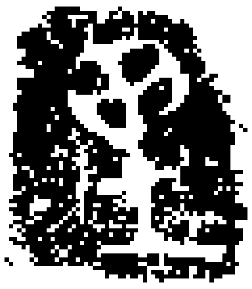
大𣪘 余既
賜大乃里



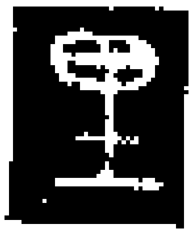
成陽戈 成
陽辛城里戈



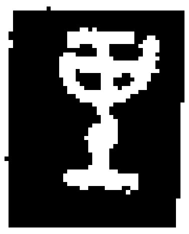
平陽戈 平
陽高馬里戈



白君檀 白
君西里啡右

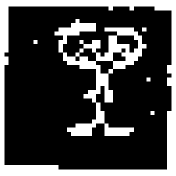


蓋

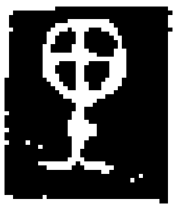


器

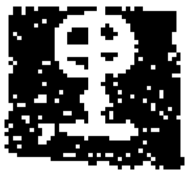
史頌
𣪘



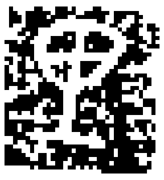
史頌鼎 灋
友里君百生



大𣪘 豖以
睽道大賜里



衛鼎 𨒅付
裘衛林孴里



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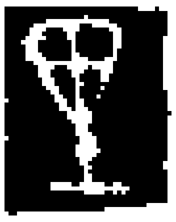
裘衛林孴里



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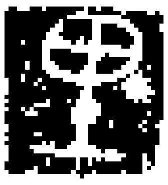
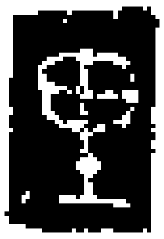
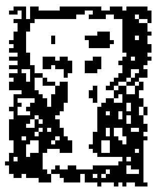


器

大簋　王呼吳師
召大賜趡睽里

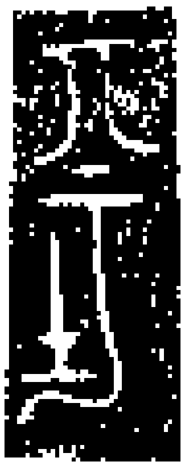


鱻匽　令汝嗣成周
里人眾諸侯大亞

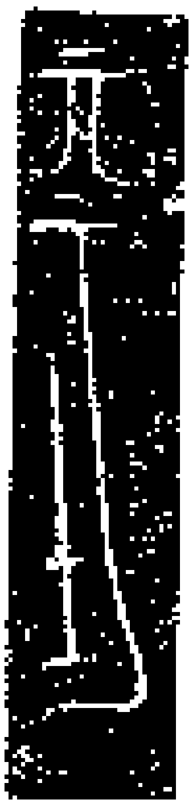


𥂴卣　皇辟君休自穀
史賞畢土方五十里

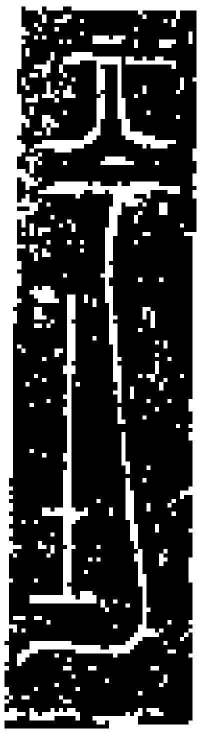
斯維至曰：案周禮不見「里君」之名。尚書酒誥「越百姓里居」，逸周書商誓「百官里居」，王國維讀「里居」之居為君字之譌，其說確不可易。余按「百生」姓亦即百官，堯典「平章百姓」，偽孔傳「百姓，百官也」。是百姓訓百官與文獻古義亦合。令彝云「眾里君眾百工」，史頌𣪘云「友里君百生」，亦一稱百工，一稱百生，酒誥商誓兩書與此正合。（中國文化研究彙刊七卷五頁兩周金文所見職官考）　按說文十三篇「里，人所居也。从田从土」。許慎所釋可从。我國先民自農業發達，田地耕植，始放棄游牧狩獵生活定居下來，故从田从土會意。高鴻縉讀「里」為田野之野的初文，其說雖巧，卻無實據，況里野古音不通，似難成立。金文的用法有作官名，如令彝「里君」；作居處，如大𣪘等；作長度量詞，如中山王嚳鼎；還有用作人名的，如平陽戈等。



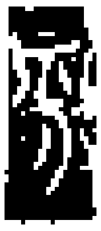
曾侯乙鐘
如爲坪皇

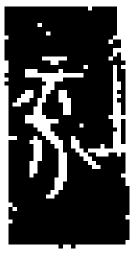


曾侯乙鐘
濁坪皇之商



曾侯乙鐘　濁
坪皇之變商

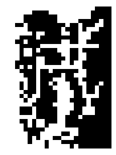




二

藏孫鐘　攻敔中冬戕
之外孫坪之子臧孫

說文十三篇「坪，地平也，从土从平，平亦聲。」按許慎所釋至確，「坪」多見于地名，泛指山區和丘陵區局部的平地或平原。我國西北黃土地區的黃土階地或平臺，多是良好的農耕場所，亦稱爲「坪」。曾侯乙鐘「坪皇」、「濁坪皇」，即戰國時代楚曾地區流行的樂律名稱。坪皇相當于傳統的「蕤賓」律。凡加「濁」字均低一律，相當于傳統的「仲呂」律。藏孫鐘則用作人名。



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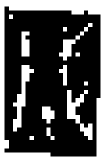

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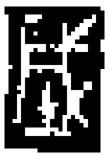
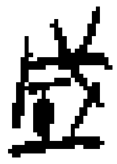
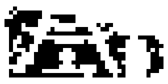


四

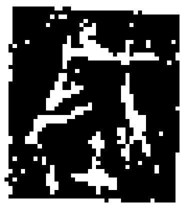
驫羌鐘
入長城



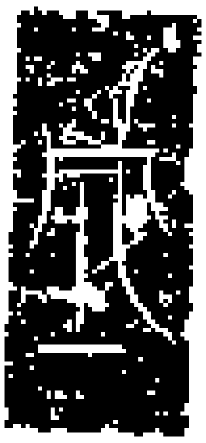
鄂君啓節
庚郝盛



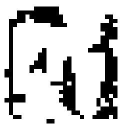
洀城小器
洀成鉦



郤諮尹鉦
自作鉦盛



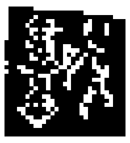
中山王譽鼎
剌城數十



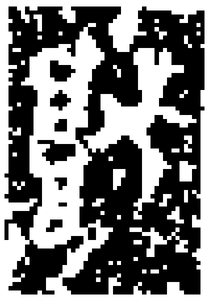
齊成右戟
古遺車鐵（程易疇）

齊盛

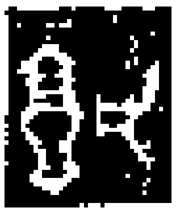
說文十三篇「城，以盛民也。从土从成，成亦聲。𩫨，籀文城从𩫏。」公羊莊公八年傳「成者何？盛也。」城字从成，猶从盛也。說文五篇「𩫏，度也。民所度居也。从回，象城𩫏之重，兩亭相對也。」民所度居與盛民之義同。故城字金文和籀文又作𩫨，推而廣之，凡與城𩫏義近的字也都可改土从𩫏，如垣、堵、墉等字的籀文皆可从𩫏。郤諮尹鉦的「征城」為器名。郭沫若曰「器之形制與句鑃同而自名為征城，可知征城即是句鑃。器用於戰陣，故書作征城，以金為之，故又作鉦鏚。」（兩周金文辭大系考釋卷八第一六三葉郤諮鉦）



班毁 诰䧩衛父身

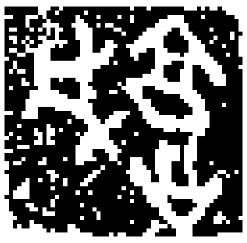


城虢中毁 䧩虢中作旅毁

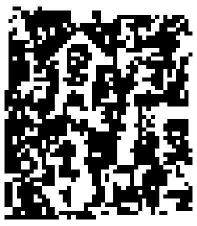


城虢遣生毁 䧩虢遣生作旅

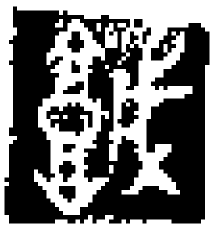
毁



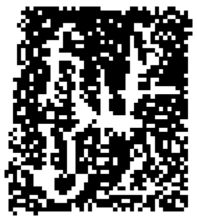
矢人盤 以西封于散䧩楂木



簋一

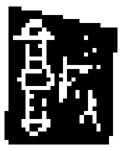


器一



簋二

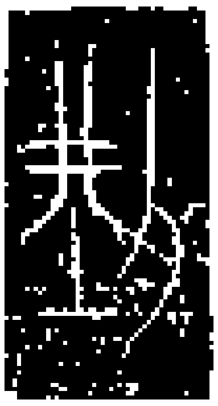
師兑毁 用作皇祖䧩公䵼毁



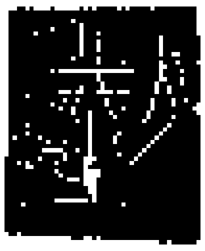
班毁 王令毛伯更虢䧩公服

高田忠周曰。按說文「城，所以盛民也。从土从成，成亦聲。籀文从𩫏从成作䧩。」古文郎下形上聲也。又成訓誠也，公羊莊八年傳「成者何？盛也。」城字从成，猶以盛也。又公羊定十二年傳「百雉而城」注「天子周城，諸侯軒城。」隱元年左傳注「三堵曰雉」。說文堵訓垣也，五版為一堵。又垣訓牆也，而垣籀文作𩫖，堵籀文亦作𩫨，垣、堵、城三字並或从𩫏也。又墉字訓城垣也，其籀文亦作䧩，蓋會意也。偕皆同也。𩫏訓度也，民所度居也。

經傳借郭爲𩫏，俗亦作廓，然則城𩫏兩字義同，故城堵垣墉諸字皆或从𩫏耳。城字必出最初。（古籀篇十第二三葉）

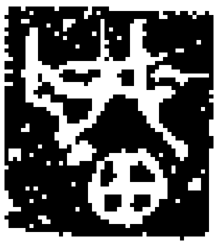


中山王嚳鼎
考厇隹型

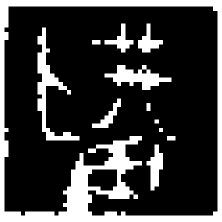


㝬甞簋
大壴型罰

型罰之型讀作刑。爾雅釋詁：刑，常也，法也。中山王嚳鼎考厇（度）隹型之型亦讀作刑，表示考核功過有一定的法度。詳見釋刑。

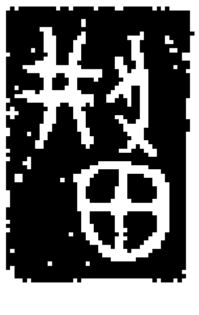


簠



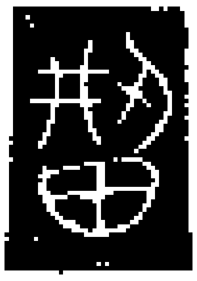
器

鄀大宰簠　鼄大宰
欉子𤲞豐其鑄簠



𤲞盤　蔡君
之孫鄀敏尹

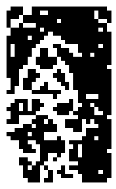
者呂
𤲞



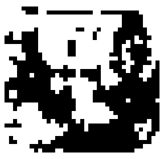
𤲞𦤎鐘　唯𤲞𦤎屖
業𠭯人敨或徒楚蔵

戴家祥曰：𤲞字吳榮光釋畊（筠清館金文卷三第六頁），方濬益（綴遺齋彝器考釋卷八第二十三頁）、日本高田忠周（古籀篇八十三第五十八頁）從之，郭沫若謂「埶之異，从田與从土同意」（兩周金文辭大系考釋第一七三頁）。按郭說是也。古字以土表義者，亦或更旁从田，以田表義者亦或更旁从土。說文十二篇戈部「或，邦也。从口从戈以守一。一，地也。域，或又从土。」玉篇十三「㽣，古文域」，更旁从田。說文十三篇土部「垓，兼垓八極地也。國語曰天子居九垓之田。从土，亥聲。」今國語鄭語「九垓」作九畡（楚語天子之田九陔，據本作畡），更旁从田。又「塍，稻中畦也。从土，朕聲。」玉篇十三「𤲅，古文塍」，更旁从田。又「封，爵諸侯之土也。从之，从土，从寸，守其制度也。𡉚，籀文，从土，丰聲。」卜辭「邦社」作𤰈（殷虛書契前編卷四第十七頁）。玉篇十三「𤰈，古文邦」，更旁从田。說文田部「町，田踐處曰町。从田，丁聲。」「疃，禽獸所踐處也。詩曰町疃鹿場。从田，童聲。」陸德明毛詩東山釋文町「字又作圢」，疃「字又作𡍴」，更旁从土。是𤲞為埶之表義更旁字，殆

無疑義。說文「型，鑄器之法也。从土刑聲。」唐韻「戶經切」，匣母耕部。型从刑聲，故型亦通刑。荀子彊國篇「刑范正」，楊倞注「刑與形同。刑范，鑄劍規模之器也。」凡鑄式，以土曰型，木曰模，金曰範。簠銘「邾太宰樸子型鑄其饎簠」，型鑄，即說文「型，鑄器之法也」。言樸子以土型鑄造其食用器，義極明顯。若如吳荷屋釋畊，則於下文鑄字不成辭矣。



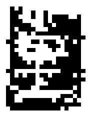
垔戈
垔



蜀垔戟
蜀垔

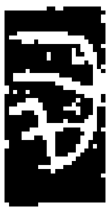
說文十三篇「垔，塞也，尚書曰鯀垔洪水，从土西聲。𡐟，古文垔。」方濬益曰：「垔即鄄之古文。說文：『鄄，衛地，今濟陰鄄城，从邑垔聲。』小篆垔从土，疑即从𡈼而變者。」綴遺齋彝器考釋卷三十二七葉

夏戈



重金罍　百卌八

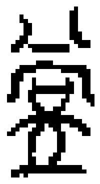
重金〇〇一〇六〇



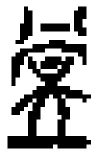
中山王𦉜壺　重

一石三百卌九刀

高田忠周曰，按說文「重，厚也。从壬東聲。」又壬下曰，「善也。从人立土上，一曰，象物出地挺生也。」此以人象萬物也。又東下曰，「動也。」萬物始動生也。然則重之謂物生爲厚也，故謂凡增益義。（古籀篇十二第二〇頁）按重初義不知所謂，有待再考。高氏所釋可備一說。

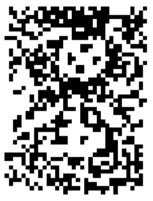


鄂君啓節　屯廿檐以堂一車



鄂君啓節　屯十以堂一車。女檐徒

字从土，尚聲，即堂字。銘文假作當。當亦从尚聲，是堂當爲同聲通假之例。



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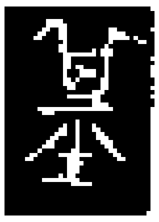
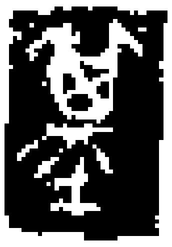


二



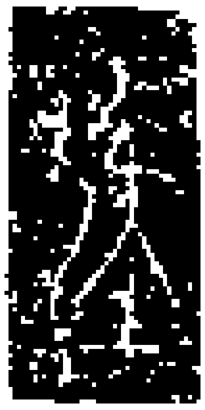
三

子璋鐘　其

眉壽無基

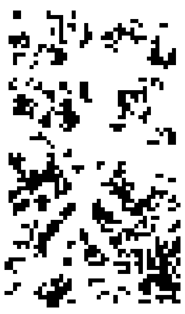
「眉壽無基」爲金文恆語，無基都作㫷，从日，或男女無期，期从月，古文从日从月通。古籀一般都作期，基當爲期之通假字。方濬益曰「朞作基，亦同聲通假。儀禮士虞禮「朞而小祥」注「古文朞作基。」綴遺齋彝器考釋卷二十三葉子璋鐘

⿰弓壤

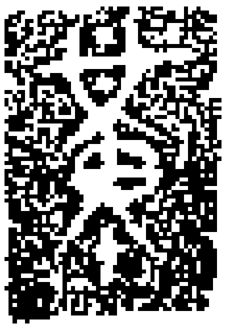


吳王光鑑　以作叔□□吁宗⿰弓壤薦鑑

字从弓从土襄聲。于省吾讀作彝。古文字研究第一輯三八頁　于省吾釋

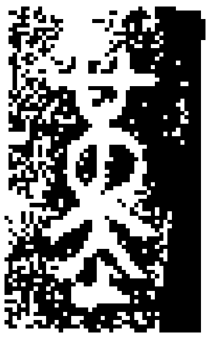


膳夫山鼎
堇章

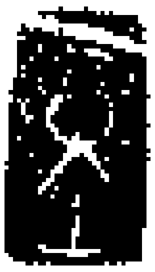


一

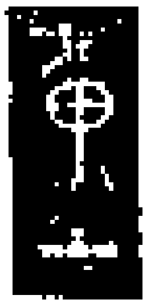
齊侯壺　其人民
都邑堇寠



宗周鐘
堇疆土



單伯鐘
爵堇大令



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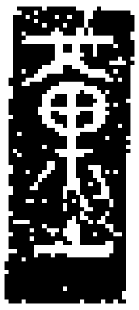
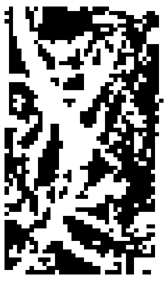


二

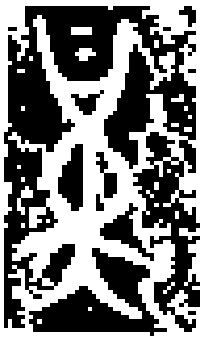
齊陳曼簠
肇堇經德

戴家祥曰：齊侯壺銘堇寠兩字當釋堇寠。說文十三篇「堇，黏土也。从土从黃省」。在六書爲會意，同聲通假，義亦訓少。博雅「堇，少也」。字亦通「僅」，漢書地理志「豫章出黃金，然堇堇物之所有」，顏師古集注「堇，讀曰僅」。僅爲堇之加旁字，更旁作廑，則爲「少劣之居也」（說文九篇）。一切經音義一「古文勤、廑二形」。說文七篇「寠，無禮居也」。邶風北門「終寠且貧」，毛傳「寠者，無禮也。貧者，困於財」。是堇寠即野人之家也。壺銘「其人民都邑堇寠，無用從爾大樂」。

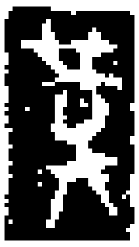
急讀田民手易服作樂，人民都邑，貧窶小户，無須從汝大樂，義頗明顯。徐同柏釋菫窶為「覲廟」（從古堂款識學卷十第二十五頁），吳大澂讀「菫宴無用」（說文古籀補七篇第六頁），孫詒讓讀為「其人民都邑謹宴無寡，用從爾大樂」（古籀餘論卷三第四十四頁），皆非是。



堇鼎大保賞堇貝

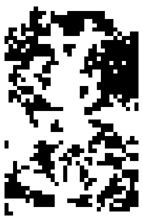


堇鼎匽侯令堇饎大保于宗周

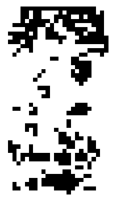


麐敖毁

麐敖堇用□□于夫盂

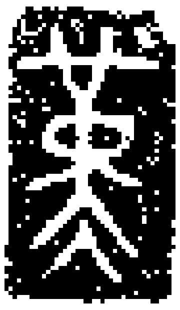


蓋

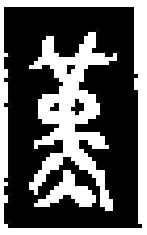


器

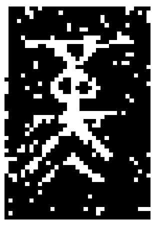
啟卣堇不条



蓋一



蓋二



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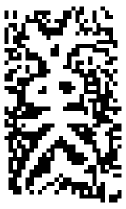

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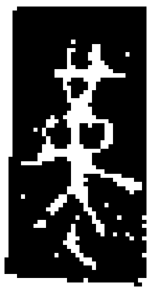

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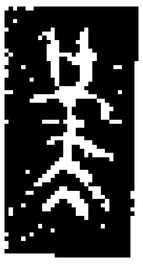

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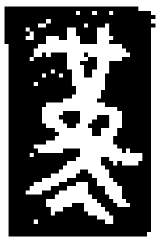

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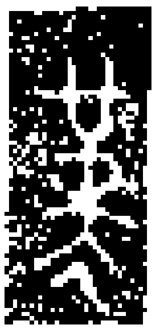

器五

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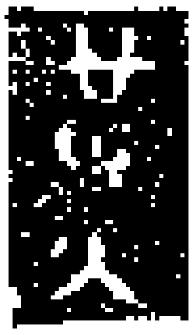
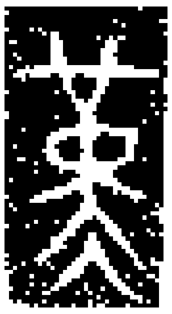


蓋一

頌壺



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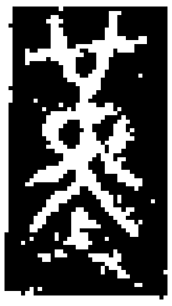

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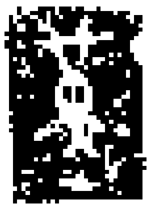
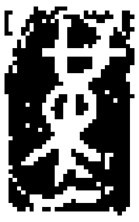
頌鼎反入堇章



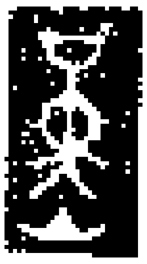
師鼎光婺堇于王



器

奮毋卒卣先

以人于堇



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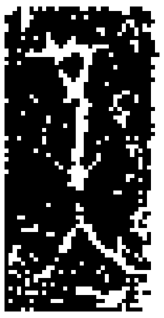

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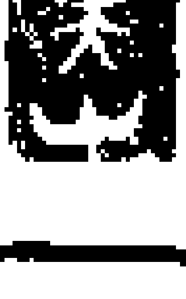

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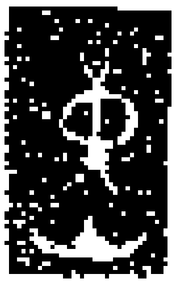

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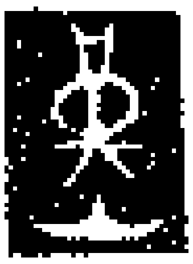

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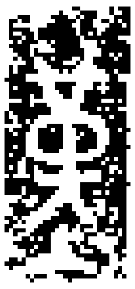
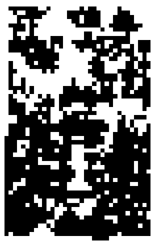
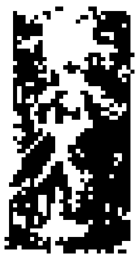


衛盉　矩伯庶人取堇章于裘衛



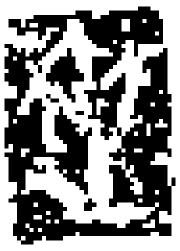
駒父盨　氒取氒服堇夷俗



召伯𣪘虎　琱生則堇圭

吳大澂曰堇字从黃从火，當釋堇，即朝覲之覲，與頌鼎「反入堇章」之堇同，山為火之省文，毛公鼎𡏳字亦从火省，舊釋作堇山二字，非也。（愙齋集古録第冊十二[illegible][illegible][illegible]鼎[illegible]）按吳大澂釋堇可从，說文十三篇堇，黏土也，从土、黃省，疑黏土亦非本義，堇金文下明从火大省，馬叙倫謂熯之初文，其說雖辯，却證據欠缺，有待再考，金文有用作覲見之「覲」，如靜鼎「女畢覲于王」。或用作人名，如堇臨父乙彝等，或用作玉名，如衛盉「矩伯庶人取堇章于裘衛」。

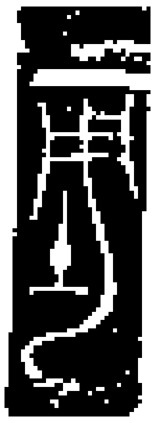
臺



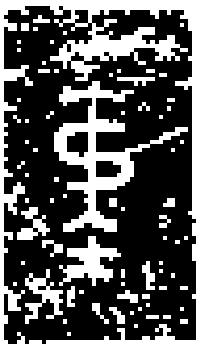
師訊鼎 白示

克敎由先且臺

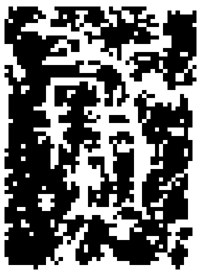
「由」亦訓爲行，「臺」爲蠱之異體字。周易序卦「蠱者事也」。「敎由先且（祖）臺（蠱）」亦猶左傳襄公十四年「纂乃祖考」、禮記祭統引孔悝鼎銘「纂乃祖服」、「若纂乃考服」、詩閟宮「纘禹之緒」、禮記中庸「武王纘太王、王季、文王之緒」，至於國語周語的「纂修其緒」，修亦訓爲行，與「敎」文本句的「由」字相當，故與本句尤爲相合。



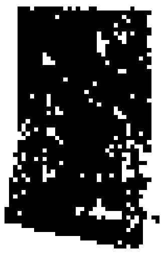
秦王卑命鐘　秦王卑
命競墉王之定救秦戎



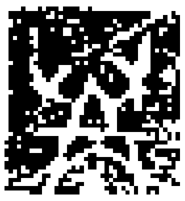
白歸塦鼎　廊
季又白歸婁



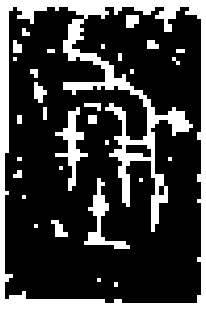
南疆鉦　□
塦作以□□



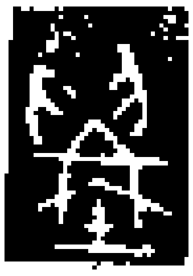
塦公克鼎　塦
公克鑄其饙鐈



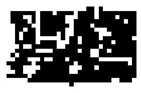
塦方鼎　公
賞塦貝百朋



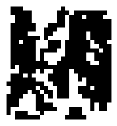
鉦鉞　□塦
作以□□



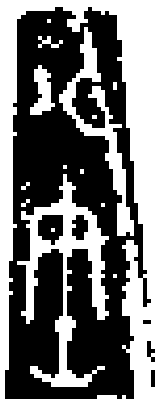
稱肇家鬲　塦
叢家鑄作鬳



格氏矛
格氏之鐏

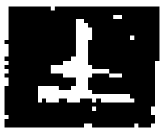


十四年
戈
垩



[illegible]左矛
[illegible]右[illegible]

士



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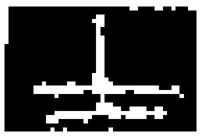

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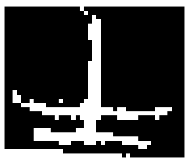

三

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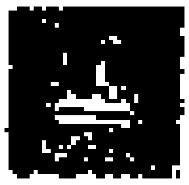
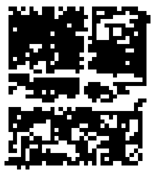
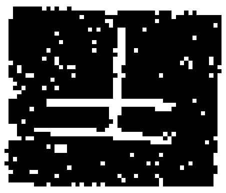
以喜諸士



郘諧尹鉦
士余是尚



秦公
鐘



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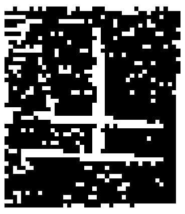

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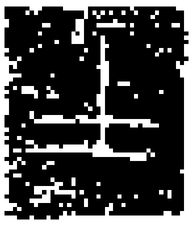

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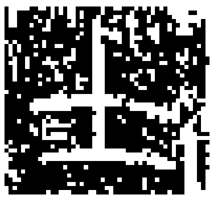
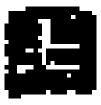
盭龢胤士

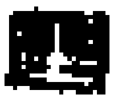


器

秦公毁
咸畜胤士



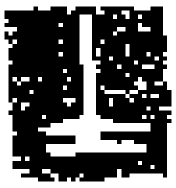
晉公盦 余
咸畜俊士



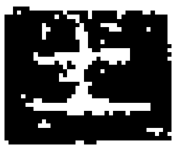
鄭公華鐘
以宴士庶子

[illegible]

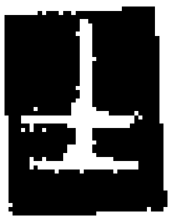
新郪虎符
凡興士被甲



沇兒鐘 及
我父兄庶士



趩鼎 書官
僕射士嘔



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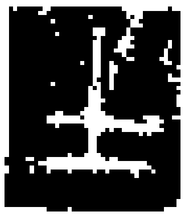

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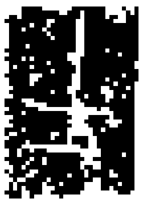
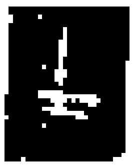


五

克鐘 王令
士智召克



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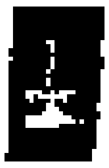

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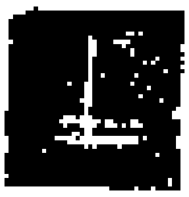
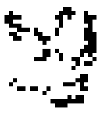
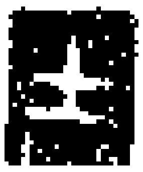


三

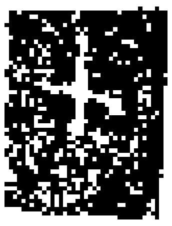
子璋鐘用
樂父兄諸士



徐王子旃鐘
兼以父兄庶士

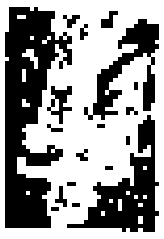


器



器二

師寰簋毆
孚士女羊牛



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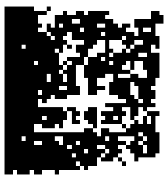
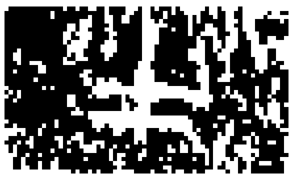


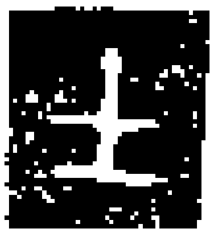
三

士父鐘用
廣啓士父身

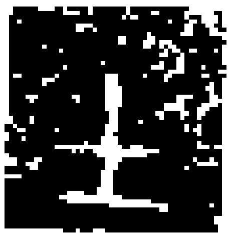


上魯

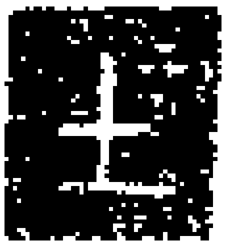
商叡匿魯
士商叡作匿



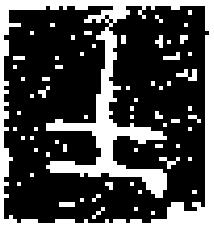
魯士簠魯士
浮父作飤簠



蓋



器一



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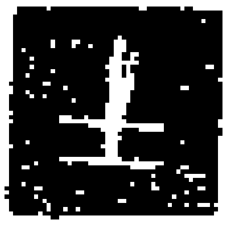
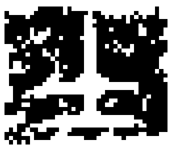


四

士浮父簠魯
士浮父作飤簠



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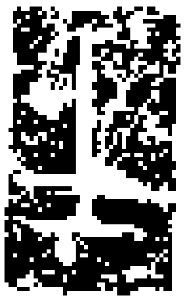

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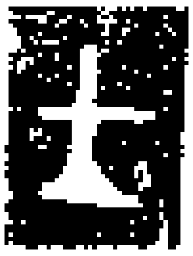

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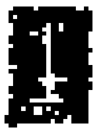
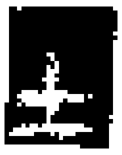


楚王劍楚
王酓章為趄

士口



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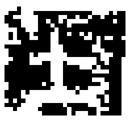

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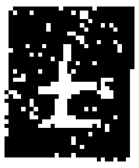

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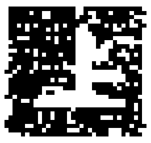
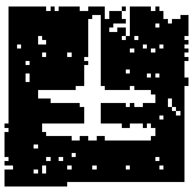
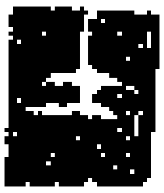


多友鼎

武公遣乃元士羞追于京𠂤

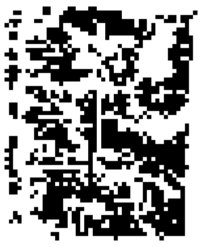


吳王御士盨 吳王御士尹氏叔緐作旅匜

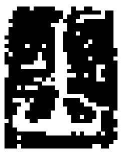


魯士商𠭰殷 魯士商𠭰

㝬作朕皇考叔䵼父尊殷



公孫窹壺 公子士折作子中姜盥之般壺



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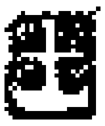

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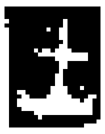

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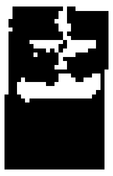
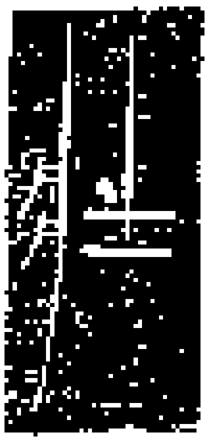


盉

臣辰盉王令士上

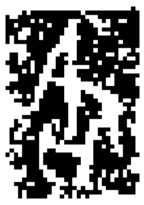
本義不可知，以金文用例看，為男子之美稱，如師寰毀「毆孚士女牛羊」，與女對稱，也指男子也。秦公毀「咸畜胤士」，指有才能的人。路子卣「王令士衜歸路子鹿三」，士為官名。



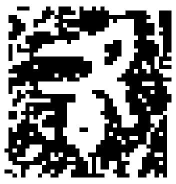
中山王譽鼎
含（今）余方壯

說文一篇、壯、大也。从士爿聲、禮記曲禮、人生十年曰幼學、二十曰弱、冠、三十曰壯有室、

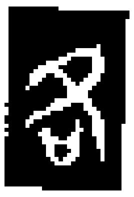
各



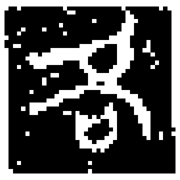
榩父丁角
王各



衛鼎
各廟



吳彝
王各廟



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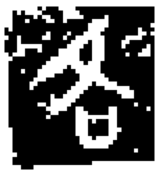

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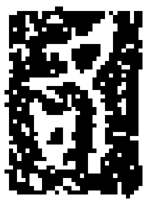
王各廟



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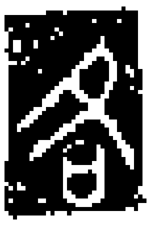
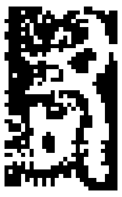


器

三年師兌毀
各大廟



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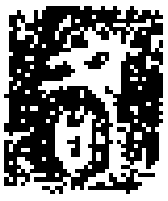

簋二

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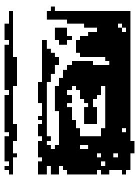
各康廟



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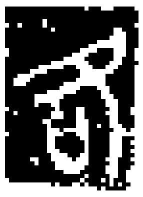
王各于康



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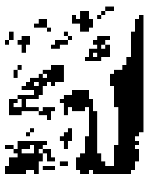

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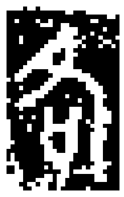

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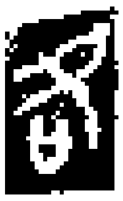

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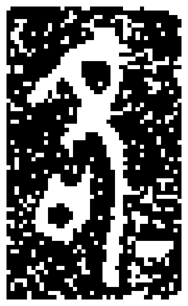
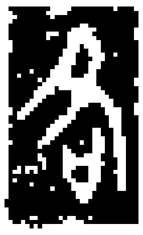


免大

鼎　王
各穆廟



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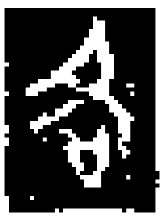

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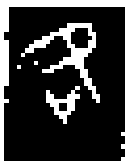

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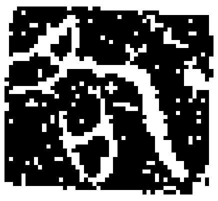

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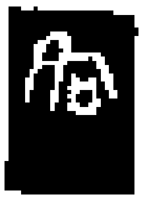

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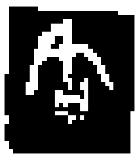

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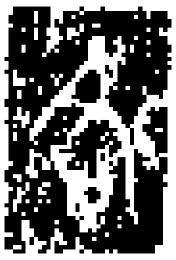

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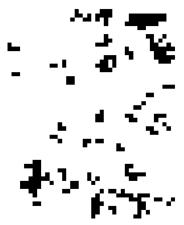

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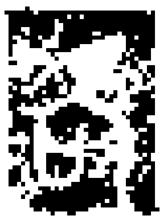

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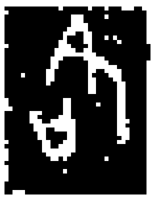

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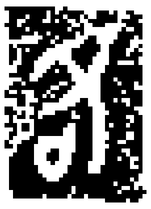

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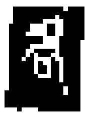

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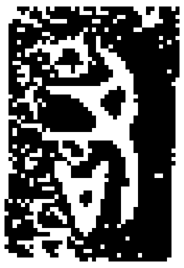

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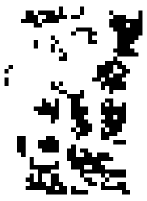

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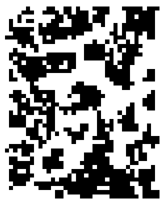

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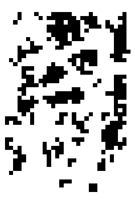

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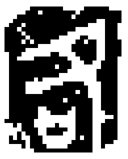

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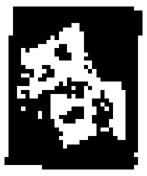

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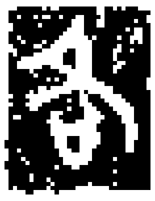

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揚毁
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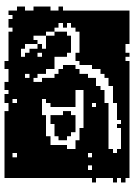

休盤　王
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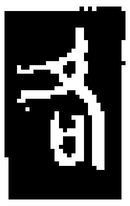

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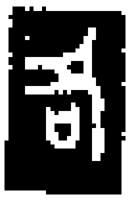

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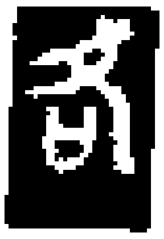

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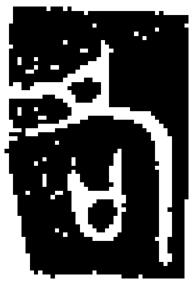
頌殷



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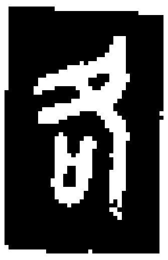
頌鼎

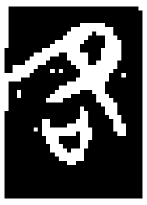


盖二

頌壺

王

各大室



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趞曹鼎

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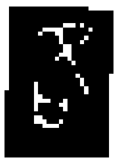

免卣

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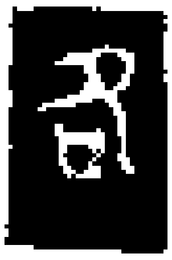

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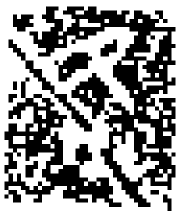
王

各大室



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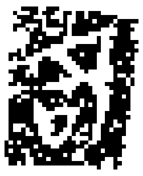

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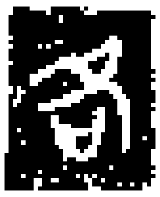
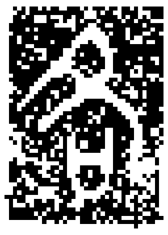


器

諫殷

各大室

王



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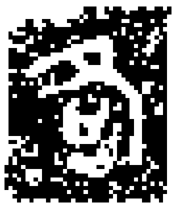
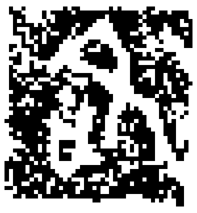


器

大師虘殷

王各大室



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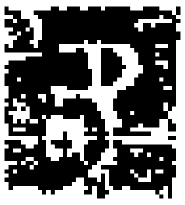

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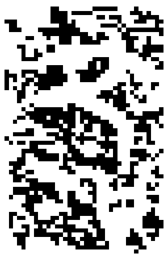
王各大

室



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師瘨殷

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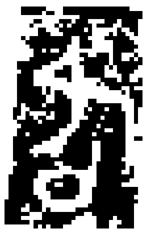
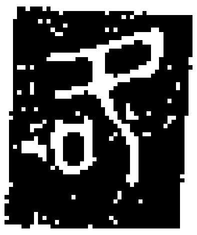


盖二

敔殷

于大室

各



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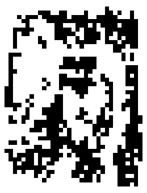
各于大室



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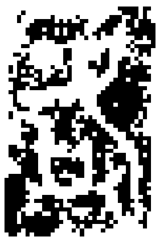

盠二

師嫠毁
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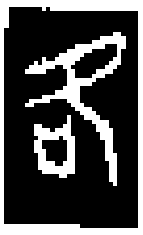

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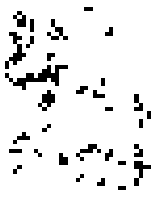

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師耤毁 王
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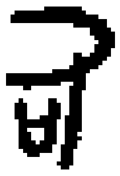

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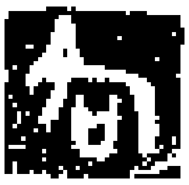
王各于大室



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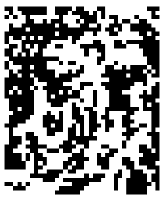
各于大室



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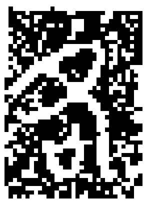

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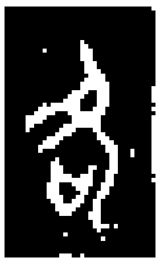

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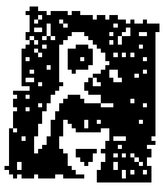
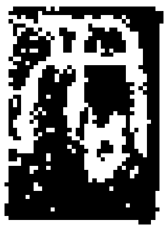
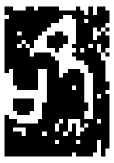
各于成宮



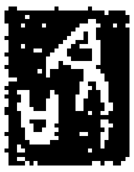
善鼎 王
各大師宮



無重鼎 王
各于周廟



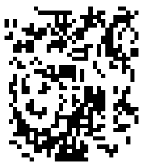
器一



盠二

方彝

[illegible]



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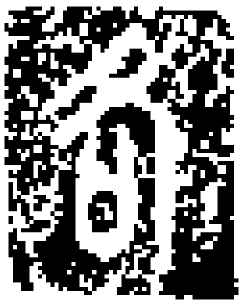
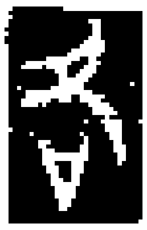
各于周廟



虢季子白盤
王各周廟宣廟



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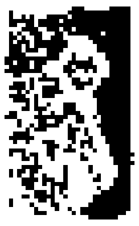
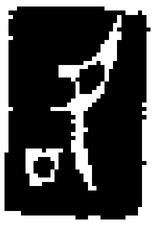
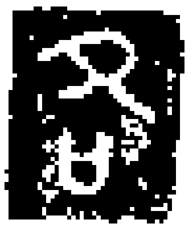


器二

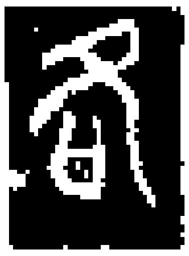
貉子卣
王各于呂



燮彝　燮
各王休



霝銅牌
而各年命



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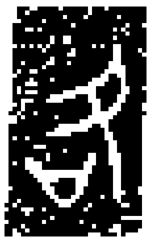
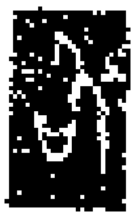
秦公簋
其嚴遄各



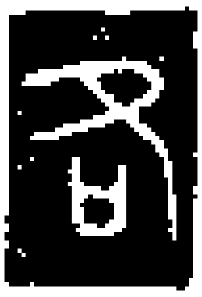
匽尊　侯
各于匽宮



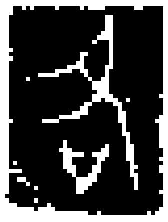
蓋

寧簋
其用各

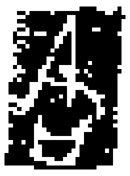
百神



𢾭簋　其
各前文人

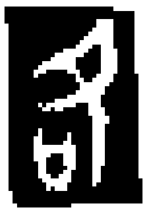


斳文考尊　王
工以斳各中

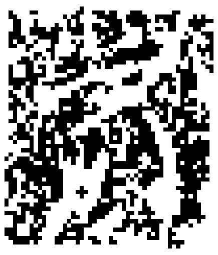


乙亥　父
丁鼎

夨令彝
遂唯各



豆閉簋　王各
于師戲大室



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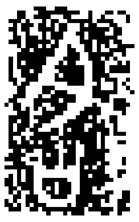
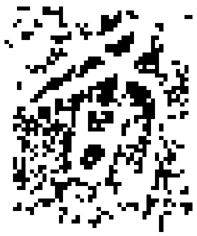
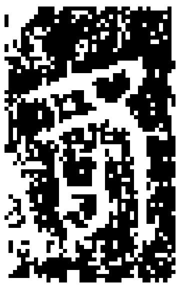


旲鐘　用卲各
喜侃前文人



興鐘　用卲各
喜侃樂前文人



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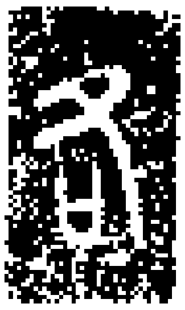
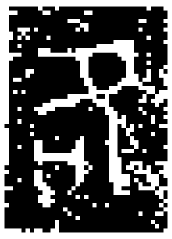
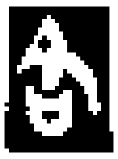


二

𤼈鐘（丙組）用追考
𪓐祀卲各樂大



宗周鐘　用卲各
丕顯祖考先王



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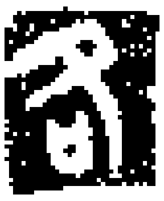
王來各于成

周平



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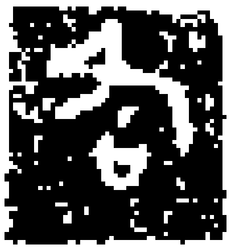
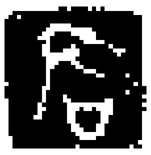
伐玁狁于𨑴盧



趩盂　各奸司
絭女寮奚進華



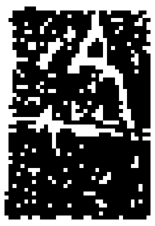
善鼎　余其用各
我宗子雩百生

戴家祥曰：兮甲盤銘有「各伐玁狁」語，翁祖庚云：或疑「各伐」不辭、案各乃略字、左傳「天子經略」、又曰「吾將略地焉」、又晉侯「治兵于稷以略狄土」、即此義也、（攈古錄三之二第六十九葉）按左傳襄公四年「匠慶請木」、季孫曰略」、杜預注「不以道取曰略」、孔穎達疏「今律、略人、略賣人」是也、古言「略」、强取也、俗書作掠、說文新附「掠、奪也」、从手京聲、考玁狁寇周殘暴特甚、詩人疾而歌之曰「靡室靡家、玁狁之故」、又曰「豈不日戒、玁狁孔棘」、周室迫于

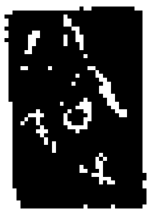
危亡，乃命方叔南仲等拒戰於涇洛之間，安得狼狽奔竄之日，追而自稱不以遠耶？者哉？翁氏之誤，不攻自破。竊謂「各伐」當與小雅六月「薄伐玁狁」、虢季子白盤「搏伐玁狁」、不嬰毀簋「宕伐玁狁」同義，亦與宗周鐘「𦥑伐厥都」之「𢾊」同義，殆一語之轉耳。「各」當為挌，挌為各之表義加旁字。說文十二篇手部「挌，擊也，从手各聲」。魏書任城王傳「手挌猛獸」是其義也。格為挌之表義更旁字，說文「抗」之或體作「杭」，「拲」之或體作「𣘗」，格之更旁从木表義者，意謂擊之者以木為武器也。廣韻格讀古伯切，集韻「各額切」，並音格，知格挌本一語也。管子地員篇「乾而不格」，尹知章注「格，謂堅槃也」。从手與从攴同義，說文「攴，小擊也，从又卜聲」，又即手之側視形，故古文扶作𢻰，揚作敭，播作𢾱，廣雅釋詁三「敋，擊也」，敋即格之更旁字。厥後戰鬬猛烈，徒手不足以禦敵，於是干戈應運而生，故形聲字中表義从手者，亦或更旁从戈。一切經音義九「格，古文𢦒同」，宗周鐘「撲伐」作「𢧵伐」，不嬰毀簋「𢾊搏」作「𦥑戟」，虢季子白盤作「搏伐」，是其證。挌、格、敋、𢦒並从各聲，見母魚部；搏从尃聲，幫母魚部；撲从菐聲，滂母侯部，聲類俱近，故撲亦通搏。宕讀徒浪切，定母陽部，聲雖不同，韻則陰陽對轉，故「宕伐」亦即格伐。若讀為「略」，則以上諸語皆非格不可通矣。

楊樹達曰：各字甲文作各，作𡴀，足抵區域之形，此經傳「格」字訓來訓至者之初字也。卜辭云「有各雲自東面母，吋」（菁二）。各雲者，來雲也。他辭云「其自東來雨」（通纂一三）。「各雲

自東與「自東來雨」句例同，金文師𨥨父鼎云「王各於大室」，敔簋云：「王各于成周大廟」，元年師兌簋云「王在周，各康廟」，王各者，王至也，此皆用各字本義者也，說文謂各字从口，訓為異詞，非也，此字第一步發展為方言卷一訓至之洛，此於初文各字之基加形旁彳為義也，第二步發展為說文訓至之假，則取格字之加旁彳字為其形，則取與各音近之叚字為其聲，而變為形聲字，於是足至區域之初形，不可得而踪跡矣。（積微居金文說二叢一業自序）



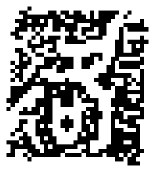
王



器

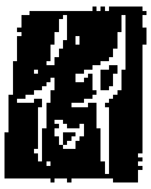
庚嬴卣　王
逆于庚嬴宮

𨒪字从辵各聲，說文所無，以古字表義更旁例推，字當讀格。方言一「假、𢓜，至也。邠、唐、冀、兗之間曰假，或曰𢓜」。又卷二「𢓜，來也。自關而東，周、鄭之郊，齊、魯之間或謂𢓜曰懷」。集韻入聲二十陌「𢓜、佫、徦、假、路同字，訓至也」。通作格，爾雅釋詁「格、戾、懷、摧、詹，至也」。釋文「格本作𢓜」。周書·君奭「則有若伊尹，格于皇天」。三體石經「格」作「𢓜」。史記·燕召公世家作「假」。堯典「格于上下」，說文八篇人部作「假于上下」。公羊傳隱公八年「歸格于禰祖」。釋文「格本作假」。金文師虎𣪘「𢓜于大室」，趩𣪘作「各于大室」，免𣪘「王各于大廟」。吾壺「王各于成宮」，卣銘作「王𨒪于庚嬴宮」。諸注正同。知𢓜、𨒪皆各之表義加旁字也。唐韻各讀「古落切」，見母魚部，格讀「古柏切」，假讀「古雅切」。廣韻𢓜讀「古伯切」，不但同母，而且同部，義俱訓至，或訓來。古諧聲字中，牙音見紐每與舌音來母混諧，各之與洛，監之與藍，其著例也。各之與路，亦猶各之與畧。左傳隱公五年「吾將畧地焉」，杜注「畧，總攝巡行之名」。又宣公十一年「略基趾」，杜注「略，行也」。（顏師古注）漢書高帝紀云「凡言略地，皆謂行而取之」。廣雅釋詁「畧，行也」。



師虎簋

㣣于大室

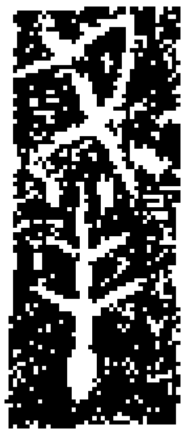


蓋

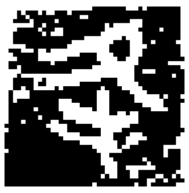
沈子簋　用㣣

多公其孔哀

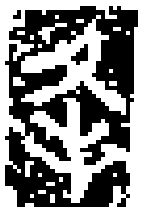
㣣字从彳，各聲，說文失收。爾雅釋詁「格，戾、懷、摧、詹」，釋文「格，本或作㣣。」玉篇一百十九「㣣，行貌，他合切。」廣韻入聲二十陌古伯切，音格。方言卷一「㣣，登也。」梁益之間曰㣣，或曰跂。」又卷二「儀、㣣，來也。」自關而東周鄭之郊齊魯之間或謂之㣣，或曰懷。」漢費鳳碑「設㣣于大亢」集韻「㣣，至也，或作洛、徦、假、路」通作格。



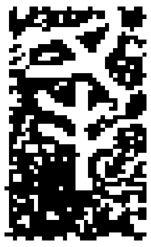
鄧其尚裝
于夆田陽



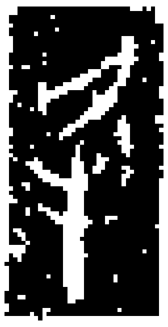
衛鼎觶小
子具壺夆



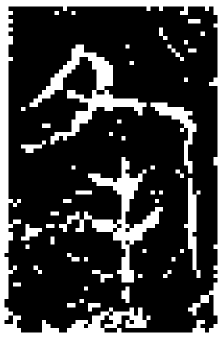
衛鼎



衛鼎則乃
成夆四夆

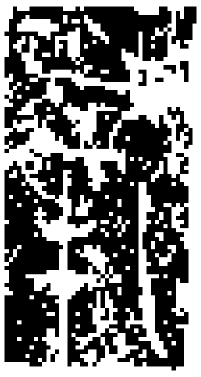


夆白甗夆
伯命作鑿彝



夆叔匜
夆叔

作季妃
盥盤

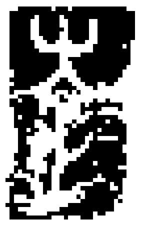


夆叔盤夆叔
作季妃盥盤

高田忠周曰：說文「夆，啎也。从夂丰聲。」轉義凡鋒而上銳者，此謂之夆。字亦从山作峯。又从木作桻。其實夆銳義，當以丰為本字。丰下曰：「艸盛丰丰也。从生上下達。」此說非是。丰即屮之象，故古文作𡴀𡴀，又或作[illegible]，豐字从此。試在原野，望睎艸盛茂之狀，即可見丰形，其上耑即銳也。故木之銳杪，山之銳頭，兵刃之銳耑，皆可偁之丰，而夆字从丰聲，當兼會意。夆有前進之意，前進突出，故又自夆牾也，夆辭亦所以逢遇也，後

世別製从辵夆聲逢字，古今文字之變，往往有此例矣。柳文辵並止系之字，均有踰步義。已从夂又又从辵，此為重複，是雖言彙亂衡多之理，其所原由可察而見焉。又省𨗨為逢，說文「遘逢使也」。此疊韻連語，即段借義也。而爾雅作粤夆，此為古字正文。亦當從夆逢逢光皆同字矣。（古籀篇六十三第二一辵二二葉）

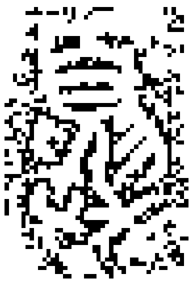
夌



子夌尊　子夌

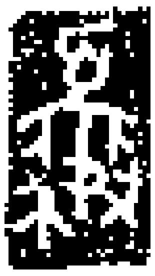
作母辛尊彝

說文五篇、夌、越也。从夊从兴、兴高也。一曰夌徲也、按金文用作人名、



蓋

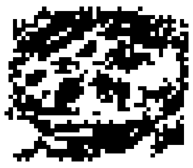
秦公殷　虩
事蠻夏



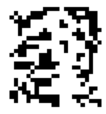
史牆盤　上
帝司夏尤

戴君仁曰：說文解字五下夊部：「夏，中國之人也。从夊，从頁，从臼。臼，兩手；夊，兩足也。」許云中國之人，似非本義。前人別作解者，戴侗六書故卷八「夏」下云：「伯氏曰：夏，舞也。臼象舞者手容，夊象舞者足容也。」按古有舞夏，周官大司樂：奏蕤賓，歌函鐘，舞大夏。鐘師：掌金奏，凡樂事以鐘鼓奏九夏：王夏、肆夏、昭夏、納夏、章夏、齊夏、族夏、祴夏、驁夏。阮元揅經室集卷一釋頌云：「仲尼燕居子曰：大饗有四焉，下管象武，夏籥序興。象武，武舞用干戚也；夏籥，文舞用羽籥也。所謂夏者，即九夏之義。說文「夏」从夊，从頁，从臼。臼，兩手；夊，兩足，與頌字義同。周曰頌，古曰夏而已。故九夏皆有鐘鼓等器以為容節。九夏即在頌中，明乎人身手足頭兒之義。而古人名詩為夏為頌之義顯矣。」按戴、阮之說是也。夏之為語，本當為義大之詞，而字形則象舞，蓋為盛大之歌舞，疑與雩是一字。祈雨之祭，古之所重，祭時所用歌舞聲容盛大，故名之為夏。遂為文字，象人舞形。中國之人，蓋其引申之義，且引申並一借用既久，乃別造專字，从雨，于聲，而為雩矣。爾雅釋詁：「夏，大也。」方言一：「秦晉之間，凡物壯大謂之嘏，或曰夏。」又云：「自關而西，秦晉

之間，凡物之壯大而愛偉之謂之夏」，方言所謂「愛偉之」，蓋謂人見壯大之物，心愛而異之，呼之為夏，以表示其偉之之意，此與說文艸部「䔢」下云「大葉實根駭人，故謂之䔢，从艸于聲」得名之意相同，于聲亦所以表大也。禮記月令「仲夏之月……大雩帝用盛樂」，鄭注「雩，吁嗟求雨之祭也。雩帝謂為壇南郊之旁，雩五帝之精，配以先帝也。自鞀鞞至柷敔皆作曰盛樂，凡他雩用歌舞而已。」孔疏按「女巫云『旱暵則舞雩』，是用歌舞，正雩則非唯歌舞，兼有餘樂」，可證夏本正雩，歌舞盛大，故以夏名之，因以為季節之稱。于為喻紐三等字，夏胡雅切，屬匣紐，古喻三歸匣，雩夏又同在魚部，是二字古音相同，實一語也。本義當訓為大舞，四時之一，中國之人義非其朔矣。（中國文字七二冊一葉釋）（頁釋[illegible]冊己）

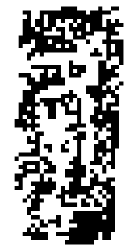


旬 口口卷
陸共為亞



一

鄭王義人芳 鄭王
義人作日宰斉鉄



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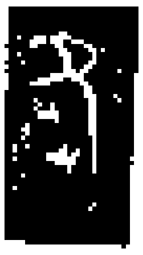
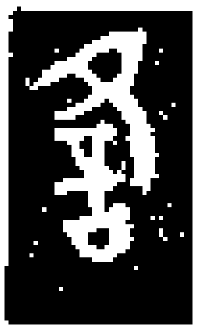
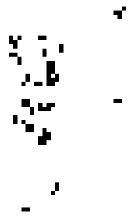
揚天子丕杯魯休



祈伯毁 子孫歸夆其
萬年日用享于宗室

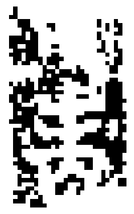


夆毁 夆作
豊姬寶毁



器

夆母車卣
賞夆貝二朋



器

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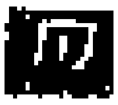
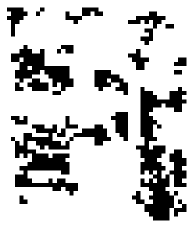
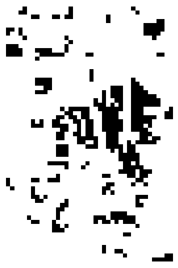
子令小子夆



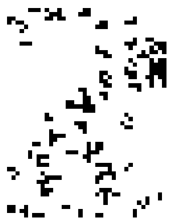
參尊 己夕



器一

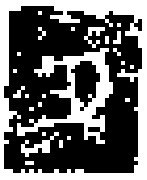


蓋二

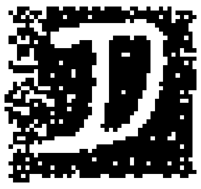


器二

𤼈𣪘 用夙夕



芇伯𣪘 享夙夕



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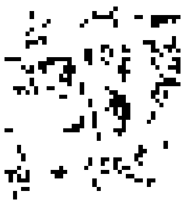

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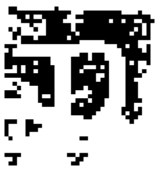
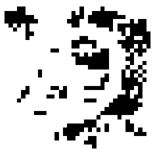
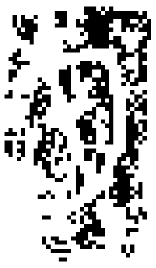


蓋



器

師痠𣪘敬 夙夕用事



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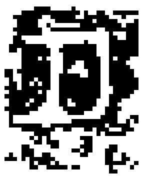
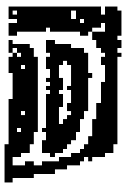
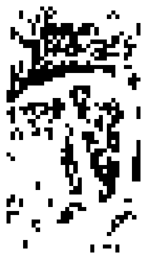


蓋

恆𣪘夙夕 勿廢朕命



厤鼎其用 夙夕𩱳享



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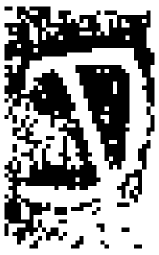
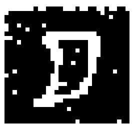
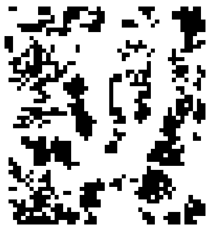


二

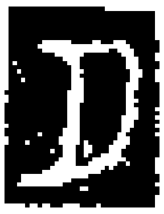
𤼈鐘圖夙 夕左尹氏



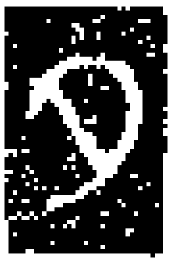
般日辛尊般 學夙夕明享



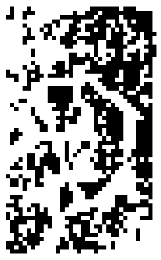
史䛐毁



史䛐彝　其于文朝夕監



毛公鼎　䴡夙夕敬念王畏



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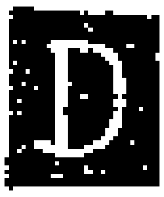
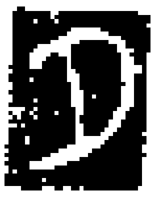
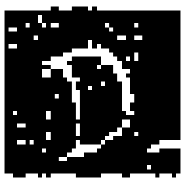


蓋一



器二



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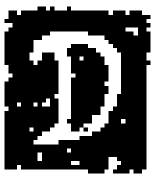
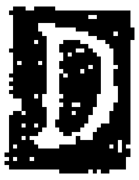
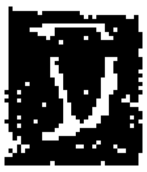


器三

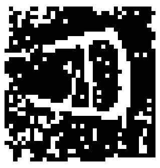


蓋四

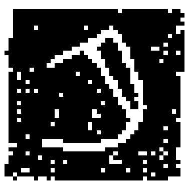


器四

仲殷父毁　用朝夕享孝宗室



秦公鐘



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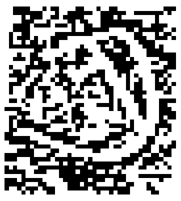

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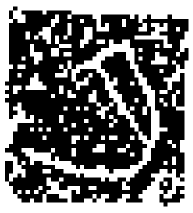

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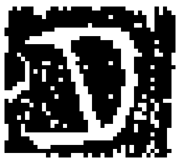
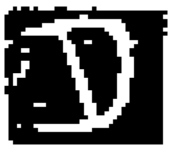


事族毁　其朝夕用享于文考



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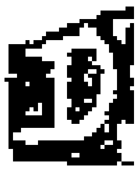

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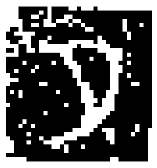

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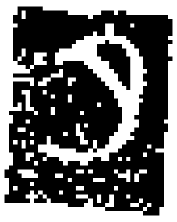

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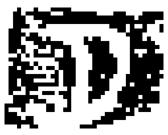
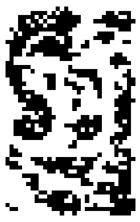
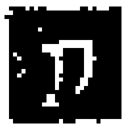


四

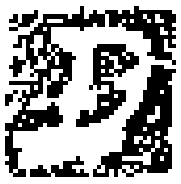
追段　追虔夙夕卹乃死事



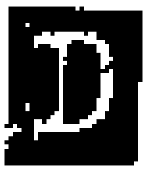
師訇鼎　夙夕尃由先祖剌德



先獸鼎　用朝夕鄉氒多朋友



盂鼎　夙夕召我一人烝四方



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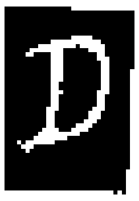
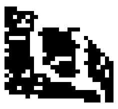


器

克盨　克其用朝夕享于皇祖考



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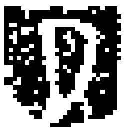
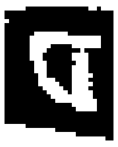
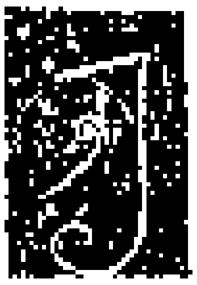


二

癰公鼎　曰奄以乃弟用夙夕鬻享



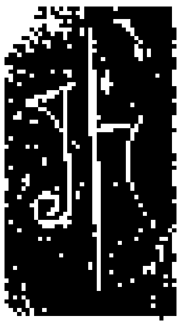
參壺　用旅旋硒夕耕卯吴



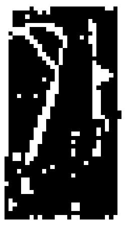
中山王嚳方壺　氏以遊夕飲飤

林義光曰說文云「夕，莫也。从月半見。」按月半見非夕義，古外字、霸字，或从夕，或从月，（霸字从夕頌敦究敦）凡夕月初本同字，暮時見月，因謂暮爲月。猶晝謂之日，夜晴謂之星也。

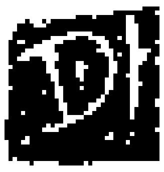
（詩星夙篤）言後分為二音，始於中加一畫為别，而加畫者乃用為本義之月，象月形者反用為引伸義之夕。古作夕（毛公鼎）象月形。林義光所釋至確。夕、月古本同字，金文通用無别。元盉「丑D初吉」，無㠱殷「正D初吉」，均以「夕」代「月」。「夤」，秦公殷从「月」作「夤」，「外」，靜殷从月作外。金文「朝夕」、「夙夕」均用作本意。



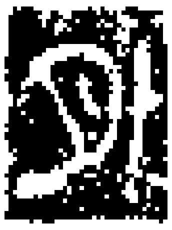
中山王嚳方壺 外之



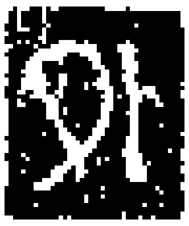
子禾子釜 又口外盈釜



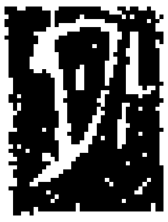
毛公鼎 庶出入事于外



毛公鼎 出入專命于外

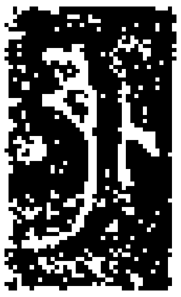


毛公鼎 毋又敢惷專命于外

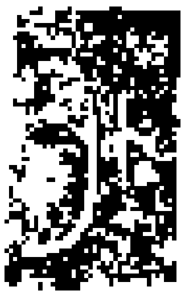


毛公鼎 命女辪我邦我

冢卣 外



鉦鍼 余處此南疆萬世之外



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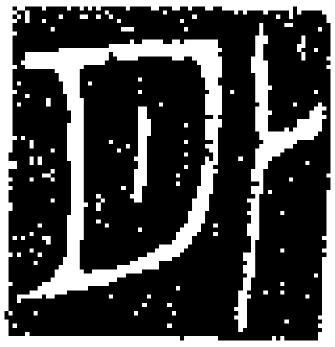
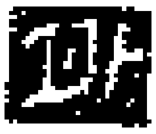
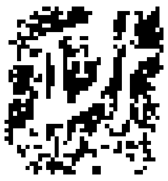


外叔鼎 外叔作寶尊彝

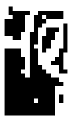


靜𣪕 用作文母外姑尊𣪕



師瘨𣪕 用作朕文考外

季尊𣪕



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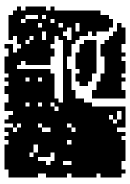
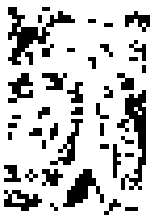


二

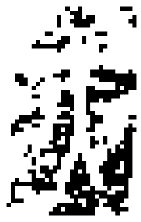
臧孫鐘 攻敔中冬𢦏之外孫坪之子臧孫

說文七篇「外，遠也。卜尚平旦，今夕卜，於事外矣」按許釋艱澀難懂，外从夕从卜，或屬會意字。「卜」指屋壁，一短橫表示壁之內向，另一向有「月」，當為屋外。外的意思豁然而出。

夜

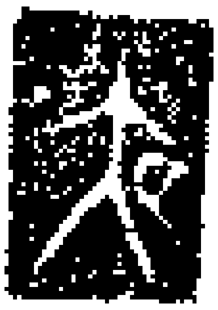


伯晨鼎
用夙夜事

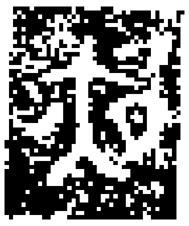


蓋

敔卣 用
夙夜事



大克鼎 敬
夙夜用事



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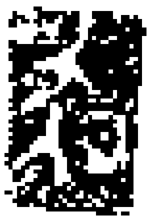
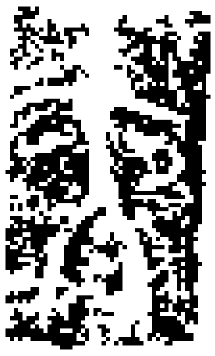
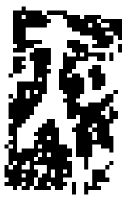


二

伯康毁 用
夙夜無詢

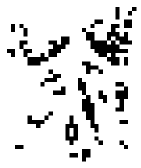


㝬毁 余
亡康晝夜

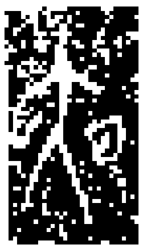


器

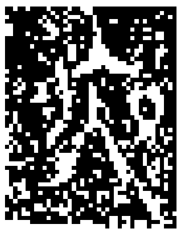
彧毁 用
夙夜尊享



史牆盤 史
牆夙夜不彖

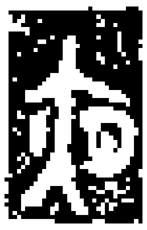


蓋一

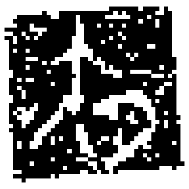


器二

師袁毁 夙
夜卹氒牆事

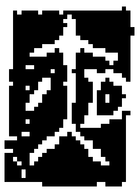


蓋一

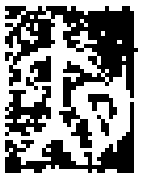


蓋二

師嫠毁 夙
夜勿廢朕令



蓋一



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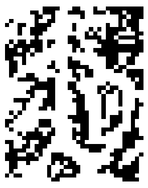
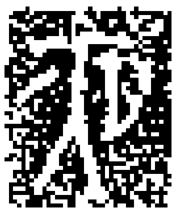
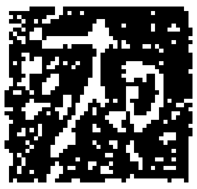


器三

師酉毁 敬夙
夜勿廢朕令

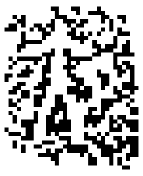


器一

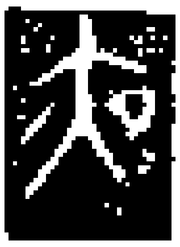


光二

師嫠𣪘　敬夙夜勿廢朕令



師虎𣪘　敬夙夜勿廢朕令



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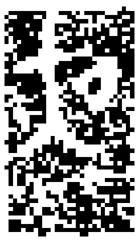
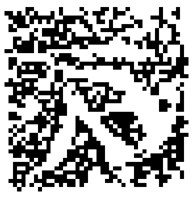
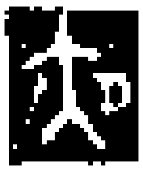


叔兆𣪘　夙夜享孝于宗室

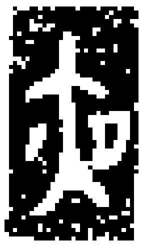


鄭侯庠彝　鄭侯庠畏夜思□戈

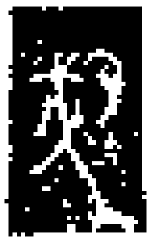


番生𣪘　虔夙夜尃

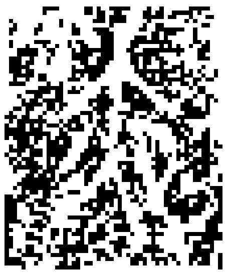
录不嚳德



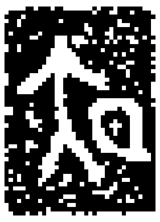
伯中父𣪘　伯中父夙夜事走考

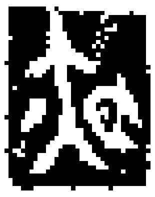


句鑃　余夜□□𣪘□敢諮



𨒪鐘　敬乃夙夜用屏朕身





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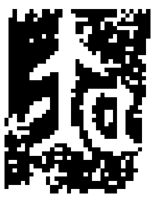


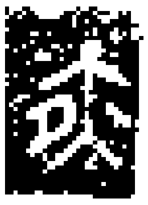
簋二

盨叔

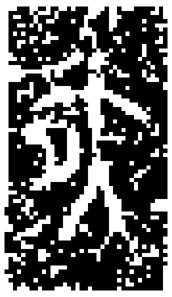
父𣪘　其夙夜用享孝于皇君

[illegible]

戜古鼎　用穆夙夜尊享孝妥福

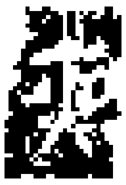


豈姞𣪘　豈姞𩰫用宿夜享孝于𢿌公



器

争殷　用盟夙夜用享孝皇祖文考



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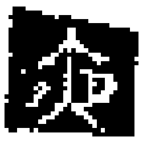
戜方鼎　其用夙夜享孝于氒文祖乙公



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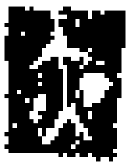

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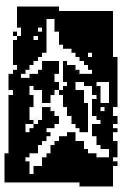
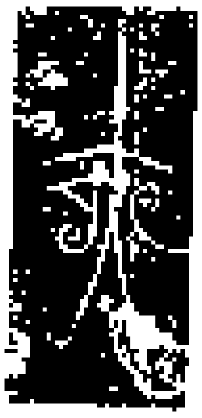
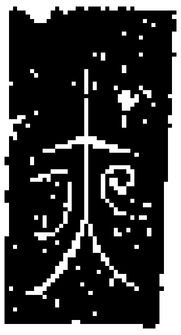
效卣



效觶　效不敢不萬年夙夜奔走揚公休



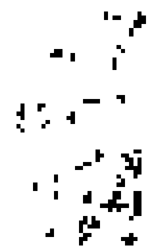
中山王嚳鼎　夙夜不懈



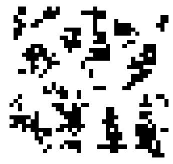
中山王嚳方壺　夙夜篚解

林潔明曰：按說文「夜，舍也。天下休舍，从夕，亦省聲。」段注「夜與夕渾言不別，析言則殊，小雅莫肎夙夜，莫肎朝夕，朝夕猶夙夜也。」段說是也。金文與篆文同。又或从月，古文月夕一字也。（金文詁林卷七四三六二葉）按疑夜即「夕」之繁構。彝器「夙夜」又往往作「夙夕」，如祈伯殷、𤼈鐘、師旋殷、恒殷、秦公鐘等，不勝枚舉。（參見字條）夕又夜夕古音同讀。史記管蔡世家「子莊公夕姑立」，索隱「夕姑上音亦，即射姑也。」公羊文公六年「射姑殺也」，穀梁作「夜姑」。

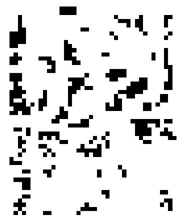
是「夕姑」即「夜姑」，高祖功臣侯者年表「齋侯趙將夜元年」，索隱「漢表作將夕」，是「夕」「夜」亦古音同讀之證，夜字从夕亦聲，夕亦聲近韻同，疑夜是夕的聲符加亦字。



利𣪕
夙又商



衰鄦鼎
屬叔子夙



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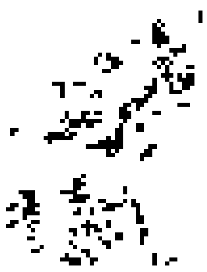
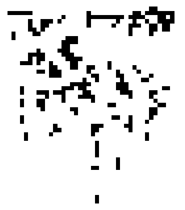


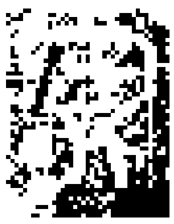
器二

𤼈𣪕

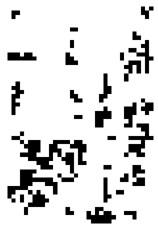
用
夙夕



𤼈鐘夙
夕聖趩



伯晨鼎
用夙夜事



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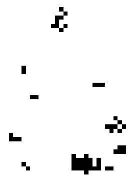
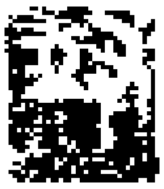


器

效卣用
夙夜事



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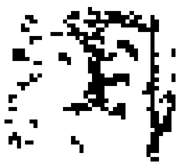

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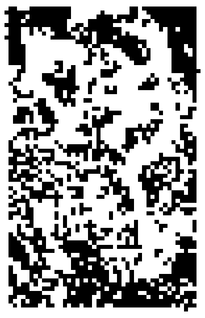
師趛𣪕敬
夙夕用事



大克鼎敬
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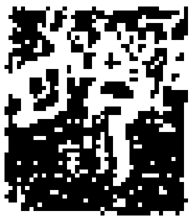

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伯康𣪕用
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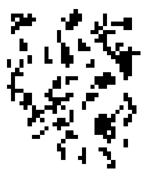
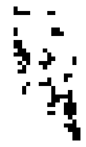


史牆盤
史牆

夙夜
不㒸



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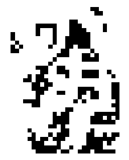

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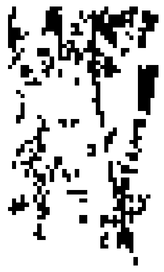
或𣪕用
夙夜享孝



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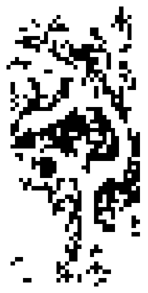

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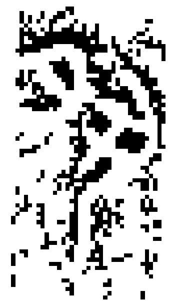

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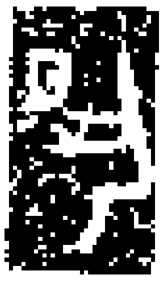
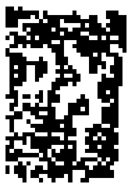
廡鐘圝夙
夕在尹氏



曆鼎其用
夙夕鬻享



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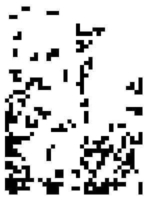

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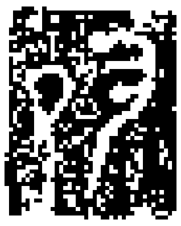
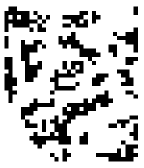


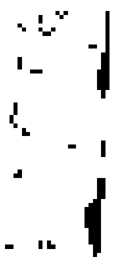
簋二

師寰簋夙
夜卹厥牆事



笅

恒簋夙夕
勿廢朕令



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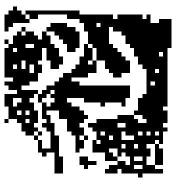

盂二

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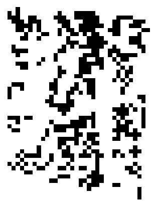

簋一

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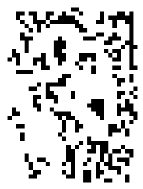
夜勿廢朕令



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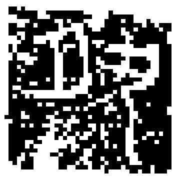
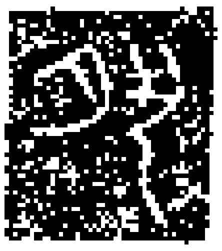


秦公
鐘



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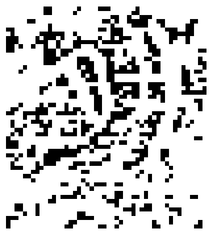

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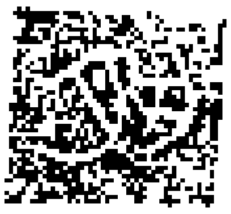
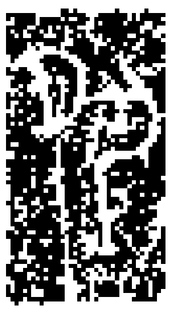


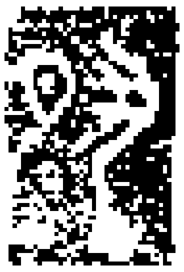
三

秦公鎛余夙
夕虔敬朕祀



追公鼎虔
夙夕叀疧一

人



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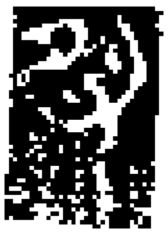
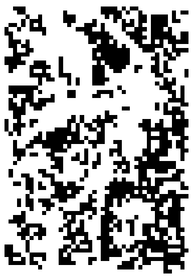
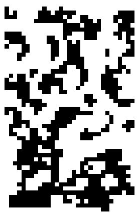


叔戎毁夙夜享孝于宗室



逨鐘敬乃夙夜用甹朕身



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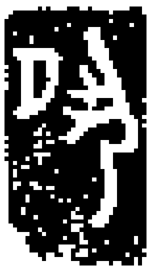
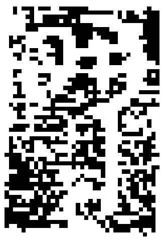


白中父毁白中父夙夜事走考



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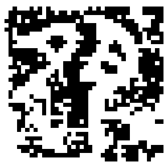
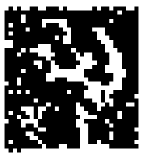
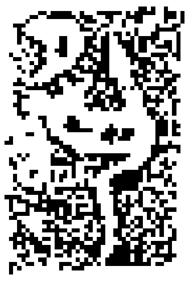


四

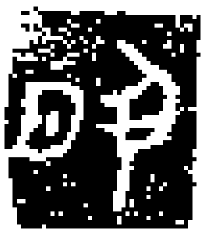
追毁追虔夙夕卹氒死事



番生毁虔夙夜尃求不朁德



盂鼎夙夕召我一人烝四方



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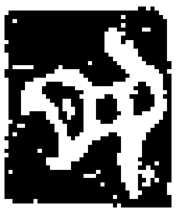

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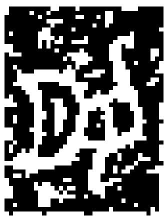
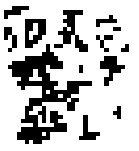
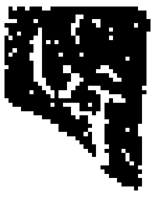


喦二

叔盠父毁其夙夜用享孝于皇君



戲考鼎用禋夙夜尊享孝妥福



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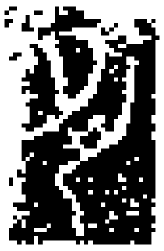
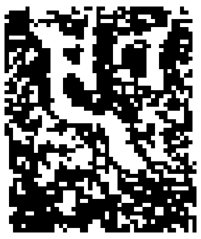


二

雁公鼎　曰奄以乃弟用夙夕攬享



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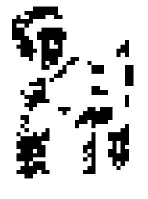
辛設　用亟夙夜用享孝皇祖文考



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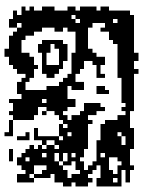

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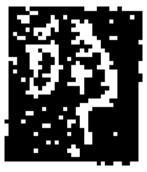
𢦔方鼎　其用夙夜享孝于氒文祖乙公



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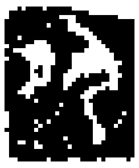
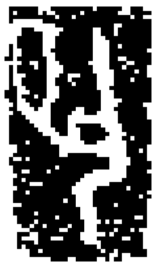
效卣



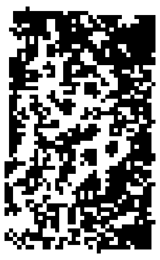
效觶　效不敢不萬年夙夜奔走揚公休



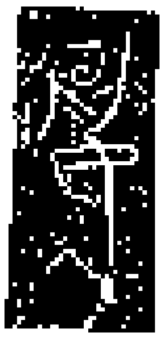
咏曰戊簿　旅作夙尊彝

高田忠周撰說文「夙，早敬也。从丮夕，持事雖夕不休，早敬者也。」段氏云「召南毛傳曰夙，早也。此言早敬者，以字从丮，故晨下曰『日辰爲晨』，夙夕爲夙，皆同意是也。大雅載震載夙，毛云『夙，早也。』箋云『夙之言肅也。』惟夙有敬意，故鄭云肅。持事云云，此說會意之恉。謂日莫人倦，齋莊正齊而不敢懈惰，是乃完今日之早敬，基明日之早敬也。抑夕者夜之通稱，丮旦而執事有恪，故字从丮夕與。此說是矣。蓋會意字，其所从字要

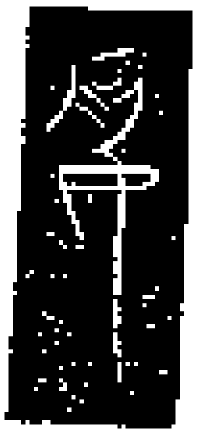
與所成本字音全無相涉，而其音已為既定一語，故有他字與此同音者，而命之耳，即夙之音肅也，其義亦同肅也，惟其所會意字，複與此異，故同義而自得分別也。銘云，敬夙夜，又伯晨銘曰「夙夕孝享」，正字本義也。周語「夙夜恭也」，晉語「夙夜征行」，虞書「夙夜惟寅」，亦皆相合矣（古籀篇二十四第二六葉）



茍伯簋 享嬰夕

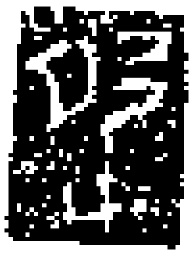


中山王嚳方壺 嬰夜匪解

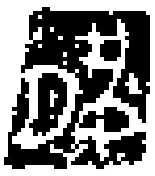


中山

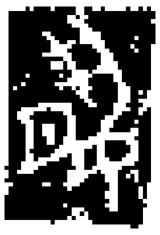
王嚳鼎 嬰夜不解



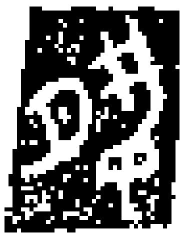
師望鼎 虔嬰夜出內王命



盖一



器一



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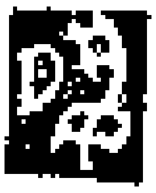

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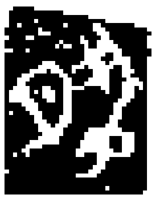

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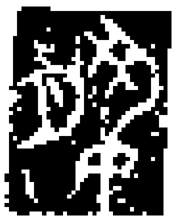
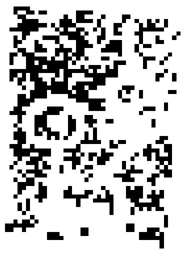


器三

師酉簋 敬嬰夜勿灋朕令

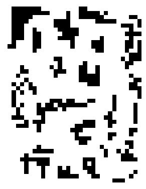
嬰即金文夙夙之繁飾，从字形看，明右旁从人執手形，嬰从女人執手形，結構相同。金文辭例也都作夙夜之夙用。



中殷父盤　用

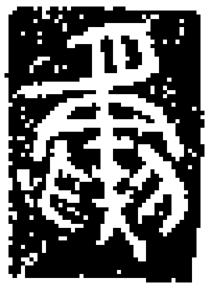
晛讀中氏[illegible]

戴家祥曰：晛字从日从丮，字當釋夙。說文七篇「夙，早敬也。从丮持事，雖夕不休，早敬者也。」古文月夕日三字每有混用，甲骨文明作[illegible]，今夕作今月，是其證。說文「期，會也。从月其聲。」金文从日不从月，六國古鈢其[illegible]，从日亓聲。夙皀者，敬飽也。



卯𣪕　令余非敢夢先公　又進造退

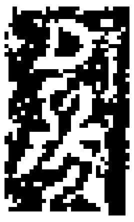
說文七篇云「夢，不明也。从夕瞢省聲」凡與夢同聲者，往往含有不明的意思。說文四篇云「瞢，目不明也。」「懵懂」形容頭腦糊塗不清，「朦朧」形容月色不明，「迷濛」形容天色不明，此為漢字聲亦寄義例。



盂

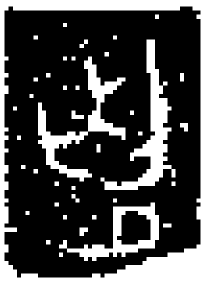
秦公毁　嚴龔夤天命

林潔明曰：按說文「夤，敬惕也。从夕寅聲。易曰夕惕若厲」。金文字从月，高田忠周、林義光皆謂从「肉」，即胂字。盂不知古文「月」「夕」同字之故也。（金文詁林卷七第四三七三葉）按林說是也。況盂「五D初吉」、無㠱毁「正D初吉」均以「夕」代「月」。靜毁「外」作「外」从「月」，「夤」亦屬此例。



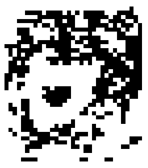
二

陳侯因資
敦　昜叫



邾友父鬲　鼄友父
媵其子𦉢嫊寶鬲

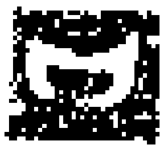
口



郜穡 郜
帰之曰

[illegible]

矢車鑿
矢寶曰作



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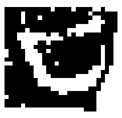
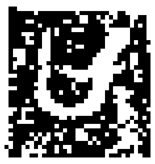


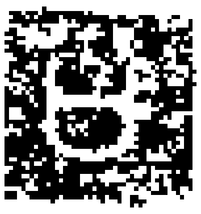
器

帝子母觚
帚子母曰

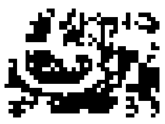
止



卯其卣 五四
尊文武帝乙俎



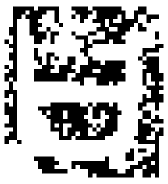
陎侯設 陎侯
曰為季姒設



易犬曰走科
鼎 易犬曰

走叔口于小
臣負三觚

說文二篇「口人所以言食也象形」按許氏訓釋極是言語飲食為口之兩大職能。段玉裁也同意此說並引說文舌訓「口所以言別味也」顯象傳「君子以慎言語節飲食」句作為例證金文與小篆字形相同均為人嘴的具體象形。



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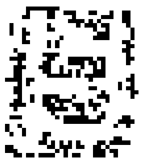

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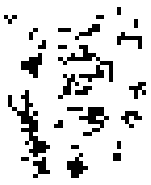

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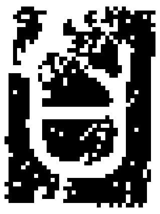
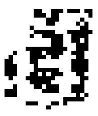


將殷 曰



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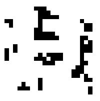

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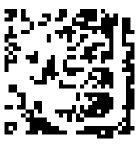

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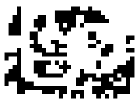
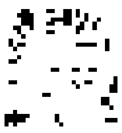
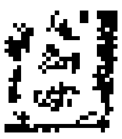


器二

盠方彝



盠尊 曰



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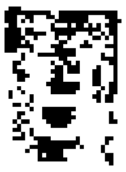

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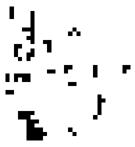
諫殷 曰



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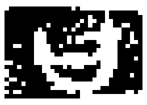
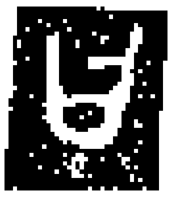


縣妃殷 曰



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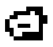

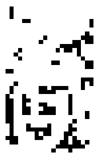

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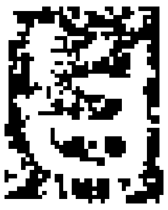

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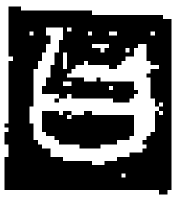

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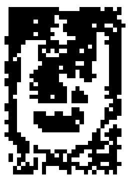

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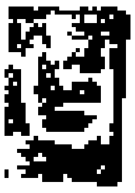

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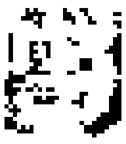

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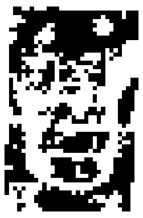

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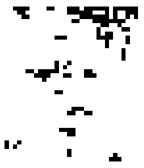

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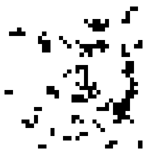

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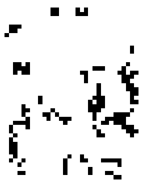

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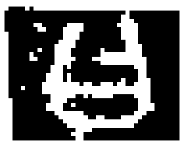

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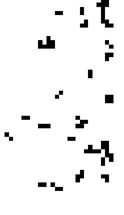

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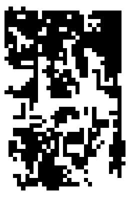

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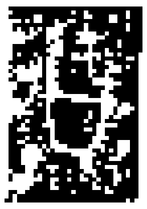
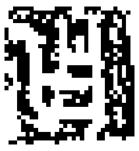
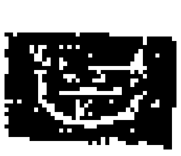


二

僕兒鐘 曰



邾公華鐘 曰



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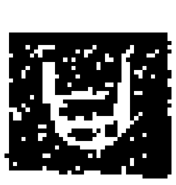

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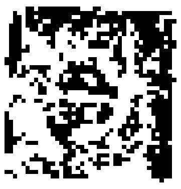

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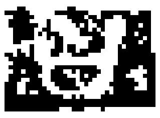

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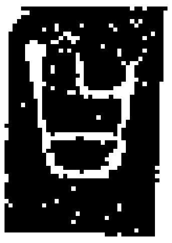

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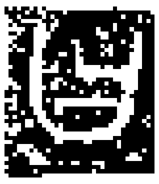

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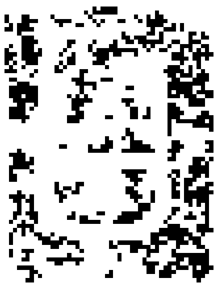

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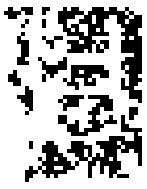

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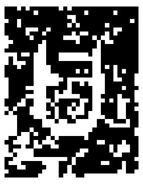

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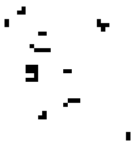

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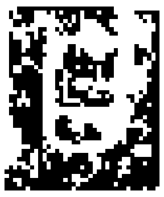

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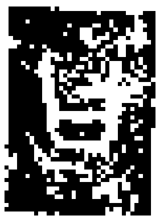

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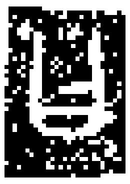

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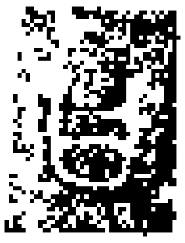

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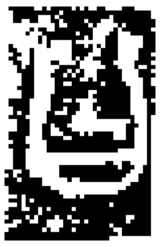

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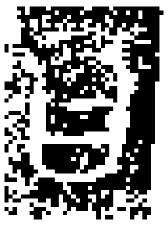

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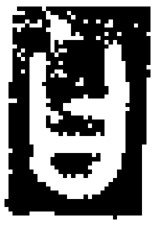

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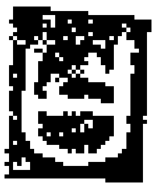

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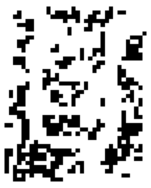

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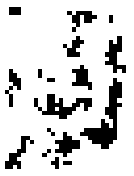

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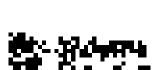

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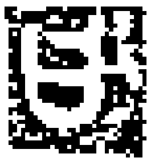

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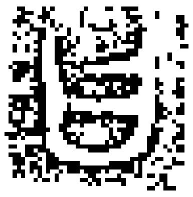

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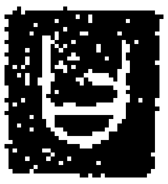

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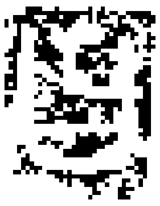

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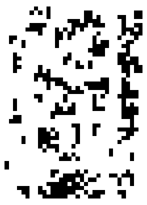

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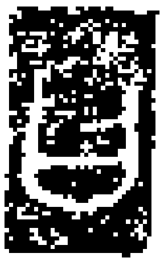

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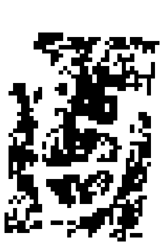

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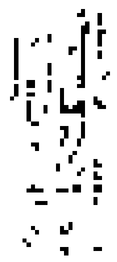

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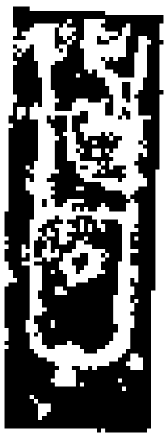

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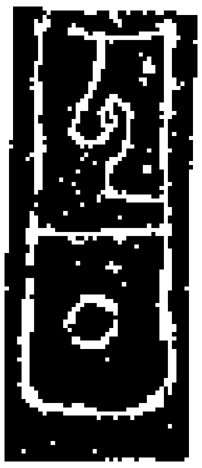

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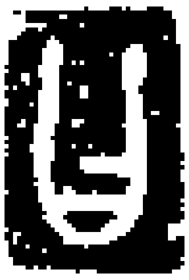

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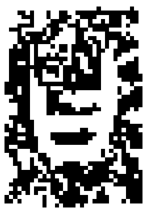

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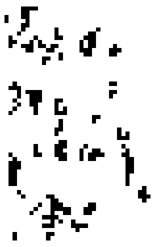

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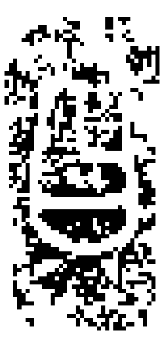

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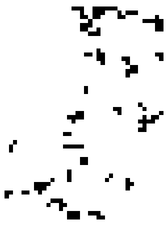

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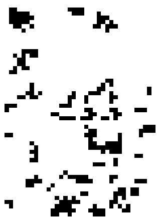

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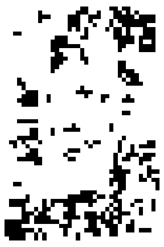

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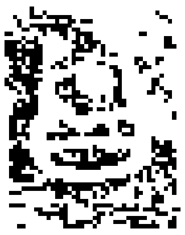

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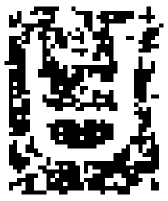

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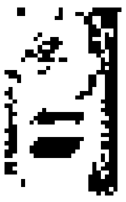

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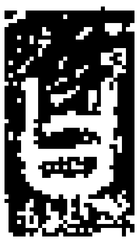

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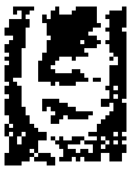

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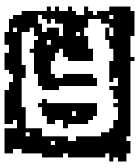

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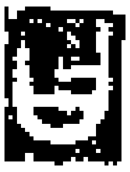

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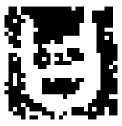

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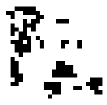

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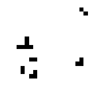

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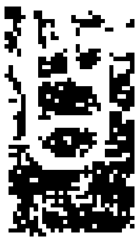

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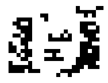

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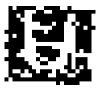

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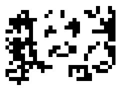

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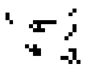

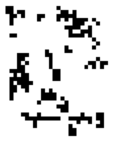

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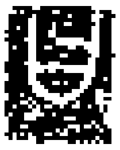

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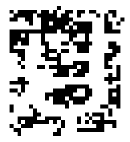

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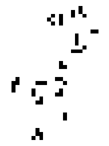

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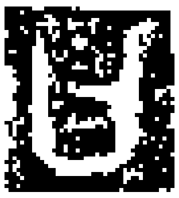

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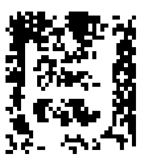

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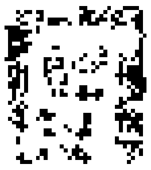

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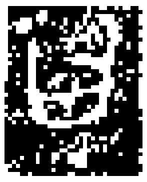

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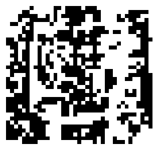

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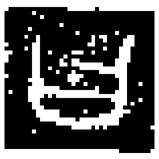

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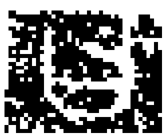

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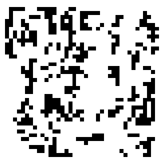

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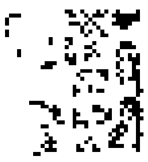

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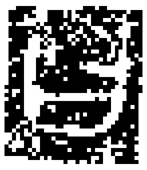

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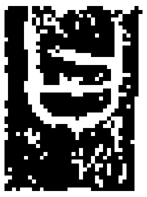

器二

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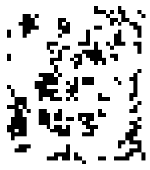
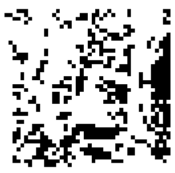
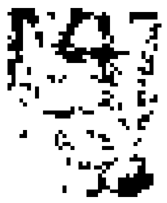


蓋一



蓋二



器二

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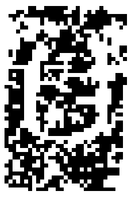

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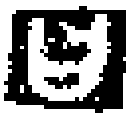

盨

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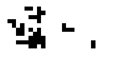

器

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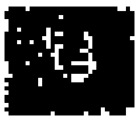

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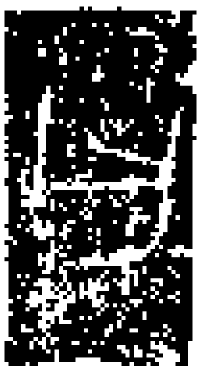
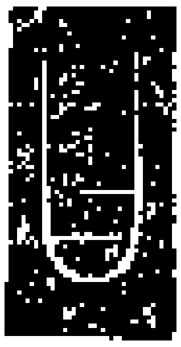
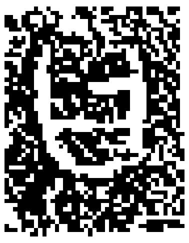


陳助

𤔲簋 曰



中山王䜌方壺 曰



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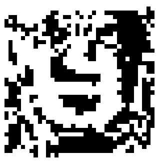

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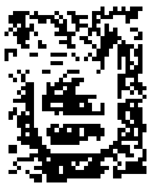

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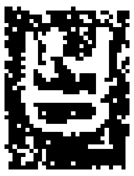
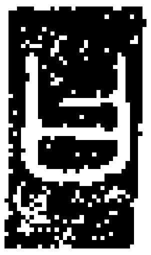


器一



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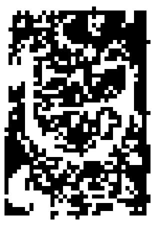

器二

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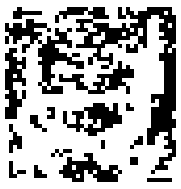
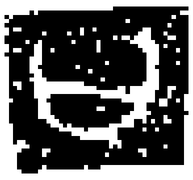


器一



器二

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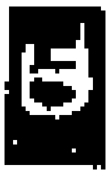

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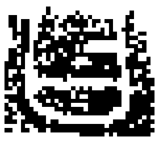

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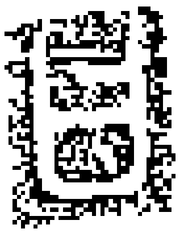

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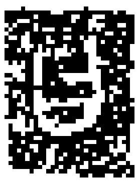

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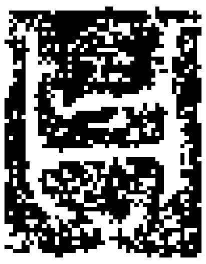
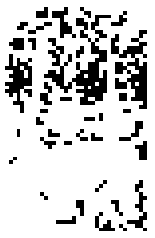


大克鼎
王若曰



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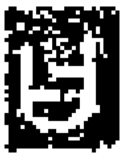
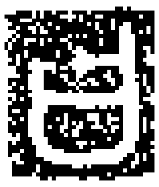
王若曰



舀鼎
□若曰



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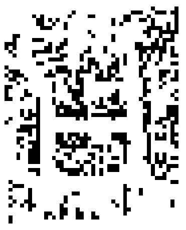

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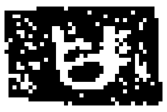
王曰盂



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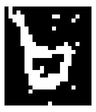

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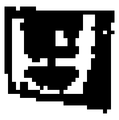

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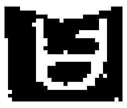
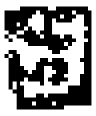


器

令彝
廼令曰



令方
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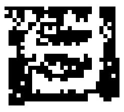

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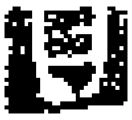

器

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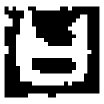

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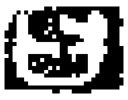

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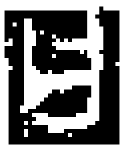

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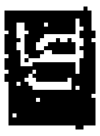

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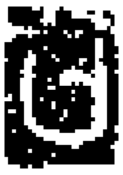

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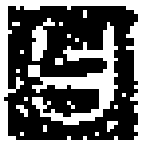

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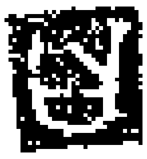

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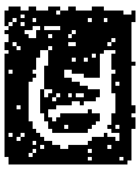
伯氏曰



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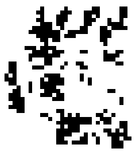

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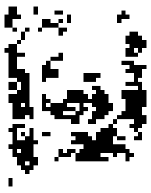
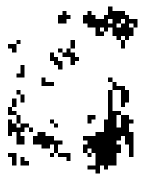


袁𣪘鼎
曰厲曰



三
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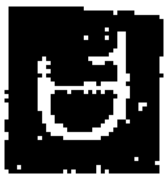
易口曰



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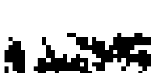

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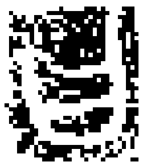
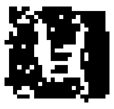
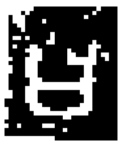


器

鬲祖丁卣
隣令曰



魯公盨
魯公曰



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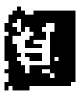
非余曰



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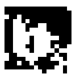

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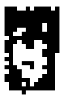

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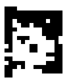

六

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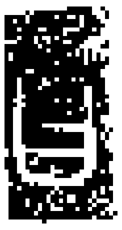
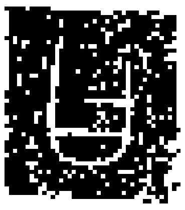


秦公
鐘



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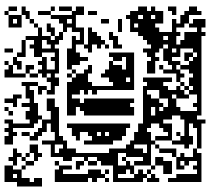

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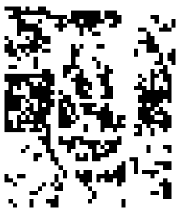

三

秦公鎛
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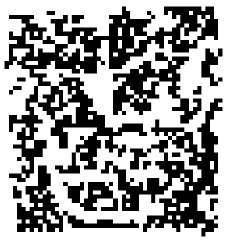

盧

秦公𣪘
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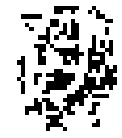
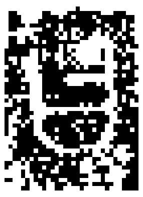
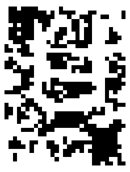


器一

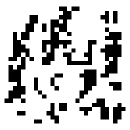


簋二

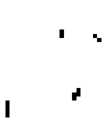


器二

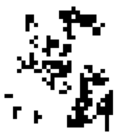
盨右
彝



盨尊曰
刺朕身



簋一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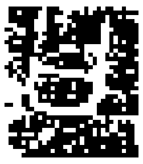
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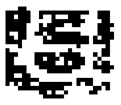
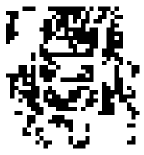

器二

盠方彝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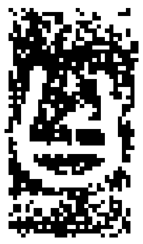
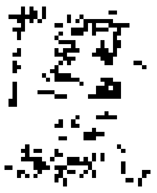
令盠曰
王


史牆盤

曰古文王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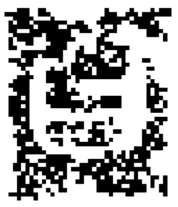
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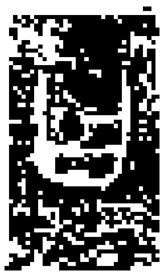
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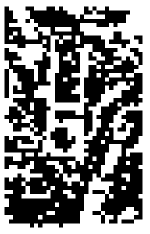
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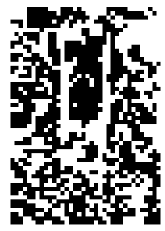
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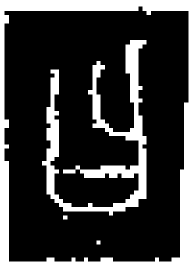
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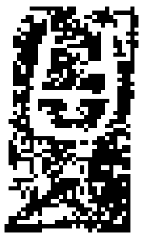
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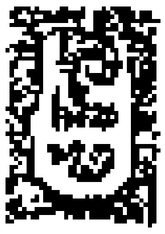
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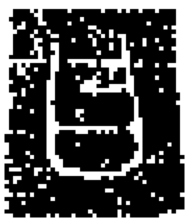
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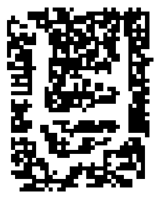

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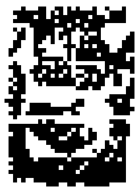
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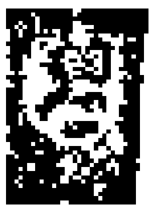
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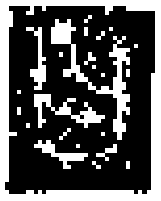
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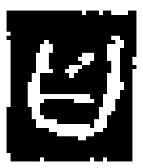
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東

内扔月

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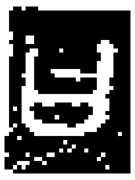

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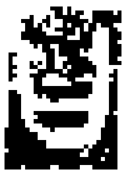

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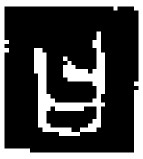

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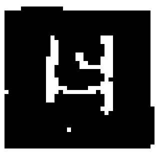

器

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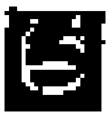
王令䧹曰



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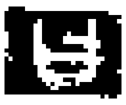

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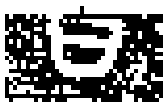

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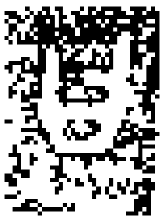

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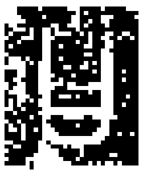

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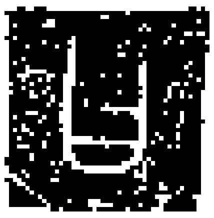

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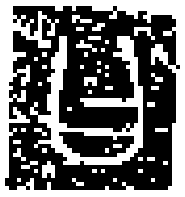

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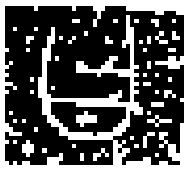

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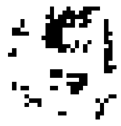

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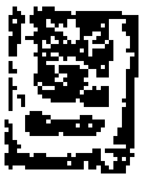

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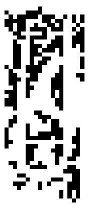

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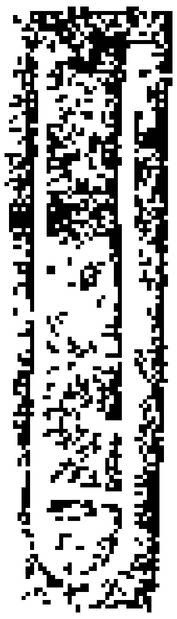

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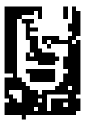

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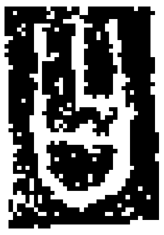

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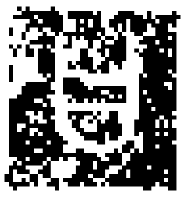

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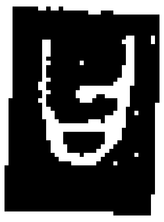

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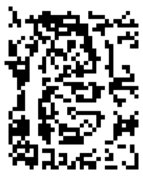

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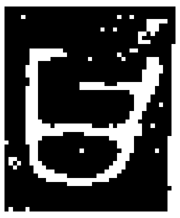

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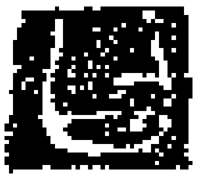

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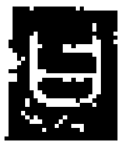

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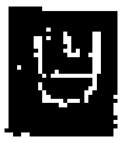

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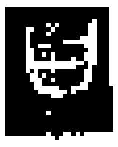

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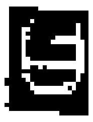

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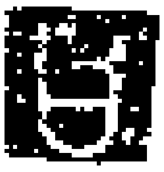

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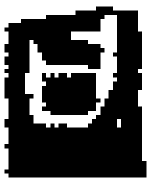

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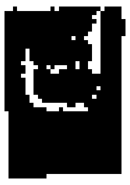

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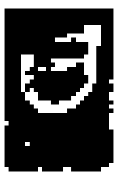

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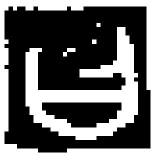

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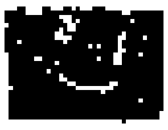

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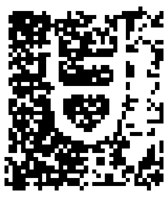

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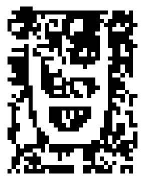

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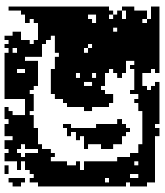

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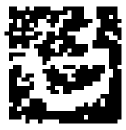

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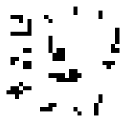

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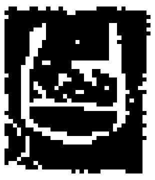

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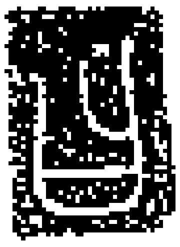

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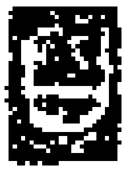

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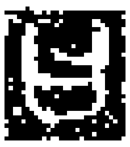

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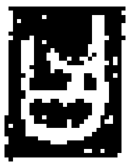

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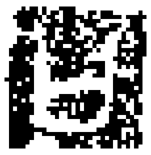

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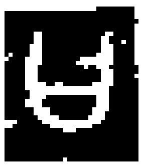

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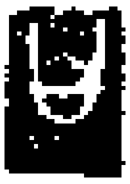

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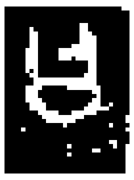

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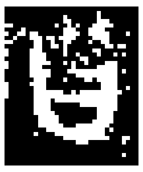

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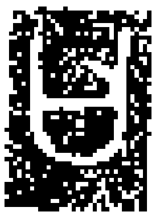
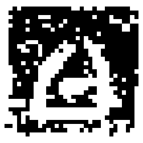


腨毁　曰用
詞乃且考事



㝬簋　用劃
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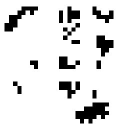
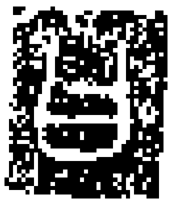
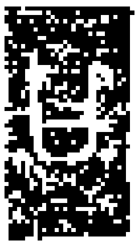


南宮乎鐘　銘
鐘名曰無昊鐘

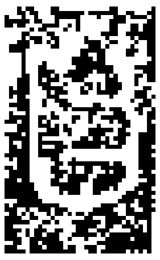


器

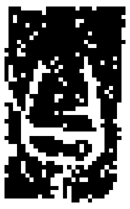
朕匜　伯揚
父迺成贅曰



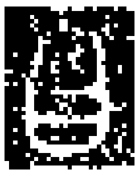
句鑃　吳口
大斗部兜曰



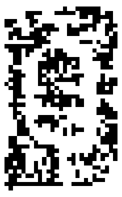
毛公鼎　已曰
彶茲卿事寮



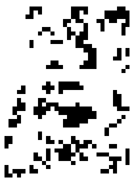
蓋一



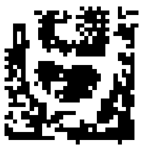
器一



蓋二

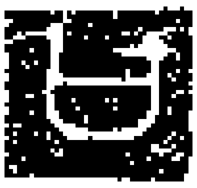


蓋三



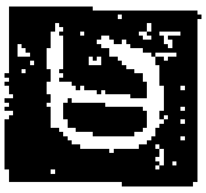
器三

無㠱簋　無㠱
拜手䭫首曰

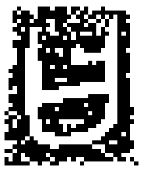


伯晨鼎
王命

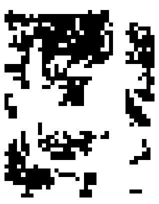
𩏂侯伯
晨曰



師望鼎　大師
小子師聖曰



周公簋　王令
燮眔內史曰



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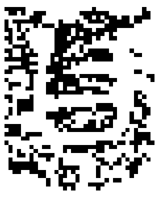
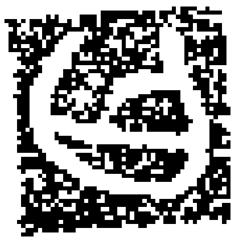
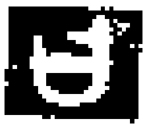


此鼎　王乎史
翏冊令此曰

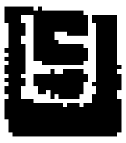


矢人盤　矢卑
鮮且𩁹旅誓曰

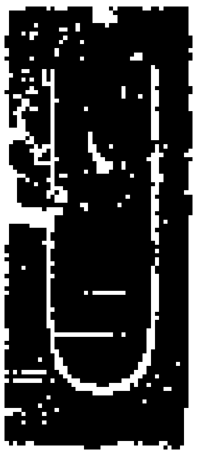


縣妃簋　伯
屖

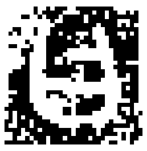
文休乎
櫢畋曰



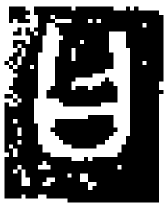
雩鼎　濂公令
雩眔史旗曰



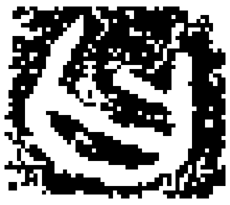
中山王嚳鼎　中山
王嚳作鼎于銘曰



輔師嫠毀　王乎
作冊尹冊令嫠曰

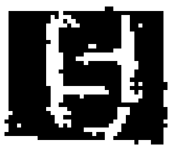


鬲攸从鼎　虢旅
廼吏攸衛牧誓曰

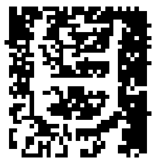


大人盤
通卑

西宮襄武
父誓曰

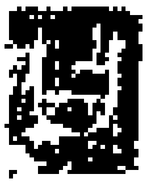


蓋

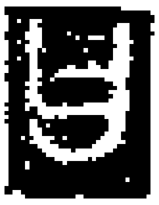


器

大毀　王令善
夫豕曰趣睽曰

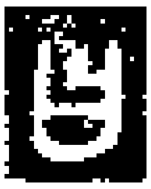


器

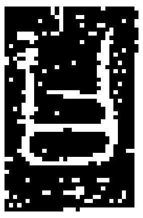


蓋

大毀　王令善
夫豕曰趣睽曰



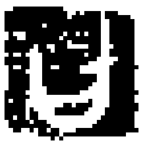
鬲攸从鼎　鬲从以
攸衛牧告于王曰



蓋

𠑇匜　伯揚父廼
或吏牧牛誓曰

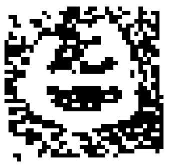
曾子匜　唯曾子
伯[illegible]口自作尊匜



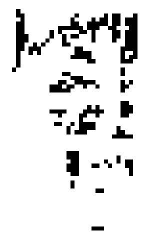
二

雁公鼎
曰奄

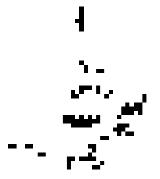
以乃弟用
夙夕𩁹享



衛鼎　姖遍眔遷
壽令壽商眔啻曰



盂



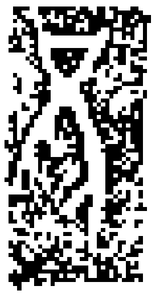
器

師旋毁

王乎作冊尹乜
冊令師旋曰

說文五篇「曰，詞也，从口，乙聲，亦象口氣出也」。段玉裁改爲「从口乚，象口氣出也」，注云「詞者，意内而言外也，有是意而有是言，言謂之曰，亦謂之云，云曰雙聲也。釋詁粵于爰曰，四字可互相訓，以雙聲疊韻相假借也」。按段說是也。曰本象形，加旁从欠，則爲形聲。欠象氣从人上出之形，唐韻曰讀「王伐切」，喻母祭部；欥讀「余律切」，喻母脂部，聲同韻近。說文八篇「欥，詮詞也，从欠从曰，曰亦聲。詩曰：欥求厥寧」。今毛詩大雅文王有聲作「遹求厥寧」，遹讀餘律切，不但同母而且同部，同聲通假，曰亦通聿。豳風七月「曰爲改歲」，漢書食貨志作「聿爲改歲」。小雅角弓「見晛曰消」，釋文引韓詩作「聿消」（[illegible][illegible]非，漢書劉向傳亦作聿）。大雅緜「予曰有先後，予曰有奔奏」，王逸楚辭注引作「予聿」。大雅抑「曰喪厥國」，韓詩作「聿喪厥國」。是曰聿聲同字通之證。經典聿亦通遹，禮記禮器「聿追來孝」，大

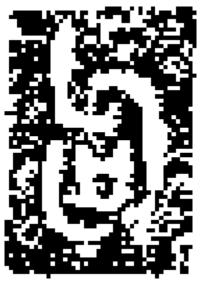
雅文王有聲作「遹追來孝」、孔穎達毛詩正義引爾雅「曰、述也」、今本爾雅釋言作「律遹、述也」、郭璞注「皆叙述也」、方俗語耳、周書康誥「今民將在祗遹乃文考」、馬融注「遹、述也」、大雅文王「聿脩厥德」、漢書東平王思王宇傳作「述脩厥德」、述讀食律切、牀母脂部同部相通假也。



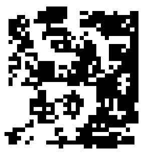
矢令殷　公尹

伯丁父兄于戍

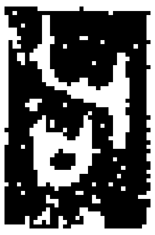
吳闓生曰：「公尹官名，伯丁父人名。兄與貺同。」（吉金文選上三·四引）郭沫若從之。



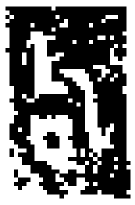
永盂 率
𩁹宗句



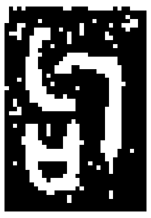
殷句壺 殷
句作其寶壺



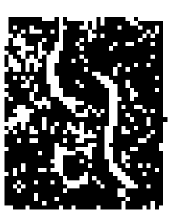
師𡨦父鼎 用祈
眉壽黃耇吉康



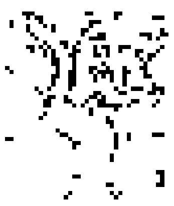
鄭戚句父鼎 奠
戚句父自作飤䵼



鬴叔盨 其邑彶
眔句商兒眔讎

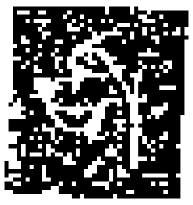


蓋



器

宋公欒簠 作其妹
句敔夫人季子媵簠



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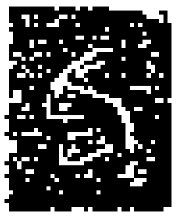

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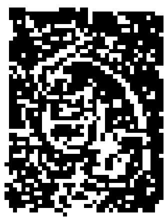

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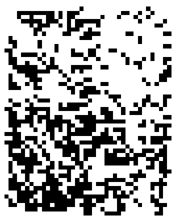
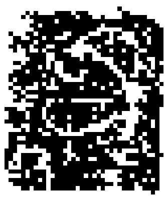
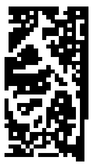


四

鑄客豆 鑄客為
王句六室為之



鑄客器 鑄客為
王句六室為之



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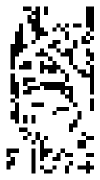
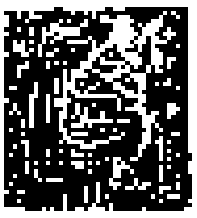


二

鑄客豆 鑄客為
王句六室為之



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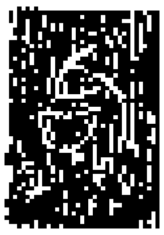
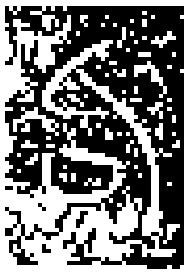


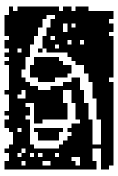
二

鑄客鑪
鑄客作王

句六室　為之



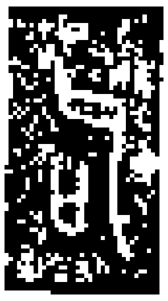
鑄客鼎　鑄客為王句七府為之



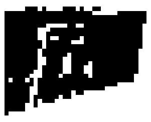
鑄客匜鼎　鑄客為大句脰官為之

蓋

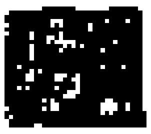
三年瘐壺　王才句陵



姑馮句鑃　自作商句鑃



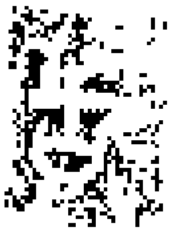
一



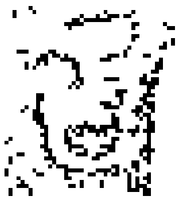
二

其次句鑃　其次擇其吉金鑄句鑃

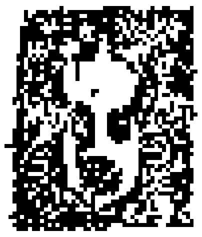
段玉裁曰：「凡曲折之物，侈為倨，斂為句。考工記多言『倨句』，樂記言『倨中矩，句中鉤』，淮南子說林言『句爪倨牙』。凡地名有句字者，皆謂山川紆曲，如句容、句章、句餘、高句驪皆是也。凡章句之句亦取稽可鉤乙之意，古音總如鉤，後人句曲音鉤，章句音屨，又改句曲字為勾，此淺俗分別，不可與道古也。」（說文解字注）玉篇訓句曲也，从口丩聲，朱氏駿聲提出異議，謂「从丩口聲」，林義光然其說。按朱說是也，从丩象糾曲之形，丩、口均隸見母，凡古韻相同，以口當為後加聲符。



史墻盤 曰古文王



盂鼎 古 喪自己



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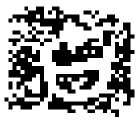

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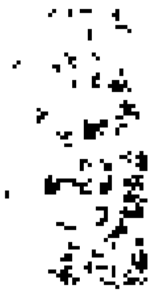

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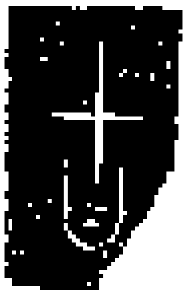
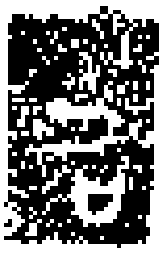


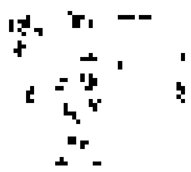
中山王 譽方壺

天亡之 望主

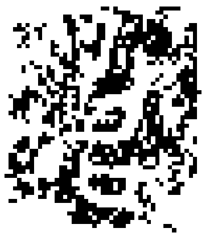
說文：「古，故也。从十口。十口識前言者也。古文作𠖠。」詩那「自古在昔」，傳「先王傳之曰在古」。儀禮士冠禮云：「大古冠布」，注：「大古，唐虞以上。」人類最初的歷史都是以民間口耳相傳的方式留傳下來的，因此古字从十口，与「十口（即前口之意）識前言者」會意為古。



大鼎 王召走馬雁



三年瘐壺 乎師壽召瘐



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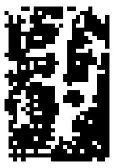
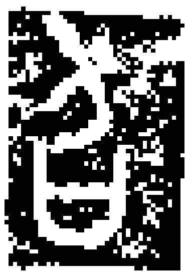
三年瘐壺 乎虢叔召瘐



盠駒尊 王乎師豦召盠



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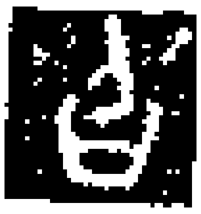

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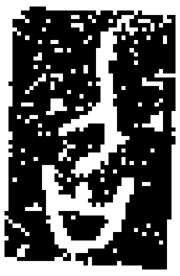
克鐘 王乎士㫚召克



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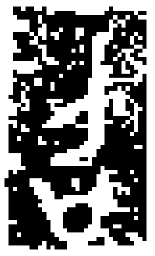
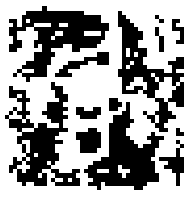


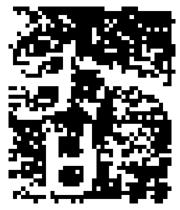
二

師害殷 㫚以召其辟休



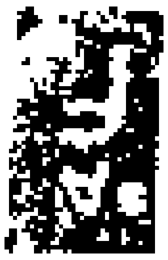
蓋

伯公父殷 用召卿事辟王



蓋

伯公父殷 用召諸考諸兄



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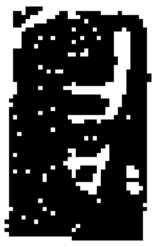
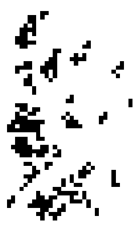
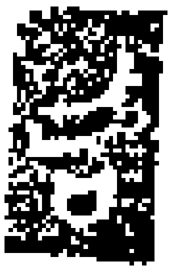


召中鬲 召中作生妣尊鬲



逆鐘 叔氏令史盥召逆



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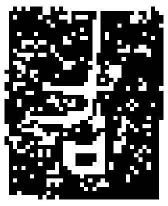

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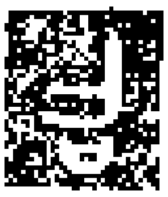
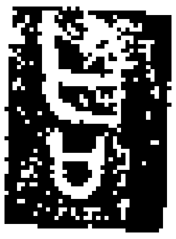


器

大師盧殷　王乎師
晨召大師盧入門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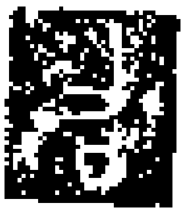
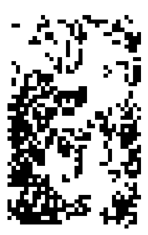
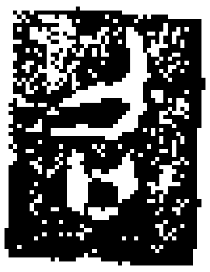

器

大殷　王乎吳師
召大賜趞嬰里



召樂父匜　召樂
父作婐妃寶匜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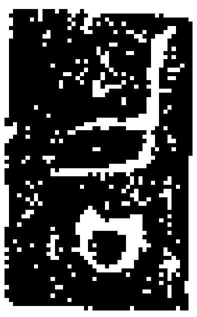
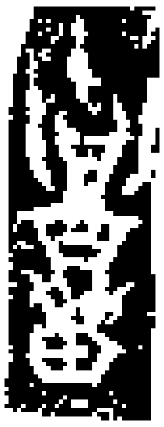

二

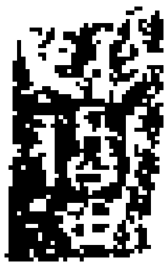
召叔山父盨　奠
伯大嗣工召叔山
父作
旅盨

吳大澂曰：古文召、紹、詔、招、佋、昭為一字。紹之从酉，即卣之變體也。盂鼎作𩰫字，最古而又最繁。亦作[illegible]，上作又手形，下作𦥑手形，與曼字同意。文从一手，此从兩手，文从舟，舟為承尊之器，此从畐，當亦盛酒之器。古者主賓相見，有紹介相佑助尊俎之間，有揖讓之禮，故紹字从召从爵从畐，此紹字之本義也。引伸之為紹繼，為紹承，義亦相近。或作𩰫（見召伯敦），又或作𩰫（見遣侯作乙[illegible]敦），又或又作𩰫（見止伯之敦），文知召伯封邑與紹繼之紹同。按別作[illegible]，又省作詔，皆晚周文字。積古齋款識載招觚，𩰫字與頌文正同，阮氏釋作招，故經典詔招二字通用，其實皆紹之變文，省从爲乙，再變从手，省酉為西，再變為音，合

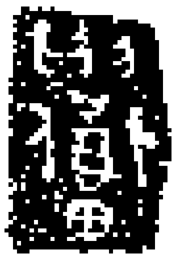
諸器文而互證之，知韶本从酉不从音也。論語「子謂韶」疏：「韶，紹也。」禮記樂記注：「韶之言紹也。」周禮大司樂注：「大磬，舜樂也，言其德能紹堯之道也。」此韶、紹一字之證。漢書禮樂志注：「招讀曰韶。」周禮大司樂注：「大招、大夏。」釋文：「招本亦作韶。」呂覽古樂：「脩九招、六列、六英」注：「招，樂名也。」此招、韶一字之證。許氏說文解字：「佋，廟佋穆，父為佋，南面；子為穆，北面。」家語正論：「祭公謀父作祈昭」，左氏傳作「祈招」，史記李斯傳「昭虞舞象者」，索隱曰「昭一作韶」。據此則佋、昭為一字，昭與韶、招亦相通矣。蓋古文屢變而漸失其本，至六國時去古愈遠，古文之本義亦漸湮。漢隸之所從出，又因六國之變體而抑損之，偏旁之訛以傳訛者，蓋不少矣。（于說六頁至七頁如子說）



卯其卣
才𥃝大廳



召伯虎𣪘
𥃝伯虎曰



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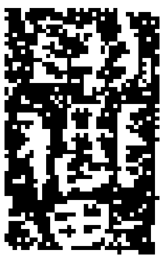
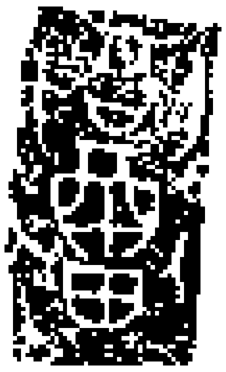
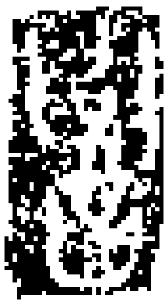
𥃝伯虎告曰



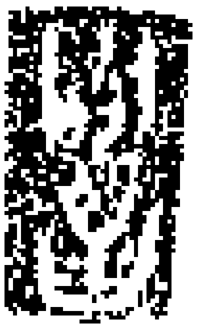
召伯虎𣪘 琱生
又使𥃝來合事



害鼎 用作𥃝
伯父辛寶尊彝



𥃝卣 𥃝弗
敢忘王休異



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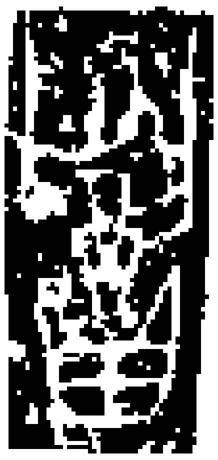
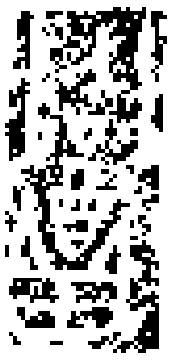
進事奔徒事



大史友甗 大史
友作𥃝公寶尊彝



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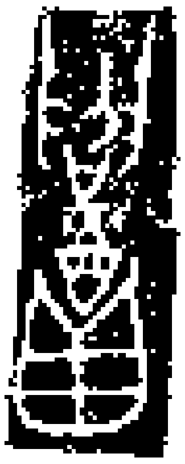

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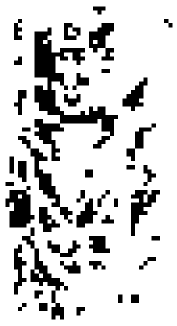
召伯盉 伯害
作𥃝伯父辛寶

尊彝



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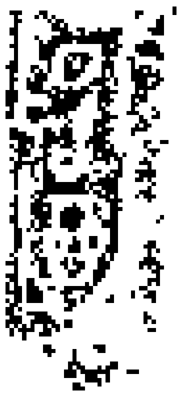
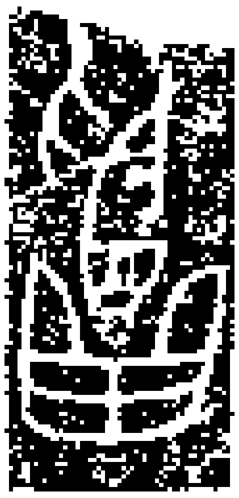
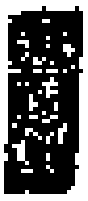


召伯父辛爵 緐作
𥃝伯父辛寶尊彝

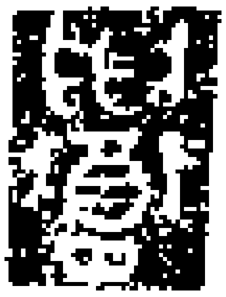


言召卣　言召盄

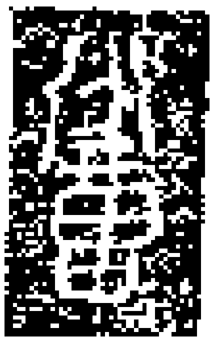


三

者減鐘（鑑甲清續）者盄公壽



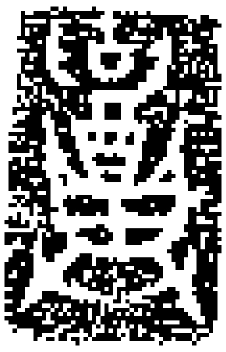
克鼎　克　夾盄先王



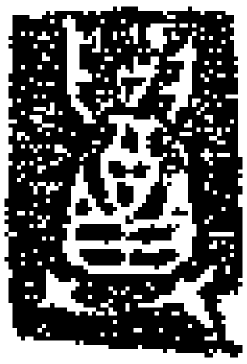
一

番君召簋　番君盄作饙簋　番

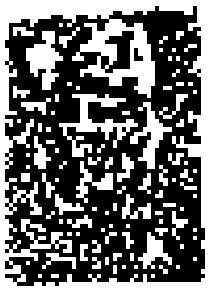
金文召均作𩰫，此篆加皿，作盄，乃𩰫之繁構，亦召字別體。



盂鼎　遹盄　夾死嗣戎



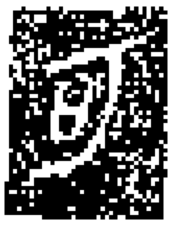
盂鼎　令余唯　命汝盂盄榮



盂鼎

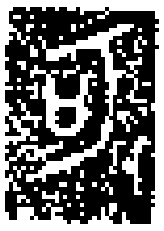
夙夕盄我　一人烝四方

𩰫為盄之繁，金文通作召、詔、招、昭。



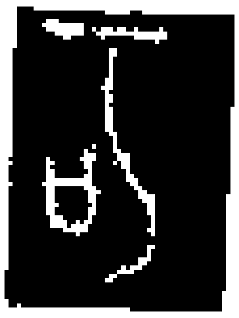
器

侯匜
弋可

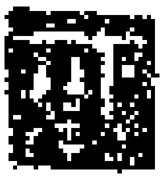


器

侯匜
乃可湛



静鐘　是
鋅可使



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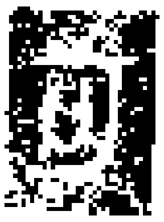
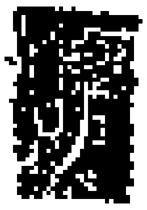


二
盖

師夒設　汝
敢可使



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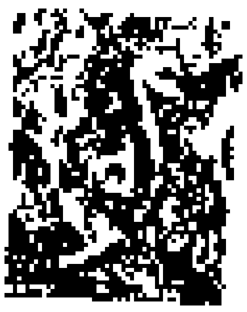

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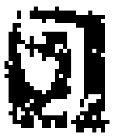

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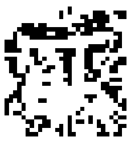

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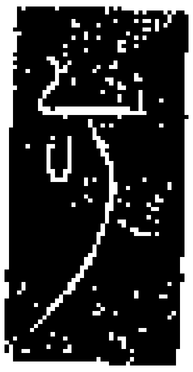

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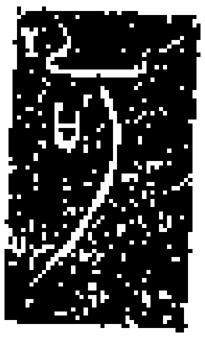

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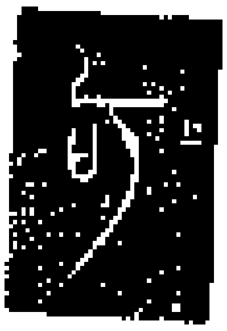

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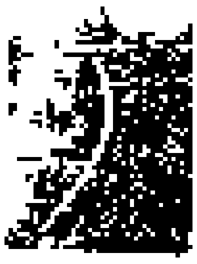

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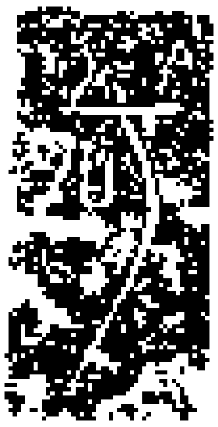

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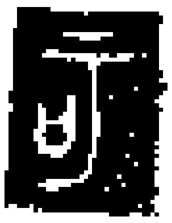
懼其忽然不可得

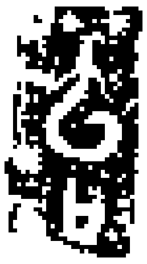


蔡
大

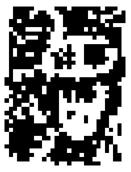
師鼎 𢑚大師構儔

郘叔姬可母飤繁

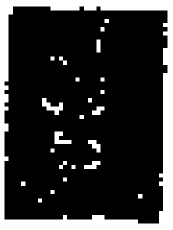
說文五篇「可，肯也。从口丂，丂亦聲」按許氏分析可的結構是正確的，但訓釋尚可商榷。疑可是歌的初文，素問陰陽應象大論「在聲為歌」注：「歌，嘆聲也。」釋名釋樂器「人聲曰歌，歌，柯也。」可从口丂聲，字的結構是以表示人的「嘆聲」。集韻歌古作可。歌為後起字。金文可字用作副詞，或用作人名，如群公敄人鐘「儆匜」，𪔁鎛等。



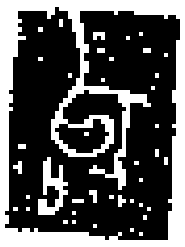
其台鐘
其台



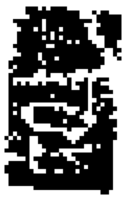
陳喜壺
台寺民以



鄦大史申鼎
用延台迮



王孫遺者鐘
余恁飤心



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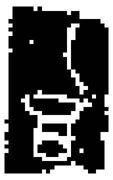

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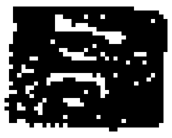
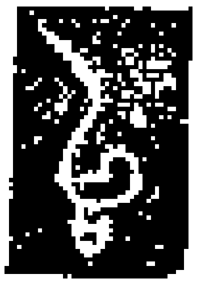
其次句鑃
台享台考



陳逆簠
台享
台耆



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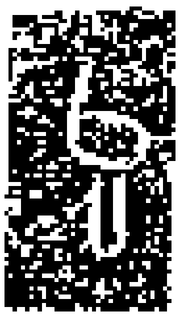

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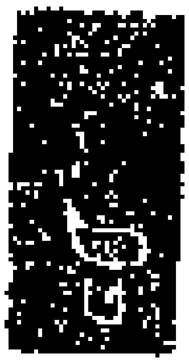

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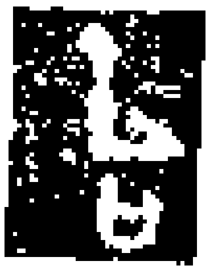

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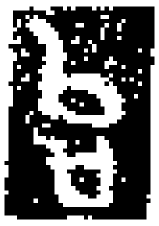

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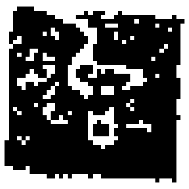

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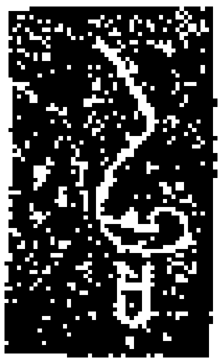

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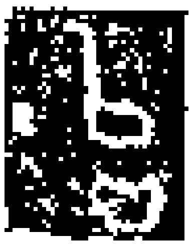

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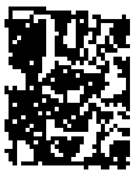

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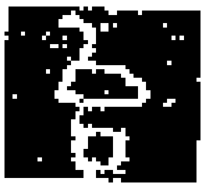

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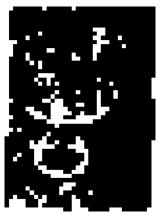

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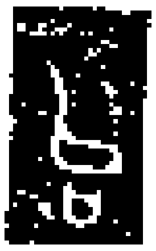

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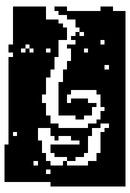

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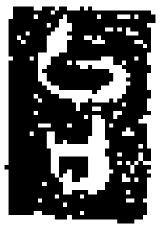

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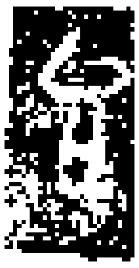

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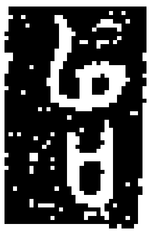

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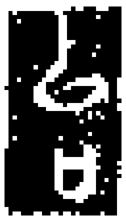

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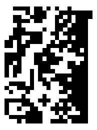

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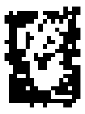

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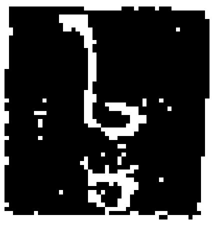

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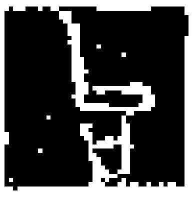

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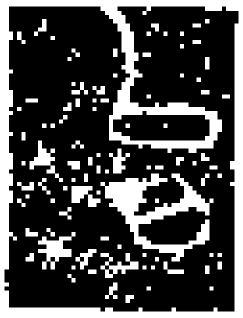

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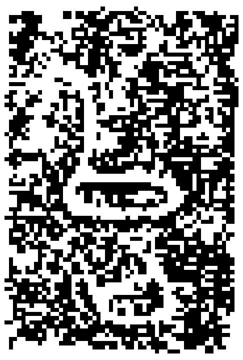

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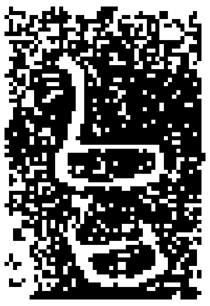

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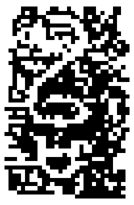

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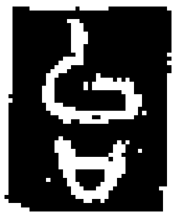

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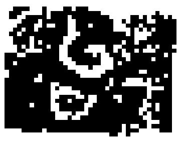

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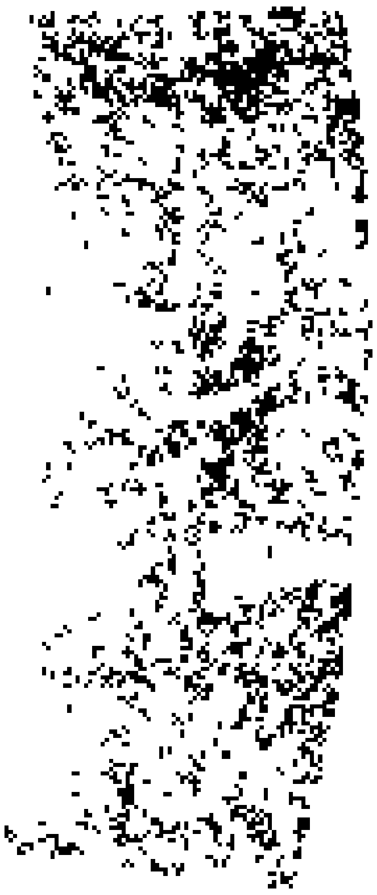

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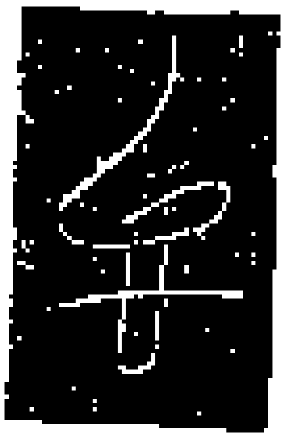

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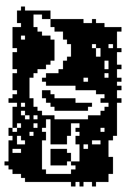

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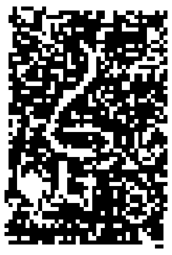

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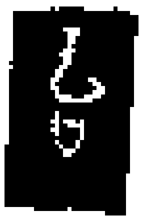

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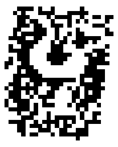

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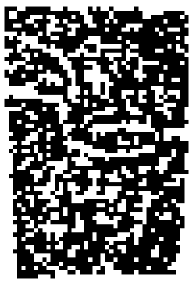

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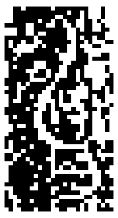

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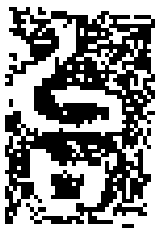

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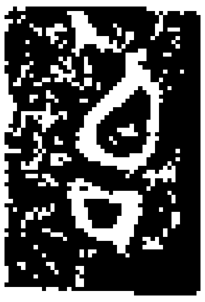

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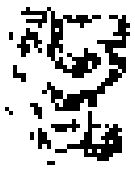

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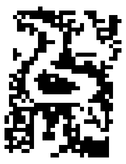

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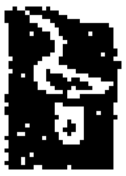

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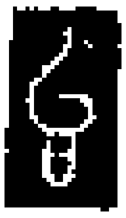

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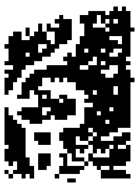

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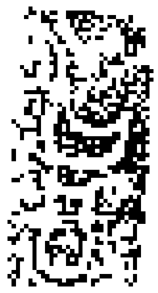

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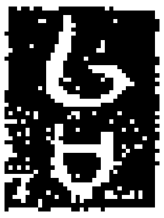

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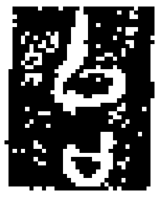
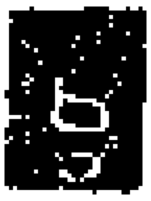
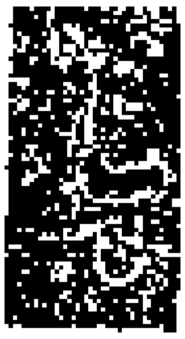


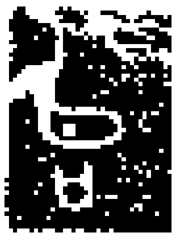
陳侯午錞 陳侯
午台羣諸侯獻金



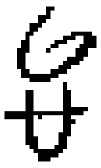
陳逆簋 台作氒元
配季姜之祥器



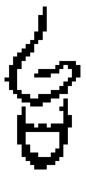
吳王光鑑 台作叔
□□吁宗彝薦鑑



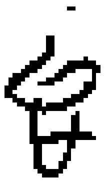
句鑃 台樂□諸父子
□□文先人是部



鄂君啓節 屯
卅梠台堂一車

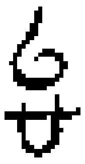


鄂君啓節 台毀
於五十車之中

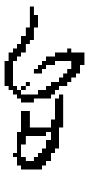


鄂君啓
節 女

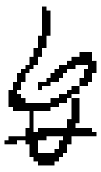
戴馬牛羊
台出內關



鄂君啓節 屯十台
堂一車=女檐徒



鄂君
啓節

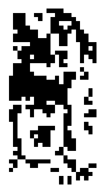


鄂君
啓節

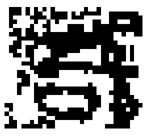
大攻尹雅台王

命＝集尹悊稽

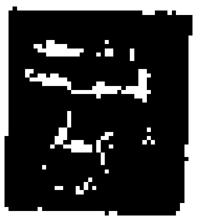
阮元曰：「古銘以多作台者，二字義通。爾雅釋詁訓台為我，又訓為予。廣雅釋詁云：『以，予也。』」（積古齋鐘鼎彝器款識卷三）按：「台」字初義不明。說文二篇「台，說也。从口㠯聲。」金文文獻均無此用法，不知許慎所據。金文大多數用作介詞，相當于以，或借用作怡，如蔡侯尊、邾公牼鐘、



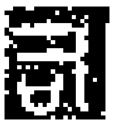
器一者女匜
司



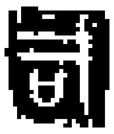
司工門鑄
司工



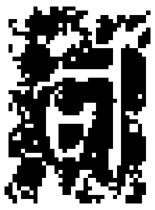
鄭庚庫舞
口口司口



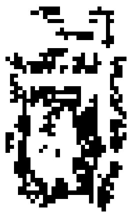
十年工軍矛
邦司寇富無



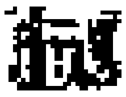
十二年矛
邦司寇野茀



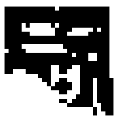
膳夫山鼎
用作書司貯



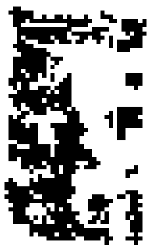
史牆盤　上
帝司口口



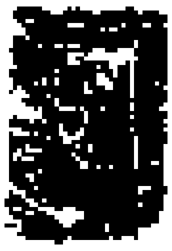
口口司馬戈
由㣌司馬



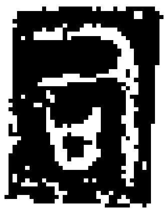
十二年矛　上
萆工師司馬痶



𡥆𧊒壺　或旻
詹在司馬賙

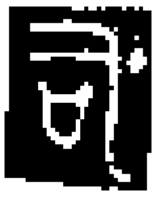


𡥆𧊒壺　徙司
馬賙訢諮戰忎

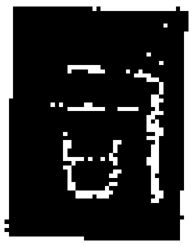


毛公
鼎

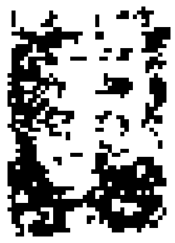
司余小
子弗彶



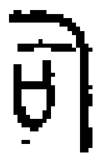
㪤向父𣪘　余
小子司朕皇考



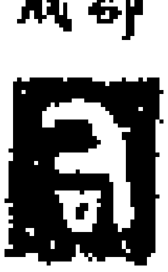
宗周鐘　我隹
司配皇天王



趞盂　各的司
粲女粲奚逆華

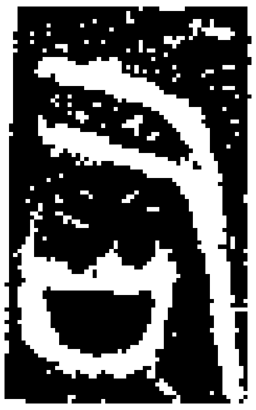


鄂君啓節　大司馬卲
陽敗晉師於襄陵之歲



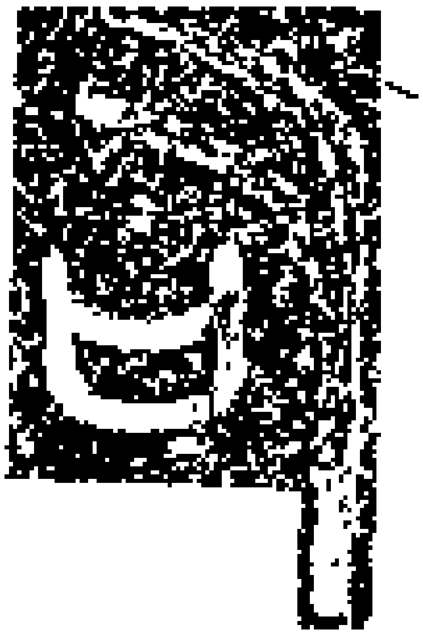
揚簋　眔
嗣工司

朱芳圃曰：說文司部「司，臣司事於外者，从反后。」馬叙倫曰「司蓋從ㄋ，即匕箸之匕。從口倒匕於口，即飼小兒飯之義。飼，伺之初文也。倒文，扱食之具。二者皆所以設食，即司之本義。孳乳為祠，爾雅釋詁「祠，祭也。」又釋天「春祭曰祠。」郭注「祠之言食。」考古人每食必祭，郭云「祠之言食」，引伸之義也。說文示部「祠，春祭曰祠，品物少，多文詞也。从示司聲。」望文生義，其失甚矣。（殷周文字釋叢一卷一頁）

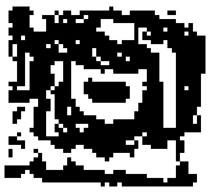


蓋

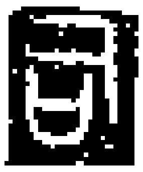
司母苹觥
司后母苹



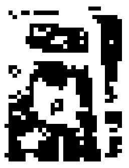
司母苹方鼎
司后母苹



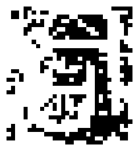
司㛤母爵
司后㛤母



商尊 帝后賚
庚姬貝卅朋



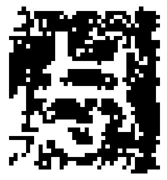
蓋一
庚姬卣



庚姬尊 帝后
賚庚姬貝卅朋

說文九篇「后，繼體君也，象人之形，施令以告四方，故厂之从一口，發號者，君后也。」段玉裁云「施令以告四方，故厂之从一口，發號者，君后也，淺人所竄，不成文理，上體既象人之，又何得云从「余制切之厂，且从一乎，段校正爲「后，繼體君也，象人之形，从口，易

曰「后呂施令告四方」，按許云象人之形，謂上體𠂆也，𠂆蓋人字橫寫，从口，口亦聲。段校正可取，惟金文左右向背不拘，今就文義分為二字，唐韻后讀胡口切，匣母侯部。



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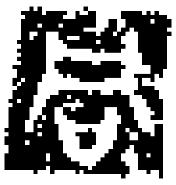
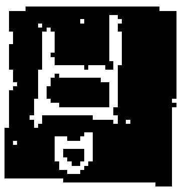
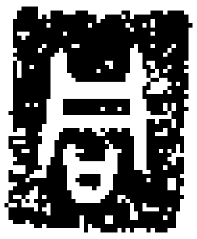


二

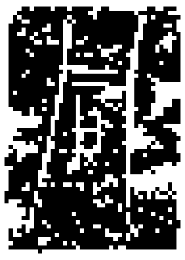
同毁
王命同



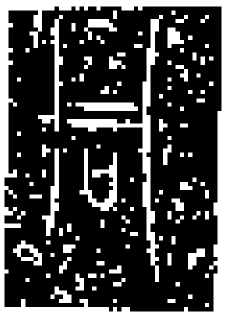
小臣宅毁
同公才豐



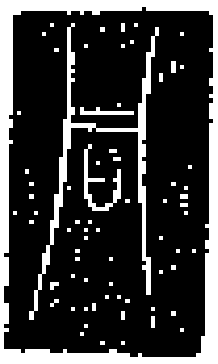
永盂　畢
人師同



舒蚉壺
駿启和同

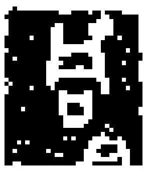


中山王嚳方
壺　於逢同

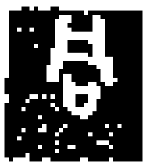


中山王嚳
方壺　盬

誒於
逢同

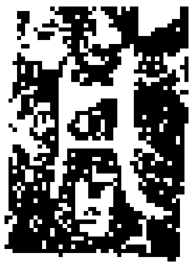


蓋

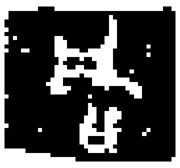


器

同卣　同
對揚王休



幾父壺　同
中宮西宮



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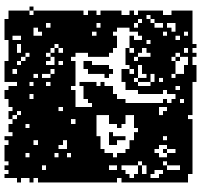
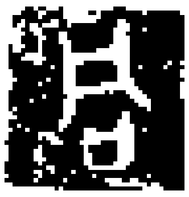
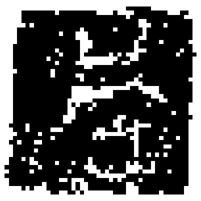


器

同自毁　同
自作旅毁

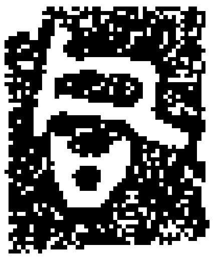


同姜鬲　同
姜作尊鬲

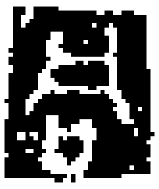


異
同

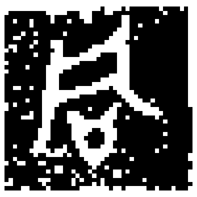
媿鼎　異同
媿作旅鼎



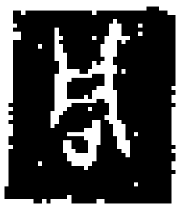
矢人盤　以
南夀于同逝



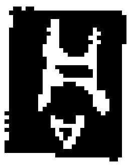
不嬰毁　我
大同逐追女



一
器

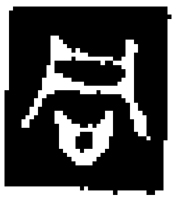


二師兌簋同中
蓋右師兌入門



蓋

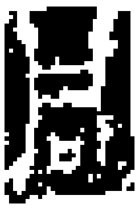
沈子簋不敢
不緺休同公



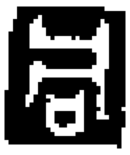
一

同簋

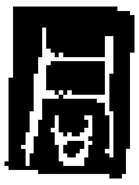
燮佰右同
立中廷



令方
尊

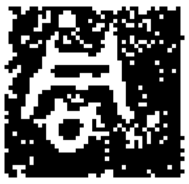


蓋

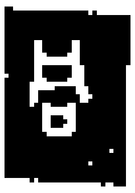


器

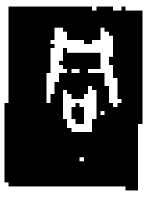
令彝公命
偕同卿事寮



師同鼎𠦪鬼
其井師同從

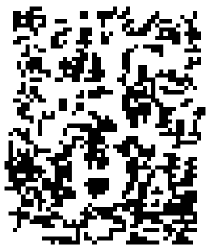


蓋

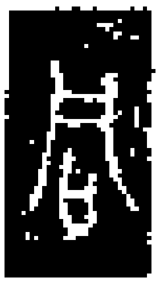


器

同卣矢王賜
同金車弓矢



訇簋用作文祖
乙伯同姬尊簋

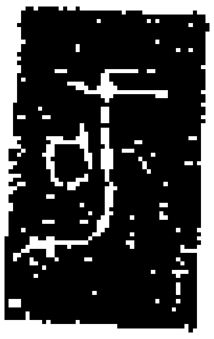


姑馮句鑃姑馮昏
同之子擇氒吉金

楊樹達曰：說文七篇下冂部云：「同，合會也。从冂从口。」按冂訓重覆，與口字意不相會，無由成合會之意。段注云：「口皆在所覆之下，是同之意也。」江沅說文解字音韻表引段氏

說云：「口音不一，同而合之說會意。」（段注）樹達按：段氏兩說皆強為傅會，略無理致。蓋許君說形差誤，故義不能合也。今尋甲骨文同字作𠀠（後編卷下拾之戊）字从凡，不从同。金文同自不嬰敦、鄭同媿鼎、姑馮句鑵亦然。按說文凡訓「最括」，引申有「皆」字之義，與此口字義會。且與咸、僉、皆諸文組織相似，其形是也。二篇上口部云：「咸，皆也，悉也。从口从戌。戌，悉也。」凡口為同，猶悉口為「咸」也。五篇下亼部云：「合，亼口也。从亼口。」凡口為同，猶亼口為合也。又云：「僉，皆也。从亼从吅从从。」按吅从二口，从从二人，凡口為同，猶二人二口亼合為僉也。四篇下白部云：「皆，俱詞也。从比从白。」按白者，鼻也，比為反从，亦二人也。凡口為同，猶比白為皆也。（積微居小學述林）

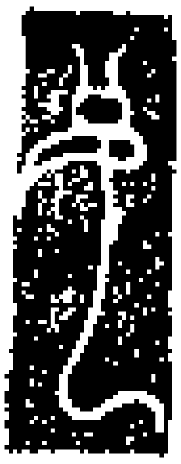
（凡二身稱同）



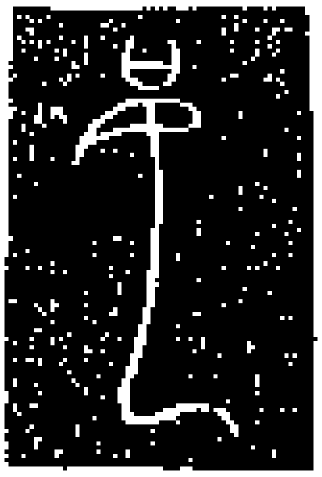
吳王光鑑　台作叔

□□吁宗彝薦鑑

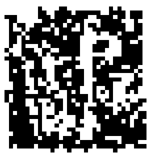
說文三篇「吁，驚也，从口于聲」按疑「驚也」非吁之本義。尚書呂刑「王曰：吁」注「吁，嘆也」。法言「君子吁，是何言歟」注「吁者，駭歎之聲」。禮記檀弓曾子聞之曰：「吁」釋文謂「吁，吹氣聲也」。乃「吁」為嘆氣之聲。



曾侯乙鐘
如為坪皇

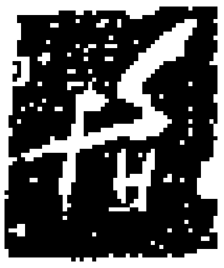


曾侯乙鐘
如為遅則



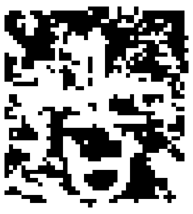
子禾子釜　如
關人不用命

戴家祥曰：曾侯乙鐘妥字，下半从女，金文女康丁殷女作㚸，曾侯乙鐘「妥賓」之「妥」作妥，下文與此相近，从口从女，上下結構與左右結構同，字應釋如。說文十二篇「如，从隨也。从女从口。」徐鍇曰「女子从父之教，从夫之命，故从口會意。」初義尚有待再考。

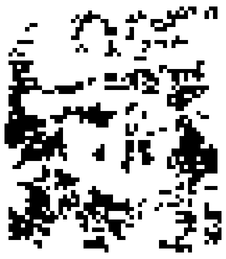


虢季子白盤
王孔加子白義

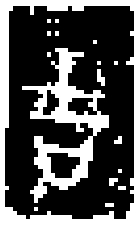
高田忠周曰：說文「加，語相增加也。从力从口。」蓋力言也，與誇字稍似矣。朱駿聲云：左襄十三年傳「君子稱其功以加小人」，論語「我不欲人之加諸我也」，馬注「陵也」。轉義爲雅「加，重也」，儀禮鄉飲禮「則辭加席」，注「上席也」。鄉射禮「乃復求矢加于楅」，注「增也」，故曰加。魯語「今無故而加典」，注「益也」。元言語言之重增，轉爲事物之總稱也。（古籀篇卌下二第二三葉）金文加用作嘉，與義。嘉者，美也，善也。



即毀 初吉



永盂 初吉



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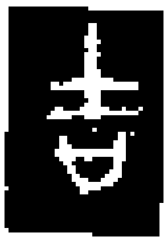

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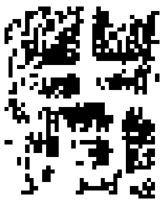
同毀 初吉



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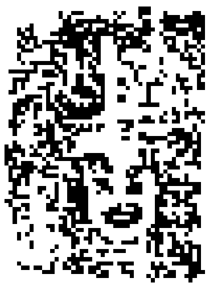
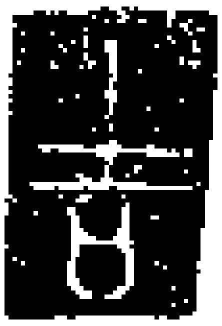
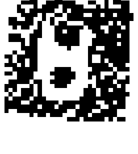


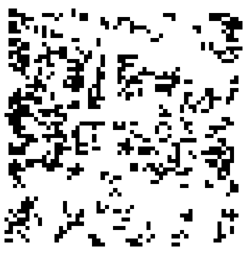
楚嬴匜 初吉



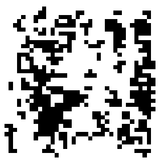
龢鎛 初吉



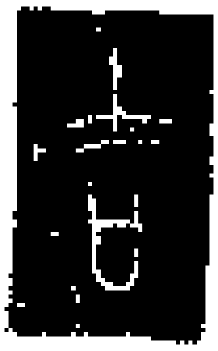
虔伩政盂 初吉



公父宅匜 初吉

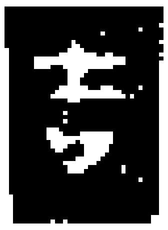


者尚余卑盤 初吉

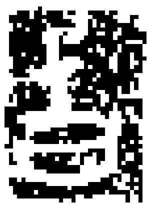


邾 龢

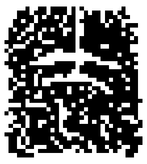
尹鉦 月 初吉



師湯父鼎 初吉丙午



睘卣 初 吉丁卯



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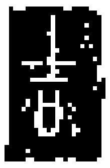

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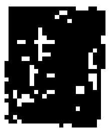

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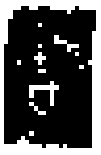

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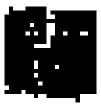
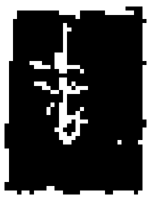


六

者減鐘（西清續鑑甲編）



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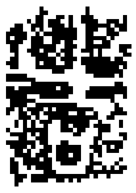
唯王丁亥初吉



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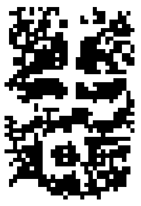
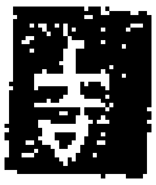


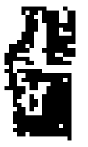
器

克盨　初
吉庚寅



蓋

諫𣪘　初
吉庚寅



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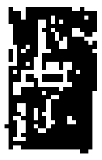

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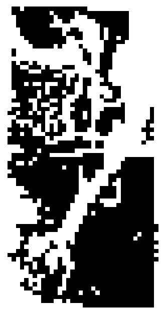
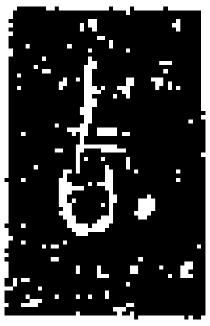
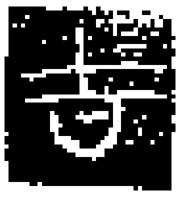
蔡侯鐘
初吉孟庚



句鑃　□
吉庚午



吳王光鑑
吉日初庚



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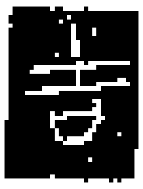
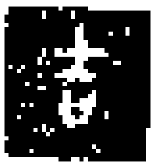
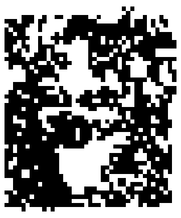


器

楚王酓志鼎
正月吉日

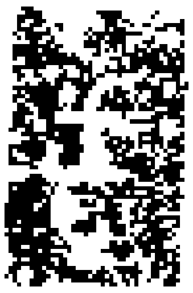


遽𣪘　唯
正月初吉

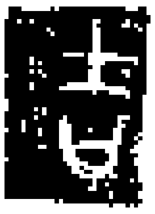


蓋

㚇𣪘　唯
正月初吉



趙孟　唯
正月初吉



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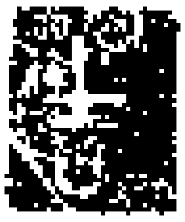

器一

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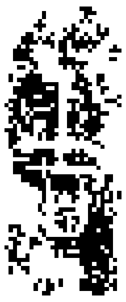

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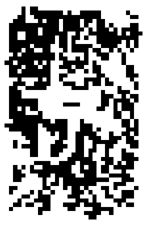

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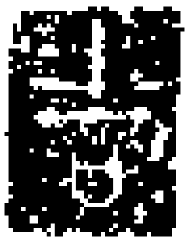
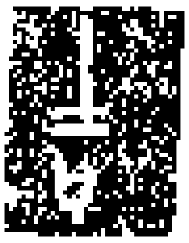
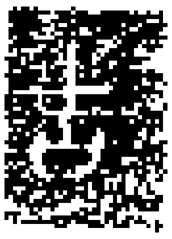
丕伯壺　唯
正月初吉



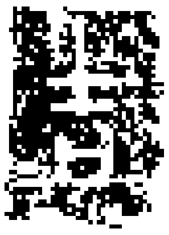
㠱伯盤　唯
正月初吉



華母壺　唯
正月初吉



妻君盂　唯
正月初吉



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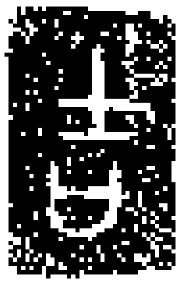

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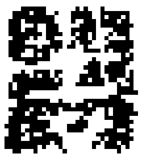
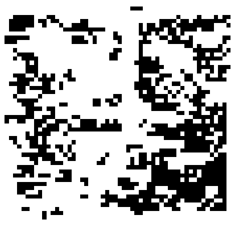
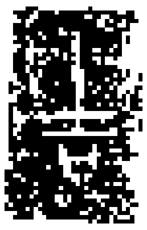
般殷盤　唯
正月初吉



伯倩鼎　唯
正月初吉



陳侯殷　唯
正月初吉



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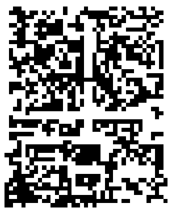
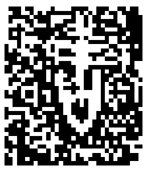


器

隞侯盞　唯
正月初吉



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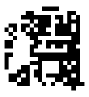

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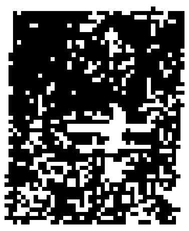

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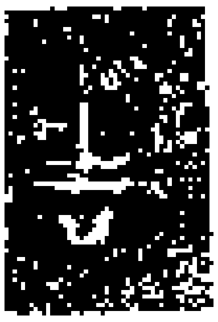

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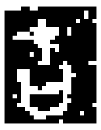
唯正月初吉



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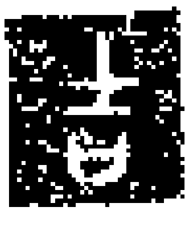

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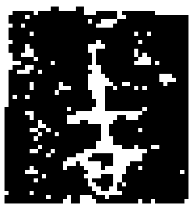

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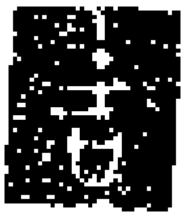

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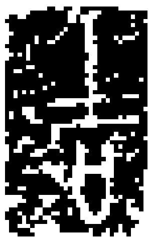
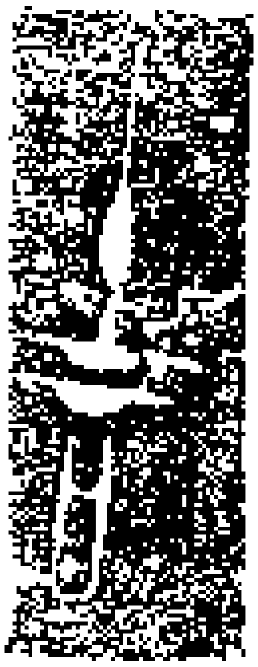
唯正月初吉



王子

吳鼎



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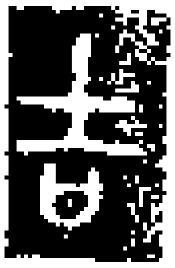

鑄叔皮父簋
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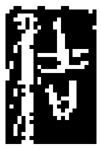

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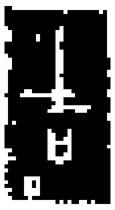

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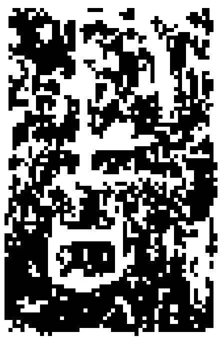

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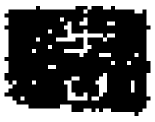

晉公盦
唯王正
月初
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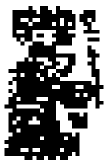

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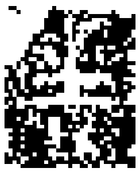

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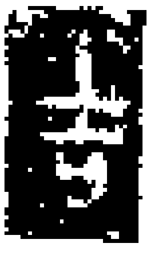

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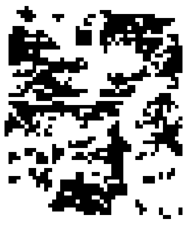

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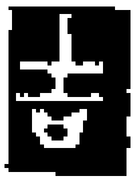

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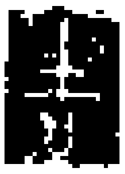

邾公
華鐘
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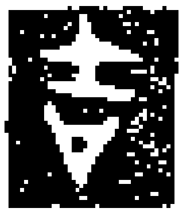
初吉乙亥



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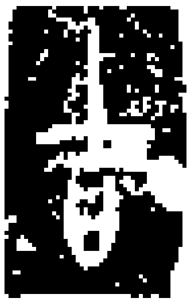
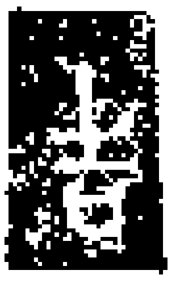


虢季子白盤
正月初吉丁亥



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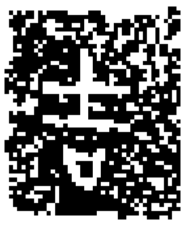

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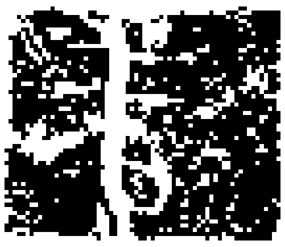

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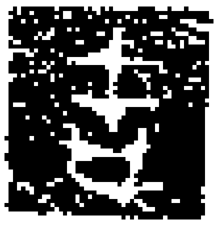

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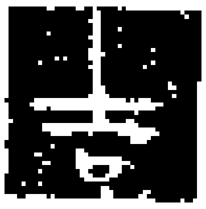

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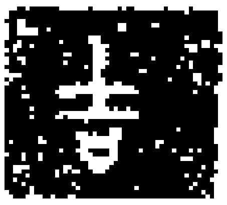

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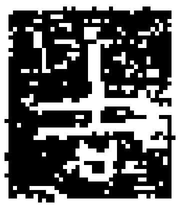

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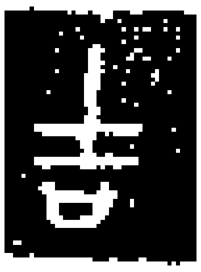

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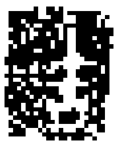

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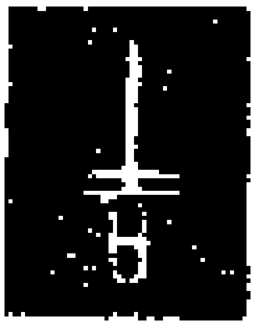

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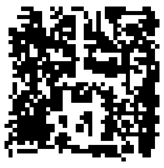

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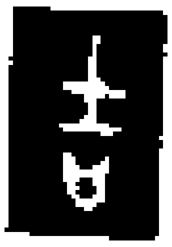

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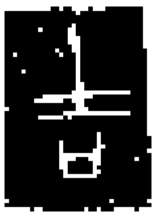

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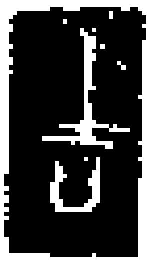

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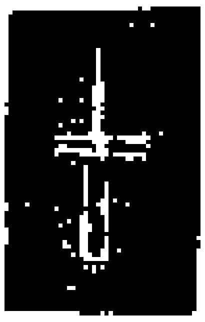

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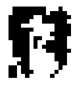

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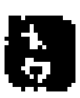

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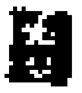

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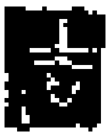

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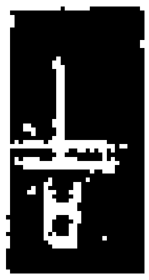

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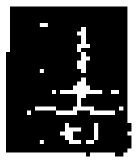

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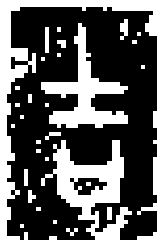
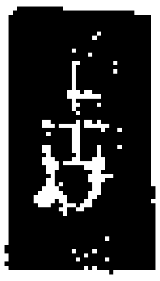


䣄夫
山鼎

正月初
吉庚戌



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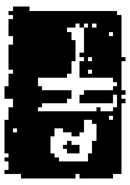

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初吉
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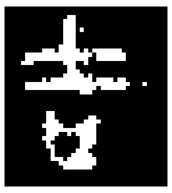

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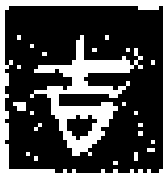

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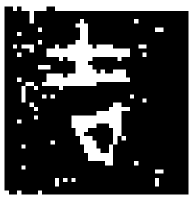

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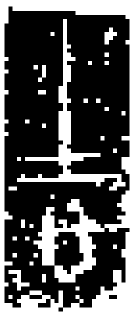

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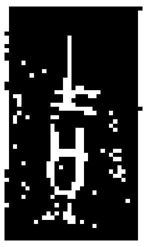

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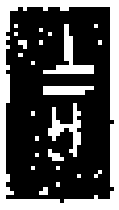
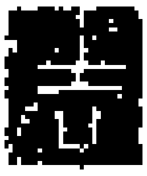
正月吉日丁酉



𨑻公鐘 唯正
月吉日丁亥



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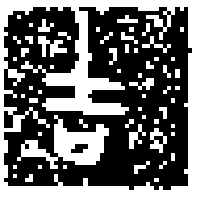

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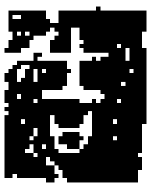

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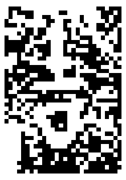

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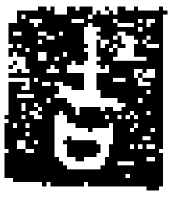

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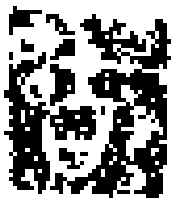

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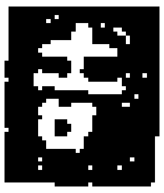

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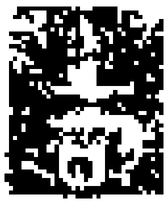

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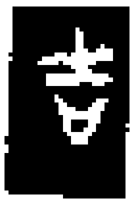
三年師兌𣪕 二月初吉丁亥



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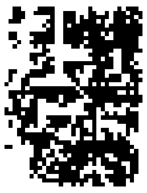

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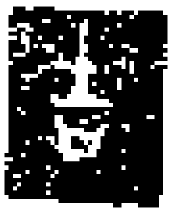

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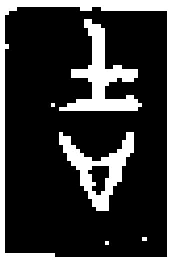

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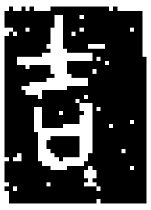

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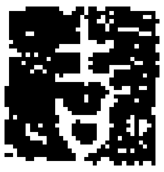

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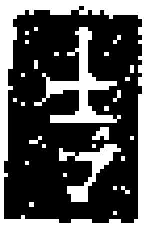

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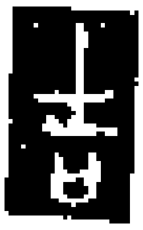

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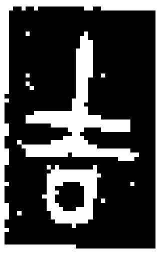

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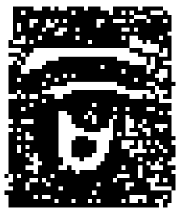

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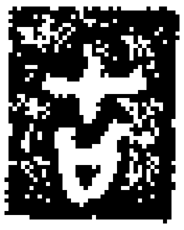

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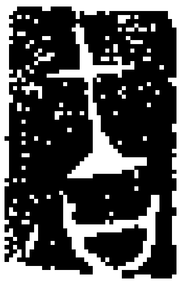

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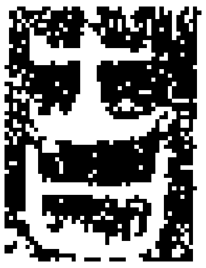

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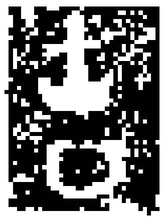

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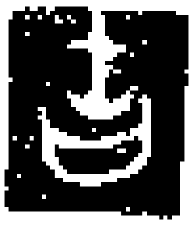

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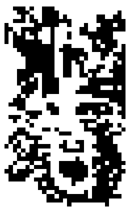

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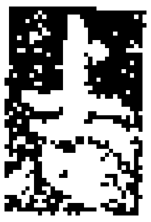

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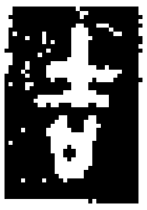

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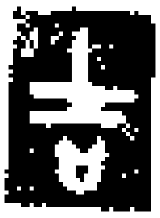

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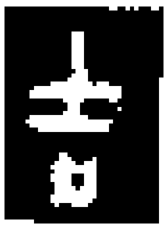

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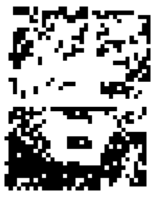

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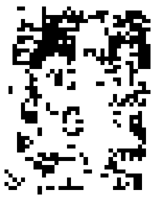

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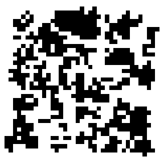

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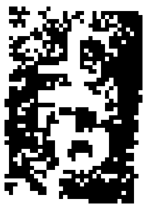

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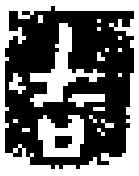

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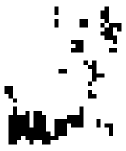

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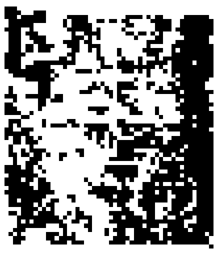

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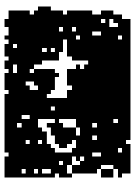

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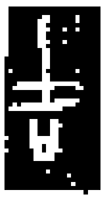

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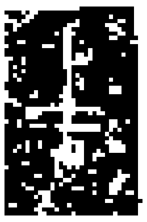

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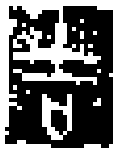

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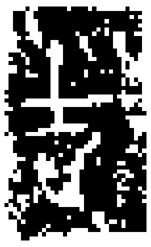

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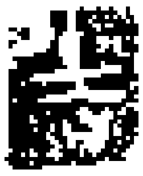

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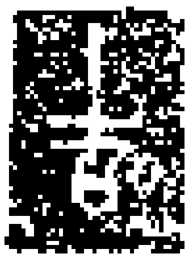

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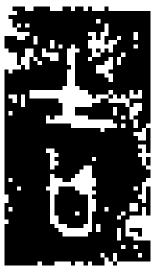

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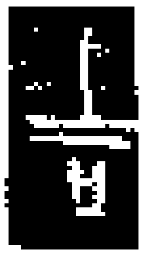

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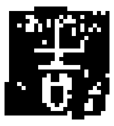

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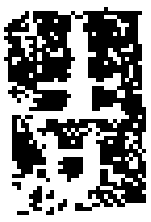

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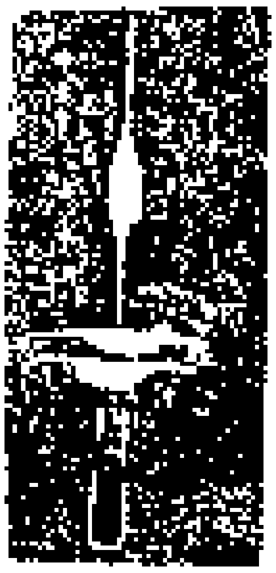

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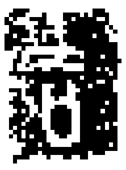

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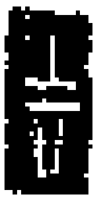

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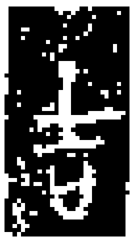

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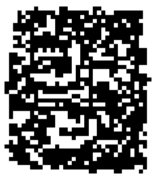

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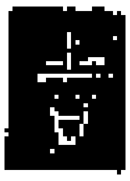
□吉金元呂



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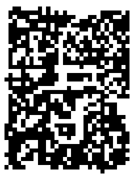

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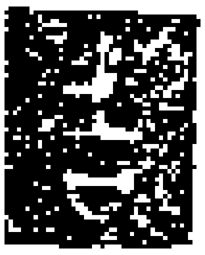

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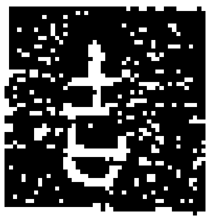

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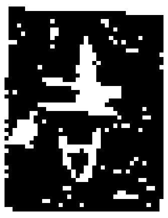

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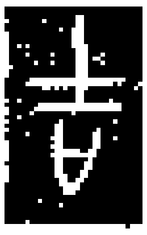

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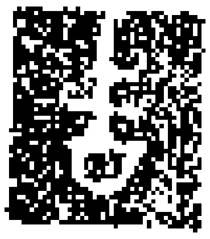

番休
伯者

昊盤 唯番休伯
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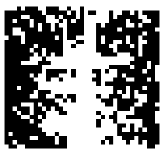

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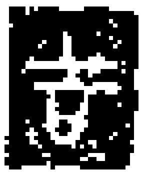

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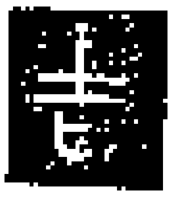

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壺 唯

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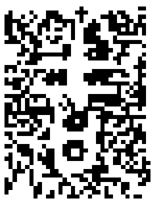

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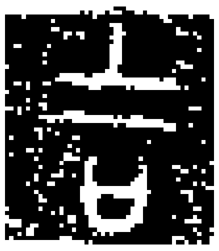

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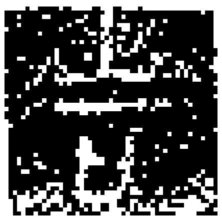

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蓋

曾中斿父壺　曾中斿
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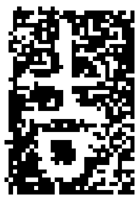

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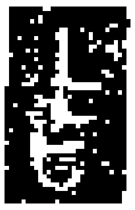

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蓋

曾中大父𧊒𣪘　曾中大父
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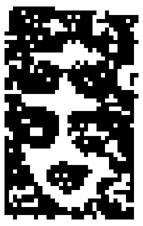

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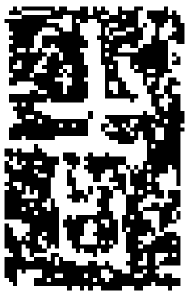

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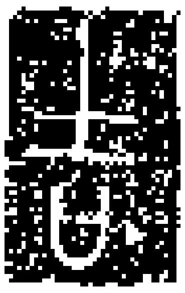

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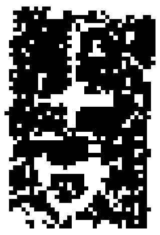

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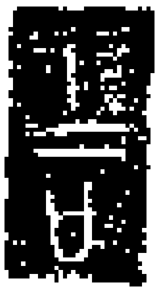

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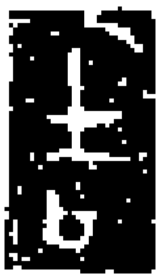

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用祈眉壽

黄耇
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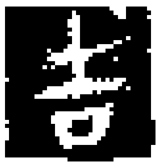

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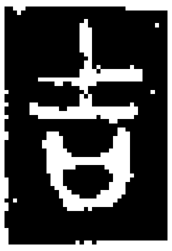

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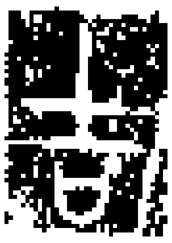
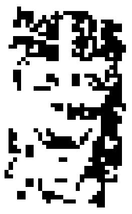
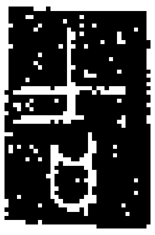


蓋

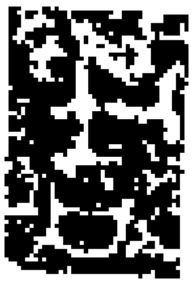


器

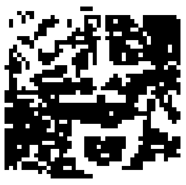
伯吉父毁　伯吉父作毅尊毁



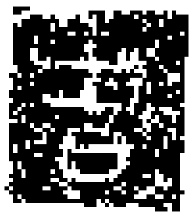
兮吉父毁　兮吉父作仲姜寶尊毁



善夫吉父盨　善夫吉父作旅盨

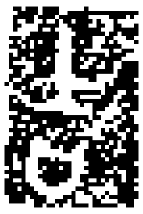


蓋



器

善夫吉父𥂕　善夫吉父作旅盨



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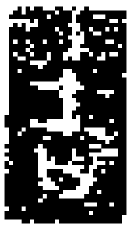
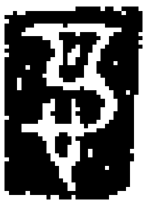


二

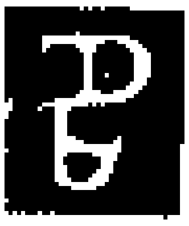
遣叔吉父盨　遣叔吉父作虢王姞旅盨

于省吾曰：說文以吉為士口，乃就已譌之篆文為說，非朔誼也。契文吉字上从☐☐☐象句兵形，下从口，為笿盧形，句兵横之則作☐，近代出土之商代句兵多矣。其未納秘者，作☐形，左象其援，右象其内，其有胡下垂者，均後起之制。「吉」字所从之☐，均縱而不横者，必係當時安置句兵之成法。……吉本象置句兵於笿盧之中。凡納物於器中者，為防其毀壞，所以堅實之，寶愛之。吉引伸有吉利之義（殷栔駢枝三編）。榮幹曰：「據周禮·春官·典瑞云：『王晉大圭，執鎮圭，繅藉五采五就，以朝日。……四圭有邸，以祀天，旅上帝。兩圭有邸，以祀地，旅四望。』此邸為何物，據爾雅說：『邸，本也。』鄭玄引鄭衆說謂『四圭有邸言四圭連於

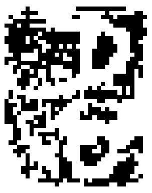
一本而四出者」，此自漢人解經，不免臆斷，蓋四圭連於一本而四出，則當別有命名，不得云「四圭」。今既云「四圭有邸」，必是「四圭」分別各有其邸，則每圭之形，正如句兵圭之體爲援，而圭自邸爲內，以之爲祀天地祈求福佑，正所以稱爲吉也。其下口形則爲玉之韞或爲玉之器。若謂藏之於櫝而謂之吉，則鑿矣。圭之形製正由石器轉變而來，故與斧形有關。金文之吉或作斧形，非如吳其昌所謂一斧一碪謂之吉也。夫一斧一碪，何吉之有，金文中之吉，或自類斧者在其上，但決不可率然以斧碪釋之。按上世石斧石刀制作匪易，而其用甚廣，故石斧石刀可以代表權威，可以代表貴重，亦可以代表吉祥，從其形制而變者，在玉則有圭璋，在金則有句兵，則有矛鋋，則有斧戚，雖其用不同，而形制相關，仍一貫也。其在吉字上部，所以在甲骨者自以類似句兵之圭而有邸者爲主，再就各種變化及省略者言之，實亦兼具有圭之親屬中各種形製之器物，但若溯其命意，自不外兩事，一爲搏祥，一爲除祟，而此二者，自皆吉之表徵，不得謂爲他事矣。（中央研究院歷史語言研究所集刊第四十本上四三二—四三三頁古文字試釋） 按說文二篇訓吉云「善也，从士口」，吳其昌謂象一斧一碪，朱芳圃謂甲骨文作[illegible]，令乃稽之初文，加口以示引申誼，馬叙倫謂[illegible]爲[illegible]之初文，衆說紛紜，張日昇謂以于省吾、勞榦之說爲長，是也。于、勞二家，似又以勞釋爲佳。但吉之初義，仍待再考。金文吉字用作曆象用語，如𢦏毀、師毀等「初吉」，伯尊、宜桐盂等「吉日」，曾伯簠等「既吉」，或用作吉祥意，如邾君鐘、白歸夆鼎等「吉金」，井人妄鐘等「永終于吉」，郘鐘、尹鉦等「吉人」，師器父鼎等「吉康」，或用作人名，如兮甲盤、白吉父毀等。



邾公華鐘
春為之名



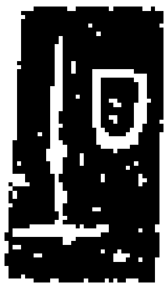
二 召伯虎殷
今余既一名



一 南宮乎鐘 茲
鐘名曰無睪鐘

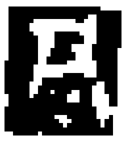
說文二篇「名，自命也。从口从夕，夕者冥也，冥不相見，故以口自明。」林義光謂「名非為夕而設，夕即口之變，象物形，口對物稱名之象」（文源）。高田忠周从許說，並詳加考證（見古籀篇四十八第九頁）。馬敘倫曰「名與明為一字，是月而窗子裏透來了之意」（馬氏論文集五十四頁）。按許、林之說均屬牽附。馬說近是，但未必是月進窗之意，口非窗，更非月，乃是物之統謂，概括地表示一切事物，且光照物則明，名初意當為明，釋名釋言語「名，明也，明實事使分明也」。周禮大司馬「辨號名之用」，注「號名者徽識，所以相別也」。明辨事物則名之，事物不明則難以稱名。後世便衍化為事物名稱的意思。

金文用法有二：一作為名稱的意思，如南宮乎鐘；或作動詞，如召伯虎殷。

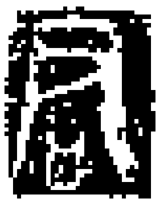


栺尊　綴
母吐用祀

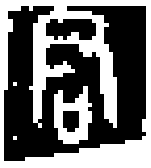
說文二篇「吐，寫也。从口土聲」釋名釋疾病「吐，瀉也，故揚豫以東謂瀉爲吐也」金文栺尊吐字作人名，口旁在右。



令方
尊

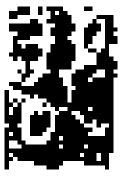


盖

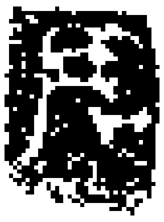


器

令彝
眔里君

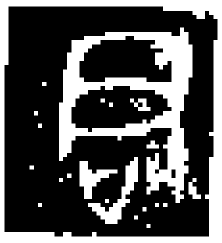


盖



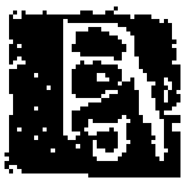
器

小子相卣
相揚君賞

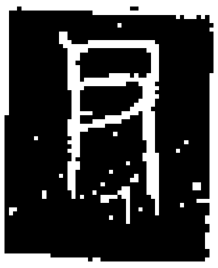


器

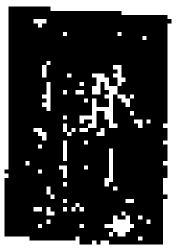
闓方鼎
休朕公君



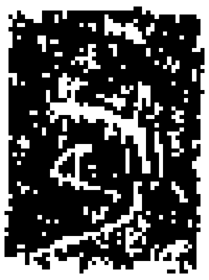
天君鼎
天君卿祼



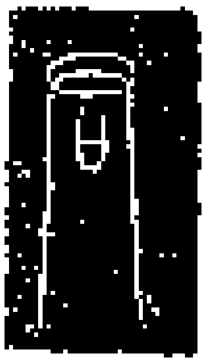
君妻子彝
君妻子作



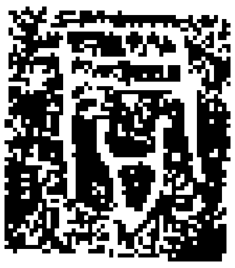
[illegible]君壺
趙君□□



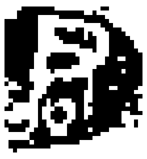
啚君壺
啚君之壺



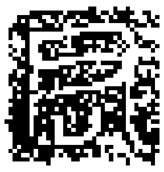
中山王嚳方壺
新君子之



昆君鼎　昆
君婦媿霝



禹鼎　獲
氒君馭方



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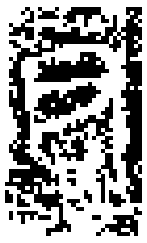
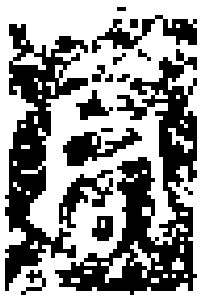
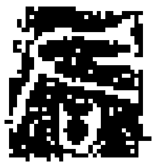
命君夫曰



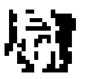
召伯虎𣪘
以君氏令曰



趙盂　君
才[illegible]既宮



邾君鐘　蓋
君求吉金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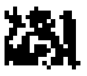
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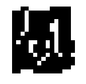
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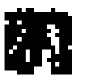
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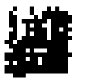
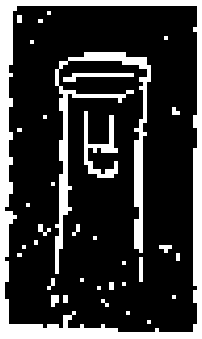
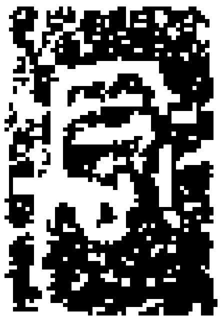

十三

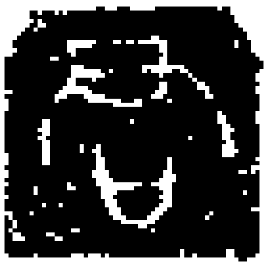
邵鐘　余
頡圉事君、



中山王譽方壺
郾故君子噲

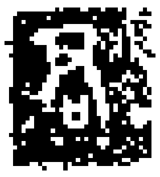


趞盂　夫君
事遘事穎



伯君
權

伯君匜
異賜右



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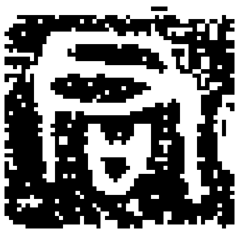
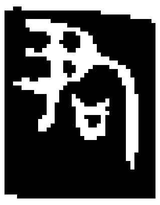
休朕寶君公伯

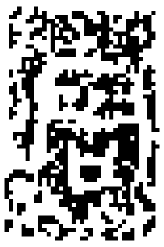


矢人盤　覣
人嗣工騴君

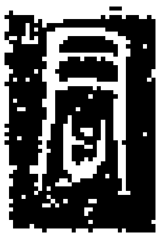


縣妃
殷

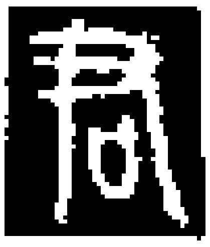
賜君我
隹賜壽



㝬父盨　對
揚朕皇君休



袁成叔鼎　衷
鏷君既安惠



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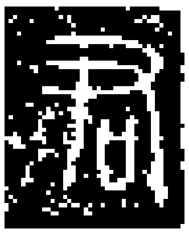

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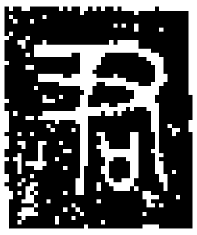

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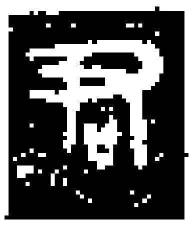
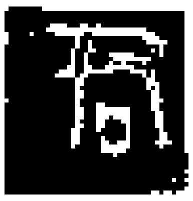
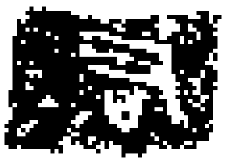


四
盞

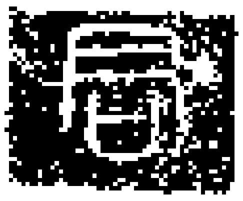
史頌
殷



史頌鼎　潤
友里君百生



樊君鬲　樊
君靡之飤鬲



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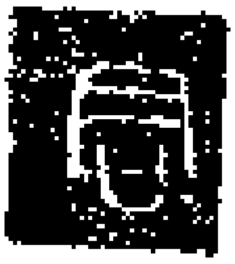

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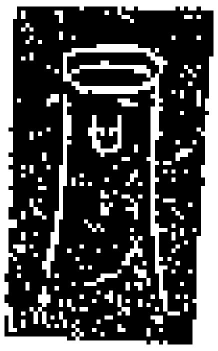
君召作餘簠



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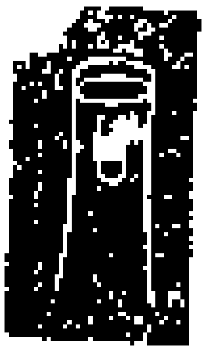

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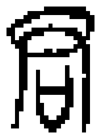

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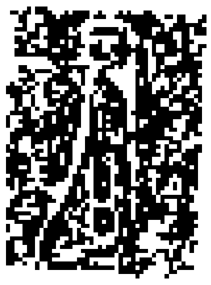
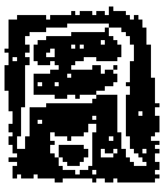


蓋

朴君述鼎　朴
君述擇其吉金



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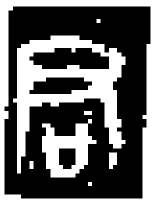
殷

君夫敢每
揚王休



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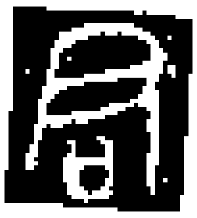

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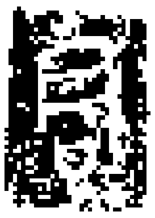

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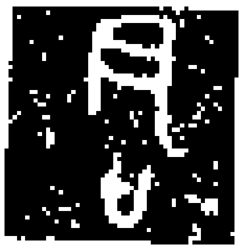

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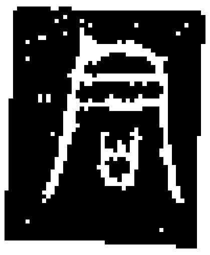
君婦龢作其壺



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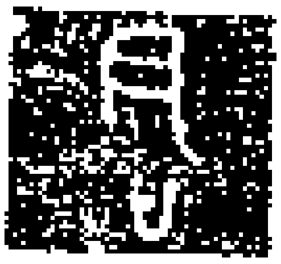
揚君霝君以萬年



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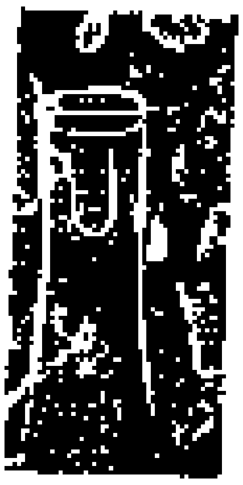

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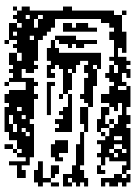
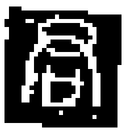


𢽾安君鉼　𢽾
安君亓鉼弍孛



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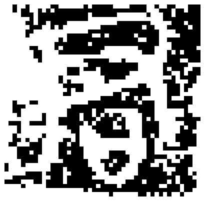

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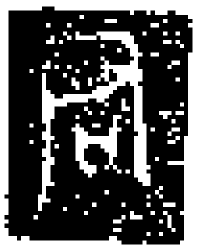
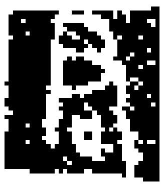


區君壺　區君
茲旂者其成公



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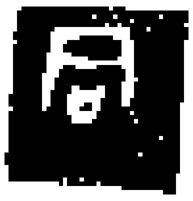
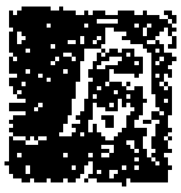


黃君𣪕　黃
君作季嬴媵

藉𣪕



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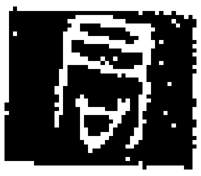
叔嬴内君作寶器



◎君鼎　◎君
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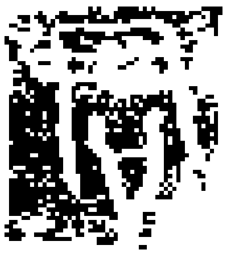
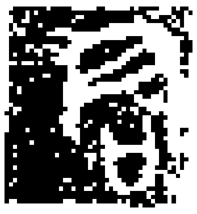


包君

壺　昆君婦
媿[illegible]作旅壺



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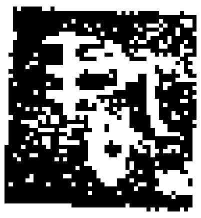
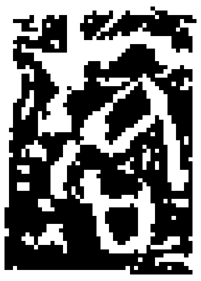


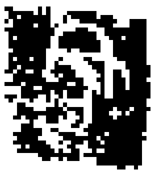
器

交君子盨　交君
子𠭯肇作寶盨



交君

子鼎　交君子
𠬝肇作寶鼎



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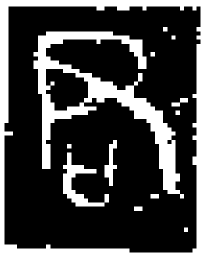
伯鄂自作饙盂



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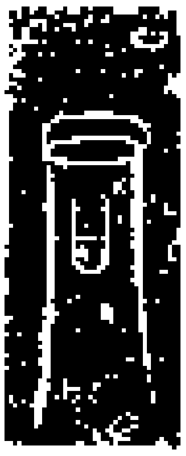
虘與朕以壟



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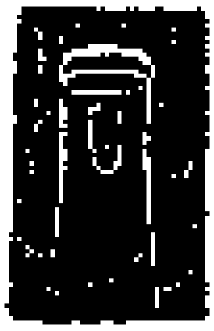

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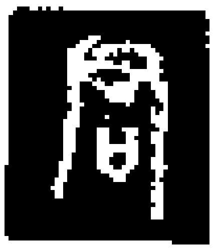
與虘君並立於殜



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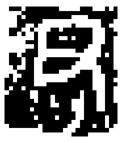
嗣子作鑄尊壺



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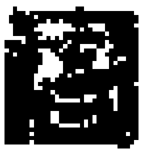
君弗望氒寶臣



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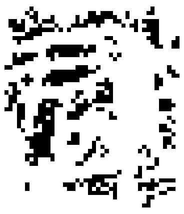
乃口口敢對

揚皇
君休



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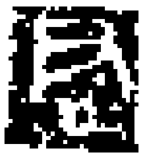
君厲告于井伯



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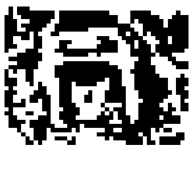
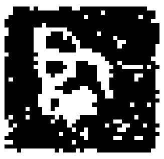
龏朕天君其萬年



伯
周

黃生甗　唯口伯
君黃生自作甗



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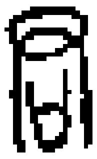
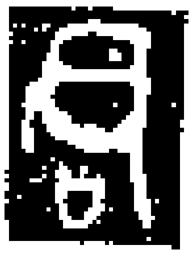
作冊睘安夷伯



鄂君啓節　截鐵阬
為鄂君啟之賨



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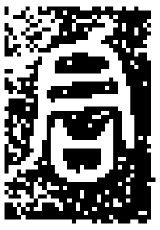
配伯自作寶鬲



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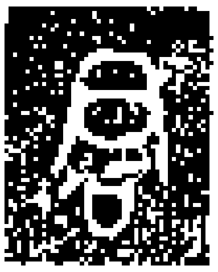
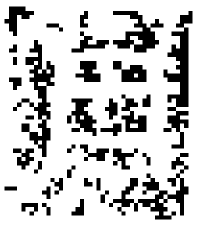
伯□用其吉金



番伯
者君

匜　唯番昶伯
者君自作寶匜



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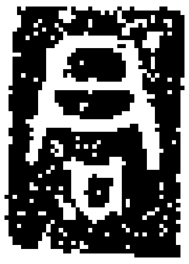
伯者君自作寶匜



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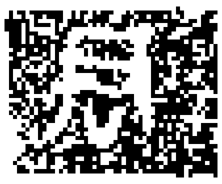
番昶伯者君自

作寶
盤



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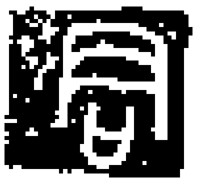
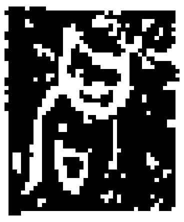
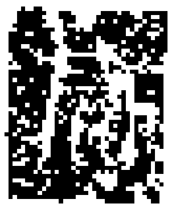


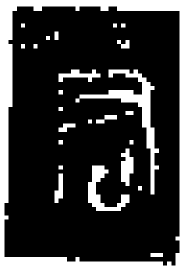
孟姬㝬殷　其用追
孝于其辟君武公



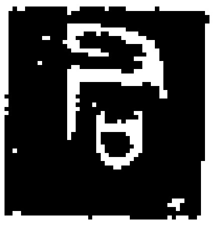
㠱君鬲　㠱君作
叔嬴婦媵器寶鬲



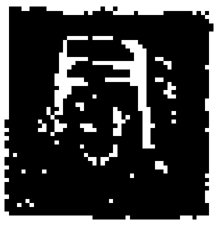
蓋一



器一

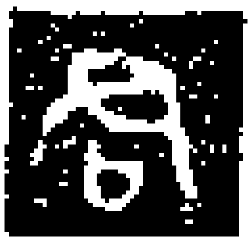


蓋二

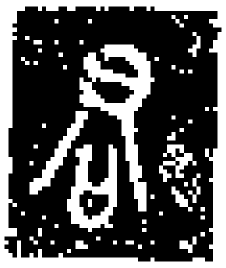


器二

牧師父殷　牧師父
弟叔脒父御于君

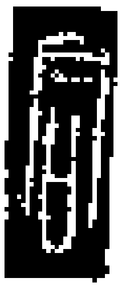


單鼎　唯黃孫子
君叔單自作鼎

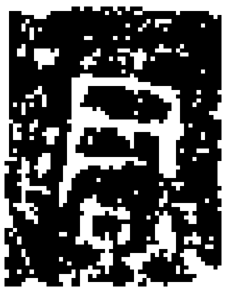


智盤
奔君之

孫郚敘尹
者旨晢

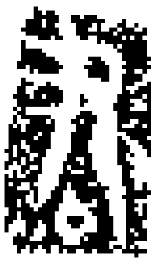


鄦侯𣪕　媿作皇妣
訇君中妃祭器八𣪕

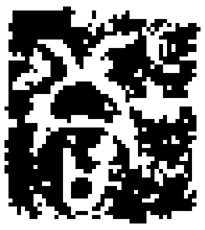


諆鼎　諆肇作其
皇考皇母者比君

[illegible]鼎



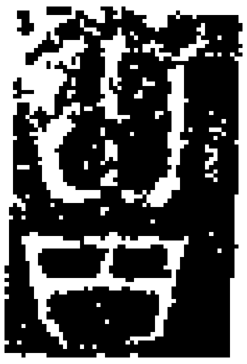
召卣　皇辟君休王自穀
吏賞畢土方五十里



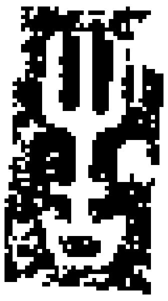
春君匜　唯春君啟
用土金作自寶匜

唐蘭曰：考殷虛卜辭，君子之義與尹字同。周初猶承用此義。易師九二曰：「王三錫命。」而上六曰：「大君有命」，則大君非王也。金文習見天君，即大君，而天尹鈴及作冊大鼎並作「天尹」，即天尹也。春秋時，宋尚有大尹，當是其遺制矣。作冊大鼎曰：「[illegible]鑄武王成王異鼎」，當在康王時器。而曰「揚皇天尹大保室」。此「天尹」而兼「大保」者，當爲召公奭。然則書「君奭」、「君陳」、「君牙」諸篇之稱君，亦即尹也。（其後有尹氏，見詩及春秋。隱三年「尹氏卒」，左傳本作「君氏」，附會爲隱公母聲子，非也。）曲禮云：「君大夫之子，不敢自稱曰『余小子』。」鄭玄曰：「辟天子之子未除喪之名。君大夫，天子大夫有土地者。」按，曲禮下文云「大夫士之子」，則此君大夫爲天子之大夫可知，是君本王臣之稱也。若君臣之對稱，殆別有所起。虞夏書及商書俱未見君字，而周書頗習見，如「邦君」、「冢君」、「君子」之屬是。康誥曰：「亦惟君惟長」，顧命曰：「昔君文王、武王」，似爲元首之通稱。或周氏族之故言。與春秋之季，諸侯之大夫强盛，擅權僭竊名位，或不稱子而稱主，如晉趙莊子之

爲莊主（西元前六百年左右）是也，其臣子之稱之或曰「主君」，然猶未見稱爲君也。至於戰國，則大夫可封其宗族爲君，如趙襄子封兄子爲代成君是也。（西元四七六年後）及三晉田齊，相繼受命，更自稱爲王，則孟嘗、平原之流，不可勝計，而昔之稱公若侯者，反多自貶而稱君矣。然則大夫之稱爲君，當卽在春秋戰國之交，其爲襄王臣之稱，或由國君之稱所推衍，雖不可知，而由主爲君，爲進一步之僭竊，故無疑也。」（輔仁學誌七卷一二期一零八至一零九頁智君子鑑考）按說文二篇「君，尊也。从尹，發號，故从口。」君，文部見母，尹，文部喻母，古深淺喉不分，尹亦聲。唐蘭君尹古同之說是也。金文多作官名、人名也，有作君主之君，如中山王䂿方壺「述定君臣之謂」，



告田鼎
告田



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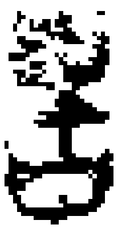

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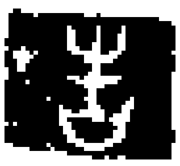

祖乙
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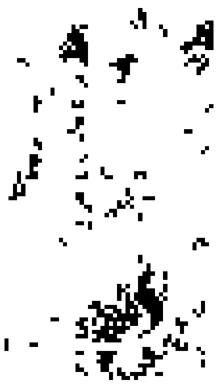
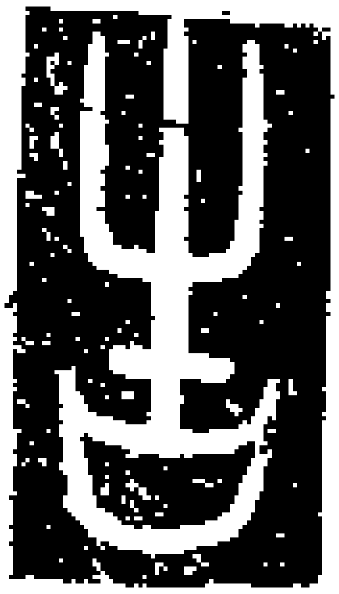


告田父
丁觶 告田



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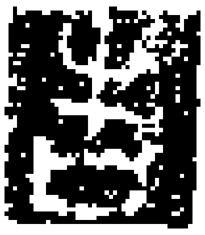

冀祖乙鼎
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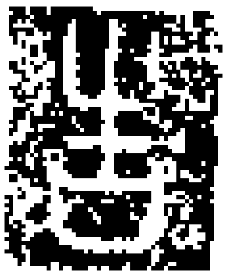

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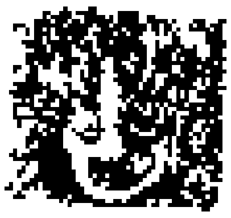
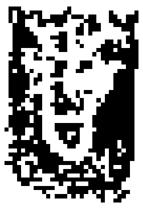
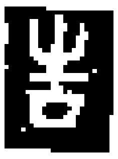
彝 田告



亞告觚
亞告



召伯虎簋
告田



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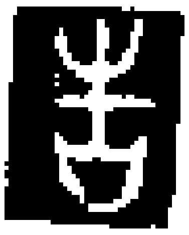
告亡尤



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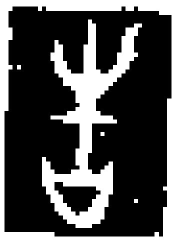

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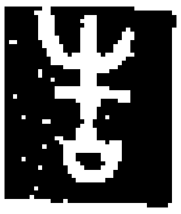

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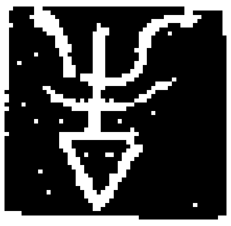
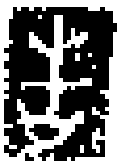


父癸告正尊
父癸告正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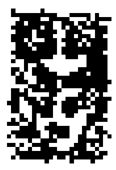
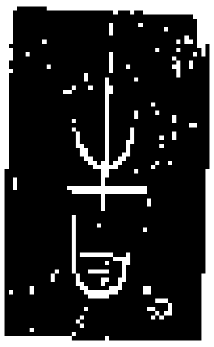
沈子𣪕 告剌成王


𦸗伯𣪕 益公至告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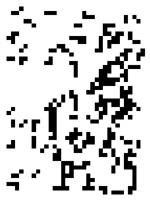
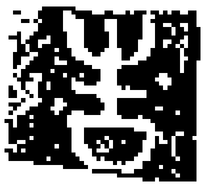

多友鼎 告追于王命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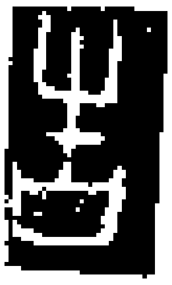
告田旬鳥 父乙女告田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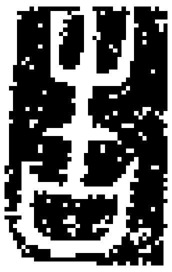
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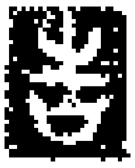
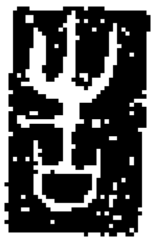
田告母辛鼎 田告作母辛尊


舀鼎 吏 寽以告𠭰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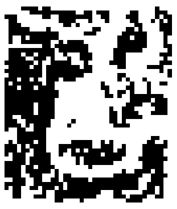
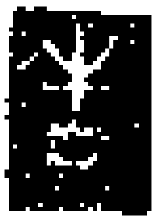

何尊 則廷告于天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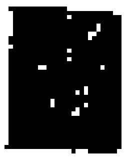
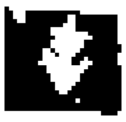
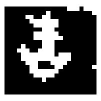

班𣪕 公告氒

事于 上


師旂鼎 以 告于伯懋父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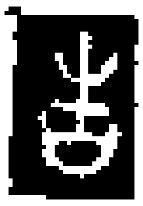
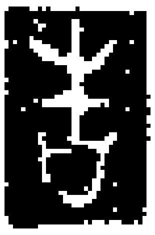
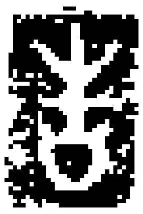

舀鼎 以匡 季告東宮



毛公鼎　告余先王若德



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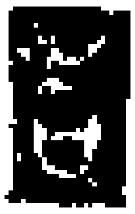
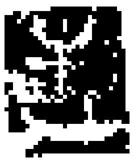


器一

師嫠殷　嫠叔市巩告于王



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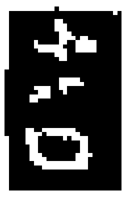

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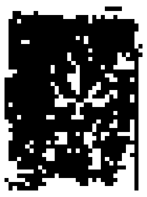
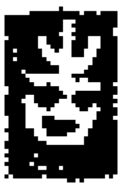
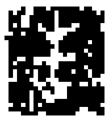
令彝　令矢告于周公宮



衛公孫戈　衛公孫呂之告戈



曶鼎　曶或以匡季告東宮



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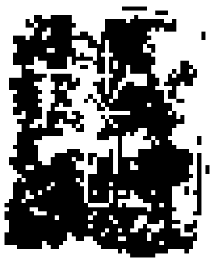
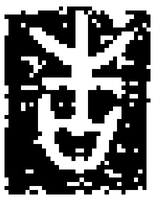
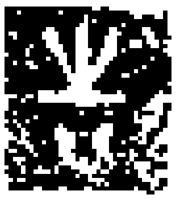


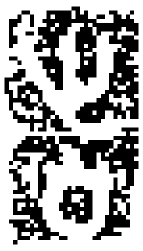
舒遟盨　亂昇舒遟敢明易告



衛盉　裘衛廼彘告于伯=邑=父=

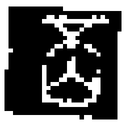


裘衛鼎　衛以邦君厲告于井伯

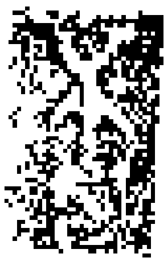


鬲攸从鼎　鬲从以攸衛牧告于王曰

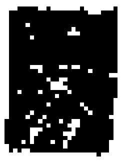
劉心源曰：案說文「告，牛觸人，角箸木，所以告人也。从口从牛。易曰：『僮牛之告。』」（此最易知是今易大畜作牿）段注謂許說即楅衡，牛與人口非一體，牛口為文，未見告意，且字形中無木，許曲為之說，非字意。此字當入口部，从口牛聲，牛可入聲讀玉也。通訓定聲謂當从口从之會意。或曰从口，牢省聲。心源以為許說固失，段、朱亦未為得。書費誓「今惟淫舍牿牛馬，杜乃擭，斂乃穽，無敢傷牿。牿之傷，汝則有常刑。」牿為牛馬牢，擭者機檻，穽者陷阬，皆所以牿牛馬也。告實牿之最初字。（告已从牛牿又从牛為贅）曰象檻穽形，牛陷入口為告，與牛在冖中為牢同意。（字系作樂）篆法口字不必專指口舌之口，亦有用以象物形者，如倉、僉、邑、谷、公等象篆，本从口亦从口。（詳評豈非）許不知告以口象形，故牽合楅衡為訓。其實告示字乃段借也。且如許說「牛角箸木」，是必从苹，而後可牛下安口。何云角箸木哉。許書部首偏旁相蒙，告之从牛為承上以告，所从之口從下口部，未為不可，惟說解未當耳。（奇觚室吉金文述卷五十一頁告田觚）按劉說與字形頗合，可備一說，較釋為斧謨其喆歸鴻等為妥，然尤嫌證據欠缺，有待再考。金文「告白」、「告于天」、「告于王」、「告東宮」等，都用作下級向上級稟告義。



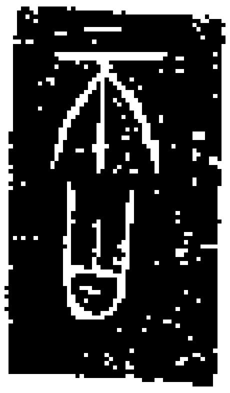
班毁　否畀屯陟



毛公鼎　上下若否

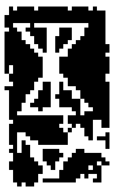


晉公盦　否作元女

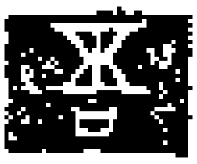


中山王譻鼎　智天若否

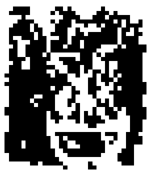
高鴻縉曰：說文「否不也。从口从不，不亦聲。徐鍇曰：『不可之意見於言，故从口。』方久切」。按此字擊作从口不聲，是也。孟子有「孟子曰：『否，不然也。』」知否者緩詞，不然者決詞。否輕於不然，不然重於否。後世亦戲用否同音通假以代不。（中國字例五篇二一三頁）



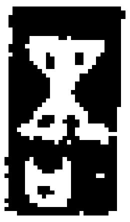
蓋
沈子𣪘 𠭯
吾考克淵克



商父丁尊 商
作父丁吾尊



滕公鬲 吾作
滕公寶口彝



蓋
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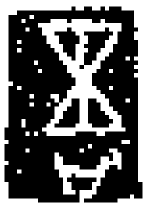
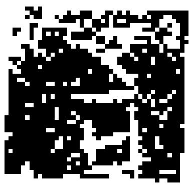
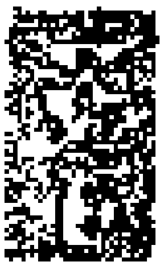
卲告朕吾考令



蓋
沈子𣪘 克成妥吾
考以于顯=受令

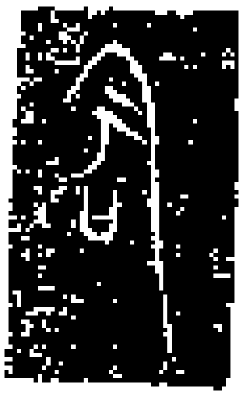


吾宜戟
吾宜



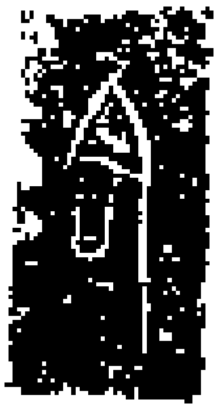
毛公鼎 以乃
族干吾王身

說文二篇「吾，我自稱也，从口五聲。」爾雅釋詁「吾者，我也。」儀禮士冠禮「願吾子之教之也。」鄭注「吾，我也。」金文吾作吾，用作第一人稱我。毛公鼎作吾。徐同柏曰「盩，古文作𣪘，此作吾，盩之省。」（從古堂款識學卷十六第廿八葉釋毛公鼎）吳大澂曰「吾，敔省文，禦也。古敔、敔字，經典通作禦，敔與圉通，又通禦，漢碑多以衙為禦。」（說文古籀補卷三第十七葉）按「捍禦」古成語，左傳襄公廿六年「捍禦北狄，通吳于晉。」是其證。禦从午聲，午、吾聲同。左傳桓公十四年「鄭伯使其弟語來盟」，穀梁語作禦。說文十四篇金部⿰金御，或體作鋙。釋名釋言語「禦，語也。」一切經音義「禦，古文敔同。」徐釋郅塙，吳釋亦無可議，皆兼字聲義而立說也。



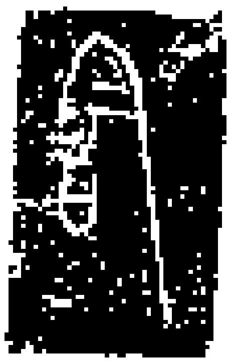
中山王譽鼎

含（今）金方壯



中山王譽鼎　克

幷之至于含（今）

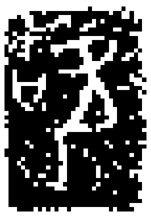


中山王譽鼎　含（今）虞

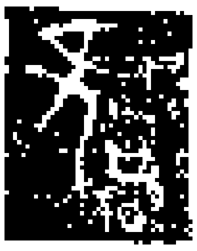
老賙親達參軍之衆

含，中山王譽鼎用作今，疑爲今之繁文，金文每加口旁而字義不變，如豊之作[illegible]，禰字作

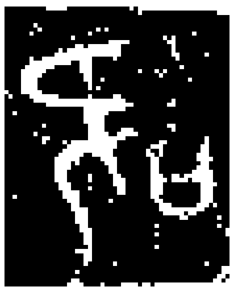
[illegible]字。



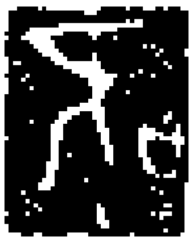
吹樇姞鼎　吹
作樇姞尊彝



蓋一



器一



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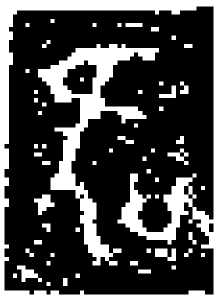
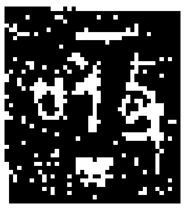


二　虞司寇壺　虞嗣
器　寇伯吹作寶壺

說文二篇「吹，噓也，从口从欠。」按許氏所訓欠妥。吹乃歙之別構，正字通「歙，吹本字。」集韻吹亦作歙。周禮春官籥師「掌教國子舞羽歙籥。」歙从龠从欠，象人吹龠對孔之形，吹字以口換龠，口即龠之孔，意以送氣入孔，使能發出悅耳的樂音。廣韻「吹，鼓吹也。」詩小雅「鼓瑟吹笙」禮月令「上丁命樂正入學習吹」，正同吹之本義。彝器吹樇姞鼎等用作人名，疑吹是擅長音樂的人或氏族。

亟



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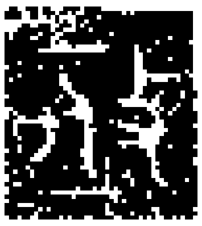
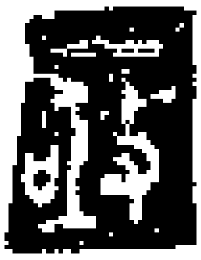


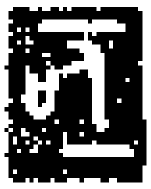
者

白初其盨
萬年唯亟

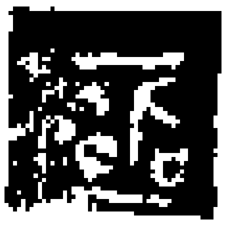


毛公鼎　命
女亟一方

甲骨文亙、亙，唐蘭、于省吾並釋爲亟。于省吾曰：「亙即亟之初文也。按毛伯班簋『作四方亟』，亟作亙，較契文上多一橫畫，如正之作正，亦作正，是其證。毛公鼎亟作亟，从攴與从又一也，已開小篆先河。亟古極字，亙又爲亟之初文，中从人而上下有二橫畫，上極於頂，下極於踵，而極之本義昭然可覩矣。」（殷契駢枝三集）亟的本義是極端，引申爲極則之義。陳夢家曰：「『作四方亟』猶毛公鼎的『命女亟一方』，君奭『作汝民極』，商頌殷武『商邑翼翼，四方之極』，韓詩薛詩作『京邑翼翼，四方是則』，故鄭箋訓極爲則哉。」（金文論文選五十五葉西周銅器斷代助館）

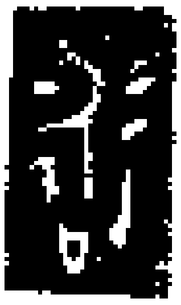


史墻盤
亟獄逗慕



曾大保盆 曾大保
麐叔亟用其吉金

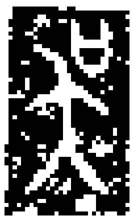
說文十三篇「亟，敏疾也，从人从口从又从二。二，天地也。」徐鍇曰：「承天之時，因地之利，口謀之，手執之，時不可失，疾也。」按：許慎、徐鍇所訓均屬牽附之說。金文亟，从二从人从口，元从又。本義當為天地人三極之極。上下兩橫表示天、地二極，中間从人表示中極，爲繫傳「三極之道」疏謂「天地人」三才至極之道也。尚書洪範「皇建其有極」孔疏：「人君為民之主，大自立其有中之道」，又「建用皇極」注：「極，中也。」人極即「皇極」中極之謂。而从口正表示「皇極」的主要特征。周禮冬官「坐而論道，謂之王公」鄭氏注：「天子諸侯」，天子君王以口論道，號令天下。亟字屬會意。「敏疾」非本義。史墻盤「亟獄逗慕」亟即敬也。方言：「自关而西，秦晉之間，凡相敬愛謂之亟。」廣雅釋詁一「亟，敬也。」亟、敬古音相近，為同聲通假。



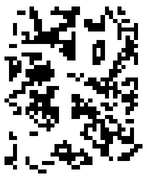
咏日戊尊

咏作妣尊彝

說文三篇「詠，歌也，从言，永聲，或从口，作咏。」按：堯典曰「歌永言」，永即咏，集韻「咏」或作「永」，樂記曰「歌之爲言，長言之也」，咏即聲婉綿長之言，以表達語言之不足，說文十一篇「永，長也」，咏亦含長意，字屬形聲兼會意。咏日戊尊作人名用。



蓋一



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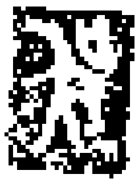

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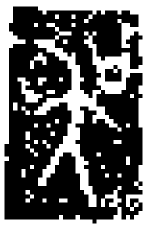
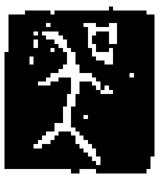


蓋三

師酉簋
王才吳



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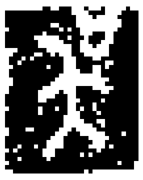

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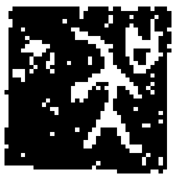
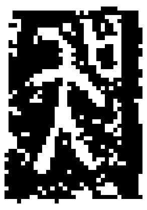
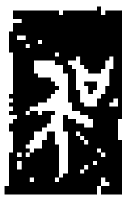


蓋三

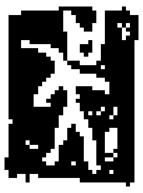


器三

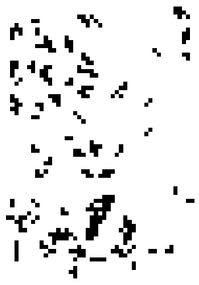
師酉簋
各吳大廟



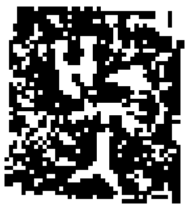
免簋　眔
吳眔牧



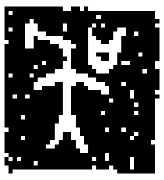
吳彝　吳
拜稽首



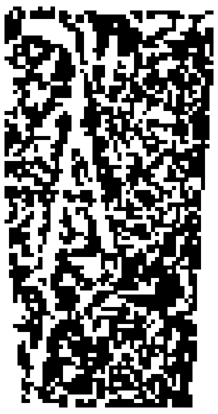
[illegible]盤　吳
作寶盤



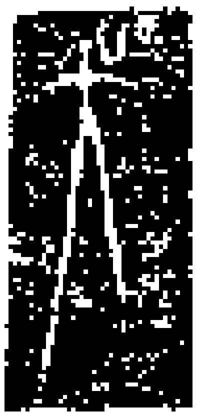
吳盉　吳
作寶盉



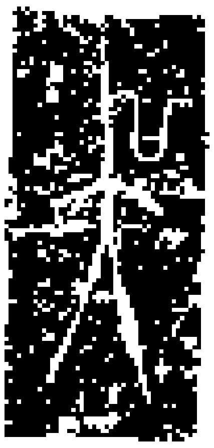
靜簋　王
以吳𠦪



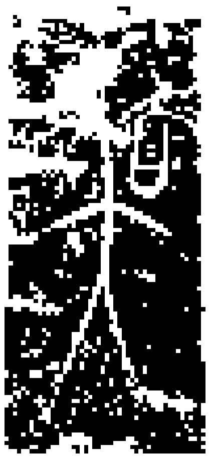
蔡侯
尊



蔡侯盤
敬配吳王



中山王嚳鼎
吳人并雩：



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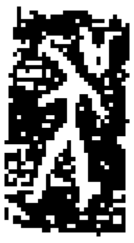
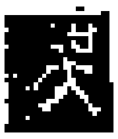
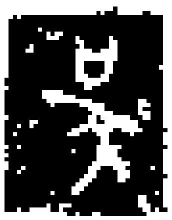
五年復吳



衛鼎 率
吳喜使厂

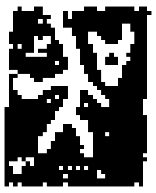


班毀 王
令吳伯曰



囂

萬毀 吳
姬賓帛束



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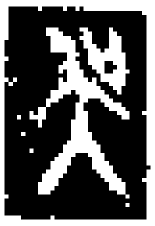
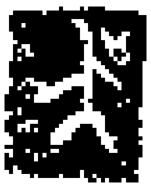


二

同毀 左
右吳大父



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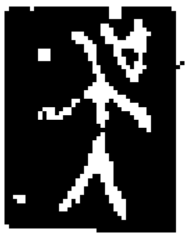
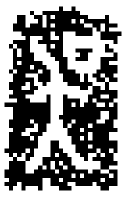
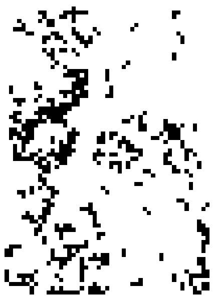


二

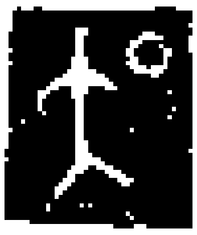
同毀 嗣
昜林吳牧



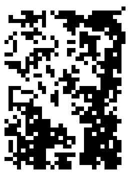
師虎毀 王
乎內史吳曰



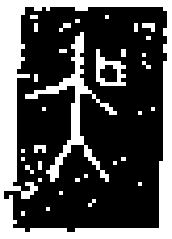
吳姬匜 自
作吳姬口匜



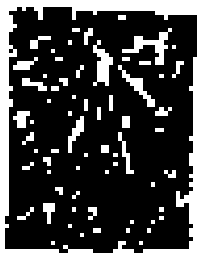
吳叢謀鼎 吳
叢謀作寶鼎



滕侯吳戟 滕
侯吳之造戟



句鑃 吳口
大子郜兒曰



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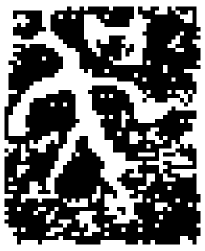
王光擇其吉金



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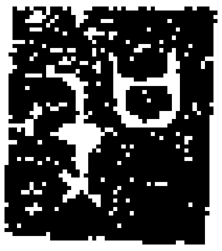
吳生作尊鼎



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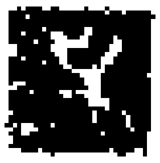
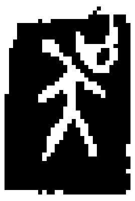
作吳姬尊簋

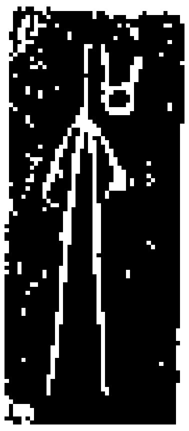


參壺 用
走宿夕饗御

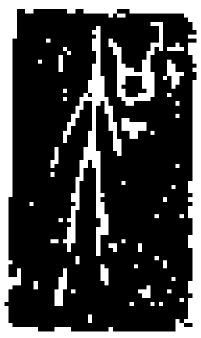
吳



吳䵼　吳其世子孫永寶用



吳王孫無土鼎



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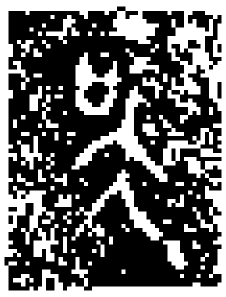

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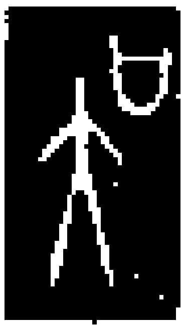
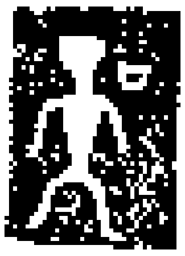


吳王夫差

監　攻吳王大差擇厥吉金



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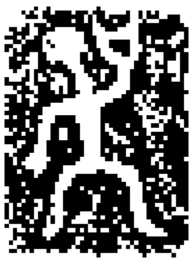
戜駿[illegible]，



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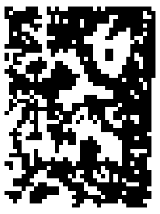

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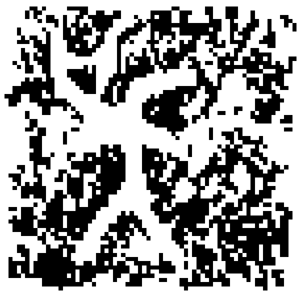
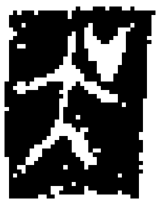


吳王姬鼎　吳王姬作南宮史叔飤鼎



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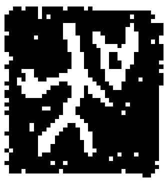

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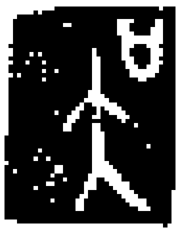
同簋　世孫孫子子左右吳大夫



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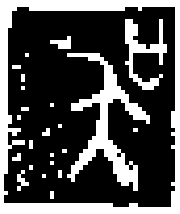

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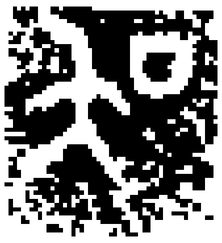
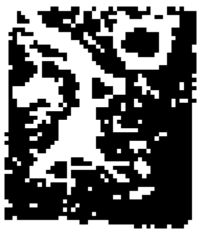
大簋　王乎吳師召大賜趞睽里


蓋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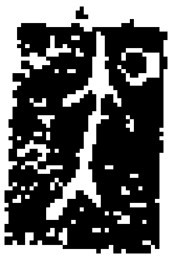
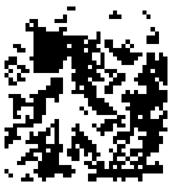
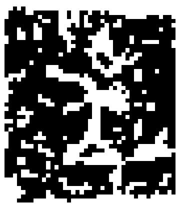
魯司徒塑　魯司徒
伯吳敢肈作旅𣪕



王子吳鼎　王子
吳擇其吉金自作
飤
鼎



吳買鼎　某父之走
馬吳買作𩚨鼎用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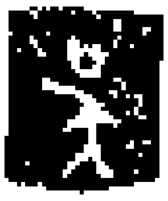
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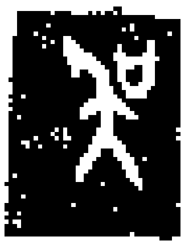
眔叔緐父歸吳
姬飴
器



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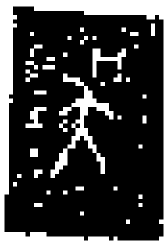
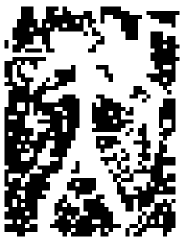
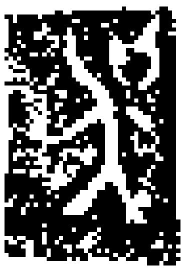


伯㪙父𣪕　伯㪙父作
朕皇考遲伯吳姬尊𣪕



白頵父鼎　伯頵父作朕
皇考屖伯吳姬寶鼎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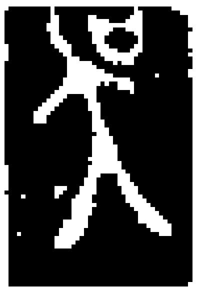
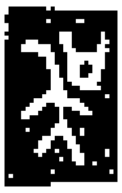
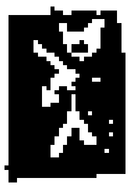

三　吳尨父
器　𣪕　吳

尨父作皇祖
考庚孟尊𣪕



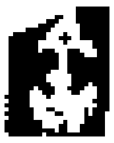
吳方　宰朏右作
冊吳入門立中廷



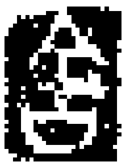
吳彝　王乎史戊冊
令吳嗣旂眔叔金

阮元曰：「古籍周王無道吳事，此吳古虞字也。詩周頌『不吳不敖』，史記孝武紀引作『不虞不驁』。左傳五年『虞仲』，吳越春秋作『吳仲』。漢書地理志云：『武王封周章弟中於河北，是為北吳，後世謂之句吳。』又史記吳世家每以中國之虞、夷蠻之吳分別言之者，亦以吳虞同字也。」蕭山王道士（吳宗）云：「左氏傳曰：『太伯虞仲，太王之昭。』又曰：『宋祖帝乙，鄭祖厲王。』謂諸侯始封得立出王廟，然則虞太廟當是太王廟也。古者天子適諸侯必舍其祖廟，莊二十一年傳言王巡虢守，其時虢公為王卿士也。虞與虢皆稱公，疑虞先君亦有為王卿士者，故王巡虞守，知是虞非吳者，據天子傳載『天子南登于薄山寘軨之隥，宿于虞』，當即其事，吳則無文以應之也。」（積古齋鐘鼎彝器款識卷六，二十一頁至二十五頁師酉敦）

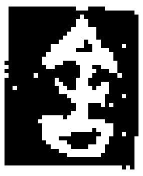
林義光曰：「說文云：『吳，大言也，从矢口。』按矢象人傾頭形，吳口播首，謹呼之象。古作知（彝寰鼎），變作知（王子吳），謹譁之譁，歡娛之娛，並與吳同音，實皆以吳為古文。歡取義於譁，則娛亦取義於譁。經傳或以虞為之，孟子『驩虞如也』，詩『不吳不敖』（絲衣），『不吳不揚』（泮水），史記作『不虞不驁』（絲衣），漢衡方碑作『不虞不然』。」（文源）



令方尊

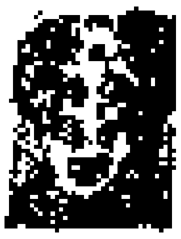


盖

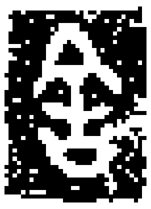


器

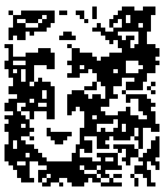
令彝　舍
四方令



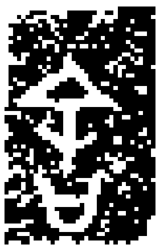
毛公鼎
父厝舍命



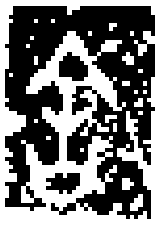
衛鼎　舍
瀍虞宮



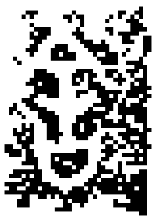
衛鼎　舍
觰艅廩吝



衛盉　其
舍田三田



裘衛鼎　余
舍汝田五田



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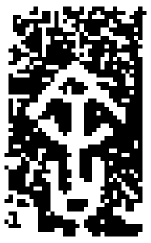
舍田十田



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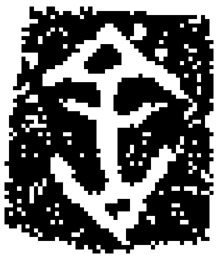
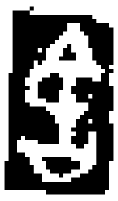
姜帛三兩



矢人盤　正
眉夨舍散田



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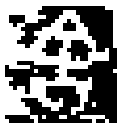

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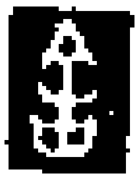
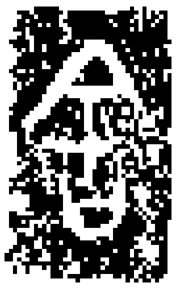


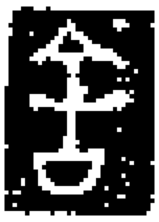
器

令彝　舍
令舍三事

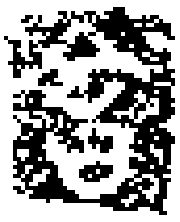
令



痶鐘　武王則
令周公舍寓

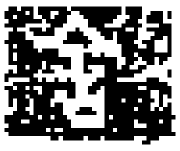


令鼎　余其
舍汝臣十家

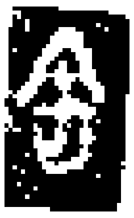


裘衛鼎
廼舍寓

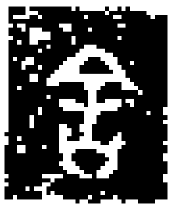
于𨛭邑



衛鼎 舍盉
冒梯羝皮二

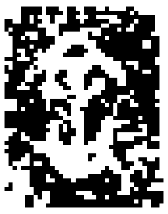


舀鼎 □□
舍散矢五束

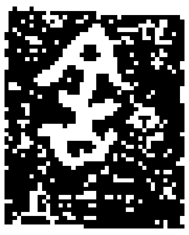


衛鼎 我
舍顜陳大

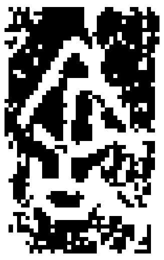
馬兩



衛鼎 廼舍
裘衛林𥎦里

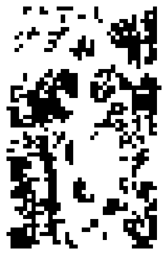


衛鼎 舍顜有
𤔲壽商𪓑裘



史牆盤
武王則

令周公舍圖
于周卑處



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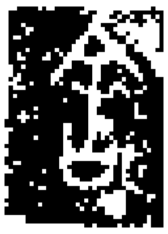

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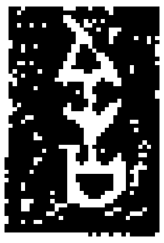
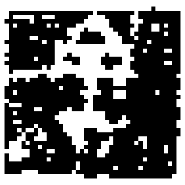


五

小克鼎 王命善
夫克舍令于成周

遹正八
𠂤之年



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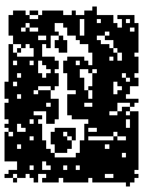

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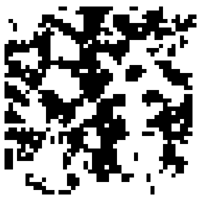

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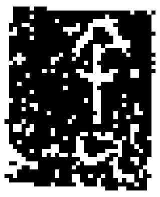

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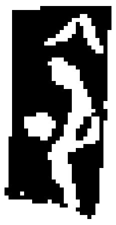
復公子簋 復公子□舍
廌新作我姑鄧孟媿媵簋

孫詒讓曰：詒讓案：舍，吳釋為舍，云「即施舍之義」。攷說文「舍，从亼省聲」，此舍字从余，吳讀即施舍之舍，是矣，然尚未盡究其義也。王引之經義述聞云：「古人言施者有二義，一為免繇役，周禮地官小司徒『凡征役之施舍』，鄭注曰：『施讀為弛』。鄉師『辨其可任者，與其施舍者』，注曰：『施舍謂應復免不給繇役』是也。一為布德惠，蓋古聲舍予相近，施舍之言賜予也。宣十二年左傳『旅有施舍』，謂有所賜予，使不乏困也。成十八年傳『施舍已責』，襄九年傳『魏絳請施舍，輸積聚以貸』，三十一年傳『施舍可愛』，昭十三年傳『施舍寬民』，又『施舍不倦』，二十五年傳『有施舍』，周語『縣無施舍』，又『聖人之施舍也，議之』，又『布憲施舍於百姓』，晉語『施舍分寡』，楚語『明施舍以道之忠』，皆謂賜予之也。」案王說辨別施舍之義甚析，實則凡施舍之訓賜予者，舍即予之借字。隸續載魏三體石經大誥「予惟小子」，予字古文作舍，與此彝舍字正同，是舍即予借字之塙證。（三體石經古文間用借字，如以而為歷，以揬為樞之類是也。）（拾遺下二一頁至二二頁周在後彝）

按說文五篇「舍，市居曰舍，从亼屮，象屋也，口象築也」。金文舍作舍，从余从口，口象屋舍的地基，余亦聲。舍、余古音同隸魚部。舍，始夜切，審母三等，正齒，喻母古音多通，舍从余得聲，古音當讀如余。爾雅訓予、余為我，玉篇第十三呼 又作舍。舍、余即予之說，毋庸置疑。



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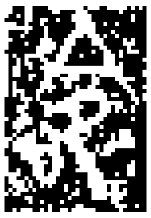

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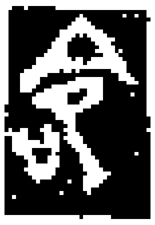

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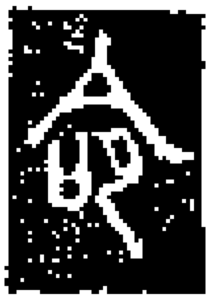
同簋 王命同



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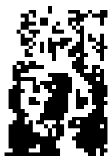

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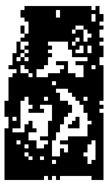

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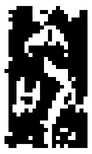

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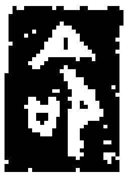

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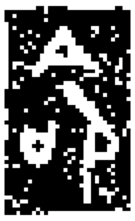

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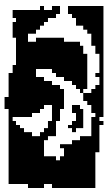

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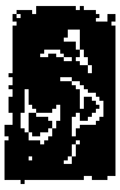

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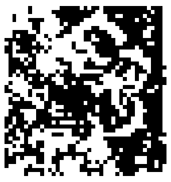

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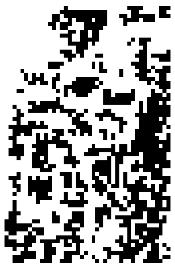

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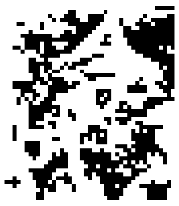

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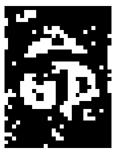

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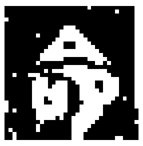

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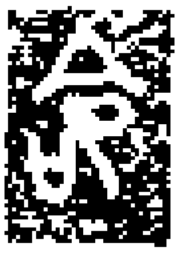

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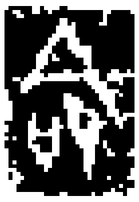

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內史
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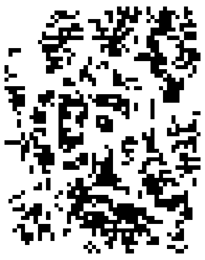

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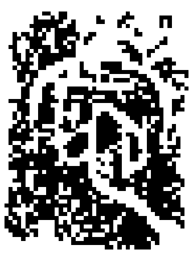

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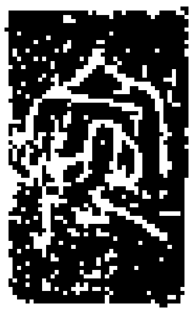

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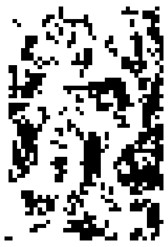

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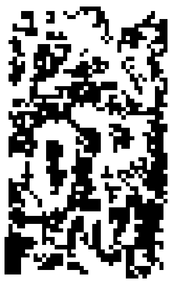

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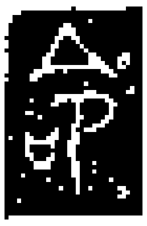

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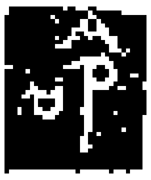

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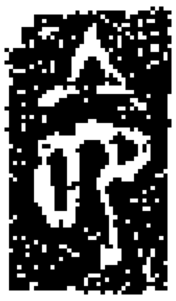

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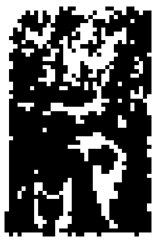

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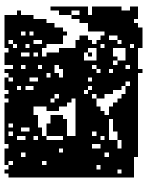

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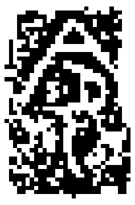

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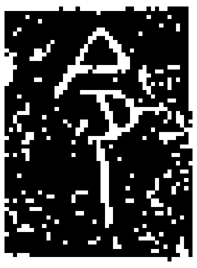

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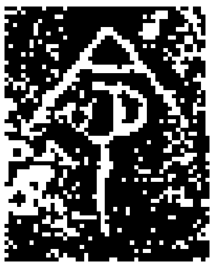

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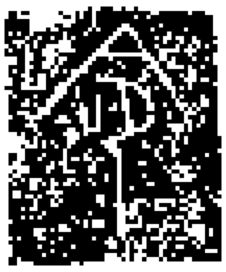

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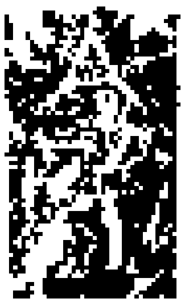

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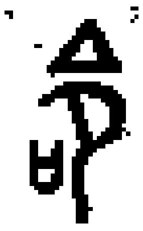

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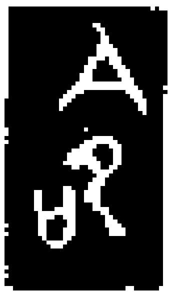

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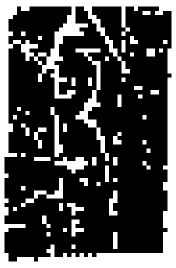

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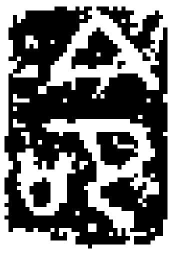

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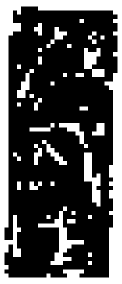

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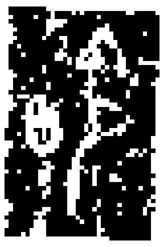

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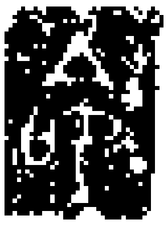

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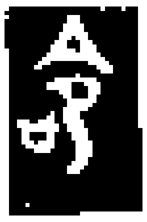

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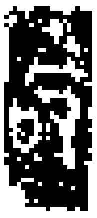

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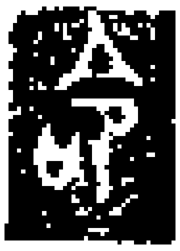

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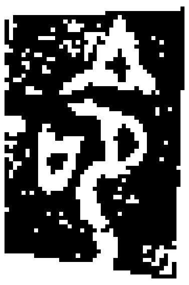

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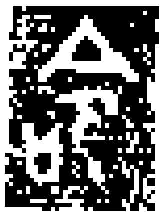

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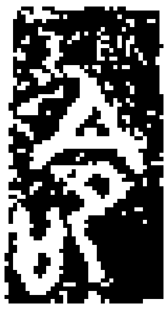

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逆出
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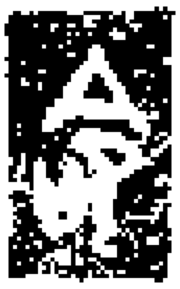

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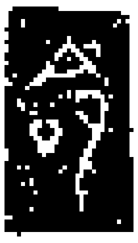

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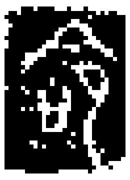

器

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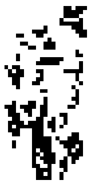

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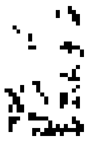

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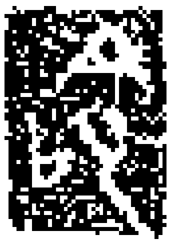

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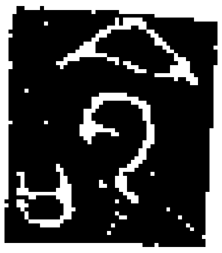

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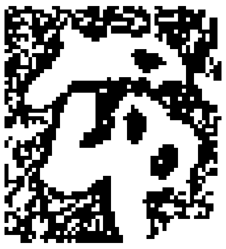

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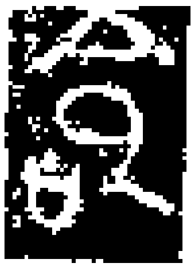

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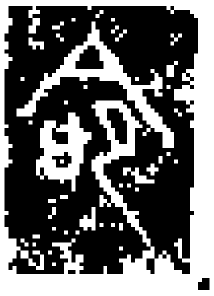
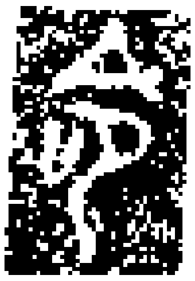
洹子孟姜壺
齊侯拜嘉命



盂

秦公段　嚴
龔夤天命



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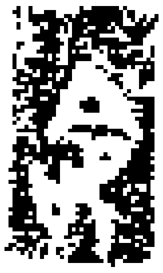
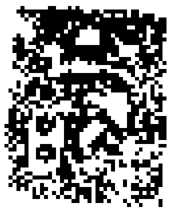
命西六師



盂永

對揚天
子休命



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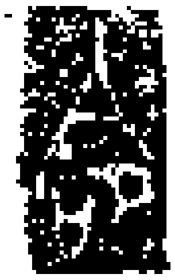

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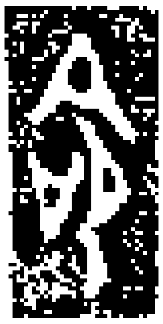
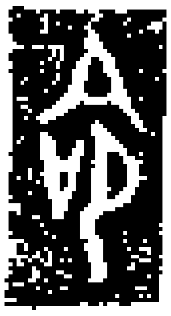
巩先王配命



申段　王命
尹册命申



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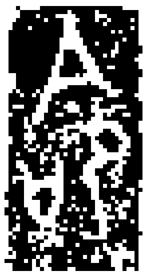
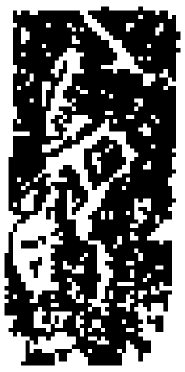


毛公
鼎

命女嬖嗣公族



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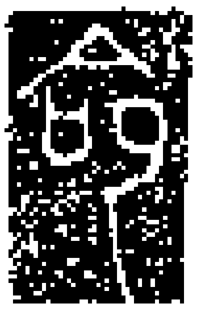

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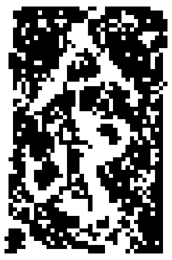

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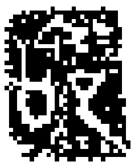

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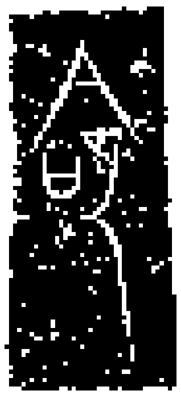

中山王譽

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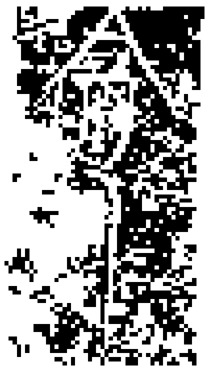
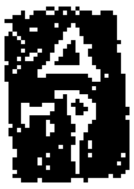
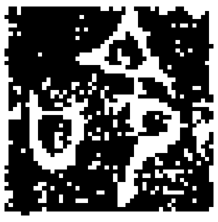


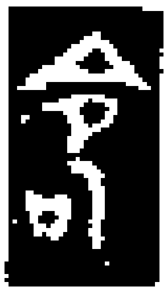
中山王譽鼎天降休命于朕邦



乖伯簋王命益公征眉敖



伯晨鼎王命𨱆侯伯晨曰



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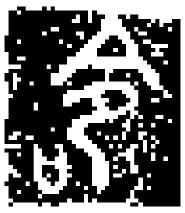
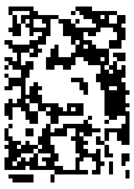


不𡢁簋余命

女御追于[illegible]



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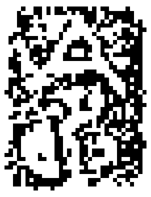

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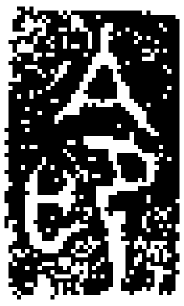
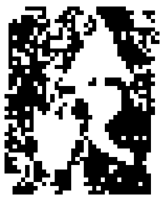
諫簋今余隹或嗣命汝



毛公鼎今余唯䌛

先王命矩



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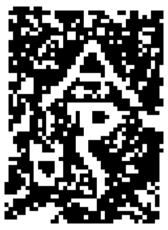

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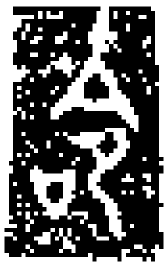
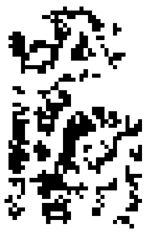
楚毁　内史尹氏册命楚



多友鼎　廼命向父

裼多友



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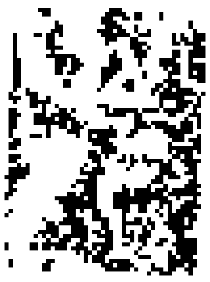
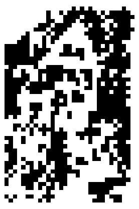
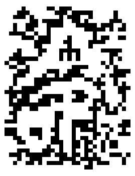


趞盂　命趞事于述土隮



芮伯毁　用祈屯萬永命魯壽



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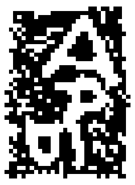

器

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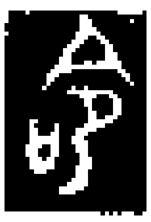

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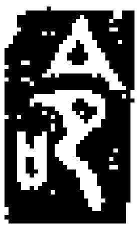
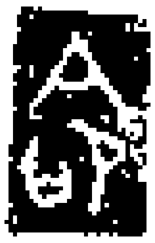
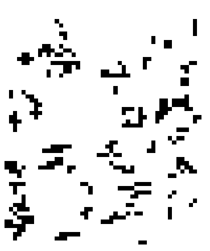


盂二

師酉毁　王乎史牆册命師酉



趞鼎　命汝作豳自冢司馬



盂

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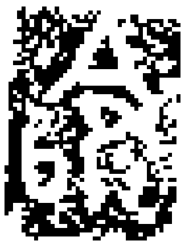
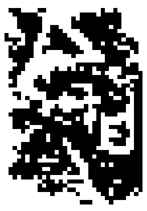
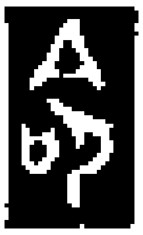


永盂　公廼命鄭嗣土圅父



駒父盨　豖不敢不□畏

王命



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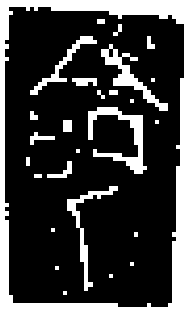
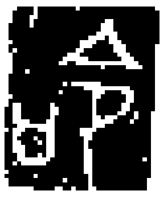
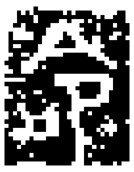


𬭚鎛　用祈侯氏永命萬年



伊𣪘　王乎命尹封冊命伊



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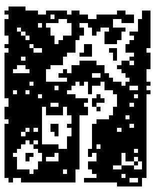
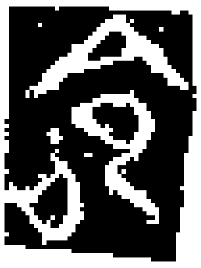


器

麗𣪘　命其永以多友𣪘飤



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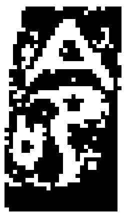
洹子孟姜壺　洹子孟姜用乞嘉命



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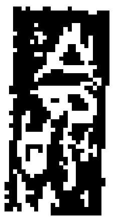
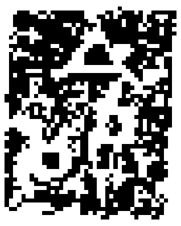


器二

師酉𣪘　對揚天子丕顯休命



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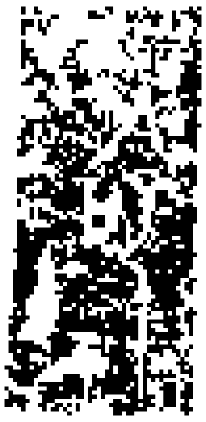

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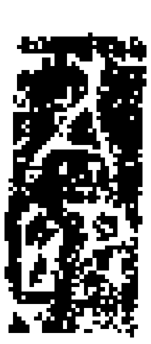

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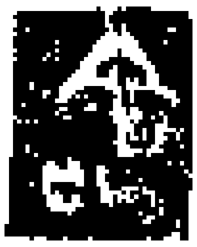
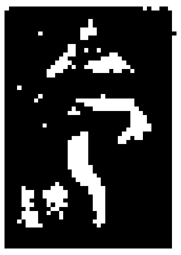


剌鼎



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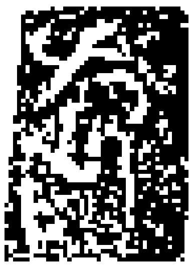

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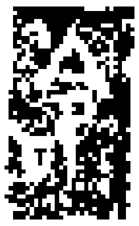
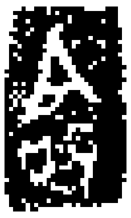
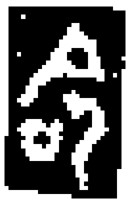


器

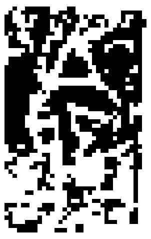
諫毁　先王既命汝𩠐嗣王宥



𢾊伯毁　王命仲到歸𢾊伯貔裘



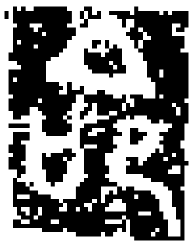
豆閉毁　敢對揚天子丕顯休命



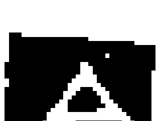
𢾊伯毁　朕丕顯祖玟珷膺受大命

器

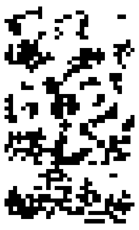
師耤毁　王乎內史尹氏冊命師耤



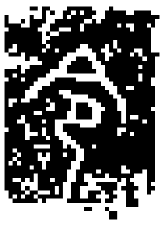
禹鼎　命禹□朕祖考政于井邦



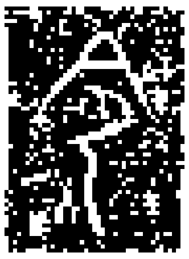
師奎父鼎　王乎內史駒冊命師奎父



駒父盨　小大邦亡敢不□具逆王命



秦公鐘



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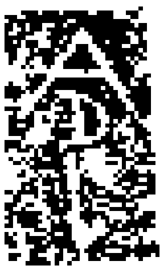

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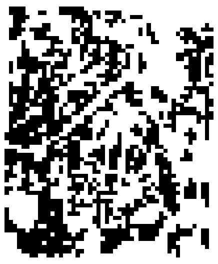
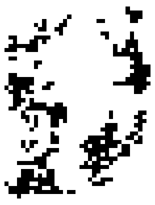
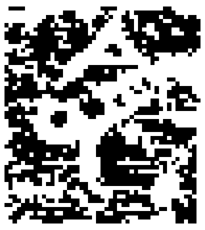


三

秦公鎛　我先祖受天命賞宅受或

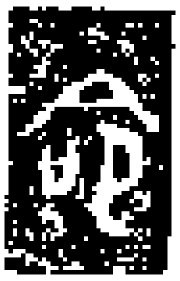


蓋



器

師旋𣪕　王乎作册尹克册命師旋曰



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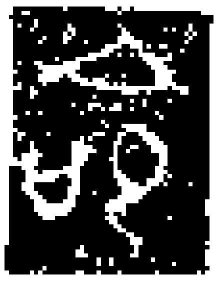
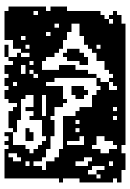
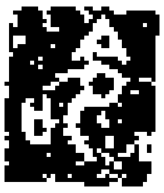


二

洹子孟姜壺　于大無嗣折誓于大嗣命用璧

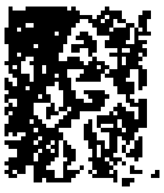


蓋



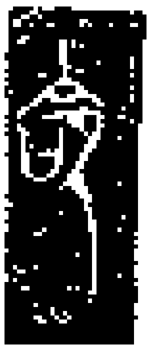
器

芮𣪕　王命芮眔叔緐父歸吳姬飴器

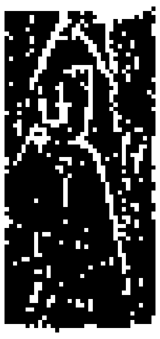


蓋

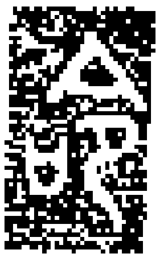
[illegible]𣪕　命汝𤔲成周里人眔諸侯大亞



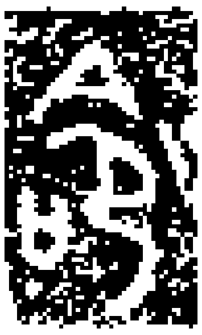
秦王卑命鐘　秦王卑命競墉王之定救秦戎



中山王嚳方壺　中山王嚳命相邦賙擇郾吉金



多友鼎　武公命多友率公車羞追于京師



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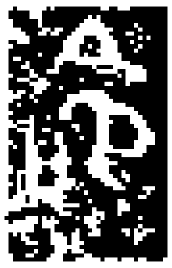
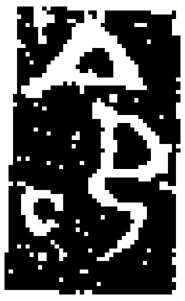


器



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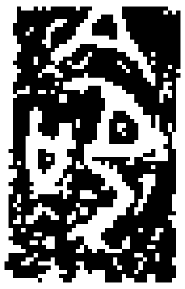
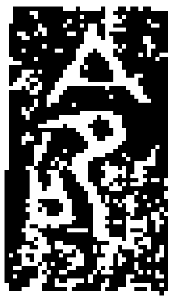


二

滕虎𣪕　滕虎

㪤肆作厥皇考
公命中寶尊彝



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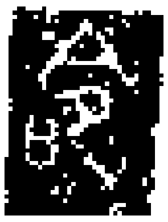

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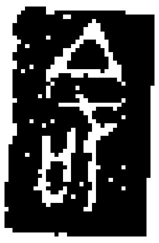

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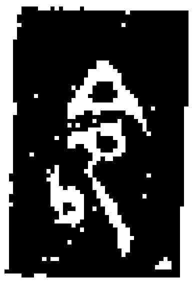
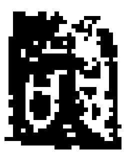
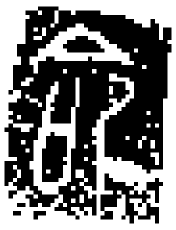


五

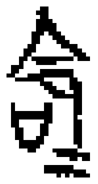
小克鼎　王命善夫克舍
令于成周遹正八自之年



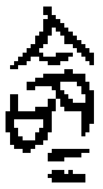
子禾子釜　子禾子內
者御沐因口命誤陞叟



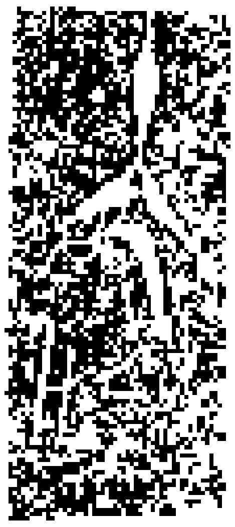
陳純釜　命左關帀發敕
成左關之釜節于廩釜



鄂君
啓節



鄂君啓節　大攻尹
脽以王命＝集尹悳格

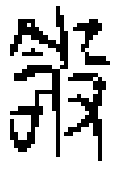


王子午鼎
命尹子庚

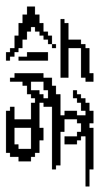
戴家祥曰：說文二篇「命，使也。从口从令。」按命爲令之加旁字，从口从令，令亦聲。會意兼形聲。故命亦同令。秋官司儀「將會諸侯，則令爲壇三成」，鄭玄儀禮覲禮注引作「則

命為壇三成。」國語楚語「王言以出令也。」韋昭注「令，命也。」左傳僖公九年「令不及魯。」釋文「令，力政反，本又作命。」韭斗由乎方簋「先君之令。」釋文「令」本或作「命」。青銅器款識盂鼎（大克鼎、師虎敦、師酉敦）「勿灋朕令」，即大雅韓奕、左傳襄公十四年之「無廢朕命」。番生殷銘云「朱旂旜金枋（柄）二鈴」，毛公鼎銘則作「朱旂二鈴」，鈴从令為命，是命為令之表義加旁。固昭昭然無遺義矣。唐韻「令」讀「力正切」，来母耕部；「命」讀「眉病切」，明母陽部。陽耕韻近，古多通協。古字得聲唇音明母者，每有讀為舌音來母，如「文」讀「無分切」，聲在明母，「吝」从文聲，「吝」讀「良刃切」，變為來母；「卯」讀「莫飽切」，聲在明母，「聊」从「卯」聲，「聊」讀「洛蕭切」，聲在來母；「䜌」讀「呂員切」，聲在來母，「蠻」从「䜌」聲，「蠻」讀「莫還切」，聲在明母。令之與命，其聲紐變化之例亦猶是也。

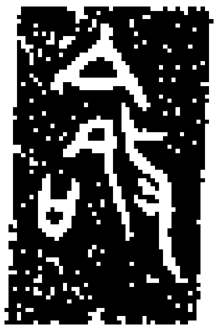
（⿰命殳）



鄂君啓節 戠敏阢



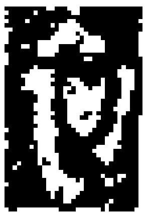
鄂君啓節 戠敏
阢為鄂君啓之賓



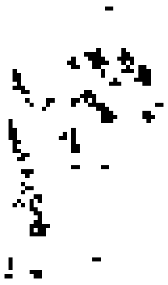
留盤
侯君之

孫郭：敏尹
著旨留

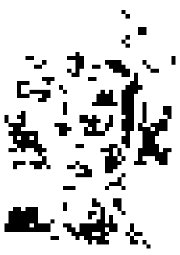
⿰命殳字說文不載，後世字書亦不見，疑為命之繁。金文用作動詞命令之命。



禹鼎　嗚
虖哀哉

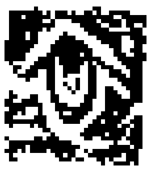


哀成叔鉦
哀成叔之鉦

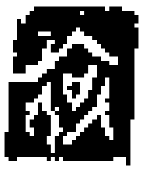


哀成叔豆
哀成叔之朕

四

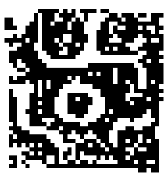


哀成叔鼎　是
雖哀成叔之鼎



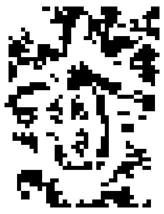
盦

沇兒鎛　用格
多公其凡哀



一

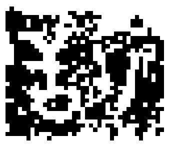
番哀伯者君鼎　雖番
哀伯者君自作寶鼎



師𩛥鼎
賜女玄哀

說文二篇「哀，閔也，从口，衣聲」。按周書大誥「允蠢鰥寡，哀哉」，孟子離婁下「舍正路而不由，哀哉」，是其義也。周書謚法解「早孤短折曰哀」。師𩛥鼎銘「錫女玄哀」，哀當讀衣，伯姬鼎云「王呼史減冊錫寰玄衣黹屯」（器辭款尚識功法歷帖代十鐘鼎彝）其徵。金文言「玄衣黹屯」者不知多少。唐韻哀讀烏開切，影母脂部，衣讀於希切，不但同母，而且同部，故孝經喪親章「哭不偯，禮無容」，說文十篇心部引作「哭不㤅」，偯衣聲同，玄衣黹弁服也，周官夏

官、方相氏「玄衣朱裳」、禮記、王制「周人冕而祭、玄衣、而養老」、鄭玄注「玄衣素裳、其冠則弁、追章甫委貌也。」



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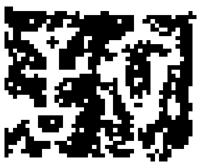
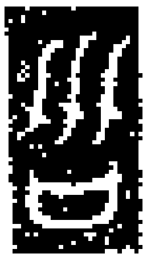


諧

亯不弔卣　詠
帝家召寡子

郭沫若曰，詠字古書所無，舊或釋許，案許無義，當是哀之異文，古字从言从口無別，如哉或作戴（陳侯因資錞），詠則作咏（季咏又殷）是也。哀愛古字通，此讀爲愛（金文叢考一四二葉寡子卣）。郭說是也。方濬益（綴遺齋彝器款識卷十二第三十葉）釋許，譯義失據，不足爲訓。惟哉字作戴，劫尻哉鼎（薛氏鐘鼎彝器款識法帖卷十二第三十葉）及盂哉父壺，容庚金文編卷三言部已收其字，陳侯因資錞上半从戈，明顯易識，下半不可辨，郭氏在兩周金文辭大系考釋中隸定爲戴，从戈从邑，借用爲哉，兩處乖舛，徵據不足。唐韻哀讀烏開切，影母脂部。



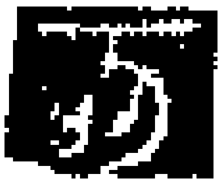
辭殷　在十月

隹王六祀⿱劦口日

戴家祥曰：⿱劦口字屢見於殷虛卜辭，據上虞羅氏所見，已有二十八條（增訂本殷虛書栔考釋卷下第五叶），其在金文見諸宋人款識之書者，有乙酉方彝、兄癸卣諸器。由形聲審之，⿱劦口當釋劦。說文十三篇劦，「同力也，从三力」。同力謂合眾力以為力，在六書為會意，許隸劦部有恊、勰、協三字，恊云「同心之和」，加旁从心；勰為「同思之和」，加旁从思；協為「眾之同和也」，加旁从十。皆會意兼諧聲字。古字以心表義者，每有更旁从口，集韻入聲三十帖慊嗛同字，荀子大略篇「權惟而亡者，誹也」，楊倞注「權讀為懽」，說文三篇「哲，知也，从口，折聲」，「悊，哲或从心」，協之與⿱劦口，其例亦猶是也。「心」與「思」義本相承，孟子曰「心之官在思」（告子下）上篇，玉篇八十八「聽，古文悊」。洪範九疇四曰「協用五紀」，漢書五行志作「叶用五紀」，集注引應劭曰「叶，合也。合五行為之條紀也」。師古曰「叶讀曰叶，和也」。春官大史「與羣執事讀禮書而協事」，鄭玄注「故書協作叶，杜子春云叶，協也。書亦或為叶，或為汁」。爾雅釋天「太歲在未曰協洽」，史記曆書作「汁洽」，天官書作「叶洽」，方言「湊，斟協汁也，北燕朝鮮洌水之間曰斟，自關而東曰協，關西曰汁」。協亦通洽，小雅正月「洽比其鄰」，左傳僖

公二十二年引作協，此其類。大雅江漢洽此四國，禮記孔子閒居引作協此四國。唐韻計讀之入切，與母緝部韻同聲異，而讀胡頰切，匣母緝部，洽讀侯閤切，不但同部而且同母，洽从合聲，故合亦通洽。周頌載芟以洽百禮，鄭箋洽合也。協洽同聲，故協亦通合。堯典協和萬邦，協時月正日，史記五帝本紀協都作合。偽孔傳協合也。秋官鄉士協日刑殺，鄭司農云協合也。以是而知卜辭金文之魯日即祫日。禮記王制天子犆礿祫禘祫嘗，鄭注祫合也。天子諸侯之喪畢合先君之主於祖廟而祭之謂之祫，祫為合之表義加旁字。春秋經文公二年八月丁卯，大事於大廟，躋僖公。公羊傳云大事者何，大祫也。大祫者何，合祭也。何休注，祫猶合也。穀梁傳云，祫祭者，毀廟之主陳於太祖，未毀廟之主皆升合祭於太祖。范甯注，祫祭者，皆合祭諸廟已毀未毀者之主於太廟中，以昭穆為次序。爾雅釋天，春祭曰祠，夏祭曰礿，秋祭曰嘗，冬祭曰烝。崔靈恩三禮義宗云，周祫以秋者，萬物新成，可以奉薦宗廟，故合先祖之神而祭之，故祫宜在秋也。按商周王家宗廟之祭祠礿嘗烝，時祭之外，別有二大祭，殷即所謂禘祫，五年一禘，三年一祫，禘祭在夏，祫祭在秋。五年再祭，禘以孟夏，三年一祫，祫以孟冬。卜辭二十八處，貞魯日之辭有口口卜口貞王賓大甲奭妣辛魯亡尤在八月，有口口卜癸丑王口口亡尤在八月，王乩口口吉。甲子魯[illegible]，金文己酉方彝銘云在九月，隹王十祀，魯日，兄癸卣銘云在九月，隹王九祀，魯日（薛尚功歷代鐘鼎彝器款識法帖卷二[illegible]見）

（懷堂集古錄卷下）肆父乙彝銘云，在十月，隹王六祀，魯日。卜辭「魯日」在八月，與魯文公「大事於大廟，躋僖公」之事合，金文紀魯日，在九月，或在十月，未越孟冬之限，以是而知魯洽合祫四字不但聲同韻同，而且義同，其爲一語之轉，蓋昭昭無疑。楊樹達釋力（增訂本積微居小學金石論叢卷一第二十九葉）日本高田忠周釋盤，讀爲肜（古籀篇二十四冊第十九至二十葉），惟徐中舒謂魯嘗即大合祭之祫，協有合力之意（中央研究院歷史語言研究所集刊第二本一分冊耒耜考），所較有見地，惜語焉不詳，其餘衆說，皆係離形聲，揣於徵實，不足信也。



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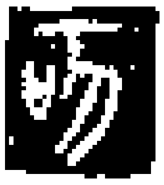

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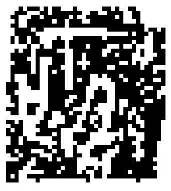
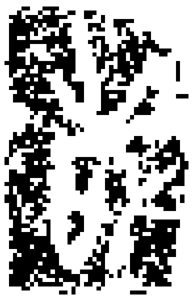


三

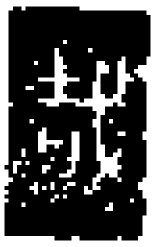
郘公牼鐘

辰才乙咳

咳孩古本一字。說文二篇「咳，小兒笑也，从口亥聲」古文咳从子作孩。一切經音義九「咳，古文同孩」詩角弓「而壺孩怪之」釋文「孩本作咳」禮記內則「孩而名之」釋文「孩本作咳」許慎所釋可信。郘公牼鐘「辰才乙咳」咳借作亥

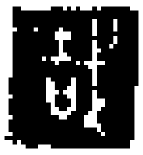


口哉戈
戟哉

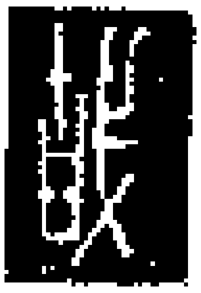


二

儕兒鐘
敬哉

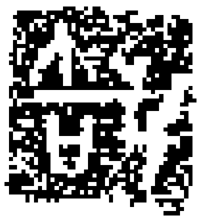


邾公華鐘
哉公眉壽



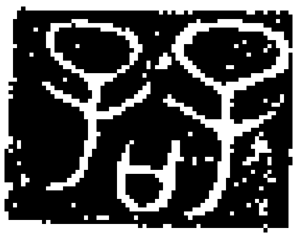
二

者沪鐘 口之悉
學起＝哉弼王口



郘侯庫彝 郘侯
庫畏夜想口、吃

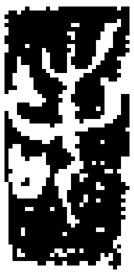
高田忠周曰：按說文「哉，言之閒也，从口𢦏聲」。𢦏、哉同聲，故多段為哉。𢦏从才為聲，𢦏、才亦同聲，故𢦏借才為哉。而才古文多作十，故凡𢦏字之才，多省作十。今隸作𢦏不作哉，蓋亦有所原矣。（古籀篇四十八第二五頁）



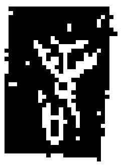
厰㬱妊簋　厰

㬱妊作寶[illegible]

㬱即㬱。說文十四篇「㬱，盛皃。从孨从曰。讀若薿薿。一曰若存。（魚紀切）㬱，籀文㬱，从二子。一曰㬱即奇字簪。」文選靈光殿賦曰「芝栭欑羅以戢㬱。」李注「戢㬱，眾皃。」金文从口，从口从曰古可通。用銘文用作人名。



曶鼎 若



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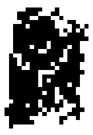
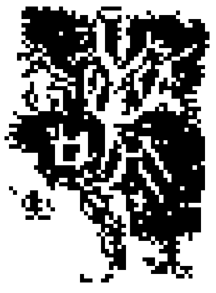
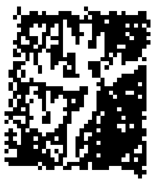


五

者減鐘（西清續鑑甲編） 若參壽



中山王嚳鼎 亡不若



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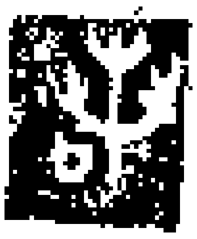
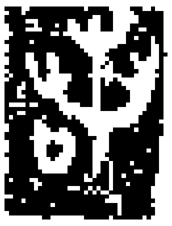


盖一



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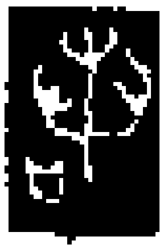
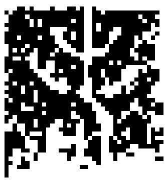
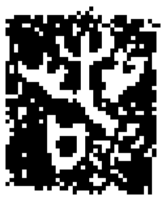


器二

師寰𣪘 王若曰



彔伯㦰𣪘 王若曰



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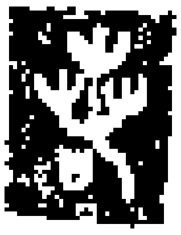

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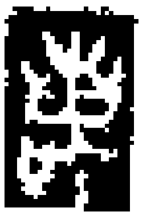

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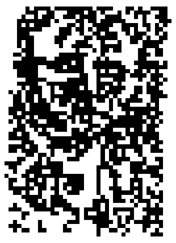
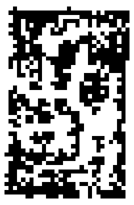
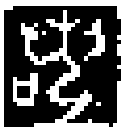


毛公鼎 上下若否



伯淑父彝 伯𩛥父若



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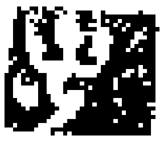
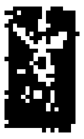
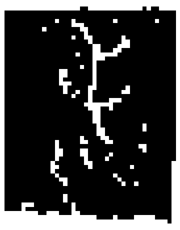


麥尊 雩若二月（合文）

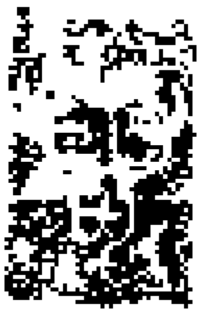


六

者減鐘（西清續鑑甲編） 若盤公壽

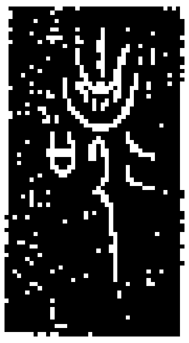


䣄大史申鼎 子孫是若



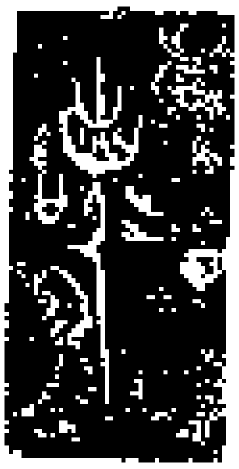
逆鐘

叔氏若曰



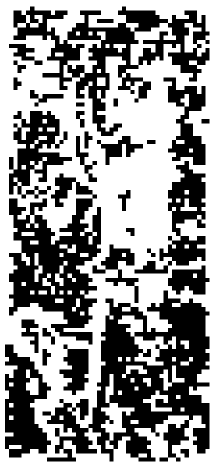
中山王譽方壺

允哉若言



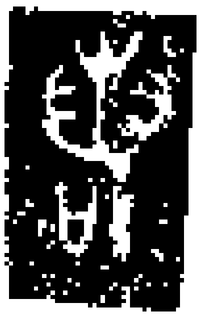
中山王譽鼎

智天若否



中山王譽鼎

詒死辠之有若



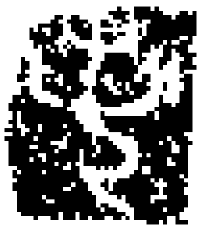
毛公鼎

告余先

王若

德

若即諾的古體。說文一篇：「若，擇菜也。从艸右，右手也。一曰杜若香艸。」按，金文有𠦯字，當為「擇菜」義。若从口𠦯聲，當為諾之古字。爾雅釋詁：「若，善也。」漢書禮樂志集注韋玉成傳：「若，猶然也」，均為應諾之諾的意思。金文若用作應答詞，如召尊等；或用作順的意思，如毛公鼎、雁大史申鼎。



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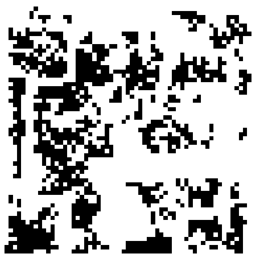
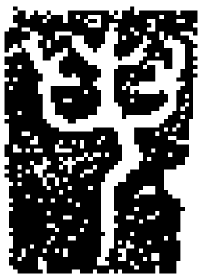
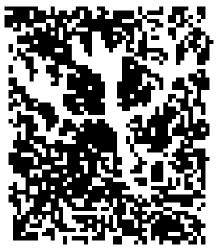


二

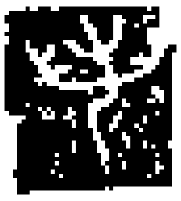
若父己罍
若父己



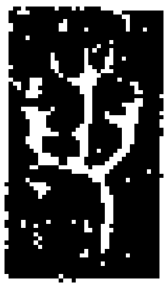
盂鼎
王若曰



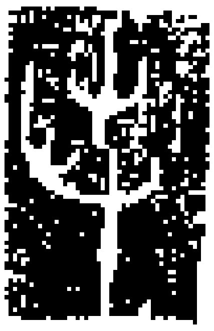
詢毁
王若曰



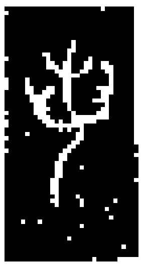
遣鼎
王若曰



毛公鼎
王若曰



大克
鼎 王
若曰



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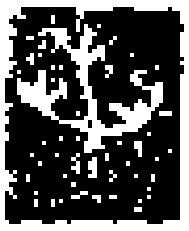

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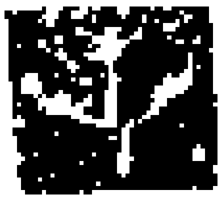
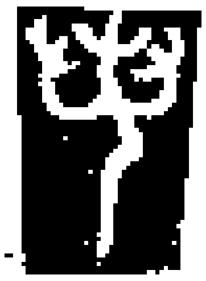
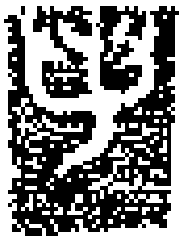


器二

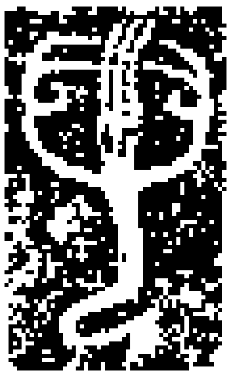
師嫠毁
王若曰



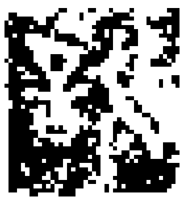
盂鼎 若
敬乃正



盂鼎 若玟
王命二三正



若癸彝
若癸自乙

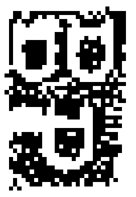


若

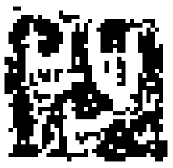
郘大䈞簋

余諾龏孔惠

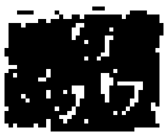
說文三篇「諾，譍也，从言，若聲。」劉心源曰：「若即諾之古文，既从口又从言，於義爲贅，知諾爲後出字也。」（奇觚室吉金文述二第二六葉番鼎）按古字表義符號重複者，所在多有，若之爲諾，亦猶各之加言爲詻，可之加言爲訶也。惟唐韻若讀「而灼切」，日母藥部，諾讀「奴各切」，泥母魚部，聲紐俱異。魯頌閟宮「莫敢不諾」，鄭箋「諾，應聲也。」論語顏淵「子路無宿諾」，皇侃疏「諾，猶許也」。史記季布傳「楚諺：得黃金百斤，不如季布一諾」，亦謂以言許人曰諾。若訓順，訓善，或作發問詞，卜辭與諾通借者。劉說未可遽信，存以待證可也。



周公簋　錫臣三品

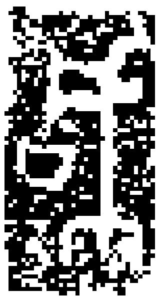


保尊　征兄六品

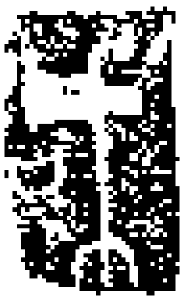


庚午父乙鼎　王令寑農省北田四品

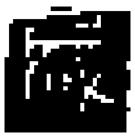
說文二篇「品，衆庶也。从三口。」按「衆庶」非本義，林義光謂「口象物形」，又高田忠周謂原意爲「衆人之言」（古籀篇五十一第十九頁）。朱芳圃从林說，進而以區从品證之，謂品「蓋象器形」（殷周文字釋叢一零零頁）。按口象物形是也，但並非器形，也以區字證之，「區」字金文作𠥩，亦三口在一系形，故「品」字當爲三塊沒有系在一起的玉。小盂鼎「氏區以品」，即區與品連用。穆公鼎「易玉五品」，乃用其本義，衆庶品第等都是引申義，金文品通常作爲量詞用。



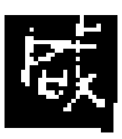
咸父甲鼎　咸父甲



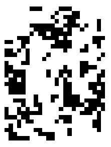
咸且丁鼎　咸女
[illegible]孚作祖丁尊彝



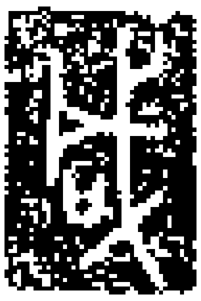
班毁



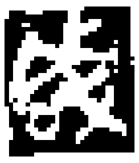
班毁　咸



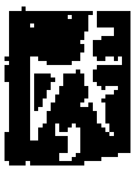
史[illegible][illegible]　咸



般父己甗　咸

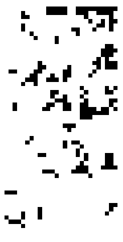


蓋



器

令彝　咸既



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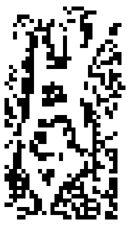
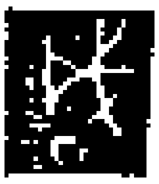
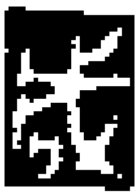


二　蓋

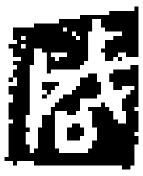
[illegible]子卣　咸宜



史獸鼎　咸獻工

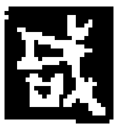


蓋

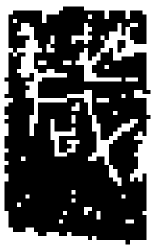


器

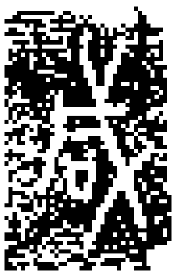
令彝　既咸令



[illegible]尊　叔咸之



秦公鐘



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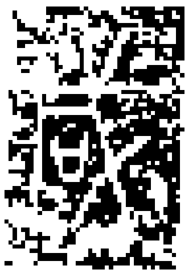

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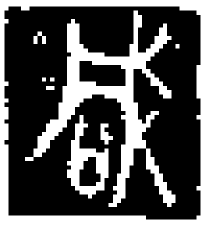
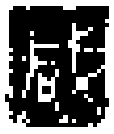
秦公鎛　咸畜左右

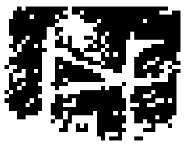


盖

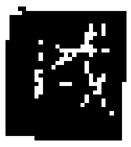
秦公毁　咸畜胤士



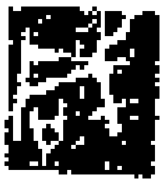
晉公盦　余
咸畜俊士



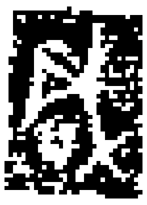
壺方鼎　豐
伯專古咸𢦏



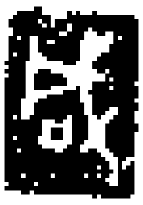
班毁　白不
咸斁天畏



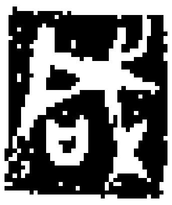
趞觶　咸井
叔入右趞



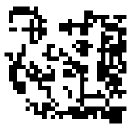
契鼎



契盨　征約
執二女咸與



何尊　王咸誥
何錫貝卅朋



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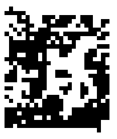
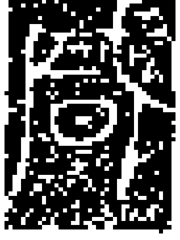


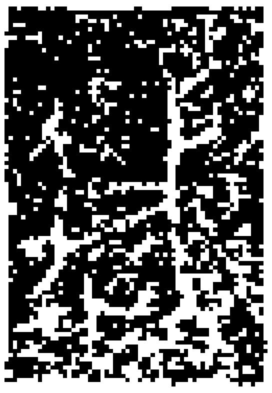
尊

作冊䰧卣　公大
史咸見服于辟王



驫羌鐘
咸

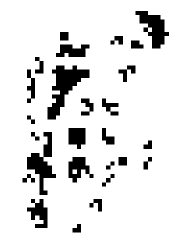
說文二篇「咸，皆也，悉也。从口从戌。戌，悉也。」按咸字初義衆說紛紜，林義光謂「从口與僉皆同意」（文源）。高田忠周謂「咸亦諴字之古文」（古籀篇四十八）。柯昌濟謂从戈从口，「即今俗喊字」（韡華閣集古錄跋尾第九十頁）。吳其昌謂咸之本義乃為一戊一碪相連之形，（武漢大學文哲季刊五卷三期）諸說均缺乏有力證據，存待再考。驫羌鐘咸从口，靜安先生謂咸為貝，「丁亥為日」（觀堂集林[illegible]六[illegible]）楊樹達張曰字从王，



⿱我口父辛殷 ⿱我口

作父辛寶尊彝

說文我古文作𢦐，金文作我我等形，與此銘文所从之我相近，从我从口，疑即哦字。說文：哦，吟也。集韻哦或作誐，金文用作人名。



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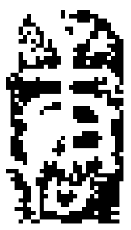

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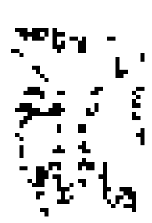
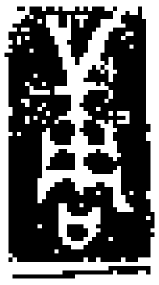
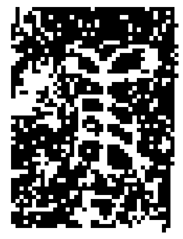


三

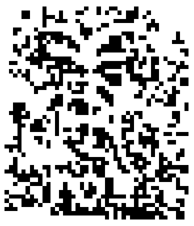
唐子祖
乙爵



唐子祖乙觶
唐子祖乙



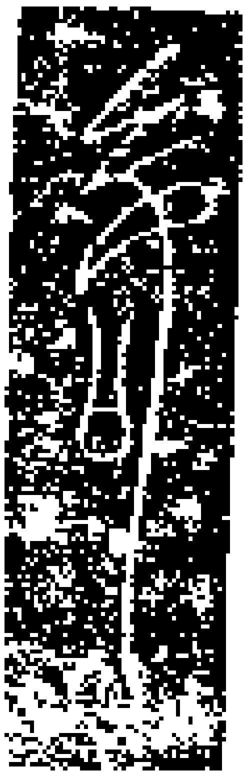
蓋



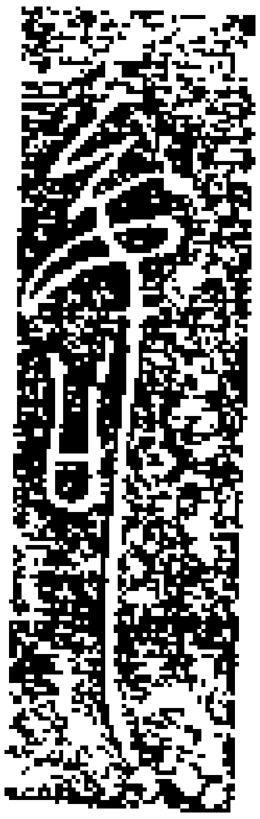
器

戊公簋蓋 肯殷天
乙唐孫叔公簋

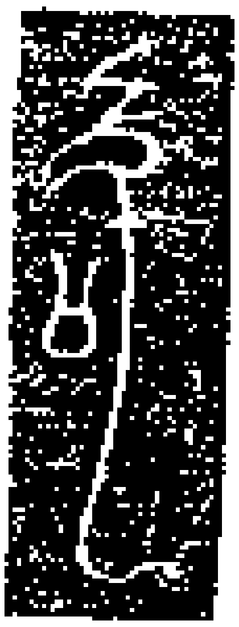
高鴻縉曰，說文「唐，大言也，从口庚聲。𡁆，古文唐，从口昜。」徒郎切。清宋保諧聲補逸「庚，古讀如岡，……與昜聲同部相近」。按大言是唐之本意，名詞，商第一王以為名，甲文常見，而齊叔夷鎛以為「虩祖光虎成唐」，周秦其他典籍續稱成湯，蓋以湯同音代唐，故即代唐也，王靜安先生說。後世多用此字見詩經。（中國字例五篇二二至二二三頁）「按唐之本義有待再考，金文通叚用作姓。」



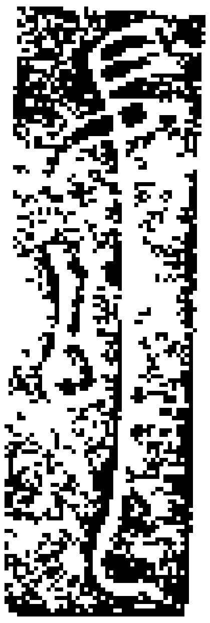
曾侯乙鐘
峉曾



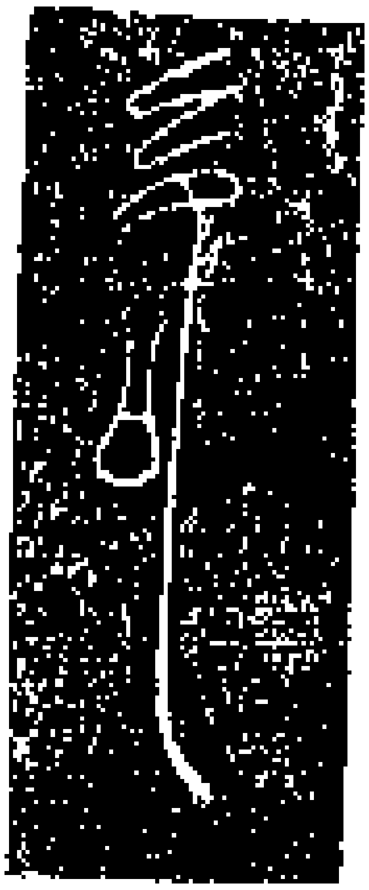
曾侯乙鐘
獸鐘之濁峉



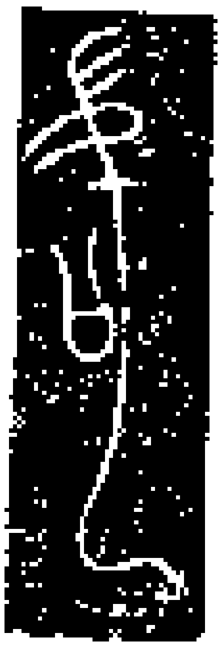
曾侯乙鐘
犀則之峉曾



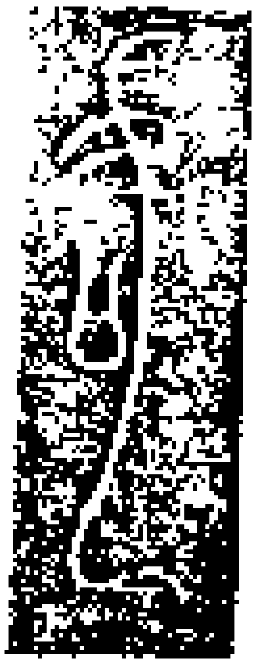
曾侯乙鐘
濁新鐘之峉



曾侯乙鐘
為穆鐘峉



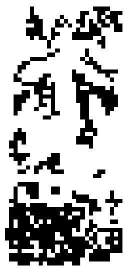
曾侯乙鐘 為
妥賓之峉顧下角



曾侯乙鐘
為無睪峉顧

戴家祥曰：峉字上部應與徵字一樣，从徵省，不是从山。集韻十六蒸徵古作數，峉省支，應隸定為峉。徵上下一筆在各字之下，因而寫成峉，與篆文徵異。戰國文字筆劃多文飾，故字形繁縟，此當為徵之省體無疑。曾侯乙鐘用作音名徵。

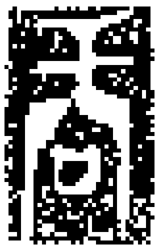
啖



史牆盤

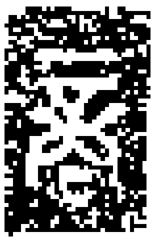
子厰啖明

戴家祥曰：說文二篇「啖，噍啖也」。字當讀炎，說文「炎，火光上也」。僕炎明均人名，爲「勇惠乙祖之衆子」，故取名義相近似。



小臣單觶
克商

利簋
珷征商



衛鼎
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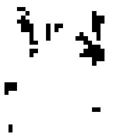

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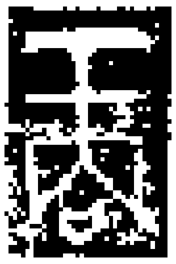

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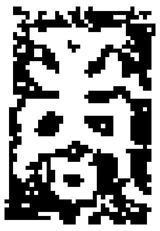

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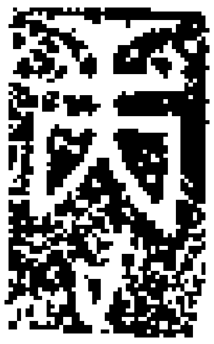

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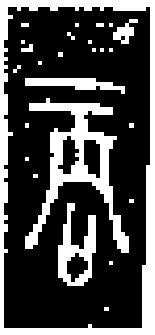

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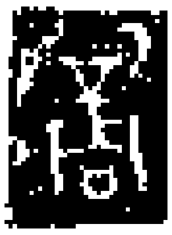

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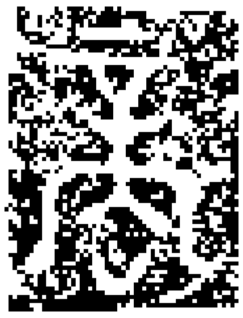
作父丁吾噂

取膚盤　取
膚子商鑄盤



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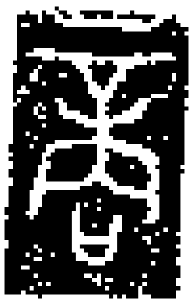

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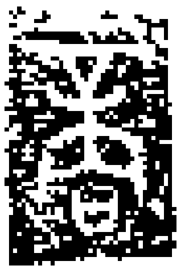

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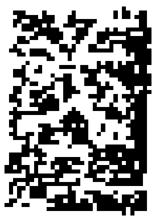

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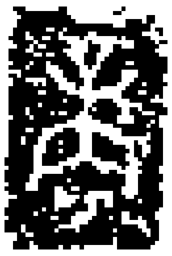

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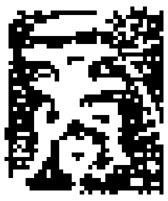

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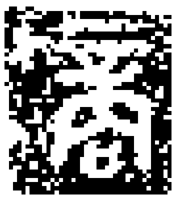
𤔲壽商圖裘



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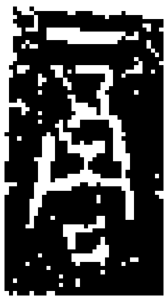

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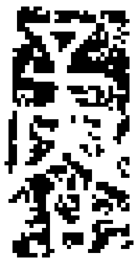

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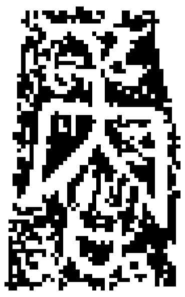
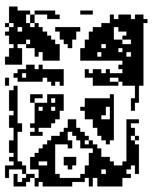


觚

庚姬
卣



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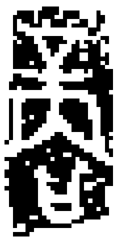

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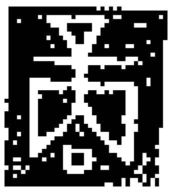

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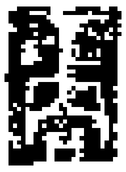
辟日丁尊彝



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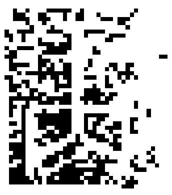

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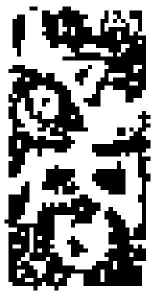

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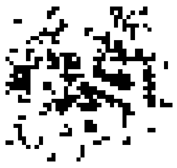
商鬲一



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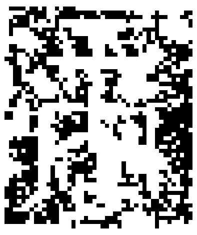

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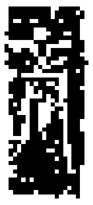

距末　用
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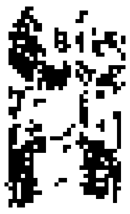

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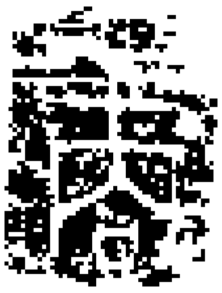

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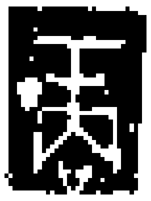

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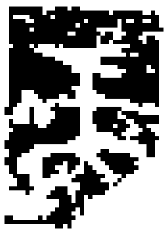

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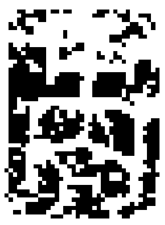

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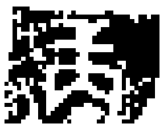
規父庚鼎
章叙商規馬



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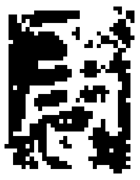

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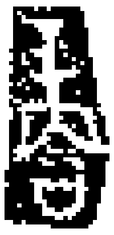

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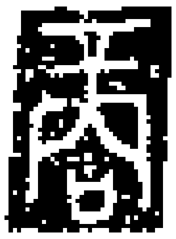

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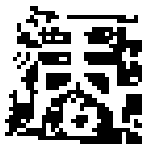
商作冊殷貝



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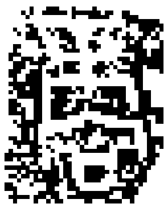

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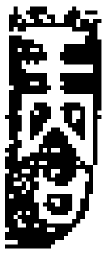
彥貝三朋



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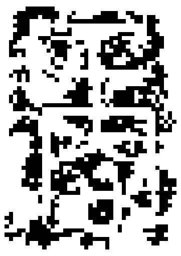

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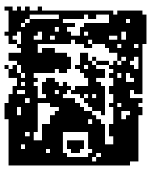

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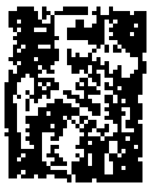

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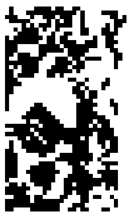

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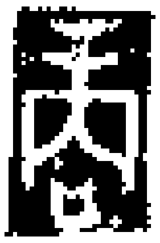
小子相貝五朋



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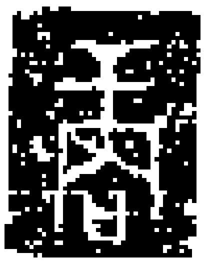
周商獻侯顯貝



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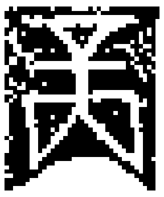
戉嗣子貝廿朋



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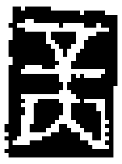

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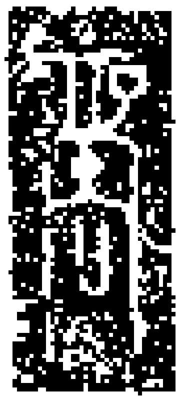
庚姬貝卅朋



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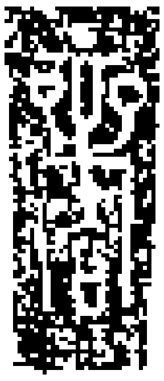

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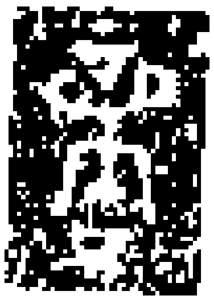
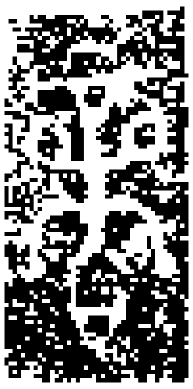


魯士商𠭯匜
魯士商𠭯
作匜



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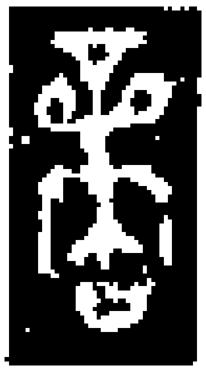

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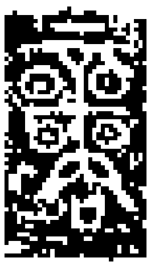
獸父
僔毀



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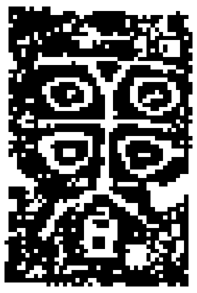

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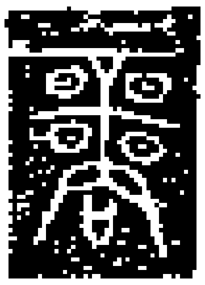

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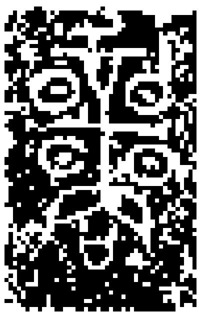
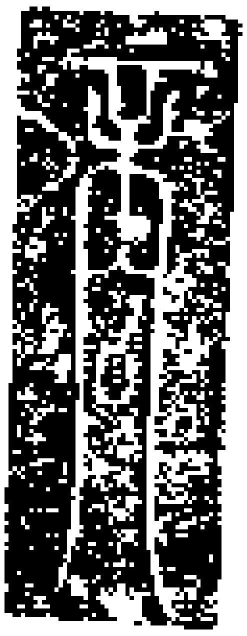


三

秦公鎛 我先祖
受天命商宅受或



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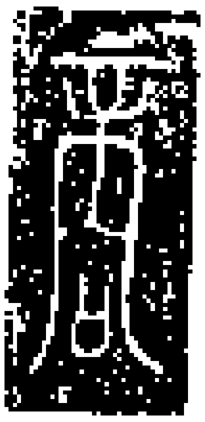

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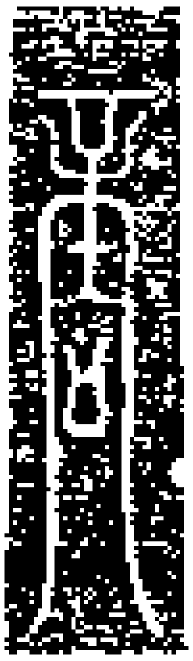

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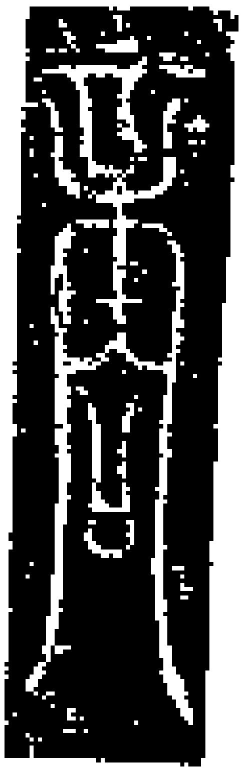

曾侯乙鐘
濁坪皇

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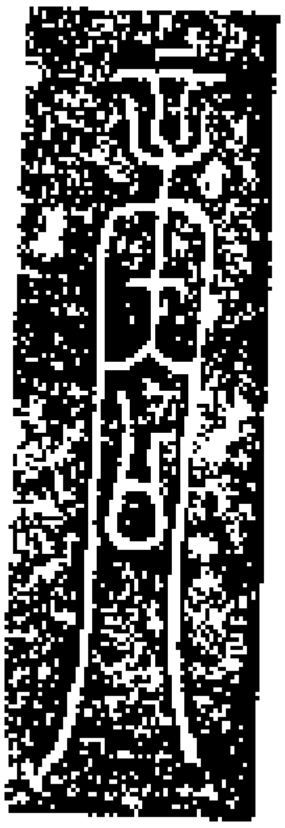

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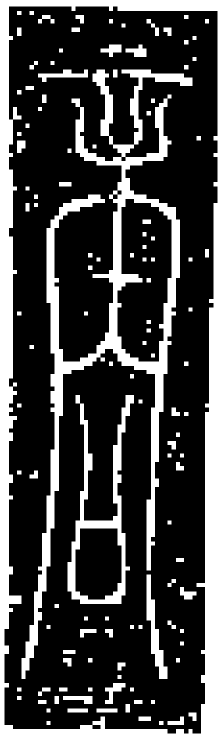
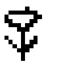
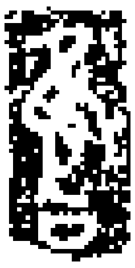


曾侯乙鐘 濁
坪皇之獻商

朱芳圃曰說文冏部「商，从外知內也。从冏，章省聲。」𠻱古文商，𢀛亦古文商，𧶜籀文商。按商星名也。左傳襄公九年「陶唐氏之火正閼伯居商丘，祀大火而火紀時焉，相土因之，故商主大火。」公羊傳昭公十七年「大辰者何？大火也。」何注「大火謂心星。」字象置丙上，丙，物之安也，亦謂之堤，淮南子詮言訓「瓶甌有堤」高注「堤，瓶甌下安也。」今俗謂之底座。蓋商人祭祀時設燭薪於丙上，以象徵大火之星，或增⊙⊙象星形，意尤明顯。又增口，附加之形符也。考心宿三星為東方七宿之一，在房宿之東，尾宿之西，中有一等大星，其色極紅，故謂之大火。商人主之，始以名其部族，繼以名其國邑及朝代。（殷周文字釋叢三十六葉商）



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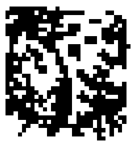
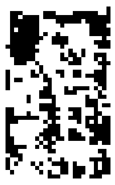
畬毋辛匋

吳售茂女𣪕

說文新附「售，賣去手也。从口雔聲。詩曰『賈用不售』。」按，售本無賣義，疑售、讎古本一字。詩抑「無言不讎」鄭箋「教令之出如賣物，物善則其售賈貴，物惡則其售賈賤」。釋文「售本作讎」。史記高祖紀「高祖每酤留飲酒，讎數倍」。如淳注「讎亦售也」。集韻「售與讎同」。正韻「讎，售也」。金文从言之字多可改从口，售即讎無疑。玉篇「讎，對也」。毛詩正義「相對謂之讎」，讎者相與用言語，讎之初義當爲相對談洽，買賣雙方須言語達成交易，引伸出賣出的意思。



盖一



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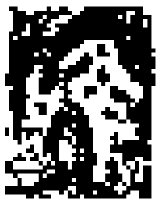
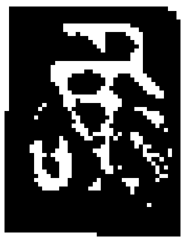
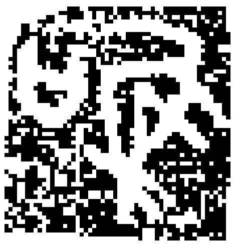


器二

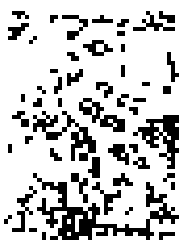
賢殷 唯九月初吉庚午



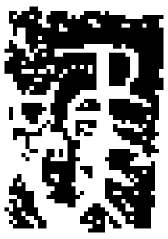
利鼎 唯王九月丁亥



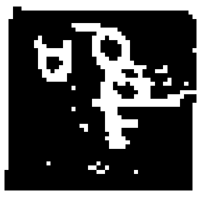
矢人盤 唯王九月辰才乙卯



多友鼎 唯十月



易鼎 唯十月



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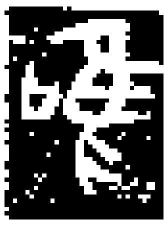

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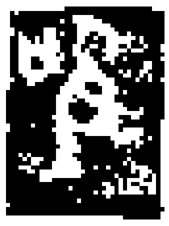
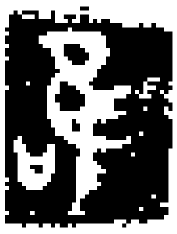


器二

小臣謎殷 唯十又一月



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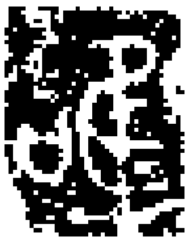
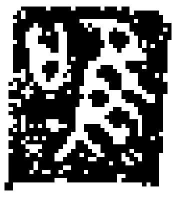
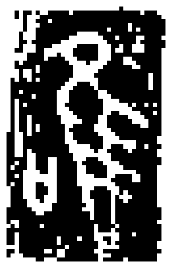


歸殷 唯十又一月



善鼎 唯十又二月初吉



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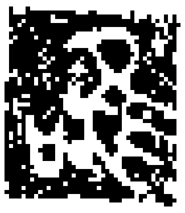

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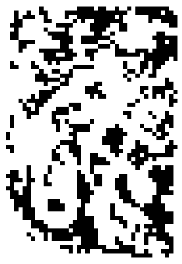
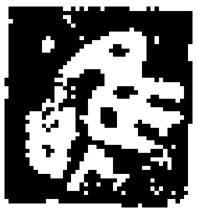
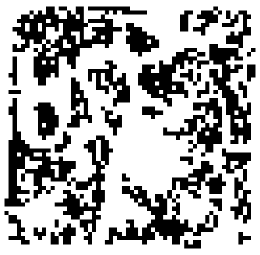
伯吉父殷 唯十又二月初吉



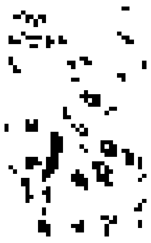
師𩛥鼎 隹王八祀



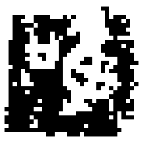
段殷 唯王十又四祀



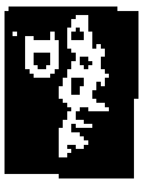
訇毁　唯王十又七祀



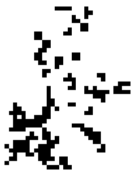
駒父盨　唯王十又八年



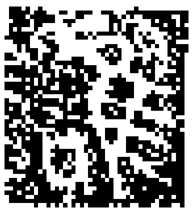
麥尊　唯歸



呂行壺　唯還



戜方鼎　唯氒事



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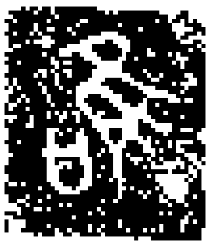

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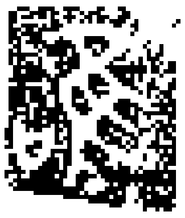
伯沙其盨　萬年唯亟



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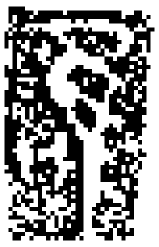
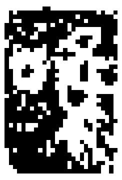


毛公鼎　弘唯乃智



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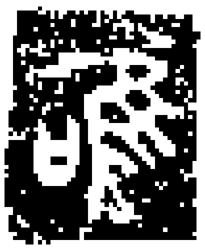

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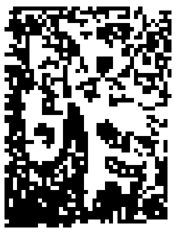

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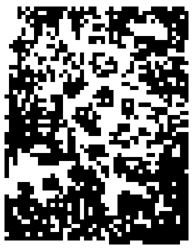
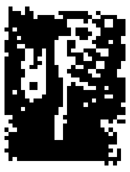


多友鼎　唯孚車不克



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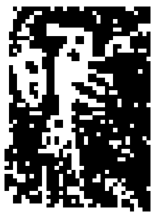

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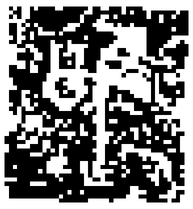
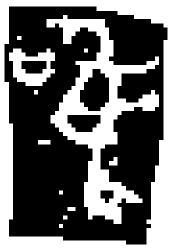
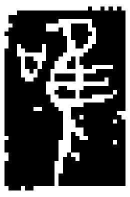


四

蔡侯鐘　余唯末少子

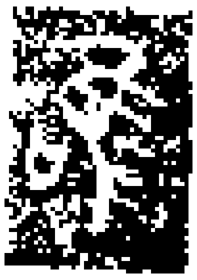


獻侯鼎　唯成王大奉



蓋

沈子殷 周
妥公唯壽



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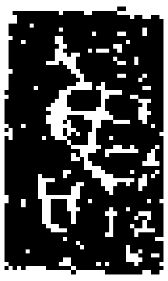
其唯王智



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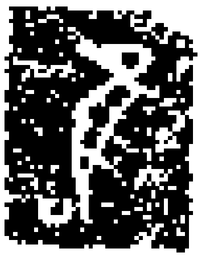
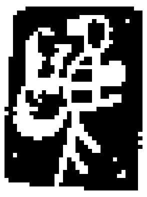
唯天𦤎

集厥
命

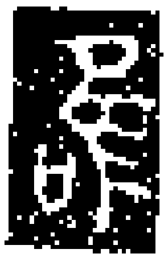


甫朋簋 唯
甫朋友乎寍

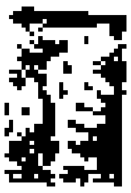


蓋

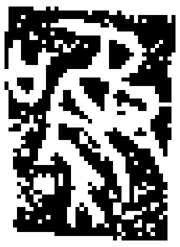
沈子殷 乃
沈子它唯福



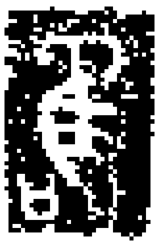
毛公鼎 迺
唯是喪我或



盂鼎 克
唯朕□□實



何尊 余有
唯小子亡戠



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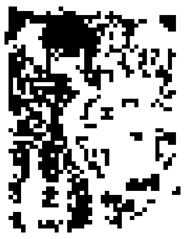

二
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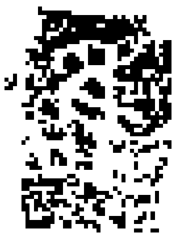
師𩛥殷 令余
唯𤕌𠦪乃令



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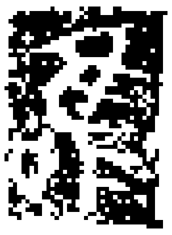
唯𤕌先王命



毛公

鼎 令余唯
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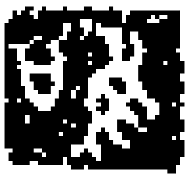

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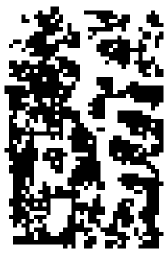
巠𤕌先王命



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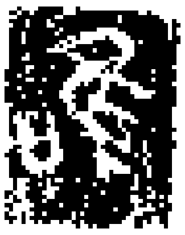

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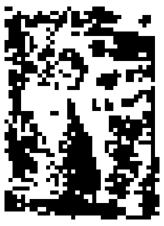
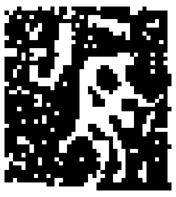
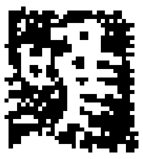


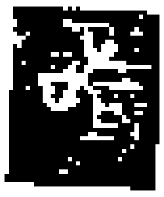
毛公旅鼎 匍其用壽亦弘唯孝



善鼎 唯用妥福唬前文人



𢦏方鼎 王𫀪念𢦏辟刺考甲公



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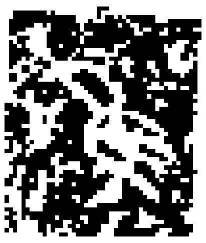
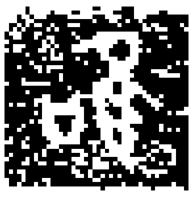


競卣 唯伯犀父以成𠂤即東

白同堇生壺 [illegible] 伯君堇生自作壺



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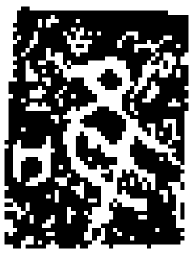
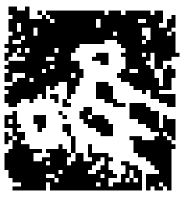
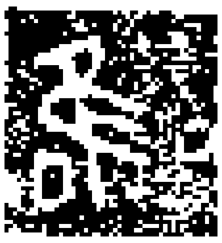


器一

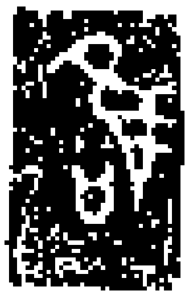


盖二

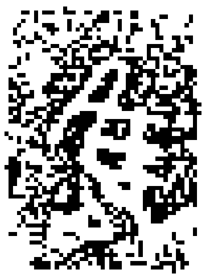


器二

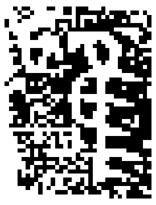
曾伯文簋 唯曾伯文自作寶簋



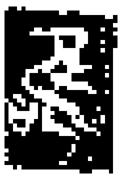
曾伯文𨱘 唯曾伯文自作𩰫飤𨱘



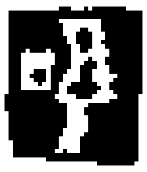
趞右盤 唯趞右自作用其吉金寶盤



朙公簋 唯王令明公遣三族伐東或

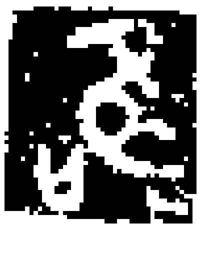


伯龢彝　唯用祈奉
萬年孫孫子子永寶

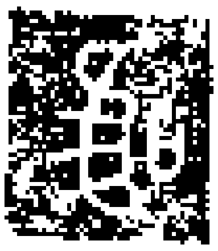


蓋

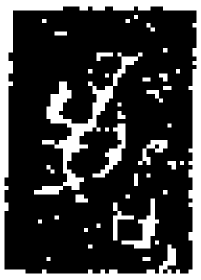
令尊　令我唯命汝二人
亢眔矢奭左右于乃寮



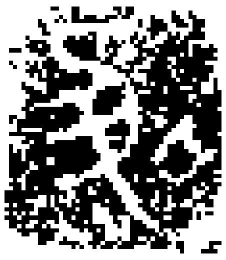
禹
鼎
亦唯噩侯駿方達南淮
夷東夷廣伐南國東國



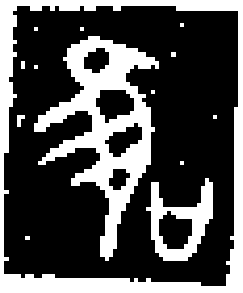
公父宅匜
唯王正月



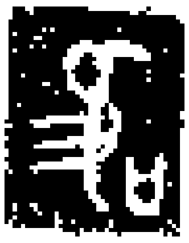
深伯鼎　唯深
伯□□□作鼎



甾中艾伯匜　唯
甾中艾自作寶匜



單鼎　唯黃孫子
君叔單自作鼎



由
㕣
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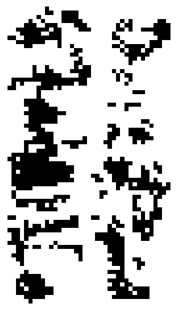


番君匜　唯番君㫚
用士金作自寶匜

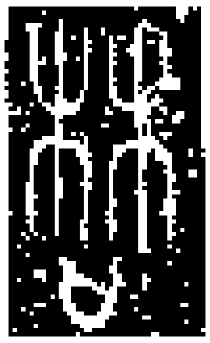
說文二篇「唯，諾也。从口隹聲」按許釋是也，彝器作為發語詞用，亦多用隹代之。隹為假借，加口之唯為正字。高田忠周謂「唯，誰古今字也。凡言部字古文从口為通例」（古籀篇四）

（十六十八頁）疑詞述至詳，似亦有據，而金文唯獨作發語詞用，並無作為人稱疑問詞誰用的例子，且誰亦無作唯用的例子，故此說與實際不合。

陳侯因資錞　其𢡜

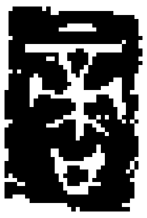
因資揚皇考卲緟

劉心源曰，「𢡜或釋烈，非。此从心从惟，𠙹即心，本銘慕惠兩字从之可證。又从唯，與曾伯簠蓋淮字从水从唯正同，是惟字也。」古文从口从心常可更換，如哲作悊，信字古文作㐰或𧦝，此惟字作𢡜，从口又从心，當為形符增益之例。

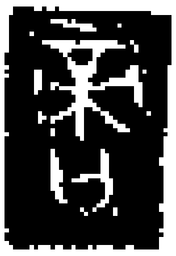


酉林鐘　酉替作
其妹新諱鉦鐘

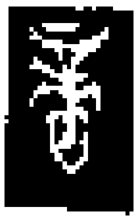
戴家祥曰：替字从口从林、說文所無、廣韻下平二十四覃、酒巡匝曰啉、出酒律、亦作替、集韻、歛畢曰啉、又聒也、廣韻、集韻並音、盧含切、來母侵部、



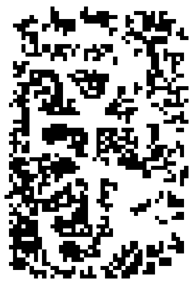
大殷　曰用啻于乃考



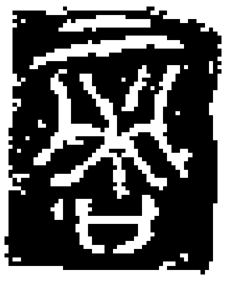
趞鼎　啻官僕射士訊



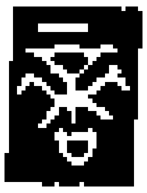
師虎殷　啻官司左右戲緐荊



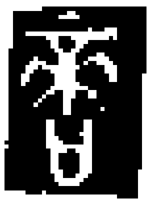
詢殷　今余令女啻官嗣邑人



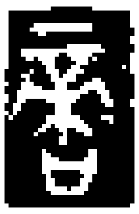
晨叔買殷　其用追孝于朕皇祖啻考



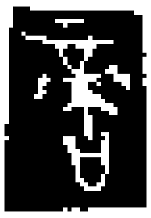
蓋一



蓋二

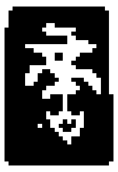


器二

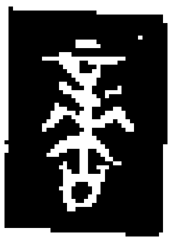


蓋三

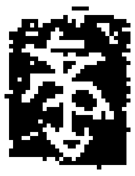
師酉殷　嗣乃祖啻官邑人虎臣西門夷



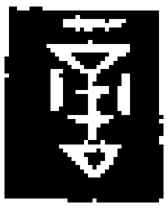
剌鼎　王啻



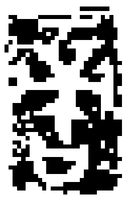
師虎殷　啻官



剌鼎　啻卲王



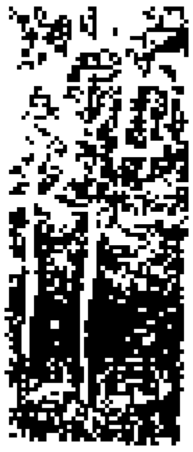
逨鼎　攻嗣無啻



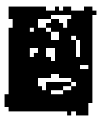
器

戜殷

卑克　[illegible]啻



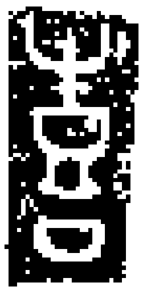
蔡侯盤　寓盟嘗啻



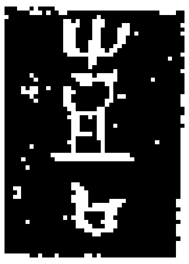
陳侯因資鐘　高祖黃啻

周名煇曰：口部𨙶師酉簋「嗣乃祖啻官」，段啻爲適庶字，今字作嫡，非古也。强氏定爲嫡之古文假字，今考定爲適字古文。名煇案：吳書口部錄此簋文，及師虎簋之謂啻適古適是也。詩曰：「王事適我」。今檢師酉簋銘云：「嗣乃且（祖）啻適官」，師虎簋銘云：「先王即令乃且（祖）考吏（事），啻適官」。其訓詩依吳說可通，若依强說以啻官爲嫡官，則不通甚矣。（古籀考叢下四至五頁）

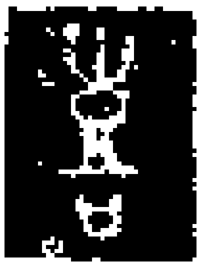
按：戰國策「疑臣者不適三人」，注「適，啻同」。說文二篇適之篆體作「𨔻」，从辵啻聲，啻是適的聲源。疑「啻」字形體變化，有可能產生「商」字，爲形近而訛。古啻適通用，周氏可備一說。又帝乃啻之初文（引見字源帝），金文帝啻相同，譬如不之同否。周麋叔買簋「其用追孝於朕皇祖啻考」，即借「啻」爲「適」。



大豐毁 事喜上帝



一



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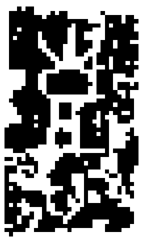
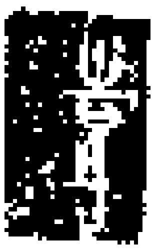
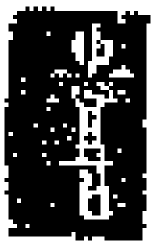


三

邾公牼鐘 以喜諸士



一



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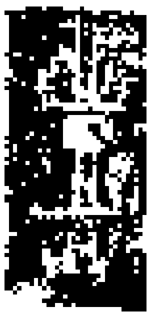
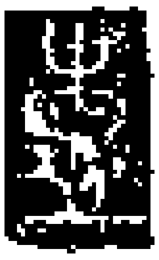
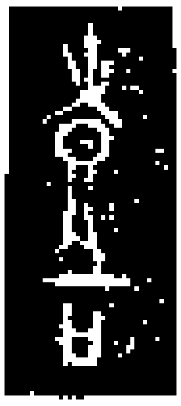


三

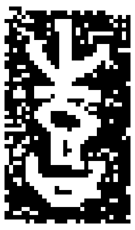
子璋鐘 用匽以喜



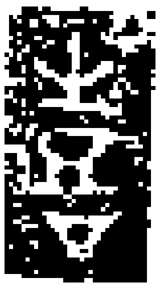
𨻰氏鐘 用匽用喜



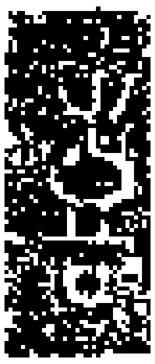
沇兒鐘 歔 以匽以喜



衛鼎 卒 吳喜皮二



叔𢦏毁 用侃喜百生



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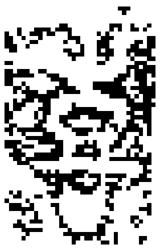
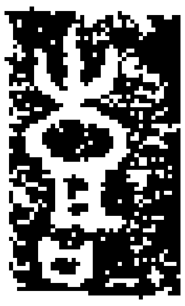


二



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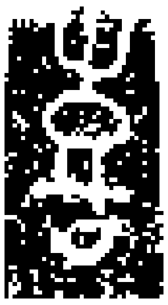
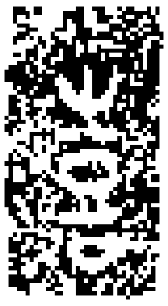
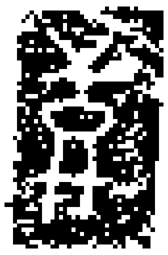


五

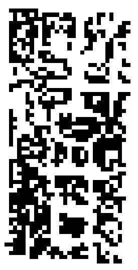
兮中鐘 用侃喜前文人



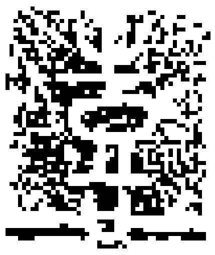
師臾鐘 用喜侃□文人



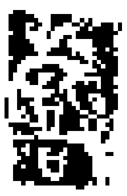
吳生鐘 用喜侃前文人



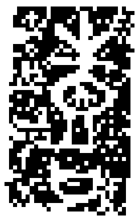
吳鐘　用卲各
喜侃前文人



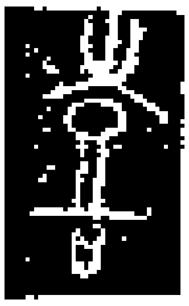
痶鐘　用卲各
喜侃樂前文人



陳喜壺
塦喜再
立事
歲



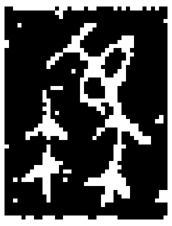
史喜鼎　史喜
作朕文考翟



王孫遺者鐘
用匽以喜

張日昇曰：按說文云「喜，樂也。从壴从口。歖（段注云：古文作歖，猶嘆或作歎。）古文喜从欠，與歡同。」唐蘭讀「喜表从口虘戲壴。以表意字聲化例推之，喜當从口壴聲」（甲骨文字集釋頁一六七六引）李孝定謂喜樂之義由音樂之義所引申，即朱駿聲通訓定聲謂「聞樂則樂」之說（同上頁一六六八）。然以業虡戴鼓可，所取義則始終其說。竊以為說文从壴从口不誤，壴為鼓之初文，从口會意，鼓樂節歌也。易經離卦云「不鼓缶而歌」，擊鼓節歌，其原可知甚早。「莊子妻死，惠子弔之，莊子則方箕踞鼓盆而歌」，成疏「莊子知生死之不二，達哀樂為一」，是以妻亡不哭，鼓盆而歌，鼓樂而歌，乃賞心樂事，故曰「喜，樂也」。金文用作「吉甫燕喜」之喜，毛傳云「饎，酒食也」。而戕簋「用侃喜百姓、倗友眾子婦」，兮仲鐘「用侃喜前文人」，此周人之視死如視生也。（金文詁林卷五，三〇四四頁）

按金文多用作喜樂之喜，也有用作人名，如陳喜壺、史喜鼎等。



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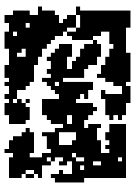
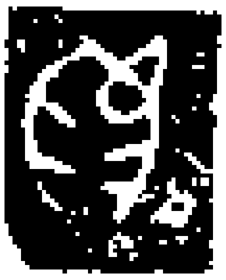
𦎧貝十朋

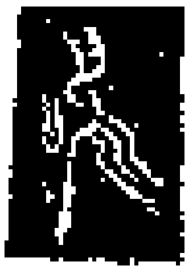


曶鼎 用𦎧
一夫曰𦎧



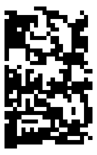
壽季簋 季
季𦎧作寶簋

宋時出土一鼎，其銘云「𦎧乍寶鼎」，薛尚功（歷代鐘鼎彝器款識法帖卷七第七十四葉）釋𦎧為嗌。按說文二篇口部「嗌，咽也。从口，益聲。𦎧，籀文嗌，上象口，下象頸脈理也。」三體石經皋陶謨殘石，古文益作𦎧。漢書百官公卿表述書「益作朕虞」，益字作𦎧，應劭曰「𦎧，伯益也」。顏師古集注「𦎧，古益字也」。古圜泉有「𦎧化」，即鎰貨之簡書。是𦎧之為嗌，不但古籀同作，且為漢人常用字。許氏釋嗌「正體無論」，然就字形考之，說文十篇吳「古文作𡗿」，偏旁口作廿，與廿近似。說文九篇「冄，毛冄冄也」。余冄鉦作𪶔，又須部「𩑋，頰須也。从須冄，冄亦聲。」形符更旁，字或作髯。漢書高帝本紀「美須髯」，師古曰「在頰曰髯」。𦎧為咽之初文，从口从冄，始指人之咽喉，當頰須之口。同聲通假，則讀為益。說文五篇皿部「益，饒也。从水皿，皿益之意也。」廣雅釋詁二「益，加也」。[illegible]銘「𦎧貝十朋」，亦猶易益之六二「或益之十朋之龜」云。楊樹達讀益為錫（積微居金文說卷二[illegible]簋跋第七十葉），恐非是。唐韻咽讀烏前切，影母真部。噎為讀烏結切，影母至部，真至陰陽對轉。方言云「嗌，噎也」。嗌讀伊昔切，影母錫部，聲同韻異。𦎧本象形，變而為咽為嗌，為噎則為形聲，而又聲符更旁，復又假借為益，離造字之初宜遠矣。



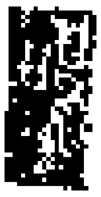
王孫遺者鐘

元鳴孔皇



邾王子旃鐘

元鳴孔皇



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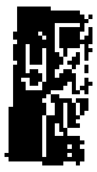

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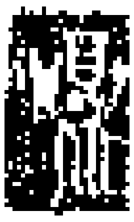

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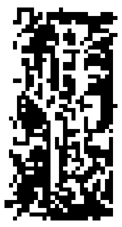
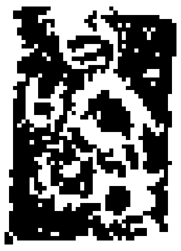
蔡侯鐘



蔡侯鐘、

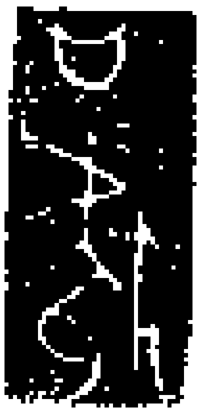
元鳴無期



郘黛鐘

卑鳴攸好

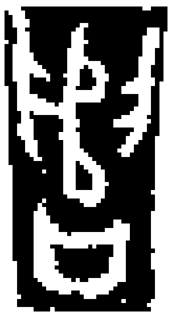
羅振玉曰說文解字鳴鳥聲也从鳥从口（此指殷虛卜辭—編者）从雞从口雞司時者也應時而鳴引申爲凡鳥之鳴許書从鳥非初誼矣石鼓文已从鳥作鳴（增訂殷虛書契考釋中）按高鴻縉從羅說金文均从鳥如小篆



戊寅鼎　王

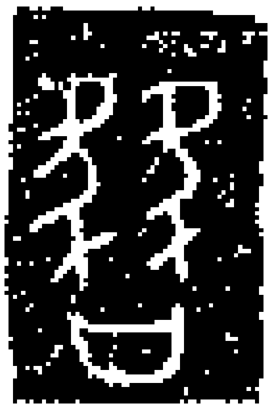
虩貯馬酒

郭沫若曰，虩字均用為前置介詞，按其音當讀如乎，唐韻作呼訝切，得之，王篇作呼交切者非是，說文虩下曰「讀若髙」者乃後人所增，說文並無髙字也。又本銘虩字據古刊作䖒，右旁似从寸作，證以鼎文蓋是誤摹也。鼎文虩字右旁之虎頗不明晰，據古誤釋為唯，二器各持其半，契合之方能成一整文。（兩周金文辭大系考釋六十五頁伯㦰簋）



太保簋　太
保克敬亡𠳋

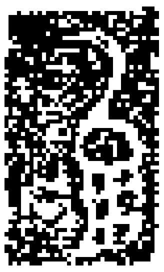
戴家祥曰：𠳋字从口从𦥑，說文所無。集韻上聲二十八獮「譴」，小息也。古字从口表義者，小篆每多更旁从言。說文三篇謨古文作嗼，諧古文作喈。集韻下平三蕭𧦝呺同字，入聲二十八盇嗑䛩同字，二十九葉囁讘同字，三十帖唊䛟同字，知譴即𠳋之表義更旁字也。「譴」「愆」聲同。說文「愆」過也，从心衍聲。𡫓或从寒省。諐籀文。𣪘銘「克敬亡諐」，猶儀禮士昏禮記云「敬恭聽宗爾父母之言，夙夜無愆」，鄭玄注「敬」，申重也。宗，尊也。愆，過也。唐韻「愆」讀「去虔切」，溪母元部；集韻「譴」讀「去演切」，不但同母，而且同部。日本高田忠周釋譴（古籀篇五十三冊第十九葉），聲義亦通，可備一說。



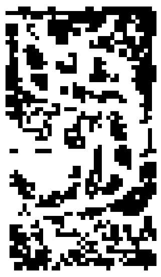
⿱𧰼曰祖乙鼎　⿱𧰼曰

作祖乙寶尊彝

吳文徵曰：說文「𧰼」希屬，从二希，引虞書「𧰼類於上帝」，今書作「肆」，孔傳云「遂也」。經典肄、肆二字多通用，此从𧰼从曰，當即𧰼之繁文。（愙齋集古録六冊二頁⿱𧰼曰尊）



毛公鼎
金祇金雁

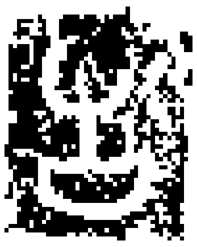


毛伯設　毛伯𣪕
又作仲姚寶設

戴家祥曰：孫詒讓云「案从口从巤省，說文囟部「巤，毛巤也」，又髟部「鬣，髮鬣鬣也」，口部無⿰口巤字，疑巤鬣之異文。自「攸勒」以下並紀馬飾，「金⿰口巤」即金鬣，所謂馬冠髮鬣者歟。」（籀廎述林卷三毛公鼎釋文）按孫釋近是，惜未詳盡其義。說文十篇「巤，毛巤也，象髮在囟上及毛髮巤巤之形，此與籀文子字同。」今以字形審之，巤字當云从𡿺，凡聲。許云「囟，頭會匘蓋也，象形」（八篇匕部匘字注巛象髮囟象匘形）云𡿺即囟之繁縟字，因之作𡿺，亦猶頁字作賁（八篇頁部籀文頡作頼古文頂作𩑋）「𩕄」百字作𦣻（九篇首部百同）𦣻子字作𡥈（十四篇子古文子从巛象髮也）用爲巤之初文，象蜂蠟結構形。說文虫部無蠟字，玉篇四零一「蠟，蜜滓也」，音力闔切，來母葉部，同聲通段，字亦讀臘。「宰欐角往」王出祀夢，又五臘作夢，說文「臘，冬至後三戌，臘祭百神」。玉篇八十一「臘」讀來盍切，又六十五「鬣」讀力業切，五十六「⿰口巤」「齧骨聲」音力業切，各字不但同紐而且同部。「⿰口巤」即鼎銘⿰口巤字也，聲符更易，字或作嚂，玉篇「嚂，聲也」，同類，音落盍切，聲類並同。

「金⿰口巤」即金⿱覀夊，說文五篇夊部「⿱覀夊，䍐蓋也，象皮包覆䍐，下有兩臂，而夊在下」，讀若范。段

玉裁云「司馬彪輿服志『乘輿金鍐』，劉昭引蔡邕獨斷曰『金鍐者，馬冠也，高廣各五寸，上如五華形，在馬髦前』，薛綜注東京賦同。按在馬髦前，則正在馬之腦蓋，其字本作金叜」。或加金旁耳。馬融廣成頌『揚金叜而拖玉瓖』，字正作叜，可證（說文解字注）。按段說至確。唐韻叜讀七范切，明母談部。談部韻在第二十，叢部第二十一，古多通韻。知「金嚻」即金叜之假借字也。徐同柏（從古堂款識學卷十六第二十九葉）釋嚻，讀爲冕，大澂（愙齋集古錄四冊第九葉）、劉心源（奇觚室吉金文述卷二第五十葉）是之。日本高田忠周（古籀篇九十九第廿二葉）釋贏，又爲纓，形聲義皆誤。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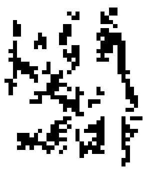
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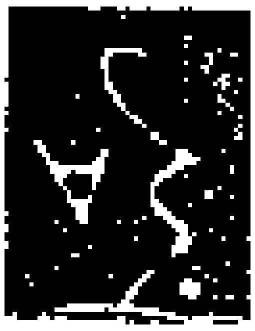
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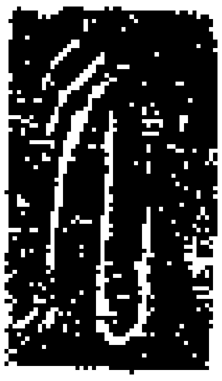
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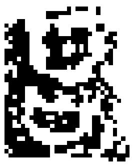
㝵兩也戊鉼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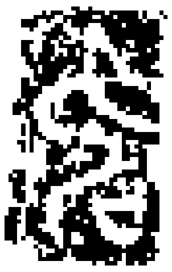

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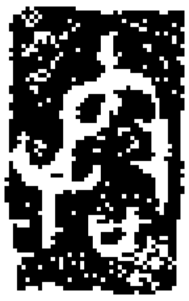
對揚王休



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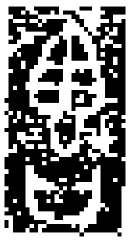

戊辰𣪘 弜師錫

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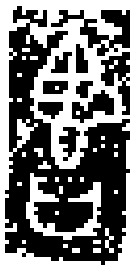

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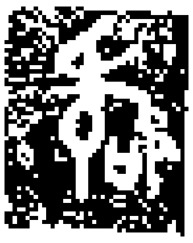

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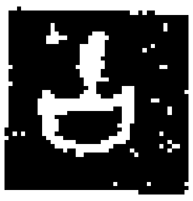

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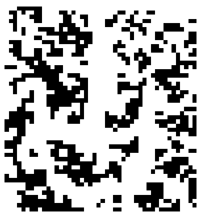

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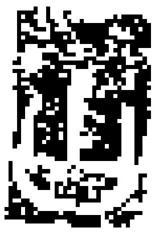

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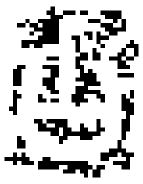

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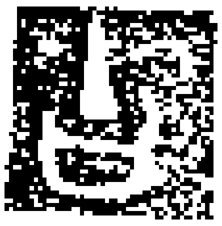
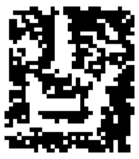
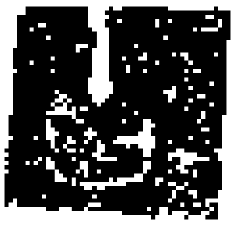


𥁕　一



𥂴　一



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𠭯父丁尊　王
古攸田𤰈𤰈作
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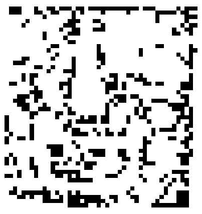
𨸏彝



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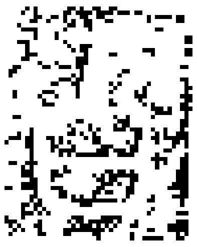
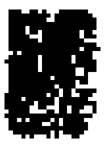


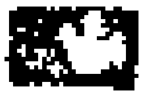
𥁕

王古攸卣　王古攸
田𤰈𣪕作父丁𨸏彝



滕之丕劍
滕之丕𢛳

古
于



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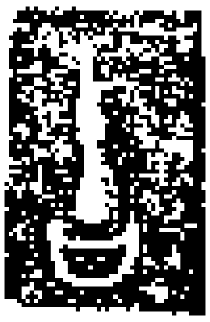
罰得𦨶古三百寽



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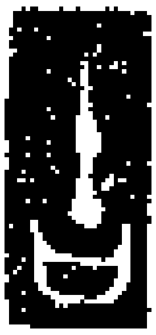
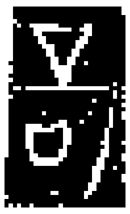
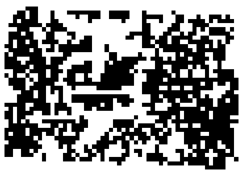
小臣古湡束貝



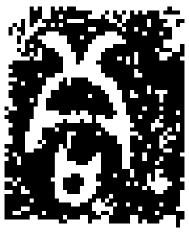
小臣古鼎　古用作
享大子乙家祀尊



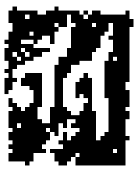
父乙鼎　父乙萄亞史



子丌吉盉　唯子丌吉鑄其行盉



甶昝匜　唯甶昝肇用土金作自寶匜



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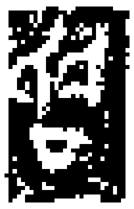

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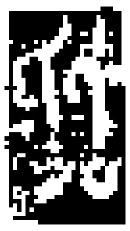

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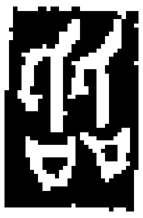

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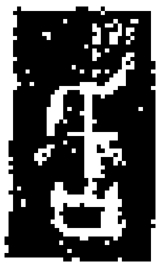
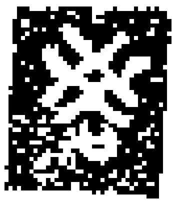
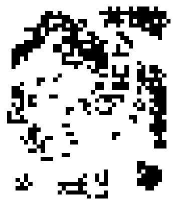
諸眾　趩金



姑馮句鑃　姑馮昏同之子擇厥吉金



衛鼎 舍
顏姒虡咎



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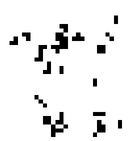

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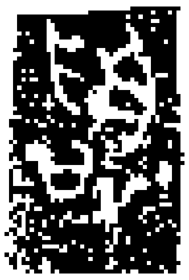
智龏哏



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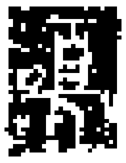

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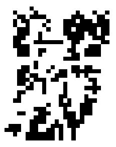

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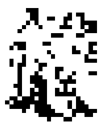

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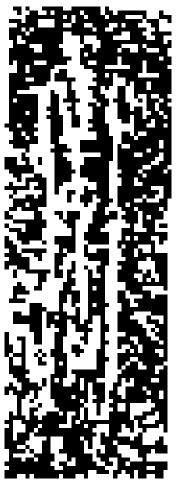
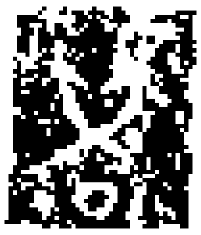
于㖈朿



蔡侯盤 叔文王
母穆亹悤害訢揚



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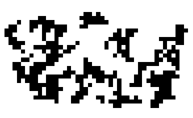
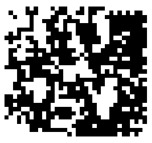


器

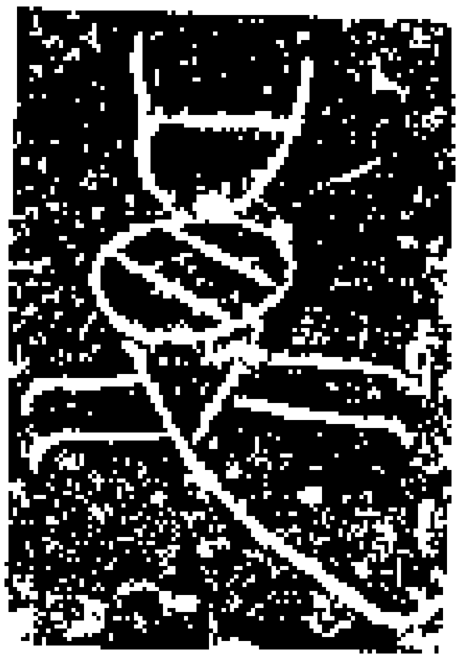
莒子盉

莒子作父戊



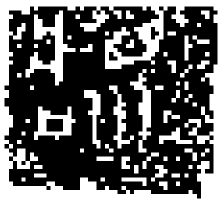
君子友戟　君

子友㗊鼓祥



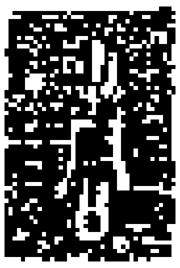
楚大鼎

鼑孫散



姚鼎　姚

作器餘鼎



子季嬴盧　子季

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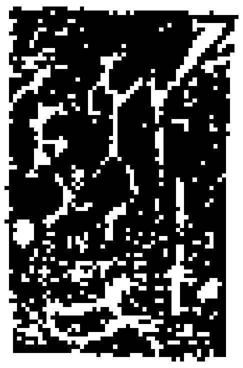
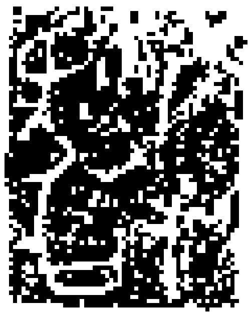


繖作父辛尊 繖作
父辛寶尊彝



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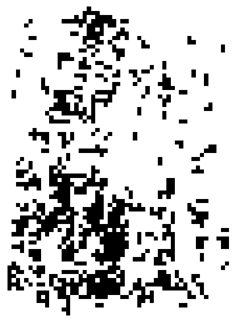
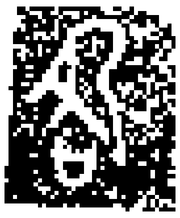
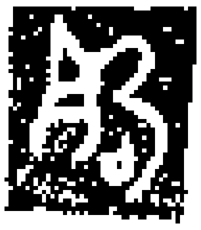


器

繖父辛卣 繖作
父辛寶尊彝



口尊 口作高
[illegible]日乙寶尊



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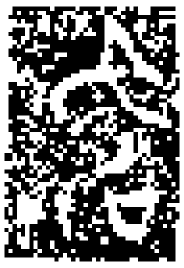
公后部船



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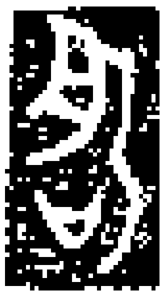
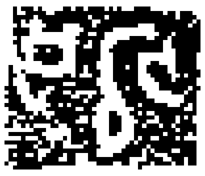


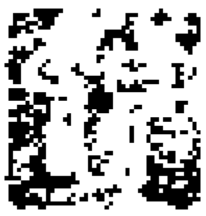
能匋尊 能匋
賜貝于[illegible]公

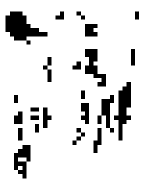
矢寍
五朋



伯晨鼎
卜亘[illegible]

心


㝬𣪘　黃
肅朕心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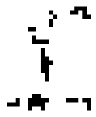
遠猷腹心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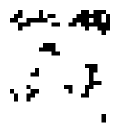
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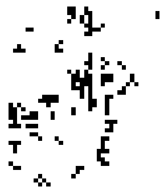
或𣪘　休
宕氒心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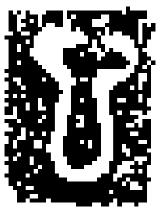
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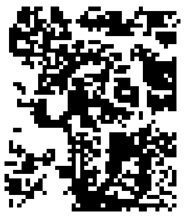
虘鐘　克
明氒心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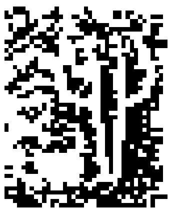
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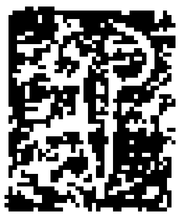
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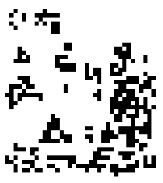
秦公
鎛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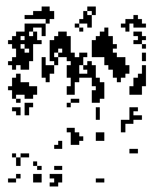
克明又心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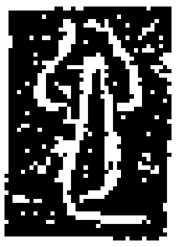
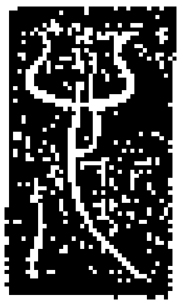
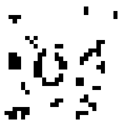
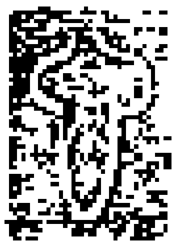
乃用心弘


王孫遺者鐘
余恁𠌶心


中山王嚳方壺
不貳其心


或方鼎　乃
毋或心安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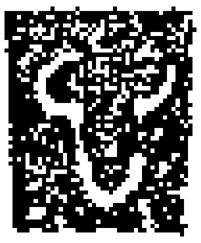
師望鼎　穆
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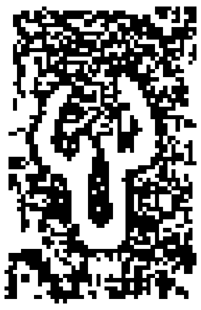
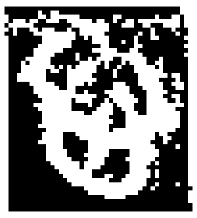
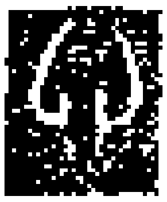

大克鼎　穆〻朕文
祖師華父悤襄氒心


矢人盤
賁余

有嚴氏
心龢



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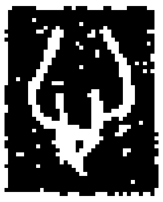
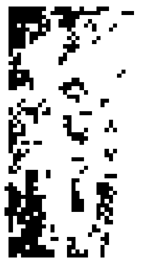


器

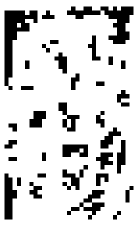
穌伯匜作其元妹
叔嬴為心媵鑄匜

說文、十篇「心，人心，象形。」高鴻縉曰：字本心肺之心，而其用恒為心思之心。心肺之心為循環系中樞，心思之心為神經系之中樞，二者截然不同，古人不知，昧為一事，後人習用，視為固然。（中國字例一篇七六葉）

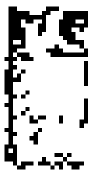
忘



陳侯午錞

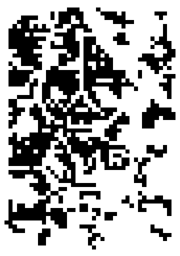


陳侯午敦 永世毋忘

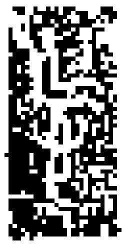


五

屭羌鐘 永世毋忘

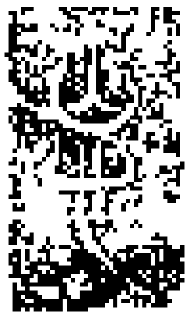


𧊒蚉壺 日夜不忘

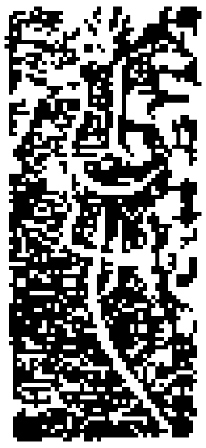


三

蔡侯鐘 余非敢寧忘



中山王𠱃方壺 天子不忘其有勳



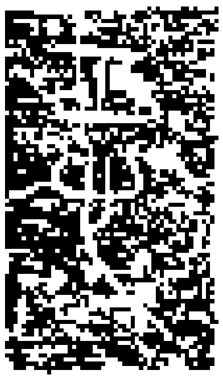
中山王𠱃鼎 後人其庸庸之毋忘尒邦

說文、十篇「忘不識也、从心从亡、亡亦聲」武方切、列子周穆王篇「中年病忘」釋文「不記事也」金文用同。

𢖶

子禾鉥

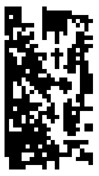
𢖶



中山王嚳鼎

𢖶猜社稷之光

說文，十篇，恐，懼也，从心巩聲。𢖶古文，金文作𢖶，爲恐之省聲字，



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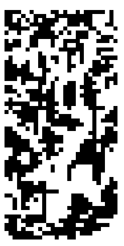

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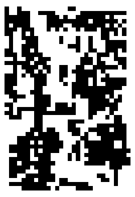
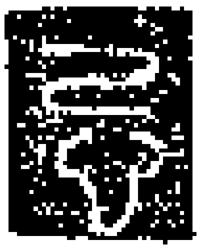


四

蔡侯鐘
既志于忌



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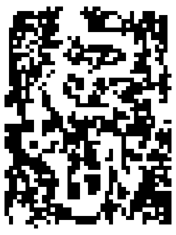

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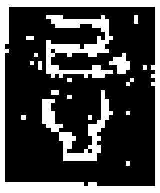
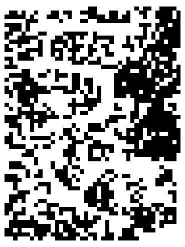
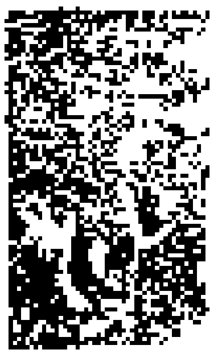


五

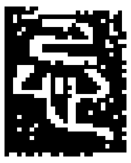
邾公牼鐘
余畢龏威忌



齊大宰盤　齊大宰
遜父豐爲忌盥盤

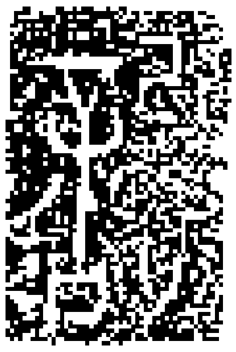


陳肪簋
龔龏愄忌



邾公華鐘
余畢龏威忌

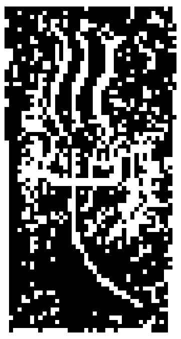
說文十篇「忌，憎惡也。从心己聲。」禮記表記「敬忌而罔有擇言在躬」注「忌之言戒也。」易彖下傳「居德則忌」注「禁也。」左傳昭公元年「貌而不忌」注「畏也。」「非羈何忌」注「敬也。」此忌字皆與銘義合。



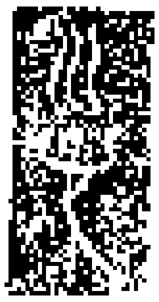
鈴鎛　余

彌心畏誋

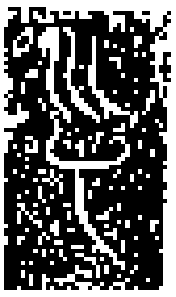
說文誋，誡也，从言，忌聲。按經傳誋亦同忌，心部忌，憎。周書康誥「惟文王之敬忌」、呂刑「敬忌罔有擇言在身」，鄭玄禮記表記注「忌之言戒也」。大雅桑柔「胡斯畏忌」。金文作畏誋，誋爲忌之加旁字，唐韻忌誋俱讀渠記切，群母之部。



中山王嚳方壺
以栽不怸

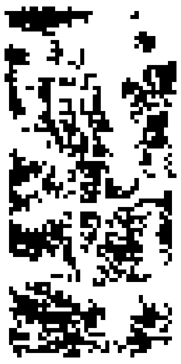


中山王嚳方壺
不顧逆怸

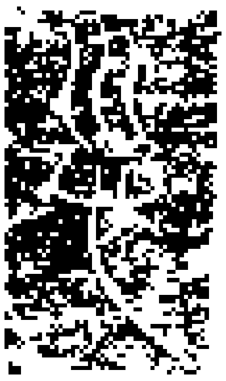


中山

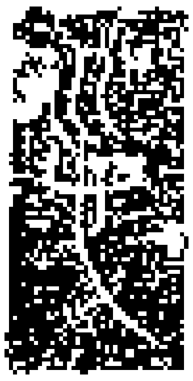
王嚳方壺
佳怸生福



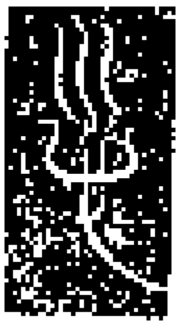
中山王嚳鼎
克怸克卑



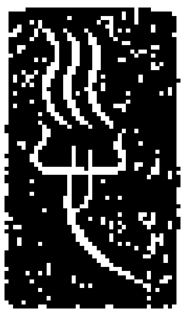
中山王嚳鼎
敬怸天悳



中山王嚳鼎
亡不怸道

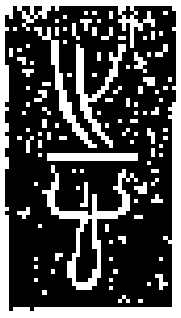


中山王嚳方壺
下不怸於人也



中山王嚳方壺
是有純德遺怸

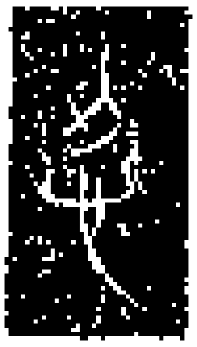
按怸字从心巛聲。中山王嚳方壺有二種用法：「是宥（有）屯（純）悳（德）遺怸」，怸爲訓之更旁字，說文从言之字，古文多从心，如訏或作忬等等。說文：「訓，說教也。」另一種用法是「用尚（上）逆於天，下不怸於人旅（也）」，「不顧逆怸」，怸與逆相對爲文，當爲順之更旁字，从心者表示心之順，从頁者表示顏色之順，如憔悴或顦顇，是其證也。



中山王嚳方壺

嗣渴志盡忠

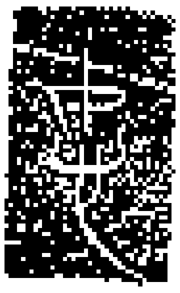
說文十篇志意也从心之聲職吏切



中山王嚳方壺
則臣不忍見施

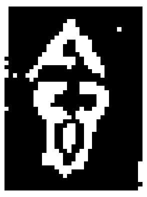
說文、十篇「忍、能也、从心刃聲」。段注、凡敢於行曰能、今所謂能也、敢於止亦曰能、今俗所謂能耐也、能耐本一字。

怎（怨）

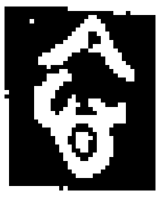


好蚉壺　唯司馬賙訢詻戰怎

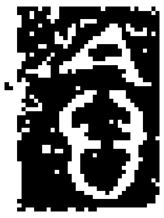
張政烺曰：戰怎讀爲憚怒，詩桑柔「逢天僤怒」，傳「僤，厚也」。（中山國胤嗣蚉壺釋文古文字研究第一輯二四零葉）



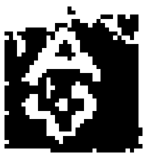
作冊椃卣
毋念口口口



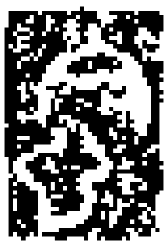
段毁 念
畢仲孫子



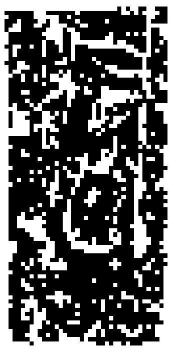
萬諆尊 作
念子多友



受毁 用作
宮中念器

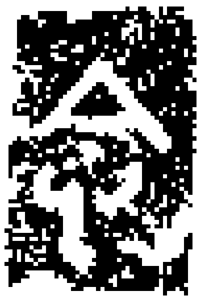


毛公鼎 顧夙
夕敬念王畏

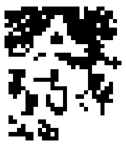


一

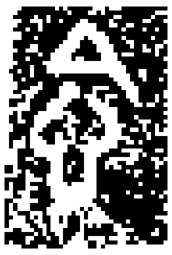
者沪鐘 令余
其念口氒有口



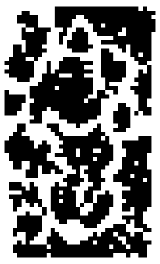
大克鼎 永念
于氒孫辟天子



𢦏方鼎 王唯念
𢦏辟剌考甲公



大克鼎
巠念氒聖
保祖師
華父

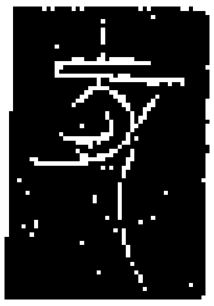


蓋

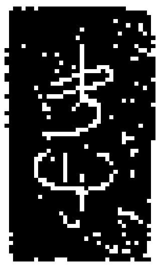
沈子毁 念自先
王先公迺妹克衣

說文十篇：「念，常思也，从心今聲。」左傳襄公二十一年「夏書曰：念茲在茲。」詩文王「無念爾祖。」念字義與說文同。

㤅

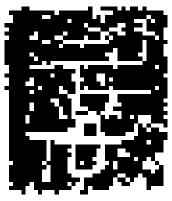


中山王嚳方壺
厚㤅深則賢人親



𧊒䖵壺背
者先王賢㤅

說文，十篇「㤅」惠也，从心，旡聲，𢟪，古文，經籍通作愛，中山王器亦用作㤅愛之愛。



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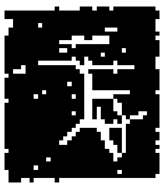
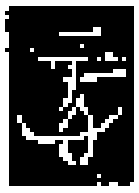


二

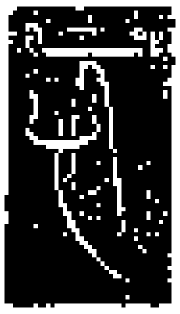
但盤勺秦忐爲之



器

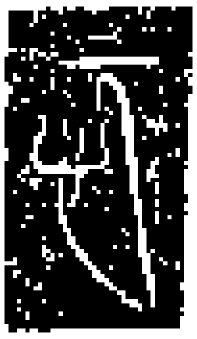
楚王酓忎鼎 但本盤埜差秦忐爲之

忐即忭，廣韻「忭」，喜樂也，金文用作人名。



中山王嚳方壺

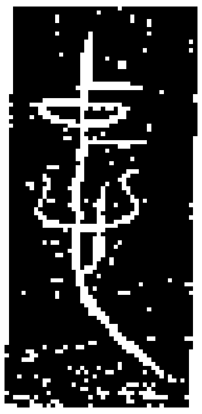
賙忎捉在夫。



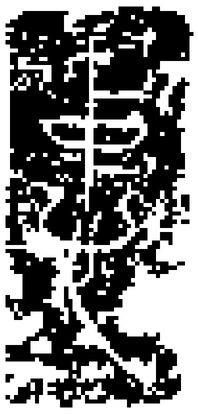
中山王嚳方壺　忎

建旻學在良琥賙

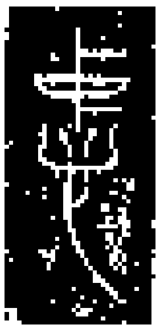
字从心元聲，元原聲同，銘文忎當讀作愿。說文十篇「愿，謹也」，古籍愿又通願。爾雅釋詁「願，思也」，疏「欲思也」。



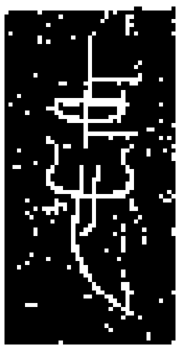
中山王嚳鼎
非恁與忠



中山王嚳鼎
有卑忠臣賙

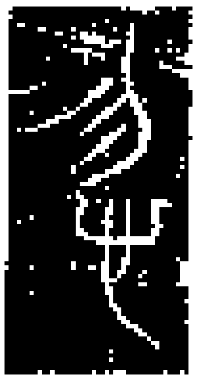


中山王嚳方壺
賙渴志盡忠



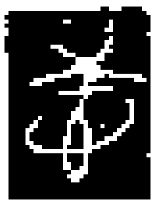
中山王嚳方壺
余智其忠謝施

金文中作忠，象旗斿之形，此字从中，即忠之省，說文十篇「忠，敬也，从心中聲」。

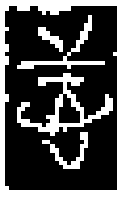


中山王嚳鼎 寡人懼其忽然不可得

說文十篇，忽，忘也。从心勿聲。爾雅，釋詁，忽，盡也。注，忽然，盡貌。詩，大雅，是絕是忽。傳，忽，滅也。與智義相同。



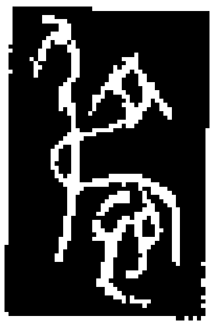
蓋



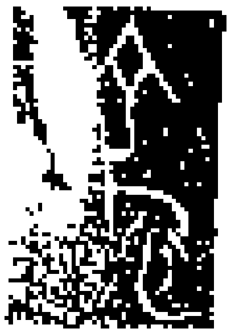
器

楚王酓忎鼎 楚王酓忎戰獲兵銅

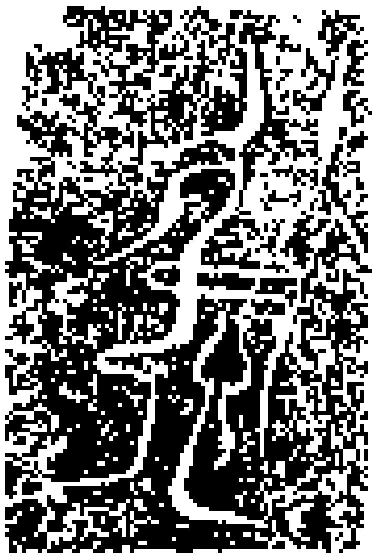
郭沫若曰：忎字从心𢆉聲，𢆉即千字之異。金文之較古者作丫，乃圓盾之象形，上有羽飾而下有蹲。古文凡圓點之字大抵演化為一橫，故由丫而干，更進則為千。然亦有演化為二橫者，如朱字本作朱，而師酉𣪘文作朱，其它如有膡鼎、上虞鼎及畫𣪘之畫所从朱字亦作二橫，故𢆉字可以作羊也。說文說干字从一从反入，未得其意。又收𢆉字于干部，謂「撖也，从干，入一為干，入二為𢆉」，讀若飪，言稍甚也。又以為南字之聲符，然殷周古文南字均不从𢆉作，許于𢆉既失，于南亦誤，故𢆉說尤不足信（兩周金文辭大系考釋）。商承祚云：忎，忎即忎，幽王悍也。六國年表作悍，春申君傳索隱作捍，高帝紀索隱作捍，篆从𢆉即千，周文作丫𢆉，小篆作𢆉，晚周文字繁簡任意，故作羊矣。予早同聲通假，故戰捍、悍、稈、騂、鶾，又得作䍐、扞、忏、秆、馯、鳱也。是忎、忎即悍、𢙀也。說文訓忏為極，悍為勇，𢙀為姦之古文，皆非。六國年表作悍，乃由悍譌；高帝紀之捍又由捍誤也（十二家吉金圖錄五 楚王酓忎鼎）。



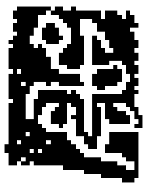
沇兒鐘
惄于威義



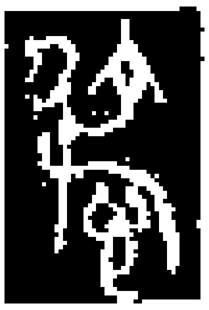
王孫遺者鐘
惄于威義



王子午鼎 惄
于威義

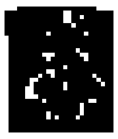


邾公華鐘 惄
穆不㒸于氒身



沇兒鐘 郗王庚之
惄子沇兒羼其吉金

說文十篇「惄，飢餓也。一曰憂也。从心，叔聲。」又云：「愵，憂貌。从心，弱聲。讀與惄同。」唐韻惄愵俱讀「奴歷切」，泥母支部。周南汝墳「惄如輖飢」，釋文「韓詩作愵，音同」。一切經音義十六「愵，古文惄、惄二形」。在金文惄當訓慎。小雅小弁「惄焉如擣」，毛傳「惄，思也」。爾雅釋詁「慎，思也」。惄慎同義。方言一「秦晉或曰慎，凡思之貌亦曰慎，或曰惄」。「惄于威義」猶左傳昭公五年叔向曰「慎吾威儀」。

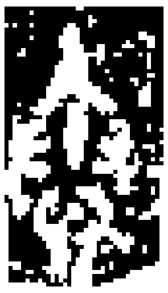


班簋　彝

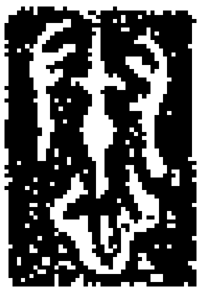
𢖻天令

𢖻从心未聲，昧之別構，金文作香，根據易理取類比象，日和心均屬離卦，其義相通，心為人體之日，故𢖻从心構成異體。

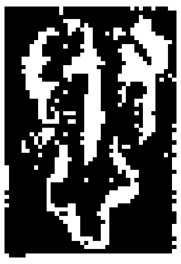
惷



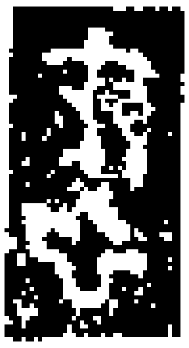
禹鼎　肆禹亦弗敢惷賜



毛公鼎　惷于小大政

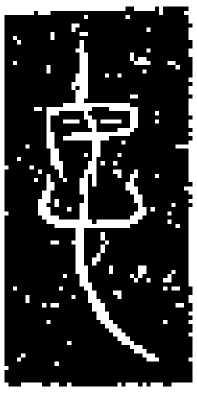


毛公鼎　毋又敢惷專命于外



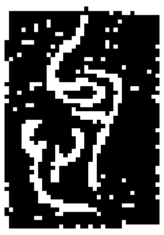
盂惷父簋　盂惷父作寶簋其永用

劉心源曰：「惷，說文云『愚也』。此知尊重之意」（奇觚室吉金文述毛公鼎）靜安先生曰：「惷讀為蠢，考工記『則春以功』，注『春讀為蠢，作也，出也』，尚書大傳、廣雅釋詁皆云『春，出也』」（觀堂集林毛公鼎銘考釋）

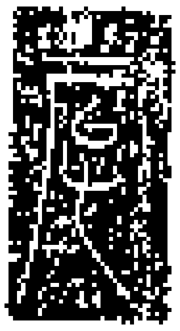


中山王譽鼎
悬謀慮皆從

說文，三篇，謀慮難曰謀，从言某聲，𢘑古文謀；𧦝亦古文謀，銘文悬即謀之古文即𧦝。

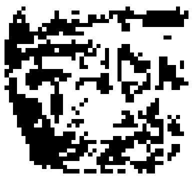


徐王義楚鍴　及
我文考永保⿱以心身



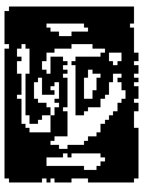
中山王嚳方壺
嚴敬不敢⿱以心荒

郭沫若曰，⿱以心即怡字，假為「台我也」之台，金文多以从台聲若㠯聲之字為之，且均用為領格。（兩周金文辭大系考釋徐王義楚鍴）中山王嚳方壺⿱以心字讀作怠，怠荒與嚴敬相對，詩商頌殷武「不敢怠遑」，假遑為荒，鄭箋「不敢怠惰自暇於政事」。

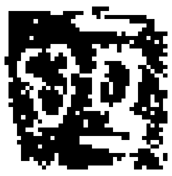


蓋

恒𣪘
恒



曶鼎
諫恒

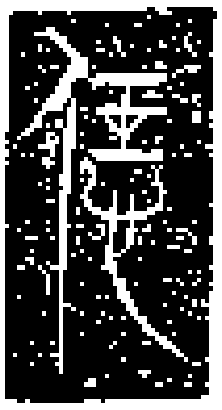


蓋

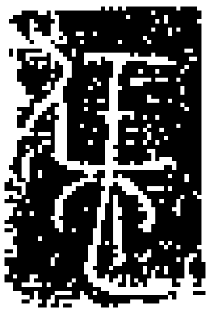
恒𣪘　恒
拜稽首

說文十三篇，恒，常也。从心从舟在二之閒上下，心以舟施恒也。亟，古文恒从月。詩曰：如月之恒。靜安先生曰：恒字今本古文乃作亟，从二从古文外，蓋傳寫之譌字，當作亙。蓋古从月之字後或變而从舟，殷墟卜辭朝莫之朝作朝，从日月在茻間，與莫字从日在茻間同意，而篆文作𦩍，不从月而从舟，以此例之，亘本當作亙。智鼎有𢛳字，从心从亘，與篆文之恒从亙者同，即恒之初字。可知亘亙一字。卜辭亙字从二从☽，其為亙亘二字或恒字之省無疑。其作𢐆者，詩小雅「如月之恒」，毛傳「恒，弦也」。弦本弓上物，故字又从弓。然則亙𢐆二字，確為恒字。（觀堂集林卷九葉五至七）

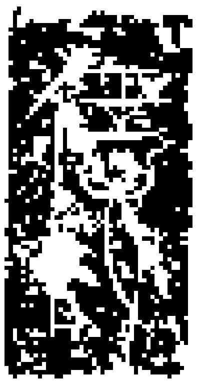
恁



中山王譽鼎
非恁與忠



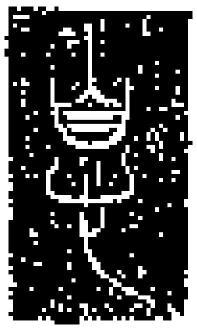
王孫遺者鐘
余恁飤心



中山

王譽鼎　雩
人脩教備恁

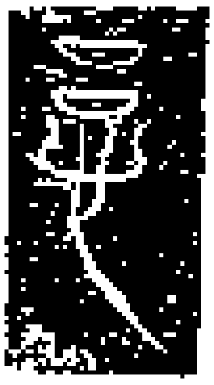
恁字鼎銘兩見，「雩（越）人脩（修）敎（教）備恁」，國語越語、吳語及越絕書等屢言越人修教備信之道，是恁即信。銘文又曰，此易言而難行施（也），非恁與忠，與忠并稱，也說明恁即信。（見張政烺中山王譽壺及鼎銘考釋，古文字研究第一輯）按，說文信古文作㐰，或作訫，古文口、言、心三旁常可更換，如說文詩或從心恃，許或從心作想，諸或从口作啫，詠或从口作咏，因此恁字從人從心，當是信的或體。古韵信在真部，壬在耕部，以壬為聲的侹、珽、頲、挺、蜓、鋌、梃、廷、蜓、莛、霆、程、聽、𧼛、醒、逞等字皆屬耕韻，耕真兩韻極近，古代常有合韻，如耕部的程字在屈賦懷沙中與真部的匀合韻，真部的令領在詩小宛中與耕部的鳴、征、生合韻，因此恁字從壬，是專門標音的聲符。



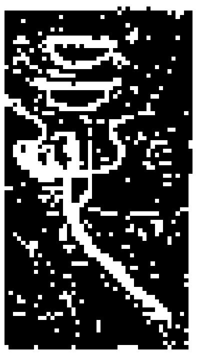
中山王嚳方壺

古有韓息。

說文十篇「息，喘也。从心从自，自亦聲。」自即古文鼻字，息本義當為鼻息，如增韻所訓「一呼一吸為一息」。戰國策「閔王太息」注「長出氣也」。長出氣表示事之終了，故禮記檀弓注「息猶安也」，周禮春官籥章「以息老物」注「休息之也」。銘文用作休息之息。

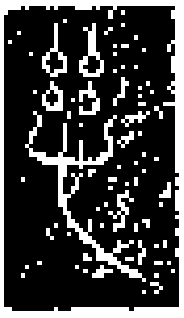


中山王嚳鼎
謀𢘅（慮）皆從



中山王嚳鼎
亡遽惕之𢘅（慮）

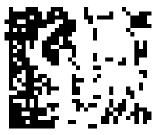
字从心吕聲，讀作慮。慮字从心虍聲，吕虍古音同屬來母魚韻，故𢘅即慮之聲符更換字也。說文十篇：「慮，謀思也。」



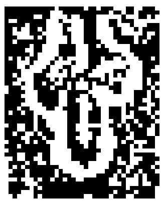
中山王譽方壺

慈孝寰惠

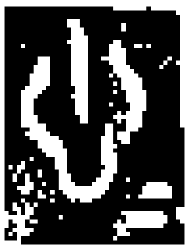
字从心兹聲，兹爲慈之省。慈孝連言，蓋在古籍中不勝枚舉，如墨子兼愛「爲人父必慈，爲人子必孝」，淮南子本經「父慈子孝，兄良弟順」等等。孝爲子對於父母之道，故以子承老爲文，而訓善事父母。慈爲父母對於子之道，如管子形勢解「慈者，父母之高行也」，賈子道術篇「親愛利子謂之慈」。堅曰不義爲愛子。說文，十篇「慈，愛也，从心茲聲」此乃泛訓。（詳見楊樹達積微居小學金石論叢第一卷釋慈）



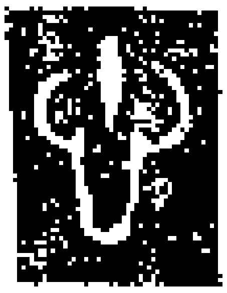
番生毁
悤黃



毛公鼎
悤黃

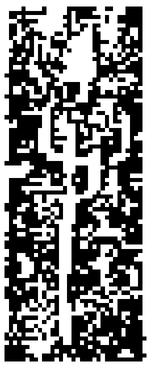


梁其鐘
倉=悤=

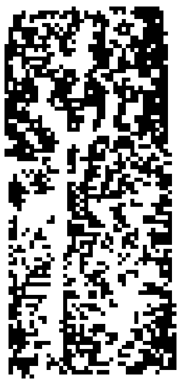


大克

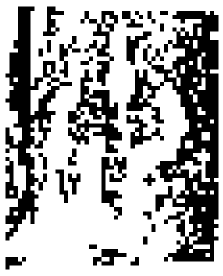
鼎冬
向黃悤



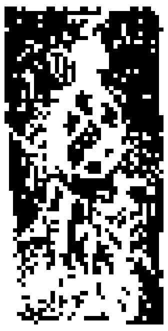
蔡侯盤



蔡侯尊　叔文王
于穆=亹=悤害訢揚

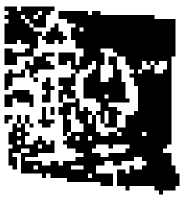


大克鼎　穆=朕文
祖師華父悤襄氒心



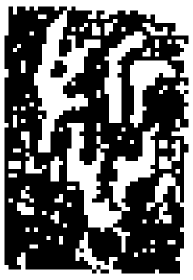
者沪鐘　悤□
克□光朕□

毛公鼎「亦市悤黃」，禮記玉藻三命「赤韍蔥衡」，詩「有瑲蔥珩」，黃與衡、珩通，亦同赤。「悤」「囱」，說文作鏓，聰異大徐認爲蔥从艸，鏓从金，皆後人所加，知心知悤字，詩毛傳「蔥，蒼也」，漢字表示顏色者皆从糸，故蔥加糸旁作繱，說文十三篇「繱，青白色也」，段注「爾雅青謂之蔥，蔥即繱也，謂其色蔥蔥，淺青也」。

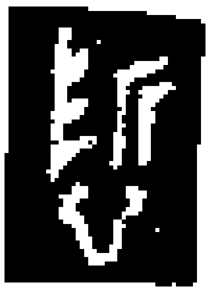


吳鐘
鎗鏓

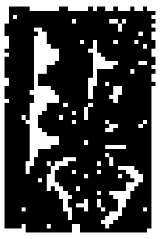
此銘「鎗鏓」，鋹鐘作「倉」「悤」，鏓即悤。說文「鏓，鎗鏓也」「鎗，鐘聲也」。吳大澂說文古籀補云：古鏓字不从金，以作悤，與毛公鼎悤字同，乃蔥之叚形字也。蔥衡从艸，鎗鏓从金，皆後人所加。



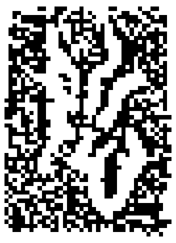
大克鼎
盄悊氒德



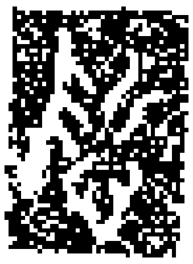
師望鼎
悊氒德



叔家父簠
哲德不亡

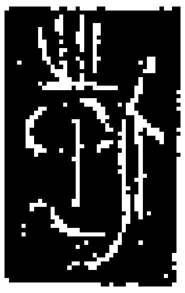


一



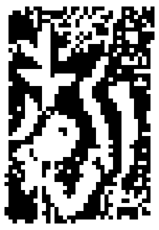
二

曾伯霥簠 曾
伯霥悊聖元武



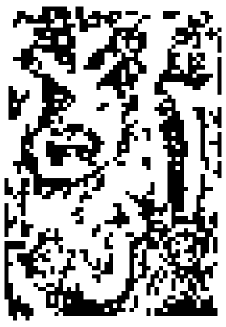
王孫遺者鐘
肅悊聖武

[illegible]字根據形義應隸定為悊。說文所無。銘文讀作悊。應劭云：「悊，明也。」書呂刑馬注：「悊，智也。」說文二篇：「哲，知也。从口折聲。悊，哲或从心。」悊為哲之或體。書皋陶謨「知人則哲」，詩下武「世有哲王」，此義與銘文同。



史牆盤

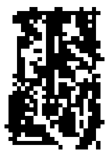
孕𢡖康王



大克鼎

天子明𢡖

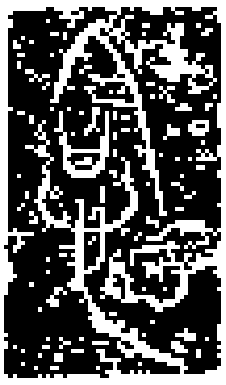
史牆盤悊作𢡖，大克鼎作𢡖，皆从德省。金文悊字常與德連言，如大克鼎、師望鼎、叔家父簠等。从德可能是出于上下文的形類化。而且德也有明義，折德又古韻相同，故悊字或从德。



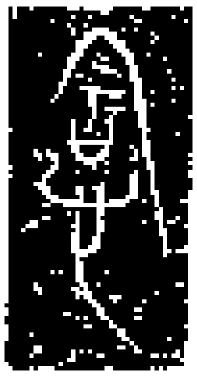
郐王子旃鐘

其音悠悠

从心攸聲。詩鄘風「驅馬悠悠」，注「悠悠，遠貌」。周頌「於乎悠哉」，傳「悠，遠也」。按文「其音悠悠」，表示樂音之長而不絕。



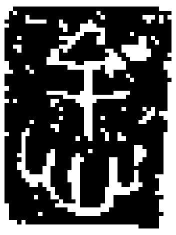
中山王譽鼎
念之哉



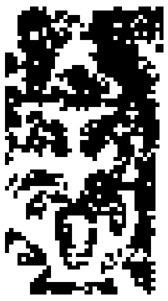
中山王譽鼎
念之哉

念，从心含聲。含字在鼎銘中兩作今，如「含舍寡方壯」等，含作今者凡三見，由此可知念即念字也。說文十篇：「念，常思也。从心今聲」，與銘文義同。

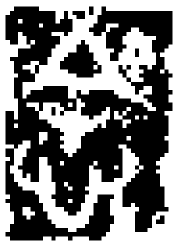
悆



季悆鼎　季悆作旅鼎

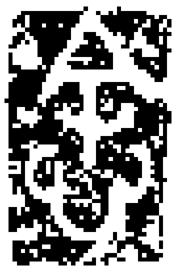


蓋

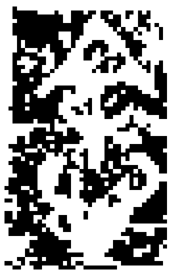


器

魯伯悆盨　魯伯悆用公龏

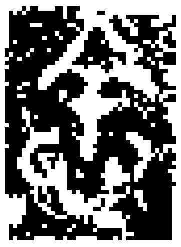


蓋

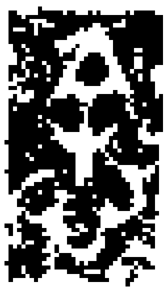


器

魯伯悆盨　悆夙興用追孝



蓋

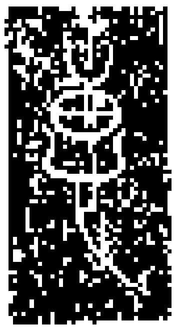


器

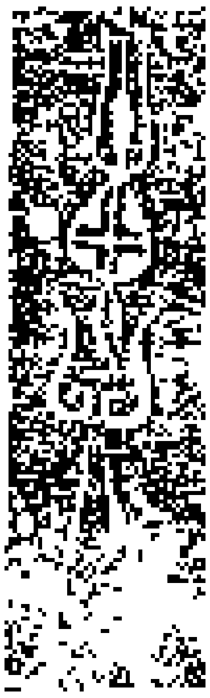
魯伯

悆鼎　悆其萬年眉壽

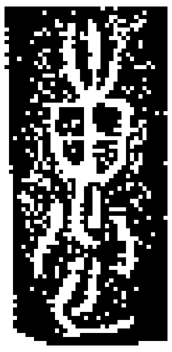
吳大澂曰，許氏說悆，忘也，嘾也，引周書，有疾不悆，悆，喜也，今經典通用愈，說文無愈字。（說文古籀補五九葉）按，楚辭謬諫「心悇憛而煩冤兮」注悇憛爲「憂愁貌」，疑悇即悆的偏旁易位字。悆（悇）既訓喜，又訓憂，與亂字兼有治亂二種含義相同，美惡不嫌同名之例也。後爲了加以區別，故少變其形也。



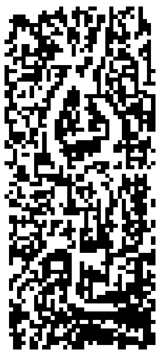
中山王嚳方壺
慈孝寰惠



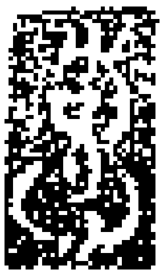
王子午鼎
惠于政德



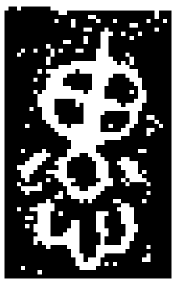
王孫遺者鐘
惠于政德



沇兒鐘
惠于明祀

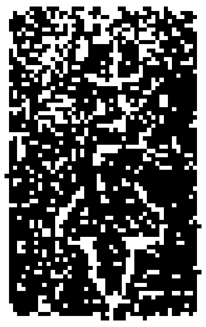


盂

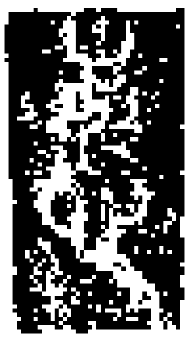


[illegible]

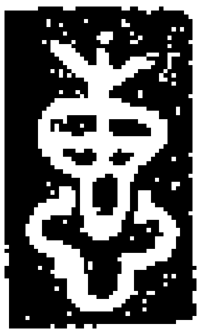
邾大宰簠
余諾龏孔惠



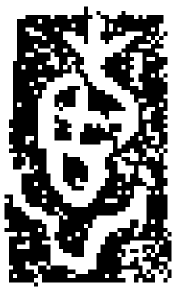
𦅫鎛　皇妣
又成惠姜
于皇祖又
成惠叔



𦅫鎛



㝬殷　用康惠
朕皇文剌且考

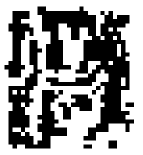


衛盉　衛用作朕
文考惠孟寶般

說文四篇「惠，仁也。从心从叀。」孟子·滕文公上「分人以財謂之惠。」禮記·月令「行慶施惠。」惠即賜義可見。惠字仁的含義本指分人以財，書·皐陶謨「安民則惠」，惠用於政事，則表現爲王道之仁政，故王子午鼎等銘曰「惠于政德」、「惠于明祀」（亦左傳「儀祛孟冥」帝叔身世之義）。惠施右

人，人必从之，故惠又引申出順從之義。爾雅釋言「惠，順也，」詩邶風「惠然肯來，」毛傳「時有順心也。」邾大宰簠「余諾龏孔惠，」惠卽順義。

愆



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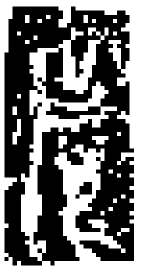

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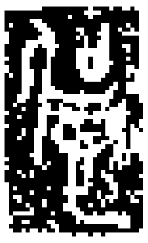
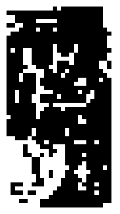


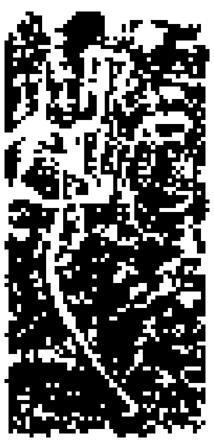
四

蔡侯鐘 不愆不忒



蔡侯鐘 不愆不忒

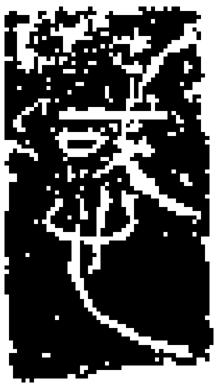
說文，十篇愆籀文作諐。諐與愆形近，从言與从心可通，如訓字金文作𢖻，謀字金文作𢘓、𢘓等々，愆字說文訓「過也」，古籍又用作差爽也，罪也，失也等義。緇衣「不愆于儀」，左傳宣公十一年「不愆于素」，昭公二十八年「九惡不愆」，皆與銘義相同。



中山王譽鼎

以憂愁邦家

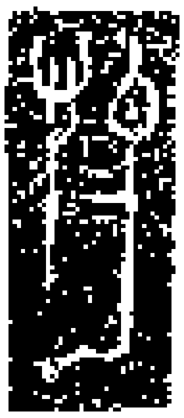
張政烺曰：爾雅·釋詁「勤，憂也」，「勞，勤也」。說文「勞，劇也。从力，熒省。𢜩，古文勞从悉」，愁當是𢜩之省（古文字研究第一輯中山王譽壺及鼎銘考釋）。「憂愁」即憂勞。



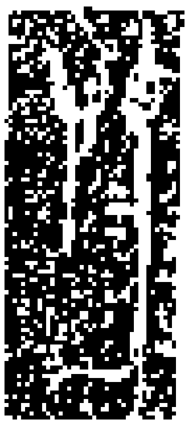
中山王嚳鼎

猶粯或於子之

說文，十篇惑亂也，从心或聲，廣韻惑迷也，與銘義同，

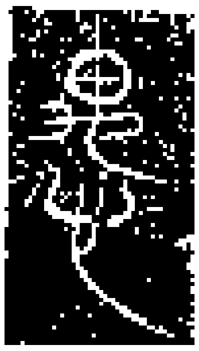


蔡侯盤



蔡侯尊
整敬不惕

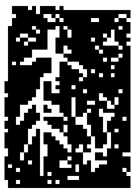
說文十篇「惕，敬也，从心易聲」。銘文「不惕」與漢書王商傳「無惕怵憂」同，即怵惕憂懼之義。



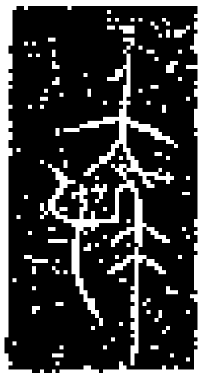
中山王嚳鼎
事愚女智

說文，十篇，愚，戇也，从心从禺，禺，猴屬，獸之愚者，虞俱切，愚義與銘文同。

悕

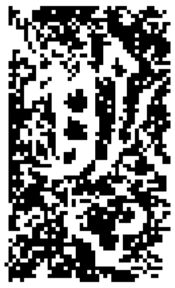


蔡子鼎　悕
子𩞁之鼎

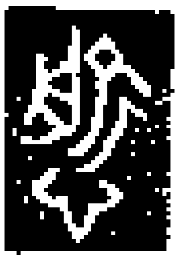


中山王䜌鼎
旂毋大而悕

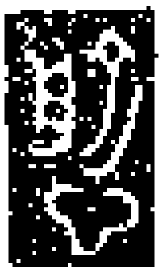
郭沫若認爲𣏂字卜辭習見，均用爲祟字。說文㣇古文作𣏂，三體石經春秋殘石蔡人之古文作𣏂，又殺字說文所列古文作𣏂，此等均是一字，蓋本㣇之象形文，假音近假而爲殺，爲蔡，爲祟也。左傳昭元年，周公殺管叔而蔡蔡叔，蔡乃假爲𥻿，釋文云「上蔡字」說文作「𥻿」，尚書「竄三苗」，孟子作「殺三苗」，說文「𥻿」字下引作「𥻿三苗」，諸字音近相通，則本一𣏂字，可讀爲祟，可讀爲殺，可讀爲蔡，可讀爲竄矣（丙申角之跋大系考釋）。此字从心从𣏂，在蔡子鼎當讀爲蔡，方國名。在中山王䜌鼎張政烺認爲依形音求之，當即悕字。說文「悕，肆也。从心隶聲。」桂馥義證「方言肆欲爲悕。」（古文字研究第一輯中山王䜌器文字考釋）



魯伯愈父盤　魯伯愈父作鼄姬孚朕盥盤



魯伯愈父匜　魯伯愈父作鼄姬孚朕盥匜



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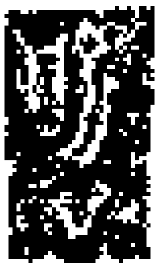

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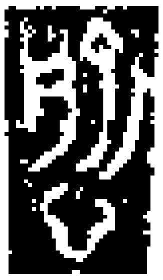

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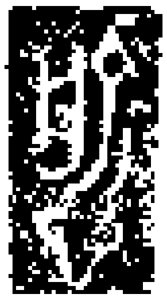
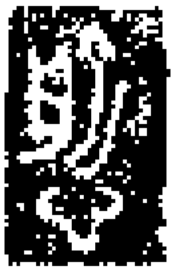


四



五

魯伯愈父鬲　魯伯愈父作鼄姬孚朕羞鬲

从心俞聲，說文所無，荀子正論篇，天子者勢至重而形至佚，心至愈而志無所詘，楊注，愈讀為愉，爾雅釋詁，愉，樂也，玉篇，愉，悅也，廣雅釋詁，愈，喜也，金文用作人名。

𢝊

中山王譻鼎

以𢝊憥邦家

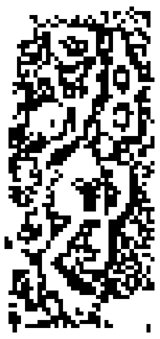
𧊒蚉壺

以𢝊

氒民之隹不概

說文十篇：𢝊，愁也。从心从頁。徐鍇曰：𢝊形於顏面，故从頁。與銘義相同。

愻



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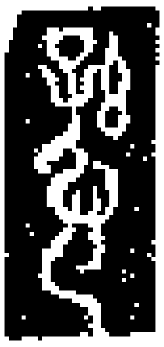
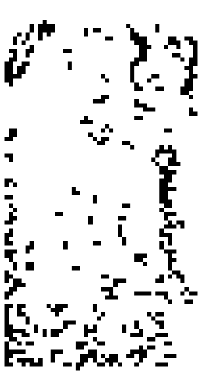


二

者沪鐘　□之愻

學趄＝戢弼王□

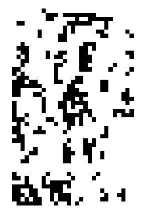
說文十篇愻，順也。从心孫聲。唐書曰：五品不愻。經典愻或作遜。書舜命：惟學遜志。注：遜，抑也。遜其志如有所不能也。與銘義同。



陳肪𣪘

𢦏龏𢠽忌

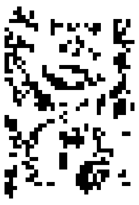
陳肪𣪘蓋云「□龏𢠽忌」，𢠽字从心，以字形言即說文十二篇媿之或體字，於文義則不可通，靜安先生謂古鬼畏同字，鬼方應讀畏方，梁伯戈作魃方，王孫遺諸鐘之「畏忌趩趩」，沇兒鐘之「淑于畏義」，字又作𢽴，故莊子天下篇之門無畏，郭象本作門無鬼，司馬本作門無畏，又雜篇之徐無鬼亦當為徐無畏之誤也。古人多以無畏無忌為名，如左傳之申之舟名無畏是也（觀堂集林卷十三鬼方昆夷玁狁考）。求之古音，鬼畏韻位同部，聲紐鬼在牙音見母，畏在喉音喻母，牙音見系每與喉音匣母同諧，匣母三四等字經讀亦有似喻母者，由此觀之，鬼畏不但同部，而且又屬同母，王說是也。



愯父乙爵

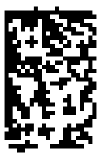
愯作父乙

方濬益曰，說文「愯，懼也，从心，雙省聲，春秋傳曰「駟氏愯」，家語「弟子行不懼不悚」注，「悚，懼」是悚即愯之俗字，集韻悚愯㩳同，今吾但用悚，罕用愯，愯文選魏都賦「愯焉相顧」一見，劉注亦曰「愯，懼也」。（綴遺齋彝器考釋卷二十六，愯父乙爵）金文用作人名。



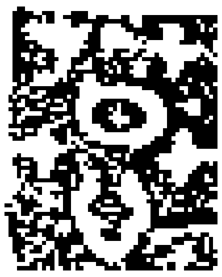
史牆盤

亟獄追慕



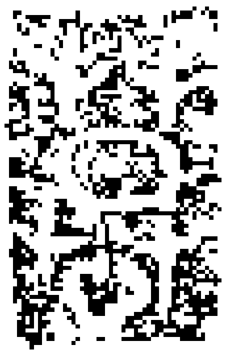
陳侯因資錞

大慕克成



禹鼎　曰乎

匡朕肅慕



㝬毀　憲烝

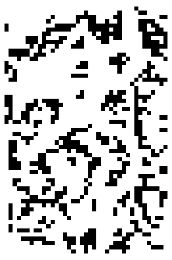
字慕遠猷

字从心莫聲，當爲慕字。陳侯因資錞「大慕克成」，慕應讀爲謨，古文言心兩形常通，如說文謨或作𢡺等。說文三篇「謨，議謀也，从言莫聲。」繫傳「慮一事畫一計爲謨。」㝬毀「憲烝字慕遠猷」，慕與猷相對成文，意義當近，爾雅釋詁：猷，謀也。是慕讀謨之證。

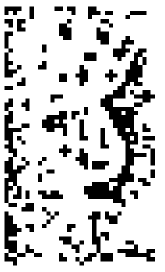
好蚉壺

⿱寅心祇承祀

張政烺曰：从心，寅聲，疑是寅之異體，敬惕之意。鄦侯簋：祇敬禋祀，用法與寅同。（古文字研究第一輯中山國胤嗣好蚉壺釋文）



襄衛鼎
慶彝



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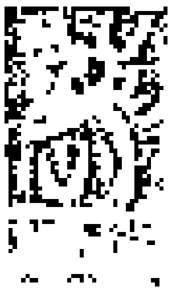
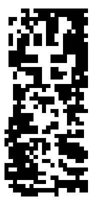


三

召伯虎設
余告慶



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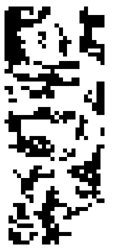

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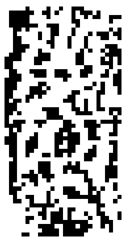
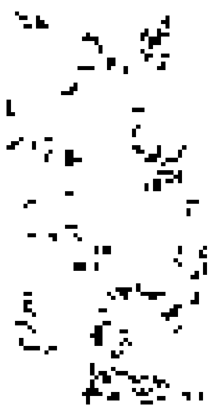


四

蔡侯鐘
休有成慶



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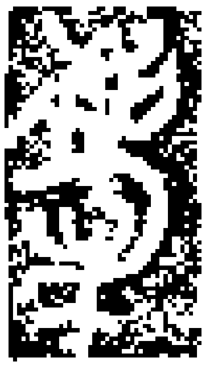
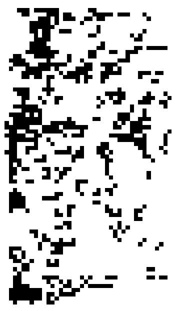


器

伯吳

子遹　慶
其以藏



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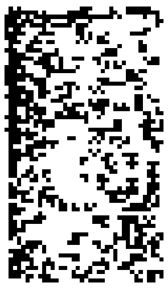
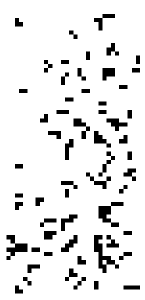
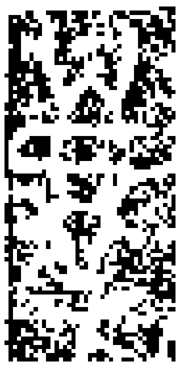


器

慶孫之子蘽　慶
孫之子咻之餘匿



陳公子中慶簠　陳
公子中慶自作匿匿

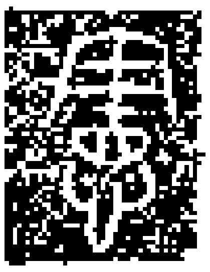


戈叔慶父鬲　戈叔
慶父作叔姬尊鬲

高鴻縉曰、「慶字金文作𢾗、（見召伯虎敦）明明从心鹿聲。篆文譌變作慶，說文乃解之曰『行賀人也。从心从夊。古禮以鹿皮爲贄，故从鹿省』。（嗟）此因形變而說誤也。」（中國字例二篇）按書呂刑「一人有慶」正義云、「天子有善事也」。詩大雅「則篤其慶」毛傳「善也」。禮記月令「行慶施

惠、注、慶謂休其善也、詩小雅、孝孫有慶、慶又訓福、知慶的本義當為善為休為福、因善休福之事值得相賀、故引申出賀義、金文慶用作本義或作人名。

憲



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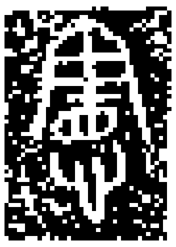

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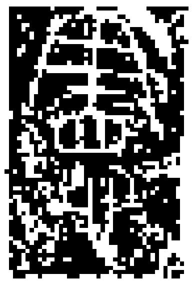
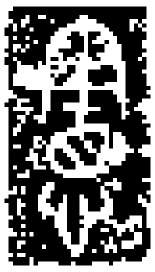


三

秦公鎛

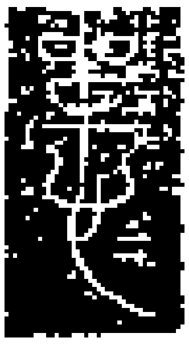


秦公鐘

憲公

說文、十篇「憲敏也、从心从目害省聲」金文用作人名。

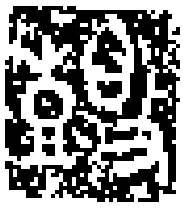
憚



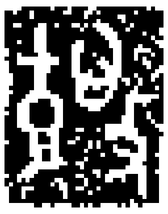
中山王嚳鼎
憚〻憙〻

大戴禮記曾子立事，「君子終身守此憚憚」，注「憚憚，憂惶也」。銘文「憚〻憙〻」，即詩大雅．雲漢「兢兢業業」，毛傳「兢兢，恐也」，與憚〻同義。

慭

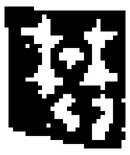


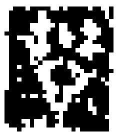
㝨叔毁　㝨叔
作豐姞慭旅毁

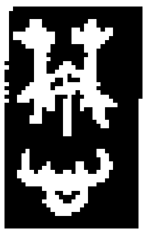


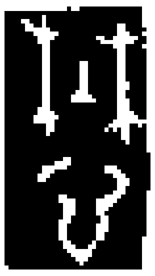
㝨叔毁　豐姞慭用宿
夜享孝于敿公于㝨叔

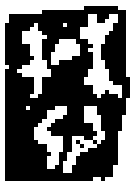
戴家祥曰：慭字从心从䜴，字書所無，以形聲審之，字當釋怘，注書更婁字也。玉篇八十七：怘，護也，痛也，堅也，常也，安也。音胡故切，匣母魚部。集韻善故切，禪母魚部。在諧聲字中，古音見溪兩紐，每與喉音曉匣混諧。說文五篇籒文鼓从古聲，唐韻古讀公戶切，見母魚部；鼓讀工戶切，不但同部，而且同母，知慭怘亦一字也。毁銘「㝨叔作豐姞慭旅毁」，乃豐國貴族為姞姓名慭者作用器。以新考觀之，慭當讀婣，同聲通假字也。集韻去聲十一莫：怘、固同字，𤵸、痼同字，婟，嫪惜也，一曰女字。

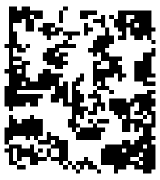

師旂鼎 懋父令曰

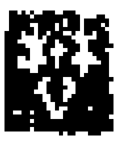

史懋壺 懋拜頴首


呂行壺 伯懋父北征

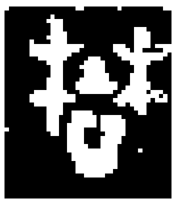

小臣宅殷 令宅事伯懋父

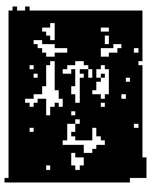

師旂鼎 吕告于伯懋父

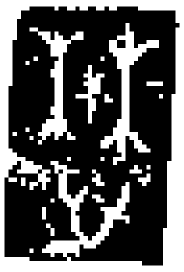

卯殷 余懋爯先公官

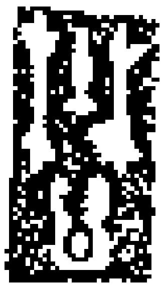

史懋壺

王乎伊伯易懋貝


衛簋 懋父賁御正衛馬匹


免卣 令史懋易免戴市冋黃


蓋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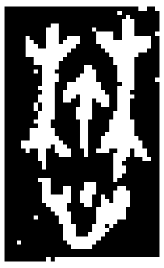
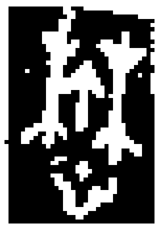

二器

小臣謎殷 伯懋父承王令易吕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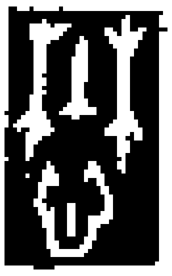
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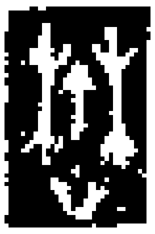
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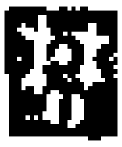
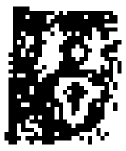
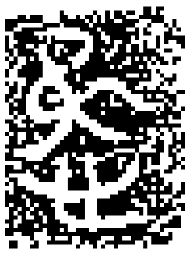
小臣謎殷 伯懋父吕殷八吕征東尸


師旂鼎 伯懋父迺罰得虘古三百鋝



史懋壺　王才蒼京濕宮寴令史懋路筭

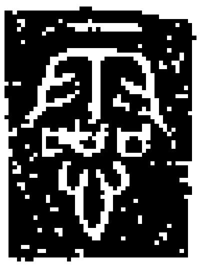
說文十篇「懋，勉也。从心，楙聲。虞書曰：時惟懋哉。悉，或省。」金文懋用作人名。吳其昌認爲金文「伯懋父」，即經典之康伯髦，髳伯王孫牟，中旄父也。懋、牟、旄本系一聲。懋其本字，牟、髦、旄其同聲通假譌別字耳。（金文曆朔疏證，武漢大學文哲季刊二卷二號）



鄦侯庫彝　鄦侯

庫畏夜𢘓口哉

𢘓字从心从矛，吳大澂云「吳中丞釋作懋」（說文古籀補附錄第三十葉）按說文十篇「懋，勉也，从心，楙聲。虞書曰『惟時懋哉』。𢘓，或省」。玉篇八十七𢘓同懋。古文四聲韻去聲四十九宥引裴光遠集綴懋作𢘓，集韻五十候懋𢘓同字，或通作楙。毀鐘云「臧尃𢘓哉」，與虞書耄與語氣相近，吳釋确不可移。唐韻矛讀「莫浮切」，明母幽部。楙从矛聲，讀「莫候切」，聲同部近。容庚金文編初版（附錄下第三十六葉）云：「吳大澂疑懋字，通叔」不但形聲失據，且于傳世金識「叔于戎儀」文氣迴異。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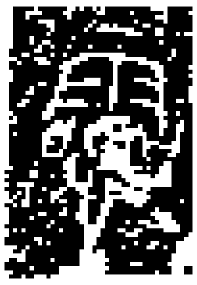
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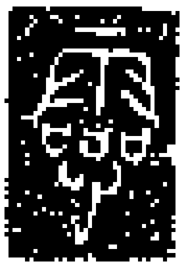
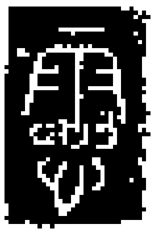
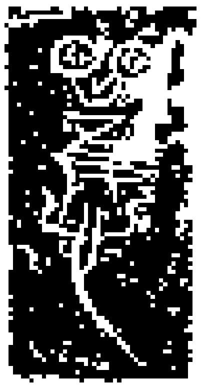

三
秦公鎛


秦公鐘
⿱霝心音鉠＝

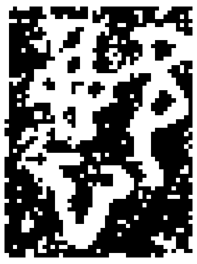
⿱霝心字从心霝聲，在此讀作霝。金文恆言「霝終」，徐中舒認爲霝通𢒼，作令。令終即善終，令的主要內容是和，如周語所說「度於天地而順於時動，和於民神而儀於物則」，故高朗令終，顯融昭明，命姓受氏，而附之以令名（[illegible]見[illegible]）。銘文「⿱霝心音鉠＝」，表示樂音之龢，即所謂「八音克諧，神人以龢」是也。故⿱霝心字或作霝，从龢省是其證也。



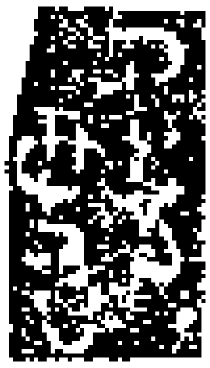
中山王嚳鼎　寡人

懼其忽然不可得

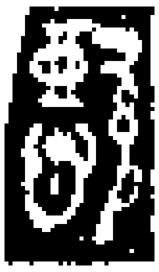
字从心瞿聲，即懼字。說文、十篇「懼，恐也。」與銘義同。



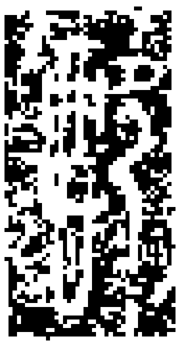
禹鼎 懿叔



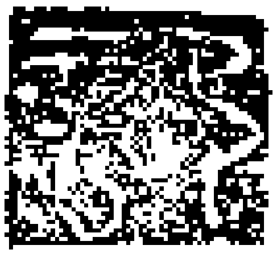
叔鼎 叔作懿宗䵼



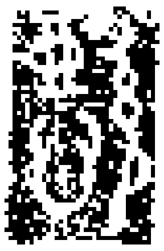
異仲壺 句三壽懿德萬年



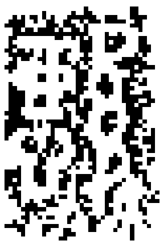
禾作皇母懿龏 禾簋作皇母懿龏孟姬饎彝



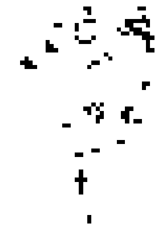
單伯鐘 余小子肈帥井朕皇且考懿德



異仲壺 懿德萬年

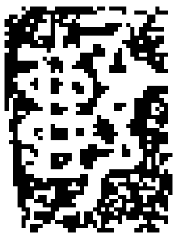


史牆盤 上帝降懿德大甹

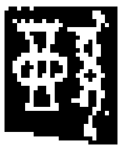


㝬鐘 上帝降懿德大甹

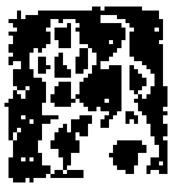
字从壹心欠，壹為壺之省，壺之形，孫詒讓釋作懿、金文又作歅，郭沫若謂為殆噎之古文，于省吾謂為古文欠字，但象人之張口形，壺以飲酒，是歅字本義象人張口欲飲於壺側，說文，十篇「懿，專久而美也」，諡法「溫柔聖善曰懿」，易象傳曰「君子以懿文德」，詩烝民「好是懿德」，又周頌「我求懿德」均與銘義相同。



師訇鼎
皇辟⿰亞欠德

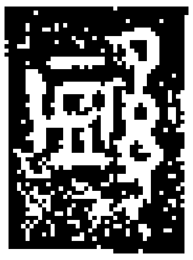


班𣪘　受
京宗⿰亞欠釐

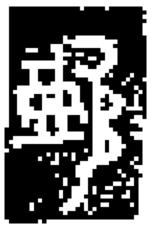


簋

沇子𣪘　⿰亞欠
文廼早子



匡卣　⿰亞欠
王才射廬



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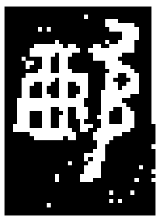
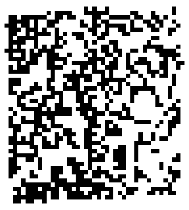


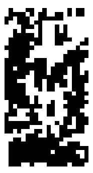
器

寀父鼎　寀父
作姜⿰亞欠母鍊齋



鄀大宰鐘　鄀大宰
讙子⿰亞欠自作其御鐘

⿰亞欠，懿之省體，从欠亞聲，亞懿同屬影母。金文懿又作懿，此僅省心而已。師訇鼎「皇辟⿰亞欠德」即「皇辟懿德」，與具仲盨「懿德萬年」，史墻盤「上帝降懿德大甹」詞例正同。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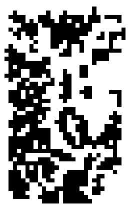
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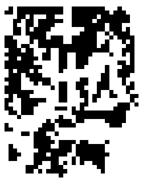
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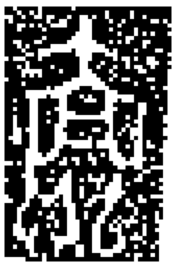
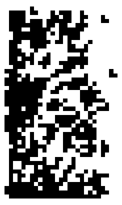
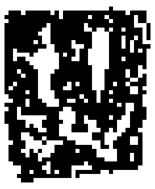
蔡侯鐘
既志于忌



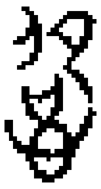
憧季遽父卣　憻季
遽父作豐姬寶尊彝



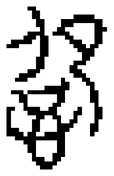
滕之丕劍　滕
之丕恁吉于



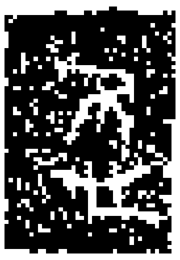
善鼎　隶
德恭屯



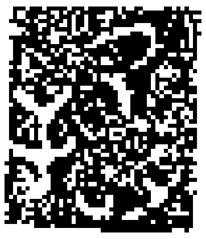
鄂君啓節　大攻尹脽
以王命=集尹恕楮



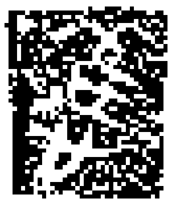
鄂君啓節　大攻尹脽
以王命=集尹恕楮



中山侯惟鉞　中
山侯惟作兹軍釴

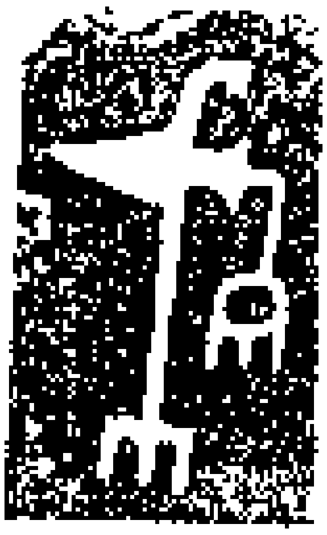


辭从盨 其邑复
懋言二邑畀辭从

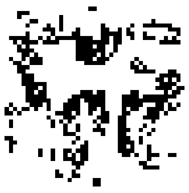


[illegible]逆盨
[illegible]血宗家

戈



戈父甲方鼎
戈父甲



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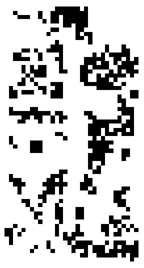

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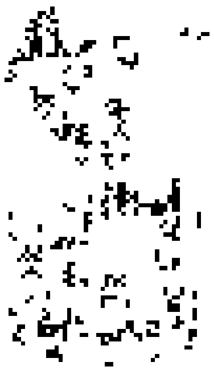
戈父乙



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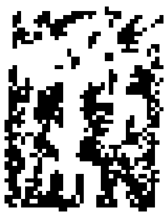

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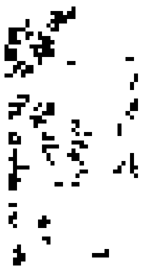

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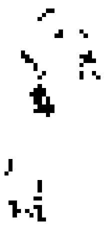

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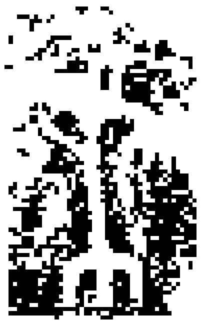
戈父乙尊
戈父乙



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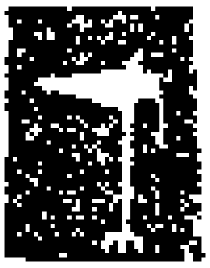

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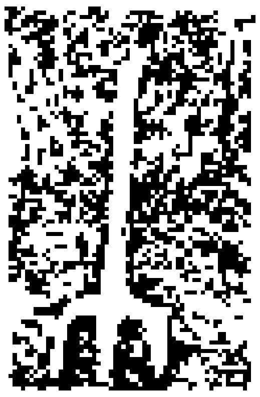
戈父丙觶
戈父丙



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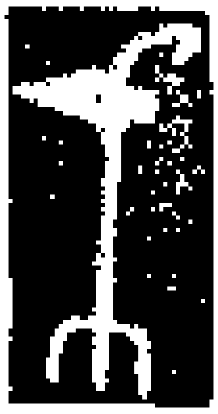
戈父丁



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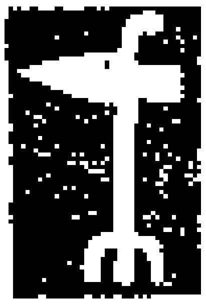

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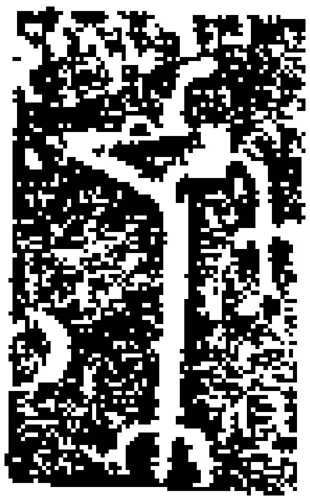
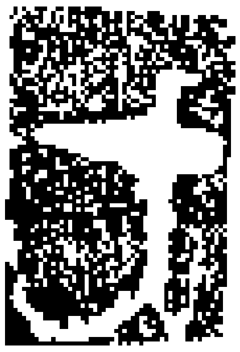
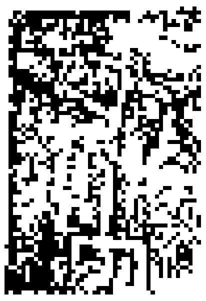
戈父丁彝
戈父丁



戈父丁𣪘
戈父丁



戈父戊甗
戈父戊



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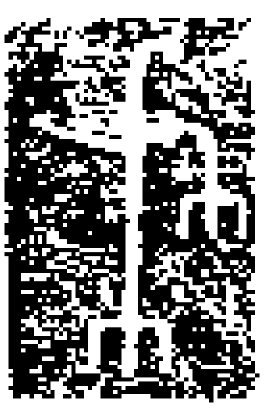
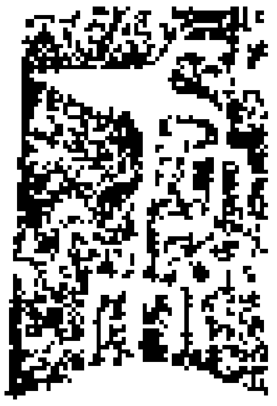


戈父

己鼎
戈父己



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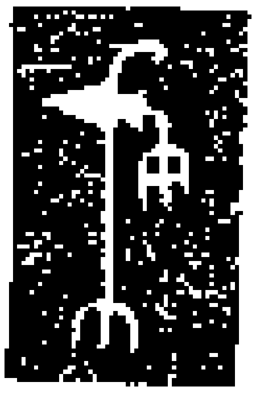

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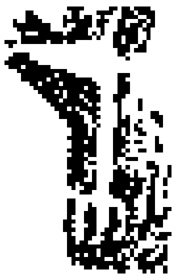
戈父己



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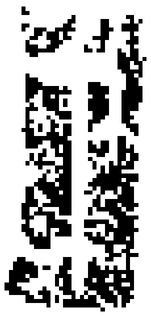

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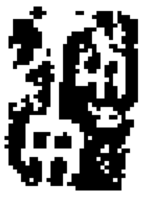

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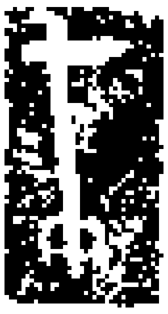
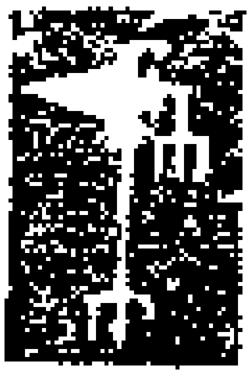
戈父己



冡父

庚卣　冡
戈父庚



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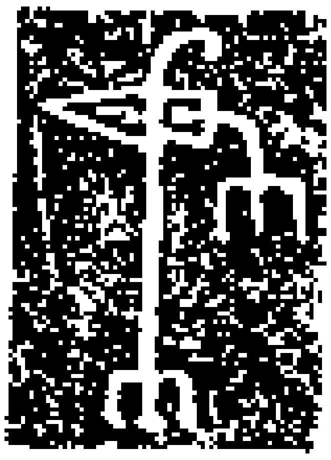

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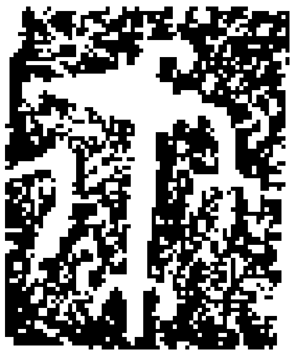
戈父辛鼎
戈父辛



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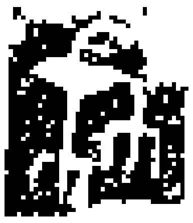
戈父辛



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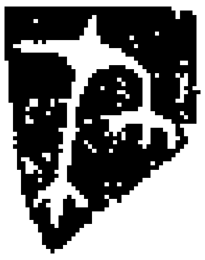
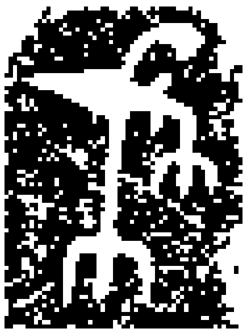


戈冊父辛彝
戈冊冊非

父辛



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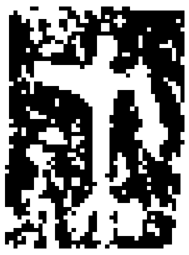
戈父癸



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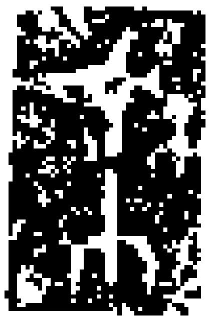
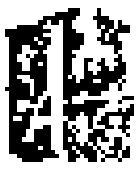


戈父
癸觶

戈
父癸



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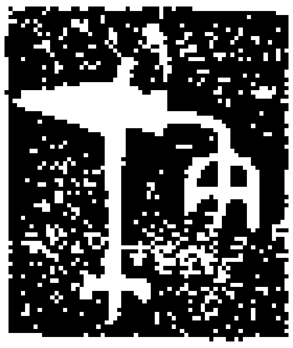

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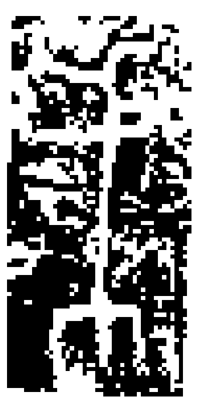
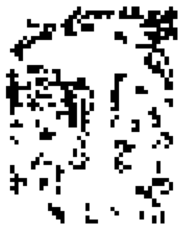
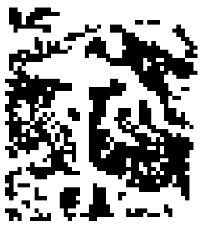
戈妣辛



戊祖丁觶
戈祖丁



戈祖戊爵
戈祖戊



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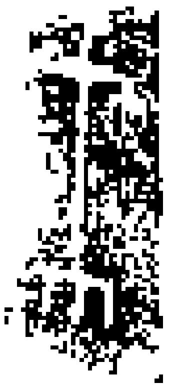
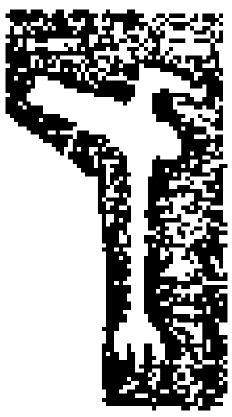
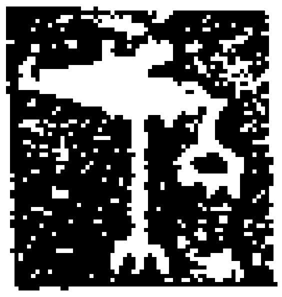
戈祖己



戈祖己爵
戈祖己



戈祖辛鼎
戈祖辛



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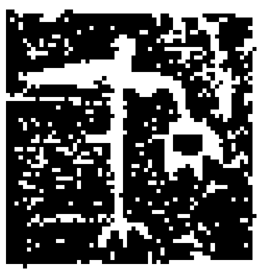
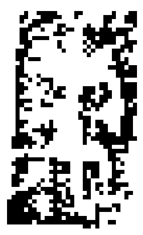
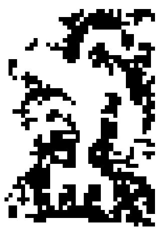


二

戈祖癸鼎
戈祖癸



戈器爵
戈器



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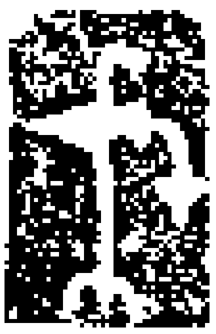

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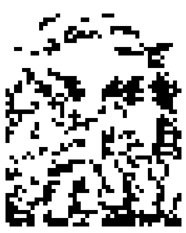

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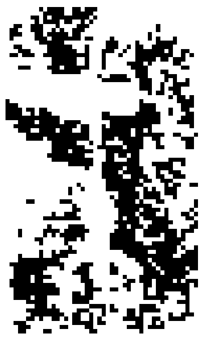
戈器
盉



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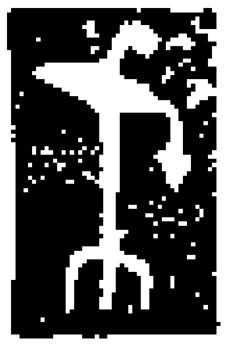

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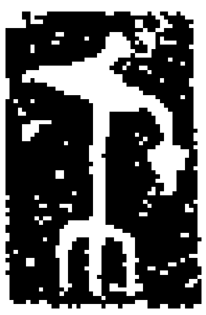
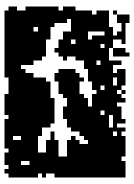
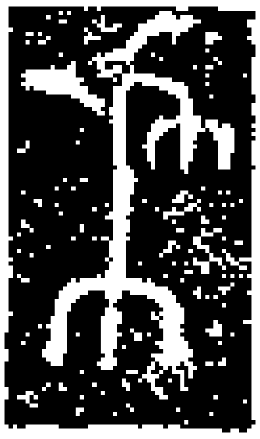


器二

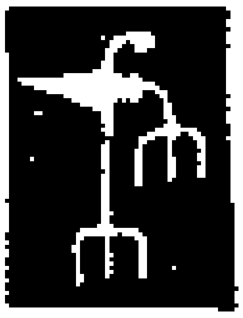
戈器
彝



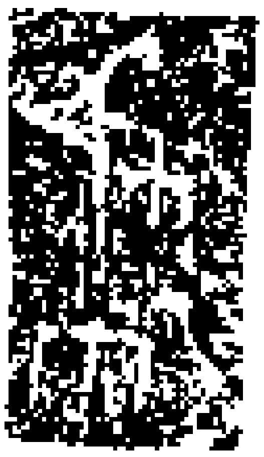
戈器觶
戈器作入



乍寶鼎
作寶鼎戈



一
戈尊 戈
作尊彝



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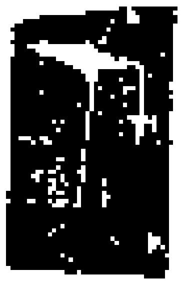
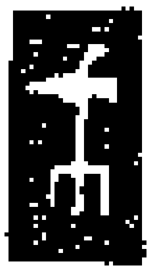
作尊彝

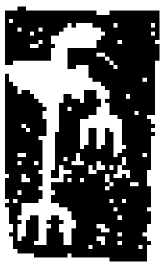


卂乍彝
卂作尊彝

戈



戈父丙尊
戈作父丙彝



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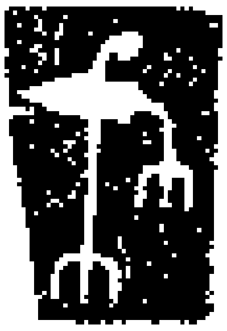
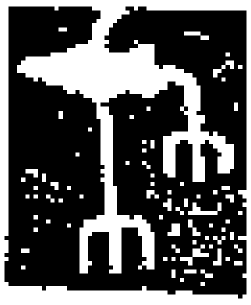


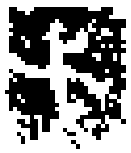
器

戈父
丁盉

戈𢍜作
父丁彝



戈兄日辛殷 戈
盾作兄日辛寶彝



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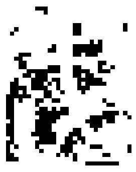
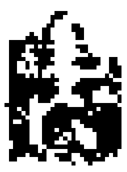
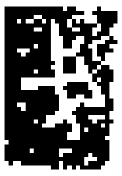


器

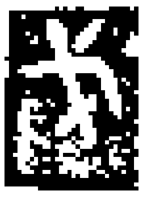
戚殷
戈



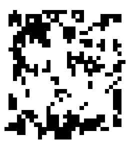
鄭戈
鄭戈



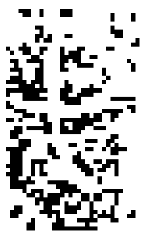
虘作祖考
彝 辛戈



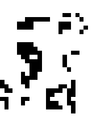
疐鼎
傳戈



濯戈
右濯戈

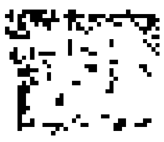


戈乍戈
戈作戈

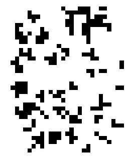


曰箙
戈

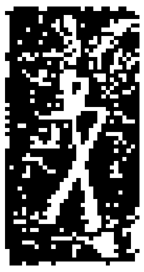
黃箙
戈



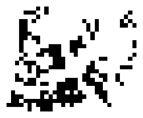
敊孫郑戈
敊孫郑戈



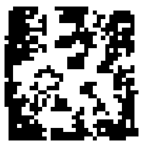
高密戈
高密造戈



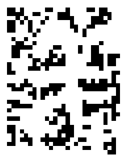
周堣戈
周禑之戈



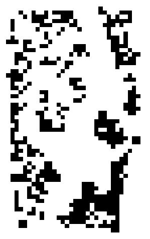
子備戈
子蔞口戈



皿台戈
皿台[illegible]戈

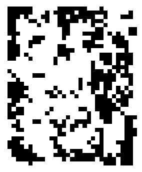


忖斤戟
左斤徒戈

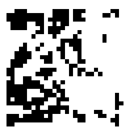


口工

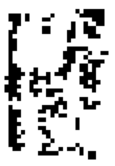
戈工
[illegible]之戈



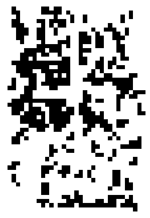
羊子戈　羊
子之造戈



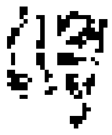
庉戈　崔
庉八美戈



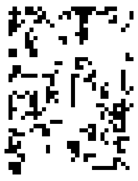
陳子口戈
陳子翼造戈



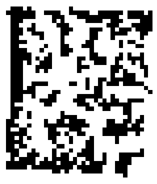
孫子戟　孫
子之造戈



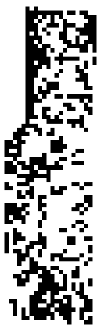
曹右定戈
曹右定造戈



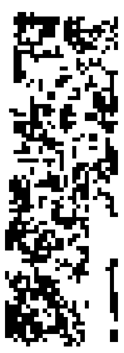
盟口戻戈
盟湶戻箙戈



右買戟　左
買之用戈

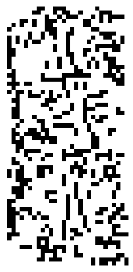


蔡公子從戈
蔡公子從之戈

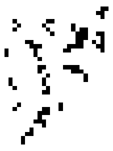


蔡公

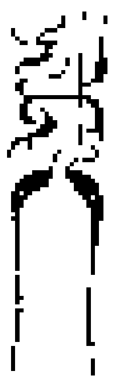
子果戈　蔡
公子果之戈



耆之戈　耆
中之卜造戈

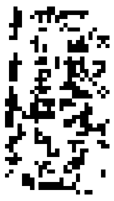


王子启戈　王
子启鑄寢戈

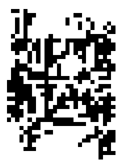


正

王子于戈　王
子于之用戈

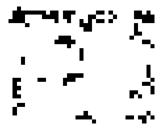


蔡侯戈　蔡
侯𤕌之行戈

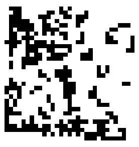


許白

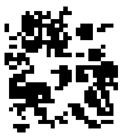
虎戈　鄦伯
虎之用戈



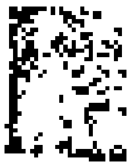
衛侯戈　衛侯
之造戈是自



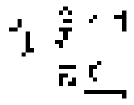
郙大司馬戟　郙
大司馬之造戈



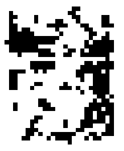
郙大司馬戈　郙
大司馬之造戈



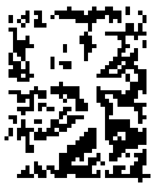
[illegible]戈　龍𠂢
作造戈五百



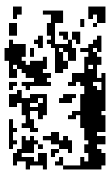
羊角戈　羊角
之親造散戈



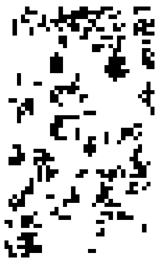
衛公孫戈　衛
公孫呂之造戈



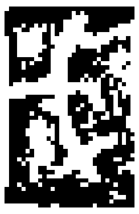
曹公子子沱戈　曹
公子子沱之造戈



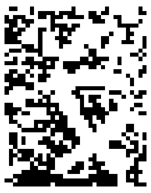
宋公差戈　宋
公差之所造丕
昜族
戈



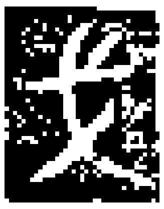
逆鐘　令余賜
汝十五錫戈



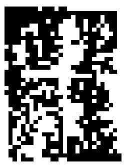
小臣宅殷　伯賜
小臣宅畫盾戈九



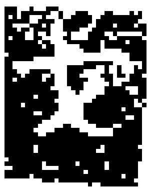
詢殷
戈琱戟



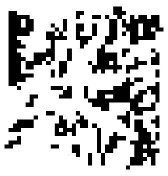
師奎父鼎
戈琱戟



參尊　侯
賜玄琱戈

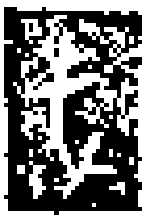


輔師嫠殷
戈彤沙琱必

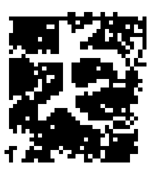


器

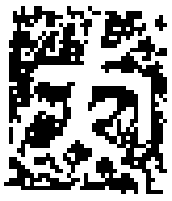
師耤殷　戈
琱戟彤沙



寰盤　戈琱
戟䩛必彤沙

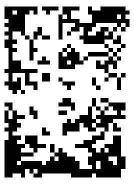


盨

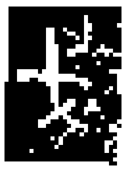


器

師柂殷　戈琱
戟䩛必彤沙

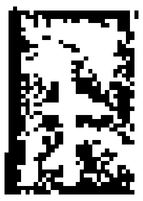


無叀鼎　戈琱
戟䩛必彤沙

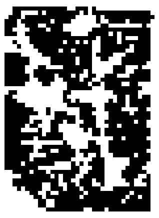


休盤

戈琱戟
形沙彫必

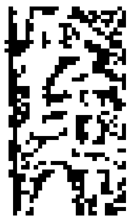


縣妃毁 規之
戈周玉黃周

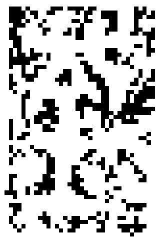


□毌甬 □戈
毌作寶尊甬

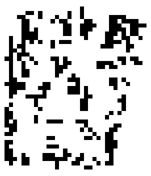
方濬益釋立戈形曰右作縣繫下垂形者，阮文達公以為戈之飾，如旌旗之有斿，余以古戈驗之，凡戈內皆有穿，正所以縣飾，瞿則無之，此戈與瞿之分也。程易疇謂古戈字下作小，若乃木柄有鐓之形。按曲禮曰「進戈者前其鐏，後其刃，進矛戟者前其鐓。」說文「鐏，柲下銅也。」「鐓，矛戟柲下銅鐏也。」是小即銅鐏之象形，此文下作冂，小異。（綴遺齋彝器考釋五五葉五戈）鼎急後斯金文戈字作戈，說文十二篇「戈，平頭戟也，从弋一橫之，」从一乃銅鐏形之譌。



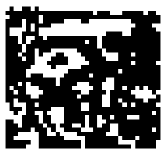
陳窒戈
陳窒散鈛



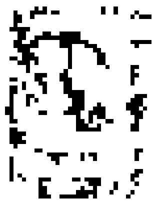
陳卯造戈
陳卯鋯鈛



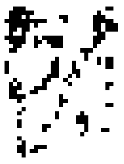
平陸戟
平陸左鈛



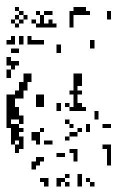
亭歲戈
芎右工鈛



陵右戟
陵右鈷鈛

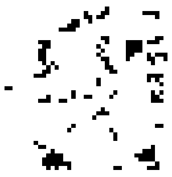


□屖戟　□
屖都鈛信

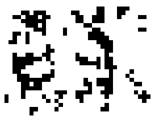


□□
戈

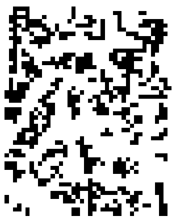
□□□
□鈛



成陽戈　成
[illegible]辛成里鈛



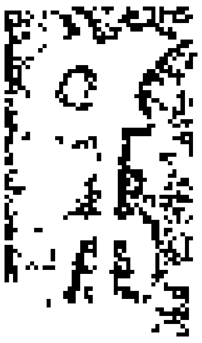
平陽戈　平
陽高馬里鈛



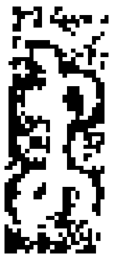
陳荊子
戈　陳

爾子
造鈛

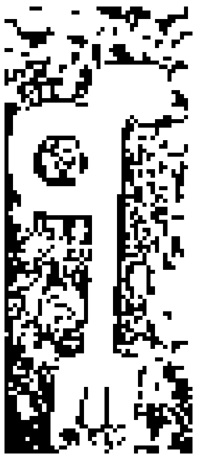
字从金从戈，用作戈字，加金旁表示器質，玉篇戉或作鉞，斧或作錡，豈或作鎧，均與此例同。



戈戈
戉

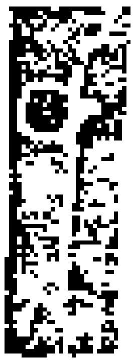


亞辛觶
戉亞辛

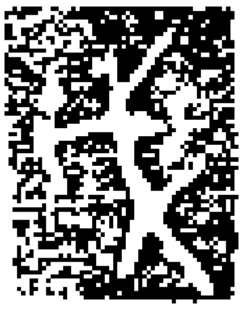


盉 戉觚
卣

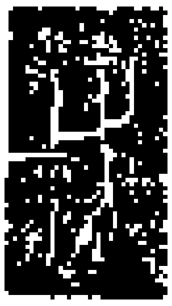
戉觚



戉形父癸觚
戉觚父癸



虢季子白盤
賜用戉



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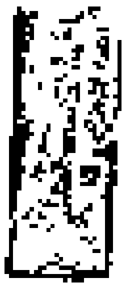

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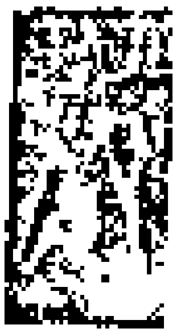
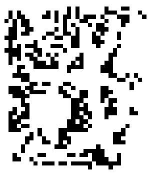


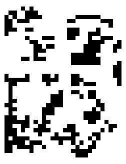
四

者汈鐘 唯
戉十有九年

說文十二篇：戉，斧也，从戈乚聲。司馬法曰：夏執玄戉，殷執白戚，周左杖黃戉，右秉白髦。戉字象斧形，非如許書所謂从戈乚聲。金文戉或借作國名越，後人為了表示斧戉的材質，加金旁作鉞，例同戈或作鈛，甬或作銿，矛或作鉾。

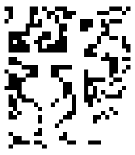


盖

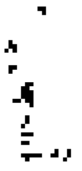


器

戜𣪕
戎伐𢼄

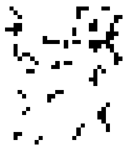


盖

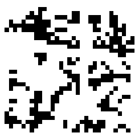


器

戜𣪕
孚戎兵

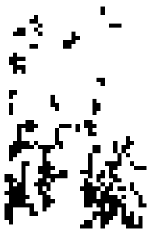


盖



器

戜𣪕
搏戎㝬



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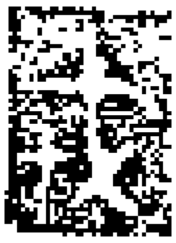

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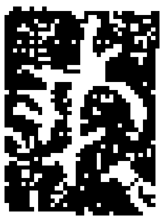
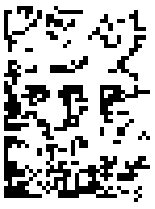
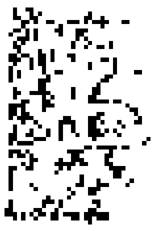


器二

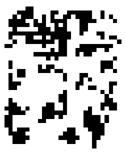
翏生盨
孚戎器



師同鼎
戎鼎廿

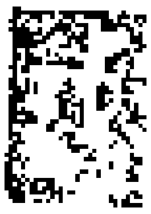


多友鼎　戎
伐筍衣孚



器

戜𣪕　款
孚戎孚人



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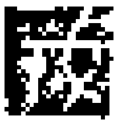
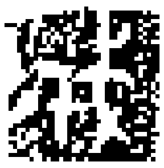
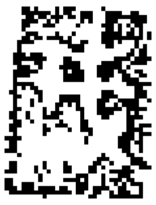
戎金胄卅



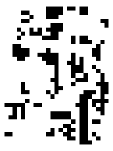
班𣪕　伐
東國瘠戎



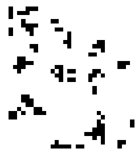
不𡢁𣪕　戎
大同永追汝



不𡢁𣪕　汝
彶戎大𦎫執



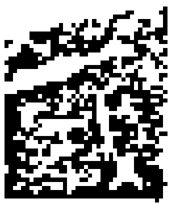
㦰方鼎　達
虎臣御淮戎



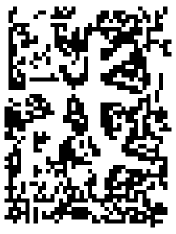
盖

[illegible]器

戚毀 奔追
鄭戎于戟林

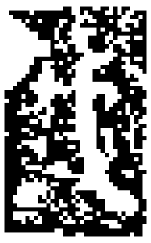


屢叔毀 戎獻金
于子牙父百車

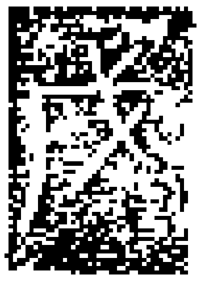


多友鼎
享戎

車百乘一
十又七乘

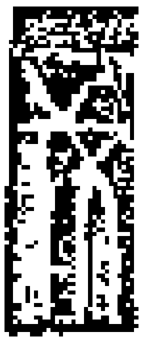


禹鼎 肆武公迺遣
禹率公戎車百乘

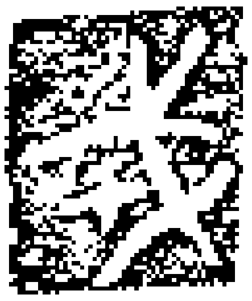


智篙鐘 隹智篙
屖桒晉人救戎於

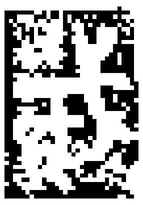
楚競



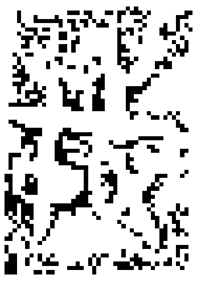
秦王卑命鐘 秦王卑
命競坪王之定救秦戎



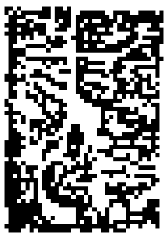
虢季子白盤
賣武于戎工



不嬰毀 汝
肇誨于戎工

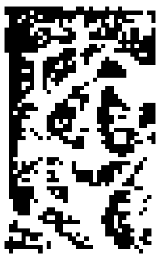


盂鼎 迺翼
夾死司戎

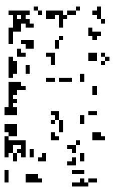


嘉賓鐘 余
武于戎攻雩

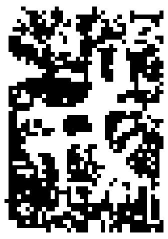
口

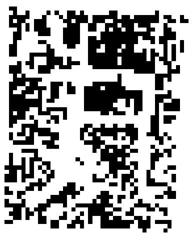


句鐸 余鼓口
于戎口口武



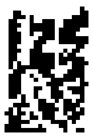
口生戈 林
生丕作戎戒





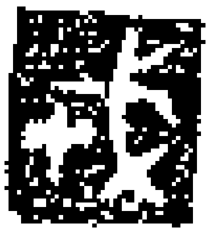
二

侯毌壺　侯毌作侯父戎壺

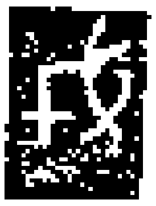


四

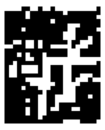
驫羌鐘　驫羌作戎厥辟韓宗𢽾



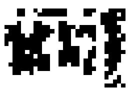
矢人盤　散人小子眉田戎



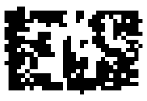
事戎鼎　事戎作寶尊鼎



十年上軍矛　上軍工師戎閒

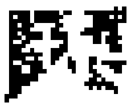


鄭王戎人矛　鄭王戎人



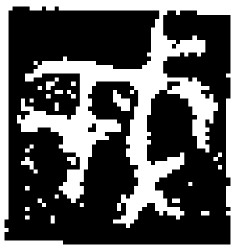
二

鄭王戎人矛　鄭王戎人作直拔鈦



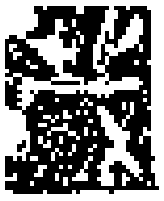
一

鄭王戎人矛　鄭王戎人作日寧率鈦

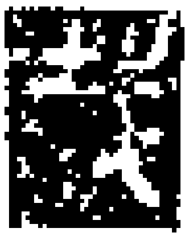


郑伯御戎鼎　鼄伯御戎作滕姬寶鼎

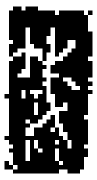
戎从戈从十，在甲骨文和金文皆作甲。戎即篆書戎字，說文十二篇「戎，兵也。从戈甲。」今隸戎作戎，所从之甲仍作十。金文戎或指方國部族名。



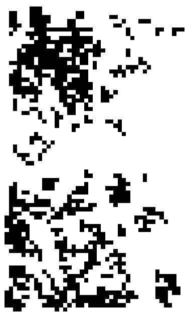
何尊
萄啚戈



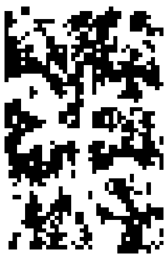
禹鼎 禹
厚衰戈



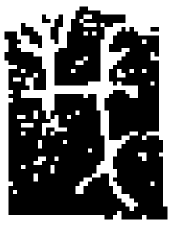
魚鼎匕 曰
欽戈蚩蝽



㾓鐘 雩武
王既戈殷

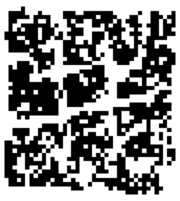


史牆盤 書
武王既戈殷

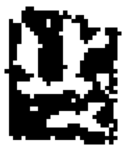


壅方鼎
豐伯尃古

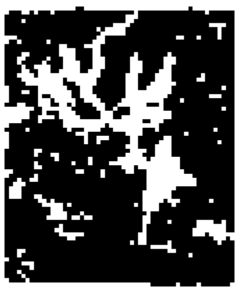
戈戚

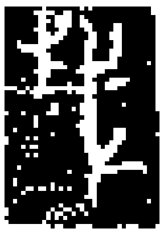


辭（从盨） 戈復
限余辭（从曰）



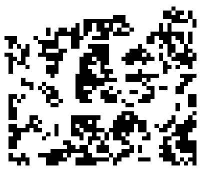
戈父丁爵
戈作父丁寶



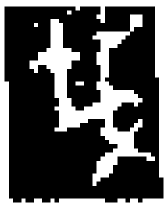


二

戈叔朕鼎 戈
叔朕自作鋳鼎



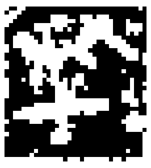
戈伯匜 唯衛邑
戈伯自作寶匜



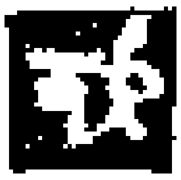
戈
叔

慶父鬲 戈叔慶
父作叔姬尊鬲

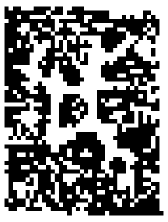
說文十二篇，𢦏，傷也，从戈才聲，按古文表示災害之義的字多从才聲，如甾災等，𡿧為水灾，災為火灾，此字从戈，當為兵灾，金文𢦏借為歎詞，後加表示語氣義的形旁口，寫作哉，𢦏，叔鼎等器用作地名，後人為了表示假義，加邑旁作𢦏，說文六篇，𢦏，故國在陳留，从邑𢦏聲。



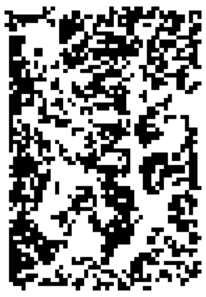
禹鼎 肆禹又戍



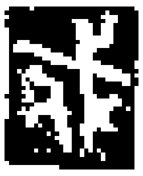
善鼎 監𤔲師戍



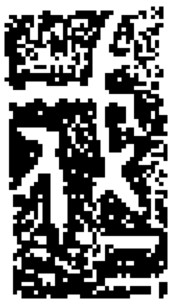
多友鼎 文戍使多禽



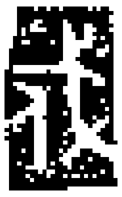
詢𣪘 成周走亞戍秦人



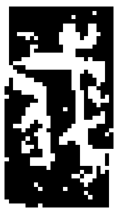
遹甗 師雝父戍才古自



矢令𣪘 公尹伯丁父貴于戍

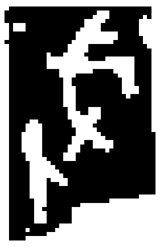


盉

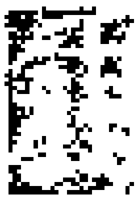


罍

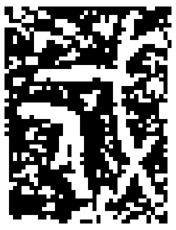
彔𢦚卣 汝其吕成周師氏戍于𡴀自



臤觶 臤從師雝父戍于𡴀自之年

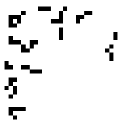


戍甬鼎 王賞戍甬貝一朋



戍嗣子鼎 王商戍嗣子貝廿朋

按字从人从戈，說文十二篇：戍，守邊也，从人持戈。又八篇：伐，擊也，从人持戈，一曰敗也。疑戍伐古本一字，其器不嫌同名，兼有守與擊兩種相反的含義，後稍變形體，分別表示兩種含義，伐為攻擊，戍為防守，這種分別金文已很明顯，金文戍作成為荷戈形，伐作戕，象戈刃加人頸擊之義，形義皆截然不同，金文戍還用作人名或地名。



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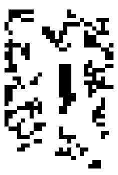
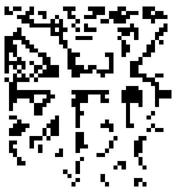
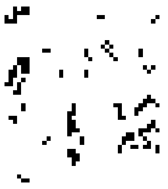


器一

彧殷
戎伐馭



鼓駿殷
伐楚荊



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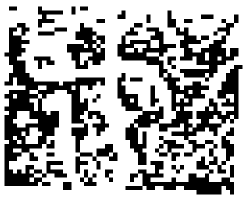
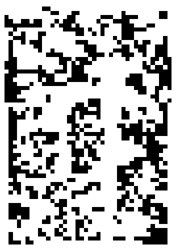
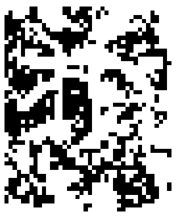


盂二



器二

翏生盨
伐桐遹



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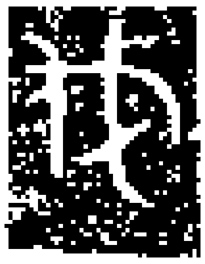
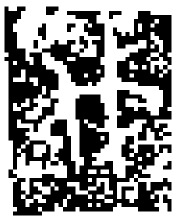
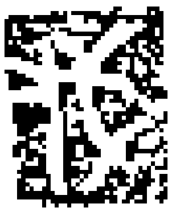


盂二

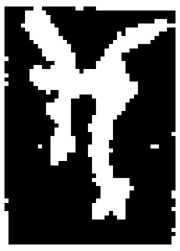


器二

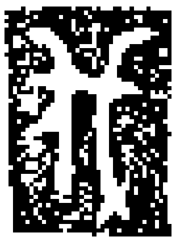
翏生盨
伐角口



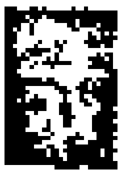
噩侯鼎
伐角鄀



禽鼎　王
伐楙侯

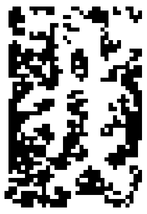


禽殷　王
伐楙侯

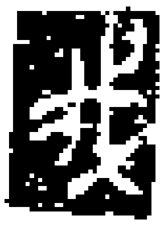


盂

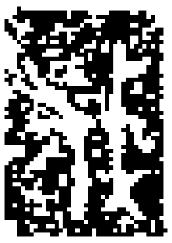
競卣　命
伐南夷



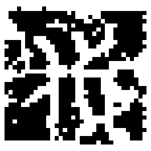
虢仲
盨



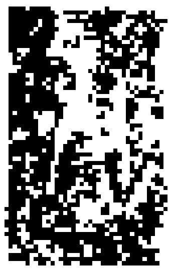
虢仲盨
伐南淮夷



禹鼎　廣
伐南國

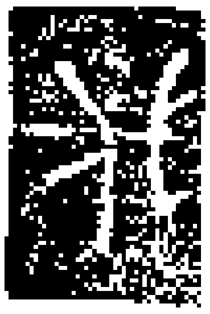


曩白殷
告伐淖黑

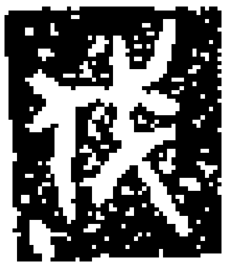


鉦鐵
余

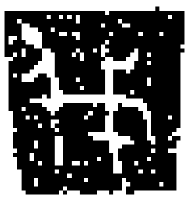
以伐鄀



宗周鐘　戴伐乃都



虢季子白盤　傳伐厰執



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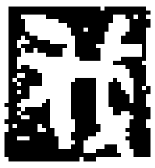
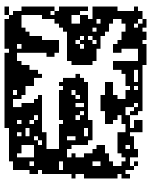
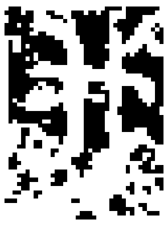


器一

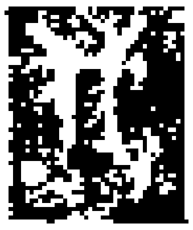


器二

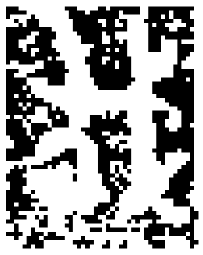
小臣謎毀　陕伐海眉



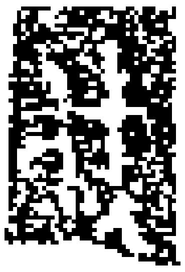
禹鼎　敦伐噩休



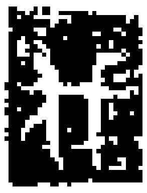
禹鼎　弗克伐噩



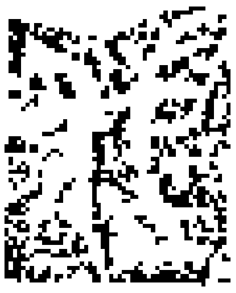
禹鼎　伐噩侯馭方



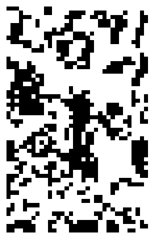
禹鼎　劉伐噩侯馭方



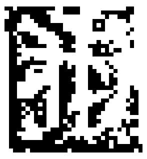
文父丁毀　囗令伐丁方



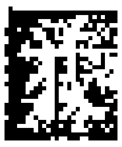
沬嗣土逘毀　王來伐商邑



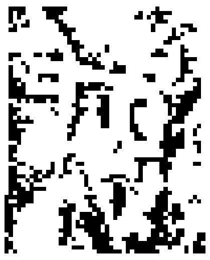
宜侯夨毀　成王伐商圖



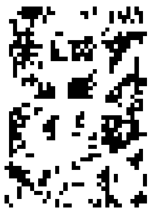
雪鼎　唯王伐東夷



班毀　伐東或痟戎



宗周鐘　王𦎫伐其至



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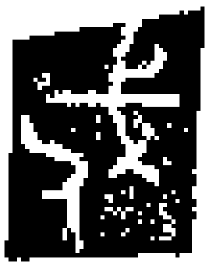
長伐夷童



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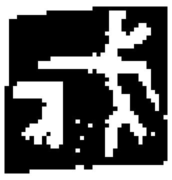

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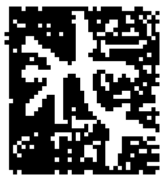
䵼簋　䵼
從王伐荊



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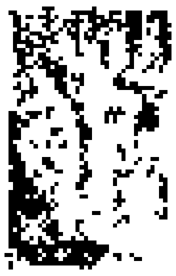
伐筍衣孚



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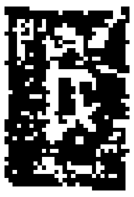
卽刑劌伐



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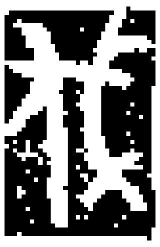
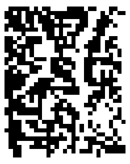
王伐逨魚



太保簋　王
伐彔子聑



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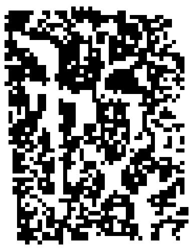
員卣　員從
史旟伐會



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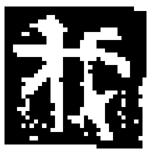

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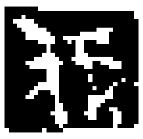
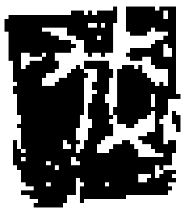


器

彔𢦚卣　淮
夷敢伐內國



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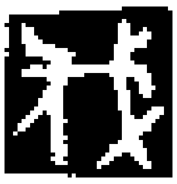
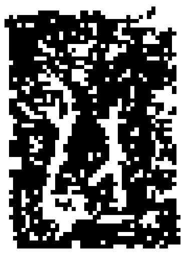
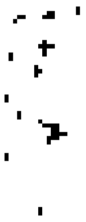
狁廣伐西俞



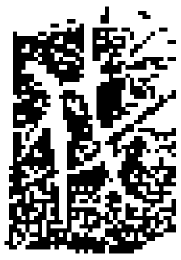
過伯簋　過伯
從王伐反荊



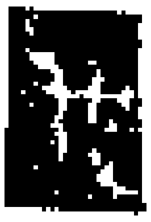
南疆鉦　余以
伐郘蔑子孫



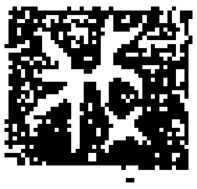
句鑃　埶伐
于口𣪕處口



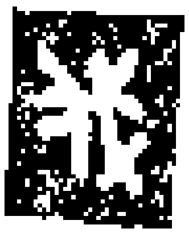
塱方鼎　唯周公于征伐東夷



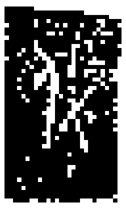
旅鼎　唯公大保來伐反夷年



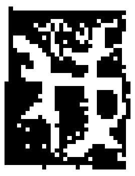
多友鼎　用玁狁放興廣伐京𠂤



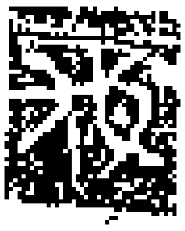
兮甲盤　王初各伐玁狁于𠳭盧



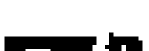
陳騂壺　斗塦騂內伐匽□邦之獲



明公簋　唯王令明公遣三族伐東國



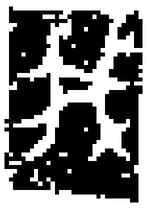
不𡢁簋　汝以我車宕伐玁狁于高陶



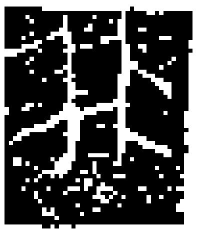
雪鼎　以師氏眔有嗣後國𢦏伐腺

戴家祥曰：說文八篇人部「伐，擊也。从人持戈。一曰敗也。」李孝定謂卜辭伐作廿象戈刃加人頸，擊之義也，非从人持戈。（甲骨文字集釋）按小徐繫傳「敗也」下有「亦斫也」三字。

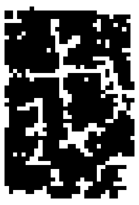
字，管子霸形篇「伐鍾鼎之縣」，尹注「謂斫斷也」。卜辭以伐為祭名，每云伐若干人，最多者八月辛亥允戈伐二千六百十五六人」（殷虛書契考釋下卷四十四葉）伐祭者，斫頭為祭也。安陽武官村大墓發掘報告可見遺跡矣。墨子明鬼篇「吉日丁卯，周代祝社方」，「周代祝」孫詒讓墨子閒詁校改為「用代祀」。地官司救「凡民之有衺惡者，三讓而罰」，鄭玄云「罰謂撻擊之也」。撻擊即扑罰。司市云「大刑扑罰」，注「扑，撻也」。罰、伐二字不但同部，而且同母。小雅六月「薄伐玁狁，以奏膚功」，「薄伐玁狁，至于大原」。虢季子白盤「搏伐玁狁，于洛之陽」。宗周鐘「𢦏伐厥都」。兮甲盤「敢不用命，則即井撲伐」，自毛鄭傳箋以來，說詩者均不明「薄伐」應作何解。今以金文證之，伐應讀罰，薄伐者，扑罰也，謂其罪大惡劇，刑應重于憲罰，徇罰也。李說可供參考。



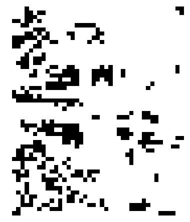
槃鼎　我作槃宗



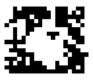
明我鼎　明我作鼎



尗我鼎　叔我作用



駒父盨　遣見我



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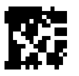
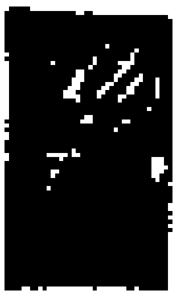


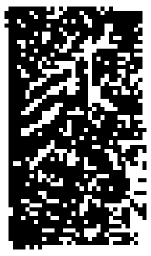
七

邵鐘　樂我先且

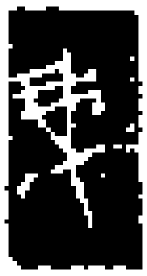


一

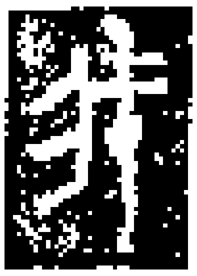
儀兒鐘　樂我父兄



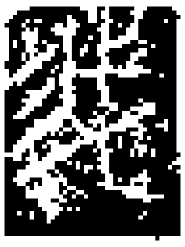
余贎逨兒編鐘　樂我父兄



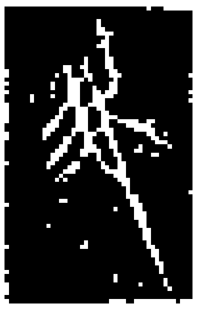
姑馮句鑃　及我父兄



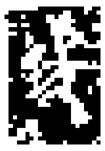
邾公釛鐘（木蓀齋）　及我正卿



窂氏鐘　及我倗友



王孫遺者鐘　及我倗友



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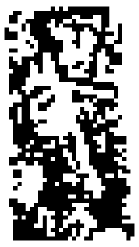

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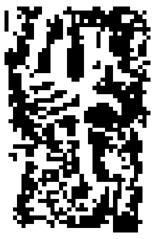
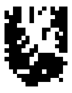


四

蔡侯鐘　建我邦國



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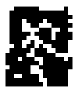

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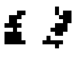
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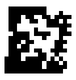
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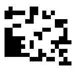
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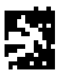
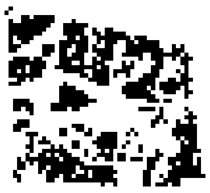
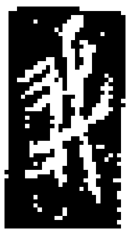

十二

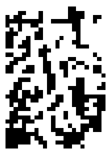
郘鐘　我
以高孝



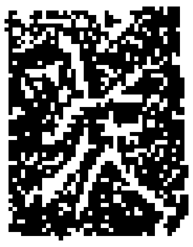
何尊　順
我不每



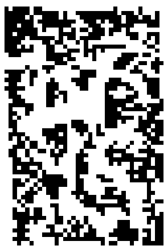
林氏壺
翼在我車



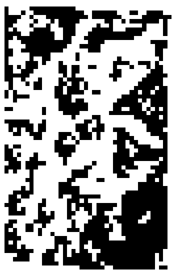
林氏壺
酎我室家



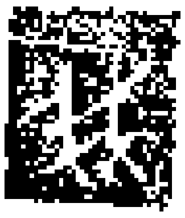
嗣子壺
康樂我家



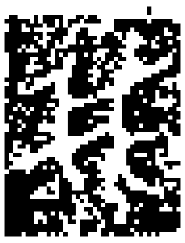
毛公鼎
配我有周



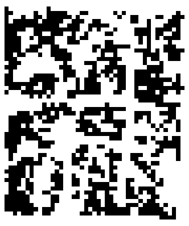
毛公鼎　臨
保我有周



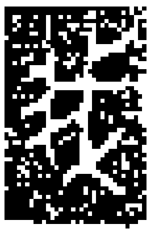
毛公鼎　國
我邦我家



毛公鼎二　國
我邦我家

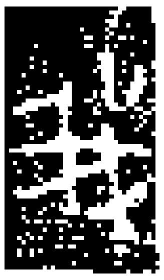


駒父盨　我
乃至于淮

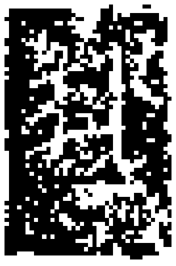


器

𠑇匜　我
義俾汝千



宗周鐘二　鼓
召虐我土



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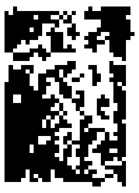
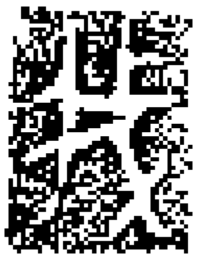
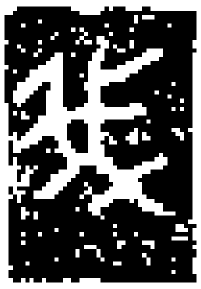


器二

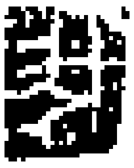
師寰𣪕　弗
遠我東馘



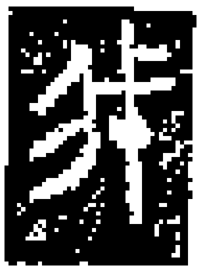
盂鼎　我
聞殷墜命



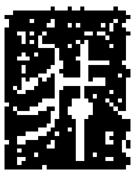
㝬殷　用
祈保我家



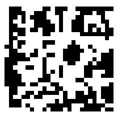
秣康鍾　用
寓光我家



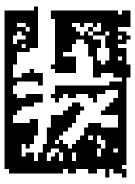
邾公釛
鍾　本[illegible]器



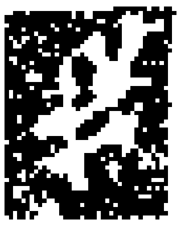
邾公釛鍾
用樂我嘉賓



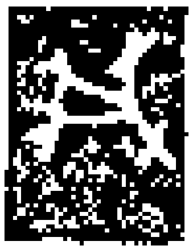
晉公盞　我
皇祖唐公



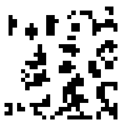
曶鼎　則
卑我賞馬



兮甲盤　淮夷
舊我賓畮人



鬲攸从鼎
汝覓我田牧



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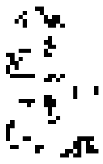
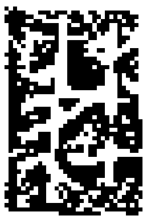


器一



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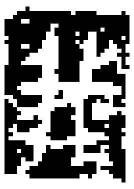
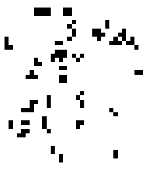
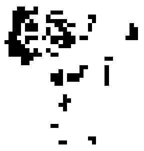


器二

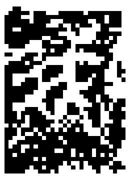
盠方
蓋



盠尊　萬年
保我萬邦

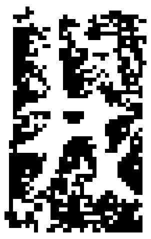


卯殷　取我
家窠用喪

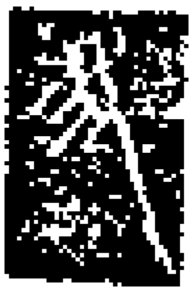


前伯
殷

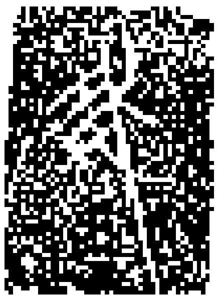
我亦弗
冟享邦



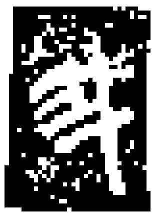
樂盂 我作
樂崇祖乙



沈兒鐘 及
我父兄庶士



王孫遺者鐘
于我皇祖文考



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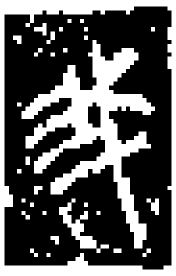
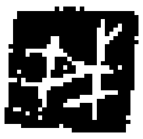


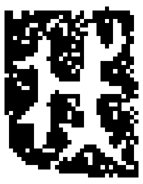
二

曾伯霥簠 于
我皇祖文考

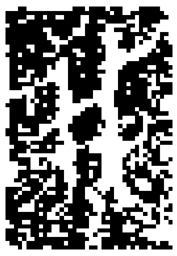


簋

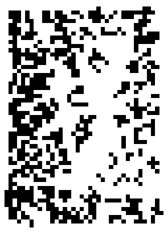
沈子毁 我
孫克又井斅



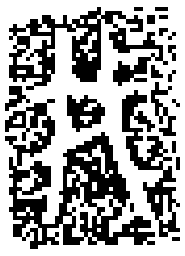
縣妃毁 賜
君我唯賜壽



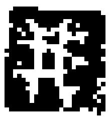
毛公鼎 雝
我邦小大猷



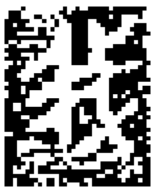
毛公鼎 通
唯是喪我國



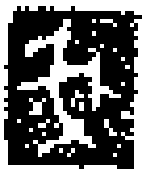
盂鼎 雩我
其遹省先王



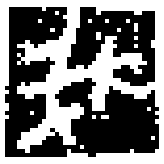
蠡駒尊 則萬
年保我萬宗



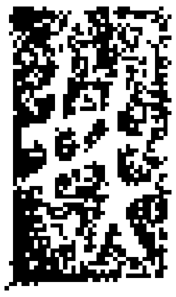
衛鼎 我令
履陳大馬兩



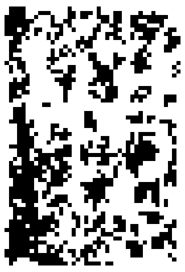
不𡢁毁 王令
我羞追于西



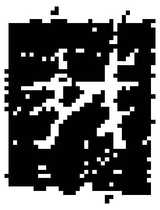
不𡢁毁 弗以
我車函于艱



毛公鼎 俗我
弗作先王羞

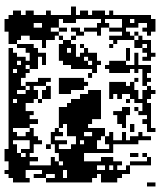


毛公鼎 虔夙
夕惠我一人

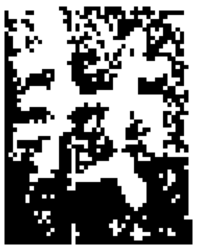


毛公
肇鼎

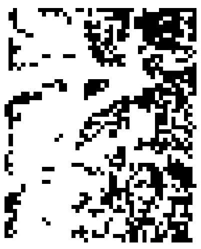
我用飲
厚眔我友



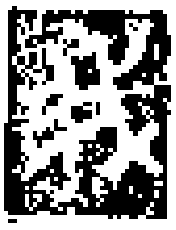
毛公肇鼎 我
用飲厚眔我友



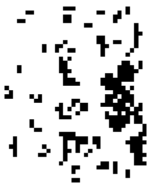
宗周鐘 我唯
司配皇天王



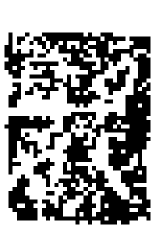
兮甲盤 其唯
我諸侯百姓



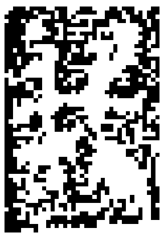
蓋一



器一

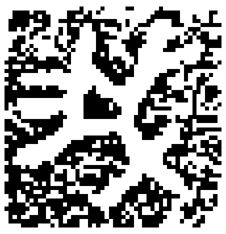


蓋二

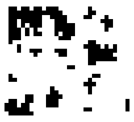


器二

師寰殷 淮夷
繇我負畮臣



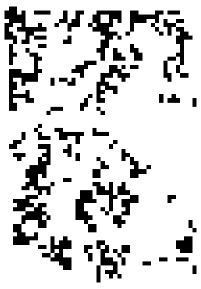
矢人盤 我既
付散氏田器



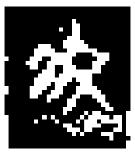
蓋：

子流

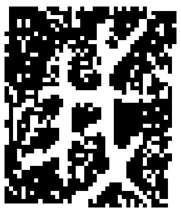
殷 乇用褱
妥我多弟子



鬲攸从鼎 我弗
具付鬲从其租

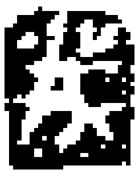


徐王義楚鍴 及
我文考永保台身

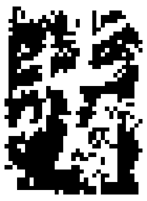


器

儼匜　今我赦汝義俾汝千

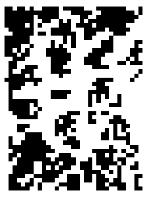


曶鼎　我既賣汝五□□父

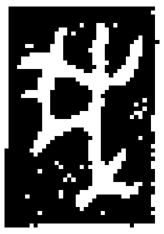


召伯虎毁

余或至我考我母令



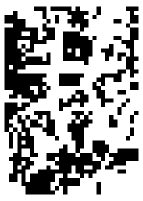
召伯虎毁　余或至我考我母令



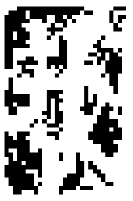
二

召伯虎毁　亦我考幽伯幽姜

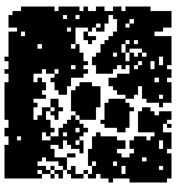
令



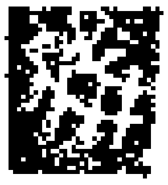
召伯虎毁　余既訊厚我考我母令



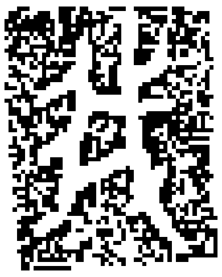
召伯虎毁　余既訊厚我考我母令



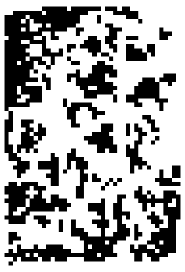
叔向父毁　用䌛圂奠保我邦我家



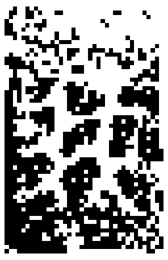
叔向父毁　用䌛圂奠保我邦我家



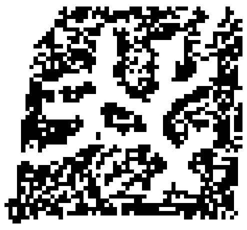
盂鼎　夙夕召我一人烝四方



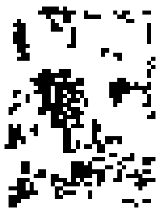
毛公鼎　命汝辥我邦我家內外



毛公鼎　命汝辥我邦我家內外



矢人盤　我既付散氏濕田牆田



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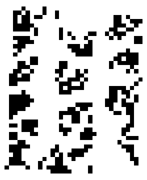
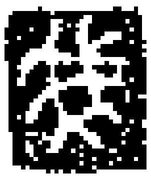
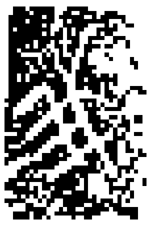


器

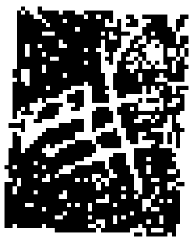
毓祖丁卣　歸福于我多高此山



善鼎　余其用各我宗子雩百姓



秦公鐘



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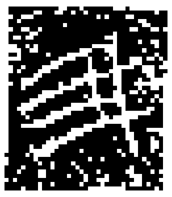

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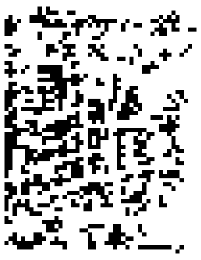
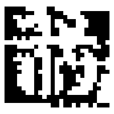
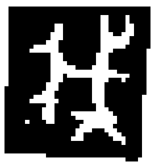


三

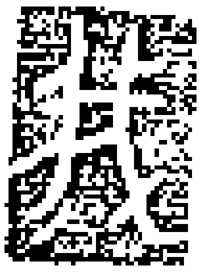
秦公鎛　我先祖受天命賞宅受國



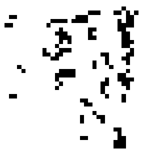
距末　堂上長子燮里六我悲攻書



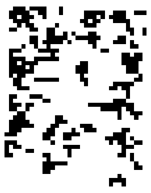
縣妃設　我不能不眔縣伯萬年保



盂鼎　令我唯即刑啚于玟王正德



不嬰設　女以我車宕伐玁狁于高陶



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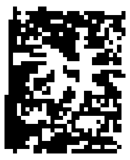
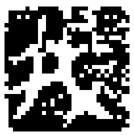


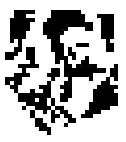
二

復公子設　復公子口舍薦新作我姑鄧孟媿媵設

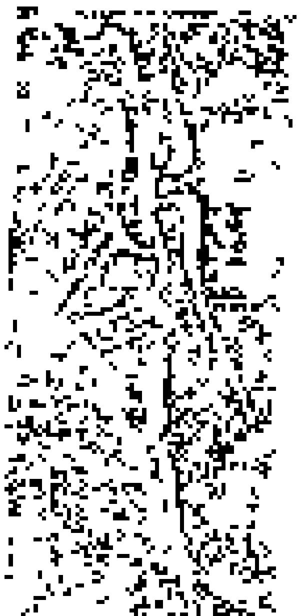


盖

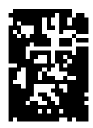
令彝



令方尊　令我唯令汝二人太眾矢爽左右于乃寮



王子午鼎　用亯以孝于我皇祖文考



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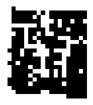
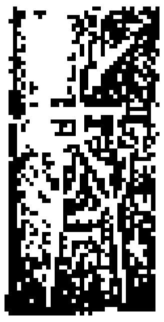


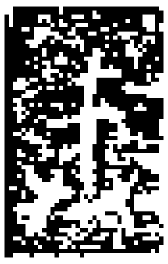
六

者減鐘（清續鑑甲編）埶于我霝

高鴻縉曰。說文我。施身自謂也。或說我。頃頓也。从戈手。手古垂字。一曰古殺字。𢦐古文我。按施古音怡。此處通叚代余。施身自謂者。猶言余身自謂也。王筠曰。我字凡三說。施身自謂也。經典皆用此義。而左从古戈。不能得此義。我頃又一義。亦於从戈無干。一曰古殺字。則有戈義矣。然與非義非聲。終不可說也。故三義並列。不能別白而定一尊。王國維曰。我字疑象兵器形。訓余為借義。今按二王說是也。近人葉氏以為字象斧有齒。是即刀鋸之鋸。而齟齬是其本音之延長。其說甚是。應即許說古殺字之本源。我國凡代名詞皆是借字。此其字自昔以為第一人稱代名詞。般代己然。久而為借意所專。乃另造鋸字以還其源。（中國字例二篇一五九葉）

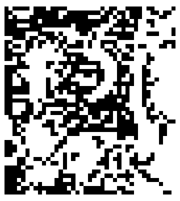


中山王嚳方壺
以戒嗣王

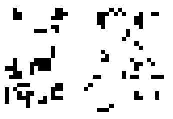


戒叔尊　戒
叔作寶尊彝

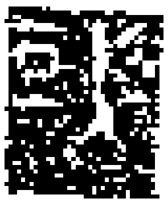
按說文三篇，戒警也，从廾持戈，以戒不虞。中山王嚳壺「以戒嗣王」，同器又云「以憼嗣王」，古文从心與从言通，憼即警的異體字，兩句意義全同。憼可从心，由此知說文十篇的悈字本當為戒的加旁異體字。悈，飾也，从心，戒聲。司馬法曰：有虞氏悈於中國。今戒行而悈廢。



或父癸鼎
或父癸

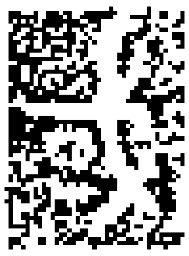


呂中僕
爵或

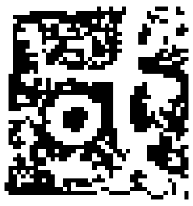


盂

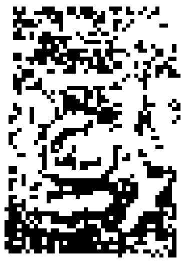
𠑇匜　歹師
或以改吿



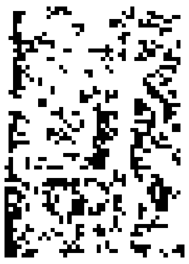
禹鼎
東或



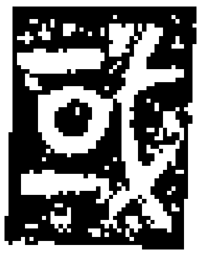
禹鼎　廣
伐南或



宗周鐘
南或艮孳



毛公鼎
康能四或



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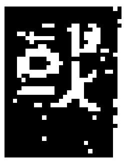
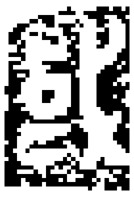
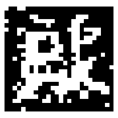


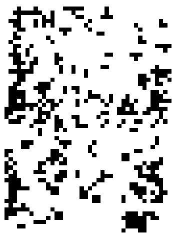
班簋　伐
東或痡戎



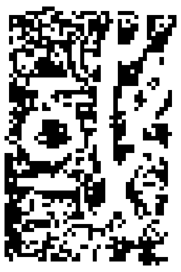
宜侯夨簋
遂省東或圖



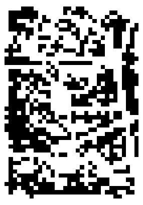
班簋　三
乍静東或



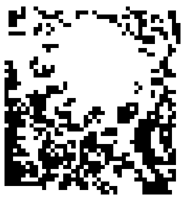
毛公鼎　迺
唯是喪我或



何尊　余其
宅茲中或



秦公
鐘



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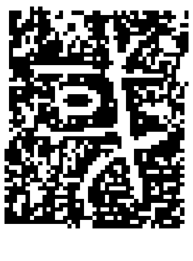

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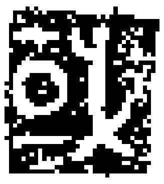
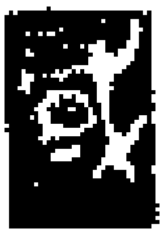
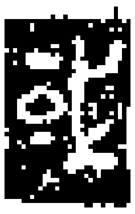


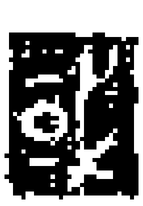
衛盉　矩或
取赤虎兩



兮甲盤　毋敢
或入蠻宄貯

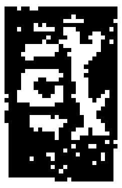


盂

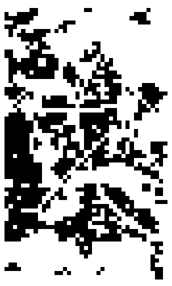


器

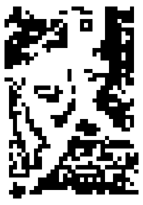
諫設　令余
唯或嗣命汝



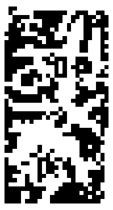
曶鼎　廼或
即曶用田二



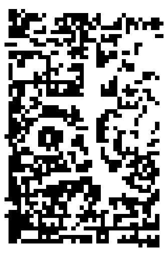
好蚉壺　或旻
膺祗司馬賙



哀成叔鼎　以事
康公勿或能罰

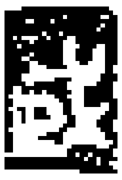


召伯虎設　余或
至我考我母令

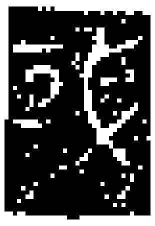


多友

鼎　多友或
右折首執訊

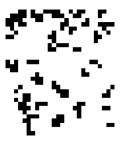


曶鼎　曶或以
匡季告東宮

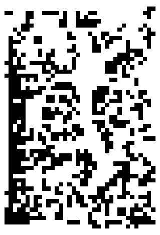


盂

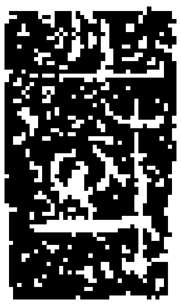
𠑇匜　白揚父廼
或使牧牛誓曰



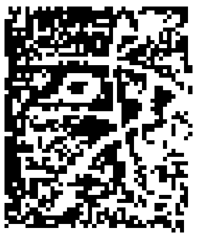
邛季戈
或之元



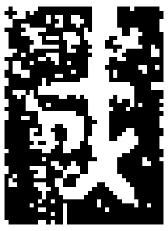
多友鼎
或搏于龔



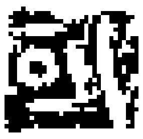
𦅫鎛　勿
或渝改



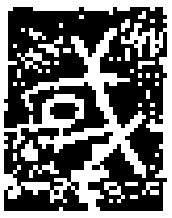
三 秦公鎛 以康奠協朕或



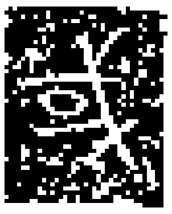
禹鼎 用天降大喪于四或



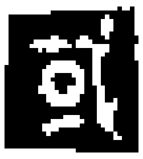
保尊 王令保及殷東或五侯



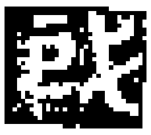
秦公鐘



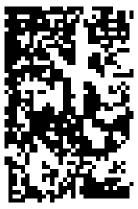
秦公鎛 我先祖受天命賞宅受或



明公毁 隹王令明公遣三族伐東或

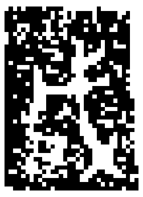


雪鼎 以師氏眾有𤔲後或𢦏伐腺

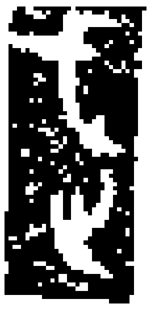


陵子盤 陵子或賜吉金一鈞

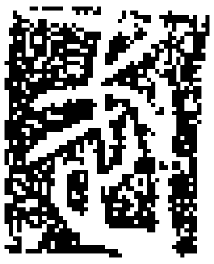
說文云「或，邦也。从口，戈以守其一。一，地也。」金文「或」有兩種用法，用作邦，如班毁等，用作語詞，如衛盉等。「或」的本義是邦，後作語詞之後，加口旁作國，加匚旁作𢧢，金文皆有用例。



戊辰𣪘
武乙奭

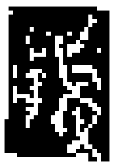


卲其卣　王曰
尊文武帝乙俎

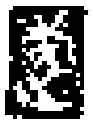


器

秦公𣪘
盭盭文武

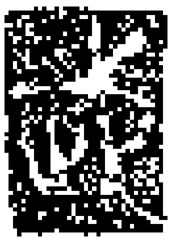


四

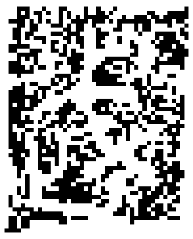


五

𠫑羌鐘
武文咸剌



毛公鼎
不顯文武



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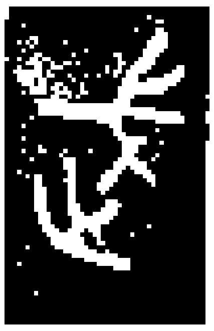
文武受命



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王肇

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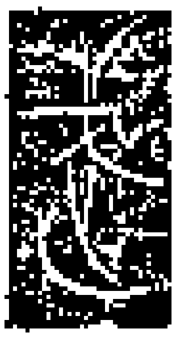
文武



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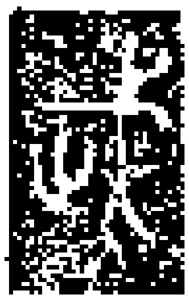

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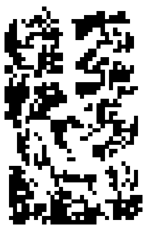

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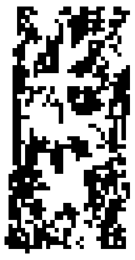

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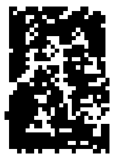

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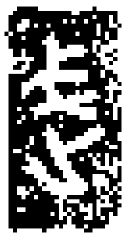

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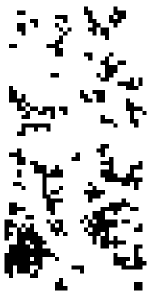

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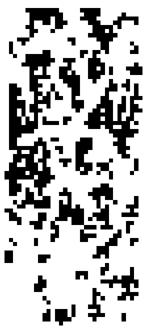

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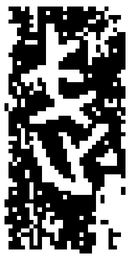

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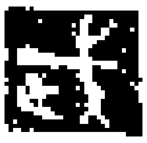

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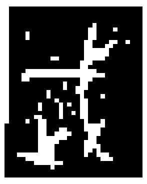

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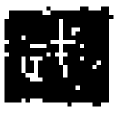
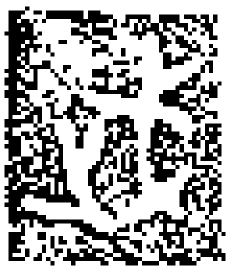
作冊大鬳 公束
武王成王異鼎



奐武

軍銅器
奐武軍



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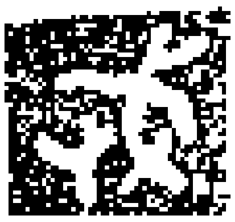

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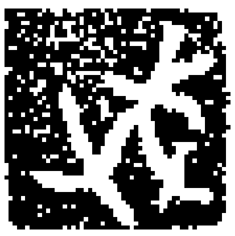
褱武父則誓



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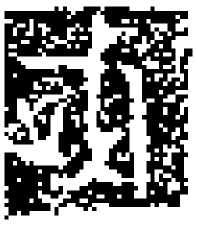

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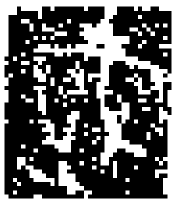

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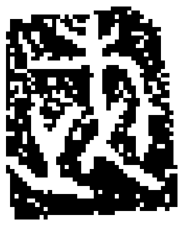
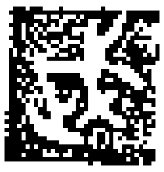


五

格伯簋

卑書史戠武
王靈成璺



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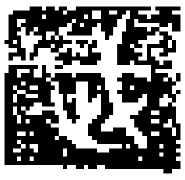

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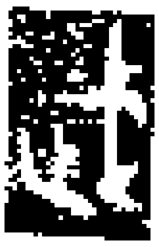

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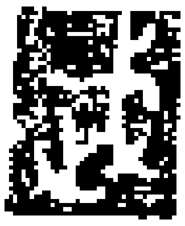

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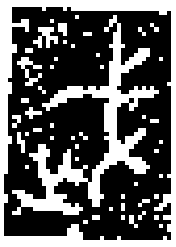

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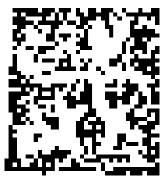
孝于其辟君武公



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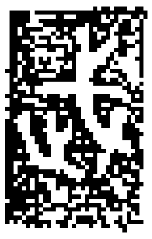
元士羞追于京𠂤



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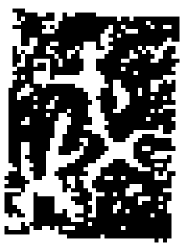
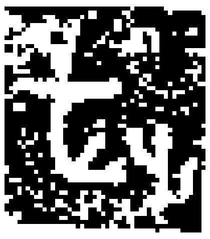
率公車羞追于京𠂤



禹鼎　肆武公廼遣
禹率公戎車百乘



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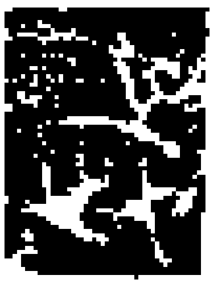
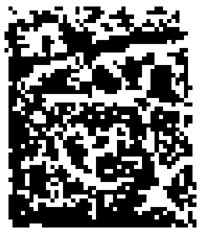
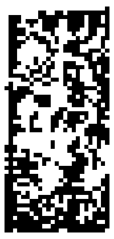


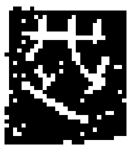


二

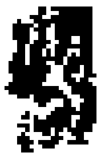
武生鼎　武生
毀用作其羞鼎



乖伯𣪘 用作朕皇
考武乖幾王尊𣪘



大武戚
大武闢兵



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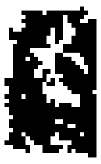

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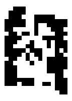
武侄寺力



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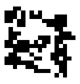

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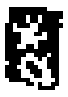

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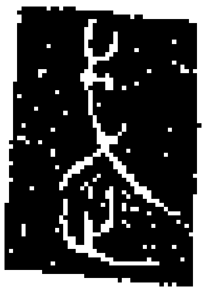
郘鐘 余
畢龏武



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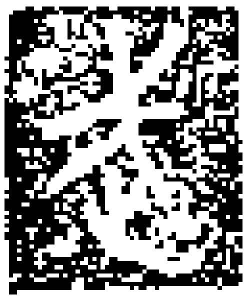
肅悊聖武



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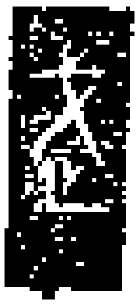
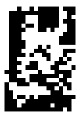
亶武于戎工



句鑃 余騏□
于戎□□武



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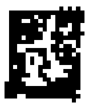
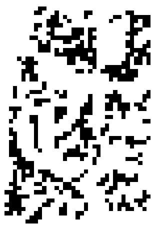
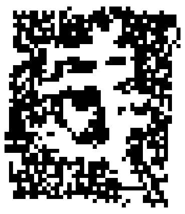


陳侯因資錞 用作
孝武𧻚公祭器錞



師訊鼎
伯大師武
臣保
天子



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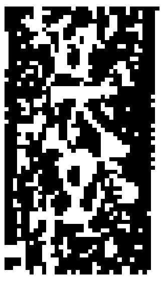
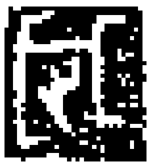
曾伯霥簠　曾伯霥悊聖元武



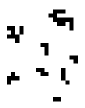
嘉賓鐘　余武于戎攻嚚口



武婦鼎　作武婦尊彝

于省吾曰：說文「武，楚莊王曰：『夫武定功戢兵，故止戈為武。』」按左宣十二年傳楚子曰「夫文止戈為武。」漢書武五子傳「是以倉頡作書，止戈為武。」按止戈為武之說，自來學者多無異義。惟俞樾兒笘錄云「在倉頡造字時，則但以為足止字，而無此展轉相生之義也。」乃謂武字从止為取止戈之意，豈得其本義哉。然則武字本義謂何？曰武舞古同字，武即舞字也。按俞氏不從止戈之訓，至具卓識，惟謂武即舞，以借字為本字誤矣。古文無即初文舞字，金文亦作遷。古文从止之字，就狹義言之，限於足之止。就廣義言之，則表示人類行動之義。故徐行為步，作𣥠。由卑而升曰陟，作陟。由高而卑為降，作降。行所經為歷，作𣦼𣥠。衆人行田中、或林中，行在前為先，卻行為復，自他至

為各。均詳羅振玉釋止（貞松遺稿一至四）又釋徙為移動，金文作[illegible]，衛字作[illegible]，象衆人之圍守城邑古文从止从𡈼从夋每互作無別，均有行動之意，武从止从戈，本義為征伐示威，征伐者必有行止，即示行也。征伐者必以武器，戈即武器也。許氏从楚莊王說武之斷章取義為武之本義，豈其然乎。（雙劍誃古文雜釋九頁釋武）按金文多用作謚號之名，如武王、武父、武公等。亦用作本義，泛指軍事，如郘鐘「余畢龏武」，虢季子白盤「壯武于戎工」即是。



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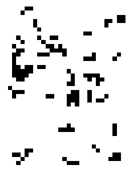
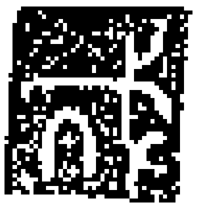
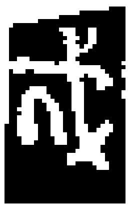


㦰方鼎
㦰曰



彔伯㦰簋
彔伯㦰



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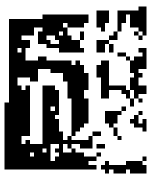

器

彔㦰卣
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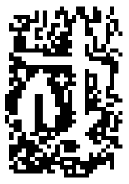

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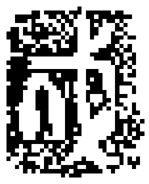

器

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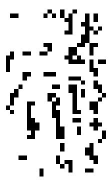
賜㦰玄衣



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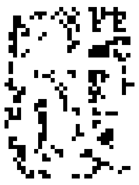

器

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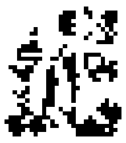
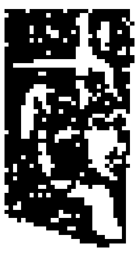
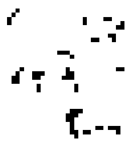


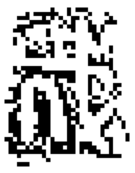
㦰方鼎
永襲㦰身



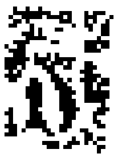
伯㦰飲壺
伯㦰作飲壺



㦰方鼎
乃子㦰心安

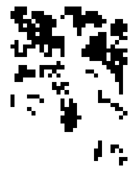


蓋

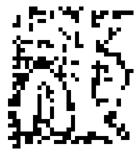


器

㦰簋
無眔于㦰身

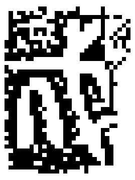


蓋

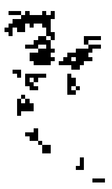


器

㦰簋
㦰達有嗣師氏



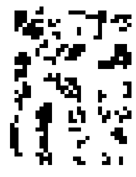
蓋



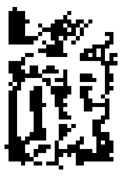
器

㦰簋

乃子戒
拜頡首

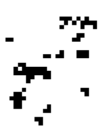


盂



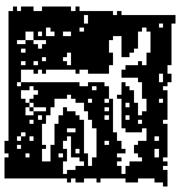
器

戒毁　卑乃
子戒萬年

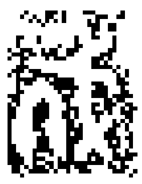


戒方鼎
王用肇吏

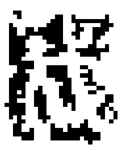
乃子
戒



彔伯戒毁　彔伯
戒敢拜手頡首

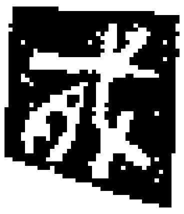


戒方鼎　王唯念
戒辟剌考甲公

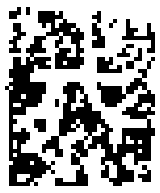


戒方鼎　乃子戒
萬年辟事天子

孫詒讓曰：戒字與後彔伯戒敦戒字正同，後吳釋為戒，此無釋，攷說文収部云「戒，警也。从収持戈，以戒不虞」。此从兲與収不類，吳大澂引舊釋為戎近是。盂當為从戈兲聲。說文仌部兲古文終字，後并入鐘頌鼎頌敦終字並作兲，疑即戒之異文。說文戒从収，此以聲類變从兲，於字例亦得通也。（古籀餘論卷二第二七葉西宮敦）按孫詒讓所釋可備一說。金文作人名無義可解，高田忠周从孫說，又云「則彔伯戒為周釐王子，而封于彔者，可補內外傳缺」（古籀篇二十六第二一葉）。彔為國名，戒為周釐王子，此說亦可參攷。

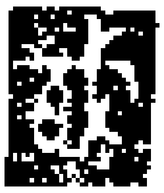


師㚔父鼎 戈琱㦰

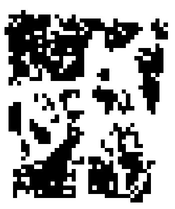


器

師耤毁 戈琱㦰彤沙

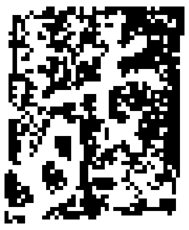


盂

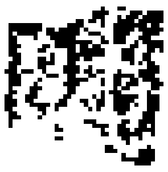


器

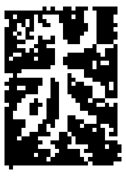
師旋毁 戈琱㦰緱必彤沙



寰盤 戈琱㦰緱必彤沙



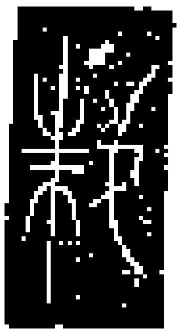
無叀鼎 戈琱㦰緱必彤沙



休盤 戈琱㦰彤沙緱必

金文㦰字从戈从肉，點畫明甚。自宋以來釋戟，吳大澂申其義曰：「㦰古戟字，本作戛」。許氏說「戛，戟也。讀若棘」。（說文古籀補十二篇第七十）郭沫若以為乃胾之初字，胾字乃从㦰才声，許書誤以為从肉𢦏聲也。（殷周青銅器銘文研究第一七三彙戈琱㦰緱必彤沙說）考禮記曲禮「左殽右胾」，鄭注「胾，切肉也」。郭說非是。集韻肉讀「儒遇切」，日母侯部；戟讀「居逆切」，見母魚部。侯魚韻往最近，故戟得从肉為聲也。

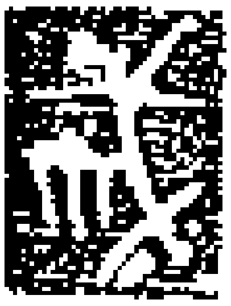
𢧵（誅）



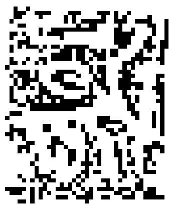
中山王譽方壺

以𢧵不順

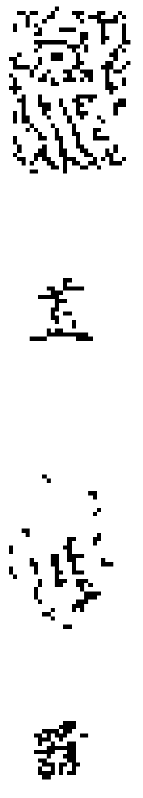
按𢧵从戈朱聲，即誅字異體，从言為口誅，从戈為刑誅。一切經音義刺或作諫，例與此同。今誅刺行而𢧵諫廢。



虢季子白盤
獻戜于王 文連

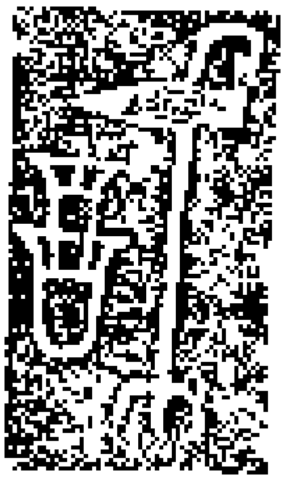


多友鼎
多友迺獻孚戜



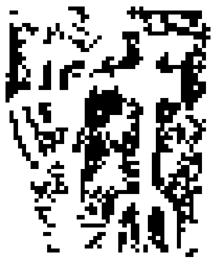
戜設
隻馘百

戜，前人多將此釋為爪，故吳大澂、吳式芬等釋俘之異文，劉心源直釋戜，引集韻證明同。虢文戜字，孫詒讓、陳夢家釋馘，从爪，吳式芬引呂堯僊說「戜當作馘，戈乃或之省文，爪乃首之省文倒書耳」（攈古錄金文卷三之二四十四葉虢季子盤）。按呂釋至確。从字形看，此絕非爪字，為首省文倒書，象頭髮形狀，以代表首，戈為或之省。多友鼎馘字作𩠐，从或不省，是其證也。

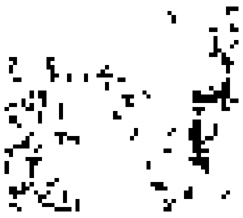


戴殷

戴



㞢



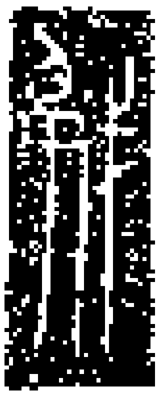
器

駿父己

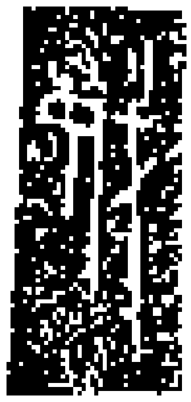
卣戴

戴家祥曰：酨字从酉，从戈，說文所無。集韻下平八戈媧讀古禾切，訓酒色也。古代或有其字，說文失收。

⿰妟戈



蔡侯盤

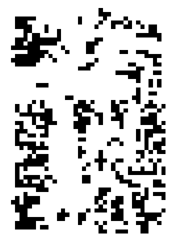


蔡侯尊

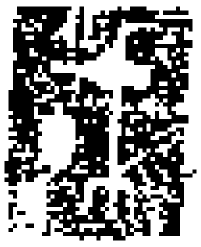
⿰妟戈義遊，

字从戈妟聲，郭沫若、于省吾等皆釋作「威」。于省吾曰：郭沫若同志謂「威儀遊遊」猶言「威儀悠悠」，但「悠悠」非形容「威儀」之詞，「遊遊」應讀作「優優」，遊與優同屬喉音幽部，故相通借。論語憲問「為趙魏老則優」，皇疏「優猶寬閑也」。淮南子時則「優簡」，高注「優簡，寬舒之貌」。「優」系形容威儀之寬閑安適。（壽縣蔡侯墓銅器銘文考釋，古文字研究第一輯）

𢧀（瞂）



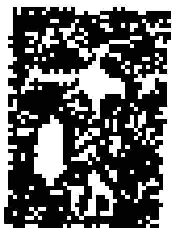
盂



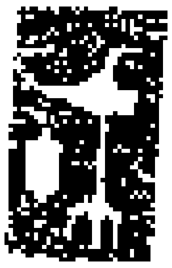
器

戈盾卣

瞂作從彝



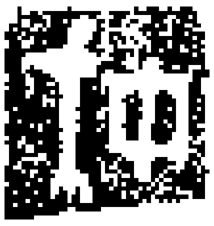
盂



器

𢦔卣

瞂作從彝



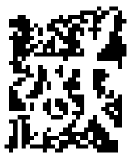
戈盾卯爵

瞂卯

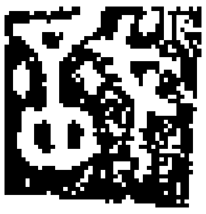
戴家祥曰：𢦔字从戈中聲，字應釋瞂。中，古文盾。廣韻入聲十月「瞂，盾也」，或作𢧀。集韻瞂、瞂、吠同字，通作伐。按瞂為盾之注音加旁字，瞂為盾之形義加旁字。盾之作瞂，亦猶矛之古文作𢦗。聲符更旁字亦作𢧀。說文十二篇「𢧀，盾也。从戈旱聲」。[illegible]聲有旱，亦猶盾聲有干也。形義更旁字或作瞂。山海經海內西經「鳳凰鸞鳥皆戴瞂」，郭璞注音伐，盾也。瞂之或體作瞂，亦猶啓之或體作啟，肈之或體作肇也。文義同乎。說文十二

篇「揗，摩也。」史記魯世家「子反收餘兵，拊揗欲復戰，」即許氏所謂摩也。字當作揗，許氏訓摩乃假借義。揗之本義當爲⿰盾攴也。⿰盾攴之從揗亦猶播之古文作𢿱，揚之古文作敭也。

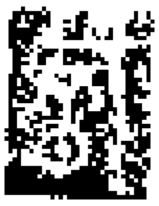
戠



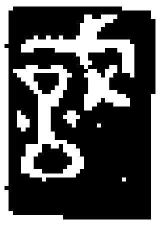
免盤 賜戠衣



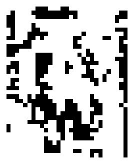
䏶殷 賜戠衣



趩觶 賜趩戠衣

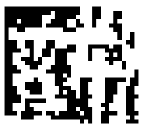


豆閉殷 賜汝戠衣



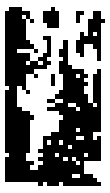
一

郾王戠矛 郾王戠作

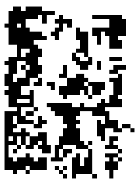


一

郾王戠戈 郾王戠作王萃

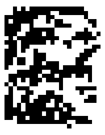


一



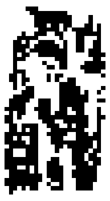
二

郾王戠戟 郾王戠作敀鋸



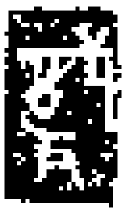
一

郾王戠矛 郾王戠作敀鋸



一

郾王戠戟 口王戠作口萃鋸



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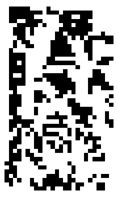
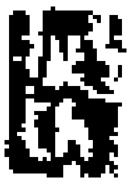
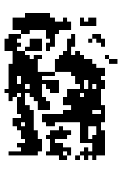


二

郾王戠戟 郾王戠作遽萃鋸

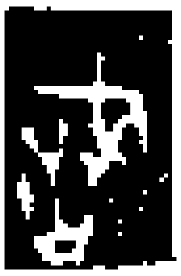


一

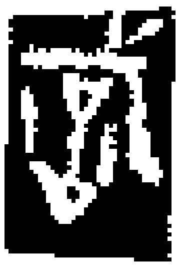


三

鄭王戠𣪕 鄭
王戠作直𣪕殷



盉一



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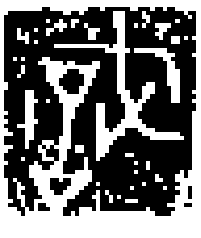

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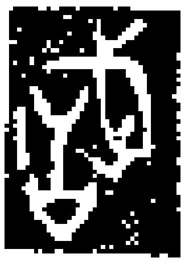

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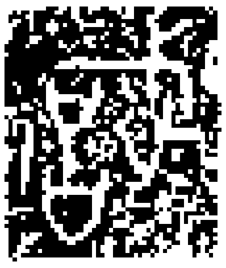
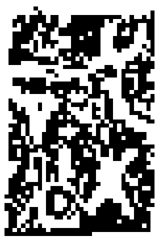


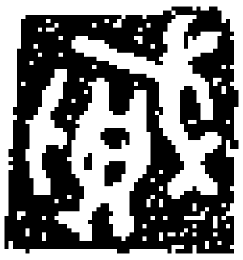
五

格伯𣪕 䣙書史
戠武立盟成壘



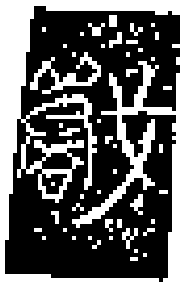
何尊 𢦏有
唯小子亡戠

說文十二篇「戠，闕。从戈从音。」劉心源曰：「戠，職省。小爾雅廣服『治絲曰織』，織，繒也。玉藻「士不衣織」注「織，染絲織之」，是則織衣為染繒衣也。」（奇觚室吉金文述）商承祚云：「禹貢「厥土赤埴墳」，釋文「埴，鄭作戠」，是埴戠同聲假借。釋名．釋地「土黃而細密曰埴」，是埴乃黃色也。則卜辭之「戠牛」，指黃色而言，與革同為毛色意同也。」（殷契佚存考釋）金文戠或作人名，何尊「𢦏有唯小子亡戠」，戠讀作識。

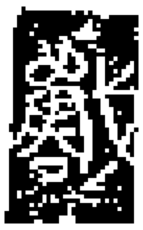


矢人盤　實余有散氏心戢

靜安先生曰：賊、阮文達釋箴、吳中丞釋貸、皆失之、實則从戈从則之字、常則字反書耳。（王觀堂先生全集三零二九葉散氏盤考釋）

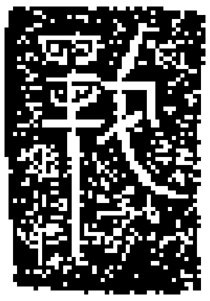


盞



器

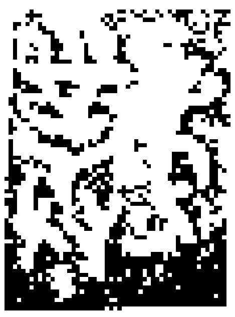
楚王酓志鼎　楚王酓志戰獲兵銅



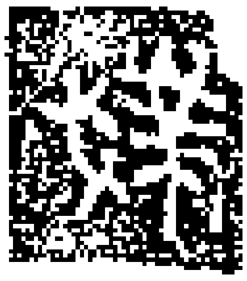
𡢁蚉壺　唯司馬賙訢詻戰忞

商承祚曰：戰，魏三字石經之古文作獸，與此同。隸古定尚書牧誓作戰，亦从嘼。上虞羅師云甲骨文獸即狩，實一字，从單。古者以田狩習戰陳，故字从戰省以犬助田狩，故字从犬。此銘戰从嘼者，亦戰者如狩獸也。（十二家吉金圖錄　楚王酓志鼎）

𢧵



宗周鐘
𢧵伐乃都

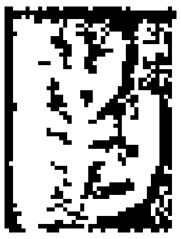


矢人盤 用
矢𢧵散邑

戴家祥曰：𢧵、劇、撲皆攴之演變更旁字也。小篆手作乎，象張手形，ヨ象手之側視，三指，若手之列，多略不過三也。說文扶，从手夫聲，金文扶卣作叔，搞从手高聲，播盤作敲，故攴亦或作扑。唐韻卜讀博木切，幫母侯部，菐讀蒲沃切，並母宵部，宵侯韻近，幫並皆唇音字，故亦之以菐得聲者每有更旁从卜。說文十二篇撲或體作扑，玉篇二九[illegible]、[illegible]同字，集韻四覺璞、[illegible]同字，地官閭胥掌其撻罰之事，鄭注「撻，扑也。」又司市「大刑扑罰」，鄭注「扑，撻也。」太玄經格「不庳其體撲」，范望注「撲，擊也。」玄應一切經音義十一引字林曰「手相搏而撲」。慧琳一切經音義卷三十四撲字注引說文擊也。今大小徐本說文並無此語，而三篇訓小擊也之攴，或即慧琳之所據歟。集韻四覺攈、攴、撲、扱、扑、攴同字，俱讀匹角切，屋韻，又讀普木切，不但同部，而且同母，聲轉為壽，為搏，為傳，為𢧵，讀補各切，幫母魚部，侯魚韻近，故傳撲同義同聲通假。字亦作剝，說文四篇刀部「剝，裂也。从刀从录，录刻割也，录亦聲。」或體作切，从卜。洪邁云王荊公詩經新義「八月剝棗」，解云「剝者，剝去其皮而進之，所以養老也。」毛公本注云「剝，擊也。」陸德明音

音卜反，公皆不用。後從嵩山郊步至民家，問翁安在，曰「去撲棗」，始悟前非，即具奏乞除去十二字，故今本無之。（容齋隨筆卷四十五近書雜）日本小川琢治釋數為割，郭沫若釋業（均見）兩周金文辭大系考釋一二九葉矢人盤，均不足信。

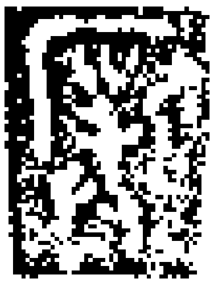
（劃）



禹鼎　劃伐
噩侯馭方

劃字从刀𡐦聲，「劃伐噩侯馭方」與𢦚鐘「𢦚伐氒都」辭例全同，劃或作𢦚，刀戈皆為兵器，屬表義更旁之例，其字同撲，說文「撲，挨也」又「撲，擊背也」字林「手相搏曰撲」。𢦚劃當為兵器相搏，劃𢦚撲俱表義更旁字也。集韻下平九麻划找同字，十陽創戧同字是其證。聲符更旁字亦作扑，地官司市「市刑小刑憲罰，中刑徇罰，大刑扑罰」，扑罰即撲伐。鄭玄云「扑，撻也」。同聲通假字亦作薄，小雅出車「薄伐西戎」，六月「薄伐玁狁」，薄伐即劃伐也。廣韻撲讀蒲角切，並母侯部，薄讀傍各切，並母魚部，侯魚韻近。虢季子白盤作「搏伐厰䵼」，不𡢁簋作「宕伐」，實一字之多變也。

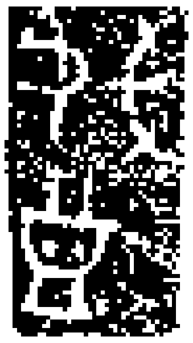
（斸）



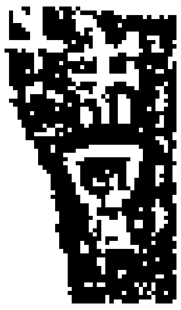
兮甲盤
即刺斸伐　[illegible]

按此字右下部分很模糊，郭沫若等釋作厰，从戈，今仔細推敲，似應从斤，金文新作新，斤形與此同，古文从斤从戈之字皆表示兵器，此銘「斸伐」與𢦚鐘「𢦚伐氒都」詞例相同，即撲字。說文十二篇「撲，挨也」。斸字从厂，即石之省。

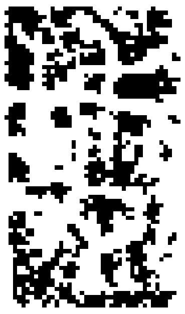
戲



戲
觚

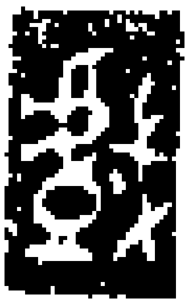


盉

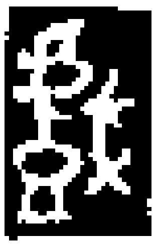


器

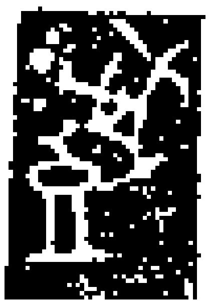
戲卣　作
戲尊彝



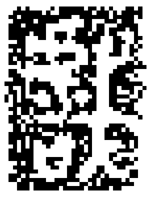
戲伯鬲　戲
伯作饙鬲



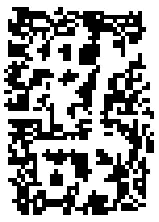
豆閉毁　王各
于師戲大室



右戲中鬲　右戲
中譽父作豐鬲



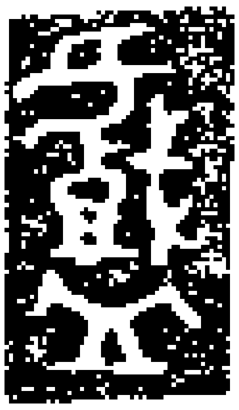
師虎毁　𤔲
左右戲緐荊



師虎毁　啻官
司左右戲緐荊

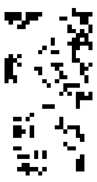
說文十二篇「戲，三軍之偏也，一曰兵也，从戈䖒聲。」漢書項籍傳注云「戲，大將之旗也。」漢書高帝紀上注云「戲謂軍事之旌麾也。」金文戲多用作地名，阮元曰「路史戲國有二。一為炎帝後姜姓國，驪山之北水名。一為商世侯伯，武王克商，命呂佗伐戲方，戲，鄭地，鄭之戲即左成十七年傳之戲童，水經注所謂汜水出浮戲之山是也。」（積古鐘鼎彝器款識卷七二十三葉戲伯鬲）

（⿱戱皿）

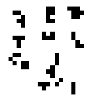


申𣪘　官嗣豐人眔九⿱戱皿祝

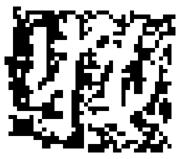
⿱戱皿，字書不載，疑為戱之繁飾，用於器物銘文，故加皿，如鄦之作⿱無皿，游之作⿱斿皿，參見戈部戱字。



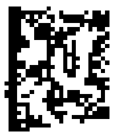
滕侯昊戟 滕
侯昊之籍戟



丕陸戈 丕陸
棘余子之戟金



季受尊 用作
考伐父尊彝



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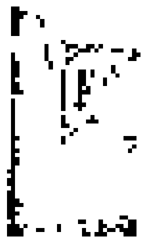
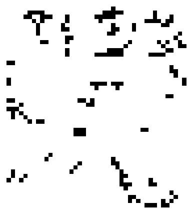
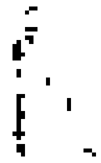


二

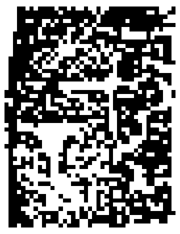
蔵孫鐘 攻敔中冬戕
之外孫坪之子臧孫



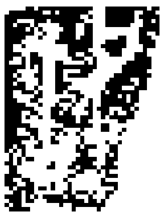
叁父丁
爵 父辛



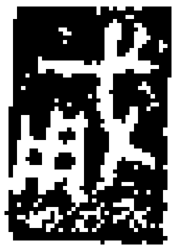
口生戈 秝
生丕作戎戒



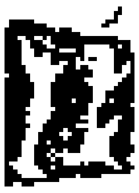
伯𢦏方鼎　伯𢦏
作亲父寶尊彝



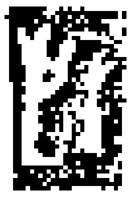
覞父癸鼎
𢦏覞父癸



鄭𢦏句父鼎　奠
𢦏句父自作飤鼎



盂



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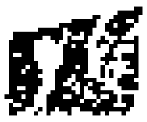
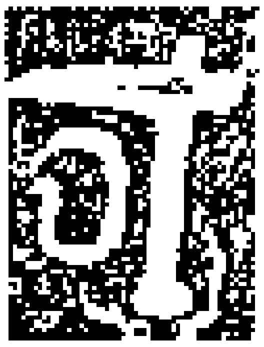
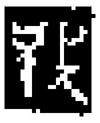


二

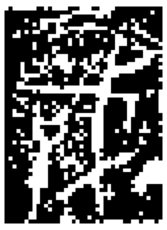
辥𣪘
命𢦏邦



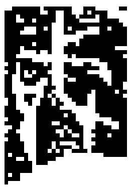
𢦏觚
𢦏



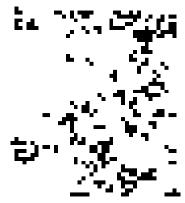
班毁　土
馭戜人



戜伯鼎
戜伯作彝



戜者鼎　戜
者作旅鼎



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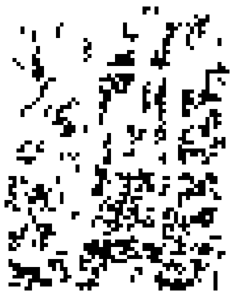
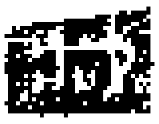
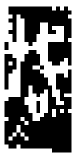


器

㠱伯子盨
慶其以臧



甚諆臧鼎　甚諆
臧聿作父丁尊彝



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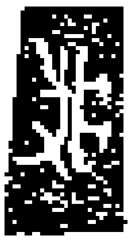

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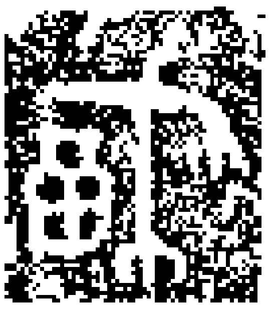
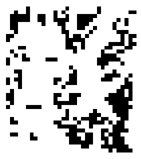
臧孫鐘　攻敔中冬戕
之外孫坪之子臧孫



戜父乙
觶　戜



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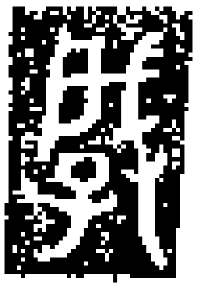

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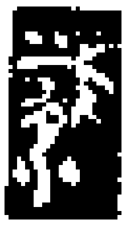
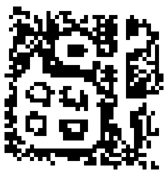


呂行壺　呂
行彝享貝



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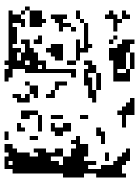

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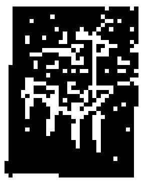
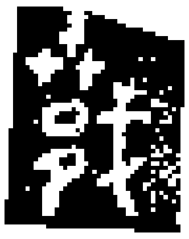
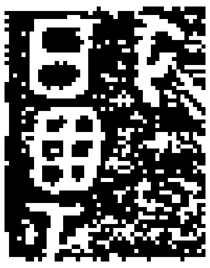
㦰殷　奔追
鄉戎于棫林



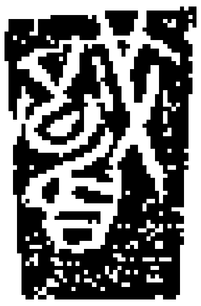
陳騂壺
大臧口口



疐鼎　王令
遣戠東反夷



戠叔𣪘 戠叔
豖戠于西宮



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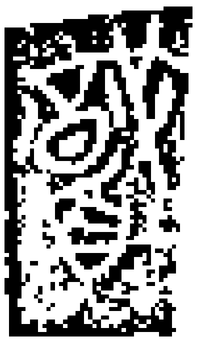

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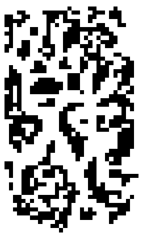
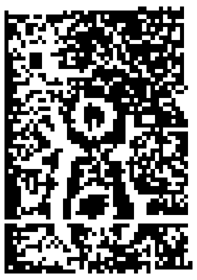
曾姬無卹壺
職才王室



王戠鼎
王戠



旅仲盨 旅
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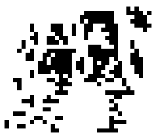

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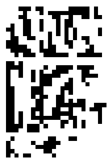

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子鐘
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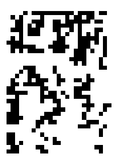
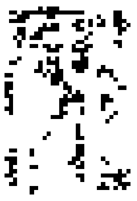
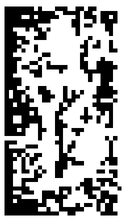


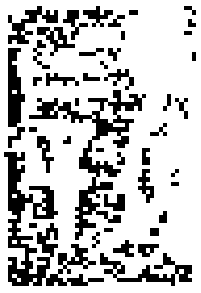
王子扶裝 王
于口之戟旨



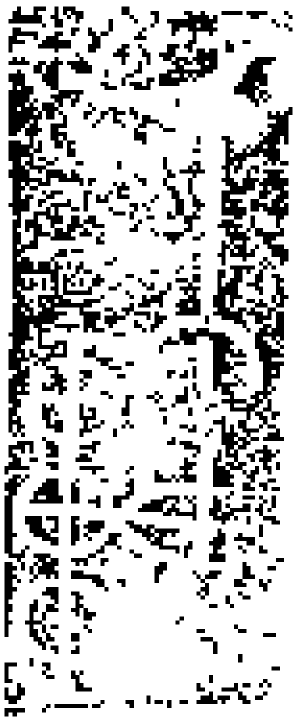
武敔矛
戜敔



戜者尊 戜者
作宮伯寶尊彝



戟𣪕 戟
作寶𣪕



𢦏父丁卣 𢦏
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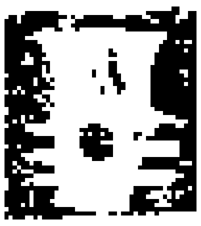
戊



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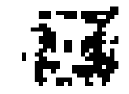
戊吕父乙



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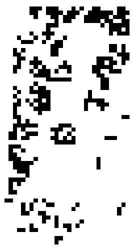

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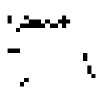

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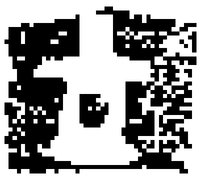
啟卣
戊甗



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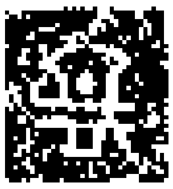
戊甗



亯父癸鼎
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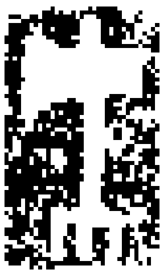

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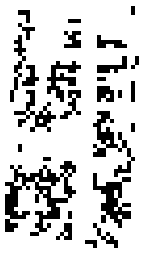
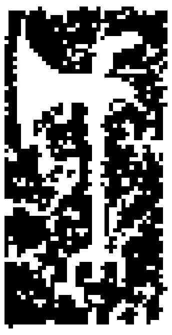
戊木



𠙵戊爵
𠙵戊



帚戊尊
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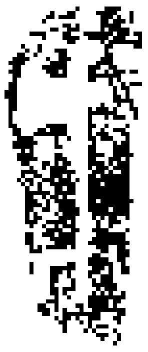

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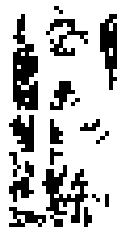

祖戊觶
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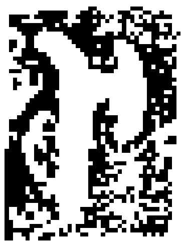

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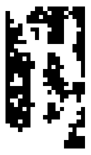
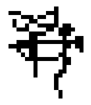
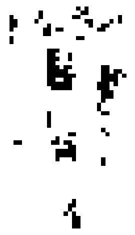
戊木觶
戊木



嵩畢形爵
戊





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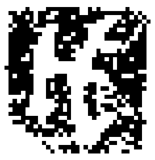
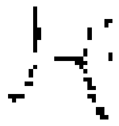
秉盾戊



周戊爵 周戊



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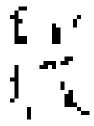

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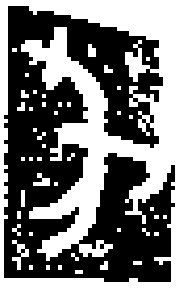
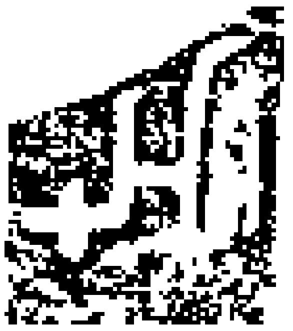
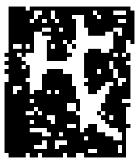
觑戊丁爵 戊觶



荷父形戊 彝[illegible]戊



父丹鼎 父丹



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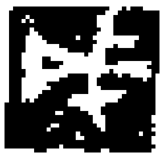
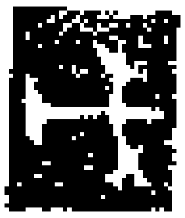
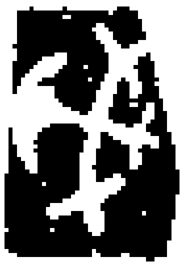


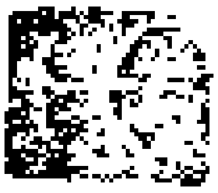
長日戊鼎 日戊



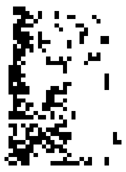
父戊彝



父戊尊



父戊毁



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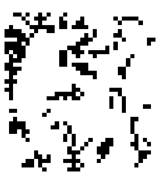

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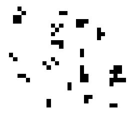

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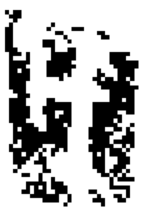
父戊爵



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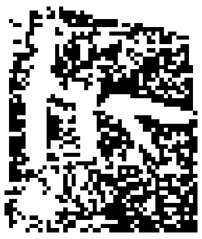

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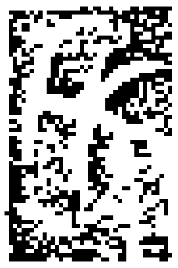

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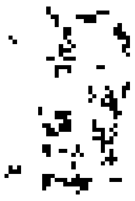
父戊鼎



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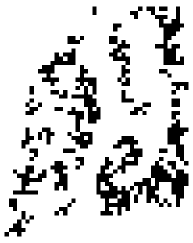
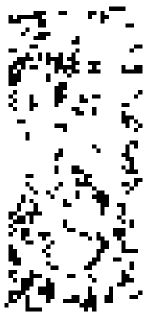
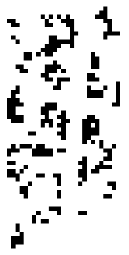


器

父戊逌 父戊



聿父戊斝
父戊



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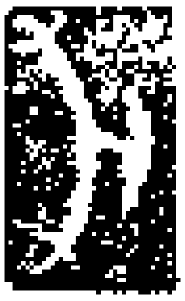
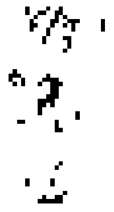
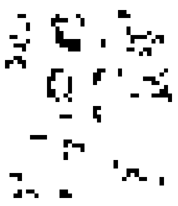
父戊



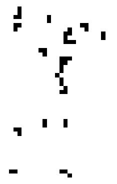
[illegible]父戊彝
父戊



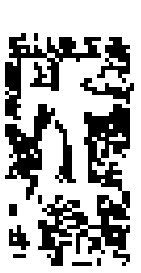
義父戊爵
父戊



析子孫
父戊觚



华父戊角
父戊



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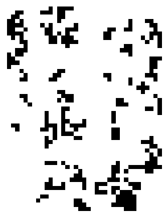
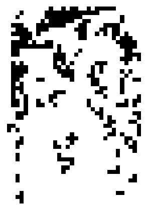
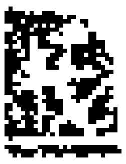


器

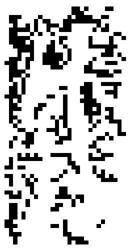
子黽父戊
盂父戊



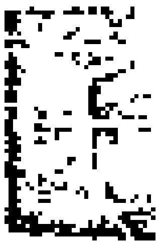
子黽父戊
卣父戊



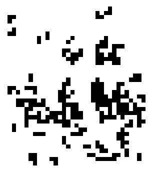
乙侯父戊簋
中亞父戊



遽父戊觚
父戊



弔父戊爵
父戊



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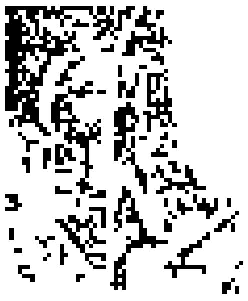
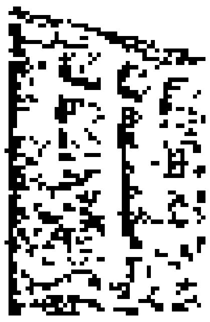
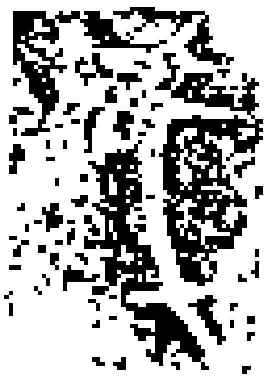
父戊



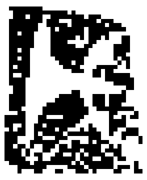
酉父戊盉
父戊



臣父戊尊
父戊



子父戊尊
父戊



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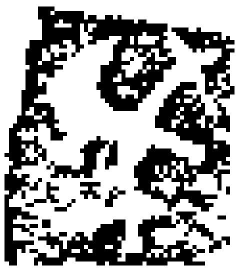

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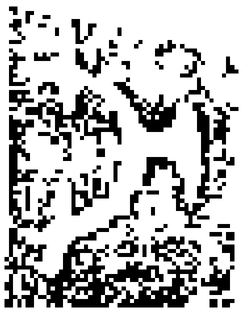
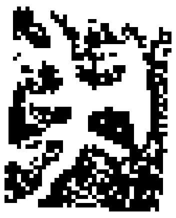
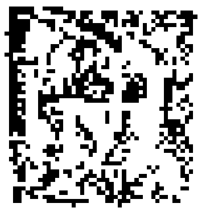


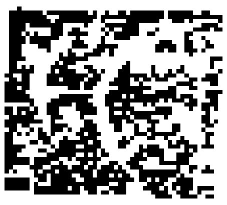
戈父戊甗　父戊



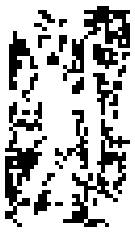
大兄日乙戈　兄日戊



母戊觶　母戊



祖戊鼎



祖戊

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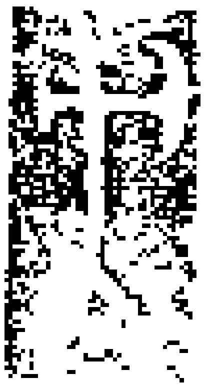
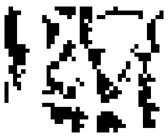


祖戊尊　祖戊



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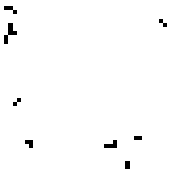

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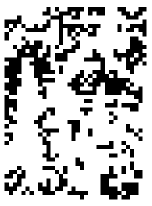
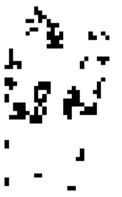


三

祖戊爵

祖戊



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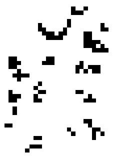

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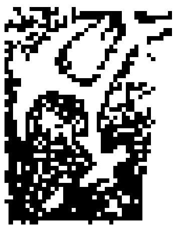

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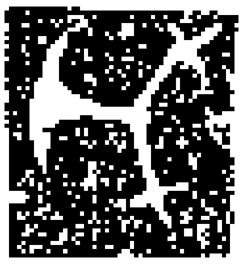

器

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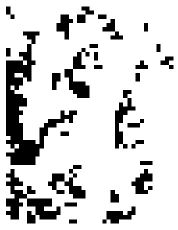

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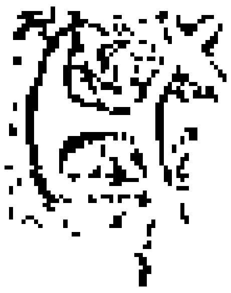

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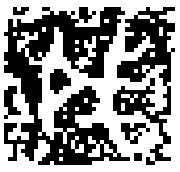

祖戊鼎

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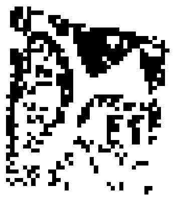
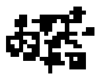
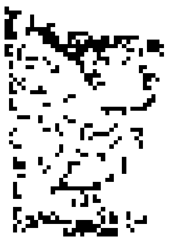




祖戊觶
祖戊其[illegible]



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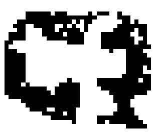
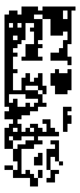
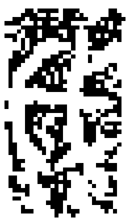


亞中癸
[illegible]戊

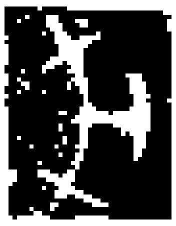
[illegible]姒
癸



戊辰殷
遽千姒戊

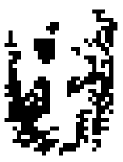


史牆盤
農嗇戊曆



作姒戊鼎
作姒戊

甬



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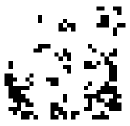
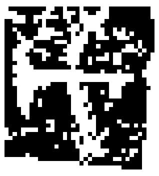
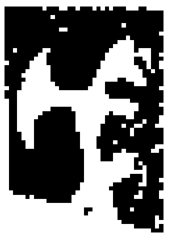


二

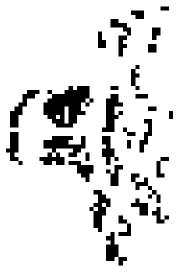
右父戊爵
右作父戊



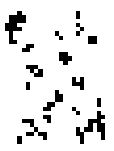
父戊鼎
作父戊彝



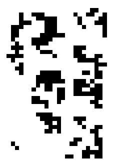
作父戊彝
作父戊彝



子父戊觶
子作父戊彝



癸睘作考爵
癸睘作考戊



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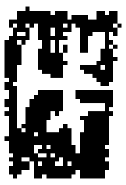
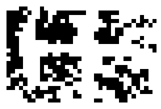


器

或方鼎
文姒母戊
于



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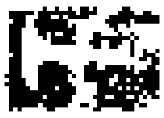
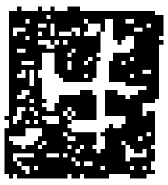


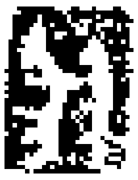
二

父戊舟爵
父戊舟作尊



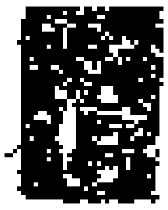
獻父戊尊　獻

作父戊寶尊彝



家父戊卣　栯家

作父戊寶尊彝

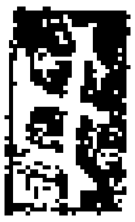


旂作父戊

鼎　旂用

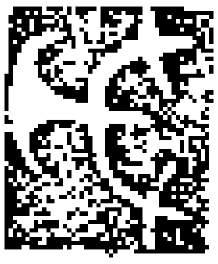
作父戊

寶尊彝



劇卣祖戊彝口

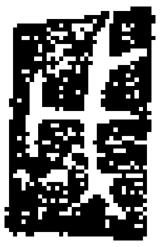
口作祖戊寶尊彝



盉

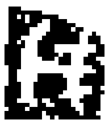
母戊觶　作

母戊寶尊彝



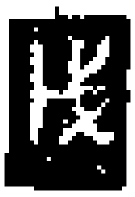
母戊甗　觥卯

卯作母戊彝



斐子旅鼎　斐子

旅作父戊寶尊彝

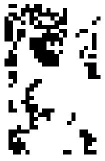


吳彝

王乎史

戊冊令吳嗣

旂眔叔金



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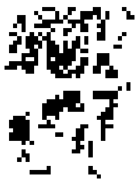

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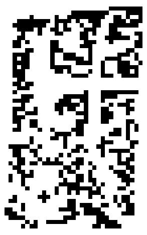
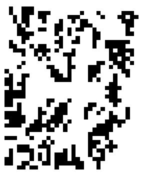
旂

觚



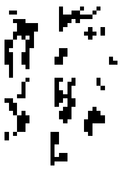
旂方

彝



旂尊

戊子



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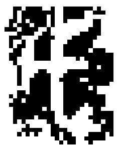

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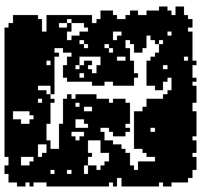
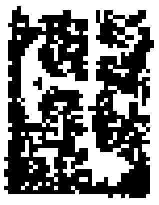
庚壺 戊寅



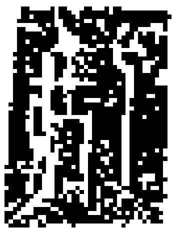
趠鼎 戊寅



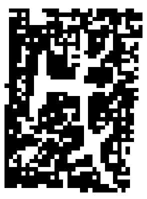
戊寅鼎 戊寅

師緐

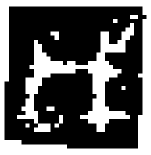
𣪘 戊寅



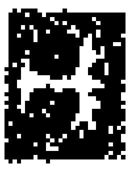
陳純釜 戊寅



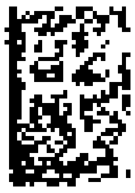
戊辰𣪘 戊辰



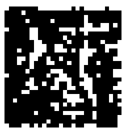
殺𣪘 戊辰



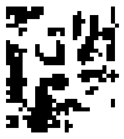
不壽𣪘 戊辰



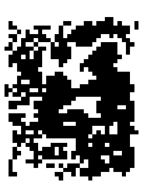
幸中父乙彝 戊辰



不栺方鼎



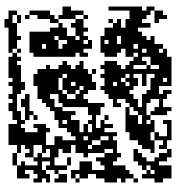
不栺方鼎 戊辰



庚壺 戊戌

盂

裘衛𣪘 戊戌



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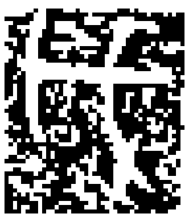
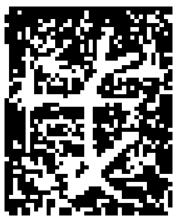
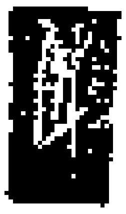


器

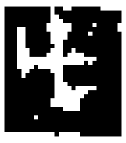
柏[illegible]鬲 才戊辰



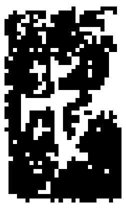
堇方鼎 戊辰禽



陳璋壺 孟冬戊辰



豆閉𣪘 辰才戊寅



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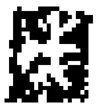
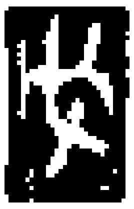
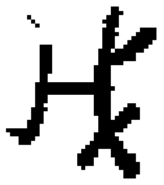
師痕設　唯二月初吉戊寅



史懋壺　唯八月既死霸戊寅

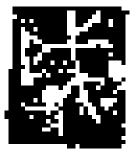


不娶設　唯九月初吉戊申

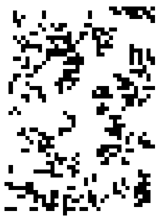


師毛父設　唯六月既生霸戊戌

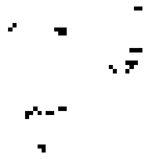
高鴻縉曰：按戊斧一字，其形如戈而刃在援端，刃廣，故字形如勿形，而與戈異。及戊借為天干第五位之名，乃另造从斤戊聲之斧。戊斧分行，而人莫知戊為何物。許書中宮及六甲五龍之說，非其本意。徐灝曰：詩豳風破斧毛傳隋銎曰斧。按隋銎謂其銎為長圓形。傳云隋銎，今作橢孔，所以納斧之柄。斧為用具，孟子斧斤以時入山林，材木不可勝用也，是也。其曰更圓曲者曰戊，用為兵器。（中國字例二篇一五八葉）



班毁
甲戌

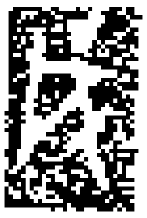


彝逗
戊戌

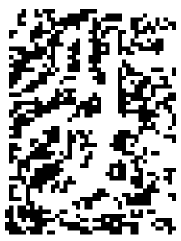


盂

裘衛毁
戊戌



糞溪敢壺
壬戌



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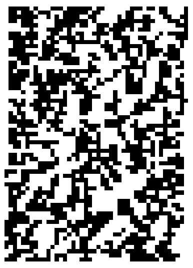
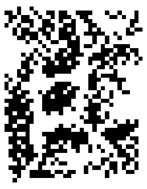
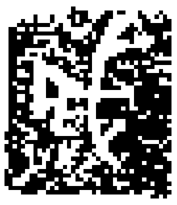


菈

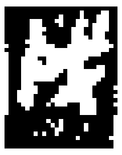
令毁
壬戌



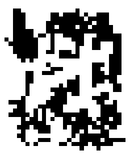
吳生鐘
门吉甲戌



豐姞毁
辰才丙戌



吕薾



吕方鼎
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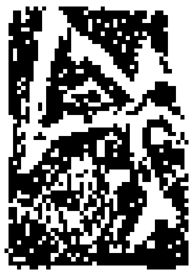
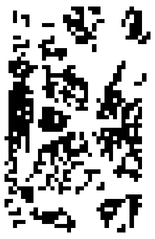
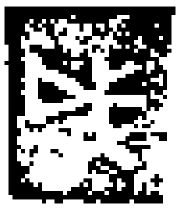


何尊
才四月

丙戌



臨長由鼎正
月初吉庚戌



康鼎唯三
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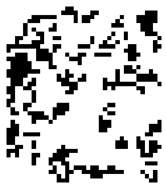

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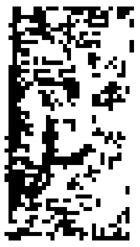
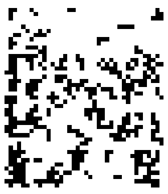
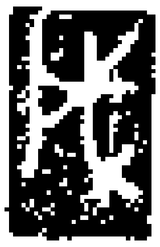
月初吉甲戌



微毁唯七
月初吉甲戌

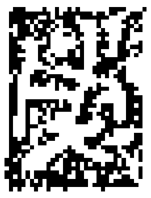


無叀鼎隹九
月既望甲戌

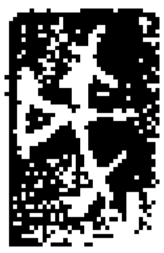


鍇二

鄭虢仲簋　隹十又一月既生霸庚戌



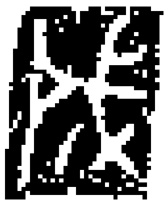
休盤　隹廿年正月既望甲戌



嗣文鼎　王從□卯年戌田韓嗣

朱芳圃曰：說文戌部「戌，滅也。九月陽氣微，萬物畢成，陽下入地也。五行，土生於戊，盛於戌。从戊含一。」羅振玉曰：「卜辭中戌字象戉形，與戉殆是一字。古金文戌字亦多作戉，仍未失戉形」（殷虛書契考釋）。林義光曰：「按戌从一之說不可曉。一亦非聲。古作戌作戌，作戌，卜即人之反文。以戈擊之。戌殺古同音。當即殺之古文」（文源）。葉玉森曰：「戌、戉並象古兵。卜辭戌作戉ᑫP，上繫○◯D形，戌字則上繫▷ㅋㅋ形，與戉形迥別。戌、戉縣非一字，疑戌為古戚字。大雅『干戈戚揚』，傳云『戚，斧也』。卜辭戚字上象斧鋒，端平直。商氏類編中載一體作り形，微近弧，仍為斧形」（六書疏證引）。郭沫若曰：「按此亦字之譌變。古文實不从戊一。甲骨文作中若申，金文作戌（師鼎）若戌（吕鼎董）均象鉞形」（甲骨文字研究下二）。按：葉說是，羅、林、郭三說非也。說文戌部：「戚，戉也。从戉尗聲。」王紹蘭曰：「戚，戉也，三字

連讀，如中和也、寬柔也、咸姑也之例。咸戉二物，許謂从戌即咸戉之咸，非。解咸作戉為一物也，戚乃斂縮，異於戉乃開張，故戉大而戚小。大雅公劉篇毛傳「戚，斧也；揚，戉也」是已。（提大段吳訂補）其說是也。古音戉讀[illegible]，戚讀[illegible]，喉紐雙聲，例可通轉。殷周文字釋叢第一七七葉



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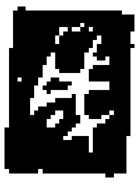

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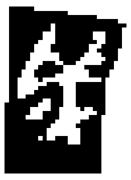

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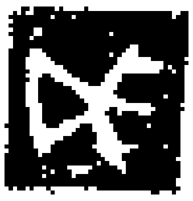

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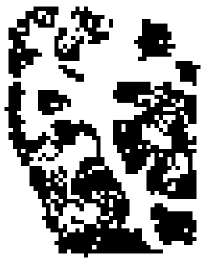

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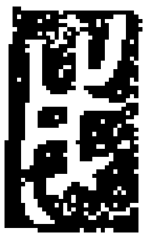

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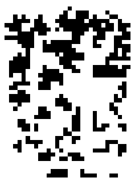

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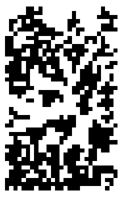

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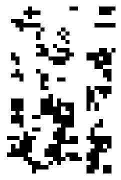

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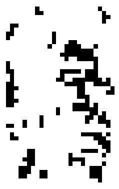

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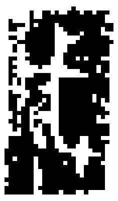

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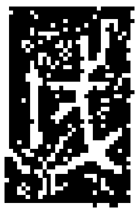
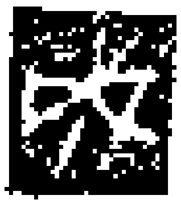


伯寬父盨 王才成周



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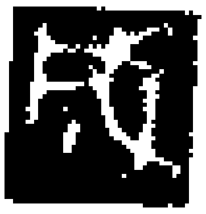

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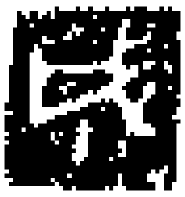

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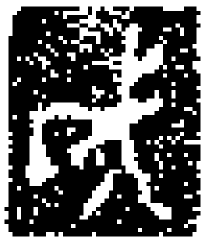

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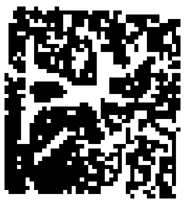

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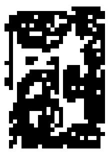
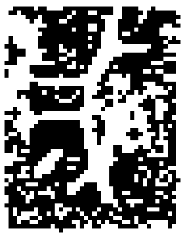


雁侯見工鐘 王歸自成周



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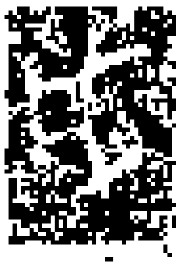

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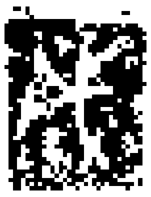

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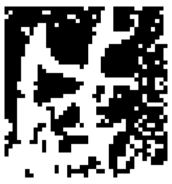

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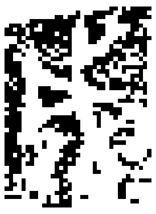

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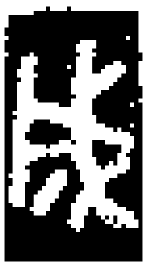

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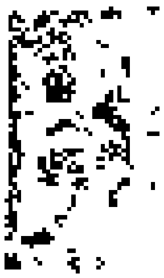

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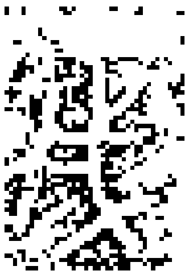

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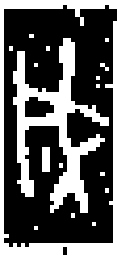

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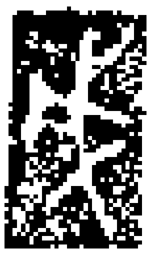

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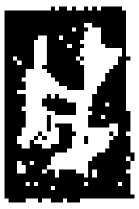

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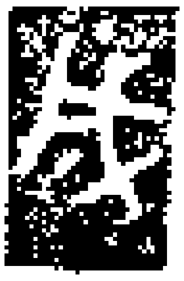
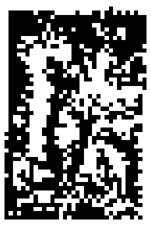


器四

史頌毁



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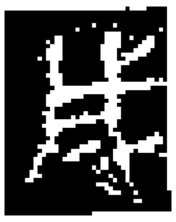

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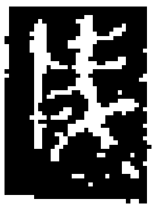

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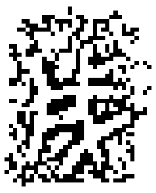

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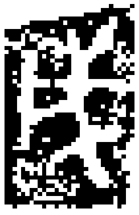

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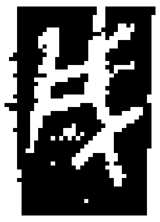

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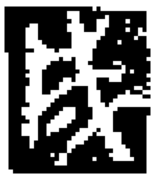

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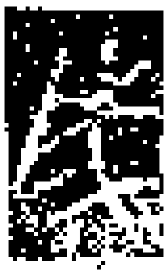

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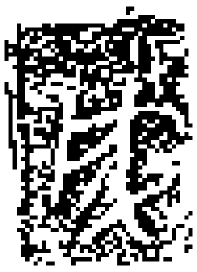

蓋一

頌壺令女官嗣成

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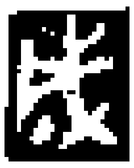

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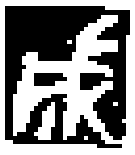

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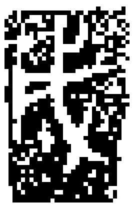

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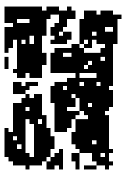

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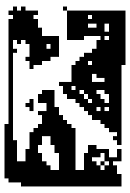

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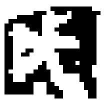

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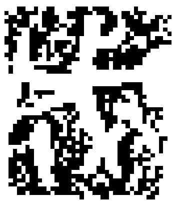

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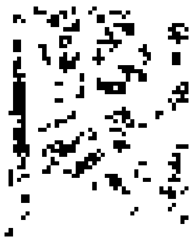

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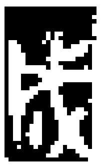

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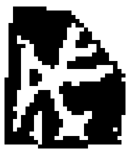

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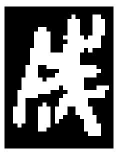
翻卣　唯明保

殷成周年



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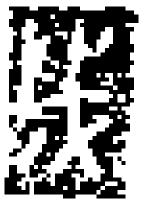
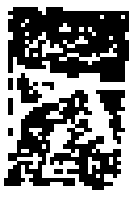


易鼎　事于曾宮伯于成周



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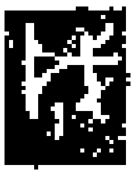

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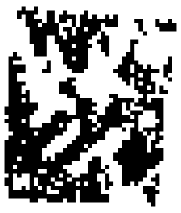

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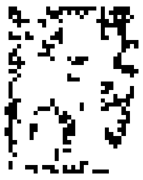
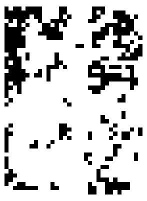


蓋

彔𢦚卣　汝其以成周師氏戍于古𠂤



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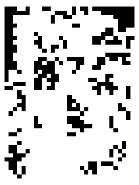
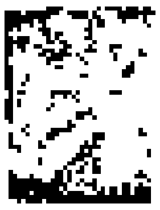


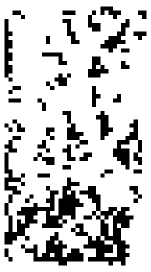
器

臧𣪘　命女𤔲成周里人

眔諸侯大亞



曶壺　更乃祖考作冢𤔲土于成周八𠂤



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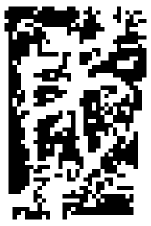

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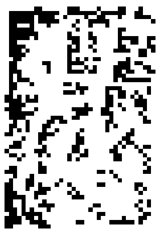

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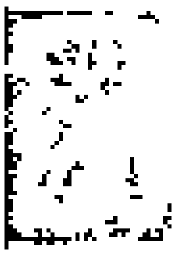

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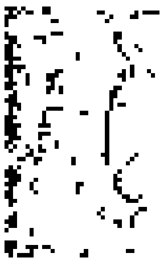

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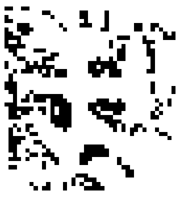
小克鼎　王命膳夫克舍令于成周遹正八𠂤之年



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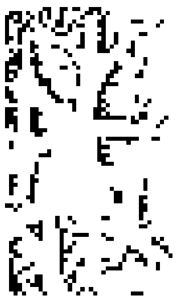

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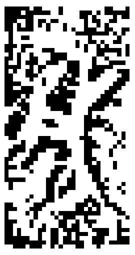

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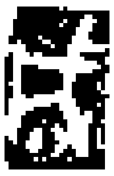

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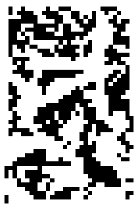
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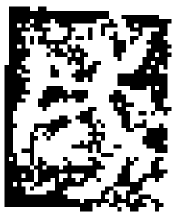
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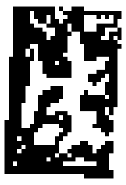
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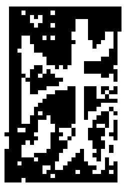
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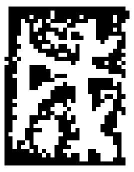
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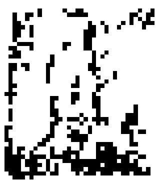
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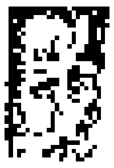
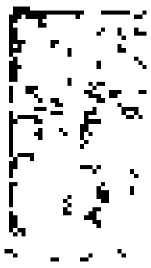
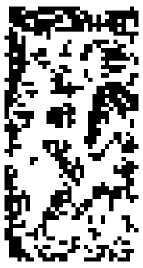

成伯孫父鬲 成伯孫父作浸嬴尊鬲


伯多父盨 伯多父作成姬多女口口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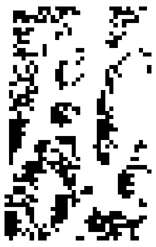
噩一

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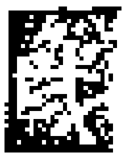
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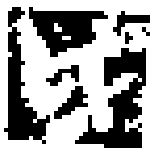
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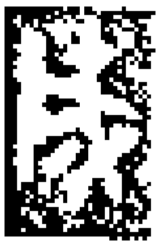
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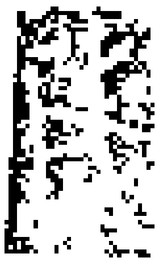
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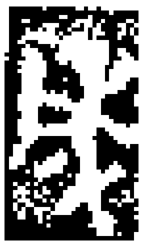
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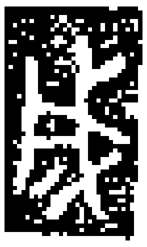
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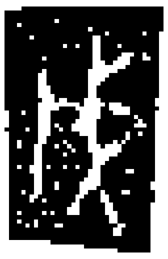
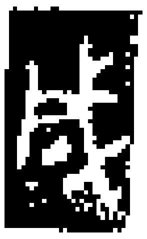


器五

史頌簋



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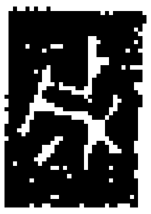

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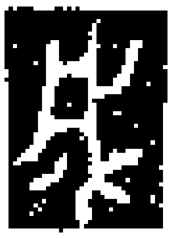

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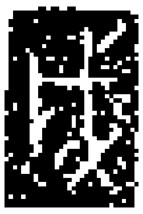

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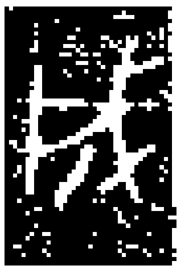

宗周鐘

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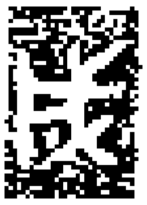

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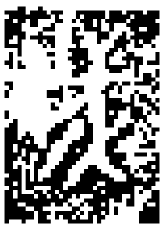

器一

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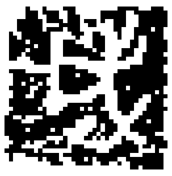

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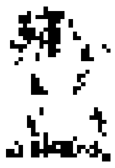
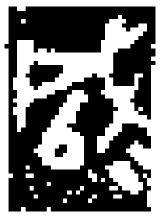
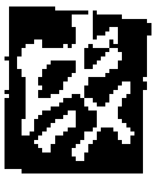


器

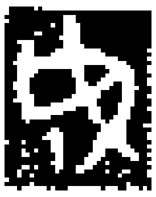
伯公父簠用成糕稻粱□□



器一



盨二



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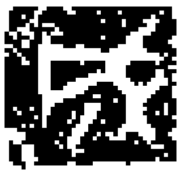

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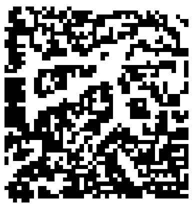
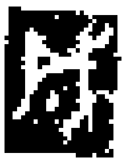


五

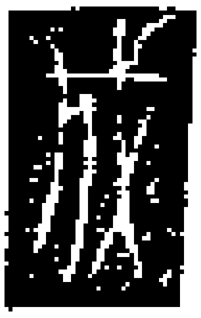
格伯簋叀書史戠武立盟成壂



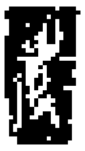
盨

沈子簋克成妥吾考以于顯

夋
令



沇兒鐘
孔嘉元成



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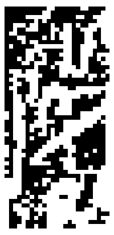

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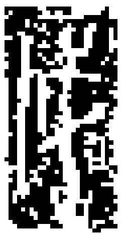
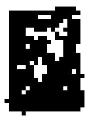


四

蔡侯鐘
休有成慶



陳侯因資錞
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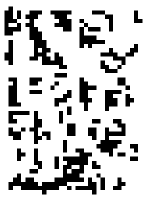
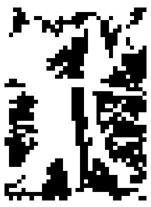
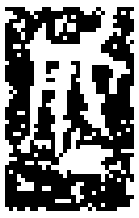


哀成叔鉚
哀成叔之鉚



哀成叔豆　哀
成叔之膳豆



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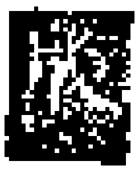
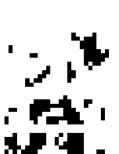
唯哀成叔之鼎

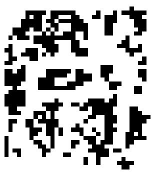


邑成侯鐘　邑成侯
西徵邑重卣十八益

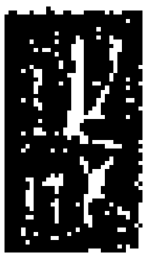


成陽戈
成陽辛成

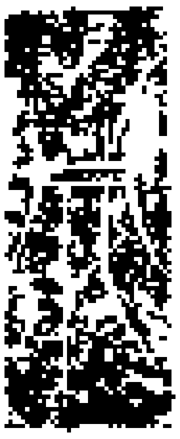
里
鈛



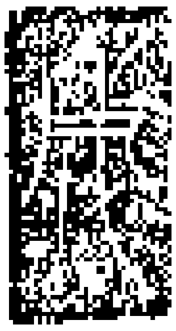
成陽戈　成
陽辛成里鈛



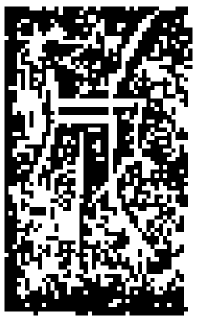
𨚕君壺　𨚕君
㫃旂者其成公



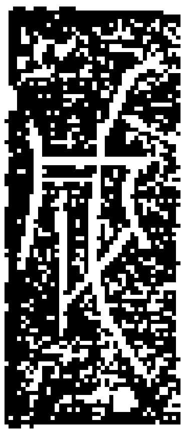
中山王譽鼎
卲考成王



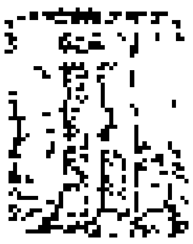
中山王譽方壺
迺祖成考



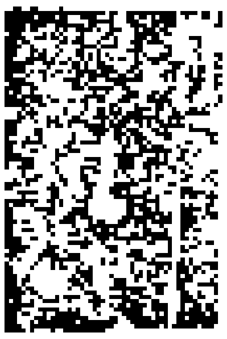
中山王譽方壺
休有成工



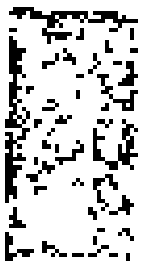
中山王譽鼎 膚先
考成王棗弃羣臣



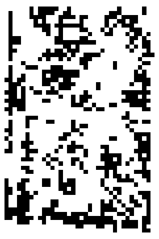
陳純釜 命左關𠂤發敕
成左關之釜節于廩釜



𬭚鎛 齊
叔又成



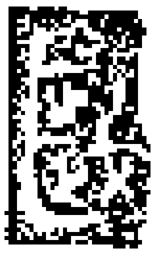
𬭚鎛 于皇
祖又成惠叔



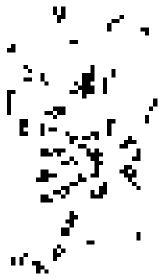
𬭚鎛 皇
妣又成惠

[illegible]

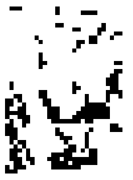
說文十四篇「成，就也，从戊丁聲。㦺古文成从午」儀禮士虞禮「利成」少牢饋食禮「利成」，鄭于兩處並注云「成，畢也。」金文成多从戊从丨，或作「㦺」，與說文古文同。



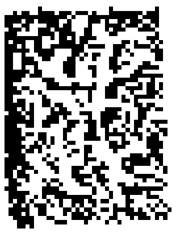
呂鼎
吉陵歲



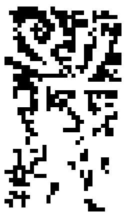
利毀 歲
鼎克聞



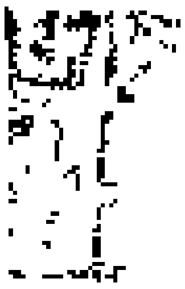
事歲戈
是立事歲



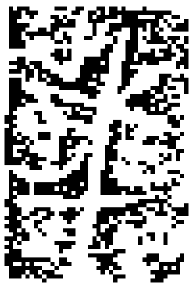
毛公鼎
用歲用政



林氏壺
歲賢鮮于

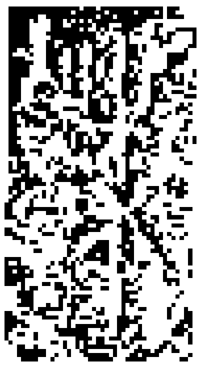


甫人
盨

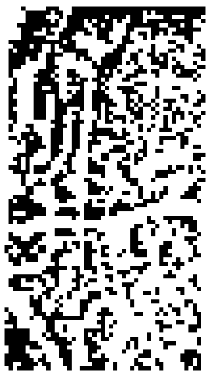


爲甫人
盨 萬

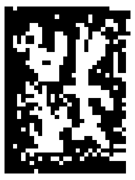
歲用
尚



蔡侯
盤

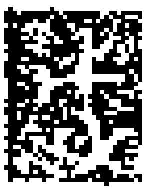


蔡侯尊
□歲無疆

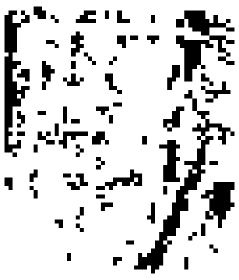


呂鼎
□來歲

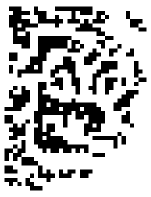
弗
黃



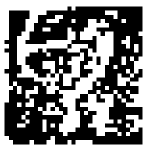
犅父乙尊
遣于妣戊歲



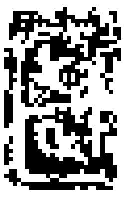
國差鑰 國
差立事歲



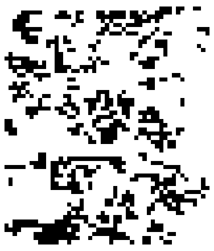
陳純釜 𨻰
猶立事歲



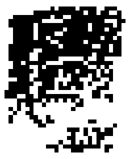
子禾子釜
□□立事歲



陳喜壺 𨻰
喜再立事歲



公孫竈壺 公
孫竈立事歲

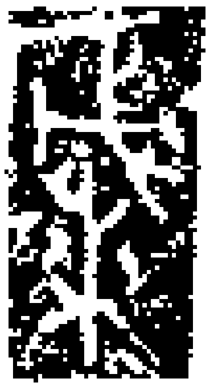


陳騂壺 臭口

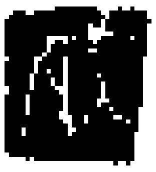
陳昃再立事歲

饒宗頤曰：說文「歲，木星也。越曆二十八宿，宣徧陰陽，十二月一次，从步戌聲」沈括夢溪筆談曆法：步歲之法，以冬至斗建所抵至明年冬至所得度分秒謂之斗分，故歲文從步從戌，戌者斗魁所抵也。此釋歲字以戌之義，以戌為冬至所抵也。（中央研究院歷史語言研究所集刊第四十本上一五葉楚繒書疏證）據饒宗頤所釋甚是，歲原反映天象變化的曆法意義，後轉為年歲之歲的時間概念。

㦰（戮）



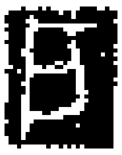
㦰觶
㦰作彝



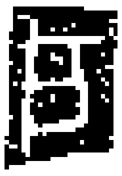
子禾子釜　關人築捍戚釜

戴家祥曰：㦰字从戈从尞，據卜辭尞作米，象燃木形，與聲同翏，在諧聲字中每有通讀。廣雅釋詁四：飂颼風也。王念孫疏證云：飂亦颼也，語之轉耳。集韻下平三蕭。尞翏僚戠憭畨劫蓼嘐同字，鐐鏐同字，是㦰爲戮之別體，昭昭然也。說文：戮，殺也，从戈翏聲。周禮秋官有掌戮之官，盤銘「㦰作彝」，㦰爲作器者之姓氏，或官名。古者女生爲姓，男爲氏，居官者以官爲氏，其例並不少見。徐同柏（從古堂款識學卷八第四十七頁）、吳子苾（攈古錄金文一之二第十四頁）、方濬益（綴遺齋彝器考釋卷十八第十六頁）皆釋戚，意說不足據。

戶

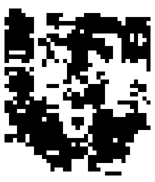


肆父乙尊　殆師
賜肆口戶壽貝



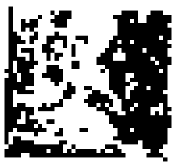
戊辰設　殆師
賜肆口戶壽貝

說文十二篇「戶護也。半門曰戶、象形。床古文戶从木」

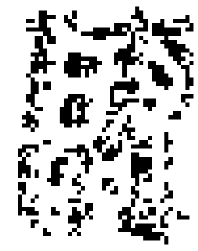


盂

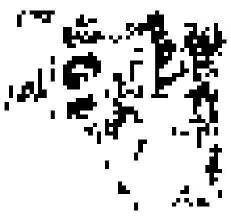
啟卣
啟從征



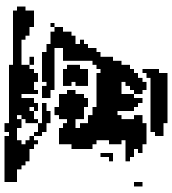
叔向父簋
廣啓禹身



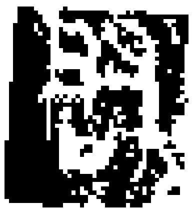
癲鐘



癲鐘
廣啓
癲
身



祿康鐘
廣啓朕身



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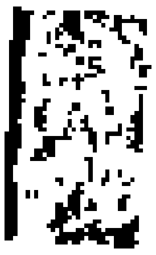
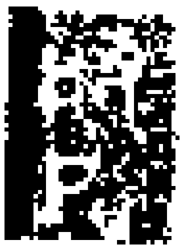
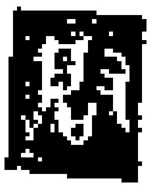


二

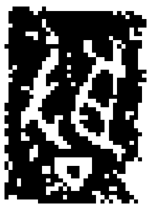


三

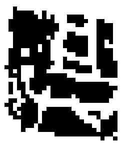
士父
鐘
用廣啓
士父身



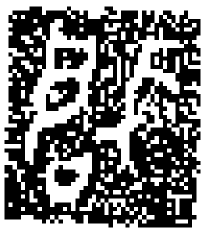
番生簋 廣啓
氒孫子于下



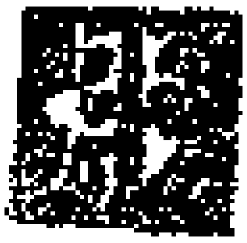
啓尊 啟
从王南征



啟尊 啓
作祖丁旅
寶
彝



一



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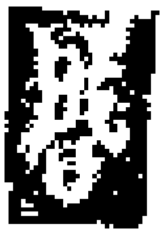
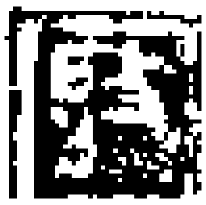
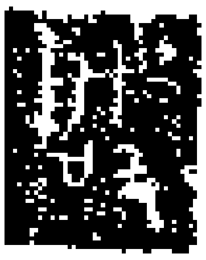


三

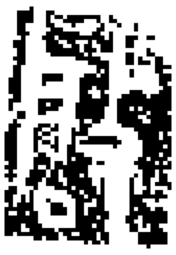
虢叔旅鐘 旅敢
啓帥井皇考威義



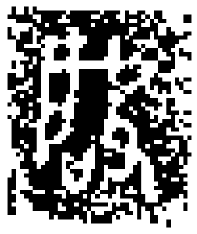
右史啓盨
右史啓鋆



諆啟鼎 諆
啓作旅鼎



盟卣 寍啓
遣事征從事



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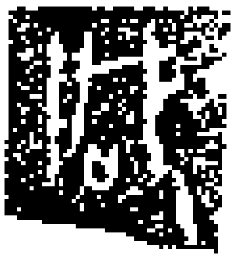
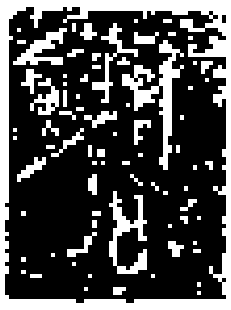


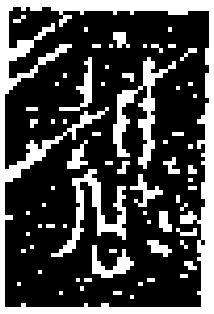
器

[illegible]啓方尊　[illegible]

啟御肖百生執



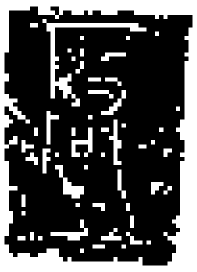
蓋



器

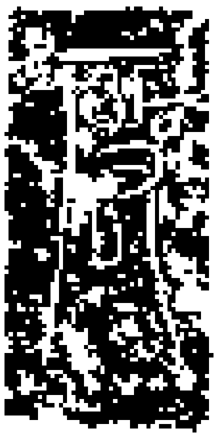
啟彊尊　王子

啟彊自作飲彝



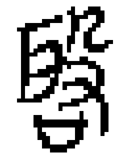
𨜬蛮壺

大啓邦沔



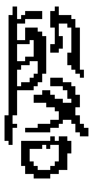
中山王譽鼎

闢啓封疆



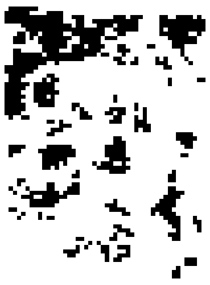
鄂君啓節　爲

鄂君啓之璽



鄂君啓節　栽即

阮爲鄂君啓之璽



番君

匜

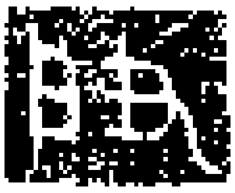
唯番君啓用土

金作自寶匜

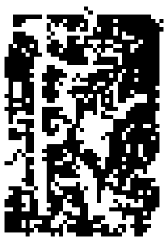
楊樹達曰：說文二篇上口部云：「启，開也，从户从口。」三篇下攴部云：「啟，教也，从攴启聲。」今以甲文考之，疑許君說此二字之形皆誤也。甲文有𢻰字，从户从又，又有𢼄字，从户从攴，甲文从又从攴多不分，此二文爲一字，皆示以手開户之形，愚謂訓開者當爲此字，

以手闢戶，故爲開也。訓教之啓，許解爲从攴启聲，愚謂當解爲从口𢼸聲。蓋教者必以言，故字从口，教者發人之蒙，開人之智，與啓戶事相類，故字从𢼸聲兼受𢼸字義也。說文全書字从𢼸者四篇上目部有「䁈」，六篇上木部有「棨」，七篇上日部有「晵」，十三篇上糸部有「綮」，許皆說爲从啓省聲，余謂此四字从𢼸，乃𢼸字獨爲一字之證。又此四字實皆從𢼸聲，與啓从口𢼸聲者爲例正同。因許君不知有𢼸字，故解四字皆爲从啓省聲，蓋既誤解啓字，而並誤說此四字也。（積微居小學述林六七至八八頁釋启𢼸）

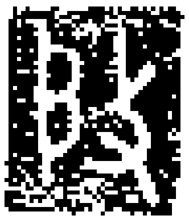
（𢼄）



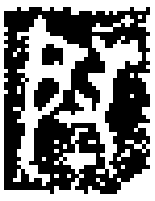
旁𢼄鼎 𢼄作鼎諆 旁



非𢼄鼎 𢼄作保旅鼎 非



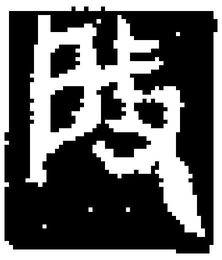
盖



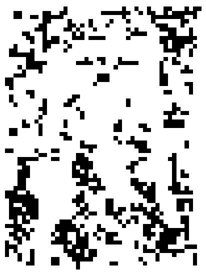
器

芮伯𢼄壺

芮伯𢼄作釐公尊彝



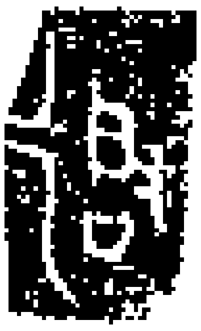
逐𢼄諆鼎 逐𢼄諆作廟叔寶尊彝



林男匜 隹林罵𢼄乚作囗賓其匜

从户从支，象从手闢户之形，本義當為開，即啟字異體，詳見釋啟。

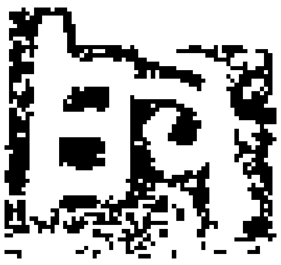
（⿰彳𢼄）



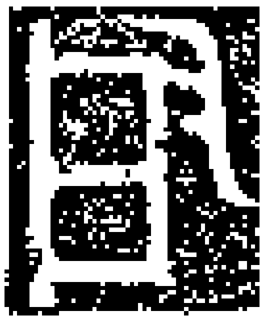
徹鼎 蔑徹

商承祚曰：啟从彳，疑為行啟之專字。（十二家吉金圖錄寠二叢燓六貴徽古鼎）按左傳昭公十三年，以先啟行，啟當作徹用，商承祚之釋可備一說。

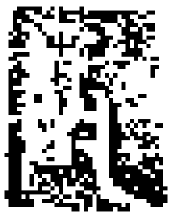
（𢨋）



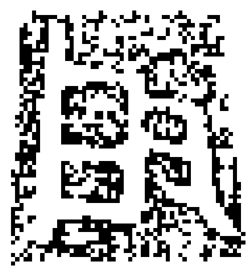
亞𢨋
卣



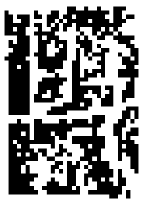
亞启方彝
亞𢨋



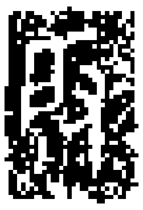
𢨋父乙鼎
𢨋父乙



𢨋父辛觚
𢨋父辛



盂

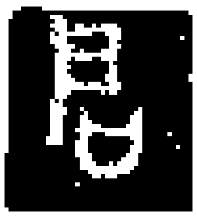


鄂

鄂𢨋女尊　鄂
𢨋作父庚寶尊

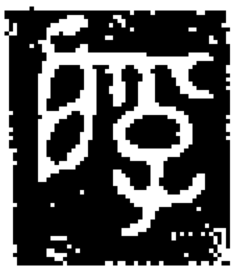
按說文無此字，从户从又，象手開户之形，說文从𢨋之字皆含開意，如七篇：晵，雨而晝姓也，義為雲開日出，四篇：𥉸，省視也，五篇：[illegible]，窺也，義為張目而視，三篇：啟，教也，五篇：闓，開也，𢨋的本義為開户，說文二篇：启，開也，启當是𢨋的後起字。

（启）



[illegible]小子鼎　[illegible]小
子启作寶鼎

启即啟之省。

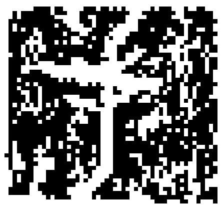


魯士⿰𠂤孚簠　魯士
⿰𠂤孚又作包簠

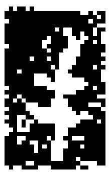
戴家祥曰：⿰𠂤孚字說文未見，劉心源釋⿰耳孚，讀爲傺，謂其字从耳非从𠂤也（奇觚室吉金文述卷五）。柯昌濟韡華閣集古錄跋尾（二卷八葉）从之。按羅振玉三代吉金文存卷十收錄魯士⿰𠂤孚簠共有五器，其中一器作士⿰耳孚，一器作士⿰𠂤孚，兩器作士⿸户孚，並从户，劉亦从耳，非是。以形義審之，字當釋⿸广孚，讀爲庖。說文九篇「庖，廚也。从广包聲。」古字以户表義者，亦或更旁从广，周書顧命「狄設黼㡯綴衣」，僞孔傳訓㡯爲屛風。一切經音義十四引字林「㡯，[illegible]也」。集韻去聲七尾「㡯，音㡯」。又下平十五青「扃、扃同字」，是其證。包孚聲同，王風兔爰「雉離于罦」，說文七篇引作「雉離于罿」。楚辭九歎「揚枹柎鼓」，王逸注「枹，一作桴」。一切經音義二引衞恒詔定古文官書「枹、桴二字同」。户義同广，故庖亦或作⿸广孚。天官序官「庖人，中士四人，下士八人」，鄭玄云「庖之言苞也，裹肉曰苞苴」。庖亦同胞。按列子楊朱篇「胞廚之下」，釋文「胞，本作庖」。莊子養生主「庖丁爲文惠君解牛」，釋文「庖，本作胞」。又庚桑楚篇「湯以胞人籠伊尹」，墨子尚賢中亦「伊摯有莘氏女之私臣，親爲庖人」。漢書百官公卿表「胞人、都水、均官三長丞」，顏師古集注「胞與庖同，胞人主掌宰割者也」。聲亦同浮，大雅生民「烝之浮浮」，說文十篇引作「烝之烰烰」。廣韻烰讀縛牟切，并母幽部；庖讀薄交切，不但

聲同，而且韻同，故呂覽（本味）「庖人」作「烰人」。（高誘注：烰猶庖也。）烰簠銘「魯士孚父乍飤簠，永寶用」。「士」即中士、下士之士。庖父猶言「庖人」、「庖正」也。左傳哀公元年伍子胥諫吳王夫差曰：夏少康為有仍牧正，逃奔有虞，為之庖正。杜元凱注「庖正，掌膳羞之官」。孔穎達正義「庖正當周禮之庖人，用之為正，當是食官之長，故為掌膳羞之官也」。然則魯之士庖父，殆亦庖人、庖正之曹與。

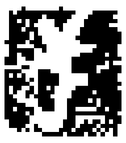
手



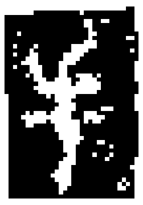
柞鐘 問鉦 柞拜手



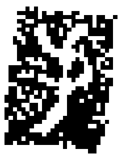
卯𣪘



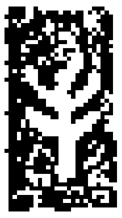
卯𣪘 卯 拜手頁手



咢壺 咢 拜手䭫首

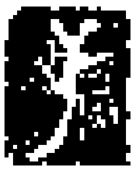


一

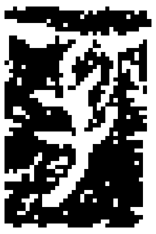


二

揚𣪘 揚 拜手䭫首

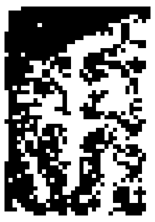


伊𣪘 伊 拜手䭫首

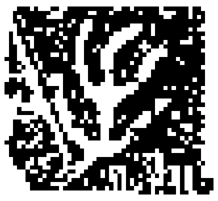


三

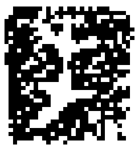
南宮乎鐘 乎拜手頓首



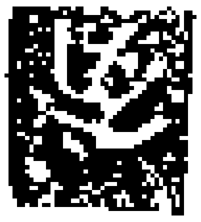
盂



器一



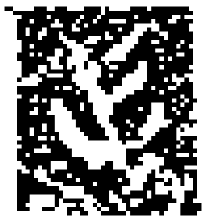
盂二



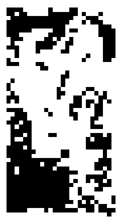
器二

師嫠𣪘

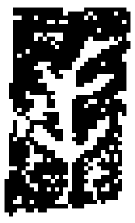
師嫠拜手䭫首



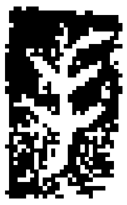
𢀛侯鼎 口 方拜手䭫首



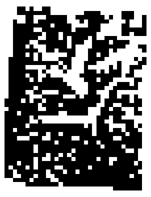
盂一



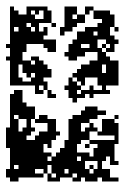
器一



盂二

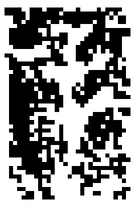


器二

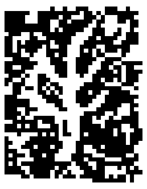


盂三

無㠱𣪘 無㠱 拜手䭫首曰

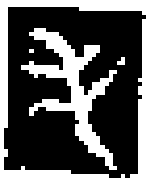


盂

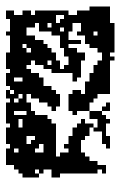


器

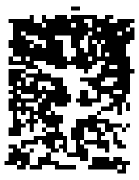
楚殷　楚敦
拜手䭫首



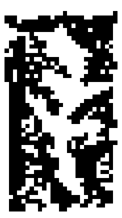
匡卣　匡
拜手䭫首



吳生
鐘

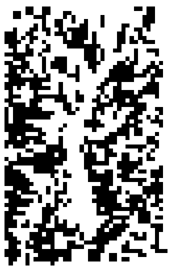


吳生鐘　囗
生拜手䭫手

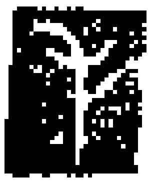


不嬰
殷

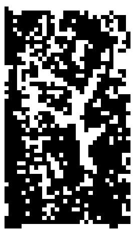
不嬰拜
䭫手休



逆鐘　逆敦
拜手䭫⧄

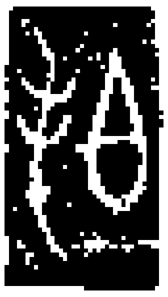


彔伯㦰殷　彔伯
㦰敦拜手䭫首



芇伯殷　芇伯拜
手䭫首天子休

林義光曰：說文云「𠂒」象形，按古作𠂒，（散鼎）象掌及五指之形，或作乇，（虢叔鐘字偏旁）與毛相混，或作𠂒。（井人鐘字偏旁）𠂒象覆手之形。（文源）按金文通語「拜手䭫首」，即拜手至地，然後再叩首，為頓禮，隆拜中最莊重的一種。



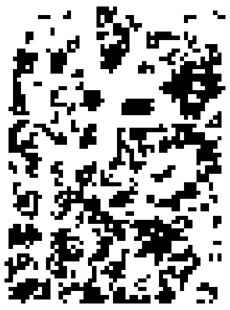
拍尊　拍作朕配

平姬享宮祀彝

拍字从手从白，說文所無，以形聲擬之，當即𢪍之異文，白百聲同，集韻上聲二十陌「𢪍」或从白，尚書堯典「僉曰伯夷」，蔡邕姜淮碑作百夷，說文十二篇「𢪍，拊也」，玉篇六十六「拍」普洛切，拊也，廣雅釋詁三「拍，擊也」，拊擊同義，是拍𢪍兩字不但聲同韻同，而且義同，其為同字甚昭昭然。聲符更易字亦同，博，拍从白聲，白讀傍陌切，幫母魚部，博从專聲，專讀補洛切，不但同部而且同母，天官醢人「豚拍魚醢」，鄭大夫杜子春皆以拍為膊。釋名釋姿容「拍，搏也，以手搏其上也」，拊讀芳武切，滂母魚部，韻同聲近。

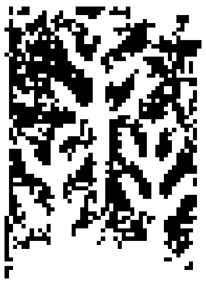
戴家祥曰：拍當釋「𢪍」。說文十二篇「𢪍，拊也，从手百聲」，百白古本一字，大盂鼎「錫女邦司四白人」，又曰「錫夷司王臣又三白人」，並以白為百，荀子王制篇「司馬知師旅甲兵乘白之數」，楊倞注「或曰白當為百」，加旁作伯，虞書「僉曰伯夷」，蔡邕姜淮碑作百夷，孟子「百里奚」，韓非難言篇作伯里奚，漢書食貨志「亡農夫之苦，有仟伯之得」，顏師古謂「伯，百錢也」，集韻二十陌「𢪍」或从白，玉篇六十六「拍」音莫格切，附也。

𢪌



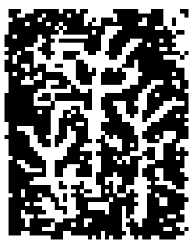
𢪌盨

𢪌作王母媿氏[illegible]盨

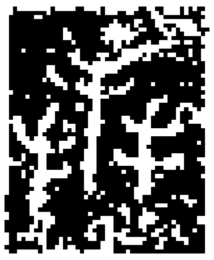


𢪌盤

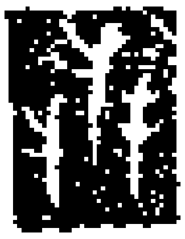
𢪌作王母媿氏[illegible]盤



蓋



器一



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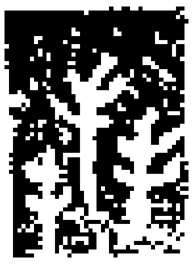

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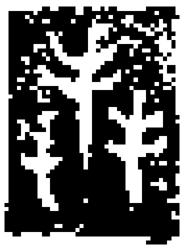

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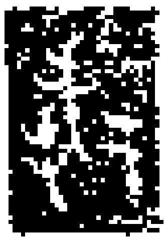

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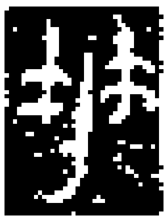

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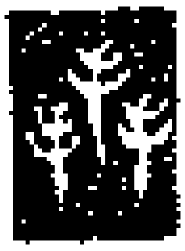


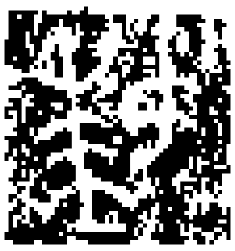
器四

𢪌簋

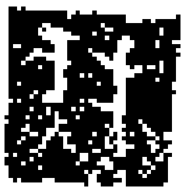
𢪌作王母媿氏餴簋

𢪌，說文不載，現代漢字有此字。辭海謂「俗稱扒手爲三只手，因寫作𢪌手，亦寫作扒𢪌，注音ㄆㄚˊ，又讀ㄅㄚ」，疑現代語中的𢪌字是一個很晚產生的俗字，金文的𢪌當別有所指，況金文𢪌用作人名，斷然不會有扒手的含義，字義有待再考。

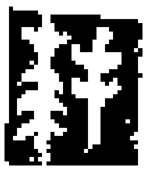
捧



作鐘鉦
訶
作捧手

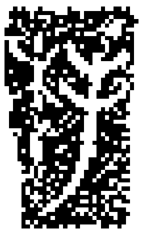


翔毁
捧頧首

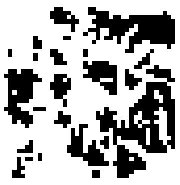


盂

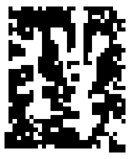
沈子毁
捧頧首



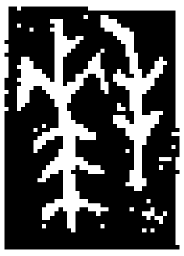
周公毁
捧頧首



三年痶壺
捧頧首



盠駒尊
捧頧首



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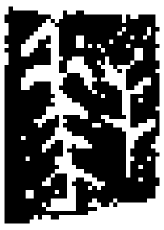
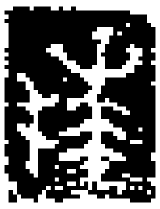
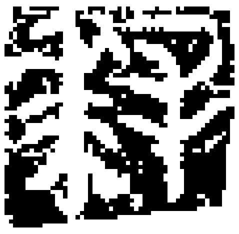


器

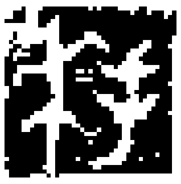
大毁
拜頧首
大



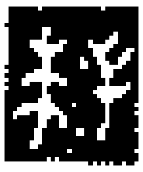
大毁
拜頧首
大



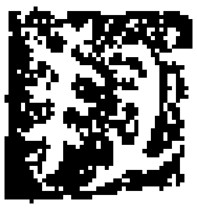
大鼎
捧頧首
大



宰鼎
捧頧首
宰



休盤
捧頧首
休



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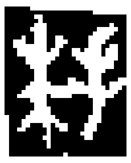
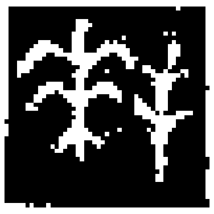


吳彝
捧頧首
吳



剌鼎
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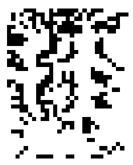
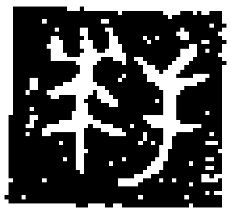
剌

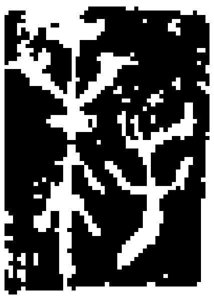


堇鼎
捧頧首
堇

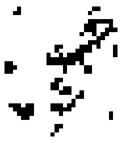


遇鼎
遇捧頧

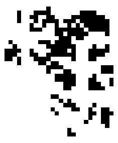
首



趩鼎
捧頡首
趩



戜方鼎
戜捧頡首



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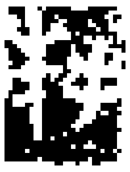

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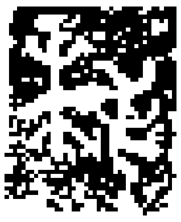
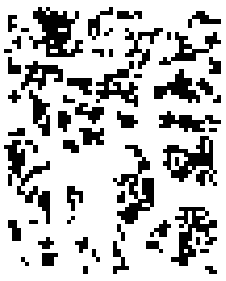
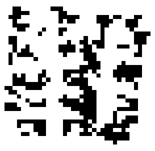
戜方鼎
戜捧頡首



師訊鼎
訊捧頡首

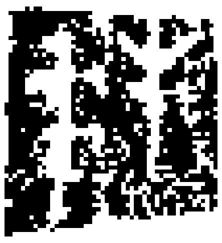


膳夫山鼎
山捧頡首

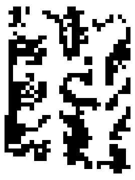


盂

恒殷
捧頡首
恒



伯晨鼎
晨捧頡首



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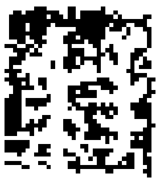
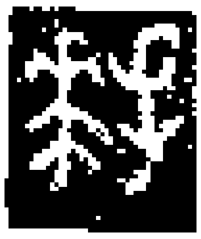
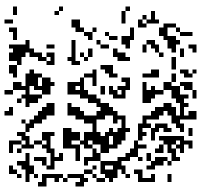


器

諫殷
捧頡首
諫



盂一



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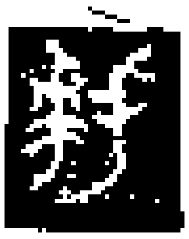

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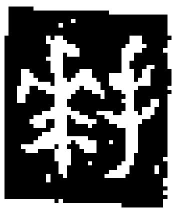

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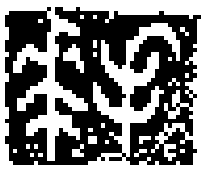

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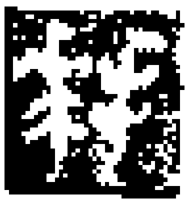

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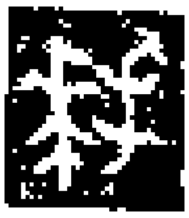
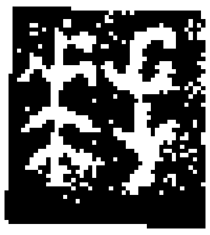
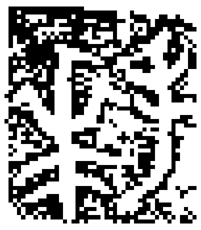


盂五



器五

頌殷



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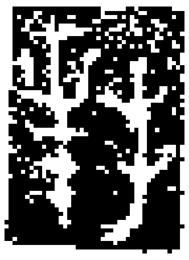

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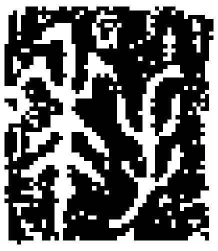

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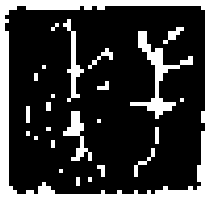

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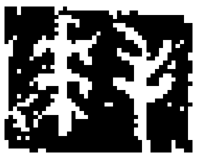

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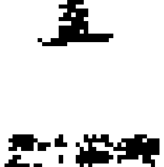

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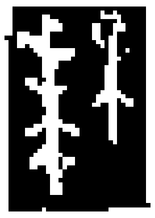

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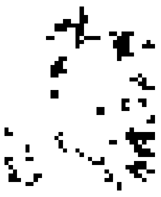

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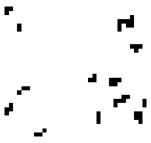

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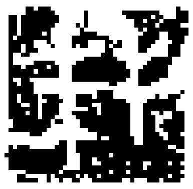

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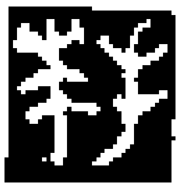

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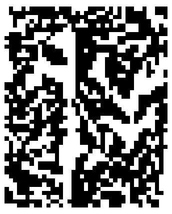

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艅𢷎
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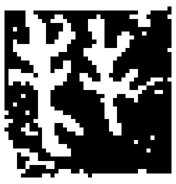

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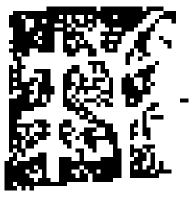

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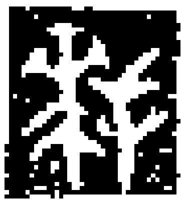

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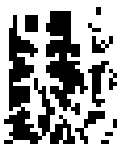

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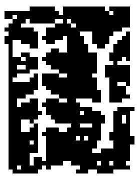

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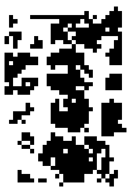

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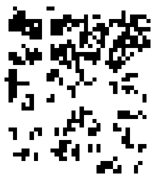

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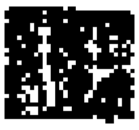
𢷎䭫首



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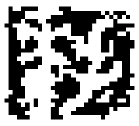

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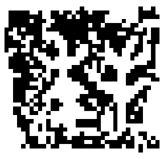

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趞拜頴首
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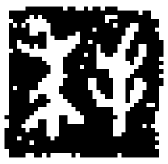

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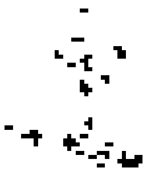

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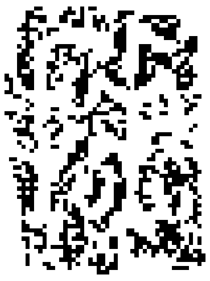

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父拜頴首
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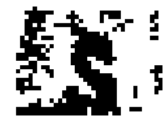

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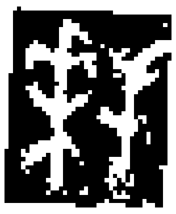

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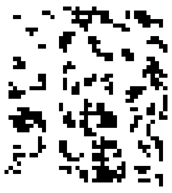

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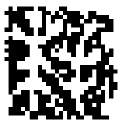

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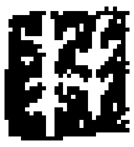

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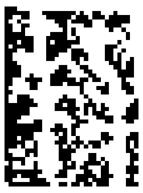

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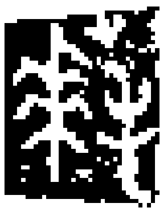

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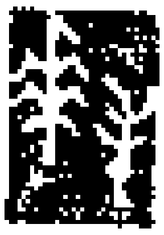

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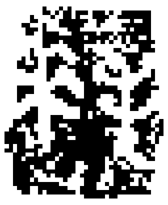

器二

師酉段
酉拜頴首
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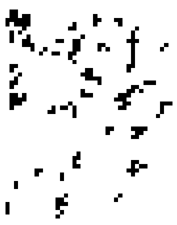

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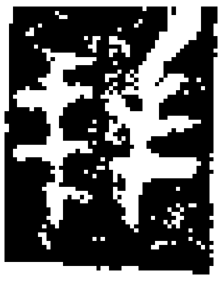

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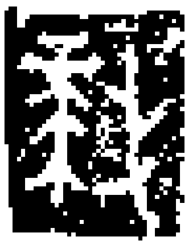

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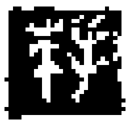

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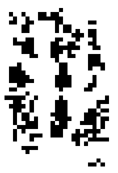

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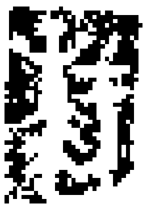

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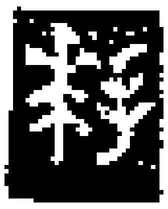

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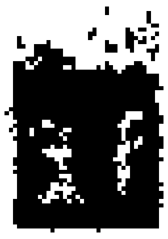

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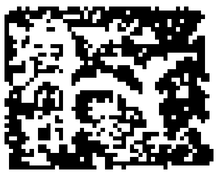

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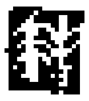

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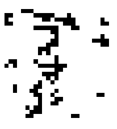

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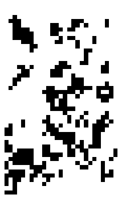

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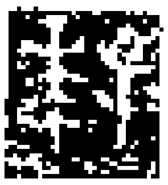
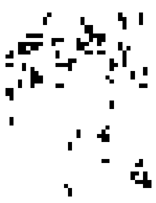


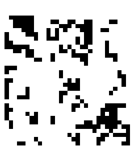
盠二

盠方
彝



盠尊　盠
敢拜頟首

盠



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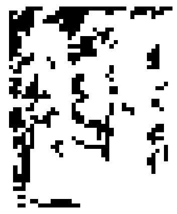
殷

乃子戜
拜頟首



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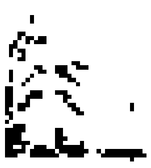
駿拜頟手休



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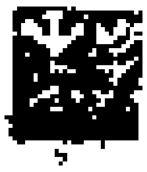
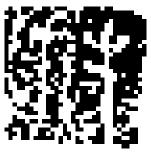
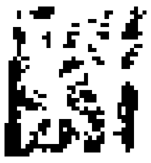
手頁手頟首



遹殷　遹
遹

拜手䭫首





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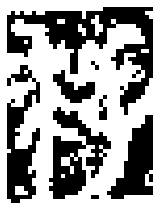
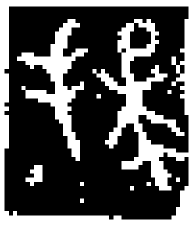
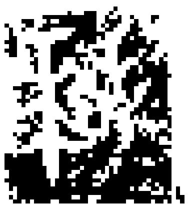
揚𣪕 [illegible]
拜手䭫首



魯壺 魯
拜手䭫首

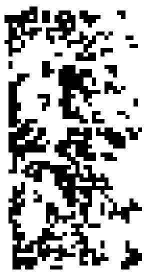


匡卣 匡
拜手䭫首



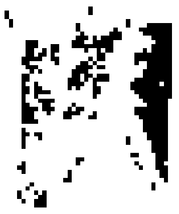
三

南宮乎鐘
乎拜手䭫首



吳生鐘
口生拜手

䭫手



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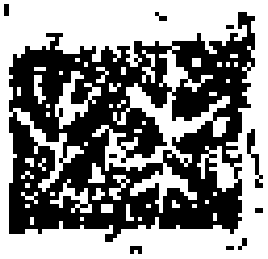

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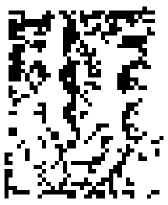

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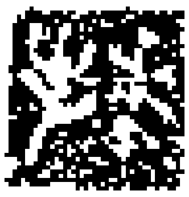
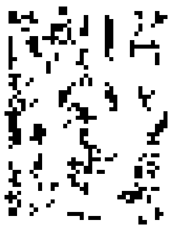


盂二

師嫠𣪕 師
嫠拜手䭫首



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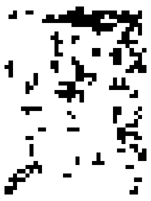
方拜手䭫首 [illegible]



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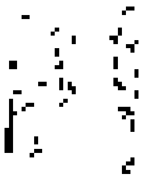
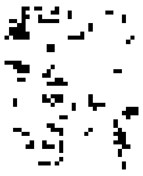


盂



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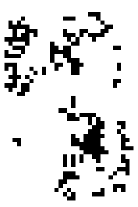

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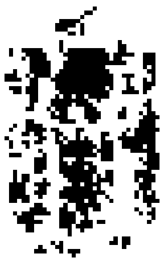
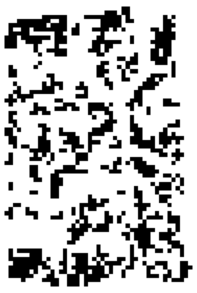
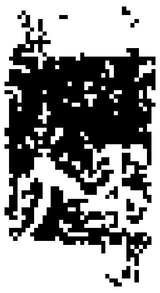


盂五

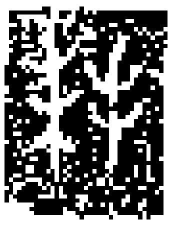
[illegible]㠱簋 [illegible]
㠱拜手䭫首



逆鐘 逆敢
拜手䭫口

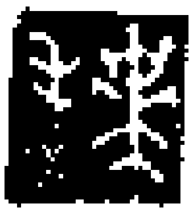


盂

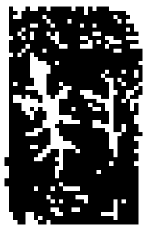


器

楚段 楚敢
拜手頴首

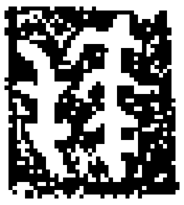


彔伯𢦚段 彔伯
𢦚敢拜手頴首



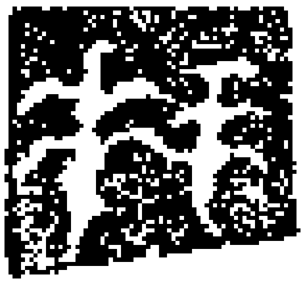
不伯段

不伯拜手䭫
首天子休



二

奠叔蒦父鬲 奠
井叔蒦父作拜鬲



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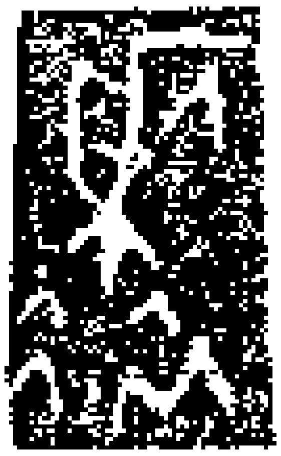


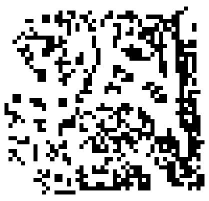
二

洹子孟姜壺
齊侯拜嘉命

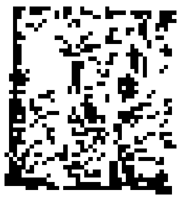
吳大澂曰古拜字从手从𠦪，古𠦪字从艸从𠦪彝器古文無𠦪字，而𠦪拜二字皆从𠦪可相證也。石鼓文𠦪字作𠦪，毛公鼎𠦪字从𠦪，知古𠦪字當作𠦪，亦各有繁簡之不同。吳尊蓋𠦪字作𠦪，亦作𠦪，拜字作𢷎，知𠦪即𠦪之簡文也。彔伯𢦚敦𠦪字作𠦪，拜字作𢷎，知𠦪即𠦪之繁文也。拜字古文或作𢷎，或又作𢷏，皆象以手折𠦪形。詩甘棠勿翦勿拜，箋云拜之言拔也，厲施士丙說，拜言人心之拜，小低屈也，實與翦伐二

字義不相類。又段謂勿拜之拜當訓以手折垂，蓋漢以後詁訓家不見古文，不知拜字从𠦪之義，轉以甘棠詩拜字為異解，廣韻引作「勿翦勿扒」，尤為可異。實則勿翦勿拜」為拜字正義，拜手稽首為拜字引伸之義也。小篆拜从手从𠦪，許氏未審其恉，義不可解。疑古文拜字有从桒者，𠦪忽一聲之轉，形亦相似。古桒字作顡，或作幞，亦从𠦪之字，後人省桒為丵，再省作幞，亦古今文之遞變而失其本義也。（字說三葉拜字說三）

（頪）



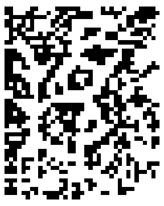
康鼎　康
頪頟首



友𣪘　奪
既頪頟首

頪，當是拜之異文。篆文拜作𢷎，說文十二篇云：「首至地也，从手𠦪。」頪，則換𠦪旁爲頁，「首至地」的義更明確。金文通語「拜頟首」亦寫作「頪」。

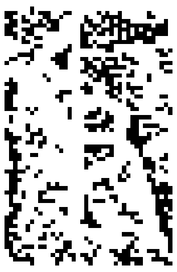
（頛）



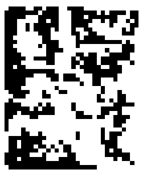
康乍且考𣪘
康頛頟首

頛，當是拜之異文。篆文拜作𢷎，說文十二篇云：「首至地也，从手𠦪。」頛則換手旁爲頁，更點明「首至地」的字義，「𢷎頟首」爲金文恆語。

攴



乍父辛鼎
亞中攴

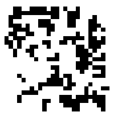


陸氏鐘
臯鳴攴好

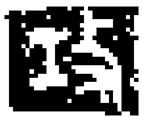
說文三篇攴，小擊也。从又卜聲。按，卜亦形符，表示扑擊的工具，如杖殳之類。攴讀音普木切。段玉裁以爲卽扑字。陸氏鐘「臯鳴攴好」，郭沫若曰：當讀爲頒或溥，言甚好也。聞

（金文詁林讀後記卷·一二一一頁）

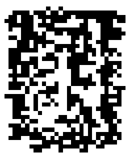
攻



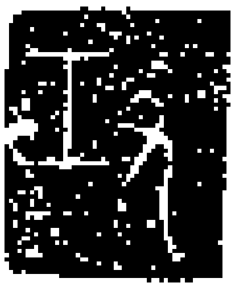
郾王詈戈
攻鋻



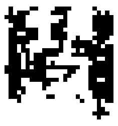
大攻削
大攻肴



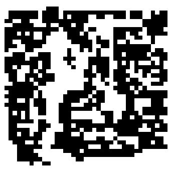
晉公盦
口攻雖者



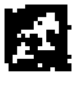
鈴鎛　余
為大攻厄



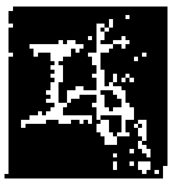
郾王詈戈
右攻肴青其



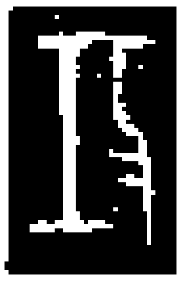
嘉賓鐘　余武
于戎攻盂口



曾大工尹季怠戈
曾大攻尹季怠之用

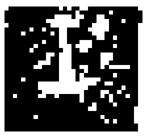


吳王夫差劍　攻敔
王夫差自作其元用

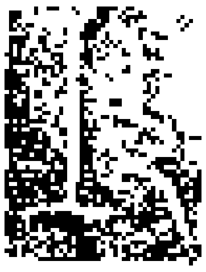


吳王夫差
監　攻吳

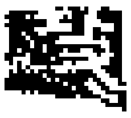
王大者署
卑吉金



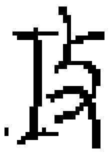
吳王光劍　攻敔王
光啓自作其元用



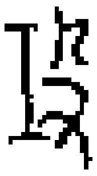
國差𦉜　攻帀侸
鑄西墉寶𦉜亖秉



距末　堂工長弓
悍異戴忌攻書

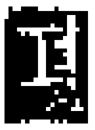


鄂君啓節　大攻尹脽
以王命=集尹悊秸



鄂君啓節
大攻尹

雁以王命，寡尹恐稽



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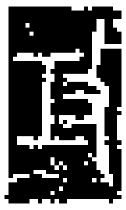
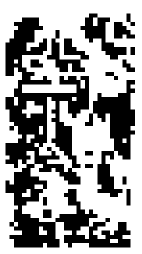


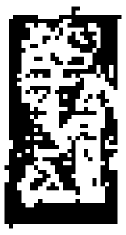
二

臧孫鐘 攻敔中冬戕之外孫坪之子臧孫



吳王光戈

攻敔王光自

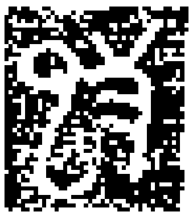


攻敔王戈 敔王光自□

攻

右攻䇂者 若支者

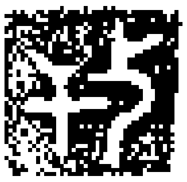
孫詒讓曰：「女肇敏于戎攻」者，即詩江漢之「肇敏戎公」，公攻字通。後書宋弘傳引詩作「肇敏戎功」，（三攻公功三字並通。）毛傳「肇，謀；敏，疾；戎，大；公，事也」，鄭箋訓戎爲女，與毛異。紬繹此銘，戎攻亦當訓爲大事，足證毛義矣。（拾遺三十頁者減鐘）國差𦉜「攻𠦪帀」，容庚曰：「攻工古通，詩車攻「我車既攻」，石鼓文作「避車既工」，周匋文多記匋攻某，匋攻即匋工。（寶蘊樓彝器圖錄九）（三桒冏圖象錄）



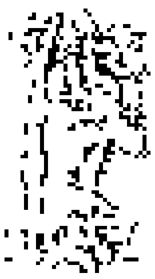
改盨

改作朕文考乙公旅盨

方濬益曰、說文、改、更也、从攴己聲、李少溫以為己有過攴之即改、今與文从攴从己、說文「巳、已也」按古辰巳之巳與已止之已本一字、凡事止則有更改之義。段古文改本从巳、篆文分改為二、「毅改大剛卯、以逐鬼魅」新莽時語、非古訓。（綴遺齋彝器考釋卷九、十葉改盨蓋）



大鼎　召厥友入攼



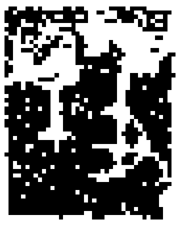
一

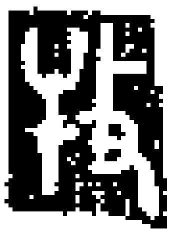
者沪鐘　□攼□

□台[illegible]□[illegible]立

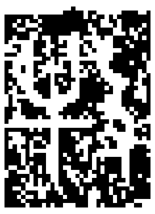
高田忠周曰：說文「𢽎，止也。从攴旱聲。」而旱即干聲也。又說文𢽎字从旱聲，而鐘鼎古文作攼。說文扞捍同字，稈秆亦同字，亦當證凡干聲字或當从旱聲。蓋从旱者爲籀文增繁，从干爲古正字矣。（古籀篇六十第二〇頁）按集韻捍或作𢼛，𢽎或作[illegible]，玉篇[illegible]或作[illegible]，[illegible]或作捴，又手通，可證攼扞當爲更旁異體字。集韻扞或作捍，別作𢽎。前漢書刑法志「手足之扞頭目」，注「扞禦難也」。

牧

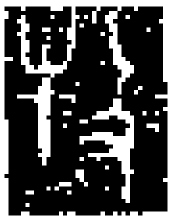

器一


器二

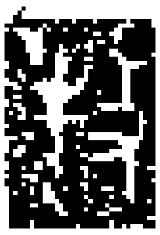
小臣謎簋
才牧自


器

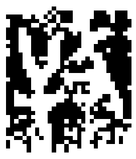
㑇匜
牧牛

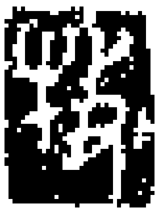

㑇匜
牧

牛則
誓

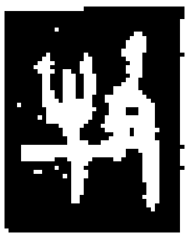

蓋

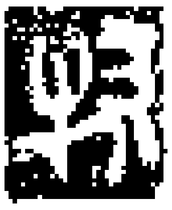
㑇匜
牛辭誓成牧


免簠　眔
吳眔牧



同簋　𤔲
場林吳牧


鬲攸从鼎
女覓我田牧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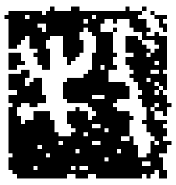
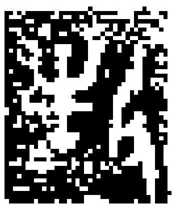
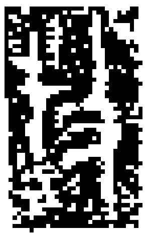
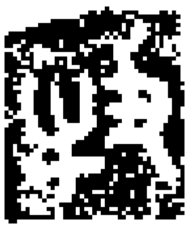

鄭
牧

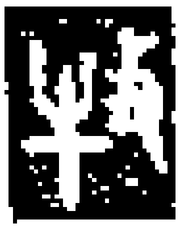
馬受簋蓋　牧
馬受作寶簋

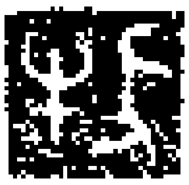

牧父丁簋　牧共
其作父丁[illegible]食簋

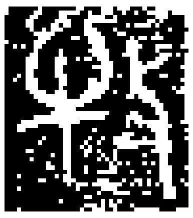

蓋

㑇匜　白揚父廼
或吏牧牛誓曰


鬲攸从鼎　虢旅
廼吏攸衛牧誓曰


鬲攸从鼎　鬲从㠯
攸衛牧告于王曰


蓋



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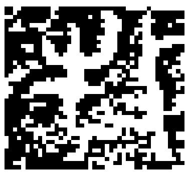

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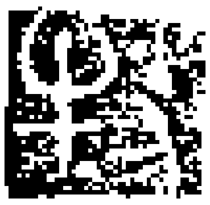
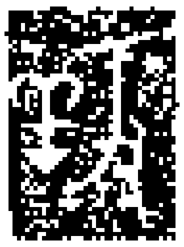


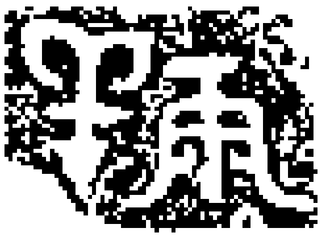
三

牧師父殷　牧師父
弟叔䀏父御于君

說文、三篇、牧養牛人也。从攴从牛。詩曰、牧人乃夢。按、字从攴从牛、當為養牛之義。免簠同簋牧字與林吳虞連稱。鬲攸从鼎田牧連稱。知牧字與林虞田等字義並列、泛指畜牧業也。金文牧或作地名及人名。



牧父丁罍
敉父丁

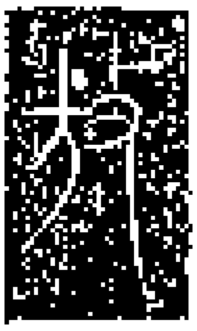


牧父癸觶
敉父癸

一
二

又牧父癸卣　夔
敉父癸仆山毌

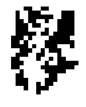
以牧訓「養牛」例之，此字從羊從攴，本義當爲養羊，牧字引伸爲渾括的畜牧之義之後，養牛養羊的區別便失去了意義，敉當與牧通。甲骨文牡字亦作⿰羊土、⿰犭土、麈等，「牡，畜父也」作爲抽象的畜父之義，从羊从犬，从麈沒有任何區別，此例當與牧或作敉同。說文，五篇，敉，古文養，與畜牧飼養同義，亦可爲牧敉相通之證。



中山王嚳方壺

用隹朕所放

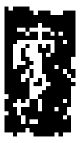
玉篇「放，比也」類篇「放，倣也」書堯典「曰若稽古帝堯曰放勳」疏「能放效上世之功」經籍的放字用義與壺銘全相同。



六

者減鐘（西清續甲編）

卑龢卑平



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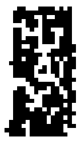

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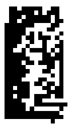

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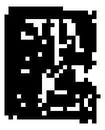
者減鐘（西清續甲編）

卑龢卑平



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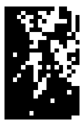

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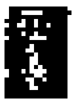


六

者減鐘（西清續甲編）卑

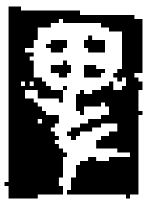
女龢：唶：

[illegible]盨

[illegible]器

𢦏設 卑

克卑書



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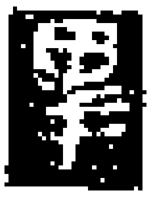
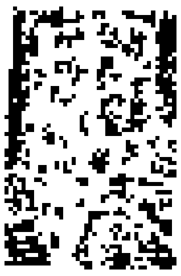


二

曾伯𩰫簠

具既卑方



國差𦉜

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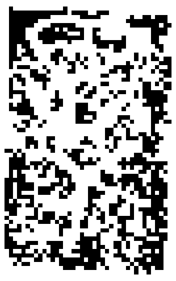

國差𦉜

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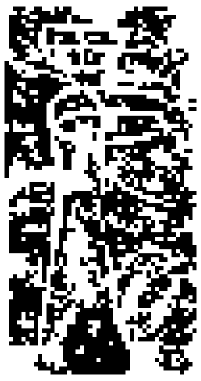
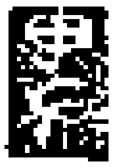


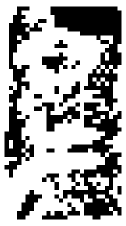
中山王嚳鼎

克怣克卑



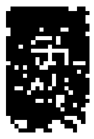
免設 卑

册令免曰



舀鼎 𠭯

卑我賞馬



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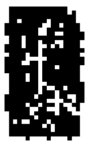

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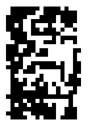
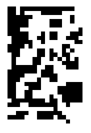


四

者減鐘（西清續甲編）

卑龢卑平



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者減鐘（西清續甲編）

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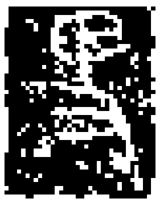
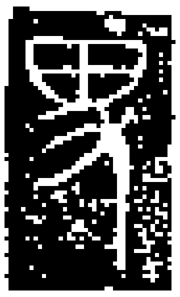
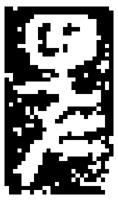


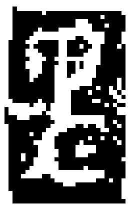
閈氏鐘
卑鳴攸好



秦王卑命鐘 秦王卑
命競墉王之定救秦戎



舀鼎 毋
卑式于𩛥



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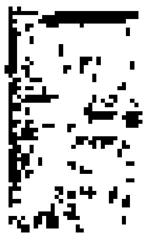

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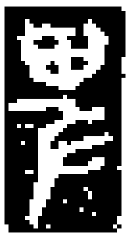

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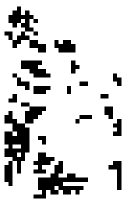
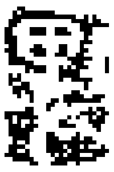
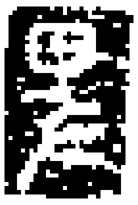


蓋



器

𢦔𣪕 卑乃
子𢦔萬年



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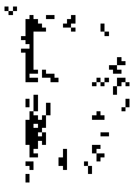
延
卑□呂舀
酉扱羊



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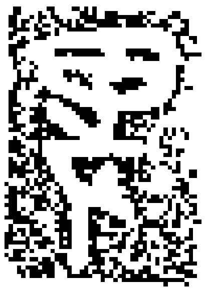

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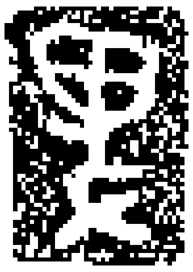

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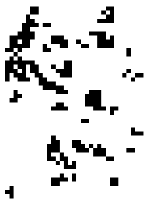
宮襄武父誓曰



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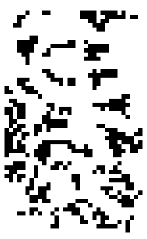
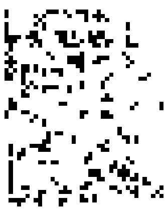
周公舍㝢于周卑處



師𩛥
鼎

𤰈天子僑

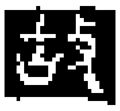
年塞韓



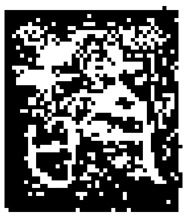
者尚余卑盤　者尚余

𤰈□□□擇其吉金

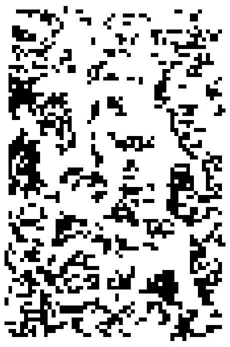
戴家祥曰：宋時出土晉姜鼎「𤰈毌通弘」，𤰈字从攴从田，楊南仲釋卑（薛尚功鐘鼎彝器款識法帖），孫詒讓（古籀拾遺上第十三葉）从之。按晉生毀、鞹韎作鞞韎，靜毀作𩾈剝，偏旁正作畁或畁，楊釋是也。牆盤「舍宇于周卑處」，卑當讀比。舀鼎「事尚卑處阜邑」，亦以「卑處」連文。按禮記明堂位「卑侯于魯」，今本毛詩魯頌閟宮作「俾侯于魯」，荀子宥坐「卑民不迷」，楊倞注「卑讀爲俾」。俾又通比。禮記樂記「克順克俾」，今本毛詩大雅皇矣作「克順克比」，又漸漸之石「俾滂沱矣」，論衡變動篇作「比滂沱矣」。卑、俾、比三字不但同部，而且同母。說文八篇「比，密也」，左傳文公十八年「是與比周」，杜注「比，近也」。漢書諸侯王表「諸侯比境」，顏師古注「比，謂相接也」。密也、近也、相接也，其義一也。「舍宇于周卑處」，謂武王命周公賜牆館于周原近處也，殆即王制所謂「天子之縣內諸侯」歟。（牆盤銘文通釋）高田忠周云：或謂捭訓「兩手擊也，从手卑聲」，又𢾺訓「毀也，从攴卑聲」，𢾺捭當同字，攴手通用（古籀篇五十六第三葉）。可備一說。



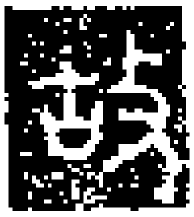
班毁
故亡



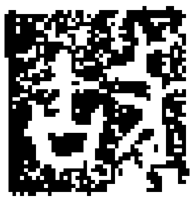
鄀諮尹鉦
嘼故刿



耆僕故匜
耆僕故作匜

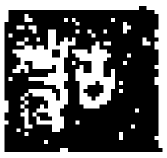


盖



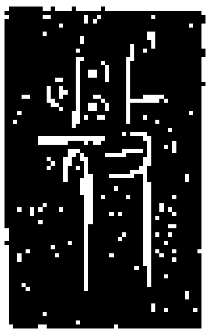
器

寺季故公毁　寺
季故公作寶毁

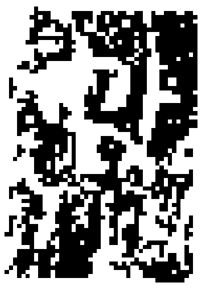


鄧公毁　不故女
大人始作餘公

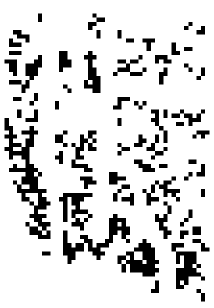
盂鼎「古天異臨子」古讀作故，古與故通，例同工攻、正政之通用。易雜卦「革去故也，鼎取新也」故者舊也。金文或作地名，「不故」周法高疑春秋時的不羹。左傳昭十一年「楚子城陳蔡不羹」杜預注「襄城縣東南有不羹城，定陵西北有不羹亭」。



中山王嚳方壺
敉才得賢

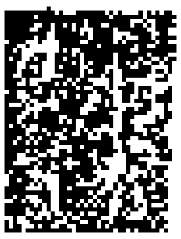


鄀公敉人鐘
上鄀公敉入

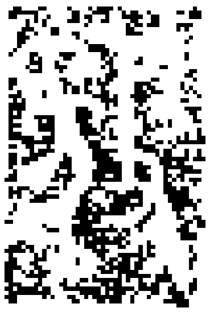


敉父
癸觶

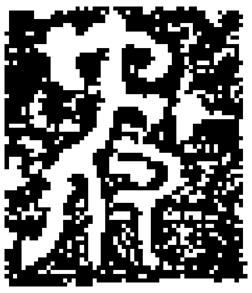
敉作父
癸彝



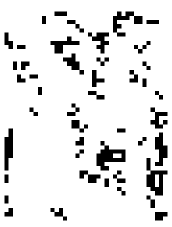
無敉毀　無敉
作父乙寶尊彝



艅父己甗　王
俎尸方無敉



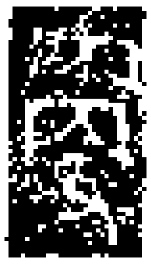
鄀公敉人毀　上
鄀公敉入作尊毀

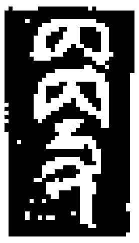


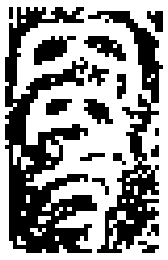
毛公鼎　繇
亟敉[illegible]寡

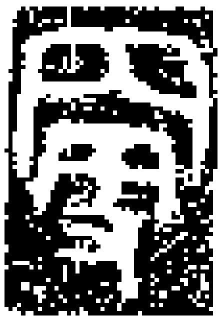
毛公鼎「亟敉繇寡」孫詒讓云：敉，徐釋為敕，非，亦釋為敉是也。王宜人甗「無敉」，敉字作敉與此正同。敉從攴矛聲，此左從矛，即古文矛字，矛為刺兵，故作是形，小篆變作矛，失其形矣。敉務聲類同。爾雅釋詁：務，侮也。詩小雅常棣「外禦其務」，毛傳同。左傳廿四年傳引詩務作侮。（籀廎述林卷七毛公鼎釋文）按唐韻侮讀文甫切，明母魚部；務讀亡遇切，明母侯部。魚侯韻近，古多通諧。古文四聲韻上聲九麌引古孝經侮作[illegible]，下半雖不清晰，上半則從矛明甚。苟變說文解詁，宷矛非聲，說亦不釋，為嘆，焉乎其惡王不若而無專曰

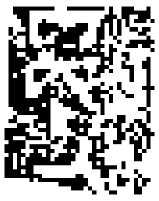
鰥，老而無夫曰寡，老而無子曰獨，幼而無父曰孤，此四者天下之窮民而無告者，文王發政施仁，必先此四者」，而周君臣將奉以為施政綱領，若康誥，若無逸，若小雅鴻雁，若大雅烝民，若左傳昭公元年、成公十八年，若史記魯周公世家，乃至毛公鼎猶諄諄然命之曰「不敢侮鰥寡」，侮敄聲同字通，吳大澂釋叔（愙齋集古錄四冊第七頁毛公鼎）

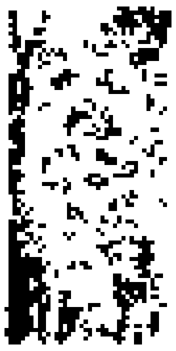

趩觶　叓氒且考服

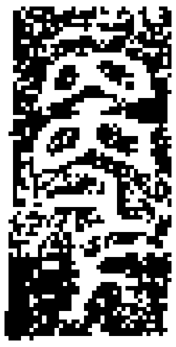

師虎殷　命汝叓乃取考


輔師嫠殷　更乃且考嗣輔

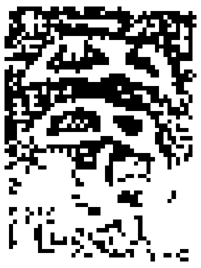

申殷　更乃且考足大祝

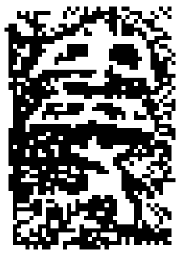

恒殷　令女更崇克嗣直鄙


一盖

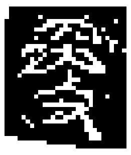

二盖

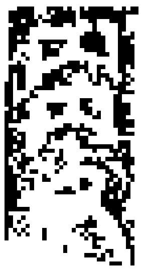
師嫠殷　既命女更乃且考司

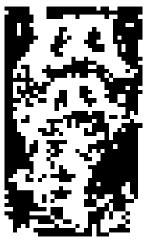

一器


二器

師嫠殷　既命女更乃且考司小輔


班殷　王令毛伯叓虢緐公服


曶鼎　令女更乃且考𤔲卜事

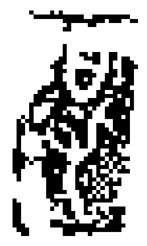

曶壺　更乃且考作冢𤔲土于成周八𠂤

于省吾曰，甲骨文叓字屢見，作[illegible]或[illegible]形，甲骨文編釋爲叓。按叓即古文鞭字。說文

鞭字作鞭，并謂「鞭，驅也。」从革便聲，㪅，古文鞭。說古音言之鞭从便聲，便从㪅聲，㪅从丙聲，丙鞭便聲㪅字隸變作更，丙更疊韻，周禮考工記輪人「眡其綆」，鄭司農謂「綆讀爲關東言餅之餅。」按綆从更聲，更本作㪅，从丙攴，是丙更古通之證。西周金文㪅字作駿，其从㪅乃甲骨文㪅字的省變。說文，馭从又馬，又乃㪅形的譌省。西周金文馭字均作駿，右从㪅乃古文鞭字，用鞭以驅馬。石鼓文馭字作駿，右从鞭作㪅，摘存初形。以上略論㪅爲鞭之初文，以及他和便字所以音近通的由來（甲骨文字釋林下卷三九一葉）。按金文㪅作㪅，从攴，从古文丙，石鼓文汧殹「黃帛其鯾」者，釋家謂鯾即鯿魚，亦即爾雅釋魚之魴魚。郭景純謂江東呼魴魚爲鯿。考論語季氏「友便佞」，說文三篇言部引作「友諞佞」。古音編讀「方沔切」，幫母元部。便讀房連切，並母元部。方房並唇音字，故說文十一篇鯾，又作鯿。「丙讀兵永切」，幫母陽部。方讀府良，以不但同母而且同部，故說文仿或體作俩，从人丙聲。儀禮少牢饋食禮「覆之南柄」，鄭玄注：「古文柄皆爲枋。」更、賡、庚聲同字通。國語晉語「姓利相更」，韋注：「更，續也。」小雅大東「西有長庚」，毛傳「庚，續也」，加貝作賡。許氏譌爲續之古文，賡續雖同義，然非一字。器銘每云「更乃祖考司某事」，似有更代重新受命之義，禮記儒行「悉數之，乃留更僕，未可終也」，注云：「君燕朝則正位，掌擯相更之者爲久將倦也，使之相代。」左傳昭公十二年「千更其位」，杜預注「更，代也」。又云「及平子伐莒，克之，更受三命」，杜注「十年，平子伐莒，以功加三命，昭子不伐莒，亦以例加

三命。正義曰十年、平子伐、言名書於經、卽平子於時已爲卿矣、釋例曰、魯之叔孫父兄、再命而書于經、晉司空亞旅一命而經不書、推此、知諸侯之卿大夫、再命以上皆書于經、自一命以下、大夫及士、經皆稱人、名字不得見也、準此、則知器銘、更乃祖考司某事、者、皆再命以上之榮典也、于說聲韻可通、其餘諸釋得失互見。

敀

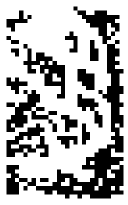


一

儔兒鐘　余茲

遷把敀吉金

此字从白从攴，即敀字，說文三篇「敀，迮也」，廣韻「大打也」。疑「敀吉金」即冶煉吉金的意思。

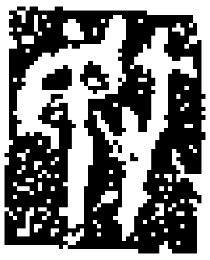


癸𡕥作考爵

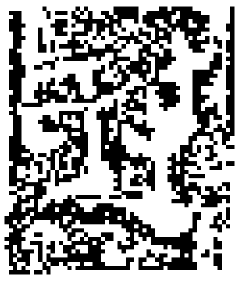
癸𡕥作考戊

字從罒從叏，罒即目。說文四篇：𡕥，舉目使人也，從攴從目，讀若颭。金文用作人名。

敃

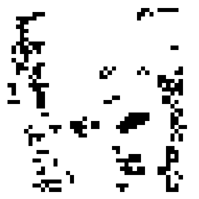


兮甲盤
亡敃

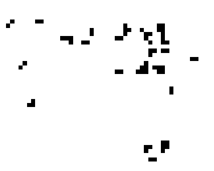


大克鼎
㝵屯亡敃

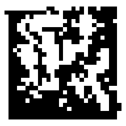
毛公鼎「敃天疾畏」，詩召旻「旻天疾威」，雨無正及小旻均作「旻天疾威」，敃讀爲愍，愍天即旻天。五經異義古尚書說「仁覆愍下則稱旻天」，爾雅釋天「秋爲旻天」，郭注「旻猶愍也」，愍萬物彫落是其證。大克鼎等「㝵屯亡敃」，說文三篇「敃，彊也」，金文彊通作疆，亡敃即無疆，屯讀作純，純德之義，國語晉語載趙襄子曰「吾聞之德不純而福祿並至，謂之幸」，純德與福祿有因果關係，「㝵屯亡敃」即德福享用不盡之意。



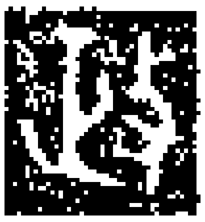
裘衛鼎
眔政父田



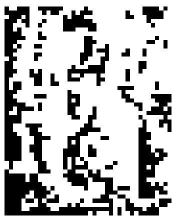
逆鐘
家乃政
得



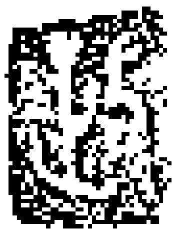
班簋
曰大政
盆



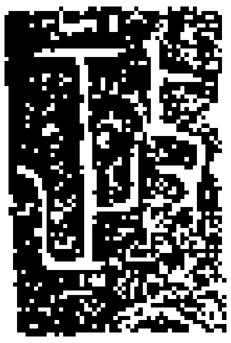
毛公鼎
女雜于政



毛公鼎
專命專政

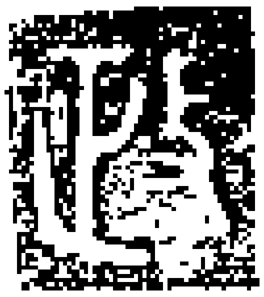


毛公鼎
用歲用政

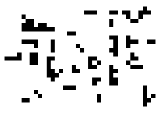


𬶍鎛

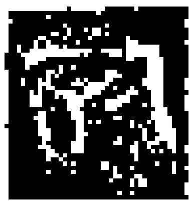
簡二
義政



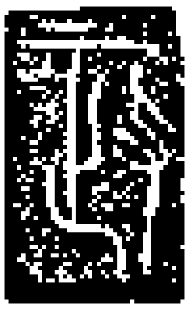
虢季子白盤
用政蠻方



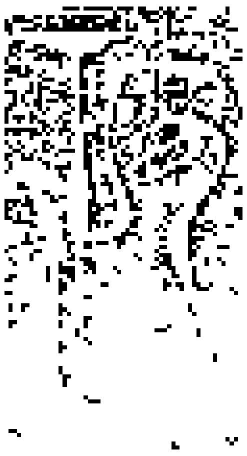
亞臣鑑
用政用濼



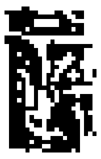
邾君鐘
用處大政



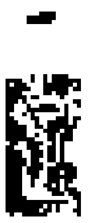
王孫遺者鐘
恵于政德



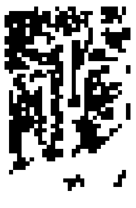
王子午鼎
惪于政德



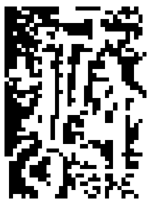
一



二

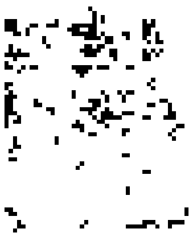


三

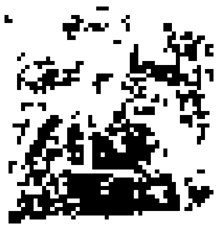


四

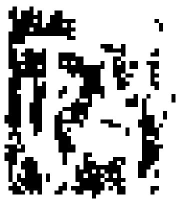
蔡侯鐘
寴寴鷊政



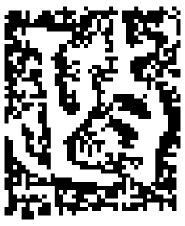
鑯鉦



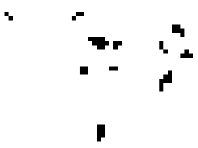
南彊鉦
以政司徒
余



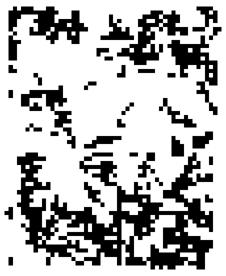
史牆盤　初
𢾊龢于政



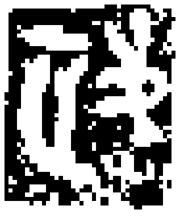
毛公鼎　悉
于小大政



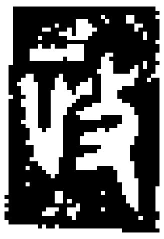
𤼈鐘　古文王
初盭龢于政



逑鐘　乃且考
□政于公室

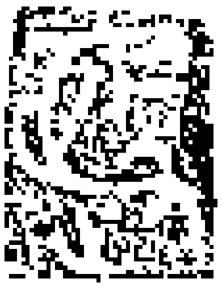


禹鼎　命禹□賸
且考政于井邦

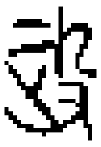


兮甲
盤

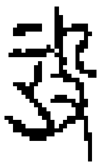
王令甲政𤔲
成周四方責



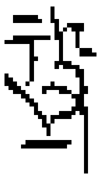
虞侯政壺　春
侯政作寶壺



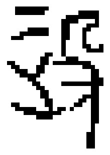
鄂君啓節
毋政於關



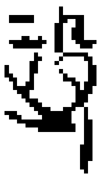
鄂君啓節
則政於大贅



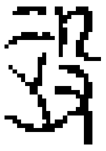
鄂君啓節　得
其金節則毋政



鄂君啓節　得
其金節則毋政



鄂君啓節　不
得其金節則政

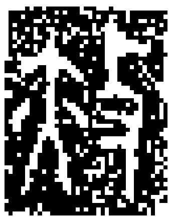


鄂君啓節
不得其

金節
則政

按甲骨文正作𤴓，从口（表示城邑）从止，會意為征行戡伐。詩「正域彼四方」，即此義也，征伐的用的是懲不善，使之歸順，故正引伸義為是正之是，為了保持本義加彳旁作征，强調征行，加攴旁作政，强調征伐。古籍正政通用。書微子「亂正四方」，史記作政，說文三篇「政，正也，从攴正，正亦聲」，馬注論語曰「政者，有所改更匡正」，正亦兼意，後世政又引伸為治理之義。金文政義與征通，用為正的本義。

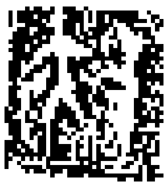
赦



器

𠑭匜

今大赦

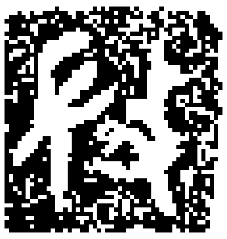


器

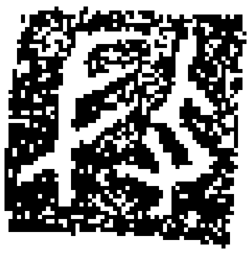
𠑭匜 今我赦

女義俾女千

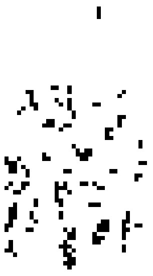
說文三篇「赦，置也。从攴赤聲。𢼸，赦或从亦。」按赤屬鐸韻，亦屬職韻，古音相通，本與釋同韻的擇、斁、繹、懌、嶧、驛、圛等字皆屬職韻是其證也。𢼸赦乃聲旁更換字。銘文赦即赦，赦免之義。



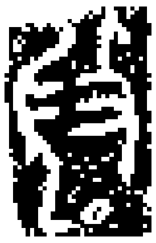
矢人盤
散



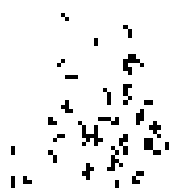
矢人盤
散父



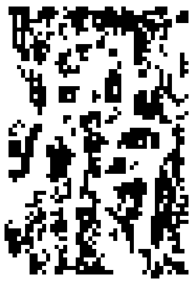
史牆盤
才散霝處



衛盉　嗣
土散邑

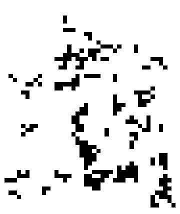


一

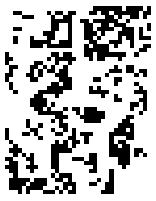


二

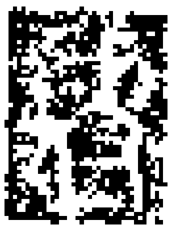
微痶盉
散痶作寶



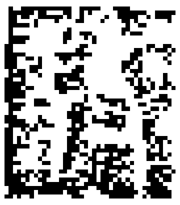
散伯痶簋
散伯痶作簋



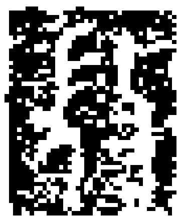
散伯鬲　散
伯作[illegible]鬲



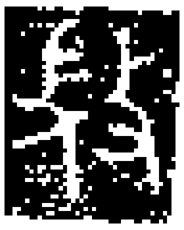
一蓋



一器

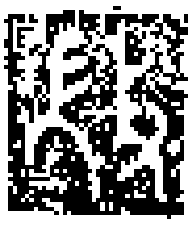


二

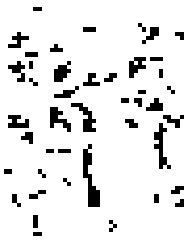


三

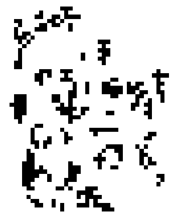
散師父𣪕
作散姬寶𣪕



微伯痶匕
微伯痶作匕



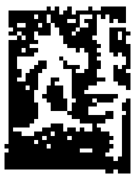
痶鐘　散史剌
且來見武王

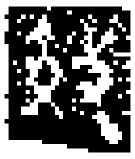


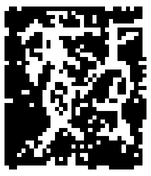
史牆盤　散史剌
且迺來見武王

金文散皆用作國邑名，經籍作微，戴家祥曰：徐中舒謂微爲微子啟封地，按殷代社會繼承制度兄終弟及，子弟皆爲未來儲君，殊無分封之必要，商亡之前微子未聞有封國，唐蘭謂微爲古部落，「武王伐紂時曾率領庸、蜀、羌、髳、微、盧、彭、濮八族的人」，成王立政也曾「有微和盧的君長」，微的地域未詳，按宋時出周頻氏鼎「重作散伯頻氏口鼎」（嘯堂集古錄上卷十七葉） 散盤有「散武父」「眉田戎散父」之文，不知即其地否，微眉二字古通，儀禮、少牢饋食禮「眉壽萬年」，鄭注「古文眉爲微」，左傳莊公二十年「築郿」，公羊穀梁並作「築微」，金文免伯毁「王命益公征眉敖」，散盤「奉于眉道」，至今亦未考定眉之地域所在。

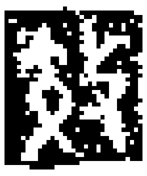
敄

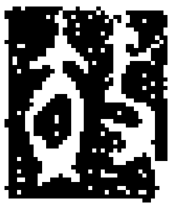

曶鼎敄口

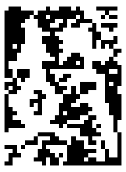

蓋

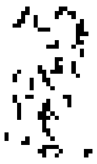

器

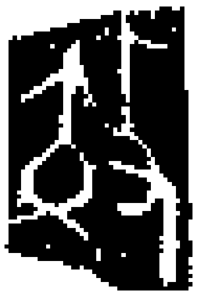
敄卣

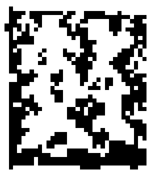

敄觶敄對公休

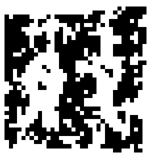

毛公鼎善敄乃友正


曶鼎敄父廼話贅曰


敄爵敄作且冂寶尊彝


敄父毀休王易敄父久三


蓋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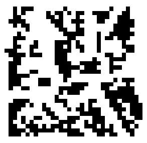
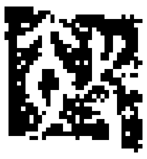
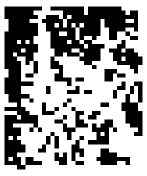
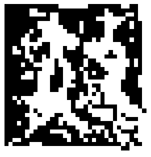
敄卣


敄觶公易毕綝子敄王休貝廿朋文合


蓋

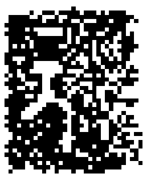

器

敄卣

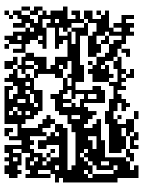

敄觶敄不敢不萬年夙夜奔走揚公休

說文、三篇、敄、家也。從攴矛聲。金文用作人名或地名。字形與篆文同、或從又、攴又古通用。

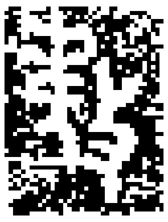
敖



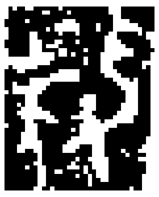
乖伯毁　眉敖至見



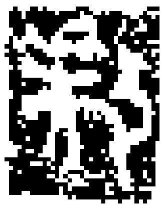
乖伯毁　王命益公征眉敖



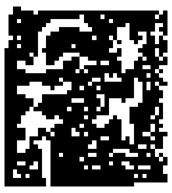
衛鼎　眉敖者肤為吏



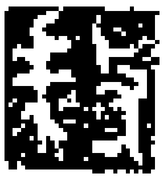
屖敖毁　屖敖用□用璧



屖敖毁　而易盝屖敖金十鈞

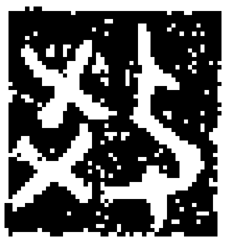


屖敖毁　屖敖其子子孫永寶

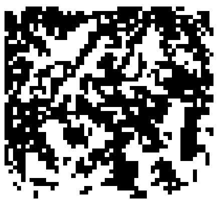


屖敖毁　屖敖羞用□□于吏盍

楊樹達曰、眉敖者微國之君也。眉微二字古通、微國之君何以稱敖、柯昌濟云「左傳楚有莫敖……考是器文誼、乃爲國君之稱、殆非官名、左傳載楚之君亦稱敖、如若敖、霄敖、堵敖、郟敖是也、疑敖爲古蠻夷之君稱、楚从夷俗、不定爲楚王專法矣。（韡華閣集古錄跋尾西編上十四葉）吳闓生亦云、敖者外國君長之號。（吉金文錄卷[illegible]）今按柯吳二說是也、然有異說焉。左傳昭公十三年云「不成君無號諡者、楚宙謂之敖」、又莊公十三年釋文引杜云、楚人謂未成君爲敖……然莊敖在位五年、郟敖在位四年、史家不得以爲未成君也、此杜預之說不可信也。書牧誓記從武王伐紂者有羌蜀髳微盧彭濮人、微即此眉、此銘之眉敖即武王時微國之後世子孫也。（積微居金文說二四七乖伯毁再跋）

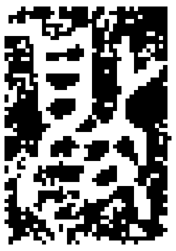


矢人盤
敎眔父

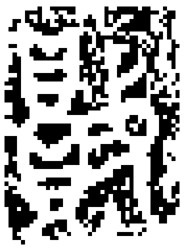


鄦侯庫彝
敎□□□

說文、三篇、敎上所施下所效也。从攴从孝、𥬸古文敎、𢽈亦古文敎。古者扑作敎刑、故敎字从攴。武从言、與誨同義。敎示言傳也。从孝、孝者學子之儀效也。散氏盤云、𢽈眔父、郭沫若云乃一官一名、攸蓋役人也。

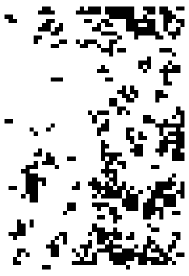


盂

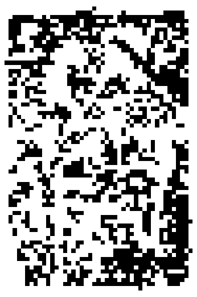


器

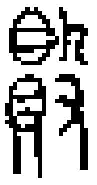
師旂餀
敬毋敗逮

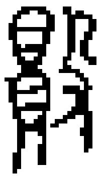


南疆鉦汝
勿喪勿敗



鉦鐵汝
勿喪勿敗

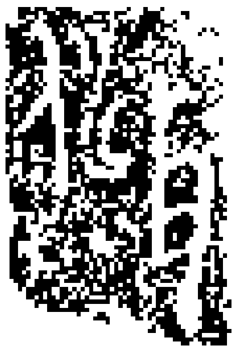




鄂君啟節大司馬卲
鄗敗晉師於襄陵之歲

說文三篇「敗，毀也。从攴貝。敗賊皆从貝，會意。𣀥，籀文敗从賏。」金文與籀文同。

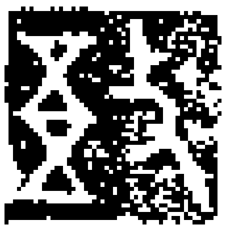
敒



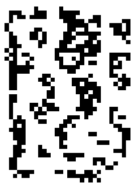
中攸卣　中敒
作寶尊彝

甲骨文中作乁，此字當為敒，舊釋攸非。說文三篇：敒，理也。从攴伸聲。金文用作人名。

敔

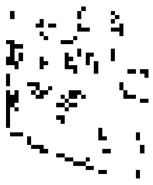


敔毀　敔
作寶毀



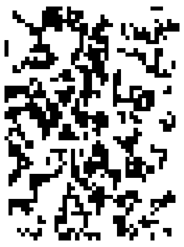
二
蓋

敔毀　王
蔑敔曆

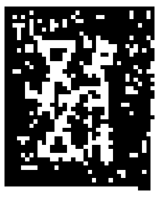


二
蓋

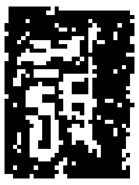
敔毀　敔
對揚王休



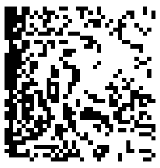
吳王夫
差劍



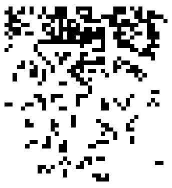
吳王夫差劍　攻敔
王夫差自作其元用



吳王光劍　攻敔王
元啟自作其元用

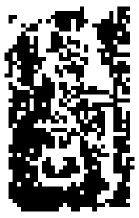


蓋

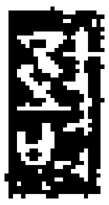


器

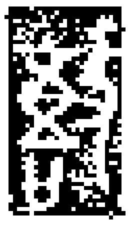
宋公䜌簠作其妹
句敔夫人季子媵匿



吳王光戈　攻
敔王光自□



一



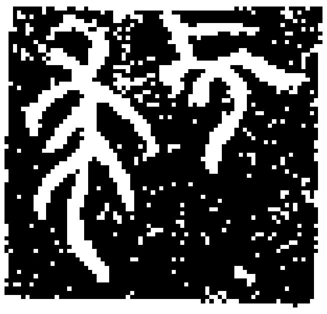
二

藏孫鐘　攻敔中冬㦰
之外孫坪之子藏孫

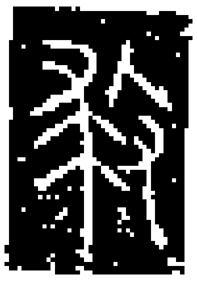
說文、三篇、敔、禁也。从攴吾聲。段玉裁注、與圉禦音同、釋言禦、圉、禁也。說文禦訓祀、圉訓囹圄、所以拘罪人、則敔為禁禦本字、禦行而敔廢矣、敔爲禦本字。攻敔曰攻、自防

同敔。毛公鼎「以乃族干吾王身，干吾即扞敔，敔字作吾，與故作古，政作正，攻作工，敬作苟用例相同。

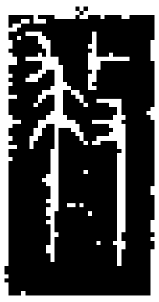
敹



窒匜　周窒作敹姜寶匜

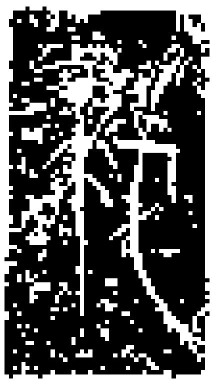


智篙鐘　隹智篙屖素畬入敹戌於楚競

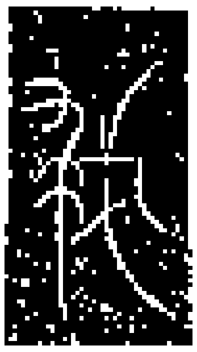


秦王卑命鐘　秦王卑命競坪王之定敹秦戎

高田忠周曰，元釋作敹，云疑殺省，非。今審篆形，左旁明是求字，从敹變勢耳。但銘義未詳，疑爲郝字假借。說文，郝，地名，从邑赤聲，同音通用也。（古籀篇六十第二五葉）



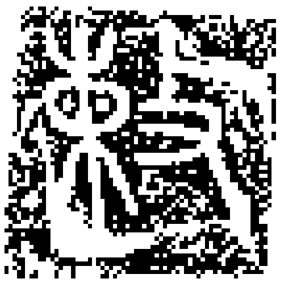
中山王譽鼎
戕人才彷



中山王譽方壺
曹亡鼠夫之戕

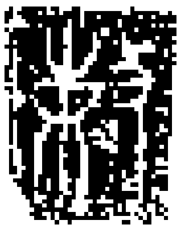
張政烺曰：戕从戈求聲，救之異體，戰國秦漢間文字从攴常改从戈，二形近致誤，馬王堆帛書中其例不可勝舉（古文字研究第一輯中山王譽壺及鼎銘考釋）。壺銘「曹亡鼠夫之戕」，即「曹無一夫之救」。張政烺曰：「戕人才彷」，根據文意當為仇人在旁，戕是仇的聲假字。（同上）

敕



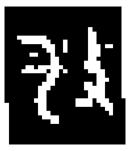
蓋

秦公殷
邁民是敕



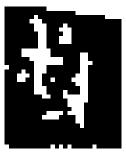
陳純釜　命左關帀發敕
成左關之釜節于稟釜

說文三篇「敕，誡也。从攴束聲」字亦作勅。僞書「敕天之命」傳「正也」。今本作勅。隸書作勅，形近之譌。易噬嗑「君子以明罰勑法」注「理也」。字亦作慗。廣雅釋言「敕，謹也」。釋詁「慗，誡也」。



師旂鼎

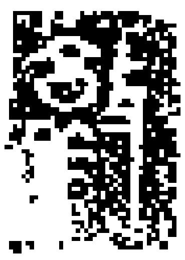
義𢿱



師旂鼎

令毋𢿱

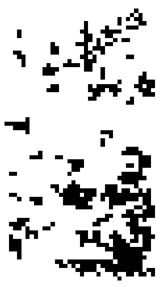
容庚曰、播說文古文作𢿱、此復省番爲釆、猶宷之篆文从番作審也、義如泰誓「播棄犂老」、國語吳語「今王播棄黎老」、注「播、放也」（善齋彝器圖錄第十五十一葉師旂鼎）



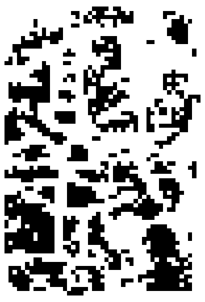
陳純釜　敦

者曰陳純

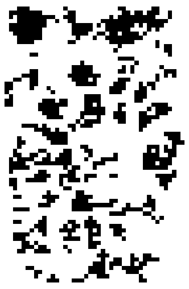
爾雅釋詁「敦，勉也。」疏「敦者，厚相勉也。」漢書揚雄傳「敦衆神使式道兮」，師古曰「敦，勉也。」又詩魯頌「敦商之旅」，箋「敦，治也。」敦者，相勉而治之也。郭沫若曰：「敦者治也，言格于安陵命左關敕釜者乃陳純也。」（兩周金文辭大系考釋第二二三頁陳純釜）



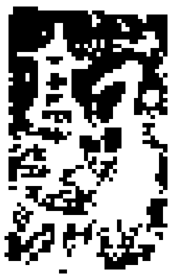
盩一



盩二

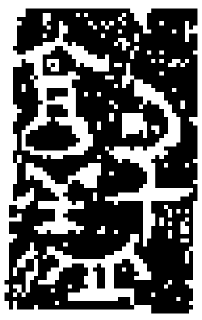


盩三



盩四

㝬殷　其盩祀大神



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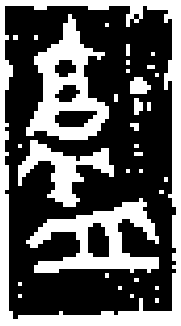


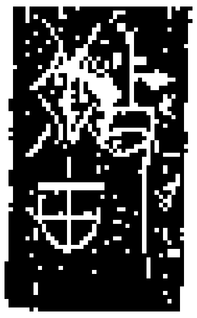
二

㝬鐘　用追孝盩祀，卲各樂大神。

盩陝西周原考古隊的陝西扶風莊白一號西周青銅器窖藏發掘簡報（文物一九七八年第三期六頁）第釋為盭，無說。按盩字从血敫省聲，弔亦聲。敫弔古聲同屬端母，盩為雙聲符重複例。加皿旁往往因用作器銘而繁飾，加皿之為盭，富之為寚等，故此乃敫之別構。

參見攴部敫字。

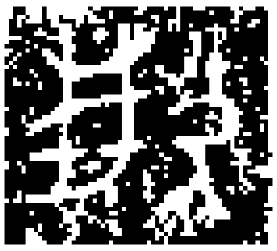
𢼸



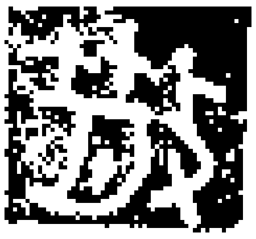
中山王嚳方壺

進掔𢼸能

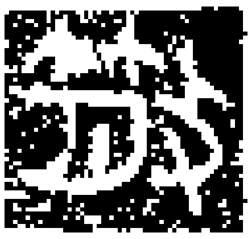
从攴𦅻聲，𦅻字在鼎銘里凡四見，皆用作昔者之昔。𢼸字說文所無，从銘義看，掔賢與能並列，意義相近。𢼸與進並列，意義亦當相近。進為薦舉，古文从手从攴通，知𢼸當措置之措。論語為政孔氏本：舉直措諸枉則人服，舉枉措諸直則人不服。舉措之意與銘文進𢼸相同。



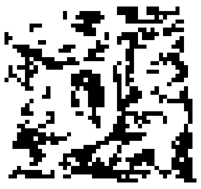
散姬鼎　散
姬作尊鼎



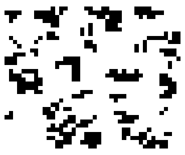
矢人盤　迺
卽散用田



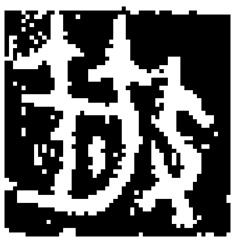
矢人盤　用
矢戟散邑



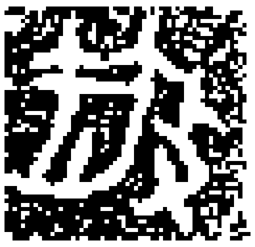
裘衛鼎　氒
南疆眔散田



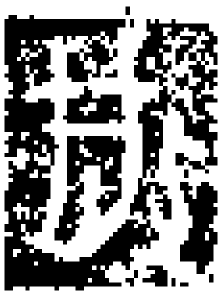
裘衛鼎　氒
東疆眔散田



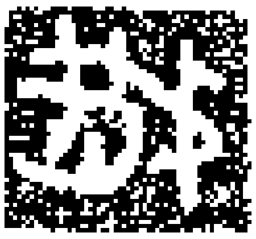
矢人盤　正
履矢舍散田



矢人盤　我既
付散氏田器

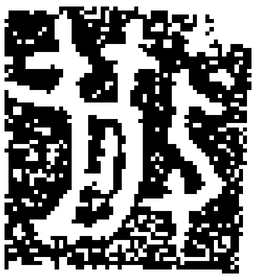


矢人盤　實余
有散氏心賊

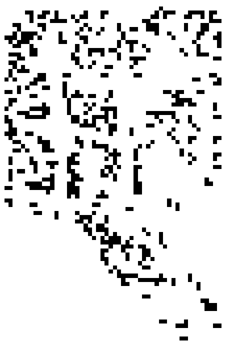


矢人盤
凡散

有𤔲
十夫

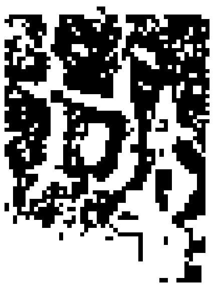


矢人盤　散人
小子眉田戎

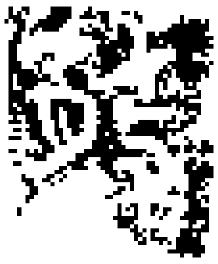


蓋

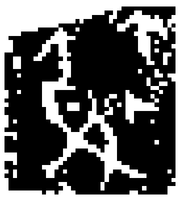
散伯
𣪕



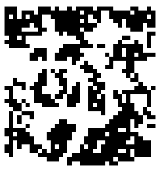
蓋



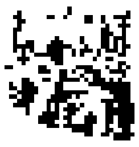
口散戈
帶散戈



陳口戈
陳旻散盍

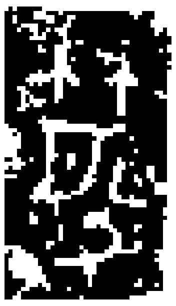


盟口戻戈
盟湊戻散戈



羊
皇

戈 羊自之
亲鍺散戈



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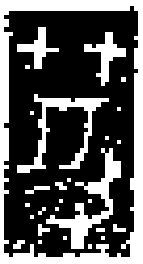
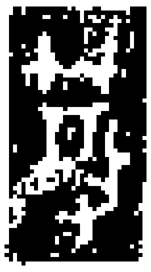


二盖



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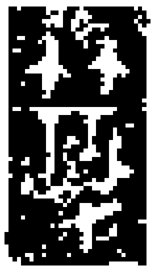
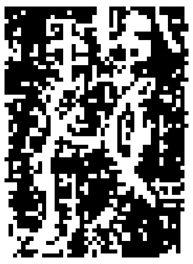


四盖

散伯簋 散伯
作夨姬寶簋



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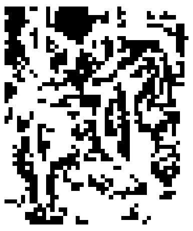
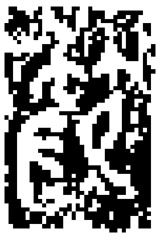
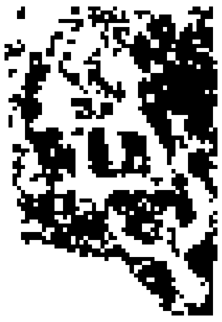


二

陳𡋘車鍵
𨻰𡋘殳

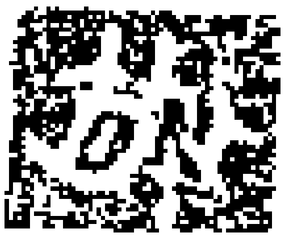


陳𡋘戈
陳𡋘散鈛



器

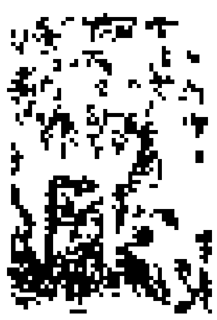
散白卣 散伯
作补文尊彝



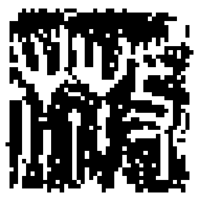
矢人盤 我既付
散氏濕田牆田

高鴻縉曰、說文「散雜肉也、从肉𢿫聲、穌旰切、又「𢿫分離也、从攴𣏟、𣏟分𢿫之意、穌旰切、按字从攴竹會意、竹攴則分散也、月聲、動詞、後或變為攴林、意亦不殊、仍為月聲、散从月聲亦猶之僕射之射之諧弓射之射也、𢿫字見散盤、𢿫見石鼓文𢿫字偏旁、說文無

戩而增斷，剖分離，而誤畫斷之異文戩爲斷中筆聯遶生雜闕之訓，千載而後之今日，人遂莫能明矣。（中國字例五篇一七八頁）

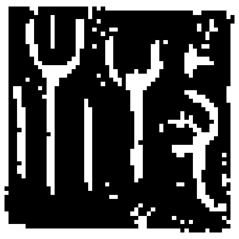


蓋



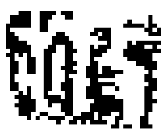
器

㪔車父𣪕　㪔車父作郢姞餗𣪕



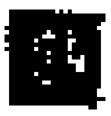
一

㪔伯車父鼎　㪔伯車父作邿姞尊鼎



㪔車父壺　㪔車父作皇母[illegible]姜寶壺

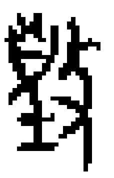
說文、七篇㪔，分離也，从攴从𣏟，𣏟，分㪔之意也。按𣏟當即麻之本字，从並朩，朩，分枲莖皮也，从屮，八象枲之皮莖也。㪔字从𣏟攴，會意爲持器剝割麻皮之意，引申爲分離。史書曰：㪔車父與㪔伯車父當是同一人，㪔通作散，散是國族名，因以爲氏，伯是爵位，車父是字。散是周王朝統轄下的小國，地在今陝西寶雞縣南，即水經渭水注中所說的大散關之散，周初輔佐文王的五臣之一散宜生可能是散車父的祖先。（文物一九七二年六期三二頁扶風莊白大隊出土的一批西周銅器）



吳太子姑發劍

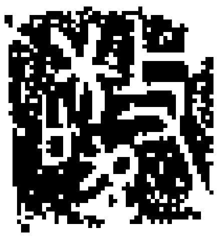
莫敢斁余

說文、三篇、斁、禁也、从攴吾聲。段玉裁注、與圉禦音同。釋言、禦圉禁也。說文禦訓祀、圉訓囹圄、所以拘罪人。則斁爲禁禦本字、禦行而斁廢矣。此銘、莫敢斁余、斁即御字。斁字午聲、斁字吾聲、午吾音聲韻皆通、故知馭乃敔字異體、敔通迓、馭變爲後起通行的御字。



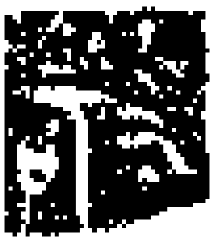
鄂君啟節　以毀於五十乘之中

毀字古籍每訓爲虧爲缺，從整句銘文來看，郭沫若認爲意謂那些牛馬檐徒之數按此例从五十乘之中減去（文物參考資料一九五八年第四期第五葉）。于省吾認爲，害聚是二十檐則由五十乘中減去一車之數（考古一九六三年第八期四四六葉）。

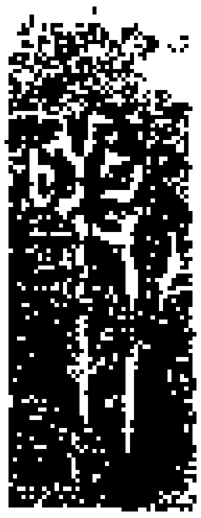


器

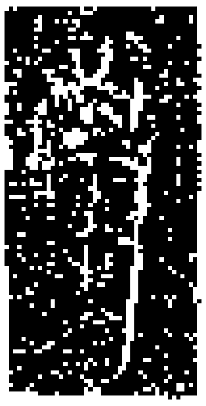
秦公殷
虔敬朕祀



鄦戾庫彝
甫敬禋祀

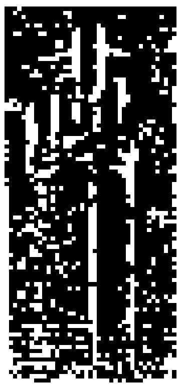


蔡侯
盤

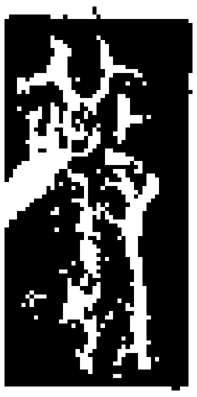


一

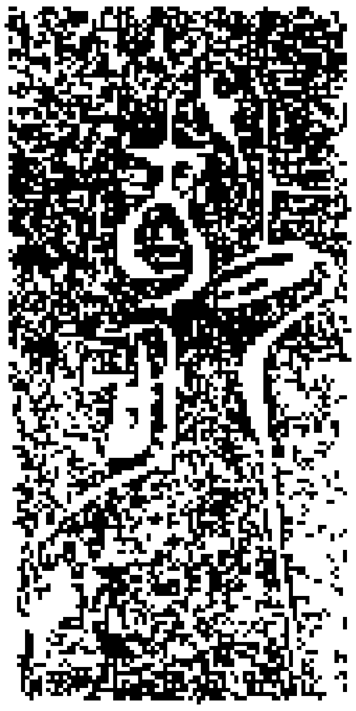
蔡侯尊
敬配吳王



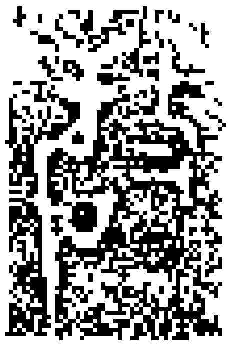
蔡侯
盤



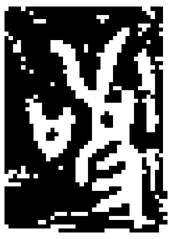
蔡侯尊
虔敬不惕



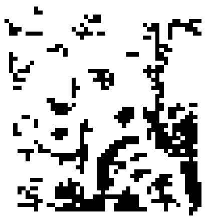
王子午鼎
敬氒盟祀



大克鼎　敬
夙夜用事

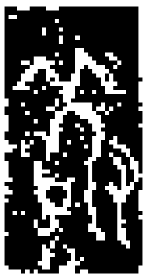


蓋



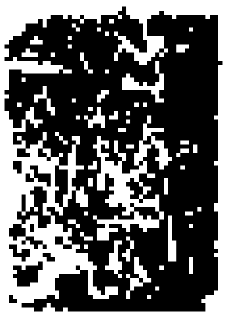
器

師遽殷　敬
夙夕用事

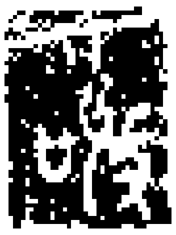


二

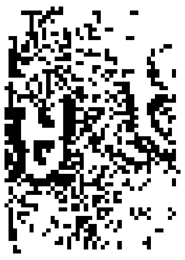
儠兒鐘
敬哉



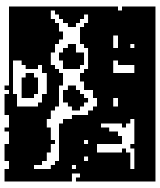
邾公釛鐘
用敬卹盟祀



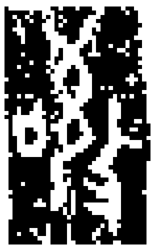
對罍 用匄
眉壽敬冬



毛公鼎 䣄夙
夕敬念王畏



一盖



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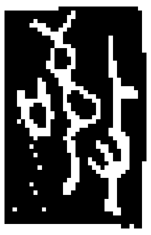
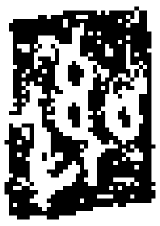


二盖



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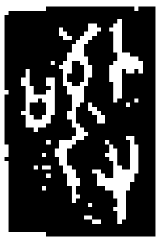

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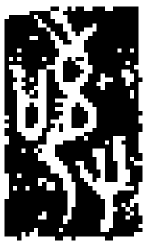
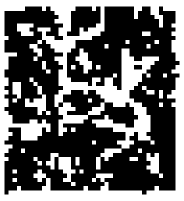
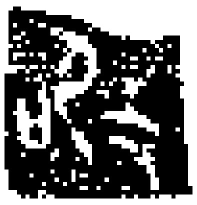


三器

師酉簋 敬夙
夜勿灋朕命

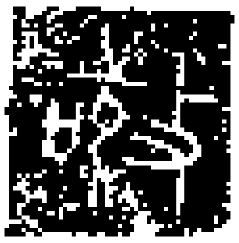


一器



二盖

師嫠𣪘 敬夙
夜勿灋朕命



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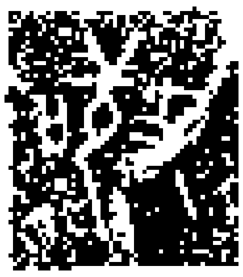

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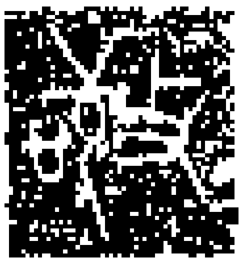
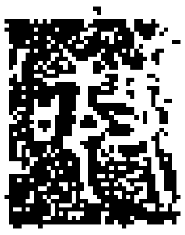
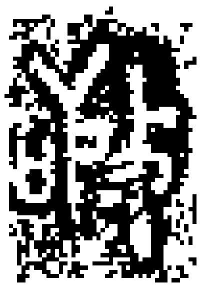


三

秦公
鎛

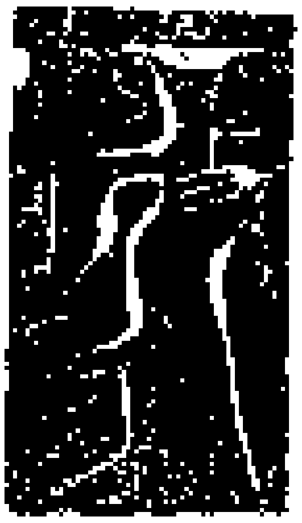


秦公鐘 余夙
夕虔敬朕祀

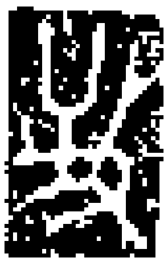


逆鐘 敬乃夙
夜用甹朕身

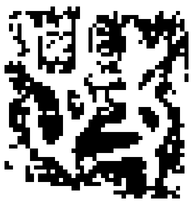
敬本作苟，苟義爲警，詳見釋苟，故後加口旁作敬，敬又引申爲尊敬之義，爲保留本義，寫作警。古文从口與从言通，如嘖或作謮，吟或作訡等，故加言旁。敬義爲警，以此孳乳，从馬作驚，訓作馬駭，从人作儆，訓作人戒，从心作憼，訓作心憼。



王子午鼎
殹民之所敬

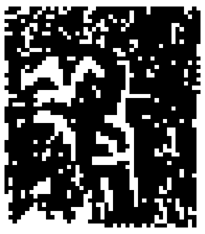


盖

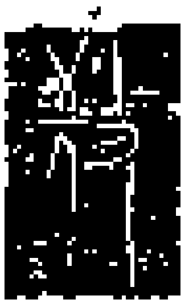


器

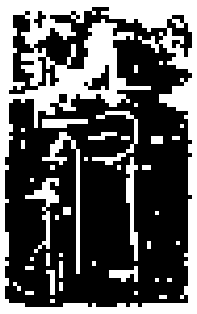
師旋毁
敬毋敗速



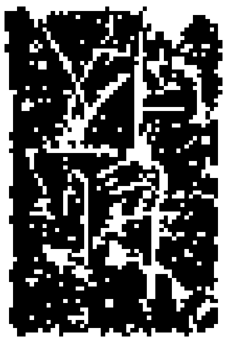
中山侯悉鉞
以敬口口



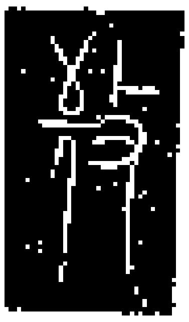
𧊒蚉壺
毋有不敬



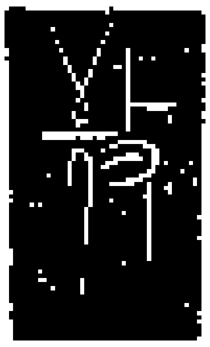
𧊒蚉壺
敬命新墬



中山王嚳鼎
敬巡天悳



中山王嚳方壺
嚴敬不敢怠荒

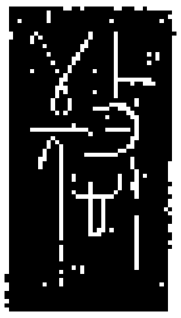


中山王嚳方壺　蓋
辭豊敬則賢人至

金文乃晚通作戠用作虔敬之義。敬字從苟，苟狗聲一同。郭沫若曰：苟字原銘作苟。

（憼）

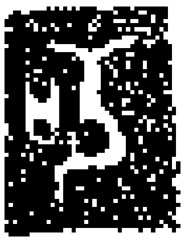
象狗貼耳而坐之形，（兩考二十七葉大保毀）又曰，苟用為敬，與師虎毀同。大盂鼎、大保簋又均以芍為之，余謂芍乃狗之象形文，卜辭多見，用以為狌，又以為沃甲之沃，狗沃音相近也。芍又作苟，乃从口聲，後誤為从艸之苟，形雖失而音尚存，其用為敬者，敬即警之初文，自來用狗以警衛，故字从敬从攴，與牧、牧、馭等同意者之則，單著狗形，作芍若苟，即可知為敬為警，猶其帚乃婦女之事，故婦字从帚，而卜辭更以帚為婦矣。（兩周金文辭大系考釋二十二葉推簋）



中山王譽方壺

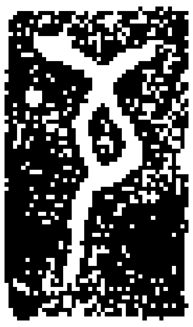
以憼嗣王

說文十篇：憼，敬也，从心从敬，敬亦聲。敬憼一字，加心旁表示由衷之敬。中山王譽壺銘文从心之字特多，許多常用字也都被加上或換上了心旁，如順作𢘓，業作𢡃，勞作憥，謀作𢘓，壹作𢡊等等。故敬字寫作憼。

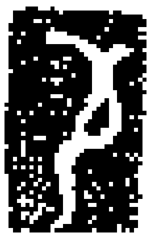


㝬鐘　令㝬
夙夜虔苟

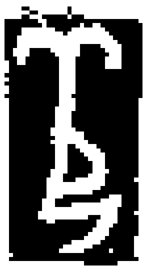
朱芳圃曰：說文苟部「苟，自急敕也。从羊省，从包省，从口，口猶慎言也。从羊，羊與義善美同意。苟，古文苟不省。」馬敘倫曰：「苟為警之初文，从口，丂聲。」（六書疏證一之六七）按馬說非也。字从羌，从口，會意。羌為牧羊人，口示吆喝，合之謂牧人警敕羊群。許君訓自急敕，引伸之義也。苟孳乳為誡，說文言部「誡，敕也。从言，戒聲。」為誋，言部「誋，誡也。从言，忌聲。」為諽，言部「諽，飾也。从言，革聲。」為悈，心部「悈，飭也。从心，戒聲。」旁轉幽為𨘢，辵部「𨘢，恭謹行也。从辵，𣪘聲。讀若九。」對轉蒸為巹，己部「巹，謹身有所承也。从己丞，讀若詩云赤舄己己。」旁轉文為謹，言部「謹，慎也。从言，堇聲。」苟又孳乳為駭，馬部「駭，驚也。从馬，亥聲。」（殷周文字釋叢卷中第六八）金文苟皆用為敬字。



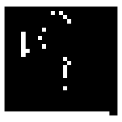
盂鼎　若
苟乃正



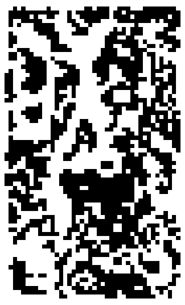
盂鼎　苟
雝德巠敏



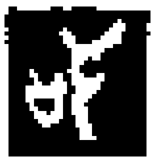
大保簋　大
保克苟亡智



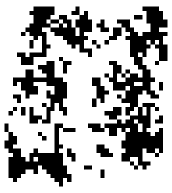
班𣪕
隹苟德



何尊
苟亯哉



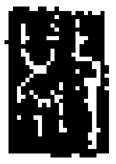
師虎𣪕　苟夙
夜勿廢朕命



楚季咩盤　楚季
苟作嬭尊媵盥盤

孫詒讓云：克下𦣻字，吳从許釋爲羌，今審當爲苟，即敬之省。後盂鼎敬字作[illegible]（三三之），與此相類，可據以互證。（古籀餘論二大保既）卷。按說文九篇：「苟，自急敕也。从羊省，从包省，从口，口猶慎言也。从羊，羊與義、善、美同意。」𦍌古文羊不省。玉篇四四一苟，居力切，急也，自急敕也。亦作亟。說文十三篇：「亟，敏疾也。从人，从口，从又，从二，二，天地也。」爾雅釋詁：「亟，疾也。」陸德明經典釋文云：「字又作亟。」加旁作㥛。十篇心部：「㥛，疾也。从心，亟聲。」更旁作

鞕，三篇革部「鞕，急也，从革，亟聲」。漢長生無極瓦，極作極，為亟茍同字之證，同聲通段。字亦作棘，檜風素冠「棘人欒欒兮」，毛傳「棘，急也」。小雅采薇「玁狁孔棘」，鄭箋「棘，急也」。亟有紀力、去吏二切，紀在見母，去在溪部，韻同聲近，聲轉為敬，敬讀「居慶切」，見母陽部。从茍从攴，在六書為會意。方言卷一「凡相敬愛謂之亟」，郭璞注「欺革反」，欺為溪母，廣雅釋詁「極，愛也」，曹憲音「欺革」「丸力」二反。極為亟之加旁字。周書多士「爾克敬，天惟畀矜爾，爾不克敬，爾不啻不有爾土」，君奭「其汝克敬德」，孫釋克茍為克敬至確。郭沫若讀茍為狗，象狗貼耳而坐之形，（兩周金文辭大系考釋[illegible]二七下）非是。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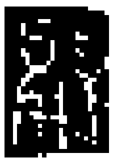
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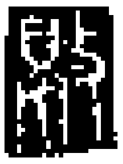
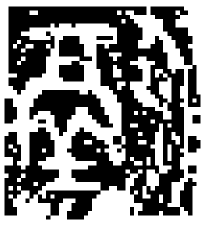

四

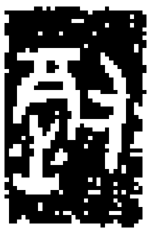
屭羌鐘（屭羌作戎率辟韓宗𢿢）

楊樹達、徐中舒釋：𢿢即徹字，說文、攴部，徹或作𢾈，甲骨文只作𢿢，銘文字與甲文同。（積微居金文說屭羌鐘跋）劉節、𢿢即說文𢿢字，古文从支从攴从又皆可通，說文曰、江淮之間謂釜曰𢿢，（古史考存八八屭羌編鐘考）

（𠭯）

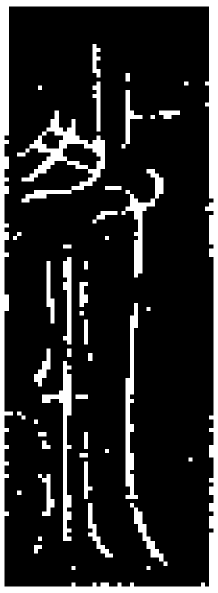


何尊
𠭯令



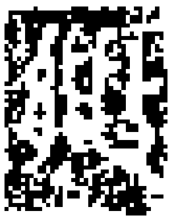
史𤚷盤
用肇𠭯周邦

𠭯字从又，从鬲，甲骨文有𩰫字从丑，孫海波甲骨文編卷三第一三八葉釋徹，唐蘭釋何尊𠭯令爲徹命，厲羌鐘作𠭯，戴家祥謂𠭯即𠭯字。古文又、攴兩字每有混用，齊生餕簋作𠭯，大盂鼎𠭯作𠭯，毛公鼎𠭯作𠭯，是其證。从攴亦可从手，說文揚古文作敭，籀古文作敭，是𠭯或𠭯，均可寫作攜形，釋更擕字也。說文十二篇手部：攜，把也。从手，雋聲。攜或从危。廣雅釋詁三：攜，持也。字亦同搤，說文：搤，捉也。史𤚷盤銘：用肇𠭯周邦，猶史記劉敬傳：搤天下之肮，又搤，攜、捉、搤三字同部通假字。



曾侯乙鐘
爲敉鐘字

戴家祥曰：⿱⿰耳攵米即敉之别稱。說文十二篇手部「扶，佐也，从手夫聲，古文作⿰夫攴」「揚，飛舉也，从手昜聲，古文作敭」「播，種也，从手番聲，古文作𢿌」說文三篇攴部「⿰亡攴，撫也，从攴亡聲，讀與撫同」金文朱公釛鐘揚作敭，亦易手爲攴，是手、攴可以互易之證。揚簋揚作𩰫，令鼎作𩰫，師酉簋作𩰫，既不从手，也不从攴，而變爲从丮，可見丮義同攴亦即同手。說文三篇丮部「巩，褱也，从丮工聲，或从手作⿱巩手」。丮手同義，可以重覆。丮、攴亦同義也，未老不可以重覆。鐘銘[illegible]字可以隸定爲⿱⿰耳攵米，即敉之異體。說文訓撫也，讀若弭，或从人作侎。周書洛誥「亦未克敉公功」，鄭玄注「敉，安也」。敉鐘爲戰國時代的樂律名。

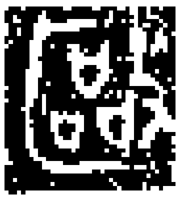


史牆盤

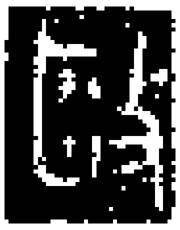
廣⿰能攴楚荊

戴家祥曰：⿰能攴字从攴从能，字當釋能。說文十篇「能，熊屬，足似鹿，从肉，㠯聲。」徐灝曰：能古熊字。夏小正曰「能羆則穴」，即熊羆也。羆古文作⿱罒能，从能，亦其證。假爲賢能之能，後爲借義所專，遂以火光之熊爲獸名之能，而昧其本義矣（說文段注箋）。按唐韻熊讀「羽弓切」匣母蒸部，能讀「奴登切」泥母蒸部，廣韻「奴來切」泥母之部。之蒸陰陽對轉，熊能同部字也。熊又通融，山海經西山經「其光熊熊」，郭注「光氣炎盛相焜燿之貌」，文選琴賦「豐融披離」，李善注「豐融，盛貌」。徐說是也。此从能象四足形，从攴示被鞭撻之形，亦有加害字也。古者謂相善爲「相能」，大雅民勞「柔遠能邇」，言其安遠而善近也。其不善者謂之「不能」。左傳襄公十一年「蘇氏狄，又不能於狄」，又昭公元年「昔高辛氏有二子，伯曰閼伯，季曰曠林，不相能也，日尋干戈，以相征伐」，昭公十一年「蔡侯獲罪於其君，而不能其民」，杜預皆訓能爲善。

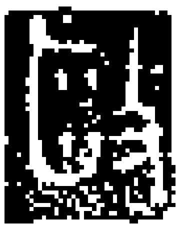
敺



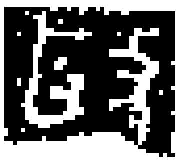
多友鼎
唯馬敺盡



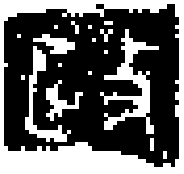
一蓋



一器



二蓋



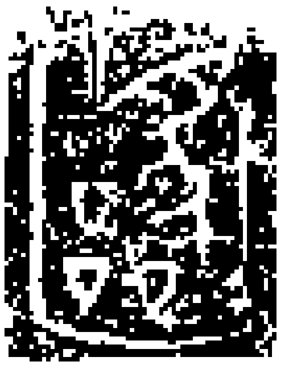
二器

師寰

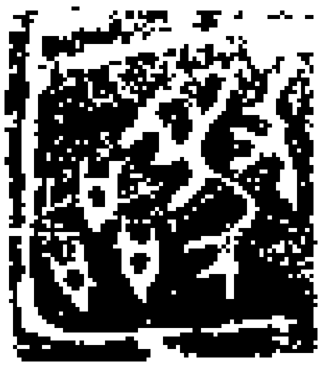
辭　敺孚士女羊牛

商承祚曰，說文「驅，馬馳也，从馬區聲。敺，古文驅从攴。」案甲骨文作敺，金文師寰簋「敺孚士女牛羊」作敺，石鼓文「避敺其特」作敺，周禮夏官方相氏「以索室敺疫」，又「敺方良」，前漢書鼂錯傳「敺略畜產」，易比卦「王用三驅」，漸作敺，孟子離婁「為淵敺魚，為叢敺爵，為湯武敺民」，與此皆从攴，不从馬。攴从為手執策，有駕馭之意，从馬之驅為後起。說文（中之古文考二三五葉）

（敺）



盂



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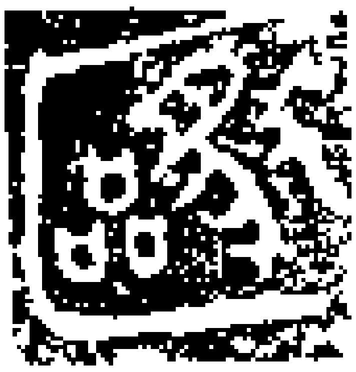
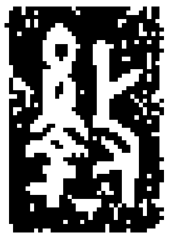


敺卣　𢿫
作寶尊彝

字从𢿫區聲，說文所無，疑為驅之異體。說文：驅，馬馳也，从馬區聲。此字从車，因驅馳事物的不同而異。說文驅或作敺，从攴。攴為以手執策，有駕馭之意。此字添加攴，其意義相同，當為繁文敺字。金文用作人名。

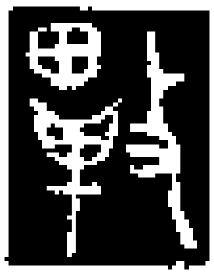


史牆盤

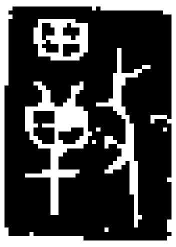
敹龢于政

初

戴家祥曰：牆盤「敹龢于政」，宋時出土之師訇𣪘作「盭龢雩政」，㾓鐘銘敹作盭，敹、盭同字。說文十二篇弦部「盭，弼戾也。从弦省，从盩。讀若戾」。玉篇二七〇盭，別音力縣切，誤。戾有正反兩義。漢書董仲舒傳「上下不和，則陰陽繆盭而妖孽生矣」，顏師古注「盭，古戾字」。荀子榮辱篇「猛貪而戾」，小雅節南山「降此大戾」，義皆為乖背，為違，此反義也。小雅雨無正「宗周既滅，靡所止戾」，大雅桑柔「民之未戾，職盜為寇」，周書康誥「今惟民未靜，未戾厥心」，義皆為定。定之與乖，亦猶亂之訓治、臭之訓香。



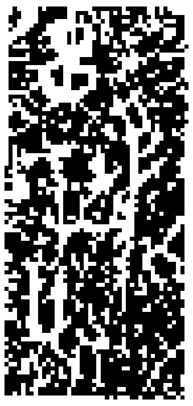
猶鐘
狄不𢿋
𢿋



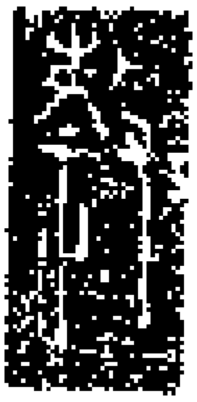
簋

沈子毁 沈子
肇𢿋紐貯責

說文，三篇「𢿋，盡也，从攴畢聲」按，𢿋的本字為畢，象田罔之形，由罔羅引申出盡義，為了從字形上表示引申義，添加表示罔羅的動作的偏旁攴寫作𢿋，例同田作畋，工作攻，陳作敶等，經典訓畢為終，乃盡的引申之義。

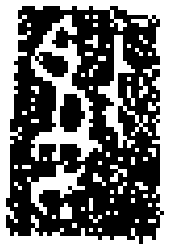


蔡侯尊



蔡侯盤 禮被整謚

小爾雅廣言「敕，正也」廣雅釋詁「敕，理也」。整字从敕从正，會意，理而正之之義。經籍整或作敕。後漢書張衡傳「慎余身之未敕」注「敕，整也」。



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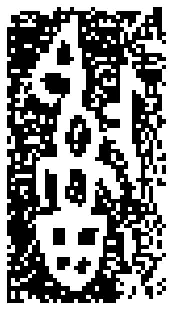
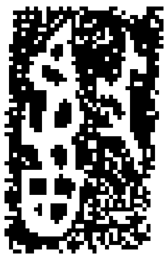


二盖

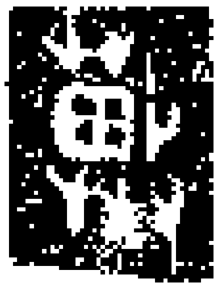


二器

絡子卣　嗣

王牢于虎

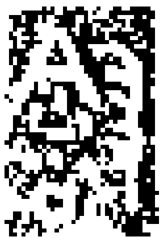
郭沫若曰：⿰𤔔攴殆𤔲之異文，讀為治。（兩考一九七葉絡卣）高田忠周曰：即⿰𤔔攴字異文無疑者也。說文「⿰𤔔攴」从攴从𤔔，𤔔亦聲，而治亂正義字，後人借亂為之，亂行而⿰𤔔攴廢。銘意用⿰𤔔攴爲亂而修理之意。（古籀篇六十第三二葉）白川靜曰：銘文⿰𤔔攴字从𤔔从田，𤔔屬䜌聲字。爾雅釋器「彘罟謂之羉」，郭注「羉，羃也」，釋作幕絡。釋文「羉本或作罠」，張協七命「布飛羉，張修罠」，又吳都賦劉逵注「罠，麋網」，用於捕捉麋鹿之類。此銘⿰𤔔攴从田形，用形表示畢網，聲義與羉相同。⿰𤔔攴即施畢網捕捉之義。（金文通釋第十四輯八三五葉絡卣）



𢿱父辛鼎

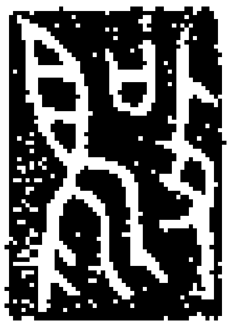
𢿱父辛

高田忠周曰：銘云「𢿱作父辛旅彝」，此字明人名也，今審篆形，从田中从冋，葢疑苗字籀文，从攴，必有會意。苗字轉義與獵字相近，爾雅「夏獵爲苗」，从攴，獲得之意也。猶畋字从田从攴也。畋字說文訓「平田也」，非本義，韓詩內傳「春曰畋」，文選畋臘題注引禮記王制禹注「取獸曰畋」，此字本義也。然畋亦古作田，易「師田有禽」，穀梁桓四春曰「春曰田，夏曰苗」，即知田苗本皆不从攴，後人泥轉義，田苗共从攴，而畋字獨存，𢿱字亡佚（古籀篇七十八第三七葉）。



史牆盤　左右綬敾剛縣

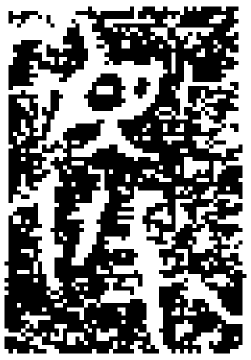
戴家祥曰：⿰會攴字左旁會，从亼从米从口，與金文會字形近，即會字，讀爲襘。說文八篇衣部：「襘，帶所結也。」此从攴，不从衣，形符更旁字也。史記周本紀：「成王少，周初定天下，周公恐諸侯畔，周公乃攝行政當國。」周書皇門解：「惟正月庚午，周公格左閎門會群臣。」「左右綬襘剛縣」謂即周公及其與會者。左傳昭公十一年叔向曰：「會有表，衣有襘，帶有結，會朝之言必聞于表著之位，所以昭事序也。」[illegible]



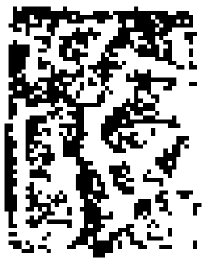
嗷士卿尊　王

易嗷士卿貝朋

嗷字說文所無，白川靜曰：嗷士卿在他器叫作「臣卿」或單稱「卿」，這些卿都是一人，但陳氏懷疑「臣卿」與「嗷士卿」非一人。嗷恐怕是地名，士為官名。在後期金文中有士父、士吉、士道等，「嗷士卿」與「洔𤔲土迮」的語例相同。（金文通釋第六輯三二○葉嗷士卿尊）

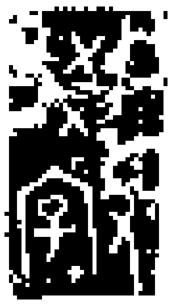


𣪊父乙尊
𣪊𠬝事



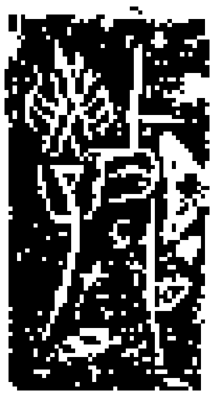
𣪊父乙尊
𣪊𠬝事

𣪊从攴褱聲。說文十三篇壞籀文作𣪊，徐鉉於攴部有𣪊字重出，今本說文（中華書局影印陳昌治刻本）攴部無𣪊字，或許慎原有或舊本當併而誤為壞之別體無疑。𣪊父乙尊，𣪊𠬝事，𣪊作人名，無義可說。



盖

沈子簋我孫克又井斅



中山王嚳鼎雩人敵斅備恁

楊樹達曰：「靜學無罪」，郭君讀學為教，是也。古人言語施受不分，如買與賣、受與授、糴與糶，本皆一辭，後乃分化耳。教與斅亦然。銘文上言「學宮小子眾服眾小臣眾尸僕學射」，學也；下言「靜學無罪」，教也。禮記學記曰「學學半」，上學謂教，下學謂學，教與學同从學字為之，與銘文正同也。（積微居金文說一九一葉）　說文三篇教部下屬僅一斅字，教斅古本一字，其義為上所施下所效，後世教訓上施，斅訓下效，乃分為二字。說文：「斅，覺悟也。从教从冂，冂尚矇也，臼聲。學，篆文斅省。」中山王嚳鼎「雩人敵斅備恁」，國語越語、吳語及越絕書等皆作「越人修教備信之道」，教亦作斅。

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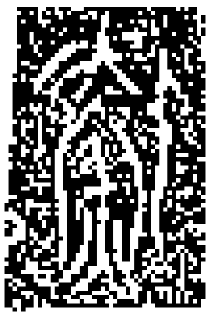
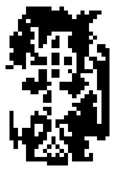


沇兒鐘　⿰虘攵以匽以喜



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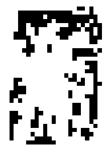

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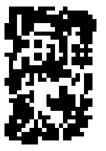

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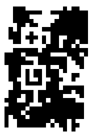

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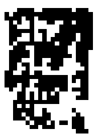
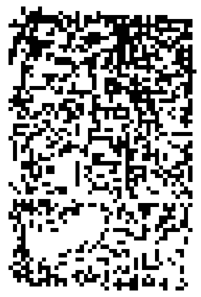


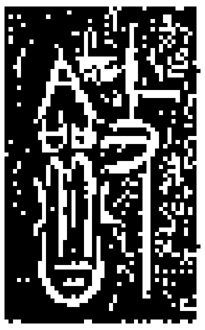
六

者減鐘（西清續鑑甲編）



者減鐘　工⿰虘攵王皮難之子者減

⿰虘攵以攴虘聲，虘魚同韻，皆為聲符。故古籍「虘人」或作「魰人」，可以省一聲符。者減鐘之「工⿰虘攵」，攻敔王夫差劍和攻敔王光戈皆作「攻敔」，攻吳王監作「攻吳」。左傳宣公八年「盟吳越而還」，孔穎達正義云「太伯仲雍讓其弟季歷，而去之荊蠻，自號句吳，句或為工，夷言發聲也」。工、攻古音隸東部，句隸侯部，東侯陰陽對轉，可見工⿰虘攵、攻吳、攻敔就是句吳，為國名。沇兒鐘「⿰虘攵以匽以喜」，⿰虘攵字與齊鎛「保虘兄弟」、「保虘子姓」的虘字意義相同。古音魚、吾相同，金文⿰虘攵又或作敔，可知虘當讀作吾。



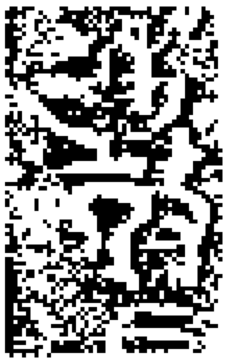
中山王嚳方壺

寬斂中則庶民附

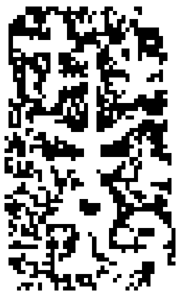
字从攴从日僉聲，即斂字繁體，爾雅·釋詁：斂，聚也。銘義為賦，斂从日象器皿之形，與

喜、尌、會等字所从之日意同，加日旁表示收藏之意。

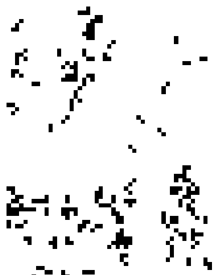
數



宗周鐘
𧽊=數=



㝬鐘
數=𧽊=



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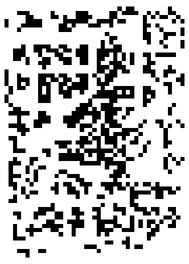
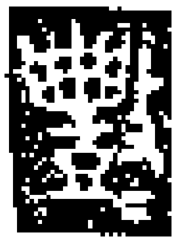
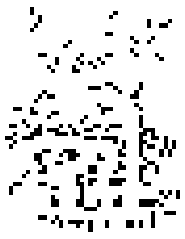
井人妄鐘
數=𧽊=



夨鐘
數=𧽊=



猶鐘
數=𧽊=



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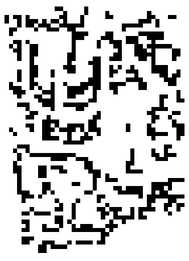

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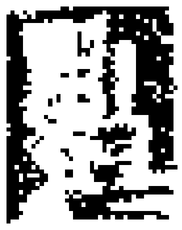

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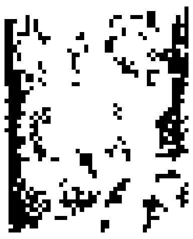
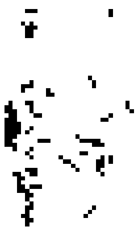


七

虢叔旅鐘
數=𧽊=



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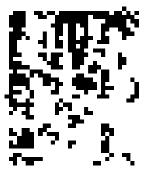
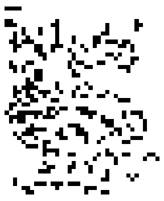
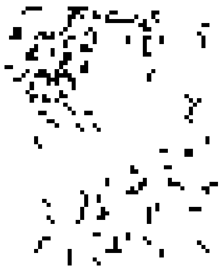


三

士父鐘
數=𧽊=



簋



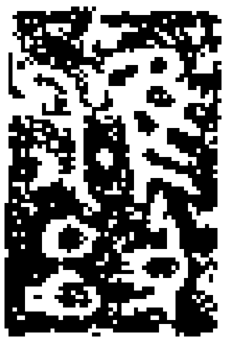
鐘

克盨
皇祖考其數=𧽊=

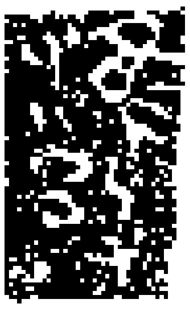
徐中舒曰：數=雖不見經典，但詩屢見其同聲相假之字，如載馳「芃=其麥」，棫樸「芃=棫樸」，采菽「其葉蓬=」，卷阿「菶=萋=」，生民「麻麥幪=」，芃蓬菶幪與數若同屬東部幫滂並紐，故得相通。詩芃=蓬=菶=幪=皆有盛意，是數=𧽊=即形容鐘聲之盛也。（中國科學院歷史語言研究所集刊第六本金文嘏辭釋例）

戴家祥曰、𧯷字从攴豐聲、即豐之表義加旁字、說文「攴、小擊也」、從聲表義、讀如大雅靈臺「鼉鼓逢逢」之逢、毛傳「逢逢、和也」、釋文「逢、薄紅反、埤蒼云、鼓聲也、字作韸、徐音豐」、按唐韻豐讀敷戎切、滂母冬部、逢讀符容切、并母東部、聲韻俱近、集韻上平一東逢韸𪔂擊同字。

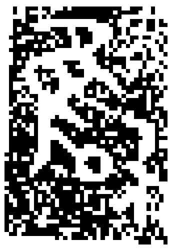
⿱雝又



彔𣪘　王
⿱雝又先王

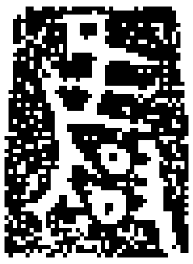


毛公鼎　⿱雝又
我邦小大猷



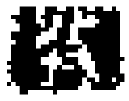
辛鼎
氒家⿱雝又

乖德



盂鼎　敬
⿱雝又德巠敏

字从雝从又。靜安先生認爲銘文「⿱雝又我邦小大猷」與書文王之命「越小大謀猷」的句例相同。（見毛公鼎銘考釋）雝讀作越。高田忠周認爲字从又从手，遹當爲擁字，秦策「雍天下之國」是其證。（見古籀篇五十五第九葉）兩說備考。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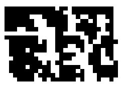
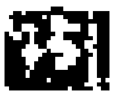

二

鄦王戟矛
鄦
王戟作戟錏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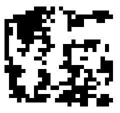
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鄦王戟戟
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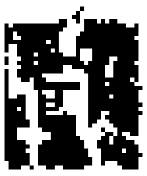
王戟作戟錏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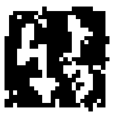
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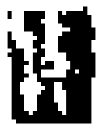
鄦王戟戟
鄦
王戟作五戟錏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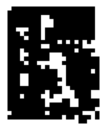
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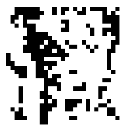
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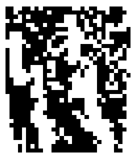
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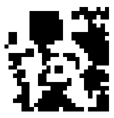
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鄦
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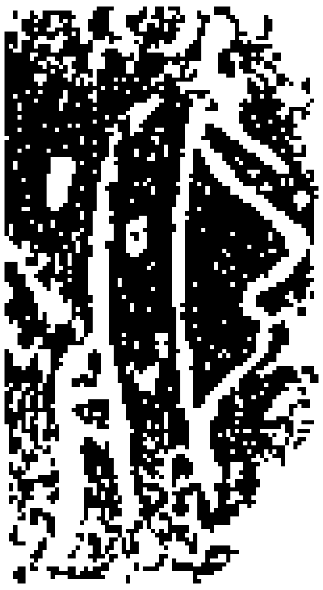

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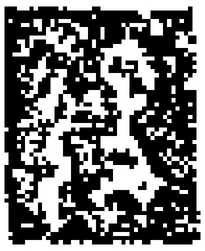

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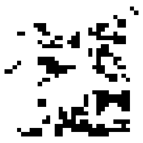
張作肇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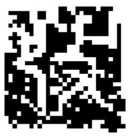
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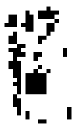
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中平
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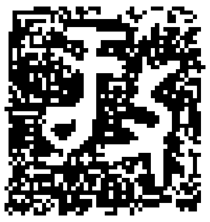

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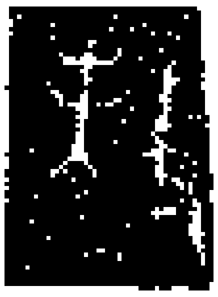

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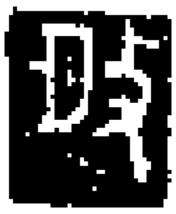

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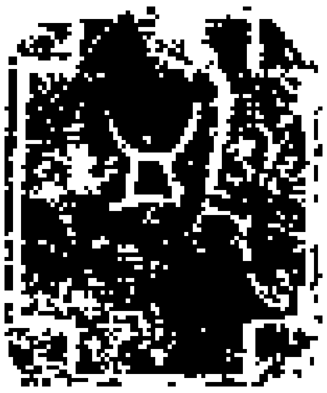

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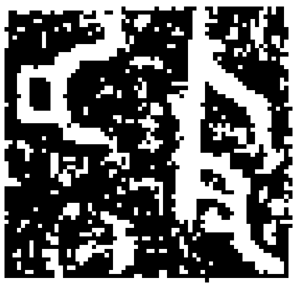

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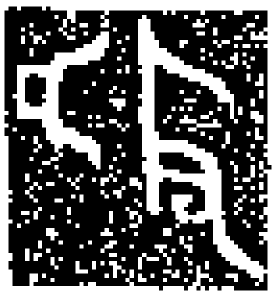

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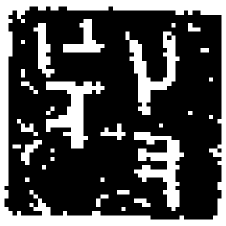

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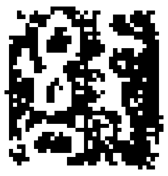

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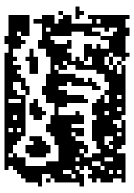

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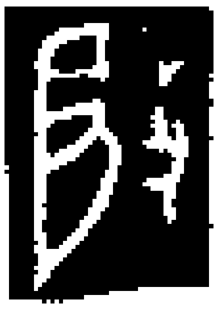

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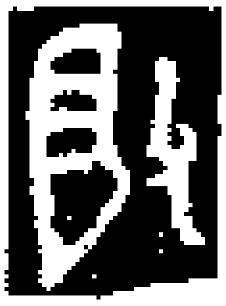

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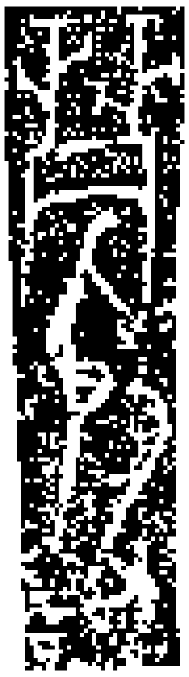

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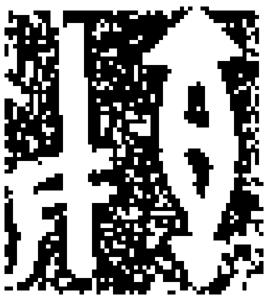

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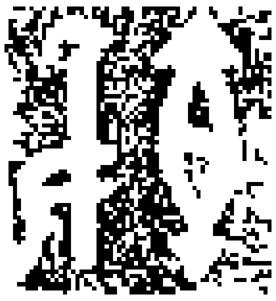

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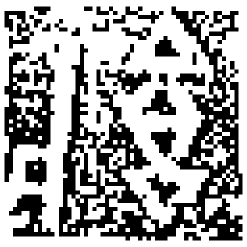

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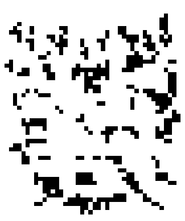

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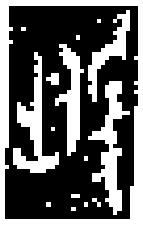

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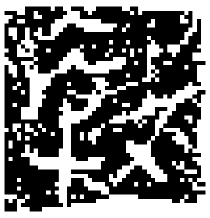
口不口敄余



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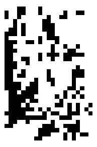

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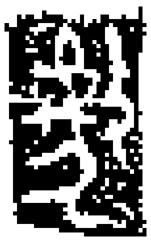

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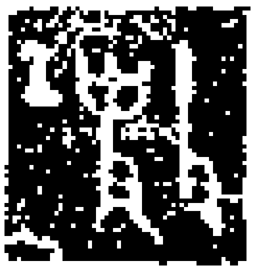

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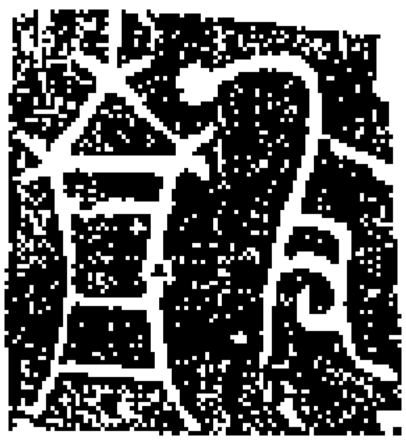

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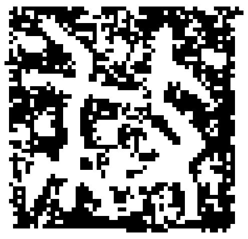

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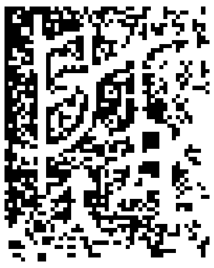

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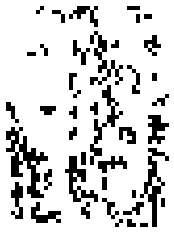

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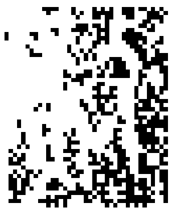

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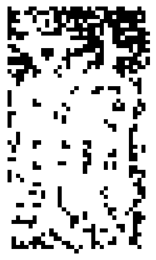

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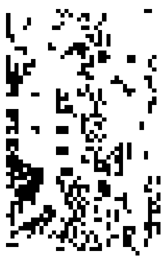

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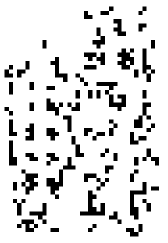

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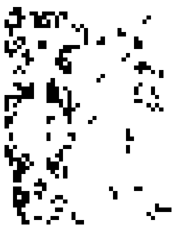

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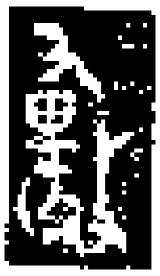

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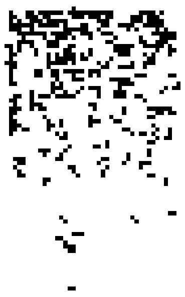

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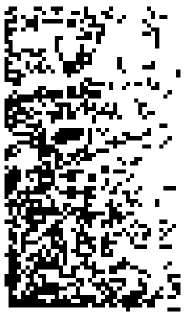

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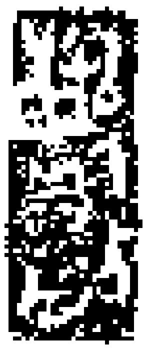

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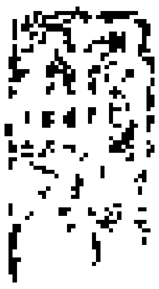

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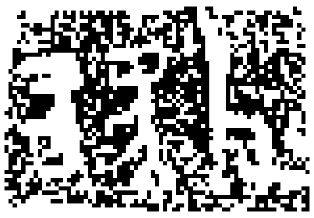

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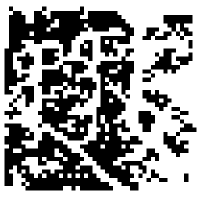

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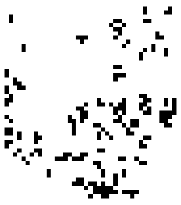

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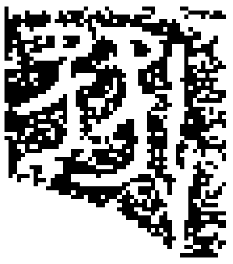

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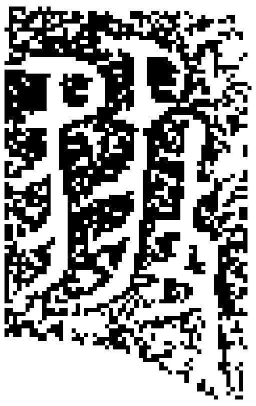
伯作齍鼎十



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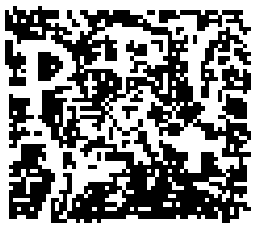

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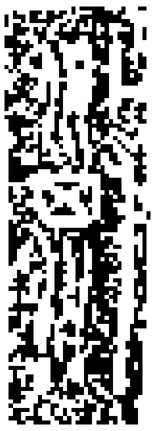
王易口

緻王十
丰口



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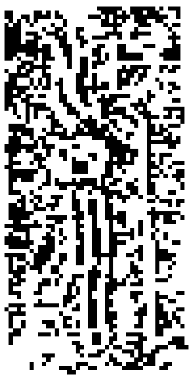
尊



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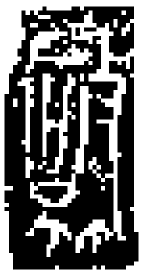

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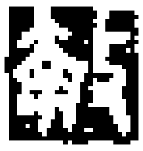

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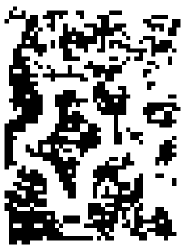
鼓于緻叔



永盂
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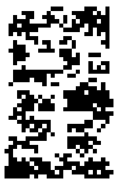
升



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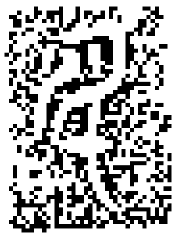
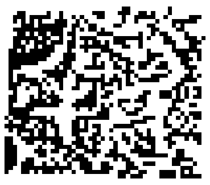


郝諸尹鉦　求者升觀

高鴻縉曰：此升起之升字，倚斗畫其已挹取有物而升上傾注之形，由文乙斗生意，故託以寄升起之意，動詞。後世借為十合之名，非本意也。凡度量衡單位之名皆借字，至後起曰昇之昇，陟陞之陞，皆與升通用。（中國字例二篇二零九葉）如呂氏春秋「孟秋農乃升穀」注「升，進也。」列子黃帝「俱升高臺」釋文「升，上也。」



子禾子釜　關

鋘節于廩料

楊樹達曰：料字从𣁬从升，說文無其字，然十四篇上斗部有「料」字，云「料，量物分半也。从斗从半，半亦聲。」博慢切。余謂斗字古文作斗，升字古文作升，二文差異僅一畫之微，銘文料字右旁雖類似从升，以事理考之，實當依說文从斗作料也。知者，說文訓料爲量物分半，不明記其容量，然漢書項籍傳云「士卒食半菽」，孟康注云「半，五斗器名也。」王劭曰「言半量器名，容半升也。」孟王二說不同，一言五斗，一言半升，數量相差甚遠。段氏說文注云「半即料也」。廣韻「料」注「五升」，然則孟康注升誤斗，王劭語斗誤升，當改正。今按段說至審，此不惟可訂漢書注之誤文，亦可訂許君料字之誤訓。蓋量物分半之說義太泛，殆誤也。以今日量器言之，半升已爲甚小，況古量小于今量，則半升之量尤爲小不可言。陳介祺區鋘考記（見簠齋廿銘之後）雖未記錄之大小，然並未言其至小，則非半升之器可推測得之也。余二月間成前跋後，因欲證明余說之當否，急欲知陳介祺所藏諸器之所在，以書詢中國科學院考古學研究所夏君作銘，得復書，知諸器今在華東文化部。因以緘達老友徐森玉先生，請其以諸器容量見示，

日前得復書，承以三器拓本見惠，並告請沈㠯梅君用米細量諸器，得其重量，而余以沈先生所示上海重量與容量之比差換算為容量，得數如下：

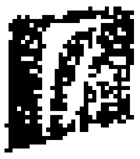
左關𨱔容米上海市秤三斤四兩，共五十二兩，上海市秤以二十五兩為一升，實合上海量二升零八撮。

陳猷釜與上口平，容三十二斤十一兩，共為五百二十三兩，實合二斗零九合二撮，其與頸上外口下線齊平則為三十一斤十三兩，共為五百兩，實合二斗零三合六撮。

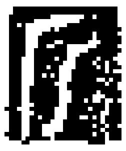
子禾子釜與上口平，容三十三斤六兩，共為五百三十四兩，實合二斗一升三合，其與頸上外口下線齊平，則為三十二斤八兩，共為五百二十兩，實合二斗零八合，恰與十𨱔相合，由頸至口為五合六撮。

按一𨱔容量為二升零八撮，此足證明余前跋斛當作料之推測為可信，蓋關𨱔節于數料，而古量小於今量，今上海量之二升零八撮古人以為五升，自有可能，而以為半升則決無可能也。（積微居金文說）

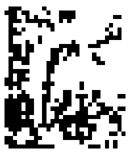
斤



天君鼎
天酉才斤



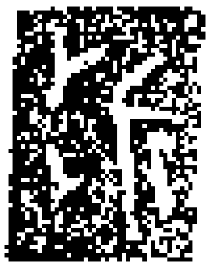
天君鼎　天君
賞卑征人斤貝



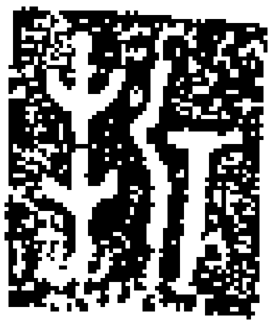
圴斤戟
圴斤造戈

說文十四篇「斤，斫木也。象形。」王筠曰：「斤之為刃橫，斧之為刃縱，其用與鋤钁相似，不與刀鋸相似，故云斫也。」玄應引賈逵國語注「斤，钁也」。天君鼎「天君賞卑征人斤貝」，任斤戈「任斤造戈」，斤皆作人名。天君鼎「天酉在斤」，斤為地名。

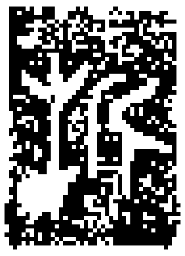
折



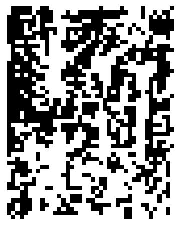
毛公鼎
毋折緘



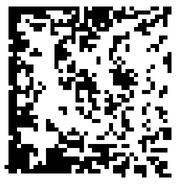
虢季子白盤
折首五百
合文



師同鼎
折首
執𤞞

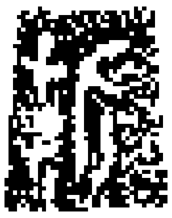


盂二

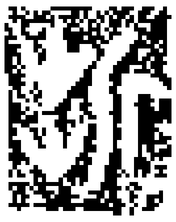


器二

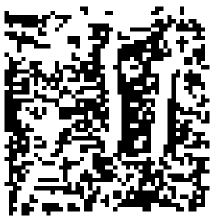
師寰簋
折首執𤞞



不嫢簋
折首執𤞞



兮甲盤
折首執𤞞



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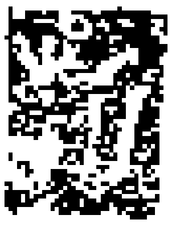
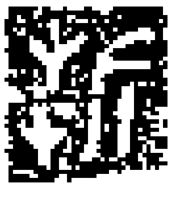


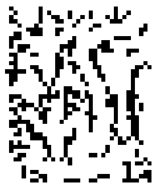
器二

翏生盨
執𤞞折首

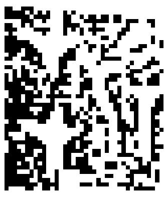


不嫢

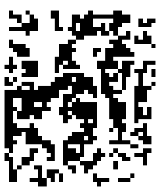
簋女多
折首執𤞞



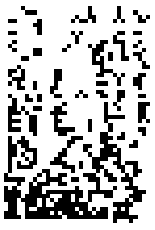
多友鼎　折
首卅又六人



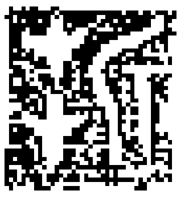
多友鼎　多友
右折首執𤞞



多友鼎　多友
戎右折首執𤞞

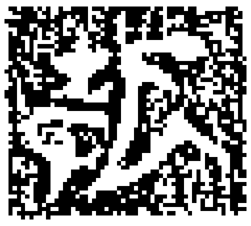


多友鼎　公車折
首百又十又五人



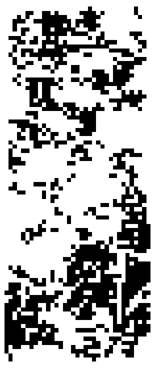
多友鼎　凡以公
車折首二百又口

□又
五人



一

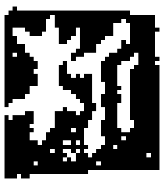
洹子孟姜壺　于大無
嗣折誓于大嗣命用璧

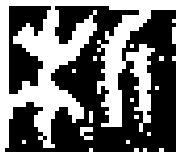


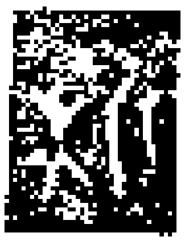
公豚酷壺
公子士

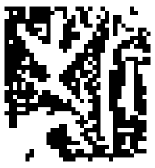
折作子中姜
壺之盤壺

高田忠周曰：按說文「𣂚，斷也，从斤斷艸，譚長說。籒文作𣂛，从艸在仌中，仌寒故折。篆文作折，从手从斤。」然斷艸爲本義也，轉爲斷木之謂，詩將中子「無折我樹杞」是也。又按許氏說籒文形，恐有誤也，當謂仌在艸中而仌寒故折，亦非其理，證于下文从艸从二，二以分斷，即指事也。（古籀篇七十九第十六葉）按高田忠周所釋可以，金文均用作「折」，首折，亦斷義。


器一


盖二


器二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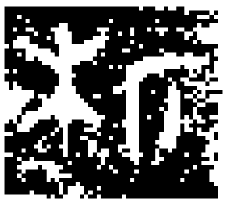
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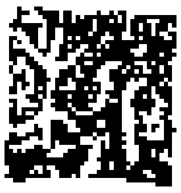
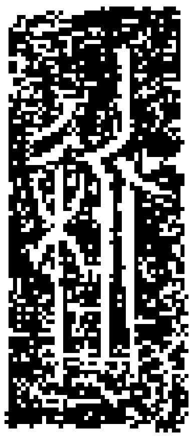
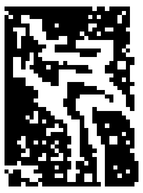

五

格伯簋 則析

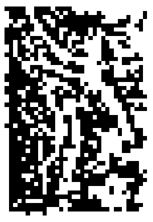

中山王嚳鼎 析哲

說文六篇「析，破木也。一曰折也。从木从斤。」按以木爲析，字从木爲破的對象，从斤爲破的器具，作爲動詞表示動作，器具和動作對象的偏旁常可更換，如玉篇「[illegible]」或作「擊」，械或作棫，說文欘或作斸，廣韻抽或作紬等。析和折作爲訓破之義完全相同，故廣韻「析，折，分也」。析折古本一字，故說文折字籀文作𣂚，中山王嚳鼎作𣂚。（从木从艸通斷）𣂚所从之二，疑爲指事符號，表示析斷之處。𣂚在鼎銘中讀作哲。說文二篇「哲，知也」。

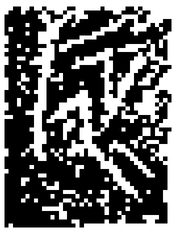


一

部大叔斧　部大叔以新金爲貳車之斧十



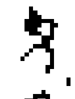
二

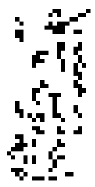


三

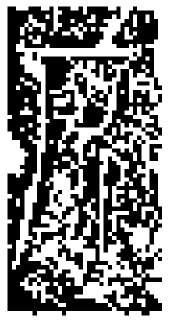
部大叔斧　部

大叔時貳車之斧

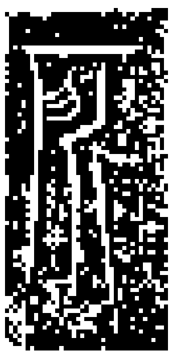
說文十四篇「斧，斫也，从斤父聲」。按郭沫若謂：「父金文作，乃斧之初字。石器時代男子持石斧（丨即石斧之象形）以事操作，故孳乳爲父母之父。」（甲骨文中所見之殷代社會）父庚爵父庚作丨庚，是古文石斧與父親兩字相通之證。斧字加斤旁，表示石斧之類屬，以區別父親之父。



𣄰鼎㠯
毋處其所

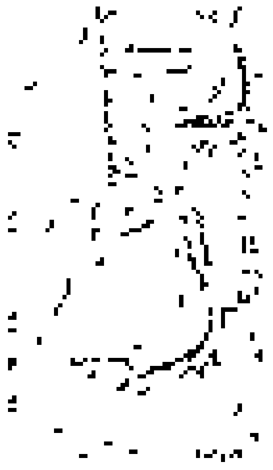


中山王礜方壺
國戴所美

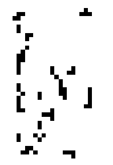


中山王
礜方壺

周晚
秝所敔



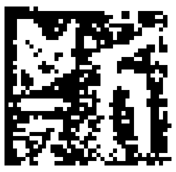
王卅年鼎
殹民之所敔



宋公差戈
之所造不陽族戈

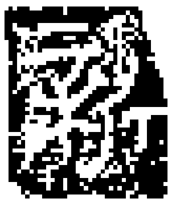
宋公差

說文十四篇「所，伐木聲也，从斤户聲，詩曰伐木所所」按户字象單門之形，引申為居處，户字的讀音與伐木聲同，故被借來狀聲，並加以木工具斤作為偏旁，寫作所，但後人所字仍用作户的意義，表示居處，如𣄰鼎㠯「毋處其所」，或用作虛詞，如中山王礜方壺「國戴所美」。



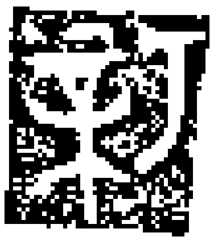
禹鼎
馭二百
斯（合文）

說文十四篇「斯，析也。从斤其聲。詩曰：斧以斯之」。說文六篇「析，破木也。一曰折也。从木从斤」。斯的本義是破木。禹鼎「戎車百乘斯御二百」，斯讀作其。

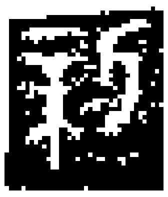


盂

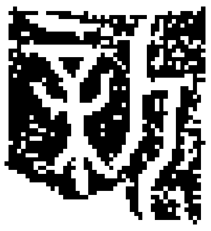
師遽殷
客新宮



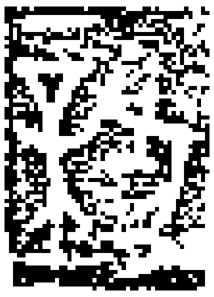
衛尊
才新耑



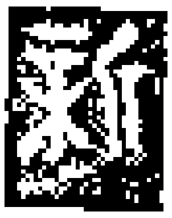
卿父
乙鼎



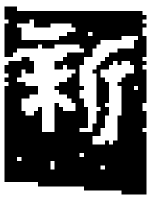
卿父乙尊
才新邑



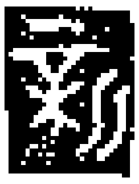
[illegible]士卿尊
王才新邑



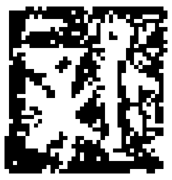
盂一



盂二



盂二



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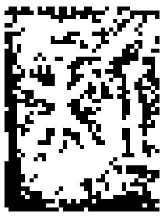
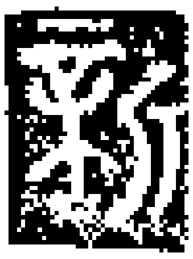


耑五

頌殷



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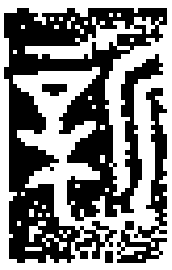

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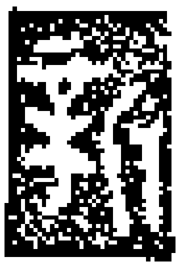
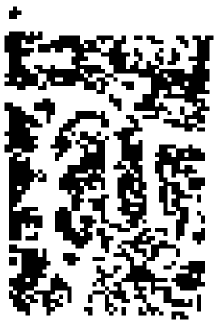


盂二

頌壺
盤
頌新鼎



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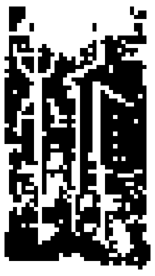
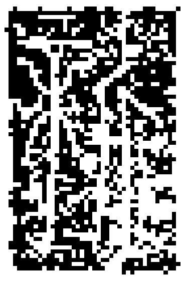
參側新

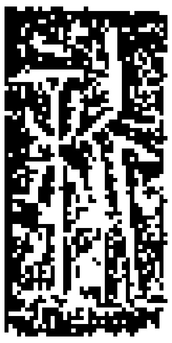


新堂壺
敔命

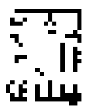
新陸



新[illegible]壺
于皮新者



中山王嚳方壺
新君子之



新鄭

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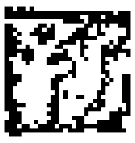

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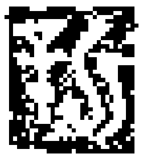

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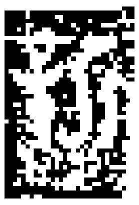

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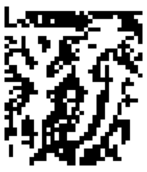

器三

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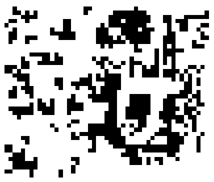
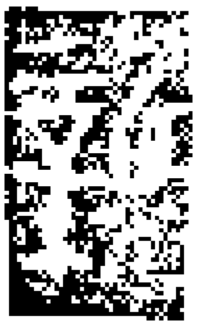


新𤔲簋 新𤔲作餗簋



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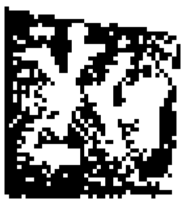

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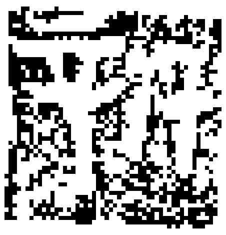
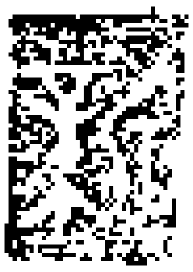
趞曹鼎 龏王

才周新宮



矢人盤 矢王于豆新宮東廷



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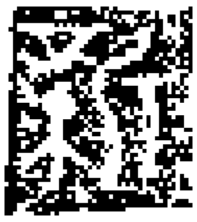

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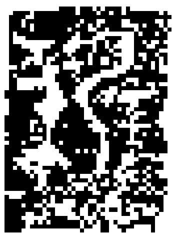

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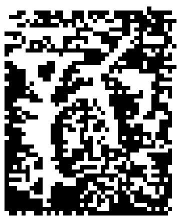
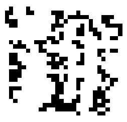
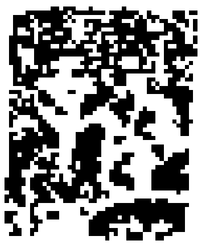


五

中義父鼎 中義父乍新䆿寶鼎

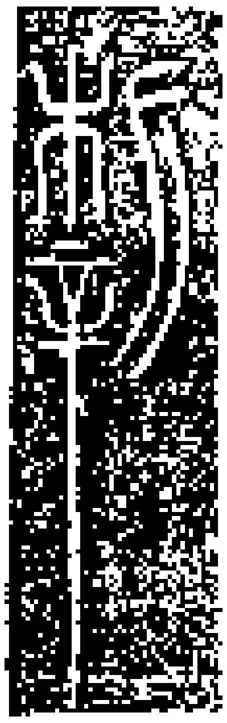


鄂大叔斧 鄂大叔以新金為貳車之斧十



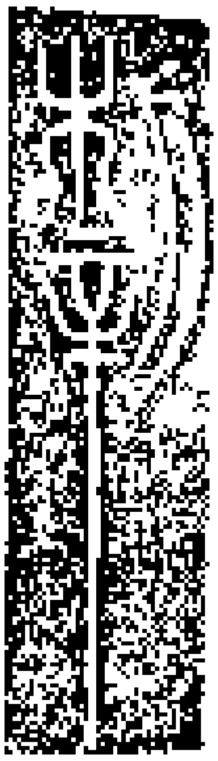
一

復公子簋 復公子口舍𪁉新乍我姑𡚬孟媿賸簋



曾侯乙鐘 新

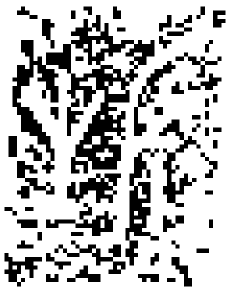
鐘之徵學



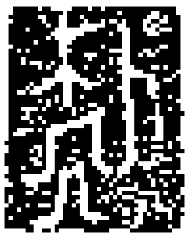
曾侯乙鐘

濁新鐘之蓉

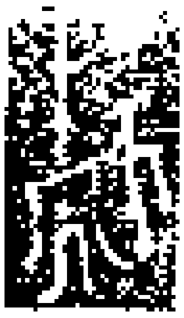
說文十四篇「新，取木也，从斤亲聲」段注「當作从斤木辛聲」，非从亲聲也。按段改是確，从木从斤即析字。說文六篇「析，破木也。一曰折也。」木被破後謂之新，（薪的本字）新是析的引申義，為了與析有所區別特加聲符辛、新辛為陰陽對轉，古文加聲符表示引申義的例子很多，如甲骨文鳳字加凡聲，金文其字加丌坐寶皆為其證。新字後被借為新舊之新，為了保留本義，又加艸旁作薪



新
斨戈



新文考尊
中賜新鬳



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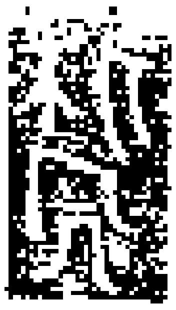
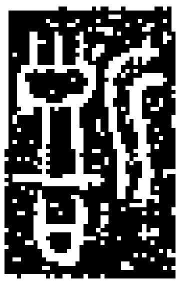
啟揚中休



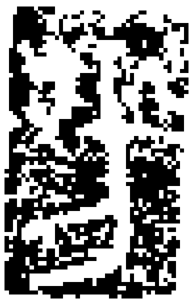
新文考尊
王工从

新各
中

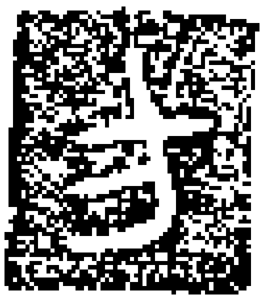


西林鐘　西替作
其妹新鑄鉦鐘

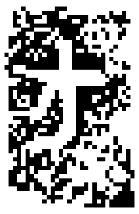
方



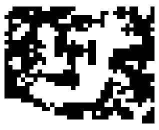
㝬簋　墜
于四方



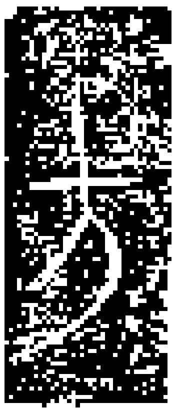
虢季子白盤
經維四方



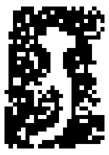
史牆盤
遹征四方



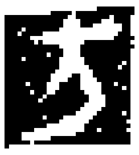
禹鼎
尃四方



中山王𦉜鼎
行四方



大豐簋
王凡四方



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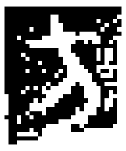

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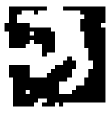
令彝



令方尊
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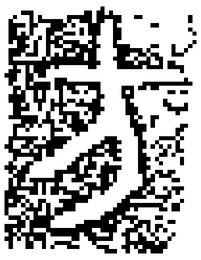

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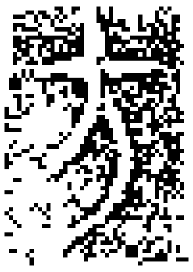
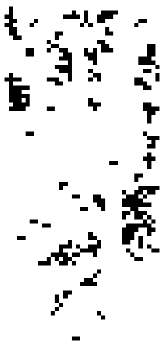
佑四方



盂鼎　匚
有四方



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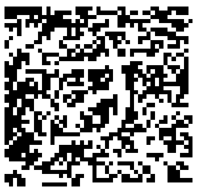
有四方



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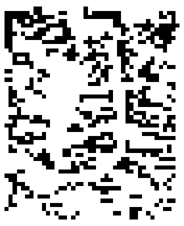

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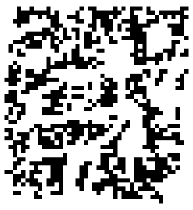
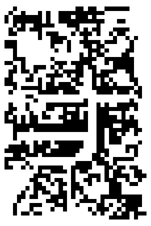


三

秦公
鎛



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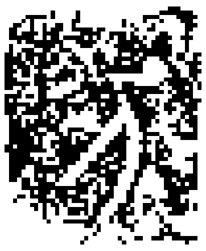

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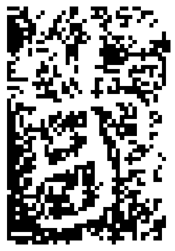
秦公簋
竈囿四方



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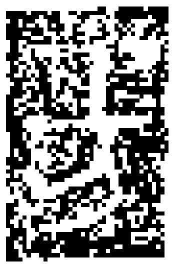
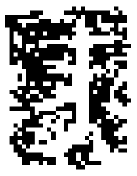
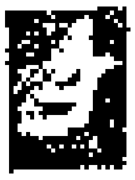


毛公鼎　命女亟一方



伐甬鼎　王令姐子追西方



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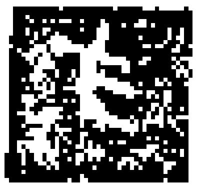

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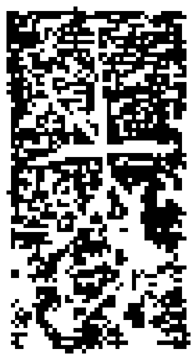
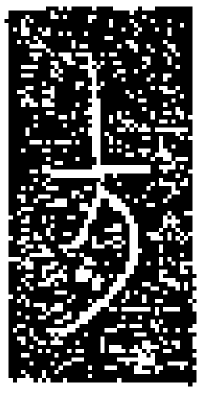
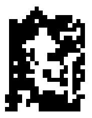
曾伯霥簠　具既卑方



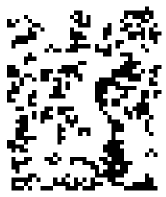
中山王嚳鼎　方數百里



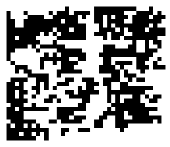
中山王嚳鼎　今余方壯



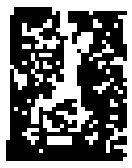
邛季戈　郢者口將山方



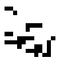
毛公鼎　亂四方

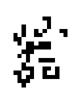


乙亥父丁鼎　唯王征井方

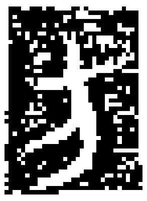


文父丁簋　囟令伐人方

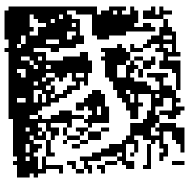




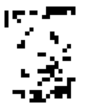
舊冊羊尊　囙令臣人方罍



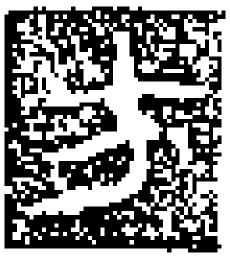
小臣艅尊　唯王來征人方



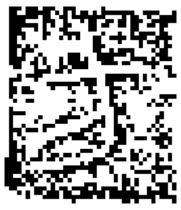
般父己甗　王宜人方無敄



梁伯戈　冂魃方蠻



虢季子白盤　用政蠻方



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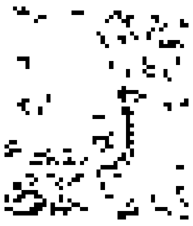

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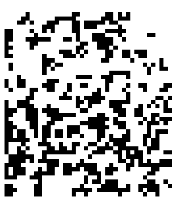
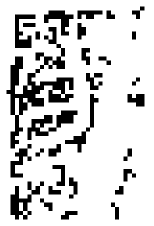
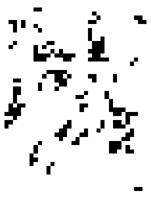


三

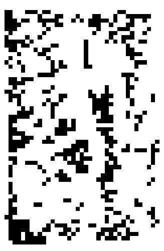
秦公鎛



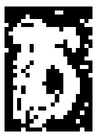
秦公鐘　以虩事蠻方



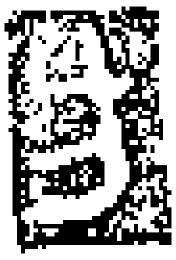
史牆盤　方蠻亡不𠬝見



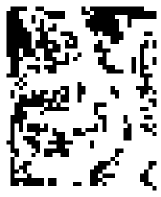
毛公鼎　率懷不廷方



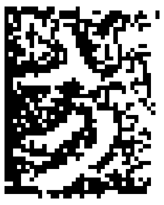
師旂鼎　師旂眾僕不從王征于方



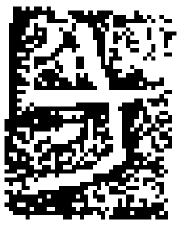
兮甲盤　王令甲政辭成周四方責



噩侯鼎　馭方休闌



噩侯鼎　馭方宥王



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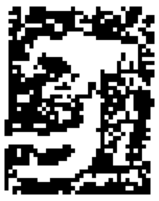
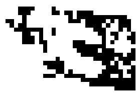
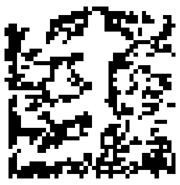


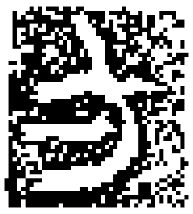
禹鼎　伐噩侯馭方



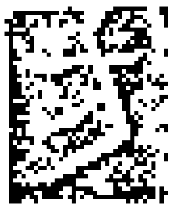
禹鼎　獲氒君馭方



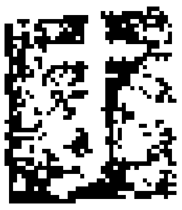
禹鼎　剿伐噩侯馭方



盂侯鼎 口方拜手頟首



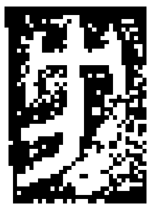
盂侯鼎 盂侯馭方內壴于王



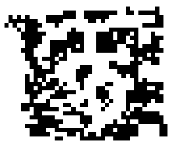
禹鼎 亦唯噩侯馭方達南淮夷東夷廣伐南

國東

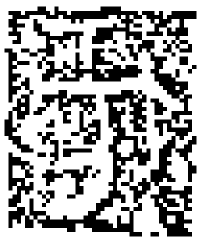
國



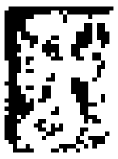
不嬰殷 馭方



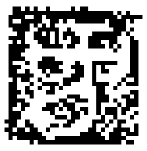
史獸鼎 錫方鼎一



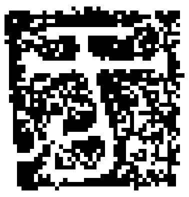
史述方鼎 史述作寶方鼎



𥃝卣 皇辟君休王自穀吏賞畢土方五十里敆



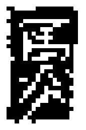
番生殷 用諫四方



彔伯𢾊殷 右闢四方

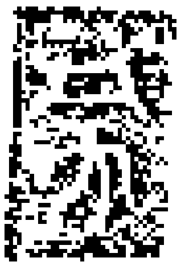
說文八篇、方、併船也、象兩舟總頭形、按說文釋形與甲骨文金文的方字不類、疑方即旁的本字、从一為肩荷之杠棒形、从勹為側身人字、釋名、在邊曰旁、玉篇、旁猶側

也。人側向一邊正取旁字義，甲骨文和金文的方入作ケ亍一形兩端的短豎為指事符號，表示動之兩旁，猶儀禮大射禮所說，左右曰方，古無輕唇音，方旁古音同。甲骨文和金文的旁字都从方从凡，凡即凡，凡方聲同，知旁為方的聲符重複字，金文四方亦作四旁，方與旁音義皆同，故从方之字有旁義，如說文十二篇「房，室在旁也」，說文五篇「央，中央也，从大在冂之內，大，人也」，央字从大，正面人形，取中間之義，方字从人側面人形，取旁邊之義，造字方法完全相同，故說文曰「央旁同義」。



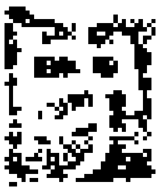
者減鐘（西清續鑑甲編）

[illegible]于四旁



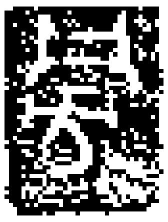
旁肇鼎

旁肇作尊鼎



南旁毁

妣鍠毋作南旁寶毁

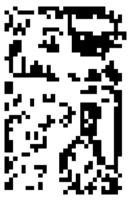


文父丁尊

国文旁作父丁宗寶彝

按字从方凡聲，凡方聲同韻近，旁當爲方的聲符加旁字，者減鐘文从丰作[illegible]「[illegible]于四旁」，彔伯戚毁「右隅四方」，旁即方字，旁字後人異形作旁旁等，說文别釋爲旁字，古文甫入，从許釋，將金文旁字釋作旁，殊不知金文旁方無别，實爲一字也。

⿰先可

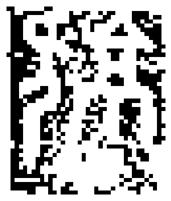


何尊　王咸𢍰

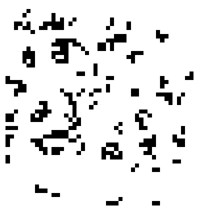
⿰先可賜貝卅朋

馬承源曰：作器之宗小子名何，作秀，說文「何，儋也」，徐鍇以爲儋何即負何，這個字象人有所負何的形狀，就是荷字。（何尊銘文初釋，文物一九七六年一期）

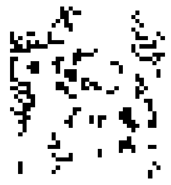
𣄴



衛盉
𣄴伯



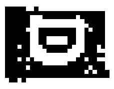
裘衛鼎
𣄴伯



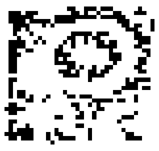
裘衛鼎
𣄴伯

字从旡从京，即說文八篇𣄴，事有不善言𣄴也。爾雅𣄴薄也，从旡京聲。金文用作人名。

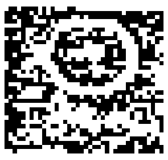
日



夯尊　日

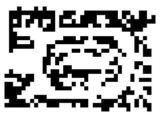


小臣艅尊　彤日

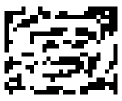


𠨘其卣　彤日

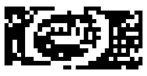
小臣邑斝　彤日



戊辰簋　劦日



犅父乙彝　劦日



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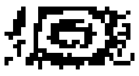
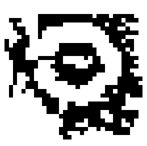


二

𠨘其卣　翌日



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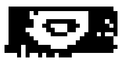
翌日



麥尊　若翌日

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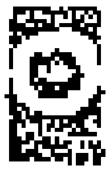
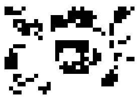


𠨘其卣　翌日丙午



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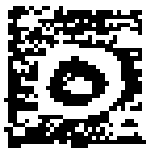
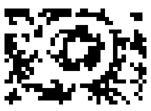


[illegible]簋　[illegible]

舊日



[illegible]

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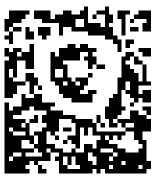

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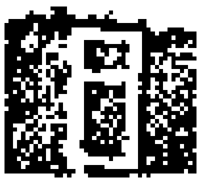
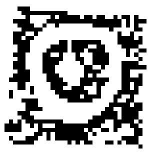


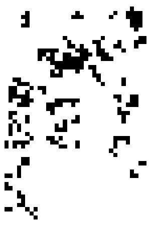
[illegible]父乙方卣　[illegible]日父乙



師[illegible]簋　日易魯休

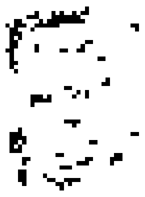
二

癲鐘左鼓　永寶日鼓



癲鐘　萬

年日鼓



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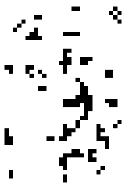
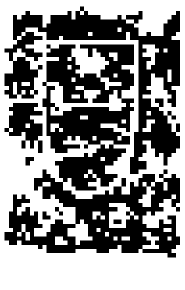
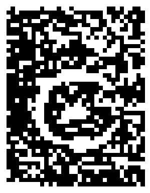


史牆盤 其日蔑曆

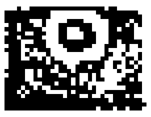


好蚉壺 日炙

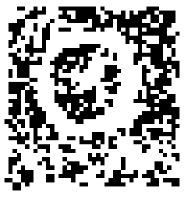
不忘



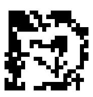
匽尊匽 日侯休



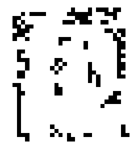
縣妃設 其自今日



訇設王 才射日宮



晉公盆口 莫不日頓餐



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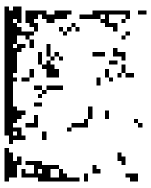

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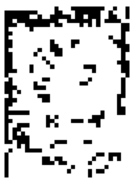

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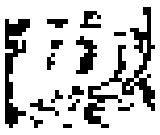

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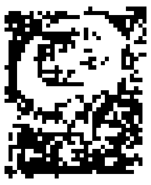

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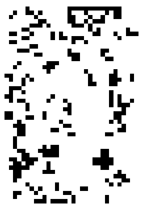

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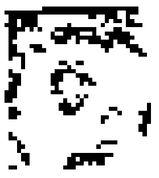

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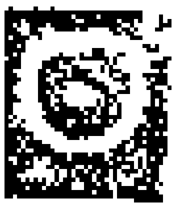

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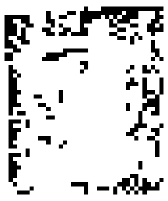

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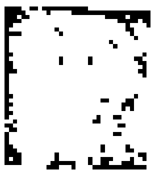

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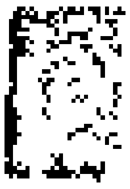
史頌設日 遲天子䫏令



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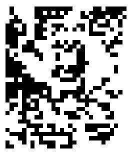

尼壽

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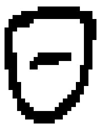

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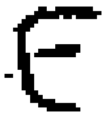

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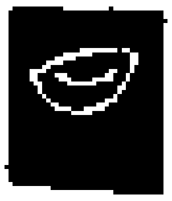

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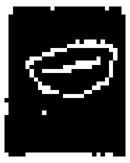
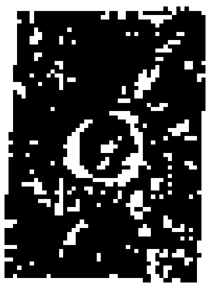


器

楚王酓忎鼎
正月吉日



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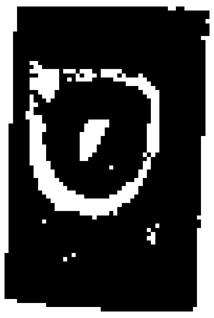

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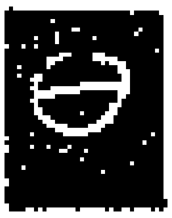

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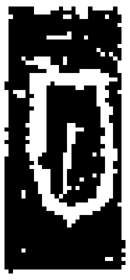

拍尊　唯
正月吉日

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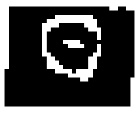

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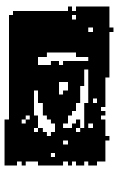
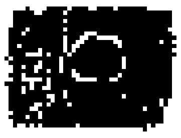


邁公鐘　唯正
月吉日丁亥



宜桐
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唯正月初
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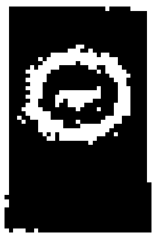

絅子壺　唯十
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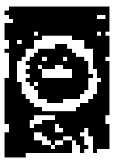

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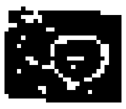

鄧孝子
鼎　鄧

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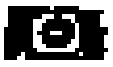
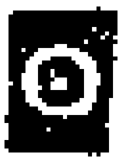
寅丑日



醉鼎癸日
賓贄貝二朋



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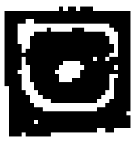

咏日
戊尊

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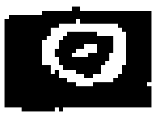

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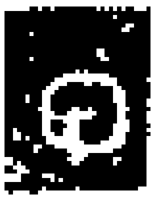

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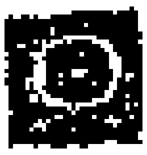

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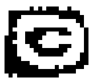

大兄日
乙戈

大兄
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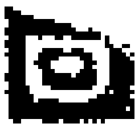

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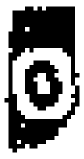

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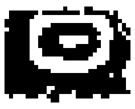

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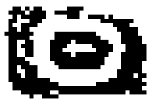

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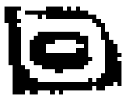

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补示

爭兄日壬觶
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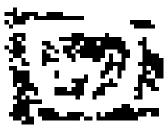

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父
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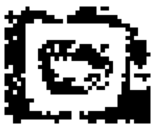

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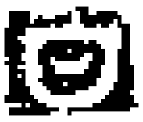

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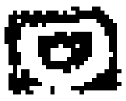

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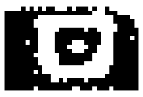

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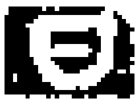

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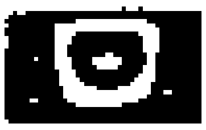

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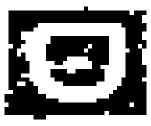

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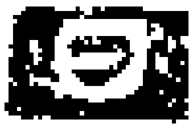

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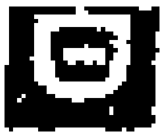

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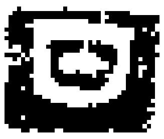

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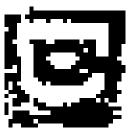

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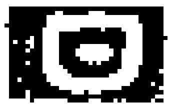

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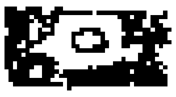

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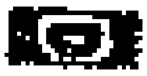

小臣傳毀
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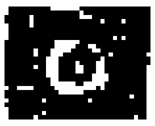

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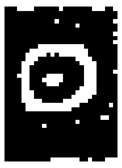
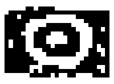


二

冀作日乙彝
用作季日乙畫



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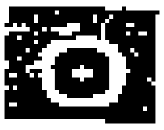

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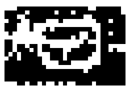

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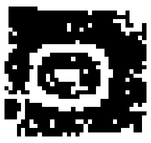

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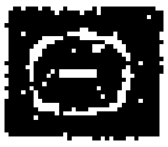

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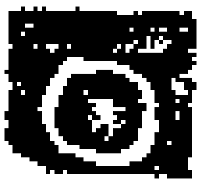

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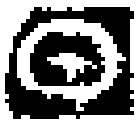

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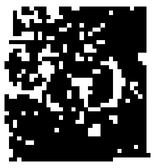

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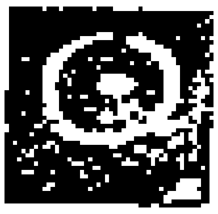

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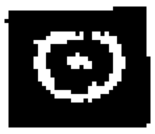

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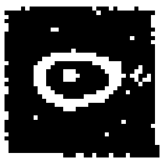

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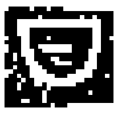

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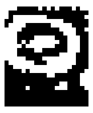

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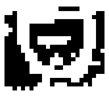

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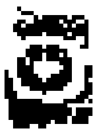

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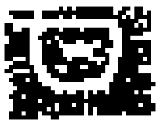

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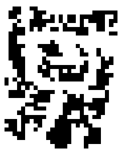

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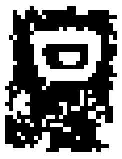

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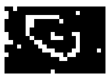

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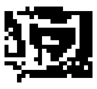

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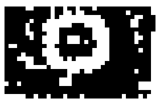
乍冊䰧卣　用作日乙肇尊彝



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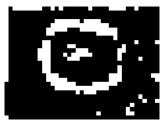

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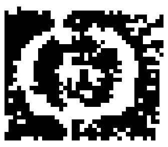

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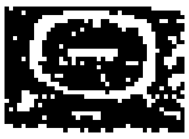
周䨵壺



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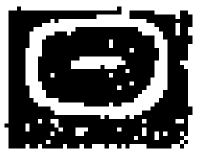

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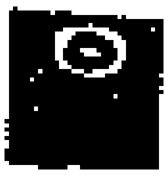

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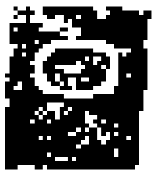

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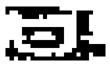
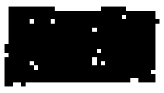


戠方鼎 文母日庚弋休



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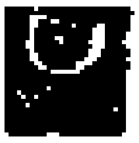

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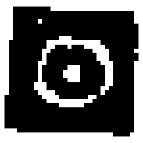

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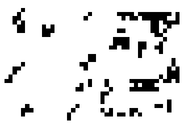

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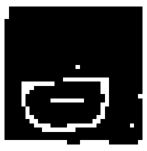
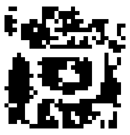


智尊 智作文

考日庚寶尊器



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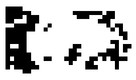

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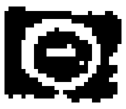
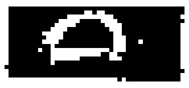


徙子

日辛觶 子徙作凡日辛彝



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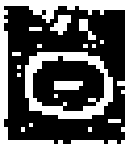

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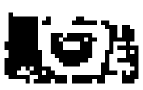

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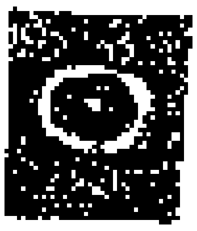

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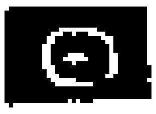

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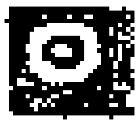

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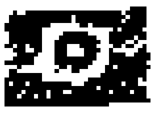

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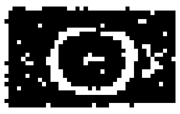

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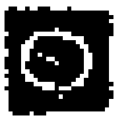

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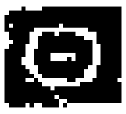

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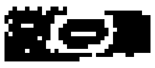

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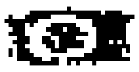

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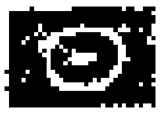

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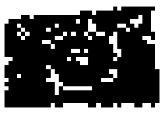

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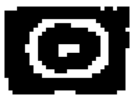

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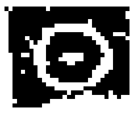

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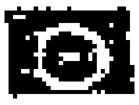

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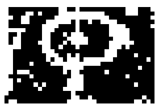

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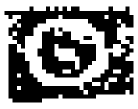

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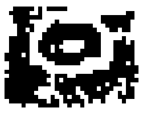

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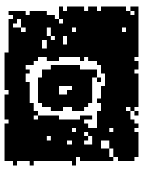
婦闟卣　婦闟作文姑日癸尊彝



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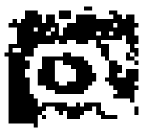

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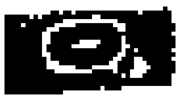
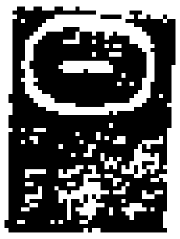


冓蜀日癸尊　冓蜀作日癸公寶尊

彝



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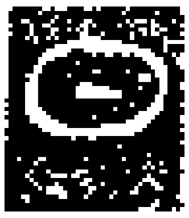
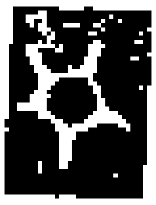


中革父簋　中革父作朕皇祖日丁皇考日癸尊簋

市伯簋

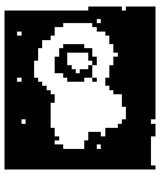
子孫歸夆其萬年日用享于宗室



日庚彝　日庚作父癸寶尊彝

林潔明曰：按說文云「日，實也。太易之精不虧。从口一，象形。」金文日字只是象日形，卜辭中日字諸形，或作多角形，或作正方形者，以刀刻易於為方也。中从一，蓋所以有別於丁字之作口也。（金文詁林第九冊四一七零至四一七一葉）

旦



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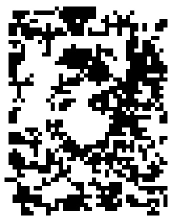

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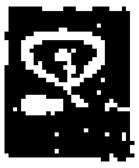

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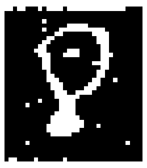
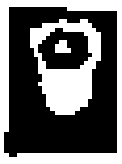


寰盤 旦



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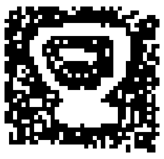

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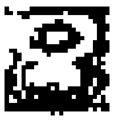

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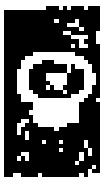

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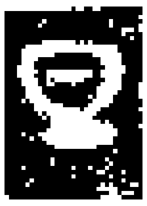

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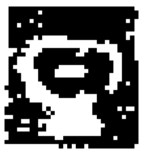
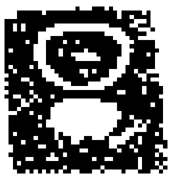
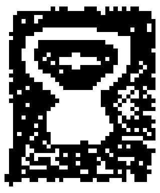


器四



蓋五

頌𣪘



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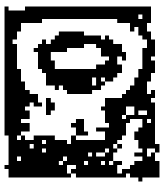

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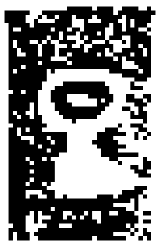
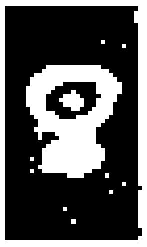
頌鼎

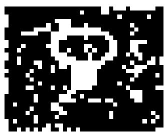


蓋一

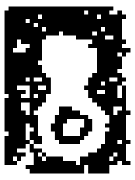


蓋二

頌壺 旦



伊𣪘 旦



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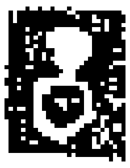
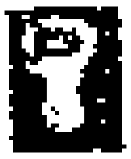
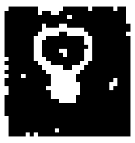


一

揚𣪘 旦

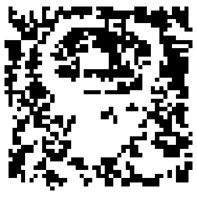


蓋

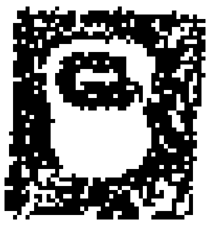


器

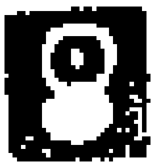
諫𣪘 旦



詢𣪘 旦

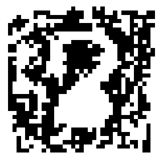


大克鼎 旦

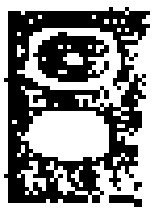


一

趞曹鼎 旦

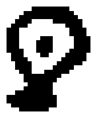


師艅簋 旦



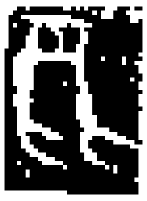
盂

大師虘簋 旦



師毛父簋 旦

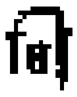
高田忠周曰說文「旦明也。从日見一上、一、地也。」按易晉「明出地上也。」儀禮少牢禮「旦明行事」公羊哀十三年傳「見于旦也」注「日方出時」此皆與許義及銘意相合。但从一指事也、日將與地相離而未全離、下界猶聯綴也。然本形作●。作一者略省也。（古籀篇二十四第十葉）

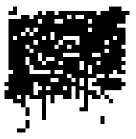


昆疕王鐘　昆
疕王所作龢鐘

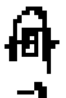
羅振玉讀昆疕爲昆夷。說文七篇日部「昆，同也，从日从比」。羅說近是。昆夷一詞始見大雅緜，其字作混。史記匈奴傳作緄。昆、緄俱讀見母文部，混讀匣母。牙音見溪在諸聲母中，每與喉音曉匣混用，故昆夷可作混夷。尚書大傳作畎夷，說文口部引作犬夷。畎讀見母元部，犬讀溪母元部，見溪聲近，故畎夷亦可作犬夷。靜安先生謂鬼方昆夷葷育玁狁，自係一語之變，亦即一族之稱。（鬼方昆夷玁狁考）其說有可取之處。西周季世玁狁侵鎬，事在小雅出車。昆夷史跡則頗渺茫。孟子梁惠王下言「太王事獯鬻，文王事昆夷」。詩序言「文王之時，西有昆夷之患，北有玁狁之難」。是太王之遷自北而南，則昆夷侵暴，亦必从豳北起，步可斷言也。史記謂隴西有緜諸、緄戎、翟、獂之戎，楊惲報孫會宗書亦言「安定山谷之間，昆戎舊壤」。則隴岐周之西皆兄弟民族長期遊牧遷移之地，殆無可議者也。再就鐘銘稱王言之，知西周時期封國擴張，邊裔地區受中原文化之浸潤，并能使用大篆記功名于彝器，此一事也。其中亦有分別，部落仍舊保留其首領稱王之舊俗，如散氏盤之矢王、彔伯𢦚毁之釐王、乖伯毁之幾王等

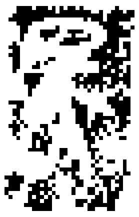
此又一事也、總之、政治典章之改變、取決于生產力之發展、與人民生活方式息息相關、非一二聖君賢相一蹴而幾也、





陳騂壺
孟冬戊辰

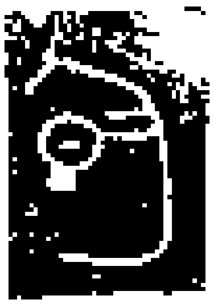
乃四季冬之本字。从日从𠔼、終，𠔼亦聲。𠔼為終之本字，象束絲兩端有結、冬季為四時之盡，故加日旁以區別本義、冬天寒冷、冰、天雪地，故後人又加仌形。



史墻盤 昊照亡斁

戴家祥曰：史墻盤「昊照亡斁」，第一字似昦字。說文「春爲昦天，从日夰，夰亦聲」，隸作昊，从天。書傳訓昦爲大，昦照亡斁，猶云明察無失也。

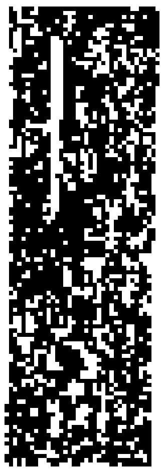
昀



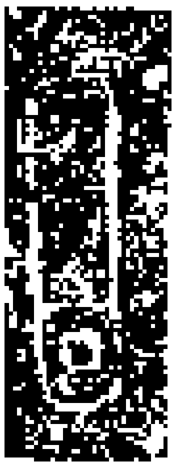
王孫遺者鐘

余專昀于國

昀乃旬之古體，說文九篇「旬，徧也。十日為旬，从勹日。㫗古文。」古籍匀、旬相通，玉篇一一九「徇」或體作「㣙」，說文金部「鈞」的古文作「銞」，儀禮今文「絢」作「約」，禮記內則「旬而見」，鄭注「旬當為均，聲之誤也。」昀是旬匀為一體，旬之別構無疑。

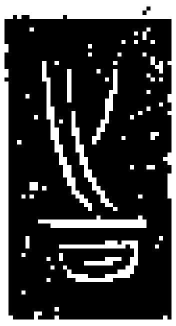


蔡侯尊

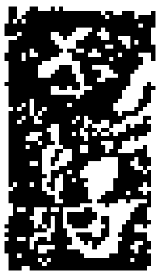


蔡侯盤　子孫蕃昌

林義光曰：說文云「昌，美言也。从日从曰。一曰日光也」。按美言不當从日，日光又不當从曰。漢璽文「富貴昌」皆作昌。疑本从二日。廣雅「昌，光也」。釋言春秋元命苞「代殷為姬昌」，疏云「兩日重見，言明燄」。裴松之引易運期讖云「兩日並光日居午」，皆以兩日為昌字」。文源



中山王嚳方壺　明友之于壺而旹觀焉



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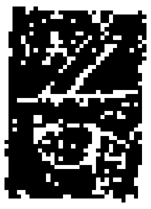


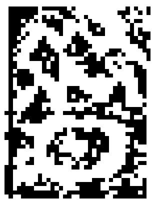
三

邵大叔斧

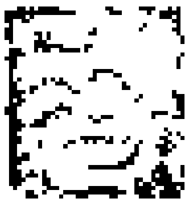
邵大叔

旹戴車之斧

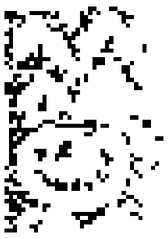
說文七篇「時，四時也。从日寺聲。市之切，旹古文時从之日」。按時，甲骨文作旹、旹，上半部从止，并非从之。止亦並非許慎所謂「下基也」，象草木出有址，故以止為足，乃足趾之象形。旹，从止从日，止亦聲，指時間隨着太陽移動而變化。時字金文作旹，从日之聲，與說文古文同，从业器是㞢之譌，後作時，从日寺聲，為純粹形聲字。



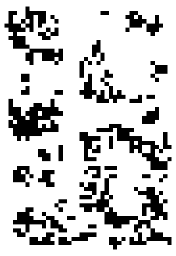
曶鼎
昔饉歲



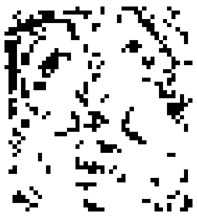
史昔鼎夾
昔其作旅鼎



何尊　昔才
爾考公氏



詢簋　昔
者先王既令



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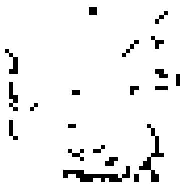

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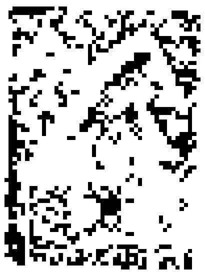
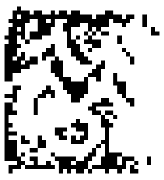
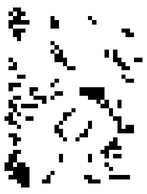
師𩛥簋　在昔
先王小學汝



大克鼎　昔余既
令汝出內朕令



善鼎　昔先王既
令汝左疋侯



卯簋
昔乃祖亦既令乃
父死𤔲莽人

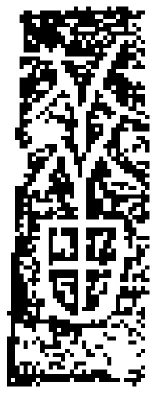
戴家祥曰：說文七篇「昔，乾肉也。从殘肉，日以晞之。與俎同意。」籀文从肉作𦠔。卜辭昔作㫺、作昝、𢦏作昝、金文作昔、作昝、𦠔字皆从日，从橫水（說文五篇盇从水从血而作𥁕，又十一篇頻从頁）

从夕而蒙析斲柂鼎全鼎（俎作䢅簋亦作䢅）與俎字形異一致金文从作閒或作閟象置肉于且上肉作⺈形或簡化為⺆而未有作⺈形者許說非是霝疑當為夕之或體古音夕讀祥易切邪母魚部昔思積切心母魚部韻同聲近古文夕象月半見與月字易相混殷虛骨文夕作月是其證于是又創昔字以別異又當商時代人類但知日輪初升出龍於土日於時八而捲手淮南子天文訓云日至於曲阿是為旦明曲阿者山也至於虞淵是為黃昏虞淵者水也故旦字古文作[illegible]昏字作[illegible]穀梁傳莊公七年四月辛卯昔恆星不見恆星者經星也日入至於星出謂之昔小雅頍弁樂酒今夕楚辭章句十引作樂酒今昔管子小匡篇云旦昔從事於此尹知章注旦昔猶朝夕也厥後民知宿昔明間夜分自晨至昃乃以朝夕為夕今皆為昔成俗既久無以今正而漢儒已不知夕借代之為腊許氏不加深究而以昔為之誤其遠失製字之情往往如是故為辨正形聲假借詁訓以尋求之本云錫鎰遠四古音昔代同紐故昔聲與差聲之字多通作鹺又玉篇鹵部云鹺鹹也以鹵昔聲或以乍得聲此昔聲作聲通作之證一也此以乍亞文為空者也易繫辭云二特酌醋注云辭一云作酢此昔聲作聲通作之證二也儀禮特牲饋食禮云尸以醋主人注今文醋作酢又有司徹云尸以醋主婦注今文醋曰酢此昔聲作聲通作之證三也禮記內則云魚曰作之鄭注經則云魚曰斮之此昔聲作聲

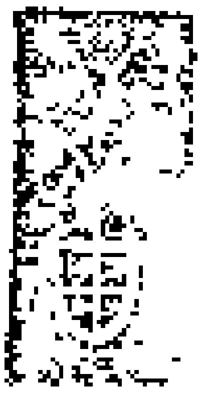
通作之證四也。墨子非樂篇云「厚措斂乎萬民」，又辭過篇云「厚作斂於百姓」，措斂作斂，皆謂賦斂，字或作措，或作作。節用上篇云「其使民勞，其籍斂厚」，字又作籍，籍从措聲，措亦从昔聲也。此昔聲乍聲通作之證五也。淮南子繆稱、詮言二篇並云「猨狖之捷來措」，說林篇則云「蝯狖之捷來乍」。此昔聲乍聲通作之證六也。又氾論篇云「履天子之籍」，高注「籍或作作」，此昔聲乍聲通作之證七也。此以經籍之異文為證者也。漢書文三王傳云「李太后與爭門，措指」，晉灼注引許慎云「措，置」，字借以為笮耳。此昔聲乍聲通作之證八也。周禮春官典同云「侈聲笮」，杜子春云「笮讀為行扈唶唶之唶」。此昔聲乍聲通作之證九也。又秋官序官柞氏，鄭司農注云「柞讀為音聲唶唶之唶」。又考工記輪人云「轂小而長則柞」，鄭司農注云「柞讀為迫唶之唶」，此昔聲乍聲通作之證十也。史記商君傳集解引新序云「闕空歸籍」，索隱云「籍音胙，字合作胙，誤為籍耳」。殷本紀周歸文云非于畢公發是也，然遠俗本依藉為胙，非字誤也，索隱說非。是，此昔聲乍聲通作之證十一也。此以古書文字之通假為證者也。說文三篇上言部云「諎，大聲也，从言昔聲，讀若笮」，又十四篇上矛部云「矠，矛屬，从矛昔聲，讀若笮」。昔聲乍聲字音讀相同，許書固有明證也。此昔聲乍聲通作之證十二也。此以說文之讀若為證者也。（積微居小學述林卷六[illegible]）

戴家祥曰：說文七篇「昔，乾肉也，从殘肉以晞之，與俎同意。籀文作𦠔，从肉」。按卜辭作

㫺作簮或作曷，全文作㫺，俱象太陽上下有波浪紋，既不象殘肉，亦不與俎同意，從日者，始表時間之詞，穀梁傳莊公七年云「夏四月辛卯昔，恒星不見」恒星者，經星也，日入至於星出謂之昔，不見者，可以見也」廣雅釋詁四「昔，夜也」許說大誤，楊樹達讀昔為昨，郭礁



中山王嚳鼎 昔者



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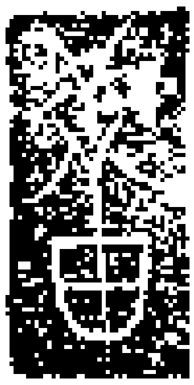
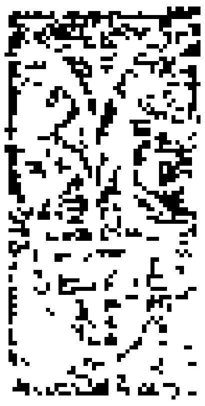


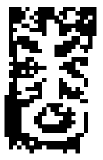
中山

王嚳鼎 昔者



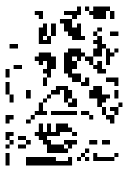
中山王嚳鼎 昔者

蓄，中山王嚳壺銘文蓄者四見，从辭例看釋昔，無疑，字形亦與昔相近，下从田，疑是戰國文字在實際使用時為美觀起見的繁筆。



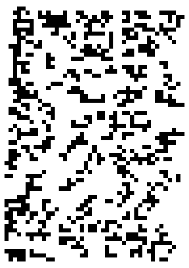
兔段
昚書

孫詒讓曰：「香字偏旁是从禾从日，是昚字，特迻左形右聲為上聲下形耳。」（古籀拾遺卷篇六葉）按說文七篇日部「昧，旦明也，从日未聲。」曰闇也。周書牧誓「時甲子昧爽」，逸周書酆保解「王在酆，昧爽立于少庭」，禮記內則「昧爽而朝」，「宵子衣上」，右昧爽而櫛冠」，均用昧爽成詞。昧字同眛，左傳僖公廿四年「目不別五色之章為眛」，同聲通假字亦同類。漢書郊祀志上「十一月辛巳朔旦冬至昒爽」，顏師古注「昒爽謂日尚冥，蓋未明之時也」。昒音「忽」也，忽古音同部，孫釋是確。

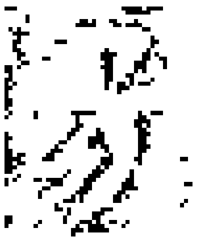


邾公華鐘
昚爲人名

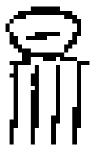
說文十篇心部，慎，謹也，从心眞聲，𡘋古文」銘義近時作謹慎之慎，



昜兒鼎 昜兒



守昜父 守昜



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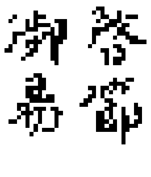

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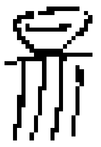

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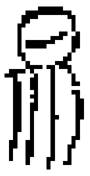

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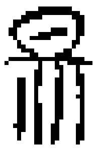
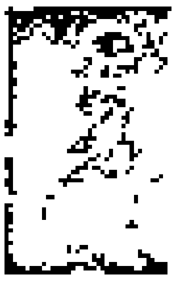
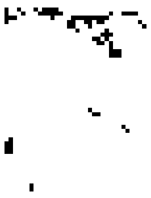


鄂君啓節

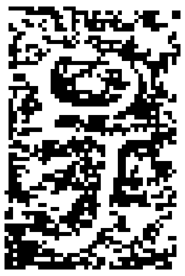
庚 也昜



庚兒鼎 中輪[illegible]昜

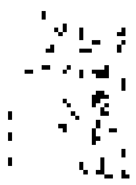


伊段 對 昜天子休



昜叔 盨

昜伎彷 旅追



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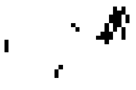

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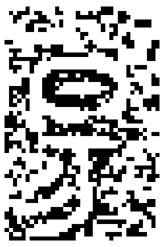
師旋段 攷 攸子孟孙



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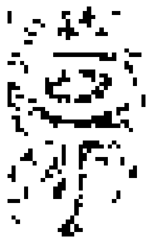
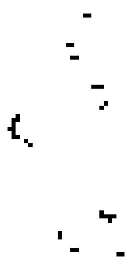


氏

師旋段 [illegible] 伎十五昜乞



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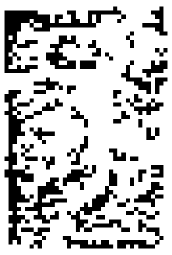

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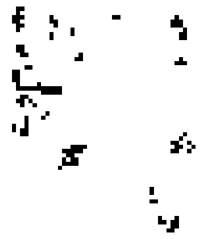
鼎

姞叔樊作易姚寶鼎



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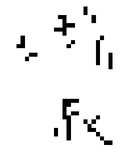
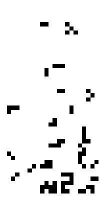
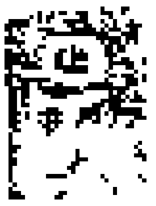


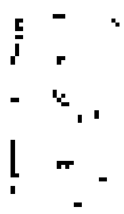


宋公差戈　宋公差之所造不昜族

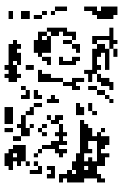
戈



[illegible]天[illegible]　易天卣



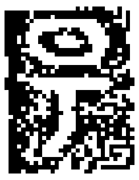
[illegible]少[illegible]卣



盂二

敔𣪘　敔對昜

休王



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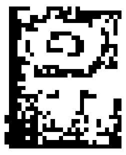

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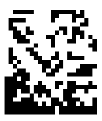
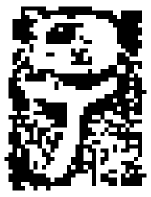
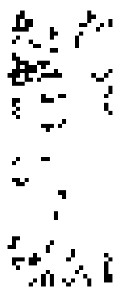
同𣪘　昜休兵[illegible]



吳太子姑發劍　余處江之昜



昜鼎　昜用　作寶旅鼎



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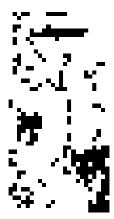

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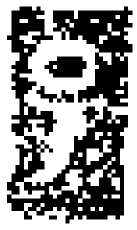
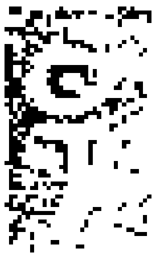
縣子卣　船　子對昜王休

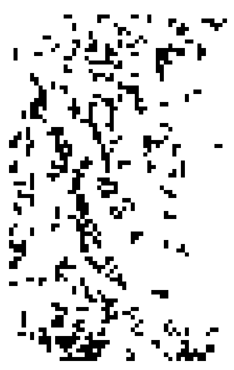


昜尗口走叔鼎　昜尗口　走叔口乎小臣貝三朋

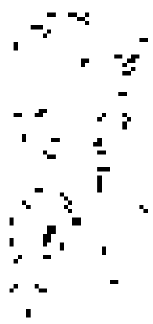


永盂　賜畀師永氒田　陰昜洛疆眔師俗父田

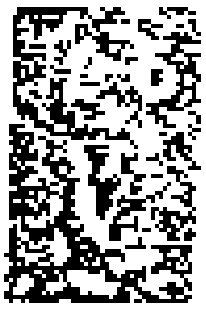
高田忠周曰：按說文「昜，開也。从旦勿。一曰飛揚。一曰長也。一曰彊者衆皃。」朱氏駿聲云：「按此即古暘字。爲侌昜字，侌者見雲不見日也，昜者雲開而見日也。从日，一者雲也，蔽翳之象。勿者旗也，展開之象。或曰从旦亦通。」經傳皆以山南水北之陽爲之。詩湛露「匪陽不晞」，傳曰「日也」。書禹貢「陽鳥攸居」，鄭注「鴻雁之屬，隨陽氣南北」。易繫辭「一陰一陽之爲道」，皆此昜字轉義。詩七月「我朱孔陽」，傳「明也」，亦此昜字。又「暘，日出也。从日昜聲」。朱氏又云：「按此實昜字之別體。書堯典曰『暘谷』，傳『明也』。淮南墬形『暘谷榑桑在東方』，注曰『日之所出也』。」按朱說爲精當也。且謂从旦，尤確說也。今見諸篆之形，多作旦日一，又間連系者，將旦相合可證。曰出即早也，由明也，旦朔即開昜也。故字从旦勿者，旗也，勝光開揚之象，猶倝字从旦㫃，訓曰始出光倝倝也。倝昜造字之意正同，唯昜會意而倝爲形聲，包會意者，此爲異耳。（古籀篇一十四 第一五一葉）



昶鬲　昶□作寶鬲

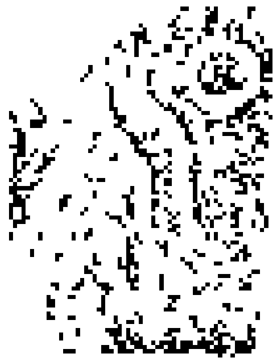


昶盤　□昶□□作寶盤



昶鼎　□

□昶伯作寶鼎



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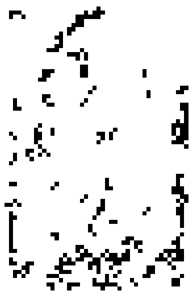
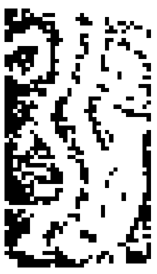


昶仲匕　昶中無龍



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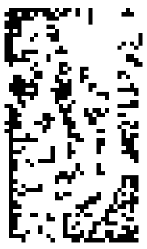

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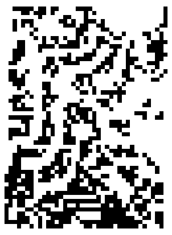
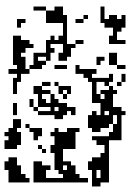
咏中鬲　咏中無龍作寶鬲

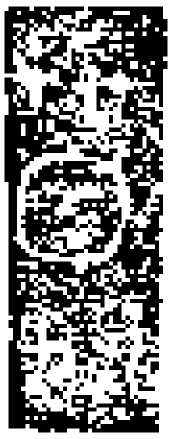


昶伯鼎　唯昶伯豐自作寶□匜

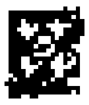
高田忠周曰：按吳氏式芬釋為咏。然古文口字斷不作圓圈○形，而日字往〻作○，此非咏字明矣。但說文無昶咏字。新附云「昶，日長也。从日永，會意。丑兩切」。鄭氏新附攷云「文選琴賦『雅昶唐堯』，注云『七略雅暢第十七曰琴道曰堯暢遠』，又曰『達則兼善天下，無不通暢，故謂之暢』。昶與暢同。廣雅亦云『昶，通也』。知昶乃後出暢字，暢者暢之隸變。曰長之義，要見鄭說有據。然今見此器，明从日从永，古有此字也。其从日以為義，與暢別。許氏不收者，經傳無徵故耳。（古籀篇二十三第三四葉）



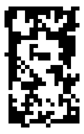
父乙莫觚
光莫



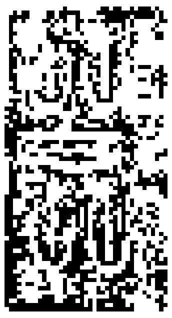
莫尊　莫
作旅彝



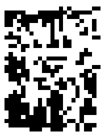
吳太子姑發劍
莫敢致余



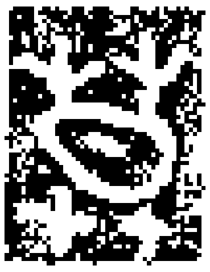
晉公盦
莫不來王



中山王嚳方壺
不祥莫大焉

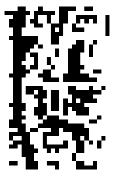


晉公盦口
莫不日頔黹



矢人盤　以西
至于唯莫廣

戴家祥曰：說文一篇下茻部「莫，日且冥也。从日在茻中。」是定莫爲會意字。今按唐韻「茻」讀模朗切，「莫」讀莫故切，又讀慕各切，茻之與莫，其聲都在明母，其韻爲魚陽對轉，蓋會意兼形聲字。今改隸日部，从莫聲也。又亞父乙尊莫字从口从廾，疑亦冥字之省變，金文叔伯器叔字作叔，寡兒鼎異字作異，並从口不从日可證。



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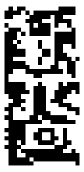

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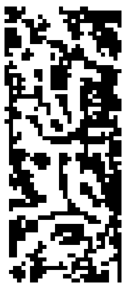

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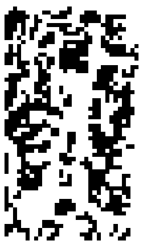
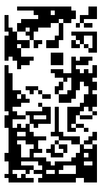


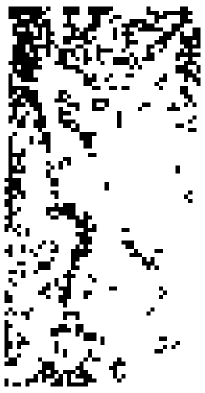
四

蔡侯鐘

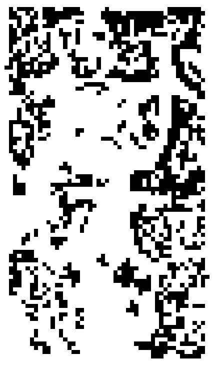


蔡侯鐘

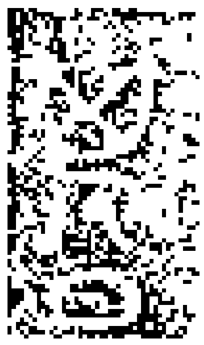
元鳴無朞



夆叔匜壽老無朞

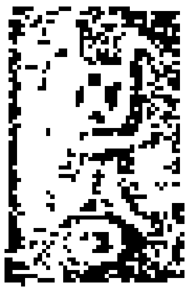


夆叔盤

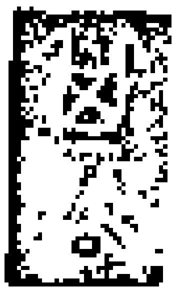


夆叔

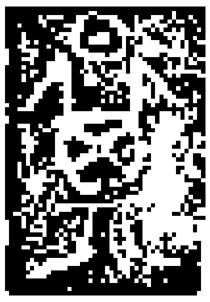
盤壽老無其



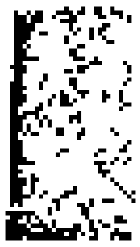
王子申盞其眉壽無朞



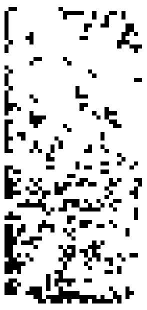
王子申盞其眉壽無朞



沇兒鐘眉壽無其



寬兒鼎眉壽無其



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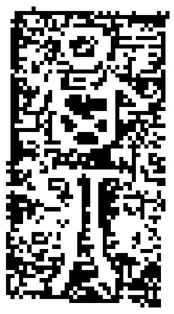

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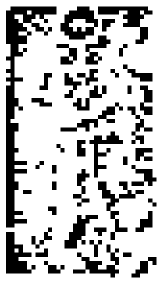
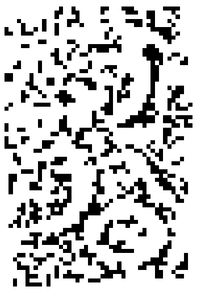
寬鼎其眉壽無其



麻良盞其眉壽無其



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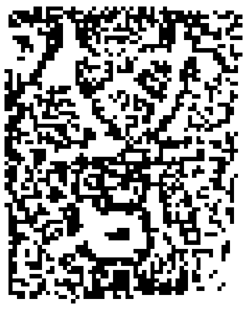
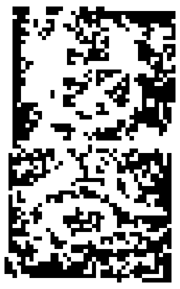
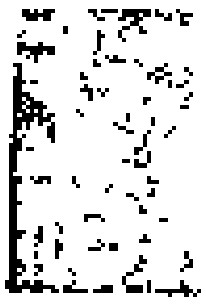


二

洹子孟姜壺
期則爾期

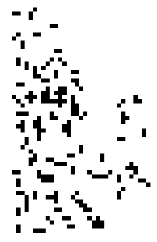


齊侯盤

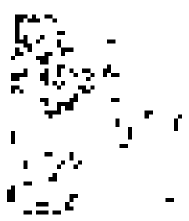


齊侯敦　它₌
熙₌男女無碁

郭沫若曰碁字下體所從者非口字，乃日省，古文日字往往如是作，寬兒鼎「眉壽無諆」正與此同，惟以為從口從其，疑誤。又異文似為期，非也。讀（研一六二葉）（倍金釋文）按齊侯敦「男女無期」，期作亓，尗帝匜「壽考無期」，期作碁，下从日，故碁从口，知从日省可信。說文七篇期古文作𣅀，从日其省聲，釋期無疑。金文洹子孟姜壺用作期原義，齊侯盤「男女無期」，按郭釋，假借為其。



秦公鐘



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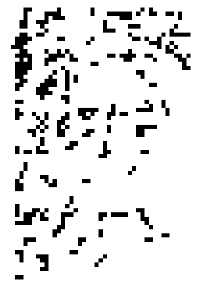

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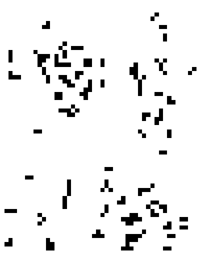

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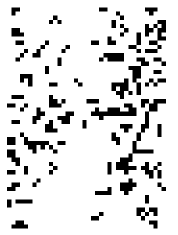
秦公鎛　𣪕康寶



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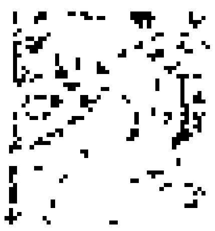

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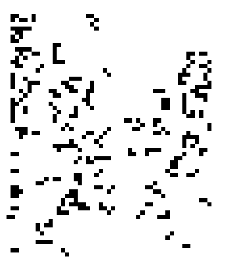

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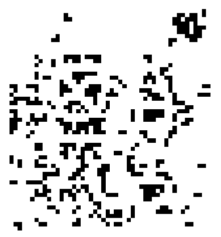

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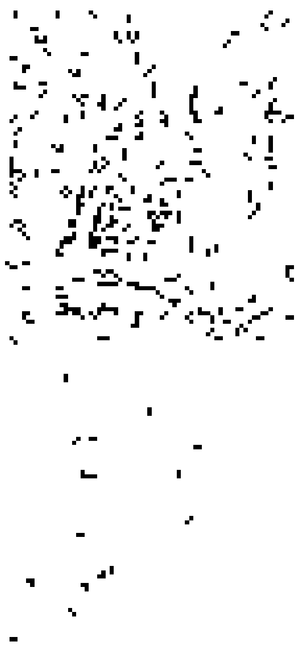
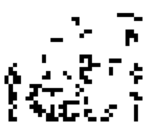
𣪕畯龢才立

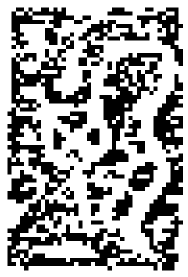


王子午鼎　恭𣪕遲



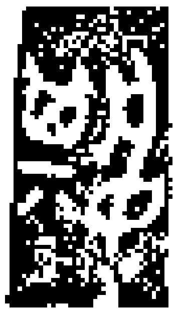
剌鼎　𣪕孫

子永寶用



訇白達簋　𣪕萬

年[illegible]子其永用



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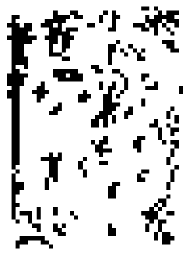

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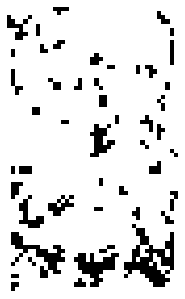

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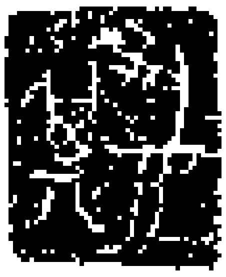
𡢁拜䭫手休



王孫遺者鐘
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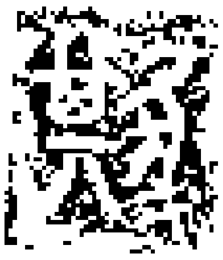

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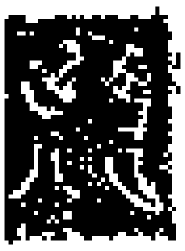
秦公毁
⿰其卂嚴遄各



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其眉壽

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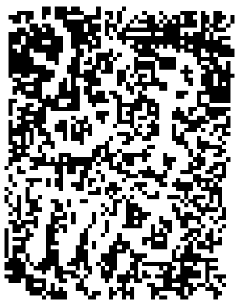

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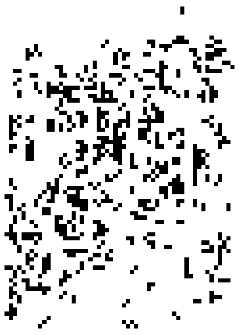
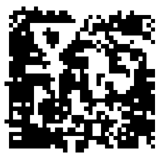


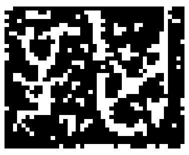
器

上鄀府簠
其眉壽無⿰其卂

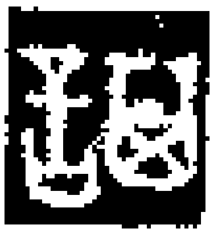
⿰其卂字書不載，从卂其聲。今文借作其，用如[illegible]於忌，用如王子午鼎「⿰畏攴⿰其卂趩」，另一異體作⿰其卂，靜安先生曰：⿰其卂从[illegible]人跪而執事之形。古文以為忌字，王孫遺諸鐘亦⿰畏攴⿰其卂趩[illegible]二鐘之「畢龏威忌」齋乎仲姜鎛之「䋣心畏忌」，語意正同，知⿰其卂即忌字[illegible]夏父鼎「[illegible]忌」賁無忌，魏公子無忌是。（不⿰其卂殷既考釋）盂擬忌以己[illegible]書古鎬尚不忌於西德，說文三篇言部引作「不忌」，左傳文公二[illegible]禮記禮器作夏父弗綦，[illegible]已其王遄之讀，王說至確。乙彝知上鄀府簠[illegible]銘仍作期，金文編作[illegible]誤。



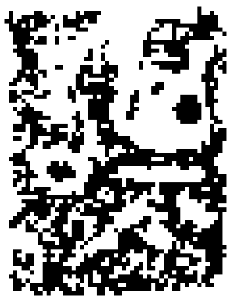
萬諆尊　萬
諆作幽只



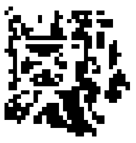
吳業諆鼎　吳
業諆作寶鼎



逐敀諆鼎　逐敀
諆作廟叔寶尊彝



趞盂
諆



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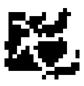

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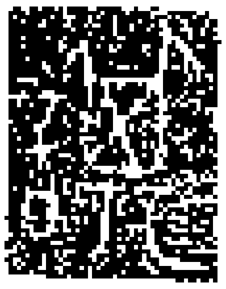
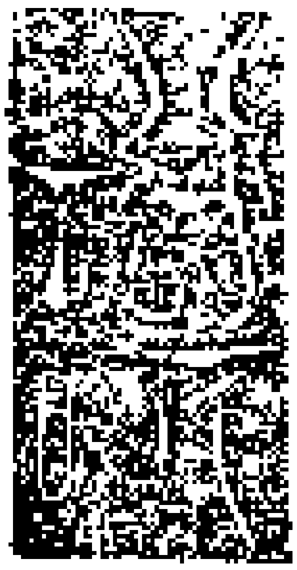
平鐘　萬
平無諆

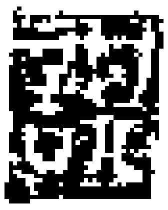


王孫

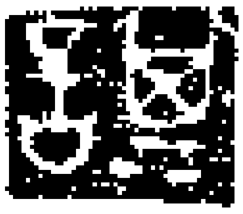
遣者鐘
萬年無諆



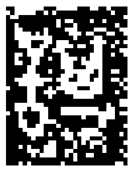
王子午鼎
萬年無諆



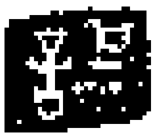
王子吳鼎
其眉壽無諆



孝敀鼎　孝
敀作尊諆

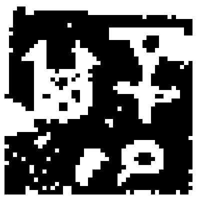


寧段蓋　寧口
諆作乙考尊段

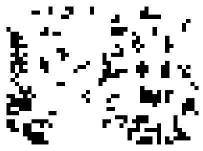


甚諆臧鼎　甚
諆臧率作父丁

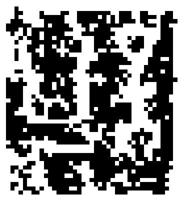
尊
彝



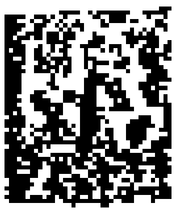
令鼎　王歸自諆田
王大耤農于諆田餳



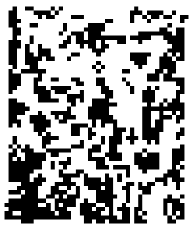
索諆角　索諆作
有羔日辛𩰫彝



蓋一

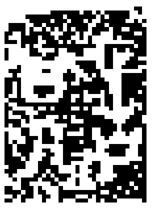


簋二



蓋二

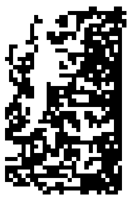
師寰𣪘
無諆徒馭



王孫壽甗
萬年無諆

張日昇曰：說文云「諆，欺也。从言其聲。」金文「諆」作「諅」，諆作乃恒語，義如其。又叚作期。師寰簋曰「折首執訊，無諆徒馭，毆孚士女羊牛。」郭沫若以「無諆徒馭」為句（兩周金文辭大系考釋肯一四六），容庚金文編引同。郭文讀與詩車攻「徒御不驚」同義，然於前後文意似有未安，當於諆字斷句，諆讀作計，謂折首執訊無算，而徒馭復毆孚士女羊牛。齊侯鎛云「男女無期」，期亦讀作計，與此正同，謂其家族繁昌也。（金文詁林卷三上第一二八三葉）按：金文「萬年無諆」應讀「萬年無期」，諆、期皆从其聲。師寰𣪘「折首執訊」句，下文「無諆」乃人名，當讀「無忌」。周書多方「爾尚不忌于凶德」，說文言部作「不諅于凶德」。國策齊策田忌，竹書紀年作田期。左傳文公二年夏父弗忌，禮記禮器作弗綦。己其聲同，「鄭風．羔裘」「彼其之子」，韓詩外傳作「彼己之子」，曹風候人「彼其之子」，國語晉語作「彼己之子」，禮記表記作「彼記之子」，故忌亦作諆。𣪘銘先言折首執訊，蓋記言全軍戰績，繼言無忌個人在此戰役中之所獲，包括士女牛羊等戰利品，文義分明，句讀失誤，不能自圓其說。唐韻諆讀去其切，溪母之部。

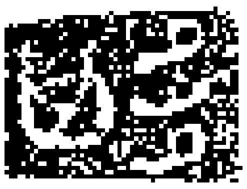
（諆）



𨚕王子旃鐘
眉壽無諆

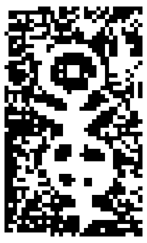
諆字从言𬀏聲，𬀏从日省，其聲，即期之異體。說文：朞，古文作𣅀。集韻上平七之朞同字。加旁从言，字仍讀期。「眉壽無期」古成語，亦見哀成叔兒鼎諸器。荀子不苟篇「四時不言，而百姓期焉」，楊倞注「期，謂知其時候」。廣韻「期，信也，限也」。唐韻「居之切」，見母之部。

（𠀠𡖈）

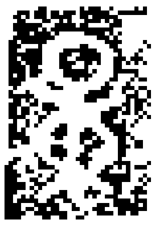


鬲从盨
內史無𠀠𡖈

𠀠𡖈字左从𠀠，即其之古字，右从𡖈，三夕並疊，夕與月通。由此可知𠀠𡖈乃期之異體。

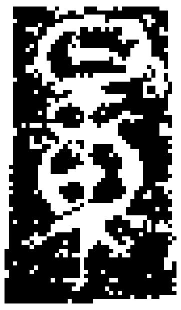


盂

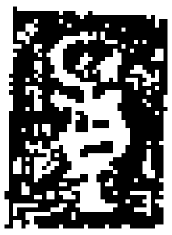


器

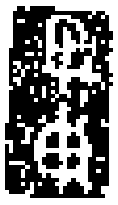
大師虘毁　王
才周師量宮



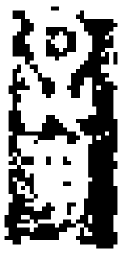
大克鼎　賜汝
井人奔于量



量侯彝　量侯
□□寶尊彝



一

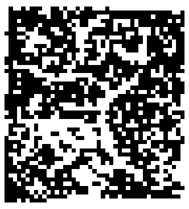


二

楊毁　宮
嗣量田　甸

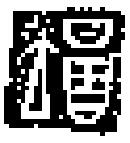
量字衆說紛紜。吳大澂从張之洞說，釋量爲「古糧字省文」。高田忠周謂从重省，鼎省聲。林義光謂从童省，曐省聲。馬敍倫謂「量之初義，釋文斗斛也」。郭沫若曰：「㬝爲量字之所从。量字小篆作𣍘，盂从土量聲。以此文字形推之，當係亮之古文，日出東方，故大光明也。後世以亮爲之，而字失。亮之本義當爲高亢，聲義俱相近。」（說文月刊第三卷十期一五四）（[illegible]陝西新出土器銘考釋）按郭釋就字形論義，尚有道理，但證據不足，亦難確信。

萅



書弖鐘 正月季春元日

說文一篇萅：推也，从日艸屯，屯亦聲。高田忠周曰：春之从屯，形聲而會意也。屯下曰象艸木之初生屯然而難。難者難出也。陽氣未舒，陰氣尚强，故中艸欲生而不能出，屯然而居。及春陽舒暢，於是屯然中艸生出也。春字从艸屯从日，其會意自顯矣。字亦作萅，為同意（古籀篇七十九第二八葉）。此銘从月，金文日月作為偏旁常可更換，如朝或作異等。

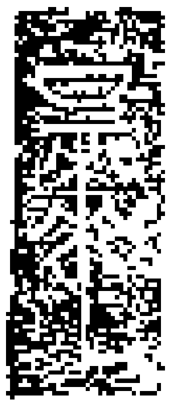


參尊　羿

若⿱日翊日

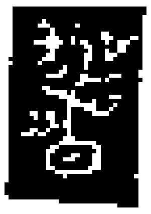
⿱日翊，即昱翌之繁構，《爾雅·釋言》「翌，明也」，書「翌日乙丑」，鄭樵云「明是之時，去隸書既遠，不通變古今之義，所用文違于古義尤多。」（通志六書略）所以段玉裁說「凡經傳子史翌日皆昱日之假借，翌與昱同，故相假借」（說文解字注七篇日部）。⿱日翊，即今昱、翌二字為一。參尊「⿱日翊日」，即「翌日」。

㬥



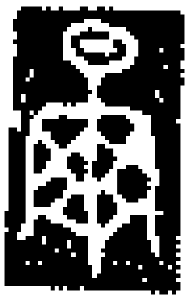
中山王嚳鼎　虞先考成王㬥棄群臣

張政烺曰：㬥，从日彖聲，讀為早。（古文字研究第一輯第二二四頁）按从字形和銘句看，此釋可信。

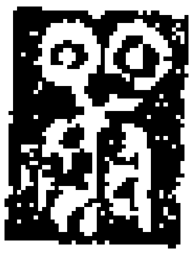


免𣪘
書響

孫詒讓曰：[illegible]下半从日明甚，上半與穆公鼎之[illegible]字、實簋之[illegible]字（並見薛款識）、邢敦之[illegible]字（見阮款識）並相似，三字薛阮皆釋為喪（二篇吅部，[illegible]古文[illegible]），此上从之，當為从日，从喪省聲，蓋即爽之異文。爽喪音近，古多通用。周語「晉侯爽二」，韋注「當為喪」。墨子非命上「龔喪厥師」，偽古文仲虺之誥用其文，喪作爽，是其證也。（古籀拾遺六宗）按說文二篇哭部「喪，亡也」，老子檢欲「五味令人口爽」，王注「爽，亡也」。國語周語「實有爽德」，韋昭注「爽，亡也」。「爽德」即周書酒誥之「喪德」。盤庚中篇「故有爽德」，義亦同喪。偽孔傳訓爽為明，失之。孫釋精確之至。

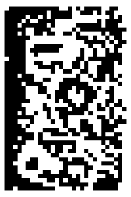


樊君鬲　樊君作
叔嬴𣉻媵器寶𩰫

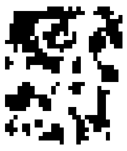


鄧伯氏鼎　伯氏始
氏作𣉻嫚㚤媵鼎

戴家祥曰：𣉻𣉻兩字前人缺釋，今按金文彌作㣆，嬭作嬭，知𣉻𣉻即彌之異體字。曾頌閟宮「彌月不遲」，毛傳「彌，終也。」春官眡祲「七曰彌」，鄭衆云「彌者，白虹彌天也。」鄭玄謂「彌，氣貫日也。」周書謚法解「彌，久也。」墨子經上以久為指時間詞，時間是以地球自轉二十四小時為起訖，包括一切異時在內，故曰「久，彌異時也。」廣韻霽韻讀兒氏切，疑母支部，日讀人質切，日母至部，支至韻近，古書每有借韻。是𣉻之从爾从日為會意兼形聲字。經傳皆寫作彌。

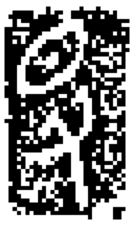


邕成侯鐘　邕成侯
西徹西重百十八益



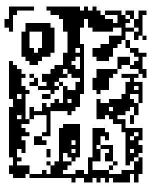
盖

訧乎殷　款
又匜吕予

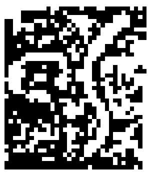


盖

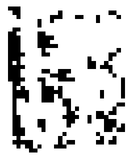
訧乎殷　敢豆
邻告能吾考令



井姬尸　井姬歸
亦列祖文公宗室



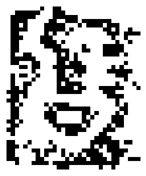
仲游父鼎　仲
孔父作尊鼎



伯㠯彝

㠯作寶彝

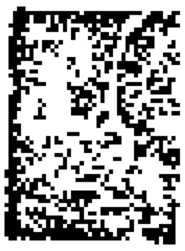
伯



孫售父殷

售作父非寶囗

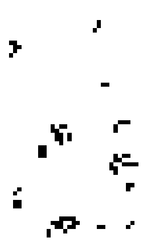
孫



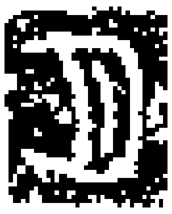
匋鼎

苜作寶鼎

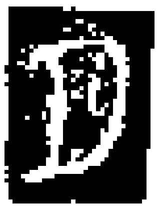
匋



駒父盨（正月）



師訊鼎（正月）



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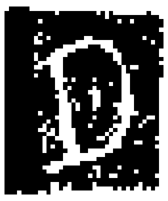
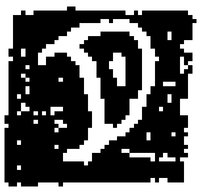
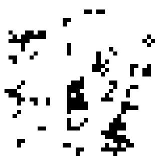


器

大簋（三月）



大鼎（三月）



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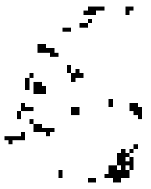
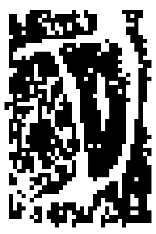
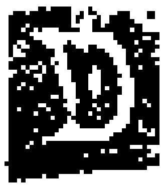
裘衛簋（三月）



駒父盨（四月）

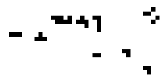


柞鐘鉦閒（四月）

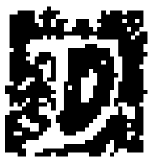


二

趞曹鼎（五月）



楙伯車父鼎（八月）



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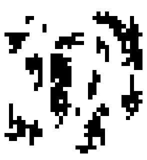
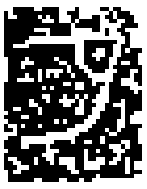
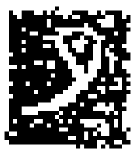


器

師兌簋（九月）



陳純釜（盤月）



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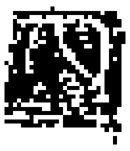

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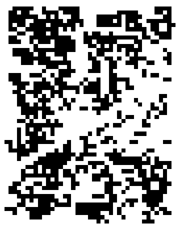
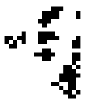


公張霝盨（飯者月）



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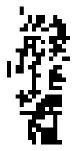
酓肯平盤（月唯已）



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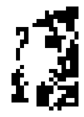
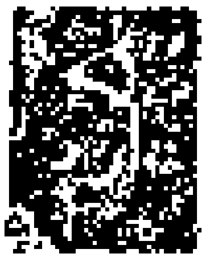
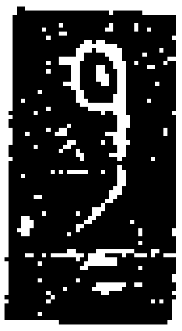


四

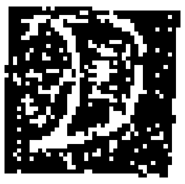
平鐘唯正月



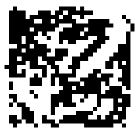
鉦鍼唯正月



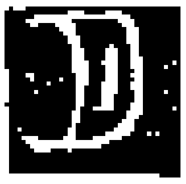
郘䵝尹鉦唯正月



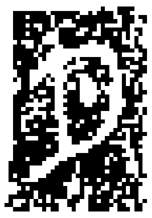
郘真甫在正月



庚午父乙鼎才二月



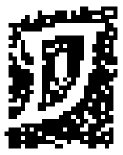
趠鼎唯三月



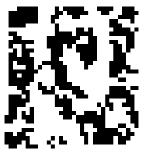
器

僕匜唯

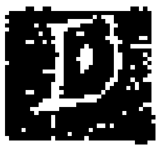
三月



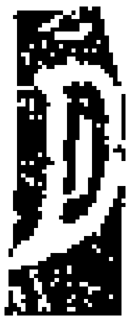
周公毁唯三月



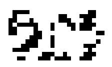
宜侯矢毁唯四月



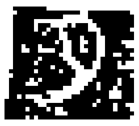
叔文考尊唯四月



郘其甫在四月



小臣邑斝在四月



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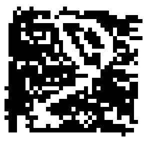
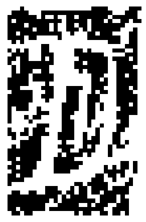


器

鄦孝子鼎王

四月



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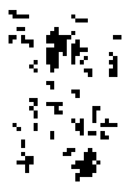

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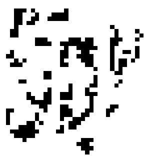

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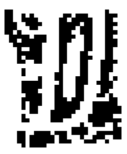
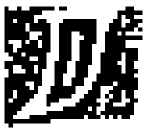
旂觥



旂古彝唯五月



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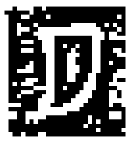
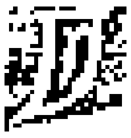
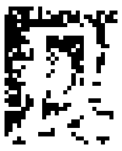


商卣
唯五月



庚嬴尊



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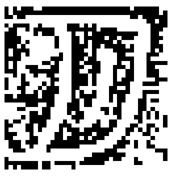

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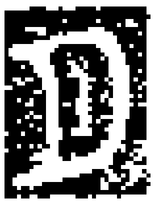
庚嬴卣

唯五月



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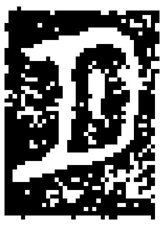

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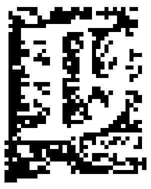
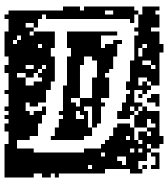
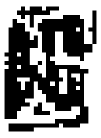


三

小臣守𣪘
唯五月



伯中父簋
唯五月



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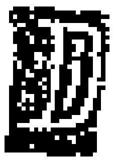

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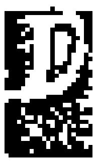

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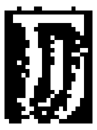

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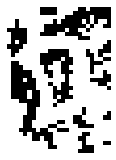
者五月



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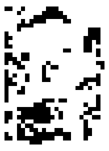

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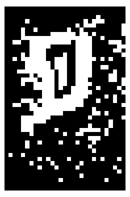
戜𣪘
唯六月



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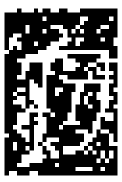

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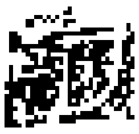
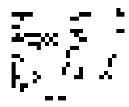
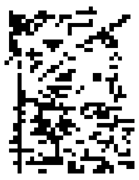


二

卲其卣
在六月



椃父丁角
在六月



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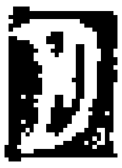
唯七月



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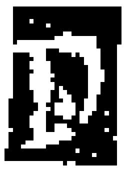

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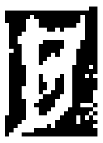
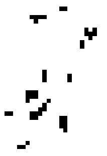
令彝

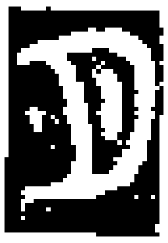


令方尊
唯八月



器

師楷設
唯八月



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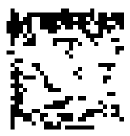
侯唯九月



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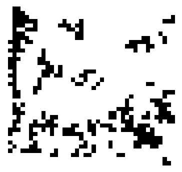

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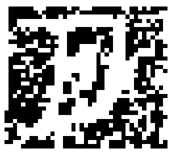
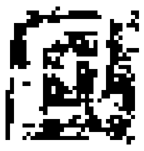
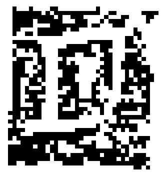
周乎卣
唯九月



戍嗣子鼎
在九月



易鼎
唯十月



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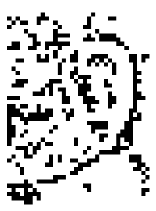

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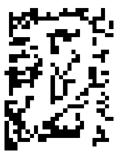
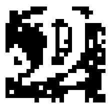


戊辰設
在十月



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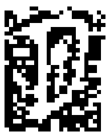
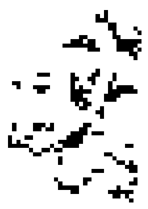
咎母辛卣
在十月



帚父乙彝
在十月



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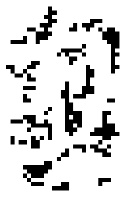
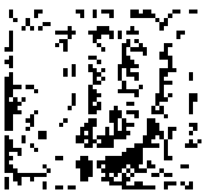
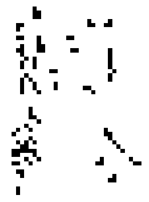


器

中叀父設
唯王正月

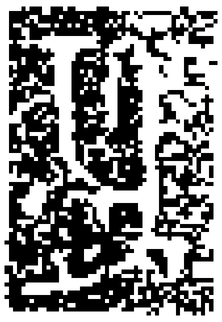


仏父宅匜
唯王正月

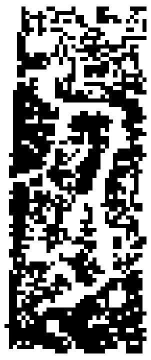


楚嬴匜
唯王正月

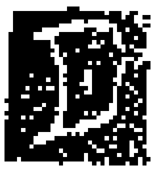
夆叔匜 唯王正月



夆叔盤 唯王正月



公孫班鐘 唯王正月



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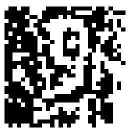

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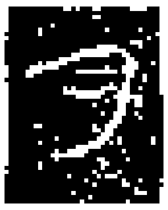

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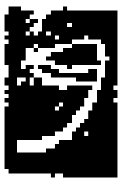

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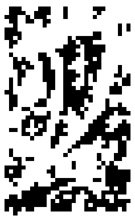

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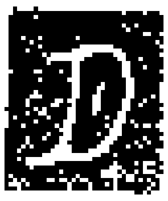

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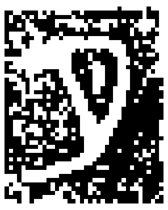

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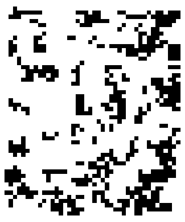

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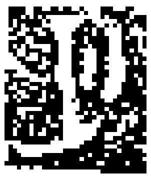

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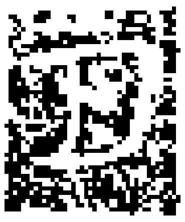

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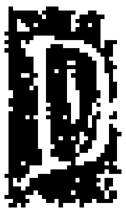

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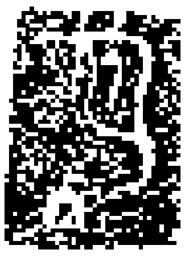

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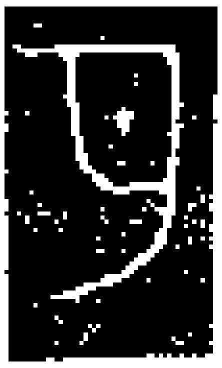

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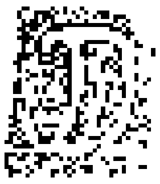

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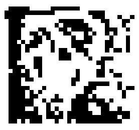
克盨 十又二月



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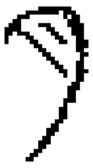

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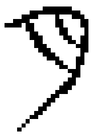

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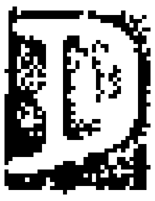

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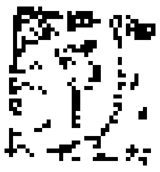

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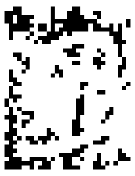

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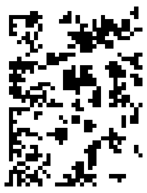
瘐壺 三年

唯三年九月



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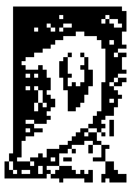

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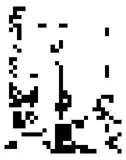

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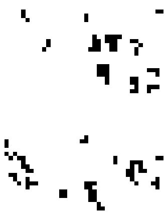
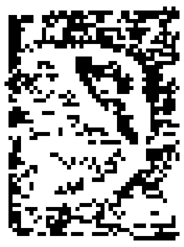
諫𣪘 唯五年三月



鄭公𣪘 唯十年四月



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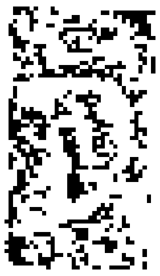

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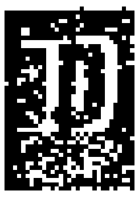

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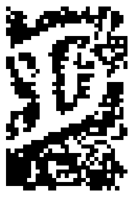

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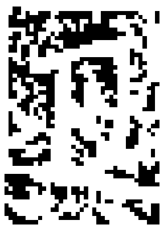

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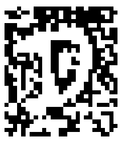

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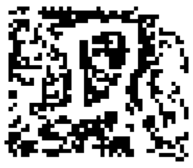

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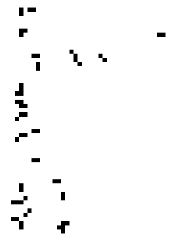
楚殷 唯正月初吉

鬲叔盨 唯正月初吉



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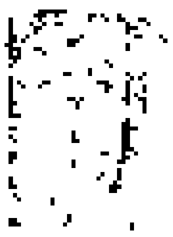

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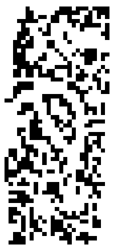

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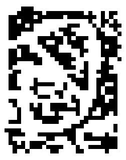

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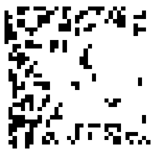

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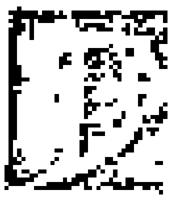

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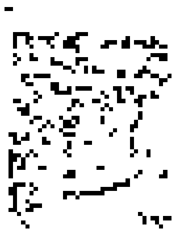

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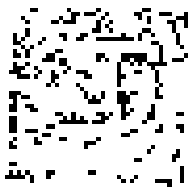

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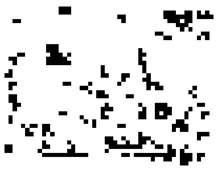
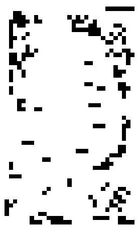


陳侯殷 唯正月初吉

王子午鼎 唯正月初吉



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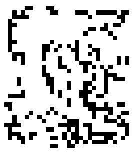

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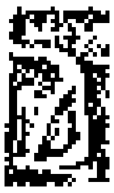

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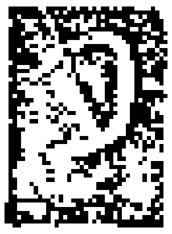

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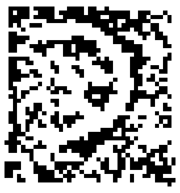

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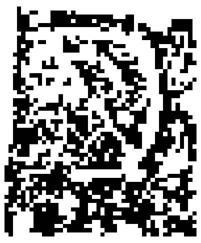
考叔脂父簠
唯正月初吉



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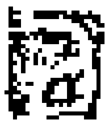

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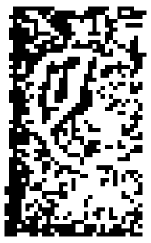
唯正月初吉



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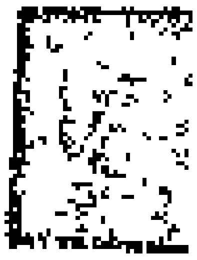

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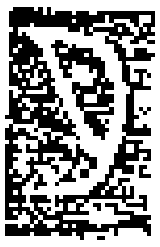
楚屈子簠
唯正月初吉



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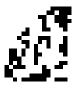

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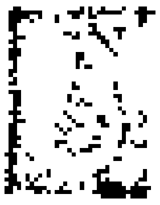

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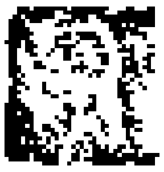

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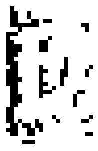
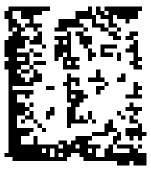
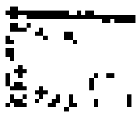
邾大宰簠
唯正月
初吉



農卣　唯
正月甲午



史蔡　唯
正月甲申



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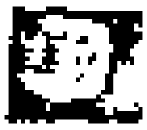

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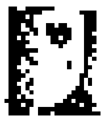
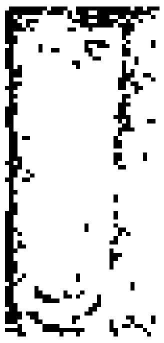
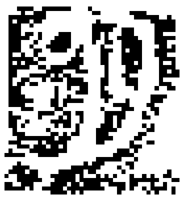


簠二

絡子卣　唯
正月丁丑

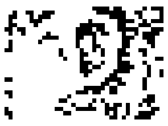


禾伯皇母鐘
唯正月己亥



鑄叔
皮父

毁　唯一月初吉



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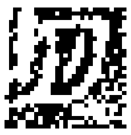
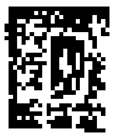


己公鼎　唯二月初吉



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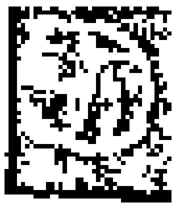
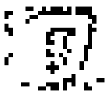
乍冊䟃卣　在二月既望



鄭公殺人鐘　隹鄭二月



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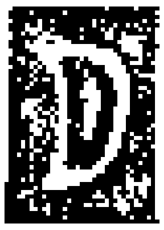
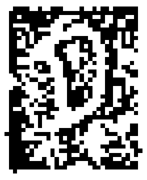
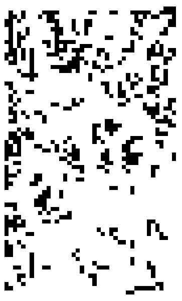


晉姬毁　唯三月初吉



長由盉　唯三月初吉



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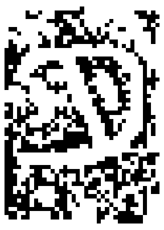

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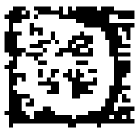

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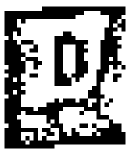

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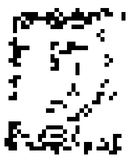
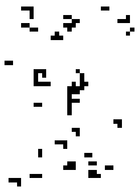


友毁　唯

四月初吉



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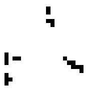

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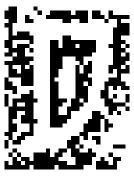
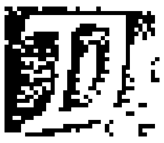


何尊　在四月

丙戌



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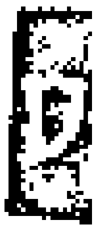

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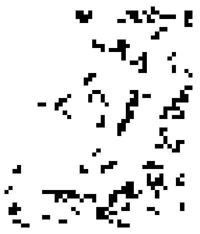

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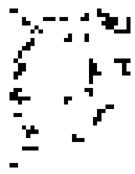

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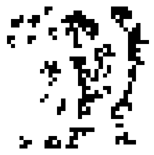
梁其盨



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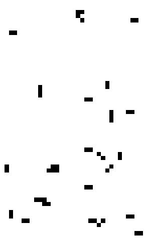
梁其盨 唯五月初吉



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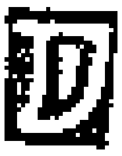
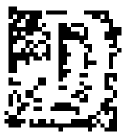
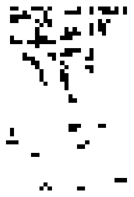


小臣宅設

唯五月壬辰



小臣傳設 唯五月既望



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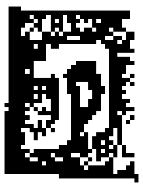

靜設 唯六月

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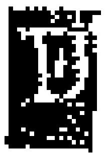

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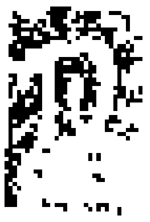

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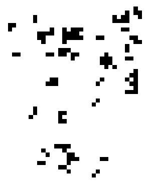

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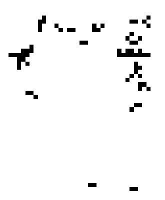

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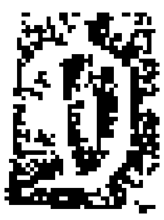
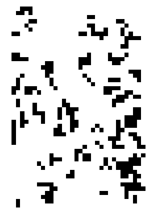


仲枏父設 唯六月初吉

仲枏父[illegible] 唯六月[illegible]



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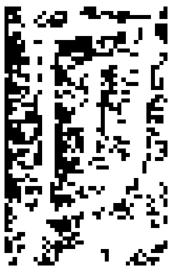

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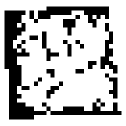
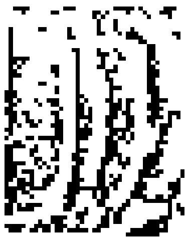


班簋唯八月初吉



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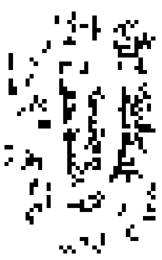

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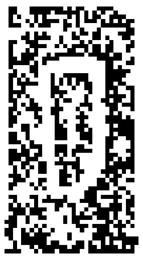

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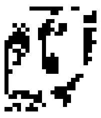

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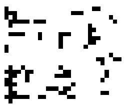

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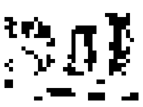

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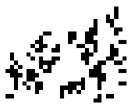

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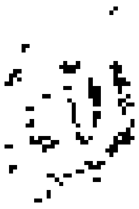

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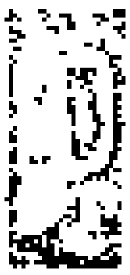

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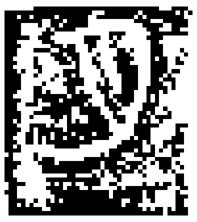

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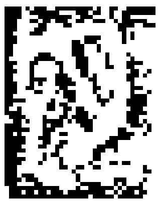

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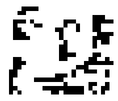
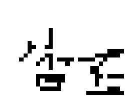
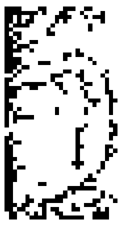


不栺方鼎唯八月既望

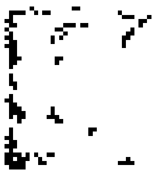


告左

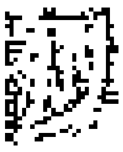
方鼎唯八月既望



伯寬父盨八月既死囗



亍次車鼎唯八月甲申



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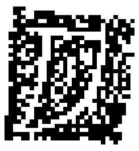

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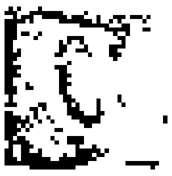
參尊在八月乙亥



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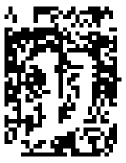

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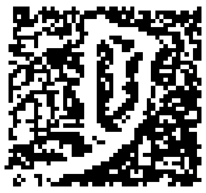

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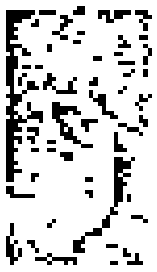

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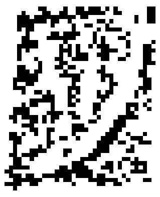
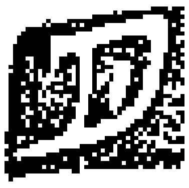
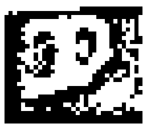


文父丁段在十月

口四



參鼎唯十又一月



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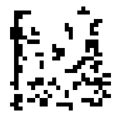

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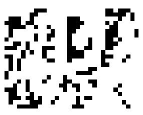
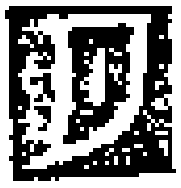


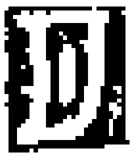
器

又同

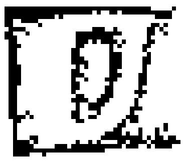
戊甬唯十又一月



蓋一

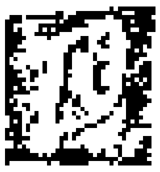


器一



器二

小臣謎段唯十又一月



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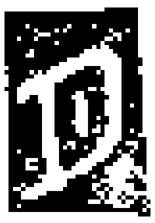
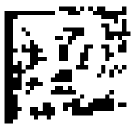


二

同段唯十又二月



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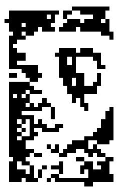
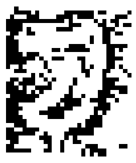


蓋一



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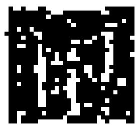
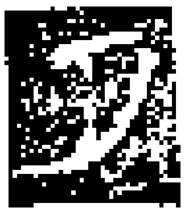
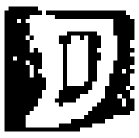


二

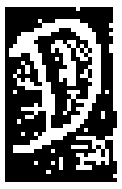
辭毀　唯十又二月



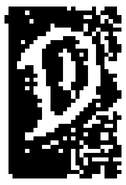
師湯父鼎　唯十又二月



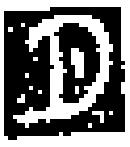
敔解　唯十又三月



蓋一



器一



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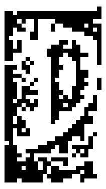

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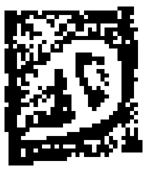

蓋三

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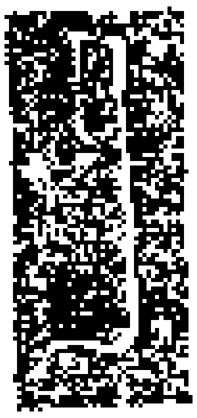
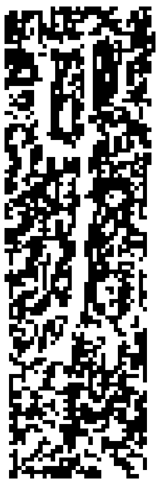
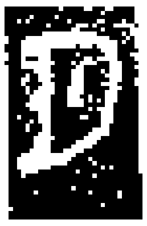


蔡侯盤



蔡侯尊　元年正月初吉



蓋

師遽

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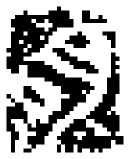
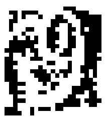


公朱左師鼎　十一年十一月

廿九年壺　廿九年十二月



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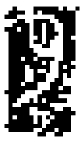

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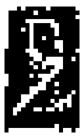

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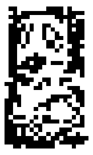

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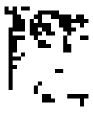
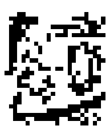


五

者減鐘（西清續鑑甲編）唯王初吉丁亥



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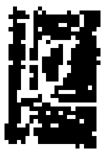

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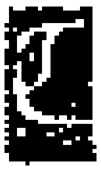

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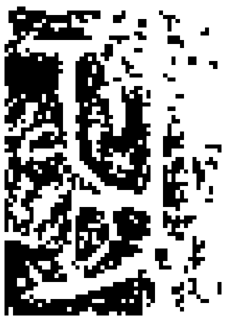

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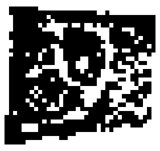
正月初吉



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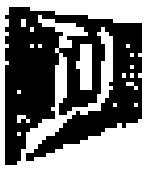

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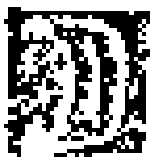

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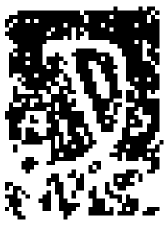
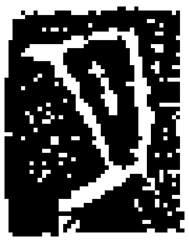
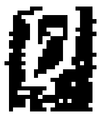


膳夫山鼎　正月初吉庚戌

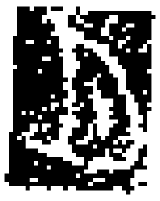


虢季子白盤　正月初吉丁亥



禹鼎　唯一月既生

霸



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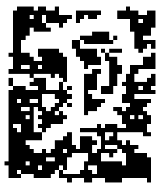

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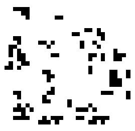
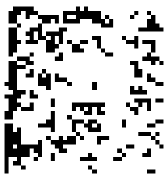
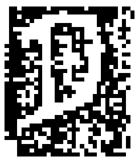
師趛盨　唯王正月既望



伊簋　正月既望丁亥



書弖鉦　正月季春元日



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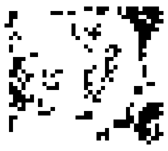

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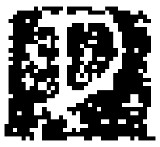
三年師兌簋　二月初吉丁亥



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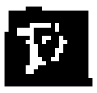
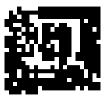


走毀　三月既望庚寅



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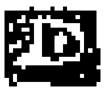

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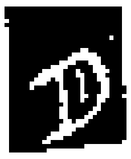

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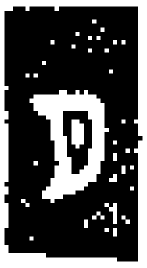

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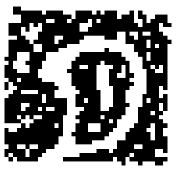

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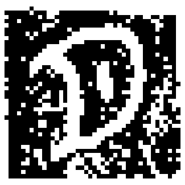

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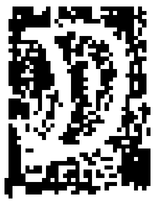

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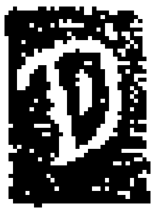

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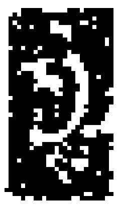

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伺毀

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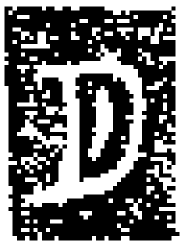
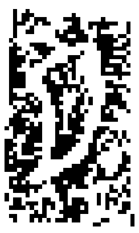


弭叔遉　隹五月既生霸



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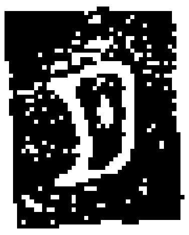
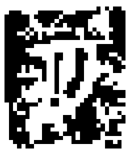


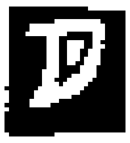
蓋二

曾中大父𧺆毀

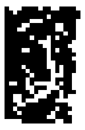
隹五月既生霸



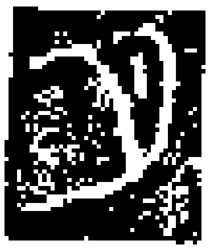
呂方鼎



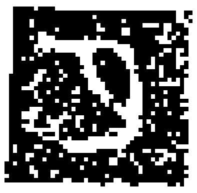
呂齍　隹五月既死霸



陳侯因資錞　隹正六月癸未



陳子匜 唯正月初吉丁亥



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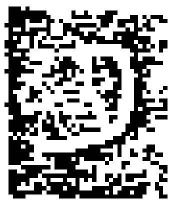

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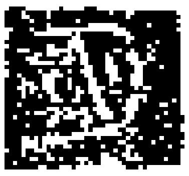
陳侯簠 唯正月初吉丁亥



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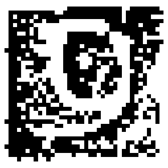

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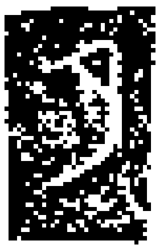

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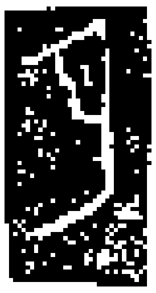

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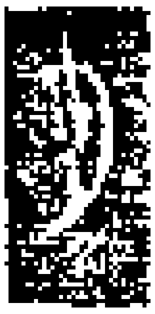

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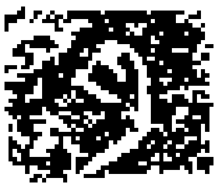

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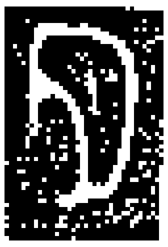

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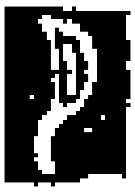

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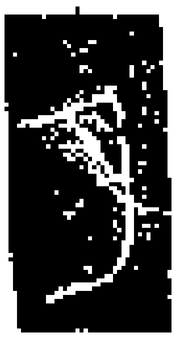
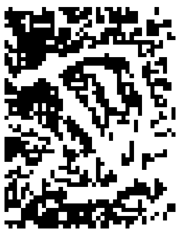


王孫遺者鐘 隹正月初吉丁亥



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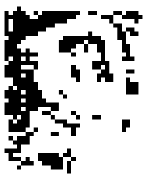
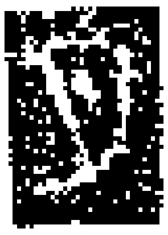
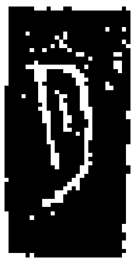


裘衛鼎

唯正月初吉庚寅



蔡□子壺 唯正月初吉庚午



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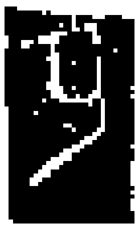

𪊲大史申鼎 唯正月初吉辛亥

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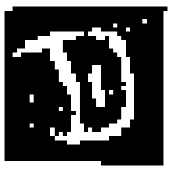

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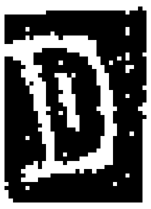

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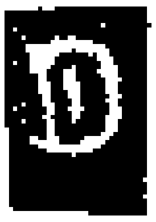

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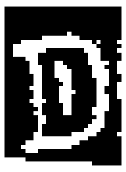

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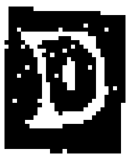

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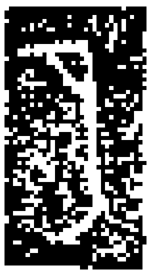
格伯𣪘 唯正月初吉癸巳



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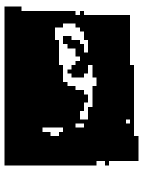
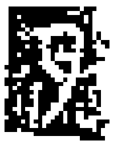


徐王義楚鍴 唯正月吉日丁酉



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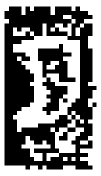

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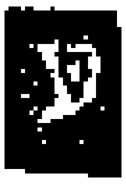

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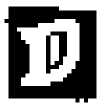

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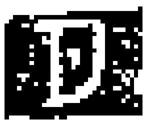

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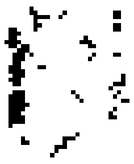
蓋



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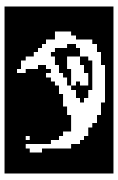

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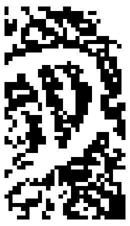

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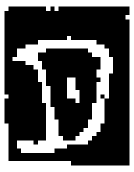

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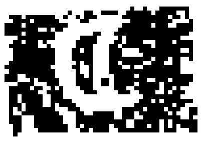
既青霸



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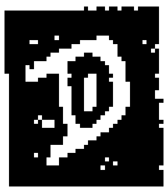

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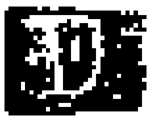

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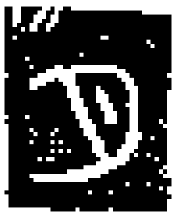
三月初吉乙卯



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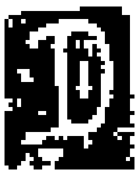

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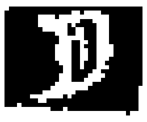

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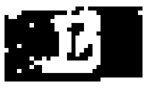

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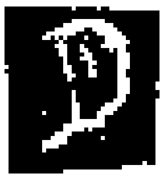

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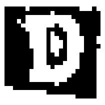

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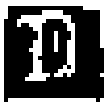

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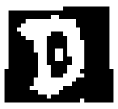

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靜卣　唯

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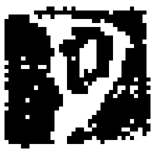

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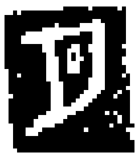
敔殷　唯四月初吉丁亥



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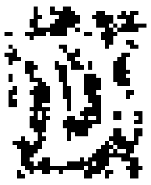

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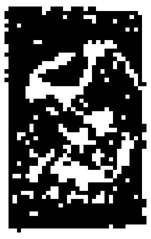

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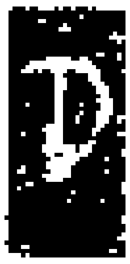

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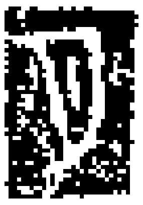

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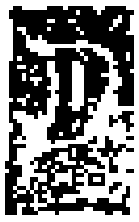

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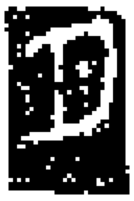
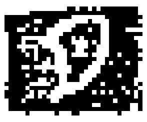


靜毁 寄

八月初吉庚寅



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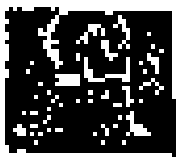

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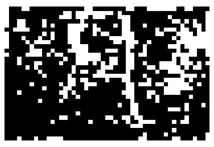

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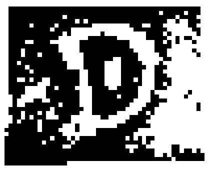
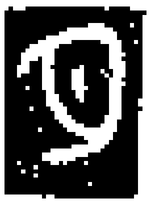


陳公子甗 隹九月初吉丁亥



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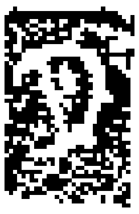

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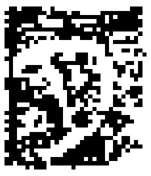

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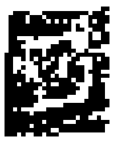
師趛鼎 隹九月初吉庚寅



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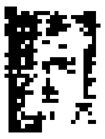

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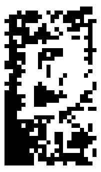

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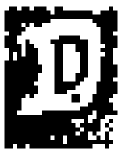

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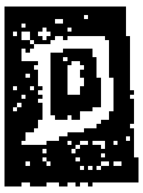

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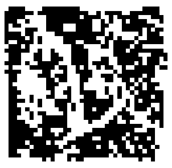
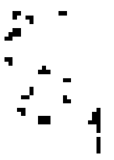


無叀鼎唯九月既望甲戌



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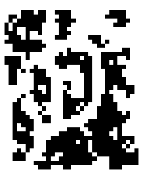

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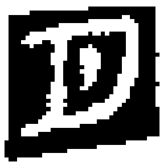

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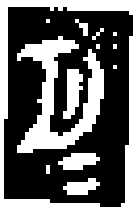

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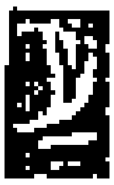

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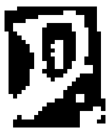
令彝



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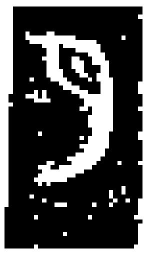

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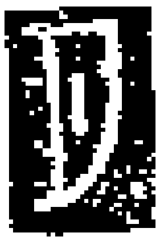
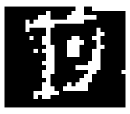
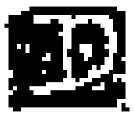


奢作父乙彝唯十

月初吉辛巳



𤠔鼎唯十又一月庚申



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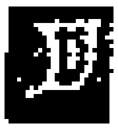
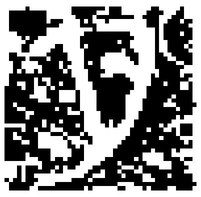
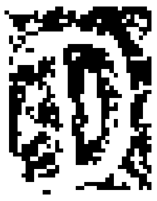


免簋唯十又二月

初吉



伯吉父鼎唯十又二月初吉



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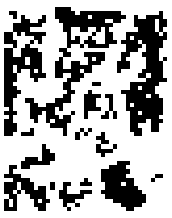

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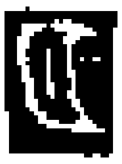
伯吉父簋唯十又二月

初吉



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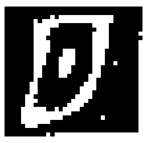
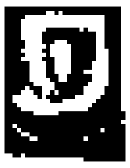
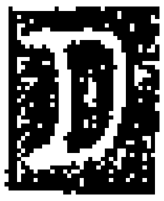
趙卣



趙尊　唯十又三月辛卯

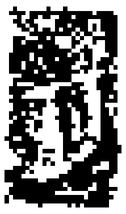


縣妃簋　唯十又三月既望

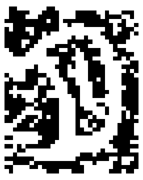


一

趙曹鼎　唯七年十月既生霸

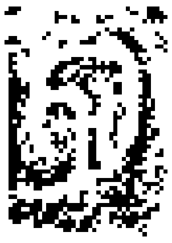


乖伯簋　唯王九年九月甲寅



衛鼎　唯九年

正月既死霸



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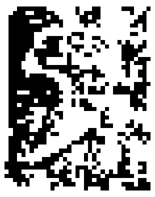

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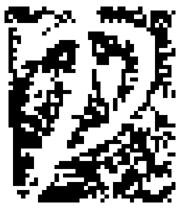

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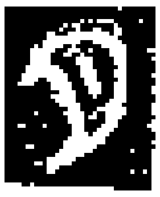

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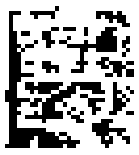
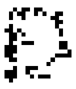
小克鼎　唯王

廿又三年九月



邾公華鐘　唯王正月初吉乙亥



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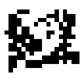

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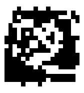

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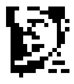

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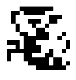

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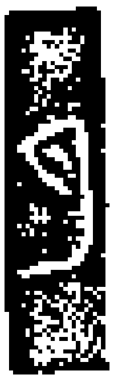
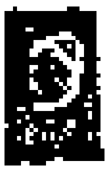
邵鐘　唯王正月初吉丁亥

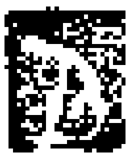


姑馮句鑃　唯王正月初吉丁亥



楚王領鐘

唯王正月初吉丁亥



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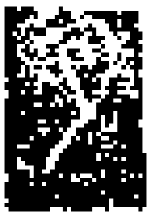
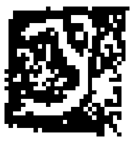
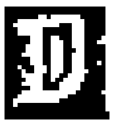


宜桐盂　唯正月初吉日己酉



蔡大史鉌　唯王正月初吉壬午



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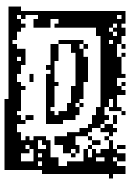

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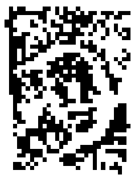
師遽彝　唯正月既生霸丁酉



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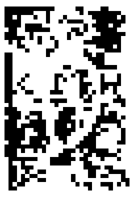

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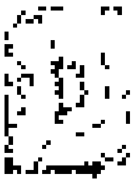
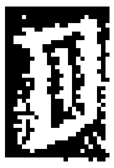
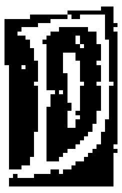
[illegible]毁　唯王正月辰在甲午



免簠　唯三月既生霸乙卯





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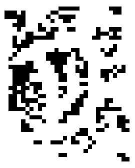
作冊大鼎　唯四月既生霸己丑



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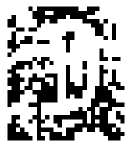

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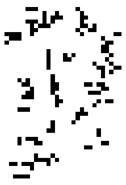

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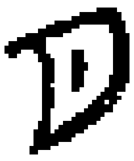
卣蓋

唯六月既生霸乙卯



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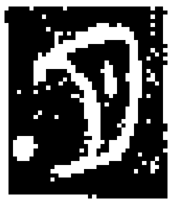
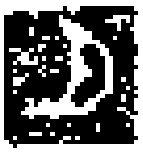


師奎父鼎　唯六月既生霸庚寅



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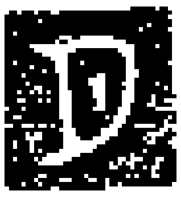
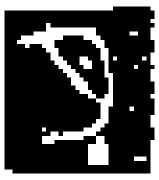
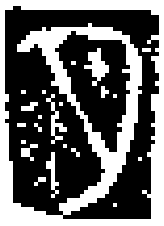


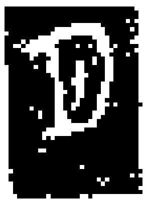
無㠱殷　唯十又三年正月初吉壬寅



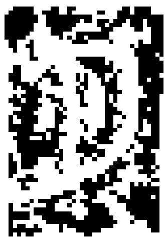
趞鼎　唯十又九年四月既望



休盤　唯廿年正月既望甲戌



番匊生壺　唯廿又六年十月初吉乙卯



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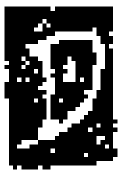
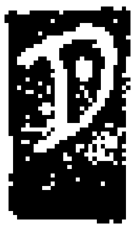


鬲攸从鼎　唯卅又二年三月初吉壬辰



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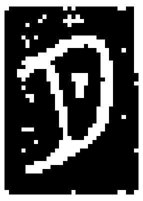

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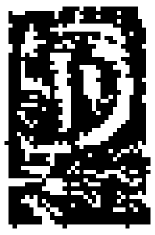

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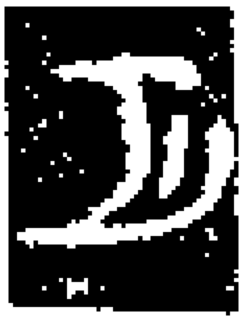
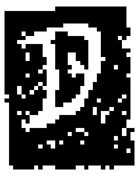
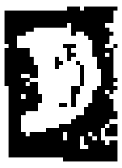


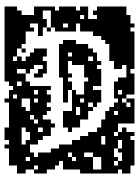
中壺父殷　唯王正月中壺父作鑄殷



官吏父殷　唯王五月既死霸乙卯



鄀公敄人殷　唯鄀正二月初吉乙丑



遹殷　唯六月既生霸穆王才䒼京

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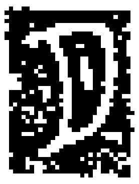
鍚殷　唯王九月既

眚霸
庚寅



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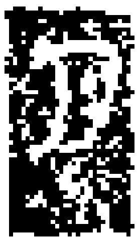

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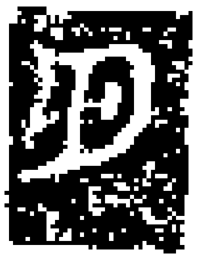
虎𣪘
惟十又一月初吉甲申



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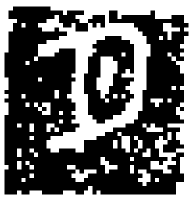

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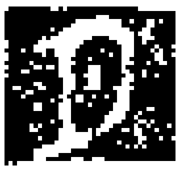

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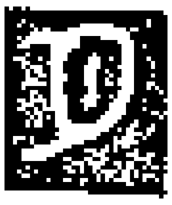
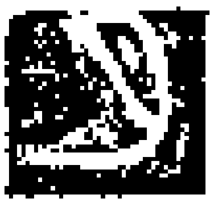


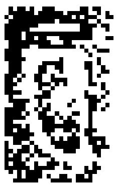
器二

鄭虢仲𣪘　惟十又
一月既生霸庚戌



叔上匜　惟
十又二月初
吉乙
巳

林潔明曰說文「月闕也。太侌之精。象形。高田忠周謂、篆先有⊙字以為形之本、段借之象形也。又省○為D、亦段借之象形耳、其說殆非、蓋日月並自然界之現象、先民日間舉頭見日、晚上則見月、仰觀天象而造日月之字、當無先後之別、按字象缺月之形、蓋月之相、以缺月為常也。甲骨金文月與夕並同字。（金文詁林第九冊卷七第四三參二葉）



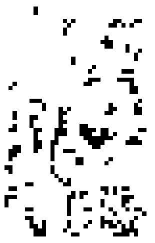
姞恆母鼎

姞亙母作寶

亙鼎　亙

十年作彝

亙，疑恆之省。說文十三篇「恆，常也。从心从舟在二之閒上下，心以舟施，恆也。」按从舟乃从月之訛，古文作𠄨，亦从月省心，此亙又省，見心部恆字。



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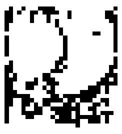
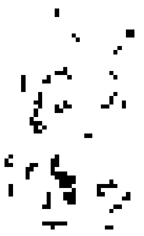


夨尊
遟明令



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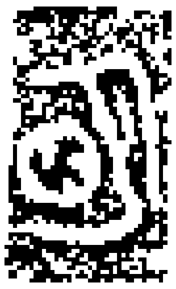

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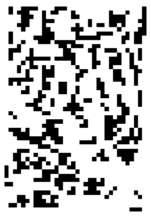
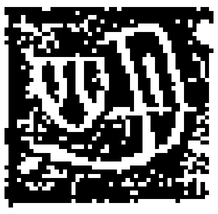
鐘

克明
氒心



秦公
鐘



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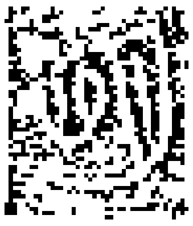

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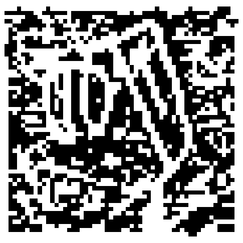
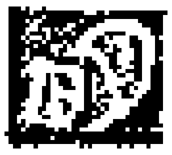


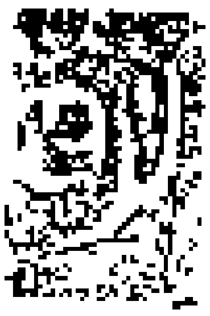
三

秦公
鎛

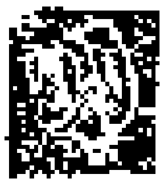
克明
又心



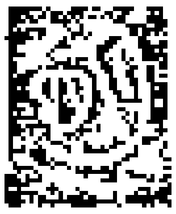
叔向父簋
共明德



大克鼎
天子明德



秦公
鐘



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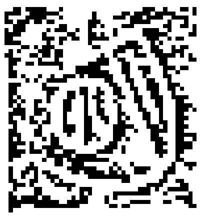

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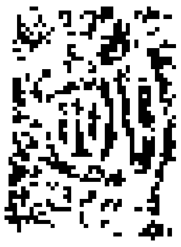

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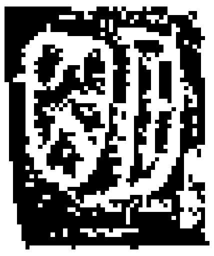

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秦公

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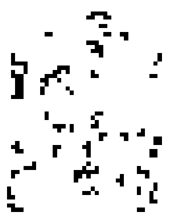

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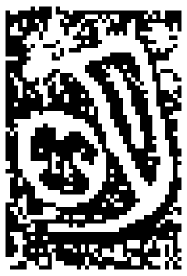

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㾓鐘　㾓不敢弗
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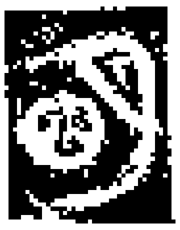

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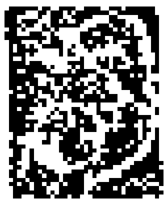

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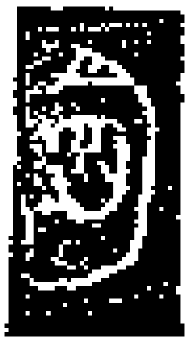

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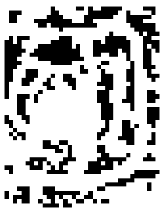

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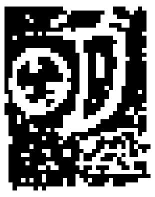

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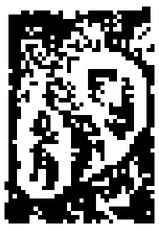

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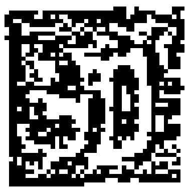
明井



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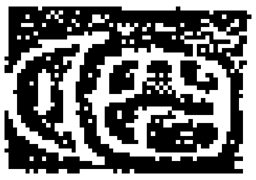

明我鼎
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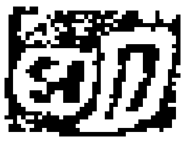

戒宰鬲　戒作
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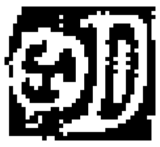

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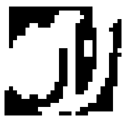

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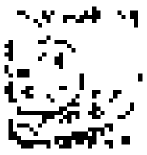

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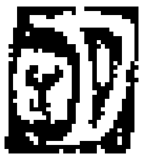

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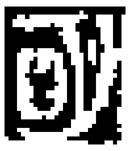

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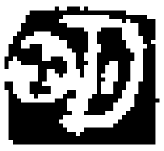
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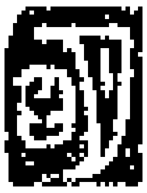
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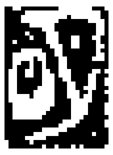
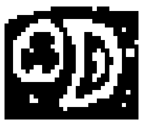


令方尊　明公
朝至于成周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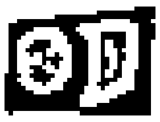
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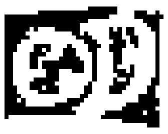
䰧卣　唯明
保殷成周年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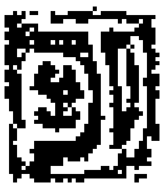
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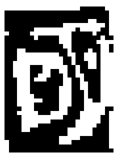

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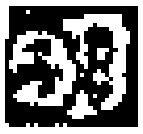
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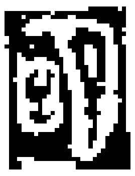
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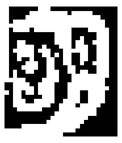
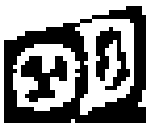


令方尊　明公錫
太師鬯金小牛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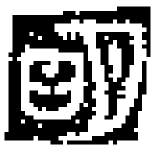
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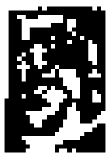
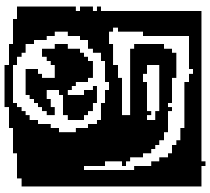
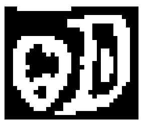


令方尊　作冊令
敢揚明公尹人宦



明公毀
唯王令明

公遣三族
伐東國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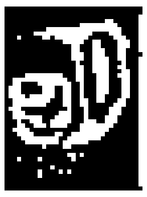
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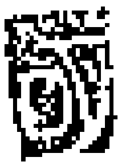
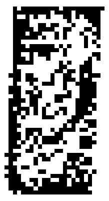


令方尊　王令周公
子明保尹三事四方



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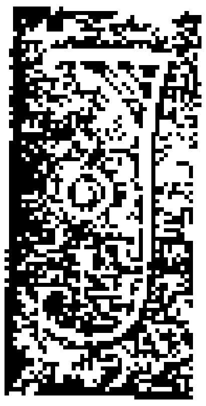

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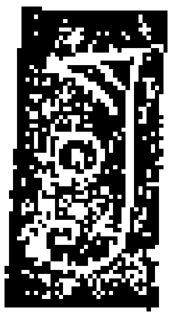

中山王嚳方壺 以

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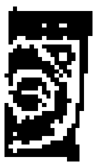

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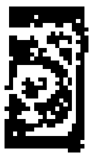

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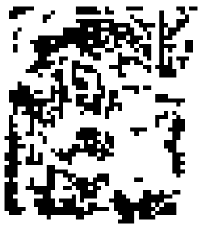
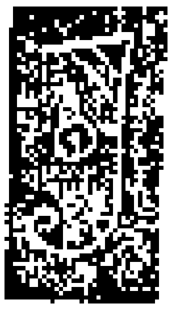


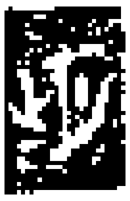
𧊒蜜壺 胤嗣𧊒蜜敢明易告



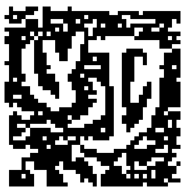
中山王嚳方壺 明𢦏之于壺而時觀焉

高鴻縉曰：說文「囧，窗牖麗廔闓明。象形。讀若獷。賈侍中說，讀與明同。俱永切。」又「朙，照也。从月从囧。明，古文朙从日。武兵切。」按：○字原象窗牖丽廔闓明之形，故託以寄闓明之意，狀詞。謂如有窗牖丽廔，然得闓明也。後加月為意符作朙，商時變作明者，亦此字。周秦之間俗或變作明。壁中經用之，許書錄以為古文，然从日月作明，商代甲骨文及兩周金文均無之。秦繹山碑猶作眀，秦量亦作朙，是以知商周文字皆只

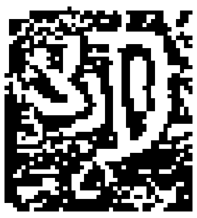
有囧牖朙」而無日月明。今查甲文中有日D字者，實非明字，乃日夜二字之合文也。如「丁(日霧」（庫方二氏藏甲骨卜辭二零九）「丁卯(日雨」……「己(日陰」（殷虛文字乙編一六二）此均日夜二字合文。又如「今日(酒」（庫二二一）「今日(有雨」（庫方二氏藏甲骨卜辭五零五）「今日D啓」（外六三）此均日夜二字不合書者。（中國字例二篇第二零二至二零三頁）



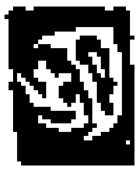
吾鼎
口朏



衛鼎
衛
延暇朏



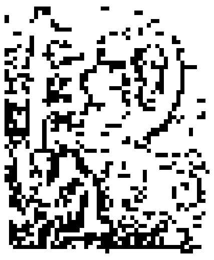
衛鼎　朏
帛金一反



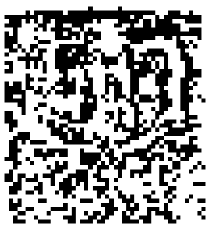
吳彝　宰朏右作冊吳入門立中廷

高鴻縉曰：說文「朏，月未盛之明也。从月出。周書曰：丙午朏。」按朏為新月之時，與哉生霸異名而同實。霸者月之光體也。朏為曆名名詞，从月出會意，順成結合外命名詞。應入月部。（中國字例四篇五七至五八葉）

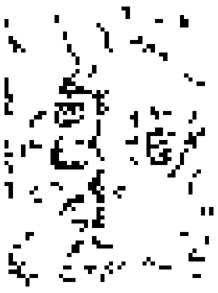
朢



師朢鼎 師朢其萬年

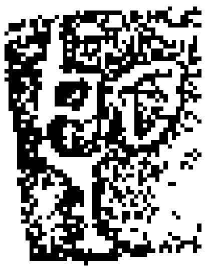


師朢鼎 朢肈帥井皇考

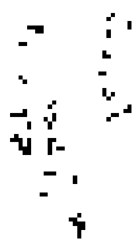


師朢鼎 大師

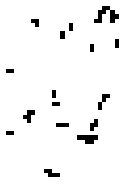
小子師朢㠯



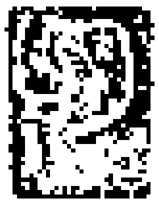
師朢鼎 朢敢對揚天子丕顯魯休



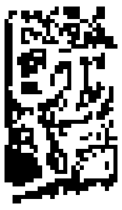
大師小子盨 大師小子師朢作寶盨



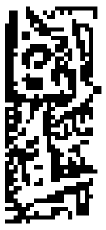
芾伯殷彝 朢小臣邸



休盤 隹廿年正月既朢甲戌

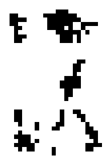


蓋

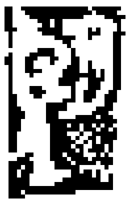


器

臣辰卣

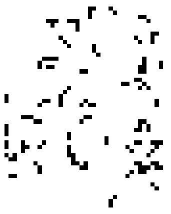


臣辰尊



蓋

臣辰盉 既朢辛酉



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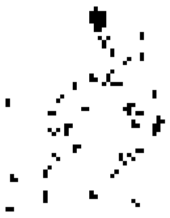

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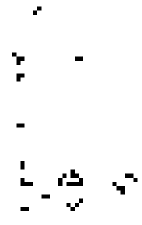
大師虘簋 正月既朢



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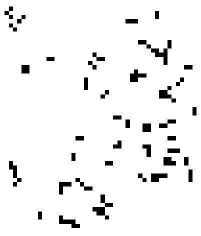
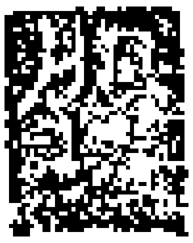


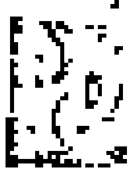
器

師趛

逗 唯王正月既望



伊簋 正月既望丁亥



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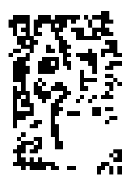

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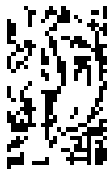

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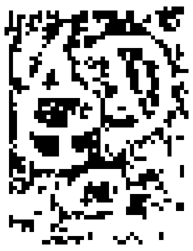
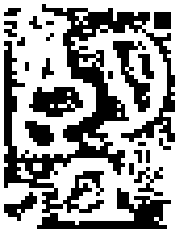
乍册魅卣 才二月既望



叀族簋 唯三月既望乙亥



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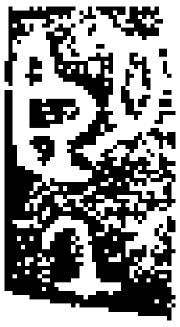

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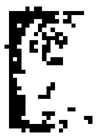

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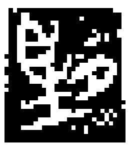

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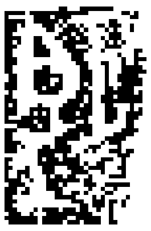
己酉



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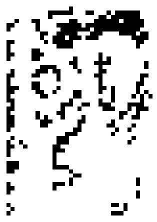
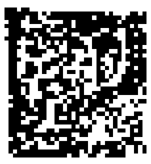


曶鼎 六月既望乙亥



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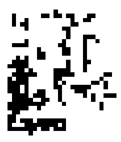

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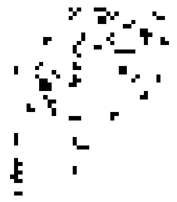
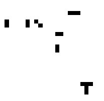


無叀鼎 唯九月既望甲戌



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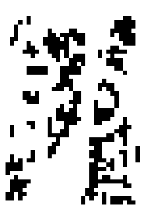

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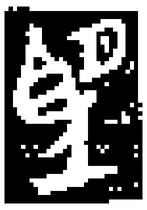
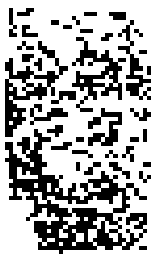
戴者鼎　唯九
月既望乙丑



獻彝　唯九
月既望庚寅



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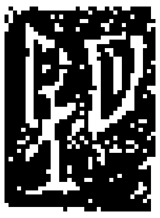

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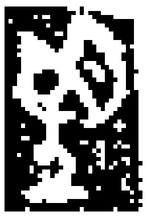
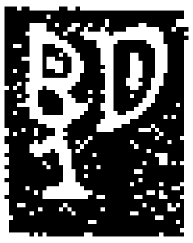
王十月既望

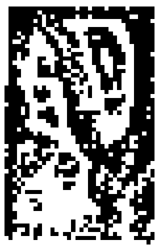


縣妃設　唯十
又三月既望

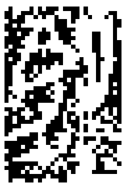
師虎設　唯元年
六月既望甲戌



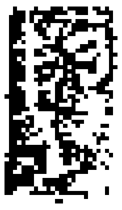
趞鼎　唯十又
九年四月既望



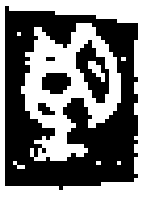
寰盤　唯廿又八
年五月既望庚寅



朢父甲爵
公賜朢貝

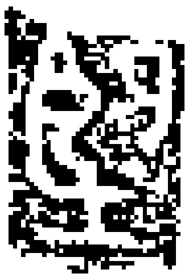


䖒作祖考彝　䖒
弗敢朢公伯休



縣妃
設

孫子毋敢
望伯休



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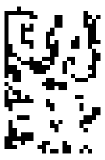
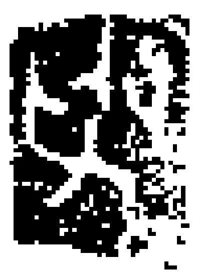
朢朕聖祖考幽大叔



盠駒尊　王弗望
氒舊宗小子䕻皇

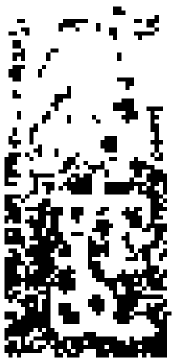
身盨



[illegible]鼎　唯王九月既望

張曰昇曰、按說文云、朢、月滿也。與日相朢、似朝君。从月、从臣、从𡈼、𡈼朝廷也、𦣠古文朢省。甲骨文作𦣝若𦣠、與古文同、金文多从月、高鴻縉謂為望遠本字、周人造月滿字作朢、从月𦣠聲。其說是也、李孝定謂增月旁於[illegible][illegible]望月取象日月麗天、人所共見、日光猶烈、故字不从日。（甲骨文字集釋第二七一一）李氏以朢字為會意無能朢亦於金文中、除用作專名及段作忘外、皆用作既朢字、其為月滿專字無疑、且引領企踵舉目而朢不必以从月示意、蓋每月必有朔月、於朔日則無可朢矣、師朢鼎朢作朢、𡈼為臣之譌。說文又有望字、从亡、朢省聲、竊疑朢望一字、亡亦臣之變。（金文詁林第十冊卷八第五一七七頁）

霸



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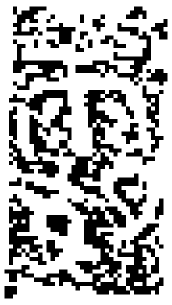
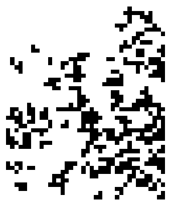
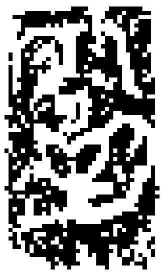


山鼎
既生霸



廡遣
既生霸



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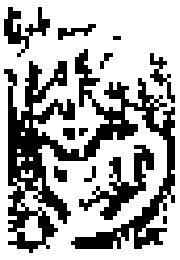

器

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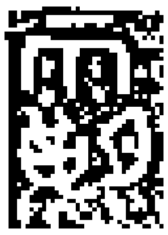
既生霸



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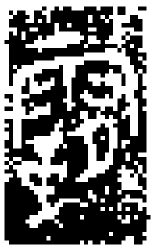
既生霸



器

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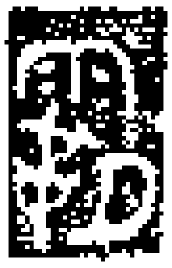
既死霸



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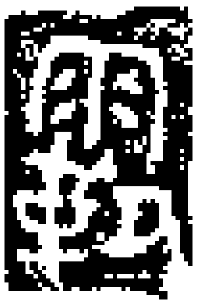

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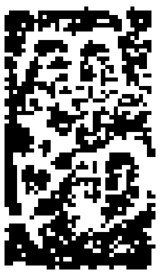

三

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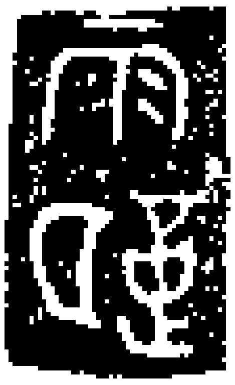
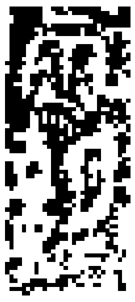
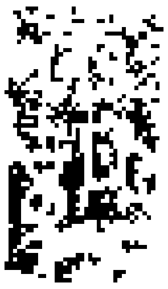
既死霸



大鼎　既
霸丁亥

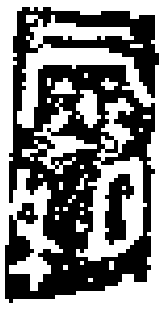


蓋



器

周乎卣　既
生霸乙丑



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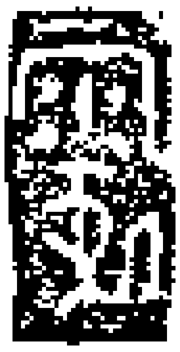
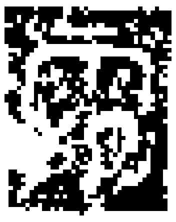
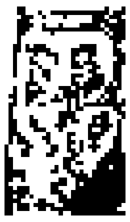


器

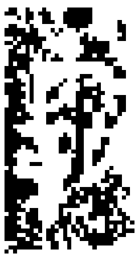
肄殷　既
生霸丁亥



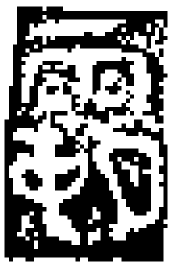
卯殷　既
生霸丁亥



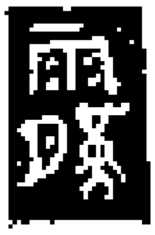
曶鼎 唯王
四月既眚霸



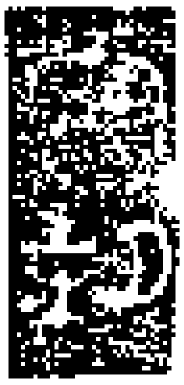
呂方鼎



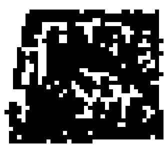
豆閉毀 唯王
二月既眚霸



遹毀 唯六
月既生霸

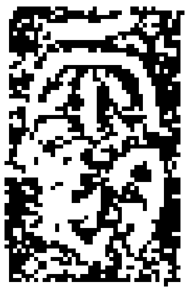


辰在寅毀 唯
七月既生霸

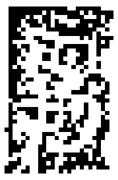


奘毀 唯
八月既生

霸

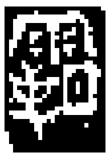


輔師嫠毀 唯
九月既生霸



二

作冊䰧卣 雩
四月既生霸



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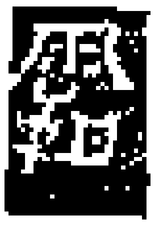
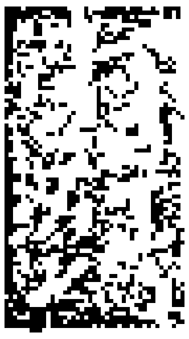
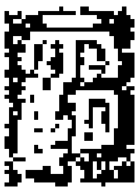


器

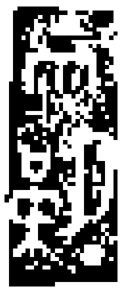
師遽彝 唯正
月既生霸丁酉



宮𢔶父毀 唯王
正月既死霸乙卯



免簠 唯三月
既生霸乙卯



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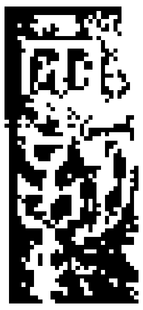
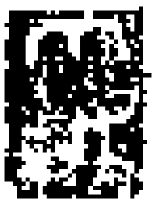


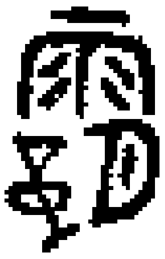
二

作冊大鼎 唯
四月既生霸己丑

丑



南季鼎　唯五月既生霸庚午



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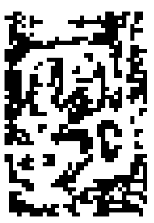

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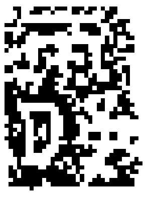

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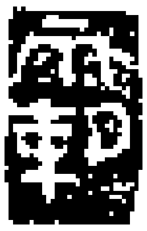
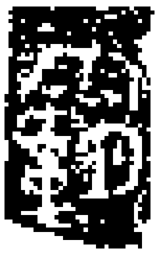


趩觶　唯六月既死霸丙寅



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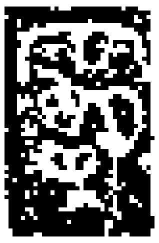

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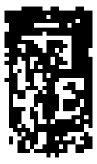

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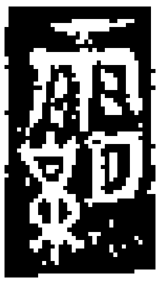

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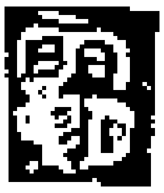

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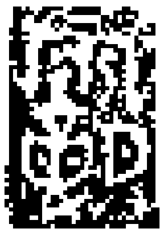

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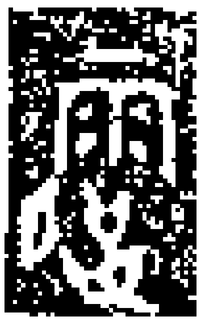
揚毀　唯王九月既生霸庚寅



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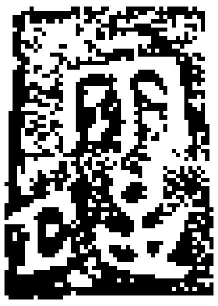

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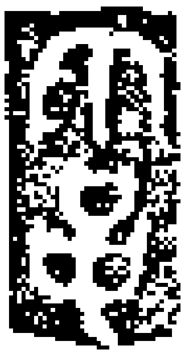

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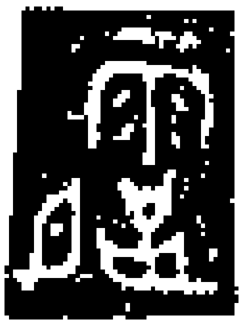
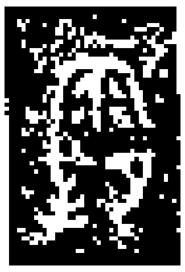


器二

鄭虢仲毀

唯十又一月既生霸庚戌



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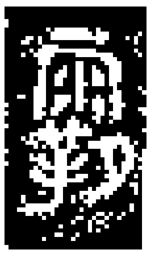

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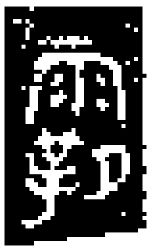

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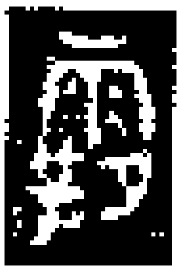

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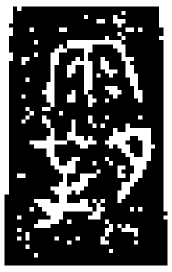

器五

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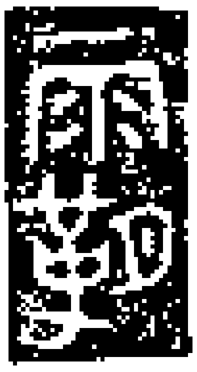

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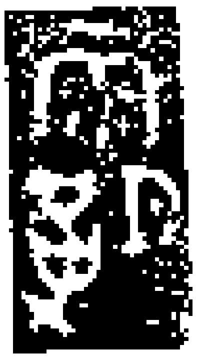

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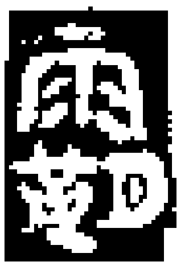

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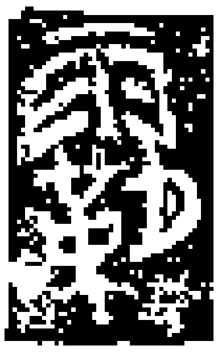
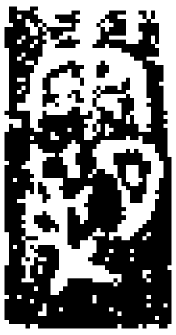
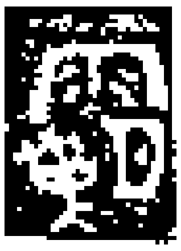


器二

頌壺　唯三年五月既死霸甲戌



兮甲盤　唯五年三月既死霸庚寅



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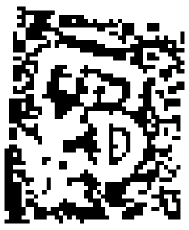
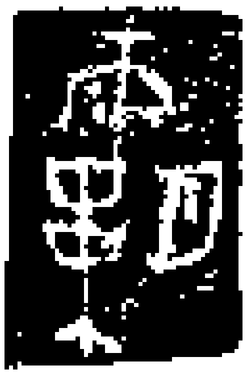
趞曹鼎　唯七年十月既生霸



衛鼎　唯九年正月既死霸



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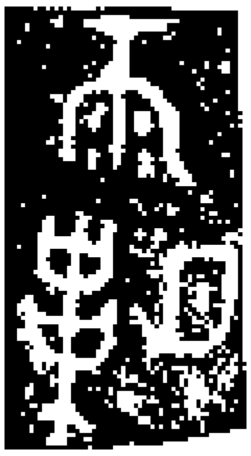

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霸姞鼎

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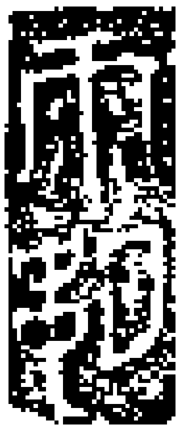

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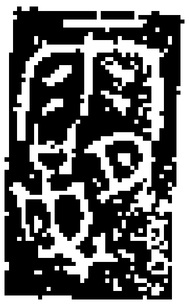

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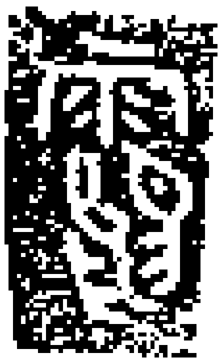
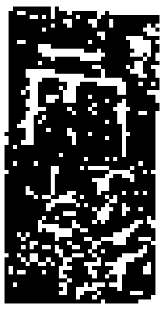
大𣪘　既生霸丁亥



弭叔盨　唯五月既生霸



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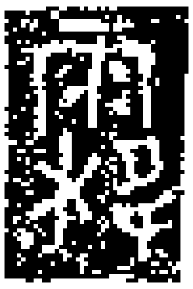

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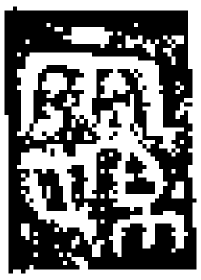
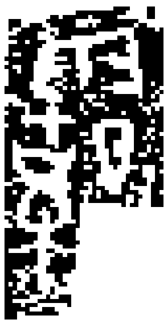
曾中大父𧴗𣪘　唯五月既生霸



師𩛥父鼎　唯六月既生霸



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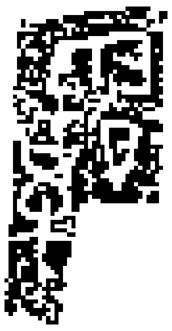


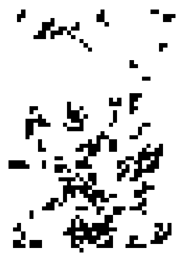
富鼎　唯九月既生霸

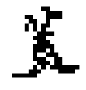
靜安先生曰：說文，霸，月始生魄然也。承大月二日，小月三日，从月䨣聲。周書曰哉生霸。此所引者，乃壁中古文。漢書律歷志引古文尚書武成亦作霸，其由孔安國寫定者，則從今文作魄。馬融注古文尚書康誥云，魄，朏也。謂月三日始生兆朏，名曰魄。此皆古文尚書說也。林言五百篇，月未望則載魄於西，既望則終魄於東。漢書王莽傳太保王舜奏，公以八月載生魄，庚子奉使，朝用書。此平帝元始四年事。據太初術，是

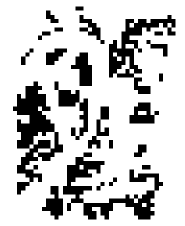
年八月己亥朔二日得庚子，則以二日為哉生魄。白虎通日月篇「月三日成魄」（本禮鄉飲酒義及孝經援神契）。此皆今文家說，與許馬古文說同，是漢儒於生霸死霸無異辭也。漢志載劉歆三統歷，獨為異說，曰「死霸，朔也；生霸，望也」。孟康申之曰「月二日以往，明生魄死，故言死魄。魄，月質也」。歆之說顧命曰「成王三十年四月庚戌朔，十五日甲子哉生霸」，則孟康之言，洵可謂得歆意者矣。偽古文尚書用其說，故於武成篇造哉生明一語，以配哉生魄，偽孔傳用其說，故以旁死魄為月二日，以魄生明死為在十五日以後。以哉生魄為十六日，相承二千年，未有覺其謬者。近德清俞氏樾作生霸死霸考，據許馬諸儒之說以正劉歆，其論篤矣。然於諸日名除哉生魄外，尚用歆說，如以既死魄為一日，旁死魄為二日，既生魄為十五日，旁生魄為十六日，既旁生魄為十七日，此皆與名義不能相符。余謂說文「霸，月始生魄然也」，「朏，月未盛之明也」，此二字同義，聲亦相近，故馬融曰「魄，朏也」。霸為月始生，為月未盛之明，則月之一日，霸死久矣，二日若承大月，則霸方生，謂之旁死霸可乎。十五日以降，霸生已久，至是始謂之既生霸，不已晚乎，且朏與望古自有初吉既望二名。又智鼎銘先言「六月既望」，復云「四月既生霸」，一器之中不容用兩種記日法，則既生霸之非望，決矣。以既生霸之非望，可知既死霸之決非朔，而旁死霸之非二日，旁生霸之非十六日，又可決矣。余覽古器物銘而得古之所以名日者凡四，曰初吉，曰既生霸，曰既望，曰既死霸。因悟古者蓋

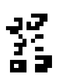
分一月之日為四分一曰初吉謂自一日至七八日也二曰既生霸、謂自八九日以降至十四五日也。三曰既望謂十五六日以後至二十二三日。四曰既死霸、謂自二十三日以後至于晦也。八九日以降、月雖未滿、而未盛之明則生已久。二十三日以降、月雖未晦、然始生之明固已死矣、蓋月受日光之處雖同此一面、然自地觀之、則二十三日以後月無光之處。正八日以前月有光之處、此即後世上弦下弦之由分以始生之明既死故謂之既死霸。此生霸死霸之確解亦即古代一月四分之術也

觀堂集林（一冊十四至二六頁生霸死霸考）









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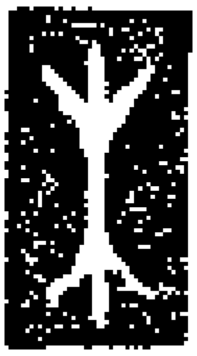
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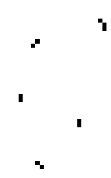
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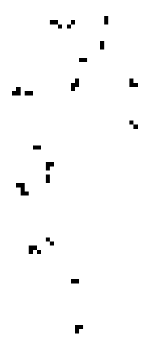
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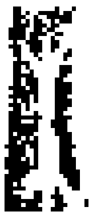
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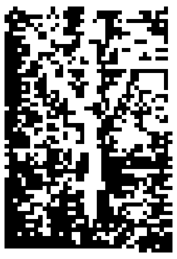
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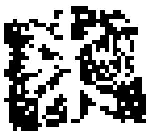
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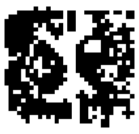
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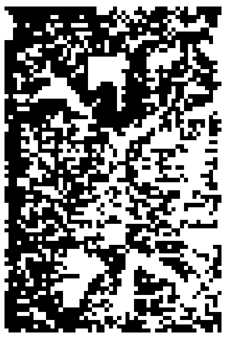
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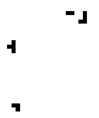
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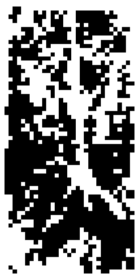
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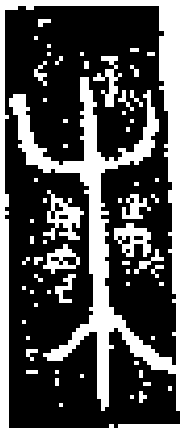
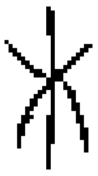
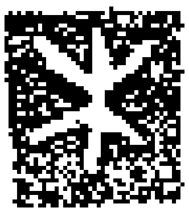
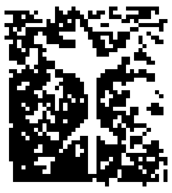
木丁
母辛

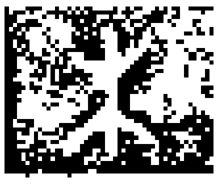

乍妣戊鼎
木工冊


鄂君啓節
庚木關


矢
人

盤自根
木道左


木作父辛鼎
木作父辛寶尊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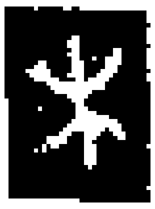
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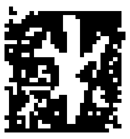

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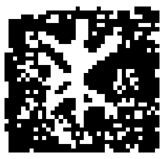

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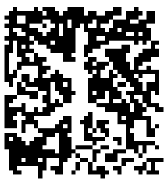
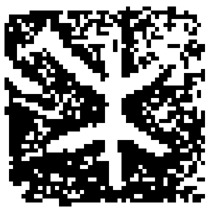
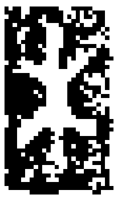


五

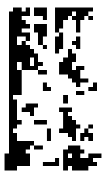
格伯毁殷人
絪宮谷杜木



矢人盤以西
封于敄城楮木

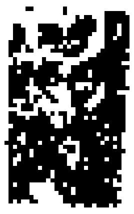


舀鼎于王參
門□□木榜

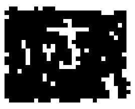


子禾子釜子禾子內
者御梠因□命誩墜㝵

說文六篇「木从屮，下象其根」，象枝也，為樹木的象形字



乙未鼎
乙未



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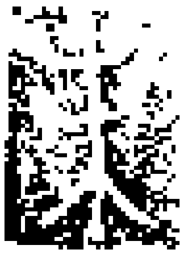
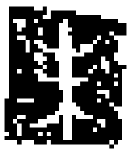
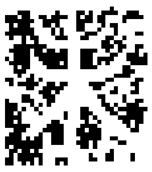


小子射簋
乙未

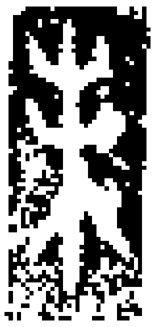


姛
乙

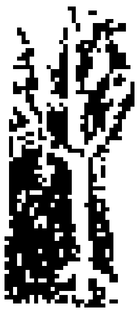
爵
乙未



父辛角
丁未

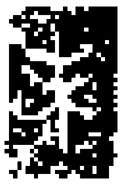


邲其卣
酋丁未

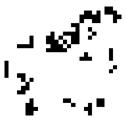


戊父
乙觚

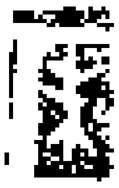
戊
未



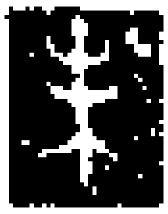
泝伯簋
乙未



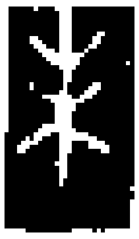
利簋
辛未



雁侯編鐘
辛未



䚄父丁彝
辛未



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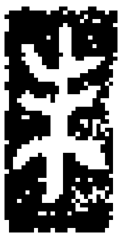

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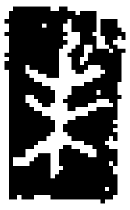

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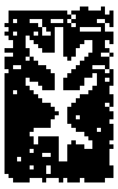
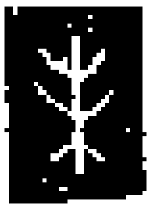
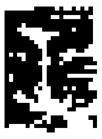
小臣宅簋
辛未



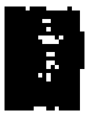
多友鼎
癸未



史獸鼎
癸未

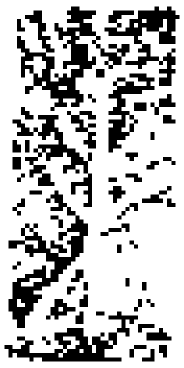


御父癸尊
癸未

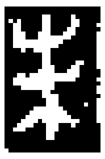


陳侯因
資錞

唯王六月癸未



鄦公乎渙盂　唯鄦八月初吉癸未



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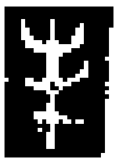
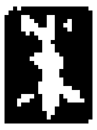
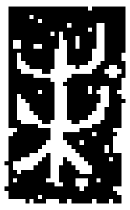


器

令彝

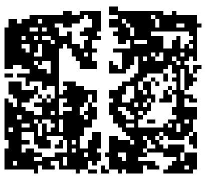


令方尊　唯十月月吉癸未



一

𪓐婦未方鼎　婦未于𪓐



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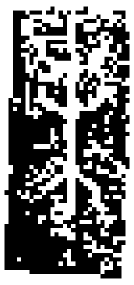
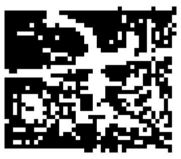
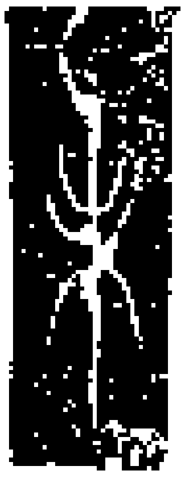


器

父乙冊盉　冉未父乙冊



季盉尊　用未孝

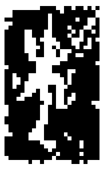


中山

王譽鼎　寡人學童未甬智

說文十四篇「未」象重枝葉也。高鴻縉曰：字原為茂之初文。字倚木畫其枝葉滋茂之形，由物形生意，故託寄滋茂之意。狀詞。後世借為干未或未有之未。中國字例（二篇二六四葉）

末



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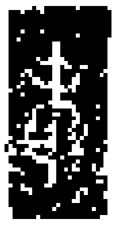

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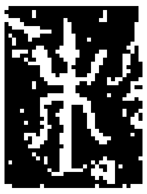
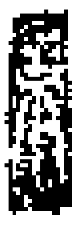


四

蔡侯鐘　余

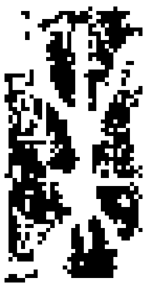
唯末少子



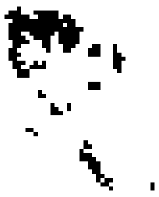
距末　悍

作距末

說文六篇、末、木上曰末。从木、一在其上。一為指示符號、金文或作點、指在木梢、故為「木上」。其造字之意與刃本相同。



每朱戈 觶朱



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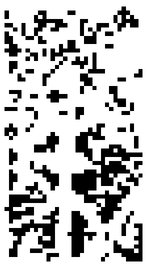
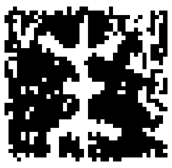
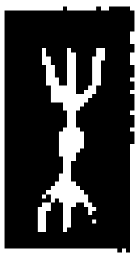


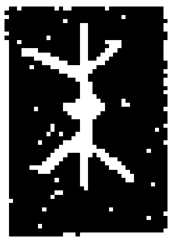
此鼎 朱黃



柞鐘 朱黃



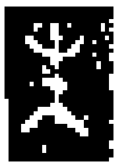
寰盤 朱黃



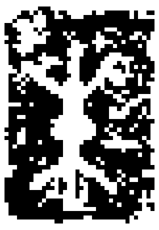
趞鼎 朱黃

簋

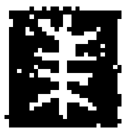
裘衛殷 朱黃



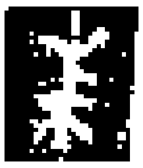
休盤 朱黃



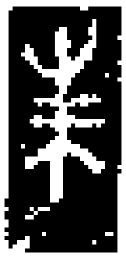
即殷 朱黃



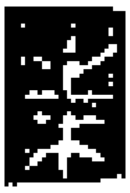
簋



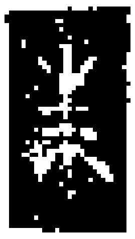
器



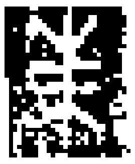
簋二



器二

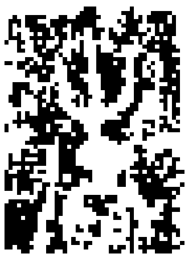


簋三



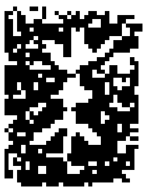
器三

師酉殷 朱黃

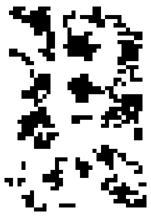


膳夫山 鼎朱

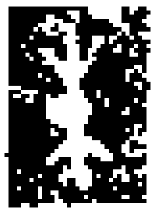
黃



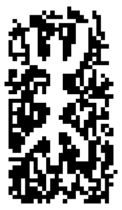
師[illegible]殷 朱黃



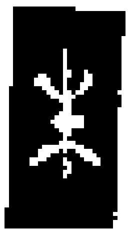
師覩鼎 朱橫



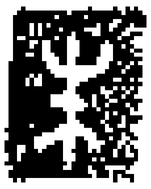
輔師嫠殷 赤市朱黃



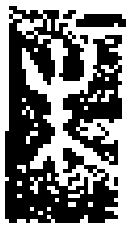
簋二



簋三

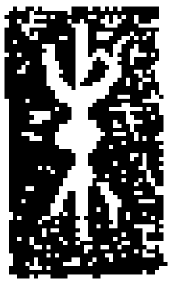


簋三

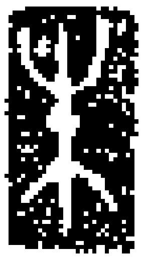


簋四

頌殷

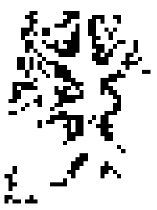


頌鼎

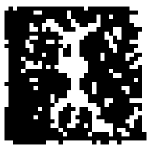


簋一

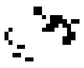
頌壺
赤市朱黃



毛公鼎
朱市



番生殷
賜朱市



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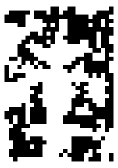
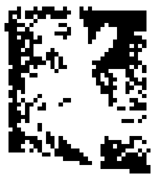
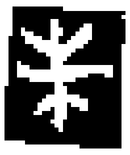


簋

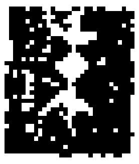
彧方鼎
朱虢裣



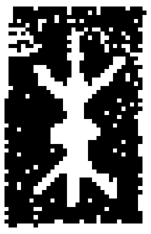
彔伯殷
朱虢靳



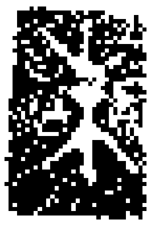
吳尊
朱虢靳



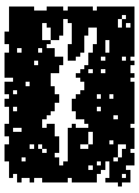
番生殷
朱旂旜



毛公鼎
朱旂二鈴



毛公鼎
朱𩌏𩍐靳



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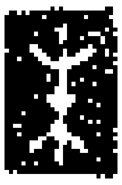
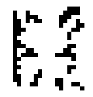
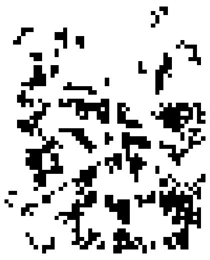


器

三年師兌殷
朱虢𩍐靳

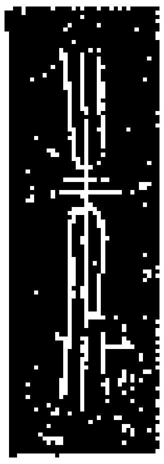


朱左軍戈
司寇長朱



公朱左師鼎

公朱左𠂤

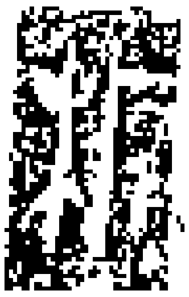


蔡侯朱缶

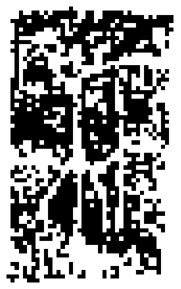
蔡侯朱之缶

頌壺字器作「赤市朱黃」，市與紼為一器物，朱與赤相同，當亦指其種顏色。高田忠周曰：說文，朱，赤心木，松柏屬，从木，一在其中，一者指事也。作●亦同，此二文可證矣。此字經傳無用本義者，皆用轉義，此銘義亦然。段氏云朱本木名，引申假借為純赤也。案，愚謂朱非赤色木之名，謂木心之赤也。轉義為丹朱義。又染色曰絑字，亦从糸。又真珠从玉，並皆為後出字。又證物理，凡樹木根柢，老堅者，其心多朱色。根株之株亦當朱字耳。大荒西經「有樹，赤皮朱幹青葉，名曰朱木」，此為轉義。（古籀篇八十一第三葉）

朴



盖



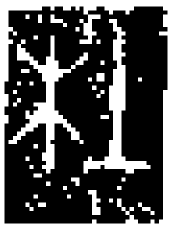
器

朴君述鼎

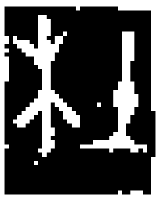
朴君述擇其吉金

說文六篇、朴、木皮也、从木卜聲、按漢書司馬相如傳、亭柰厚朴、洞簫賦、秋蜩不食、抱朴以長吟、均用其本義、金文用作人名、

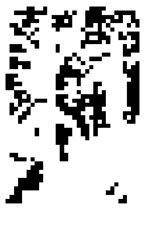
杜



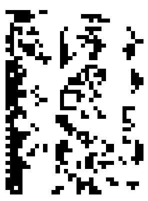
器



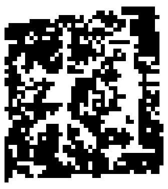
蓋二



器二



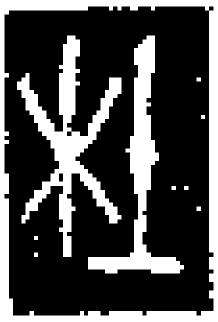
蓋三



器三

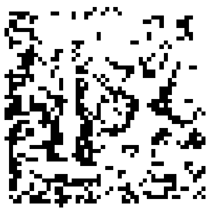
杜伯盨

杜伯作寶盨

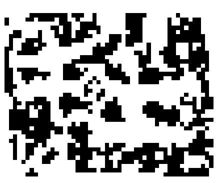


杜伯鬲

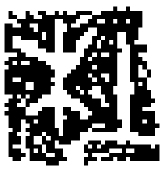
杜伯作叔孃尊鬲



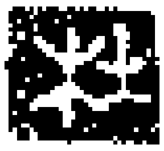
器



蓋二



器二



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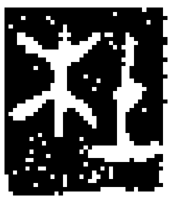


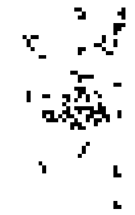
四

格伯殷

殷人鮦[illegible]谷杜木

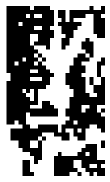
戴家祥曰，說文六篇杜，甘棠也。从木，土聲。今卜亦作土，土爲社之本字，卜辭金文象社主形。變而爲杜，則爲形聲字。豳風鴟鴞徹彼桑土，釋文韓詩作桑杜，（[illegible]）又大雅緜自土沮漆，漢書地理志作自杜沮漆，[illegible]土讀它魯切，透母魚部，杜讀徒古切，定母魚部，透定相爲輕濁也。地官大司徒設其社稷之壝而樹之田主，各以其野之所宜木，遂以名其社與其野。墨子明鬼下聖王建國營都，必擇國之正壇，置以爲宗廟，必擇木之脩茂者，立以爲菆位。戰國策秦策三應侯謂昭王曰，恆思有神叢與，高

誥注篆本之說者神所憑，故古之社稷恒依樹木。白虎通社稷篇：社稷所以有樹何？尊而識之，使民望見而敬之，又所以表功也。論語云：古樹社者，欲令萬民知肅敬之。是杜即土之表義加旁字，釋此無疑。故史記秦本紀寧公二年，遣民伐蕩社，集解徐廣曰：蕩音湯，社一作杜。史記封禪書云：於杜亳有三杜主之祠，漢書郊祀志杜亳作杜亳（五之）作杜伯，逕杜作料界，訖主堅立在天安，形像是其逸真。杜亦國名，國語周語上：內史過曰：周之興也，鸑鷟鳴於岐山；其衰也，杜伯射王於鄗。韋昭注：杜國伯爵，陶唐氏之後也。周春秋曰：宣王殺杜伯而不辜，後三年，宣王會諸侯田于圃，日中，杜伯起於道左，衣朱衣冠朱冠，操朱弓朱矢射宣王，中心脊而死。此故事亦見墨子明鬼篇下。漢書地理志：杜陵故杜伯國，有周右將軍杜主祠四所。今陝西省西安市東南杜縣即其地也。此銘作者不知生于何時。孫詒讓廷（杜林氏春者一）說：宣王殺杜伯，未必即絕其祀，或別立支庶為唐杜君。抑朱衣射鄗之後，周人知杜伯無罪，立隰叔兄弟之在祖國者以續其祀，使鬼不為厲，皆未可知。



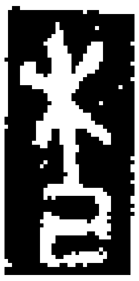
羊父丁爵

羊乞𠂤父丁



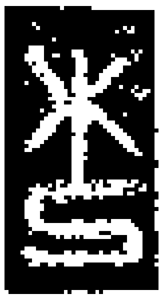
安伯異壺

安伯異杞作䵼壺



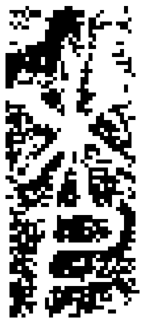
杞伯每刃匜

杞伯每刃作鼄嫀寶匜

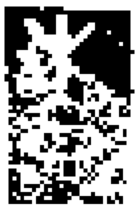


杞伯每刃盨

杞伯每刃作鼄嫀寶盨



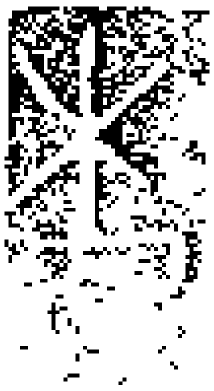
蓋



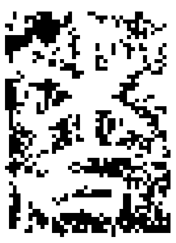
器

杞伯每刃壺

杞伯每刃作鼄嫀寶壺



器一



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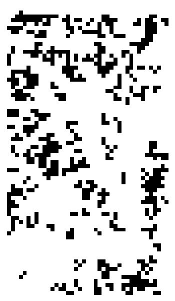

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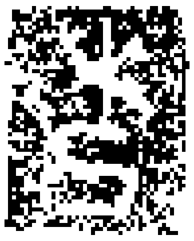

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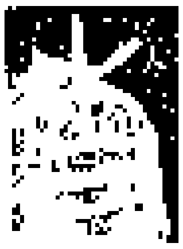
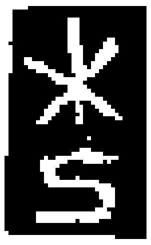


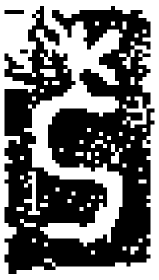
器四

杞伯每刃毁

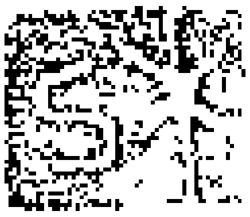
杞伯每刃作鼄嫀寶毁



杞伯鼎



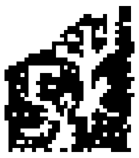
二



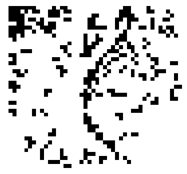
蓋一

杞伯每刃鼎

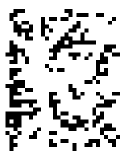
杞伯每刃作鼄嫀寶鼎



亳鼎　公侯賜亳杞（土麋土麥禾𣄰禾）

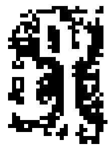


盉



器　杞婦卣（杞婦）

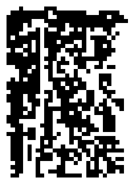
杞或作𣏌，偏旁移位之例，本為一字。說文六篇：「杞，枸杞也。从木己聲。」金文用作方國名。大戴禮記少閒篇：「成湯卒受天命，……乃放夏桀，散亡其佐，乃遷姒姓于杞。」列子天瑞篇釋文引世本：「殷湯封夏后于杞，周又封之。」靜安先生認為杞即河南之杞，（詳見觀堂集林殷墟卜辭中所見地名考）



杠毋甲觶（妍作毋甲尊彝）杠

說文六篇「杠，牀前横木也。从木工聲」。金文用作人名。

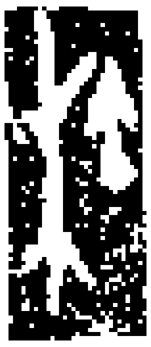
杕



杕氏壺　杕氏福壺

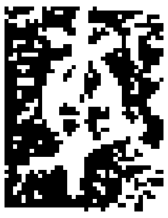
說文六篇「杕樹皃」金文用作人名義不可考

杵



邲其卣
王在杵

說文六篇：杵舂杵也，从木午聲。金文用作地名。



禹鼎
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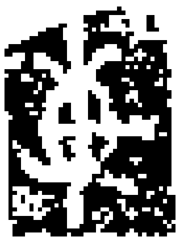

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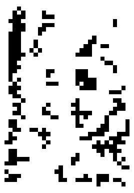

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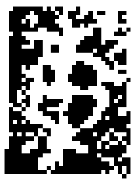

器一

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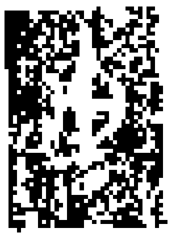

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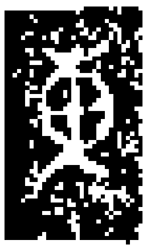

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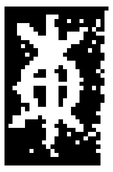
速截東或



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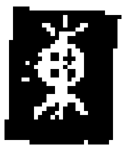
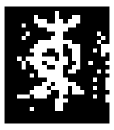
王伐東夷

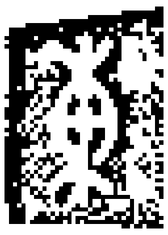


班殷

三年
靜東或



班殷　伐
東或痛戎



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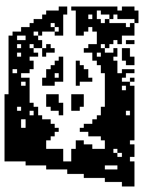

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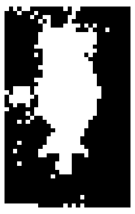
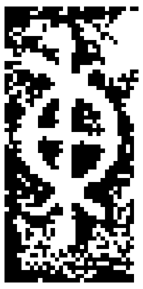


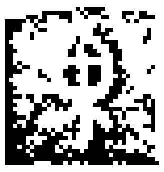
器二

匜小

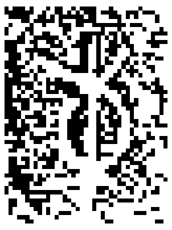
謎殷　叡
東夷大反



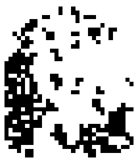
宗周鐘　南
夷東夷具見



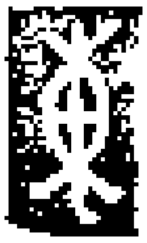
疐鼎　王令
趞戡東反夷



塱方鼎　唯周
公于征伐東夷



保尊　王令保
及殷東或五侯



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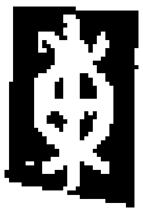

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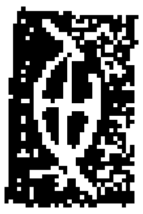

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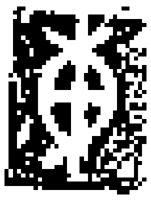
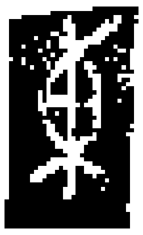
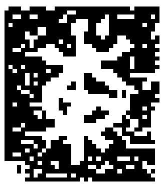


器二

小臣謎簋　伯懋父
㠯殷八𠂤征東夷



明公簋　唯王
令明公遣三族
伐東
或



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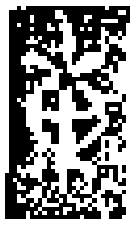
臣焦裘



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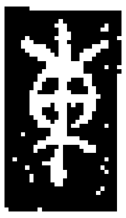
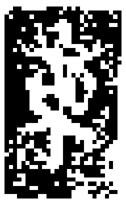
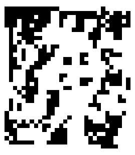
宮廼曰



曶鼎　以
匡季告東
宮



曶鼎　曶或以
匡季告東宮



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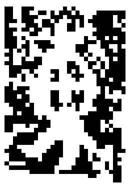
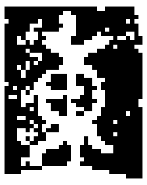
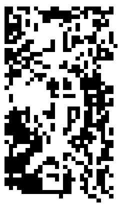


器

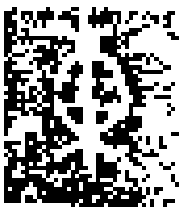
效
卣



效觶
公
東宮內
鄉于王



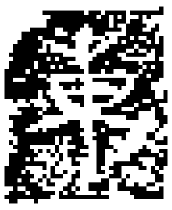
陵貯簋　王令東
宮追以六𠂤之年



[illegible]父乙尊　[illegible]
東作父乙尊彝

[illegible]

東周[illegible]
東周左軍

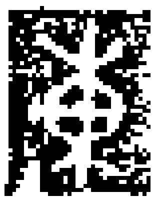


廿九年盉　[illegible]
東周左𠂤佸盉

[illegible]二

[illegible]二

平鐘　聃
子鳴東



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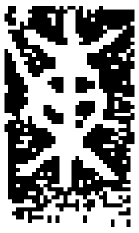

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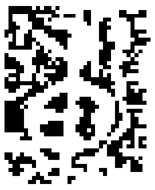
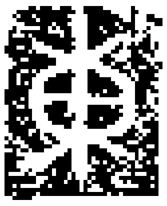
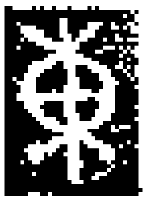


二

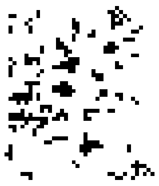
宴殷　宴
從貞父東



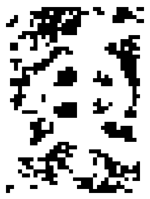
鄉父
乙彝



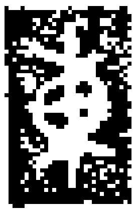
鄉父乙鼎
公違相自東



裘衛鼎　東
逆焚二川



裘衛鼎　氒
東彊眔散田



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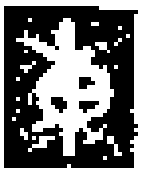
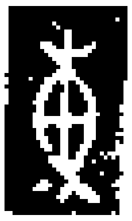


二

同殷　自淲
東至于河



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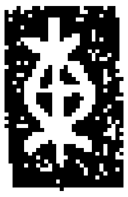

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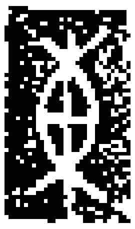
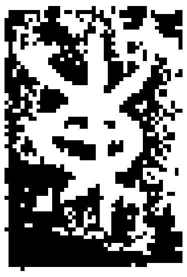
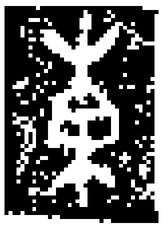


器二

小臣謎殷　遣
自蒿𠂤述東



矢人盤　封
道以東一封



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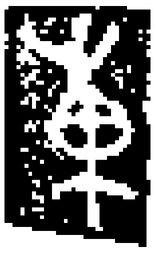

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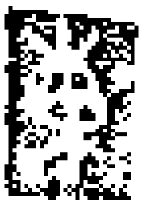

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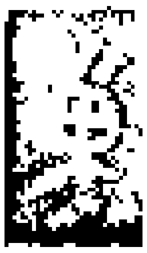

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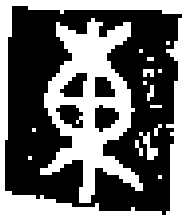

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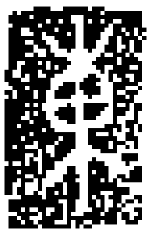

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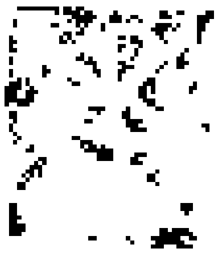
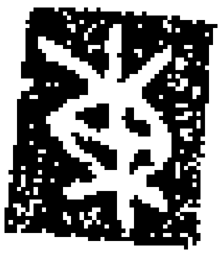
格伯簋遷谷旅桑涉東門



矢人盤以東𡉚于𢼛東疆右



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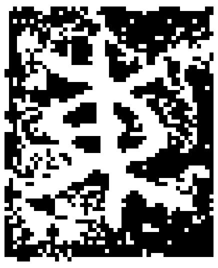
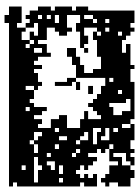


矢人盤矢王于豆新宮東廷



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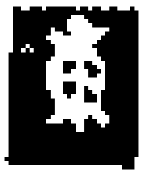
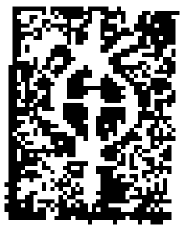


舄

競卣唯伯犀父以成𠂤即東



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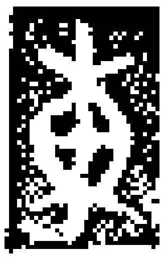

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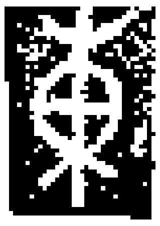
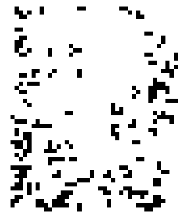


五

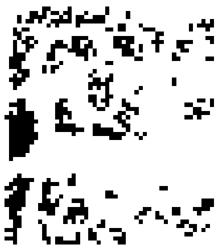
克鐘王親令克遹涇東至于京𠂤

丁山曰：許君言「東，動也」，官溥說「从日在木中」，此說殷周以來習用東方之義以附會字形也。東卜辭作東（殷契卷二第五葉）亦作𣍼（殷契卷六第廿六葉）貞（殷契卷六第廿六葉）諸形，東可以謂日在木中，杲從日，東從日木中，皆不得謂為從日。友人徐中舒先生曰：「東古橐字。」埤蒼曰：「無底曰橐，有底曰囊」（史記索隱引），倉頡篇曰：「橐，囊之無底者也。」實物囊中，括其兩端，東形象之。鼎文重字作倲，象人負橐形，橐以貯物，物後世謂之東西，東西者，橐之轉音也。

山按其說甚是。毛公鼎有𣠮字，散氏盤有㯑字，諸家迻釋為橐、橐。許君謂从橐省貫，則所从之東即橐字，易之所謂括囊者也。橐中無物束其兩端，故亦謂之束。橐實以物則形拓大，東者橐之拓大者也，故名曰橐。橐與東為雙聲，故古文借之為東方。春秋繁露：東方者木。廣雅釋天：東君日也。此乃附會以五行矣。（說文闕義二八箋五二九葉）

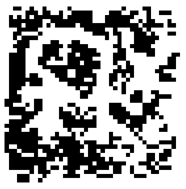


蓋



器

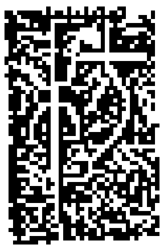
仲柟父毁　師湯父有司仲柟父作寶毁



仲柟父鬲　師湯父有司

中柟父作寶鬲

字从木冄聲。說文六篇「柟，梅也。从木冄聲」。金文用作人名。

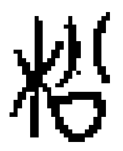


鄦遣壺

枋謰金里

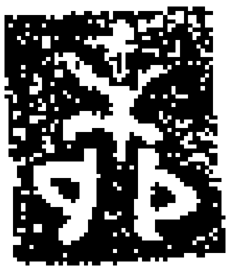
說文六篇「枋，木可作車，从木方聲」銘文讀作方國之方「枋謰金里」即「方數百里」

松



鄂君啓節
庚松昜

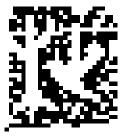
說文六篇「松，木也，从木，公聲。」鄂君啟節「松昜」爲地名。



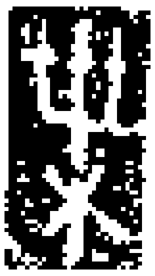
矢人盤
至于邊柳

說文六篇「柳，小楊也，从木丣聲，丣古文酉」。高田忠周曰為柳字从丣，非丣。丣為春門，萬物已出，字从二户，柳字从之，柳者春令之木也。酉為秋門，萬物已入，字故从丣，一以閉之，栖字从之，栖者秋令之木也。通作柳楢。周禮司爟注曰「春取榆柳，秋取柞楢」。（古籀篇八十四第一九葉）

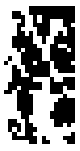
枼

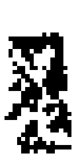


獻彝　十枻不諲

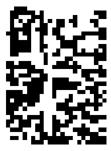


柏尊　永枼毋出

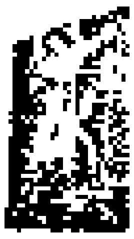




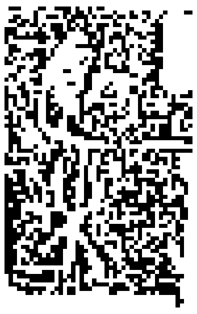
𠫑羌鐘　永枼毋忘



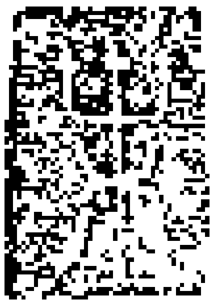
𨛜王子旃鐘　萬枼鼓之



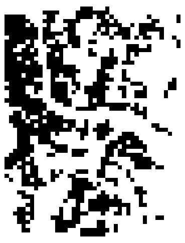
𨛜諧尹鉦　枼萬子孫



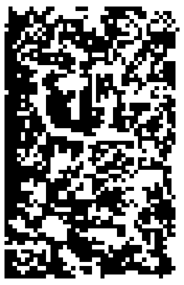
王孫遺者鐘　枼萬孫子



綸鎛　枼萬至於辝孫子



南疆鉦

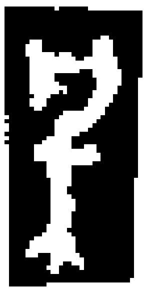


鉦鋮　余處此南疆萬枼之外

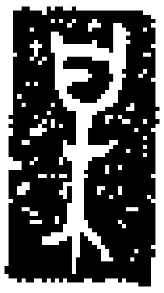
甲骨文金文無葉，有枼，枼作𣎵（乙編一零四）、𣎵（[illegible]）等形，从木从世，世象枼形，亦爲枼之聲符。世舒制切，審母三等，諧聲爲葉，餘令切，心母，同爲盍韻，世、葉古音同讀。

無疑，从世的古文字形態看，都是樹葉象形，世或為葉之初文。詩商頌長發「昔在中葉」，毛傳「葉，世也」，文選吳都賦「雖累葉百疊，而富強相繼」，李善注「葉猶世也」，淮南子脩務「稱譽葉語」，注「葉，世也」。由此可證世、葉、枼古本一字。金文枼亦均作世用。許慎訓枼為編也，顯非本義。

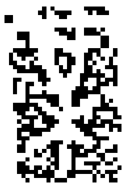
某



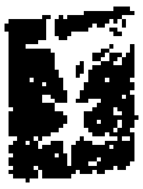
禽鼎



禽毀 周公某禽祝



盂



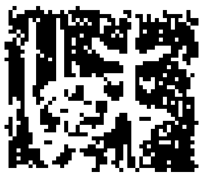
[illegible]

某毀 女

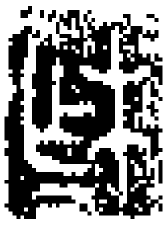
某否
又夐

說文六篇：某，酸果也。从木从甘，闕。莫厚切。𣘻，古文某从口。高鴻縉曰：某𣘻槑楳梅，五字一物，原作某，若椅木而畫其上有小果之形，由文木生意，故為梅樹之梅，名詞。甘象酸果，非甘字也。商人於說解甘下注一闕字，乃不得甘字之解之謂也。其複文作槑，作𣘻，其加木為意符者則作楳，後人另造形聲字从木每聲作梅，實皆一字之另構也。（字例二篇）金文某不用本義。郭沫若曰：某諆當亦可讀為誨。說文謀古文作𠰔若𢘓，同从母聲，與誨之聲母相同。王孫鐘誨猷丕飤，則又假誨為謀矣。（兩周金文辭大系考釋第十二葉禽毀）

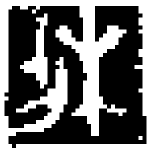
柞



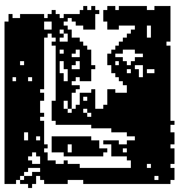
柞鐘（鉦間）　柞拜手



柞鐘（鉦間）　中大師右柞。

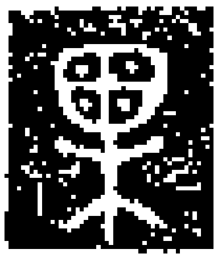


翏簋　翏作北柞簋

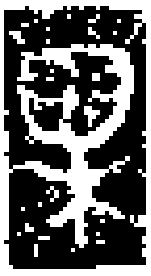


量侯彝　量侯䝞，柞寶尊簋

量侯彝此字讀爲乍，乍寶隮簋爲金文恒語，林義光認爲此即作字古文，象興構之形，故此字从木。柞鐘柞字，唐韻音作，義同，疑柞即乍之加旁字。說文：柞，木也。金文用作人名。



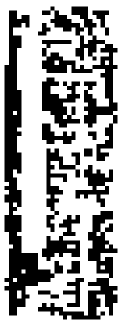
盉



器

果設果

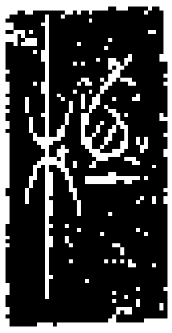
作放旅設



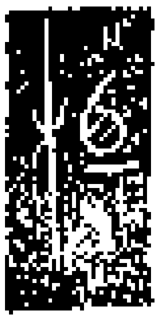
蔡公子果戈

蔡公子果之戈

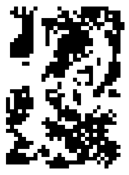
林潔明曰：說文：果，木實也，从木，象果形在木之上。金文與篆形同，用為人名。高鴻縉謂後世借果為終結之意，按結果為植物生長歷程之最後階段，故有終結之意，誠果實義之引申，非假借也。



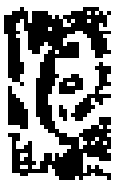
中山王嚳方壺 以輔相氒身



中山王嚳方壺 中山王嚳命相邦賙斁郾吉金

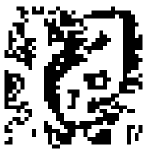


盞

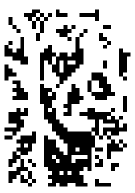


器

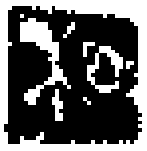
旂觥



旂方彝

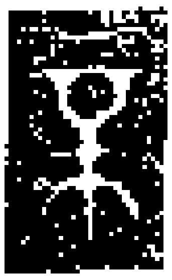


旂尊 令作冊旂兄望土于相侯

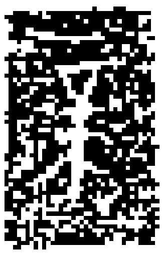


相侯毁 相侯休□□□□賜帛金

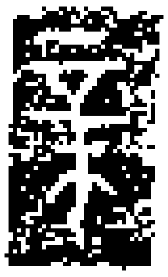
林義光曰：說文云「相，省視也。从目木。易曰：地可觀者莫可觀於木。」按：从木非取其可觀。凡木為材，須相度而後可用，从目視木。古作[illegible]。澂：金文相字不用本義。旂尊、相侯毁用作方國名。中山王嚳壺用為輔佐之義，或官職名。



中伯𣪘（中伯作亲姬䜌彝）

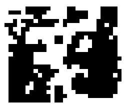


一



二

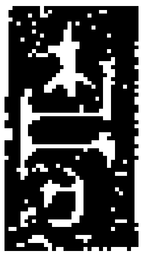
中伯壺（中伯作亲姬䜌人朕）壺



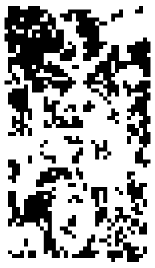
羊皇戈（羊𠂤之亲䑐戟戈）

亲字从辛从木，辛為金質刃屬兵器（古兵釋頁）與木會意為破斫之柴薪，後復加斤更表明辛義，寫作新，後又重複加艸旁表明木義，寫作薪。新薪為古今字，柴薪一般都是灌木，即所謂的荊棘。按說文六篇「亲，果實如小栗」，春秋傳曰「女摯不過亲栗」，今經典「亲栗」皆作「榛栗」，「榛」通「亲」。一切經音義卷十引說文「榛，叢木也」。金文亲或用作國名。

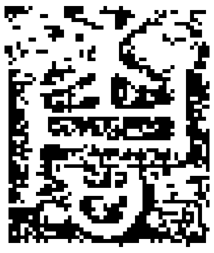
桐



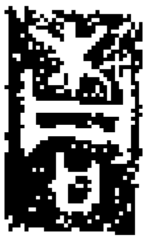
翏生盨 伐桐



一

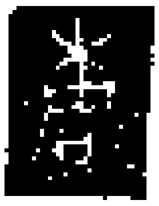


盨二



盨三

翏生盨 伐桐遹

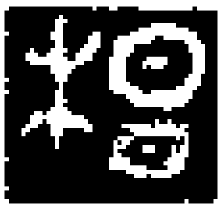


宜桐盂 郑王季糧之孫

宜桐作鑄飤盂以寘嚴妣

字从木从同、疑即桐之偏旁移位字。說文六篇、桐榮也从木同聲。金文用作地名或人名。

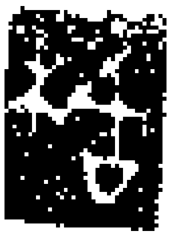
外69B



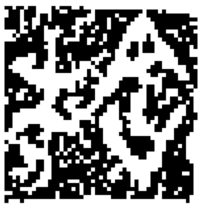
中子化盤
用正梠

高田忠周曰：此字為梠異文無疑。雝字从邕，邕古文作𡿧，而雝字有作雝作雝者，此吕亦當作宮也。但說文「梠，楣也，从木吕聲」，亦曰棬曰梍。釋名「梠，旅也，連旅旅之也」。皆非銘意。說文「莒，齊謂芋為莒，从艸吕聲」。朱駿聲云叚借記名標識字。鄭語滕薛鄒莒注：己姓，東夷之國也。左文八年傳「穆伯奔莒，從己氏」。譜云：嬴姓，少昊之後，周武王封茲與于莒。世本自紀公以下為紀姓，紀己同聲字也。十一世茲平公始見春秋，又四世楚滅之。然則莒梠通用，字莒為楚所滅，故銘云「中子化伴楚王，用正梠」，正梠即征莒也。吕為脊骨象形，與作吕無異矣。（古籀篇八十五第七葉）

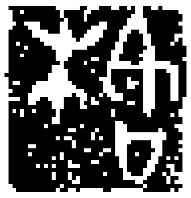
格



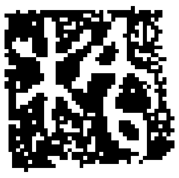
器一



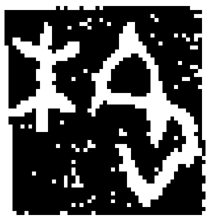
蓋二



器二



三



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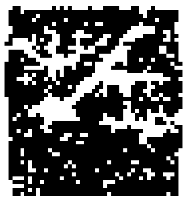
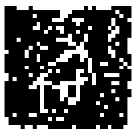


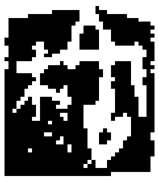
五

格伯毀
格伯逆

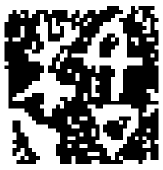


格氏矛
氏坐右爵

格



器一



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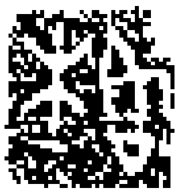

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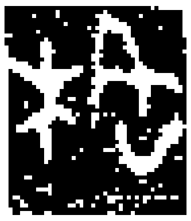
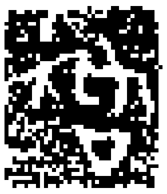


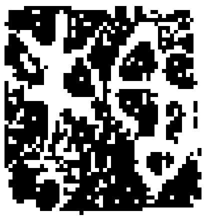
四

格伯毀
與格伯田

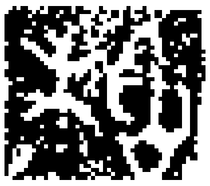
甬



器一



蓋二



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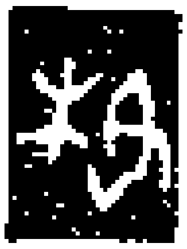
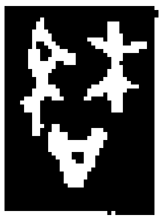


四

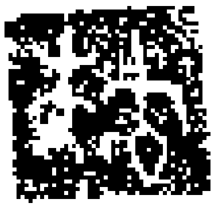
格伯毀
伯厥彶甸

格



晉姬毀
作晉姬寶毀

格伯



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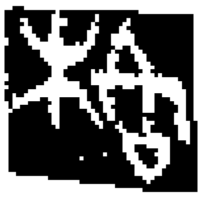
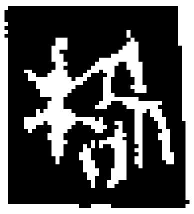
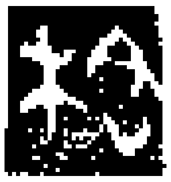


蓋二



器二



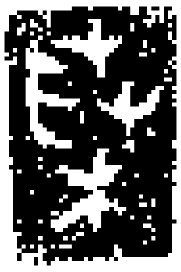
四

格伯毀
良馬乘于
倗生

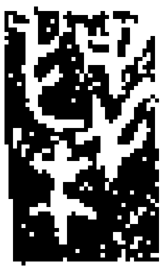
格伯叓

説文六篇「格，木長皃，从木各聲」書堯典「格于上下」傳「格，至也」爾雅釋詁「格，至也」郝氏義疏曰「格者假之段音也」説文「假，至也」通作「𢓜」方言「𢓜，至也」郭注「𢓜，古格字」爾雅釋文亦云「格字或作𢓜」又通作「假」説文引虞書曰「假于上下」今書作「格于上下」凡書之「來格」「格王」「格人」「格于皇天」之「格」史記漢書俱作「假」金文格用作方國名義至義。

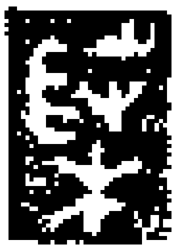
桑



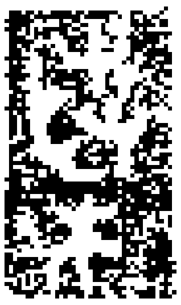
簋一



簋二



簋三



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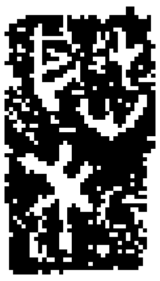
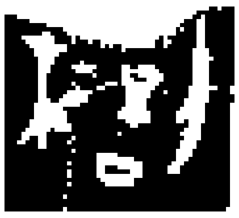


五

格伯簋　還谷

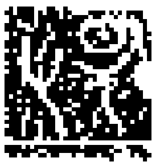
旅桑涉東門

劉心源釋菉，吳闓生釋采，郭沫若和周名煇釋桑。按字从爪从桒，甲骨文桑作𣎳，篆書作桒，𣎳即桑之異體。古代農桑耕織并重，蠶桑事業早已盛行於商代，加爪旁表示採摘之意。如說文[illegible]字釋作「擇菜也」。金文作[illegible]，是其證也。故𣎳字爲採摘桑葉之形，含有採摘和桑樹兩種相成的含義。从銘文看「孑　執　紉　𩔈　雩谷杜木，邍原谷旅　桑。雩谷與邍谷對文，皆山谷名。旅桑與杜木對文。杜木爲木名，旅桑亦應爲木名。故知𣎳字在此應釋作桑。



口父丁彝　大保賜厥臣梧金

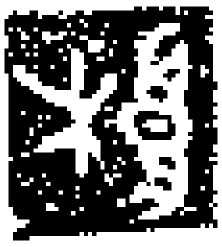
柯昌濟曰梧古梧字，今文作梧是也。韡華閣集古錄跋尾（第二五五葉梧彝）金文用作人名



子禾子釜　閑

「築桿成釜

吳大澂曰：許氏說「榦，築牆耑木也」，子禾子釜「𨳿桿」當即榦（古籀補十二第三）。榦从倝聲，桿以旱聲，倝旱音同，屬聲符更換之例。高田忠周曰：「朱駿聲云：古築墻，先度其廣輪，乃樹楨榦，縋施橫板，于兩邊榦內，以繩束榦，實土築之，一板竣則層累而上，五板爲堵。書費誓『峙乃楨榦』，馬注『楨在前，榦在兩旁』，轉義廣雅釋詁『榦，本也』。」（古籀篇八十五第一葉）



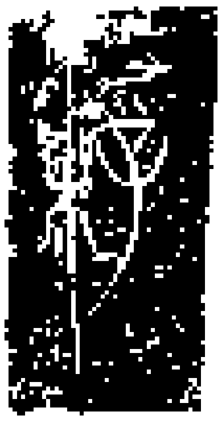
矢人盤　自

桹木道左

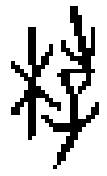
劉心源曰、桹字从良、季良父盉作㫗、叏尗良父盨作亯可證。（奇觚室吉金文述卷八第二十六葉矢人盤）

高鴻縉曰、說文、桹高木也、从木良聲。此字从㫗木、桹道猶曰桹木道。（散盤集釋下八葉）

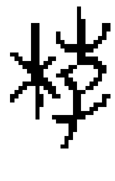
桴



中山王嚳鼎
奮桴振鐸

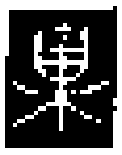


鄂君啓節
舟會桴飲

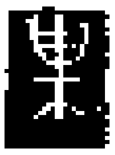


鄂君啓
節　舟會桴
飲

桴从木孚聲。古韻孚包同屬幽部，桴當讀爲枹。說文六篇：枹，擊鼓杖也。从木包聲。



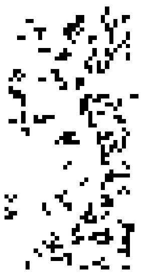
陵貯簋
唯巢來伐



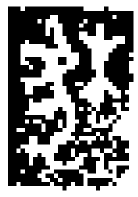
班簋　作四方
亟秉緐蜀巢

字當爲巢字，說文六篇「巢，鳥在木上曰巢，在穴曰窠，从木象形。」篆文上部从巛，乃後世訛變。金文作地名。

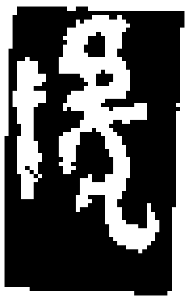
椃



椃父丁角
宰椃从



伯椃簋
伯椃作氒宗室寶簋

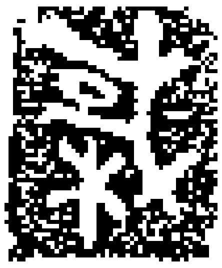


椃司土簋
椃司土

椃作寶
尊簋

張日昇曰：字从木从虎，說文所無。許印林釋虎，徐同柏釋虢，阮元疑號之省，說並非。虢从木號省聲，古音在宵部。集韻「椃，木名」，乎刀切，音亦在宵部。然虎古音在魚部，椃从虎聲，不應音豪。疑集韻之椃乃號之譌，[illegible]與此不同。金文用作人名，義不可考。

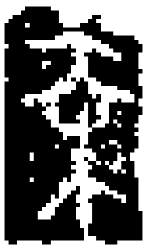
棫



矢人盤　容

析降棫二封

說文云「棫，白桵也，从木或聲」金文用作地名



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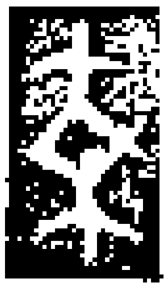
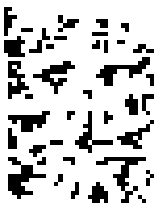
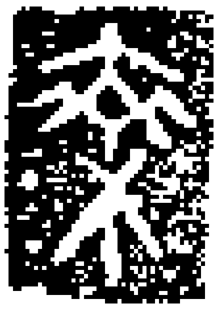


三

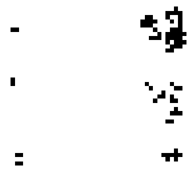
兄鐃
馬椉



衛鼎
帛轡椉

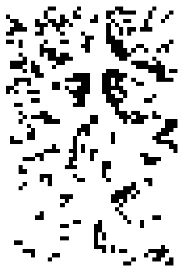


虢季子白盤
王賜椉馬

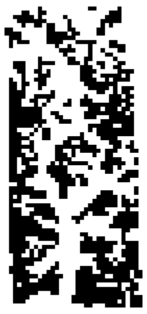


公臣簋
賜汝馬椉

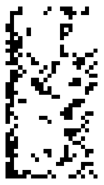
多友鼎
戎車十椉



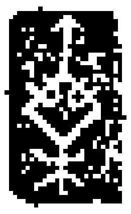
師同鼎　孚
車馬五椉



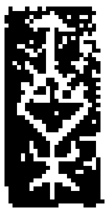
曶鼎　賓
賓馬轡椉



麥尊　用
王椉車馬

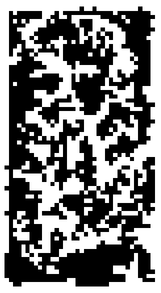


麥尊　侯椉
于赤旂舟

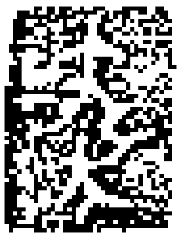


麥尊　王椉
于舟爲大豐

匽公
匜

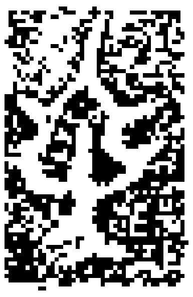


匽公匜　匽公
作爲姜椉盤匜

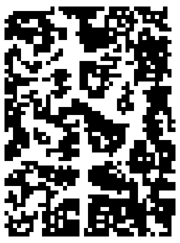


二

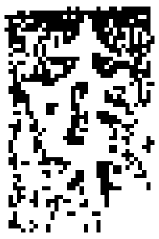
三



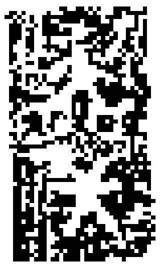
四



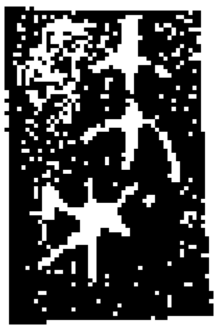
五　格伯簋　格伯受良馬乘于倗生



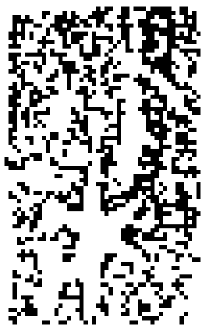
多友[illegible]孚戎車百乘一十又七乘



多友鼎　孚戎車百乘一十又七乘

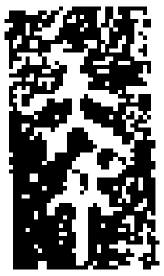


一

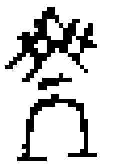


二

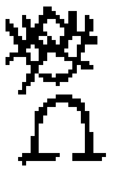
洹子孟姜壺　齊侯命大子乘遽盧敂宗伯



禹鼎　肆武公廼遣禹率公戎車百乘

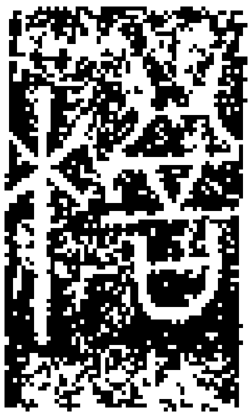


鄂君啓節　車五十乘

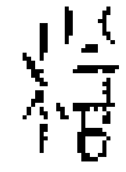


鄂君啓節　以毀於五十乘之中

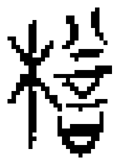
乘字、从大象人形人在木上、以其兩足表示乘騎之意、本為乘木之乘、後世舟乘、車乘馬乘、牆乘屋皆用之、說文五篇乘篆作椉、古作𠓝、从几、與鄂君啓節字同、从几、象乘坐之物、未、一定為几、



王命遡車兟王
命遡賃一梧飤之



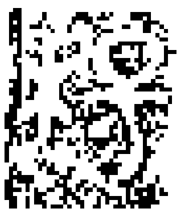
鄂君啓節屯
廿梧以堂一車



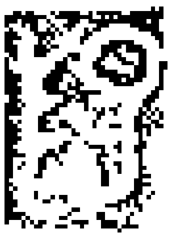
鄂君啓節
女梧徒

戴家祥曰梧字从木从冂否，同古文丕，大徐丕讀敷悲切，并母之部。否讀方九切，帮母之部。玉篇五十六否音蒲鄙切，不得與丕同部而且同母，是丕否皆表音聲符字也。說文六篇棓，棁也。公羊傳成公二年踊于棓以窺客，何休注凡無高下有絕加躡板曰棓，齊人語。在此皆不成義，以聲求之，字當讀𦈢。說文五篇𦈢，小缶也，从缶否聲。玉篇二四三𦈢亦作瓿，方言五缶謂之瓿甌，錢說是旁作棓，亦猶罌之或文爲櫻也。

楊

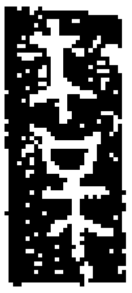


多友鼎　乃轢追至于楊冢



楊毁　生毁　楊毁宜自作尊毁

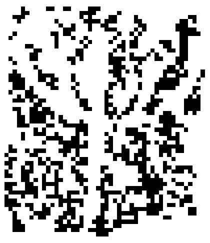
說文六篇「楊，木也，从木昜聲」。銘文楊冢用作地名



史、楳祖辛彝　史

楳觥作祖辛寳、彝

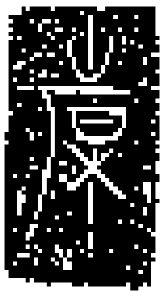
按、字从木从呆、說文六篇某古文作槑从口、呆即某之省、故知呆為楳之偏旁移位字、說文六篇楳是梅的或體、訓作枏也可食、金文用作人名、



喿父辛爵

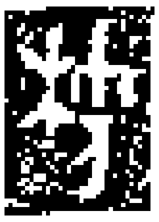
喿父辛

說文二篇「喿，鳥羣鳴也。从品在木上。」按，許慎訓釋可从，品爲鳥羣的代表物，从品从木，會意爲羣鳴，如集金文有雥雧，後世加口爲噪，噪與喿爲古今字，金文爲族名。



𣄰盗壺　唯邦之榦

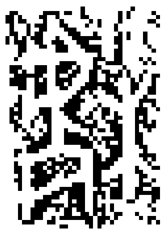
字从木䡄聲，即榦字。張政烺曰：毛詩大雅崧高「維申及甫，維周之翰。」傳「翰，榦也。」箋「申，申伯也。甫，甫侯也。皆有賢知，入爲周之楨榦之臣。」壺銘仿詩，用以美司馬賈。（古文字研究第一輯第二四一葉中山國胤嗣𣄰盗壺釋文）



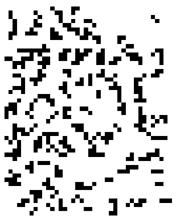
曶鼎 于王參

門口口木榜

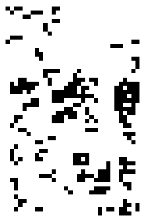
諸家均釋榜，但對於銘文中的用意衆說紛紜。劉心源曰「木榜」者，以木標識地界，周禮職金注所謂揭璽也。（奇觚室吉金文述 卷二二六葉曶鼎）强運開曰，古刑法有楬書楬櫫之稱，「木榜用責」殆即楬書之謂也。（說文古籀三補 卷六第六葉）譚戒甫曰，楚辭「榜或作㯊」，「木片也」。按古時契約寫在木版上，故書木榜與書于方句意全同。（中華文史論叢三輯第七九 西周曶鼎銘文綜合研究）



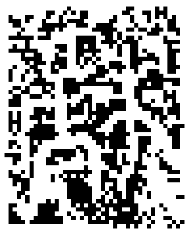
獻彝
獻伯



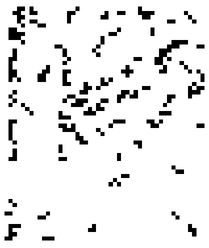
獻蔡獻伯
子邁王休



吹櫨妊鼎　吹
作獻妊尊彝

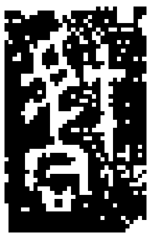


周棘生段　周棘
生作獻娟姞媵段

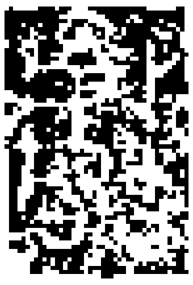


蓋

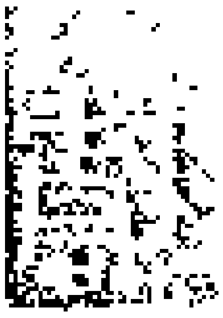
師趛盨　師趛
乍櫨姬旅盨



乙公鼎
櫨中賞貝

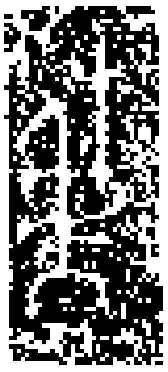


盖

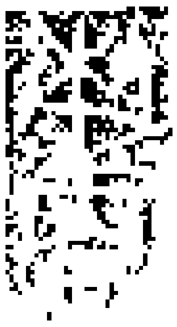


蓋

櫨中盨
櫨中作旅

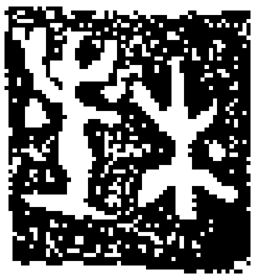


櫨中鼎　櫨
中作寶彝



櫨鼎　師
櫨酳兄

陳夢家曰櫨是封地疑是說文櫨字音近于[illegible]（[illegible]長金[illegible]常[illegible]見西周銅器斷八獻殷）

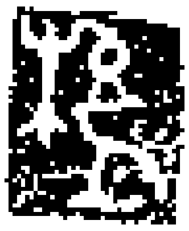


矢人盤 以西

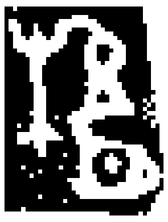
封于馭 馭楮木

戴家祥曰：𢽟字阮元釋「杜」（積古齋鐘鼎彝器款識卷八第二頁），吳大澂（說文古籀補第六第二頁）、吳式芬（攈古錄金文卷三之三第四十頁）从之。劉心源釋「楮」（奇觚室吉金文述卷八第廿五頁），靜安先生（散氏盤考釋第二十一頁）、高鴻縉（散盤集釋第十一頁）从之。諦審拓本，𢽟字从木从耒，黑，斜焊然。簋作饎「饎于宗周」，饎作[illegible]「饎友」，饎作𥻦，是𢽟當釋橑。集韻下平三蕭：橑、轑俱音「憐蕭切」（[illegible]），古鉥轑作鐐，橑、嶚同字，亦作嶚、蓼，知橑亦同樛，樛為本字，與下平二十幽音「居虯切」之「樛」有殊。

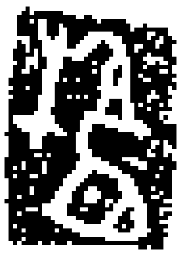
檽



縣妃毁　獻
乃任檽伯室

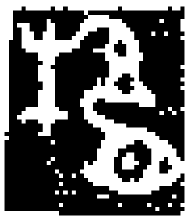


縣妃毁　休伯
哭益卹檽伯室

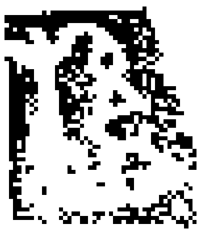


縣妃毁　伯
屖父休于檽

按曰

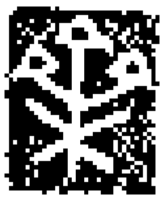


縣妃毁　檽妃
敏揚伯屖父休



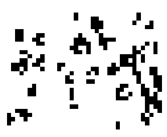
縣妃毁　我不能
不眔檽伯萬年保

孫詒讓曰：檽為國名，舊識為檽，而闕其誼，案字左从木，右从幺，甚明，幺下从𥄉，舊以為目，則非是。今諦審當為県，此蓋是檽字，縣之變體也。說文県部，県倒首也。縣，繫也。从系持県。此从幺者，所謂系持県也，幺即系省，县即倒首形也，右从木者，取縣木之義。說文木部，梟从鳥在木上，古書県梟通用，此縣从木，與祓亦同意。郘出部鐘大鐘既縣，縣作𨟻，與此正同。縣國經史未見，說文邑部有鄡字，云鉅鹿縣也，漢書地理志作鄡，同此。縣或鄡之段借字與。（古籀餘論卷三第十八葉檽改縣）



史懋壺

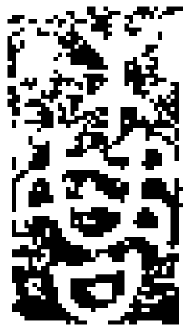
櫅角熾光



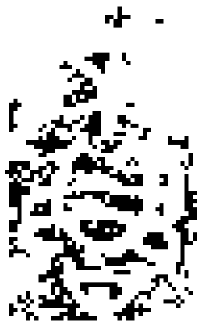
懋壺 櫅

角熾光

字从齊从木，爾雅釋木櫅訓白棗。在此讀作齊，齊角熾光猶言並燿光者。



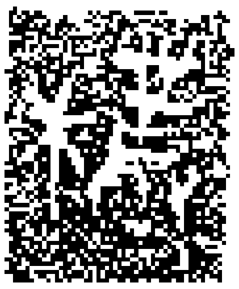
嘉



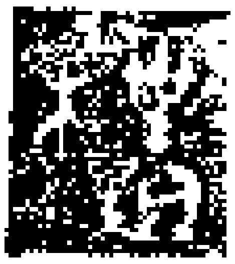
鑄

陳侯午敦　作孫之膆壺　陳侯

以朱以前隸定作檜金文用作人名義不明。



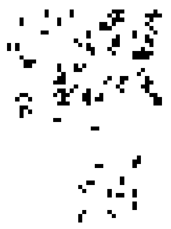
蓋



器

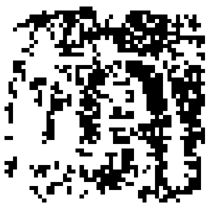
邾大宰簠　鼄大宰欉子𩵦鑄其[illegible]簠

按欉字从木从叢。說文三篇「叢，聚也，从丵取聲。」丵「叢生艸也，象丵嶽相竝出也。」叢丵本為一字，叢習為从丵取省聲，欉字加木旁，本義應為叢木，欉字說文所無，金文用作人名。



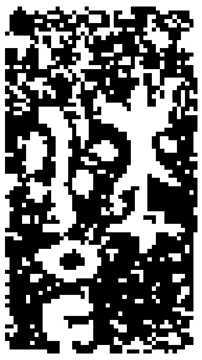
口父辛

觚　姚



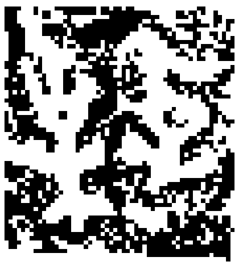
栒

栒斝



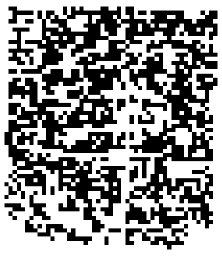
趞盂　君

才姚庇宮



矢人盤　以東

封于𩰫東疆右

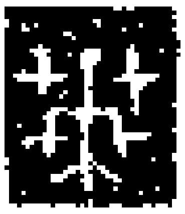


齊姬鎬　齊

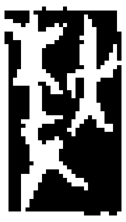
姬大字之鎬

侍客狪器　鑄

公為齊姬為之

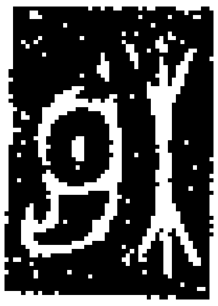


桼鼎 桼
新作寶鼎

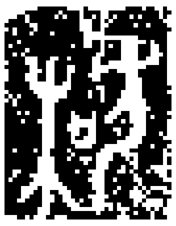


蓋

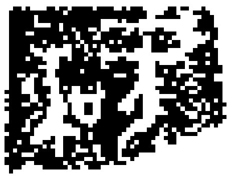
沈子簋 它用
褱猷我多弟子



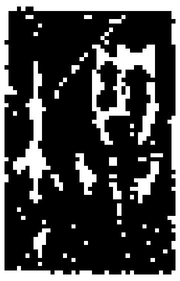
柜父乙壺
亞虎柜父乙



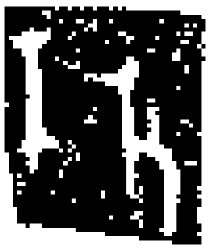
父乙盉
[illegible]册父乙



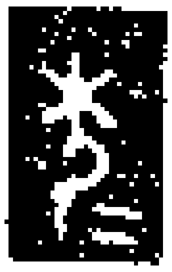
父乙壺
[illegible]册父乙



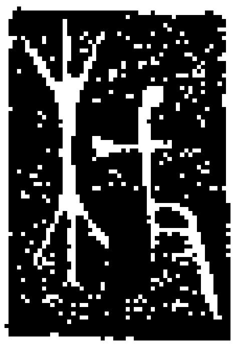
槽鼎 槽
作寶䵼



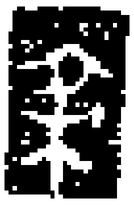
冢父戊卣 旃冢
作父戊寶尊彝



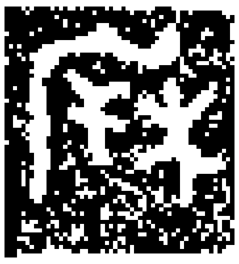
者伯鼎 者伯
肆作宗寶鼎



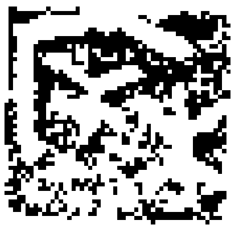
戍木父丙
卣 旃



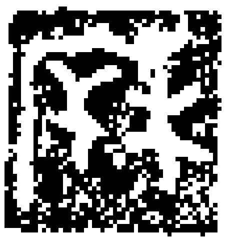
余鮋毁 余
鮋作寶毁



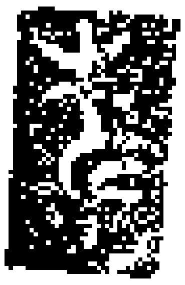
矢人盤
陵剛析



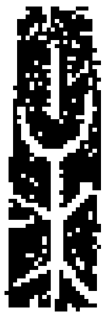
矢人盤 井
剛析陵陵



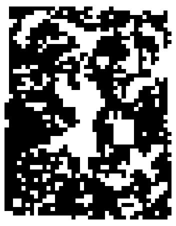
矢人盤 斧
析降棫 二井



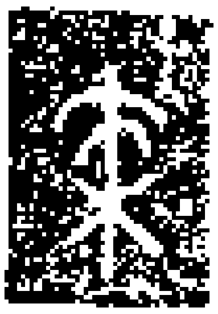
宮麦父毁　宮麦
父作義友寶毁



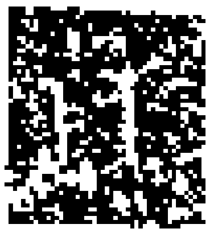
戚祖丁鼎　戚女
枼孚作祖丁尊彝



尊形彝鼎
尊彝作山豕

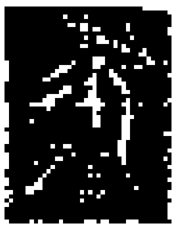


楚季簠　遊
季鑄其寶簠

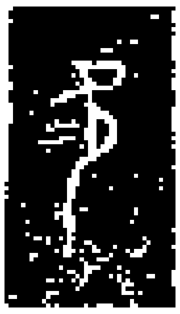


侏侯毁　侏侯
口為季姬毁

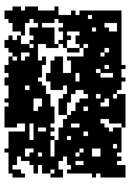
次



徐諧尹鉦
次者升祝



嬰次盧　王子
嬰次之废盧

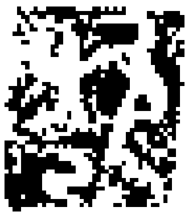


其次
句鑃

其次擇其
吉金鑄句鑃

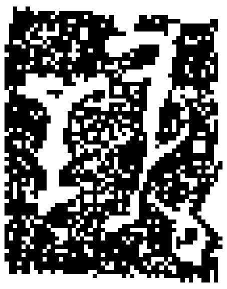
楊樹達曰：說文八篇下欠部云：「次，不前不精也。从欠，二聲。」（七四切）樹達按：不前不精與从欠之義不合，許說殆非也。愚疑次當以亞次為義，乃詞之表副貳者也。論語季氏篇曰：「孔子曰：生而知之者，上也；學而知之者，次也；困而學之，又其次也；困而不學，民斯為下矣。」文以上、次、下分言，此用次字之表最為明白者也。又憲問篇曰：「賢者辟世，其次辟地，其次辟色，其次辟言。」左傳襄公二十四年曰：「大上有立德，其次有立功，其次有立言。」亦其例也。以其為詞，故字从欠，猶欲、訓、詠、欥為詮詞字皆从欠也。从二，故義為亞次，為副貳。儀禮特牲饋食禮曰：「亞獻尸。」鄭注曰：「亞，次也。」次猶貳。書顧命曰：「次路在右塾之前。」鄭注曰：「次路，象路之貳。」此鄭君經注可以補正許君之說者也。說文

「貳」从「弍」聲，弍者古文二。次與貳音近，故義得互相訓釋也。穆天子傳卷四曰：「次車之乘」，郭璞注曰：「次車，副車。」說文「貳」訓「副益」，故次訓貳又可訓副也。（積微居小學述林卷二第五十五至五十六葉釋次）

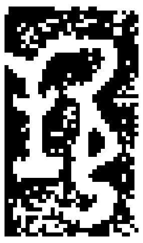


置卣　用作欪官旅尊

說文八篇、欪、咄欪、無慙也、一曰無腸意、按金文用作人名。



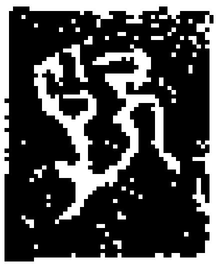
師寰父鼎
矢是彤敄



敄毀　敄
作尊毀彌

孫詒讓云「𢿱字从矛从系，似敄字。說文疒部「瘚」或作「欮」，省「疒」。彤敄義不可通，以聲類求之，疑當為栝之借字。栝正字作桰，說文木部「桰，矢桰檃弦處。从木𠯑聲。𠯑从氒省聲」。氏部「氒讀若厥」。是古氒聲與敄聲相近，得相通借。彤桰承上矢言之，謂以彤漆飾矢桰，即尚書及左傳之「彤矢」也。」（古籀餘論卷三師寰父鼎）釋名釋兵「其末曰栝。栝，會也，與弦會也」。更旁作括。小雅車舝「德音來括」，毛傳「括，會也」。釋文「括本作佸，音活」。說文八篇「佸，會也。从人，𠯑聲」。王風君子于役「曷其有佸」，皆訓佸為會。傳世矢栝作小圓筩形，似弋鐵，旁有下嚮之鉤，即所以檃弦也。孫說至塙。

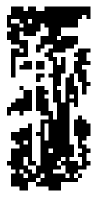
歀



叔朕簠

以歀稻粱

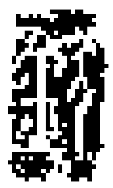
戴家祥曰：歀字从欠从孚，字書未見，以聲義求之，似即小雅苕之華「人可以食，鮮可以飽」之飽。古字以欠表義者，亦或更旁从食，說文八篇「㱃，歠也，从欠，酓聲」，古文作𩚚，从食，今聲。孚聲同包。左傳隱公八年「公及莒人盟于浮來」，公羊穀梁俱作包來。呂氏春秋本味篇「令烰人養之」，高誘注「烰猶庖也」。說文七篇「䍖，或作罦」。集韻下平十九侯「枹桴同字」。孚古文作𤓰，从爪，呆聲，呆古文保。許云「飽，猒也，从食，包聲」，古文作𩚦，从食，呆聲，是歀之爲飽，燀然無疑義矣。阮元釋乳（積古齋鐘鼎彝器款識卷七第四頁），劉心源釋枹（奇觚室吉金文述卷十七第二十一頁），郭沫若釋保（兩周金文辭大系考釋第六二頁），吳闓生釋孚（吉金文錄卷四第十六頁），日本高田忠周釋臭（古籀篇九十六第十六頁），皆未確。唐韻飽讀博巧切，幫母幽部。



魚鼎匕　命

帛命入廞

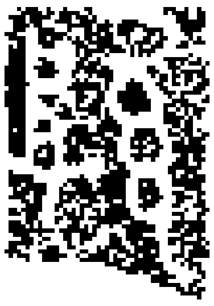
于省吾曰廞即庚、通羹。爾雅釋草、蕧盜庚、釋文庚本又作羹同、雙劍誃吉金文選上三第三十葉魚匕



魚鼎匕　曰

欽哉出游

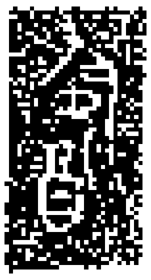
說文八篇「欽，欠皃，一曰敬也，从欠金聲。」段玉裁注「凡氣不足而後欠，引申之，乃歉然如不足之意。」朱駿聲以爲不要，「若按段說欠之轉注爲歌，終嫌紆曲，且欠者急嘔放肆之貌，不當爲訓欽本字也。」（說文通訓定聲臨部第二）按朱說亦有理，但欽原義不明，有待再考。魚鼎匕「曰欽哉出游」，欽作嘆詞，如書舜典「欽哉欽哉」，或欽初義爲人對某事某物某人的一種贊嘆聲，以後又由這種贊嘆聲轉而有肅然起敬的含義。



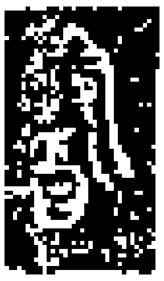
訇毀　必彤沙

𣢾

𣢾，郭沫若釋歊而無說，銘拓右旁㫗釋為点，左旁㫗釋為高，字當从欠从厚，厚亦聲。𣢾通假為緱，說文十二篇：「緱，刀劍緱也。」厚、侯古音同屬匣母侯部，故𣢾可假借作「緱」。訇毀「𣢾必」或為劍飾、劍鞘一類賞賜物。

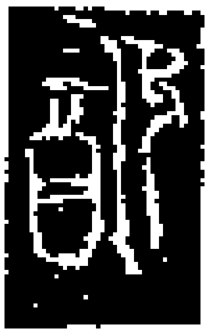


余贎逐兒編鐘
㱃飤訶舞

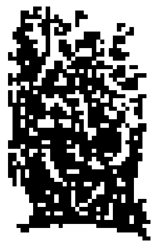


一

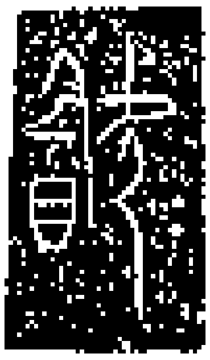
僕兒鐘
㱃飤訶遻



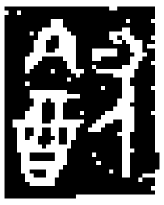
沇兒鐘
用盤㱃酒



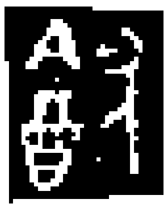
杕氏壺
虞以匽㱃



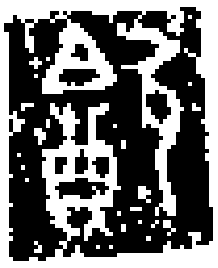
中山王嚳方壺
氏以遊夕㱃飤



㠱仲壺



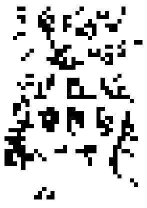
㠱仲壺
作倗生㱃觳
㠱仲

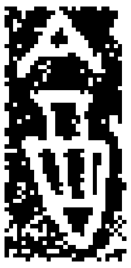


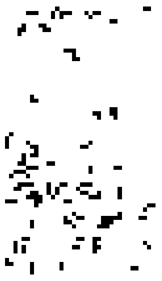
膳夫山鼎　令汝
官嗣㱃獻人于冕

高田忠周曰：說文「㱃、歠也、从欠酓聲、古文作汵、从水今聲。又古文作𩚣、从食今聲」蓋疑㱃原从欠从酉今聲、左旁與訓酒苦味也、从酉今聲酓字形同而自別矣。今聲與古文合、且古文从水从食意自可見、若唯从欠酓聲字意不可見耳。酓為酒苦味、於㱃義無相涉。後人作飲、合㱃食為形也。易需「君子以飲食宴樂」虞注「水流入口為飲」、此字本義。其字當以㱃為正形、而專飲酒㱃為正字。儀禮公食禮「飲酒漿飲」注「飲酒

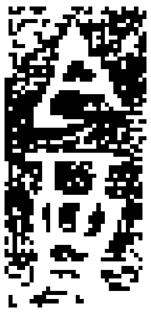
清酒也、是也、歓原、謂歓漿、轉所歓漿、亦謂之飲也、酒漿亦一、故下文有从水酉者是也、歓又从酉、益可以證矣、（古籀篇三十五第一四葉）

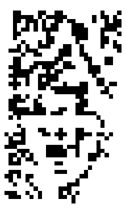

奠方鼎　秦酓

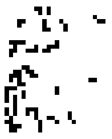

辛巳乍[illegible]：彝
酓多亞聖享京邐
王


奠方鼎　戍鼎

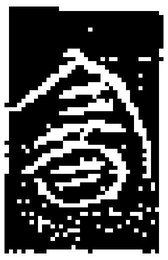
酓

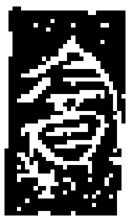

酓壺　伯
作姬酓壺


伯戔酓壺
伯戔作酓盂

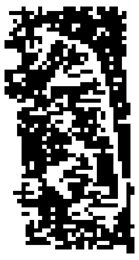

楚王匜
楚王酓肯

酓趣
亡士


蓋


器

楚王酓忎鼎　楚
王酓忎戰隻兵銅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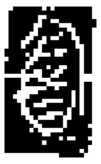
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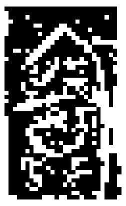
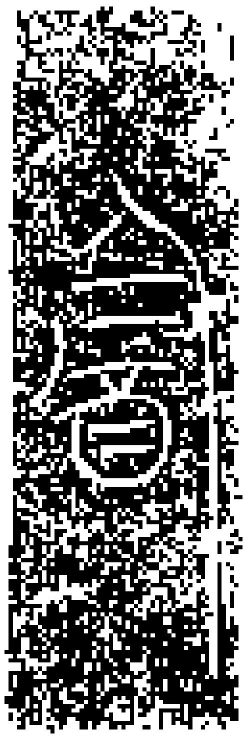
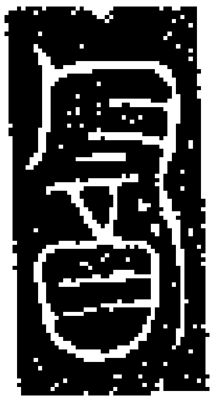

三

楚王酓肯簠　楚
王酓肯作鑄金簠


楚
王

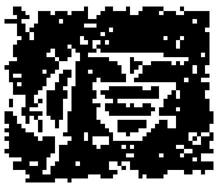
酓肯鼎　楚王
酓肯作鑄鉈鼎

楚王盤　楚王
酓肯作爲盥盤



楚王酓章鎛　楚王酓章
作曾侯乙宗彝

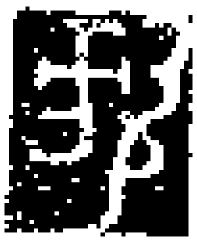
商承祚曰：酓从酉从今，卽酓亦卽歙字，也作瓶，酓盉作畬，與此同，甲骨文作㱃，其仲壺蓋作㱃，象人垂首至甕，沇兒鐘作㱃，余贎逐作㱃，象人以勺汁酒，皆有飲義，後衍變以冋ㄋ弓為今，以人形為欠，遂成今飲字（十二家吉金圖錄楚王酓肯鼎）。酓字大徐本說文無，然盦䨲鵮歙媕等字皆从酓，當為遺漏。小徐本說文集韻廣韻玉篇都有，訓為酒味苦。金文酓壺指盛酒之壺，與醴壺之醴用法相同，醴訓甜酒，酓訓苦酒，冠於壺之前以示區別。金文或作楚王氏，商承祚認為楚王名氏，單稱氏，加氏稱熊某，熊讀入喻紐，酓讀入影紐，古讀清濁不分，於聲至近，酓熊之歙，人傳讀如薛詩的劉以歙類字，與熊同韻部，古經傳書楚熊往往惟取聲近字，公羊宣八年葬我小君頃熊，解詁云熊氏，楚女，左傳作敬嬴，又昭十二年楚殺其大夫成熊，公羊作成然，熊嬴然酓皆同聲通用字。知此文之酓可讀為熊（十二家吉金圖錄十八葉楚王酓章鐘）。



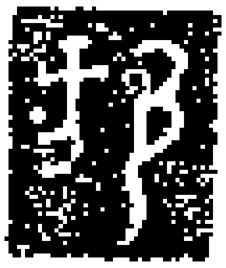
廿九年壺　腹

東周左𠂤偤壺

按余義鐘飲作㱃，从欠从酉象人張口飲酒之形，今（今）為聲；狩伯作姬飲壺作酓，从酉今聲；辛伯鼎作㱃，从人从酉，皆繁簡不同之例。此銘作偤，當是㱃之簡體，金文恒言「㱃壺」「㱃鼎」，此銘亦作「偤壺」，是偤即㱃之證也。



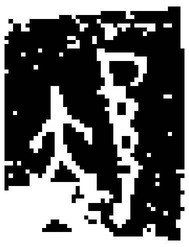
簋



器

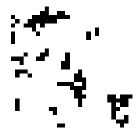
罘殷　罘

作欮旅殷

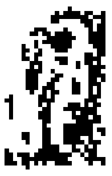


季受尊　埶作于

旦季受貝二朋



簋



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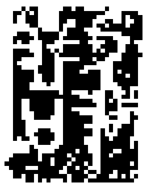

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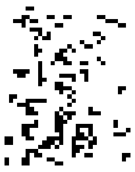
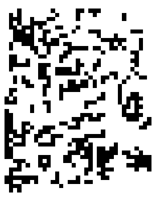


器二

盠方

彝

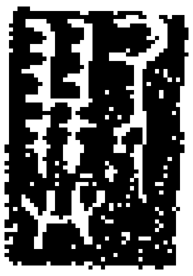


盠尊

埶駒六

師眔八

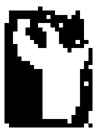
師覲



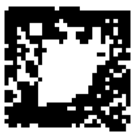
楚鼎、楚

埶作寶鼎

止



若癸戈
旅止乙



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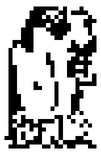
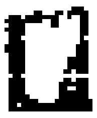


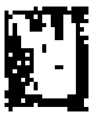
器

帚子毋觚
帚子毋口止



若癸彝
若癸

自乙受丁
旅止乙



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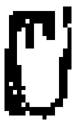

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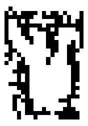
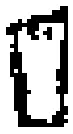


二

亞若受旅方彝　若
癸自乙受丁旅止乙



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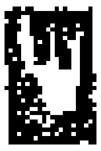

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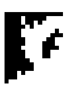
自乙受丁旅止乙



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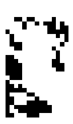
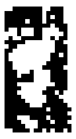


二

父枚父癸
爵　叔枚

父癸觚
止毋



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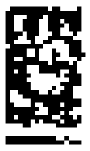

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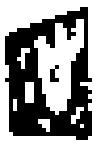

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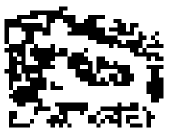
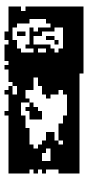


三

亞中受尊　受旅
乙止丁若癸乙自

甲骨文止作𣥂，下象足跟，上象足指，足指之數五，而字形止於三者，猶手本五指而又作彐，又作三指形也。甲骨文貞疒止，惟有它，貞疒止，御于妣己，疒止謂足疾也。止引申為停止、終止之義，後加足旁作趾。詩周南麟之趾「麟之趾」，毛傳：趾，足也。說文二篇：止，下基也，象草木出有阯，故以止為足。按篆書止作𣥂，之作㞢，兩字形近，許慎以㞢釋𣥂，大誤。

正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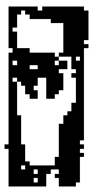
正祖辛父甲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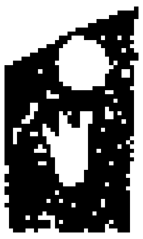
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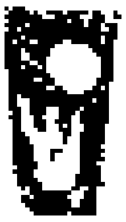
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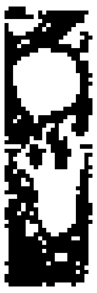
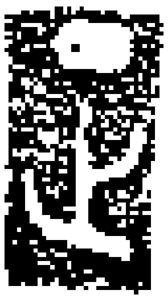
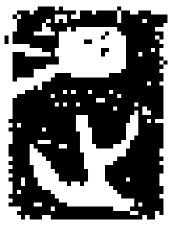

三

魚乙鐃
魚正乙


盂鼎　若
敬乃正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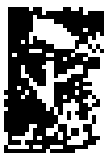
正阜民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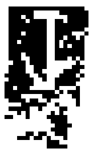
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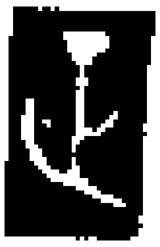
乍冊魖卣
韓于多正



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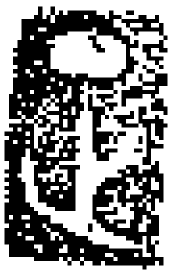
無唯正䎽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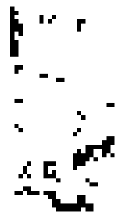
殷正百辟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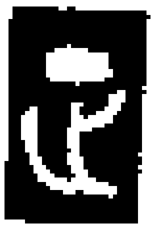
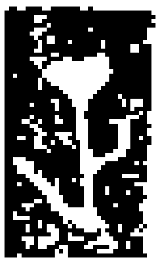
乃辟安德



簋

師遽𣪕　王
延正師氏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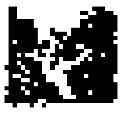
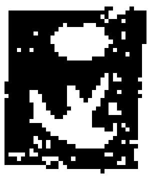

乙亥父丁鼎
唯王正井方



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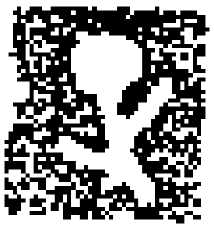
王來正人方



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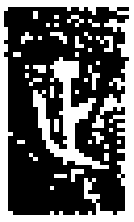
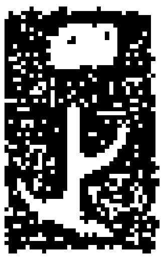
眉矢舍散田



伯正父匜
伯正父作旅

匜



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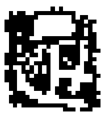
王命二三正



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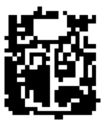
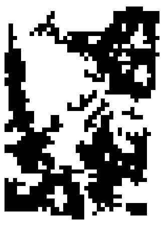
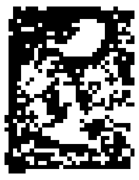


器

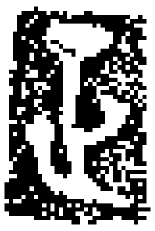
麥彝 辟井
侯光氒正吏



嬰方鼎 姒賞
又正嬰嬰貝



舀鼎 正□
□不□戠食



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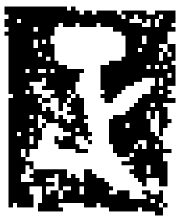
亦唯先正

罢辥
氒辟



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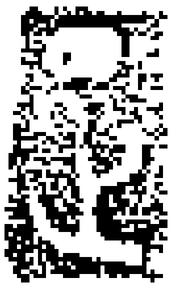
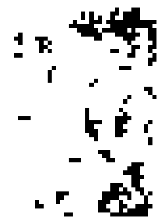
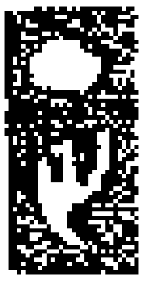
執纓史正仲農



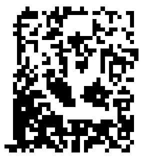
盂鼎 今我唯即
刑㐭于玟王正德



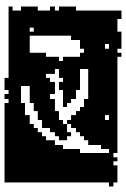
師䖒鼎
正月



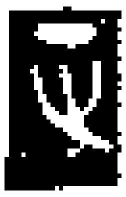
卯其卣
才正月



彔伯㦰簋
唯王正月



蓋一



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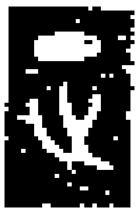

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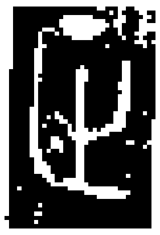

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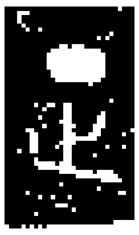

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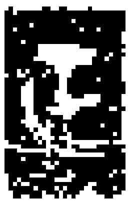

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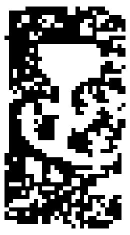

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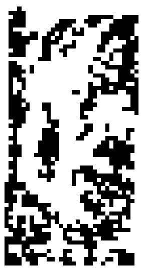

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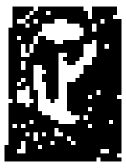

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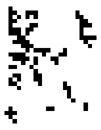
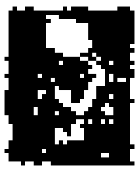


農卣　唯正月甲午



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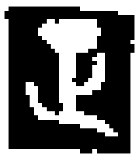

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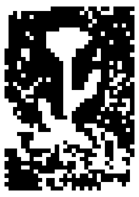

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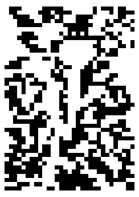

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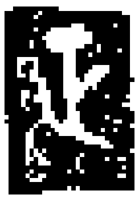

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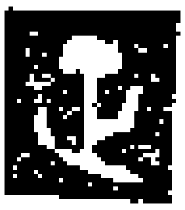

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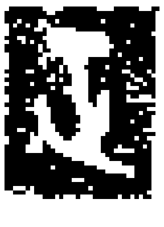
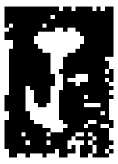


申毀　唯正月

初吉丁卯



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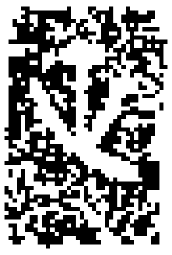

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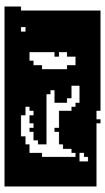

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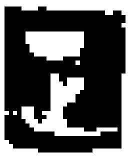

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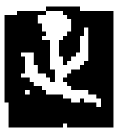

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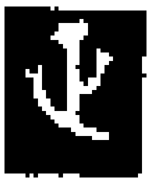

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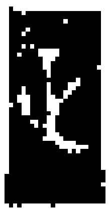
師遽彝　唯正月既生霸丁酉



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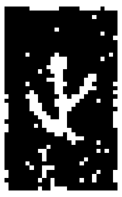

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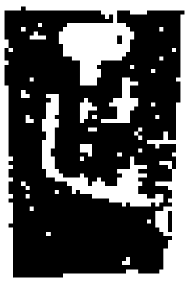

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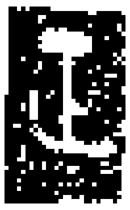

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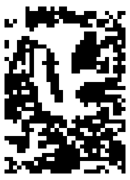
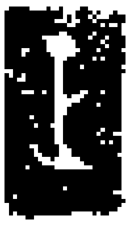


衛鼎　唯九年正月既死霸



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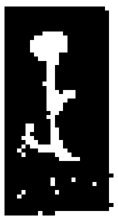

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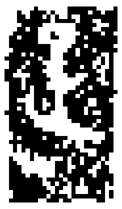

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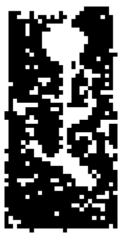

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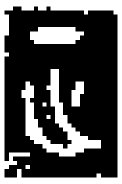
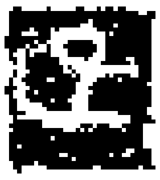
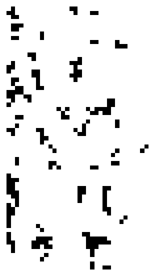
無㠱毁　唯十又三年正月初吉壬寅



休盤 隹廿年
正月既望甲戌



駒父盨
正月



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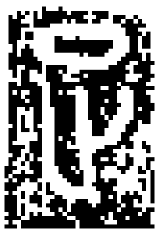

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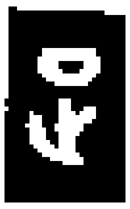
尹食卑威義



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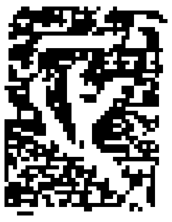
卸正衛馬匹



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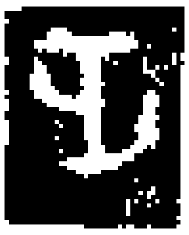

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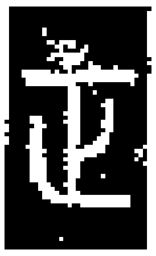
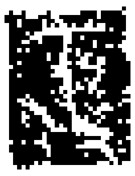


邾公釛鐘 禾容庚
及我正卿



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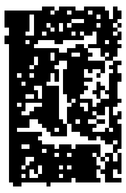

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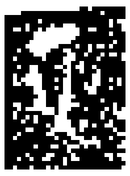

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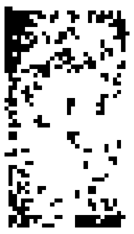

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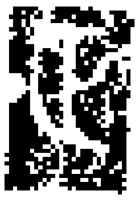

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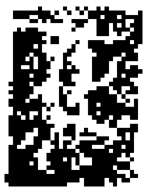

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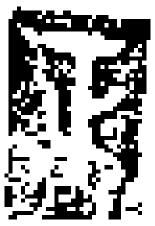

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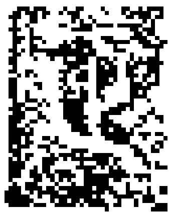
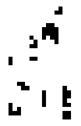


七

小克鼎　王命善夫克舍令于成周遹正八自之年



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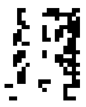

四

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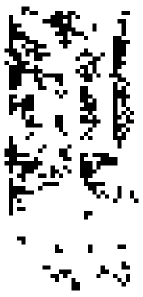

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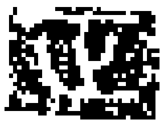
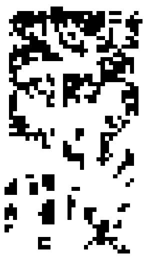
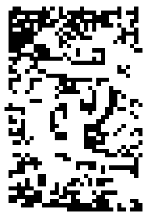


公克宅　匜　唯王正月



哀成叔鼎　正月庚午



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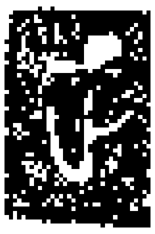

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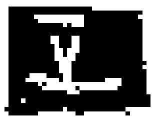
大師虘簋　正月既望



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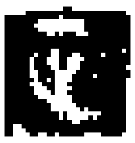

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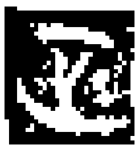
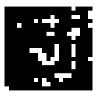
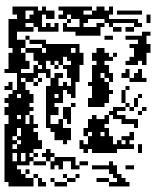


器二

絡子卣　唯正月丁丑



曾□□簋　唯正月⃞初⃞吉



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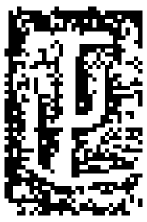

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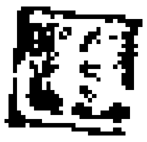
殷穀盤唯
正月初吉



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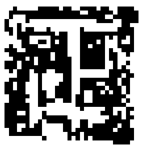

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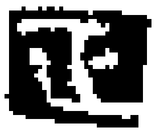

三

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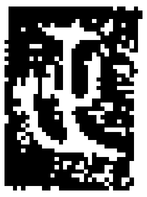
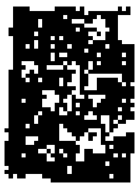
王正月初吉



鬳兌毁唯正
月初吉甲午



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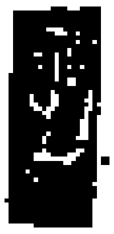

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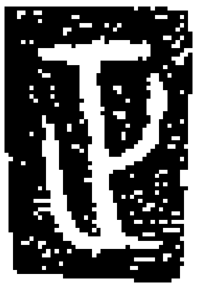

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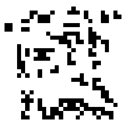

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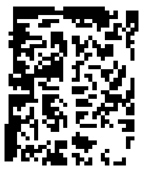

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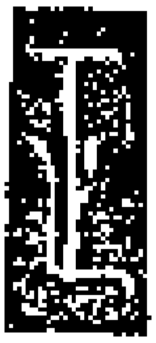

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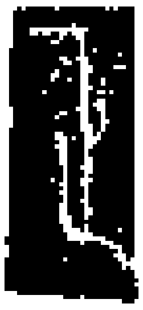

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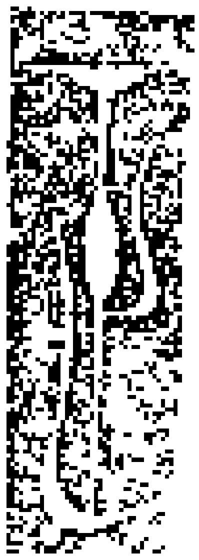
初吉丁亥



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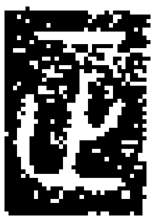

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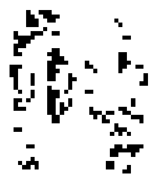
吉丁亥



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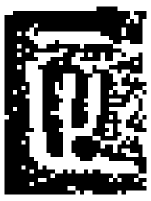

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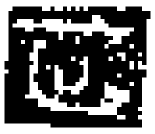

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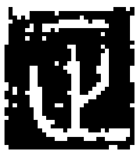

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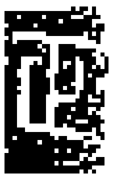

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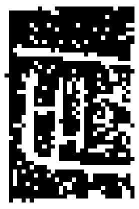

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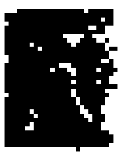

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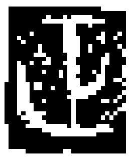

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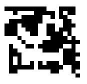

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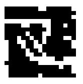

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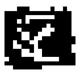

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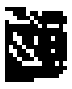

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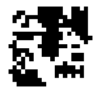

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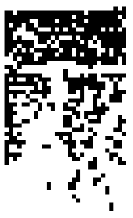

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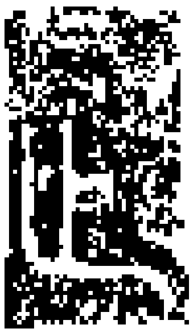

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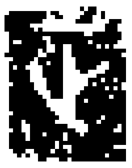

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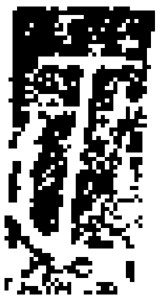

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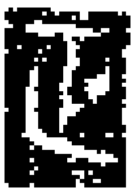
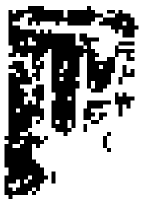


蔡口子壺 唯正月

初吉庚午



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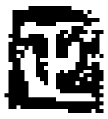

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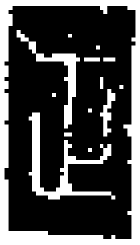

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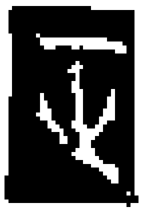

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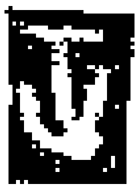

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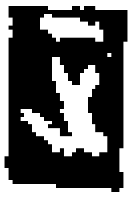

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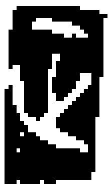

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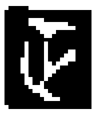

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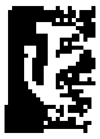

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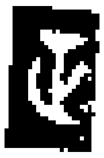

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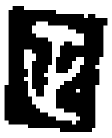

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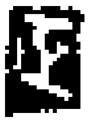

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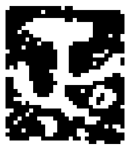

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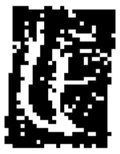

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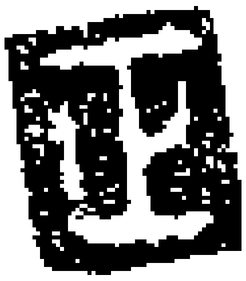
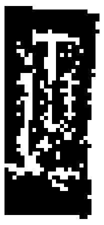


鄀公敄人簋 唯鄀正二月初吉乙丑



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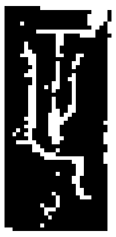

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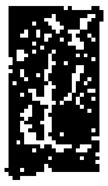

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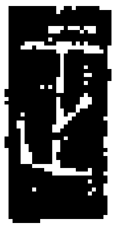

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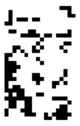

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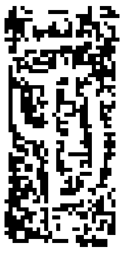

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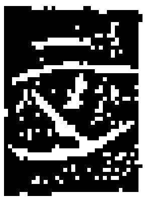

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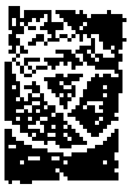

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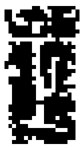

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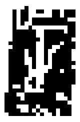

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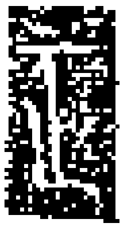

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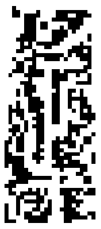

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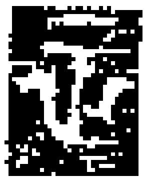

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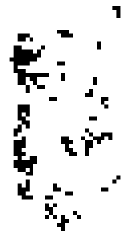

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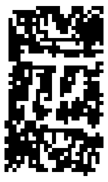

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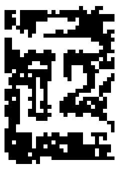

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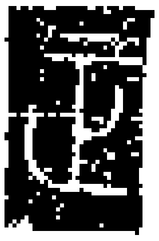

鐘伯侵鼎
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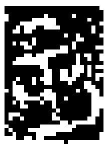

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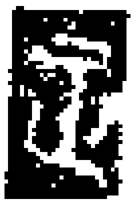

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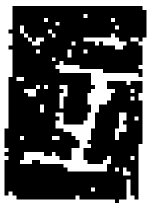

器

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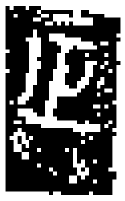

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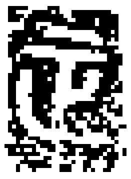

器

考叔脂父簠
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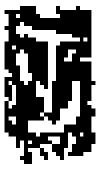
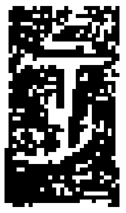


𨟻公孫脂父匜
唯正月初吉



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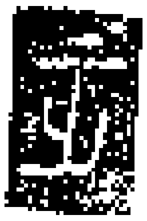
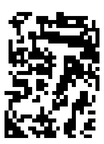


二

楚屈子簠
唯正月初吉



王孫
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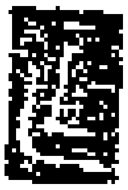
唯正
月初吉



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唯正月初吉

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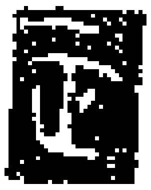
唯正月初吉



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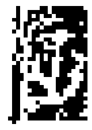
叔盤

唯正
月初吉



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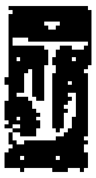

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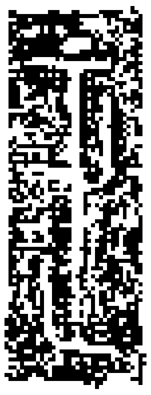

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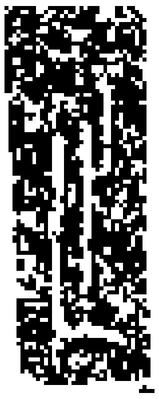
盤



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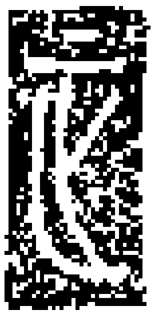

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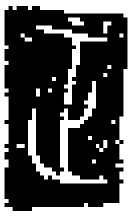
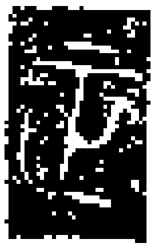


貉尊 唯正月吉日乙丑



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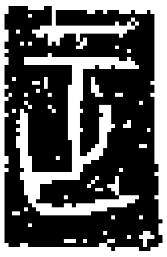

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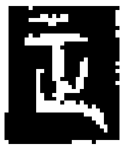

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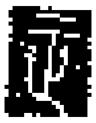

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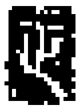

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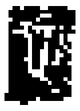

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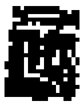

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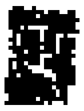

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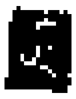
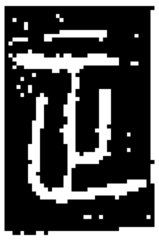
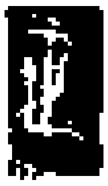


六

者減鐘（西清續鑑甲編） 唯正月初吉丁亥



陳子匜 唯正月初吉丁亥



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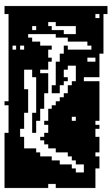

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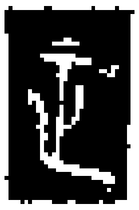

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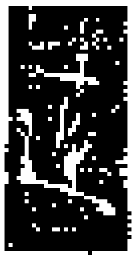
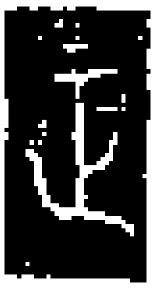
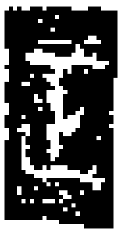


曾子□簠 唯正月初吉丁亥



蔡大師鼎　唯正月初吉丁亥



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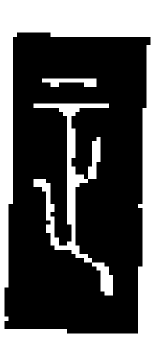
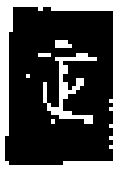


姑馮句鑃　唯王正月初吉丁亥



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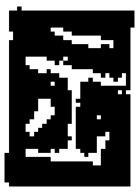

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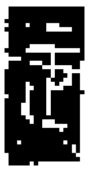
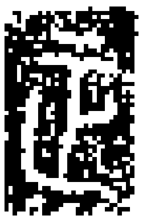


逭公鐘　唯正月吉日丁亥



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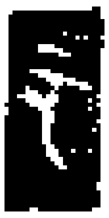
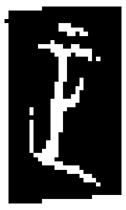
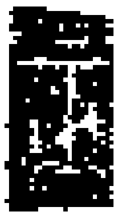


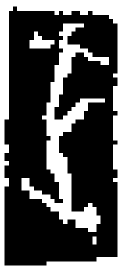
黃韋艅父盤　唯正月初吉庚申



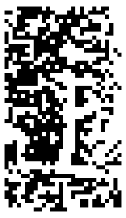
徐王義楚鍴　唯正月吉日丁酉



宜桐盂　唯正月初吉日己酉



鄘侯𣪘　唯五年正月丙午



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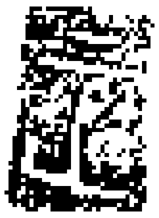
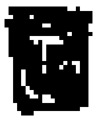
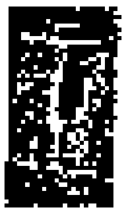


嚞

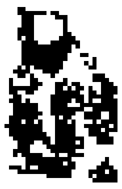
上鄀府簠　唯正六月初吉



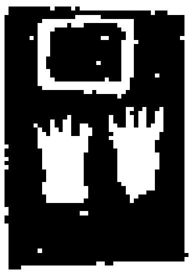
陳侯因資錞
唯正六月癸未



覓兒鼎　唯正
八月初吉壬申



大保簋　用大保
于子卸正賈貝



父癸告正尊
父癸告正

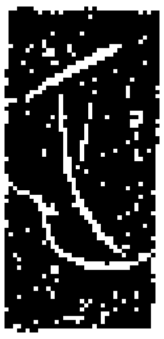
說文二篇「正，是也。从止，一以止。古文从二，二，古文上字。亦从一足，足亦止也。」按正與是名異而實同。古代為天子諸侯學射而設之箭靶。正乃基址，▪象受矢點，猶是之上文从𠙵也。卜辭金文或體从口作足，其形似足，實非足字。小篆作正，變口▪為一畫。一為指示性符號，將以使人記其注意之位置，猶古文𡗕未（說文天顛也）之寫作天，丁（由從鄭注元顛也）之寫作兀，帝之或體作桒，此蓋六書之指事字也。字亦作𤴓，从二从止。二，

古文上，址上為正，亦猶天之作兲、元之作元，在六書為會意。會意者，會合兩字以見意也。由象形而指事，由指事而會意，亦商周文字六書隸屬變動之常例也。天官司裘「王大射，則共虎侯、熊侯、豹侯，設其鵠」，鄭玄注「方十尺曰侯，四尺曰鵠，二尺曰正，四寸曰質」。鄭玄非之，謂鵠與正乃皮布之異質，畫布曰正，棲皮曰鵠。（中庸失諸「正鵠」注）方皆四尺，居侯參分之一。正亦鳥名，齊魯之間名題肩為正。正、鵠皆鳥之捷黠者。（儀禮大射注）陸璣詩草木鳥獸蟲魚疏，隼，鷂屬也，齊人謂之擊征，或謂之題肩，或謂之雀鷹。大射設司正之職，正所以射於侯中者。

正政征不但同部，而且同母，故正亦同政。說文「政，正也，从攴从正，正亦聲」。商書湯誓「舍我穡事而割正夏」，史記殷本紀作「割政」。微子「殷其弗或亂正四方」，史記宋微子世家作「殷不有治政，不治四方」。小雅節南山「不自為政」，禮記緇衣作「不自為正」，是正政互通之證。

說文二篇「𨑓，正行也，从辵，正聲。征，𨑓或从彳」。左傳襄公十三年「先王卜征五年」，杜預注「征，謂巡狩征行」。征行即正行。地官司門「正其貨賄」，鄭玄注「正讀為征」。夏官司勳「惟加田無國正」，釋文「正，本亦作征」。禮記王制「譏而不征」，釋文「征本又作正」。是又正征互通之證。

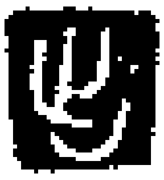
乏



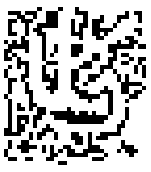
中山王𰯼方壺
乏其先王之祭祀

說文二篇「乏，春秋傳曰反正為乏」說義說形皆杭，但存引經。中山王𰯼方壺「乏其先王之祭祀」，乏當為匱乏，左傳襄公十四年「匱神乏祀」，是其證也。乏字作正形，上橫略斜而不反書。

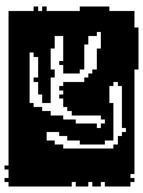
出



蓋一



蓋二



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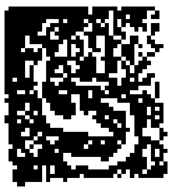

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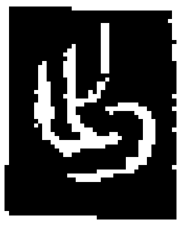
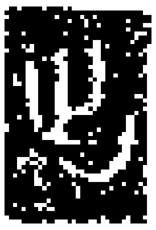


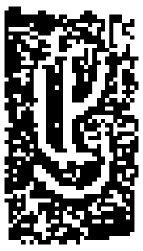
器五

頌段



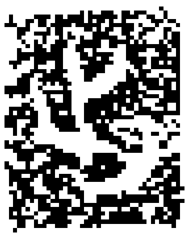
一

頌鼎

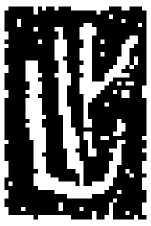


蓋一

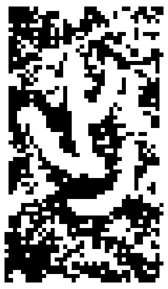
頌壺
以出



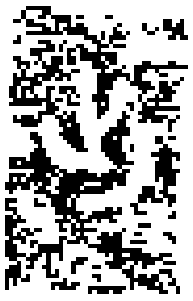
大克鼎
出內王令



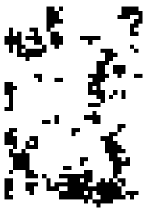
伯尊　永
世毋出



永盂　卑
眔公出



永盂公
趞出卑命



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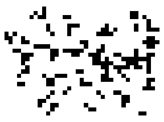
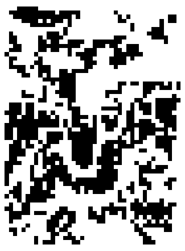


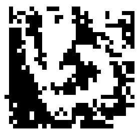
器

敔卣王
出獸南山



膳夫山鼎
受冊佩以出

一



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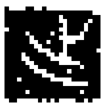
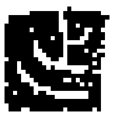
矦侯[illegible]井

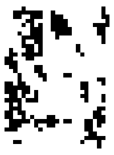


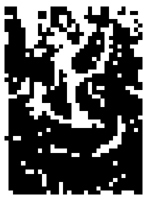
蓋



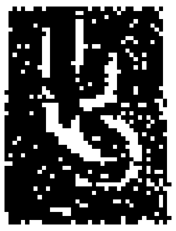
器

麥彝　用爾
井侯出入





𩰫卣　孫子
用言出入



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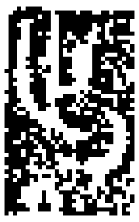

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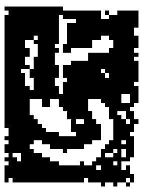
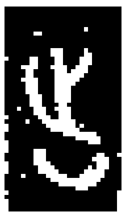
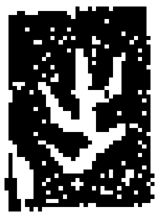


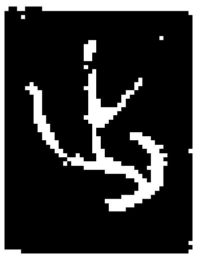
兮甲盤 毋敢不出其貟



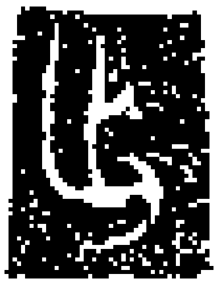
白矩鼎 用言王出內事人



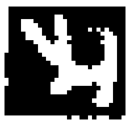
舀鼎 非出五夫□□匿



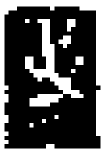
師望鼎 虔夙夜出內王命



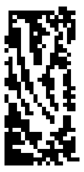
大克鼎 昔余既令女出內朕令



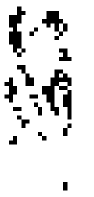
小臣宅簋 用鄉王出入



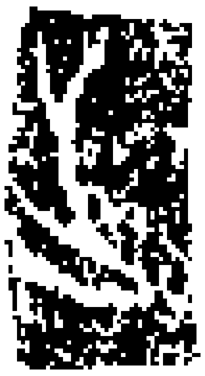
衛鼎 乃用鄉王出入事人



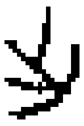
魚鼎匕 耤入耤出



魚鼎匕 曰欽哉出斿

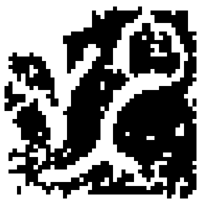


渣嗣土逘簋 出令康侯啚于衛



鄂君啓節 女載馬羊牛以出內關

張日昇曰：按說文云「出，進也，象艸木益滋上出達也。凡出之屬皆从出。」甲骨文作㞢旹諸形，从止从凵，金文稍變作𡳿，許氏據篆文論體以止爲艸木形，其誤顯然。吳大澂謂凵象納屨形，此當於周禮而爲說者。且出、反二字義雖相反，而構形則絕無關係。出从止，反从夊，反乃抵之初文。孫詒讓謂古出字取足行出入之義。李孝定謂「以內字作冏觀之，凵、冖疑爲坎陷之象。古人有穴居者，故从止从凵，而以止之向背別出入也。」（甲骨文字集釋二零七四頁）內作冏之說未詳，以止之向背別出入一說，則當移用於出各兩字。出，離穴外出。各，自外臨至。止形相反，字義隨之。（金文詁林卷六第二九二五葉）



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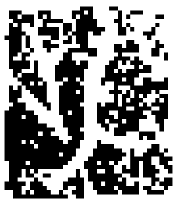
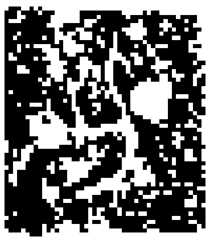
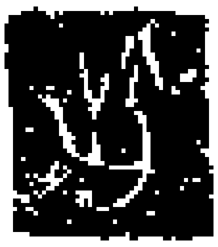


器

此盉　此
作寶盉



南疆鉦　余
處此南疆



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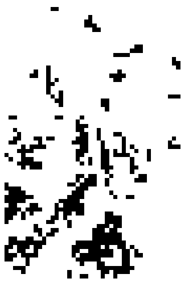
冉鑄此鉦鍼



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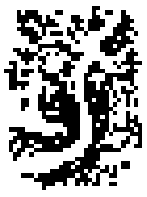
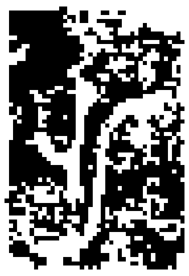


此鼎　此其
萬年無疆



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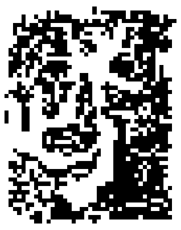
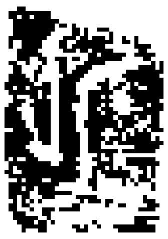


此鼎　嗣土毛
叔右此入門



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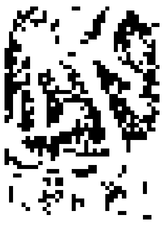
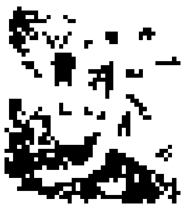


此鼎　王乎史
翏册命此曰



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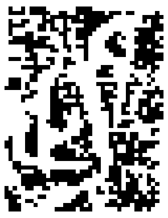
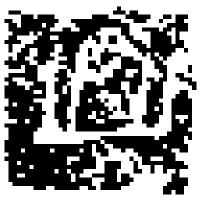
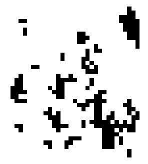


此鼎　此敢對揚
天子丕顯休令



鼄冂白鼎　鼄冂
伯作此嬴尊鼎



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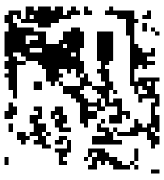
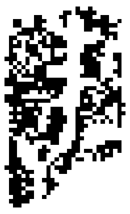


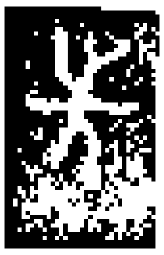
器

鯱且丁卣　歸福
于我多高此山

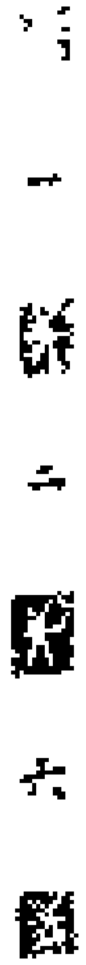
說文二篇「此，止也。从止从匕，匕，相比次也。」林義光曰古作此，卜即人之反文，从人止，此者近處之稱，近處即其人所止之處也。獻按人所止表示動詞的終結，義同已，故爾雅釋詁「已，此也」。金文此用作人名，或用作代詞，如南疆鉦「余冉鑄此鉦鐃」。

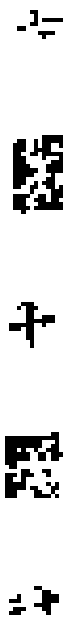


先父乙爵
先父乙

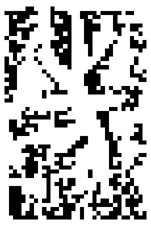


㝬鐘
侃先王



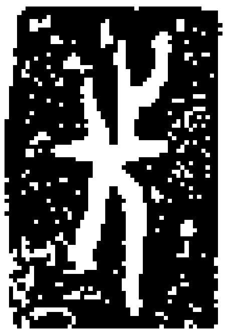


邵鐘　樂
我先且

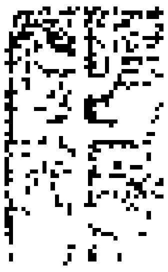


二

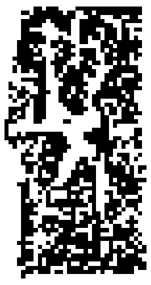
南宮乎鐘
先且南宮



虢季子白盤
是㠯先行

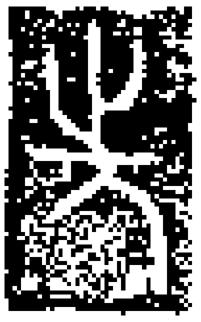


盂鼎　法
保先王

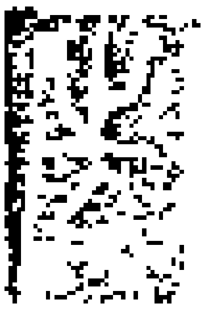


毛公鼎
永巩

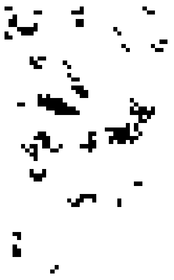
王先



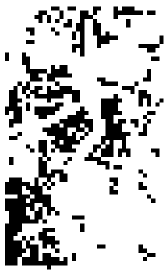
㝬𣪕　爯
盩先王



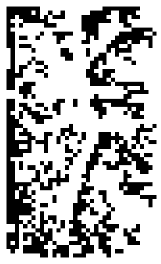
㝬𣪕　亞
盩先王



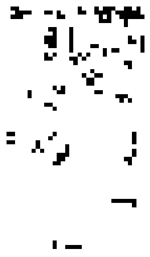
簋一



器一

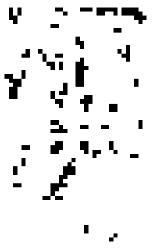


簋二



器二

㠯彝



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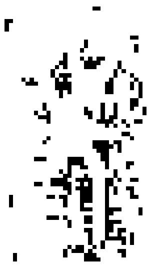
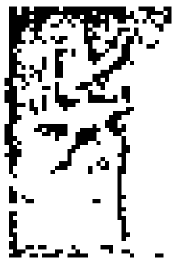
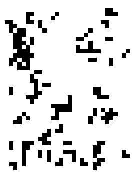


二

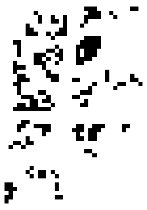
癲鐘 用
辟先王



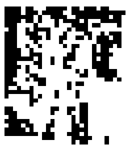
師望鼎 用
辟于先王



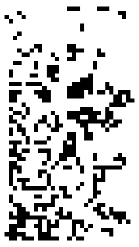
師虎簋 先
王既命女



詢簋 先
虎臣後庸

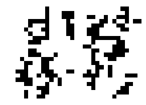


晉公盆 以
帥井先王

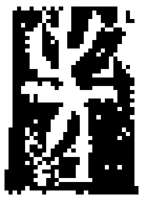


器

𠑇匜 女
上卬先誓



蓋



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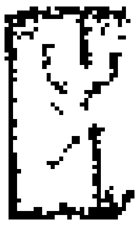
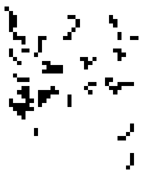


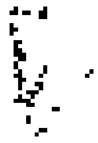
器二

盠方
彝



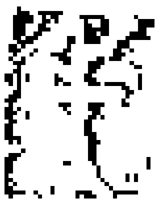
盠尊
更朕先

寶
事

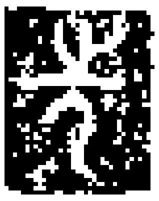


器

畬毋羊卣
先以人于堇

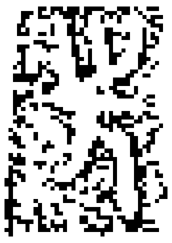


令簋令用
奮先馬走



叔向
父簋

肇帥刑
先文祖



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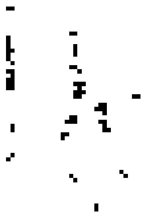

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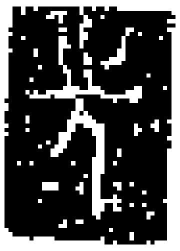
速先𤔲諸兄



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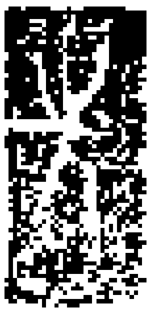

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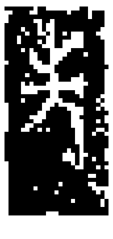
余先王若德



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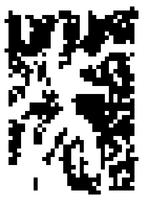
乃且

克奉
先王



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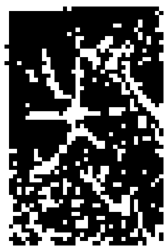

盖二

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在
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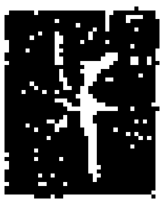

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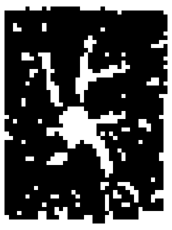

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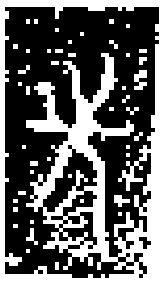

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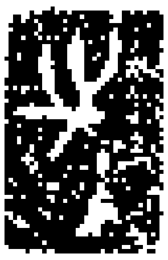

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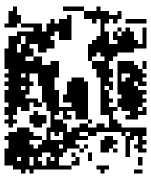
余唯𤔲先王
命



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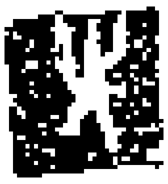

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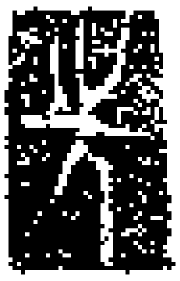

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鼎　今余唯
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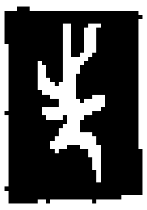

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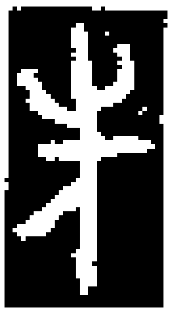

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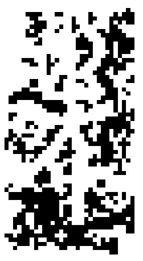
其遹省先王



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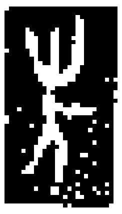
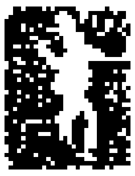


伯先父鬲 伯先父作媵尊鬲



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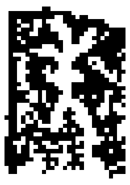

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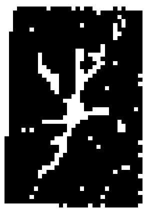
𧽊簋 王乎內史先冊令𧽊



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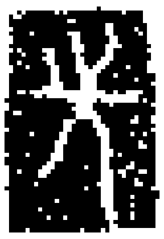

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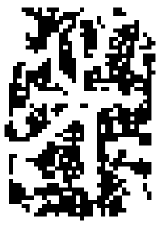

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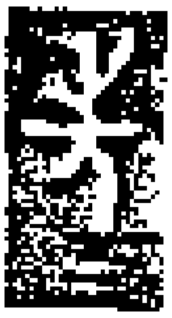
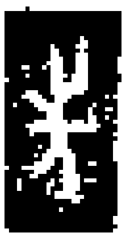


宗周鐘 用邵各不顯祖考先王



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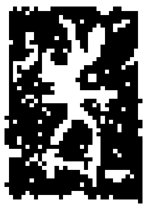

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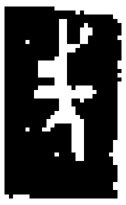

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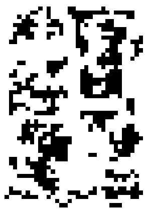

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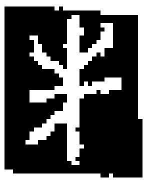

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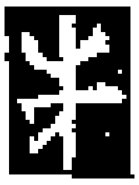
沈子簋



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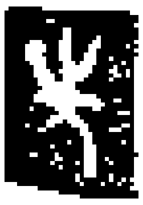
沈子簋 念自先王先公迺妹克衣



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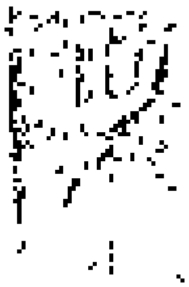

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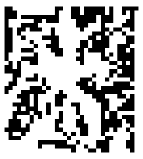

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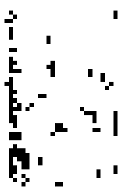

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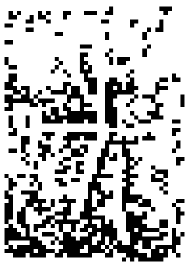

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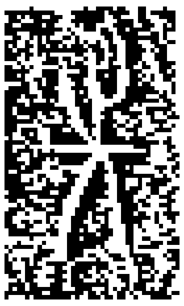

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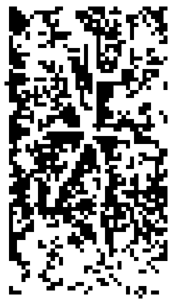

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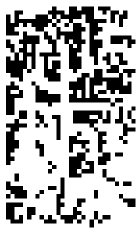
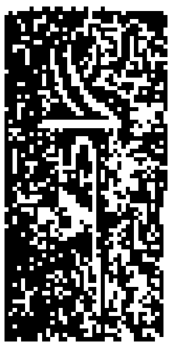
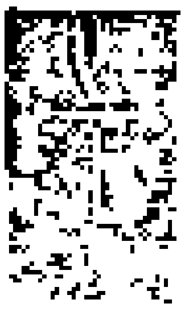
秦公鎛



秦公簋 我先祖受天命鼏宅禹責



中山王譽方壺 以祀先王



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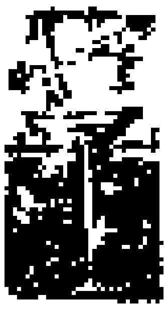

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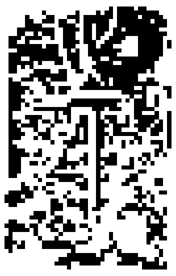

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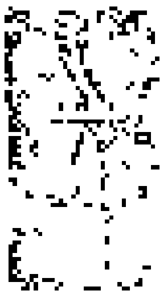

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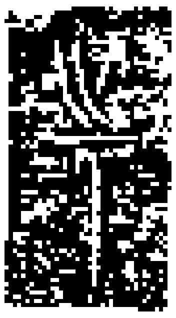
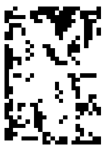


𧊒盗

壺　先
王之惠



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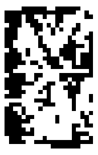

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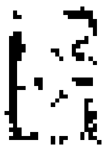

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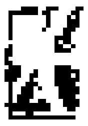
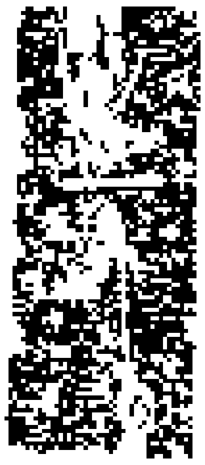
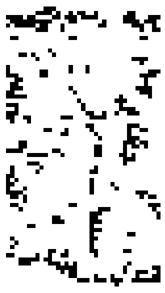


五

驫羌鐘　先
會于平陰



中山王嚳鼎
虞先祖趄王



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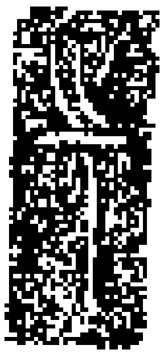
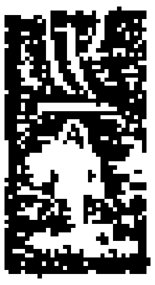
者先王慈㤅



中山王嚳方壺
之其先王之祭祀



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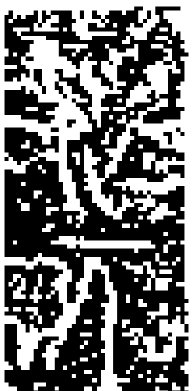
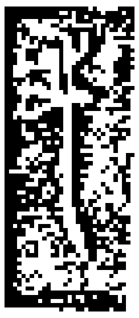
庸先王之工刺

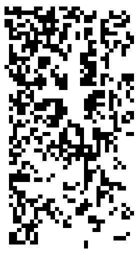


中山
王嚳

鼎　虞先考成
王棗棄羣臣

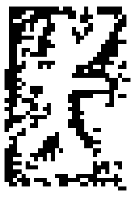


句鑃　以樂匚者父
子□□之先人是語

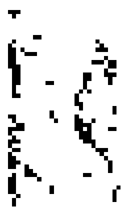


器

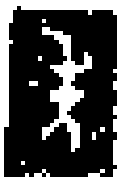
員卣　員
先內邑



禹鼎　克
夾召先王



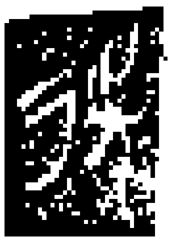
卯毁　余懋
爯先公官



器

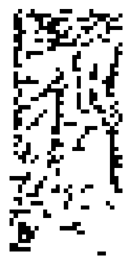
諫毀　王乎內史先册命諫

孫詒讓曰：說文（先部）先，前進也，从儿从之。又（出部）之，出也，象艸過屮枝莖漸益大有所之也。甲文之與小篆同，而先則作𠂒，从止，二文絕不相通。金文嘉鼎先作𠂒，略同。竊疑古文先字本从止，與歬从止在舟上（說文歬部）解意略同。止皆謂人足趾所履，不行而進則謂之歬，歬進不已則謂之先，咸與會意字例無迕，或亦倉沮之初制與。（名原上一七至一八）葉



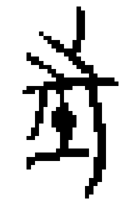
一

僕兒鐘 以追孝侁祖

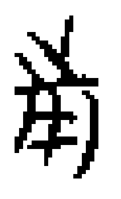


余贎逐兒編鐘 以追孝侁祖

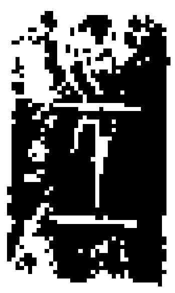
鐘銘「侁祖」，侁即先字，先从止，故侁从彳表示行走之義，侁為先後之先。



鄂君啓節
自鄂往



鄂君啓節
自鄂往

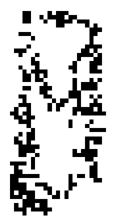


𧊒蚉壺
惪行盛㞷

㞷

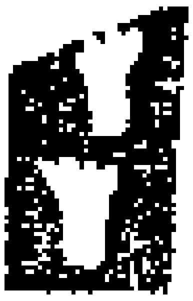
陳逆簋 作爲
㞷皇祖大宗簋

高田忠周曰：今審篆形，上作㞢，與他文从㞢者，自有别矣，又下从土，即𡈼省文，說文「㞷，艸木妄生也，从㞢在土上，讀若皇」，小徐本又有古文作𡉉，正从𡈼，此與往來之往古文从㞢土作㞷相似不同，但後人兩字相亂不分，又遂制往、進字以易㞷字，所以孳乳益多也。㞢爲進出向上之意，从土上㞢艸木妄生，會意自顯，从𡈼，直上之意也。善矣㞷字从土上止，㞢足彳皆進行之意也，然凡㞷聲字雖當从㞷，[illegible]狂當从㞷，如此而皆聲兼意也。唯古文通用，形近假借。（古籀篇八十二第二葉）金文㞷用作旺盛，來往之義或假借爲皇。



步丁父癸爵

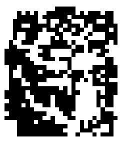
步丁父癸



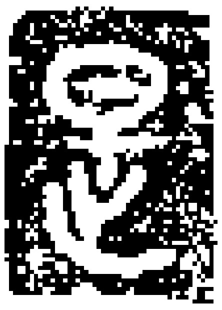
子且辛尊

子祖辛步

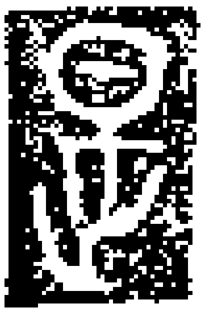
楊樹達曰：說文二篇上步部云「步，行也。从止𡳿相背。」按止𡳿皆象足趾，左右異向者，一象左足，一象右足也。步字止在上，𡳿在下，象左右二足前後相承之形，許君云从止𡳿相背，非也。禮記祭義篇云「故君子頃步而弗敢忘孝也」，釋文云「頃讀為跬，一舉足為跬，再舉足為步。」以再舉足釋步，較許君之訓為行者，其於字形尤為密合也。（積微居小學述林八四葉釋步𡳿）



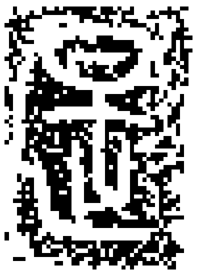
事歲戈
是立事歲



虢季子白盤
是以先行

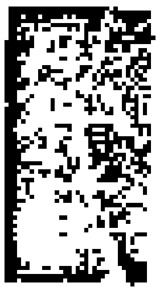


虢季子白盤
是用左王

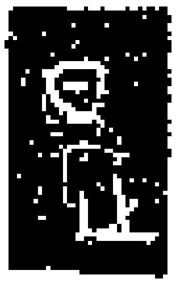


盂

秦公設
萬民是敕

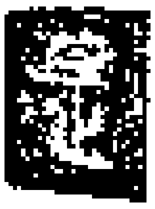


𨛭王糧鼎
世世是若



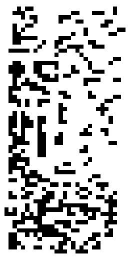
郘黛

尹鉦
余是尚
士

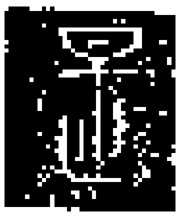


一

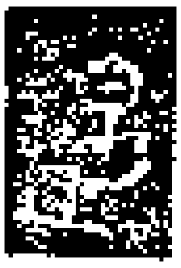
徵兒鐘
後民是語



余贎逐兒鐘
後民是語



𪩘大史申鼎
子孫是若



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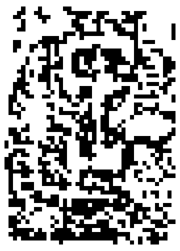

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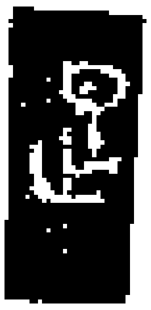
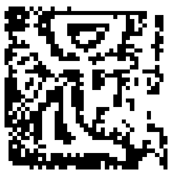


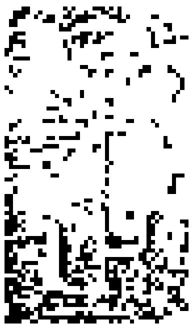
三

邾公

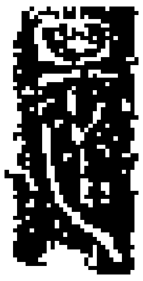
牼鐘
器是寺
分



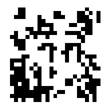
邾公華鐘
邾邦是保

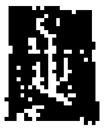


𦅫鎛
舒可使
是

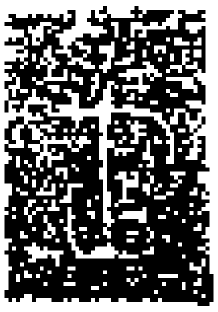


杕氏壺 可是金契

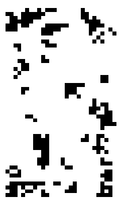




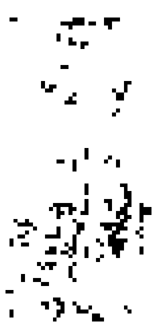
者減鐘 永保是尚（西清續鑑甲編）



𦅫鎛 余四事是台

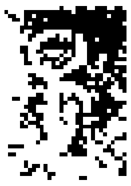


[illegible]叔鼎 [illegible]之鼎

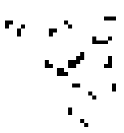


[illegible]子孫[illegible]

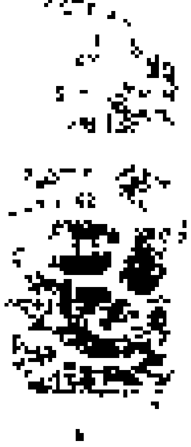
永寶是尚



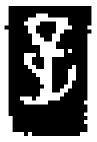
長[illegible]簋 孫永寶是尚

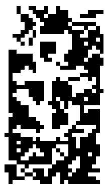


殳季良父壺 子孫是永寶

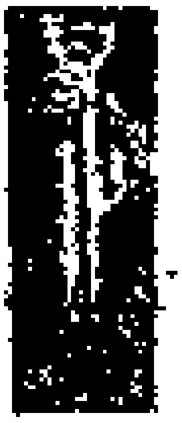


書也缶 欒書之子孫萬世是寶

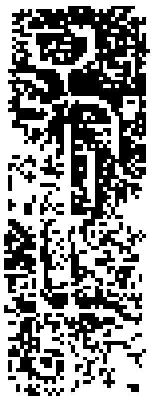




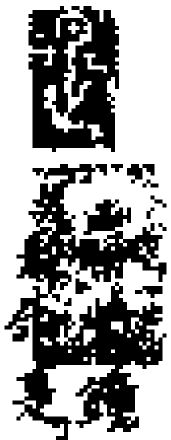
[illegible]孫鐘 [illegible]永保是從

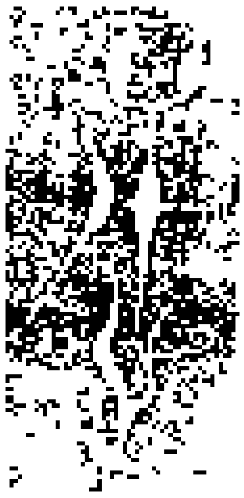


蔡侯尊

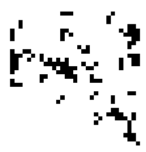


蔡侯盤 [illegible]

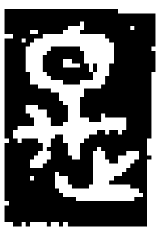




王子午鼎
子孫是制

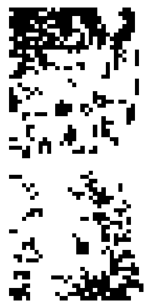


陳逆殷
子孫是保

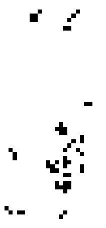


陳公子
甗　子子

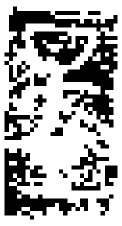
孫是
尚



公孫班鐘　是
□霝命無其



毛公鼎　適
唯是喪我或



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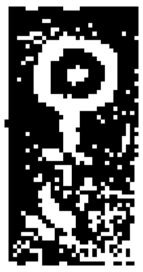
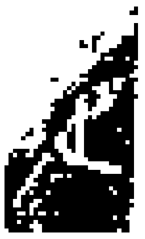
又弗㝅是用壽考

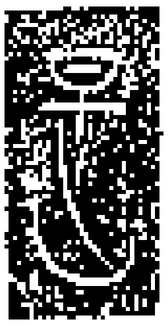


是□殷　是□作
朕文考乙公尊毁

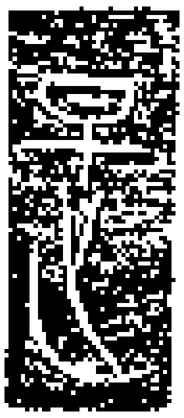


司鐸　以
樂□者　又

子□□之
先人是鄧



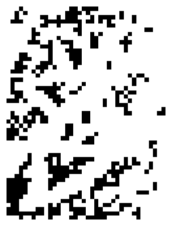
中山王嚳方壺
是有純德遺訓



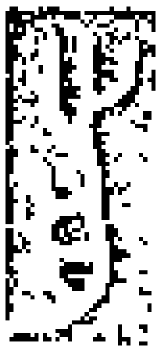
中山王嚳
鼎　唯虐

老闕是
克行之

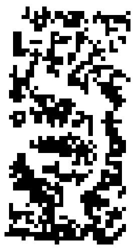
戴家祥曰：說文二篇「是，直也。从日正。」是籀文是，从古文正。按毛公鼎、陳公子甗皆象有矢著之，知⊙非日月之日，殆象射鵠形。天官司裘「王大射，則共虎侯、熊侯、豹侯，設其鵠；諸侯則共熊侯、豹侯；卿大夫則共麋侯，皆設其鵠。」鄭玄注「鵠者，取名於鳱鵠，鳱鵠小鳥而難中，是以中之為雋，亦取鵠之言較，較者，直也。射所以直己志。用虎熊豹麋之皮，亦服猛討迷惑者。」射取其中鵠，故不中者為失。是易未濟上九「有孚失是」，虞翻注「是猶正也。」位不正故失是也。禮記大學引太甲曰「顧諟天之明命」，鄭玄云「諟猶正。」是諟、韙義並同。爾雅釋言「是，則也。」廣雅釋言「諟，是也。」諟為是之加旁字，諸家不知⊙為習射之鵠的，誤以日月之日釋之，故牽强附會，皆無當於造字之初義矣。



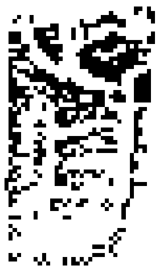
師𩛥鼎 隣明令辟歬王



𢽷殷 其各歬文人



昊生鐘 用喜侃歬文人



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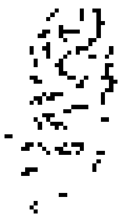
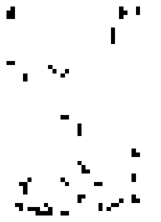
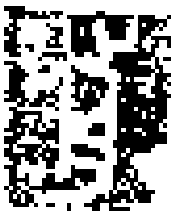


二



三

兮中鐘 用侃喜歬文人



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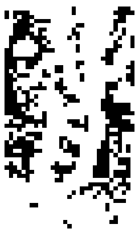
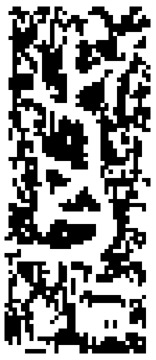
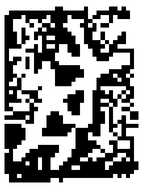


四

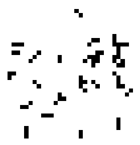
追殷 用享孝于歬文人



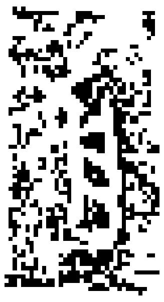
井人妄鐘 用追孝侃歬文人



善鼎 唯用妥福唬歬文人

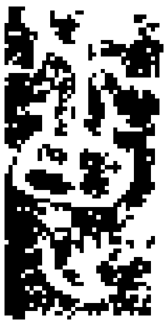


昊鐘 用卲各喜侃歬文人

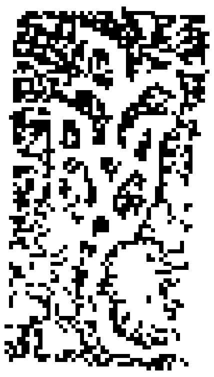


𤼈鐘 用卲各喜侃樂歬文人

高田忠周曰，說文，歬，不行而進謂之歬，从止在舟上。盖止者人也，人不行而舟進行會意甚顯，經傳皆以前爲之，前即𠝣本字。（古籀篇六十二十二葉背）楊樹達曰，晉韓又嘗說歬字，謂許說止在舟上，舟非舟船之舟，說文履下謂舟象履形，歬字謂止在履上耳。古人入室則脫屨，止在履上，故爲歬也。（積微居小學述林八四[illegible]）



㝬段　作
疐在下



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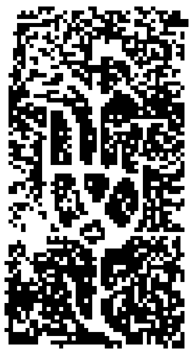
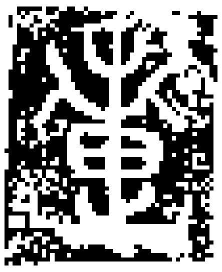


二

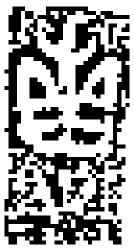
井人妄鐘
疐處宗

室

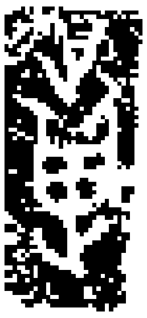


器

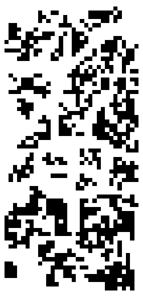
秦公段
畯疐才天



舀鼎　用
臣曰疐

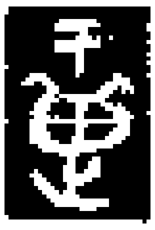


盖

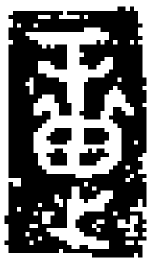


器

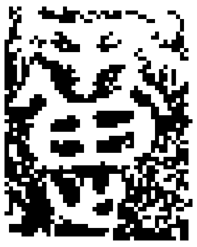
楚段　疐揚
天子丕顯休



疐鼎　疐
肇從遣征

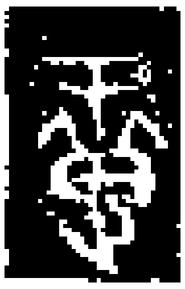


盖

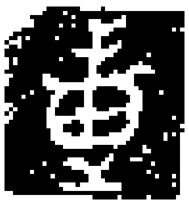


器

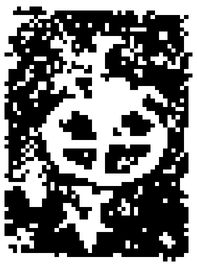
疐卣　疐
作寶尊彝



疐尊　疐
作寶尊彝



疐父
丁卣



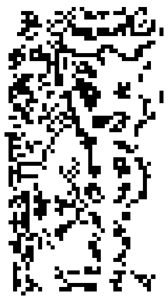
疐父丁卣　疐
作父丁寶彝

戴家祥曰：說文四篇叀部「疐，礙不行也。从叀引而止之也。叀者如叀馬之鼻。从此與牽同意。」金文作𤴔，不从叀。一切經音義四：「疐，古文有𧻓、躓二形。」宋時出土晉姜鼎云「用蘄綽綰眉壽，作𤴔」。秦盄和鐘云「畯疐在位」，秦公殷云「畯疐在天」，井人鐘云「疐處宗室」。以聲義推之，皆應讀帝。帝、蒂、禘同字。禮記（曲禮上）「士疐之」，孔穎達正義云「疐謂脫華處」。爾雅釋木「棗曰疐之」，初學記引孫炎曰：「疐之，去其柢也。」老子云「是謂深根固柢」。釋文「柢亦作蔕」。爾雅釋言「柢，本也」。文選吳都賦「扤白蔕」，劉注「蔕，華本也」。國王身故，皆表曰天王登假，措之廟，立之主，曰帝（曲禮下）。帝字象形，加旁以艸則爲蔕，在六書爲形聲。蔕、柢則注音更旁字也。同聲通假字亦作疐，唐韻疐讀「陟利切」，禪母至部；帝讀「都計切」，端母至部。古代正齒音禪母在諧聲字之聲系中每有混入舌音端紐者，例如「單」讀「都寒切」，又音「善」，「常演切」，故疐亦通帝。商頌烈祖「古帝命武湯」，鄭箋「帝，天也」。畯帝在位，指現實君王而言；畯帝在天，則指君王死後升級爲靈魂世界之最高主宰而言者也。

戴家祥曰：宋時出土秦盄和鐘「畯𤴔在立（位）」，近世發現之秦公殷「畯𤴔在天」，字同秦鐘。金文惠作𢜽，或省心作叀，與𤴔不同。𤴔自是疐字，說文四篇「疐，礙不行也」。在盄銘當讀爲傑，孟子公孫丑上「尊賢使能，俊傑在位」，句例正同。疐讀陟利切，傑讀渠列切，古音均在至部，故疐得借爲傑。「俊傑在位」，亦猶尚書皋陶謨「俊乂在官」也。（古文虞同用偽古文）

大甲、泰求稷彥偽說命作俊又爾雅釋詁文長也。二十二業晉姜鼎非是。

孫詒讓釋畯疑為畯惠，畯惠在位，言長順在位也。（古籀拾遺上[illegible]）

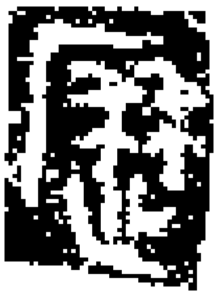


毛公鼎

金𨂃

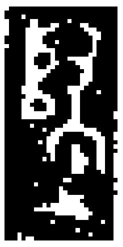
高田忠周曰：古童重通用，例見[illegible]字[illegible]作[illegible]當[illegible]一例也。說文：「踵，跟也。从止童聲。」廣雅：「踵，迹也。」又足部：「踵，追也。从[illegible]一曰往來[illegible]也。」迹追逐即[illegible]時[illegible]踵元當同字異耳，然義亦大殊，亦古[illegible]此从重，與[illegible]通作踵。考工記輈人：「五分其頸圍，去一以爲踵圍。」注：「踵，後承軫者也。」似此[illegible]以[illegible]高誘[illegible]曰輈與轅同用，單曰輈，變曰轅。轅前細而曲轉，後粗而直，故名其後端曰踵也。（毛公鼎 五年張維）

歷

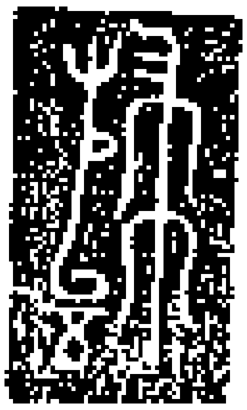


禹鼎　至于歷寒

說文二篇：歷，過也。从止厤聲。高田忠周謂：為止者足也，字義原為行步經歷。（古籀篇六十二第二參葉）此處借為地名。

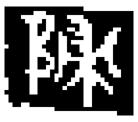


應侯編鐘
王歸自成周

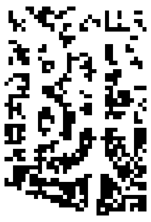


曾侯乙鐘
大族之珈歸

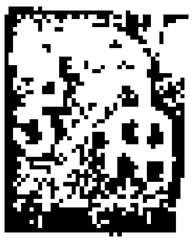
說文二篇「歸，女嫁也。从止，婦省，𠂤聲。」金文或作歸，从𠂤聲。或作㣞歸，當以進省聲；或作𨒣，从遠聲。歸字以追遠為聲本義應是歸來之歸。廣雅釋詁「歸，遺也。」論語「歸孔子豚」，孟子注引作饋，與歸同聲通假字。郭沫若曰：古有歸子國，其故地即今湖北秭歸縣。水經江水注於又東逕秭歸縣之南，下云：縣故歸鄉。地理志曰：歸子國也。宋恕曰：歸即夔，歸鄉蓋夔鄉矣。古楚之嫡嗣有熊摯者，以廢疾不立而居于夔，為楚附庸，後王命為夔子，春秋僖公二十六年楚以其不祀滅之者也。本銘王稱許伯之祖來自他邦，輔翼文武，許伯又自稱其國為小裔邦，均與此說相符。（兩周金文辭大系考釋一四七葉許伯𣪘）



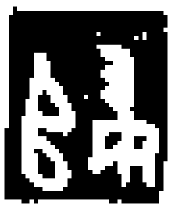
麥尊
唯歸



麥方鼎
公歸

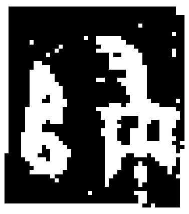


蓋一



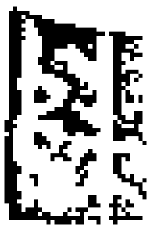
器一

蓋二

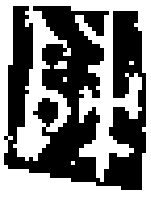


器二

小臣謎簋
雩厥復歸

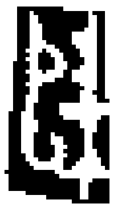


蓋

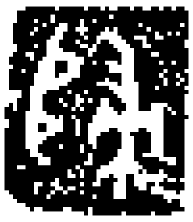


器

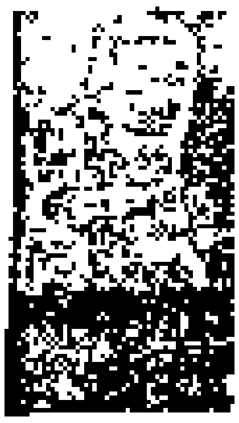
令彝



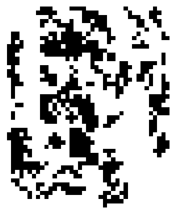
令方尊　明
公歸自王



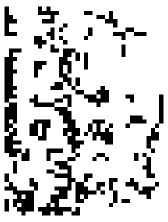
令鼎　王
歸自諆田



寰鼎　王乎
[illegible]輔歸雚

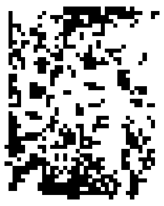


蓋



器

[illegible]祖丁卣　歸福
于我多高咎山



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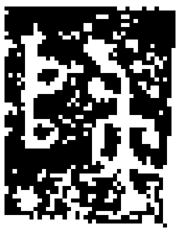
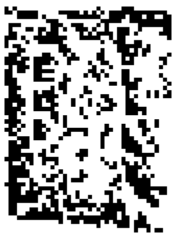
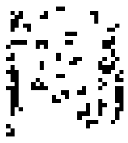


蓋二

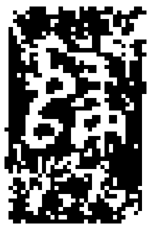


器二

貉子卣　王令士
道歸貉子鹿三



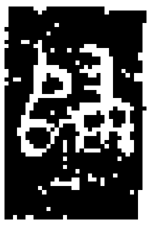
乖伯簋　王命仲
致歸乖伯貔裘



乖伯

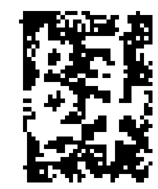
（𢓊）

毁 歸夆敢對揚
天子丕杯魯休

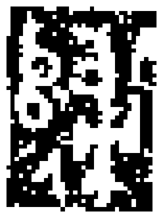


茀伯毁 亡將歸夆其
萬年日用享于宗室

說文二篇「歸，女嫁也。从止从婦省，𠂤聲。婦籀文省。」按金文歸則省止从婦省𠂤聲。許慎所釋可從。禮記禮運「女有歸」，公羊隱二傳「婦人謂嫁曰歸」，左傳魯公孫歸父，楚仲歸，鄭公子歸生，蔡公孫歸生，齊析歸父，均字子家。嫁為歸之初義可徵。釋言「歸，返也」，則是引申義。金文多用作此義，如令彝「明公歸自王」，令鼎「王歸自諆田」等。亦用作人名，如茀伯毁「歸从步」即是。



盖

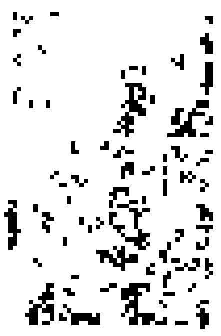


器

萬毁 王命萬眔叔
䜌父歸吳姬飴器

金文歸之異文有繁作𨗻、𨗻、𢓊、彳𠂤、𨗻，𠂤為歸之初文，省彳為歸，此省止為𢓊，亦歸之異體。萬毁「王命萬眔叔䜌父歸吳姬飴器」，與歸父盤「齊大宰歸父亶為忌己盥盤」辭例相同，歸均假作饋。

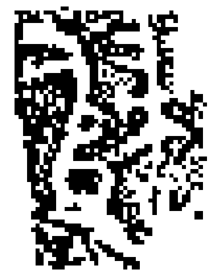
（⿺辶歸）



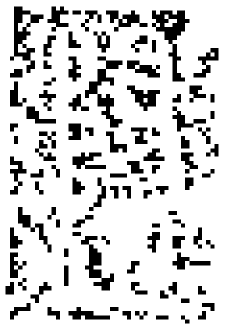
齊大宰盤　齊大宰
⿺辶歸父匜為邑盥盤

一

歸父盤　齊大宰
⿺辶歸父匜為邑盥盤

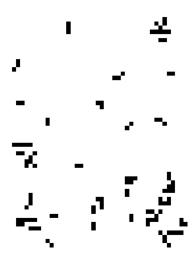


不嬰段　令
來歸獻禽



[illegible]歸夆鼎　庸
[illegible]之伯逢基

⿺辶歸字左上从𠂤與金文同、或作丅形、近似金文之訛、乃歸之繁體字、从辵者有往還之義。廣雅釋詁「歸、往也」、釋言「歸、返也」、歸父人名、左傳僖公二十八年有齊國歸父、傳公三十三年齊析文子名歸父、字子家、未知是否、音韻歸、舉韋切、見母脂部。



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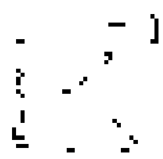
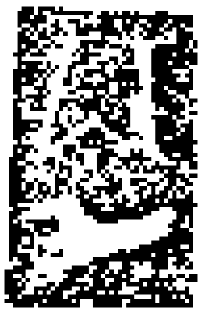
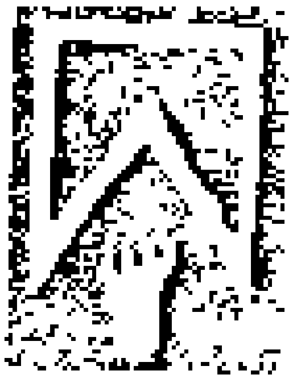


二

歸父盤　齊大宰
歸父𩰫爲己盥盤

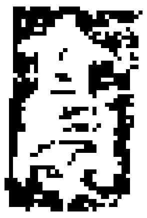


盍

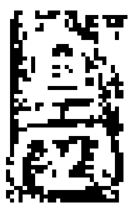


器

殳
空自

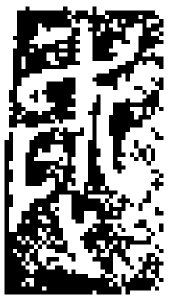


盍



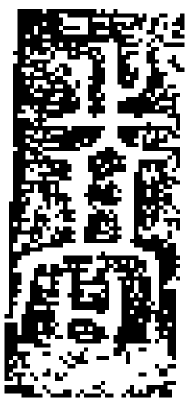
器

戴叔鼎
才臺自

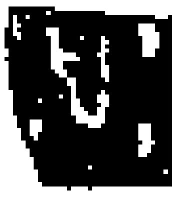


盍

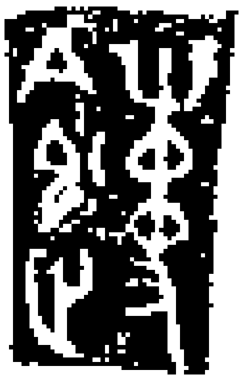
𣪘且丁卣　𣪘
作且丁寶𨽥彝



壽君鐸　壽君
庶虘與朕以鐘

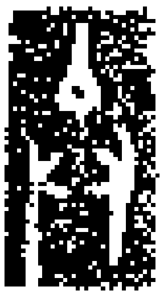


辛己父乙彝
王光賞卿州貝



駁士卿尊
初錢工

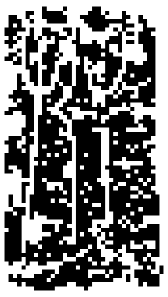
卉（㦸）



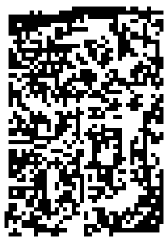
毛公鼎

錫汝𢆶㦸

孫詒讓曰說文有从㦸聲字四又有从㦸孳生字十有五而無㦸字當有闕佚金文毛公鼎云易錫女𢆶茲㦸用歲用政此即㦸字舊釋為朕𡈼𠈗㦸為𠈗謂錫以𠈗送之臣僕也（說文人部𠈗送也从人㦸聲呂不韋曰有侁氏以伊尹𠈗女古文以為訓字𠈗即今媵字說文亦無媵而金文有之）此文可補說文之闕而其形聲不可知今考毛鼎[illegible]字偏旁亦从口（師酉敦[illegible]虎又甬同）與此正同它器或變為从十[illegible]（白）从口[illegible]下从口（叔白父敦豐兮敦）小篆从火與古文不同疑即午形之變又金文媵字皆作賸小篆从火或即涉媵字而誤未可定也今以㦸字推之似本从十从収說文共部共同也从廿収金文作[illegible][illegible]作[illegible]（叔敦同）與此字可相比例但其本義無可徵竊疑𠈗送字當从此或當含有共給侍奉之意與共義當相通邪（名原下二九至三十葉）

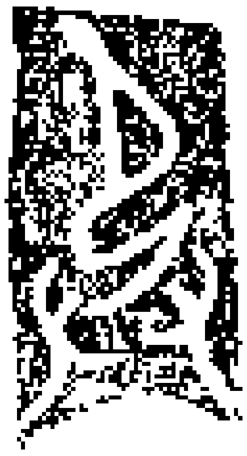


𩰫盜壺
恩祗承祀

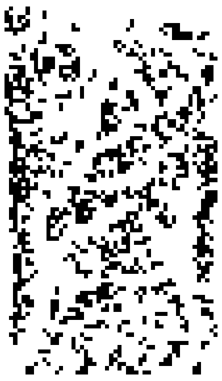


嗣子壺
承受純德

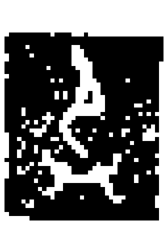
匽侯毀　匽侯
作姬丞尊彝



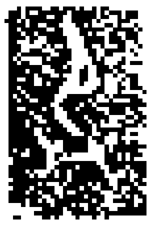
盖



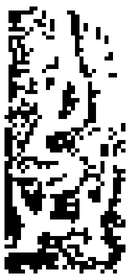
文公丁卣　追丞
作文公丁尊彝



蓋一



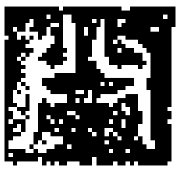
器一



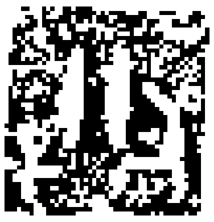
器二

小臣謎殷　伯懋
父丞王令賜自

徐中舒曰，承甲骨文作𠬪，（見殷虛書契後編下三）乃承之本字，從収從卩，凡甲骨銅器中卩字皆象人之跪坐形，說文以爲符節之節誤，從収在卩表承之意，說文又增手作承，乃後起複繁之字，甲骨文又有𢍏字，（見鐵雲藏龜）乃丞拯之本字，象人在臼中，上有人雙手拯之，與丞字形義全別。（[illegible]考釋）

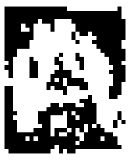


叔向父𣪘
共明德

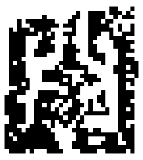


禹鼎　共
朕辟之命

癲盨　𤔲
馬共右癲

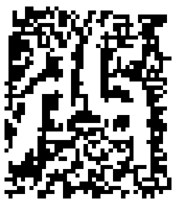


盖

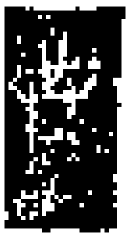


器

諫𣪘　𤔲馬
共右諫入門

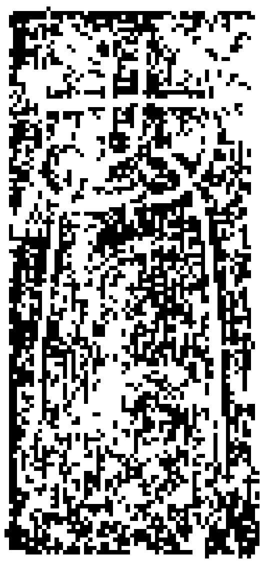


師艅𣪘　𤔲馬
共右師艅入門

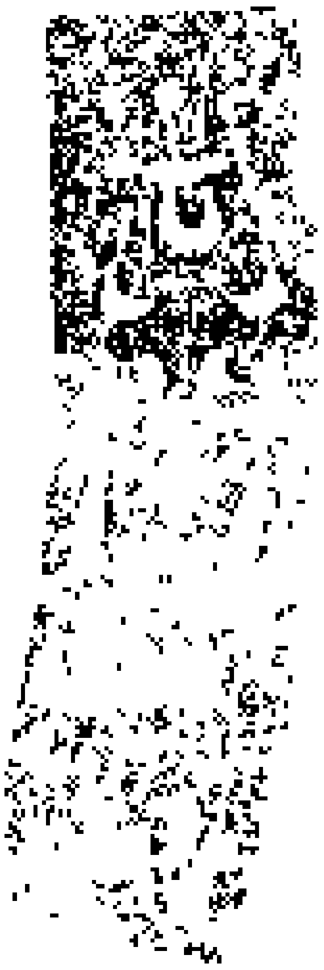


楚王
酓肯

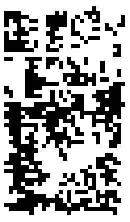
剝鼎　以
共歲棠



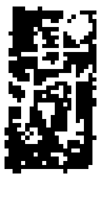
楚王酓肯乍
以共歲棠



楚王盤
以共歲棠



一



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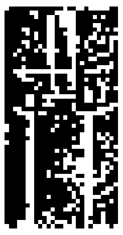
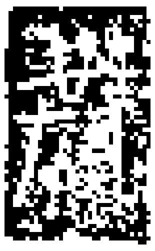
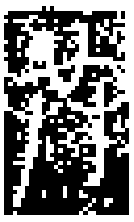


三

楚王酓肯簠
以共歲棠

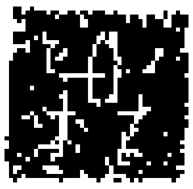


二



盖

楚王酓志鼎
以共歲棠



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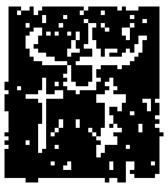
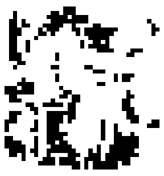
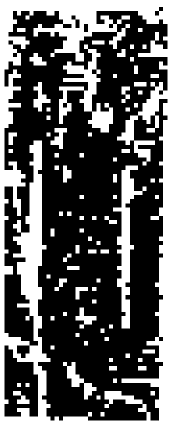


二

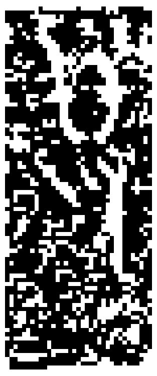
侯口簋句



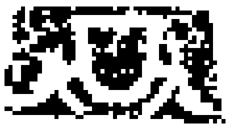
句侯口簋陸共為之



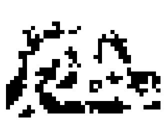
蔡侯盤



蔡侯尊（蔡侯龖虔共大命）

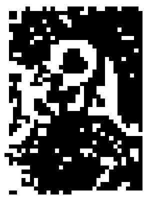


簋

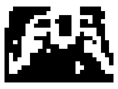


器

冉父丁角（冉觚父丁）



敄父丁毁（敄侯乍父丁且之食毁）



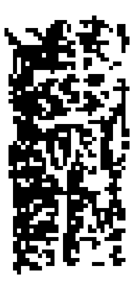
甲

亞共尊（觶乙　丁辛甲共受）

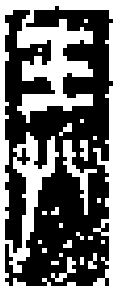
方濬益曰兩手奉器形，癸器銘習見，積古齋款識亞形父丁尊及後卷亞形父辛盤銘亞中字作𢍜，从酉爲古文尊字，此與亞形父甲鼎銘亞中均从口作𢍜，當是古文共字也。說文部首「共，同也，从廿廾」，按从廿無意義，應即口之形變。共又與具字義形相近，故義也相通。說文「具，共置也，从廾从具省」。論語鄉黨「子路共之」，正義「共，具也」。禮記祭統「官備則具」，注「具謂所衆物」。漢書成帝紀「無共張繇役之勞」，注「共張謂共具張設」，此文作兩手奉器，正象共具之形（綴遺齋彝器考釋卷二十六、二十二頁乙亓父丁角）。按共奉者爲何，諸說紛紜，郭沫若謂共者拱璧也（金文叢攷二一九頁釋共），朱芳圃謂共象兩手奉盒形（殷周文字釋叢九十六頁至九十七頁），方濬益、吳大澂皆謂奉尊形，求同存異，共乃象兩手奉器形，至于何器不必

探究乃泛指而已。金文共作之名，或通恭，如蔡侯盤、禹鼎等。

說文三篇收部：共，同也，从廿收。𢍏古文共。郭沫若曰：「屬款用共，用璧，用佫告其右子歆史盂，共是大拱璧，用兩手以奉之。共與璧對文，以示有大有小。春秋宋襄公時代的商頌長發『受小共大共』，亦即是小璧大璧，用大小璧爲贄見禮，可見是同時代的禮節。共字金文收共，毁作𠬞，即象雙手捧璧之意，故共字本是之初文。（考古一九七三年第二期六九紫是毁銘考釋數）」按集韻三鍾：珙、拱同字，訓大璧也。左傳襄公廿八年「與我其拱璧」，孔穎達曰：「拱謂合兩手也，此璧兩手拱抱之，故爲大璧。」共字从〇與从玉同，𠬞古文拱，拱亦聲，加𠬞以玉形義符，疊重出字也。同聲通假或借用拱共珙拱字，異義同。郭說可从。

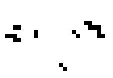


林氏壺 以為弄壺 虞

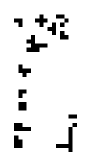


天尹鈴 天尹上下元弄 天

唐蘭曰：說文「弄，玩也。」楚語「若夫白珩，先王之玩也」，是玩有珍寶之意。器銘之稱弄者，如天尹鈴云「天尹作元弄」（雙劍誃吉金圖錄上卷一葉）林氏壺云「虞以為弄壺」（蔡元培先生六十五歲慶祝論文集）鳥尊亦作「弄鳥」（頌齋徵衍）蓋皆指寶物之足以供玩賞者，異於尋常服用登祭器明器之類也。徐中舒氏謂「獵壺即古代之弄器」（蔡元培先生六十五歲慶祝論文集）然有獵圖諸器僅一林氏壺有銘辭而釋為弄壺，而其它稱弄者皆無獵圖，其關係以難遽行斷定也。（輔仁學誌七卷一二期一零一至一零二頁智君子鑑考）按：說文一篇「玩，弄也。从玉元聲。」說文三篇「弄，玩也。从廾持玉。」弄玩說文互訓，均指珍寶玩好，弄象雙手捧玉形，字屬會意，原系名詞。後世又引伸作動詞用，是名詞動化的例子。金文仍作名詞用，沒有發現作動詞用的例子。

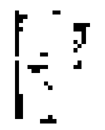


簋

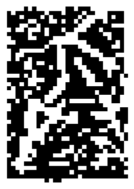


器

戜殷　孚戎兵

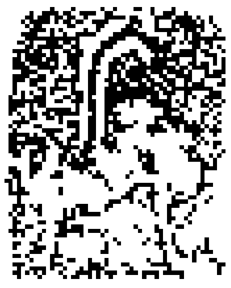


新郪虎符　甲兵之符

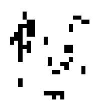


大武戚

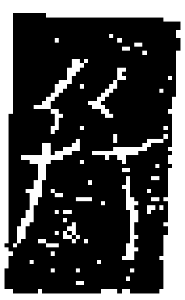
大武闢兵



郘黛尹鉦　徵至鐱兵



新郪虎符　用兵五十人以上



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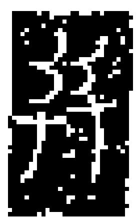
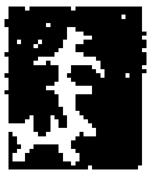


器

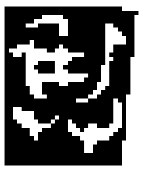
楚王酓忎鼎　楚王酓忎戩隻兵銅

高田忠周曰：按說文「兵，械也。从収持斤，會意。」正與此篆合。古文作㒰，即人執干之意。从人収干，亦會意也。籀文作𢍐，一在斤収之間，如下篆从二，其義未詳。周禮司兵掌五兵，司農注「戈殳戟酋矛夷矛也。」越語「兵者凶器也」。依刻字从斤者，爲段借也。轉義左昭十四年傳「簡上國之兵」，疏「戰必令人執兵，因即名人爲兵」。然則字作㒰者，依轉義爲形耳。（古籀篇五十七第二三葉）

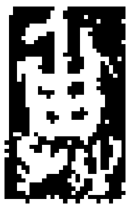


戒宮甬　戒作裝宮明尊彝

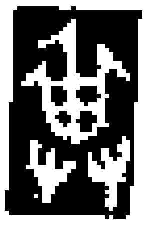
說文三篇「戒，警也。从廾戈，持戈以戒不虞。」按許釋是也。孟子公孫丑下「辭曰聞戒」注「戒有戒備不虞之心」。像手持戈，為警戒之形，字屬會意。金文作人名。



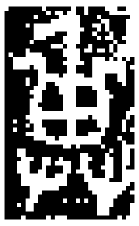
盂一



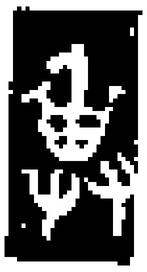
器一



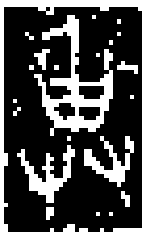
盂二



器二



盂三

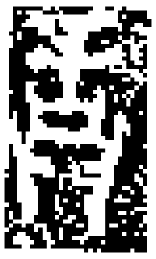


器三

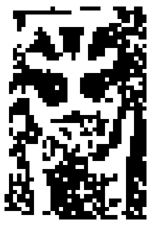
師酉簋

異舁彝

林義光曰，說文云：「𢍰，舉也。从廾甶聲。春秋傳曰晉人或以廣墜，楚人畀之。」宣十二按古作𢍰（師酉敦）作𢍰（遣尊）仲象兩手奉甶。由，吾也。（文源）

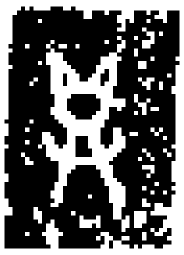


何尊　王⿱言廾宗小子于京室

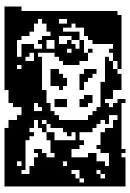


何尊　王咸⿱言廾何賜貝卅朋

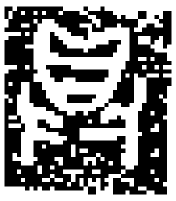
⿱言廾疑誥之異體，誥古文有作⿱言廾敳敳者，此从言从廾，結體與之類似。說文三篇「誥，告也。从言告聲」韻會「告上曰告，發下曰誥」爾雅釋言「誥，謹也」疏云「以布義諭衆謂之誥」誥非一般之告，是專就上對下而言。誥又引伸為上對臣屬的褒美。



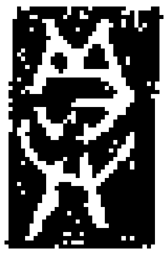
昇戈
昇



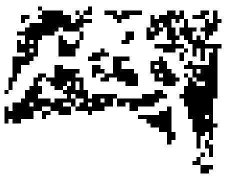
昇父庚鼎 昇
作父庚寶鼎



衛鼎 肩小
子昇由肇，



馭昇鼎 叔昇
作氒考寶尊彝



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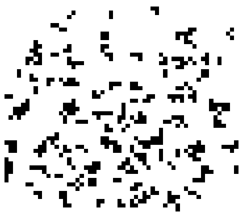
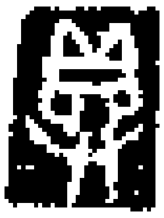
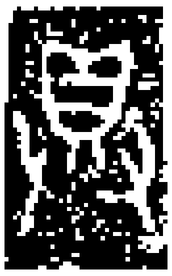


器

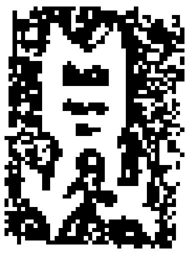
駭父己卣 王
賜駭八貝一昇



舀鼎 余
無逌昇寇

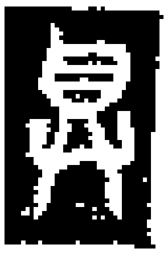


宗周鐘 南
夷東夷昇見



鬲攸从鼎
我弗昇付鬲

从其
且



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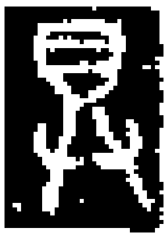
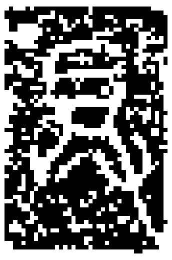


二

曾伯霥簠
具既卑方



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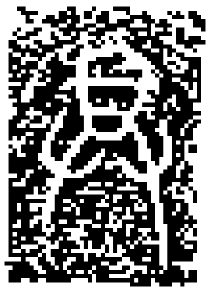

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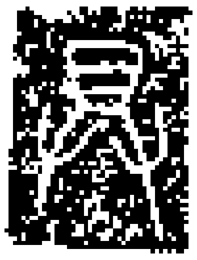

三

秦公
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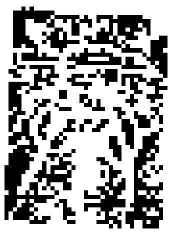
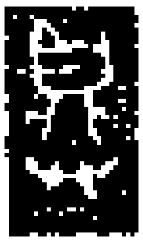
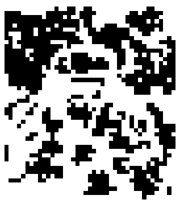


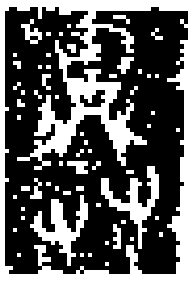
秦公鐘 灋百
蠻具即其服



𩰫𣪕　𩰫𣪕
伯具作寶𣪕



駒父盨　小大邦亡
敢不口具逆王命



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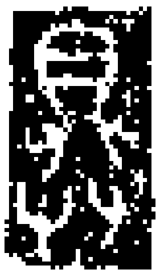
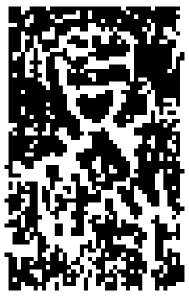


器

圅皇父𣪕



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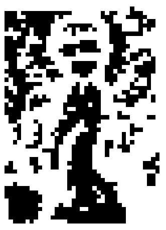
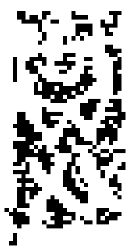
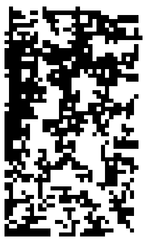
圅皇父𣪕

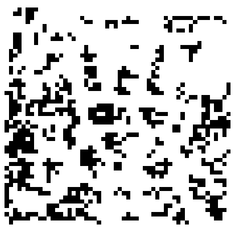


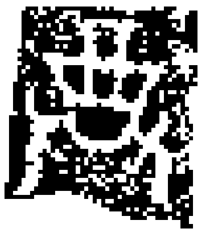
圅皇父盤　圅皇父
作琱妘盤盉尊器𣪕具

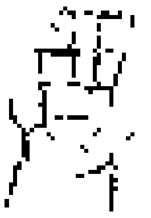
戴家祥曰：具共古本一字。說文三篇「具，共置也。从廾从貝省，古以貝為貨」。金文不省。具字兩手拱貝，共字兩手拱玉，其義一也。貝玉在商周具有貨幣職能，可作為財富貯藏手段。聘問供獻多寶重之。商書盤庚「具乃貝玉」，猶云供汝貝玉也。尚書皋陶謨「萬邦黎獻共惟帝臣」，文選東京賦作「具為帝臣」，李善注引書作「俱」。周書呂刑「具嚴天威」，史記周本紀作「共」。共之言奉也。古韻具讀其遇切，共讀渠用切，東侯對轉，故具共同字。禮記祭統「官備則具備」，鄭玄云「謂所共衆物」。墨子節葬下「璧玉即具」，其義為供具張設。獻卣「八貝一具」，其義亦同。方濬益綴遺齋彝器款識考釋為貝之一朋，楊樹達積微居金文說讀具為俎之假字，均非是。金文从貝之字可从鼎，如貞作鼑等，故具或从鼎作⿱鼎廾。

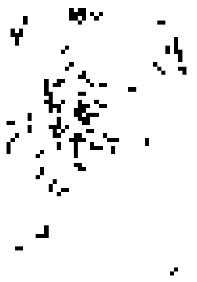

亳鼎　用
作尊鼎


琱侯簋
用作尊簋


季戍鼎　季
戍作尊彝


中觜彝　中
雀作尊彝


王罕觚　㠯
王罕尊彝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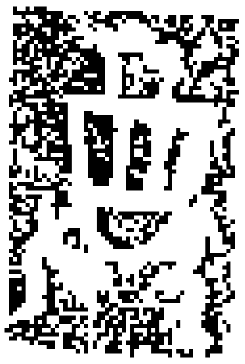
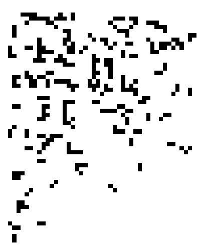
口父癸尊彝


皿犀簋　皿
犀作尊彝


作寶尊彝觶
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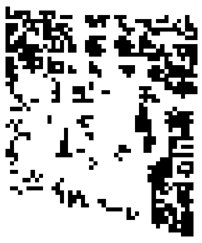
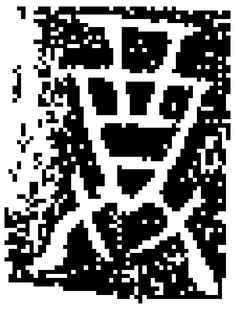
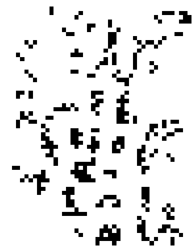
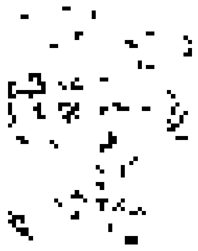
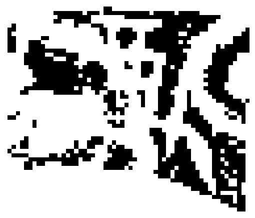
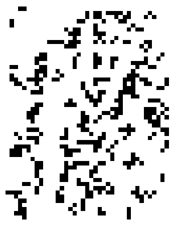

立鼎　立
作寶尊彝


雷甗　雷
作寶尊彝


陵子盤　用
作寶尊彝


父乙匜　作
父乙寶尊彝


復尊　用作
父乙寶尊彝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富史鬲　用作
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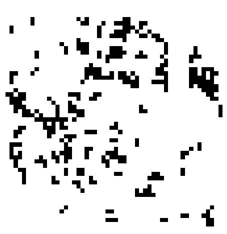
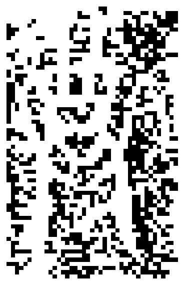

亞父乙觚　亞
作父乙寶尊彝



作父辛鼎　作
父辛寶尊彝

蓋

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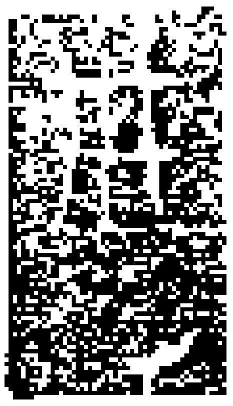
辛卣

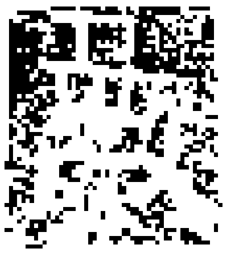


作父辛尊　作
父辛寶尊彝

中叔匐　中
攸作寶尊彝

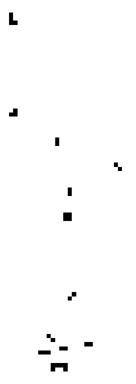
鄂叔毁
遙叔

作寶
尊彝



乙

[illegible]婦鼎　[illegible]
婦作寶尊彝



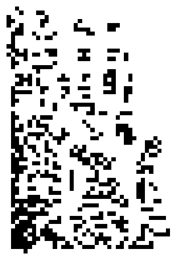
衛父卣　衛
父作寶尊彝

陵術盉　陵
伯作寶尊彝

蓋

羊父乙卣　羊
作父乙寶尊彝

宅尊　宅作
兄辛寶尊彝



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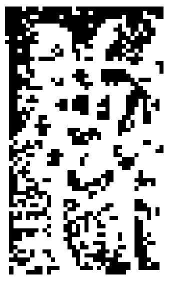

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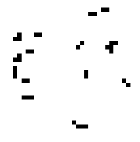

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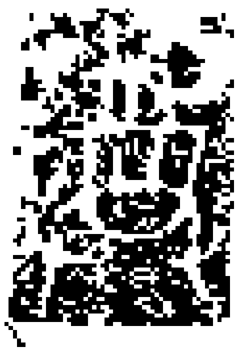

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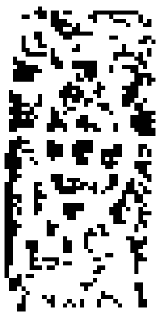
乍考寶尊彝



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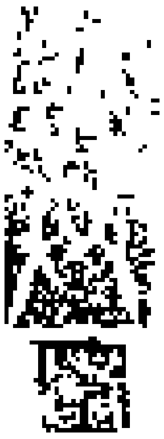

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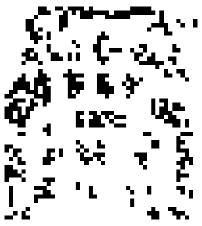

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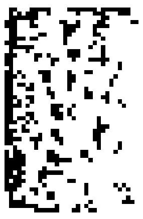
作兄癸尊彝



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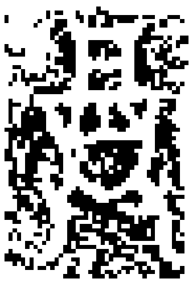
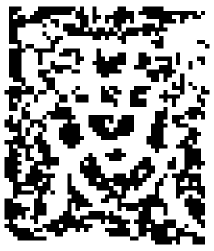
臣兒作己尊彝

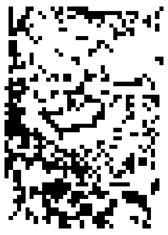


長父
辛卣

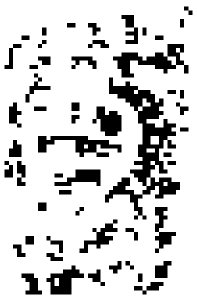
長匕作父
辛尊彝



㠯父癸尊　𠂤
作父癸宗尊彝



仲豕父鼎　中
旡父作尊鼎



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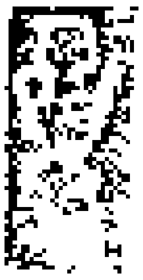
土父作𣪘尊鼎



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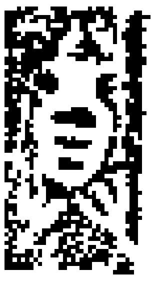
作父乙罍　作
父乙寶中尊罍



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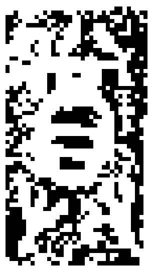

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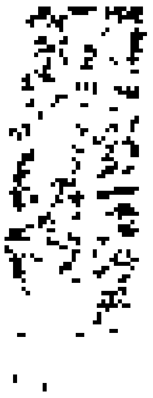
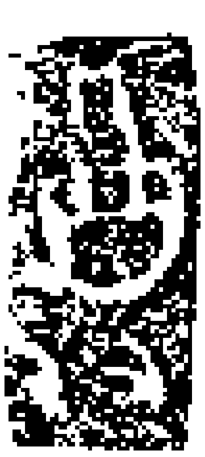
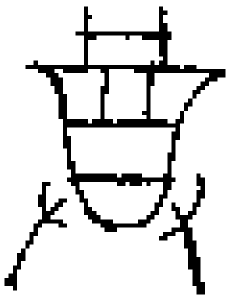
召中鬲　召中
作生妣尊鬲



𤔲中鬲　𤔲中
作𤔲妣尊鬲





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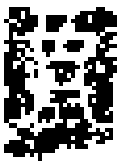

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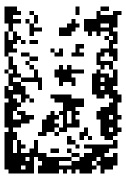
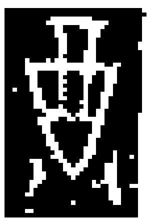


二

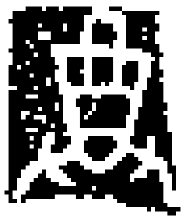
父戊舟爵

父戊舟作尊



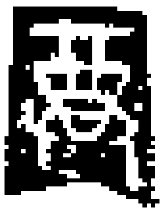
壬侜鼎　鳥

壬侜作尊彝



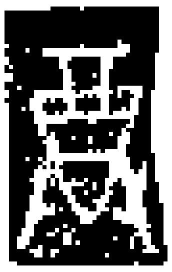
髙父癸彝　口

乍父癸尊彝



雁叔鼎　雁

叔乍寶尊彝



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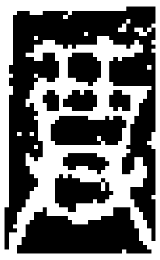

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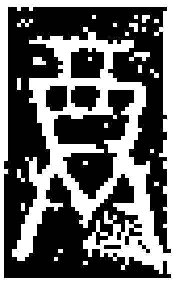

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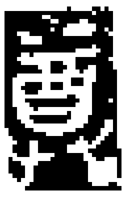
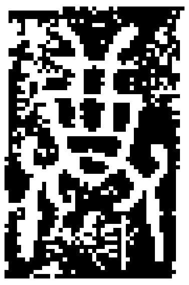
大保鼎　傳

作大保尊彝



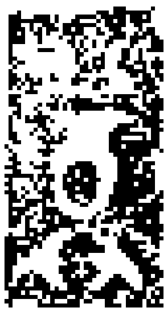
尊殷　彝

作東寶彝



乇𢊁父鼎　乇

𢊁父作尊彝



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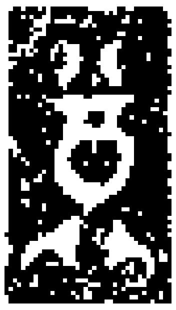
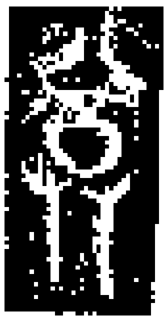


二

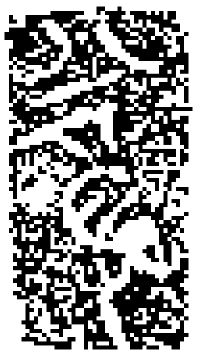
㚏嫘殷　㚏

嫘作尊殷



嗣子壺　令狐君

嗣子作鑄尊壺



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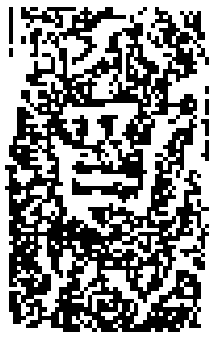

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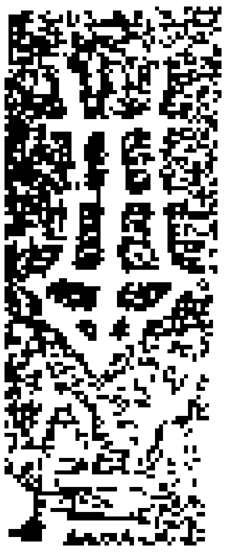
曾姬無卹壺　用作宗彝尊壺

三年𤼈壺　𤼈作皇祖文考尊壺



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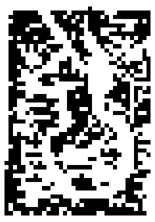
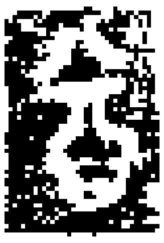


一蓋



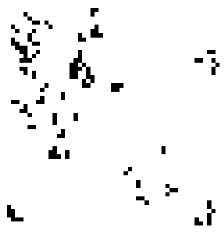
二蓋

豐兮殷　豐兮兄作朕皇考尊殷

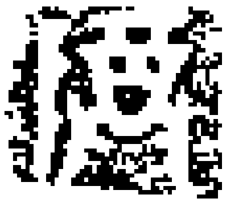
說文十四篇「尊，酒器也。从酋，廾以奉之。周禮六尊：犧尊、象尊、著尊、壺尊、太尊、山尊，以待賓客之禮。尊或从寸。」集韻上平二十三魂：「尊、罇、墫、𤮯同字。」莊子逍遙遊：「何不慮以為大樽」，釋文引司馬注：「大樽以木為之，縛之于身，浮于江湖，可以自渡。」知以上諸字，皆表義加旁字也。尊之取材于木者字故作樽，取材于土者更旁从土，从缶或从瓦，此蓋六書緣屬之所由變也。

字从酋从廾，象兩手奉樽之形。後者廾从寸。唐蘭曰：「凡稱為尊的器，是指在行禮時放置在一定的位置的器。左傳昭公十二年說『以文伯宴，樽以魯壺』。士冠禮『側尊一甒醴在服北』，鄭玄注『置酒曰尊』。胡培翬儀禮正義說『置酒謂之尊，猶布席謂之筵，皆是陳設之名，非謂酒器』。側尊一甒醴，猶言特設一甒醴耳。」這個說法是很正確的。鼎

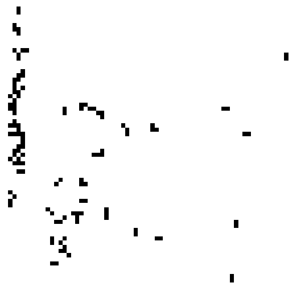
在銘刻裏有時稱爲尊鼎，可見即使並非盛酒之器也可以稱尊。「尊鼎」等則是陳設用的鼎，「飤鼎」則是食用的，「尊缶」「尊匜」是陳設用的缶和匜，「盥匜」則是盥洗用的。這正如在鐘裏面有「龢鐘」「歌鐘」、「行鐘」之別，功用不同，名稱也就不同。（五省出土重要文物展覽圖錄七葉）



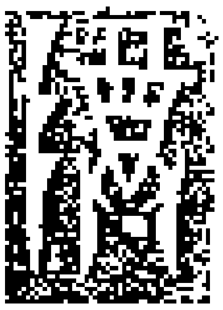
作隮觚
作隮



作尊彝卣
作隮彝



父丁匜
父丁隮



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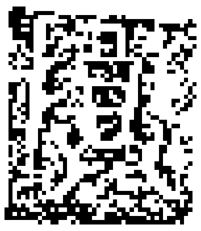
成王隮



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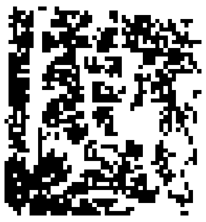
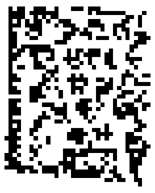
亞婦隮



祖丁父癸鼎
亞婦隮



守宮犧尊
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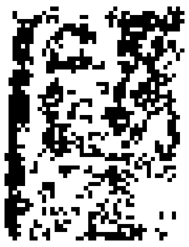

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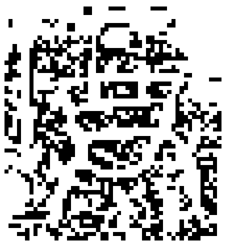
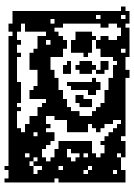
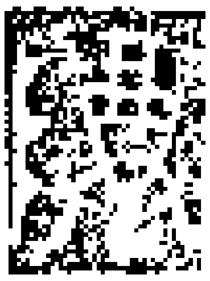
北伯作隮



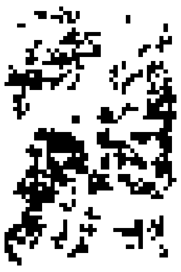
亶方鼎
用作隮鼎



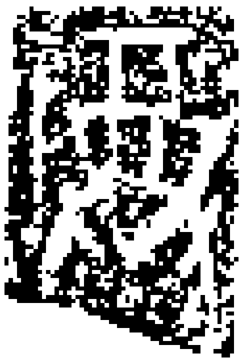
兔毀　丙
作隮毀



作寶隮毀
作寶隮毀



鬳卣　鬳
作隮彝



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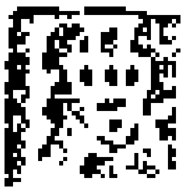
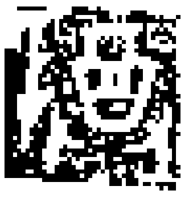
戈尊　戈
作隮彝



木觚形
左隮



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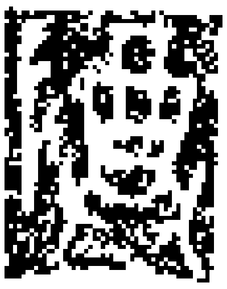

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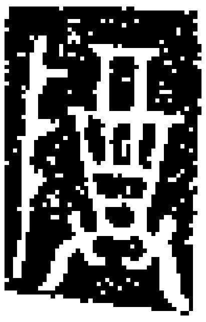
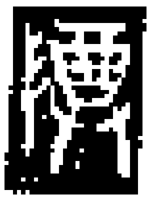
季卣作季尊彝



作毋彝作毋尊彝



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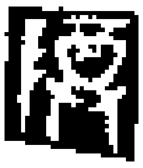

器

参彝用作尊

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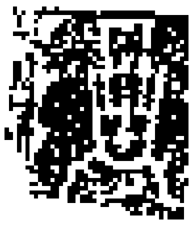
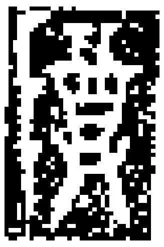
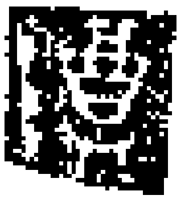


刲乙尊用作尊彝



曆鼎作寶尊彝



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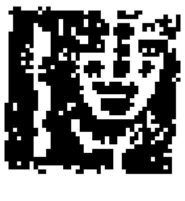

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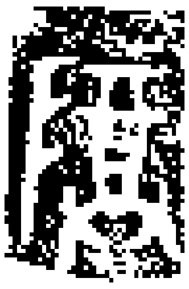

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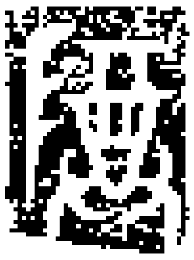

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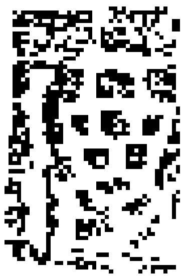

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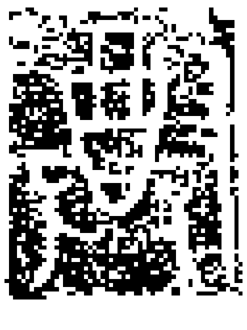

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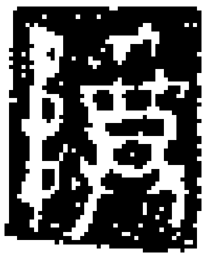

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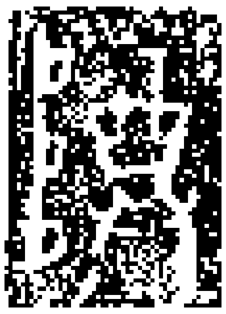

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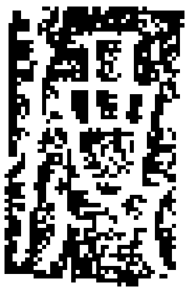

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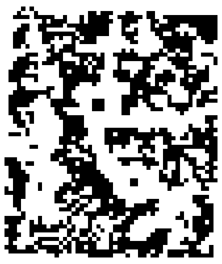

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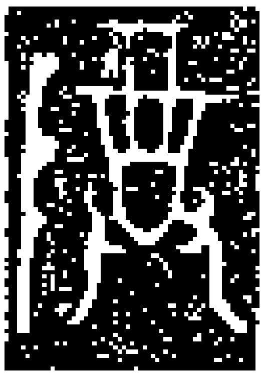

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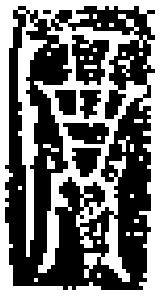

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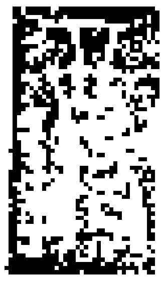

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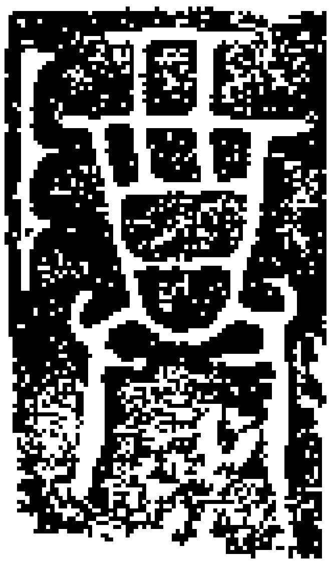

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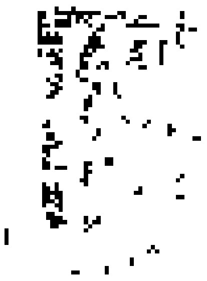
彭史从尊

祈



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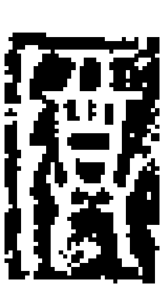

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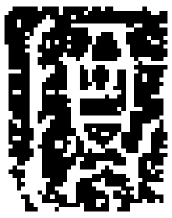

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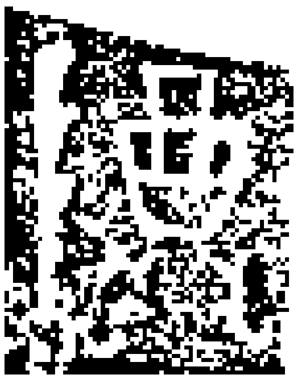

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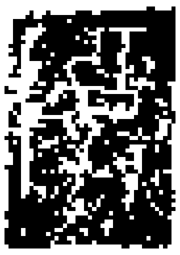

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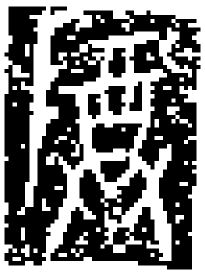

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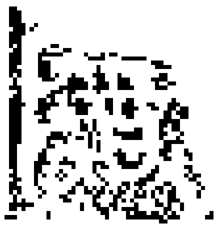

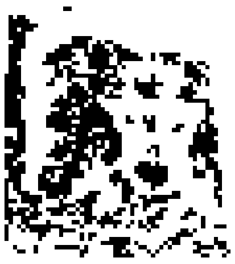

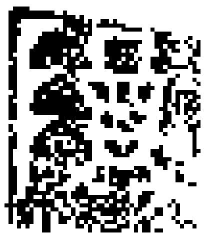

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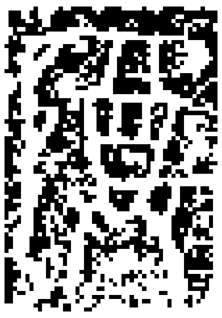

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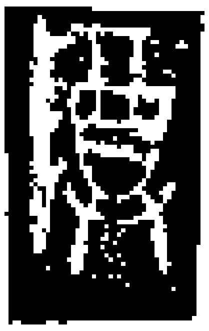

作父
丁鼎

作父
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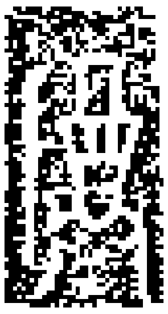

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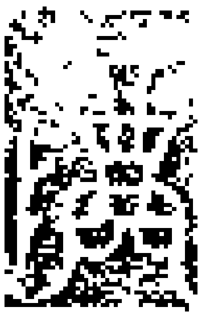

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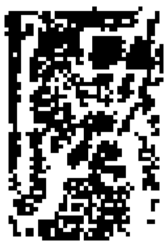

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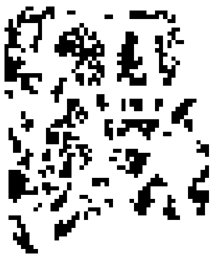

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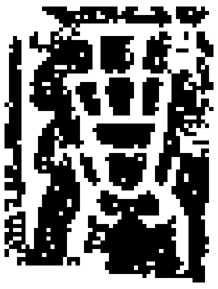

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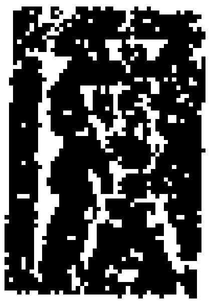

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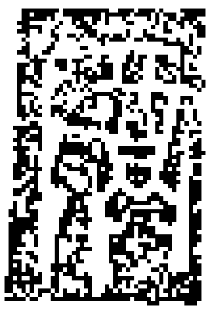

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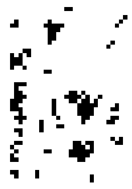

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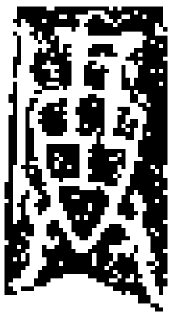

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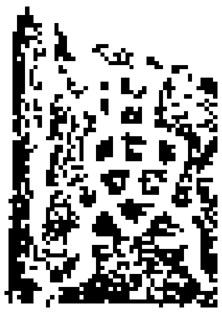

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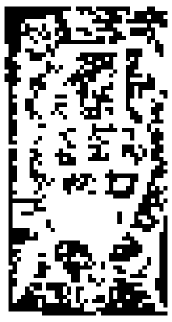

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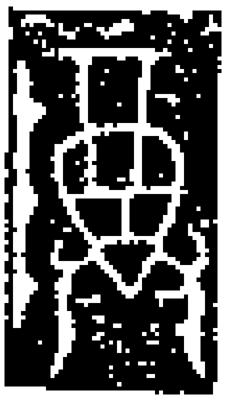

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匃彝

匃作
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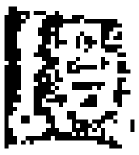

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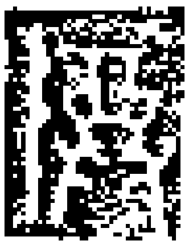

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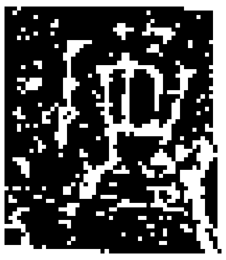

五〇壺
五〇

作障
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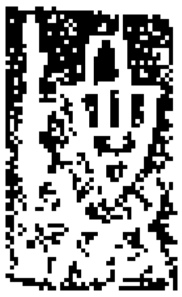

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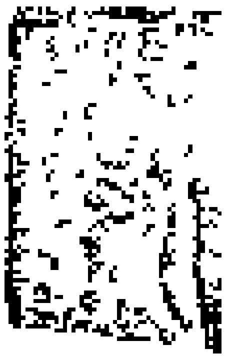

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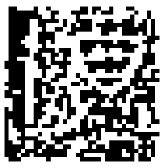

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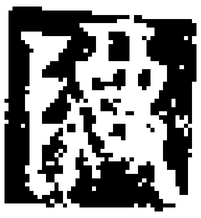

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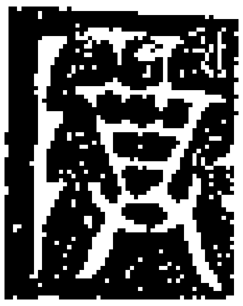

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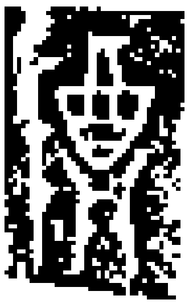

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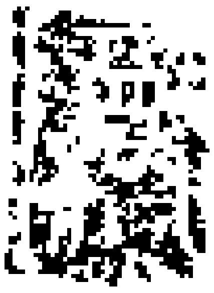

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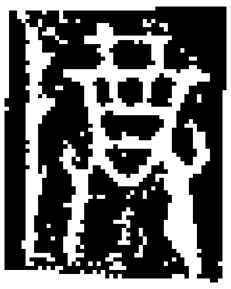

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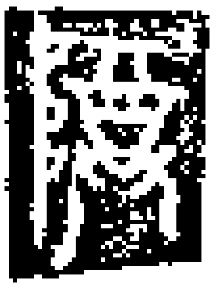

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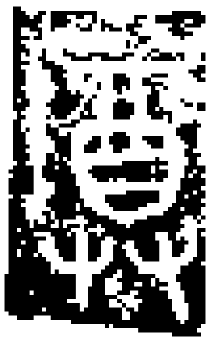

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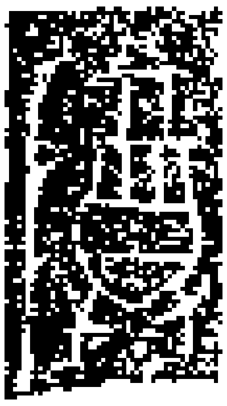

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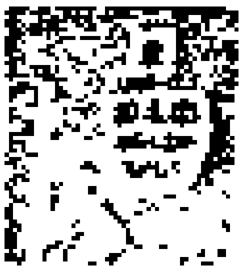

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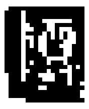

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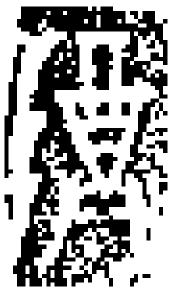
簋



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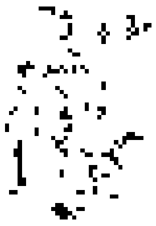

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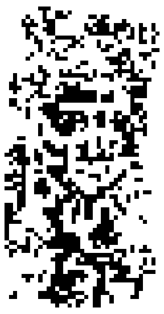

二

丕伯簋
丕伯

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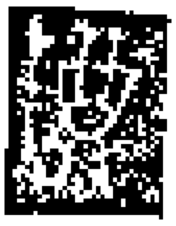

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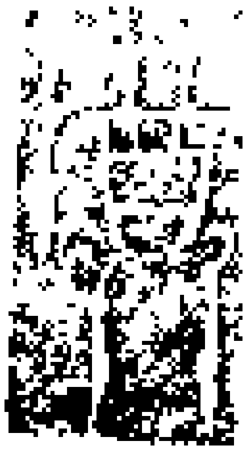

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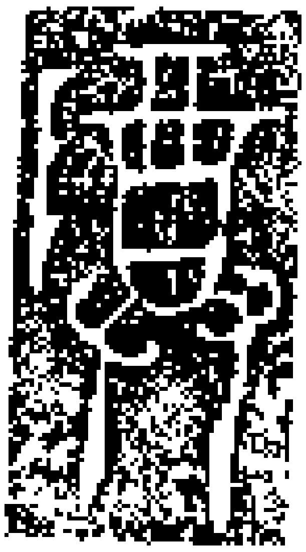

異

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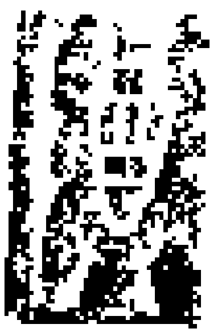

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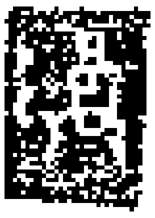

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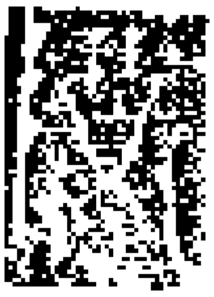

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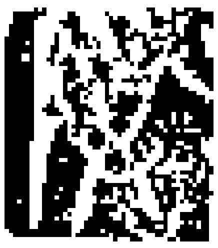

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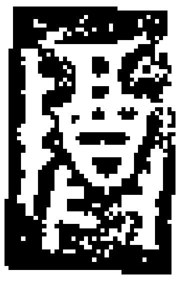
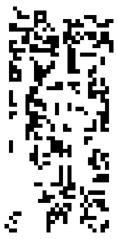


簋

師遽毁 用作文考旄叔隮毁



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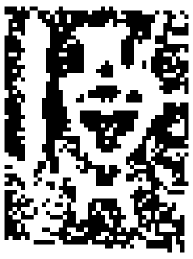

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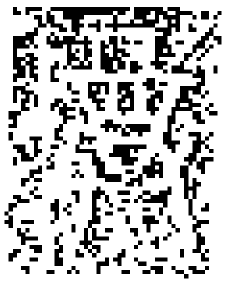

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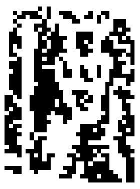

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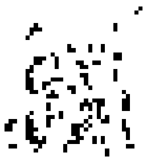

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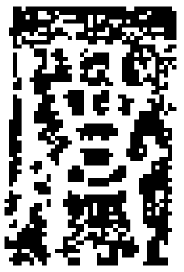
祖可公陴彝



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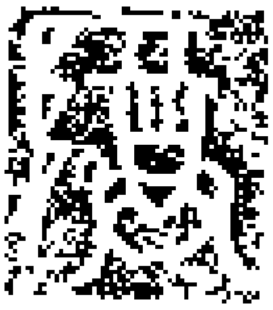
父庚永寶陴彝



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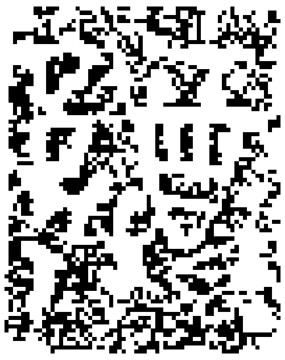

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文公丁卣　追彝
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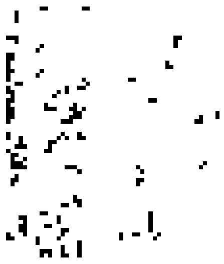

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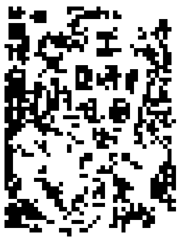

嵩

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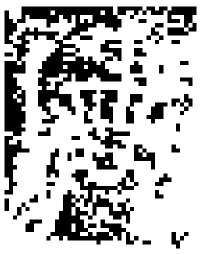
光

子將康寃
祀陴彝



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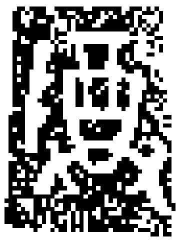

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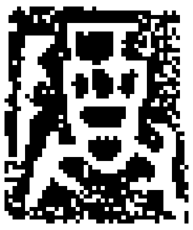
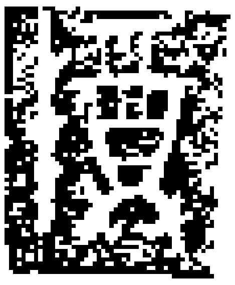


嵩

周早

彭卣　用作　伯
嵩永寶陴彝



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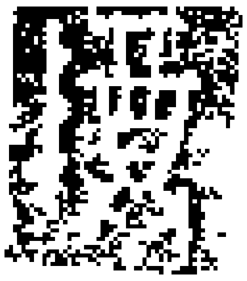

嵩

方壺　秉作兄
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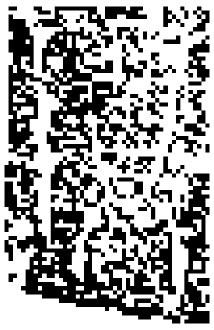

伯戒方鼎　伯戒
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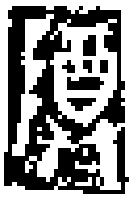

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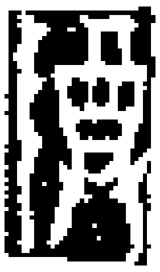

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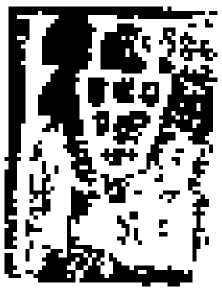

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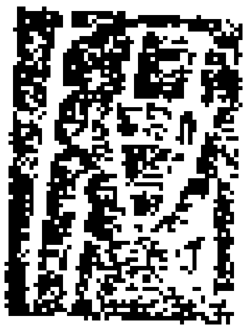
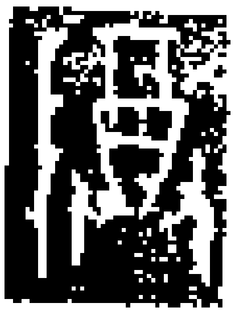


莅

苶臨
鼎



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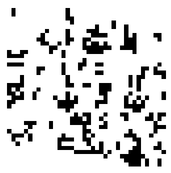

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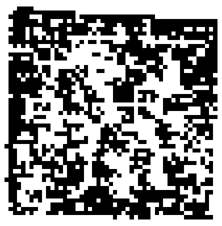

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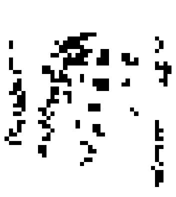

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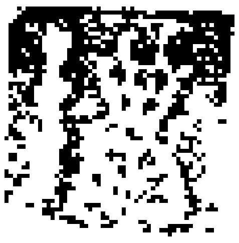

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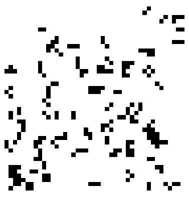

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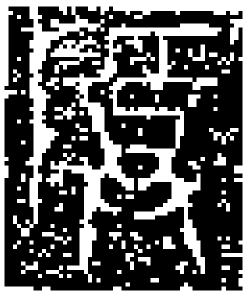

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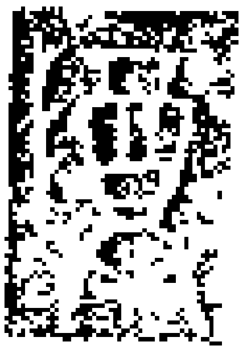

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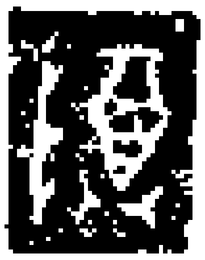

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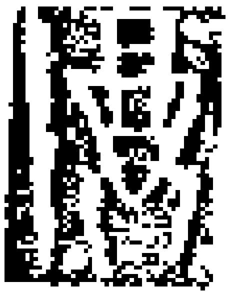

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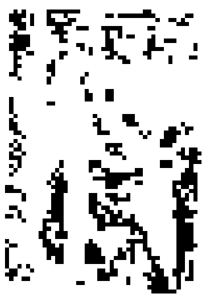

燕

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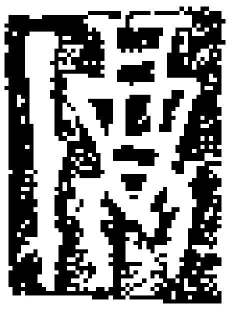

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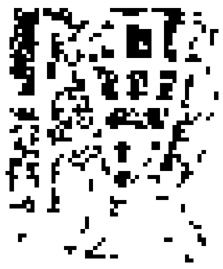

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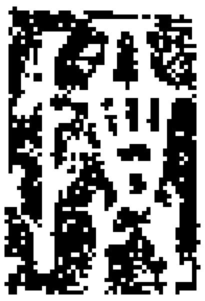

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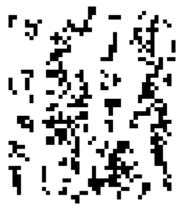

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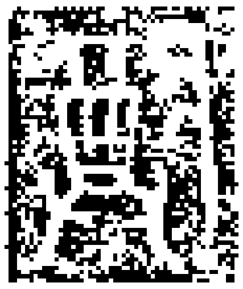

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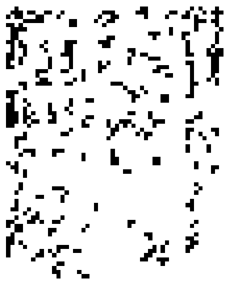

壺

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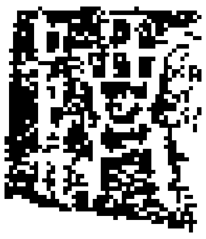

祖丁甗者女
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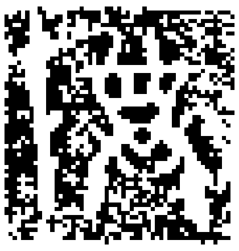

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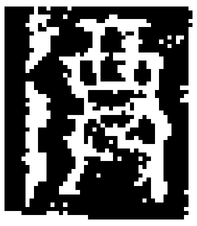

沽
伯鼎
狙沽

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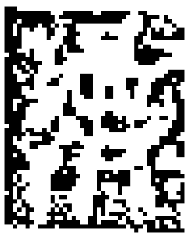

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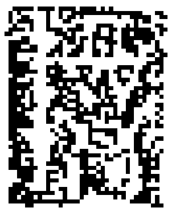

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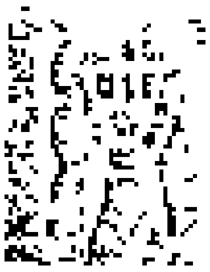

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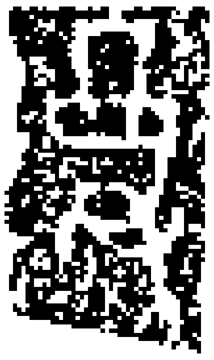

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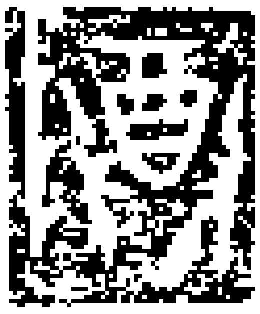

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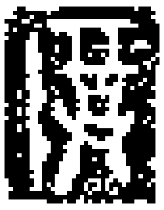

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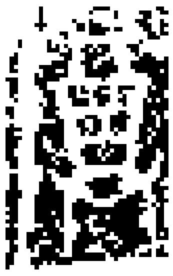

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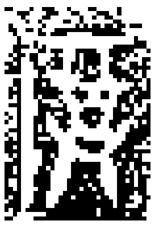

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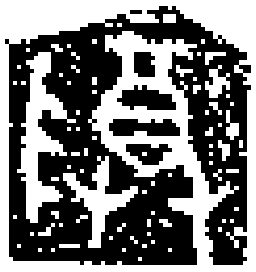
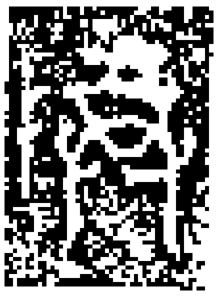


盤湯叔盤　楚湯叔氏伯擇鑄

其尊



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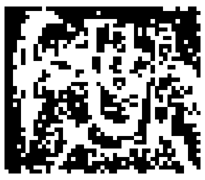

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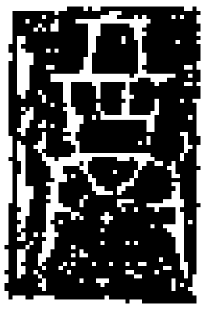

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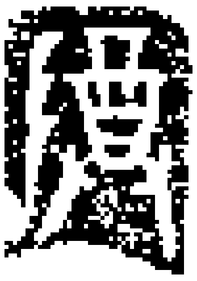

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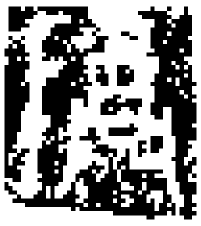

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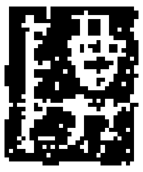

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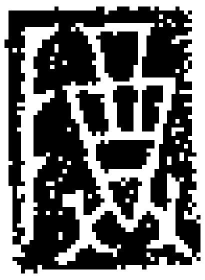

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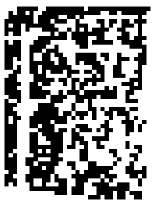

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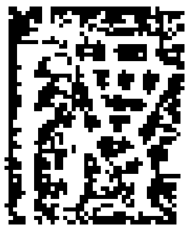

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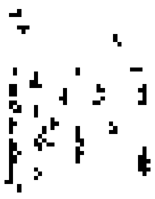

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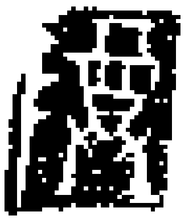

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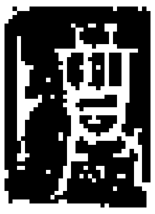

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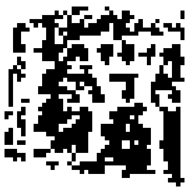
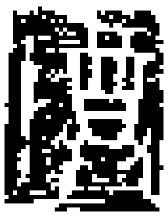


婦闆
罍



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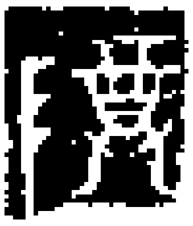

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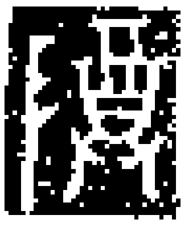

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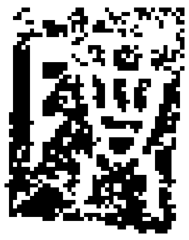

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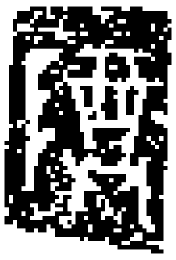

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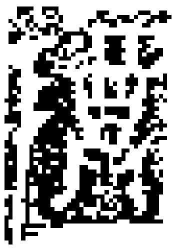

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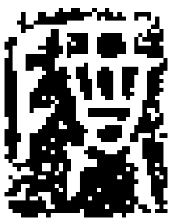

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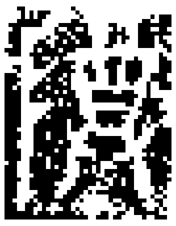

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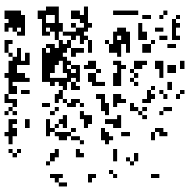

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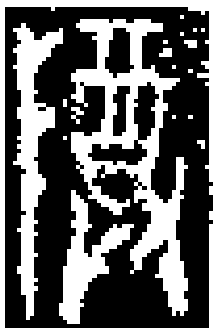

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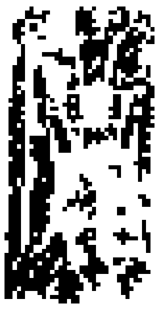

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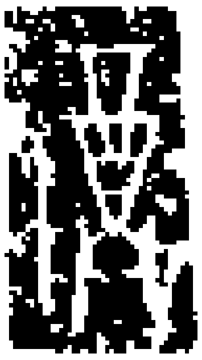

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甗　大

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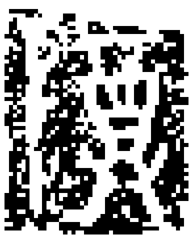

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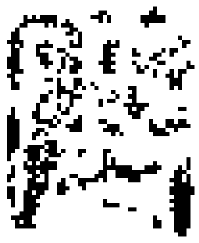

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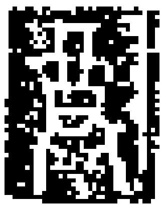

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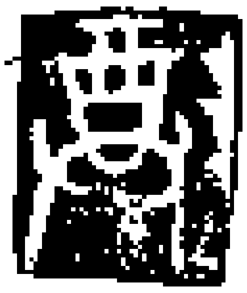

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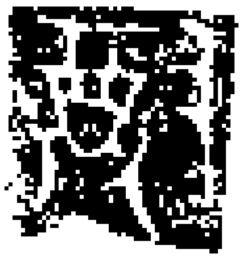

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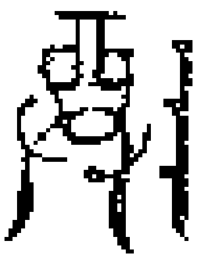

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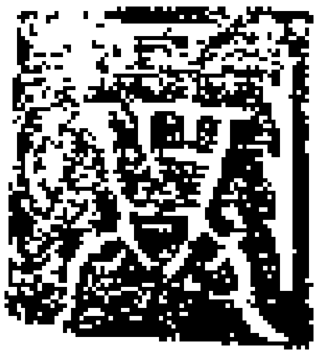

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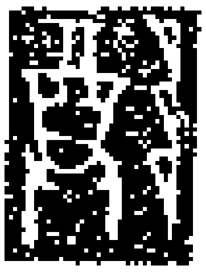

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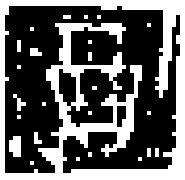

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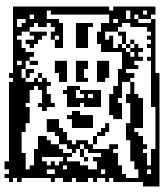

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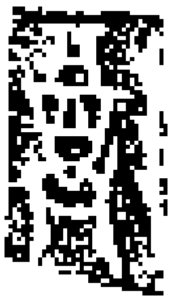

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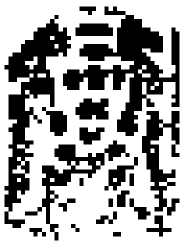

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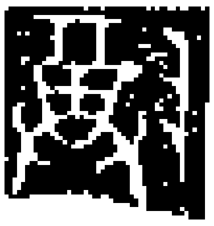

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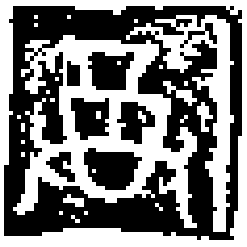

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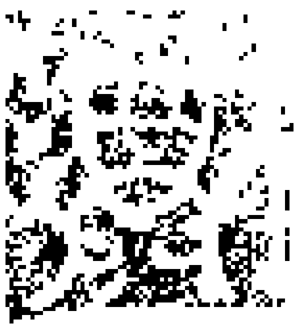

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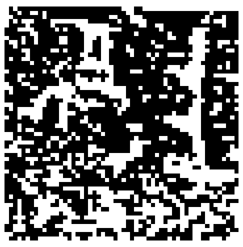

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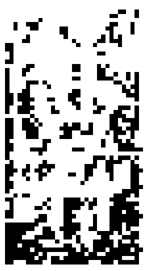

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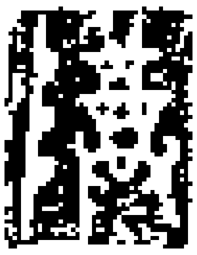

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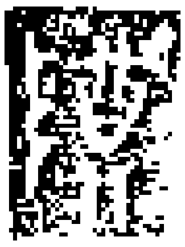

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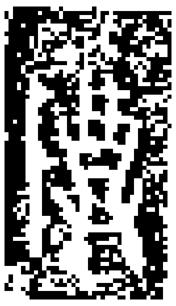

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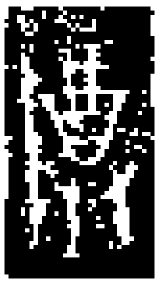

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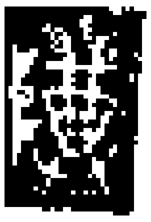

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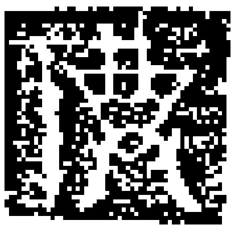

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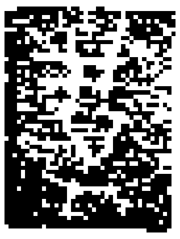

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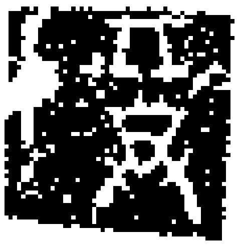

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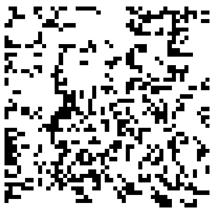

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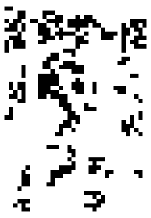

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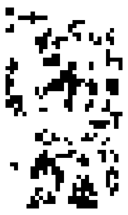

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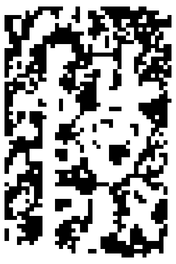

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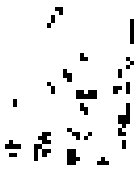

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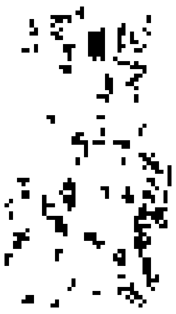

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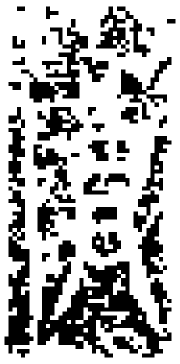

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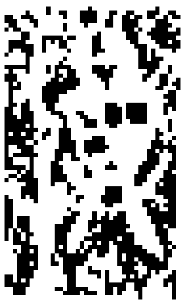

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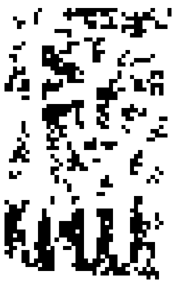

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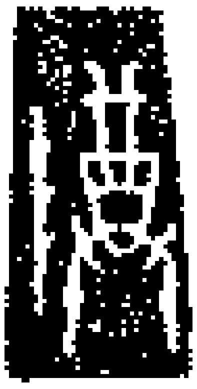

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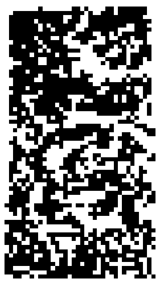

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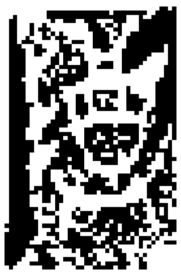

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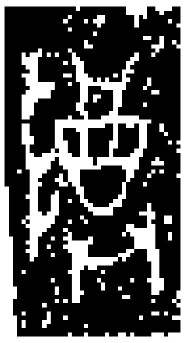

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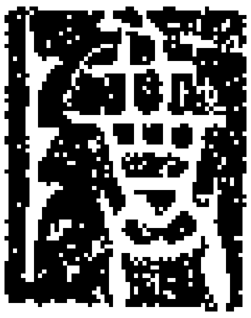

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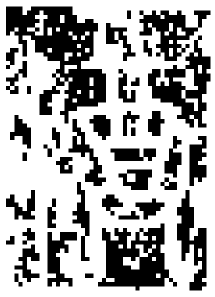

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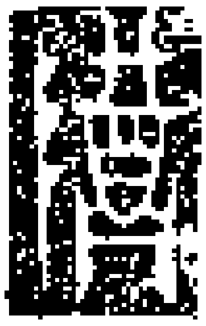

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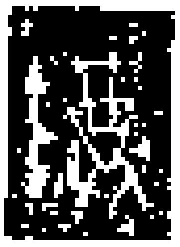

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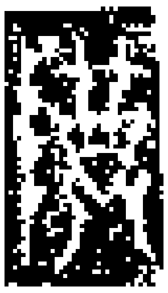

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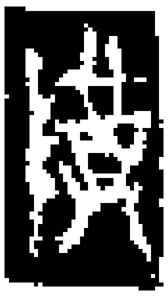

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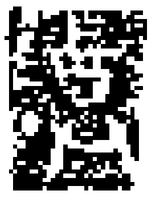

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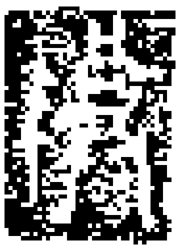

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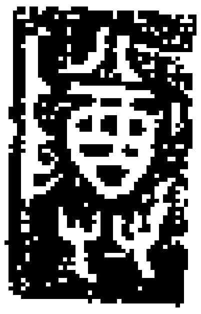

二

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史僕

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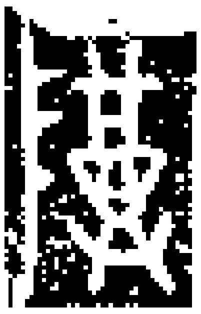

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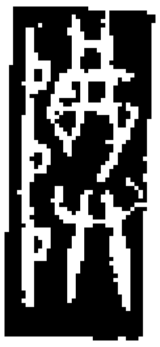

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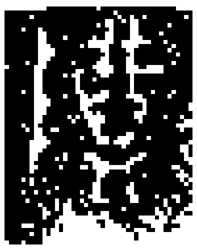

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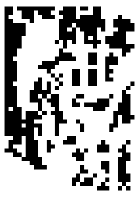

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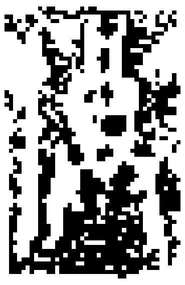

三家彝
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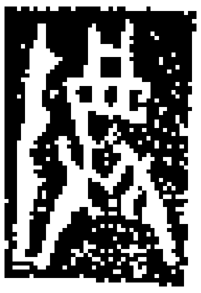

昜天毁　用
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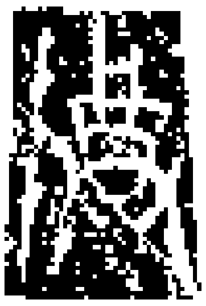

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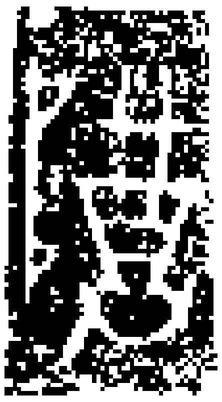

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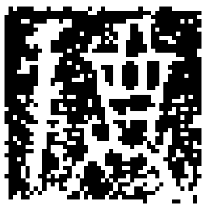

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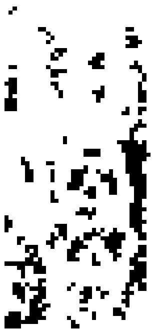

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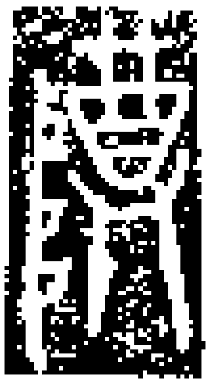

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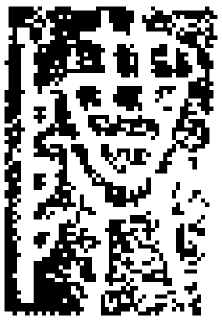

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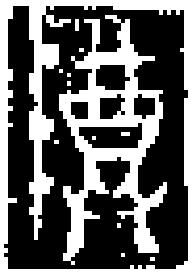

事戓鼎 事
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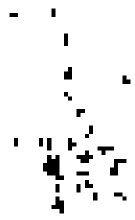

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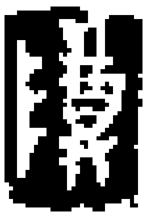

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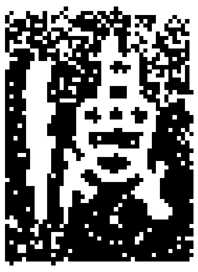

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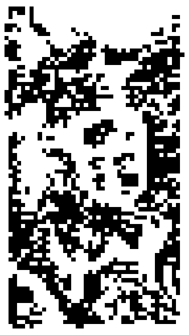

隹𣪘 隹作
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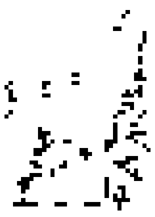

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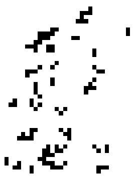

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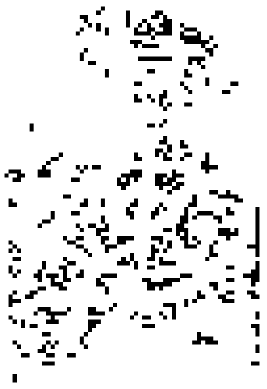

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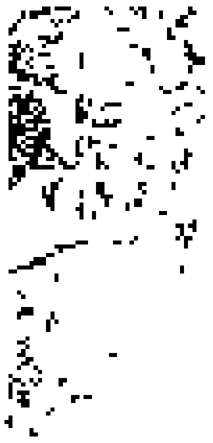
啟
卣



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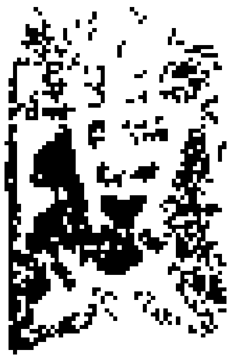

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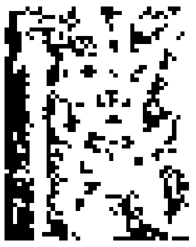

文人友鼎 趞
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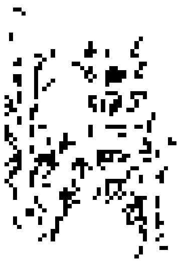

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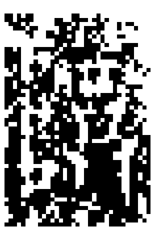

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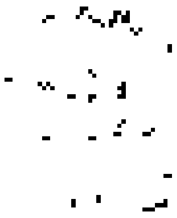
郭斿方彝 郭
斿作父庚尊彝



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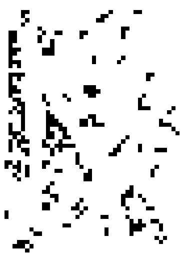

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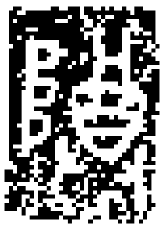
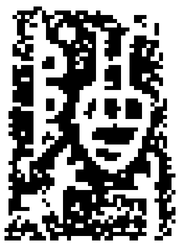
[illegible]父甲[illegible]
[illegible]作[illegible]

甲寶尊彝





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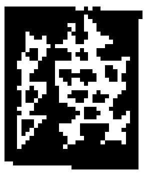

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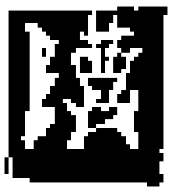

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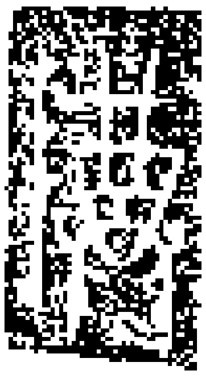
觥卣　用

作父乙寶尊彝



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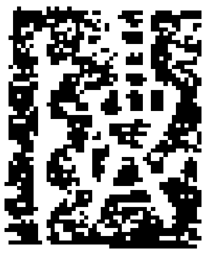

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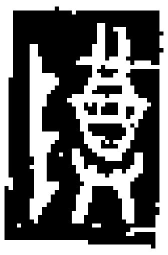

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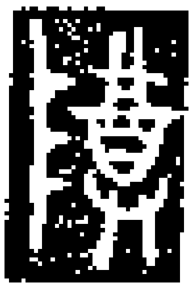

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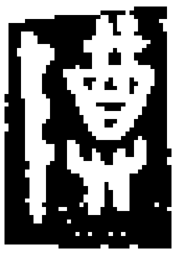
同卣　用作父戊寶尊彝



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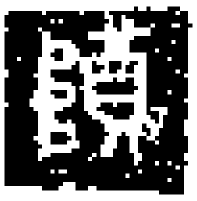

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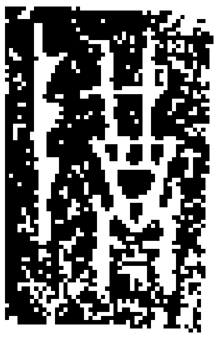
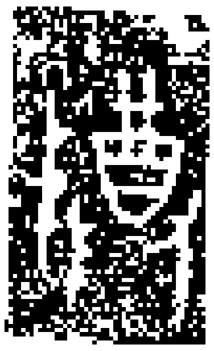
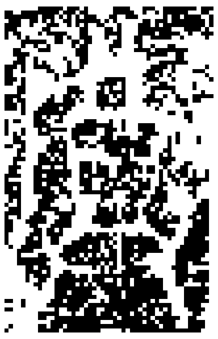


庚父乙彝　庚作父乙寶尊□



己公

鼎　用作己公寶尊彝



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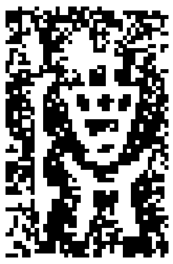

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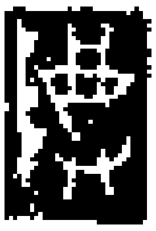

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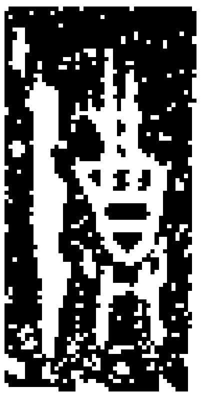

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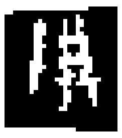

師旅鼎　旅對氒質

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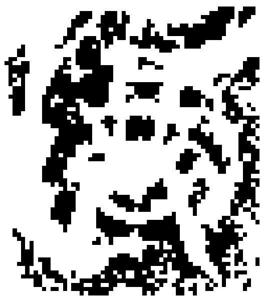

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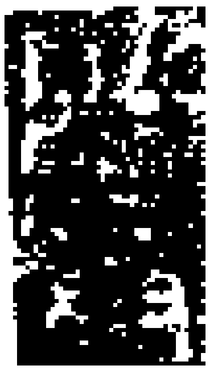

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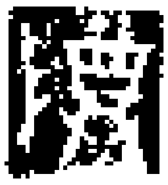

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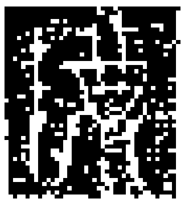

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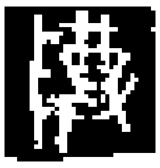

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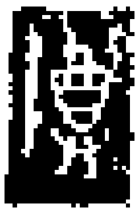

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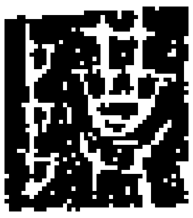

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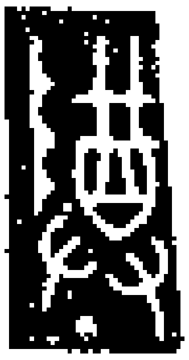

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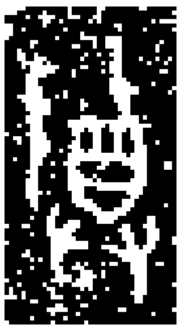
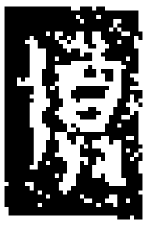
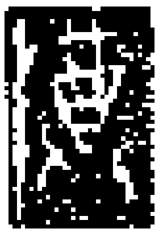


郘

芮伯改壺　芮伯改作釐公尊彝



遹毀　用作文考父乙尊彝



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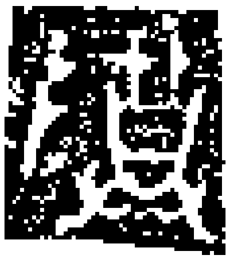

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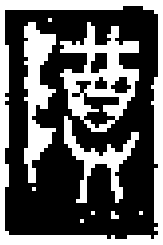
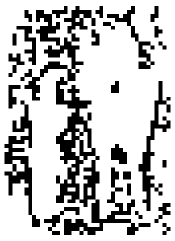


簋

庚嬴卣
用作

皃文姑
寶尊彝



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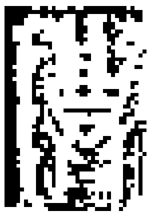

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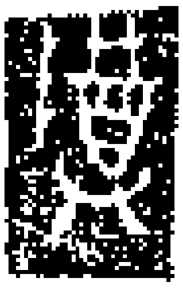

口作厥考尊 員
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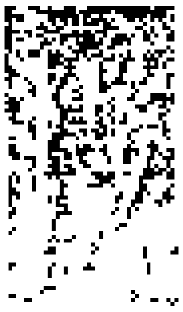

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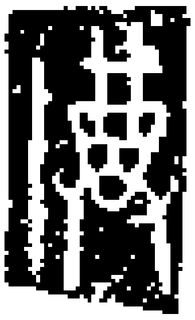

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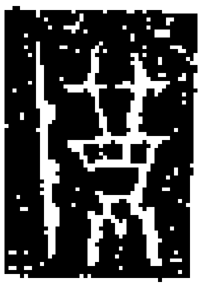

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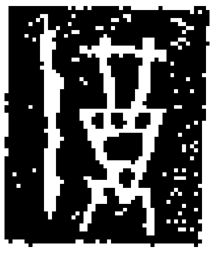

三

十一父丁彝 十
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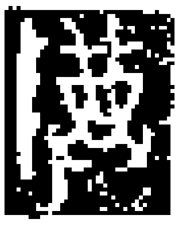

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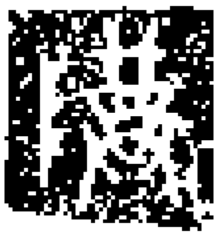

二

𤔲父己彝 𤔲作
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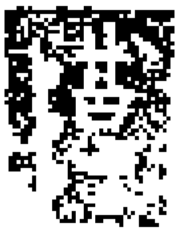

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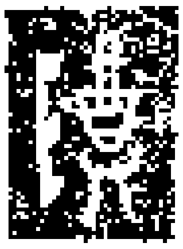
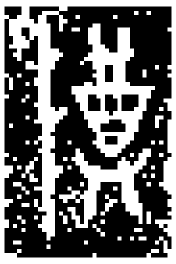


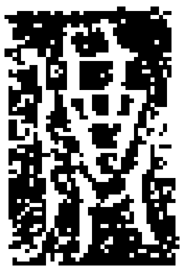
二

父辛甗 乃
子作父辛寶

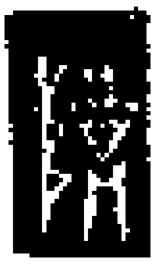
障彝



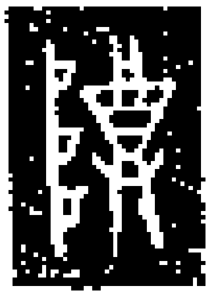
厥子尊　卒子作父辛寶障彝



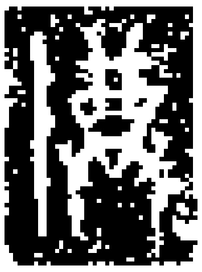
林規卣　林規作父辛寶尊彝



服日辛尊　作文考日辛寶障彝



叔寵毁　叔寵作日壬寶障彝



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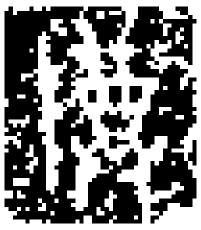

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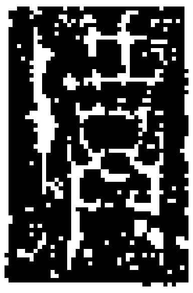
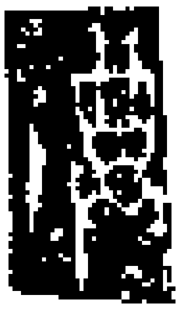
亞文考卣　亞作文考癸寶障彝

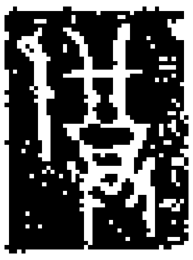


爵季鼎　爵季作文癸寶障彝

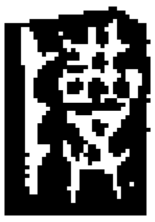


[illegible][illegible]祖戊彝

□□作祖戊寶障彝



庚姬彝　庚姬作[illegible]女寶障彝



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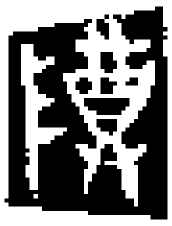

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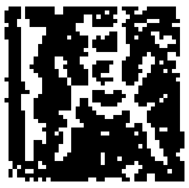
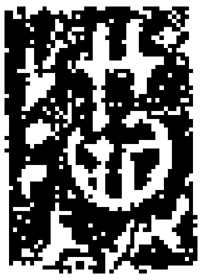
[illegible]戊卣

用作文考乙公寶障彝



犀父己尊　犀犀其作父己寶障彝



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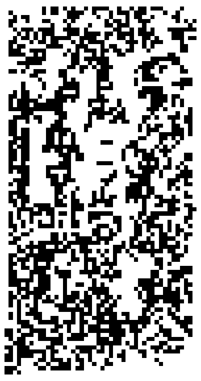
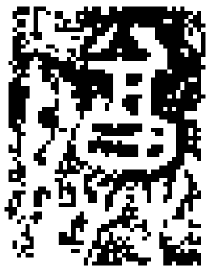


侯氏盨　侯氏
作孟姬尊殷



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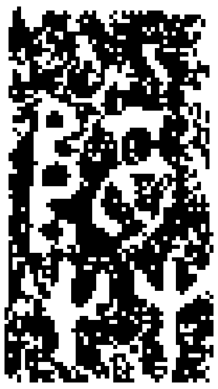

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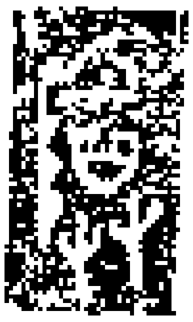
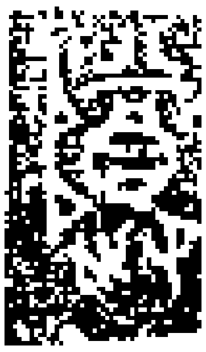
伯吉父
殷　伯

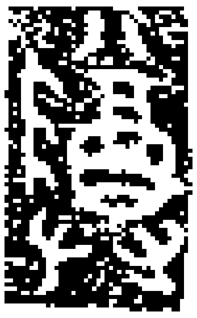
吉父作
叔尊殷



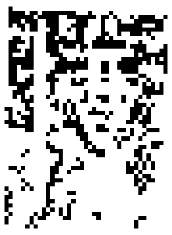
朋伯殷　朋伯
厝自作尊殷



曩叔買殷　曩
叔買自作尊殷



揚飤生殷　揚
飤生自作尊殷



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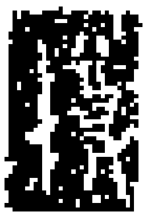
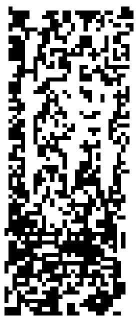
孟卣　用作
父丁寶尊彝

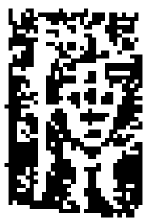


虘作
祖考

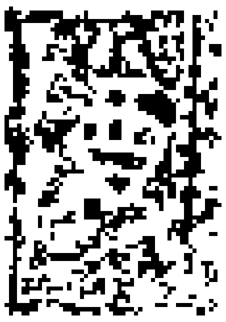
彝　用作祖
考寶尊彝



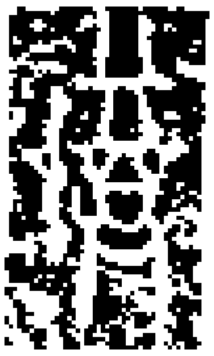
萬鼎　埶子
用作寶尊



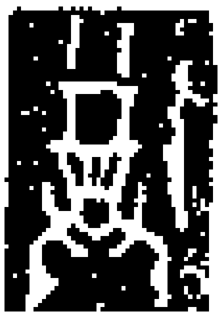
戍據姞鼎　戍
作據姞尊彝



仲南父壺　仲
南父作尊彝



伯䢅殷　伯
䢅作寶尊彝



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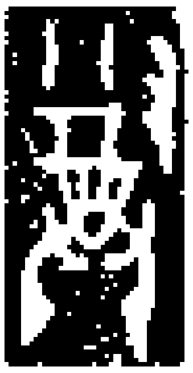

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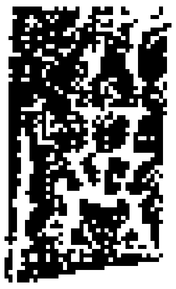
廙公
壺



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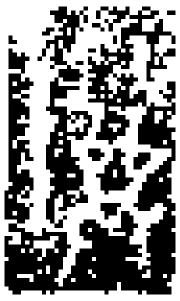

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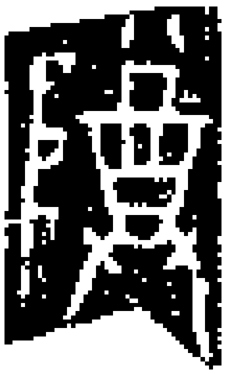
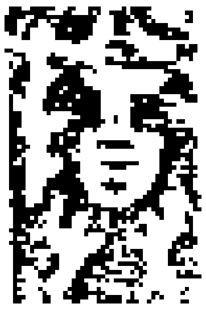
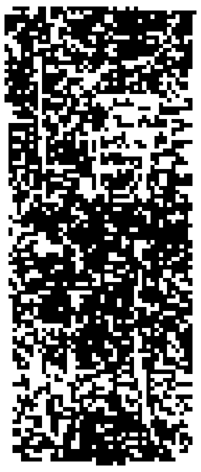
廙公鼎　廙
公作寶尊彝



師高彝　師
高作寶尊彝



滔钦罍　滔
钦封作尊罍



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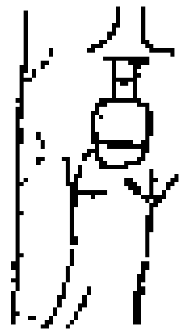
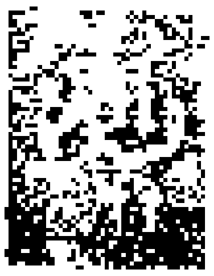


二

孟姬嬪壺　孟
姬嬪之尊缶



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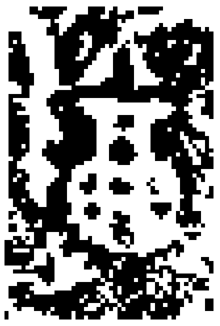
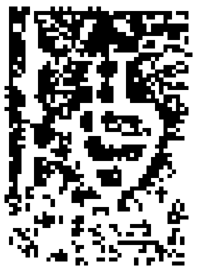
作母乙尊鼎



師器父鼎　師
器父作尊鼎



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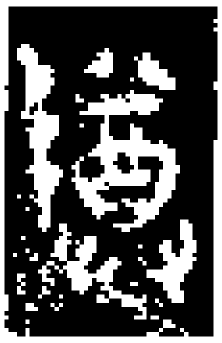
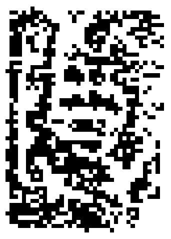
宜父作尊鼎



中義父鼎　中
義父作尊鼎



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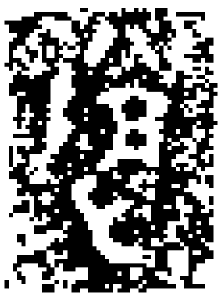
孟父作尊鼎



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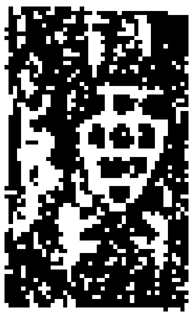
奉父作尊鼎



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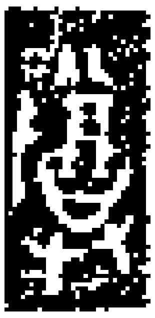
中作姞尊鬲



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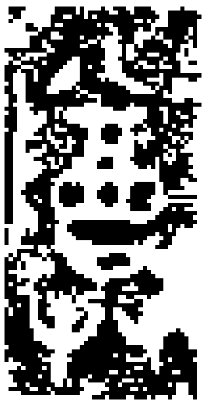
右父作尊鬲



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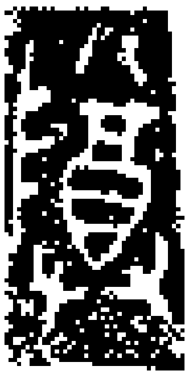

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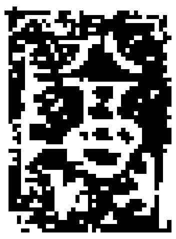

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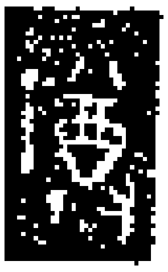
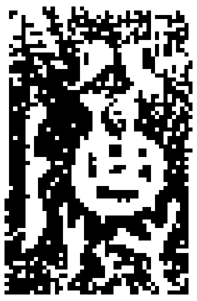
王伯姜鬲　王
伯姜作尊鬲



王伯
姜壺



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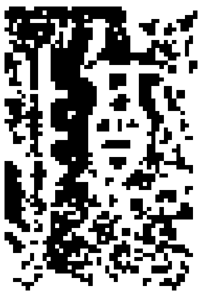
白姜作尊壺



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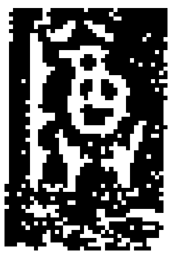
上父作尊壺



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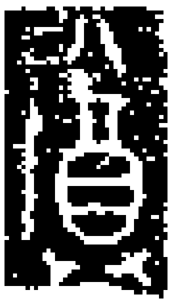
友父作尊毀



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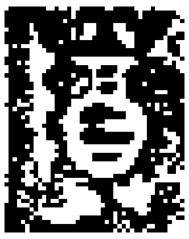

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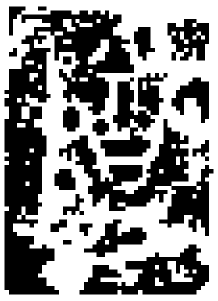
叔侯父毀　叔
侯父作尊毀



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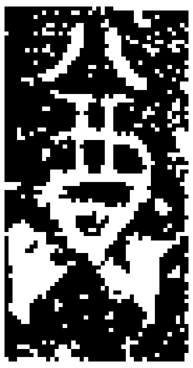

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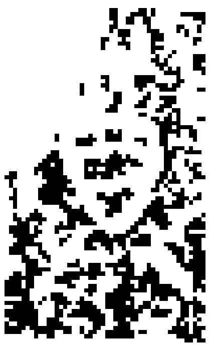

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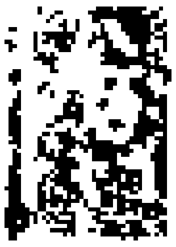
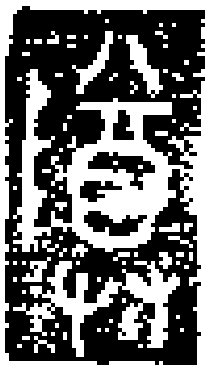
奠父作奠毀

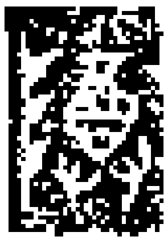


器

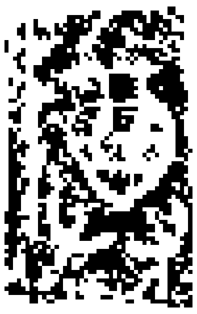
師㫃殷　用作朕
文祖益中尊殷



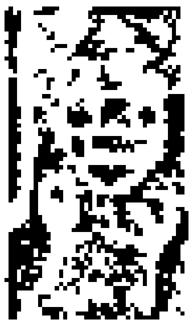
德克殷　德克作
朕文祖考尊殷



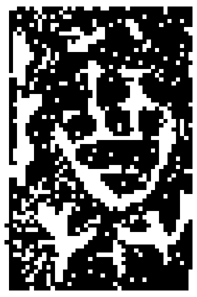
叔向父殷　作朕
皇祖幽大叔尊殷



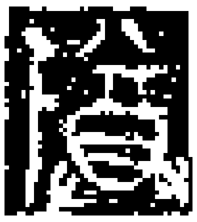
蓋一



器一

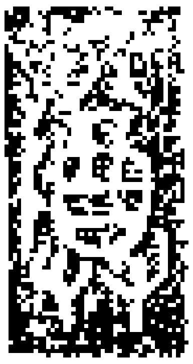


蓋二

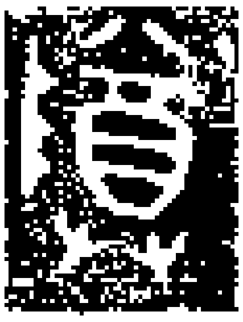


器二

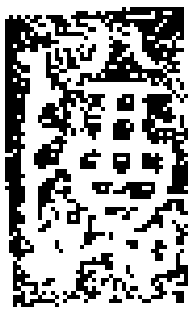
師寰殷　余用作
朕後男巤尊殷



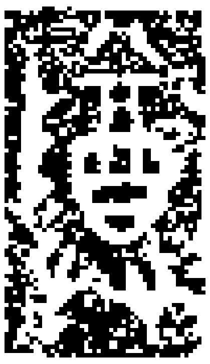
蘇公子殷　蘇公
子癸父甲作尊殷



陵中孝簋　陵中
孝作父白乙尊殷

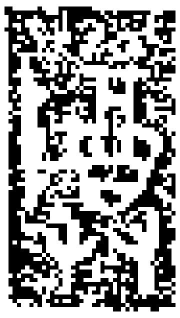


蓋一



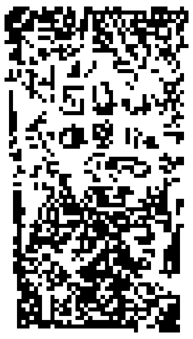
器一

師寏父
殷　師
寏父作叔
姞寶尊殷



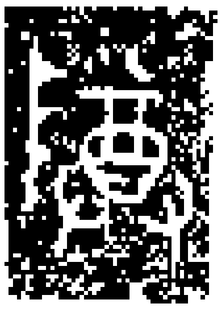
二

師寏父殷　師寏
父作季姞宁尊殷

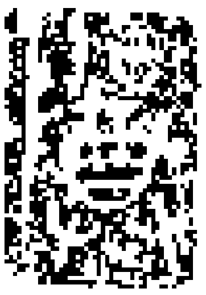


兮吉父殷
兮吉父

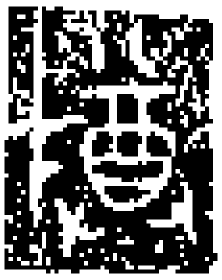
作仲姜
寶障設



蓋一



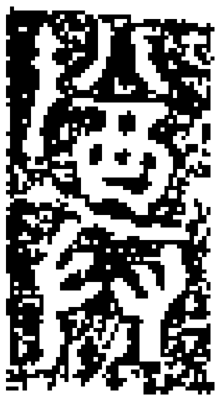
器一



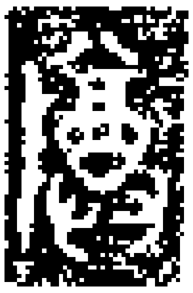
蓋二

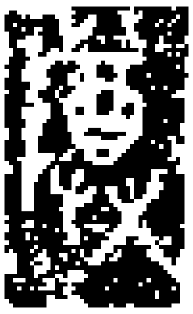
歸叔山父設
歸叔山父作
疊

姬障
設



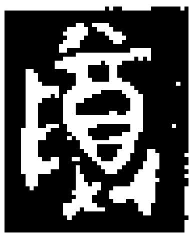
內子鼎　內子中
𤔲陷作　叔媿障鼎



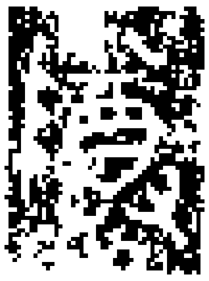


中
師

父鼎　中師父作
季娰姒寶障鼎

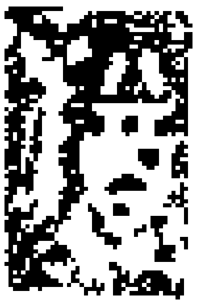


康鼎　用作朕文
考釐伯寶障鼎

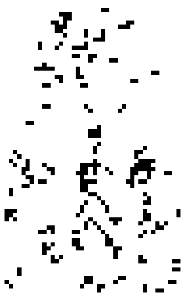


膳夫山鼎
用作朕皇考

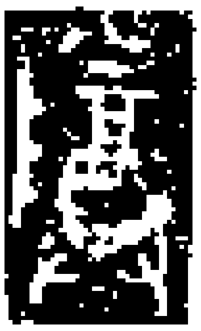
叔碩父
障鼎



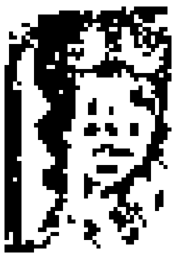
永盂　永用作朕
文考乙公障盂



曾子伯匜　唯曾子
伯待囗自作障匜

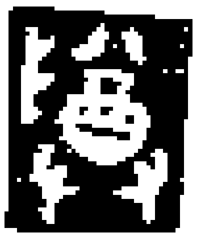


是囗設　是囗作
朕文考乙公障設

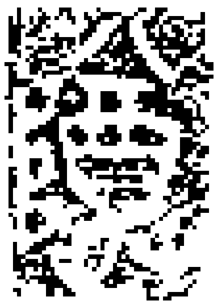


一

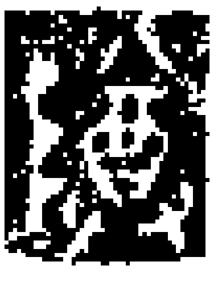
同設　用作朕文
考叀中障寶設



彔伯𢦚毀 用作朕
皇考釐王寶尊毀



詢毀 用作文祖
乙伯同姬尊毀



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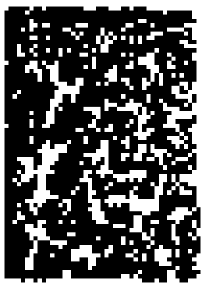
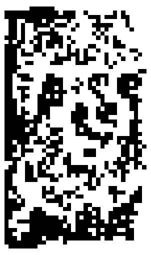
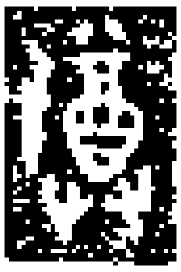


器二

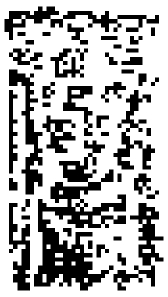


盖二

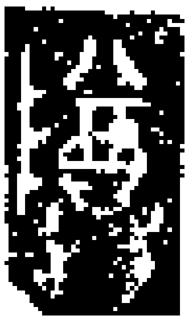
吳尨父毀 吳尨父
作皇祖庚孟尊毀



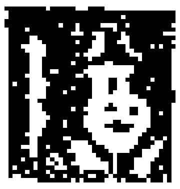
叔𢍰父尊
叔𢍰父
作文考釐
伯尊彝



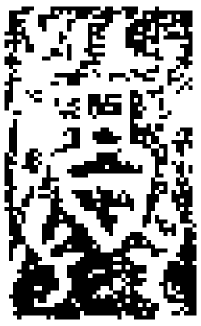
文父甲鼎 疾得用
作文父甲寶尊彝



蔡姞毀 蔡姞
作皇兄尹叔尊
𩰫
彝



寒姒鼎 口史小子
毀作寒姒好尊鼎



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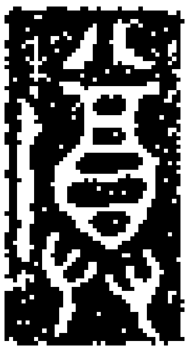
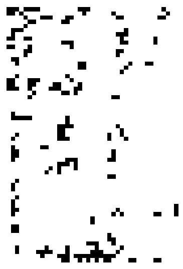
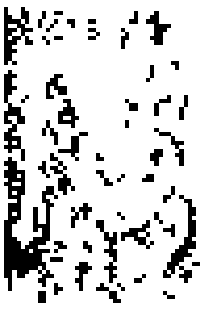


二

盂
羊
父鬲 司馬盂聿
父作盂姞寶尊鬲

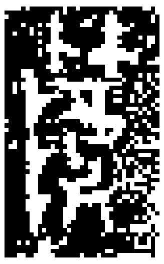


盖

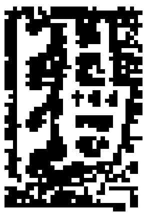


器

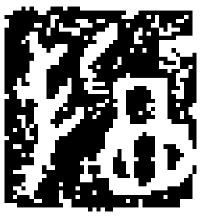
函皇父盨 函皇父
作琱娟盤盉尊器毀



獻父戊尊　獻
作父戊寶障彝

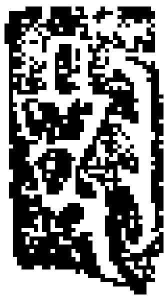


戜者鼎　用作文
考宮伯寶障彝



伯晨
鼎

用作朕文考
瀕公宮障鼎

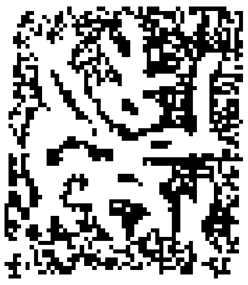


若鑄鼎　若鑄作
文姬宗障丁彝

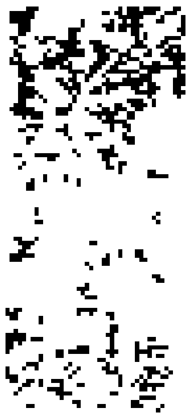
林義光曰。說文云「醬酒器也。从酋廾以奉之。餋或从寸。」按古作𢍜（發尊彝癸）作寘（盈罍敱）酒器之尊與尊卑古不同字。从𨸏作隮（䧹鐘）。尊亦尊卑之尊。（从阜从自）多假尊字為之（從）。按白虎通封禪「天以高為尊」。廣雅釋詁四「尊，高也」。揚雄甘泉賦「洪臺掘其獨出兮，㨖北極之嶟嶟」。漢書音義引字林曰「嶟嶟，山貌」。卜辭金文以酋作隫或作𨺅，亦或从阜。說文「𨸏，大陸山無石者。象形」。从山象義與从𨸏同。玉篇三五四陋或作[illegible]，陖亦作峻，陟亦作峭，隝亦作島。知从𨸏與从山，中古以來無別異也。字之作隫者，商周古文也。更易从山者，西漢有焉。障尊聲同，假為酒器之尊。后傳尊卑之尊又為酒器之尊所借代。北宋以來，青銅器歲有發現，金石學家多未深考。林氏初發其覆，高鴻縉踵其說（毛公鼎集釋、

零九

皆使爾字之本義與假借之聲義遂煥然長白于世劉心源謂𠂤聲同缶从𠂤从尊即玉篇罇字（奇觚室吉金文述卷一廖俊鼎）是誤以奉義更奉爲法言更奉矣馬叙倫謂借尊爲鐘、（鐘金罍刻詞二七葉陶品）更非確詁。



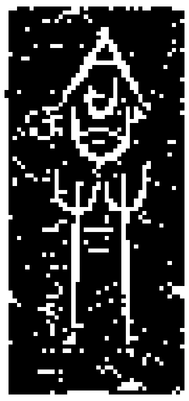
矢人盤
傳棄之



中山王譽鼎　處光
考成王蚤弃羣臣

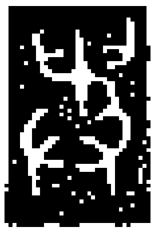
按說文所篆棄捐也，从廾推華棄之从𠫓，𠫓逆子也，弃古文棄，按字形象箕中裝有逆子而雙手持而拋棄之，此為正文，中山王譽鼎棄作弃，為古文。

弇

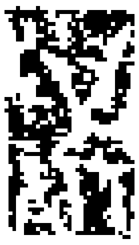


中山王嚳鼎　郾君子遧叡弇夫悟

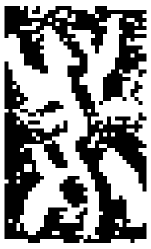
張政烺曰：說文「弇，蓋也」。「叡弇」是說聰明受到蒙蔽。又以「弇」讀為「黭」。文選四子講德論「鄙人黭淺」，注「不明也」。（見古文字研究第一輯「中山王嚳壺及鼎銘考釋」）



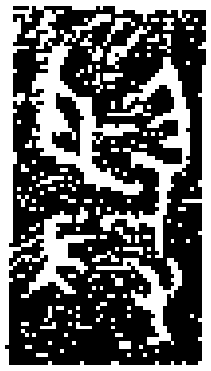
與仲雩父甗　與
仲雩父作旅甗



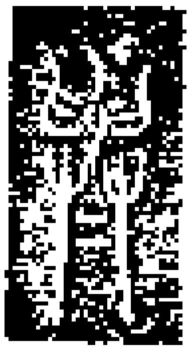
祭鼎



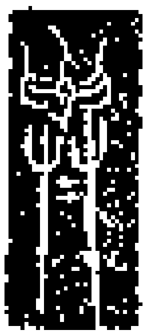
祭追征荊
叔二女成與



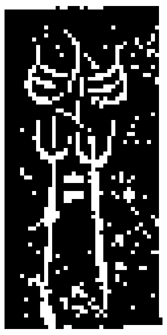
嵩君鉼　嵩君
喬盧與朕以璽



中山王嚳鼎
非恁與忠



中山王嚳方壺
而退與諸侯齒張

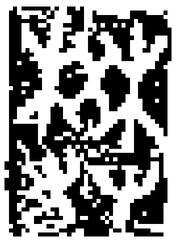


中山王嚳方壺　栖
與盧君並立於世

朱芳圃曰：說文舁部「與，黨與也。从舁从与。」按與象兩人用手鉤牙之形，金文从口，附加之形符也。論語雍也篇「與之粟九百」，堯曰篇「猶之與人也」，孟子離婁篇「可以與，可以無與」，萬章篇「一介不以與人」，皆謂給與，即此字之本義。許君訓為黨與，乃借義也。（殷周文字釋叢一一五葉與）

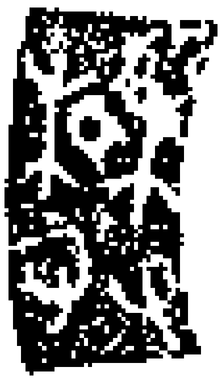
蟎叔樊鼎　蟎叔

樊作易姚寶鼎



蟎叔鼎　蟎叔

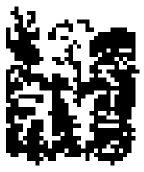
樊作易姚寶鼎



樊君

鬲　樊君作叔

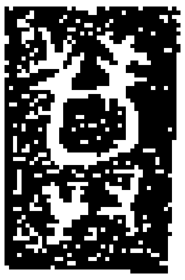
嬴嫋媵器寶𪔉



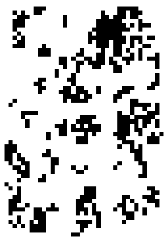
小臣鼎　小臣

氏樊尹作寶用

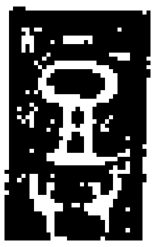
陳槃曰，樊君鬲樊君作叔能嬴媵器寶𪔉，案此樊君爲其女叔能外嫁而作媵器也。古婦女之稱皆以姓，是樊女字叔能而姓則嬴也。嬴讀爲芈，楚之同姓國也。是又有嬴姓之樊也。水經沔水注，沔水又逕平魯城南，東對樊城，樊仲山甫所封也。路史國名紀丁商氏後篇樊下，今襄之鄧城有樊城鎮，漢之樊縣，有樊古城，樊號樊侯國也。（注寰宇記樊城在南陽西南）南雍州記，荊州圖副，華屋等皆以爲仲山父之封，樊村鎮在宜城，皆其地。（四業二四上一下）案樊城（即樊縣古城）在今湖北襄陽縣，宜城即今宜城縣，後改自忠縣。南陽今河南鄧縣，鄧襄之間相去僅百六十里，襄宜之間相去僅七十里，此等地區實嬴姓之樊君所居，楚之支族，庸國以爲仲山甫之封者非矣。（春秋大事表列國爵姓及存滅譔異三冊第二七六葉）容庚金文編釋樊爲樊，謂者又稱樊之省爲樊也。



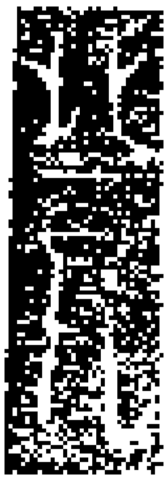
夆伯盨　賁
伯作旅𨺅用



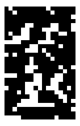
御公毁　𢍏
公作旅毁



御盂壺　𢍏盂
作監㠯尊壺



𢍏鼎
𢍏鬻



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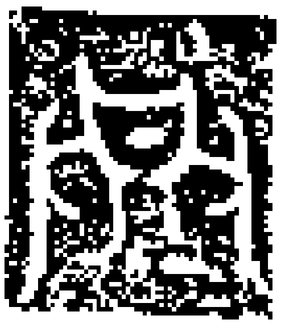

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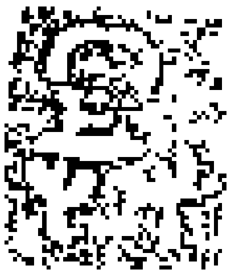
父作車𢍏



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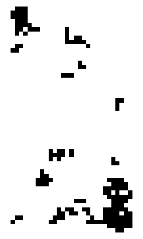

御盂
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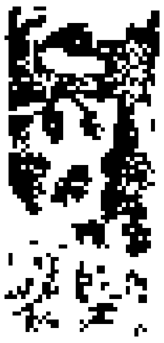

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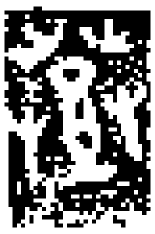

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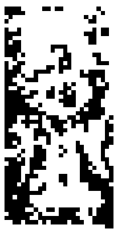

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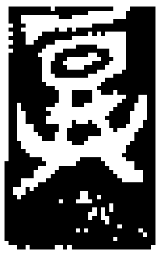

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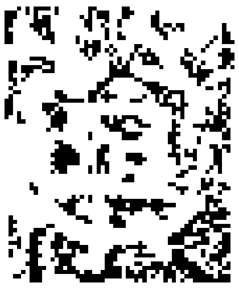
寧𢍏伯賓貝



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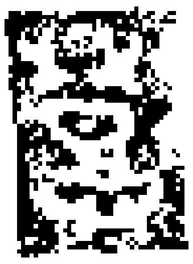

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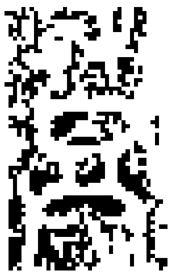
析降棫二封



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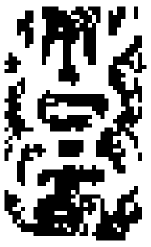

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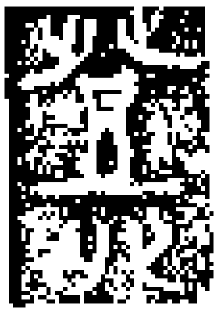
師旋殷　德
女中五易算



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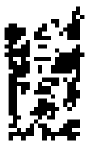

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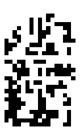

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鐘[illegible]　其
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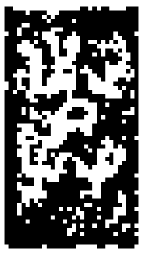

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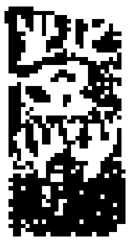
算丸用和吉



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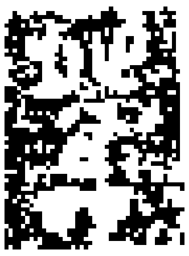
良人始作算公



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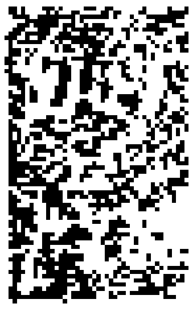

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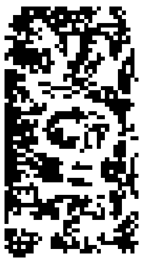
敃新乍我姑登孟媿媵殷



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殷　算[illegible]
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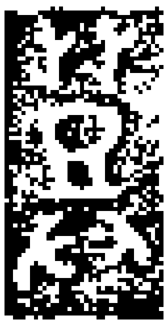

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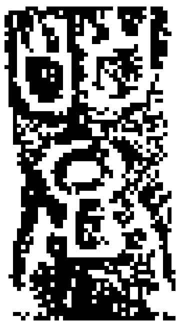
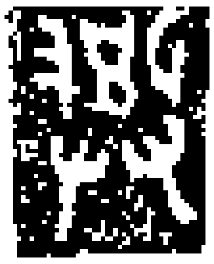


車父丁觶

爯翏乂車父丁



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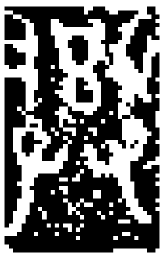
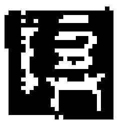


鄭登伯鬲

鄭登伯作叔𡠨薦鬲

張曰昇曰：按說文云「登，上車也。从癶豆，象登車形。𤼷，籒文登，从収。」又「𢍜，禮器也。从廾持肉在豆上，讀若鐙同。」金文編「登」字下容庚並收「𢍜」「𤼷」兩形。楊樹達甲文說亦謂舊釋分𢍜𤼷為二文，別釋𤼷作𢍜，非是（甲骨文字集釋四六五葉引）。然李孝定謂𢍜𤼷兩字在卜辭之用法，惟𢍜字辭義較明，𤼷字有一片為人名，其他則辭不明，然兩字辭例無相同，已足證楊說之誤。（甲骨文字集釋四六八）李氏據卜辭辭例，證明兩字有別，而𢍜之字義乃為薦新之祭，經典以烝為之。烝當讀為𢍜，篆體當作𢍜，今隸當作登，與訓「上車」之登異。登車字所从豆乃象乘石之形，非俎豆之豆。李氏遂合登𢍜，其言至塙。閻于繫傳乘石之說，而曲解字形，則殊為可惜。若豆為乘石，則字當如篆隸作登，不从収。蓋乘石

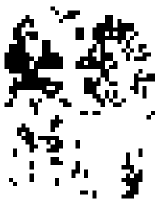
置地則可，若使人以手奉之則登車反難，而卜辭及金文登字必从収，故疑字實从𣥠義勝，甲骨文弄𤼷兩字分用，至周代則漸混，如鄧伯氏鼎鄧作弄，而鄧公簋則作𤼷。薦新祭之弄遂添肉旁作𢍏，以別於从𣥠之登也。（金文詁林第三冊第八一五五八一〇業）按登字金文作𤼷、𤼷、𤼷等形，第一字从口，為豆之省，从廾持豆，表示祭祀之義，豆上从𣥠或北為祭祀之物，如說文訓𢍏為廾持肉在豆上，陳侯午錞以蒸以嘗，即表示祭名，金文登又借作方國名，通鄧，如𤼷白𥂴、鄧公𣪘等等。



班簋　隮

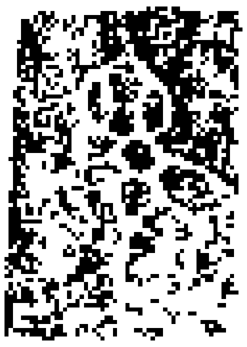
予大服

登字甲骨文作[illegible]，金文作[illegible]、[illegible]，此銘隮从阜，字繁體，即登加阜旁，與蒸義作鎮同例。容庚曰：登，進也，經典以烝爲之。詩信南山「是烝是享」，傳「烝，進也」。（寶蘊樓彝器圖錄　[illegible]玉榮周[illegible]侯午）簋



器

伯公父簠
睪之金



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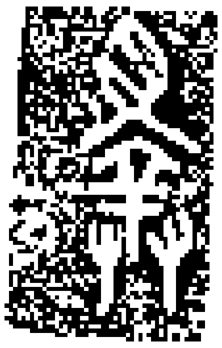
敹睪吉金



邢盨 睪
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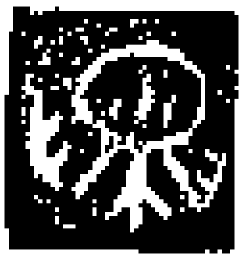

中子化盤
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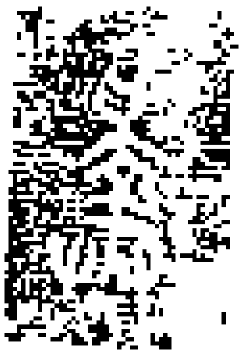

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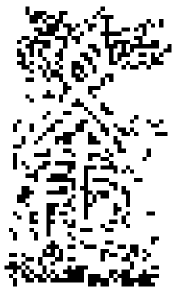
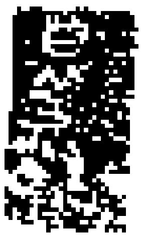
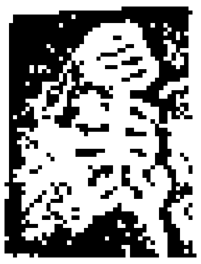


邾子簠
邾子妝

睪其
吉金



曾□□簠 曾
□□擇其吉金



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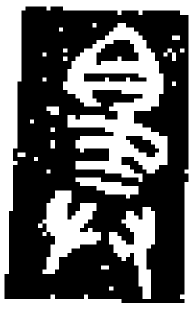

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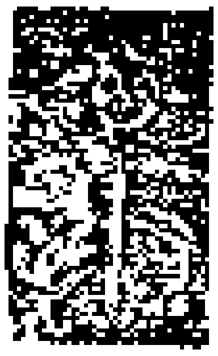
余睪其吉

金黃
鏞



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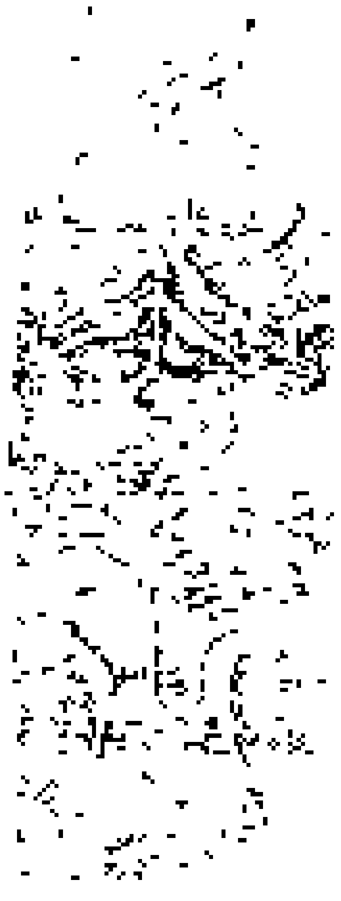
王光睪其吉金



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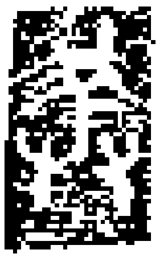
子午睪其吉金



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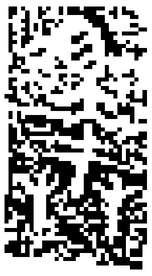

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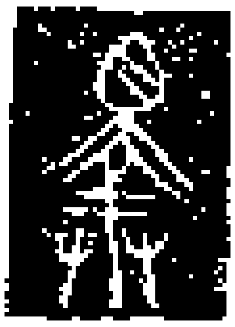

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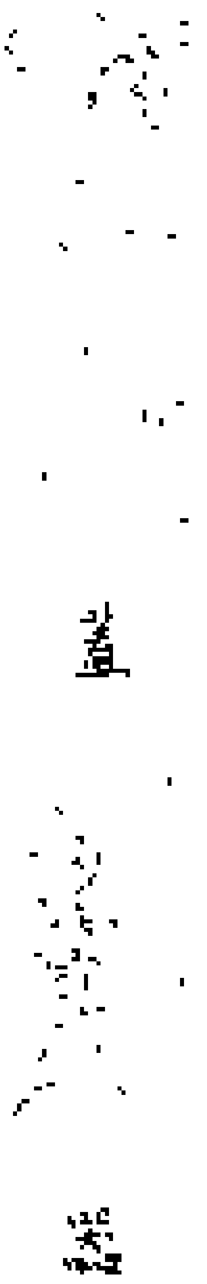

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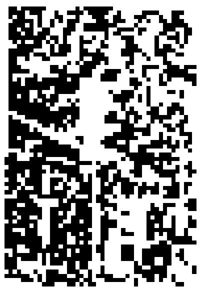
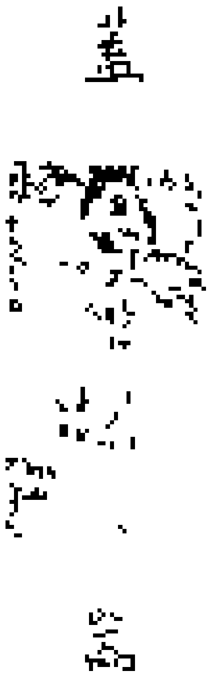
鄀府擇其吉金





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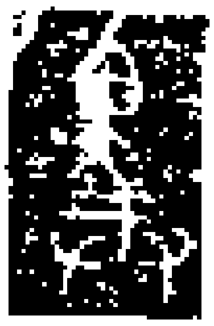

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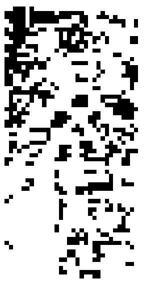

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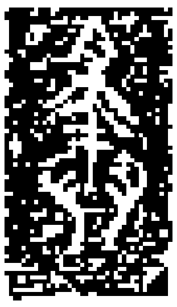

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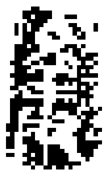

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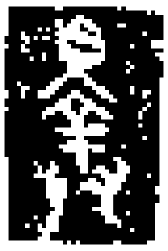
王子旃擇其吉金



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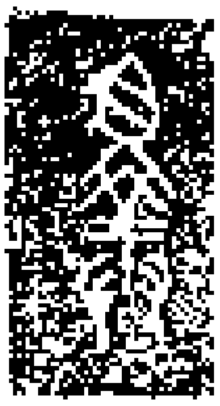
余吉
金



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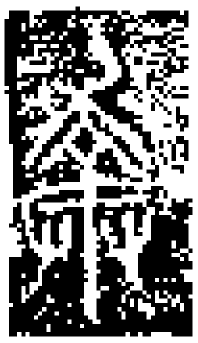
王義楚擇其吉金



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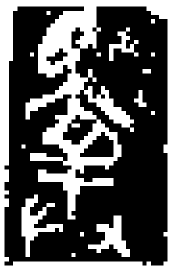
之淑子沇兒擇其

吉金



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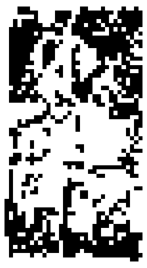
氏孫𠨘睪其吉金



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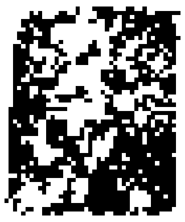
睪其吉金鑄句鑃



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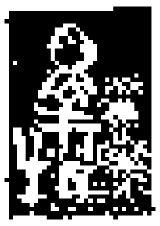

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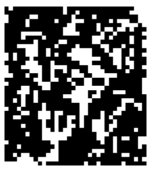
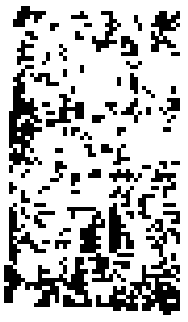


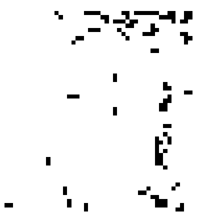
五

子璋鐘 群孫斨子
子璋= 睪其吉金

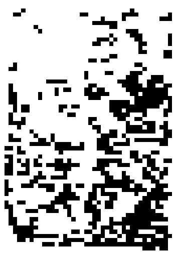


寬兒
鼎

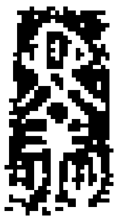
蘇公之孫寬
兒睪其吉金



者尚余卑盤 者尚余
卑□□□睪其吉金



陳逆簠
睪氒吉金



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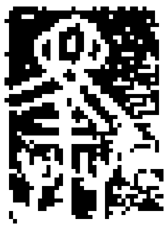

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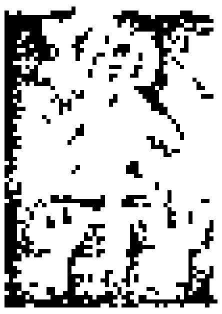
臧孫鐘
睪氒吉金



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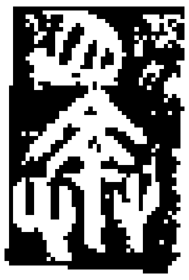

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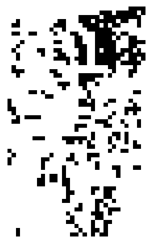
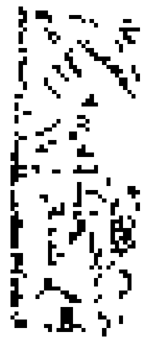
邾公牼
鐘 鼄

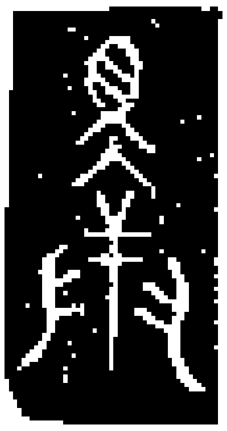
公牼睪
氒吉金



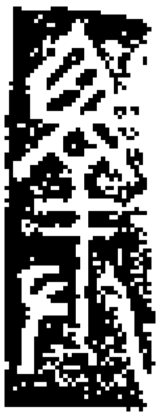
邾公華鐘 鼄
公華睪氒吉金



句鑃 余睪氒
吉金鉉鏐鑪鋁

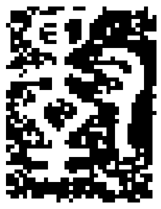


吳王夫差監　攻吳王夫差𢍉氒吉金



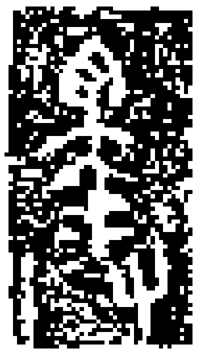
姑馮句鑃　姑馮昏同之子𢍉氒吉金

說文三篇「𢍉，引給也。从収睪聲。」睪，司（伺）視也。从目从羍。令吏將目捕罪人也。按𢍉即擇之初體。从才从廾，義同。金文均用作擇。參見睪、睽字條。

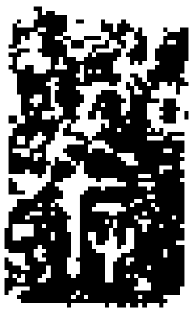


簠

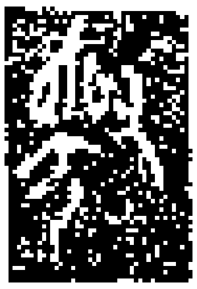
白公父簠　斁之金



叔朕簠　叔朕擇其吉金

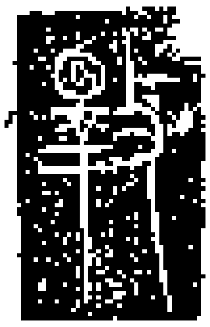


鼄叔止伯鐘　鼄叔止伯擇氒吉金



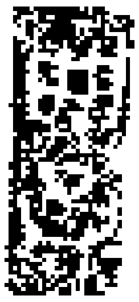
書呂缶　余畜孫書呂擇其吉金

字从又睪聲，沇兒鐘「睪其吉金」字从廾，斁當爲睪之省。古文从又从手通，斁即擇之異體。說文十二篇「擇，柬選也。从手睪聲」。

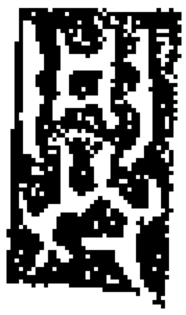


中山王嚳方壺　中山王嚳命相邦賙斁郾吉金

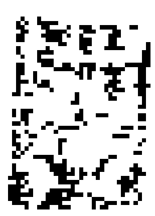
「斁其吉金」爲金文恒語，斁一般作睪，或作擇。古文攴、手、廾三部不分，知斁、擇、睪皆原同字。而手部字古文多从攴，知斁爲古文擇，其義即柬選也。故字从攴爲至當者。



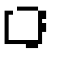
興鼎



興鼎
作寶鼎
興

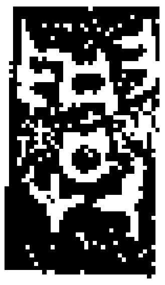


殷句壺
用興甫□



新郪
虎符

凡興
士稅甲



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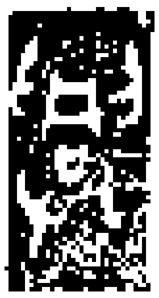
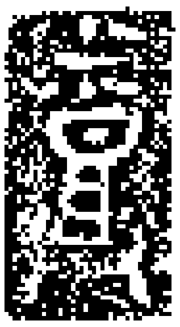


二

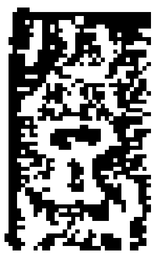
高叔興父盨　高
叔興父作旅盨

楊樹達曰：今按冃明是甲文凡字，葉玉森謂其字象船帆之形，其說至審。知凡乃帆初文，帆乃後起之加旁字。釋名釋舟船云：「隨風張幔曰帆。帆，汎也，使舟疾汎汎然也。」帆字或作颿。一切經音義一引三蒼云：「颿，船上張布帆也。」吳都賦云：「樑船舉颿而過肆。」劉注云：「颿者，船帳也。」（說文云颿馬疾步也非此義）經傳無帆字，說文亦不載。然舟行張帆以通風，此初民所易知之事，宜殷代早有其文。不得以經傳許書偶無其字遂爾致疑也。帆之為物也大，其始也離布於竿，當於地上為之，及其移而豎之於舟也，當以眾手舉之，故興字形象之，而其義為起也。物自起為起，內動字也；舉物使起亦為起，外動字也。興之訓起，以字形核之，當為外動舉物使起之義。淮南子覽冥篇云：「帝道掩而

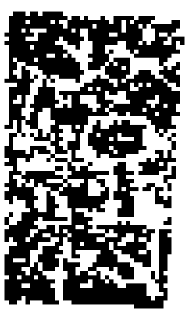
不「興」，高注云「興，舉也」。周禮大司馬云「進賢興功」，禮記文王世子云「乃命有司行司事興秩節」，鄭注並云「興，猶舉也」，是其義也。高承祚云「金文父辛爵字作興，與甲文同。父戊卣口作興興（高叔興鼎）亘則舉重物邪許之聲也」。余謂衆手合舉一物，初舉時必令齊一，不容有先後之差，故必由一人發令命衆人同時並作，字从口者蓋以此。若邪許之聲乃已肩任後之聲，非初起時之聲也。至許君合凡口二字為从同，其誤顯然，更不待論矣。（積微居小學述林卷三葉九零至九二葉釋興）



盂鼎
有柴𥞤祀



太師虘豆
大師虘作𥞤尊豆

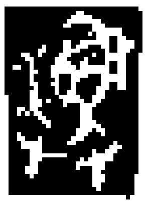


姬𥞤鼎
用𥞤

寄用

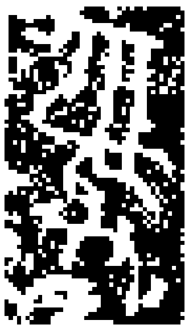
高鴻縉曰、按此字說文所無、羅振玉曰卜辭以來、从來在皿中廾以進之、盂鼎與此同、而省禾、春秋繁露四祭冬曰烝、烝者以十月進初稻也、與卜辭从禾之旨正符、字倚廾皿畫其進享禾米之形、由文廾皿生意、故託以寄進初稻之祭之意、動詞、後亦變禾形為米字、則為會意字矣、變皿為豆、其所以盛飯之意固不殊、而豆亦聲也、至金文則直是形聲字、或从米豆聲、或从米登聲矣、進初稻之意、即月令「天子嘗新先薦寢廟」之說、亦即吾中原俗所謂進新米飯、亦曰嘗新也、禾春種秋收、進新米飯多在夏曆八月、則董仲舒所謂十月進初稻、當就周曆言之、周建子、至於西漢年韓以登以寄則是進飯、以代登也、登、進也、从廾登聲、登聲與豆聲同、詳見會意篇𠦪字下、

秦漢人用字常通叚烝以代登。（讀時烝皆與登音同）漢人寫經一律叚烝爲之，於是古字廢矣。說文「烝，火气上行也。从火丞聲。」與登祭之登形義迥別，秦漢人以其同音而通叚用之，致令經典習見烝而不復見登。詩天保「禴祠烝嘗，于公先王。」詩僅列舉四種祭祀之名，而毛傳獨推（爾雅乃漢初人作，亦有抄毛傳痕跡）而並謂春祠夏禴秋嘗冬烝。今考之甲文金文，皆無證據。商周殆不以四季分祭名也。（中國字例二篇第二九三至二九四葉）

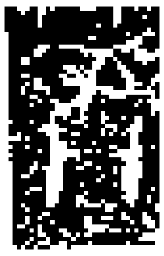


遹毁 乎漁于大池

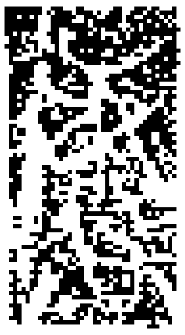
丁山曰：鱻之屬有𩼣字，但在石鼓文作𩼣，遹毁作𤅩，象手入水中取魚形，卜辭或從网作𦉽（後編下第卅五葉），捕魚之意尤顯。漁皆非從二魚也。卜辭漁一作𩼛（殷契六第五十葉），雖從四魚，與一魚同誼，亦不得謂漁字古從鱻也，則漁可歸諸魚部，其所從鱻字古魚之古文，奇字或籀文，猶水、沝、泉、灥之例矣。（史學集刊闕義第四十七葉至四十八葉）



匚父鼎
文彝



吳黃進鼎
聿彝



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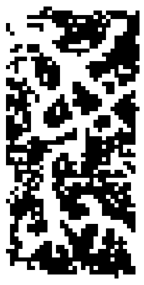

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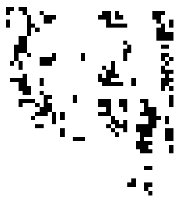
母彝



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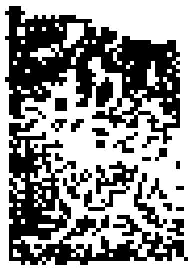

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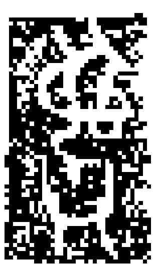

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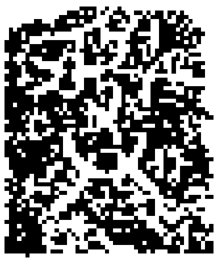
旅彝觶
肇彝



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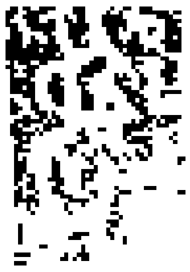

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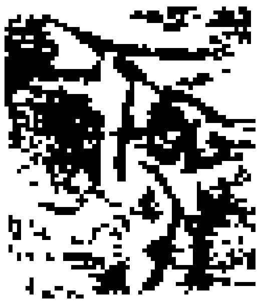

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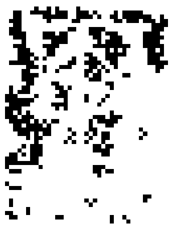
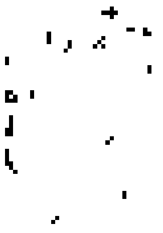


陽作彝爵
陽彝



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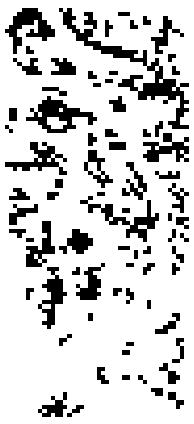

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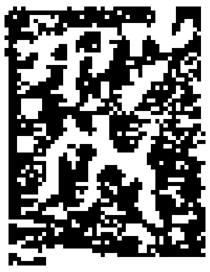

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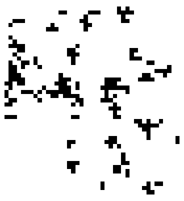

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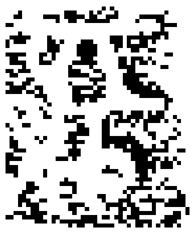

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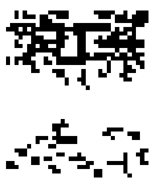

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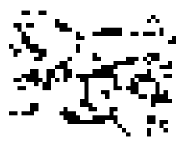

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史觚
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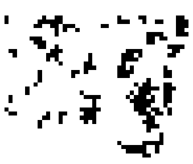

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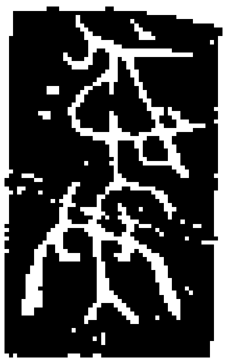

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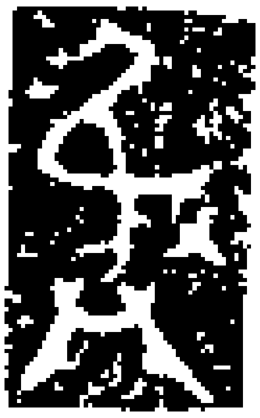
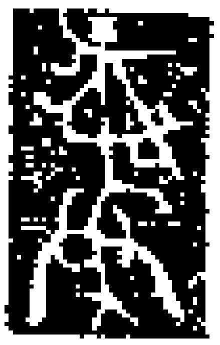


伯作彝甗
伯作彝



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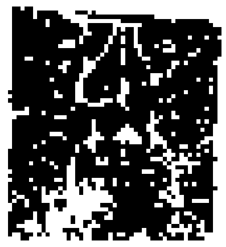

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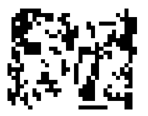

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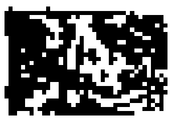

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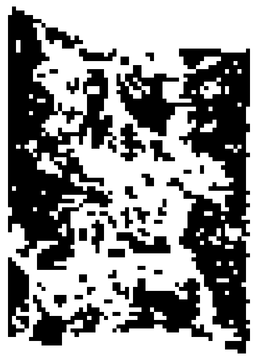

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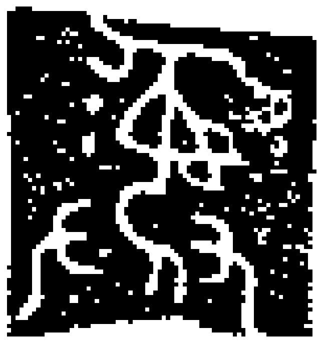

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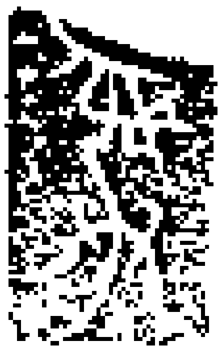

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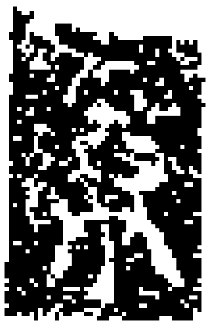

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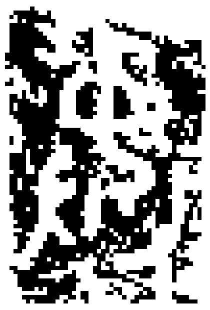

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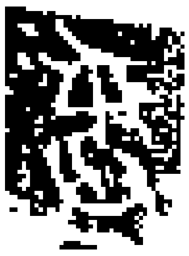

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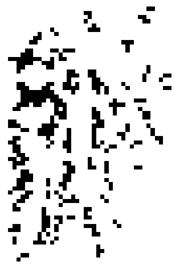

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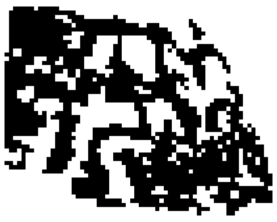

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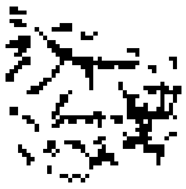

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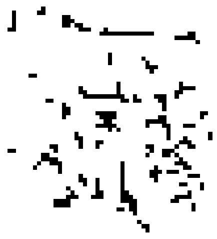

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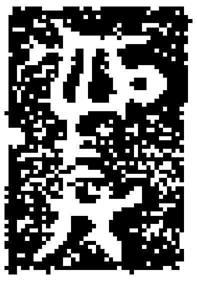

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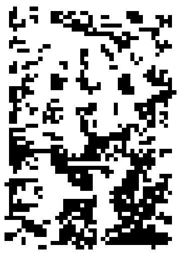

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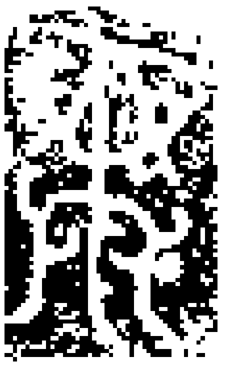

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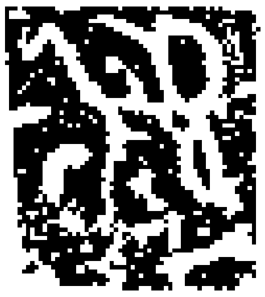

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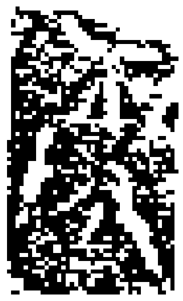

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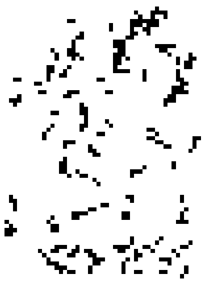

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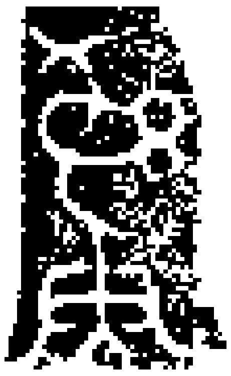

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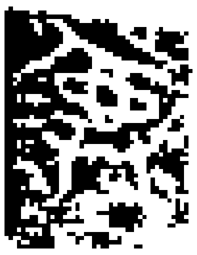

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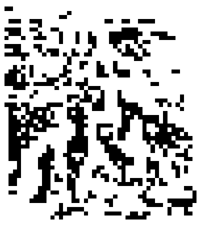

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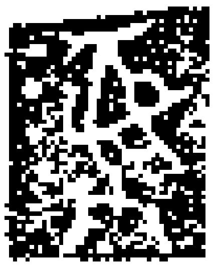

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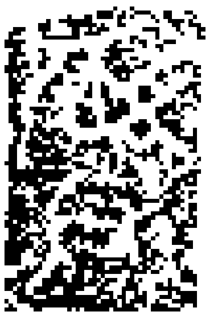

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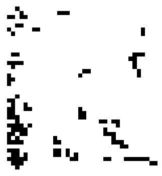

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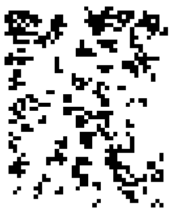

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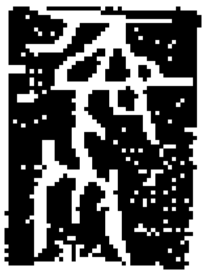

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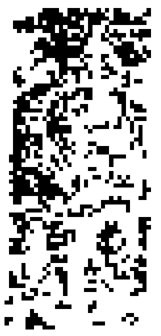

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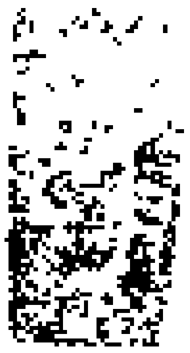

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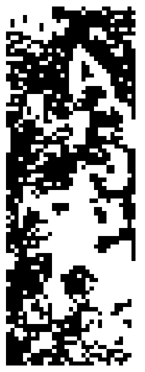

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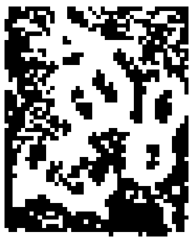

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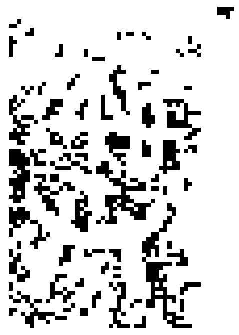

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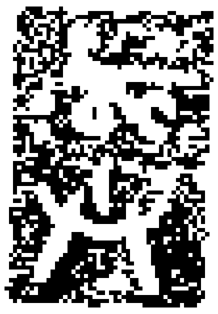

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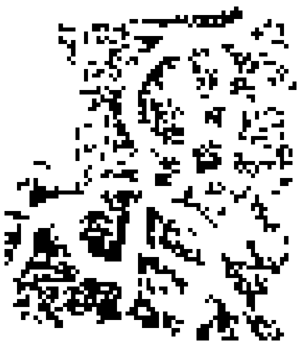

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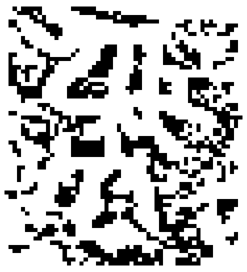

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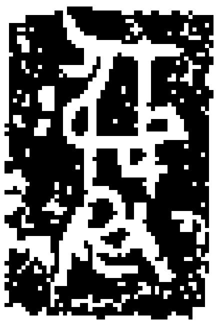

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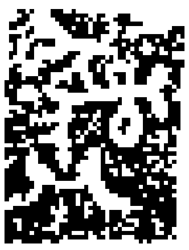

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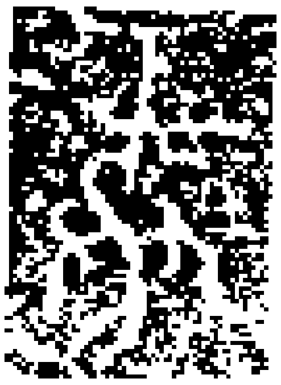

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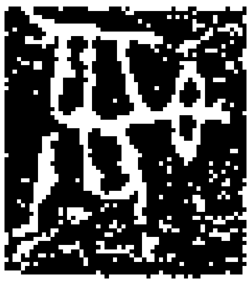

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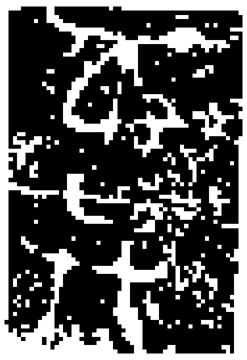

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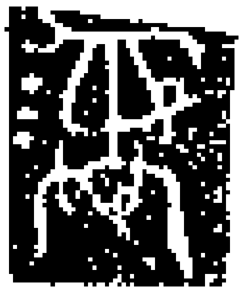

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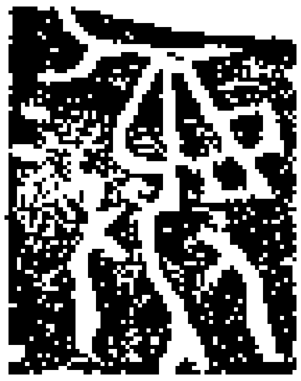

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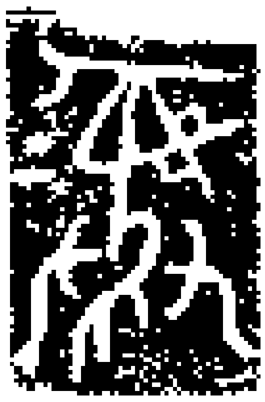

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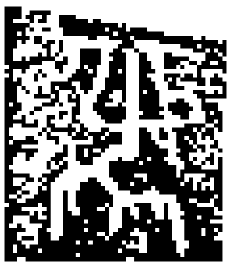

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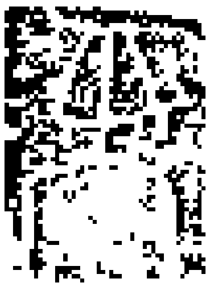

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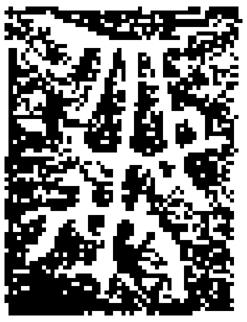

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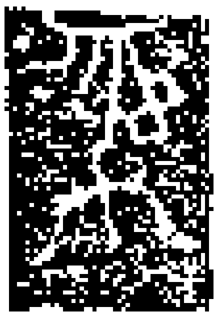

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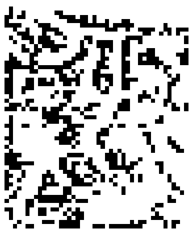

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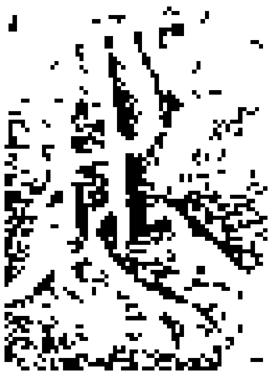

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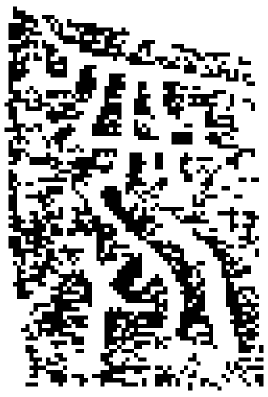

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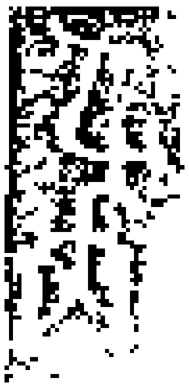

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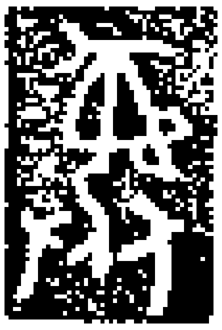

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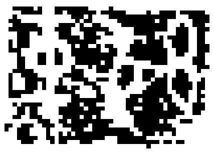

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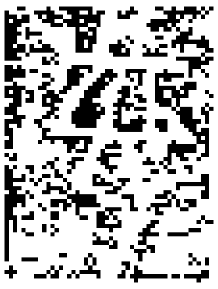

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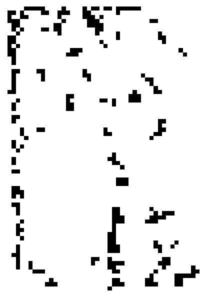

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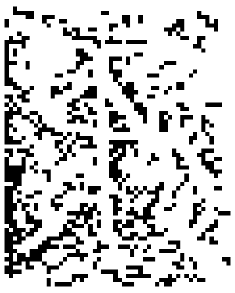

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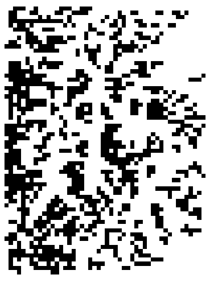

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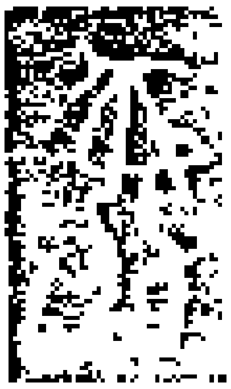

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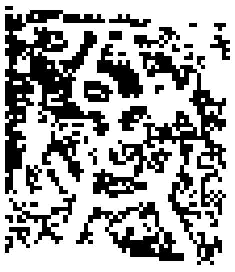

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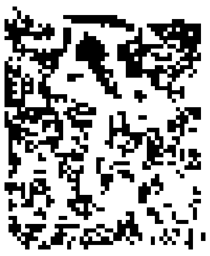

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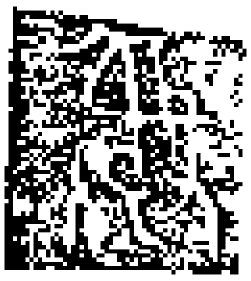

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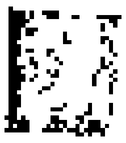

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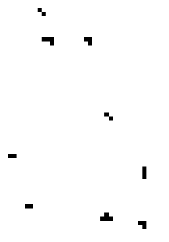

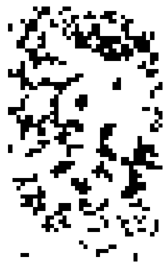

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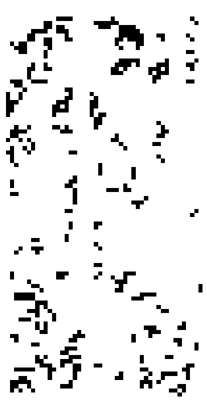

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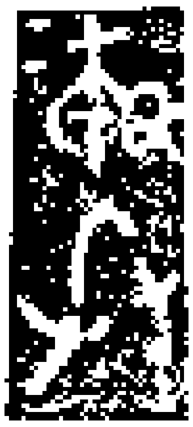

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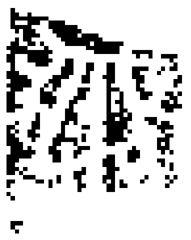

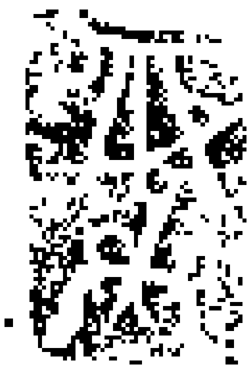

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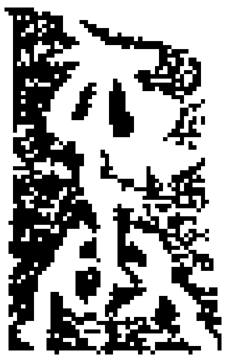
作父
乙卣

作父乙爵
作父乙彝

父丁斝
作父丁彝



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作父
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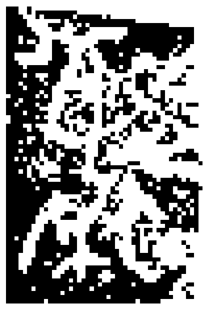

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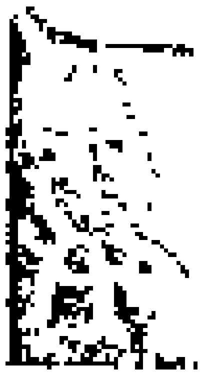

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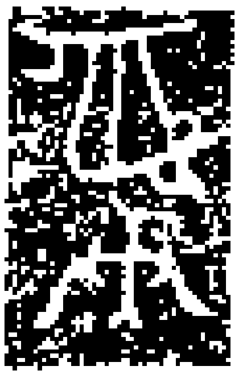

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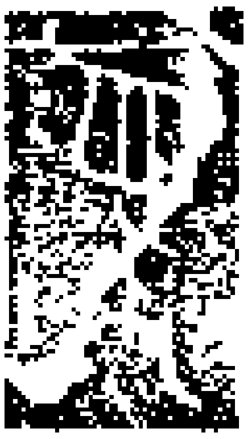

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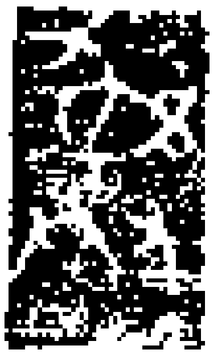

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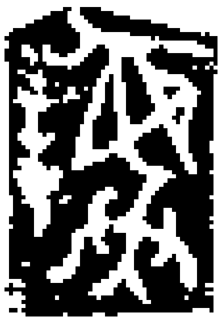

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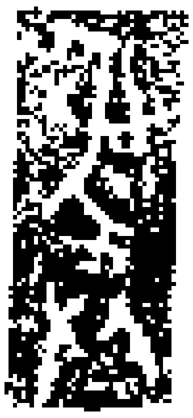

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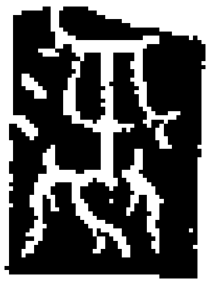

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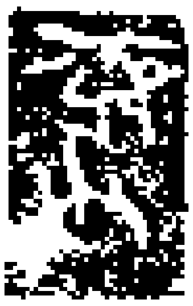

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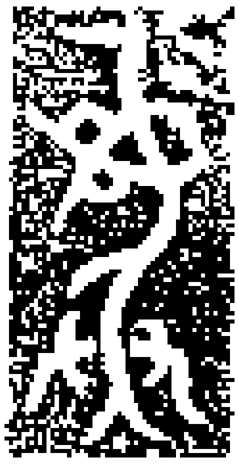

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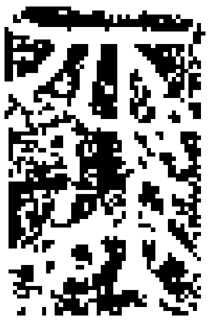

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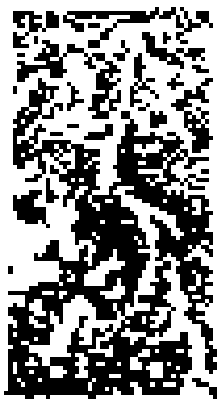

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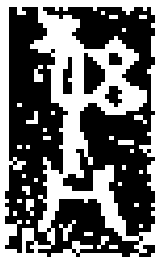

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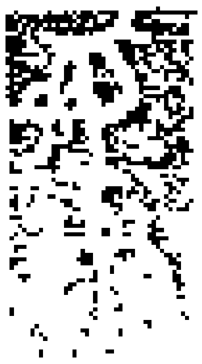

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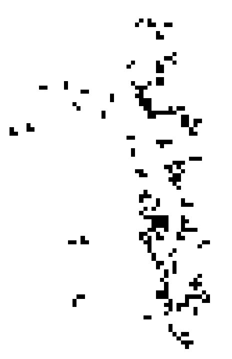

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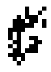

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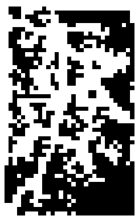

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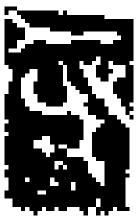

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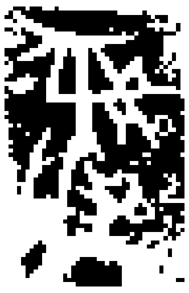

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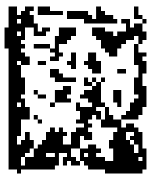

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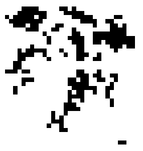

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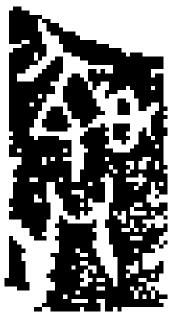

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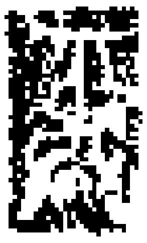

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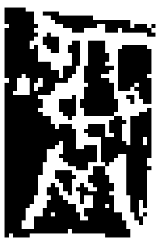

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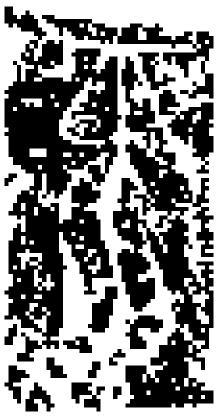

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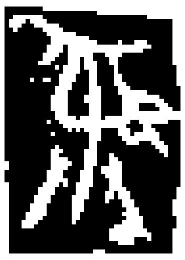

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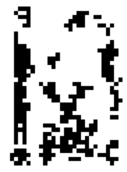

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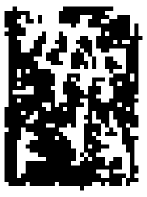

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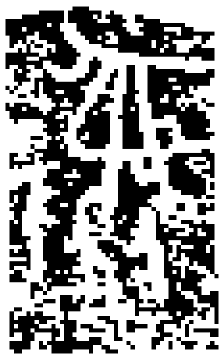

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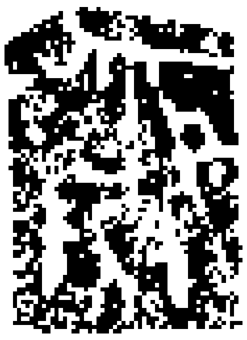

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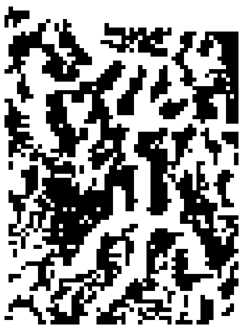

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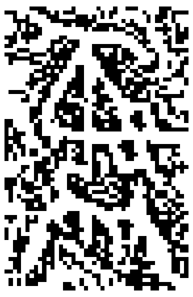

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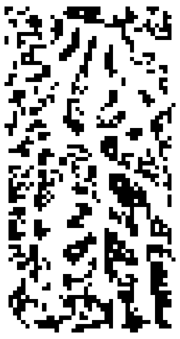

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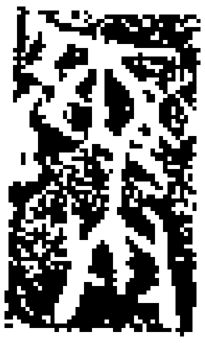

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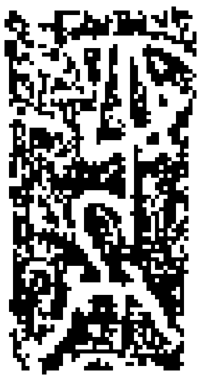

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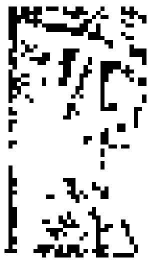

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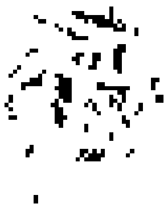

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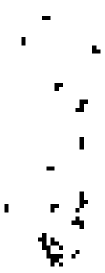

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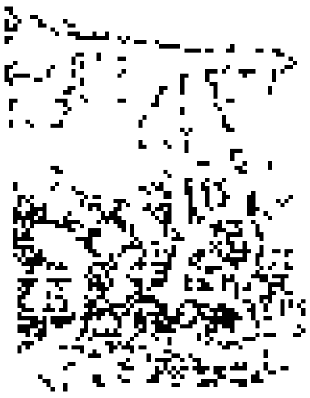

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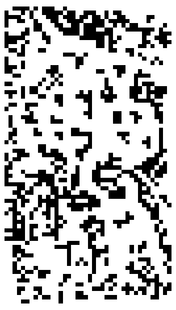

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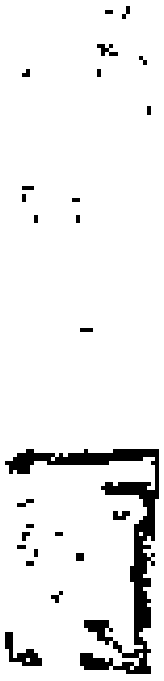

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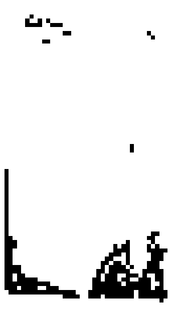

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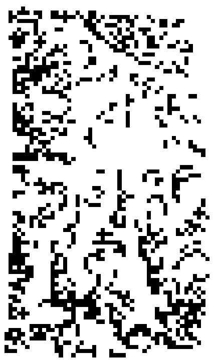

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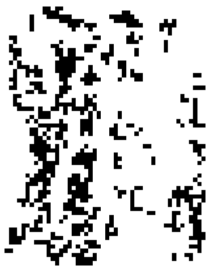

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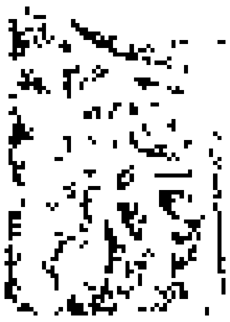

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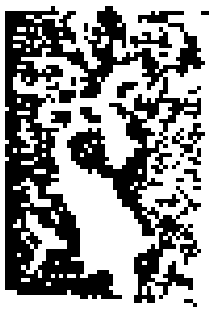

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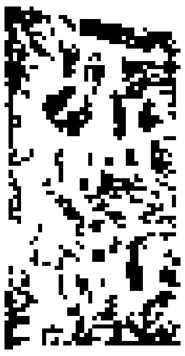

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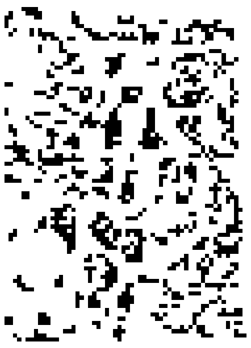

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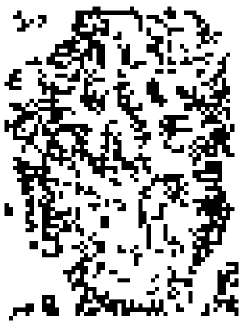

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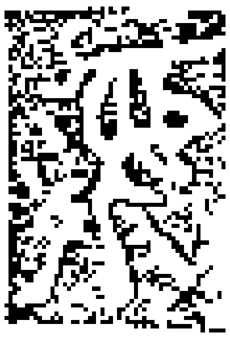

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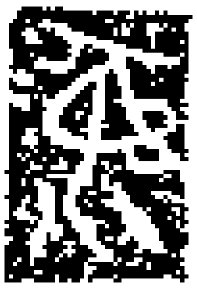

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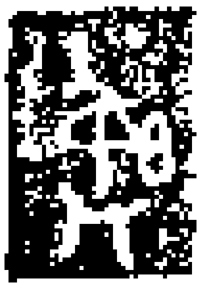

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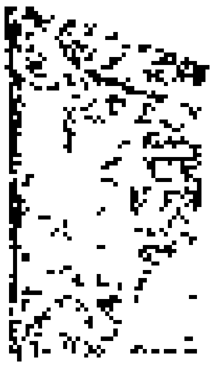

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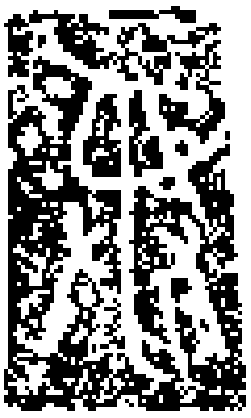

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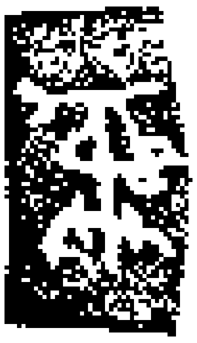

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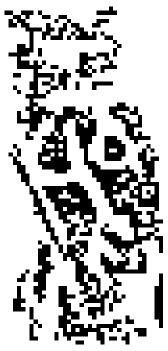

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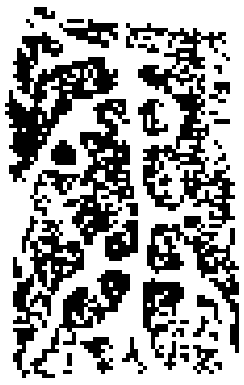

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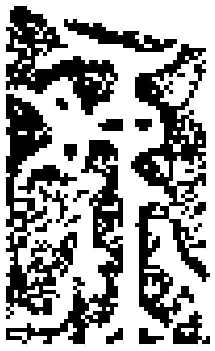

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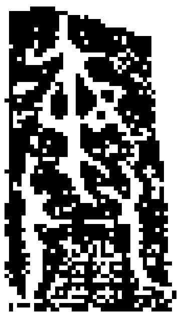

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乙彝

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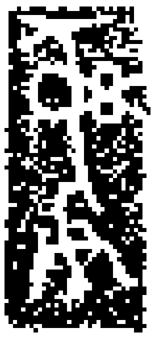

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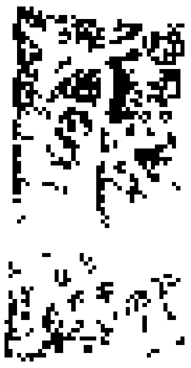

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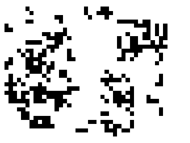

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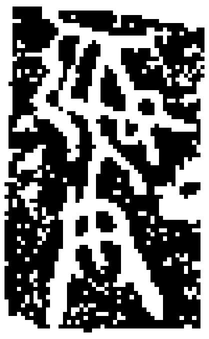

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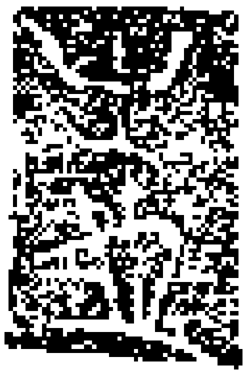

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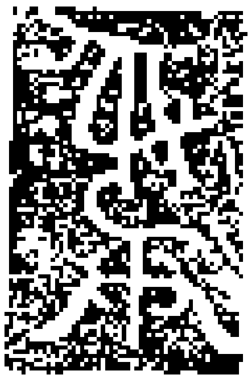

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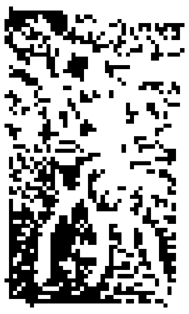

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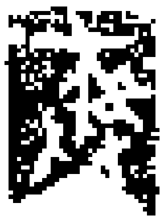

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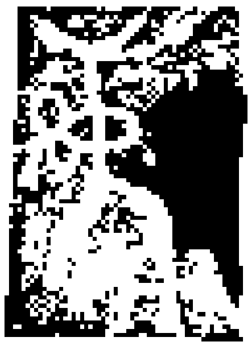

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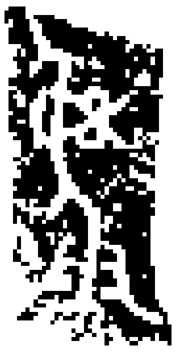

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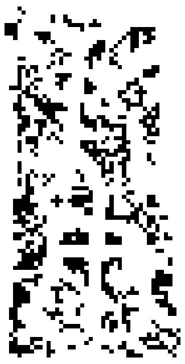

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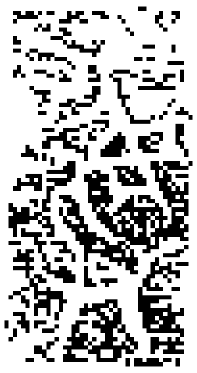

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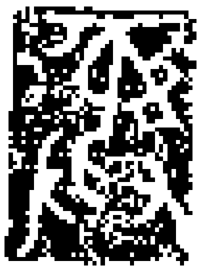

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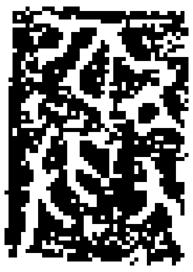

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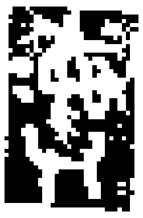

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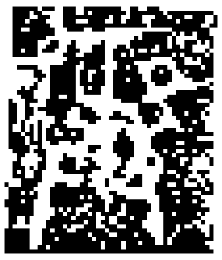

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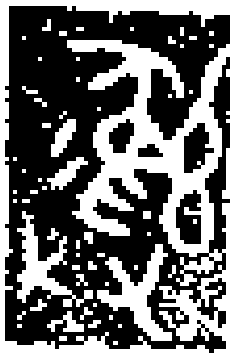

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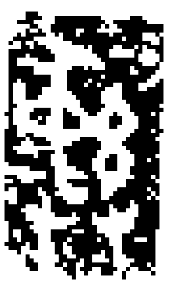

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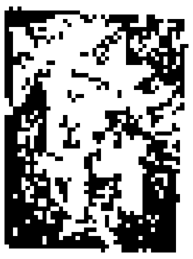

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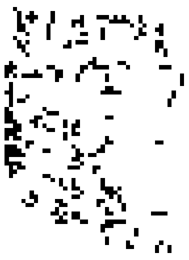

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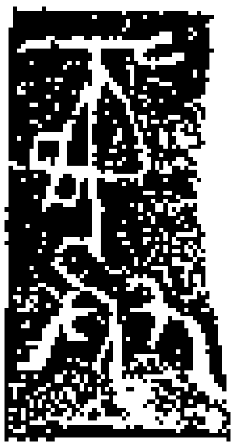

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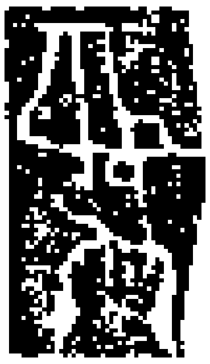

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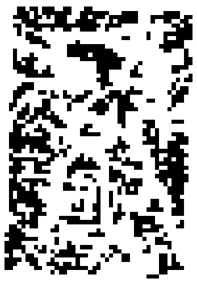

西弗生甗 西弗生

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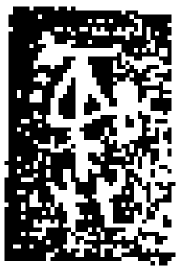

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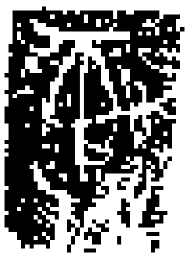

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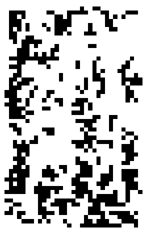

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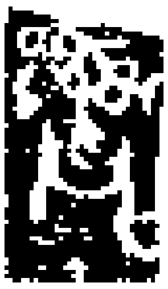

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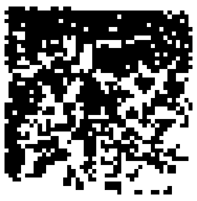
金歸作旅彝



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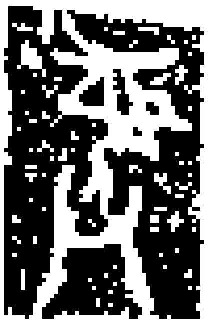

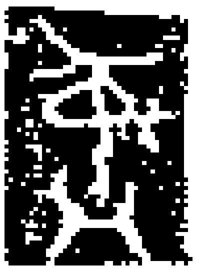

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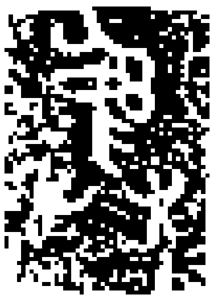
作父丁尊



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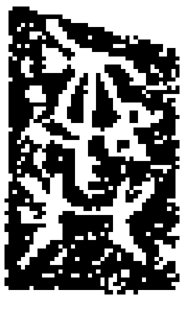

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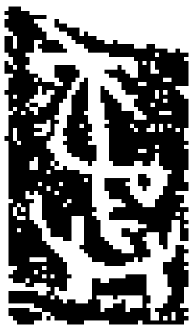

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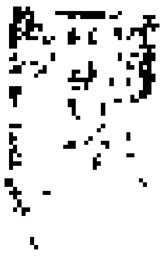

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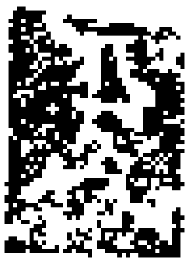
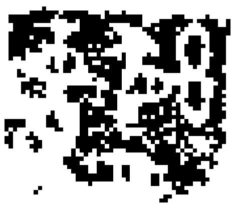


茖

罰父戊卣
罰作父

戊箙彝



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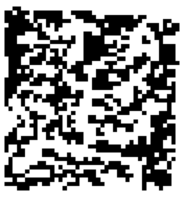

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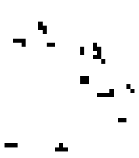

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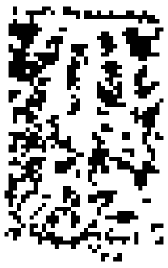

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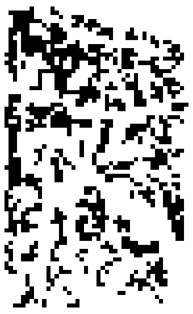

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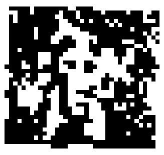

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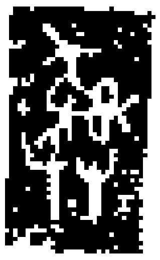

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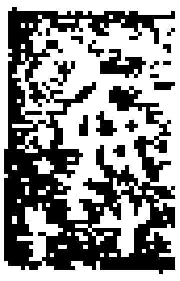

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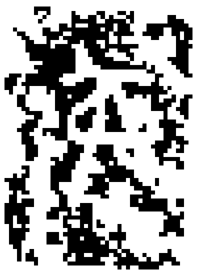

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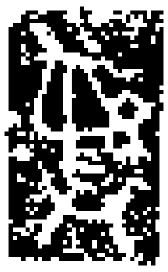
作甲考宗

彝



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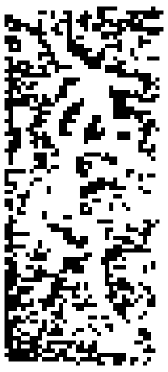

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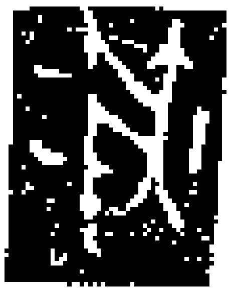

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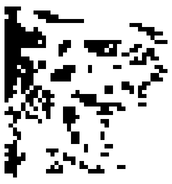
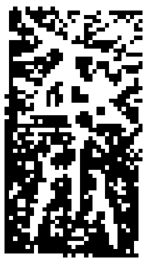


覲父甲爵
用
作父甲寶[illegible]



戊辰𣪘
用作

父乙
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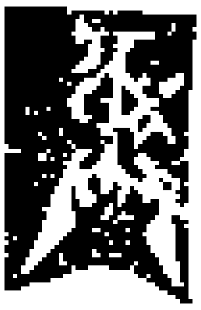

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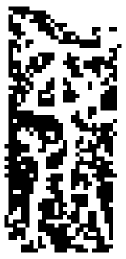

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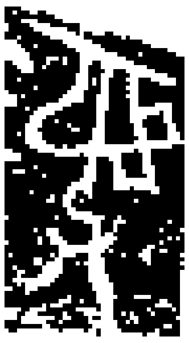

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用
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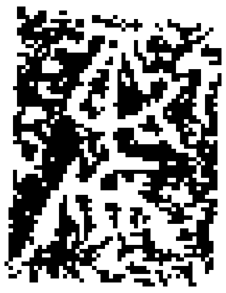

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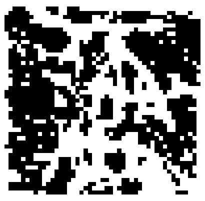

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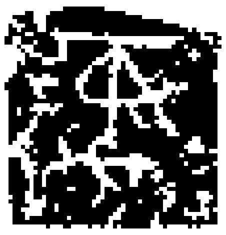

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對父乙卣
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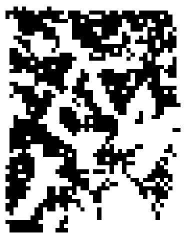
對



姒乙公觚
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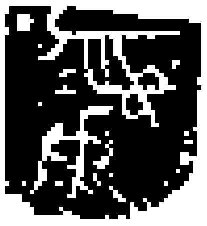
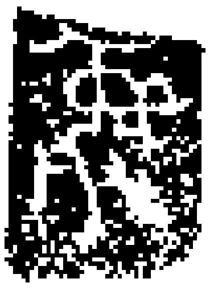


亶父
丁尊

壴作父
丁寶彝



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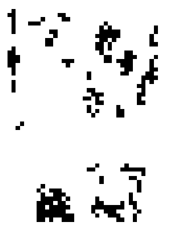

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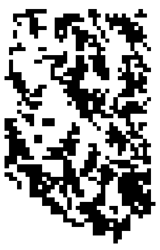
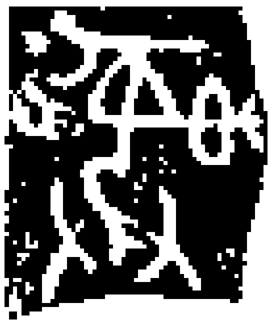


二

歜父戊爵
作父戊寶彝
歜



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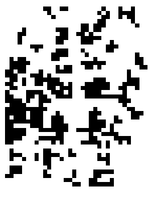
作父己寶彝
隹



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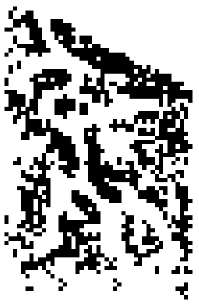

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小子相卣
作父己寶彝
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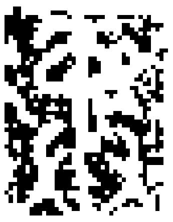

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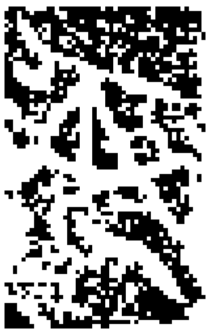
門祖父庚寶彝



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剅作祖

乙寶
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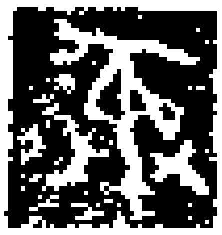

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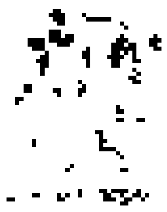
作祖乙寶彝
魁



祖丁爵
作祖丁寶彝
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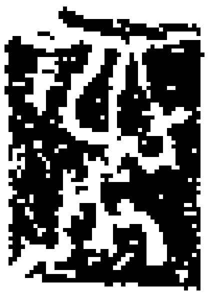

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嫁母辛尊 嫁
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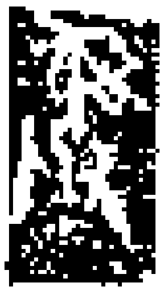

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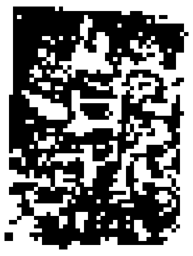
爯作父寶彝



陵叔鼎 陵
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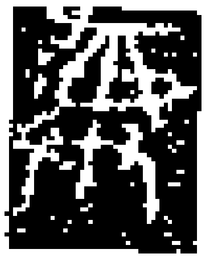

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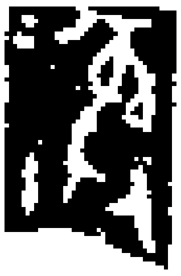
廙父作尊彝



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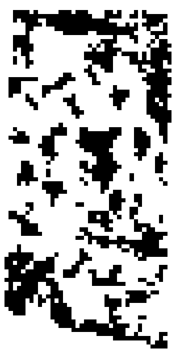
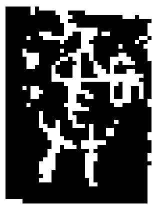


趠鼎

用作季
姜尊彝



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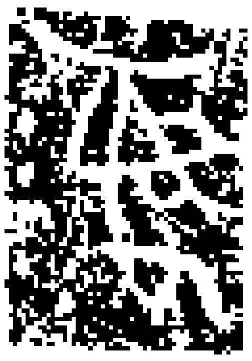

延簋 延作
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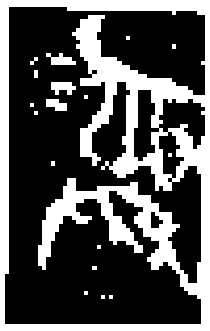

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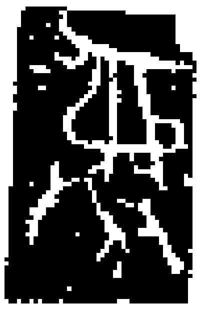
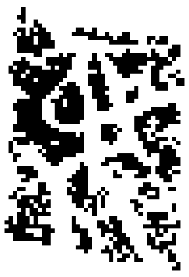


三

大保鼎 傋
作大保尊彝



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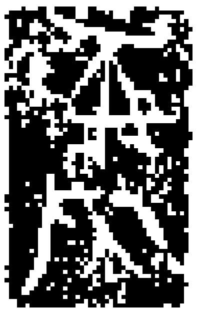

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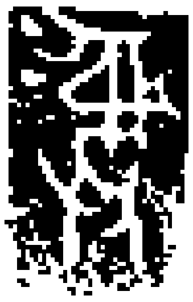

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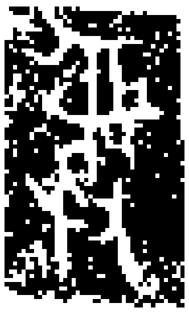
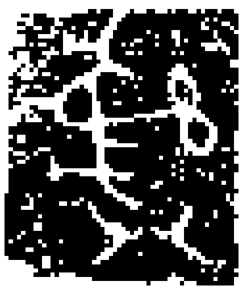


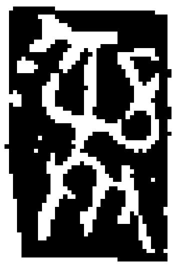
壺二

鄉卣 鄉作
卒考尊彝

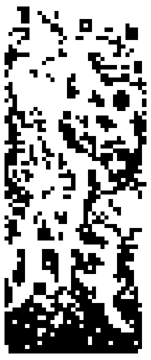


旂文考尊
用作文

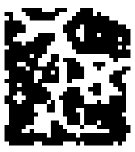
考尊
彝



小臣宅簋　用
作乙公尊彝



規日乙觚　用
辟日乙尊彝



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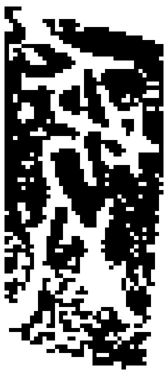

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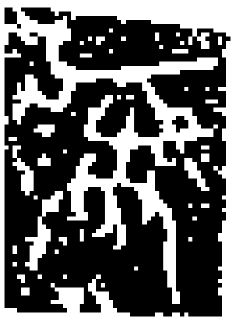
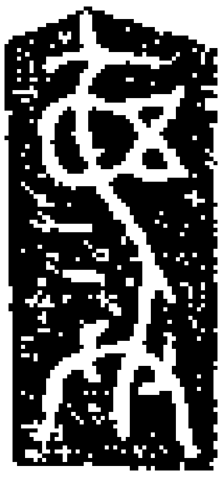


對父
乙尊

對作父
乙尊彝



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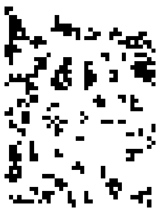

父乙
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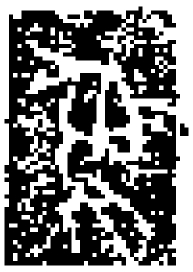

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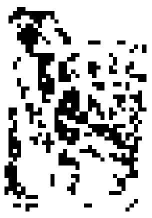

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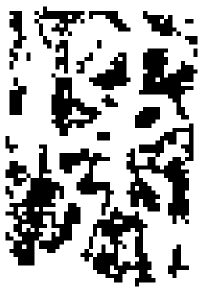
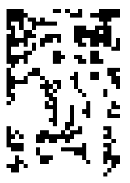


丨父丙
觶　丨

作父丙
尊彝



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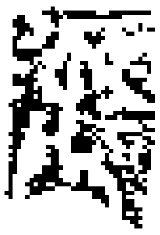

天君鼎　用
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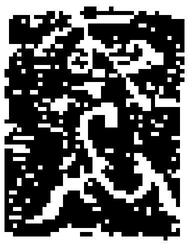

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父己殷用
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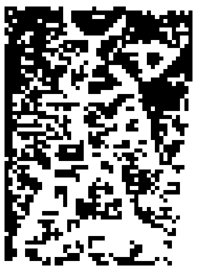

[illegible]父己尊用
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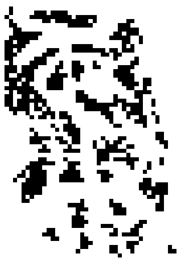

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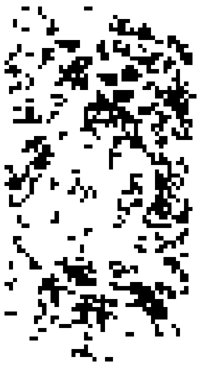

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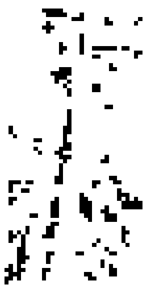
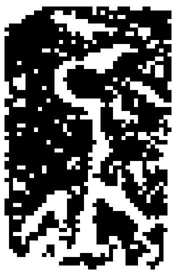


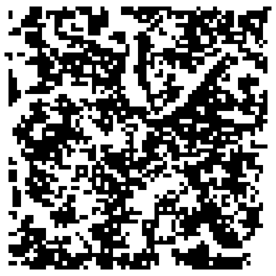
盉

人父
己卣



人父

己壺丁作
父己尊彝



尌父庚鼎尌
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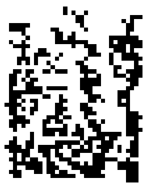

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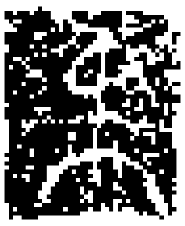

宜父辛卣用
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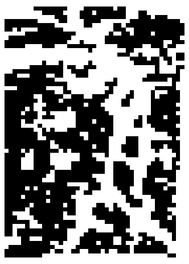

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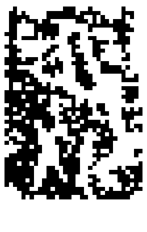

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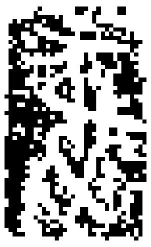

器

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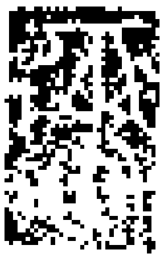

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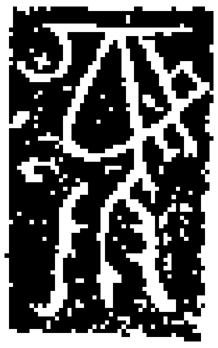
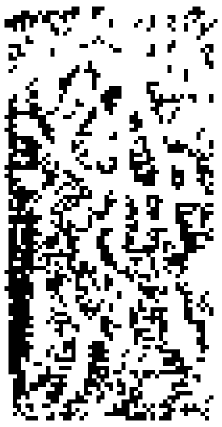


器

考父辛
卣考

作父辛
尊彝



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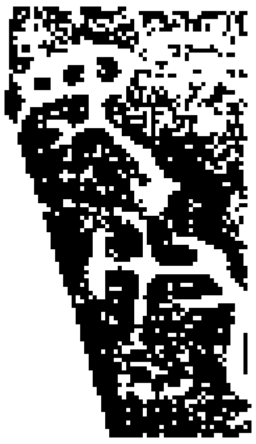
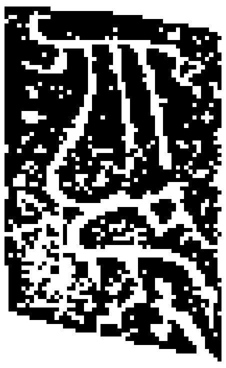


戈册父辛彝
口作父辛

尊彝



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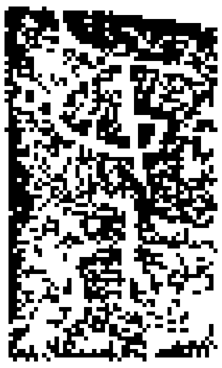

二

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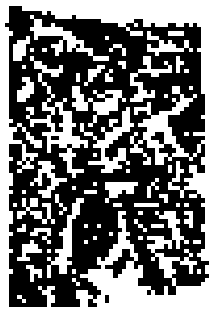

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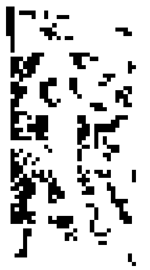

父癸角 戊
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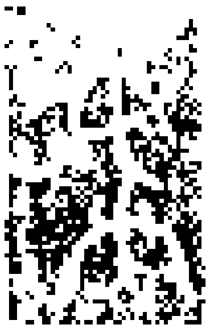

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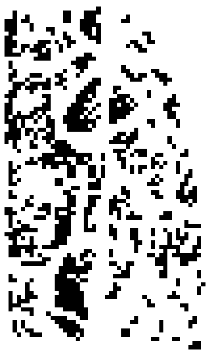
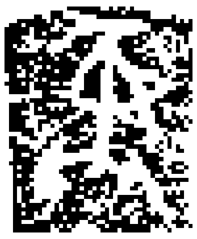
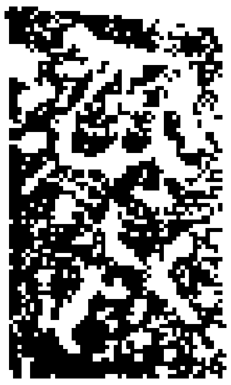


二

噂父癸卣 用
作父癸尊彝

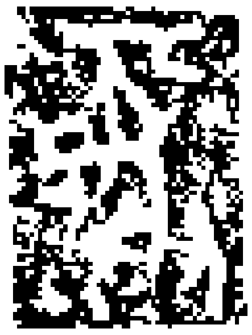


高父癸尊 冂
作父癸尊彝



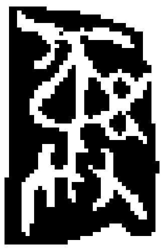
墩父癸彝
[illegible]作父

癸尊
彝



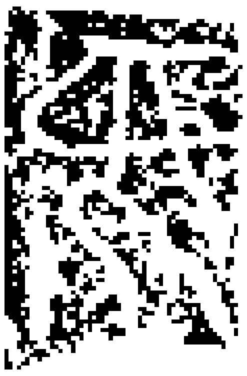
屖父癸尊 [illegible]
作父癸尊彝

天保彝 用
作父口尊彝



器

鉚卣　用作父乙寶尊彝



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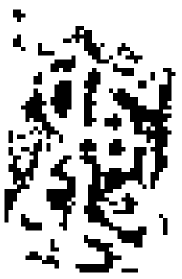

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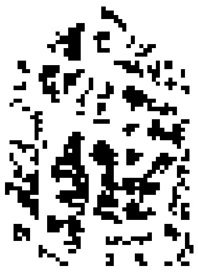
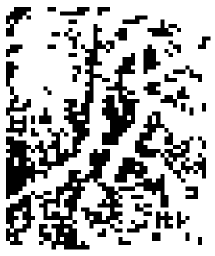


二

亞父乙觚　亞作父乙寶尊彝



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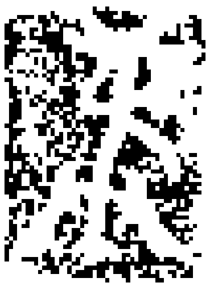
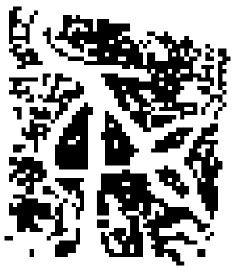


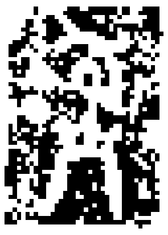
器

父羊

乙卣　羊作父乙寶尊彝



卿父乙觚　卿作父乙寶尊彝



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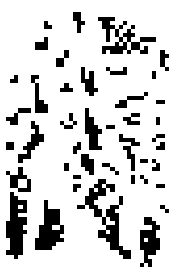

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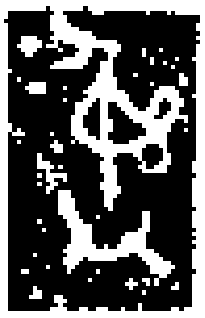
旂觶　旂作父乙寶尊彝



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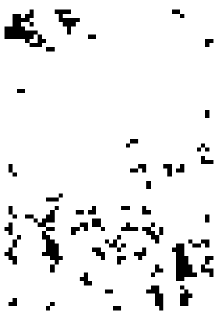

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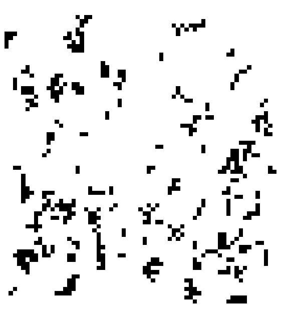

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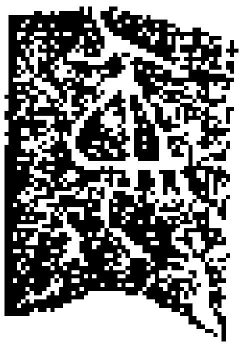

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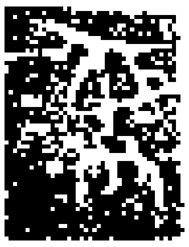

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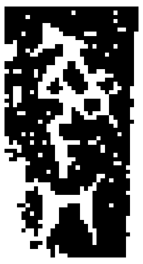

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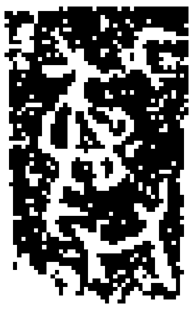

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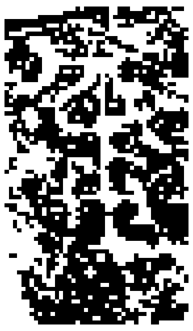
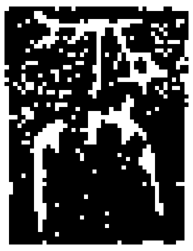


父口

庚尊 口作父庚寶尊彝



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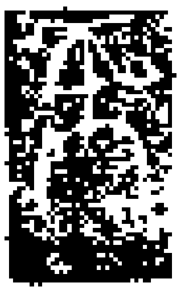

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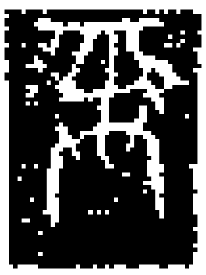

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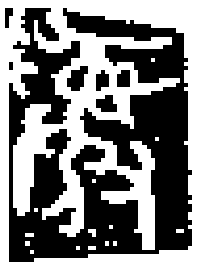

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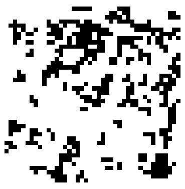

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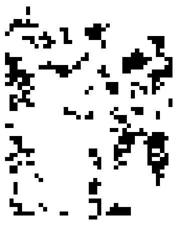

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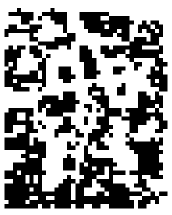

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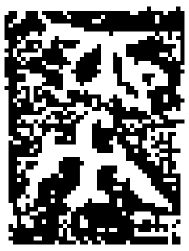

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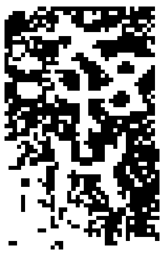

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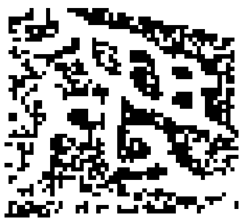

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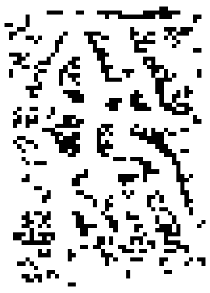

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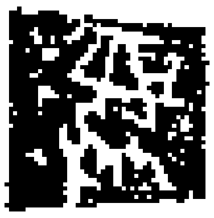

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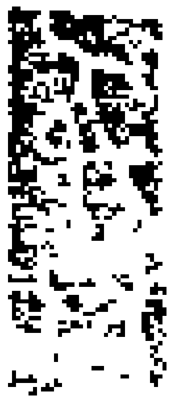
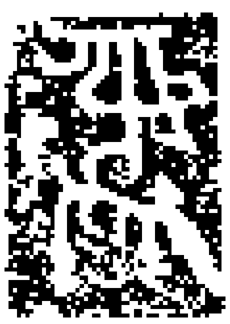


彭女祖戊彝 □
□作祖戊寶尊彝



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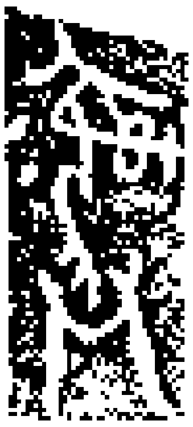

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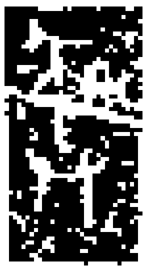

戭者
彝

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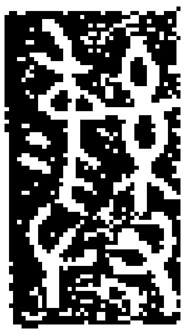

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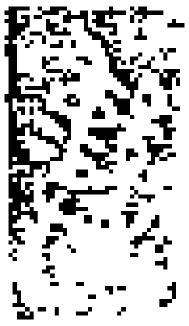

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禹伯攸壺 禹伯
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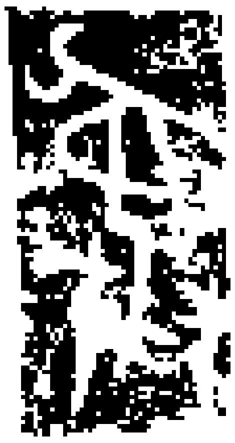

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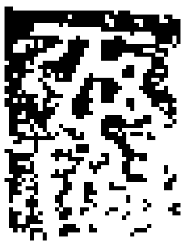

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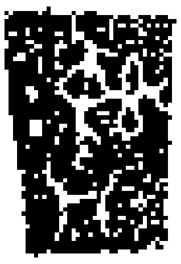

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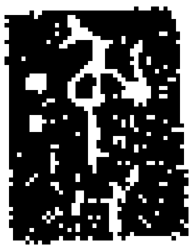

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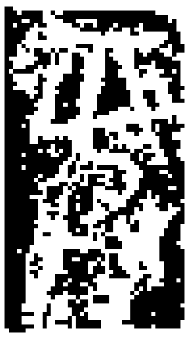

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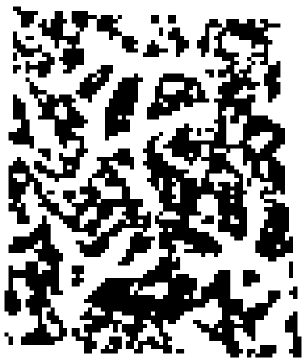

雞遽父彝　奠雞
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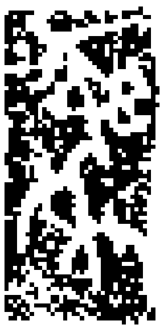

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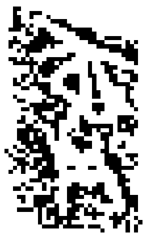
父甬

辛卣　公賞束
用作父辛子彝



伯盂　伯作大
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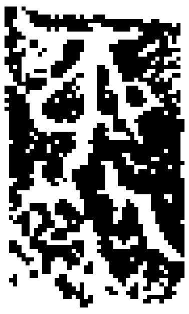

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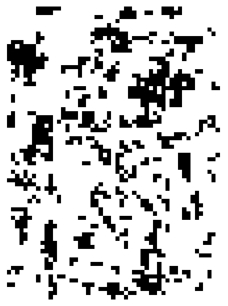
幽尊



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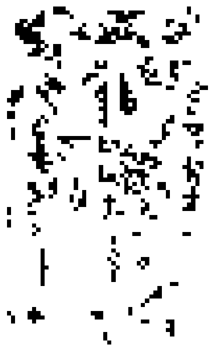

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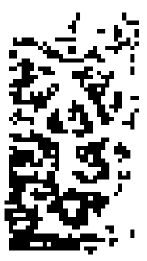

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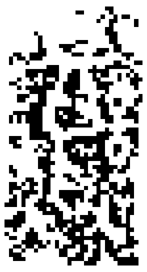

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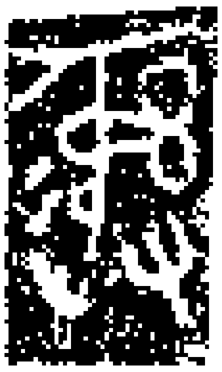
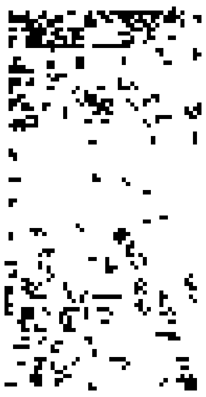
榮叔卣　榮叔作
其為卑考宗彝

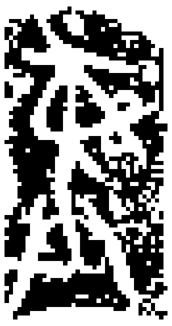
㠱鎮角　㠱鎮作
甬煮日辛寶彝



嬖母卣　王作嬖
嬖嬖母寶旅彝



旂鼎　旂用作
文父日乙尊彝



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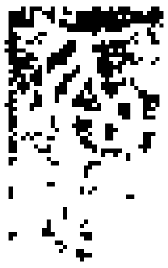

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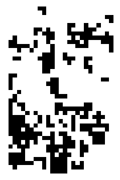

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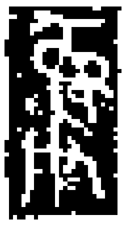

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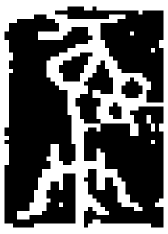

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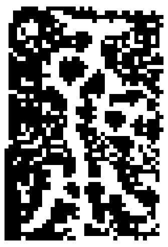

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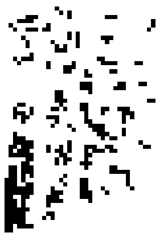

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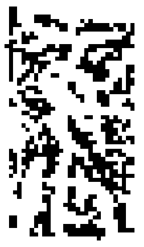

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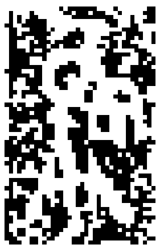

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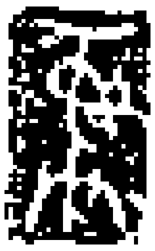

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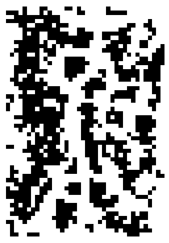

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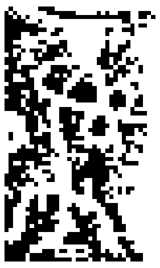

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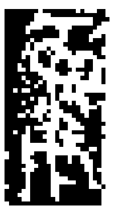

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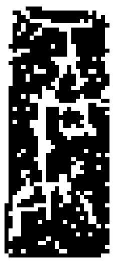

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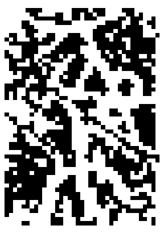
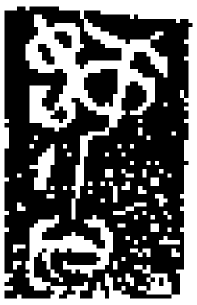


婦闆罍 婦闆作

文姑日癸尊彝



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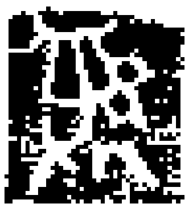
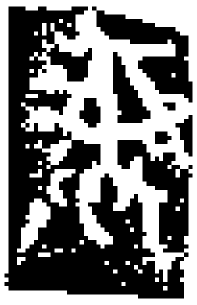
口羌嫘旬作尊

彝



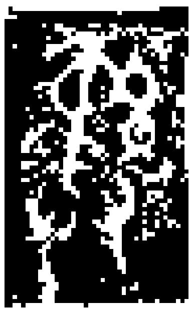
司土司彝 司土

司作乘考寶尊彝



通伯毁 俘金用

作宗室寶尊彝



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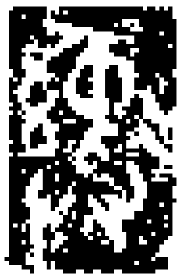

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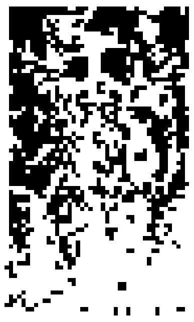
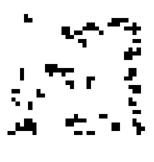


七

小克鼎　克作朕
皇祖釐季寶宗彝



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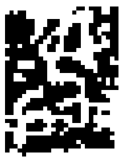

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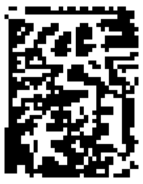

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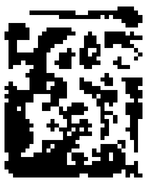
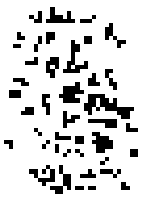


盠二

盠方
彝



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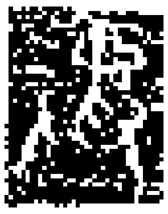
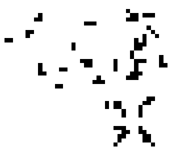
祖益公寶尊彝



釐季遽父卣　釐季
遽父作豐姬寶尊彝



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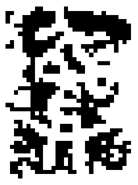
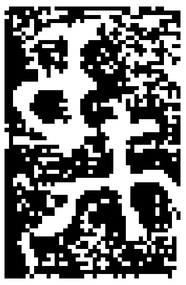
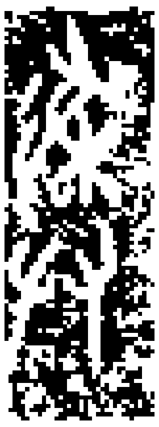


戚方
鼎

用作文母日
庚寶尊簋彝

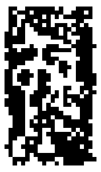


□□宰鼎　□者宰
□真作鑄□寶鼎



禾作皇
母彝

禾肇作皇母懿
龏孟姬饙彝



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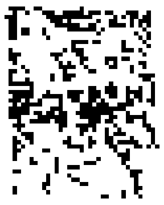
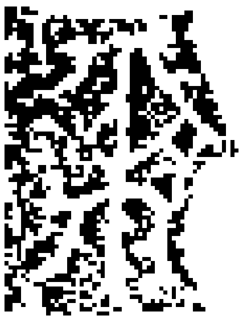
文考大中寶尊彝



彭生盤　彭生作
季文考己辛寶尊

彝



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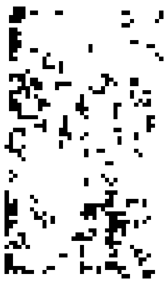
文父日乙寶尊彝



伯陵鼎 伯陵作氒
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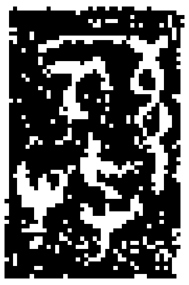
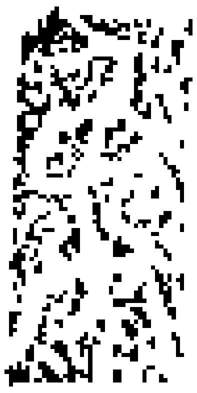


大克鼎 用作朕文
祖師華父寶𪔉彝



沬𤔲土疑毀 沬𤔲土
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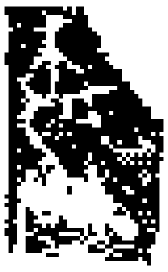

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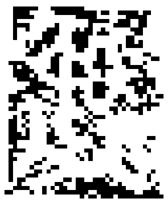

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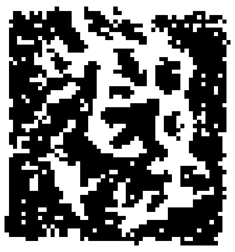
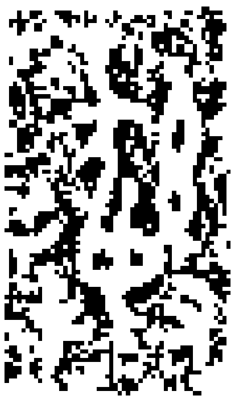
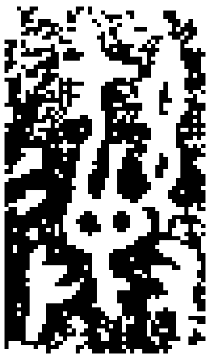


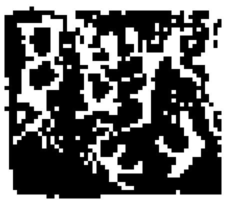
對中毀 對中作朕
皇考趠中𪔉彝尊毀



遣小
子毀



遣小子毀 遣
小子𩀁以其友
作乘畐男王
姬𪔉彝



伊毀 伊生作朕丕顯
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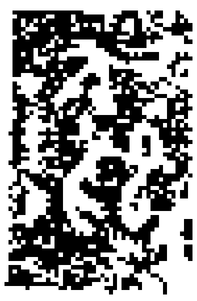

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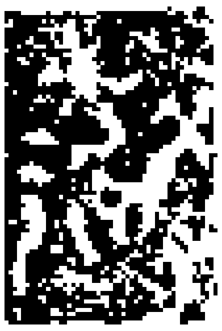
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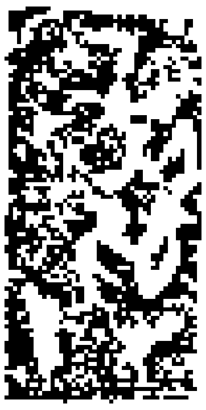
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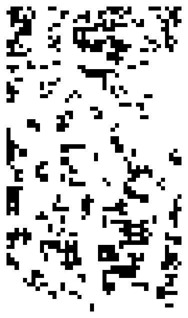
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滕虎簋 滕虎敢肇作
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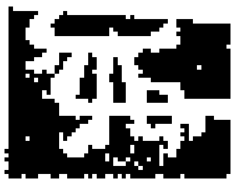
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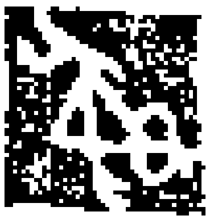
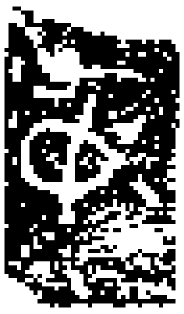
父作寶鼎彝


父丁卣 作
父丁寶彝卣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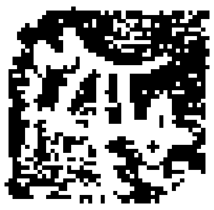
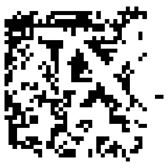
口口作父辛
彝


員父壬尊 員
作父壬寶尊彝


壬伯鼎 爲
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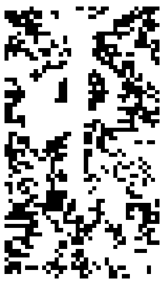
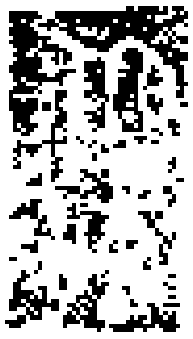

者女
觥
者女作大
子尊彝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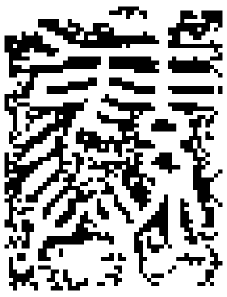
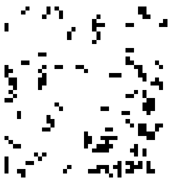
姬艅彝


盖

秦公簋
作台宗彝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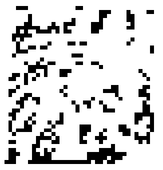
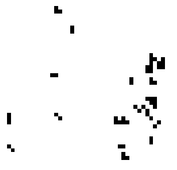


三

宗婦
鼎

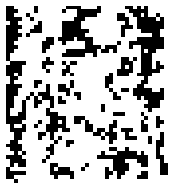


器二

宗婦
𣪕

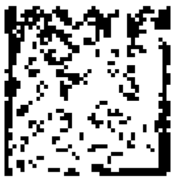
器

宗婦
壺



宗婦
盤

為宗彝
𩠐彝



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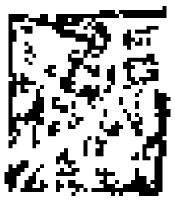

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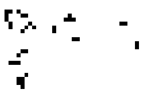

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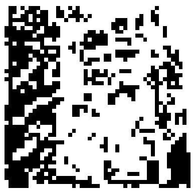

器

宗婦
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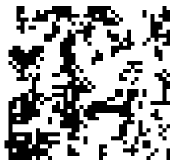

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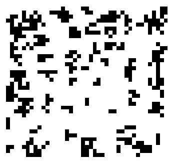

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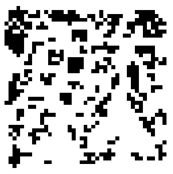
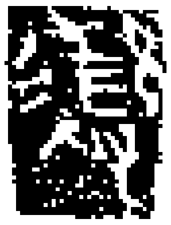
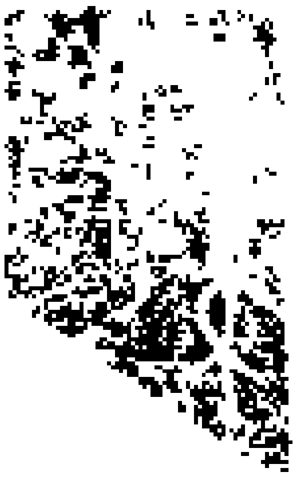


宗婦盤爲
宗彝𩠐彝



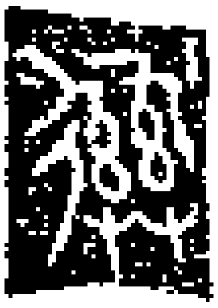
叔姬簠曹
侯作叔姬卬

婦𩠐器
𩠐彝

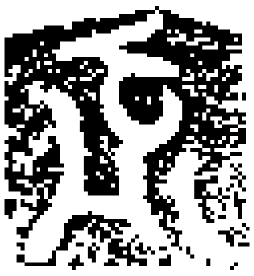


庚兒鼎
自作飤繁

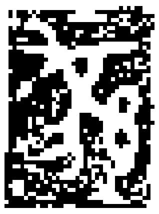
亘觶亘
丰丰作觶



曹姬無卹壺
甫作宗彝尊壺

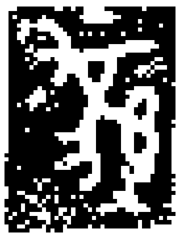


□父丁彝用
作父丁尊彝



鄧侯
弟鬲

季尊



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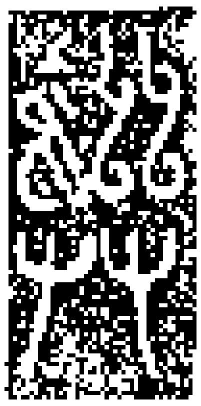
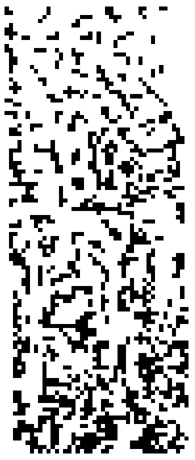
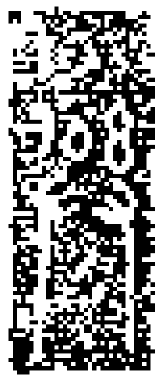
弟曆季作旅彝



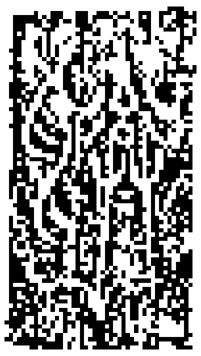
楚王酓章鐘　楚王
酓章作曾侯乙宗彝



蔡侯
尊



蔡侯盤　用作
大孟姬嬇彝盤

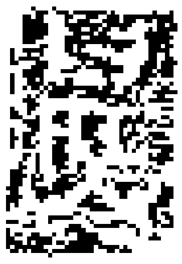


[illegible]

吳大澂曰：彝揚祈[illegible]說古彝字从雞从廾，[illegible]左冠象左祀形，手執雞右奉時形動有常道也。故宗廟常器謂之彝，禮[illegible]　[illegible]說宗伯之雞彝鳥彝[illegible]補古

[illegible]按吳釋可從，[illegible]雞古器[illegible]　[illegible]為今雞彝是丌[illegible]

古器淺深往往殊形，故彝能古者[illegible]



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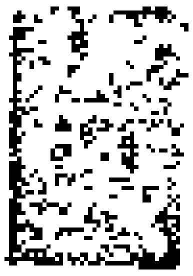
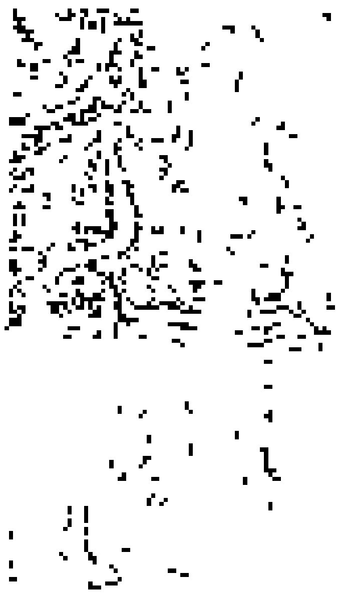


二

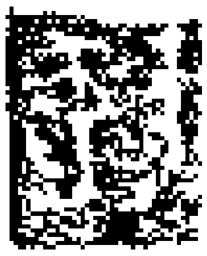
師趛鼎　師趛作文考
聖公文母聖姬尊彝

戴家祥曰：𦸈字从艸彝聲，为𦸈字別體，大六卜中，府有長尾，虞有長彝，毛傳彝常也，爾雅釋詁彝常也。禮記明堂位「夏后氏以雞夷」，鄭玄注夷讀若彝，彝夷彝同音以脂切，歸在脂部，陰陽對轉，則在文部，然又从糸，祁表觀一物後達也。



王子午鼎
自作䵼彝

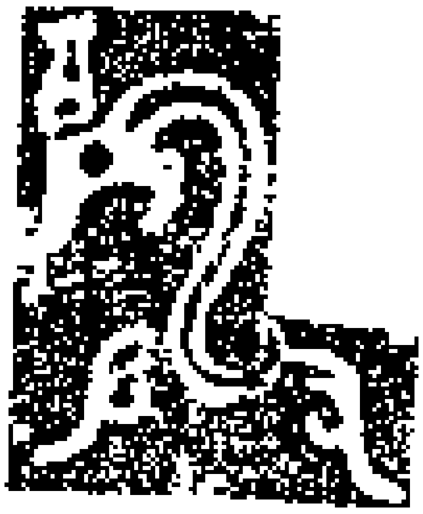
戴家祥曰：𨘹字从辵从䵼，字當釋彝。金文彝字變化甚多，師趛鼎作𦸈，从鬲从丙，與此偏旁形近。金文以「䵼彝」連稱者不下十數，䵼字說文失收。玉篇二四一「䵼，煮也」，音式羊切，亦作「䵼」，以聲類審之，當讀如小雅楚茨「或肆或將」，周頌清廟「我將我享」之將，將，奉也。唐韻彝音「以脂切」，喻母脂部，作䵼者同聲假借字也。



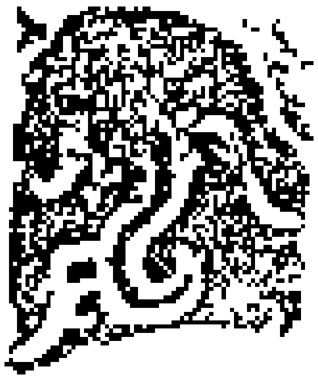
口作厥祖彝　口
作彝祖寶尊隮

隮字書不載，由金文辭例看，口作厥祖彝，口作彝祖寶尊隮，寶尊彝，乃金文習語，隮即彝異體，彝加阜旁則受隮為阜旁的類化字例。

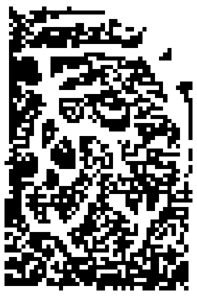
龏（龔）



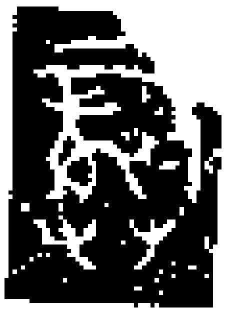
子龏尊
子龏



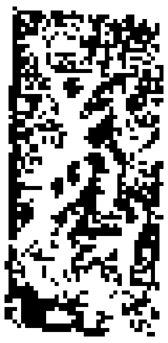
龏母毁
龏母



罍甗



龏姬鬲
龏姬媵鬲



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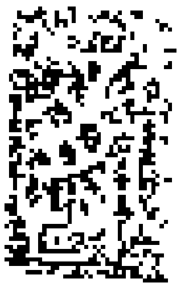
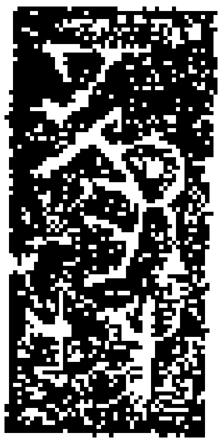
敃龏橐

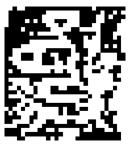


多友鼎
或搏

子
龏



陳舫毁
龏寅魂神



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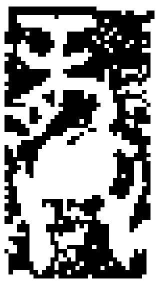
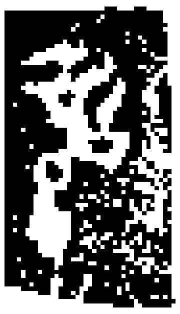
射大龏禽



何尊
叀

王龏櫝
石天



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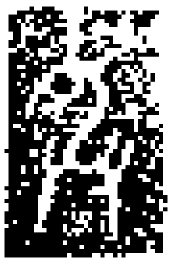
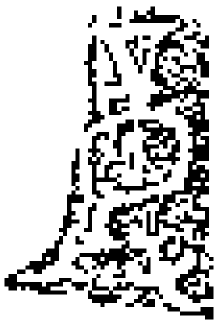
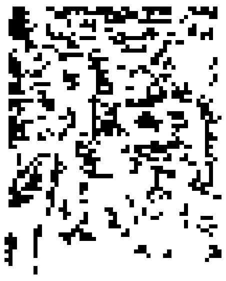
趞曹鼎　龏
王才周新宮



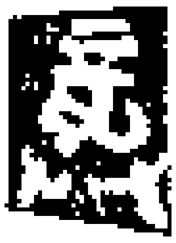
龏尗丰鬲　龏
人[illegible]子女十



龏妸觚　龏妸
賜貴貝于妸

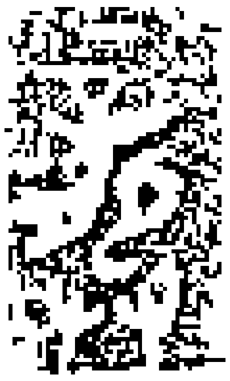


靜叔鼎　靜叔
作口龏䵼鼎

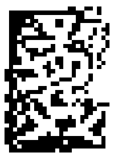


段設
令

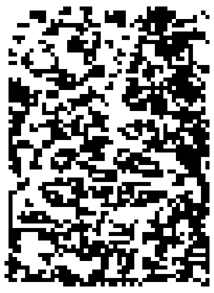
龏妸遣大
則于段



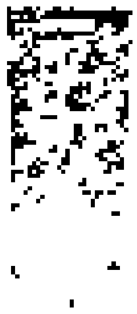
大克鼎　肆克
龏保氒辟龏王



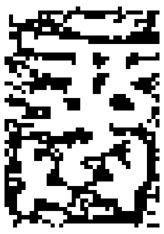
麥尊　用龏義
寧侯䫹考于井



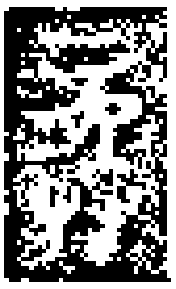
中自父盨　中自
父作季龏寶尊盨



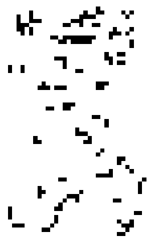
内史龏鼎　内史
龏朕天君其萬年



裘衛鼎　余執龏
王卹工于邵大室



蓋一



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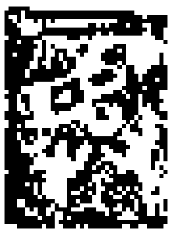

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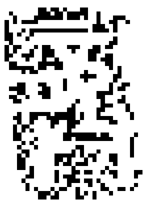

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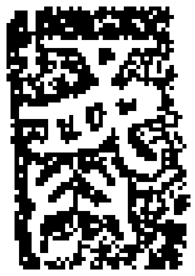

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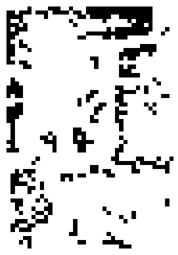

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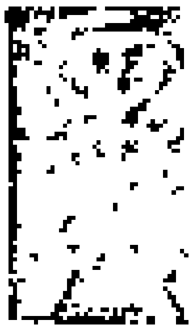
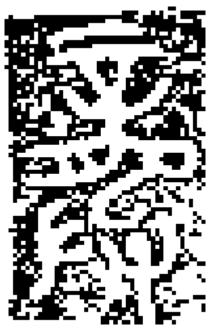
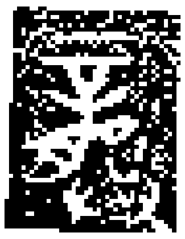


蓋五

壺頌

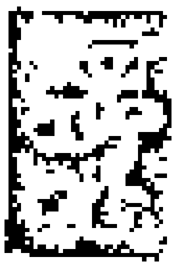


鼎頌

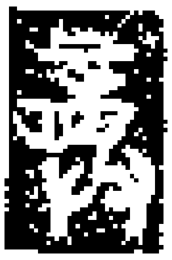


盖一

頌壺（用作朕皇考龔叔皇母龔姒寶尊設）



盖一



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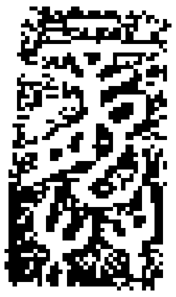

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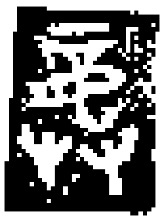

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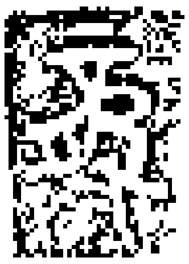

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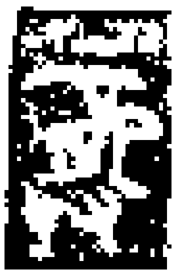

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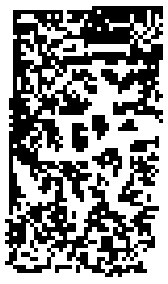
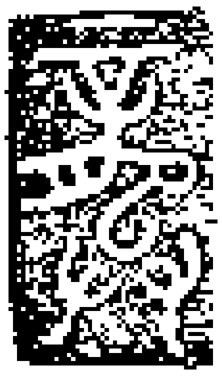


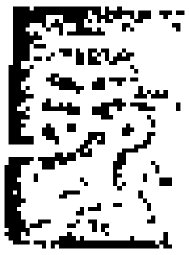
器五

頌設

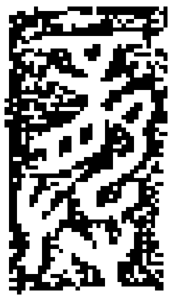


一

頌鼎



盖一

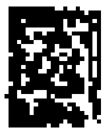


盖二

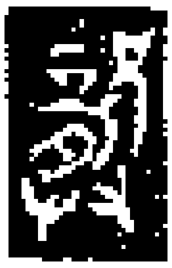
頌壺（用作朕皇考龔叔皇母龔姒寶尊設）

高田忠周曰：按說文，龏，慤也。从廾龍聲。與恭字音義略同，因謂說文共部有龔，訓給也，从共龍聲。鐘鼎古文有龏無龔，龔蓋龏之訛體，給供亦恭敬而行，或本義之轉，亦

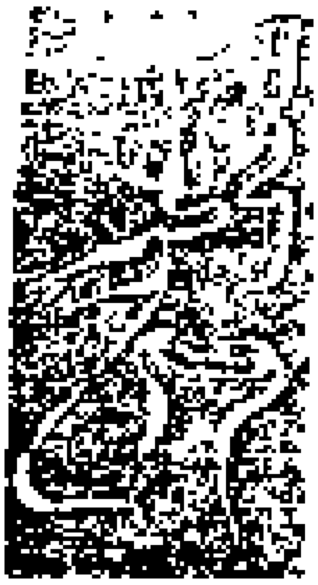
或假借爲供，未詳。或供給爲龏字義，恐也爲恭字假借義，亦可通矣。要龏卒佫恭無巽也。古籀篇五十（七第二三葉）按金文用作恭義，如陳財毁，龏畏魄神，大克鼎肆克龏保氒辟龏王等等。或用作人名，如龏妊甗，內史龏鼎等等。



陳侯因資錞
龏哉

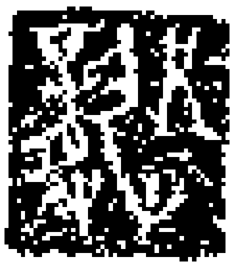


鄀鐘　敢
秋不龏



王子午
鼎　畐

龏脂
孚



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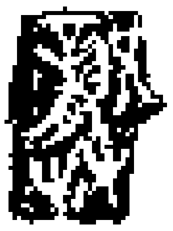
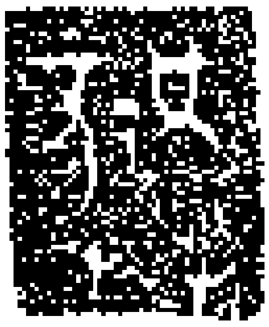


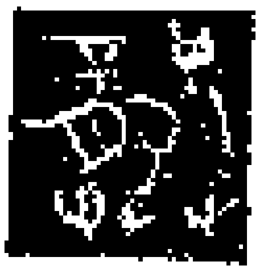
三

平鐘　聖
智龏娘



陳肋毁
敳龏

愄忌



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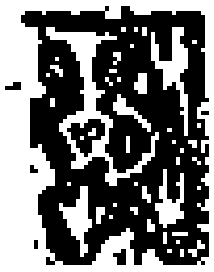
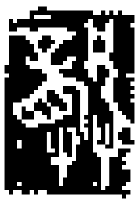
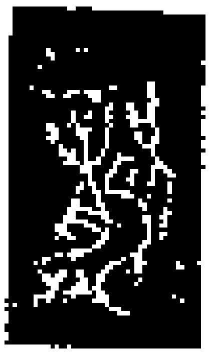


二

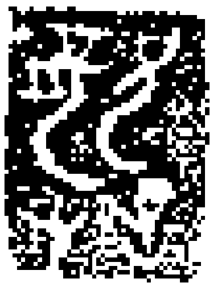
邾公牼鐘
余畢龏威忌



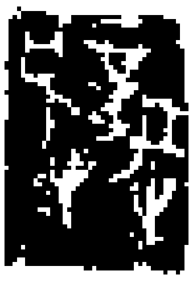
邾公華鐘
余畢龏威忌



王孫遺者鐘
余圅龏㝬屖



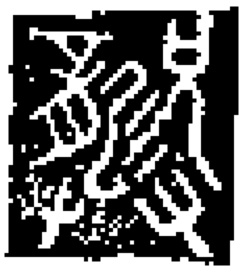
蓋



器

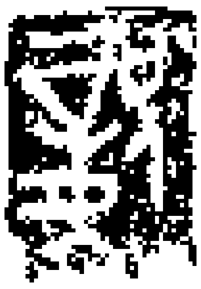
邾大宰簠
余諾龏

孔惠



蓋

秦公毁　嚴
龏夤天命



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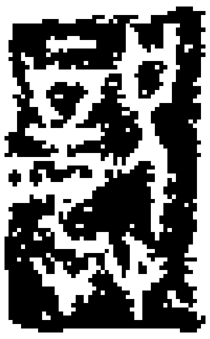
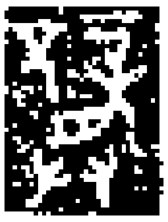


器

魯
白

念盨魯伯

憙用公龏



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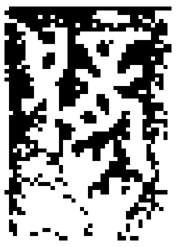

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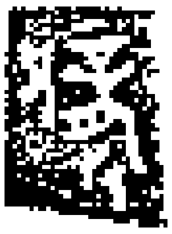
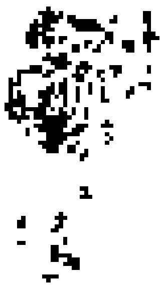


三

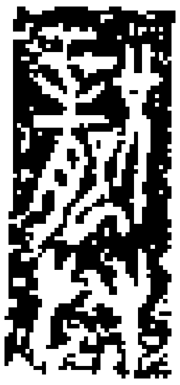
曼龏父盨　曼

龏父作寶盨



司羿龏戚

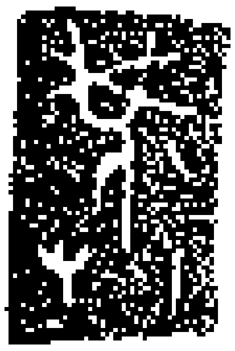
子口龏戚口



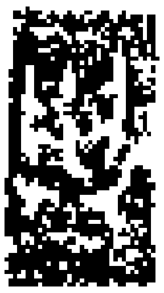
禾乍皇母簋　禾肇乍

皇母懿龏孟姬餴彝

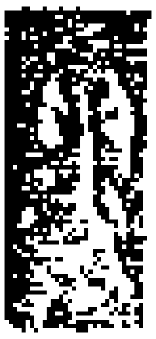
徐中舒曰：「龏」銅器共恭字皆作「龏」，趙曹鼎之「龏王」即「共王」，「盨」和鐘、秦公𣪘之「嚴龏夤天命」，「嚴龏夤」三字均有敬意，即恭之本字，此亦當釋恭。（中央研究院歷史語言研究所集刊第三本四分四八二）（集陳侯四器考釋）按徐仲舒所釋是也。龏即金文龏之繁構，从廾、龍、兄，皆聲，用法與龏同。



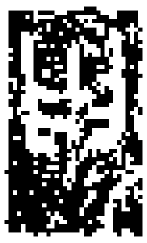
陳肪簋
𦬁龏愧忌



毛㚇簋　毛
㚇作寶簋

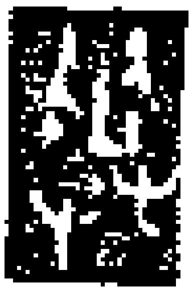


毛𢍚簋　毛
𢍚作寶簋

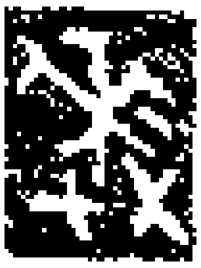


毛㚇簋
㚇其

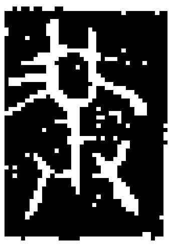
子=孫=萬年
永寶用



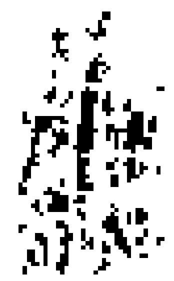
毛㚇簋　㚇其子=
孫=萬年永寶用



矢人盤　呂衜
𦬁于𦬁逨衜



吳𦬁誺鼎　吳
𦬁誺作寶鼎



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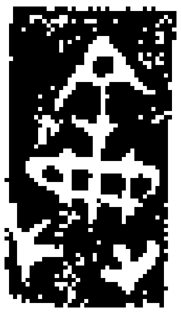
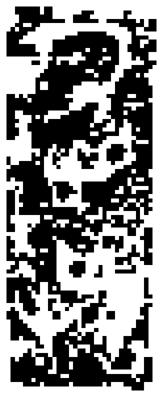
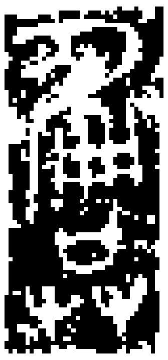


二

蔡鐘　五尹
禽乎威義

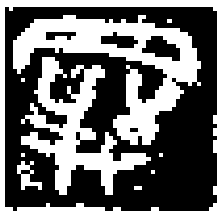


亞

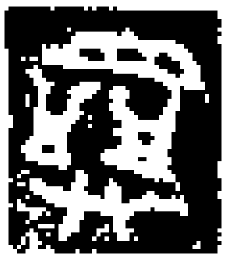


器

魯伯念盨　念
夙興用追孝



矢人盤　橐
且䡦塚鬭華



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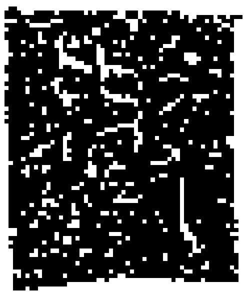
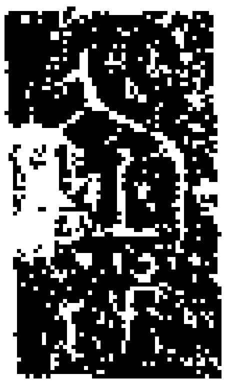
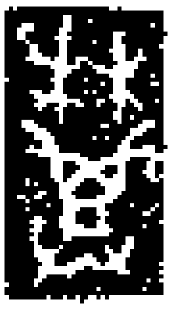
鮮且䡦旅誓曰



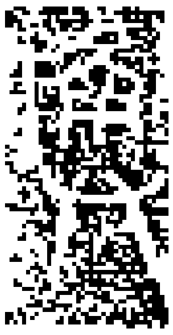
𦈡鎛　與鄩
之民人都啚



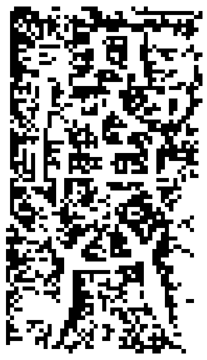
陳財簋
敢擇吉金



林寧壺　林寧
作寶壺

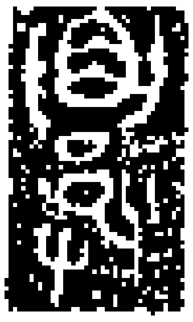


盖

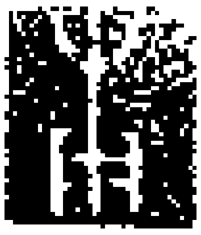


器

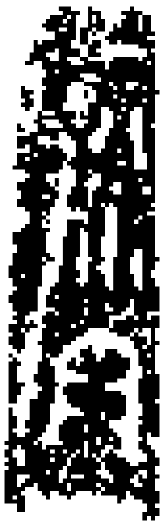
保啓方尊
萬孫子寶文



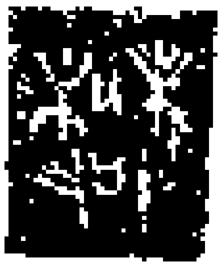
寶鼎　隹寶伯
寶白作行鼎



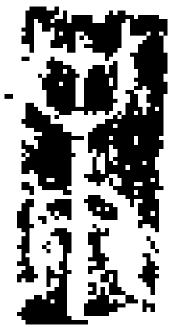
冉鬲器
冉鬲作彝



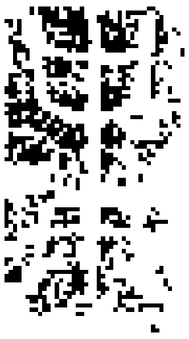
羊左矛
[illegible]左戟



欒君簠 欒
君庫之飤簠



父乙爻角
乇甬



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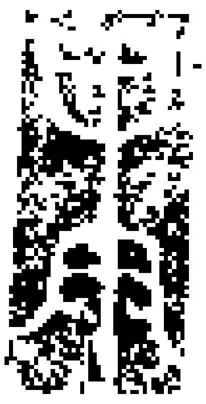
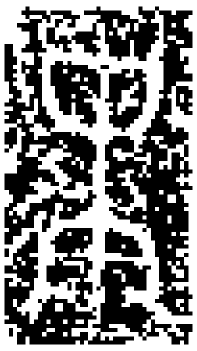


器一



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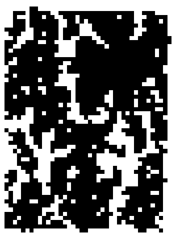
象且乙卣
爻乇甬



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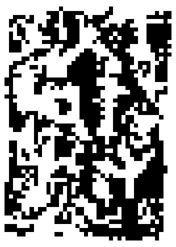
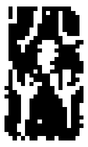


器一

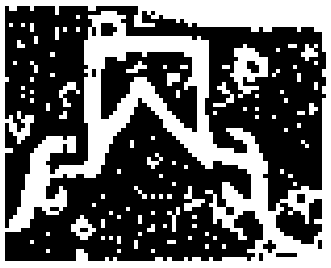
蓋二

器二

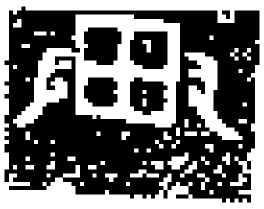
師寰𣪘
曰簟



觧父小斝
觧父爵



亞捧丙設
弔彝



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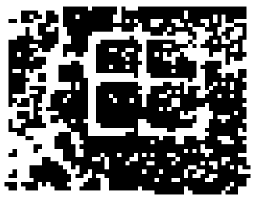
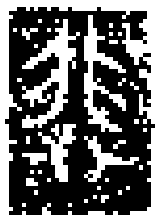


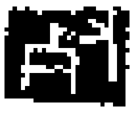
罟

異父乙
盉異



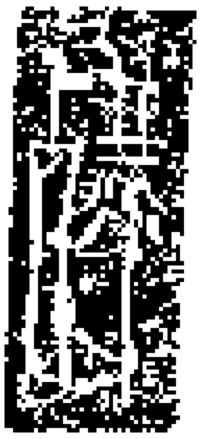
非伐鼎非
伐作保嬢鼎

𣦼



參尊
𣦼咸之

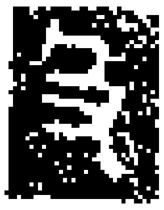
說文四篇「𣦼」殘穿也。从又从歺。讀若殘。按參尊𣦼皆用作殘，「𣦼咸」即「殘滅」之意。



中山王𰯌鼎

為天下𣩠

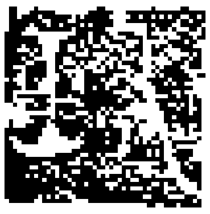
張政烺曰：𣩠，从歺，翏聲，疑是僇之異體，在此讀為戮。廣雅釋詁「戮，罪也。」（古文字研究第一輯第二壹二四）按𣩠字說文不載，然戮之俗字有作𣩠者，說文「戮，殺也。」國語晉語「殺其生者而戮其死者」注「陳尸為戮」，故戮改戈、翏為歺、㐱，與殺、尸等義相關，𣩠實戮之俗體，不必作為僇之異體，再轉讀為戮。



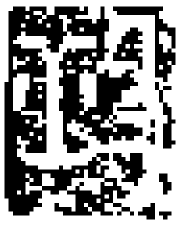
二

趩曹鼎 虎盧□□十殳

勞榦曰：殳說文小篆作殳，但甲骨作殳。金祥恒續甲骨文編三卷第二十五葉上收有此字，釋作殳。李孝定甲骨文字集釋曰：說文殳以杸殊人也，禮殳以積竹八觚，長丈二尺，建於兵車，旅賁以先驅。从又几聲。按諸契文，形似為有刃刺兵，與許說不合，而與文从殳諸文如殼段殷作殳與此相近，金說應可从。金文从殳之字作殳或作殳，與契文異，契文殳字似為人名，其義不明。今案金氏所釋至為確切，無以易之。竊考工記所釋之殳，殳凡具有四列諸特性，一殳前後有銅質所成之首，而前部者更長，二殳與矛為同類之兵器，三殳之首部與戈戟之鐓也相類似，故即首部較矛之首部為重。（集刊第四零本上五分至五一頁古文字試釋）

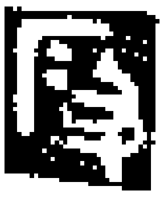


尊（北伯）



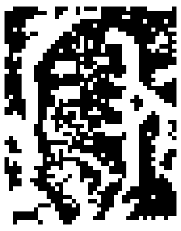
北伯卣　北伯
炈作寶尊彝

林潔明曰：炈字說文所無。字从殳从火，疑為烕之初文，从手持杖以撲滅火也。一在火上，亦滅火之意。說文：「烕，滅也。从火戌，火死於戌。」按火死於戌乃漢陰陽家之言，無關造字之旨。金文炈用為人名，無義可說。

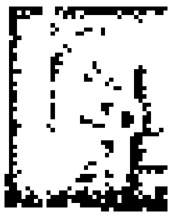


段毁　上

鏃段厝



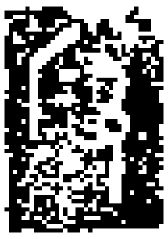
一



二

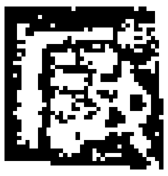
段金歸毁　段

金歸作旅毁



段金歸尊　段

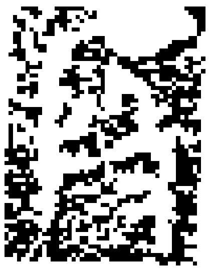
金歸作旅彝



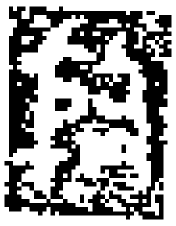
段毁　令彝郭

宂大广手段

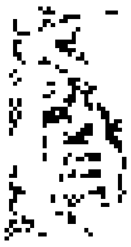
朱芳圃曰：說文殳部「段，椎物也。从殳，耑省聲。」金文段象手持椎於厂中捶石之形，許君訓椎物，引伸之義也。云耑省聲，誤矣。形聲兼義乳為碫。說文石部「碫，厲石也。从石，段聲。」為鍛。金部「鍛，小冶也。从金，段聲。」今鈴曰椎之而已，不銷，故曰小冶。急就篇「鍛鑄鉛錫鐙錠鐎」顏注「凡金鐵之屬，椎打而成器者，謂之鍛。」為腶。禮記內則「腶脩」鄭注「腶脩，捶脯施薑桂也。」左傳襄公二十年「宋褚師段」字子石，二十七年「鄭印段」字子石，又二十九年經「公孫段」字伯石。古人名字相應，段以椎石為本義，與字義符合，是其確證矣。（[illegible]周文字釋叢[illegible]）



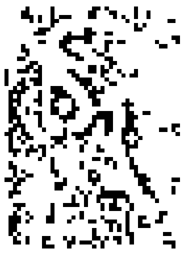
禹鼎 殷八師



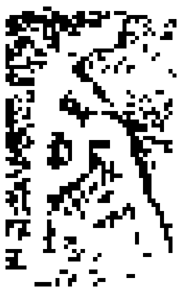
禹鼎 殷八師



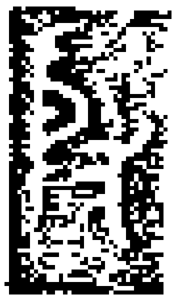
史牆盤 達殷畯民



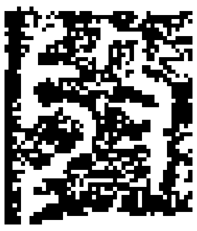
盂鼎 我聞殷墜命



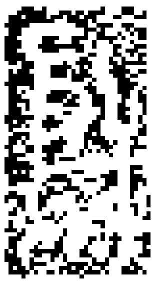
盂鼎 唯殷邊侯甸



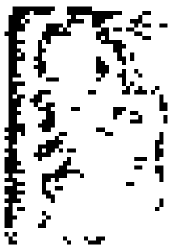
蓋一



器一



蓋二



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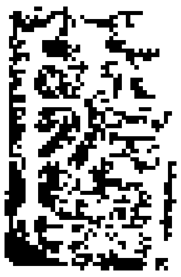
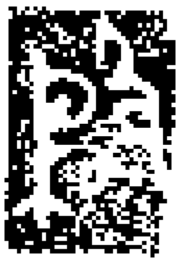
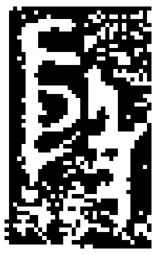


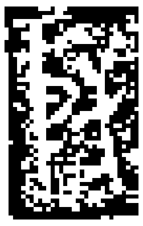
蓋三



器三

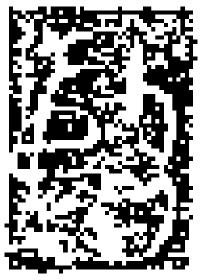


蓋四



器四

仲殷父𣪕 仲殷父鑄𣪕



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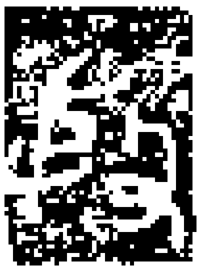
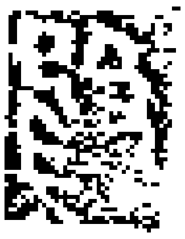
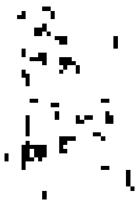


二

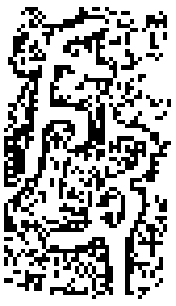
中殷父鼎 中殷父作鼎



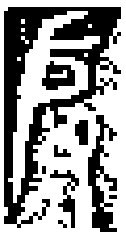
殷句壺 殷句作其寶壺



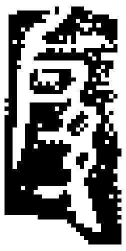
史牆盤 雩武王既𢦏殷



廣鐘　雩武
王既𢦏殷

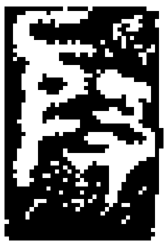


蓋



器

䰧卣　唯明
保殷成周年



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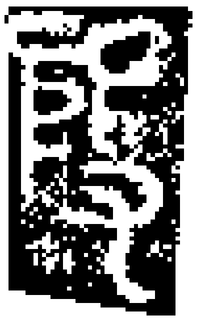

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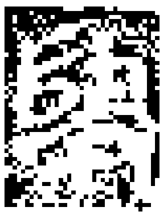

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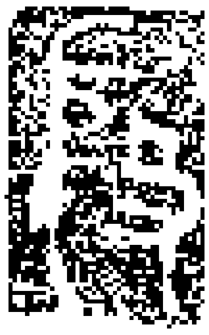
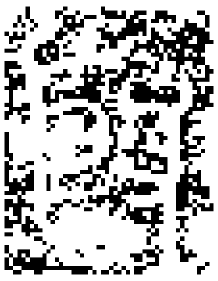


四

格伯𣪘　殷
人甸雩谷杜

木



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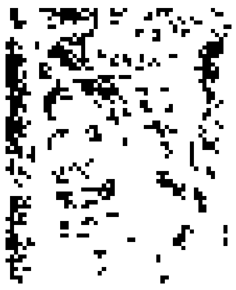
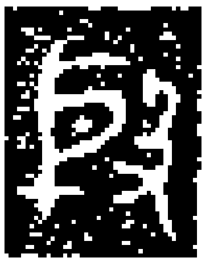


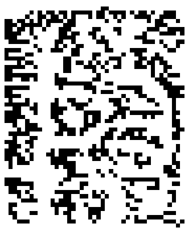
二

殷穀盤　倚孫
殷穀作盥盤

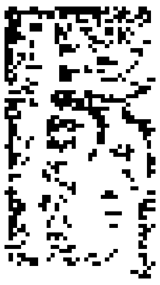


虢叔
尊

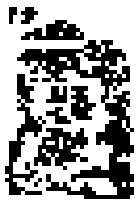
虢叔作叔
殷穀尊𣪘



虢叔
盨

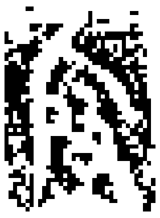


虢叔盨　虢叔
作叔殷穀尊盨

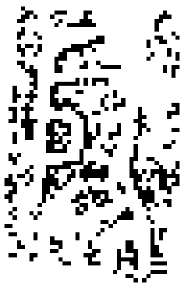


小臣
傳𣪘

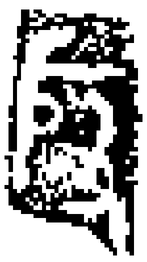
王京令師
田父殷成周



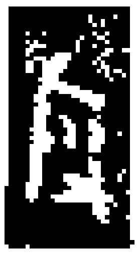
保尊　王令保
及殷東或五侯



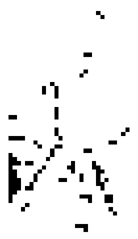
蓋一



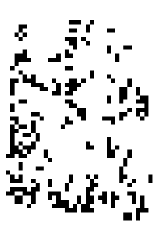
器一



簋二（小臣謎簋　伯懋父以殷八自征東夷）



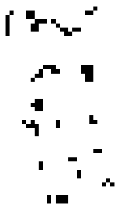
簋



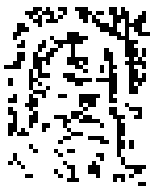
器

簠（宋公䜌 有殷天乙唐孫宋公䜌）

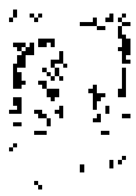
說文八篇「殷，作樂之盛稱殷，从㐆从殳。易曰，殷薦之上帝。」段玉裁注：「樂者樂其所自成，故从㐆，殳者干戚之類，所以舞也。」按許慎訓釋無據，段注亦屬揣測。高田忠周謂樂之聲鼓之形。郭沫若釋殷為「殷，殷殷同之意」「無說解」。于省吾在甲骨文字釋林一書的釋殷一文中認為「甲骨文殷字从身从殳，象人患腹疾用按摩器以治療之」，說解甚詳，但都建立在對字義臆測的基礎之上，難以置信。其初義有待再考。金文殷用作國名或人名。



豊尊

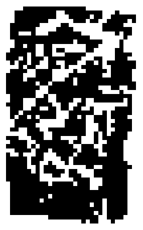


盉



器

壁卣令望殷大，矩



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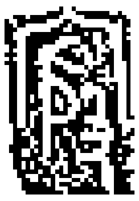

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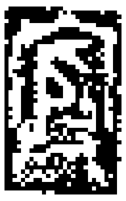
臣辰卣



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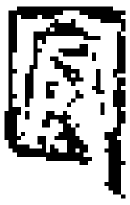
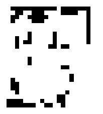


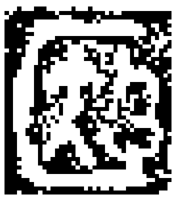
盉

臣辰盉士上眔史寅殷于成周

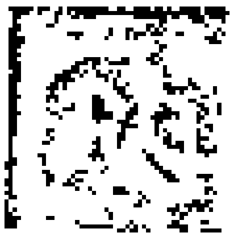
容庚曰⿱宀殷字書所無即殷字猶邦太室編鍾福作𥛍䰧卣唯明保殷成周年傳自王令師田父殷成周年讀為与歸也（善齋彝器圖錄[illegible]）



新郪虎符
行殹



璽一



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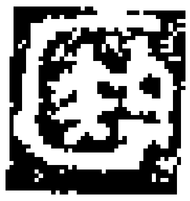

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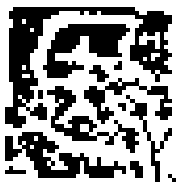

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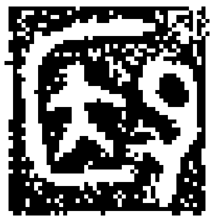
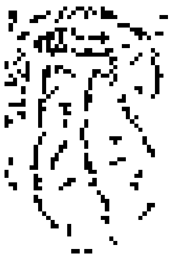
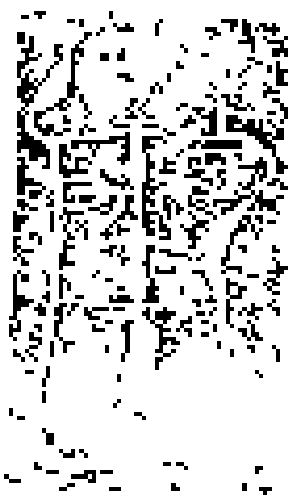


四

格伯毁殹
妊彶佃人從



陳伯元匜敶
伯殹之子伯元



王子午鼎
殹民之所敬

戴家祥曰：說文三篇「殹，擊中聲也。从殳，医聲。」又十二篇「医」，許云「盛弓矢器」，段玉裁依廣韻改為「備弓矢器」。按小雅采薇、夏官司弓矢、國語鄭語諸注家皆云箙為盛矢器，其開盛矢器為医者，今本國語齊語「兵不解医」作「解醫」，韋昭云「醫所以蔽兵也」。知殹、醫皆医之表義符號，知金文医本象形，从矢匚，匚所以蔽矢也。加殳从殳，言矢之類以蔽之者手也。釋名釋兵「矢其旁曰羽，如鳥羽也，鳥須羽而飛，矢須羽而前也。」可見

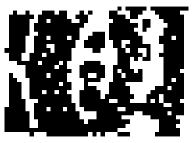
箙矢之羽即所以保全其鏃傷之用也。

同聲通假亦讀為繄。繄在句首為發語辭。左傳隱公元年「爾有母遺，繄我獨無」，杜元凱云「繄，發聲」。又襄公十四年「王室之不壞，繄伯舅是賴」，杜注「繄，語助」。繄从医聲，医讀於計切，影母至部。同聲通假，字亦作抑。小雅十月「抑此皇父」，釋文云「抑，辭也」。左傳宣公十一年「抑人亦有言曰」，杜注「抑，辭也」。論語學而「抑與之歟」，皇疏「抑，語助也」。抑讀於棘切，不但同母而且同部。

用在語尾，字亦同也。秦詛楚文、秦新郪虎符、秦銅權及石鼓文靈雨，多以殹為也字。秦郎邪刻石「盡始皇帝所為也」，也作乜也。匜同字，匜讀移爾切，喻母支部。繄讀烏鷄切，影母支部。影喻皆喉音字。

用在句中，字亦通伊。邶風雄雉「自詒伊阻」，秦風蒹葭「所謂伊人」，豳風東山「伊可懷也」，小雅正月「伊誰云憎」，鄭箋並云「伊當作繄」。史記周本記共王繄扈，索隱引世本作伊扈，皆繄伊字通之證。小雅都人士「匪伊垂之」，鄭箋「伊，辭也」。伊讀於脂切，影母脂部。支脂韻近。

𣪘



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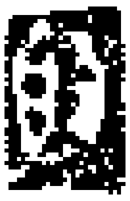
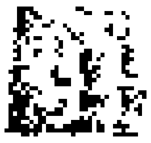
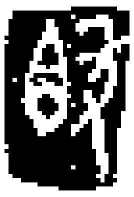


二

作從毀　彝
作從毀

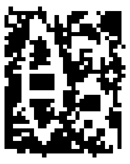


保侶母毀
作寶毀



蓋

沈子毀
作[illegible]毀



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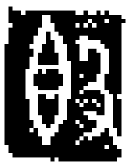

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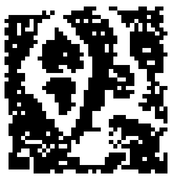
二毀二



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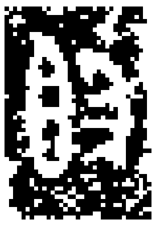
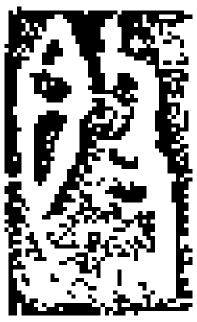
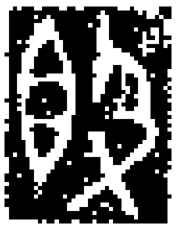
𣃔作寶毀



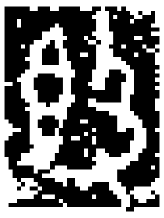
城虢中毀　城
虢中作旅毀



榮伯毀　榮
伯作[illegible]毀



蓋



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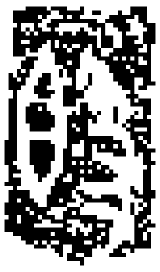
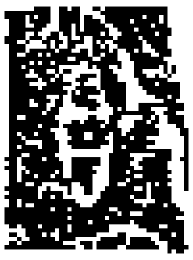
伯刻毀　伯
刻作[illegible]毀



[illegible]毀　[illegible]作
文寶享毀



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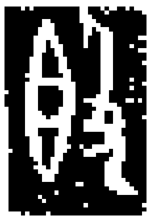
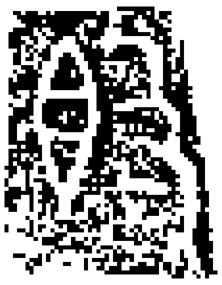
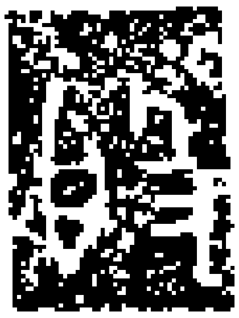


器

乙公毀　伯
作乙公尊毀



師[illegible]毀　師
[illegible]其作寶毀



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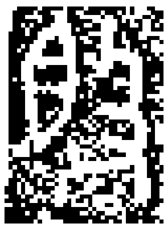
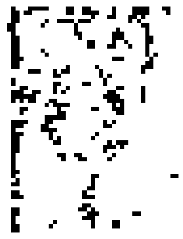
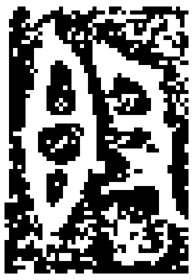
季[illegible]作寶毀



孟姬𦳑毁孟
姬𦳑自作餴毁



季□父毁季
□父徙作寶毁



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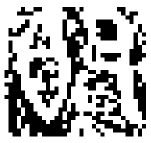
父毁

作鑄叔皮
父尊毁



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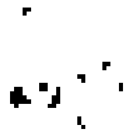

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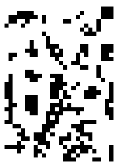

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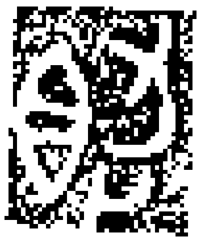

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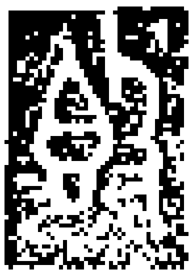

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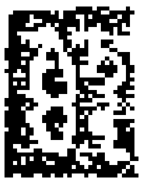

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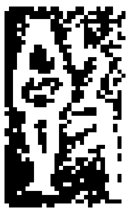

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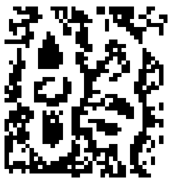

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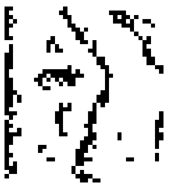

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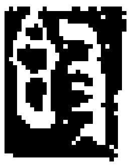

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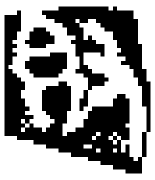
用作
簋



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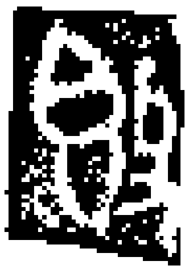

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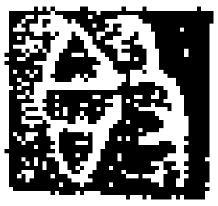

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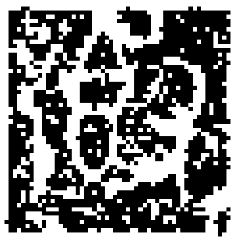

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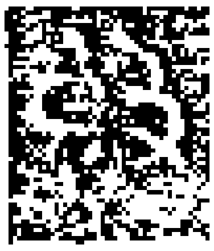

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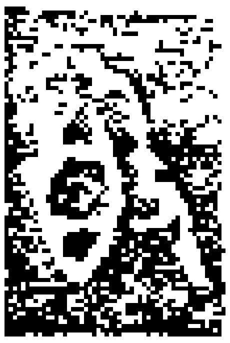

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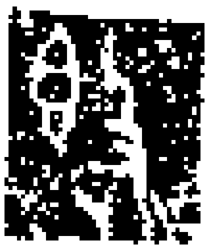

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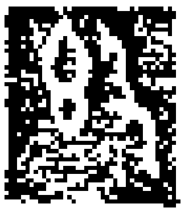

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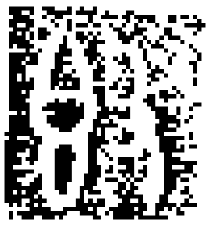

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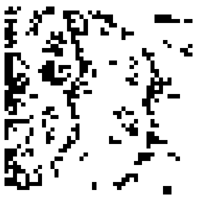

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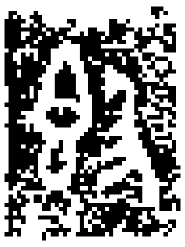

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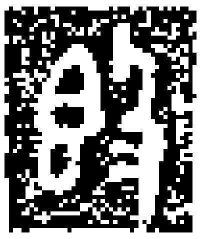

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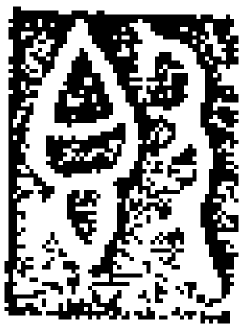

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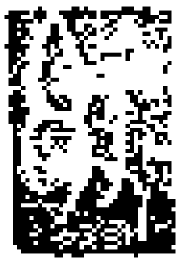

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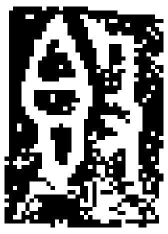

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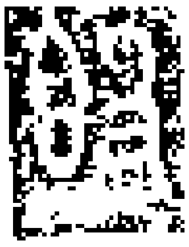

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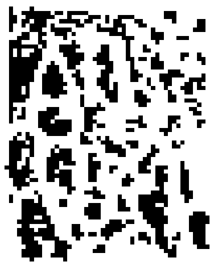

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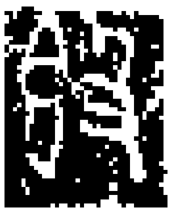

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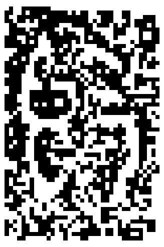

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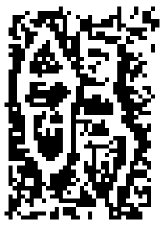

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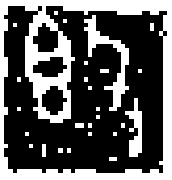

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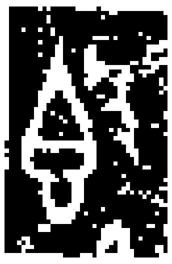

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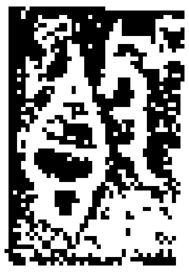

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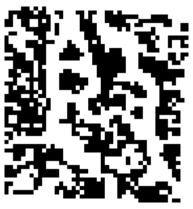
作父乙彝作父乙寶殷



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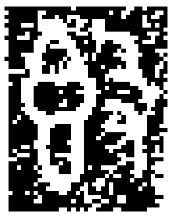

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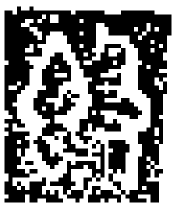

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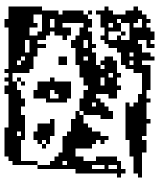
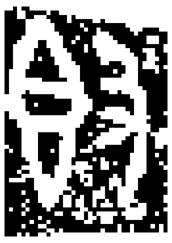


卯殷

用作寶尊殷



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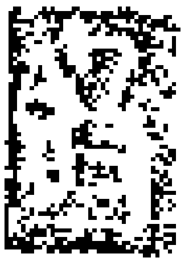

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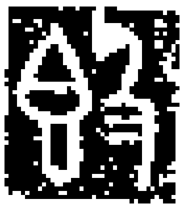

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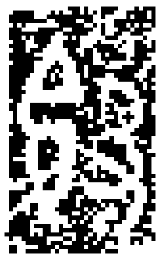

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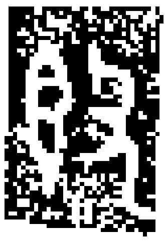

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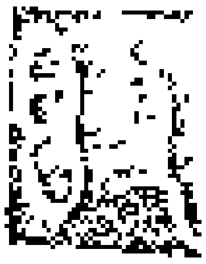

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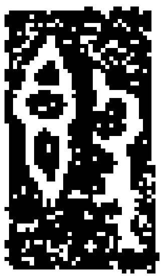

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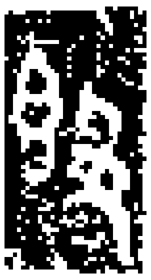
害叔作
尊殷



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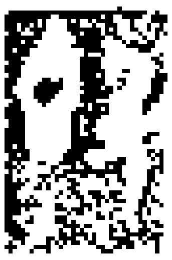

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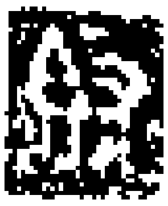
嫼作尊殷



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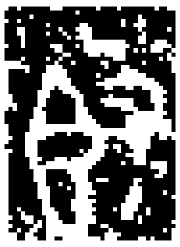

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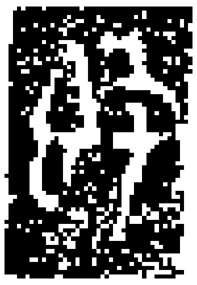

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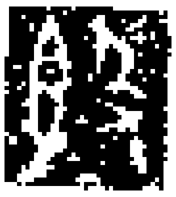

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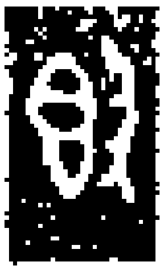

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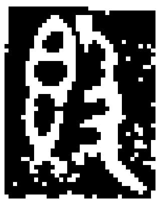

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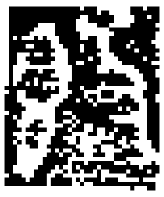

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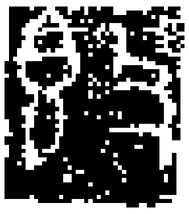

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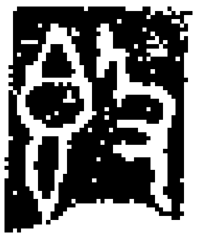

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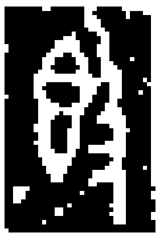

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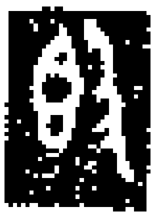

器四

仲殷父殷
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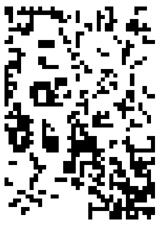

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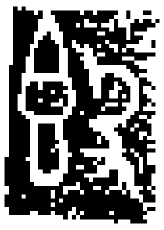

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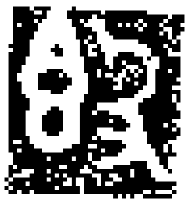

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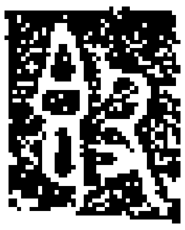

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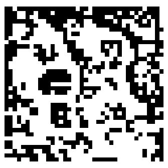

器四

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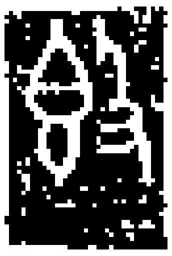
鮮作旅殷



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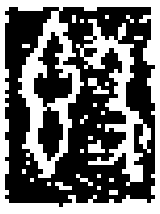

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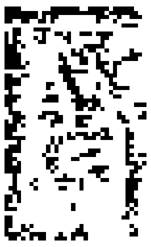
向贄毀　向
贄作旅毀



季攸毀　季
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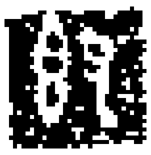

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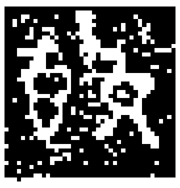

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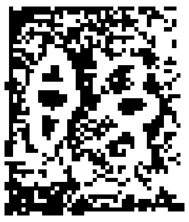

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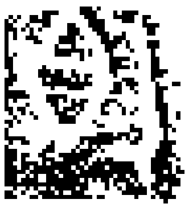

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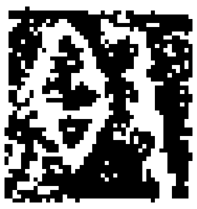

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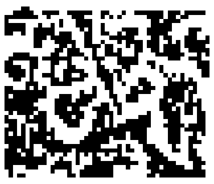

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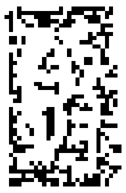

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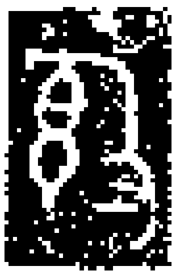

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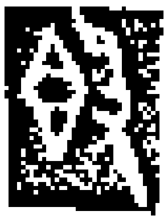

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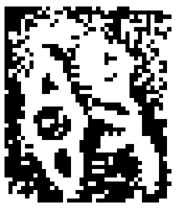

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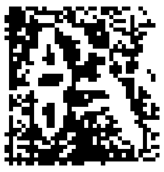

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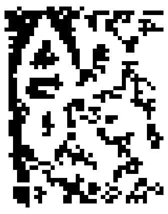

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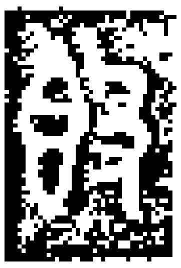

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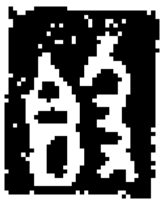

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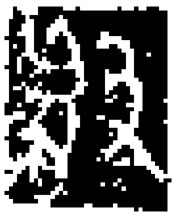

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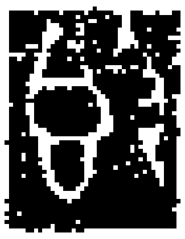

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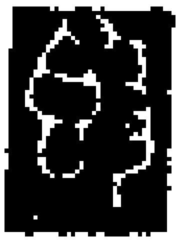

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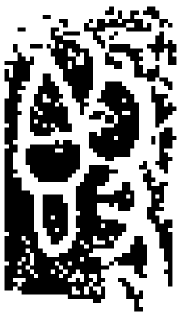

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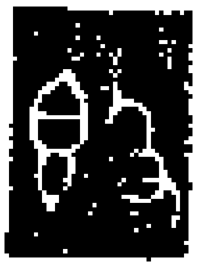

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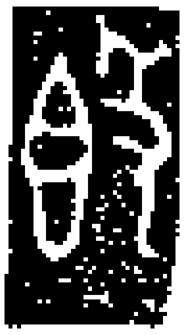

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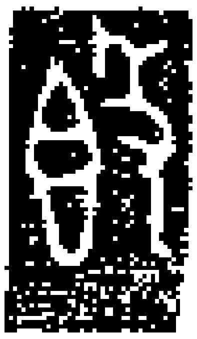

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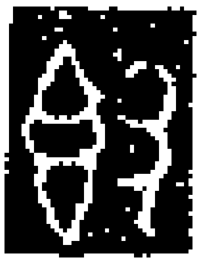
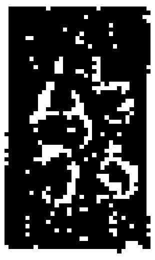
林父作寳毁





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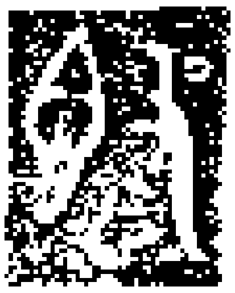
豰父作寳毁



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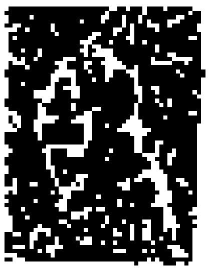

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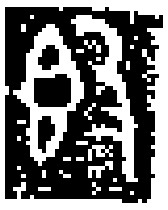

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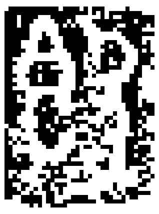

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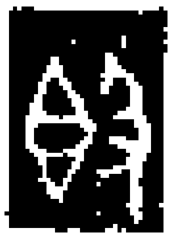

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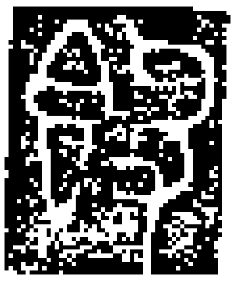

㪤孳姞段 㪤
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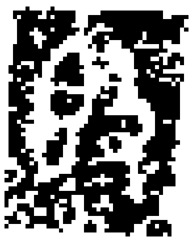

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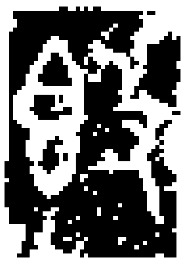

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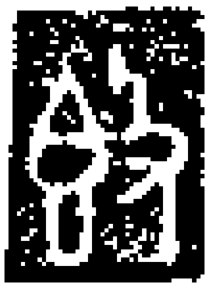

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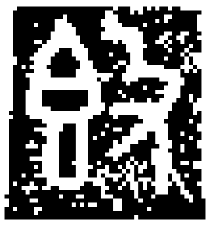

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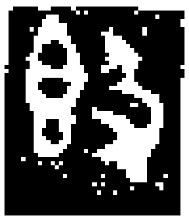

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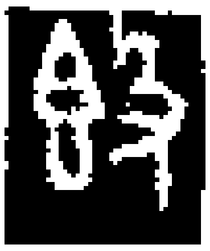

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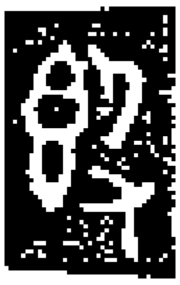

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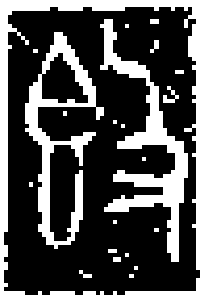

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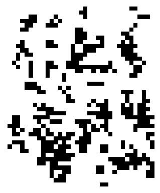

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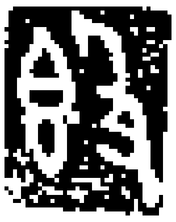

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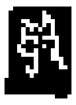

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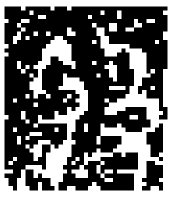

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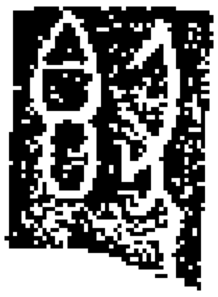

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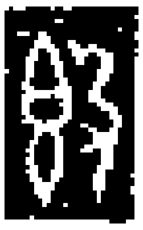

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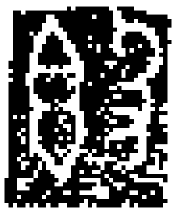
作尊簋



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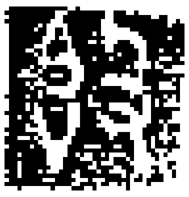

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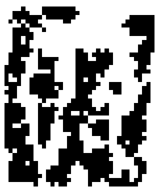

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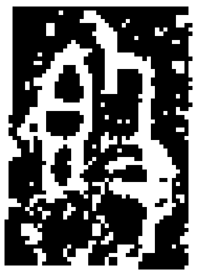

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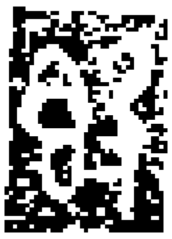

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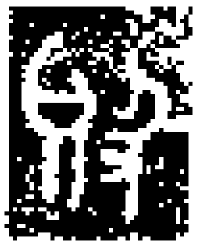
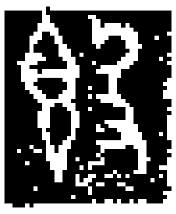


齊癸姜簋　齊癸姜作尊簋



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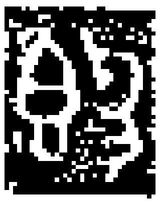

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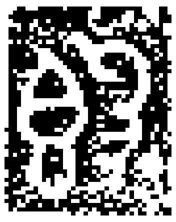

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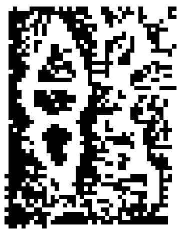

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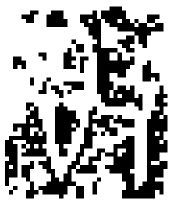

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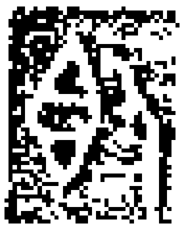

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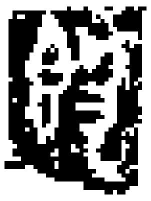

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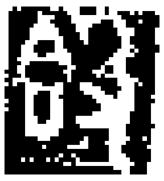

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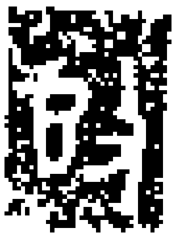
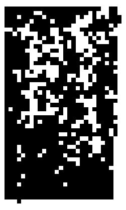
萬簋　用作尊簋季姜



口需德簋　口需德作飤簋



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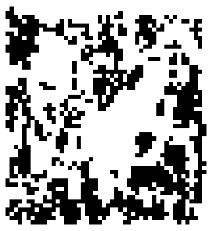

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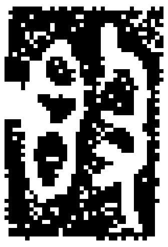

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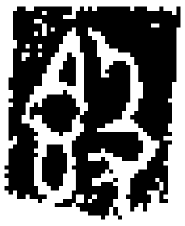

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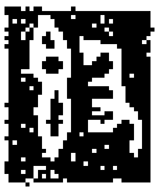

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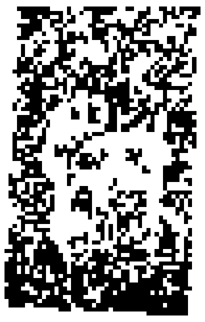
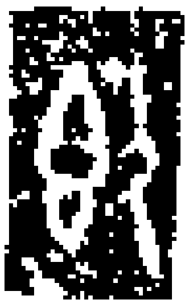


侯氏壺毁 侯氏作孟姬尊毁



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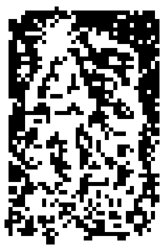

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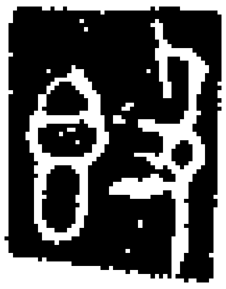

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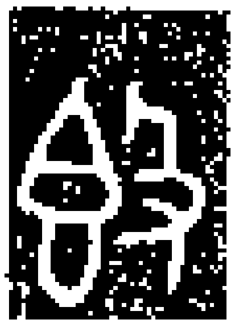

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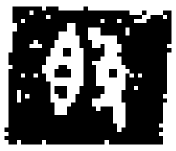

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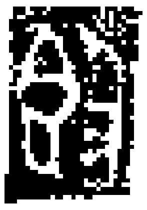

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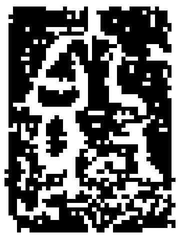

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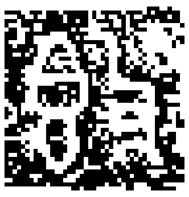

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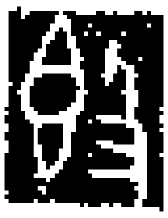

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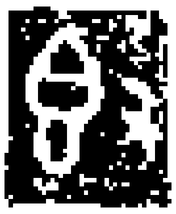

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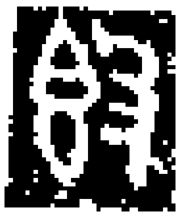

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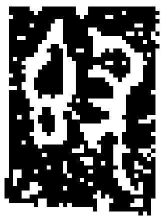

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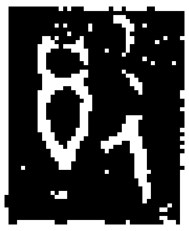
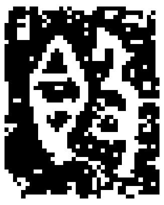


畢父□彝　畢□□□父□犨毁



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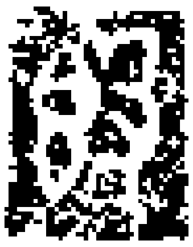

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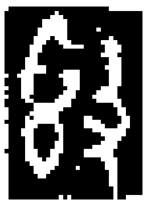

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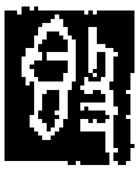

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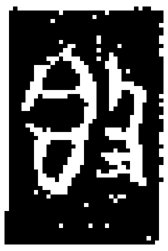

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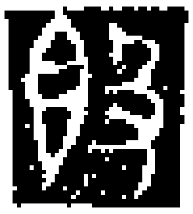

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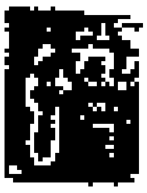

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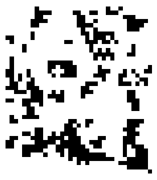

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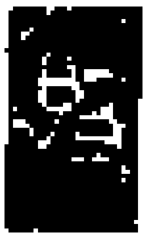

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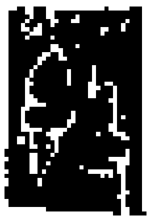

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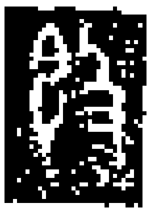
且庚殷　祖日庚乃孫作寶殷



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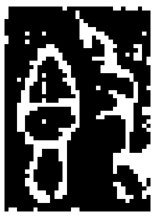
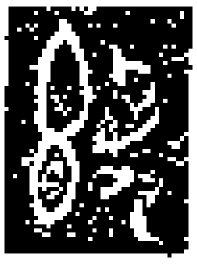


吏良父殷　大師吏良父作寶殷



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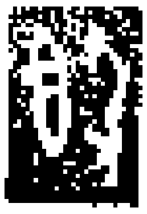

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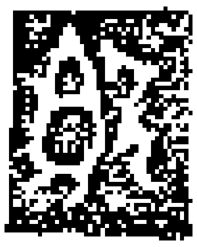
曾伯文殷



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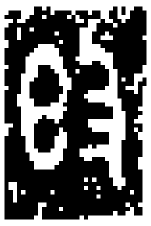

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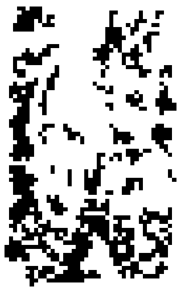
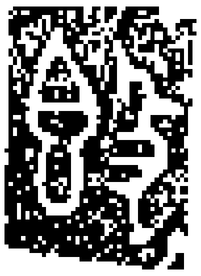
曾伯文殷隼

曾伯文自作寶殷

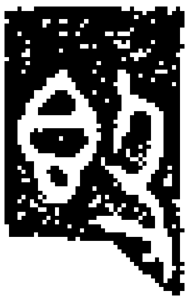


井姜大宰殷　井姜大宰弘鑄其寶殷



邢姜殷　井姜大宰弘鑄其寶

𣪕



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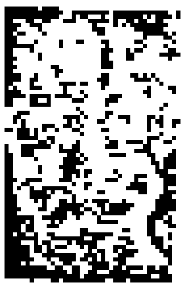

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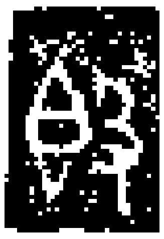

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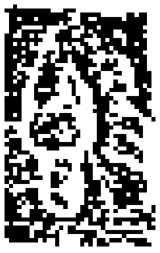

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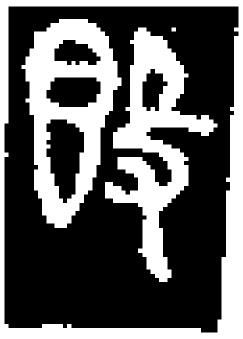
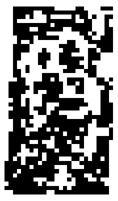


鄀公敄人簋上

鄀公敄人作尊簋



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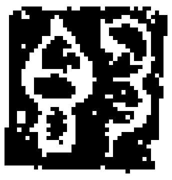
寧簋

寧□諆作乙考尊簋



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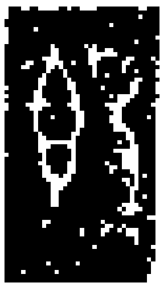
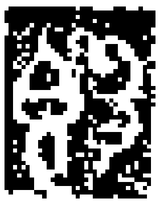


器

叔向父簋

叔向父作𡛜姒尊簋



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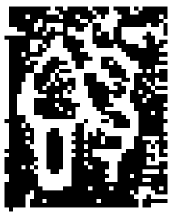

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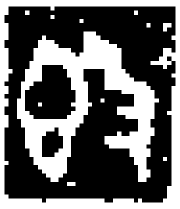

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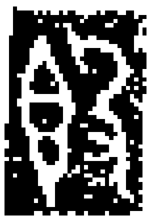

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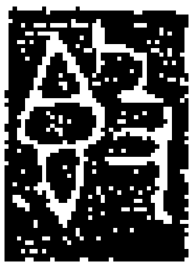

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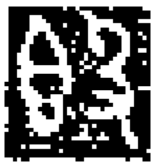

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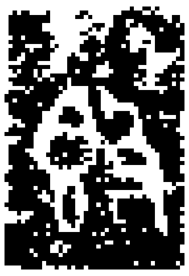
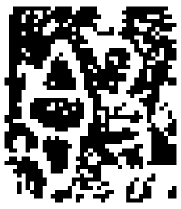


豐井叔簋

豐井叔作伯姬尊簋



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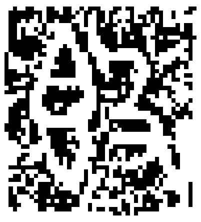

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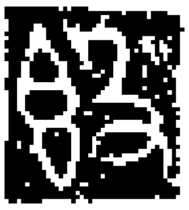

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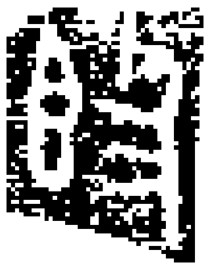

陵中孝彝

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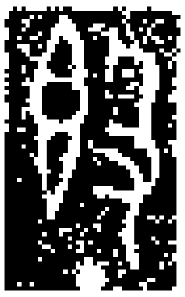
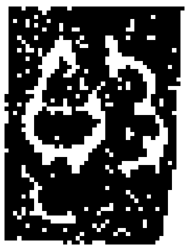


蘇公子簋

蘇公子癸父甲作尊簋



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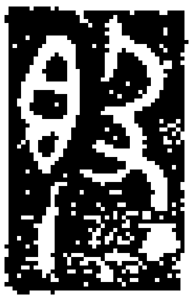
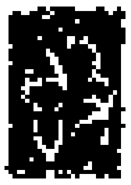


敔角父簋 敔角父作朕皇考宮公尊簋



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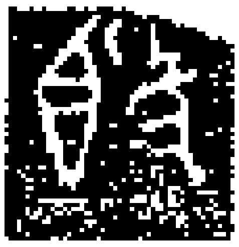

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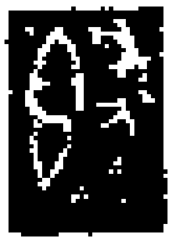
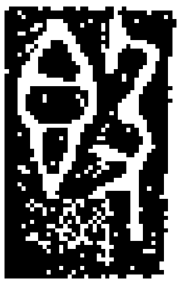


伯殷父簋 伯殷父

作朕皇考遟伯吳姬尊簋



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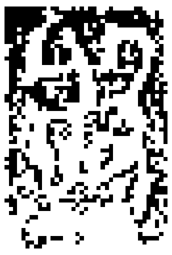

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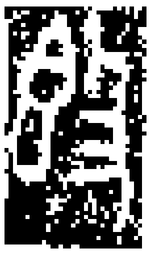
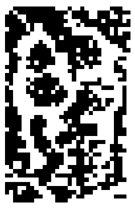


蓋二

吳尨父簋 吳尨父作皇祖庚

盞尊簋



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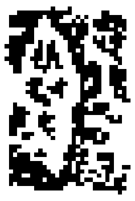

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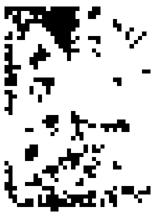

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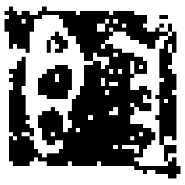
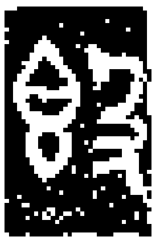


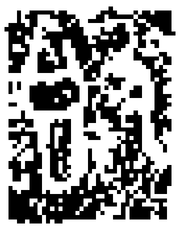
器二

無㠱簋 無㠱用作朕皇

祖楚乍尊簋



不嬰簋 不嬰用作朕皇祖公伯孟姬尊簋



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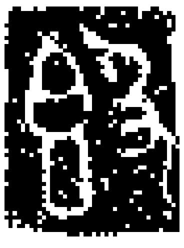
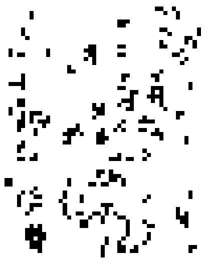


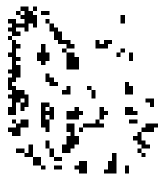
器

皇甬

父殷　函皇父作琱娟盤盉尊器殷



函皇父鼎



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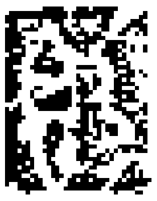

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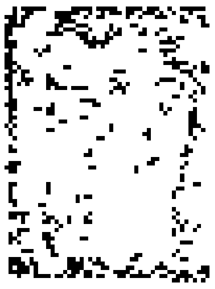

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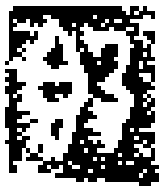

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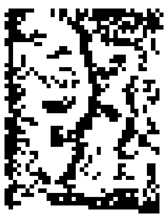

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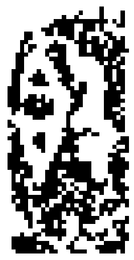

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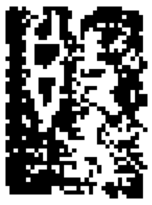

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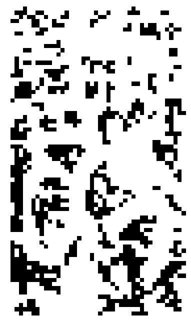

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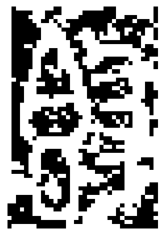

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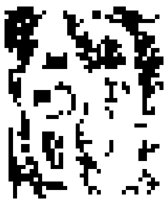

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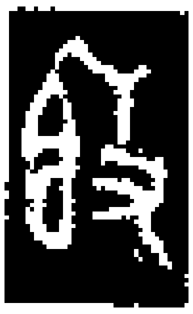
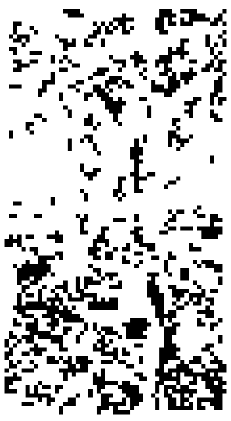
魯伯念盨　魯伯念用公龏其肇作其皇考皇母旅盨殷



孟姬姜毁　魯伯大父作孟姬姜媵毁



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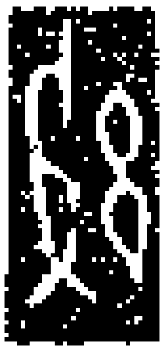

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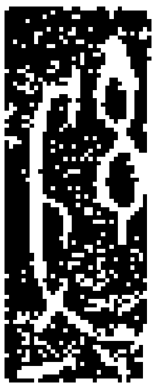

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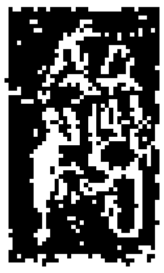
叔[illegible]毁　叔[illegible]作寶尊毁



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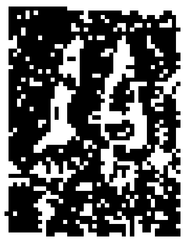

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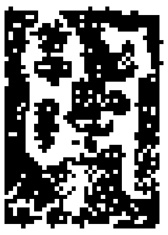
孟𩎟父毁　孟𩎟父作幻伯姬媵毁八



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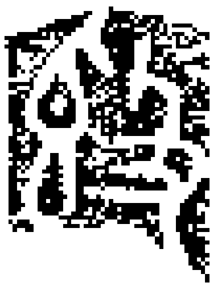

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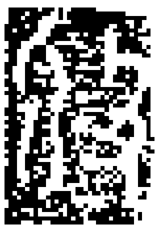

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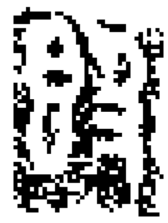

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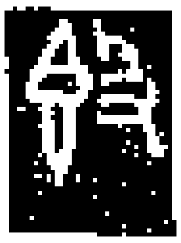
追毁　用作朕皇祖考尊毁



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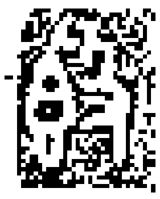

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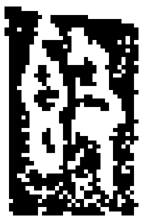

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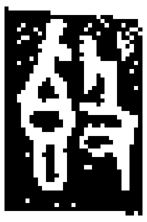

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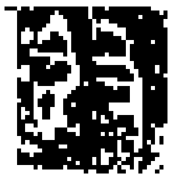

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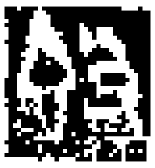

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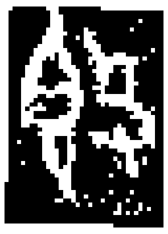

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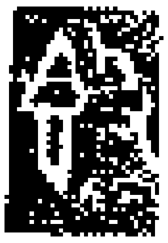

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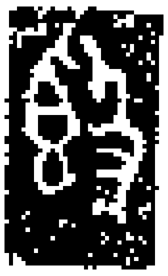
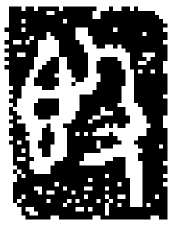
頌設　用作朕皇考龔
叔皇母龔姒寶尊設





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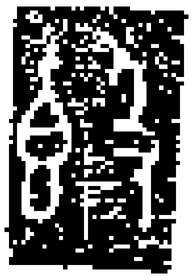

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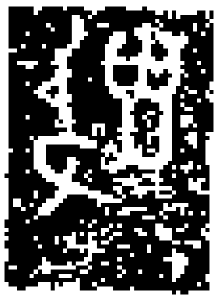
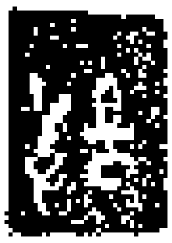
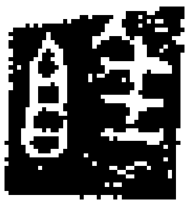
滕叔多父作丞妻尊設



睘叔買設　睘
叔買自作尊設



鄶公設　渦爲
志夫人尊詖設



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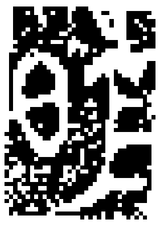
用作寶設



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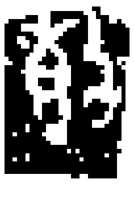
作井姬用鼎設



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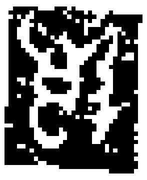
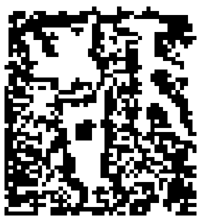


量侯龏　量侯
□□寶尊設



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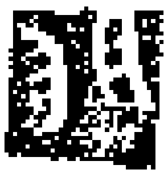

伃伯簋 口口

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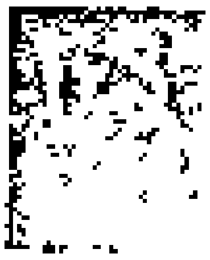

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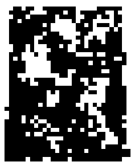
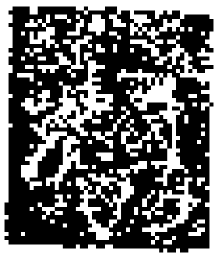


相侯簋

用作尊簋



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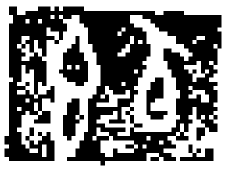

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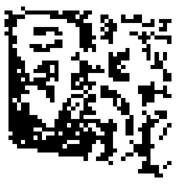

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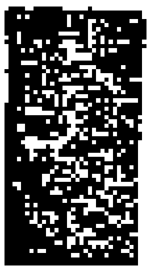
用作寶簋



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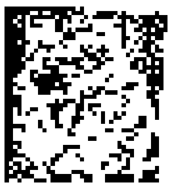

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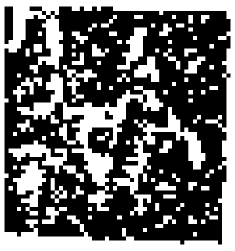

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𢓊作父甲寶

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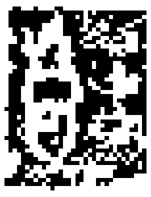

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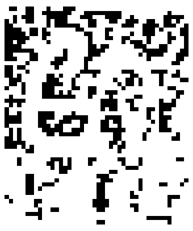
口口祖辛寶簋



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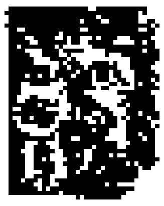

內

伯

𠂤父簋 內伯

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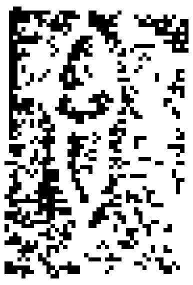

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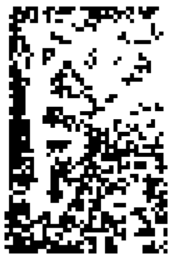

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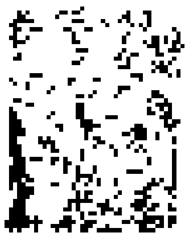
口爲季嬀簋



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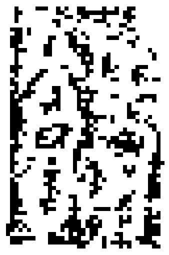
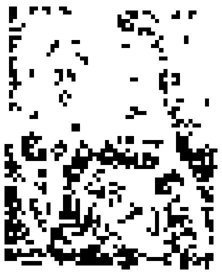


器

伯皇父簋
人簋



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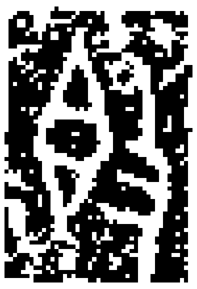
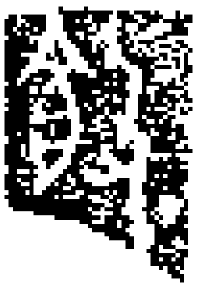


二

伯簋　伯
作寶簋



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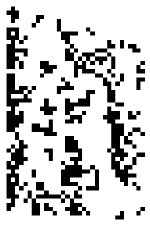
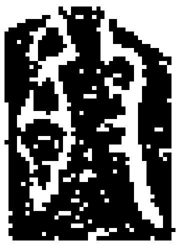


敄簋　啟
作尊簋兩



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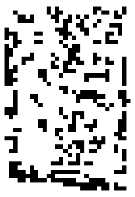
高作寶尊彝



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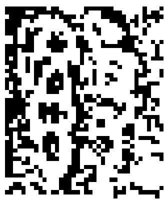

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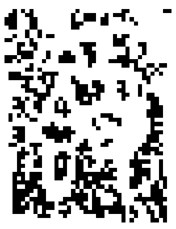

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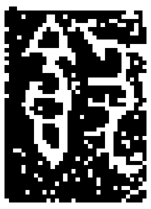
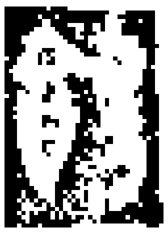


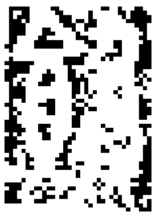
四

衛姒

簋　衛姒
作饙寶簋

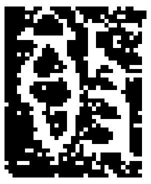


器



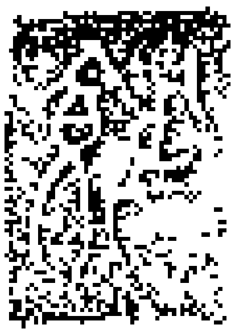
器

己侯簋　己
侯作姜㷱簋

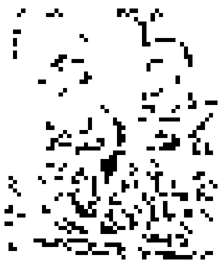


䢅侯簋
䢅侯

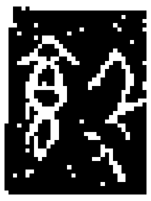
作簋
寶簋



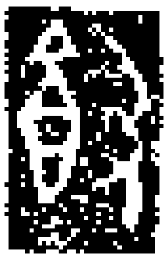
陳肪簋
作茲寶簋



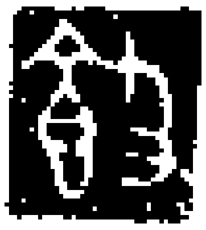
陳肪簋　用追
孝屬考皇簋



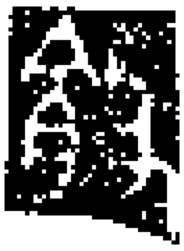
陳逆毁 作為
皇祖大宗毁



敄父丁毁 敄异具
作父丁川天食毁

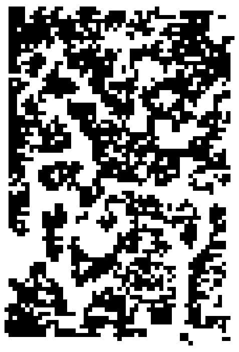


蓋

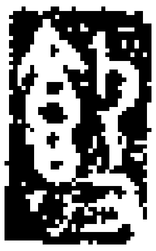


器

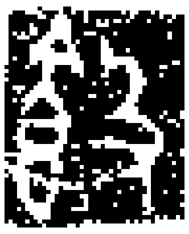
姞氏毁 姞氏
自作為寶尊毁



鄭㕣毁 鄭㕣
□□自作鑄毁

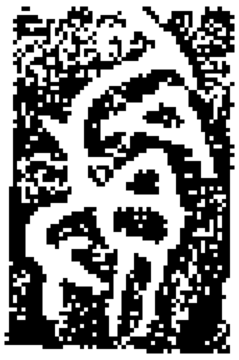


蓋一

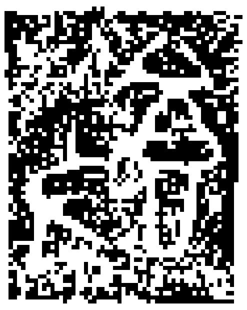


蓋二

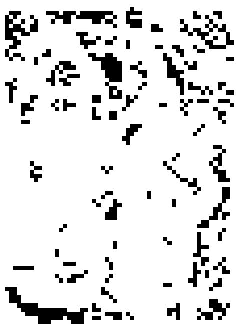
師趛毁 用作䵼
皇考輔伯尊毁



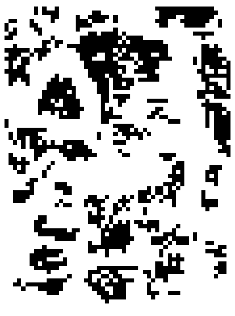
器一



蓋三



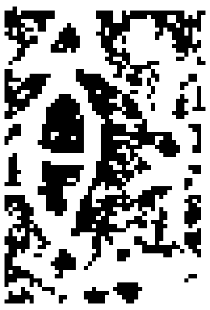
器二



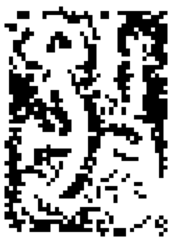
蓋二

杞伯
每刃

毁 杞伯每刃
作鼄嬶寶毁

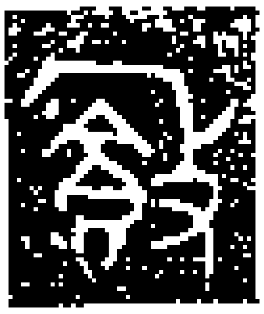


蓋



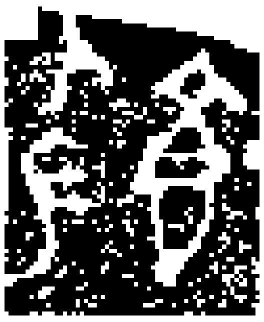
器

魯司徒盨 魯司徒
伯吳敢肇作旅毁



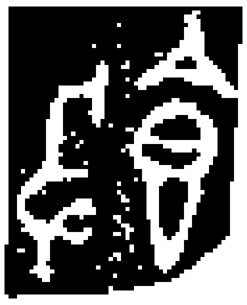
盂

魯原父殷　魯太宰
邍父作季姬牙殷

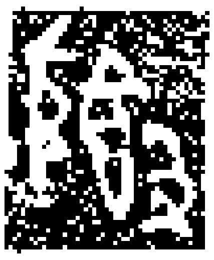


魯士商
𠭯殷

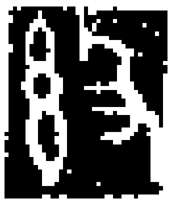
魯士商𠭯肇作朕
皇考叔𠭯父尊殷



内公殷　内
公作鑄從殷



晨殷　晨
作寶殷



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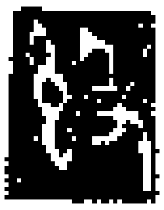
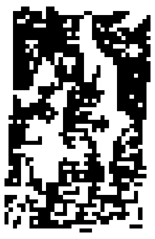


二

祖戊彝　作
祖戊寶殷



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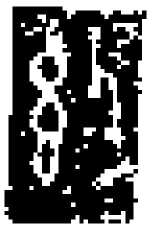
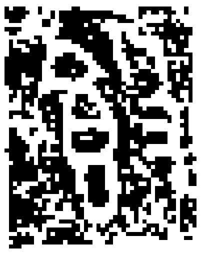


二

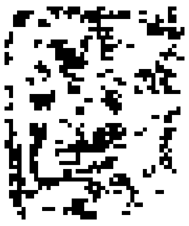
宮小
子彝

用作彝
文考尊殷

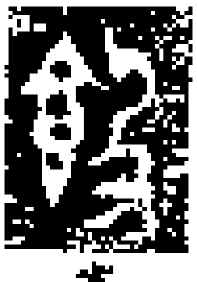


盂

函皇
父殷

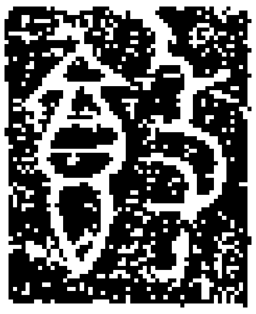


函皇父盤
殷八

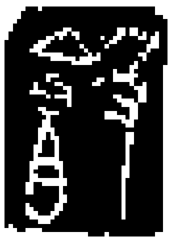


盂

伯蒡父殷
尃作肆殷



魯伯大父殷　魯伯
大父作季姬婧媵殷



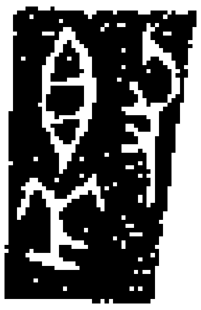
鄀侯殷　要作
皇妣剴君中妃

祭器

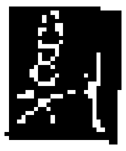
八 毁

毁字說文所無，錢坫、黄紹箕、容庚釋作簋。毁、簋皆从皀，說文訓穀之馨香也，象嘉谷在裹中之形，匕所以扱之。家祥曰：非皀，金文作㿝乃皀之形變，金文卿、既、即皆从皀，象人就食之形，因此皀當為食器，即簋之象形字。毁又从乚尋，又从竹从皿，皆為增體象形。說文簋，黍稷方器也，从竹皿皀，而罕從合，又鄭注亦云「方曰簠，圓曰簋，盛黍稷稻粱也」。今綜之實物，銘簠者皆方，銘簋者皆圓，鄭是許非。

（⿱𣪘皿）



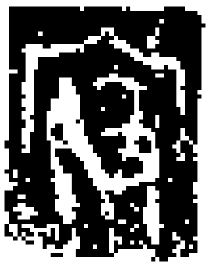
舟𣪘　作寶⿱𣪘皿　舟



陵射𣪘　口陵貫眔子鼓霝鑄旅⿱𣪘皿

⿱𣪘皿乃𣪘之繁構。𣪘、皿皆器，𣪘加皿旁為形符重複，與字義無礙，詳見殳部𣪘字。

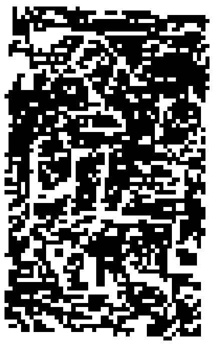
（⿱宀𣪘）



伯到𣪘　伯到作肇⿱宀𣪘

據金文書寫慣例，凡加宀之字往往為本字對構，如𡨦即福，寷即豊，⿱宀𣪘即般等等。⿱宀𣪘當為𣪘，伯到𣪘⿱宀𣪘正作𣪘用。

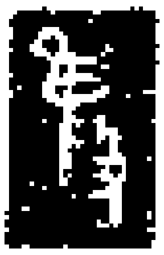
（⿸厂𣪘）



一卲王𣪘　卲王之諻之薦⿸广𣪘

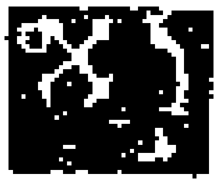
按金文从广與从厂不同，从厂為象對剖高屋之形的广，从广與从厂同，為石之省，如厚作厚、庫等。此銘⿸广𣪘或作⿸厂𣪘本身亦是一證，𣪘字从石與陳曼簠般字作⿸广般同例，都表示器物的材質。

⿲亻隹殳



季⿲亻隹攴段　季
⿲亻隹攴作旅段

⿲亻隹攴字說文等字書不載，廣韻有，第二十六咸部⿲亻隹攴字士咸切，訓爲鳥啄物也。金文攴殳不分，如般从殳从攴均有，故⿲亻隹攴可从殳作⿲亻隹殳。金文用作人名。

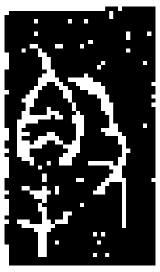


敹父庚彝 敹

作父庚彝彝

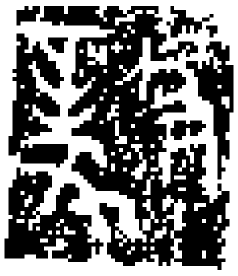
柯昌濟曰：敹字又見卜詞，疑即揆字異文，堯典「徒宅百揆」，則揆字訓甚古，从手从支，於訓意亦相近。說文載𢾺字古文作𢾺字，亦从支，知古文从手之字可通从支也。韡華棠二七一敹彝

金文用作人名，

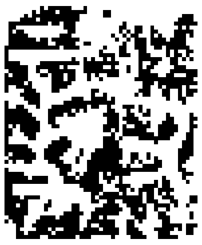


觳子鼎　觳子作氒寶彝寶鼎

此字疑是解字，象手持刀剖析牛形。說文四篇「解，判也。从刀判牛角。一曰解廌獸也。」以刀剖牛角意義不清，初義當爲宰殺剖析牛形。金文用作人名。

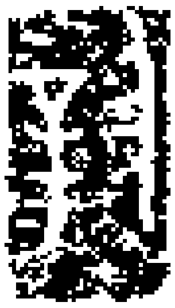


盉



器

伯吉父毀伯
吉父作毅尊毀

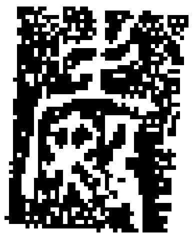


伯士父鼎
伯士父

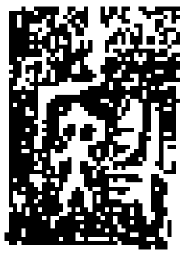
作毅尊鼎

說文三篇：毅，妄怒也，一曰有決也。从殳豙聲。按許慎「妄怒」之釋，不知有何根據，後世毅用作剛毅之毅，亦不知從哪層本義引伸衍得，初義及引伸義均待深考，金文用作人名。

𩰫

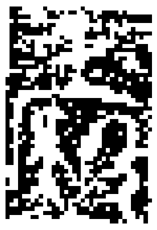


蓋



器

𠑇匜
黜𩰫汝

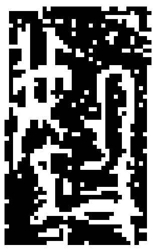


蓋

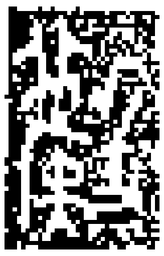
𠑇匜
𩰫𩰫汝

唐蘭釋為黷䵼黜黜之黷，詳見𩰫字條。

⿱虍⿰黑攴



虘

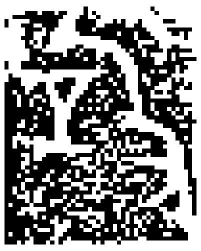


[illegible]

[illegible]鼎 [illegible]

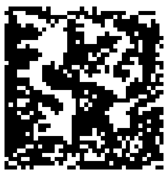
唐蘭曰：原作「𪐈劇」，即黥[illegible]，是墨刑之一。𣪊字亦从黑，[illegible]聲，[illegible]字與蔑字一从攴一从戈，當是同一字的不同寫法。𪐈字从黑，虍聲。說文虐字的古文作[illegible]，上面所从的虍就是這裏的虍，此又从攴，與从刀的劇通，所以定為黥字。黥黥兩字都从黑，當是墨刑。說文：「黥，墨刑在面也。」或作⿰黑刂，从刀从黑。其實黥字是墨刑的原始字，象用刀刻人面的形狀。書呂刑和周禮司刑都有墨刑，[illegible]黥只是墨刑的一種。金文黑字，屬伯臤簋作𡗜，本象正面人形（即大字），而面部被黥了的人樣子。从黑，立𡗜作𡘅，則在兩臂上下均有裝飾性的點。說文說認為是从炎，是錯了。黥（字原作）正由于黑字原是受墨刑的人，所以屬于墨刑的字都从黑。此銘黥黜三字，說文黥字以炎，䇂律所謂黥面之刑都是。此銘既有黥黥，又有黜黥，顯然在黥刑之中，又分兩種。易鼎卦九四說「其形渥」，有很多刑本作「其刑劇」。晁說之易詁訓傳引京房說「刑在頄為劇」，頄是顴上的顴骨。玉篇：「黜，刑也，或作劇。」大概就根據京房本而以意韵。一度就說「黜，墨刑也」。據此銘，則西周已有黜字。黥刑在古書中久被解為墨額，為此刻額骨的劇刑略

有不詞。至于幭，古書沒有這個字，應與幭通。說文「幭，蓋幭也。」管子小稱「桓公死時，乃援素幭以裹首而絕。」可見幭是蓋頭的巾，幭字與幪字聲近相通。方言四「幪，巾也。」說文「幪，蓋衣也。」意義也是一樣。那麼，幭就是尚書大傳「下刑墨幪」的幪無疑。墨幪是頭上蒙黑巾，只是戰國以後人上了儒家的唯心主義的胡說的當，把唐虞時代的「象刑」（把刑法畫成圖象來公布）解釋成為只是象征性的刑罰，因而說墨幪用來代替黥刑，那是錯誤的。據此銘，則黥幭是在剭刑的基礎上再加蓋幭的，即先用刀割額骨處，再用墨填，而又使他蒙黑巾的雙重刑罰，可以糾正舊說之誤。（文物一九七六年第五期）



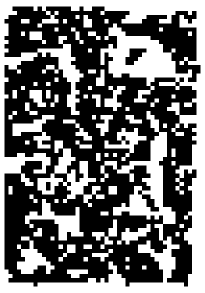
巩[illegible]尊　巩

赤作寶彝



寒姒鼎　口吏小子

𣪘作寒姒好尊鼎



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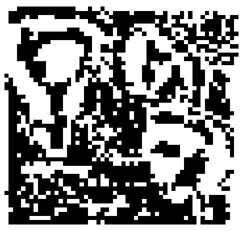
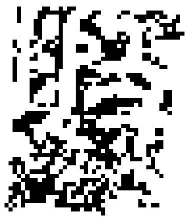


二

武生鼎　武生

毁用作其羞鼎

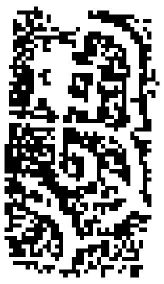


蓋

器

師旋𣪘

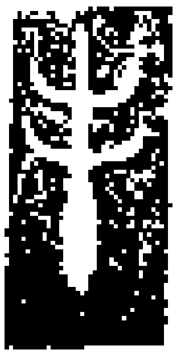
麗𣪘



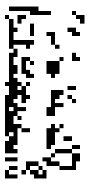
明公𣪘　才[illegible]

魯侯又囚工

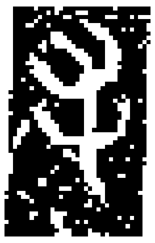
毛



康侯丰鼎 康侯毛作寶尊



毛公旅鼎 毛公肇鼎亦唯毁



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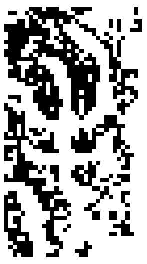

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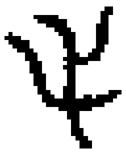
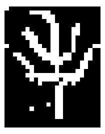


師毛父毁 師毛父

五師



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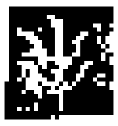

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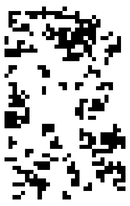

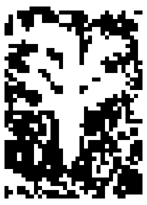

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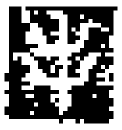
孟毁 毛公賜朕文考臣



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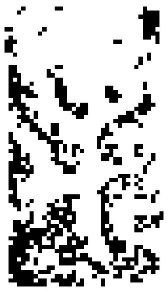

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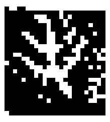
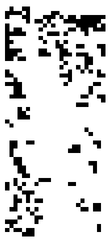


班毁 王令毛伯更虢城公服



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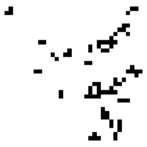
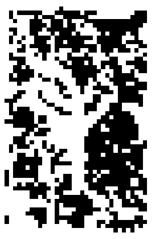


此鼎 嗣土毛叔右此入

門

此設　翻土毛（叔右此入門）

毛叔盤　毛叔朕（虎氏□姬寶盤）



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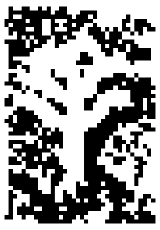

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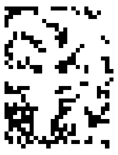
孟設　朕文考眔（毛公遣仲征無需）



己公鼎　乘（永[illegible]遇弔雨）

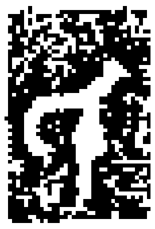
說文八篇毛眉髮之屬及獸毛也象形高田忠周曰眉字从目字所从作𠂆而字作而耏字作㣇，並象人物毛髮也，而乇字羽字皆從乇以作此形也，轉為獸毛，為人毛髮此為假借也。（古籀篇九十六第二六葉）金文毛皆用作地名或人名。

孫詒讓曰乇當為毛字說文毛部毛眉髮之屬及獸毛也象形篆文萬曲此文變為直，下與篆畫同也。師遽設旄亦旄亦作𣬛，汁之毛亦作乇，可與此互證。康侯毛即康叔，非康伯也。史記衛世家不詳康伯之名，杜氏春秋世族譜及史記索隱引世本並作康伯髦。余前據此書作「旄」，命康叔字于殷中，比人名于康，知中旄父即康伯髦。今此器又作毛，毛旄聲類並同，古多通段。此器之文明晰，當為正字矣。康叔之康，或康

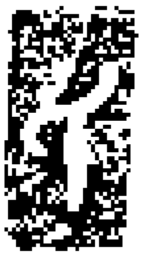
成書注以為謚號，馬融、王肅、孔安國並以為畿內國名，孔穎達書疏則謂康叔為國名，康伯為謚號，此鼎可證其誤。（籀廎述林知康侯鼎拓本跋）

戴家祥曰：張釋𠦍為毛是也，毛公鼎毛作𠦍，可以互證。𠦍當釋旄，象牛尾形。春官樂師有旄舞，鄭眾注：旄舞者，氂牛之尾。鄭玄旄人注：旄，旄牛尾，舞者所持以指麾。用為旃旗之飾，則加毫以於，鄘風干旄：孑孑干旄。毛傳：旄於干首，大夫之旃也。毛旄聲同，古本一字，其後形聲增益，孳乳浸多，而本字廢而不用，故字書遂不見𠦍字矣。

氏



永盂
尹氏



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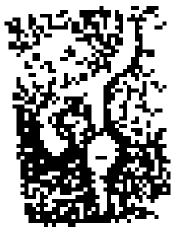
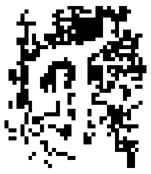
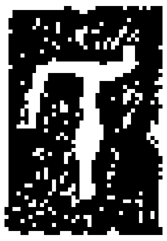


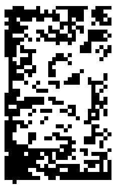
毛公鼎
師氏



師㾓殷
師氏

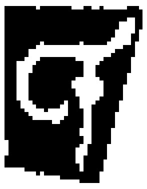


夨人盤
師氏右

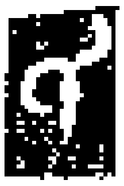


器

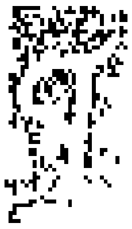
伯庶父壺
凡口氏



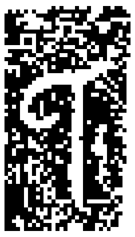
不嬰
殷



不嬰殷
伯氏曰



盂



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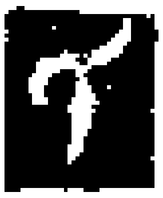
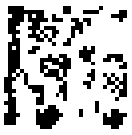
散殷　伯
氏賓敢



二

召伯虎殷
典獻伯氏



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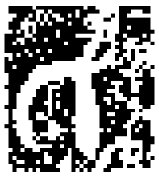
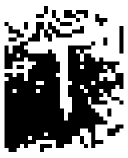


何尊　[illegible]
于公氏



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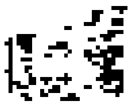
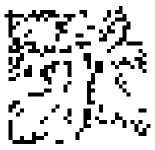
[illegible]作彝



[illegible]車父壺
用征姞氏



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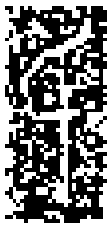
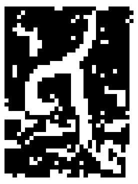
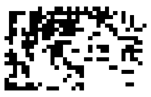
寢氏以壺



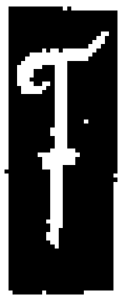
秋氏壺
秋氏福口



長由盉
卽井伯氏

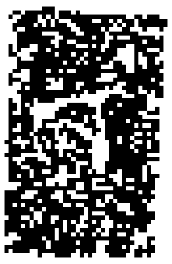


格氏矛
格氏坙鞸



屭氏編鐘
屭氏五

鐘



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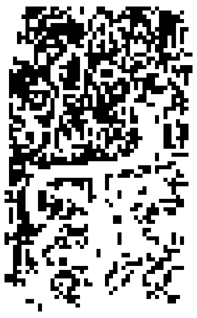
氏若曰



逆鐘叔
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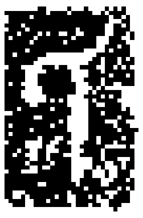
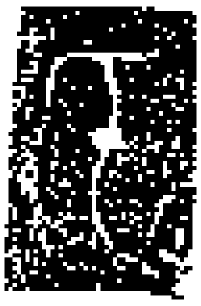
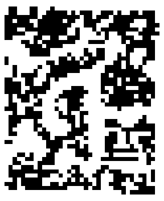


君伯虎
簋　以

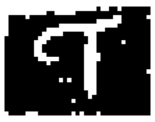
君氏
令曰



齡鎛　侯
氏賜之邑



叔戕簋　眔
中氏萬年



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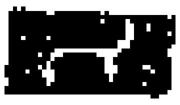
作任

氏以
簋



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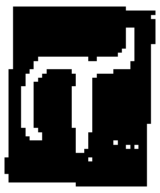

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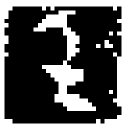

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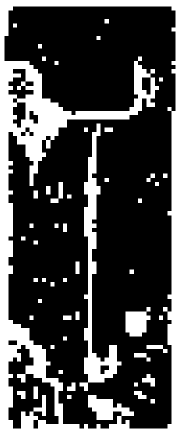
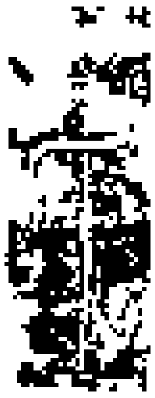


中山王嚳鼎
唯傅姆氏從



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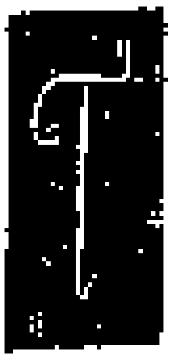

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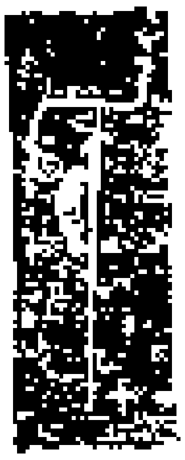

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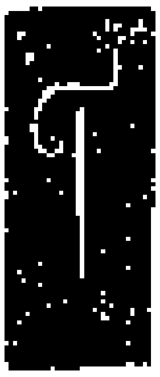

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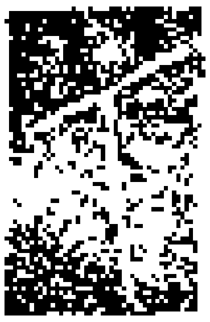

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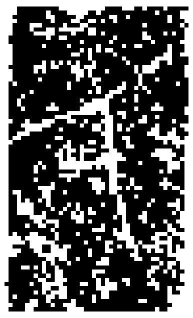

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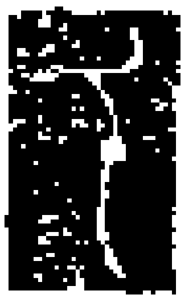

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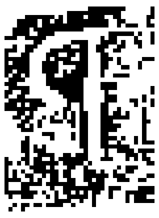

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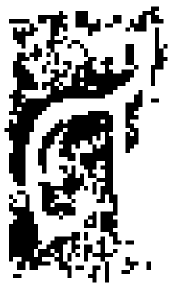

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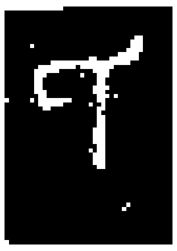
夕在尹氏



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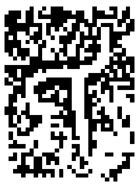

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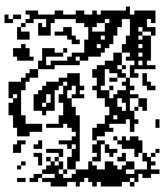

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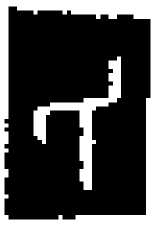

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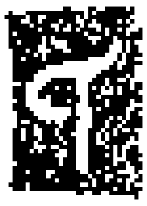

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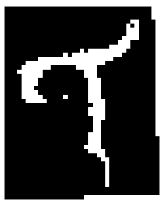

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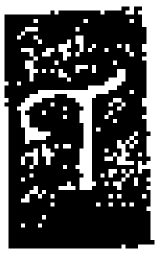

器五

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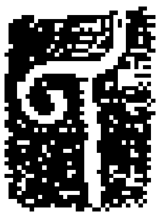

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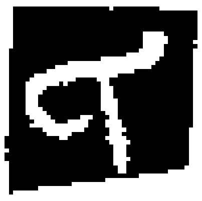

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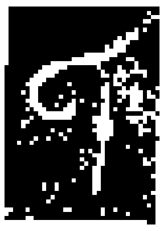

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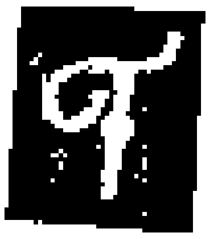

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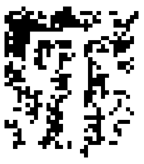

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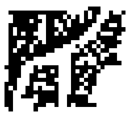

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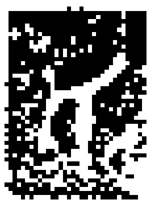

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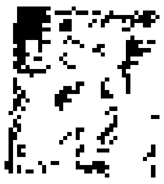

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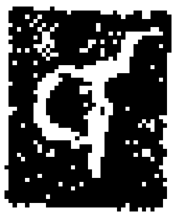

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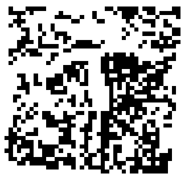

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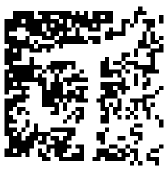

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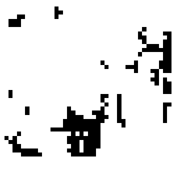

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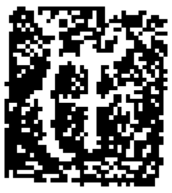

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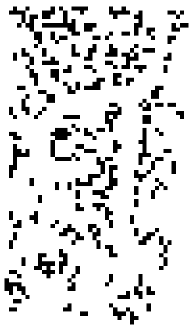

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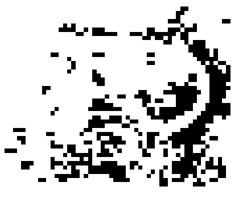

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叔夷鎛

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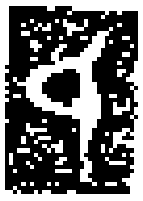

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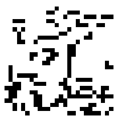

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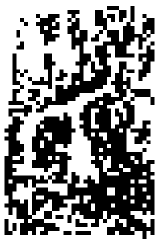

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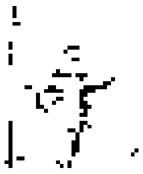

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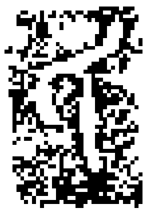

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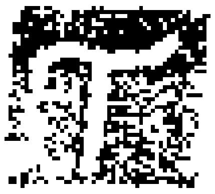

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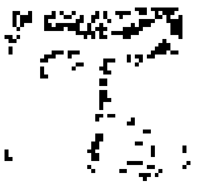

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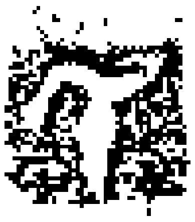

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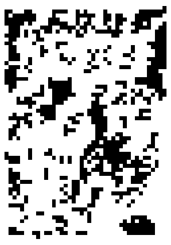

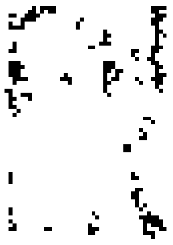

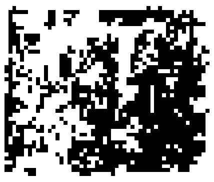

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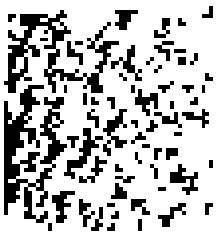

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壽盉　壽作王
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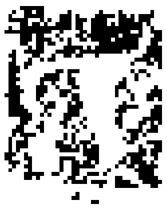

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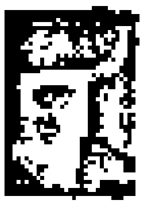

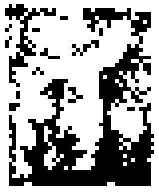

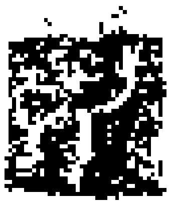

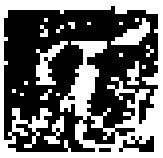

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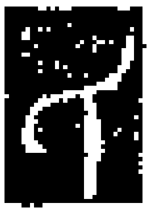

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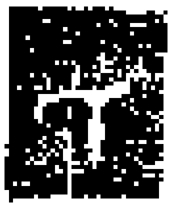

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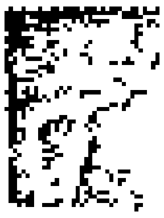

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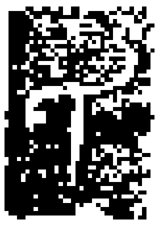
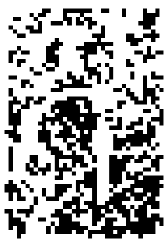


器四

彝毁　彝作王
毌媿氏鑄毁



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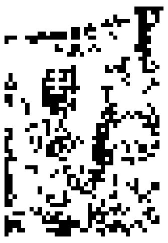

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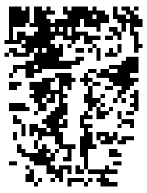

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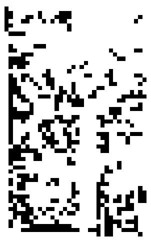

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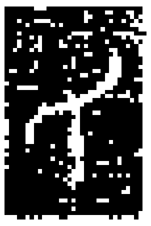

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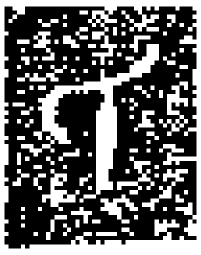

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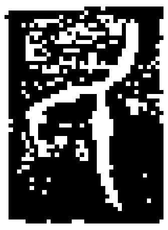

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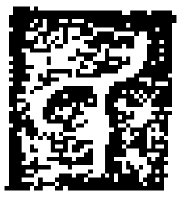

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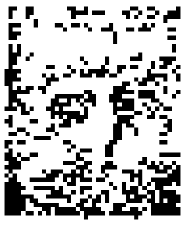
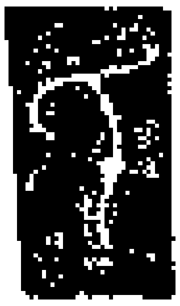
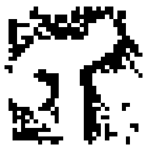


器四

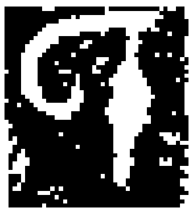
彝毁　媿氏其
眉壽萬年用



小臣鼎　小臣
氏樊尹作寶用

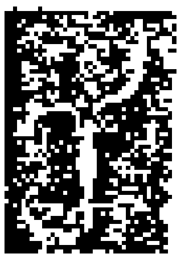


氏車父壺　氏車
父作屆姜尊壺



伯工父
鬲伯

亡父作姜
氏尊鬲



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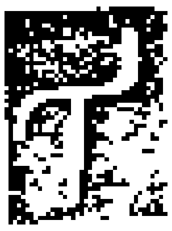

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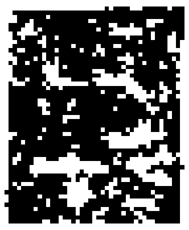
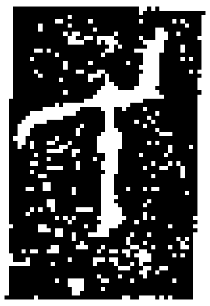
咭氏毁　姞氏
用作爲寶尊毁

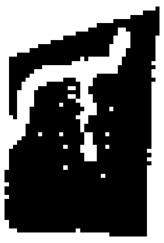


彊伯

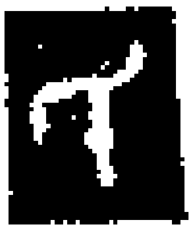
盨 伯疆爲皇氏白行器



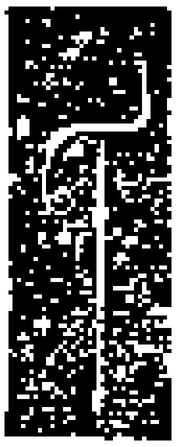
伯高父甗 奠氏伯高父作旅甗



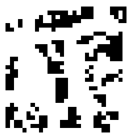
鄭伯氏鼎



鄭伯氏鼎 伯氏姒氏作䵼嫚臭媵鼎



中山王譽鼎 氏以寡人逵賃之邦



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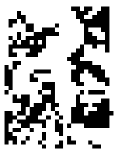

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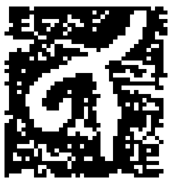
或毀 或達有嗣師氏



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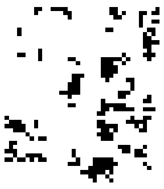

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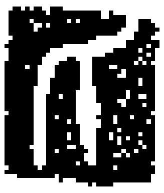
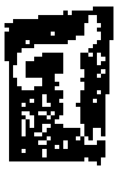
師旋毀 官嗣豐還左右師氏



令鼎 有嗣眔師氏小子卿射



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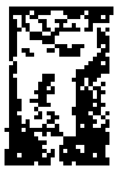

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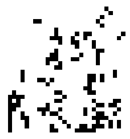
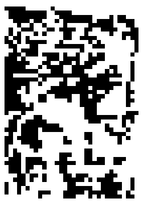
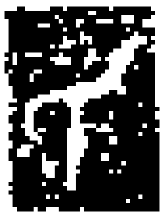
彔𢦚卣 汝其以成周師氏戍于古𠂤



陳氏鐘 齊陳氏將作擇其吉金

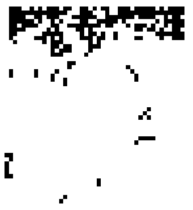


貿鼎 叔氏□□使賁安㠱伯

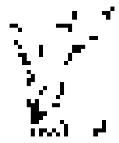


先簋 先作厥皇考

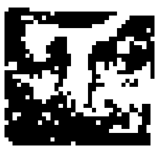
叔氏尊毁



毛叔盤 毛叔朕彪氏□姬寶盤



湯叔盤 楚湯叔氏伯漢鑄其尊



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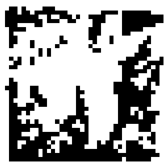

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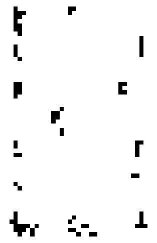
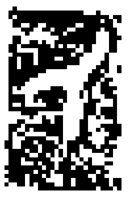
士父鐘 □作朕皇考叔氏寶[illegible]鐘



尹氏盤 尹氏賁良作旅匜



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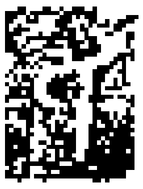

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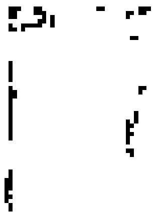
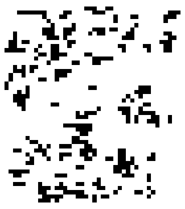
趩毁 內史尹氏冊命趩



[illegible]王乎[illegible]冊令[illegible]



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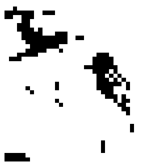
師㝨毁 王乎尹氏冊令師㝨



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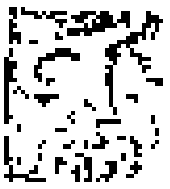

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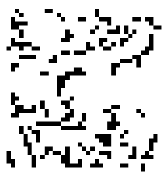

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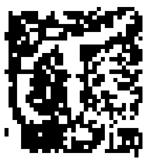
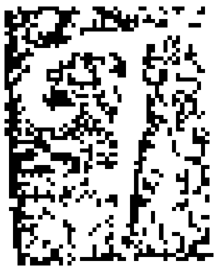
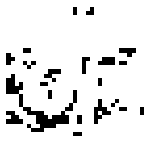


器二

師嫠毁 王乎尹氏冊令師嫠



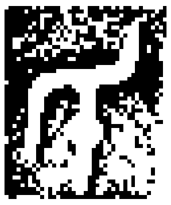
大克鼎 王乎尹氏冊令善夫克



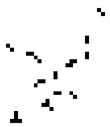
器

師楷毁 王乎內史尹氏冊令

師楷



吳王御士簠　吳王御
士尹氏叔緐作旅匡



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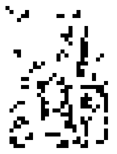
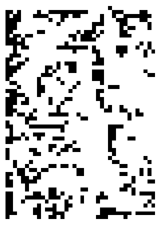
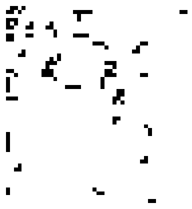


器

克盨　五

命尹氏友史趛
典善夫克田人





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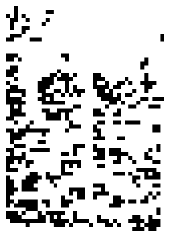
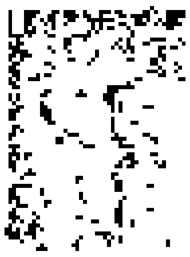


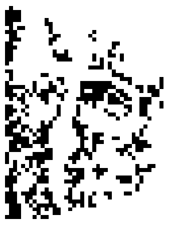
盄三

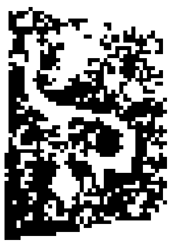
厚氏元豆　魯
大司徒厚氏元

作媵
匜



干氏叔子盤　干氏叔
子作中姬客母媵盤



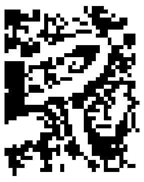


二

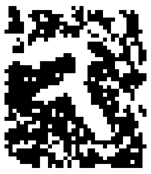
内公鬲　内公作鑄
京氏婦叔姬媵鬲

林義光曰說文云「氏巴蜀名山岸脅之㫄箸欲落墮者曰氏氏崩聞數百里
象形乁聲」按古作氏（散氏器）作氏（[illegible]卣）不象山岸脅之形本義當為根柢。氏（[illegible]）氐（[illegible]）雙

聲旁轉。氏象根，其種也，姓氏之氏亦由根柢之義引伸，說文：「氐，至也，本也，从氏下著一。一，地也。」按氏古作氏，當與氐同字，氏氐音稍變，故加一以別之，一實非地，氐象根，根在地下，非根之下復有地也。石鼓作氐（汦），按林義光所釋可从，甲骨氐作氐，金文作氐（鼠鼎）季氏（通原）氐踡曲的一筆象樹的老根，右旁分出的一筆為支根，支根上的一點[illegible]為指事符號，表示支根之所在，為象形兼指事字。後漢書郡國志涼州「安定郡「烏枝」，漢書作「烏氏」，師古讀氏為支，集韻亦作「烏支」，支氏一聲之轉，史籍通假而氏的初義正與支密切相關，廣韻寘部、玉篇四零九、說文羽部翄收翄的重文𦐖，詩以鳥的身軀為主體，鳥翼分在兩旁，因而稱作翄（𦐖），玉篇二八二翄的重文為𦐖。詩小雅采芑「約軝錯衡」，詩詁訓軝為「轂之旁出者也」，考工記正軝之名曰「凡在輪中者通名為轂，轂之旁出者為軝」，可見氏支作為聲符互換，並非單純音通的緣故，進一步說明了氏的初義是支根。氏在周代引申為貴族宗法系統的稱號，表示父權制成立之後的血緣關係，由母權氏族社會的女姓分化而來。左傳隱公八年「天子建德，因生以賜姓，胙之土而命之氏」，氏又與土密切關聯，作為支根的氏表示受土的姓氏，順之成理。鼎季鼎、鼎季作寶氏（氏）行鼎、[illegible]盤「媿氏（氏）其眉壽萬年用」，氏都是姓氏的意思。

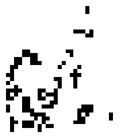


衛盉
率賓

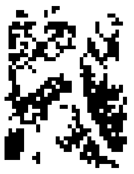


一

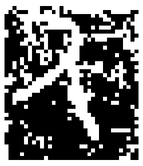
盂𣪘
白率工



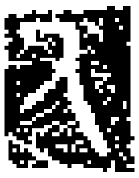
戜方鼎
蜼率事



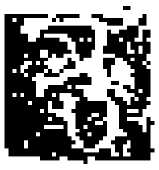
三家彝
對率休



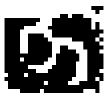
易犬口走叔
鼎對率休



易犬𣪘
對率休

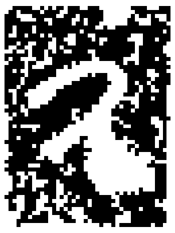


季受尊
揚率休

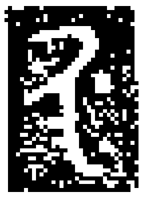


盠駒
尊蓋

用率
雷

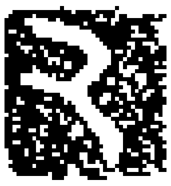


永盂
率遝舊

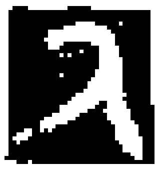


蓋

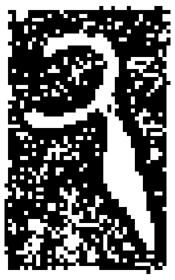
師害𣪘
率成事



矢人盤
率受圖



大保𣪘
𠭯率反



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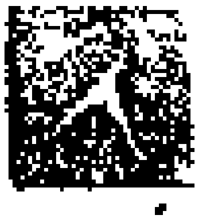

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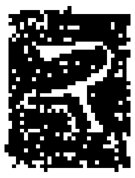

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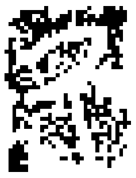

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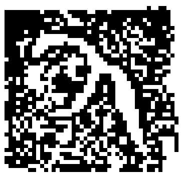

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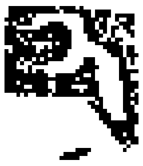

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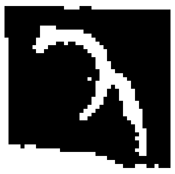

二器

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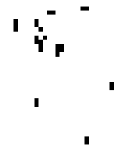
𣪘率

氒復
歸



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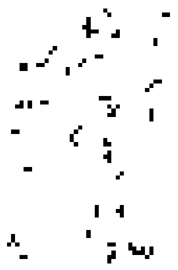

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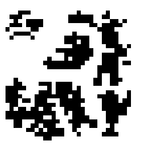

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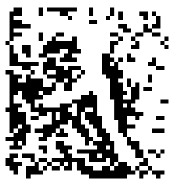

蓋

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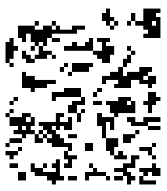

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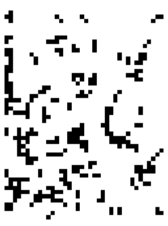

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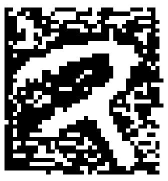

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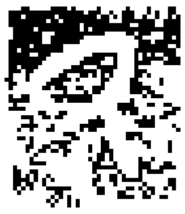

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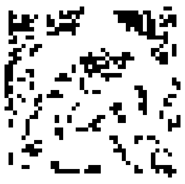

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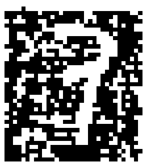

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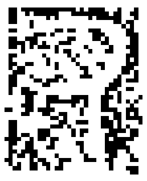

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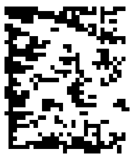

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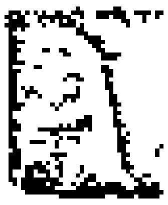

一蓋

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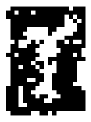

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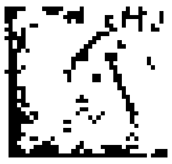

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二蓋

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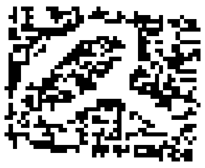

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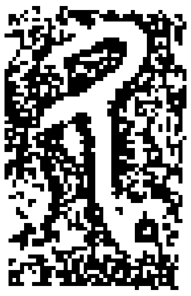

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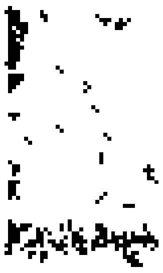

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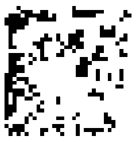

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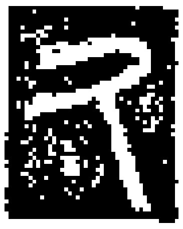

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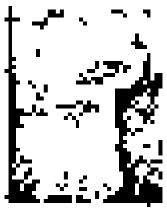

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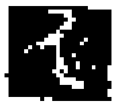

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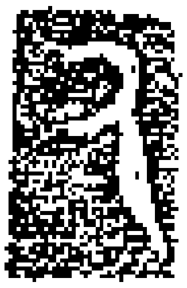

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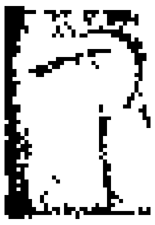

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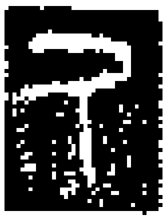

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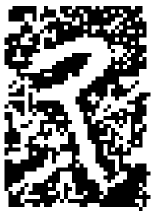

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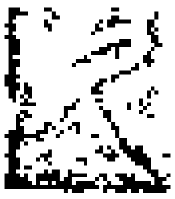

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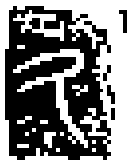

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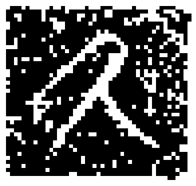

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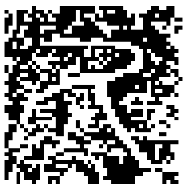

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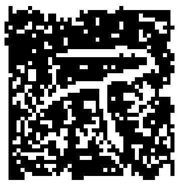

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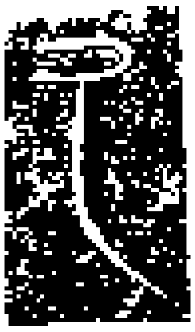

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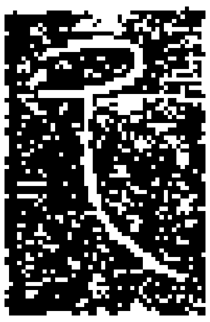

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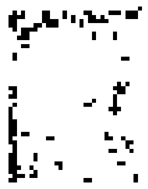

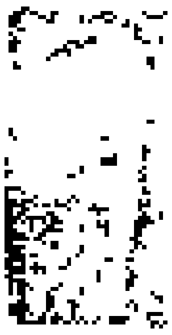

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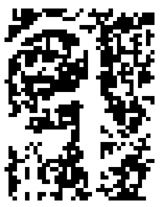

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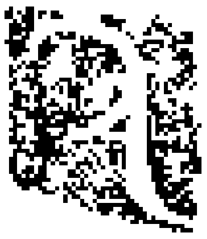

嚣

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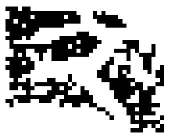

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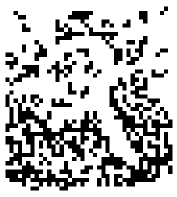

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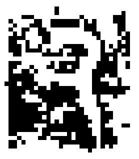

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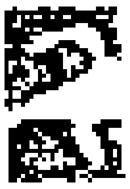

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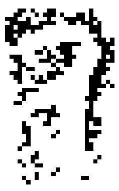

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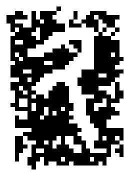

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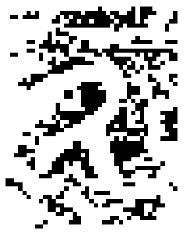
皮　二



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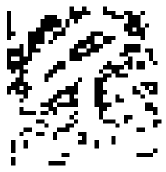

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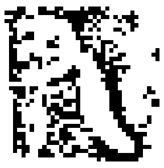
農卣　農　迺鬻皂孥

農卣　皂　小子小大



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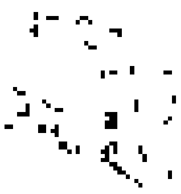

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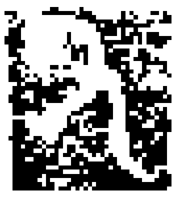

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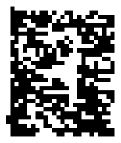

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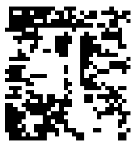

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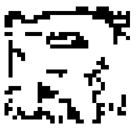
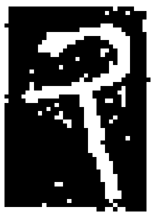


邾公華鐘
用鑄氒龢鐘



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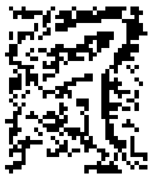
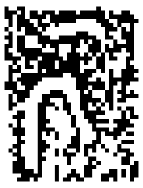


一簋

師寰𣪕　卽
𩒨氒邦嘼



大鼎　㠯
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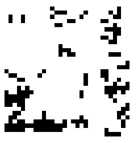

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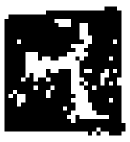

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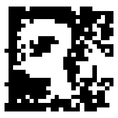
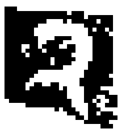


師旂鼎　嚚
吏氒友弘



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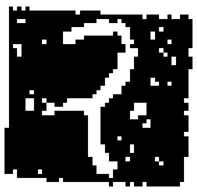

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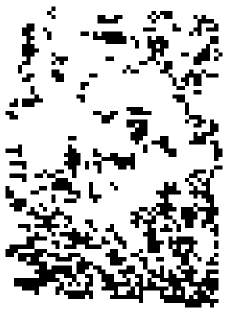

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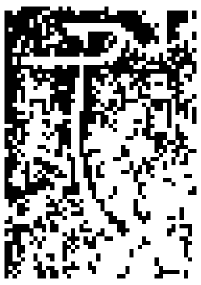

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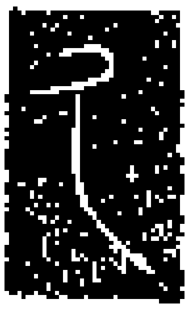

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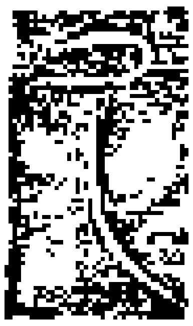

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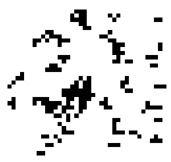
氏以門之逆命



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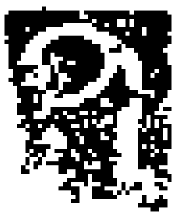

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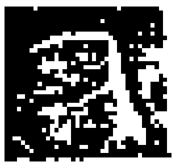

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嗣觶 用作
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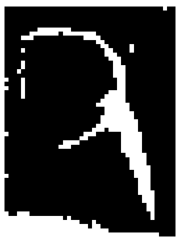

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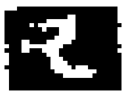

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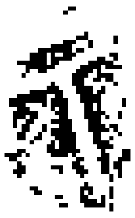

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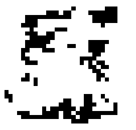
尹食氒威義



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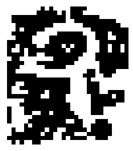

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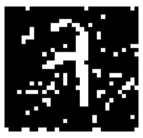

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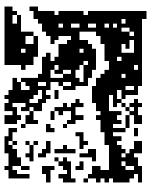

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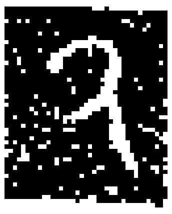

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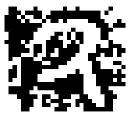
剝多
友



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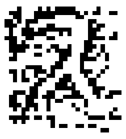

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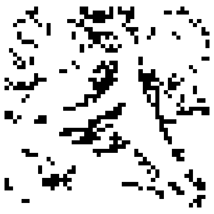

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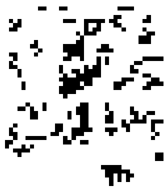

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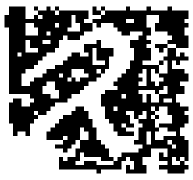

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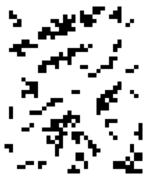

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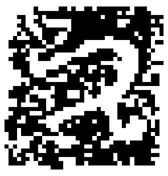

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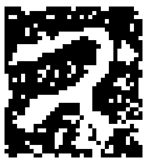

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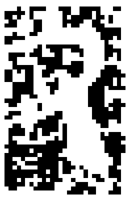

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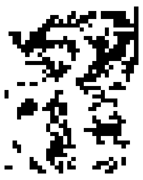

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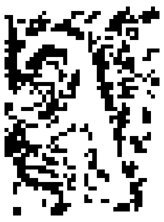

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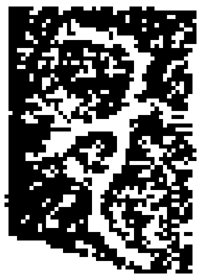

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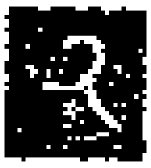

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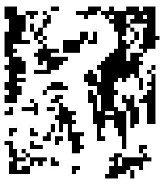

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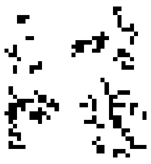

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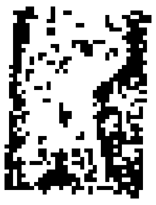
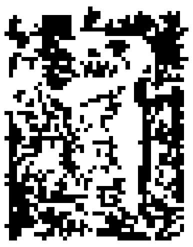


二蓋

師寰
簋

令簋傳
厥眾服



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非先告父厝

二蓋

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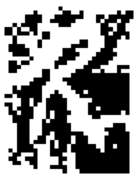

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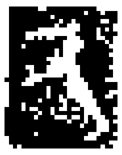

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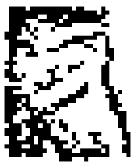

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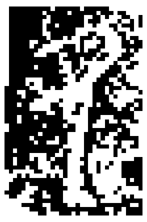
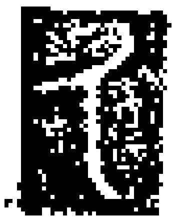


毛
公

鼎　皇天弘猒氒德



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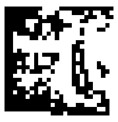

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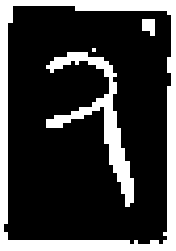

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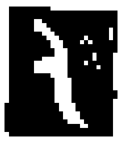

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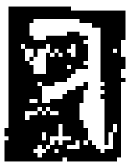

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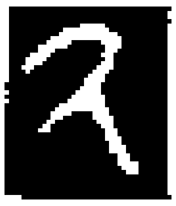

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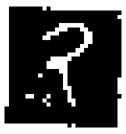
克盟氒心



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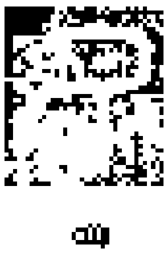

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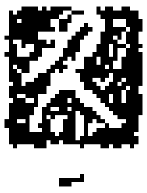

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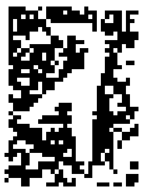

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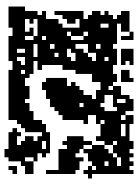

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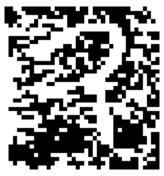

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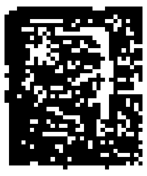

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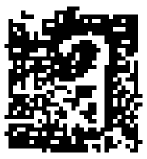

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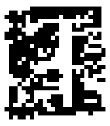

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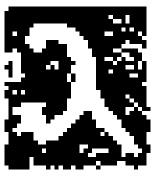

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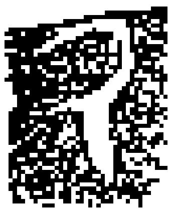

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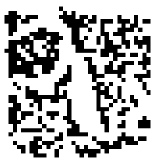

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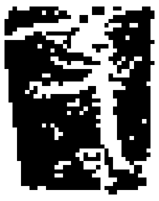
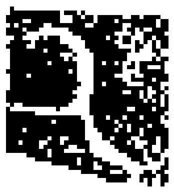


卩厥考彝　口作氒考寶

尊彝



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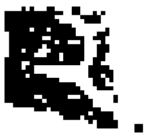
朋卣



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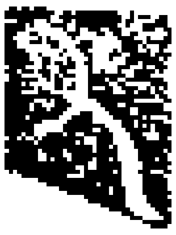

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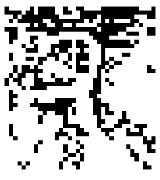

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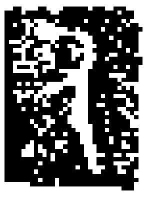

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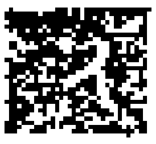
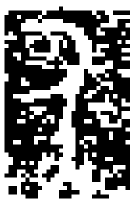


友簋　用作氒文考尊簋



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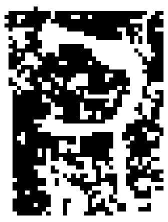

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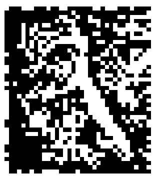

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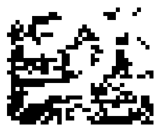

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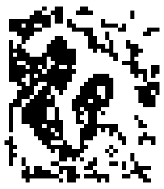

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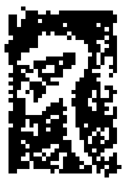

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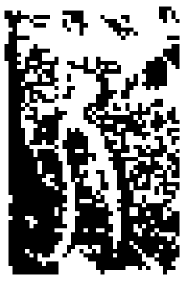

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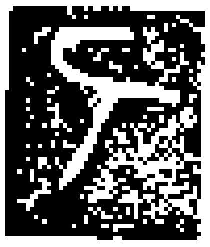

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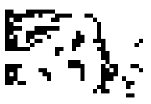

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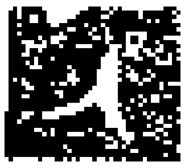

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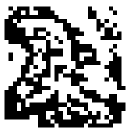

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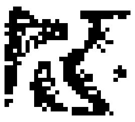

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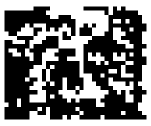

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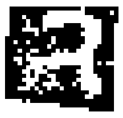

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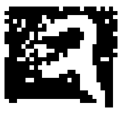

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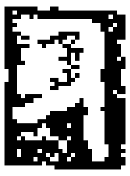

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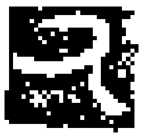

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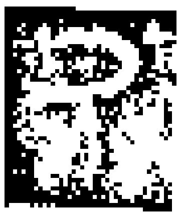

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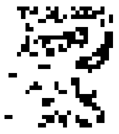

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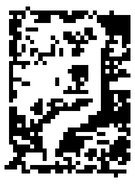
將子
于下



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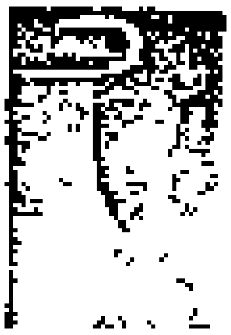

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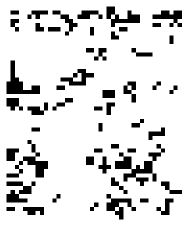

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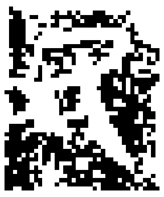

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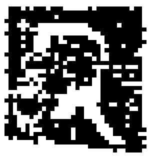

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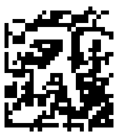

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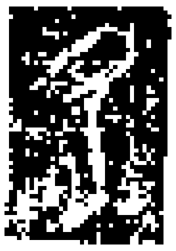

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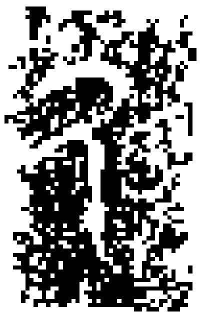

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辥保卣
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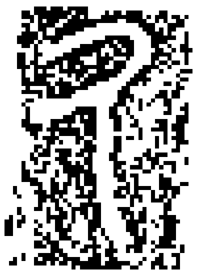

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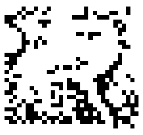

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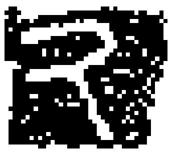

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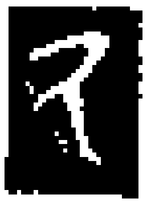

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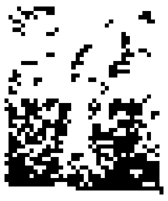

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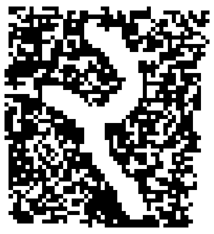

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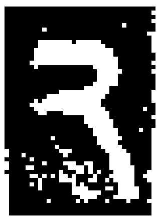

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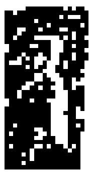

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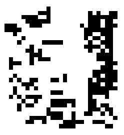
用書辥

氒文考
魯公



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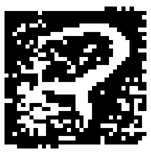

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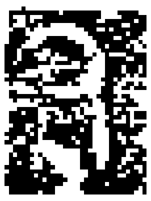

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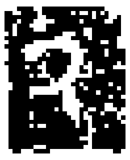

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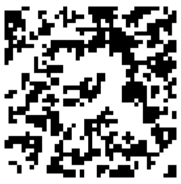

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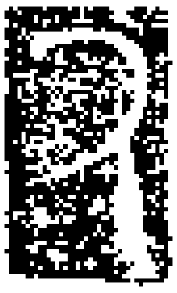

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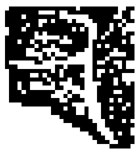
姞曶母

作氒害
尊鼎



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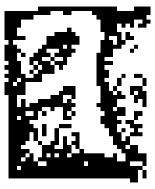

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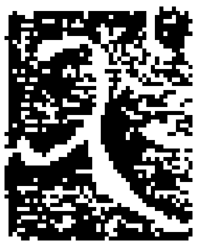

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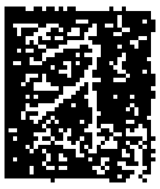

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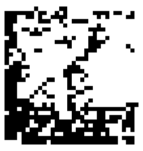

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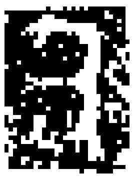

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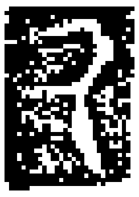

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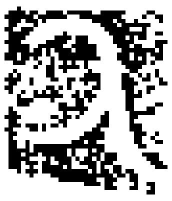

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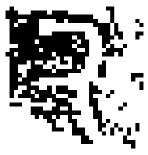

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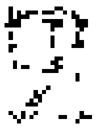

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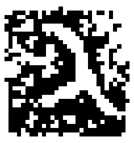

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縈叔
卣

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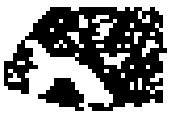

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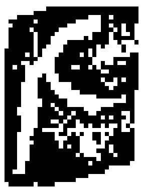

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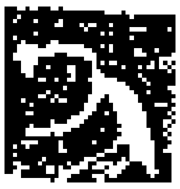

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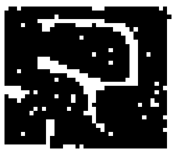

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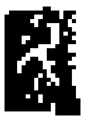

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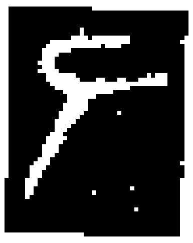

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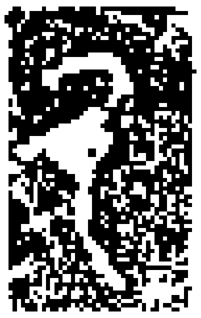

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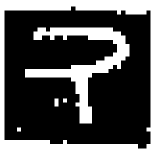
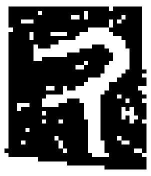


一器



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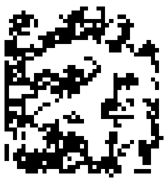
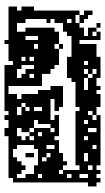
戠武立寍成壁



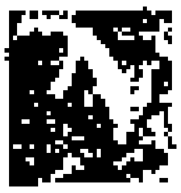
永盂　賜畀師永
氒田侌昜洛疆



盖

[illegible]濤伯
逘卣

䢅洛伯逘作
厥考寶䵼尊



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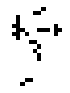
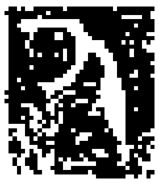
作厥文考寶尊彝



盟𩁹觶　盟𩁹壺
作厥祖乙寶宗彝



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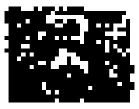
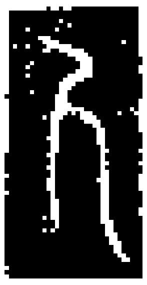
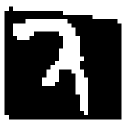
作厥文考寶尊彝



陳逆簋　台作厥
元配季姜之祥器

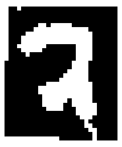


姑馮句鑃　姑馮昏
同之子擇厥吉金

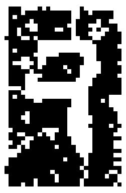


簋

令
彝

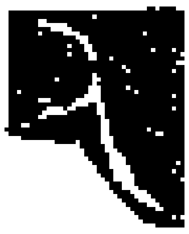


令方尊　作冊令
敢揚明公尹厥宣

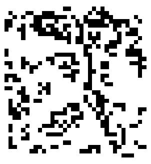


器

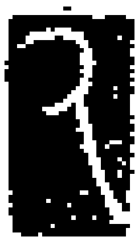
戒方鼎　其用夙夜
享孝于厥文祖乙公



䢅洛白尊　䢅洛伯
逘作厥考寶䵼尊彝

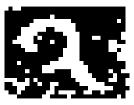


𢿢生盨　𢿢生作厥
文考口辛寶尊彝

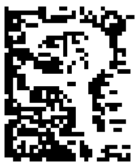


燮
彝

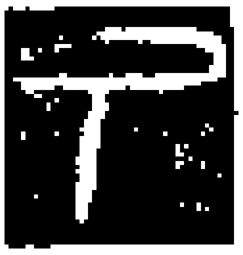
鴅厥口父癸賞
口口貝百朋



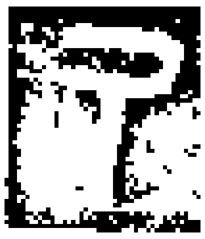
衛鼎　衛肇作厥
文考己中寶䵼鼎



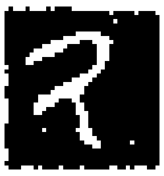
白陵鼎　伯陵作厥
文考宮叔寶䵼彝



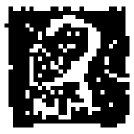
鄀公敄人簋　用享考
于乃皇祖于乃皇考



鄀公敄人簋　用享考
于乃皇祖于乃皇考

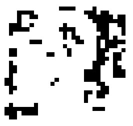


滕侯蘇簋　滕侯蘇
作乃文考滕仲旅簋

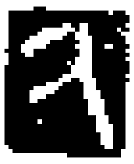


盂

效卣

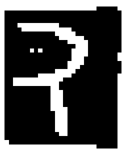


效觶　公賜乃順子
效王休貝廿朋（合文）

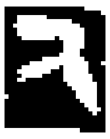


高鼎

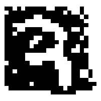
匡眔乃臣廿夫
寇曶禾十秭



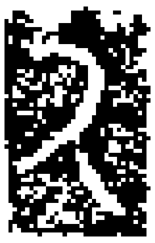
寓鼎　以師氏眔
有嗣後或𢦏伐腺



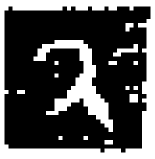
厚趠齍　趠用作乃
文考父辛寶尊齍



盠駒尊　王弗望乃
舊宗小子盠皇盠身

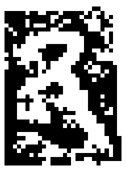


能匋尊　能匋賜貝
于乃䛁公矢𠣑五朋

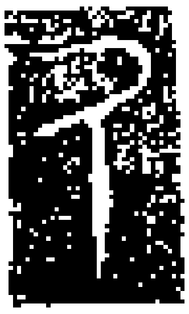


季鬳彝
季鬳

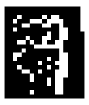
奎作乃文考
井叔寶尊彝



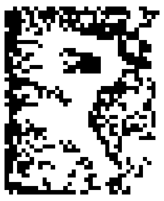
曶鼎　□吏乃小子
𩞄以限訟于井叔



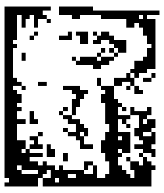
大克鼎　穆穆朕文
祖師華父悤襄乃心



走毁
子孫孫萬年永寶用
徙其眔氒子

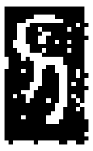


一
[illegible]



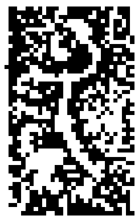
二

滕虎毁　滕虎敢肇作
氒皇考公命仲寶尊彝

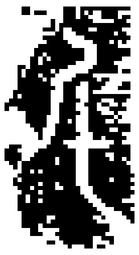


一

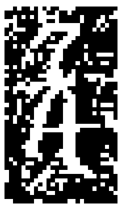
臧孫鐘
擇氒吉金



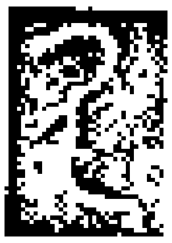
都公諴鐘
作氒禾鐘



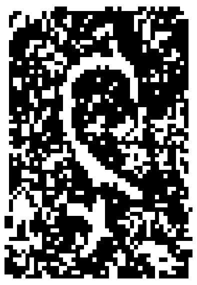
句鑃　氒
吉金□鋁



句鑃　舍睪氒
吉金鉉鏐鏞鋁

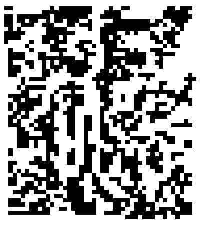


吳王夫差鑑　攻吳
王夫差擇氒吉金



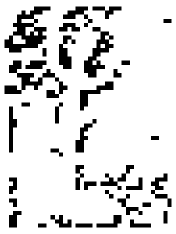
吳
王

夫差鑑　吳王
夫差擇氒吉金



四

蔡侯鐘
作中氒德

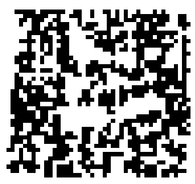


耆叔止伯鐘　耆
叔止伯擇氒吉金

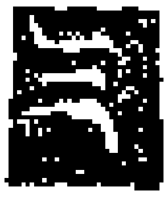
說文十二篇「氒，木本，从氏，大於末，讀若厥。」段[illegible][illegible]之[illegible]氒木本也，从氏，丅本大於末也。（說文解字注）金文氒字自宋人釋乃，釋及至清吳[illegible][illegible]等相承不改。江永古文尚書集注

音疏从汗簡改厥爲氒，敦煌石室舊鈔本古之古文尚書皆以氒爲厥。容庚金文編始謂金文氒爲厥之古文，亦与厥之古文。金文多借用爲第三人稱代詞，如趞鐘、班毁、友毁等是也。或用爲從屬句之主語，如永盂、師害毁、矢人盤等是也。或用爲指示代詞，如盂鼎、三家彝、季𡚬尊等是也。至是字可以如是，則衆說紛紜，莫衷一是。郭沫若讀爲矢括之括，蓋本羅振玉云隱形如弋而小，旁有小鉤，可峙栝，从氒聲，皆又从氒省聲，故栝氒同音。（金文叢考[illegible]）[illegible]栝下許仙部詞之，明是長久字。高田忠周是之（古籀篇[illegible]）。按傳稱久讀舉友切，見母之部；[illegible]居之切，不但同母而且同部。尚書堯典「厥民析」，史記五帝本紀作「其民析」，[illegible]切，見母之部，同母不同部，不若久字聲韻俱同。爾雅釋言：「厥，其也。」河野之說未可厚非。

气



一

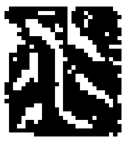


二

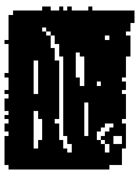
洹子孟姜壺　洹子孟姜用气嘉命

說文一篇「气，雲气也。象形。」甲骨文作三，借爲乞求之乞，迄至之迄，降及周代，以其與上下合文及紀數三字易混，上畫彎曲作三，又下畫內曲作气，以資識別，（詳見于省吾雙劍誃殷契駢枝續五十五至五十八）金文气正作气，上下彎曲。徐中舒曰：金文气用與祈匃同，洹子孟姜壺气祈對文，气亦求也。（中央研究院歷史語言研究所集刊第六本金文嘏辭釋例）

水

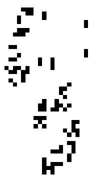


啓尊　濟水上　左

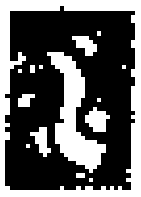


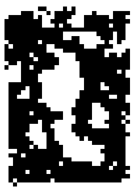
盂

沈子簋　用水霝令



魚鼎匕　水□□虫

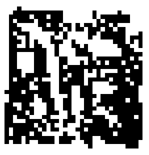




二

同簋　氒逆至于玄水

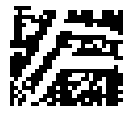
高鴻縉曰：說文「水，準也。北方之行，象衆水並流，中有微陽之氣也。」按初字象流水之形。「準也」為音訓。「北方之行」乃戰國以後五行學說之遺，東漢經學家釋之，非文字構造之朔也。（中國字例二篇三三葉）



陳逆簋

冰月丁亥

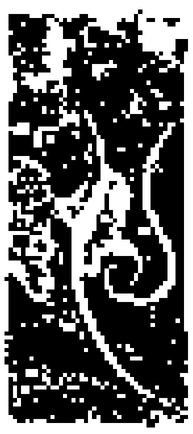
說文十一篇「冰，水堅也。从仌从水。凝，俗冰从疑。」于省吾曰：「續下第十三亦有冰月版之語，陳逆簋冰月丁亥，吳式芬謂冰月見晏子春秋，即十一月也。」（雙劍誃諸子新證晏子新證卷一葉十十八）



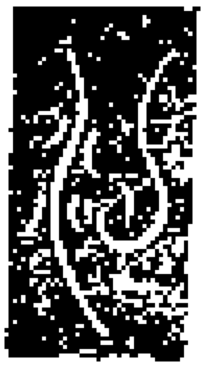
鑄客鼎　鑄客為王后六室為之

說文十一篇：「仌，凍也。象水凝之形。筆陵切」。又[illegible]十一篇冰：「水堅也，从仌从水。」按：仌為冰的本字，加水[illegible]表[illegible]而以凝。

汮

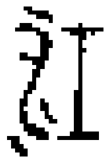


中山王嚳鼎
寧汮於淵

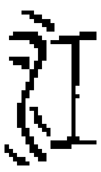


中山王嚳鼎
寘其汮於人也

鼎銘「寘其汮於人也，寧汮於淵」，李學勤說：此二句出自《大戴禮記·武王踐阼》原文是盥盤之銘曰：「與其溺於人也，寧溺於淵。溺於淵猶可游也，溺於人不可救也。」汮字从水勺聲，溺字从水弱，勺、弱古音同屬宵部，故汮溺通借。



鄂君啓節 逆江



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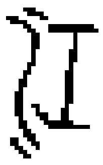
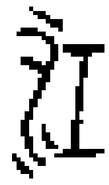
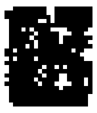


鄂君啓節 逾江

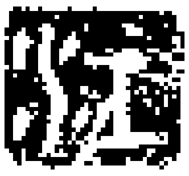


鄂君啓節

滄江觶

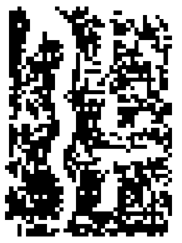


吳太子姑發劍 余處江之陽

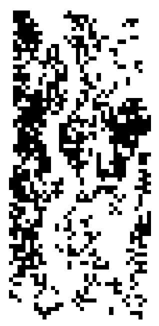


江小中母生鼎 江 小中母生自作甬鬲

高田忠周曰說文「江水也。出蜀湔氐徼外崏山入海从水工聲」釋名「江公也。諸水流入其中所公共也。」水經注「江共也。」蓋江字从工聲工義亦有大義。唯爲鳥肥大唯唯也。杠爲大牀可證矣。（古籀篇二）金文江用作水名，傳爲人名。



盉



鼎

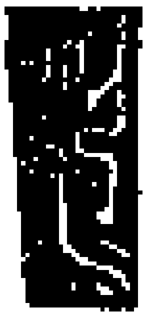
中子𩏂鉞　中子𩏂

引作文父丁壺彝

赤塚忠曰：引以水為意符，而以弓又或弘為音符之字，蓋弘字也。𩏂為族名，子則為私名也。（殷金文考釋六三葉中十眞滋鼣林潔明譯）

按周名輝釋引，柯昌濟謂前說自相矛盾。隸定為汅字，均有待再考。

沪



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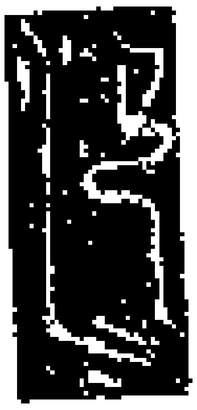


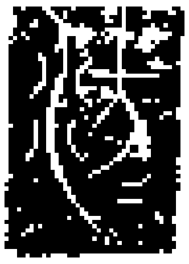
四

者沪鐘

者沪

吳大澂釋沪，疑即泓省，容庚釋沪，疑即湲字。郭沫若釋沪，高田忠周釋汝，衆說紛紜，迄無定論。金文用作人名，義不可考。

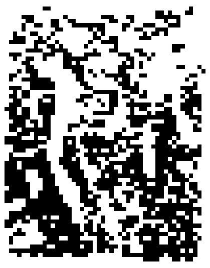
汸



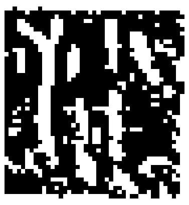
𡥆蚉壺

四牡汸汸

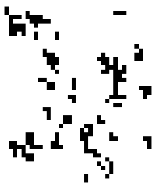
詩鄭風清人「駟介旁旁」，又小雅北山「四牡彭彭」，説文引詩曰「四牡騯騯」，廣雅釋言「彭彭，旁旁，盛也」，同爲在句中是形容馬盛，故知本字當作騯，説文十篇「騯，馬盛也，从馬旁聲。」



訇毁 𩋩必彤沙

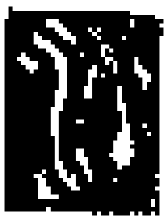


輔師嫠毁 戈彤沙琱咸

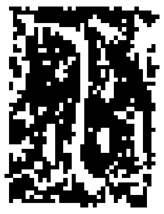


器

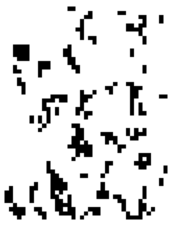
師楷毁 戈琱咸彤沙



寰盤 戈琱咸𩋩必彤沙

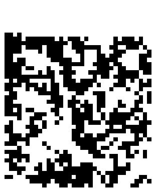


盂



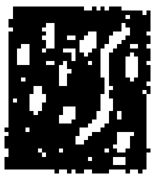
器

師旋毁 戈琱咸𩋩必彤沙



叀無

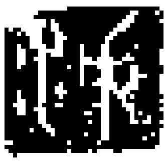
鼎 戈琱咸𩋩必彤沙



休盤 戈琱咸彤沙𩋩必

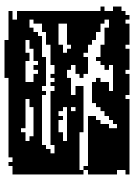
說文十一篇水部「沙，水散石也。从水从少，水少沙見。楚東有沙水。譚長說沙或从尐。」古彝器銘中稱彤沙，郭沫若謂即紅綏也。沙綏古本同音，古之戈兵，其內端有綏，而綏則紅色，旗綏多以牦牛，其形則婆娑，故名曰沙，更轉而為綏，為緌，徵諸彝銘，徵諸古實，參以民俗，此說殊可置信（殷周青銅器銘文研究一八三重戈琱咸𩋩必彤沙說）。按古書稱沙為丹砂之簡稱，亦即紅色之同義語。天官內司服「緣衣素沙」，鄭玄訓素沙為赤衣。楚辭招

魂「紅壁丹沙」，王逸注「沙，丹沙也」。諸彝器稱「鞁必彤沙」者，蓋言戈戟之柲柄以丹沙爲髹飾之色澤也。文義明顯，不難訓釋，郭說甚辯，存以備考。



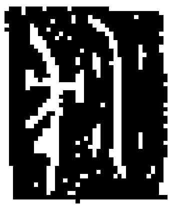
蓋

沈子毁　乃沈子妹克



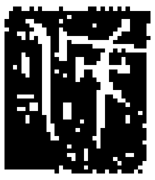
蓋

沈子毁　乃沈子它唯福



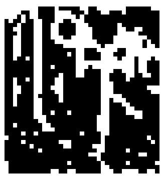
蓋

沈子毁　沈子肇斁狃貯嗇



蓋

沈子毁　乃鴅沈子作𩱵于周公

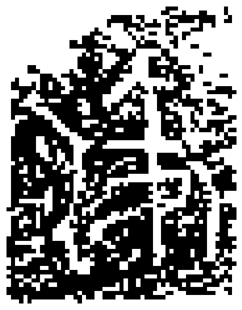


蓋

沈子毁　乃沈子其顋褱多公能福

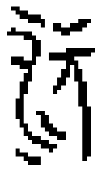
沈爲江淮間姬姓小國，近蔡。春秋時處在晉楚爭霸凶鬬之下，屢遭襲擊。左傳成公八年「晉侵沈，獲沈子揖」。杜預注：「沈國在今汝南平輿縣。」水經注：「東逕平輿縣故城南爲澺水縣，舊沈國也，有沈亭。」

汲



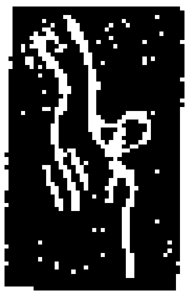
己侯壺　吏小
臣公汲承寶用

說文十一篇「汲，引水於井也，从水从及，及亦聲」金文用作人名。



鄂君啓節
舟節沅澧漕

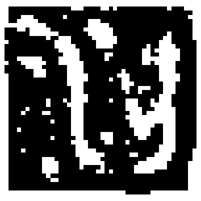
銘文沅澧連稱，與楚辭九歌「沅有芷兮澧有蘭」相同，沅澧當為兩條相近的水名，水經「沅水出牂牁且蘭縣，為旁溝水，又東至鐔城縣，為沅」，尚書已記楚中九江，五曰沅江，出沅州西蠻界」，



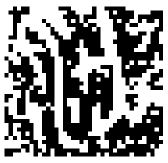
沇兒鐘　䣄王庚之
愻子沇兒擇其吉金

說文十一篇沇水出河東東垣王屋山東為泲。从水允聲。𣲝古文沇。金文用作人名。

汈

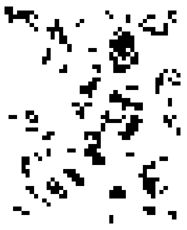


陳公子甗（用鬻稻汈）

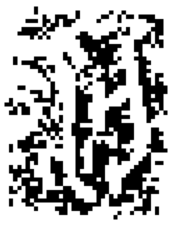


器

梁其壺（其作尊壺　汈）

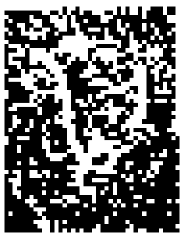


一

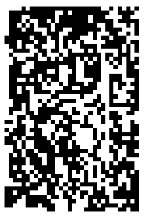


二

梁其鼎（其作尊鼎　汈）



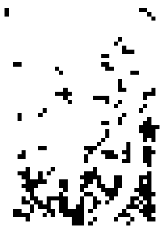
蓋



器

白汈其盨（汈其作旅盨　白）

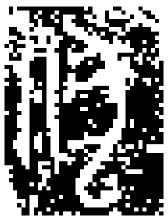
朱芳圃曰：字从水刅聲，當為梁之本字。說文木部「梁，水橋也。从木，从水，刅聲。」按梁為汈之後起字，橋以木為之，故增木為形符，當云从木汈聲。陳公子甗銘借為稻梁之梁。殷周文字釋叢一二一葉　汈



中獻父盤

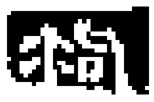
梓刱[illegible]祀

楊樹達曰：銘文梁字作𣶒、从水从井从刅、吳氏釋為梁、是矣、而於字形無說、余謂刅為刅字之省、字从井者、字乃从水从刱聲、故有井形也。金文梁伯戈梁字作汈、不从米。陳公子甗史完簠梁字亦止作汈、不从米。此銘梁字从水从刱者、不从米、與陳公子甗史完簠同、異者彼二作汈、从水从刅、此則从水从刱耳（曾伯霥簠叔朕簠二銘梁字皆从米作不省者）（積微居金文說一八二葉仲獻父盤跋）



父乙盉　隨
作父乙尊彝

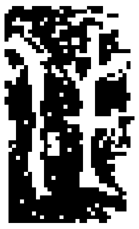
戴家祥曰，腞字从水从犬，字當釋沃。小篆水作巛，金文作川，大盂鼎潮作[illegible]，虢季子白盤廟作𢉖，偏旁水作川，是其證。說文十一篇水部無沃字，集韻上聲二十七銑：沃，訓水落貌。按沃之初文為く，說文十一篇く部：く，水小流也。周禮匠人為溝洫，耜廣五寸，二耜為耦，一耦之伐，廣尺深尺，謂之く。甽，古文く，从田从川。畎，篆文く，从田，犬聲。畎沃形義更亞字也。く本象形，變為形聲，為甽為畎為沃，此亦六書隸屬再分之一例也。



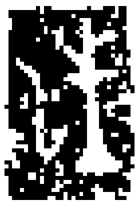
洵瓶小器

洵成瓶

集韻「洵，水名也」，王字通「洵，水名。漢臨洵，今三河縣」。



盉

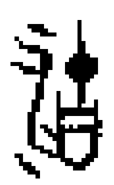


器

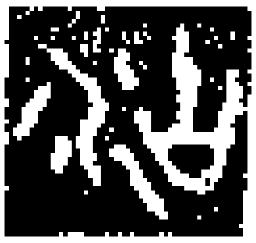
汪白卣 汪白作寶旅彝

徐同柏曰汪字从水㞷聲此㞷即㞷省。（從古堂款識學卷三）說文十一篇「汪」深廣也从水㞷聲。金文用作人名。

沽

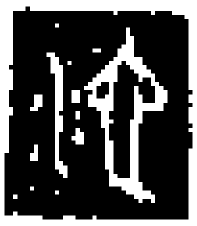


鄂君啓節
通沽

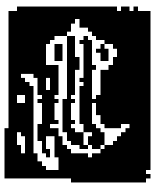


矢人盤　呂
南至于大沽

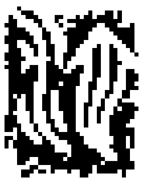
林潔明曰：說文「沽水出漁陽塞外，東入海，从水古聲」。金文字同，用為地名。容庚、吳闓齋並讀沽為胡，按散盤中各地名地望未明，不宜強讀為湖，當从本讀為是。



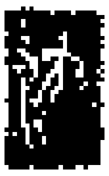
靜𣪘　射于大池



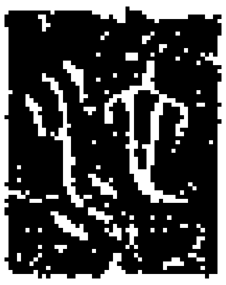
遹𣪘　乎漁于大池



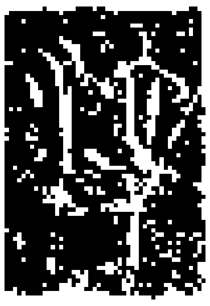
曹公子子沱戈　曹公子子沱之鋯戈



楚王戈　楚屈叔沱屈口之孫



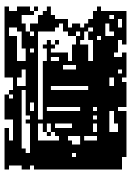
鐘伯侵鼎　大師鐘伯侵自作石沱



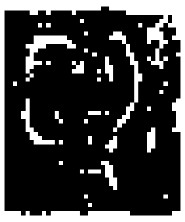
鐘伯鼎

大師鐘伯侵自作石沱

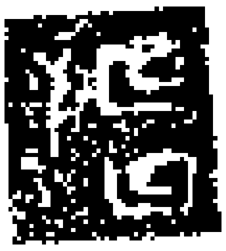
字从水从它。它者，林義光、楊樹達皆讀施，訓尾，釋已見尾。有細小之義，故从水从它，會意為水之支流。爾雅「水自河出為灉」，淮為滸，江為沱。注云「皆大水溢出別為小水之名」。詩「江有沱」，傳「沱，江之別者」。說文十一篇「沱，江別流也」。靜𣪘、遹𣪘沱字用作本義。曹公子沱戈和楚王戈借作人名。鐘伯侵鼎辭借為匜，因為古音它匜同部。



口生戈　自洹秦

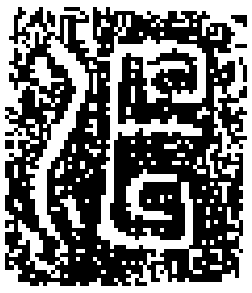


洹秦簋　洹秦作且乙寶簋



一

洹子孟姜壺　洹子孟姜用乞嘉命



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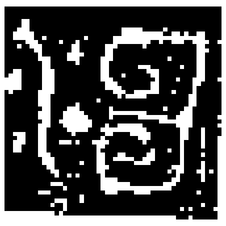
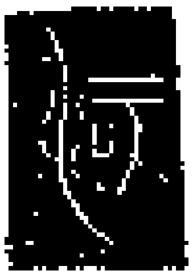


二

洹子孟姜壺　洹子孟姜喪其人民都邑

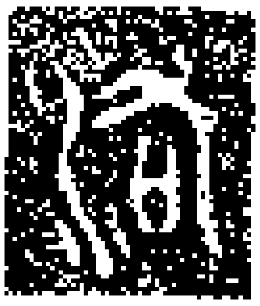
高田忠周曰：說文「洹水，在齊魯閒，从水亘聲。」經傳桓字疑元當作洹，盄出於水名也。筠清館引此銘同，吳云：齊莊公時與陳桓子無字相悅，齊景公與桓子子武子開、釐子乞相悅，以證銘之洹子孟姜爲是（古籀篇二第一七葉）洹子孟姜壺一名齊侯壺。



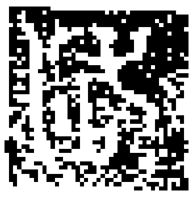
姧𧊒壺
大啓邦河

張政烺曰：河从水可聲，蓋汙之異體，在此讀爲宇。詩魯頌閟宮：建爾元子，俾侯于魯，大啓爾宇，爲周室輔。傳：宇，居也。（古文字研究第一輯中山國胤嗣姧𧊒壺釋文）

洛



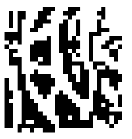
虢季子白盤
于洛之陽



太師虘豆　周
卲洛朕文且考

永盂　昜畀
師永氒田淯
昜洛疆眔
師俗父田

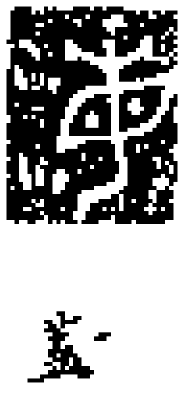
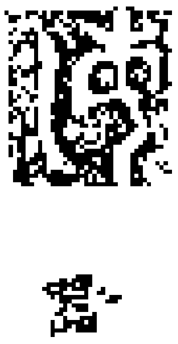
說文十一篇「洛，水。出左馮翊歸德北夷界中，東南入渭。从水，各聲。」金文洛字除用作水名外，還通格，訓作至。如「隱奉洛于官」，楊樹達認為假為經傳通用之格，至也。官謂官署。競卣云「白屖父皇競各于官」，與此句例同，競卣用各，此用洛字者，洛从各聲也。甲文各字作𠙵，象足有所至之形，此當訓至之本字，說文訓「異詞」，非也。其後加形旁作洛，經傳之格，此文之洛，皆各之假字也。（積微居金文說一六三等隱尊跋）



啓尊　左

洀水上

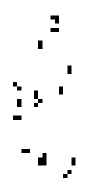
从水从舟。集韻：洀，水文也。古籍或通盤。管子小問篇桓公謂：今寡人乘馬，虎望見寡人，不敢行，何也。對曰：意者君乘駮馬而洀桓，迎日而馳乎。駮食虎豹，故虎疑焉。注：洀古盤字。金文用作水名。

小臣謎殷
陕伐海眉

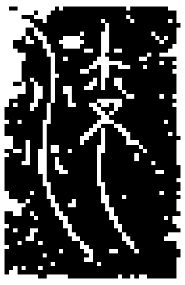
說文十一篇：海，天池也，以納百川者。从水每聲。金文字同，用同。

浮



公父宅匜　浮公之孫公父宅鑄其行匜

說文十一篇，浮，氾也，从水孚聲，金文用作人名。

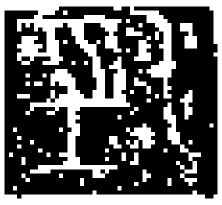


舒蚉壺

霖流霈

史記扁倉傳，流涕長潸，與此銘同。[illegible]當為流字。流，篆書作[illegible]，此銘从本，横下加八劃，乃屬增飾之筆。中山王諸銘此類筆劃甚多，如化字作礼，成字作[illegible]等，不足為訓

涇



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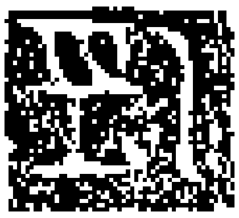
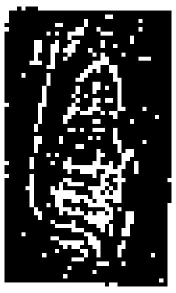


二

克鐘　王親令克遹涇東至于京𠂤



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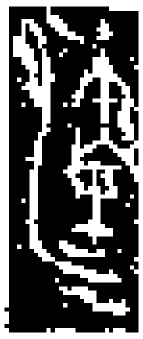

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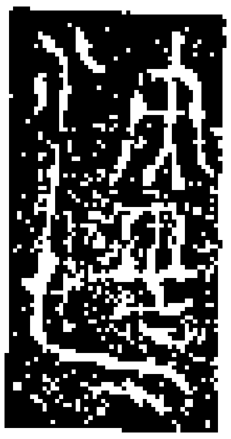
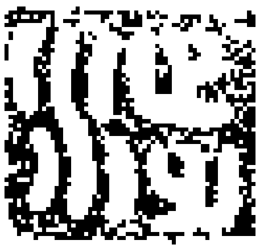


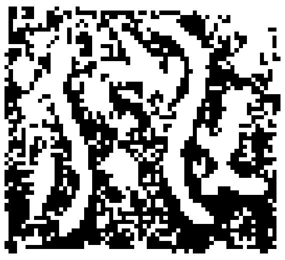
四

者汈鐘　女亦虔秉不涇

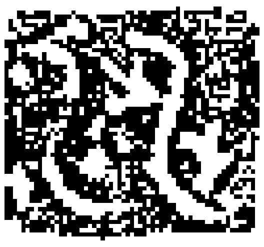
說文十一篇「涇水，出安定涇陽幵頭山東南入渭，雝州之川也，从水巠聲，克鐘涇字又作巠，文句完全相同，巠字从川與从水之意同，知涇爲巠之加旁字也，



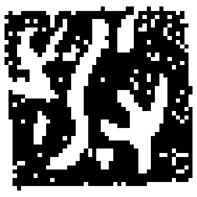
涉戟 步



矢人盤 自瀋涉



矢人盤 邍涉瀋



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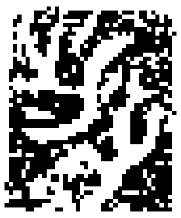

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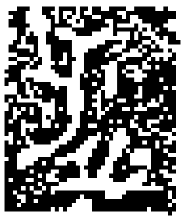

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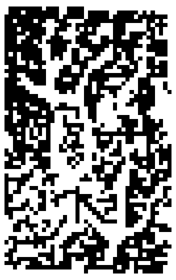
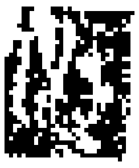


五

格伯簋 遹谷 栜桑涉東門



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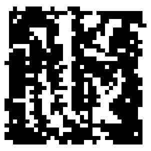
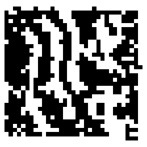


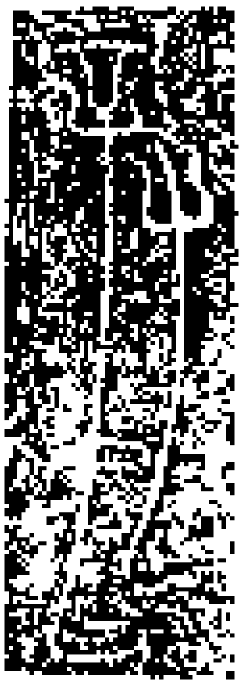
器

敔卣



敔觶 公易阜涉子 敔王休貝廿朋

吳大澂釋涉。說文十一篇「𣶒，徒行厲水也，从沝步。涉，篆文从水」。高鴻縉曰：甲文作涉，从步水會意。格伯簋作涉，步水二字甚明。本銘作𣶒，水形稍殘。據此知說文正字从二水者實有所本。許文以𣶒為篆文，涉亦篆文，違本古文之一證。古言過度謂之涉，廣雅「涉，渡也」。（散盤作擇 卜工業）



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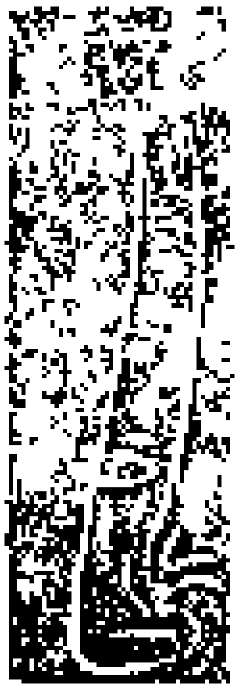
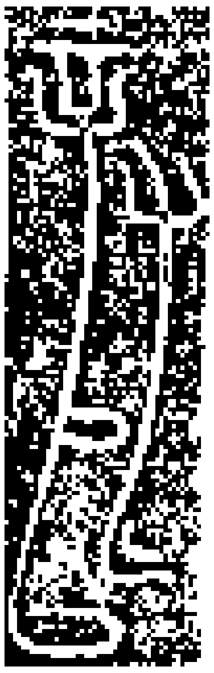
鐘之洋鼓孚



曾侯乙鐘濁
文王之洋鼓宮



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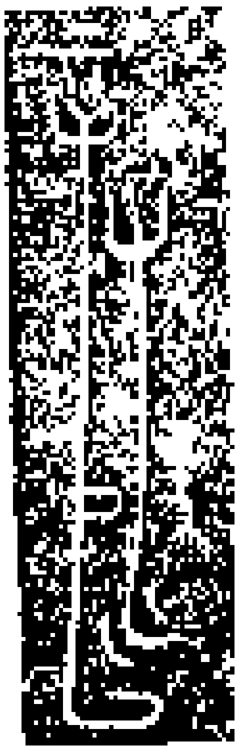
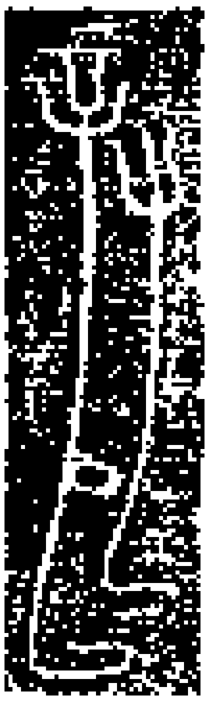
坪皇之洋鼓商



曾侯乙鐘
鼓鐘之

鎛洋鼓



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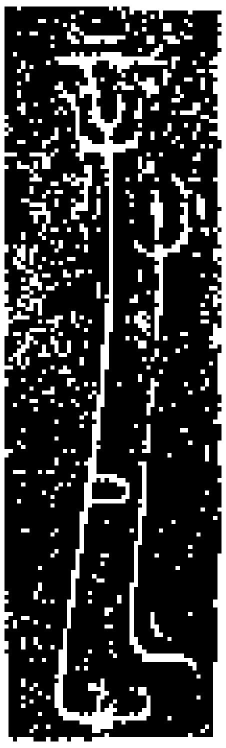
鐘之洋秋客



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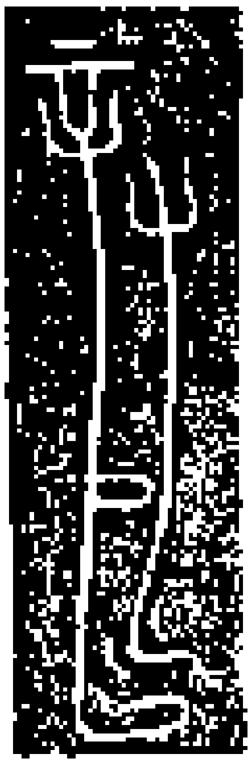
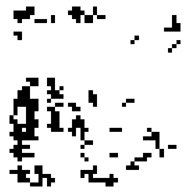
鐘之洋鼓商

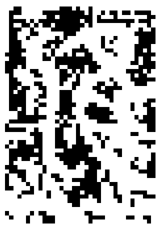


曾侯乙鐘割
肄之洋鼓宮

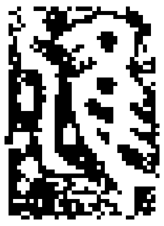
戴家祥曰：此字以釋𤅊較妥。說文十一篇「𤅊，議罪也。从水獻，與法同意。」玉篇二八五訓「讞也」，與獻同。說文十篇「灋，刑也。平之如水，从水，廌所以觸不直者去之，从去。」𤅊字从水，是體現議罪量刑在既一水平的原則上力求公正的裁決。廣雅釋詁三「𤅊，罪也。」說文六篇「㯻，伐木餘也。」或體作櫱，从木辥聲。罪孽之大者，可受到砍頭的處分，親屬受到株連，淪為罪犯奴隸。奴產子的地位也就低了一等。公羊傳襄公廿七年「執鈇鑕，从君東西南北，則是臣僕庶孽之事也。」何休注「庶孽，衆賤子，猶樹之有孽生。」這是由于人們看見被砍伐後的樹椏個個裸露着像砍掉頭的罪犯一樣，因而聯想再生小枝的低矮形態，彷彿就是奴產子的化身。這在文字學上即所謂引伸義。曾侯乙鐘「𤅊學」、「𤅊宮」、「𤅊商」等，即表示比「學」、「宮」、「商」低八度的音，作為樂律的音名用。



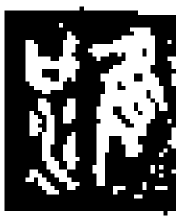
駒父盨見南淮尸

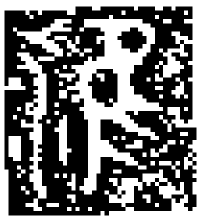


虢仲盨

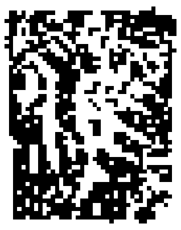


虢仲盨伐南淮尸



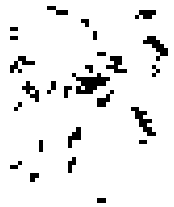


蓋二

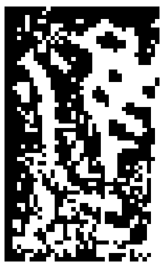


器二

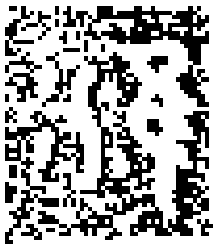
翏生盨王征南淮尸



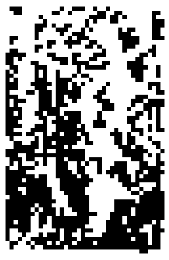
駒父盨我乃至于淮



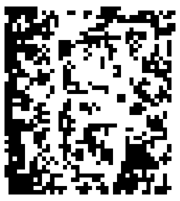
兮甲盤至于南淮尸



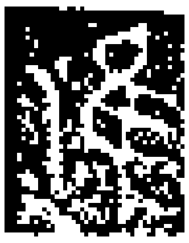
矢人盤淮𤔲工虎孝



器一

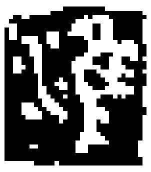


蓋二



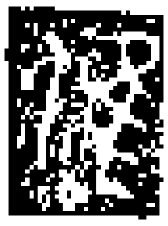
器二

師寰毁淮尸繇我貟晦臣

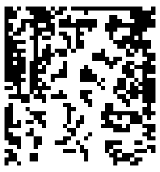


蓋

彔𢦚卣淮尸敢伐內國

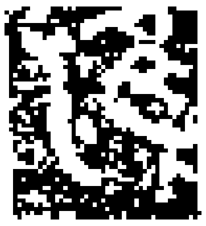


蓋一



蓋二

師寰毁左右虎臣正淮尸

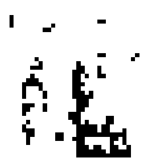


禹鼎亦唯噩侯馭

方遵南淮尸東尸

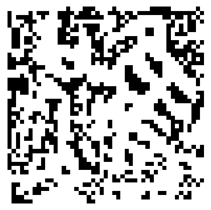
廣伐南國東國

古文隹唯通故曾伯霥簠淮作淮，淮爲水名金文「南淮夷」指生活在東南一帶淮水領域的部族。



𢦚方鼎　遹甗

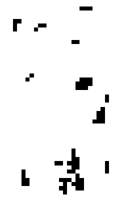
臣御淮戎



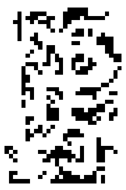
二　曾伯霥簠

克狄淮尸

字从水从唯、古文隹唯通、故𣿍即淮實、張日昇說淮夷之地不一、徐州在淮北、揚州在淮南、故有南淮夷（見兮甲盤）北淮夷（見翏生盨）之別、而淮夷在東方荒服之內、亦得謂之東淮夷（見中甗）、因其居于淮水、故通名淮夷。（金文詁林卷十一第六三〇五頁）

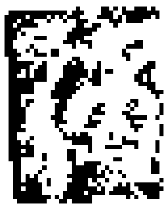


蓋

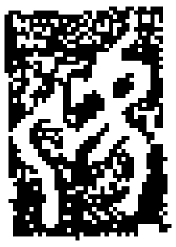


器

癲壺　𤔲土滮宮

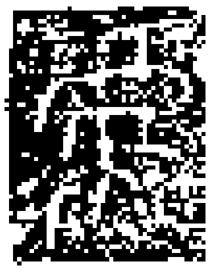


一



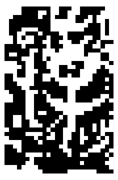
二

同簋　自滮東至于河

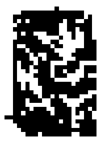


嵩君鐸　嵩君滮虘與朕以鑿

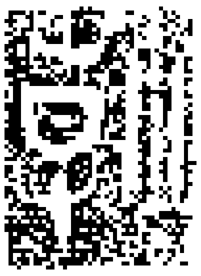
字从氵从虎，氵象水波，疑即沝之省，說文淲，水流皃，詩滮池北流，金文用作宮室之名，如癲壺用作水名，如同簋或借作人名，如嵩君鐸



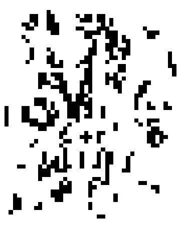
𦎫白毁　祐伐孤罷

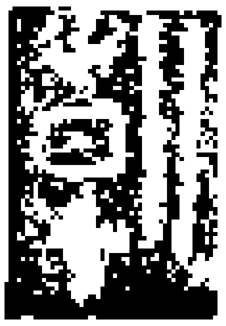


陳侯因資錞　淖問者侯

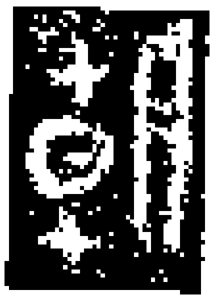


盂鼎　朝夕入讕



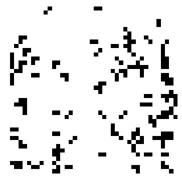


利簋　佳甲子朝

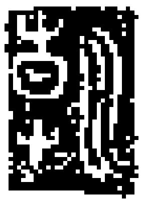


史䬸毁　其于之朝夕監

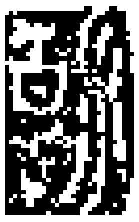
史䬸彝　其于之朝夕監



朝訶戈　朝訶右軍工帀鍼

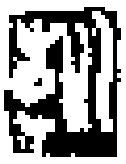


盂

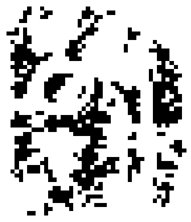


器

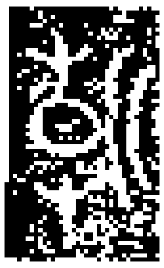
彝令



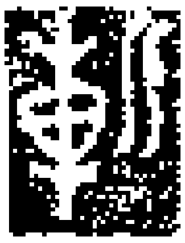
令方尊　明公朝至于成周



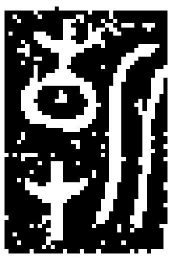
仲殷父毁　用朝夕享孝宗室



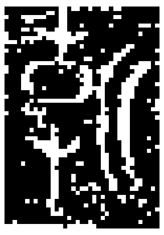
盂



器三

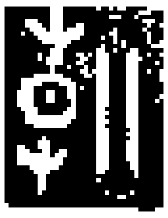


盂四

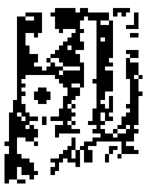


器四

仲殷父毁　用朝夕享孝宗室

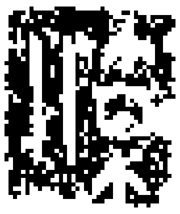


盂



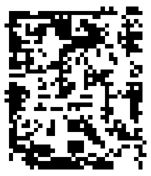
器

史族毁　其朝夕用享于文考

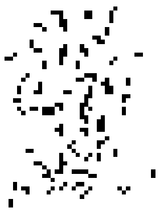


事族毁　其朝

夕用享于文考

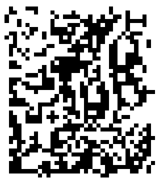


克[illegible]鼎　用朝夕鄉厥多朋友

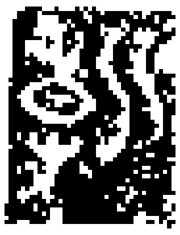


器

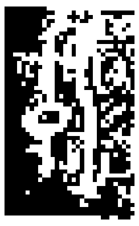
克盨　克其用朝夕享于皇祖考



洛伯毁　用孝宗朝

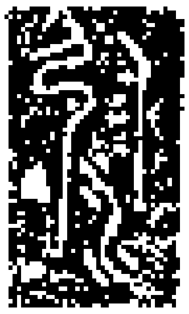


趩鼎　王各于大朝



淖子鼎　淖子器乍行鼎

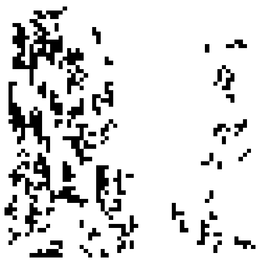
說文十一篇，淖，水朝宗于海，从水朝省。容庚認為與朝為一字。太平御覽引說文，淖，朝也。三體石經朝古文作淖，汗簡誤釋潮。楊樹達認為金文以淖為朝者，淖字从朝省聲，同聲通假耳。（積微居小學述林二四七葉金文編書後）



王孫遺者鐘

龢㳽民人

于省吾曰殄弥今音義同戾。廣雅釋詁「戾，善也」。北江先生謂詩采菽「優哉游哉，亦是戾矣」，言其和也。（雙劍誃吉金文選上十四葉）林潔明曰不戾古音同在脂部來紐，今用為戾善也。又詩大雅桑柔「民之未戾」，傳「戾，定也」。銘[illegible][illegible]上之[illegible]龢㳽民人，意即和而安定之。

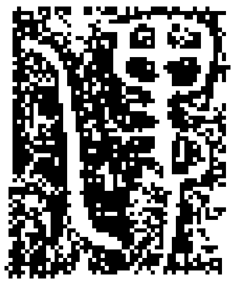


伯駟父盤

伯駟父作姬淪媵盤

說文十一篇上、淪、小波為淪、从水侖聲、詩曰、河水清且淪漪、一曰没也、金文用作人名、

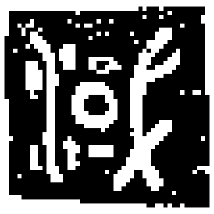
潬



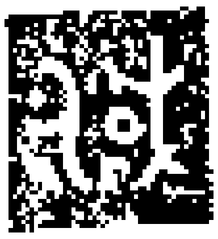
大克鼎 賜

沈田于潬

从水單聲。說文所無。金文用作用水名。丁佛言羅運開等人疑即渒字。說文十一篇渒水出汝南弋陽垂山東入淮。



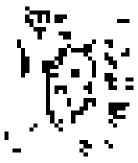
篆



器

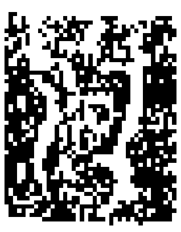
師旋簋

王才淢㡯



長由盉

王才下淢㡯



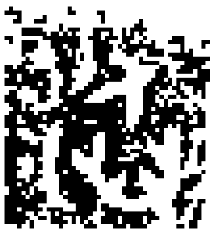
寰盤

王

呼史淢冊賜

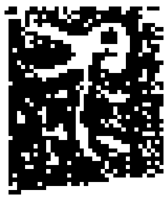
寰玄衣黹屯

說文十一篇淢疾流也从水或聲金文用作地名及人名



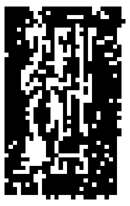
淊𢼊罍淊
𢼊封作寶𣪘

高田忠周曰：說文⿰氵閻，海岱之間謂水汙曰⿰氵閻，从水閻聲，朱駿聲云：此字實即淊之別體。方言「氾、浼、⿰氵閻、洼，洿也。」按說文「洿，濁水不流也，于窳也，一曰下也。」曰「淊，泥水淊淊也。」是洿汙聲固通，義亦引伸，即知⿰氵閻淊同字矣。此說極是，說文讇諂同字，又說文⿱艹閻，爾雅作萏，此亦淊閻同字之證。（古籀篇四第二三葉）



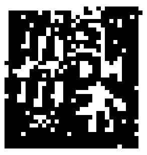
旲生鐘　用
喜㳆前文人

金文恒言「喜侃」或「侃喜」，此銘作㳆，或从水，侃當讀爲衎。阮元曰侃義同衎，玉篇云侃樂也，又彊直也，是侃本訓爲樂也。（積古齋鐘鼎彝器款識卷二）論語「冉有、子貢，侃侃如也」，皇疏「和樂也」。㳆侃爲形況詞。

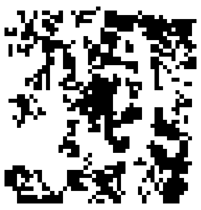


越王劍　邡王鳩淺自作用鐱

字从水从戔，乙、一、凵乃增飾符號，本銘鳩、淺等字下皆有此符號。邡王鳩淺即、越王勾踐，經典淺作踐。



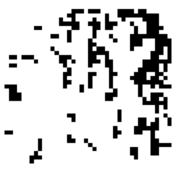
戚伯猱文鬲



戚伯猱文鬲　戚伯猱文作浸嬴尊鬲

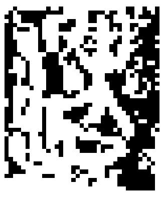
金文婦為婦女之通稱，它有時獨用，表示某人之妻，如商婦甗「商婦作彝」、弔妣簋「用侃喜百姓倗友眾子婦」等等。婦有時不帶名字，如婦闟甗「婦闟作文姑日癸尊彝」、子卣「子作浸嫡彝」等等。浸字从水从帚，「作浸嬴尊鬲」，不帶名字，嬴例同「作婦嫡彝」可知帚當為婦之借字。

三

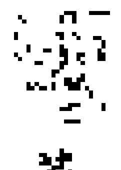


三

周浩鬲　仝

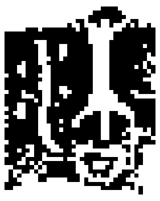


浩伯鼎　周浩
伯遣作寶尊鼎

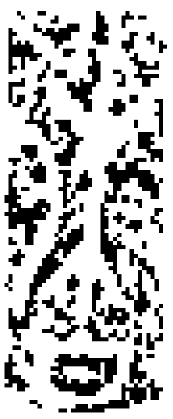


蓋

周浩伯遣卣　周浩
伯遣作皋考寶尊彝



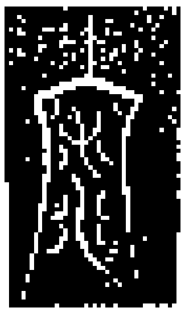
周浩伯遣　周浩尊
遣作皋考寶尊彝



浩嗣土
遣簋

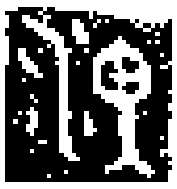
浩嗣土遣[illegible]簋
作皋考尊彝

从水从害「戓」从舍、說文所無、陳夢家釋沬、此名沬作妹「沬司土」即妹司徒、酒誥曰「妹土嗣爾股肱」很可能是「妹司土嗣爾股肱」之誤（官之說見西周銅器斷代集釋）日本貝冢茂樹釋作渚讀爲擅伯之擅、二說皆難取信、錄以備考。

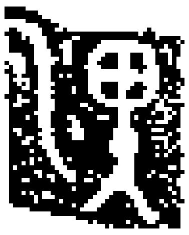


中山王嚳方壺
寵𢝊深則孯人新

說文七篇「突，深也」，此字从水，本義爲水之深，如詩邶風「深則厲，淺則揭」。此銘「突深」猶爲深淺、深厚之深。

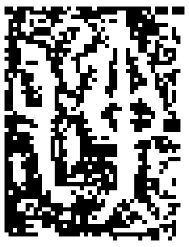


盖

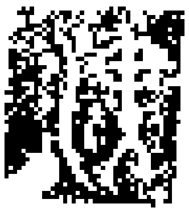


器

遲盨 俾
作姜淠盨



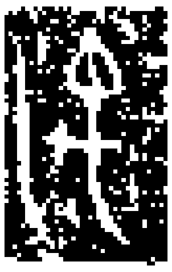
孟淠父鼎 孟
淠父作寶鼎



盄口厥戈
盄淠侯厥戈

劉心源曰：積古齋釋畁為理，引薛書南宮鼎畁字為證，不知彼云命胃畁女（汝）褱上作乃采，言命之名胃者畁女（汝）以褱地為女（汝）采邑也。薛書承傳古圖之譌，阮不糾正而反引之，過矣。毛伯彝天律亞畁純陟，說文亓部畁相付與之約在閣上也，从亓由聲。正鼎文畁失所用義，知彼為畀，則知此為淠，說文作淠，即此。奇（觚室吉金文述五第三十三葉）（[illegible]盄）按周書多士惟天不畀，三體石經篆文作畀，古文作畁，金文淠為人名，字當讀畀或婢。公羊傳襄公二十三年，邾婁鼻我來奔，左傳穀梁作畀我，左傳定公四年楚子取其妹季羋畀我以出，釋文云：世族譜季羋畀我皆平王女也，服云畀我季羋之字。廣韻鼻讀父二切，並母脂部，淠讀匹制切，滂母祭部，釋文畀讀必利切，幫母至部，婢讀便俾切，並母支部，聲韻俱近，故得互通。禮記曲禮下自世婦以下自稱曰婢子，鄭

注，婢之言卑也。左傳僖公二十二年嬴氏對太子圉曰，寡君使婢子侍執巾櫛，以固子也。杜注，婢子，婦人之卑稱。劉釋於字形較近。阮元釋浬，（積古齋鐘鼎彝器款識卷七造盤）柯昌濟釋溟，（韡華閣集古錄跋尾第九十五葉）或釋源，（說文古籀補卷十一第三葉）當非是。

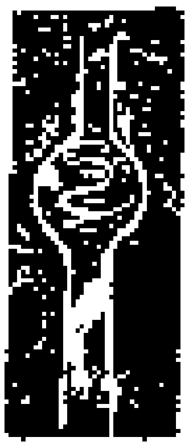


小臣缶鼎　王易

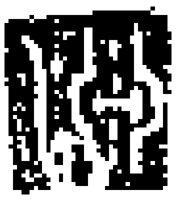
小臣缶湡朿貝

說文十一篇、湡水出趙國襄國之西山，東北入寖，从水禺聲，金文用作人名

淵



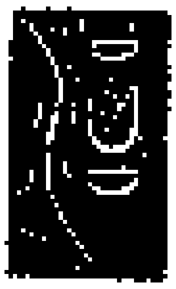
中山王譽鼎
寧汋於淵



簋
沈子毁敃
吾考克淵克

說文十一篇：淵，回水也，从水，象形，左右岸也，中象水皃。淵，淵或省水。㘕，古文从口水。淵象兩岸，中為回水之形，本當作淵，如中山王譽鼎銘之作㴊，後加水旁，乃是為了進一步指明回水而已。

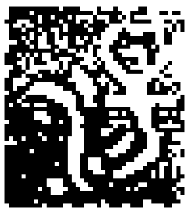
渴



中山王嚳方壺

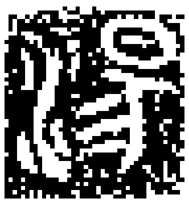
賙渴志盡忠

說文、十一篇「渴，盡也。从水曷聲」，古書多以竭之，如左傳昭公二十年「竭情無私」，又文公十六年「竭其粟而貸之」，等々。此銘亦通作竭，



多友鼎

湯鍾一



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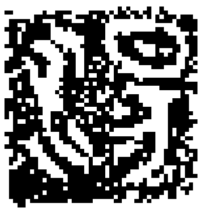
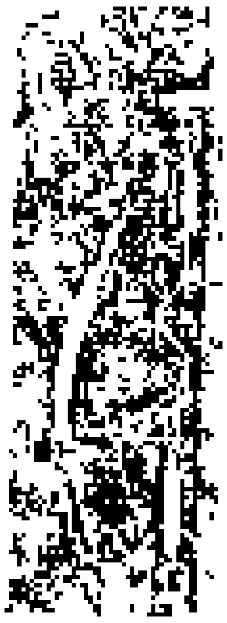


二

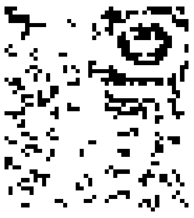
曾伯霥簠

印燮繁湯



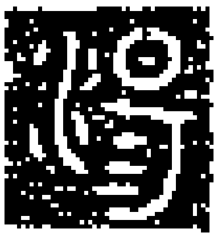
繁湯劍

繁湯之劍



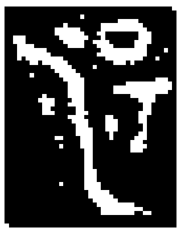
長湯匜

長湯伯□作匜



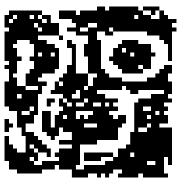
繁湯叔盤

繁湯叔氏伯筳鑄其尊



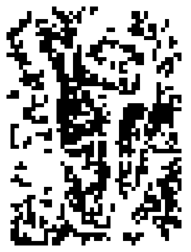
師湯父鼎

師湯父拜𩒨首

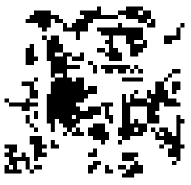


仲枏父鬲

師湯父有嗣中枏父作寶鬲



蓋



器

仲枏父毀

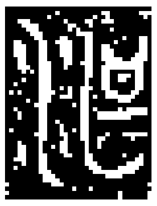
師湯父有嗣中枏父作寶毀

戴家祥曰：繁湯當讀繁陽，古音舌端透紐每與喉音喻紐混諧，鄭風羔裘「舍命不渝」，韓詩外傳引作「舍命不偷」，渝讀羊朱切，喻母，偷讀託侯切，透母，渝偷皆俞聲字，教官

叙官「薙氏」，鄭玄謂「薙讀如鬀小兒頭之鬀，書或爲夷」。夷本喻母，鬀从弟聲，弟透母。禮記內則「不敢唾洟」，釋文「洟本又作涕」，洟从夷聲，涕从弟聲。堯典「分命羲仲宅嵎夷，曰暘谷」，史記五帝本紀索隱云「暘谷本作湯谷」，山海經海內東經「下有湯谷」，郭璞注「湯谷谷中水熱也」，莊子應帝王「天根遊于殷陽」，釋文「或作殷湯」，湯陽不但韻同，聲亦互諧。

鄉清即繁陽。左傳襄公四年「楚師爲陳叛故，猶在繁陽」，杜預注「繁陽，楚地，在汝南鮦陽縣」。即今河南省沈丘縣西南四十里，西近項城縣。又定公六年「吳大子終累敗楚舟師，獲潘子臣、小惟子及大夫七人，楚國大惕，懼亡，子期又以陵師敗于繁陽」。曾國姬姓，自東周中葉以還，與江淮間諸小國皆通婚姻，而與楚之王族關係尤切，故曾伯霥簠有「印燮繁陽」之例云。

湛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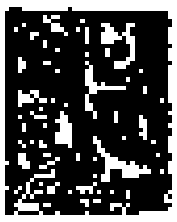
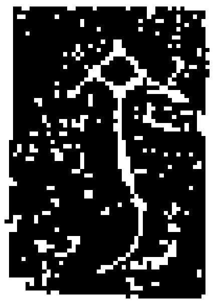
𠑇匜 乃可湛



毛公鼎 余小子圂湛于艱

說文十一篇「湛，沒也。从水甚聲。一曰湛水，豫章浸。𣴎，古文。」說文甚之古文作𠯕，與此字右旁正合。考工記鍾氏「以湛丹秫」，司農注「漬也」，孫詒讓云漬言湛溺。

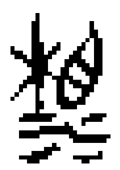
渝



㝬鎛　勿或渝改

該字左旁殘缺，右旁从兪「俞」，依稀可辨爲渝字。說文十一篇「渝，變汚也，从水俞聲」，引申爲改變的意思。詩羔裘「舍命不渝」，左桓公元年傳「渝盟無享國」等均爲此義。金文㝬鎛「勿或渝改」，即勿爭更改的意思。

湘

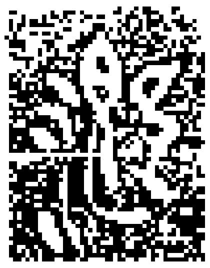


鄂君啓節

内湘

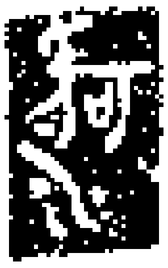
說文十一篇「湘，水出零陵陽海山，北入江。从水，相聲。」金文用與此同。

溉



徐王鼎
鼎溉之鼎

說文、十一篇「溉、水也、出東海桑瀆覆甑山東北入海、从水既聲、一曰灌注也」詩、泂酌「可以濯溉」



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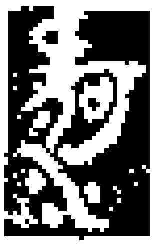
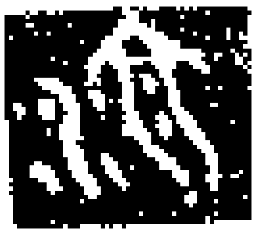


二

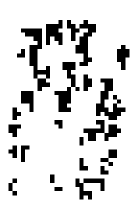
同簋　自虎東至于河

字从水从牁，強運開謂爲牁从可从丂丂即古兄字，盖从古文歌即以歌爲聲，定爲古河字，可以無疑。（古籀三補卷十一第一頁）說文十一篇「河，水出焞煌塞外昆侖山，發原注海，从水可聲」，後轉爲河川之河。



矢人盤
奔于厂湶

字从水从[illegible]泉字篆文作[illegible]與[illegible]形同，湶字說文所無，說文淵或作㴊，金文作㘝或作㴊水旁是重複形符，為進一步明確表示水的含義而添加的，由此知湶亦為泉之加旁字也。說文、十一篇：「泉，水原也。象水流出成川形」，盤銘「厂湶」為地名。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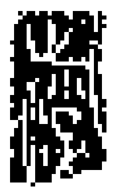
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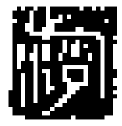
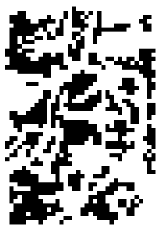

三

平鐘　鑄其游鐘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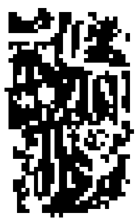
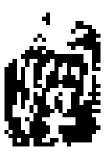
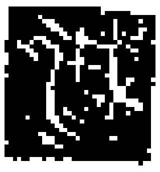

二


四

平鐘　甸作鑄其游鐘

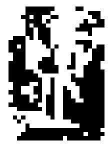
說文、七篇「游、旌旗之流也。从㫃汓聲。汓、古文游」金文恒言「龢鐘」「從鐘」平鐘作「游鐘」僅此一例、義不可解。

減



者減鐘（銘）　工獻王皮難之子者減

說文十一篇、減、損也、从水咸聲、金文用作人名、



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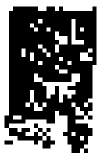

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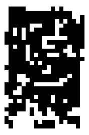


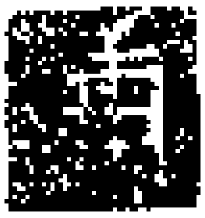
四

者減鐘甲（嶠鏞）鐘 一

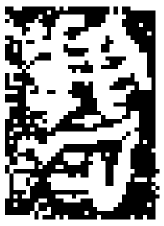
𢨋王戊戟之子者盞

盞，乃減之繁飾，因用於器銘刻辭，故加皿旁，如虘之作盧，般之作盤之作盤等等，參見戈部減字

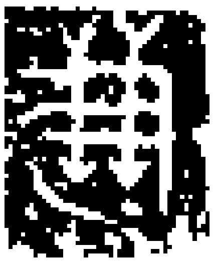
溓



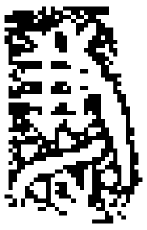
令鼎　王至于溓宮



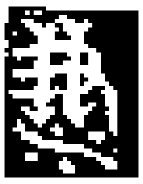
衛鼎　舍溓豦冒



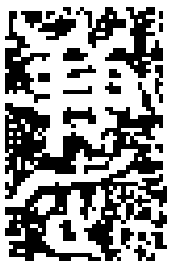
令鼎　王馭溓中僕



厚趠齋　厚趠又償于溓公



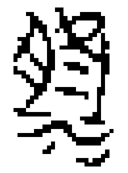
寓鼎　溓公令寓眔史旗曰



衛鼎　矩廼眔溓粦令壽商眔啻曰

字从水从兼，又或从止，兼作兼形从又持兩禾，又與禾在此皆為兼並的會意符號，意義相同。說文，十一篇「溓，薄水也，或曰中絕小水，从水兼聲，」劉心源曰山海經海內東經「濟水絕鉅鹿澤」注「絕猶截渡也。」中小水而絕渡之，一曰溓（奇觚卷二五葉衛鼎）絕渡為止義，故又或从止。金文用作地名，人名或宮名。

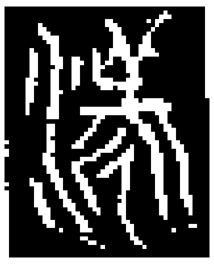
[illegible]



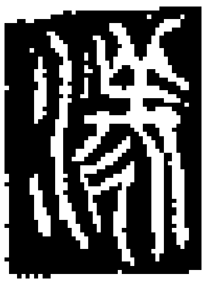
鄂君啓節

內[illegible]、沅、澧、灌

郭沫若隸定作「[illegible]」，从人。殷滌非、羅長銘隸定作「[illegible]」，从帛（[illegible]一九五八年第四期[illegible]），兩說皆非。于省吾隸定作「澬」，今之「澬」水，謂从貝。（考古一九六三年第八期鄂君啓節考釋）說文十一篇「澬，久雨涔澬也。一曰水名，在邵陵」，本作「資」。水經注「資水出武陵郡無陽縣界」。



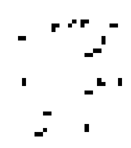
一



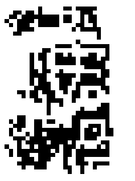
二

曾姬無卹壺　聖趄之夫人曾姬無卹望安兹漾陸蒿閒之無碼

說文十一篇、漾水、出隴西豲道、東至武都爲漢从水羕聲。金文字同然銘義不明。

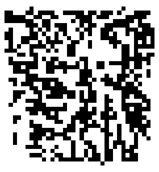


一

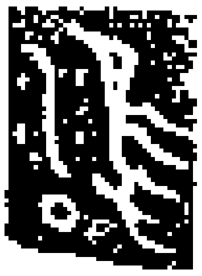


二

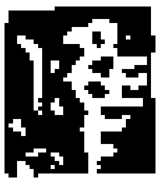
平鐘　央＝雝＝



晉公盦　口攻雝者

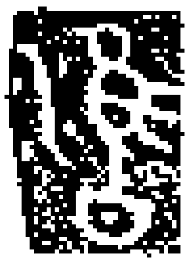


雝嬰尊　雝嬰作寶尊彝

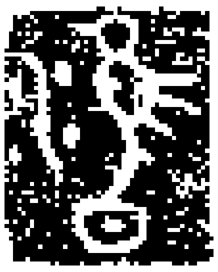


盂

彔或卣　伯雝父蔑彔曆



雝伯鼎　雝伯作寶尊彝

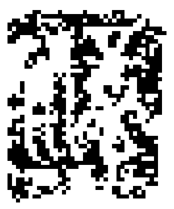


雝伯鼎　王令雝伯啚于之為宮

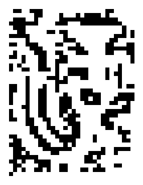
羅振玉曰：从巛，即水字，从口，从隹，古辟雝字如此。辟雝有環流，故从巛，或从𡿨，乃巛省也。口象圜土形，外為環流，中斲為圜土矣，或从田，與口誼同。古辟雝有圜，鳥之所止，故从隹，說文訓為雝渠，非初誼矣。衍雝父鼎作雝，與此同，他金文或增口作吕，後又譌吕為邑，初形益不復可見矣。（殷虛書契考釋中一一）

金文用作地名，或疊字用作狀聲詞。

滰



蓋

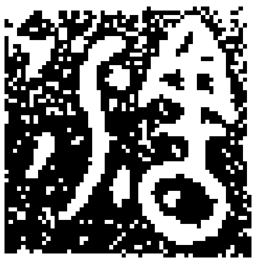


器

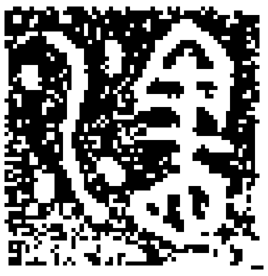
啟卣
滰川上

說文十一篇「滰，浚乾漬米也。从水竟聲。」按啟卣「滰川上」，滰作臨近、沿水的意思。孟子「孔子之去齊，竟淅而行」，辭例正與此同。

澝



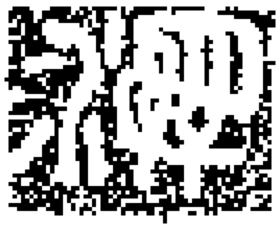
矢人盤
自澝涉



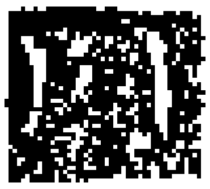
矢人盤
邍涉澝

阮元曰：澝字省心，見集韻。（積古齋鐘鼎彝器款識）集韻：「澝，水名」，與銘義同。

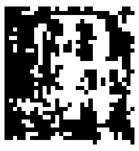
濕



矢人盤　我既付散氏溼田牆田



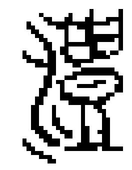
刺鼎　用作朕文考溼伯尊鼎



史懋壺　王才𦞦京溼宮寴令史懋路筭

字从水从㬎。㬎从絲己，劉心源認為从己以系之是𢇍也。劉說非，𢇍从刀斷絲，此从己以維之，當是系字。系古文作𦃃𦃇，亦以冂八兩形維系二絲，或㡭，是其證也。濕當是隰之省，爾雅釋地「下溼曰隰」，說文「隰，阪下溼也」。隰溼音義皆近。散盤「溼田」當讀作「隰田」，詩載芟「徂隰徂畛」，箋「隰為新發田也」。金文溼還借作人名和宮名。

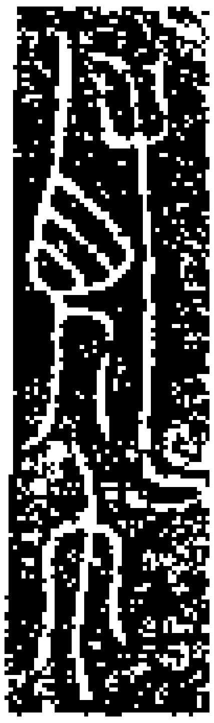
濕字从水从㬎，劉心源（奇觚室吉金文述卷一第二十葉）、吳式芬（攈古錄金文三之三第四十一葉）釋濕，吳大澂曰：濕古溼字，散氏盤溼田當讀隰田，古文溼隰為一字，小篆別作隰（說文古籀補十一第三葉）。卷按卜辭（殷虛書契後編卷十二葉六片）一有㬎字，與此形近。說文十一篇上：「溼，幽溼也。从水，一所以覆也，覆而有土，故溼也，㬎省聲。」小徐繫傳本作「从一，覆也，覆土而有水，故溼也」。又十四篇「隰，阪下溼也，从𨸏，㬎聲」。唐韻㬎讀「五合切」，疑母緝部，隰讀「似入切」，邪母緝部，溼讀「失入切」，審母緝部，韻同聲異。小徐溼音「傷執切」，審母至部，聲同韻異。考爾雅釋地「下溼曰隰」，李巡注「下溼謂土地窊下，常沮洳，名為隰也」。是溼隰義同，聲亦相近，其謂溼隰為一字，頗有見地。蓋字从㬎丑上，是猶惡溼而居下也。溼有下義，故盤銘以溼田與皆田分別言之，皆田者，高田也。



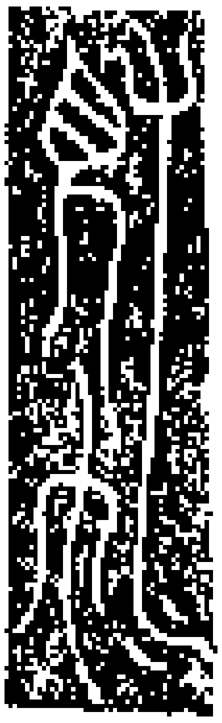
鄂君啓節

內澬沅澧澭

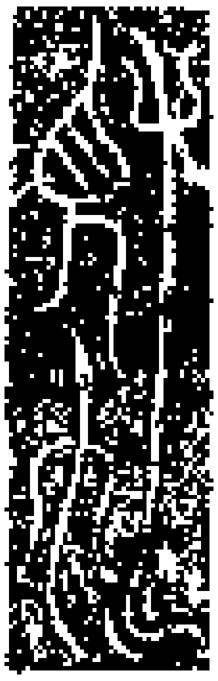
說文十一篇「澧水出南陽雉衡山，東入汝。从水，豊聲」，前漢書地理志「武陵郡充縣歷山，澧水所出」，金文用同。



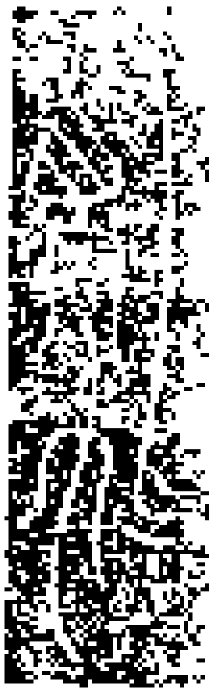
曾侯乙鐘
濁坪皇之商



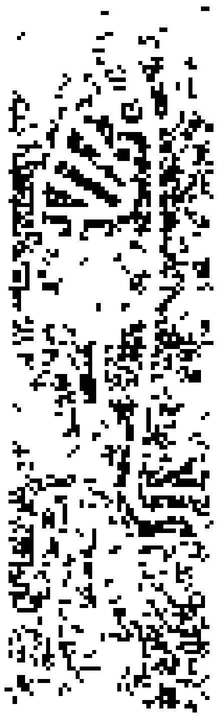
曾侯乙鐘
濁新鐘之峉



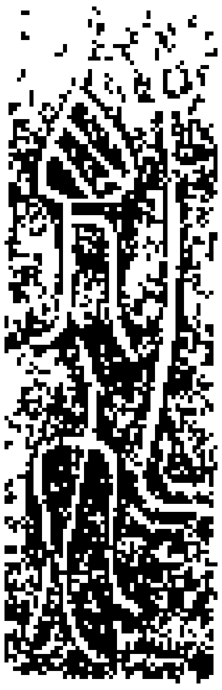
曾侯乙鐘　濁
坪皇之濮商



曾侯乙鐘
濁文王之宮

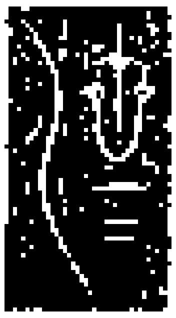


曾侯乙鐘
濁割肄之下角



曾侯乙鐘　濁
文王之濮宮

濁，說文十一篇云「水出齊郡厲嬀山東北入鉅定。从水蜀聲。」金文惟見於曾侯乙鐘，冠于「坪皇」「文王」「新鐘」等樂律銘文之上，表示比該律低一律的名稱，爲戰國時代曾楚等國的習慣用法。

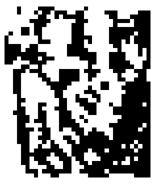


中山王嚳方壺

穆：濟：

禮記，曲禮「天子穆穆，大夫濟濟。」鄭玄注「皆行容止貌也，凡行容尊者盤，卑者蹙。」正義「天子穆穆者，威儀多貌也。大夫濟濟者，濟濟徐行有節」。

濯

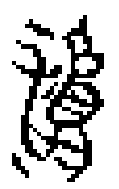


濯戈

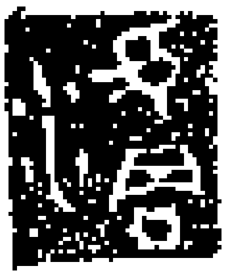
右濯戈

吳大澂曰：濯，所以刺船也。短曰楫，長曰濯。是戈當係水師所用。今俗作櫂，又作棹。（說文古籀補）

高田忠周曰：說文，「濯，澣也。从水翟聲。」詩泂酌「可以濯罍」，傳「滌也」。周語「王乃淳濯饗醴」，注「洗也」。叚借爲燿。詩文王有聲「王公伊濯」，傳訓大，韓詩訓美，蓋卽明轉義也。（古籀篇四第三四宋）



鄂君啓節
內⿰氵膚江

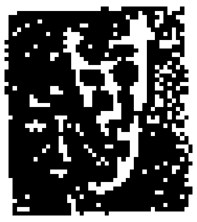


斛从貟
州盧之邑

于省吾曰，入⿰氵膚江，⿰氵膚字舊釋為澮，商承祚謂新發現的舟節，⿰氵膚字清楚並非澮字，⿰氵膚借作盧，从膚从盧古字通。⿰氵膚江當即水經注的盧江水，在今江西省北部，（考古一九六三年第八期四四五頁）

鄂君啟節考釋

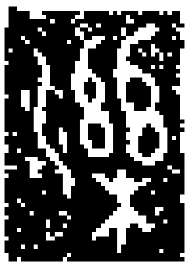
湑



毛公鼎　毋
敢湑于酉

孫詒讓曰，金文毛公鼎云，「毋敢湑于酉」，文與酒誥同，湑亦當即酒字，但从頁頗奇詭難識。考說文，「面，顏前也」，从頁象人面形。金文無面字，而頁首偏旁則恒字兩文皆从頁，此頁形與彼殊遠，豈古人面字與小篆本絕異乎。面訓顏前，小篆从百，說文部首自頁百首外，其與面形體相涉者，惟囟形與胥頗近。說文囟部，「囟，頭會匘蓋也」，古文作𠙹。又「巤，毛巤也，象髮在囟上及毛髮巤巤之形也」。古文作甶，金文別作巤巤二形，子部「𡿺，籀文子，囟有髮，臂脛在几上也」，金文作𡿺𡿺三形，此甾與囟古文𠙹極相似，古文凡從衛子毋形，或衺或正，可以互變，其上為十，疑即首上之髮，亦即甾上髮形之省，猶巤上从甾亦省作囟也。下作田，即囟之變，猶𡿺上从甶亦變為曲也。若然古文湑从胥，疑即从甾，至小篆乃改从百作面，於字例亦無牾也。說文，匕部匘从匕从巛以象髮，囟象匘形，巤及籀文子𡿺所从甾形，並與此同。墨子襍守篇匘字作[illegible]，即隸古譌變之體，以匕為刀，以甾為𦬇，皆形近貿亂，蓋由古文作甶與山相近，而巛之為艸，則疑本作艸，故三寫成艸，墨子書多古文，[illegible]字雖沿譌，而與此甾形實絕相似，亦足備一佐證也。（名原下二〇葉）

濼

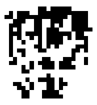


一

己白鐘 用濼好賓

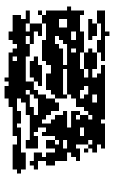
四

盄臣鐘 用政用濼



者減鐘 （字从水在下部）

不濼不彤



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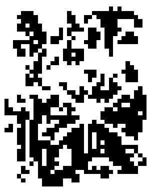
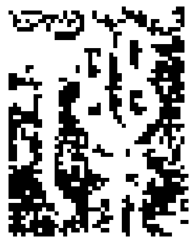


三

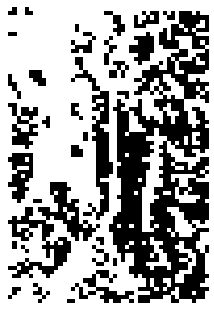
平鐘 以濼其大酉



白濼父壺 濼父作旅壺 伯

說文十一篇「濼，齊魯間水也。从水樂聲。」虘鐘「用濼好賓」，濼假借爲樂。者減鐘「不濼不彤」，濼假借爲鑠。說文十四篇「鑠，銷金也。从金樂聲。」白濼父壺借作人名。

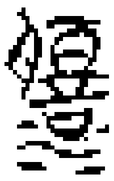
瀞



國差𦉜
卑旨卑瀞

吳式芬曰，許印林說𦉜鼎釋瀞，說文「無垢薉也，从水靜聲」，抗釋清，說文「朖也，澂水之皃，从水青聲」，清以青爲聲，瀞由爭得聲，爭書寸部，靜青義又相若，得通用。周禮酒正辨三酒之物，三曰清酒；辨四飲之物，一曰清，酌醴以清爲貴，字作瀞而讀爲清是也。

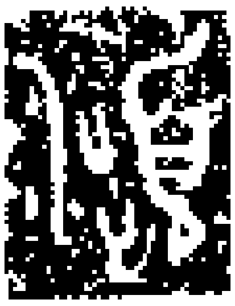
（攈古卷三之一四十九葉齊國差𦉜）



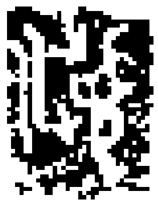
鄂君啟節

內䏬沱淀䐾

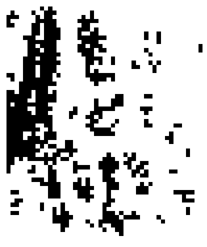
郭沫若隸定作湝，認爲从水脂聲，即極之異文，溳水，當是水經所謂涌水於江陵又東南當華容縣南涌水出焉。案此必即洞庭湖北面所謂洞庭湖西道—華容河、焦斯水、藕池河、虎渡河等諸水之一。若非本向洞庭湖流入長江，但在水張時則江水倒灌入湖，其所以名爲涌水，言自長江流出者，即以此故（文物參考資料一九五八年第四期關於鄂君啟節的研究）。殷滌非、羅長銘隸定作䐾，上从脂音聲。讀爲卣，迪脂的由，應指油水，今湖北公安縣有油河（同上壽縣出土的鄂君啟節）。于省吾隸作湝，無釋。



㝬簋 其瀕在帝廷陟降



𤔲休盤 𤔲休易學瀕事貝

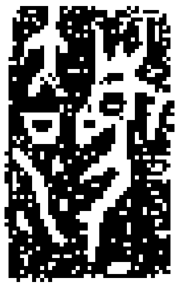


伯𡨦鼎 用作朕文考瀕

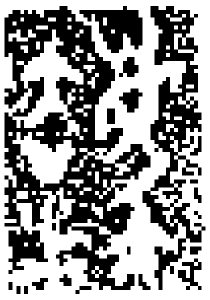
公宮尊鼎

戴家祥曰：𤅬字从川頻聲，貳从巜不从川，字當釋瀕。古文从水从川从巜偏旁往往混淆，故卣涉作勝，越𣪘潮作劉，克鼎廟作剜，是其證。頻讀毗真切，並母真部；比讀卑履切，帮母脂部。帮並聲近，真脂陰陽對轉。大雅桑柔「國步斯頻」，又召旻「不云自頻」，鄭箋「頻猶比也」。周公𣪘「寧廡頻福」，當讀「受亟膍福」。小雅采菽「樂只君子，福祿膍之」。毛傳「膍，厚也」。釋文膍音，頻尸反，韓詩作肶。說文膍或體作肶，肶从比聲，故義亦同瀕。「膍福」猶言厚福也。郭沫若釋晦，則假爲畯，訓大也、長也（兩周金文辭大系考釋第三十又金文叢考三零七葉），殊誤。

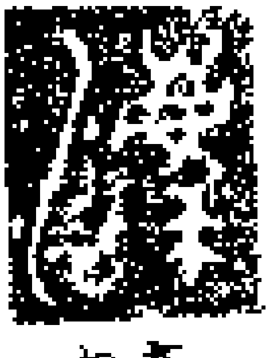
灋



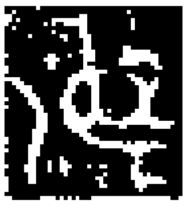
盂鼎　灋保先王



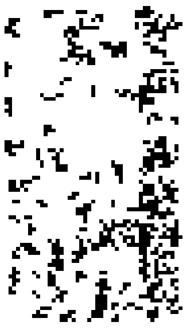
盂鼎　勿灋朕命



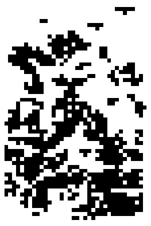
大克鼎　勿灋朕命



伯晨鼎　勿灋朕命

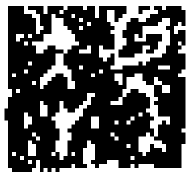


迷鍾　勿灋朕命

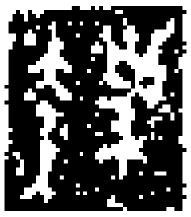


蓋

恒𣪘　夙夕勿灋朕命

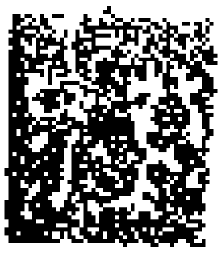


二蓋



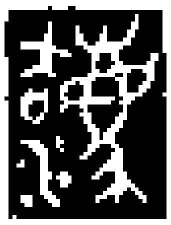
一蓋

師嫠𣪘　夙夜勿灋朕令



一器

師嫠𣪘　敬夙夜勿灋朕令



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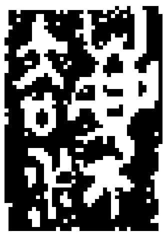

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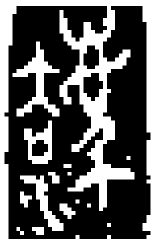

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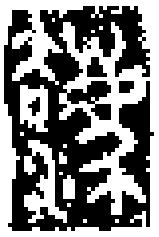

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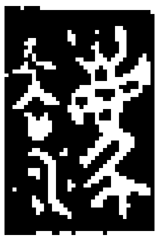

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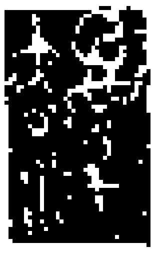
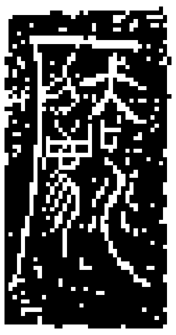


三器

師酉簋　敬夙夜勿灋朕令

說文、十篇、灋、刑也、平之如水、从水、廌、所以觸不直者去之、从去、灋爲㓝　刑則必有所

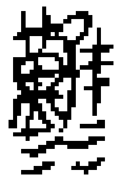
效法的准則，故引申為效法和准則之義。盂鼎灋字形義皆與灋字同。吳式芬曰：許印林說：灋古法字，此借作廢。齊侯鎛鐘、晉姜鼎、牧敦、克鼎、寅簋皆然。薛氏古法有時而廢，故古人通作灋字。猶治亂謂之亂也（攈古錄金文卷三之二克敦）。高田忠周曰：古以灋為廢，此為轉音通用（古籀篇九十一第二六葉）



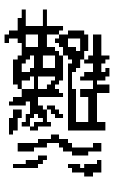
中山王譽方壺

可⿸户䙴可尚

張政烺認爲即遷字，史記貨殖傳等書言中山國承商紂淫地餘民，習於淫樂飲酒，呂氏春秋先識覽「中山之俗，以晝爲夜，以夜繼日，男女切倚，固無休息，康樂，歌謠好悲」，此言「可法可尚」，蓋王譽欲以法節制飲酒。（中山王譽壺及鼎銘考釋 古文字研究第一輯）此字从户與好蚉壺臂字从户同例，皆爲中山王譽銘特殊的增飾符號。

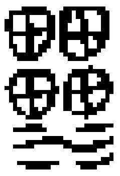


鄂君啓節
𨑒灘



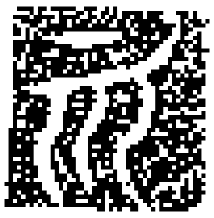
鄂君啓節
逾灘

灘當讀爲漢，集韻，太歲在申曰涒漢，亦作涒灘，是漢灘通讀之證，漢爲水名，書禹貢「嶓冢導漾東流爲漢」。

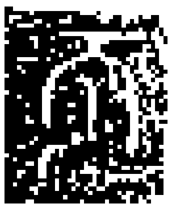


鄂君啓節　內灅

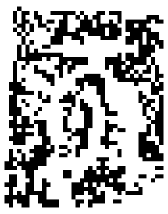
于省吾曰，先言「入湘，庚膁，庚鄉昜，」后言「入灅」，可見灅距湘水下游較遠。灅當即耒水，灅从畾聲，與耒為雙聲疊韻。論語述而「誄曰」的誄字說文引作讄，（古文字从畾每从畕）是从耒从畾字通之證。耒水系湘水的枝流。水經注，耒水，「耒水出桂陽郴縣南山，又北過其縣之西，又北過便縣之西，又西北過耒陽縣之東，又北過酃縣東，北入於湘。」（考古一九六三年第八期四四四頁）（鄂君啟節考釋）



盂鼎 鬲

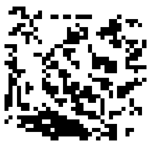


二盂

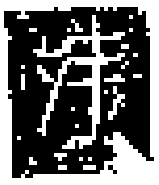


二器

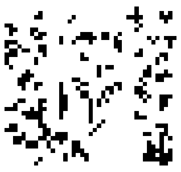
衛姒簋 衛姒作饙鬲簋



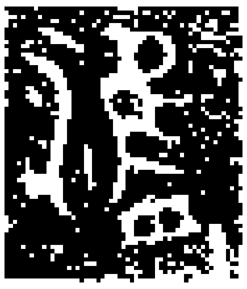
子鬲戟 子鬲謂之腹



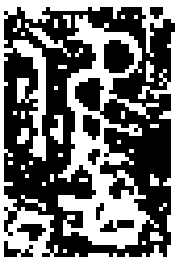
楚大鼎 余律



中叡父盤 徐制鬲耜



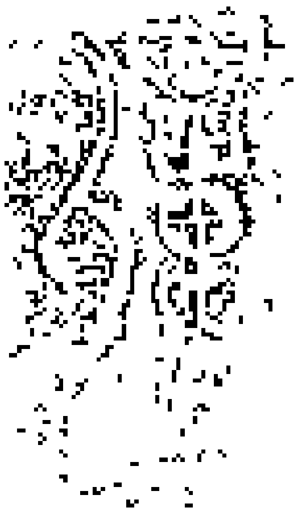
二簋



二器

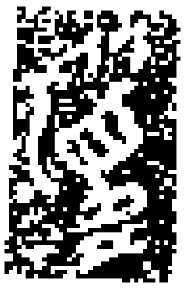
翏生盨

杞尚造



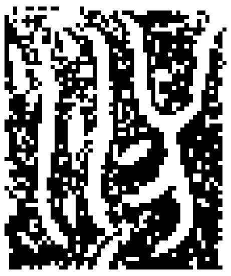
王子午鼎

闌=獸=

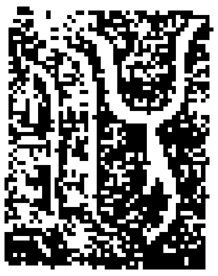


衛鼎 履付

裘衛林𦎫里



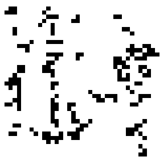
簋



器

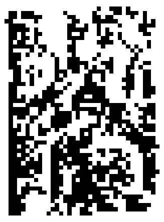
王古伎奇 王古伎

田辞姦作父丁尊彝

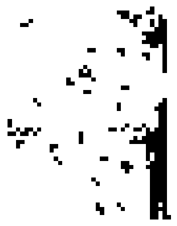


癲盨 王乎史

年册易叔裘



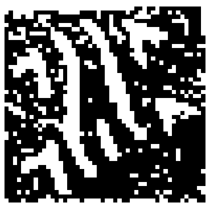
二



六

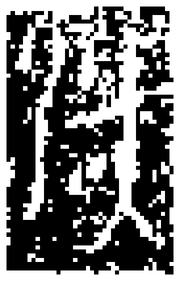
龖叔旅鐘

堅御子天斗



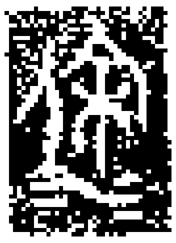
姑衍毁　姑

衍作寶毁



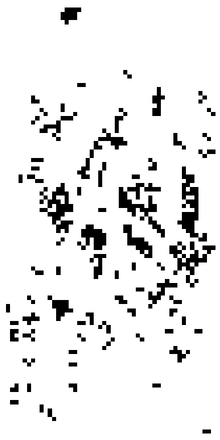
涹白毁　涹伯

寺自作寶毁



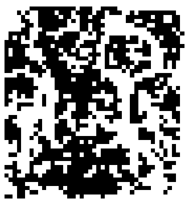
涂鼎

涂鼎

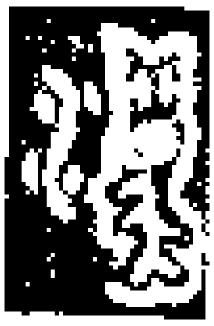


澈父甲觶

澈分父甲



濕白鼎　唯濕
伯口口口作鼎



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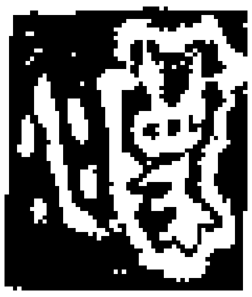

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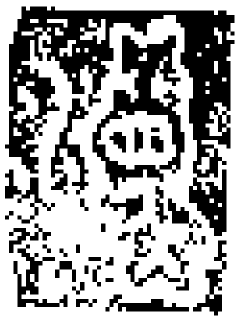

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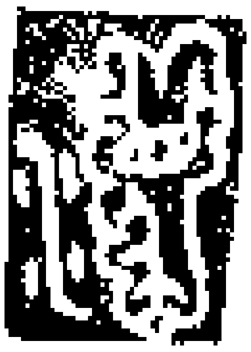

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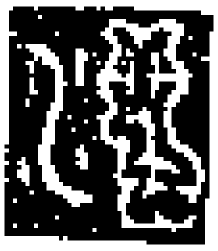

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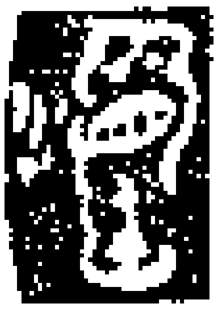

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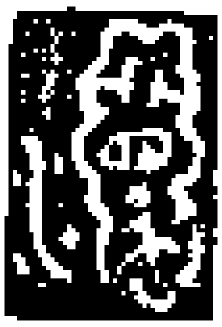

四器

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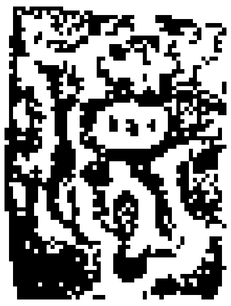
簋



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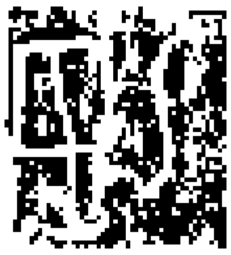

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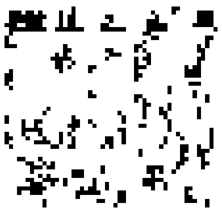

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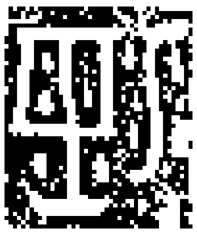

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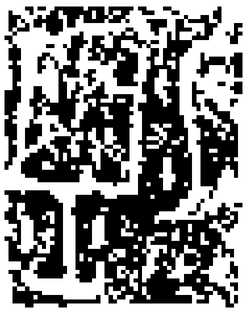

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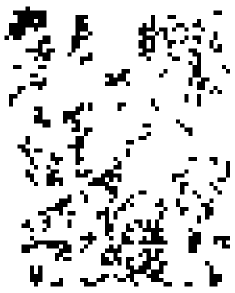

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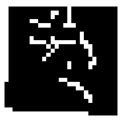
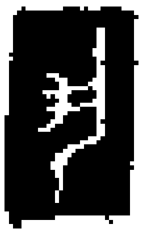
丮



班毁　不

坏丮皇公



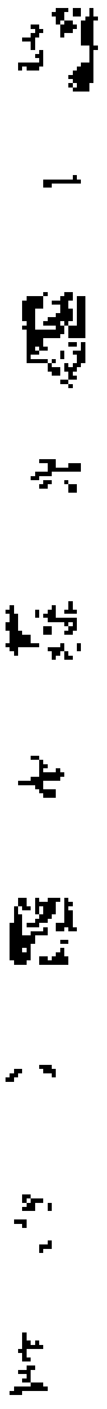
真

沈子毁　其丮哀

乃沈子也唯福

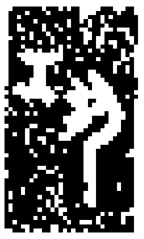
高鴻縉曰：說文「丮，持也。象手有所丮據也。讀若戟。几劇切。」按託之手丮持之形。以寄丮持之意，動詞。後人遂假縛執之執，以代丮持之丮。久而丮字廢。說文執「捕罪人也，从丮，从羍，羍亦聲。之入切。」此應為从羍丮聲。（中國字例二篇一九五至一九六葉）按金文丮皆不用作丮持之義。沈子毁「其丮哀，乃沈子也唯福」。郭沫若謂丮殆讀為劇。班毁「不坏丮皇公」，疑丮為顯揚之省。

（⿱丮女）

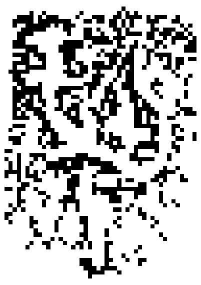


邵鐘　余嘼⿱丮女武

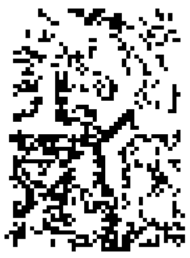
郭沫若曰：⿱丮女即丮字、沇子毁「其丮襄為沇子之佳福」，丮治讀為劇。（兩周金文辭大系考釋第二三二葉）按⿱丮女釋丮是也。說文三篇「丮，持也。象手有所丮據也。」叢文象人兩手伸出持物形，此从女，女亦人也。故字義不變。



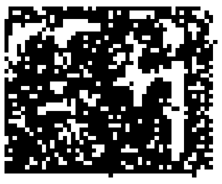
史牆盤
永不巩狄



毛公鼎
永巩先王



毛公鼎 不
巩先王配命

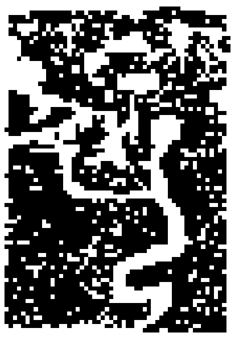


錯

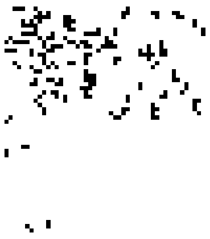
師嫠殷 嫠叔
市巩告于王

戴家祥曰：說文三篇丮部「巩，褱也。从丮工聲。𢀜或加手。」又十二篇手部重出𢀜字，訓擁也。以聲義求之，巩𢀜皆𠬞之異體字。𠬞，竦手也，从𠂇从又，字本象形，形義加旁，亦或作拱。爾雅釋詁「拱，執也。」左傳僖公卅二年「中壽，爾墓之木拱矣。」杜預注「合手曰拱。」形聲易位則寫成拲。兩手共械，形同拱手，故以兩手同械之刑名拲，非別有專字也。古字丮象兩手執持形，丮手同義，金文揚作[illegible]，是其證。巩既从手，𢀜又加手，形符重複字也。毛公鼎「不巩先王配命」，又曰「永巩先王」，徐同柏讀巩爲恐（從古堂款識學卷十六），孫詒讓據大雅瞻卬「無不克鞏」，文王「永言配命」，讀不巩爲丕鞏，而永巩先王，仍從徐說爲永恐，一字兩義。（籀廎述林卷七毛公鼎）按說文十篇心部「恐，懼也。从心巩聲。古文作𢖶。」又亦

戰慄也。从心共聲。楚辭九歎悲思，心㤨㤨而不長華。案恐恭悚異體也。恐㤨字不但同部而且同母。徐釋至確。探釋甚無可非議。僞體疑又衣不成依，當讀衣不蔽隔。



𢦚冊鼎 𢦚冊



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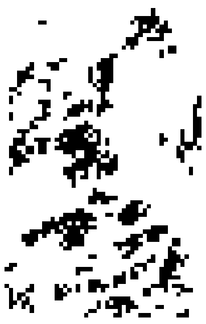

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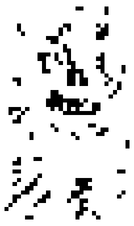

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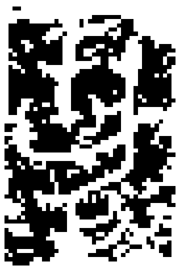
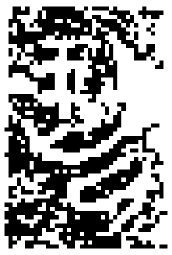
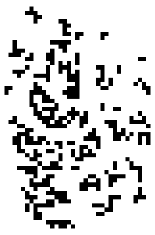


嬰方鼎 嬰展𢦚賞



鳥且癸簋 𢦚賜鳥壬



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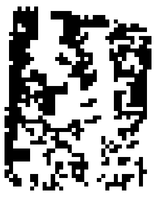

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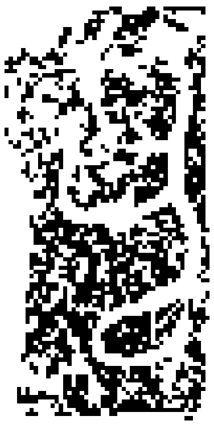
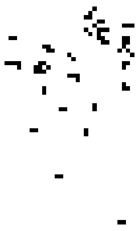


卬其卣 既𢦚

乎工 帚



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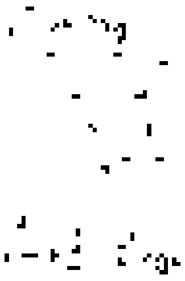

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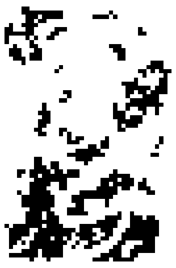

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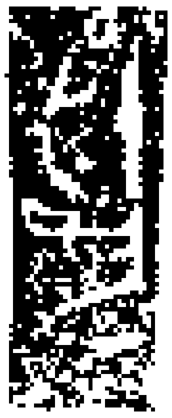

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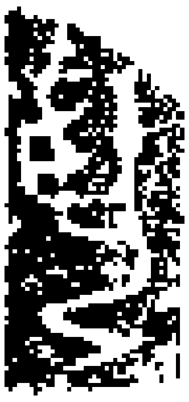
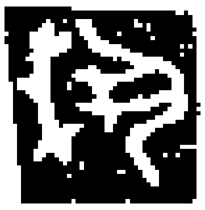
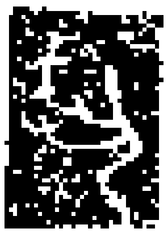


𢦚父 丁彝

□□賜𤓯貝卅朋



縣妃𣪘　𤓯之戈周玉黃閒



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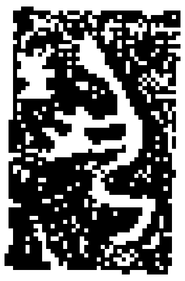

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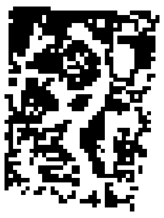
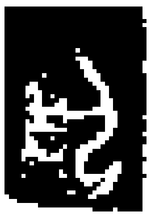


林𤓯鬲　林𤓯作父辛寶尊彝



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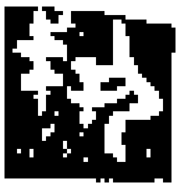
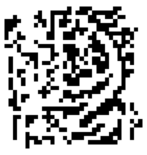


段𣪘　令龏𤓯遣大則于段

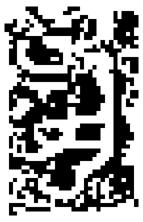


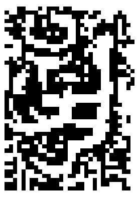
麥尊　侯賜諸𤓯臣二百家劑

戴家祥曰：𤓯字卜辭屢見，象兩手執戈形，說文三篇丮部「𤓯，擊踝也，从丮从戈，讀若踝。」麥尊「侯錫諸𤓯臣二百家」，𤓯與臣字連用，似為會意兼形聲字，左傳昭公元年「二執戈者前矣」，禮記喪大記「君即位于阼，小臣二人執戈立于前，二人立于後」，𤓯臣即小臣之職，於聲似當讀婐，說文十二篇女部「婐，媠也，一曰女侍曰婐，讀若騧，或若委」，从女果聲，孟軻曰舜為天子，二女婐，今本孟子盡心下婐作果，趙岐注「果，侍也」。古讀

戈、果委咼聲同字通。集韻卅四果，剽割也、或作剮、更旁从戈、婐、或作婑、更旁从委、顆、或作𩓐、蜾或作蝸、輠或作𨌫、更旁从咼、是其證、吳大澂釋化、愙齋集古錄廿一冊十八葉、釋咼無據、不足信。（唐豐銘文通釋）

虢


富鼎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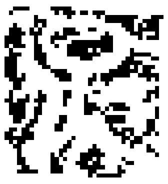
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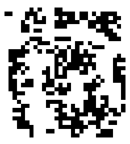
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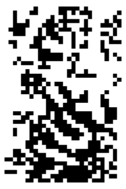
虢辛宮休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乍冊麗卣
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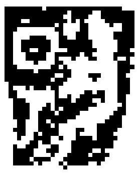
器

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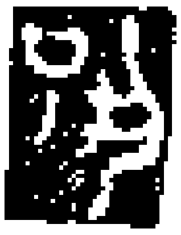
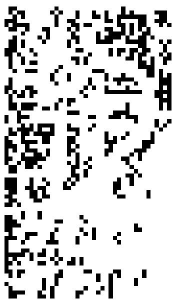

小臣宅毁
虢公伯

休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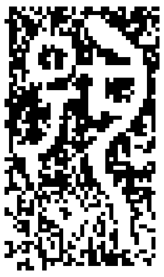
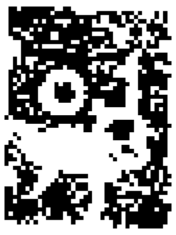
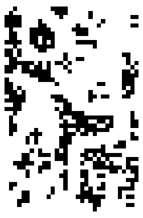

器

戩毁 戩用
祝永虢公休


又尊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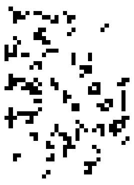
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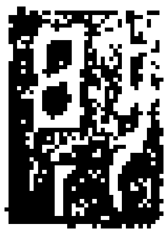
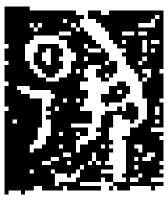
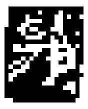
父卣 對
公姞休


大豐毁 每虢
王休于尊伯



大毁 對
虢王休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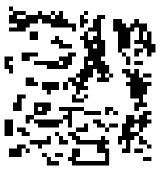
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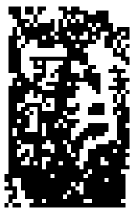
虢王休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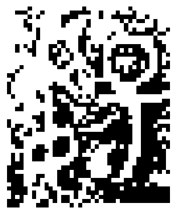
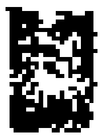
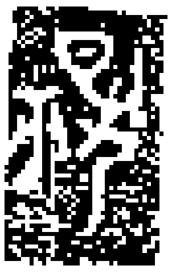
對虢王休



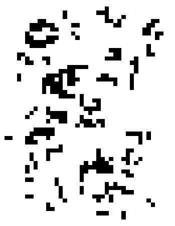
夛友鼎　夛友
敢對揚公休



陳侯因青錞
合揚氒悳



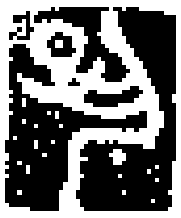
匽尊　匽
對揚侯休



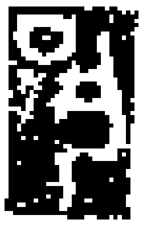
公臣簋　敢揚
天子丕顯休

說文「揚，飛舉也，从手昜聲。古文作敭」，金文作𩡧，从丮，說文「丮，持也，象手有所丮據也」。从日或口，乃璧之初文，从丂爲昜省聲。金文恆語「對𩡧王休」表示持玉以頌王之休烈。丮或作𡕩，乃金文丮旁增益之慣例。說文玉部有瑒，說文「瑒，圭尺二寸，有瓚，以祠宗廟者也」，从玉昜聲」。瑒爲執玉以祭，亦𩡧之異體。後世詞義分化，瑒爲所祭之玉，𩡧譌變爲揚，訓爲上舉之動詞。

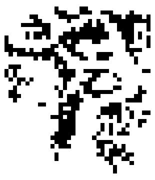
（叽）



令鼎　令對叽王休

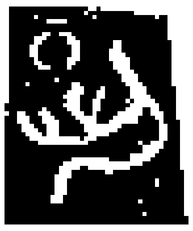


宜侯夨殷　宜侯夨叽王休



蓋

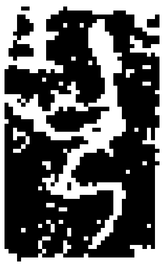
恒殷　對叽天子休



匡卣　對叽天子丕顯休

叽字从○，為玉璧之初文，叽字或作玑从玉，是其譌。

（玑）



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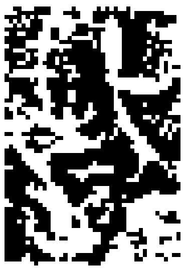
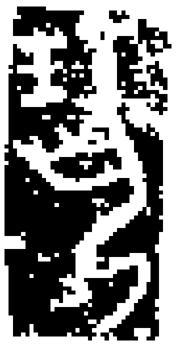


二

玑父庚鼎　玑見事于彭



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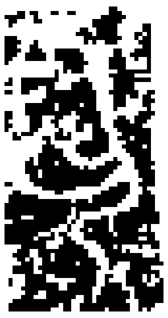
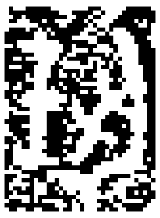


二

玑父庚鼎　叀叔賞玑禹



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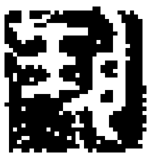
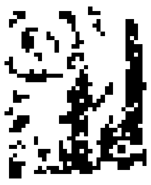


器

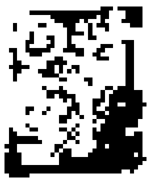
辥殷　對玑王休　辥

集韻「玑古勇切，璧也，通作拱」，从凡乃金文从丮之譌，玑字从丮从玉，用作「對玑王休」，與叽字相同，二字皆為執字異體。



二

揚𣪘　𤔲徒
單伯內右⿰⿱日王丮



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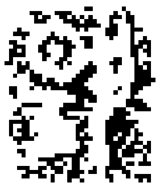
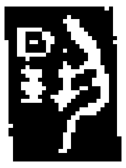
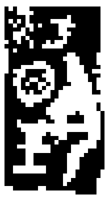


二

揚𣪘　王乎內
史先冊令⿰⿱日王丮

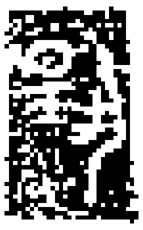


睘卣　⿰⿱日王丮
王姜休

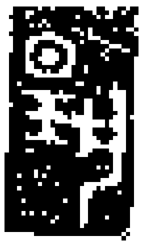


蓋

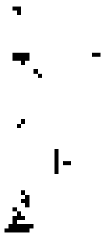
繁卣　繁
⿰⿱日王丮公休



豦作祖考彝
對⿰⿱日王丮伯休

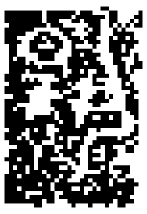


己公鼎
對⿰⿱日王丮尹休

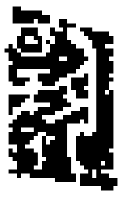


蓋

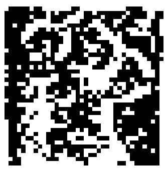
旂觥
⿰⿱日王丮王休



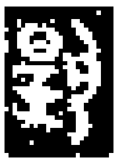
趩觶　⿰⿱日王丮
王休對



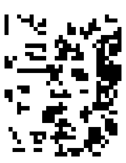
井鼎　對
⿰⿱日王丮王休



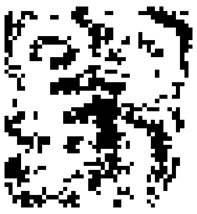
南季鼎
對⿰⿱日王丮王休



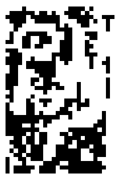
剌鼎



剌鼎　剌
對揚王休



伯晨鼎　敢
對⿰⿱日王丮王休



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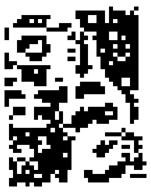
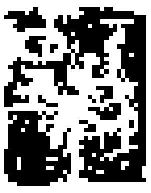
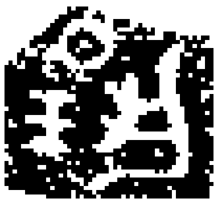


蓋二

盠方
彝



盠尊　敭
對揚王休



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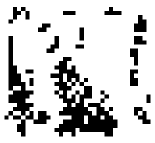
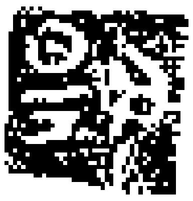
揚遣中休

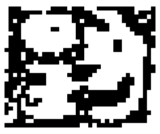


卯毀　敭對
揚天子休



盠二

師䇂毀　敭
對揚天子休



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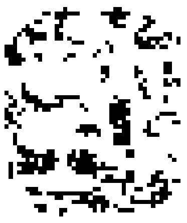
趞曹鼎　敭
對揚天子休



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師家毀　敭
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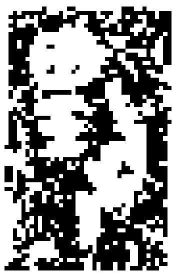
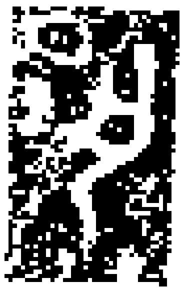
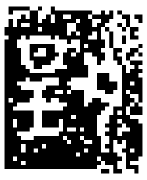


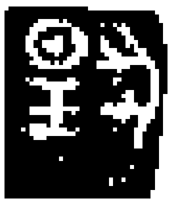
永盂　對揚
天子休命



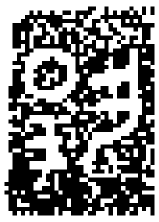
申毀　申敭對
揚天子休令



靜毀　對揚
天子丕顯休



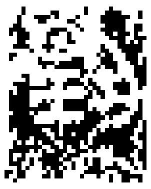
康鼎　敭對揚
天子丕顯休



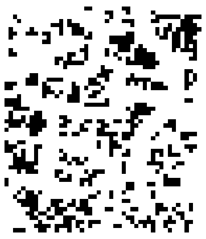
二

揚毀　敭
對揚天子

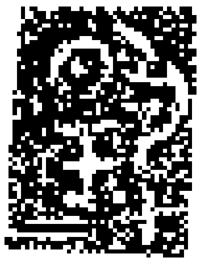
丕顯
休令



衛毀　衛敭對
揚天子丕顯休

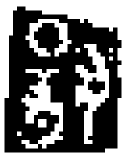


詢毀　訇頧首
對揚天子休令

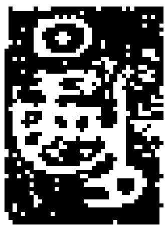


（䚉）

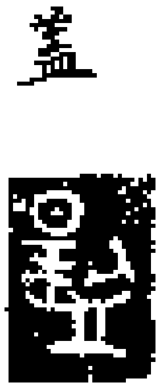
毛公鼎　毛公厝
對䚉天子皇休



盠駒尊　余其敢
對䚉天子之休

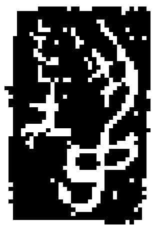


蓋



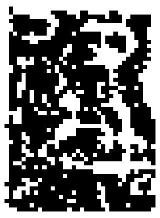
器

大師虘𣪘　敢對
䚉天子丕顯休

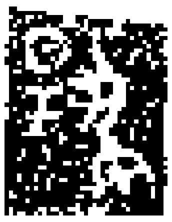


器二

師酉𣪘　對䚉
天子丕顯休命



昊生鐘　敢
對䚉王休



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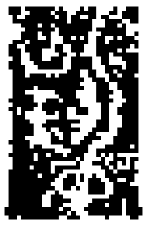
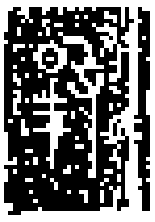


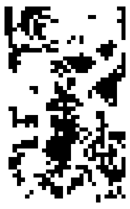
器

[illegible]𣪘　對
䚉王休命

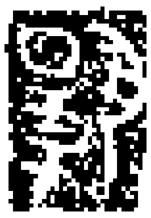


邾公釛鐘
䚉君霝君㠯萬年

䚉字从丮，从日王，為𣅀玑二字之合寫，或作䚉，凡下添女乃金文慣例，當為䚉字異體。

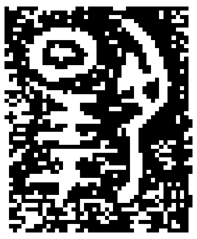


蓋一



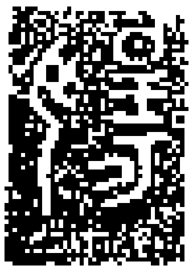
器一

無㠱𣪘　敢對
䚉天子魯休命



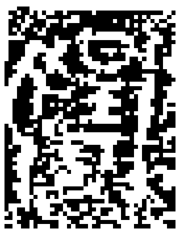
趨鼎　敢對䚉
天子丕顯魯休

内
81A

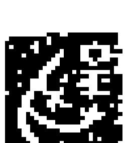


器

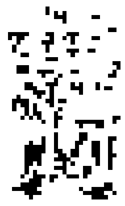
𠑇匜　伯揚父廼成𧧼曰



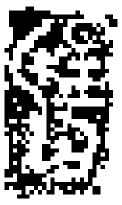
𠑇匜　伯揚父廼成使牧牛誓曰



麥尊　麥揚

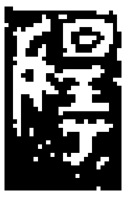


盂

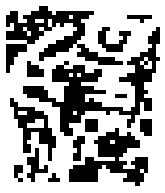


器

𤼈壺　對揚王休



吳彝　敢對揚王休



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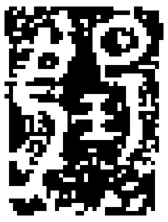
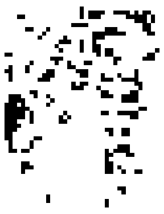
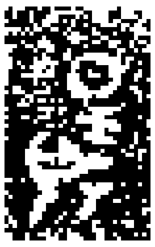


器

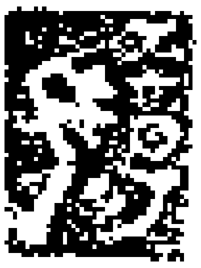
萄𣪕　萄對揚天子休



三年𤼈壺　敢對揚天子休



𤼈盨　敢對揚天子休



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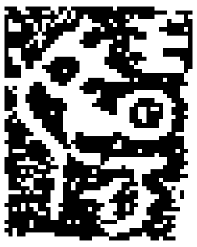

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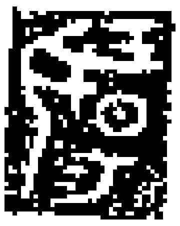
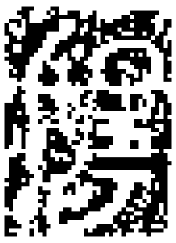


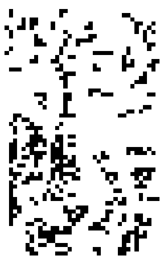
三

臣、卜

守𣪕　守敢對揚天子休令



膳夫山鼎　山敢對揚天子休令



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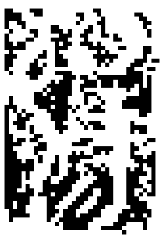

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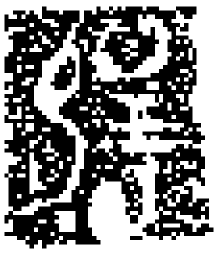

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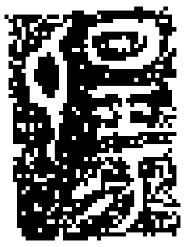
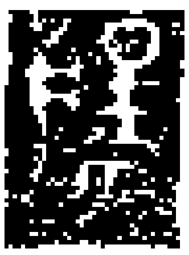
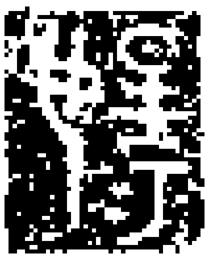


六

虢叔旅鐘　旅
對天子魯休揚





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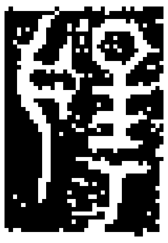

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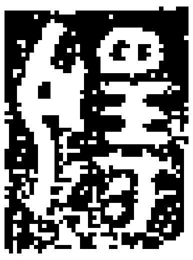
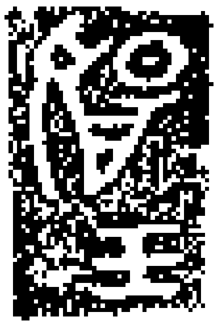


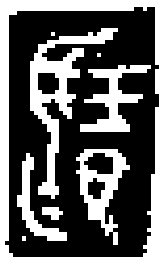
四

追殷　追敢
對天子顯揚



大鼎

對揚天
子丕顯休



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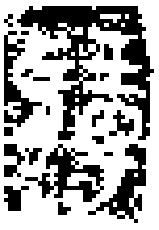
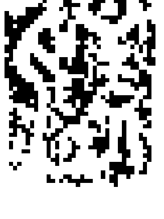


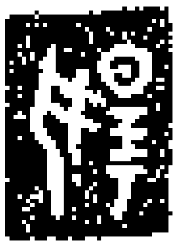
器

大殷　敢對揚
天子丕顯休

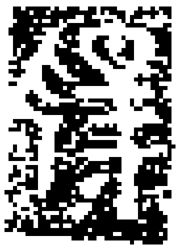


師獚

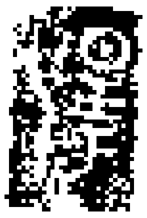
殷　敢對揚
天子丕顯休



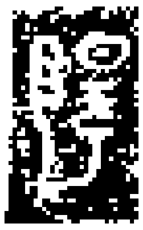
史牆盤　對揚
天子丕顯休令



此鼎　此敢對揚
天子丕顯休令

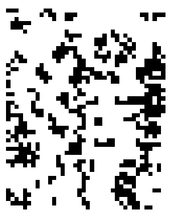


簋



器

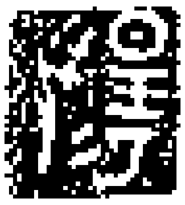
克盨　敢對天
子丕顯魯休揚



器

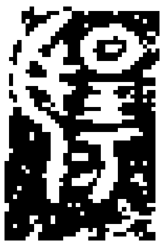
師克殷　敢對
揚天子丕顯魯

休



盖

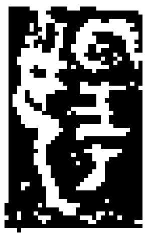
三年師兌毁 敢對
䍙天子丕顯魯休



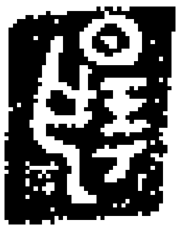
三

南宮乎鐘 敢
對天子不顯魯

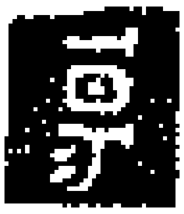
休



曶壺 敢對䍙
天子不顯魯令



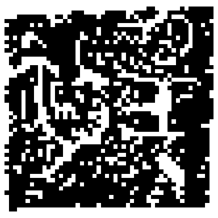
盖



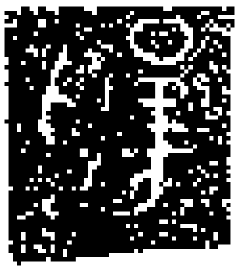
器

師旋毁 敢
對揚天子丕

顯魯
命



無叀鼎 無叀敢對
䍙天子丕顯魯休



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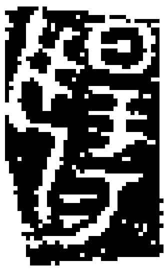
䍙天子不顯魯休



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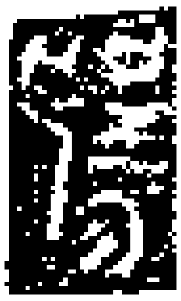
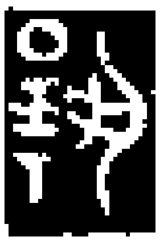
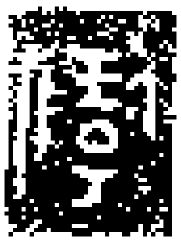


二

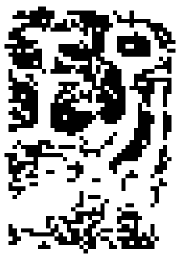
頌鼎 頌敢對䍙
天子丕顯魯休



豆閉毁 敢對䍙
天子丕顯休命



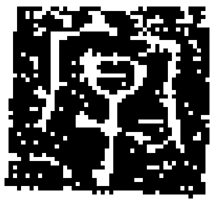
翔毁 敢對
揚天子休



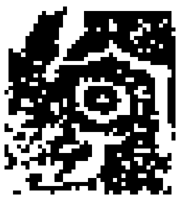
幾父壺 對
䍙朕皇君休

（寧）

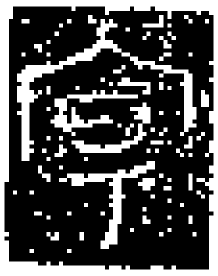
䫄从易省聲乃䫄字繁符加旁字，



新文考尊
新寧中休



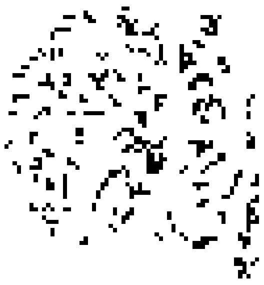
寧長鼎
寧長作彝



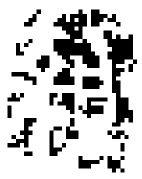
寧史類鬲
史類作䵼彝　寧

朱芳圃謂「按上揭奇字象号在門中，結構與宁相同，蓋易之象增字也，義與易同，」殷（文字釋叢卷上五零寧案）

按「新文考尊」「新寧中休」，揚其某休爲金文恒語，寧當爲揚字異體。

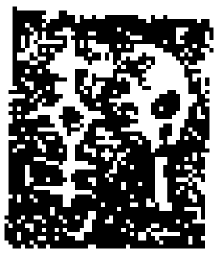


執父乙
盤執

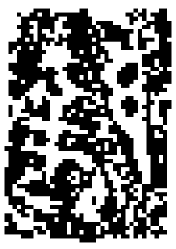


嚞二

戜殷執
𢓊二夫

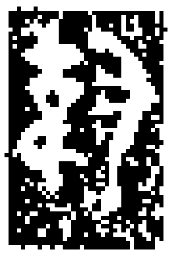


盂二

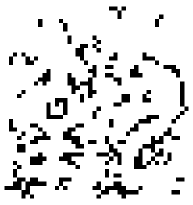


嚞二

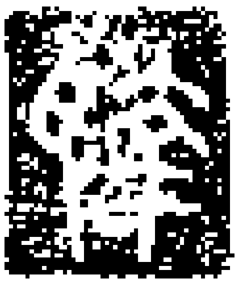
戜殷執
𢓊折首



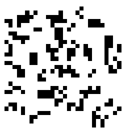
兮甲盤
折首執𢓊



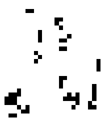
師同鼎
折首執𢓊



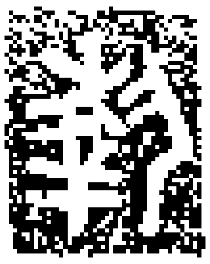
虢季子白盤
執𢓊五十又令



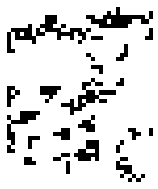
員鼎王
令員執犬



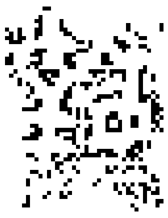
盩駒尊王
初執駒于㡿



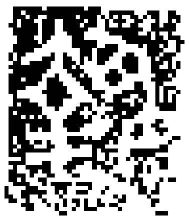
矢人盤氒左
執纓史正仲農



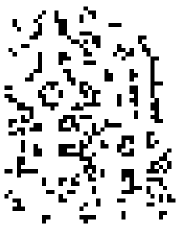
裘衛鼎余執龔
王卹工于邵大室



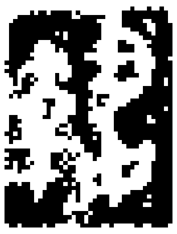
多友鼎
執𢓊二人



多友鼎
執𢓊三人

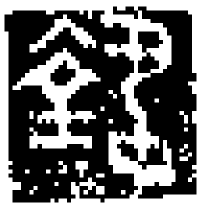


多友鼎執
𢓊廿又三人



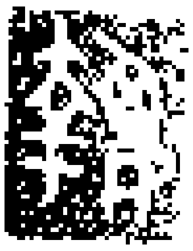
不嬰𣪕

折首執嚵



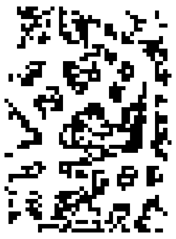
不嬰𣪕 女

多折首執嚵



多友鼎 多友

右折首執嚵

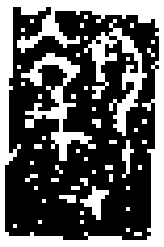


多友鼎 多友

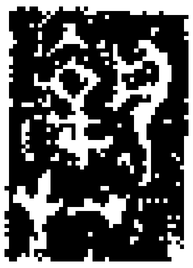
或右折首執嚵

林潔明曰：說文「執，捕皋人也。从丮㚔，㚔亦聲。」金文執字从㚔，與篆文同。按說文㚔，所以驚人也。然不知㚔為何物，甲骨文㚔字作𡴘𢍋等形，董彥堂李孝定並以為象手械形，是也。執字甲文作𡙁𡙂等形，象人兩手加梏之形。說文訓執為捕皋人也，即其本義，固不誤。惟㚔乃象手梏之形，非聲也。金文㚔形已略變，執字㚔與丮亦分為二體，會意之惜不若甲骨文之明顯，故有以㚔為聲符之誤。（金文詁林十二冊六一一九葉）金文執或作𡠀，凡从丮之旁常下加女作𡛟，如䖒作嬃，𡘁作𡠀等。

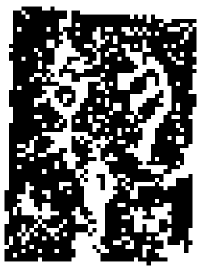
（⿱執廾）



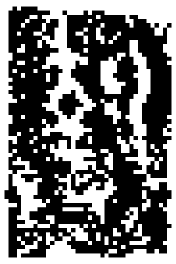
蓋一



器一



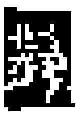
蓋二



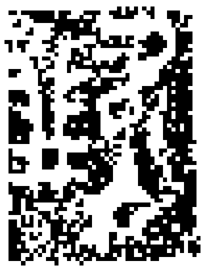
器二

師寰毁
折首⿱執廾訊

「折首⿱執廾訊」爲金文通語、⿱執廾爲執之異構、執下加廾、金文廾由二手構成、此與執義相符、乃形符重複例、詳見丮部執字條。

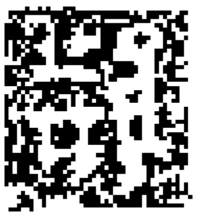


走毁
䊸足□

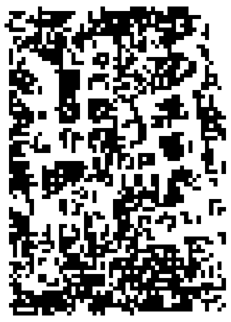


器

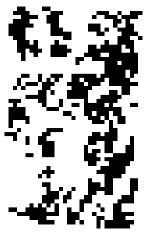
伯䊸父毁
䊸父寶



師𩛥毁
䊸𤔲□□

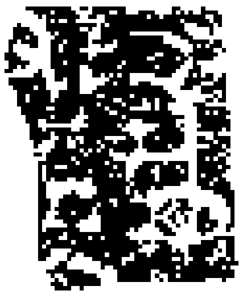


逆鐘用
䊸于公室



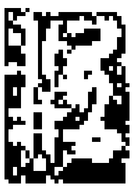
器

三年師兌毁
令女䊸𤔲走馬

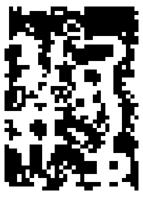


宰鼎
遣

中令宰䊸
𤔲奠田

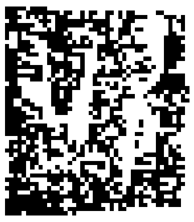


盂



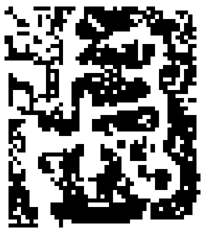
器

諫毁　先王既
命女䊸𤔲王宥



伊毁
䊸

官𤔲康宮王
臣妾百工

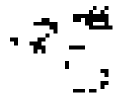


器

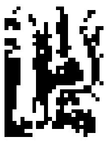
伯䊸父毁　伯䊸父
事䊸口尹人于齊自

郭沫若曰䊸字多見、蔡毁、師嫠毁、師𩛥毁、諫毁、大克鼎、微䜌鼎、伊毁、毛公鼎、師兌毁、叔夷鐘等器均有之、宋人識為攝、不識何所據、余疑耤之異文、从丘井从乳、會意也、

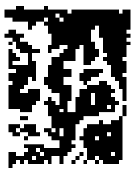
耤字卜辭作耤、令鼎、𢦏毁作耤，均从丮作。（兩周金文辭大系考釋第七九葉）按後世耤代之以耕、又有作畊均从井、此亦从并、釋耤可備一說，然證據尤缺，有待再考。



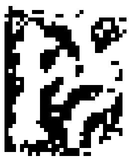
蓋一



器一

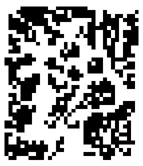


蓋二



器二

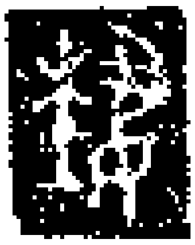
盠方彝



盠尊　埶

嗣六師眔

埶八師

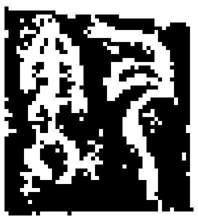


毛公鼎　埶

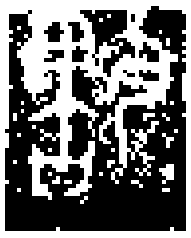
小大楚賦

埶，說文等字書不載。郭沫若在兩周金文辭大系中釋為「埶」者，樹也。其詳說疑此當為樹之別體，从木从土从丮，象人手植樹於土之形。樹，說文六篇訓「生植之總名」，从籀文尌，分析當象用手植木形，初義為動詞，樹立。以後借為名詞，樹木之總名。毛公鼎埶小大楚賦，字又作埶。

⿰害丮

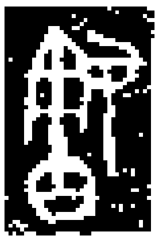


蓋

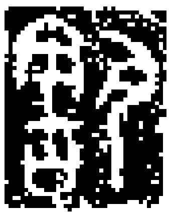


器

大𣪘
賓睽⿰害丮章



蓋

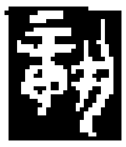


器

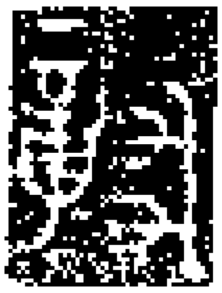
大𣪘
大賓豕⿰害丮章

⿰害丮字从丮从害，高田忠周釋搳。說文「搳，擖也。从手，害聲」。朱氏駿聲云：「擖，刮也。」舌搳也。廣雅釋詁二「擖，搳也」。如銘言搳爲割，亦同聲通假。（古籀篇五十四第四十一葉）按說文三篇「丮，持也。象手有所丮據也」。諧聲字以手表義者亦或更易以丮，若揚字从手，金文作𩰫，是其證。高田氏以之說聲義無誤。大𣪘銘「賓豕⿰害丮章、馬兩，賓睽⿰害丮章、帛束」，兩⿰害丮字孫詒讓讀爲訊。（古籀餘論卷三第三十一葉）徐中舒作其說曰：「錫爲錫予，賓侈已長上一節之兩而致，自亦有錫予之意。賞之受兼有授受二意也。詩酌云：『是用大介，我龍寵受之。』大介、大錫予之意，故下文云『寵受之』。尚書多方云『惟其大介賚爾』，介賚同義，故連文。又詩『介爾景福』『介爾昭明』『介以繁祉』之介，亦有錫予之意。」（中央研究院歷史語言研究所集刊第六本一分金文嘏辭釋例）于省吾讀⿰害丮章爲介璋，云：詩七月「以介眉壽」，金文介通作匄，或作割，無叀鼎「用割眉壽」備，故多父盤「受害福」，即介福，謂元福也。是介匄割害字通之證。爾雅釋詁

介，大也。詩崧高「錫爾介圭」，箋「圭長尺二寸謂之介」。是璋之言介璋，猶圭之言介圭也（雙劍誃古文雜釋第下四葉釋戟章）。[illegible]害介同聲，孫詒讓已先言之（古籀餘論卷上十四葉多父盤）。案唐韻介讀古拜切，見母祭部；潰胡對切，匣母至部。祭至韻近，牙音見溪兩紐在諧聲字中往往與喉音曉匣兩紐混諧，集韻去聲十六怪：欬或作[illegible]，是其證。綜觀諸說，聲訓俱說得通，張氏有首創之功，徐于踵武前修，亦足嘉也。

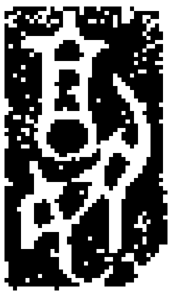


庚嬴鼎
賜貝⿰韋丸

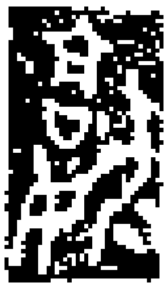


伯⿰韋丸父鼎
伯⿰韋丸父作寶鼎

郭沫若曰，而庚嬴鼎文于貝下更綴以⿰韋丸字，字从韋聲，假為環，韋⿰韋丸即瓚璋矣。（兩周金文辭大系考釋第四丹葉）



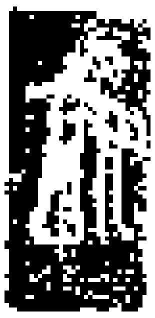
盂



盂

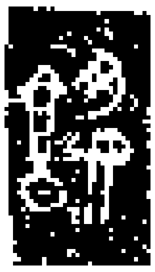
句剝設 句

剝作⿱孰女簋



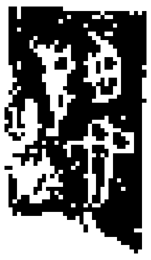
句釋⿱孰女戕

于口虢威口



句釋余⿱孰女口

于戒口口武



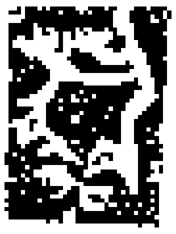
句釋

余

知口口⿱孰女

国敢諱

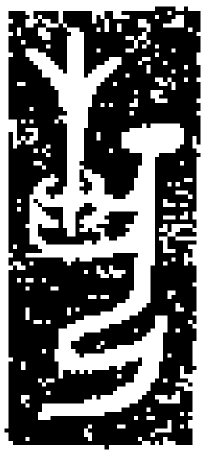
⿱孰女為孰之繁文，加女旁，與丮埶作⿱埶女同例。說文三篇「孰，食飪也。从丮𦎫。易曰：孰飪。」



令鼎　王大耤

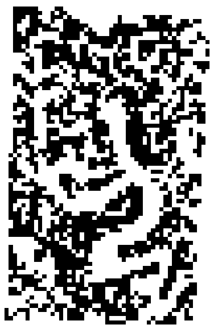
農于諆田餳

高鴻縉曰：按此字原倚𠃓（古耒字）畫人持之而耕之形，由文生意，故託以寄耕田之耕，動詞。甲文前七·一五·三片「[illegible]字作[illegible]是也。周人加昔為音符，如令鼎「王大耤農于諆田」，載盧「命女作司土，管司耤田」是也。後人用字亦通叚以代借，秦人另造耕以代耤，耕行而耤少用矣。後又有睎字。（中國字例二篇）

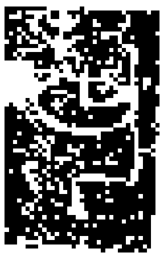


[illegible]父辛彝

[illegible]父辛



一



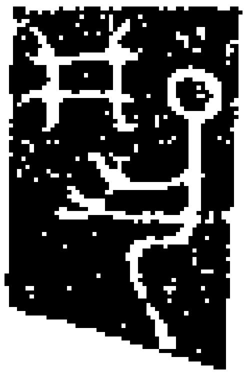
二

[illegible]父辛彝

[illegible]作父

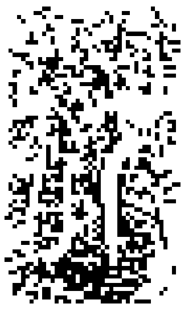
辛尊

彝



[illegible]父丁彝

[illegible]父丁

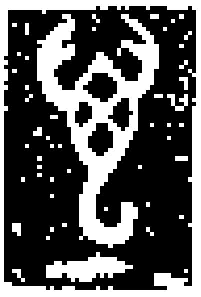


[illegible]斗宁壶

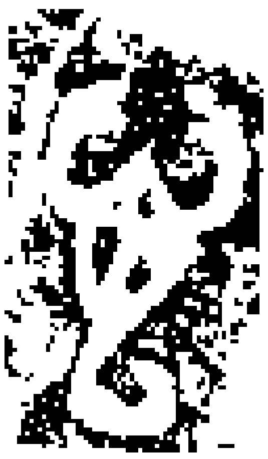
斗宁之[illegible]壶

[illegible]

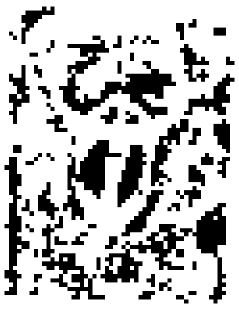
萬



癸萬觚
癸萬

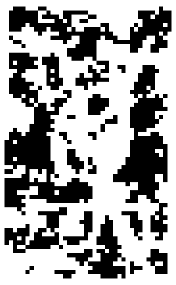


盖



器

萬文乙觶
萬文乙



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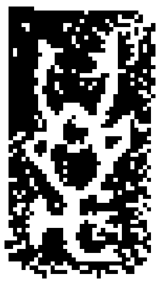

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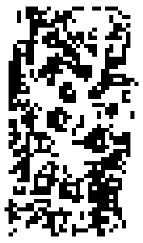

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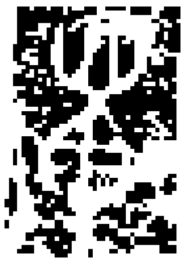

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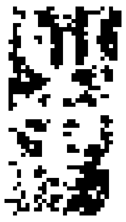

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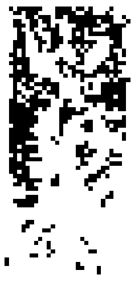

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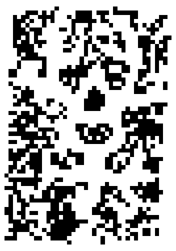

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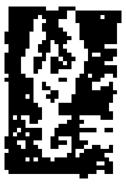

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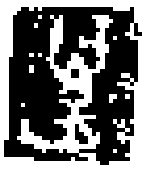

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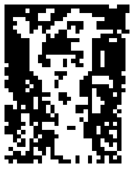

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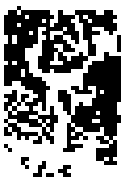

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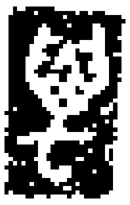

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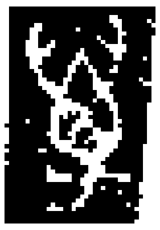

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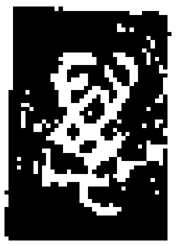

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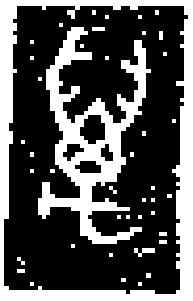

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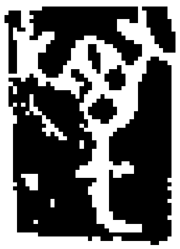

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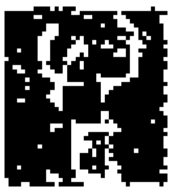

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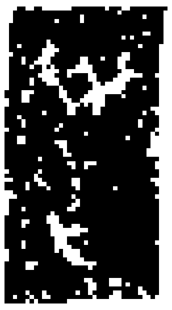

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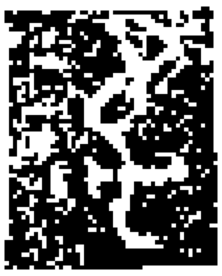

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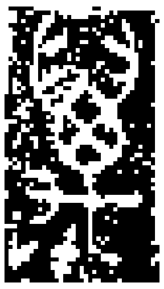

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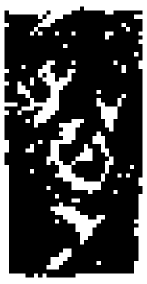

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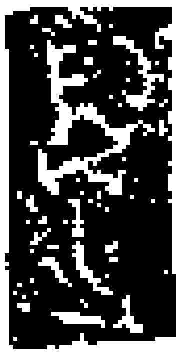

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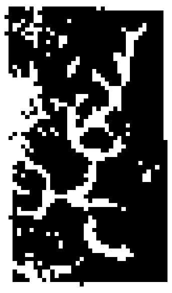

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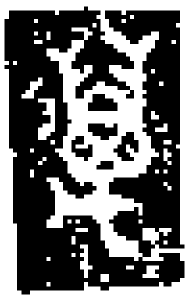

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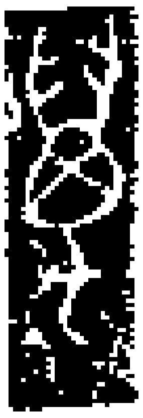

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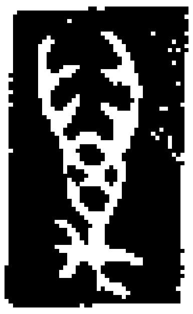

獻伯鬲 其萬

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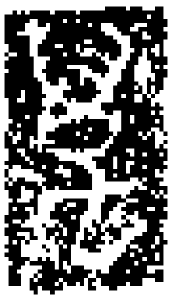

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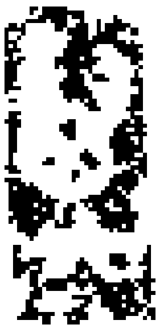

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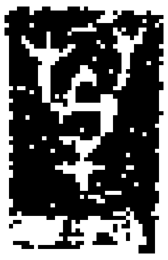

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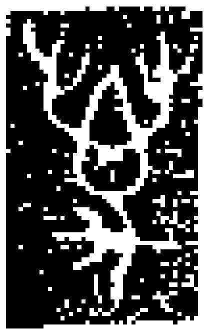

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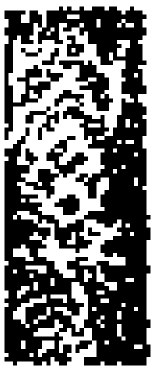

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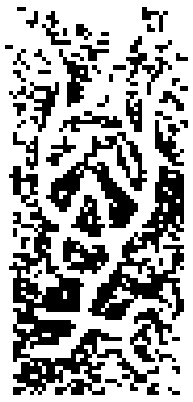

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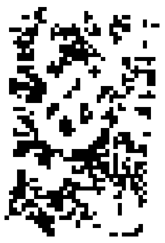

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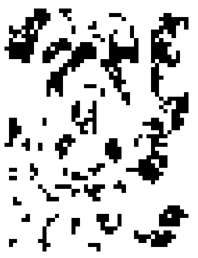

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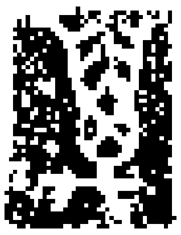

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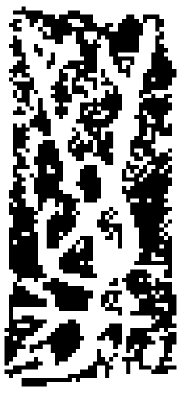

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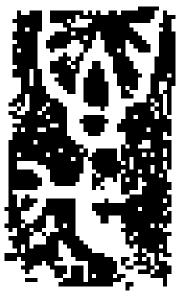

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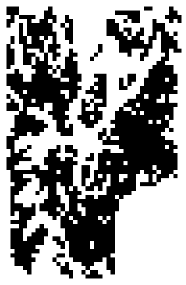

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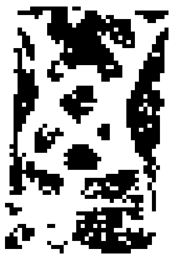

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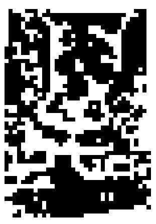

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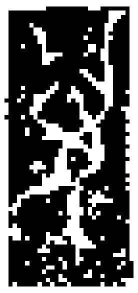
王伯
姜鬲

其萬年



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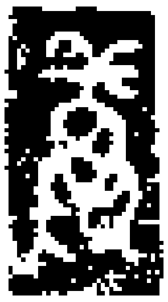

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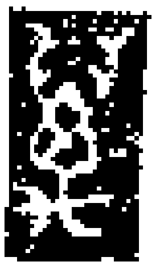

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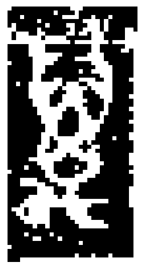

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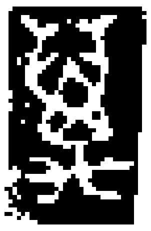

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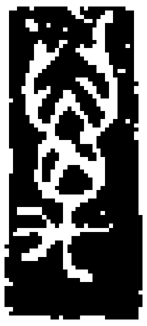

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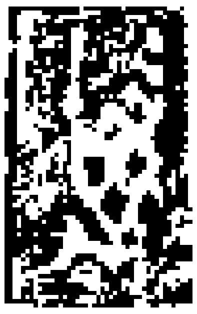

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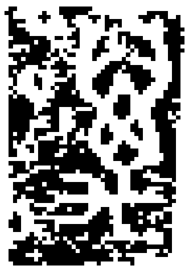

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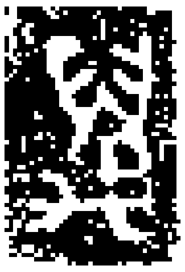

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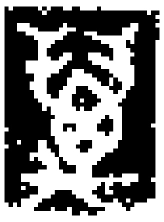

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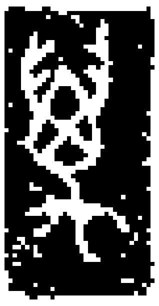

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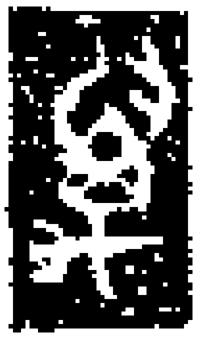

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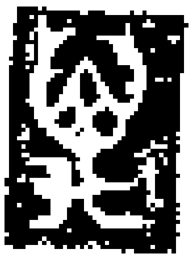

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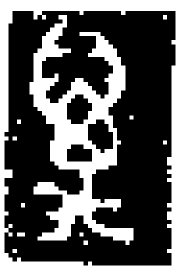

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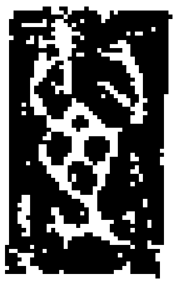

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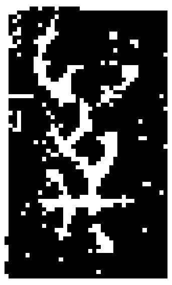

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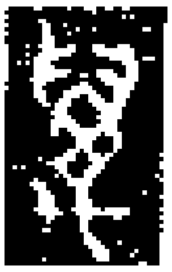

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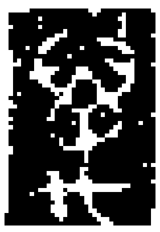

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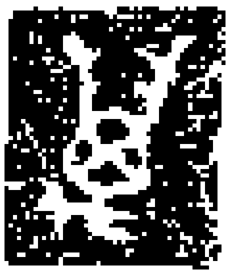

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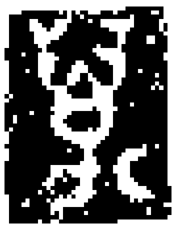

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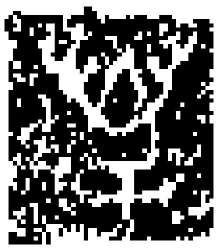

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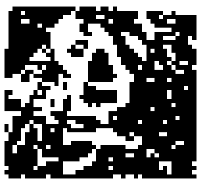

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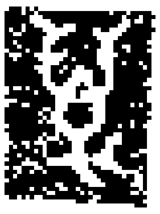
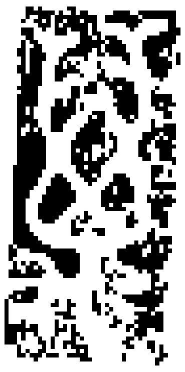


器二

曾伯文𣪘
其萬年



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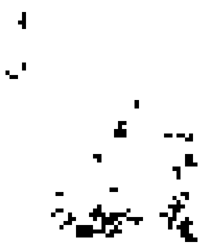

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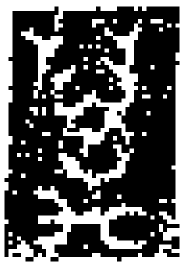

内伯多父𣪘
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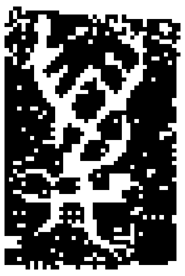
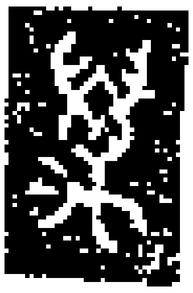


大師小
子壺

其萬年



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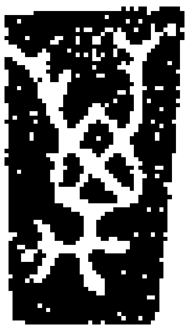

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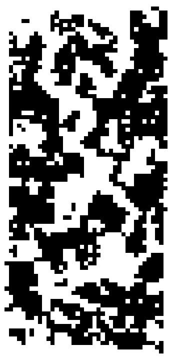

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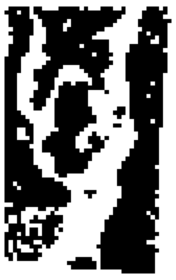

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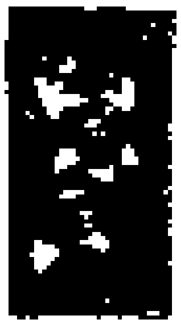

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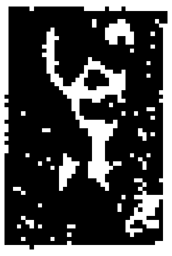

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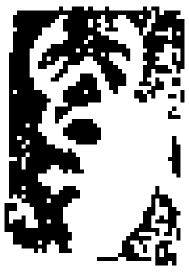

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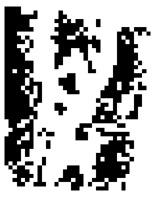

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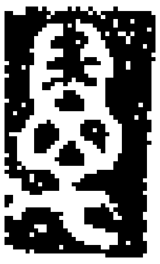

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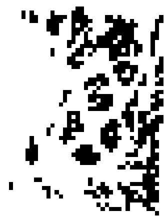

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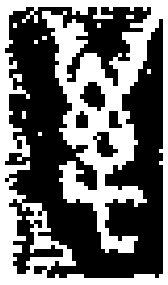

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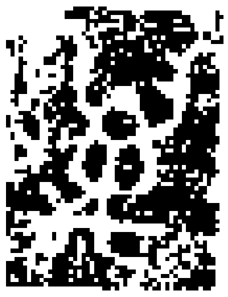

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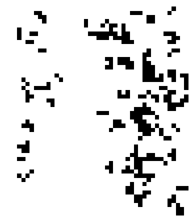

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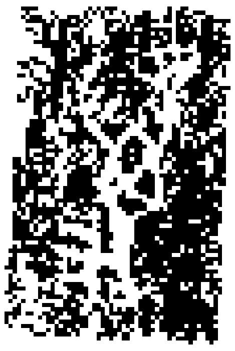

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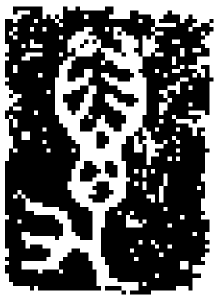

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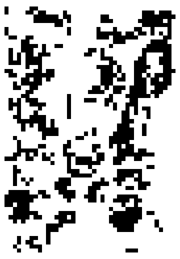

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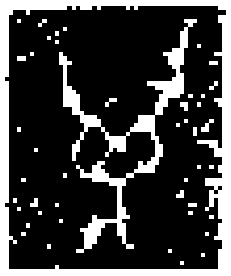

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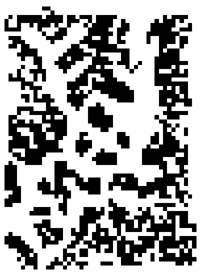

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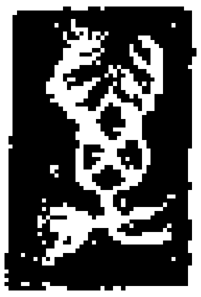

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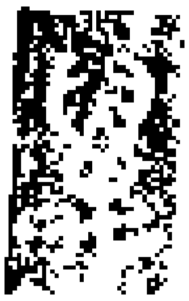

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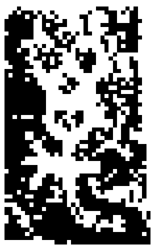

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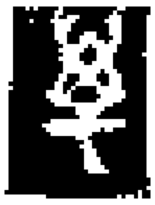

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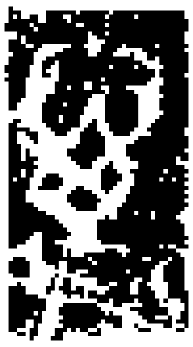

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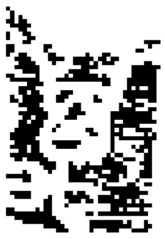

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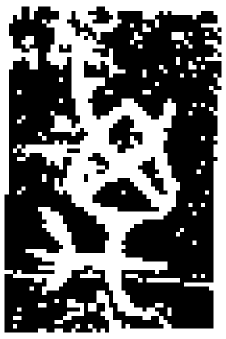

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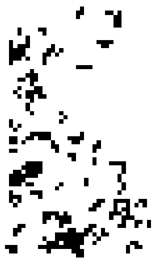

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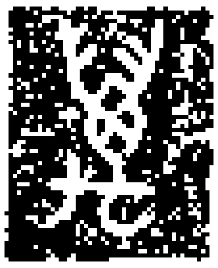

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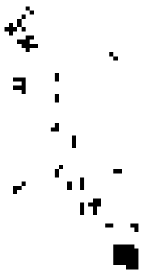

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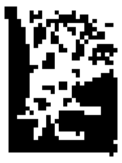

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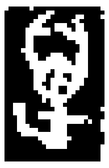

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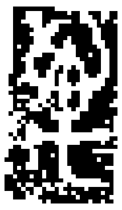

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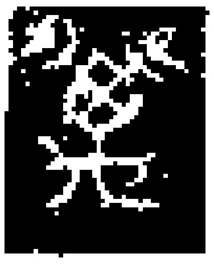

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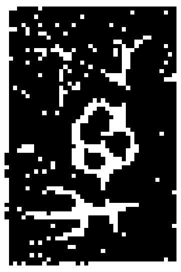

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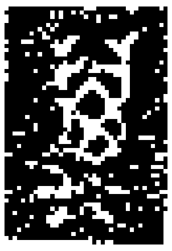

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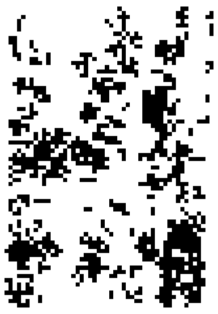

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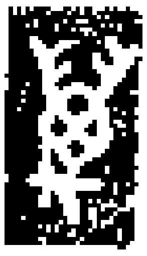

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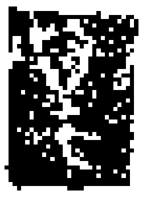

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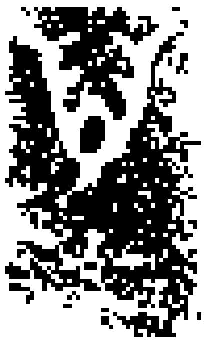

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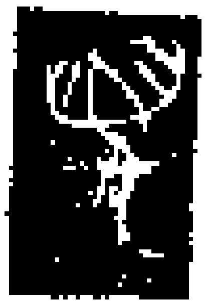

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陳侯因資鐘
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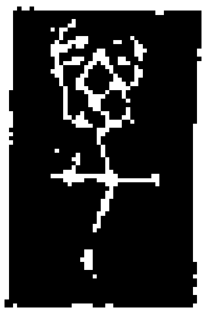

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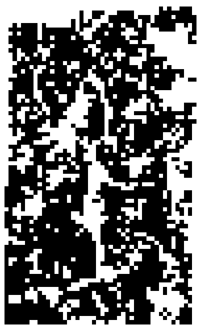

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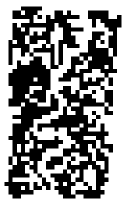

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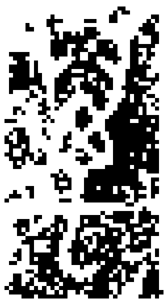

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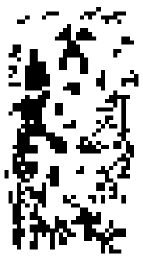

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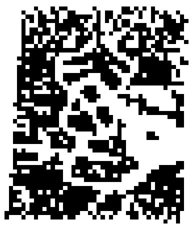

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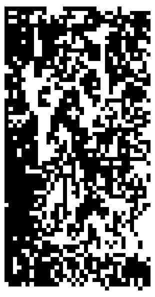

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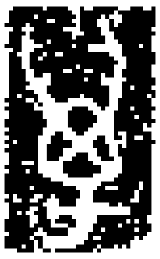

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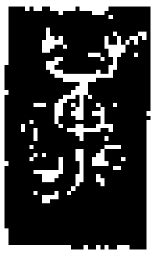

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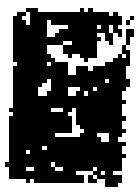

二

其次句鑃
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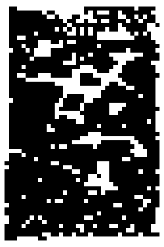

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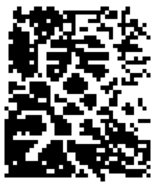

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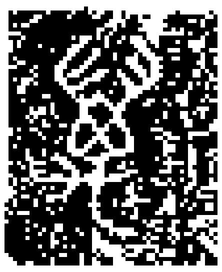

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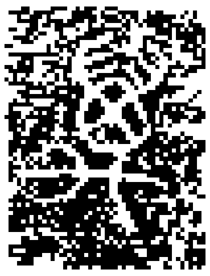

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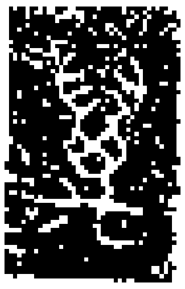

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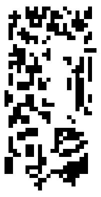

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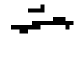

四

平鐘

萬年
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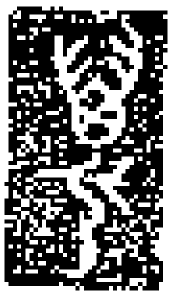

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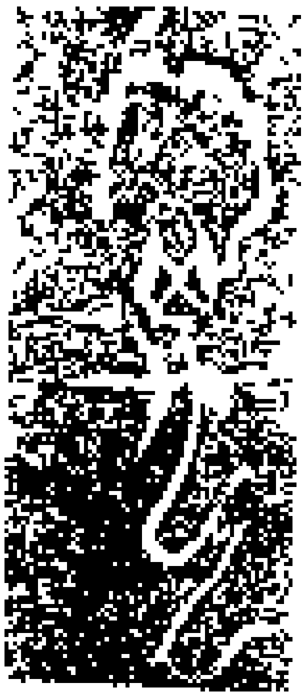

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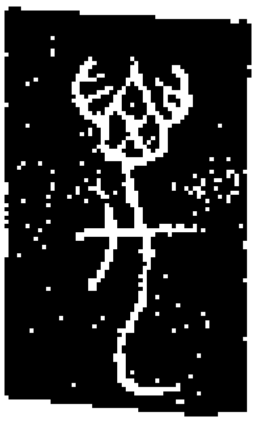
諆



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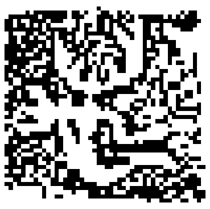

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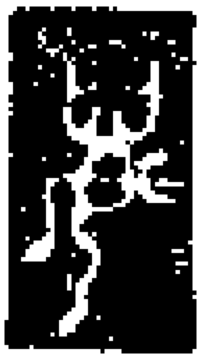
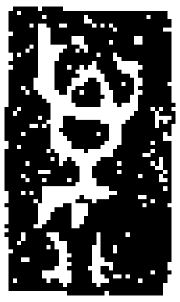


嵒

鄀大
宰簠

萬年
無其



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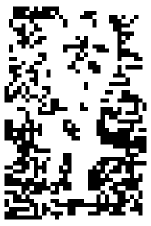

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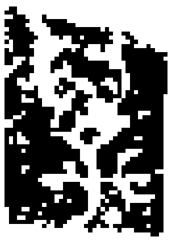
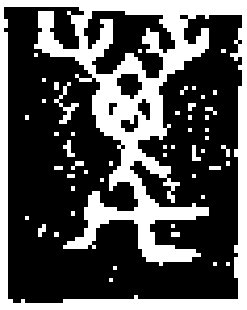


冀宄

設萬
年無疆



陳侯簠
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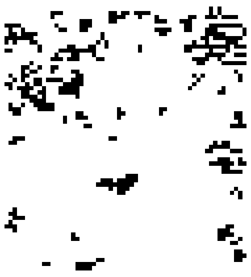

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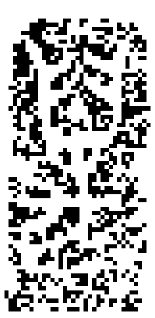

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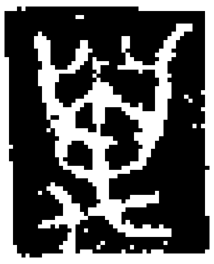

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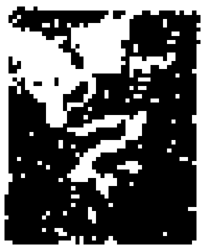

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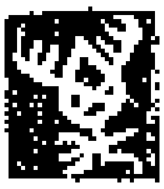

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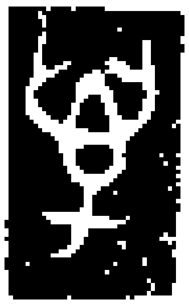

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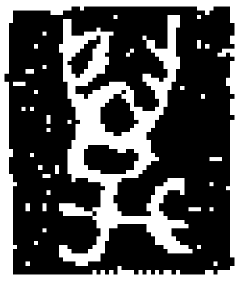

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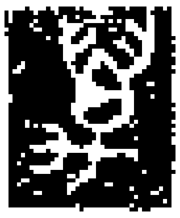

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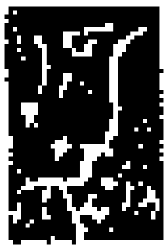

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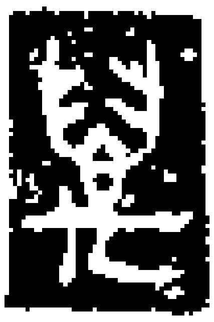

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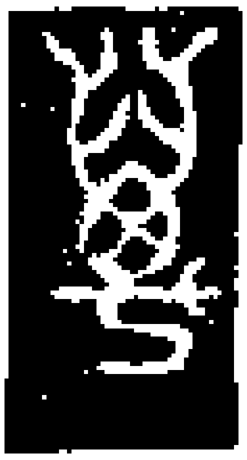

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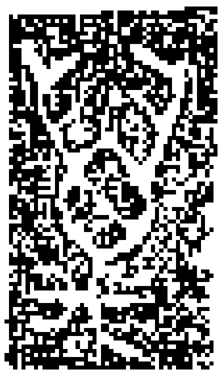

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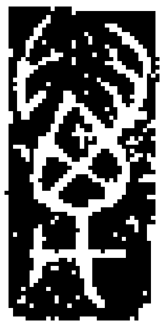

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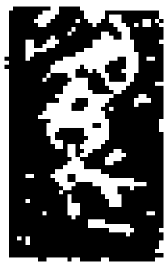

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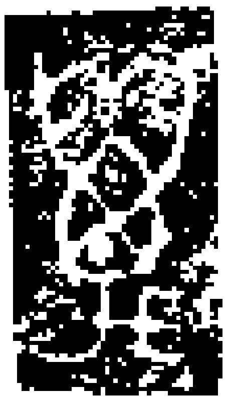

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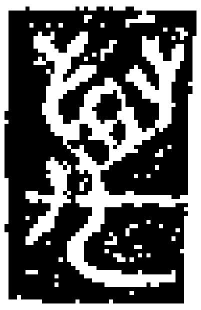

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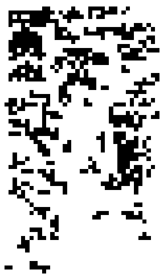

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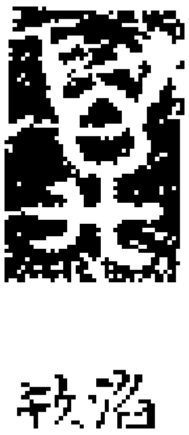

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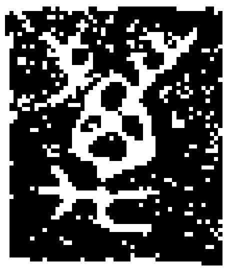

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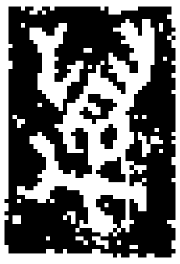

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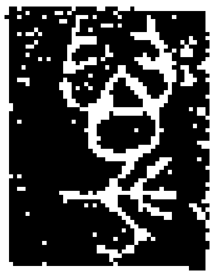

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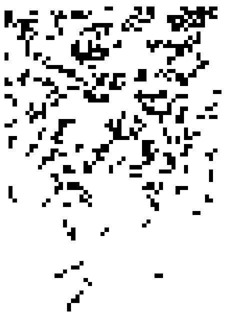

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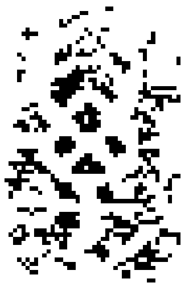

叔戴

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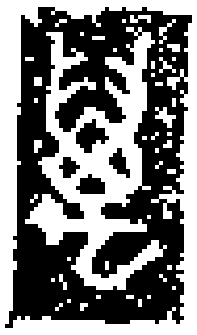

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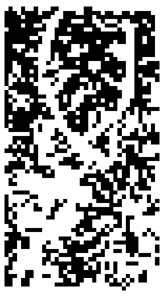

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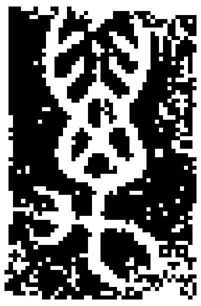

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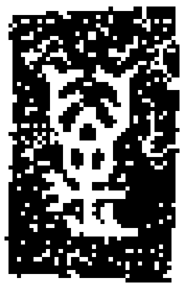

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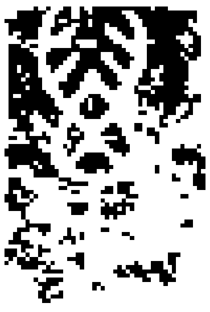

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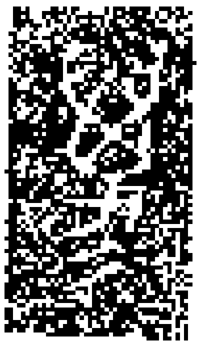

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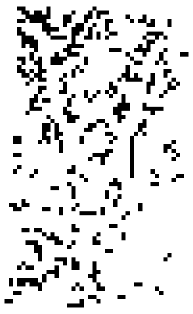

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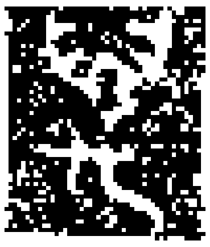

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萬年
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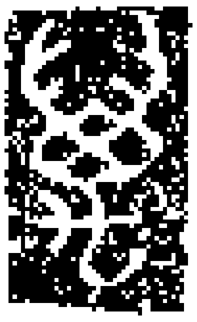

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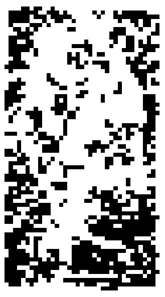

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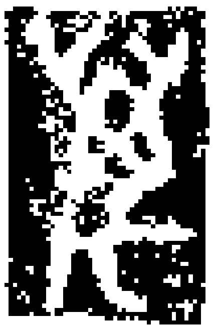

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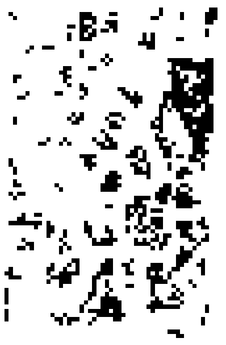

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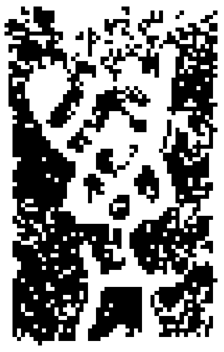

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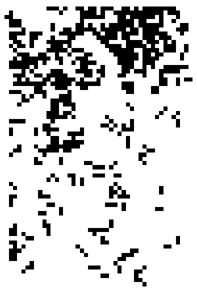

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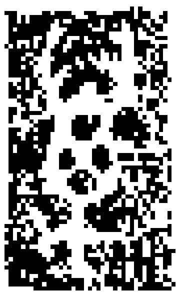

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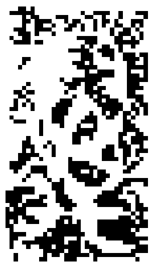

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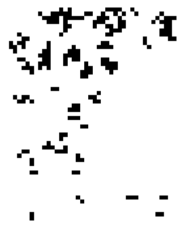

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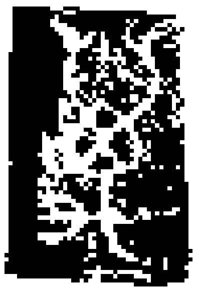

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伊

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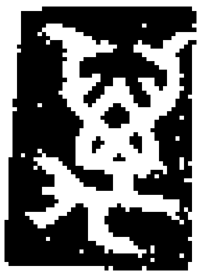

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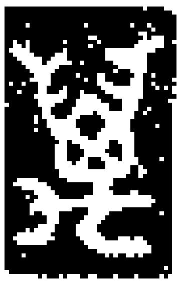

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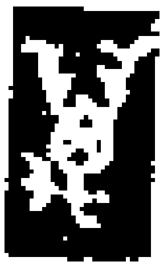

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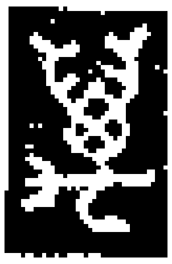

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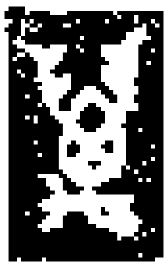

盖四

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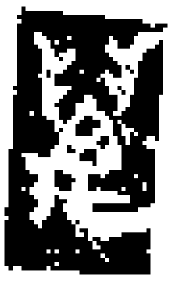

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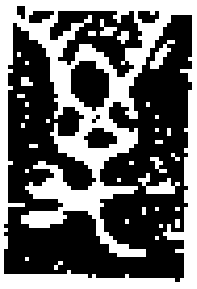

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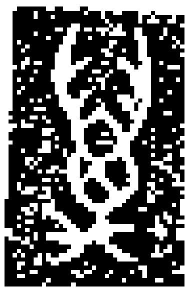
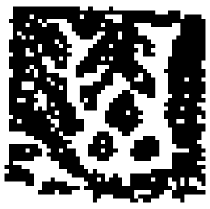


遹鼎其眉壽萬年



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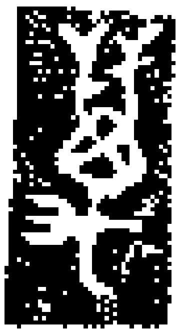

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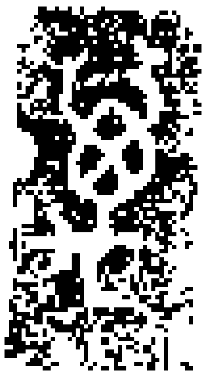

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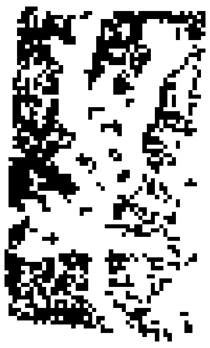
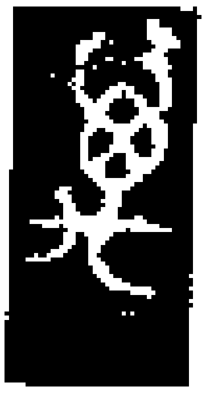


滕侯匜其眉壽萬年



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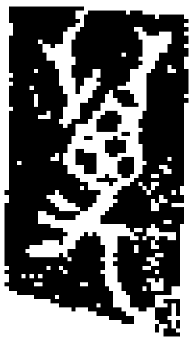

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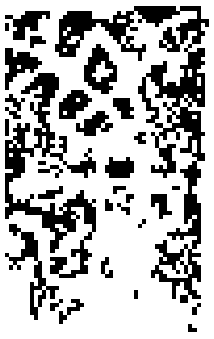

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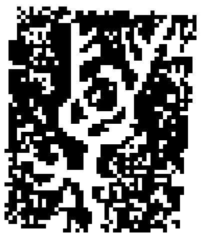

賣敲父鼎
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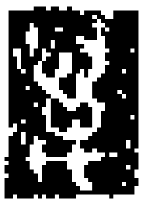
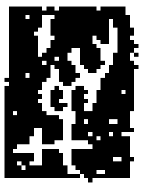


器一



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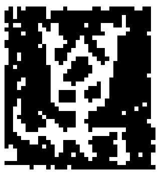

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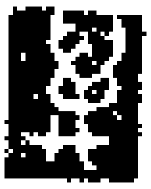
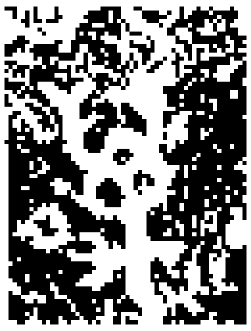


蓋四

壽毁
媿

氏其眉壽
萬年用



杞伯鼎 其
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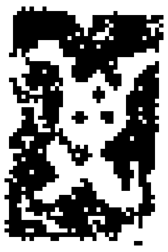

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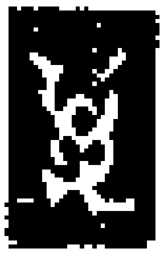

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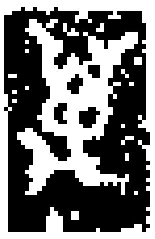

器

叡其
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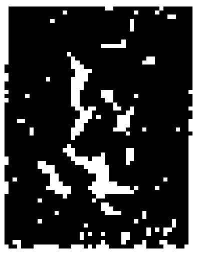

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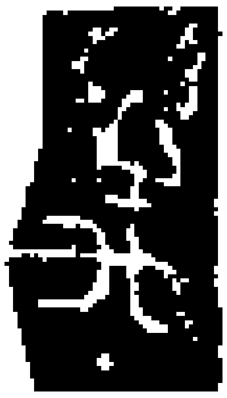

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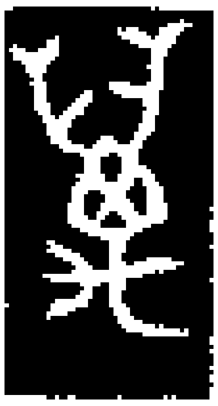

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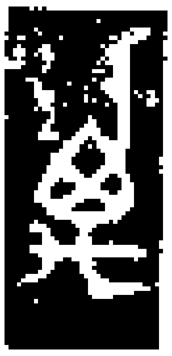

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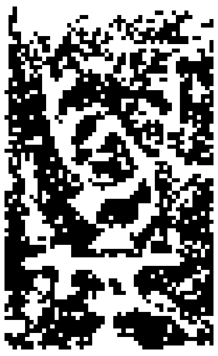

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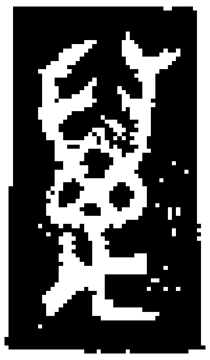

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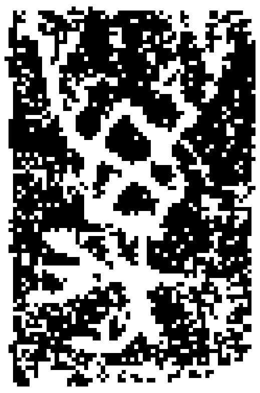

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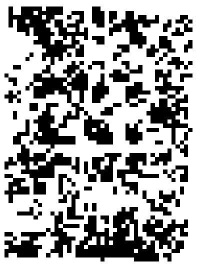

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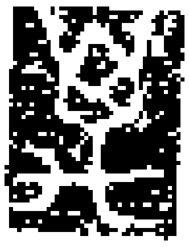

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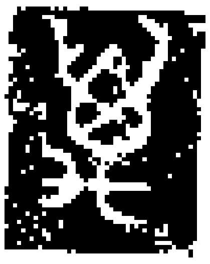

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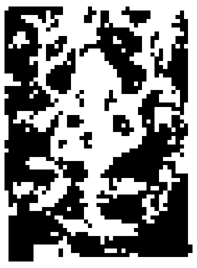

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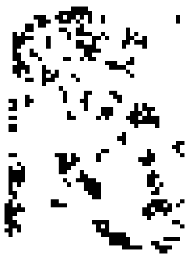

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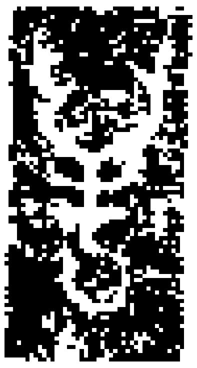

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其萬年
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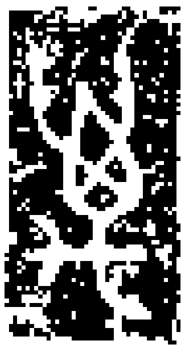

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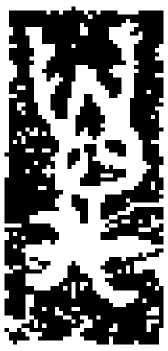

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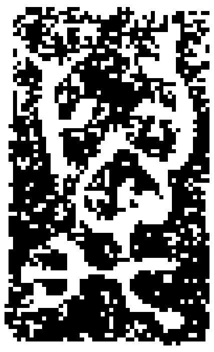

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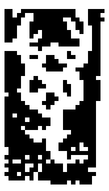

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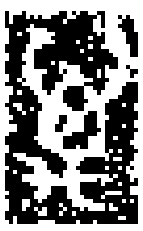

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年寶
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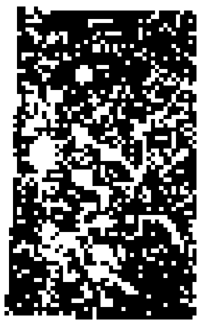

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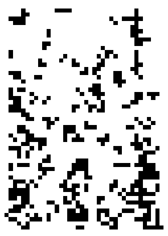

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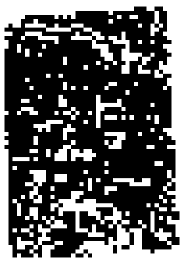

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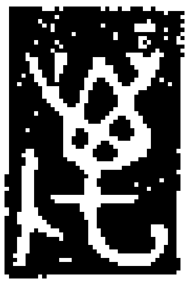

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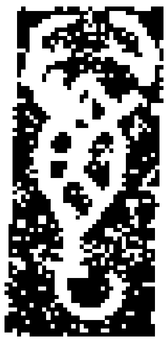

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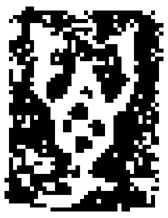

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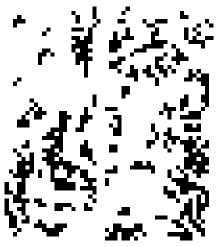

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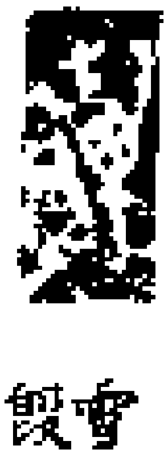

曾姬
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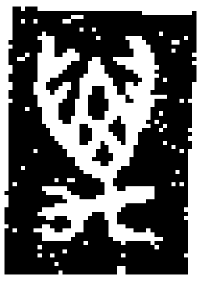

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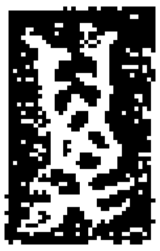

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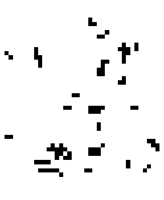

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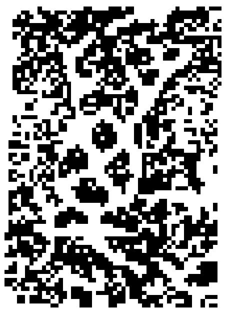

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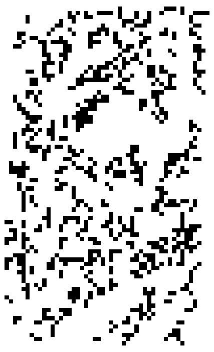

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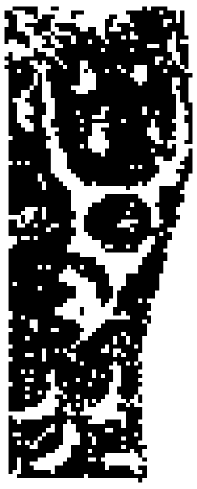

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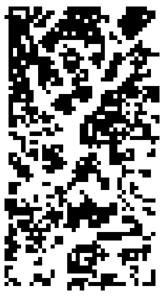

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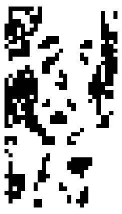

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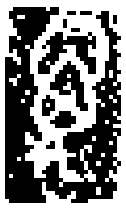

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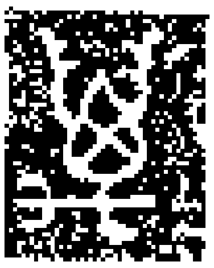

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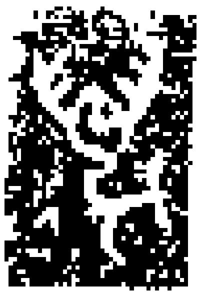

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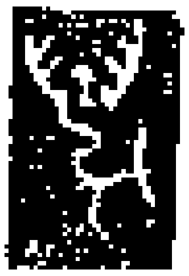

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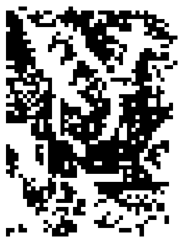

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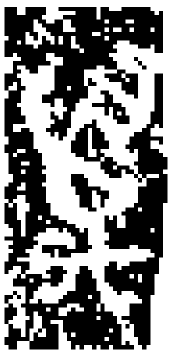

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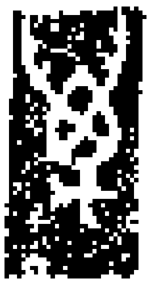

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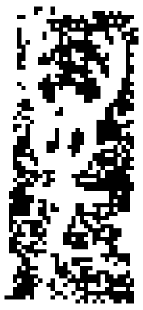

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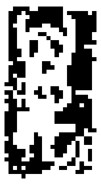

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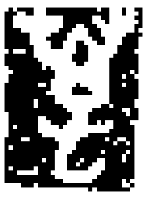

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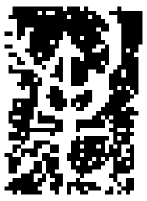

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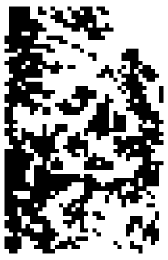

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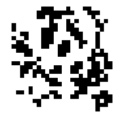

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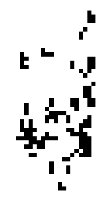

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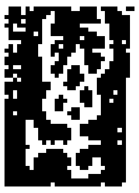

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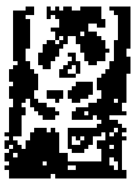

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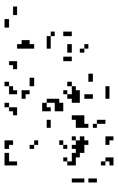

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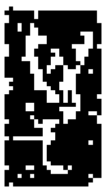

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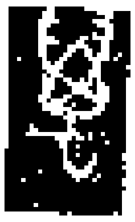

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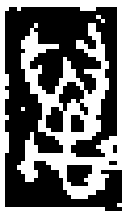

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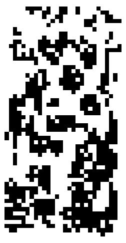

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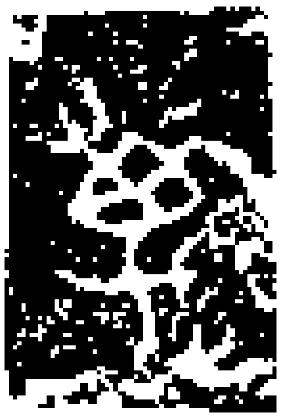

蓋

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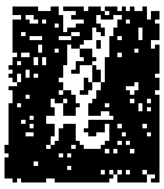
萬子孫永用享



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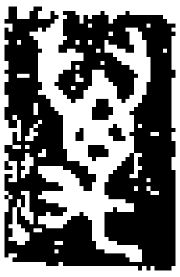

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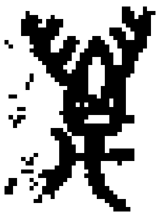

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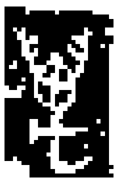

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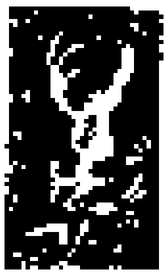

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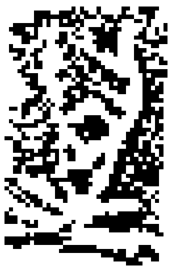

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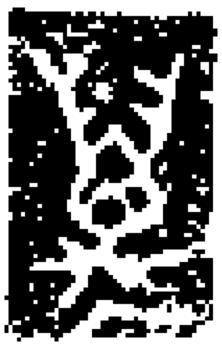

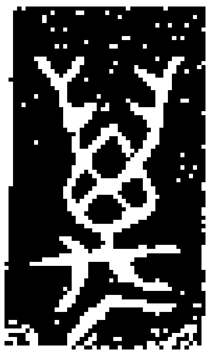

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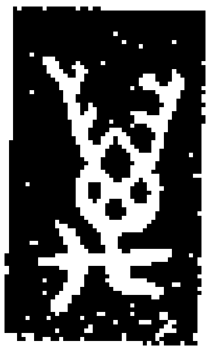
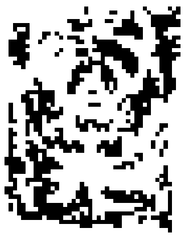


器二

齊侯毁其萬年永保用



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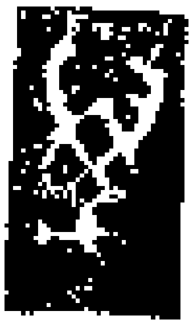

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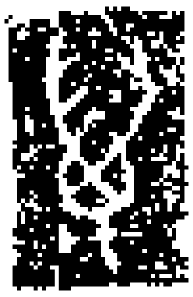

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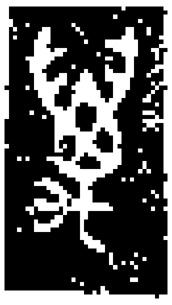
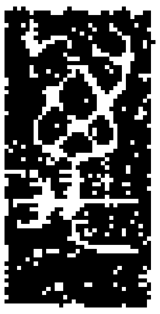
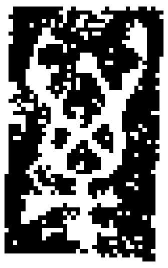


盉一

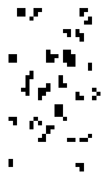


器一



器二

杜伯盨其萬年永寶用



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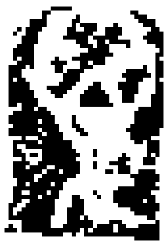

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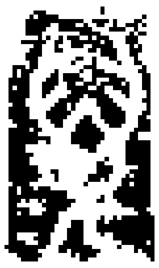
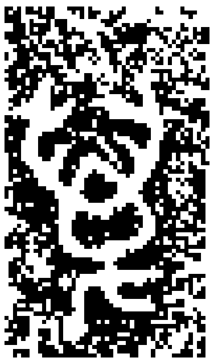


器

陳侯壺



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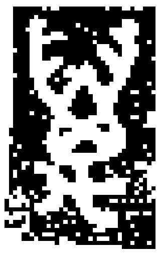
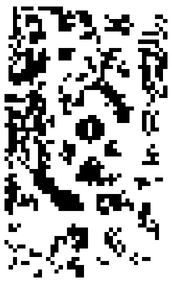
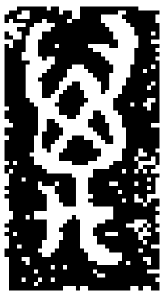


王白姜壺其萬年永寶用



叔男父匜其萬年永寶用



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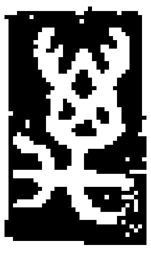

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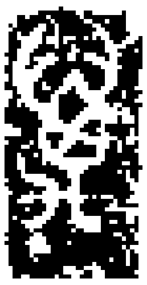
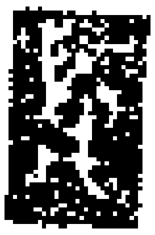
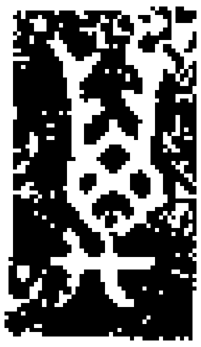


器二

叔霝父毁　其
萬年永寶用



窒叔鬲　其
萬年永寶用



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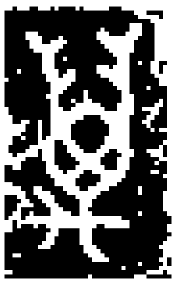
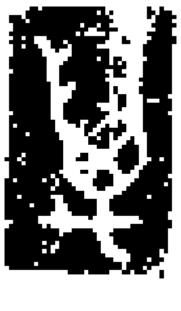


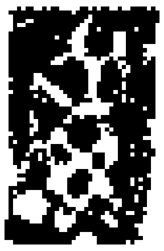
五

中五父毁　其
萬年永寶用

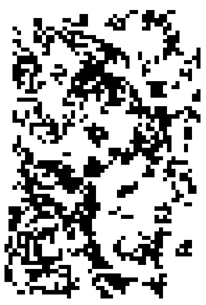


虢叔大父鼎
其萬年永

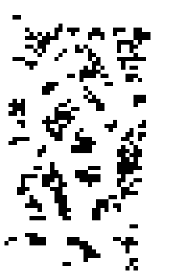
寶用



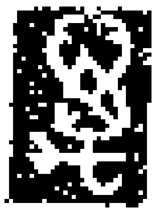
蔡侯鼎　其
萬年永寶用



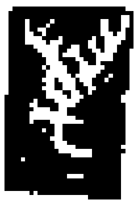
魯宰駟父鬲
其萬年永寶用



裘衛
鼎



衛盉　衛其
萬年永寶用



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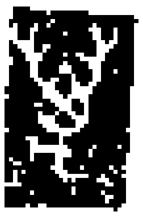

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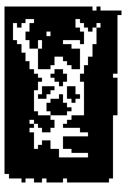
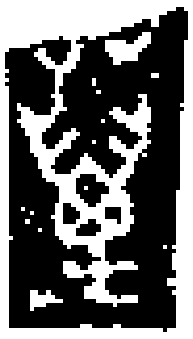
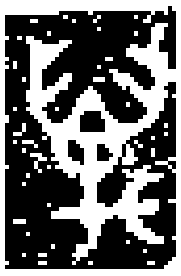


兔毁
色

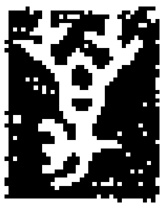
其萬年
永寶用



鄭公諴簠　用
賜眉壽萬年

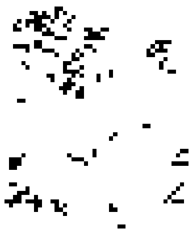


楊飲生毁　用
賜眉壽萬年

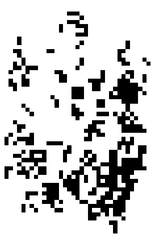


盨

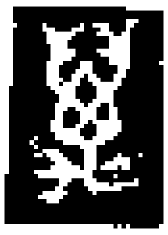
（怡其父盨用賜眉壽萬年）



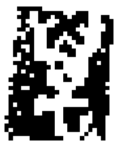
（公孫寤壺用祈眉壽萬年）



（者尚余卑盤用祈眉壽萬年）



（魯壺魯用匄萬年眉壽）



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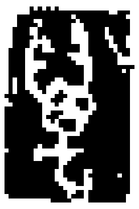
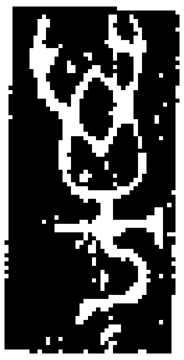
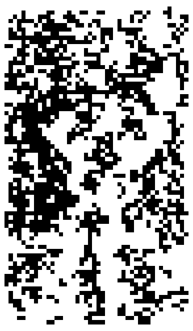


器

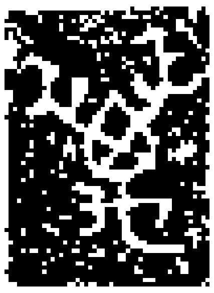
（師遽彝用匄萬年亡疆）

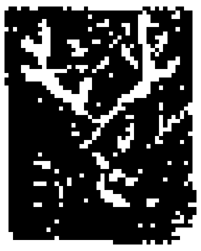


（隮弔南其眉壽萬年無疆）



（兮甲盤其眉壽萬年無疆）





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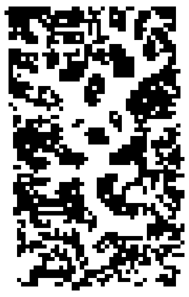

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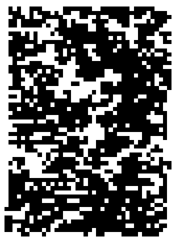

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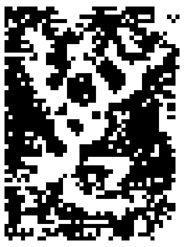
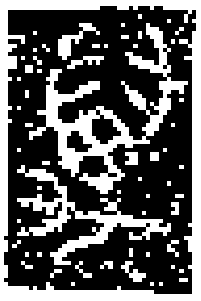
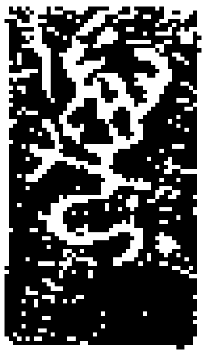


器三

（厚氏元𠤳其眉壽萬年無疆）

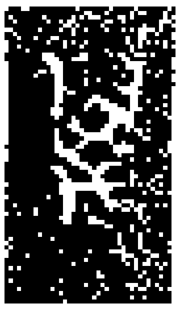


器



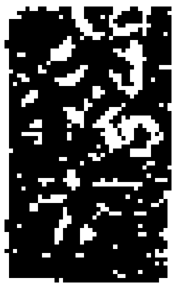
盨

（考叔𢉖父簠其眉壽萬年無疆）

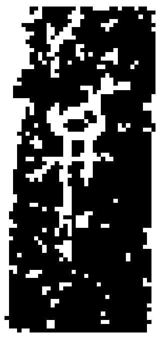


齊縈姬之嫢盤 其眉壽萬年無疆

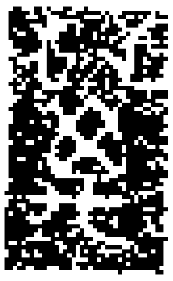
魯大司徒匜 其眉壽萬年無疆



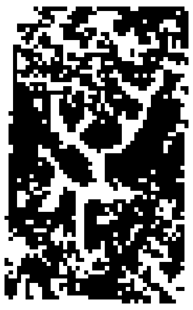
翏生盨 其萬年眉壽實



公孫班鐘 其萬年眉壽□□

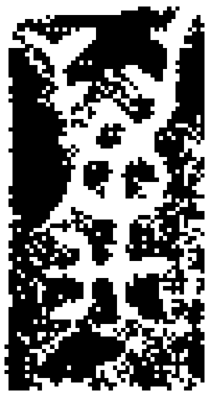


鑄子盨 萬年眉壽永寶用

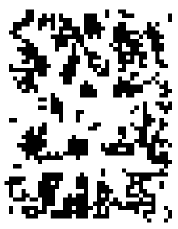


一

鼄□白鼎 其萬年眉壽無疆

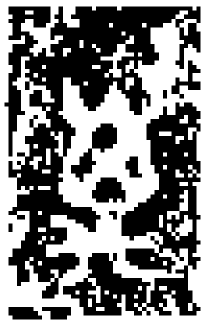


邿伯祀鼎 其萬年眉壽無疆

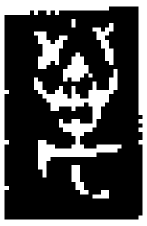


二

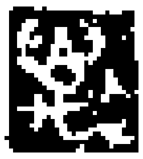
南宮乎鐘 天子其萬年眉壽



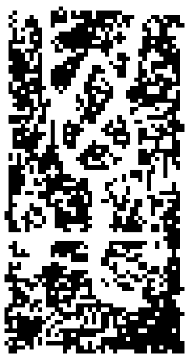
大克鼎 天子其萬年無疆



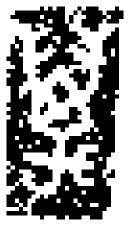
異仲壺 匄三壽懿德萬年



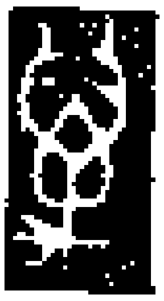
盠駒尊 則萬年保我萬宗



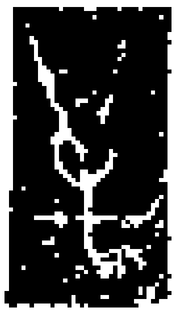
魯司徒中齊盤 其萬年永寶用享



殳季良父壺 其萬年霝冬難老

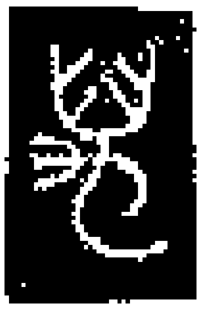


昆疕王鐘 其萬年子孫永寶

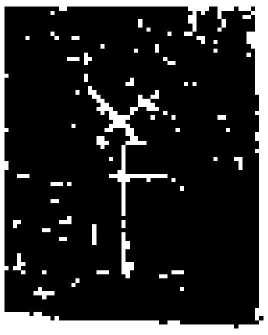


秦洹

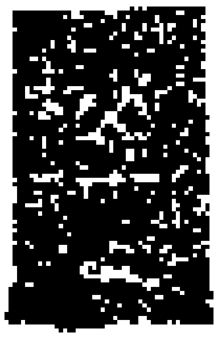
殷 其萬年子孫寶用



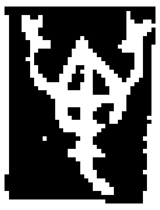
邾公鈺鐘本（愙齋）楊君霝君以萬年



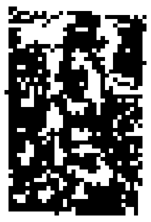
綸鎛 世萬至於辝孫子



綸鎛 用祈侯氏永命萬年

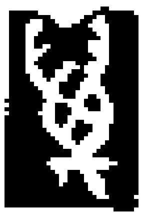


小臣宅殷 其萬年用鄉王出入

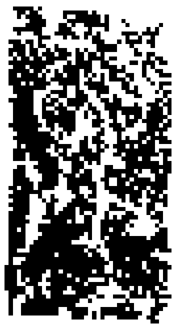


白譽殷

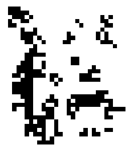
[illegible]其萬年寶用鄉孝



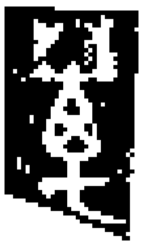
豆閉殷 萬年永寶用于宗室



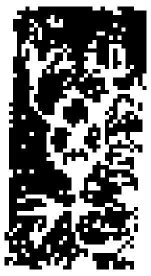
鉦鍼 余處此南疆萬世之外

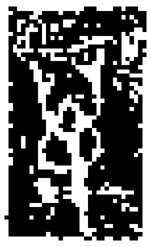


戜方鼎 丂乎戜萬年辟事天子



縣妃殷 我不能不眔縣伯萬年保





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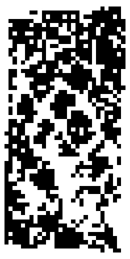
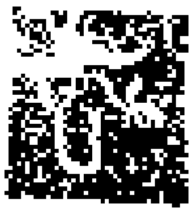
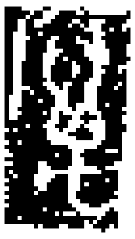


三

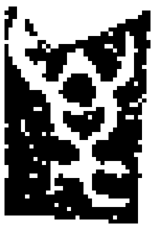
士父鐘　士父
其眔□□萬年



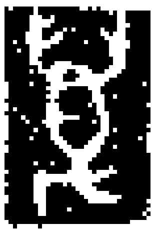
書也缶　䜌書之
子孫萬世是寶



內史龏鼎　內史
龏朕天君其萬年

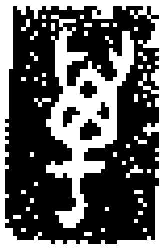


盂一

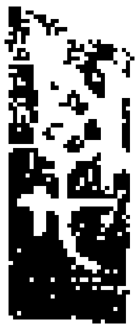


壽一

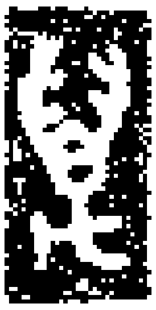
肆𣪘　萬年以
享孫子寶用



静𣪘　子=孫=
其萬年用

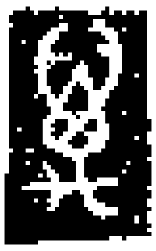


軍𣪘　其子=
孫=萬年永用

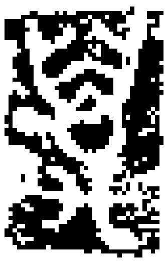


中歲
𣪘

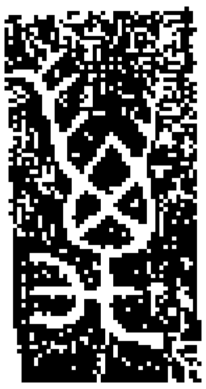
其萬年子=
孫=永用



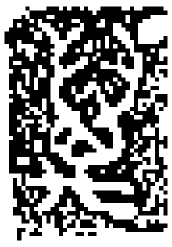
邰白達𣪘　其萬
年孫=子=其永用



鑄叔皮父𣪘　子=
孫=寶皇萬年永用



單遣　其萬
年子=孫=用之



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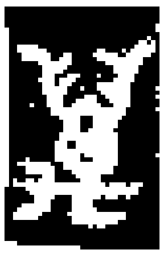

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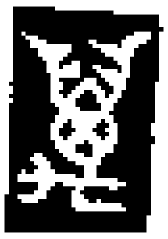

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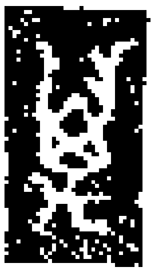

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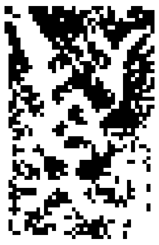
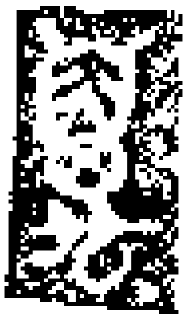


器五

頌殷



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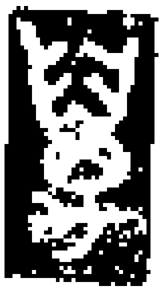
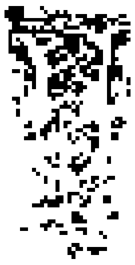
頌鼎



蓋一

頌壺　頌其萬年眉壽無疆



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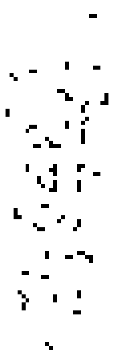
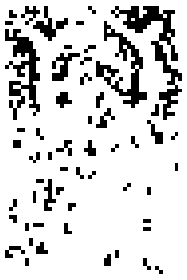


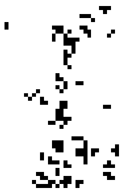
二

番昶伯者君鼎　其萬年子孫永寶

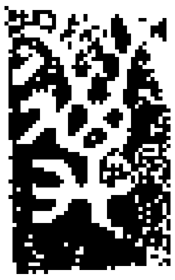
用



叔㝬父匜　其萬年子孫永寶用



盠駒尊　其萬年世子孫永寶之



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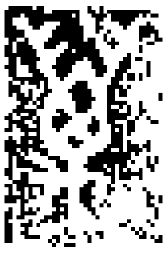
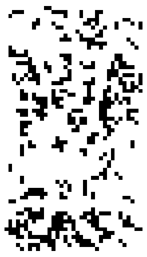
椒伯車父鼎

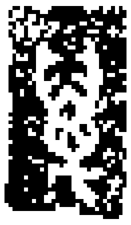


蓋

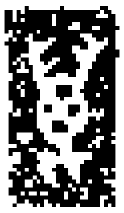


器

椒車父殷　其萬年子孫永寶

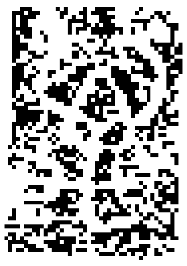


蓋



器

史宴殷　其萬年子孫永寶



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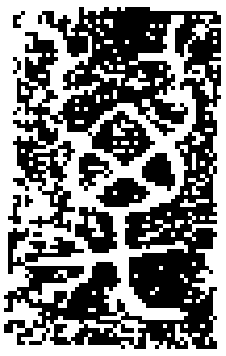
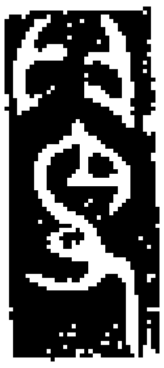
中殷父鼎　其萬年子孫

寶用

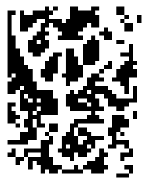


魯白大父殷　其萬年眉壽永寶用

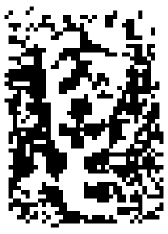
□□殷　其萬年子孫寶用



羿殷　其萬年子孫寶

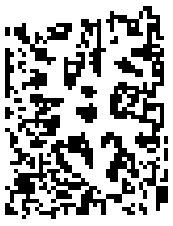


富鼎　富萬年子孫寶



師艅殷　天子

其萬年眉壽黃耇



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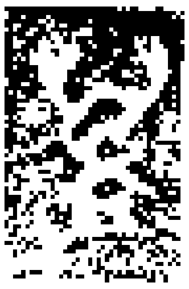

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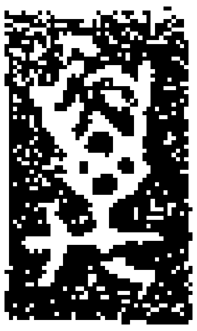
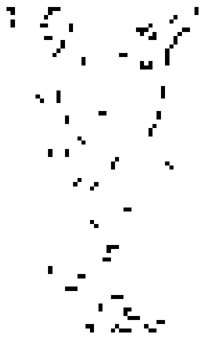
洹子孟姜壺　用祈眉壽萬年無疆



𥂴季鼎　子孫其眉壽萬年



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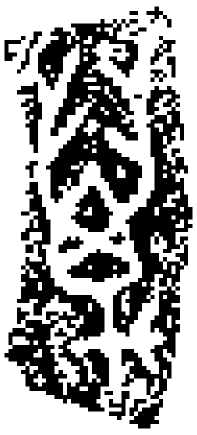
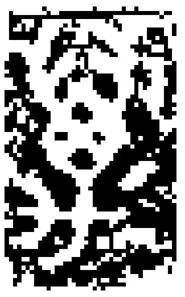


𪓑來隹鬲　萬壽眉其年無疆用

静叔鼎　其萬年眉壽永寶用



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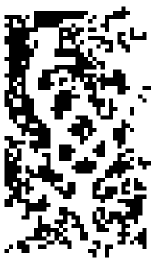
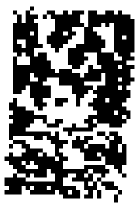
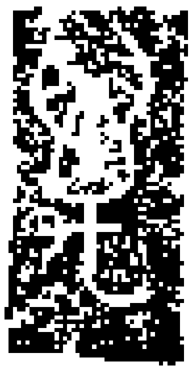


翔毁　其萬年子孫永寶用

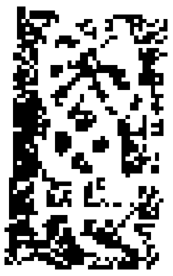


寒姒鼎

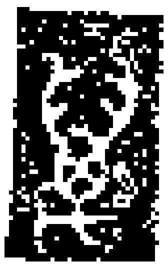
其萬年子孫永寶用



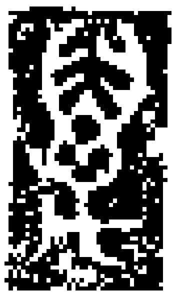
姬寰鼎　其萬年子孫永寶用



盨一

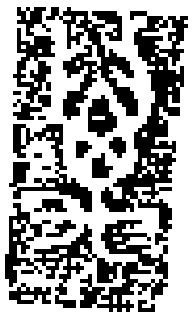


器一

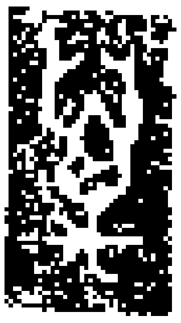


器二

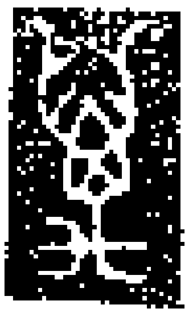
害叔毁　其萬年子孫永寶用



盨一



器一



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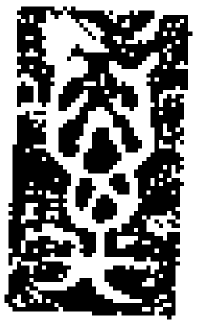

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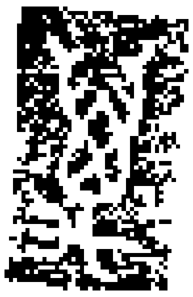

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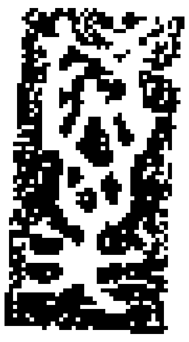

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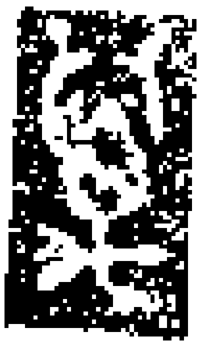
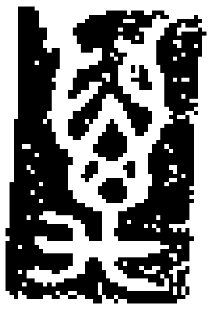
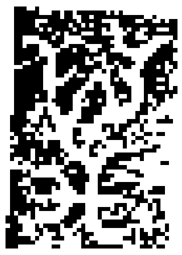


盨四

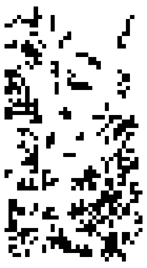


器四

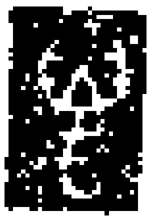


盂

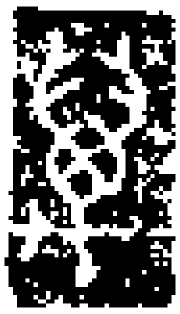
芎中毁　其萬年子孫永寶用



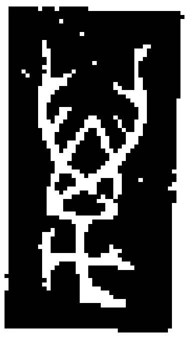
師寏父盤 其萬年子孫永寶用



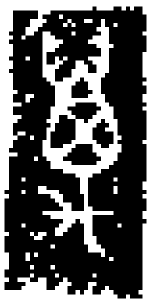
伯喬簋 其萬年子孫永寶用



伯公父盂 其萬年子孫永寶用



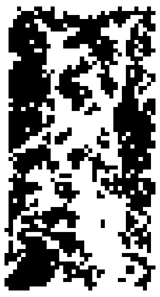
伯田父簋 其萬年子孫永寶用



盖

伯庶父盨 其萬年子孫永寶用

一



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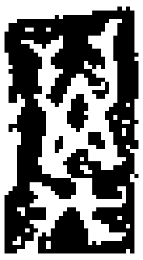
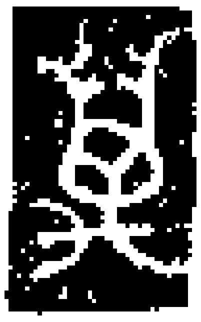
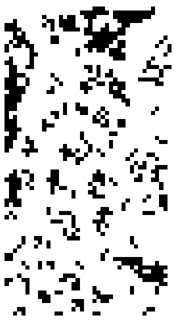


二

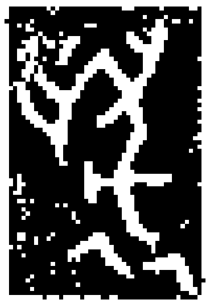
伯要父盨 其萬年子孫永寶用



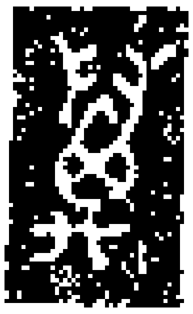
郑伯鬲 其萬年子孫永寶用



杜伯鬲 其萬年子孫永寶用



貼衍簋 其萬年子孫永寶用



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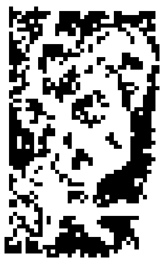

盖三

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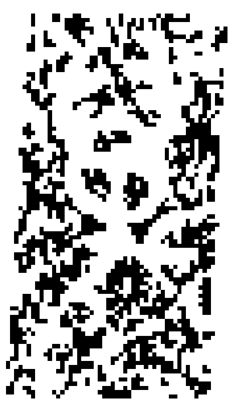

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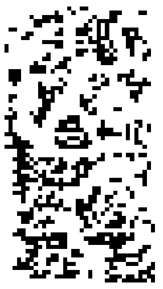

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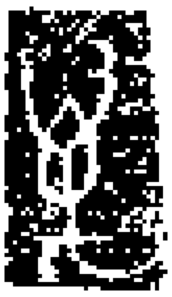

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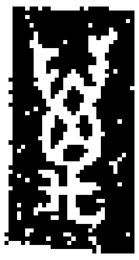
宮小子簋

其萬年子孫永寶用



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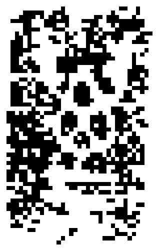

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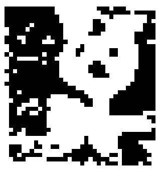
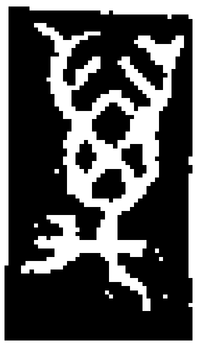
仲義父鑐　其萬年子孫永寶用



氏車父壺　其萬年子孫永寶用



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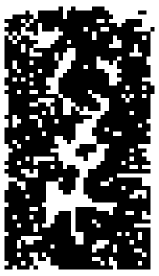
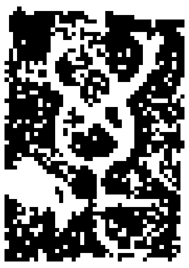


雔毋乙鼎　其萬年

子孫永寶用



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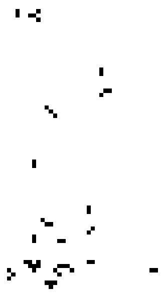

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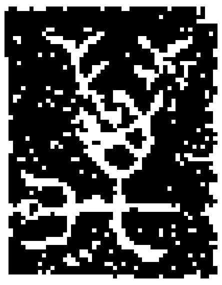
叔高父匜　其萬年子孫永寶用



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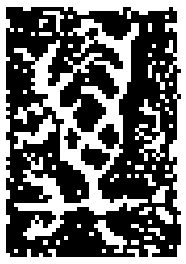

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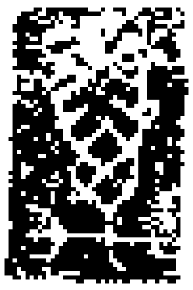

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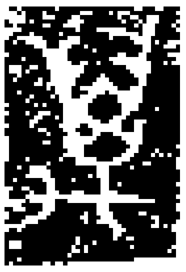

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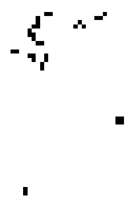
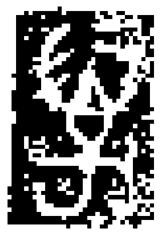
商丘叔簠　其萬年子孫永寶用



季良父盉　其萬年子孫永寶用

季宮父簠　其萬年子孫永寶用



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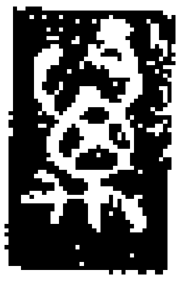
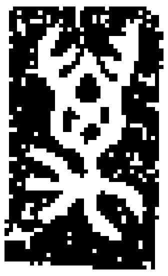
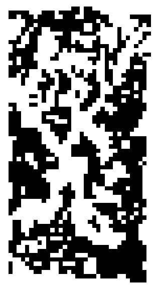


師麻孝叔鼎　其萬年子孫永寶用



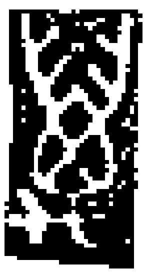
師麻孝叔簠　其萬年子孫永寶用

屖白魚父鼎　其萬年子孫永寶用



口口祖辛毀　其萬年子孫永寶用

光毀　光其萬年子孫永寶用



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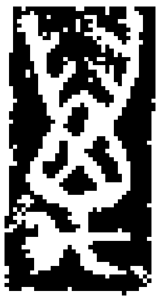

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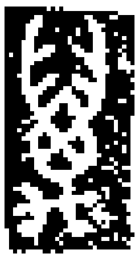

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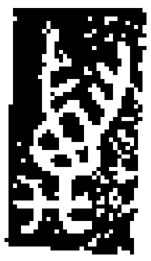
器二



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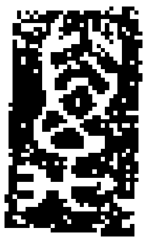

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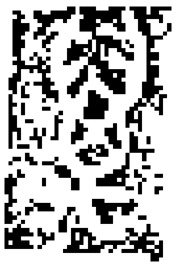
師酉毁 酉其萬年子孫永寶用



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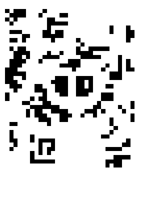
呂伯虎毁 其萬年子孫寶用



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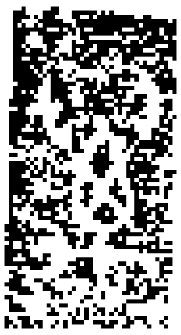
恒毁 其萬年世子孫虞寶用



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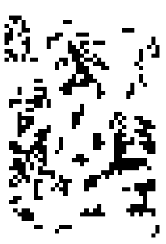
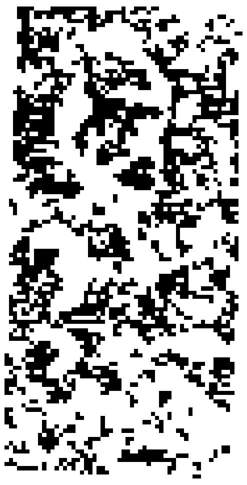


句向黄生匜

其萬年子孫永寶用之



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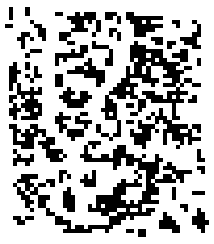
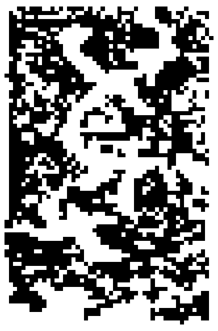


器

師趛盨

子孫其萬年永寶用



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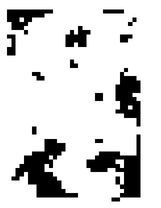

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禍毁 子孫其萬年永寶

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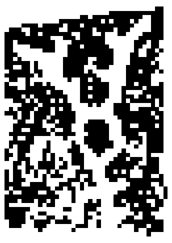

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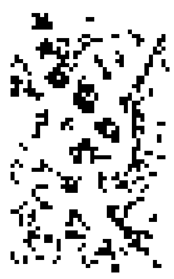

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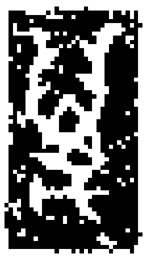

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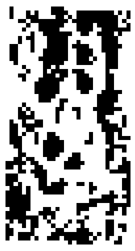
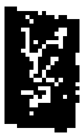


盖土

無㠱殷　無㠱其萬年子孫永寶用



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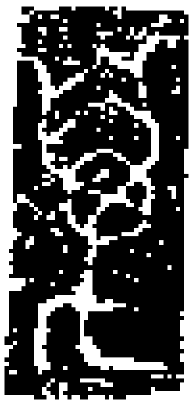
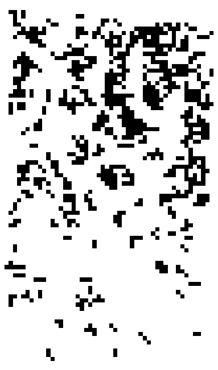


祀鼎



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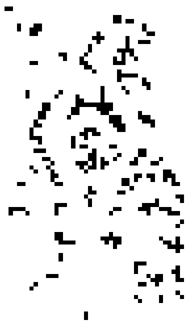

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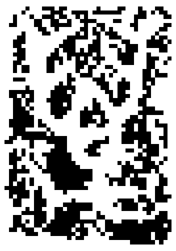

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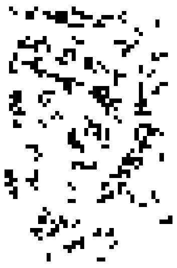
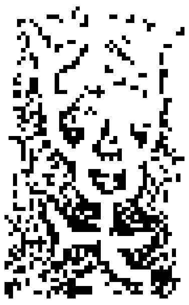


伯者君匜



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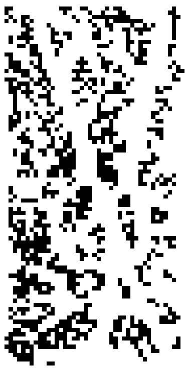

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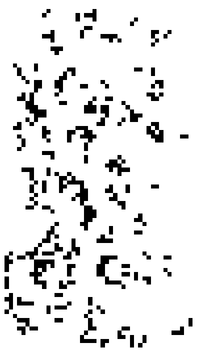

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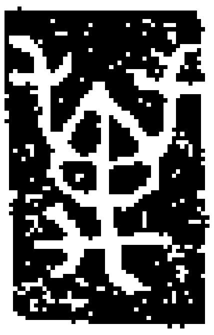

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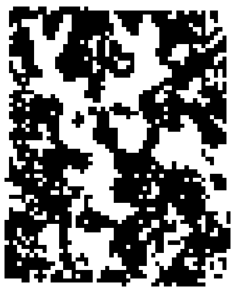
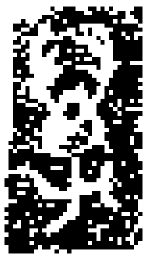
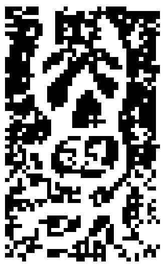


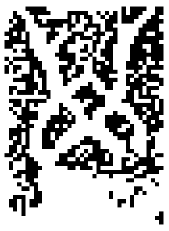
黃孝鼎　其萬年子孫永寶用享



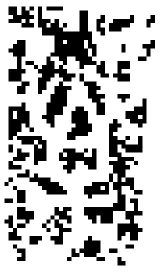
甾𦣻罍 其萬年子孫永寶用享



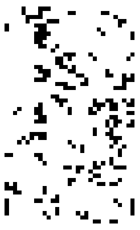
曾伯文毁 其萬年子孫永寶用享



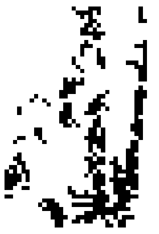
伯夏父鼎 其萬年子孫永寶用享



[illegible]樊盨 其萬年子孫永寶用享

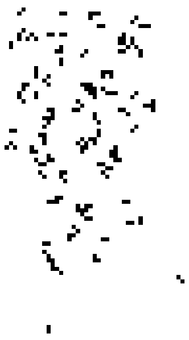


盂一

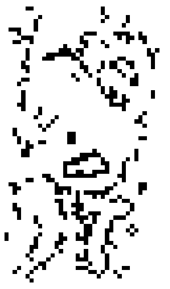


諾一

師寰毁 其萬年子孫永寶用享



伯盂 其萬年孫子永寶用享



君盉

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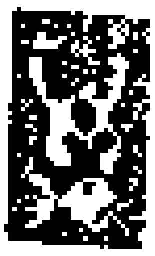
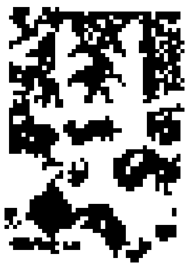
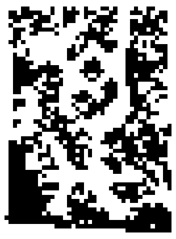


旅仲毁 其萬年子孫永用享孝

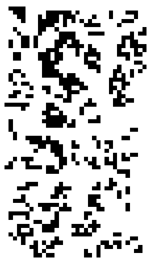


蘇伯原鼎 子孫其萬年永用

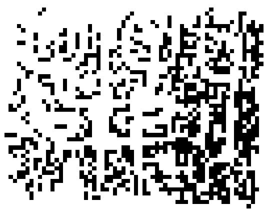
享



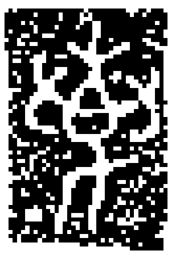
寶毁 子孫其萬年永寶用享



蘇口卜豆 子孫其萬年永寶用享

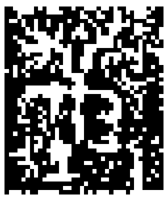


亞臣醽　眉壽萬年無疆



匽尊　戻萬年壽考黃耇

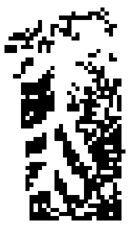
高鴻縉曰：「說文：『萬，蟲也。从厹，象形。』（無販切）又『禼，蟲也。从厹，象形。讀與偰同。𥜿，古文禼。』（私列切）」按萬字甲金文均象蠍形，不从厹（坖非文冥之文增厹系誤也）。周初始於其形加足，字自商周借為千萬之萬，春秋之乃加虫旁為意符，作蠆，而蠆字古又分化為禼，而後人又造蝎或蠍，於是蝎與蠍通行。而萬字亦少用為萬之本意，遂使古萬音變為蝎音，亦猶之害音之變為曷音也。（中國字例二篇四九至五〇頁）



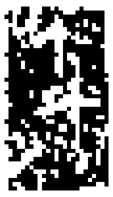
鄦公華鐘

其⿱萬土年無疆

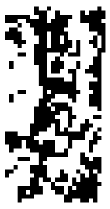
「⿱萬土年無疆」爲金文恆語，然⿱萬土字一般都作萬，此銘从萬从土，說文所無，當爲萬，



夷作肇壽
夷作



蔡侯鐘
蔡侯鎛



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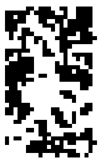
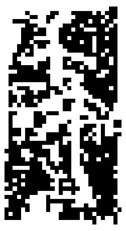
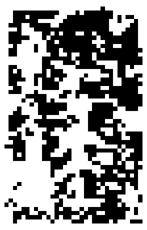


二

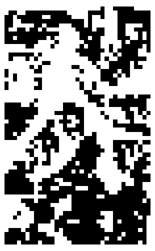


三

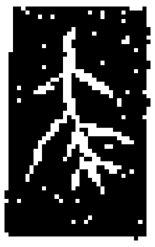
蔡侯鐘
蔡侯□曰



駒父盨
遣至于蔡



蔡侯鼎　蔡
侯作旅鼎



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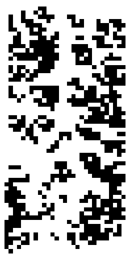
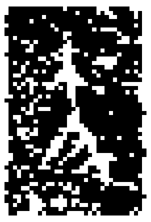
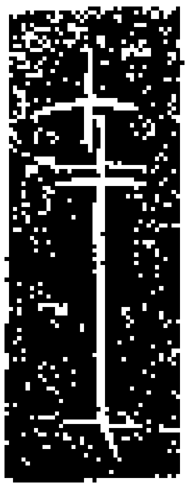


五

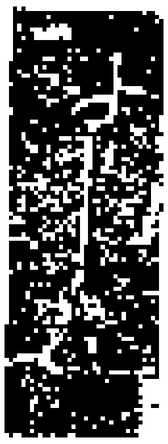
已白鐘　屋
眔蔡姬永寶



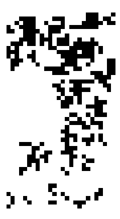
伯作蔡姬尊
伯作蔡姬宗彝



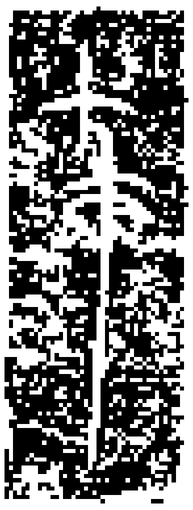
蔡侯朱缶
蔡侯朱之缶



蔡侯𪒠鑑
蔡侯𪒠之鑑

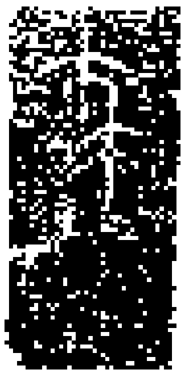


蔡侯鼎　蔡
侯𪒠之行鼎



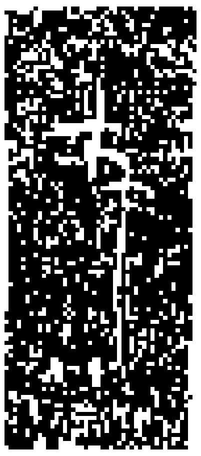
盂

蔡侯𪒠盤　蔡
侯𪒠之盥盤

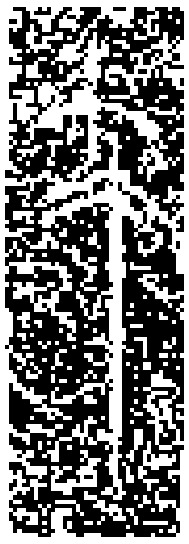


蔡
侯

古壺　蔡侯𩁹之飤壺



蔡侯𩁹鼎　蔡侯𩁹之飤鼎



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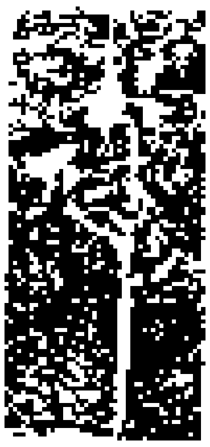
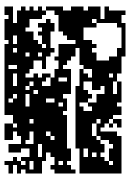
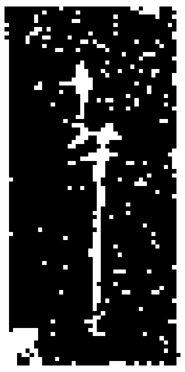


二

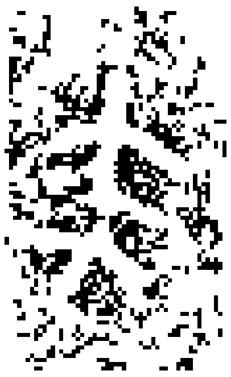
蔡侯𩁹簋　蔡侯𩁹之飤簋



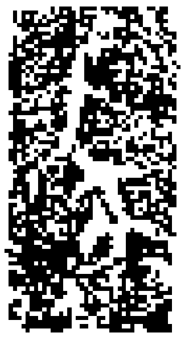
蔡侯鐘　蔡侯𩁹之行鐘



蔡侯𩁹殷　蔡侯𩁹之耑□

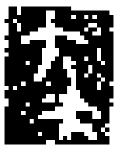


蔡侯匜　蔡侯作姬單盤匜

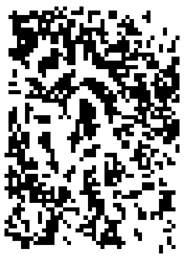


蔡□子匜　蔡□子

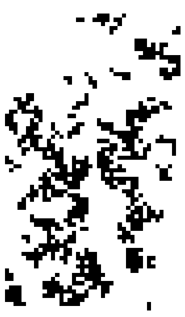
□作西壺



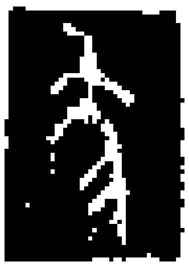
蔡大史鉚　蔡大史秦作其鉚



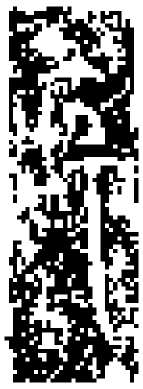
蔡子匜　蔡子□自作會匜



蔡公子義工簠　蔡公子義工造飤簠

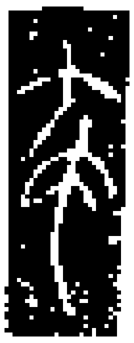


蔡姞簋　蔡姞作皇兄尹叔尊𩰫彝

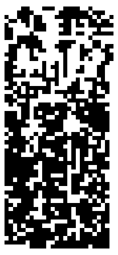


蔡侯　缶

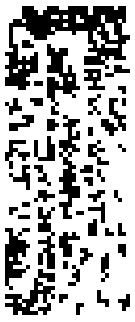
蔡侯龖作大
孟姬媵盥缶



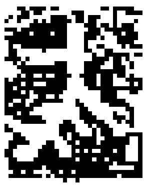
蔡大師鼎　蔡大師䵼
媵鄦叔姬可母飤繁



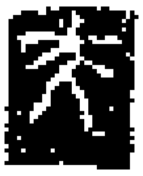
蔡公子從戈
蔡公子從之戈



蔡公子果戈
蔡公子果之戈

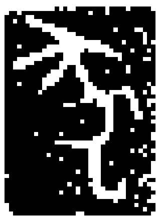


衛鼎
希律

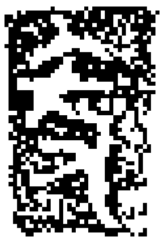


子禾子釜
子其事逸希

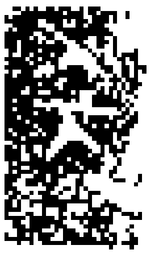
說文一篇「蔡，艸也。从艸祭聲。」按蔡金文作𡗜、柰等形，高鴻縉循許釋，謂即丰字，象艸散亂形，胡吉宣从之。方濬益、吳大澂釋尨，通作庬，郭沫若謂字乃希之象形，文段爲殺，隸書近而借，朱芳圃从其說，進而謂希爲野豕象形，衆說紛紜，均以字形音借附會，並無確證。金文用作國名，無義可說。常宗豪



彔伯㦰毀
女肇不㒸



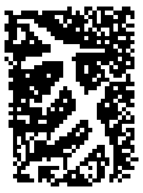
毛公鼎
女毋敢㒸



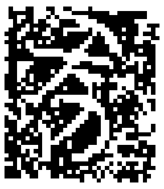
四

克鐘
克不敢

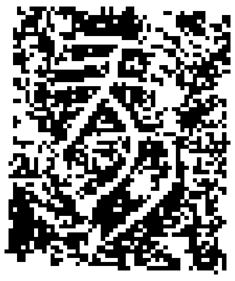
㒸



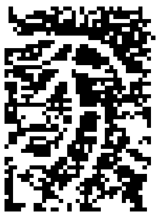
周公毀
對不敢㒸



秦公
鐘



一



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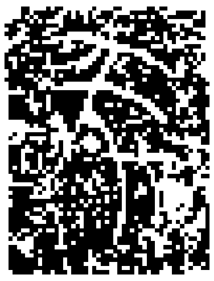
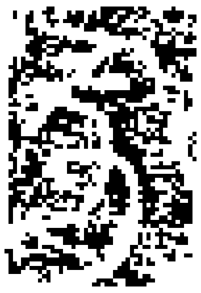
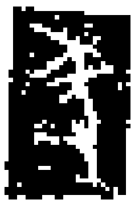


三

秦公鎛
不㒸于上

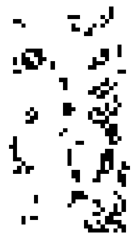


逆鐘　毋
㒸乃政

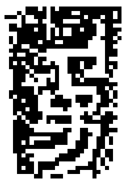


趩解　[illegible]
雖兮抹敢

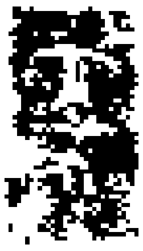
㒸



史播盤　史
播夙夜不㒸



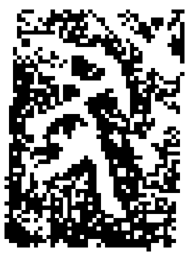
邾公華鐘　忌
穆不㒸于氒身



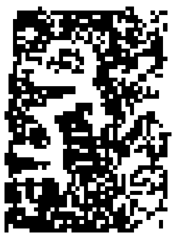
駒父

逗㒸不敢
不口畏王命

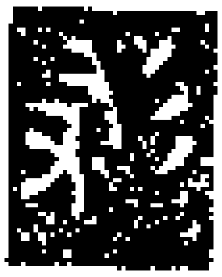
方濬益吳大澂並釋豖，即以高隊之古文。郭沫若釋㒸，讀為豖，古豖㒸一字，後曰昇曰豖，象豕著矢之形。郭高二氏已引甲骨文爲證。中矢即倒地，此豖之本誼也。後更从𨸏以見从高隊之意。爾雅釋詁：隊，落也。說文：隊，从高隊也，从𨸏豖聲。俗作墜。廣雅釋詁：墜，墮也。



一



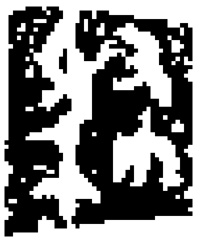
蓋三



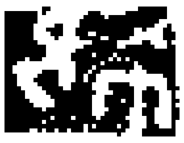
器三

吳尨父簋　吳彭父作皇祖考庚孟尊簋

吳式芬曰：許印林說：……㣇加彡者，說文「㣇，脩豪獸，一曰河內名豕也，从彑，下象毛足」，讀若弟。唐韻羊至切。籀文作𧰨，古文作𢑚，𢑚即此銘之㣇而少變，小篆上从彑頭下从𢑚，雖亦象毛足，實即古文豕字，豕亦象毛足，第尋常之毛，脩豪者仍不顯，蓋㣇別體作肆，爾雅釋獸「肆，脩豪」，郭注亦云「豪毛長」，此銘加彡正所以象其豪毛長之形，猶馬小篆作馬，象馬頭髦尾四足，而古文作𢒋，籀文作𩣵，說文云籀文馬與𢒋同有髦，馬有髦加彡，與㣇脩豪加彡，其例正同，馬加彡為籀文，知㣇加彡亦籀文，說文所載籀文作𧰨，八亦象其脩豪之形，此去八而加彡，𧰨之一別體矣。（攈古錄金文卷三之三五葉吳尨父簋）



禹鼎　肄
禹又成



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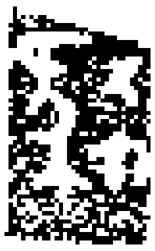

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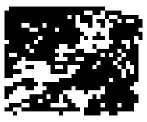
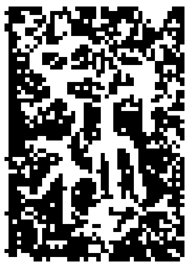
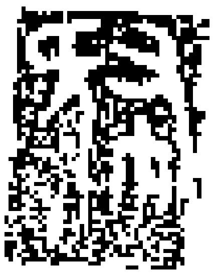


三

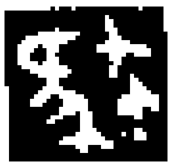
肄殷　肄
對揚王休



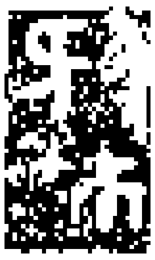
毛公鼎　肄
皇天亡昊



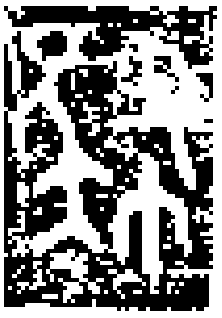
大克鼎　肄
克谷事皇天



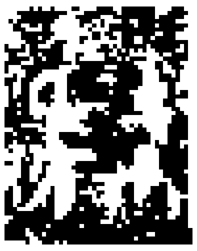
騰妃殷　肄
敢隊于彝曰



何尊　肄玟
王受茲□□

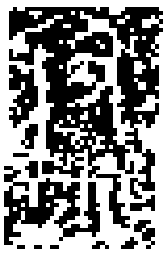


馭殷　肄余
以訴士獻民

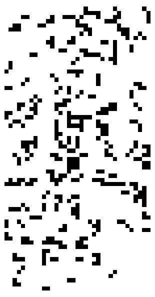


禹鼎　肄
禹亦弗敢

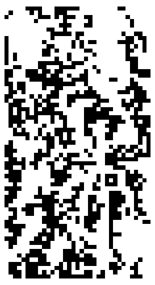
泰
睨



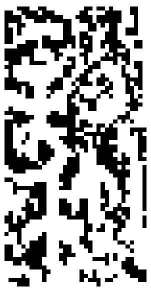
帶父乙彝　引部
賜肄口户商貝



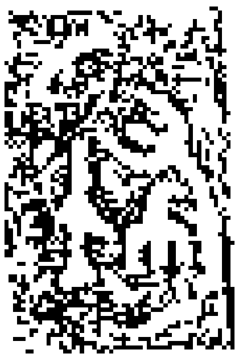
戊辰殷　引部
賜肄口户商貝



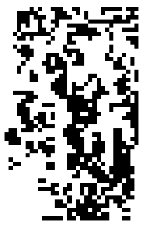
井人
妄鐘



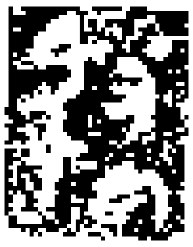
妄鐘　肄妄作
龢父大林鐘



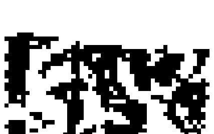
大克鼎　肄克
龏保厥辟龏王



毛公旅鼎　肄毋
又弗順是用壽考



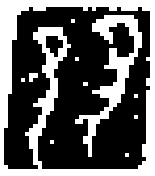
禹鼎　肄武公廼遣
禹率公戎車百乘



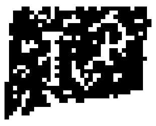
禹鼎

肄武公亦弗叚望
朕聖祖考幽大叔

說文三篇：肄，習也。从聿，希聲。𦘔，籀文肄。肄，篆文肄。商承祚曰：此字下出籀文，後出篆文，則此爲古文也。金文毛公鼎作𦘔，戈辰段作肄，與此同。古今隸寫作肆。毛公鼎肆皇天亡斁，詩抑「肆皇天弗尚」，聘禮，記制大夫以幣從于郊爲肆，注：古文肆爲肄。點考二六。金文肆借爲遂副詞。



大豐𣪘　不
𦢊王作庚



乙亥父丁鼎
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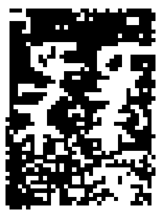

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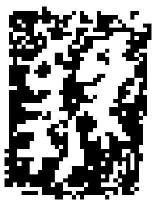
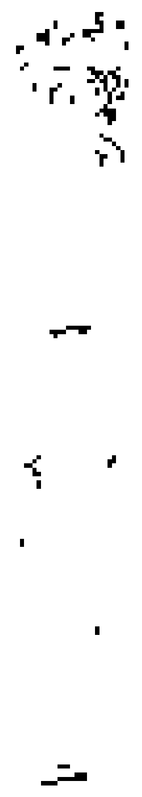


器

嵩𣪘　王命嵩眔叔
𦢊父歸吳姬飴器

說文九篇：𦢊，希屬，从二希。𦢊，古文𦢊。虞書曰：𦢊類于上帝。注：𦢊，遂也。劉心源曰：𦢊即遂，與肆同聲，故用𦢊為肆，訓肆為遂。（奇觚卷二四葉𦢊斋）楊樹達曰：𦢊乃肆之古文也。爾雅釋言云：肆，力也。文選東京賦薛注云：肆，勤也。（積微居金文說二五八）

光



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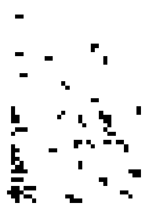
光父



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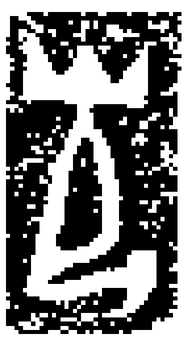
作從彝



者鼎
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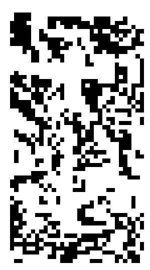
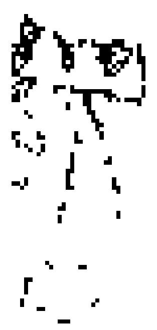


蓋



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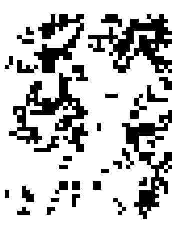
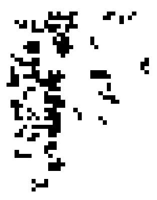
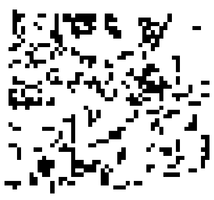
光父乙盉
光父乙



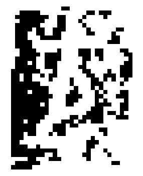
甹從斝
光從旅
彝



光母辛觶
光作母辛



亞中𦋑作室鼎
作室新光鬻



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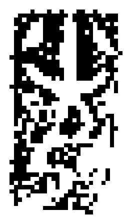
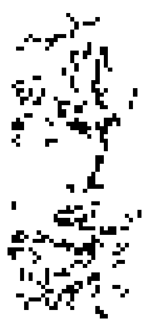
畜母辛卣
子光

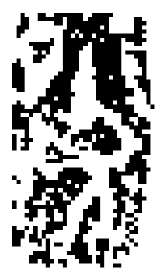


蓋

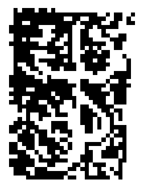


器

令彝

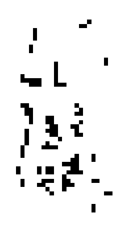


令方尊
用光父丁



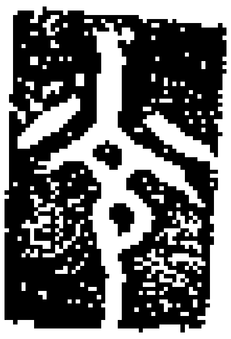
富鼎 光
田大保

𤼽鐘 癸
角戲光

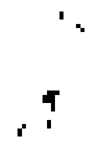


史墻
盤

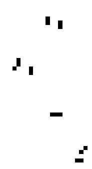
橋卣 戴光



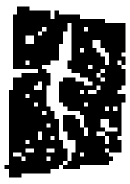
虢季子白盤 孔顯又光



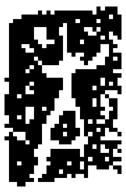
𦓫鐘



𦓫鐘 用 俾光𦓫身



楙康鐘 用 寓光我家



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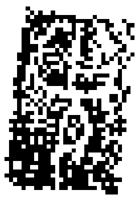

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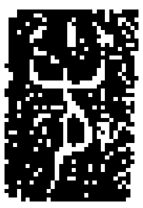

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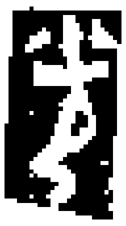
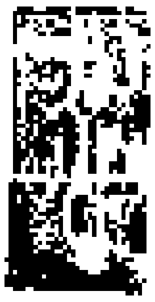
麥彝 辟井 侯光厥吏



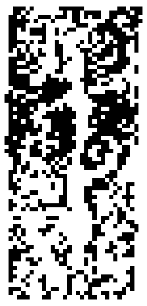
歔彝 作 文考光父乙



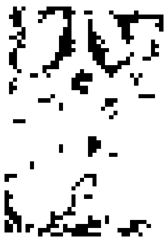
一

者沪鐘 悤 口克口光朕

口



毛公鼎 亡不 閈于文武耿光



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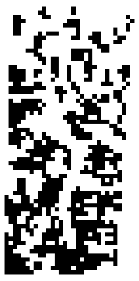
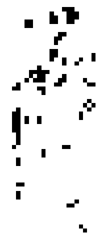
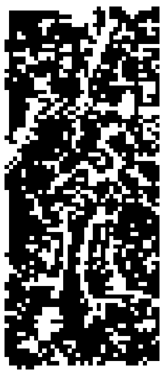


吳王光戈 攻敔王光自

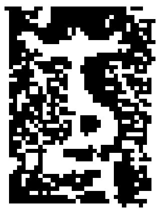


攻敔王戈 攻敔王光自口

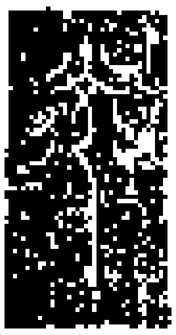


吳王

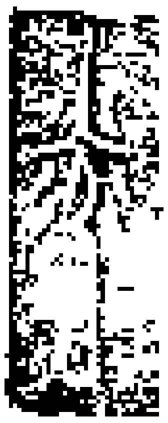
光鑑　吳王
光睪其吉金



□父辛尊　子
光賞子業啟貝



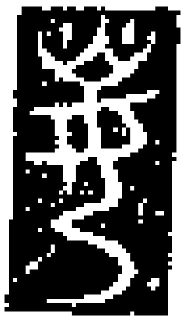
中山王譽方壺
以明闢光



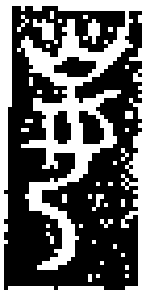
中山王譽鼎
恐隕社稷之光

說文十篇「光，明也，从火在人上，光明意也。」按許慎由字形會意訓義，不無道理，林義光謂「从人持火」，于字形不合，皆下人均垂手形，並無以手持火形。金文用作人名，如吳王光戈等，或作光明義，如史墻盤痶鐘「楙角熾光」句，均是或作榮耀光華義，如毛公鼎禹鼎之「耿光」，中山王譽鼎「社稷之光」等句。

（妛）



妛

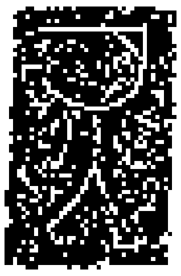


器

宰甫毁　王妛

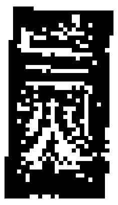
宰甫貝五朋

戴家祥曰：妛字从女从火，說文所無。卜辭作妛，亦作[illegible]（甲骨文編卷十二第四八五葉）。楊樹達云：妛字吳氏大澂缺釋。余謂其字上从火，下从女，即光字也。說文十篇上火部：「光，明也。从火在儿上。」儿為古人字。銘文从女，與从人同。光當讀為貺。詩小雅彤弓云：「中心貺之。」毛傳云：「貺，賜也。」（積微居金文說卷三第七十二葉）按廣韻：光，音古黃切，古讀見母陽部。貺，音許訪切，古讀曉母陽部。古字牙音見溪兩紐每與喉音曉匣混諧，故金文光字有加妛从光作妛形者。集韻去聲四十一漾：貺、𧶘同字。說文十篇：恍、怳同義。爾雅釋詁上：「賚、貢、錫、畀、予、貺，賜也。」釋文：「貺，本作況。」況从兄聲，古止作兄。儀禮燕禮：「君貺寡君多矣。」鄭注：「貺，賜也。」楊說形義聲訓翔實可據，故特表而出之。



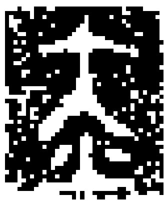
射蚩盉
曰炙不忘

張政烺曰：說文夜字从夕亦省聲，此處亦當移在下，省去上部一橫畫，竟似从火，此句言不忘王業惟艱，不連下讀。（古文字研究第一輯二三六頁）按張釋有理，如从夕从火，字書不載。如从肉省，隶定爲炙，曰炙不忘辭意不通。

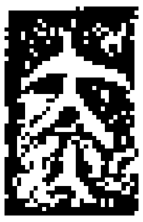


劍珌　行
氣宊則運

炁，从火气聲，氣之古文。古人認識到氣加火而生，故从火。劍珌「行氣」即中國傳統武術氣功提倡的運氣。參同契「食氣鳴腸胃，吐正吸外邪」，亦是氣功之一種。



舀壺
赤市



寰盤
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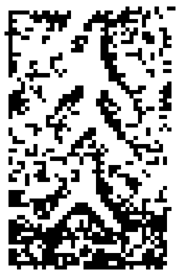

趩鼎
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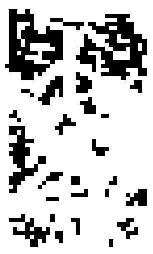

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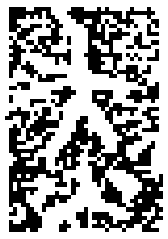

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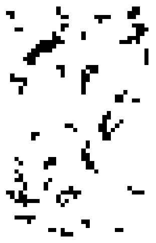

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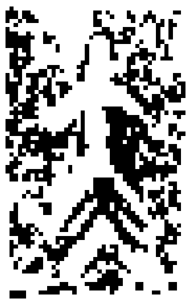
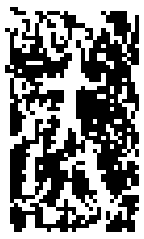


膳夫山鼎
赤市



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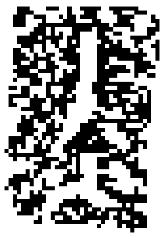
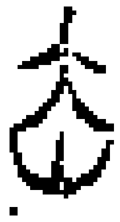
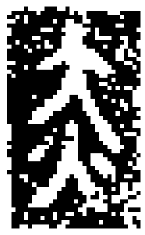


師艅毁
賜赤市



師毛父毁
賜赤市



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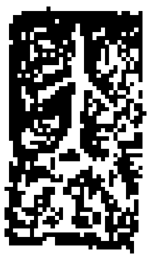

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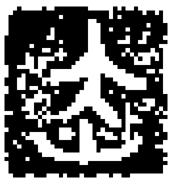
汝赤市



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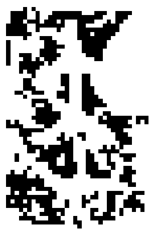
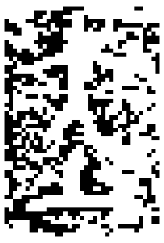
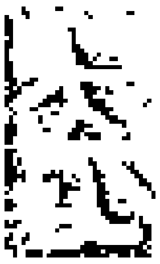


器

師旋毁
賜汝赤市



郘毁　命
汝赤市



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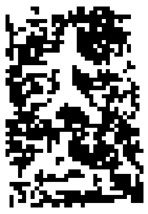
赤日市



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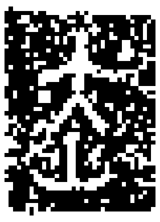

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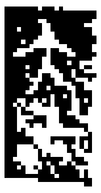
楚簋
赤𠂤市



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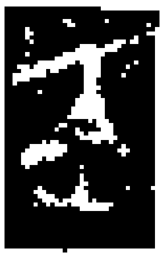

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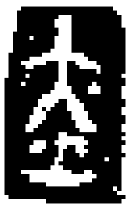

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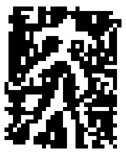

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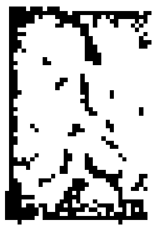

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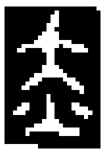

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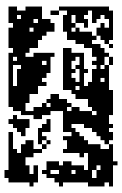

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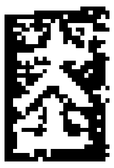

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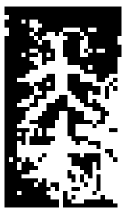

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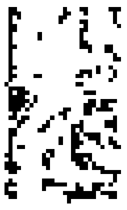

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師酉簋新
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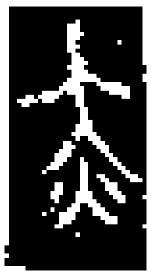

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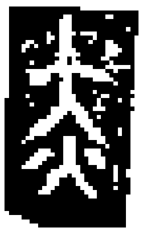

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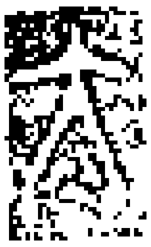

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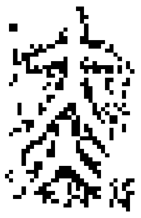

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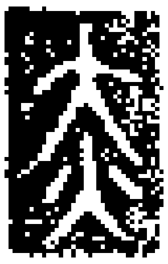
頌簋



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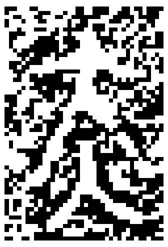

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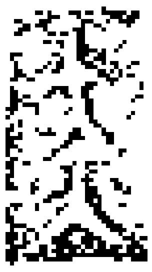

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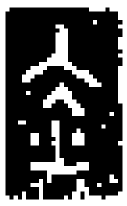

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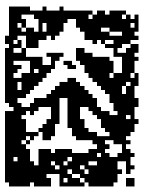
市朱黄



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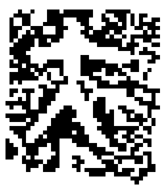
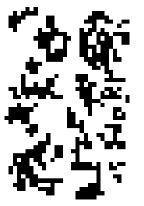


曶壺
赤舄



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師楷簋
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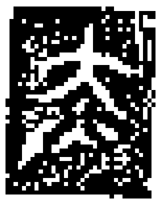

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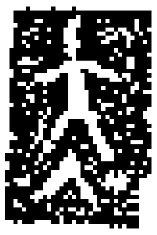

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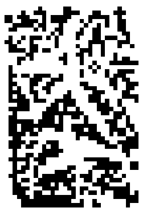

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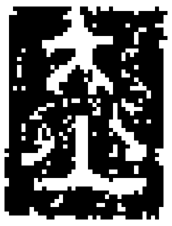

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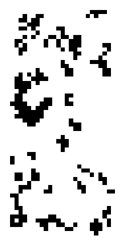

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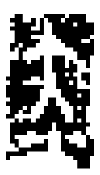

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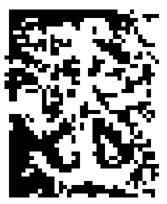

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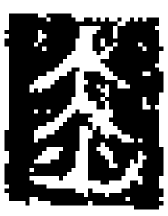

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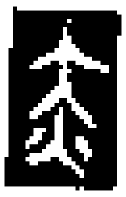

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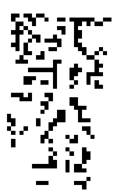

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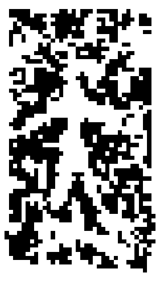

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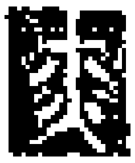
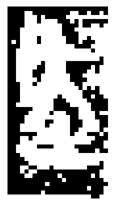


邾公華鐘
玄鏐赤鑪



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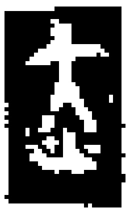

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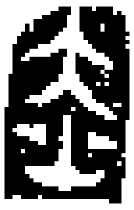
素簋
賜赤金



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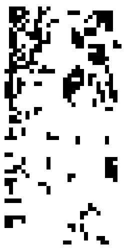
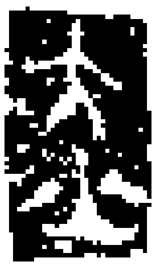


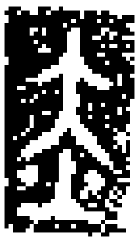
盂二

敔毁　賜玄衣赤衮

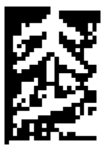


趩鼎　賜㳄赤市幽

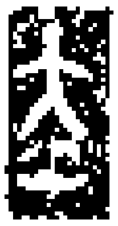
元



衛盉　矩或取赤虎兩

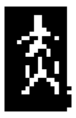


參尊　侯乘彤赤旂舟

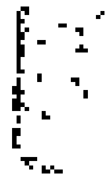


舀鼎　井叔賜舀赤

鬲金

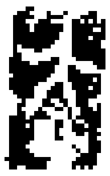


走毁　賜汝赤䜌市旂



南季鼎　王賜赤Ө玄衣黹屯

盂



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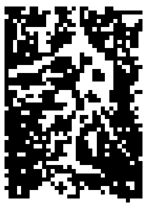
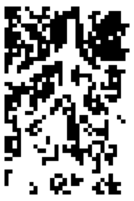
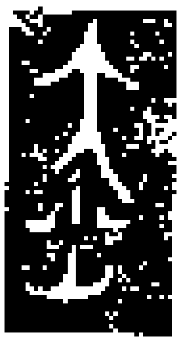


盂二

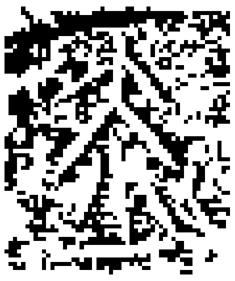
盠方彝



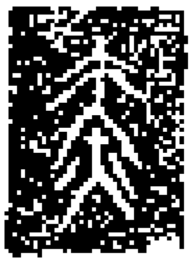
盠尊　王冊命尹賜盠赤市



趞盂尊　趞赤作寶彝



薛仲赤簠　走馬薛中赤自作其簠



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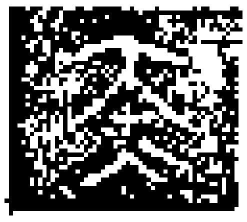
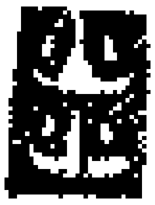


二

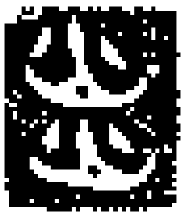
楚屈子簠　楚屈子
赤自朕中嬭璜飤簠

金祥恆曰：金文之赤，从大火，如曶壺「易女巨鬯一卣、玄衮衣、赤市幽黃、赤舄、攸勒」之赤市赤舄作𡗝，師虎毀「赤市幽黃」之赤作𡗝，頌鼎作𡗝。「赤舄」者，如詩豳風狼跋「赤舄几几」，傳「赤舄，人君之盛屨也」。赤市　韍者，如詩小雅車攻「赤芾金舄」，雖火有作业者，有作业者，业象火焰之有火星也，业乃业之譌，而小篆之火乃业之譌變。說文古文赤从炎土，李杲曰「郑公華鐘作𡗝，此蓋移土於上耳。」馬氏振畜覽謂从土聲，土音透紐，赤定紐，古音通。然郑公華鐘之𡗝从𡗝者，乃火之譌，而說文从炎土，土火之譌，炎乃大之譌，義謂長江以北，土赤如火，故从炎土，則與說文𡗝為一字矣。（中國文字八册四輯釋赤與幽）



矢令毀

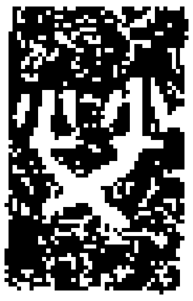
在炎



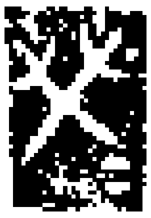
召尊

才炎𠂤

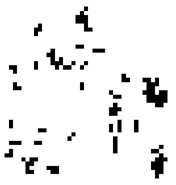
郭沫若曰：炎當即春秋時郯國之故稱，漢屬東海郡，今爲山東（濟道）寧郯城縣，縣西南百里許有故郯城，云（兩周金文辭大系攷釋三葉令毀）按：說文十篇：「炎，火光上也。从重火。」據漢字結構特點，凡獨體字重複，均有加重本義的作用，如雙木謂林，二水謂沝，等等。炎當是火之烈也。金文用作地名，如郭氏所釋。



永盂
燮伯

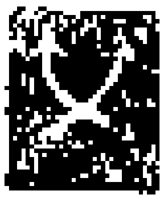


衛盉
燮伯

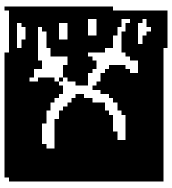


器

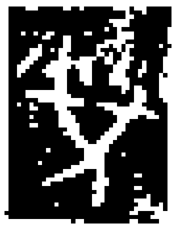
師耤簋
燮伯內右



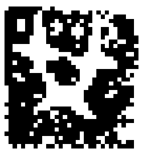
衛簋 燮
伯右衛內



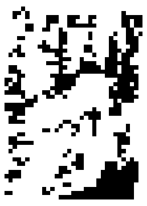
康鼎 燮
伯內右康



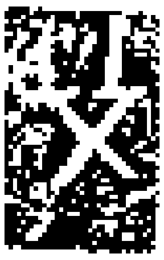
燮伯鬲 燮
伯鑄鬲于具



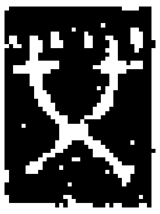
卯簋 敢對
揚燮伯休



卯簋 燮伯
乎令卯曰



輔師嫠簋 燮
伯入右輔師嫠



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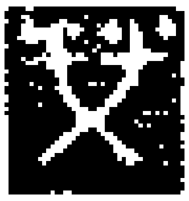
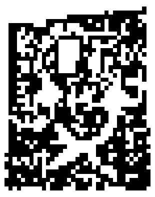
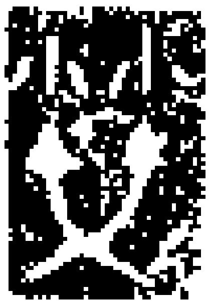


二

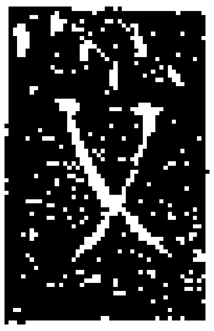
同簋 燮伯
右同立中廷



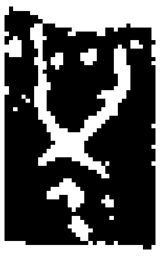
雁侯編鐘 燮伯
內右雁侯見工



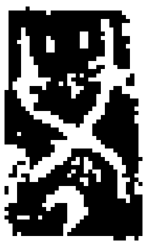
公甘盉
作公甘燮



燮彝 燮
各王休

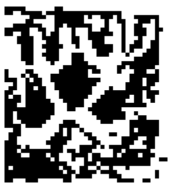


蓋一

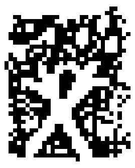


器

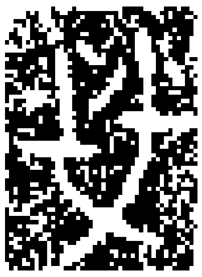
肄毀　王使焚蔑曆



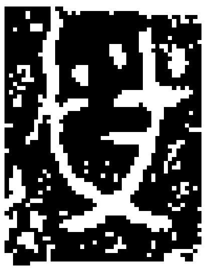
裘衛鼎　東逆焚二川



周公毀　王令焚眔內史曰

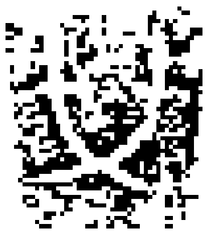


蓋

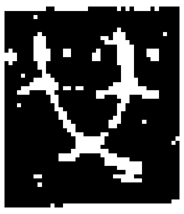


器

𢐗伯盉　𢐗伯自作盤焚

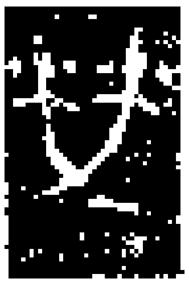


焚子彝　焚子作寶尊彝

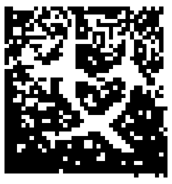


器

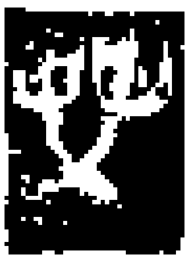
榮子方彝



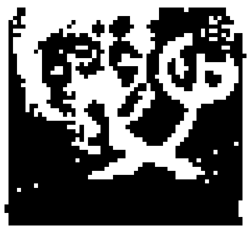
榮子方尊



榮子盤　焚子作寶尊彝



蓋



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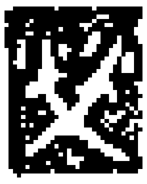
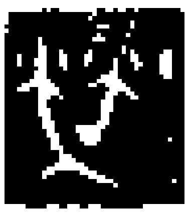
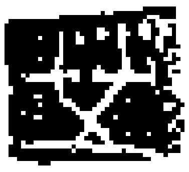
焚子毀　焚子旅作寶毀



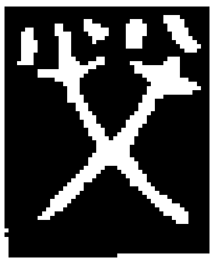
焚子旅鼎　焚子旅作父戊寶尊彝



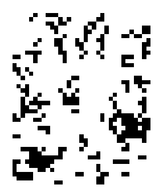
焚子祖乙彝　焚子旅作祖乙寶彝



榮有司爯鬲　焚又嗣爯作齋鬲

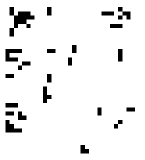


盂鼎　今余唯命女盂𥃝焚



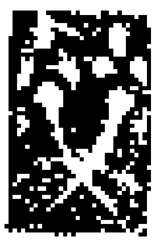
卯毀

焚季入右卯立中廷



卯毀

敢乃先祖考死嗣焚公室



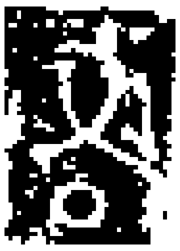
焚彝

賜卑□

父焚賓□

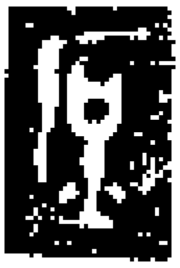
□貝百朋

古籀盍曰積古齋款識釋卯敢銘焚季焚伯爲史，引路史史爲侯爵，蓋本薛氏款識卯敢舊釋也，後來諸家并從其說，今按此字當釋榮，焚即榮之古文，說文榮，从木熒省聲，熒，屋下鐙燭之光，从焱冂，諸部中如塋營鎣縈犖十餘文多同，盍以篆文無𤇾字，故不得不从熒省，今觀此文作焚，乃象木枝柯相交之形，其端从炏，木之華也，炏爲焱之省，說文焱火華也，木之華與火同，故从炏以象形，而華之義爲榮，爾雅釋木「榮桐木，」郭注「即梧桐，」郝蘭皐戶部曰「說文榮桐木也，桐榮也，是桐一名榮，」月令「季春桐始華，」桐華尤顯盛，故獨擅榮名矣，說文以榮爲熒省聲，豈知古文作焚，榮固以焚聲耶（綴遺齋彝器考釋卷二十七一十二葉全二十三葉榮伯鬲）按古釋可从，金文多用作人名。

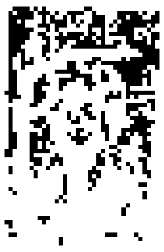


⿱燮口子旅鬲　⿱燮口子旅作父丁戊寶彝

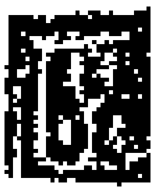
⿱燮口字从燮从口，用作人名，與燮伯鬲之「燮伯」、燮子甗之「燮子」完全相同，當是燮字繁體，金文往往添加口旁而意義不變，如豊作⿱豊口，鼓作⿱鼓口，⿰衤冓作⿱⿰衤冓口等等。



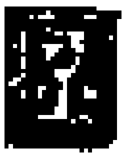
庶鬲　庶作寶□



伯庶父匜　伯庶父作匜



蓋



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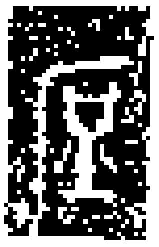
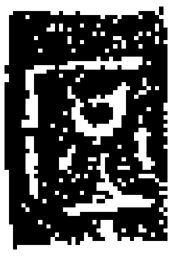
伯庶父壺　伯庶父作醴壺

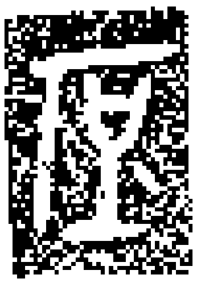


蓋

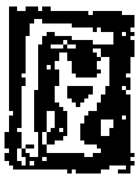
伯庶父盨　伯庶父作盨毁



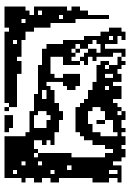
毛公鼎　庶出入事于外



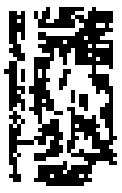
盂鼎　人鬲自馭至于庶人



衛盉　矩伯庶人取堇章于裘衛



宜侯夨毁　賜宜庶人六百又□六夫



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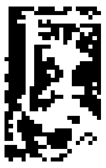

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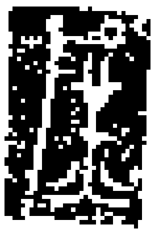
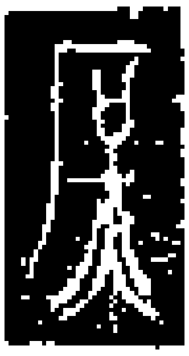
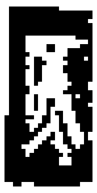


四

蔡侯鐘　定均庶邦



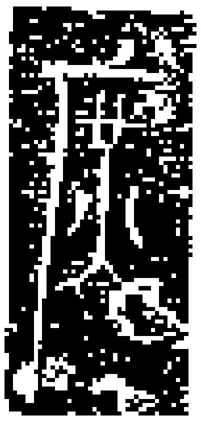
沇兒鐘　及我父兄庶士



𨛫王子旃鐘

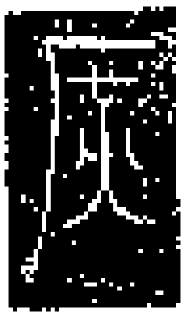
秦以乂

兄庶士



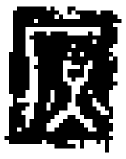
中山王嚳鼎

社稷其庶虖



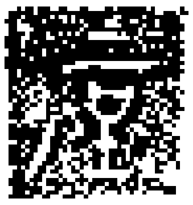
中山王嚳方壺

進散中則庶民附



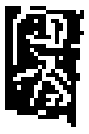
邾公華鐘

以宴士庶子



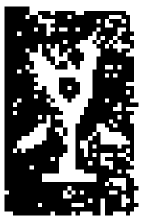
魯大司徒匜　作其

庶女厲孟姬媵匜



十六年戈鐓　大良

造庶長鞅之造雍鄐



毛公鼎　勿

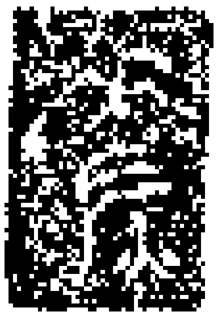
雝建庶民

于省吾曰甲骨文庶字作㕽㕽㕽（殷虛後編九七九、戰後京津新獲甲骨錄二六七冊）等形，舊不識。甲骨文石字作ㄱ，或作司，西周金文石字則變形作后，拔盂鼎庶字作㡿，東周金文者減鐘庶字

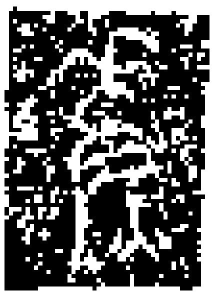
作㞋[illegible]，說文作庶。林氏謂庶字是「从火石聲」的形聲字，有其正確的一面。孟子盡心「蹠之徒也」，音義引張音「蹠與跖同」。說文拓之或體作摭，說文「樜木」，山海經北山經作「柘木」。說文「蔗，藷蔗也」，司馬相如子虛賦作「諸柘」，均可證庶从石聲。但是庶字之所以从火从石，則是一個懸而未決的問題。其實，用火燒熱石頭以烙烤食物，或以燒熱的石頭投於盛水之器而煮熟食物，則是原始人類普遍采用的一種熟食方法，這在一些少數民族中曾經沿用了相當長的時間。例如，閔宸考人「調製食物的技術是站在頗高的階段之上，從前面說過的可以知道，他們已經懂得用水煮肉和粮食……不過肉類不常煮食，大半是在火上用燒串烤炙，或夾在兩塊熱石間燒烤，甜薯也常放在熾灰中烤熟的，或者切成小塊，包以樹葉，放在熱石間燒烤」（異覺先譯陸族通史一三五頁）。又如波里內西亞人「最常用的炊爨方法是用熾熱的石塊，上蓋樹葉，再覆以土。先在地下掘小坑，中堆柴薪，視爐坑之大小，柴上置小石塊五十至一百枚，柴燃石紅，將熾石撥開，堆食物于石上」（同上五七二頁）。我國松花江下游的赫哲人「在用鐵鍋煮物以前，沒有知道制造陶器，在他們的傳說中……用極大的木盆一個，內盛水，將肉放在其中，以石塊燒紅，立刻浸入大盆水中，如是數次，即水沸肉熟」（凌純聲著松花江下游的赫哲族上冊子五頁）。根據上述事實，我們可以判定甲骨文从火从石的庶字，也就是煮字的初文。周禮秋官序官「庶氏」，鄭注「庶讀如藥煮之煮」，這是庶和煮音近字通之證。典之古

文煮字本作𤆍，即庶字。用水煮物之煮，用火炙肉之炙，均係後起的分化字。又曰：庶之本義乃以火燃石而煮，是根據古人實際生活而象意依聲以造字的。但因古籍中每借庶為眾庶之庶，又別制煮字以代庶，庶之本義遂湮沒無聞。周禮鄭注雖讀庶如煮，已不知庶為煮之本字。說文根據譌變後的字形，割裂庶字上邊的广，解為屋形，又把膳下的芡說成是古文光字，从而把从火石聲的形聲字曲解為从广芡的會意字。漢以後遞沿譌襲謬，習焉不察。林義光雖認識到庶字是由火、石兩個偏旁所構成，但仍以為庶之本義為眾盛，其實眾庶之庶的本字，甲骨文中作𤆍，从众𤆍聲，但後世从庶代𤆍，庶行而𤆍廢，這和鳳行而臺廢，星行而壘廢，地行而墬廢，靁行而䨻廢，雷行而靁又廢一樣，是合乎文字由繁趨簡一般規律的。（甲骨文字釋林四三一至四三三四三四至四三五葉）

𤎖



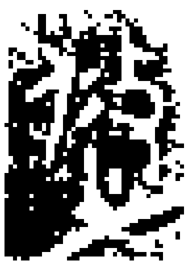
鐵鉦



南疆鉦　余以伐郘𤎖子孫

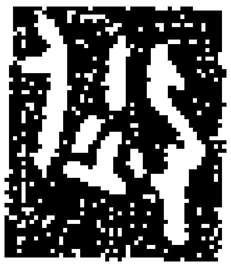
林潔明曰：說文：「𤎖，束炭也。从火，差省聲。讀若齹。」金文字形同，用為人名。

倏



倏作觶

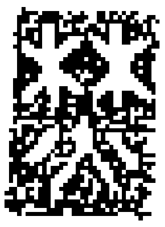
倏作



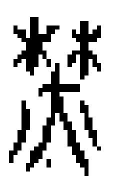
矢人盤

倏從鬲

彊運開曰：[illegible]、倏、已解、說文所無。集韻、式竹切、音叔、光動皃。運開按此與黑部之儵同、音儵、篆下段注云：「古亦段為倏忽字。黑為犬所熏、色从黑與从犬、其義一也。疑倏即古儵字。」又按犬部「倏」字、「犬走疾也。从犬攸聲。讀若叔。」段注云：「引伸為凡忽然之詞。或段儵字為之。」是三字同音、義亦相近、故古多通段也。（說文古籀補卷十第四葉）補　按金文作人名、無義可說。

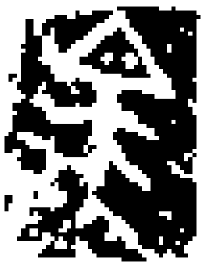


多友鼎　以衣焚



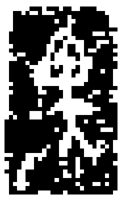
鄂君啟節　庚畐焚

焚，說文不載。古文作「燔」。說文十篇「燔，爇也」。又同篇「爇，燒也」。焚从林从火，字屬會意。禮記月令「仲春毋焚山林」，蓋為焚之本意。燔从火番聲，為形聲字。



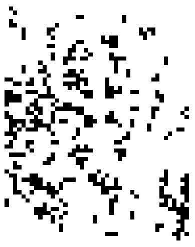
獻士卿尊

子黑



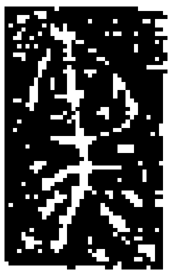
麥伯毀

浩伐源黑



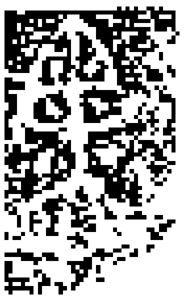
□叔黑臣匜

叔黑臣作寶匜　□



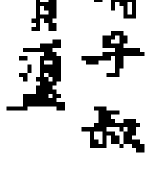
鑄子鼎

黑臣肇作寶鼎　鑄子叔

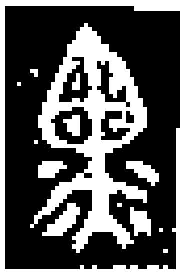


鑄子簠

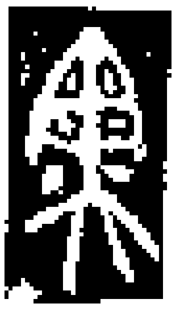
黑臣肇作寶簠　鑄子叔



一簠



二簠



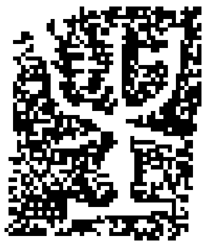
三簠

鑄子簠

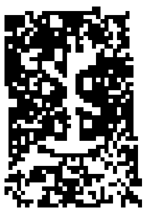
黑臣肇作寶簠　鑄子叔

高田忠周曰：按說文，黑，火所熏之色也，从炎上出囮，囮古窗字，云炎上出囮者，於字形未見其意，而熏作𤋱，云火煙上出也，从屮从黑，屮黑熏象也，是字从屮而炎上出囮之意，始可見矣，然熏而後黑色有焉，字黑爲先出，而義熏爲先矣，可知黑字受意于熏字，亦考老轉注之謂也，當互相證而已，故愚謂許氏收熏于屮部，非熏之从屮，此謂段借，即象形之段借，不可以爲熏之建首（古籀篇下三第四葉）按高氏說黑、熏之關係至當，參見熏字條，金文黑通常用作人名。

尞



參鼎　用
卿多尞友



事白簋　至
尞于宗周

羅振玉曰：說文解字「尞，柴祭天也。从昚，昚，古文慎字，祭天所以慎也」。今此字實从木在火上，木旁諸點象火燄上騰之狀。卜辭又有大史寮、卿事寮，寮字一作寮，一作尞，毛公鼎大史寮、卿事寮，寮字作寮，均从宀从火，許君云从昚者，非也。漢韓勑碑陰遼作遼，史晨後碑作遼，並从木，衡方、魯峻兩碑寮字亦然，是隸書尚存古文遺意矣。卜辭或又省火作米（作米書中不勝舉，姑舉其一。凡字數見或數十見者，亦但舉其一，不盡舉），或更省作米，古金文中事伯䵼簋有尞字，與卜辭同（增訂殷虛書契考釋中第十五至十六頁）。按羅說是也。事伯䵼簋銘云「王伐逨魚，𢓊伐淖黑，至尞于宗周」，漢書律歷志引逸武成曰「惟四月既旁生霸，粵六日庚戌，武王燎于周廟」，事跡與此銘相近。

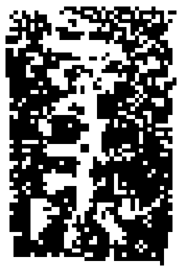
羅振玉又曰：爾雅釋詁「寮，官也」，釋文「字又作僚」，左氏傳（文七年）、穀梁傳（莊十六年）、國語晉語注並云「同官曰寮」，儀禮士冠禮注「同官為僚」，是寮古通僚。說文有「僚」無「寮」，於僚訓「好貌」，而卜辭及毛公鼎、番生簋皆有寮字，今人每以文字不見許書者為俗書，是不然矣。卜辭又省宀作「尞」，漢祝睦碑「京屬欽熙」，魏元丕碑「州里屋尞」，是漢魏間尚假「尞」為寮也（增訂殷虛書契考釋卷中第二十頁）。

戴家祥曰：孫詒讓謂尞上从古文旅，下从火，當為燎之省，其讀當為諸，用饗多諸友，猶詩

六月云「飲御諸友」，金文弡中簠（薛尚功歷代鐘鼎彝器款識法帖卷十五楊弡仲簠）「諸友飲食具飽」，彼諸字作篆，亦以者為諸，但不从土耳（蕎廬遺林卷七第三十頁）。按唐韻者讀「章也切」，照母魚部，諸讀「章魚切」，不但同母，而且同部，故古器物銘恒以者代諸，堵讀「當古切」，聲在端母，金文與經傳絕無假用為「諸」者。錦寡鼎銘下文从火，字當釋「尞」，意伯設「尞于宗周」，「尞」依篆說文十篇「尞，柴祭天也」。呂氏春秋十二紀季冬之月「乃命四監收秩薪柴，以共郊廟及百祀之薪燎」，高誘注「燎者，積聚薪置璧與牲於上而燎之，升其煙氣」。其禮亦稱禋祀，春官大宗伯「以禋祀祀昊天上帝」，鄭玄注禋之言煙，周人尚臭，煙氣之臭聞也。卜辭作㸚（殷墟契前編第五卷第三頁）或作米（同書六卷第六十四頁），如尞从火，象燃木形，文作寮（同書六卷第六十四頁），如尞从宀，象屋下燃木，當為庭燎之本字。詩序「庭燎，美宣王也」，陸德明釋文「鄭玄云：在地曰燎，執之曰燭。又云：樹之門外曰大燭，於內曰庭燎，皆照眾為明」。是寮之本義為焚火而尞，如尞从宀，即鄭義所謂燃于內也。引伸為最會議大事所聚之館舍。爾雅釋詁「寮，官」，館也。更旁从人，則為館舍中治事者之尊稱。說文八篇「僚，好也」，性別更旁，字亦作嫽，陳風月出「佼人僚兮」，釋文「僚本作嫽」，廣雅釋詁一「嫽，好也」，方言二「釗，嫽，好也。青徐海岱之間曰釗，或謂之嫽」，集韻上聲二十九筱「僚、嫽同字」，僚嫽義皆訓好，故同館舍治事者得稱「同寮」（左傳文公七年荀林父語），或稱「僚友」，禮記曲禮上「僚友稱其弟也，執友稱其仁也」，鄭注「僚友，官同也；執友，志同也」，儀禮士冠禮「賓禮辭，許」，鄭注「賓，主人之僚友。古者有吉事則樂與賢者歡成之，有凶事則欲與賢者哀戚之」，又士喪禮「有賓則拜之」，鄭注「賓，僚友羣士也」，鼎銘「多寮友」，即周書酒誥「百僚庶尹」之

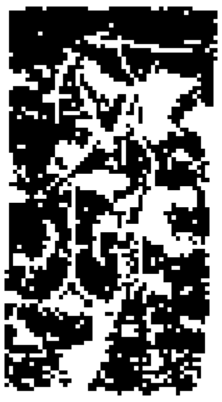
義若釋「諸夌」，則其上則不應有「多」字。說文七篇「多，重也」，玉篇九十「諸，非一也」，爾雅釋詁「多，衆也」，衆、重、非一，皆多數詞。周語稱國之庶邦曰多方，不云多諸方；王制稱王之列侯曰諸侯，不云多諸侯。商周彝銘辭約恉明，語近詩禮，絕無繁曲蕪累之病句。羅公釋「諸」殆爲智者千慮之一失。劉子植繁徵博引，護先哲之所短（古史考存三五四至三五五頁參氏世嘉考），何其不思之甚也。

戴家祥又曰：古彝器有沓夫觶（貞松堂集古遺文四補遺上第十八頁）銘曰「沓夫作祖丁尊彝」。沓字前賢皆釋，今以卜辭尞字例之，當釋尞夫。國語周語中「火師監燎」，韋昭注「火師，司火；燎，庭燎也」。按秋官司烜氏「下士六人，徒十有六人」，「凡邦之大事共墳燭庭燎，中春以木鐸修火禁于國中，軍旅修火禁，若屋誅則爲明竁焉」。是火師尞夫皆司烜氏之屬官，尞夫主管庭燎，火師掌修火禁監燎，乃其兼職，故國語特書其事云。



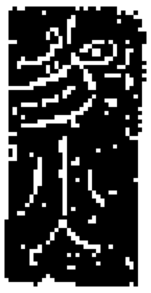
鄦侯庫彝
口焦

高田忠周曰：按舊無釋，爲粗漏。此明从火从隹。說文𤓯，火所傷也。从火雥聲。或从省作焦，此篆是也。雧古文已从一隹作集，𤓯亦从隹作焦，正同一例。故焦亦古文耳。（古籀篇十三第三五葉）



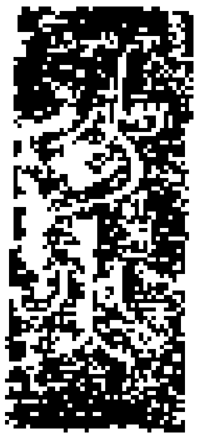
中山王譽鼎　寡人懼其忽然不可得

說文十篇「然，燒也。从火肰聲。」按然或燃之本字。說文四篇「肰，犬肉也。讀若然。」「然」初義或為燃火炙燒犬肉，又引伸為一般物質的燃燒。徐鍇等曰「今俗別作燃，蓋後人增加。」此說不明然燃本古今字。然後借為語詞，又復加火旁以還其初義。然另有或體為蘔，从艸从難，難亦聲。草為燃燒的主要物質，故从艸。漢書地理志下集注「蘔，古然火字。」均可證然為燃之初字。



中山王嚳方壺

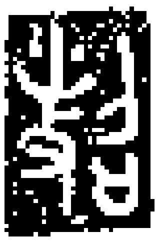
盗有懅煬



中山王嚳鼎

亡懅煬之慮

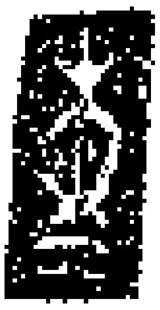
張政烺曰：煬从易，亦省聲，易之異體，在此讀爲惕。楚辭大招：「魂乎歸徠，不遽惕只。」注：「言飲食醲美，安意遨遊，長無惶遽怵惕之憂也。」（古文字研究第一輯二一四頁）



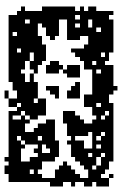
史牆盤
昊照亡睪

戴家祥曰：炤字从火从昭，即爾雅釋蟲「熒火即炤」之炤。古字每有加旁从火者，玉篇二七零「敟」今作「典」，「敶」亦作「陳」，「斆」與學同，夏書禹貢「禹敷土」，魏三體石經古文敷作尃，是其證。說文十篇火部無炤字，而七篇日部「昭，日明也。从日，召聲」。古字从日表義者每多更旁从火，許書「暵，乾也。耕暴田曰暵。从日，堇聲。易曰：燥萬物者莫暵于離」，今周易說卦「暵」作「熯」，是旁从火。玉篇三零四「暉」或「煇」字，「耀」亦作「燿」。又三二三「烯」亦「晞」字，「焟」亦「腊」同。荀子儒效篇「炤炤兮其用知之明也」，又王霸篇「其炤之，以觀其盛者也」，炤炤即昭昭。楚辭雲中君「爛昭昭兮未央」，王逸注「昭，明也」。禮記中庸「斯昭昭之多」，釋文「昭」本亦作「炤」。小雅正月「亦孔之炤」，中庸引作「亦孔之昭」。集韻下平三蕭「昭炤同字」，表義加旁，昭又作照，說文「照，明也。从火，昭聲」。老子「俗人昭昭」，釋文「昭」一本作「照」。寡婦賦「遙睎登路」，注「路或爲照」。玉篇三二三「炤同照」。唐韻昭讀「止遙切」，照在宵部，照讀「之少切」，陸德明中庸釋文炤讀「章遙反」，不但同部而且同母。顏氏家訓風操篇云：劉縚、緩兄弟其父名昭，一生不爲照字，惟依爾雅火旁作召，由是而知炤、昭、照三字不但聲同韻同，而且義同，其爲一字明矣。炤之爲昭，表義更旁字也。加旁作照者，形義重複字也，許氏分隸兩部，失之。

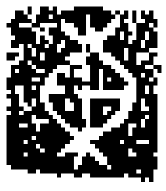
熏



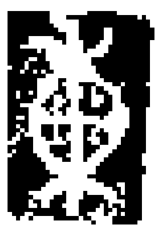
毛公鼎
虎冟熏裹



番生簋
虎冟熏裹

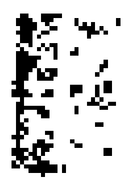


盂



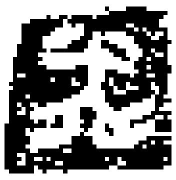
器

三年師兑簋
虎冟熏裹



盟龢爵　盟龢熏
作卑祖乙寶、宗彝

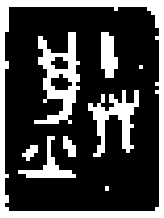
楊樹達曰說文熏、火煙上出也、从屮、从黑、屮黑、熏黑也、今按从屮黑、實當云从炎从囪从屮、說文屮讀若徹、蓋謂炎上出囪而通徹也、國語魯語云「煙徹于上」可證熏字从屮之義」積微居小學金石論叢卷壹三十五葉釋熏



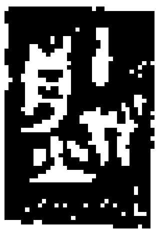
𩰫鼎　邦迺眔遣

粦令壽爾眔書曰

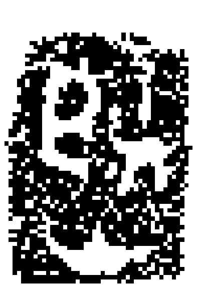
林義光曰：說文云「粦，兵死及牛馬之血為粦。粦，鬼火也，从炎舛。」按舛象二足迹，形鬼火宵行逐人，故从舛。（文源）按後世粦从米，即自炎訛變而成。金文作人名，無義可說。



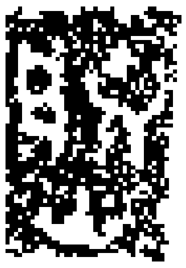
滕侯穌毁　滕侯穌
作氒文考滕仲旅毁



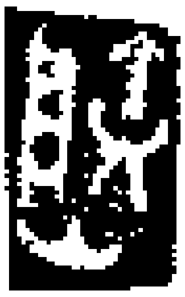
滕侯穌毁　滕侯穌
作氒文考滕仲旅毁



蓋一

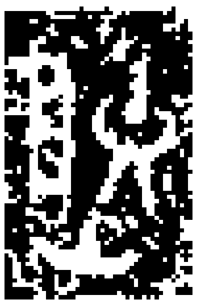


器一

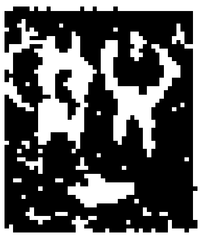


二

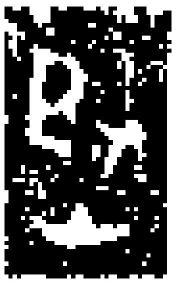
滕虎毁　滕虎敢肇作
氒皇考公命仲寶尊彝



蓋一



器一



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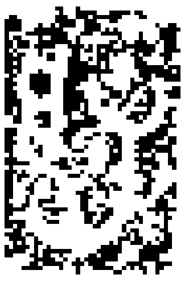
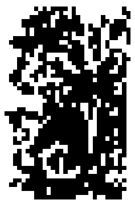


三

滕虎毁　滕虎敢肇作
氒皇考公命仲寶尊彝

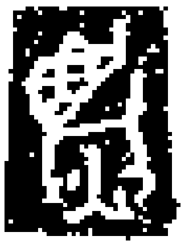


滕之丕刜　滕
之丕忌吉于

靜安先生曰經典「滕薛」皆作滕从水朕聲、上虞羅氏藏、滕虎毁、其銘曰、「滕虎敢肇作厥皇考公命中寶尊彝」「滕」字舊釋為縢、余謂此字从火、朕聲、即「滕薛」之滕字也、禮記

檀弓上，滕伯文為孟虎齊衰，為孟皮齊衰，其叔父也，然則虎為滕伯文叔父，其父本是滕君。此敦云「滕虎敢肇作厥考公命仲寶尊彝」，是此敦之「滕虎」即檀弓之「滕孟虎」之證，亦滕即滕字之證也。鄭注檀弓以伯文為殷時滕君，今觀此敦文字，乃周中葉以後物，然則此敦不獨存「滕薛」之本字，亦有裨於經訓矣。（王觀堂先生全集二七壹至二七二葉釋滕）

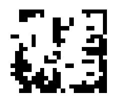
麃



衛鼎
金麃鞕

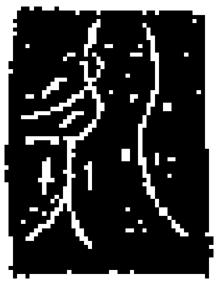
唐蘭曰：麃通鑣，說文：「馬銜也」，就是馬嚼子，金鑣是用銅做的（文物一九七六年第五期）

燔



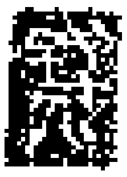
新郪虎符 燔燧事

說文十篇，燔，爇也，从心番聲。同篇，爇，燒也，从火爇聲。燔亦燒的意思。



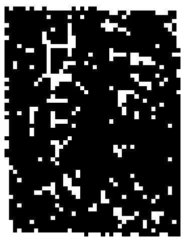
𡢁蚉壺
燙上

張政烺曰：燙从水，𤈦聲，𤈦上昜，下火，義不可解，參照上文夜字推測，這個字大約是从昜，亦省聲。說文狄，从犬，亦省聲，亦也寫成火、亥，與此相類。說文惕也作悐，逖也作逷，曾伯簠：克狄淮夷，也假狄為逷，說明昜與亦聲音相同。為什麼要造出這個从昜亦省聲的字呢，大約是因為昜字出現很早，應用的地方廣，字義多，讀音容易有分歧，所以才在昜字的某一用途時加注一個亦字作為聲音符號。燙字書不見，按字音求之，疑讀為敭，說文：敭，侮也。說苑權謀：侮上者，逆之道也。（古文字研究一輯二三八）釋按張政烺所釋可備一說，如字隸定為燙字，从火，湯聲，則現代漢語燙手之燙字當收之，篇海釋盪，滌盪也。唯不知𡢁蚉壺燙上作何解，有待再考。

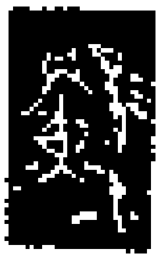


晉公盦
剌䙴縖僕

此銘殘阙過甚，字蹟不清，郭沫若隸作䙴，曰䙴今作票，假為暴，（兩周金文辭大系考釋二三一晉公盦）引銘剌䙴縖僕，剌，擊也，縖即舒字，僕當是逯迫字之本字，暴者擊之，逯迫者舒之，猶言吊民伐罪，威除暴安良矣，此說可供參考。

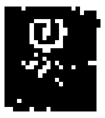


者減鐘



癸壺

者減鐘



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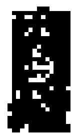

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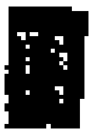
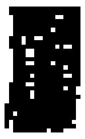


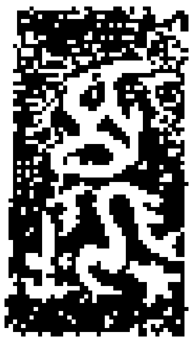
五



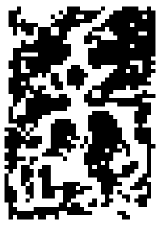
六

者減鐘（西清續鑑甲編）工獻王皮難之子者減

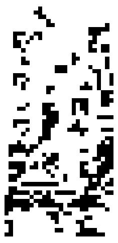
郭沫若曰：按王國維依聲類以皮𤏬為頗高，則是認𤏬字為從𦰩焦聲之字。然此說非也。𤏬即難字，然今作乃從火難聲，難古難字也。金文如歸父盤「魯命難老」作𩁶，殳季良父壺「霝終難老」作𤏬，均從𦰩作，故此斷為難字無疑。漢書五行志「巢𤏬墮地」，又地理志「高奴有洧水可𤏬」，顏師古注云：「𤏬，古然火字。」此即許書然字重文𧅫，或从艸𤏬之𧅫字也。段注云：「𧅫當作𤏬」，或古本作𤒉，轉寫奪火耳。（殷周青銅器銘文研究二一葉者盞鐘韻讀）按金文作人名，無義可說。



衛鼎
𤏪奉



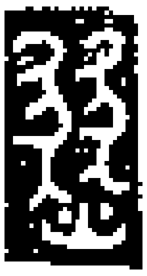
盂



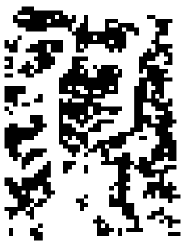
器

啟卣
堇不𤏪

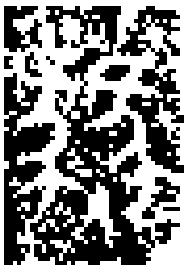
唐蘭曰：原作「𤏪奉賁」，𤏪是煣字，等于夒就是猱字，此處當通鞣，是制成的柔軟的皮革，車具中賁靳都聯起來說，這里的賁字，疑只是裝飾的意思。（文物一九七六年第五期第五十八頁）



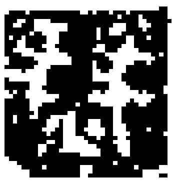
衛盉
燹趞



裘衛鼎
燹廩



[illegible]燹盨　[illegible]
燹作旅盨

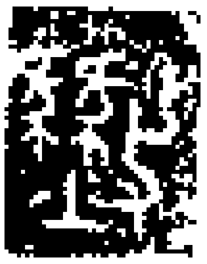


善鼎　監
燹師戍

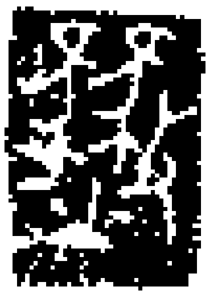
楊樹達曰：按燹字，吳榮光釋彝，吳式芬釋隸，方氏釋燹，劉心源云「字下从人，乃大省」，當釋燹，（奇觚室吉金述卷貳葉）今按劉說是也。燹字所从之豕即說文之㣇，九篇下㣇部云：「㣇，脩豪獸，一曰河內名豕也。从彑，下象毛足，讀若弟。」尋河內名豕曰㣇，从㣇之字，彙訓豕屬，豪訓豕鬣如筆管，㣇與豕字形雖為二，然古讀同在微部，聲亦相近，㣇與豕本為一字，說文分為二字，殆失之矣。豕與㣇為一字，豩與𢑱自當為一字。此從字形推論之者也。然以字音求之，亦有可言者：十篇上火部云：「燹，火也。从火，豩聲。」音穌典切。按豕部豩下許君云「闕」，謂闕其音。燹从豩聲，音為穌典切，則豩音似當屬心母。說文㣇部「𢑱」下大徐音息利切，亦心母字也。𢑱與燹既為雙聲，又為對轉，（𢑱微部，燹痕部，二部對轉）則

緜緜爲一字又可知矣。（積微居金文說一一七五葉頌燮盨跋）

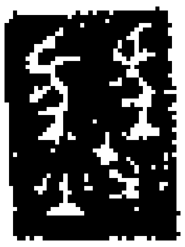
楊樹達釋燮云「緜與緜爲一字」。詳見「燮」字條。金文用作姓氏，與燮同。



燮王盉　燮
王作嬀㜸盉



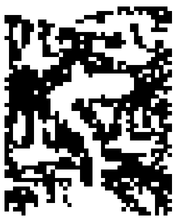
趞鼎　命汝作
燮自家嗣馬



靜毁
王

吕吳來呂剛御燮盞
𠂤邦周射于大池

吳大澂曰、燮、許氏引虞書「燮類于上帝」、今書作「肆」、傳云「肆、遂也」、从火从「又」、當即燮之古文。（說文古籀補五十四葉）按金文作人名、無可說解。



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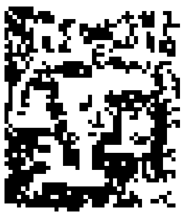
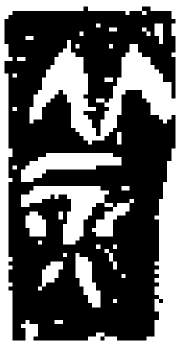


器

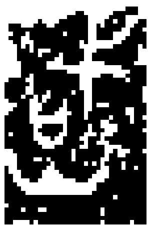
子夔父乙觚

子夔才器

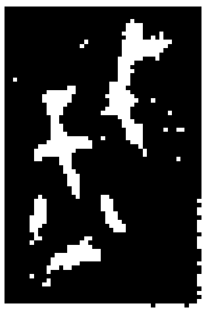
高田忠周曰：按阮氏云「夒字也。說文夒从夊持其索。此从二炗从夊省，卒又亦从夊之字，又手也。故作手形，以手持二炗，合乎許氏大孰之訓，可定爲夒字。」阮氏不察篆形，亦甚哉。余今審篆形，此粦字也。說文粦兵死及牛馬之血爲粦，粦鬼火也，从炎舛。徐鍇曰「舛者，人足也。」段注云「詩東山『熠燿宵行』傳曰『熠燿，燐也。燐，熒火也。』熒火謂其火熒熒閃睗，猶言鬼火也。燐，隸俗之粦字。」愚謂舛訓對卧，粦火與對卧義無相涉，蓋此舛疑从二午也，與舛字義自別。且說文舛字體誤，古元作舛，不从二午相對也。當知粦下之舛非訓對卧舛字矣。說文「夊，行遲曳夊夊也。」夊部無其字，知粦下左旁作夂，亦元文字反文，亦舛者二午之證也。行遲曳夊夊者，當形況粦火飛行之狀，粦字會意之恉可識耳。此篆从囚炎，即从二炎也，阮考爲是，猶艸部字籀文从二艸作茻也。又作S者，夊之古文。說文辭文字形曰「象人兩脛有所躧也」，此解說卜篆而誤也。且較足字作𠃊，股脛止跟之狀具備也。此作[illegible]者，明是脛有所躧之形也。擬復省脛形之ㄣ畧，以一五爲形，作丸，亦譌變也。奠人謂乃爲兩脛，誤亦甚哉。此，則此篆加二炎省一夊，而與作粦會意之恉不相異耳。（古籀篇十四第一葉）



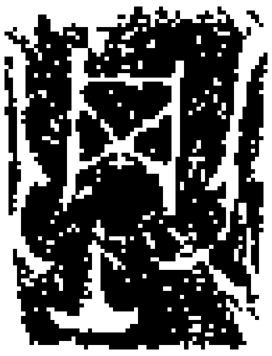
工口戈
工𡗗之戈



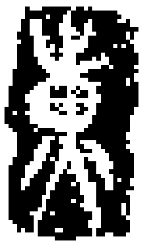
㠱侯鼎　㠱侯
賜弟叟嗣𢦏



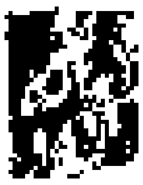
𡗗姬𣪘　𡗗
姬作寶尊𣪘



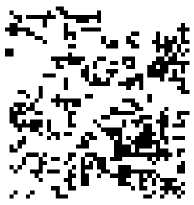
㬰爵　㬰
作寶尊彝



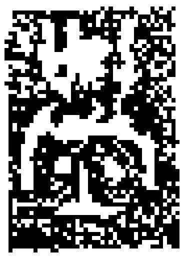
衰成叔鼎　衰
鑵君既安重



嗣父鼎　乍
襄肇□□□

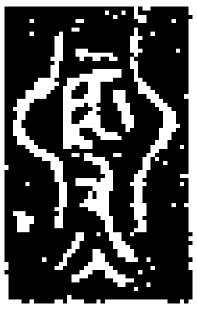


彘

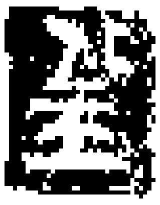


詰

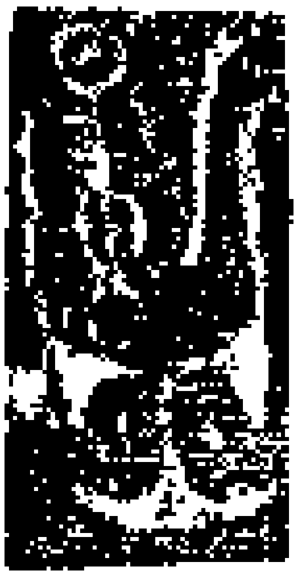
白嚣簋　伯
嬰作姚氏旅



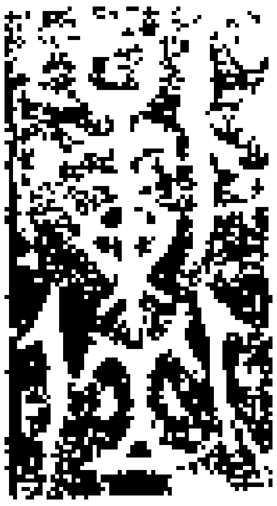
[illegible]肇家鬲
肇家鑄作[illegible]



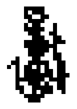
三年癲壺
賜彘俎

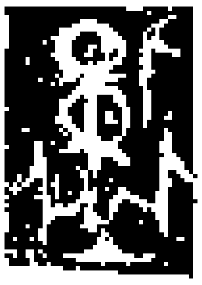


文父丁鼎　作
文父丁[illegible][illegible]

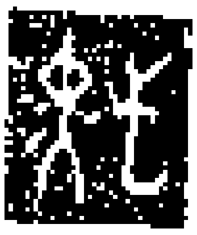


且己鼎　丂稱
作祖己宗寶彝



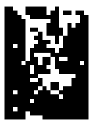


堇鼎 用作大子癸寶尊彝

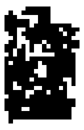


鋁

儼匜 黹占敹訟



一



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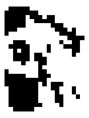
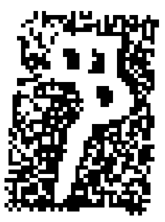


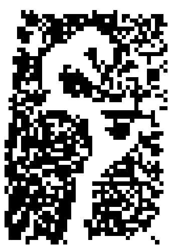
十三

郘鐘 郘𪒠四

印

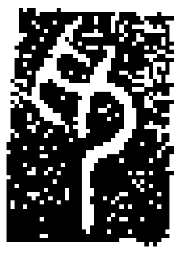


一

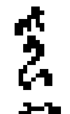


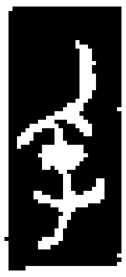
二

曾伯霥簠
印燮繁湯



毛公鼎　用
印卲皇天

羅振玉曰：說文解字「抑，按也，从反印。俗从手」，又印注「執政所持信也，从爪从卪」。卜辭字从爪从人跽形，象以手抑人而使之跽，其誼如許書之抑，其字形則如許書之印。印、抑訓按（許書及禮記內則注、淮南精神訓注並同），訓屈（史記劉敬叔孫通傳集解），訓枉（國語晉語注），訓止（楚辭招魂注），與字形正合。引申之，則訓安（方言十三及廣雅釋詁一），訓治（廣雅釋詁三），訓慎密（詩賓之初筵傳），及或謙抑之稱。予意許書印抑二字古為一字，後世之印信，古者謂之璽節，初無印之名，而卜辭及古金文則已有此字。曾伯霥簠云「克狄淮夷，印燮繁湯」，抑亦訓安，訓治，印燮猶言安和矣。印之本訓既為按抑，後世執政以印施治，乃假按抑之印字為之，反印為抑，殆出晚季，所以別於印信字也。古文每多反書，而卜辭及金文印字皆正書，無一反書，如許書者，則印與抑之非有二字二誼明矣。（增訂殷虛書契考釋卷中第五十四葉）按古音印讀於刃切，影母文部；抑讀於力切，影母之部。之文陰陽對轉，是印、抑兩字不但同母，而且同部。羅說至確。



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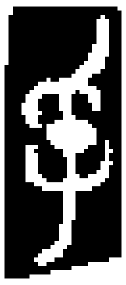
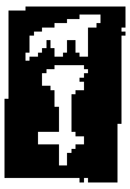
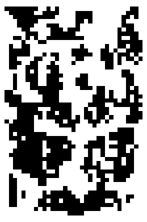


器

疐毁
孚



疐鼎
孚文



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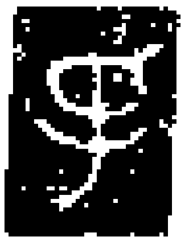
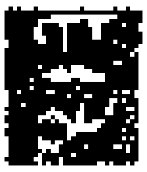


器二

翏生盨
孚金



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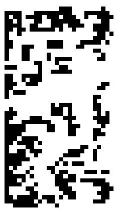

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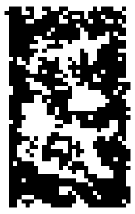
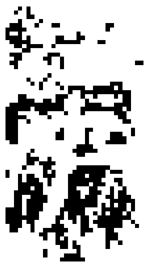


器二

師寰毁
孚吉金



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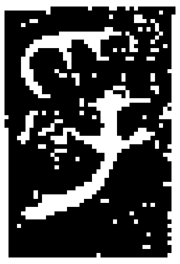

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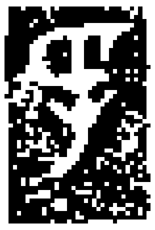

器二

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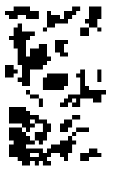
孚戎器



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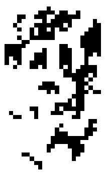

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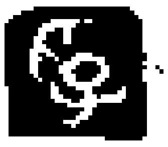

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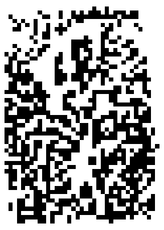

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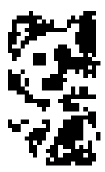
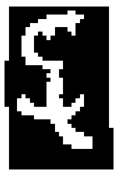
員卣
員孚金

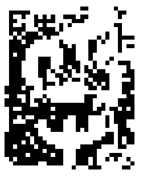


器

㦰毁　叡
寽戎孚人



呂行壺　呂
行捷孚貝



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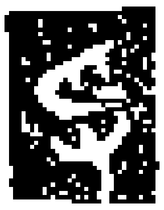

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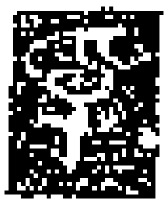

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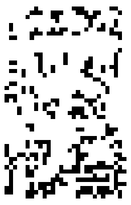

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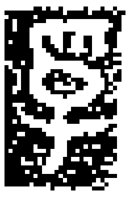
復筍人孚



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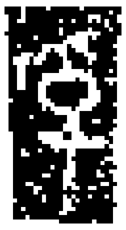

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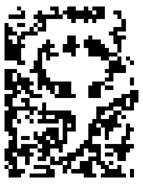

多友鼎　多
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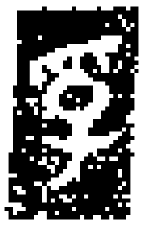

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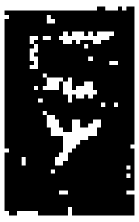
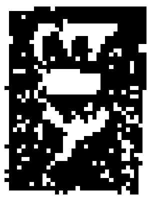
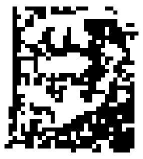
奪京自之孚



盖一

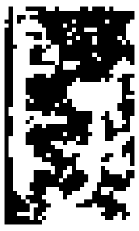


器一

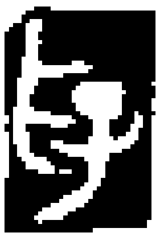


盖二

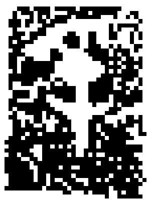
師寰毁　毆
孚士女羊牛



遹伯
毁



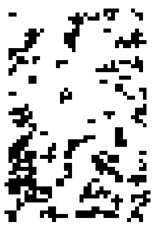
遹伯毁　孚金用
作宗室寶尊彝



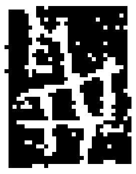
多友鼎　孚戎車
百乘一十又七乘

說文三篇「孚、卵孚也。从爪、从子。一曰信也」𤓽、古文孚、从𥄢、𥄢古文保」金文从孚、用作征戰所獲、即俘的本字。說文八篇「俘、軍所獲也、从人孚聲。春秋傳曰：以為俘馘」多友

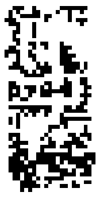
鼎，通獻孚馘，孚即俘字，加人旁是為了表示俘獲的對象，與从子的意義相同。金文孚或作孚，下从子字不連，疑是譌體。



師𩰫鼎 用妥

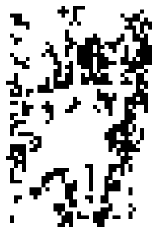


或者鼎 用妥眉壽



盂

寧殷 用 妥多福



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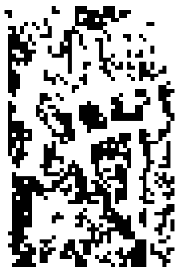
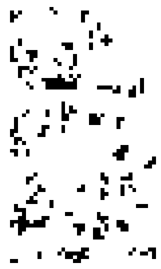
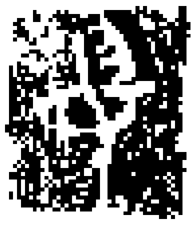


二

𤼈鐘 左殷 妥厚多福

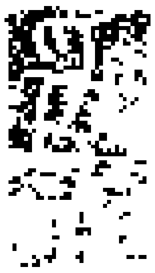


𤼈鐘



𤼈鐘

妥厚多福



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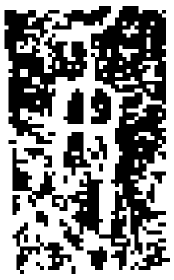

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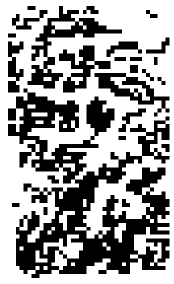
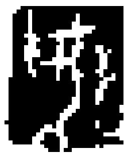


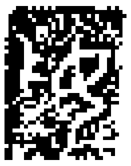
器二

𤼈殷 大 神妥多福

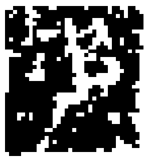


盂

沈子殷 用 妥公唯壽

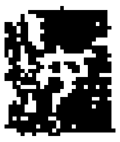


叀尊 終用諾 褱妥多友（祐）

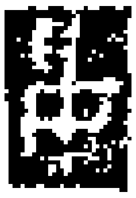


善鼎 唯用 妥福唬前文

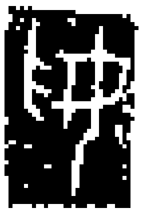
人



或者鼎 用穆夙 夜尊享孝妥福

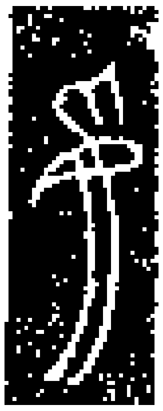


秦姞殷 尹叔用妥多 福于皇考德尹叀姬

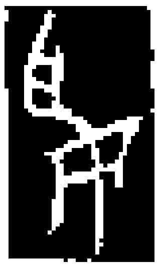


盂

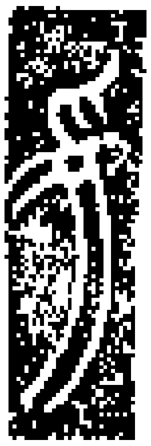
沈子𣪘　克成妥吾考以于顯=受令



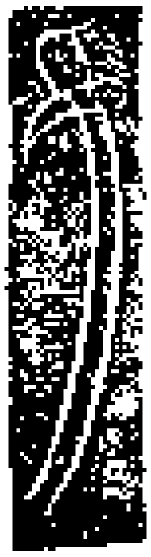
曾侯乙鐘　妥賓之在楚



井叔鐘　奠井叔作霝鐘用妥賓



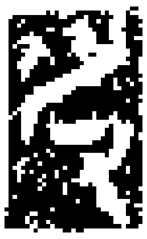
曾侯乙鐘　妥賓之宮



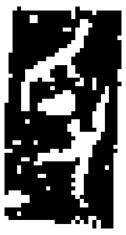
曾侯乙鐘　爲妥賓之婁顏下角

阮元曰，妥賓即蕤賓，鐘所應之律，儀禮士相見禮「妥而後傳言」鄭注「古文妥爲綏」，周禮夏采鄭注士冠及玉藻冠緌之字，故書亦多作緌者，今禮家定作蕤，知妥字古通緌，綏又同蕤也。（積古齋鐘鼎彝器款識卷三[illegible]三[illegible]鄭井叔蕤賓鐘）方濬益曰，按說文無妥字，徐楚金疑綏字不當从妥，以爲从爪从安者是，不知妥爲綏之古文也。歸安姚秋農尚書（文田）說文聲系謂今本說文綏下奪古文，據此銘是古有妥字之證，姚說是矣。甤與綏形近，蕤與

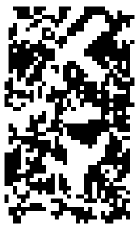
綏古音同聲，荀子儒效篇「綏綏兮其有文章也」楊倞注「綏或為葳蕤之蕤」，此又綏蕤至通之證。今經傳皆作蕤賓。禮記月令仲夏之月，其音徵，律中蕤賓，注曰「蕤賓者，應鍾之所生，」仲夏氣至則蕤賓之律應。周語曰蕤賓所以安靖神人，獻酬交酢也。遂綏（命彝器跋叢亦二第一荅鄀并叔雛賓鍾）按廣韻綏蕤俱讀儒隹切，不但同部而且同母，同聲必同義。方讀兩字形近非也。綏讀息遺切，心母脂部，蕤雖不同韻部則同，阮說無可非議。



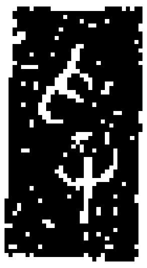
舀鼎用百孚



舀鼎無三孚

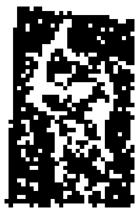


盖

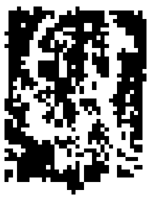


器

楚𣪘取遣五孚

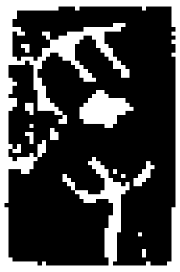


盖

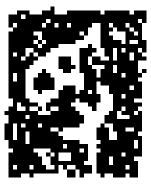


器

𩛥𣪘取遣五孚



趞鼎取遣五孚



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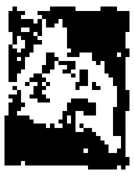
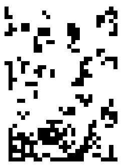


二

揚𣪘取遣五孚



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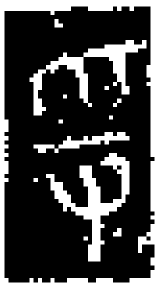
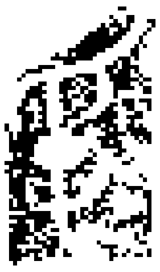
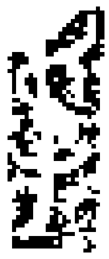


毛公鼎取遣卅孚



庚姬尊



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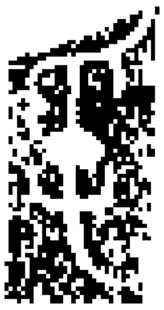

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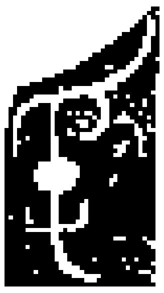

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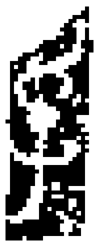

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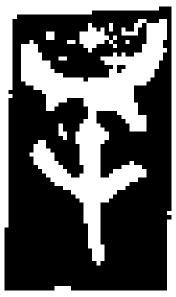
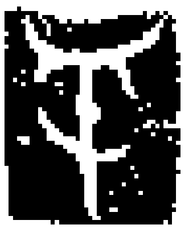
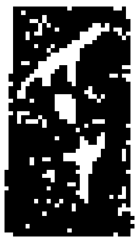


禽鼎

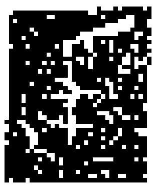


禽𣪘王賜金百孚

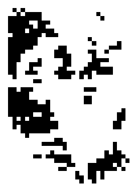


盂

𠑇匜　罰
女三百寽



伐季白鼎
宣縣五十寽



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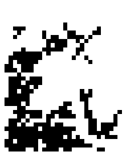
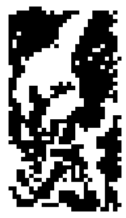
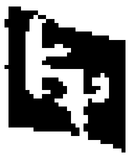


器

戒毁　叔
寽戈享人

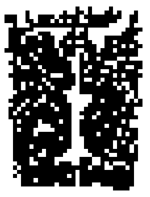


曶鼎　吏
寽以告賠



師旂鼎　伯懋父迺
罰得顯古三百寽

金文寽字作㝵、或作𡬠。从𠬪从一或从●、一，●為玉璧正形，一為側形，寽的本義當為兩手執玉相授受。說文四篇「寽，五指捋也」，近是。寽借為金量單位詞，又假、為了表示聲假意義，加金旁或貝旁作鋝䞂，為了保留「取」的本義，重复添加手旁作捋，說文十二篇「捋，引取也」。



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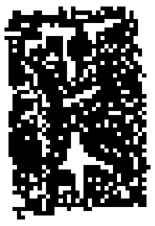
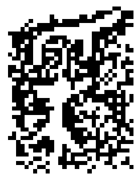


器

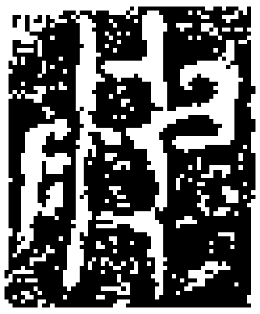
遣卣



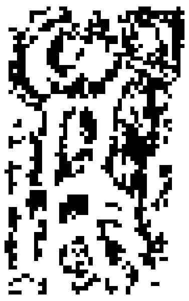
遣尊賜

遣采曰旋

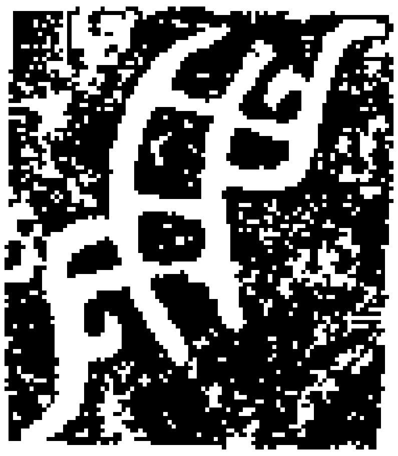
字从爪从木，卽采字。說文六篇「采，捋取也。」詩芣苢「薄言采之」，傳曰「取也」。寀字从木，本義當謂取柴也，後加手旁作採，乃形符重複字。陳夢家曰：康誥「采叙于侯甸、邦之援」。采字書或作寀。爾雅釋詁「尸，采也」，注云「謂采地」。郝疏云「下文云『采，事也』。能其事者食其地，亦謂之寀。禮運『大夫有采以處其子孫』，韓詩外傳『古者天子爲諸侯受封，謂之采地』。然則尸訓采者，蓋爲此地之主，因食此土之毛，采爲采地，而後世九服之名亦有采，王制曰『千里之内曰甸，千里之外曰采曰流』。」此器之者爲采地，寀邑，故稱采地之名曰寀。中方鼎曰「王曰中，茲褔人入史，易于亍武」王乍臣，今兄畀女褔土，乍乃采」，是以某土爲采地。（西周銅器斷代　金文論文選一零零葉）遣卣



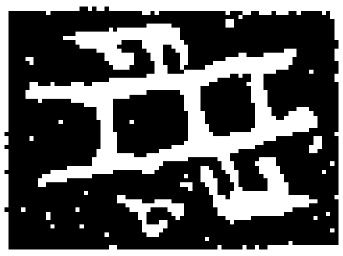
冊父辛
尊受



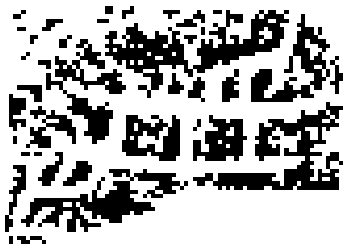
受
爵



受
尊



受鏡
受



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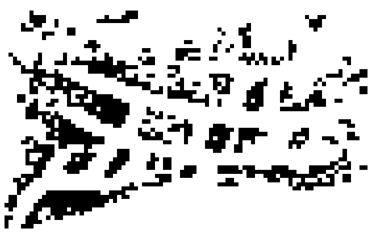

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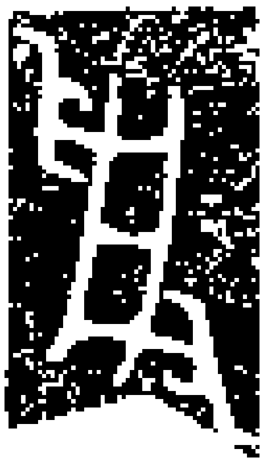
觶受



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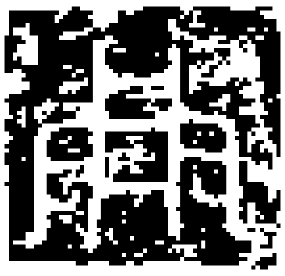

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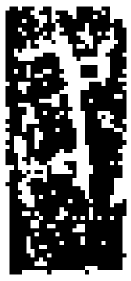
受父乙
卣受



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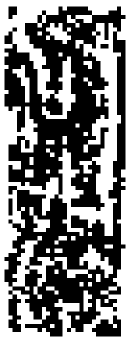
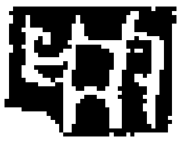


器

受父癸
觶受



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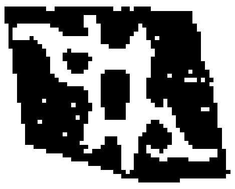
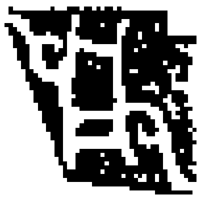


二

亞中受鼎
中亞受



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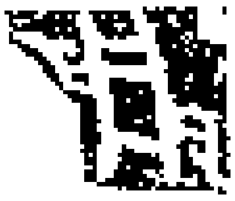

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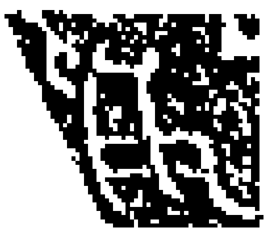

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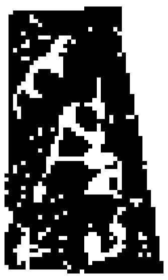
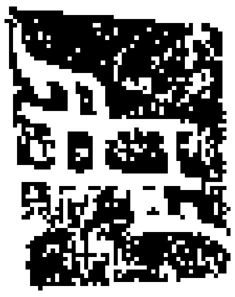
亞若
受旅

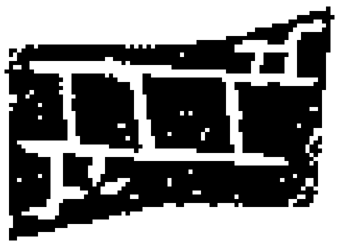
方尊
受



禄康鐘
受

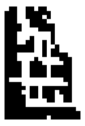


若癸尊
受丁



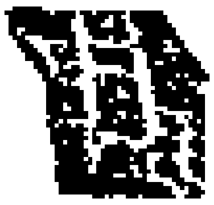
受祖丁
尊

受祖丁



甲

亞夫尊觶乙
丁單甲夫受



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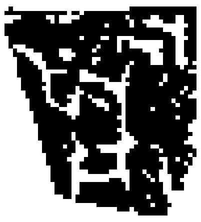

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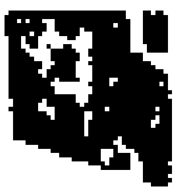

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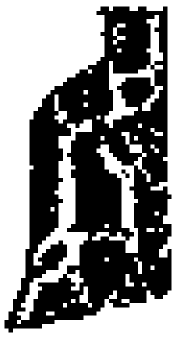
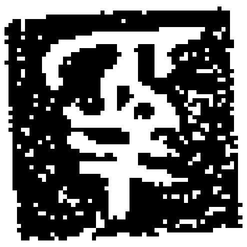
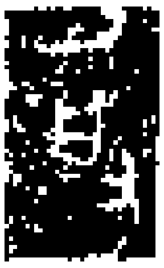


三

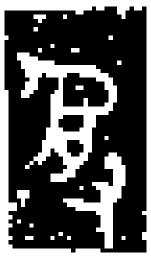
亞中受尊受觶
乙止丁若癸乙告



夭乀盤
卑受圖



衰生鐘
用受囚



衛盉
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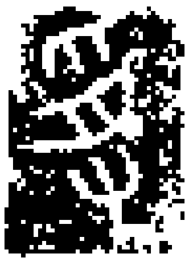

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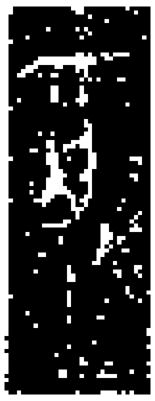
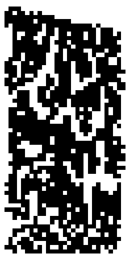
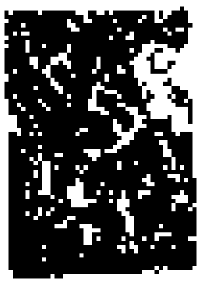
秦公簋
受天命



毛公鼎
雁受大命



秦公
鐘



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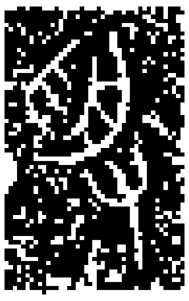

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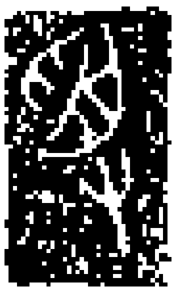

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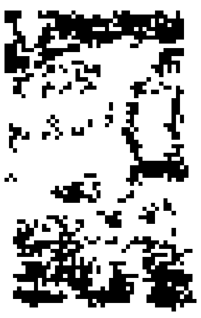
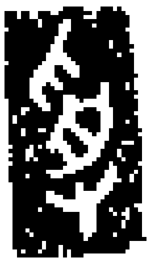
雁受大命

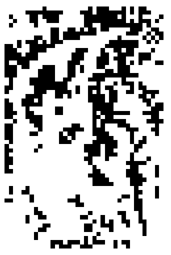


𤼈鐘追
受萬邦



陮叉

盤逨 受萬邦



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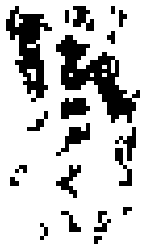
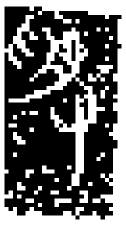
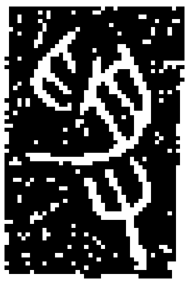


二

𤼈鐘延敱 受余屯魯



秦公鐘



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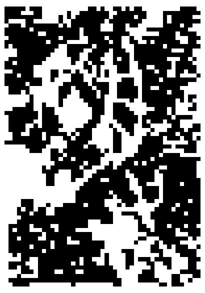

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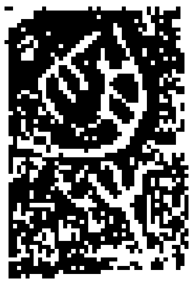

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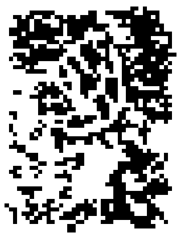
秦公鎛 以受大福



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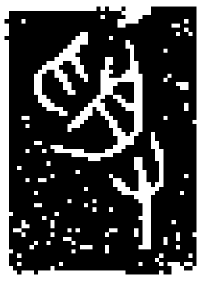

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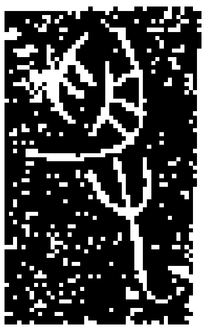

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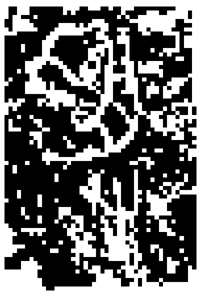
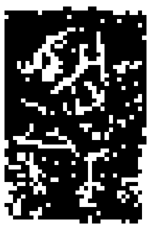


三

秦公鎛 以受多福



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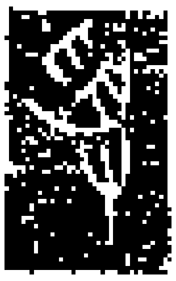

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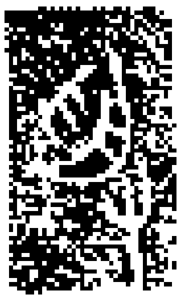

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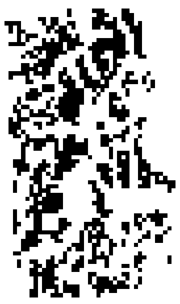

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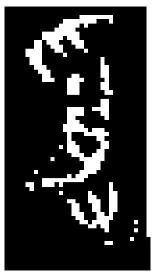

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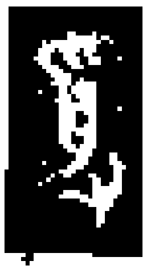

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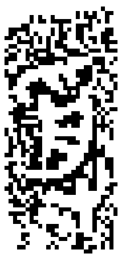

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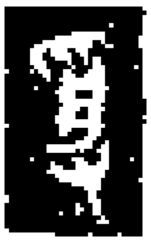

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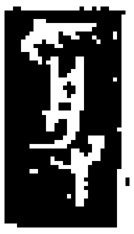

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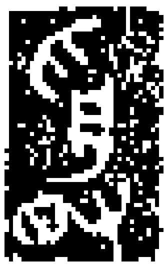

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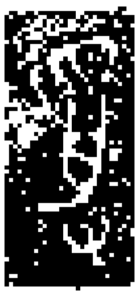

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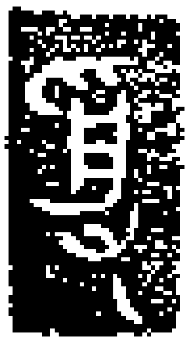
頌簋



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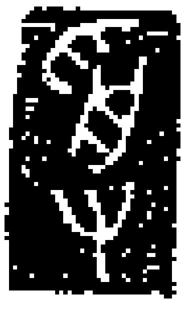

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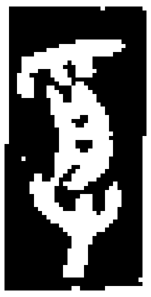

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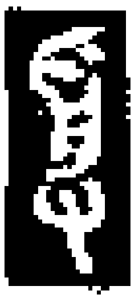
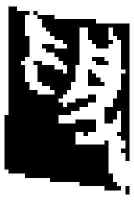


器二

頌壺　受
命冊佩



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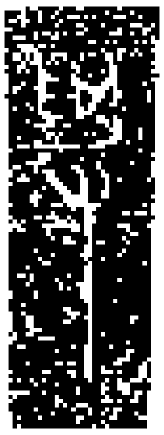
天子休



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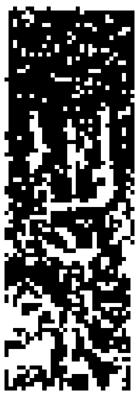

蔡侯尊
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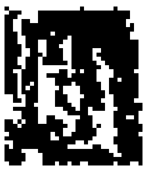

曶鼎　受
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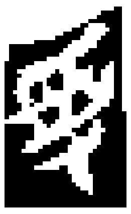

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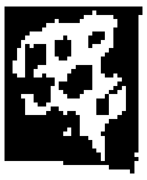

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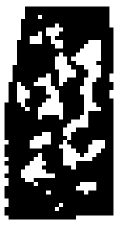

令方尊
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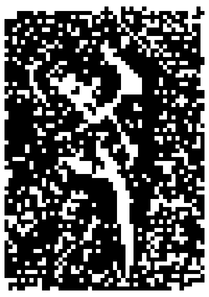
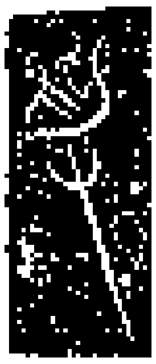


嗣子壺
永受純德



中山王嚳方壺
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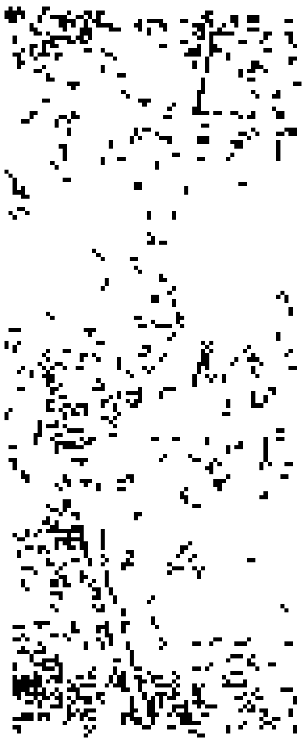
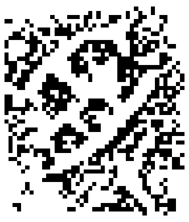


王子午鼎
永受其福



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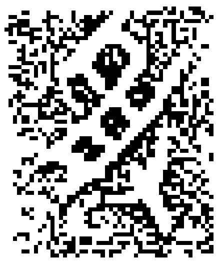

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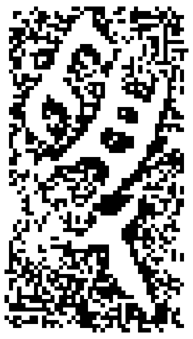
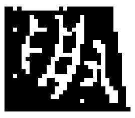
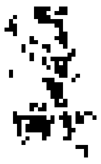


盂鼎 受天有大命



班簋 受京宗懿釐



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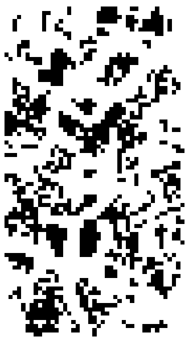
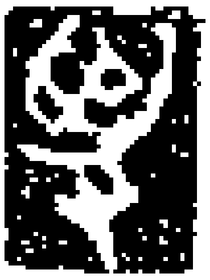
平鐘 其受此眉壽



膳夫山鼎 受冊佩以出



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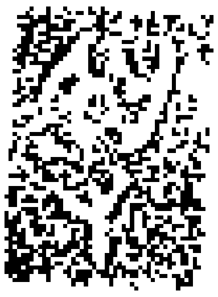

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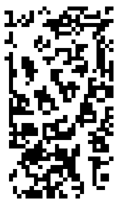
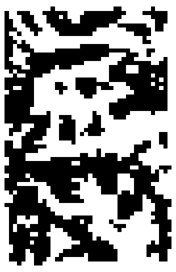
洹子孟姜壺 爾其遊受御



長年伯鼎 伯其[illegible]受〓



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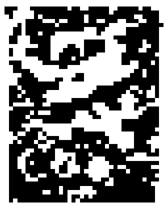

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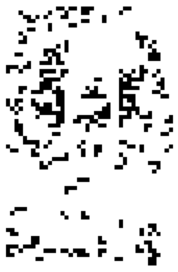
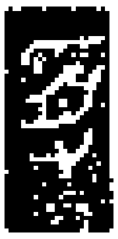
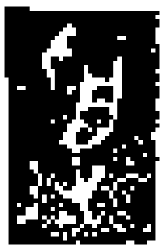
伯康簋 它受茲永命



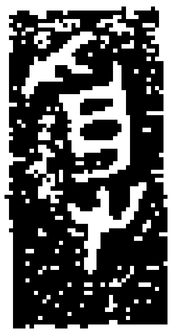
詢簋 丕顯文武受命



免簋 王受作冊尹者

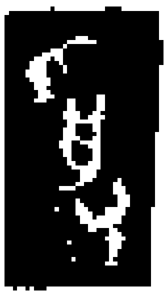


寰盤 史𢦚受王令書



趠鼎 吏留受王令

書



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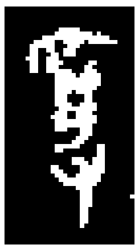

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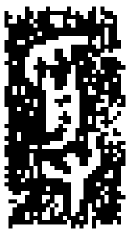

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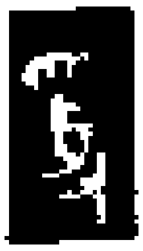

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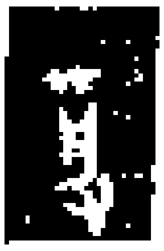

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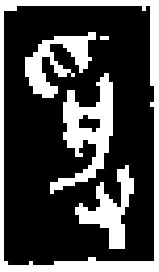

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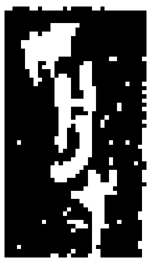

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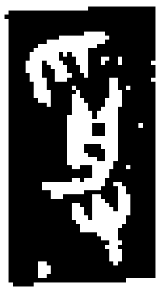

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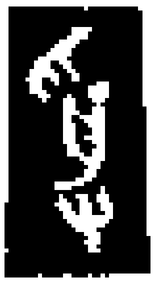

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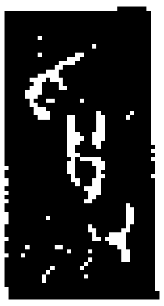
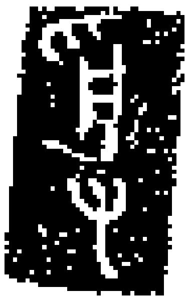


蓋五

頌簋



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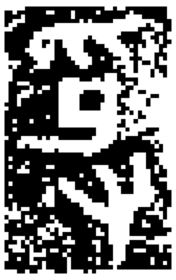

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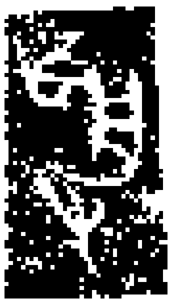

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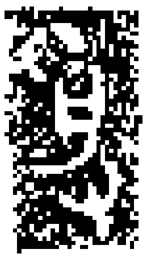

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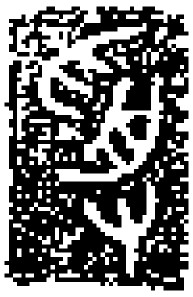
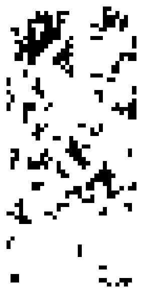
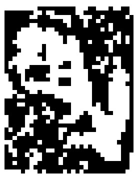


蓋二

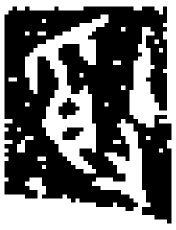
頌壺尹氏
受王令書



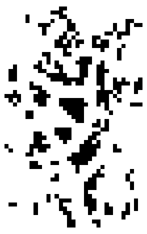
史牆盤保
受天子綰令



魯鼎。魯受
林口口王



衛鼎眔受
衛小子家



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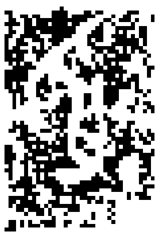
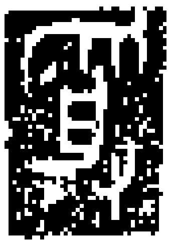
受牆爾𪓊福



𤼈鐘　褱受
余爾䙌福



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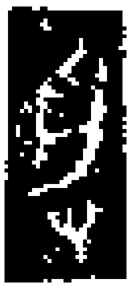
爾䙌福霝冬



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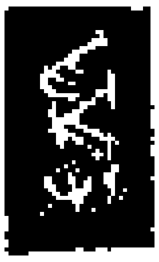
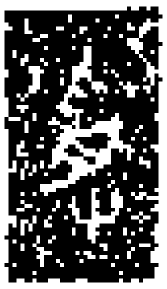
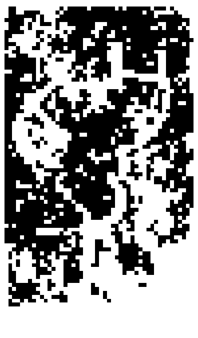


器

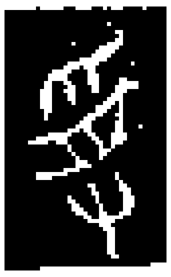
曾伯陭壺　用
受大福無疆



齊叔姬盨　子
孫永受大福用

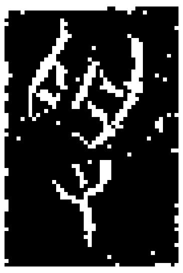


國差𦉜　侯
氏受福眉壽

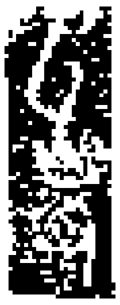


器

秦公𣪕　以
受純魯多釐



洹子孟姜壺　余
不其事女受册



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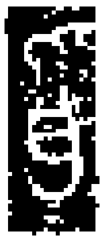
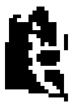
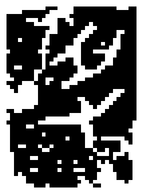


二

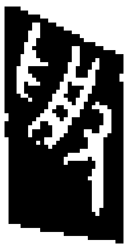
害小子簋　害小
子徒家弗受口



穆康鐘　受作余
通彔康口乇右



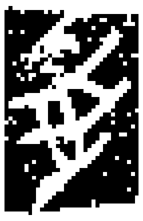
孝受尊　敢休于
世孝受貝二朋



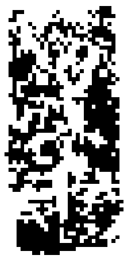
盂

卝沈

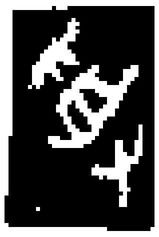
殷 克成妥吾考以于顯=受令



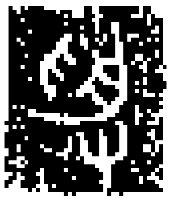
何尊 肄玟王受茲□□



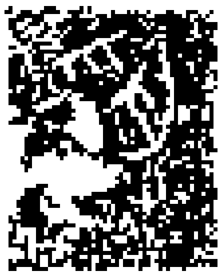
乖伯殷 朕丕顯祖玟珷膺受大命



彔伯𢦏殷 吳綠其帥井受茲休



秦公鎛



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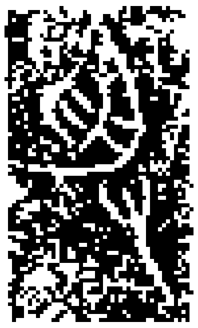

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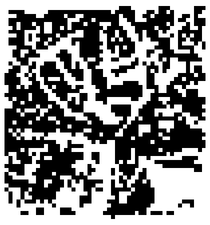
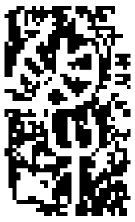
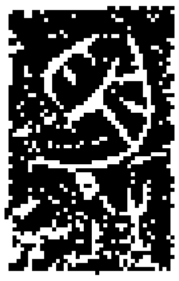


三

秦公鎛 我先祖受天命賞宅受或



秦公鐘



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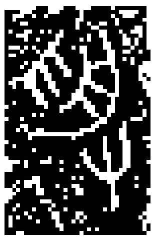

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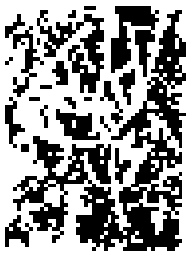

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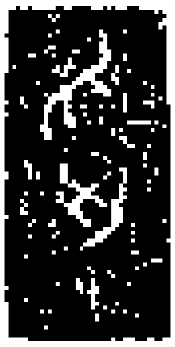
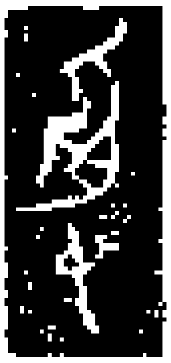
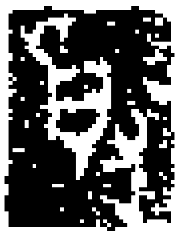


蓋



器

鄭伯殷 鄭伯受用其吉金

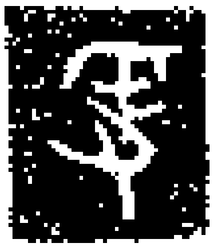


鄭牧馬受殷 專敉

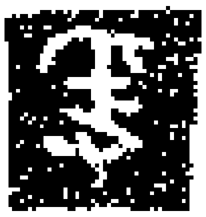
禹殳作
寶設

林義光曰說文云受相付也从𠬪舟省聲按古作受[illegible]象相授受形舟聲授受二字

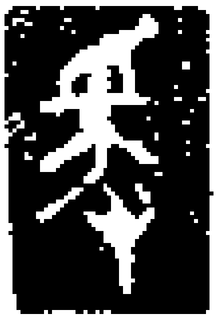
古皆作受盂鼎令余其遹循先王授民授疆土授皆作受殷



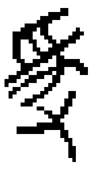
矢人盤
爰千罰千



矢人盤　則
爰千罰千



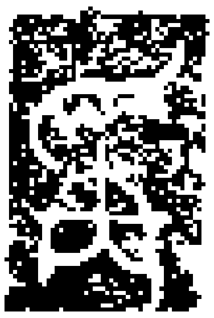
虢季子白盤
宣榭爰饗



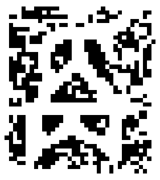
鄂君啓節
庚爰陵

高鴻縉曰：象二手執繩索形，倚丿乀，而畫其執繩牽引之形，由文兩手生意，故託引繩之形，以寄援引之意，動詞。後借用為虛字，如虢季子白盤「宣榭爰饗」，詩「爰有寒泉」，「爰伐琴瑟」，當借用為援繫字，於是意，周時繩尾有端緒可見，秦時繩尾形變為于聲，部首之爰所謂象意聲化也。自借用為虛字，秦人乃又加手為意符作援，援行而爰之本義亡。中國字例二篇（第二九零葉）

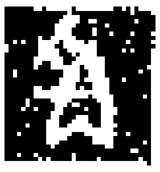
矢人盤之爰讀為鍰。小爾雅「二十四銖曰兩，兩有半曰捷，倍捷曰舉，倍舉曰鋝」，鋝謂之鍰。書呂刑「其罰千鍰」，鄭康成曰「鍰，六兩也」。



㝬𣪘　爯盩先王



衛盉　王爯旂于豐



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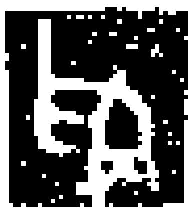
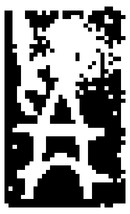
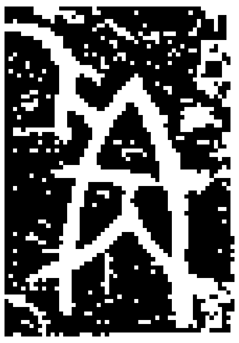


二

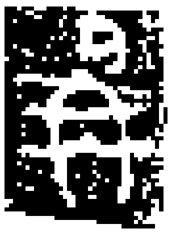
爯作日乙鼎　隹王伐爯曆



中爯簋　中爯作又寶彝



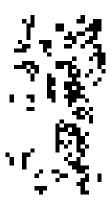
爯父丁罍　爯作日父丁尊彝



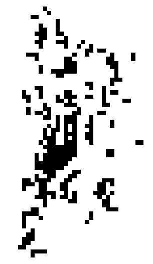
榮有司爯鬲　榮又𤔲爯作齍鬲

說文四篇冓部「爯，并舉也」。七篇人部「偁，揚也」。又禾部「稱，銓也」。爾雅釋言「偁，舉也」。釋訓「偁偁、格格，舉也」。玉篇二百二十「爯，齒陵切，舉也。又尺證切，與稱同」。下解金文皆作爯，物形與即改訓舉者所謂舉也。加旁作偁，或作稱，乃後起字。商書湯誓「非台小子敢行稱亂」，史記殷本紀作「敢行舉亂」。周書牧誓「稱爾戈」，謂舉汝戈也。左傳襄公八年「女何故稱兵于蔡」，又二十七年「弭兵以召諸侯，而稱兵以害我」，皆謂舉兵爲稱兵。吉

人又謂債曰稱責（債）。周官天官小宰「四曰聽稱責以傅別」。亦曰稱貸，孟子滕文公上「又稱貸而益之」，漢書食貨志「亡者取倍稱之息」，顏師古云「今俗謂之舉錢」。此又一義也。稱亦訓揚，今人謂稱人之善曰表揚，因表揚而提升者為揚舉。禮記表記「君子稱人之善則爵之」，左傳襄公十三年「君子稱其功以加小人」。此即許氏所謂揚也。揚，亦舉也。易大有象曰「君子以遏惡揚善」，虞翻注「揚，舉也」。廣雅釋詁「揚，舉也」。古又謂銓衡曰稱。集韻去聲四十七證「稱，權衡也」。分寸起於秒，秒，禾芒也。故程器字皆从禾，俗書作秤，非。易謙象曰「君子以裒多益寡，稱物平施」，禮記月令季春之月「蠶事既登，分繭稱絲」，淮南子泰族訓「稱薪而爨，數米而炊」，是皆銓衡之義也。小爾雅云「斤十謂之衡，衡有半謂之鈞，兩有半曰捷，倍捷曰舉」。「銓，衡也。衡，平也」。故稱又有均平、對稱之義。舉與衡又可作為計量單位名。

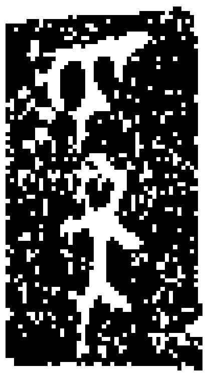


簋



甗

爯父癸角　王
賜闌亞𢽤奚貝

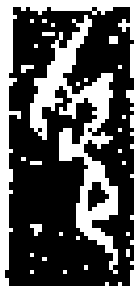


趙盂　各卣
司寮女寮奚

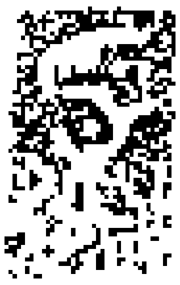
華迷

羅振玉曰：說文解字「奚，大腹也」。予意罪隸爲奚之本誼，故从手持索以拘罪人。其从女者，與从大同。周官有女奚，猶奴之从女矣。（增訂殷虚書契考釋中二十五葉）按說文「系，繫也，从系，丿聲。籀文作𦃃，从爪、丝」。此从𢆶與篆文系同。蓋奴隸起源於戰俘，戰鬭之中，強者殺之，馴服者役焉，其後罪犯奴隸，亦課以苦役，或牽結隊，相互聯繫。墨子尚賢中「傅說被褐帶索，庸築乎傅巖」。荀子儒效篇「鄉也胥靡之人」，楊倞注「胥靡，刑徒人也。胥，相靡，繫也」。廣韻「靡」讀「文彼切」，明母歌部，「縻」讀「靡爲切」，不但同部而且同母，同聲必然同義。易中孚九二「吾與爾靡之」，釋文「靡，本又作縻」。莊子胠篋篇「伍員靡」，釋文「司馬注：靡，縻也」。說文「縻，牛轡也」。孟子梁惠王下「係累其子弟」，趙岐注「係累，猶縛結也」。史記言秦

王子嬰降于漢高祖時，係頸以組，亦表示接受係累之義，羅氏釋奚爲罪隸之本誼，形義可據，唐韻奚嫨俱讀胡雞切，匣母支部，奚本象形，作嫨者，性別加旁字也。



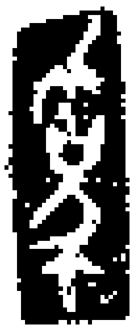
曶鼎 曶
覓匡卅秭



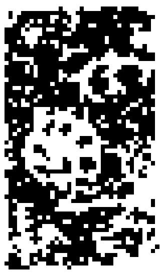
鬲攸从鼎
女覓我田牧

从爫从人从見，即覓字。說文所無，廣韻，覓，求也。

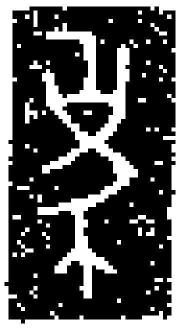
爲



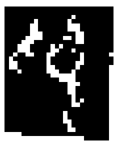
曶鼎
爲廿秭



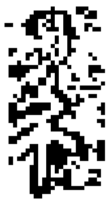
寧皿
寧爲皿



立盨　立
爲旅盨



班簋　班
非敢覓



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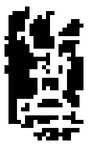
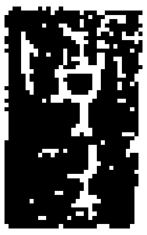
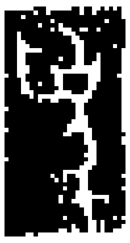


二

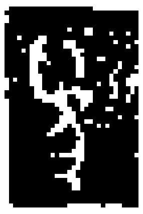
乎鐘　乃
爲父吾



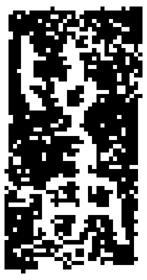
寤鼎



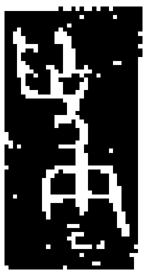
寠鼎



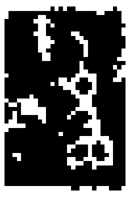
寤簋　王
爲周寤



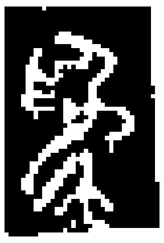
寤鼎



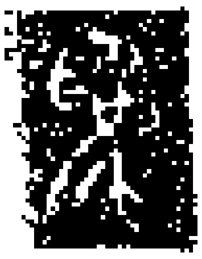
寠鼎



寤簋　用
爲寶器



盂



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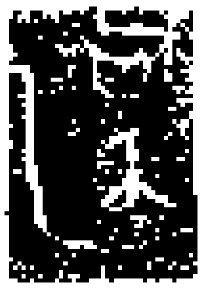

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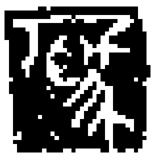

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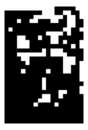

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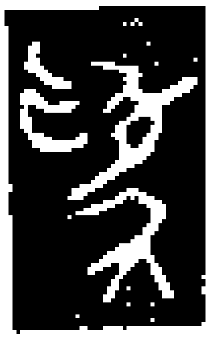

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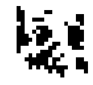

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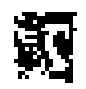

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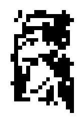

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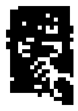

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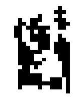

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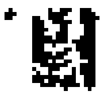

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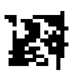

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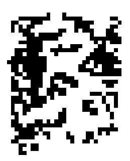

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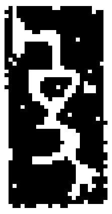
庚辰為作彝



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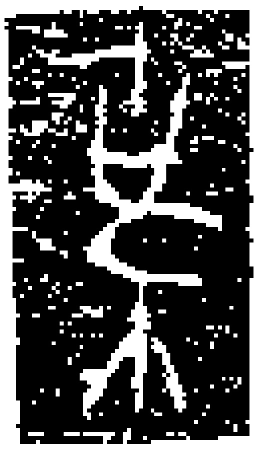

鄦討鼎鼄
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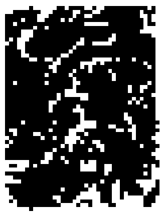

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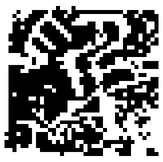

三

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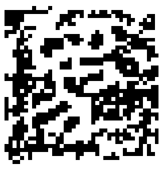

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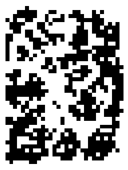

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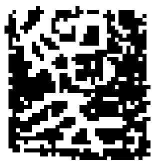

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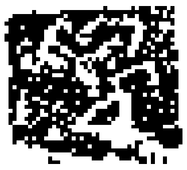
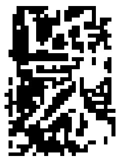


宮

宗婦壺為
宗彝䵼彝



秋氏壺虞
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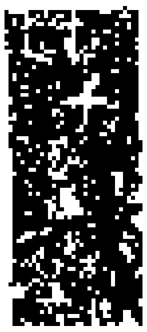

鈴
鎛

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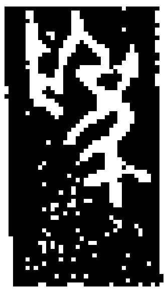

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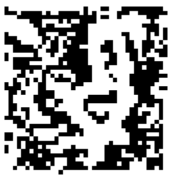

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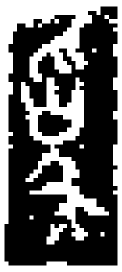

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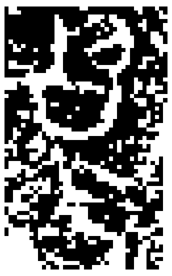
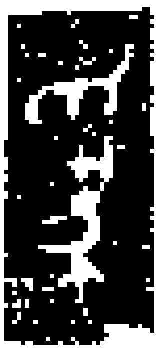


虢伯甗 虢伯自爲用甗



盄公鐘

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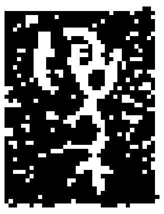

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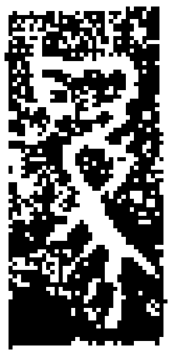

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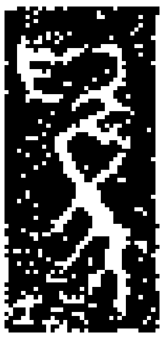

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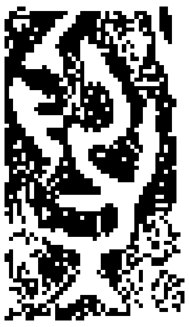

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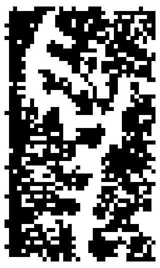

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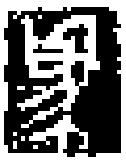

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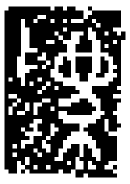

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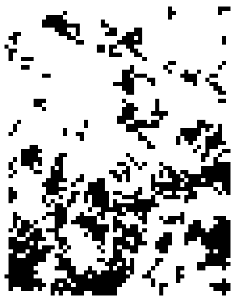
外85A



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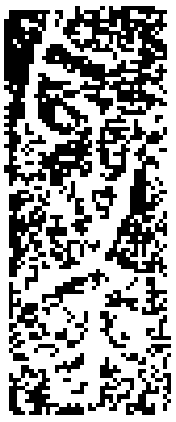

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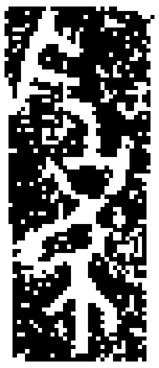
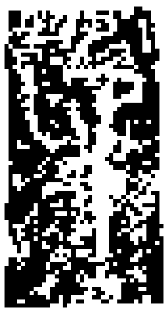
姞氏毁



姞氏

毁　姞氏自作為寶尊毁



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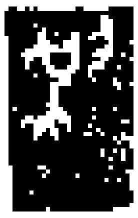

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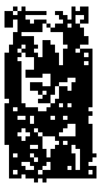

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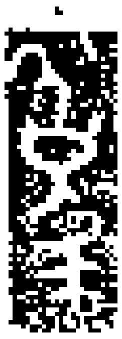

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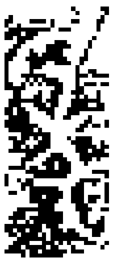

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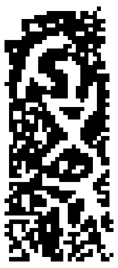

器

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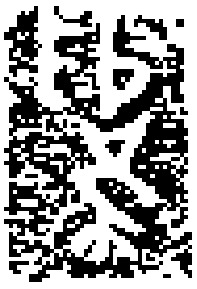

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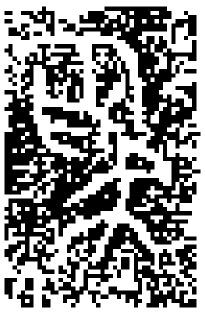

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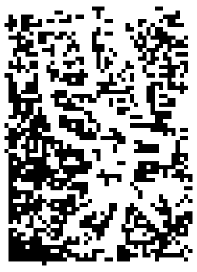

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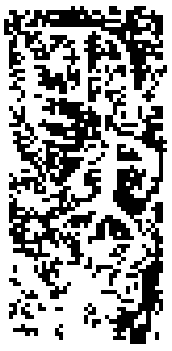
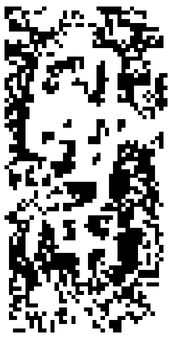


齊大宰盤　齊

大宰歸父䨑
爲忌還盤



叔男父匜 叔男父
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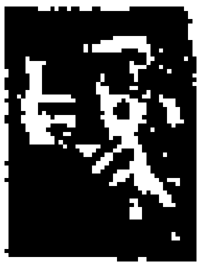
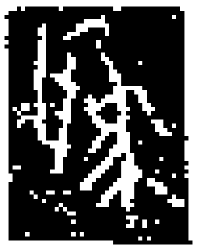


陳子匜
敶子＝作廝

盂爲殼
母能匜



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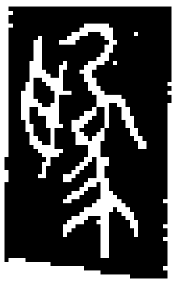

器

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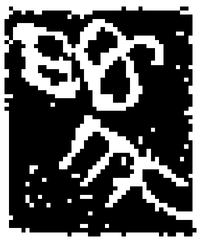
叔嬴爲心媵饙簠



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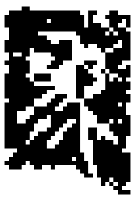
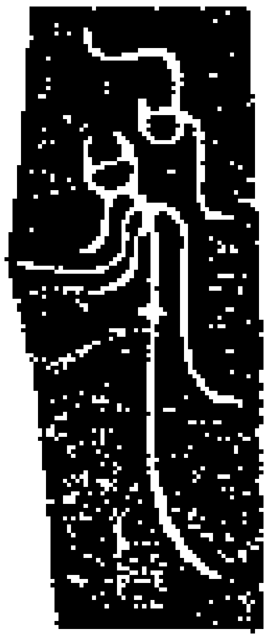


邵大叔斧 邵大叔以
新金爲貳車之斧十



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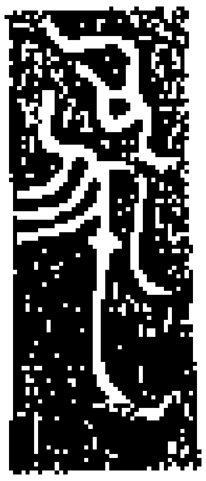

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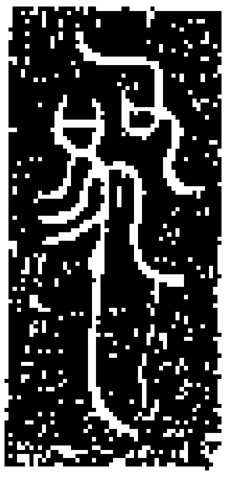

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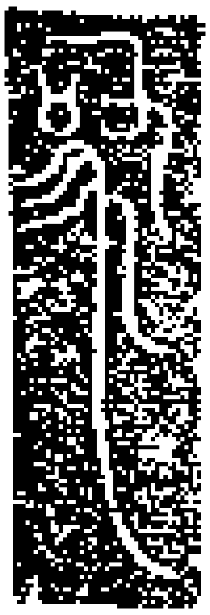

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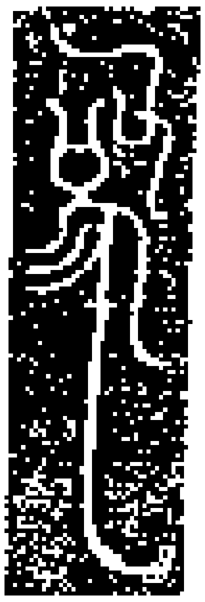

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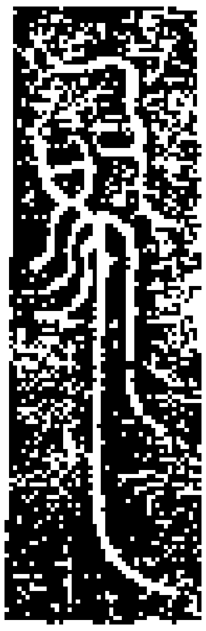

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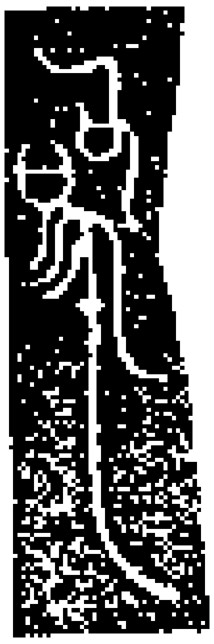

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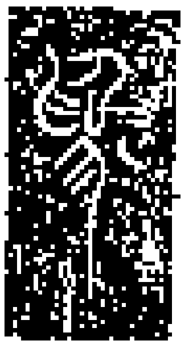
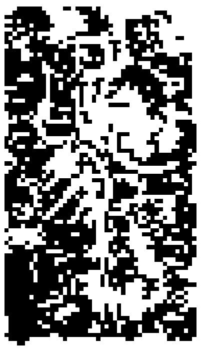


中山王嚳方壺
鑄為彝壺



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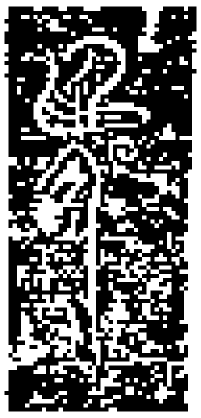

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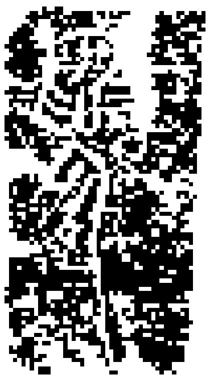
張為人宗



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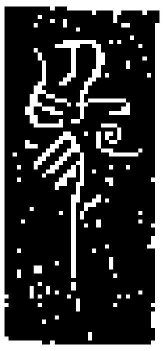

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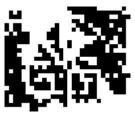

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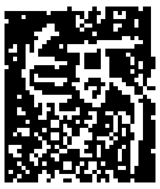

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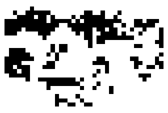
陵共為之



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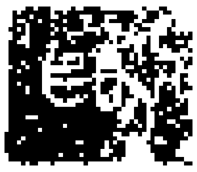

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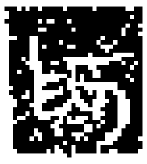

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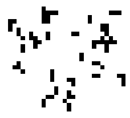

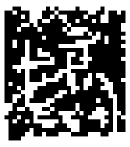

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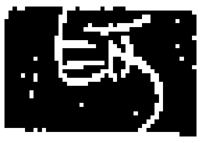

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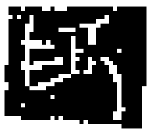

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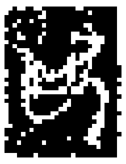

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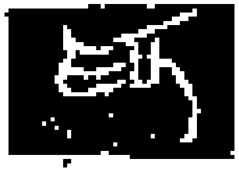

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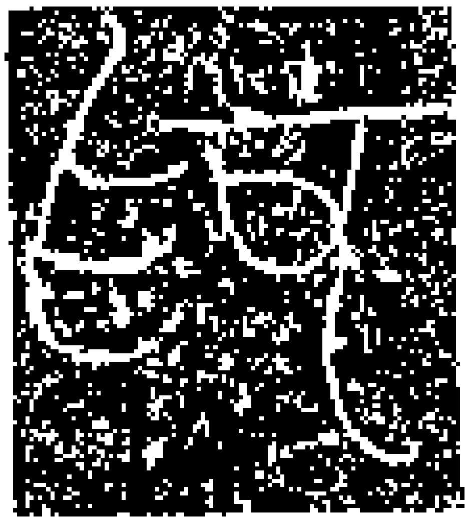

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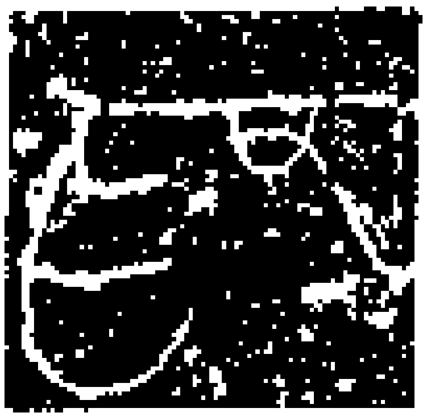
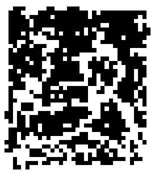


楚大鼎鑄客爲集𦞅爲之



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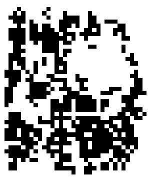
鑄客銅器



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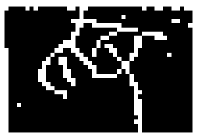

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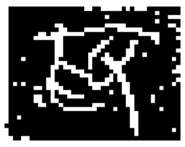

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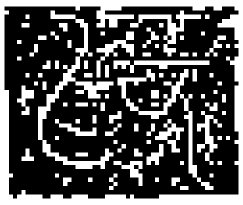

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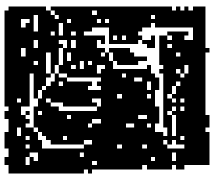

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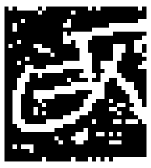
為集脰
為之



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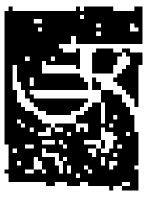
大盆



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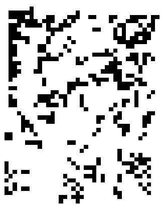

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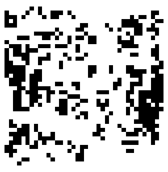

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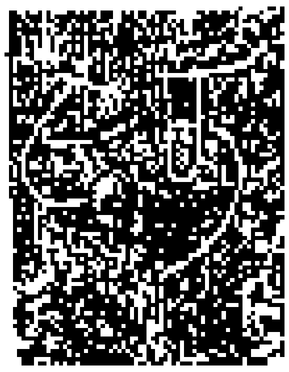

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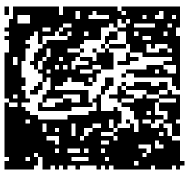

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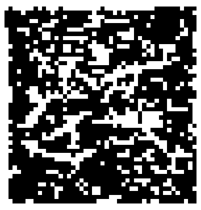

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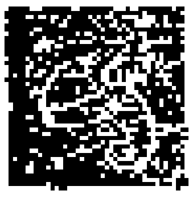

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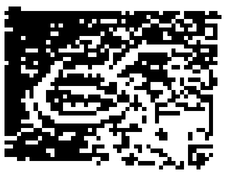

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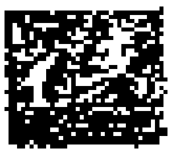

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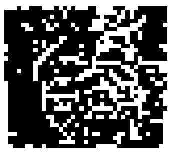

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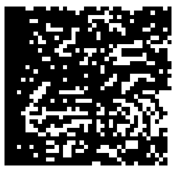

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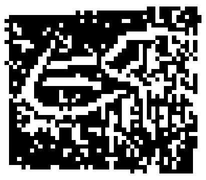
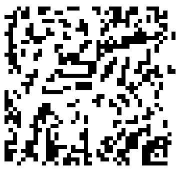


鑄客
豆



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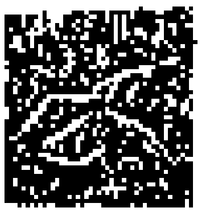

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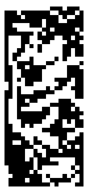
客為王句六

室為
之



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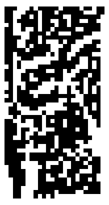

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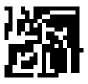

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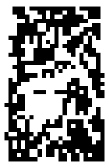

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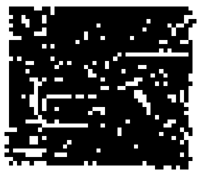

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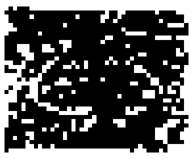

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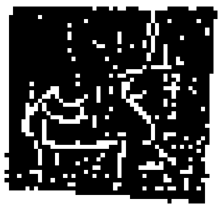

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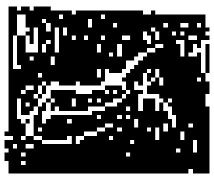

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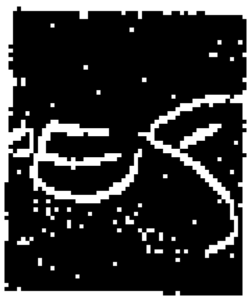

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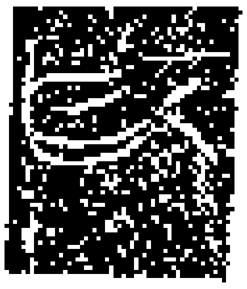

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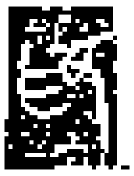

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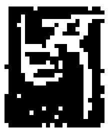

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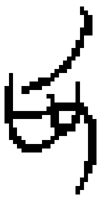

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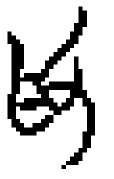

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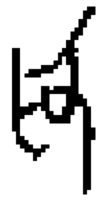

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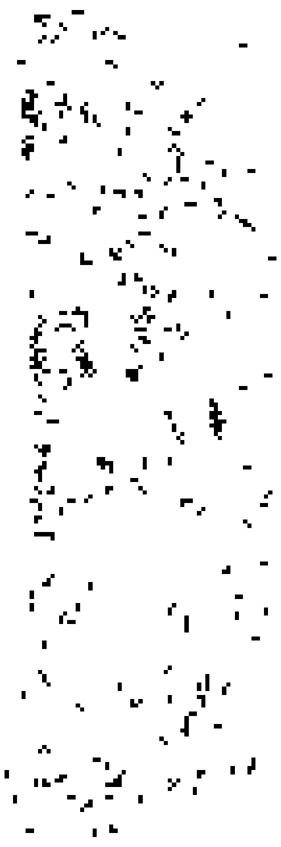
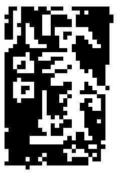


楚王盤

楚王酓肯

复爲盥盤

阮元釋象，孫詒讓認爲以偏旁推之，从爪當即爲字。羅振玉謂从爪从象，蓋以象以助勞。呂氏春秋古樂商人服象，爲虐於東夷。論衡及越絕書皆言舜葬蒼梧，象爲之耕，古人以象助耕種和作戰，因此把爲字引申爲具有普遍意義的動詞，于省吾曰列國時楚盥客鼎爲字作既，亦作此，說文古文作𢀲，即此之形譌也。（卜文辭林見甲骨爲）字金文爲字還被借作地名或人名，中山王譽器用作助動詞，[illegible]，



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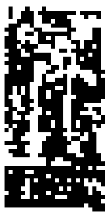

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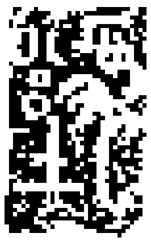
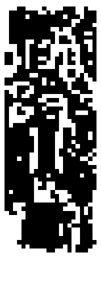


四

蔡侯鐘 [illegible]命黹



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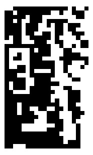

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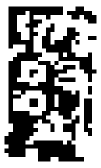

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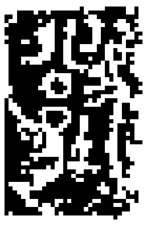

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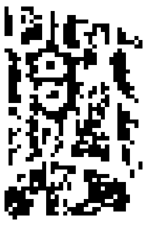
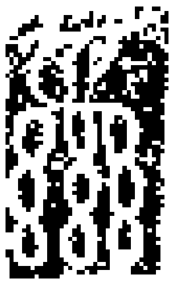


四

蔡侯鐘 霍[illegible]政

按[illegible]乃爲字繁文，讀作爲。羅振玉認爲爲字从爪从象，意古者役象以助勞其事。爲後來引申爲從事之義。廣雅釋詁「爲，施也」。此銘用同「[illegible]命黹」，金文黹即祗敬也，如鄦侯𣪘，虔敬禱祇，整句的意思是恭恭敬敬地从命。鐘銘「霍」「[illegible]政」，霍，于省吾讀作「𢤱」，勤勉之義，整句的意思是勤懇地執政。



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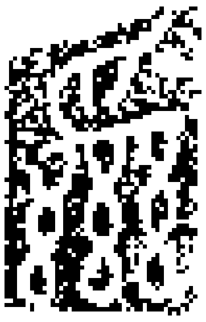

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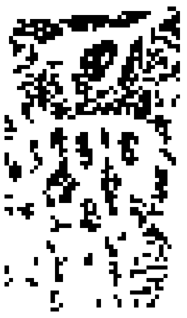
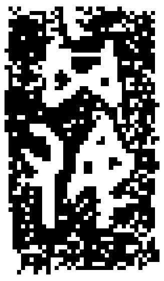


二

𢆶祖乙卣　王賜

小臣𢆶賜才寢

說文䜌古文作𤔔，亂也，一曰治也，一曰不絕也。吳式芬、吳大澂、方濬益據此釋𢆶為𤔔，誤為从糸从𢇍从冂，冂者象治絲之器。說文十二篇下系部系字籀文作𦃇，楊樹達、高鴻縉等之據此釋𢆶為系，誤為冥乃𢇍之省。



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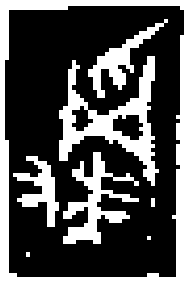
家雛德㠯鼎



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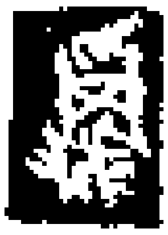

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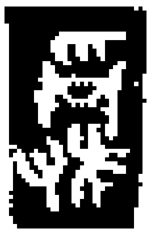

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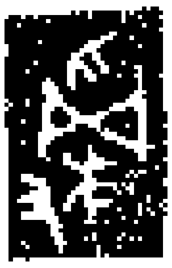

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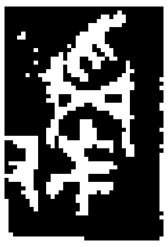
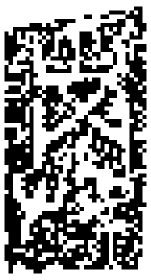


蓋五

頌殷



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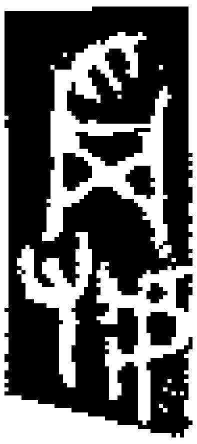
頌壺



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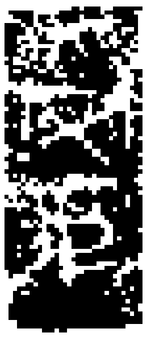

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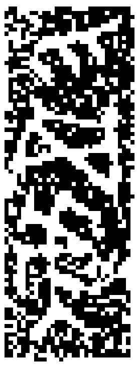

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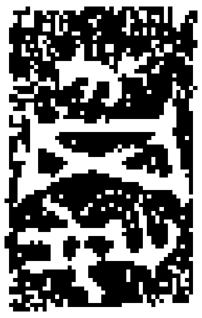

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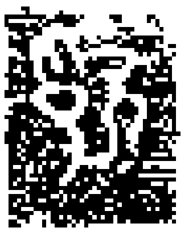

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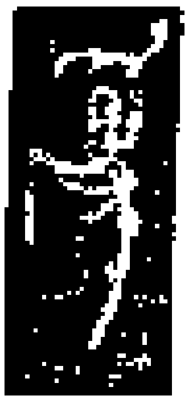

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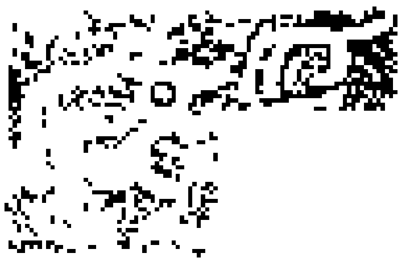

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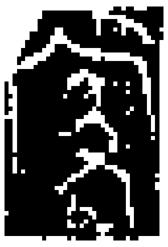

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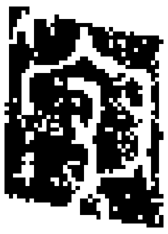

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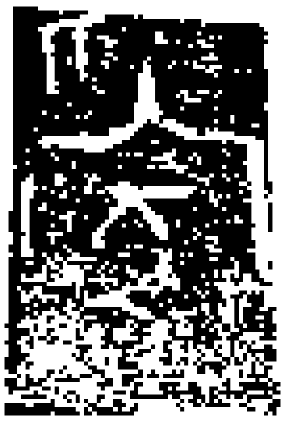

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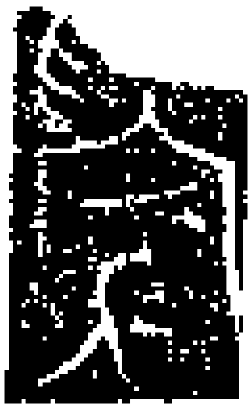

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豦鐘

楚公豦自
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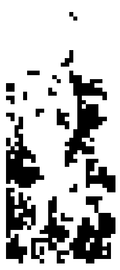

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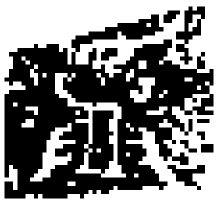

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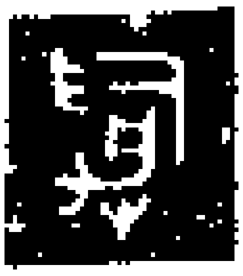

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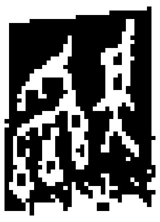

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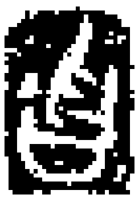

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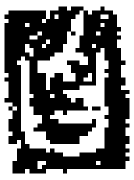

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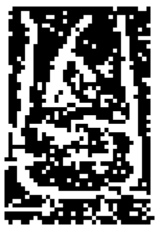

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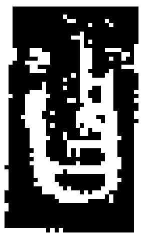

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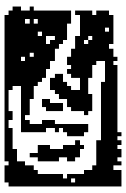

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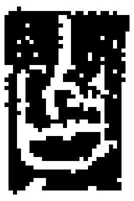

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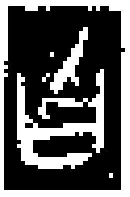

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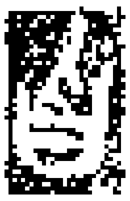

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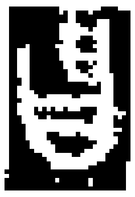

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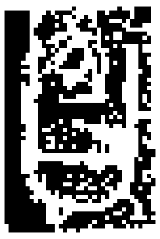

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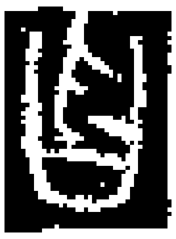

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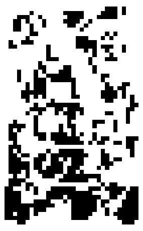

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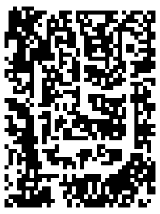
士舀召克



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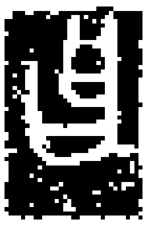

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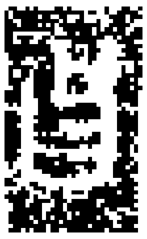

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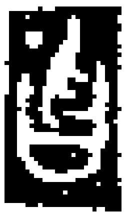

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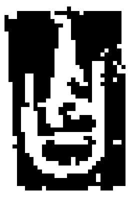

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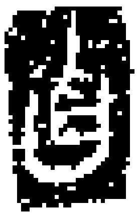

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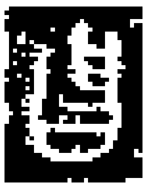

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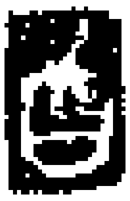

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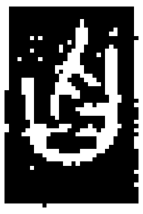

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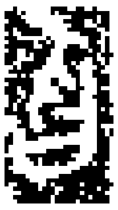

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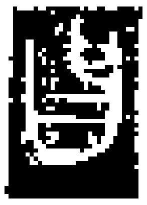

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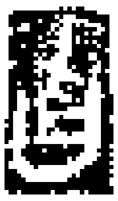

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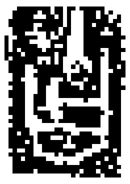

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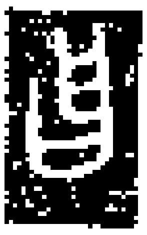

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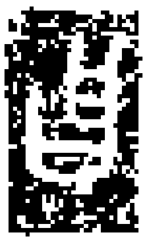

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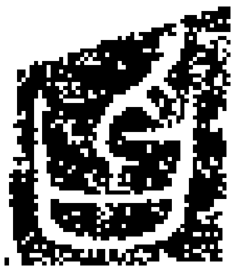

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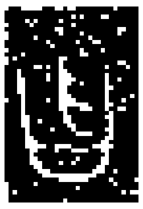

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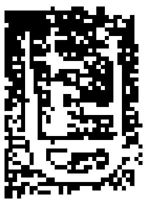

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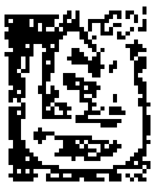

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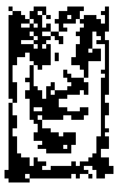

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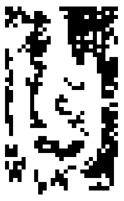

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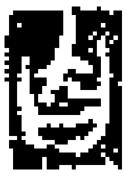

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用絲金作朕文
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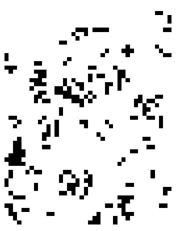

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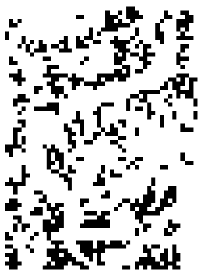
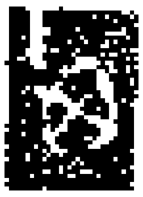
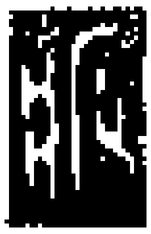


二

曶壺蓋
曶

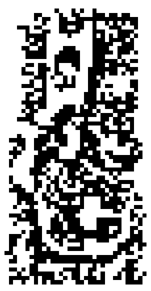


萬諆尊　用
賜卣尹口

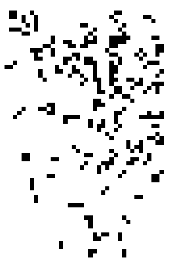


昆脆王鐘　昆脆王肑作龢鐘

戴家祥曰：脆字从肉从危，字應釋危，广、厂義同。說文七篇席之古文作𠩄，是其證。說文广部無危字，而有訓鑿也之庛字，庛从此聲，危从㔾聲，此、㔾古同。地官遂師「危其委積」，鄭玄注：「故書危爲此。」鄭司農云：「此讀爲危，危，具也。」夏官大司馬「比軍衆」，鄭玄注：「比，或爲危。」是危本庛之簡化字。集韻四紙庛、危、此同音，將弭切。左傳襄公十年「危革」，司杜預云：「危，匹婢切。」古音幫母脂部，聲轉爲夷，夷讀以脂切，與危同部。玉篇四十八眂，古夷字。集韻六脂夷、危、尸同字。危亦从㔾得聲字也。故危得讀爲夷。羅振玉讀昆脆王爲昆夷王，从工古音東言，又兇全不可通，故特疏而出之。

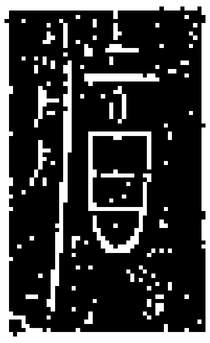


毛公鼎 邦𨟻害吉



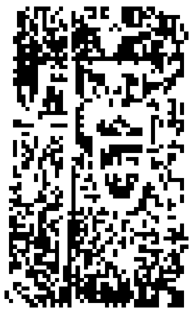
毛公鼎 唯天𨟻集氒命

靜安先生曰：𨟻未詳。虢季子白盤作𨟻，其文曰「𨟻武于戎工」，諸家釋為膚，然余見丹徒劉氏所藏一編鐘，其銘有「舍武于戎工」語，與盤文句頗相類者，則𨟻舍似一字。（毛公鼎考釋）郭沫若認為𨟻即說文牆古文𤖕之古字，从𠂤爿聲，𠂤，師也，从𠂤乘大而有意。本銘二𨟻字均讀為將，「唯天將集氒命」者，言天大集氒命也。商頌烈祖我受命溥將，爾雅釋詁「將，大也」，邦將害吉者，即是未來或推定之語。（兩周金文辭大系考釋七叶一三六葉）



中山王譽方壺 酒

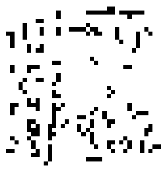
與䖒君並立於世



中山王譽方壺 則酒

速忠勤於天子之廟

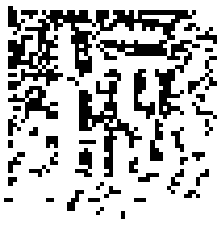
說文十四篇醬古文作𤖨。此字為古文醬𤖨从將省聲銘文讀為將來之將。



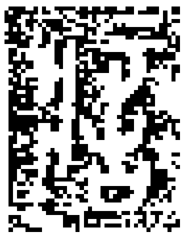
陳公孫𦞦父瓶

公孫𦞦父作旅瓶

陳



𦞦

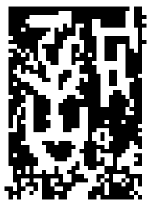


簠

考叔𦞦父簠

考叔𦞦父自作

簠蓋

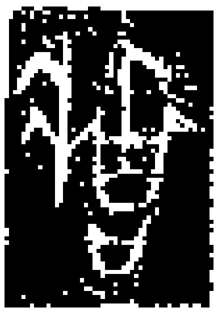


𪴙公孫𦞦父匜　冀

公孫𦞦父自作盥匜

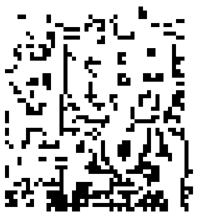
𦞦字从月从吉，說文未收。玉篇一四八瘔，苦骨切，病也。膏，呼骨切，號毋脂部。集韻入聲十一沒又有窟字，引博雅覺也。一曰臥驚病。此居同瘔，殆𦞦之加吉字，从月與疒義同。

牆



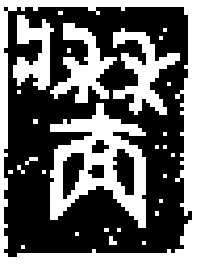
趞亥鼎　宋牆公之孫趞亥自作膾鼎

郭沫若曰「宋牆公之孫趞亥」，牆上一字爲臀之繁文，膃古文血字亦有作凵形者，解血作㿝，即其例，非曰字。宋牆公即宋莊公，古牆將莊壯均同音，同音之字，例可通假。（金文叢考二七七葉毛公鼎）

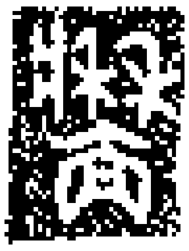


多友鼎　用嚴𤞷放⿰冃興廣伐京𠂤

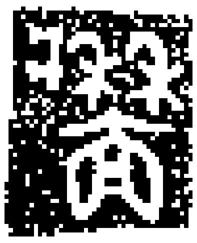
字从冃从興，銘文讀作興。「用嚴𤞷放⿰冃興廣伐京𠂤」，即「玁狁方興，大伐京師」之義。李學勤認為「方興」見尚書微子「小民方興」、「方興沈酗于酒」，或作「並興」，見尚書費誓「徂茲淮夷徐戎並興」，尚書序「徐夷並興」。楊筠如尚書覈詁解釋「方興」，說「方與旁同，說文：旁，溥也。興，釋言：起也。」所以玁狁方興意即玁狁大起。（論多友鼎的時代及意義）



史牆盤
牆弗敢沮

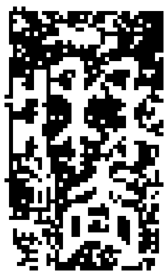


史牆盤　史
牆夙夜不㒸



史牆盤
害受牆爾

[illegible]



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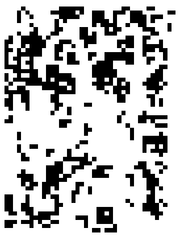
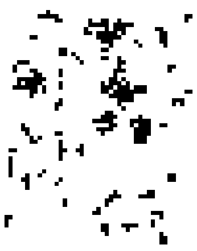
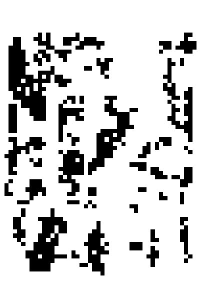


二

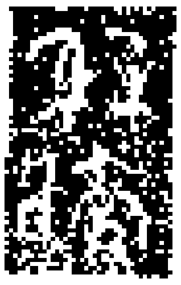
牆爵　牆作
父乙寶尊彝



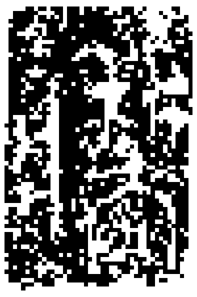
簋



嗇一



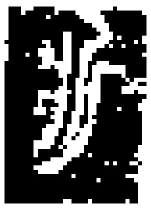
簋一



嗇二

師寰設　夙
夜卹乃牆事

孫詒讓曰：說文「牆，垣蔽也。从嗇爿聲」。籀文作牆，从二禾；又作牆，从二來」。又「穡，穀可收曰穡，从禾嗇聲」。師寰敦云「夙夜卹乃牆事」，寰大作牆，同此牆字，正从二禾，與籀文同。牆事猶書湯誓云「舍我穡事」也。（名原上）按牆、穡皆从嗇，嗇字从㐭象倉廩之形，从來為所藏之物，會意為收藏穀物。牆字加爿為聲，亦或讀為穡，和嗇為形符本意同為禾來皆為所藏之穀物。



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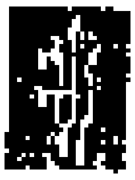

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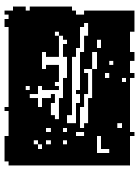
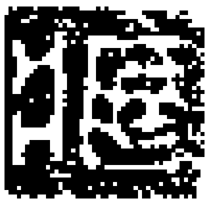


五

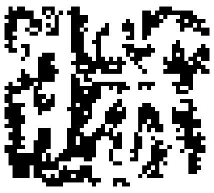
子璋鐘　羣孫斯子

子璋擇其吉金　大直



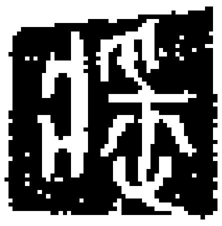
輔伯雁父鼎　輔伯

雁父作豐孟媯媵鼎



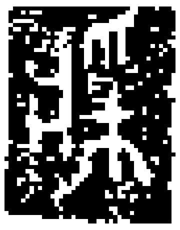
陳侯毁　陳侯

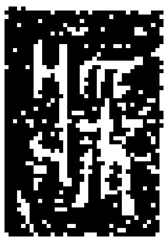
作孟姜瞍媵簠



敶侯簠　陳侯

作孟姜嫂媵簠





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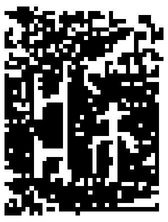
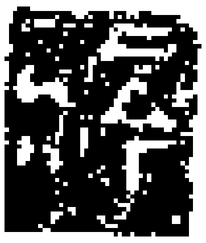
敶侯簠



盖

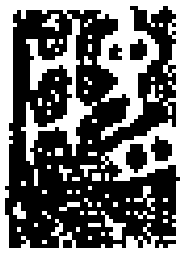
敶侯簠　敶侯作

王中媯[illegible]媵簠

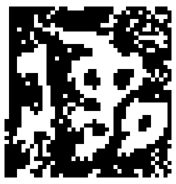


[illegible]鼎　[illegible]作

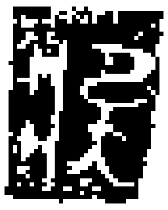
其靁鼒鼎



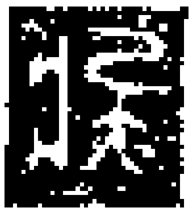
多友鼎
腸鑄



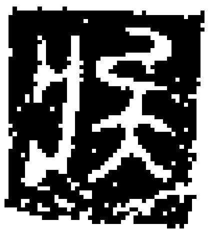
卯毀
腸賓



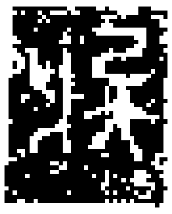
盖一



器一



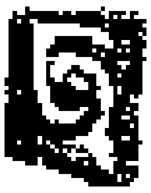
盖二



器二

牧師父毀　牧師父
弟叔侯父御　手君

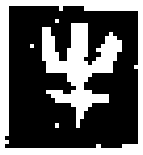
牙



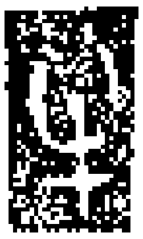
屖敄毁　戎獻金于子牙父百車

說文二篇「牙壯齒也。象上下相錯之形。𤘐古文牙。」按牙象局部形，𠙵象全體形，古文牙字加𠙵象與十二篇𦣞或作頤，籀作𩠐，九篇𠛱作𩠘例同，都是在表示局部意義的字上添加表示與局部所屬整體的偏旁。金文牙用作人名。

牛

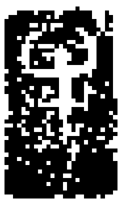


卯毀 牛十

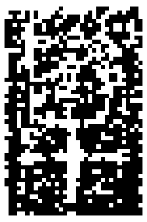


器

僕匜 牧牛

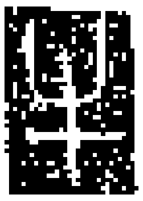


友毀 賜牛三



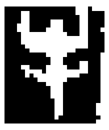
蓋

僕匜 牧牛則誓

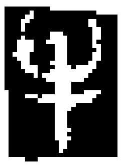


蓋

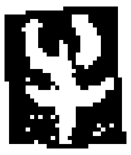
僕匜 牧牛辭誓成



令方尊

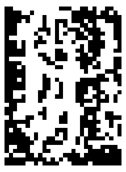


蓋

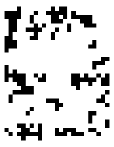


器

令彝 錫令鬯金小牛



蓋



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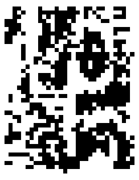
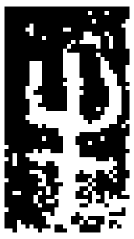
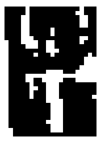


蓋二

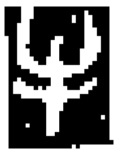


器二

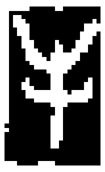
師寰毀 毆俘士女羊牛



令方尊

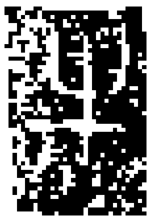


蓋



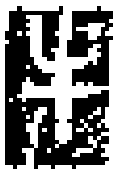
器

令彝 明公賜太師鬯金小牛

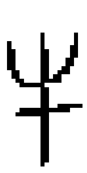


蓋

僕匜 伯揚父廼或使牧牛誓曰

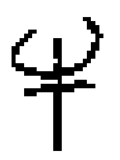


舀鼎 舀用茲金作朕文考宄伯䵼牛鼎



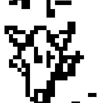
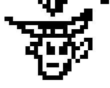
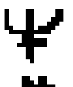
鄂君啓節

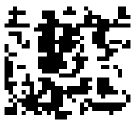
女牛



鄂君啓節　汝載

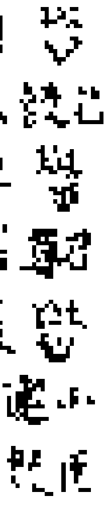
馬牛羊以出內關

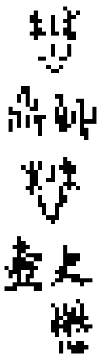
說文牛，大牲也。牛件也。件事理也。象角頭三封尾之形。牛在銘刻圖騰中有作等形，皆象正面牛頭及其兩角耳之形，並無封尾。金文牛作當由此簡化。象牛頭角之形。



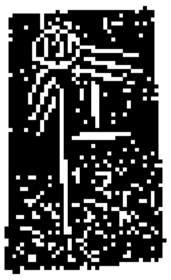
剌鼎　用牡于大室

朱芳圃曰：說文牛部「牡，畜父也。从牛，土聲。」王先生曰：「按牡古音在尤部，與土聲遠。卜辭牡字皆从丄，丄古士字。孔子曰：推十合一為士。士字正丨（古文十字）一之合矣。古音士在之部，牡在尤部。之尤二部音最相近。牡从士聲，形聲兼會意也。士者男子之稱，古多以士女連言。牡从士，與牝从匕同。匕者比也，比於牡也。」（觀堂集林六一三）林義光曰：「按丄非聲，古作牡，从牛从士，士即事之本字。牡者任事，故从士。」（文源七一）按丄聲固非，如改為士亦牽附難通。余謂丄即牡之異文。金文牡字有作左列形者。





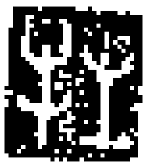
其所从又旁作丄，是其明證。牡从丄聲，諧同音也。（殷周文字釋叢五十）（乙卷三六十等牡）



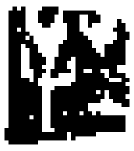
𧶠蚉壺
四馬土汸汸

馬土乃牡之别構。說文二篇，「牡，畜父也。从牛土聲。」牛馬均是牲畜，故可作形符交換，如牢之爲宰，逐之爲遽等。此从馬土聲，蓋指雄馬。

牲

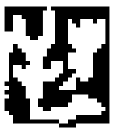


盂

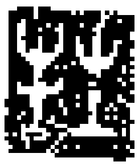


鼎

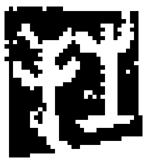
令彝



令方尊　用牲于王

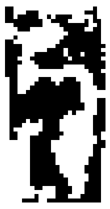


盂

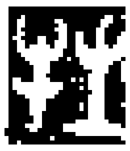


鼎

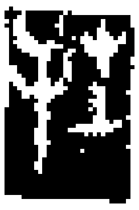
令彝



令方尊　乙酉　用牲于康宮

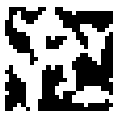


盂



鼎

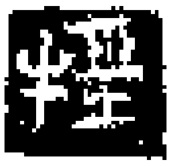
令彝



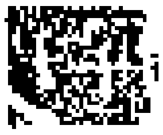
令方尊

明公用牲于京宮

方濬益曰攈古錄釋為牲。按牲右从土，當作牲。土之中畫不應上曲，此疑是牲字。古从生中畫未明晰之故耳。（綴遺齋彝器考釋卷三三十二葉盂鼎）按方濬益所釋是矣。說文二篇「牲，牛完全，从牛生聲。」周禮庖人注「始養之曰畜，將用之曰牲。」書微子「今殷民乃攘竊神祇之犧牷牲用」傳曰。「牛羊豕曰牲。」此爲牲之本義，并非許氏所謂「牛完全」也。



一

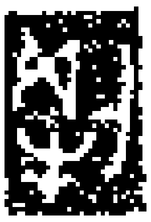


二

邾公牼鐘 春

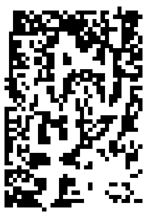
公牼擇氒吉金

説文二篇「牼，牛厀下骨也，从牛巠聲。春秋傳曰宋司馬牼字牛。」按許慎所釋可从，金文作人名，無義可説。



大設　易

羁羊犁

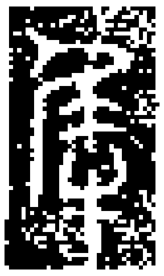


靜設　王以吳𣎴呂

犁御𢿻盠自邦周

高田忠周曰：按說文「犅，特牛也。从牛岡聲。」犅亦特牲也。吳氏古籀補云：此从牛从剛省，當即古犅字。此敦爲至當王以吳邑之秦侯呂邑之犅行饗食之禮也。詩閟宮：白牡騂剛。最古文唯用剛，後从牛作犅，爾雅剛省也（古籀[illegible]）。按說文五篇觲字注引詩曰「觲觲角弓」，今本毛詩小雅作「騂騂角弓」，集韻下平十四清：觲騂同字，墶垟同字，是設銘「易羁羊犁」即騂犅。公羊傳文公十三年：周公用白牲，魯公用騂犅。何休注：白牲，殷牲也。騂犅赤脊，周牲也。高田氏闡伸吳大澂說是也。靜設吳𣎴呂犅應依容庚楊樹達作人名解。唐韻犅讀「古郎切」，見母陽部。

屖

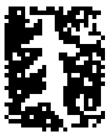


屖伯魚父鼎　屖（伯魚父作旅鼎）

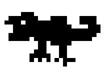
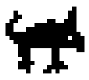
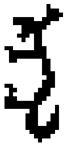
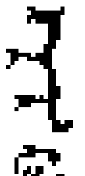
徐同柏曰：遲姓，字作屖，古省。古人姓遲者，書盤庚有遲任。（从古堂款識學卷十三十三葉周遲伯吕鼎）按

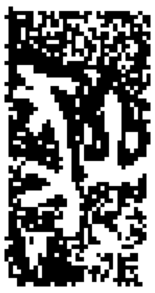
金文亦作人姓。

犬

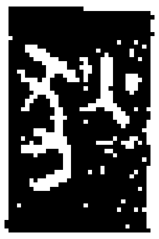


員鼎　王令員執犬

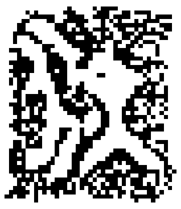
高鴻縉曰：說文犬，狗之有縣蹏者也，象形。孔子曰：視犬之字，如畫狗也。苦泫切。按代二48鼎有字，又代二21鼎有字，又代二16鼎有字，又代二38鼎有字，俱前期金文，而甲文正由此簡化，並正反不拘。周金文婚又看古其肚度，僕世（臧在周本）加句為聲符作狗。犬與狗并非二字，孔子曰云云，乃緯書贗託。說文另出狗字，解曰：孔子曰「狗，叩也，叩气吠以守」，从犬句聲（古厚切），當併。（中國字例二篇六・全書二叢）按犬的圖形文字均列入附錄，作為族徽，獻圖正編僅收篆體犬字。



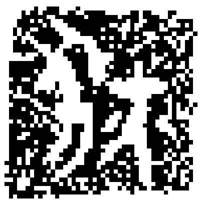
史牆盤
永不巩狄



猶鐘　獸
狄不龏



一

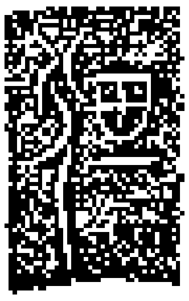


二

曾伯霥簠
克狄淮尸

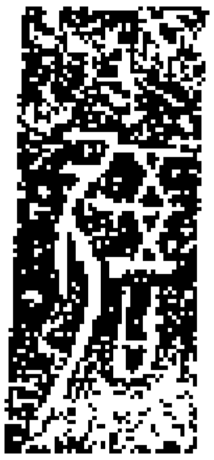
戴家祥曰：說文十篇犬部「狄，赤狄，本犬種。狄之爲言淫辟也。从犬，亦省聲。」十篇亦部「亦，人之臂亦也。象兩亦之形。」字不从火，爲傳寫以狄从亦省爲聲，段玉裁以二篇辵部逖之籀文作逷，遂謂狄之古文或籀文當作狄，从犬亦聲。（說文解字注）然金文曾伯霥簠「克狄淮夷」，狄作狄，从大不从亦，畢狄鐘「戳狄不龏」，狄作狄，牆盤「永不㤄惕」作永不巩狄，字均从大，段氏臆說不足據。古人狄、易通用，易聲同大，故狄或體作𨒪。論語述而「子曰：加我數年，五十以學易。」鄭玄云：「魯讀易爲亦，今从古。」素問骨空論「易髓無空」，王冰注「易亦也」，易亦均喉音喻母字，喻四歸定，已爲曾君運乾證實。易亦之聲有逖，亦猶㠯聲有台，弋聲有代也。以此例推，古本說文當作「狄，从炎省聲」，狄或从亦，九經字樣作「赤省聲」，御覽九百獸部引說文「狄，亦犬也。」並誤。炎訓「火光上也，从重火」，加旁从函，

炎、甾皆聲，炎亦喻母字，从口為啖，从言為談，从水為淡，从邑為郯，均由喻母轉為定母，故狄得以炎省為聲也。劉心源曰：狄既釋或，非。說文「狄，从犬，亦省聲」，此从亦不省。詩泮水「狄彼東南」，箋「狄當作剔。剔，治也。東南，斥淮夷」，即此所謂「克狄淮尸」也。釋文「狄，他歷反，遠也」。孫詒讓同鄭作剔。吳王孫音訓狄，即逖。說文「逖，遠也。古文作逷」，即剔。諸說皆通。柳「用遏蠻方」，蠻亦當作剔。（奇觚室吉金文述卷五·二八亲曾伯霥簠）按說文十篇「狄，赤狄，本犬種，狄之為言淫辟也」。是狄之本意當為犬種。古人蔑視少數民族，故借來稱之為狄。如猪鐘之狄，皆為方國名，因少數民族的古國皆在邊遠，故狄字又引申為遠。如曾伯霥簠之狄字，後人為了在字形上加以區别，添辵旁作逖。



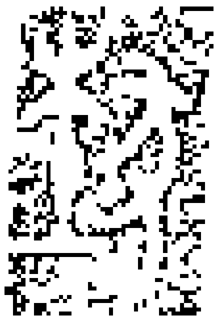
尉蛮壺
弟寇⿰犭田獵

⿰犭田，从犬田聲，即田獵之田，因田獵多用犬，故田亦从犬。又獵字也从犬，田受類化，亦加犬旁。古代四時田獵各有專名，春秋公羊桓公四年傳：「春曰苗，秋曰蒐，冬曰狩。」穀梁傳：春曰田，夏曰苗，秋曰蒐，冬曰狩。各書記載不盡一致。

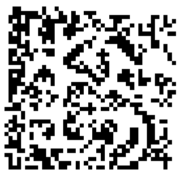


中山王譽鼎　郾君子噲觀弇夫㹳

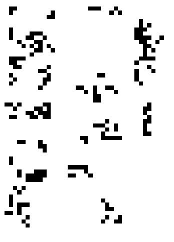
按字从犬吾聲當讀作悟，悟者逆也、覦也叡智深也明弇也蓋夫吾不法謂也例前同樣雖方殊察悟悟一即是讀聰明受到家叛在於悖逆不道。



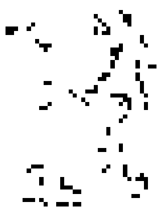
大克鼎　擾遠能𤞞



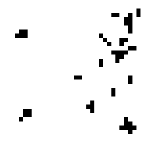
番生𣪘　擾遠能𤞞



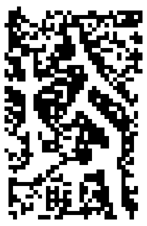
𤞞父鼎　𤞞父作口台鼎



𤞞駿盨　𤞞駿從王南征

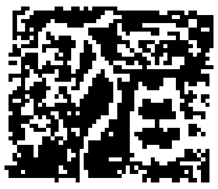


遹簋　吳𤞞駿弟史遣馬弗左



盨　𤞞駿吳𤞞[illegible]駿弟史遣馬弗左

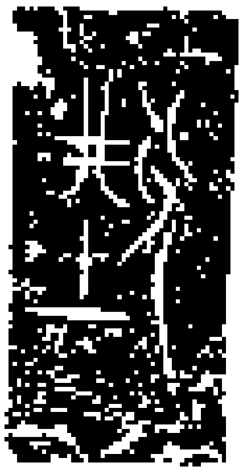
郭沫若曰「擾遠能𤞞」，孫詒讓謂擾即擾之異，占巧聲，𤞞乃埶之變，當讀為埶。國語楚語韋注云：「埶，近也。」「擾遠能埶」猶詩書言「柔遠能邇」，言其安遠而善近。（詳見[illegible]七一二）王國維亦同此說，唯謂𤞞與埶通，堯典「格于藝祖」，今文作「假于祖禰」，知藝禰同用。（觀堂古金文考釋本鼎銘考）以證𤞞即段為邇，微異，其它引證多同。（兩周金文辭大系考釋第一二一至一二二頁）



狽彝　作

狽寶彝

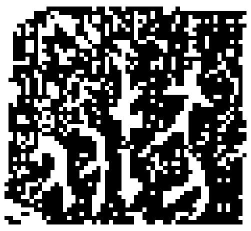
林潔明曰：按狽字說文所無。玉篇「狽、狼狽。」集韻、狽、獸名，狼屬也。生子或缺一足二足者相附而行，離則顛，故倅遽謂之狼狽」字从犬、貝聲。金文用為人名。



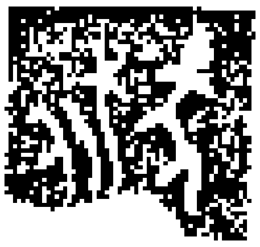
中山王譽鼎　天

其有猒于孳乎邦

猒，張政烺讀為幸，趙誠、商承祚假作刑，均無說。朱德熙、裘錫圭謂此句疑當讀為。天其有刑，孳在厥邦，刑，法也。（文物一九七九年第一期平山中山王墓銅器銘文的初步研究）按：猒字書不載，諸釋聊備一說。



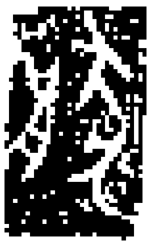
㦰卣
作車彝
㦰



㦰卣蓋
㦰作車彝

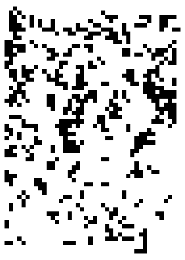
戴家祥曰：㦰字从戈从从，前人疑釋說文十二篇㦰：絕也。一曰田器。从从持戈。讀若咸。按許說可商。从，俱也（說文八篇）。旅以戈擊，从義當訓殲。在六書為會意，變而為殲，則為形聲字。歺部：殲，微盡也。从歺，韱聲。春秋傳曰：齊人殲于遂。莊公十七年左氏傳云：遂因氏、頜氏、工婁氏、須遂氏饗齊戍，醉而殺之，齊人殲焉。穀梁傳曰：殲者，盡也。訓殲為盡，與爾雅釋詁文合。人曰殲，眾之盡也（左傳正義引）。公羊氏作瀐，云積也。何劭公解詁：瀐之為死，積死非一之辭，故曰殲。曰絕，曰盡，曰非一，以戈擊眾之義已昭昭然。作瀐者同聲通假字也。陸德明公羊釋文：殲，瀐，俱音子廉切，精母談部，與廣韻㦰字音同，故㦰韱同字，殲殘同字，知㦰即殲之聲符更旁字也（詳見集韻下平二十四鹽）。孅籤名孅，从韱得聲之字都有小義。㦰字或為小器銘作者自名，為㦰亦猶夏后氏寒浞名其子曰豷（左傳襄四年），宋大夫名華貙（昭二十一年），晉力士名鉏麑（宣二年），孔子弟子有冉伯牛、司馬子牛（史記仲尼弟子列傳）之類是也。

猒

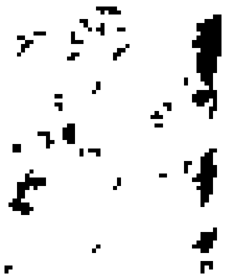


盍

沈子毁
克猒于公



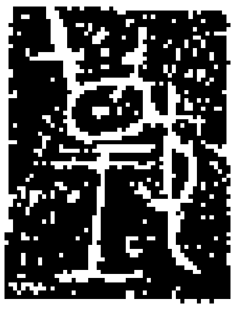
毛公鼎 皇
天弘猒厥德



魯士
商𠭯

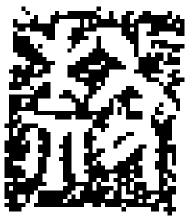
犀作猒皇考
叔猒父尊毁

說文：猒，飽也，从甘从肰。形義皆與金文同。今經典訓飽之猒皆以厭或饜為之。



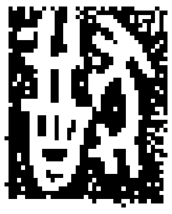
王孫遺者鐘　猑趣

猑、从犭皇聲、說文不載、集韻、胡光切、音黃、本作獚、玉篇獚字條云、犬也、博雅、楚獚、犬屬也、集韻通作黃、金文假作煌、王孫遺者鐘「猑猑趣趣」即「煌煌熙熙」

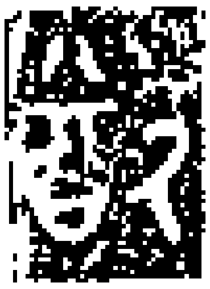


師訊鼎 伯亦克款由先祖壘

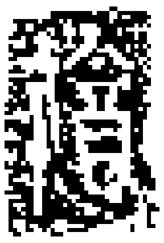
于豪亮曰：甲骨文有款字，羅振玉增訂殷虛書契考釋云：「許書有款字，注：『楚人卜問吉凶曰款，从又持祟，祟非可持之物，出殆木之譌。』款即許書之款。」按羅氏謂款字就是款字是正確的，但是款字從出卻不見得是从木之譌，我們祇能說款字和款字是一個字不同的寫法而已，說文款字亦作款，款字亦作款，即是二者互作的證據。款字說文云：「讀若贊。」則款字也應該讀音贊，本銘文的款字為字書所無，左偏旁與款字左偏旁同，當與款、款同音也，讀為贊，贊字古與綴、纘、纂諸字相通假，詩長發：「為下國綴旒。」公羊傳襄公十六年：「君若贅旒然。」釋文云：「贅，本又作綴。」漢書五行志下作「君若綴旒」；纘與纂均訓為繼，說文糸部：「纘，繼也。」爾雅釋詁：「纂，繼也。」因此款訓為繼。（古文字研究第九輯陝西扶風縣強家村出土虢季家族銅器銘文考釋）



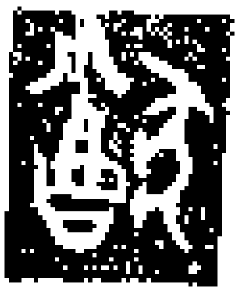
史牆盤
遠猷匐心



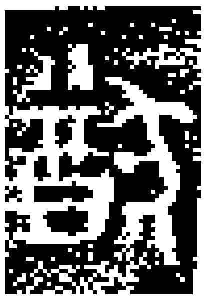
大克鼎
寍靜于猷



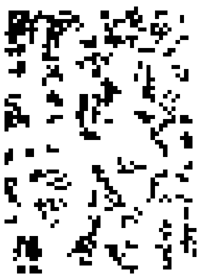
陳騂釜壺
猶立事歲



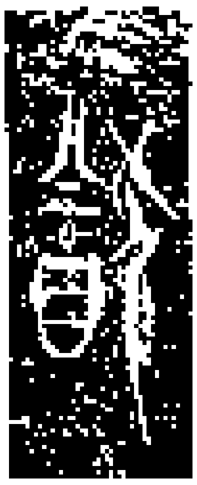
㝬毀　憲章
宇慕遠猷



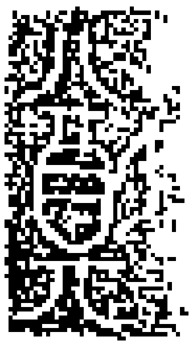
宗周鐘　鯀
猷又成亡競



毛公鼎
雝我
邦小
大猷



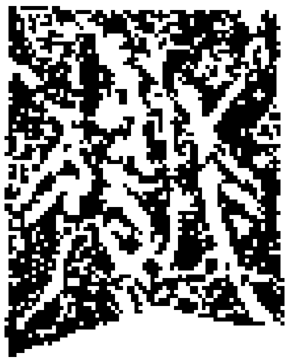
中山王譽鼎
猶粯惑於子之



王孫遺者鐘
誨猷不飤

說文十篇猶玃屬从犬酋聲一曰隴西謂犬子為猷按說文字頭有猶無猷猶猷應為一字屬偏旁左右移位之例金文猷或作猶是其證猶的本義是犬類動物然金

文與經典多用作謀猷之義，詩小雅「克壯其猶」傳「猶道也」箋「猶謀也，兵謀也」疏「能光大其遠謀之道」又「謀猶回遹」箋「謀爲政之道」又大雅「王猶允塞」箋「猶謀也」金文史牆盤、㝬毀等猷皆訓謀，經典猶義訓似如詩召南「寔命不猶」傳「猶若也」中山王譻鼎猶亦訓若。



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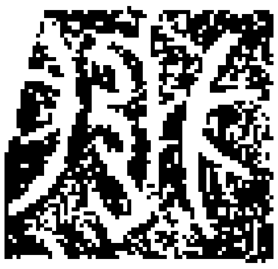
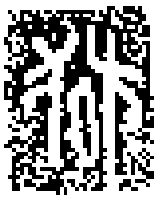
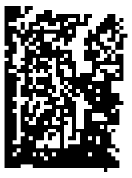


喆

獄父丁卣
獄乙丁

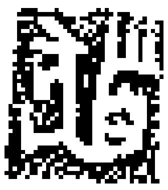


史牆盤
亟獄逌褱



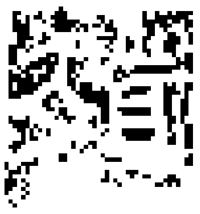
魯侯獻鬲
口口獄作彝

高田忠周曰：按說文「犾，司空也，从犾臣聲」，朱駿聲云「疑借為司」，玉篇云「又此字所从犾形，从二犬相背」，背者不相合也，爭鬥之意亦存焉。（古籀篇九十第二九冊）史牆盤「亟獄逌褱」，裘錫圭認為獄似當讀為熙，是發揚光大的意思。（文物一九七八年三期第二八頁）



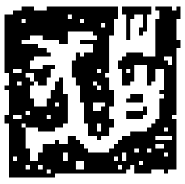
史牆盤

㣇猸多孷



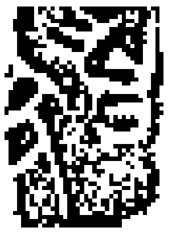
𤼈鐘 睦綰

猸彔屯魯



史牆盤 寅仍猸

㣇黃耇彌生



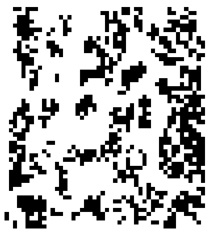
猸鐘 猸其萬

年子子孫孫永寶

戴家祥曰：猸字从犬从眉，說文所無。集韻上平六脂「猸，獸名，音旻悲切」，明紐脂部。猸即麋之別構，形聲變易字也。說文十篇「麋，鹿屬，从鹿，米聲。麋冬至解其角。」唐韻麋讀武悲切，不但與猸同部而且同母。麋即動物學家所謂麋鹿，俗名四不象，其角似鹿非鹿，頭似馬非馬，身似驢非驢，蹄似牛非牛。唐韻米讀寀禮切，眉讀武悲切，同部而又同母，故麋亦通眉。儀禮士冠禮「眉壽萬年」，鄭注「古文眉作麋」。漢書王莽傳下「赤麋聞之」，集注「麋，眉古字通用」。北海相景君碑「不永麋壽」，麋壽即眉壽。荀子非相篇「伊尹之狀，面無須麋」，楊倞注「麋與眉同」。方言十二「麋，老也」，郭璞注「麋猶眉也」。麋、眉聲同，故字之从眉得聲者，亦得通麋。小雅巧言「居河之麋」，釋文「麋本作湄」。左傳僖公廿八年「余賜女孟諸之麋」，孔穎達正義釋水云「水草交爲湄」，李巡曰「水中有草長交會曰湄」，古字皆得通用，故此作麋。玉篇二八五「湄，濂同字」。或者鼎用岳邍彔牆盤銘文㣇猸

彔黃耇彌生。猸彔，猶眉壽也。鐘銘「猸其萬年子孫永寶」，猸爲人名，或氏族名。通志氏族略云：麋氏，楚大夫受封于南陽麋亭，因以爲氏。或云工尹麋之後。

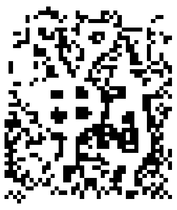
憖



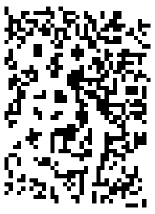
憖卣　憖

作寶尊彝

憖从犬从心从来，来或聲，字書不載，說文十篇有猌字，許氏云「犬張齗怒也，从犬来聲。憖或猌之別構，加心，謂描述一種憤怒的心理狀態。金文作人名，無義可說。

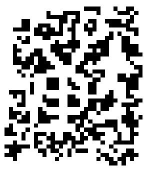


盖

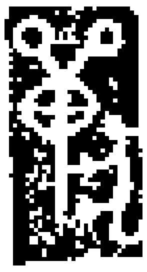


器

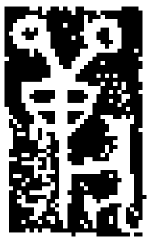
敔卣　王出獸南山



員鼎　王獸于昏敽

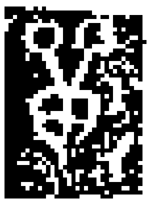


盖



器

宰甾毀　王來獸自豆彔



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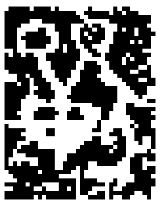
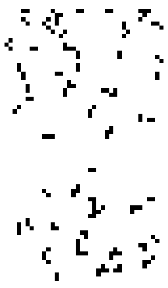


史獸鼎

史獸獻工于尹



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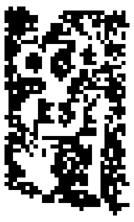
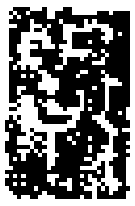


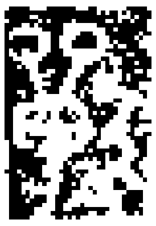
二

獸父戊尊　獸作父戊寶彝

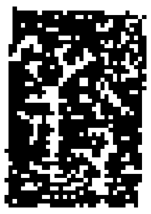


先獸鼎

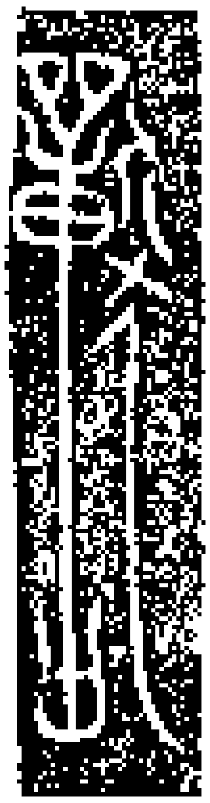
獸其萬年永寶



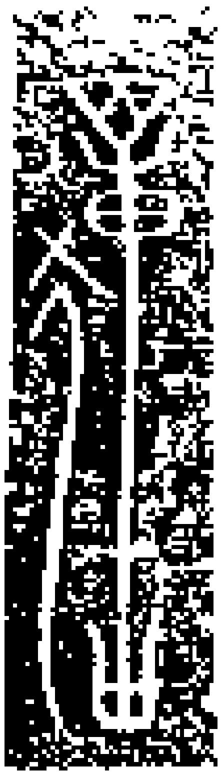
史獸鼎　尹令史獸立工于成周



先獸鼎　先獸作朕考寶尊鼎



曾侯乙鐘　獸鐘之欶鎛

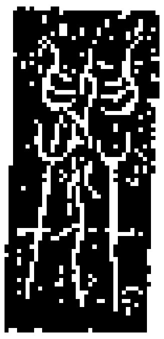


曾侯

乙鐘　獸

鐘之獸簋

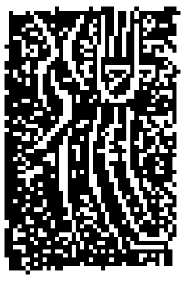
朱芳圃曰：說文嘼部「獸，守備者也。一曰兩足曰禽，四足曰獸，从嘼，从犬。」羅振玉曰：「按古獸狩實一字。左氏襄四年傳：『獸臣司原。』注：『獸臣，虞人。』周禮獸人之職所掌皆王田之事。詩車攻『搏獸于敖』，後漢書安帝紀注引作『薄狩于敖』。漢張遷碑『帝游上林，問禽狩所有』，石門頌『惡蟲幣狩』，皆獸狩通用。」（殷虛書契考釋中六九）按羅說是也。獸即狩之初文，从單（與Y、Ψ皆省形），从犬，會意。說文犬部：「狩，犬田也。从犬，守聲。」犬田謂用犬田獵。詩秦風駟驖言「從公于狩」，又云「載獫猲獢」，是其證矣。蓋單為獵具，所以捕禽獸；犬知禽獸之跡，故狩必以犬。兩者為田獵必具之條件，故古人造字會合兩文以見意。羅振玉謂古者以田狩習戰陳，故字从戰省，楊樹達識其支離不切，其說是已。顧拘泥篆文从嘼之說，謂嘼獲全言畜牲，此狩獵之所逐也。从犬者，獵必以犬，此狩獵之所用也。蓋獸之从犬，猶狩之从犬也。以犬逐嘼，狩獵之事已舉，無遺義矣。（小學述林二六五）其支離不切，與羅說同，皆緣不瞭單為獵具，故有此誤。（殷周文字釋叢卷之壹[illegible]）



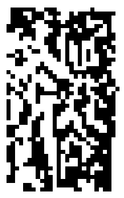
中山王譽方壺

⿱與犬賢使能

張政烺曰⿱與犬从犬與聲字書不見、古从犬之字多與田獵有關或是田獵之一動作在此讀爲舉、禮記禮運、選賢與能、與字用法同、（古文字研究第一輯第二一二葉）

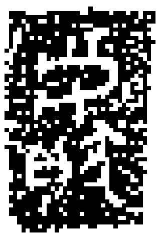


尌壹壺
弗蒐囿獵



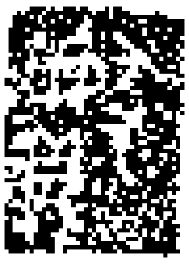
秋氏壺
吳獵毋後

說文十篇，獵，放獵逐禽也。从犬巤聲。按許慎所釋可以，古代四時田獵，各有專名，春秋公羊桓公四年傳，春曰苗，秋曰蒐，冬曰狩，穀梁傳，春曰田，夏曰苗，秋曰蒐，冬曰狩，各書記載不盡一致。



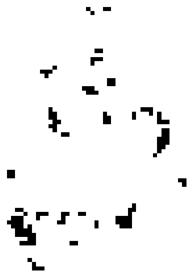
弔伯毁

獻貝



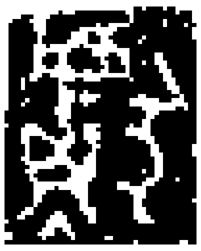
召伯虎毁

余獻



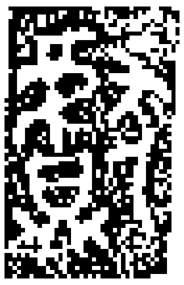
駒父盨

來獻乘服



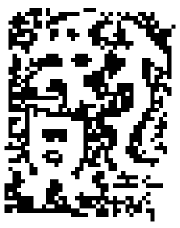
不嬰毁　余

來歸獻禽



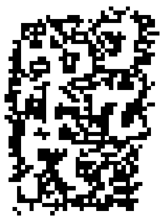
多友鼎　多

友迺獻孚馘



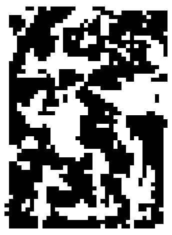
多友鼎　武

公迺獻于王



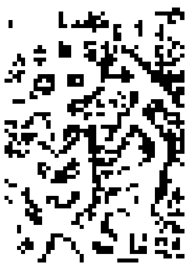
獻彝　令皐

臣獻金軙



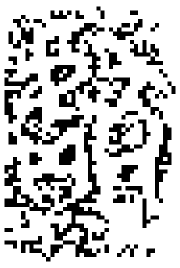
史獸鼎　史

獸獻工于尹



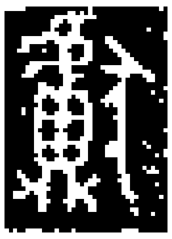
多友鼎　武

公才獻宮



多友鼎　迺

俘于獻宮



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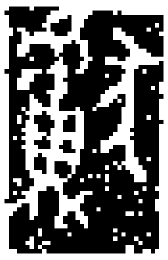
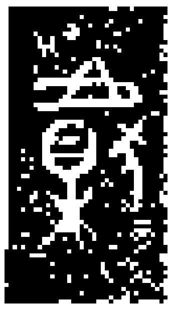


曶

諫季獻盨　諫

季獻作旅盨



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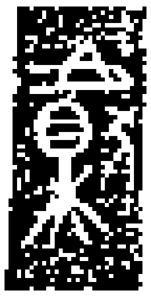
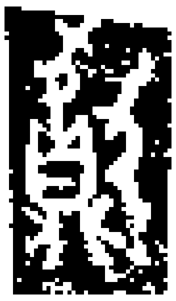


二

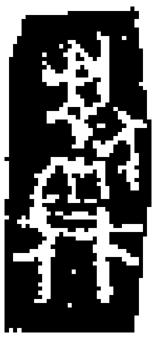
齊陳曼簠　作

皇考獻叔饙盤

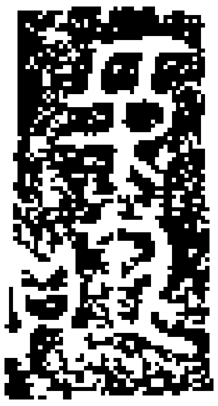


北獻　北

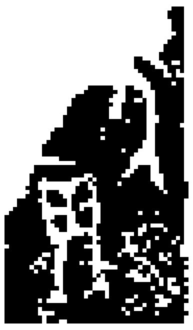
作寶獻



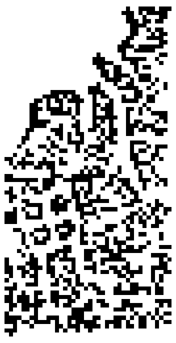
遹獻　用
作旅甗



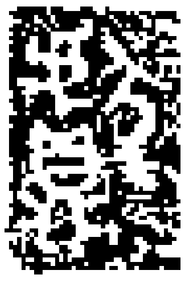
㱿父甗　㱿
父作□獻、



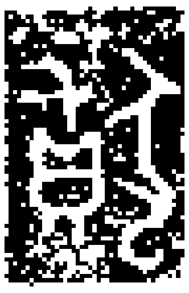
㠱妊
甗



華甗　華
妊賸獻



子邦父甗　子
邦父作旅獻



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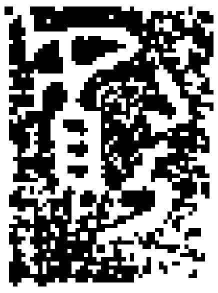
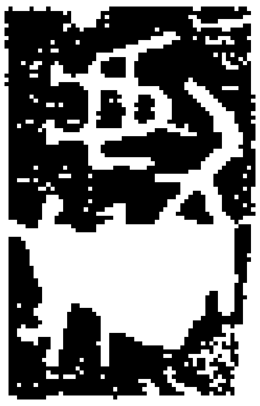
碩父作旅獻

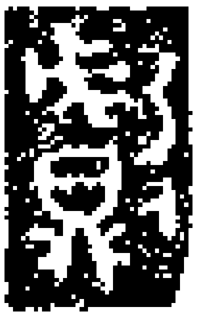


奠白筍父甗　滇
丩荀父作寶獻

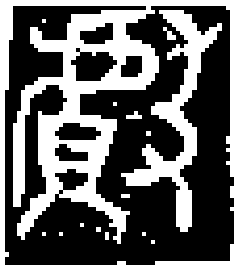


白高父
甗　奠

氏伯高父
作旅獻

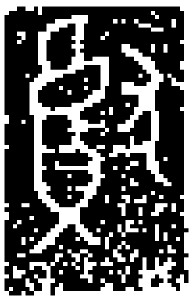


陳公子甗　陳公
子=叔邍父作遊獻

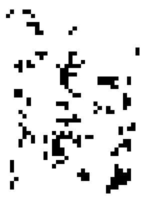


二

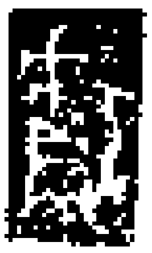
召伯虎𣪘
典獻伯氏



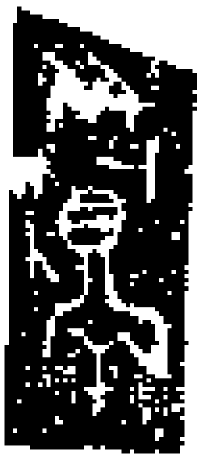
與仲雩父甗　與
中雩父作旅獻



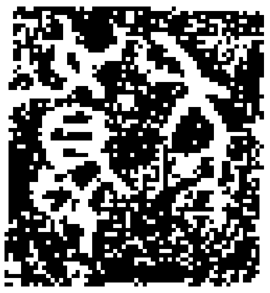
白公父爵
用獻



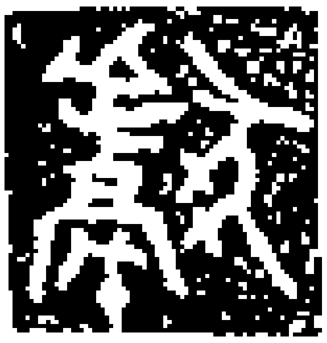
史獸鼎
咸獻工



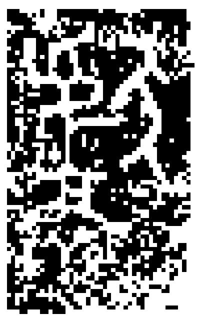
邕子甗
自作飤獻



封中甗
封中作獻

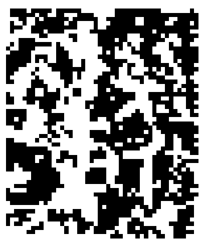


虢季子白盤
獻戎于王

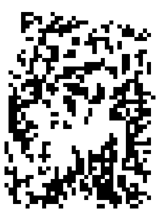


魯仲
齊甗

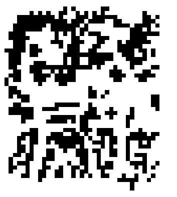
魯仲齊
作旅獻



白口甗　伯
口作寶畢獻



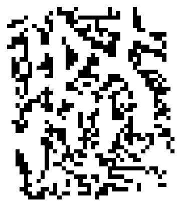
羞



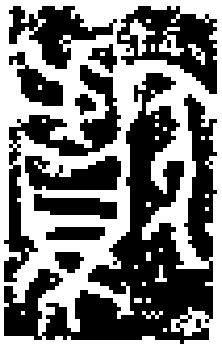
器

克盨
佳用獻

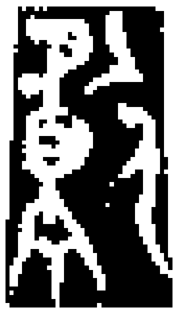
于師
尹



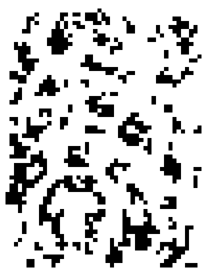
獻彝　獻身
才畢公家



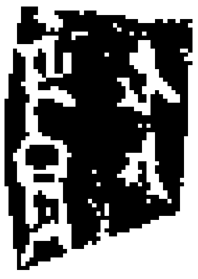
㝬𣪕　肆余
以𩰫士獻民



獻侯鼎　在宗
周賞獻侯䁈貝



膳夫山鼎　令女
官嗣歙獻人于冕

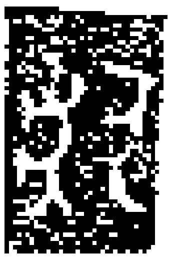


廣敦毀　或獻金

于子牙父百車

涂中舒曰：獻，銅器多從鼎作獻，（據金文編惟虢季子白盤從鬲作獻，仲彝又鬳乃偽器）甗文省虍作獻，與此器同，古貝鼎字形易致混淆，說文鼎部說云：「古文以貝為鼎，籀文以鼎為貝」，觀金文編載遽伯寰、趞伯寰、召伯寰諸獻字偏旁，鼎皆與貝字形近，與此並可互證。（中央研究院歷史語言研究所集刊第三本四分四八一葉陳侯四器考釋）

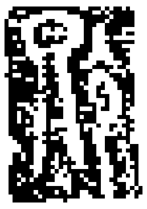
（獻）



大師小子甗　奠大師小子侯父作寶獻

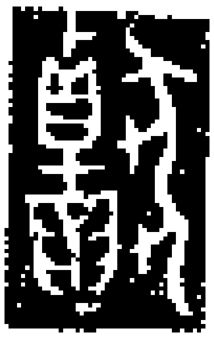
獻即獻之省體，从虎从犬，略去鬲，（金大盂鬲作鼎）大師小子甗，「獻」用法同「甗」是其證。

（⿰貝犬）



陳侯午敦　陳侯午以羣諸侯⿰貝犬獻金作皇妣孝大妃祭器鍊錞

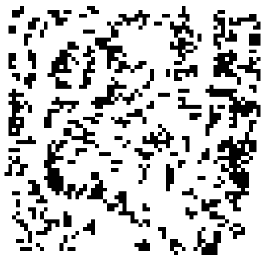
⿰貝犬，獻之省體。金文獻通常从鬲，鼎其金文往往混用，从鼎之字間或从貝。陳侯午敦「⿰貝犬金」之⿰貝犬用作獻，从貝即从鼎，爲从鬳之省。



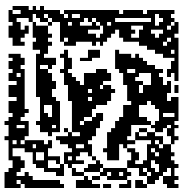
伯貞甗

貞作寶⿰⿱貞鬲犬　伯

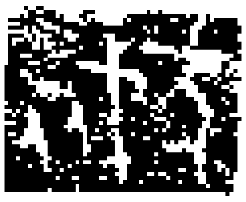
⿰⿱貞鬲犬，甗之異文。从貞，从鬲从犬。貞鼎金文不分，此篆从鬲省虍，復加貞旁，銘義用作甗同。參見甗字條，



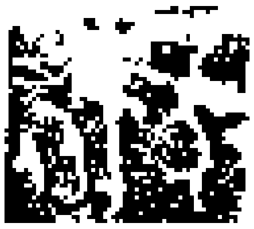
魯伯大父簋　魯伯
大父作季姬嬌媵簋

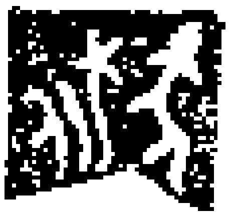


父乙壺　攸
囗父乙囗彝



尊攸





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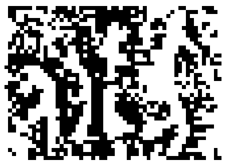
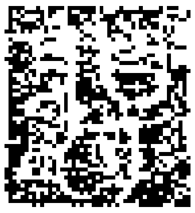
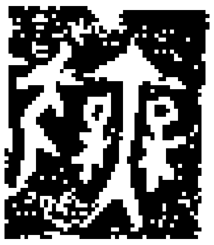


器二

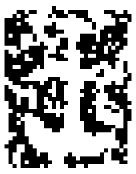
攸卣　攸
作車彝



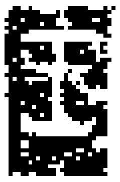
禓盡鼎
禓盡鼎



鑄子𦈡匜
鑄子𦈡作匜



㬎祖乙鼎
王賜㬎貝



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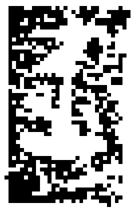

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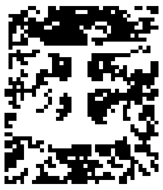
鹿毁　王
賜命鹿



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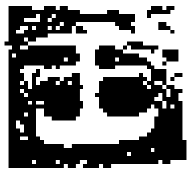

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圉
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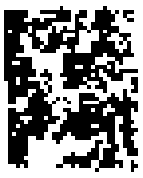
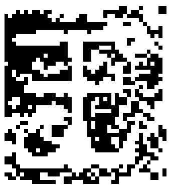


圉
甗



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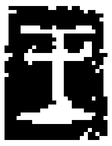
賜圉貝

成周鈴
王成周鈴



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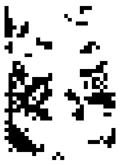

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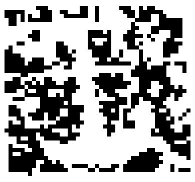
蔑敔曆



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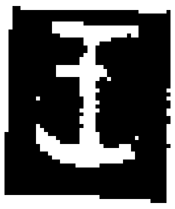
王誥畢公



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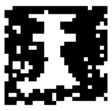

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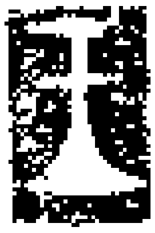
王拘駒厈



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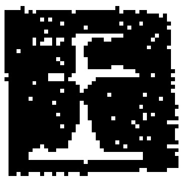
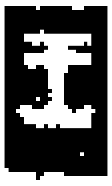
王相夔祖



單伯鐘
逨匹先王



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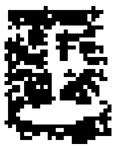

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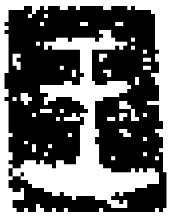

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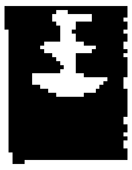

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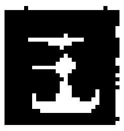

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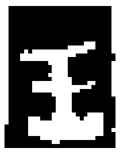

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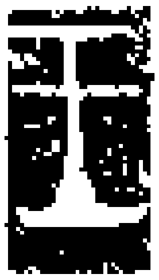

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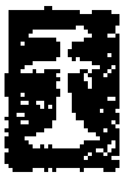

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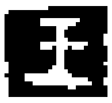

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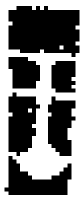
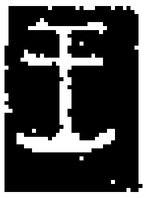
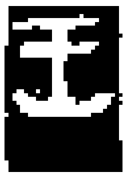


王祖甲鼎　[illegible]王礼祖甲

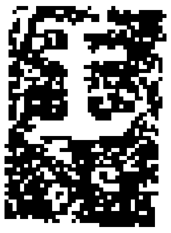


休盤　王才周康宮

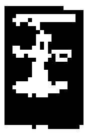


一

揚𣪘　王才周康宮



輔師嫠𣪘　王才周康宮



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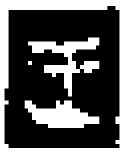

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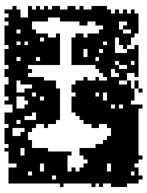

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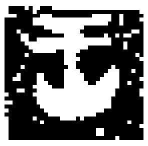

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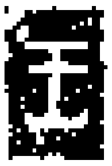

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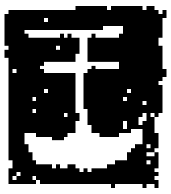

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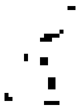

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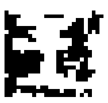

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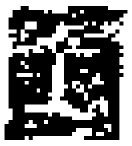

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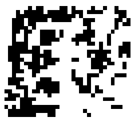
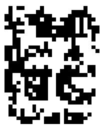
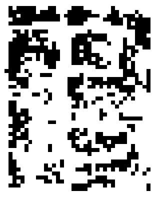


器二

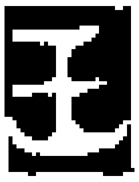
盂方尊



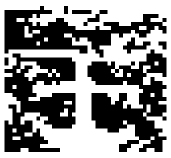
盂尊王
各于周廟



無叀鼎王
各于周廟



獻侯鼎唯
成王大奉



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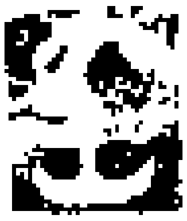

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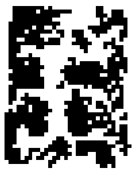

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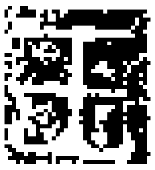
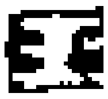


圉甗王
奉于成周



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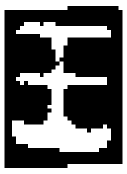

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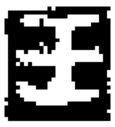
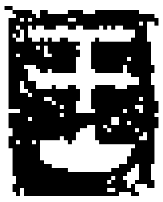


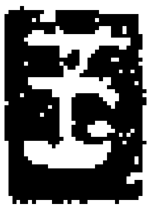
器

令彝明
公歸自王

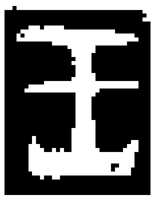


令鼎

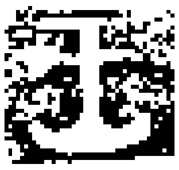
王歸
自諆田



令鼎王
馭溓中廩



矢令簋用
饗王逆造



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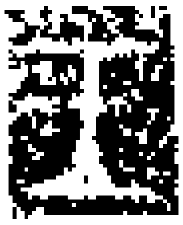
簋用

饗王
逆□



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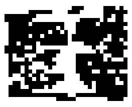

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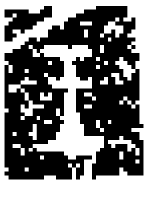

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王令卿
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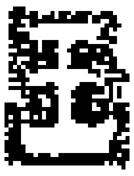

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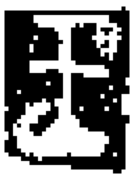

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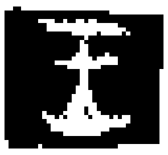

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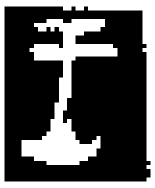

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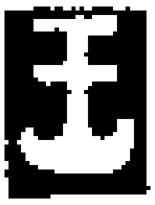

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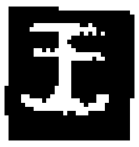

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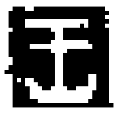

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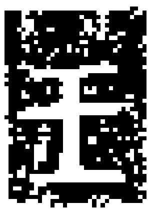

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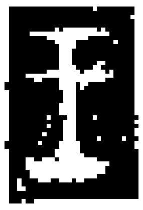

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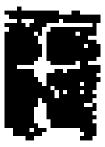

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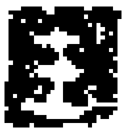

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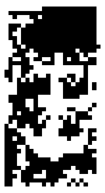

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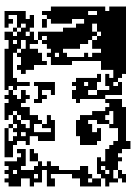

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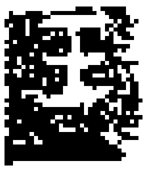
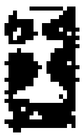
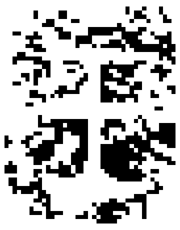


器二

𨋫子卣　𢽾
王牢于厈



鄭甬　王
𡭒賞鄭貝



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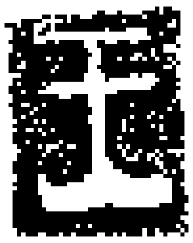
賜𨸏高二



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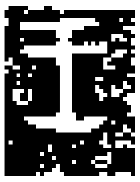
其遹省先王



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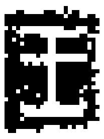
矢王段　矢王

作奠姜尊段



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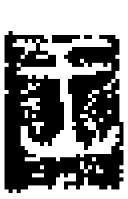

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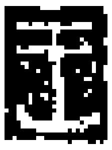

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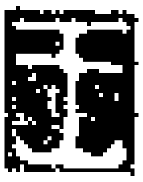

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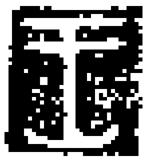
八月辰才丙午

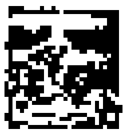


翻段　王

在師嗣馬

宫大

室



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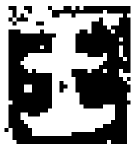

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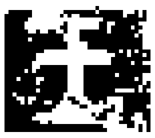

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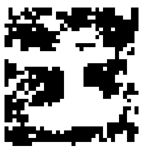
遷宅于成周



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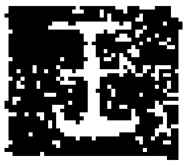

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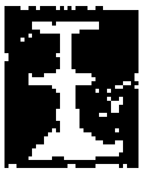
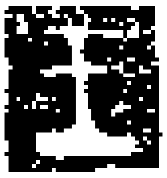
戍嗣子貝廿朋



𪊢且丁段　王

賜□𪊢五十年

□



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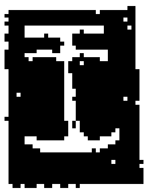
叔德臣嬅十人



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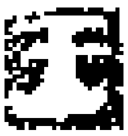
册尹册賜休



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王咸𢍉

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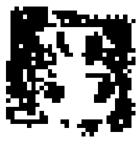

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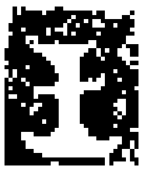

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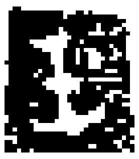

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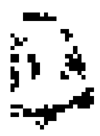

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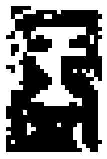

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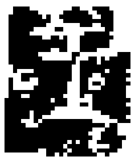

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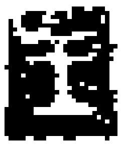

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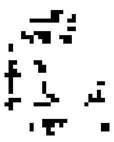

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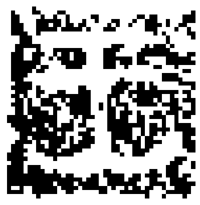

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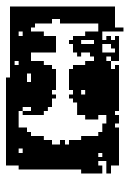

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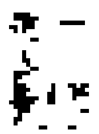

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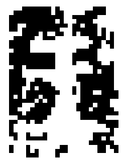

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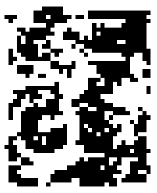

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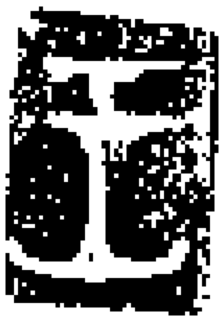

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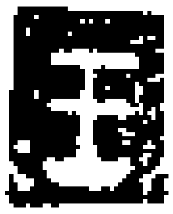
彝王



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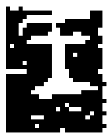
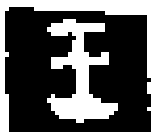
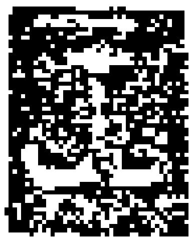


衛鼎 乃用饗王出入事人

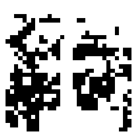


小臣宅簋 其

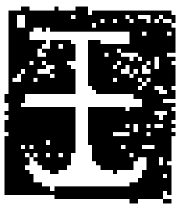
萬年用鄉
王出入



宫𡖊父設　唯王
五月既死霸乙卯



保尊　王令保
及殷東或五侯



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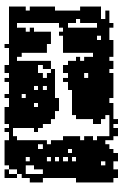
伯啚于之為宫



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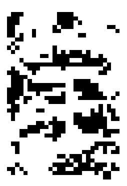
令師田父殷成周



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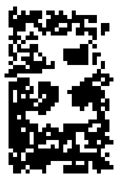
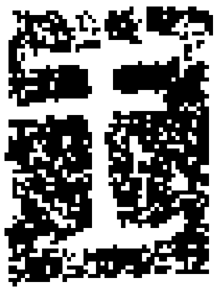


器二

貉子卣　王令士
道歸貉子鹿三



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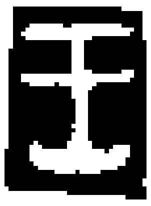
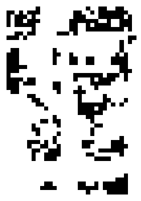
氏册令善夫克



令設　作册矢
令尊　宜于王姜



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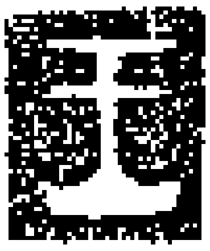
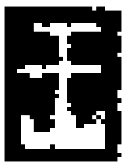
子肇盄光王德



盂鼎　賜夷𤔲
王臣十又三百



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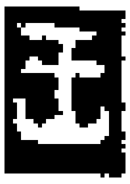

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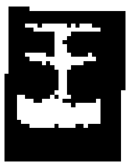

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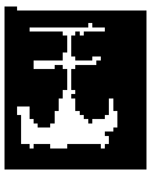

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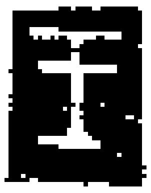

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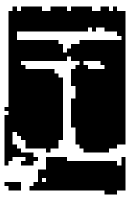

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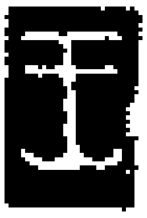

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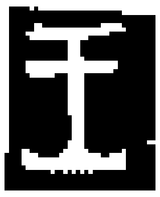

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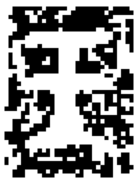

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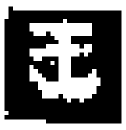

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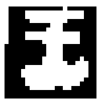

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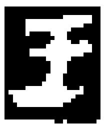

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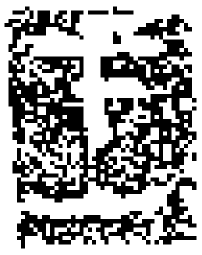

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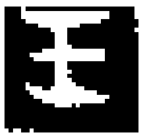

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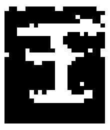

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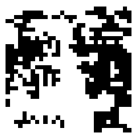

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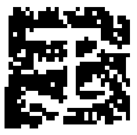

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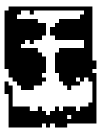

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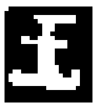

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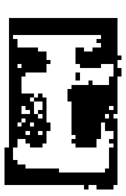

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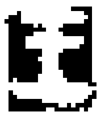

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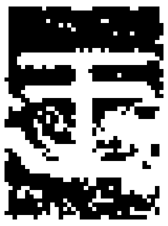

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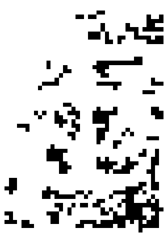

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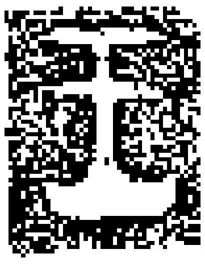

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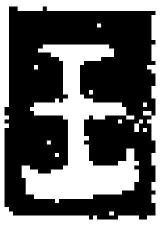

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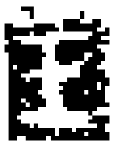

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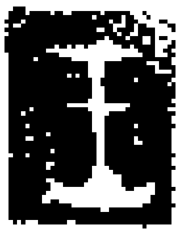

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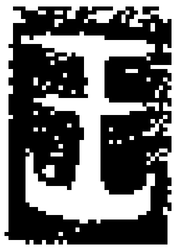

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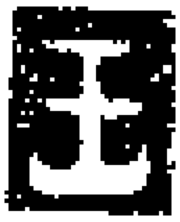

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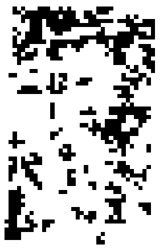

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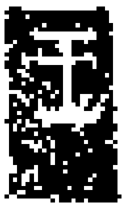

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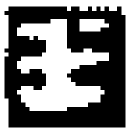

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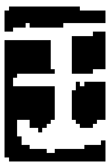

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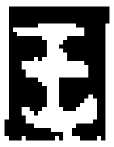

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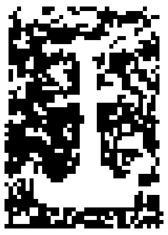

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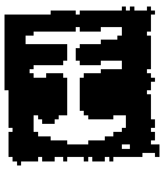

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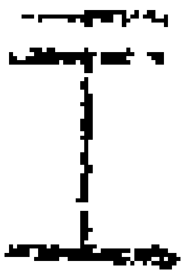

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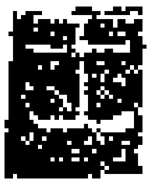

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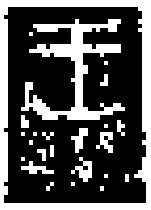

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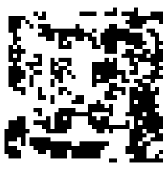

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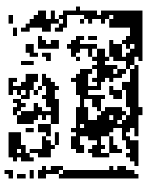

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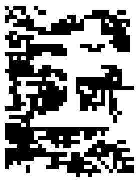

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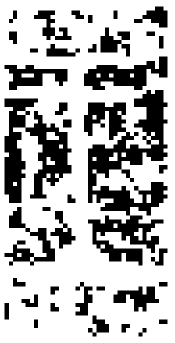

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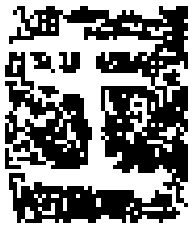

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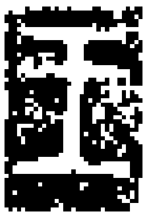

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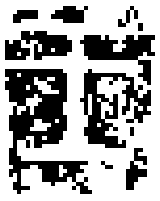

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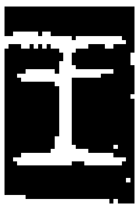

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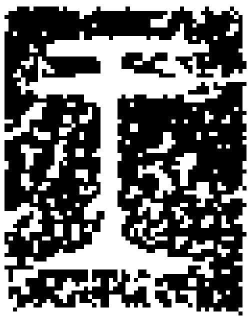

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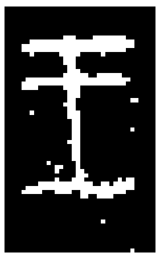

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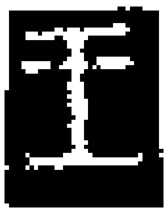

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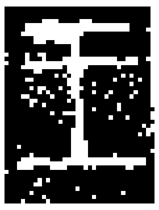

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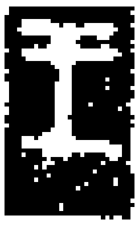

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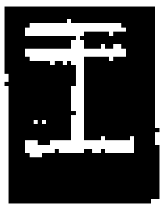

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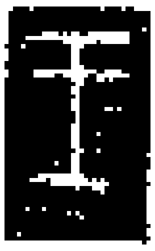

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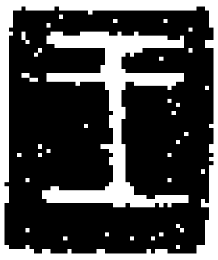

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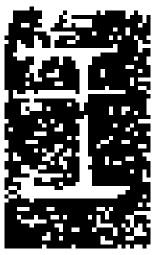

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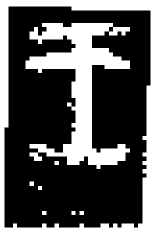

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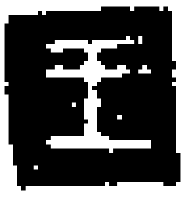

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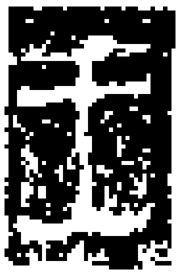

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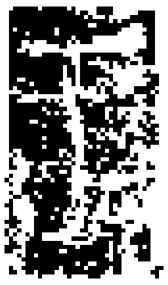

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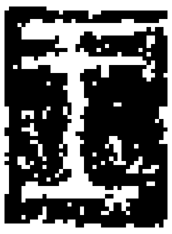

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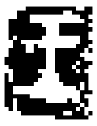

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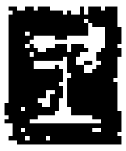

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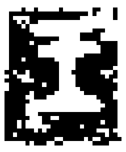

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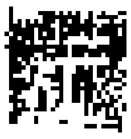
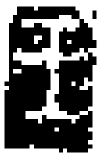
盂古彝



盠尊　王行



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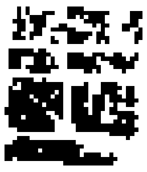

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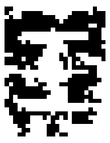

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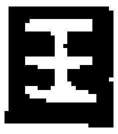

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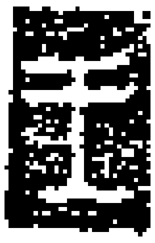

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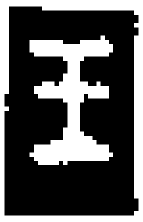

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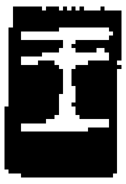

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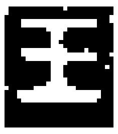

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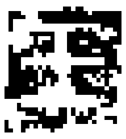

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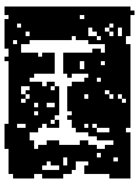

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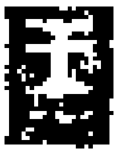

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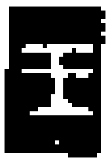

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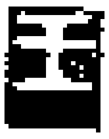

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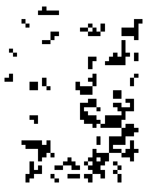

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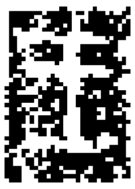

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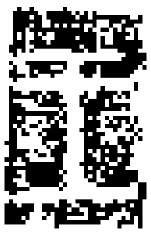

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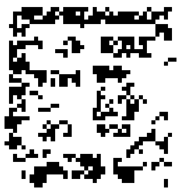

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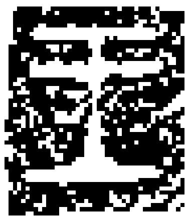

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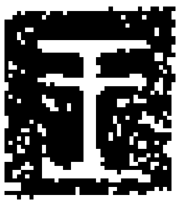

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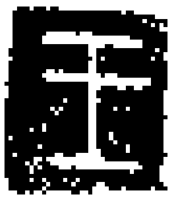

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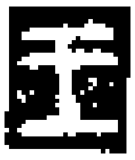

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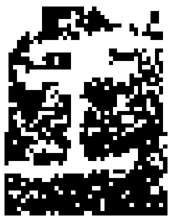

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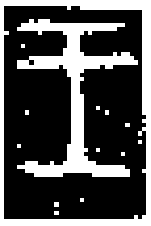

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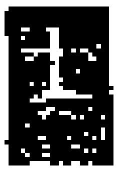

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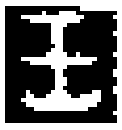

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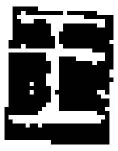

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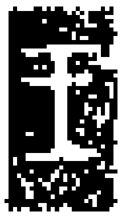
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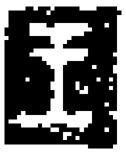
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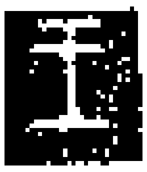
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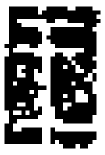
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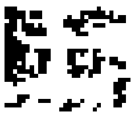
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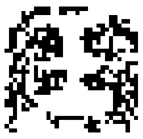
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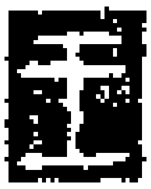
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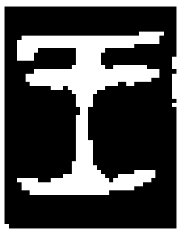
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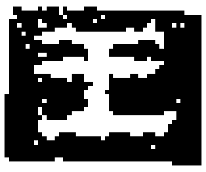
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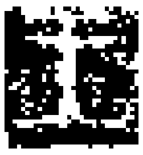
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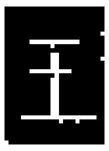
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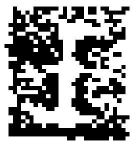
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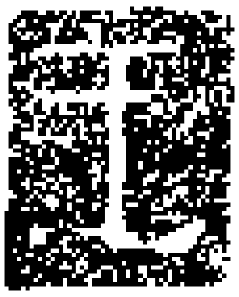
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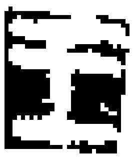
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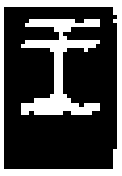
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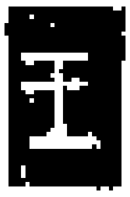
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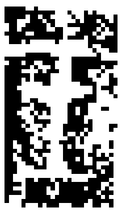
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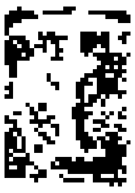
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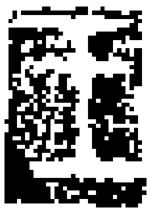
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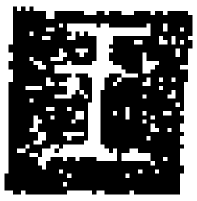

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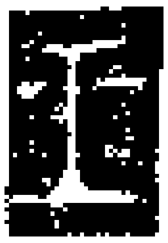

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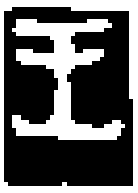

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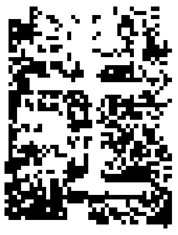

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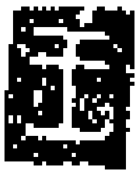

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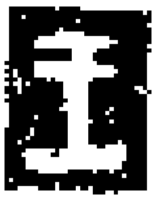

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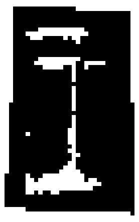

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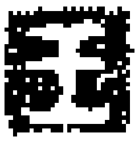

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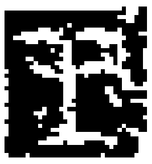

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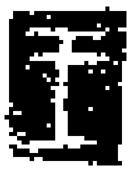

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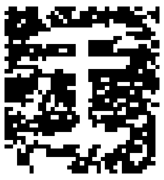

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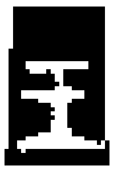

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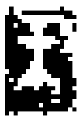

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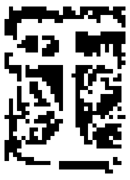

旂尊

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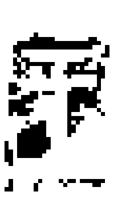

若

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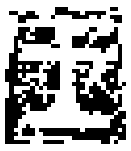

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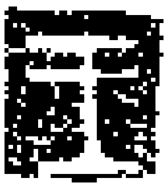

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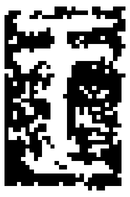

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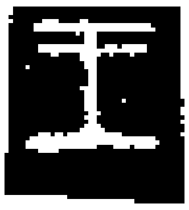
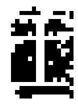


褚鐘侃先王



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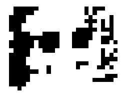
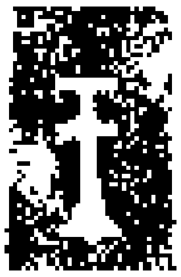


鄭王喜矛鄭王喜



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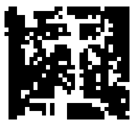
觶王

王

斗匕



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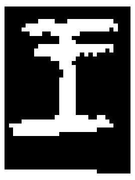

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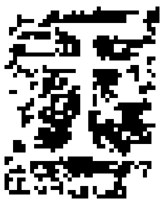

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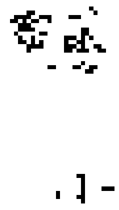

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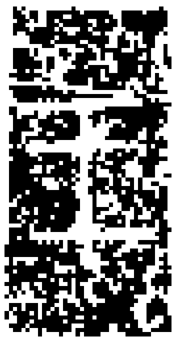

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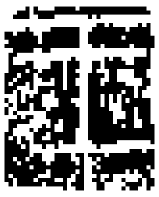

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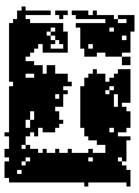

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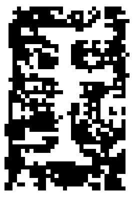

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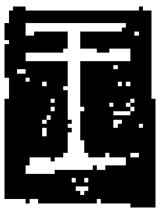

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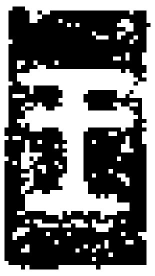

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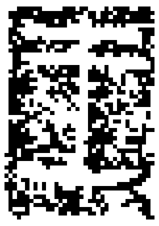

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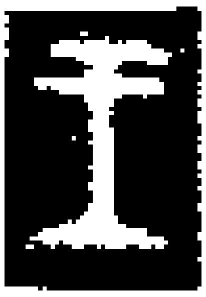

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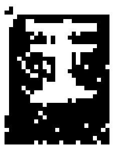

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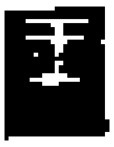

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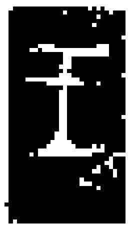

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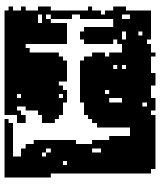

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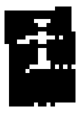

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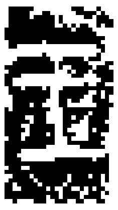

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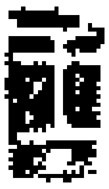

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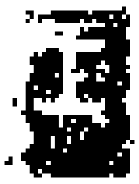

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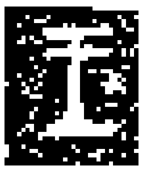

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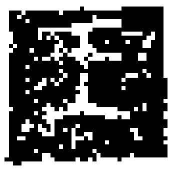

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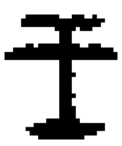

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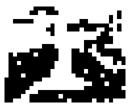

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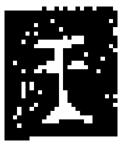

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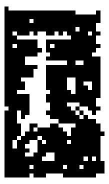

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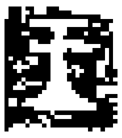

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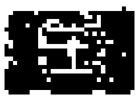

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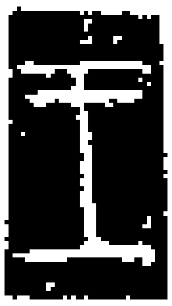

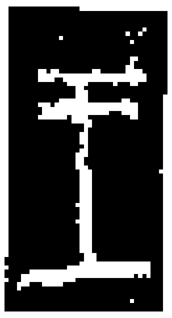

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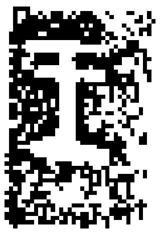
職才王室



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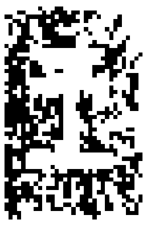

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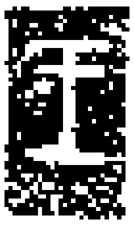

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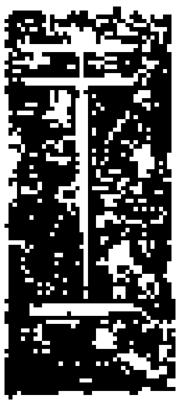

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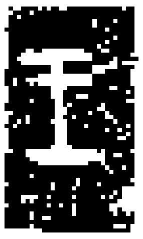
邵考成王



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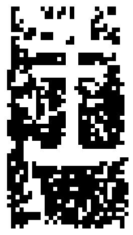

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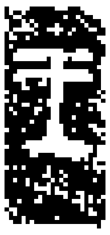

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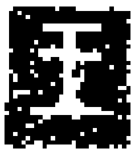

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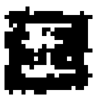

公寽

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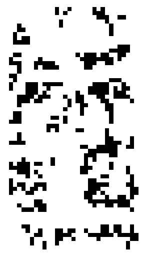
右武王



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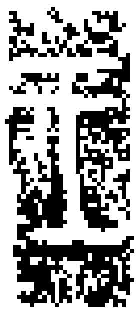

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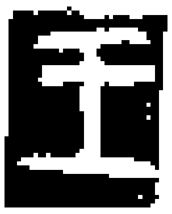
用辟先王



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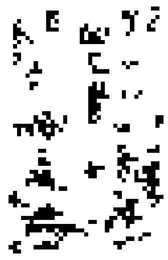

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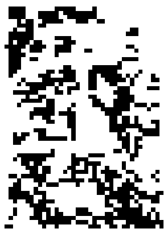

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𤼈𣪕　用
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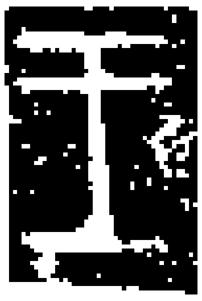

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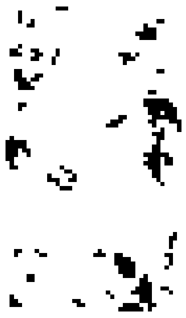
盩先王



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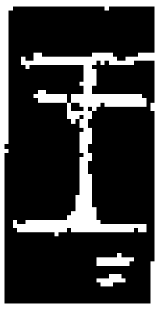
盩先王



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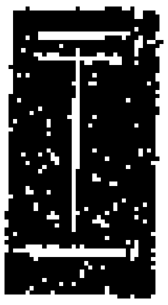
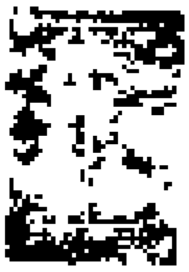


中山王嚳
方壺以
祀先
王



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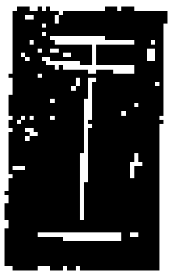
唯送先王



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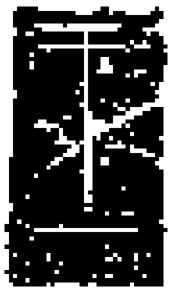

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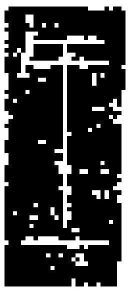
壺應
逨先王



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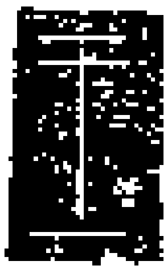

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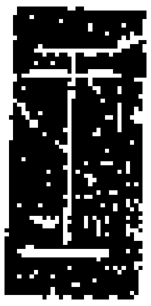

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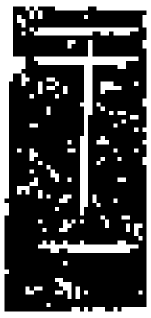

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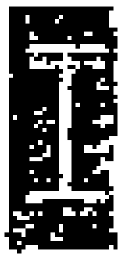

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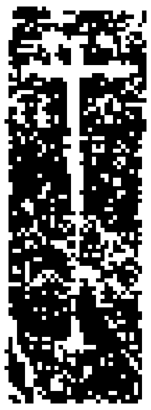
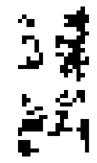


蔡侯盤
敬配吳王



須鼎乙
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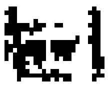

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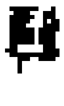

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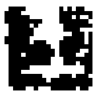

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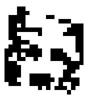

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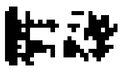
鄦王戠矛　鄦王戠作



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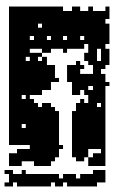

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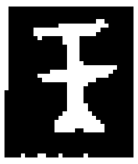

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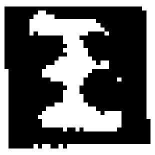

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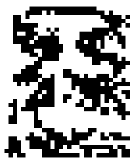

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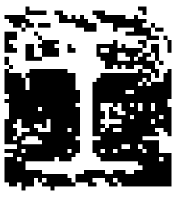

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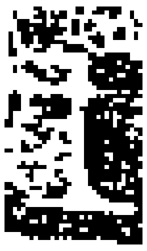

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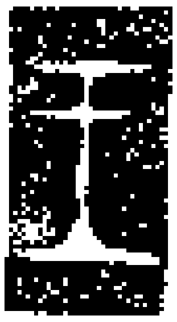

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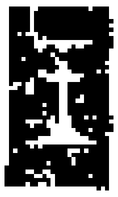

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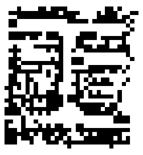

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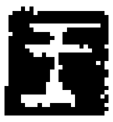

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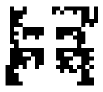

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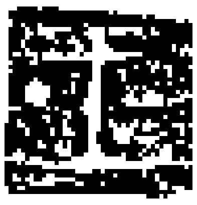

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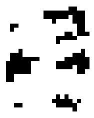

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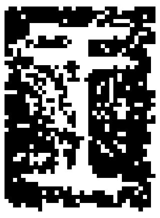

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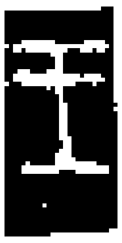

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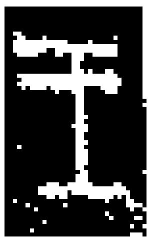

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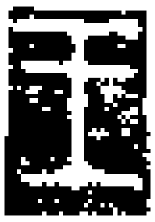

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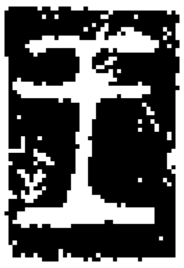

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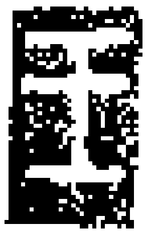

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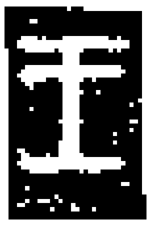

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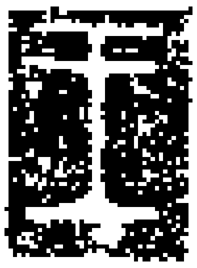

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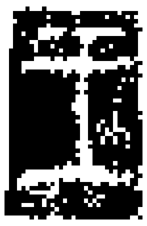

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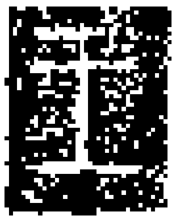

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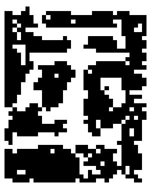

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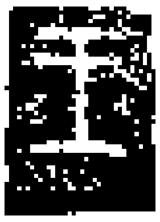

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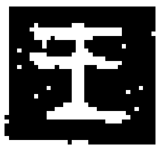

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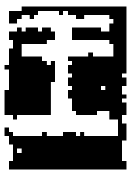

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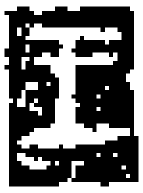

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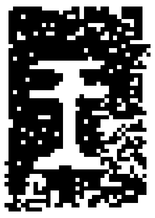

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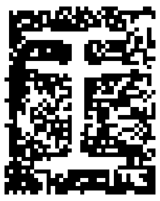

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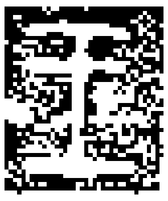

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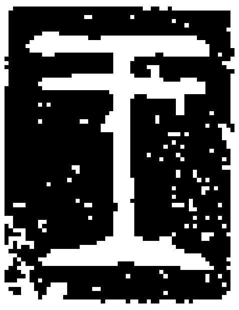

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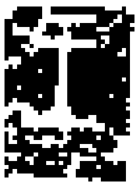

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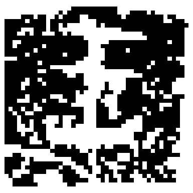

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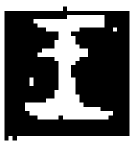

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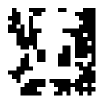

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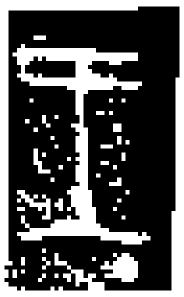

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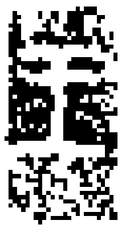

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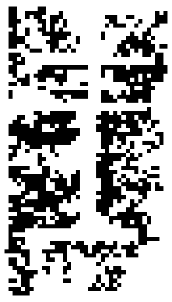

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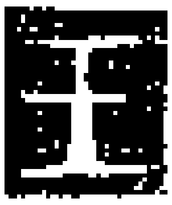

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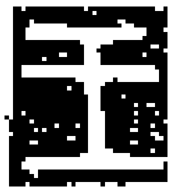

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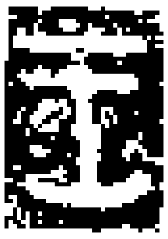

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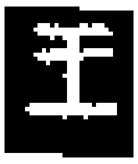

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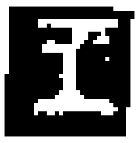

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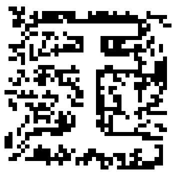

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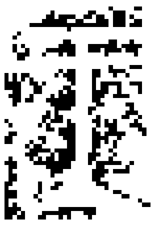

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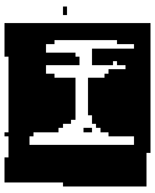

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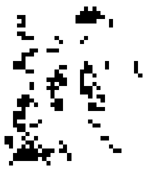

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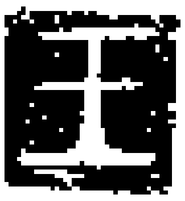

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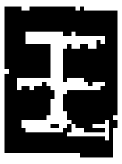

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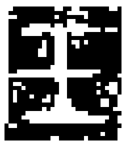

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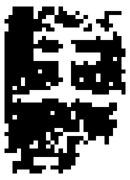

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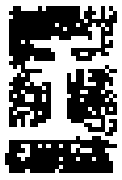

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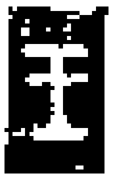

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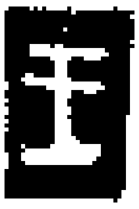

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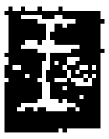

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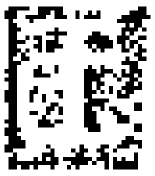
眉壽鐘

寵事賸　辟皇王



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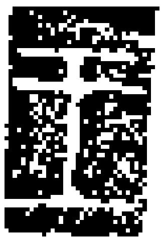

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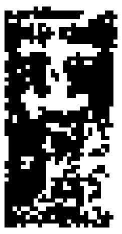

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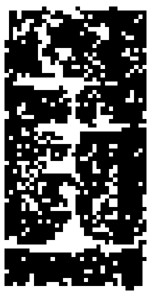

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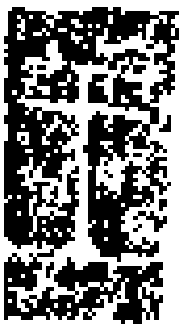

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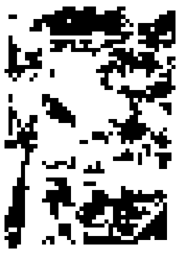
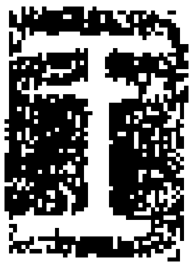
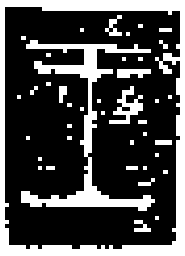


好蚉壺　昔者先王

畢忝

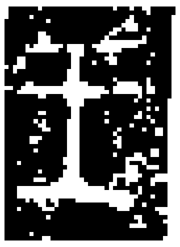


王伯姜壺



王伯姜壺

王伯姜作尊壺



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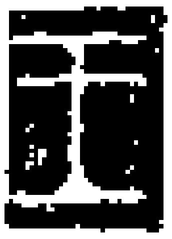

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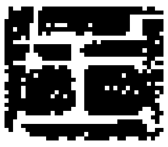

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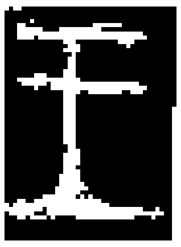

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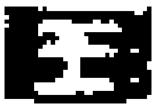

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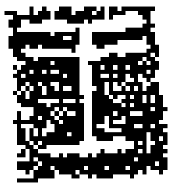
買王眔作尊彝



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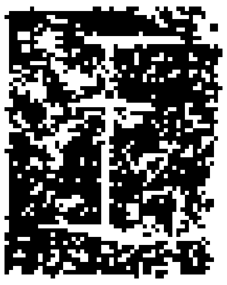
郙王乇又之耑



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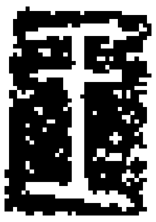
徐王之子庚兒



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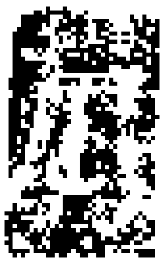

王子遣匜

王子遣鑄口匜

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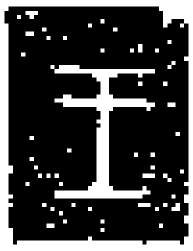
王子庶戈

王子庶鑄戈

戈



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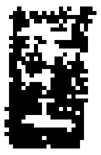
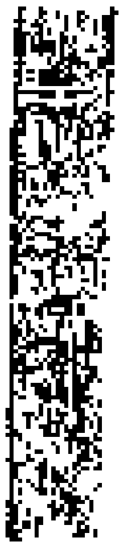


王子戕戟

王子口之戕告



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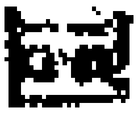
楚王孫變之用



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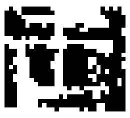

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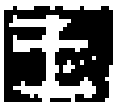
郾王戠作王

萃



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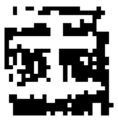

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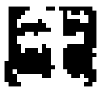

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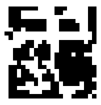

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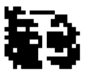
郾王戠戟
郾王戠

作彶
鍨



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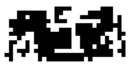

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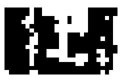

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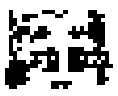

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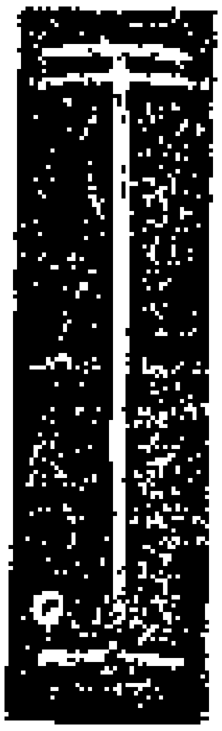

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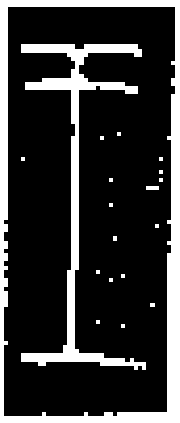

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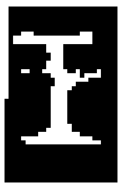
惟王五十又六

祀



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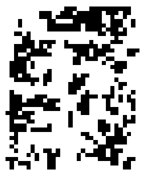

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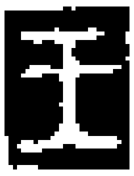

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閉

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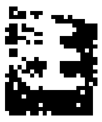

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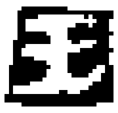

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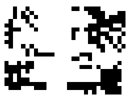

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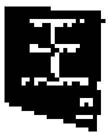

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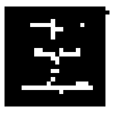

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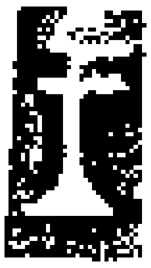

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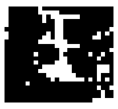

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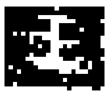

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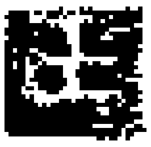

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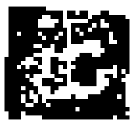

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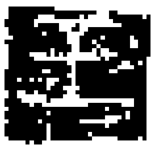
效卣



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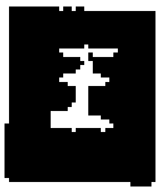

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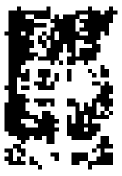

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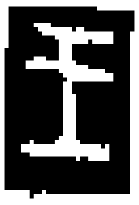

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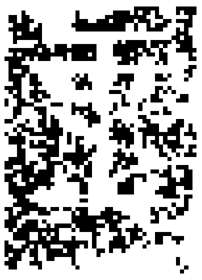

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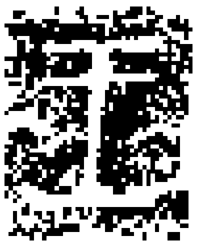
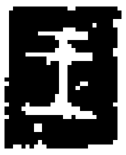


膳夫山鼎 王乎史

桒冊令山



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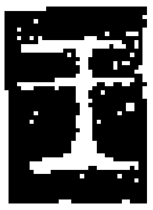

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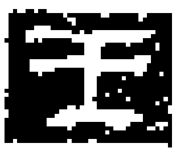

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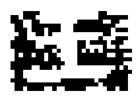

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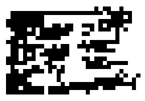

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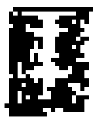

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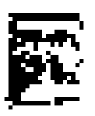

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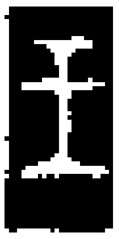

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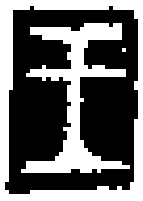

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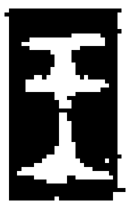

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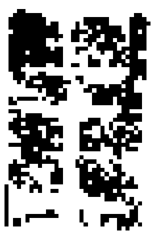

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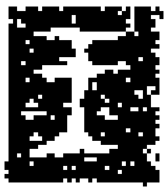

盂三

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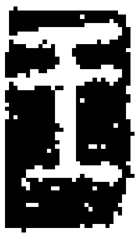

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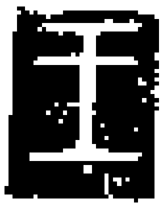

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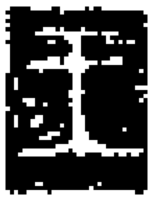
伯康𣪕　用饙王父王母



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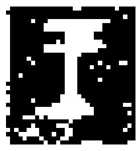
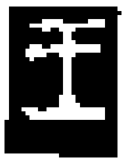
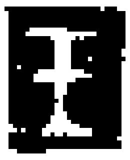


長甶盉　穆王蔑長甶以逨



遹毁　敢對
揚穆穆王休



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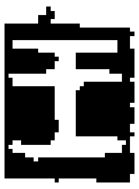

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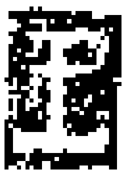

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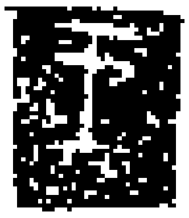
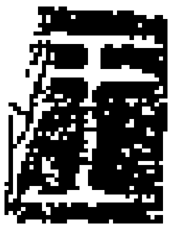
敢顯王休異



器一



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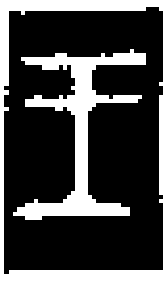

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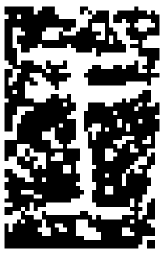

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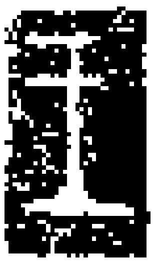

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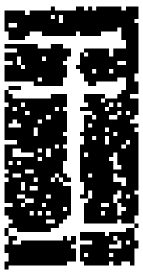

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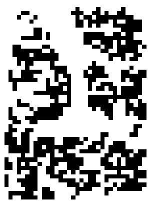
唯䌛先王命　㣫



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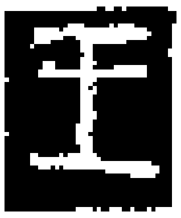

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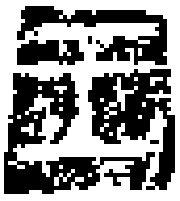

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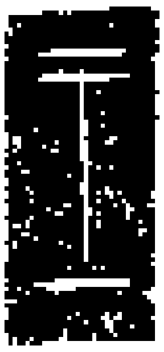

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王嚳

方壺　云其
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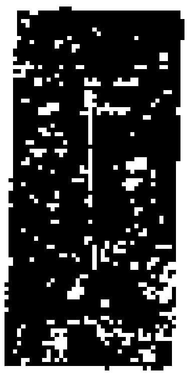

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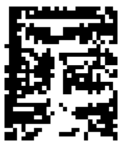
王光擇其吉金



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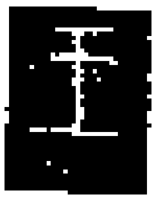

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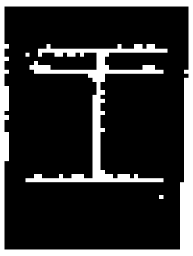

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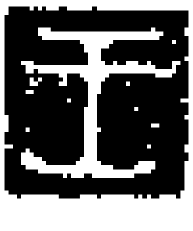
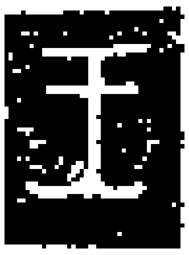


复女鬲
王作

姬复女
尊鬲



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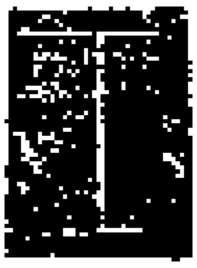

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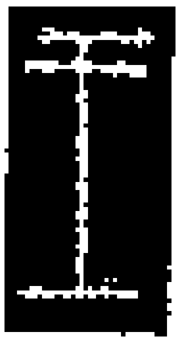

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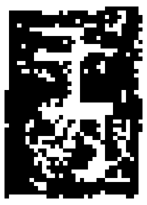

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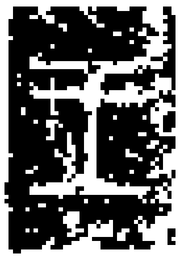

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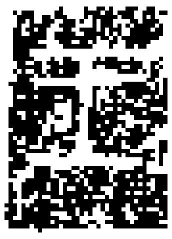

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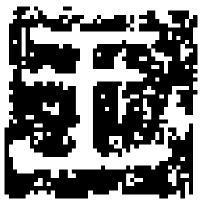
鑄侯毁　鑄侯
作王姞媵毁



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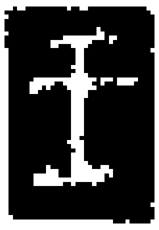
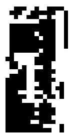


中子
化盤

申孖杞
用保楚王



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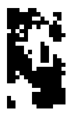

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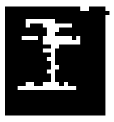
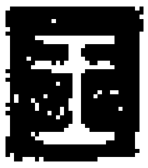


楚王
領鐘

楚王領
自作鈴鐘



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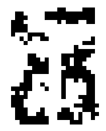
疕王將作蘇鐘



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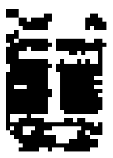
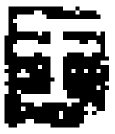
王戠作口萃鋸



郾王
戠戟



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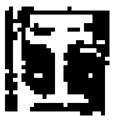

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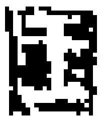

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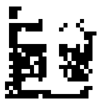

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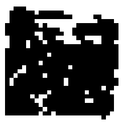

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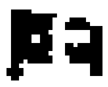

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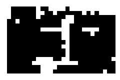

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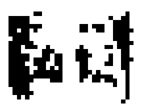

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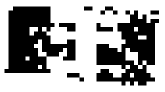

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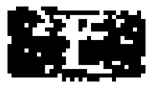

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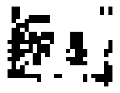

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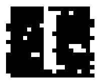

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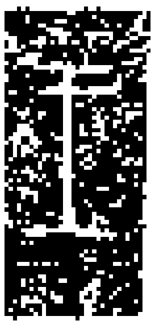

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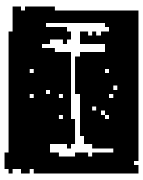

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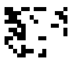

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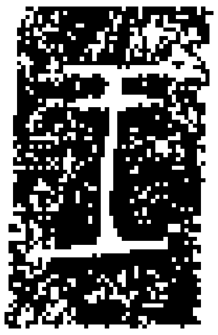

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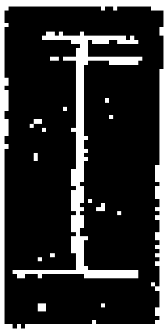

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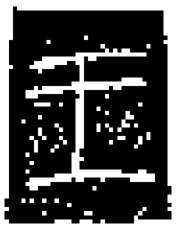

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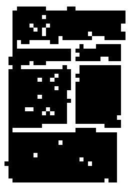

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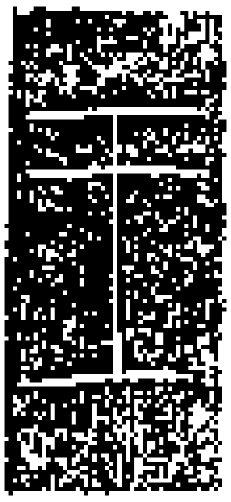

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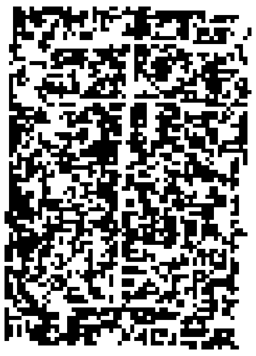

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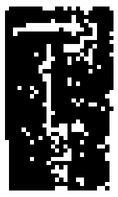

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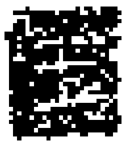

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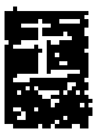

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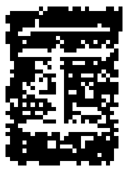

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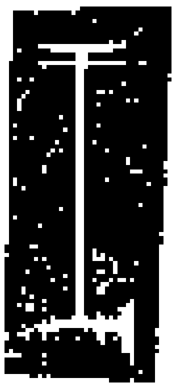
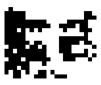


吳王孫無土鼎　吳
王孫無土之飤鼎



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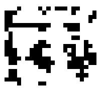
王戎人作五長鈇



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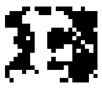

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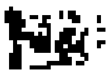
詈矛



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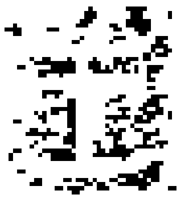

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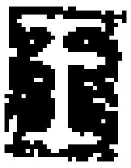

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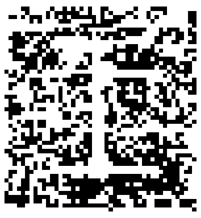
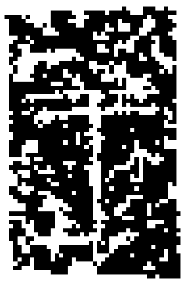
𩰫作芮姬尊壺



㠱孟姜匜　王婦
㠱孟姜作旅匜



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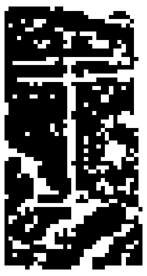

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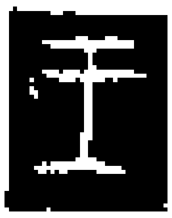

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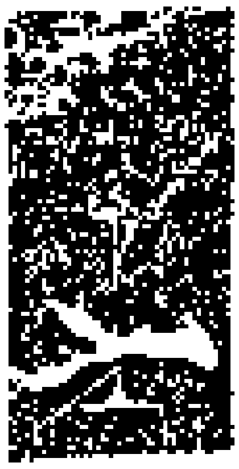
申作嘉嬭盞盂



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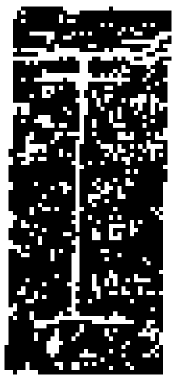

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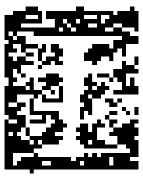

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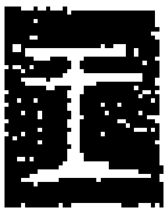
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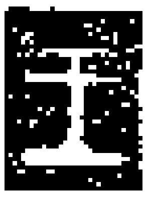
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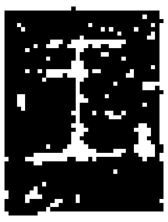
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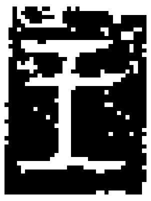
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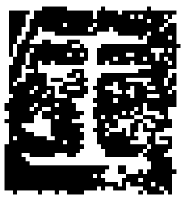
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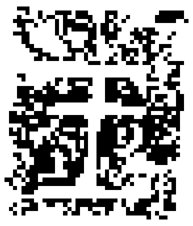
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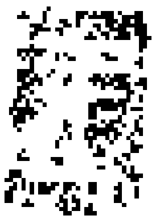
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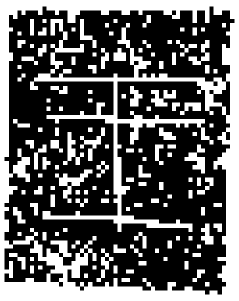
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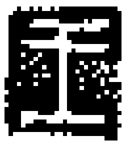
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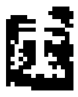

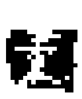
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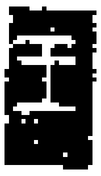
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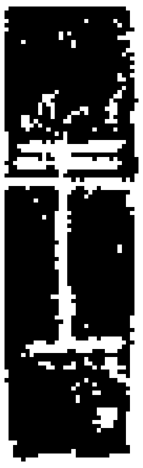
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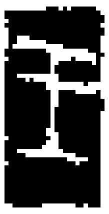
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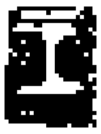
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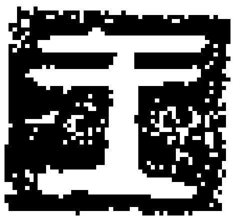

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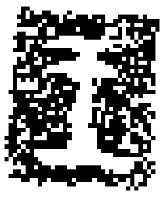
九月辰才乙卯



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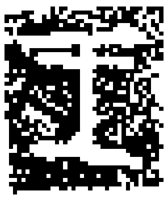

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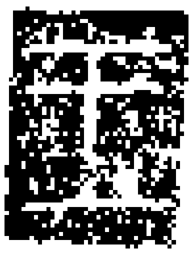

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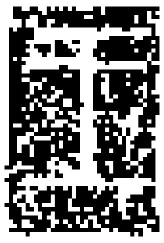

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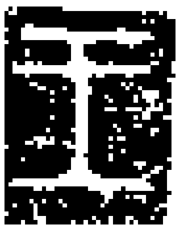

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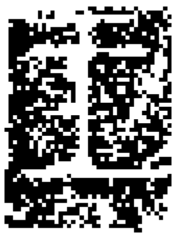

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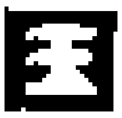

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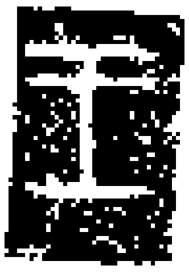
來各于成周年



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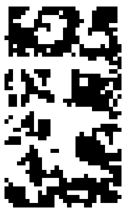
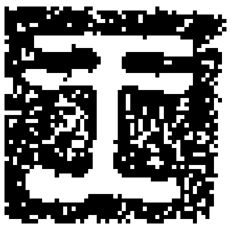
周康宮禪大室



宜侯夨
𣪕　王
□于宜入
土南□



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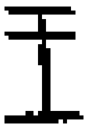

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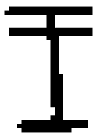
於茂郢之遊宮



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痶鐘　敚史剌
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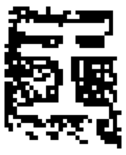

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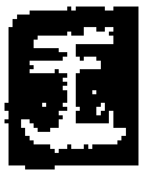
鐘　雁

侯見工遣王于周



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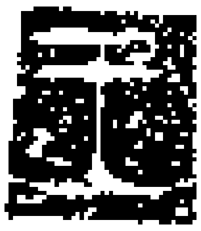
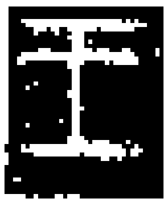


噩侯鼎　噩侯馭方內壺于王



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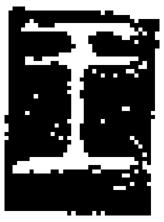

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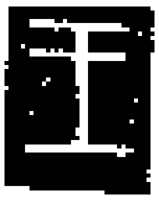

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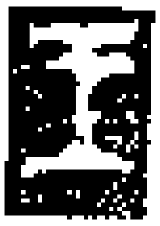

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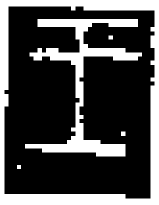

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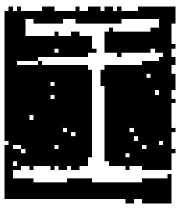

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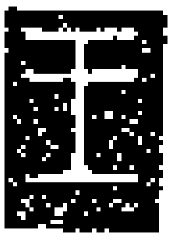

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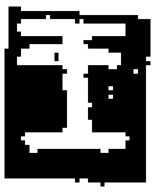

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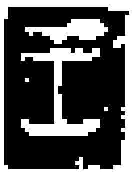

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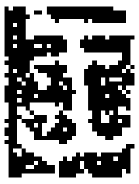

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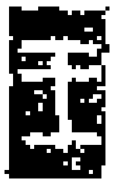
揚簋　王呼內史先冊令揚



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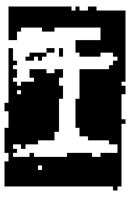

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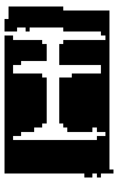
諫簋　王呼內史先冊命諫



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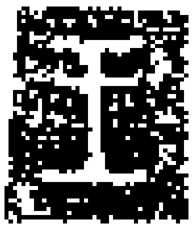

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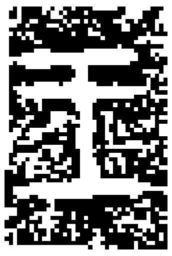

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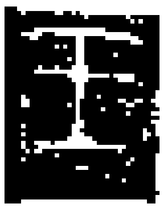
二

三

此簋　王

乎史翏冊
命山曰



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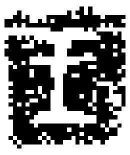
史翏冊令無叀



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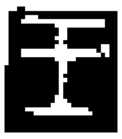

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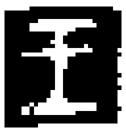

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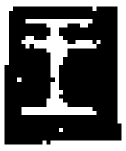

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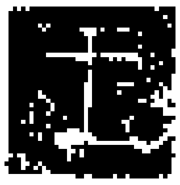

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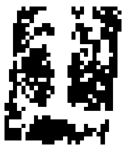

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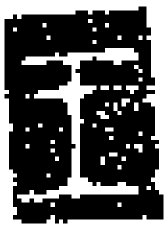

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師𩛥簋 王乎
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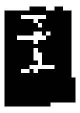
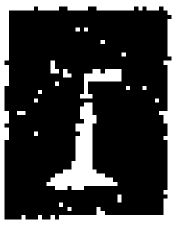
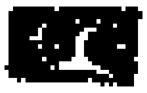


走簋 王乎
作冊尹冊命走



小
臣

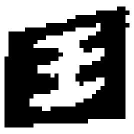
缶鼎 王賜小
臣缶湡東貝



豐父丁鼎 王賞
宗庚豐貝一朋

[illegible]

小臣邑斝 王賜
小臣邑貝十朋



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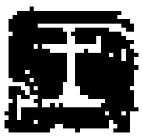

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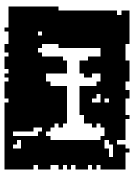

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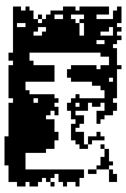

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戊卣

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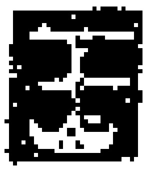

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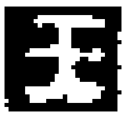

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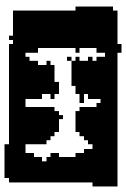

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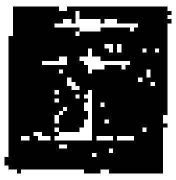

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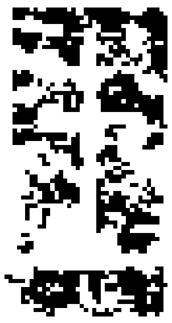

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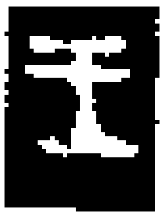

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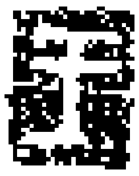

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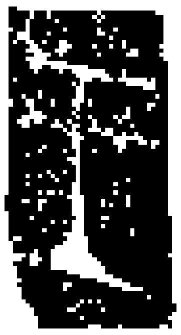

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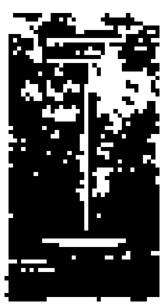

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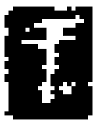

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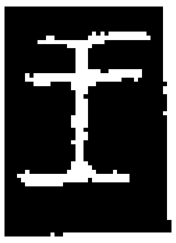

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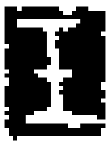
聖人之後



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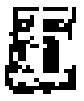

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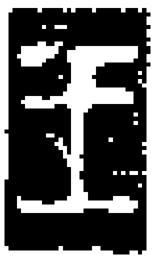

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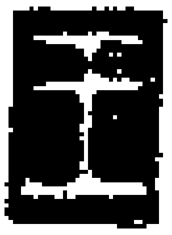

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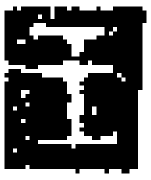

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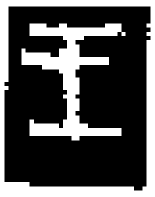

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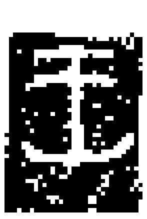

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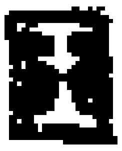

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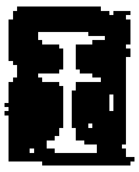

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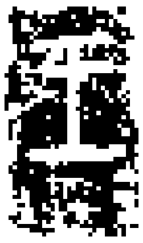

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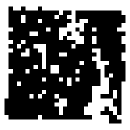

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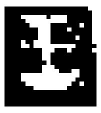

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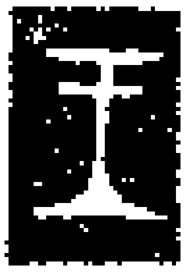

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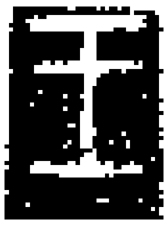

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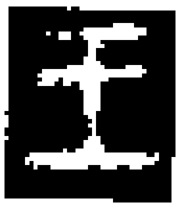

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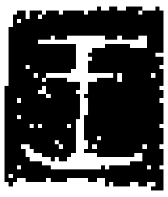

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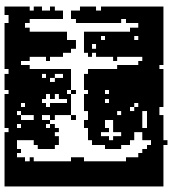

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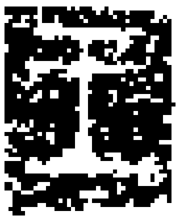

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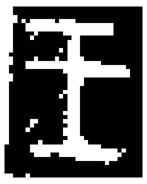
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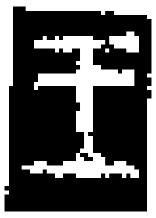
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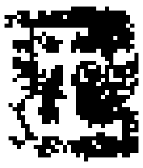
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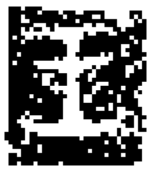
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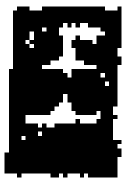
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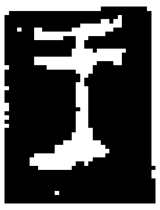
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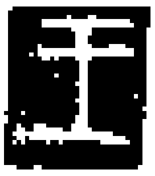
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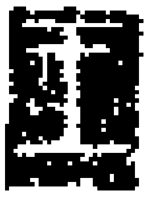
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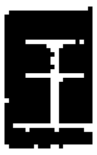
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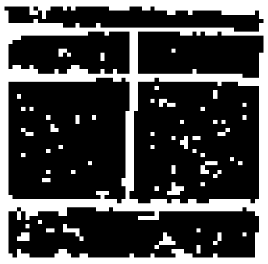
公服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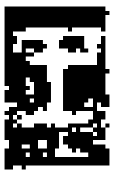
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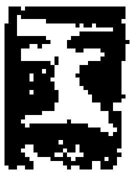
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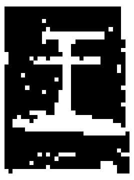
王宥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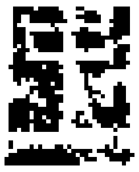
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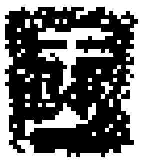
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𢦚方鼎　王唯念
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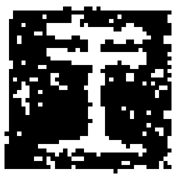
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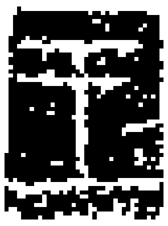
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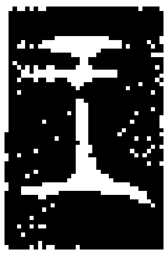

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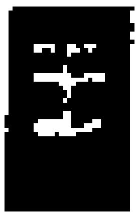
丕顯祖考先王



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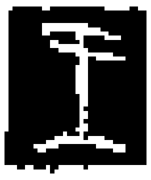
致歸乖伯貔裘



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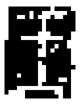
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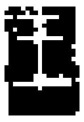
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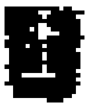
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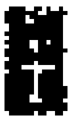
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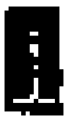
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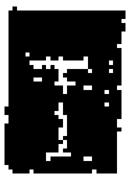

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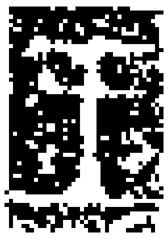
者減鐘　工𠭯王
皮難之子者減



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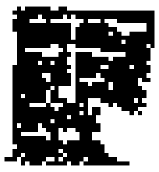
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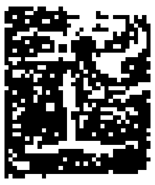
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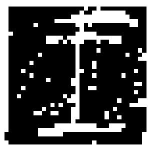
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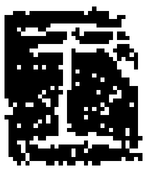
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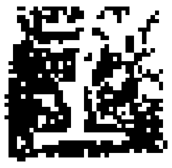
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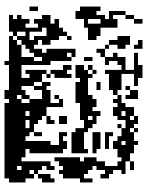
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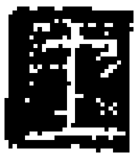

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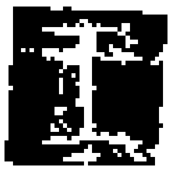

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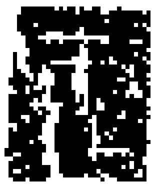
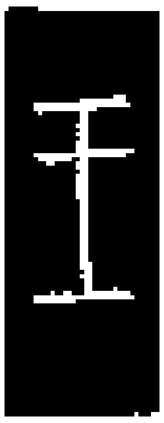
宗婦壺



宗婦盤　王子刺公之宗婦鄁嫛



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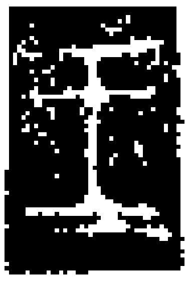

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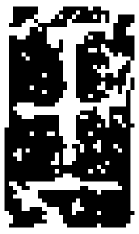

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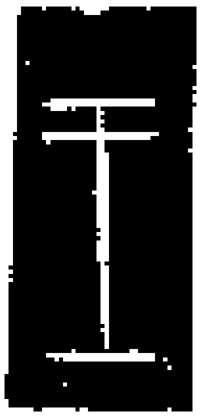

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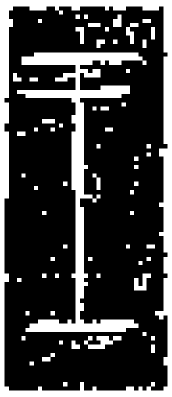

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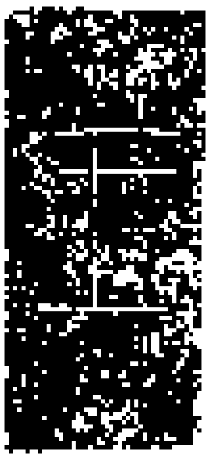

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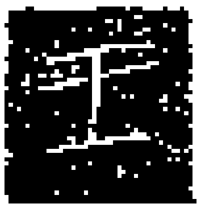

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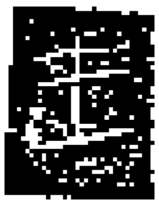

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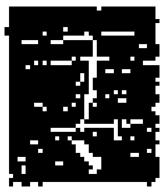

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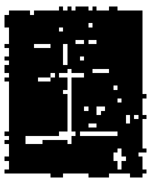

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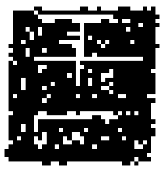
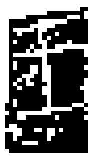
鑄客豆　鑄客為王句六室為之



鑄客罍鑄客爲王句六室爲之



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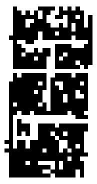

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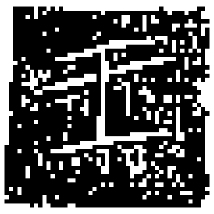

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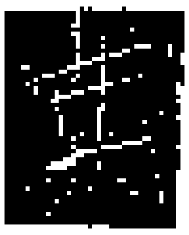

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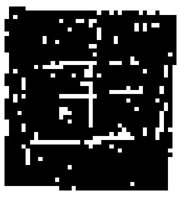

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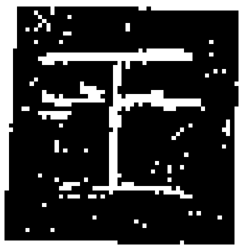

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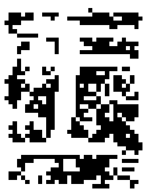

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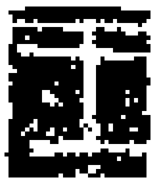

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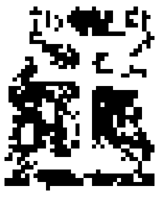

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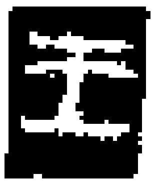
師耤𣪕王乎內史尹氏冊命師耤



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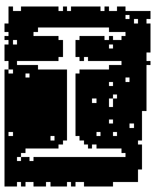

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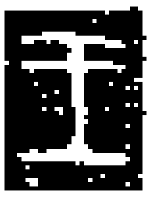

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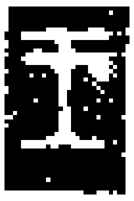
大師虘𣪕王乎宰曶賜大師虘虎裘



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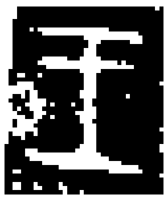

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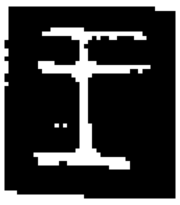

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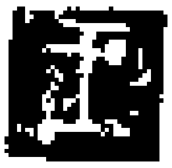

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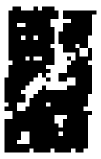

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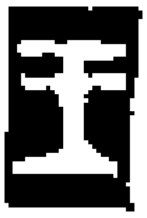
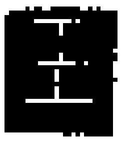
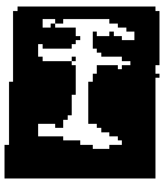


兮甲盤　王令甲政𤔲成周四方責



伇肘設　王令東宮追以六𠂤之年



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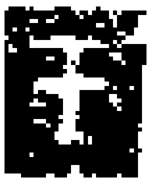

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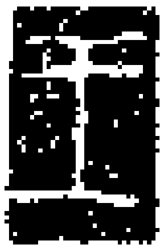

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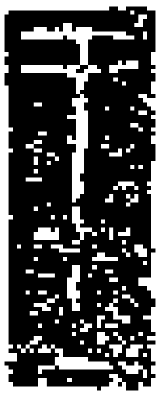
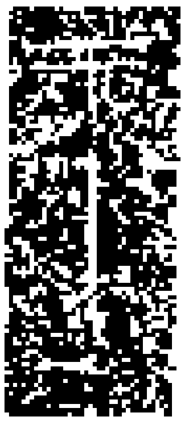


蔡侯盤



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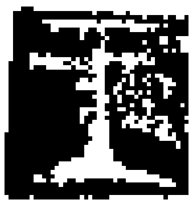

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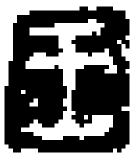
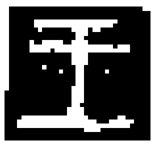
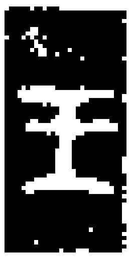
克鐘　王親令克遹涇東至于京𠂤



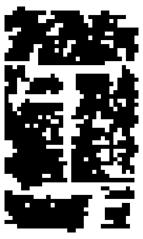
舀鼎　才王人廼賣用□不逆付舀



番生殷　王令𦖞𤔲公族卿事大史寮

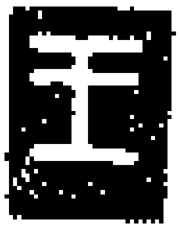


寰盤　王乎史減册賜寰玄衣黹屯



王乎

吳鼎　王子吳擇其吉金自作飤鼎



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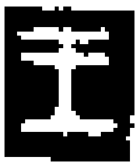
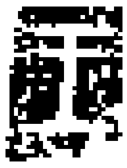


吳彝　王乎史戊册令吳𤔲旂眔叔金



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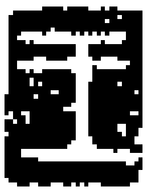

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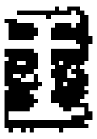
𦰩殷　王命𦰩眔叔緐父歸吳姬飴器



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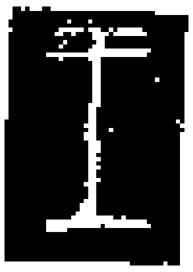
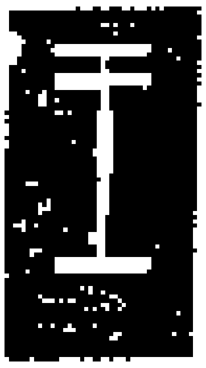
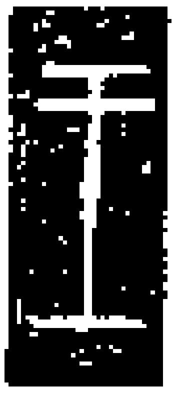


沇兒鐘　郐王庚之𢘻子沇兒擇其吉金



秦王卑命鐘　秦王卑命競墉王之定救秦戎



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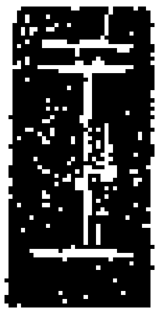
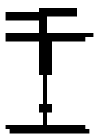
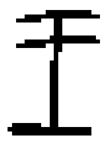


中山王譽方壺

中山王嚳命相邦賙擇郾吉金



鄂君啓節 大攻尹脽以王命命集尹𢿌𦗞



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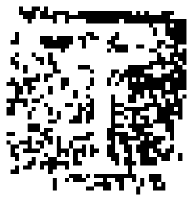

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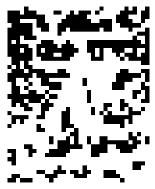
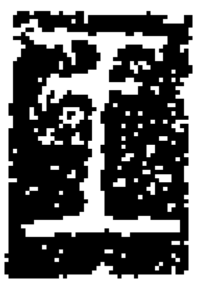
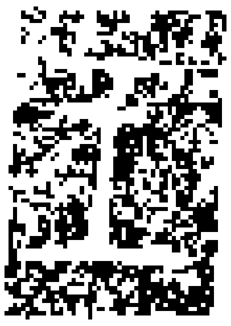


器

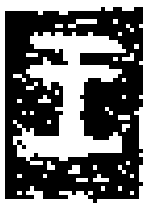
克盨 王令尹氏友史趛典膳夫克田人



趚小子殷



遣小子殷 遣小子䣄以其友作醬男王姬䵼彝



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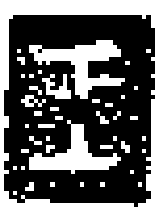

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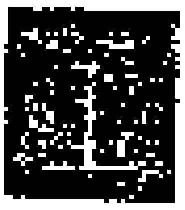
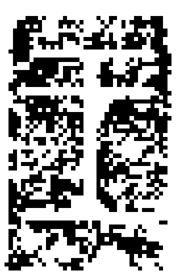
仲𠫑父殷 仲𠫑父作朕皇考遲伯王母遲姬尊殷



宜桐盂 𨛭王季糧之孫宜桐作鑄飤盂以賸妹



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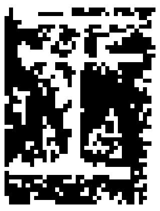

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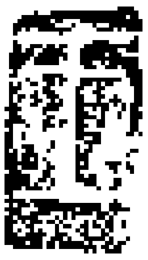

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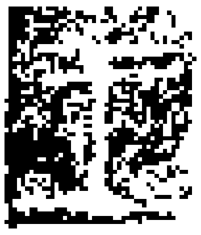

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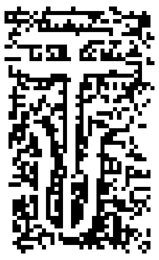
小克鼎 王命善夫克舍令于成周遹正八𠂤之年



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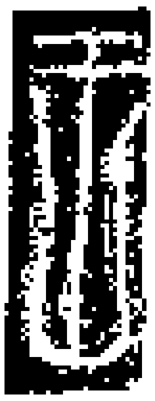

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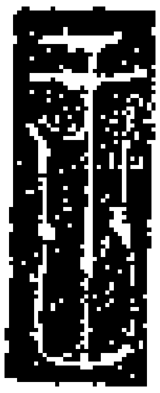

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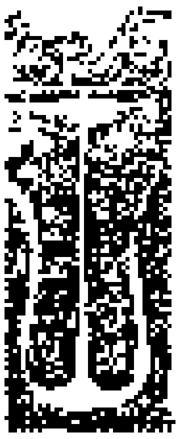
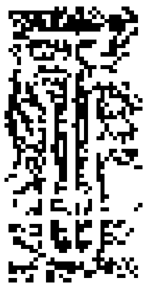
者汈鐘 王曰



王子午鼎 王子午睪其吉金



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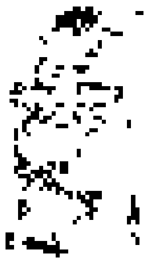
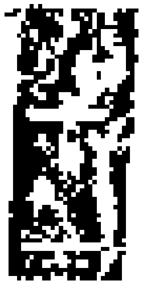
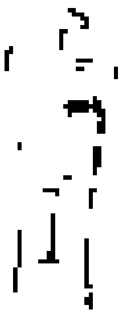
者汈鐘 □之悉學趄戠嗣王□



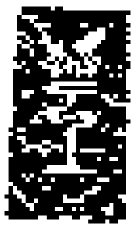
攻歔王戈



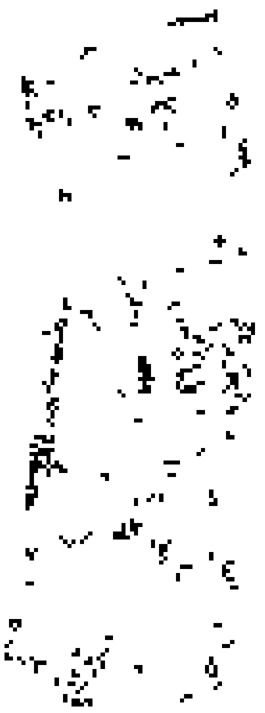
吳王光戈 攻歔王光自□



王子于戈 王子于之用戈



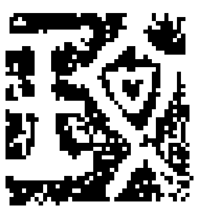
越王劍 郞王鳩淺自作用鐱



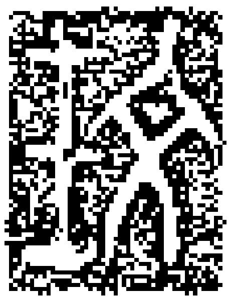
楚王盤 楚王酓肯乍爲鑄盤

戴家祥曰羅振玉云說文解字王古文作𠙻金文作王（盂鼎）王（格仲尊）王（者汈鐘）與說文所載古文同。卜辭从▲从△（△即▲刀筆僅能成其匡郭耳）並與⊥同。吳中丞釋爲古火字是也卜辭

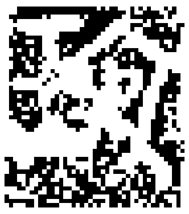
或從作𡈼，王氏國維謂亦王字，其說甚確。蓋王字本象地中有火，故省其上畫，義已明白。且據編中所載諸文觀之，無不諧也。（皇字从王古金文或从土或从土土非土㞷字即王也）又卜辭中或作ㄓ作丄，則亦但存火，亦得示盛大之義矣。（增訂殷虛書契考釋中第十九葉）按金文王从火从二，二古文上。同書洪範「火曰炎上」，在六書為會意，考暀之本字。說文七篇「暀，光美也，从日往聲」。集韻十陽暀或作旺，玉篇三零四旺音王放切，廣韻于放切，喻母陽部，王音雨方切，不但同部，而且同母，同聲必然同義。禮記祭法「王宮，祭日也」，俞樾羣經平議曰：王宮即旺宮。莊子天地篇「王德之人」，王德即旺德。上世民智未開，以火與日都能產生熱能，在思維活動中，每每將其聯想在一起。淮南子天文訓「故陽燧見日則燃而為火」，易說卦「離為火，為日，為電」，即其事也。其於造字，凡偏旁从火表義者或更易从日，春官眡祲掌十煇之法，陸德明經典釋文「暈音運，又作煇，音同」，鄭玄注春官保章氏曰「有薄食暈珥」，釋文「暈本又作煇，亦作運」，玉篇三二三暈或作暉，从日表義者亦或更易从火，玉篇三零四暐或作煒，韡亦作煒，同暐，曜亦作燿，是其證。王本从火，加旁从日則為旺字，从火與从日同義，表義重複字也。玉篇訓旺為日暈，義亦同皇。說文十篇「煌，煌煇也」，旺煌音同聲近，近或一語，蓋所以然用為帝王之王，乃引伸義。旺字从往，故云「王者往也，為天下所歸往也」。（成尔道皇封引書大傳）祖父又謂之王父，王暀也，家中所歸暀也，王母亦如之。（爾雅釋親）按吳羅之說大體可通，改為諧合形聲以表其王，當以俟學者辨而已矣。



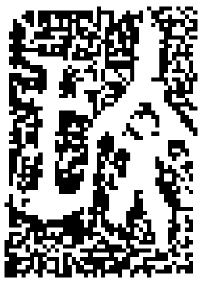
何尊　克逨玟王



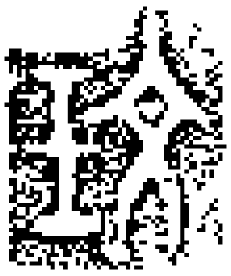
盂鼎　丕顯玟王



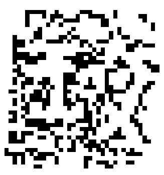
何尊　肄玟王受玆□□



盂鼎　若玟王命二三正

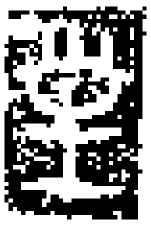


盂鼎　在珷王嗣玟作邦



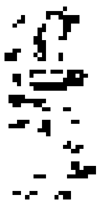
乖伯毁　朕丕顯祖玟珷雁受大命

大豐毁「文王」、何尊作「玟王」，玟字的王旁是从下文王字類化來的。戴毁「赤⊗市」、[illegible]毁作「赤⿰糸市市」，番生毁「玉睘」，毛公鼎作「玉環」，⿰糸市加市旁，環加王旁，皆與玟同。玟是文王二字連用時的類化字，專門用於玟王義，故又可以玟表示文王。乖伯毁「朕丕顯且玟珷雁受大命」，玟即指文王。

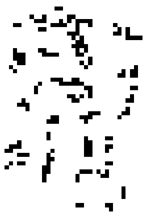


三

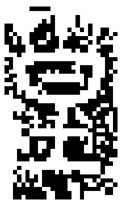
南宮乎鐘 配皇天



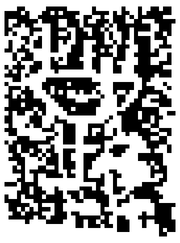
師訊鼎 用臣皇辟



師訊鼎 皇辟懿德



秦公鐘



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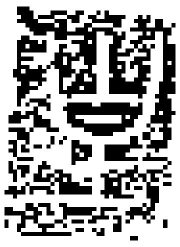

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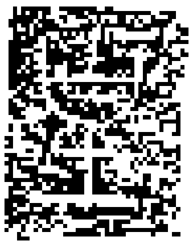

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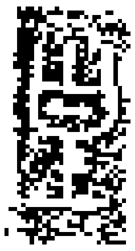

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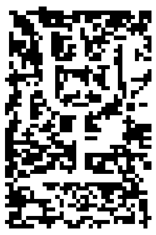

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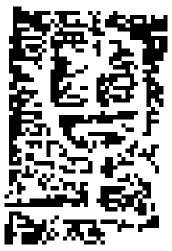

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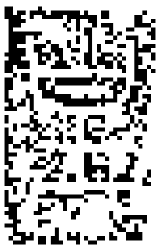

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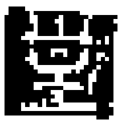
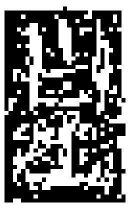
秦公鎛 以匽皇公



班毁 丕 杯丮皇公



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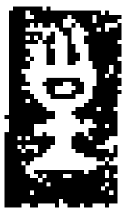

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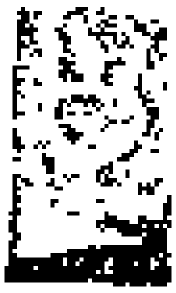
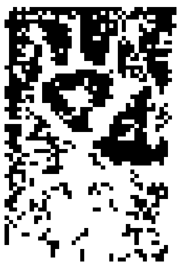
虢自伯 厚乂皇虢



毛公鼎 用 卬卲皇天



毛公鼎 斁 皇天亡旲

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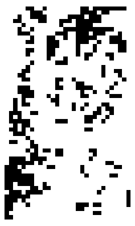

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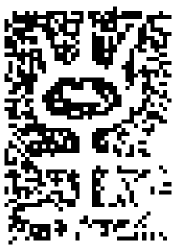

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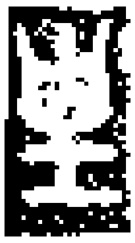

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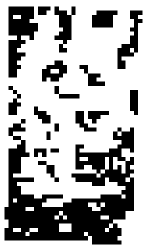
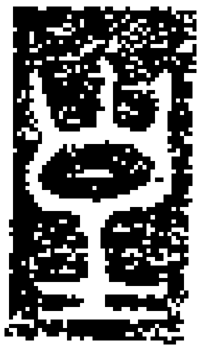
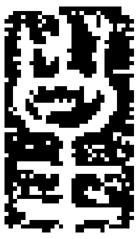


七

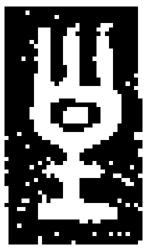
虢叔旅鐘　皇考嚴才上



中叀父毁　皇考日癸尊毁



兆沅毁　皇考季氏尊毁



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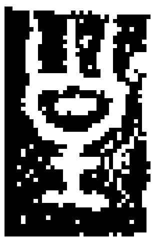
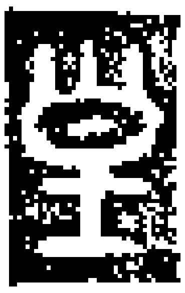
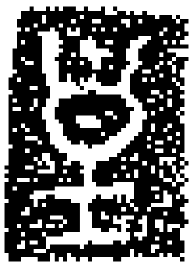


二

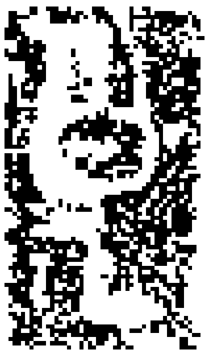
曾伯霥簠　于我皇祖文考



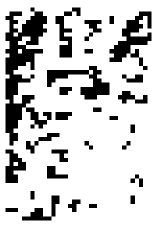
單伯鐘　丕顯皇祖剌考



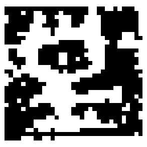
毛公鼎　皇天弘厭氒德



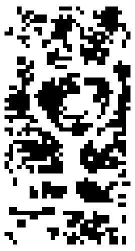
大克鼎　肆克龏于皇天



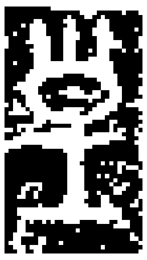
師𩛥鼎　臣朕皇考穆王



史獸鼎　對揚皇尹丕顯休



仲柟父鬲　用敢卿考皇祖丁



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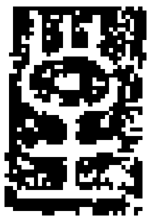

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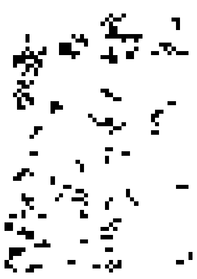
梁其壺



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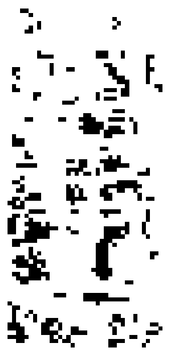

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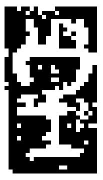
梁其鼎　用享
孝于皇祖考



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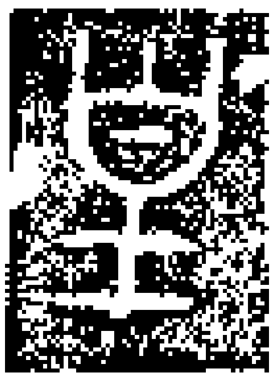
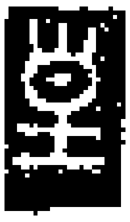
孝于享皇考

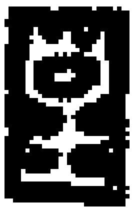


鄀公平侯
盂　于氒

皇考庫
媓公



鄀公
諴簋



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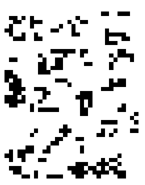

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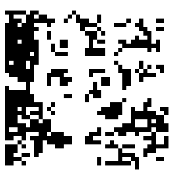

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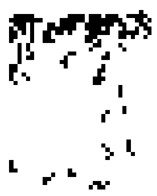
鄉孝于皇祖考



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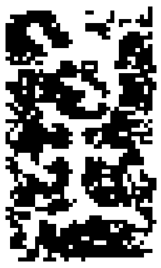
皇祖文考尊壺



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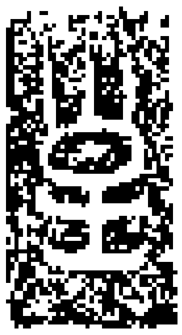
為皇氏伯行器



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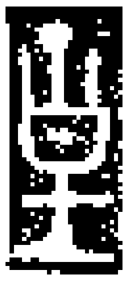
考德叔大林鐘



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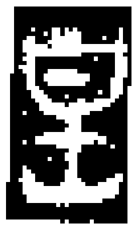

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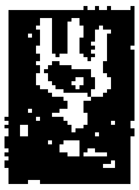

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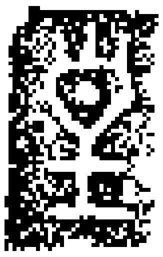
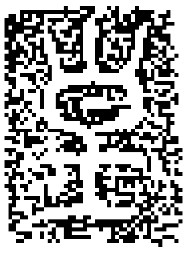


毛公鼎　毛公厝對揚天子皇休



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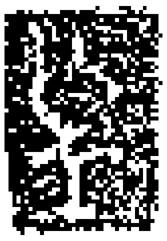

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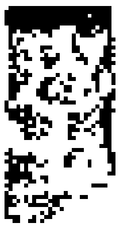

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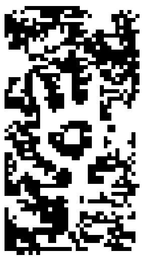
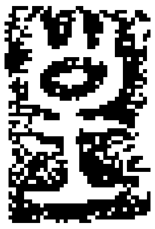
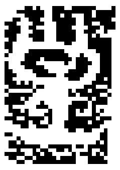
虢叔旅鐘　旅敢啓帥井皇考威義



斗毁



斗鼎　用作朕皇考癸公尊鼎



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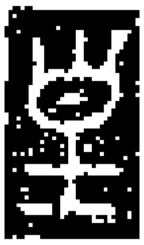

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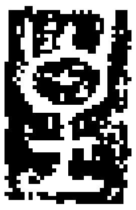

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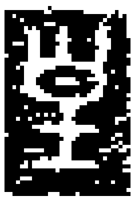

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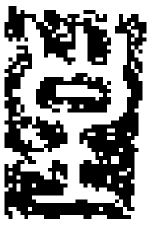

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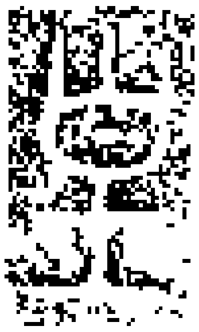

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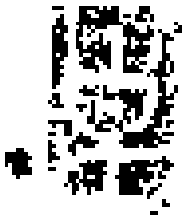

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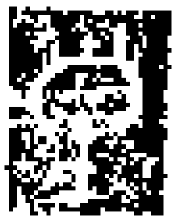

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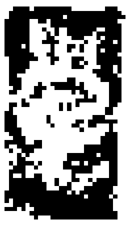

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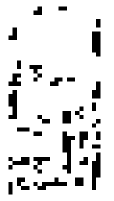

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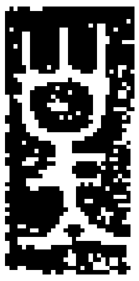
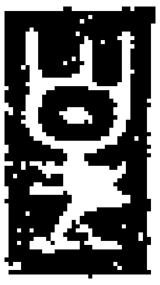
士父鐘
□作朕皇
考叔氏
寶鑄鐘



蓋一



蓋二

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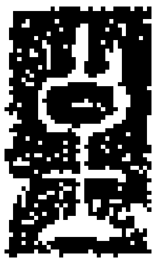
其用追孝于其皇考



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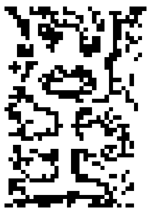

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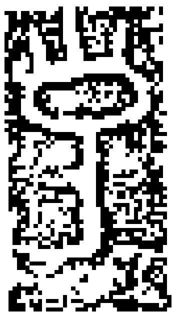
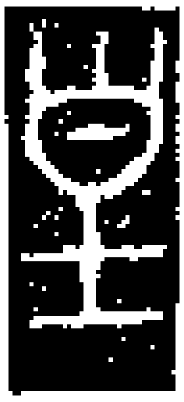


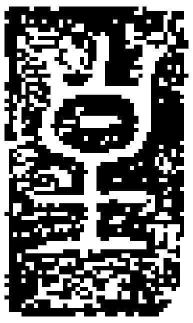
五

今中鐘 其用追
孝于皇考己伯

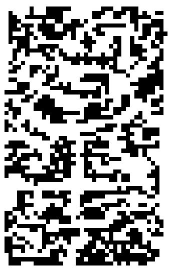


邾公
乎侯

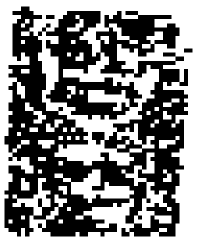
孟 用追孝于
氒皇祖養公



睘叔買殷 其用追
孝于朕皇祖啻考



中𠂤父盨
其用享
用孝于皇
祖文考



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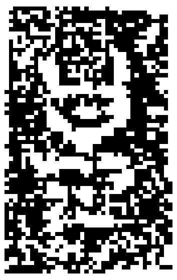
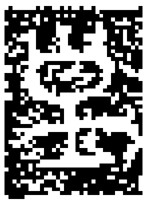


器

乎殷 用聖夙夜
用享孝皇祖文考



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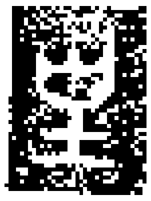
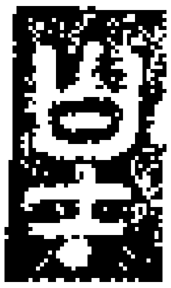
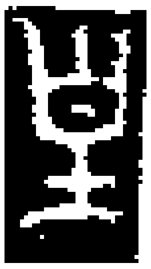


器二

語殷　語作
皇母尊殷



師望鼎　聖
肇帥井皇考



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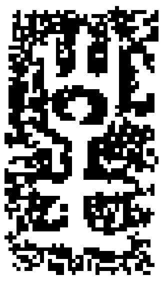
顯皇考宄公



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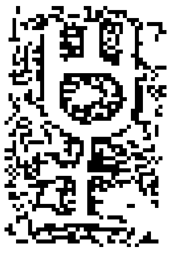
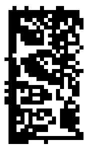


二

井人妄鐘
覭盄文祖皇

考



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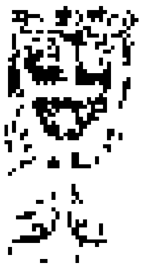
眉壽鐘　龢
事朕辟皇王



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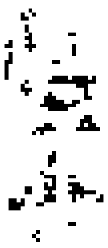
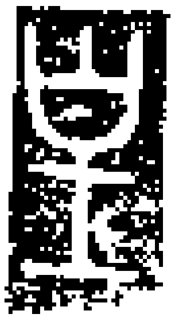


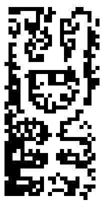
二

虘鐘尚缸
皇王

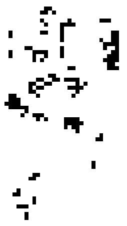
對彝
身楙



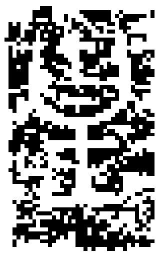
㝬殷　鐘口
皇囗大魯令



梁鐘　皇祖
考其嚴才上



器二



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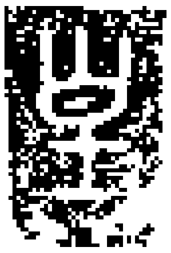
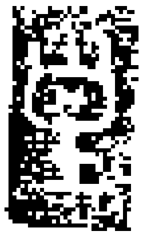


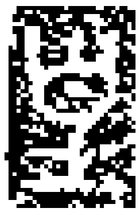
器二

無殷　覭皇
祖考嗣威義

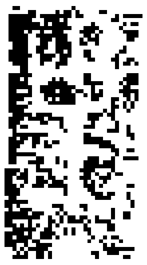


內伯多父
殷　用享

子皇祖
文考



辛中姬鼎　辛中
姬皇母作尊鼎



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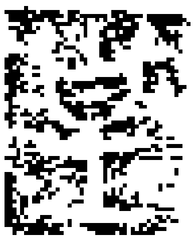

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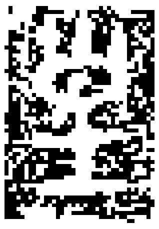
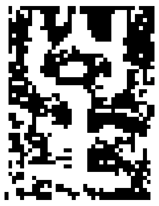
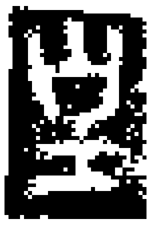


四

追毁　用作朕
皇祖考尊毁

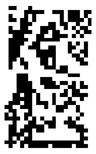


禹鼎　丕顯
桓＝皇祖穆公

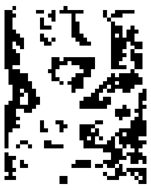


刺鼎
對揚天

子丕顯
皇休



伯龢父華　乃口
曰敢對揚皇君休



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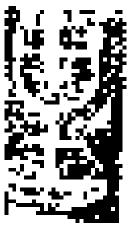

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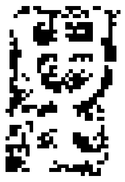

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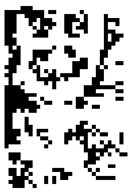

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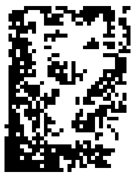
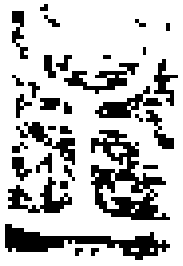


蓋三

杜伯盨　其用享
孝于皇神祖考



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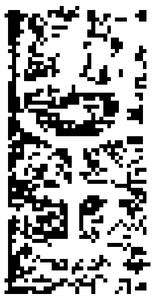
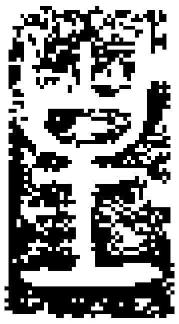
朕皇文刺祖考



畢鮮毁　畢鮮作
皇祖益公尊毁



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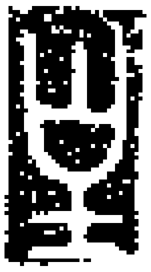
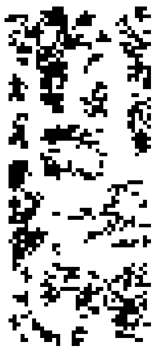
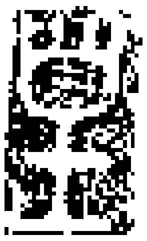
配皇天



叔角父簋　叔角父作朕皇考宮公尊簋



諶鼎　諶肇作其皇考皇母者比君𩰫鼎



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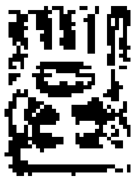

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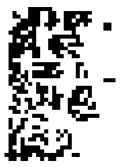

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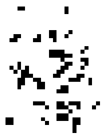
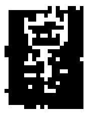


伯公父爵　用孝于朕皇考



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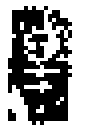

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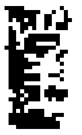
者減鐘（西清續鑑甲編）于其皇祖皇考



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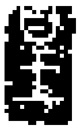

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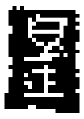

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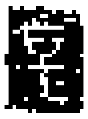

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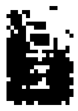

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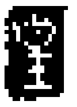

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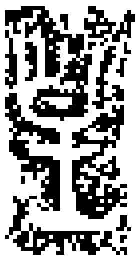
者減鐘（西清續鑑甲編）于其皇祖皇考



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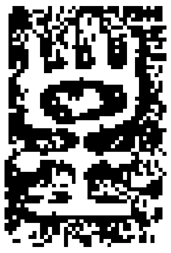

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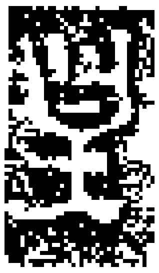
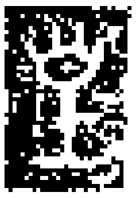


宗周鐘　我唯

司配皇天王



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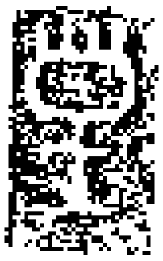
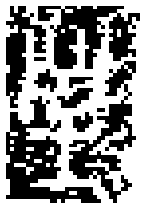


函皇父匜 函皇父作琱娟匜



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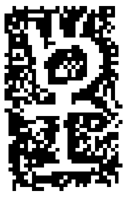

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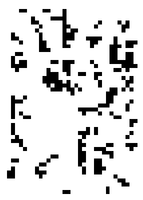
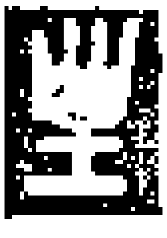


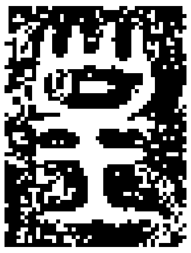
器一



蓋二

師兑毁

用作皇祖城公䵼毁



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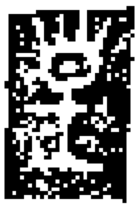
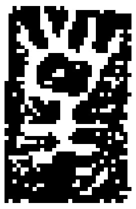


叔向父毁 作朕皇祖幽大叔尊毁



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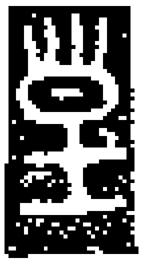

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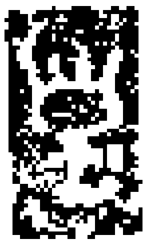

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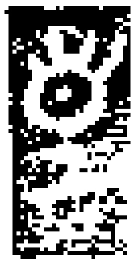

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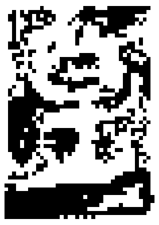
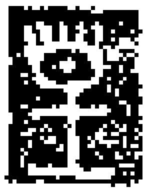
考尊毁



三年師兑毁 用作朕皇考釐公䵼毁



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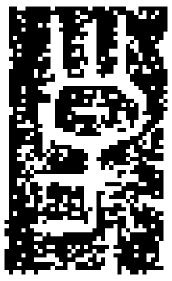
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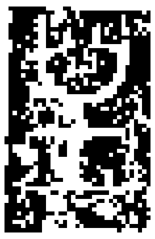
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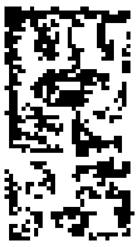
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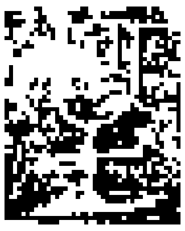
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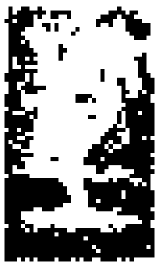
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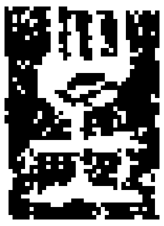
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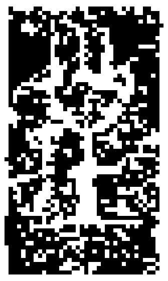
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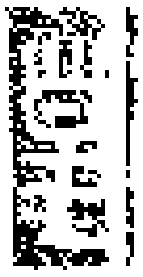
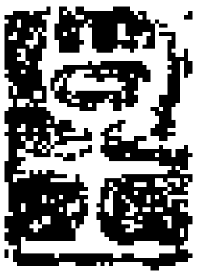


應侯編鐘 用作朕皇祖

應侯大嗇鐘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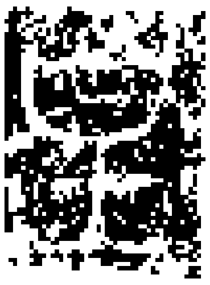
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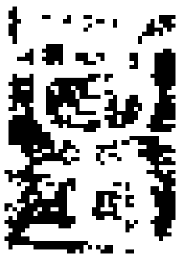
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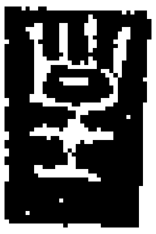
魯司徒仲齊盨 肇作皇考伯

走父旅盨殷



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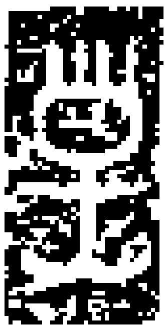
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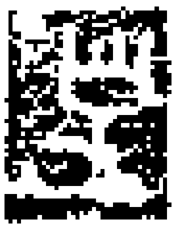
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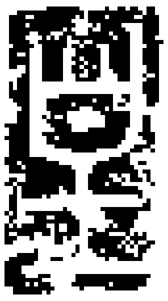
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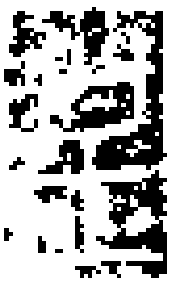
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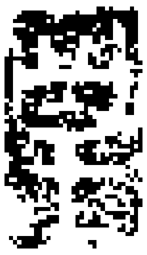

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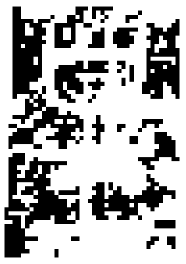

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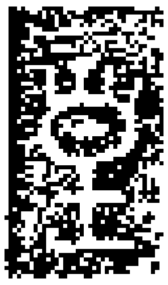
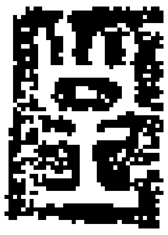
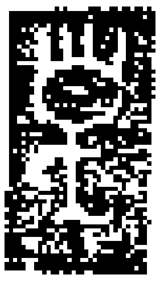


對仲簋 對仲作朕
皇考遟仲尊簋



伯顈父鼎
朕皇考屖伯

伯顈父作
吳姬寶鼎



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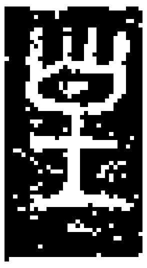

蔡姞簋 尹叔用妥多
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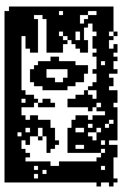

番生簋 番生不敢弗
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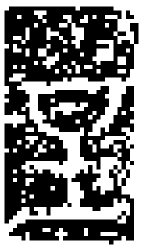
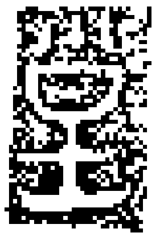


矢令簋 用
尊史于皇宗



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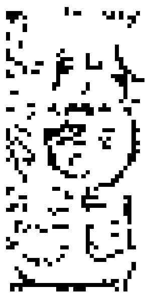

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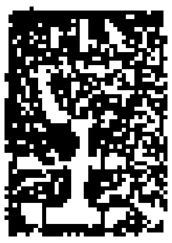

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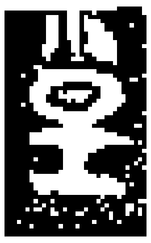

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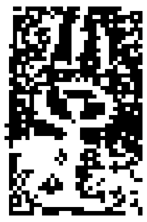

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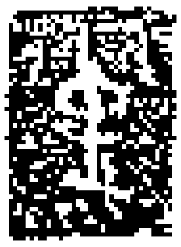
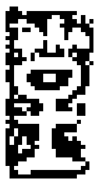


器二

師癹𣪘
用作朕
皇考輔伯尊𣪘



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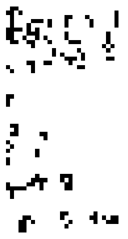

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媍盤
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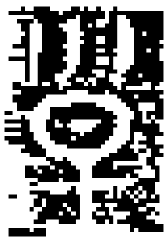

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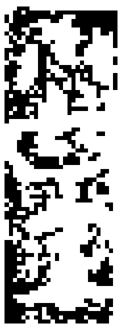

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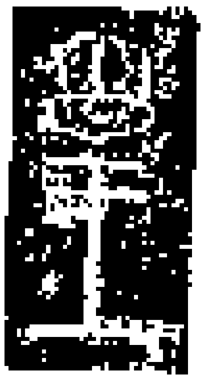
鈙



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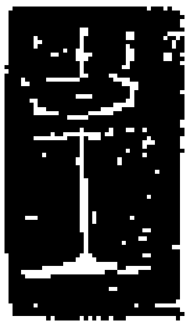

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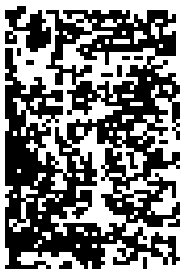

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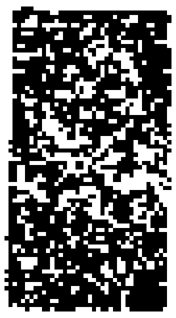

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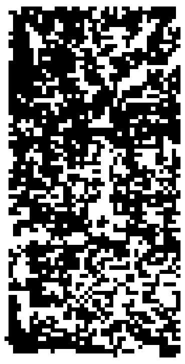

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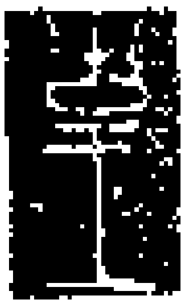

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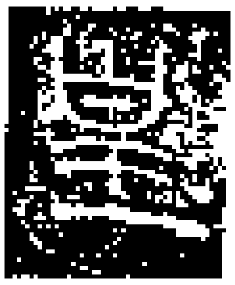

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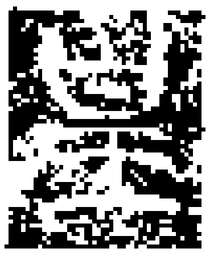

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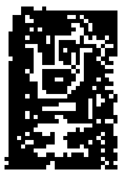

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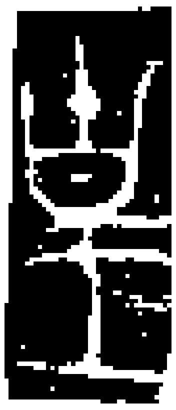

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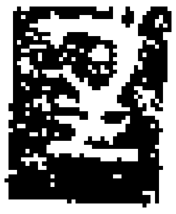

白家
父毀
用享于其
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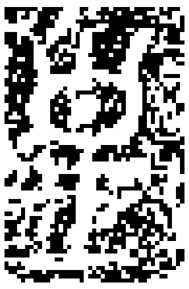

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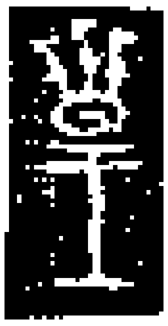

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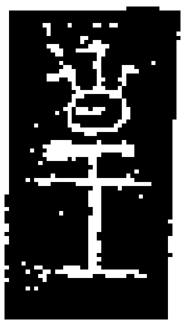

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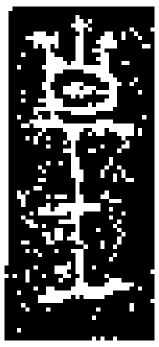

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孔
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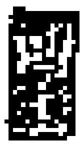

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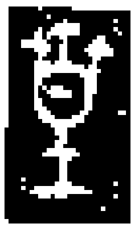

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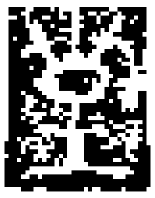

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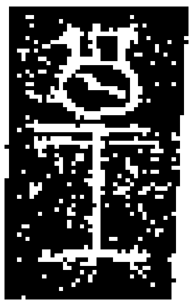

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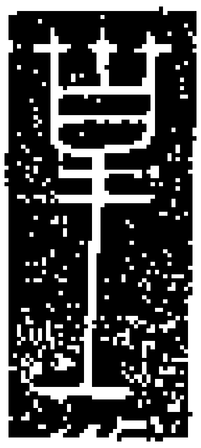
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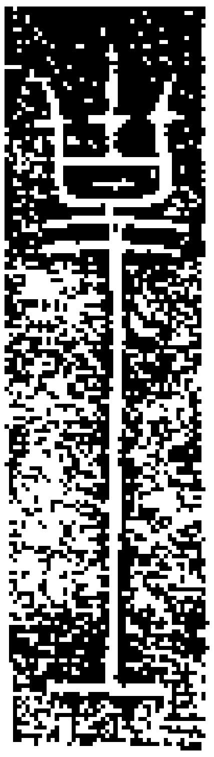
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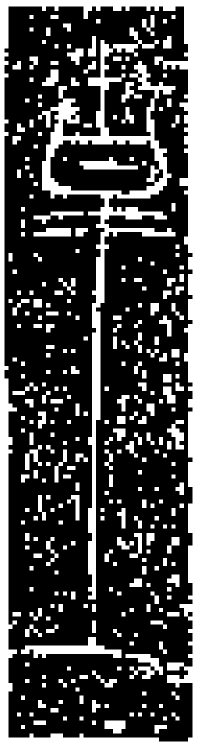
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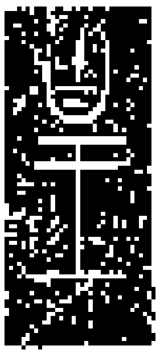
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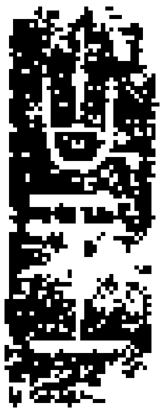
卲大皇工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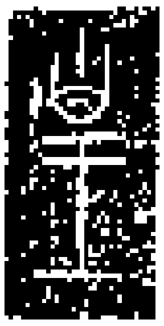
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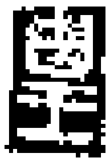
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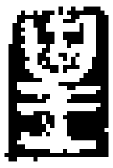
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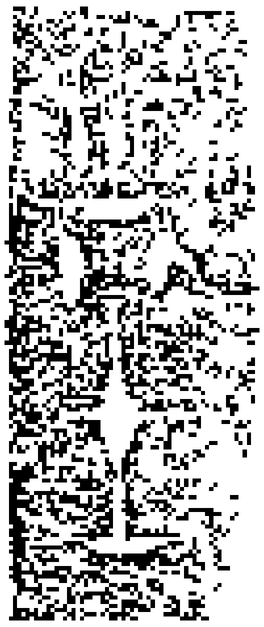
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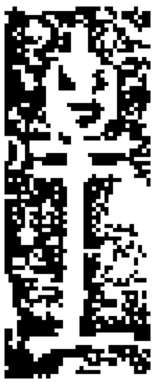
孝于我皇祖文考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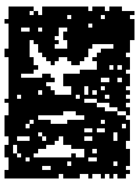
永寶作皇母𣪘

鄦孟姬
鑄彝



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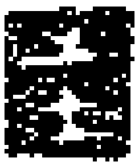

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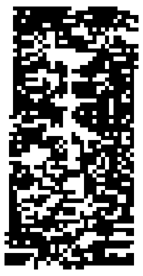

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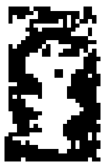
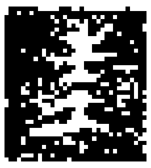


皇宮
左戟

皇宮
左口



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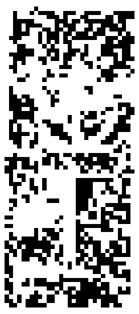

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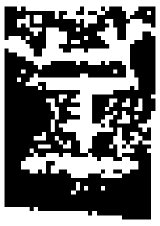
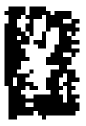


郘
戾

庫彝　休名
馬醫皇母



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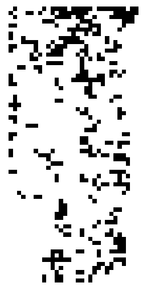
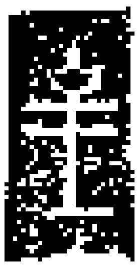


公孫班鐘　用
壽于其皇祖



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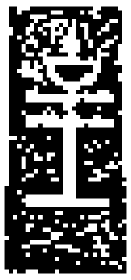

二

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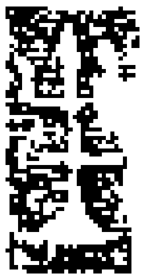
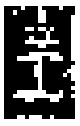


□作厥考尊
員作卑皇

考寶尊彝



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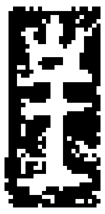

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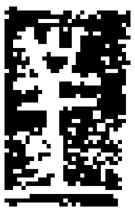

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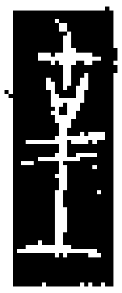
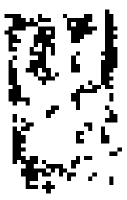


鄘侯殷　姜作皇妣[illegible]君仲妃祭器八殷



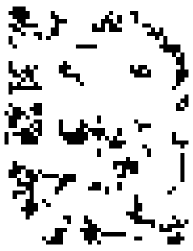
鬲从盨　鬲从作朕皇祖丁公文考惠公盨

戴家祥曰：說文一篇「皇，大也。从自，自，始也。始皇者，三皇，大君也。自讀若鼻，今俗以始生子爲鼻子。」按許說大誤。皇字未見于卜辭，傳世金文作堂堂或作堂堂，上半当皆象烈日光芒高射形，蓋日之變體，文未嘗見其作白者。下半从王或从土，土亦大也。非土地字。許氏蓋本嬴政改制，李斯同文之後，俗儒曲說之謬，而不自知其謬。今以形聲求之，皇即煌之初文。十篇火部「煌，煌煇也。从火皇聲。」玉篇三零四匪訓曰暈暈

輝表義更易字也。暈，光也。似即現代天文學者所謂日冕。小雅鹿鳴「皇皇者華」，毛傳：「皇皇猶煌煌也。」采芑「朱芾斯皇」，毛傳：「皇猶煌煌也。」書帝命驗：「皇者煌煌也。」（詁緯）皇之本字爲王，王本从火，皇爲王之加義字，从日與从火同義，故皇王字通。周書洪範曰：「皇極之敷言。」史記宋微子世家作「王極之傳言」。小雅漸漸之石「不皇朝矣」，鄭箋：「皇，王也。」儀禮聘禮「賓入門皇」，鄭玄注：「古文皇皆作王。」莊子天運篇「夫三王五霸之治天下」，殷敬順釋文：「王，本或作皇。」洪範五行傳「建用王極」，注云：「王極或爲皇極。」是王皇古本一字之證。

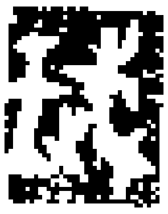
注音更易皇之作暀。小雅楚茨「先祖是皇」，鄭箋：「皇，暀也。」魯頌泮水「烝烝皇皇」，鄭箋：「皇皇當作暀暀。」由是而知皇之本字爲王，其後形聲相益則爲皇，爲煌，爲旺，爲暀，皆一字之滋生而寖多也。朱芳圃謂皇字下半作王，即鐙之初文，上半作卅若卌，象燈光參差上出之形，（殷周文字釋叢四八葉皇）徐中舒謂其象王者冠冕形，（中央研究院歷史語言非刊第六本一分冊乍文蝦）例解釋皆主觀臆說，未可輕信。

珷



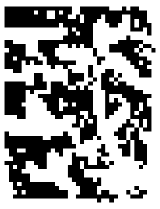
利殷

珷征商



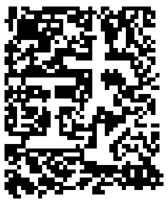
宜侯夨殷

国圖珷王



何尊 唯珷王

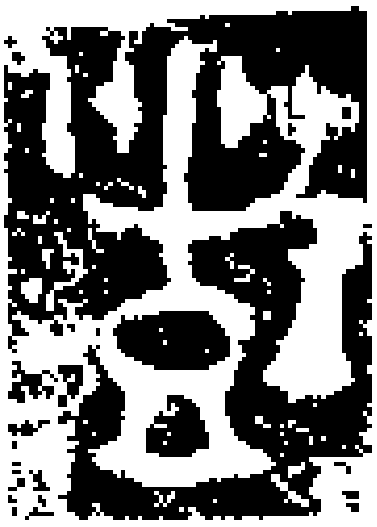
既克大邑商



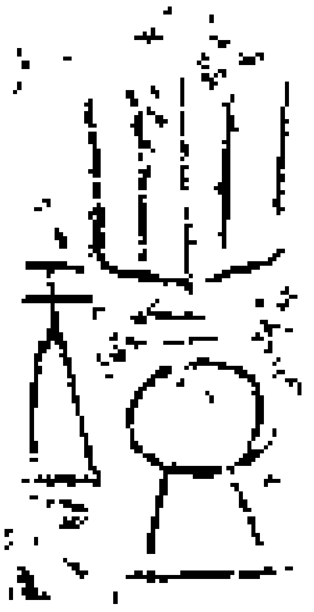
乍伯殷 𣪕王顯

祖玟珷雁受大命

按：牆盤「武王」，大盂鼎等器作「珷王」。珷字的王旁是从下文王字類化來的。戜殷「赤呂市」，揚殷作「赤師市」，番生殷「玉睘」，毛公鼎作「玉環」。師加市旁，環加玉旁，皆與珷同。珷是武王二字連用時的類化字，專門用於武王義，故又可以珷表示武王。如利殷「珷征商」，乍伯殷「𣪕王顯祖玟珷雁受大命」，珷即指武王。



⿰王豊彝
⿰王豊



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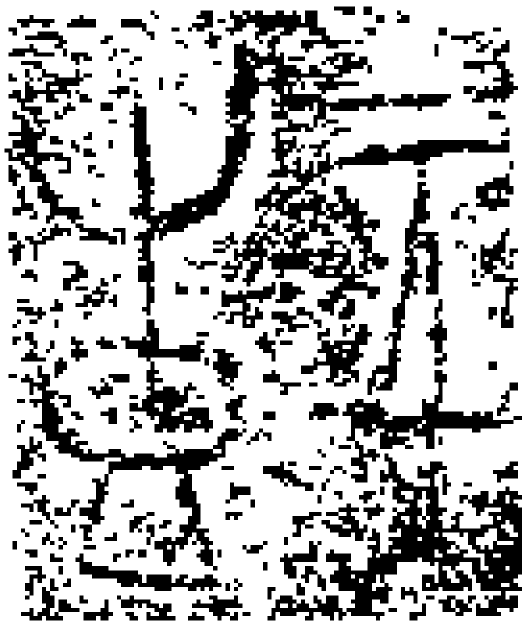

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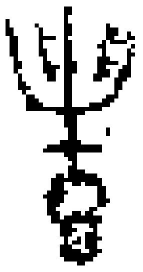

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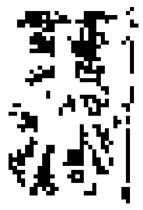
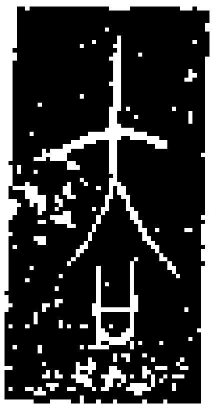
⿰王豊門鋪
⿰王豊

字从王从豊。唐蘭曰：左傳昭公四年：康有酆宮之朝，服虔說：酆宮，成王廟所在也。疑為酆宮可能是建在豊邑，也可能用豊邑的名稱來作為成王宗廟的專名。傳世有豊字器形狀像門工的鋪首，一器寫作⿰王豊忌，王旁豐字。以康王時的盂鼎上文王、武王寫作玟、珷者有王字旁來看，這些豊字器可能就是康王時代酆宮裡所用的。考古學報第二九期二九葉西周銅器斷代中的康宮問題

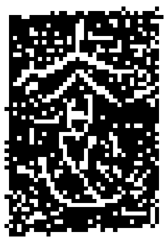


哀成叔鼎 少去母父



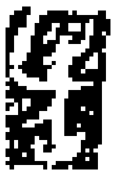
中山王䂪鼎 而去之遊

胡吉宣曰：說文，厺，人相違也，从大凵聲。案厺即凵之別構，大象凵之蓋形，盇部曰「大象蓋也」，皿部「盇，覆也」，大徐曰「大象蓋覆之形」，皆其例也。凵覆以蓋則有隱藏之義，故收藏曰藏去，今字作弆。藏去則相違不見，故段為來去字，猶見來麥生而段為行來字也。或曰厺出一聲之轉，厺段為出也。（中山大學研究院文科研究所輯刊第二冊二二四重擇置）按：凵象盧飯器之形，加蓋形作厺，厺段為人相違義之後，復加表示器物材質的皿者作盇。說文五篇凵或作𥬯。

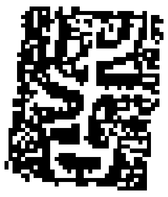


郭盨壺
大𡋡型罰

字从去从止。去古文作𠙴、象有蓋的容器。後借為來去之去、為保持本義、添加表示容器的材質偏旁所作𦈢、為表示聲借義加表示行走之義的止旁或是旁、去字古璽印常作𡋡或迲。



令方彝



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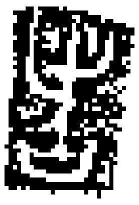

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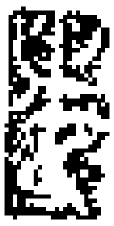
令彝眔者尹



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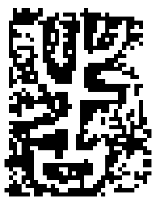

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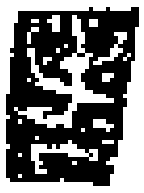

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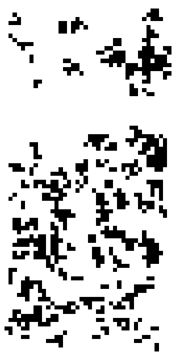
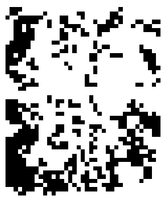


公孫竈壺飯者月



子禾子釜□

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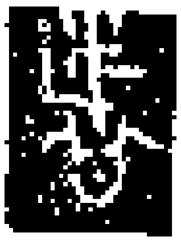

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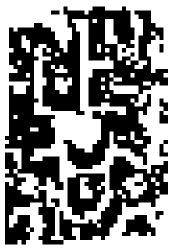

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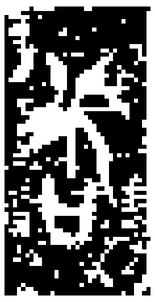
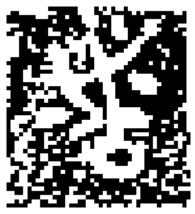
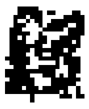
邾公牼鐘以喜者士



𨙸諮尹鉦次者尾祝



衛鼎　逑者其朋



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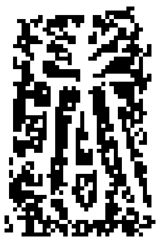
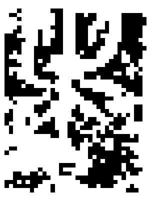


陳純釜　敦者曰陳純



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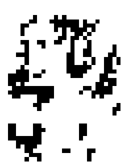

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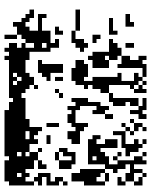

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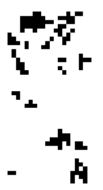

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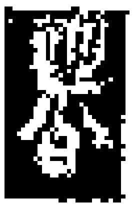
白公

父簋　用召者考者兄



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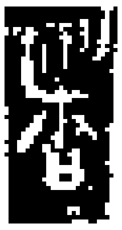

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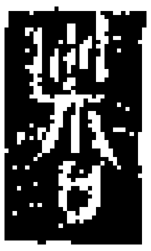

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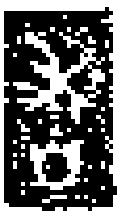

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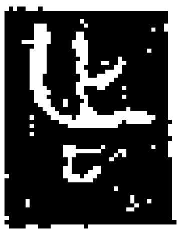
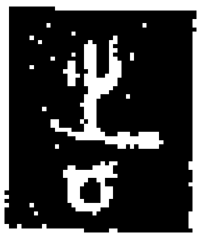


曾子仲宣鼎



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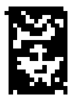

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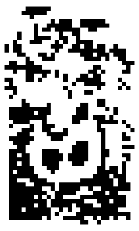

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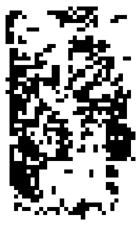
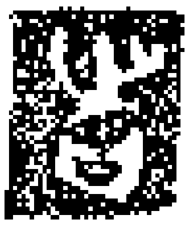


節伯毁　牧倗友雩百者

鄭遣



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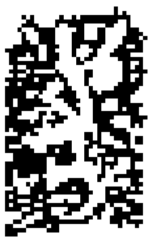

裘衛鼎　衛小子者其卿錩

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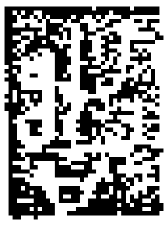
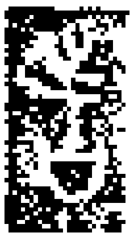
衛小子聚逆者其卿



匹君壺　匹君詔祈者其成公



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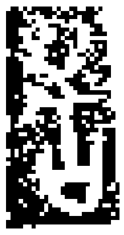

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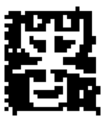

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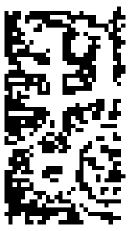
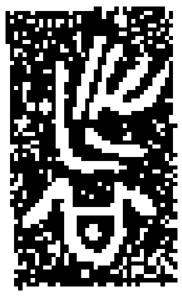
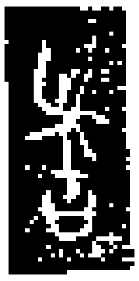


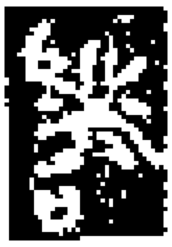
交季良父壺　用享
孝于兄弟婚顜者老



𠜱盤　疾君之孫
郐𢽾尹者旨𠜱



句鑃　以樂口者父
子口口又先人是部



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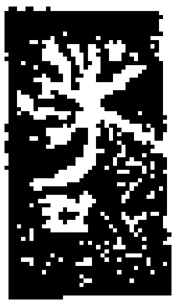
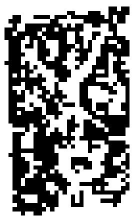


中𢦏父𣪘　中𢦏父
史𢦏史于者侯者盤



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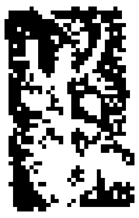

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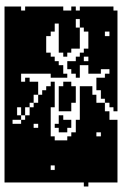

子禾子釜　子禾子內
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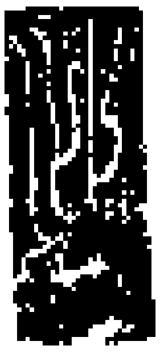

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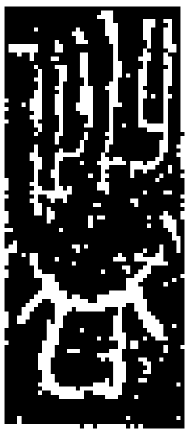

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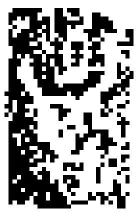

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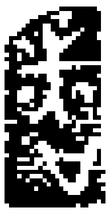

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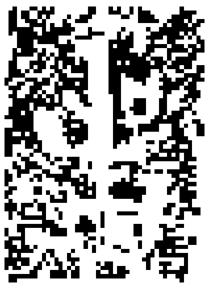

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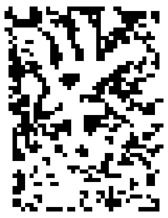

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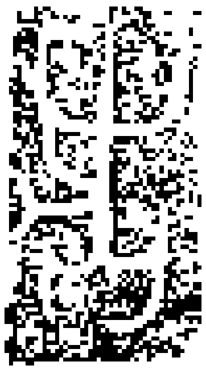
者膚爲吏



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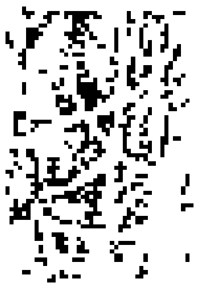
者父作寶毁



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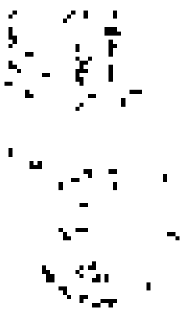

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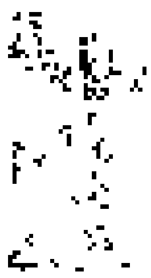

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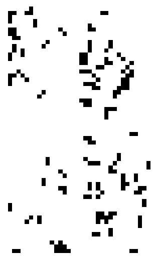

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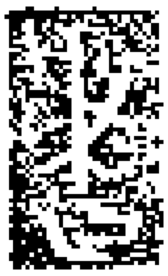
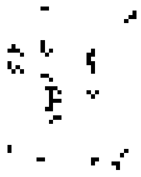


者女觥　者女
作大子尊彝



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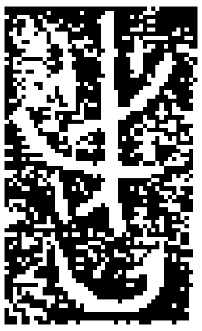

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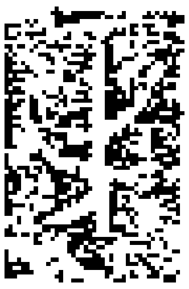

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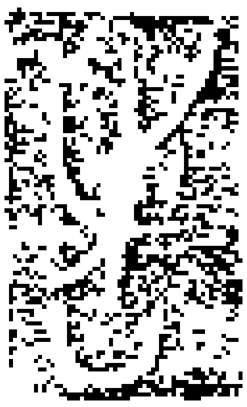

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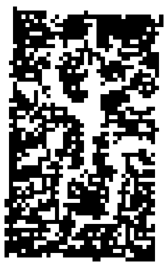

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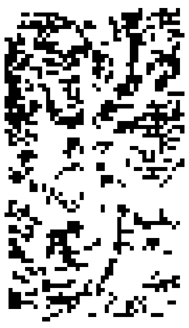
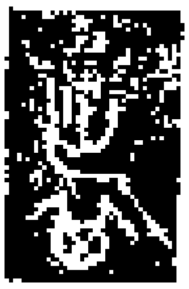
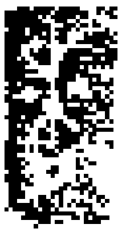


曾者子鼎　曾者
子口用作饙鼎



王孫遺者鐘 王孫遺者擇其吉金



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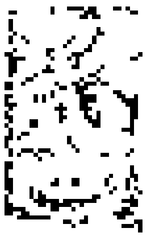

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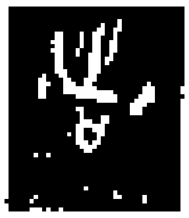

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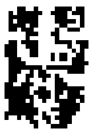

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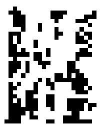

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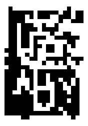

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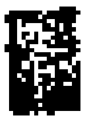
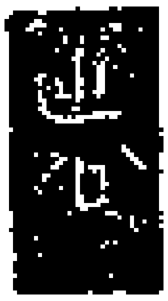


五

者減鐘（西清續鑑甲編）



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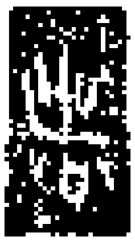

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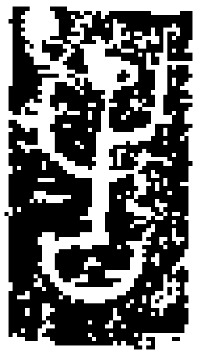
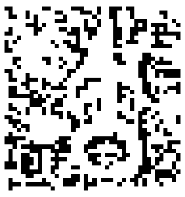
者減鐘 工獻王皮難之子者減



魯伯者父盤 魯伯

者父作盨 姬嫞朕𣪕



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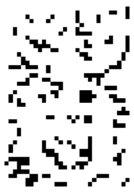

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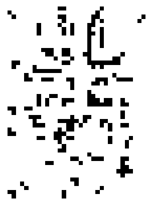

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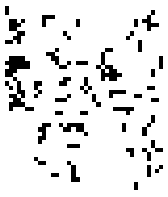

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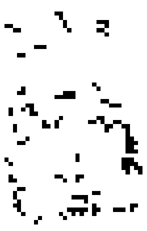

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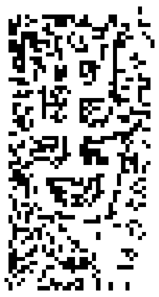

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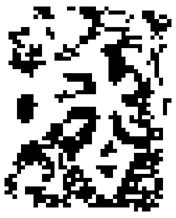

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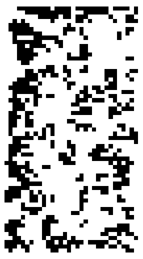

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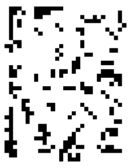
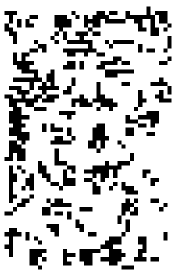
用吉金作寶鼎

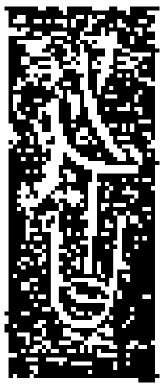


者尚余卑盤　者尚余
冥□□□擇其吉金



諶鼎　諶肇
作其皇考皇

母者比
君鬻鼎



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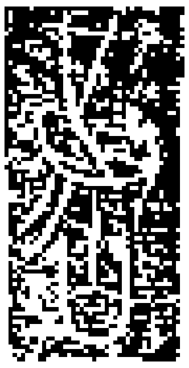

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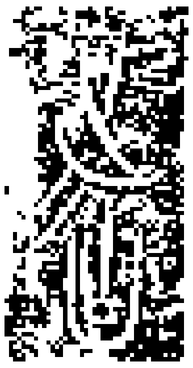

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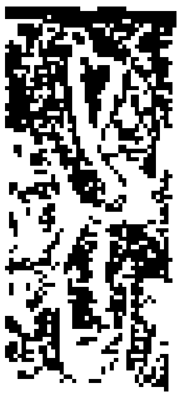

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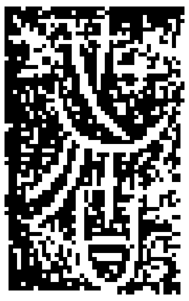
鼎　昔者



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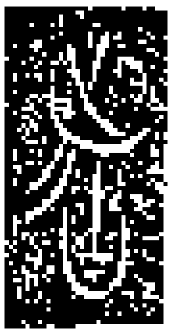

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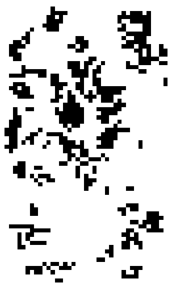
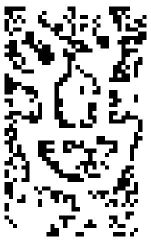


𡢁蚉壺　昔
者先王学炁

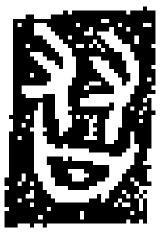
戴家祥曰：說文四篇「者，别事詞也。从白𣥂聲。𣥂，古文旅字。」按集韻上聲八語依魯𣥂同字。金文魯作魯或作魯，者作者或作者，其下皆作口，或曰象承盤形。許亦从白，非是。以形聲推之，口、回、𠙵、凵之繁寫。說文五篇「凵，盧飯器，以柳為之，象形。笑，凵或从竹，去聲。」廣韻魯讀郎古切，來母魚部；旅讀力舉切，不但同部而且同母；凵讀去魚切，溪母魚部。三字都讀魚部，其為一詞無疑。魯字从魚，會意兼諧聲。更要作者，从凵，旅聲，聲義不變。秋官司儀「掌旅擯」，鄭玄謂「旅，讀為鴻臚之臚，臚，陳之也。」考漢書叙傳「大夫臚岱」，集注引鄭氏曰「臚岱，季氏旅於泰山是也。」師古曰「旅，陳也。臚亦陳也。臚、旅聲相近，其義一耳。」泰義更要字亦从示，集韻祣祭名，或作𥝁。天官掌次「王大旅上帝，則張氈案」，鄭玄注「大旅上帝，祭于圜丘。國有大故而祭，亦曰旅。」東周以後，列國各自為政，文字異形，則有旅、者、魯、臚、祣、𥝁、諸、體，雜然並行，而且言語異聲，旅魯古讀舌音來母，者从旅聲讀「之也切」，變為舌音照母，流俗借用為這，即許氏所謂「别詞也」。同聲通假，字亦讀諸，金文「諸侯」、「諸老」、「諸士」皆作者。又讀知母，其聲如豬，禹貢「被孟豬」，夏官職方氏作「望諸」。又讀為都，舌音端母，金文晉邦盦都啚作𣥂（尚者）啚。禹貢「大野既豬」、「彭蠡既豬」、「至于豬野」，史記夏本紀豬皆作都，職方氏「滎波既都」，釋文「都，本作豬」，是皆同部通假之證。朱芳圃釋者為楮，謂𣥂象樹枝舒展乎實蕃衍之形，口附加之形符也。（殷周文字）

釋業第（四一素）一　按今本說文無𢧵字，𢧵枝舒展平實蕃衍，非𢧵之特點，孔不皆然，𢧵字何以冊加形符，曰亦未作約略說明，故疑學之士，弗心許也。

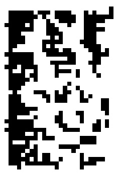
戴家祥曰：說文四篇「者，別事詞也。从白𣳾聲。𣳾，古文旅字。」金文兮甲盤銘「其隹我者侯百生」，詛楚文「衛者侯之兵」，秦泰山刻石「者產得宜」，皆以者為諸。墨子尚賢中「傾者民之死也」，孫詒讓閒詁云：「者當讀為諸之省也。」漢書田蚡傳「欲以傾諸將相」，廣韻上聲三十五馬「者，者章也切，諸音之也切」不但同母，而且同部。說文七篇㫃部「旅，从㫃从从。㫃，古文旅，古文以為魯衛之魯。」三體石經僖公殘石「遂會諸侯圍許」，汗簡引尚書作𣳾，玉篇六十二𣳾，古文諸。敦煌寫本禹貢作𣳾，日本唐寫本說命上作𣳾，並以旅為諸，旅諸乃舉切，同部假借。



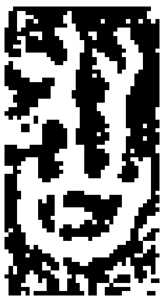
多友鼎
用朋用⿱友曰



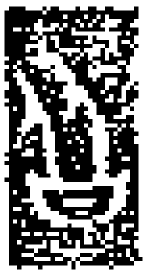
史牆盤
唯辟孝⿱友曰



友𣪘　王
釐⿱友曰厤

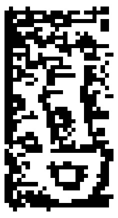


友作彝
⿱友曰作旅彝



盉

友壺　⿱友曰
作孝壺



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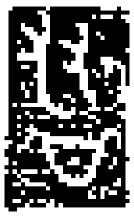
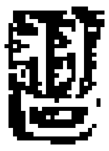
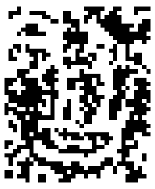
既拜稽首



友𣪘　⿱友曰
對揚王休

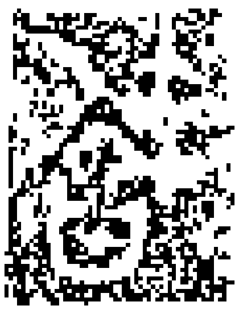


盂

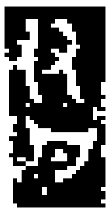


盉

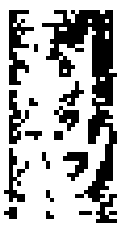
師遽彝　師
遽蔑曆⿱友曰



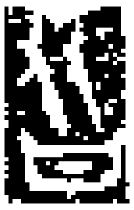
大克鼎　肆
克⿱友曰于皇天



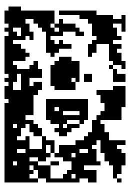
友𣪘　⿱友曰眔
享孝[illegible]永寶



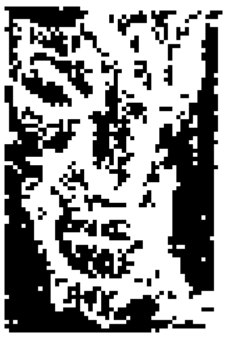
毛公旅鼎　𣪕其
用⿱友曰亦弘唯考



曆鼎　曆肇對
元德考⿱友曰唯井

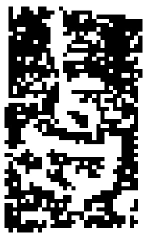


□白矢壺　其用
⿱友曰眔以右友酉

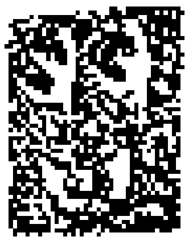


郭
友

父禹　壽𦔮父猷
其子孫永寶禹

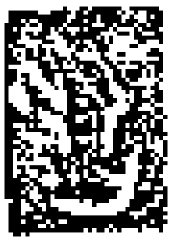


叔友父　叔
𦔮作寶毁

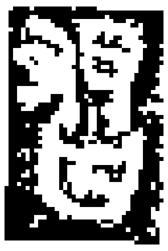


一

趙曹鼎
用卿倗𦔮

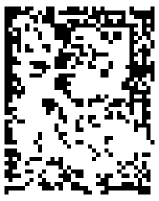


亞侯鼎
殹友𦔮王



考友父鼎
考作𦔮父尊

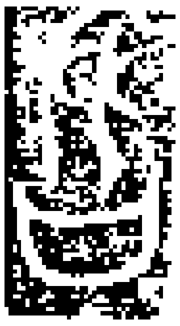
鼎



無叀鼎　王乎
史𦔮冊令無叀

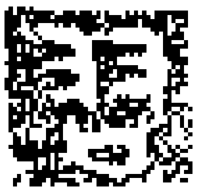
三

農卣　母卑農
弋史氒𦔮妻



大史

𦔮甗　大史𦔮
作召公寶尊彝



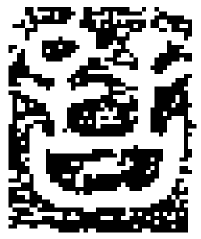
二

趙曹鼎
用卿倗𦔮

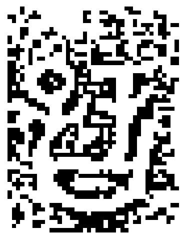
戴家祥曰：智當釋䀁，說文五篇血部「䀁，小甌也，从血有聲，讀若灰，一曰若賄，或體作盍。」金文多以爲友。說文四篇智字者字从白，金文白口混用，三體石經君奭殘石

古文智作盭，更易从皿者，而寶者字作𥁕，更易从皿，是从曰从曰與从皿同義，知智即盍盍之或體字也。以聲義求之，亦即姷侑宥囿酭之或體字。說文十二篇女部姷，耦也，从女，有聲，讀若祐。祐、侑聲同，易繫辭「可與祐神矣」。祐當訓侑，姷侑性別更易字也，亦通作宥，儀禮聘禮有司徹，鄭玄注：古文侑皆作宥，宥或為囿。禮記禮器「詔侑武方」，鄭玄注「詔侑武為詔囿」。小雅楚茨「以妥以侑」，毛傳「侑，勸也」。孔穎達正義「亦已飲食而復勸之」，其說是也。鄂侯馭方鼎「馭方智王」，盍王者，侑王也。侑勸必有器物，盍字从皿，義殆在此。文子守弱篇「三皇五帝有勸戒之器，命曰侑卮」，其言蓋有所本。爾雅釋詁「酬酢侑報也」，集韻四十九宥「酭侑同字」。更易从酉，酉亦盛器，義與皿同。

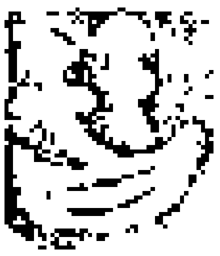
朁



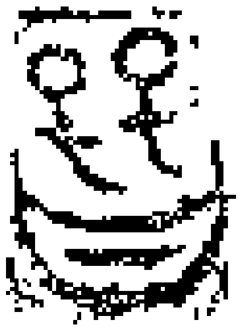
衛鼎　譔付裘衛林朁里



衛鼎　廼舍裘衛林朁里



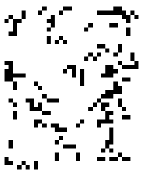
盂



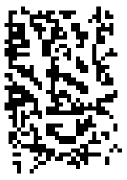
器

壺文丁卣　壺朁父爻

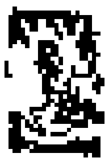
唐蘭曰：朁字音似，說文是晉字的籀文，說从二夫，一曰朁即奇字晉。此銘兩朁字寫法也略有不同，這都是書寫者的筆法變化。至於晉字本从二矢，倒寫時作多有些像朁形，因而致混，其實朁和晉原是兩字。（陝西省岐山縣董家村新出西周重要銅器銘辭的譯文和注釋　文物一九七六年第五期）衛鼎「林朁里」表示地名，是一片林地。



晉公盦
晉公曰



晉公盦
晉邦惟雒



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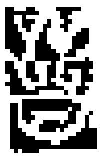

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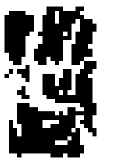
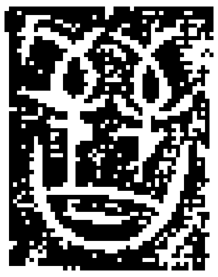
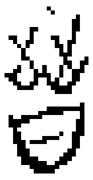


四

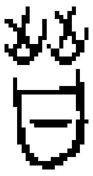
屭羌鐘
令于晉公



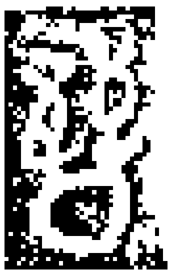
郘黛鐘　唯郘黛尾
桒晉人救戎於楚競



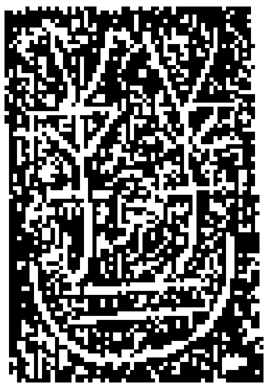
鄂君啓節
大司馬邵鄀
敗晉師於
襄陵之歲



鄂君啓節　大司馬邵
鄀敗晉師於襄陵之歲



晉姬簋　格伯
作晉姬寶設

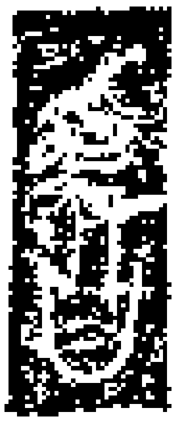


秦客鐙　為王
口飤晉鎬集脰

楊樹達曰說文七篇上日部云、晉、進也、日出萬物進、从日从臸、引易曰「明出地上晉」

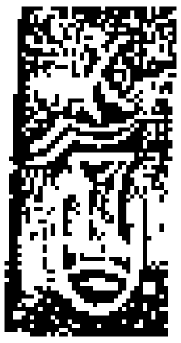
按日出萬物進之義、以古文字形求之、晉字不从日、亦不从臸、許君說形義皆非是、

今定晉者箭之古文也。請以五事明之。按晉字格伯毁作𣌭，象兩矢插入器中之形，魏三體石經作𣌭，下器形雖小變，二矢插器之象則同。龜甲文及晉邦𥂴作𣌭，器中加點，字形類日，可窺見字體變遷，許君誤謂从日，又因點上从二矢，仍與格伯𣪘石經無異也。此徵諸字形者一也。儀禮大射云：「幎用錫若絺，綴諸箭。」鄭注云：「古文箭作晉。」周禮夏官職方氏云：「揚州其利金錫竹箭。」鄭注云：「故書箭為晉。」杜子春曰：「晉當為箭。書亦或為箭。」此徵諸經典異文者二也。吳越春秋卷八勾踐歸國外傳記勾踐使大夫種復具封禮有晉竹十廋。晉竹即箭竹，所謂會稽竹箭是也。此徵諸傳記本字者三也。古文晉象插矢之形，故晉有插義。周禮春官典瑞云：「王晉大圭。」是也。後起字作搢。儀禮鄉射禮云：「搢三而挾一个。」又士喪禮云：「搢笏。」禮記雜記云：「韠冕搢笏。」注皆訓搢為插，是也。此徵諸字之引伸義與字形相合者四也。師湯父鼎云：「王乎宰雁錫盧弓象弭矢臸彤欮。」孫詒讓釋臸為箭，是也。據此晉字亦作臸，蓋晉字上象二矢，下為插矢之器，器形省作無害也。此以金文省形字證之者五也。按二矢插器，其義為箭，見而可識，雖於童孺能知。自小篆變二矢之形為臸，變器形為日，形與義略不相關，於是說字者遂不得其正解。（積微居小學金石論叢卷一[illegible]釋晉）



中山王譽鼎

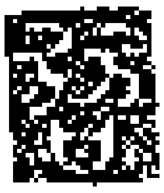
謀慮虘從



中山王譽方壺

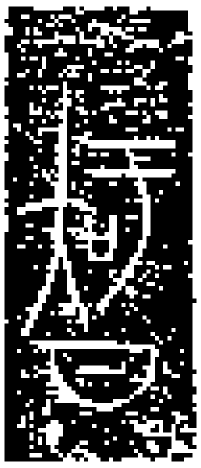
者侯虘賀

商承祚曰：甲骨文有𣈅，每體各三見，（甲骨文編卷二第五十頁）過去以為不識之字，自從發現秦二十六年殺遺殘詔版，皆明書之皆作𣈅（秦漢金文錄卷四第二葉）然後證實此為皆字，此壺第三十一行，諸侯皆賀之皆亦作𣈅，與甲骨文同，從知為皆之初文，而皆為後起字。（中山王譽鼎壺銘文芻議古文字研究第七輯）

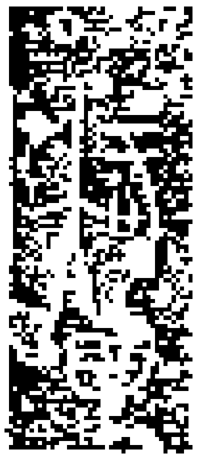


番生設　虔夙夜尃求不朁德

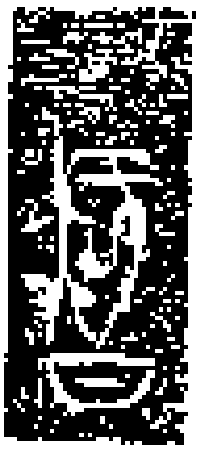
按字从兓从曰。說文五篇「朁，曾也。从曰兓聲。」高田忠周曰：「朁，貫古文濳字，从曰與从言同意。从兓者，意兼聲。兓解曰『朁，銳意也。从二兂。』兂是簪字，亦可刺入物也。朁即兓也。然字从曰从兓，兓亦聲。譖、譛中倚此義，顯然可見矣。已从曰，又从言為重複者，猶朁又作譖，而朁也者，假借為語詞，唯其音耳。」（古籀篇五十第一二葉）案金文「朁」語，虔即譖言毀德之甚。



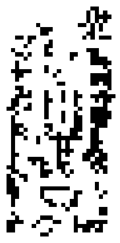
中山王嚳鼎 智也



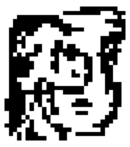
中山王嚳鼎 智天若否



中山王嚳鼎 事愚女智

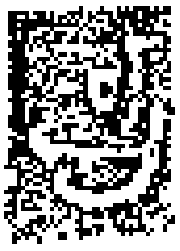


魚鼎匕 下民無智

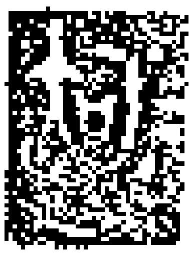


三

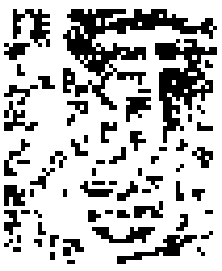
平鐘 聖智龏朖



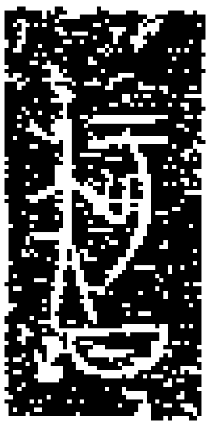
毛公鼎 弘唯乃智



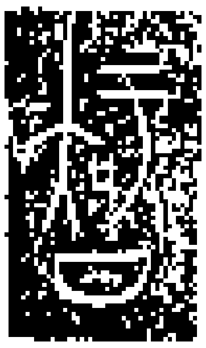
毛公鼎 弘其唯王智



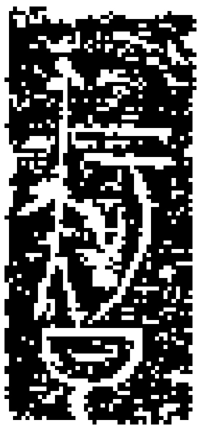
迷鐘 毋又不聞智



中山王嚳鼎 逮智社稷之賃



中山王嚳方壺 余智其忠謞也



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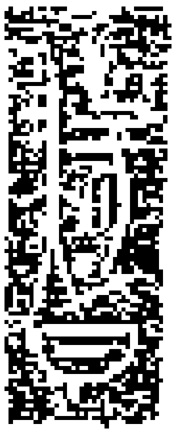
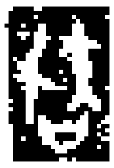


中山王嚳鼎 智為人臣之宜也

義家祥曰說文四篇「𥏻，識詞也。从白从亏从知」。「𥏼，古文𥏻」。按三體石經君奭殘石，我亦不敢智。古文作𥏼，下从皿。金文𥏻字从口，或从曰，屠敖毁作𥏼，从皿，以是知許書所謂从白者，實為盛器，非自之省文。智字从曰，殆即𥏻之本字。說文十四篇「𨡎，酒也。从酉，𥏻省聲」。玉篇五三九「醍，他禮切，酒紅色。又音提」，重文作𨡎，酉為盛酒器，義近皿、曰，故𥏻亦可更易作𨡎，或𨡎同聲通假，讀為智識之智。

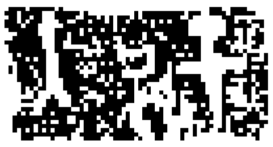


褱卣　王氣

令伯倁司

戴家祥曰：倁字从反人，从矢从口。容庚金文編附錄云「舊釋伽」，按釋伽聲義可通。說文之部無伽字，四篇白部「𥏼，識詞也，从白，从亏，从知，𥏼古文𥏼」，又五篇矢部「知，詞也，从口从矢」，唐韻智讀「知義切」，知母歌部，知讀「陟離切」，不但同母，而且同部，同聲必然同義。荀子脩身篇「是是非非曰智」，又正名篇「知有所合者謂之智」，白虎通情性篇云「智者，知也，獨見前聞，不惑於事，見微知著也」，釋名釋言語「智，知也，無所不知也」。古銘有「伽」當讀伯智，古文以人表義者，其偏旁人或增或省每每無定，尤其是歷史人物，廣有所見。說文八篇人部「偰，高辛氏之子，堯司徒，殷之先，从人，契聲」，今尚書堯典及孟子滕文公上「偰」皆作契。說文又云「伉，人名，从人，亢聲」，論語有陳伉，今本論語季氏篇作陳亢，是其證。

（⿰知亏）

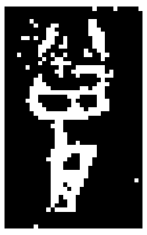


亞中㝬作室鼎

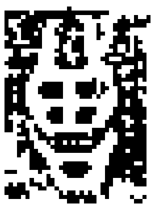
作室⿰知亏光觚

說文四篇𥏼識詞也从白从亏从知𣉻古文𥏼此篆从知从亏疑即𥏼之省文

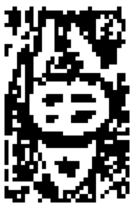
曾



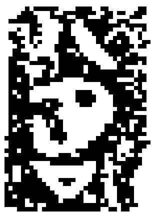
殺殷
曾



易鼎
使于曾

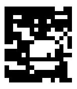


衛殷　王
曾令衛

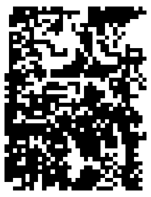


輪姊
發殷

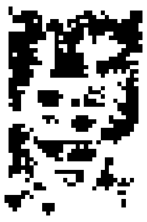
文令余
曾乃令



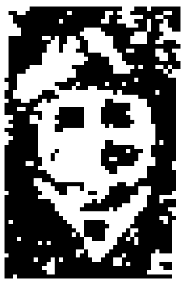
曾大工尹季怠戈
曾大攻尹季怠之用



無㝨鼎　曾孫
無㝨自作口口



易鼎　事于曾
曾伯于成周



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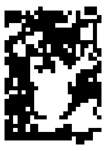
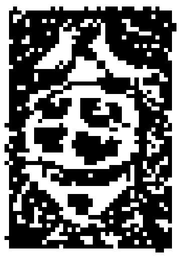
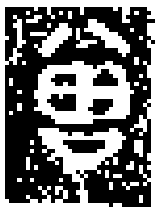
中斿父自作寶鋪



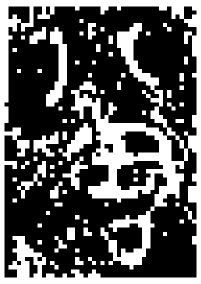
曾中戈　曾中
之孫帝憒用之



曾者子鼎　曾者
子口用作𩰫鼎



壺



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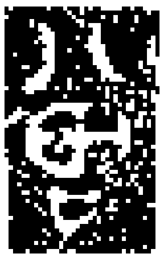
曾伯文殷　唯曾
伯文自作寶殷



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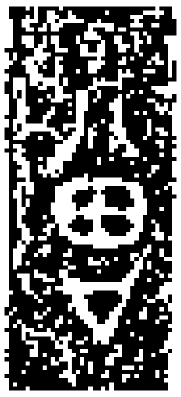

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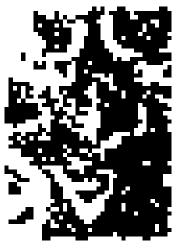
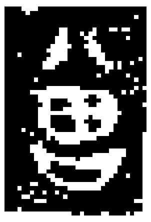
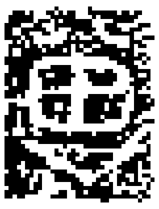


曾子仲誨甗　稚曾
子中誨用其□□

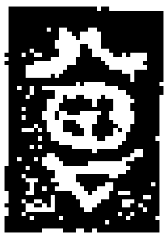


曾子仲宣鼎　曾子
中宣𨔶用其吉金

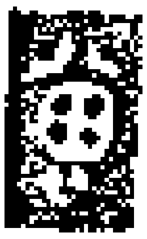


曾伯鼎　曾
伯逘𤕦自作

寶鼎
用



曾大保盆　曾大保
𢊁叔亟用其吉金



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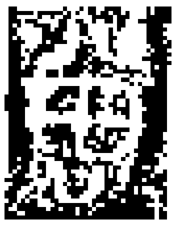
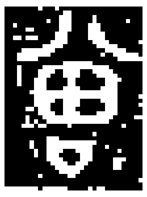


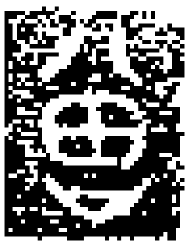
器

曾伯陭壺
唯曾伯

陭迺用吉
金鐈鋚



叔姬簠　曾侯作叔
姬邛嬭媵器𪔉彝



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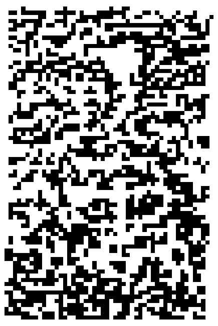
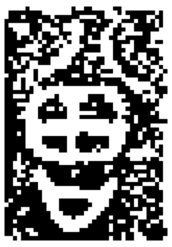


一器

曾中斿父壺　曾中斿
父用吉金自作寶尊壺



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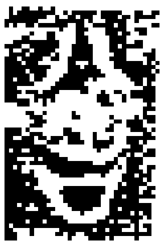
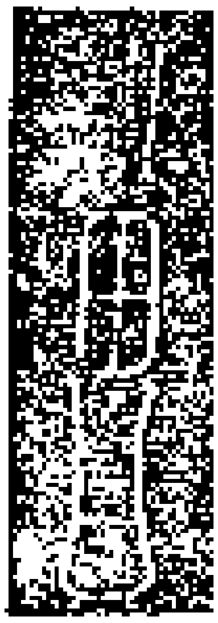


二蓋

曾中大父𧊒殷　曾中大
父𧊒迺用吉攸飤乃□金



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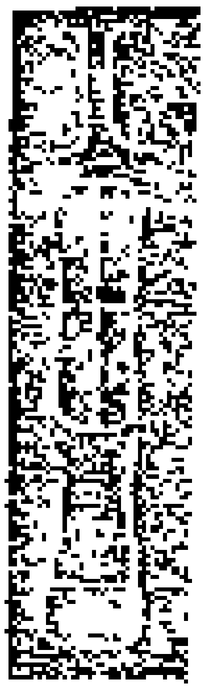
孪曾



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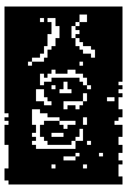
峉曾



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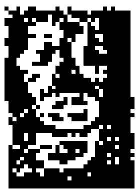
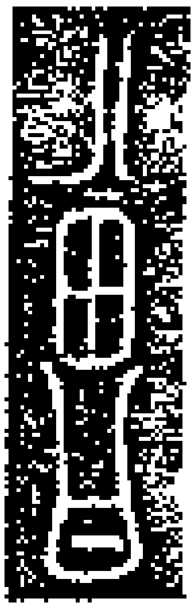


二

儠兒鐘
曾孫儠兒



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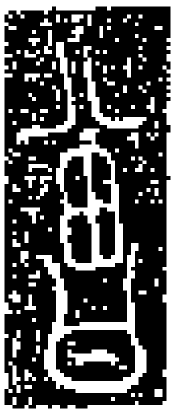

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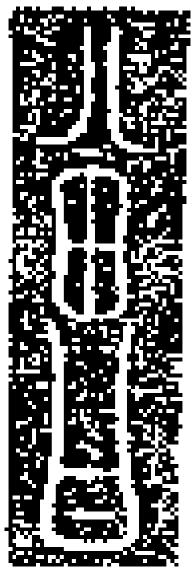

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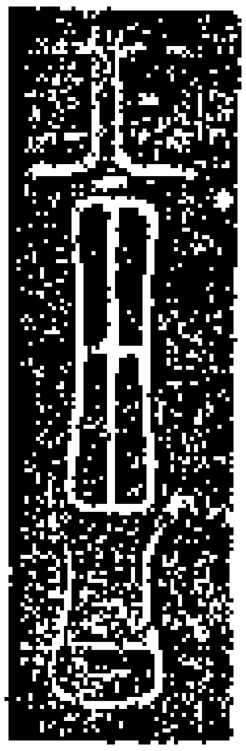

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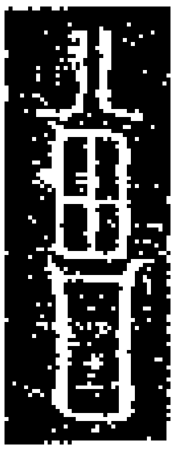
曾侯乙鐘
曾侯乙作寺



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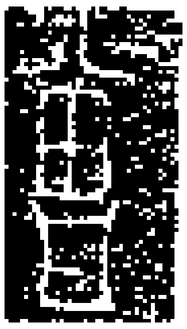
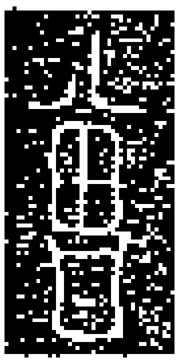
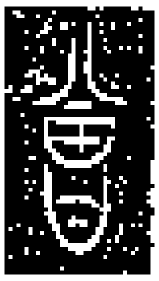


二

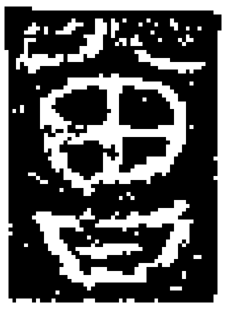
曾子
遽簠



曾子遽簠 曾
子遽之行簠



中山王嚳方壺
曾亡鼠夫之栽



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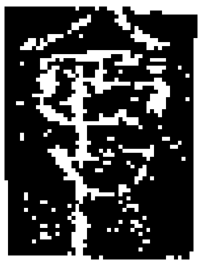

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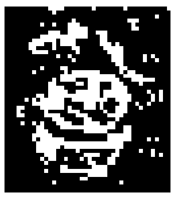

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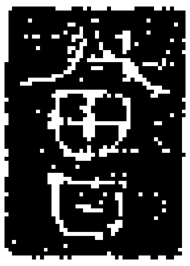
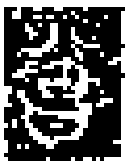


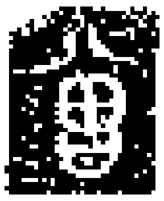
曾子由
簠 曾

子口尙作飤簠



曾口口簠　曾口口擇其吉金

曾孟嬀諫盆　曾孟嬀諫作寶盆



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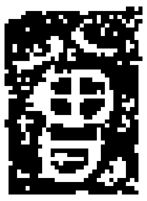
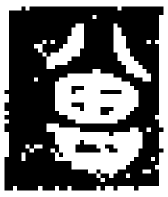


器

曾孟嬀諫盆，曾孟嬀諫作口盆



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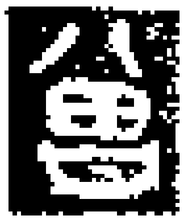

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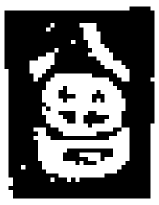

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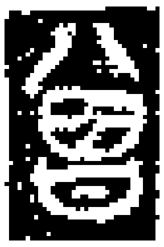

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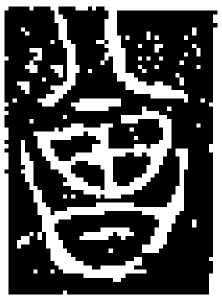
曾伯𩁹簠　曾伯𩁹叚不黃耇萬年



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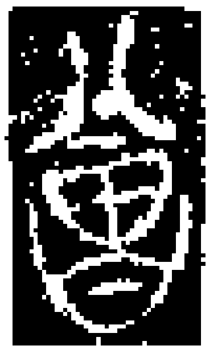
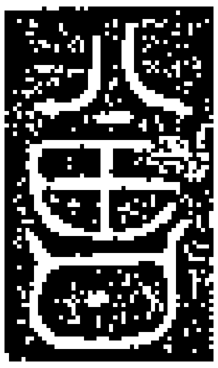
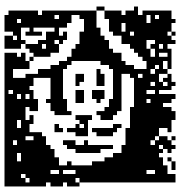


二

曾姬無卹壺　聖趄之夫人曾姬無卹



楚王酓章鎛　楚王酓章作曾侯乙宗彝

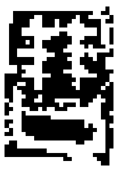


曾子原彝簠

曾子原彝爲孟姬鄬鑄賸簠

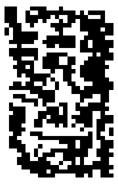
戴家祥曰：說文二篇八部「曾，詞之舒也。从八从曰，㘱聲。」按許說大誤。曾為甑之本字，在六書為象形，表義加旁則寫作甑。說文十二篇瓦部「甑，甗也。从瓦曾聲。」籀文甑从鬲。「考工記陶人：「甑實二鬴，厚半寸，脣寸，七穿。」曾字下文為承水之釜，籀文作𩰫从鬲，與从釜同義。田象甑體之有七穿。穿者，通也，所以通蒸氣也。其上八象陰氣之上出，其器猶近代之蒸籠。其語義取諸於蒸。蒸曾古音同部。孟子公孫丑上「許子以釜甑爨，以鐵耕乎？」趙岐注：「爨，炊也。」唐韻爨讀七亂切，清母元部；炊讀昌垂切，穿母歌部。歌元韻近，知甑之用為炊飯器也。方言五「甑自關而東謂之甗，或謂之鬵。」言一物而多名也。許氏「甗，甑也」，又曰「甗，甑也。」其根據即在乎此。同聲通假，義或訓「嘗」，訓「經」，訓「則」，訓「乃」，訓「增」，訓「重」，即叔重所謂「詞之舒也」。

其在金文則為地名，鄫之省。說文六篇邑部「鄫，姒姓國，在東海。」左傳僖公十六年「冬十二月，會於淮，謀鄫，且東略也。」又襄公四年「冬十月，邾人、莒人伐鄫，臧紇救鄫，敗於狐駘。」通志氏族略云：「夏少康封少子曲烈於鄫。」此姒姓之鄫也。又有姬姓之鄫，然傳極少言及，惟徐鍇說文繫傳引杜元凱曰：「鄫，姬姓，在鄭之南部。」東周中葉以迄戰國晚期，活動之跡北起鄭都，南及光州，而至南陽，東抵睢州，江淮間諸小國互通婚媾，而與楚之王族交往尤深。今湖北隨縣曾侯乙墓之發現，是其確證。



豐

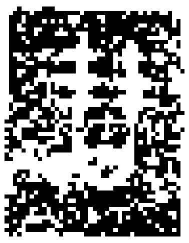
臣辰卣



豐

臣辰盉

𣢑百生豚

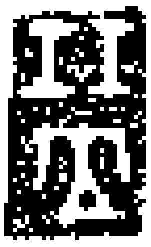


辛鼎 用𣢑

氒剩多友

靜安先生曰：𣢑一字卜辭作𧯷字（後編卷下第四葉），或作𧯷（鐵雲藏龜一四三葉），其證也。此二字即小篆豊字所从之𧯷，古凵口一字，卜辭出或作出，或作𡴀，知𧯷可作𣢑𣢑矣。豊又其繁文。此諸字皆象二玉在器之形，古者行禮以玉，故說文曰「豊，行禮之器」，其說古矣。惟許君不知丰丰字即玨字，故但以从豆象形解之。實則豊从玨在凵中，从豆，乃會意字而非象形字也。盛玉以奉神人之器謂之𧯷，若豊，推之而奉神人之酒醴亦謂之醴，又推之而奉神人之事通謂之禮。其初當皆用𧯷若豊二字，其分化為醴禮二字，蓋稍後矣（觀堂集林卷六釋禮）。郭沫若引靜安先生釋禮，謂「今金文例均从口，與卜辭同，从丰丰與小篆同，即豊禮字也」（金文叢考二二八頁以下盂鼎之禮）

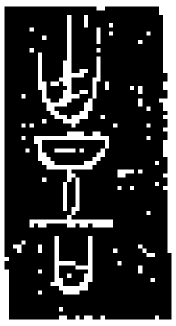
(益)



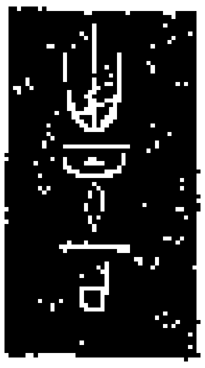
穌妃簋　休伯
吳益姬楷伯室

郭沫若曰：「益亦豊字，與卜辭之作𧯷者同，豊卽讀為體抴。」（兩周金文辭大系考釋）按郭釋可備一說。說文五篇：「豊，行禮之器也，从豆，象形。」金文豊作豐，丰象兩串玉，凵亦可作丰解，豆、皿均為器，可以互易。孫詒讓謂琴之古文，其說可商。

(𧮫)

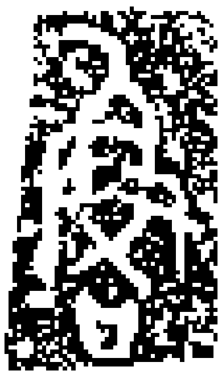


中山王譽方壺
不用𧮫宜



中山王譽方壺　旂
諱𧮫敬則賢人至

張政烺曰：「𧮫，从口豊聲，禮之異體。」（古文字研究第一輯二一八頁《中山王譽壺及鼎銘考釋》）按𧮫釋禮之說可从，然从凵未必从口，疑凵為禮器象形，為豊的形符重複。



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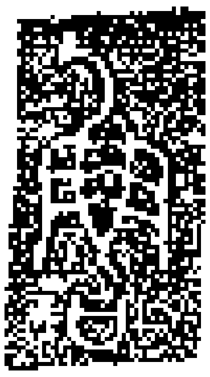
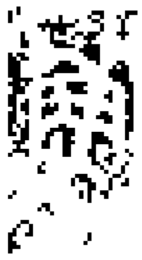
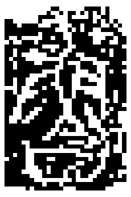


二

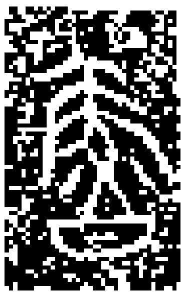
井人妄鐘
貞乇用魯



史牆盤
家魯卲王



秦公鐘



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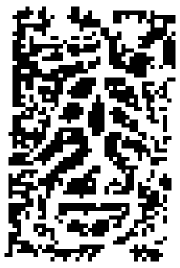
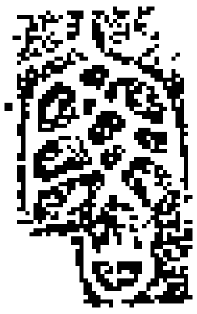
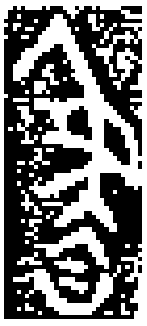


三

秦公鎛
乇魯多釐

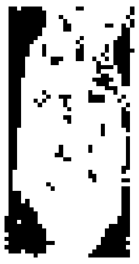


吳鐘　降
余大魯福



器

遲盨　用祈
眉壽乇魯



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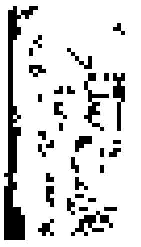

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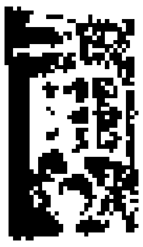

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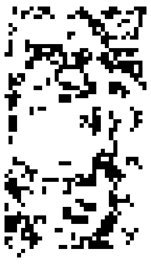
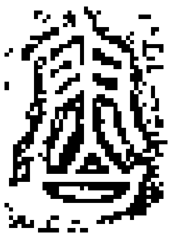
士父鐘　唯
康右乇魯

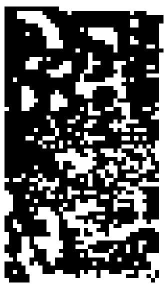


昊生鐘　用
祈康𡩁乇魯

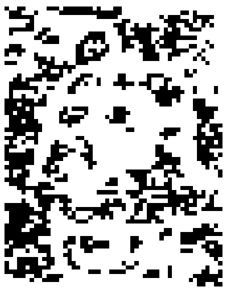


器

秦公毀　以
受純魯多釐

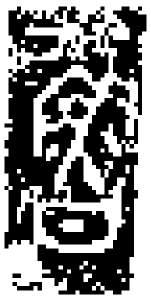


則觥　則
寶魯作齋

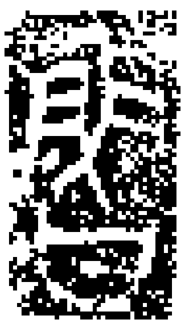


魯司徒
仲齊盨

魯司徒中齊匜
魯司徒中齊



魯仲齊甗　魯
仲齊作旅甗



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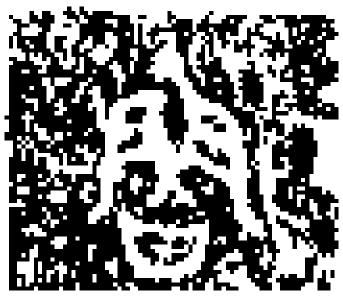
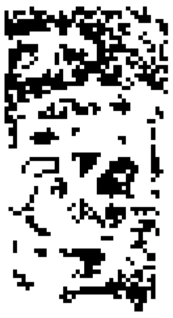
侯作姬番鬲



魯士商虘匜
魯士商虘作匜



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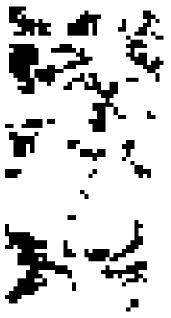

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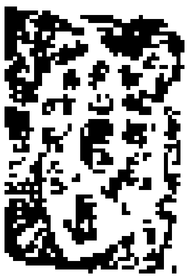
魯伯悆盨　魯
伯悆用公龏



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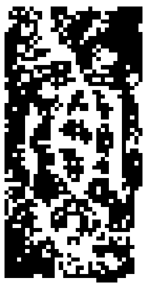

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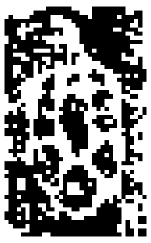
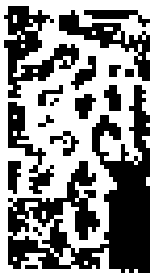


三

士父
鐘

降余魯多
福無疆



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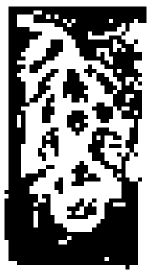

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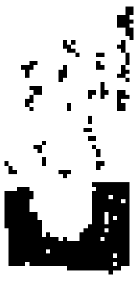
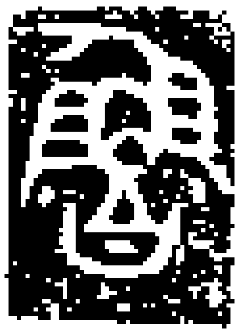


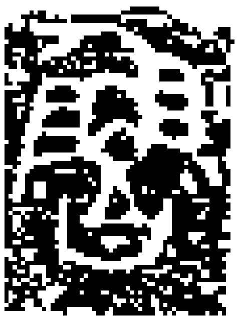
六

虢叔旅鐘
旅對天子魯

休
揚



魯士簠　魯士
浮父作飤簠



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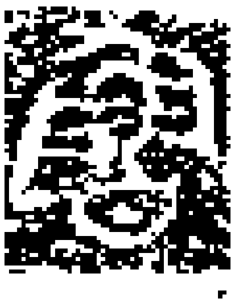
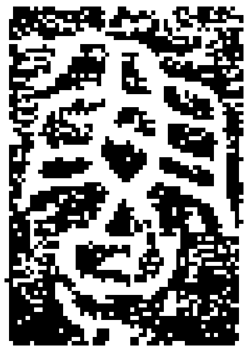


器一



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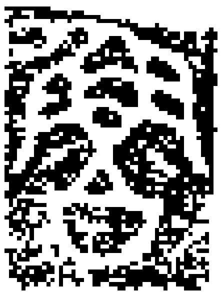

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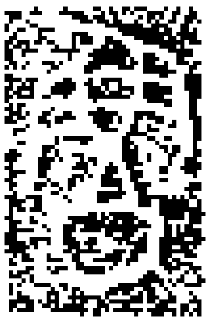
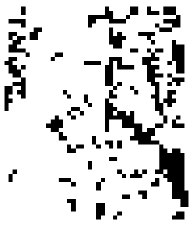
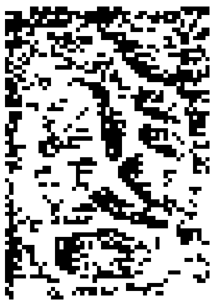


四

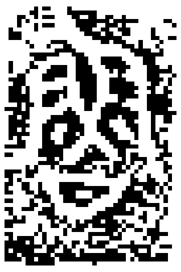
士肆父簋　魯
士肆父作飤簋

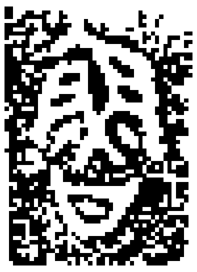


魯大司徒匜　魯
大嗣徒子中白



尹叔姬壺　魯
侯作尹叔姬壺





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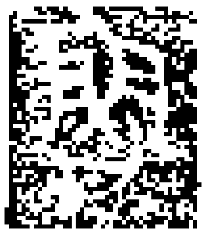

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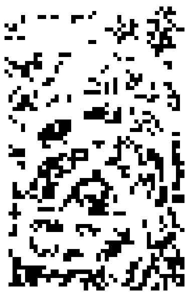
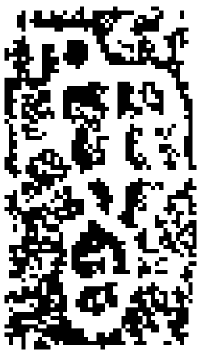
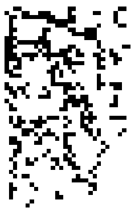
魯白俞父簠　魯
伯俞父作姬𡛴匡



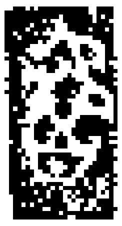
魯司徒中齊盤　魯
魯司徒
中齊肇
作盤



魯姬鬲　魯姬
作尊鬲永寶用



魯侯獻鬲　用享
鼎享文考魯公



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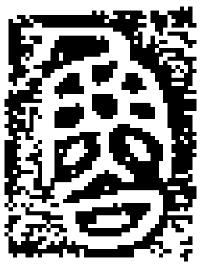
屯彔永命魯壽

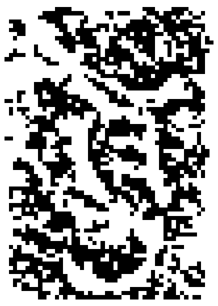


逋鼎　敢對揚
天子丕顯魯休

器

年三

師兌毁 敢對揚
天子丕顯魯休



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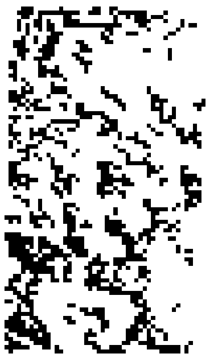
駟父作姬雕媵鬲



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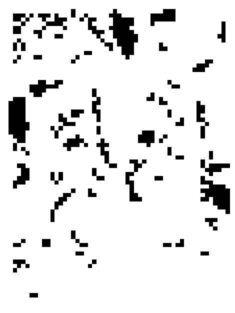

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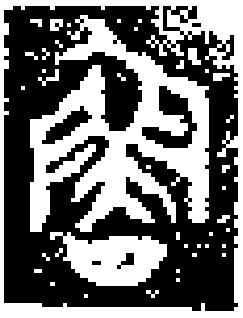
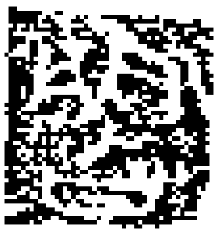


仲姬

俞毁 魯伯大父
作中姬俞媵毁



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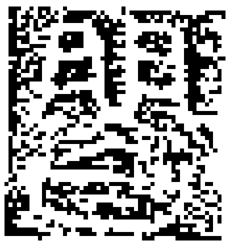

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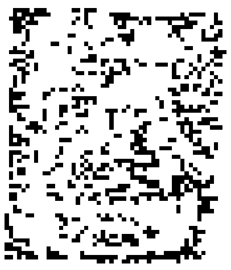

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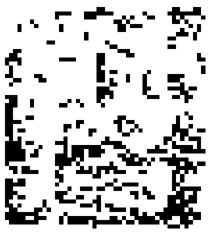
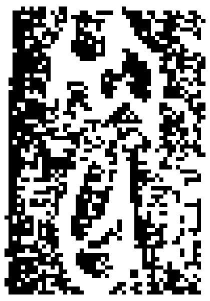
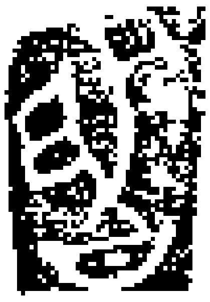


厚氏

元匜 魯大司徒
厚氏元作膳匜



□□宰鼎 □魯宰
□其作鑄□寶鼎



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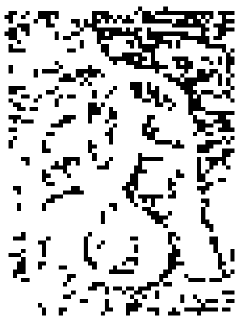
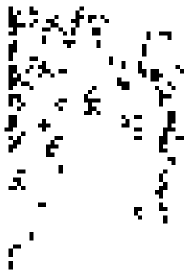
大邑魯生作

壽毋
厭鼎

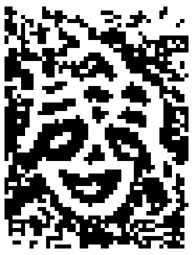


魯伯厚
父盤



伯厚父盨 魯伯厚
父作仲姬俞媵盨

魯白愈父匜　魯伯愈父作鼄姬仁朕沬匜



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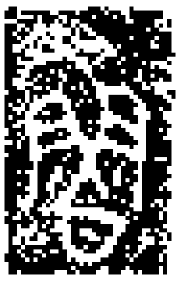

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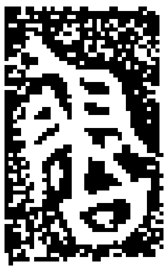

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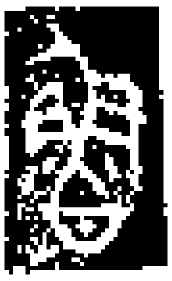

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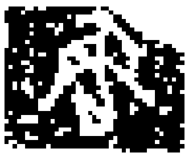
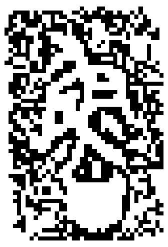


曾子原彝簠　曾子原彝為孟姬鄀鑄媵匿



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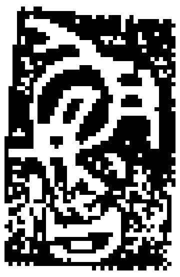

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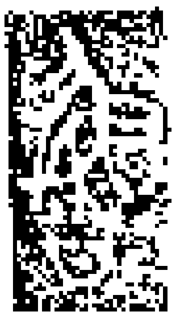
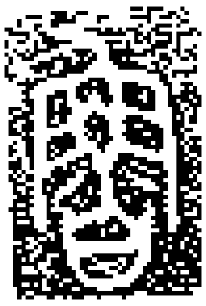


器五

頌設



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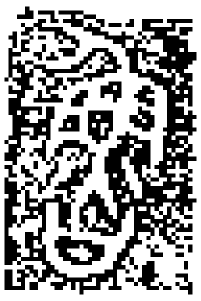
頌鼎



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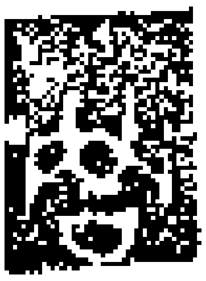
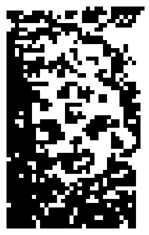
頌壺　頌敢對揚天子不顯魯休



師望鼎　望敢對揚天子丕顯魯休



祈伯設　歸夆敢對揚天子丕杯魯休

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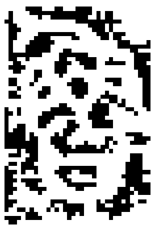
蓋



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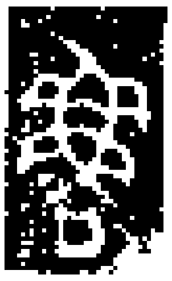
師旋毀　敔對揚天子丕顯魯休命



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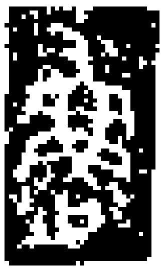

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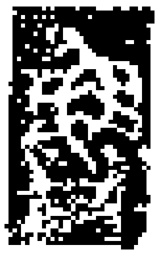

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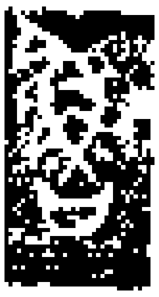

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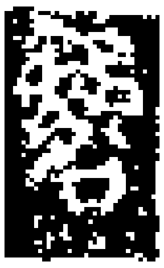

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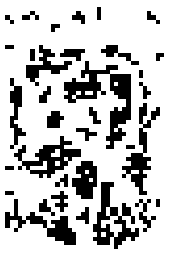

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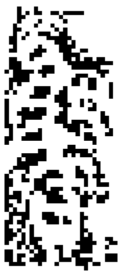

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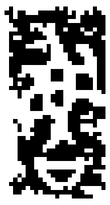

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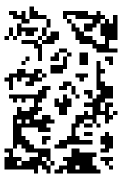

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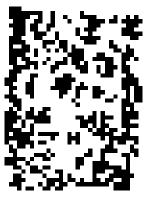

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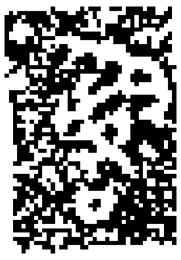

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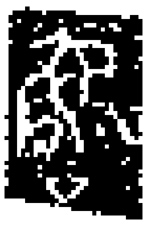

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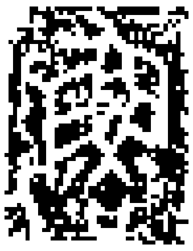

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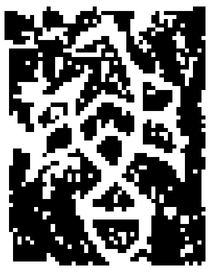

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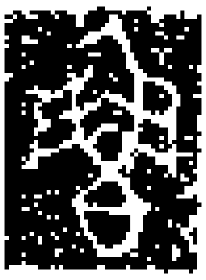

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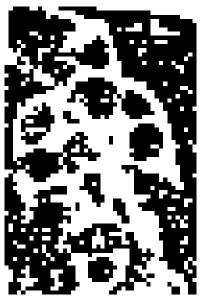

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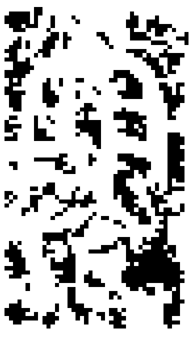
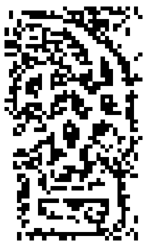
祈眉壽魯休



寏簋
䜌簋

□皇曰
大魯令



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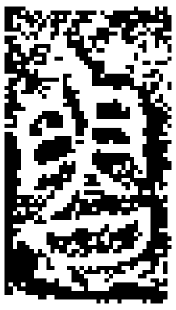
子𡨦厥順福



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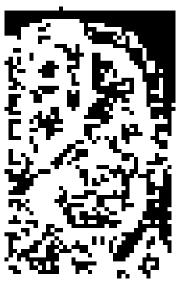
內小臣床生作鼒



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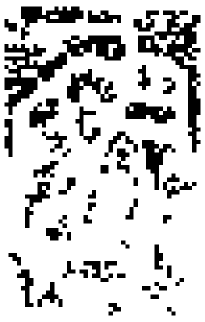
作龢鐘用享考



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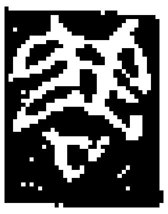
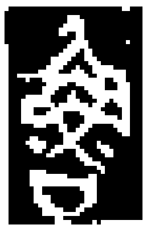
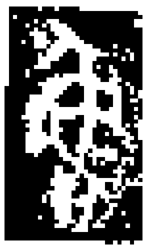


善鼎

余用匃屯
魯雩萬年



師虎簋　對揚
天子丕杯魯休



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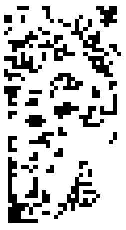

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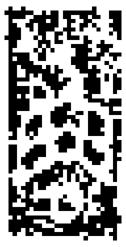

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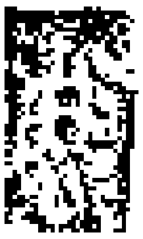

器二

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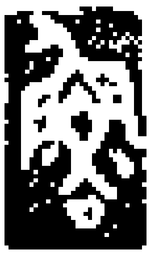

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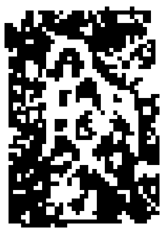
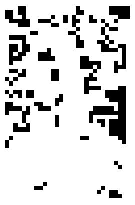


簋二

師克設 敢對揚

天子丕顯魯休



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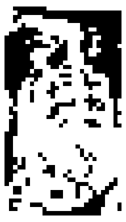
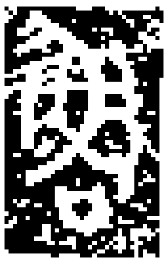


器

克盨 敢對

天子丕顯魯

揚休



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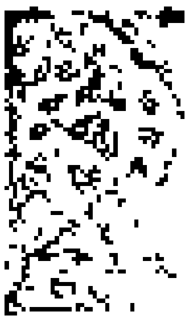
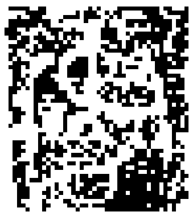
南宮乎鐘 敢對

揚天子丕顯魯休



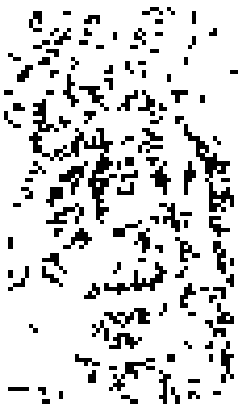
大克鼎 敢對揚

天子丕顯魯休



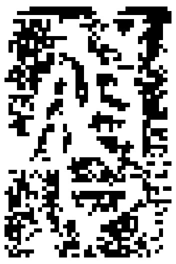
無叀鼎 無叀敢對

揚天子丕顯魯休



魯白大父設 魯伯

大父作季姬婧媵設



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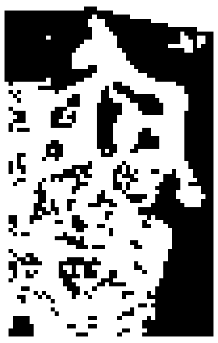
魯原父設 魯太宰

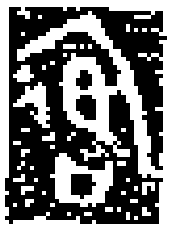
原父作季姬牙媵設



魯士商𠭯設 魯士商

𠭯肇作朕皇考叔歆父

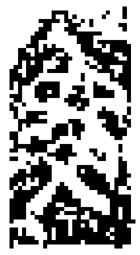
設專



簋

遲盨 用祈

眉壽包魯



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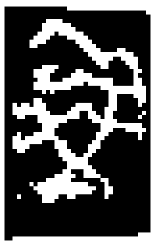
祈屯魯永令



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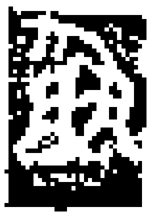
魯侯又囚工

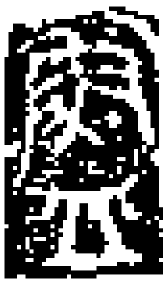


晉壺　敢
對揚天子
丕顯魯
休令

戴家祥曰：說文四篇「魯，鈍詞也。从白，鮺省聲。論語曰：參也魯。」按許君分隸白部者，魯字以外尚有皆、者、𢑚、智、百諸字。金文皆作皆，者作者，或作者，智作智，均不从白，且與「詞言之氣从鼻出相助」。周書君奭「我亦不敢知」，魏正始石經篆文知作智，古文作智，郭忠恕汗簡引天台碑作智，又一體作智，與說文古文作智、皆从皿不从白。金文魯作魯（鐘人），又作魯（鼎鼎），或作魯（頌殷）。以是而知許氏所謂从白者，實為盛物之器，與皿近似，故或更旁从皿。魯字从魚从皿，字當讀臚。魯象陳魚形，臚字从肉，盧聲，在六書為諧聲，同聲通假，得借用旅。廣韻魯讀郎古切，來母魚部；臚讀力居切，旅讀力舉切，不但同母，而且同部，同聲必然同義。儀禮士冠禮「旅占卒」，鄭玄云：「古文旅作臚。」史記周本紀「周公受禾東土魯天」

子之命」，書序作「旅天子之命」，說文七篇旅字注云「𣃬古文旅，古文以爲魯衛之魯」。是魯臚旅三字不但同聲同韻，而且義同，其爲一語之轉，蓋昭昭然。

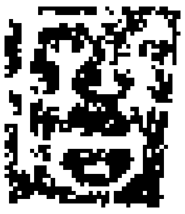
魯之本義當爲祭名。儀禮聘禮「膚鮮魚鮮腊」，鄭注「膚，豕肉也，唯燖者有膚」，此饌先陳其位，後言其次，重大禮，詳其事也」。郊祀之禮，禮之至大者也，祭品之豐當不減聘禮，魯字从魚，臚字从肉，與祭字从手持肉同一義也。論語八佾「季氏旅於泰山」，何平叔集解引馬云「旅，祭名也」。大禮先陳其位，故旅之引伸義又可訓陳，爾雅釋詁「旅，陳也」，秋官司儀「皆旅擯」，康成讀旅爲鴻臚之臚，「臚，陳也」，是其確詁。餘如魯衛之魯，鈍魯之魯，以及金文祝願詞「魯休」、「魯福」（魯當讀旅，旅，衆也）、「屯魯」皆字之假義也。



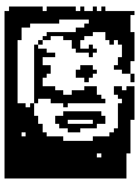
侯獄簋　而賜

𥁕侯獄金十鈞

郭沫若曰：𥁕當是魯字的異文，魯字下部金文多从曰，這不是曰字，而是器物之象形文，與皿同意。魯字本意即是滷，以魚為滷，有器以盛之，即為魯或𥁕。凡滷之為物，食之有味，故引伸為嘉善，視之則不免一塌糊塗，故又引伸為愚鈍，作為國名或姓氏之後，原義和引伸之義都逐步失掉了。（考古一九七三年第二期十九葉侯獄𥁕銘考釋）



保尊 蔑曆



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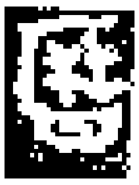

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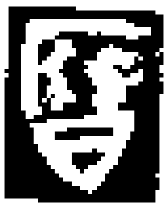
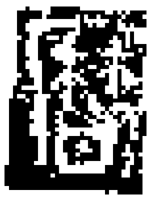


啟觶 啟

穢曆



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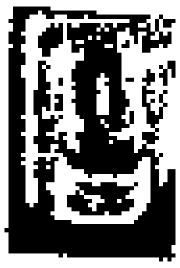
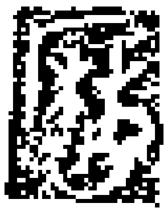


曆且己鼎 曆作祖己彝



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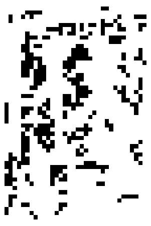

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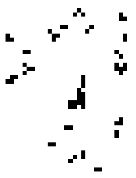

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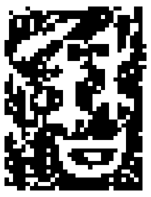
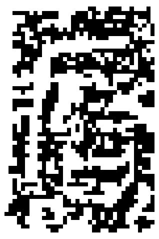


長由盉 長由蔑曆



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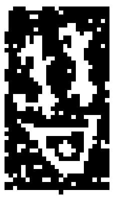

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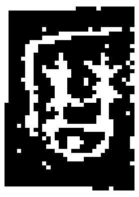

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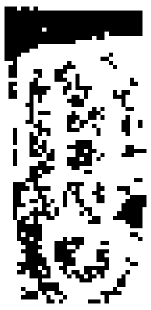

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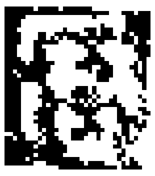

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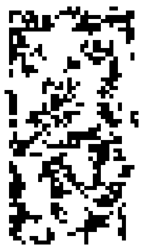

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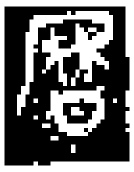

庚嬴鼎

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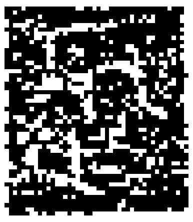

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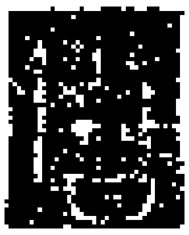

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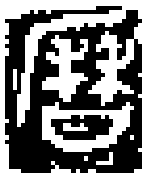

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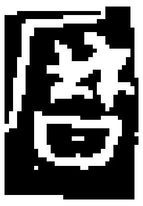

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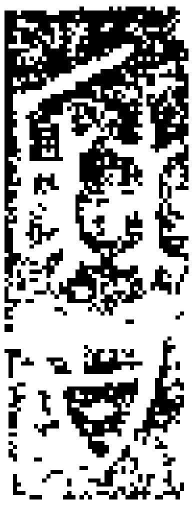
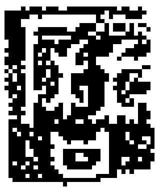


曆盤 曆 作寶尊彝



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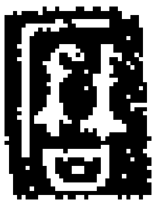

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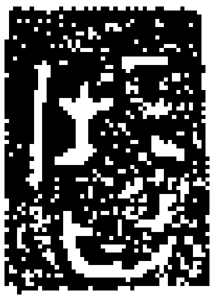

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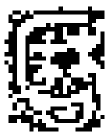

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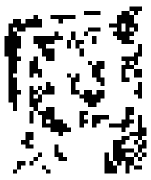

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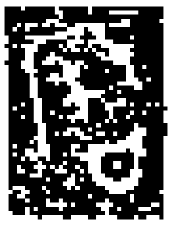

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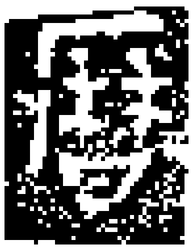
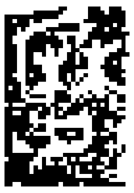


二

異作日乙 [illegible]覓生 蔑[illegible]曆



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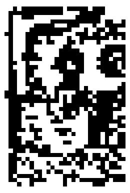

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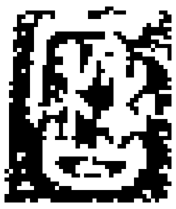
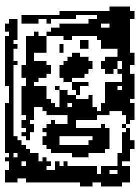


師𩛥鼎

觳穢曆伯大師



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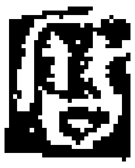

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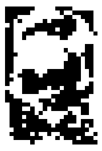
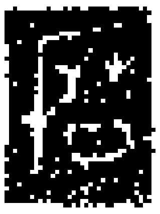


寓鼎□□□蔑寓曆



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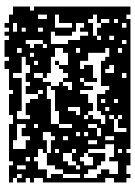

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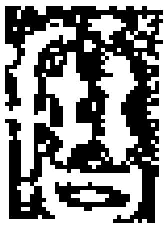

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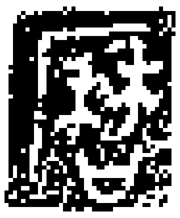
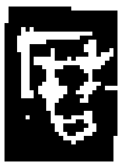


大簋寧大曆



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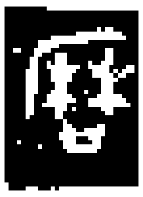

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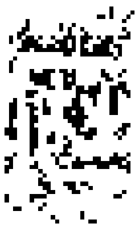
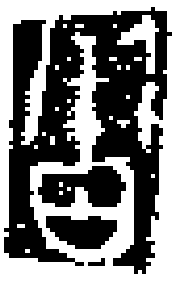
競卣競蔑曆



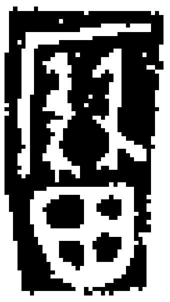
史墻盤眞曰

蔑曆

曆或作曆，金文禾秝兩旁通，如林或作秝，析或作析等。口或从曰，于省吾認爲是國埜加韓則無二致。金文曆常和蔑字連用，或在兩字間介入人名及代名詞，對此，釋者很多，但都難以叶人完全贊同。現錄四家之説，以供參考。孫詒讓云：曆之本義爲和，金文則爲歷之籀字。歷訓爲行，凡言某蔑曆者，猶言某勞于行也。云王蔑某曆者，猶言王勞某之行也。李亞農認爲蔑曆二字的意義等於一個蔑字，同爲勉勵之義，王蔑敔曆即王勉敔焉。（考古學報第九册一七七葉長由盉銘釋文注解）郭沫若認爲曆假爲厭，蔑曆者即不厭或無斁，蔑某曆者不慕厭也，蔑于某者不見厭于某也。（文史論集三二一彔伯𣪕銘釋文）戴君仁曰：曆讀爲歷，小爾雅廣詁：蔑，無也。説文：歷，過也。歷本爲經歷，引申爲過失。銘辭中某蔑曆猶言某無過。（輔仁學誌九卷二期一二五葉蔑曆）



盂



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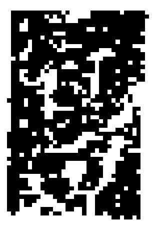


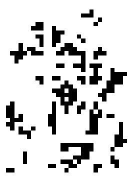
二

肆毀 王

使燮蔑曆

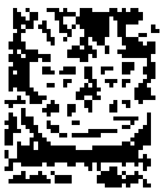
肆毀，王使燮蔑曆。「蔑曆」乃金文習語，其篆作曆，从田厤聲，即曆之異文。

𣍘



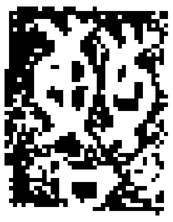
曹右定戈

𣍘右定造戈



曹公子戈 𣍘

公子𣍘之造戈



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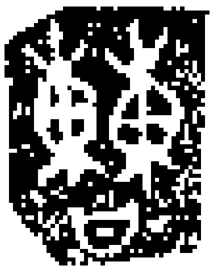
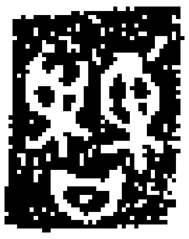


二

趞曹鼎 趞

𣍘拜頟首



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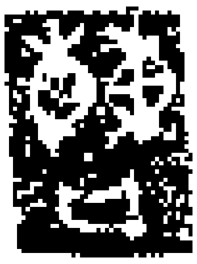
趞曹鼎 井

伯入右趞𣍘



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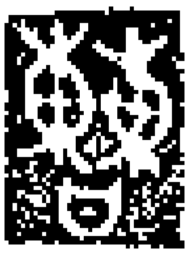
趞曹鼎 史

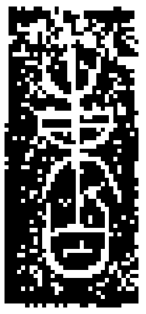
趞𣍘賜弓矢



一

趞曹鼎 賜趞

𣍘載市冋黄䜌



中山王𦉜

方壺 連

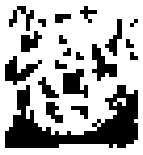
𣍘曹鄉

君子僧

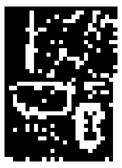
金文𣍘或作𣍘，甲骨文作𣍘，从口从曰通，如金文魯或作魯，口曰象器皿之形，从棘，

徐中舒丁山認為東為橐之初文，棘从二東，是重疊構的字，大都因本義相加而學

生出多的含義，如雙木成林，𡿨為「水小流也」，巜則為「水流澮澮也」等。棘的本義當為橐所囊之物很多。曹字从棘从曰，即槽的本字。說文：「槽，畜獸之食器。」會意字，从曰取食器義，从棘取槽食之多義。詩大雅公劉：「造其曹」，國語周語：「民所曹好，鮮其不濟也，民所曹惡，鮮其不廢也。」毛傳、韋注皆訓曹為群。古籍曹字用作多義，為了保持本義，曹字添加木旁表示器皿之材質，例同甲骨文殸後作磬。金文亦或作曹，說文典或作寘，玉篇乜或作粃，棐、畜獸同曹、槽，其音紛雜，故曹字加口旁，又譌亂作嘈。金文曹皆用作國名或人名。



丕晢方鼎
奉𩎟丕晢



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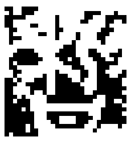
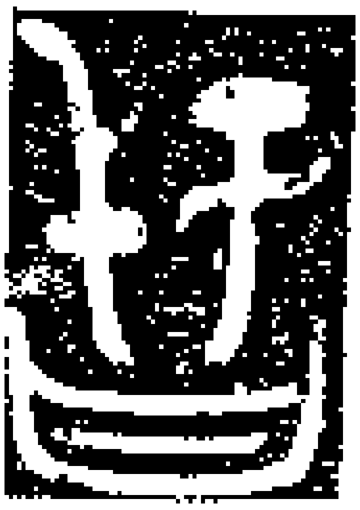
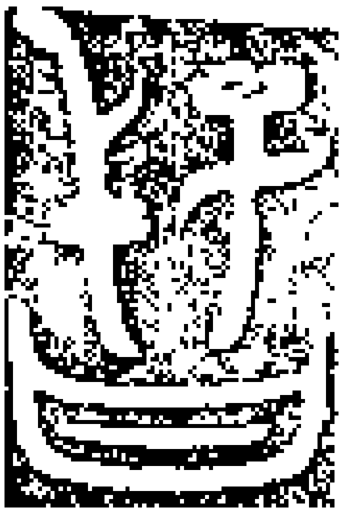


丕晢方鼎
丕晢拜頴首

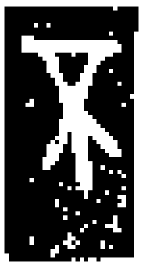


晢井尊
晢井

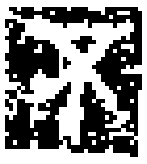


亞寞方彝
晢作

不

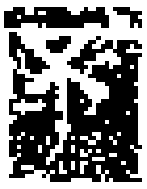


不嬰毁
不嬰



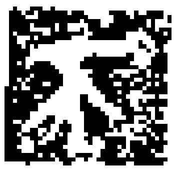
不嬰毁
不嬰

毛公鼎
不陽

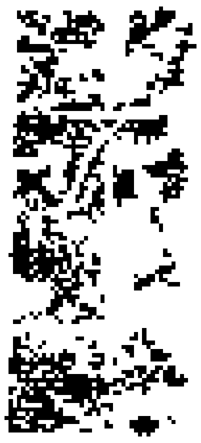


長甶

盉　殞
不㒸



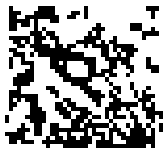
屖敖毁
馬不諱



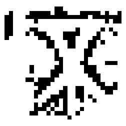
中山王嚳鼎
亡不若

盂

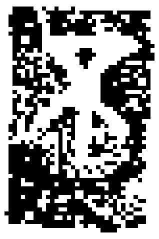
啟卣
堇不㒸



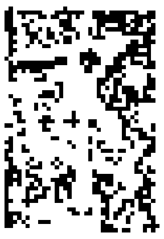
何尊　順
我不每



㝬彝　十
柂不黠



令甲盤
敢不用令



毛公鼎
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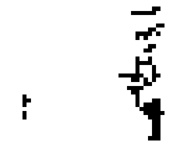
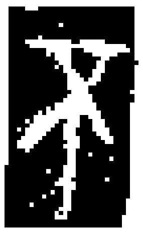
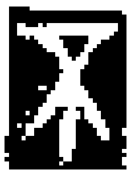


彔伯𢦏毁
女肇不㒸



猶鐘　戮
狄不龏



作冊林卣
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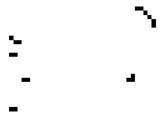

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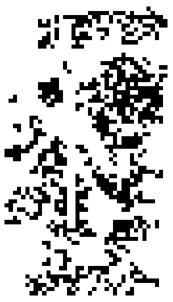
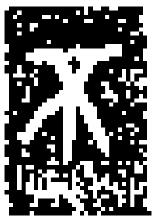
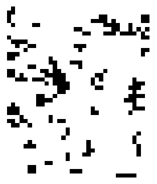


器二

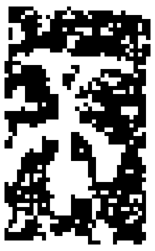
𤼈簋　不
敢弗帥



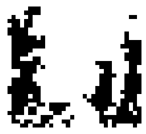
史牆盤
永不巩狄



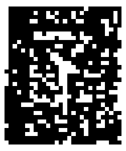
裘衛鼎
女賓田不



師𩰫鼎
不自作小子



不栺
方鼎



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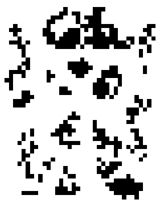
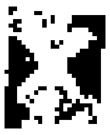
奉𩰫不栺

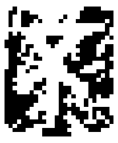


膳夫
山鼎

毋敢
不善

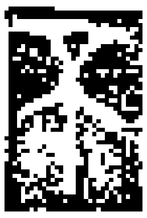


蓋



器

諫簋　毋
敢不善



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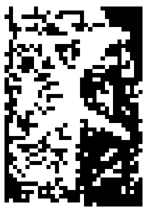
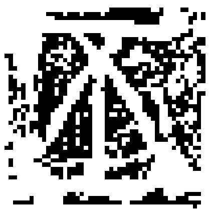


四

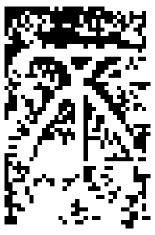
克鐘
不敢彖

克

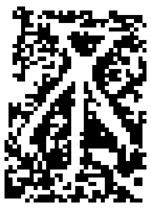


器

秦公簋
鎮靜不廷



秦公
鐘



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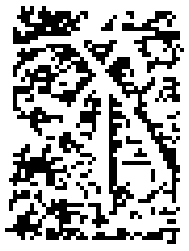

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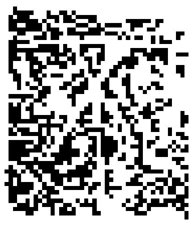

三

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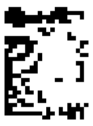
不彖于上



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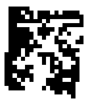

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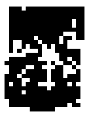
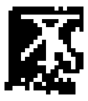


五

者減鐘 不濼不彫（西清續鑑甲編）



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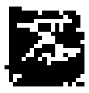
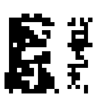


六

者減鐘 不濼不彫（西清續鑑甲編）



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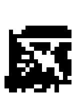

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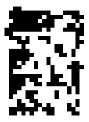

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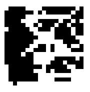

四

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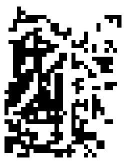
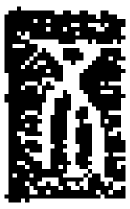
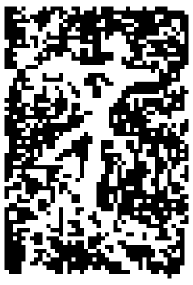


秋氏壺 多寡不許



叔家父簠 哲德不亡



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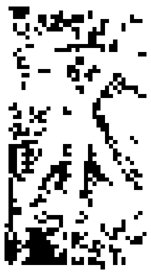
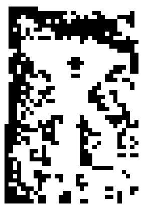
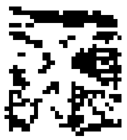


毛公鼎

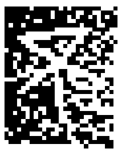
衙簋 不廷方



兮甲盤 敢不即餗 毋



不哲方鼎



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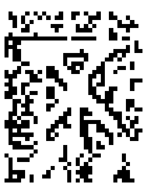

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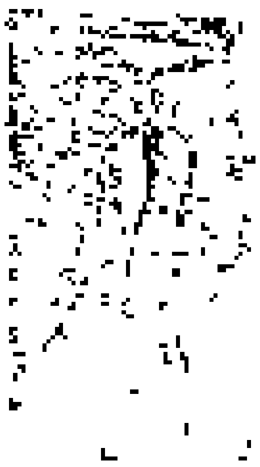

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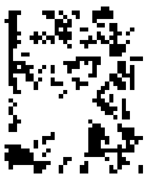

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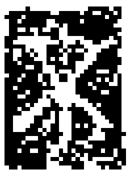

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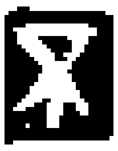

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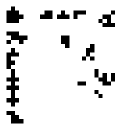

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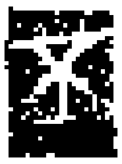

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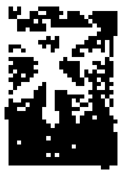

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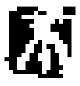

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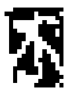

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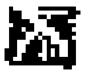

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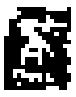

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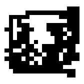

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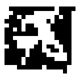

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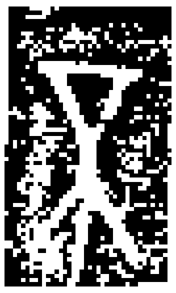

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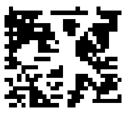

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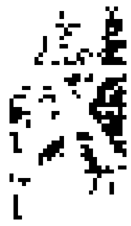

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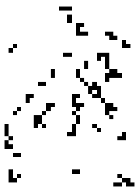

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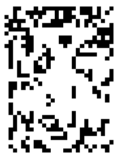

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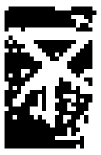

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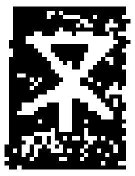

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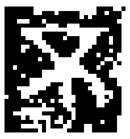

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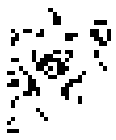

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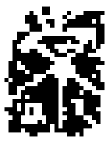

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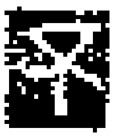

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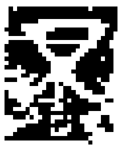

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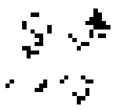

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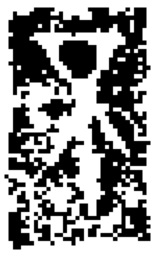

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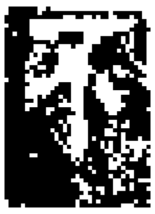

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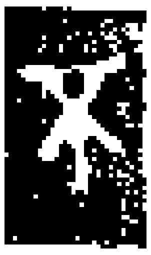

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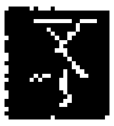

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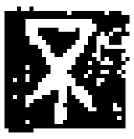

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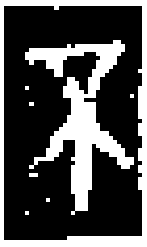

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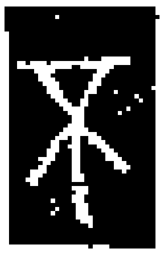

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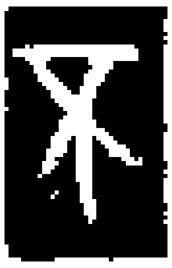

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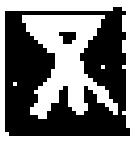

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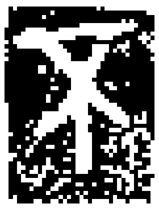

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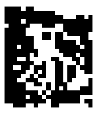

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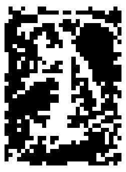

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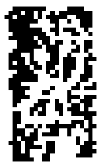

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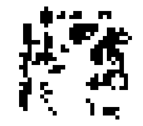

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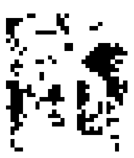

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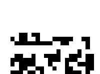

朕之

王剮　朕之
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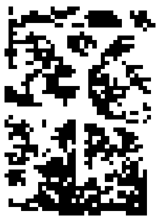

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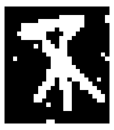

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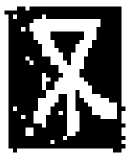

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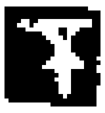

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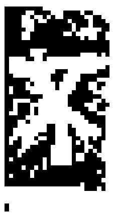

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戠
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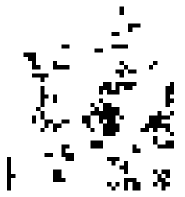

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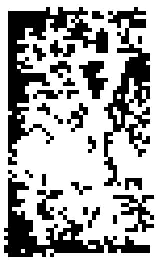

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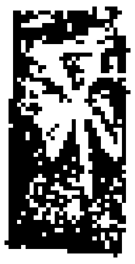

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簠　齊

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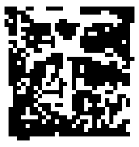

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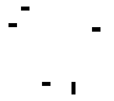

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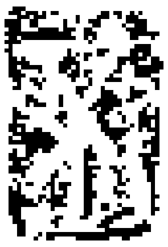

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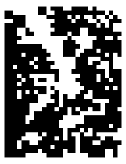

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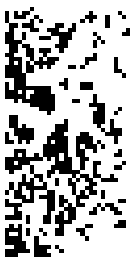

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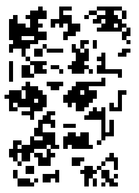

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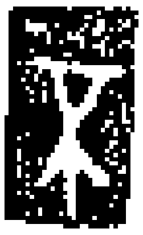

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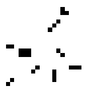

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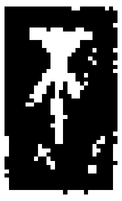
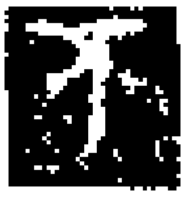


鄧公𣪕 不敄屯夫人始作鄧公



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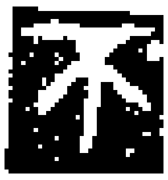

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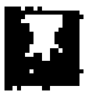
曾伯霝簠 曾伯霝段不黄耇萬年



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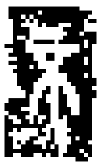

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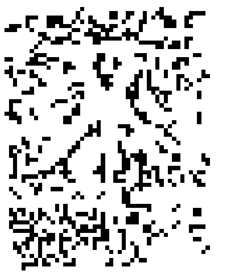

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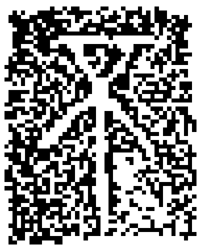

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井人妄鐘 妄不敢弗帥用文祖皇考穆穆秉德

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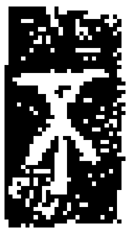
二

虘鐘

鼓
右彝不敢弗
帥祖考秉明德



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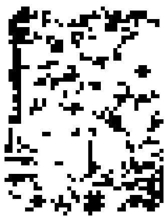

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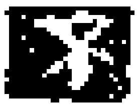
王命



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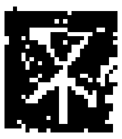

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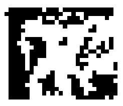

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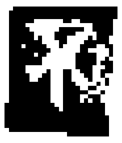

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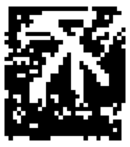

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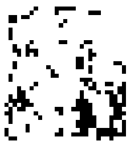

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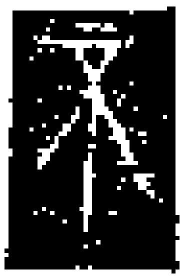
帥井皇祖考不杯元德



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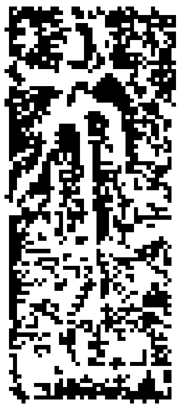

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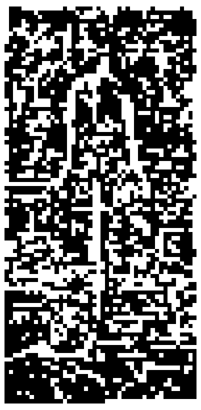

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不諱

考
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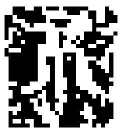

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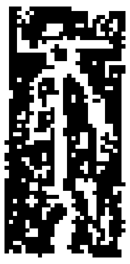

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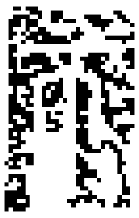

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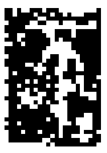
蔡侯鐘
不愆不貳



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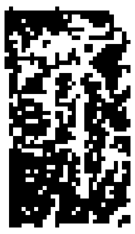

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蔡侯鐘　不得不貣

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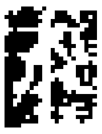

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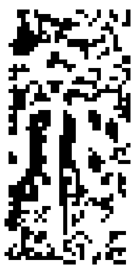

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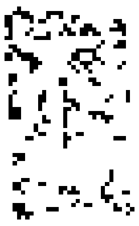

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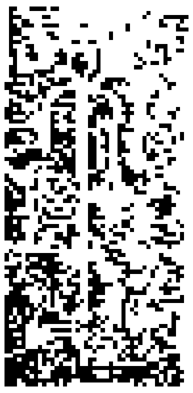
蔡侯鐘

有虔不惕



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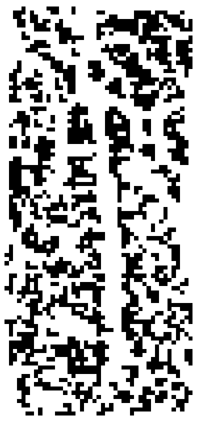

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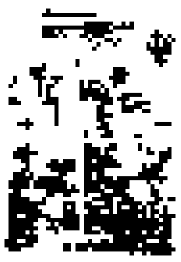

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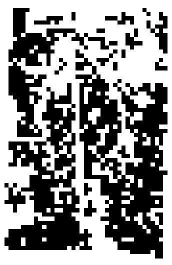

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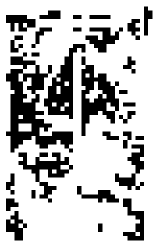

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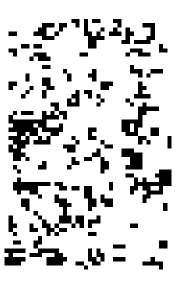

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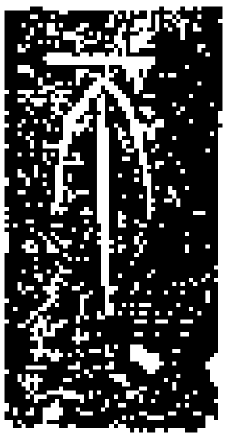

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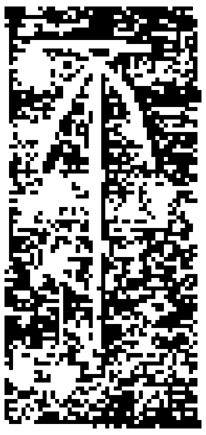

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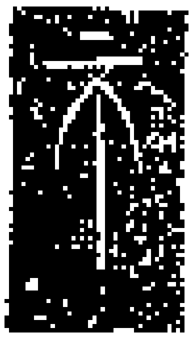

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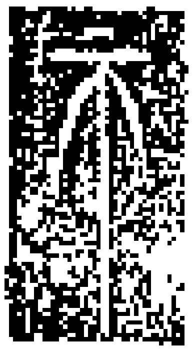

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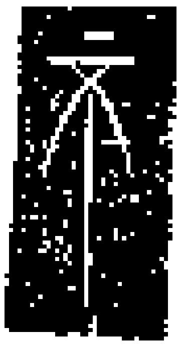

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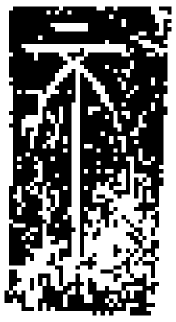

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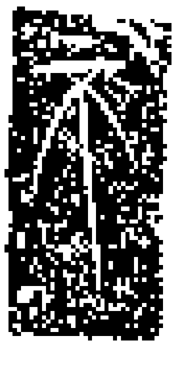

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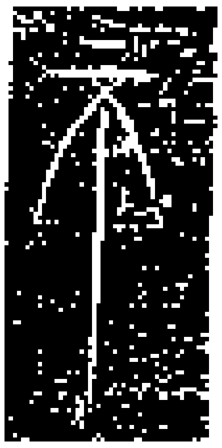

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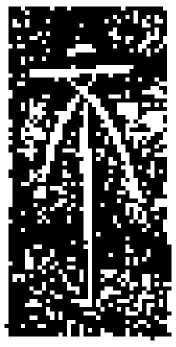
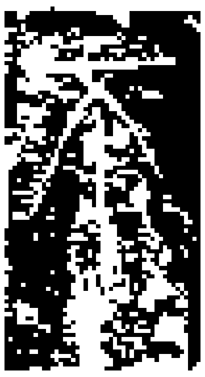


中山王嚳方壺 不用豊

宜



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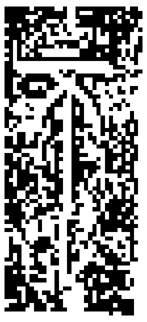

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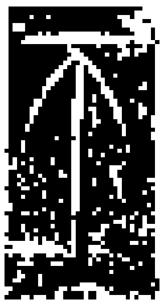

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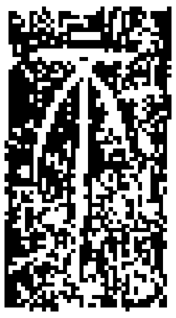

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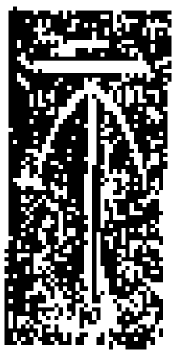

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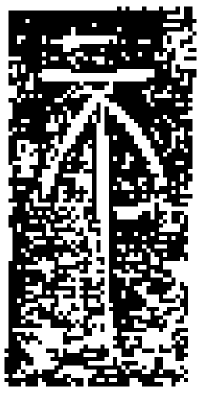

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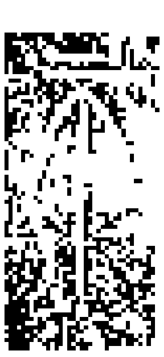

中山王嚳

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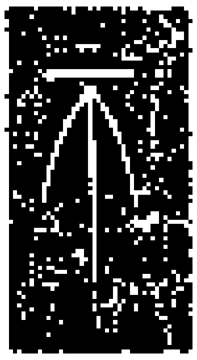

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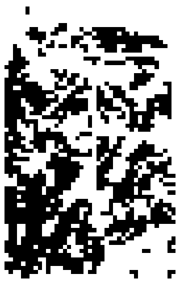

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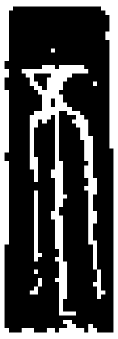

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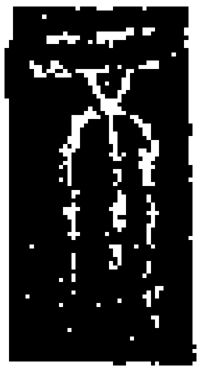

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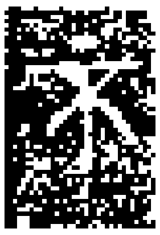
者沪鐘 汝亦虔秉不經



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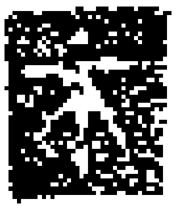

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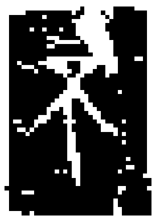
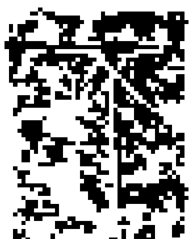
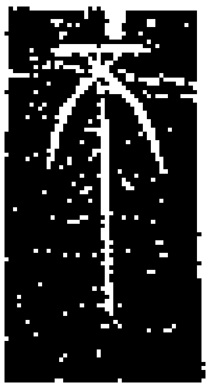


句鑃 余知囗囗毀不敢詩

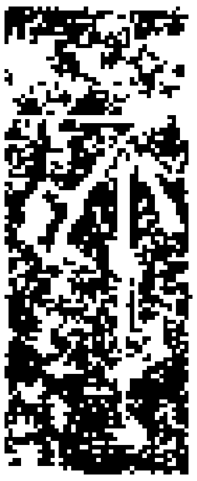


舒盜壺 以憂厥民

之唯不梳

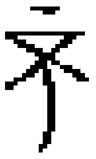


中山王譽鼎 慮老賙奔走不聽命

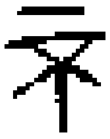


中山王譽鼎 寡人

懼其忽然不可得



鄂君啓節 不見其金節則政



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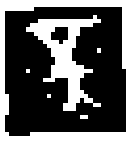
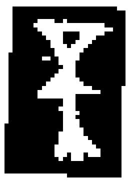


縣妃毁　我不能不象懽伯萬年保



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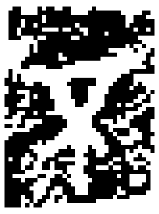
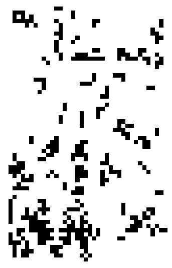


禹鼎　丕顯趄皇祖穆公



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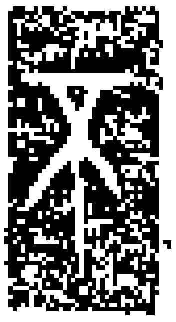

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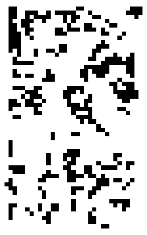
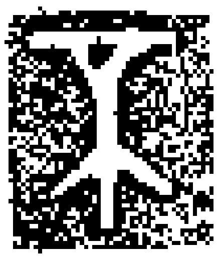
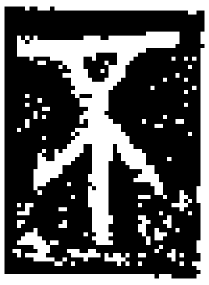


毛公鼎　丕顯文武



盂鼎　丕顯玟王



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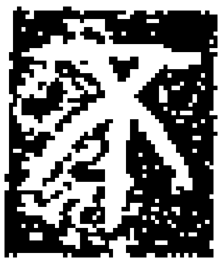
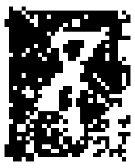


虢季子白盤　丕顯子白



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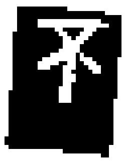

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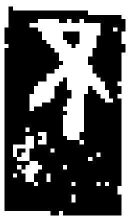

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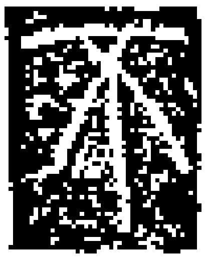

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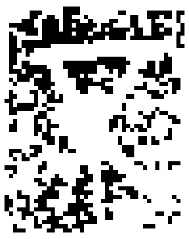

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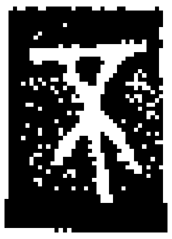
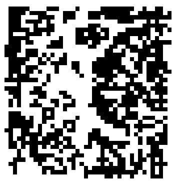
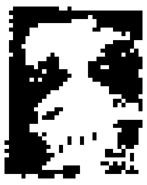


師望鼎　丕顯

皇考寛公



無叀鼎 無叀敢對揚天子不顯魯休



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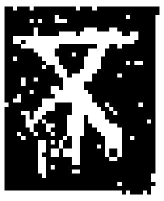
克盨

敢對天子丕顯魯休揚



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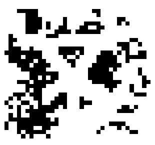

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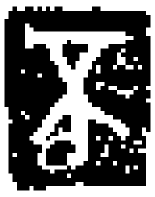
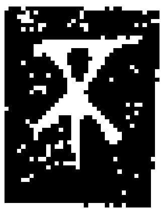


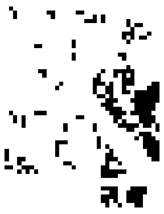
嚞

師旋殷

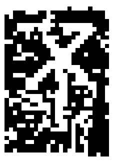
敢對揚天子丕顯魯休命



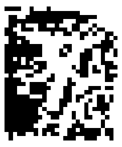
寰盤 敢對揚天子丕顯段休令



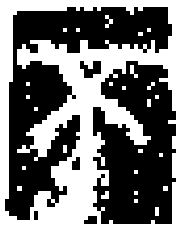
噩侯鼎 敢□□天子丕顯休贅



乖伯殷 朕丕顯祖玟珷膺受大命



乖伯殷 歸夆敢對揚天子不杯魯休



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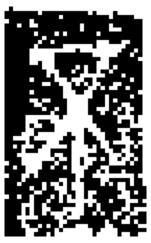
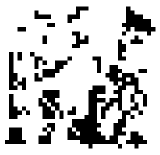
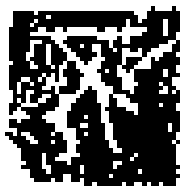


二

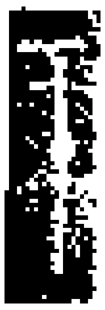
虢叔旅鐘 不顯皇考叀叔穆〻秉元明德



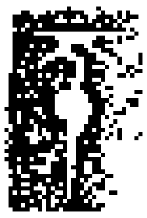
番生殷 番生不敢弗帥井皇祖考丕杯元德



伊毁　伊用作朕丕顯文祖考爯叔寶䵼彝



鄭侯毁　鄭侯少子析乙孝孫丕巨



陳純釜　命左關丕䜌敕成左關之釜節于稟釜

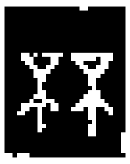
程瑤田曰小雅「常棣之華、鄂不韡韡」鄭箋云「承華者曰鄂、不當作柎、柎、鄂足也」古聲不柎同、不字義久鮮知者。鄭氏以柎曉之、非謂柎譌為不而欲改其字也、左傳三周華不注」水經注言華不注山」單椒秀澤」不連陵以自高、而說者以為山如華跗之著于水、又爾雅釋山曰「山再成英、一成坯」蓋亦以華胚之坯、即不一成者、如華之有鄂足、華英在不上、故山再成者如鄂不之承華英也、不字上象鄂足著於枝莖、三垂象真承華之鄂韡韡也。（通藝錄字叢說）不按程說是也、管子地員篇「朱跗黃實」尹知章注「跗花足也」現代植物學家名鄂曰萼、亦稱曰苞片、苞片即花或花序外周下方之變態葉、字本象形、別體作柎、从一、一為指示性符號、則為指事」同聲通假」借為否定詞「不」朕、

「不可」即「勿」「弗」，非之同義語。廣雅釋詁四「弗，不也」。「勿，非也」。論語雍也「雖欲勿用」皇侃疏「勿，猶不也」。或體作丕即丕字。爾雅釋詁「丕，大也」。不字假借已久，於是又創為跗柎諸形聲為萼片之專字。許氏昧其本義為不，別作解語，蓋疏忽於字形與字義一貫性之痛詁也。

戴家祥曰：說文十二篇「不，鳥飛上翔不下來也。从一，一猶天也。象形」。按許君以否定詞之聲義解「不」字之象形，致牽強附會，使天下學者疑。南宋鄭樵指其字象萼等蒂，清儒程瑤田又申其義云：「小雅常棣『鄂不韡韡』，鄭氏箋云：『承華者曰鄂』。不當作柎，柎，鄂足也。一下口象鄂足，著於枝莖，上垂象其承華之鄂，蘖發也。」（通藝錄弋字義說）晚近治小學者率宗之。考說文手部「拊，揗也」，字亦通撫。而象鄂足之義，乃「跗」字也。玉篇「跗，足上也」。管子地員篇「朱跗黃實」，尹知章注「跗，花足」。然其字不見於說文。玉篇四一九「不，音甫鳩切，唐韻方九切」，並讀幫母之部。玉篇七十六「跗，音方俱切」，幫母侯部。唐韻集韻去聲九麌「甫遇切」，均讀並母侯部。陸德明經典釋文柎讀「方于反」，幫母魚部。玉篇六十六音「芳武切」，讀曰滂母魚部。上古韻位之部第一，幽部第二，宵部第三，侯部第四，魚部第五。之與侯、魚韻位甚遠，安得以柎訓不？竊思小雅常棣「鄂不」，不當讀萼苞。不之上半象華蒂下垂，三筆象萼片形，植物學家謂蓓蕾待放之前，包在花序外圍之變態葉。商頌長發「苞有三蘖」，毛傳「苞，本；蘖，餘也」。蘖之古文作朩，與不形同（說文六篇木部）。不亦作芣，加旁从艸。玉

篇一六二音伏丘切，並母之部，在六書為形聲，聲符更旁，字又作苞，从艸从包，包亦聲，在六書為會意兼諧聲，「不」之為「芣」，再變而為「苞」，亦猶「尗」之為「叔」，再變而為「菽」也。玉篇一六二苞音博交切，唐韻布交切，均讀幫母幽部，「苞」「不」聲同且又韻近。集韻上平十虞罦罘同字是其證。許氏釋為否定詞，知其一不知其二。鄭箋釋為鄂足，亦未深入窔隩，甚矣！考文識字之不易也。

杯



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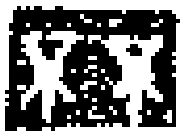
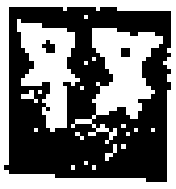


杯售父簋　杯售作父中寶□



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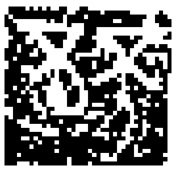
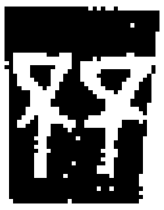


長由盉　敢對揚天子丕杯休



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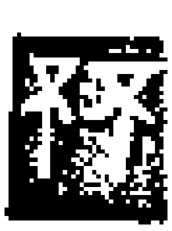

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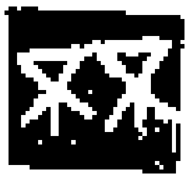

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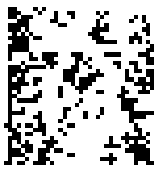

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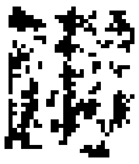
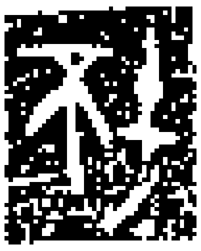


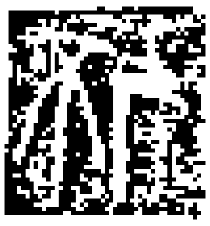
番生簋　番生不敢弗師井皇祖考丕杯元德

吳式芬曰許印林說：「阮吳並釋杯為顯，不知何據。瀚案書大誥『弼我丕丕基』，立政『以並受此丕丕基』，傳並訓為大，『大大基』，爾雅釋訓『丕丕，大也』，謂此。疑此『不杯』即『丕丕』」上

「丕」借「不」，下「丕」作「秝」，以見重意，蓋當時自有此書法，故轉相仿效耳。（攈古錄金文卷三之二六十五葉虎敦）按吳釋有理，古并重字通常都是單體字字義的加重，如說文九篇「豩」，二豕也，說文四篇「皕」，二百也，等等，都是原字的加強義，秝當為二丕，為丕之加重。

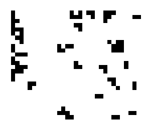


垔侯鼎
才坏



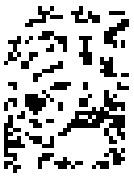
盄

秦公毁
在帝之坏

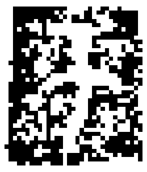


麥尊 出
坏侯于井

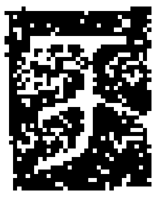
帀



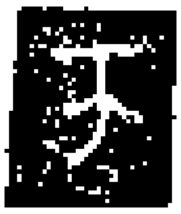
蓋一



器一

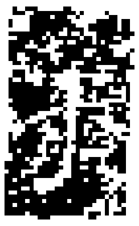


蓋二

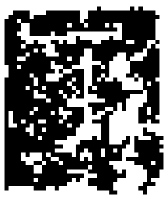


器二

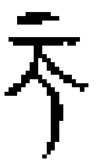
師寰毁　令余
肇令汝遑齊帀



鐘伯鼎



鐘伯侵鼎　大帀
鐘白侵自作石沱



鄂君
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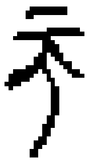
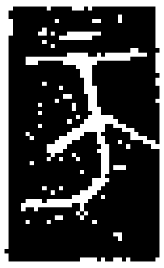
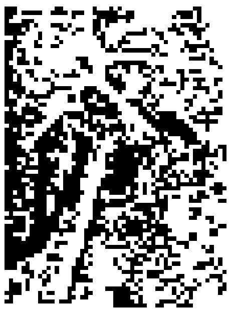


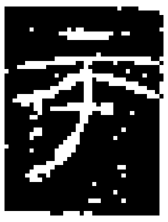
鄂君
啓節　大司馬邵𨟻
敗晉帀於襄陵之歲



蔡大師鼎　布大帀䐭
媵鄦叔姬可母飤繁

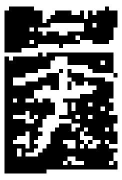


國差
𦉜　攻帀佋鑄
西𩫖寶𦉜亖秉



蓋

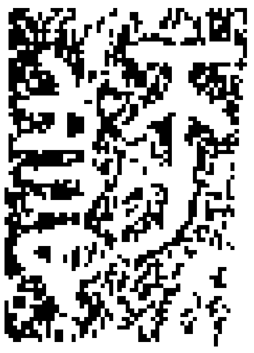
楚王酓忎鼎　但帀
史秦差苛膌爲之



器

楚王
酓忎
鼎　但帀盤埜
差秦忑爲之

金文帀或作禾，上加一横乃列國習之繁文。說文六篇：帀，周也。从反之而帀也。金文帀或讀作師。「師，二千五百人爲師。从帀从𠂤。𠂤，四帀，衆意也。」按帀訓周，周即四邊，故四帀與𠂤同義。𠂤和帀皆含衆意，爲近義字，故表示衆人之義的師字既可省帀作𠂤，也可省𠂤作帀。

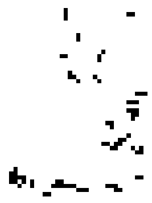


趩小子簋　趩小子韋帀以

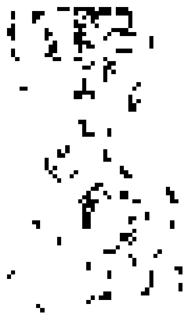
其友作尊男王姬嘍鼎彝

孫詒讓曰許召於款之當爲衛之省文說文衛，从韋帀从行此下即帀也依樣爲隸，似非（古籀拾遺中第二卷宋）按說文五篇「韋相背也从舛口聲」舛象兩足相背，故含有違義以之者形義加旁字也說文六篇「帀周也从反㞢而帀也」文選報任少卿書「出入周衛之中」李善注「周衛，言宿衛周密也」周帀同義張衡西京賦「列卒周帀」是其證。違衛均韋之加旁字「違」其爲衛猶直之或體爲[illegible]韋帀从行，行列衛也而不知从帀衛[illegible]

中



中父乙爵 中父乙



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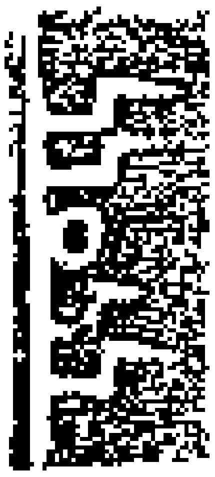
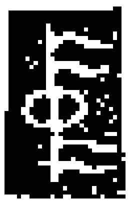
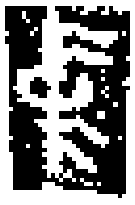


祖己觚 祖己

中大



蓋一



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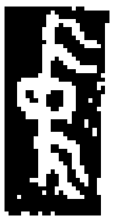

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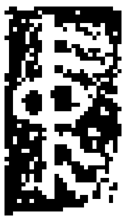

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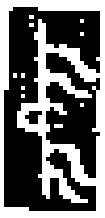

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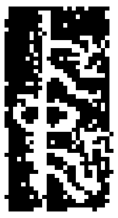
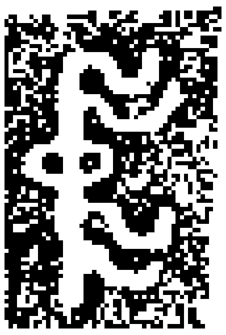
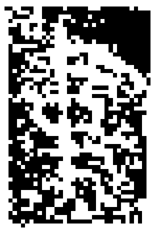


器三

師酉毀 中齋



中毀 二 中廷



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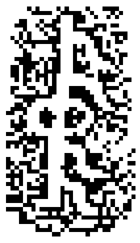

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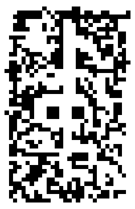

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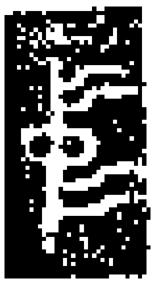

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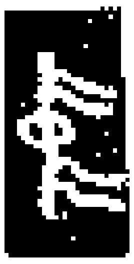

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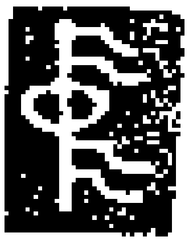

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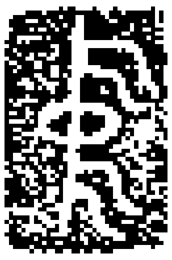

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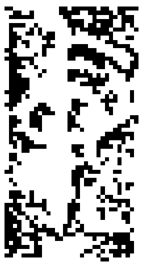

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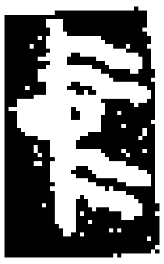
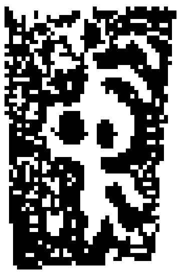


蓋二

頌壺 立中廷



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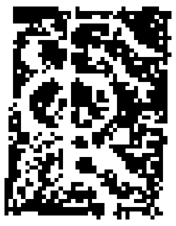

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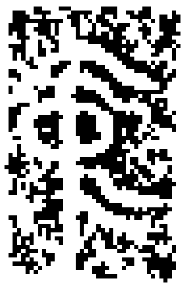

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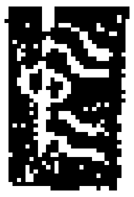

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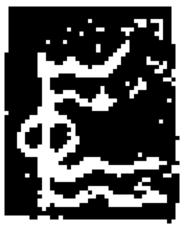

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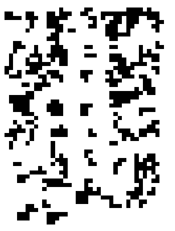

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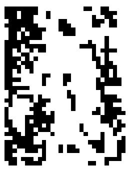

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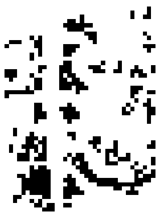

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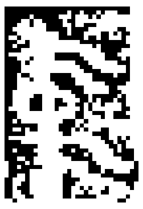
楷即立中廷



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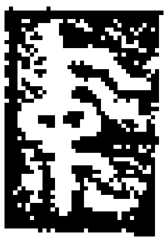

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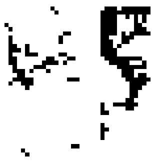

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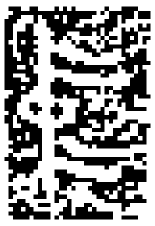
右卯立中廷



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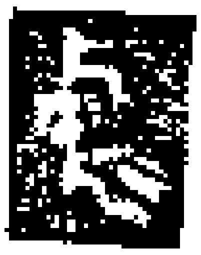

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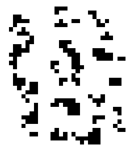

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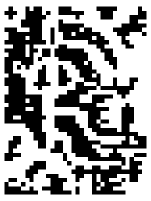

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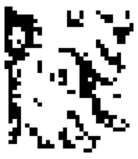

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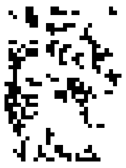

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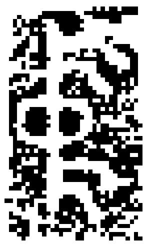
公右盩立于中廷



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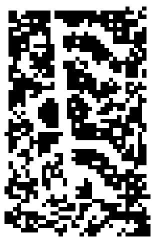
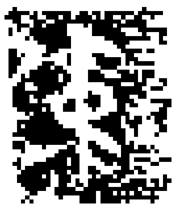


鼎

楚簋　中倗父內右楚立中廷

簋



鼎一

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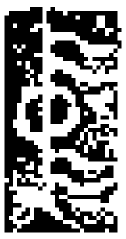

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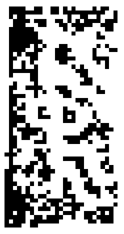

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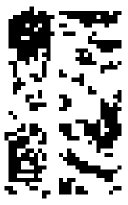

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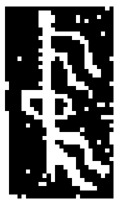

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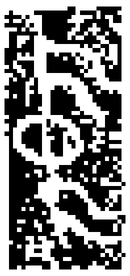

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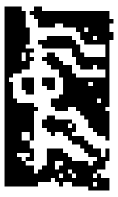
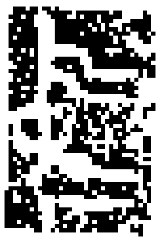


吳方彝　宰朏右作冊吳入

門立中廷



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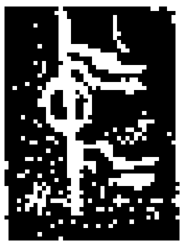
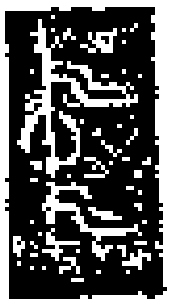


沇兒鐘　中翰歔揚



王孫遺者

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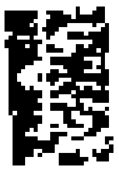

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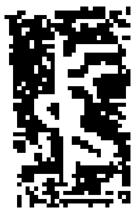

四

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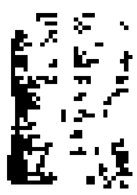

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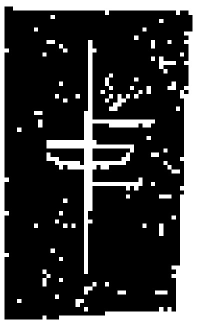

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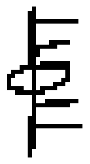
更緻中則庶民附



鄂君啓節以毀
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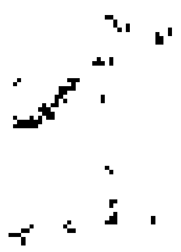

中姬匜
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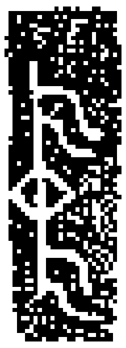

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作妣乙
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作妣
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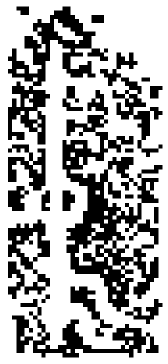

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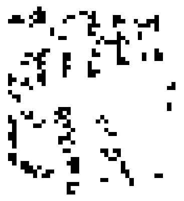
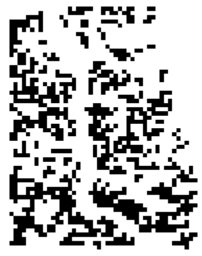


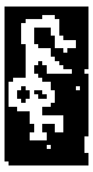
岩

中父丁盉
中作父丁彝



中
祖

公鼎侯賜
中貝三朋



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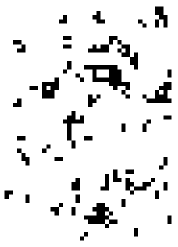

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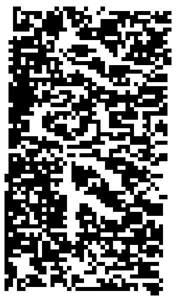

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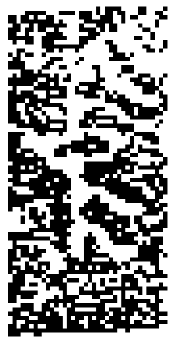

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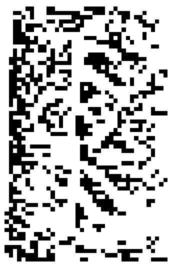

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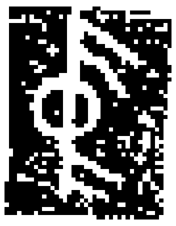

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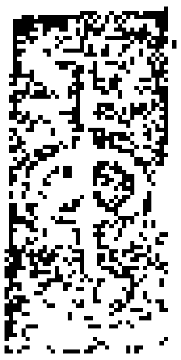

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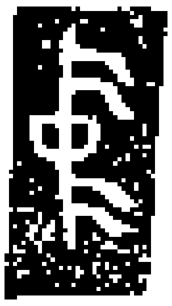

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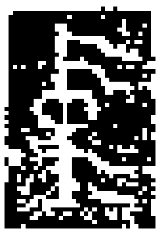

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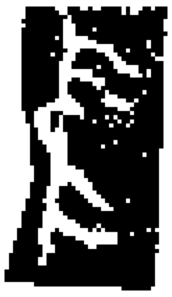

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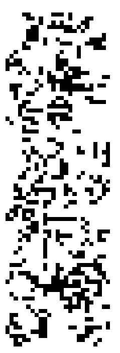

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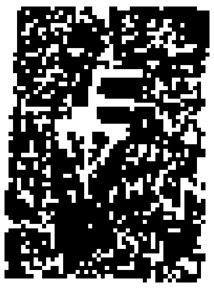

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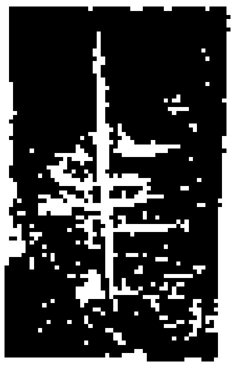

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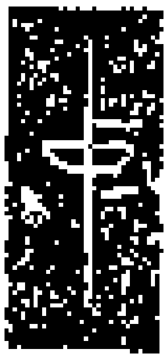

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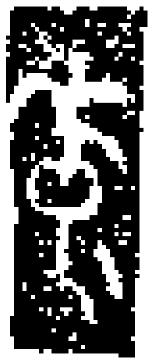

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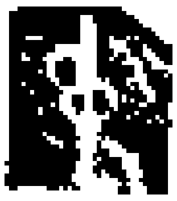

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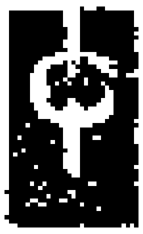

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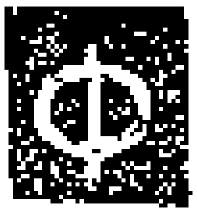

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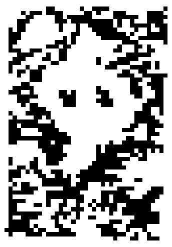

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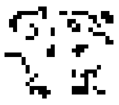

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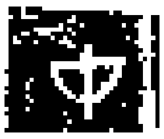

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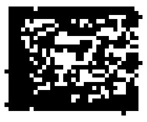

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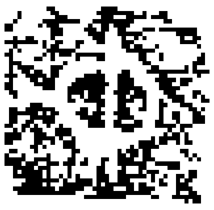

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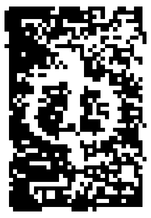

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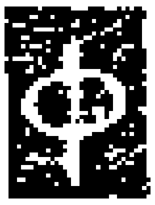

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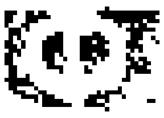

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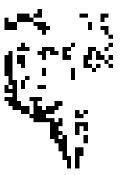

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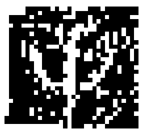

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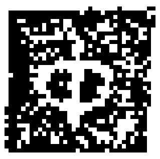

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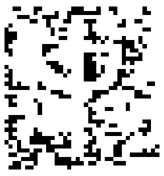

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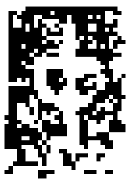

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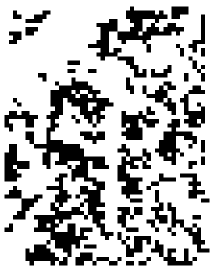

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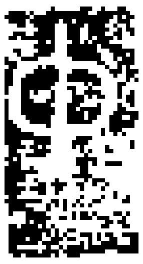

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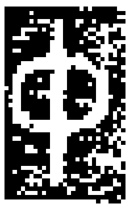

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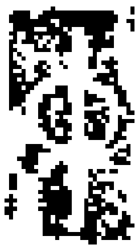

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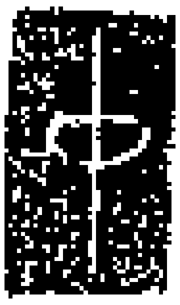

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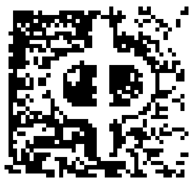

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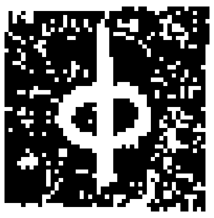

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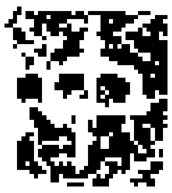

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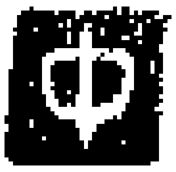

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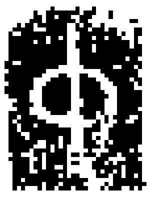

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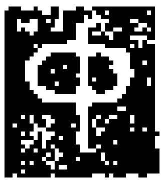

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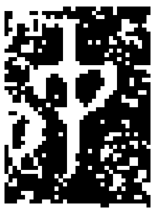

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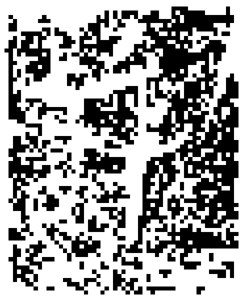

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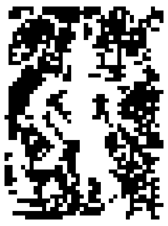

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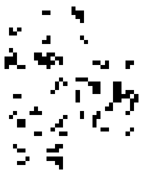

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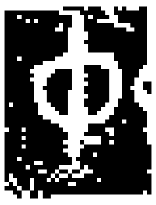

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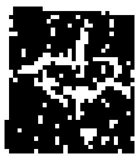

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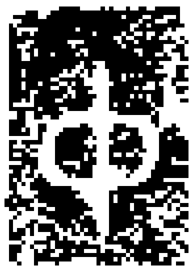

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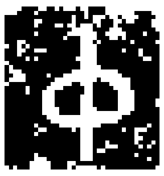

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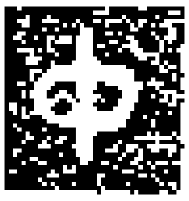

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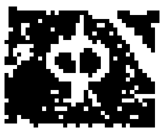

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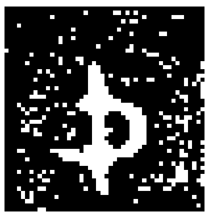

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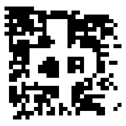

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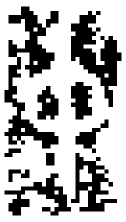

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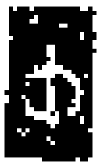

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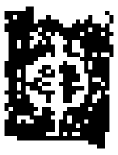

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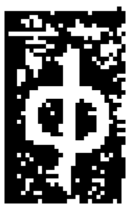

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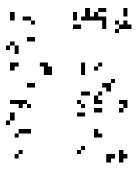

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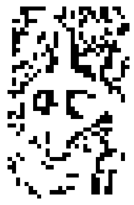

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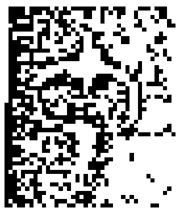

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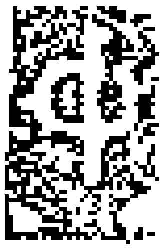

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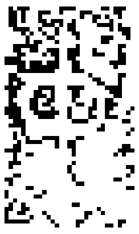

六

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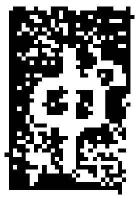

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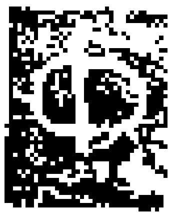

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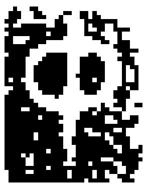

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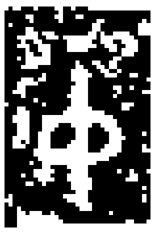

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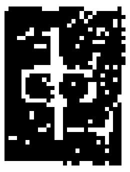

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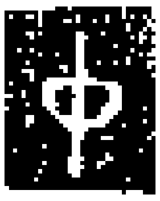

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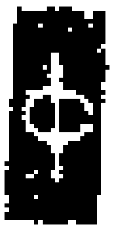

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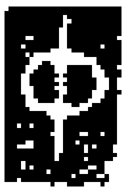

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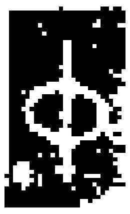

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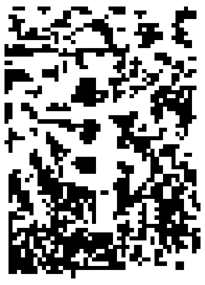
中叀
父設

中叀父
作鑄設



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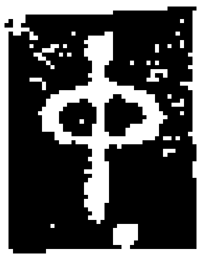

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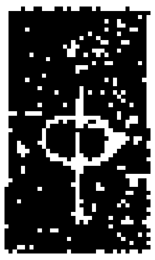

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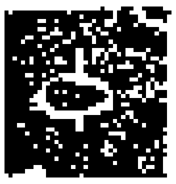

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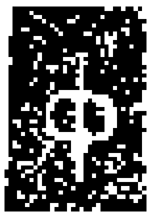

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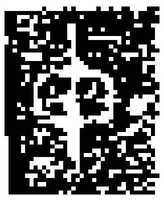

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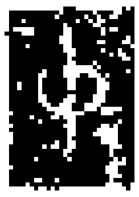

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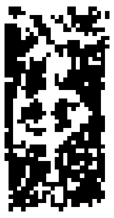

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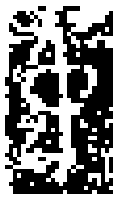

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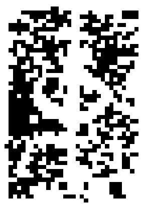

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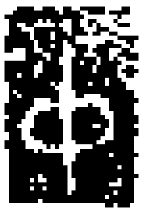

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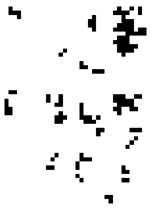

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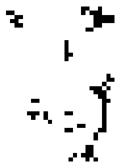

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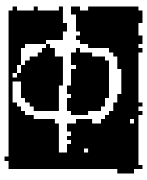

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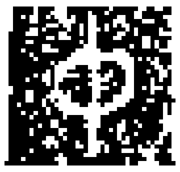

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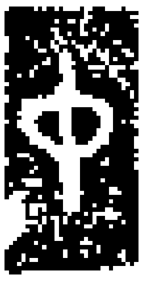

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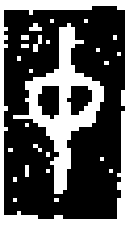

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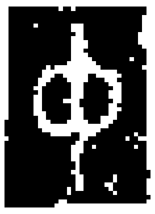

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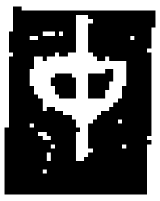

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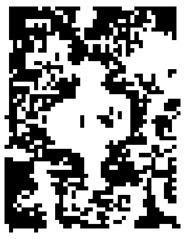

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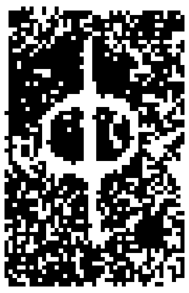

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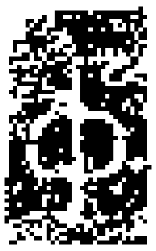

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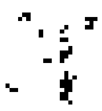

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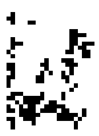

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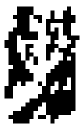

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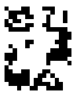

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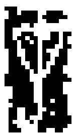

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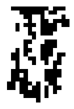

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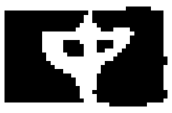

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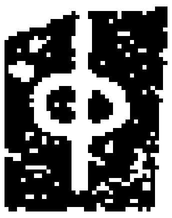

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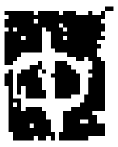

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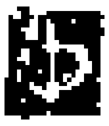

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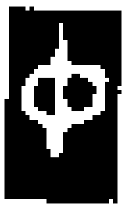

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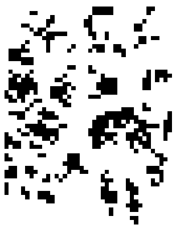

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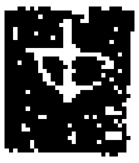

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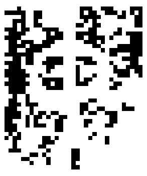

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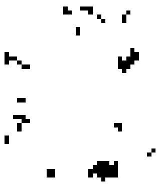

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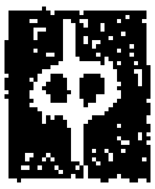

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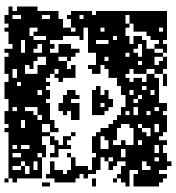

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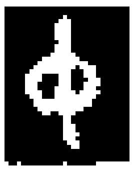

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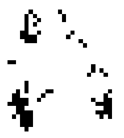

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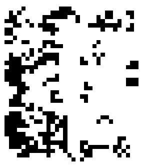

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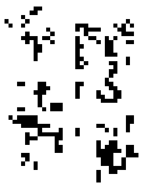

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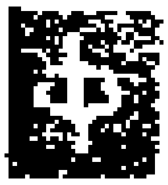

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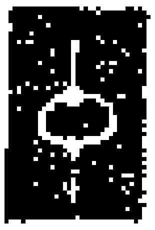

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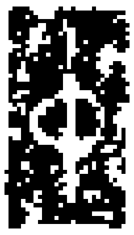

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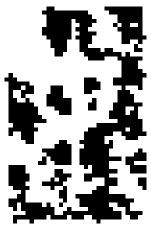

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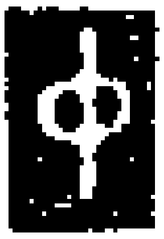

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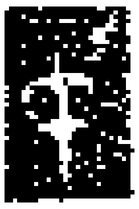

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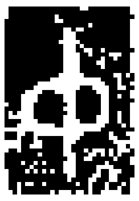

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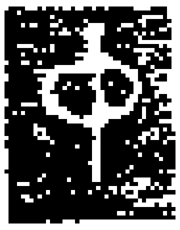

中鏷盨

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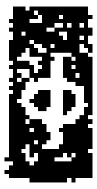

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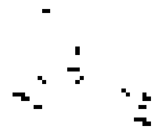

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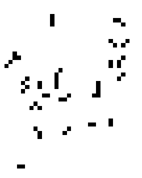

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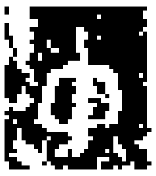
高父作中姒匜



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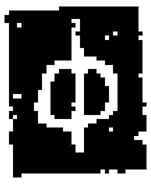

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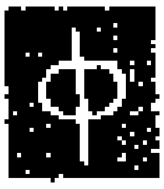

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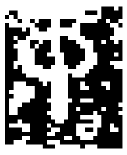
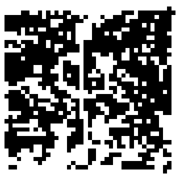
甗



㠱仲壺 㠱中作倗生飲壺



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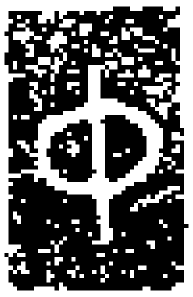

每仲簠

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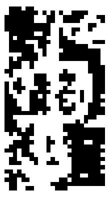

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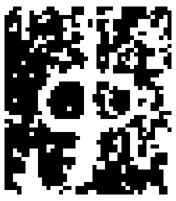

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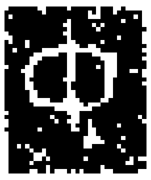

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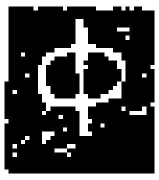

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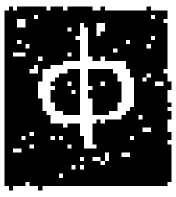

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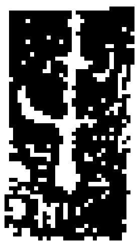

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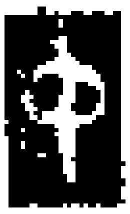

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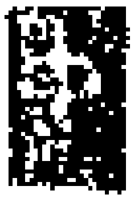

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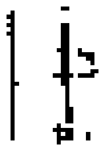

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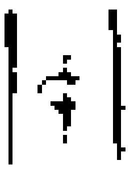

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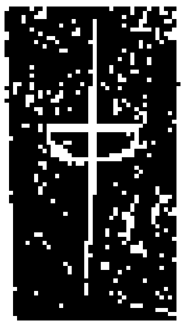
中央勇矛

中央勇龠生盨口



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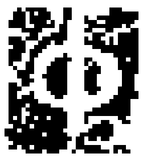

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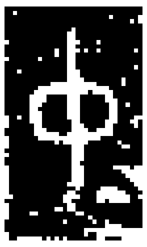

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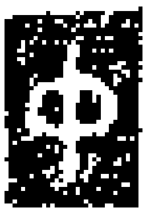

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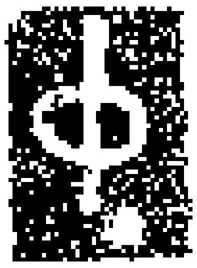

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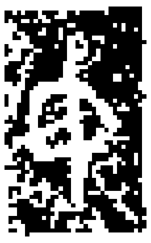
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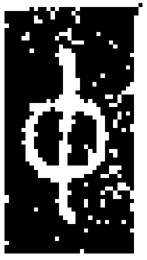
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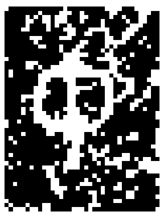
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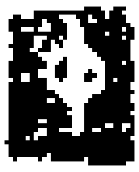
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中母

生鼎　江小中
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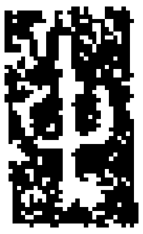
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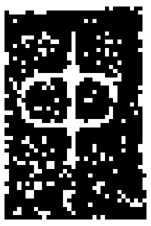
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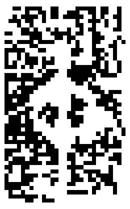
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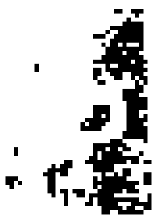
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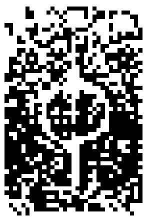
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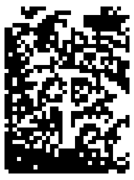
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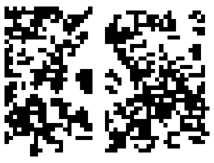
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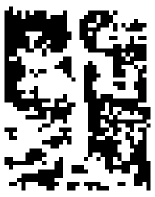
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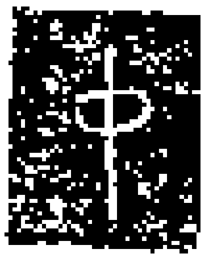
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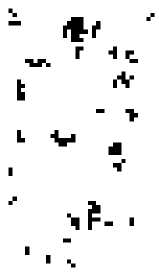
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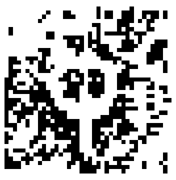
侯作朕子中

姜寶
盉



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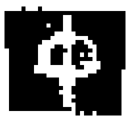

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善仲齋鼎　善中
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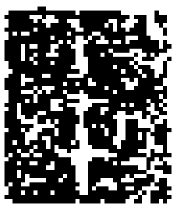

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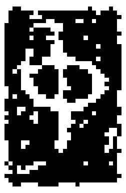

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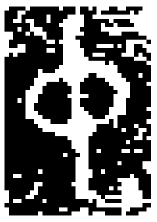

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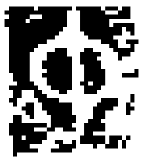

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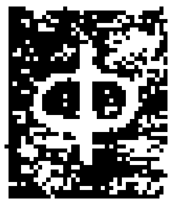

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簋

毛伯戠父作
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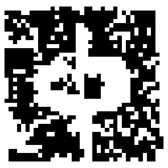

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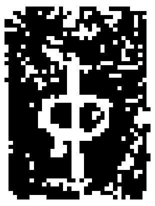

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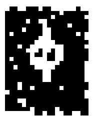
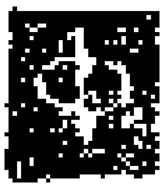


曾中戈
曾中

之孫帝
償用之



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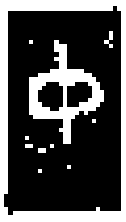

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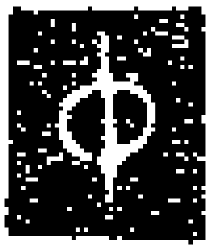
致歸乖伯貔裘



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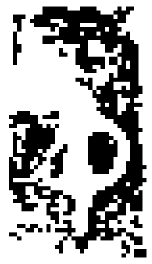

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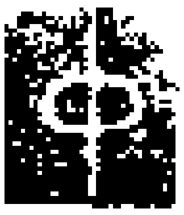

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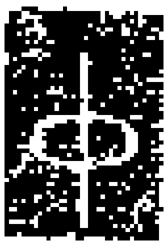

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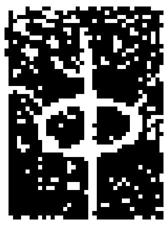

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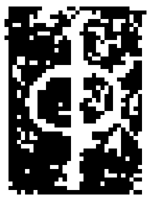

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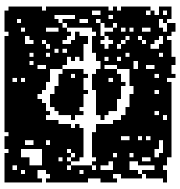

五

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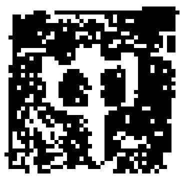

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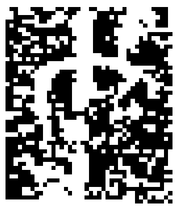

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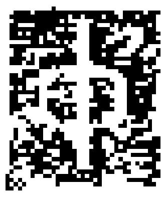

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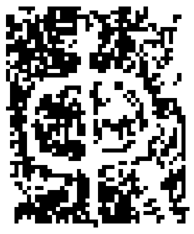

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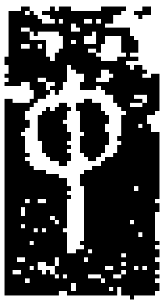

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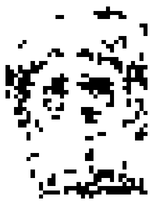

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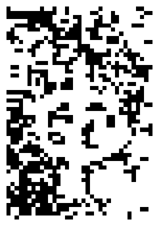

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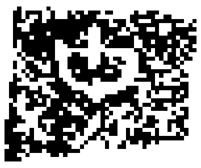

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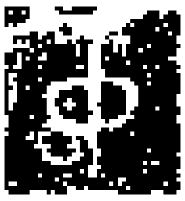

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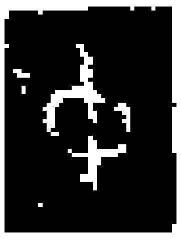

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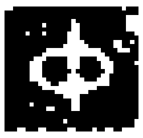

行父

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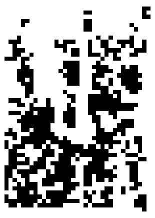

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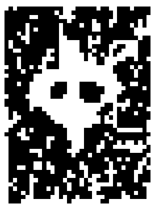

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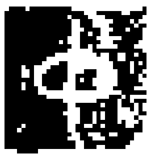
孟簋 朕文考眔毛公遣中征無需



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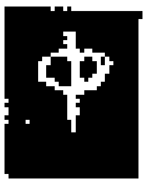

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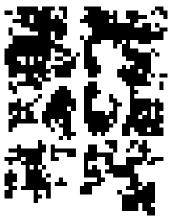
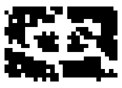
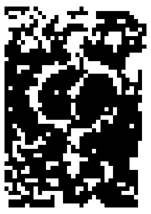
𤔲簋 用作朕文考惠中尊寶簋



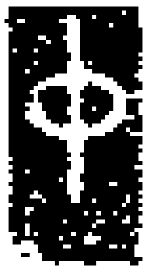
季宮父簠 季宮父作中姊孅姬媵簠



呂中僕爵 呂中僕作毓子寶尊彝



中伯父盨 中伯父作季盤寶尊盨



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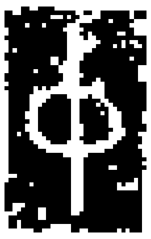

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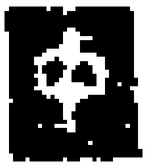
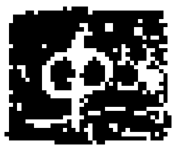
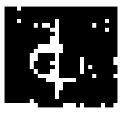
中師父鼎 中師父作季妓姒寶尊鼎



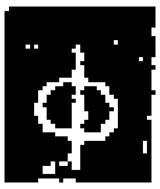
蠆中尊



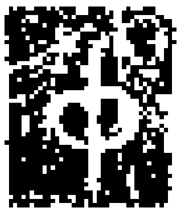
蠆中卣 蠆中赫作皇文考寶尊彝



盠駒尊　余用作朕文考大中寶尊彝

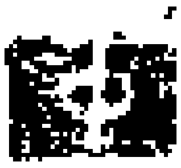


盂

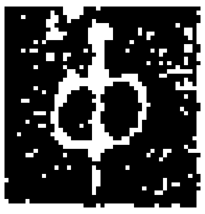


[illegible]

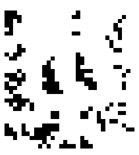
中子㠱觶　中子㠱[illegible]作文父丁尊彝



內子鼎　內子中[illegible]肇作叔媿尊鼎

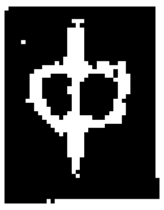


季宮父簠　季宮父作中姊𡢁姬媵簠

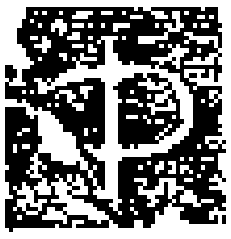


鄦中父辛簋

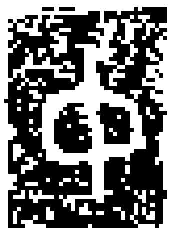
[illegible]陵中業作父辛寶尊彝



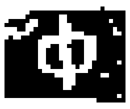
仲姬俞毁　魯伯大父作中姬俞媵毁



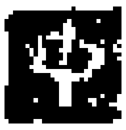
魯伯厚父盤



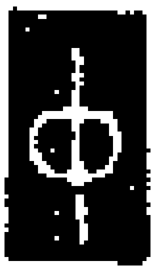
伯厚父盤　魯伯厚父作中姬俞媵盤



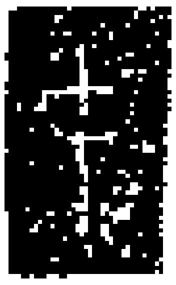
衛鼎　衛肇作厥文考己中寶䵼鼎



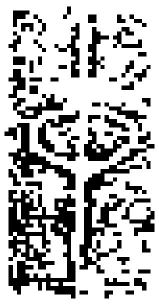
黃大子伯克盤　黃大子伯克作仲嬴[illegible]沬盤



滕侯穌毁　滕侯穌作厥文考滕仲旅毁

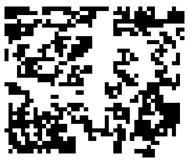


鈴鎛

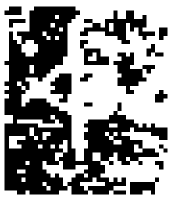


鈴鎛

遣中之子觥　作子中姜寶鑄

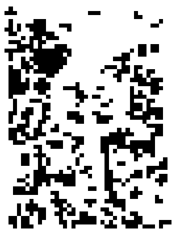


蓋

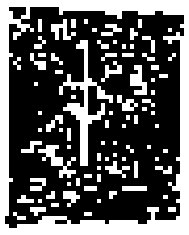


器

仲枏父簋　師湯父
有嗣中枏父作寶簋



仲枏父鬲　師湯父
有嗣中枏父作寶鬲



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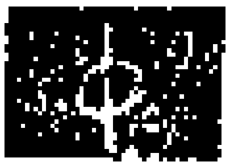
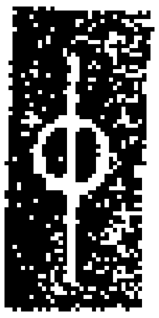
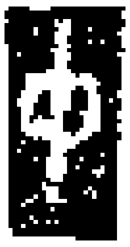


二

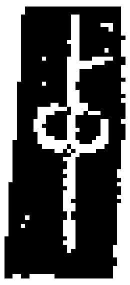
楚屈子簠　楚屈子
赤角賸中嬭璜飤簠



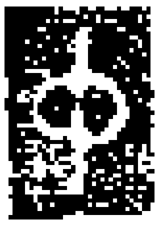
干氏叔子盤　干氏叔
子作中姬客母媵盤



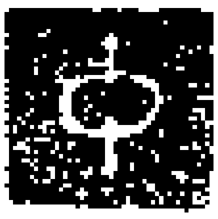
中幾父簋　中幾父
史幾史于諸侯諸監



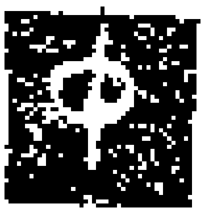
鄦侯簠　娶作皇妣
[illegible]君中妃祭器八簋



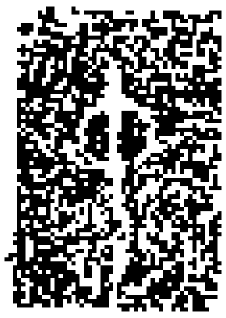
封中簋　封中作朕
皇考趞中[illegible]彝尊簋



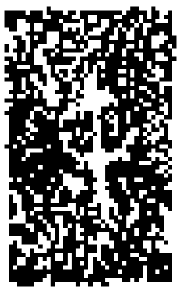
封中簋　封中作朕
皇考趞中[illegible]彝尊簋



蓋一



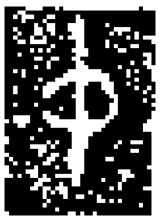
器一



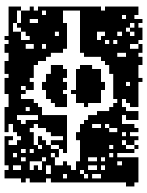
器二

曾中
斿父

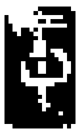
壺　曾中斿父用吉金自作寶尊壺



壺一



壺二　曾中大父𧊒𣪘　曾中大父𧊒迺用吉攸𩛥乃口金



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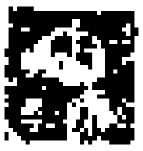
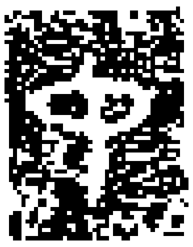
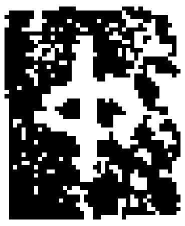


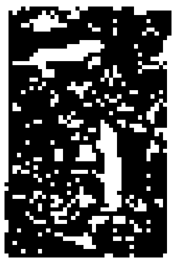
二　臧孫鐘　攻敔中冬𢦚之外孫坪之子臧孫



盂一



爵一



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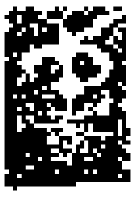
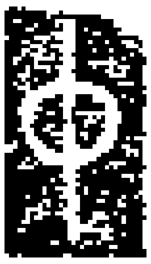
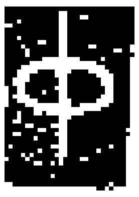


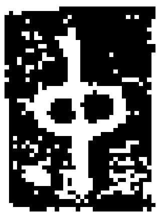
三　滕虎𣪘　滕虎敢肈作氒皇考公命中寶尊彝



中年父𣪘　中年父作朕皇祖日丁皇考日癸尊𣪘



一



二　仲𠭯父𣪘　中𠭯父作朕皇考遟伯王母遟姬尊𣪘

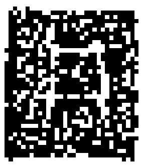
羅振玉云：說文解字中古文作𠁩，籀文作𠁧。金文及卜辭皆作𠁩，或作𠁧，斿或在左。或在右，象因風。而左右偃也。無作𠁧者。斿不能同時既偃於左又偃於右矣。又卜

辭凡中正字皆作𠁩，从口从㫃，指仲字作中，無斿形。史字所从之中作中，三形判不淆混，惟中丁之中曾見作𠁩者，乃偶用假字也。（殷虛書契考釋中第十四葉）按墨子經上「中，同長也。」卜辭作𠁩，金文作𠁩、𠁩，新釋之同長處，其一圓環為射者之埻的，即所謂正鵠也。儀禮鄉射「司射先立于所設中之西南，東面」。又曰「君國中射，則皮樹中，以翿旌獲，白羽與朱羽糅；於郊則閭中，以旌獲；於竟則虎中，龍旜；大夫兕中，各以其物獲；士鹿中，翿旌以獲。唯君有射于國中，其餘否」。以是而知𠁩字上下所以有斿者，殆即禮之所謂旌獲也。旌為旂飾。

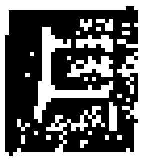
金文以中為仲，中仲聲同。堯典「以殷仲春」、「以正仲夏」、「以殷仲秋」、「以正仲冬」，史記五帝本紀仲皆作中。爾雅釋樂「其中謂之仲」，一切經音義九引韓詩曰「仲，中也」。言位居中也。字之上下無斿者，所以區別于埻的之中也。

史字所从之中，殆為史官日常植簡之特定用器。秋官鄉士「掌國中」，獄訟成，士師受中。鄭眾注「中，所以盛筭也」。蓋簡為一簡，積眾簡而為等，書編而後成冊，以是知中之本義殆司法之作者所謂民刑訴訟之案卷歸宗也。

丹



盂

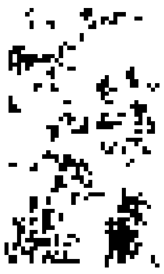


器

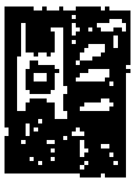
庚嬴卣

又丹一𣏟

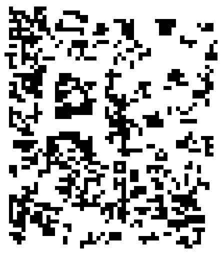
說文五篇「丹，巴越之赤石也。象采丹井，象丹形。日，古文丹。彬，亦古文丹。」陳夢家曰：「漢書地理志上注「丹，赤石也，所謂丹沙者也。」據梓材丹所以塗雘采，乃是顏料。此處所錫之丹，有可能作為婦女所用之脂粉。」（金文論文選一七三頁）（西周銅器斷代庚嬴卣）



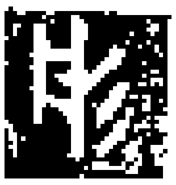
逋鐘
彤尾



休盤
彤沙



訇毀　𠪚
必彤沙



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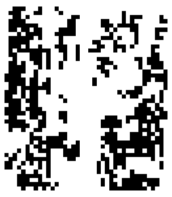

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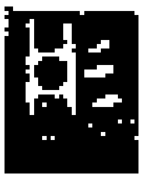
琱㦼彤沙



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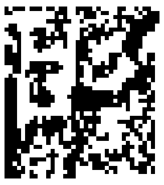

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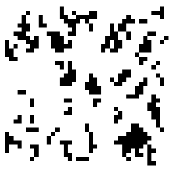

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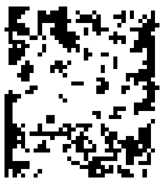

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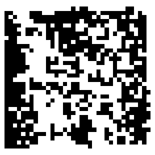

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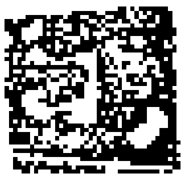

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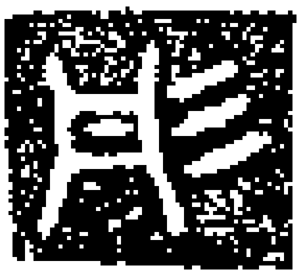
矢臸彤欮

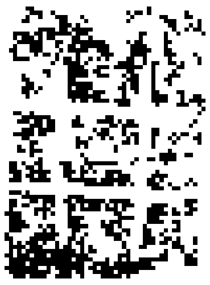


虢季子白盤
賜用弓彤矢

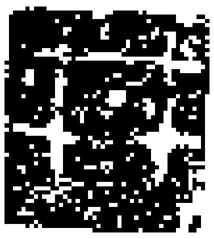
劉心源曰：丹吳本作彤，此作丹，乃彤省。說文丹古作彬，即彤字，知二字通用，以此銘證之，許說有據矣。（奇觚室吉金文述卷十六二六款寰盤）陳夢家認爲丹可能是婦女所用之脂粉，古

文有文飾之義的字皆从彡，如修、彣、彰、彫、彪等。丹為修飾物，故可加彡旁作彤。說文五篇「彤，丹飾也。从丹从彡，彡其畫也。」

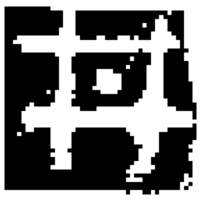
井



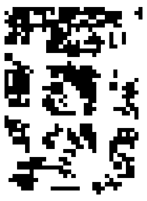
叔男父
匜　井



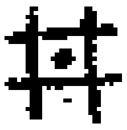
伯執父
鼎　井



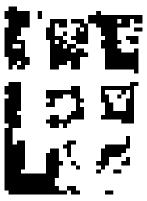
康鼎
奠井



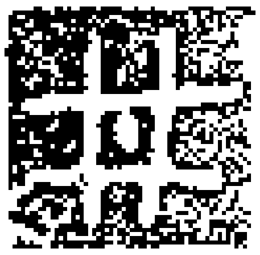
裘衛鼎
井伯



師毛父毀
井伯右

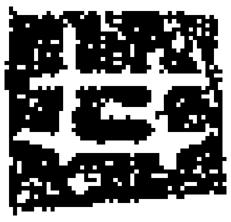


曶鼎
井叔曰



矢人盤
井邑

曰



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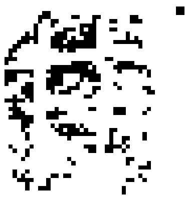
至于井邑



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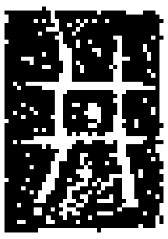
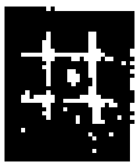


二　井人妄鐘
井人妄曰



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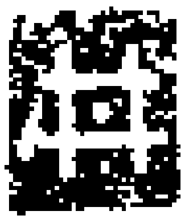
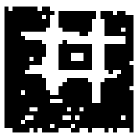


永盂　卑
命井伯



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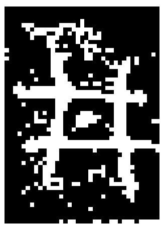

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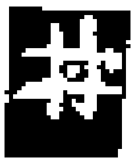

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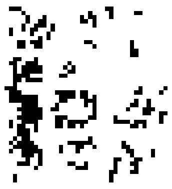

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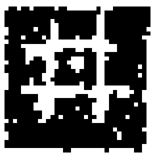

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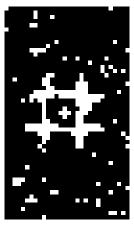
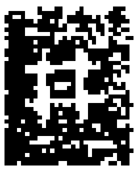


井季
㚤尊



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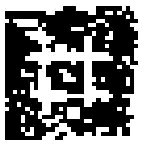
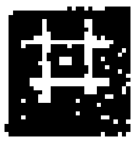
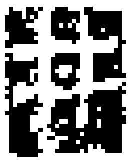


器

井季㚤卣 井
季㚤作旅彝



免簋 井叔
有免卽令



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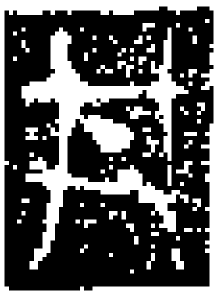
賜曶赤金鬱



大克鼎 賜汝
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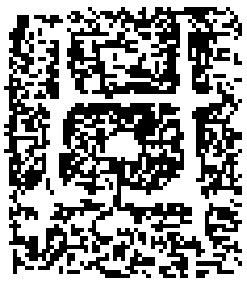

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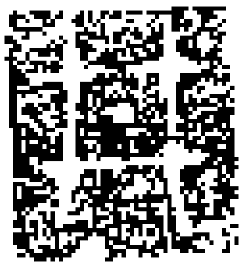

大克

鼎 賜汝井
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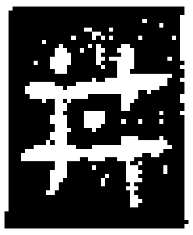

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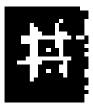

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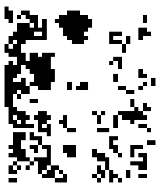

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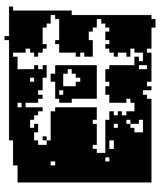
井伯親右師瘨



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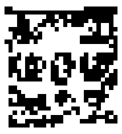
井伯右師奎父



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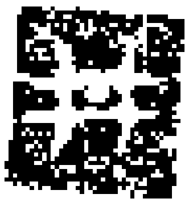
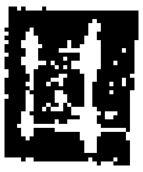
乎臣弟康井五口

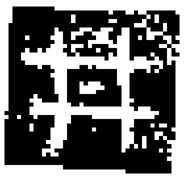


豐井叔殷　豐井
叔作伯姬尊殷



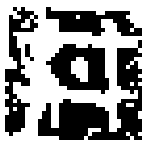
二

奠叔蔑父鬲　奠
井叔蔑父作楳鬲



伯田
父殷

伯田父作
井姬寶殷



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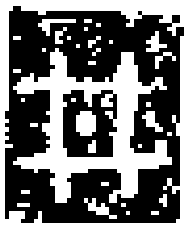
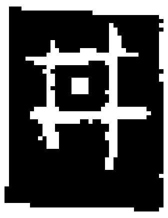
作井姬用鼎殷



禹鼎　命禹□朕
祖考政于井邦



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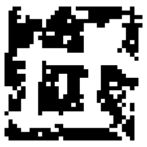
作靈鐘用妥賓



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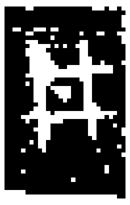
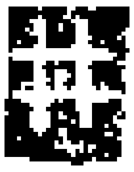
亦列祖考公宗室

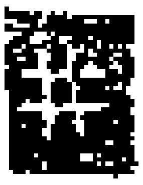


季嚳彝
季嚳

犖作厥文考
井叔寶尊彝



曶鼎　□吏厥小子
𩛥以限訟于井叔



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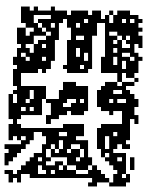
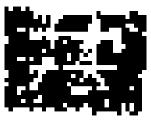
井從漁



周公殷
燮井侯服



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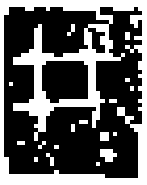
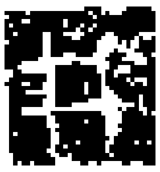
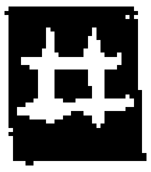
唯王征井方



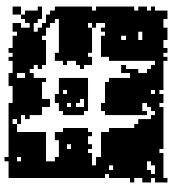
長甶盉 即井伯=氏



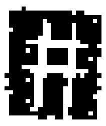
長甶盉 即井伯大祝



豆閉𣪘 井伯入右豆閉



曶鼎 井叔才異爲□



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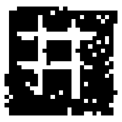

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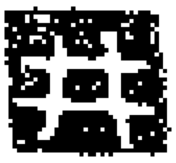
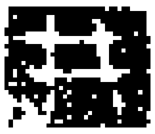
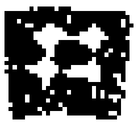


麥鼎



麥盉 用從井侯征事



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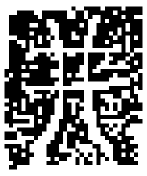
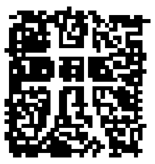
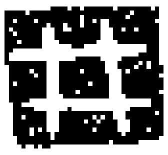


盖

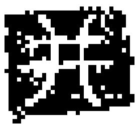


器

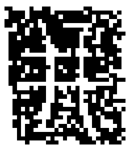
麥彝 辟井侯光氒正吏



麥鼎 井侯延鬲于麥=



盖



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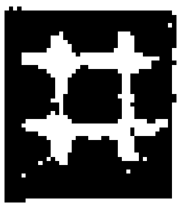
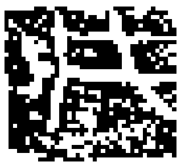
麥彝 用鬲井侯出入

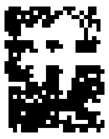


盖

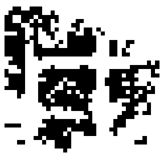
井叔盨 奠井叔康作旅盨



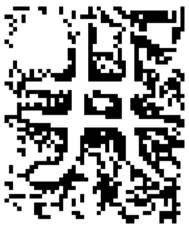
𢐗伯羊尊 𢐗伯匄井姬用盂鏙



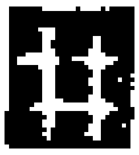
參尊　用辭義寧侯覲考于井



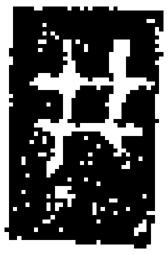
衰衛鼎　衛以邦君厲告于井伯



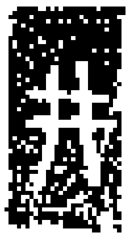
邢姜毀　井姜大宰弘鑄其寶毀



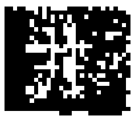
伯訊父鬲　伯訊父作井姬季姜尊鬲



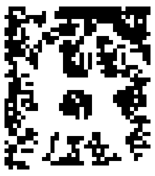
兮甲盤　則亦井



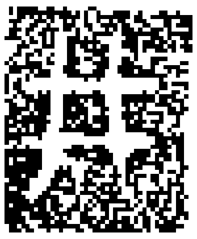
史牆盤　井帥宇誨



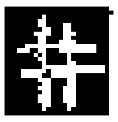
晉公盆　敱帥井先王



兮甲盤　則即井厥伐

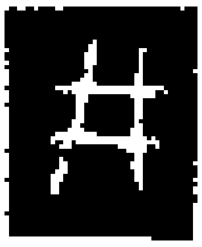


盂鼎　井乃嗣祖南公

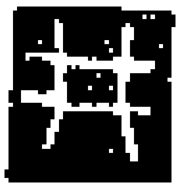


盂

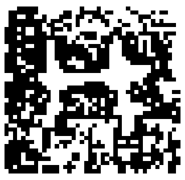
沈子毀　我猚克又井斆



師望鼎　望肇帥井皇考

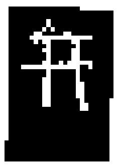


叔向父毀　肇帥井先文祖

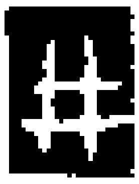


師同鼎　梨鬼其井師同

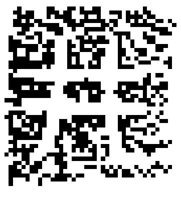
從



班毁 文王孫亡弗褱井



師虎毁 令余隹師井先王令



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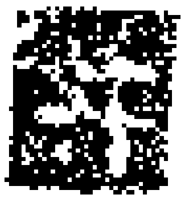
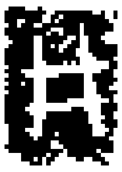
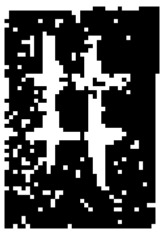


二

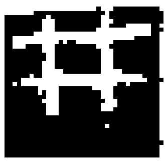
虢叔旅鐘 旅敢啓師井皇考威義



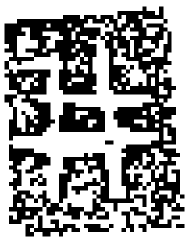
曆鼎 曆肇對元德考吾隹井



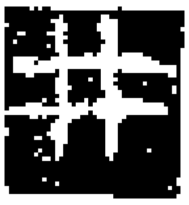
毛公鼎 汝毋弗師用先王作明井



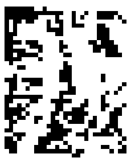
彔伯𢦏毁 子=孫=其師井受茲休



盂鼎 令我隹即井啚于玟王正德



單伯鐘 余小子肇師井朕皇祖考懿德



番生毁 番生不敢弗師井皇祖考不秠元德

陳夢家曰：井字在西周金文中有不同的寫法，必須澄清。說文分别井和丼，井是部首而丼不是。說文分別如下：一、從井的有耕阱制、罰也罪郱地埶型等字、二從丼的有刑

（頸也）形、銒、荆、邢（周公子所封地）等字，井和幵形既相近，而由其所從乱字可知它們音相近，所以互有混淆。然而許慎必需知此分辯者，尤其分別周公後之邢與鄭地之郱，一定是有原因的。西周金文隸定爲井者，可以分爲兩式：第一式是範型象形，井字兩直畫常是不平行而是異向外斜下的，中間亦無一點，卜辭「井方」和殷尹光鼎極卣的井方，井侯殷和麥組諸器的井侯都如此作。大多數師井（評師虎殷）之井都是沿襲此式的，但有兩個例外，師虎殷「師井」，它殷「井叔」和曆鼎「孝友唯井」，都當作型講而作第二式，今甲盤作爲刑罰講之井介乎第一第二兩式之間。無點，第二式是井田象形，井字兩直畫常是平行的，中間常有一點，井白、井叔、井季、井公、井人等的井字，屬于此式。

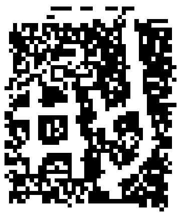
許慎分別邢鄭是正確的，但是誤以型從井，誤以荆從幵，應加修正。吳其昌金文世族譜則作如下的分別，周公後姬姓之邢的井侯、井白，井字中無一點，姜姓之鄭井的井叔、井季，井字中有一點。我們根據拓本觀察，則知井叔、井季之井都有一點，兩直兩橫都平行。井白之井有兩種，一、兩直兩橫平行而無一點，屬于穆王器（第七十器）和較早的共王器（第七十三、七十六器）。二、兩直兩橫而有一點，屬于較晚的共王器（第七十四、七十五、七十七、七十八、七十九銘和井白鐘）。因此我們以爲井白之井屬于井叔、井季一類，可以兩直兩橫而沒有一點。由上所述，則西周金文的幵與井可分爲以下兩類。

一、开類，兩橫平行，兩直不平行而向外斜，中無一點，般尹光方鼎的「井方」，西周初期井侯諸器、昭王及共王初以後的師井。

二、井類，兩橫兩直平行，常有一點。甲、中無一點的，穆王及共王初的井白，康王時它設「井數」，曆鼎「孝友唯井」，共王初師虎設「師井」。乙、中有一點的，穆王及其後的井白、井季、井公、井邦、井人、井邑，以及銘末的井與奠井……

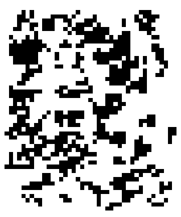
凡系奠之井叔諸器，不早于共王，是先有井氏而後食邑于鄭，而改稱奠井，由奠井而省稱奠」，此與姬姓鄭虢之鄭不同。井氏之井應在陝晉，即井丰井邑之井。（金選二九三至二九四葉西周銅器斷代免設）按說文五篇「八家一井，象構韓形」，又云「刑，罰辠也。从井从刀。易曰：井，法也。井亦聲」。金文牆盤「井帥宇誨」，彔伯戒設「其帥井受茲休」，虢叔鐘「旅敢啓帥刑皇考威儀」，番生設「不敢帥井皇祖考不杯元德」，井當讀為大雅文王「儀刑文王」，思齊「刑于寡妻」，孝經「刑于四海」之刑。井、刑古音同部。毛傳「刑，法也」。韓詩「刑，正也」。左傳襄公八年「實其德刑」，杜預注「刑，善也」。

刱



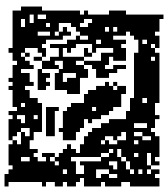
鈇馭毁

伐楚刱



裘衛鼎

刱人敢



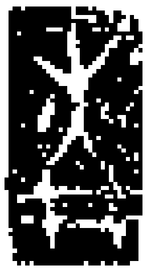
叔家父簠

用盛稻粱

朱芳圃曰：說文井部「刱，造法刱業也。从井，刅聲。讀若創。」按字在金文用為國名，鈇馭毁銘云「鈇馭從王南征，伐楚刱」，楚刱為周代南方大國，周人稱之曰「刱」，商人自稱曰「楚」，合言之曰「楚刱」。古讀清紐，雙聲魚陽對轉。說文艸部「荊，楚木也。从艸，刑聲。𦬸，古文荊。」按經傳稱楚刱之刱皆作荊，與彝銘異。蓋晚周時讀刱為[illegible]，从刅井聲。古音井讀[illegible]，其諧井聲之字，如刑及从刑得聲之𠜲，皆讀[illegible]，與荊同音，又荊楚為叢生灌木，音義相關，因之改作荊矣。古文作𦬸，从艸从𠡠，𠡠，即井刃之形誤。（殷周文字釋叢一三二頁）

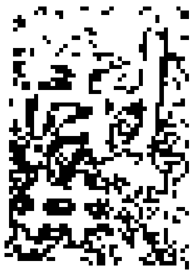
叔家父簠的刱字借作稻粱之粱。

奔



矢令毁　令用奔辰于皇王

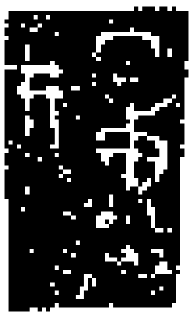
郭沫若曰：奔字當是敬之古文，从昚（慎古文）眘，并聲，（兩周金文辭大系考釋第五葉）按從矢令毁銘文的詞例看，郭釋可備一說。但奔字的結體未必从昚眘，作為敬之古文，證據不足。有待再考。



師同鼎 ⿱列井鬼

其井師同從

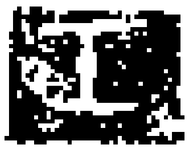
⿱列井从歹从刀井聲。疑是刑之別構，刑乃型之初文，刑从刀，爲从模子型上用刀剔除其多餘部份，此字增歹，即表示刑人多餘部分。



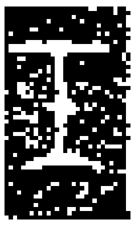
郭王鼎　郭王⿰井量用其良金

⿰井量，从井量聲。郭沫若在兩周金文辭大系中釋爲糧，但無詳釋，郭王亦爲郭人名，無義可說。

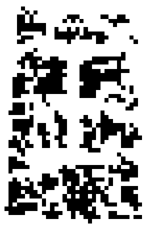
壬



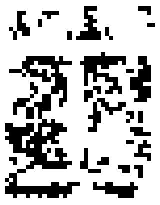
衛盉　壬寅



鄧湯叔盤　壬午



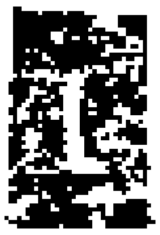
蓋



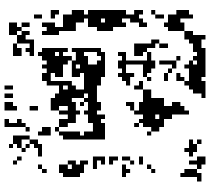
器

師旋殷

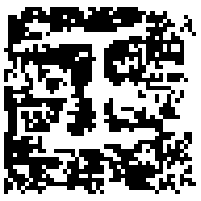
壬午



貿鼎　壬午

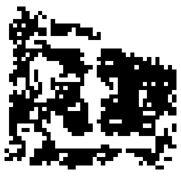


一



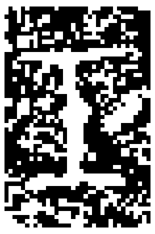
二

梁其鼎　壬申

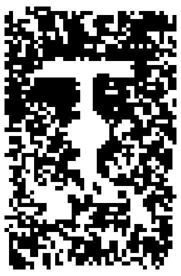


器

梁其壺　壬申

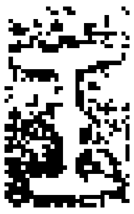


蓋



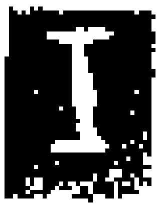
器

孚殷　壬戌

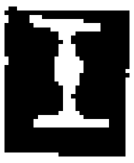


虘侯政壺　壬

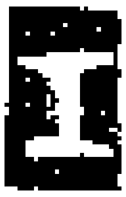
戌



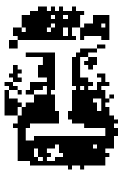
伯中父彝　辰才壬寅



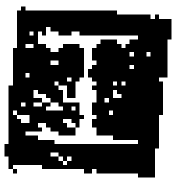
鄦妃殷　辰在壬午



呂壺



呂方鼎　辰才壬戌



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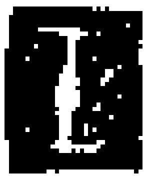
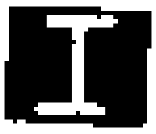
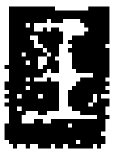
趞曹鼎　既生霸壬午



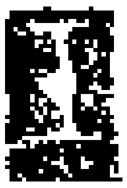
競殷　既死霸壬申



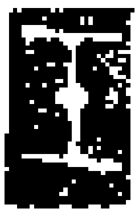
小臣宅𣪘
唯五月壬辰



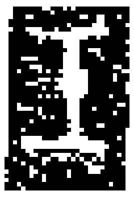
蔡大吏鉶　唯王
正月初吉壬午



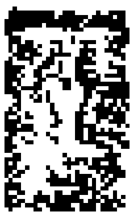
蓋一



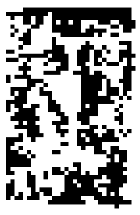
器一



蓋二

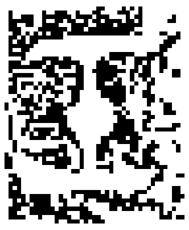


蓋三

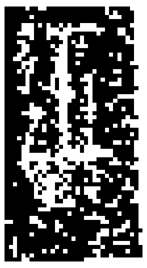


器二

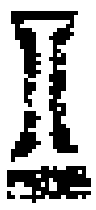
無㠱𣪘　唯十又三
年正月初吉壬寅



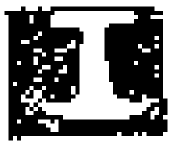
鬲攸从鼎　唯卅又
二年三月初吉壬辰



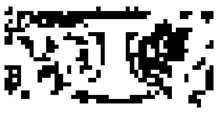
寬兒鼎　唯正
八月初吉壬申



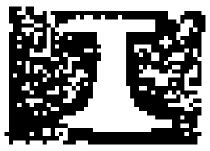
冊父己彝
[illegible]壬



子壬尊
子壬

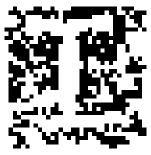


蓋

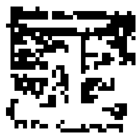


器

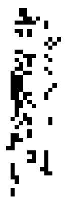
子戊卣
子壬



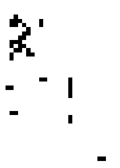
祖壬觶
祖壬



祖壬爵
祖壬



母壬爵
母壬



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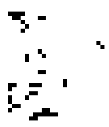

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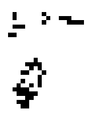

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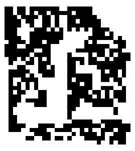
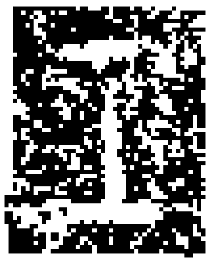
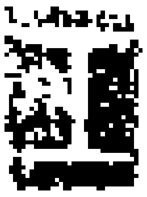


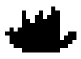
四

父壬爵
父壬

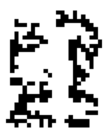


父壬鼎
父壬

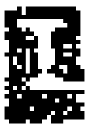




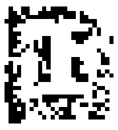
父壬尊
父壬



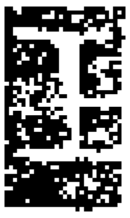
𠂤父壬觶
父壬



𣎆父壬爵
父壬

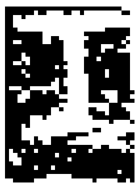


亞中鹿父壬
爵父壬

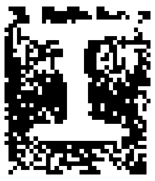


木父壬
鼎木

父壬

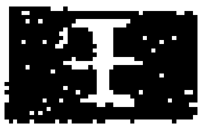


舟父壬尊
舟父壬

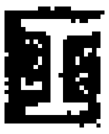


大兄日乙戈
兄日壬

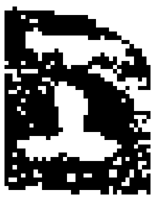
乖兄日壬觶
乖兄日壬



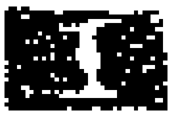
鳥且癸毀
智賜鳥壬



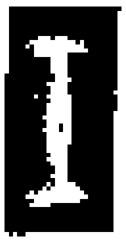
壬倗鼎鳥
壬倗作尊彝



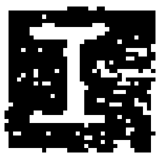
匽父壬壺匽
父作父壬寶壺



員父壬尊員
作父壬寶尊彝



歸且壬鼎歸
作祖壬寶尊彝



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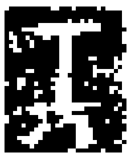
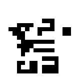
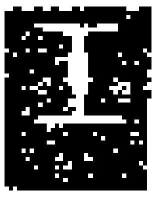
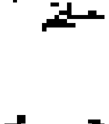




秀盉　秀作兄日壬寶尊彝



叔寵𣪘　叔寵作日壬寶尊彝

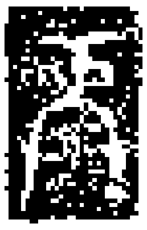


壬眔觚　壬眔尊彝　附

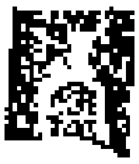
蔣禮鴻曰：說文說干支字多詭誕不經，然意其所受有自來，若悉屬之。壬下曰：象人褱妊之形。此壬之確解。舟形之壬尊作工，叔宿殷作王，此非工巧字，亦非吳其昌說為兵器之壬。寶即身字，身者，說文曰：躳也，從人厂聲。心叔以為於文常象女有身之形，其說是也。身體本字當作申，予別有說。身字叔氏寶林鐘作孕，通彔鐘作孕，叔向父敦作身，舟形之壬尊、叔宿敦字即有此省變，其迹可見也。篆文作工，則筆畫更平正矣。說文巫下曰：象人兩褎舞形，亞下亦象人局背之形，說解皆以為人形，而與壬篆文皆工下兩橫畫均齊，雖亞字說不可信（巫甲文乃兩手奉玉巫者以玉事神者也說文玉部靈字可參王氏說），然巫亞亞从人形，其諸有自來矣。可與壬比例也。吳君說為兵器之壬器或別有一字，予未能審究。壬既混於兵器之壬，又混於物出地挺生之𡈼，身又借為身體字，亡其本義，則不得不有以別之，於是有壬益加女之妊，有從女辰聲之娠，有壬益加人之任，有身益加人之㑗，任即㑗之變形也。廣雅：孕、妊、身、媰，㑗也。玉篇：㑗，妊身也。知妊、娠、㑗諸字皆同，壬與身為初字，壬與身亦同原，無可疑矣。古從人從女有不別者，如說文媰

婣同字，姓字齊侯鎛作姓，姓又為任，固無足異者，說文訓氏為傷，段氏疏亦難又。訓任為保，未有能發其疑者，蓋古義久不明也。吳（說文月刊第三卷十二期八七至八八葉讀字臆記）

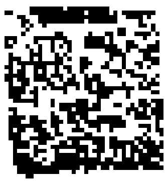
𠀅（厄）



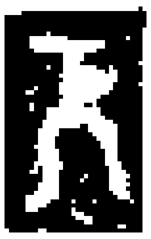
毛公鼎
右厄



番生𣪕
右厄

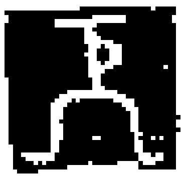


盂

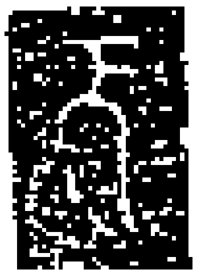


器

三年師兌𣪕
右厄



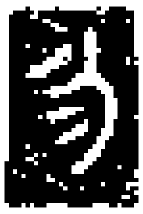
彔伯𢦚𣪕
金厄畫轉



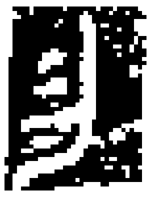
𢀛鎛
余為大攻厄

孫詒讓曰：金文彔伯𢦚說金車之飾有「金𠀅」（金車即周禮巾車之金路同姓以封者也）毛公鼎亦「右𠀅」亦同，𠀅當為軶，原始象形字，蓋古乘車、兵車並以輈轄衡，衡着兩軶，以軶兩服馬頸，𠀅上从一以象衡，中从卩以象軶，下从几以象軥，其義甚精。說文車部「軶，轅前也，从車厄聲」，則變為形聲字，而無古文𠀅，蓋許君未見此字，故不免遺漏也。（名原上二十六[illegible]）

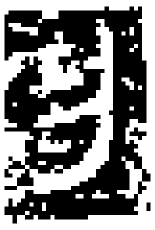
勿



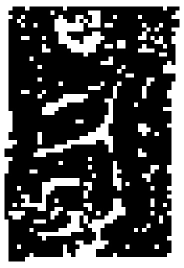
量侯彝
毁勿喪



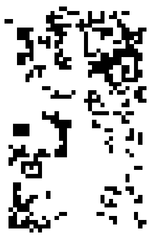
禹鼎



禹鼎　勿
遺壽幼



鈴鎛
勿或
俞改



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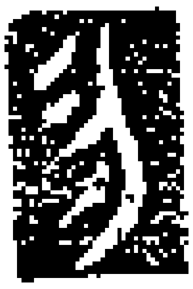
廢朕命



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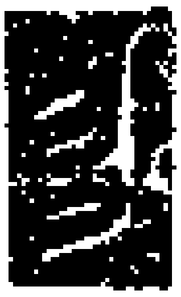
廢朕命



大克
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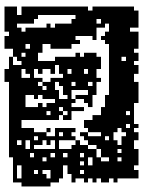
廢朕命



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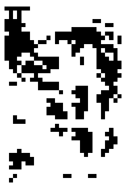

蓋

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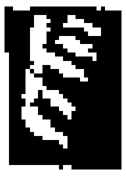

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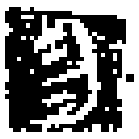

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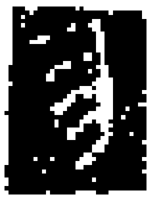
夜勿廢朕命



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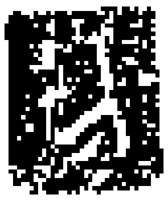

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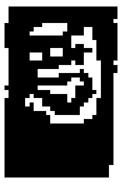

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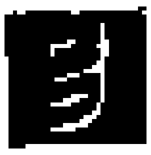

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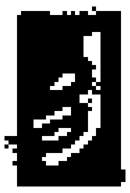

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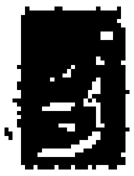

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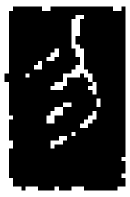
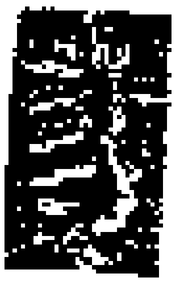
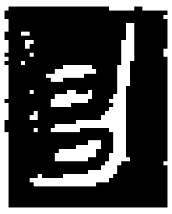


盂三

師酉設　敬夙夜勿灋朕令



毛公鼎　勿雝逮庶民



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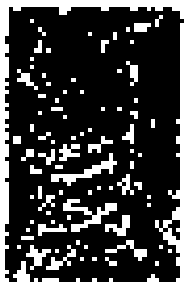
召伯虎設　余典勿敢封



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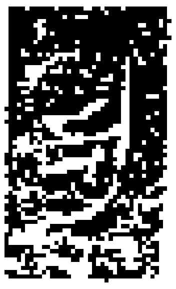

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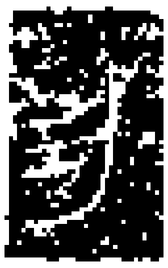

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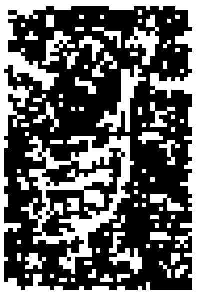

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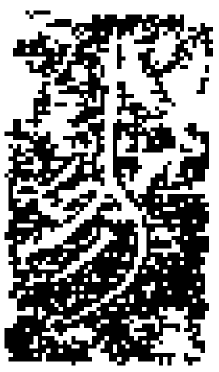
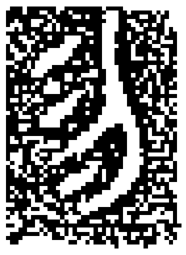
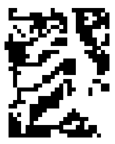


中山王譽鼎　閈於天下之勿矣



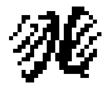
盂鼎　汝勿剋余乃辟一人

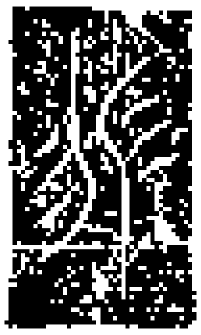


哀成叔鼎　以事康公勿或能紂

徐中舒曰：利所從之勿或讀為勿，勿、利古韻脂部字，國語越語以一物失利相叶，故得相通。勿之本義當為土色，經傳多借物為之，載師掌任土之灋，以物地事，授地職。

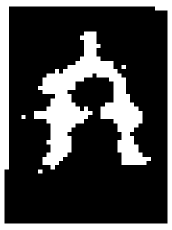
而待其政令。（周禮）「卝人掌金玉錫石之地而爲之厲禁以守之。則物其地圖而授之。（周禮）「草人掌土化之灋，以物地，相其宜而爲之種。（周禮）「遂師掌四方之地名，辨其丘陵墳衍違隰之名物之可以封邑者。（周禮）「縣師凡造都邑，量其地，辨其物，而制其域。（周禮）「冢人物土。（儀禮既夕）「先王疆理天下，物土之宜，而布其利。」（左傳成二年）「士彌牟營成周　仞溝洫，物土方，（左傳昭三十二年）此諸物字皆勿之借字，物地，物土即相土色，相地色。各家注皆訓物爲相。惟鄭司農注周禮載師云「物色之以知其所宜之事」，草人云「以物地占其形色」，卝人云「占其形色知鹹淡也」，訓物爲色，爲形色爲不誤，物訓色自非一色，引伸之又得爲雜。說文「旃，旗也」，「雜帛爲之幅，赤白素。周禮司常「雜帛爲物」，旃爲雜帛，則勿爲雜土，物爲雜毛牛。物訓雜毛牛，與犂雜文，（論語何注）牛不純色，（淮南說山高注）等義又正相應，可證從勿，從利，義本相通，甲骨文物或作勿，皆謂雜毛牛與作否定詞用者，銅器則全作否定詞勿。（中央研究院歷史語言研究所集刊第二本一分一六葉耒耜考）



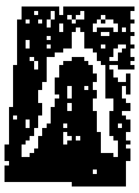


中山王嚳方壺
而臣宗𢓴立

按：从句銘看，當爲易字。「臣宗易立（位）」，指燕王噲讓位于子之事。史記燕召公世家「子之南面行王事，而噲老不聽政，顧爲臣，國事皆決於子之」。易訓變更，而作一正一倒勿之形，與化字類同。中子化盤化作𠤎，从一正人一倒人之形，而化字亦訓變易。國語晉語「勝敗若化」，韋昭注「化，言轉化無常也」。化字从匕，說文八篇「匕，變也，从到人」，是古文字形顛倒有變更之義，故勿字一正一倒爲變易之易也。



蓋一



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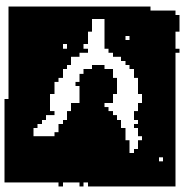

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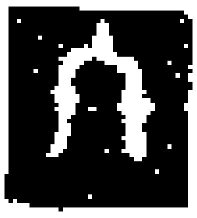

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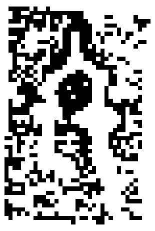

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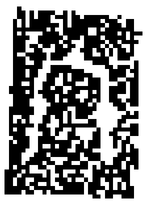
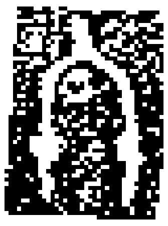


器五
頌毀



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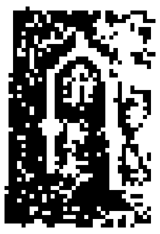
頌鼎



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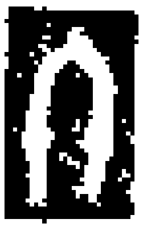
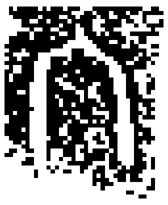


蓋二

頌壺霝冬



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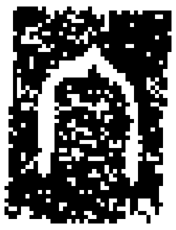

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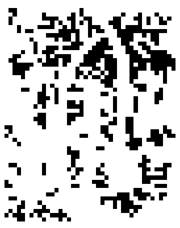
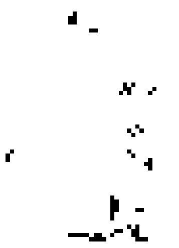


膳夫山鼎永命霝冬



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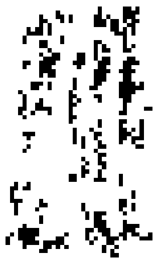
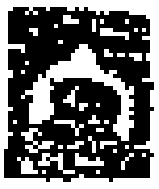


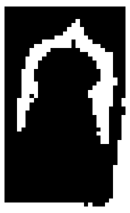
二

癲鍾眉壽霝冬

一

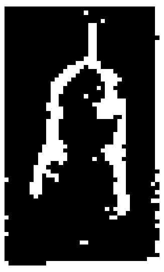


白家父毀霝冬萬年

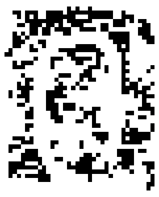


不嬰毀

永屯霝冬



蔡姞毀彌卑生霝冬



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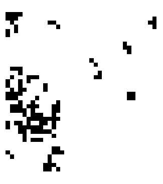

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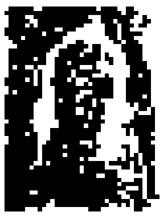

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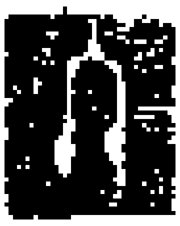

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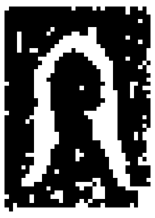
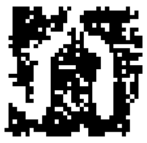


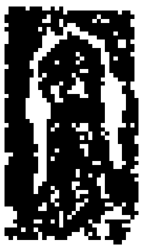
四

追毁　畯臣
天子令冬



對罍　用
匄眉壽敬

冬



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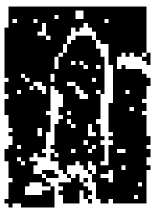

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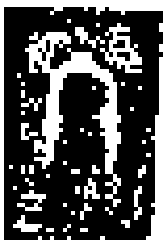

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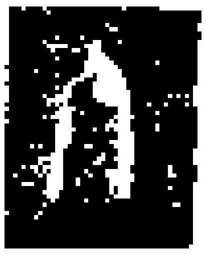
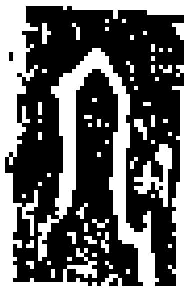


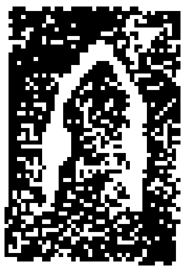
七

小克鼎
眉壽永命

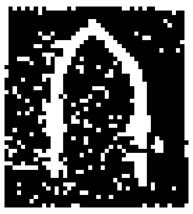
霝冬



瘐鐘　襄受余
爾龢福霝冬

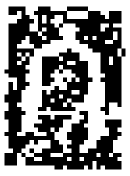


盖一

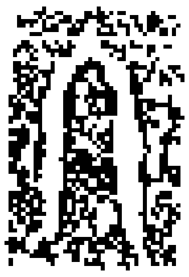


盖二

曾中大父
蛕毁　用
賜眉壽黃
耇霝冬



殳季良父盉　其
萬年霝冬難老



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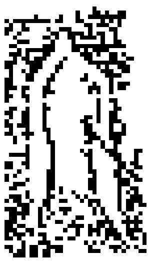

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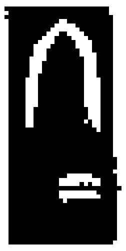
永冬于吉



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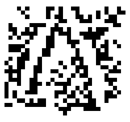
子其永亡冬



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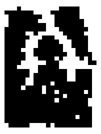
令于有周追考



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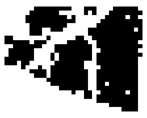


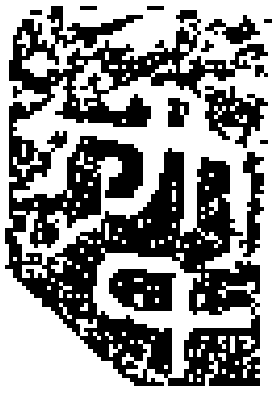
二

藏孫鐘　攻敔中冬殘

之外孫坪之子藏孫

說文十一篇冬字下云「舁，古文終字」，甲骨文作∩，金文作∩，林義光等人都認為象繩之兩端有結形。說文十三篇「終，絿絲也」，絿與逑通，逑訓斂聚，詩民勞傳「逑，合也」，繁「絲合聚也」。蓋象將絲斂謂之終也。∩是終之本字，終加糸旁表示物類，四時之盡謂之冬。故陳騂壺借∩為冬，加日旁以區別本義。冬天的特徵是冰封大地，故後人又改从仌旁。

弔



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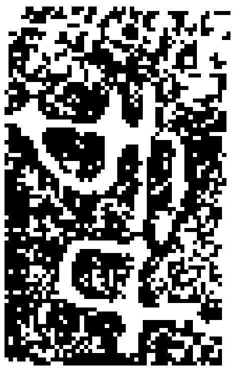

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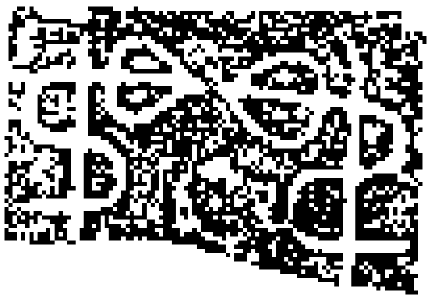

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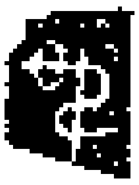

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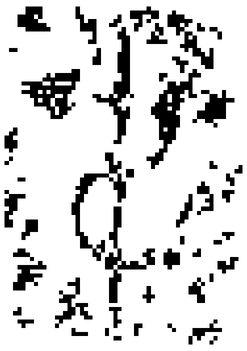

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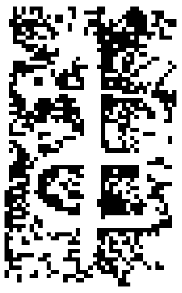

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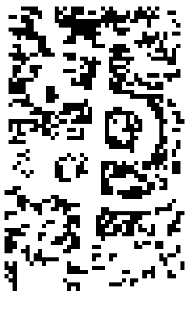

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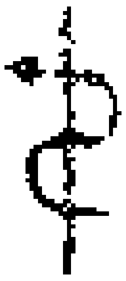

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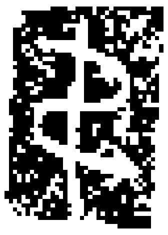

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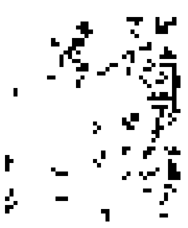

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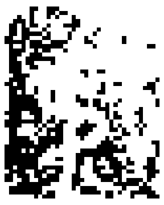

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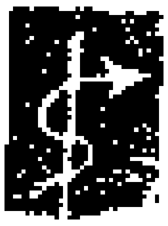

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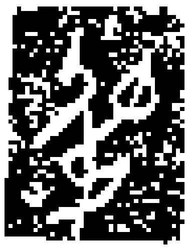
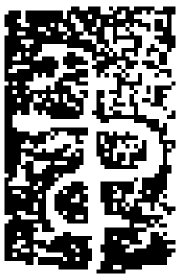


叔鼎　作尊鼎

叔



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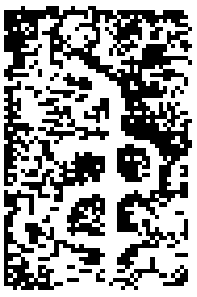

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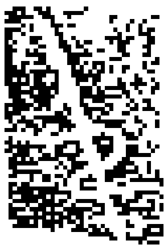
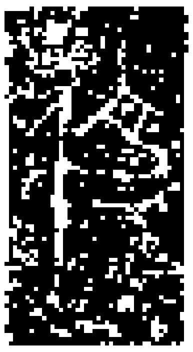
父丙殷　亀作父丙

叔

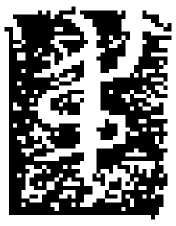


叔毎

鋮　[illegible]叔
[illegible]肇作彝



吳王光
鑑　叔



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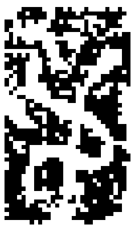
需叔



口尗
馬衍

口
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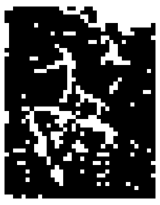

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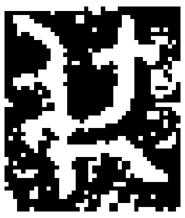

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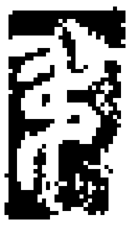

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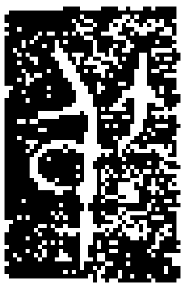

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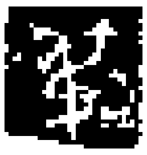

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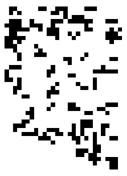

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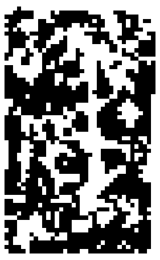

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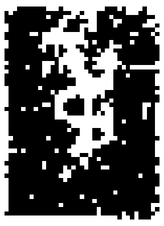

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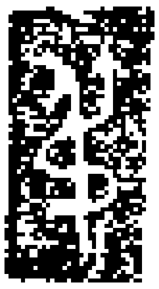

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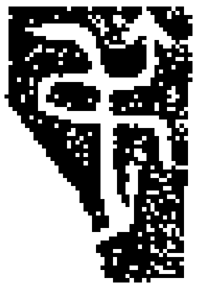

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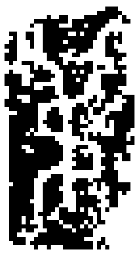

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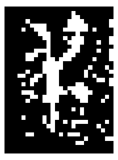

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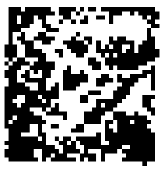

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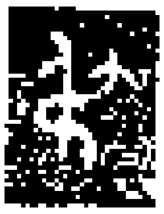
戈　叔

豨郝
戈



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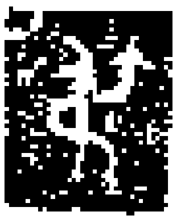

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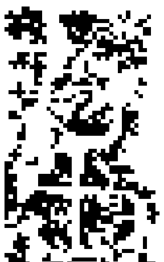

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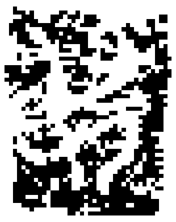

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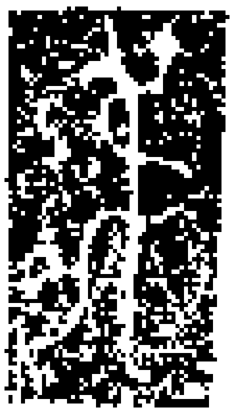

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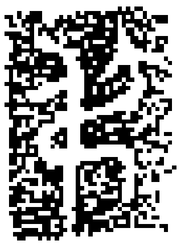
臺叔和子



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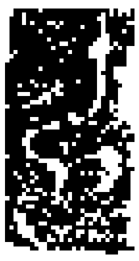

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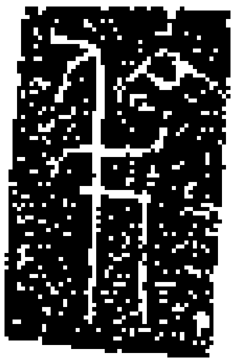
虢叔旅曰



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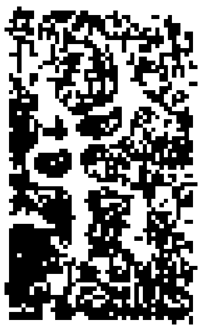

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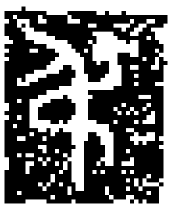

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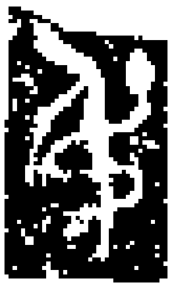

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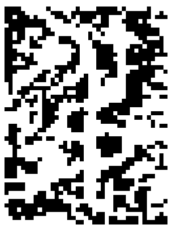

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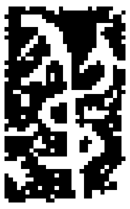
叀叔賞琱馬



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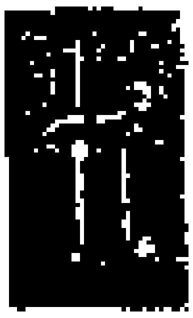
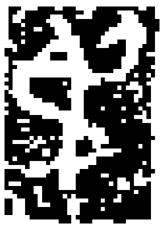


輪鎛 于
皇祖聖叔



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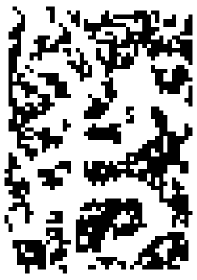
叔其萬年



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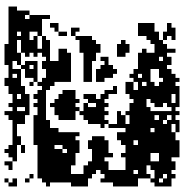

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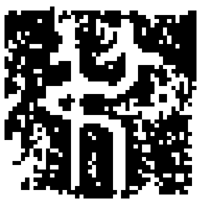

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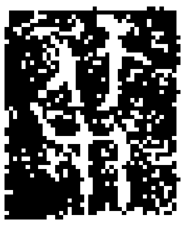

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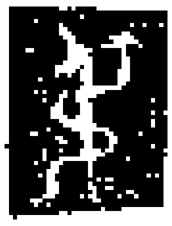

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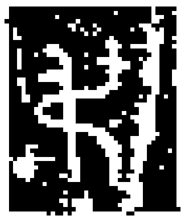

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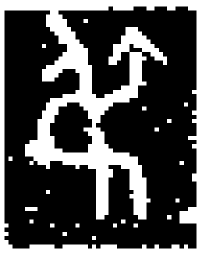
鬲



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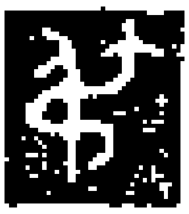

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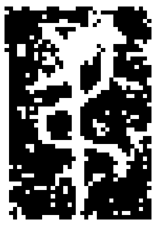
叔作旅簠



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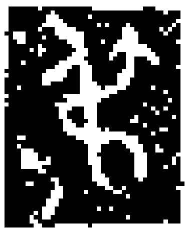
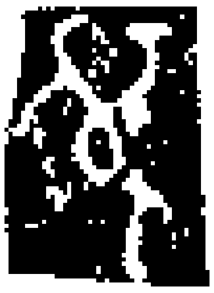


器一



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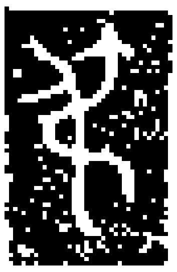

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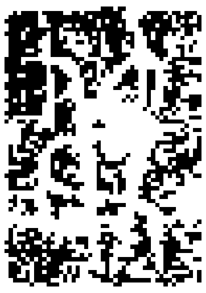

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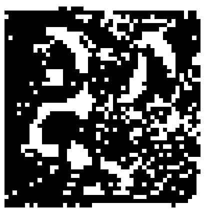

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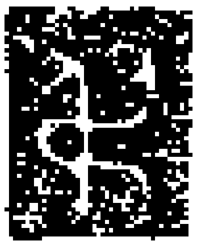

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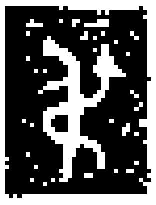

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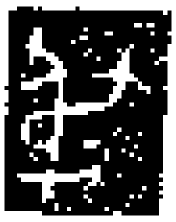

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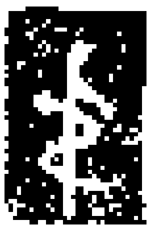

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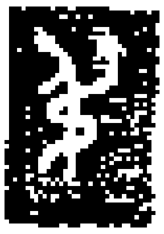

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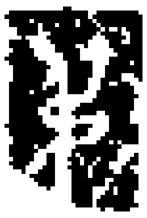

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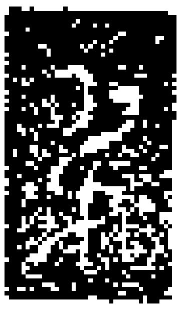

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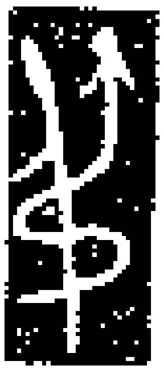

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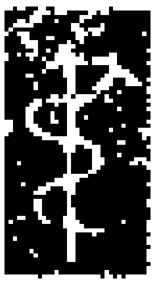

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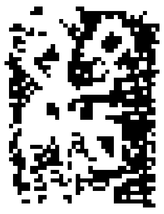

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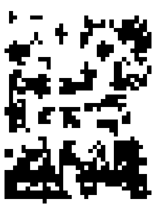

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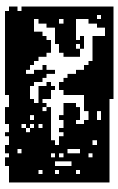

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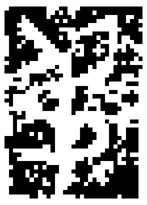

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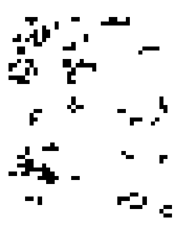

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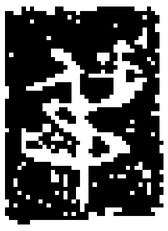

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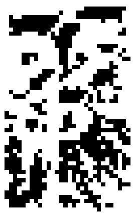

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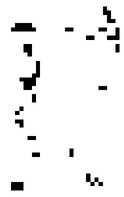

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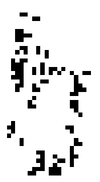

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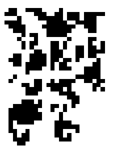

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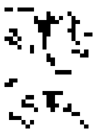

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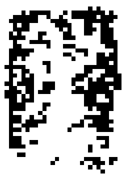

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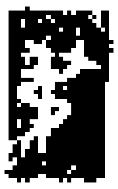

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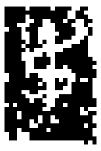

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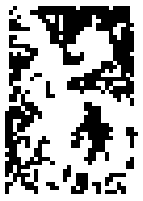

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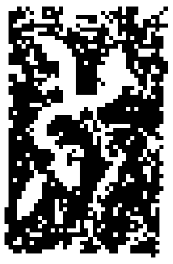

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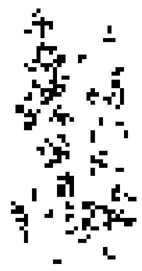

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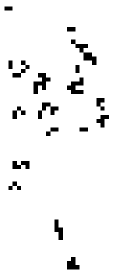

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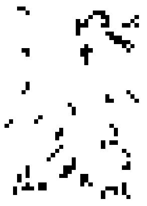

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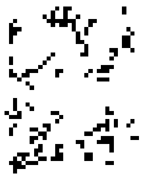

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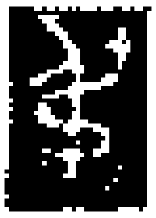

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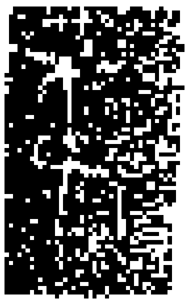

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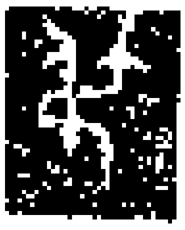

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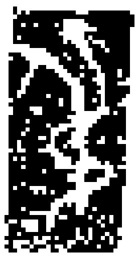

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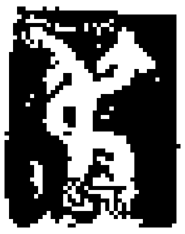

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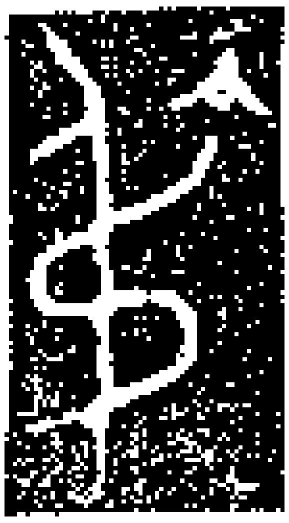

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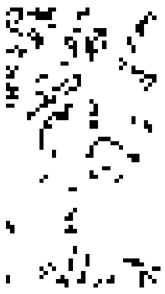

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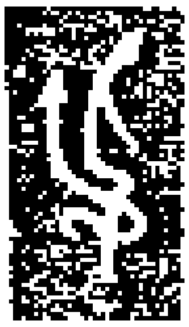

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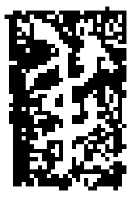

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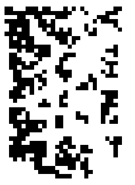

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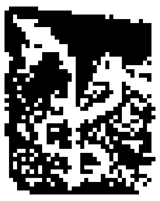

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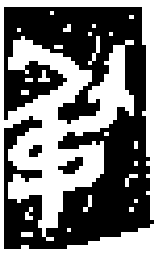

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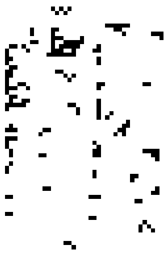

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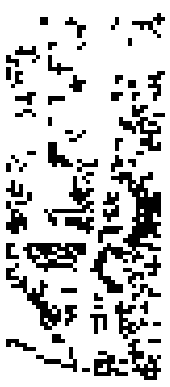

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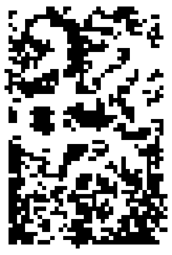

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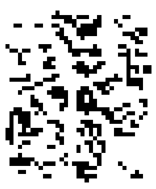

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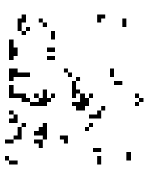

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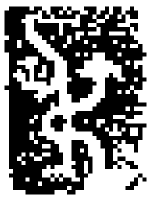

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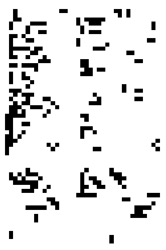

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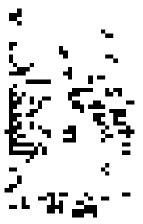

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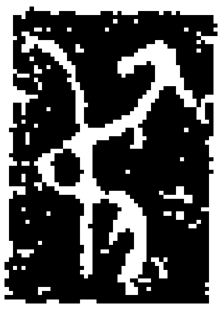

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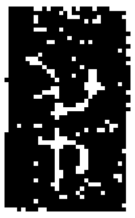

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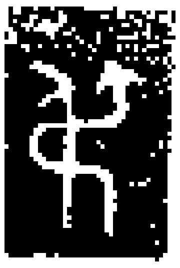

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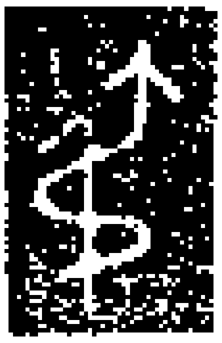

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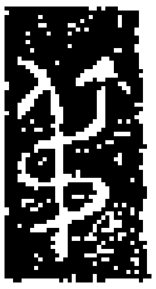

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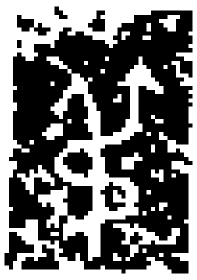

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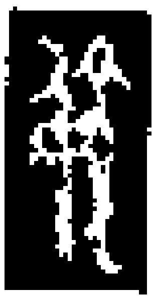

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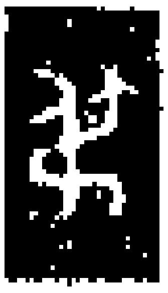

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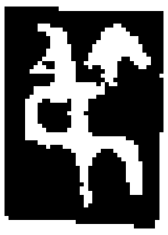

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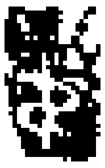

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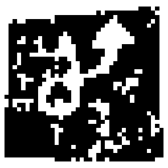

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叔蒦父作羞鬲
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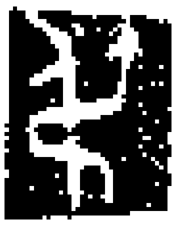

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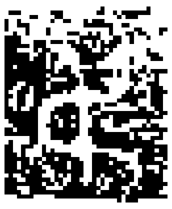
奠井

叔夜父
作捧甬



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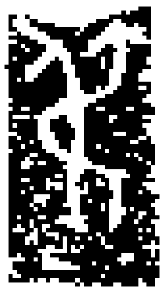
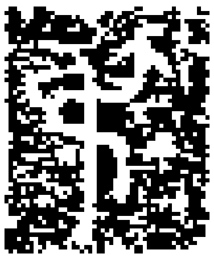
譔父作旅盨毁



曩叔買毁　曩
叔買自作尊毁



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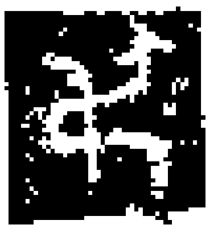

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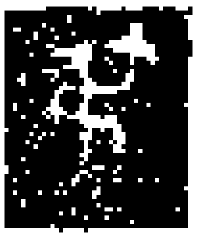

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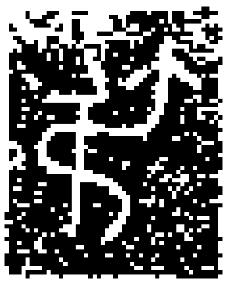

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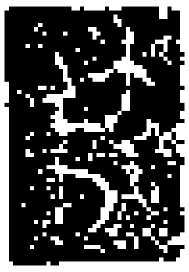

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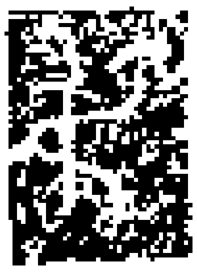

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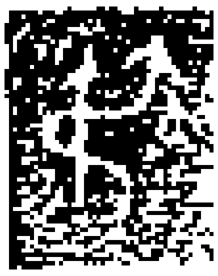

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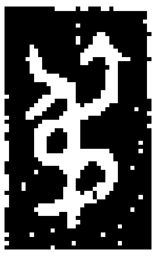
商丘叔簠　商
丘叔作其旅簠



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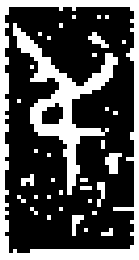

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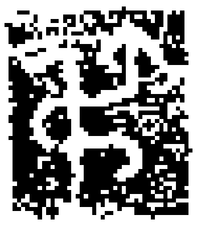

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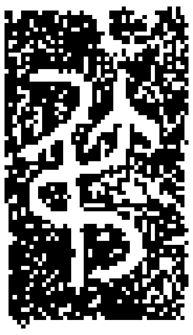
叔大父作尊鼎



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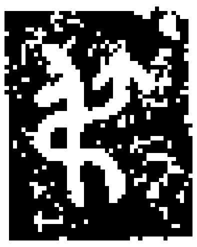
叔壓父作寶毁



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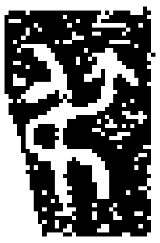
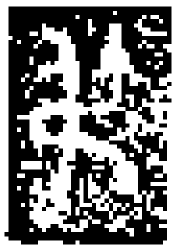
叔簠



師麻斿叔
簠　師麻

外93A

榑叔作
旅簋



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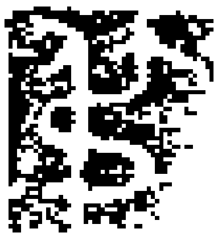
麻孝叔作旅鼎

□叔黑匠匜　□
叔黑匠作寶匜



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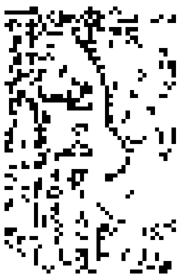
鑄叔皮父尊簋



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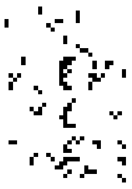

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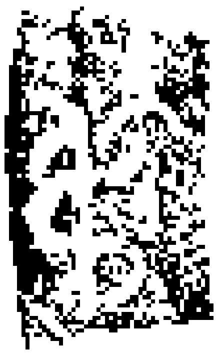
作乘寶尊彝



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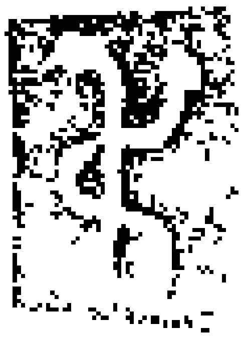

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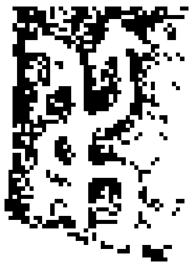

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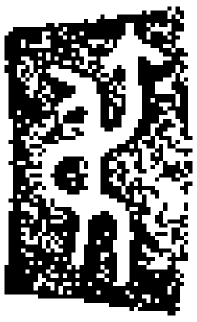

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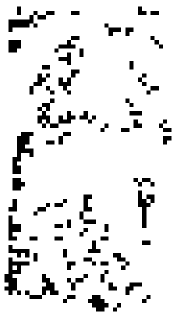
作叔娊尊鬲



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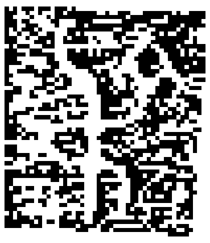

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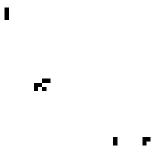
侯作尹叔姬壺

筍侯盤　筍侯
作叔姬媵盤



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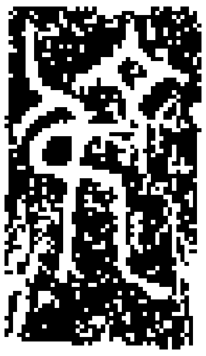
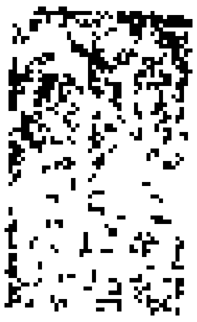
作孟嬴媵□



夆叔
盤



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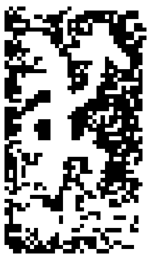

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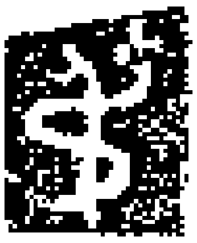
盨



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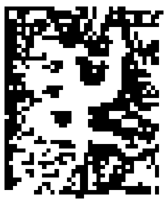

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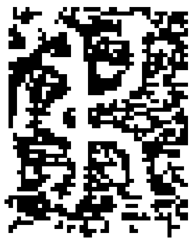

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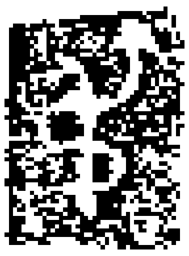
叔作叔姜尊
壺



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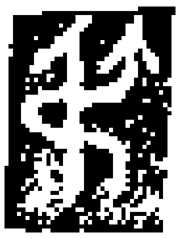

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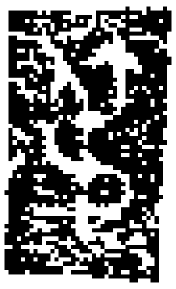
作淢姞饋鼎



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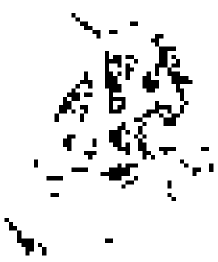

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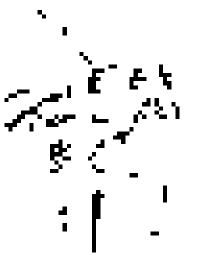

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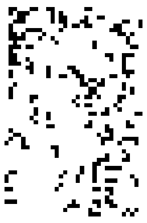

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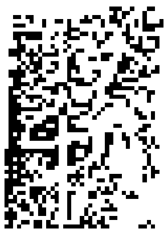

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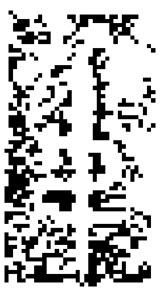

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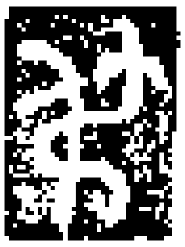
毁　叔

作父丁寶尊彝



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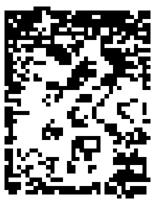

叔家父簠　叔家父作仲姬簠

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二

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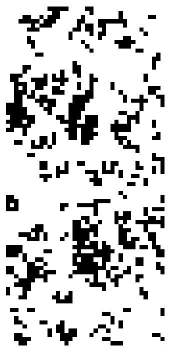

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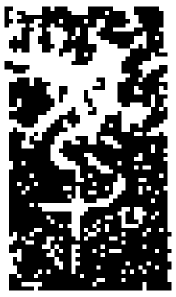

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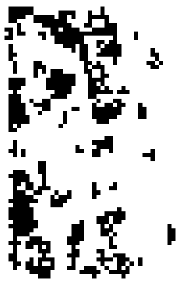

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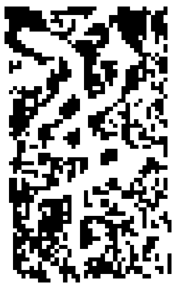

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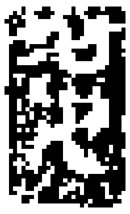

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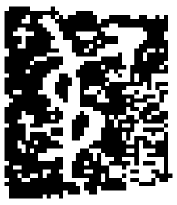

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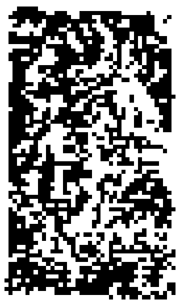

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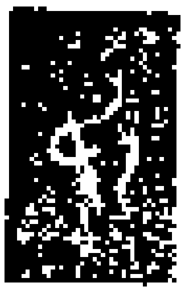

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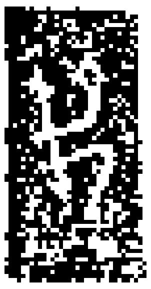

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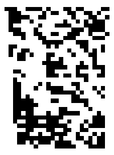
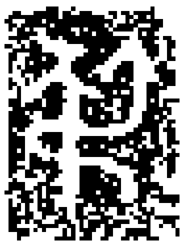


楚王戈　楚屈叔沱

屖口
之彝



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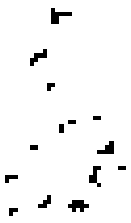

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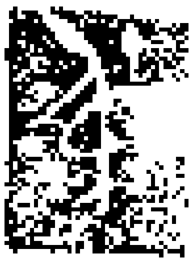
叔右此入門



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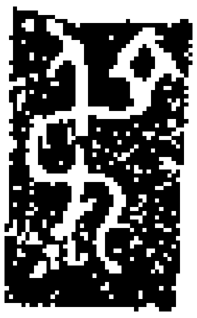
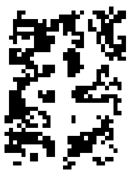
叔德臣嬯十人



鼄叔止伯鐘　鼄
叔止伯擇氒吉金



盂

恒毁　用作文
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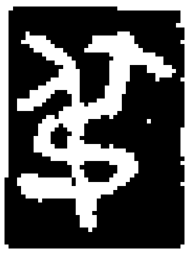

盂

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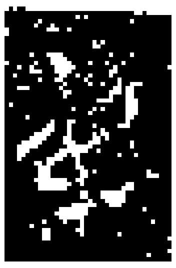

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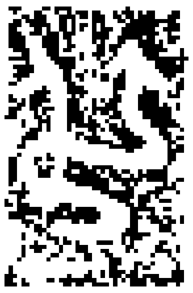
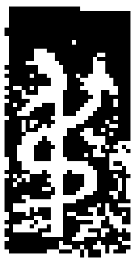
文考毛叔䵼彝

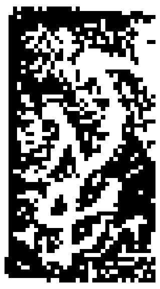


師臾鐘
朕皇考德

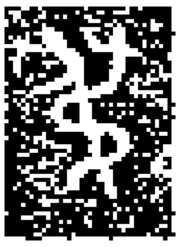
叔大
吝鐘



叔昦鼎　叔昦
作氒考寶尊彝



祖乙告田鼎　作
祖乙羅侯叔尊彝



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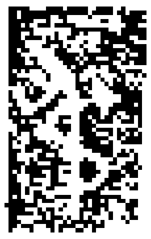
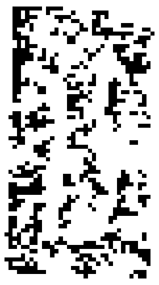
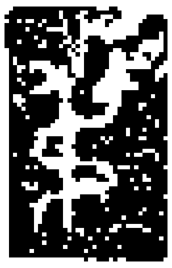
作日壬寶尊彝



叔嵩鼎　叔[illegible]
肇作南宮寶尊





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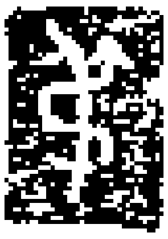
姬叔壺　姬叔
作中姜寶尊壺



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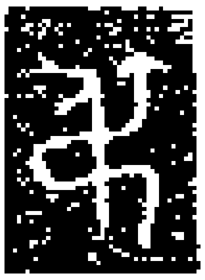
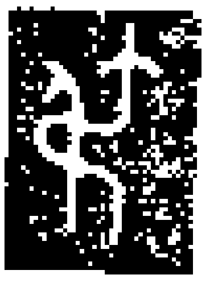


虢叔

尊　虢叔作
叔殷穀尊殷



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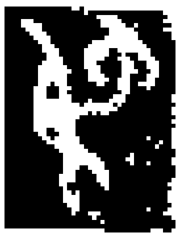
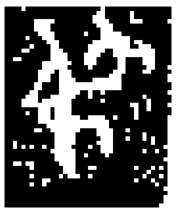
作叔殷穀尊簠



薛侯匜　薛侯
作叔妊襄媵匜



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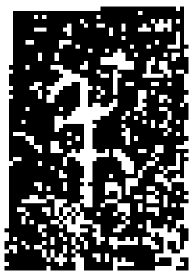
作叔妊襄媵盤



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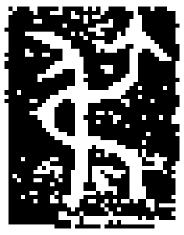
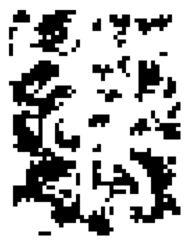
姬作孟庚寶盤



鄦叔
鼎

[illegible]叔樊作
易姚寶鼎



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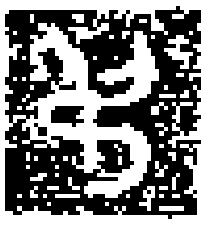
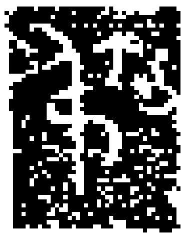
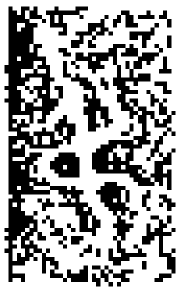
樊作易姚寶鼎



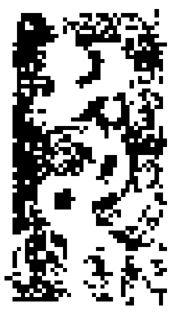
豐井叔殷　豐井
叔作伯姬尊殷



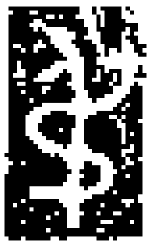
單子伯盨　單子
伯作叔姜旅盨



叔[illegible]父匜　叔[illegible]
父作旨姬寶匜



叔犢父匜　叔犢
父作姜口寶匜



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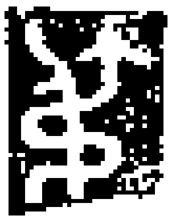

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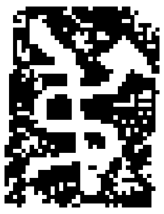
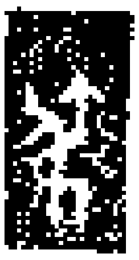
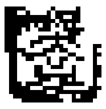


器二

叔噩父𣪕
叔噩父作饙

姬娠
𣪕





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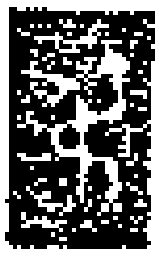

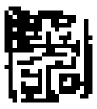

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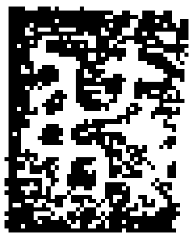

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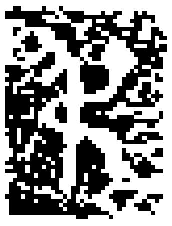

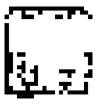

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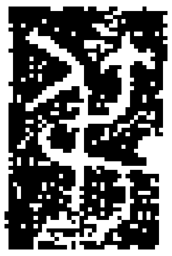

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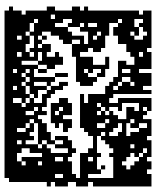
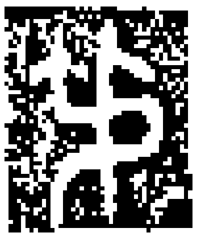
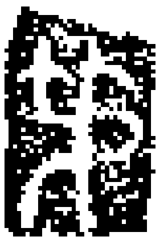


四

叔向父𣪕　叔向
父作婞姒尊𣪕

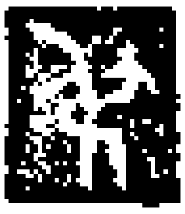


鄭興
伯鬲

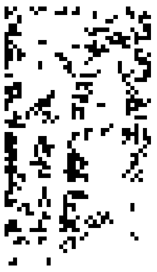


鄭登伯鬲
鄭𢍰伯

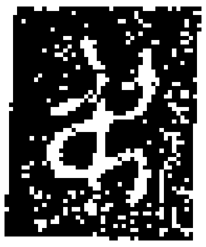
作叔嫀
薦鬲



鄭楙叔賓父壺　奠
楙叔賓父作醴壺



子叔嬴內君盆　子
叔嬴內君作寶器



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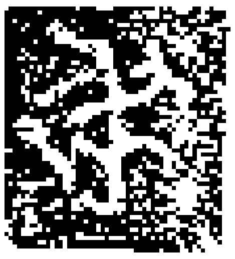
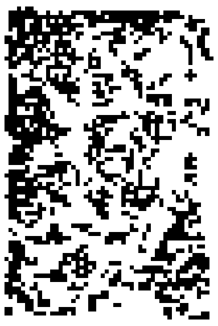


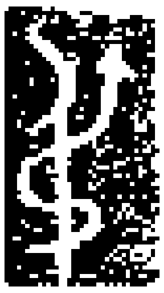
器

考叔指父簠　考
叔指父自作尊簠

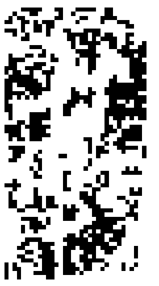


衛子叔口父簠
衛子叔口父

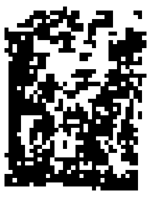
作旅
簋



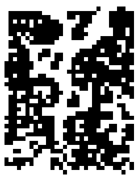
易天毁　遣叔休
于小臣貝三朋



三家彝　趞叔休
于小臣貝三朋



貿鼎　叔氏口
口使賁安異伯



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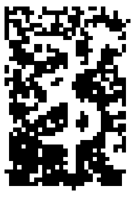
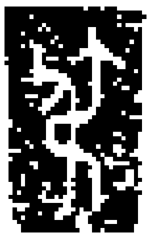
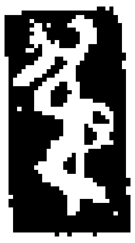


器

縈叔卣　縈叔作
其為氒考宗彝



兌毁　兌作朕
皇考叔氏尊毁



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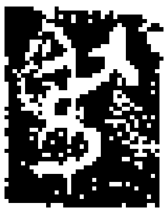
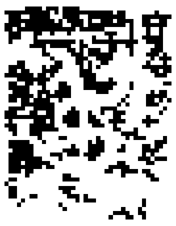
文考釐叔寶毁

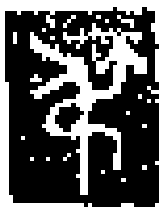


宰鼎
用作朕

文考釐
叔尊鼎



卽毁　用作朕
文考幽叔寶毁



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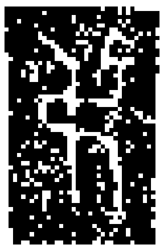
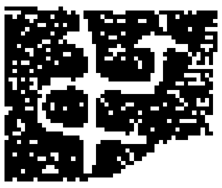
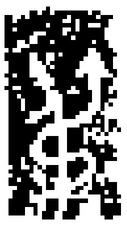
皇祖幽大叔尊毁



伯侯父盤　伯侯
父媵叔媯婁母盤

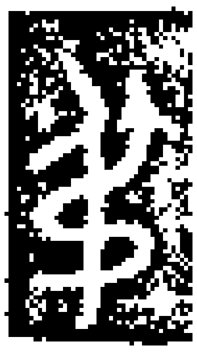


謍湯叔盤　謍湯
叔氏伯擇鑄其尊

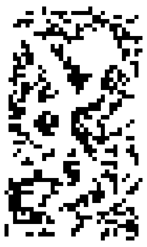


叔造尊
叔造

作召公宗
寶尊彝



遜攸諆鼎　遜攸
諆作廟叔寶尊彝



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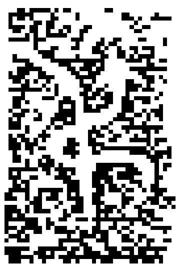
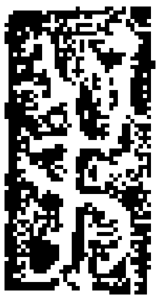
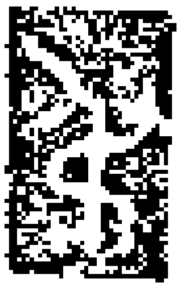


器

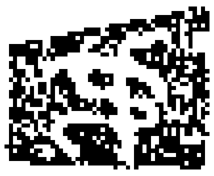
寏叔寏姬毀　寏叔
寏姬作伯媿媵毀



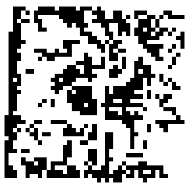
戈叔慶父鬲　戈叔
慶父作叔姬尊鬲



奠伯筍父鬲　奠伯
筍父作叔姬尊鬲



司馬南叔匜　司馬
南叔作[illegible]姬媵匜



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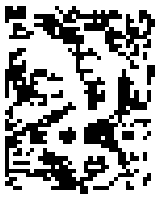

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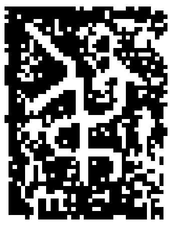
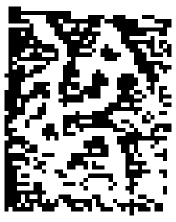
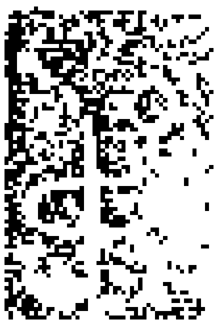


盂二

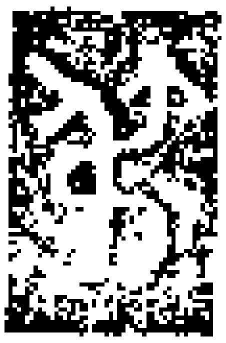
歸叔山父毀　歸叔
山父作疊姬尊毀



蔡侯簠　蔡侯作
叔姬寺男媵簠



毛叔盤　毛叔媵
虎氏口姬寶盤



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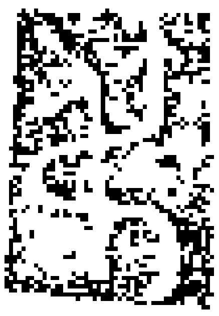
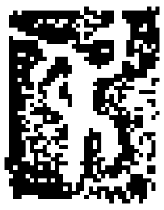


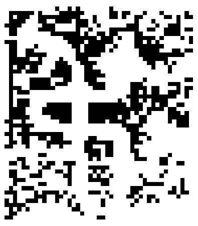
二

鋔　文公
鼎　絻

文公子段
作叔妃鼎



虢文公子鬲　虢文
公子段作叔妃鬲



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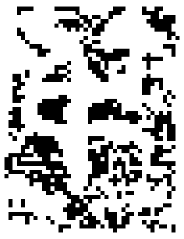
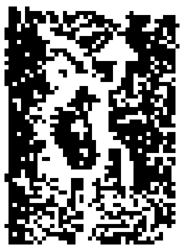
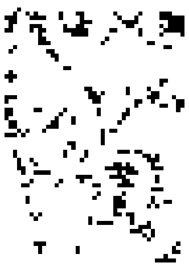


器一

師寏父段
父作叔姞寶尊段　師寏



鑄子盨　鑄子叔
黑臣肇作寶盨



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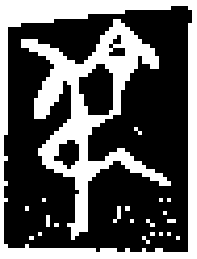

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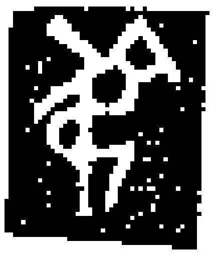

蓋二

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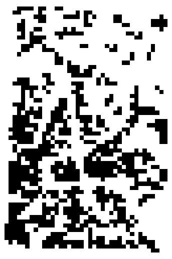
黑臣肇作寶簠



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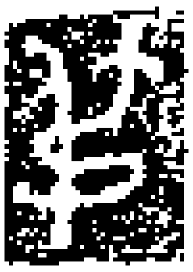
黑臣肇作寶鼎



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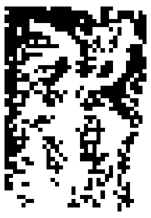
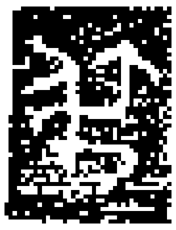
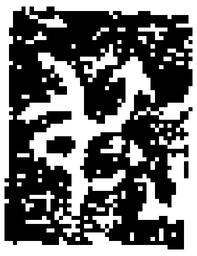
子用享孝于叔皮父



蓋一



器一



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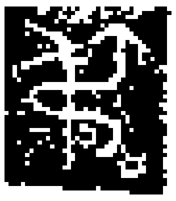
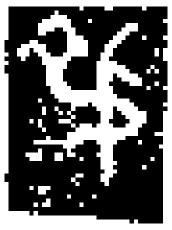
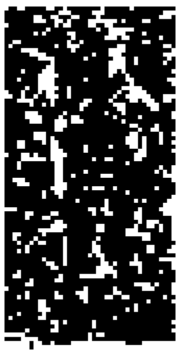


器二

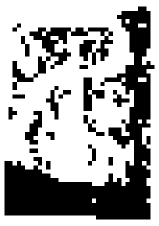
敉師父段　敉師父
弟叔朕父御于君



曾大保盆　曾大保
麐叔亟用其吉金



吳王光鑑　以作叔
口口吁宗彝薦鑑



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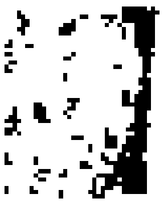

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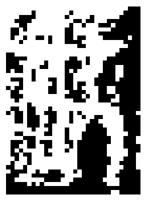

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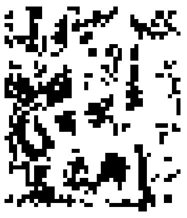
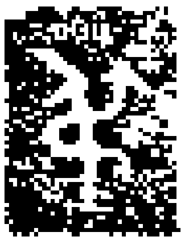
士父鐘　四作朕
皇考叔氏寶䕌鐘

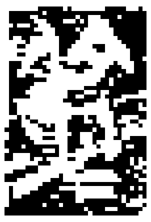


膳夫山鼎　用作朕
皇考叔碩父尊鼎

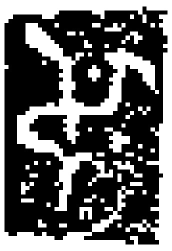


叔爽父
尊叔

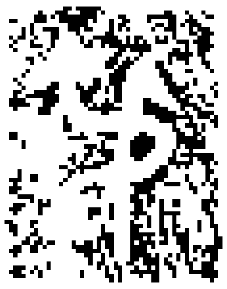
爽父作文考
[illegible]伯尊彝



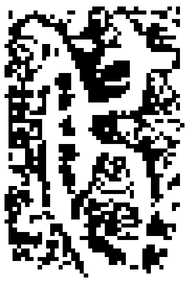
哀成叔鼎　走
唯哀成叔之鼎



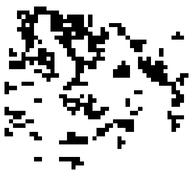
蔡姞簋　蔡姞作
皇兄尹叔尊䵼彝



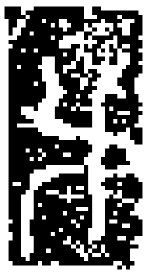
吳王姬鼎　吳王姬
作南宮史叔飤鼎



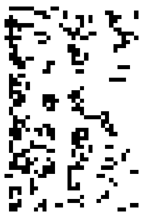
內子鼎　內子中
[illegible]肇作叔媿尊鼎



內夐侯簋　夐侯
作叔姬寺男媵簋



樊君鬲　樊君作
叔嬴嬭媵器寶鬻



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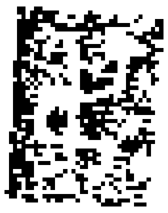

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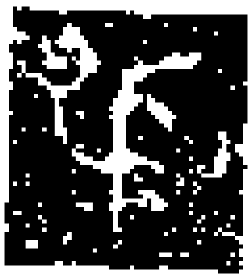
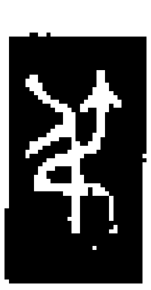
還叔吉父盨 還叔吉父作虢王姞旅盨

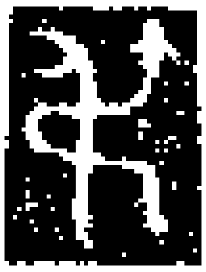


單鼎 隹黃孫子君叔單自作鼎

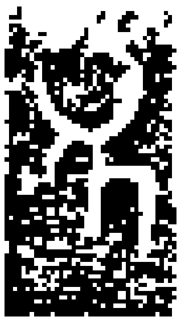


井叔

鐘 奠井叔作霝龢鐘用妥賓

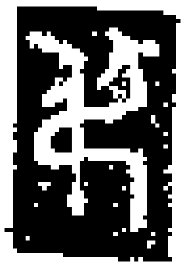


陳公子甗 敶公子叔邍父作遊甗



叔角父毁 叔角父作毁

皇考宮公尊毁



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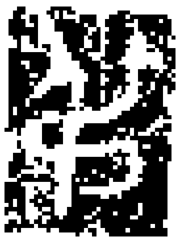

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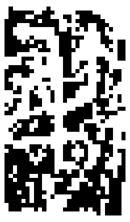

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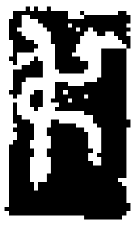
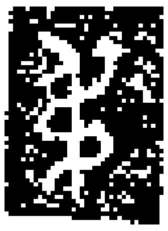


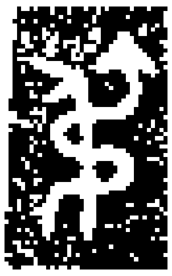
七

虢叔旅鐘

用作朕皇考叀叔大林龢鐘

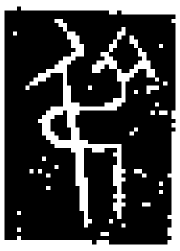


伯陵鼎 伯陵作皐文考宮叔寶𩰫彝

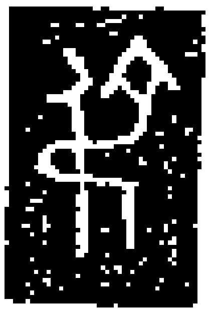


吳王御士簋 吳王御士

尹氏叔緐作旅簋

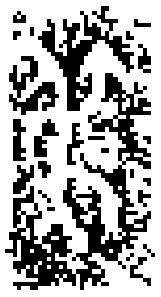


蓋

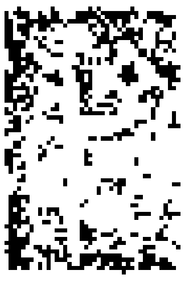


器

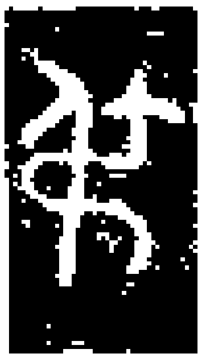
鄀伯簋 作其元妹叔嬴為心媵饙簋



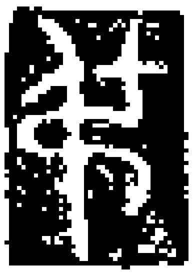
叔男父匜　叔男父
作為霍姬媵旅匜



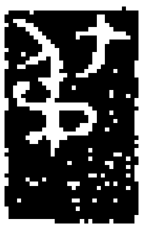
千氏叔子盤　千氏叔
子作中姬客母朕盤



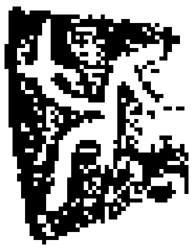
叔上
匜



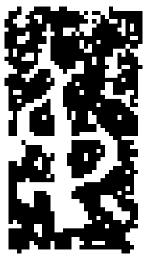
叔上匜　奠大內史
叔上作叔媿媵匜



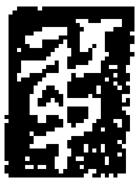
叔姬簠
曾侯作叔
姬仰壖媵
器醬彝



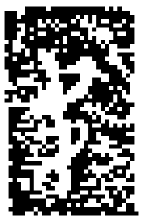
內公鬲　內公作鑄
京氏婦叔姬媵鬲



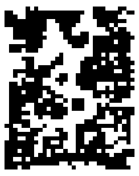
易大口走叔鼎易
大口走叔口于小臣
貝二
朋



曶鼎　□吏卒小子
𩵦以限訟于井叔



季𩰬彝　季𩰬肇作
卒文考井叔寶尊彝



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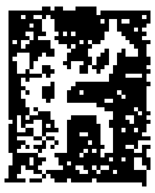
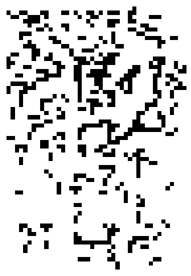


器

蔑段　王命蔑眔叔
𩖱父歸吳姬飴器



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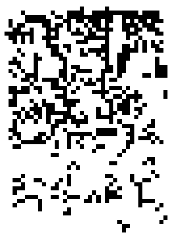

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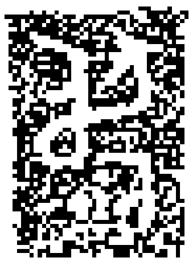

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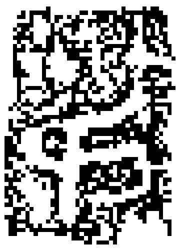
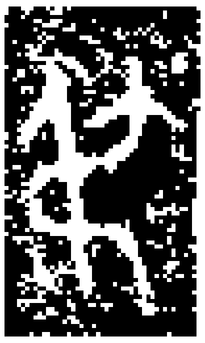


四

虢叔旅鐘　丕顯皇
考惠叔穆穆秉元明德



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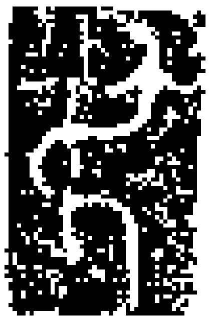
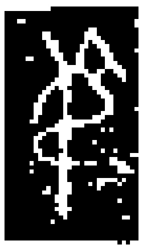
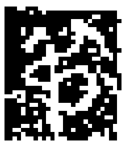


二

召叔山父簠　奠伯大
嗣工召叔山父作旅簠



蔡大師鼎　蔡大師䵼
媵鄦叔姬可母飤繁



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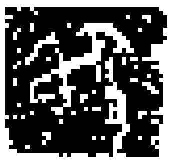
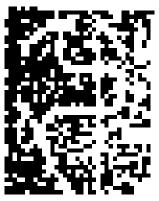


二

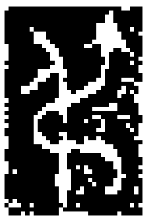
鄀大叔斧　鄀大
叔時戠車之斧



三

鄀大叔斧　鄀大叔
以新金爲貳車之斧

十



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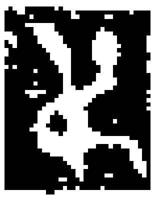

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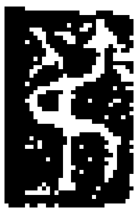
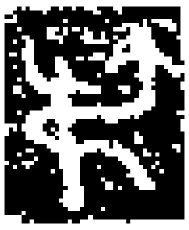
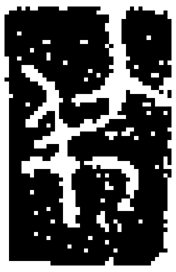


器二

孫叔多父簋　師趛父鼎
孫叔多父作孟姜尊簋



禹鼎　肆武公亦弗叚望
賸聖祖考幽大叔懿德



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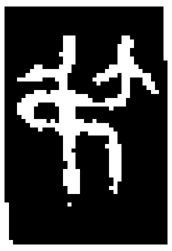

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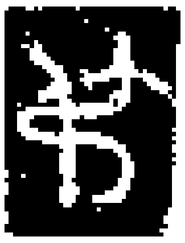

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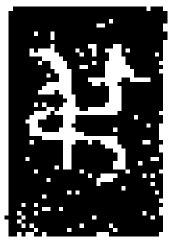

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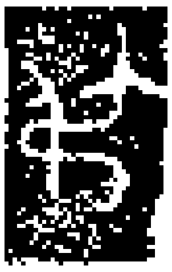

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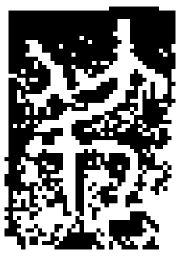
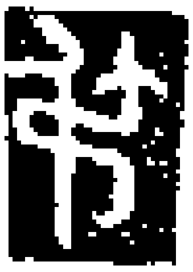


器五

頌段



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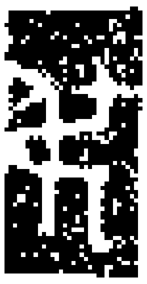
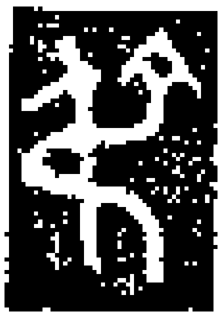
頌鼎



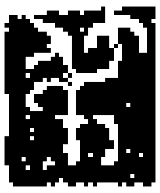
蓋一

頌壺　用作朕皇考龔叔皇母龔姒寶尊段

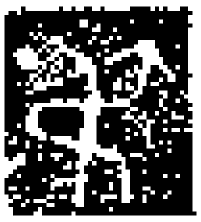


曾士商戲段　曾士商戲肇作朕皇考叔猷父

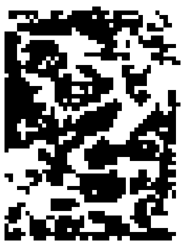
尊段



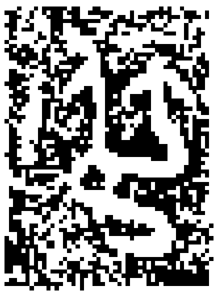
蔡姞段　尹叔用妥多福于皇考德尹叀姬



伊段　伊用作朕丕顯文祖考徲叔寶鬵彝



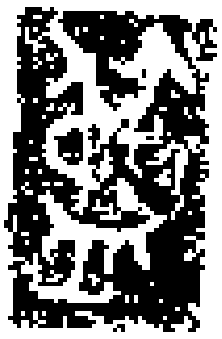
叔皮父段　叔皮父作朕文考弗公眔朕文母季姬尊段



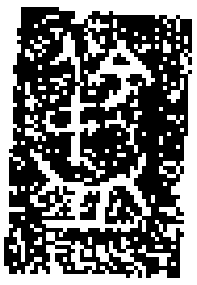
師臾鐘　師臾肇作朕剌祖虢季宄公幽叔皇考德

叔大齒鐘

吳大澂曰，古文淑皆作叔，不从水，許氏說文解字有尗有叔，宜之叔，而無伯芊之芊，蓋自漢人借叔為芊，又誤芊為弔，弔字之本義廢矣。濰縣陳氏藏彝文有芊字，此芊字之最古者象矰弋所用短矢，以生絲繫矢而射，古者男子生桑弧蓬矢六以射天地四方，故芊字从人从弓繫矢，男子所有事也。引為男子之美稱，伯仲芊季為長幼之稱，引申其義又訓為善，不芊即不善，此芊字之本義也。叔字从又从尗，以手拾尗，與伯芊之芊義不相類，吳尊叔金師龢父敦叔，亦周時已假借用之，漢人相因以叔為芊，又于經文不芊二字多誤為不弔，書大誥君奭之「弗弔天」，多士之「弗弔昊天」，皆芊字之誤。小雅「不弔昊天」，鄭云「不善乎昊天也」，費誓「無敢不弔」，鄭云「弔猶善也」，左傳哀公誄孔子「昊天不弔」，先鄭注周禮大祝引作「昊天不淑」。王氏經義述聞以為弔淑二字古通，其實漢人誤芊為弔，因芊叔二字相近耳。（字說四葉叔字說）按大克鼎「寍靜于猷，盄哲氒德」，王孫遺者鐘「惠于政德，惄于威儀」，芊字从皿，或从心，都是从銘句對大盄和惠字的偏旁類化而來的。

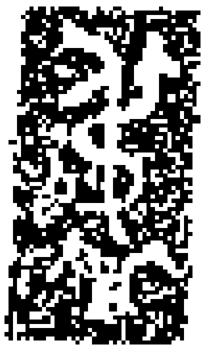


大克鼎
盄悊氒德



嗣子壺
屖康盄

卯設
不盄



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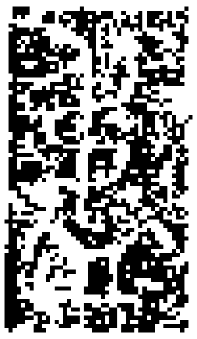
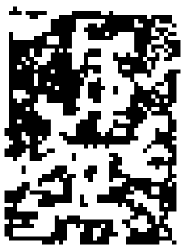
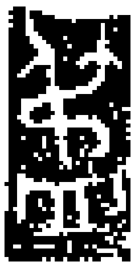


二

井人妄鐘　覭
盄文祖皇考



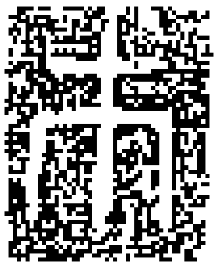
師訊鼎　叀
余小子肇盄
先王
德



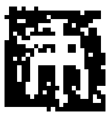
史盄父鼎　史
盄父作寶鼎

方濬益曰、盄下从皿、阮吳二録并失摹。按盄字見薛氏款識秦公鐘、薛氏釋爲盩、阮録卯敦銘釋从又、今審此字上从叔、不从弔、如薛阮二家所釋、則此顯盄爲緝其祖考之辭、與善夫克鼎「盄悊厥德」語皆不可通、此字又从心作「惄」、邾公華鐘曰、「惄穆不隊于乃身」、郐沇兒鐘曰「惄于仁義」、其證并同、盄皆以叔爲讀、古叔淑同字、叔善也、因思書費誓「善敹乃甲胄、敿乃干、無敢不弔」、以下文無敢不善言之、則弔字當爲淑

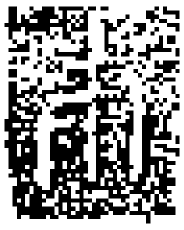
字之譌，又左昭公二十六年傳「王子朝告諸侯之辭曰：『帥羣不弔之人，』不弔即不淑，猶云不善之人耳。據此知書大誥、諸篇之「弗弔」，詩節南山之「不弔昊天」，弔字皆當作淑，蓋由古文叔作尗，篆文弔作𢎘，二字以形相近而譌者也。或謂余此論不免武斷，余曰是有確據，非鑿空也。莊子德充符曰：「蘄以淑詭幻怪之名，」而齊物論曰其名為弔詭，此弔詭即淑詭之譌，灼然甚明。又周禮春官大祝六曰誄，鄭司農注引春秋傳曰「孔子卒，哀公誄之曰：『閔天不淑，不慭遺一老，』」是先鄭所見左氏傳正作淑，康成親見先鄭此注，故於節南山詩「不弔昊天」，毛傳以弔為至，箋亦至，猶善也，不善乎昊天想之也，然不敢顯指經文為誤字，則漢儒之慎，而此一字遂歷二千年之久，俗學之儒罕有知其譌者，夫亦可歎之至矣，猶幸司農此注存於周禮，獲為左證，古誼不亡，功莫大焉。（綴遺齋彝器考釋卷一十五第至十六葉井仁鐘）



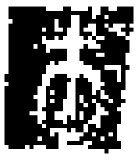
盂鼎 巿舄



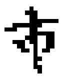
麥尊 巿舄

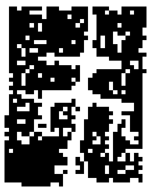


毛公鼎 朱巿



番生毀 易朱





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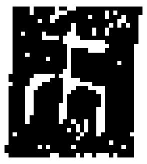

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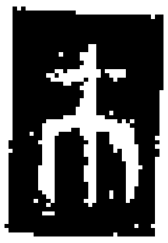

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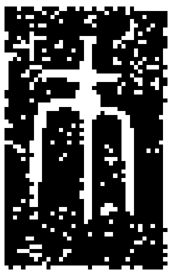

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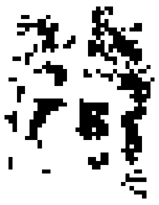

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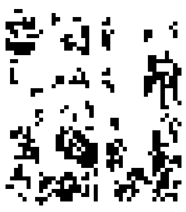
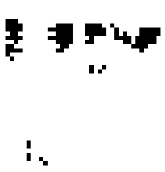


膳夫山鼎 赤巿



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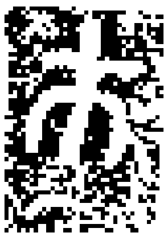

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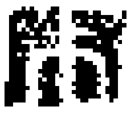

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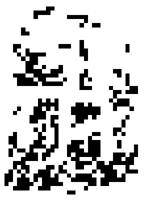

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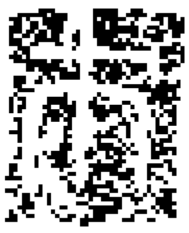

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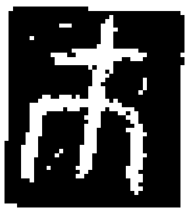

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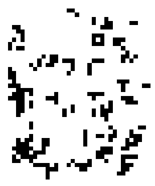

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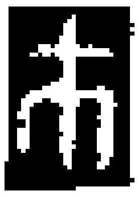
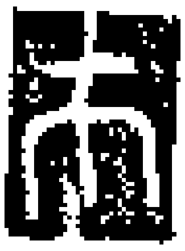
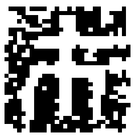


豆閉毀
𠂤市



揚毀
赤𠂤市



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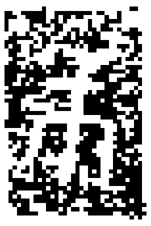
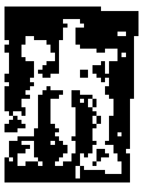
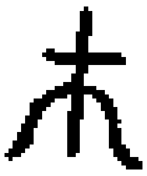


器

楚毀
赤𠂤市



師艅毀
賜赤市



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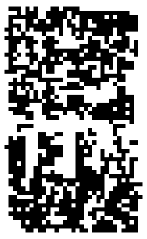

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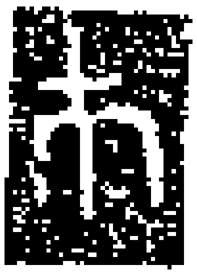

申毀　賜
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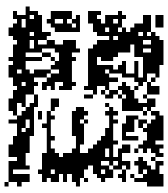

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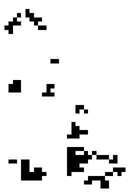

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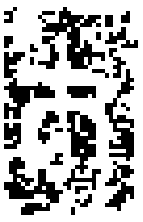
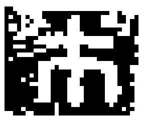


器

師旋毀
賜汝赤市



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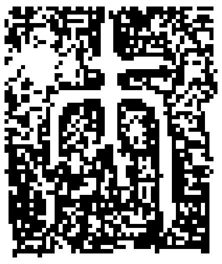
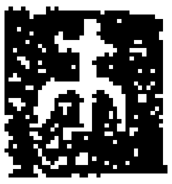


大克鼎
賜汝叔市



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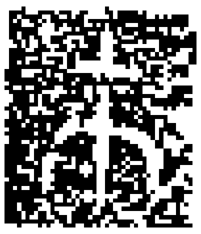

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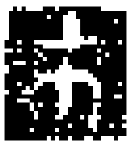

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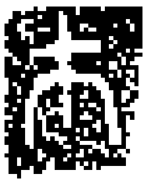

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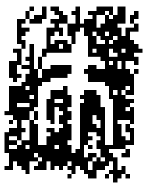

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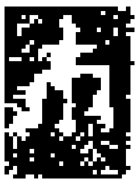

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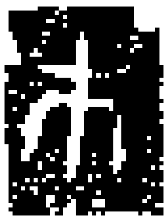

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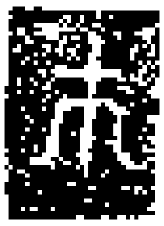

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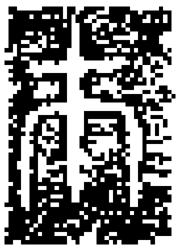

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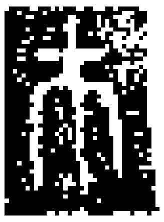
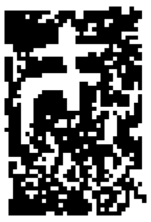
頌鼎



盂一

頌壺
赤

市朱
黃



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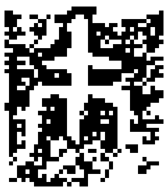
赤市朱黃



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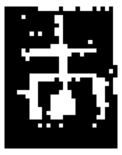
汝赤市



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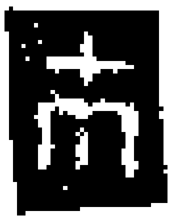

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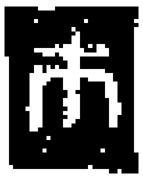

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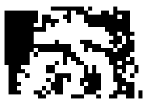

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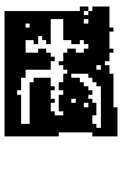
揚簋賜
汝赤沬市



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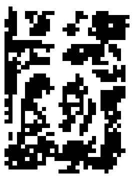

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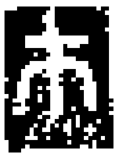

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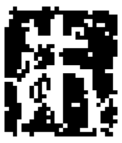
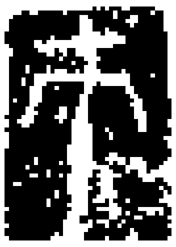
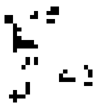


器三

師酉簋新
賜汝赤市



趞鼎賜汝
赤市幽亢



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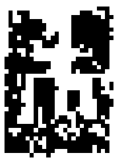
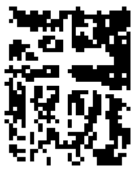
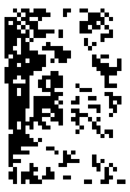


器一

盠方
彝

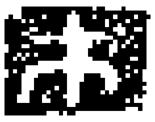


盠尊王冊命
尹賜盠赤市

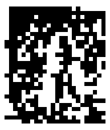


南季鼎
王賜赤呂

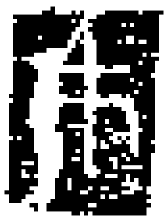
市玄衣黹屯



趞曹鼎 賜趞曹韍市冋黃䜌

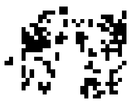


免卣 令史懋賜免韍市冋黃

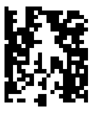


夓毁

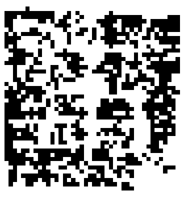
王令夓𤔲市



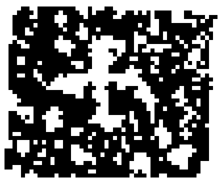
秦斗戈



秦斗矛左右市飤用遑宜



器一



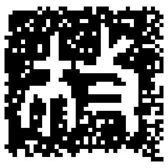
器二

師𧽙毁 𧽙叔市觀告于王

戴家祥曰：說文七篇「市，韠也。上古衣蔽前而已，市以象之。」其後形聲相益，孳乳寖多，有芾、韠、鞸、韍、紱、黻、胈、紼諸形，其實皆形聲加旁更旁字也。禮記玉藻「韠，君朱，大夫素，士爵韋。圜殺直，天子直，公侯前後方，大夫前方後挫角，士前後正。韠下廣二尺，上廣一尺，長三尺，其頸五寸。」金文屢云「錫某戴市」，儀禮特牲饋食禮「素服皆玄冠緇帶緇韠」，知戴市即緇韠也。大盂鼎「錫女汝鬯一卣，冕衣市舄」，小雅車攻曰「赤芾金舄」，知市爲

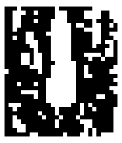
即亦芾金爲之紱繫也。說文艸部無芾字，玉篇八一二芾音方味、方大二切，小貌，考芾蔽聲同，蔽芾爲同聲聯緜字，召南「蔽芾甘棠」，小雅「蔽芾其樗」，古本或上作蔽市，後之作書者，因上文蔽字而加艸，从艸，亦猶說文䔾艸旋貌，詩曰「葛藟䔾之」，今本毛詩召南作葛藟縈之，从糸。不从艸。論語微子「遇丈人以杖荷蓧」，陸明德經典釋文所見本蓧作莜，知作蓧者乃後人承上文荷字，而加艸，从艸，蔽市之作蔽芾，其例亦猶是也。莊子宥坐篇「于是乎腓無胈」，天下篇「腓無胈，脛無毛」。說文腓，脛腨也，小雅采菽云「赤芾在股」，杜元凱注左傳「韋韠以蔽膝者也」，（桓公二年）腓也，股也，膝也，字皆从肉，即市之所蔽處，由是更易从肉而寫作胈。

釋名釋衣服「韍，韠也」，鄭玄玉藻注「凡韠以韋爲之，必象裳色」，韋革同物，玉篇（三四二）韍亦作䩉，韍亦作韍，故韠亦或作韠，孔穎達左傳正義云「以其用絲，故字或有爲紱者」，（桓公二年）韍之爲紱，亦猶韍之或體作紱（說文五篇韋部）韠之或體作紳（玉篇二三四）也。古音畢讀卑吉切，幫母至部，韍讀蒲撥切，並母祭部，芾讀分勿切，幫母脂部，幫並皆重唇聲。脂至祭韻近，三部通韻，故白虎通以韍冕爲紱冕。

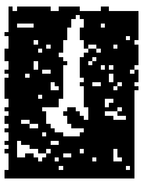

痶盨
虢敉

痶盨：王乎史年冊易滿冢虢敉、攸勒。柳鼎：易女赤市、幽黃、攸勒。敉和市皆為賞賜之物，當為異體字。敉字从攴，乃是从下文攸字的攴旁類化來的，詳見四劃市部市字。

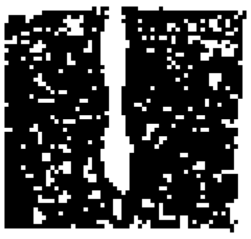
午



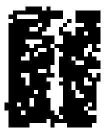
䣄日乙觚
甲午



天君鼎
丙午

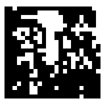


戍嗣子鼎
丙午



庚午

父乙鼎
庚午



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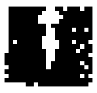

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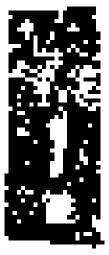
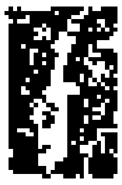
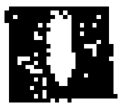
乍冊[illegible]卣
庚午



𩰫湯叔盤
壬午



霝銅牌
雨各午命



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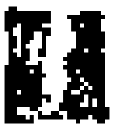

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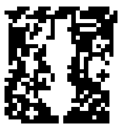
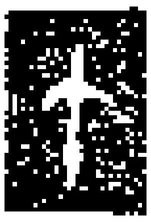


效觶
隹四月初吉甲午



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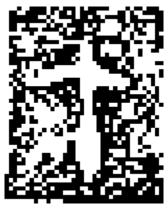
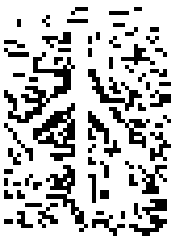
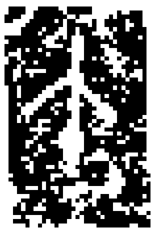


器

大師虘𣪕
甲午

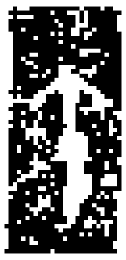


楚嬴匜
庚午



鬳白

盤
庚午



𨛭公孫𢍉父匜
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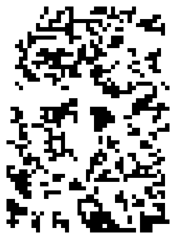

𢦏父壺
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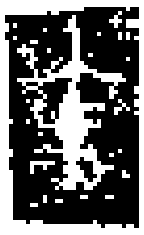
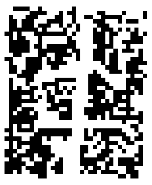


白𩵦鼎
庚午



古文宅匜
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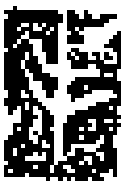
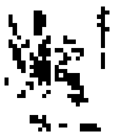


華母壺
庚午



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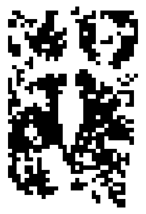
平鐘
庚午



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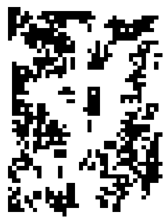

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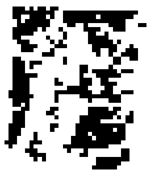
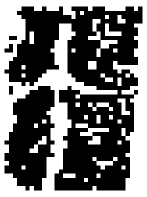
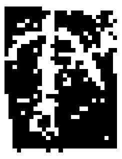
師趛毁
壬午



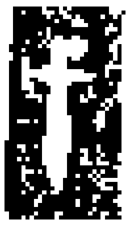
賀鼎
壬午



鼄叔上白
鐘□午



子禾子釜
丙午



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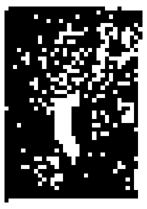
豊日丙午



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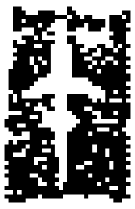
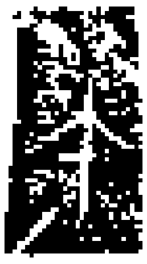
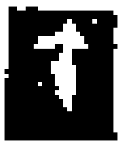
初吉丙午



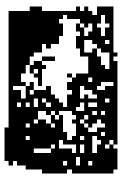
哀成叔鼎
正月庚午



旬鐸□
吉庚午



穌妃毁
辰在壬午



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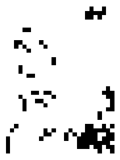
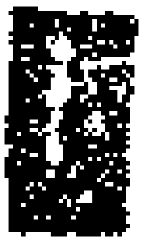
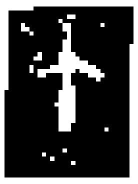
趞曹鼎 既
生霸壬午



農卣 唯
正月甲午



鼒冗毁 唯正
月初吉甲午



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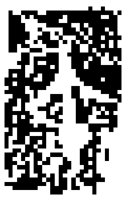

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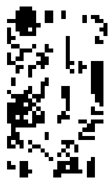

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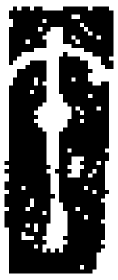
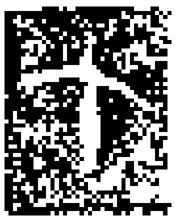
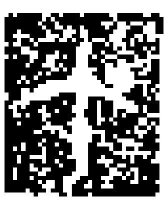
𢧀簋 唯王正月辰在甲午



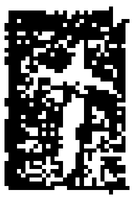
鄦侯簋 唯五年正月丙午



伯晨鼎 唯王八月辰才丙午



蔡□子壺 唯正月初吉庚午



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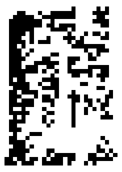

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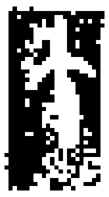

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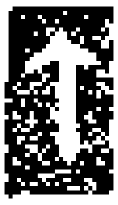

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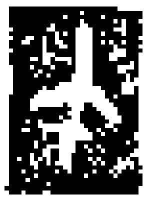

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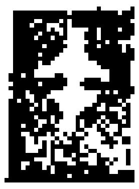

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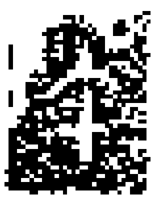
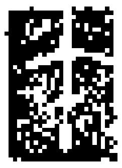
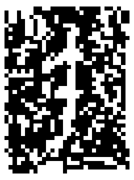
曾伯霥簠 唯王九月初吉庚午



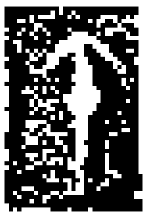
叔朕簠 唯十月初吉庚午



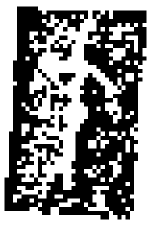
蔡大史鉌 唯王正月初吉壬午



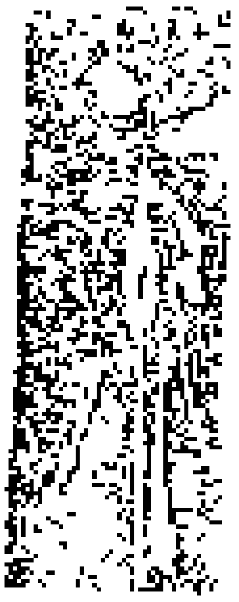
鄧子鼎 鄧子午之飤䵼



陳侯午錞

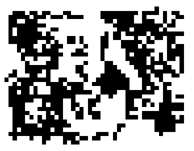


陳侯午敦　陳侯午以羣諸侯獻金作皇妣孝大妃祭器鐓錞

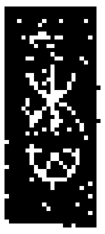


王子午鼎　王子午擇其吉金

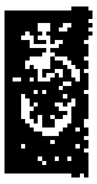
戴氏侗曰，「父乙鼎文作‡，庚午鬲文作‡，斷木爲干，所以舂也，亦作杵，借爲子午之午，所以知其爲午臼之杵者，舂以午从臼，此明證也」。（徐灝說文段注箋引）按唐韻午讀疑古切，杵讀昌與切，韻位都在魚部，午本象形，加旁作杵，變爲形聲字，杵之器質，取諸「斷木」，故其字又可从木，後世杵字盛行，午字遂成爲干支之專用語矣。



白𦥑壺　伯
𦥑作寶壺



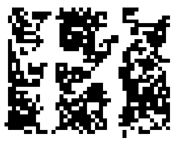
劍珌　天
其𦥑才上



劍珌　陰
其𦥑才下

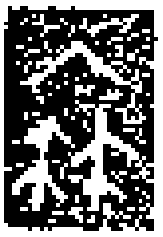
吳雲曰：舂家讓之疑是杵臼二字。說文「臼，舂也。」（段氏補作舂臼也）古者掘地為臼，其後穿木石。象形，中象米也。又「杵，舂杵也。从木午聲。」「舂，擣粟也。从廾持杵以臨臼。杵省。」此從廾從午，正是持杵以臨臼之象。或古時杵字如此。雲按說文舂作𦥑，此篆上𦥑下臼，與說文𦥑字正合。宗周鐘銘𦥑字下篆作臼，此省作臼，即一字也。舂是作器者名。釋舂於義為安。（兩罍軒彝器圖釋卷七第十七頁）

按金文舂或作𦥑，杵从木，故𦥑字亦从木，以材質木表示器物杵，例同莊子列禦寇所云「為外刑者，金與木也。」郭注「木謂棰楚桎梏。」𦥑下所加之口，為杵頭，上所繫之舂擊物。𦥑字从杵从口，𦥑為舂之省。



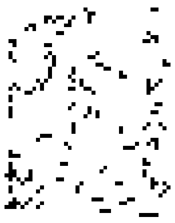
治欶彝 治
欶射作尊彝

冄

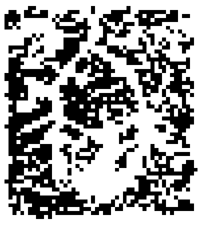


冄父癸鼎
作父癸寶鼎

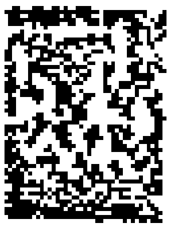
冄



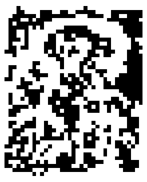
鐵鉦



南彊鉦 余
冄鑄此鉦鐵



卿冄父庚彝 口冄
冄作父庚寶尊彝



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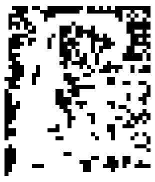
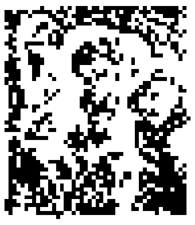


器

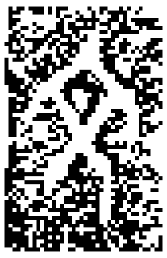


器二

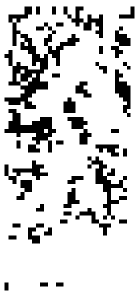
師寰毁
曰冄

說文九篇：「冄，毛冄冄也。象形。」王筠曰：「釋名：在頰耳旁曰髯，隨口動搖冄冄然也。」按髯是冄的加旁字，从髟表示冄為毛髮之類，與須或作鬚同例。

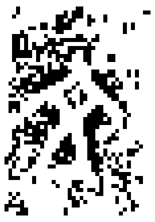
文



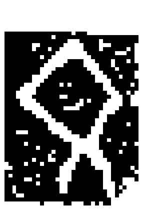
口文鼎
文彝



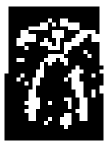
樂文觚
樂文



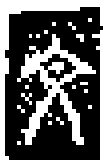
史牆盤
曰古文王



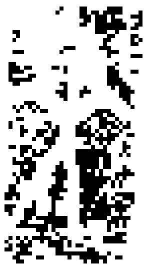
大豐毀　文
王監在上



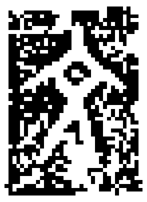
班毀　文王
孫亡弗褱井



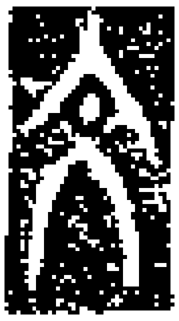
班毀　毓文王
王姒聖孫



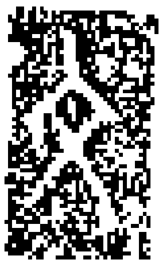
𤼈鐘　昔文王
初盩龢于政



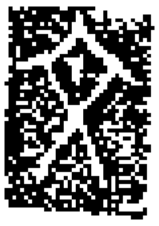
史牆盤　㝬屖文
武長剌天子釁無



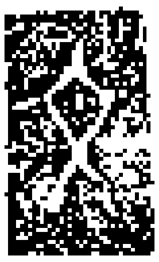
割毀　其
各前文人



師臾鐘　用
喜侃口文人



吳生鐘　用
喜侃前文人



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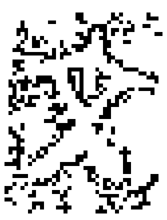
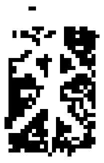
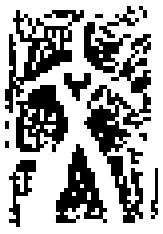


二

兮中鐘　用
侃喜前文人



旲鐘　用邵各
喜侃前文人



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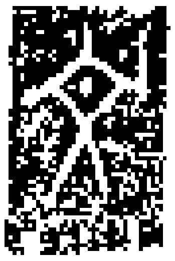
卲各喜侃

緐前文人



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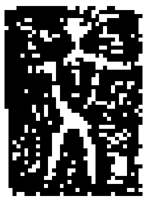

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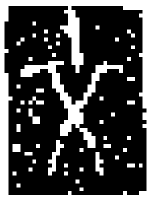

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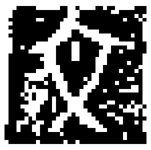

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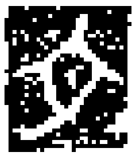

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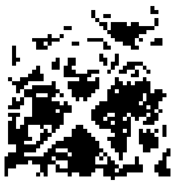

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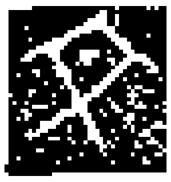

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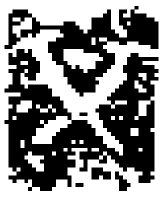

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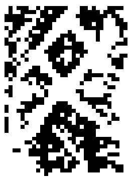

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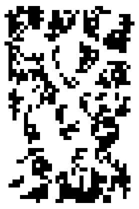

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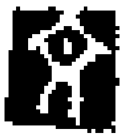

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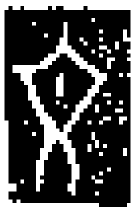

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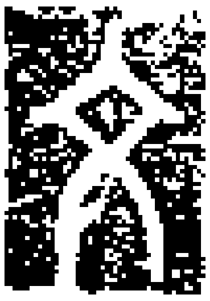
師遽彝 用作文祖也公寶尊彝

盂

器

師旋毁 用作

朕文祖益中尊殷



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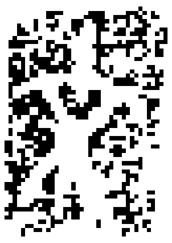
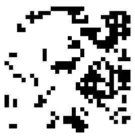


訇殷　用作文祖乙伯同姬尊殷



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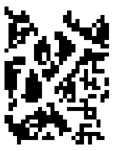

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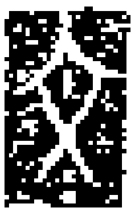

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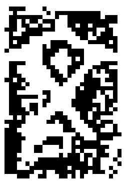

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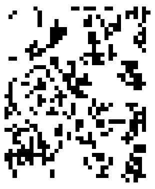
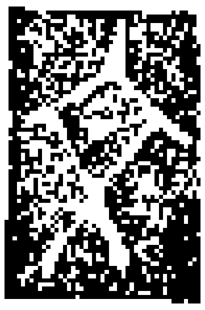
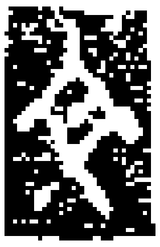


盠尊　用作朕

文祖益公寶尊彝

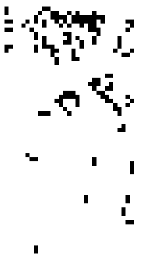


大克鼎　用作朕文祖師華父寶䵼彝



䵼兌殷　䵼兌作朕文祖□公

皇考季氏尊殷



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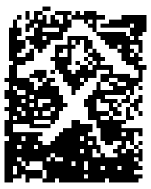

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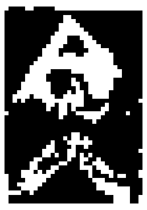

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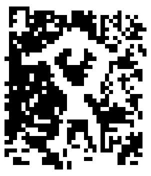

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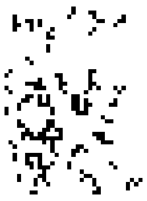

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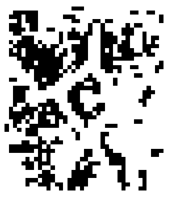
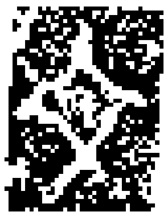


三年㾓壺　用作皇祖文考尊壺



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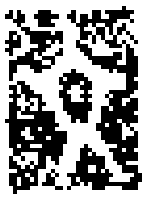
卣文考卣　卣作文考癸寶尊彝



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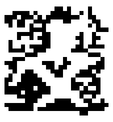

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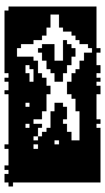

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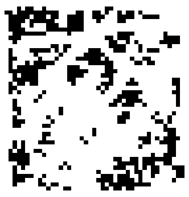

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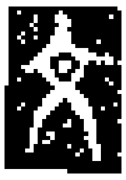

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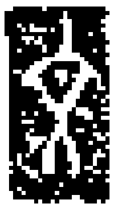

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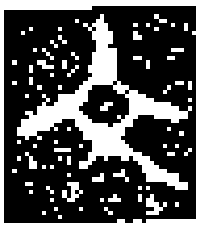

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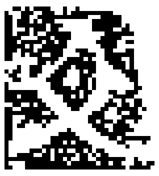

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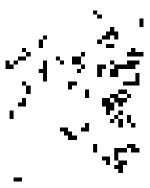

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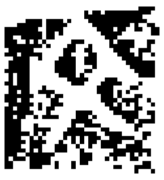

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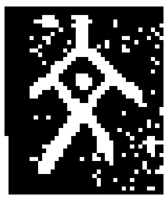

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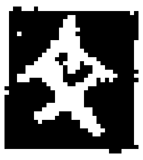

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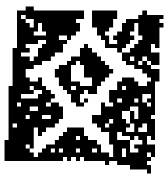

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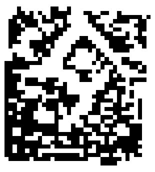

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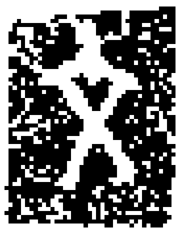

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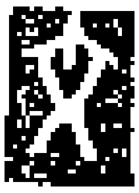

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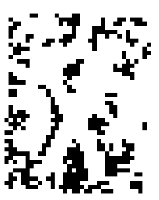

裘衛鼎　衛用

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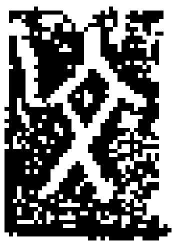

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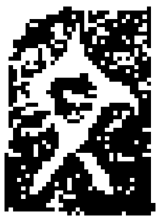

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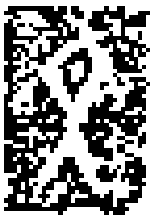

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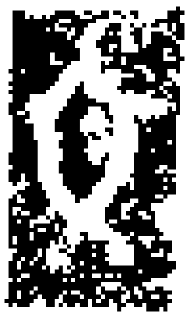

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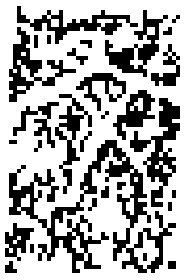
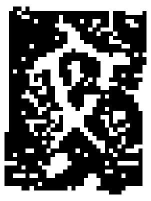


琱生鬲　琱生作文考宄中尊鬲



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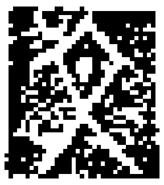

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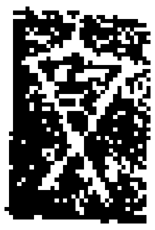

盠中卣　盠中烨作

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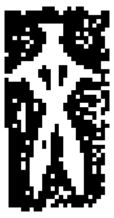
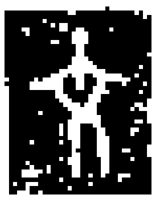


庫趩齋 趩用作皐文考父辛寶尊齋



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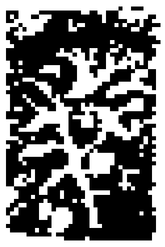

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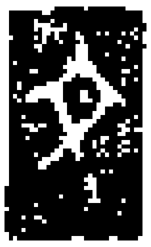

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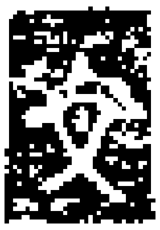

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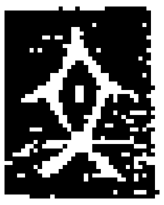

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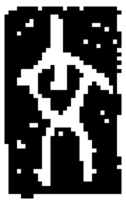
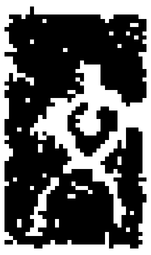


曶鼎 曶用絲金作朕文考宄伯䵼牛鼎



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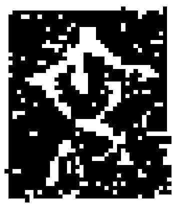

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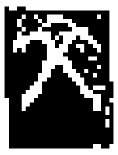

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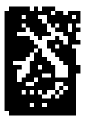

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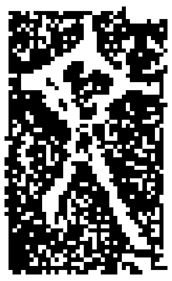

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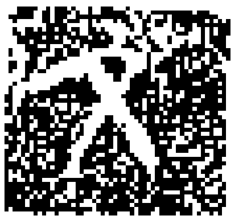

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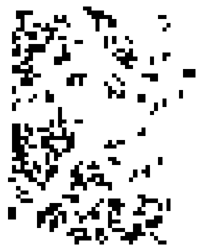

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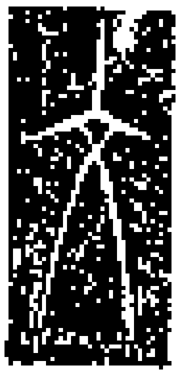

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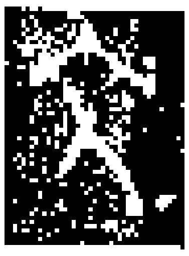

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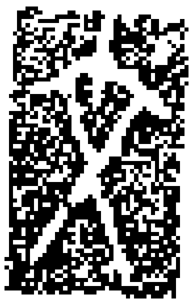

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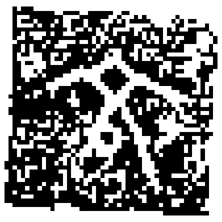

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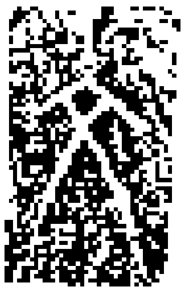

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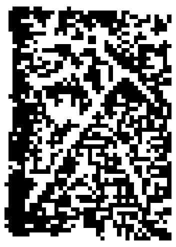

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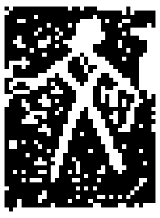

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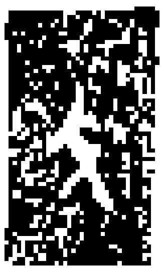

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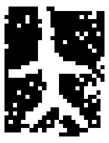

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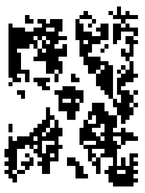

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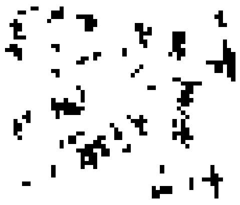

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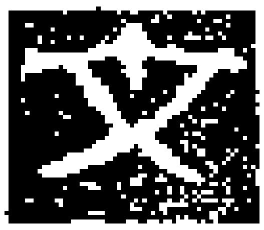

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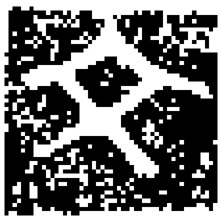

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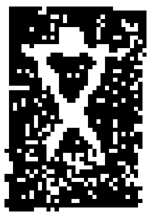
妃鼎



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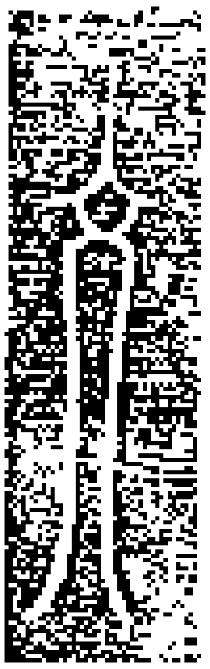

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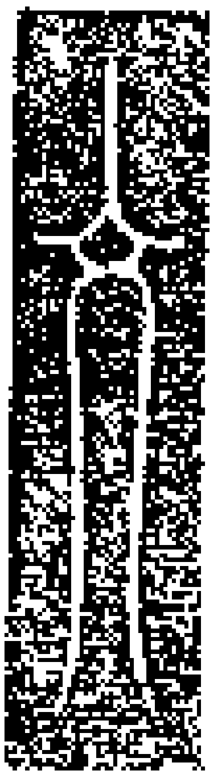

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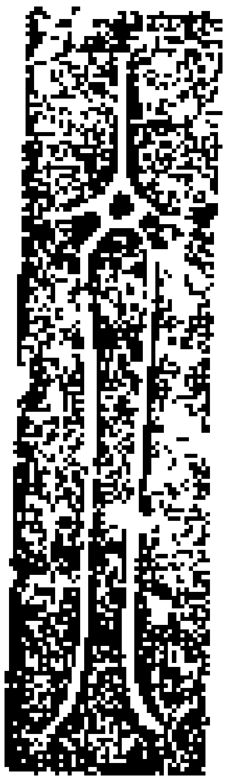

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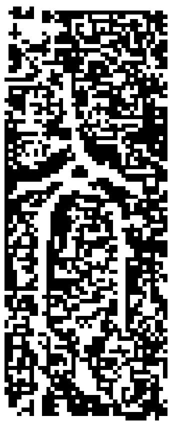

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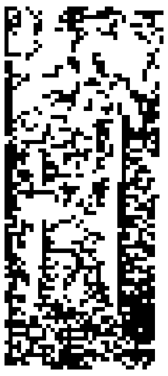

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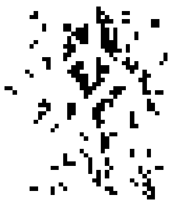

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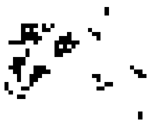

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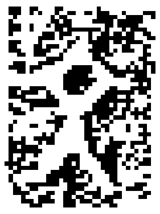

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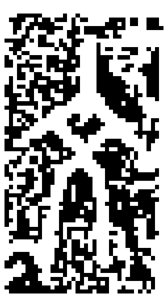

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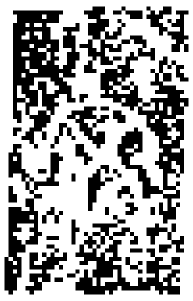

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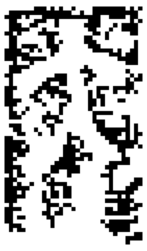

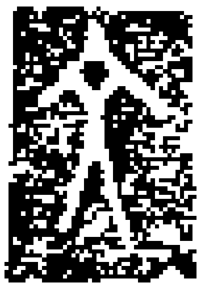

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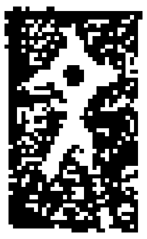

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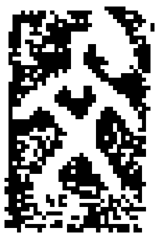

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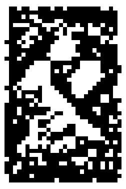

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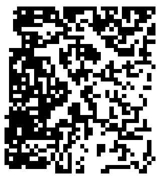

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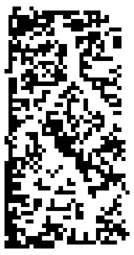

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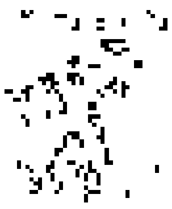

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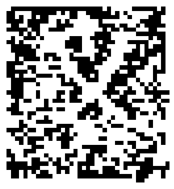

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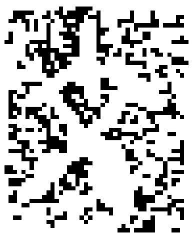

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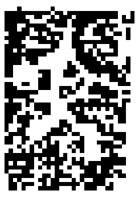

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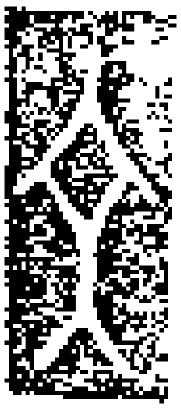

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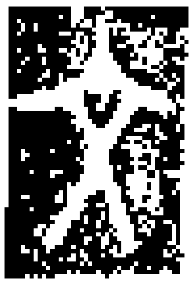

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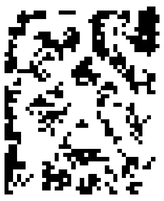

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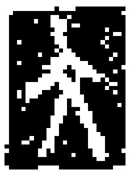

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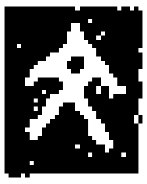

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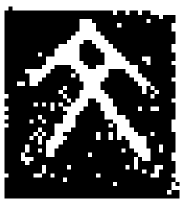

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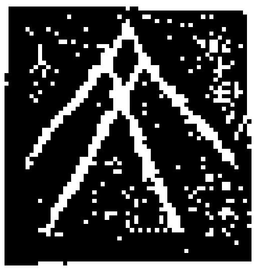

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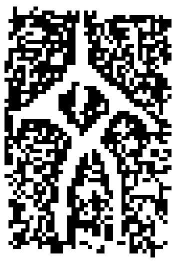

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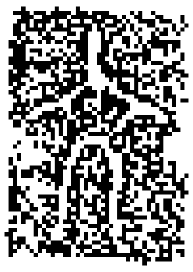

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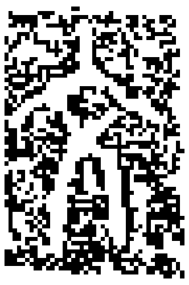

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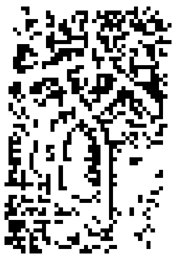

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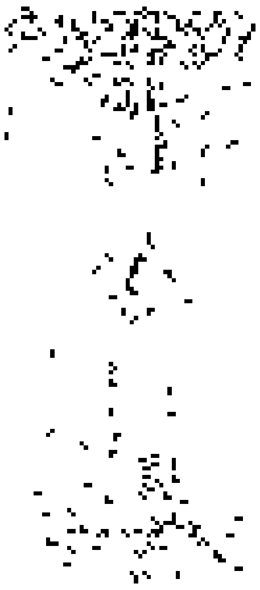

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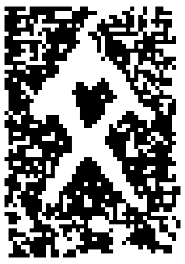

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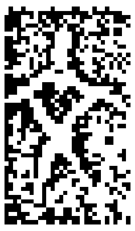

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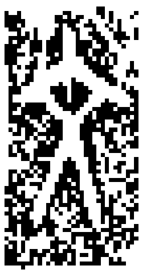

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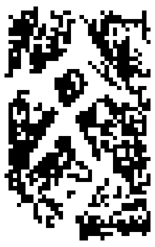

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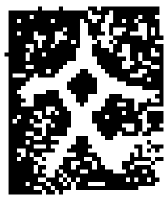

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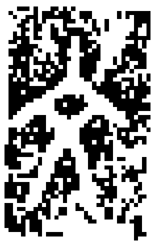
史族簋

其朝夕用享于文考



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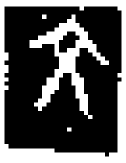
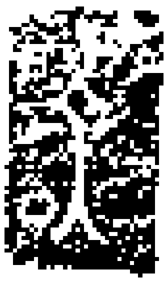


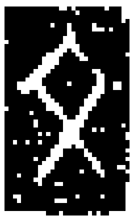
徐王義楚鍴　及我文考永保怠身

[illegible]

痶遣　用作文考寶段



新　文考尊　用作文考尊彝



蓋

師遽段

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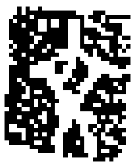

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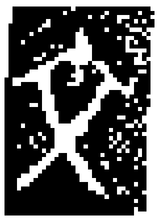

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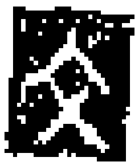

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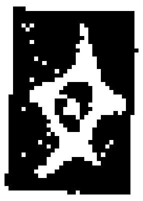

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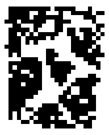

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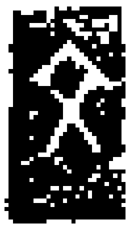

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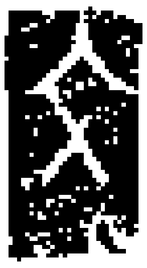

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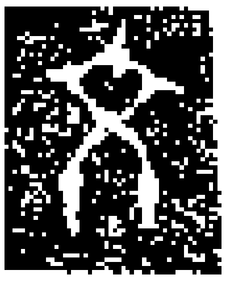

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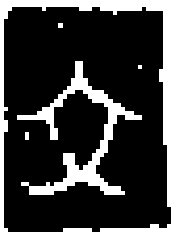

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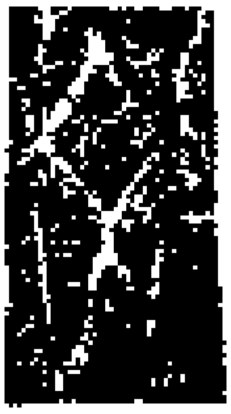

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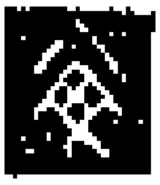

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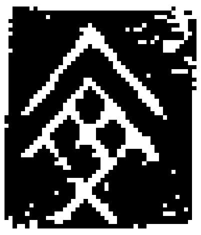

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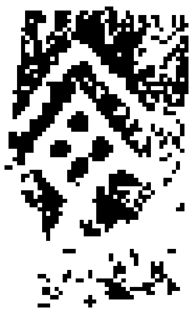

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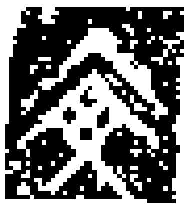

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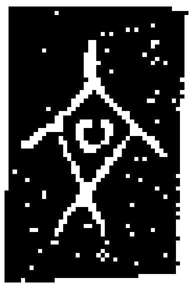

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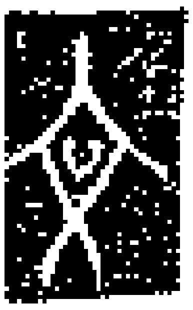

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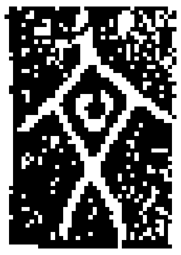

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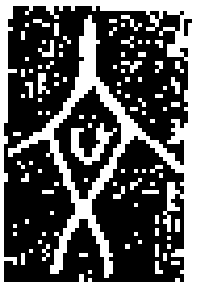

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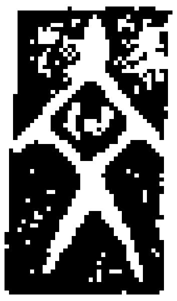

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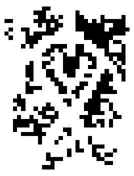

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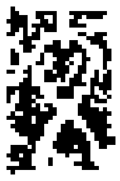

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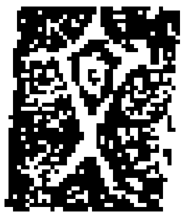

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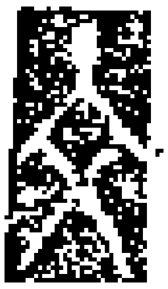

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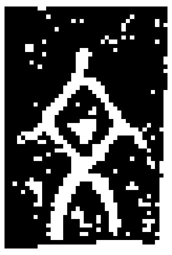

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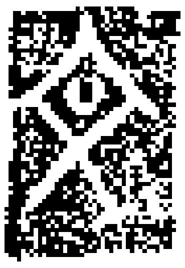

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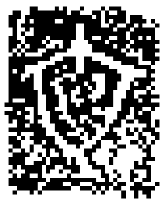

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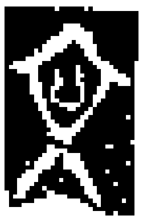

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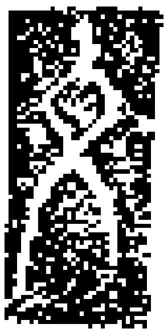

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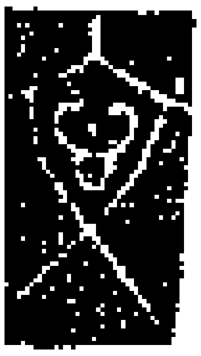

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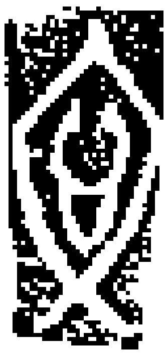

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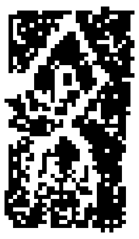

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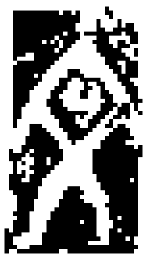

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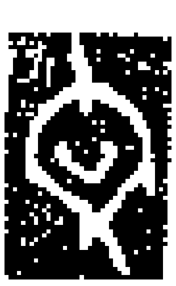

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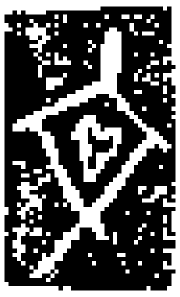

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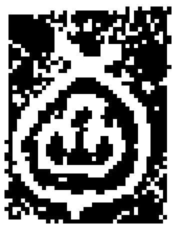

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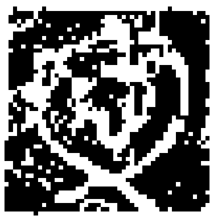

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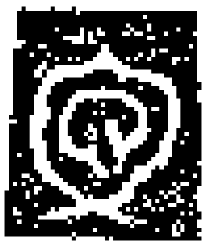

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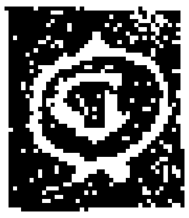

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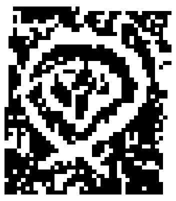

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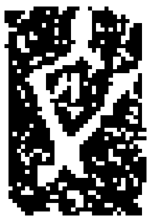

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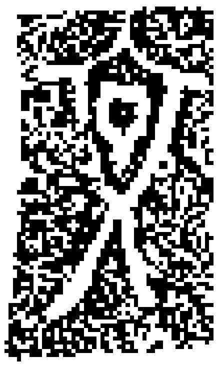

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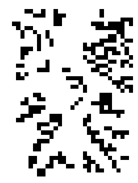

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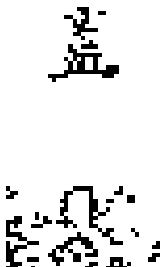

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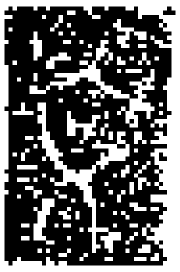

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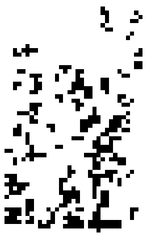

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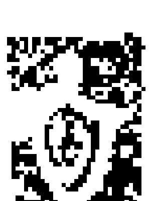

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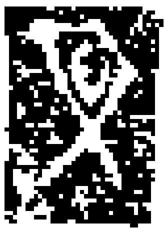

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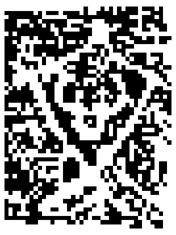

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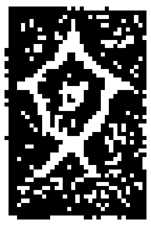

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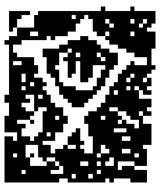

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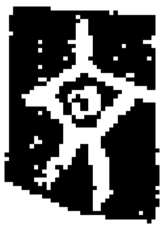

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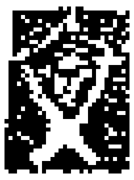

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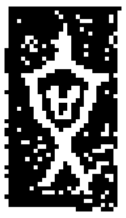

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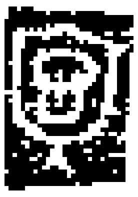

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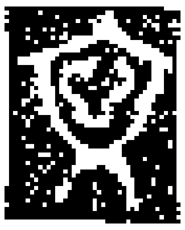

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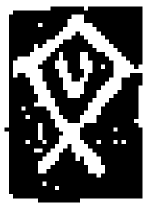

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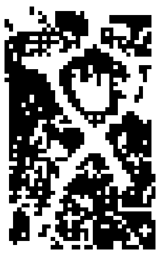

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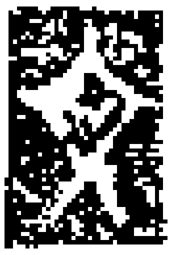

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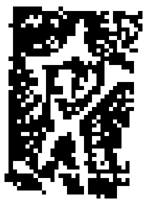

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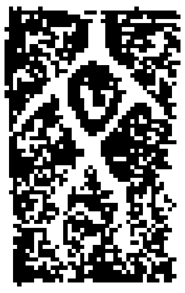

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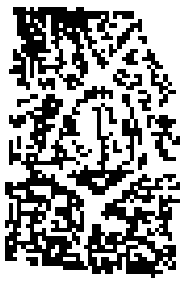

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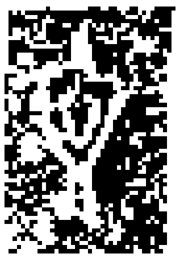

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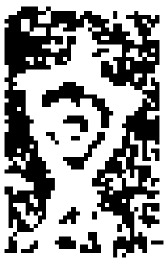

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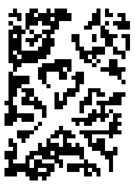

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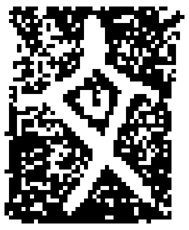

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㽙啓方尊　用作高
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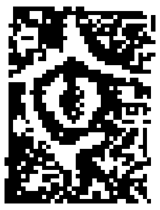

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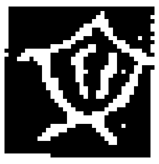

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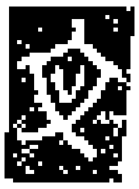

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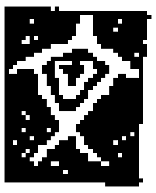

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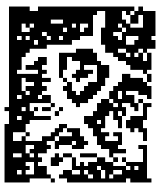

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師酉設　用作朕文
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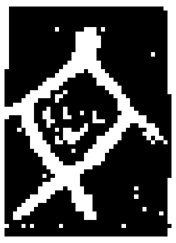

若鍇鼎　若鍇作
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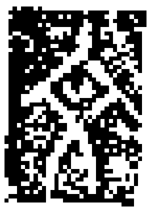

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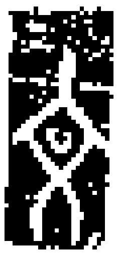

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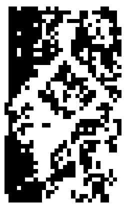

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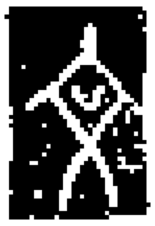

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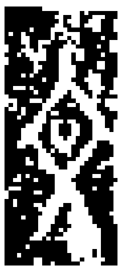

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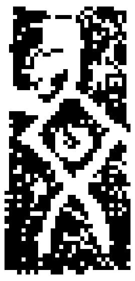

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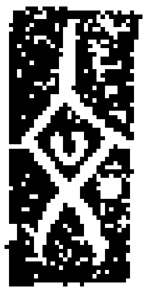

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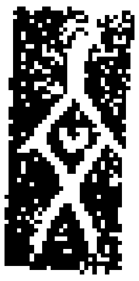

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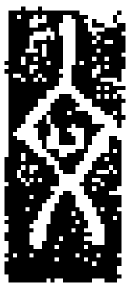

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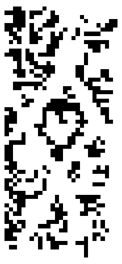

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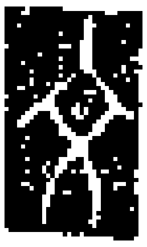

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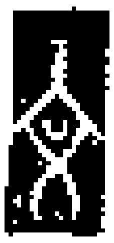

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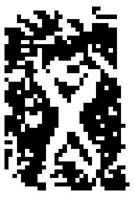

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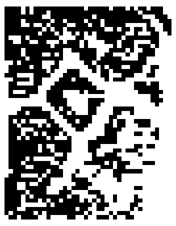
文姑日癸尊彝



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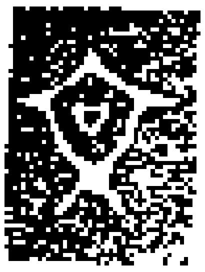

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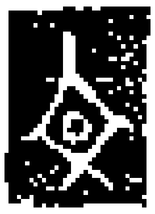

召尊 召作文
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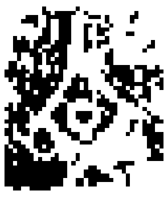

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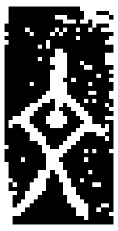

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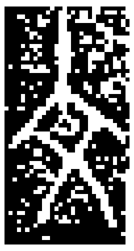
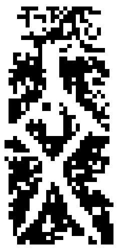


商尊 商用作文
辟日丁寶尊彝



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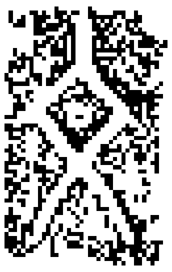

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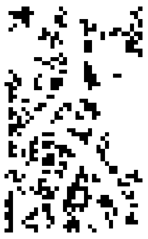

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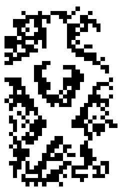

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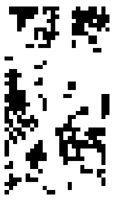

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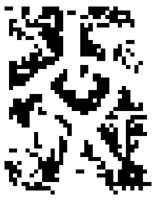

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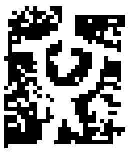

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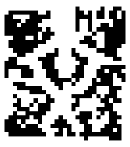

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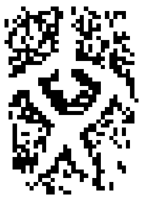

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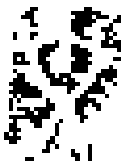

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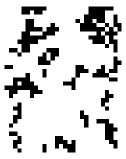

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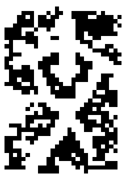

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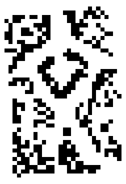

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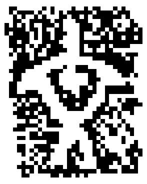

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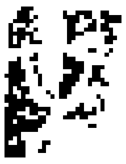

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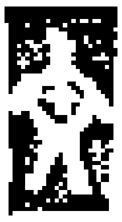

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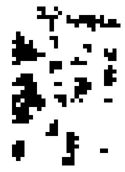

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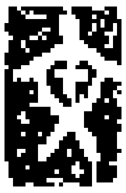

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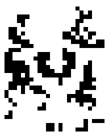

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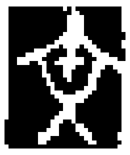

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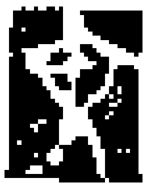

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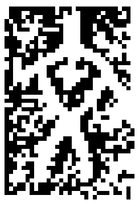

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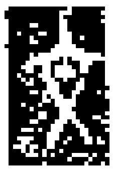

𩫖白毁 用作
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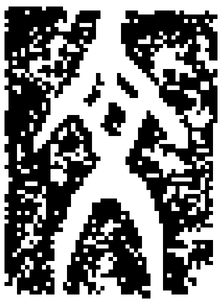

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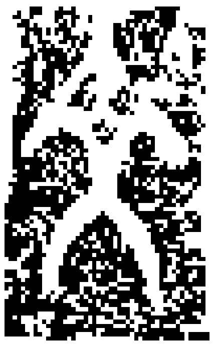

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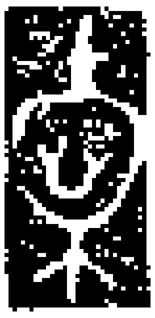

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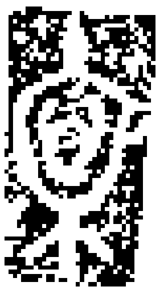

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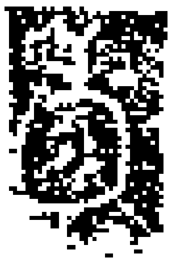
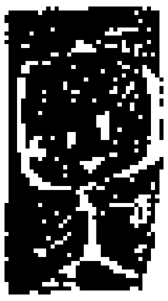
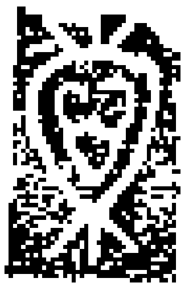
作文考尊毁

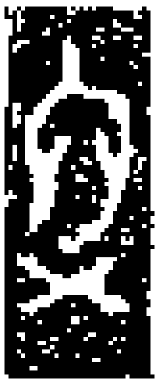




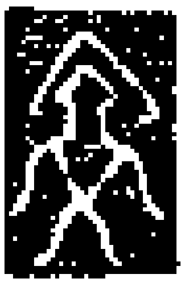
二 宮小子彝 用作乖文考尊𣪕



汝簋 汝作朕文考乙公旅簋



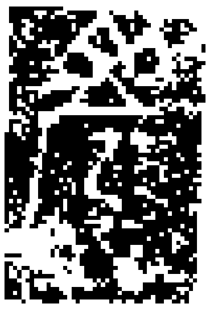
白家父𣪕 用享于其皇祖文考



文父丁尊 圖文 吾作父丁宗寶彝

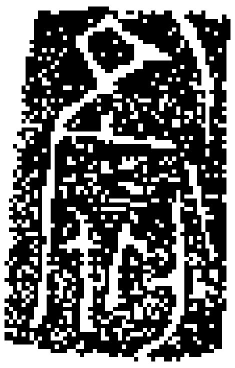
朱芳圃曰：說文文部「文，錯畫也，象交文」。馬叙倫曰：「象交文當作象形。校者改之」。象胸前之交遺爲文章也，故文母爵作[illegible]（六書疏證七三七）按馬說非也，文即文身之文，象人正立形，胸前之／、×、∨、ȣ、ʋ即刻畫之文飾也。禮記王制「東方曰夷，被髮文身，有不火食者矣」孔疏「文身者，謂以丹青文飾其身」。穀梁傳哀公十三年「吳，夷狄之國也，祝髮文身」范注「文身，刻畫其身以爲文也」。考文身爲初民普徧之習俗，吾族祖先自無

例外，由於進化較鄭族為早，故不見諸傳記，文訓錯畫，引伸之義也。孳乳為彣，說文彣部：「彣，䶖也，从彡文。」為馼，馬部：「馼，馬赤鬣縞身，目若黃金，名曰吉黃之乘，周成王時犬戎獻之，从馬，从文，文亦聲。春秋傳曰：媽馬百駟，畫馬也。西伯獻紂，以全其身。」（殷周文字釋叢六十七叢之六十八第文）



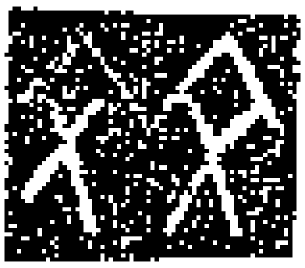
彥鼎 尹賞
彥貝三朋

按說文九篇「彥，美士有文，从彣，厂聲」。古人眼中美士的標準是高大，如詩考槃「碩人之寬」，碩人「碩人之頎」，「碩人敖敖」，箋云「敖猶頎」，亦訓作長皃，簡兮「碩人俁俁」，注云「俁俁，容皃大也」，皆是其證。說文九篇「厂，水涯而高者」，厂有高義，古人也常用此來形容美士。前漢書江充傳「為人魁岸」，即今偉岸。彥字美士之義當來自厂聲，以彣指其容貌有所修飾也。可能即文身的古俗，山海經「濁浴之水，其中多文身」，許印林說「彡，毛飾畫文也」。彣形，丿以象毛，積而三，彡象其多，非三為定數也。此銘彥下彡作乙，蓋象毛之屈曲，飾義已見，不必三而後為飾。此古文寡文繁簡之異也。（轉摘自攈古錄金文卷二之二，三葉彥鼎）



陳肪簋　余

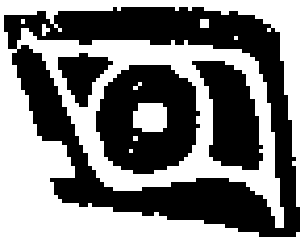
塦仲𤔲孫



坟簋

坟

目



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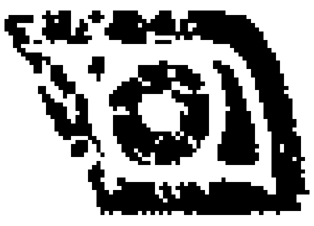

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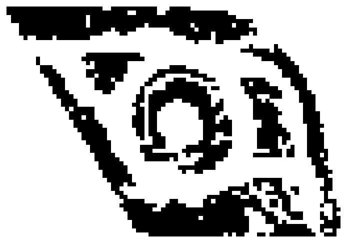

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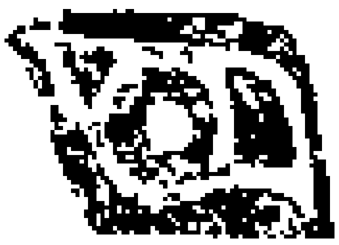

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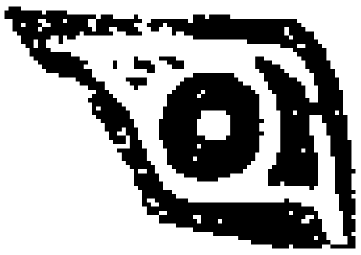

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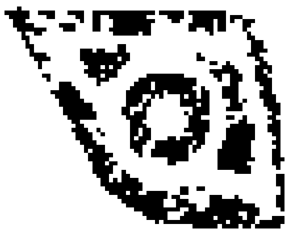
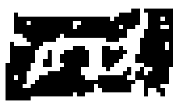


六

鈢文戈

目



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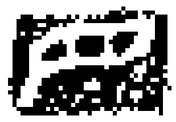
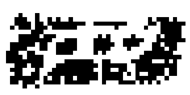


二

羋目父癸爵

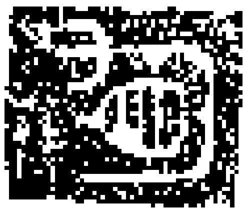
羋目父癸



羋目父癸爵

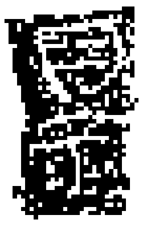
羋目父癸

高田忠周曰：按說文「目，人眼，象形，重童子也。𡇢，古文目。」此解非是。字原作𥃩，象形，而首即𦣻字之省變也。目固屬于首系。𥃩省作𥃩，又變以為目，變以為目。目亦晚出古文，而說文古文作𡇢，必係轉寫之誤耳。禮記郊特牲「目者，氣之清明者也。」此為本義。（古籀篇四十七第一頁）按高田忠周謂目字「原作𥃩，象形」是也。金文作為圖騰用。



伯旬鼎　伯旬作尊鼎

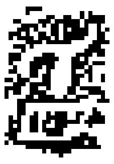
林義光曰：說文云「旬，目搖也，从目勻省聲。眴，旬或从目旬聲。」按古作𠣏，（伯筍父盨筍字偏旁）旬，眩也，勹為眩轉之象。劇秦美新：臣嘗有顛眴病，是旬即眩也。（文源）按金文用作人名。



杕氏壺

盱我室家

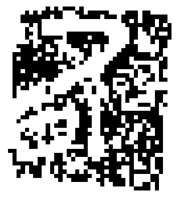
高田忠周曰：説文「盱，張目也。从目于聲。」易「盱豫悔。」王肅注「大也。」轉義，莊子寓言「而睢睢而盱盱，」注「跋扈之皃。」然盱之言亏也，舒于而閒張也。其義存于于聲。古字省文叚借，唯當以亏為之。別義，説文「一曰朝鮮謂盧童子曰盱。」朱駿聲云「叚借為忬。」詩都人士云「何盱矣。」箋「病也。」爾雅「盱，憂也。」又重言形況字。廣雅「盱盱，元氣也。」（古籀篇四十七第七頁）



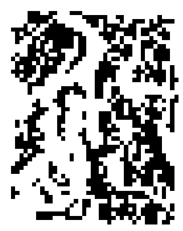
曶鼎　王

獸于昬敽

楊樹達曰：昬字上从氏，下从目。說文四篇上目部云：「眂，視皃也，从目，氏聲。」此「昬敽」地名。……「昬敽」何地，不知所在。（積微居金文說卷三第八零至八一頁曶鼎跋）



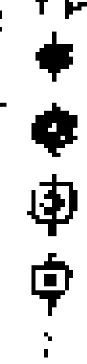
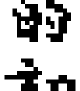
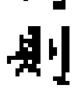
盂

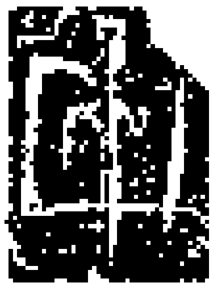


盉

師旋簋

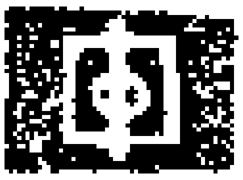
盾生皇畫內

于省吾曰：商代金文和西周早期金文的盾字作……等形，說文「盾，瞂也，所以扞身蔽目，象形」。說文繫傳「厂象盾形，厂聲」。說文段注「用扞身故謂之干。毛傳曰：干，扞也。用蔽目，故字从目」。……按許說既誤，而諸家又曲加阿傳，都是臆說。下文所引西周中葉師旋簋的盾字作，乃盾字構形的初文。以說文爲例，則應釋爲「」，所以扞身，从人，由，由亦聲。由象盾有瞂有文理形（从盾从目，非）。盾乃會意兼形聲字。（詳見古文字釋林）

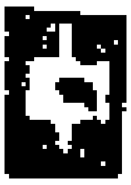


一

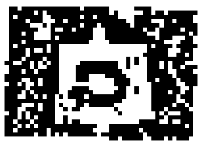
乙戈盾
彝盾



秉盾丁卣
秉盾丁



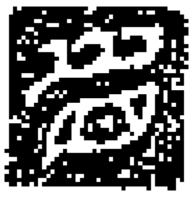
小臣宅毁伯賜
小臣宅畫中戈九



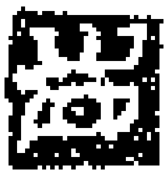
父乙古器
父乙中偁

戴家祥曰中字羅振玉釋為象形盾字畫中盾即畫盾（遼居乙稿第二十六葉）朱芳圃伸其說曰宁、中同字，一空廓，一填實，例與口之作■、△之作▲相同。詩秦風小戎「龍盾之合」，毛傳「龍盾，畫龍其盾也。」（殷周文字釋叢卷上第七葉）按小戎「蒙伐有苑」，鄭箋「蒙，厖也，畫雜羽之文于伐，故曰厖伐。」釋文「伐，本或作瞂，音同。」中，干也。國語齊語「管子曰制輕罪贖以鞼盾一戟。」韋昭注「綴革有文，如繪也。」是管所謂畫盾者，釋名釋兵「盾，遯也，跪其後，避刃以匿也。」大戰鬥之為學也，在于保護自己，躲避敵人，盾為防身武器，戈為傷人武器，兵與甲又為用亦然。商周金文錄遺第七十四棗祖丙觚銘文象人右執戈，左執中。夏官司戈盾「掌戈盾之物而頒之。祭祀授旅賁殳，故士戈盾，授舞者兵亦如之。」旅賁氏

「掌執戈盾，夾王車而趨」，戈之與盾，猶人體之有左右手然，然則戎字左手所執之甲，非盾將焉屬哉。盾聲亦轉為干，故戈盾亦作干戈。虘鼎銘文「錫甲冑干戈」，大雅公劉「干戈戚揚」，孟子萬章下「干戈朕」，皆干戈並提，古言「干」「盾」自關而東或謂之瞂，或謂之干，關西謂之盾。唐韻干讀古寒切，韻在元部，玉篇四十九瞂讀扶發切，韻在祭部，祭元陰陽對轉，故經傳亦通假為伐。說文「盾，瞂也，所以扞身蔽目也，象形」，又音徒損切，韻在文部，元文次旁轉。郭沫若釋干（金文叢考一丗一葉）聲義亦通。徐同柏（從古堂款識學卷五第六葉）釋日，吳大澂（愙齋集古錄廿二冊第六葉）釋舊，孫詒讓（名原上第二十八葉）釋毌，高田忠周（古籀篇卷十九第二十八葉）釋中，聲義俱誤，不能取信。



蓋一



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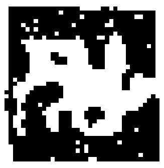
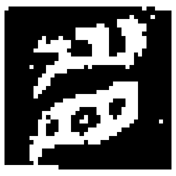
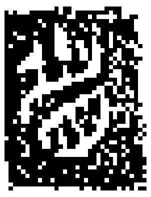


蓋二

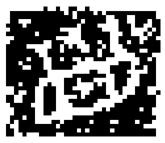


器二

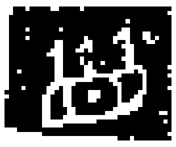
小臣謎毁
陕伐海眉



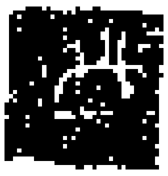
荊伯毁
眉敖至見



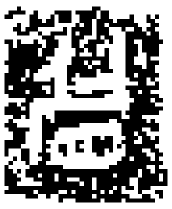
寓鼎



寓鼎　見事
師眉薦王

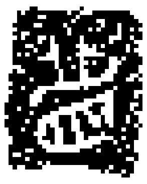


寓毁　見
事師眉薦



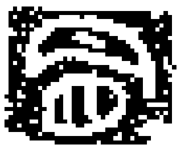
衛鼎　眉
敖者朕為

吏



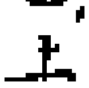
荊伯毁　王命
益公征眉敖

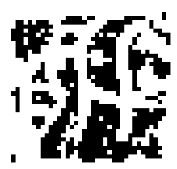
說文四篇「眉，目上毛也。从目，象眉之形，上象頟理也」。按此眉字象形，上象眉毛形，下从目，並無「頟理」之象。眉之初文作𥄉，𡿧象眉毛，三曲筆以示毛之象。小篆衍化為眉，失其本象，許慎誤以為「象頟理」，不知即由𡿧上的兩曲變化而成。



衛鼎　舍盉

冒梯擊度二

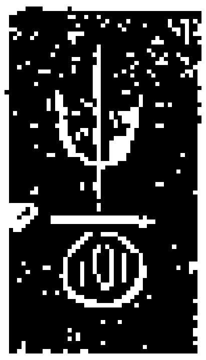
說文七篇「冒，冡而前也，从冃从目。」按，冒字从冃从目，冃亦聲，當爲帽之古文。釋名「帽，冒也。」說文本作冃。徐鉉曰「今作帽，帽名，猶冠義，取冡覆其首。」金文作，上象冡首之帽，下从目代表頭，如胄字結構。史記絳侯世家「薄太后以冒絮提文帝。」注「晉灼曰『巴蜀異物志謂頭上巾爲冒絮。』」是冒帽通用之證。衛鼎用作人名。



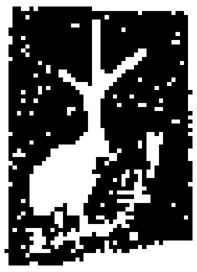
昜鼎　休
䀝小臣金

戴家祥曰：䀝字从目从比，說文所無，以形聲審之，字當釋睤。比、畀聲同，聲符更旁字也。唐韻比讀毗至切，并母至部。古卑、畀同。集韻「必至切」，幫母至部，韻同聲近。荀子宥坐篇「天子是庳」，楊倞注「庳，輔也。」今毛詩小雅節南山作「天子是毗」，毛傳「毗，厚也。」鄭箋「毗，輔也。」是其證。玉篇四十八「睤」，普計切，左睤右睨。集韻去聲十二霽「睤睨，邪視也。」或作俾睨。史記信陵君傳「俾睨故久立」，皆其義也。鼎銘「小臣」官名，「䀝」人名。遣叔殷云「休于小臣貝三朋」，沈子殷云「休沈子曲」，季受尊云「口休于世季受貝三朋」，辭例相近。楊樹達讀䀝爲畀，「休畀」謂賜與也。（積微居金文說卷三第六四葉昜鼎跋）

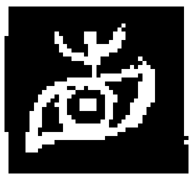
眚



中山王嚳鼎
眚其行

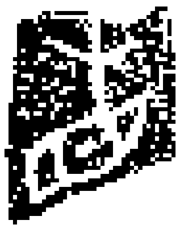


小臣艅尊
王省夔祖



叓鼎
省于人

身



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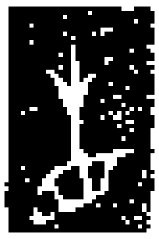

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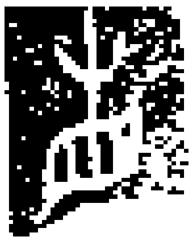

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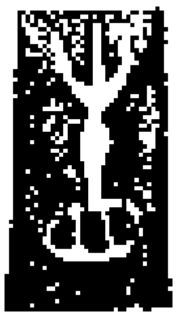
公違省自東



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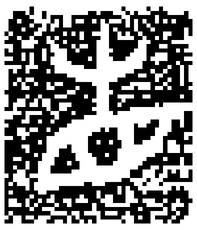
肇遹省文武



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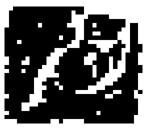
其遹省先王



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北田
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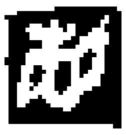

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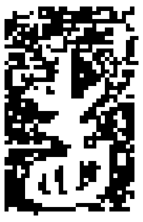

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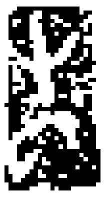
取眚車



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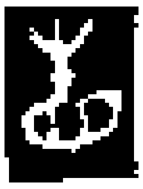
四月既眚霸



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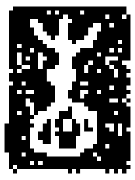
二月既眚霸



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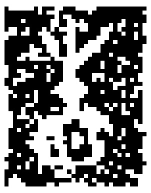
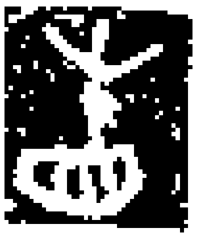


二

揚𣪘　唯王九月既青霸庚寅



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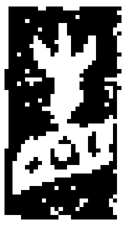

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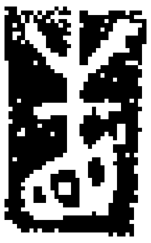

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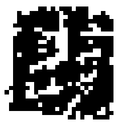

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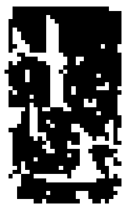
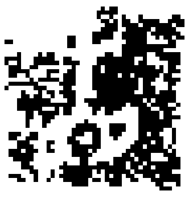
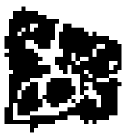


詰

小子相卣　眚揚君賞



相父丁觚　眚作父丁



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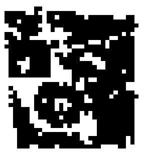


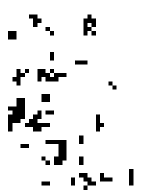
噐

小子相卣　子賞　小子眚貝五朋

孫詒讓曰，「隹王九月既𡴭霸庚寅。」案舊釋為既生霸，於義不誤，然生字作𡴭則與他器絕異，吳亦不著其說，攷此字金文常見，宋以來考釋家並定為相字，然相與生聲義並遠，此𣪘為生，於六書之例難通，竊謂此非相字，乃眚字也，說文目部「眚，从目生聲。」是眚本从生得聲，故得相通借，此下从横目形，上从屮者，即生之省，猶靜从青聲，（說文丹部从丹生聲）青金文或作𡴭（毛公）或作𡴭（蔡國姜殷）並从生省一畫也。（說文青古文作𡴭亦从生省）金文

更有作𢓊者，又省中為屮，𢓊亦一字。又古字書與省通，凡金文亦省者，義多為省之段借。竊疑其𢓊者，義即省之異文（說文省部：省，視也。从眉省，从屮。）二字聲義本相近，固可互通也。（春秋莊二十年經肆大眚，公羊眚作省。周禮大司徒眚禮，鄭注眚作省。釋名釋天：眚，省也。並其證。）今冡說此錄改之，如南宮鼎「王令中先𢓊南或（國）」（一三）謂先省視南國也。宗周鐘「王肇遹𢓊（孫星衍續古文苑釋為省，得之，但未知其為借用省字耳。呂釋為名，則大遜。）文武菫疆土」（三三）之，謂王巡省文武之疆土也。以上二文，與易復象辭「后不省方」、及詩大雅常武「省此徐土」義並合。此並巡行省視之義（詩鄭箋云：省視徐國之土地叛逆者是也。）鬲攸从鼎「王令𢓊」（三三）之，謂王令省察其事也。惟相作父丁甗之「𢓊」（二一）今散氏盤之「右𢓊」、習鼎之「曰𢓊」（五三之五）皆似為人名，則無義可說。然其為省字，則固炳然無疑也。其作𢓊者，如御鼎「公違（舊釋歸誤，今从吳大澂說正）𢓊自東」（二二）之，謂省視東土也。[illegible]彝「王𢓊夔京」，謂王巡省夔地也。（[illegible]）庚午父乙鼎「王令□□辰𢓊北」（三二）之，謂省視北土也。（三之一師田父殷「[illegible]師田父令小臣𢓊」，亦末二字似當為𢓊北，即省北也。舊釋為新，[illegible]）與南宮鼎「𢓊南或」、卿鼎「𢓊東同」、[illegible]鼎「[illegible]肇以遣征」、攸單（[illegible]）無嗇敘𢓊（[illegible]）敏乃身」（二二）之，謂有功而善於其身也。此與禮記大傳「大夫士有大事，省於其君」、大戴禮記朝事篇「凡諸侯之適子省于天子」義同（大傳鄭注訓省為善，爾雅釋詁文）為，季娟鼎「令小臣夌先𢓊楚居」（一三）之，謂省視楚居也。義亦與南宮鼎同。大豐殷「王作𢓊不縂（舊釋為一字，非）」此似亦訓為善。「作省」猶言作德也。盂鼎「𢦏其遹𢓊（非釋）」「𢓊先王受民受疆土」，此亦謂王巡省

文武之人民彊土也，與宗周鐘文義並同訓（可證異字，此文同）。凡此諸文「釋」為「省」或「省」，則義咸「符」協，若如舊釋為「相」，則於宗周鐘、克鼎、盂鼎諸器文義並齟齬不合，而於此銘之「既相𩛥」則尤不可通，足證其非矣。（古籀餘論卷三，二十八葉鎛跋）第　按唐韻「生」讀「所庚切」，審母陽部，眚从生聲，讀「所景切」，不但同母，而且同部，故「既生霸」或作「既眚霸」，「眚」者「省」，俱讀「所景切」，故眚省互相通借。周書洪範「王省惟歲」，史記宋微子世家作「王眚惟歲」，康誥「人有小罪非眚」，釋文「眚本亦作省」。唐韻「相」讀「息良切」，心母陽部，「心」為齒頭音，「審」為正齒音，省相韻同聲近，前人在彝器銘讀「省」為「相」，似難冒然否定。說文「相，省視也。从目，从木。易曰：地可觀者，莫可觀於木。詩曰：相鼠有皮」。商書盤庚上「相時憸民」，馬融注「相，視也」。周書無逸「相小人」，偽孔傳云「視小人」。小雅伐木「相彼鳥矣」，小弁「相彼投兔」，節南山「相爾矛矣」，四月「相彼泉水」，大雅棫樸「金玉其相」，韓奕「為韓姞相攸」，鄭箋並云「相，視也」。地官大司徒「以相民宅而知其利害」，鄭注「相，占視也」。爾雅釋詁下「相，視也」，郭璞注「謂察視也」。察視亦可訓省，禮記禮器「不可不省也」，鄭注「省，察也」。史記韓長孺傳「曾生省也」，索隱「省者，察也」。省相聲同義近，季娟鼎「令小臣夌先省楚居」，未始不不以讀為「先相楚宅」。周書召誥「惟太保先周公相宅」，爾雅釋言「宅，居也」。玉篇一三八「人之居舍曰宅」。孫氏謂「相」與「生」聲義並遠，於六書之例難「通」，恐非篤論。



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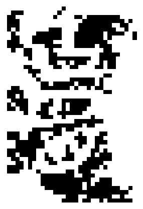

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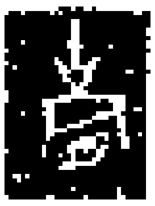

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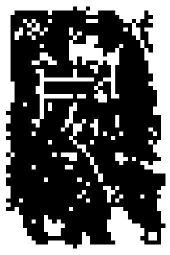
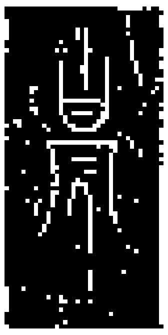
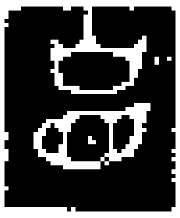
易豦冑



舒蚉壺　全
步付冑七獲

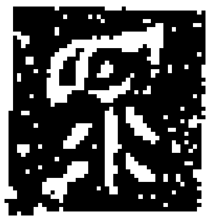


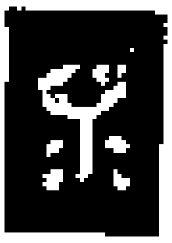
中山王𠑞方壺
氏以身蒙皐冑

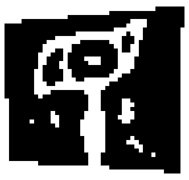


伯晨鼎
𤼷戈緱冑

說文七篇「冑，兜鍪也，从冃由聲。𩉥，司馬法冑从革。」孫詒讓曰：冑阮釋爲冕，說文曰部冕从曰免聲，此从曰而不从免，則非冕字。今案當即冑之變體。小篆冑从由冃聲，此下从冃者，冃冃聲同，上从由者，即古文由字。（古籀拾遺中）盂鼎「貝冑」孫詒讓曰：毛詩魯頌閟宮云「貝冑朱綅」，傳云「貝冑，貝飾也」。此文與彼正合。（古籀餘論卷三第五六葉盂鼎）說文「冑，司馬法作𩉥」，古籍中作軸，商承祚曰：一切經音義十六「冑，古文軸同」，結構不同，偏旁則同，荀子議兵篇「冠軸帶劍」注「軸與冑同」。（說文中之古文考七三葉）


令鼎 令眔奮


靜毁 眔小臣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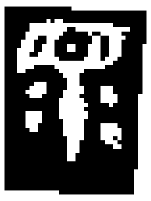
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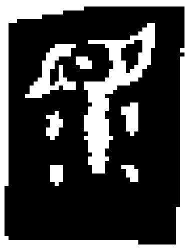
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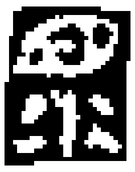
小臣謎毁 眔賜貝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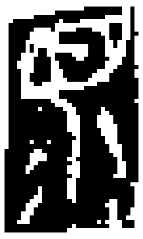
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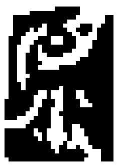
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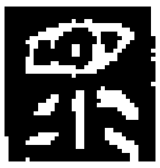
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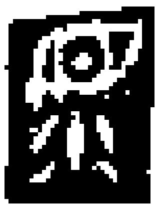
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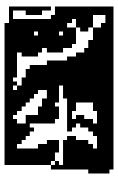
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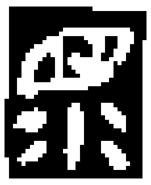
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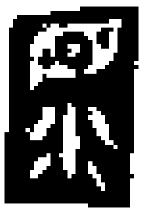
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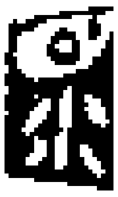
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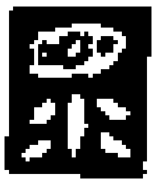
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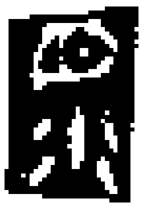
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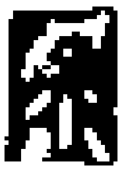
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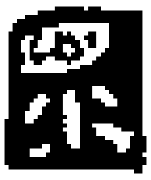
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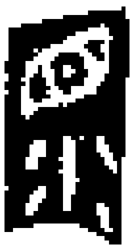
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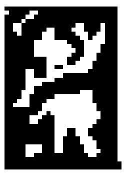
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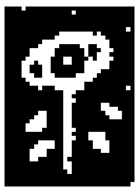
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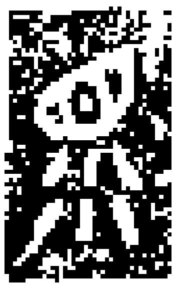

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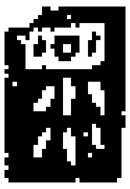

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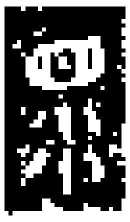

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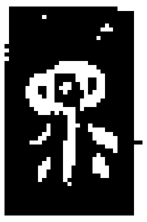

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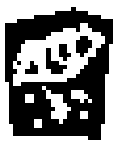

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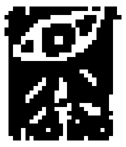

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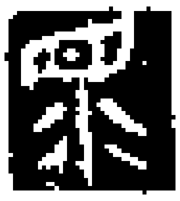

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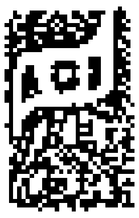
令

眔奮先
馬走



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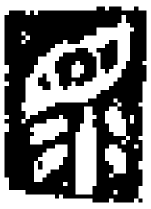

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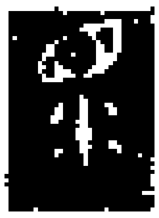

毛公

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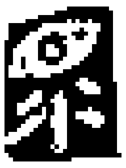
飤厚眔截友



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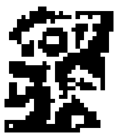

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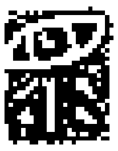

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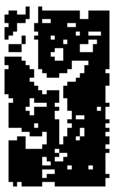

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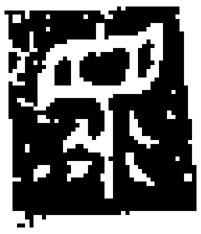

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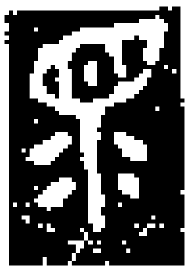

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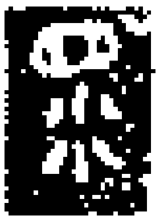
嗣豐人眔

兊盤
祝



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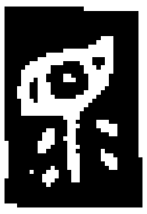

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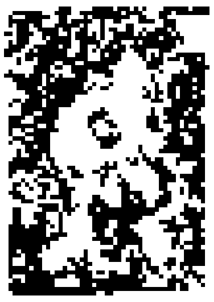

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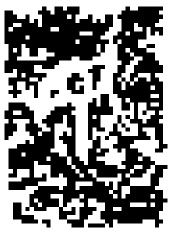
易洛疆眔師俗父田



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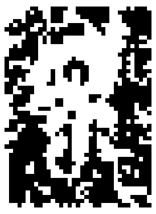

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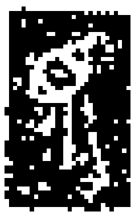
文考眔毛

公遣仲
征無需



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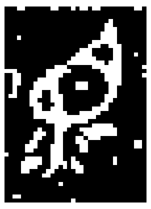

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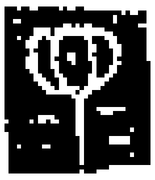

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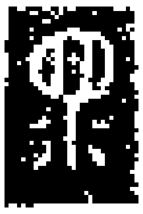

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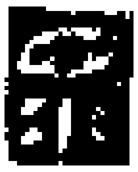

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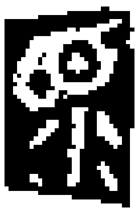

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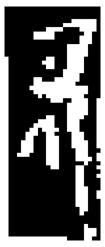

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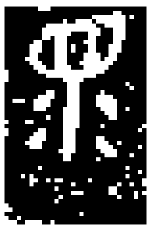
人亢眔矢奭左右于乃寮



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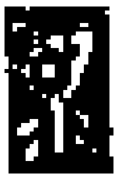

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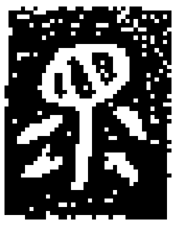

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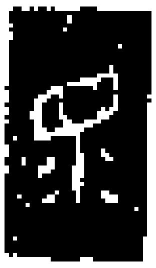

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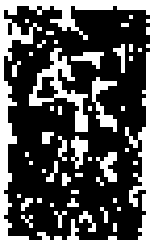

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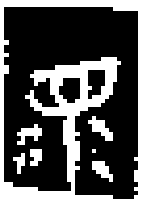

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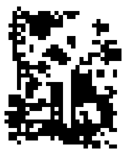

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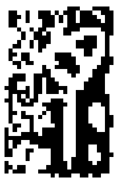

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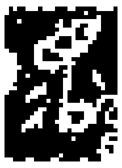

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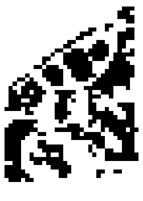

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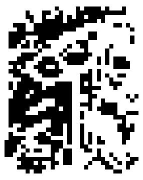

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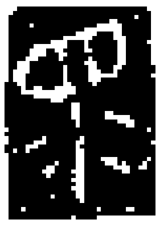
師眔八師埶



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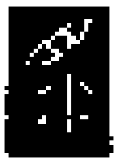

貯陵

𣪕　□段賓眔
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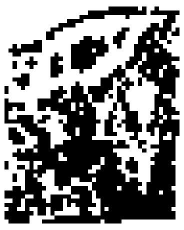

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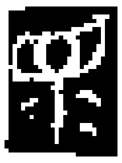
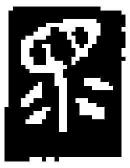


雩鼎　以師氏
眔有嗣後或𢦏

豪伐



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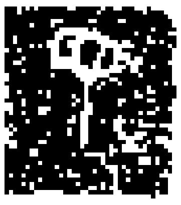

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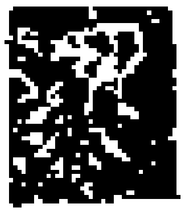
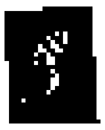


器二

師嫠簋
命汝司乃

祖舊官小輔眔鼓鍾



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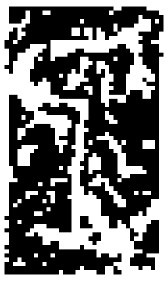

叔皮父簋 叔皮父作朕文考弗公眔朕文母

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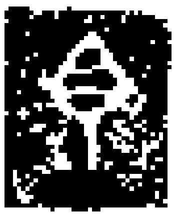

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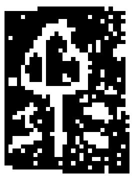

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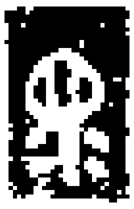

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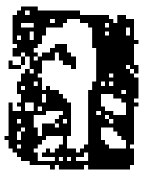
揚簋 眔𤔲空



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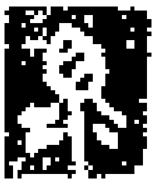

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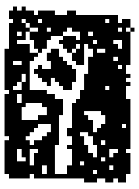

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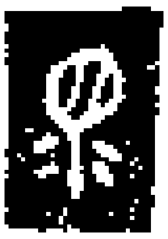

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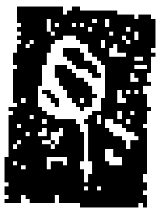

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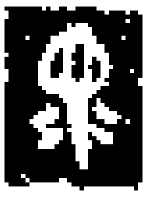

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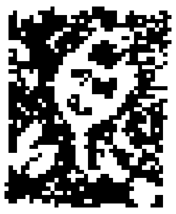

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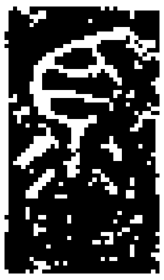
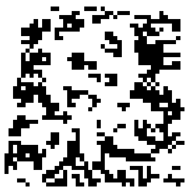
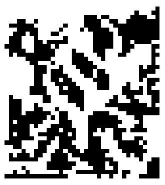


叔妣簋 眔中氏萬年



裘衛鼎 卑東疆眔散田



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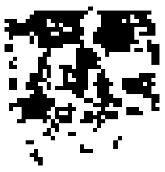

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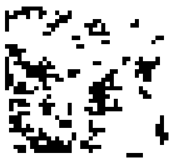

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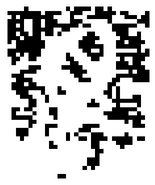
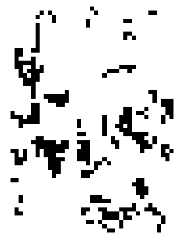


裘衛鼎 邦君厲眔付裘衛田



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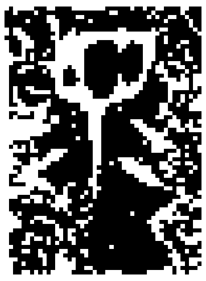
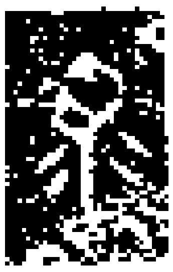
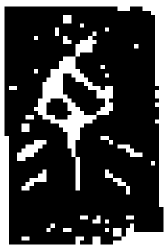


盨二



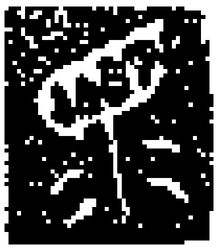
盨二

琴生盨

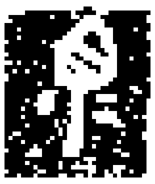


琴生盨 用對剌琴生眔大嬶

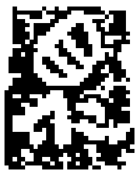
一



鬲从盨 其邑彶眔句商兒眔讎

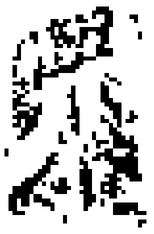


衛鼎

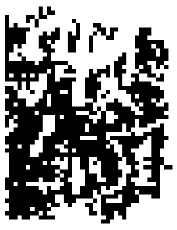


衛鼎 [illegible]廼眔虘[illegible]

合壽商眔害田



王眔鄉 什壬眔尊彝



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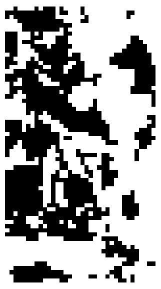

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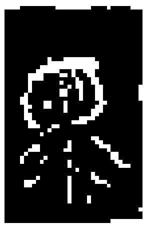
器

貫王卣

買王眔尊彝



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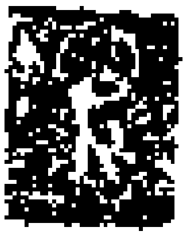

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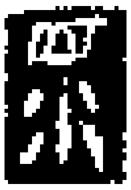

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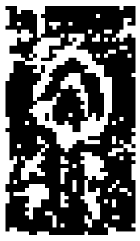


五

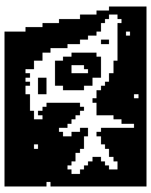
己白鐘

眉眔鬻姬永寶

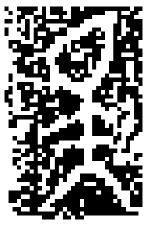
郭沫若曰：「眔字卜辭及彝銘習見，均用爲推續詞，其義如及如與。說文目部有此字，曰『眔，目相及也。从目，从隶省。讀若與隶同也。』乑部復有𣴎字，曰『𣴎，眾與詞也。从乑自聲。虞書曰𣴎咎繇。臮，古文𣴎。』案此二者本係一字，自乃目之譌，乑乃氺之譌，而氺亦非隶省。眔於甲骨文字有左列諸形：眔眔眔眔眔眔眔眔眔眔（見殷虛文字類編四）字之不从隶省甚顯而易見。金文亦有異形，如覓簋作眔（周金文存卷二第三一一葉），周公𣪘作罒（見攈古錄文）買王眔卣作眔，（貞松堂集古遺文卷八第十九葉）亦眔，非隶省。由此等殷周古字形以推測之，余謂此當係涕之古字，象目垂涕之形，臮由音而言，許云讀若與隶同，隶涕古本同音，字而从眔聲之字，如褱在脂部，鰥褱在文部，與脂部爲對轉。譌字之臮从自聲者亦

在脂部，是則眔聲本在脂部，遠假爲及与字，遂聚取及音而轉入緝部，與後起之涕字分離，更形變爲眔、眾、眔，遂判而爲二。新出魏三字石經皋陶謨殘字「暨益奏庶鮮食」，暨字古文作眔，隸書作臮，从自从水，从自雖已形變，从水尚不失古意。然與又用洎爲暨之所從出矣。書無逸「爰暨小人」，鄭玄詩譜引作「爰洎小人」，是之臮寔古文洎。用此本義者于古器銘中有一例，令鼎是也，其文云「王大耤農于諆田，餳，王射，有嗣眔小子師氏御射，王歸自諆田，王馭溓仲廙（僕），令眔奮先馬走，王曰：令眔奮乃克至，余其舍女（汝）臣十家。」此兩「令眔奮」句，前人均釋爲「令與奮二人」，解不可通，蓋未知眔之本義也。（金文蒐收三二六葉至三二七葉臣辰盉銘者標三）按說文「洟，鼻液也」，未聞人之鼻液有从目中出者。唐韻眔讀「徒合切」，定母緝部；暨讀「其冀切」，群母脂部，聲韻絕遠，涕讀「他禮切」，透母脂部，韻同聲異。（暨益奏庶鮮食見益稷篇，郭氏錄爲皋陶謨，新出魏三字石經根本無此殘石）

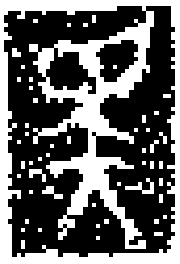
吳



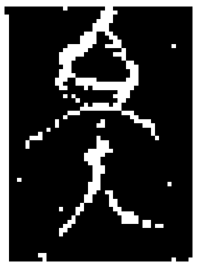
縣妃毀 休伯
吳益姬揩伯室



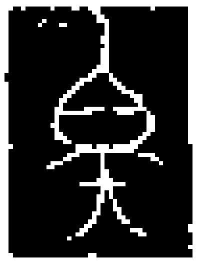
者鐘 亡
吳用寶



毛公鼎 肆
皇天亡吳

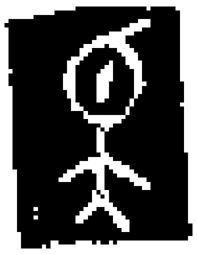


蓋

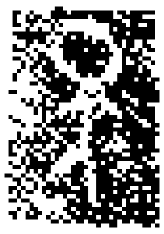


器

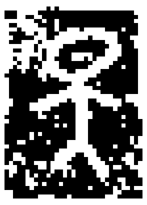
無吳鼎 無
吳之饙鼎



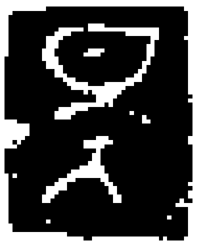
鄭伯氏鼎 伯氏始
氏作䨣嬛吳媵鼎



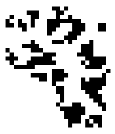
吳生鐘
吳□



史牆盤
吳照亡吳



單伯鐘 單
伯吳生曰



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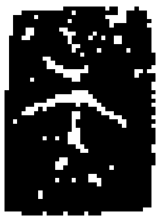
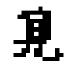
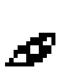
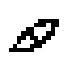
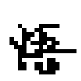
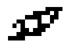
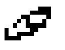
南宮乎鐘 茲
鐘名曰無吳鐘



吳生鐘 吳生用
作穆公大禁鐘

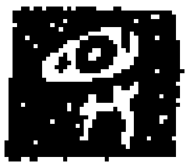
戴家祥曰：余曾單商周字例，發見⊙古文均為目之異體。因悟象眼瞼眼珠及瞳孔形，乃僅象眼珠在眼眶中，⊙則省去眼眶獨象珠球，此象形字之繁簡例也。由是勾稽致核，知毛公鼎⿱罒矢字、靜彝⿱罒矢字、「指妃毁⿱罒矢字，皆⿱罒矢之繁縟文也。單伯鐘⿱罒矢字、師⿱罒矢父毁⿱罒矢字、無⿱罒矢鼎⿱罒矢字、鄭伯氏鼎⿱罒矢字、⿱罒矢生鐘⿱罒矢字，皆⿱罒矢之簡省文也。攷許書無⿱罒矢字，即古文射亦無以目从矢之作，然則⿱罒矢果何字耶？以聲義釋之，⿱罒矢即眣之異文，原形移置字也。公羊傳文公七年「眣晉大夫使與公盟也」，又成公七年「郤克眣魯衛之使」，何劭公解詁「以目通指曰眣」。說文四篇目部無眣字，而有從失之眣，訓目不正也。段玉裁謂淺人無識，以譌體改說文，字應作眣，竊疑眣字從目從矢，在六書為會意，從目矢聲，則變為形聲，此六書遞變例也。陸德明公羊釋文云「眣本又作眣，「丑乙反」，透母至部，又音「大結反」，定母至部。失讀「丑栗切」，透母至部，是從失非誤字也。古音失與寅同，寅讀「弋真切」，喻母真部，真至陰陽對轉，故廣韻玉篇「眣同瞚」，說文「瞚，開闔目數搖也」，莊子庚桑楚篇「兒子終日視而目不瞚」，呂氏春秋安死篇「其視萬世猶一瞚也」，高誘注「瞚讀川人謂相視曰瞚」。按瞚之古音與瞬相近，故陸德明釋文云「眣，一音瞬」。是眣之本義為目動，故其字從目從矢，若以為射之本字，則表義無取於从目矣。

在金文眣當讀為射。「無射」乃宗周成語。小雅車舝「式燕式譽，好爾無射」，大雅思齊「無

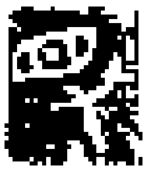
射亦保」周頌清廟「無射於人斯」又禮記祭統「奔走無射」「無射」本有無厭之義。禮記射義「射之爲言者繹也，繹者各繹己之志也」故樂律亦名無射。淮南天文訓「律中無射，無射入無厭也」國語周語「無射所宣布哲人令德，示民軌儀也」爾雅釋詁「射，厭也」說文「斁，厭也」故無射亦作無斁。周書洛誥「公無困哉，我惟無斁」周南葛覃「服之無斁」周頌振鷺「在彼無惡，在此無斁」魯頌駉「思無斁」泮水「徒御無斁」後漢書張衡傳「惟盤盍之無斁兮」文選魏都賦「復之無斁」字均作斁，足見古人詞語本無定型，聲同韻近之字隨地自變，固不必求其孰正而孰誤也。

今既知睪聲近斁，然則說文血部臭字當爲睪之字誤，亦可以肊定矣。許書「臭，大白澤也，从大白，古文以爲澤字」蓋古文睪亦作臭（[illegible]）作臭（無斁鼎）作臭（鄭伯[illegible]鬲）上世與白形近，故誤爲臭。澤斁均從睪聲，唐韻睪讀「羊益切」，喻母支部，古讀「斁」如度，度有「徒故」「徒各」二切，並定母魚部。曾運乾謂古音喻母四等皆讀定母，魚支韻近，故睪亦同擇。唐韻澤擇俱讀「丈伯切」，定母魚部。大雅思齊「古之人無斁」鄭箋作「無擇」，釋文「斁，擇也」。揚子方言篇「君子言也無擇，聽也無淫，擇則亂，淫則辟，述正道而稍邪哆者有矣，未有述邪哆而稍正也」。太元元掜曰「言正則無擇，行正則無爽，水順則無敗，無敗故久也，無爽故可觀也，無擇故可聽也」。蓋本孝經「口無擇言，身無擇行」而爲說也。鼎銘古臭爲人名，即無擇，莊子讓王篇北人無擇，魏人田子方名無澤，見戰國策魏策及莊子田子方篇。（中山大學語言歷史周刊十一集一二五期睪字說）

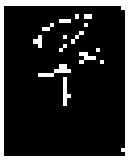
（异）



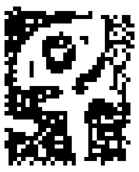
靜毀　靜學無异



𢦚方鼎　毋又异于𢦚身



班毀　亡不咸异天畏



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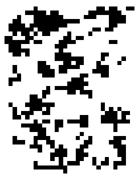
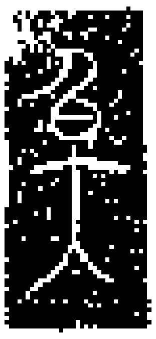


器

𢦚毀　㬎异于𢦚身

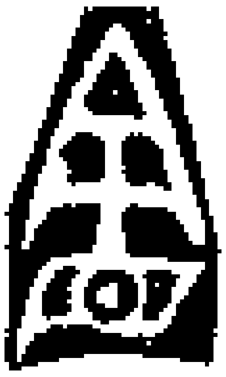
异為睪之異體字，詳見釋睪。

（旲）

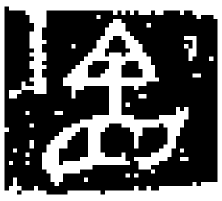


中山王礐方壺　天不臭其又

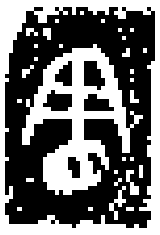
字从白从大，說文十篇「臭」古文以為澤字，此銘借作斁，說文三篇「斁，解也。从攴睪聲。」詩云服之無斁，斁，厭也，一曰終也。書洛誥「我惟無斁其康年」，句例與此銘同，僞孔傳訓斁為厭。



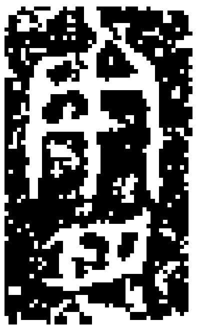
習丮尊 掗富夫



畗父丁鼎 畗兄父丁



史譆盤 富聖成王



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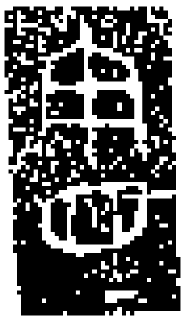

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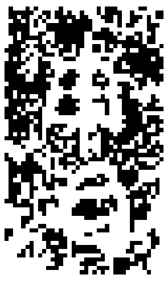
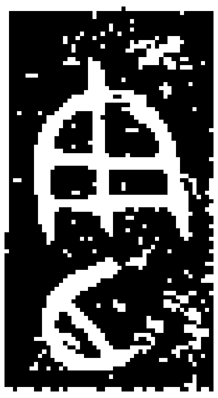
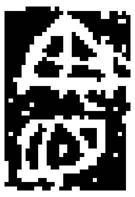
井人妄鐘 妄富聖趣



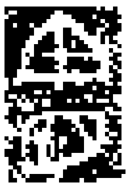
膳夫山鼎 用作富司好



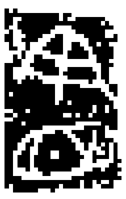
㝬簋 富奔 宇慕遠猷



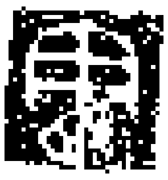
富鼎



富鼎 還侯 賜富貝金



富鼎 富萬 年子=孫=寶



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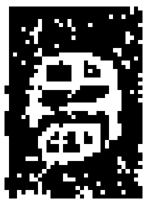

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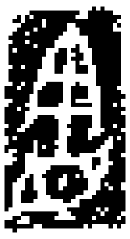
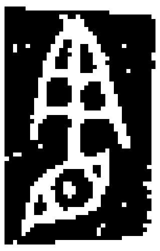
揚簋 用作朕 烈考富伯寶簋



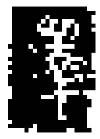
盂



器

召伯盉 伯富作 召伯父辛寶尊彝

說文十篇心部「憲，敏也。从心，从目，害省聲。」金文作𡨦，不从心。吳大澂釋憲（說文古籀補卷十第六業），孫詒讓从之（古籀拾遺卷下第廿五業周井人殘鐘）。按吳釋是也。唐韻害讀胡蓋切，匣母元部；憲讀許建切，曉母元部。匣曉喉音字，祭元陰陽對轉，故害得為憲聲。同聲通叚，字亦讀顯。禮記中庸「憲憲令德」，大雅假樂作「顯顯令德」。憲顯不但同母，而且同部。牆盤銘「憲聖成王」，字亦作𡨦。周書謚法解「博聞多能曰憲」。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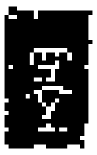
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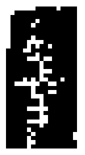
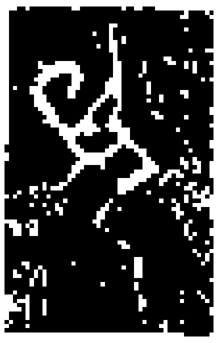

六

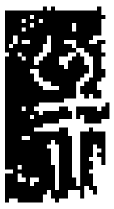
者減鐘（兩清續鑑甲編）

睪其吉金



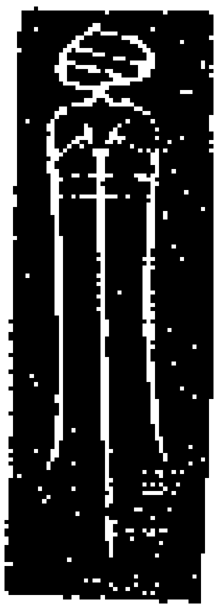
吳王夫差鑑

吳王夫差睪其吉金



迎公鐘

迎公睪吉金自作禾鐘



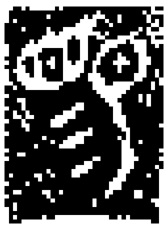
曾侯乙鐘

爲無睪峇顧

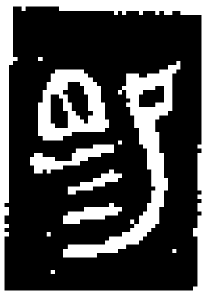
說文十篇幸部「睪，目視也。从橫目，从幸，令吏將目捕罪也。」鎛銘「無睪」即傳統九月樂律之「無射」，睪射聲同。廣韻入聲二十二昔射讀「羊益切」，喻母支部，凡字从睪得聲者皆與射通。周南葛覃「服之無斁」，禮記緇衣作「服之無射」。大雅雲漢「耗斁下土」，春秋繁露郊祀篇作「耗射下土」。周頌清廟「無射于人斯」，禮記大學引作「無斁于人斯」。又振鷺「在此無斁」，韓詩作「在此無射」。魯頌泮水「徒御無斁」，釋文「斁本作射」。古文从攴表義者，秦篆每有更易从手，說文十二篇手部「揚」古文作敭，「播」古文作𢿌，「扶」古文作𢻹，周書文侯之命「女汝多修扞我于艱」，說文三篇攴部引作「攼我于艱」，集韻上聲四紙揣𢿃同字，以是知斁擇亦同字也。大雅思齊「古之人無斁」，鄭箋「古之人，謂聖王明君也。口無擇言，身無擇行，所以身化其臣下」。孔穎達正義云「箋不言字誤，則此經本有作『擇』者也，故不破之」。呂氏讀詩記引董氏曰「韓詩作擇」。金文睪書每「擇其吉金」作「斁其吉金」。說文「擇，柬選也」。金文「擇

亦作𢍜，从收，𦥑聲。拱與𢍜同字。許君訓「竦手也，从𠂇，从又。」拜，楊雄說拱从手，从收，等於从手。故擇亦作𢍜。擇讀「丈伯切」，定母魚部。曾運乾考定古韻喻母四等或讀舌聲定紐，例如齊風載驅「豈弟君子」，鄭箋：「古文尚書以『弟』為『圛』。圛，明也。」孔穎達正義云：「洪範稽疑論卜兆『五曰圛』，注云：圛者，色澤光明。蓋古文作『悌』，今文作『圛』。」按弟讀「特禮切」，定母脂部。圛讀「羊益切」，喻母支部。支脂韻近。後漢書張衡傳「惟盤逸之無斁兮」，李賢注：「斁，古度字。」度讀「徒故切」，定母魚部，魚支韻近。繹从睪聲，其義為續，說文「續，連也。从糸，賣聲。」漢書劉輔傳「殺其大夫鳴犢」，集注錄犢及竇其聲相近。按犢讀「徒谷切」，定母魚部，竇讀「徒奏切」，定母侯部。續讀「似足切」，邪母侯部。爾雅釋天「繹，又祭也。周曰繹，商曰肜。」孫炎曰：「祭之明日尋繹復祭。肜者，相尋不絕之意。」按肜讀「徒冬切」，定母冬部，與繹陰陽對轉。故繹續同義。陸德明爾雅釋文「繹本作𥙷」，更旁从示。玉篇一一二「祭之明日又祭曰𥙷」，更旁从食，音「余石切」，喻母魚部。集韻「奕，羊益切」，喻母支部，魚支韻近。禮記射義「射之為言者，繹也。」秦風無衣「豈曰無衣，與子同澤」，澤亦同襗。說文「襗，絝也。」天官玉府「掌王之燕服」，鄭玄云「燕衣服者，巾絮寢衣袍襗之屬。」更旁从衣。襗讀「徒各切」，定母魚部。从酉為醳。禮記郊特牲「猶明清與醆酒于舊澤之酒也」，鄭玄注「澤讀醳。舊醳之酒，謂昔酒也。」廣韻醳讀「羊益切」，喻母支部。澤讀「丈伯切」，定母魚部。澤亦通鐸，鐸讀「徒各切」，不但同部，而且同母。國語晉語趙簡子有家臣名尹鐸，戰國策趙策作尹澤，由是觀之，諸凡从「睪」得聲之字，聲

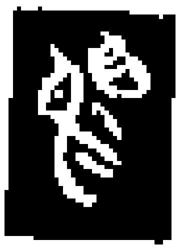
母可由喉音喻母變爲舌音定澄諸位，可由支部變爲魚、脂，魚在支之前，脂在支之後。斯可藉文字之加旁更審，與夫漢唐叢語學家之反切，發其隱滯也。



毛公鼎
不賜



虢季子白盤
賜用戉



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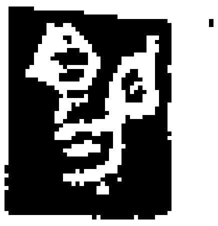

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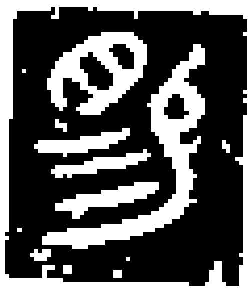
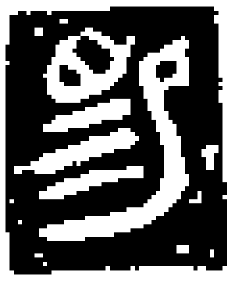
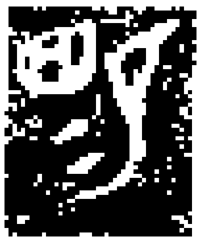
曾伯霖簠
天賜之福



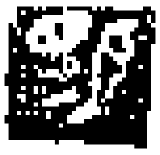
虢季白盤
王賜乘馬



虢季子白盤
賜用弓彤矢



申殷　賜
汝赤市



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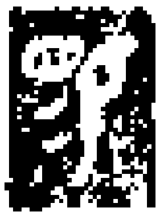
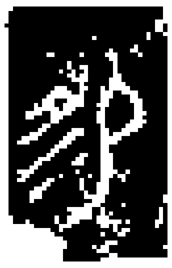
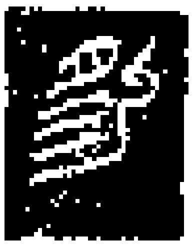


二

楊殷　賜
汝赤師市

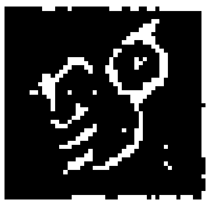


蓋

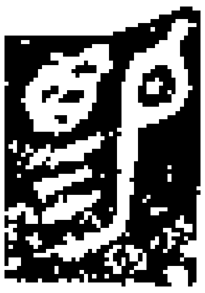


器

曾伯陭壺
用賜眉壽

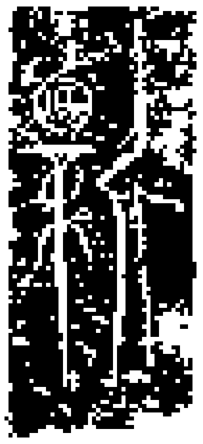


鄭公鍼簋　用
賜眉壽萬年



禹鼎　肆禹
亦弗敢惷賜

静安先生曰：賜，目疾視也。古文以為賜字。古錫賜一字，本但作易。毓季子白盤「賜用弓，彤矢其央」，「賜用戉，用征蠻方」，則假賜為之。曾伯霥簠「金道錫行」，字又从金从賜。漢世因其聲，而從改為从金从易，或从貝从易，於是有錫賜二字矣。賜，盡也，文選西征賦「若循環之無賜」，注引方言「賜，盡也」。（今本方言連此撕盡也戴氏疏證據此改為鐵撕斯是也）古詩「彝適今日賜，誰當仰視之」。唐書李密傳「救虎之藏，有時而賜」，賜皆為盡。詩大雅「王赫斯怒」，箋「斯，盡也」。釋文「斯，鄭音賜」。玉篇「澌，又音賜，水盡也」。廣韻「澌亦作儩」，是古詩讀盡為賜，「不賜」猶言不盡矣。（古鉩文考釋以鉩銘考釋）毛。按賜、錫皆从易聲，唐韻易讀羊益切，喻母支部，賜讀施義切，審母魚部，錫讀先擊切，心母支部，審心皆齒音字，魚支韻近，故賜錫得諧易聲。錫賜本義更旁字也。唐韻賜讀斯義切，心母歌部，非古讀也。

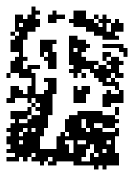


中山王嚳鼎　含廬

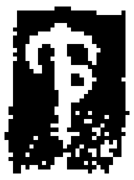
老賈⿱罒新逆參軍之衆

⿱罒新字从横目，从新，張政烺（古文字研究第一輯二百二十七　中山王嚳壺及鼎銘文考釋）、趙誠（同書二六一　中山壺中山鼎銘文試釋）讀為親，商承祚（古文字研究第七輯五十六　中山王嚳鼎壺銘文芻議）說同。按古字从見表義者，亦或更旁从目，說文四篇目部睹古文作覩，八篇見部視古文作眎，新親俱从亲聲，廣韻新讀息鄰切，心母真部，親讀七人切，清母真部，心清皆齒音字，周書金縢「惟朕小子其新逆」，陸德明經典釋文「馬本作親迎」，禮記大學「大學之道在明明德在新民」，新民亦當讀為親民，呂氏春秋孟春紀「天子親率三公、九卿、諸侯、大夫」，高誘注「率，使也」，張趙二氏讀⿱罒新為親，聲義可通。

矛



盂



器

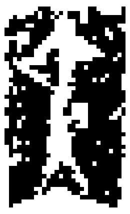
或殷

矛

鄭楙叔壺楙字作楙，从矛形，與此字完全相同。乍，上象鋒鏑，矛骹有環鈕，可繫紅纓。

矛爲古代主要的刺兵器。

矢



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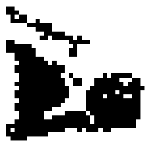

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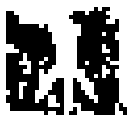
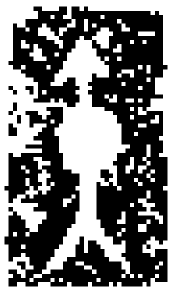
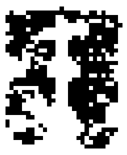


三

矢父癸爵
矢父癸

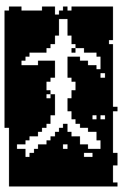


矢父癸觶
矢父癸

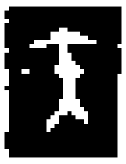


器

戚毁
矢



不嬰毁
矢束



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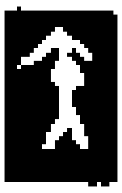
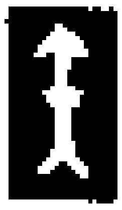
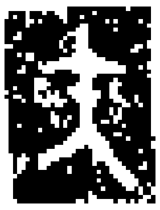


器

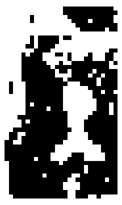
同卣
弓矢



豆閉毁
弓矢

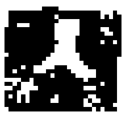


匽侯鼎
矢匽□



宜侯矢毁
旅矢千

一



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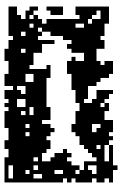
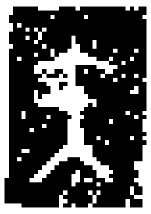
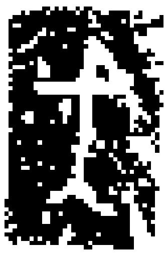
彤矢百



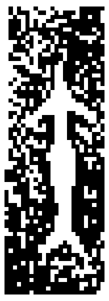
宜侯矢毁
口彤弓一



伯晨鼎
旅弓旅矢



師
湯父鼎　矢
臺形欵



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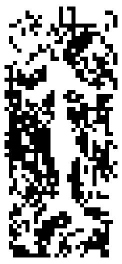
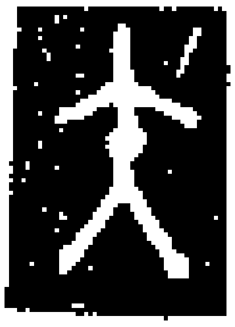
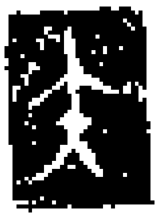


器

戴毁　賜
戴弓矢束

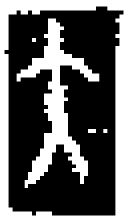


虢季子白盤
賜用弓彤矢

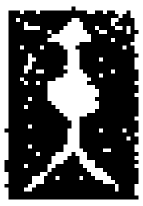


二

趞曹鼎 史
趞曹賜弓矢



禹鼎 □□
舍[illegible]矢五束



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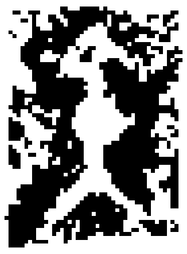
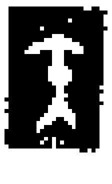


器

矢伯甗 矢伯
隻作父癸彝



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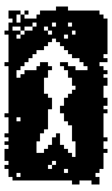
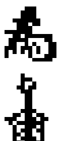
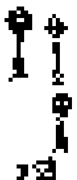
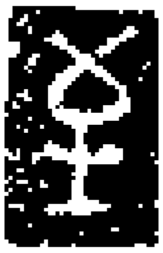


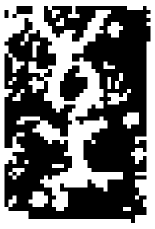
器

同父戊卣 矢王
賜同金車弓矢

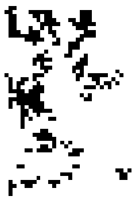
高鴻縉曰。說文「矢。弓弩矢也。从入。象鏑栝羽之形。古者夷牟初作矢。」羅振玉曰。象鏑幹栝之形。說文解字云从入。乃誤以鏑形爲入字矣。按矢之本形應爲。甲文三字。僅肖本形。惟翎變小。鏑。矢鋒也。段云謂矢鏃之入物者。榦亦名笴。栝連以代笴。段云。岐其耑以居弦也。方言。箭自關而東謂之矢。江淮之間謂之鍭。關西曰箭。翻字例二篇。篆文作羽。从一以爲羽。



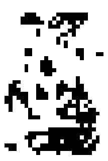
令鼎 乃克至



禹鼎 于歷寒 至



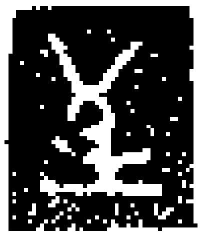
鑑



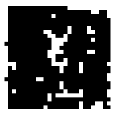
器

啟卣 至

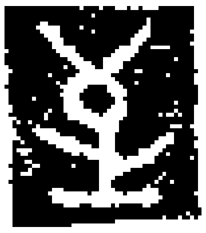
于上 侯



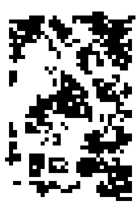
矢人盤 至于井邑



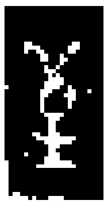
晉公盨 至于大廷



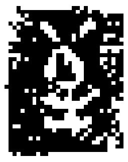
矢人盤 至于邊柳



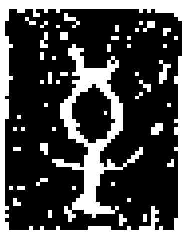
駒父盨 還至于蔡



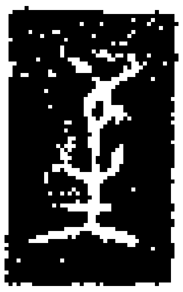
乖伯簋 益公至告



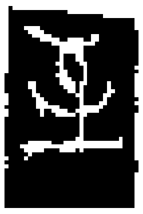
乖伯簋 眉敖至見



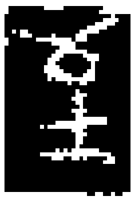
至鼎 作寶鼎 至



𨛜䜌尹鉦 儆至鎗兵



一



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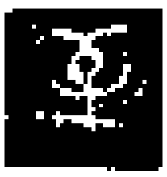
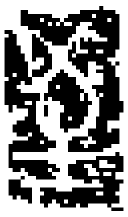
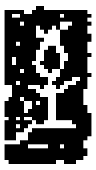


三

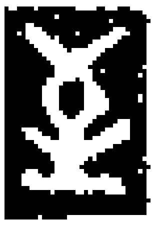
邾公牼鐘 至于萬年



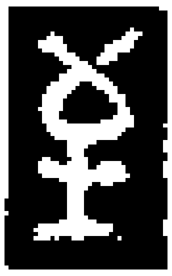
駒父盨 乃至于淮 我



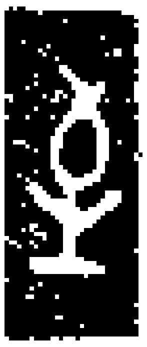
章匄簋 惠于宗周 至



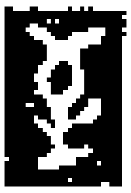
兮甲盤　至于南淮夷



令鼎　王至于㵼宮



宗周鐘　王𦰩伐其至



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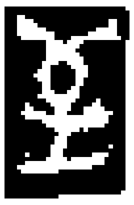
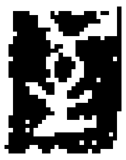


二

同毀　自虒東至于河



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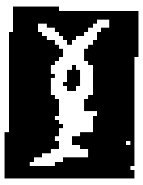
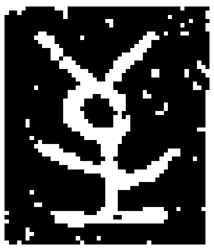
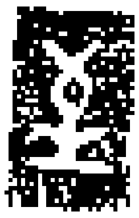


二

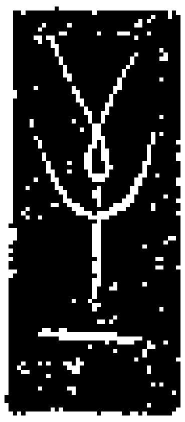
同毀　氒逆至于玄水



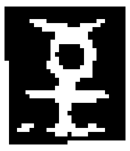
矢人盤　自南至于大沽



多友鼎　從至追博于世



中山王譽鼎　克并之至于今



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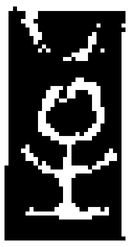
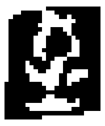
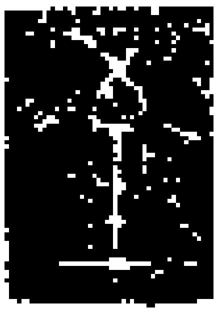


器

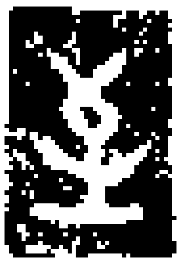


令彝

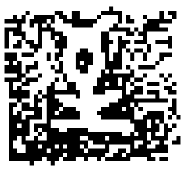
令方尊　明公朝至于成周



𪒠鎛　枼萬至於辝孫子



矢人盤　邑西至于堆莫眉



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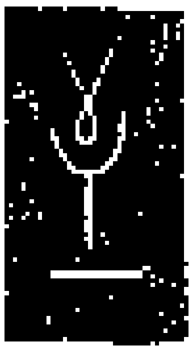
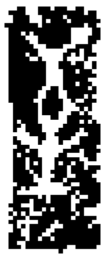
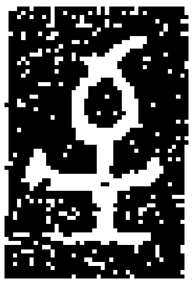


中山王嚳方壺　詰辞豊敬則賢人至



召伯虎毀　余或至我考我母令



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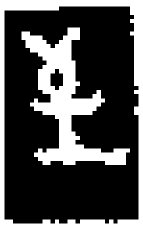

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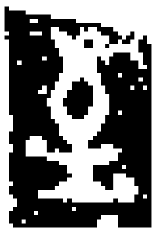
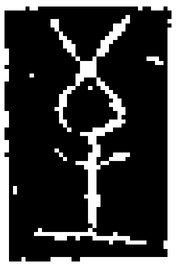


禹鼎　雩禹以武公徒馭至于噩



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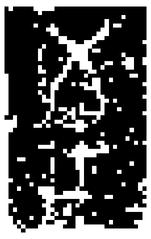
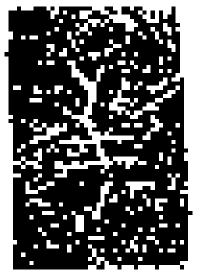


五

克鐘　王親令克遹涇東至于京阜

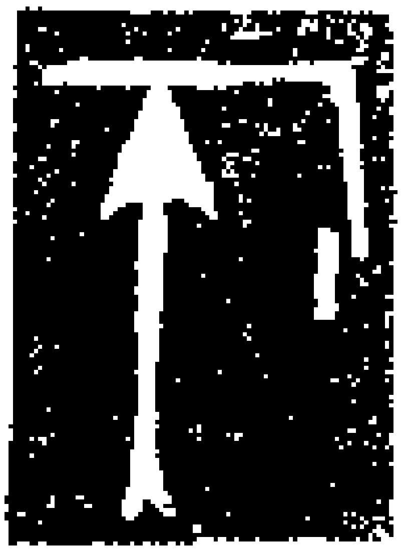


合文

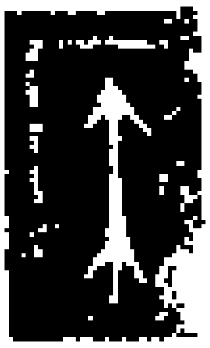
嗣子壺　至于萬壽年

羅振玉曰說文「至，鳥飛从高下至地也。从一，一猶地也。象形」，謂𦤳爲飛鳥形，然考古金文如此毀及散氏盤至並作𦤳，从𡗗，實象矢形。吉田毀侯字作𥎦，遙侯鼎同，並从𡗗。

量侯𣪘及盂鼎作屰，从夨乃矢之變。矢伯卣矢字作夨，以此例之，知屰乃矢之倒文，一象地，屰象矢遠來降至地之形，非象鳥形也。（永鄉人稾丙第一卷第七葉冋敦跋）按羅說是也。屰从倒矢，从一、一爲射矢所及之物，非僅指地也。

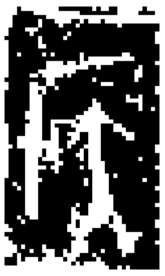


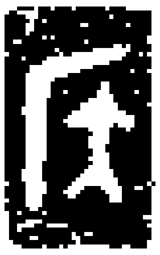
矦甗
矦



器

子矦卣
矦





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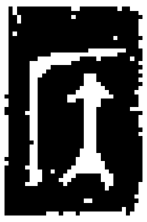

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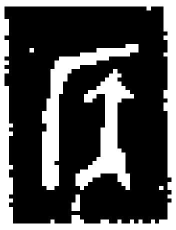
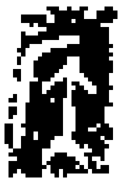


四

矦戈
矦



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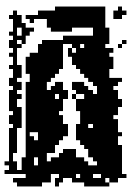

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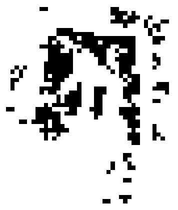

冉矦爵
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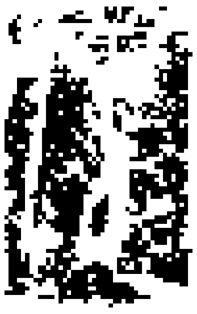
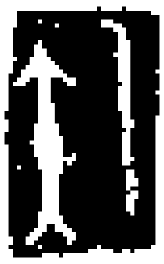


底

嬰方鼎
㠱矦



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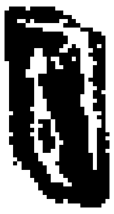

己矦父戊毁
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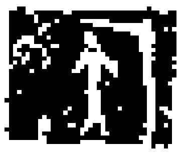

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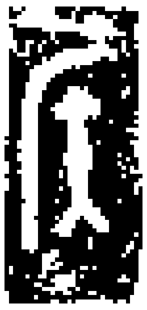

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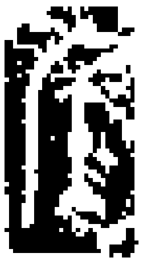

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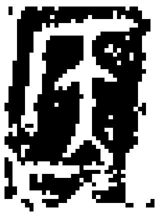
矦康簋
矦康



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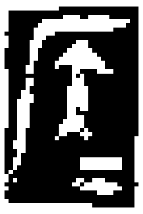
作矦



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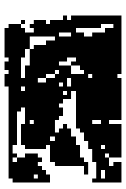

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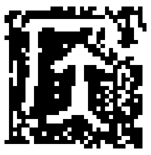

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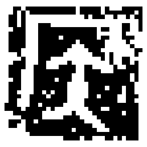

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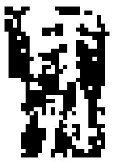

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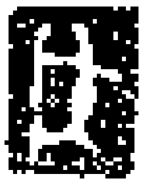

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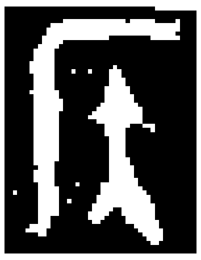

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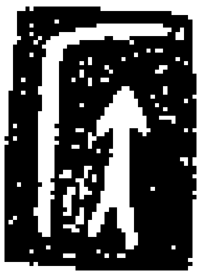

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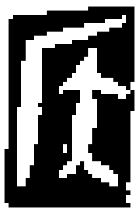

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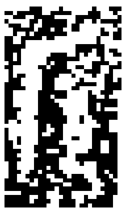

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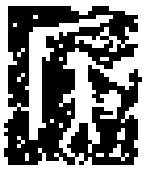

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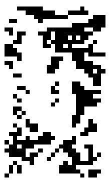

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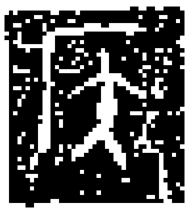

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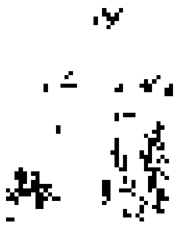

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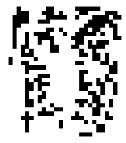

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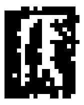

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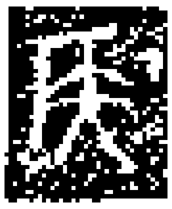

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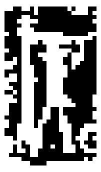

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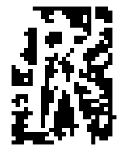

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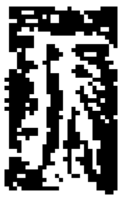

三

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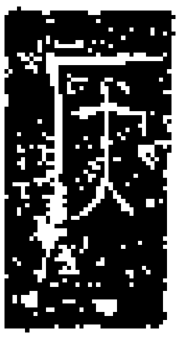
曰口



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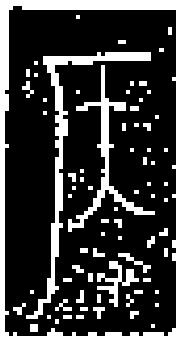

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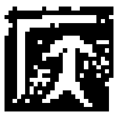

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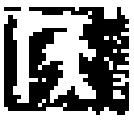

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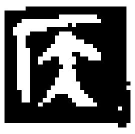

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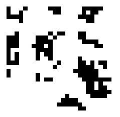
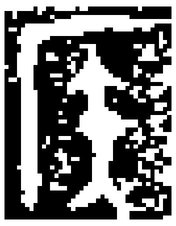


麥尊
用

噩侯
逆盈



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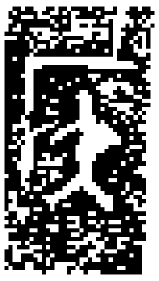

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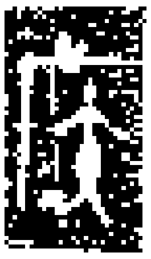

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匽

對鍋
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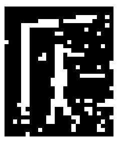

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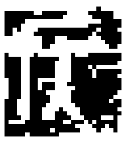

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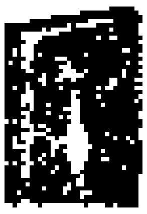

康侯鼎
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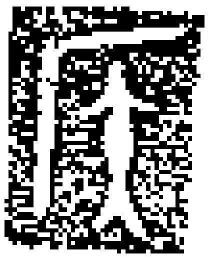
名



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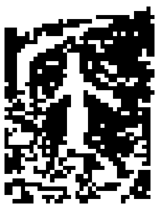

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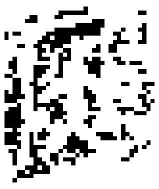

器

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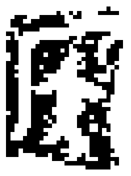

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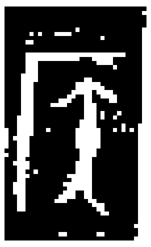

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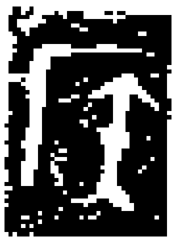

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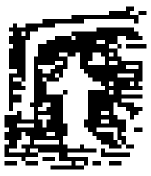

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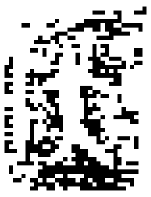

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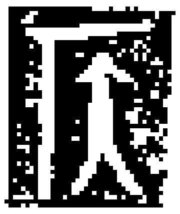

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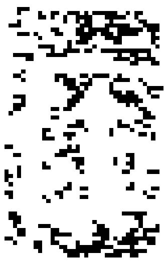

莽
宁

孟盨　莽
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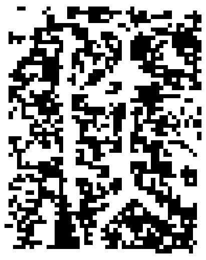

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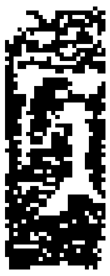
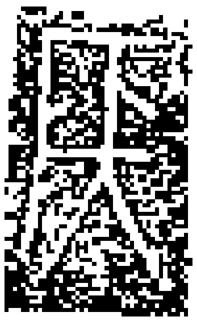
侯作鑄壺



相侯𣪘　□
□□用侯



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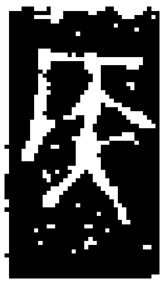

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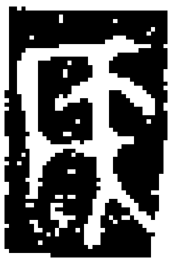

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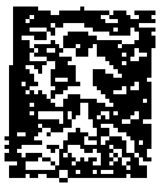

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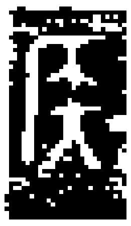

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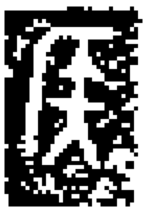

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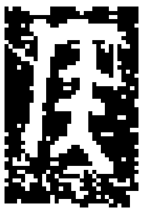
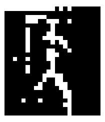


器二

蔡侯𣪘
蔡侯

作𣪘
辜



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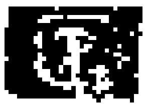

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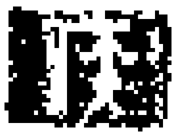

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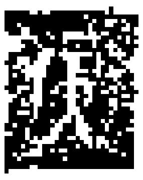

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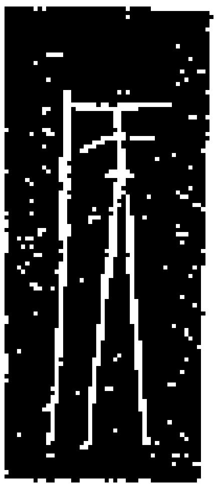

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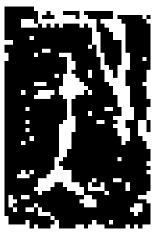

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鼎

蔡侯作
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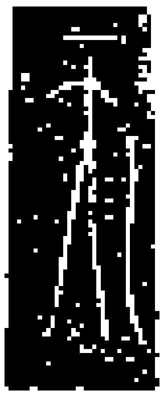

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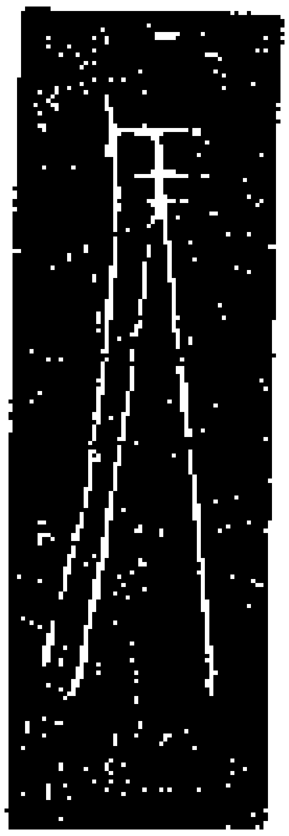

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曹侯乙鐘
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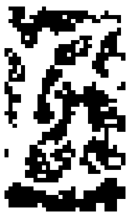

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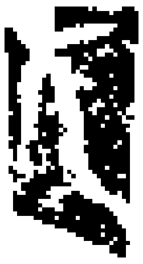

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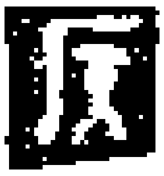

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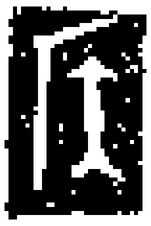

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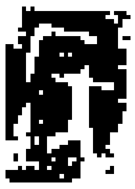

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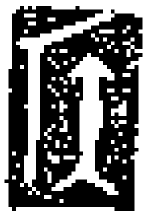

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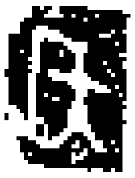

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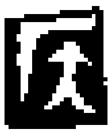

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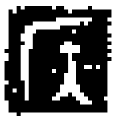

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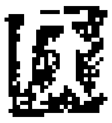

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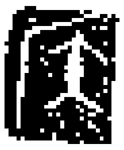

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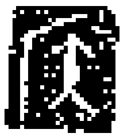

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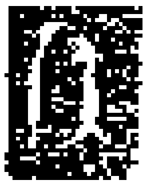

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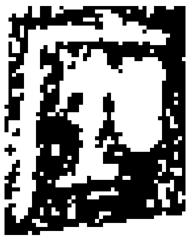

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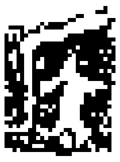

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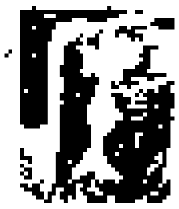

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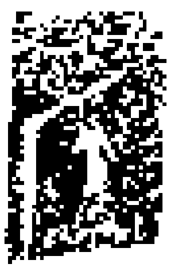

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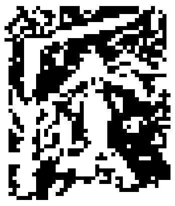

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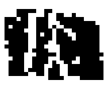

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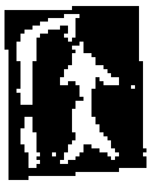

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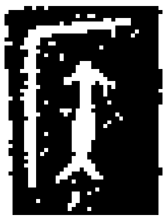

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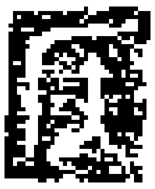

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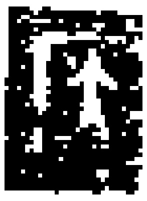

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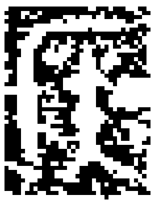

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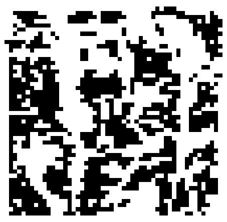

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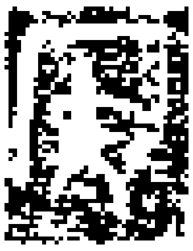

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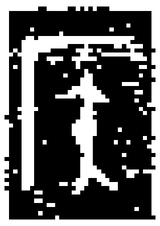

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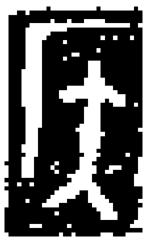

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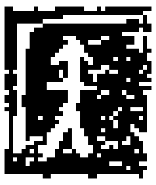
己侯段 己
侯作姜縈段



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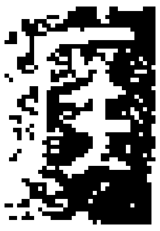

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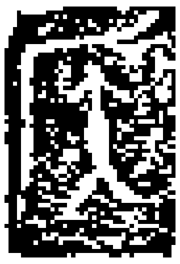
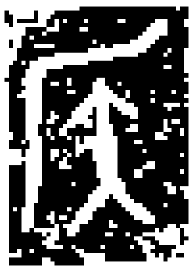


魯戊
爵



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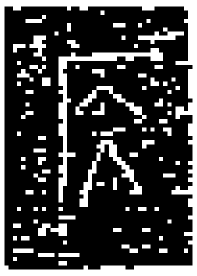

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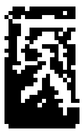

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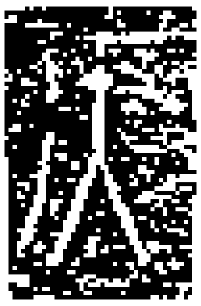

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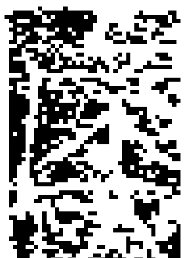
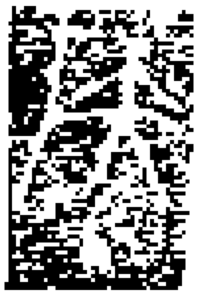


國差鑰
侯氏受福

壽旨



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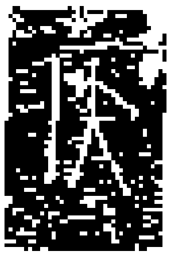

䣄侯逞逜簋
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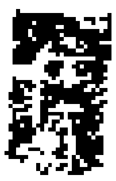

滕侯昃戟 滕
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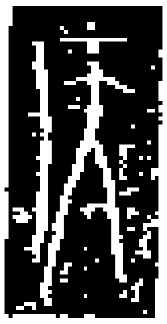
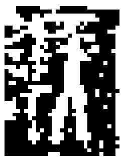
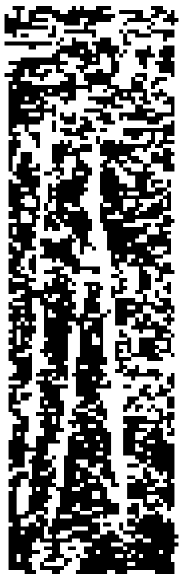


蔡侯𤕹殷 蔡
侯𤕹之蒿匚



蔡侯𤕹鐘 蔡
侯𤕹之行鐘



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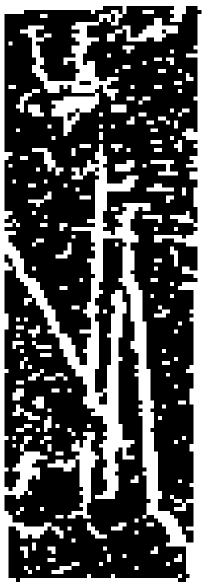

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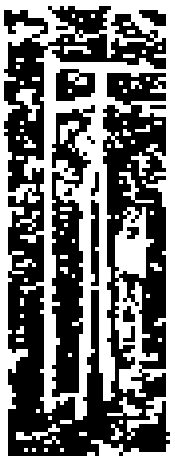

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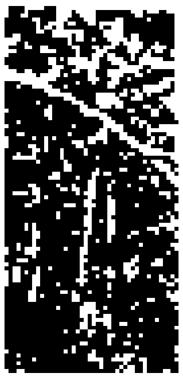

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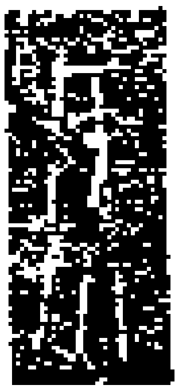

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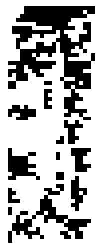

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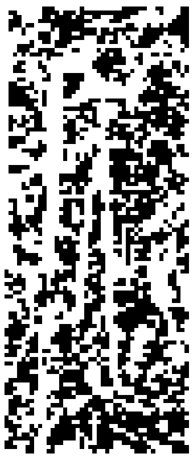
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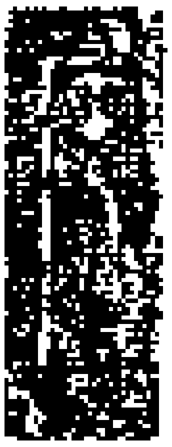
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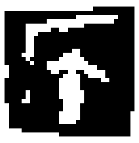
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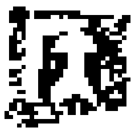
文司工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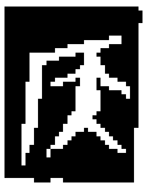
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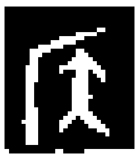
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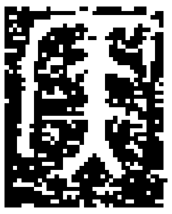
麥彝　辟井侯光氒正吏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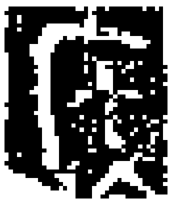
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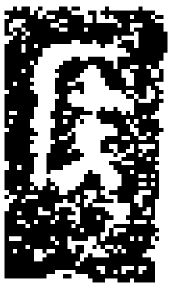
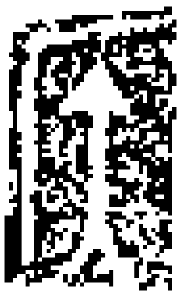

兮甲盤　其惟

我諸侯百生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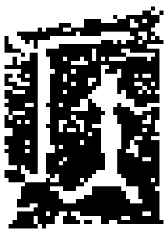
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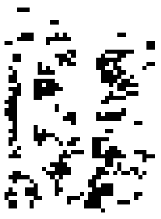
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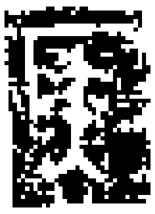
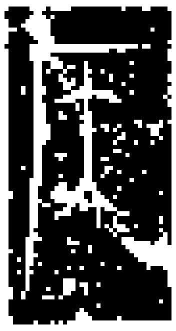
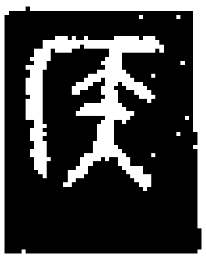

㠱侯鼎　㠱侯賜弟叟嗣戎


中山王譽

方壺　而退
與諸侯甚喉



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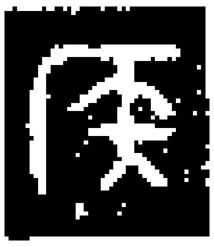

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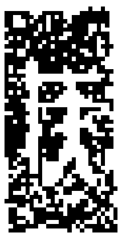
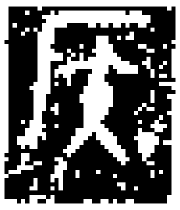
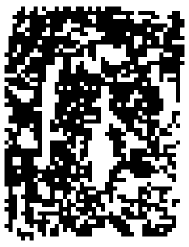
鼄侯毀　鼄侯
作王姞媵毀



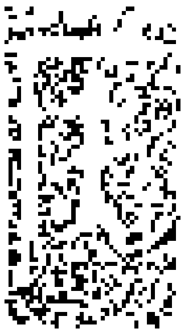
蒂侯鐘　蒂侯
自作龢鐘用



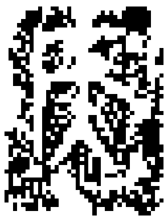
量侯彝　量侯
□□寶尊彝



隊侯毀　隊侯
□爲季姬毀



侯氏壺　侯氏
作孟姬尊毀



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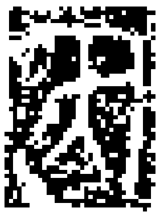

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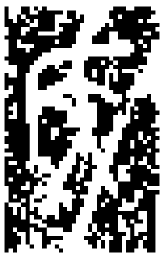
侯母壺　侯母
作侯父戎壺



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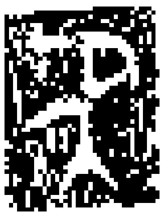

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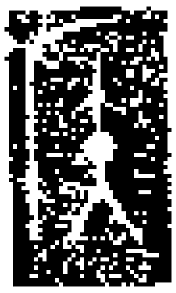
作侯父戎壺



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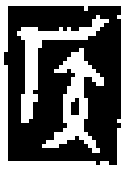
作丁侯尊彝



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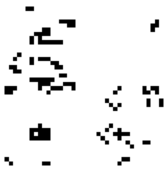
侯旨作父辛尊



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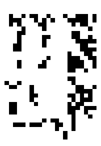
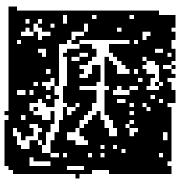


郾侯戠戟
郾侯戠作小

辛
駿



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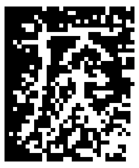
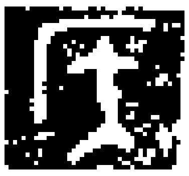
之將彝之鼎



㝬侯之孫鼎　㝬
侯之孫𢼸之鼎



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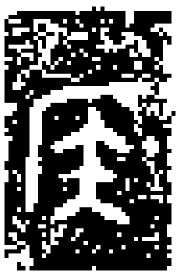
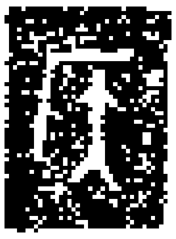


器

陳侯壺　陳侯
作嬀𦣞媵壺



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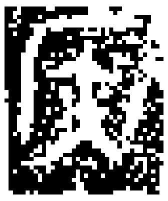
侯作嘉姬寶毁



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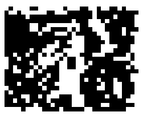

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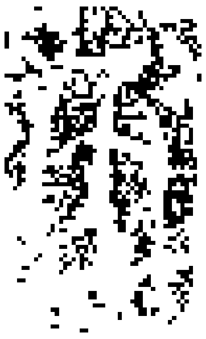
之造戈五百



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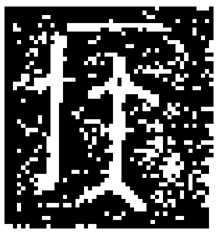
蔡侯

作姬鼎
盤匜



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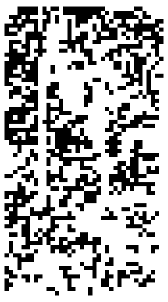
侯作尹叔姬壺



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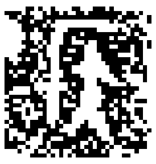
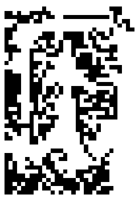
作叔姬媵盤



雁侯編鐘　雁侯
見工遣王于周



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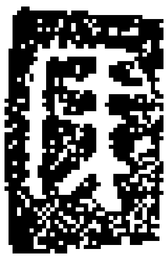
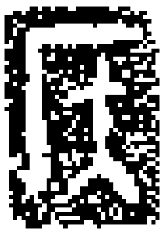
內右雁侯見工



鄦不超鬲
鄦不超作侯

伯尊
[illegible]



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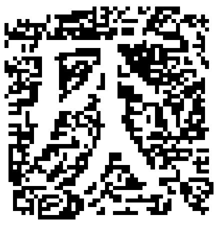
馭方内豊于王



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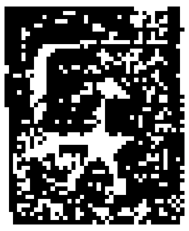
康長夜孫□試



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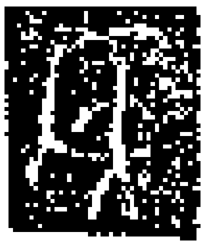

二

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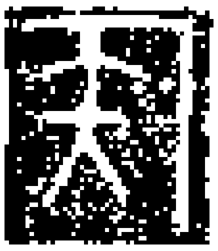
侯女雷肆喪其殷



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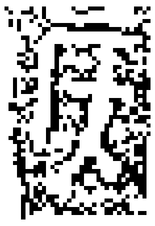
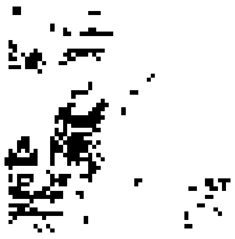
公平侯自作尊錳



鑄侯求鐘　鑄侯
求作季姜朕鐘



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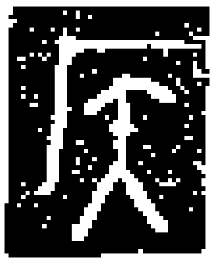
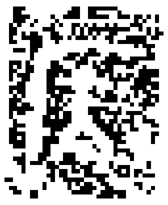
作孟姜嬺媵簠

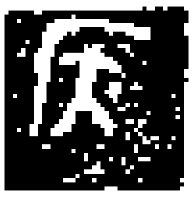


陳
侯

簠　敶侯作
孟姜嬺媵簠



䑼侯
盤



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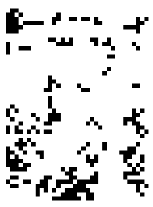
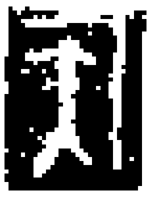
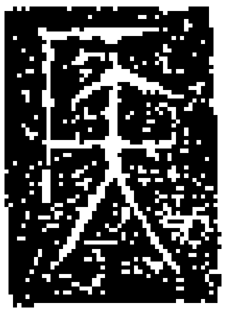
作叔妊襄媵盤



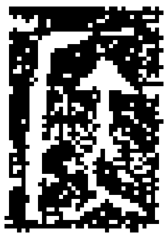
滕侯
匜



薛侯匜　薛侯
作□妊𦲷朕匜

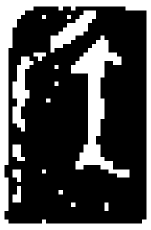


齡鎛　用祈侯
氏永命萬年

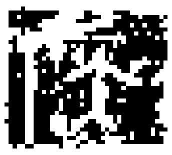


且乙告
田觶

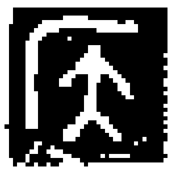
作祖乙簋　侯叔尊彝



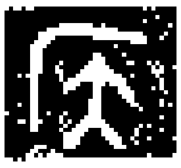
獻侯鼎　在宗周賞獻侯䪢貝



噩侯簋　噩侯弟曆季自作簋



鄂侯弟卣



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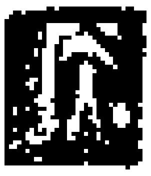
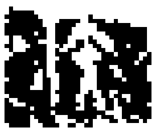
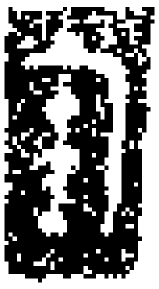


鄧侯戈　鄧侯腹作少革鍨鍗



口侯腹戈

口侯腹作口姜鍨鍗



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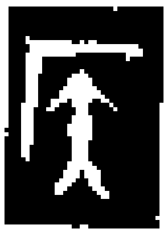
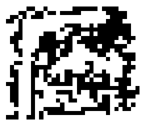
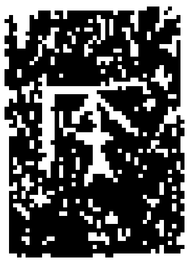


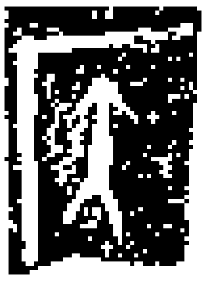
己侯貉子簋　己侯貉子分己姜寶



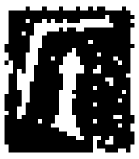
保尊　王令保及殷東或五侯



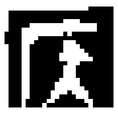
中山侯悊鉞　中山侯悊作茲軍鉨



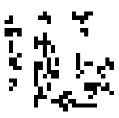
堇鼎　匽侯令堇饌大保于宗周



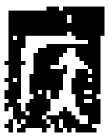
匽侯旨鼎　匽侯旨初見事于宗周



麥尊　侯賜諸䩔臣二百家劑



麥尊　用龏義
寧侯覭考于井



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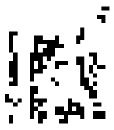

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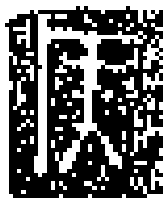
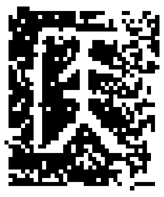
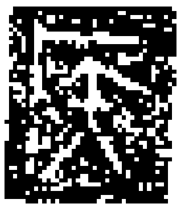


白侯父盤　伯侯
父媵叔嬀㜏母盤

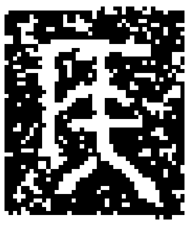


蓋



器

𨟻侯簋　𨟻侯作
王中嬀𢓊媵簋



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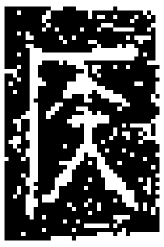

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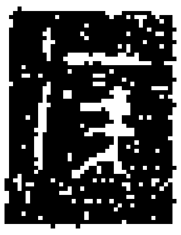
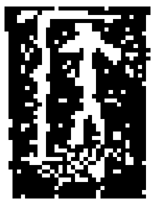
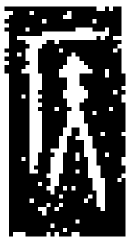
陳侯簋　𨟻侯作
王中嬀𢓊媵簋



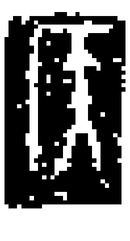
𨟻侯鼎　𨟻侯作
□嬀㜏母媵鼎



陳侯午敦　陳侯午以羣諸侯
獻金作皇妣孝大妃禘器鍏鐓

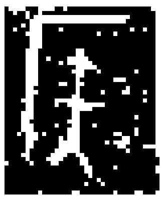


陳侯
午錞

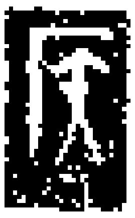


陳侯午
敦　陳

侯午以羣諸侯獻金作
皇妣孝大妃祠器錞鐓



𨟻侯
簋



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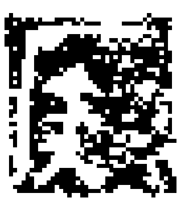
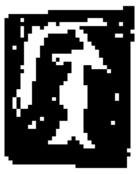
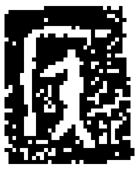


內𨟻侯
簋　𨟻

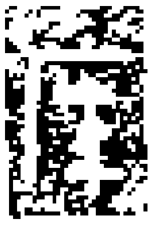
侯作叔姬寺男媵簠



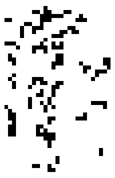
遹甗　師雝父肩史遹事于鈇侯



善鼎　昔先王既令汝左足纂侯



禹鼎　亦唯噩侯馭方率南淮夷東夷廣伐南國東國



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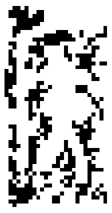
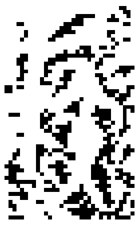
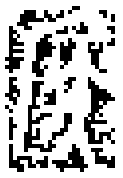


斝

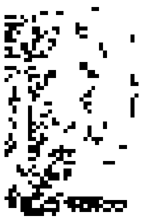
旂觥



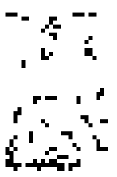
旂方彝



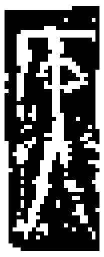
旂尊　令作册旂兄望土于相侯



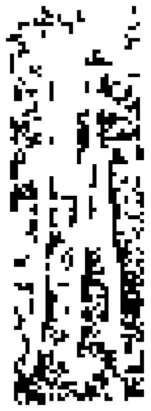
雁侯編鐘　用作朕皇祖雁侯大林鐘



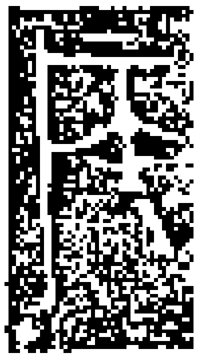
雁侯編鐘　用作朕皇祖雁侯大林鐘



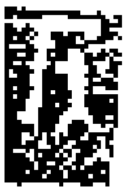
𨟻侯設　𨟻侯少子析乙孝孫丕巨



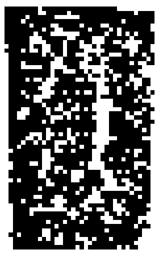
蔡侯缶　蔡侯𪓊作大孟姬嬇盥缶



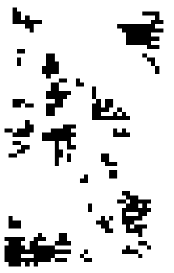
楚王酓章鎛　楚王酓章作曾侯乙宗彝



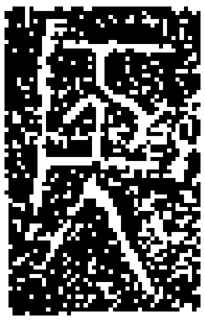
相侯毁　相侯休口口口口賜帛金



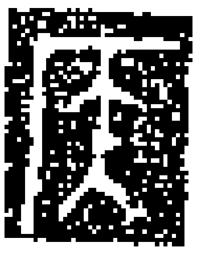
大師小子甗　奠大師小子侯父作寶甗



齊侯盂　齊侯作朕子仲姜寶盂

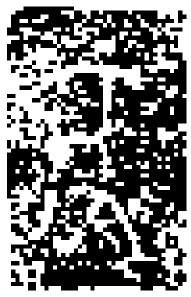


齊侯盤　齊侯作朕寡𡢁孟姜盥盤

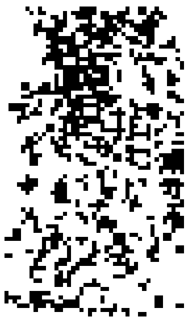


齊侯鼎

齊侯作朕寡𡢁孟姜盥盤

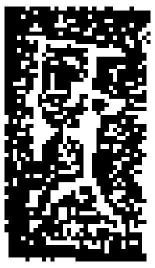


齊侯敦　齊侯作朕寡𡢁孟姜善敦



齊侯匜　齊侯作朕寡𡢁

孟姜盥盂



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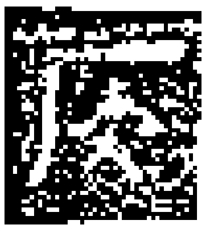
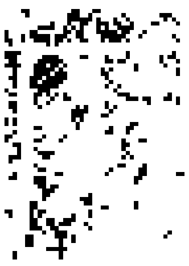
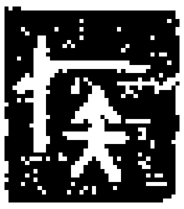


二

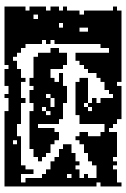
洹子孟姜壺　齊侯命大子乘遽來敂宗伯



虢孟姬匜　齊侯作虢孟姬良女寶匜

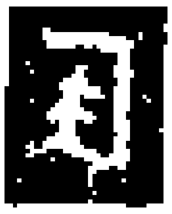


滕侯穌毁　滕侯穌作厥文考滕仲旅毁

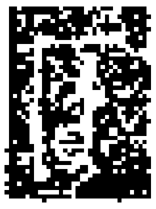


叔姬簠　曾侯作叔

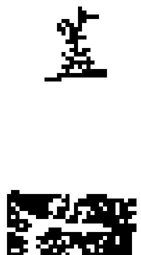
姚印攄腊
器蓋銘



中幾父設　中幾父
史幾史于諸侯諸監

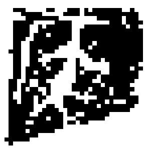


蓋

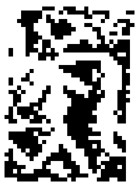


器

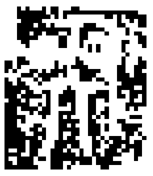
𩰫簋　命女嗣成周
里人眔諸侯大亞



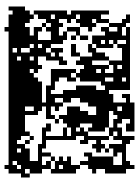
亳鼎　公侯賜亳杞
土麇土𥝃禾𥝃禾



陳喜壺
作左大族



盤口侯戈
盤淇侯殺戈

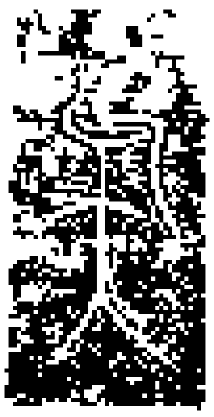


𨚕成侯鍾　𨚕成
侯酉假𠂤重百十

盍八

楊樹達曰：侯著篆文作矦，說文云：春饗所射侯也，从人从厂象張布矢在其下。古文作厌，尋龜甲作𥎦，與古文同，蓋象射侯張布著矢之形，蓋草昧之世禽獸逼人，又

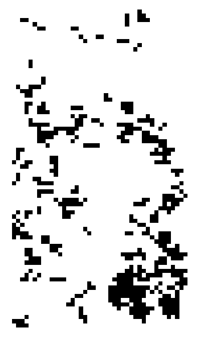
池族之人來相依庇，其時以弓矢爲武器，一羣之中如有強力善射之士能保衛其羣者，則衆必欣戴之以爲雄長，古人質樸，能其事者即以其事成物名之，其人能發矢中侯，故謂之侯也。禮記射義曰：「故天子之大射謂之射侯，射侯者，射爲諸侯也，射中則得爲諸侯，射不中則不得爲諸侯。」鄭康成注周禮司裘曰：「所射正謂之侯者，天子中之則能服諸侯，諸侯以下中之則得爲諸侯」，此皆後世演變之説，非復初義，然諸侯之稱源於射侯，則猶存古初命名之形影也。（積微居金文說毋三東矢令彝三跋）

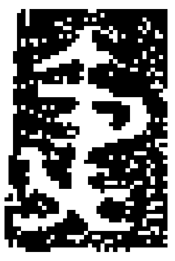


中山王譽鼎　閒

於天下之物矣

說文五篇「矣語已詞也、从矢以聲」金文用同、





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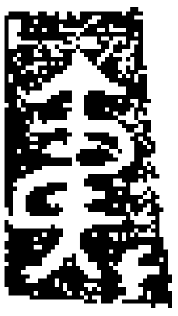

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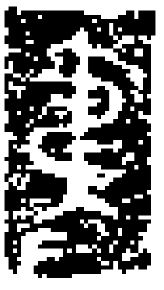


郭子鼎　郭子

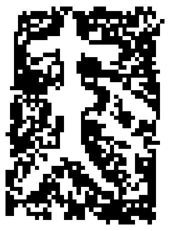
員夷爲其行器

三

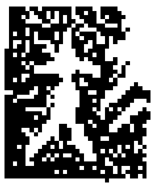
小臣守𣪘　王使

小臣守使于夷

說文十篇：夷，平也，从大从弓，東方之人也。吳其昌曰：夷之本義爲何，則小臣守𣪘夷字之形所昭示于吾儕者明甚，乃一矢形，象有繳韋之纏縛束也。說文于弟字云：韋束之次弟也。韋所束者爲何物乎，則矢是也。夷之本義在宗周時爲韋束矢形，在先秦時爲鏃鏑之矢也。（武大文哲季刊六卷一期四二參看金文名象疏證）金文夷通作尸（詳見釋尸）統指東南古人

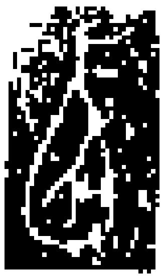


伯晨鼎
彤彣

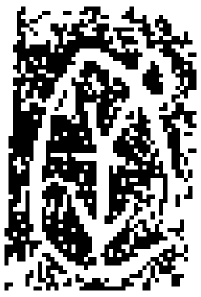


雁侯編鐘
彣百

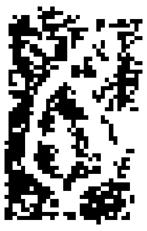
雁侯編鐘「彣百」，彣即彣字。說文，「彡，毛飾畫紋也，象形」，伯晨鼎彤字亦从彡，彡當表示弓矢上所刻繪之紋飾。說文九篇，「彫，琢文也，从彡周聲」，彫字从彡也，是一證。



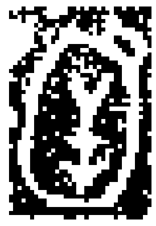
王孫遺者鐘　余圅龔𪋫屖



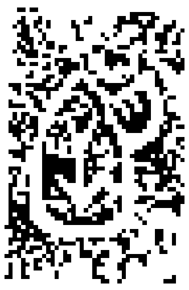
圅交中簠　圅交中作旅簠



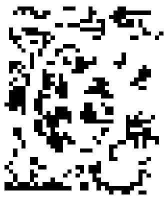
圅皇父盤　圅皇父作周娟盤



圅皇父匜　圅皇父作琱娟匜



圅皇父鼎　圅皇父作琱娟尊兎鼎



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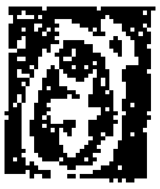

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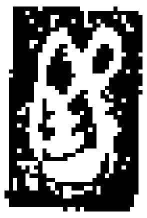
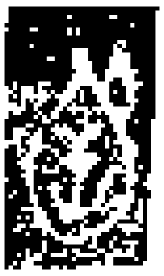
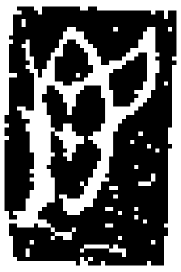
圅皇父𣪘　圅皇父作琱娟盤盉尊器𣪘



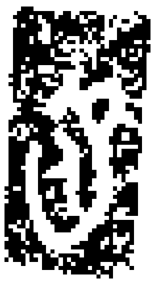
不𡢁𣪘　弗以我車圅于艱



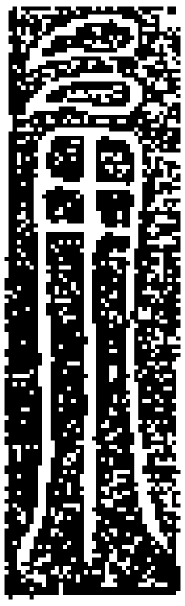
毛公鼎　俗汝弗以乃辟圅于艱



彭圅且戊彝　彭圅作祖戊寶尊彝

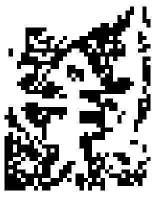


永盂　公乃命鄭𤔲圅父

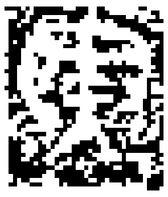


曾侯乙鐘
爲函音翊甬

靜安先生曰。𠚔象倒矢在函中。（𠚔字見於此者凡毛公鼎周娟敦周娟匜者其中爲字倒矢形殷虛卜辭中地名有𠚔字作𠚔形亦即此也）小篆函字由此譌變。𠚔殆即古文函字。古者盛矢之器有二種。皆倒載之。射時所用者為箙。矢括與笴之半皆露於外。以便於抽矢。由臨諸字象之。藏矢所用者為函。則全矢皆藏其中。𠚔字象之。函本藏矢之器。引申而為他容器之名。周禮伊耆氏「共其杖咸」。鄭注「咸讀為函」。故函者含也。咸也。臧也。𠚔象函形。乃其臧處。且所以持也。矢在函中有含義。又與含同音。故古文假為含字。毛公鼎「勿以乃辟𠚔于艱」。異氏亦容釋「臽」此義。𠚔字亦然。逸周書祭公解「我惟不以我辟險於難」。則又借險為臽。乇臼險三字皆同聲也。周娟敦。周娟匜之「𠚔皇父」。其女嫁於周。故稱周娟。然則皇父即詩之「皇父卿士」。周娟即詩之豔妻。豔妻漢書谷永傳引作閻妻。詩疏引中候擿雒戒作「剡」。而釋器作𠚔。豔閻函剡四字亦同聲也。（王靜安先生遺書古金文考釋五種不𡢁敦蓋銘考釋）



父癸角
甲寅



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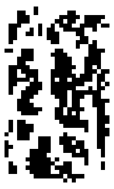

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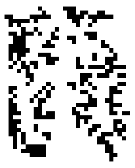
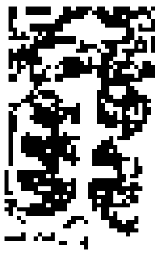
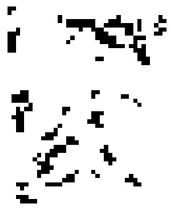


蓋

小子相卣
甲寅

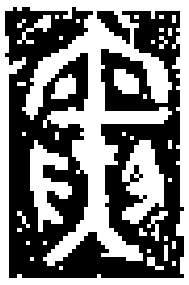


柞鐘
甲寅



蓋

師旋簋
甲寅



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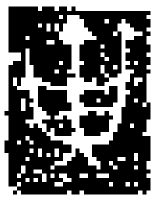
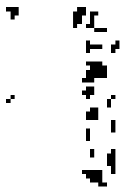
丙寅



戊寅鼎
戊寅



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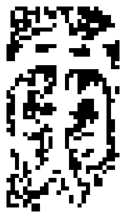

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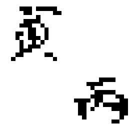

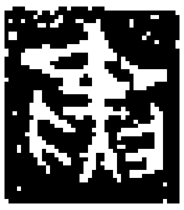

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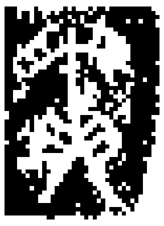
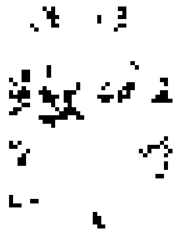
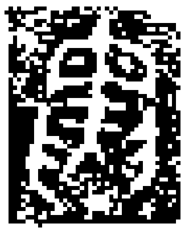


陳純釜
戊寅



師耤簋
戊寅



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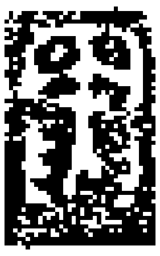

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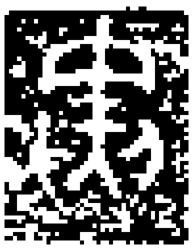
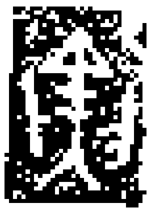
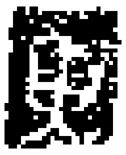


三

宴簋
庚寅



己公鼎
庚寅



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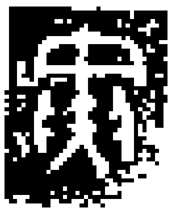
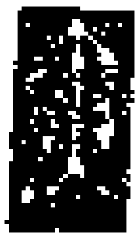


衛盉壬寅



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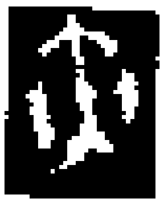
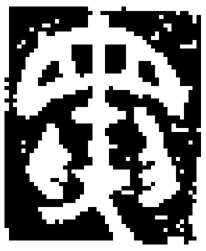


門且

殷　辰才戊寅



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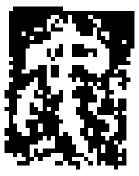

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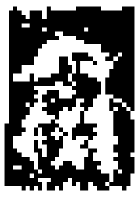

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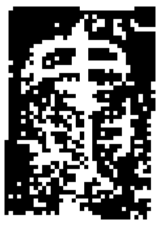
諫殷初吉庚寅



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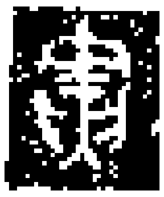
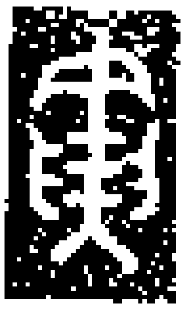
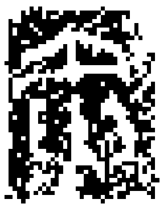


器

克盨初吉庚寅

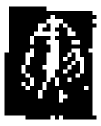


伯中父彝辰才壬寅



蓋

師虘殷唯二月初吉戊寅



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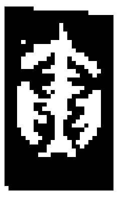

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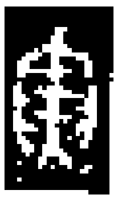
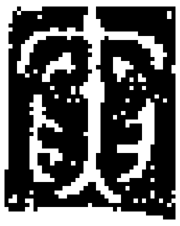


器

靜卣唯四月初吉丙寅



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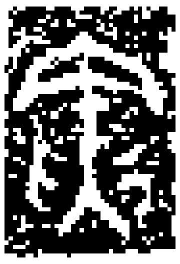
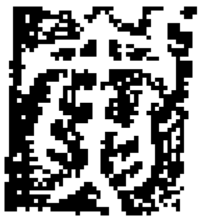
何[illegible]殷唯王五月甲寅



蓋



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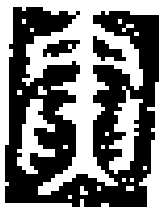

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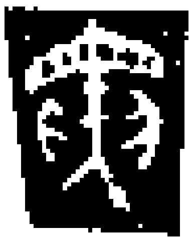
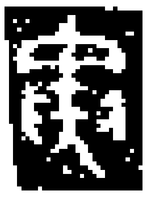
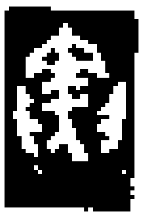
師兌簋 五
月初吉甲寅



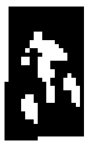
師嫠父鼎 唯六
月既生霸庚寅



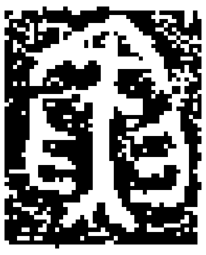
遹甗 唯六月
既死霸丙寅



靜簋 雩八
月初吉庚寅



史懋壺 唯八
月既死霸戊寅



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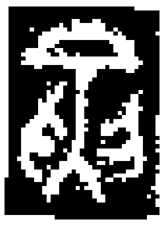

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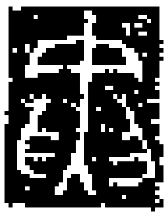
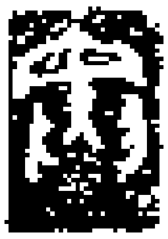


五

乇鐘 九月
初吉庚寅



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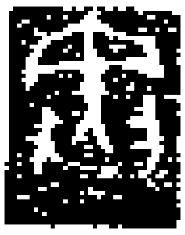

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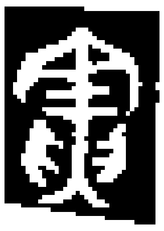
月初吉庚寅



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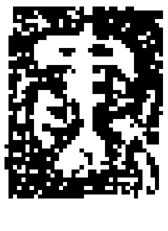
月既望庚寅



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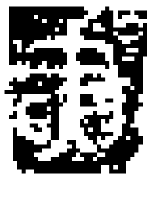

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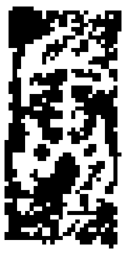
揚簋 唯王九
月既眚霸庚寅



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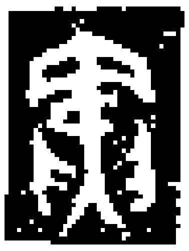
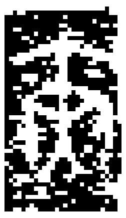
九年九月甲寅



兮甲盤 唯
五年三月既

死霸 庚寅



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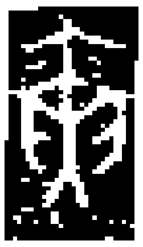

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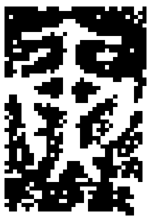

蓋三

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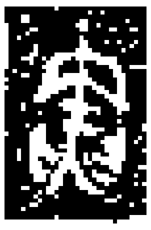
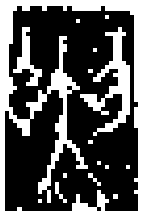
年正月初吉壬寅



寰盤 唯廿又八
年五月既望庚寅



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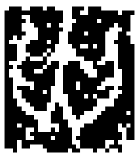
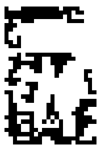
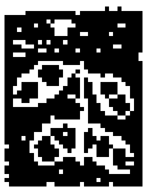


器

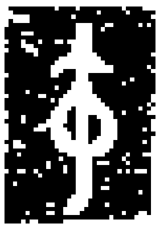
鄭孝子鼎 鄭孝
孝子以庚寅之日



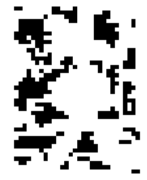
庚寅乞 庚寅
侶鬥金節 盂甬



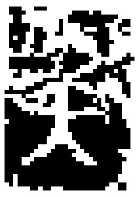
陳逆簋 銘
寅事齊侯



弭叔簋
庚寅



子黃尊 王商
子黃瓚一



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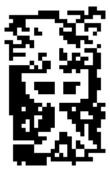

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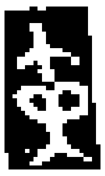

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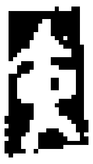
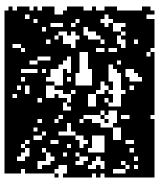
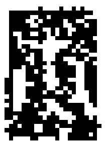


蓋

臣辰盉 眔史
寅殷于成周



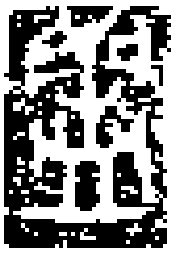
十夫辛卣
壬寅 二二



鄧禹鼎

寅□才箏

朱芳圃曰：說文寅部，髕也。正月陽氣動，去黃泉欲上出，陰尚彊，象宀不達，髕寅於下也。古文寅。按寅甲文早期作寅，晚期作寅，口為附加之形符，所以別兵器之矢於干支之寅也。閒有作兩手奉矢形者。周以後，字形頗異，要皆兩手奉矢形之演變也。從音言之，矢與寅古讀邊紐雙聲，脂真對轉音、讀音隨義異，此即其一例矣。殷周文字釋叢卷上四十五頁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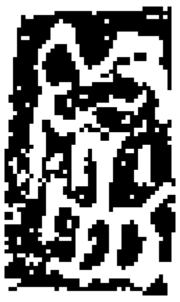
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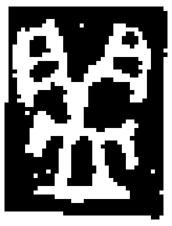
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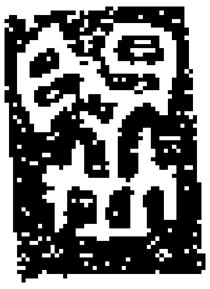
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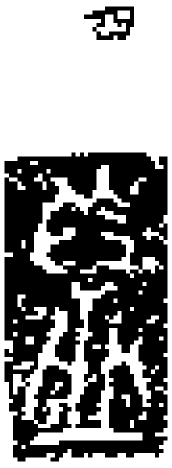
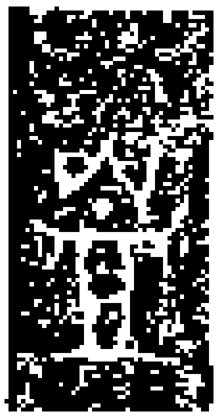
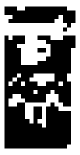

五

格伯𣪘　氒書史
戠武立⿱寅皿成塑



陳猷⿱寅皿
龔⿱寅皿禋神



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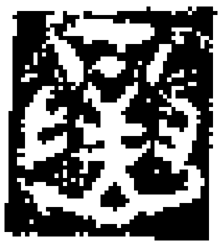
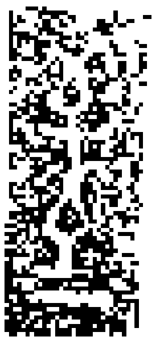
諸侯⿱寅皿薦吉金

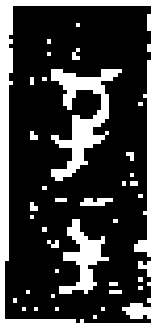


矢人盤⿱寅皿
封土芮

徐中舒曰⿱寅皿从寅从皿即寅之繁文吳大澂釋爲禋非是陳猷釜寅作寅與此偏旁寅并既相似陳逆簋亦余寅事齊侯寅事齊侯與寅薦吉金義實相同（中央研究院歷史語言研究所集刊第三本第四分八二安陳侯四器考釋）曰按徐中舒所釋可从寅用於銘刻辭或加皿旁如朕之作⿱朕皿乍之作⿱乍皿等寅者敬也參見寅字條

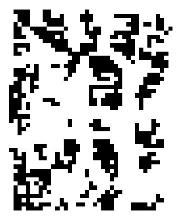


臸公爵
臸公斝

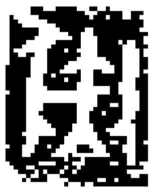


師湯父鼎
矢臸彤欮

容庚云郭沫若謂臸字當段為箭以矢箭一事、既言矢不得又言箭也（兩周金文辭大系考釋第七十一葉）、說文、箭、矢竹也、爾雅釋地東南之美者、有會稽之竹箭焉、禮器、如竹箭之有筠也、可證矢、箭非一事（善齋彝器圖錄第十二葉）、按晉讀即刃切、精母真部、臸寫兩一直經一音而者切、日母至部、至真陰陽對轉、故疑得段為晉、晉箭雙聲、元真韻近、亦可通用。

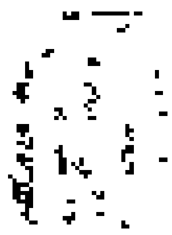


三年𤼈壺 賜彘且



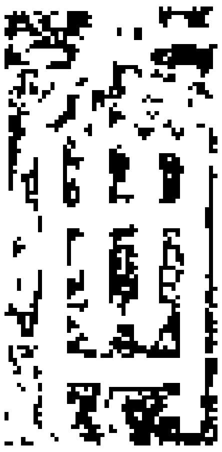
衛盉 裘衛廼彘告于伯邑父，

說文九篇，彘，豕也，後蹏廢謂之彘，从彑，矢聲，从二匕也，彘足與鹿足同，按金文彘象矢貫豕形，矢不僅爲聲，而且還是會意符號，三年𤼈壺用作人名，衛盉彘通矢，爾雅釋詁曰，矢陳也，銘文彘告即陳敘的意思，



由父爵

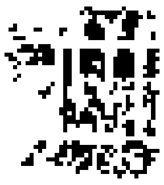
由冊父大



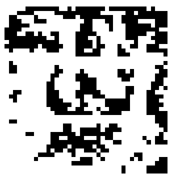
盉

戊箙卣

戊箙



啓尊



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啓卣

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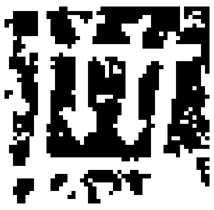
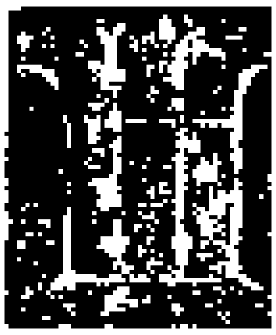


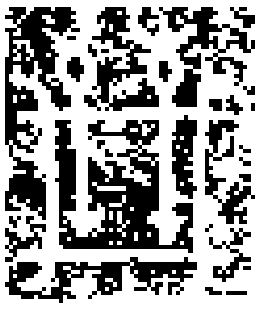
隹父己彝

戊箙



戊箙父癸鼎

戊箙父癸



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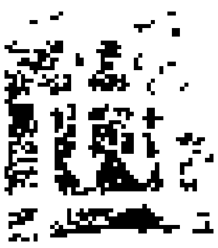

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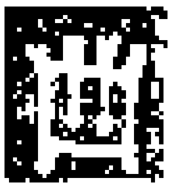
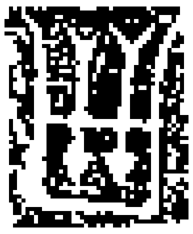
舉父乙盉

舉冊父乙



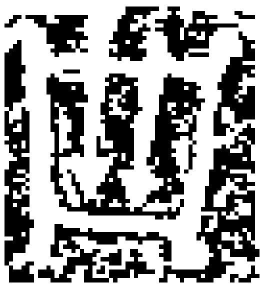
箙父庚鼎

箙父庚



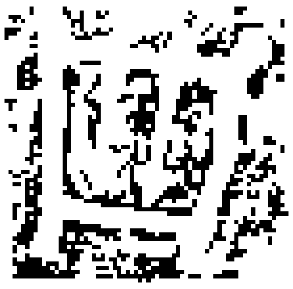
冏箙父辛尊

冏箙父辛



明子壺

明子弓箙



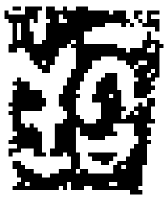
明子弓箙卣

明子弓箙

劉心源謂箙受豐矢形，由，敀，廣雅，釋器「掤，匧，韇，韣，韥矢藏也」，鄭箋，毛傳，掤所以覆

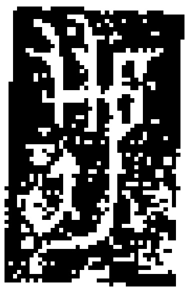
矢。左傳作「冰」，賈逵注「冰，櫝丸蓋也」。說文「医，盛弓弩矢器也」。引齊語「兵不解医」。王氏廣雅疏證云「韇䪌，矢箙之圜者」。韇或作櫝，䪌或通作丸。後漢書南匈奴傳「弓鞬韇丸」。李賢注引方言「藏弓為鞬，藏矢為韇丸」。集韻引埤蒼云「韇䪌，箭室也」。亦作步叉。釋名「步叉，人所帶以箭叉其中也」。續漢書輿服志引通俗文云「箭箙謂之步叉」。鞴即箙，此銘象形會意，義可說，音不可定。吳侃叔釋復齋款識子父己尊函為箙，亦未確。（[illegible]文述卷五[illegible]）

[illegible]（[illegible]矢）　其劉心源所釋可从，此為箙之初字，屬象形字初期，尚與實物圖形密切相聯。箙為後起形聲字。



陳子戟

陳子翼鉊



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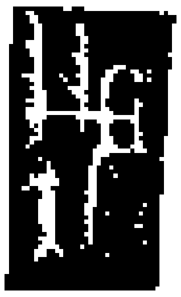
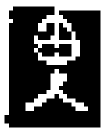


二

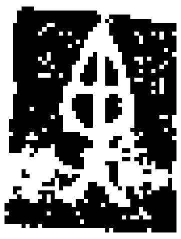
新斖休王

易卿又貝



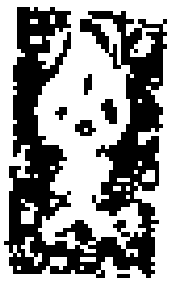
班毁　孛

奥乇陟



師同鼎　孚畀

其井師同從



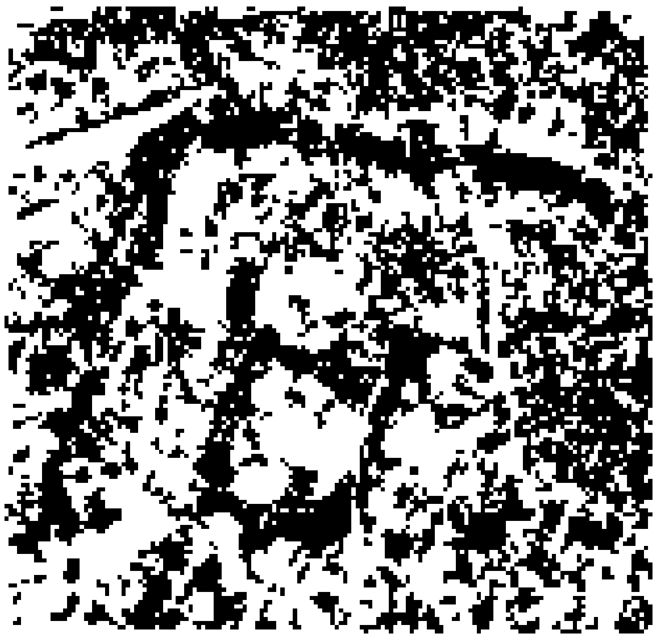
永盂　易畀師

永氒田侌易洛

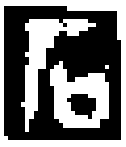
疆眔師

俗父田

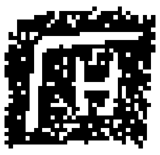
石



公芻權
公芻半石

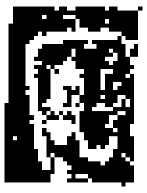


作冊休卣
石宗不剌

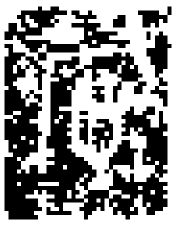


己侯貉子簋

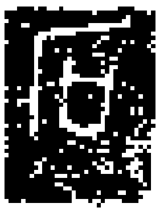
己姜石
用簠



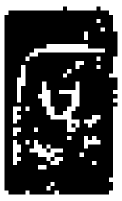
鄭子石鼎
鄭子石作鼎



鐘伯侵鼎　大師
鐘伯侵自作石沱



鐘伯鼎　大師鐘
伯侵自作石沱

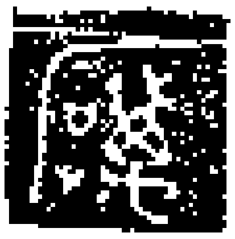


中山王嚳壺　重一
石三百卅九刀重

說文云「石、山石也。在厂之下，口象形。常隻切」金文與許說相合、高鴻縉以為「許言口象形者、語已不足據，金文皆从口舌之口。」（見中國字例二篇二零至二一葉）似未拘泥於字形，通觀

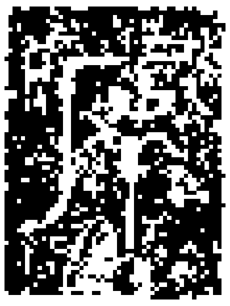
金文凡四方之形，大多已類化為口形，因而口不單單指嘴巴，也可指其他東西，如器字之口表示四塊，合字之口表示器物，石之口，也當表示山石的形象。金文石用作人名，如真另石鼎等，或用作形容詞，借為碩大之碩。鐘伯侵鼎「自作石沱」，沱借作匜，意為自作碩大的匜器。

礪



魯大司徒匜　作其庶女礪孟姬媵也

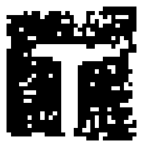
按字从石，即古文石字，石為偏旁常作厂，故礪即厲，厲字說文所無，疑即濿字，說文十一篇「砅，履石渡水也，从水从石。詩曰：深則砅。濿，砅或从厲」。古文表示事物和場所的偏旁常可更換，如十一篇「澗，山夾水也」，廣韻諫部「澗亦作㵎」，澗从水表示物類，㵎从山表示水所處的場所。濿从水，礪从止，可能亦屬這種類型的偏旁更換字。金文礪借為地名，可能即隨州。漢書地理志南陽隨下云：「故國，厲鄉，故厲國也。」



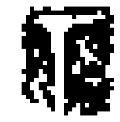
羣氏鐘　羣

氏屖作膳鐘

示

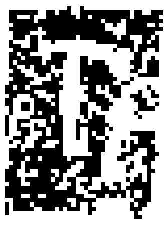


盖



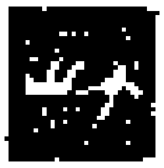
器

亞网訊卣　用作
併斋丁寶尊彝



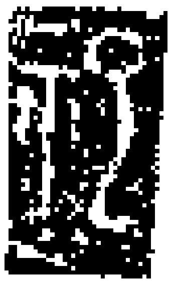
簋文簋　賜
彝乂丁來六

甲骨刻辭示有作丁者金文示旁字均作示、示故丁在金文是否就是丁有待商榷

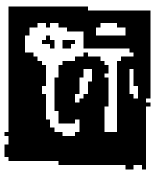


陳逆簋
皇祀

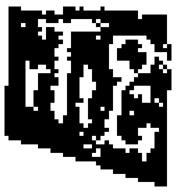
張日昇曰：按說文示「祀，目脈祠司命也。从示比聲。漢律曰『祠祀司命』。」郭君啟節「夏𡰝之月」。與齊鎛「皇祁聖姜」，𡰝祁兩字類似，惟偏旁左右互易而已。余看吾謂𡰝或𥘵从人示，象人之跪于神主之前以祈福。典籍作祈，以从示斤聲的祈字，于說可以釋𥘵字。然乃金文不象跪形，據齊鎛文知祁當釋祀，讀作妣，同音通段也。⑴名詞，段作妣。「皇祀聖姜」。（二齊鎛　金文詁林第一冊一零六葉）



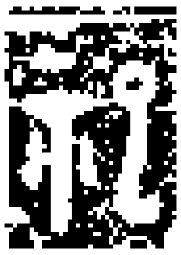
邲其卣
唯王二祀



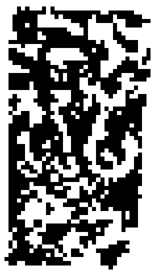
㚔葬　唯
王二祀



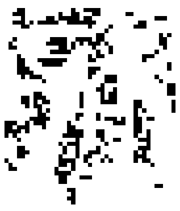
趩觶　唯
王二祀



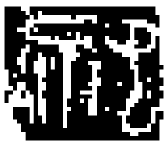
邲其卣
唯王四祀



何尊　唯
王五祀



裘衛鼎
唯王五祀



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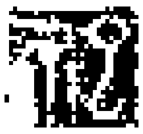
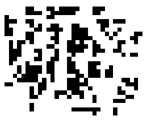
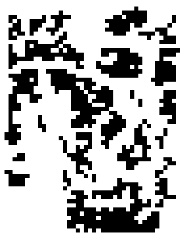


二

邲其卣
唯王六祀

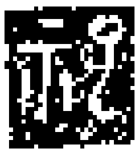


小臣邑斝
唯王六祀

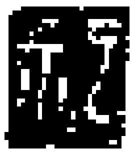


師𩛥
鼎

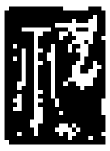
唯王
八祀



戊辰毀
唯王廿祀



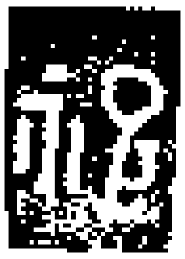
犅父乙彝
唯王廿祀



三

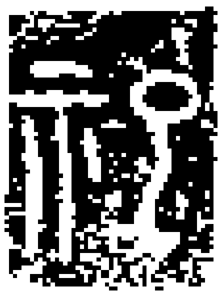
灊光鐘
唯廿又再

祀

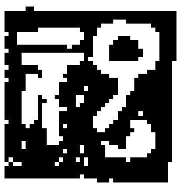


蓋

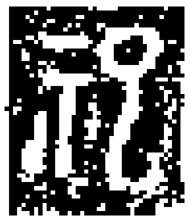
師遽毀　唯
王三祀四月



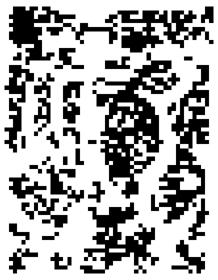
㝬毀　唯王
十又四祀



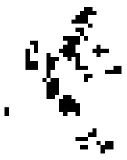
敔𣪘　唯王十又四祀、



小臣艅尊　唯王十祀又五



訇𣪘　唯王十又七祀



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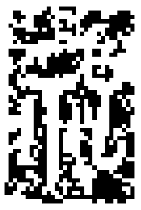

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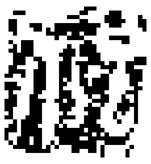
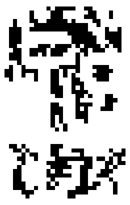
旂觥



旂方彝



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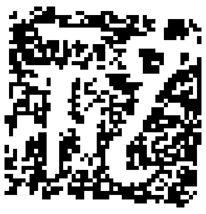
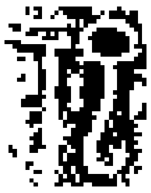
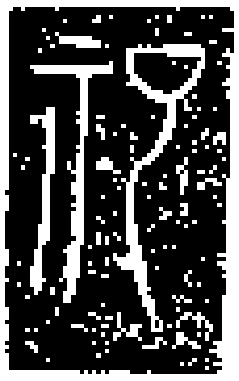


盂鼎　唯王廿又三祀

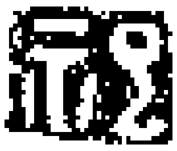


椃父丁角　唯王廿祀翌又五

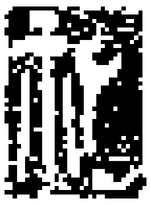


楚王酓章鎛

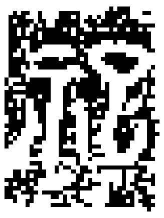
唯王五十又六祀



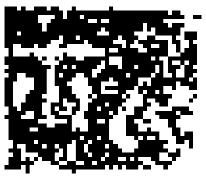
保尊　迨王大祀



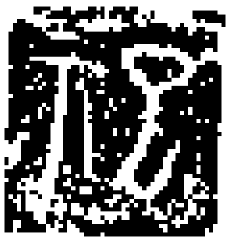
哀成叔鼎　永用禋祀



史牆盤　義其禋祀

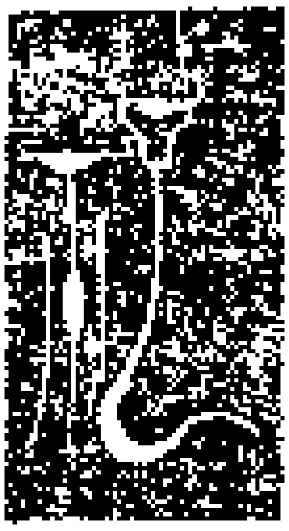


鄦侯庫槃
嵩敢禘祀



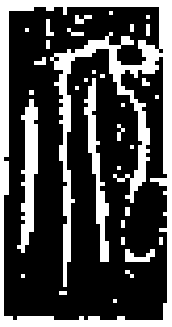
器

秦公𣪘
虔敬朕祀

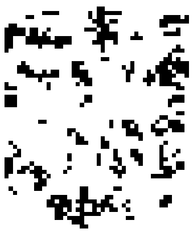


王子午鼎
敬厥盟祀

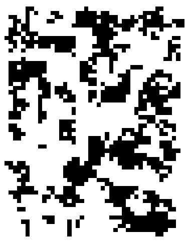
邾王子旃鐘
以追祭祀



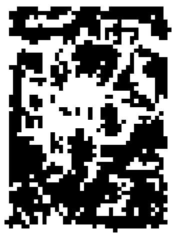
拍𦎫[illegible]
毋出用祀



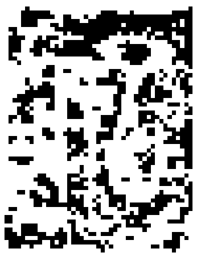
盖一



器一

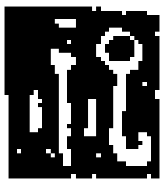


盖二

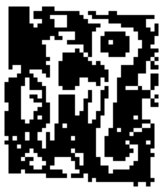


器二

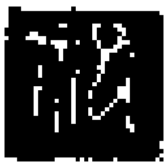
癲𣪘其
禋祀大神



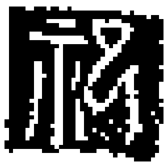
大豐𣪘王
祀于天室



大豐𣪘不
克乞衣王祀



邾公華鐘以
卹其祭祀盟祀



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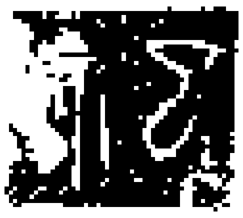

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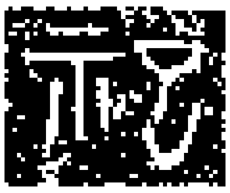

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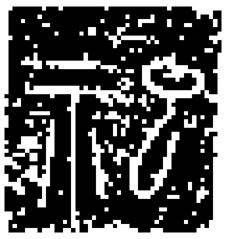
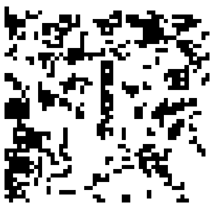
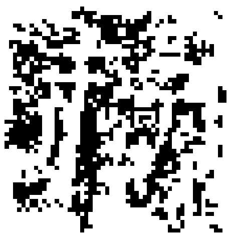


三

秦公
鎛



秦公鐘余夙
夕虔敬朕祀



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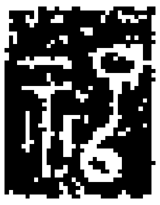
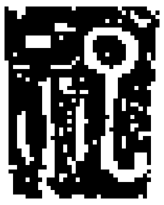


器

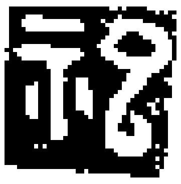
斗卣 女子母

庚宓祀尊彝



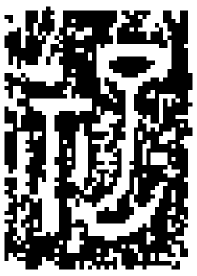
大豐簋 衣祀于

王丕顯考文王



殺簋 孫=子=

萬年用享祀



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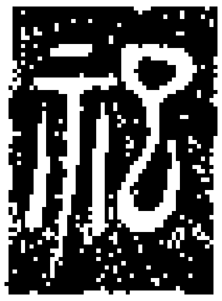

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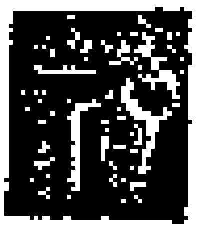
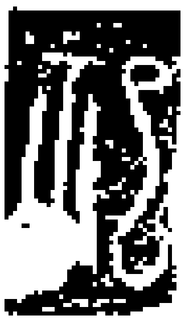
癲鐘 用追孝䵼

祀卲各樂大神



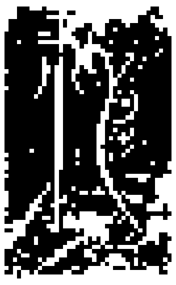
小臣缶鼎 缶用作

享大子乙家祀尊



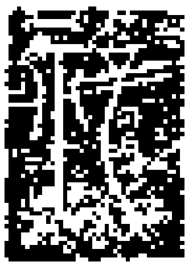
拍尊 拍作朕配

平姬𩫏宮祀彝



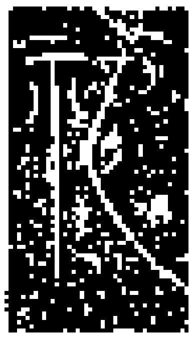
𡥆蚉壺

卿祀先王



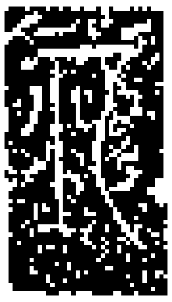
𡥆蚉壺

[illegible]隊承祀



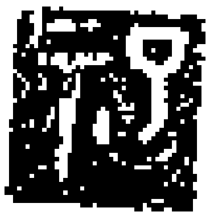
中山王嚳方壺

以祀先王

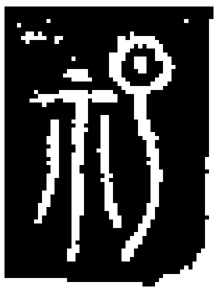


中山王嚳方壺

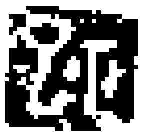
之其先王之祭祀



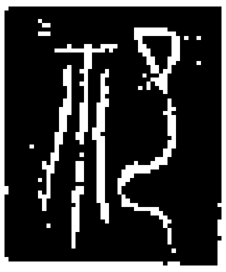
盂鼎　有髭烝祀



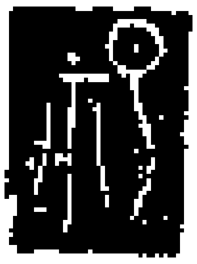
邾公龢鐘　乚樫



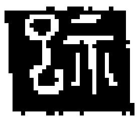
曶鼎　曶其萬□用祀



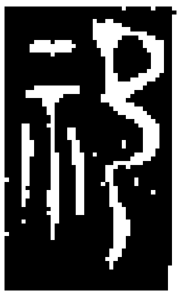
沇兒鐘　惠于明祀



邾公釛鐘　用敬卹盟祀



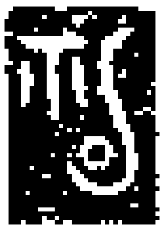
麥尊　會王客葊京酌祀



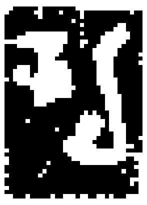
邾伯祀鼎　邾伯祀作善鼎

高田忠周曰說文「祀祭無已也、从示巳聲」或作禩从異聲、釋名釋天「殷曰祀、祀、已也、新气升、故氣已也」公羊定八年傳「公順祀」注「言祀者、無已長久之辭」然字从巳取予

無已、此為反義會意之字、往往有此例、要取于反義者其意殊重、祀字亦、聲兼會意。祀字義極廣、經傳多用。左文二年傳「祀國之大事也」、禮記月令「臘先祖五祀」、周禮牧人「陽祀」注「天與宗廟」、「陰祀」注「地與社稷」、「望祀」注「五嶽四瀆」、其一端也。轉義書洪範「三曰祀」、鄭注「掌祭祀之官、如宗伯者也」、又釋天「商曰祀」、孫注「取四時祭祀一訖也」。其範惟十有三祀、（古籀篇九第一七葉）



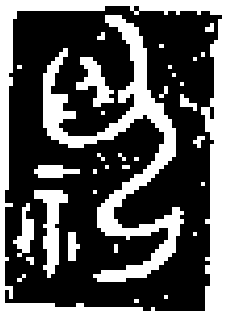
禦鼎



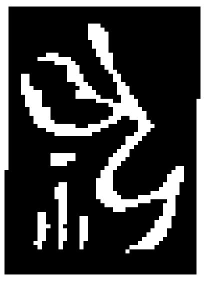
禦簋（征礿叔二母咸與）

張日昇曰：按說文云「礿，夏祭也。从示勺聲。」諸家釋祀、釋神，皆不可信。容庚釋礿是也。說文云「勺，挹取也。象形，中有實，與包同意。凡勺之屬皆从勺。」段玉裁據玄應一切經音義卷四於挹字上補「枓也」二字。今礿字偏旁正象勺形，中有實，與許說同。礿，說文云「夏祭也。从示勺聲。」（金文詁林第一冊第一零八葉）

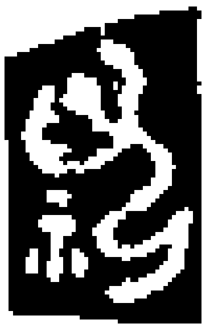
祝



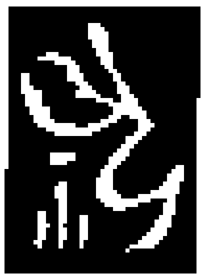
禽簋 大祝禽



禽簋 周公某禽祝



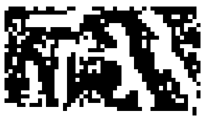
禽鼎 大祝禽



禽鼎 周公某禽祝

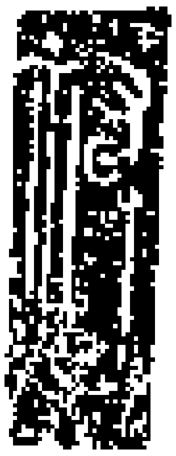
張日昇曰：按字从示从兄，說文所無。阮元釋祝，讀作宜，即春官大祝大師宜于社之宜。吳子馨（吳其昌字子馨）謂祝祝一字，象人跪于示前，舉手通祝之形。柯昌濟謂說文無祝字，兄獨因聲乃祖禰之古文，从兄之說，於字形不類。金文兄作兄，甲骨文作另，象幼兒腦囟未合之形，與𦥑象兩手句前之狀全異。徐同柏釋禱，謂古文禱通鬼，亦犨認偏旁致誤。高鴻縉謂字倚示畫一人拜手頭首之形，乃祈禱之禱字。（字例二篇）謂兩手象握神杖，然所握之物並未畫出，二人所執，以前者為長，蓋兄雖有持誼，金文从兄之字並與此近似，如執作𡙁，縶作𡕒，高丁未然，手中無物，正表于示前跪拜之動作。惟直謂禱字亦未可，蓋禱乃告事求福，徒以拜手頭首之形，不足以盡其意。孫詒讓

䄍字从丮从示，乃𥜿之省文。𥜿禰聲近，讀作禰。高田忠周亦釋䄍，乃古字遠文。於寓𣪘銘則為人名，釋䄍是也。然謂䄍之省，解作禰廟則尚有可商。金文言某廟某宮某室等甚夥，獨未見省廟字而單稱某者。孫氏之言，恐有添字解說之嫌。周名煇謂字从丮从示，示亦聲，乃祋古文，為軍中師旅之祭。然丮與攴未見可以互通之理，徒以𣪘銘載有征伐之事，而牽附軍中師旅之祭，實未可信。郭沫若斷維至直與䄍混為一字，前說亦已辯之，不贅。（金文詁林第一冊第一六一至一六二葉）

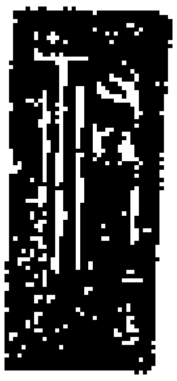


保尊　遘于四方　造王大祀祓于周

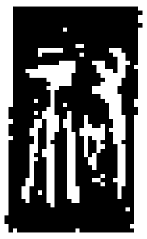
張日昇曰：按字从示从友，說文所無。保卣「造王大祀祓于周」，乃據郭沫若（文史論集書三二頁）陳夢家（兩周銅器斷代一）則讀作「遘于四方造王大祀祓于周」，所謂「遘于」者，遘于某種祭祀，卜辭習見。戊角鼎云：「王令宜子迨西方于省」，與此「四方迨王」同例，然知陳是而郭非。然陳讀祓為祐，蔣大沂（中華文史論叢五釋保卣銘考釋）謂即助祭之祓，於文句似有未安，又不若郭氏之祀祓連讀也。祓疑亦祭也。（金文詁林第一冊第一五二章）



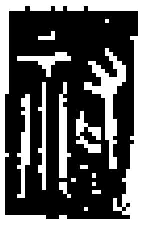
蔡侯尊



蔡侯盤 祐受毋已

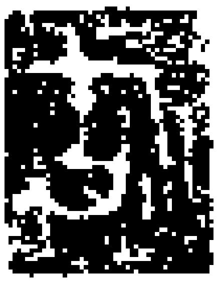


陳侯午敦 作皇妣孝大妃祐
器錞
錞

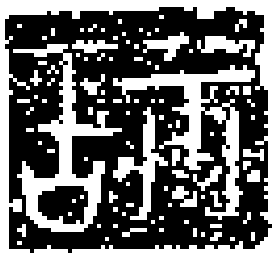


陳侯午敦 作皇妣孝大妃祐器錞錞

張日昇曰：蔡侯盤云「禍受毋已」，容庚釋祭，郭沫若釋祐，（文史論集叢三頁）陳夢家釋袷，論（文文選叢三三一）郭說是也。這字書所不見，从金作鍺，「豬」字陳猷釜从石作𥗉，諸家从口部份皆多一畫。乃晚周文字增繁之變體，「祐受毋已」即是祐毋已也。（金文詁林一冊第九十七葉）



伯𨱑簋（永祜福）



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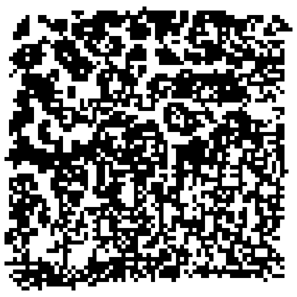

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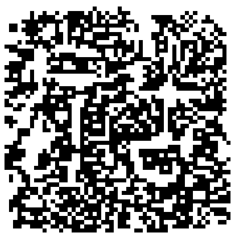
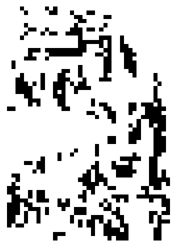


三

曾子

康簋 則（永祜福）



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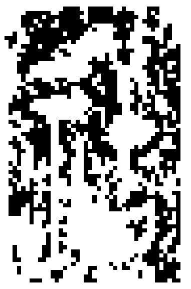
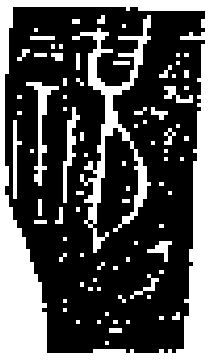


二

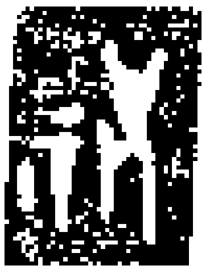
𤼈鐘 大神其陟降嚴祜𡚸

楊樹達曰：祜進訓爲福，祜福同義連文，義自可通，然賈子新書禮篇云：「祜，大福也。」然則祜福蓋謂大福也。儀禮士冠禮加冠祝辭云：「眉壽萬年，永受胡福。」胡福亦謂大福也。周書謚法解及廣雅釋詁一並云：「胡，大也。」祜與胡同从古聲，並有大義。銘文之「永祜福」即儀禮之「永受胡福」也。鄭注士冠禮云：「胡猶遐也，遠也。」遠無窮，遠與大義亦相近。惟經既云「永受」，不必複言無窮之福，胡仍以訓大爲較切矣。（積微居金文說一四八伯𨱑簋）跋

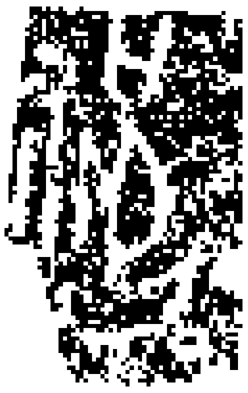
祝



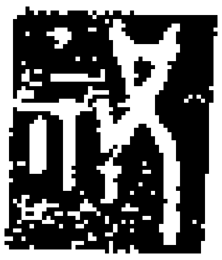
大祝禽鼎



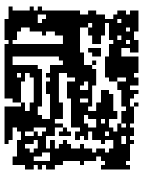
申毁　更乃祖考足大祝



大祝禽鼎　大祝禽鼎



申毁　官嗣豐人眔九戲祝



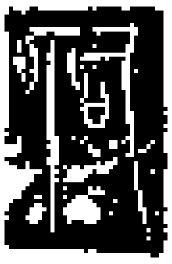
長由盉　即井伯大祝

靜安先生曰說文解字示部「齋，戒潔也，从示齊聲。𥜄，籀文齋，从𩠐省」又禝下云「籀文禱」，𩠐下云「籀文祟，从𩠐省」此三字齋昌出皆聲，則疑从禝壽古當有禝字，而禝从示从𩠐是又當有𩠐字，禝古文字中未之見。𩠐則頌肆簋之𩠐，番生敦之𩠐，考古圖所載秦盄龢鐘之𩠐，其所从之𩠐，若𩠐與篆文𩠐字均為近之，其字上有卜止（文朮上㞢）實象人形。古之史篇與後之說文屢經傳寫，遂譌為𩠐矣，禝字象人事神之形，疑即古禱字。後世復加𠃬以為聲。又案殷虛卜辭祝作佢，（殷〻書契卷第二十一葉）〻作跽，大祝禽鼎作祝，皆象人跽而事神之形。古禱祝二字同誼同聲，疑本一字。樂記及史記周本紀「封黃帝之後於祝」，呂氏春秋慎大覽「祝」作「鑄」，「鄭注樂記」亦云祝或為鑄，禱與鑄皆壽

釁。祝之為釁，禱祝之為禱矣。然則許君於釁禱二字下皆云从䰜省形，雖失之而說則古矣。（王國維遺書第六冊史籀篇疏證）

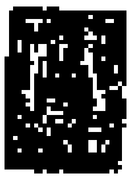
張日昇曰：按說文云：祝，祭主贊詞者。从示从人口。一曰从兌省。易曰：兌為口為巫。王恆餘引論各家釋祝之言至為詳盡，歸納言之，陳夢家等主仰首呼求狀，孫海波主尊祝為兄，楊樹達主兄假祝職，白川靜等主所从兄之口為器物，中島竦主所从兄之口為頭顱，王國維疑禱祝一字，馬叙倫主祝禓同字，从示从初文拜為會意，高鴻縉主禱禂一字，侍示畫一人拜手頭首之形，王恆餘分析各家之說，謂另另並非祝字所从之另，而馬氏从初文拜之說亦非，祝从標識崇拜象徵之示，从兄乃另之省，與禱同意，然禱不如祝之專與廣。按王氏區別另另另三形，其說不可易，然謂高氏直謂祝禱一字，則似有誤解。蓋高氏乃讀禓禱禂禱四形為禱字，且中國字例嚆一書八兄字下云：此乃祝字之初字，从人从口，會意。其作另者，乃以卪（古跽字）从口會意，是高氏乃主禱祝有別也。祝甲骨文與金文並从示作祝，另畢為說文訓長也之兄鄭，此實有可商。甲骨文編及甲骨文字集釋兄字下有另另二形，而祝字下所从皆作另，而另另二字雖間或互通，然大體分居劃然，另為訓長之兄，而另則為祭，如字四祭八祭，另重殆，金文中兄字皆作另，而祝所从則或隸為另，兄祝兩字實無直接之關係。祝象人跪於示前，張口禱告之形。又按盂鼎二「王格廟祝」之媄（郭沫若兩周金文辭大系攷釋）

陳夢家西周銅器斷代於廟字斷句祝屬下句「祝延□□□□邦賓不尊」陳讀是也。心」名詞，太祝，官名。周禮屬春官「掌六祝之辭，以祈福祥」。即井白大祝射」（長甶盉金文詁林第一冊第一二八葉、見一三零葉）

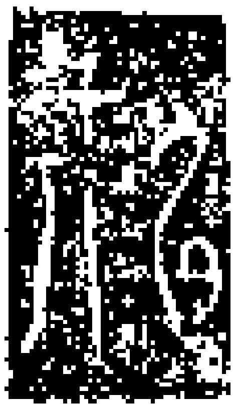


𪒠蚉壺
爾祠先王

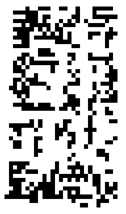
張日昇曰：按說文云「祠，春祭曰祠，品物少，多文詞也。从示司聲。仲春之月祠不用犧牲，用圭璧及皮幣。」爾雅釋詁云「祠，祭也。」齊策「楚有祠者」高注「祠，祭也。」一名詞祭也。以為祠器。」（吕邨王壺金文詁林寫壹冊第一零七葉）按𪒠蚉壺「爾祠先王。」祠為動詞。



劍珌
復則神

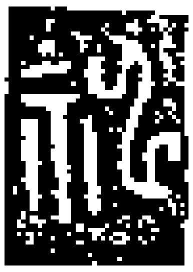


陳肪殷
龔畏魂神

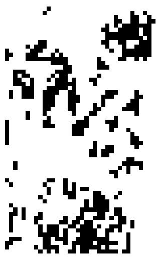


蓋

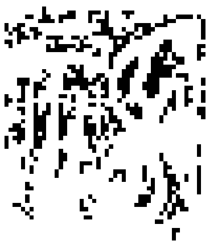
宰殷其
用司百神



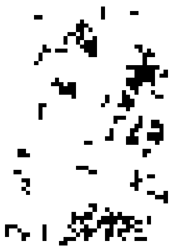
宗周鐘唯
皇上帝百神



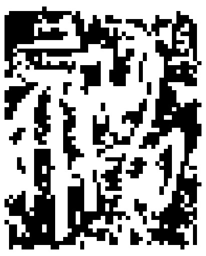
痶鐘



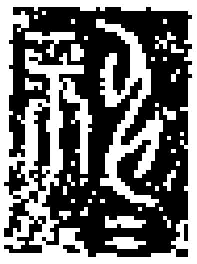
痶鐘㬎
文神無疆



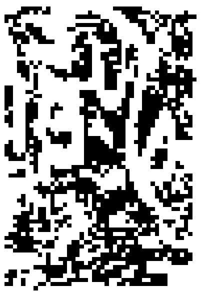
蓋



器

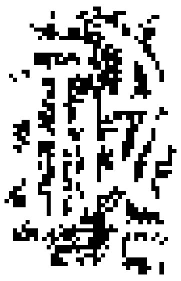


蓋

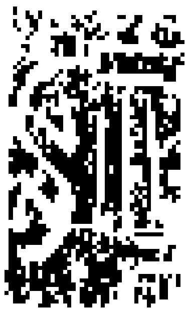


器二

痶殷其
禋祀大神



一

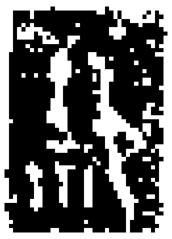


二

痶鐘用追孝𩜁
祀卲各樂大神

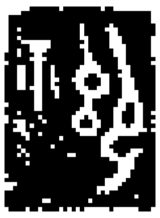
田倩君曰、說文示部神、天神引出萬物者也、从示申、左傳謂陰陽、風雨晦明、六氣生金、木、水、火、土五行之味、是五帝與日月星辰皆能引出萬物、許氏叔重治學嚴以

陰陽五行之說附會字義，讖緯書後出，造字之初，尚在古樸，既無文字何得陰陽五行之說作為造字根據。按字學原則一字僅有一義，申之本義即神靈也，此乃古人見天象變化，於敬畏之下造成此字，作為膜拜之徵象。禮記禮運注「山林川谷丘陵能出雲為風雨皆曰神」，易繫辭「陰陽不測之謂神」，易說卦「神也者，妙萬物而為言者也」，孟子曰「聖而不可知之謂神」。說苑修文篇「神靈者，天地之本而萬物之始也」，神从示申，申，電也，電變化莫測，故稱之曰神。神之示旁亦為周時所加，凡宗周鐘「神」[illegible]電字周以前無雨旁，祇作申，神字周以前無示旁，祇作申。此乃申電神三位一體之明證。（中國文字叢釋三五七頁釋申電神）

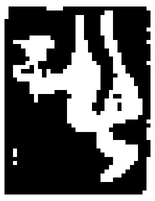


禦父辛觶　巨

犾作禦父辛

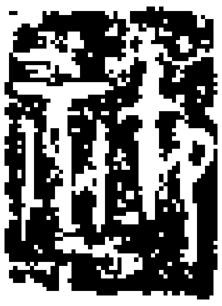


禦鼎



禦溫　我作禦祟祖

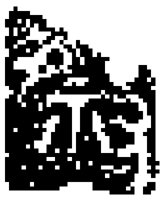
乙妣乙祖己妣癸



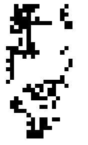
歔殷　寶

既多御

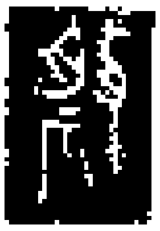
張日昇曰：按說文云「禦」祀也，从示御聲。「御」金文或不从彳作祁，甲骨文同。楊樹達謂「御」為祭祀之名，往往有禳除災禍之義。（甲骨文字集釋葉九一引）于省吾亦謂「禁禦」非其初誼，楊、于之言皆是。「一動詞，祭也：「我作禦祟祖乙妣乙祖己妣癸」（我鼎　金文詁林第一冊第一五一頁）



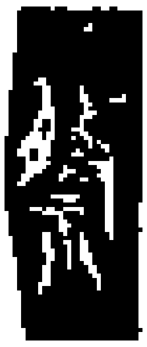
史喜鼎 祭



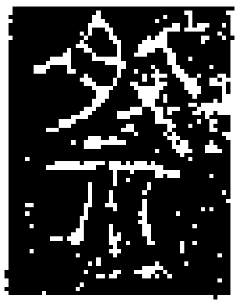
鄦王子旃鐘 以追祭祀



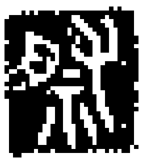
徐王義楚鍴 自酢祭鍴



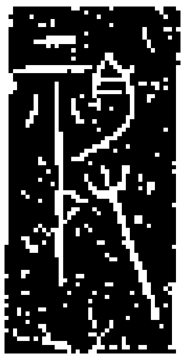
義楚耑 義楚之祭耑



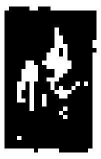
書君鉼 以祭我皇祖



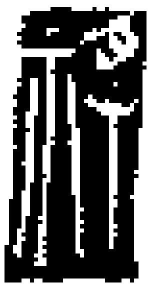
邾公華鐘 以卹其祭祀盟祀



中山王譽方壺 之其先王之祭祀

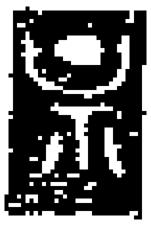


陳侯因資錞 用作孝武超公祭器錞

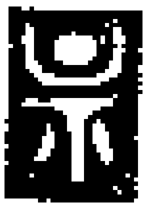


鄘侯殷 奚作皇妣𠬝君中妃祭器八殷

張日昇曰：按說文示部「祭，祭祀也。从示从手持肉。」沈兼士謂祭从又持肉，即告殺之義。按古代血食，其始祭亦當為血祭。甲骨文作[illegible]點形，乃象血滴，解牲體而後獻於示。前李孝定謂卜辭祭作[illegible]、祖作[illegible]，所从肉形均作夕，與此同。（甲骨文字集釋第六四）其說正是。沈氏據呂氏春秋「豺乃祭獸戮禽」一語，祭戮對文，遂謂祭戮即殺戮，獸祭即狩獵，其言大有可商。呂氏春秋孟春之月「獺祭魚」，孟秋之月「鷹乃祭鳥」，季秋之月「豺乃祭獸戮禽」。高誘注並皆以四面陳之釋祭。蓋陳魚、陳鳥、陳獸於四周，猶祭祀時品物紛陳，故曰祭。告殺之義，似未可从。李孝定謂後世祭為通名，殷則為五種祭祀系統中一種祀典之專名。（同上六四葉）此五種祭祀是彡、翌、祭、壹、劦，乃依其祖妣神主之名，按日按次祭祀，亦未見有告殺之消息。一、名詞，祀也。祭祀連文。台卹其祭祀盟祀。（邾公華鐘）二、動詞，祀也。以祭我皇祖。（欒書缶 金文詁林第一冊第九十六葉至九十七葉）



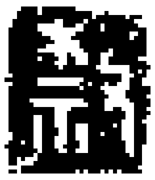
槩鼎



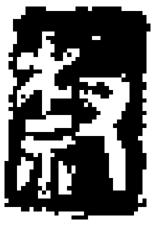
槩盨　我作槩⿱血示祖
乙妣乙祖己妣癸

楊樹達曰：⿱血示字羅、劉二氏皆無釋，郭沫若釋作禮（金文叢考壹冊周彝中之傳統思想考伍葉）。樹達按：甲文有⿱丷皿字（書契前編陸卷拾肆葉），下象皿，上象血，羅氏釋作血，是也。此字所从之凵，與甲文血字意同。⿱血示从血从示，象薦血於神前，蓋祭字也。甲文有𣪘字（書契後編上卷貳拾叄葉玖版），羅氏釋祭，是矣。但𣪘形象血，羅氏不知，以為象酒形，則為誤說耳。⿱血示正𣪘字之省也。羅氏能釋甲文之𣪘，而不能釋此彝之⿱血示，人言羅氏著書多不出己手，殆可信矣。余釋⿱血示為祭，第據字形言之，無類例也。一九五一年二月，偶讀于思泊吉金文選載史喜鼎銘云「史喜作朕文考翟祭」，越三日，既為之跋，讀翟為禴矣。五日適校此銘，「史喜作翟祭」與「我作槩祭」恰足相證。六日晨起，喜而記之。時農歷辛卯元旦日也。（積微居金文說卷六第一五二葉至一五三葉）

⿰柰又

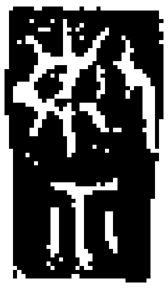


盂

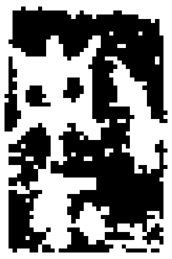


爵

戚毁⿰柰又 母戚孚人



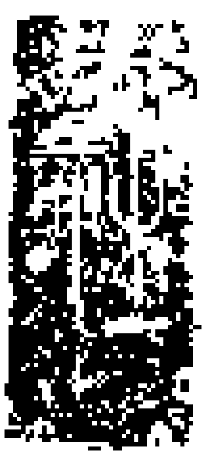
寧鼎



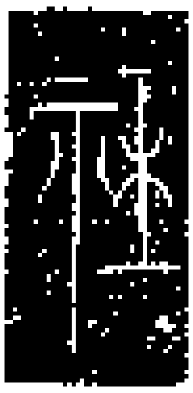
寧滬足祠 ⿰柰又二母咸與

⿰柰又字說文所無，甲骨文作⿰柰又、⿰示又等，羅振玉曰：「从手持木於示前，古者卜用燋火，其木以刺，此字似有卜問之誼。許書有⿰祟又字，注『楚人謂卜問吉凶曰⿰祟又，从又持祟』，祟非可持之物，出殆木之譌。⿰柰又即詩書之款，然此字卜辭中皆為祭名，蓋卜祭謂之⿰柰又與。」（增訂本殷虛書契考釋）

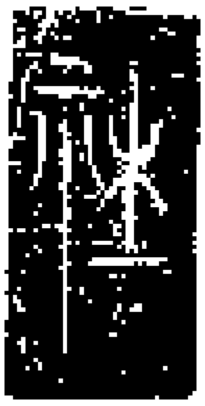
社



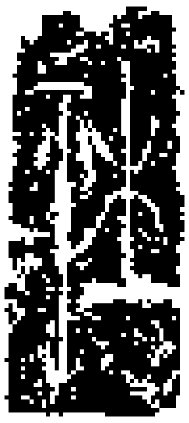
中山王嚳鼎
身勤社稷



中山王嚳鼎
社稷其庶虖



中山王嚳鼎
速智社稷之賃



中山王嚳鼎
恐隕社稷之光

戴家祥曰：說文「社，地主也。从示、土。春秋傳曰：共工之子句龍爲社神。」按社爲土之表義加旁字，「土」讀舌頭透紐，「社」讀正齒禪紐。在形聲字的聲系中正齒聲每每混入舌聲，以舌頭透紐爲定點，前庭則爲舌端，後伸則爲舌面。例如「是」玉篇一三七「時紙切」，唐韻「承旨切」，禪从「是」爲「踶」，玉篇四三五「他禮切」，唐韻同。透从目爲「䁥」，玉篇四八「土奚、達奚二切」。土透、徒定。說文作「眂」从目氏聲。唐韻「承旨切」，禪又如「石」玉篇三五一「時亦切」，唐韻「常隻切」，禪

从手為「拓」，玉篇六六「他各切」，適以以上兩個例子看來，作為聲原的獨體字「土」在古代當讀正齒音，後來才分離出舌腹聲，這是漢語發展變化的特殊規律也。因為人類長期的生產實踐逐漸意識到土地本身和土地之神不可混為一談，因而塑造了與本族有血緣關係的特殊人物作為土地之神，把自然神人格化了。這是父系氏族社會出現之後，祖先崇拜教的必然產物。這樣下去，不得不把原來的獨體象形字「土」加上表義符號「示」以區別於土地本身的「土」，於是出現了以示土聲的形聲字，許氏所謂孳乳而寖多也。經過若干年代的自發使用，在社會上約定俗成，已不復知社的聲原本原為「土」，而漢時代，經典遺文偶然殘存著一個兩個原始字原，但是不得經師翻成俗語，從漢以曉學者，經傳史記所以有異文別字，箋注學家所以有所謂文雅淺俗之別，原因就在於此。大雅綿「乃立冢土」，毛傳「冢土，大社也」。商頌玄鳥「宅殷土茫茫」，史記三代世表作「宅殷社茫茫」。春官大祝「先告后土」，鄭玄注「后土，社神也」。禮記檀弓「君舉而哭于后土」，鄭玄注「后土，社神也」。公羊傳僖公三十年「天子祭天，諸侯祭土」，何休解詁「土謂社也」。社主而以神靈依附的外殼而存在，社主的豎立等于人們的生存獲得了有力者的庇護，包括統治階級和被統治階級在內。上而國都，卿州遠鄙，公卿采邑，下自人們聚居的自然村落，必須各立社主。張儀說秦王曰「今荊人收亡國，聚散民，立社主，置

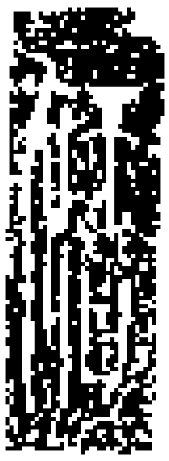
外98A

宗廟，今魏氏收亡國聚散民立社主置宗廟（戰國策秦策）這就說明社主宗廟和政權有不可分割的依存關係，統治階級可以憑藉這種關係，有權殘殺戰俘或者罪犯作為社主的祭品。一九六五年南京考古工作者發掘丘灣遺址時，在那天然石塊所組成的四面，共清理出二十具人骨十二具狗骨另外還有兩個人頭骨，這些人骨狗骨的頭，都面向這四塊豎立着的巨石。春官大宗伯「以血祭祭社稷五祀五岳」，鄭玄注「社稷土穀之神，有德者配焉」。秋官大司寇「大軍旅涖戮于社」，鄭玄注「社謂社主在軍者也」。這就是所謂血祭的物證資料和文獻資料。

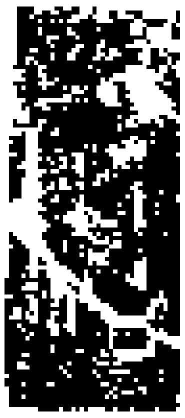
六國古文社作䄕，從示而又從木土，如防之古文作埅，陳之古文作塦，在形聲字中算是形義符號重複例，從形體發展變化的規律上，進一步證明「社」「䄕」「土」古本一字。

詳見土、社、杜諸條。

䄀



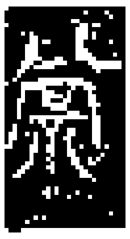
蔡侯尊



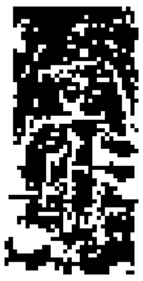
蔡侯盤

上下陟䄀

張日昇曰：按䄀从示从否，說文所無。蔡侯尊「上下陟䄀」亦奔走上下之意，疑䄀與奔走似無聯系，有待再考。



楚王酓肯釶鼎 以共歲嘗



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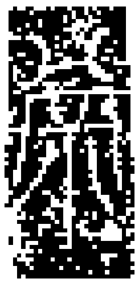

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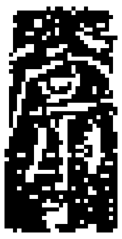

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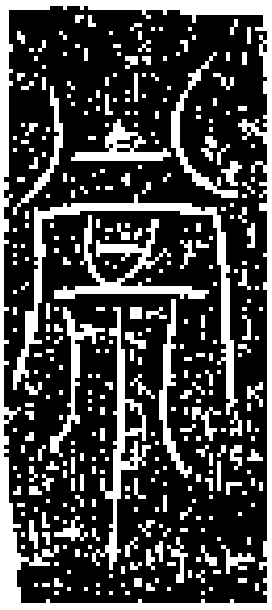
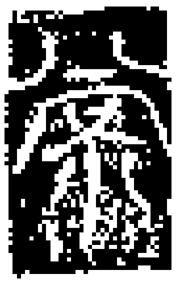
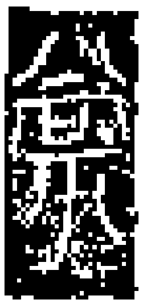
楚王酓肯簠



楚王酓肯鼎



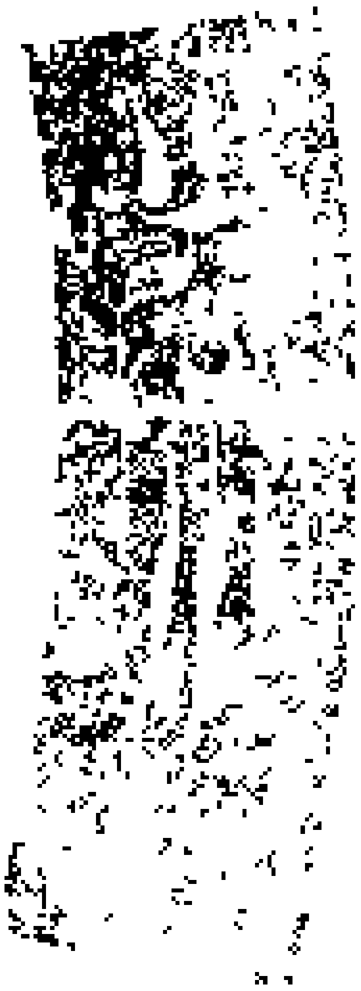
簠



器

楚王

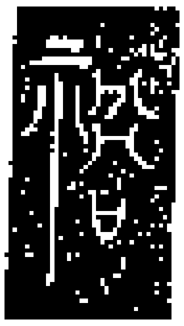
酓忎鼎 以共歲嘗



楚王盤 以共歲嘗

郭沫若曰嘗从示尚聲，當即祭名蒸嘗字之專字。爾雅釋天「秋祭曰嘗，冬祭曰烝」，嘗乃假借字。（金文叢考壽縣所出楚器之年代）

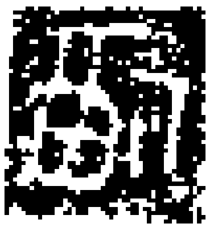
張日昇曰：「鄂君啟節「敗晉師於襄陵之歲」及「歲龍返」，而劉節楚書亦有「客歲」和「歲李」之稱，當讀爲歲。然則「歲嘗」即「歲嘗」矣。



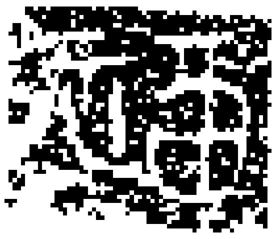
中山王嚳方壺

唯逆生禍

説文一篇「禍，害也，神不福也。从示咼聲」按許慎所釋可从。説文二篇「咼，口戾不正也，从口咼聲」「口戾不正」即禍害所象。从示，乃禍害來自神的懲罰。諸衛禀害「來不由我」故謂之「禍」即此之謂。



伯[illegible]簋
永祜福



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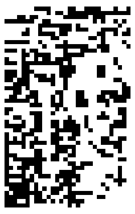
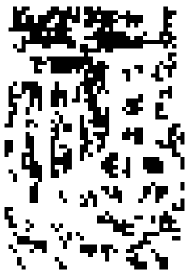
曾子[illegible]簋
則永祜福



簋

寧簋
用妥多

福



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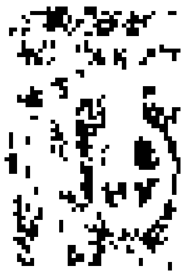
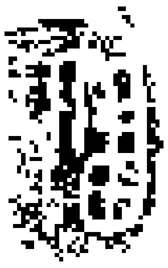


二

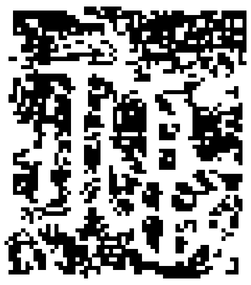
癲鐘妥
厚多福



簋

梁其
盨

匃祈
多福



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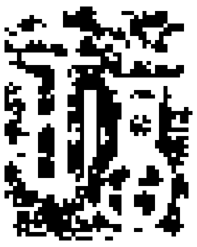

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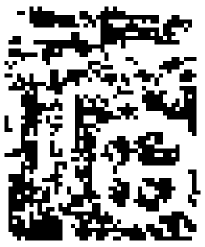
梁其鼎
用祈多福



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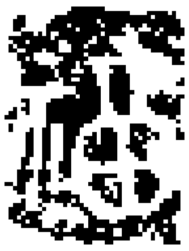

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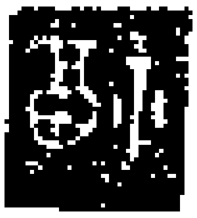
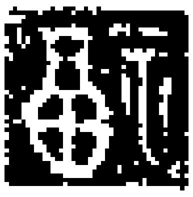
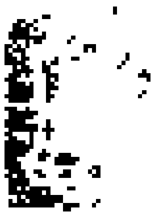
魯伯愈盨
用祈多福



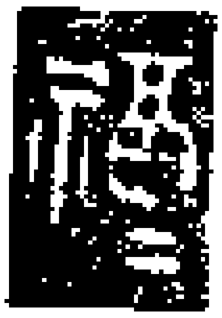
太師虘豆
用𥚾多福



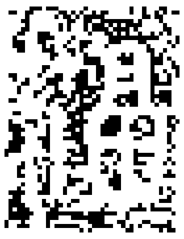
不嬰毀
用匃多福



㠱生鐘
用降多福



宗周鐘　降
余多福[illegible]



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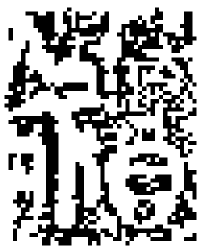

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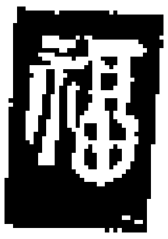
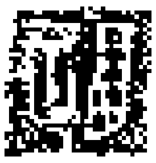
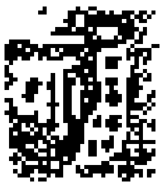


三

虢叔旅鐘降旅多福

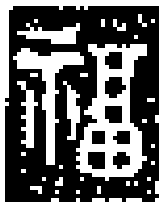


簋

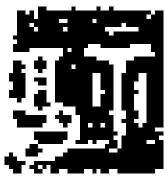


器

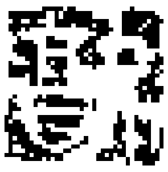
克盨降克多福



曾壺永令多福

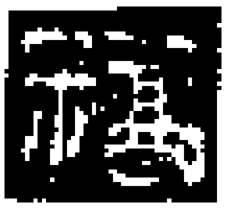


簋



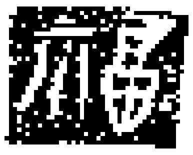
器

伯公父簠多福無疆



楷鐘

降福無疆



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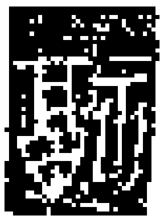

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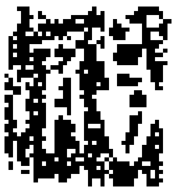

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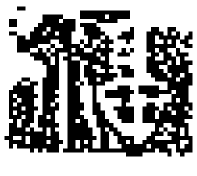

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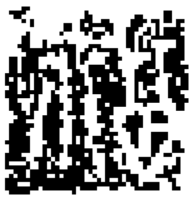

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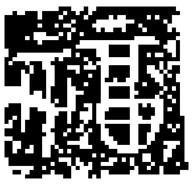

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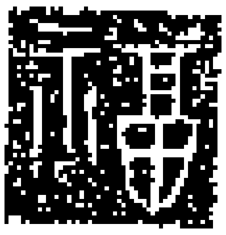

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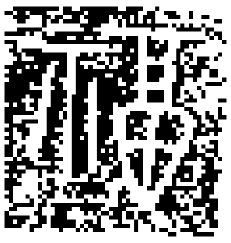

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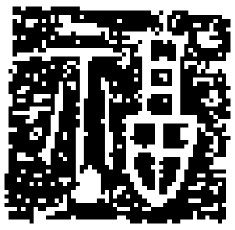

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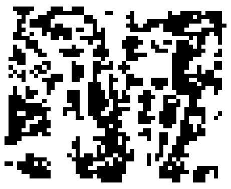

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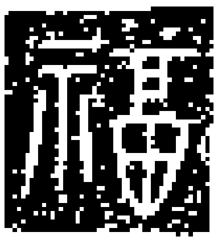

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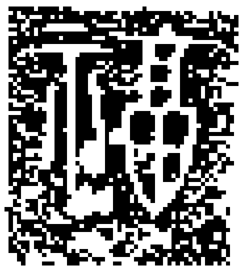

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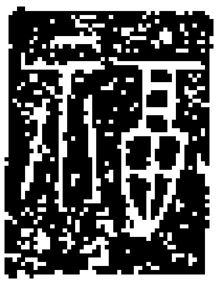

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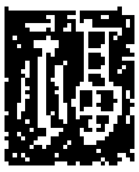

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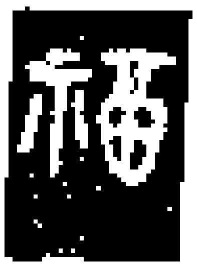

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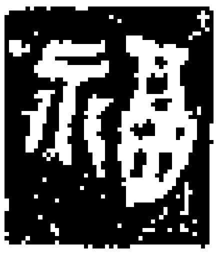

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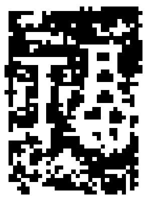

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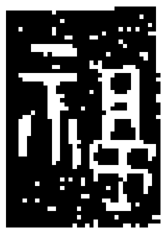
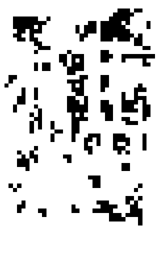


白虔鼎 用匄永福



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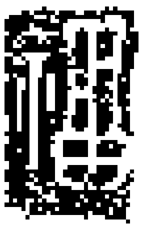

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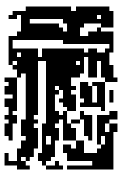
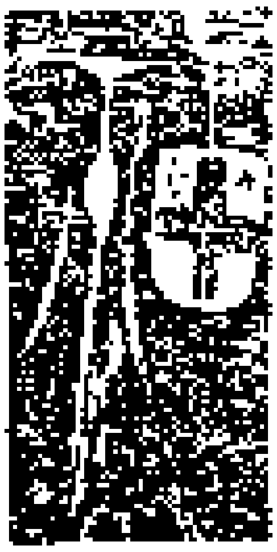
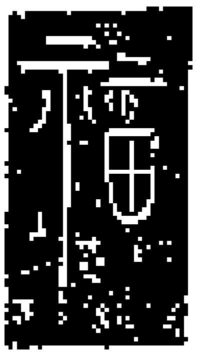


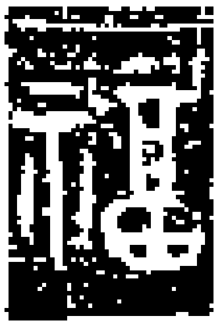
杕氏壺 杕氏福卉



王子午鼎 永受其福



中山王嚳方壺 隹順生福



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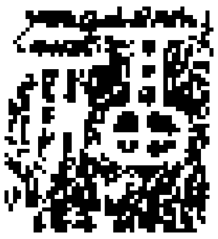

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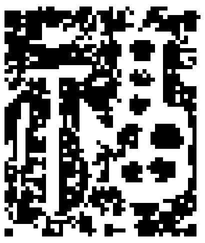
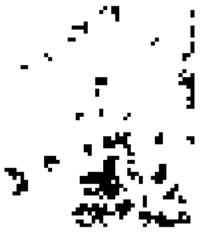
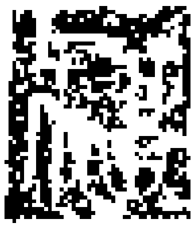


𤼈鐘 釐受厚多福

盂



器一



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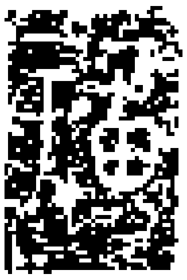
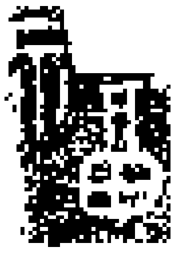


盨二

㾷簋大

神妥多福

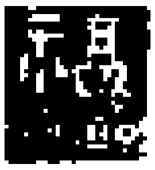


旻鐘

降

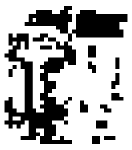
余大

簋福



衛鼎用𠦪

壽匃永福



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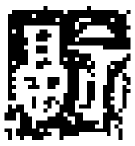

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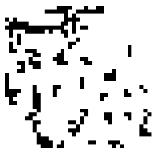
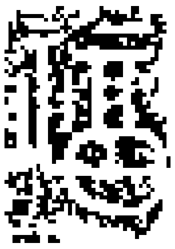
彧簋對揚

文母福剌



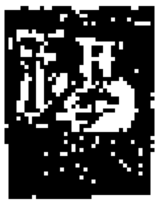
史牆盤寶

受牆爾𪉹福



㾷鐘褱受

余爾𪉹福



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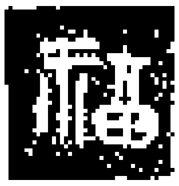

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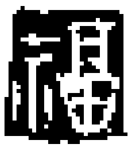
曾伯陭壺用

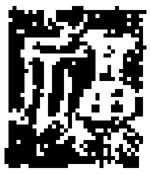
受大福無疆



簋

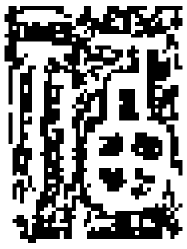
沈子簋乃

沈子它隹福



叔向父簋降

余多福緐釐



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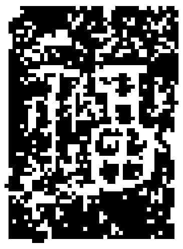

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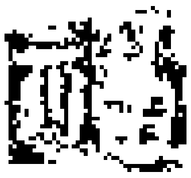
井人妄鐘降

余厚多福無疆



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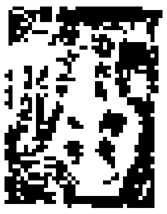

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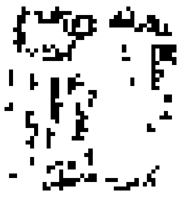
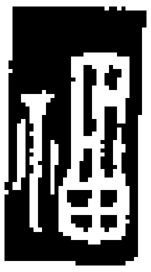
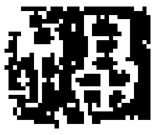
士父鐘　降余
魯多福無疆



癲鐘　義文
神無疆顯福

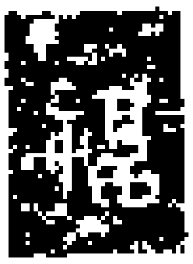


周公設　魯天
子蛋卑順福

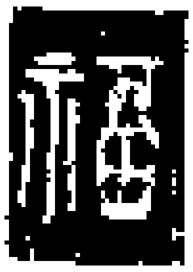


簋

沈子設　乃沈子
其顯褱多公能福

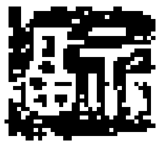


齊叔姬盤　子=
孫=永受大福用

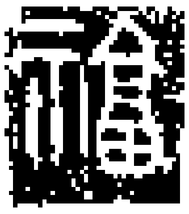


寮姞

設　尹叔用妥多福
于皇考德尹吏姬



戚方鼎　用穆=夙
夜尊享孝妥福



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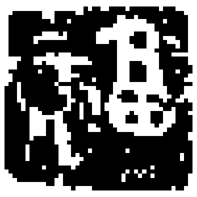
爾龖福霝冬



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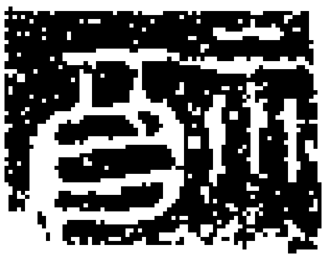
福唬前文人



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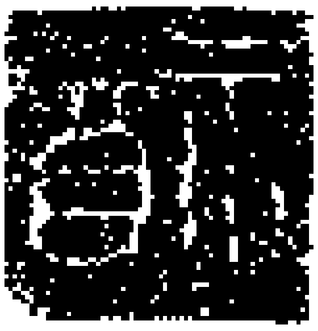

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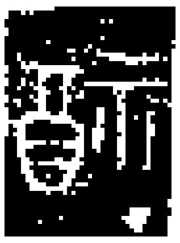
曾子斿簠
則永祜福



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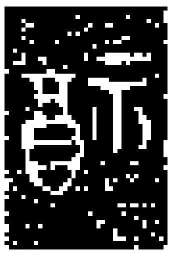
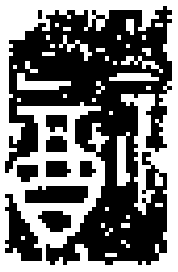


器

句伽其盨　用
匄眉壽多福



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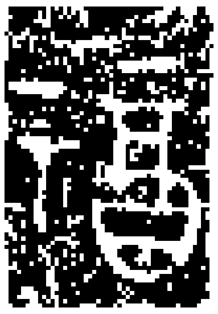
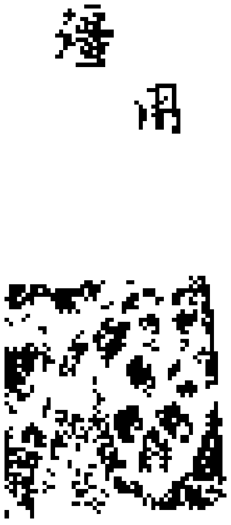


二

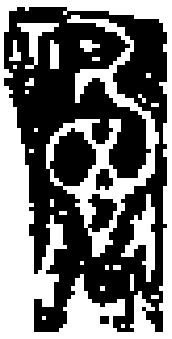
侯母壺　用
永福無疆



國差𦉜　侯
氏受福眉壽

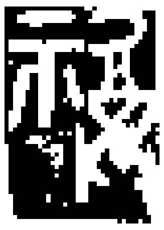
張日昇曰：按說文示部「福，祐也。从示畐聲。」甲骨文或从廾，象兩手奉尊于示前。羅振玉謂「福為奉尊之祭，致福乃致福酒，歸胙則致祭肉，故福字从酉，胙字从肉矣。許君謂福畐聲非也。」（甲骨文字集釋第五七引）李孝定云說文「福，祐也。从示畐聲。」又「畐，滿也。从高省，象高厚之形。」畐，金文作畐畐，此所以偏旁作畐畐畐並象器形，訓滿其引申義也。其形與酉又作酉者相近而形製有別。許書福下說解當云祐也（歲作祈一備也）从示从畐畐亦

髒（五兩八·二）棠按金文無从廾之福，（戲鼎亦遣寶彝若是釋福箴且丁卣亦歸於棧或多蒿口谷庚收入附錄下見三零零四條及三零零二）徐郭雖謂福為奉尊之祭，然不可謂畐作髒，李氏之說為優，容庚謂士父鐘福字或不从示，據三代吉金文存誤畐字左旁似尚有殘畫，疑容氏所舉不从示之福字，存疑可也。或者鼎亦「用匃彊魯髒，況先釋以脈祠司命之祝，馬敍倫非之，謂金文用匃下率為所乞之首，釋以嘉祭於義未安。且文从示北聲，疑當讀為瘥疕之疕，馬氏从示北聲之說是也。然讀為瘥疕之疕則非，古音北與畐同在之部，入聲合口，是為唇音，北、⿱畐北、富、⿱畐北、⿱北示、寶乃福之異體形聲字，所引之卣「用匃永樂」之舉字乃是加髒符之福字，⑴名詞，佑也，天賜之福。盡書伯⑵動詞，降福也，福余順孫。（戴鎛金文詁林第一冊第八零頁至八一頁）



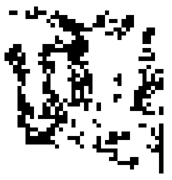
禦鼎　遣

禱二求

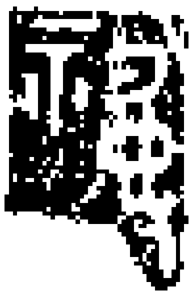


何尊　復亩珷

王豊禱自天



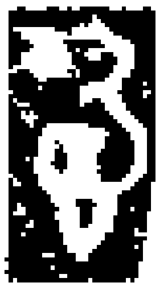
盂



罍

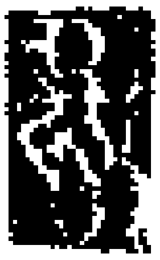
𢦏且丁卣　歸禱

于我多高丘山



禦匜　遣

禱二求



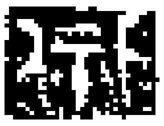
萬

諆

尊　其則

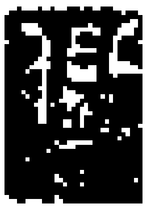
此誓禱

郭沫若曰禱當是福之初字。卜辭中多有之，我鼎云「遣福二」作禱。𢦏祖丁卣云「王在廙降令曰歸福於我多高己」作禱。福者脤也，祭祀之酒肉也。古者祭後分送其酒肉曰致福，或「歸福」（文物一九五九年七期一葉由周初四德器的考釋談到殷代已在進行文字簡化）。李孝定曰郭氏釋福可从。甲文福或作偪（乙二二九六）福（前四二三二）福（林二一一四）禱（甲二六九五）福（甲二六八四）其所从皆有虎之形，與从正同。說歸福為歸脤亦是。

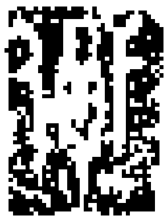


戜君鼎　用匃偪魯祟

戴家祥曰：張政烺釋福，張日昇曰：古音北與畐同在之部入聲，合口，並為唇音。北（pək）畐（pʻjək），祟費福之異體，形聲字，而周乎卣「用匃永祟」之祟乃畁加聲符之福字。按張說是也。說文八篇「偪，偪也」。爾雅釋訓「偪，畢也」。「用匃偪魯祟」猶叔氏鐘曰「降余魯多福」。



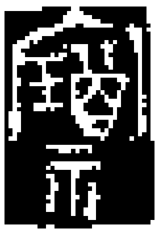
𡈼



⿱䒑示

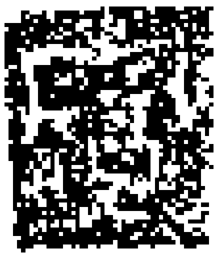
周乎卣　用匃永⿻北祟

⿻北祟乃福之別構，參見福字條與祟字條。



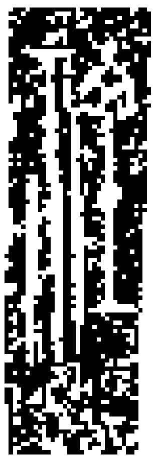
寧鼎　用作永禜

按金文福字从畐畐酉𠧪等，皆酉尊之譌。羅振玉曰：福為奉尊之祭，致福乃致福酒，歸胙則致祭肉，故福字从酉，胙字从肉矣。（甲骨文字集釋卷五之引）金文祭子，又字常加上表示宗廟意義的宀旁，如禮作寷，奠作寞等，故鄭大宰鍾作䆋，古人以玉事神靈，字或从玉作靈，故福字金文或又从玉作禜。徐中舒曰：福為一切幸福之總名，禮記祭統云「福者備也，備者百順之名也，無所不順者謂之備」，洪範分一切幸福為五類，富、壽、康寧，攸好德，考終命，而總名之曰「福」。故祝嘏之辭稱福必置于首列，諸協語之首或末，以示總挈總束之意。（中央研究院歷史語言研究所集刊第六本一分二七葉金文嘏辭釋例）

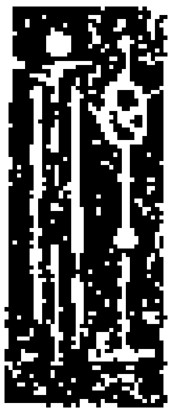


鄭大宰簠　歐
用匄眉壽多䆋

䆋即福之繁構，金文加宀字，往往與本字同，如殷之作𡪢，康之作㝩等，詳見示部福字。

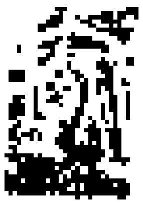


蔡侯尊

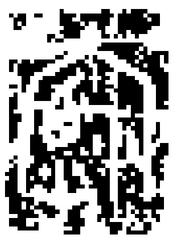


蔡侯盤
禋享是台

張日昇曰：按說文示部：「禋，潔祀也。一曰精意以享為禋。从示垔聲。𥛗，籀文从宀。」精意者潔也，以享者祀也，兩義一也。周禮大宗伯「以禋祀祀昊天上帝」，鄭注：「禋之言煙，周人尚臭，煙氣之臭聞者。」王肅駁之：「外傳曰：精意以享曰禋。」禋非燔燎之謂也。鄭氏立說，乃據禋籀文从煙之古文𡏖，此又另為一義。（金文詁林第一冊第八一葉）

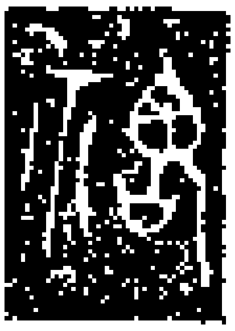


哀成叔鼎
永用𥛷祀



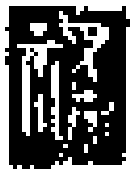
史牆盤
義其𥛷祀

戴家祥曰：說文一篇禋，籀文作𥛷，祭祀名。書洛誥「則禋于文王武王」。周禮大宗伯「以禋祀昊天上帝」，鄭玄注「禋之言煙，周人尚臭，煙氣之臭聞也」。周禮大宗伯又云「以實柴祀日月星辰」，鄭注「積柴實牲體有玉帛，燔燎而升烟，所以報陽也」。史牆盤「義其𥛷祀」，即宜其禋祀，猶大雅生民「克禋克祀」也。

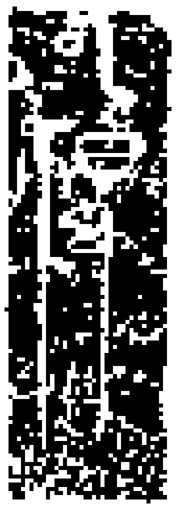


陳財設
龏盟䰟神

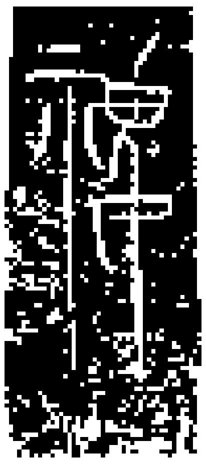
陳財設蓋「龏盟鬼神」，孫詒讓曰：䰟舊釋爲魂（說文鬼部鬼古文作䰟，从示。）于形頗近，但下文「畏忌」之畏作畏，偏旁與此正同，一形不宜兩釋，若以此定彼，則當云「愧忌」，于文義不可通矣。竊謂此字當爲从示从畏，乃威之變體，威神猶云明神，大神也。（古籀餘論卷三第三葉）按：孫說非是，古鬼畏同字，（詳心部愳字注）說文九篇：「畏，惡也」。畏忌形于心理動態，故畏忌之畏加旁从心，鬼神存乎神道設教，故鬼神之鬼，加旁从示，形義示別，一目了然，況經傳以鬼神成詞者，不計其數，史記五帝本紀：「明鬼神而敬事之」，正義：「人死曰鬼，天神曰神」。設蓋「龏盟鬼神」，猶大雅蕩云：「恭敬明神」，釋名釋言語：「盟，明也。告其事于神明也」。



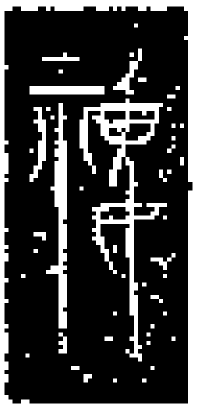
子禾子釜 稷月



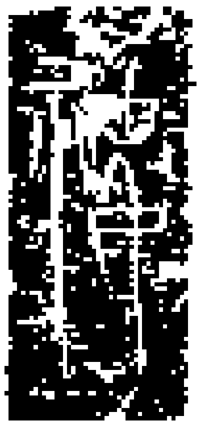
中山王嚳鼎 身勤社稷



中山王嚳鼎 社稷其庶虖

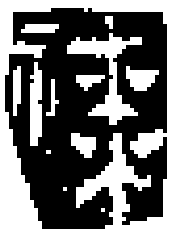


中山王嚳鼎 速智社稷之賃



中山王嚳鼎 恐隕社稷之光

劉心源曰：禝當是稷。集韵禝通稷。案古者仲春祀社稷，此云稷月，乃二月也。（奇觚室吉金文述卷六．三三子禾子釜）按：劉釋甚是，容庚从之，並亦誼楚。又社稷之稷作禝，中山王嚳鼎社稷之稷均作禝，結構與子禾子釜完全一致，禝釋稷通稷無疑。



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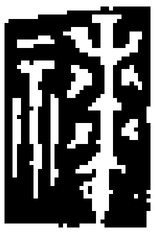

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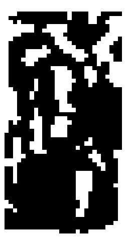
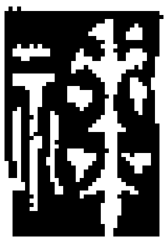
令彝



令方尊

曰用𥜁



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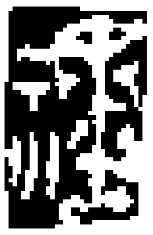
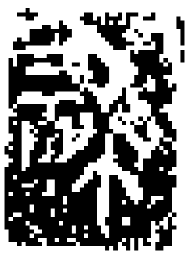
令鼎



令方尊

曰用𥜁

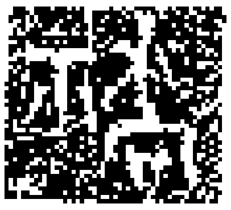


𤼈鐘

用𥜁

壽匄永令

強運開曰：𥜁，周明公𣪘「明公錫太師鬯金小牛，曰用𥜁」，又「錫令鬯金小牛，曰用𥜁」，从示从𩞁，字書所無，就金文求之，中義父鼎「其子孫永寶用享」，杜伯盨「用𩞁壽匄永命」，邾大宰𠤳「其𩞁壽用𩞁萬年無疆」，容庚云：𩞁當讀作賁，奉从卉，賁亦从卉聲，說文饙或从賁作饙，自可通假。又毛公鼎「金車𣃦縟較」，彔伯𣪘「金車𣃦𩊚較」，吳尊「金車𣃦綯」，與此篆右畢相近，雖緐簡各異，要皆為奉之變體，可以無疑，至偏旁或从食或从示亦皆同字，詩「可以饙饎」，令詩作「饙」，鄭箋云「酌取行潦投大器之中，又挹之注之於此小器，而可以沃酒食之饙者，以有忠信之德，齊絜之誠，以薦之故也」，孔疏云「以此祭祀則天饗之」，是可以饙饎乃指祭祀而言𥜁，字从示，亦言祭祀，可知曰「用𥜁」者，盖謂用鬯金小牛以供祭祀也。（說文古籀三補卷一第三葉金文詁林第十冊第六一二九至六一三葉）

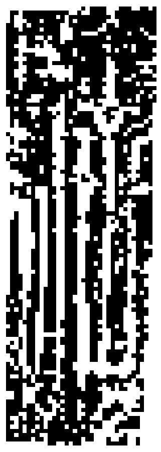


鄦侯庫彝

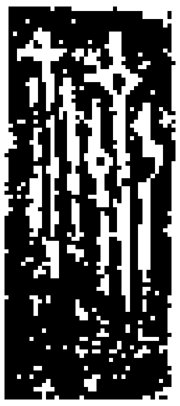
甯敬穚祀

張日昇曰：按字从示从喬，說文所無。丁佛言、張運開並釋穚即禧。然偏旁與寓不類。柯昌濟釋穚，乃禂之古文。古音周在幽部，喬在宵部。強釋穚禂一字非是。高田忠周釋穚乃宗字異文，似甚牽強。郭沫若謂喬與周在宵部，穚乃禂之異。楊樹達謂穚字不識，慎其所不知也。（金文詁林第一冊第一六七至一六八葉）

齋

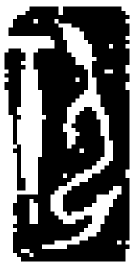


蔡侯尊



蔡侯盤 齋設鑒鑑

張日昇曰：按說文云：「齋，戒潔也。从示齊省聲。𩠐籀文齋从𩠐省。」甲骨文齋作竹斉，金文作斉，或作䶒，𪗋（蔡簋陳）李孝定謂从土。金文地名或从土，作二或即籀文从二之所自譌。（甲骨文字集頁二三一八）釋斉為古文齋，魏三字石經有之，說文無，然則齋字當云从示亦聲。（金文詁林第一冊第九零葉）



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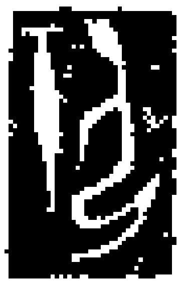
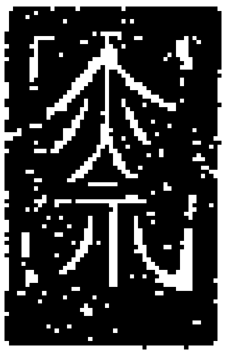


器

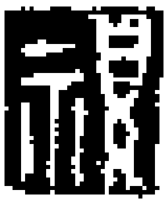
戈父丁盉　戈

禓作父丁彝



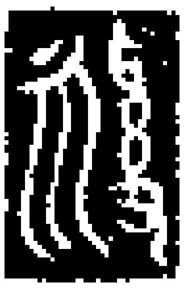
智嵩鐘　唯智嵩屖

禁晉人救戎於楚競

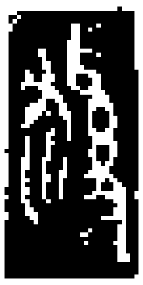


天君鼎

天君卿祼



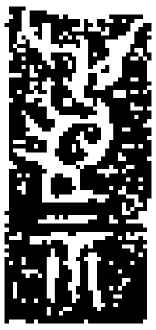
盂



器

罕酋毁

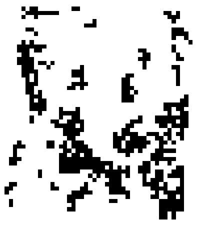
才穫師



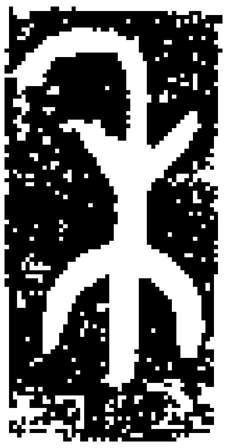
壴方鼎

禖于周廟

禾



子隶爵
禾



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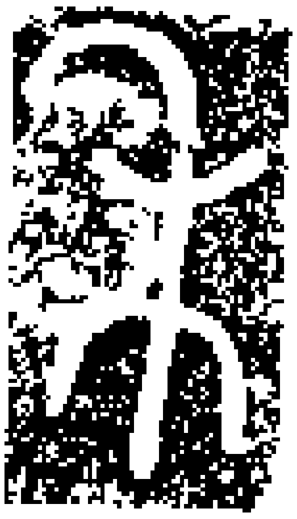

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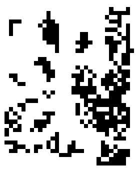

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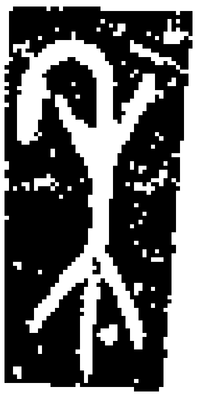

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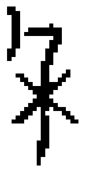

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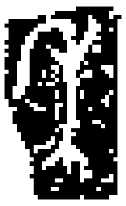

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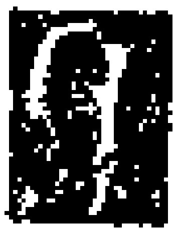

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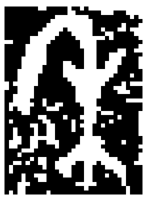

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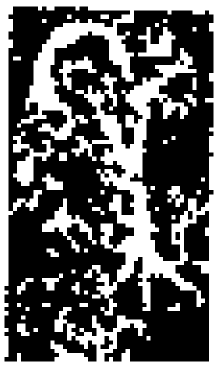

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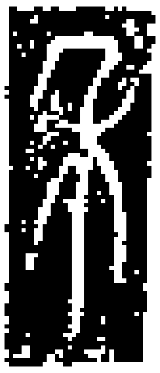

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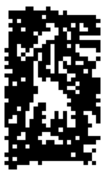

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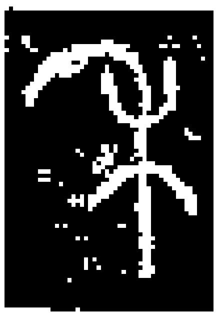

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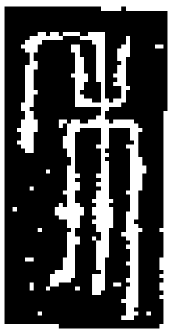

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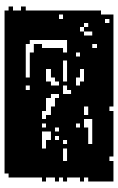

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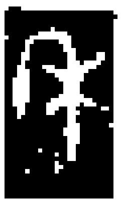

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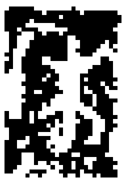

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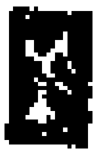

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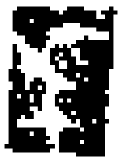

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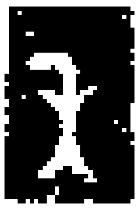
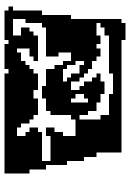


𥝌伯父乙尊 𥝌伯作父乙寶尊

源詁議曰說文禾部「禾，嘉穀也。以二月始生，八月而孰，得之中和，故謂之禾。禾，木也。木王而生，金王而死，从木象其穗。」金文曶鼎禾作𥝌，與篆形合。龜甲文禾有作𥝌者，與𥝌字最相近。其从禾字偏旁有作𥝌者，如云「今芸穡繇孔于𢦏」穡作䅽。又云「壬申卜貝貞求年于岳」又云「貝求年口岳年」盂作𥝌。又云「辛酉卜完賓貝貞求年于乚乙」年作𥝌。又云「貝貞求年于且戊牛」年作𥝌。又云「癸卯卜亘貝貞我受來年」年作𥝌。

年上禾形，並作朩、丯，或省作丫，諸形大致略同，此盖原始象形，禾字上象禾穗，下象秆葉參差錯出形，（金文秝父乙鼎秝作狀亦與甲文相近）實非从木也，其後或省變作𣎵，最後又定作耑，則皆丵叢相當，與木形同，而小篆因之，遂有木王而生之說，實則諸說皆艸非木，此與象形之義全不相合，殆秦漢後來傳之說與。（名原卷上第一四至一五葉）



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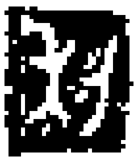
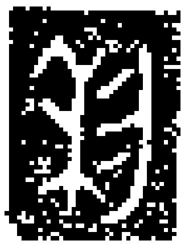


罍

師遽彝

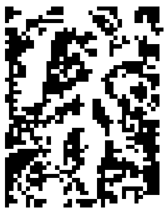
王乎宰利



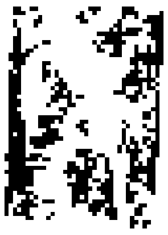
利毁　利作

寶尊鼎彝

朱芳圃曰：「說文刀部『利，銛也，从刀，和然後利，从和省。易曰：利者義之和也。𥝢，古文利。』林義光曰：『按刀和與刀利異義，利本義爲銳，从刀禾，古作𥝢、作𥝢、作𥝢，中點象穀實。』（文源六二五）徐中舒曰：『利所从之丿、ㄋ諸形，即力形之變，象用耒端剌田起土之形。銅器將力旁上移於禾旁，故小篆利或从刀，但古文利及从利之黎、犂、棃諸字仍是从力，可證从刀乃是省形。利來母字，自是从力得聲，剌地藝禾，故得利義。』（耒耜考一五）按林說支離，徐說牽附，非正義也。字从禾，从勿聲，或从刀，省形也。」（殷周文字釋叢一八五葉至一八六葉利）

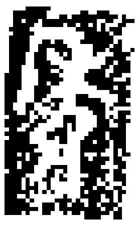


器一

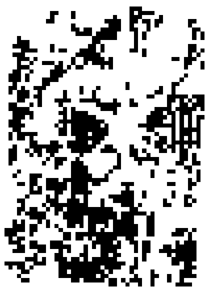


蓋二

師兌𣪘　唯元年



呂鼎　唯王元年



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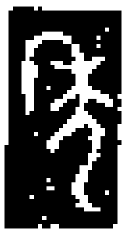

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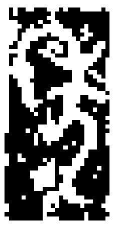

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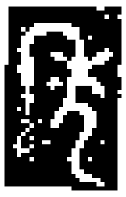

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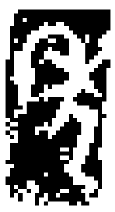

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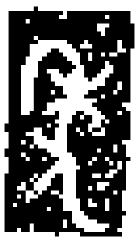
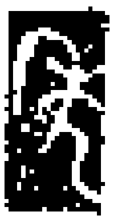
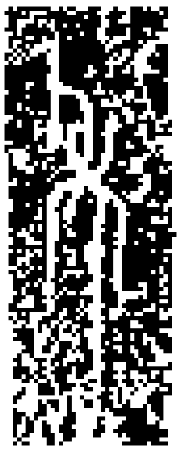


蓋三

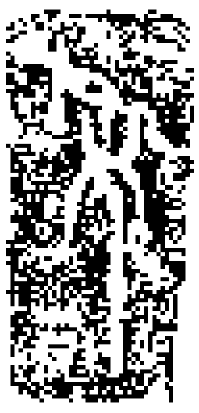


器三

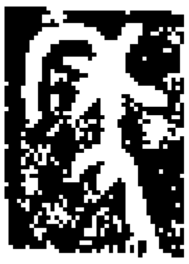
師酉𣪘　唯王元年正月



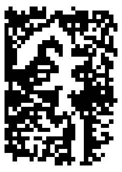
蔡侯尊



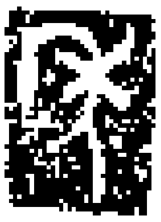
叅侯盤　元年正月初吉



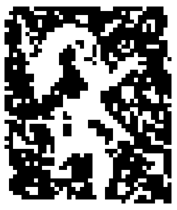
腸𣪘　唯元年三月



師虎𣪘　唯元年六月既望甲戌



蓋



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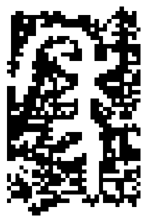
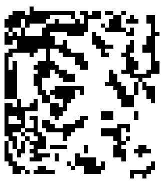
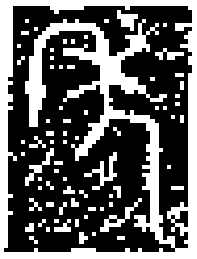
三年師兌𣪘　唯三年



衛盉　唯三年三月





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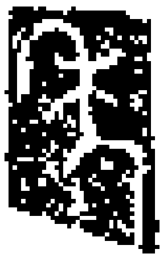

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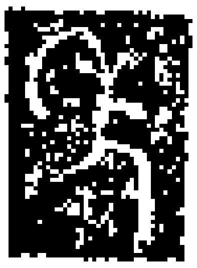
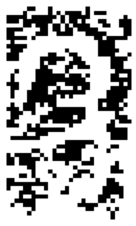


六

克鐘　唯十又六年



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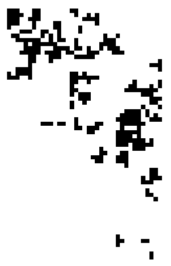
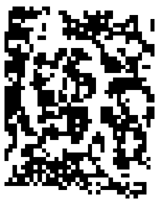


吳𣪕　唯十又七年



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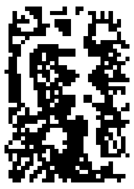

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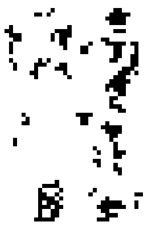
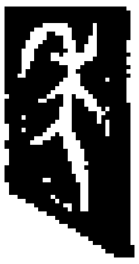
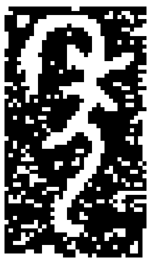
克盨　唯十又八年



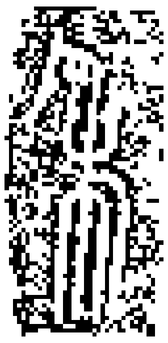
駒父盨　唯王十又八年



裘盉　唯十又九年



趞鼎　唯十又九年四月既望



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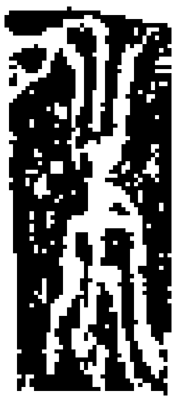

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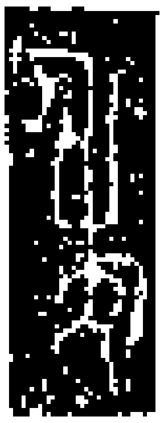
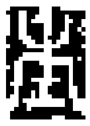
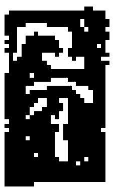


四

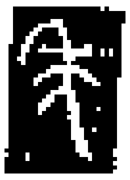
者沪鐘　唯越十有九年



距末　廿年



休盤　唯廿年正月既望甲戌



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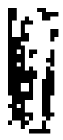
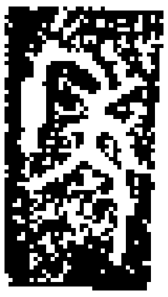


廿二年矛
卅二年左鄭



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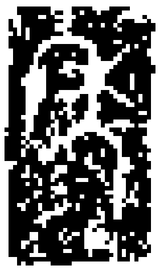

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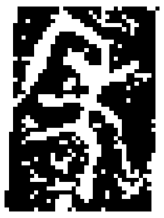

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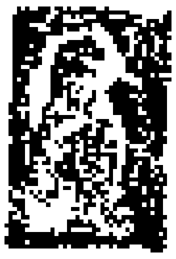

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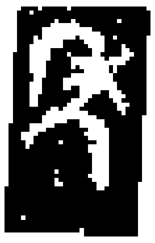

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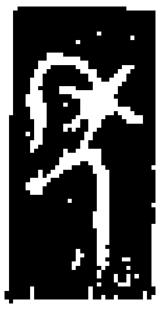

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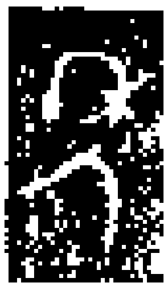

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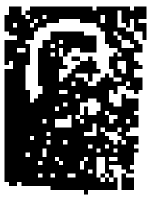
小克鼎　唯王廿又三年九月



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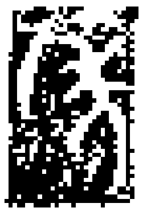

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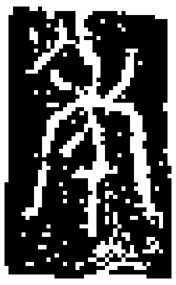

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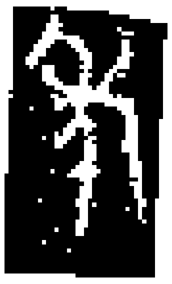

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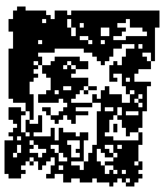

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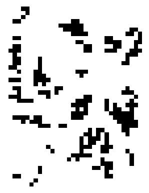

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衰斬

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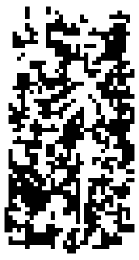

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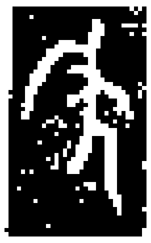

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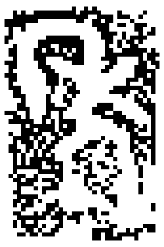

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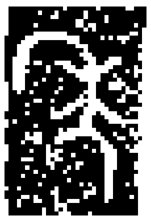

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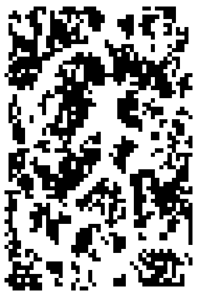

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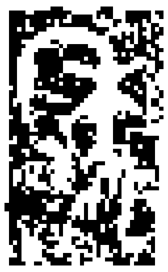

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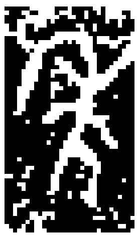

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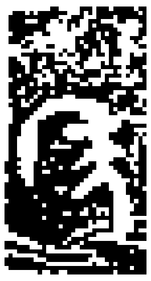

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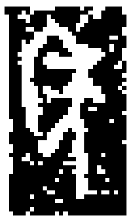

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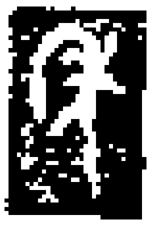

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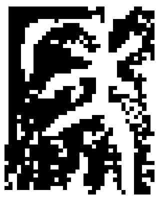

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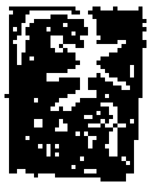

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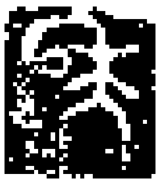

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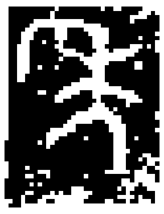

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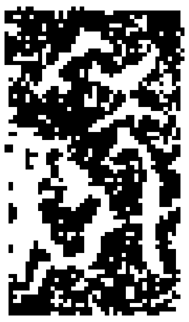

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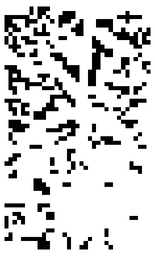

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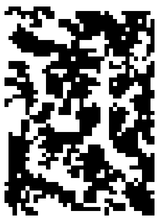

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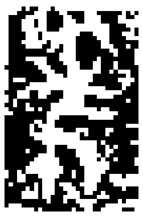

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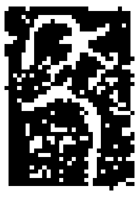

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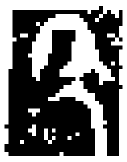

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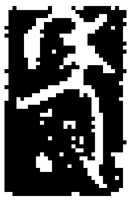

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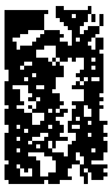

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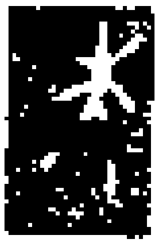

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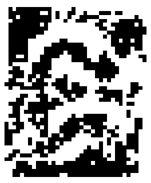

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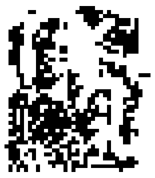

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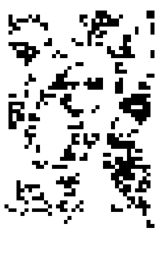

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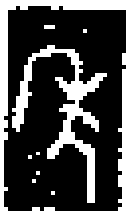

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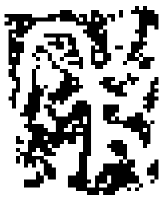

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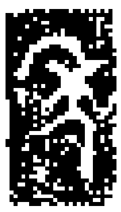

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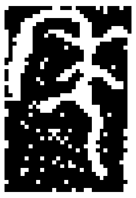

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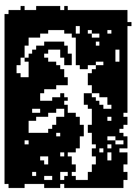

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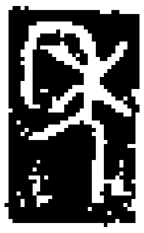

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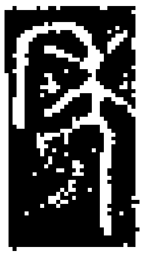

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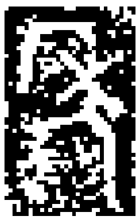

四

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父鬲

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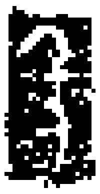

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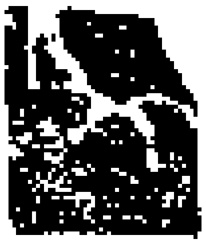

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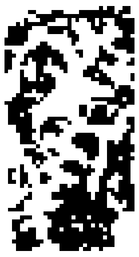

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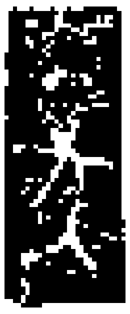

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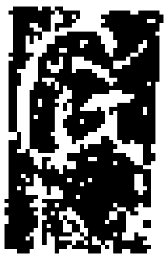

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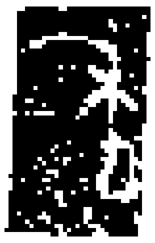

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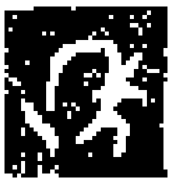

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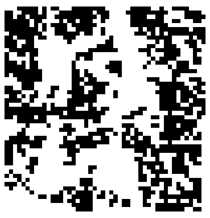

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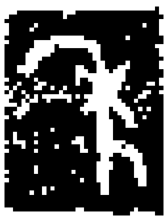

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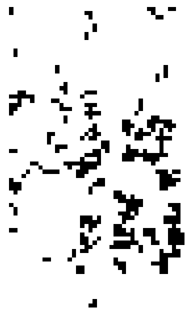

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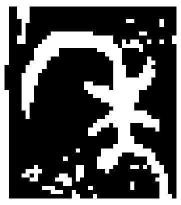

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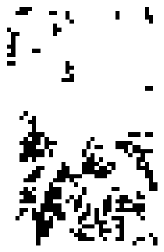

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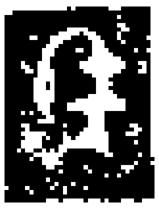

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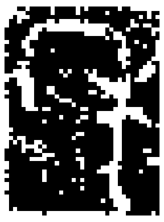

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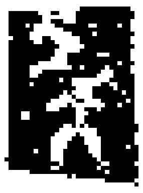

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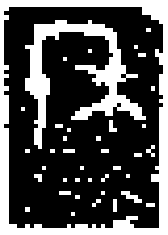

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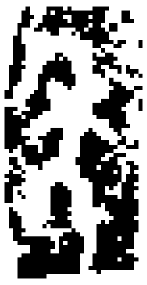

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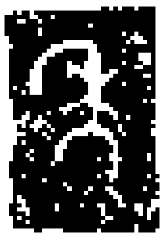
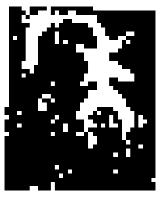
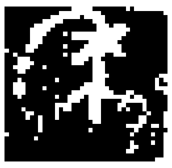


𢦏伯鬲

其萬年



蓋一



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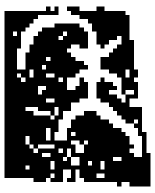

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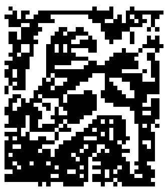

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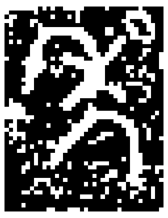

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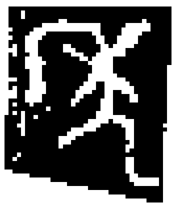

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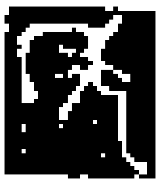

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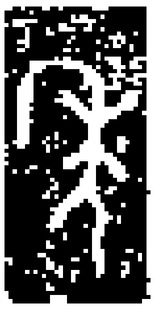

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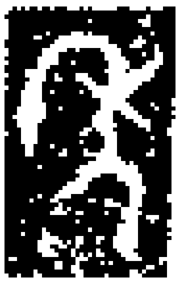

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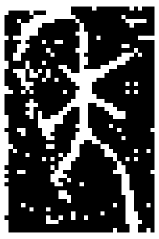

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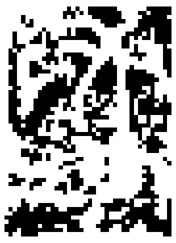

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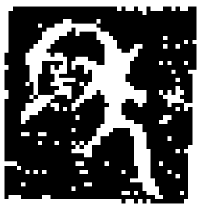

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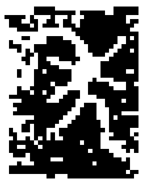

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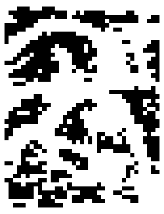

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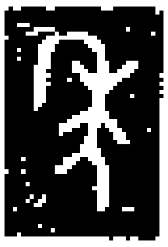

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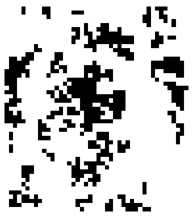

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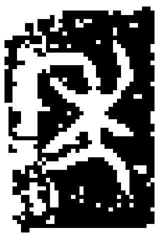

季宮

文簋
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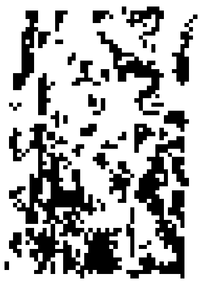

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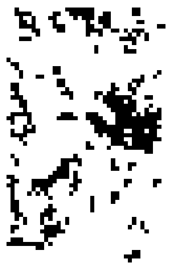

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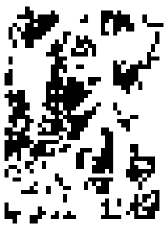

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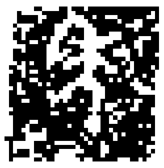

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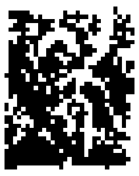

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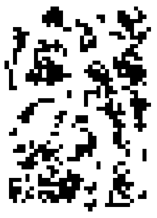

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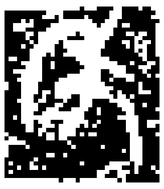

輔師

贅簋
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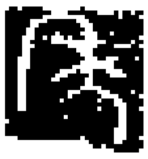

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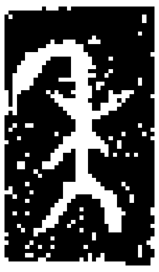

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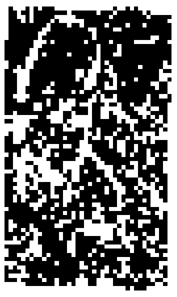

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妄妄

其萬
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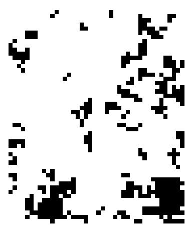

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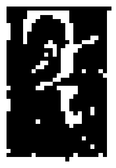

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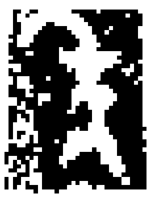

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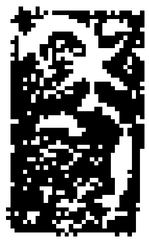

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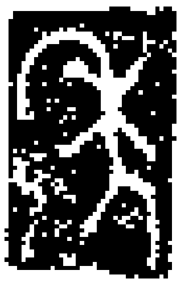

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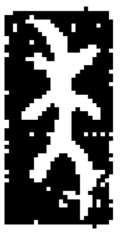

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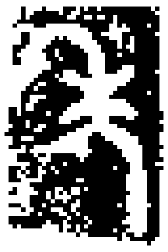

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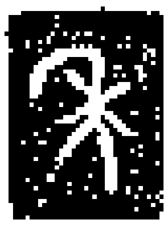

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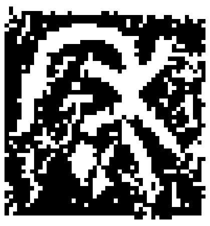

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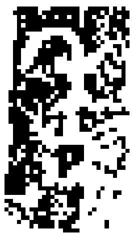

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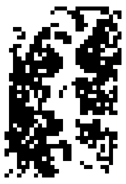

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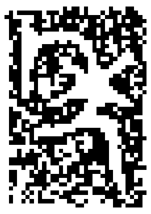

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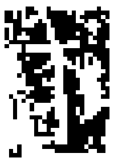

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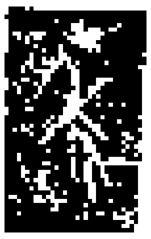

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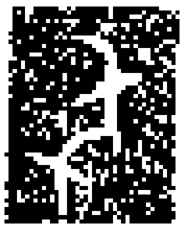

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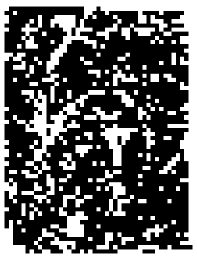

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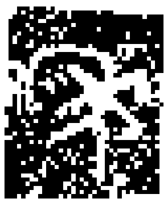

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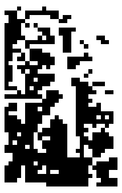

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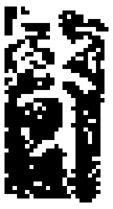

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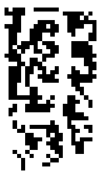

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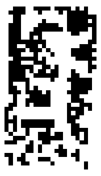

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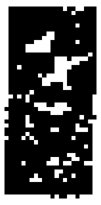

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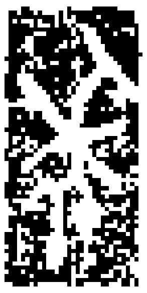

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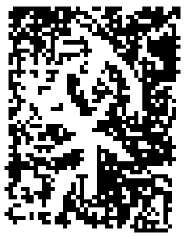

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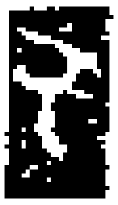

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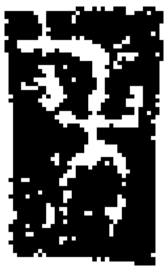

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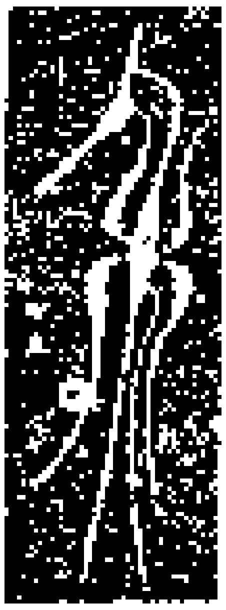

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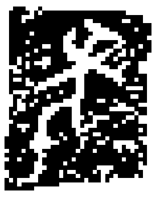

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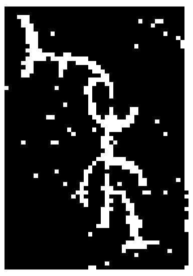

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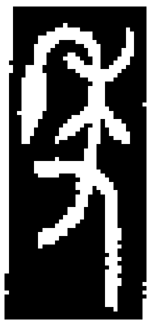

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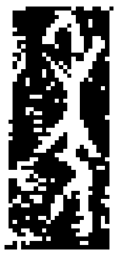

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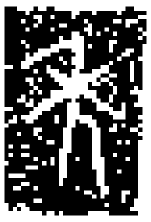

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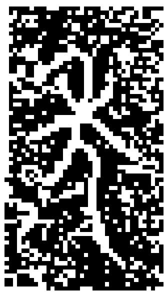

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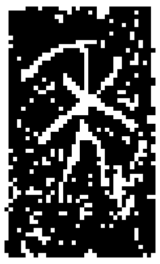

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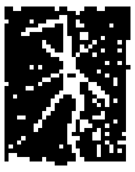

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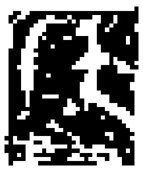

萬
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尊萬
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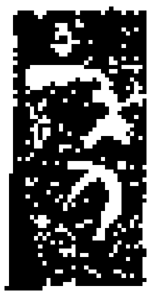

盉二

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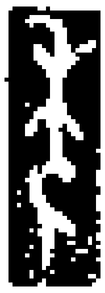

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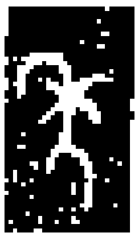

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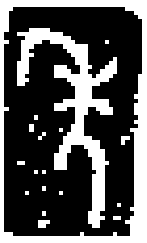

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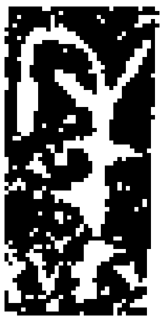

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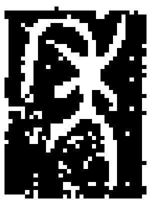

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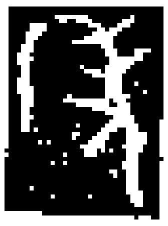

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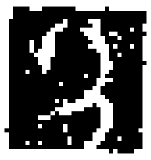

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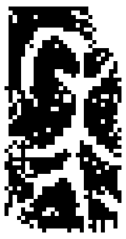

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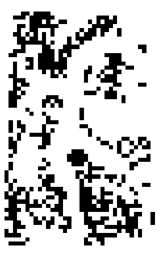

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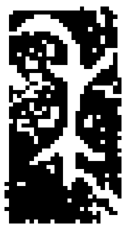

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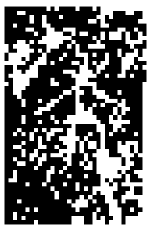

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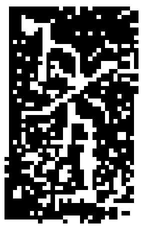

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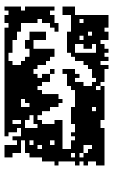

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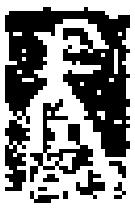

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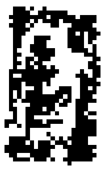

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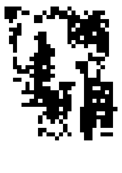

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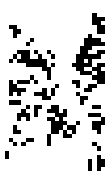

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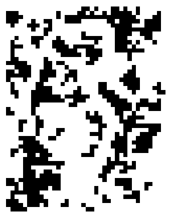

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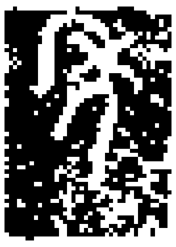

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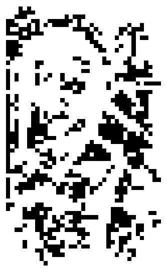

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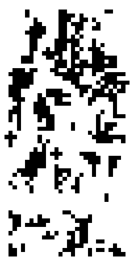

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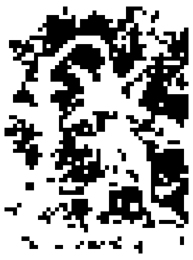

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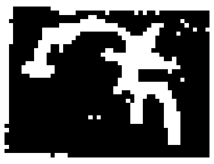

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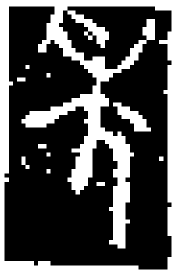

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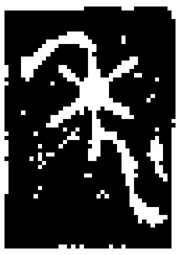

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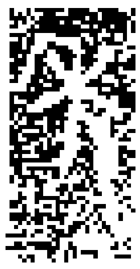

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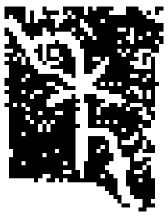

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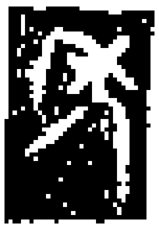

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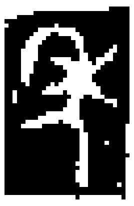

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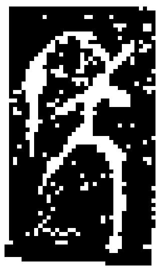

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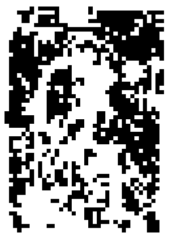

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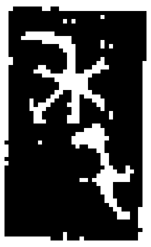

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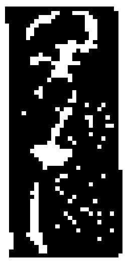

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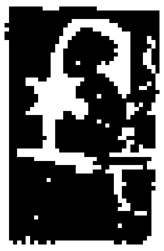

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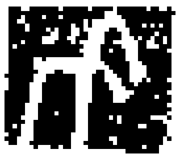

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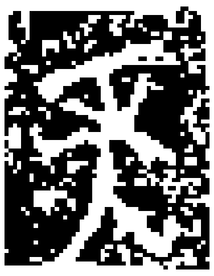

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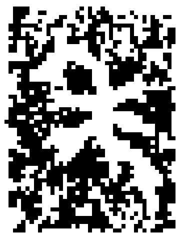

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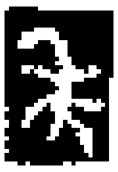

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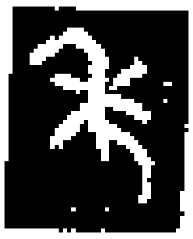

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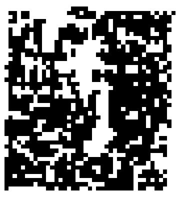

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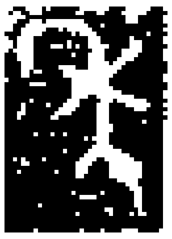

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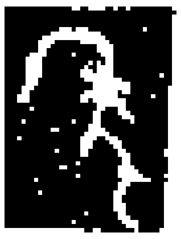

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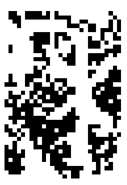

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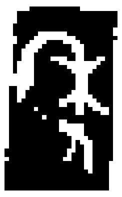

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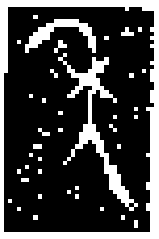

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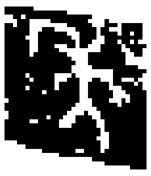

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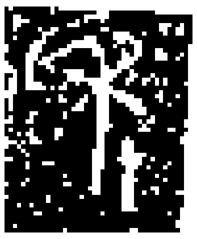

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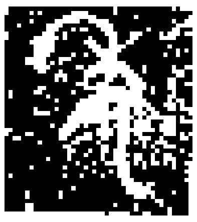

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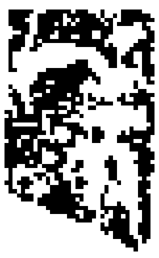

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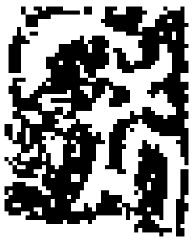

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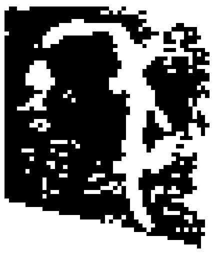

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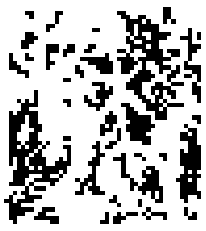

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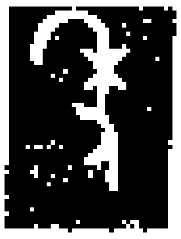

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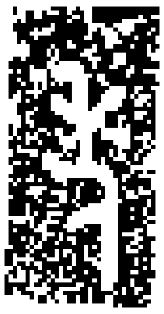

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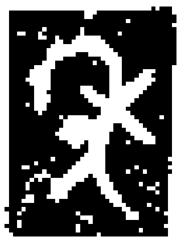

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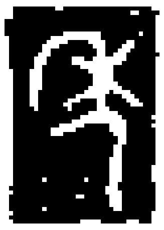

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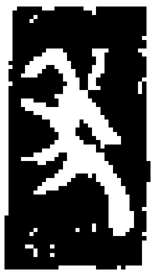

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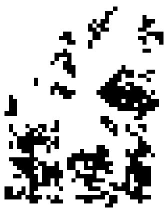

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瘋簋　其
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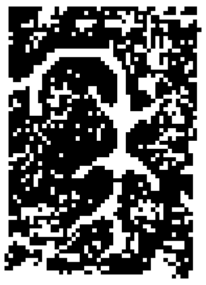

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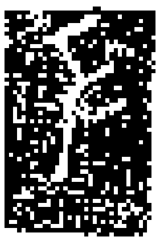

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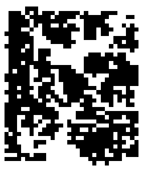

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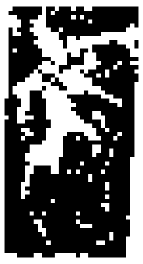

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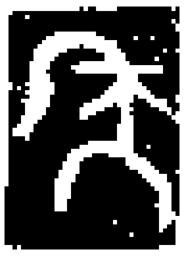

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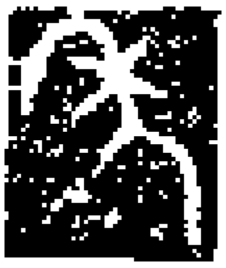

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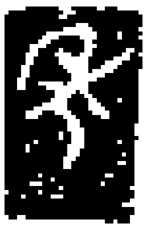

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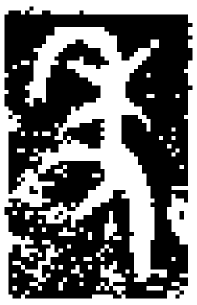

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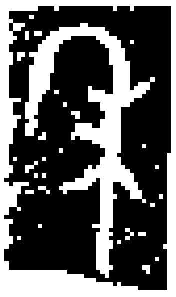

中設其
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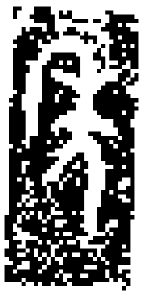

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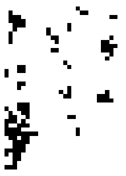

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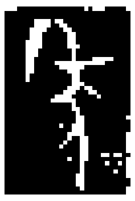

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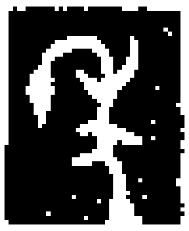

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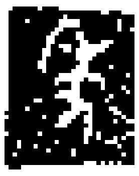

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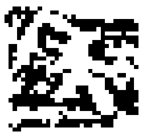

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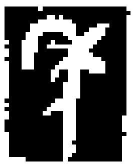

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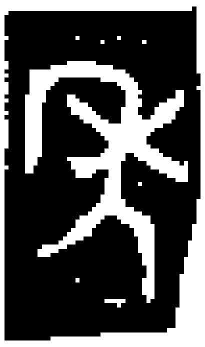

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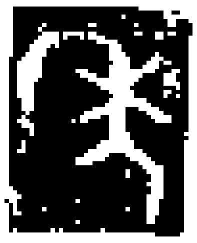

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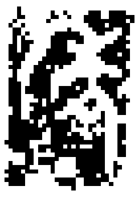

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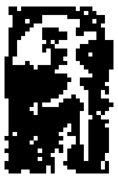

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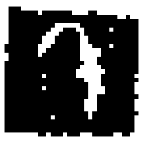
𤼈壺

三年𤼈壺　𤼈
其萬年永寶



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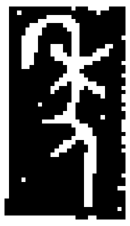
其萬年永寶

祝盤 其萬年子孫永寶用享



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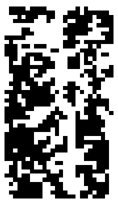

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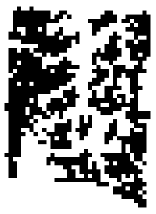

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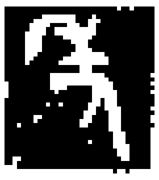

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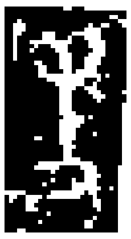

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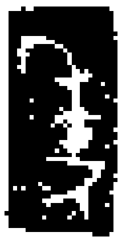

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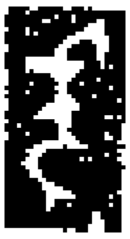

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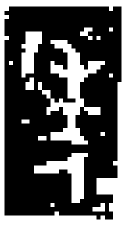

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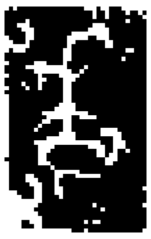

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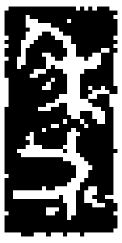

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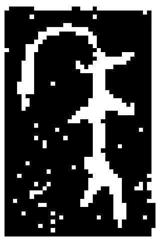
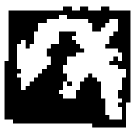
家伯殷 孫子其萬年用



作寶尊殷孫子其萬年用



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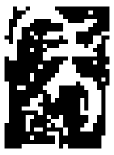

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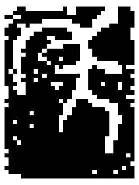

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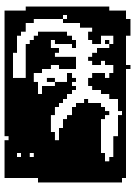

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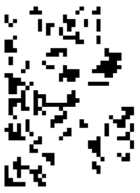
盨方 蘇



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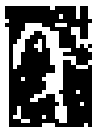

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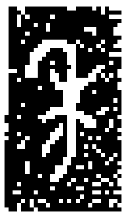

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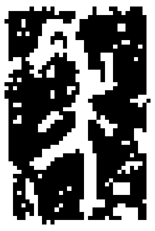
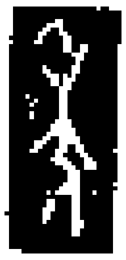


師訊鼎　旻天子萬年寶彝



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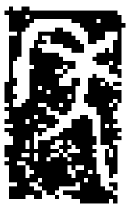

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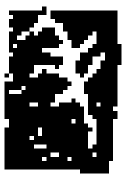

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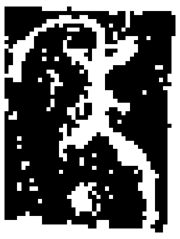

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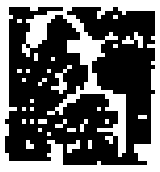

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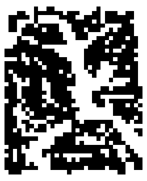
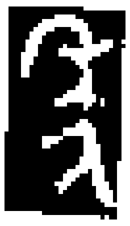


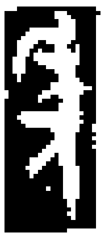
三

士父鐘　士父其眔

□□萬年



小臣宅毁　其萬年用鄉王出入



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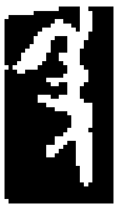

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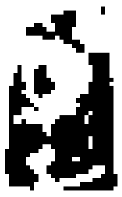

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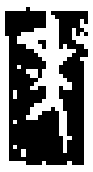
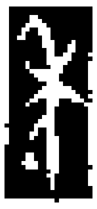


麥尊　于麥辟侯之年



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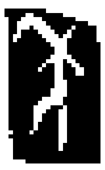

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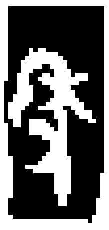
䰧卣　隹明保殷成周年



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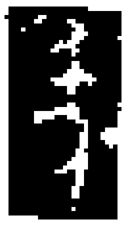
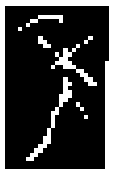
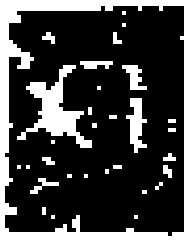


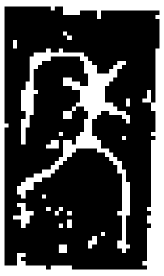
旅鼎　唯公大保來伐反夷年



叚貯毀　王令東
宮追㠯六𠂤之年



𥛱鼎　其萬年
子孫永寶用享



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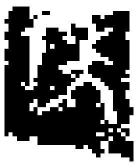

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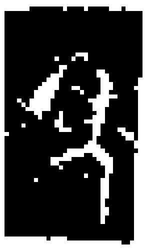

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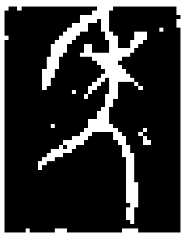

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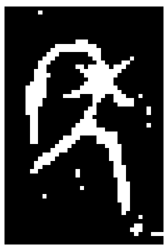

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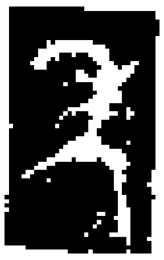

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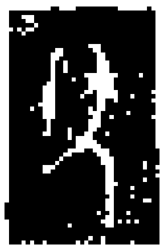
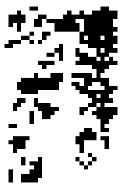
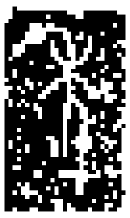


七

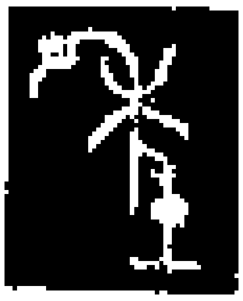
小克鼎　王命善夫克舍
令于成周遹正八𠂤之年



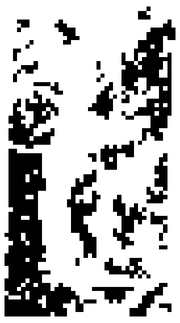
𤼈盨　王乎史
年册賜臧寂



邾公釛鐘



邾公釛鐘（木）寍齋
祈年眉壽



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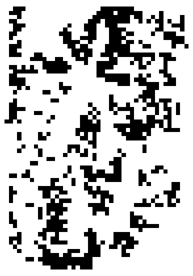

夆叔匜
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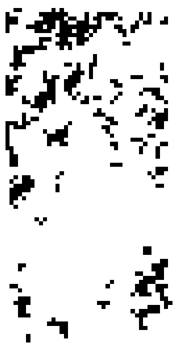

齊侯盂　其
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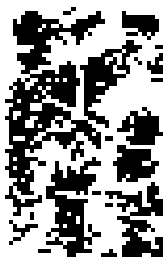
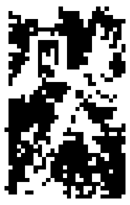
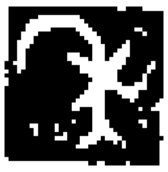


公孫寤壺　用
旂眉壽萬年

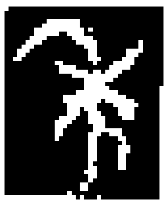


者尚余卑盤
用祈眉壽萬年

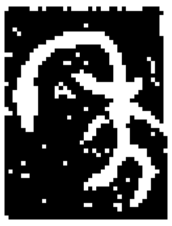


蓋

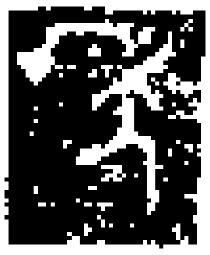
伯其父簠　用
賜眉壽萬年



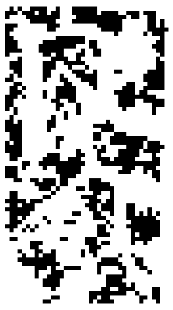
鄦公鋮簠　用
賜眉壽萬年



楊飤生毁　用
賜眉壽萬年



譙鼎　譙其
萬年眉壽



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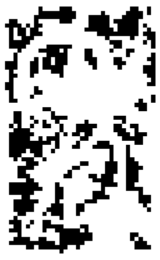

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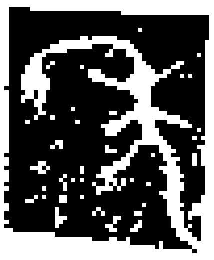
其萬年眉壽



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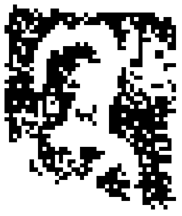

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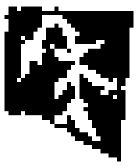

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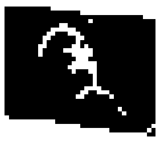

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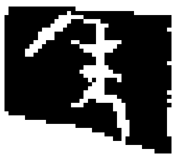

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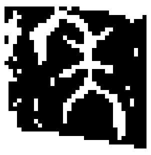

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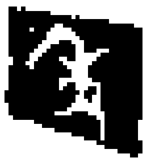

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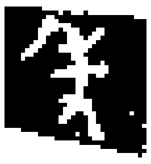

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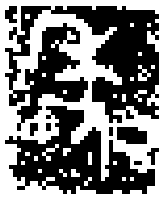

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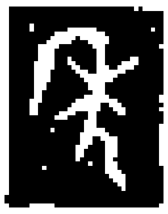
眉壽萬年用



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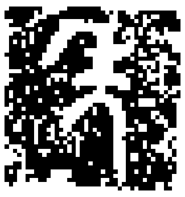

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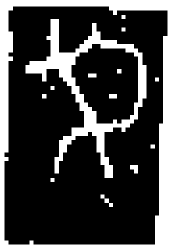
宮南

井鐘　天子
其萬年眉壽



鄫子甗　其眉
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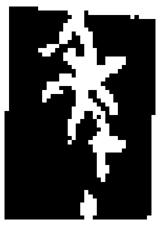

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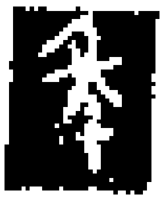

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曾伯霝簠　曾伯
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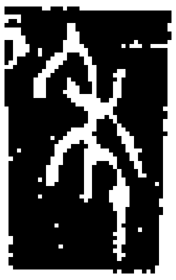
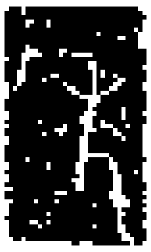


簠季鼎　子=孫
其眉壽萬年



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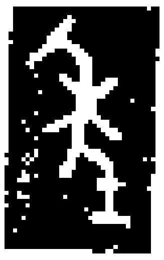

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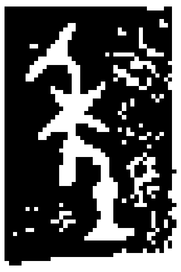

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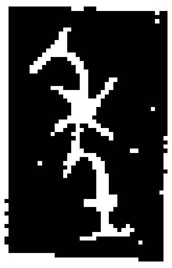

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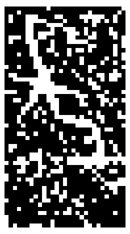

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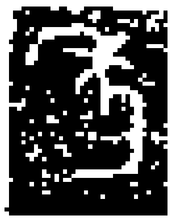

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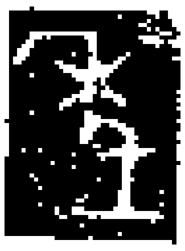

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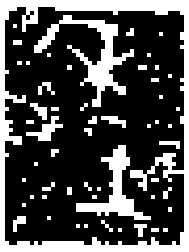

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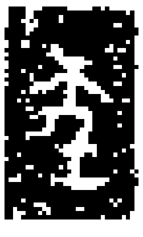

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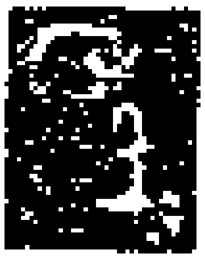

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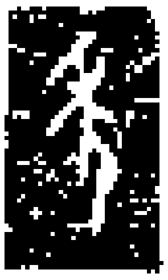
厚氏元簠　其
眉壽萬年無疆



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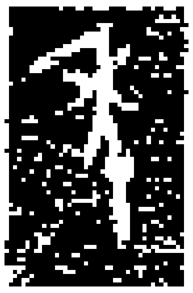

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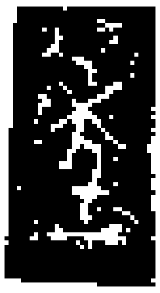
考敄

牆父簋 其眉壽萬年無疆



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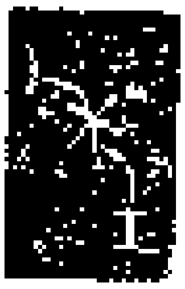

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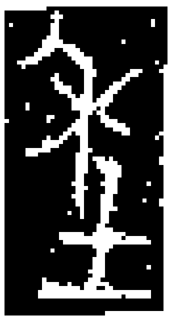

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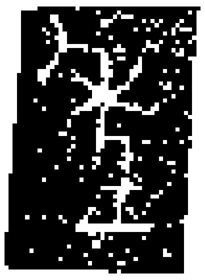
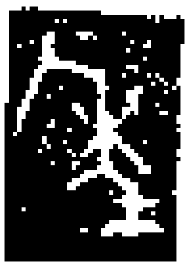


齊侯敦 用祈眉壽萬年無疆



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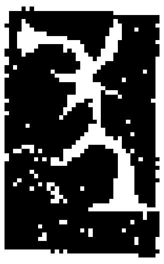

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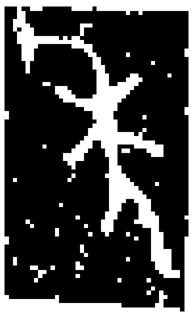
洹子孟姜壺 用祈眉壽萬年

無疆



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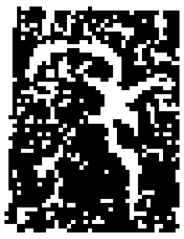

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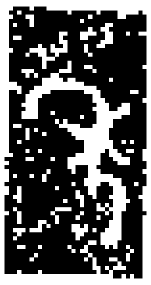

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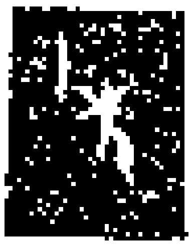
其萬年眉壽無疆



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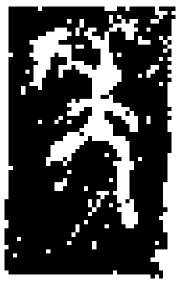

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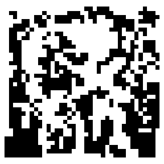

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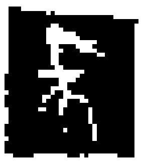
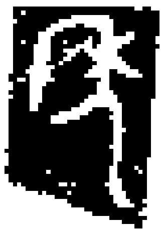


黃大子伯克盤 用祈眉壽萬年無疆



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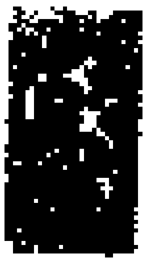

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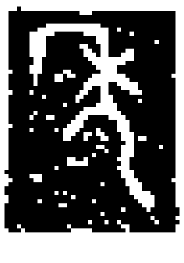

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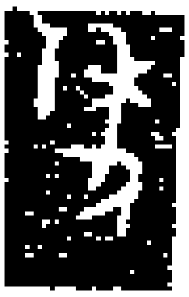

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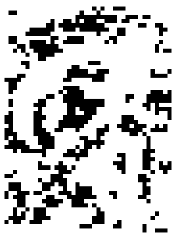

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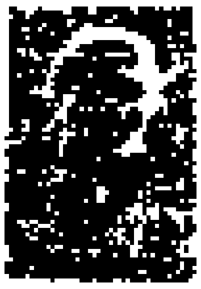

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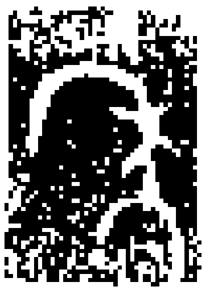
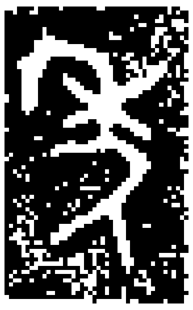


王伯姜壺其萬年永寶用



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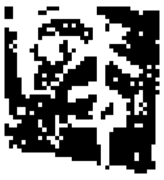

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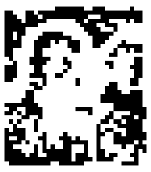

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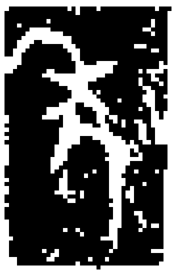

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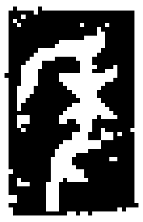

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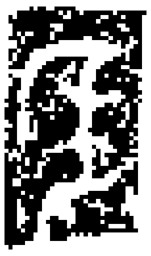

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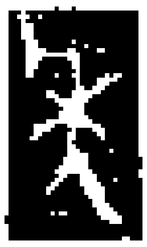
叔霍父𣪘其萬年永寶用



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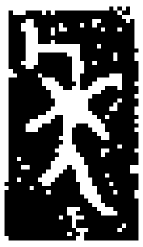

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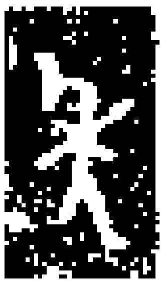

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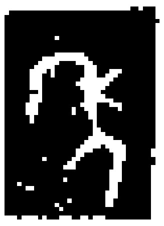
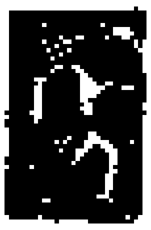
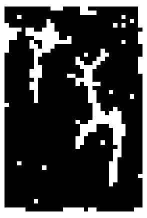
蔡侯毁其萬年永寶用



蓋一



器一



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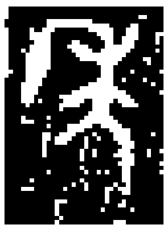
伯大師盨其萬年永寶用



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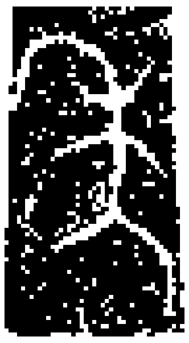
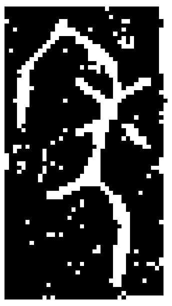
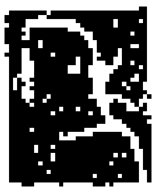


器一



蓋二



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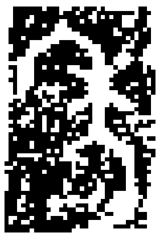

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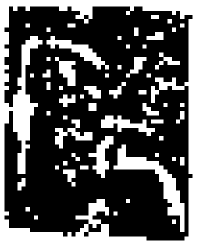

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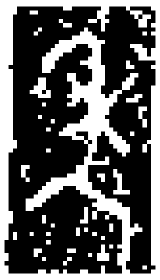
杜伯盨其萬年永寶用



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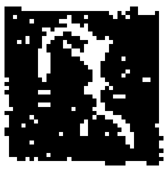
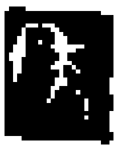


叔姞盨其萬年永

寶用



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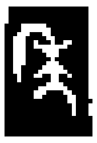

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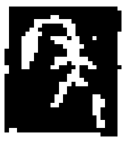

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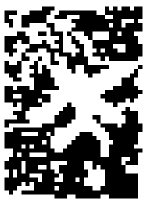

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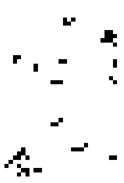

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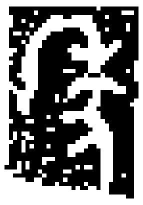

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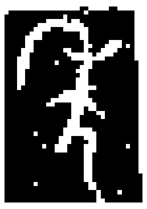

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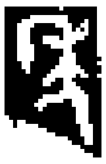

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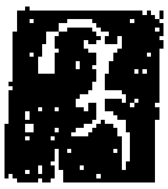

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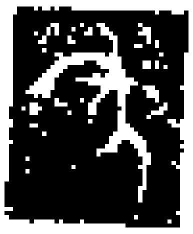
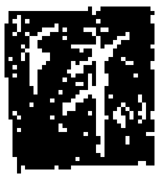
師遽彝用
匄萬年亡疆



大克鼎克
其萬年無疆



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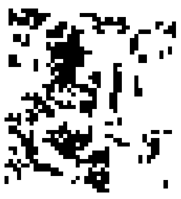
其萬年無

疆



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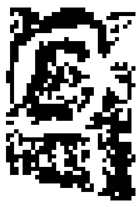

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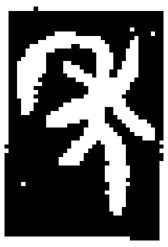

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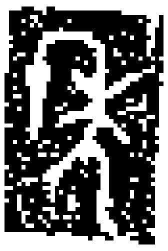

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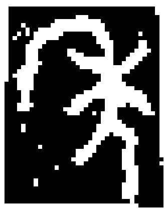

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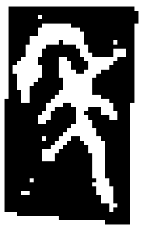

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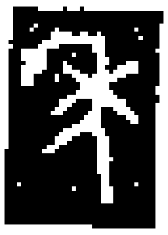

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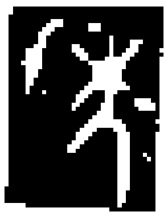

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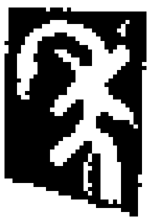

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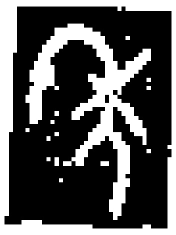

器四

史頌
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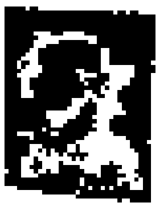

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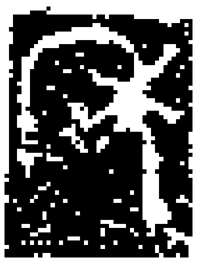

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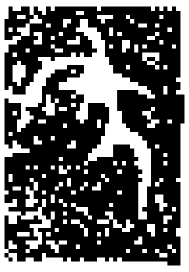
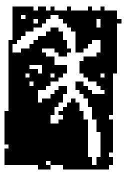
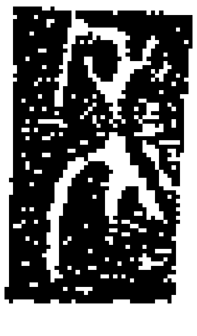
父其萬年無疆



大克鼎天子
其萬年無疆



㠱伯𣪘其
萬年子=孫=



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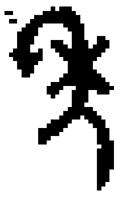
萬年子孫



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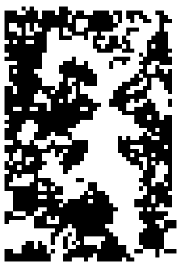

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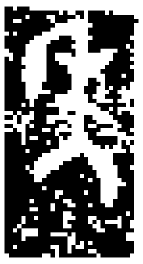

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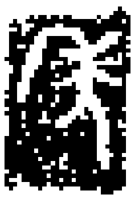
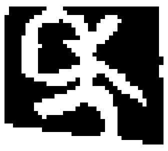


對罍　子孫其萬年永寶



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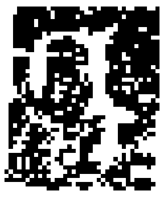
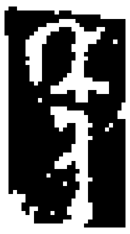


□□毀　其萬年子孫寶用



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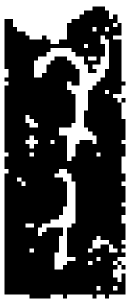

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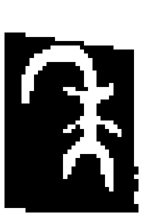

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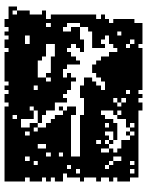

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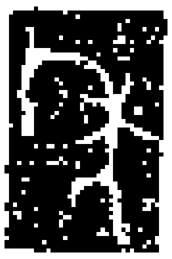

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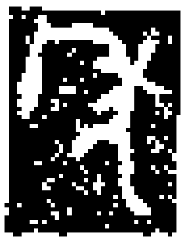
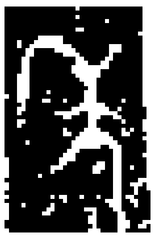
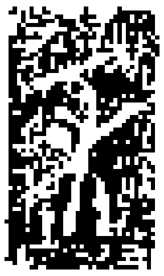


二

中殷父鼎　其萬年子孫寶



昆疕王鐘　其萬年子孫永寶



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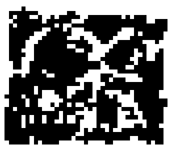

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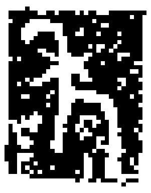

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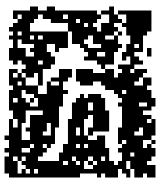

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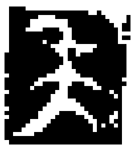
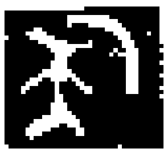
番昶伯者君鼎 其萬年子孫永寶用



伯龢父鬲 萬年子孫永寶用



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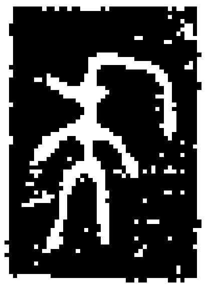
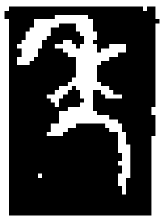


器

內太子盨 其萬年子孫永用



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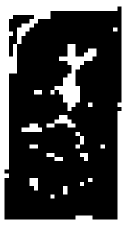
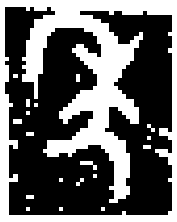
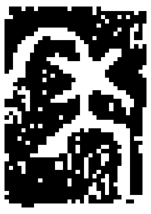


南季鼎 其萬年子孫永用



中競殷 其萬年子孫永用



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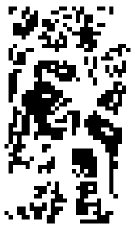

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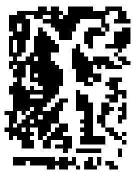
𣪕車父殷 其萬年子孫永寶



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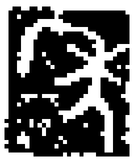

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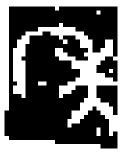
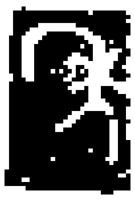
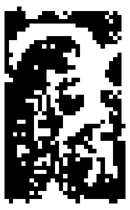


器一

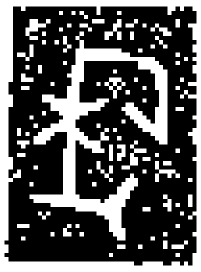


盨二

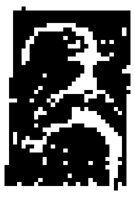


盨三

無㠱殷 無㠱其萬年子孫永寶用



番伯者君匜　其萬年子孫永寶用享



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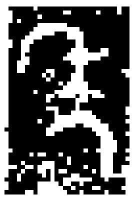

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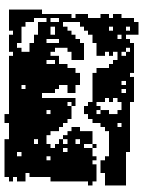
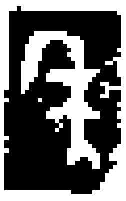


蓋二

師寰毁　其萬年子孫永寶用享



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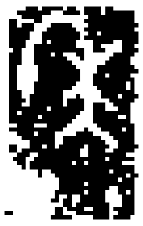

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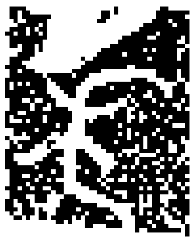

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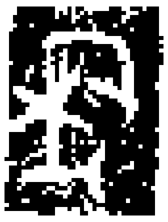

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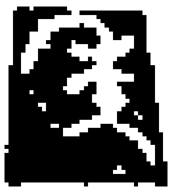

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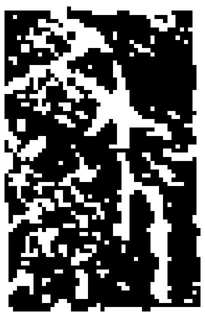

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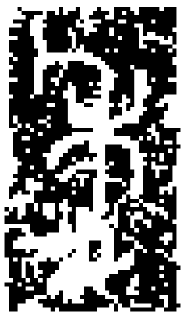

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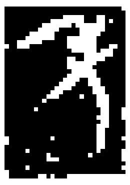
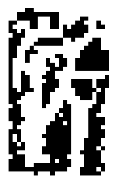


白穌彝　唯用祈壽萬年孫子永寶



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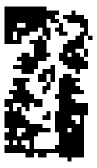
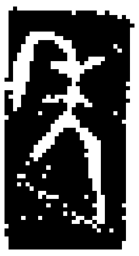
恒毁　其萬年世子孫虞寶用



盠駒尊　其萬年世子=孫=永寶之



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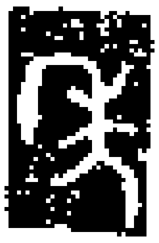
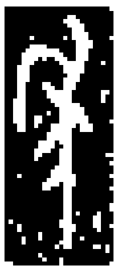
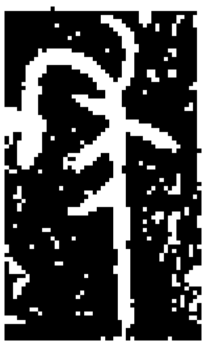


鈞白達設

鄭萬年孫=子=其永用

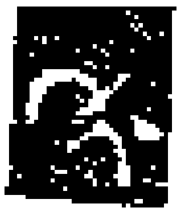


口口且辛設　其萬年孫=子=永寶用

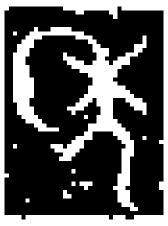


伯孟　其萬年孫=子=永寶

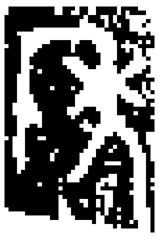
用享



蒙仲設　其萬年子=孫=永用享孝

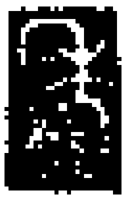


中師父鼎　其子=孫=萬年

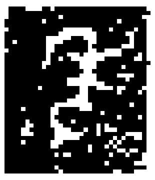


單白

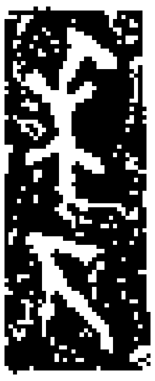
遣父畐　子=孫=其萬年



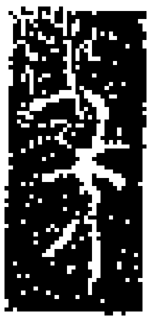
降設　其子=孫=萬年用



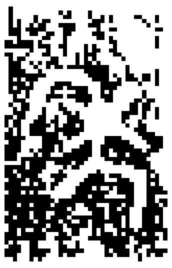
靜設　子=孫=其萬年用



翏設　其萬年子=孫=寶



伯尚鼎　其萬年子=孫=永寶



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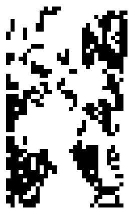

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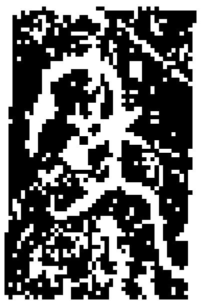
𪨙車父𣪕其
萬年子孫永寶



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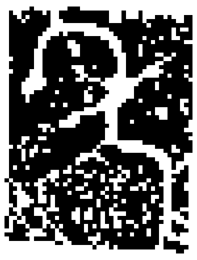

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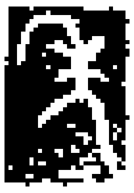
𪨙伯車父
鼎其萬

年子孫
永寶



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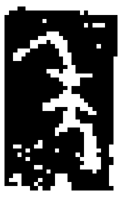

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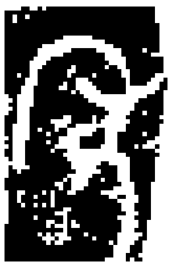
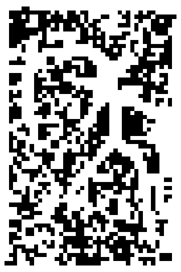
吏寏𣪕其萬
年子孫永寶

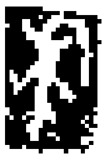


𤔲伯
鬲

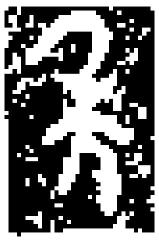
其萬年子
孫永寶



魯司徒中齊盨
其萬年永寶用享



从鼎其萬年
子孫永寶用



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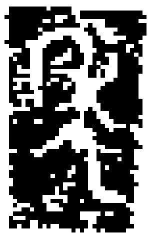

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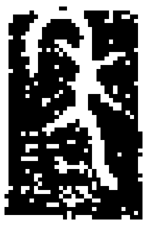

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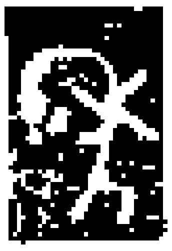
師趛鼎其萬
年子孫永寶用



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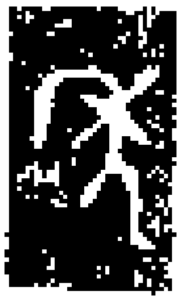

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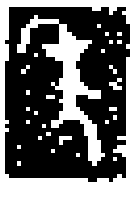
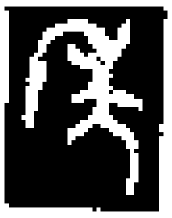


娍𢦚遣
生𣪕

其萬年子孫永寶用



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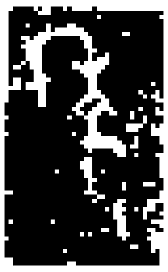
召伯虎𣪘　其萬年子孫寶用



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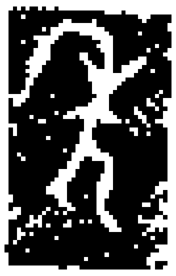

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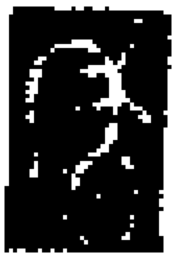

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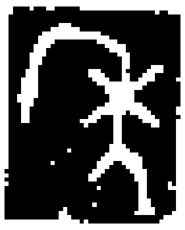

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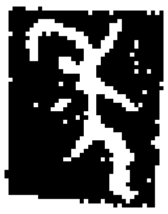

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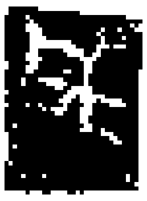

器

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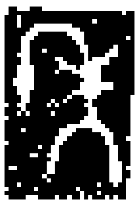

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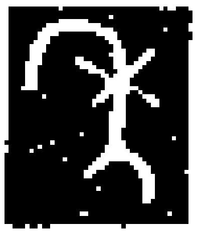

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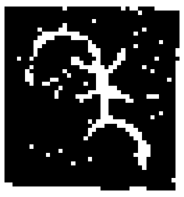

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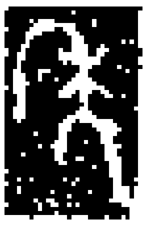

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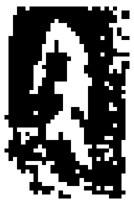

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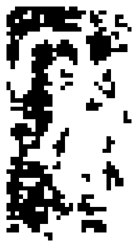

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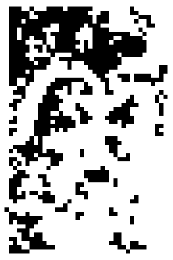

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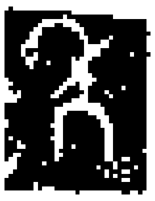
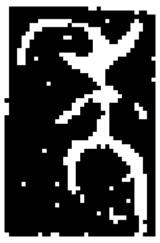
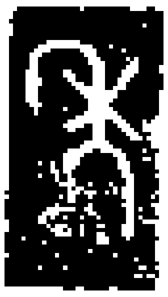
中叀父𣪘　其萬年子孫永寶用



器二

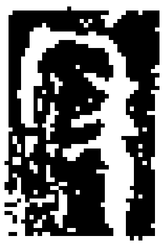


蓋二



器二

害叔𣪘 其萬
年子孫永寶用



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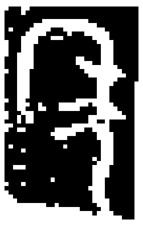

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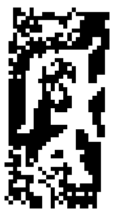
伯要父盨 其萬
年子孫永寶用



王中皇父盉 其
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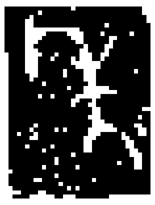
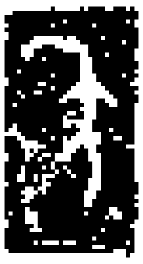


盨

伯庶父盨 其萬
年子孫永寶用



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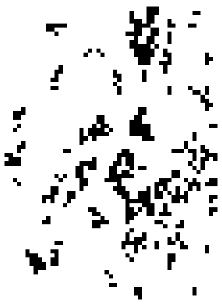

吳王姬鼎 其萬
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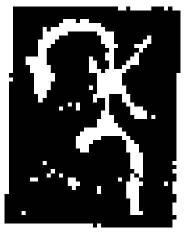

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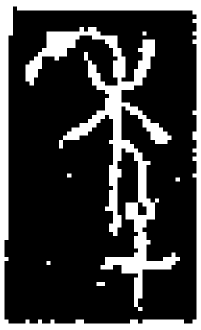

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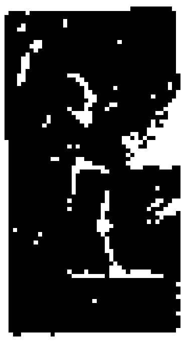
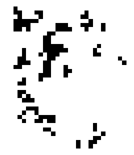
萬年



齡鎛 用祈侯
氏永命萬年



戚方鼎 乃子戚
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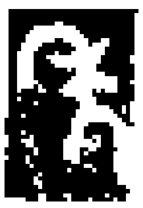
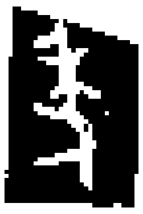


段毁　孫=子=萬年用享祀



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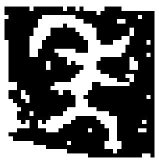
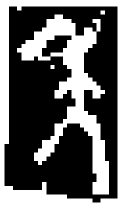


鑄叔皮父毁　子=孫=寶皇萬年永用



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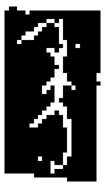

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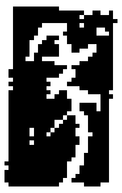

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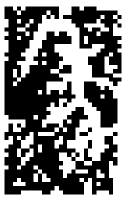
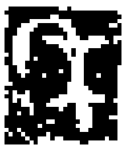
戜酉　戜不敢不萬年夙夜奔走揚公休



弔伯毁

子孫歸夆其萬年日用享于宗室



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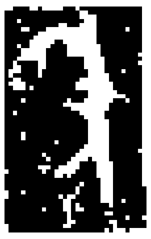

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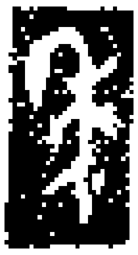
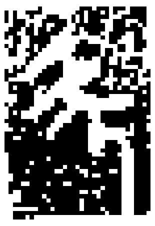


筸毁　其子孫=萬年永用



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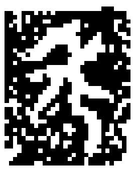

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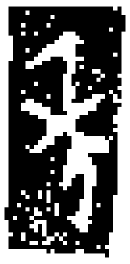
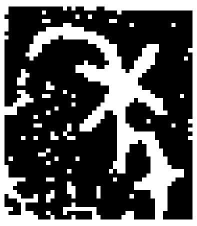


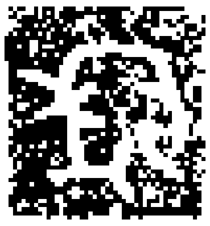
四

格伯毁　其萬

年子=孫=永保用



齊癸姜毁　其萬年子=孫=永寶用享



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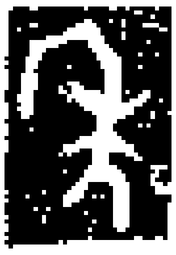

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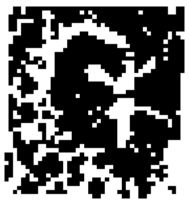

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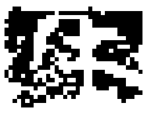

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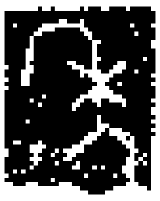

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周夢

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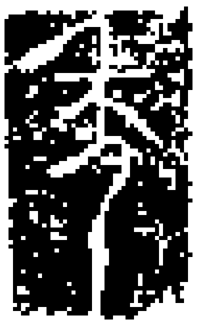

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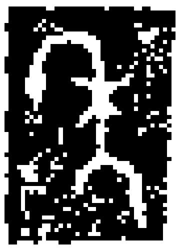

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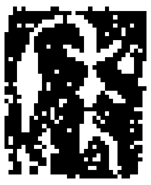

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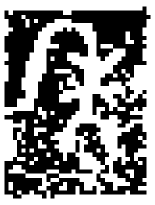

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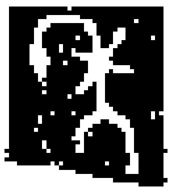

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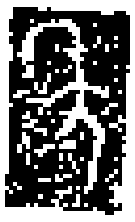

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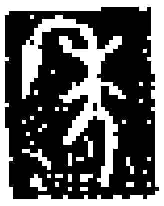

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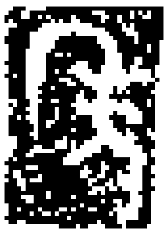
康氣卣其子孫萬

年永寶用



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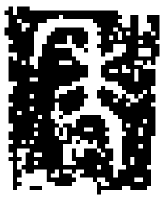

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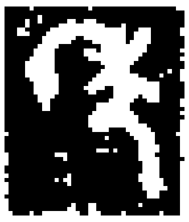

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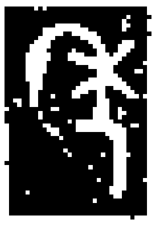

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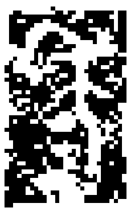

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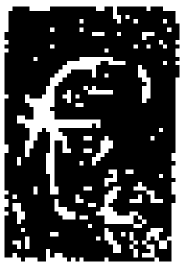
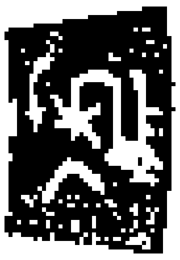


伯者君匜 其萬年子孫永寶用享



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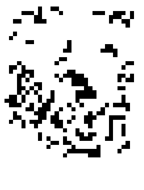
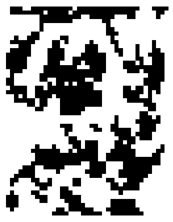


季良父盉

其萬年子孫永寶用



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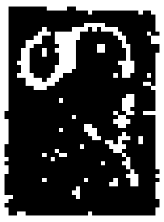

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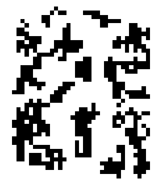

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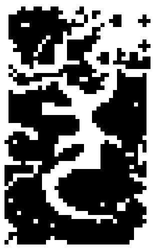
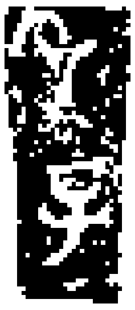


雝伯原鼎 子孫其萬年永用享

説文七篇「秊，穀孰也。从禾千聲。春秋傳曰：大有秊。」甲骨文秊字作[illegible]，金文作[illegible]，皆从禾人聲，或作秊，从禾千聲，東周器銘或作[illegible]，从禾壬聲。千字从一人聲，壬字从土人聲，秊或以千壬為聲，皆人聲之繁。甲骨文秊字都用作穀孰之義，金文則用作年歲字。爾雅「夏曰歲，商曰祀，周曰年，唐虞曰「周禮疏曰：年，取禾穀一孰也。

季



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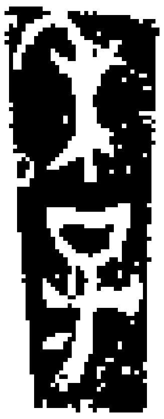

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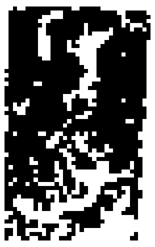

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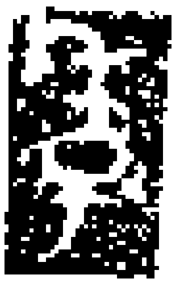

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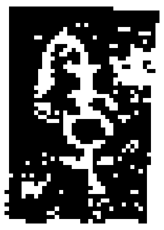

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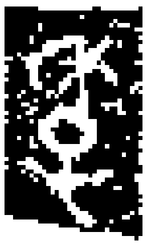

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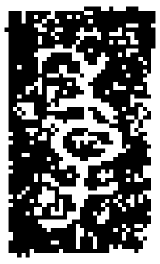

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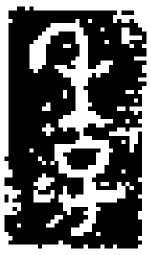

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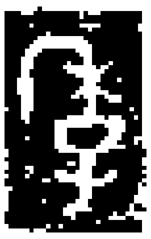

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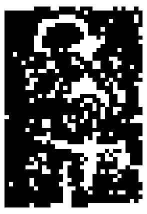

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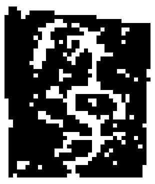

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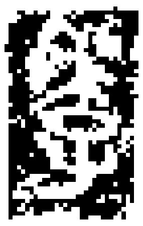

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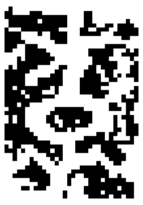

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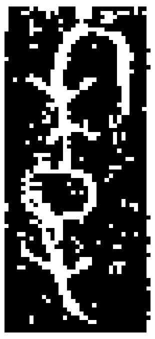

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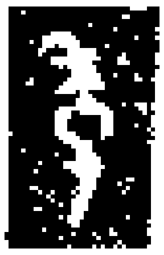
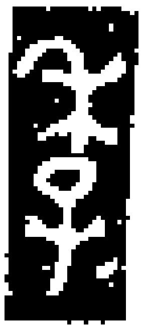
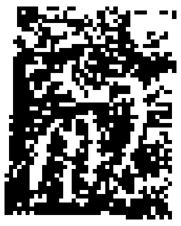




二

爯作日乙彝
用作季日乙盉



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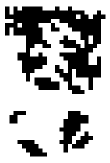
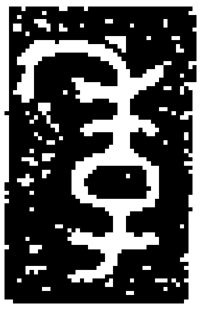


邛季戈
邛季

口彝
口方



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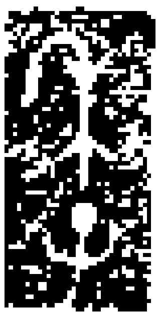

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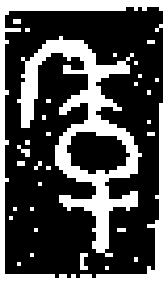

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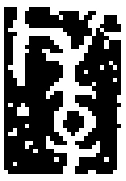

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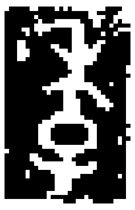
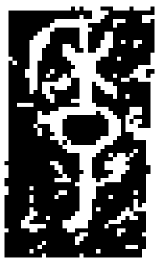


器

嵩毁 用作
尊毁季姜



將作
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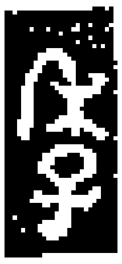
毁 皇考
季氏尊毁



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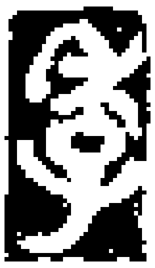
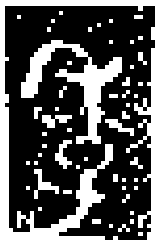
季吉東宮



趧鼎 用作
季姜尊彝



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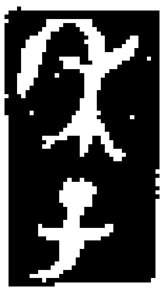

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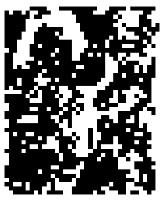

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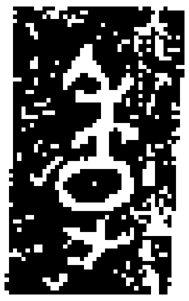

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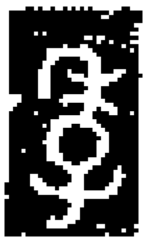

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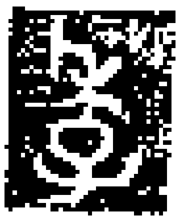

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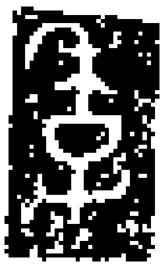
季獻作旅盨



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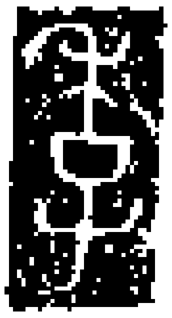

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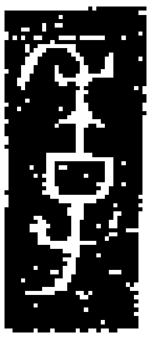

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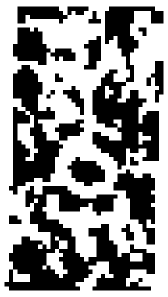

鄦季彝 鄦
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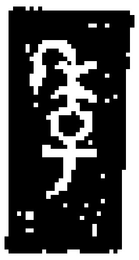
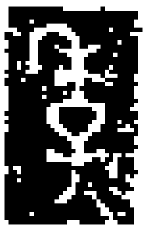


井季
䰠尊



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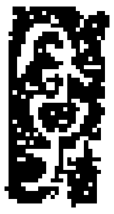
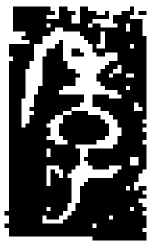


器

井
季

䰠卣 井季
䰠作旅彝



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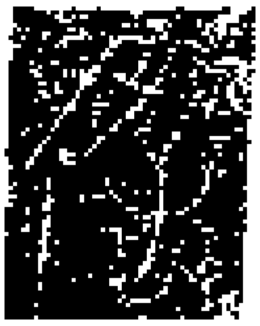
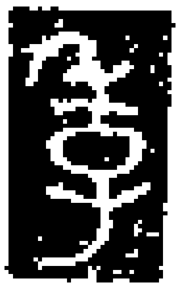
口父徵作寶簋



臧季壺 奥
右寰臧季壺



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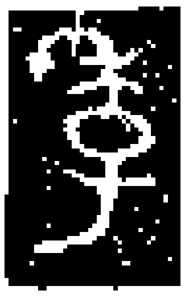

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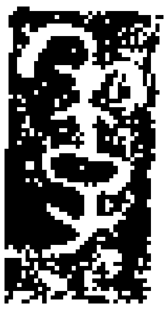
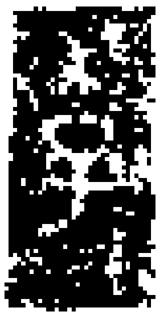
寺季故公簋 寺
季故公作寶簋





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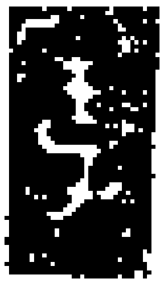
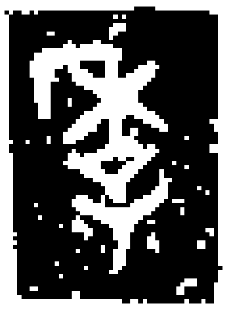
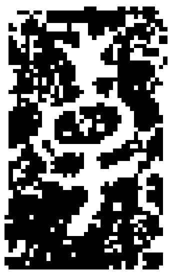


三

虢季氏子組毁 虢季氏子組作毁



虢季子白盤 虢季子白作寶盤



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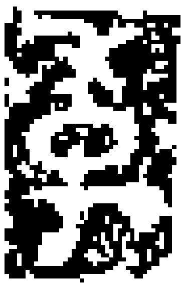

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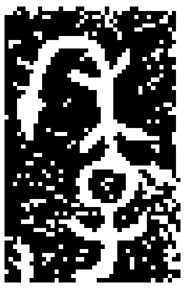

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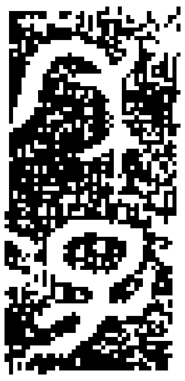

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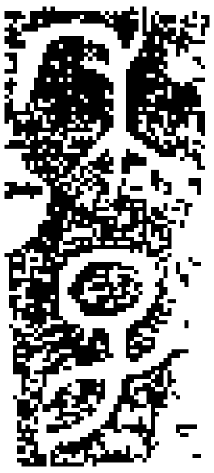

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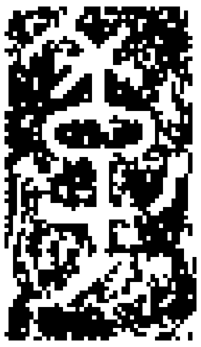
季卣 季作父辛寶尊彝



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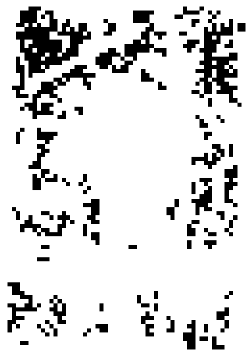

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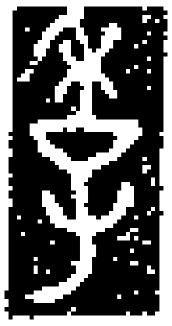

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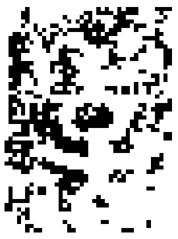

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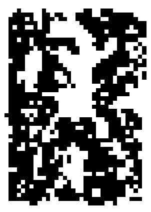
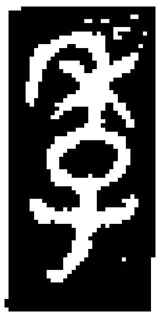


陎侯毁

陳侯口爲季姬設



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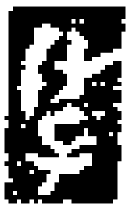

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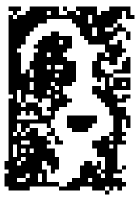

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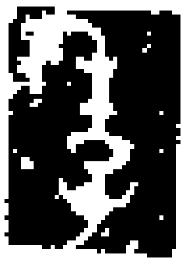

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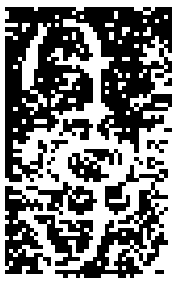

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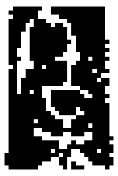

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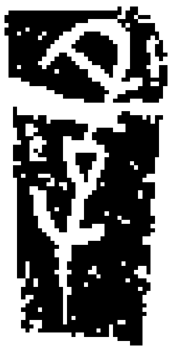

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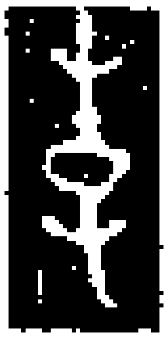

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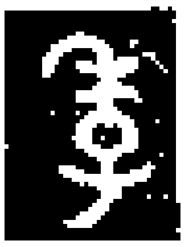

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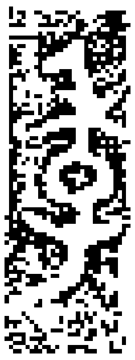

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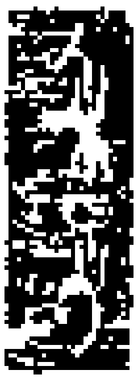

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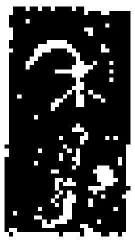

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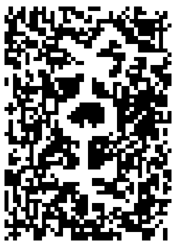
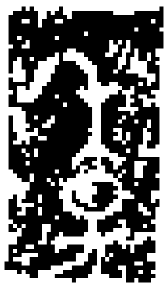
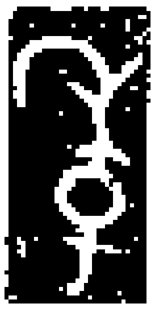
伯寶尊甗



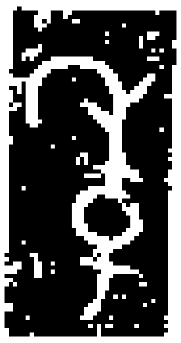
鄭季盤　鄭季寬車自作行盤



蜜侯殷　蜜侯弟曆季自作殷



鄂侯弟曆季尊



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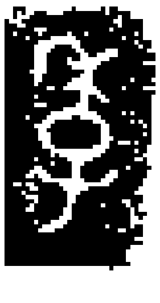

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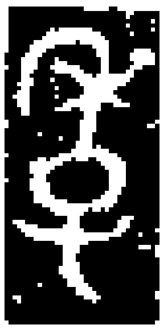

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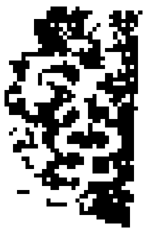
季良父簠　季良父作宗媿媵簠



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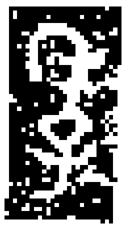
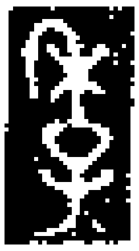


殳季良父壺　殳季良父作敔姒尊壺



二

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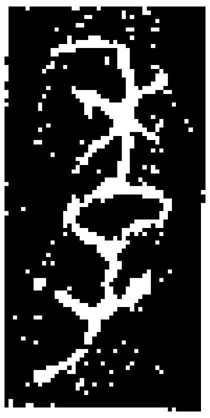
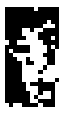
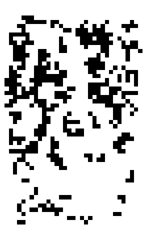


虢季氏子組壺　虢季氏子組作寶壺



曾大工尹季怠戈　曾大攻尹季怠之用



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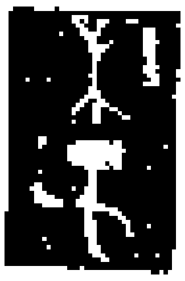
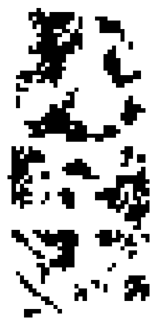
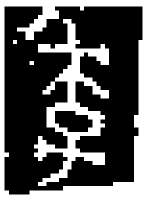


義中鼎　義仲作𠭯父周季尊彝

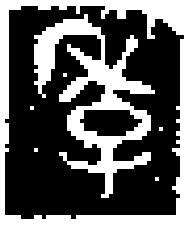


□季鬲　□季作盂

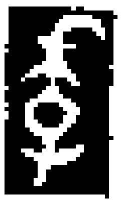
姬霝女娭鬲



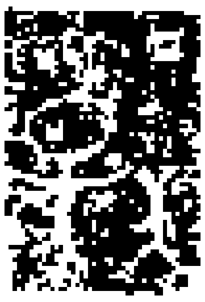
季受尊　㪤休于廿季受貝二朋



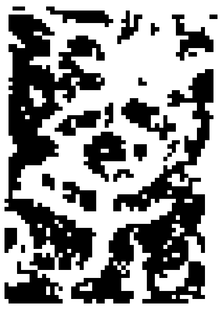
季宮父簠　季宮父作中姊嬀姬媵簠



白訧父鬲　白訧父作井姬季姜尊鬲



中启父盨　中启父作季䰧寶尊盨



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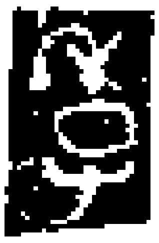
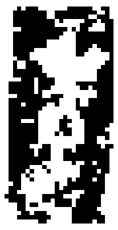
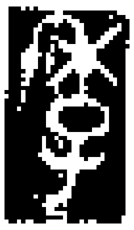


二

中師父鼎　中師父作季妝姒寶尊鼎



楚季哶盤　楚季哶作嬭尊媵盥盤



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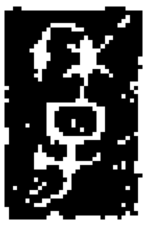

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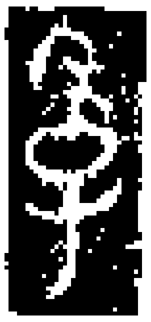

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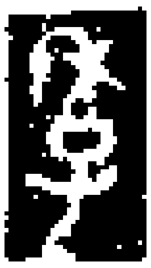

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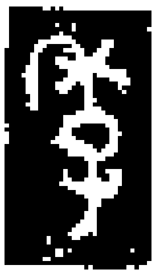

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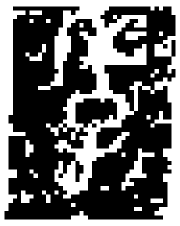
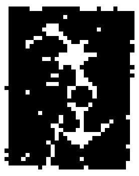
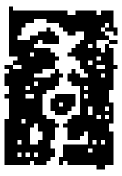


七

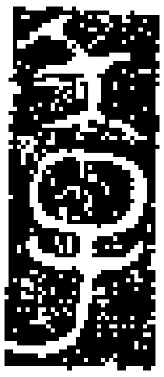
小克鼎　克作朕
皇祖釐季寶宗彝



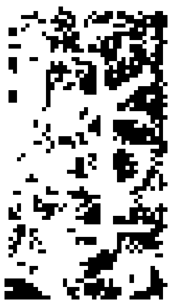
陳逆簠　以作厥
元配季姜之祥器



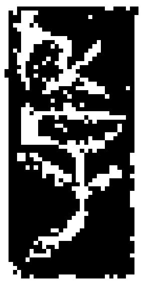
懷季
遽父
卣　懷季遽父
作豐姬寶尊彝



魯伯大父殷　魯伯
大父作季姬婧媵殷

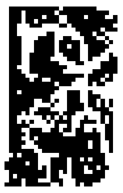


蓋



器

魯原父殷　魯大宰
邍父作季姬牙媵盤



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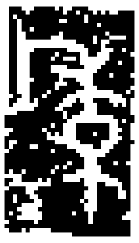
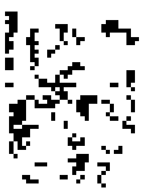


器一



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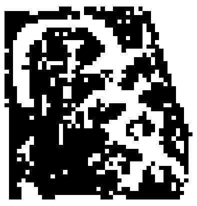
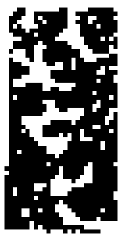
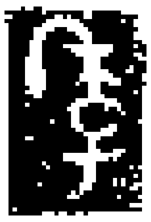


器三

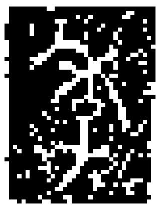
無異殷　無異用作
朕皇祖釐季尊殷



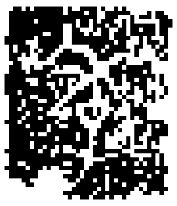
蔡叔季匜　蔡叔季
口肩媵孟臣口口口



季嗇彝　季嗇肇作
厥文考井叔寶尊彝



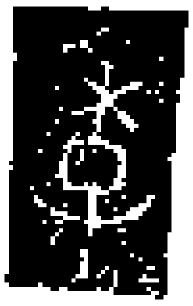
蓋



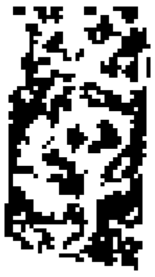
器

宗仁孫簠　作
其妣司殷夫之

季子嬴盨

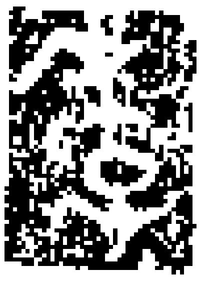


宜桐盂　徐王季糧之孫宜桐作鑄飤盂以媵妹

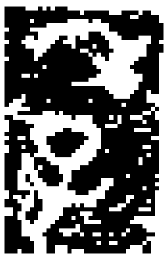


叔皮父簋　叔皮父作朕文考

弔公眔簋文母季姬尊簋

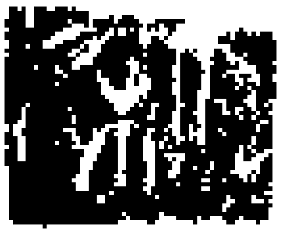


師臾鐘　師臾作朕剌祖虢季宄公幽叔朕皇考德叔大林鐘



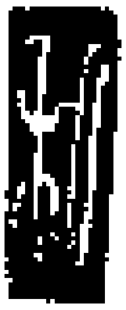
甾朋罍　其萬年子孫永寶用享

林義光曰：說文云「季，少稱也。从子稚省，稚亦聲」。按禾爲稚省不顯，說文云「稚亦聲」，是季與稚同音，當爲穉之古文，幼禾也。从子禾，古作孷（卒趩尊）。引伸爲叔季之季，亦與穉通用。詩「有齊季女」、蘇「季女斯飢」之儀，季猶穉也。源



伯𥝤戈

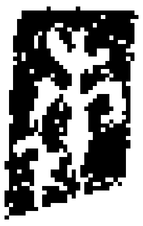
伯𥝤



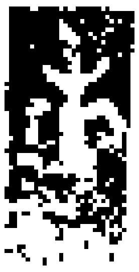
蘄𥝤簋　蘄侯少

子𥝤乙孝孫丕巨

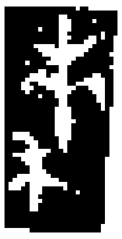
𥝤，字書不載，疑是芹之異文。古漢字重文，禾旁常可換成艸字頭。一切經音義所收這類字頗多。如稊又作苐，稂又作莨，穊又作蔇，秸又作[illegible]等等。𥝤亦可寫作芹，說文一篇：芹，楚葵也。从艸斤聲。𥝤爲異文，从禾斤聲。金文作人名，無義可說。



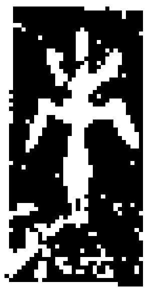
曶鼎
償十秭



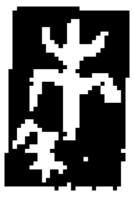
曶鼎
為廿秭



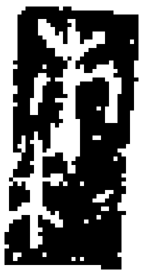
曶鼎
則付卌秭



曶鼎
曶覓匡卅秭



曶鼎
償曶禾十秭

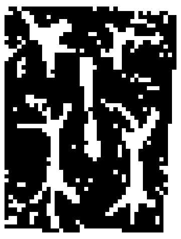


曶鼎
匡眔厥臣廿夫寇曶禾

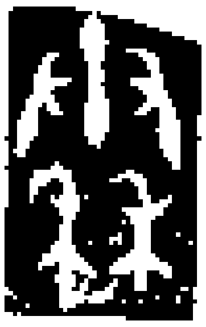
十秭

郭沫若曰：秭者，儀禮聘禮「四秉曰筥，十筥曰稷，十稷曰秅，四百秉為一秅」，說文「五稷為秭，二秭為秅」，故秭為半秅，當二百秉。秉者把也，謂刈禾盈一把也。鄭玄說量雖古有四進位制，如左傳昭三年言「齊舊四量豆區釜鍾，四勺（原升誤）為豆，各自其四，以登于釜，釜十則鍾」，此又四秉為筥，十筥為稷，等由四進位至十進位演化之程序相同。四進位法與手量法，其原始性正相一致。唯本銘言十秭廿秭卅秭卌秭而不言五

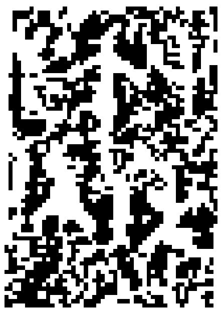
秭十秭十五秭廿秭。雖秭稍復起，由復而上，初以稀爲止。後有秭起而稀亦廢也。（兩周金文辭大系考釋九十八葉至九十九葉曶鼎）



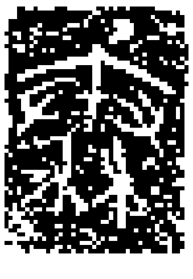
壘方鼎
秦禽



史秦鬲
史秦



詢殷
秦夷



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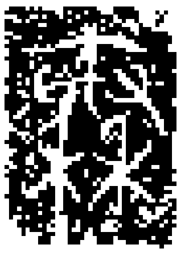
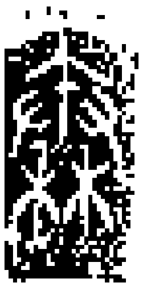


三

秦公鎛



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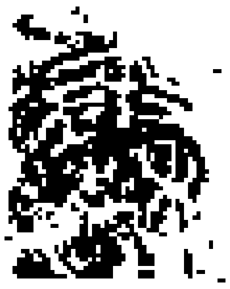
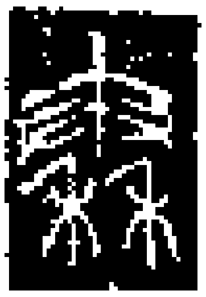


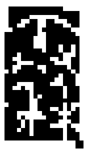
盖

秦公殷
秦公曰



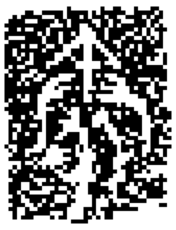
盖

秦公殷
保業氒秦

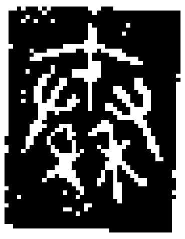


四

厲羌鐘　達
征秦迮齊



許子妝
簠用
媵孟姜
秦嬴



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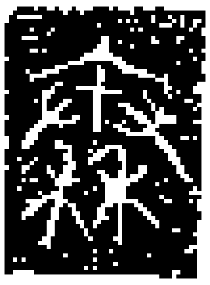

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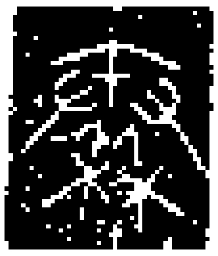
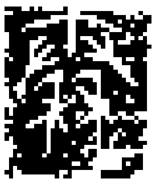
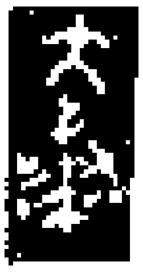


三

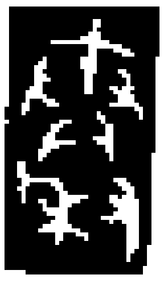
秦公鎛



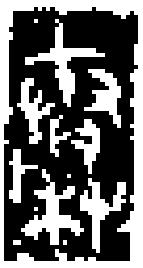
秦公
鐘
秦公[illegible]
吮龢才往



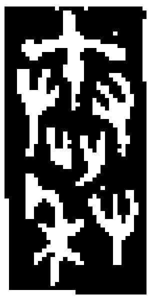
蔡大史鋓　秦
大史秦作其鋓



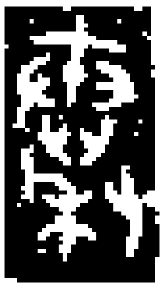
蓋一



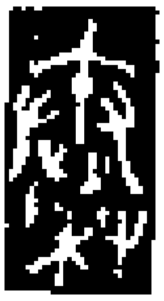
器一



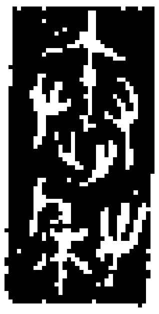
蓋二



器二



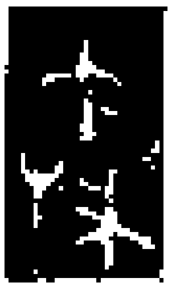
蓋三



器三

師酉殷
秦夷

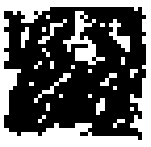
訇殷　成周
走亞戍秦人



逌秦殷　逌秦
作祖乙寶殷

二

侶盨匀
吏秦



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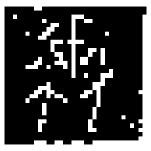
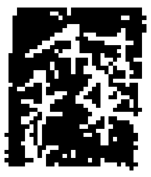


二

侶事匀
侶吏秦



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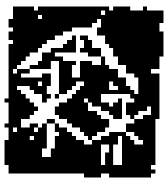
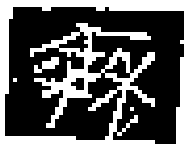
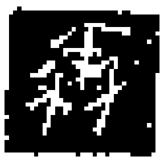


二

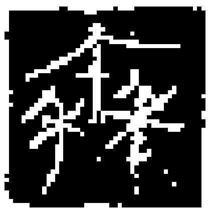
侶盨匀
秦志為之



侶吏
匀



侶匀　侶吏
秦奇齋為之



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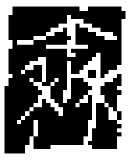
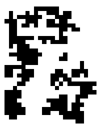
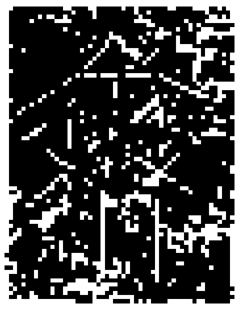


器

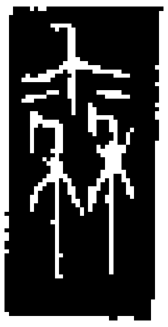
楚王酓志鼎但 平
盤埜秦志爲之



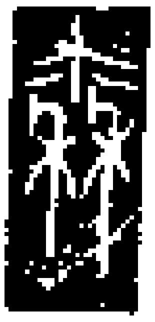
秦子戈 秦子
作造公族元用



秦客璽 秦客王
子齊之歲大府

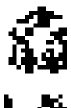
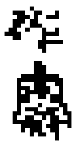


秦王卑命鐘 秦王卑
命競坪王之定救秦戎



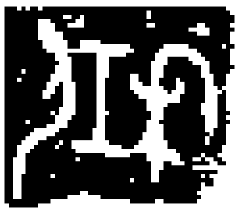
秦王
卑命

鐘 秦王卑命競
坪王之定救秦戎

林義光曰說文云「秦，伯益之後所封國。地宜禾，从禾舂省。」按地名从禾从舂，理不可通。古作（鄦子妝医）（師酉𣪘），秦，穫禾也。穫禾可以入舂，故从二禾（或从又持禾），在舂下。經傳以挃以銍爲之。秦（真韻）挃（魚韻）雙聲對轉（[illegible]）。[illegible]穫禾謂之秦，詩「奄觀銍艾」（臣工）是也。所穫之禾謂之秦，書「二百里納銍」，銍是也。穫禾之器謂之秦，說文「銍，穫禾短鐮也」，是也。舂亦謂之秦，淮南子「五指之更彈不如捧手之一挃」（兵略）注「挃，擣也」是也。又穫禾有聲謂

之義。詩「穫之挃挃」（良耜）是也。秦从二禾，故有衆義，凡衆謂之「溱溱」（詩無羊「室家溱溱」）、「蓁蓁」（桃夭「其葉蓁」）「甡甡」詵詵」（螽斯「詵詵兮」釋文引說文作「甡甡」）駪駪、莘莘」（皇皇者華「駪駪征夫」晉語作「莘莘）征莘莘（郭輔呼莘昆斜）並由秦字孳乳。（湘紅）

⿲亻工禾

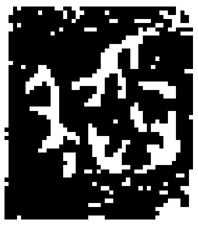


⿰禾工父丁尊　⿰禾工

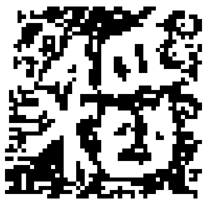
作父丁尊彝

戴家祥曰：「⿰禾江」字从禾从江，字書所無，以聲類審之，字當釋「⿱共禾」。仜、玒俱从工聲，唐韻玒讀「居悚切」，見母東部，江讀「胡東切」，匣母東部。古代牙音見溪兩紐每與喉音曉匣混諧，知从仜表音者，等於从玒表音。玉篇一九四「⿱共禾，稀也」，音「巨恭切」，廣韻上平三鍾音「巨隴切」，集韻「巨容切」，並讀群母東部。

稻



叔朕簠
以𩞁稻粱



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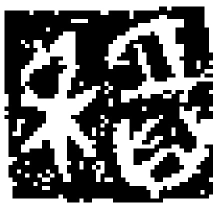
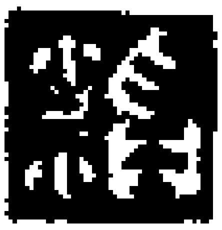


二 曾伯霥簠
用盛稻粱

林義光曰：說文云「稻，稌也，从禾舀聲」。按古作𥞕（叔家父簠），象擭稻在臼中將舂之形，變作稻（陳公子甗），作𥢑（曾伯簠），象秉禾在臼舂，爪手持之，凵形近冂，亦譌从冂（然舀字偏旁熙穀孰）說文云「舀，抒臼也，从爪臼」。按稻爲象形字，則舀即稻省，稻象禾入臼中爪取之，故舂畢杷出亦謂之稻。詩「或舂或舀」，誕毛本以揄爲之。源

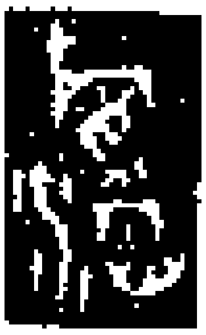
（⿰米舀）



陳公子甗
用饎稻粱

⿰米舀即稻字異文，从米从禾，與字義無礙。說文七篇稌或體作⿰米舀，即爲此證。詳見稻⿰米舀字條。

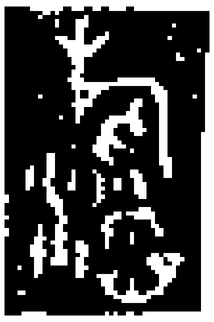
（[illegible]）



一

[illegible]嫼簋

嫼作尊簋 [illegible]



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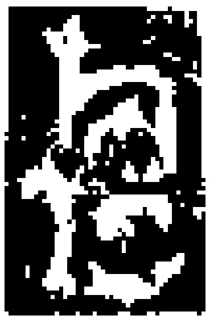

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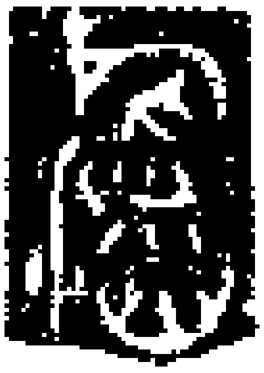
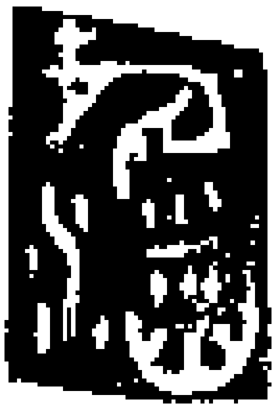


四

[illegible]嫼簋

作[illegible]嫼媵簋 [illegible]

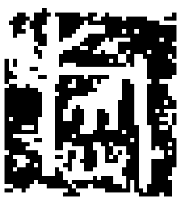


四

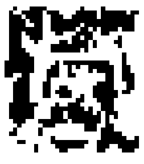
[illegible]嫼簋 [illegible]嫼其萬年子子孫永寶用

強運開曰、[illegible]从水从古韬字，當是滔之古文。（說文古籀三補卷十第二葉）按金文稻粱之稻作[illegible]、[illegible]諸形，與[illegible]字右半相同，強運開所釋可備一說。容庚釋稻之異文，但金文均用作人名，沒有一個用作稻粱之稻的例子。

（[illegible]）



簋

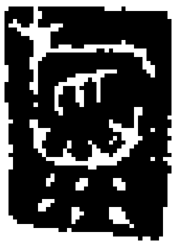


器

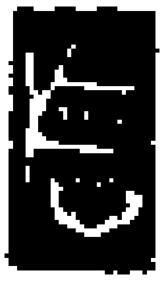
伯公父簠 用成糯[illegible]粱口口

[illegible]為稻之別構，金文稻字有作[illegible]者，如史免匡、弔家父匡即是，亦有作[illegible]者，如稻嫼簋等字，均从㫃，[illegible]乃[illegible]、[illegible]之省，稻字又一異文。

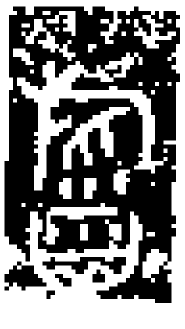
（⿸㫃⿱臼米）



史免簠
用盛稻粱



叔家父簠
用盛稻粱

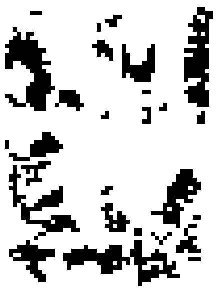


師𣪘 [illegible][illegible]
宮人麗稻用

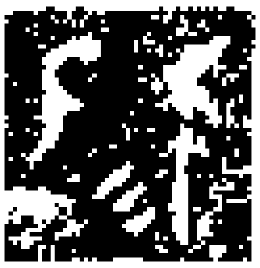
事

說文七篇「稻，稌也。从禾舀聲」按金文稻或作⿸厂臼，隸定為稻，實傳之訛。吳大澂謂「[illegible]殳打稻之形，下承以臼也。」（說文古籀補四十一葉）仁為稻禾象形，後訛變成「㫃」，遂不知其義。參見禾部稻字。

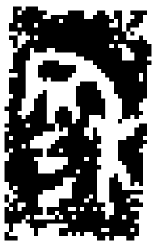
穆



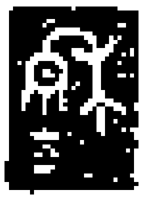
叟方鼎 才穆



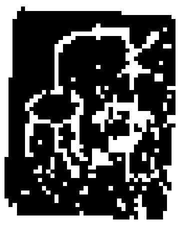
大克鼎 王各穆廟



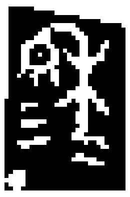
史牆盤 祇覭穆王



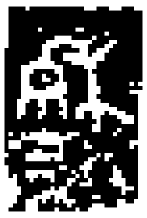
長甶盉 穆王鄉豊



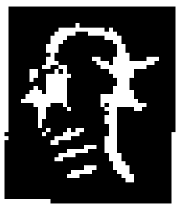
伊𣪘 王各穆大室



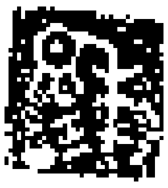
遹𣪘 王才莽京穆



長甶盉 穆王才下淢应



寰盤 王才周康穆宮



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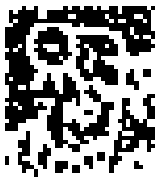
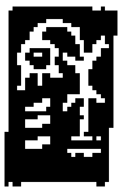
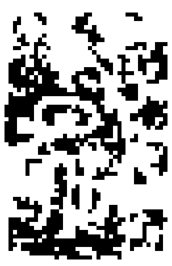


盠

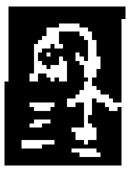
克盨 王才周康穆宮



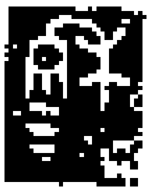
遹𣪘 穆王親賜遹鮮



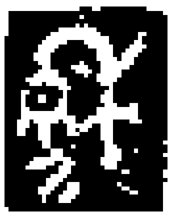
師覩鼎 臣朕皇考穆王



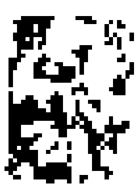
遹𣪘 敢對揚穆王休



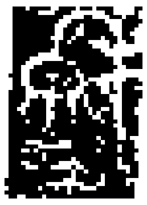
長甶盉 穆王蔑長甶以逨



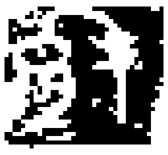
曶鼎 王才周穆王大囗



盠一

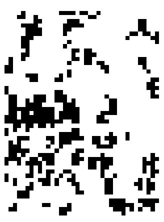


盠二

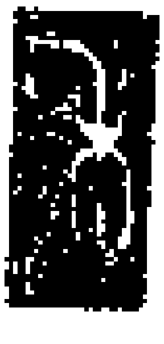


盠三

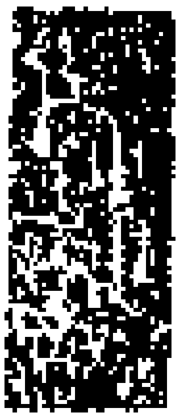
盠方彝



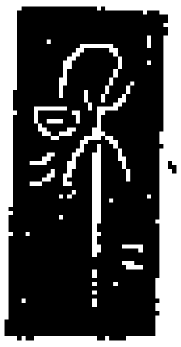
盠尊 穆公右盠立于中廷



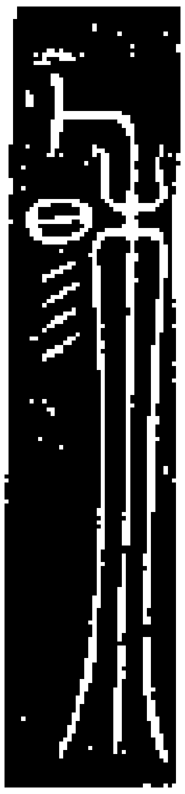
蔡侯盤



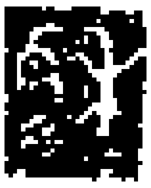
蔡侯尊 康諧穆好



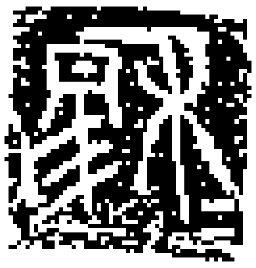
中山王譽方壺 穆濟



曾侯乙鐘 穆鐘之龢商

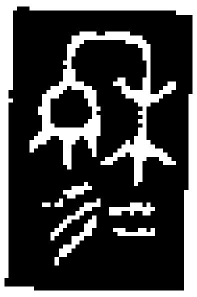


番生簋 穆＝克誓氒德

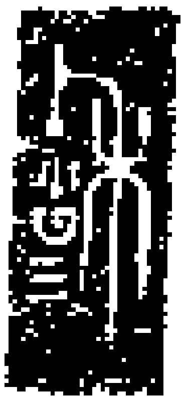


簋

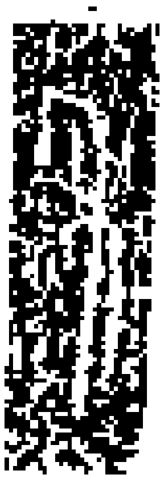
秦公簋 穆＝帥秉明德



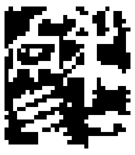
師望鼎 穆＝克盟氒心



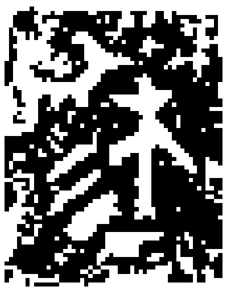
蔡侯盤



蔡侯尊 類文王母穆＝亹＝悤害訢揚

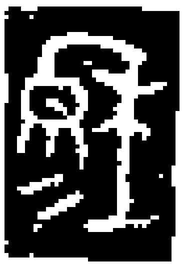


戜方鼎 用穆＝夙夜尊享孝妥福



大克鼎　穆=朕文祖

師華父悤襄氒心



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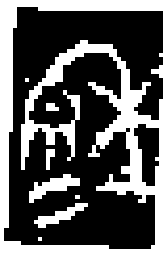


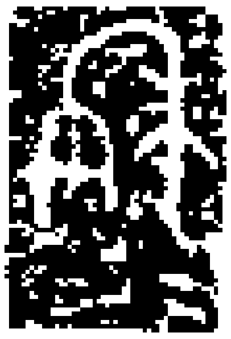
二

虢叔旅鐘

丕顯皇

考叀叔穆=

秉元明德



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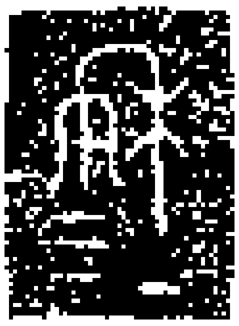
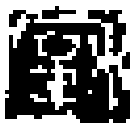


二

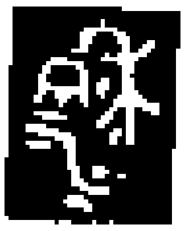
井人妄鐘　妄不敢弗

帥用文祖皇考穆=秉德



邾公華鐘　悊

穆不㒸于氒身



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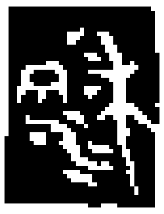
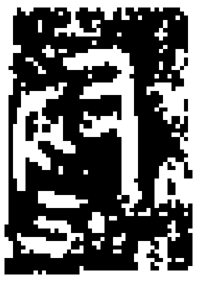


筥

彔父鼎　穆父

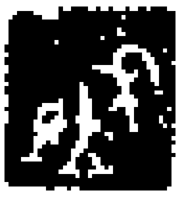
作姜懿母鑄䵼



禹鼎　丕顯

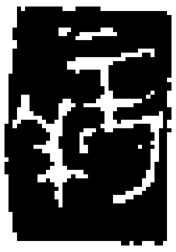
趄〻皇祖穆公

于省吾曰，甲骨文稱「王異翌戊，其射才𥎦兕，○弗卑擒」（甲三六三六）又「王其射𥎦兕，卑」（外五四）甲骨文，以𥎦或𥎦爲地名，爲舊所不識。甲骨文編和續甲骨文編均入于附錄。其實𥎦與𥎦即古穆字。說文：「穆，禾也，从禾㣎聲。」按許氏謂穆从禾㣎聲，既訓㣎爲細文，以爲从「彡，𡭴省聲」，又訓𡭴爲「際見之白」（尋𡭴龍字左从㬎，㬎字中从日，上下从小，即㬎正本字）隨意割裂穆字，發作解事。西周晉穆父鼎的穆字作𥝢，从禾从𥎦，不从彡，猶存初文。甲骨文𥎦字本象有芒穎之禾穗下垂形。說文「穎，禾末也，从禾頃聲」，段注：「渾言之則穎爲禾末，析言之則禾芒爲秒。」說文穆字段注：「凡言穆穆、於穆、昭穆，皆取幽微之義。」按段氏知其然而不知其所以然。實則由于禾穎微末，故引伸爲幽微之義。至于金文穆字皆从彡，說文訓彡爲「毛飾畫文」，則从彡有其觀之義。詩清廟毛傳訓穆爲美，爾雅釋詁也訓穆爲美。總之，甲骨文穆字不从彡，乃穆之初文，其从彡乃後起的孳乳字。（甲骨文字釋林第一四五至一四六葉釋穆）



鉥鼎 作寶彝

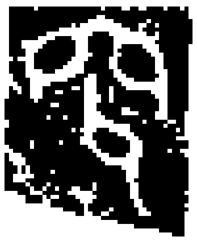
鉥



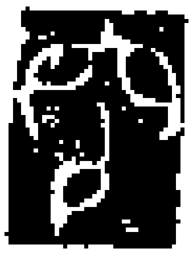
乍父甲毀 作父甲寶毀

犴

⿱穴斗



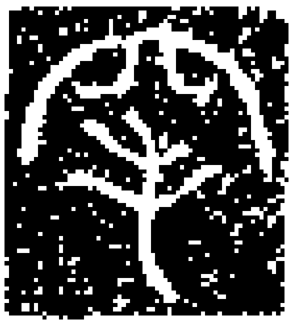
⿱穴斗鼎　拜䭫首　⿱穴斗



⿱穴斗鼎　遣中令⿱穴斗兟嗣奠田

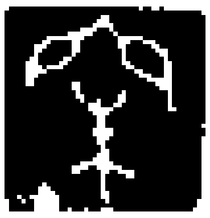
戴家祥曰：⿱穴斗从穴斗聲，斗數聲同。三篇言部「訆，大呼，从言丩聲。春秋傳曰：或訆于宋太廟。」今本左傳襄公三十年訆作叫，隶变从口，字亦作嘂。嘂部「嘂，高聲也。一曰大呼也」。春秋公羊傳曰：「魯昭公叫然而哭」。今本公羊昭公廿五年作「噭然而哭」。二篇口部「噭，吼也，从口敫聲。一曰噭，呼也」。古字偏旁口欠每無嚴格劃分，故噭亦可作歗。八篇欠部「歗，讀如叫呼之叫」。是⿱穴斗之爲竅，二而一，一而二者也。亦可隸定爲⿱穴叫。文選西京賦「望⿱穴斗窱以徑廷」，李善注「⿱穴斗窱，深遠也」。七篇穴部「竅，空也」。深遠空曠無非空間概念。吳大澂釋窔，（說文古籀補卷七第八葉）丁山釋究，（中央研究院歷史語言研究所集刊一本一分冊數名古誼）皆曲說，不可據。

⿱穴毛



⿱穴毛匜　周⿱穴毛
作國姜寶匜

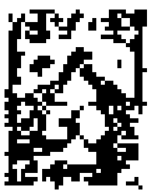
戴家祥曰：⿱穴毛字說文所無，徐同柏釋竁（從古堂款識學卷十六第十三頁），劉心源同（奇觚室吉金文述卷八第三十一頁）。按說文四篇雥部雧或省作集，七篇晶部曐或省作星，曟或省作晨，十篇火部⿱雥火或省作焦，十一篇灥部厵或省作原，十三篇䖵部⿱非䖵或省作蜚，集韻上平十七真𪋻塵同字。反之，芔从屮，六[illegible]籀文作[illegible]从三[illegible]（[illegible]），乃，籀文作𠄎（五篇乃部），卤，籀文作𠧪（七篇卤部），㮚，籀文作𣡌（七篇卤部）。竁之為⿱穴毛，其例亦猶是也，徐說可從。許書「竁，穿地也。从穴毳聲。一曰小鼠。周禮曰：大喪甫竁。」考春官小宗伯「卜葬兆，甫竁，亦如之」，鄭玄云「鄭大夫讀竁皆為穿，杜子春讀竁為毳，皆謂穿壙也。今南陽名穿地為竁，聲如腐脃之脃。」唐韻毳讀「此芮切」，清母祭部，竁讀「充芮切」，穿母祭部，穿讀「昌緣切」，穿母元部，祭元陰陽對轉，是鄭杜異讀而詁義則同。說文竁，穿地也，穿，通也。文異義同，在六書為轉注。水經注濟水注引漢書穿中，作竁中，則竁讀為穿信矣。



彔伯戜𣪘

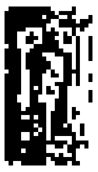
虎冟寀裏

「虎冟寀裏」在毛公鼎和師兌簋等器中作「虎冟熏裏」，熏即纁省，爾雅郭注「纁，絳也」。寀與熏辭例相同，意義當相近。由此推斷，寀即綵之借字。說文十三篇「綵，絳赤也」。禮記郊特牲曰「繡黼丹朱中衣」，與銘義同。



卯殷　取我家窒用器

戴家祥曰：說文七篇「窒，塞也，从穴，至聲」。按金文表義偏旁每每以宀通作穴，釋名釋宮室「窒，實也」。廣雅釋詁「實，塞也」。唐韻「實」讀「神質切」，審母至部，「室」讀「式質切」，不但同部而且同母。「窒」讀「陟栗切」，釋母至部。是實、室、窒三字韻同聲近，故論語陽貨「惡果敢而窒者」，鄭玄古「魯讀窒為室」。漢書功臣表室中，集注引徐廣曰「一作窒中」。廣韻姓解有窒中，漢印有窒中，窒中，姓也。卯殷「取我家窒用器」，周南桃夭「宜其家室」，禮記問喪「家室之計」，知家窒即家室。



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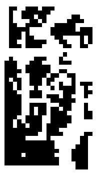

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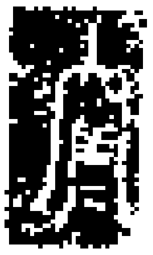
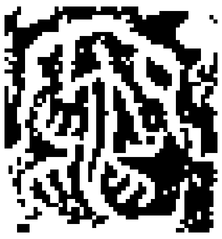


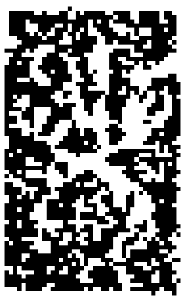
三　蔡侯鐘　翟鴞敦

于省吾曰：郭沫若同志謂「翟」爲即雀字，並引說文訓雀爲「高至」。按說文鶴从隺聲，唐慕容知禮墓誌鶴字从隺作翟，但唐誌翟字當係後出別構。容庚同志金文編釋翟作窵，以古文字从隹从鳥往，無別驗之，則容釋可據。說文「窵，窵窅深也，从穴鳥聲」。窵訓深，于「爲政」之義不相符。「窵窵」應讀爲「懋懋」，窵懋疊韻。爾雅釋訓「懋懋，勉也」。古籍訓勉之字，習見繁出，皆義隨音轉，本無定字。懋懋爲政，猶言勉勉爲政。書皋陶謨「政事懋哉」，僞傳訓懋爲勉，可以互證。（古文字研究第一輯第四一葉蔡侯鐘）



竈

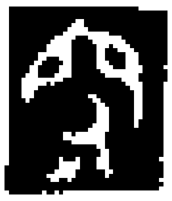
秦公殷
竈囿四方



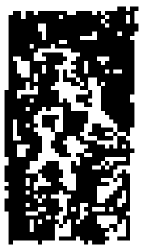
竈

乎殷　竈
乎作寶殷

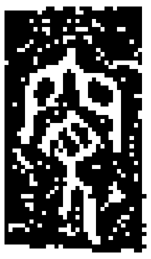
吳大澂曰：竈从宀从黽，竈古黽字，說文黽籀文作𪓑，此竈疑即竈字，說文竈，炊竈也，或作竈。竈亦通造，周禮春官，大祝掌六祈，二曰造，注，造故書作竈，杜子春讀為造次之造（愙齋集古錄郘鐘一）。左傳昭十一年杜注亦竈副倅也。容庚曰：薛氏款識石磬自作竈磬，則大鐘八肆，其竈四堵者，猶殼鐘二肆及其鎛磬，以磬為鐘之副貳也（善齋彝器圖錄郘鐘釋）。按秦公殷竈囿　域宅方，疑竈即肇之聲借字，書舜典，肇十有二州，仲虺之誥，肇我邦于有夏，酒誥，肇國在西土，詩商頌玄鳥，肇域彼四海，皆與銘例相同。玉篇，肇，始也，肆也，開也。肁即經典中的肇。



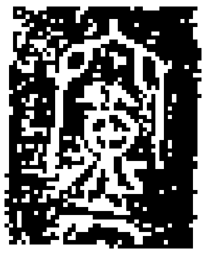
豆閉𣪘 鬭寶
敍邦君鬭馬



訢伯𣪘 我
亦弗寃享邦



伯寬父盨
寬父作寶盨 伯



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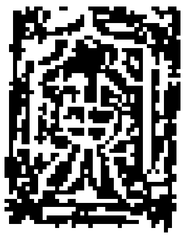
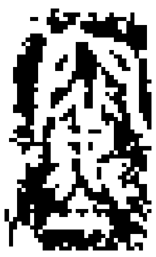
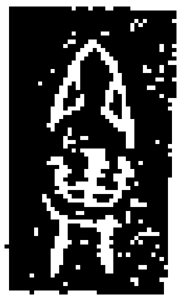


二

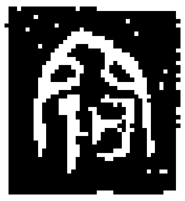
陳璽車轄
陞璽萁



陳璽戈
陳璽敀戟

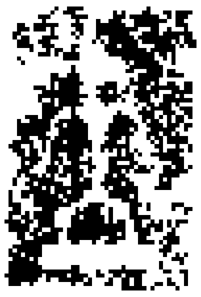


寡尊 寡
作旅彝



叔𡪞𣪘　叔𡪞

作日壬寶尊彝



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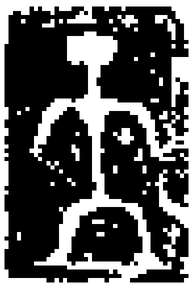

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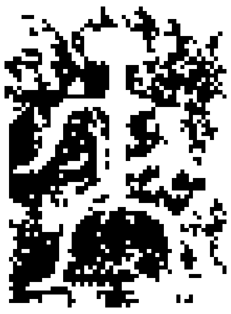

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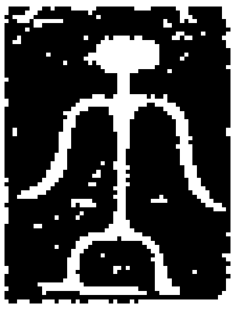

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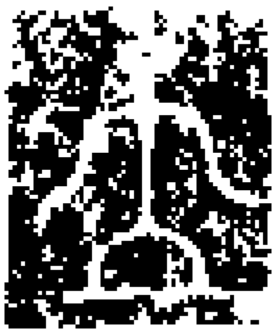

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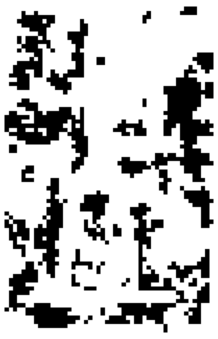

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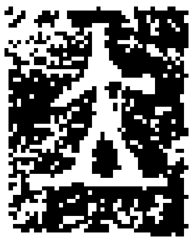

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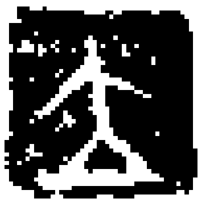

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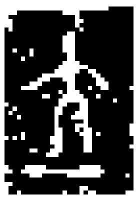

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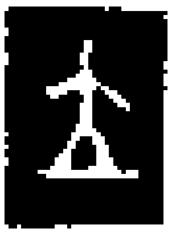

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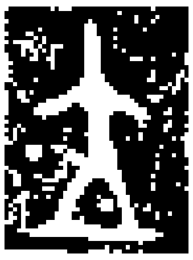

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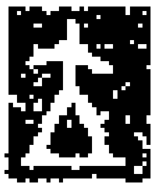

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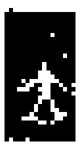

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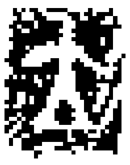

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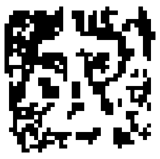

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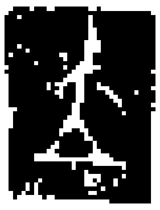

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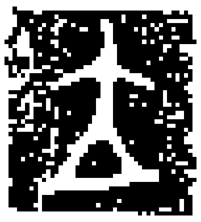

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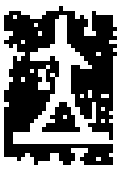

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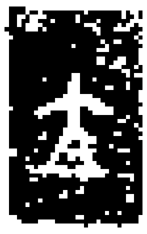

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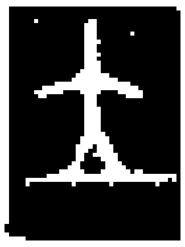

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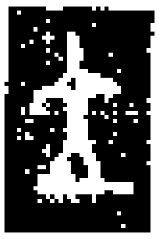

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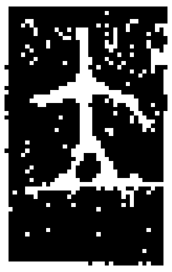

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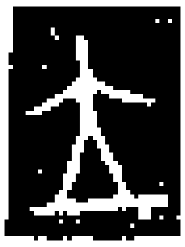

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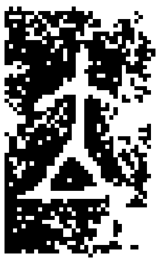

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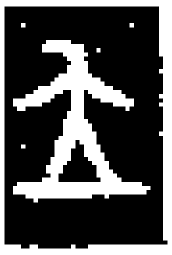

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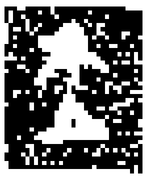

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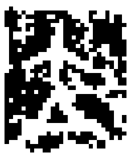

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揚殷
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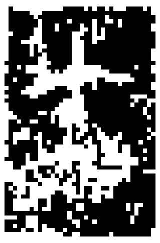

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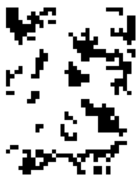

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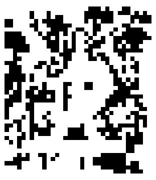

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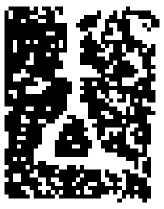

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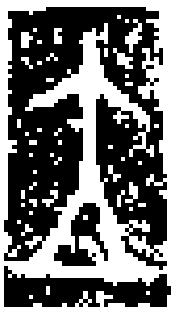

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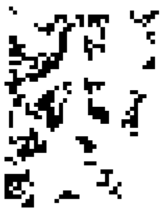

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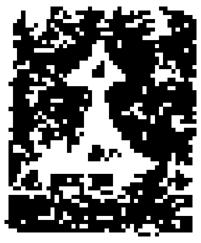

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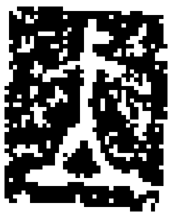

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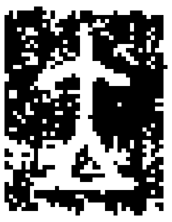

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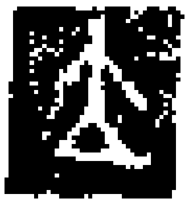

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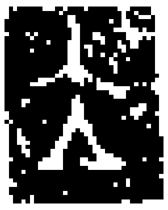

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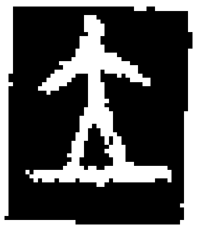

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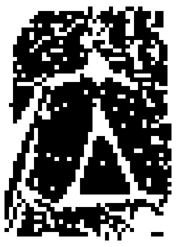

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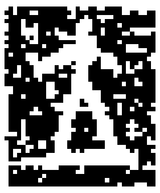

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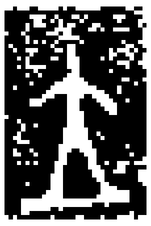

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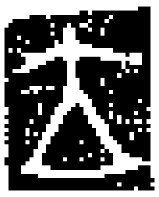

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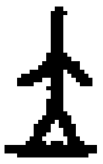

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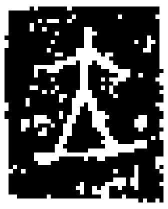

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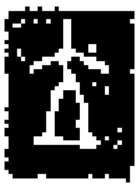

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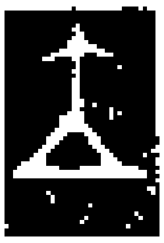

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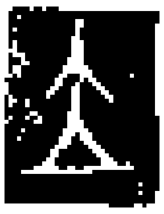

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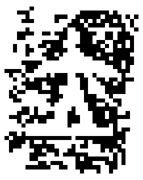

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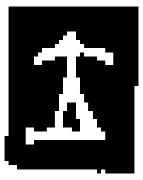

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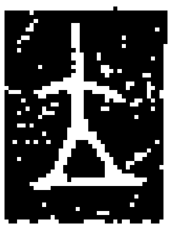

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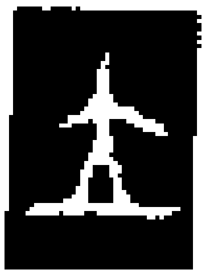
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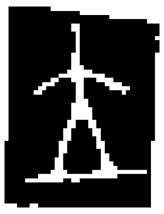
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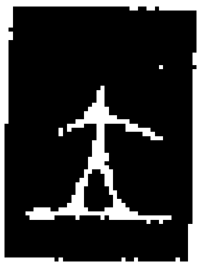
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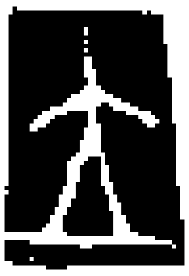
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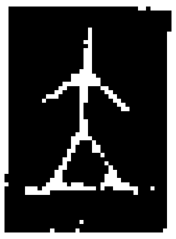
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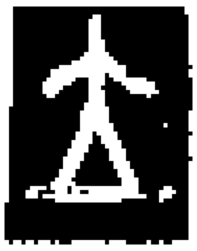
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頌壺
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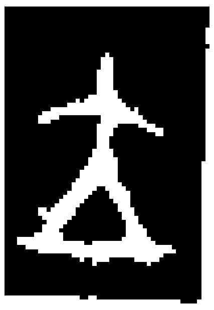
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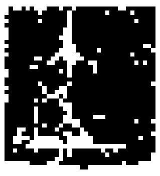
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鼎　立
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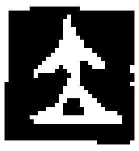
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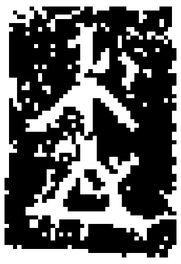
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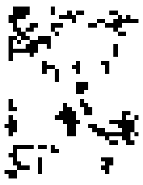
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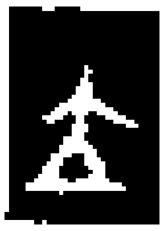
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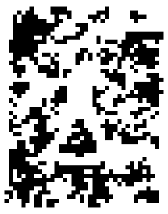
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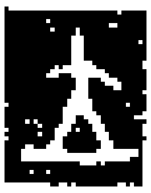
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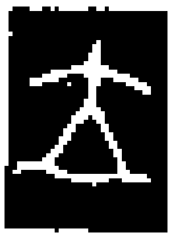
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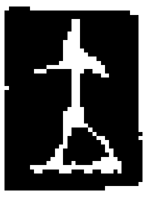
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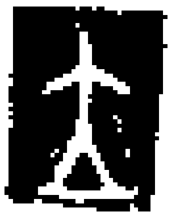
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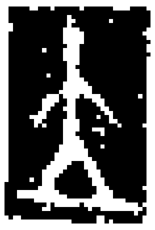
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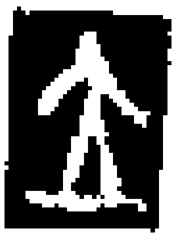
毀

立中廷



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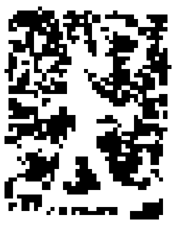

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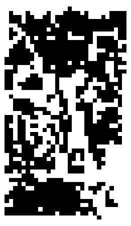

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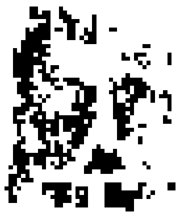

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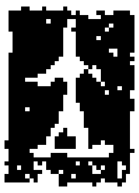

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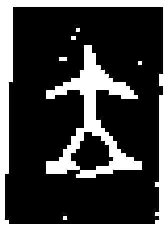

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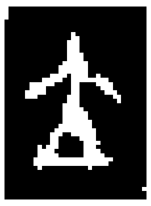

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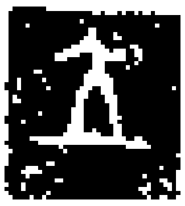

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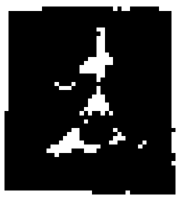

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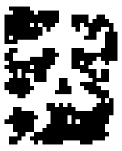

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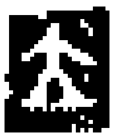

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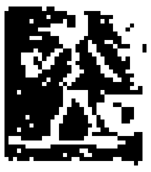

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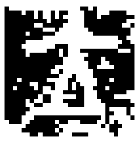

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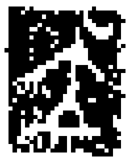
盠方尊



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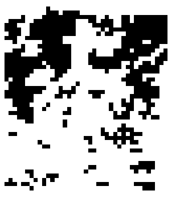

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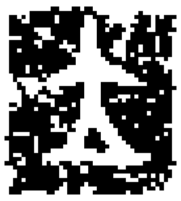

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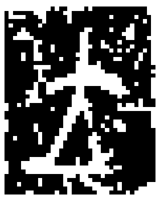
中廷



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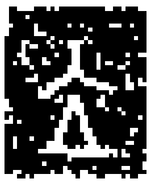

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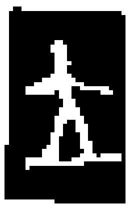
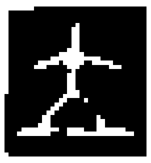
楚簋　中㒼父
內右楚立中廷



吳彝　宰朏右
作冊吳入門立

中廷



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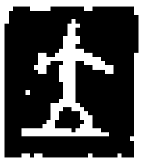

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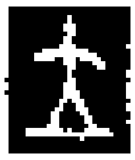

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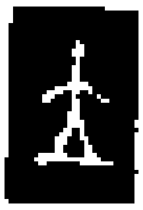

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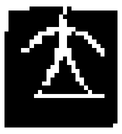
入右師酉立中廷



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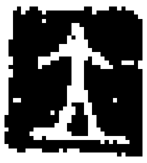

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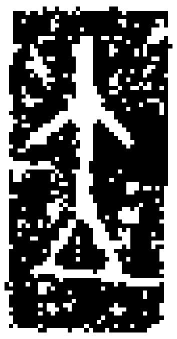

毛公鼎
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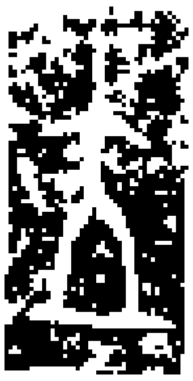

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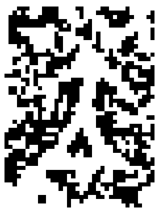
畯才立



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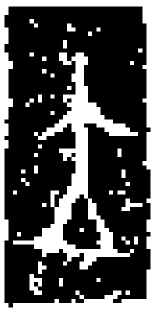

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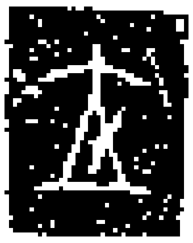

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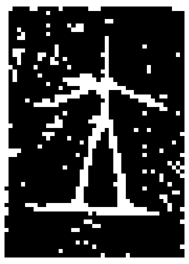

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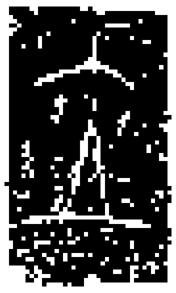

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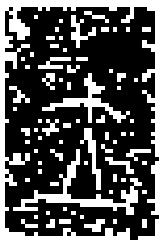

秦公鐘　秦
公其畯𢦏才

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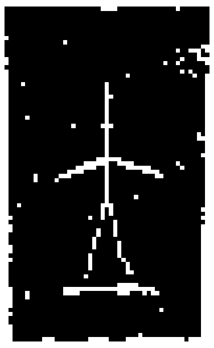
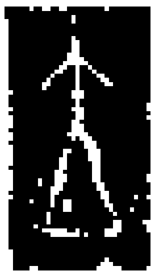


中山王嚳方壺
而臣宗易立



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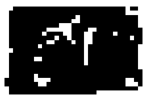
者汈鐘　□攸□
□台冓□朕立



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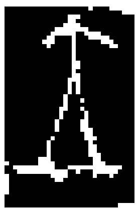

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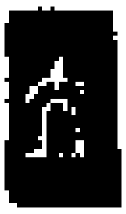

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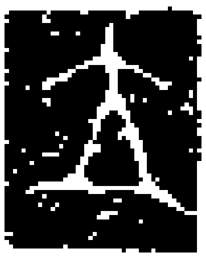
□□立事歲



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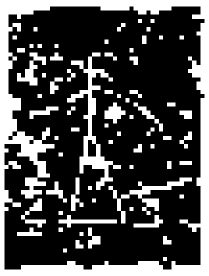

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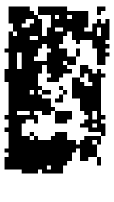

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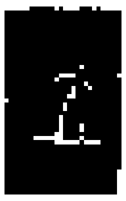

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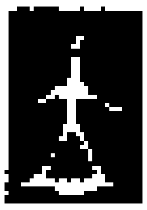

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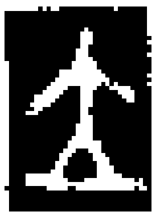

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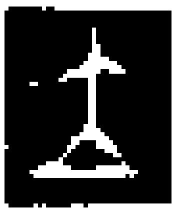

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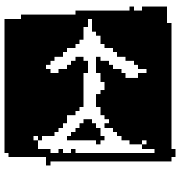

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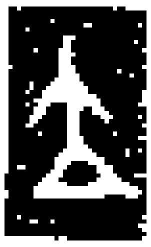

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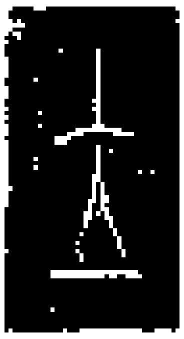
格伯𣪘
乘書

史戠武 立
寏成㽙



中山王嚳方壺 酒
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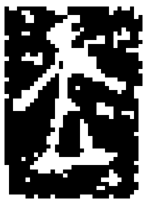

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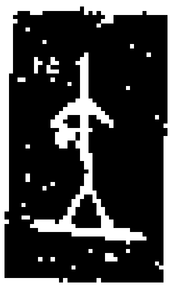

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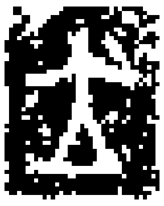
爲旅盨



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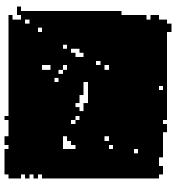
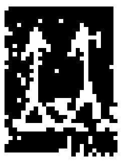
作寶尊彝



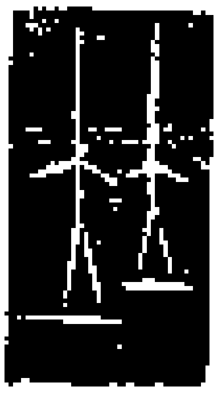
立鼎 立
作寶尊彝

王筠曰：積古齋頌鼎、頌壺、頌敦皆曰「王各大室，即立」，是位字。又曰「頌入門立中廷」，是立字。一器而兩義皆見焉。蓋人不行謂之立，因而所立之處亦謂之立，以動字爲靜字也。後乃讀于備切，以別其音，遂加人旁以別其形耳。（說文釋例第五六七葉）按：王釋是也。管子心術篇「位者謂其所立也」，立位義近，金文寫法無別，疑讀音本同，聲母屬複輔音wl，後世或讀位，立各得一音。金文除用作「即位」「立中廷」外，又有「立事歲」句（見事[illegible]陳[illegible]等），此立讀爲涖，涖事即視事、臨政之謂。



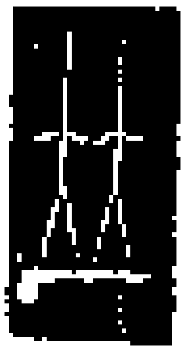
戉羊伯鼎　□

伯其竝受……



中山王嚳鼎

毋竝亭邦

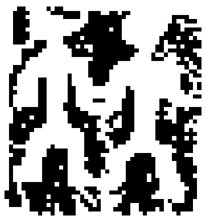


中山王嚳

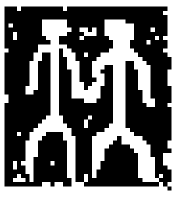
方壺　隨興處

君竝立於世

高鴻縉曰，說文「竝，併也，从二立」，蒲迥切，來紐聲四。今隸作並。按取二人並立之意，動詞，亦用爲連詞。（中國字例四篇四五葉）

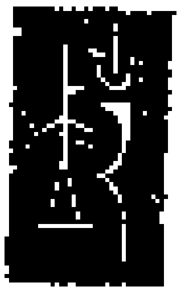


己並爵
己夶



己並父丁爵
己夶父丁

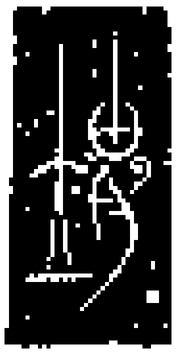
夶乃並之異構，說文十篇，並，併也，从二立。金文立象人踏在地上，並乃二立相並象，二人并排站立，會意爲並，此字从二大，大亦人之象，故爲並之異構。



[illegible][illegible]盨

[illegible]二毋𨑬

張政烺曰：「𨑬」从土，从屮，从己，字書不見，音義不易定。李學勤同志謂从芑省聲，然則此字宜讀為圮，毀，損也，滅也。（古文字研究第一輯第二四五葉）

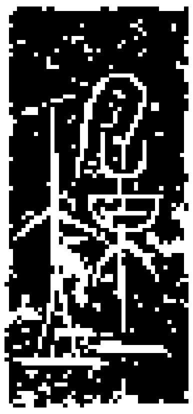


中山王譽方壺

逹定君臣之⿰立胃

張政烺曰「⿰立胃，从立胃聲，字書不見，當是位之異體，金文以立爲位，立字出現早，含義多，讀者歧異，不免混淆，故以胃爲聲符加于立字之旁，遂產生此从立胃聲之形聲字。」（中山王譽壺及鼎銘考釋古文字研究第一輯二一九頁）

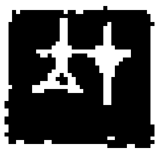
𨖰



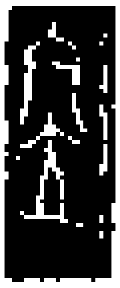
中山王𰯼鼎　戰

人學𨖰未甬智

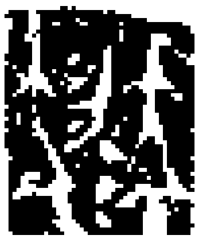
張政烺曰、𨖰从立重聲、讀為踵、繼也。離騷「及前王之踵武」、東京賦「踵二皇之遐武」、義皆為繼。（古文字研究第一輯第二二四葉）按張釋非也。商承祚曰「學𨖰讀為動童、動童的智慧幽隱未明、故從學以見意。」重童通用、金文鐘字又从童作鐘、後分為二字、即以鐘為酒器或壺類、以鐘為鐘磬之鐘、重童亦分立。（古文字研究第七輯第五[illegible]葉）重通童、从立旁者同器銘文中的長字或作𨱗。



夒𣪘　王
令夒在市

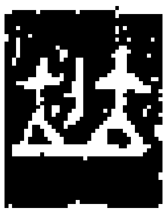


鄺侯𣪘　晏作皇妣
劍君中妃祭器八𣪘

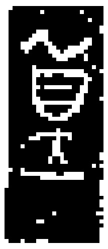


器

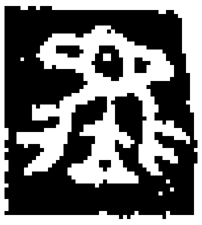
[illegible]父乙卣　[illegible]
作父乙寶尊彝



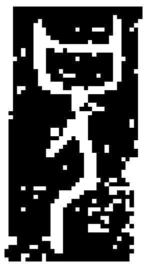
[illegible]父乙尊　[illegible]
作父乙寶尊彝



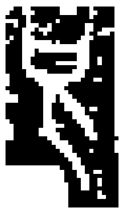
中山王嚳壺　式遠
車嗇夫孫固　工室



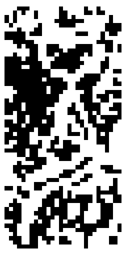
矢人盤
𤔲馬單𢦏



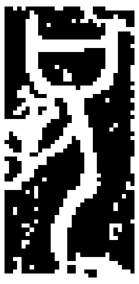
子荷貝
兄丁尊



盉一



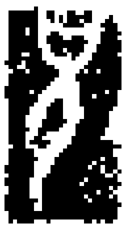
盉二



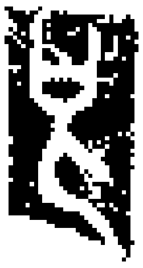
器二

子荷貝
兄丁卣

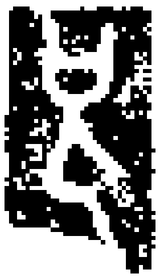
兄
丁



[illegible]兄丁觶
[illegible]兄丁

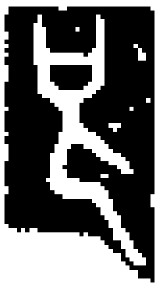


大兄日乙戈
兄日丙

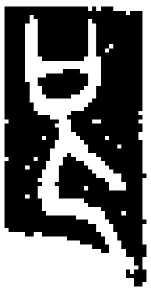


大
兄

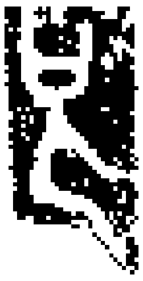
日乙戈
兄日戊



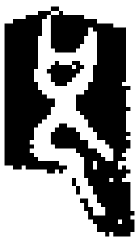
大兄日乙戈
兄日壬



大兄日
乙戈



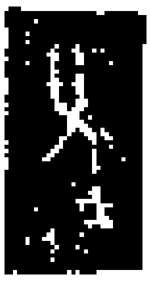
大兄日乙戈
兄日癸



大兄日乙戈
大兄日乙

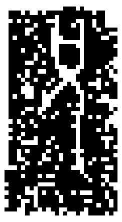
[illegible]

帚兄日壬觶
帚兄日壬

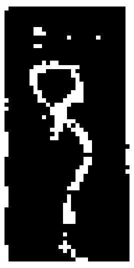


一

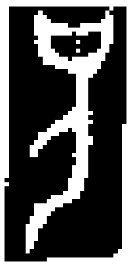
儀兒鐘
樂我父兄



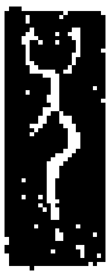
余贎逨兒編鐘
樂我父兄



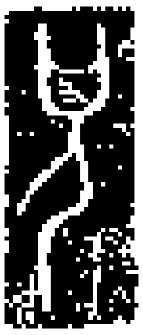
曾子仲宣鼎　用
饔其諸父諸兄



羍兄己鼎　羍作兄己尊彝

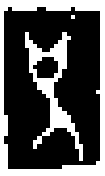


盖

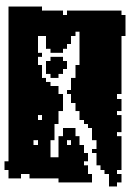


器

兄丁卒卣　制作兄丁卒尊彝

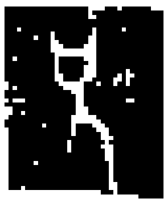


盖

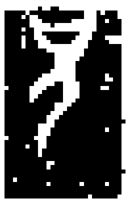


器

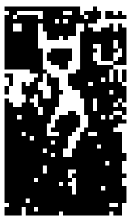
卒兄卒毀　卒作兄卒寶尊彝



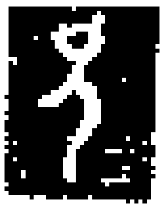
屯尊　屯作兄卒寶尊彝



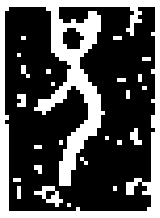
爿徒日卒觶　爿徒作兄日卒彝



述卣　述作兄日乙寶尊彝

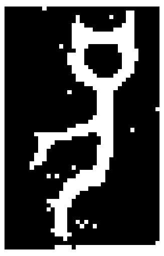


盖

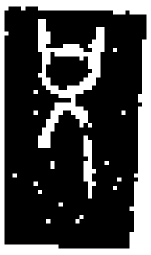


器

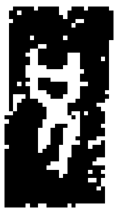
禹壺　禹作兄日壬寶尊彝



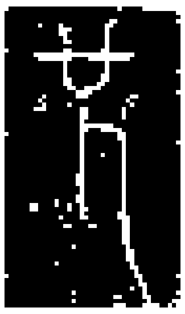
戈兄日辛毀　戈厚作兄日辛寶彝



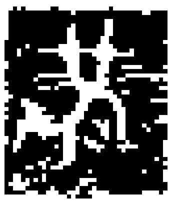
蔡姞毀　蔡姞作皇兄尹叔尊䵼彝



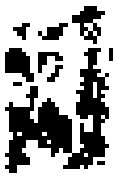
殳季良父壺　用享孝于兄弟婚顜諸老



𦅫鎛　保
虘兄弟

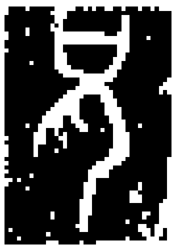


盖

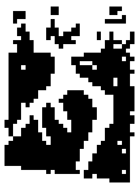


器

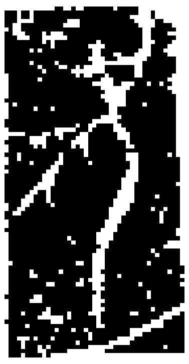
伯公父毀　用
召諸考諸兄



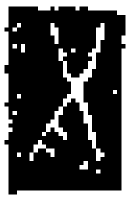
旟鼎　師
鑄酤兄



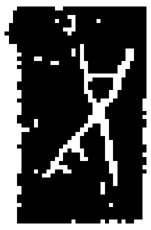
保尊　征
兄六品



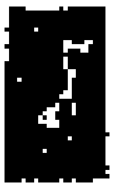
卯其畐　王
令卯其兄



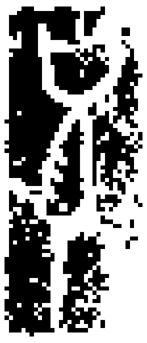
窯鼎

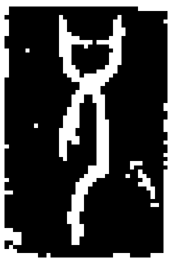


窯鼎　兄車
師眉薦王



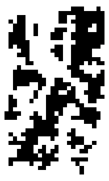
窯毀　兄
車師眉薦



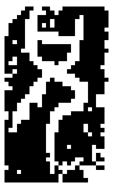


二

毀兄癸斝　毀
作兄癸尊彝

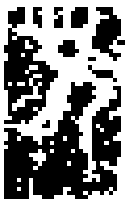


盖

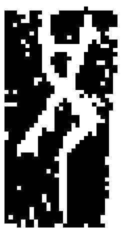


器

旂觥



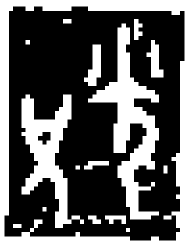
旂方
彝



旂尊　令作冊旂
兄望土于相侯

楊樹達曰：說文八篇下兄部云：「兄，長也。从儿，从口。」按兄从儿口，殊無義理。徐鍇謂以口教其下，故从口，說殊牽強。段玉裁謂兄字當以滋益爲本義，兄弟之兄爲借義，王筠謂字本象人形，不从口，要皆以字形與字義不相體合，故紛紛有言。余謂兄形義不能密合之字，形義二事必有一誤，若兄字者，字形不誤，許君未得字之初義，立訓誤也。余疑兄當爲祝之初文，祝乃後起之加義旁字。說文一篇上示部云：「祝，祭主贊詞者。从示，从人口。一曰从兌省。易曰：兌爲口，爲巫。」蓋祭主贊詞之祝，以口交於神明，故祝字初文之兄字，从儿，从口。此與人見用目，故見字从人目，企用止，故企字从人止，臥息用鼻，故𡱁字从尸，自，文字構造之意相同，許君不知此，而以兄長之義說之，宜其齟齬不合矣。兄本尸祝之祝，其變爲兄長之兄，今雖不能質言其故，竊疑尸祝本相連之事，古人祭祀以孫爲王父尸，則祝贊之職宜亦不當外求，兄長於弟，蓋習語言，使之主司祝告，固其宜也。其後文法大進，宗子主祭，猶此意矣。兄任祝職，其始也兄祝混用不分，後乃截然爲二，以兄弟之義從儿口之形，字遂不可說。史記越世家記陶朱公長男之言曰：「家有長子曰家督。」督與祝古音同，長子者兄也。家督本謂家人之主祝者，及後禮俗變更，乃諱爲家督，古人父在，子不得自專，何督之可言，故知其不然矣。尋韋昭注鄭語訓祝融之祝爲始，釋名釋親屬亦云：「祝，始也。」祝之訓始，

此與長子之義有關也。甲文雖有从示壽之祝，而多以孔爲祝，鐵雲藏龜百廿葉壹版云「辛丑卜，設貞，孔于母庚」，鐵雲藏龜拾遺弍葉陸版云「弜弗孔匕辛」，皆其例也。（積微居小學述林卷五十五葉釋孔）按古音祝讀之六切，照母，幽部；督讀冬毒切，端母，幽部，同部不同聲，或有通假之例，而孔讀許擧切，曉母，陽部；始讀詩止切，審母之部，楊氏雖盡詳博之能事，然皆未達同聲通假之康莊大道，姑存其說，以待後學取資焉爾。



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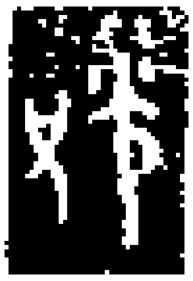
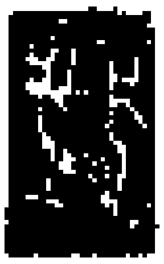
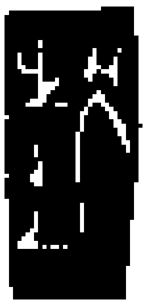


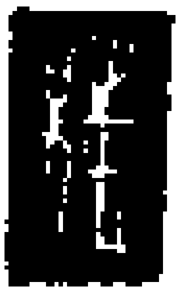
二

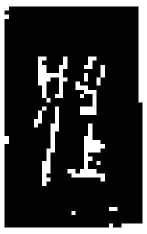
⿰兄光鼎　⿰兄光
作尊彝

許印林曰：古兄況同音，故白虎通云：「兄者，況也，況父法也。」又與荒同音，故釋名云：「兄，荒也。荒，大也。」故青徐人謂兄為荒也。說文解字：「兄，从儿，从口。」集韻云：「从人，从口以制下。」此會意字，加光，則為諧聲。（攈古錄二一第三十九葉兄彝）按古代牙音見溪兩紐與喉音曉匣每有混諧，兄讀許榮切，曉母，陽部，光讀古皇切，見母，陽部。故兄亦同光。集韻去聲四十一漾，貺、⿰貝光同字，金文⿰兄光作尊彝、⿰兄光盉，人名。史游急就篇有昭小兄，漢書尹翁歸翟收，皆字子兄，是其證。許說至確。阮元謂⿰兄光為兄光二字合文（積古齋鐘鼎款識卷六第四葉兄光彝）徐同柏讀為光寵之寵，（從古堂款識學卷十一第三十葉周寵敦）大誤。


嘉賓鐘 父𠒇


姑馮句鑃 及我父𠒇


沇兒鐘 及我父𠒇庶士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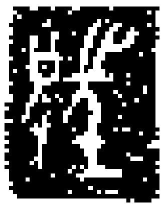
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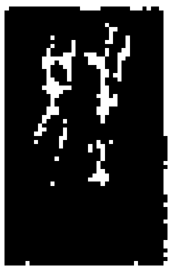
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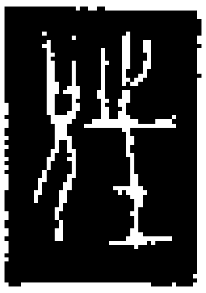
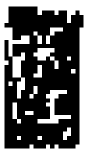
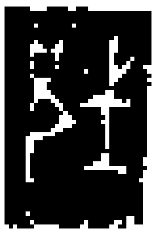
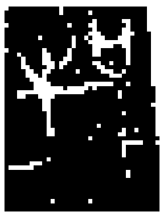
子璋鐘 用樂父𠒇諸士


王孫

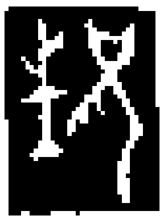
遷者鐘 用樂嘉賓父𠒇

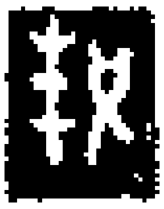

邾王子旃鐘 兼以父𠒇庶士


叔家父簠 用速先嗣諸𠒇


簠

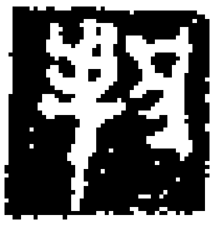
𦖞匜 万以吉吏𠒇


史喜祖辛彝 史喜𠒇作祖辛寶彝


𠒇𧸇 𠒇作寶

𧸇

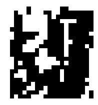
許瀚曰：㞷，艸木妄生也，讀若皇。兄字加㞷，與兄字加光同意，皆諧聲字也。古兄亦讀皇，書「無逸」「無皇曰」，漢石經皇作兄是也。白虎通云：兄者況也，況父法也。又與荒同音，故釋名云「兄，荒也，荒，大也，故青徐人謂兄為荒也。」攈（古録二乀史集彝）按許說卿碣，兄、況、荒古音不但同部，而且同母，古讀㞷如往。書微子「我其發出狂」，史記宋微子世家狂作往。說文「狂，往皆从㞷聲」，讀與皇同。古讀光如橫，書「堯典」「光被四表」，漢書王褒傳、王莽傳並作「橫被四表」。按說文，橫从黃聲，黃字从田炗聲，炗古文光字。光、黃、㞷與兄同韻，聲則匣母，曉匣聲近，雖謂之同母，亦未始不可。是从兄从㞷，或从兄从光，皆聲音符號加注字也。吳大澂謂㞷即先生二字，省文，（字說二六葉兄𡕒字說）吳榮光謂𡕒為生兄二文合書，（商清館金文集三葉兄㞷周叔家父簋）皆寫錯，不可信。



矢人盤　觓

人𤔲工騶君

郭沫若兩周金文辭大系將此字隸定為觓，其實左旁字形模糊，難定所从。況矢人盤用作人名，無義可說。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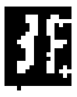
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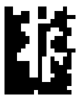
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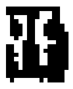
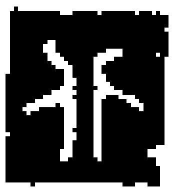

四

亦北旅
亦北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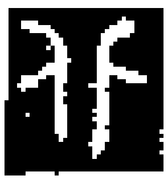
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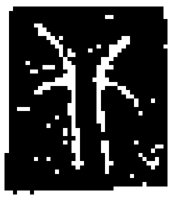

伊𣪘
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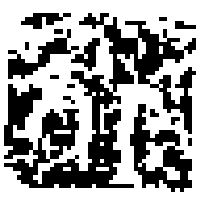
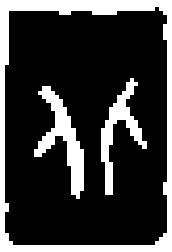


翔𣪘
北鄉



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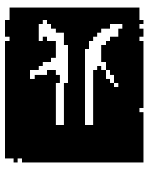

師虎𣪘
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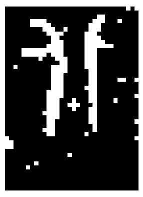

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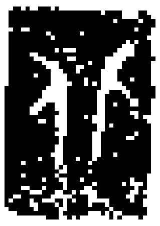

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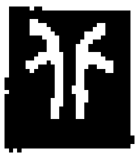
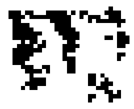


吳彝
北鄉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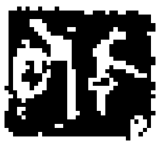
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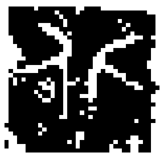
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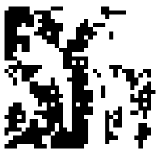

盠尊
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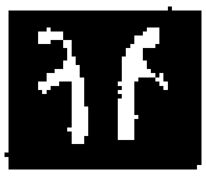

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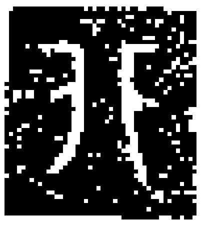

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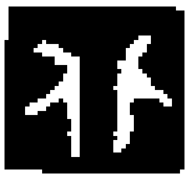

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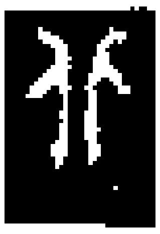
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趞曹鼎
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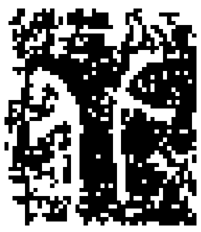

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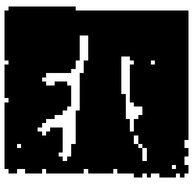

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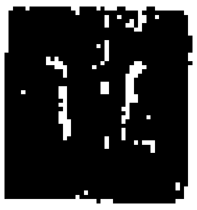

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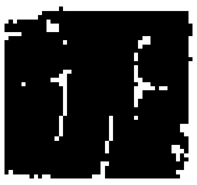

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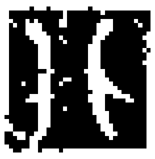

𦐂簋
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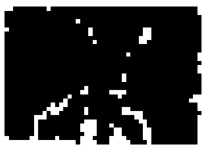

庳伯鼎　庳
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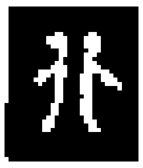

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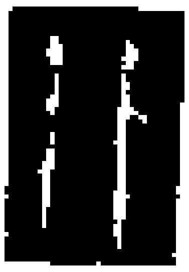

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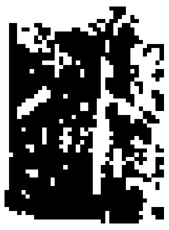
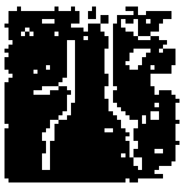


北伯卣　北伯
𢦔作寶尊彝



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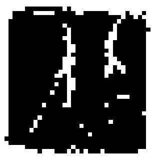


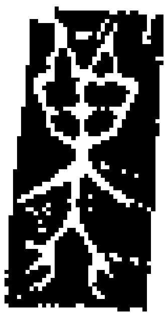
庚申父乙鼎　王令
寢者庚省北田四品

高田忠周曰：按說文「北，乖也，从二人相背」，會意。朱氏駿聲云「二人相比為从，二人相違為北」。虞書「分北三苗」，鄭注「北猶别也」，此為北字本義，叚借為背，爾雅釋訓「朔，北方也」

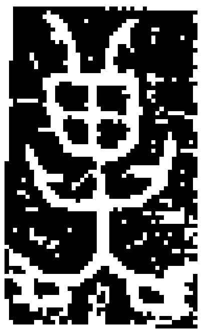
也。按人背五，多面明背闇，故以背為南北之北，又為敗北之北。漢書高帝紀「項羽追北」，韋昭注「北，古背字也。」與說為是。（古籀篇三十四第一二葉）

王國維曰：彝器中多北白、北子器，不知出於何所。光緒庚寅直隸淶水縣張家窪又出北伯器數種，余所見拓本，有鼎一、卣一。鼎文云「北伯作鼎」，卣文云「北伯𢦏作寶尊彝」。北蓋古之邶國也。自來說邶國者，雖以為在殷之北，然皆於朝歌左右求之，今則殷之故虛，得於洹水，大且大父大兄三戈，出於易州，則邶之故地，自不得不更於其北求之。

余謂邶即燕，鄘即魯也。邶之為燕，可以北伯諸器出土之地證之。（觀堂集林卷十八北伯鼎跋）



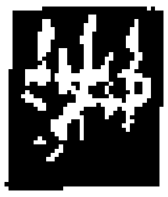
矢令設
戍冀觶三



𢍈父癸彝　𢍈延
冀作父癸寶尊彝

于省吾曰：冀字商器冀罝作冀，周器令鼎作冀，又商器冀字作異（攈古錄一二之）和金文編均誤釋為異。又上引商器冀字上部已變作𦉪，這和甲骨文𦉪字也作𦉪，是字中从𦉪也作𦉪，其例正同。說文據已譌的小篆釋為冀，北方州也，从北異聲，既誤認為从北，又割裂獨體字為形聲字。前引甲骨文的「王固冀」，義不可解，存以待考。至于「其疒不龍」之龍，應讀為寵，言其疾病不為鬼神所寵佑。總之，甲骨文冀與从冀之字各只一見，均為冀之初文，雖其造字本義還不可知，但冀字上部演變的特徵，和商周金文以及甲骨文其它文字偏旁相印證，是無有不符的。（甲骨文字釋林三八九頁至二九頁）

内10A



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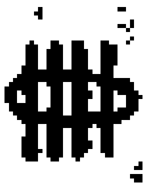

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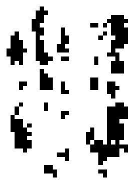

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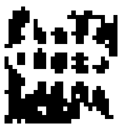

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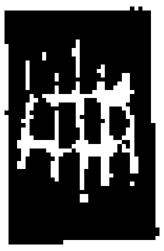

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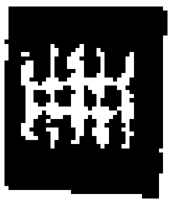

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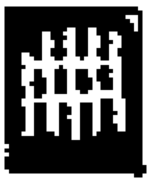

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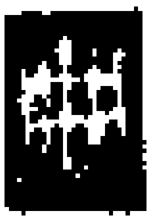

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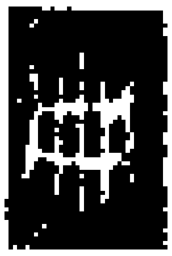

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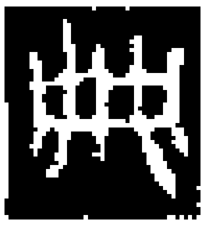

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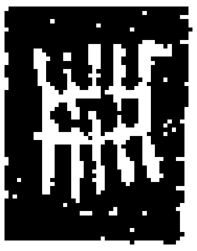

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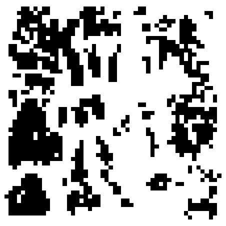

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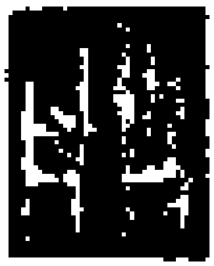

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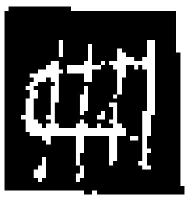

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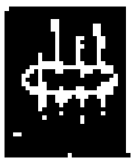

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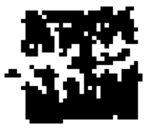

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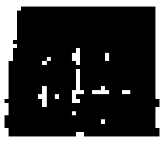

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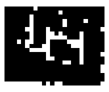

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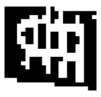

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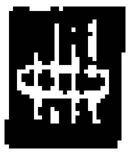

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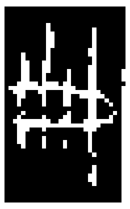

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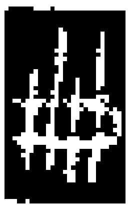

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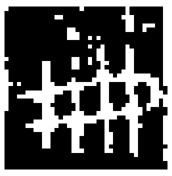

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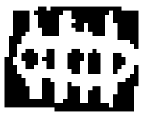

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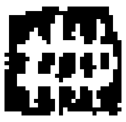

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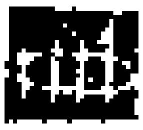

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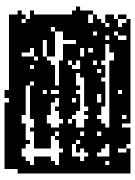

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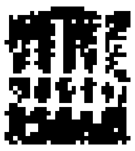

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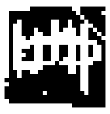

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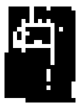

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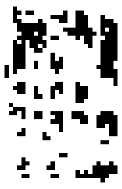

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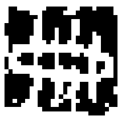

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痶盤 王

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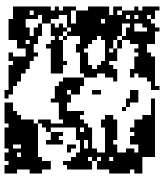

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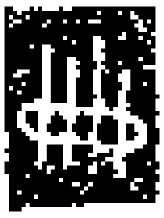

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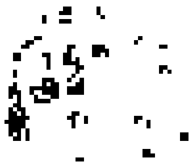

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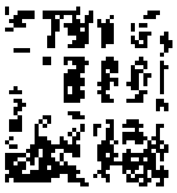

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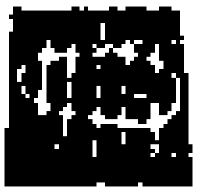

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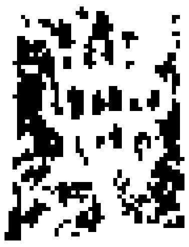

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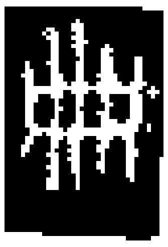

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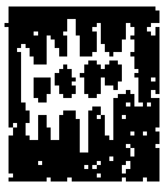

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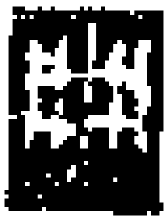

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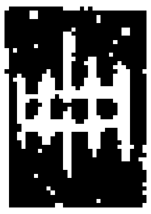

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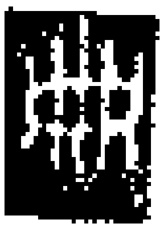

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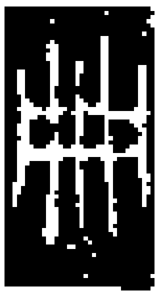

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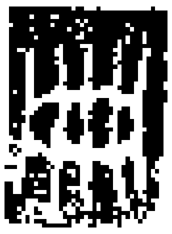

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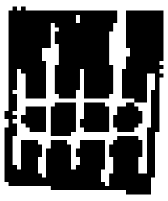

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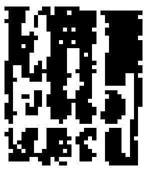

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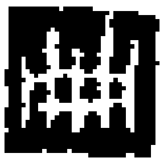

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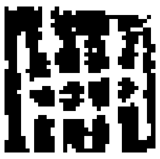

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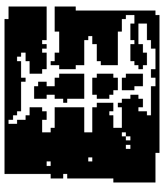

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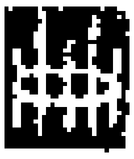

器三

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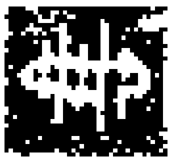

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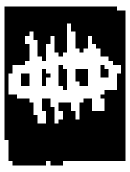

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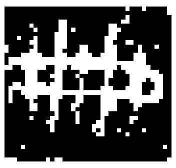

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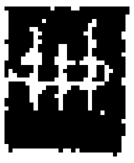

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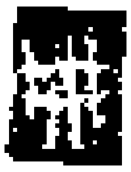

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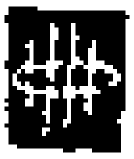

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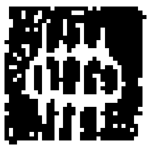

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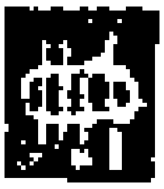

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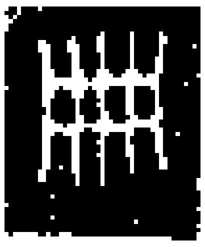

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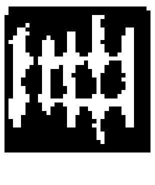

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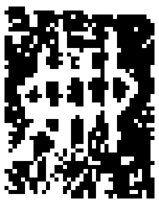

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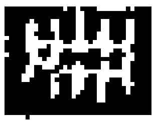

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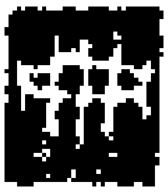

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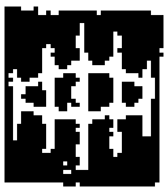

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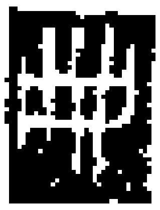

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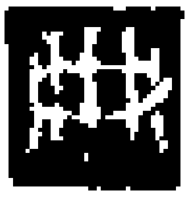

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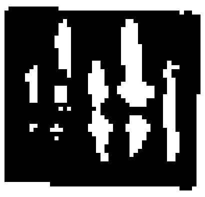

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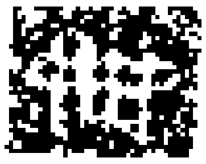

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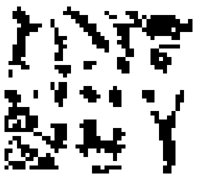

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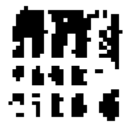

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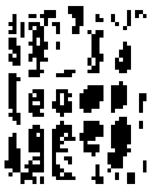

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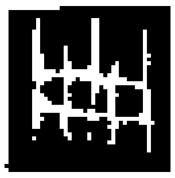

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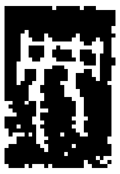

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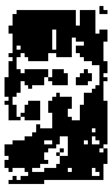

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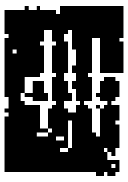

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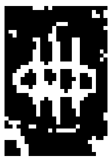
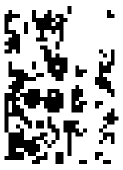


器二

盠方彝



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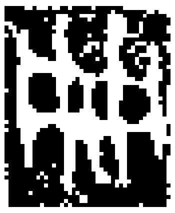

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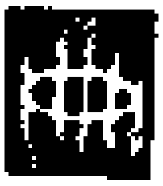
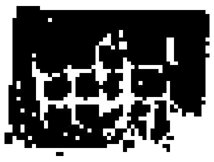


舀壺　王乎尹氏冊令舀



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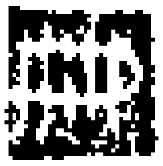

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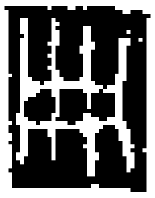

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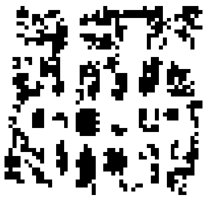

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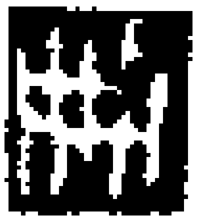
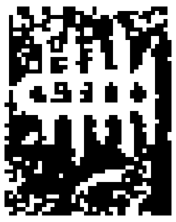


大克鼎　王乎尹氏冊令善夫克



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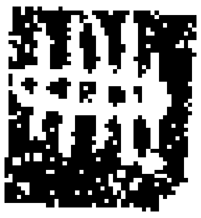

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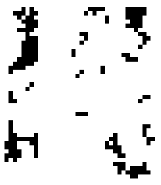

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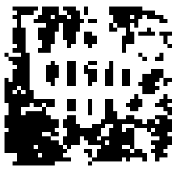

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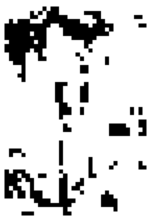

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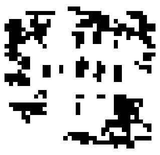

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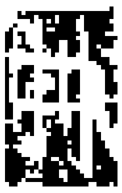

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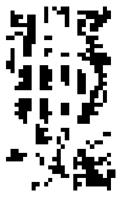

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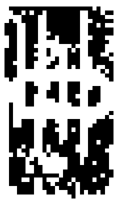

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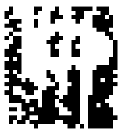

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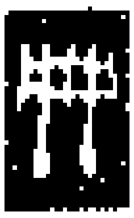
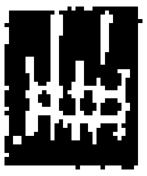


休盤



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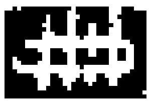

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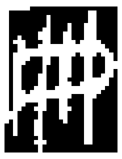

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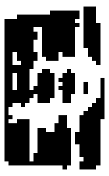

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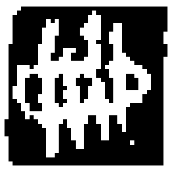

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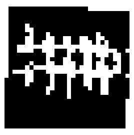

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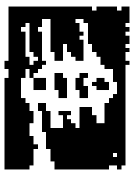
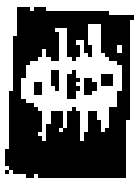
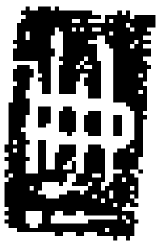
作冊睘安夷伯



睘尊　君命余
作冊睘安夷伯



異彝　宰椃
右作冊異入
門立
中廷

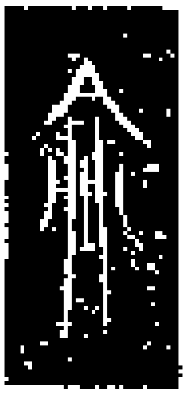


周公設
用冊王令

方濬益曰按說文冊下解云一長一短中有二編之形以彝器銘證之所說與古文正合。許君引蓋古訓也。臨海金誠齋（鶚）曰「鄭康成注中庸云「方，版也。策，簡也。」聘禮注亦云「策，簡也。方，版也。」蓋以竹為之曰簡，曰策，以木為之曰方。簡一曰畢。爾雅釋器云，「簡謂之畢。」郭注云，「今簡札也。」簡與策不同，左傳孔疏云，「單執一札謂之簡，連編諸簡乃名為策」，故於文策本作冊，象其編簡之形。是簡與策異然，編簡為策，則策即是簡

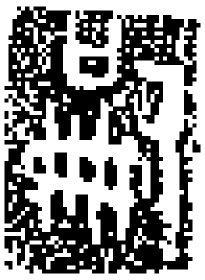
詆鄭君以策爲簡也。釋名云「簡、閒也。編之篇篇有閒也。」又簡一名札。釋名云「札、櫛也。編之如櫛齒相比也。」是謂簡連編者、亦名爲簡。蓋對文則簡與策別、散文則簡與策通也。濬益按金氏此說於周代簡冊制度可謂詳晰。古文冊本象編簡之形、中四直畫爲簡、口爲韋。史記言「孔子晚好讀易、韋編三絕」、簡以竹爲之、自非韋編弗能勝。且漢以後易以縑帛、始爲卷。唐以後印本通行、復爲冊。至今線裝之制、莫能易焉。必先以紙貫其上下、則仍韋編之遺式。故標題次第、猶得以冊名也。（綴遺齋彝器考釋卷五、三十二葉冊冊庚罍）

侖

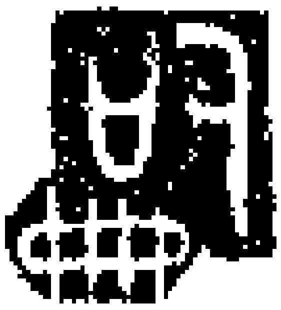


中山王嚳鼎
侖其惪

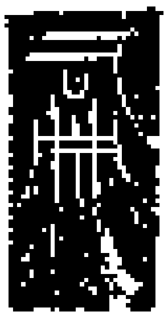
說文五篇「侖，思也。从亼从冊。」按从亼从冊不當有思義。集韻訓「敘也，亼冊而卷之侖如也。」較接近侖之初義。中山王嚳鼎「侖其德」張政烺侖讀為論，論，敘義亦近。



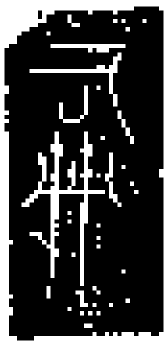
盂鼎 刑乃
嗣祖南公



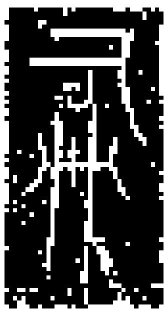
盂鼎 在珷
王嗣玟作邦



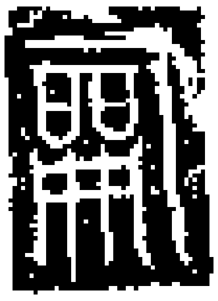
中山王嚳方壺
以懋嗣王



中山王嚳方壺
以戒嗣王



中山王嚳方壺
郘告後嗣



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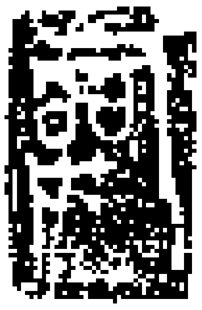
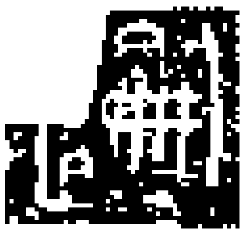


二

曾姬無卹壺
逡嗣甬之

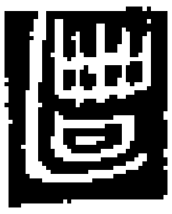


戍嗣子鼎 王商
戍嗣子貝廿朋

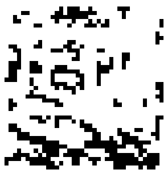
高田忠周曰按說文、嗣諸侯嗣國也、从冊从口、司聲、古文作孠从子司聲、此銘上文王嗣國義。而示武王繼文王業、以興邦家、未爲天子故曰嗣耳、書洪範、爲乃嗣興、義

與此近。又審此篆形从人口冊，于與口相離矣。葢古文元當如此。鍇云冊必於廟史讀其冊故口。此从人，與古文作孠同意。可冊立之人也。復或从司為聲，此會意字。變為形聲，此例自不為是矣。或云从司聲以兼意，司者臣也，官人也。讀冊之吏也。然司无詞字，古文已从口，又从司，此為重複。要从口，又从司者，復出字耳。又或云此篆从于亦司者，嗣字省作𤔲。又省作𤔔，司固當省作于也。具參。又按銘下文段借為始，始𤔲通用。故𤔲字有或作𤔲者，合司始為形也。又金文多借𤔲為理，𤔲籀文辭字之經傳多借治為理。理治𤔲三字皆通用。故論語師摯之始，關雎之亂，始與理通，亂即𤔲誤。即𤔲字。然則𤔲亦當與始通，𤔲且即始祖也。（古籀篇二十七第三六至三七葉）

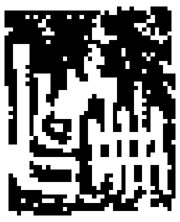
（𠕁）



衛尊 公賜臣衛宋𠕁貝四朋



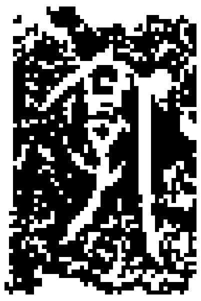
師訇鼎 先祖疐縣子一嗣



師訇鼎 休伯大師眉嗣訇臣皇辟

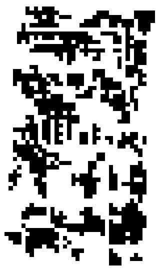
𠕁乃嗣之異文。金文嗣多从冊从司，此从倒冊倒司，司中口形填成日，日中加點，仍與口不遠。與字形與碍，師訇鼎作辭，與豊結構相近，即為此證。參見嗣、辭字條。

（孠）



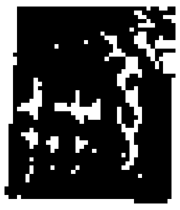
嗣子壺 令狐君嗣子作鑄尊壺

說文二篇「嗣，諸侯嗣國也。从冊从口司聲。孠，古文嗣从子。」徐鍇曰「冊必於廟，史讀其冊，故从口。」此銘作孠，與古文嗣同。孠从子，是與下文子字類化的結果。

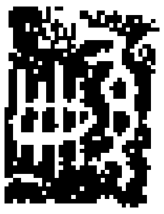


好蚉壺　亂⿱司廾
好蚉敢明易告

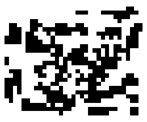
⿱司廾从収司聲，銘文「亂⿱司廾」之⿱司廾當讀作嗣。



冊設

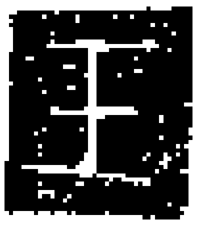


冊尊　冊作父癸寶尊彝



冉且癸角　晉冉

玉



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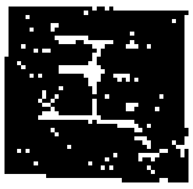
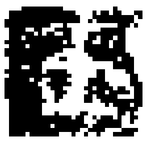
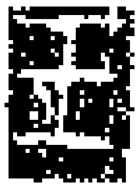


二

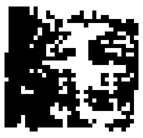
洹子孟姜壺 玉二嗣



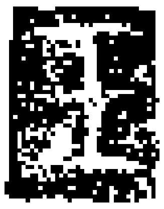
琱生簋 玉環玉瑹



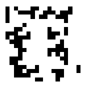
毛公鼎 玉二嗣



琱生簋 玉環玉瑹



毛公鼎 玉二嗣



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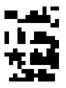

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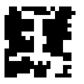

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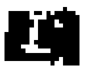
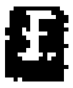
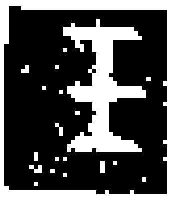


二十

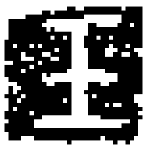


三十

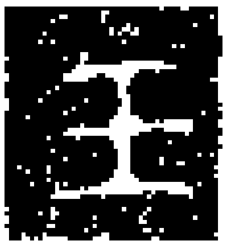
邵鐘 玉鐺鼉鼓



縣妃簋 覲之弋周玉黃㓚



戠種丂簋 玉賜〔瑴玉十丰〕



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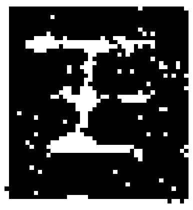
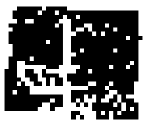


二

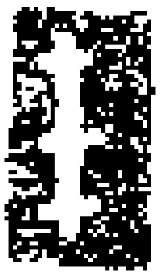
洹子孟姜壺 于上天子用璧玉備一嗣



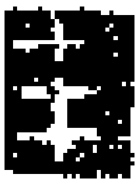
邲其卣 邲其鼎 隹冊執圭 瑾

說文一篇「玉，石之美有五德」，又云「象三玉之連，丨其貫也」。按許書玉有「五德」之說，乃漢代後起之義。玉初義即如許慎下文所釋「象三玉之連」，甲骨文玉作丰、丰等，象貫玉絲

帶，而兩端露綫，金文多作王而不露綫，亦間或作玊，以象貫玉，自然並非玉石之玉。高田忠周謂「古人佩玉，故字像佩玉以為此形也」，此可備一說。或貫玉作為貨幣交換手段，甲骨文朋字作拜，金文作𣏟、拜，均象兩系玉，且作為貨幣單位用。據靜安先生考證「古者玉貝一系，二系一朋」（說玨朋）。是玉為貨幣之說，繼且可證「玉十丰」，後玉作丰狀，即為量詞，意一系玉為朋之丰，以人類社會發展，長壽，玉當首先應用于經濟領域，作為貨幣流通手段，以後富貴之家並表示身份起見，作為佩玉，貴金屬產生，作為貨幣而後再用作飾物。

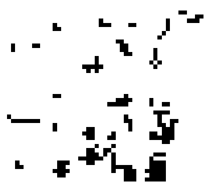


丰己觚
丰己

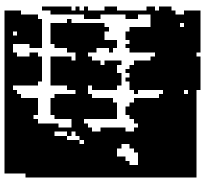


戠祖丁𣪘　王賜
囗戠玉十丰囗

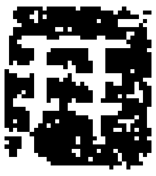
甲骨文朋字作𣏟，金文作𣏟𣏟，均象兩串玉，且作爲貨幣單位用。據王靜安先生考證「古者五貝一系，二系一朋」（詳見朋字條）是玉爲貨幣之證。戠祖丁𣪘「玉十丰」，丰爲量詞，意一串玉，爲朋之本。



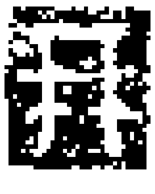
嬰方鼎
朋二百



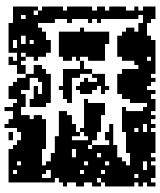
叙叔毁
益貝十朋



衛盉 才
八十朋



盉



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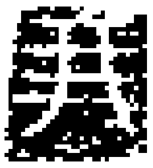
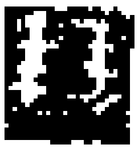
亞冏劉卣
易冏劉貝朋

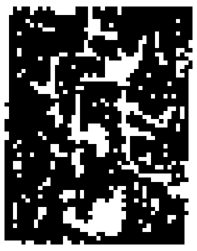


伐甬鼎 王賞
伐甬貝一朋

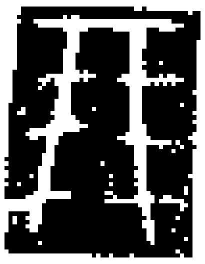


㚖彝 易㚖□
父㚖□□貝百

朋

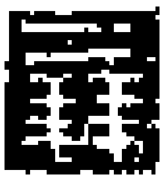


嘉賓鐘
朋友

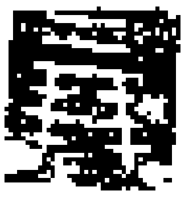


䮘士卿尊 王
賜䮘士卿貝朋

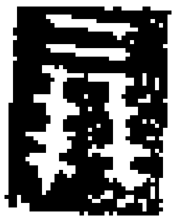
合文



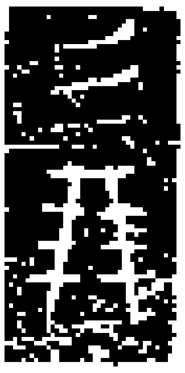
季受尊 敔休于
世季受貝二朋



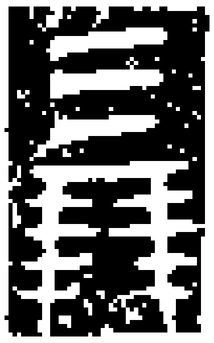
彥鼎 尹賞
彥貝三朋



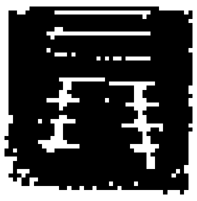
易天毁 遣
叔休于小臣



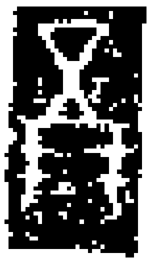
中且登鼎 侯
賜中貝四朋



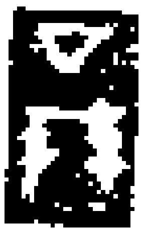
衛尊 公賜𠂤衛
宋豐貝四朋



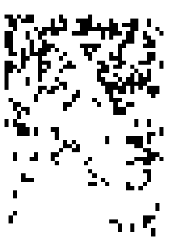
遽伯還彝　用貝十朋又四朋



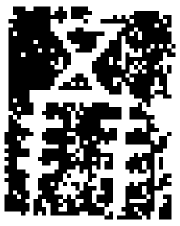
寓鼎



寏盨　貝五朋



蓋



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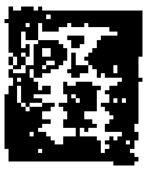
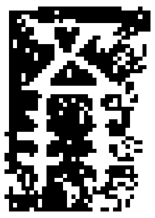
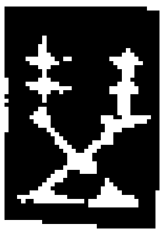
敔𣪘　貝五朋



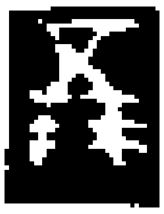
[illegible]𣪘　賜貝五朋



椃父丁角　賜貝五朋

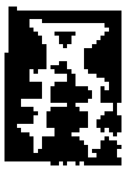


蓋



器

趞卣



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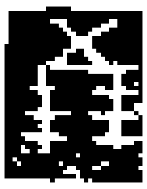

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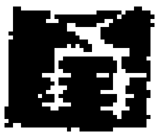

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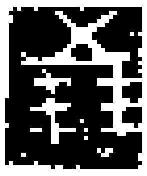

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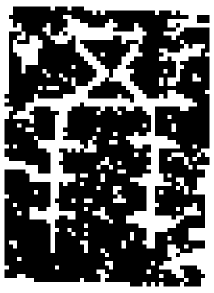

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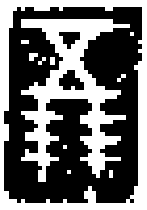

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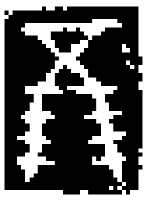

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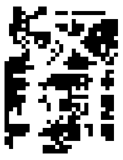

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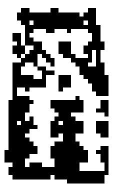

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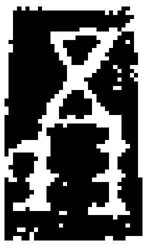

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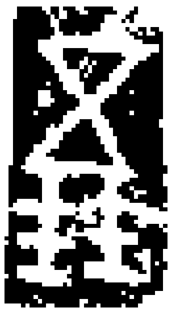

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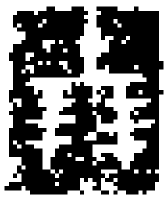

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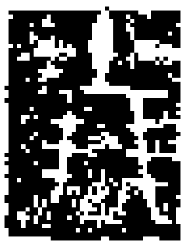
（合文）



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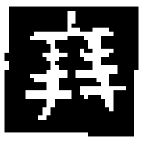

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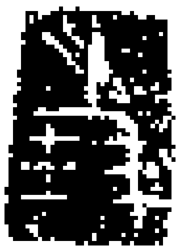

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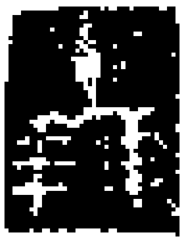

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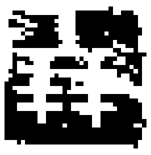

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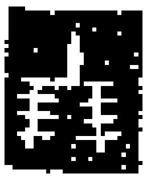

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方鼎

賜貝
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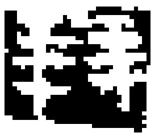

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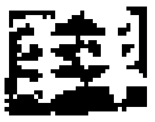

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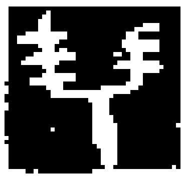

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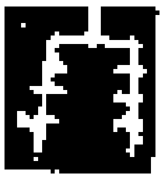

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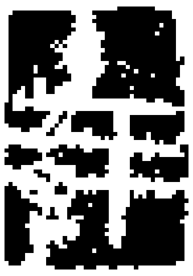

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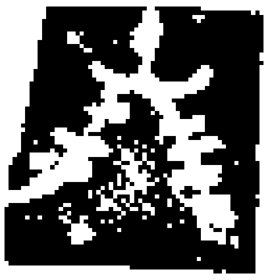

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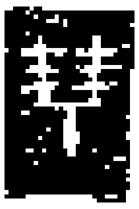

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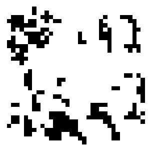

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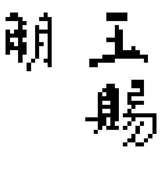
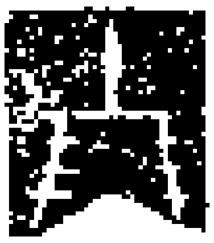


文父丁毀

□賓小子□貝十朋



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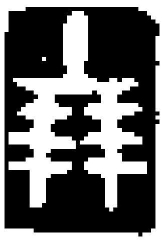

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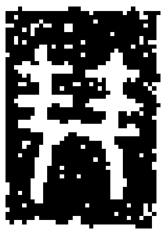

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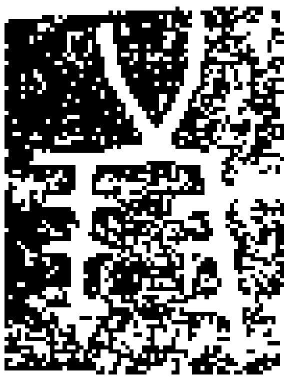

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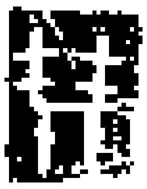

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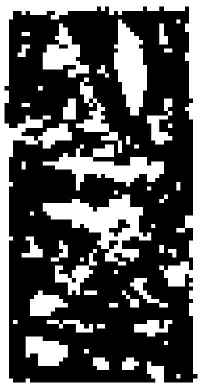
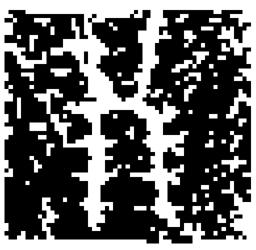


执父丁彝 □□賜执貝廿朋



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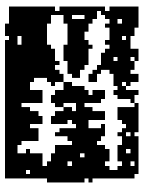

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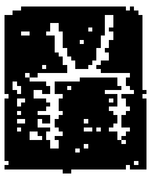

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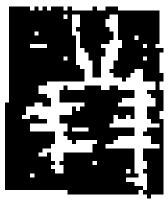
敆卣



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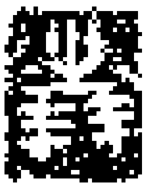

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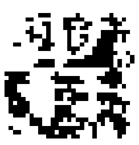

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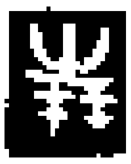

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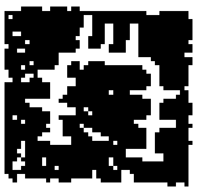
剌貝卅朋



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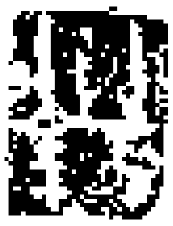

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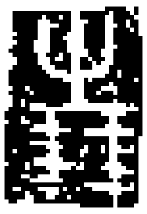
何賜貝卅朋



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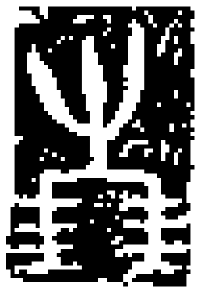
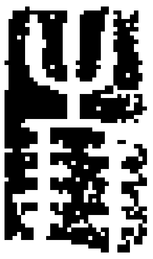


商尊　帝后賞
庚姬貝卅朋



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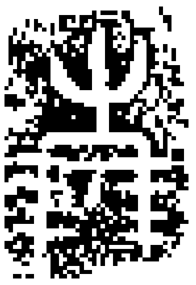
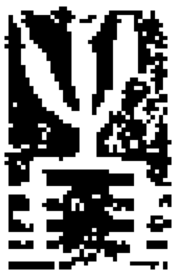


器

庚姬
卣



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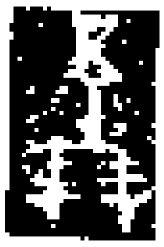

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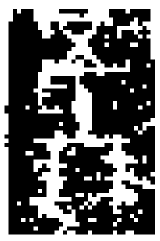

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效
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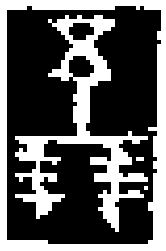
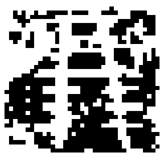


效觶　王賜公
貝五十朋（合文）



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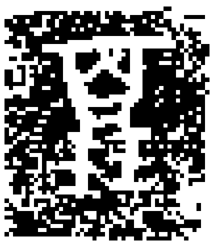
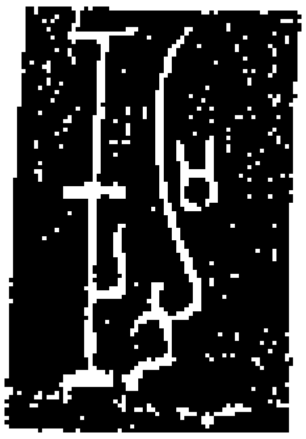


疐方鼎　公
賞疐貝百朋

靜安先生曰：殷時玉與貝皆貨幣也。商書盤庚曰「茲予有亂政同位，具乃貝玉」，於文寶字从玉从貝缶聲，殷虛卜辭有𡧨字（殷虛書契前編卷六第三十一葉）及𡧨字（同上後編卷下第十八葉），皆从宀从玉从貝

而闕其聲，蓋商時玉之用與貝同也。貝玉之大者，車渠之大以為宗器，圭璧之屬以為瑞信，皆不以為貨幣。其用為貨幣及服御者，皆小玉小貝，而有物焉以系之。所系之貝玉，於玉則謂之玨，於貝則謂之朋，然二者於古實為一字。玨字殷虛卜辭作丰（後編卷上第二十六葉），作丰（前編卷六第六十五葉），或作拜（後編卷下第二十，又第四十三葉），金文亦作丰（乙亥敦云「玉十丰」），皆古玨字也。說文「玉，象三畫之連，丨其貫也」。丰與王同，其作丰作拜者，十竹皆象其系，如束字上下从中木也。古系貝之法與系玉同，故謂之朋。其字卜辭作拜（前編卷一第三十葉），作拜（卷五第十葉），金文作拜（遣伯[illegible]敦），作拜（庚羸卣），作拜（𨾊子又公中彝）之「貝五朋」作奔，撫叔敦蓋之「貝十朋」作奔，戊午爵乃作𢑚，甚似玨字，而朋友之朋，卜辭作𠕀（前編卷四第三十葉），金文作䎘（杜伯盨），或作𨻰（豐姞敦），或从拜，或从玨，知玨朋本一字，可由字形證之也。更以字音證之，玨自來讀古岳反，說文亦以瑴字為玨之重文，是當从㱿聲，然竊意玨與瑴義同意異。古玨字當與𤦡同讀，說文「𤦡讀與服同」，詩與士喪禮作服，古文作𦨈，古服葡同音」，玨亦同之，故𤦡字从之為聲。古者玉亦以備計，即玨之假借。齊侯壺云「璧二備」，即「二玨」也。古音服、備二字皆在之部，朋字在蒸部，之蒸二部陰陽對轉，故音變為朋，音既屢變，形亦小殊，後世遂以玨專屬之玉，以朋專屬之貝，不知其本一字也。又舊說二玉為玨，五貝為朋，（詩小雅菁菁者莪箋）然以玨𤦡諸字形觀之，則一玨之玉，一朋之貝，至少當有六枚。余意古制貝玉皆五枚為一系，合二系為一玨，若一朋。釋器「玉十謂之區」，區、瑴雙聲，且同在侯部，知區即瑴矣。知區之即瑴，則知區之即為

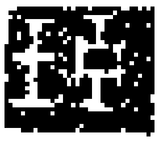
珏矣，貝制雖不可考，然古文朋字確象二系，康成云：「五貝爲朋」，五貝不能分爲二系，蓋緣古者五貝一系，二系一朋。後失其傳，遂誤謂五貝一朋耳。觀珏朋二字，若上一系三枚，不具五者，古者三以上之數，亦以三象之，如手指之列五，而字作又，許書所謂指之列不過三也，余目驗古貝，其長不過寸許，必如余說，五貝一系，二系一朋，乃成制度。古文字之學，足以考證古制者如此。（觀堂集林卷三說珏朋）



曾侯乙鐘

大族之珈歸

說文一篇「珈，婦人首飾。」詩衛風「副笄六珈」毛傳「珈，笄飾之最盛者，所以別尊卑。」曾侯乙鐘樂律體系的「珈歸」作爲傳統階名的後綴，指某宮調主音上方三大度音。「大族之珈歸」指「大蔟」律音的上方大三度音。



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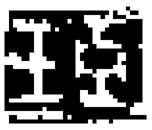
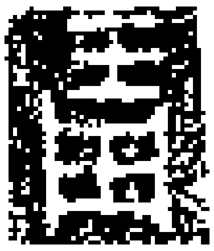


二

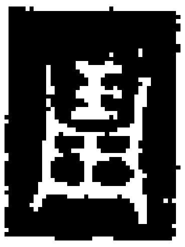
𠨘其卣　𠨘其觴

作冊𣪘卣一珸

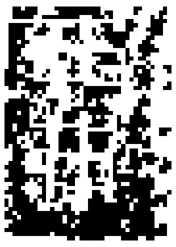
丁山曰：珸，從玉從亞，篆文隸定，按對揚王休，為兩周金文術語，令𣪘則稱「敢揚皇王宣」，宣字從亞與珸所從者相同。則亞有休音，休久古音相近，說文「玖，石之次玉黑色者」，詩曰「貽我佩玖」，讀為己。珸，殆即佩玖，亞象其形，（中央日報文物周刊三七期𠨘其卣三器銘文考釋）按丁釋可備一說，然證據欠缺，有待再考。



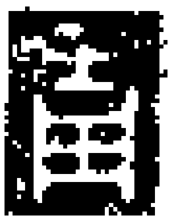
訇殷
戈琱㦸



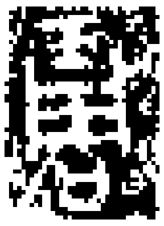
寰盤　戈琱
㦸緱必彤沙



無叀鼎　戈琱
㦸緱必彤沙

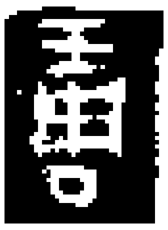


蓋

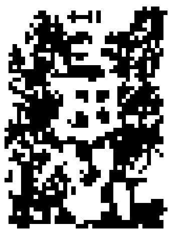


器

師旋殷　戈琱
㦸緱必彤沙

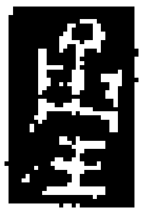


師奎父鼎
戈琱㦸

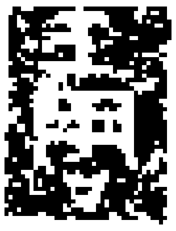


蓋

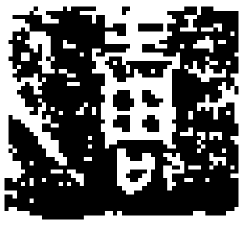
師耤殷　戈
琱㦸彤沙



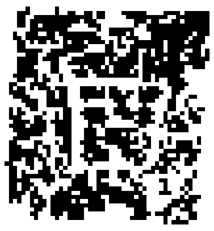
休盤　戈琱
㦸彤沙緱必



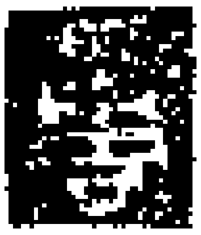
輔師嫠殷
戈彤沙琱㦸



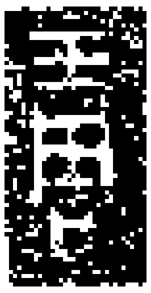
卯殷　嗣
琱宮人虩



琱生鬲　琱
生其萬年

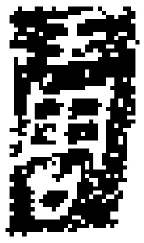


蓋一

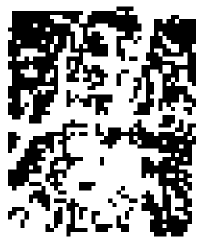


蓋二

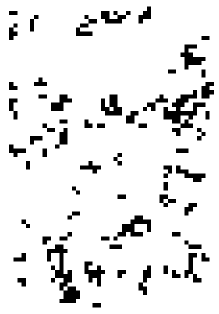
師嫠殷　宰琱
生內右師嫠



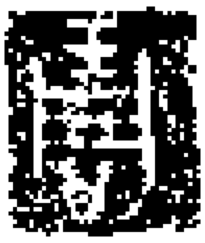
召伯虎毁　琱生
又使召來合事



琱生鬲　琱生作
文考宄中尊鬲



函
皇
父
鼎



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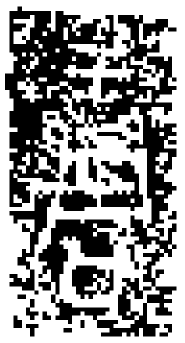
琱娟其萬年



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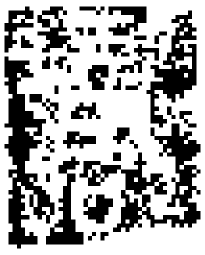

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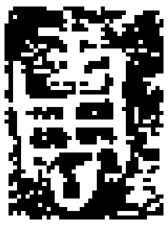
琱娟其萬年



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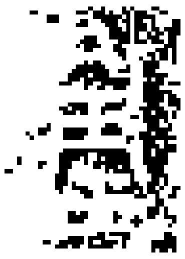
皇父作周娟盤



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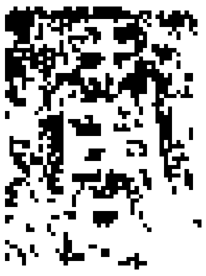
父作琱娟尊兔鼎



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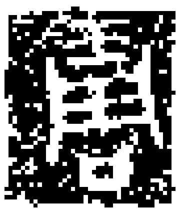

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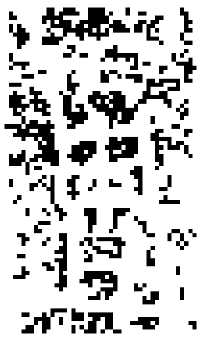
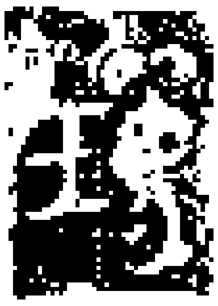
函皇父毁　函皇父
作琱娟盤盉尊器毁



函皇父鼎　函皇父作
琱娟盤盉尊器鼎毁

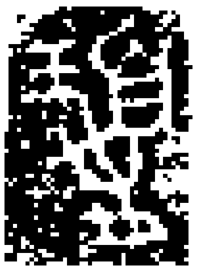
高田忠周曰、按說文琱、治玉也、一曰石似玉、从王周聲、小篆作左形右聲、古文爲上形下聲、均皆同意葢、理此之謂琱、其文即謂彫也、二字音義皆近、故兩字互通用、經

傳多以彫不用琱，金文多用琱不用彫也，又畫字，金文从琱會意，孟子，必使玉人彫琢之，此以彫為琱者也，（古籀篇七第一九頁）



大克鼎　頊

于上下（金文）

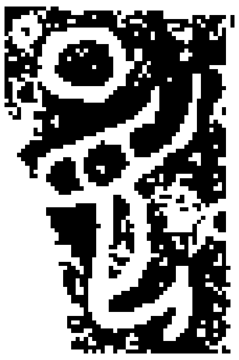


都變盨　頊

變作旅盨

此篆郭沫若釋頊而無說。說文九篇：頊，頭頊頊謹皃。頊于上下，不知所云，有待再考。

（頊）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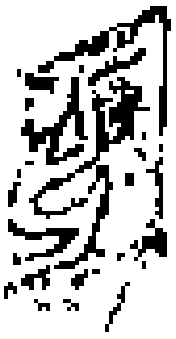
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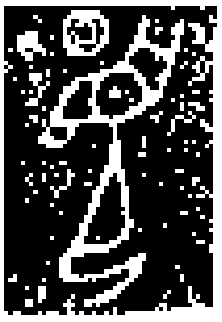
父頊父
丁卣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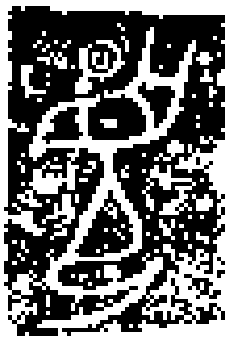
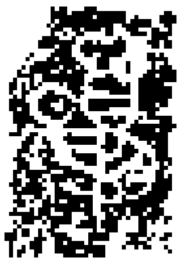

器

父頊父丁殷
父頊父丁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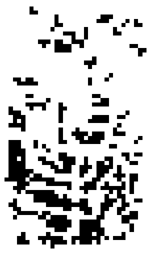
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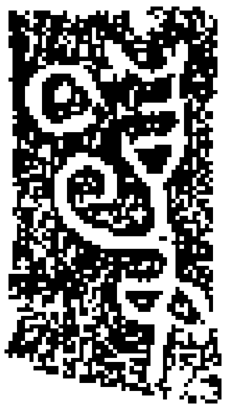
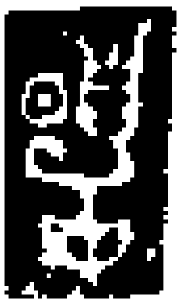
至伯壺 至伯
頊子自作尊壺



伯頊父鼎 伯頊
父作畢姬尊鼎

（嬰）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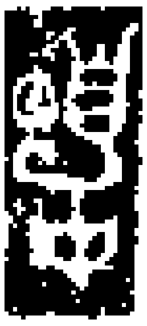
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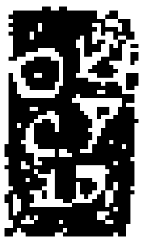
伯嬰父鬲 伯嬰
父作畢姬尊鬲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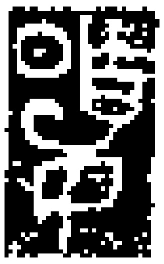
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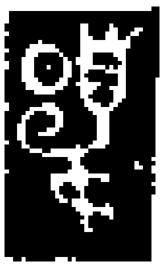
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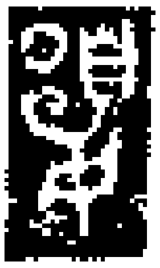
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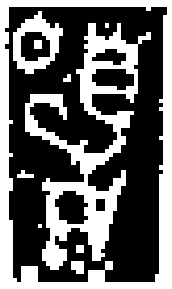
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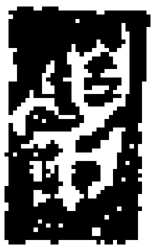

六

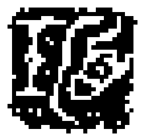
伯嬰父鬲
伯嬰父

作畢姬

尊鬲

戴家祥曰：𩒨當釋頊。說文九篇「頊，頭頊頊謹皃。从頁，玉聲。」金文玉字亦或从〇，如璧字作𤪌，𣪘字作𨚑。〇璧象玉之正視形，繁寫作◎，形義一也。吾伯盨等器𩒨字作𩓐，从𩒨與从頊同，為繁簡之別。𩒨字別體又作璸，从玉，知𩒨為頊字無疑。

𩓐字戴家祥釋頊，此銘文頁下加女，當是繁飾，例同死或作𡠜等，故知𡠜即頊之繁體。



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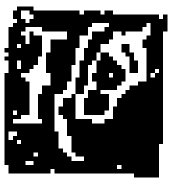
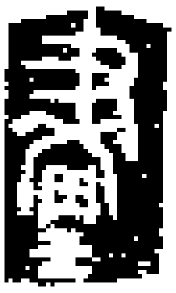


丵

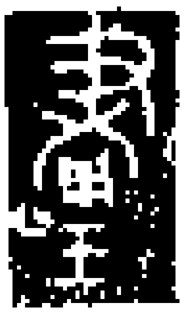
師遽彝　賜

師遽⿰王面圭一

高田忠周曰：古籀補附錄吳云「疑瓇字省文」。許氏說文「瓇，玉也。从玉夒聲，讀若柔。」此从⿺辶自，畲即夒之省。按吳說非是。此⿺辶自明為面字，而說文無⿰王面，自當璊字異文。說文「璊，玉䞓色也。从玉㒼聲。禾之赤苗謂之穈，言璊玉色如之。玧，璊或从允。」即从允聲也。集韻璊同虋，說文「虋，赤苗嘉穀也。从艸釁聲。」段氏說「穈即虋字之或體，艸部不言或作穈」，由此見之，亦可見或字不能載。然則虋為面聲，適用顯然。方言「璺謂」器破而未離者，「此字義同虋」，而形為璊異文也。又說文「愐，勉也。从心面聲。」字亦作勔、僶，見爾雅釋詁及釋文。「僶勉」或作「黽勉」，同。而愐或借虋為之。又說文「忞，彊也。从心文聲。」亦以為黽勉古字，而或借虋為之。因字亦作亹，又省作亹。爾雅釋詁「亹亹，勉也」是也。然則愐、忞疑元同字，而璊字亦當作⿰王面無容疑焉。璊或變作⿰王面，猶或變作虋，此為同一例證耳。（古籀篇十七第一八葉）

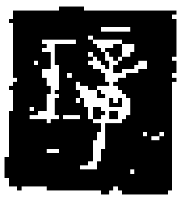


彔伯㦰𣪕
金厄畫轉



彔伯㦰𣪕
金甬畫𩍐

畫乃金文畫之繁構，林義光謂「此爲刻畫之畫，與規从王同意」（文源六三書）朱芳圃然其說，金文用法亦同畫，作「畫轉」「畫𩍐」等賞賜物，詳見聿部畫字。



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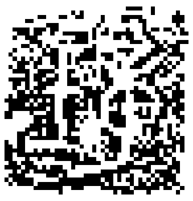

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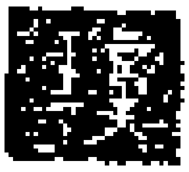
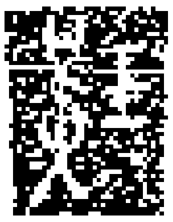


五

子璋鐘　羣孫斨

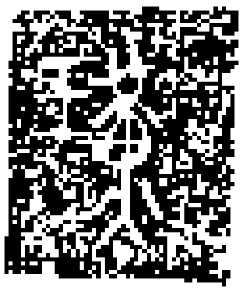
子璋擇其吉金

璋。說文一篇云「剡上為圭半圭為璋」。按金文玉璋之璋，往往不从玉作章，如高𣪕，璋字在子璋鐘中用作人名。



召伯虎𣪘　報

寢氏帛束璜



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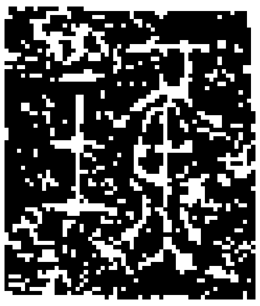


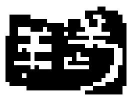
二

楚屈子簠　楚屈

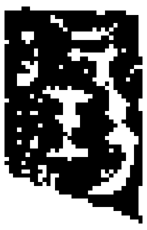
子赤目塍中嬭璜

飤　簠

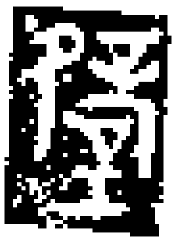
說文一篇「璜，半璧也。从玉，黃聲」按許慎所釋為是。段氏注說文，在璜字下按「大戴禮佩玉下有雙璜，皆半規，似璧而小。」詩鄭風「女曰雞鳴」「雜佩以贈之。」傳「雜佩，珩、璜、琚、瑀、衝牙之類」。釋文「半璧曰璜，佩上有衡，下有二璜，作牙形於長中，以前衝之，使闘而相擊也。」璜為佩下之飾，有穿孔，貫系之處。此言二璜連系作為「雜佩」之用的古裝飾。黃字為佩物象形，由璜（半規玉也）和束絲組成，故與黃不同義。金文璜或作人名，參見黃部黃字。



豢尊　才璧雝



庚嬴殷　庚嬴用□用璧



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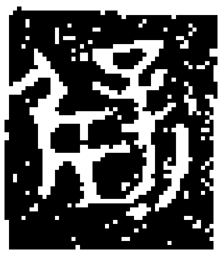
召伯虎殷　伯氏則報璧琱生



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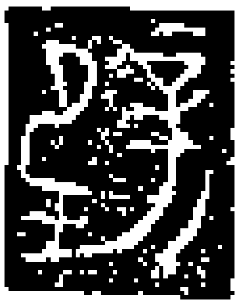
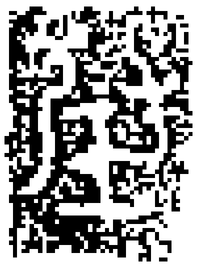


二

洹子孟姜壺　于南宮子用璧二備



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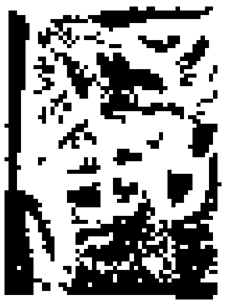
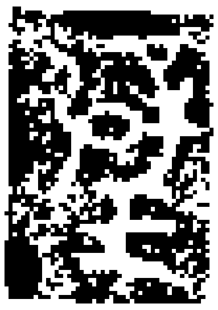


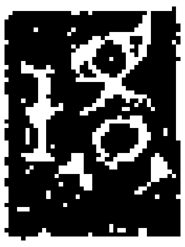
二

洹子孟姜壺　于大嗣命用璧

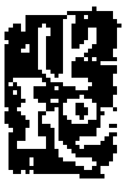


洹子孟姜壺　于上天子用璧玉備一嗣

高鴻縉曰：說文「璧，瑞玉環也。从玉，辟聲。（比激切。）」按段氏曰「瑞以玉為信也」。爾雅釋器：「肉倍好謂之璧，（郭注：肉，邊；好，孔。）好倍肉謂之瑗，（郭注：孔大而邊小。）肉好若一謂之環。（郭注：邊孔適等。）」是知璧者，小孔之環也。玉質扁平，形圜而孔圜，古人以為瑞信，亦用如貨幣。左傳晉公子重耳出亡，過曹，僖負羈饋盤飧，寘璧焉。公子受飧反璧。璧者，貨幣也。周人有以銅仿璧形製之者，今考古家稱之為圜錢……金文前二形全為象形，後改為形聲字，以玉為意符，以辟為聲符，作璧。此形篆隸楷俱沿之。金文之作辟者，則璧之省○（原缺字）者也。（中國字例二篇一六五至一六六頁）按璧初文當是辟，後辟有另義，故增玉而還其原。



毛公鼎
玉環

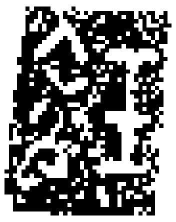


睘

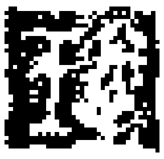
師遽彝
環卓四

高田忠周曰，按環从睘聲，睘从袁聲，故此篆直从袁爲聲。此亦爲省文，圜字或作寏，亦同一例。謹案，朱氏駿聲云，環字亦作寰，穀梁隱元傳「寰內諸侯」注，天子畿內大夫有采地者。然寰即圜異文，與寏皆同，但圜訓天體，天體渾圓，與環圍正圓，義亦相近而聲亦同。穀梁假圜爲環也，注元云，寰古縣字，亦非。又按㞢土作屮，此作止者，形似通借。（古籀篇七十七）

[illegible]。按金文環或省玉作睘（番生𣪕），或右旁作𧻚（師遽彝）。楊樹達釋環是矣。說文睘，从目袁聲，此省目。𧻚爲環之別體。

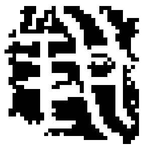


毛公鼎
玉瑹

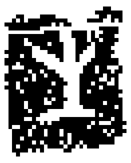


番生簋
玉環玉瑹

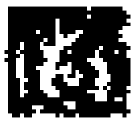
劉心源曰：瑹从絫，稍蝕，碻是絫。說文八部「絫，二余也。讀與余同。」二系字不作系，通訓定聲云：即余之籀文。故八部記「文十二，重一」是也。（宋本余下重絫，誤於本部之末，後之不知者云二余二字與余不符，宋中許同，而部數仍云「文十二，重一」，此未刊正，不耐凡知未可說是也。）知絫即余，瑹即⿰王余，集韻⿰王余或作瑹，廣雅「瑹，笏也」。禮玉藻「天子搢珽，方正於天下也。諸侯荼，前詘後直，讓於天子也。」注「荼讀為舒遲之舒，舒儒者所畏在前也。詘謂圜殺其首，不為椎頭。諸侯唯天子詘焉，是以謂笏為荼，即瑹也。」（奇觚室吉金文述卷二、四九頁毛公鼎）



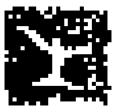
子尊　一占
坒九出晋州



痶盨
既生霸



寓鼎　唯一
月既生霸



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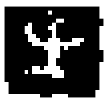
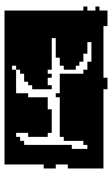


二

作册魖卣
雩四月
既生
霸



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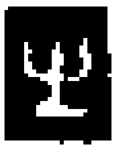
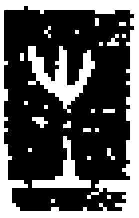
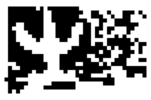


二

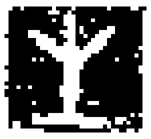
作册大鼎　唯四
月既生霸己丑



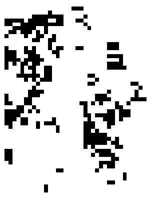
辰在寅𣪕
唯七月既生
霸



寓鼎　唯九
月既生霸



衛盉
既生霸



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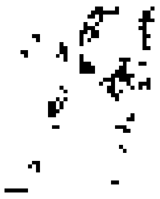
裘衛𣪕
既生霸



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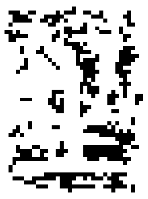

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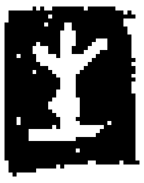

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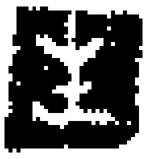

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師旋𣪕
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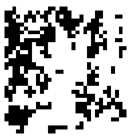

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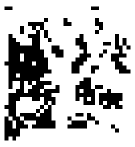

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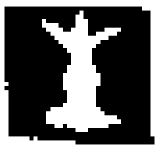
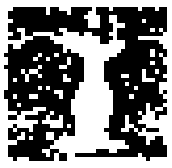
周乎卣
既生

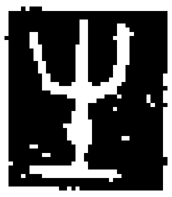
霸乙丑



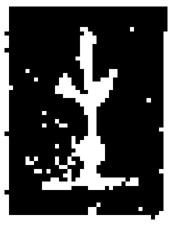
敀辭既生霸丁卯



卯毁既生霸丁亥



蓋



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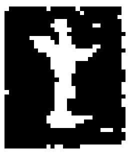
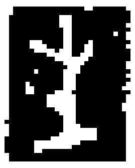
大毁既生霸丁亥



蓋二



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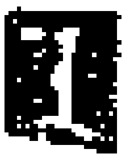

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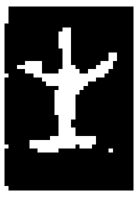
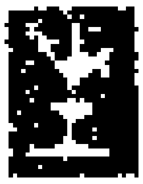
肄毁既生霸丁亥

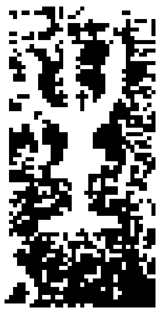


蓋

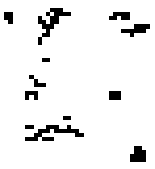
師遽毁既生霸辛酉



趞曹鼎既生霸壬午



逆鐘三月既生霸



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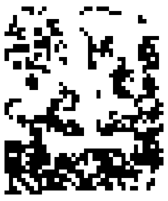

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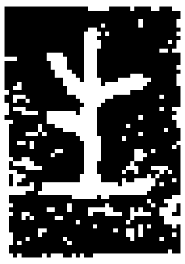

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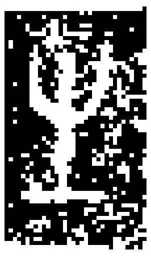

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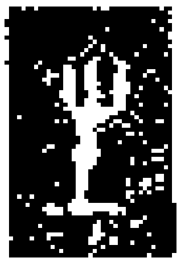

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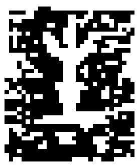
曾中大父蝕毁隹五月既生霸



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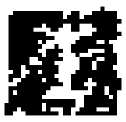

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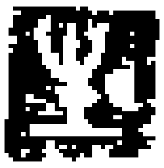
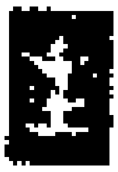
既生霸



輔師嫠𣪘 唯九月既生霸



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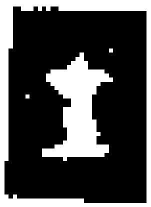

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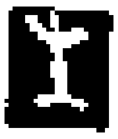

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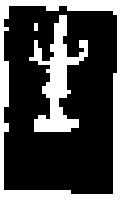

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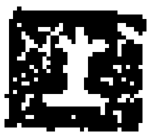

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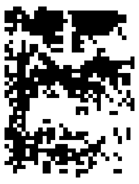

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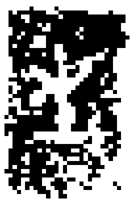

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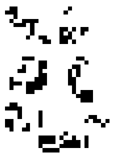

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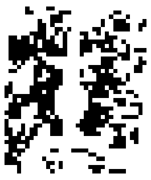

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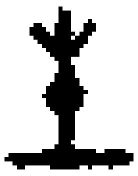

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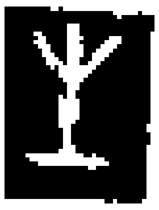

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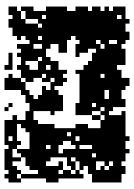

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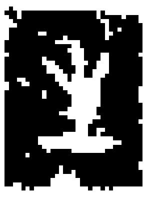

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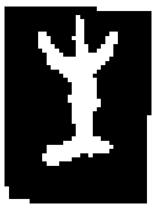

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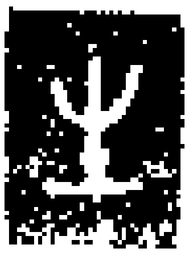
趞曹鼎 唯七年十月既生霸



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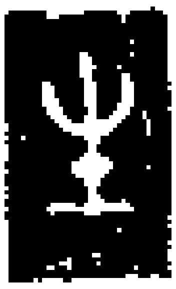

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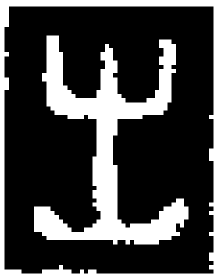

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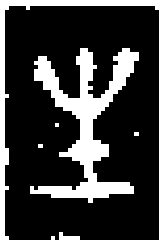

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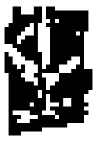
鄭虢仲毁　唯十又
一月既生霸庚戌



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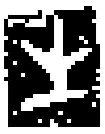

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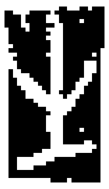
卣



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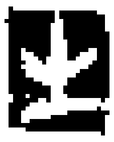
尊



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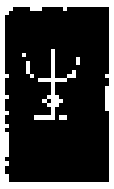
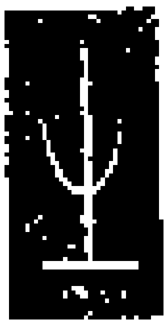


劍珌
巡則生



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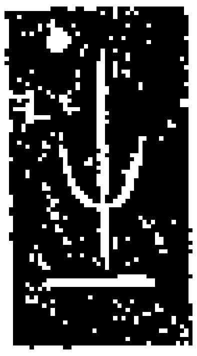
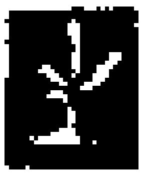
惟逆生禍



中山王嚳
方壺　惟
順生
福



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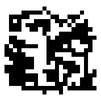
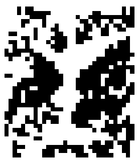
氒生霝冬



鄦王子旃鐘
及朋生習宝



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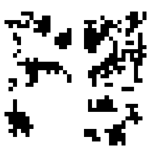

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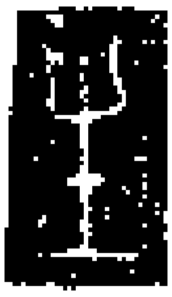
生皇畫内



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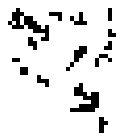
考命彌生



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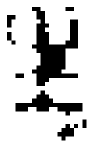

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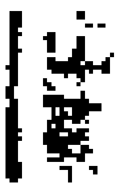
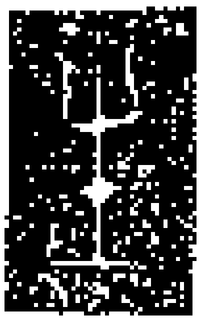


肖

中央勇矛　中
央勇龠里璽口



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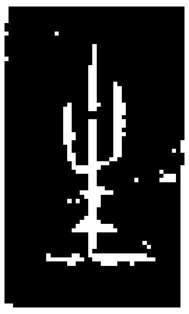
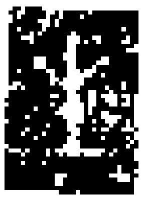


沇兒鐘
龢遵百生



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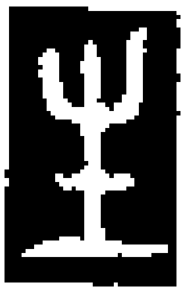
侃喜百生



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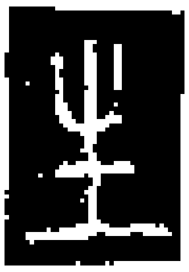

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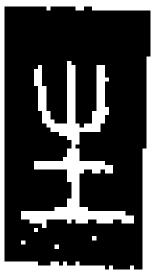

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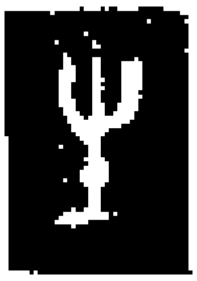
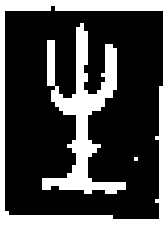
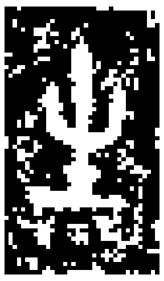


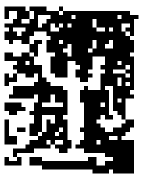
簋四
史頌
簋



史頌鼎灋
友里君百生



兮甲盤其唯
我者侯百生



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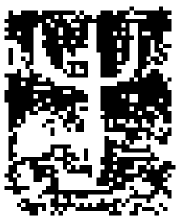

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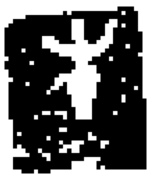
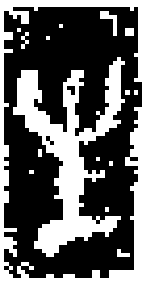
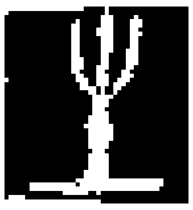
[illegible]啓方尊[illegible]
啓卿用百生[illegible]



善鼎余其用各
我宗子雩百生



宜侯夨𣪘　錫才宜王人□□ㄓ七生



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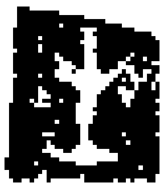
召伯虎𣪘　伯氏則報璧琱生



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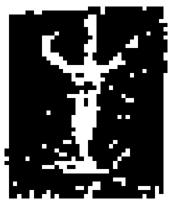
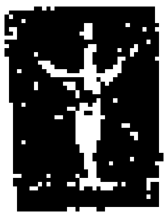


器一



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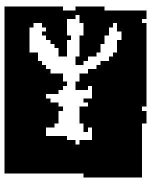

器二

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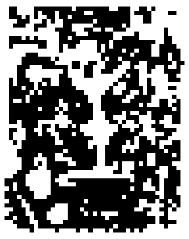
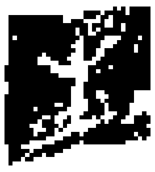
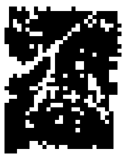


琱生鬲　琱生其萬年



召伯虎𣪘　琱生又使召來合事



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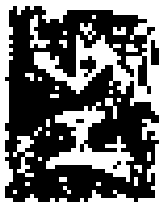

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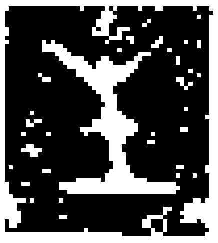

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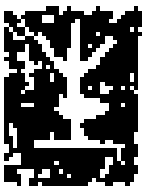
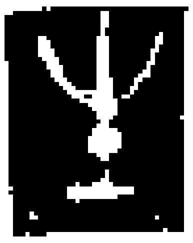
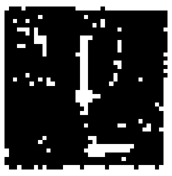


器二

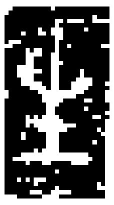
學生盨　遣學生𨑓



單伯鐘　單伯昊生曰

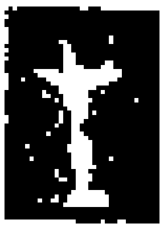


陳生寉鼎　陳生寉作飤鼎



周生

亞周生
作尊亞



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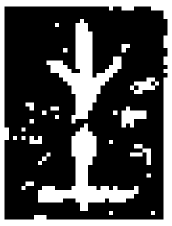

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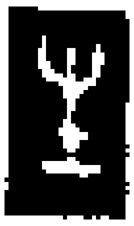
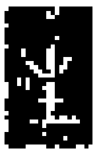


昊生
鐘

口生拜
手頴手



口生戈林
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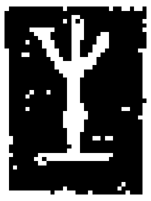

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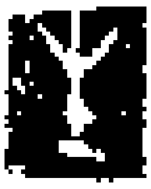
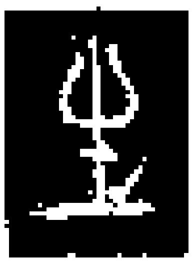


伊
生

彝伊生作
公女尊彝



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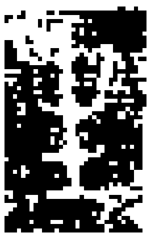

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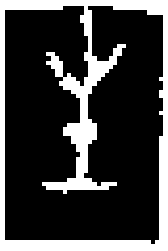
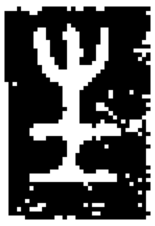
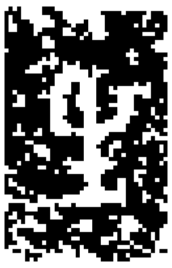


番匊生壺番
匊生鑄媵壺

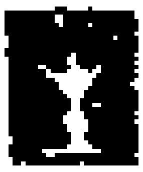


鐈飤生毀鐈
飤生自作尊毀



昊生鼎
番中

昊生作
尊鼎



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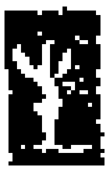
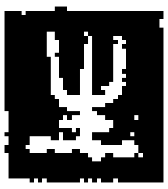
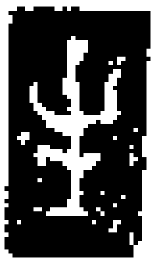
虢遣生作旅毀



番生毀番生
敢對天子休



魯內小臣鼎 魯內小臣㡯生作䵼



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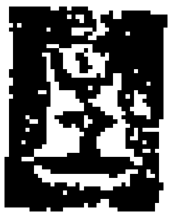

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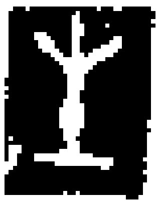
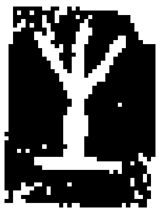
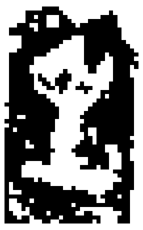


蓋



器

師害毀 麇生智父師害及中



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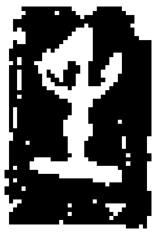

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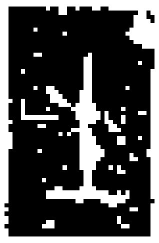
召中鬲 召中作生妣尊鬲



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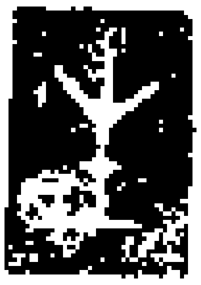

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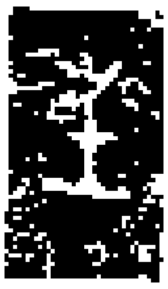
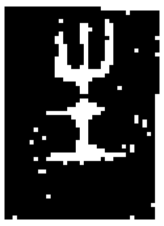


器二

翏生盨 翏生道用對剌翏生眔大頌



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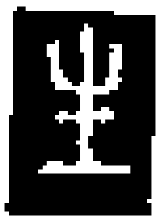

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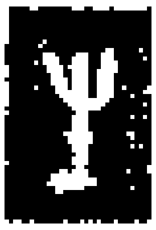

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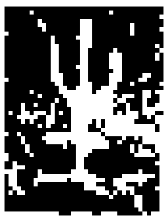
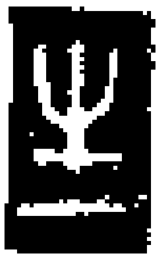


器五

頌毀



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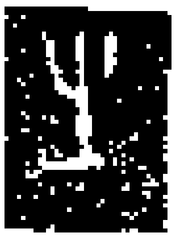
頌鼎



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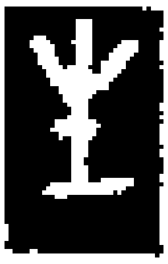
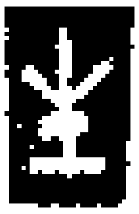


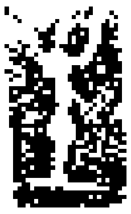
器二

頌壺 王呼史虢生冊令頌

琱生鬲 琱生作文考宄中尊鬲

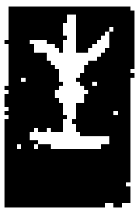


周棘生毁 周棘生作麻娟娸媵毁



吳生鐘 吳生用作穆公

大縈鐘



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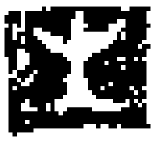

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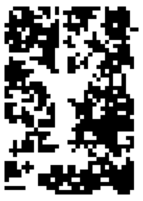
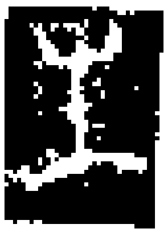


五

格伯毁 格伯受良馬乘于倗生



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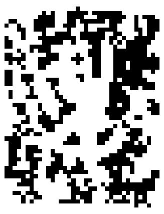
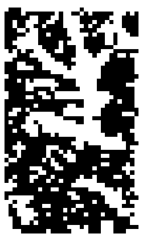


白同蚤生匜 唯口白君黃生自作匜



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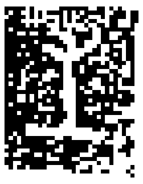
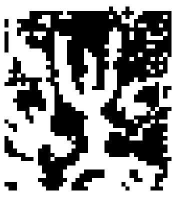


彭生盨 彭生作䢅文考口辛寶尊彝



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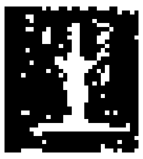
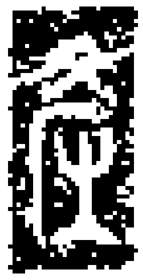
口者生鼎 口者生口口用吉金作寶鼎



番生毁 番生不敢弗帥井皇祖考丕杯元德

金文「既生霸」之生與人名「單伯吳生」「安伯異生」「宰琱生」「史頪生」以及「朕生」「周生」之生字，皆作㞢，與小篆形同。說文六篇所謂「㞢，進也。象艸木出土上」，大徐音所庚切，審母陽部。而「百生」（兮甲盤 史頌簋）「萬生」（秦盨 和鐘）應讀「息正切」，心母耕部。陽耕韻近，審、心皆在齒音，唯齒頭、正齒之別耳。周南麟之趾「振振公姓」，毛傳：「公姓，公生也。」左傳昭公四年「問其姓」，釋文「女生曰姓。姓，謂子也。」定公四年「蔡大夫公孫生」，公羊、穀梁皆作「公孫姓」。白虎通曰：「姓者，生也。人之所禀天气所以生者也。」知生與姓本一語也，亦一字也。秦詛楚文「伐烕百姓」，始加旁从女。小篆改爲左形右聲，云「人所生也」。大雅卷阿「俾爾彌爾性」，始見从心之性。然晉盤銘文「㦰眉黃耇彌生」，蔡姞簋「永命彌厥生」，字止作生。彌、镾同字。彌生者，長生也。論語公冶長「夫子之言性與天道」，陽貨篇「性相近也」，皇疏「性，生也」。七十子後學論性命情性之義者，在大小戴記及孟荀諸子，始加旁从心，以別異於生長之生，姓氏之姓。說文十篇「性，人之昜氣性，善者也，从心，生聲」，蓋後起孳乳字也。

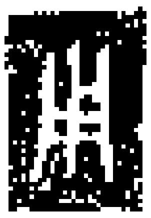
產



哀成叔鼎
余鄭邦之產

說文六篇「產，生也，从生，彥省聲」，按說文是也。周禮春官大宗伯「以天產作陰德，以中禮防之，以地產作陽德，以和樂防之」，注「天產者動物，謂六牲之屬，地產者植物，謂九穀之屬」。產从生，蓋植物生長形，當指地方出產。

用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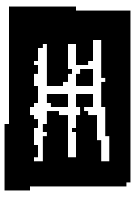
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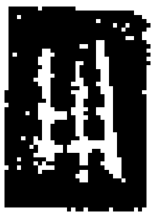
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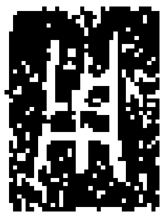
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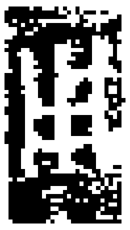
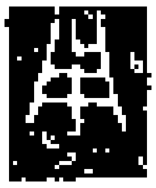

盂一

頌壺用事

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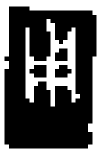
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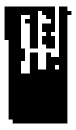
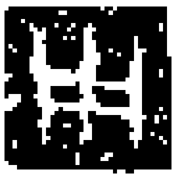

走簋用事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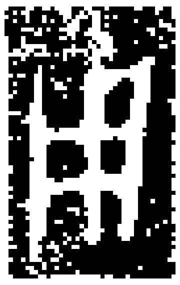
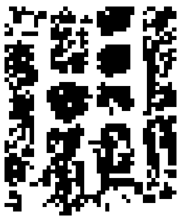

申簋用事

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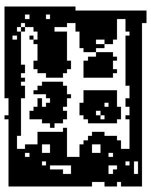
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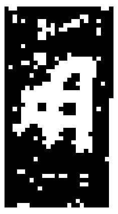
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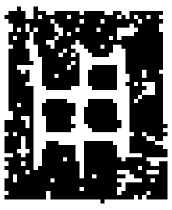
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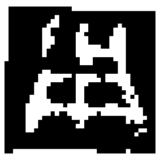
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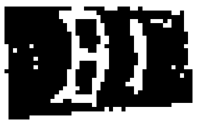
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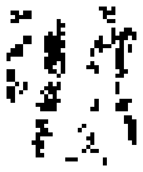
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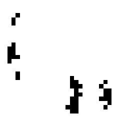
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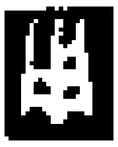

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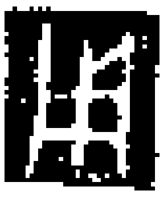

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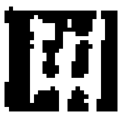

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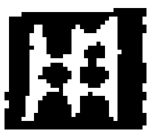

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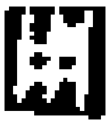

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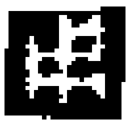

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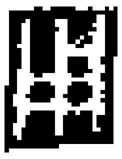

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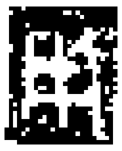

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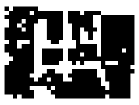

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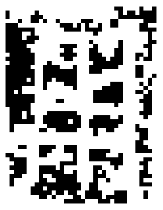

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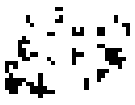

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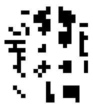

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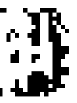

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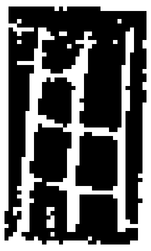
享



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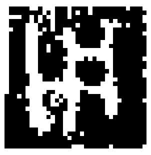

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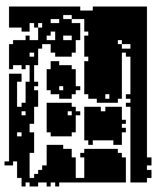

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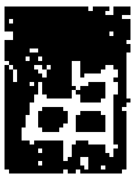

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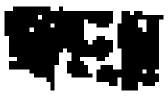

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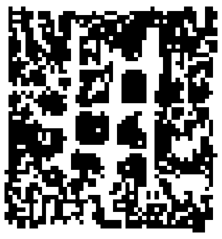

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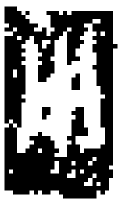

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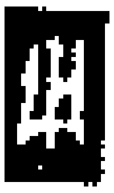

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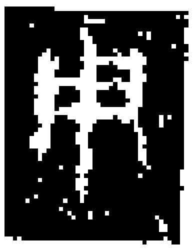

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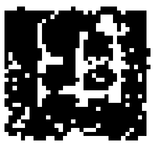

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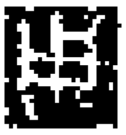

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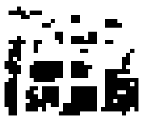

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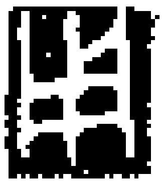

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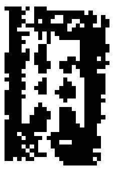

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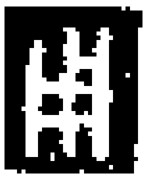
簋



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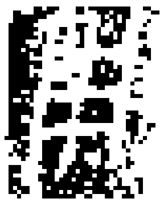

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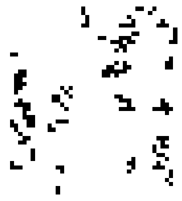

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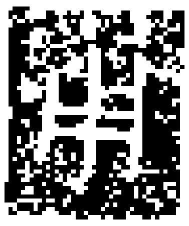

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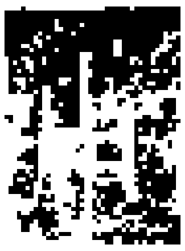

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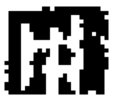

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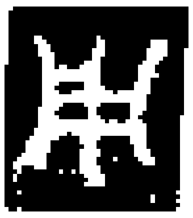

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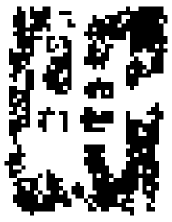

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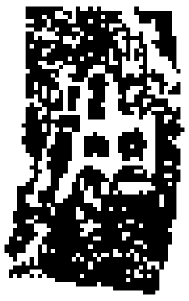

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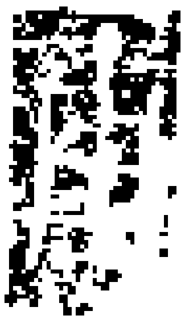

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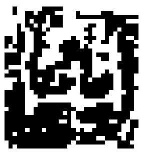

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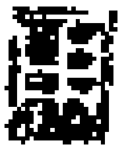

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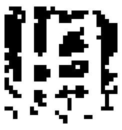

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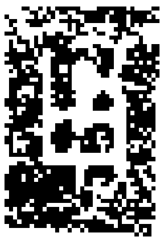
用追考



器

伯寬
殷

用追
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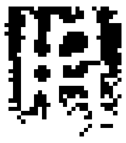

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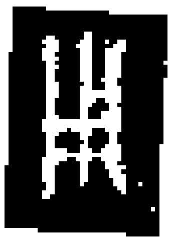

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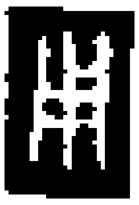

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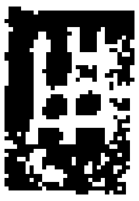

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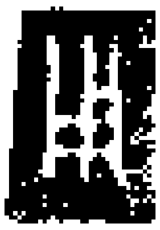

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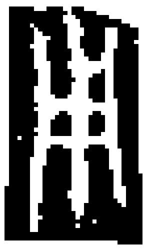

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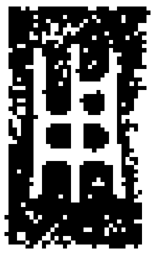
頌
鼎



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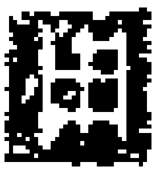
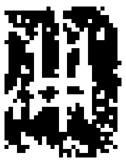


弘爲
尊

用永
孝



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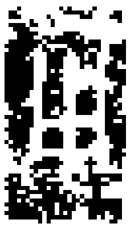
井
盉



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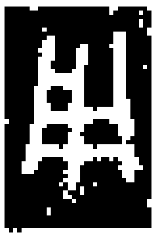

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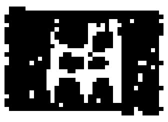

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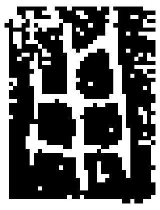

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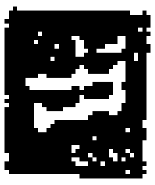

豈季鼎
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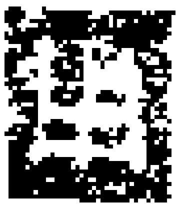

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叔
樂

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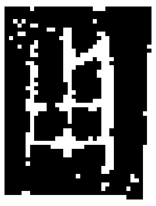

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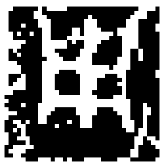

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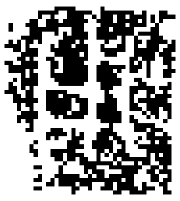

長湯匜

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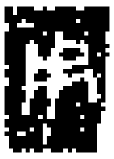

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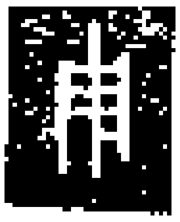

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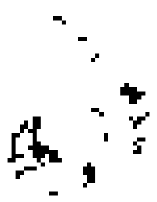

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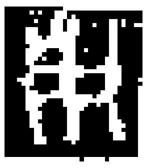

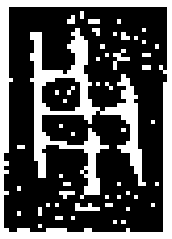

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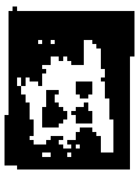

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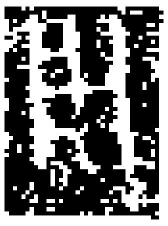

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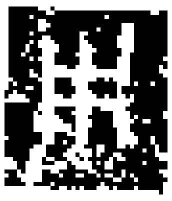

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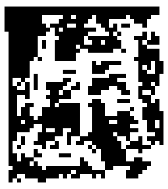

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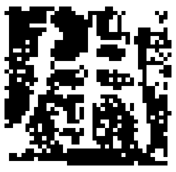

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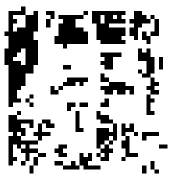

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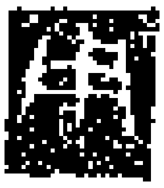

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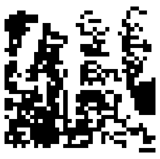

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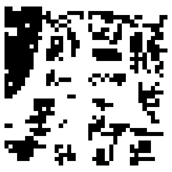

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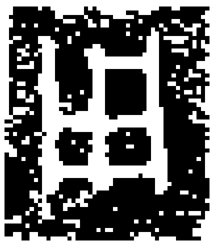

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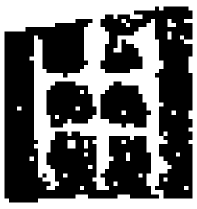

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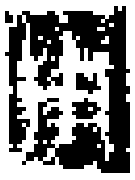

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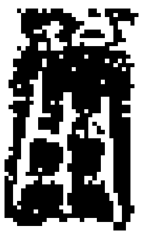

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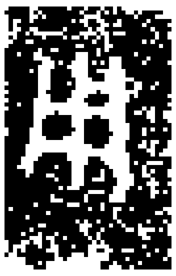

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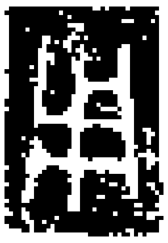

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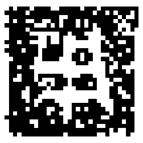

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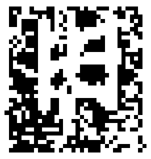

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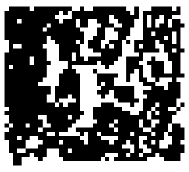

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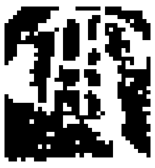

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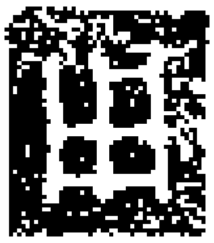

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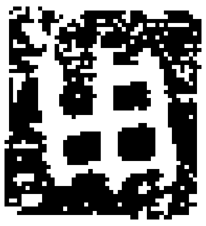

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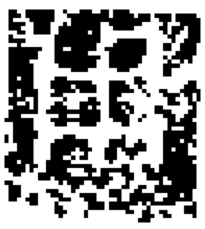

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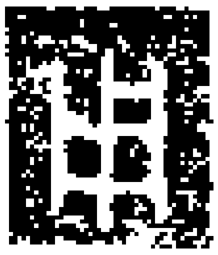

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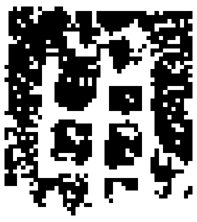

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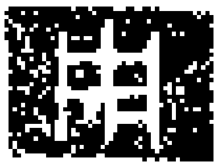

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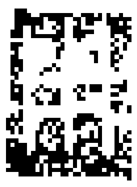

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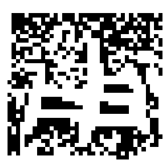

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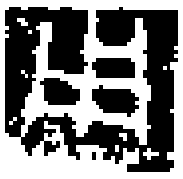

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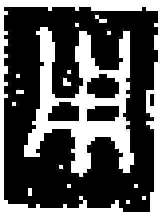

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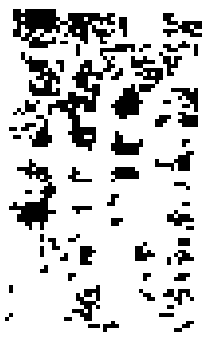

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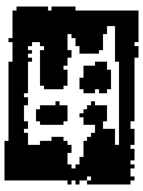

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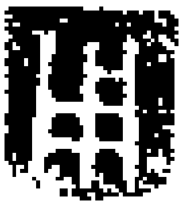

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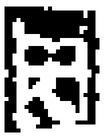

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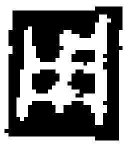

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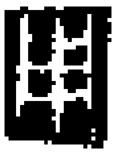

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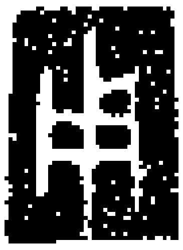

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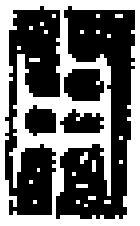

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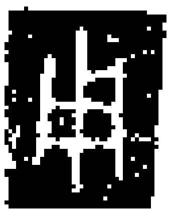

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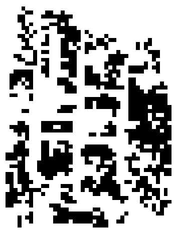

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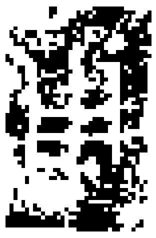

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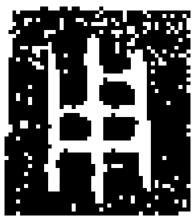

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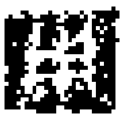

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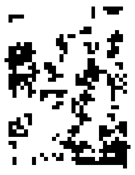

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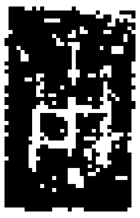

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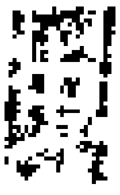

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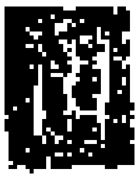

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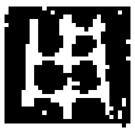

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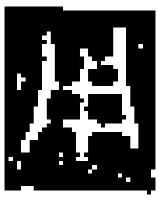

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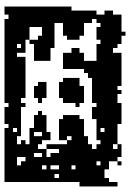

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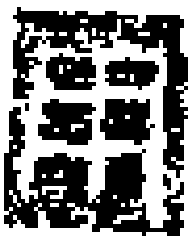

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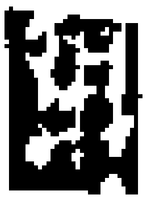

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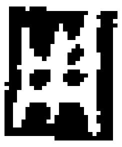

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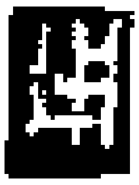

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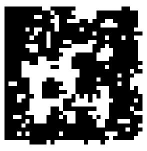

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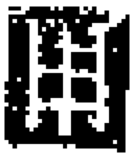

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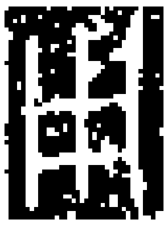

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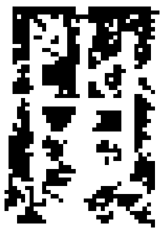

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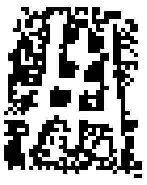

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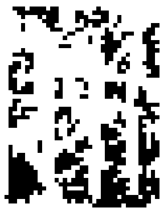

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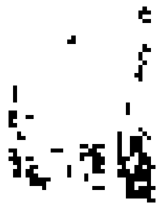

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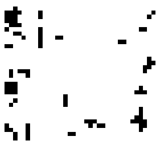
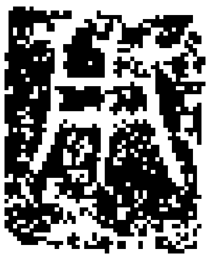


盖

師家𣪘 用楚弭伯



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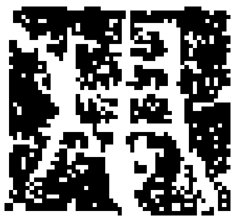
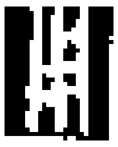


庚兒鼎用
龢用鬻



蓋

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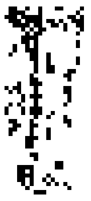
用求霝令



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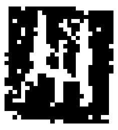
賞國差



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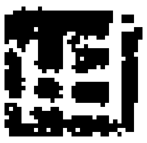

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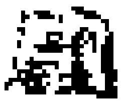

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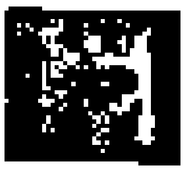
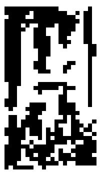
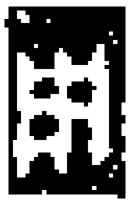
𤔲毁用
保乃邦



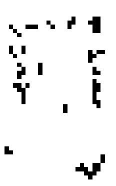
單伯鐘
用保奠☐



番鼎用
默綏人



不嬰毁
用述乃事



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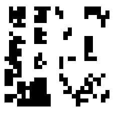
在日叀



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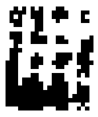

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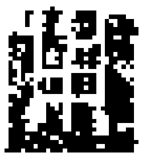

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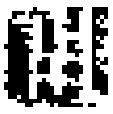
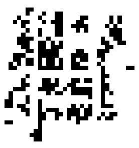
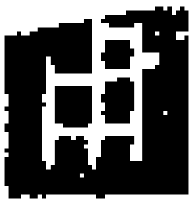


器二

蘇盤
右



盠尊用
嗣六師



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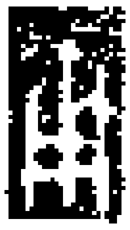
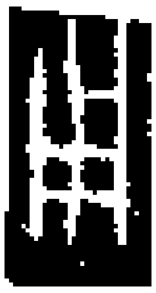
鄉王逆

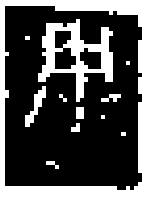


中舁蘇
用鄉王逆



矢令

餀　用
殷娶人



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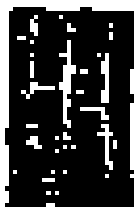
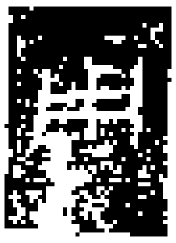
用鬻庶臘

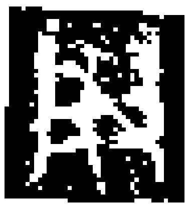


膚大史申鼎
用征以迮



䣄
君

鐘　用
處大政



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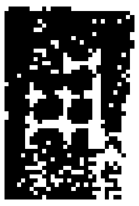

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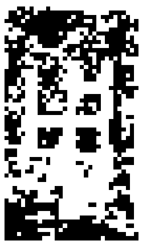

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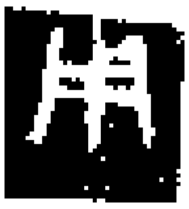

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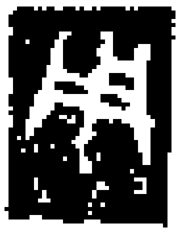

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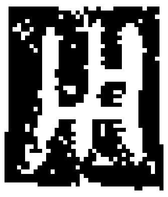
用盛稻粱



陳公子
甗　用

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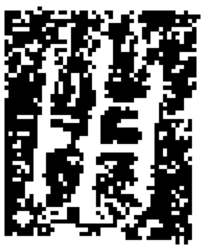
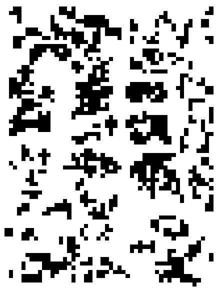
粱



封仲甗
□征用行



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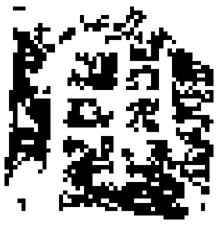
鼎



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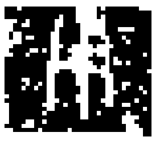
用征用行



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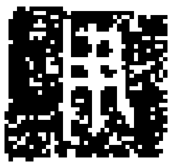

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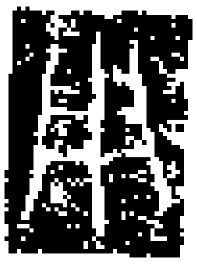

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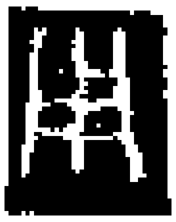
盨



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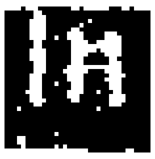

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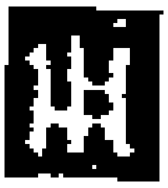

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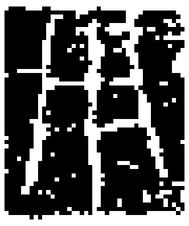

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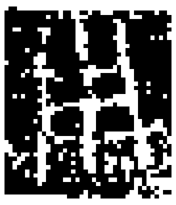

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用征用行

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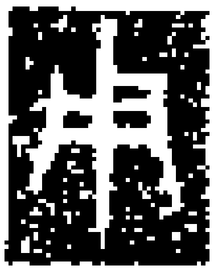
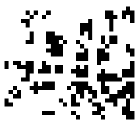
㪔車父壺
用征姞氏



虢季子白盤
用政蠻方



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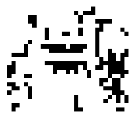

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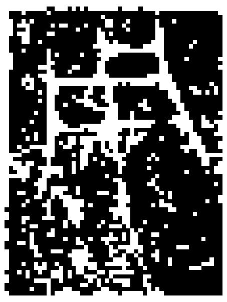
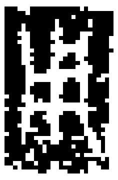
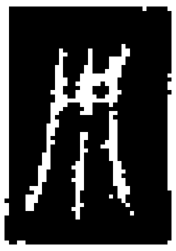
侯殷
用饎



國差𦉜
用實旨酒

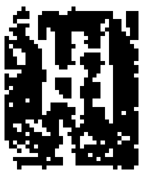


殳季良父壺
用盛旨酒

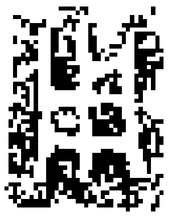


沇兒鐘
用盤

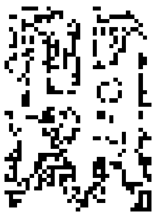
飲酒



伯口魚父簠
用朋旨飤



多友鼎



多友鼎
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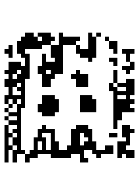

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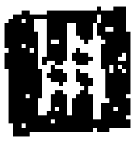
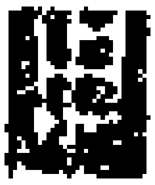


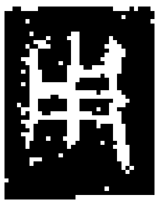
二

趞曹鼎
用饗朋友



二

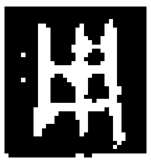
伯康殷
用饗朋友



器

曾伯

倚壺 用樂賓客



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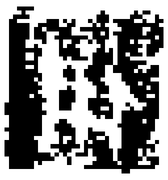

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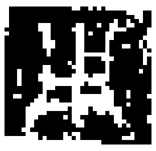
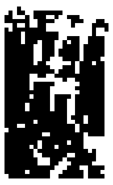
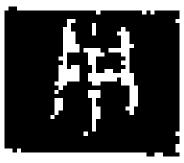


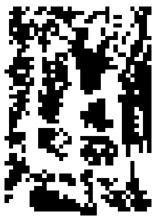
陳氏鐘 用樂嘉賓



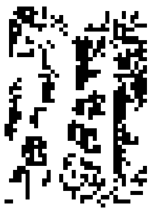
嘉賓鐘 用樂嘉賓



邾王糧鼎 用雝賓客

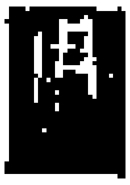


毛公鼎



毛公鼎

用歲 用政



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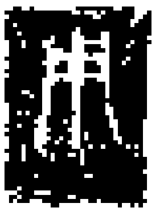

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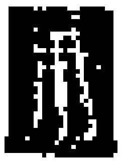
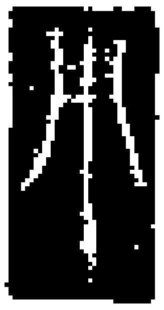


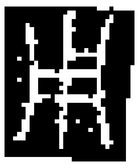
五

子璋鐘 用匽以喜

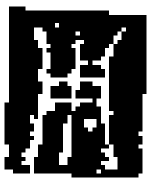


王孫

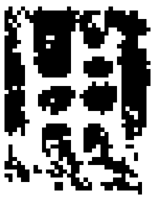
遺者鐘 用匽以喜



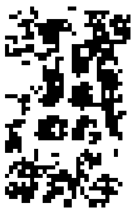
陳氏鐘



陳氏鐘 用匽用喜



伯晨鼎 用夙夜事



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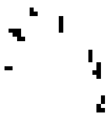

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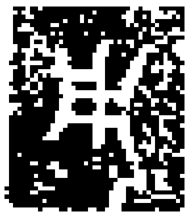

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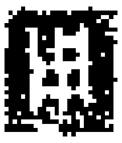

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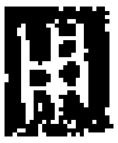

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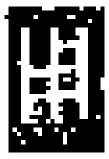

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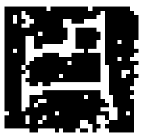
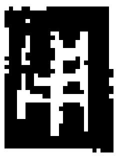


保侃壺 用作寶壺



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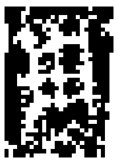

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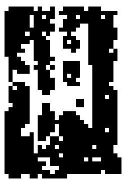

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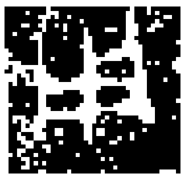

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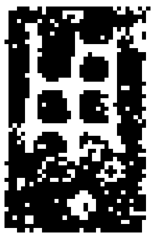

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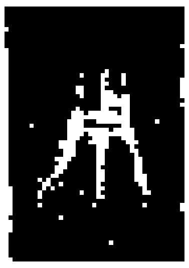
翏生盨 用作旅盨



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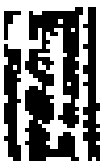

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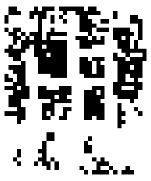

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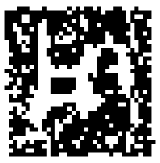

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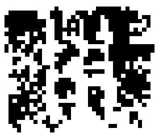

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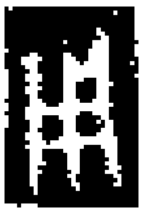

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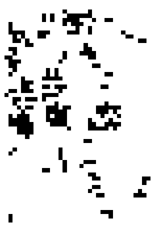

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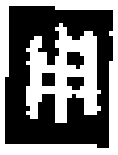

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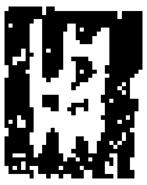

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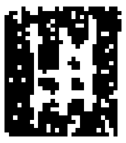

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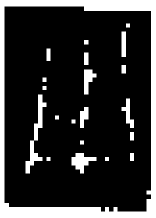
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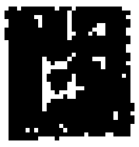
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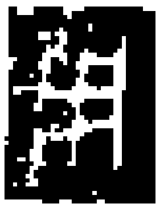
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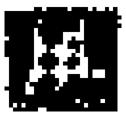

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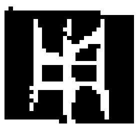
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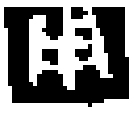
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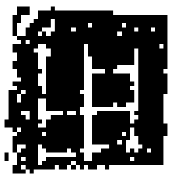
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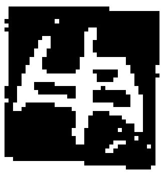
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大師虘設
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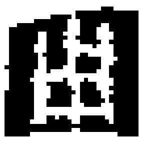
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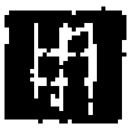
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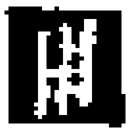
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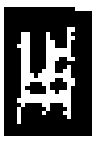
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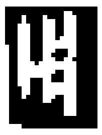
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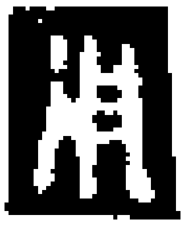
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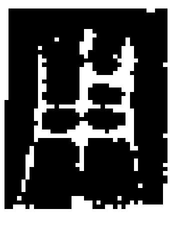
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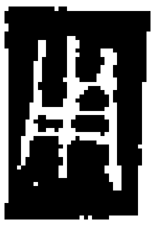
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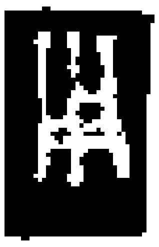
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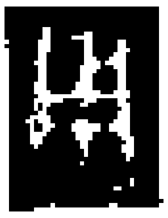
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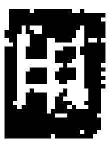
用作䵼彝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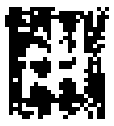

二

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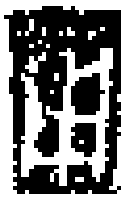

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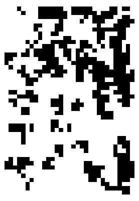

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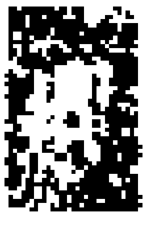

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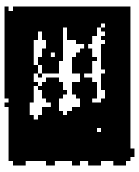
盂毁

用室
薛尊



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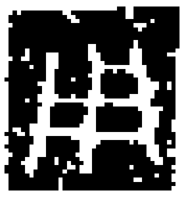

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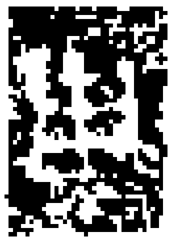

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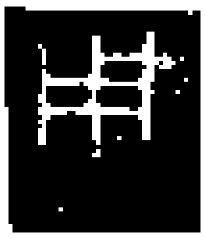

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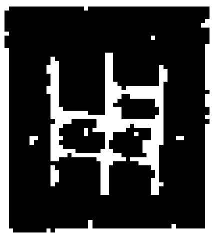

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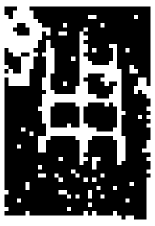

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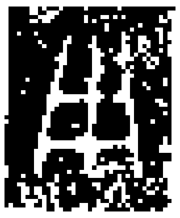

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伯沕其
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享用
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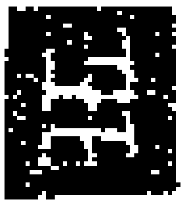

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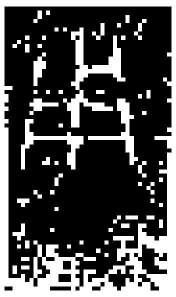
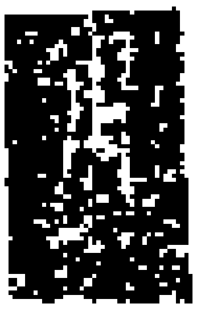


器

伯沕其盨
用享用孝



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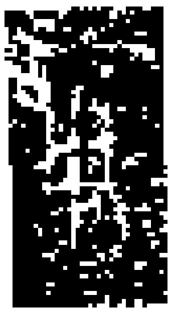

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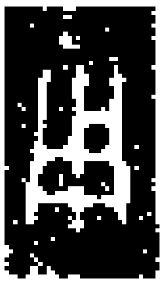
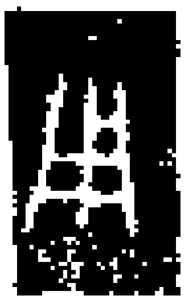


孫林
父毁



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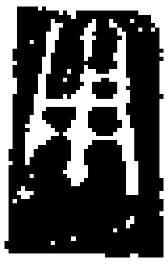
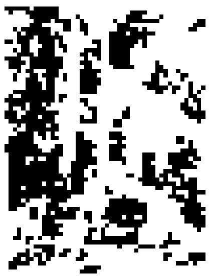


陳子匜
用祈眉壽



陳侯𣪘
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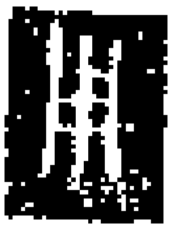

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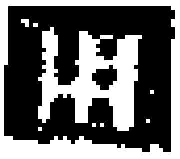

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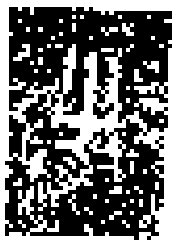

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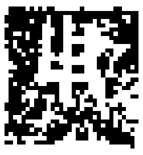

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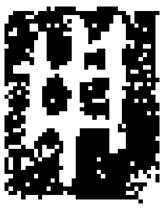

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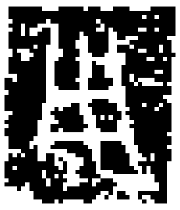
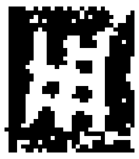


此𣪘　用
匄眉壽



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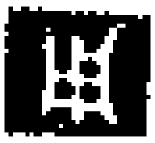

三

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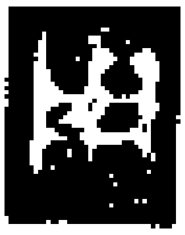

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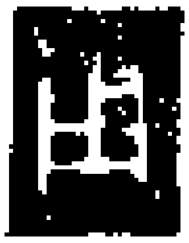

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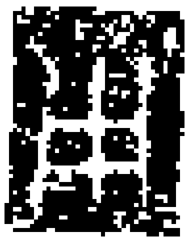
用匄眉壽



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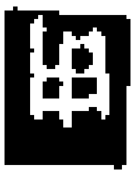
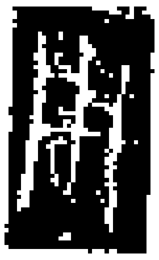


豆閉𣪘
用賜眉壽



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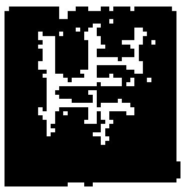
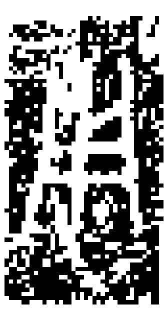


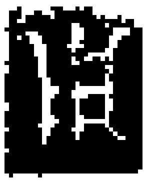
器

曾伯陭壺
用賜眉壽

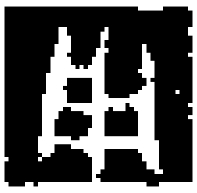


叔向

㝨父毁 用賜眉壽



内伯多父毁 用賜眉壽



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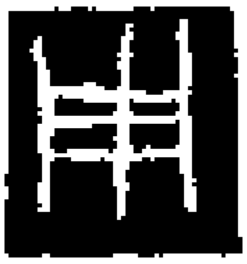

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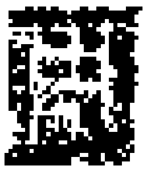
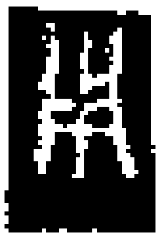
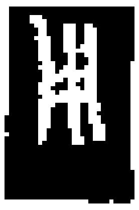


無叀鼎 用割眉壽



蓋一



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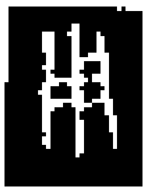

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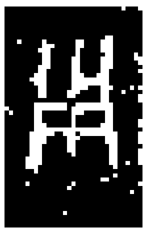
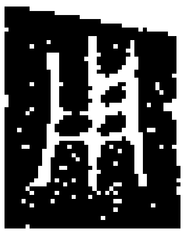


器五

頌毁



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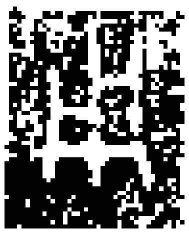

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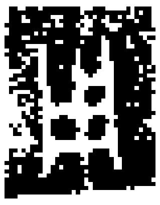
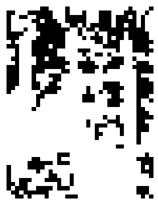
頌鼎



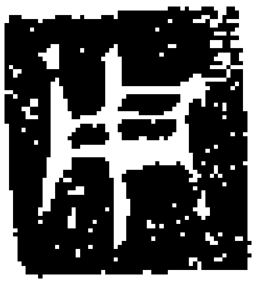
蓋一

頌壺 時

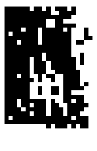
用宫 御



師訊鼎 乃用心弘

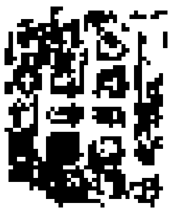


虢季子白盤 是用左王

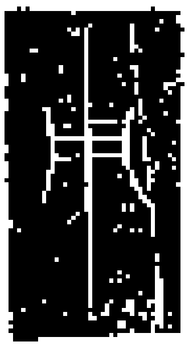


吳季子 姬發劍

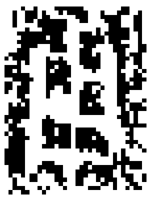
云用 云隻



刺觀鼎 其用追饗



中山王嚳方壺 不用禮宜



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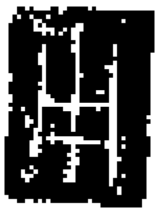

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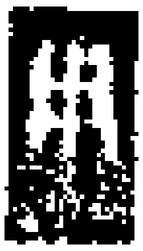
井人妄鐘
得屯用魯



令甲盤
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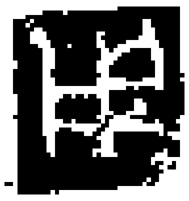
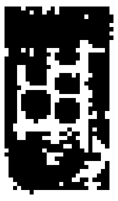
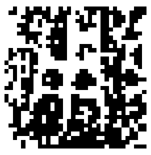


建鼎
緐

旂用
事



尗戟鼎
叔戟作用



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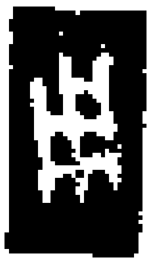
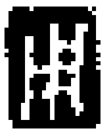
吳用寶



一

召叔山
父簠

用爲
永寶



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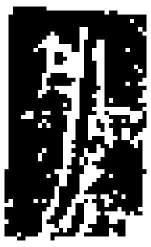
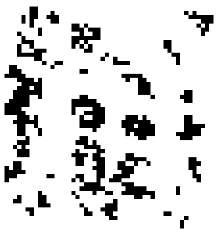
作永寶



乙尊　永
寶用之



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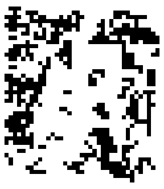
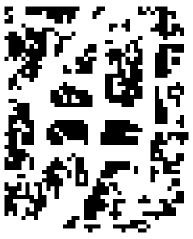
寶用享



黃中匜
永寶用享



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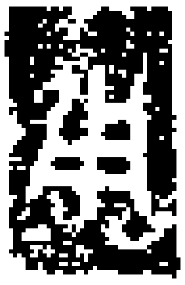

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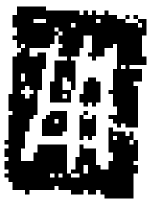
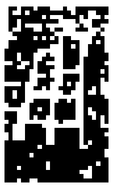
中師父鼎
永寶用享

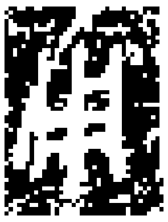


喜

周季卣
用匄永福



寧𣪘蓋
用匄多福



喜

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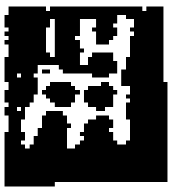
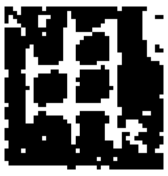


甫人父匜
其萬人用



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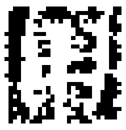

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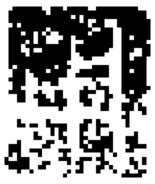
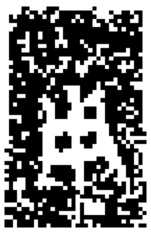
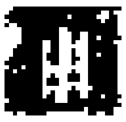


器

朋酉用
萬年事



趞右盤
德用萬年



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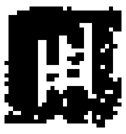

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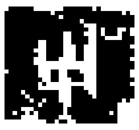
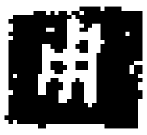


盨二

中㠯　其
用萬年



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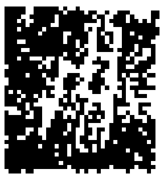
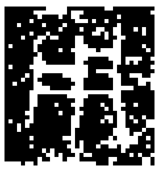


伯侯父盤
萬年用之



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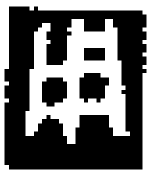
萬年用之



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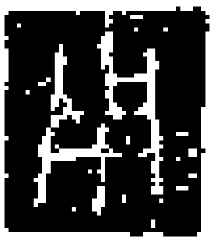
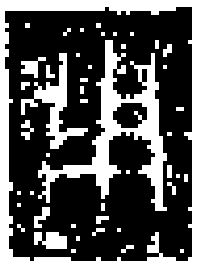
用匄萬年



爲甫人盨
萬歲用尚



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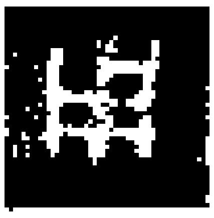
萬歲用尚



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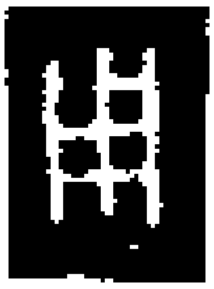
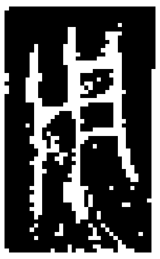
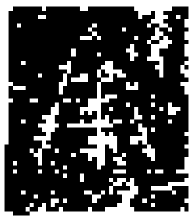


器

郜遣殷
用賜永壽

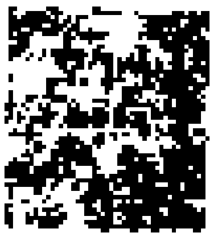


趙亥鼎
永壽用之

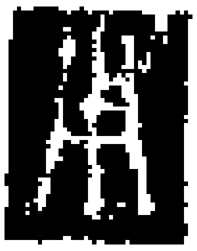


鑄侯
簠

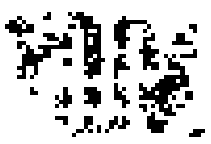
永壽
用之



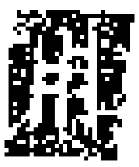
陳侯逆簠
永壽用之



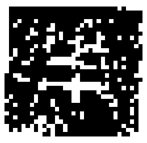
陳子匜
永壽用之



陳侯殷
永壽用之

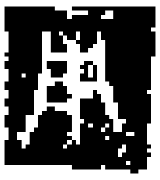


蓋



器

敶侯簠
永壽用之



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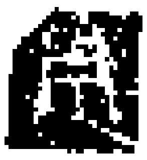
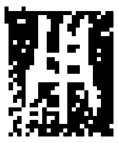


二

陳侯簠
永壽用之



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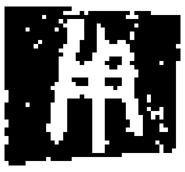
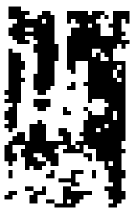


陳伯元匜
永壽用之



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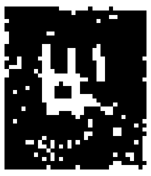

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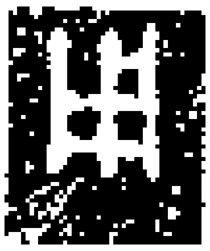
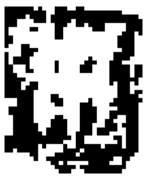
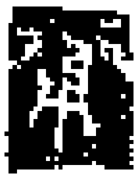
復公子殷
永壽用之



大師人鼎
其子孫用



□季鬲
子孫用之



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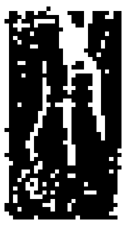
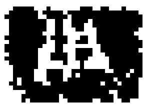
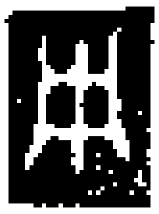
僕兒
鐘



余贎逨兒編
鐘孫用之

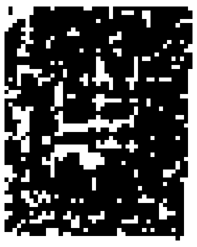


子叔嬴內君簠
子孫永用



番君鬲
子孫

永用



嗣子壺
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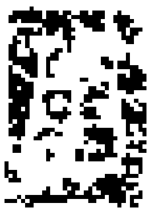
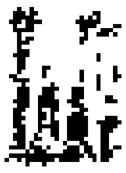
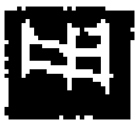


駒父盨
永用多休



哀成叔鼎
永用禋祀



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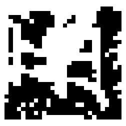
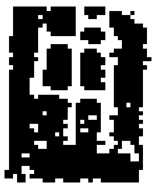


剌鼎　用
壯于大室



斁鼒　用
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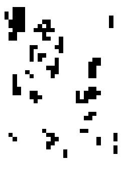

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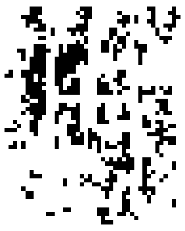
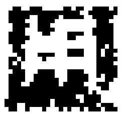
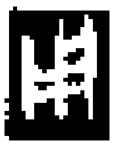


癲鐘　用
寓光癲身



麥尊　用
爾侯逆造



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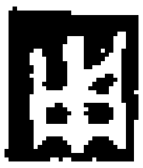
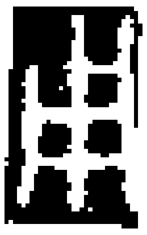
王乘車馬

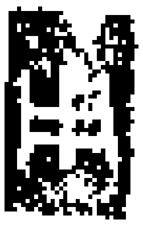


麥鼎

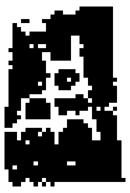
用卿
多賓友



大保設　用
茲彝對令

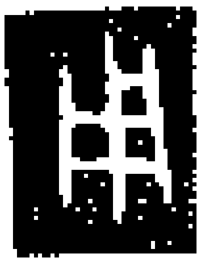


史牆盤　用
肇徹周邦



祿康

鐘　用寓
光我家



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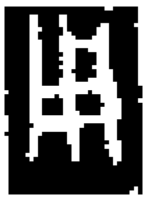
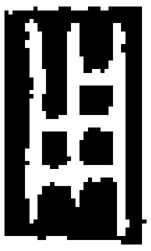
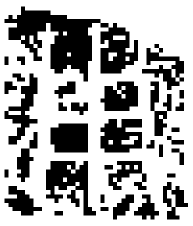


矢令設　用
諸僕人享

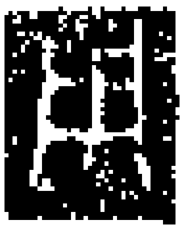


补104A

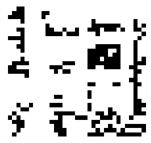
矢令毁 饗王逆造 用



伯者父毁 用饗王逆□



師望鼎 辟于先王 用



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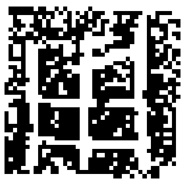

器

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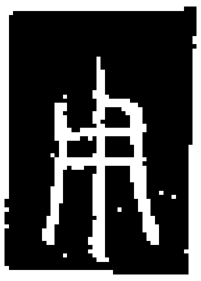
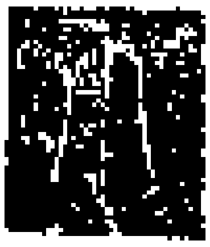
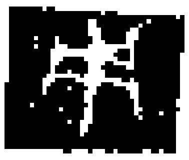


邾公[illegible] 鐘[illegible][illegible]



邾公釛鐘 用樂我嘉賓



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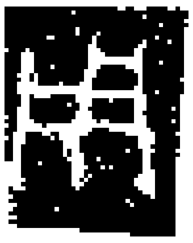

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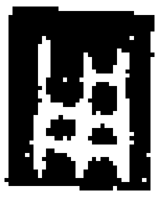
𧼪子孟姜壺 用從爾大樂



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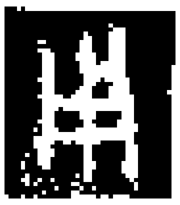

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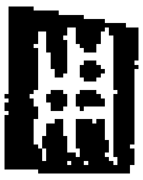

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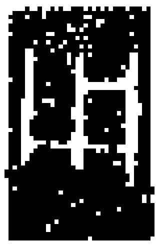

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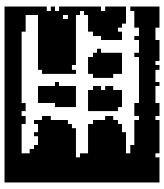

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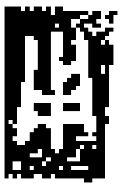
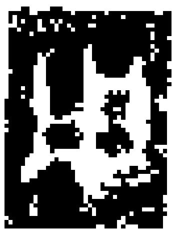
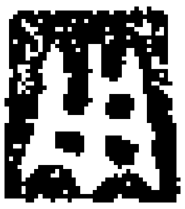


曶鼎 用匹馬

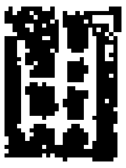
彔[illegible]



取膚盤



取膚匜 媵之麗奴 用



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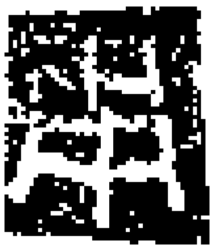
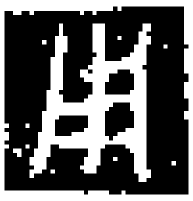


矢人盤　用
矢戠散邑



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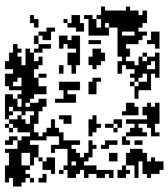
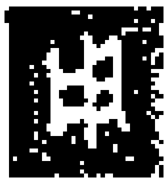
召伯虎簋　用
獄諫爲伯

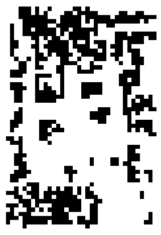


膳夫山鼎
用作曹

司
朕



榮有司爯鬲
用媵嬴龖母



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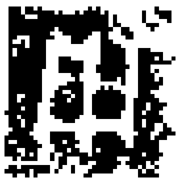

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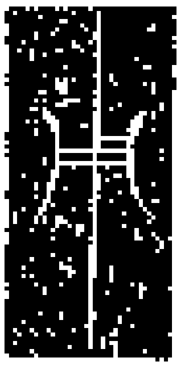
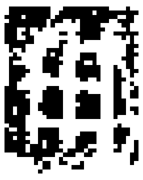
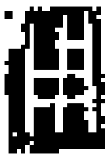
侯母壺　用
求福無疆



中山王譽方壺
用唯朕所放



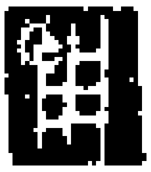
萬諆尊　用
賜囟尹口



盞

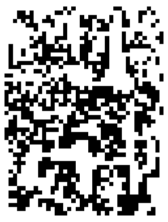
沈子簋
用妥

公唯
壽

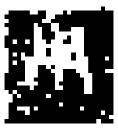


盞

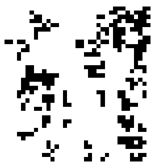
沈子簋　用
䜌卿己公



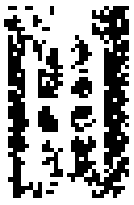
毛公鼎　用
卬邵皇天



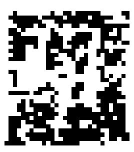
余王義楚鍴
用享于皇天



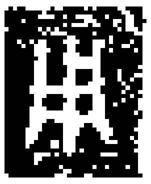
師寏簋　用
享于宗室



周生豆　用
享于宗室



癸毁　用
孝于宗室



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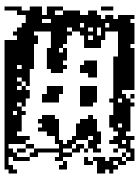

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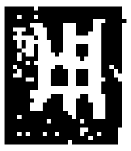
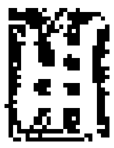
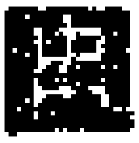


三

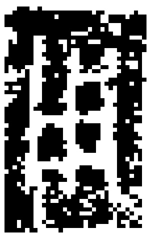
曼龔父盨
用享孝宗室



盖一

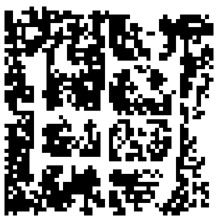


盖二



器二

周雩
壺



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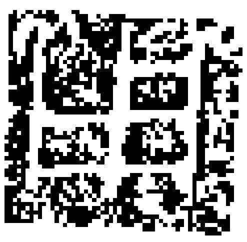
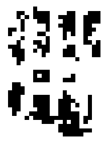


器

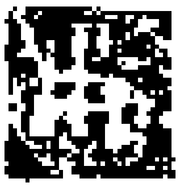
周雩壺
其用享亍

宗



器

戜毁　用
夙夜尊享



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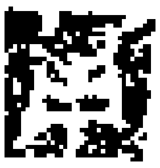
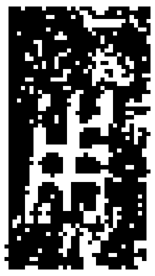
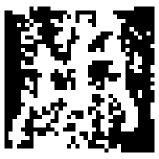


二

伯康毁　用
夙夜無斁



叔戕毁　用
侃喜百姓



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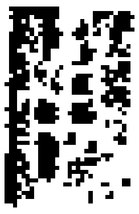

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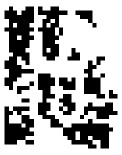
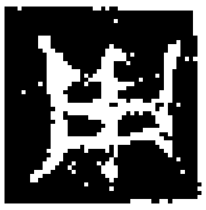


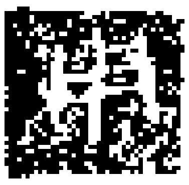
三

士父鐘
用喜侃皇

考



中子化盤
用擇其吉金



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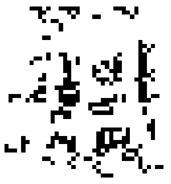
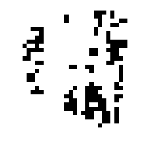
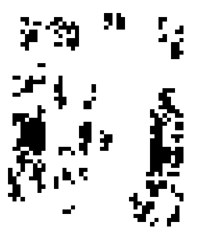
洹子孟姜壺
用鑄爾羞銅



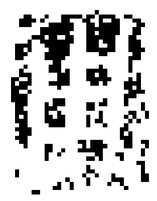
師同鼎用
鑄𢆶尊鼎



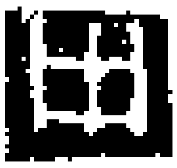
邾公華鐘
用鑄氒龢鐘



柞鐘[illegible]用
作大鍇鐘



中𠨘盤用
作中寶器



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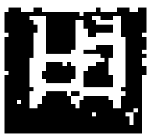
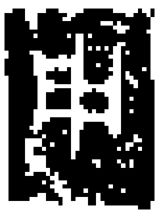


器一

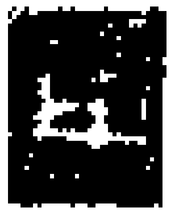
𨿸簋用
自作寶器



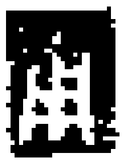
簋

曾伯陭
壺用

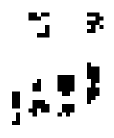
自作
盤壺



口中虎簠
用自作寶簠



內史龏鼎
用為考寶尊



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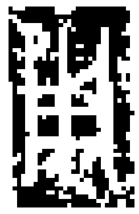
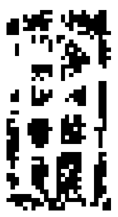
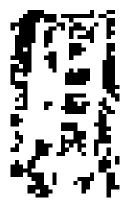


器

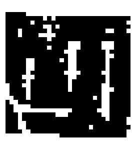
旂
觥



旂
尊

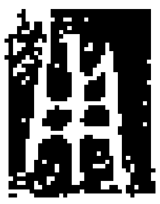


旂方彝用
作父乙尊

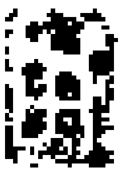


庚午父乙
鼎用作

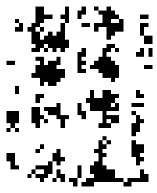
父乙
尊



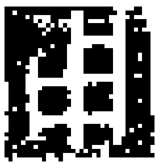
般父乙甗
用作父乙尊



㠱祖乙鼎
用作祖乙尊



簋一



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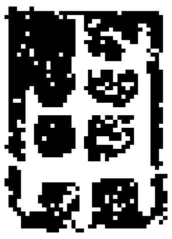
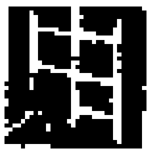
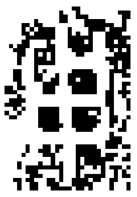


二

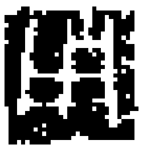
盉祖乙卣
用作祖乙尊



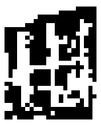
辛己父乙彝
用作父乙彝



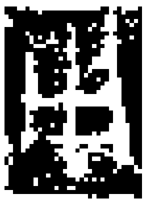
嬰娟觚用
作父乙彝



伐甬鼎用
作父乙尊



乙亥父丁鼎
用作父丁彝



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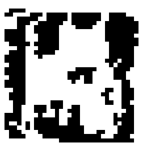

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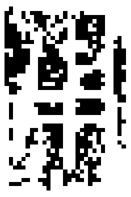
琱父庚鼎
用作父庚彝

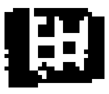


父辛角用
作父辛彝

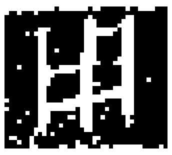
盂

葡父
癸角

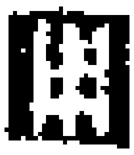
用作
父癸彝



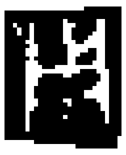
鄧畐用
作父口彝



鳥祖癸殷
用作祖癸彝

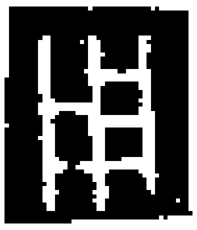


趙尊

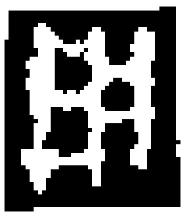


盂

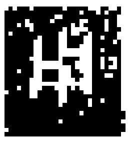
趙卣用
作姞寶彝



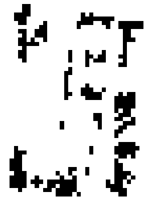
禽殷



禽鼎禽
用作寶彝



鼂殷用
作辛公殷



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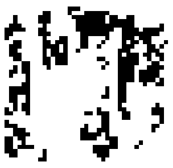
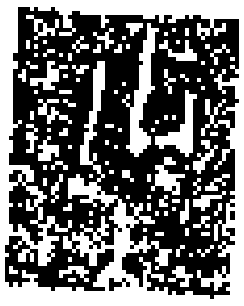
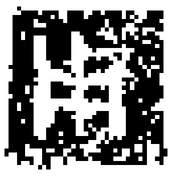


器

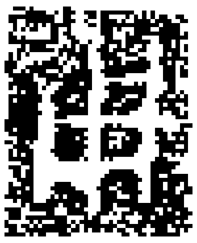
師旋毁 敬
夙夕用事



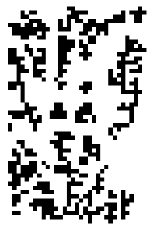
大克鼎 敬
夙夜用事



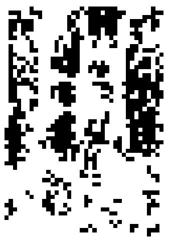
輔師嫠毁
祈五日用事



盂鼎 盂
用對王休



虘父壺 虘
文用追孝



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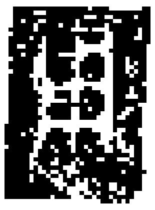

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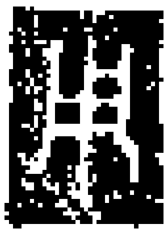

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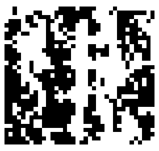
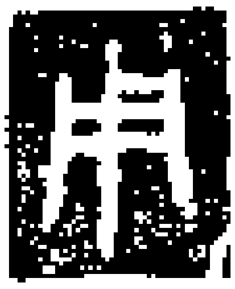


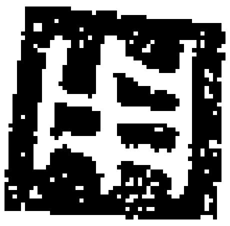
七

小克鼎 克
其日用𩰫

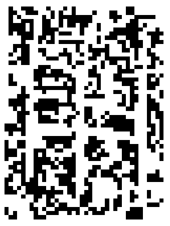


虢季
子白

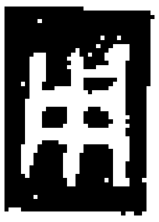
盤 賜用
弓彤矢



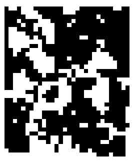
矢乚盨 逌
卽寵用甶



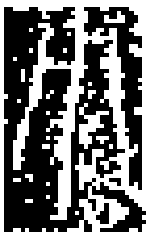
昆君鼎 作
其口孫用



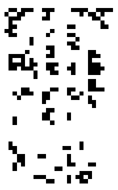
己庚貉子毁
己姜石用富



相侯毁 口
口口用侯

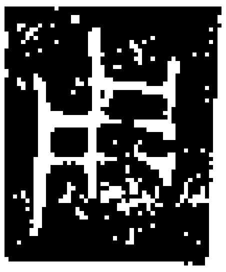


柏尊 禮
毋吐用祀

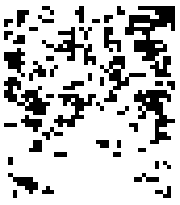


盨

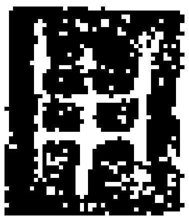
軍叚其
用各百神



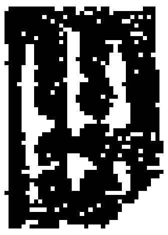
楚王酓章鎛
其永事用享



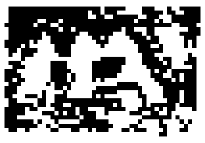
筍侯盤其
永寶用卿



呂王壺其
永寶用享



伯多父盨
其永寶用享



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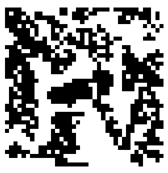
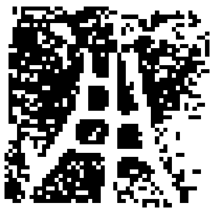
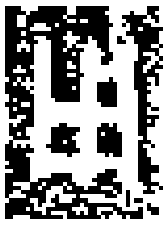


二

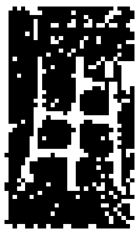
內大子鼎
子孫永用享



楚嬴匜子
孫永用享



大師人鼎
其子孫用



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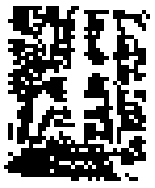
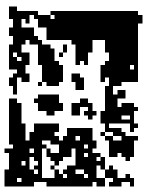
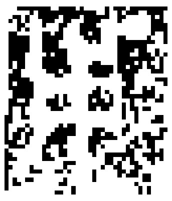


六

令中鐘用
侃喜前文人



昊生鐘用
喜侃前文人



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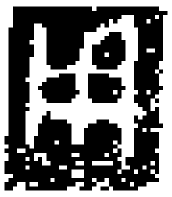
喜侃口文人



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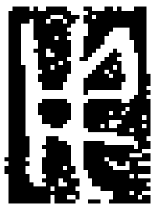
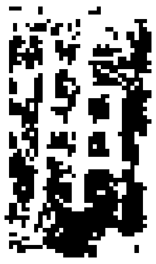


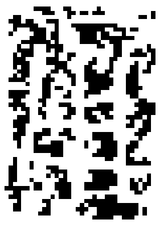
器

遲盨用享
考十姞公

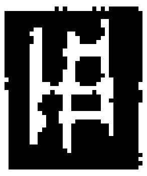


孫公

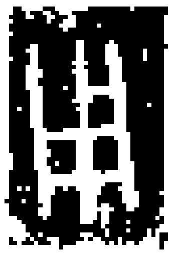
班鐘用喜于其皇祖



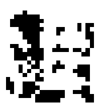
師訊鼎用刑乃聖祖考



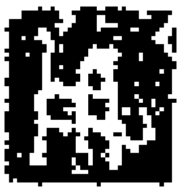
豆閉𣪘用侑乃祖考事



昭𣪘用嗣乃祖考事



伯公父爵用孝于朕皇考



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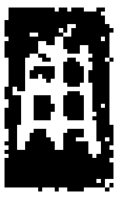
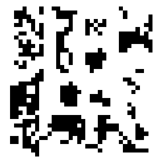


二

伯康𣪘

用𩛥王父王母



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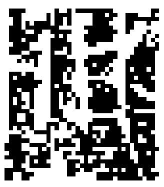

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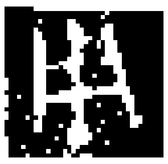
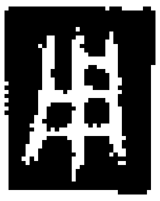


一

己伯鐘用追孝于己伯



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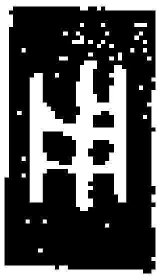
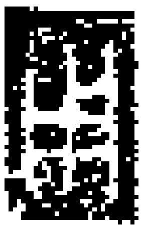
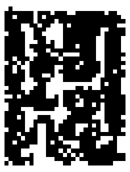


師器父鼎用享考于宗室

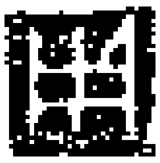


伯嚱鼎用享

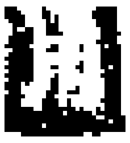
孝于文祖



無叀鼎用享于朕剌考



大𣪘用啻于乃考



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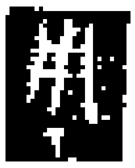

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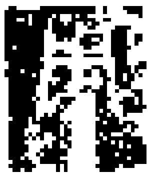
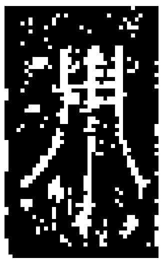
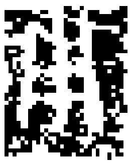


三

子璋鐘用
樂父兄諸士



王孫遺者鐘
用樂嘉賓父兄



簋

白
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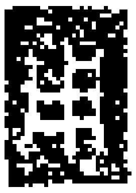
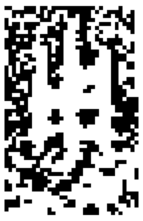
父殷
用
君
諸考諸兄



叔家父簠
用
速先嗣諸兄



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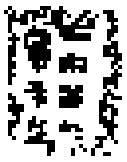
朋多友



萬諆尊
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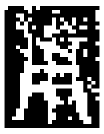

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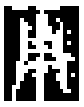
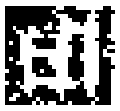
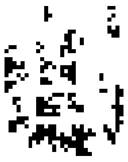


五

驫羌鐘
用
明則之于銘



萬諆尊
用
享室人子人



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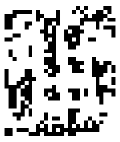

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用
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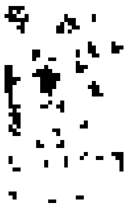
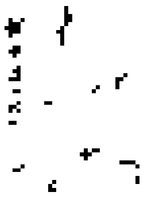
沬眔叙者



師訊鼎
用
乃孔德遜屯



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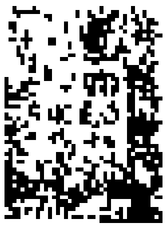
乘剌祖永德



逆鐘
用
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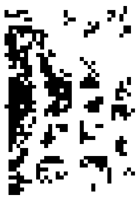
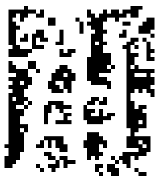


中嚴父逘
用
夙旅中氏寶



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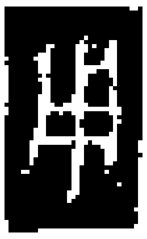
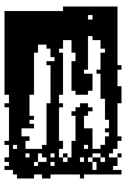
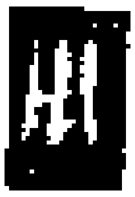
伯公父盨 用召卿事辟王



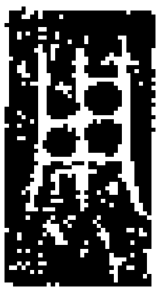
師奎父鼎 用嗣乃父官友



舀鼎 用徵 四夫顖吉



舀鼎 用象 一夫曰樸



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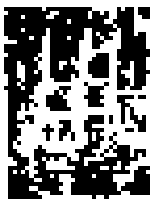

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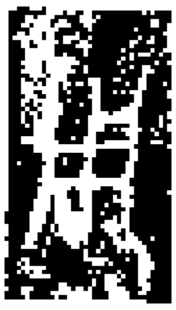

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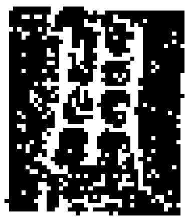
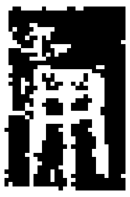


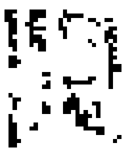
七

小克鼎 用匄康勵屯右



盨

克盨 唯用獻于師尹



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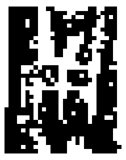
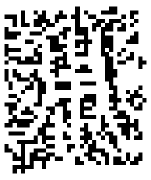
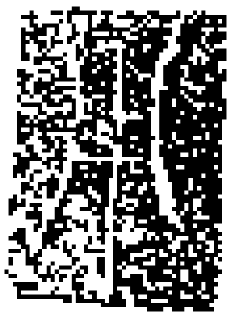


三

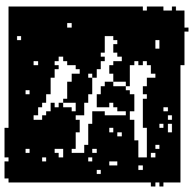
士父鐘 用廣啓士父身



許子妝簠 用媵孟姜秦嬴



綸鎛 用求考命彌生



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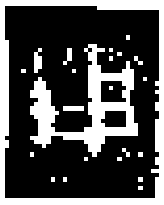
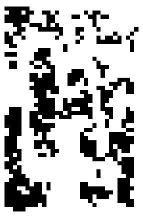


二

洹子孟姜壺 用御天子之事



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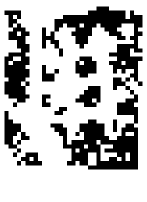
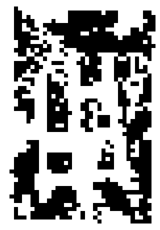


器

魯伯悆盨　悆
般彝用追孝



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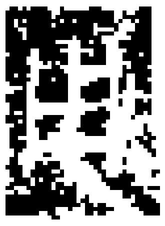
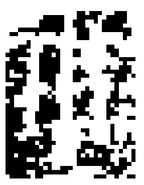
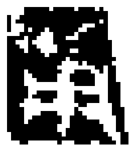


器

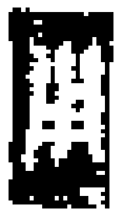
魯伯悆盨　魯
伯悆用公龏



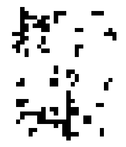
賀鼎　公賀
用祀休蠡



屖敖𣪘　屖
敖用口用璧

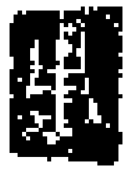


吾鼎　吾其
萬口用祀

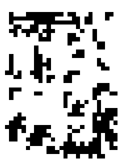


卯
𣪘

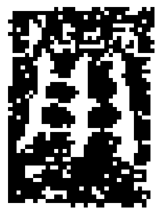
敗我家
室用器



子禾子釜　如
關人不用命

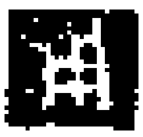


魯侯爵　鬯
叀用尊臬盟



賁
伯

盨　𢦏伯
作般須用



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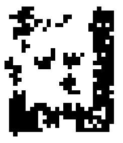
賓用貝布



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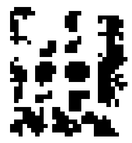
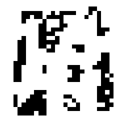


器

軒向　孫子
用言出入



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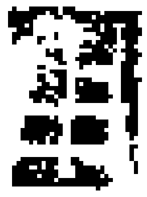
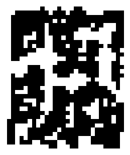
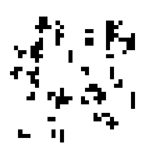


器

穆母華自　用
鼒子乃姞甹

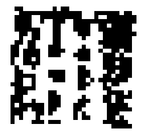


屖敖𣪘　屖
敖用口用璧



器

師耤殷 緐旂五日用事



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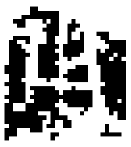
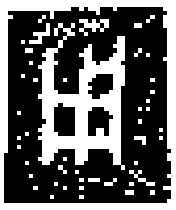
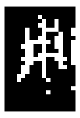
恒殷 賜汝緐旂用事



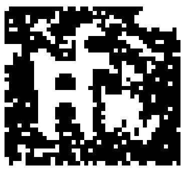
䵼鼎 其用夙夕䵼享



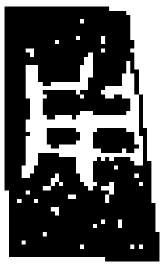
伯殷 伯作寶用尊殷



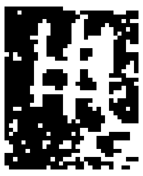
走殷 用自作寶尊殷



善鼎 用作宗室寶尊



趞鼎 用作季姜尊彝



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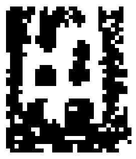

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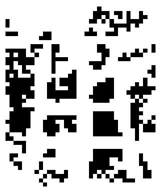
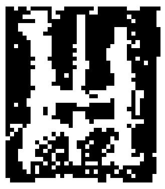
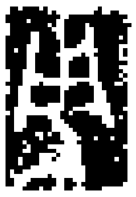
甫殷 用作尊殷季姜



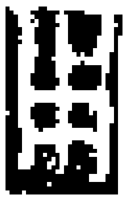
昜鼎 昜用作寶旅鼎



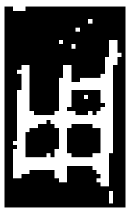
盥卣 用作欶宮旅彝



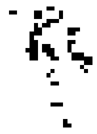
嬰殷 用作宮中念器



矢令殷 用作丁公寶殷



小臣宅殷 用作乙公尊彝



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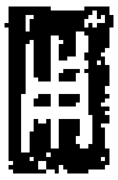
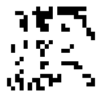


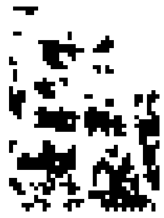
器

戚方 鼎

用作寶[illegible]鼎尊鼎



小臣邑斝 用作母癸尊彝



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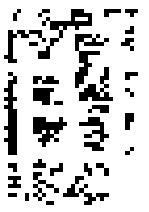

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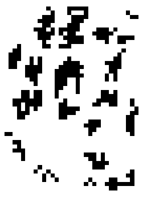

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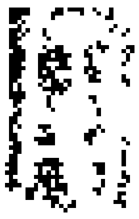

器

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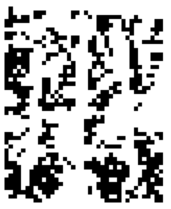
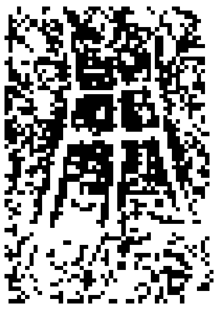
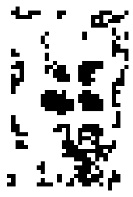


中祖

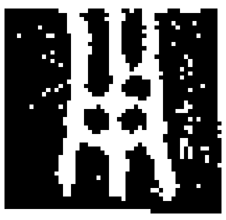
癸鼎 用作祖癸寶鼎



𦅫鎛 用祈壽老毋死



吳生鐘 用[illegible]康[illegible]屯魯



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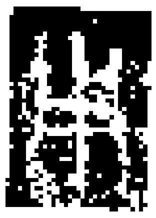
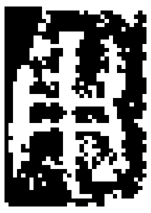


四

克鐘 用匄屯段永令



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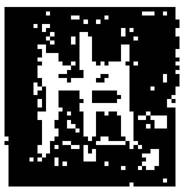
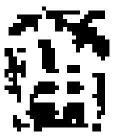


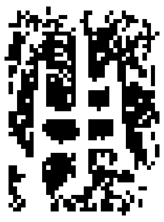
器

[illegible]伯

[illegible]壺 用受大福無疆



衛鼎 用[illegible]壽匄永福



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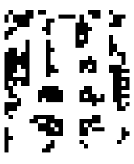

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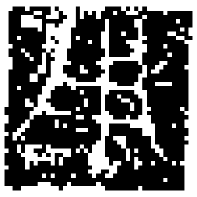
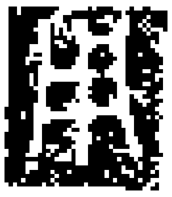
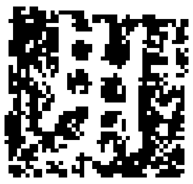


器一



蓋二



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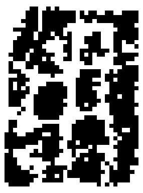
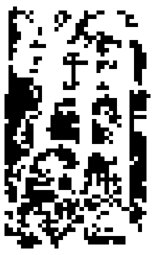


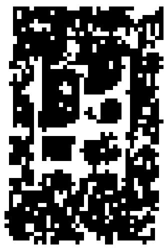
蓋三



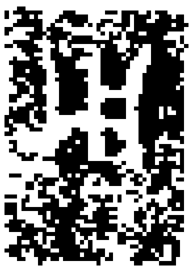
器三

杜伯
盨

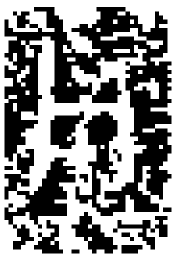
用奉壽
匄永命



師臾鐘　用
祈屯魯永令



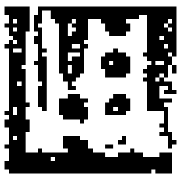
蓋



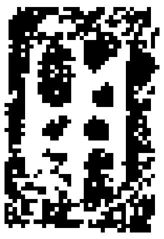
器

乎毀

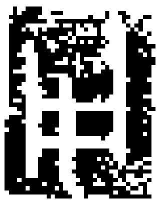
用匄眉
壽永令



雁侯編鐘　用
賜眉壽永令



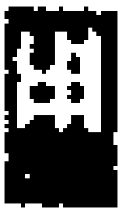
蓋



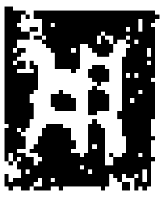
器

遅盨
用

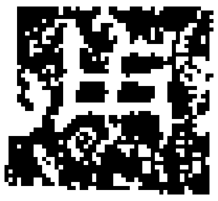
祈眉壽
屯魯



黃君𣪕　用
賜眉壽黃耇



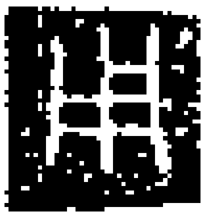
蓋



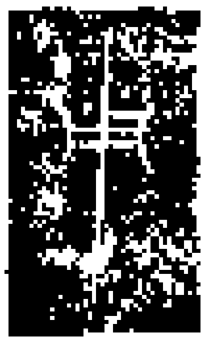
器

曾伯文𣪕
用賜眉

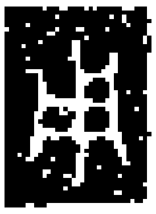
壽黃
耇



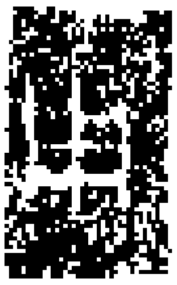
㝬叔買𣪕　用
賜黃耇眉壽



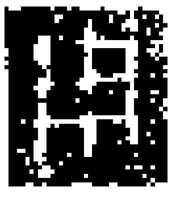
中山王嚳方壺
其永保用亡疆



叔家父簠　用祈眉考無疆

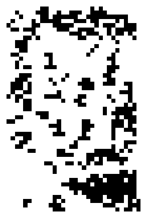


師俞鐘　用匄眉壽無疆



姬肸鼎　用匄眉壽

無疆



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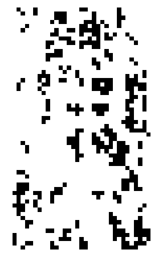
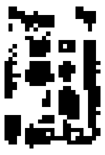
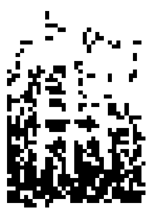


二

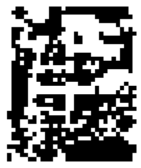
丕伯盨　用祈眉壽無疆



要君盂　用祈眉壽無疆

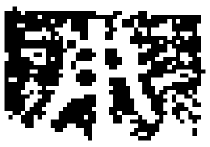


蓋



器

微侯簠　用祈眉壽無疆



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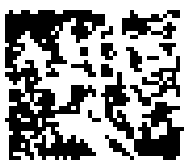

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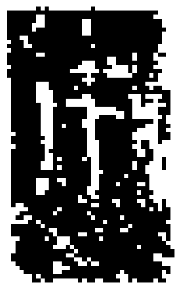
陳侯簠　用祈眉壽

無疆



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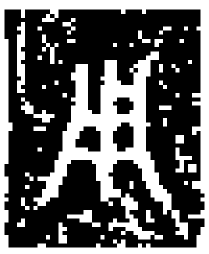

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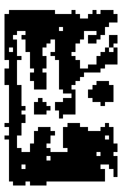

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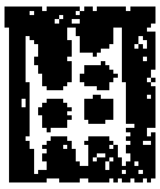
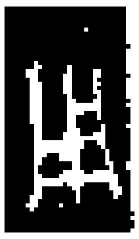
中師父鼎　用賜眉

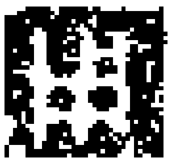
壽無疆



楊飤生賜　用賜眉壽萬年



鄀公諴簠　用賜眉壽萬年



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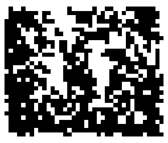
伯其父簠　用
賜眉壽萬年



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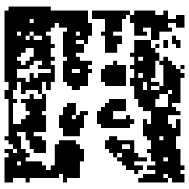
用祈眉壽萬年



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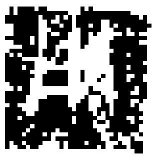
祈眉壽魯休



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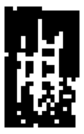
眉壽敬冬



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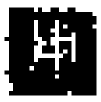

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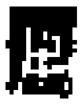

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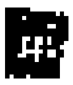

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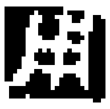
者減鐘鐳鐈
鄉　用祈眉

壽緐
釐



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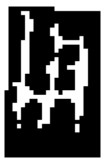

器

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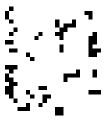
匃萬年亡疆



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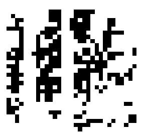

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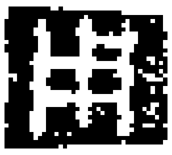
甲盨
其

萬年用
卿賓



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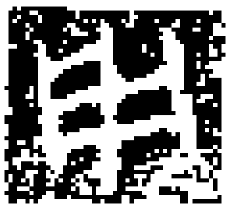
年用饗賓



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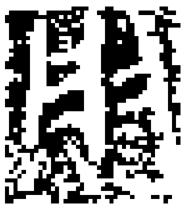

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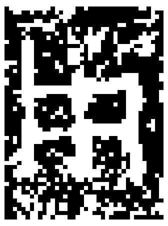
芮大子伯簠
萬子孫永

用
享



邦友父鬲　其
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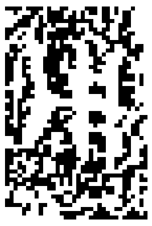

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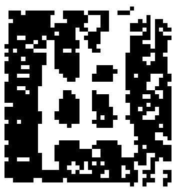

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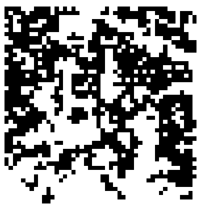
萬人永用



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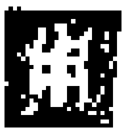

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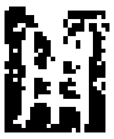

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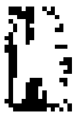

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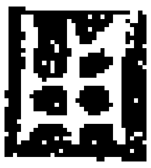

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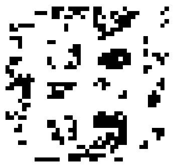

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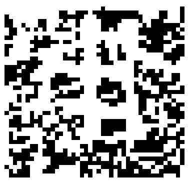

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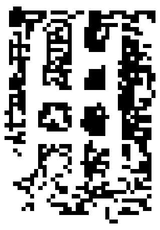

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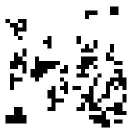
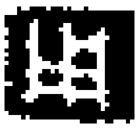


無叀鼎 萬年
子孫永寶用



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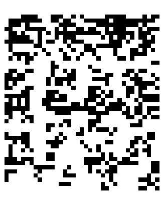

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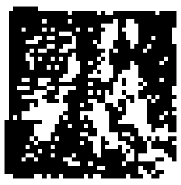

□□簋 其萬
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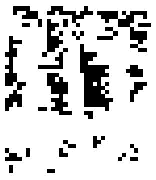

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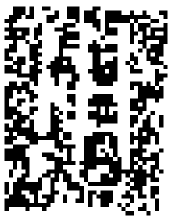

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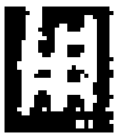

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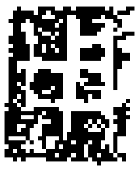

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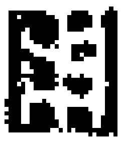

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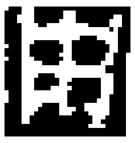
令彝
明公用

姓于
京宮



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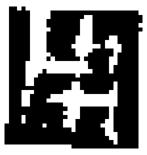

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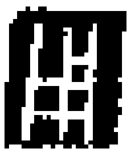
用姓于康宮



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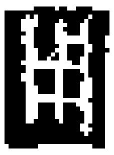

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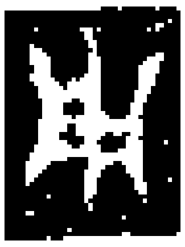
王出內事人



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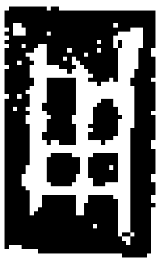

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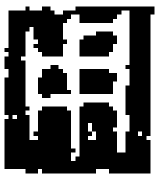
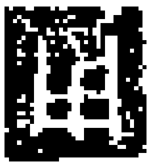
用尊辰于皇

王



琴毀　用鬻
邦祖考日口



太師虘豆　用
邵洛朕文祖考用

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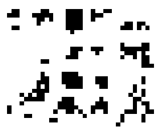
盂



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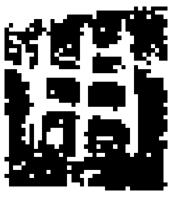
于文考庚仲



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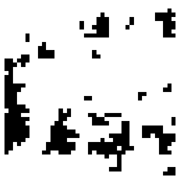
鼎



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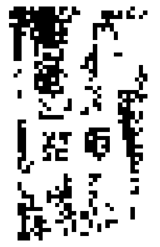
享孝于朕文祖



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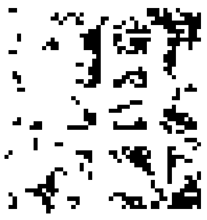
嗣乃祖考事



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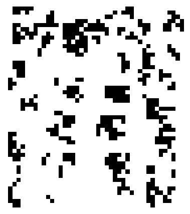
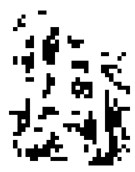


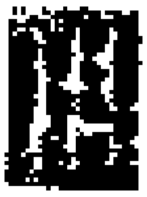
二

梁其
鼎

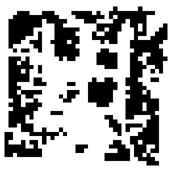


器

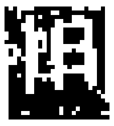
梁其壺用享孝于皇祖考



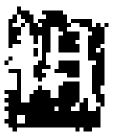
內伯多父簋用享于皇祖文考



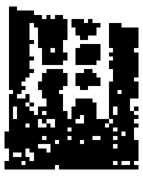
仲枏父鬲用敢卿孝皇祖丂



憲鼎



寍鼎



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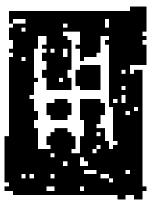

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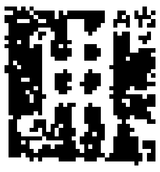

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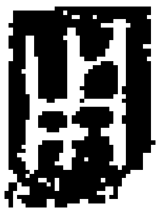
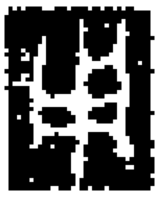
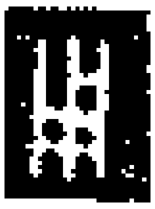


簋二

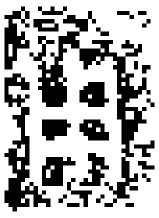


盨三



盨四

仲殷父簋用朝夕享孝宗室



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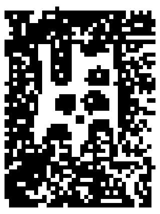
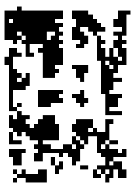


簋

[illegible]叔[illegible]姬簋用享孝于其姑公



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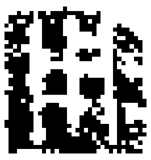

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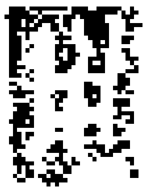

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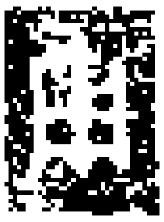
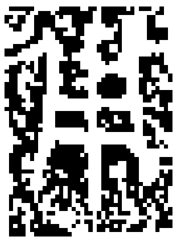
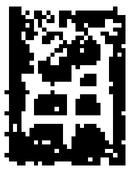


四

追簋用享孝于前文人

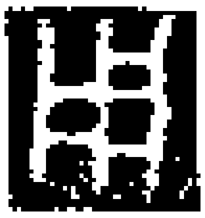


妄鐘用追孝侃前文人



白[illegible]彝用追孝于夆皇

考



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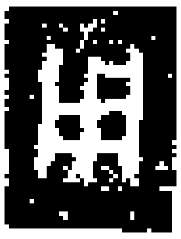
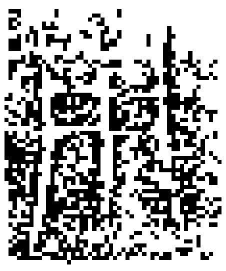


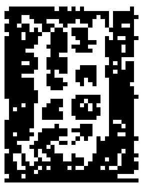
器

郭遣設　用追孝于其父母

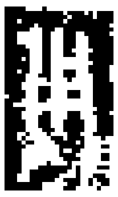


陳賄設　用追

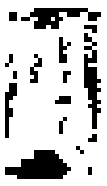
孝廠考皇設



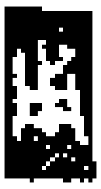
毛公簇鼎　我用飲厚眔我友



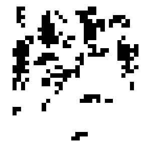
舀鼎　用償延賣茲五夫



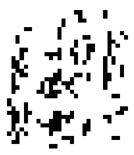
舀鼎　迺或卽舀用田二



舀鼎　凡用卽舀田七田



南季鼎　用左右俗父嗣寇



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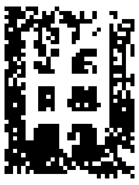
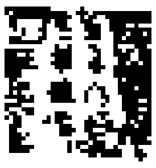


器

戲設　戲用從永揚公休



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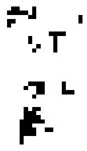
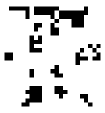
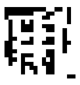


器

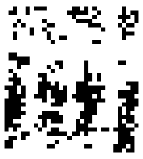
伯公父簠　用成糕稻粱□□



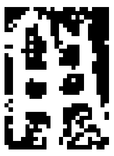
或方鼎　王用肇吏乃子或



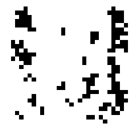
新郪虎符　用兵五十人以上



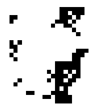
遽伯還彝　用貝十朋又四朋



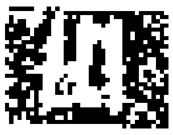
[illegible]休毁　[illegible]休
陽卑頪事貝



參尊　紉用寶
傳妥多旻居



秦子矛左右
市[illegible]用造宜



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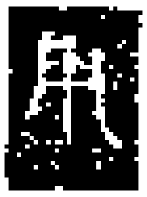
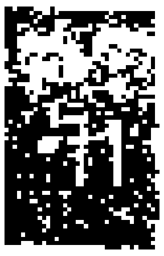
卿王逆用事亼



䣄王鼎　䣄王
擇用其良金



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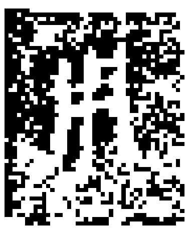
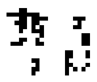
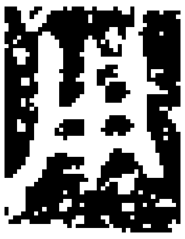


器

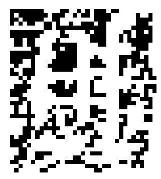
鄦伯簋　鄦伯
受用其吉金



秦子戈左右
市□用□宜



禹鼎　用天降
大喪于四或



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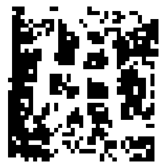
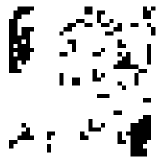
人虢旂用事

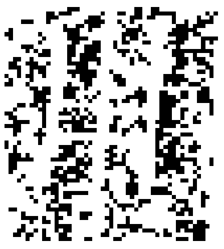


蓋

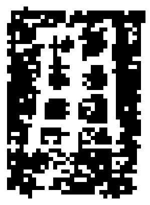


器

𢦏毁　賜汝赤
臣十家用事



逆鐘　敬乃夙
夜用甹朕身



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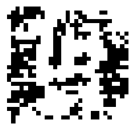
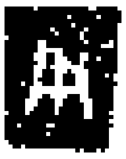
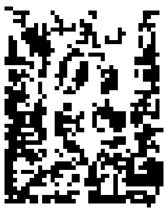
用眷亦弘唯考



□白父盤　其明
眷罪以右友酉



先獸鼎 用朝
夕鄉氒多朋友



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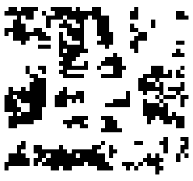

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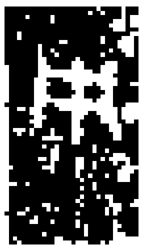
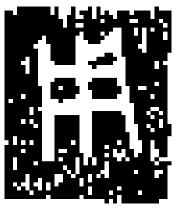
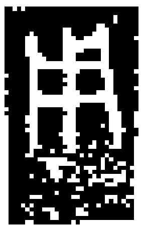
仲枏父毀 用敢
鄉考于皇祖考



白家父毀 用享
于其皇祖文考



事族毀 其朝
夕用享于文考



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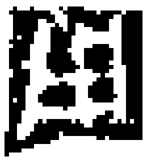

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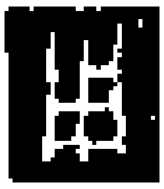
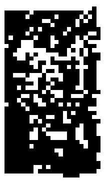
夕用享于文考

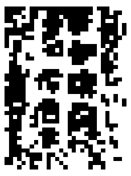


鄭公諴簠 用追
孝于皇祖皇考

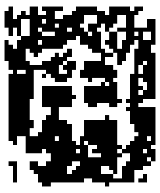


魯侯
熙鬲

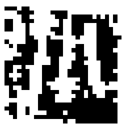
用享𩰫氒
文考魯公



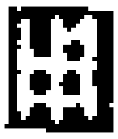
㚸鐘 用卲各
喜侃前文人



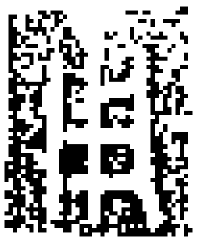
善鼎 唯用妥
福唬前文人



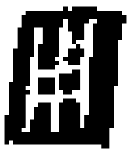
衛鼎 乃用鄉
王出入事人



小臣宅毀 其萬
年用鄉王出入

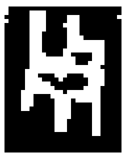


盂鼎 賜乃祖
南公旂用遷

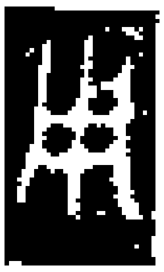


盞

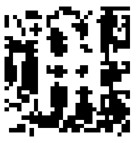
洮斗毁　它用褱妖我多弟子



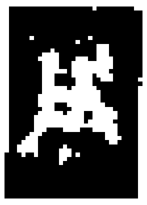
麥盉　用旋走夙夕鬲御事



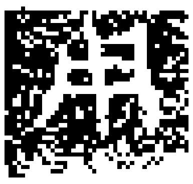
師望鼎　王用弗忘聖人之後



[illegible]毁　用大備于五邑守堰

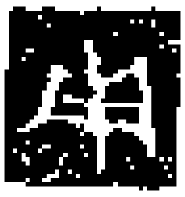


作冊休卣　用作大御于厥祖妣



一

洹子孟姜壺　于南宮子用璧二備



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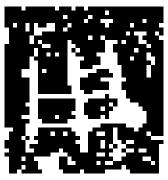
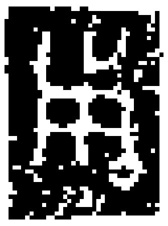


二

洹子孟姜壺　洹子孟姜用乞嘉命



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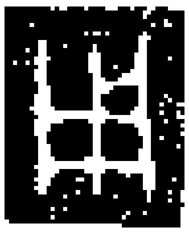

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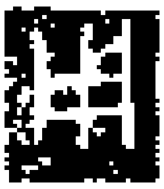
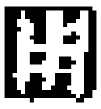


器二

翏生盨　用對剌翏生眔大㜏



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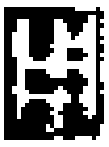

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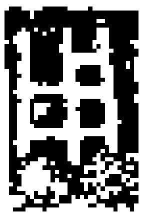
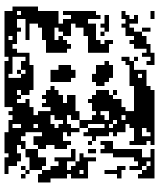
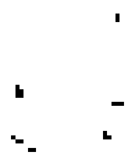
[illegible]卣　用作父乙寶尊彝



姜卣　用作父乙寶尊彝



伯家父毁　用賜害眉壽黃耇



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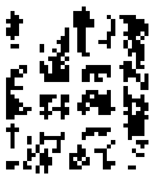
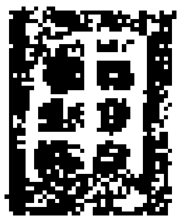
叢衛殷　用作
朕文祖考寶殷



三年瘐壺　用作
皇祖文考尊壺



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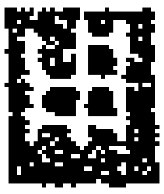

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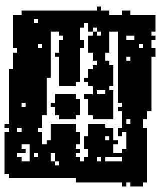
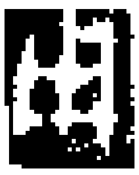
中伯盨　中伯
作嬭姬旅盨用



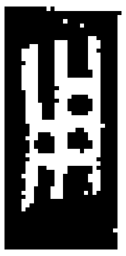
器

庚贏卣　用作
厥文姑寶尊彝



獻侯
鼎

用作丁侯
尊彝天盂



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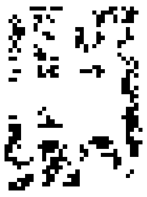
師遽殷　用作
文考旄叔尊殷



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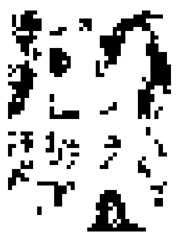
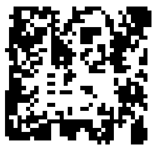
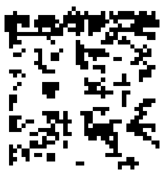


盞二

師兌殷　用作
皇祖城公䵼殷



小臣鼎　小臣
氏樊尹作寶用



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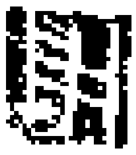
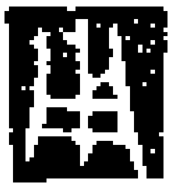
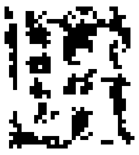
武生鼎　武生
毀用作其羞鼎



強伯羊尊　強伯
作井姬用盂鑵

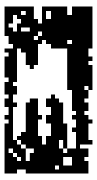


番匊生壺　用賸
厥元子孟妃乖

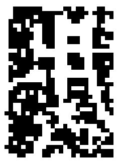


𤔲父鼎　
用作父□

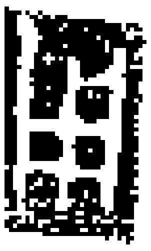
口口
口丙



庚寅
戈



庚寅戈　庚寅
用用金作寶用



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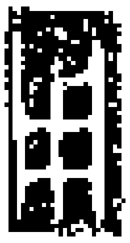

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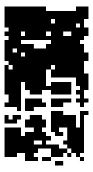
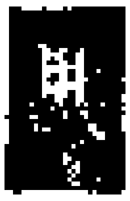
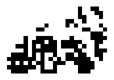
亞冈剖卣　用作
册嵩示寶尊彝



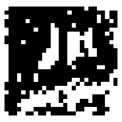
雁公劍　雁公
囗作元囗寶用



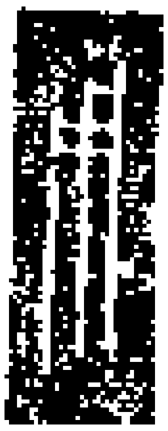
鄧公𣪘　用為
屯夫人尊鼓𣪘



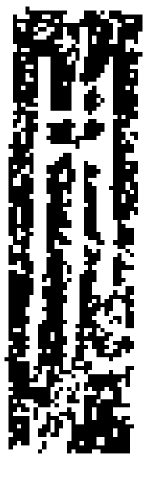
秦子
戈



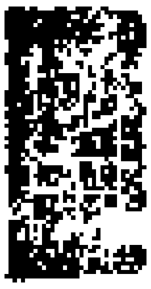
秦子矛　秦子
作造公族元用



蔡侯
盤

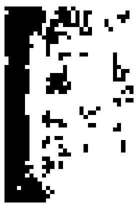


蔡侯尊　用作
大孟姬嬇彝𦉜

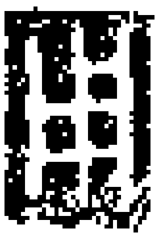


三

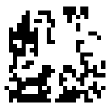
丼人妄鐘　龢用
作龢父大𠯑鐘



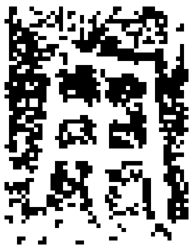
魯原鐘
魯原作龢
鐘用
享考



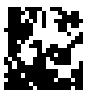
雁公鼎　曰奄以
乃弟用夙夕䵼享



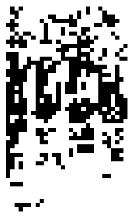
曾中戈　曾中
之孫帝伯用之



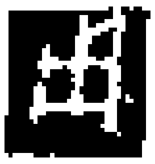
曾者子鼎　曾者
子□用作[illegible]鼎



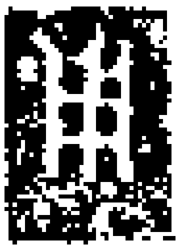
曾大工尹季怡戈
曾大攻尹季怡之用



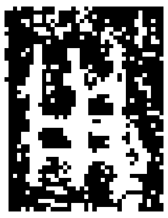
芮伯㲃　用祈
屯魯永命魯壽



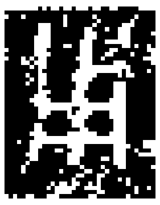
師奎父鼎　用匄
眉壽黃耇吉康



師䢅父鼎　用祈
眉壽黃耇吉康

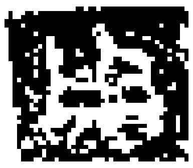


簋一

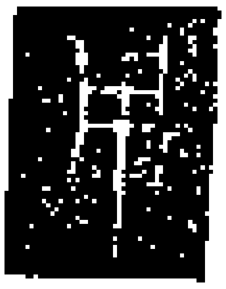


簋二

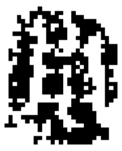
曾中大父蛕㲃　用
賜眉壽黃耇霝冬



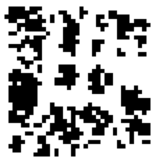
善鼎　余用匄
屯魯雩萬年



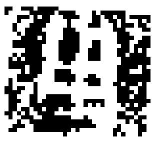
𩰫鎛　用祈侯
氏永命萬年



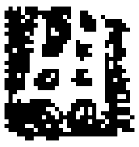
簋一



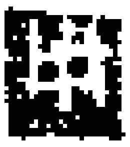
器一



簋三

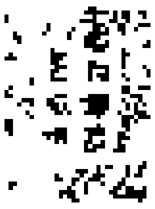


簋四

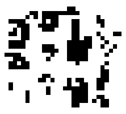


器四

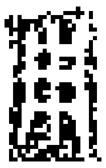
季持
㲃



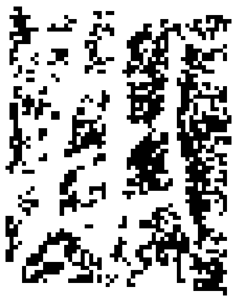
季持
匜



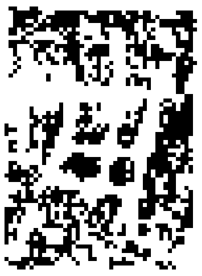
季持盤　媿氏其
眉壽萬年用



吳鐘　用祈
匄康𧹞屯右

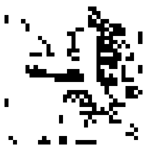


器

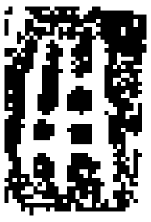


盖二

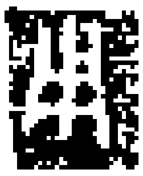
杞伯每刂𣪘子₌孫₌永寶用享



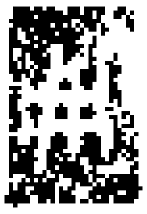
齊縈姬之嬣盤子₌孫₌永寶用享



朋伯𣪘其子₌孫₌永寶用享

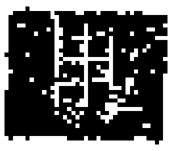


盖

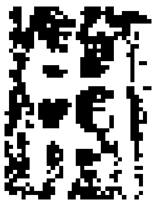


器

伯公父簠其子₌孫₌永寶用享

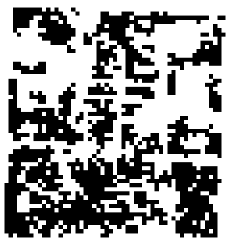


薛子仲簠其子₌孫₌永寶用享

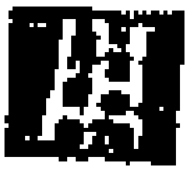


一

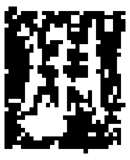
内公鬲子₌孫₌永保用享



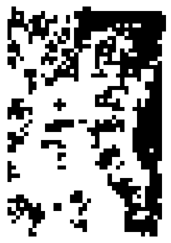
薛仲赤簠子₌孫₌永保用享



蔡姞簋子₌孫₌永保用享



鄀公䇹鐘子₌孫₌永保用享



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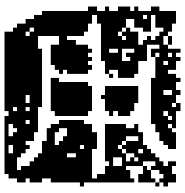

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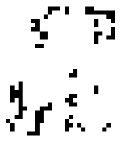
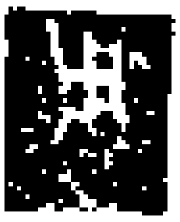
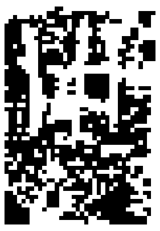


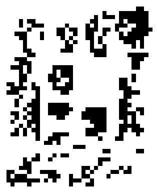
春尃用鐘義宰侯虢考于井



曾子仲宣鼎　曾子
中宣𢍰用其吉金



曾子仲誨甗　唯曾
子中誨用其□□



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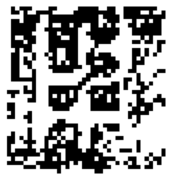
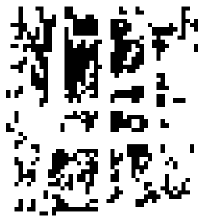
伯□用其吉金



多友鼎　用玁狁
放興實伐京自



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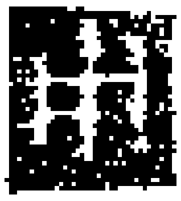
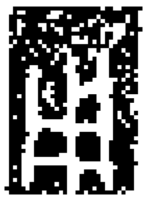
喜侃樂前文人



宗周鐘　用卲各
丕顯祖考先王



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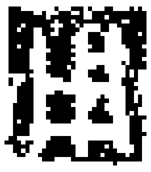

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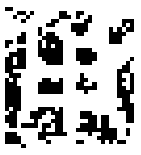
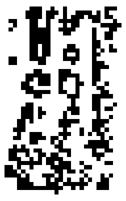


器一

叔䟒父
毁　其

夙夜用享
孝于皇君



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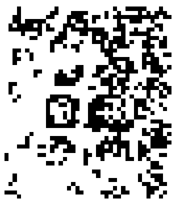

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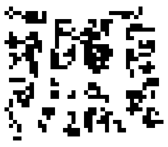
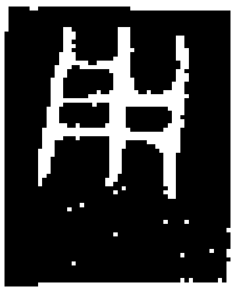
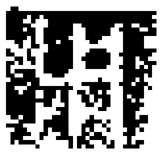


六

分中鐘　其用追
孝于皇考己伯



鄀公平侯鼎　用追
孝于氒皇祖晨公



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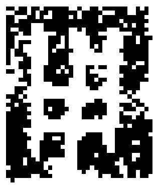
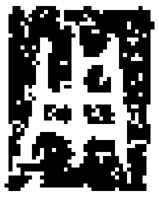


盉二

曾中大父𧊒毁
𧊒其用追孝

于其皇考



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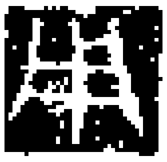
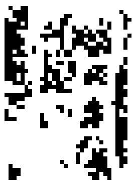


器一



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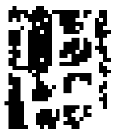
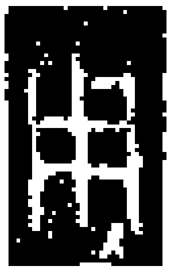
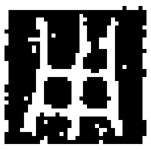


蓋二

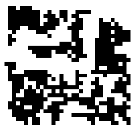
杜伯盨 其用享孝于皇申祖考



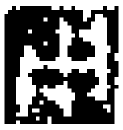
𢉅段 用康惠朕皇文剌祖考



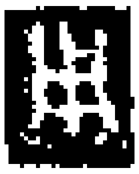
叔向父段 用𩁹圝奠保我邦我家



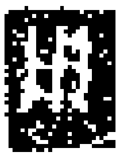
廣啟段 用頵首其右斗口史盂



廣啟段 廣啟壴 用口口于吏盂



剌鼎 用作朕文考𠨘伯尊鼎



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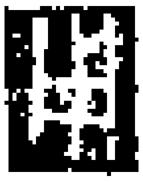
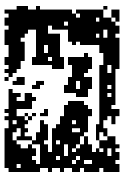
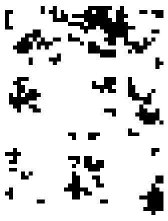


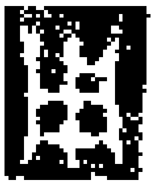
罕鼎 用作朕文考釐叔尊鼎



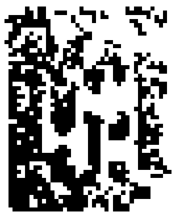
休盤 用作朕文考曰丁尊般



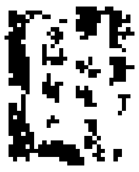
卯段 用作朕文考幽叔寶段



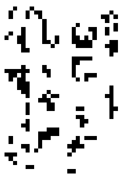
曾盨 用作朕文考釐公尊盨



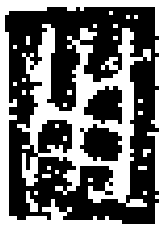
伯者君匜　其萬年子孫永寶用享



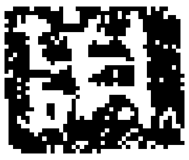
甶吾匜　其萬年子孫永寶用享



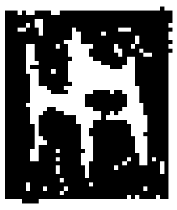
番君盤　其萬年子孫永用之享



毛公鼎　汝毋弗帥用先王作明井



善鼎　余其用各我宗子雩百姓



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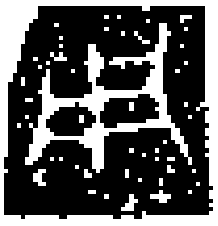

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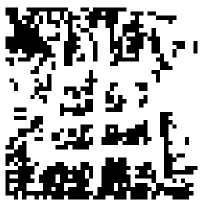
洹子孟姜壺　于上天子用璧玉備一嗣



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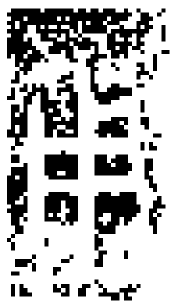

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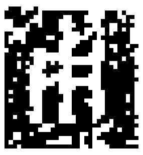
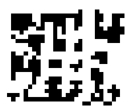
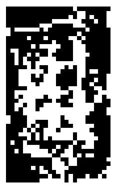
𤼈鐘（鉦閒）　用追考𦹣祀卲各樂大＝



孟姬脂𣪕　其用追孝于其辟君武公



𢦚方鼎　用穆＝夙夜尊享孝妥福



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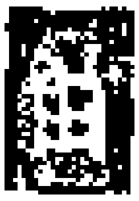

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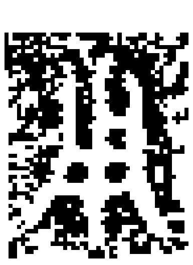
虎盨　虎其用朝夕享于皇祖考



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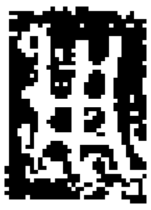
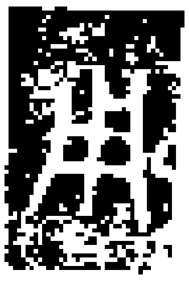


二

中師父鼎 其用享
用考于皇祖帝考



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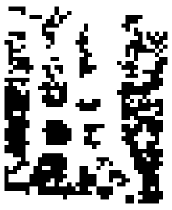
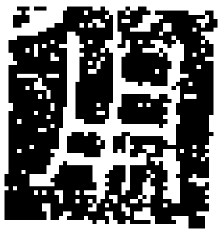


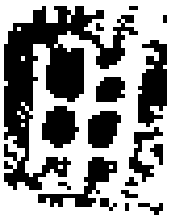
二

中師父
鼎 其

用享用考于
皇祖帝考

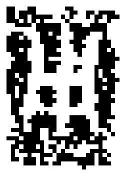


學叔買毀 其用追
孝于朕皇祖啻考

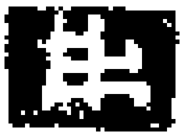


鑄叔皮父毀 其
虎斗用享孝于叔

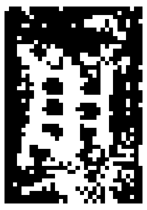
殳
父



殳季良父壺 用享
孝于兄弟婚顜諸老



曾太保盆 曾大保
慶叔亟用其吉金



盆

曾伯陭壺 唯曾伯
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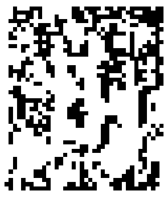
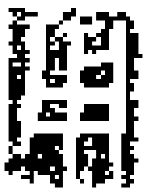
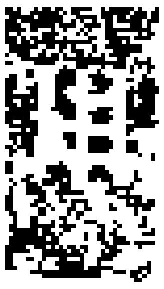


番休伯者君盤 唯番
休伯者君用其吉金

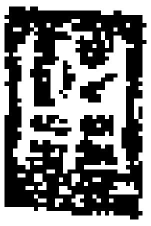


衛
盉

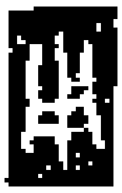
衛用作朕文
考惠孟寶盤



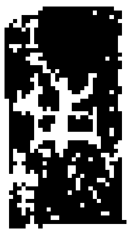
永盂 永用作朕
文考乙公尊盂



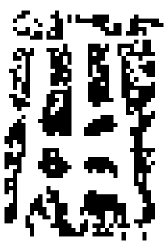
大毀 用作朕
皇考大中尊毀



曶鼎　曶用茲金作朕文考宄伯䵼牛鼎



芮伯𣪘　子孫歸夆其萬年日用享于宗室



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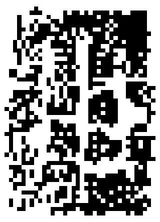
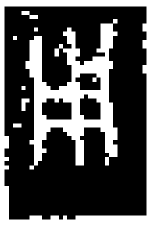
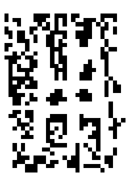


二

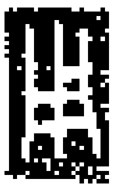
井人妄鐘　妄不敢弗帥用文且皇考穆穆秉德



壺一



壺二



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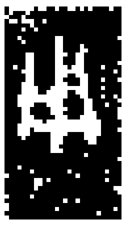

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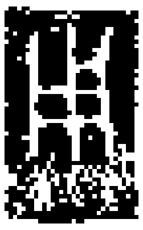
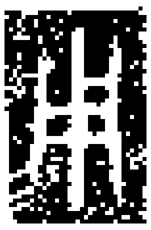


壺五

頌𣪘



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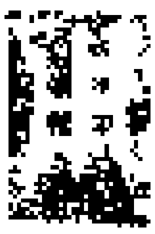

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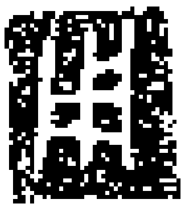
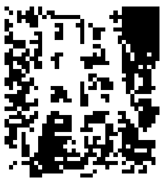
頌鼎

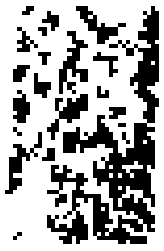


壺一

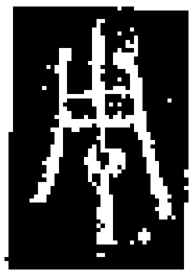
頌壺　用作朕皇考龔叔皇母龔姒寶尊𣪘



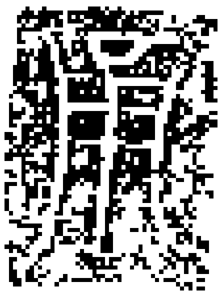
伊𣪘　伊用作朕丕顯文祖考徲叔寶𪔂彝

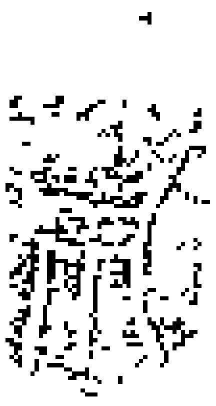


邾公釛鐘



邾公釛鐘　本（容彝）　用敬卹盟祀





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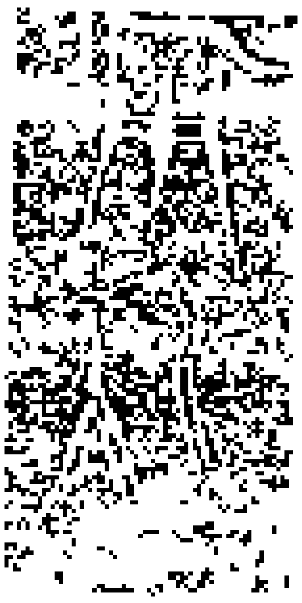
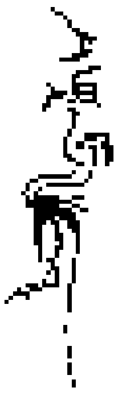
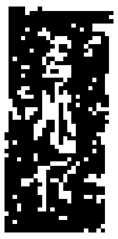
曾姬無卹壺　甬作宗彝尊壺



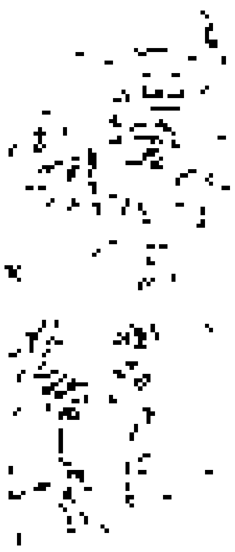
王子午鼎　用祈眉壽



王子于戈　王子于之用戈

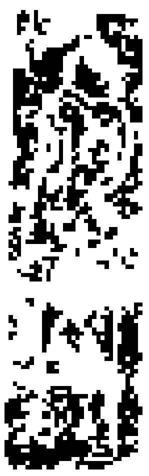


越王劍　戉王鳩淺自作用劍



王子午鼎　用

享以孝于我皇祖文考

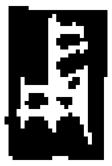


用戈　用

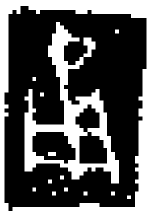
說文三篇「用，可施行也。从卜中。衛宏說。用古文用。」段玉裁注云「卜中則可施行，故取會意。」然古文中字皆不作用，故人多疑之。宋戴侗、元周伯琦以為用庸等字乃打擊

樂器鐘鏞之象形字。徐灝曰：古文用或作甬，再垂象懸鈕，中象篆帶，上出象甬，短畫象旋蟲，宛肖鐘形。金部鐘或作銿，尤其明證。商頌那篇「庸鼓有斁」，毛傳「大鐘曰庸」。大周禮眡瞭疏、儀禮大射疏并引尚書「笙鏞以間」，是庸即古鏞字，而用為古鏞字無疑。用本象鐘形，因借為施用，別作庸，而庸又為功庸所專，別作鏞，皆以借義奪其本義也。（說文解字注箋）

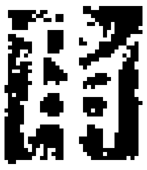
按徐說近是。唐蘭用讀「余」，訟切，喻母東部；庸鏞皆讀余封切，不但同母，而且同部。用本象形，同聲通假則寫作「庸」。說文「庸，用也。从用从庚，庚更事也。易曰先庚三日」。按尚書堯典曰「疇咨若時登庸」，偽孔傳「庸，用也」。又「舜生三十，登庸二十，在位五十載」，孔穎達正義引鄭玄云「登，作徵」，訓登庸為徵用。王風兔爰「我生之初，尚無庸」，齊風南山「齊子庸止」，毛傳並云「庸，用也」。禮記中庸鄭氏目錄云「名曰中庸者，以其記中和之為用也」。左傳隱公元年「公曰無庸，將自及」，杜預注「無用除之」。莊子齊物論「庸也者，用也」。皆用庸聲同義通之證。為形聲，則寫作鏞。說文十四篇「鏞，大鐘謂之鏞，从金庸聲」。是鏞即庸之義，義加垂字



吳彝
金甬

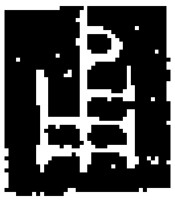


毛公鼎
金甬

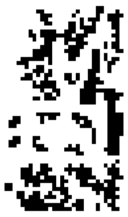


盞

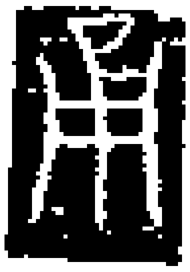
三年師兌
毁　金甬



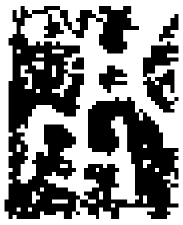
彔伯㦰毁
金甬



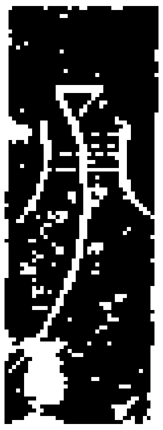
史牆盤
甬叀乙祖



曾姬無卹壺
後嗣甬之



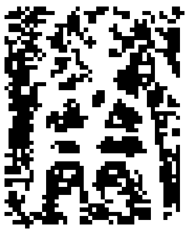
江小中母生鼎　江
小中母生自作甬鬲



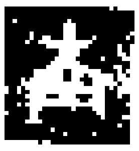
中山王嚳鼎　寡
人學踵未甬智

楊樹達曰：甬者，鐘之象形初文也。上象鐘懸，下象鐘體，中二橫畫象鐘帶。說文解其字為「从马用聲」，訓其義為「草木華甬甬然」者，非也。宋薛尚功歷代鐘鼎彝器款識法帖卷一載，商鐘有「甬」字，薛釋為鐘，薛氏書多據前人成說，知宋人尚有識甬為鐘字者矣。此字第一步發展為「踊」，此於初文甬字加形旁之金，表義也。第二步發展今「鐘」，則取踊字加形旁之金為其形，而以甬同音字之「童」為其聲，變為形聲字，於是甬象

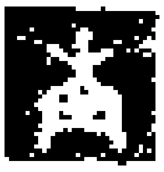
鐘形之痕影，消失無餘，不可再見矣。許君載「鏞」爲「鐘」之或體，知「鏞」「鐘」爲一字，而不知「甬」爲二字之異形初文，此與知「妃」「妣」爲一字，而不知「匕」爲二字之初文者，其失正同矣。（積微居金文說）按：吳彝「金甬」，甬作名詞，郭沫若謂即金鏞。輿服志「乘輿龍首銜軛，左右吉陽筩」，又「凡轓車以上，軛皆有吉陽筩」，筩即此，吉陽讀吉祥也。（兩周金文辭大系考釋六十四葉彔伯𢦚𣪕）史墻盤「甬惠乙祖」，「甬」則假借爲形容詞，「勇」，全句謂勇惠乙祖。中山王譽鼎「甬」讀爲通，「未甬智」即知識未開。



噩侯鼎
王南征

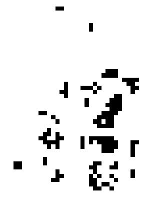


蓋

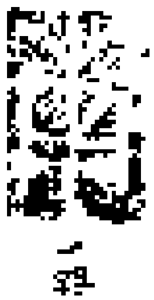


器

競卣 命
伐南夷



一蓋



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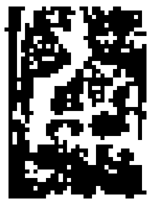
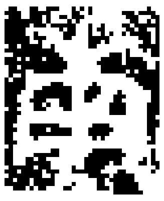
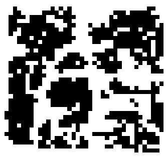


二蓋

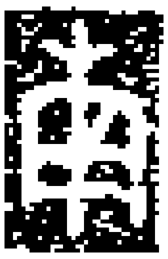


三蓋

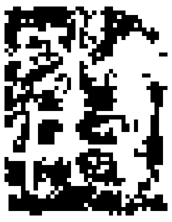


三器

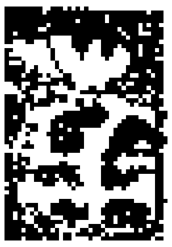
無㠱𣪘
王征南夷



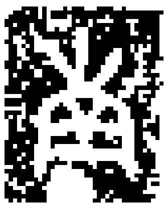
虢仲盨
伐南淮夷



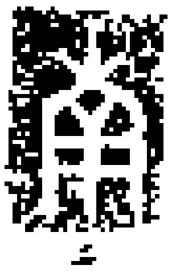
駒父盨
見南淮夷



宗周鐘
南國𠬝孳

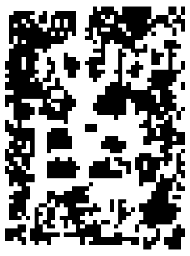


史牆盤
惟寏南行

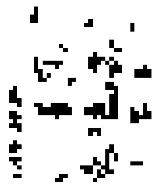


二

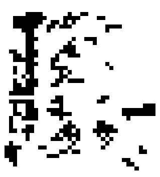
南宮乎鐘
先祖南宮



膳夫山鼎
南宮乎入

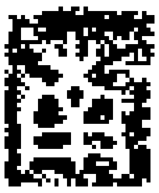


裘衛𣪘
南伯入右

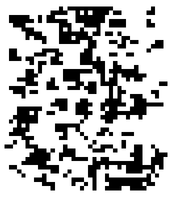


南季
鼎

南季拜
頤首

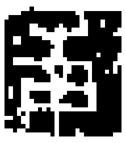


蓋

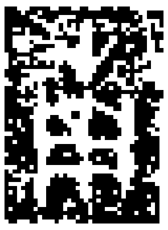


器

啟卣 王
出獸南山



啟尊 啟
从王南征



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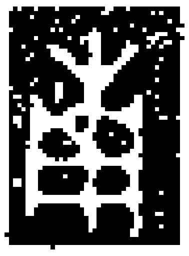
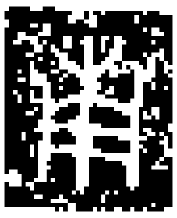
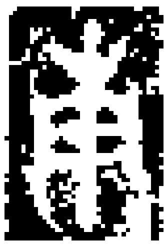


二簋

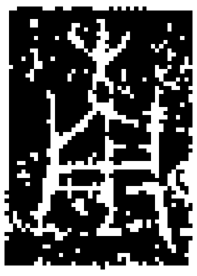


二盨

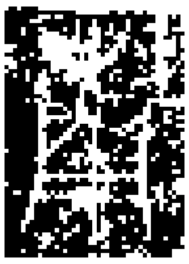
翏生盨 王征南淮夷



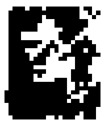
兮甲盤 至于南淮夷



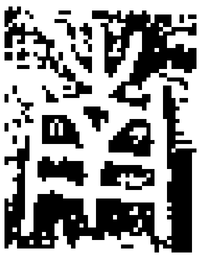
鐵鉦



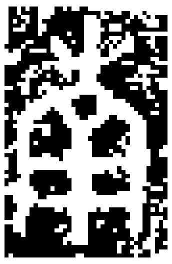
南疆鉦 余處此南疆



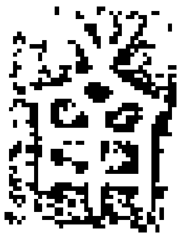
吳太子姑發劍 弁南口西行



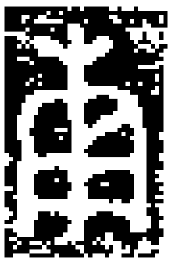
宗周鐘 南夷東夷具見



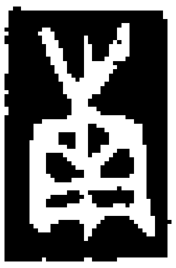
禹鼎 廣伐南國東國



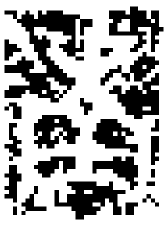
𢦔馭簋 𢦔馭從王南征



虢仲盨 虢中以王南征



鬲攸从鼎 史南以即虢旅



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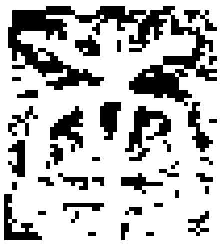
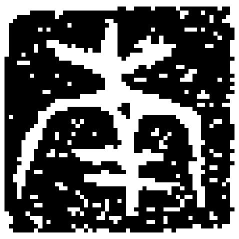
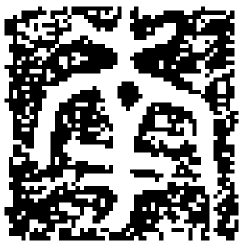


矢人盤 以南至于大沽



矢人盤 以南壽于同衜



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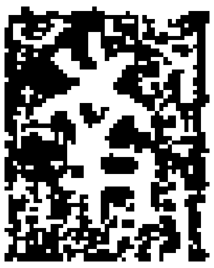
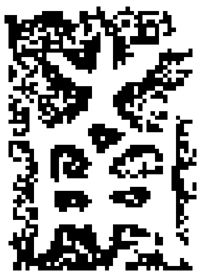
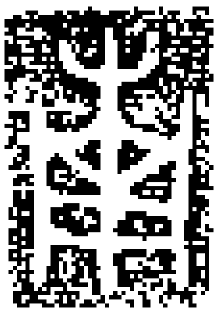


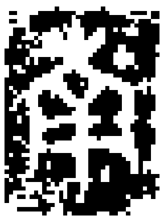
仲南父壺 中
南父作尊壺



孟鼎 刑乃
嗣祖南公

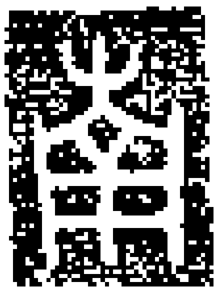


孟鼎 用作
祖南公寶鼎

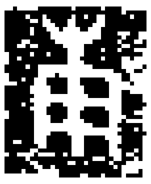


三

南宮乎鐘 用
作朕皇祖南公

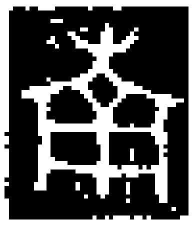


孟鼎 賜乃祖
南公旂用遷

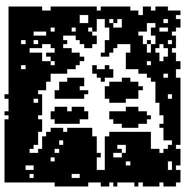


保侃母毁
保侃母

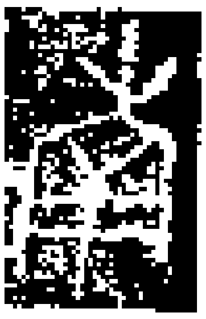
賜貝于
南宮



叔䜌鼎 叔䜌
肇作南宮寶尊



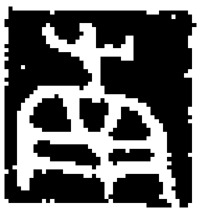
一



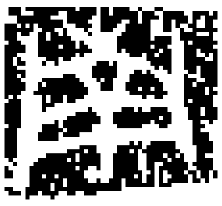
二

湏子孟姜壺
于南宮子

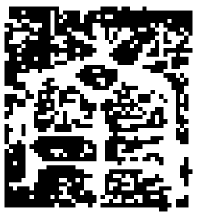
用璧
二備



南旁毁 妣鯉
母作南旁寶毁

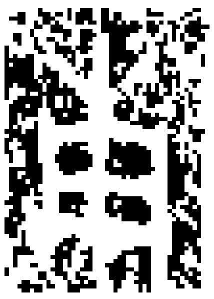


司馬南叔匜 司馬
南叔作㜽姬媵匜

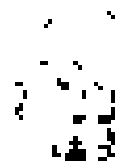


無叀

鼎 嗣徒南仲
右無叀內門



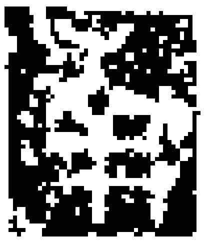
吳王姬鼎 吳王姬
作南宮史叔飤鼎



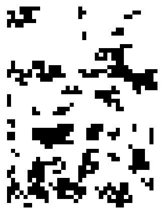
一

南宮乎鐘
嗣土南宮乎

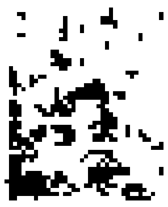
作大林協鐘



禹鼎　亦唯噩侯馭方達南淮夷東夷廣伐南國東國

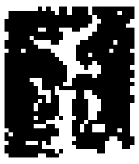


駒父盨　南中邦父命駒父㲋南諸侯達高父見南淮夷

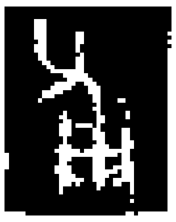


駒父盨　南中邦父命駒父㲋南諸侯達高父見南淮夷

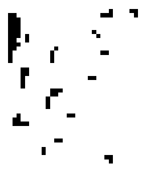
張日昇曰，說文云，南，艸木至南方有枝任也，从𣎵羊聲，𡴀古文。郭沫若謂南本象鐘鎛之形，唐蘭非之，謂南本即青，乃瓦製之樂器，唐說是也。甲骨文作𦫵，屮象其飾，猶壴磬之从屮也，冂象盛器，有蓋，唐氏謂象瓦器而倒寘，凵在下，恐未必是。樂器本原於飲食之器，故壴亦从豆，青叚為方名，而字體則譌為金文之𡴀，許謂从𣎵羊聲，全非。（金文詁林卷六三九四二葉）



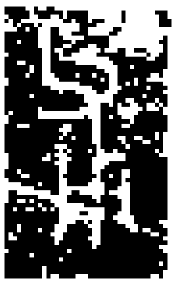
殸句壺
用興甫口



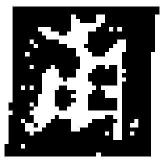
匡卣　匡
甫象樂二



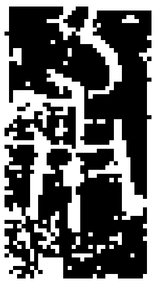
甫丁爵　作
甫丁寶尊彝



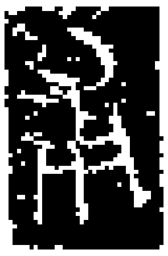
每仲盨　每中
作甫妣賸盨



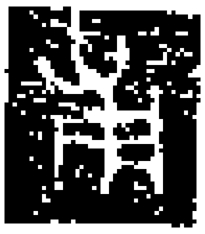
甫人父匜　甫
人父作旅匜



甫人
盨



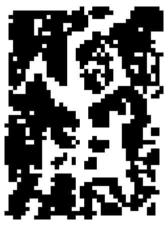
爲甫人盨　口
口爲甫人行盨



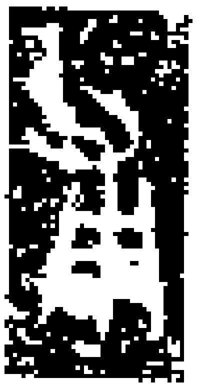
穌甫人匜　穌甫
人作孋妃襄賸匜

穌
甫

人盤　穌甫人
作孋妃襄賸盤



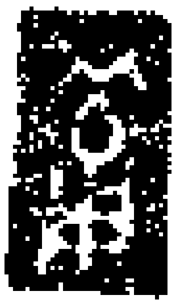
異甫人匜　異甫人余
余王口叡孫兹作寶匜



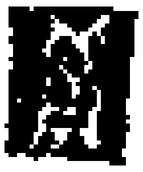
曾中斿
父鋪

曾中斿父
自作寶甫

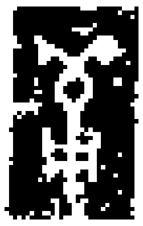
林義光曰：說文云「甫，男子美稱也。从用父，父亦聲。」按用父非義，古作𤰈，（乚抵鐘尃字偏敦）从田父聲，即圃之本字。或作甫（鄦甫人匜）作𤰈，（戈徐鼎）說文云「圃，从囗甫聲」。按古作圃（御尊韓癸）作圃，（辛子彝乙）與甫同字。敹按：林釋甫當是「从田父聲」是也。謂「即圃之本字」，差矣。雖甫之从田父，父亦聲。田父會意與田户會意同，指由男子从事農業勞動而獲尊稱。



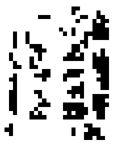
毛公鼎（魚葡）



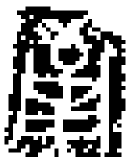
番生毁（簟弼魚葡） 金



執毁（用大葡于五邑守堰）



盂

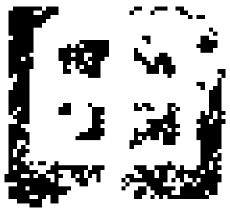


器

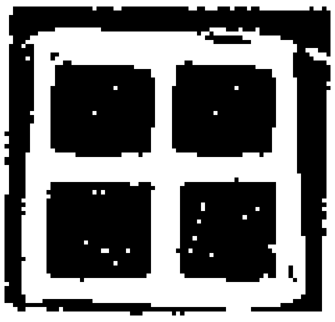
葡父癸甗 王賜葡亞器奚貝

方濬益曰「𤰈」从矢从凵，象矢在箙中之形。毛公鼎「簟弼魚葡」作𤰈。經典通用服。古葡備及服一聲，皆音扶逼反。詩楚茨五章「備與戒韻」，采薇五章「服與戒韻」可證。又說文牛部犕下引易曰「犕牛乘馬」，今繫辭作服。左傳「王使伯服如鄭請滑」，史記鄭世家作伯犕。後漢書皇甫嵩傳「董卓抵手言曰：義真犕未乎」，北史魏收嘲陽休之「義真服未」，正作服。玉篇亦云「犕，服也」。是葡即矢箙，古本作𤰈形，變爲𤰈，小篆作葡，而矢箙之形失矣。（綴遺齋彝器考釋卷二第十六葉丙申角）

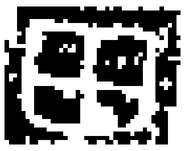
田



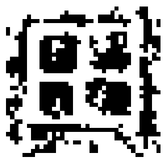
宋田斝
宋田



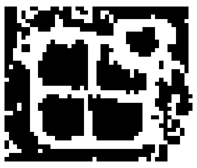
田告壺
田告



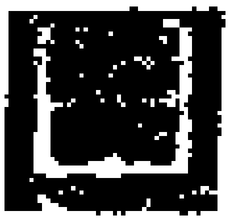
魚祖乙鼎
田告亞



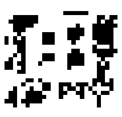
田告父乙卣
田告父乙



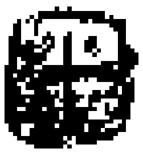
田告父丁彝
田告父丁



告田鼎
告田

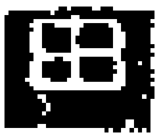


一

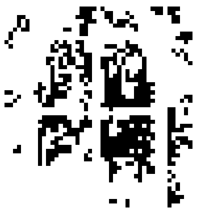


二

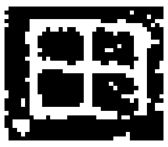
告田觶
告田



祖乙告田彝
告田祖乙

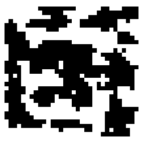


告田父丁觶
告田父丁

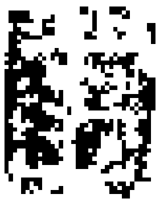


器

告田卣鳥
父乙女告田



蓋



器

田父甲斝
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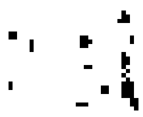

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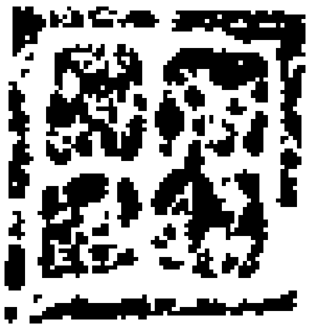

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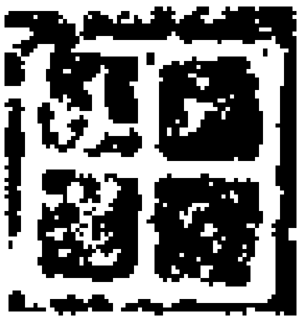

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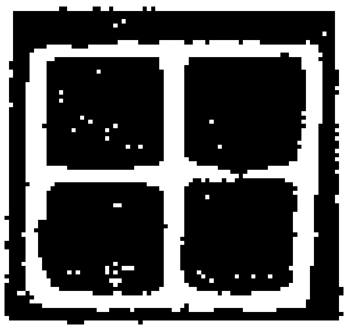

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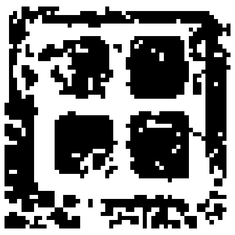

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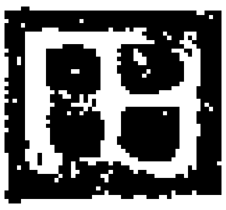

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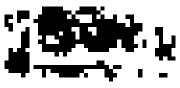

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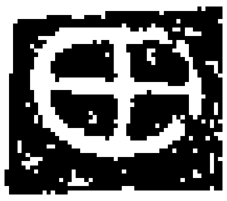

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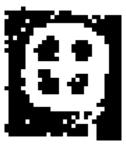

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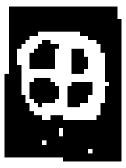

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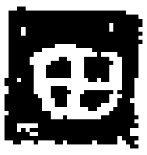

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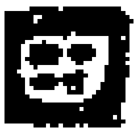

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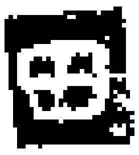

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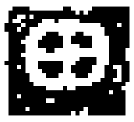

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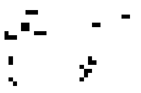

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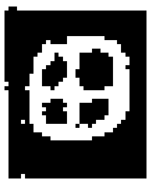

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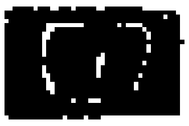

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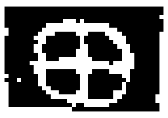

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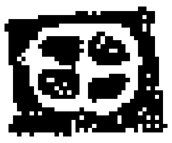

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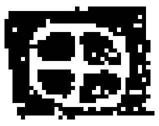

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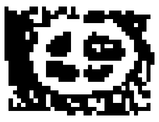

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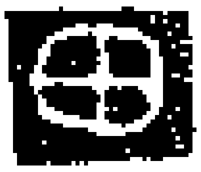

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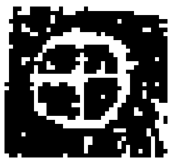

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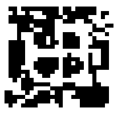

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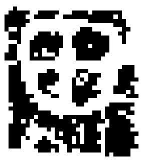

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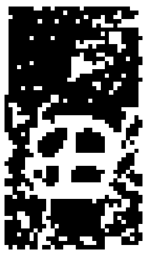

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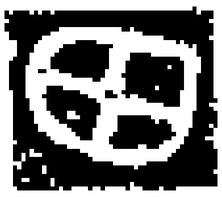

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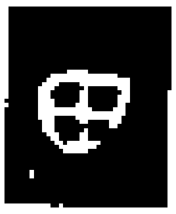

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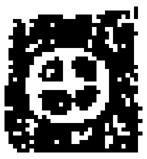

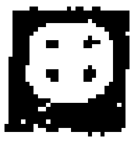

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揚簋　宣
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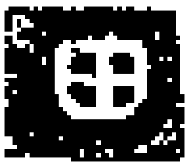

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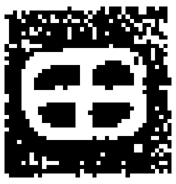

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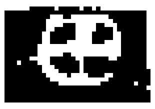

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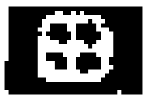

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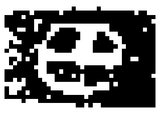

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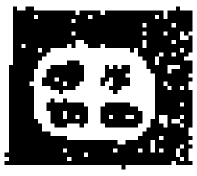

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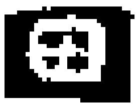

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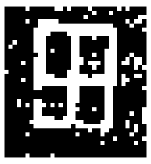

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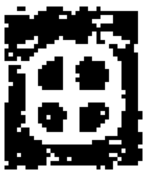

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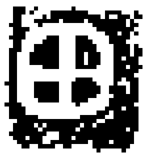

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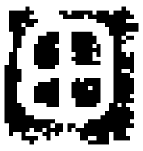

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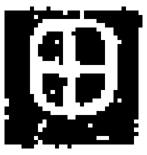

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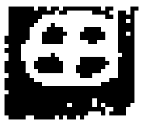

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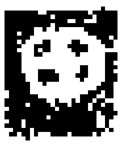

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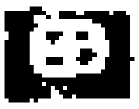

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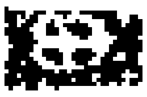

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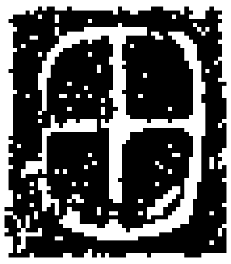

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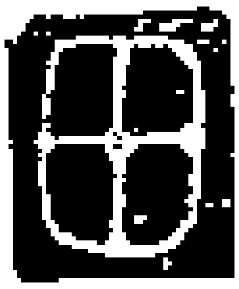

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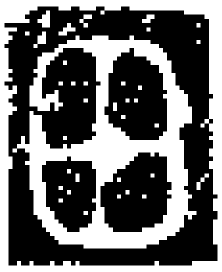

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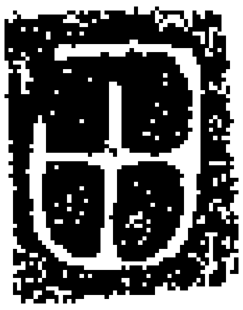

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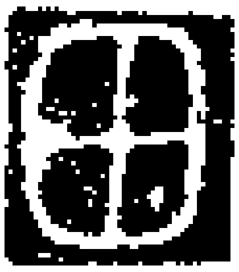

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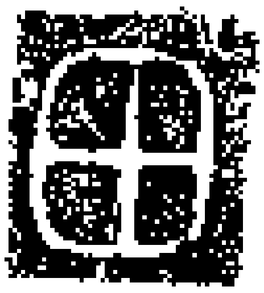

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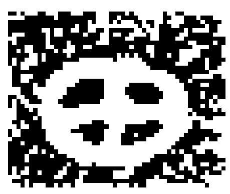

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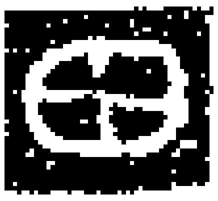

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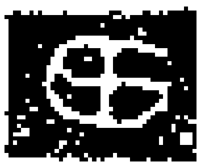

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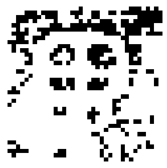

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鼎　賸汝
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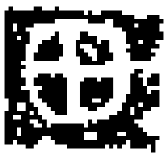

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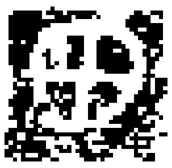

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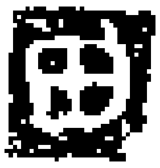

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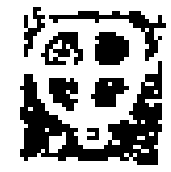

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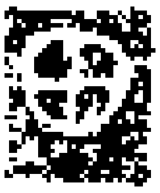

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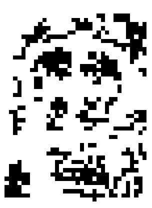

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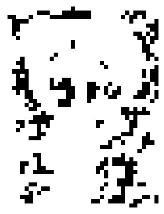

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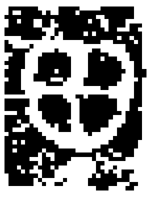

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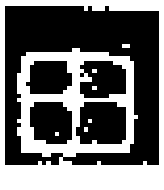

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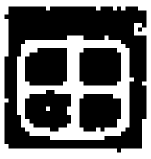
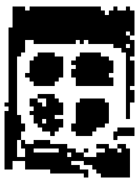


器

田告母辛鼎
田告作母辛尊



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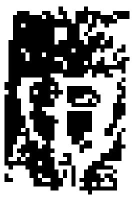
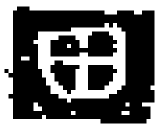


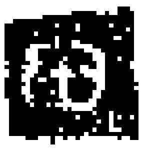
器

父
卣

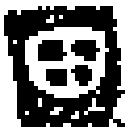


父尊
公

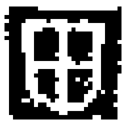
姞令父
嗣田



融从盨　二
才永師田宮

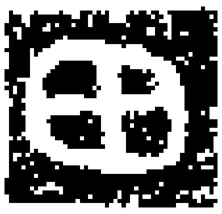


酓鼎　凡用
即酓田七田



小臣傳毁
師田父

令余□官余



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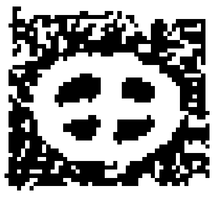

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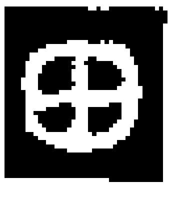
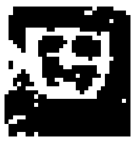


𤔲从

盨　我復限余𤔲从田



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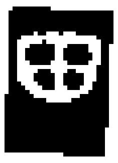

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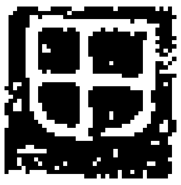
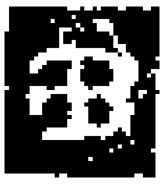


旟鼎　王

姜賜旟田三于



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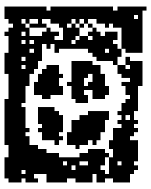
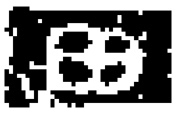


召伯虎簋　余老止公僕郭土田



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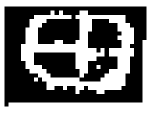

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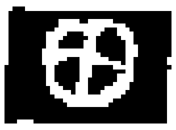

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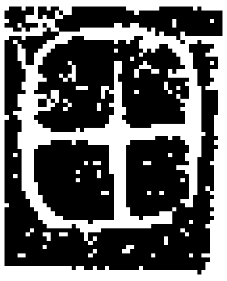
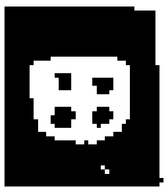


大克鼎　賜汝井家𤔲田于𡉚



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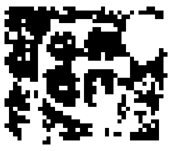
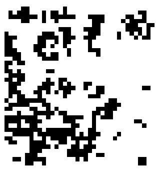


裘衛鼎　邦君厲眔

付裘
衛田



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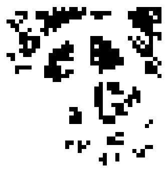
裘衛厲田四田



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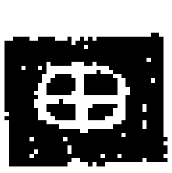
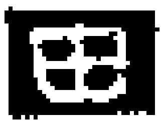
裘衛厲田四田



白田父
毁　白

田父作井
姬寶毁



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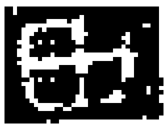

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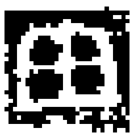

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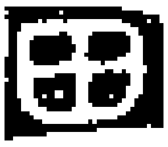
𡰥父丁尊　王古夜
田隸𡰥作父丁尊彝



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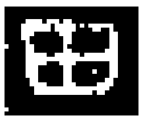

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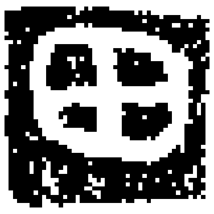
王古夜卣　王古夜
田隸𡰥作父丁尊彝



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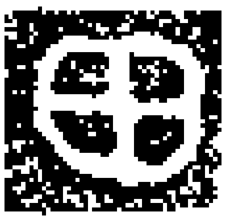
散氏濕田牆田



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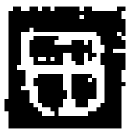
散氏濕田牆田



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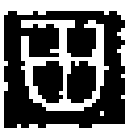
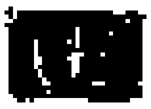
令師田父殷成周



小臣傳毁
師田父

令小臣
傳非余



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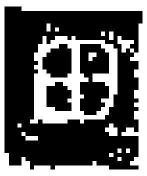
寢昔辰省北田四品



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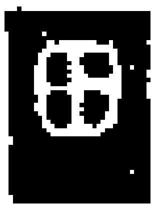

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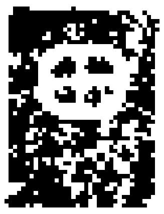
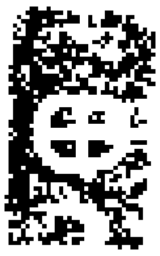
克盨　王
令尹氏友

史𧻚典善夫克田人

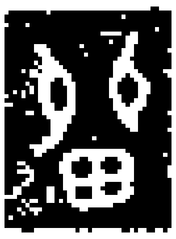


永盂　賜畀師永氒田𩰫昜洛疆眔師俗父田



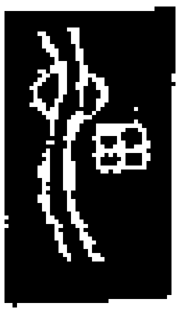
永盂　易畀師永氒田𩰫昜洛疆眔師俗父田

田字說文以為樹穀之地，象阡陌縱橫之形，此是本義，或用作動詞田獵之　如殷墟書契前編二·二八·四「戊戌卜，貞王田于𩫏，往來無災。」石鼓文「田車孔安」，田車即獵車。或通作甸，如令彝「眔諸侯：侯田、男」，盂鼎「侯田」，侯田即書酒誥之「侯甸」。再如不𡢁簋「錫女：：田十田」，下田字靜安先生曰「田即經之甸字」，或通作佃。佃者農吏也，如散盤「矢人有司眉田」。禮記月令「命田舍東郊」注「田謂田畯，主農之官也」。



趞鼎 史留

受王令書

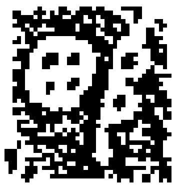


⿰卯田鐘 ⿰卯田簞

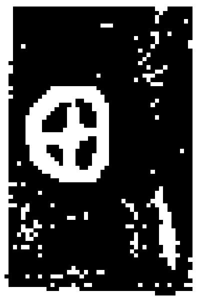
叔口禾鐘

說文十三篇「留、止也。从田卯聲」⿰卯田鐘或作⿰卯田、改上下結構為左右結構、留⿰卯田金文皆用作人名。

畯

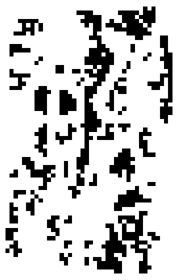


師艅毀 畯才立



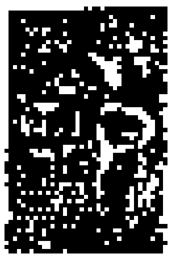
㝬毀 畯才立

一



二

梁其鼎 畯臣天子



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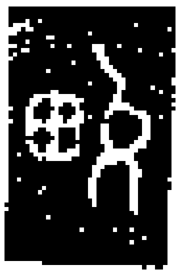
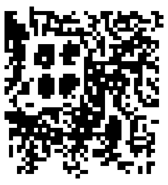


器

白梁其盨 畯臣天子



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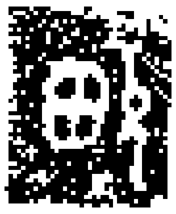
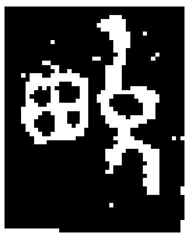


器

克盨 畯臣天子



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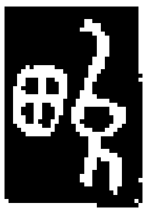

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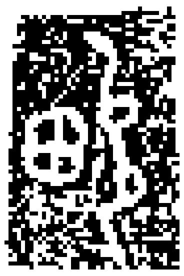

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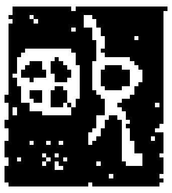
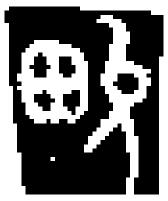
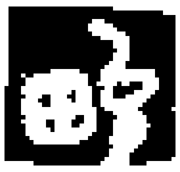


器五

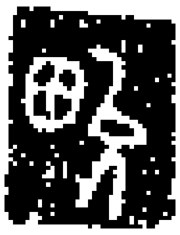
頌毀



盨一

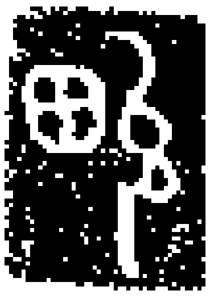


盨二



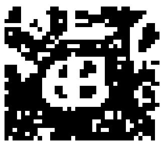
器二

頌壺



一

頌鼎 畯臣天子



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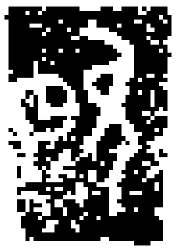

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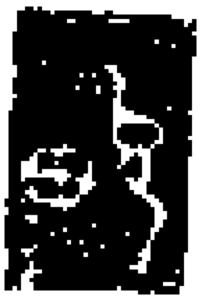

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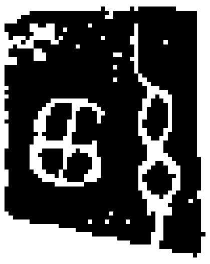

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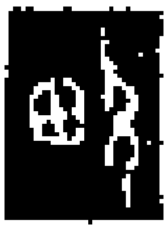

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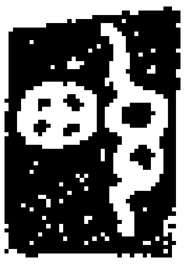
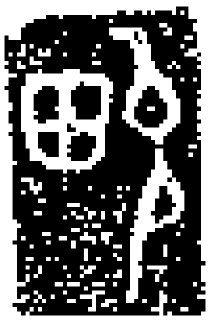
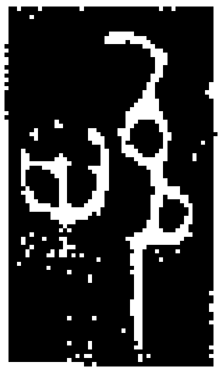


四

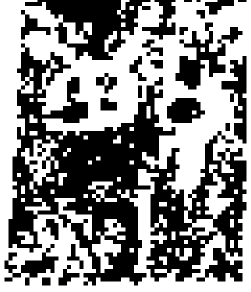
逋殷畯臣
天子霝冬



盂鼎畯
正氒民

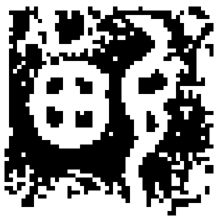


宗周鐘
畯保三或



大克鼎
畯尹

三方



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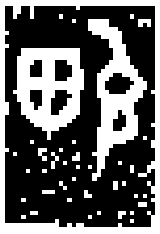
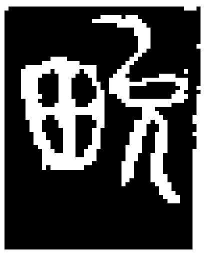
南宮乎鐘
畯保四
方

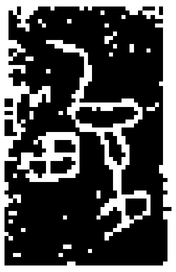


史牆盤
達殷畯民



紹

秦公殷
畯疐才天



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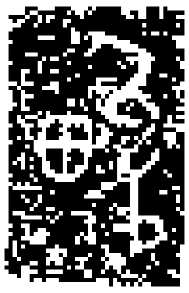

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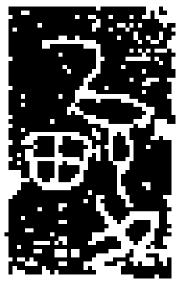

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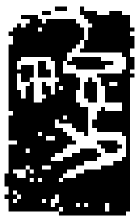
秦公
鎛



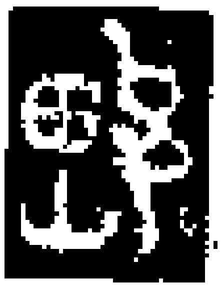
秦公鐘　秦公
鎛畯紷才五

戴家祥曰：說文五篇夊部「夋，行夋夋也。一曰倨也。从夊，允聲。」允夋古音同部，故畯得寫為吮。畯、㕙、駿、浚俱从夋聲，凡聲同者，字亦通也。小雅甫田「田畯至喜」，釋文「畯」本作「俊」。史記宋微子世家「畯民用章」，今本尚書洪範作「俊民」。堯典「克明俊德」，禮記大學作「峻德」。大雅崧高「駿極于天」，禮記孔子閒居及中庸作「峻極」。商頌長發「為下國駿厖」，鄭玄箋「駿之言俊也」。周頌噫嘻「駿發爾私」，陸德明所見本作「浚發爾私」，釋文云「浚」本亦作「駿」。尚書皋陶謨「夙夜浚明有家」，馬融注「浚，大也」。字亦通儁。集韻二十二稕「俊」「儁」同字。聲符更旁字也。說文八篇人部「俊，才千人也」。舉凡形氣特出者，均名之曰俊，馬之名駿，山之名峻，水之名浚，人才之特出者曰俊，或儁，皆一語孳衍字也。形雖多變，音義一也。

禮記少儀「臣則左之」，鄭玄注「臣謂囚俘」。洪範「俊民用章」，周書多士「俊民甸四方」，鄭注亦云「民無知之稱」。墻盤作「畯民」，亦猶頌鼎、遹𣪘之作「畯臣」。墻盤首云「武王遹征四方，繼言撻殷畯民」，殆如左傳宣公十五年伯宗所云「夫恃才與衆，亡之道也。商紂由之，故滅。」

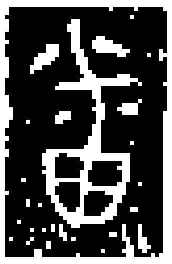
孫詒讓曰：凡金刻之言畯者，並當讀為駿。爾雅釋詁「駿，長也」。盄和鐘「畯疐在位」，言長順在位也。（疐訓順見毛詩集書傳）刺公敦「畯在位」，言長在位也。宗周鐘「畯保三國」，言長保三國

也。頌鼎、追𣪘「畯臣天子」，言長臣天子也。此鼎言「用禱畯保其子孫」，畯保二字連讀，與宗周鐘同。（古籀拾遺卷上第二十一葉）按：孫釋盄和鐘「畯疐在位」為畯惠，畯臣天子為長臣天子，「畯在位」為長在位，頗有可商。「畯疐在位」為畯桀在位，「畯在位」為俊傑在位之省略語，「畯臣天子」猶言賢臣天子。考左傳宣公十五年伯宗之言曰「恃其儁才，而不以茂德，茲益罪也。」鼎銘作者晉姜寄望「萬年無疆」之言，用於其子孫之茂德儁才，而把茂德置於儁才之前，故云「用禱畯保其子孫」。

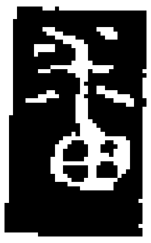


大克鼎　賜汝井家劓田于⿱畯山

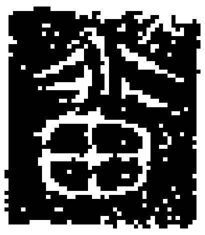
⿱畯山疑畯之繁，金文有畯字，此增山旁，用作地名，故增之，無義可說。



番侯鬲　番
侯作姬番鬲



番匊生壺　番
匊生鑄媵壺



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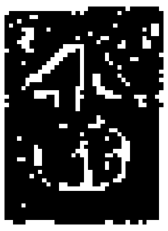

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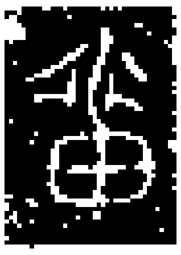
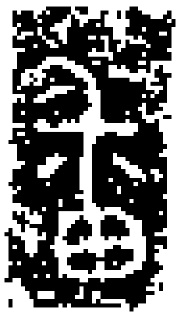
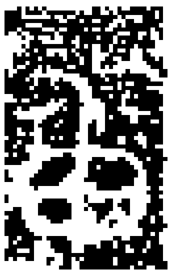


四

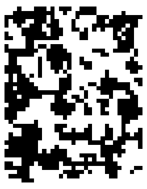
番君召簠　番
君召作饙簠



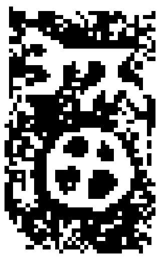
吳生鼎　番中
吳生作尊鼎



番伯畬匜　唯
番伯畬自作匜

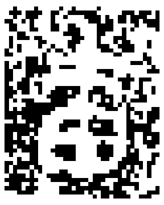


番生𣪘　番生
敢對天子休

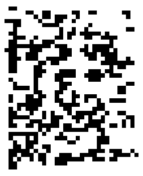


番君簋
唯番君伯

匚用享
考金



番休伯者君盤　唯番
休伯者君用其吉金



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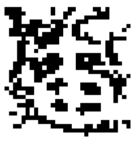
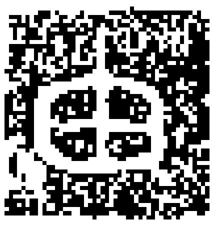


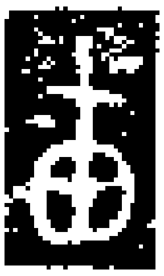
二

番袁
伯考

君鼎　唯番袁伯
者君自作寶鼎

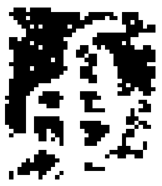


番伯者君匜　唯番
𠈇伯者君自作寶匜

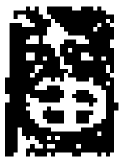


番[illegible]鬲
唯番[illegible]匜

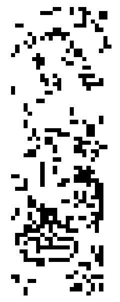
伯自作寶鬲



番君匜　唯番君啓用土金作自寶匜



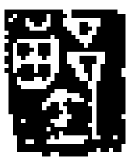
番生𣪕　番生不敢弗帥井皇祖考不杯元德



番之戈　番中之乙造戈

高鴻縉曰說文「番，獸足謂之番。从釆田象其掌。蹞，番或从足煩。𠂈，古文番。附袁切。」按此左傳熊蹯之初字。田象形，釆聲。番蹯蹞皆一字。丁福保曰慧琳音義八十九卷十三葉番注引說文「从田釆聲象獸掌」文與今本異，存疑備參。今按慧琳引本較正，雖今本當據正。（中國字例五篇一四八葉）按高鴻縉所釋可備一說，林義光謂釆番同字，高田忠周謂播之古文，均無確據，有待再考。

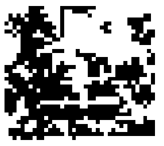
說文二篇「番，獸足謂之番，从釆田，象其掌。蹞，番或从足从煩。𠂈，古文番。」按番字从釆，象獸爪分別之形，从田為獸足所踐處也。玉篇五零三番或作蹯，加足旁以顯釆為獸足。金文番皆用作地名或人名。



十二年矛

邦司寇野弟

說文十三篇「野」郊外也。从里予聲。按與冢里字分田、土二形。右旁从予明矣。釋野無誤。十二年矛「野弟」爲人名。



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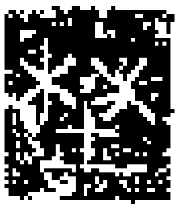
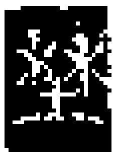


二

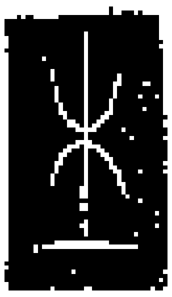
但盤勺
但盤埜



器

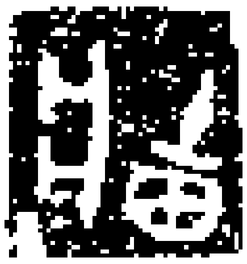
楚王酓忎鼎但币
盤埜差秦忑爲之

戴家祥曰：埜字从林从土，爲野之別體，唐韻羊者切，喻母魚部。土讀他魯切，透母魚部。在諧聲字中舌音透母每與喉音喻母混諧，易（羊益切喻母）之與剔（他歷切透母），夷（以切喻母）俞之與隶（他禮他計二切透母），俞（羊朱切喻母）之與偷（託侯切透母），是其例證。秋官縣士「凡野有大事，則戮其犯命者」，鄭玄云：「野距王城百里以外及縣郊。」故野字从里表義。禮記月令「季春之月，命野虞毋伐桑柘」，鄭注「野虞主田及山林之官」，故表義更旁字或从林，埜字應爲从林从土，土亦聲，爲會意兼形聲字。聲符變換可以作楙，从林，予聲，土予聲同。加旁从土，則寫作壄，聲符重複字也。野亦作墅，與壄同例。集韻上聲三十五馬野墅埜壄同字。說文十三篇「野，郊外也。从里，予聲。壄，古文野，从里省，从林。」許君不知土聲同予，竟以表義求之，何其疏也。左傳昭公十八年「使野司寇各保其徵」，杜注「野司寇，縣士也。」孔穎達正義云「周禮司寇屬官有縣士掌野，知野司寇是縣士也」。器銘或爲人名，唐韻野讀「羊者切」，喻母魚部。



𧊒蚉壺
于皮新杢

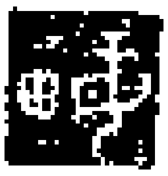
張政烺曰：杢，从木从土。學鼎「杜稷」之社字从之。（說文古文社同）社非可穢之地。（銘文是「茅蒐佃獵于皮此」）杢，疑是野字之異體。說文「野，郊外也」。古文从埜，集韻从埜爲野之古文。埜見克鼎、楚王酓忎鼎，簡化爲杢，猶書壺擘簡化爲摩，楚簡化爲書。野是郊外百里之地。世本「中山武公居顧（今河北省定縣）。桓公徙靈壽」（今河北省平山縣）。靈壽是中山國之新都，其郊外則是新野。（古文字研究第一輯中山國胤嗣𧊒蚉壺釋文）

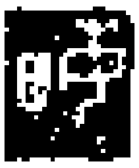


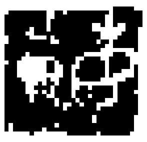
矢人盤
我既付散氏溼田𤲶田

戴家祥曰、吳大澂云、𤲶古疇字、从爿从土从田、散氏盤「溼田𤲶田」、阮相國釋作牆田、（說文古籀補五卷第九葉）按𤲶字應隸田部、从田壯聲、土田同義、玉篇九圢、重文作町、疃重文作墥、又十三戟古文域、金文（都大宰簋）型作⿱刑田、賸古文塍、壯字作𤲶、蓋因下文田字而加旁者也、字當讀莊、爿壯聲同、古字从爿得聲者、亦或改从壯聲、集韻下平十陽牀或作⿰爿⿱士木、是其證、莊壯聲同字通、禮記檀弓下「衛有太史曰柳莊、漢書古今人表作柳壯、莊子天下篇「不可與莊語」經典釋文「一本作壯」、爾雅釋宮「六達謂之莊」、釋名釋道「六達曰莊、莊、裝也、裝其上使高也」、盤銘以「溼田𤲶田」并舉、爾雅釋地「下溼曰隰」、蓋指下田高田而言、吳氏釋疇、阮氏釋牆、不但形聲未據、且於文義費解、唐韻莊讀「側羊切」照母陽部、

畮


盠一


器一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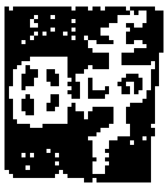
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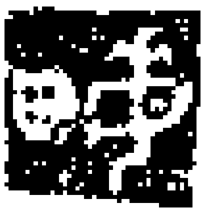
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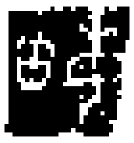
賢簋　畮
賢百畮糧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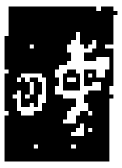
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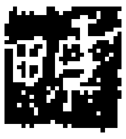
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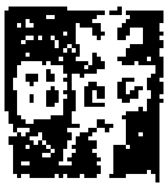
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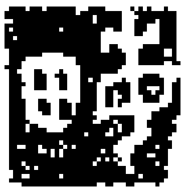
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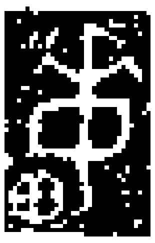
賢百畮糧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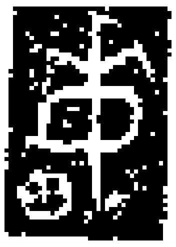
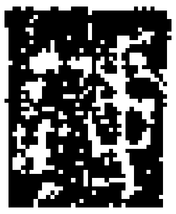
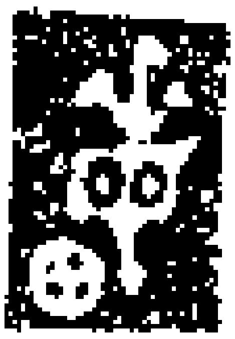

器一


盠二

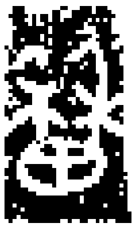
師寰簋　淮夷
繇我負畮臣



兮甲盤　淮夷
舊我負畮人

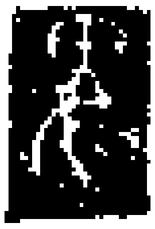
高田忠周曰：按此字形明顯者也。說文「畮，六尺爲步，步百爲畮，从田每聲。或作畞，从田从十、久聲也。」劉心源云：「畮臣，主田畮之臣。」猶左傳云「疆吏罷子境上也」。此說爲是。

詩卬林說晦是𤱔字，周禮作畮，古作畝，或以田爲義，或以民爲義，亡其聲也，畝又依聲假借之文。此以田从民，乃會意字，此說未穿，且爭明是冡字，與民古文作𢑚自别，劉說爲長矣。今定爲晦字云。（古籀篇二十一第七葉）　按高田忠周所釋可从，金文有用作田之畝，如賢簋「百晦」即是。金文兮甲盤、師寰簋又有「貫晦」連文，郭沫若謂「晦當讀爲賄」，一切經音義四「賄，古文脢同」，又从每聲。儀禮聘禮記「賄在聘于賄」注云「古文賄皆作悔」，知賄與悔通，則知晦與賄通矣。布帛曰賄，故此貫晦連文（兩周金文辭大系考釋一四三頁兮甲盤）。楊樹達謂「當讀賄」，以聲韻古音證貫似亦有理，但以郭釋爲長



史牆盤
農嗇戉嗇

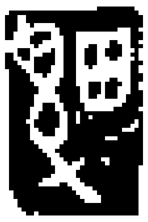
戴家祥曰：說文嗇，古文作𤲸，从田。甲骨文有嗇𤲸兩體，穡嗇古本一字。書盤庚「力穡乃亦有秋」，漢書成帝紀穡作嗇；書湯誓「舍我穡事而割正」，史記殷本紀穡作嗇。銘文上言「農嗇」，依說文應作穡。穀可收曰穡，第四字依說文應作嗇，从來从㐭。來者㐭廩而藏之。廣雅釋詁「嗇，積也」。農穡或嗇，猶農產物藏積也。



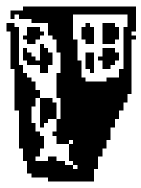
⿱田魚祖乙鼎　乙亥王賜⿱田魚貝

⿱田魚、从田魚聲、字書不載、舊釋鯉者柯昌濟謂⿱田魚即鰥省、均無證據、金文為人名、

⿰奚田

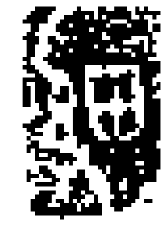


盖

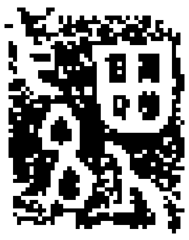


器

⿰奚田卣　⿰奚田
揚公休



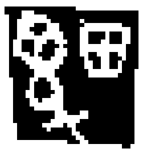
盖



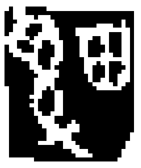
器

啓卣
古專

⿰奚田用
文考剌

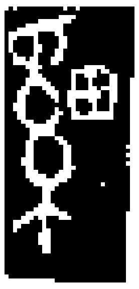


盖

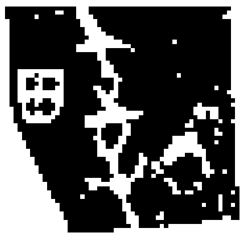


器

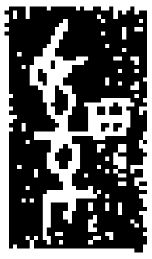
⿰奚田卣　公賜
作朕⿰奚田亳貝



余⿰奚田簋　余
⿰奚田作寶簋



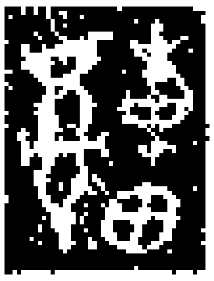
⿰奚田父盉　⿰奚田
父作寶彝



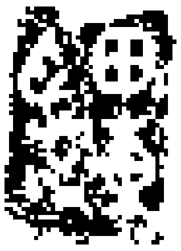
白䣄盉　伯⿰奚田
作母妧旅盉

戴家祥曰：⿰奚田字亦見⿰奚田卣銘，說文十篇「奚，大腹也。从大⿱爫絲省聲。⿱爫絲，籀文系字」。又十二篇女部「㜎，女隸也。从女，奚聲」。㜎中簋作鉀。唐韻奚音「胡雞切」，匣母支部；系音「胡計切」，不但同母，而且同部。集韻上平十二齊：「蹊，同⿺辶奚，徑也」。「⿺辶奚，弦雞切」。⿰奚田即其字，與說文二篇「徯，待也」或體作蹊。地官遂人「遂上有徑」，鄭玄云：「徑、畛，涂道路，皆所以通車徒於國都也」。徑容牛馬，左傳宣公十二年「牽牛以蹊人之田」，杜預注「蹊，徑也」。釋名釋道「步所用道曰蹊。蹊，係也，言射疾則用，故還係於正道也」。郭沫若釋鷄，（兩周金文辭大系考釋第十頁）形聲失據。

𤔔

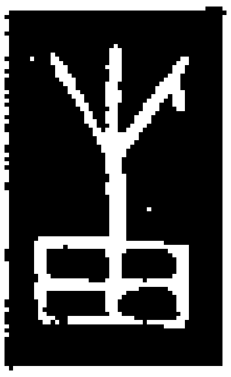


毛公鼎
𤔔圝大命



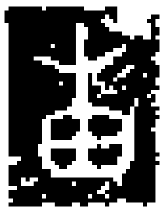
師𩕢簋 令余
唯𤔔先王命

靜安先生曰：𤔔字金文中屢見，其字从𠕁、从𠷎，𠷎疑古叀字。古从土之字，亦或从田作。如封邦一字，而或从土作𡉚，或从田作𤰔，（此二字上从㞢，皆丰不[illegible]）从則叀亦可作𠷎，𤔔从𠕁、从𠷎，䌛即說文緟字。陳侯因資敦「邵緟高且」（即祖字），已从糸作𥂕，由𤔔變緟，由緟變緟，說文糸部「緟，增益也」，增益之誼，正與諸彝器𤔔字誼合。（觀堂集林第二卷 [illegible]業毛公鼎銘考釋）按靜安先生所釋至確。毛公鼎「𤔔圝大命」，師𩕢簋「令余唯𤔔先王命」，从詞例看，𤔔亦爲緟字。



甾父乙尊

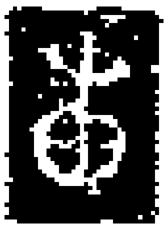
甾父乙



盖

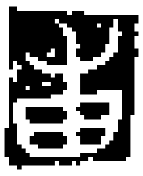
孟甾

作旅甾

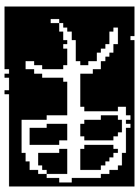


甾毌壺　唯

甾朋賁于宦



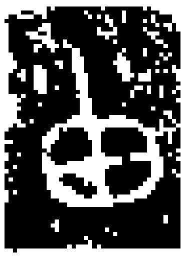
一



二

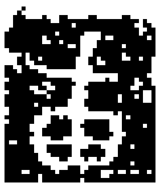
宰甾簋　王姜

宰甾貝五朋



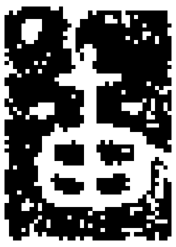
甾中父白匜　唯

甾中父自作寶匜



白者君匜　唯甾

口者君自作寶匜

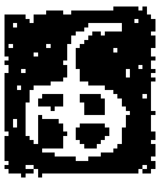


白者

君盤

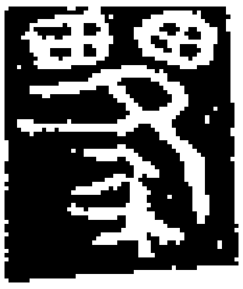
唯甾弘白者

君自作寶盤



甾吕匜　唯甾吕卽

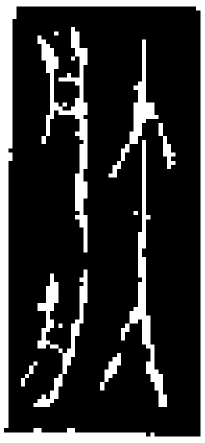
用王金作自寶匜



矢人盤　陟

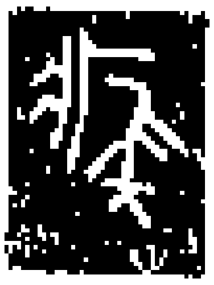
孚散罸僕

疾



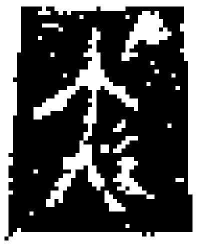
四

者沪鐘
□封疾□



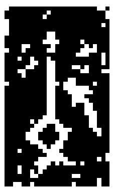
𨿅盤　疾君之孫
郙敍尹者旨𨿅

說文、疾、病也。从疒矢聲、𤵸、古文疾、𤺋、籀文疾。按、晚周文字从疒从矢、本會意字、廣韻矢讀式視切、審母脂部、疾讀秦悉切、從母至部、許以形聲爲說、未可遽信。



（毛公鼎）

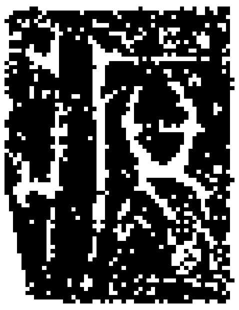
敃天疾畏



（⿸大矢辛伯鼎　⿸大矢辛）

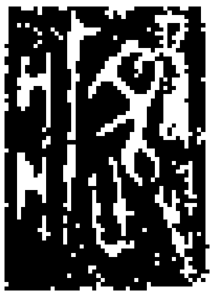
伯槖丂子克曆

羅振玉曰：象矢著人胠下，毛公鼎「愍天疾畏」之疾字作⿸大矢，與此正同，知此亦疾字也。說文解字：「疾，病也。从疒矢聲。𤶣籀文作𤶣，古文作𤵸。」案疾古訓急、訓速，最速者莫如矢，故从人旁矢。矢著人斯為疾患，故引申而訓患、訓苦，其古文著疒，殆為後起之字，於形已失矣。（增訂殷虛書契考釋中第七十五葉）靜安先生曰：疑疾之本字象人亦下著矢形，古多戰事，人著矢則疾矣。（釋毛公鼎第八葉）



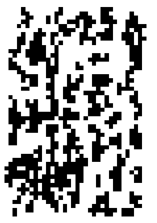
國差罎 侯
氏毋咎毋𤵸

戴家祥曰：𤵸字从疒从兄，字當讀怳。古字偏旁从疒作者，亦或更旁从心。廣雅釋詁「悴，憂也。」文選歎逝賦「戚貌瘁而尠歡」，李善注引倉頡篇「瘁，憂也。」漢書高帝本紀「漢王病瘉。」顏師古集注「瘉與愈同」。一切經音義一「古文悴亦作瘁」。以此類推，𤵸當釋怳。古讀兄如荒。兄讀呼榮切，影母耕部；荒讀呼光切，影母陽部。陽耕韻近。釋名釋長幼「兄，荒也。荒，大也。故青徐人謂兄為荒也。」況怳同字，亦或作慌。老子道德經「道之為物，惟怳惟忽」。楚辭九歌湘夫人「怳忽兮遠望」。禮記祭義「以其慌惚以與神明交」，慌惚即怳忽。孟子梁惠王下「樂酒無厭謂之荒」，趙岐注「荒，亂也。」唐風蟋蟀「好樂無荒」，鄭箋「荒，廢亂也。」荒慌怳恍亦一聲之轉。罎銘「毋咎毋𤵸」，猶曲禮云「毋淫視，毋怠荒」。小雅十月「無罪無辜」，大雅假樂「無怨無惡」云爾。

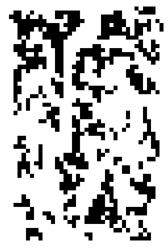


國差𦉜　侯氏毋⿸疒咎毋疣

高田忠周曰：按說文有咎無⿸疒咎，咎異文作⿸疒咎耳。然爾雅釋詁「咎，病也」，或⿸疒咎為病義專字，从疒咎，咎亦聲也。（古籀篇第三十七第一四葉）



師𤸫簋 𤸫拜頴首



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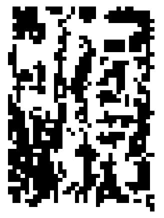
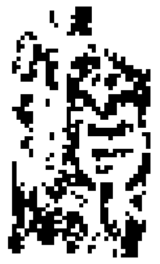
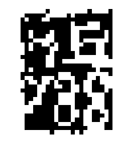


師𤸫簋 嗣馬井伯親右師𤸫



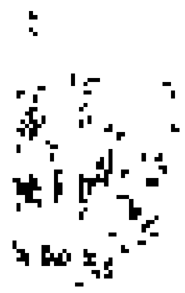
師𤸫簋 王乎內史吳冊命師𤸫

說文七篇「𤸫，病也。从疒員聲。」金文用作人名。



十二年弟工
軍工師司馬癄

癄，說文不載，字彙力欠切，音臁，癧也，正字通云，癄字之譌，金文用作人名。



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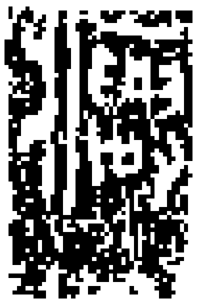
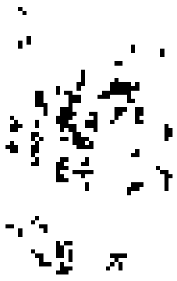


二

𤼈鐘
𤼈曰



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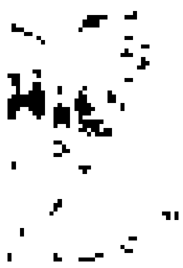

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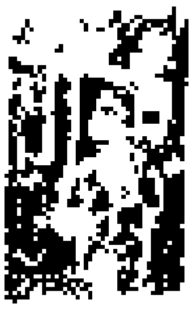

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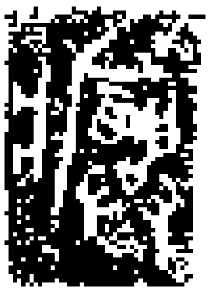

器二

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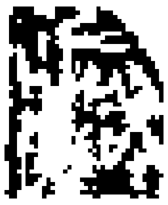
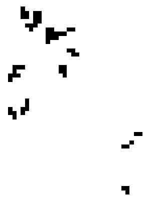
𤼈曰



𤼈爵
作父丁

𤼈



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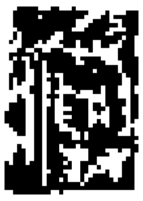

器

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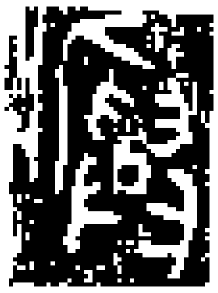
拜頧首

𤼈



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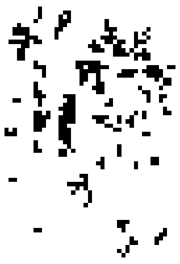

𤼈鐘
其萬年

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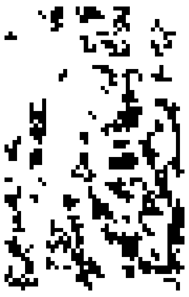

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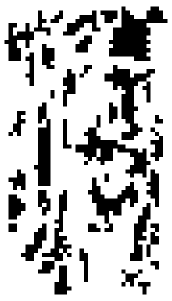

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𤼈鐘
其萬年

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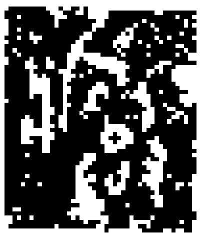

𤼈盨
其萬年

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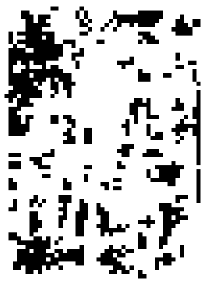

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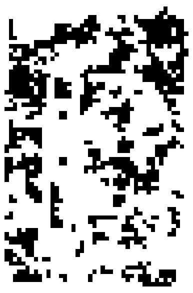

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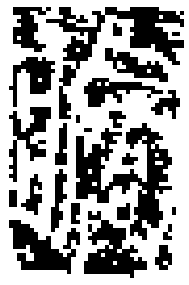

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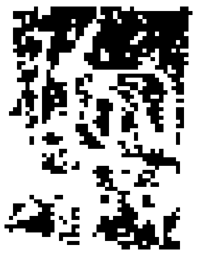

器二

𤼈𣪘
萬年寶

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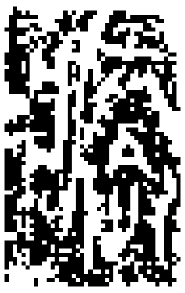

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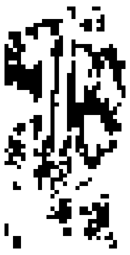
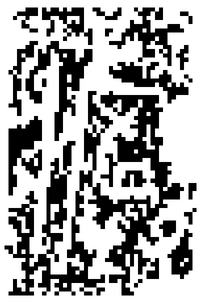


痶鐘　痶作協鐘



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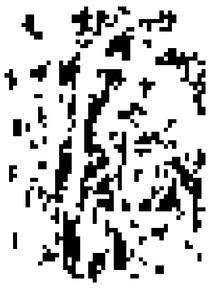
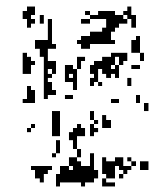


痶鐘　廣啟痶身



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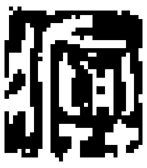
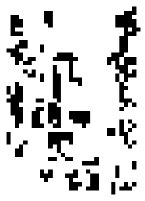


器

痶壺　冊賜痶書



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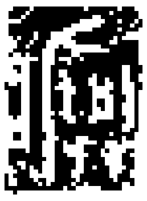

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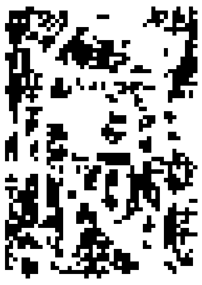

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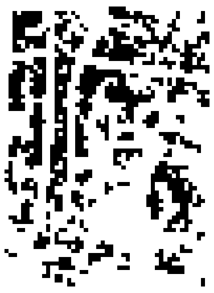
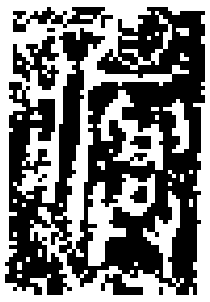


器一



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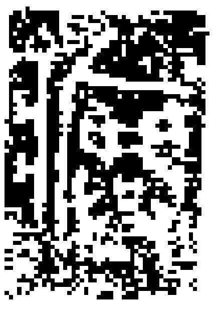
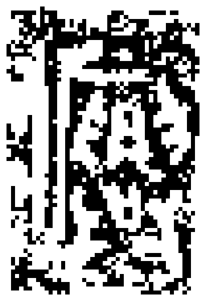


器二

痶𣪘　王對痶楙



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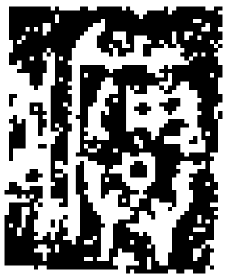
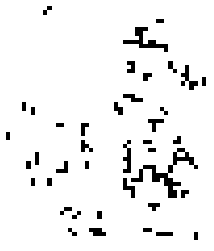
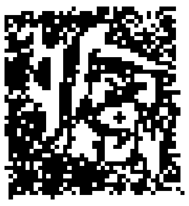


二

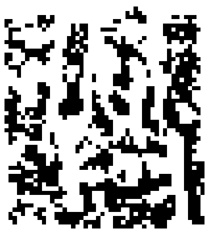
微痶盨　𢼸痶作寶



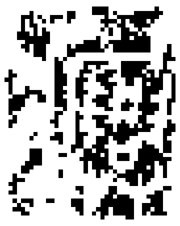
痶鐘　用寓光痶身



痶盨　𤔲馬共右痶

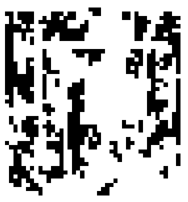


𢼸伯痶簋　𢼸伯痶作簋



簋

三年𤼈壺
乎虢叔召𤼈



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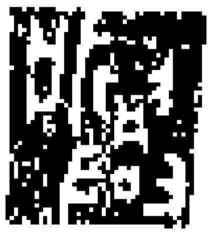
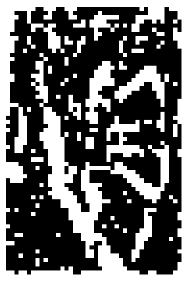
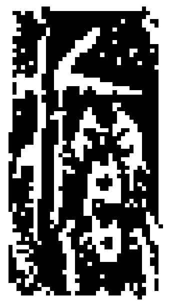


微𤼈
微伯𤼈匕
微伯𤼈作匕



𤼈鐘 今𤼈
夙夜虔敬



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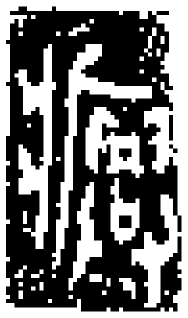

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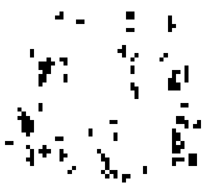
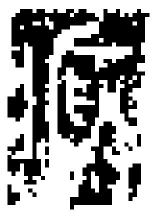
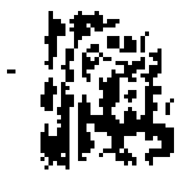
𤼈鐘 皇王
對𤼈身楙



三年𤼈壺 𤼈
其萬年永寶



蓋



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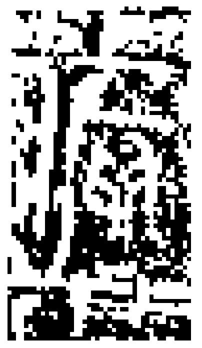
𤼈壺 𤼈其
萬年永寶



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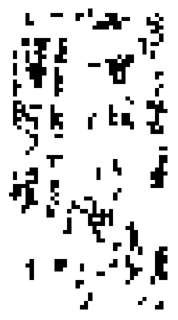
夙夕聖趩



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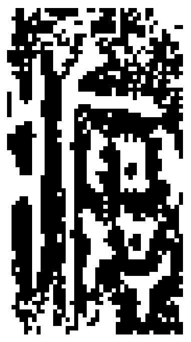
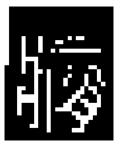


二

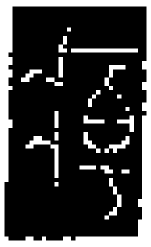
𤼈鐘 𤼈
不敢弗帥

祖考秉
明德

戴家祥曰：宋時出土史王命虜鼎「王乎呼號叔召⿸疒⿰月興」（薛尚功歷代鐘鼎彝器款識法帖卷十）⿸疒興當釋⿸疒興，不能釋膚。⿸疒興卽說文四篇肉部之脪字，形聲符號更旁字也。說文「脪，創肉反出也。从肉，希聲。」唐韻香近切，曉母文部。古音布護香衣切，曉母脂部。脂文陰陽對轉，故脪亦可作⿰月欣。集韻二十四焮「⿰月欣」、「脪」說文創肉反出也。一曰瘡脪，熱氣著膚中。或作⿰月欣、⿸疒欣、⿸疒希、⿸疒斤。⿰月興與欣聲同，故⿰月欣亦可作⿰月興。疒、肉義近，故脪又或體作⿸疒欣，⿰月欣又或體作⿸疒斤，⿰月興又作⿸疒興。亦猶⿰月欣又更旁作⿸疒欣，脪又更旁作⿸疒希也。

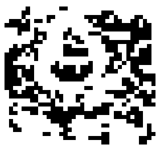


班毁 伐
東或痟戎

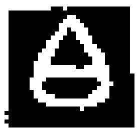


侣停戴
將停

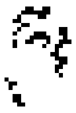
白



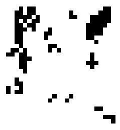
子尊 白



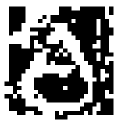
獻彝 獻白



御角 白御



伯新戈 白新



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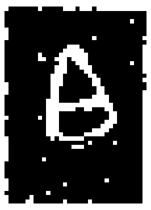

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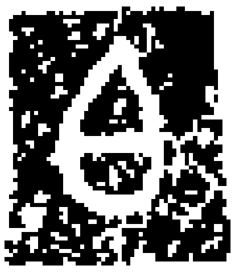

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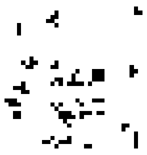

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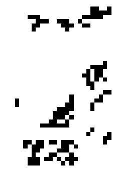

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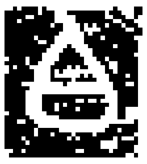

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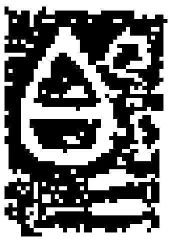

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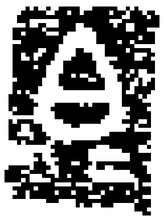

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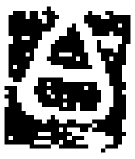

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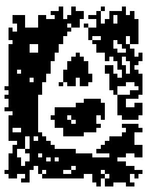

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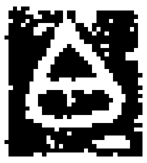

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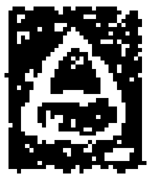

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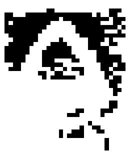

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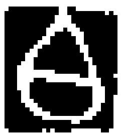

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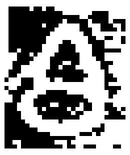

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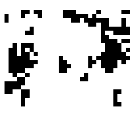

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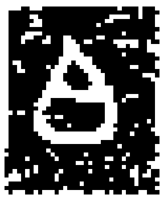

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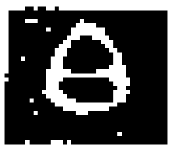

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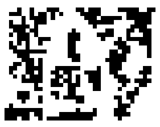

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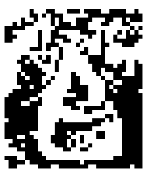

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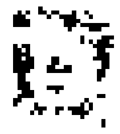

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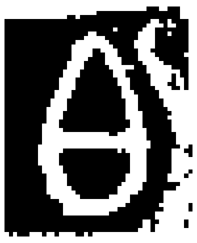

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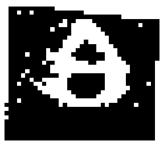

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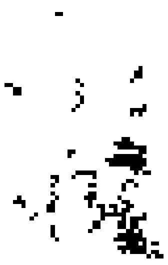

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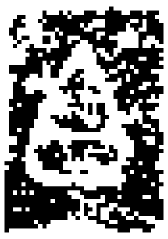

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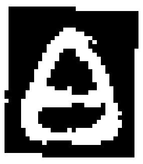

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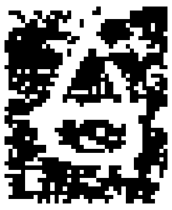

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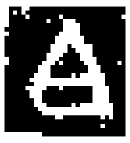

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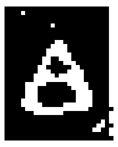

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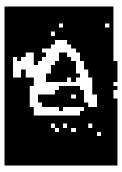

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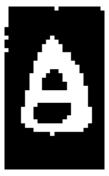

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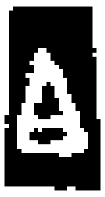

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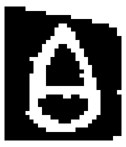

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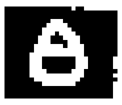

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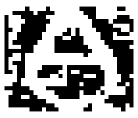

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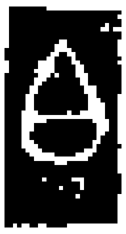

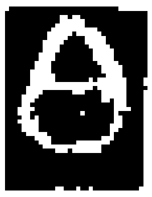

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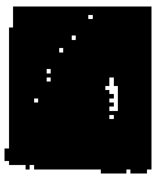

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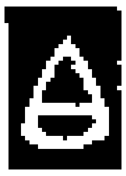

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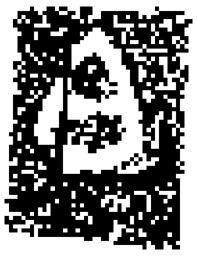

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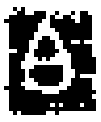

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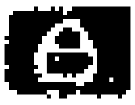

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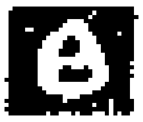

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揚毁

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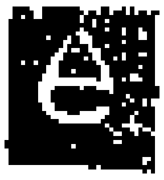

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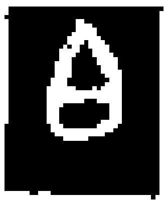

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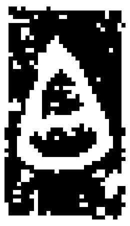

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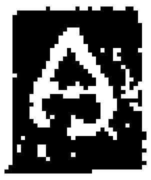

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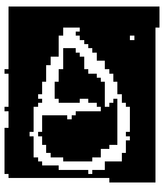

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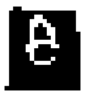

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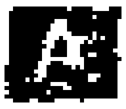

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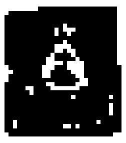

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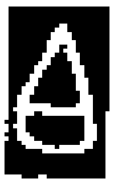

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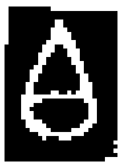

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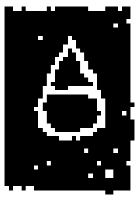

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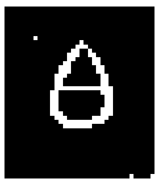

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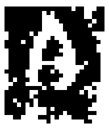

史懋
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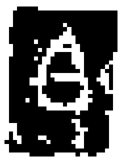

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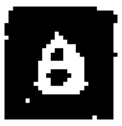

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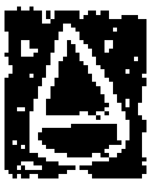

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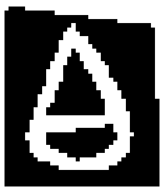

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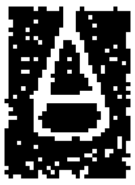

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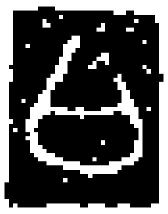

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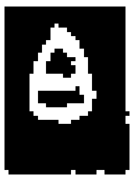

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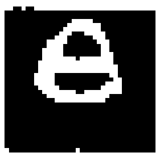

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曾伯霥簠　曾
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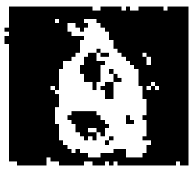

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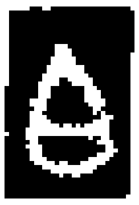
元匜



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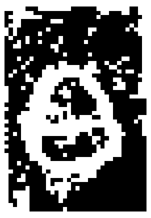

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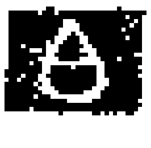
大嗣徒子仲白



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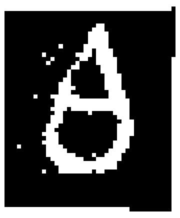
伯

毀義白作
寰婦陵姞



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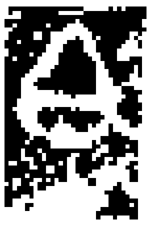
考幽白幽姜令



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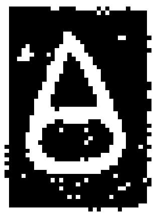
吉
金



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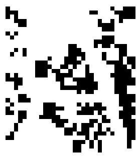

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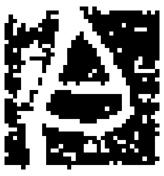
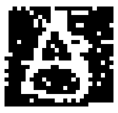


番鼎
雯

白于戚周休
航小臣金



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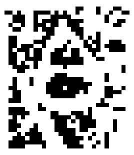

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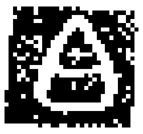

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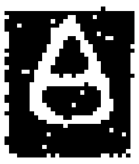
內右雁侯見工



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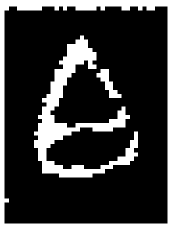
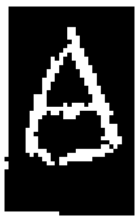
右翻立中廷



利鼎　井白內
右利立中廷



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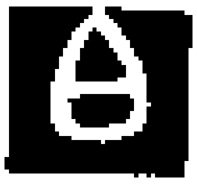
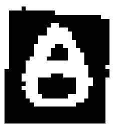
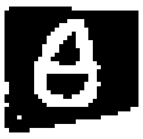


彔伯𢦚毁　彔白𢦚敢拜手頟首



蔡妃毁



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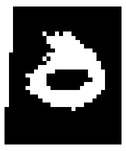
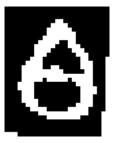


縣妃毁　楷妃敏揚白屖父休



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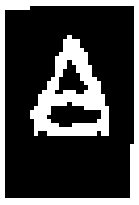

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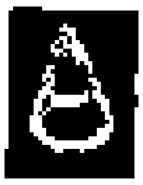

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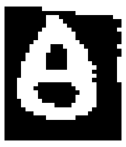

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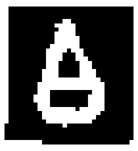
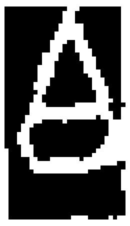


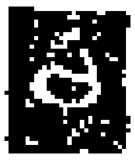
簋二

小臣謎毁　白懋父承王

令賜旨



矢令毁　公尹白丁父貺于戍



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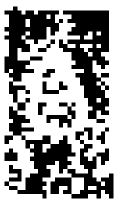
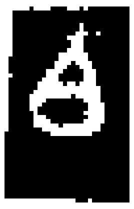


乖伯毁　乖白拜手頟首天子休



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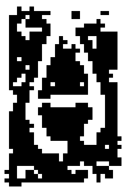
曾伯霥簠　曾白霥叚不黃耇萬年



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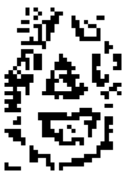

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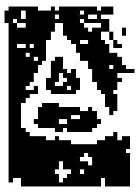

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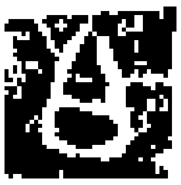

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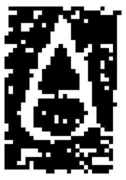
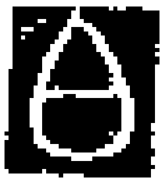


五

今仲鐘　其用追孝于皇考己白

[illegible]　裘衛

鼎　衛以邦君厲告于井白



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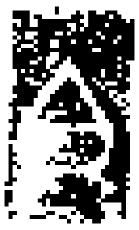
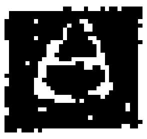


衛盉　裘衛迺彘告于白=邑=父=



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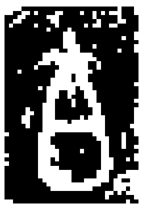
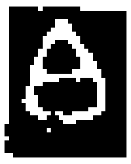


番君盤　唯番君白□用其吉金



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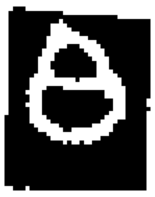

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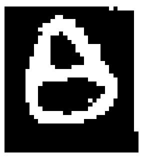

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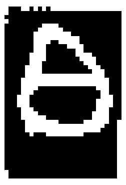

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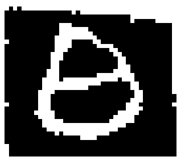

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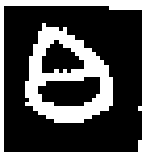

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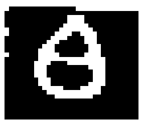
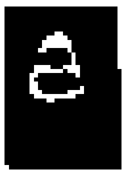
格伯𣪕　格伯受良馬乘于倗生



鄀妃𣪕　滕=子=毋敢望白休



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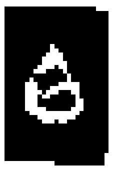

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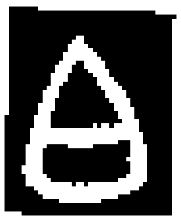
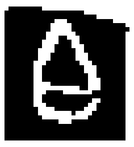
競卣　隹白屖父以成𠂤即東



盂鼎　賜夷司王臣十又三百



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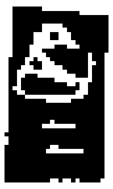
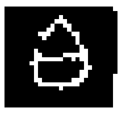
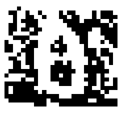


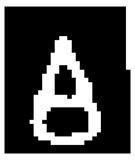
叒卣　王姜令作冊叒安夷白嬪



班𣪕　王令毛白更虢城公服



番休伯者君盤　惟番休白者君用其吉金



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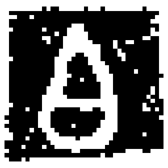
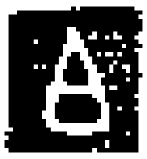
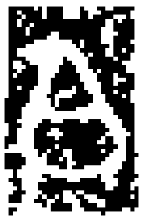


器一

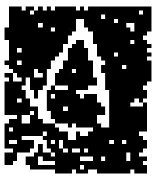


器二

小臣謎𣪕　白懋父以殷八自征東夷

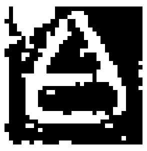


師訊鼎　休白大師肩嗣訊臣皇辟

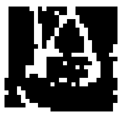


蓋

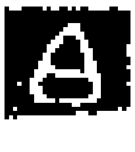
𠑃匜　白揚父廼成吏牧牛誓曰



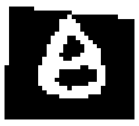
衛盉　矩白庶人取堇章于裘衛



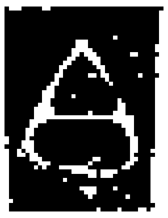
小臣傳𣪕



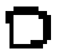
小臣傳𣪕　白𠑇父賞小臣傳口白休

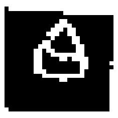


縣妃𣪕　我不能不貝楷白萬年保

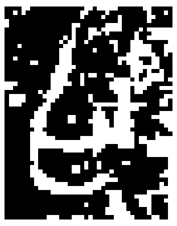


伯多父盨　白多父作成姬多母口





師旂鼎 白懋父廼
罰得𧶠古三百鋝



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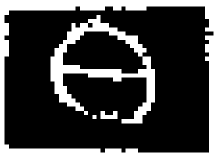

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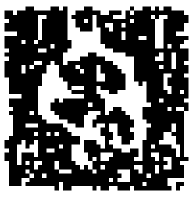

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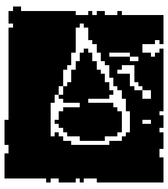

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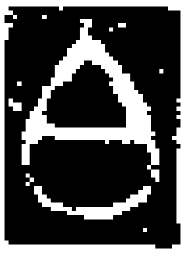

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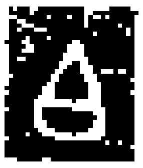

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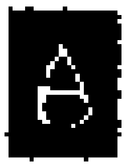

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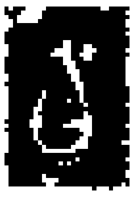

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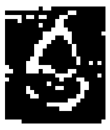

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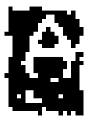

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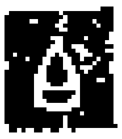

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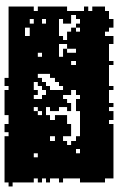

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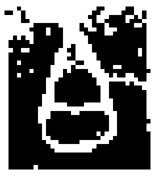

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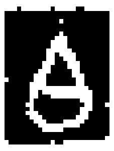

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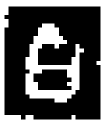

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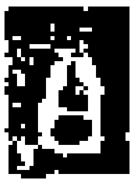

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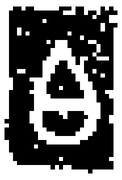

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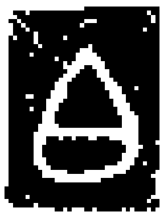

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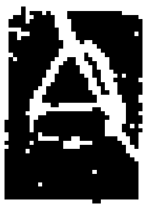

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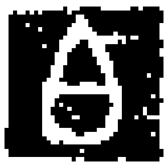

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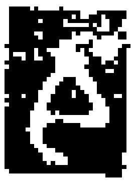

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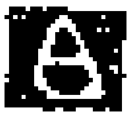

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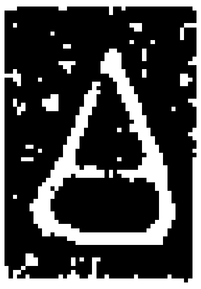

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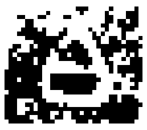

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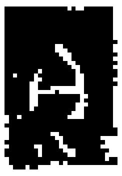

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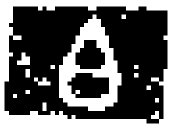

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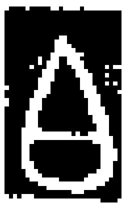

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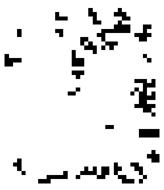

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伯

㾓簋　散
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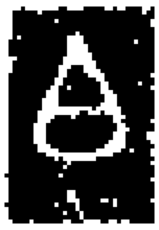

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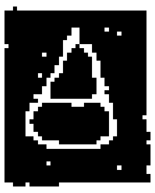

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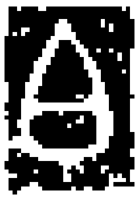

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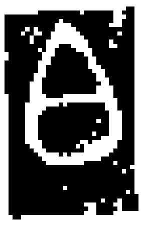

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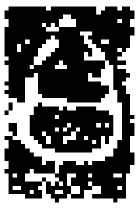

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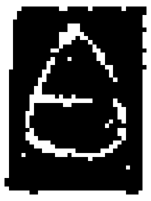

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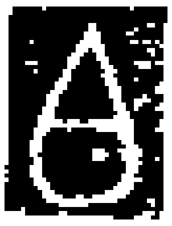

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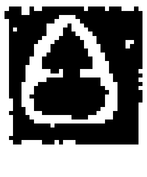

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作寶
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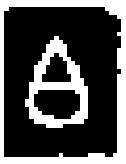

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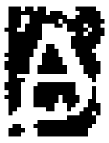

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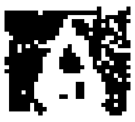

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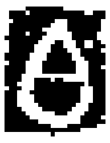

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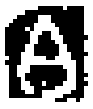

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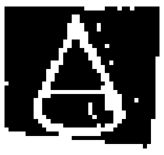

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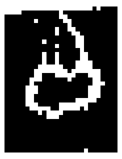

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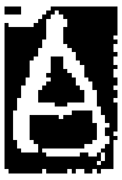

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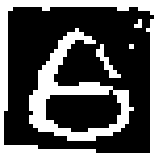

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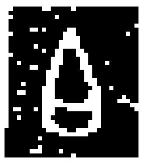

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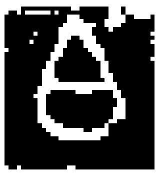

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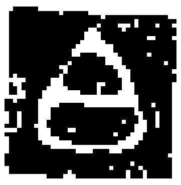

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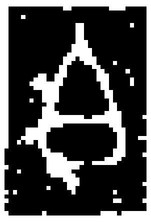

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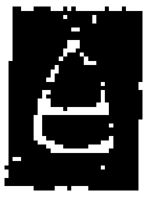

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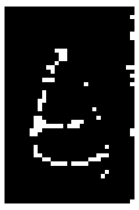

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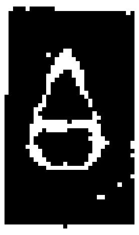
大師作旅盨



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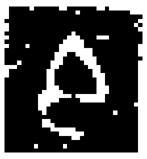

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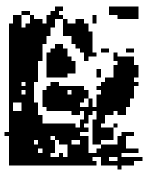

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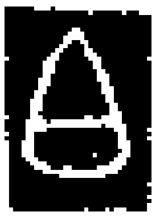
孝鄭鑄旅盨



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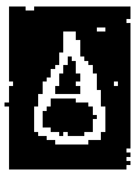

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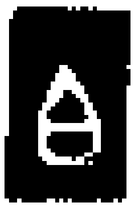

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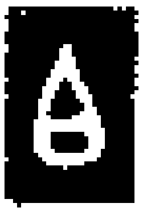

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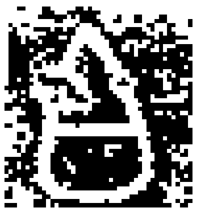

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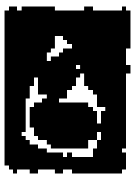

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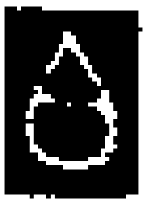

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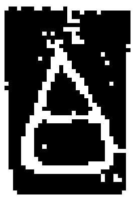

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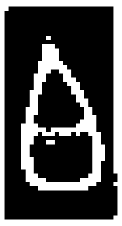

器

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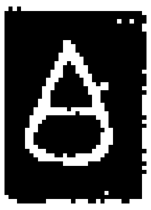

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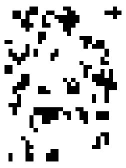

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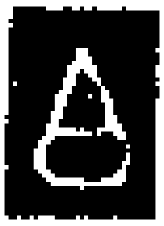

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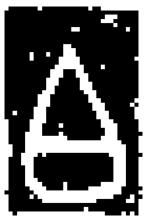
公父作旅盨



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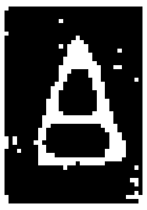
庸父作寶盨



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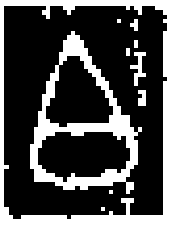

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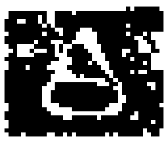

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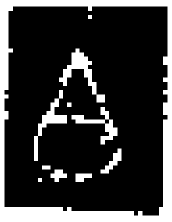
白姜作尊鬲



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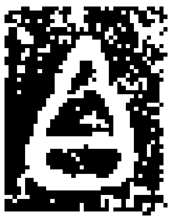

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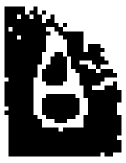

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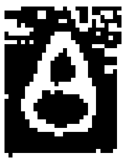

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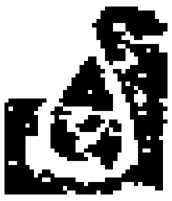

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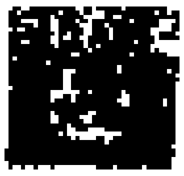

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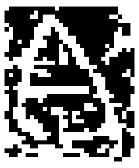

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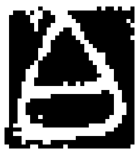

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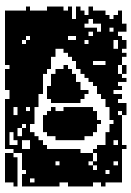

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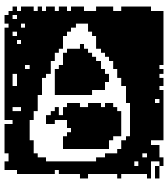

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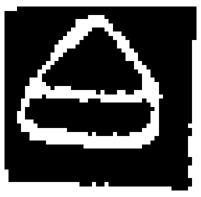

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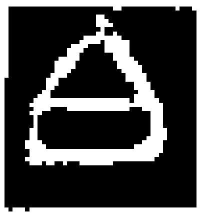

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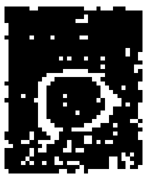
虞司寇壺 虞嗣寇白吹作寶壺



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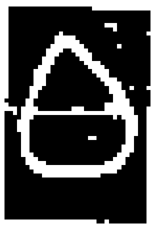

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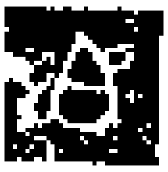

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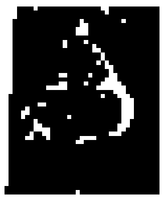

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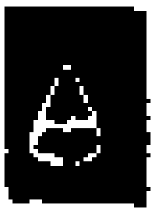
孟姬善鼎



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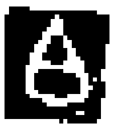

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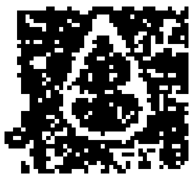

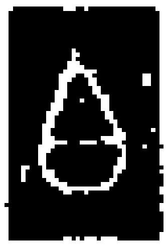

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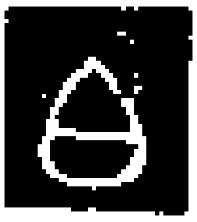

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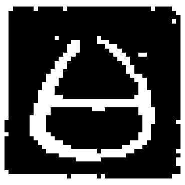
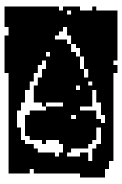


器

禹伯殹壺 禹白殹作薦云尊

彝



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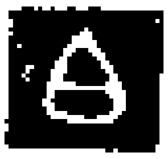

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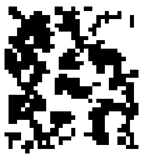
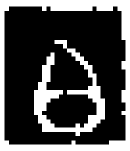


器一



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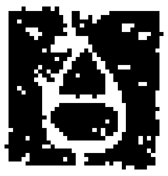

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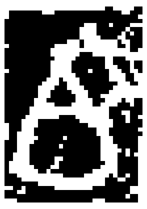
作享室寶尊彝



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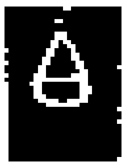
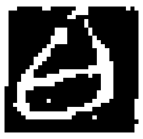
謹子寶尊彝



戜者尊　戜者
作宮白寶尊彝



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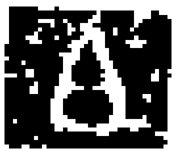
白遣作寶尊彝



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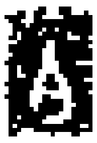
白作祖辛寶尊彝



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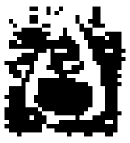
公寶尊簟彝



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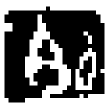

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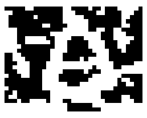

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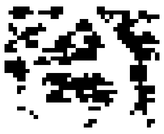
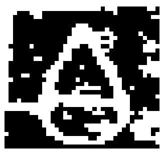
白君黃生自作匜



伯戈

匜　雁衛邑戈
白自作寶匜



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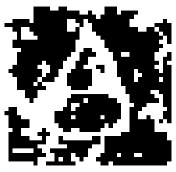
作皇考白走父寶匜



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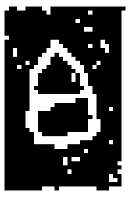
庭父朕姜無盤匜



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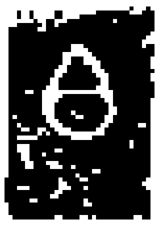
白侵自作寶尊



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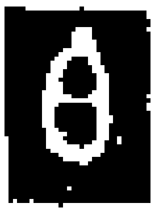
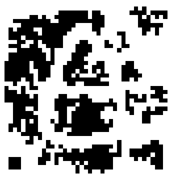
鐘白侵自作石沱



耆君
鼎

唯番君酓白
自作寶鬲



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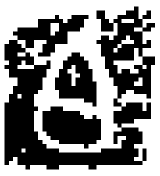
邍父作中姞尊鬲



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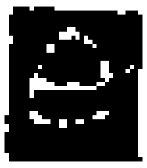

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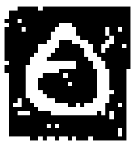
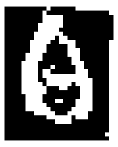
筍父作叔姬尊鬲



井姬鼎　唯強白
作井姬用鼎毁



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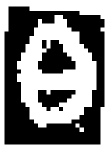

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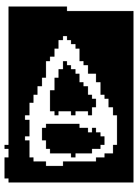
隸毁　用作朕
文考叀白尊毁



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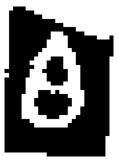

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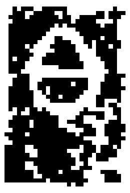
皇考輔白尊毁



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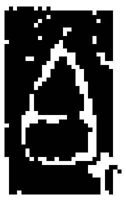
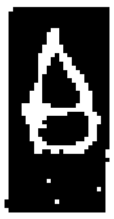
文考光白尊毁



伯𢦏毁　白𢦏作
文考幽中尊毁



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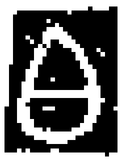
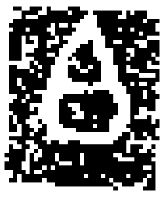


簋

大毁　用作朕
皇考剌白尊毁



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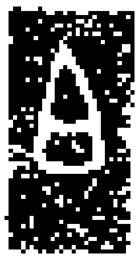
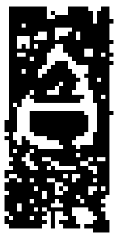
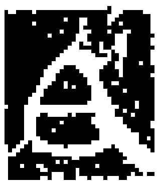


簋

𩁹叔𩁹姬毁　𩁹叔
𩁹姬作白媿媵毁

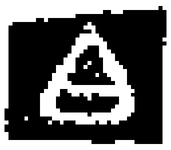


毛伯簋　毛白嘼父作仲姚寶簋

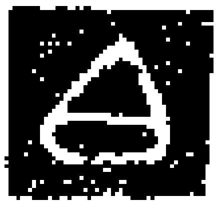


一

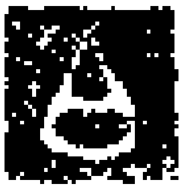
揚簋　用作朕剌考害白寶簋



杞伯每刃盂　杞白每刃作鼄嬶寶盂



器一



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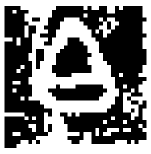

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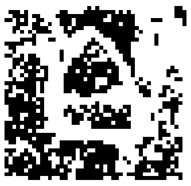
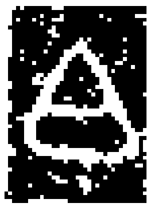


蓋三



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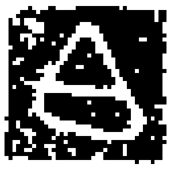
杞伯每刃簋　杞白每刃作鼄嬶寶簋



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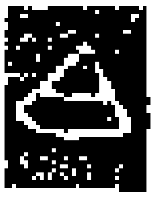

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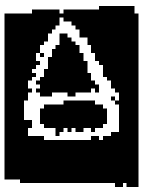
杞伯每刃壺　杞白每刃作鼄嬶寶壺



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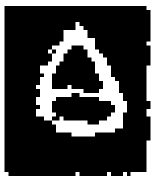
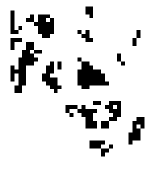
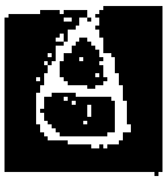


器一

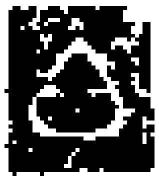
杞伯每刃鼎



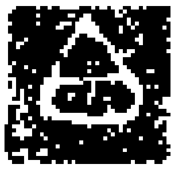
杞伯鼎　杞白每亡作鼄嬶寶鼎



邾伯御戎鼎　鼄白御戎作滕姬寶鼎



祀伯鼎　唯祀白[illegible]自作寶口盧



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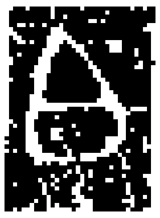

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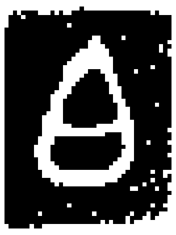
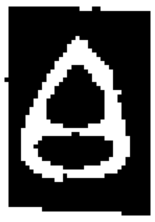
楙伯車父鼎　楙白車父作邦姞尊鼎

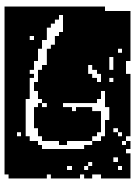


大鼎　用作朕刺考己白盂鼎

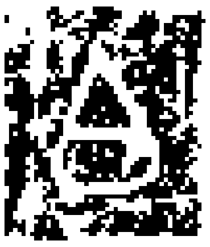


剢鼎

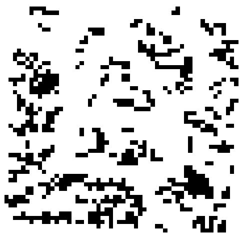
用作朕文考鄉白尊鼎



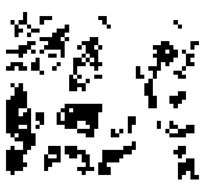
伯侯父盤　白侯父媵叔媯寶母盤



真伯庭父盤　真白庭父媵姜無耳盤

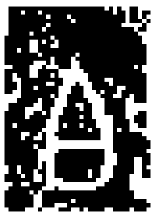


蓋

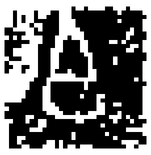


器

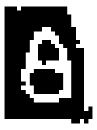
真伯子盨　真白子庭父作其征盨



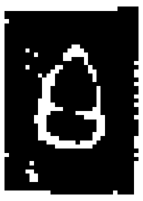
曾伯文𩰫　唯曾白文自作厥飲𩰫



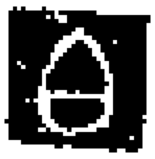
曾伯鼎　曾白從寵自作寶鼎用



鎣湯叔盤　鎣湯叔氏白萑鑄其尊



中伯壺



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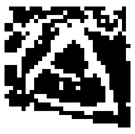
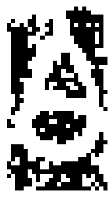
中伯壺　中白作亲姬䜌人媵壺

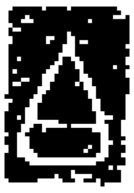


害鼎　用作召白父辛寶尊彝



召伯父辛彝

蘇作召白父辛寶尊彝



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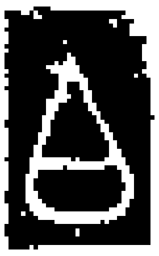
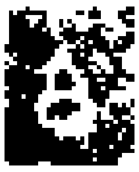


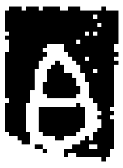
器

召伯盉 伯害作召白父辛寶尊彝

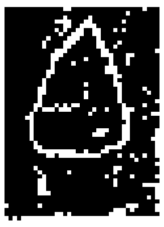


器

伯匜鼎 伯匜作西宮伯寶尊彝



伯肓舟鼎 白肓舟作氒宗寶尊彝



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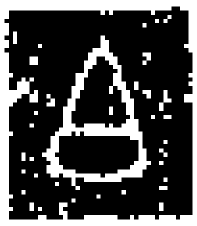

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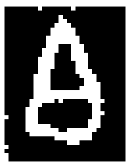
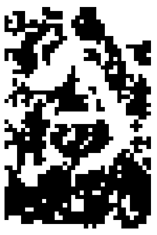
克鐘 用作朕皇祖考白寶薔鐘

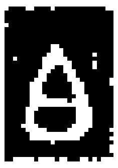


釐伯鐘 用作朕文考釐白龢薔鐘

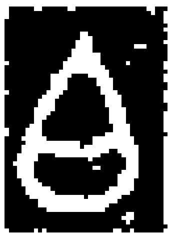


永盂 永用作朕文考乙

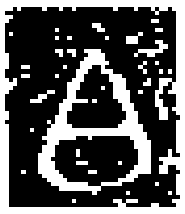
公尊盂



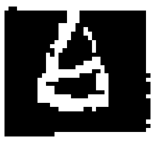
伯訣父鬲 白訣父作井姬季姜尊鬲



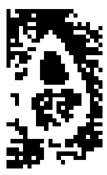
鄧伯氏鼎 白氏始氏作[illegible]嫚臭媵鼎



輔伯雁父鼎 輔白雁父作豐孟妘媵鼎



康鼎 用作朕文考釐白寶尊鼎



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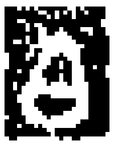
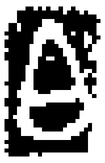


器

伯公父簠



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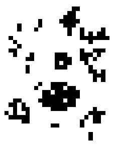

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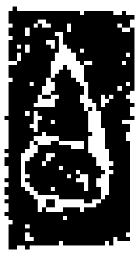

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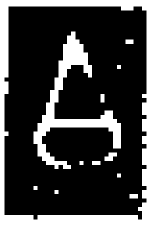

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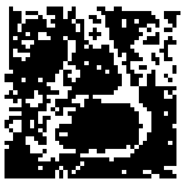
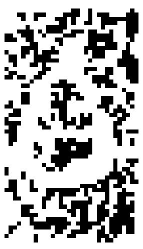


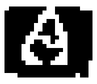
二

孟㲃父𣪕 孟㲃父作幻白妊賸𣪕八



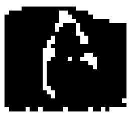
訇𣪕 用作文祖乙

伯侗姬尊𣪕

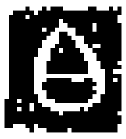


簠

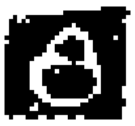
朋渚伯還卣 朋渚白還作氒考寶旅尊



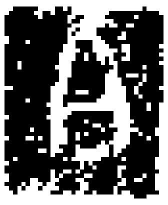
朋渚白尊 朋渚白還作氒考寶旅尊彝



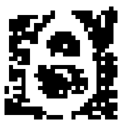
𢦏者鼎 用作文考宮白寶尊彝



叔痰父尊 叔痰父作文考蘆白尊彝



伯者君盤 唯番昶白者君自作寶盤



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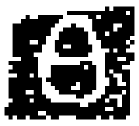

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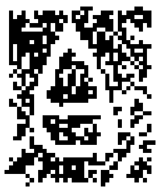
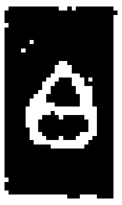
番昶伯者君鼎 唯番昶白者君自作寶鼎

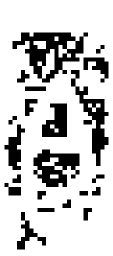


番伯者君匜　唯番
昶白者君自作寶匜



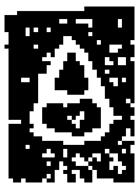
蓋

曾伯陭壺　唯曾白
陭廼用吉金鐈鋚

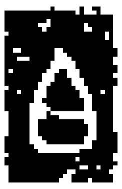


曾子
伯匜

唯曾子白𢎘
□自作尊匜

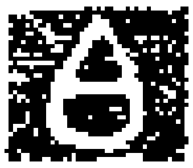


蓋



器

筍伯大父盨　筍白
大父作嬴妃鑄寶盨



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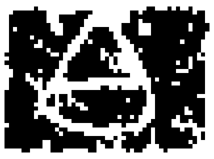

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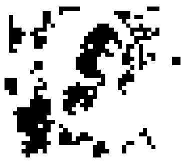
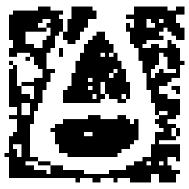


三

魯司徒仲齊盨　肇作
皇考白走父饙盨毀



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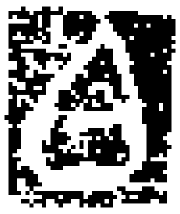
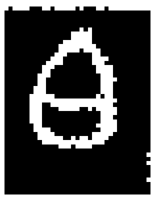
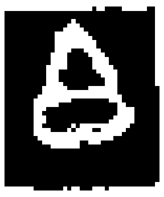


器

魯司徒盨　魯司徒
白吳敢肇作旅毀

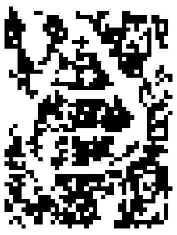


孟姬姜毀　魯白大
父作孟姬姜媵毀

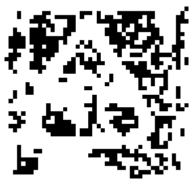


仲姬
俞毀

魯白大父作
中姬艅媵毀

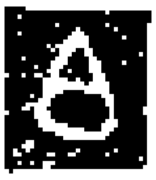


魯伯大父毀　魯白
大父作季姬婧媵毀



伯厚父盤　魯
白厚父作中姬

艅滕盤



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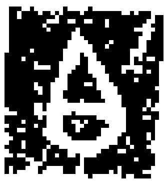

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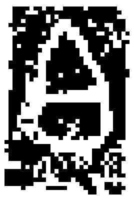

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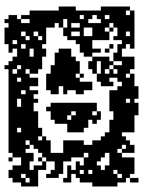
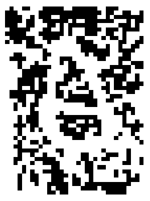
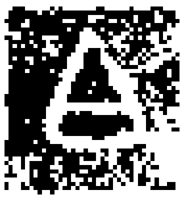


五

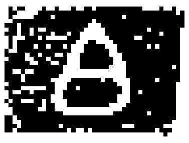
魯伯愈父鬲　魯白愈父作鼄姬孕滕羞鬲



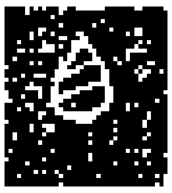
魯伯愈父盤　魯白愈父作鼄姬孕媵盥盤



魯伯愈父匜　魯白愈父作鼄姬孕媵盥匜



趞鼎　用作朕皇考㪤白奠姬寶鼎



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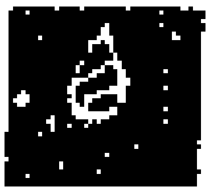
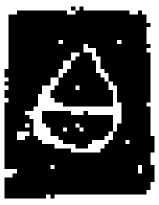
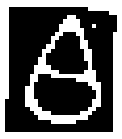


二

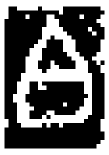
楚屈子簠　楚屈子赤自媵中嬭璜飤簠



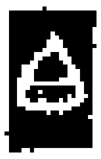
不嬰毁　用作朕皇祖公白孟姬尊毁



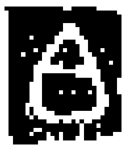
蓋一



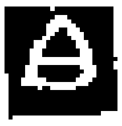
器一



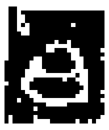
蓋二



器二

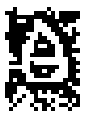


蓋三

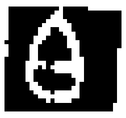


器三

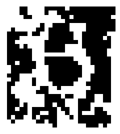
師酉毁　用作朕文考乙白宄姬尊毁



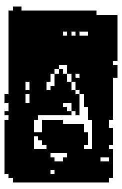
延侯鐳　黃粱馬䢅子白亞臣自作鐳



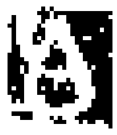
寡盤　用作朕皇考奠白奠姬寶盤



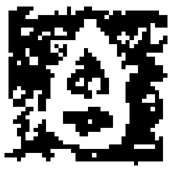
黃大子伯克盤　黃大子白克作仲嬴賏媵盤



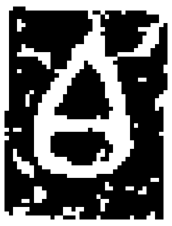
伯陵鼎　白陵作氒文考宮叔寶䵼彝



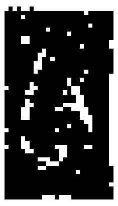
舀鼎　舀用茲金作朕文考宄白䵼牛鼎



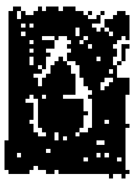
伯頵父鼎



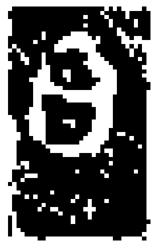
伯頵父鼎　白頵父作朕皇考犀白吳姬寶鼎



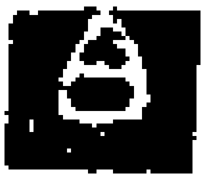
伯戲父簋



伯戲父簋　白戲父作朕皇考遲白吳姬尊簋



伯家父簋　唯白家父郜迺用吉金自作寶簋



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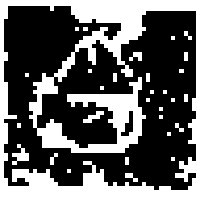
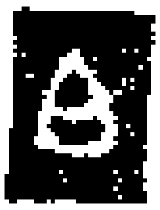


二

召叔山父簠　奠白大嗣工召叔山父作旅簠



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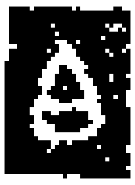
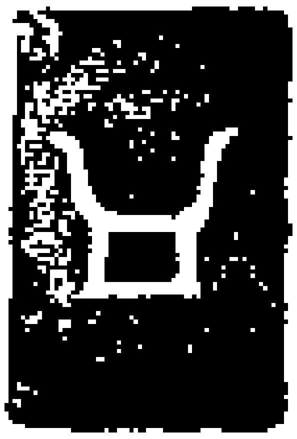


二

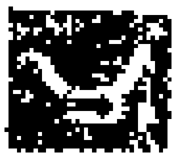
仲𠭰父簋　仲𠭰父作朕皇考遲白皇母遲姬尊簋

楊樹達曰：爾雅釋詁曰：「伯，長也。」說文八篇上人部云：「伯，長也。从人白聲。」詩周頌載芟曰：「侯主侯伯。」毛傳云：「伯，長子也。」按古以伯仲叔季爲長幼次序之稱，仲之言中，季之言穉，說文言之，叔之言少，段氏言之。獨伯之爲長，自來無明之者。今謂伯之爲言霸也。伯从白聲，猶从霸也。七篇上月部云：「霸，月始生魄然也。承大月，二日，承小月，三日。从月，䨣聲。周書曰：『哉生霸。』」蓋月之始生者謂之霸，子之始生者謂之伯，造文者引天象於人事也。哉生霸之字，經傳多作魄，許君亦以魄釋霸，蓋魄从白聲，白霸古音同，故用字者假魄爲霸也。五伯爲諸侯之長，此伯之引申義也。或作五霸，乃假霸爲伯也。用字時之通假，大可證造字時之通假矣。詩甫田序正義引尚書中候霸免篇鄭注云：「霸，猶把也。把天子之事也。」其說非也。禮記鄉飲酒義曰：「月者，三日則成魄。」正義云：「前月大，則二日生魄，前月小，則三日生魄。」白虎通日月篇曰：「月三日成魄，八日成光。」書康誥曰：「惟二月哉生魄。」馬融注云：「魄，朏也。謂月三日始生兆朏，名曰魄。」此與許君說皆謂月初生明爲霸也。漢書律曆志曰：「死霸，朔也，生霸，望也。」孟康注云：「月二日以往明生魄死，故言死魄。魄，月質也。」此與戴記、白虎通、許、馬諸說違異者，乃劉歆之說也。以造文時用始生爲義，通伯於霸之說斷之，則戴記諸說是，律曆志之說非也。

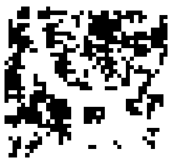
（積微居小學述林
卷一第七葉釋伯）



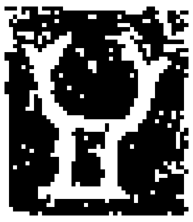
皿𣪘
皿



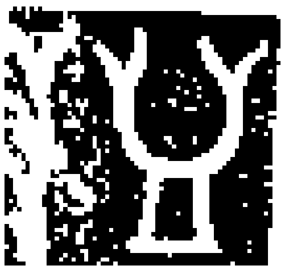
皿爵
皿



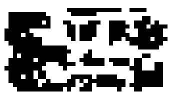
皿父丁爵
皿父丁



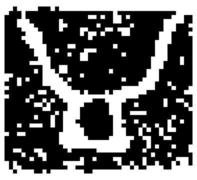
皿天全方彝
皿天全



皿犀簋　皿
犀作尊彝

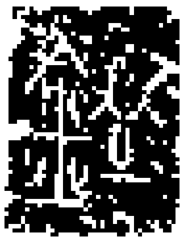


㝨成叔鼎　㝨
成叔之朕皿



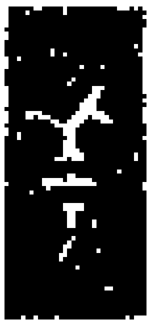
作尊彝觚
皿合作尊彝

高鴻縉曰：說文「皿，飯食之用器也。象形，與豆同意。讀若猛。武永切。」按皿為飲食之器，豆為食肉之器，其下皆有骹跗，惟豆有蓋，皿有耳，不同。皿本專器之名，故有形可象，後通為凡器之稱。（中國字例二篇一三一葉）



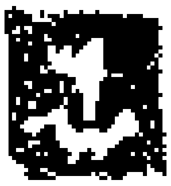
單皿
字為釦

金文壺作鍾，鬲作鎘，皆添加了表示器物材質的金旁，以此例之，則釦當為皿之加金旁字。說文五篇皿，飯食之用器也，象形，與豆同意。



蘇公簋　蘇公作王妃𧗳簋

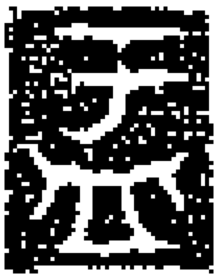
𧗳从血从丁，當為𧗳字。說文五篇「𧗳，定息也。从血，甹省聲。讀若亭」。卜辭云：「癸酉卜，亟𧗳鳳」（後下四五三）周禮春官小祝云「寧風旱」，知𧗳為寧字初文。



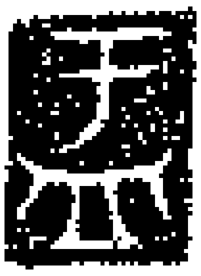
二

洹子孟姜壺　齊侯命大子乘遽盍句宗伯

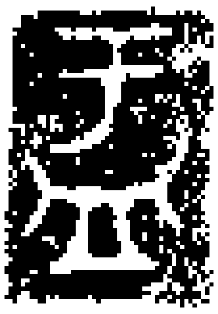
郭沫若曰「盍句宗白」，才乃𢦏之異，讀為語辭之載。（兩周金文辭大系考釋第二一三葉）按郭釋可備一說，或可直釋為載之別體，才、𢦏為同聲，災字，說文火部烖之或體作扶、車、皿均可載物形符交換，後字義不變，故盍為載的形聲符號互換例。



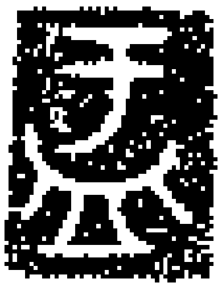
盂鼎
盂



盂鼎
卻盂

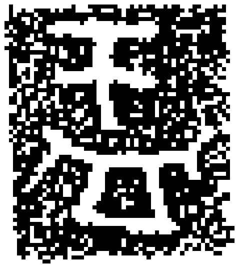


盂
鼎

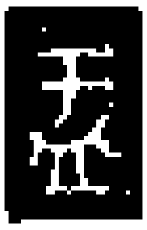


盂
鼎

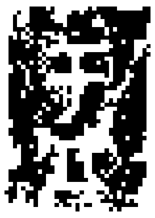
王
曰盂



盂鼎
令汝盂

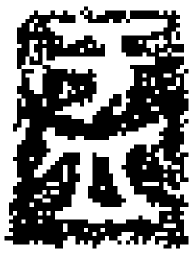


器

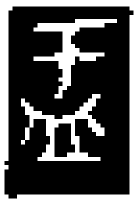


器

盂卣　盂
對揚公休



盂鼎　盂
用對王休



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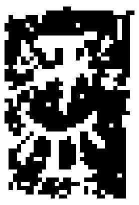
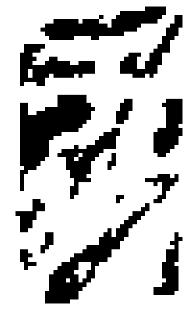
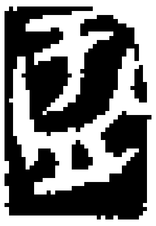


器

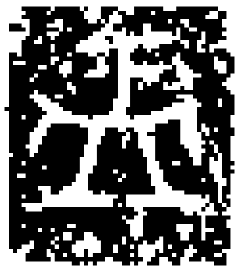
盂卣　兮公
室盂鬯束



盂鼎　令余唯
令汝盂[illegible][illegible]

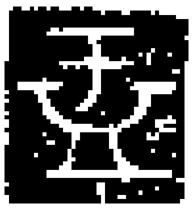


盂爵　王令盂
寧登伯賓貝

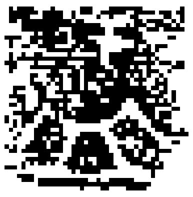


伯盂
伯

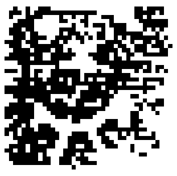
作寶
尊盂



匽侯盂　匽
侯作饙盂

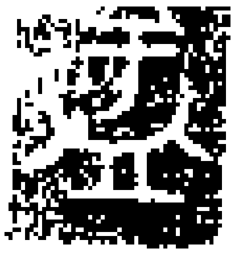


盂

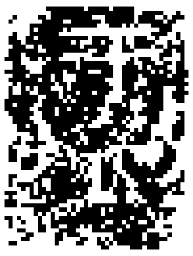


器

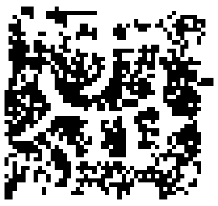
匽侯盂　匽
侯作饙盂



虢叔盂

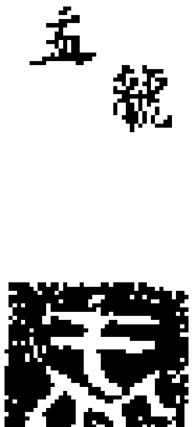


一

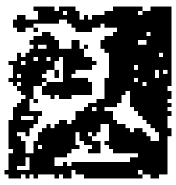


二

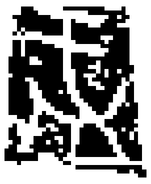
虢叔盂　虢叔作旅盂



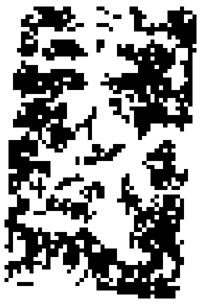
伯公父盂　伯公父作旅盂



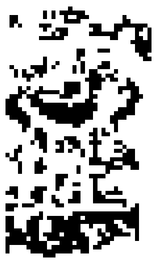
要君盂　要君伯[illegible]自作饙盂



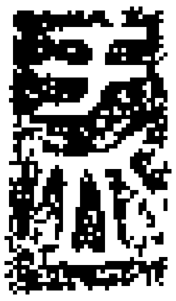
㢑伯羊尊　㢑伯匀井姬用盂鑵



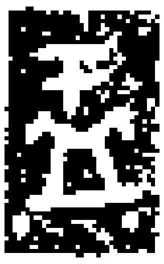
逋盂　用作文祖己公尊盂



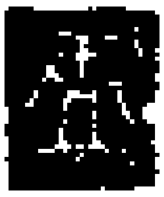
齊侯盂　齊侯作朕子仲姜寶盂



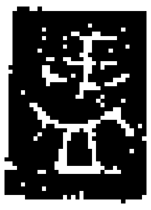
大鼎　用作朕剌考己伯盂鼎



永盂　永用作朕文考乙公尊盂



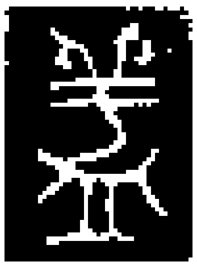
宜桐盂　郐王季糧又孫宜桐作鑄飤盂　以宜庭妹



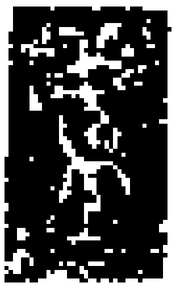
叔盂父鼎　叔盂父作尊鼎

高田忠周曰：說文「盂、飯器也。从皿亏聲」。大徐作「飯器也」，方言「盌謂之盂」。盂从于聲字、皆有大義、盂盌當爲大器皿之義也。（古籀篇二十二第四葉）按金文作器物名稱外、亦作人名、如盂鼎、盂卣、叔盂父鼎等。

（盞）



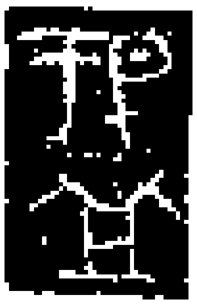
王子申盞 王子申作嘉嬭盞盂



齊良壺 齊良作壺盞

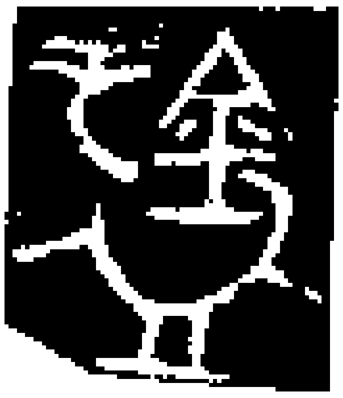
高田忠周曰：按盞即羕字，羕又作𦍶，合𦍶羕為此形，亦从羕聲，與作盞同。廣雅：盞，盂也。知盂、盞同類。銘意亦作盞，及盂與下文亦作壺盂同。阮氏亦舊古文盞从皿，亦見周市師鼎，舊釋作蓋，蓋即盞之俗字，斷非。古籀補釋盂為長，並辨之。（古籀篇二十八第五葉）

（𥂴）



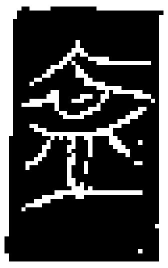
齊侯匜 齊侯作媵寬𡠦孟姜盥𥂴

𥂴疑盂之繁構，增添斗形，或表示盂器容積如斗之意。高田忠周謂从斗為酌器，亦可備一說。



鄀公平侯盂　鄀公平侯自作尊⿰金盂

高田忠周曰：按此字从皿釪聲。釪亦于聲故也。蓋云从皿从金于聲亦通。然下文从某聲，此亦當从釪聲。又按經傳盂字借杅為之。儀禮既夕「兩敦兩杅」注「杅盛湯漿」。又禮記玉藻「杅履蒲席」注「浴器也」。此皆盂字轉義，而當知盂器有極大者。由是觀之，盂字或當有从杅作⿱杅皿者耳。但盂者有大義，與芋同意。（古籀篇二十二第五葉）按⿱釪皿字當从皿从金于聲，加金旁是為了表示器物的材質，與盂或作⿱釪皿同例。

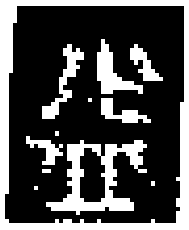


盇

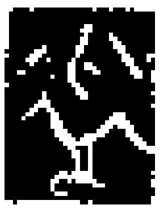
楚王酓忎鼎

室鑄匋鼎之盍

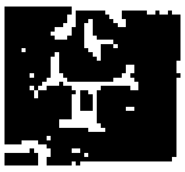
林義光曰：說文云「盇，覆也。从血大聲」。按即覆蓋之蓋本字，象物在皿中與皿同形，非血字。大象蓋形，盇蓋雙聲旁轉，盍轉為蓋，猶禾轉為世，歷轉為曆也。（文源）按林說是也。玉篇八十盇盍同字，加旁从艸字亦作葢。釋名釋車「葢在上覆蓋人也」。覆蓋所以合之，故蓋亦同合。唐韻合音侯閤切，玉韻盍音胡閤切，不但同母，而且同部。唐韻盍音胡臘切，業隣韻近，近旁通轉。易豫九四「朋盍簪」，虞翻注：「盍，合也」。合从亼聲，義為合口，聲符更旁，字亦作盍，故易序卦云「嗑者，合也」。加旁从門其義為閉。閉為闔門，而戶相合乃會意兼形聲字。一切經音義十二引說文云「闔，合也」。（今本說文已脫此訓）足為盍合同源之證。集韻盍又讀丘蓋切，與會同讀，故鄭玄注儀禮陪會為闔蓋。



曾大保盆
自作旅盆

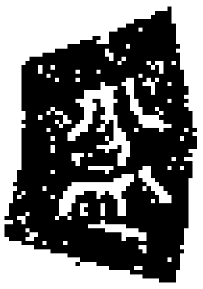


盆

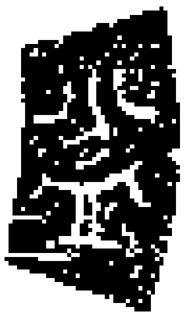


器

鄦子行盆　鄦
子行自作飤盆

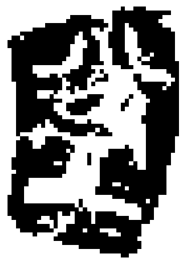


盆



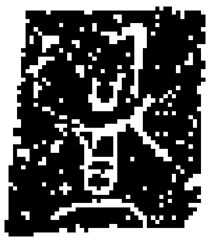
器

曾孟孎
諫盆



曾孟孎諫盆　曾
孟孎諫作寶盆

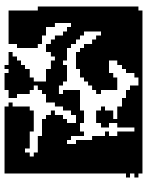
陳夢家曰：甕之小者爲盆，顏師古注急就篇說：「盆則斂底而寬上。」壽100曾大保盆自名爲盆，而形與顏說同。盆爲小甕，所以其功用亦大同于甕。(1)士喪禮鄭注：「盆以盛水。」(2)喪大記：「沐用瓦盤。」士喪禮「浴用巾」正義引作「沐用瓦盆。」喪大記又曰：「浴水用盆。」(3)士喪禮：「淅米于堂南用盆。」(4)周禮牛人注：「盆所以盛血。」周禮玉人注：「古者以盤盛血，以敦盛食。」凡此盆爲盛水器，浴器，均同于甕。盛水之甕亦可以盤代替。士喪禮「士有冰，用夷槃可也。」喪大記：「大夫設夷槃造冰焉。」周禮凌人：「大喪共夷槃冰。」所謂夷槃卽尸槃。古夷尸一字，所以士喪禮注云夷槃承尸之槃。既夕禮夷床注云夷之言尸也。（金文論文選三二二至三二三葉壽縣蔡侯墓銅器）



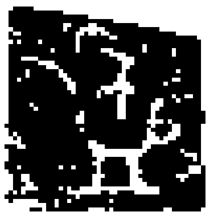
子禾子釜

□□其𥁕

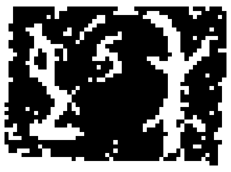
郭沫若曰：「𥁕字稍泐，說文『𥁕，小甌也，从皿有聲，讀若灰，一曰若賄。𥖖𥁕或从右』。此字殆即讀爲賄。」（金文叢攷三四六 [illegible]丘關之釜考釋）



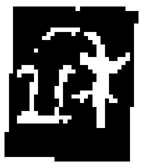
麥盉
作盉



員盉
員作盉

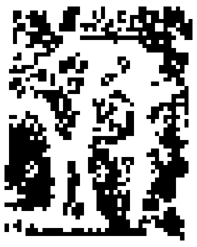


吳盉　吳
作寶盉

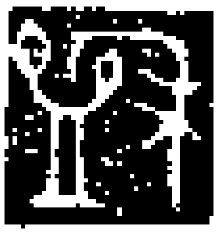


皃盤
甬作盤

盉

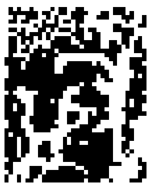


萁侯盉盖
萁侯作寶盉

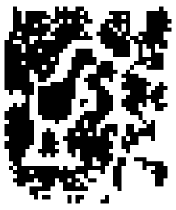


盖

倗匜　倗
用作旅盉

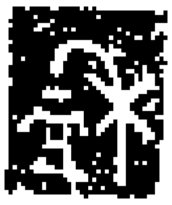


盖

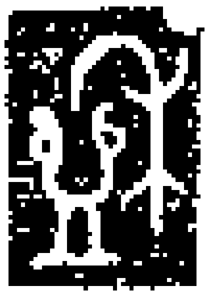


器

才盉　才
鼓作姜盉

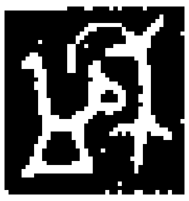


數王盉　數
王作姬媿盉

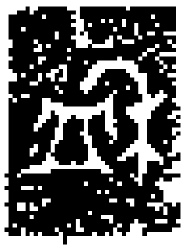


季嬴霝德
盉　季嬴

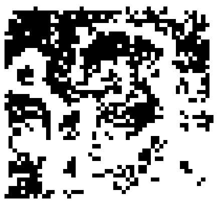
霝德作
寶盉



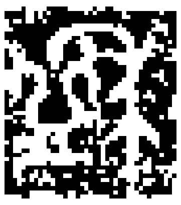
番父盉　番父
作始女寶盉



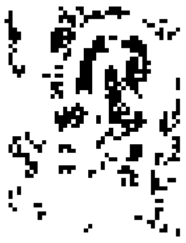
伯唻盉　伯唻
作母姬旅盉



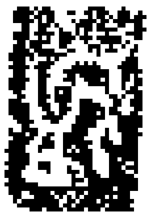
飾子盉　飾子
于口作旅盉



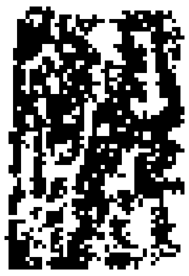
王盉　王作豐
妊單寶盤盉



爯匜　爯作王
母媿氏湏盉



王中皇父盉 王中皇父作㝠媍盤盉



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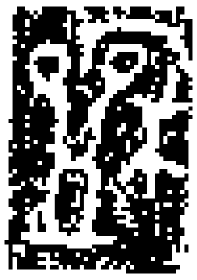
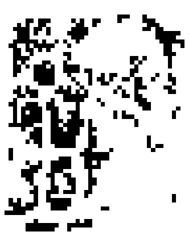
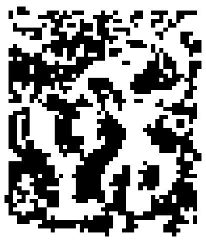


盉

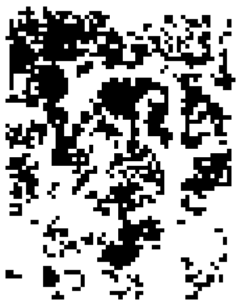


盉

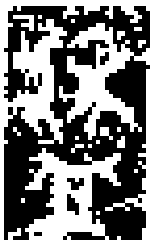
匋皇父毀 匋皇父作琱媍盤盉尊器毀



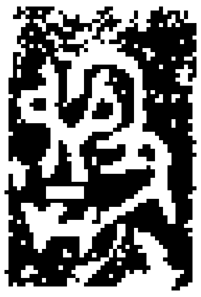
匋皇父毀 匋皇父作琱媍盤盉尊器毀



匋皇父鼎 匋皇父作琱媍盤盉尊器鼎毀

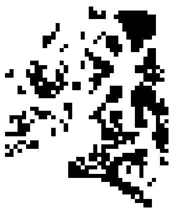


哀成叔鼎 亦弗其盉蒦嘉



伯庸父盉 伯庸父作寶

盉



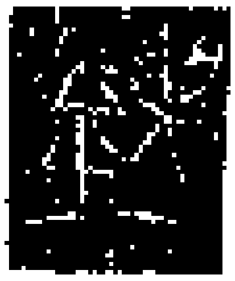
季良父盉 季良父作敔姒寶盉

靜安先生曰：盉見於宋人書中爲最早。歐陽公集古録已著録一器，其銘曰：伯玉毅子作寶盉。然古未嘗知有是器，亦未嘗有是名也。說文「盉，調味也。」不知器名。自宋以

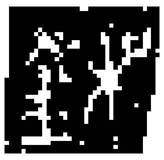
後知其爲器名，然皆依傍許氏之說，以爲調味之器也。余觀浭陽端氏所藏殷時斷禁上列諸酒器，有尊二、卣二，皆盛酒之器，古之所謂尊也；有爵一、觚一、觶二、角一、斝一，皆飲酒之器，古之所謂爵也；有勺二，則自尊挹酒於爵者也。諸酒器外，惟有一盉，不雜他器，使盉謂調味之器，則宜與鼎鬲同列，今廁於酒器中，是何說也。余謂盉者蓋和水於酒之器，所以節酒之厚薄者也。古之設尊也，必有玄酒，故用兩壺，其無玄酒而但用酒若醴者，謂之側尊，乃禮之簡且古者，惟冠禮父之醴子，昏禮贊之醴婦醮子，及聘禮禮賓等用之，其餘嘉禮賓禮吉禮，其尊也無不有玄酒，此玄酒者，豈真虛設而但貴其質乎哉。蓋古者賓主獻酢，無不卒爵，又爵之大者恒至數升，其必飲者禮也，其能飲不能飲者量也。先王不欲禮之不成，又不欲人以成禮爲苦，故爲之玄酒以節之。其用玄酒奈何，曰和之於酒而已矣。昏禮記婦人入寢門，贊者徹尊冪，酌玄酒三屬於尊，此和之於尊者也。周禮春官司尊彝：凡六尊六彝之酌，鬱齊獻酌，醴齊縮酌，盎齊涚酌，凡酒脩酌。鄭注：凡酒謂三酒也，脩讀如滌濯之滌，滌酌以水和而泲之。今齊人命清酒曰滌，是脩酌用水也。郊特牲云：明水涚齊，貴新也。是涚酌亦用水也。此和之於酌時者也。和水於尊者挹彼注茲而已。至於酌酒時以水和而泲之，於尊則已鉅，於爵則已細，此盉者蓋用以和水之器。自其形制言之，其有梁或鋬者，所以持而蕩滌之也。其有蓋及細長之喙者，所以使蕩滌時酒不泛溢也。其有

喙者所以注酒於爵也。然則盉之為用在受尊中之酒與玄酒而和之。而注之於爵。故端氏銅禁所列諸酒器中有是物。若以為調味之器則失之遠矣。（觀堂集林卷三說盉）

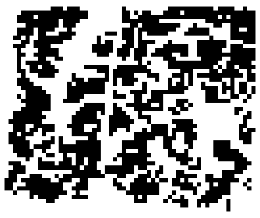
（鉌）



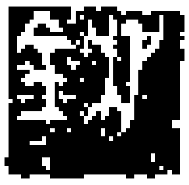
左關鎵
左關之鉌



子禾子釜　關
鉌節于廩料



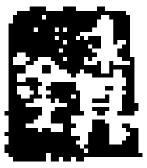
衰成叔鉌
衰成叔之鉌



蔡大史鉌　蔡
大史秦作其鉌

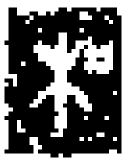
从金和聲，和即和，古文禾禾互用，鉌即盉字異體，金旁表示器質，左關鉌器形如半匏，有流。說文五篇：盉，調味也。靜安先生釋為和酒之器，詳見釋盉。

（⿰金⿱禾鼎）



伯⿱門大盉　伯
羅自作用⿰金⿱禾鼎

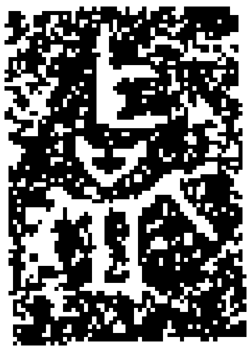
字从金从鼎从禾，器形為盉，當是盉字異體。鼎、皿類同，从鼎與从皿屬形符更換，从金則表示器物的材質。說文五篇：盉，調味也。从皿禾聲。



史孔盉

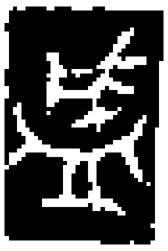
史孔作和

郭沫若曰。金文盉从禾者，乃象意而兼諧聲，故如季良父盉字作[illegible]，象以手持麥秆以吸酒，則盉之初義，殆即如少數民族之咂酒罐耳。（張[illegible]七葉 伯庸父盉）史孔盉盉字作和，古文木禾互用，如金文林或作秝，曆或作曆等，和字从口，表示以口吸酒。

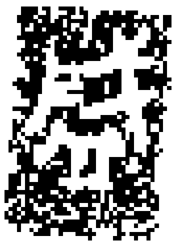


杞伯每亡盄　杞伯每亡作鼄嫀寶盄

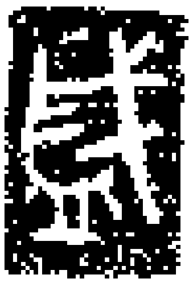
許印林云：器似盆而銘作盄，不見於說文，盄用林本稱益長草篆有之，以為即盄字。集韻四宵出盄、盄二字，注說文「器也」，或作盄。是草篆所本，疑說文本有此字，而今逸之也。說文訓盄為器，不詳器之形制。薛氏款識秦有「盄和鐘」，亦莫曉其義。今此銘作盄，則器為盄無疑矣。說文「鋗，盆也」。廣雅「鋗謂之銚」。說文「銚，溫器也」。此器制似盆而銘作盄，其銚之異文乎？古者制字，召兆多互用，說文鞀或作鞉，又或作鼗，籀文作磬，其明證也。（攈古錄二之三五十一葉）家祥案：許說是也，但尚有未盡之處。籀文鞀作磬，即爾雅釋樂「大磬謂之毊」之「毊」，郭璞注「毊形如犂錧，以玉石為之」。說文銚訓田器，「田器」、「犂錧」名異而實同。廣雅釋器「盄，盂也」。更考作鐈，鐈字从金，蓋以質言；盄字从皿，則以器名也。名兆、喬古音皆在宵部，故盄、銚、鐈、盄一器名也。



史免簠
用盛稻粱

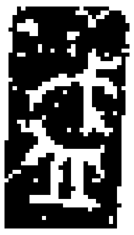


一

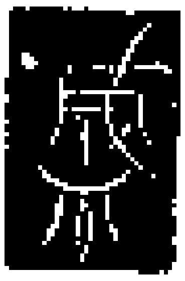


二

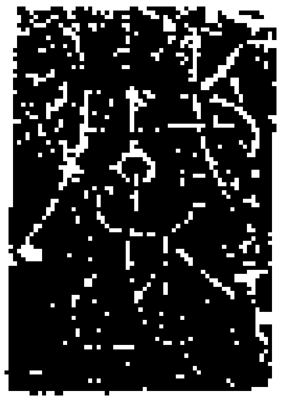
曾伯霥簠
用盛稻粱



殳季良父壺
用盛旨酒



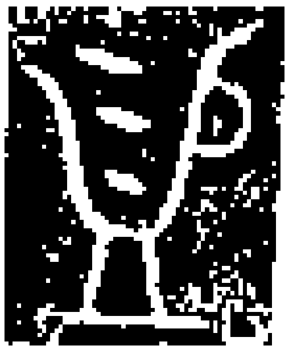
舒寠壺　德
行盛生　匯



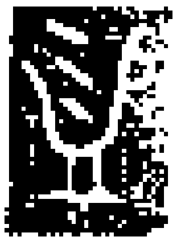
盛季壺
奠右

參盛季壺

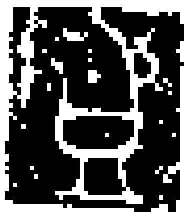
張日昇曰，按說文云「盛黍稷在器中以祀者也，从皿成聲」，甲骨文作[illegible]，从戌與金文同。戌成兩字每有互易，如頌簋成周之成作戌，而甲戌之戌作成，李孝定謂盛之初誼為滿，與盈同誼，盛為形聲，盈為會意，（甲骨文字集釋第一七[illegible]五）彝器銘中皆用作裝載黍稷，滿之保乃其引申義也，（金文詁林第五卷第三一七六葉）



德方鼎 王盄德貝廿朋

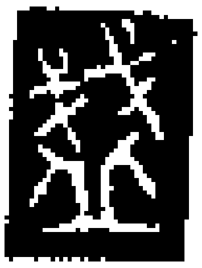


德殷 王盄德貝廿朋



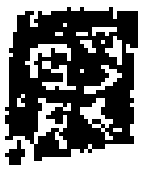
叔德殷 王盄叔德臣嫊十人

高鴻縉曰，說文「易，蜥易，蝘蜓，守宮也。象形。」祕書說「日月為易，象陰陽也。」一曰从勿。羊益切。按此為乍晴乍陰之意。倚日畫雲掩，又光線露出之形。由物形生意，故為乍晴乍陰之意。動詞。甲文有「易日」「不其易日」等語，用易如騖。近人郭氏讀易為暘，說文「暘，日覆雲暫見也。」是其意也。惟易原意為乍晴乍陰，故引申為變易交易等意。至「蜥蜴」即「蝘蜓」，為四腳蛇，生于草地，守宮為壁虎，生牆壁間，捕食蚊蠅，二物原別，但均與易之本意無關，說解誤也。（中國字例二篇二五八）按高鴻縉所釋可備一說，但德方鼎易作盄，顯非从皿形，如此釋乍晴乍陰之暘實為不妥。郭沫若據此釋益字，全憑直覺猜測，不足為據。疑此字當从易从皿，易亦聲，為易之異構，因用於器物刻銘，故加皿，成為形聲字，如賸之作⿱朕皿，無之作⿱無皿等等。

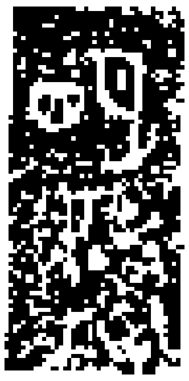


王子申盞　王子申作嘉嬭盞盂

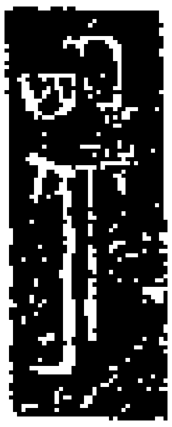
集韻二十六產醆琖盞㼎醆同字大雅行葦洗爵奠斝毛傳斝爵也夏曰醆殷曰斝周曰爵禮記明堂位夏后氏以琖殷以斝周以爵禮運醴醆在戶鄭特牲醆酒涗于清醆與琖通爾雅釋樂鐘之小者謂之棧李巡注棧淺也醆與盞並音側限切栝謂之盞栝爵謂之醆小栝謂之盞栝小鐘謂之棧舉凡殘賤俴淺一切从戔得聲者其義亦不外是王子申作嘉嬭盞盂盞為盂之修飾語盞盂者小盂也前人定名為王子申盞盂非是應改稱王子申盂盞字从皿是因為下文盂字之類屬關係而已



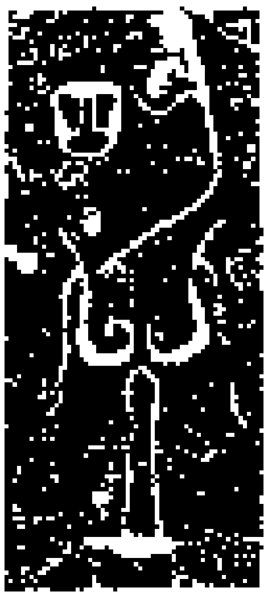
晉公𥂴
虔龏盟口



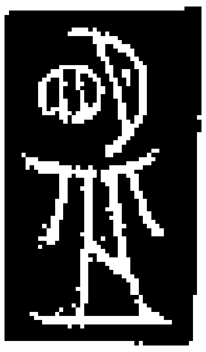
蔡侯
尊



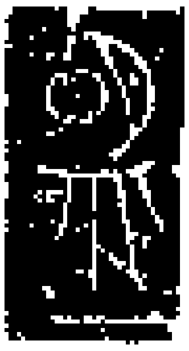
蔡侯盤
肅盟嘗啻



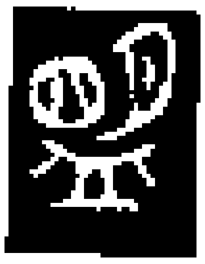
王子午鼎
敬氒盟祀



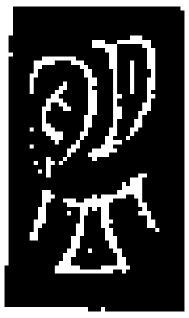
邾公鈺
鐘檜齋



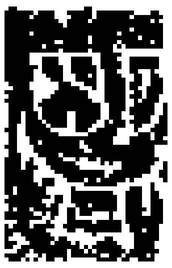
邾公鈺鐘
用敬卹盟祀



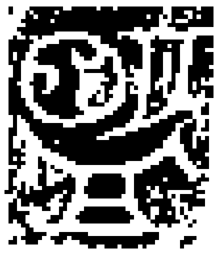
師望鼎穆
穆克盟氒心



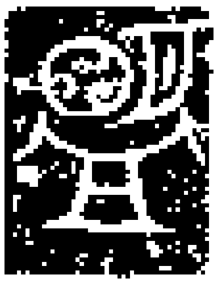
數祖丁鼎數
作祖丁盟彝



魯侯爵鬯
亭用尊𦉢盟

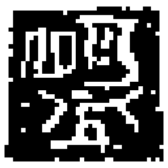


一

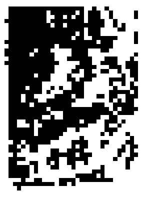


二

冉父丁右罍
冉作父丁彝盟



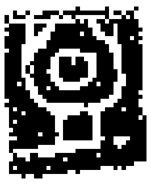
邾公華鐘以
卹其祭祀盟祀



剌䜌爵盟䜌賣
作氒祖乙寶宗彝

高田忠周曰：按說文囧部「盟，周禮曰：國有疑則盟，諸侯再相與會，十二歲一盟，北面詔天之司慎司命。盟，殺牲歃血，朱盤玉敦，以立牛耳。从囧皿。𥂝，篆文从朙。𥁰，古文从明。」許氏此條甚誤。古文朙作明，故盟亦𥂝。當然耳。如盟爲𥂝省文，不當以盟爲正文收于囧部。囧爲窗牖麗廔闓明也。雖非無明義，不足以爲神聖盟約之意，且盟約之事，歃血以明信實，从明血，以會意爲不容疑者也。字當收于本部，故今訂正之。又按明爲最古文，然鐘鼎古文亦多作朙者，从月囧聲者，即是中古文也。故盟字亦作𥂝也。段氏云：「盟字當从血作盟，𥂝盟，皿即聲也。」未識鐘鼎真古文而云介耳。（古籀篇二十四第三）

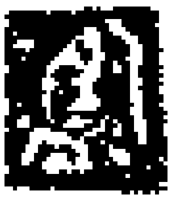
考五



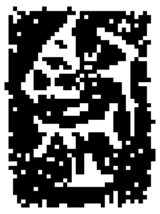
周公毁

邵朕福盟

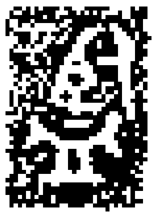
孫詒讓曰：盟，薛釋為溫，非也。此字當从王楚釋為盟。其義當從王俅讀為明。孫釋為盟。盟盟亦同字（古籀拾遺上十二頁　齊侯鎛鐘）



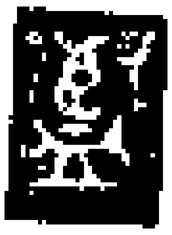
善鼎　監
𩁹師戍



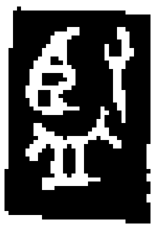
蓋一



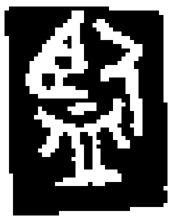
蓋二



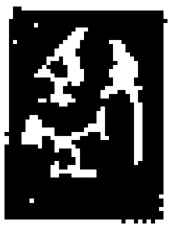
器二



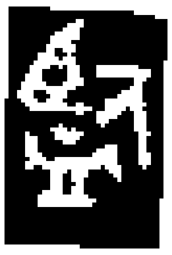
蓋三



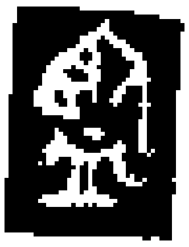
器三



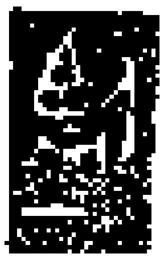
蓋四



器四

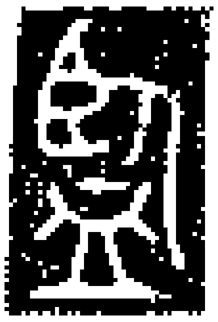


蓋五



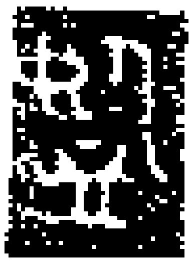
器五

頌𣪕

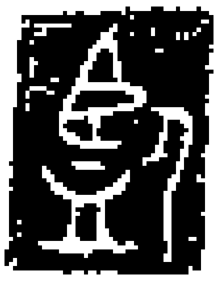


一

頌鼎

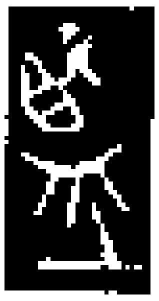


蓋一

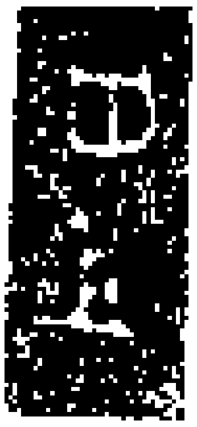


蓋二

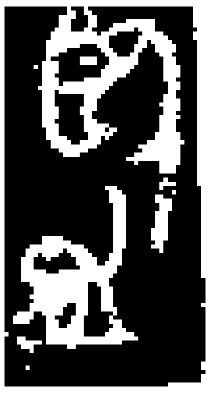
頌壺　監
𤔲新寤



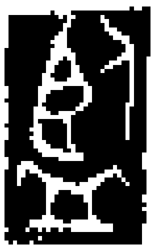
吳王夫差監
自作御監



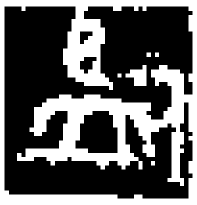
吳王夫差鑑
自作御監



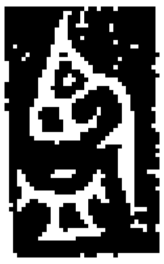
史獸鼎　其
于之朝夕監



鄧孟壺　登孟
作監曼尊壺



中幾父毁　中幾父史幾史于諸侯諸監



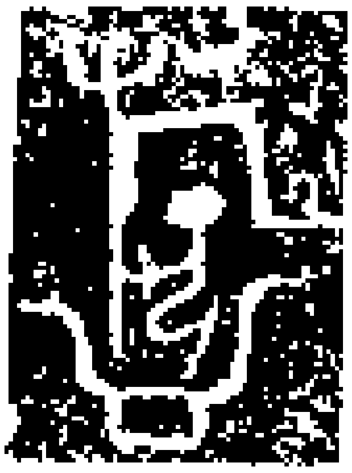
應監甗　應監作寶尊彝

商監鼎　商監作寶尊彝

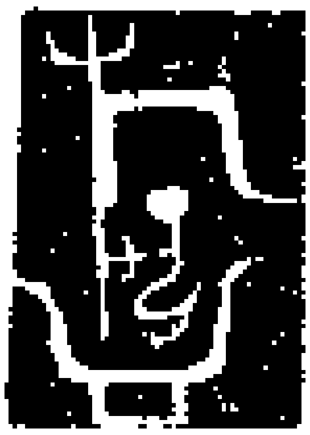
金文監字从臥，象人俯視，从皿，上一短横為所盛之水。書·酒誥「人無于水監，當于民監」。古代銅鏡產生之前，人們水自察形貌。監字象人俯首于水皿之前，故有二種含義，作為動詞如說文所訓「臨下」，作為名詞即所視之器名。後人為了表示區別，加器物材質偏旁金，吳王光鑑和智君子鑑皆作鑑，說文十四篇「鑑，大盆也」，或加表示類屬的偏旁瓦，玉篇「𤮍，大盆也」，專門表示器名。訓盆是就其能盛水而言的，就其功用來說，鑑或用作鏡，如周禮，以鑒取明水於月。鄭注「鑒，鏡屬」，又注考工記云「鑒亦鏡也」。

金文監用作人名。

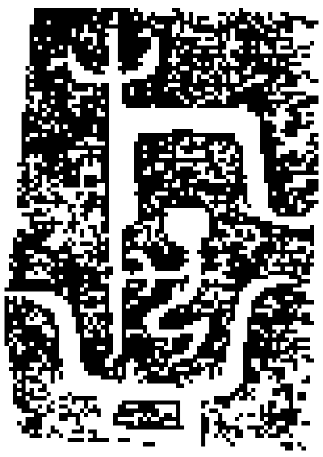
⿱旅皿



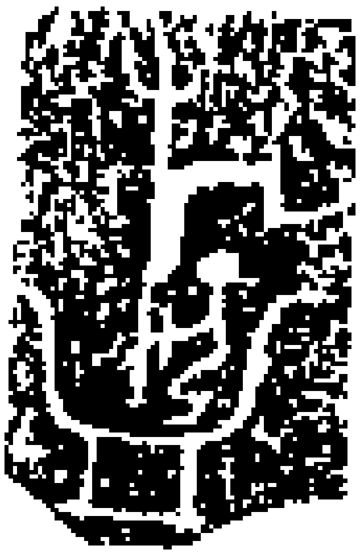
⿱旅皿婦鼎
⿱旅皿婦



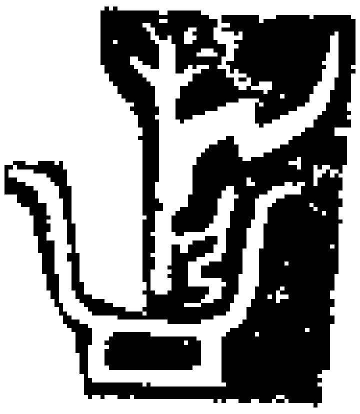
祖丁父癸鼎
⿱旅皿婦尊



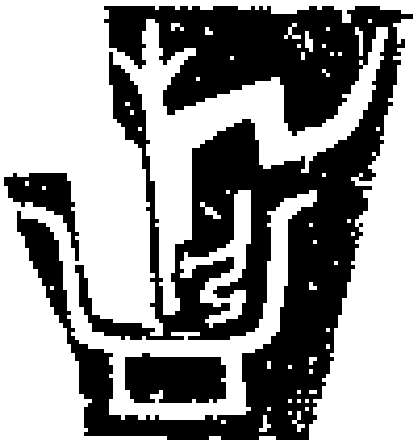
⿱旅皿婦方鼎
⿱旅皿婦尊



⿱旅皿祖庚鼎
⿱旅皿祖庚



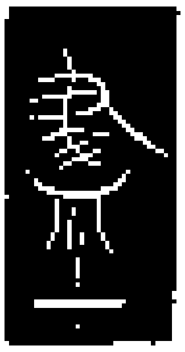
⿱旅皿



器

祖丁父癸卣　⿱旅皿
▽己祖丁父癸

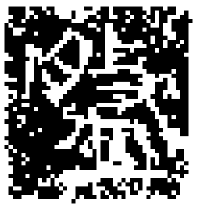
劉心源釋旅皿二字。高田忠周謂旅者古通用字。按金文旅。字當於下有二人、此於下一人、顯然是旅字。字當以皿旅聲。爲古姓氏名。如皿以示旅氏之器專用於器物、



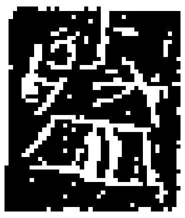
中山王譽方壺

竭志盡忠

說文五篇「盡」器中空也、从皿㶳聲」按說文十篇「㶳」火餘也、从火聿聲、一曰薪也」疑㶳乃灰燼之燼的本字、包含燃薪火滅留燼之意。故㶳本有完空的意思」盡當是从皿从㶳、㶳亦聲、會意兼形聲、金文用作動詞、如中山王譽方壺等、

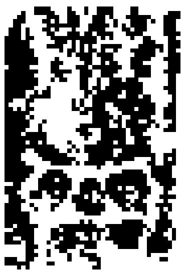


一

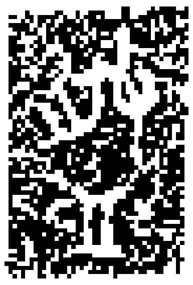


二

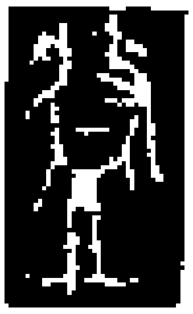
伯盤匀
伯盤埜



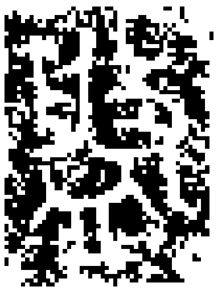
叡其盤 叡
其肇作盤



智盤 自
作盧盤



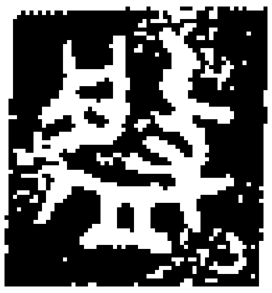
沇兒鐘
用盤歓酒



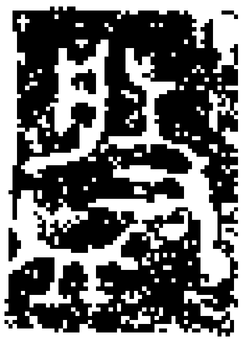
一

般殺盤
儕侯

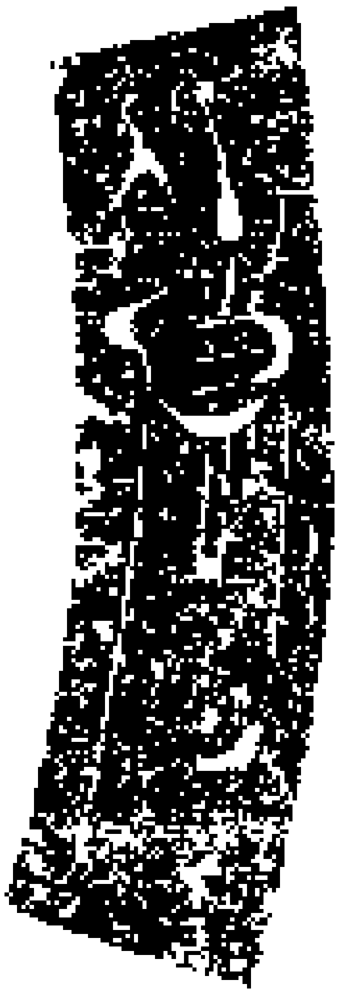
般殺作
盤盤匜



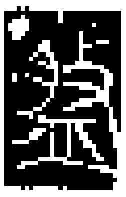
虢季子白盤 虢
季子白作寶盤



寬伯盤 寬伯
媵嬴尹母盥盤



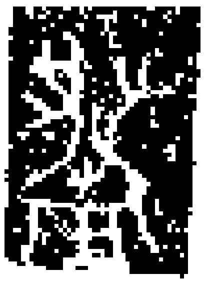
楚王盤 楚王
酓肯作爲盥盤



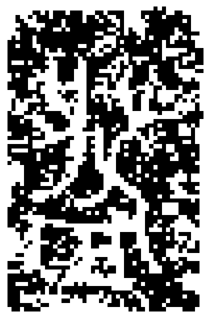
器

楚王酓志
鼎 担平

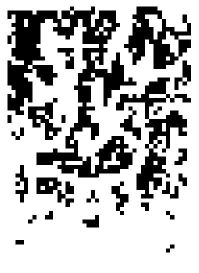
盤埜差秦
忌爲之



齊大宰盤 齊大宰
歸父厘爲忌盥盤

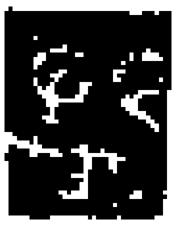


一

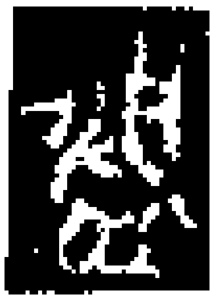


二

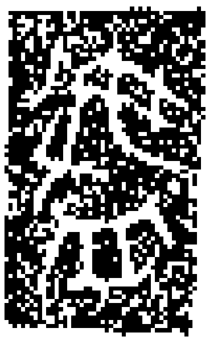
歸父盤 齊大宰歸父𩴐爲忌盨盤



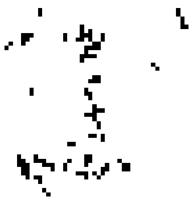
黃大子伯克盤 黃大子伯克作仲嬴[illegible]媵盤



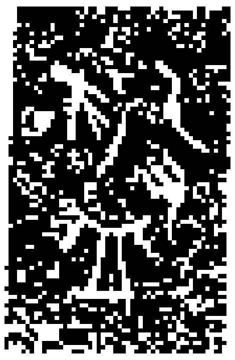
中子化盤 自作盞盤



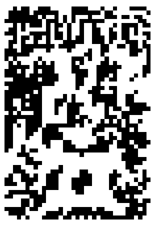
鄭季盤 鄭季寬車自作行盤



轉盤 轉作寶盤



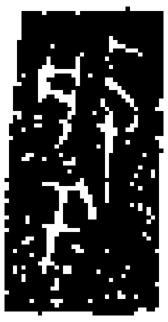
徐王義楚盤 自作盥盤



番休伯者君盤 自作羞盤

說文六篇「槃，承槃也，从木般聲。古文作鎜，籀文作盤。」按金文多作般，此从皿，如籀文。金文盤多爲盥器，銘文「盥盤」「盨盤」即爲此證。

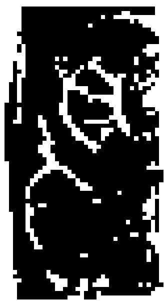
（鎜）



伯侯父盤　伯侯父媵叔嬀嬃母鎜

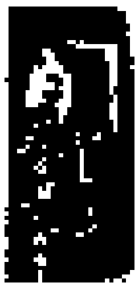
說文六篇「槃，承槃也，从木般聲。鎜，古文从金。盤，籒文从皿。」金文多作盤，此从金為特例，表示其器物的材質。

（廏）



二

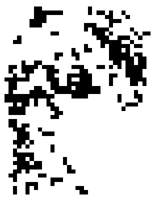
齊陳曼簠　作皇考獻叔饙廏



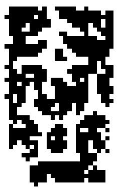
齊陳曼簠　齊陳曼不敢廏康

按字从厂殷聲，金文从石之字多从厂，厂為石之省，知廏即磬。磬通盤，周禮天官掌舍「為合諸侯則共珠盤玉敦」，穆天子傳「六敦壺尊四十」，注「敦似盤，音堆」，盤與敦器形近，皆為禮器。陳曼簠「齊陳曼不敢磬康」，磬即槃，樂也。如詩衛風「考槃在澗」，鄭箋「考，成也，槃，樂也」。

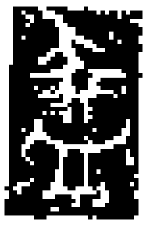
盠



盠一



器一



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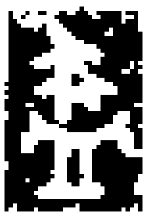

器二

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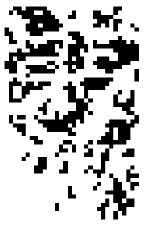
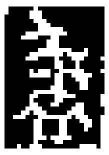


盠尊

盠曰



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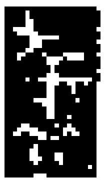

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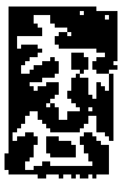

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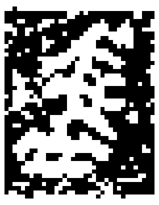
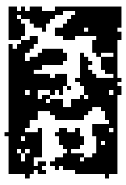
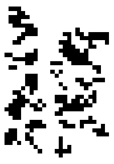


衛鼎盠冑



盠

盠駒尊賜盠駒



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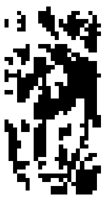

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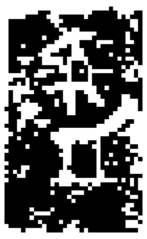

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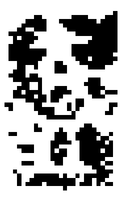

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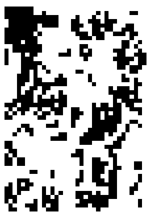
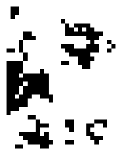


盠尊令盠曰

盠



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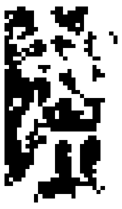

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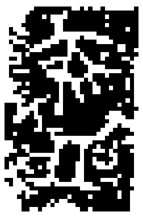

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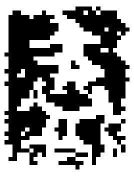

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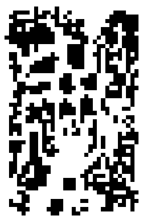

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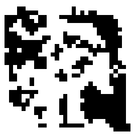

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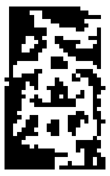

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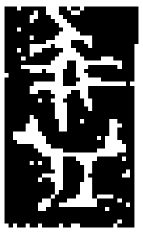

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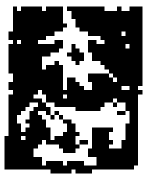

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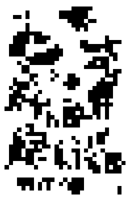
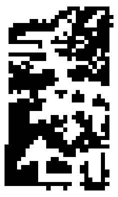
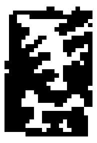


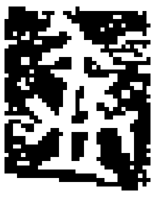
盠尊　盠敢拜稽首



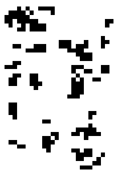
盠駒尊　王乎師豦召盠



盠駒尊　王親旨盠駒賜兩



衛鼎　舍盠冒梯羝皮二



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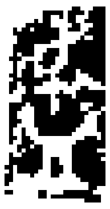

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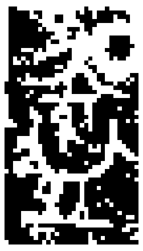

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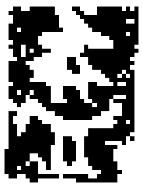

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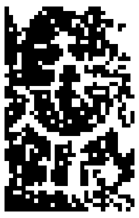
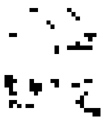


盠尊　王册令尹賜盠赤市



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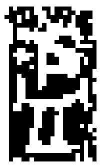

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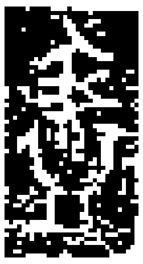

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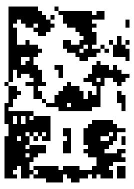

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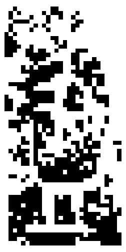
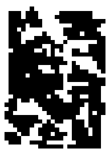
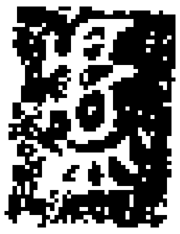


盠尊　穆公右盠立于中廷

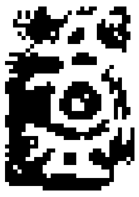


盠駒尊　王弗望氒舊宗小子𤔲皇盠身

盠从皿彖聲，說文不載，廣韵十二齊部收之，郎奚切，謂以瓢為飲器也，集韵亦收入十二齊部，或體有盠[illegible]，金文作人名，無義可說。

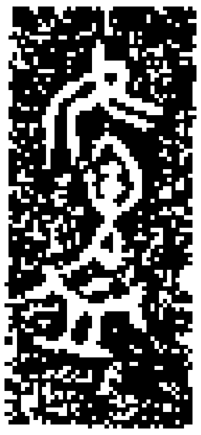


盧

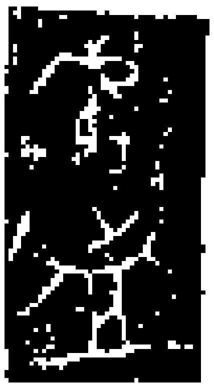


器

白公父盨
唯鐈唯盧



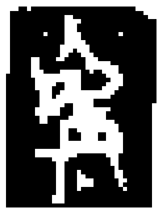
刪盤　白
作盧盤



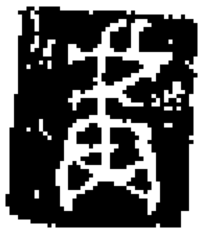
嬰次盧　王子
嬰次之庶盧

張日昇曰：按說文云「盧，飯器也，从皿𪏽聲。𥂝籀文盧。」盧从皿𪏽聲，容庚釋盧，許書訓「飯器」之盧。郭沫若謂許訓非是，以嬰次盧器形較之，盧實古鑪之鑪，鑄盧盧鑪實係一字。其說得失參半。金文盧即說文古鑪之鑪，金文鑪即說文訓厝銅鐵之鑢，容庚釋鑪非。說文盧訓「飯器」乃望之同音叚借，徐鍇本訓飲器，此其本誼也。彝器𪏽盧鑪諸文虍下皆从甾，卣為酒器，載籍作卣，从甾乃形誤。籀文盧从囟，亦㘝（西氏古彝）與卣形近致譌。𪏽為𪏽，𪏽盧一字，甾盧同意，猶卣通彝器竝為卣也。其虍皿亦其盧也。或謂皿為後加意符以言其類，亦通。（金文詁林第五卷第三一九零頁）

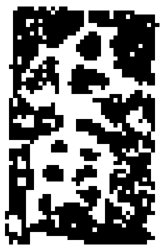
（盧）



匡卣銘 王才射盧

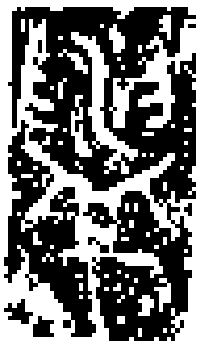


二 趙曹鼎 王射于射盧

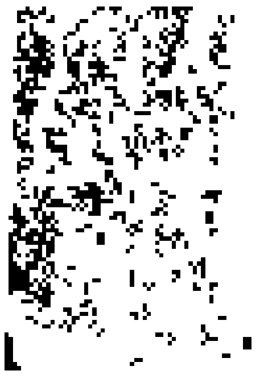


三 趙曹鼎 虎盧□□十殳

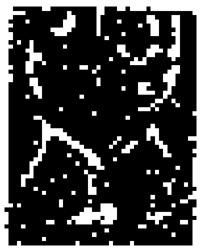
郭沫若曰：兩盧字均作膚，乃省文。段簋、師湯父鼎有「王才周新宮，才射盧」之語，彼字正作廬，可證。或釋本銘文爲虘，非也。「易弓矢虎盧」，亦是被賜，虎字作虎，諦審可辨。盧與弓矢並列，蓋即盧器之盧。攷工記「盧人爲盧器」、「殳長尋、四尺」。說文作籚，云「積竹矛戟矜也」。春秋國語曰：「朱儒扶籚」。又殳下云「殳以積竹八觚，長丈二尺，建於兵車，旅賁以先驅」。本銘「虎盧□□十殳」，當連爲一事，蓋「虎盧」即殳之右稱，以爲盧器之屬，故稱盧。其曰「虎盧」者，蓋殳爲虎賁所持，故又冠之以虎也。（兩周金文辭大系考釋第六十九葉）



夆叔
盤

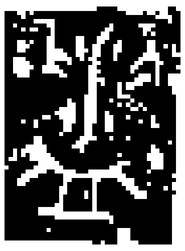


夆叔匜 夆叔
作季妃盥盤

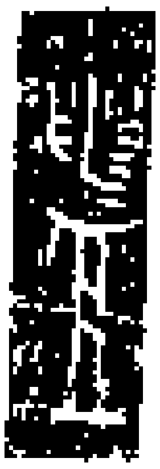


匜君壺
鑄子盂匜

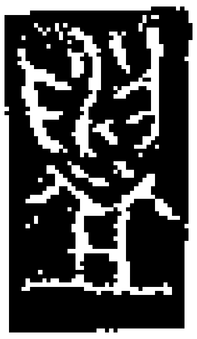
滕盥
壺



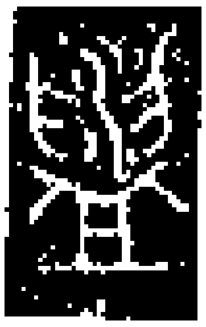
寬公孫指父匜 寬
公孫指父自作盥盂



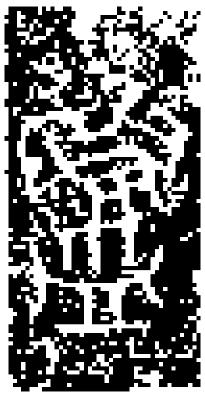
蔡侯缶 蔡侯𬎆
作大孟姬媵盥缶



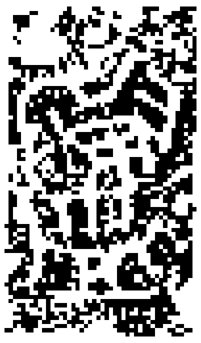
齊侯匜 齊侯作
朕寬𡠦孟姜盥盂



齊侯盤 齊侯作
朕寬𡠦孟姜盥盤



齊大宰盤 齊大宰
歸父𩁹為忌盥盤



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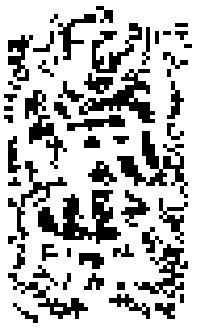
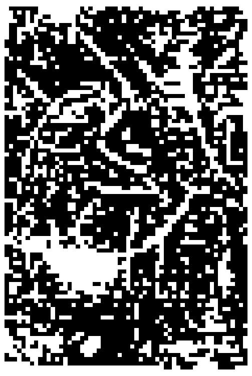


二

歸父盤 齊大宰
歸父𩁹為忌盥盤



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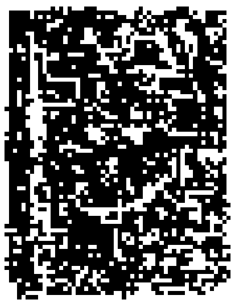

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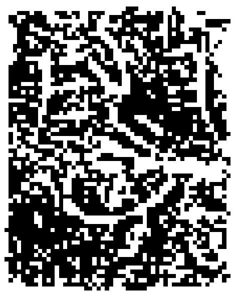
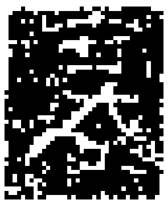


三

寡口鼎

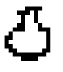
寡盥盥

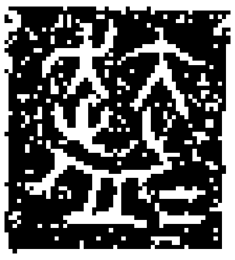
王筠曰：盥下云「從臼水臨皿」。此順遞為意而兼指事者也。然筠猜館周仲斗化盤曰「自作盥盤」，（作盤二旁文大）字，其篆作𥂝，乃為完備。上半臼水之臼，乃沃盥之人之兩手也。此奉匜之朕，古匜字作也，乃不從匜而從水者，其事主乎水也。中央之戶，即門字，乃澡手之人之兩手也。下有皿，以承其水，其事乃備。小篆省下兩手，許君始以臼為澡手者之手矣。（說文釋例一九蘄主一九一葉）寡



晉公𥂴
攈壺

唐蘭曰，攈古作晉邦盦，從古作晉公盦壺，文存作晉公盦，近郭沫若氏作晉邦𥂴，韵讀（殷周青銅器銘文研究下冊二十八葉）以為器名，是𥂴而非盦字，以字例推之，當為從皿尊聲之字，盦從酓聲，酓從今聲，聲在侵部，與元部之尊聲遠隔，且盦字許書亦覆蓋也，自來無器名之說，釋𥂴為盦者誤也，郭氏又就器形而言，以為伯戔𥂴晉邦𥂴與庚羊盂及吳王夫差監等器，並同制，其言均極碻當。說文，鑑，大盆也，今廬江劉氏有曾大保盆，其形正與𥂴同，尤可為𥂴盤同器之證。按監者鑑之本字，象人鑑其形於皿中之意，其皿盛水，酒誥所謂人無於水監，當於民監是也，其皿因謂之監，說文，鑑大盆也，以其為盆而可以盛冰，周官凌人所謂春始治鑑，鄭注謂，鑑如甄大口，以盛冰，置食物于中，以御溫氣者是也。以銅盆置月下，可以承露，周禮司烜，以鑒取明水於月，鄭注云，鑒鏡屬，取水者，世謂之方諸，今傳世有方鑑，殆即方諸之（周金文存四卷四十二葉）盆之肥大者可以浴，今傳世有吳王夫差監，字亦作濫，莊子則陽所謂同濫而浴是也。銅器之進化，銅可鑑容，因是而有飾於帶之鞶鑑，由鞶鑑而進為漢代之銅鏡，而監之為

器，遂有若盆矣。監父鋪蓋著，容庚氏以為蓋即甄字，引方言五「瓬、㼜、㽁、甀、㼬、㼭、甊、瓮、甇、㼵、㼷、甖也……秦之舊都謂之甄」（頌齋吉金圖錄考釋八葉）為證。按容說甚是。廣雅云：「甄，瓶也。」與方言同。甄為瓶甖，而蓋為盆者，古尊字本作酉，即象陶器時代之形，底圜難平置，故以物藉之則為奠字，以手捧之則為尊字，奠尊聲近相轉，實一器也。奠既即尊，則本是瓶甖一類，其後變而如盆耳。（國學季刊第四卷一號一二葉晉公盦考釋）



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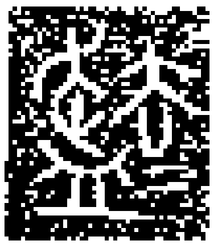

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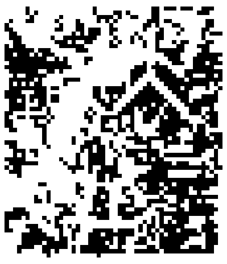
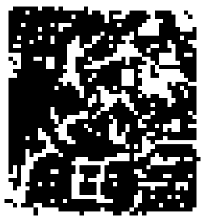


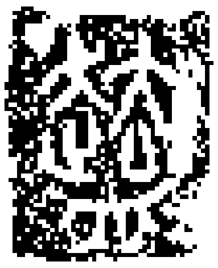
三

秦公鎛



秦公鐘

𧼟𧼟允義

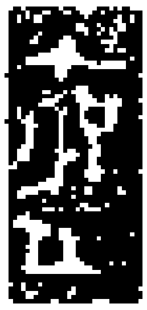


𧼟

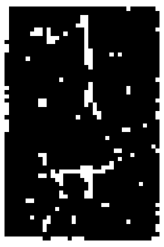
秦公𣪘

𧼟𧼟文武

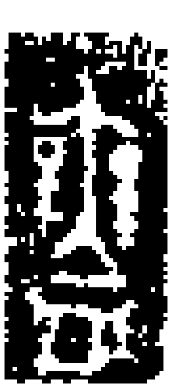
孫詒讓曰：「𧼟𧼟文武」，𧼟薛釋為楙，攈古翟釋為藴。此字形甚明確，然說文玉篇並無其字，翟謂即玉篇之趏，然趏訓跛，義並無取。竊疑此字當從盄省聲，即說文𧼮字之異文。盄聲與曷聲古音同部（古籀拾遺卷下盄和鐘）。按唐韻盄讀「古太切」，見母祭部；曷讀「胡葛切」，匣母祭部，在諧聲字中牙音見溪兩紐每與喉音曉匣兩紐混諧，曷盄不但同部，雖謂之同母，亦未嘗不可。廣韻去聲十四太韻譪𧭹同字，餲饁同字，壒塵也，通作堨。又入聲十二曷歇，喝嗑同字，𩞄𩜁同字。說文二篇「𧼮，趌𧼮也」。从走，曷聲。荀子儒效篇「遠者竭蹷而趨之」。楊倞注「竭蹷，顛倒也」。一切經音義十五引纂文作「趌𧾲」，𧾲讀「居月切」，與𧼮不但同部，而且同母，趌𧼮疊韻連語。孫釋聲義俱通。



盨姬鬲　盨姬作姜虎旅鬲

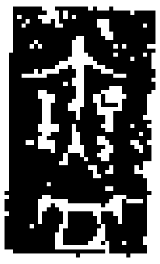


季盨鼎　季盨作宮伯寶尊鼎



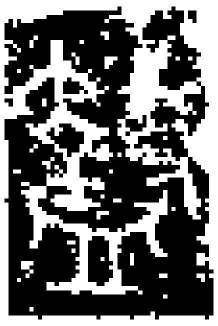
盨中

尊

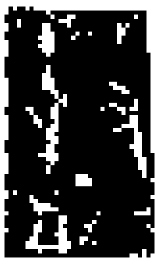


盨中卣　盨中伐作氒文考寶尊彝

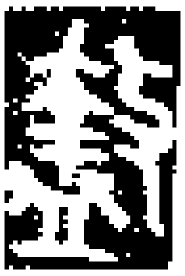
戴家祥曰：盨字从皿从無，字書未見。以形聲審之，殆即甒之或作。古字从瓦表義者亦或更旁从皿。集韻去聲三用甒、盥同字。說文五篇盎或作㼜，金文書鄦甒，甒作盨，是其證。方言五：「甒，罃也。」周魏之間謂之甒，甒亦作甒。儀禮士喪禮「甒二」，鄭注：「甒，瓦器。」古文甒皆作廡。禮記禮器「君尊瓦甒」，鄭注：「瓦甒大五斗。」尊銘「盨中伐（字缺）奉作厥文考寶尊彝」，盨當讀鄦。蔡太師鼎「鄦叔姬」，鄦作𨞬，从邑从[illegible]。說文：「鄦，炎帝太岳之胤，甫侯所封，在潁川。从邑，無聲，讀若許。」唐韻鄦，虛呂切，曉母魚部。鄦字玉篇「無甫切」，明母魚部，同部通假字也。（或云盨字从血，虍聲，讀如讀呼決切，鄦血雙聲亦通。）



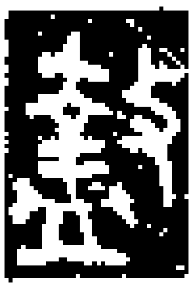
𩡧毀
盩先王
彝



㝅鼎
才盩𠂤
公



蓋一



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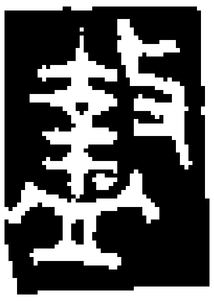
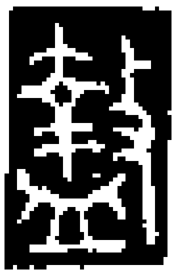


器二



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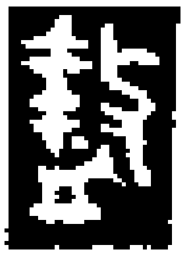
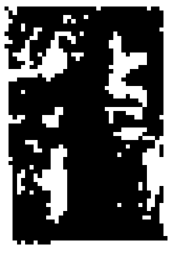


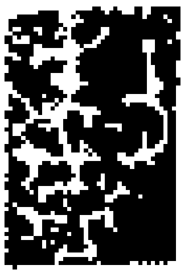
蓋四

史頌
毀



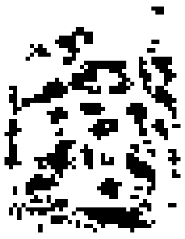
史頌鼎

師𩡧
盩于
成周

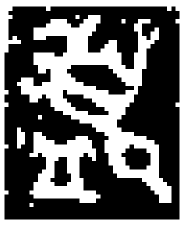


盩司土幽尊
盩司土幽作祖辛旅彝

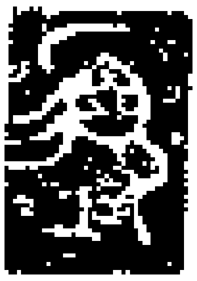
說文十篇「盩，引擊也。从㚔攴見血也。扶風有盩厔縣。」按金文有用作地名，如㝅鼎「盩𠂤」用作人名，如「盩司土幽尊」「史頌鼎」「師𩡧盩于成周」。郭沫若謂盩音張流切，𩡧盩似當連為動詞，以兩字聯列之聲類求之，蓋假為遨遊也。（兩周金文辭大系考釋第七十二葉）可備一說。



駒父盨
作旅盨



虢仲盨
作旅盨



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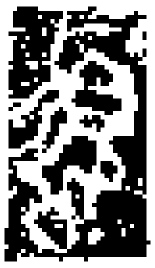
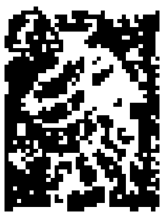
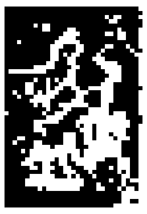


器二

琴生盨
用作旅盨

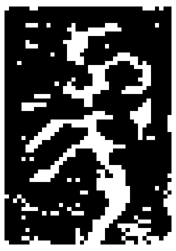


蓋



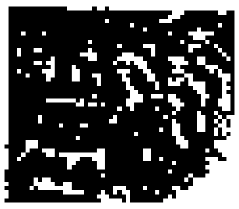
器

克盨 用
作旅盨

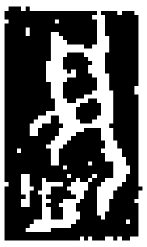


周雒
盨

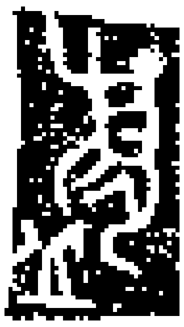
周雒作
旅盨



史𦘴盨 史
𦘴作旅盨



蓋



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遲盨
遲作姜

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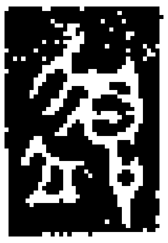
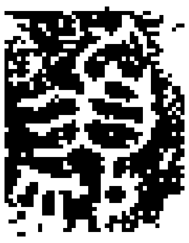
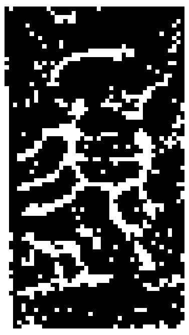


虢叔盨 虢
叔鑄行盨

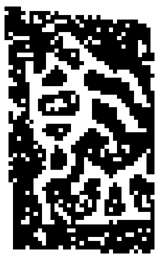


望稜盨 望
陵作旅盨

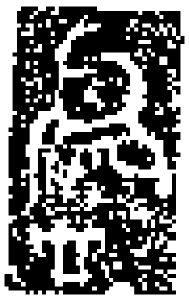


蓋

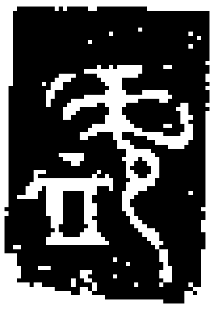
伯汾其盨 伯
汾其作旅盨



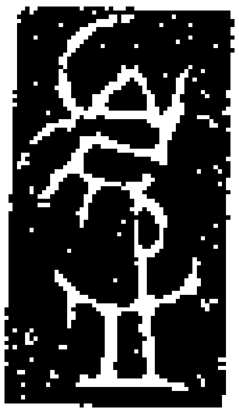
伯寬父盨 伯
寬父作寶盨



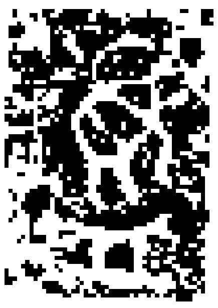
伯庶父盨蓋
伯庶父作盨毁



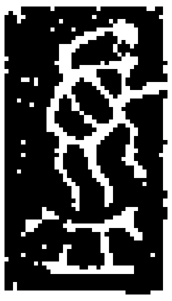
伯筍父盨　伯
筍父作旅盨



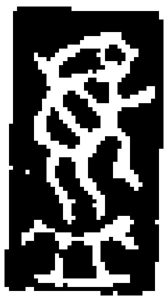
叔倉父盨　叔
倉父作寶盨



叔賓父豆　叔
賓父作寶盨



叔賓
父盨



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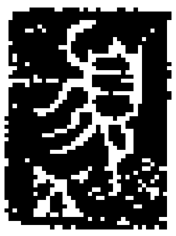
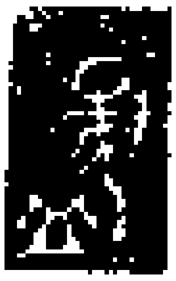
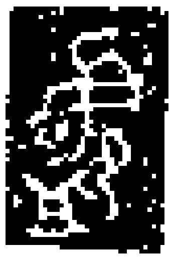
賓父作寶盨



蓋一



器一



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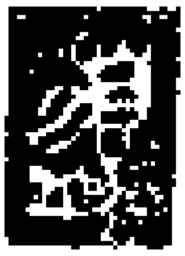
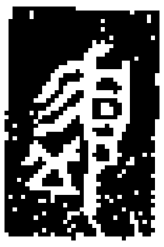


器二

中義父盨　中
義父作旅盨



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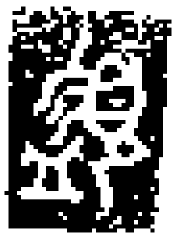

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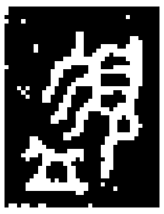

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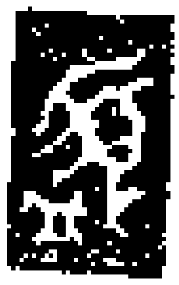
曼龏父盨　曼
龏父作寶盨



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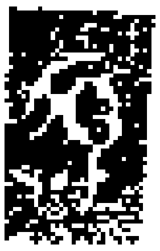

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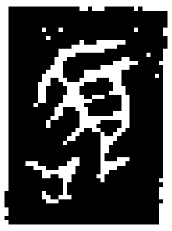

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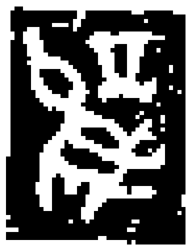
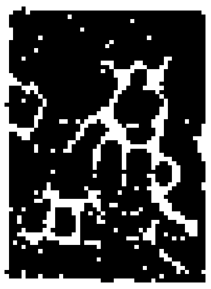
伯大師盨　伯
大師作旅盨

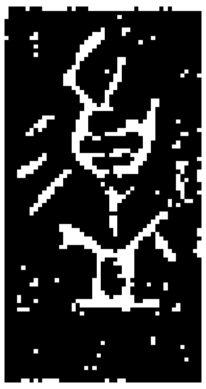


虢仲盨　茲
盨友十又二

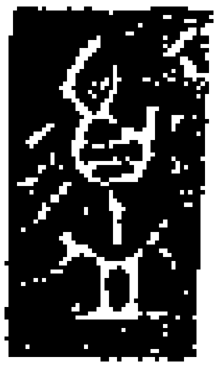


一

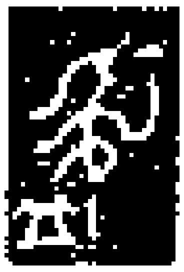
鄭義羌父盨　鄭義羌父作旅盨



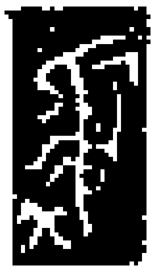
甫人盨



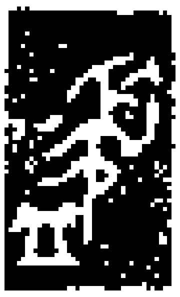
爲甫人盨　□□爲甫人行盨



蓋



器



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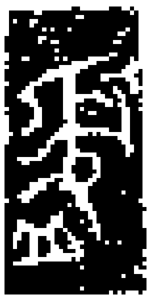
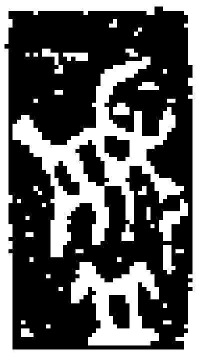


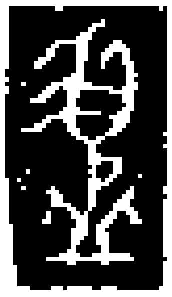
器二

叔孟盨　[illegible]亞爲盉

徒作盨



覓叔盨　覓叔作中姬旅盨



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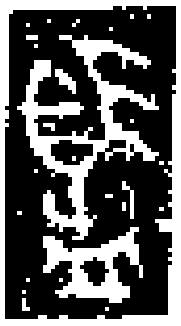
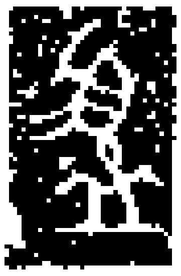
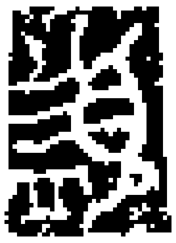


二

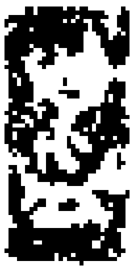
中伯盨　中伯作[illegible]姬旅盨用



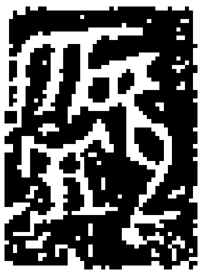
單子伯盨　單子伯作叔姜旅盨



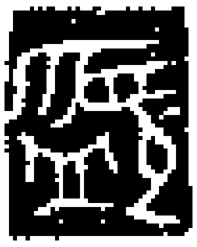
改盨　改作朕文考乙公旅盨



楚季咩盤　楚季咩作嬭尊媵盥盤



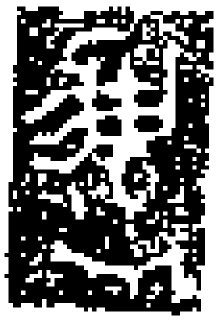
蓋



器

筍伯大父盨　筍伯大父

作嬴妃
鑄寶簋



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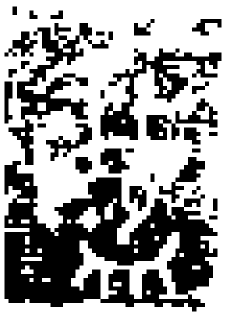

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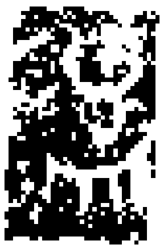
魯司徒仲齊簋　肇作
皇考伯走父餴簋餿



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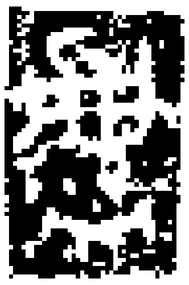
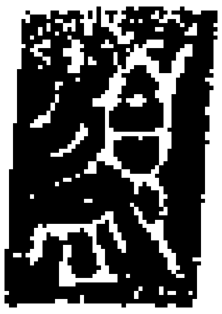


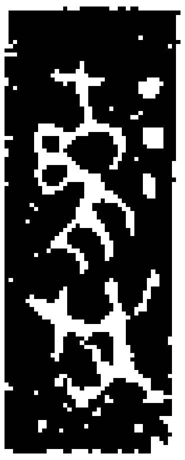
簋

魯伯念簋　其肇作
其皇考皇母旅簋餿

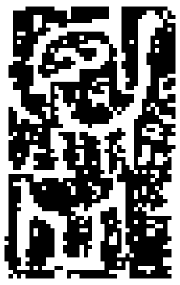


斜从簋
斜从作朕

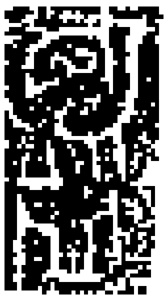
皇祖丁公文
考叀公簋



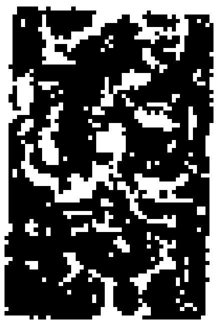
壴旅尊　壴
作旅簋盟



塱終簋
作𠷎簋

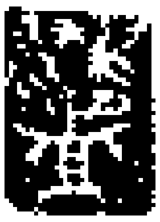


遣簋
作遣簋

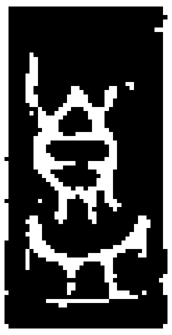


鑄子簋　鑄子
叔黑匠肇作寶

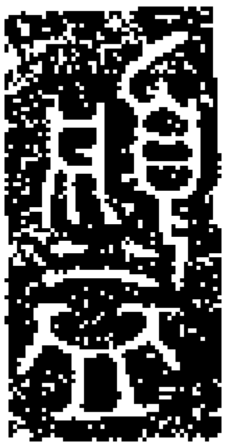
盨



子禾子釜 又口外盨釜



鄭登叔盨 奠登叔作旅盨



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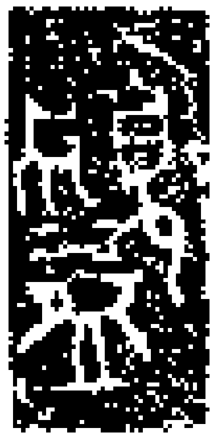
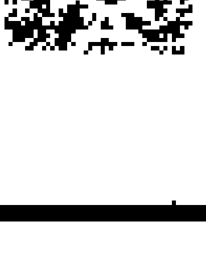
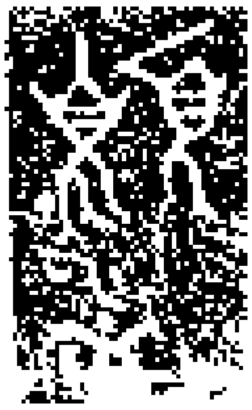


二

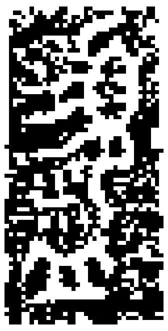
殷穀盨（旅盨） 殷穀作盨盨



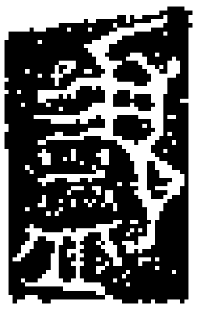
魯伯愈父盤 魯伯愈父作邾姬仁朕盨盤



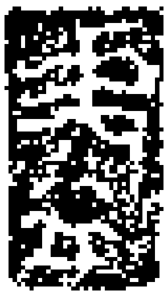
魯伯愈父匜 魯伯愈父作邾姬仁朕盨匜



蓋一



器一



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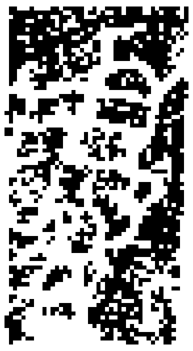

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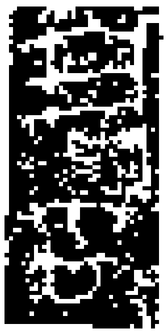
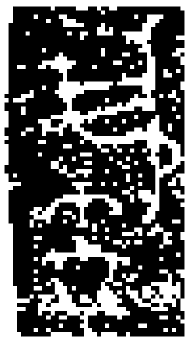


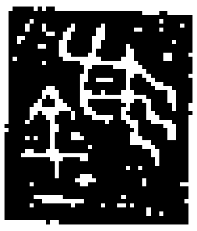
蓋三



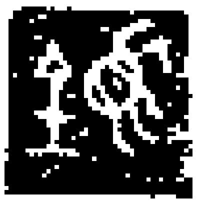
器三

杜伯盨 杜伯作寶盨

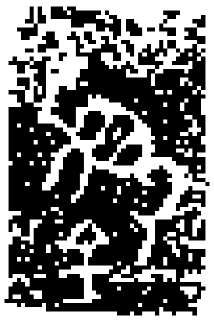
強運開曰：盨（叔倉父盨）說文「櫝盨，負戴器也。从皿須聲。」容庚云「器名，斂口而橢圓，宋以來定為簋。」容氏於竹部簋下僅引仲義父盨一篆，並云「盨字重文」，蓋以說文本有盨篆而未敢遽信宋人以盨正簋之為當也。運開按：說文「簋，黍稷方器也。从竹皿皀。𠥩，古文簋从匚食九。匭，古文簋从匚軌。朹，亦古文簋。」段玉裁云「按簋古文或从匚或从木。」蓋本以木為之，大夫刻其文為龜形，諸侯刻龜而飾以象，天子刻龜而飾以玉。其後乃有瓦簋，乃有竹簋，方因製从竹之簋字。據此則簋實為後起字，古時之簋以木以瓦以竹，初無范銅為之者。是今所傳彝器之盨斂口而橢圓者，實則一器，製既不同，決非簋也。自宋人以盨為簋，習非成是，延誤幾及千載，故特為攷而正之。弭盨銘着皿段須為盨，盈可證盨之不應讀正簋音也。（說文古籀三補卷五第六葉）補 按：盨不是簋，強運開所釋甚是。盨究為何物，諸說各異，徐仲舒謂盨之為括，李孝定謂字在金文為食器，在漢為負戴器，或疑盨為盥器，吳闓生非之，此待後日再考。



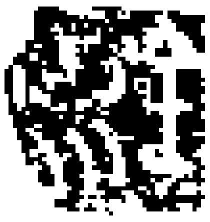
仲彤盨甲　仲彤作旅𨪽



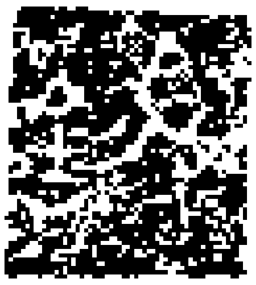
叔姞盨　叔姞作旅𨪽　叔



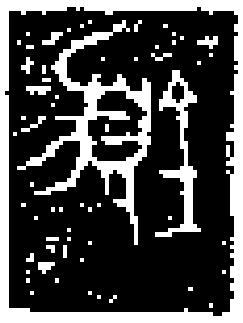
叔樂父盨　叔樂父作旅



鑾毀

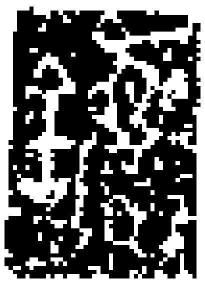


中台父盨　中台父作季䚻寶尊𨪽　中台



攸𨪉盨　攸𨪉作旅𨪽　攸

盨

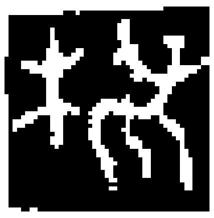


器

師趛盨　師趛作䵼姬旅𨪽　師趛

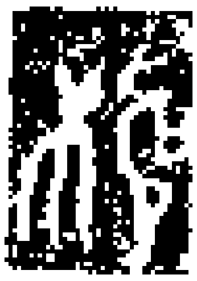
說文五篇「盨，槽盨，負戴器也，从皿須聲」。金文或作𨪽，頪𨪽。盨為器斂口而橢圓，宋以來定盨為簋。容庚曰：「盨、簋二器，其制各別，且盨毀有連言者，如伯庶父盨云『伯庶父作盨毀』，叔樂父盨云『叔樂父作盨毀』，尤足證二者之非一。然其為用則大抵相同。」殷周禮器徐中舒謂「為戰國以下之橢，即盨之遺製。橢之形構，陶齋吉金錄載漢史侯家染橢及上都橢，其製皆與盨近，其證一。說文於橢下云『[illegible]也』，又於[illegible]下云『小橢也』，繫

或从木作櫝匵作櫝，與櫝盨字同。盨及櫝盨不見於經傳，而說文屢稱之，漢代亦有其物，當為古語之僅存者。疑盨即櫝盨之省稱，或為飲器，或為負戴器，要當以櫝得名。其證二。栝或作杯，古音在之部，古不音字多與幽部字音通，如罘或作罦罳或作浮思。盨古音在侯部，古幽侯兩部字多相通，故盨得與栝通。其證三。銅器盨設連言，猶之杯圈（禮記玉藻）栝棬（告子）連言。盨之遺製為杯，設之遺製為圈棬，（圈棬杏從說圈浮名相對）盂盨梡碗（皆其異文）（書侯佚四）（寫考釋）其證四。綜此四證言之，盨之為栝蓋無可疑。（中央研究院歷史語言研究所集刊第三本四分四八六）



盨

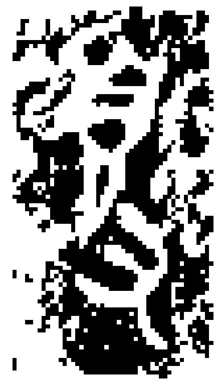
井叔盨　尊井叔康作旅櫝



封盨　封作王母媿氏櫝盨

金文櫝或作盨、鑐等形，从皿表示物類，从木或金表示材質，與槃字或作盤、鎜例同。說文五篇盨，櫝盨，負戴器也，从皿須聲。容庚認為盨之為器，斂口而橢圓，為用與設大抵相同。

（⿱須夊）

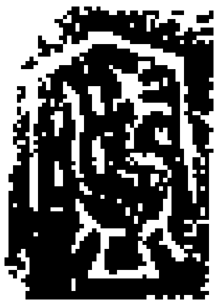


器

㠱伯子盨 㠱伯
子庭父作其征⿱須夊

字从須从夊，說文所無，用作器名。金文通作盨。容庚殷周禮樂器考略云：盨亦為器，不見於三禮，惟說文皿部「盨，檳盨，負戴器也」。宋以來稱此為簋，錢坫定毀為簋，而於此仍以簋釋之。故謂古之於簋簠二器多淆稱。然盨簋二器，其制各別，且盨毀有連言者，尤足證二者之非一。然其為用，則大抵相同。除中鐘毀戰國以下之桮，即盨之遺制。其大微認為从須从皿，沐器也。

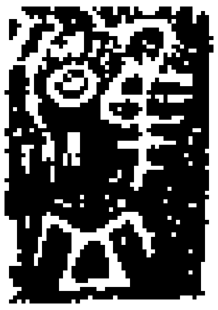
（⿱宀盨）



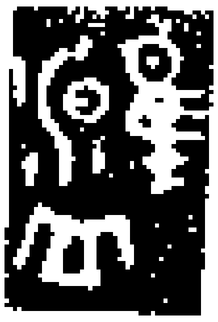
□尊 □作高
卯日乙⿱宀盨尊

⿱宀盨即盨之繁，金文常有盨毁（曾伯霝盨）、盨盤、盨毁、盨，遹（从辵）魯伯愈之稱，與此⿱宀盨尊同例。

⿱雍皿

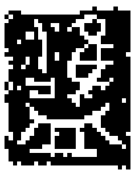


盖



器

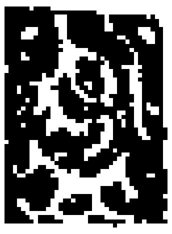
⿱雝皿父甲卣 ⿱雝皿
作父甲寶尊彝



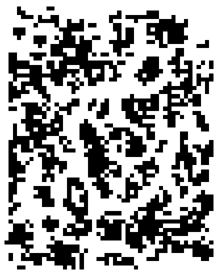
參尊
才辟⿱雝皿

強運開曰：饔，訓孰食，亦訓朝食。食必以器，故或从皿。以餔籀文之⿱浦皿例之，知⿱雍皿為籀文饔字。（說文古籀三補卷五第九業）　按：強運開所釋甚是。高田忠周以之進而引說文及金文例予證明。說文食部餔字異文作⿱浦皿，金文盛字或作⿰食成，古食皿兩部通用也。皿可以盛，饔故或从皿。（古籀篇八十八第一九葉）

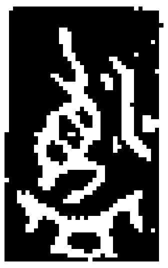
⿱雝皿即⿱雍皿字。參尊「才辟⿱雝皿」，郭沫若讀作雝，辟雝為地名，謂葊京即豐京，此與宗周相距僅一日，其地復有辟雝在焉，其為文王之舊都無疑。（兩周金文辭大系考釋第四十一葉）可備一說。



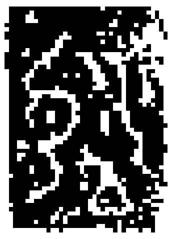
𩰫兄簋
用祈𥁕壽



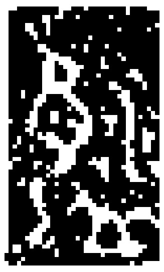
仲枏父鬲
用祈𥁕壽



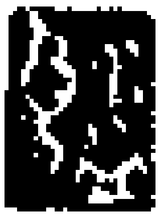
魯壺　魯用
旬萬年𥁕壽



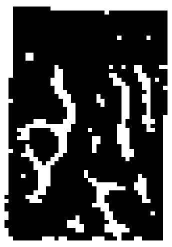
盨一



簠一



盨二



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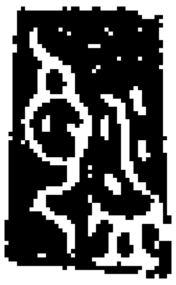

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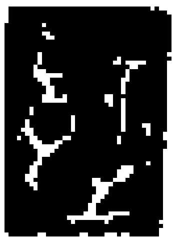

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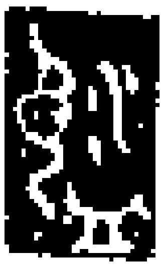
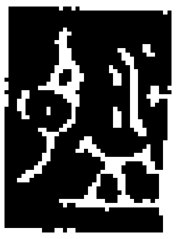


盨四

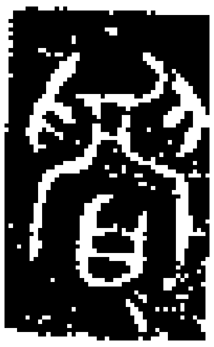


簠四

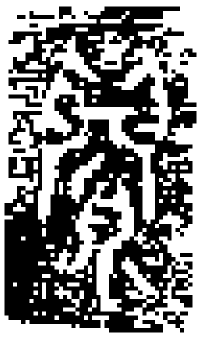
彝簋　姚氏其
𥁕壽萬年用

郭沫若曰：釁乃古沬字，字本作𩰫，象奉匜沃盥之形，省之則為𩒨，為釁，為𥁕，為𥁃，為頮（見說文），或从収作𩕲（見尚書顧命）。彝銘眉字均假此字為之（釋兩周金文辭大系考釋一五二葉無叀鼎）。又曰：古文沬字𩰫伯盤𩰪俗藤滕𩰫尹母沬盤頊九十沬字作𩰫，象頮盆浴洒之形，下承以血（古文皿血字頗相混），字形最為詳備，其它或省𦥑，或省皿，或省水，多叚為眉壽之眉字，因之此鼎舊多稱為眉麟鼎，為眉為沬，未可知也。又說文傳古文沬，顧命沬作頮，均釁之省文（金文叢攷二一八葉釋𥁕）。

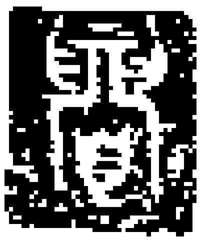
覺



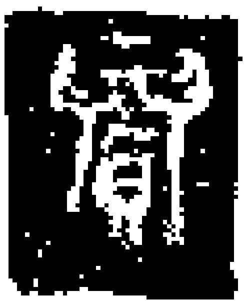
孚林父毁
祈覺壽



叔朕簠
叔朕覺壽



丧史鈚
用祈覺壽



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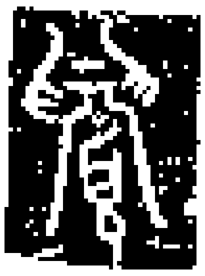

陳公孫𢉩父壺
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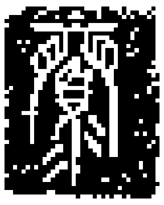

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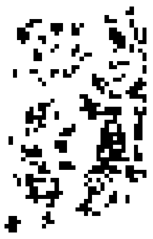

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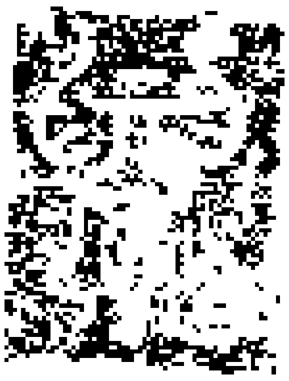

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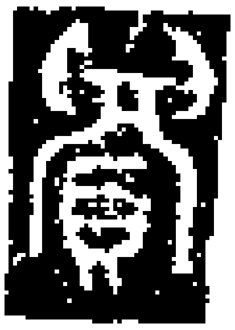

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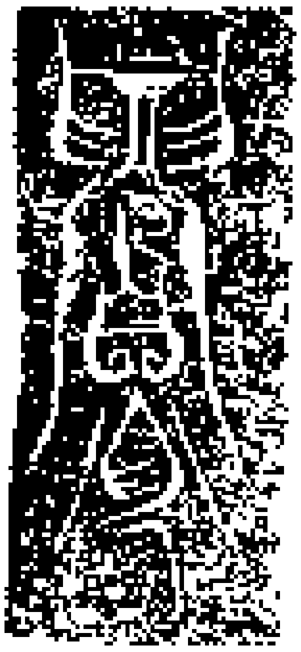

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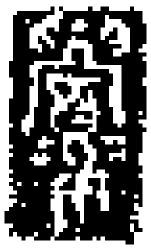
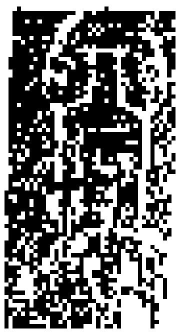
用祈覺壽



邾公華鐘
哉公覺壽



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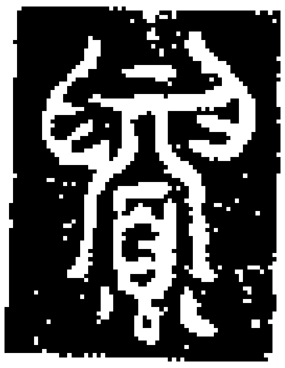
用祈覺壽



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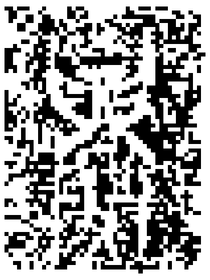

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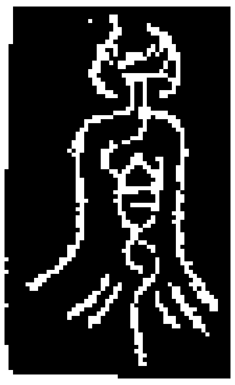

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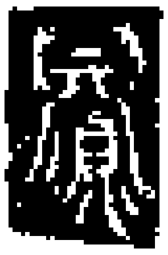

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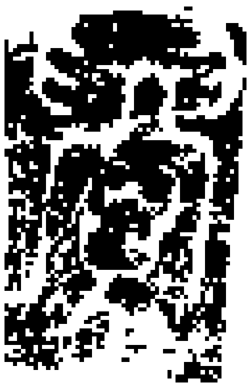
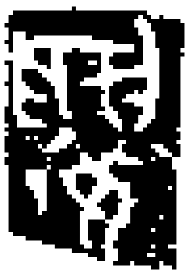
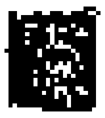


魯司
寇壺

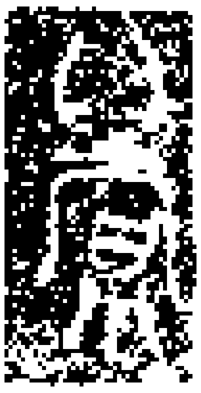
用祈
眉壽



遹盨 用祈
眉壽屯魯



郘鐘 以
祈眉壽



書也
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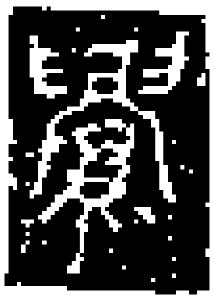
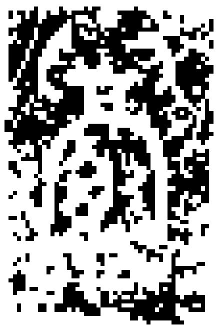


封仲𣪘
祈匃眉壽



膳夫山鼎
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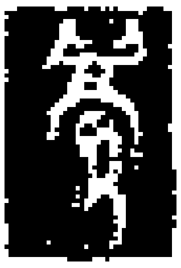
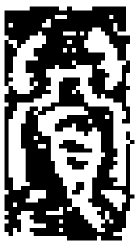
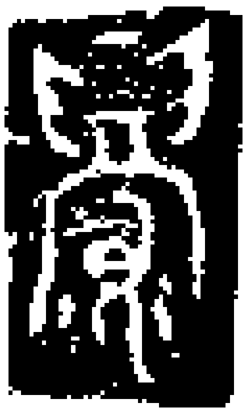


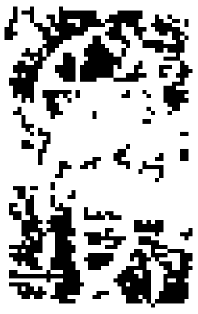
蔡姞簋 用
祈匃眉壽



史季良父壺
用祈匃眉壽



召叔山父簠
用匃眉壽



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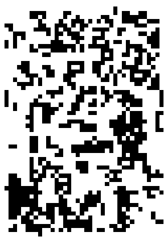

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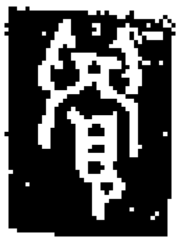
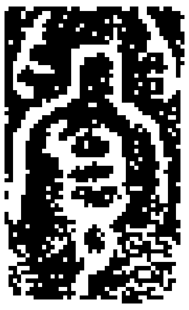
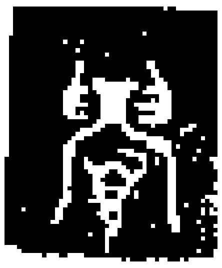


曼龏父盨
用匃眉壽



內伯多父殷 用賜費壽



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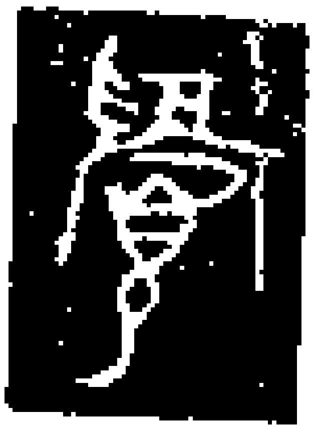

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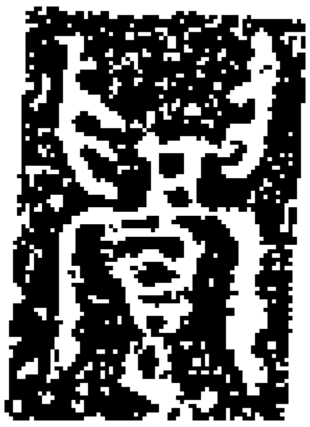

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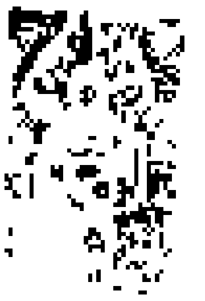
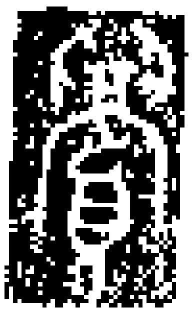


𤕌鐘 費壽無冬



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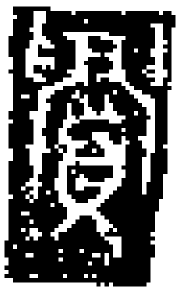

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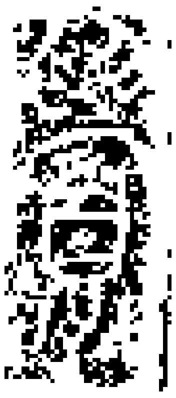

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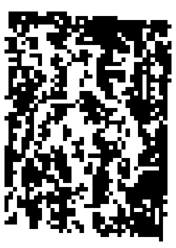
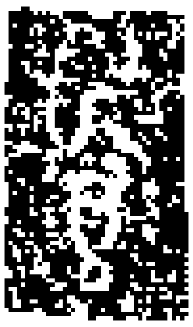


克盨

費壽永命



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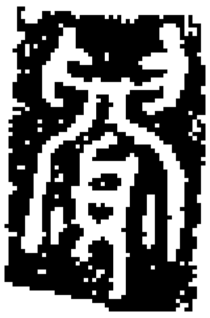

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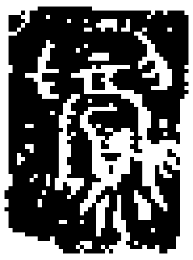
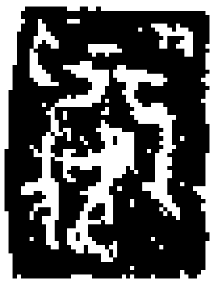


曾孟嬭諫盆 其費壽用之



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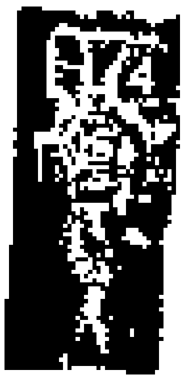

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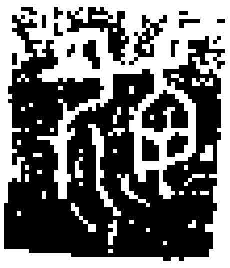

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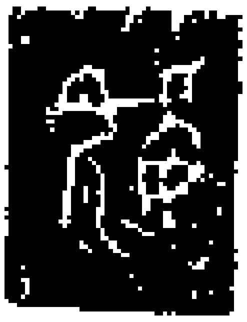

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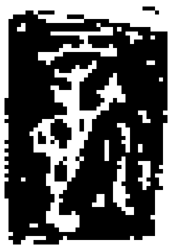

伯康𣪘 康
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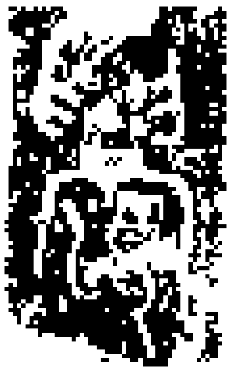

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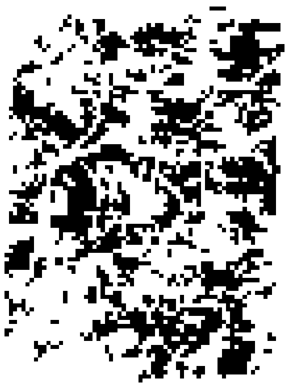

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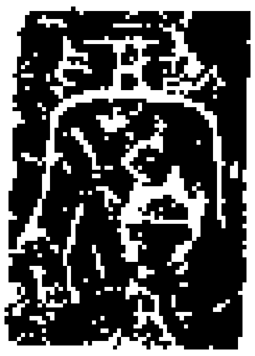

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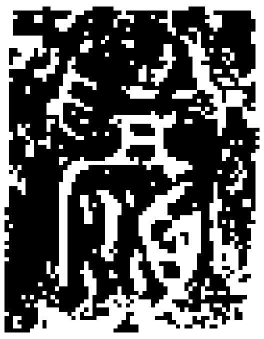
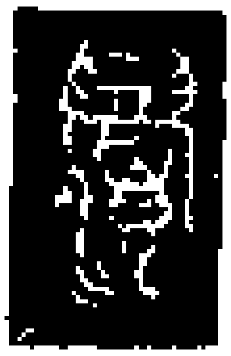


毛叔盤 其□
□釁壽無疆

寡壺 用祈
釁壽萬年



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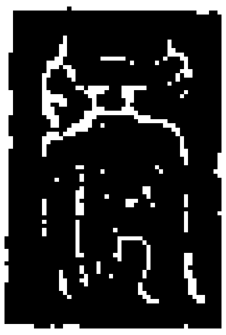

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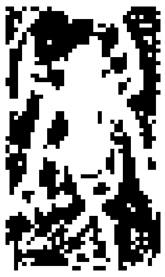
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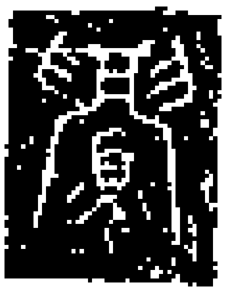
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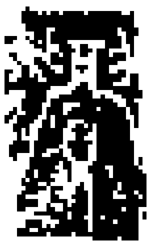
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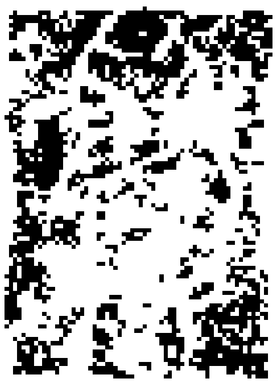
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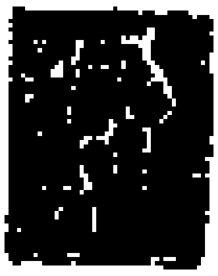
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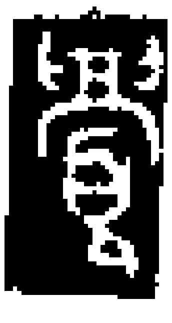
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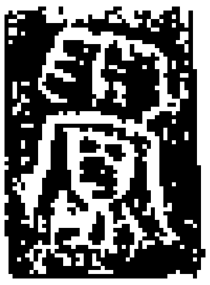
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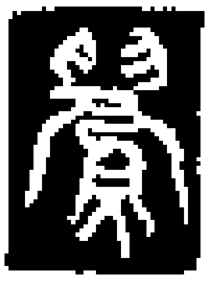
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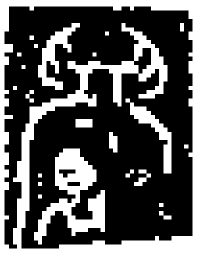
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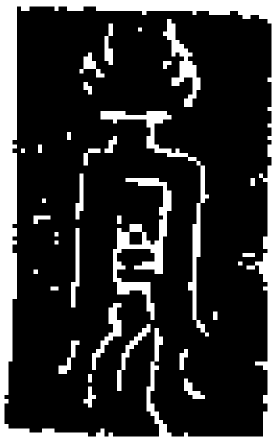
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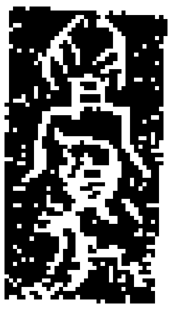
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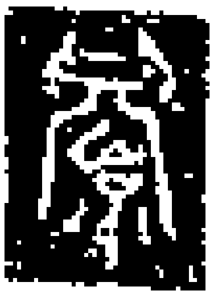
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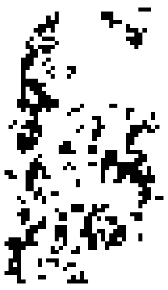
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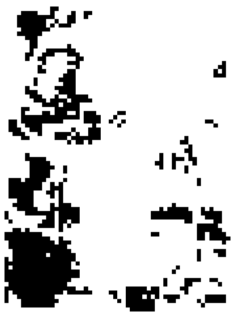
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用祈釁壽

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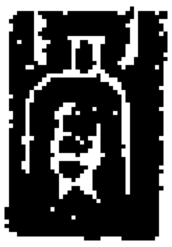

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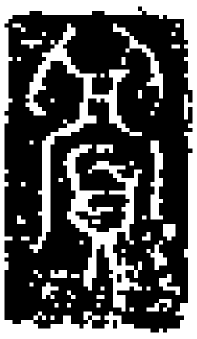

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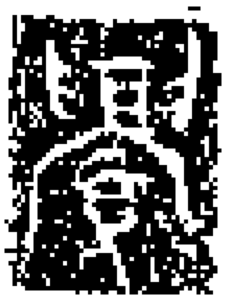

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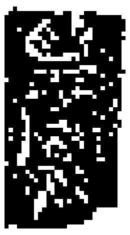

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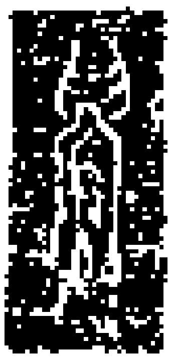

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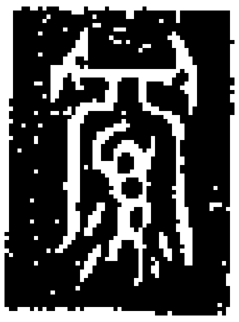

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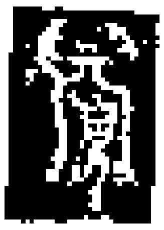

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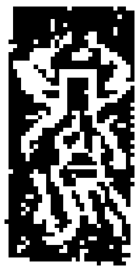

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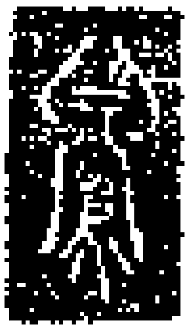

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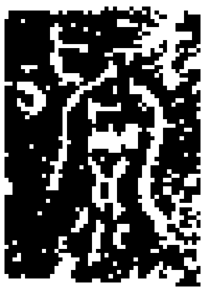

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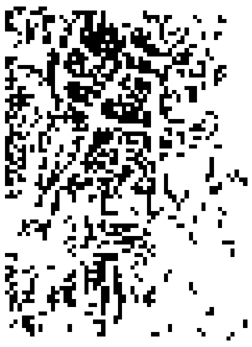

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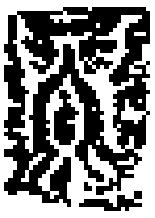

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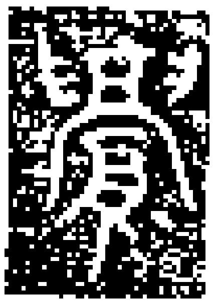

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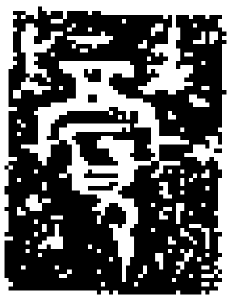

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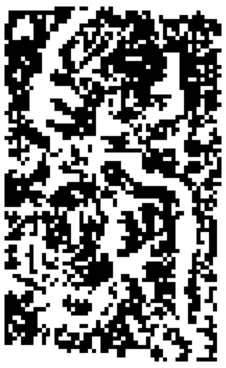

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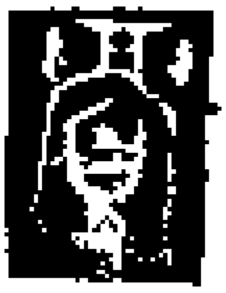

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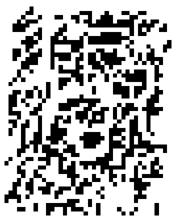

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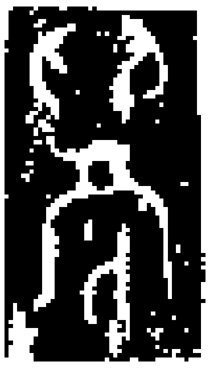

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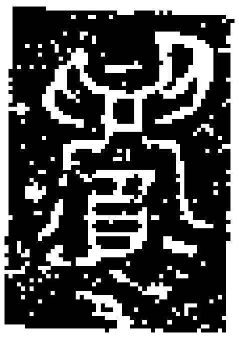

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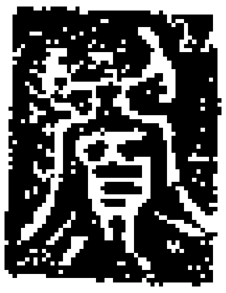
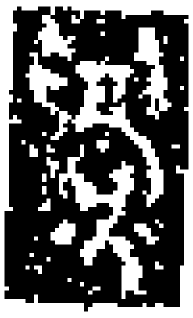


二

厚氏元簠
其釁壽萬

年無
疆



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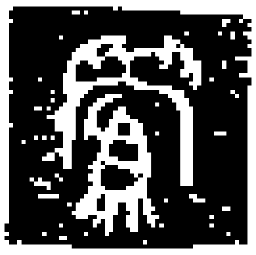

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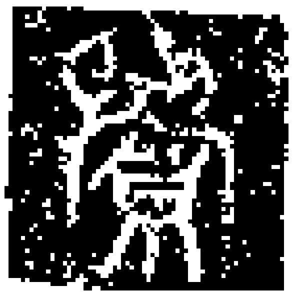

監

考
叔

牂父簠　其釁
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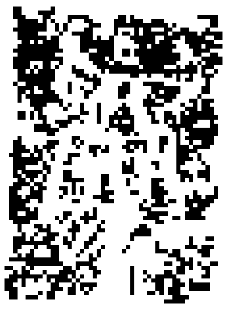

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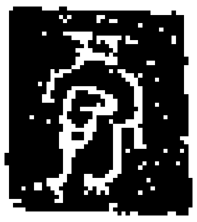
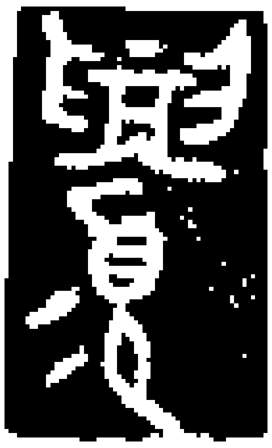


洹子孟姜壺　用
祈釁壽萬年無疆



鑄公簠　其
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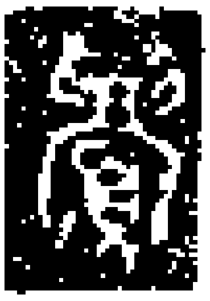

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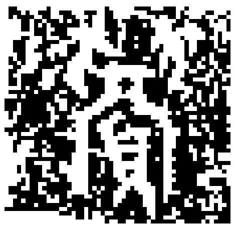

南宮乎
鐘　天

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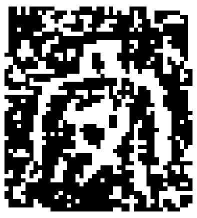

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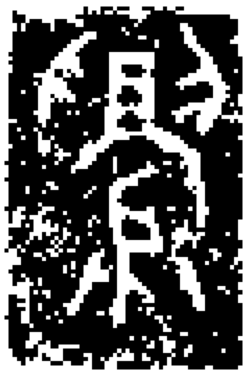
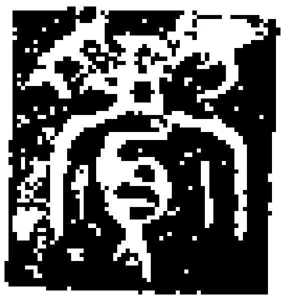
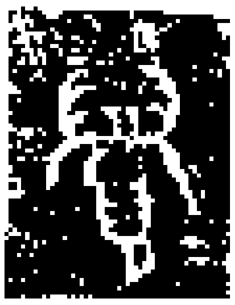


曩孟姜匜 其萬年釁壽用之



㝬生盨 其萬年釁壽永寶用



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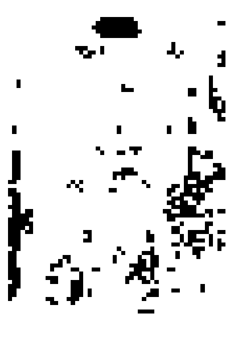

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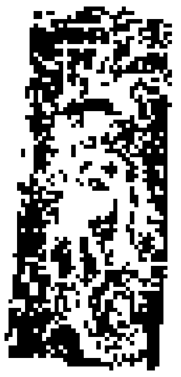

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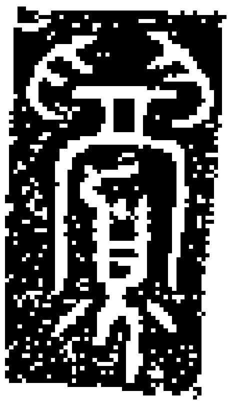

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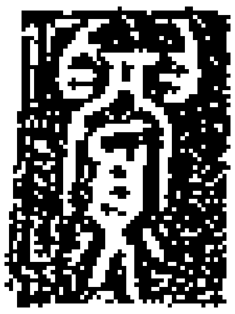
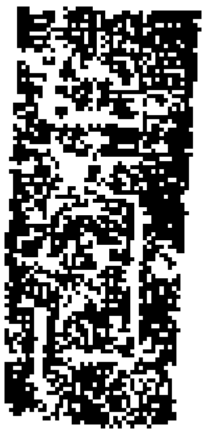


頌壺

頌其萬年釁壽無疆



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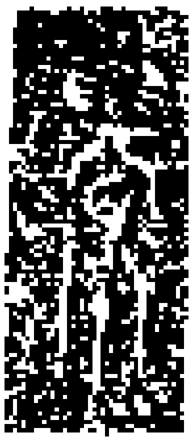
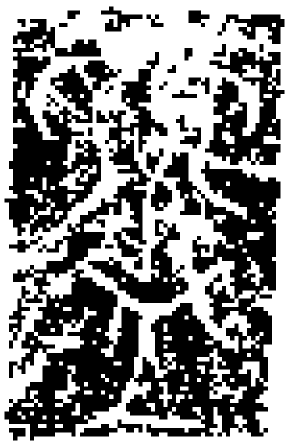


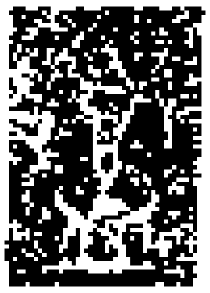
蔡侯尊 類文王母穆釁悤害訢揚

釁字金文用作眉。王引之：方言「眉，老也，東齊曰眉」，爾雅曰「老，壽也」。眉訓爲老，老訓爲壽，則眉與壽同意，故古之頌禱者皆曰眉壽。説眉壽者，當據方言爲義，不得如毛鄭所云

也。眉字作𩰫者，古音微與文通，𩰫有門音，故轉為眉，其字即釁字也。釁从爨省，从酉分聲，𩰫从爨省，从酉，文聲，字當為𩰫，作𩰫者，隸之變也，𩰫釁同字，故亦同聲，（春秋名字解詁）按此𩰫作釁，亦釁之別體，釁當讀薰，說文一篇屮部「熏，火煙上出也」艸部「薰，香草也」春官女巫「掌歲時祓除釁浴」鄭康成「謂以香草藥沐浴」國語齊語「管仲至，三釁三沐之」韋昭注「以香塗身曰釁」釁或為熏，是釁熏薰聲同義通。



庚兒鼎
𩰫壽無疆



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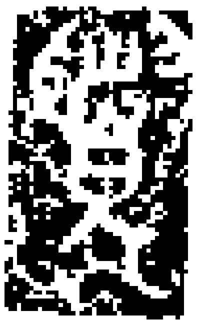
□𩰫壽無疆　用



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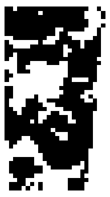
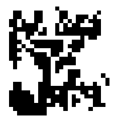


二

中師父鼎
賜𩰫壽無疆　用

𩰫乃[illegible]之別構，金文亦用作眉。



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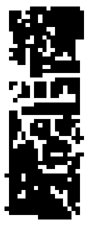

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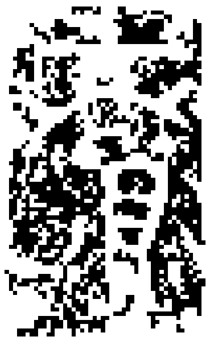
平鐘　其
受此𧶠壽



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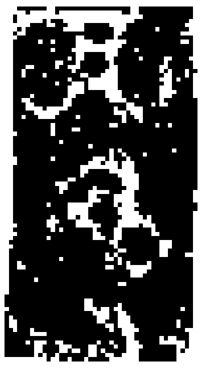
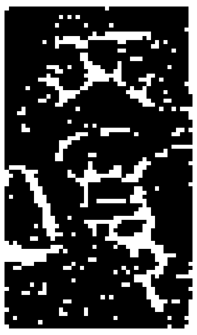
吳伯子盨
匃𧶠壽無疆



畢鮮簋　用
祈𧶠壽魯休



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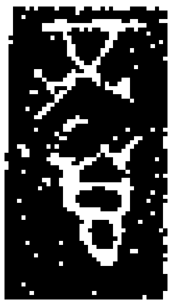
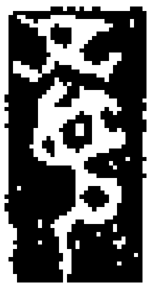


器

伯沏其盨
用匃𧶠

壽多
福



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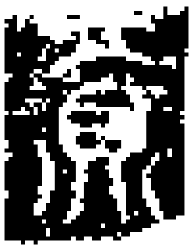
賜𧶠壽永令



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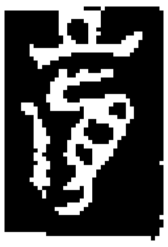
賜黃耇𧶠壽



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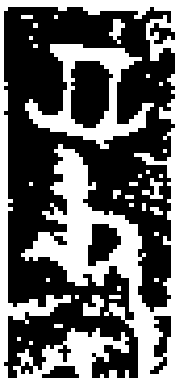

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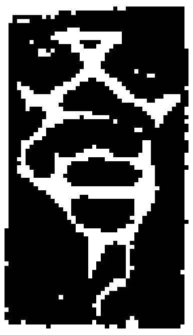

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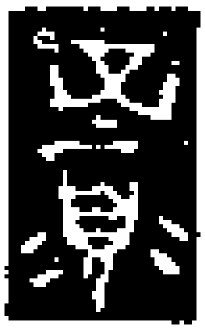

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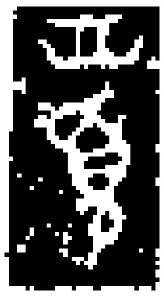
交君子𠍙
其𧶠壽萬年



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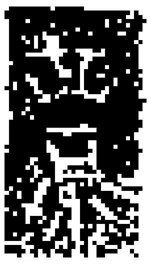

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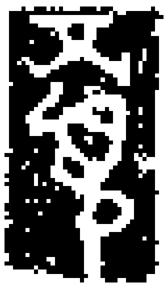
余卑盤　用
祈賁壽萬年



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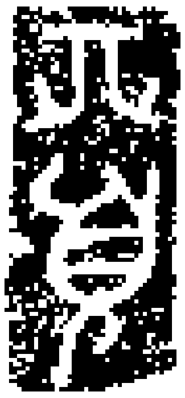
賁壽萬年用



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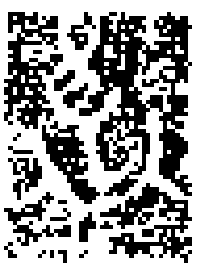

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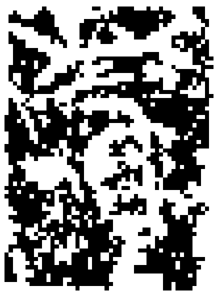
杞伯每刊壺
萬年賁壽



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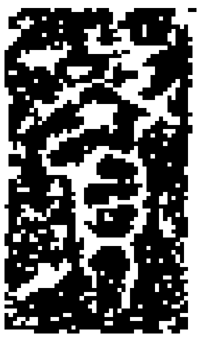

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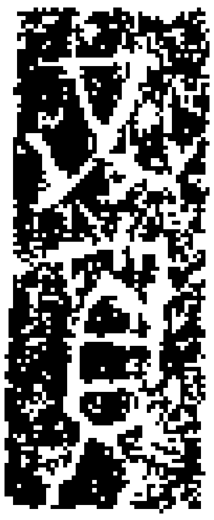

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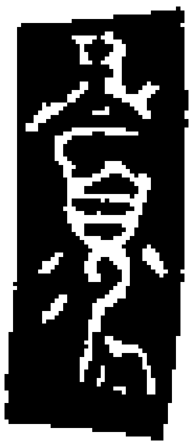

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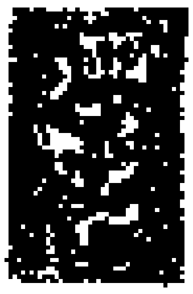
萬年賁壽



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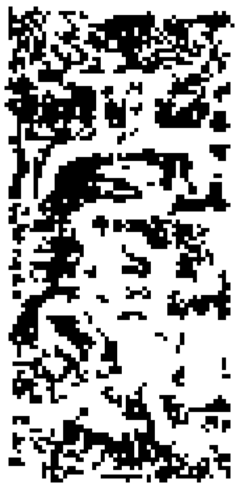

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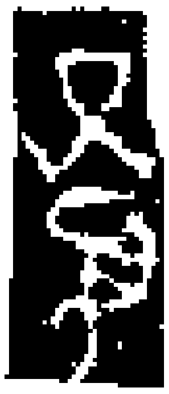

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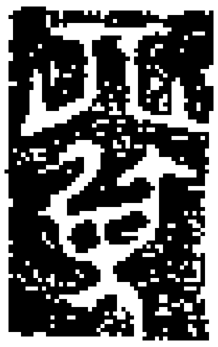

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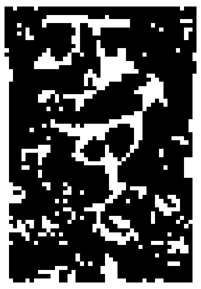

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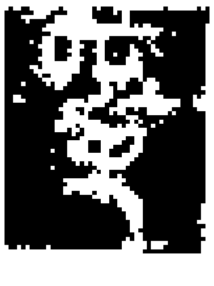

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齊盨　其

萬年
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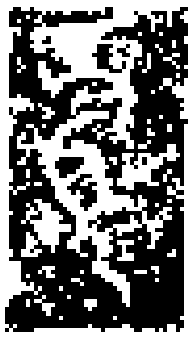

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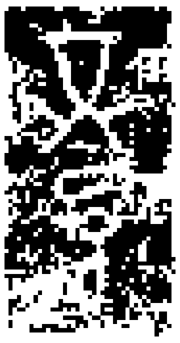

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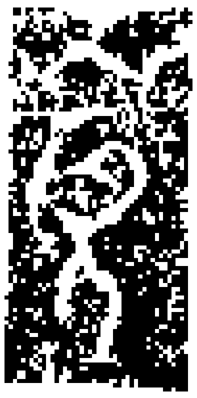

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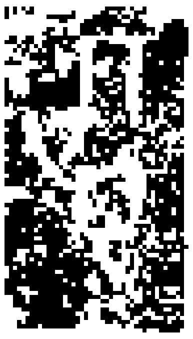

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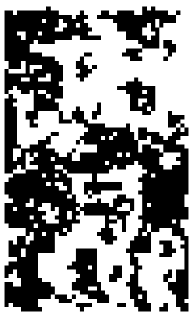

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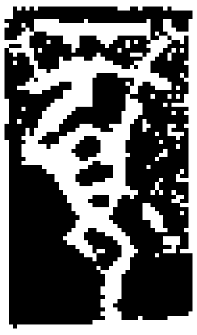
魯伯悆
盨 悆

其萬年
賁壽



魯士商𫊣殷 商
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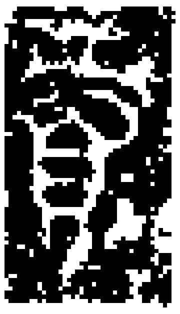

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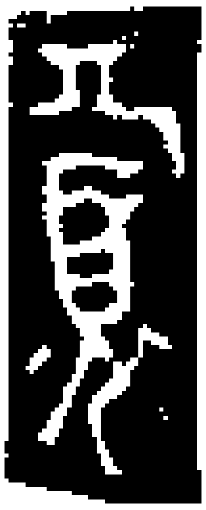

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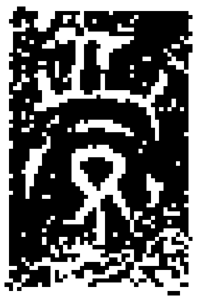

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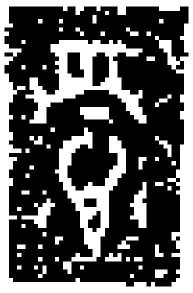
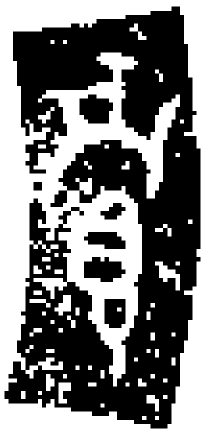


二

鼄□
伯鼎

其萬年
賁壽無疆



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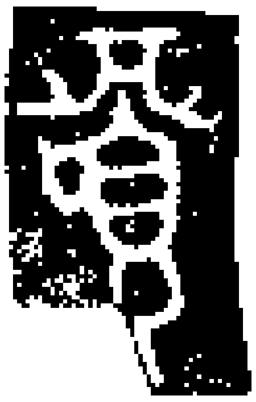
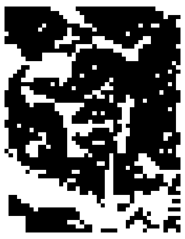


邾友父
鬲 其

眉壽永寶用



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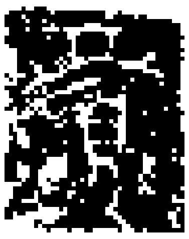

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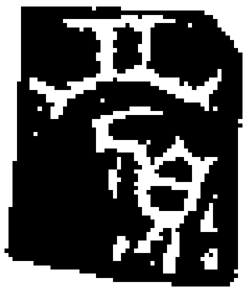
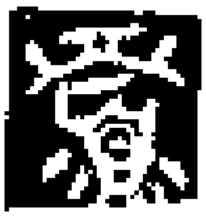


簠一



簠二

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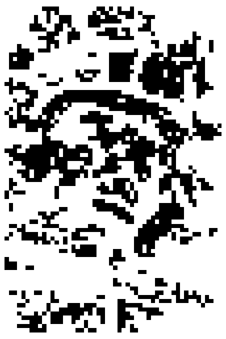

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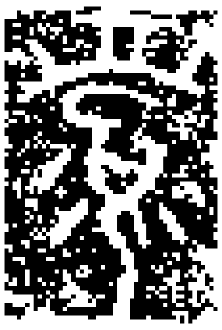

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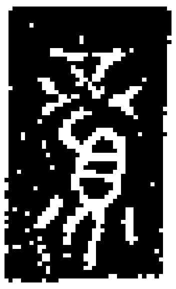

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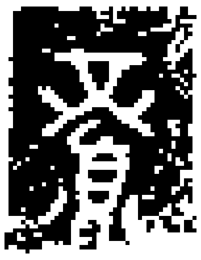

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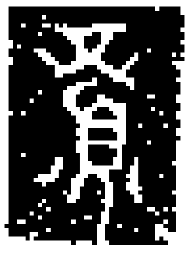
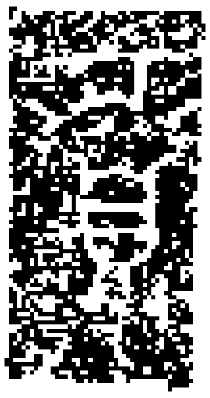
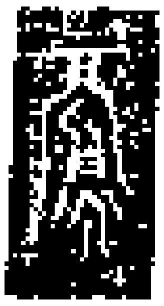


三

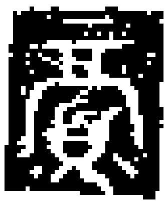
魯仲俞父簠　其萬年眉壽永寶用



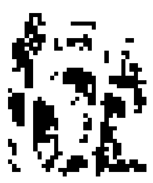
魯仲大父毁　其萬年眉壽永寶用



寬兒鼎
釁壽無期

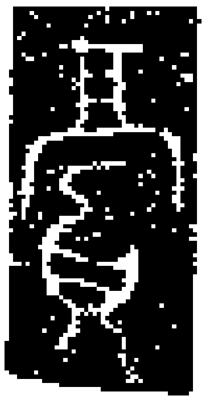


盨

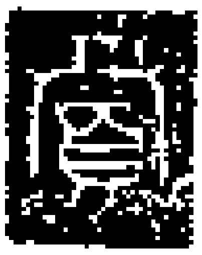


器

伯公父設
用祈釁壽



𦎫君鉦
用祈釁壽



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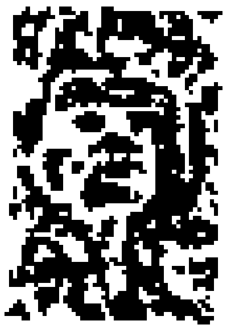

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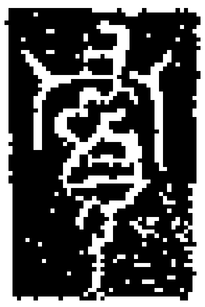

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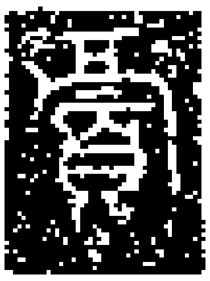
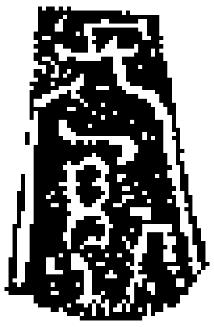
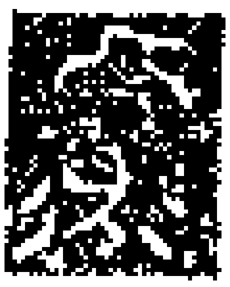


四

番君召簠
用祈釁壽



蔡叔季匜
用祈釁壽

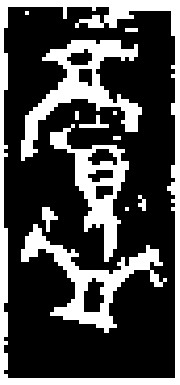


𩫖
叔

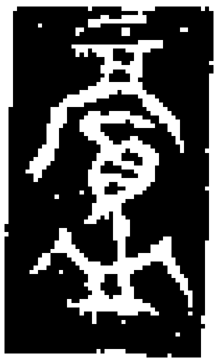
邾伯鐘
用祈眉壽無疆

釁盨之別構。用法同「盨」，假借作眉。

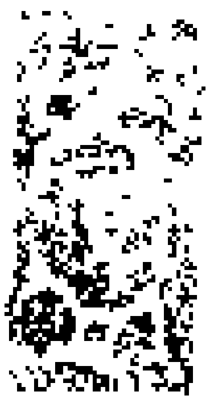
（⿱頁皿）



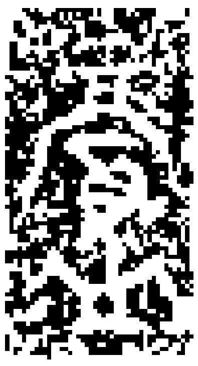
薛侯匜



薛侯盤　其⿱頁皿壽萬年



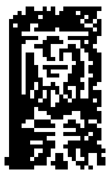
滕侯匜



滕侯盤　其⿱頁皿壽萬年

⿱頁皿乃釁之別構，用法同釁，假借作眉。

（⿱頁水）



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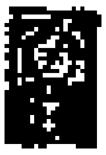

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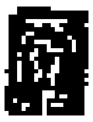
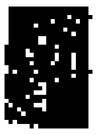


四



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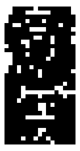
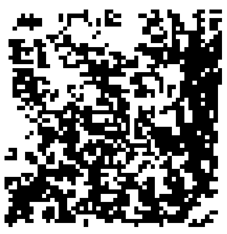


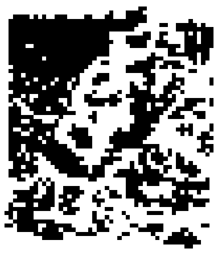
六

者減鐘（西清續鑑甲編）用祈⿱頁水壽繁釐

⿱頁水釁之別構，用法同釁，假借作眉。

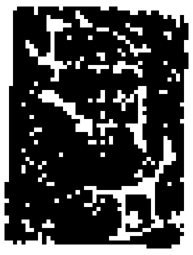


蓋

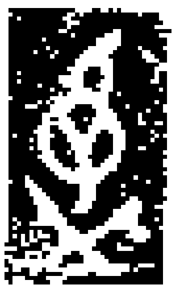


器

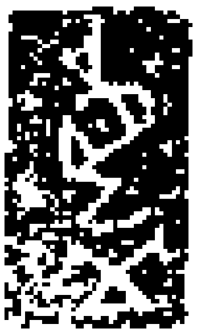
仲枏父𣪕
用祈𥁕壽



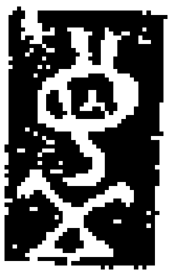
無叀鼎
用割𥁕壽



楊飤生𣪕 用
賜𥁕壽萬年

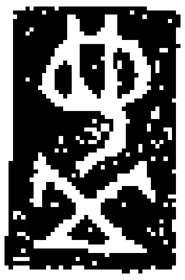


浂伯𣪕
用賜𥁕壽

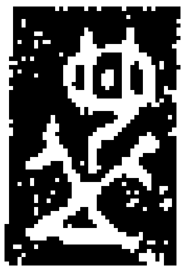


蓋

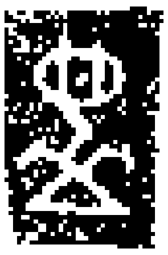
伯其父簠 用
賜𥁕壽萬年



曾伯文𣪕 用
賜𥁕壽黃耇

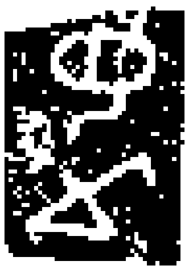


蓋

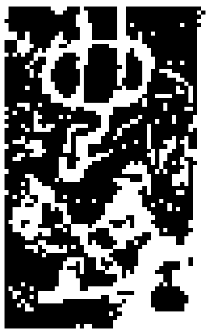


器

曾伯文𣪕 用
賜𥁕壽黃耇

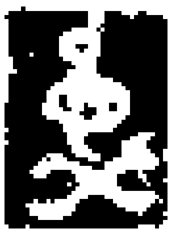


蓋

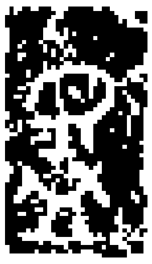


器

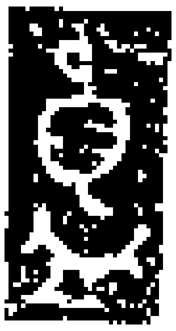
曾伯文𣪕 用
賜𥁕壽黃耇



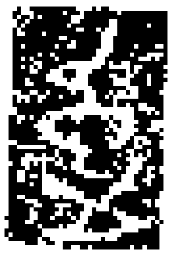
黃君𣪕 用
賜𥁕壽黃耇



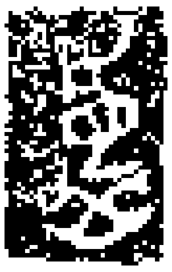
對罍 用句
𥁕壽敬冬



伯家父𣪕 用
賜害𥁕壽黃耇

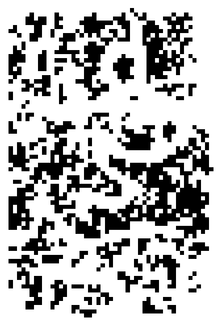


蓋一

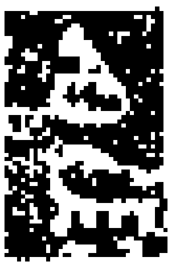


蓋二

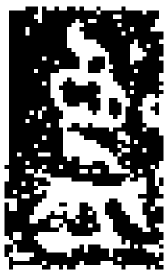
曾中大父蠢簋　用
賜匽壽黃耇靈冬



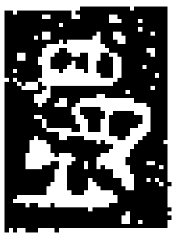
毳匜　媿氏其
匽壽萬年用



盖一



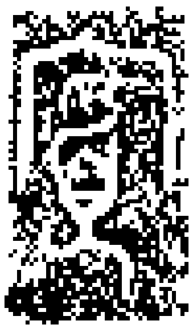
壺一



二

叡其簋　其
萬年匽壽

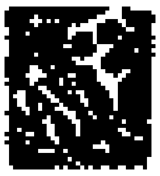
匽，乃盬之省體，金文用法作眉。



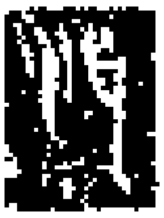
內叡匽父簋
用享寳壽

寳，从宀从尔从頁，字書不載。金文內叡匽父簋「用匽寳壽」，从辭例看，當為眉之異文

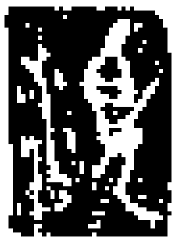
（湏）



陳逆簠
湏壽萬年



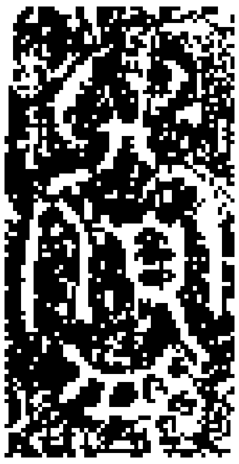
公孫班鐘　其
萬年湏壽□□



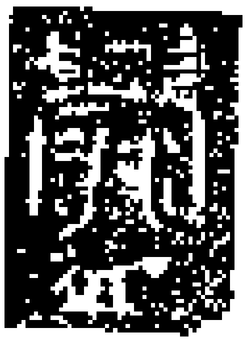
陳逆𣪘　㠯
賓羕令湏壽

說文十一篇，沬洒面也，从水未聲，頮古文沬从頁。按頮从水从頁，沬之象形，典籍字或作靧。書顧命「王乃洮頮水」，漢書律厤志作沬，漢書司馬遷傳「沬血飲泣」，淮南厲王長傳「沬風雨」等等，均用本義，金文頮皆作眉壽之眉。

（釁）

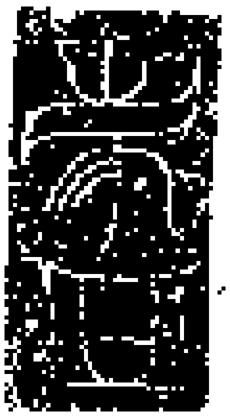


翯伯盨　翯伯
[illegible]嬴尹母釁盨

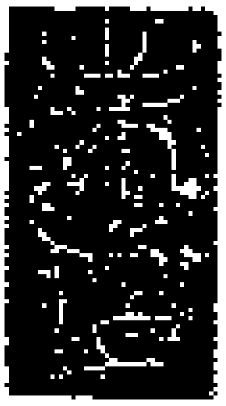


齊縈姬之釁盨
其釁壽萬年無疆

釁乃盥之繁飾，金文用作眉。



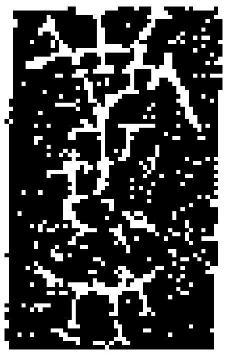
一



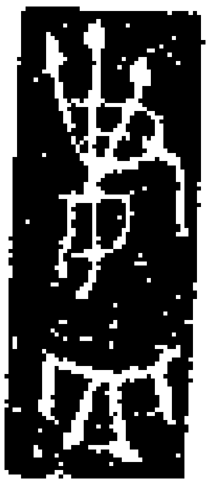
二

郘王殷　郘王之諻之盧殷

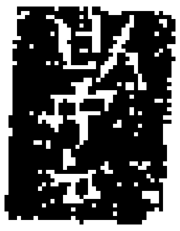
陳仁濤曰：「張政烺說『吳大澂寄萑堂釋盧爲飯，（古籀補）今依偏旁求之亦不合。从皿从膚，決是膚字。鄭賞伯鬲「作叔嬭膚鬲」，叔朕簠「自作膚匡」，皆與此殷義同，固可證也。』（金匱論古集七十二葉）按張說可从。盧从膚从皿，當即𧇈之或體。說文𧇈爲缶器，古文从缶又字有更易从皿者。說文十二篇𧇈讀若盧同，籀文作𧇈，缶言其質，皿則言其器也。字假爲薦，爾雅釋詁『薦，進也』，天官籩人『凡祭祀共其籩薦羞之實』，鄭玄注『未食未飲曰薦，既食既飲曰羞』。薦殷稱禮記祭統所云『薦豆也』。吳氏釋盧於形於聲皆無所據。」



楊盞鼎 楊齍鼎

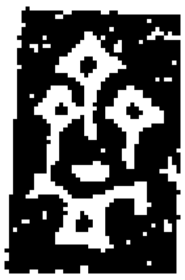


叔鼎 叔作鑄宗齍

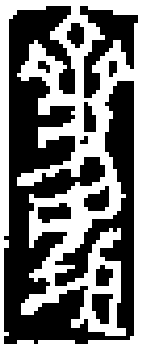


季盨鼎

季盨作宮伯寶尊齍

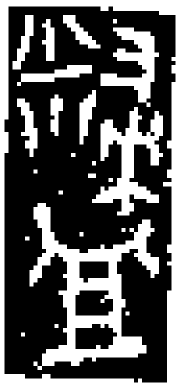


仲叔父甬 仲叔父作齍甬

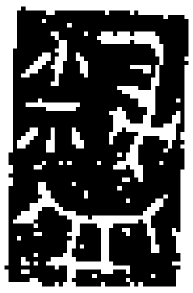


伯六鼎 伯六綠作祈寶尊齍

劉心源曰：齍字皿上从𪗉，乃𪗉字。說文齊部「𪗉，等也。从齊妻聲」。心源以為古文齊字。石鼓文「吾以隮于原」，隮从𪗉可證。禮郊特牲「壹與之齊，終身不改，故夫死不嫁」，即此从齊从妻之義。說文妻下云「婦與夫齊者是也」。郭說「𪗉黄」即「齊黄」，盂可證𪗉為齍也。从𪗉从皿，仍是齍。說文「齍，黍稷在器，以祀者也」。乃齊盛字。鼎非其用，當是𪔂，从皿與从鼎同意。（奇觚室吉金文述卷一、十七叔鼎）

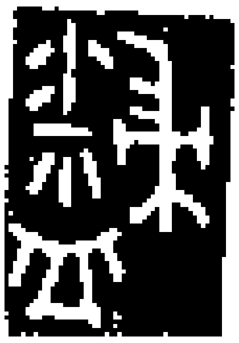


⿱⿰米帚皿



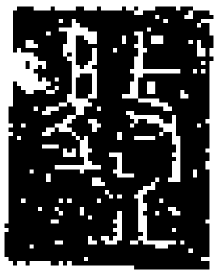
⿱⿰米帚皿

大𣪘　王
才⿱⿰米帚皿侲宮



大鼎　王
才⿱⿰米帚皿侲宮

吳大澂曰⿱⿰米帚皿，从帚从米从皿。米似朿之異文。國語「敢歸之下執政」，注「歸，饋也」。論語「歸孔子豚」，皇疏「歸猶餉也」。⿱⿰米帚皿即此字，疑饋之古文，非女歸之歸。（說文古籀補附錄八葉）按吳大澂所釋是也。劉心源、強運開从之。金文用作宮室名。



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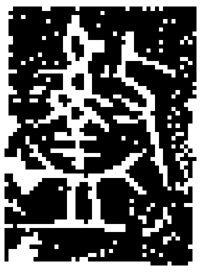

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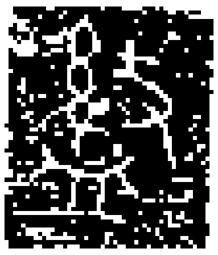

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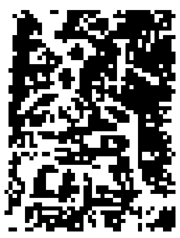
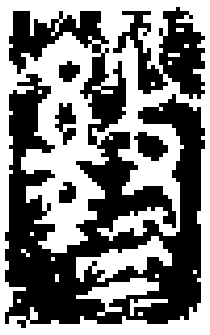
秦公鎛



秦公鐘

盭龢胤士

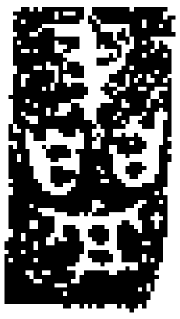


㝬鐘

右文王

初盭龢于政

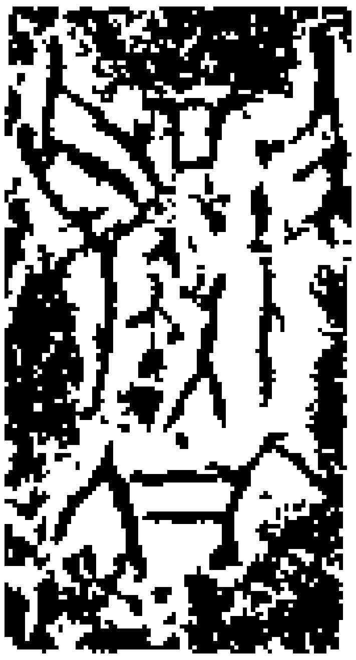
廣韻十六屑部「盭，綬色也。」集韻十六屑部「盭，引戾也。」韻會亦同。按金文秦公鐘「盭龢胤士」，㝬鐘「盭龢于政」，盭用法同整，作動詞，意爲整飭。



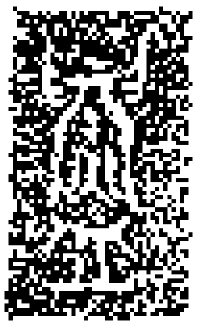
多友鼎
唯馬敺衋

方濬益曰：說文衋，傷痛也。从血聿，皕聲。周書曰：民罔不衋傷心。此从皿从二自，與篆文微異。綴遺齋彝器考釋卷（十二三十二葉）盉卣

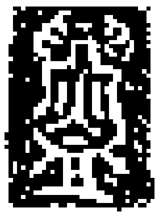
𥁕



鑄簠
蓋

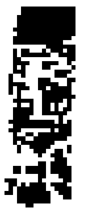


許子妝簠
用𥁕其簠



邾公

華鐘𥁕
其龢鐘



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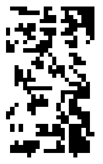
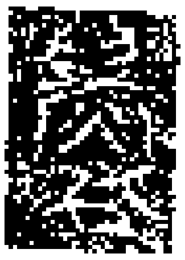
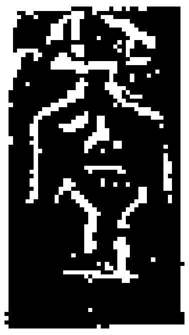


三

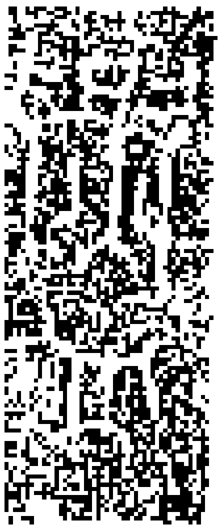
乎鐘𥁕
其游鐘



書㠯鈚
以作𥁕鈚



邾王糧鼎
𥁕其餴鼎



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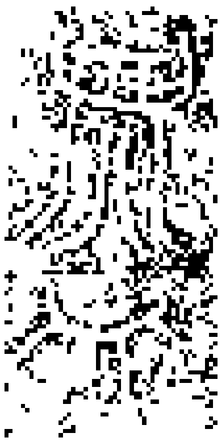
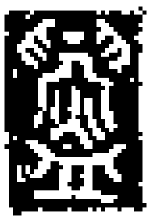
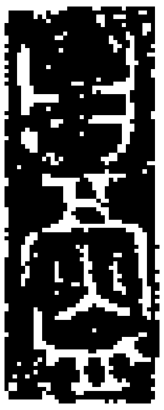


器

上鄀府簠
𥁕其[illegible]簠



邾公華鐘
用𥁕卑龢鐘



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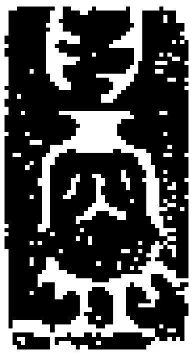

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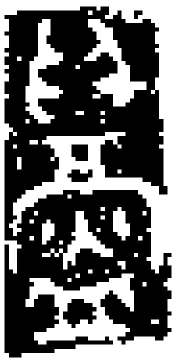

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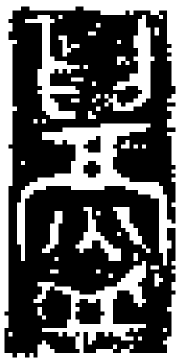

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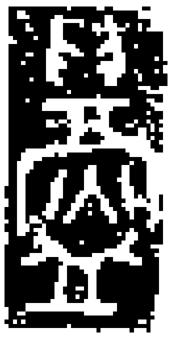
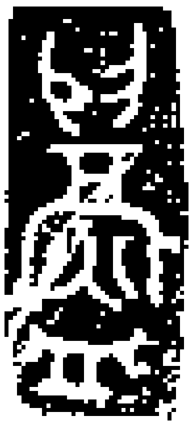


器三



四
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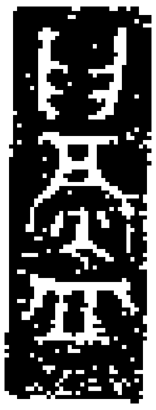
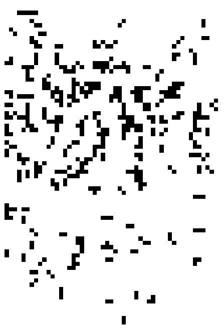


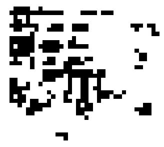
四
器

神殷父毁
仲殷父豐毁



楚
嬴

逌　楚嬴
豐其逌



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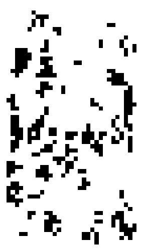

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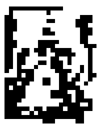
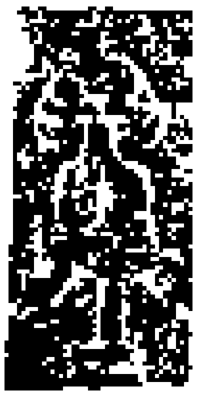


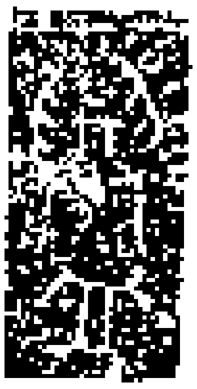
四

平鐘　自作
豐真遊鐘

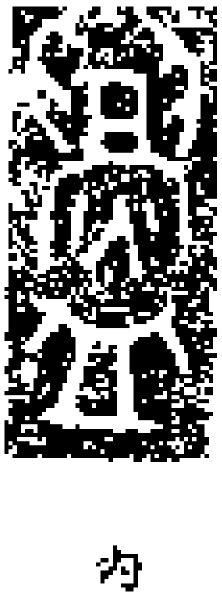


一

南疆
鉦

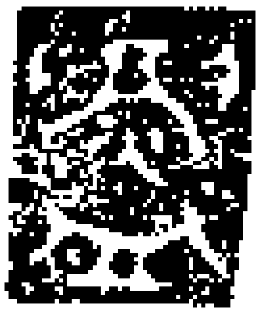


鉦鐵　余冉
豐此鉦鐵

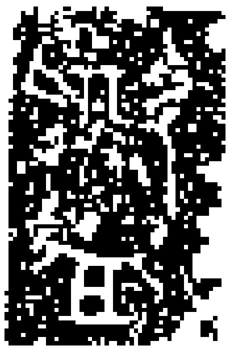


内公鼎
内公

作豐
飤鼎



饗原父鼎　奠
饗享父豐鼎



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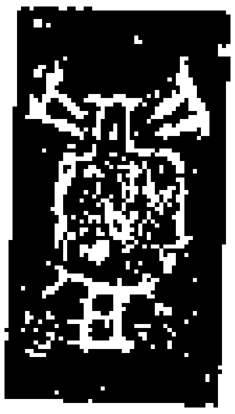
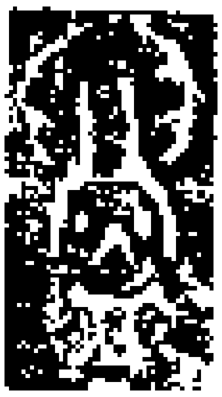


二

邾公牼鐘　豐
鋅蘇鐘二鍺



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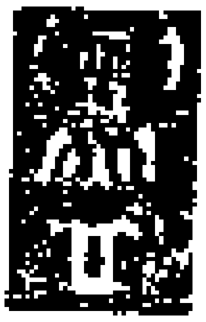

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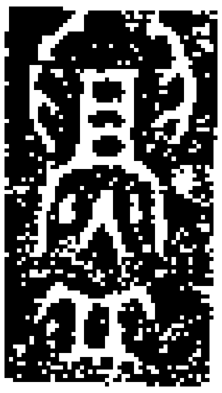
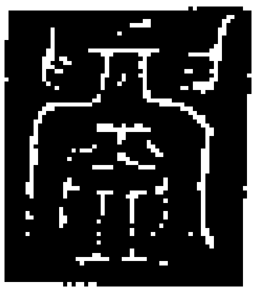


三

滿公壺　滿公作鑄從壺



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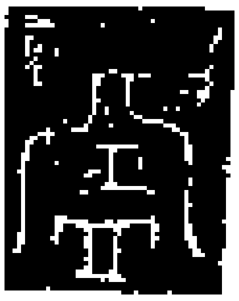
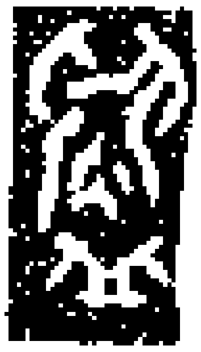


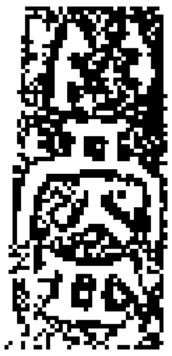
器

楚子簋　楚子暖鑄其飤簋

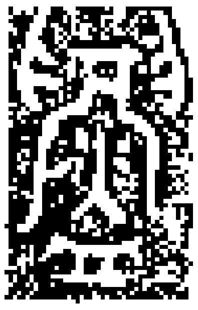


器

滿大子伯壺　滿大子白作鑄寶壺

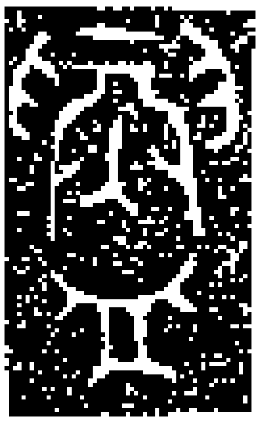


鑄侯求鐘　鑄侯求作季姜朕鐘

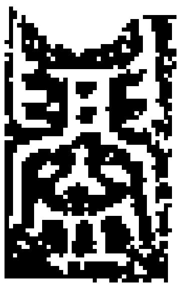


邢姜簋　井姜大宰弘鑄其寶殷

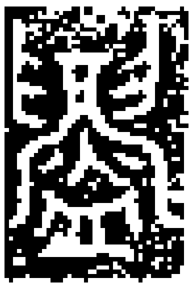
井姜大宰殷　井姜大宰弘鑄其寶殷



楚殤叔盨　楚殤叔氏伯僕鑄其尊



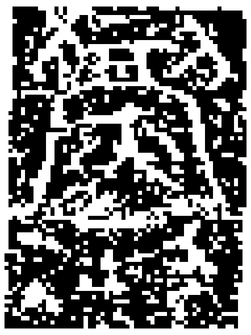
簋



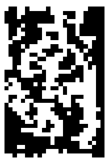
器

荀伯大父

盨　荀伯大父作嬴妃鑄寶盨

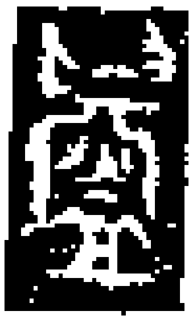


國差甔　攻帀佋鑄西墉寶甔四秉

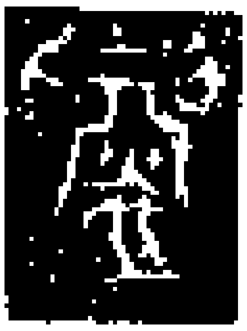


陵貯殷　□陵賓眔子其冓鑄

鑄毀

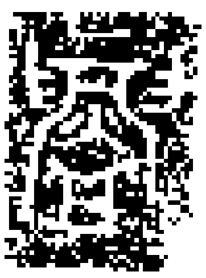


盖

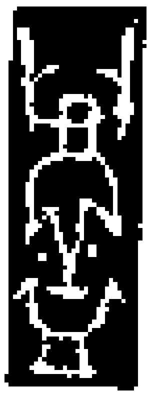


器

邾大宰簠　鼄大宰欉子智鑄其饙簠



公父宅匜　淳公之孫公父宅鑄其行匜



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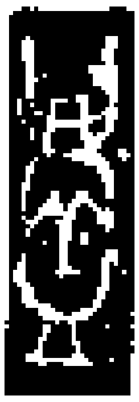
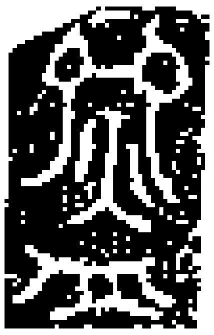


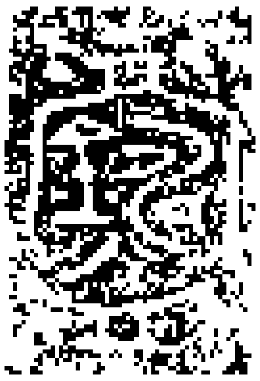
二

作冊大鼎　公束鑄武王成王異鼎

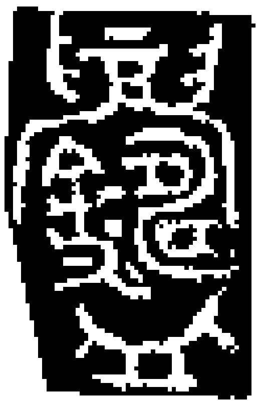


曾子原彝簠　曾子原彝爲孟姬鄀鑄媵簠

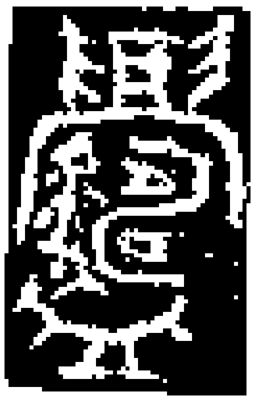
吳大澂曰：𨯖古鑄字，象手鑄器形，下象鑪火，中爲金，以火銷金曰鑄。說文古籀補（八十二頁）　按吳大澂所釋至確。金文結構繁多，最常見者爲𨯖，从臼从鬲省从火从皿，亦有加聲符𠷎爲𨯖，加金旁以示鑄件質料，爲鑄、𨯖、𨯖、𨯖等。參見上列諸條鑄子鼎、鑄叔簠等。據靜安先生考證，鑄公即州公，左傳作淳于公，鑄地在今濟北蛇丘縣，鑄用作姓，他器多用作動詞，爲原義。



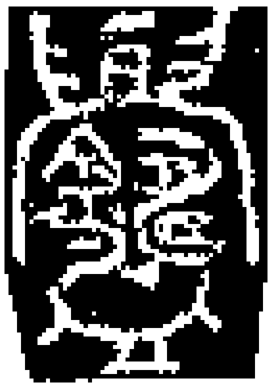
鑄叔簠　鑄叔作嬴氏寶簠



蓋一



器一



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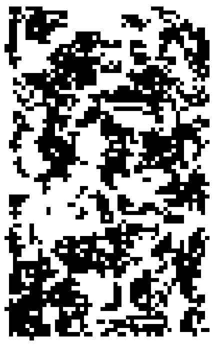
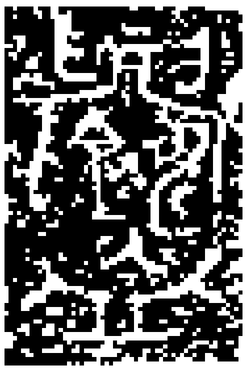


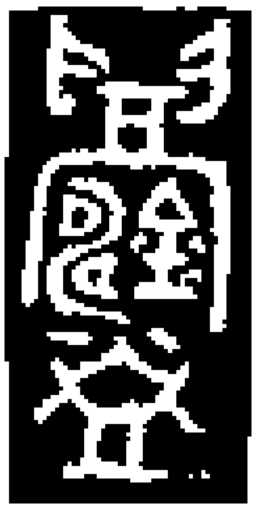
器二

鑄子簠　鑄子叔黑臣肇作寶簠

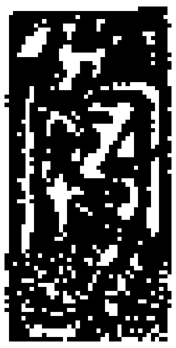


子鑄

鼎　鑄子叔黑臣肇作寶鼎



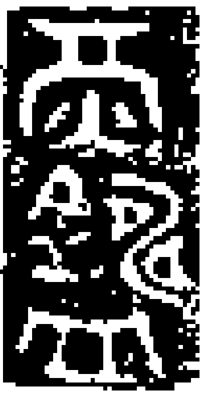
鑄公簠　鑄公作孟妊車母媵簠



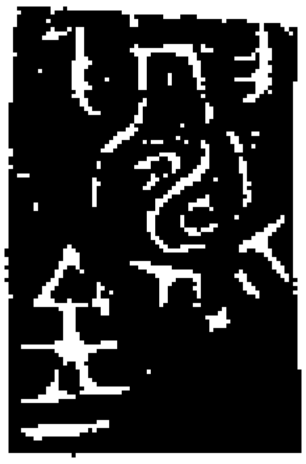
君匜

壺　鑄十壺妃膳盥壺

楚公家鐘　楚公家自作鑄鐘

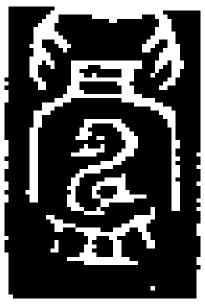


鑄叔皮父簋　作鑄叔史父尊簋



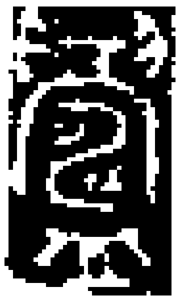
五

鑄為金文鑄（鑄）之繁文，鑄子鼎、鑄叔簠等器鑄均用作姓，據靜安先生考證，鑄公即州公，左傳作淳于公，鑄地在今壽北蛇丘縣，參見鑄字條。

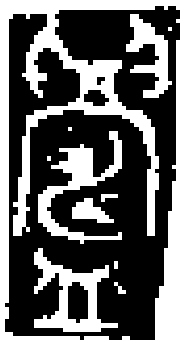


稱肇家鬲
肇家豐作鬳

蓋



一



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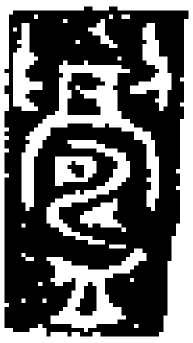
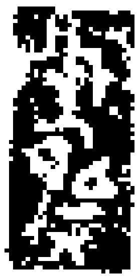
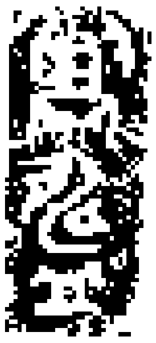


三

小臣守簋用
作豐弘中寶簋

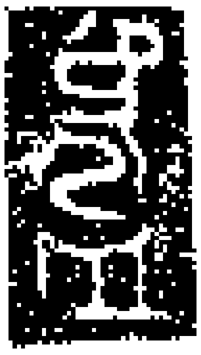


蓋

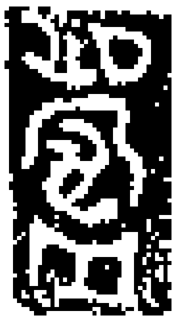


器

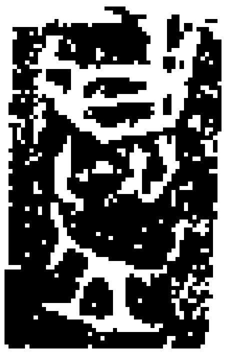
周乎卣周
乎豐旅宗彝



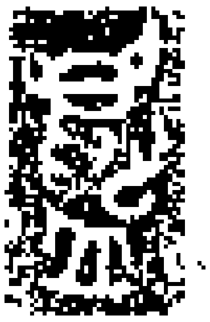
器一



蓋二



器二



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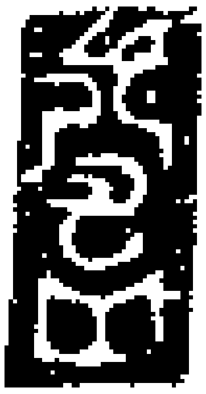
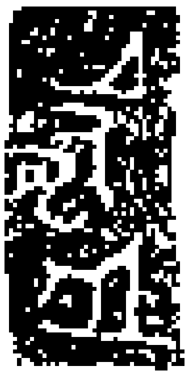
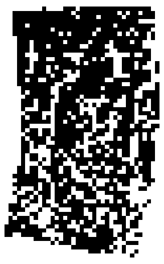


四



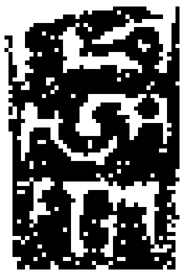
五

格伯簋
豐保殳

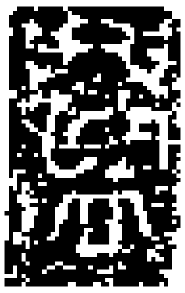


陵公克鼎
陵公克鑄豐其

鐈鑪

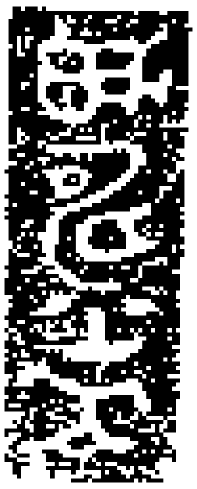


蓋

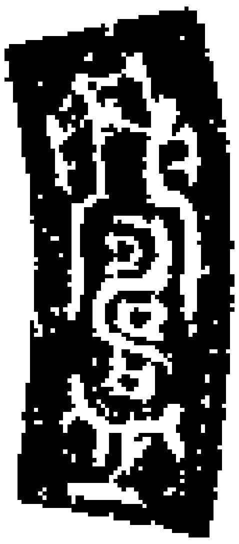


器

伯孝鼓盨伯
孝鼓豐旅盨

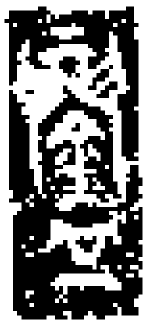


中饎盨　中饎
口作盥旅盨

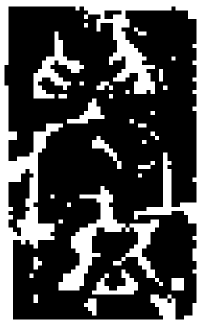


鄭伯鬲　鄭始
過毋盥其羞鬲

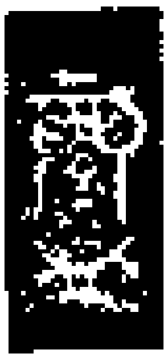
盥即盥鑄之異文，省火添聲符𠷎。



哀成叔鼎
作盥飤器



樊伯鬲　樊
伯盥鬲子寶

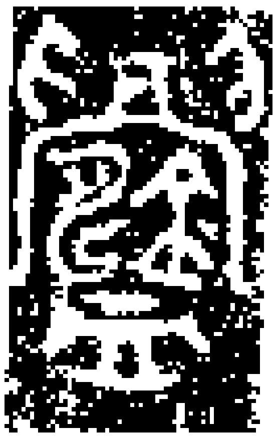


子嗣

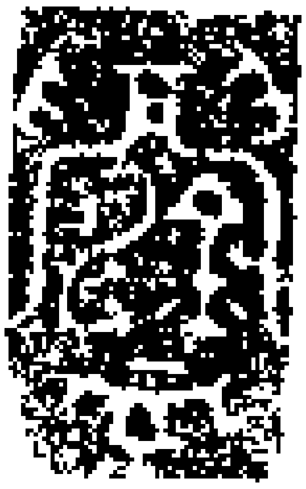
壺　令狐君嗣
子作盥尊壺

盥即金文盥鑄之異構，換火以金，示鑄件之質料。

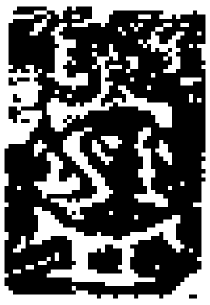
（鑄）



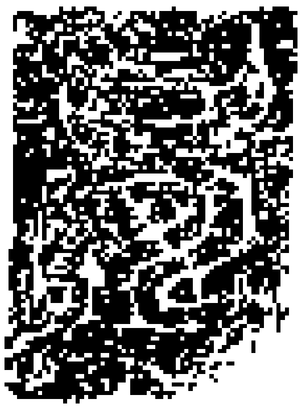
取膚匜　取膚子商鑄匜



取膚盤　取膚子商鑄盤



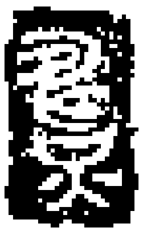
鑄子𣚱匜　鑄子𣚱作匜



己侯壺　己侯作鑄壺

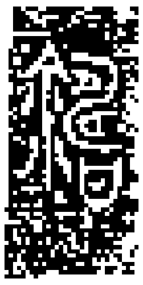
鑄，即金文鑄之別構，从𦥑火加金以示鑄件質料，加聲符𠃬以明讀音。

（鑄）

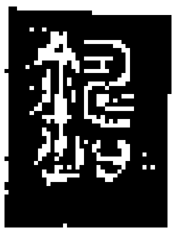


王子庰戈　王子庰鑄戈

鑄，乃鑄之異體，从𦥑象器口，下用火加溫，象鑄物熔化過程，𠃬則為聲。

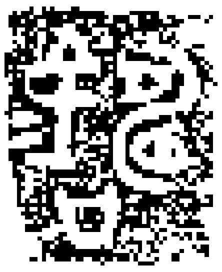


余購逆兒編鐘
以鑄龢鐘



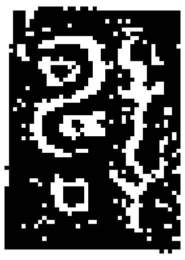
一

儔兒鐘
以鑄龢鐘



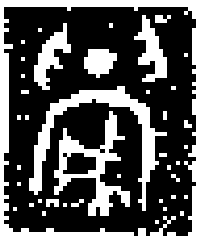
師同
鼎

用鑄鐈
尊鼎



鄦叔盨　鄦
叔鑄行盨

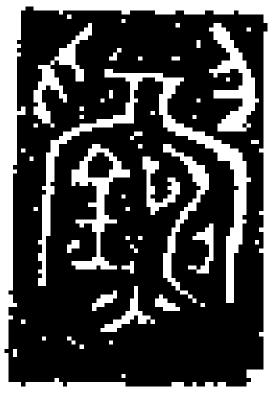
説文十四篇：鑄，銷金也，从金壽聲。金文用作本意。



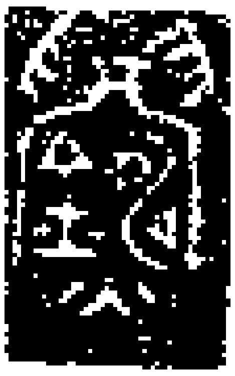
毛公鼎
尃𢧍金𥁰

按此字徐同柏釋鑄，於字形不類。孫詒讓隸定爲𢧍，釋作考工記匠人「中白盛之盛」，非。酓肯鼎鑄字作𥁰，字的上半部分和𢧍形近，从皿表示所鑄的器物。𢧍字从戊，玉篇二六五：戊又作鉞，爲金屬製作的大斧，當然也是鑄造的器物，故𢧍即𥁰的異體字，即今鑄字。𢧍字和下文「金𥁰」連讀，與酓肯𥁰的「𥁰金𥁰」詞例亦完全相同，此又是一證。

（𩰫）



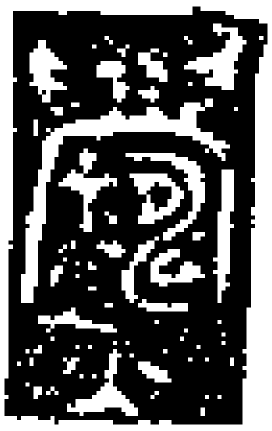
一



二

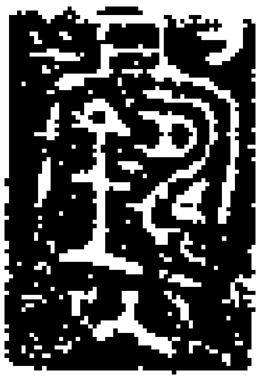
寽虎簠（晉山）

寽虎𩰫其寶簠

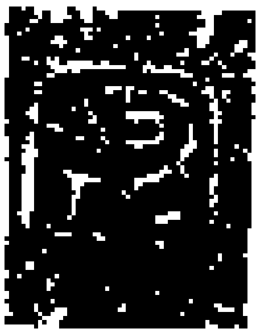


𢑞虎

簠



二



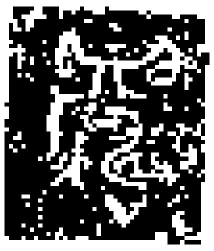
三

𢑞虎簠（晉山）

𢑞虎𩰫其寶簠

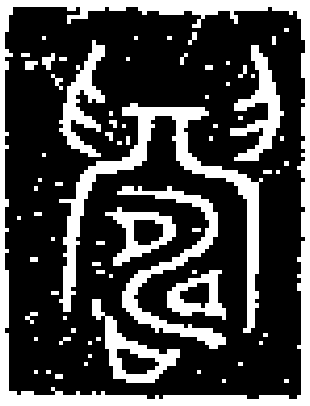
𩰫即盨之異文，省皿加金以示鑄件質料，加𠂤以明讀音。

（𩰫）



者尚余卑盤

自作𩰫其盤

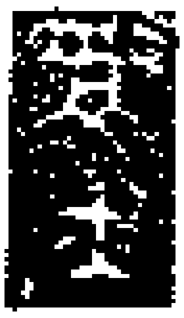


䜌弁簠　遹

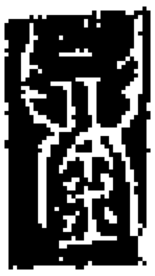
弁𩰫其寶簠

𩰫即金文盨鑄之異文，改皿為𠙵口亦器形，从皿字，金文時有換作ㄩ，又添聲符𠂤，以正讀音。

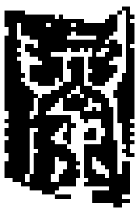
（鑾）



陳逆簠 鑾幽寶簠

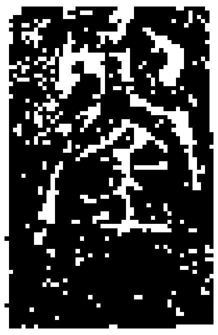


簠

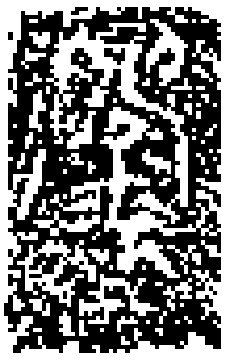


器

鄲孝子鼎 命鑾飤鼎鬲



一

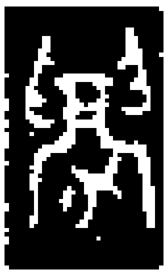


二

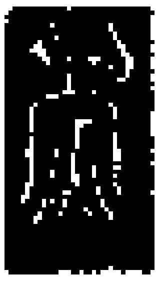
洹子孟姜壺 用鑾爾羞銅

鑾，即金文盥之別構，省皿添金，以示鑄件之質料。

（樊）



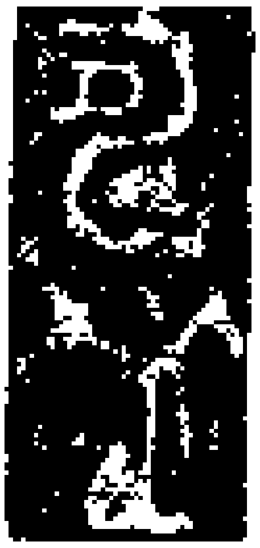
番匊生壺 番匊生樊媵壺



宜桐盂 郐王季冀之孫宜桐作樊飤盂以宦殿妹

樊乃金文盥之省，顯然是鑄之別體，用於銘文辭例亦順。

（盄）

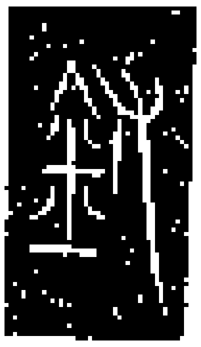


寶甗　盄

其寶□

盄从皿召聲，即鑄之異構。

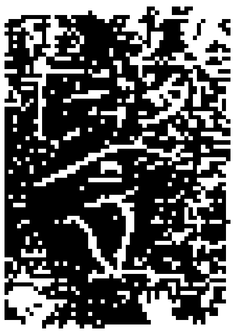
（針）



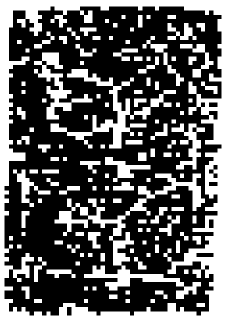
中山王嚳方壺

針為彝壺

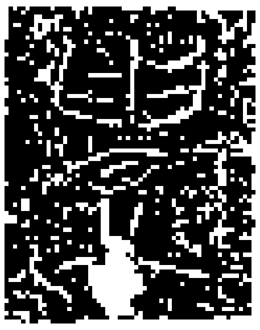
金文恒言「擇其吉金，以鑄其器」，此銘「𢾊郾（燕）吉金，針為彝壺」，以辭例看，針即鑄。金文鑄或作𨯫，从金，𠷎、丑皆聲，此銘从金十聲，當為鑄之省。



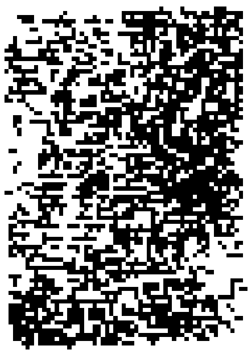
一



二



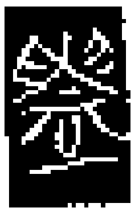
三



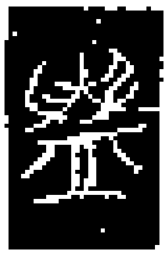
四

□客

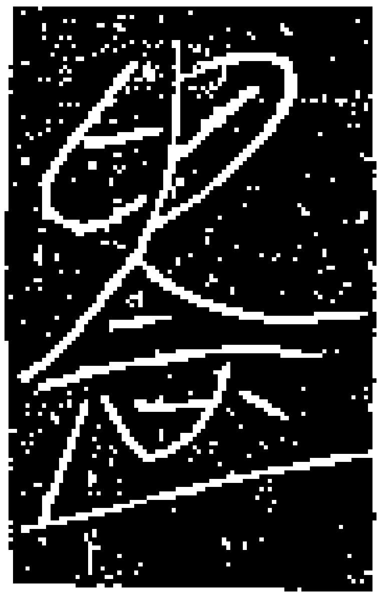
鼎 客𥁰𥁰



𥁰 楚王酓忎鼎 窒鑄喬鼎



𥁰 楚王酓忎鼎 窒鑄喬鼎之𥁰



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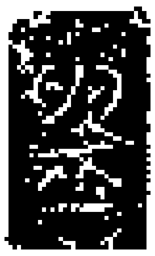

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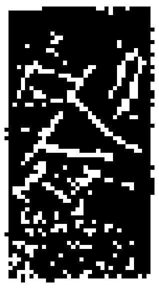

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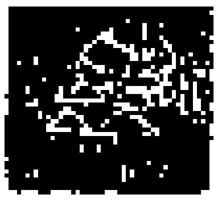

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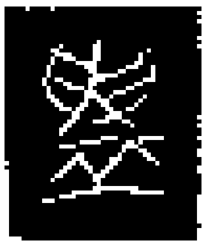

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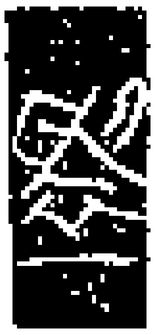

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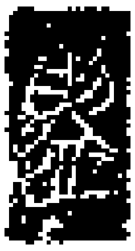

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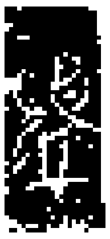

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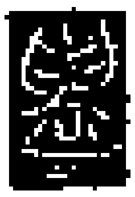

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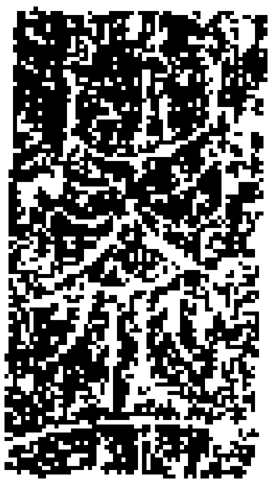

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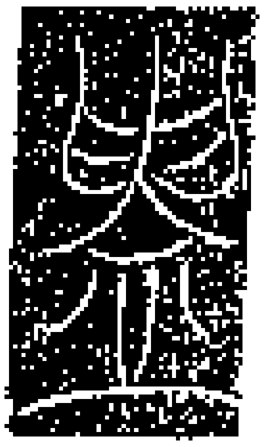

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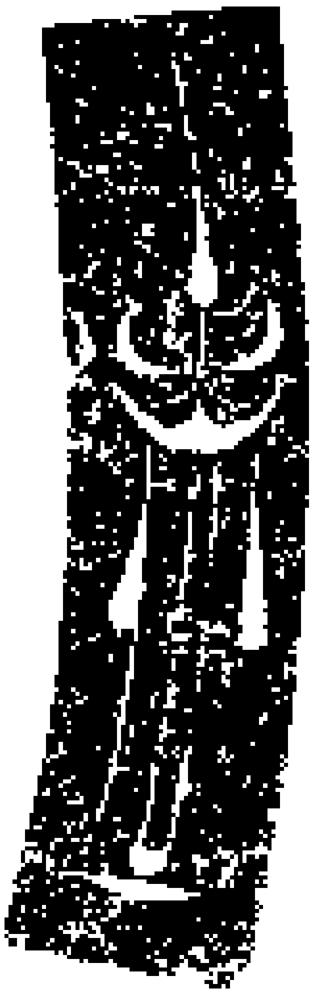
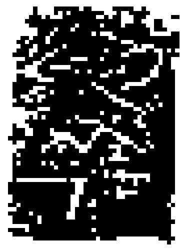
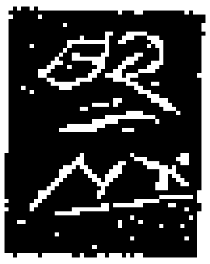


楚王盤 楚王酓肯作為盥盤



鑄客罍 盅客為王句六室為之



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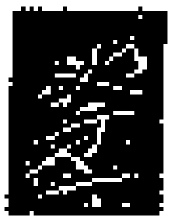

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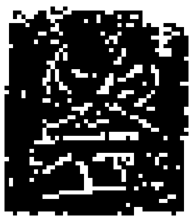

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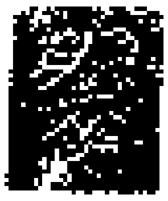

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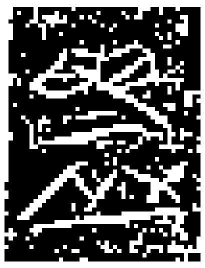
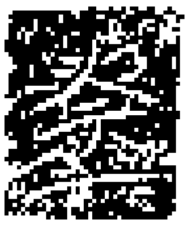
鑄客豆 盅客為王句六室為之



鑄客豆



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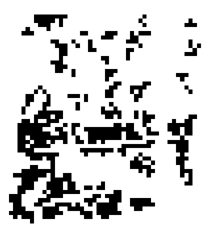
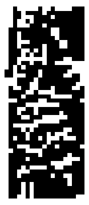


鑄客豆 盅客為王句六室為之



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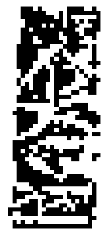

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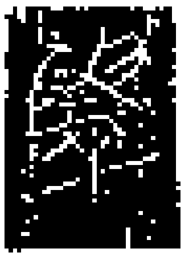
鑄客簠 盅客為王句六室為之



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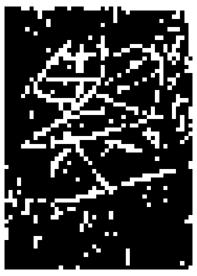

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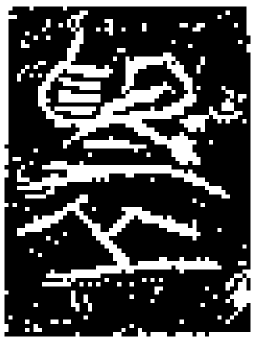
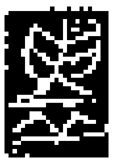
鑄客鑑　盥客作
王句六室爲之

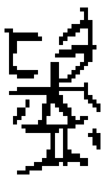


鑄客鼎
盥客爲王

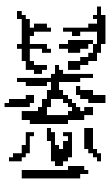
司七賡
爲之



鑄客匜鼎　盥客
爲△司賸官爲之



鄂君
啓節



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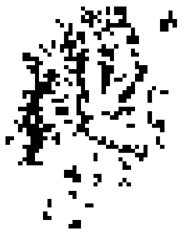
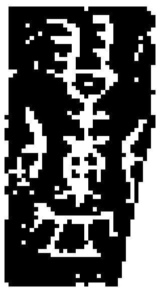
節



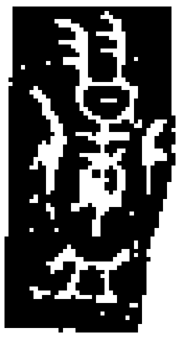
王孚稽匜　王
孚遣盨盟匜

盥即金文盥鑄之異文，省火，簡鬲形爲人。

[illegible]



蓋一



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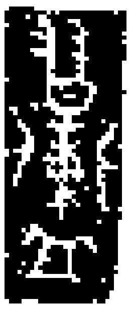
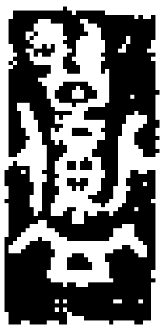


蓋二



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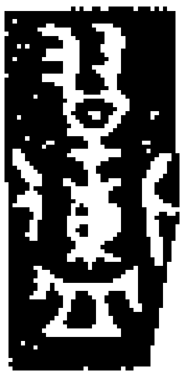
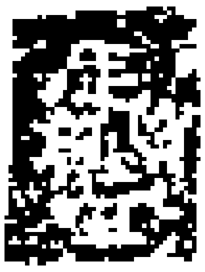


三

賢鉞晦

賢百晦[illegible]

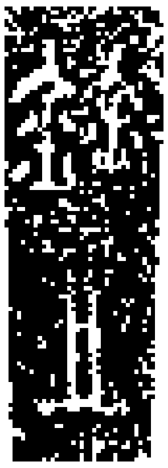
高田忠周曰：按此篆从皿，从量从北从羽，甚顯然者，是大徽粦翼，非余謂此亦糧字古文。皿米通用，盨字或作𥂴可證。皿者所以食，米者所食者，義相涉而通用。又量所以別分輕重，禮運「月以為量」注「猶分也」。此亦分別之意也，故量字从以會意。此[illegible]為聲。上又从羽羽花之意。盖于師行而糧食軍旅出行，當糧食於羽花之下，或云从翀為翀者，又為塑者，翀塑與量古音正同部也。此从量聲，又从翀塑聲，重聲字金文往往有之，故知此糧異文。又按𦐇字古文从𦎫，此盨亦與彼同，為𦎫，即系字，合翀為翿字，翿亦與系通用。史記楚世家厷三翿於翼，索隱翌曰翿可證。然此篆从翿亦系字義，系聲可以成糧，故糧字从系，精米皿通用矣。未能決定，存兩疑，俟來哲云。古籀篇八十三第廿九葉



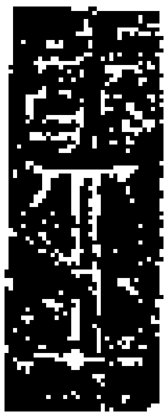
師訇鼎　汝

克盡乃身

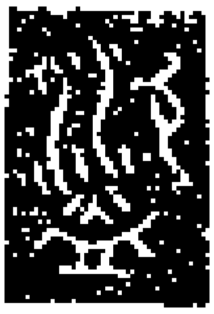
于豪亮曰：⿰賏盡字爲字書所無，从賏盡聲，在古籍中盡字和从盡得聲的字常與進字通假。因此⿰賏盡讀爲進。武威漢簡儀禮泰射第七十六簡「有司猶位澤獲者述盡取賁獲執之」，今本儀禮大射禮作「釋獲者遂進取賢獲執之」，漢簡的盡字今本作進字。呂氏春秋達鬱「近臣盡規」，許維遹云「盡讀爲進」。列子天瑞「終進乎不知也」注「進當爲盡」。此書盡字例多作進也。黃帝「鄉聰明進智力」釋文云「進音盡」。凡此皆盡與進通假之例。爾雅釋詁「藎，進也」。詩文王「王之藎臣」傳「藎，進也」。周書皇門「朕藎臣夫」，孔注「藎，進也」。凡此皆藎與進通假之例。漢書高帝本紀「蕭何爲主吏，主進」，師古注「進者，會禮之財也。字本作賮，又作贐，音皆同耳。古字假借，故轉而爲進。」又游俠傳陳遵「祖父遂字長子，宣帝微時與有故，相隨博弈，數負進。及宣帝即位，用遂，稍遷至太原太守，乃賜璽書曰：制詔太原太守，官尊祿厚，可以償博進矣。」進亦讀爲贐。綜上所述，盡、藎、贐諸字均與進字相通假，則⿰賏盡字亦當與進字相通假。禮記樂記「禮減而進，以進爲文」，注「進謂自勉强也」。銘文「女克⿰賏盡乃身」的⿰賏盡正是「自勉强」之義，這句話的意思是，你能夠自己努力。（古文字研究第九輯第二五二頁）



蔡侯尊　用作
大孟姬嬇彝盥



蔡侯盤　用作
大孟姬嬇彝盤



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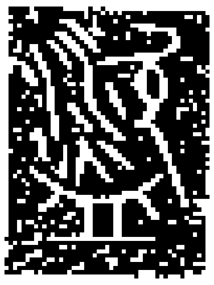

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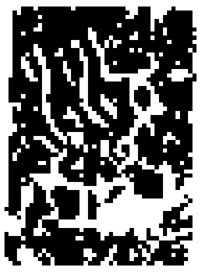

三

秦公
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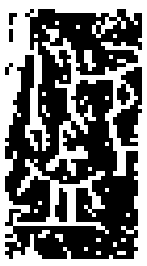
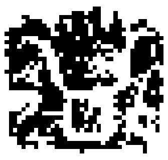
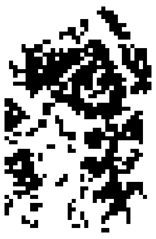


秦公鐘
盄百

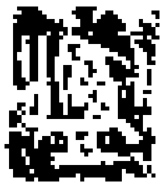
緐具卽
其服



盄父癸
壽盄



𣏟白卣
盇



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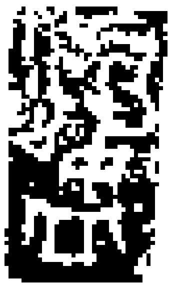
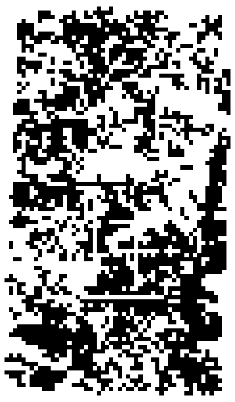
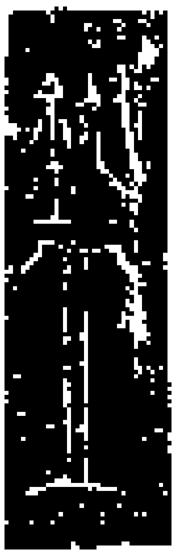
亡盥右



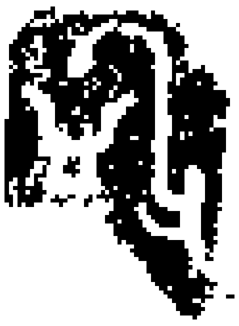
口祖己爵　卣盖
作祖乙口賈彝



公孫霝壺　公子土斧
作子中姜盥之盤壺

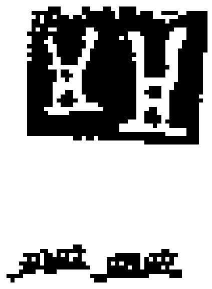


蔡侯𪔛鑑
蔡侯𪔛之鑑



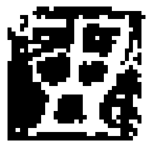
亞父丁觚

亞中亞父丁



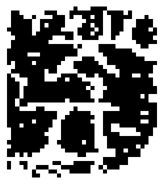
吕戈

吕鬲戈



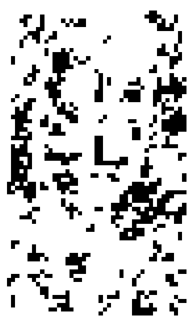
義子鑵　義

子明壺考



陳口戈

陳曼簠蓋



逆鐘　叔氏

令史盟　召逆

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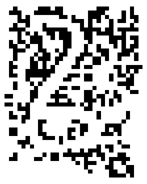
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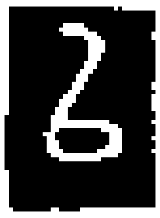
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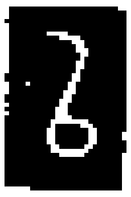
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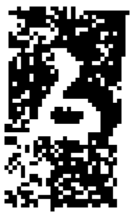
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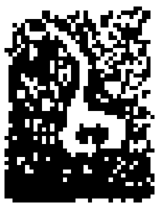
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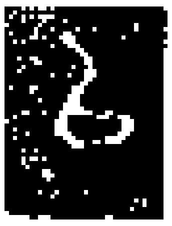
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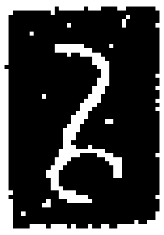
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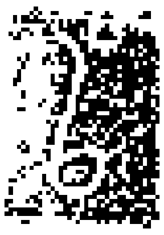
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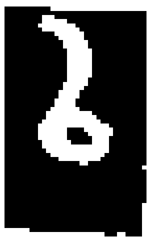
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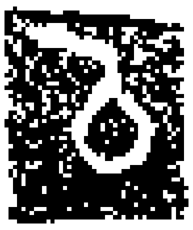
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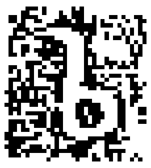
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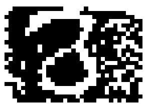
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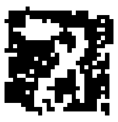
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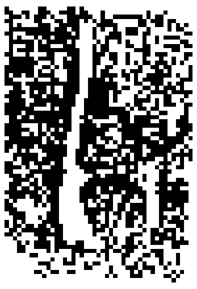
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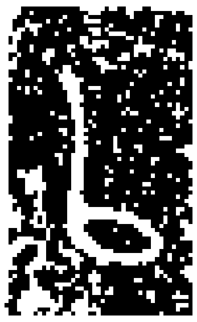
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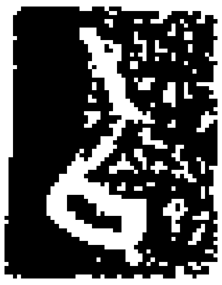
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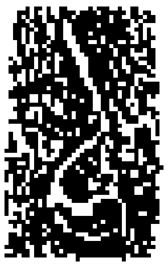
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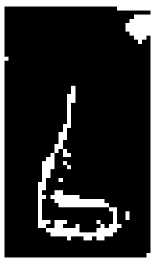
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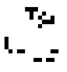
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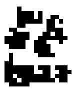
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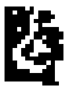
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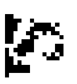
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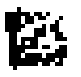
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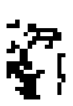

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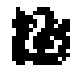
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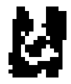
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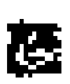
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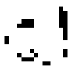
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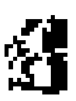
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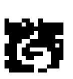
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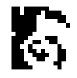
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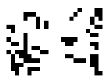

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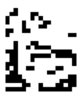

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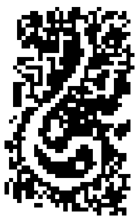

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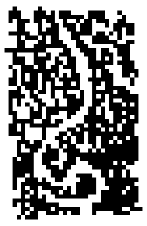

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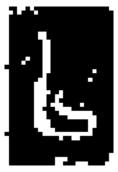
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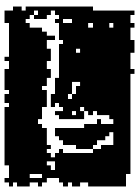
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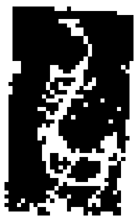
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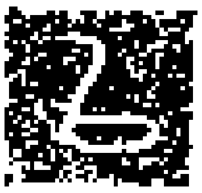
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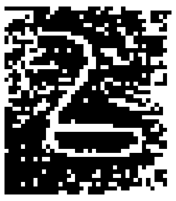
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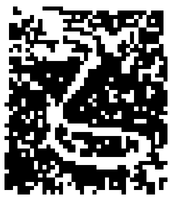
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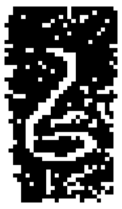

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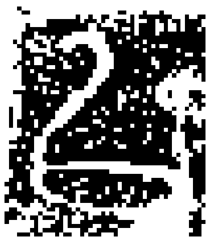

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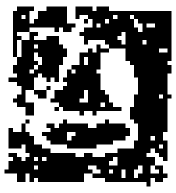

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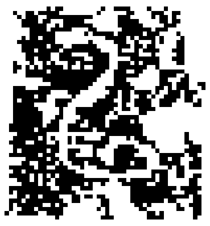

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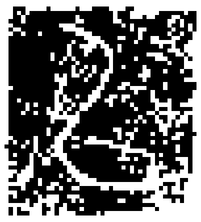

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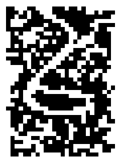

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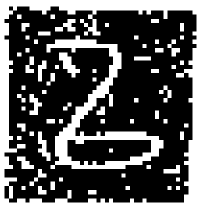

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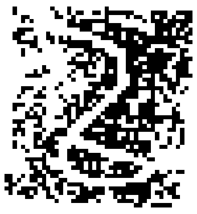

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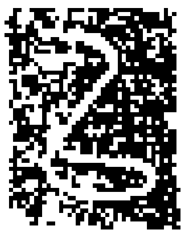

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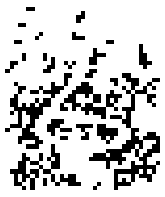

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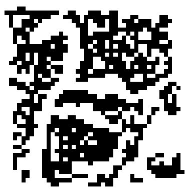

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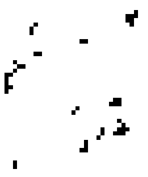

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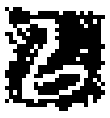

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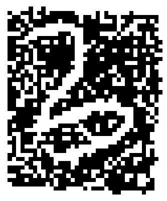

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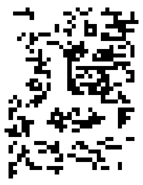

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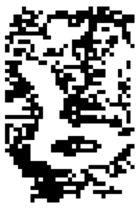

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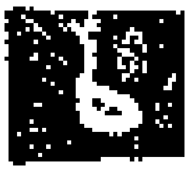

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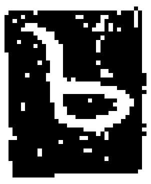

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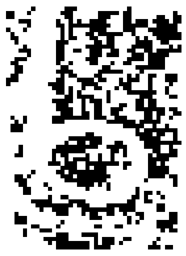

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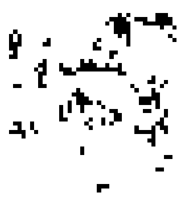

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伯其

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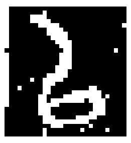

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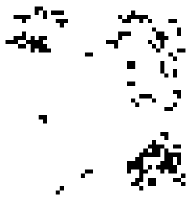

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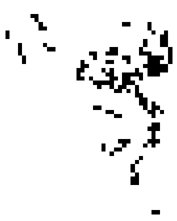

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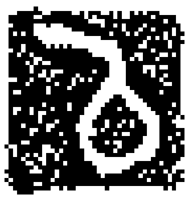

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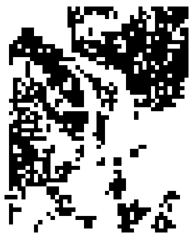

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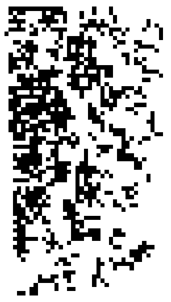

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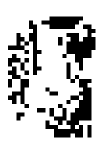

伯君

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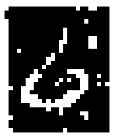
氏吕壺



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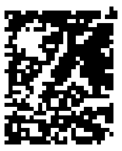

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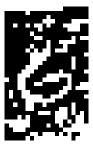

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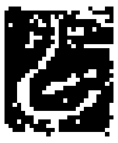

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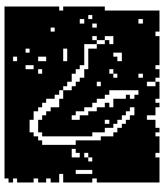

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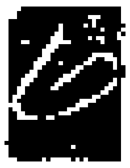

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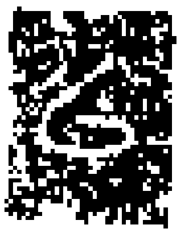

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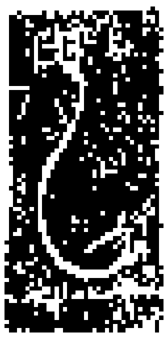
吕敬
□□



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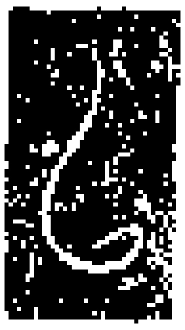

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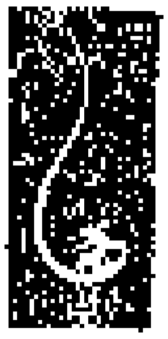

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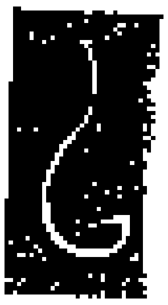

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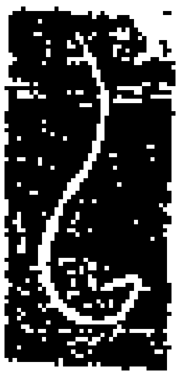

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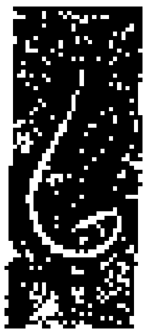

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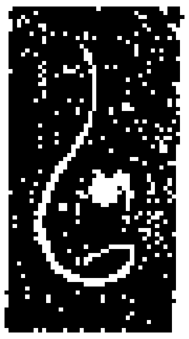

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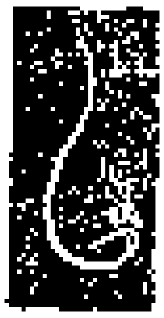

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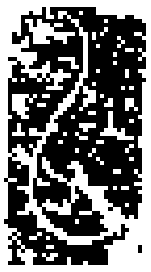

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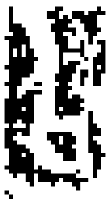

伯君

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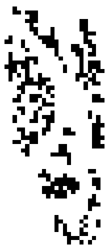

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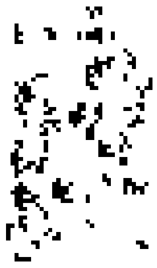

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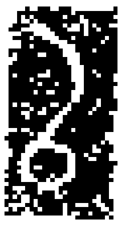

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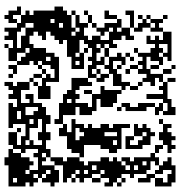

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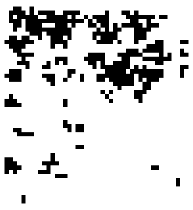

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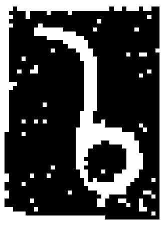

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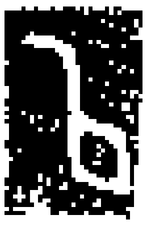

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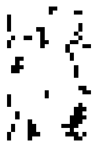

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乎㠯告譽

器

耆母
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先㠯
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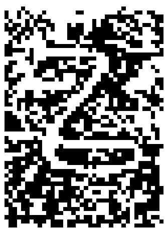

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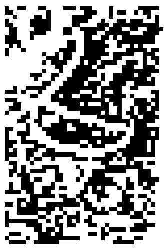

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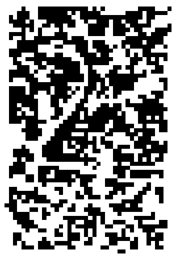

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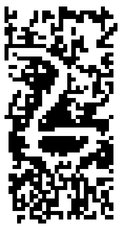

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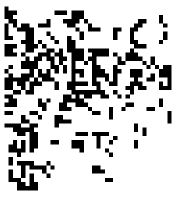

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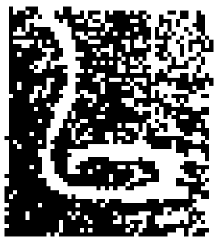

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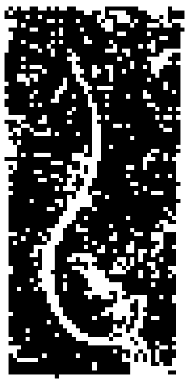

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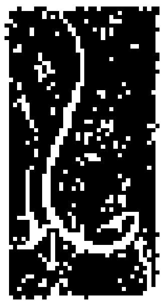

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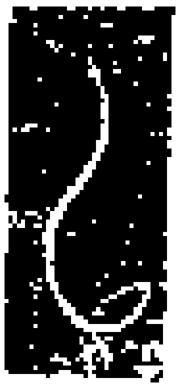

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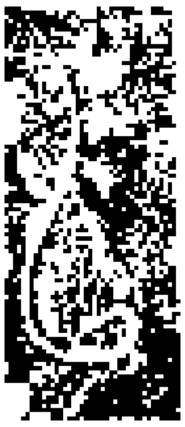

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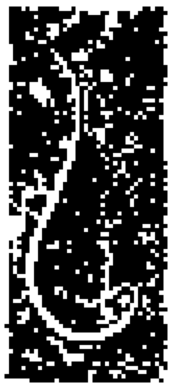

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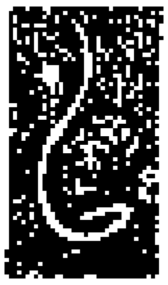

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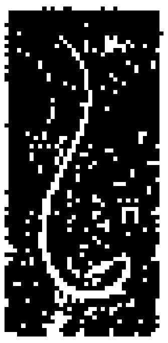

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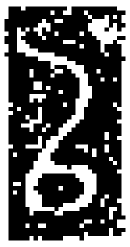

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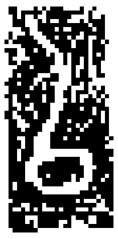

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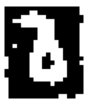

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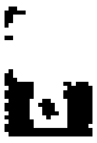

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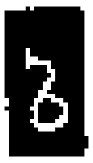

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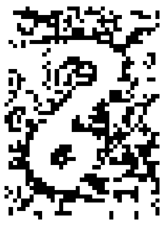

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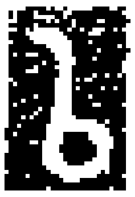

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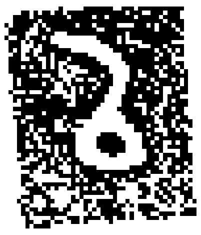

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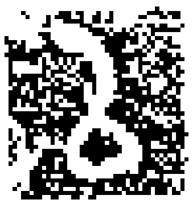

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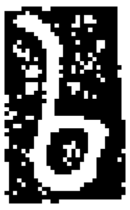
呂南

至于
大沽



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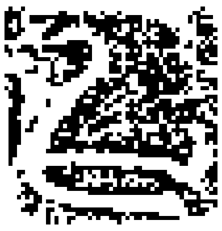

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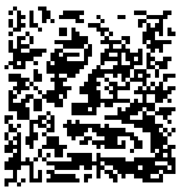

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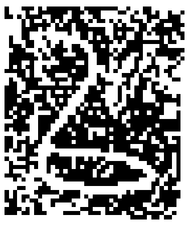

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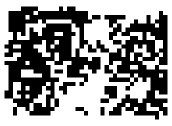

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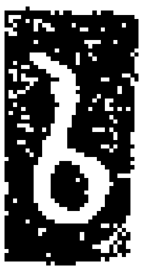

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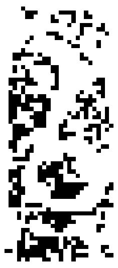

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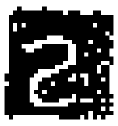

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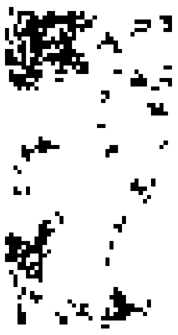

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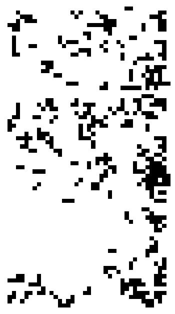
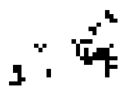


鉽鐵□䏈　作㠯□□



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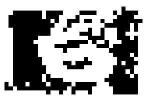
𩫖平宗白設　帝家㠯賓牛



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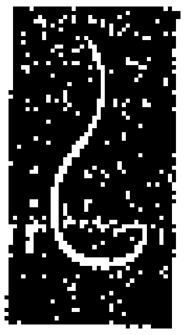

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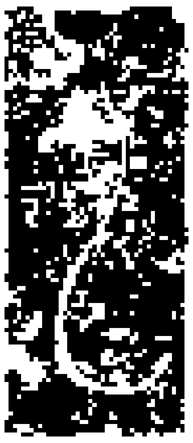

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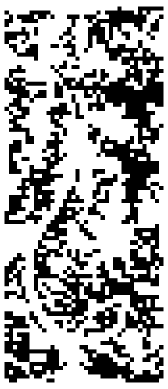

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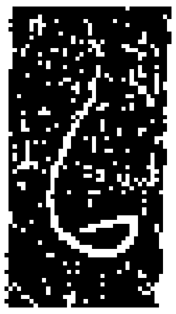

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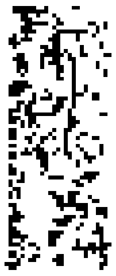

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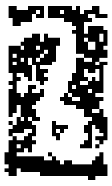

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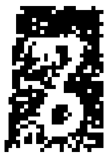

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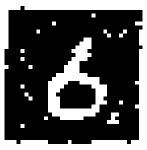

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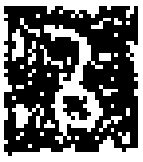

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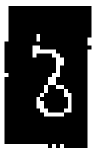

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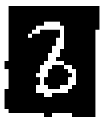

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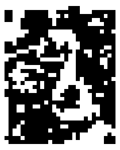

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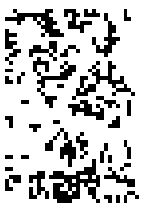

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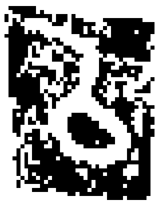

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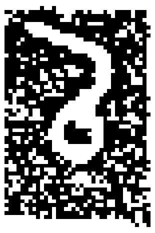

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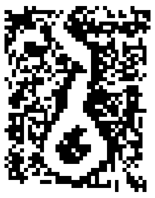

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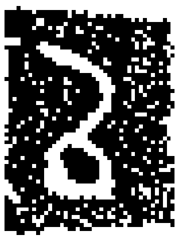

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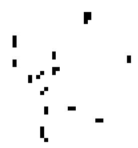

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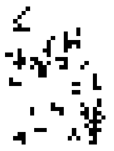

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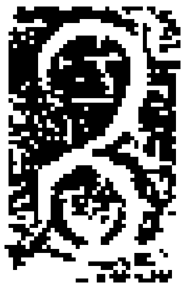

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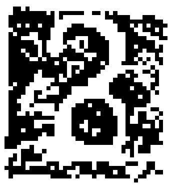

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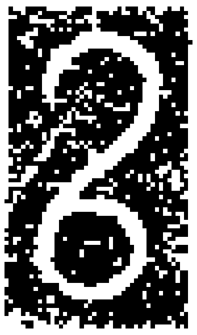

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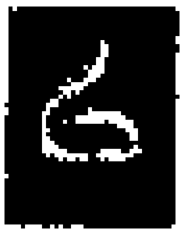

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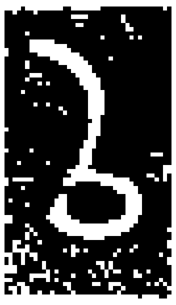

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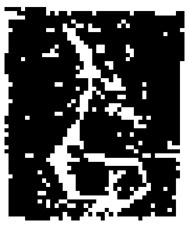

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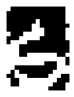

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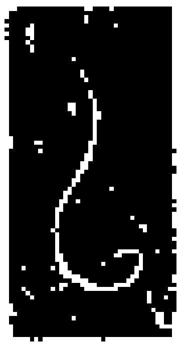
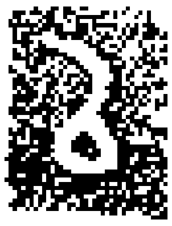


中山王嚳方壺 吕內𢇍卲公之業



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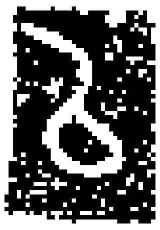

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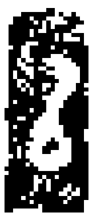

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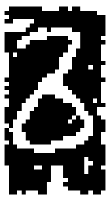

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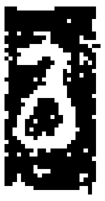

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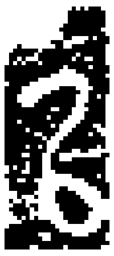

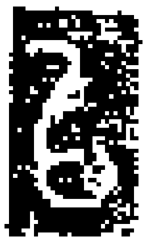
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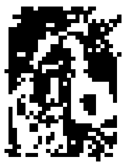
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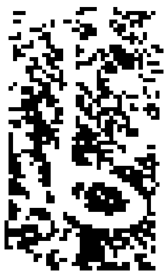
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鬲　衛如作
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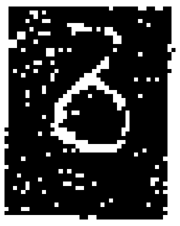
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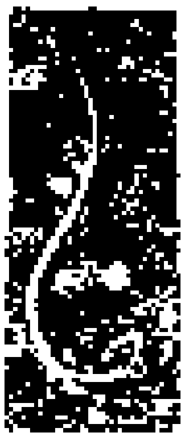
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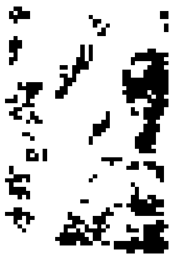
之邦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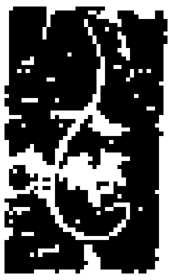
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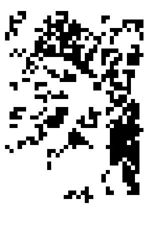
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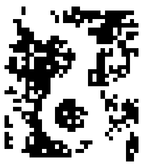
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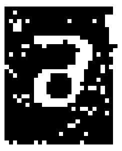
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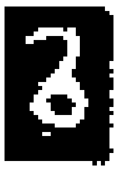
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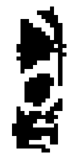
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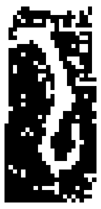
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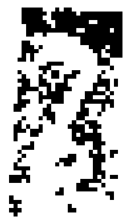
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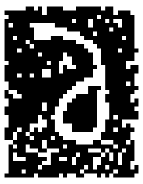

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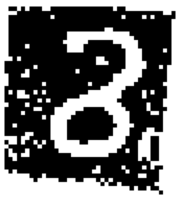

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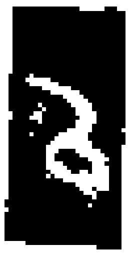

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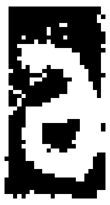

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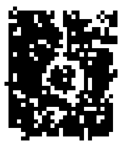

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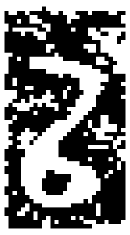

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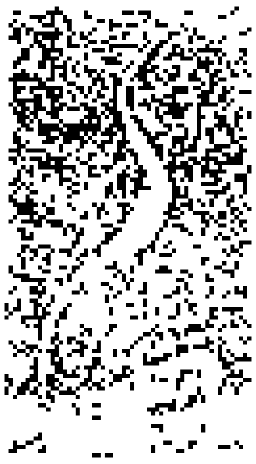

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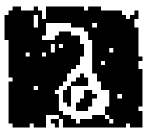

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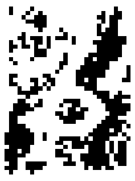

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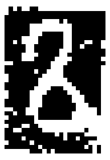

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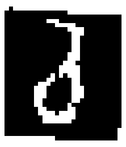

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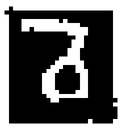
彔戜卣　汝其吕成周師氏戍于𠮡𠂤



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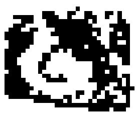

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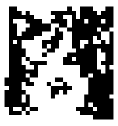

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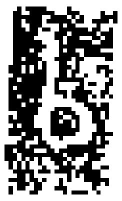

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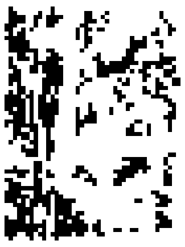
首二百又□□又五人



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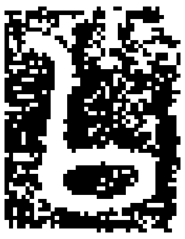

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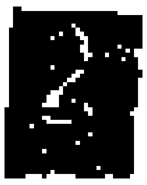
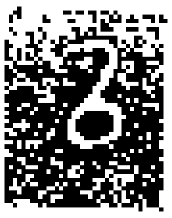
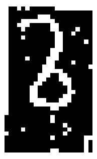


宜桐盂　郳王季稟之
孫宜桐作鑄飤盂㠯厭

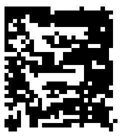
妹



靜𣪕　王㠯吳奉呂犅卿
豳蓋𠂤邦周射于大池



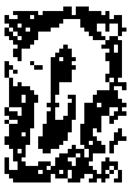
班𣪕　王令毛公㠯邦冢
君土馭𢦚人伐東或㾓戎



陳逆簠
台享台孝

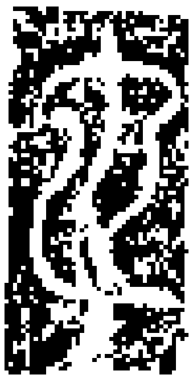
㠯的本義衆說紛紜，說文引賈侍中說象薏苡實，徐中舒認為象耜形，田倩君謂字象生物之胚胎……究竟是什麼還未能確論。說文十四篇「㠯，用也。」徐同柏「㠯與用也，後人寫作以。」

它



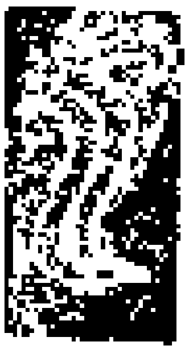
蓋

沈子毁 它曰

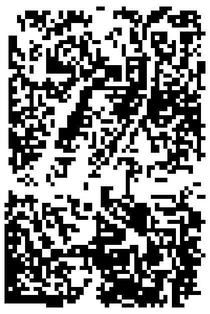


夆叔盤

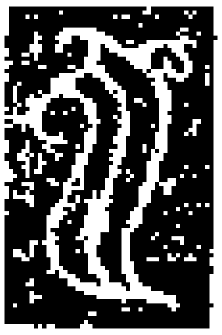
夆叔匜 它=熙



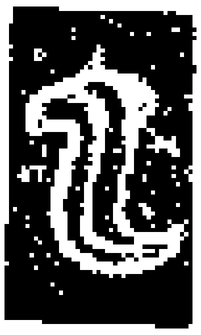
齊侯盤



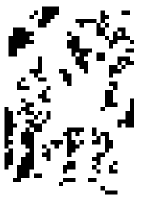
齊侯鼎



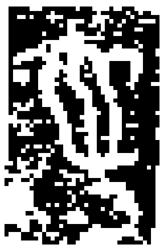
齊侯匜



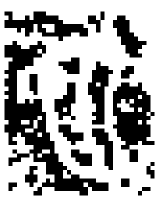
齊侯敦 它=熙=男女無期



乖伯毁 異自它邦

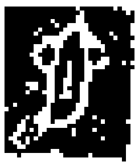


蓋



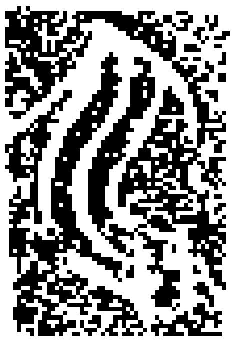
器

伯康毁 它=受兹永命

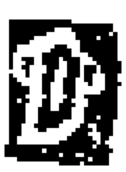


蓋

沈子毁 乃沈子它唯福

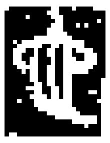


取佗人鼎 取它人之善鼎

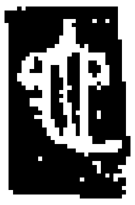


蓋

沈子毁 它用褱叔我多弟子

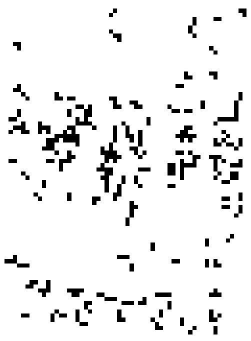


蓋

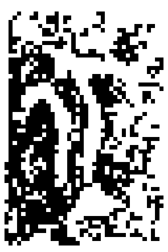


器

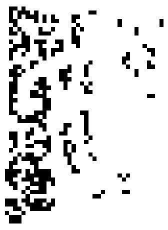
師遽彝 用作文祖它公寶尊彝



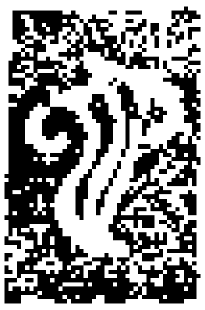
朱匜
朱匜



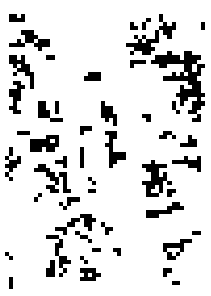
子匜
作子匜



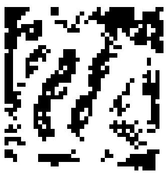
異甫人匜
𢆶作寶匜



鑄子撫匜
鑄子撫作匜



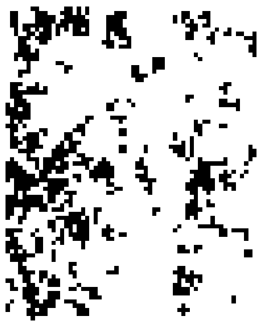
者僕故匜
者僕故作匜



甫人父匜
甫人父作旅

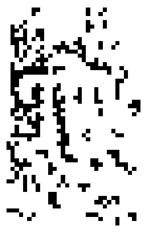
匜

吳姬匜　自
作吳姬口匜

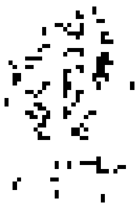


魯士商㪤匜
魯士商㪤作匜

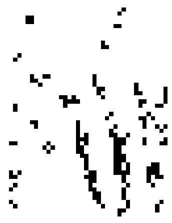
黃中匜　黃
中自作朕匜



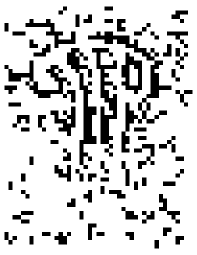
伯正父匜　伯
正父作旅匜



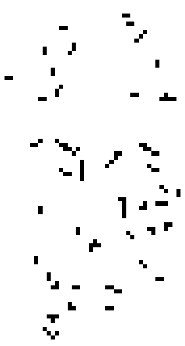
長湯匜　長
湯伯口作匜



取膚匜　取
膚上子商鑄匜

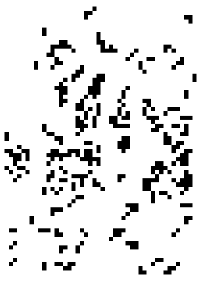


單匜　唯口
單自作寶匜

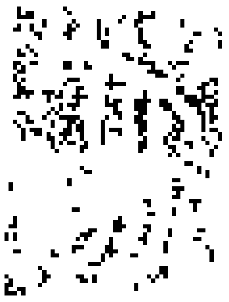


者伯
高直

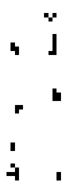
唯番伯
啚自作匜



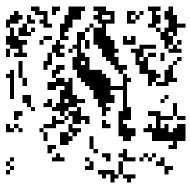
口叔黑匜匜　口
叔黑臣作寶匜



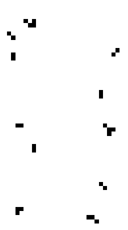
寔匜　周寔
作㚸姜寶匜



蔡侯匜　蔡侯
作姬單盥匜



函皇父匜　函
皇父作琱妘匜



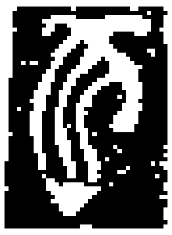
叔侯
父匜

叔侯父作
姜口寶匜

叔高父匜　叔
高父作中妣匜

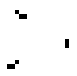
叔𠩺父匜　叔𠩺
父作旨姬寶匜

君樂父匜　君樂
父作棶妃寶匜

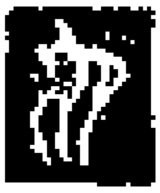


鄦義伯匜　奐
義伯作季姜寶

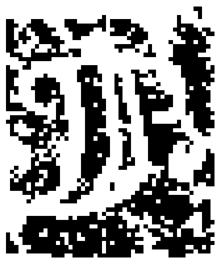
匜



滕侯
匜

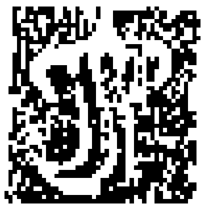


薛侯匜　薛侯
作口妊𡚱朕匜

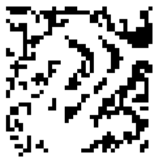


魯司徒中齊
匜　肇作皇

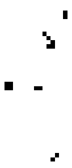
考伯走
父寶匜



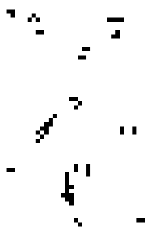
司馬南叔匜　司馬
南叔作睘姬媵匜



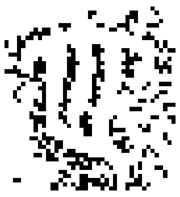
白同黃生匜　唯□
伯者黃生自作匜



叔男父匜　叔男父
作為霍姬媵旅匜

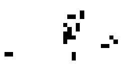


虢孟姬匜　齊侯作
虢孟姬良女寶匜

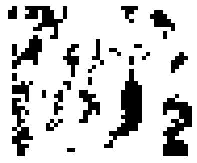


魯伯愈父匜　魯伯愈
父作鼄姬仁媵盨匜

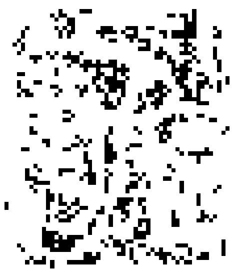
魯大司徒匜　作其
庶女厲孟姬媵匜



公父宅匜　浮公之
孫公父宅鑄其行匜

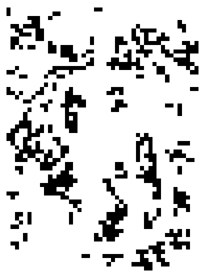


杞伯每亡匜　杞伯
每亡作鼄𡢁寶匜



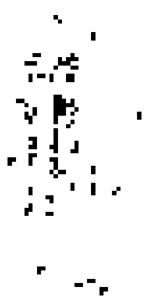
林甹匜　唯
[illegible]禺戏冈作

㠯[illegible]
其匜



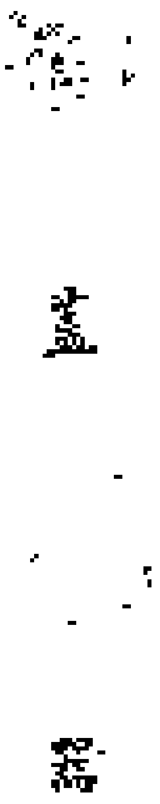
番君匜　唯番君啓
用吉金作自寶匜

南合匜　唯南合[illegible]
自作吉金作自寶匜



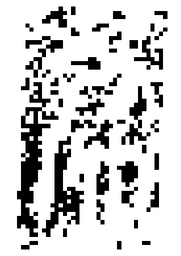
由中叟白匜　唯

由中叟自作寶匜



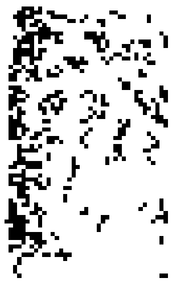
集叔匜　佳

叔作旅匜



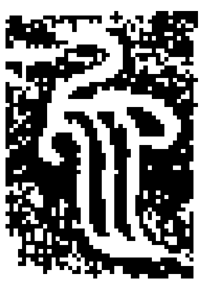
伯庶父匜

伯庶父作匜



冀孟姜匜　王婦

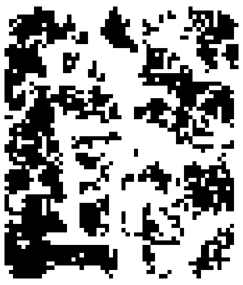
冀孟姜作旅匜



伯真

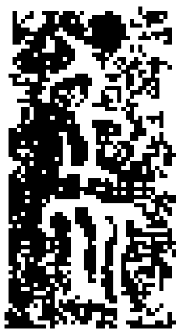
寑父匜　冀伯寑

父媵姜無𣪘匜



射子匜　射子

己父作寶匜



穌甫人　甫

穌甫人

作嫚妃

寶將匜

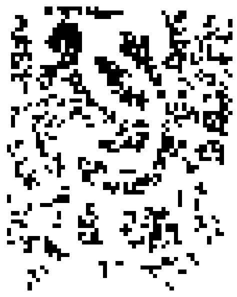
林義光曰㐌象獸尻後著尾形，楊樹達說爲也是施的本字㐌與尾通如漢書鄧訓傳「昔施而端」王念孫讀「昔施」即「昔尾」古人名與字鄰相回，春秋魯公子尾字施父，作

為動詞，施為御，女尾為交尾，義亦通，故說文訓也為女陰，乃引申義也。（積微居小學述林釋也）

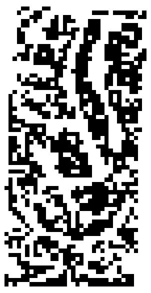
金文也皆用作器名匜，說文十二篇匜，似羹魁，柄中有道，可以注水，从匸也聲。高鴻縉曰：春秋傳曰「奉匜沃盥」，字原象匜注水之形，水之流注，二與三無別。以其為皿也，故加皿旁，以其金銅製也，故加金旁，亦或金皿並加之，東周之時也。始借也為語助詞，小篆以也已借為助詞，乃加匸作匜，於是歧為二字。（中國字例二篇）

也的本義或訓尻，後著尾形，或訓「象匜注水之形」，孰是孰非，待考。

是氣匜　是
亂鑄其盨

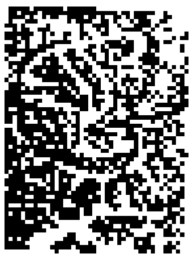


杞伯匜　杞
伯每作寶盨

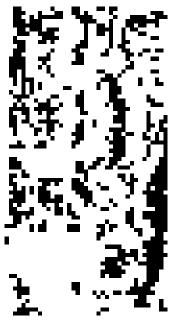


孳叔[illegible]
之[illegible]

椉永寶
用之盨

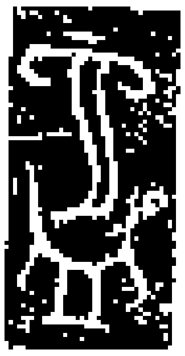


□子叔穀匜　□
子叔穀自作盤盨



匽公
匜

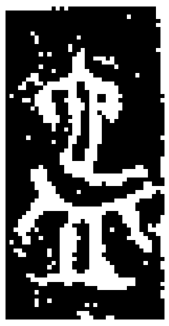
匽公匜　匽公
作爲姜乘盤盨



寬公孫䏷父匜　寬
公孫䏷父自作盥盨

晉[illegible]
者君

匜　唯晉[illegible]伯
晉君自作寶盨

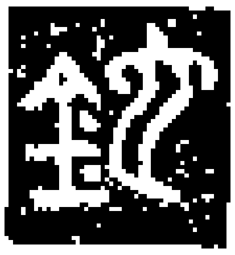


叔上匜　奠大內史
叔上作叔媜媵盨

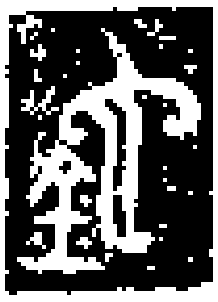
曾子伯
匜　作

曾子伯[illegible]匜
自作尊盨

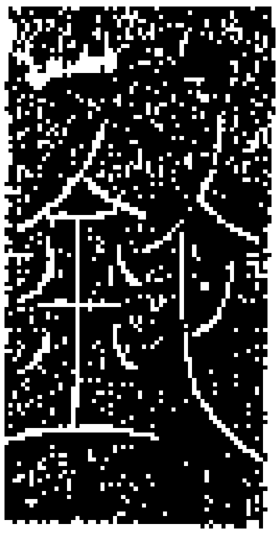
盨從它字加皿旁，表示類屬。



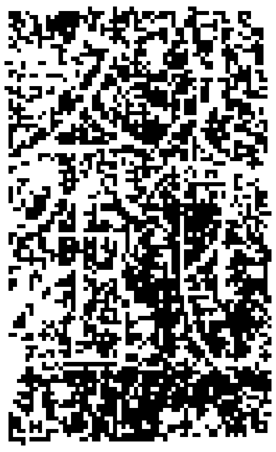
史頌匜
史頌作鉈



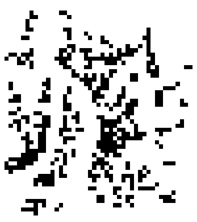
陳伯元匜
作匋孟嬀婤母媵鉈



楚王熊肯鼎
楚王酓肯作鑄鉈鼎



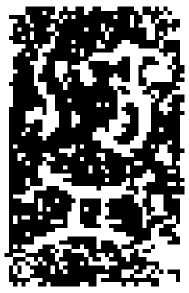
楚王酓肯鼎
楚王酓肯作鑄鉈鼎



戈伯匜
雍鉈

邑戟伯自
作寶鉈

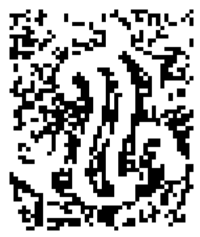
字从金从也，戰國時書也作它，與它形近，故小篆也它多混。說文釶作鉈，訓「短矛也」。金文釶器形同匜，當是匜字異體。釶字从金表示器物的材質，其字从匚表示器物的形狀，从金或从匚乃形符更換之例。楚王酓肯鼎，楚王酓肯作鑄鉈鼎，鉈為鼎的形容詞。古文从也與从于關係很密切，如說文云「小池為汙」。盛伯羲舊藏器作四器之一，銘曰盤盂，而器是匜形，盂為从于聲，从于聲的字多有夸大之義，所以鉈作為鼎的形容詞定語，當亦指鼎器置下深中之義。



叔伯鼎 唯叔伯豐自作寶口盨

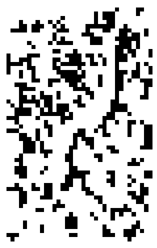
羅振玉曰：盨上一字雖已漫漶，而盨字則明白可辨，殊不可解。然懷鼎云「褱自作綅鼾侯鼾」二字，諸家無釋。往歲與亡友劉鐵雲觀察言，書即是石它。鐵雲稱善。嗣又見大師鐘白侵鼎文云「大師鐘白侵自作石沱」，此鼎亦稱自作寶口盨」，盨石即碩它，沱盨同一字，其義雖不可知，然知鼎固有石它之稱矣。（和豐卿之豪再簞一春筆五美祖伯鼎殺）按儀禮士虞禮「匜水錯于槃中，南流」，鄭玄注「流，匜吐水口也」。左傳僖公二十三年「奉匜盥沃」，正義引說文云「匜似羹魁，有道可以注水」。盥，澡手也，从臼水臨皿。然則匜者盛水器也。壽縣李三孤堆楚墓一九三三年發現殉葬品中，有匜刻壽鈕，當圜形或橢圓形，三足，兩耳，有流，蓋有鼎匜兩者之特徵，古人之稱石它者，殆即指此。它匜同字，更旁从鼎，亦其器為鼎屬。說文九篇「碩，頭大也」，爾雅釋詁上「碩，大也」，碩為它鼎之修飾語，故其字更旁从鼎。石碩[illegible]形異而義同。羅說可從。

（⿱它廾）



師同鼎　告

王盉于⿱它廾

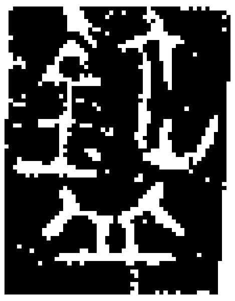


蔡子匜　蔡子

囗自作會⿱它廾

由銘文意義推斷，⿱它廾為匜之異構，金文它、匜基本同形，故⿱它廾即棄匜下加廾，示雙手相拱于字蓋無碍，如盉之為鎜。

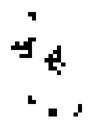
（⿱釔皿）



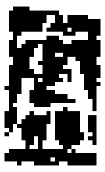
陳子匜　敶子＝作

厥孟為穀母媵⿱釔皿

⿱釔皿乃盌之別構，亦當屬匜器，從金以示鑄器質料，與盉或作鎜同例，詳見盉字

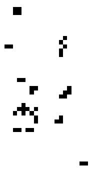


盖



器

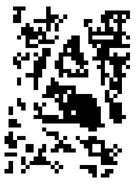
祖乙父己卣　亞中且乙



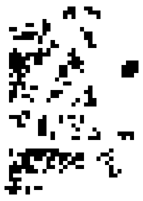
祖己觚　且己

八

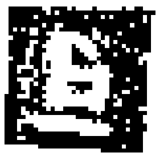
祖癸爵　且癸



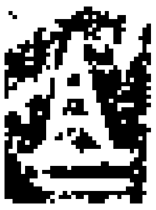
祖丁爵　且丁



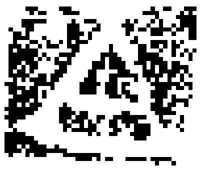
弓衛祖己爵　且己



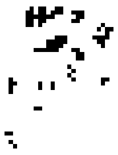
善鼎　賜汝乃且旂



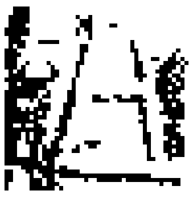
賸簋曰用司乃且考事



祖甲觶　且甲

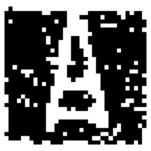


一



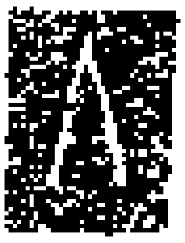
二

祖甲爵　且甲

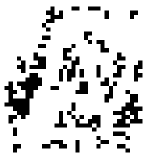


五

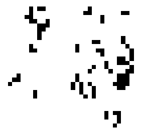
祖甲鼎　[illegible]　且甲



祖乙鼎　且乙



一



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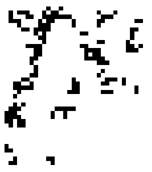
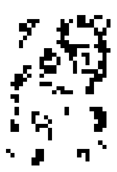


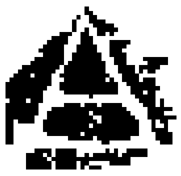
三

四

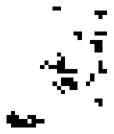
祖乙爵　且乙



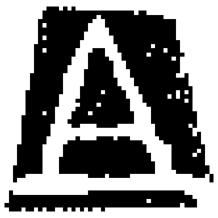
卝匕祖乙
爵且乙



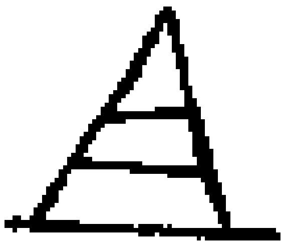
犉祖乙爵
且乙



菽人彤祖乙
爵且乙

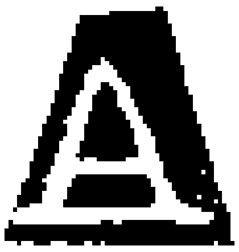


盂

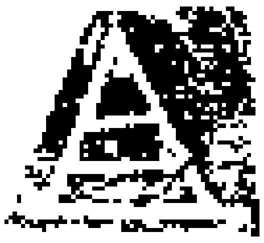


器

立旂祖乙
卣且乙

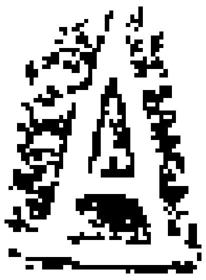


盂

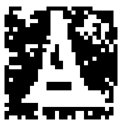


器

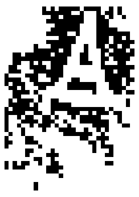
特搏祖乙卣
搏且乙



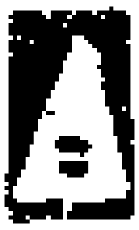
黽祖乙觚
黽且乙



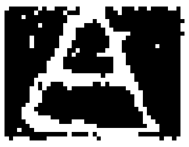
丁祖乙角
▮丁且乙



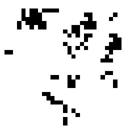
▲○祖乙爵
▮丁且乙



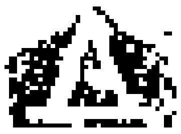
樂壺義作
樂呆且乙



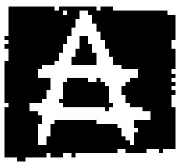
嚳祖乙鼎嚳
作且乙寶尊彝



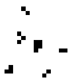
盟鬴爵盟鬴熏
作皐且乙寶宗彝



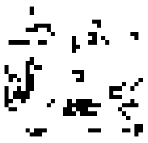
入祖丙觶
入且丙



門祖丁彝
且丁

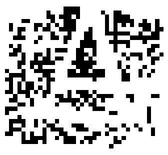


荷貝形祖丁
爵且丁

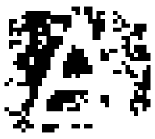


口
祖

丁彝
口且丁

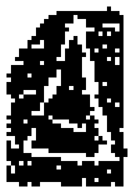


冉祖丁觶
冄且丁

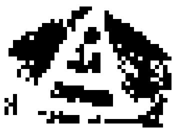


戉祖丁觶
戉且丁

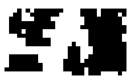
亞祖丁觶
亞且丁



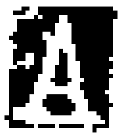
祖丁鼎
士[illegible]且丁



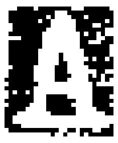
祖丁父乙彝
丙且丁父乙



祖丁彝鬻
作且丁寶彝



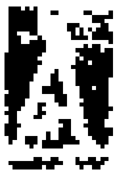
蓋



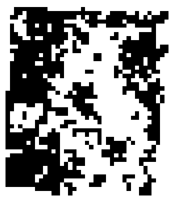
器

祖丁父癸卣
口乙祖丁父癸

蓋



蓋



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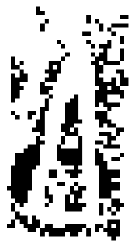

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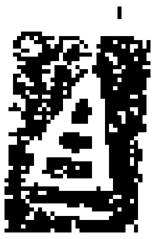

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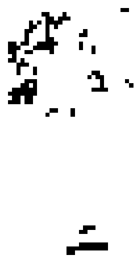

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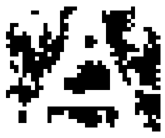

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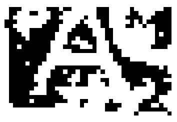

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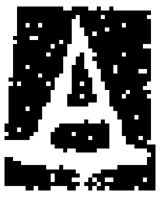

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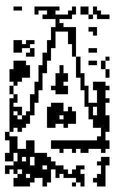

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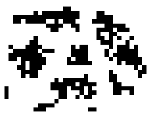

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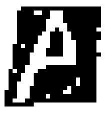

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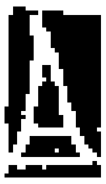

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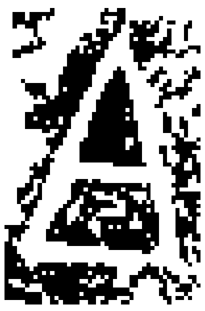

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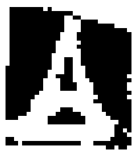

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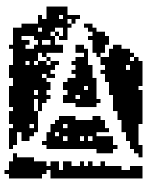

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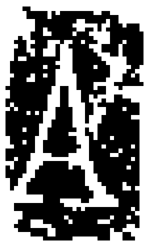

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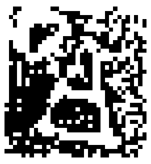

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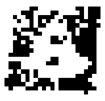

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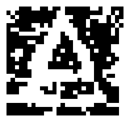

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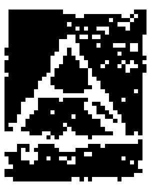

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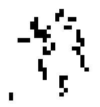

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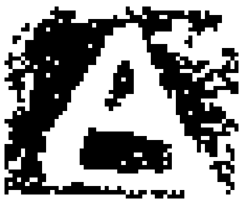

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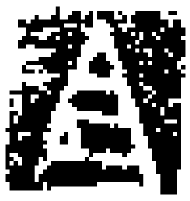

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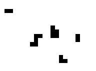

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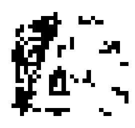

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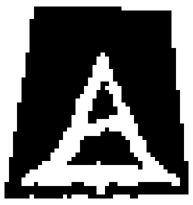

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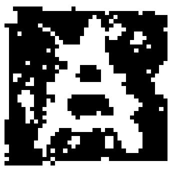

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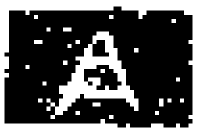

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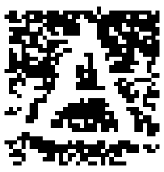

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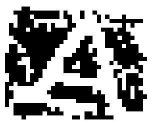

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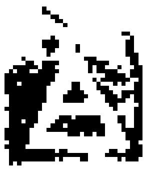

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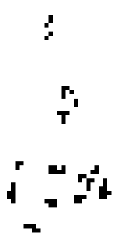

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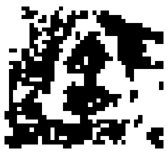

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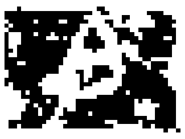

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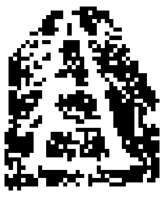
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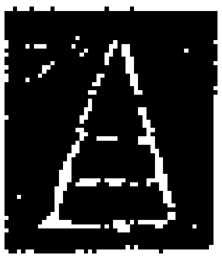
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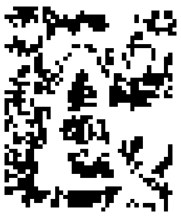
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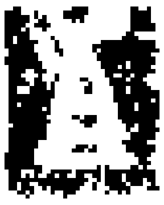

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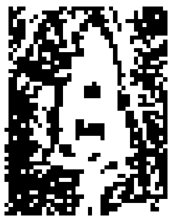
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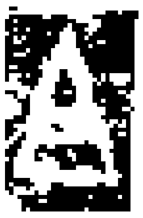
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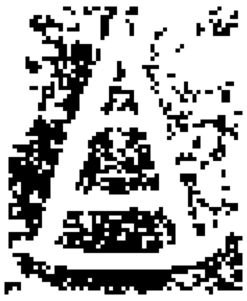
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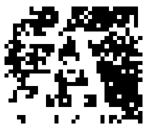
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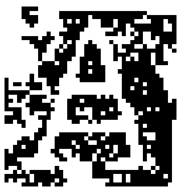
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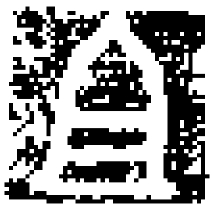
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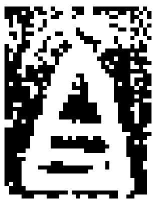
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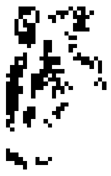
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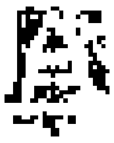
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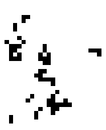
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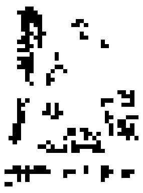
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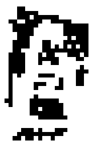
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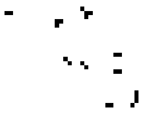
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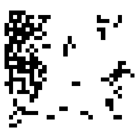
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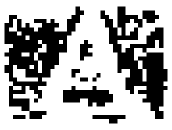

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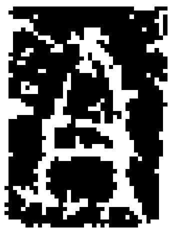

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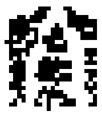

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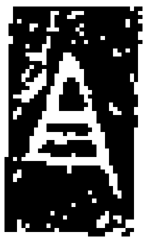

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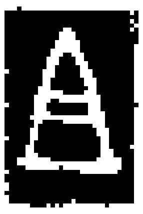

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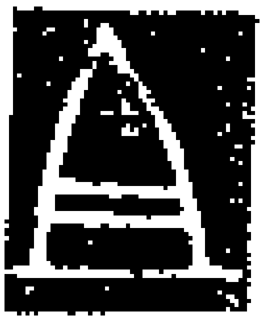

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尊
作且乙
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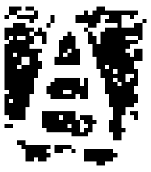

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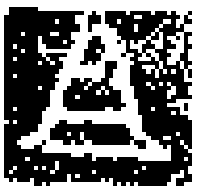

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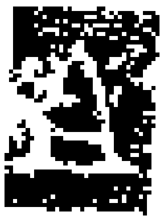

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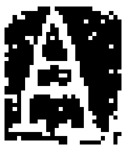

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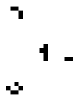

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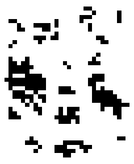

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文且丙

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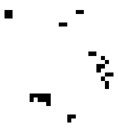

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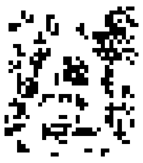

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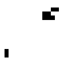

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丁爵

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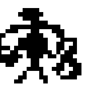

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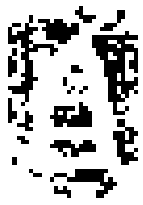

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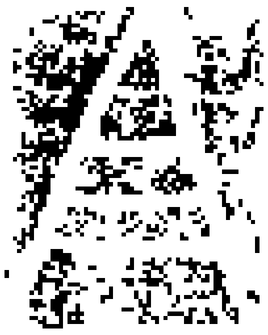

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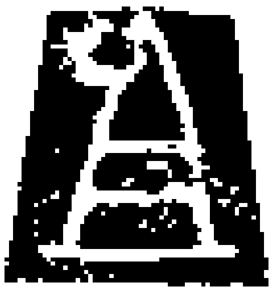

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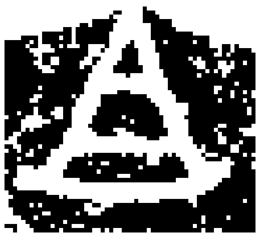

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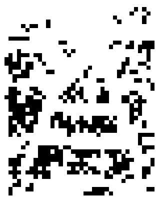

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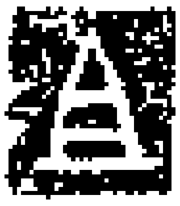

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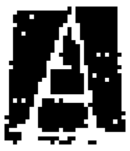

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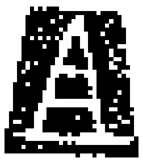

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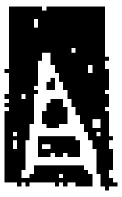

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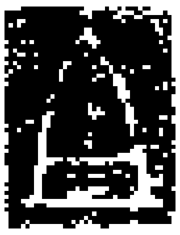

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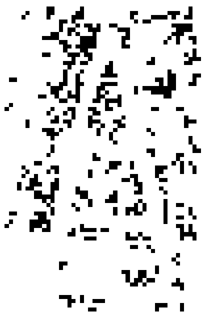

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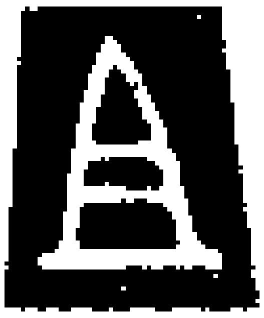

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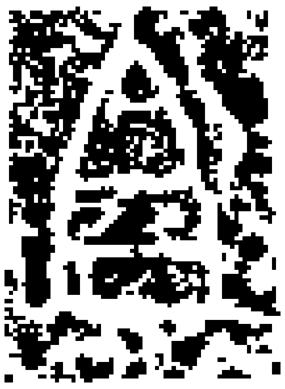
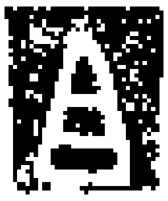
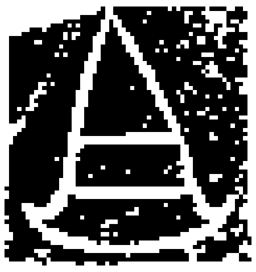


宥貝彤　祖丁鼎



大祖日己戈　且日



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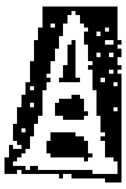

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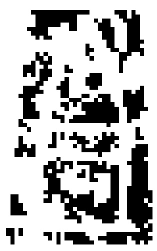

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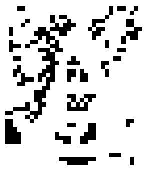
盉



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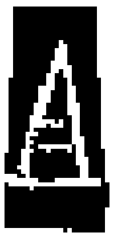

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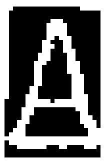

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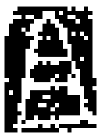
作册大鼎用作且丁寶尊彝



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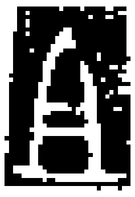

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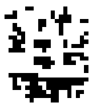

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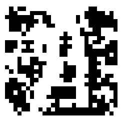

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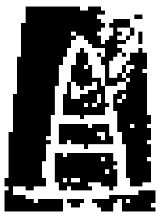

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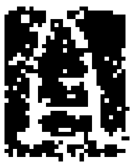

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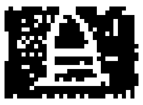

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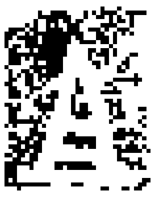

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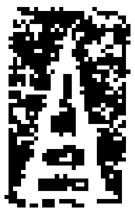

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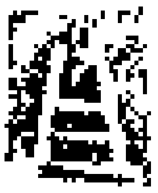

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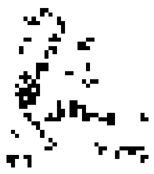

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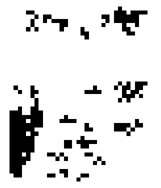

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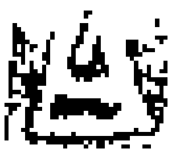

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祖戊爵
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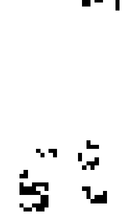

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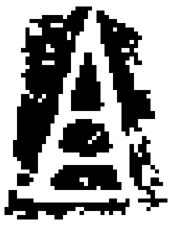

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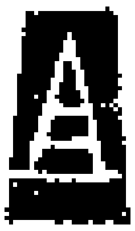

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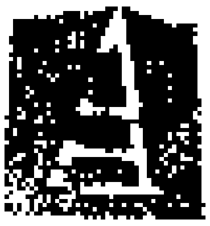

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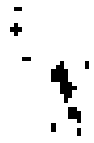

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祖戊觶
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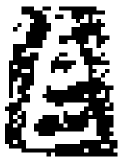

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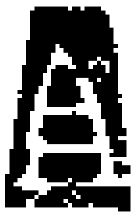

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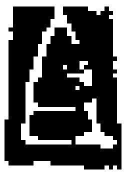
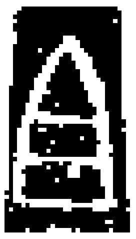


二

祖戊尊
作且

戊寶
殷



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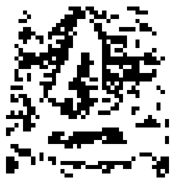
口作且戊寶尊彝



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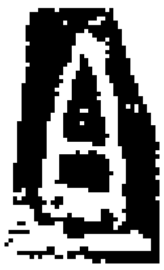
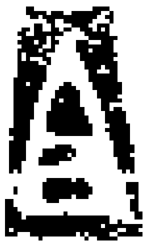


祖乙
彝

且
乙



[illegible]還
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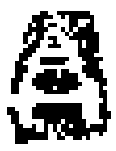

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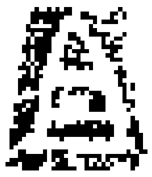

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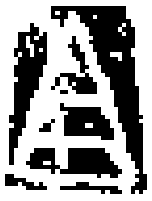

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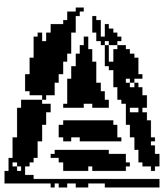


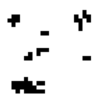
器

祖己父辛

酉且己

亞祖己爵

且己



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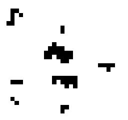
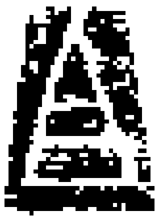
且己



叔祖己爵

且己



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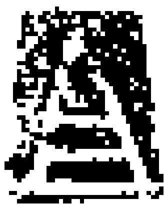
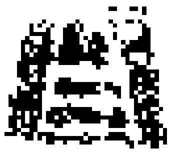
且己



𠨘父辛尊

且己

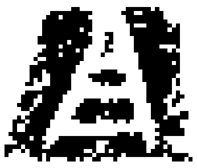


戈

祖

己爵

戈且己



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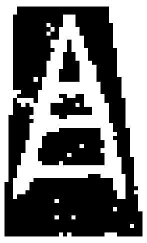
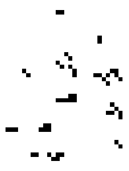


器

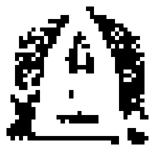
子祖己卣

子且己



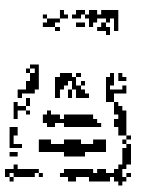
大祖日己戈

且日己



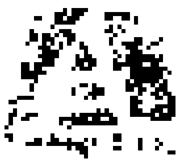
大祖日己戈

大且日己



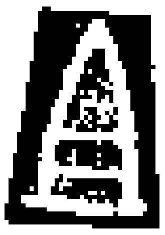
大祖日己戈

且日己



祖己觶

口弁且己



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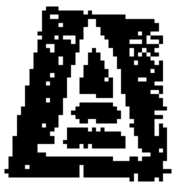

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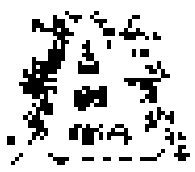

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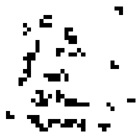
作且己尊彝

畋



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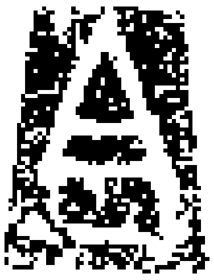

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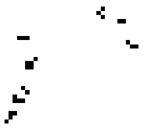
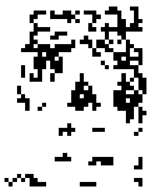


祖庚爵
且庚

㠯祖庚爵
且庚



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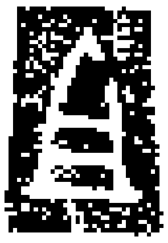

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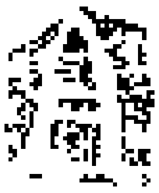

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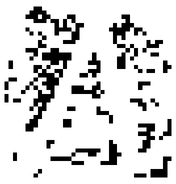

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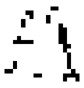

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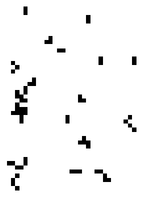
且辛

孚祖辛爵
且辛



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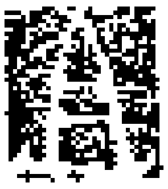

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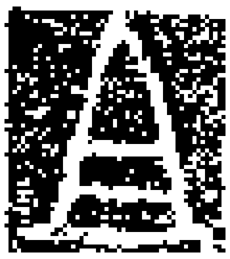

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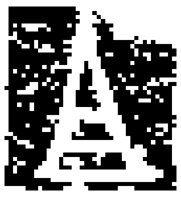

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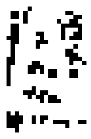

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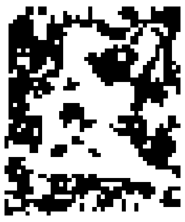
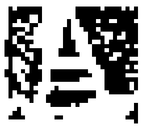


□□祖辛𣪕
□□且辛寶𣪕



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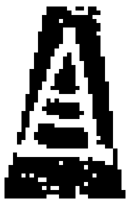

史㯱祖辛彝　史
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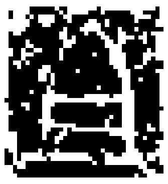

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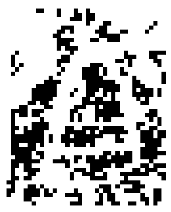

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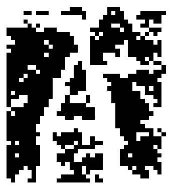

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盭司土幽卣　盭司
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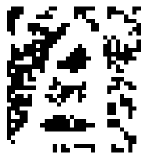
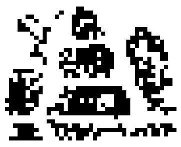


祖壬觚
且壬

祖冂

癸觶
且癸



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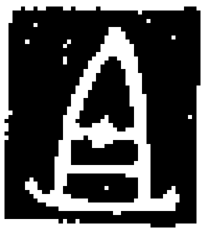

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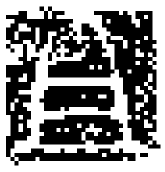

中祖癸鼎　用
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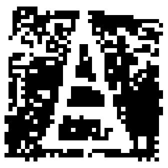

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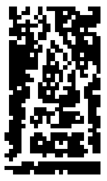
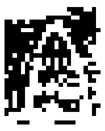
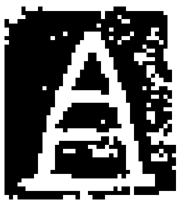




二

其卬

鳥　用作
且癸尊彝



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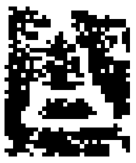
缶作且癸尊彝



𢿤祖癸彝　𢿤
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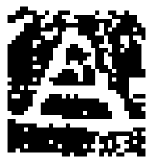

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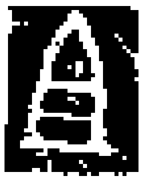

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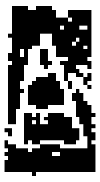

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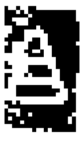

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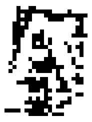

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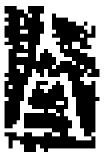
丫𠂤且丙



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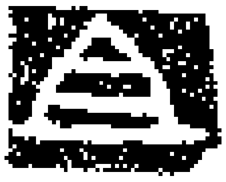

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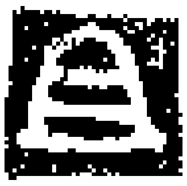

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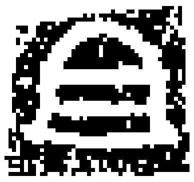

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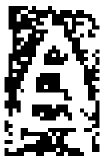

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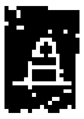

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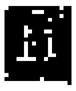

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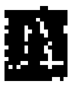

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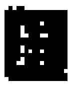

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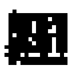

六

減者

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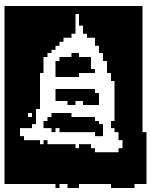

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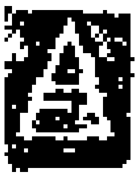

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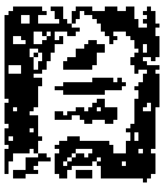

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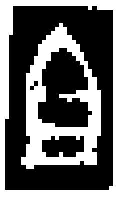

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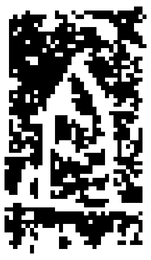

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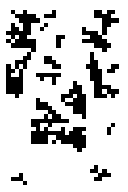

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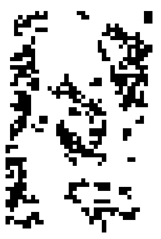

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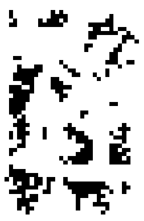

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夕專由先且
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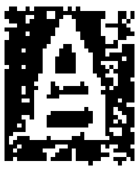

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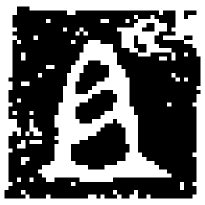

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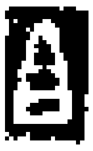
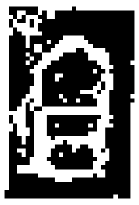
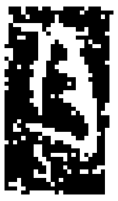


曶鼎　令
汝更乃且
考嗣
卜事



曶壺　更乃且考作
冢嗣土于成周八𠂤



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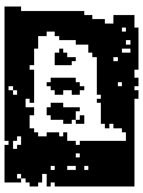

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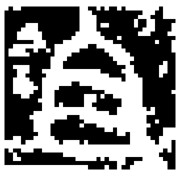

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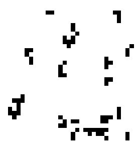

卯段　載乃先
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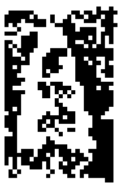

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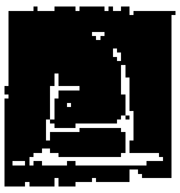

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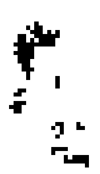

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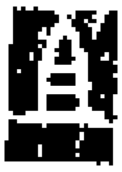

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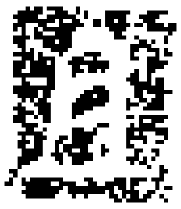

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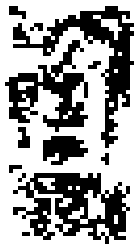

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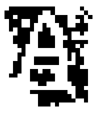

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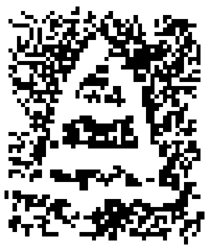

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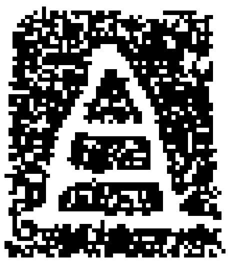
乃嗣且南

公



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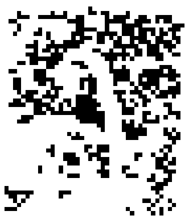

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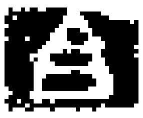

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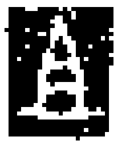

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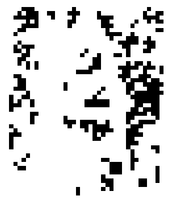

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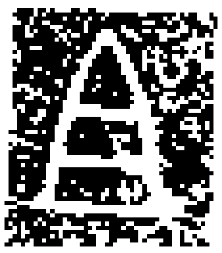
乙伯同姬尊毁



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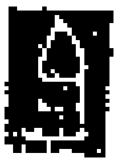

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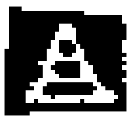

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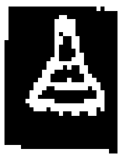

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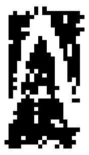

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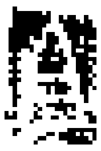

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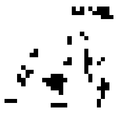

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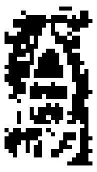

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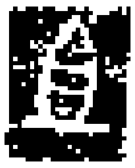

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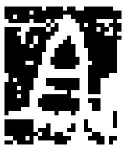

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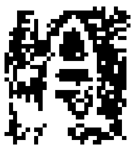

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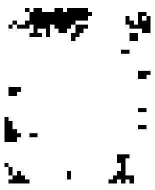

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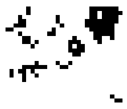

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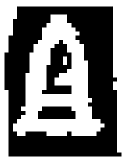

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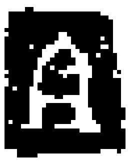

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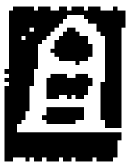

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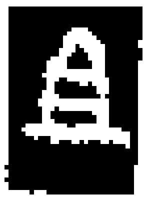

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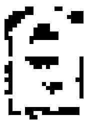

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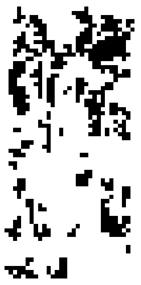

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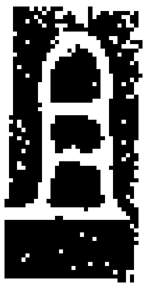

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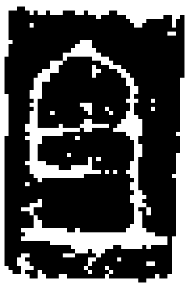

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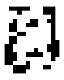

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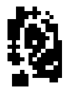

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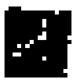

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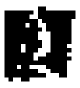

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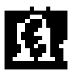

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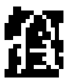

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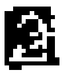
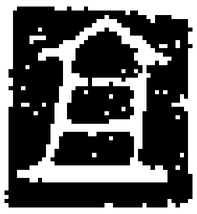


十二

㝬鐘樂（我先且）



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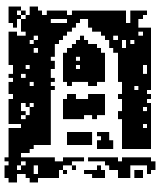

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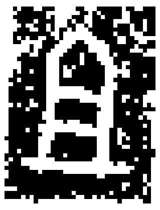

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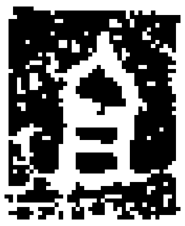

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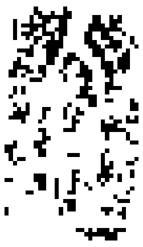

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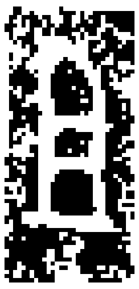

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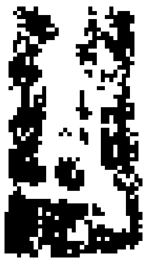

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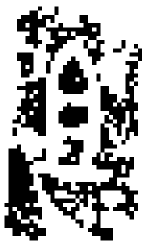

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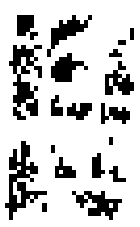

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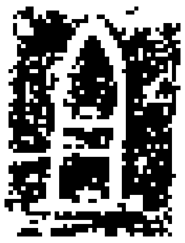

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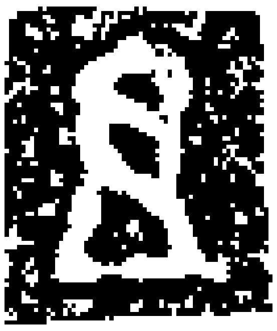

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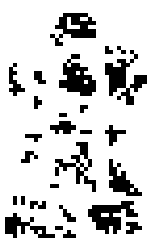

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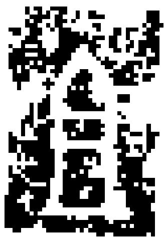

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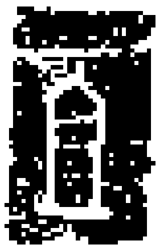

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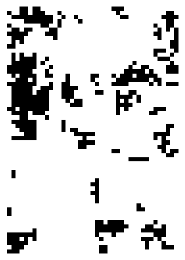

器二

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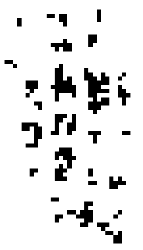

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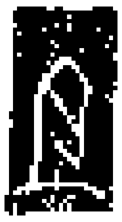
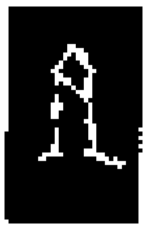


余贎逪兒編鐘 以追孝先祖



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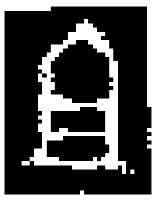

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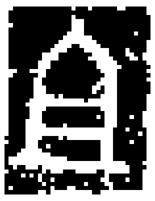

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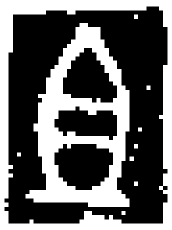

蓋二

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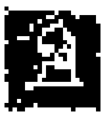
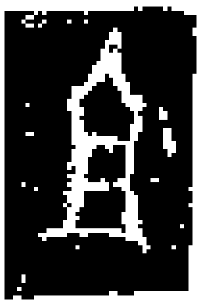


晉公盦 我皇祖唐

公



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秦公毁丕
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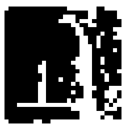
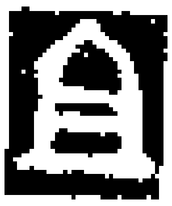
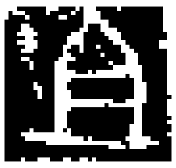


番生毁丕
顯皇且考



彔伯
㦰毁繇
自乃且考



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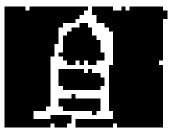

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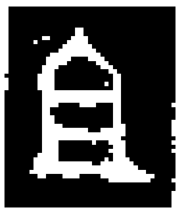

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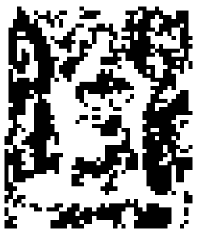

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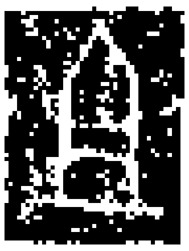

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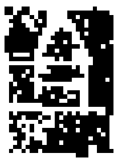

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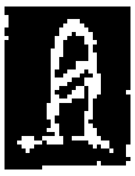

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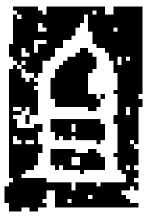

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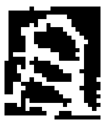

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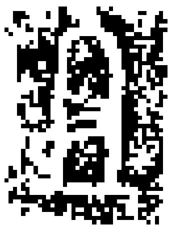

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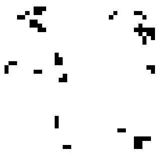

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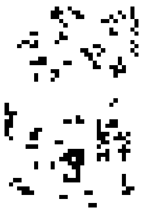

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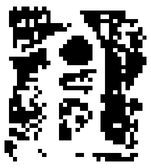

盂二

器二

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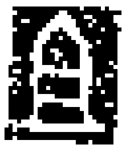

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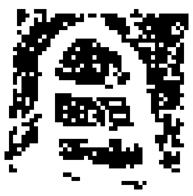

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嗣乃

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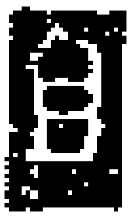

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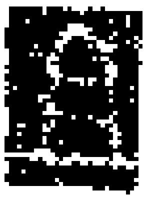
卲洛朕文且考



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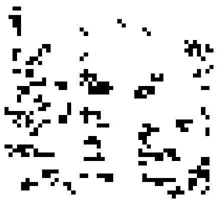

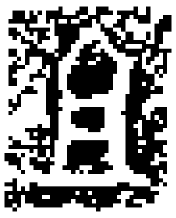

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梁其
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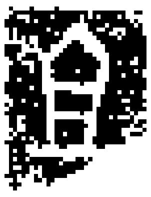

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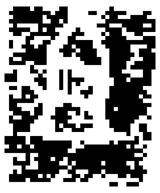
梁其壺 用享
考于皇且考



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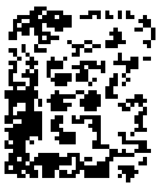

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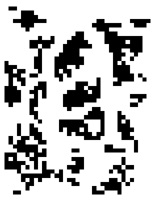

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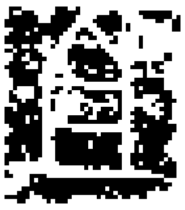

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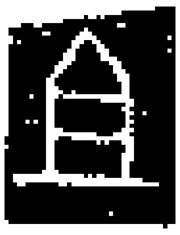

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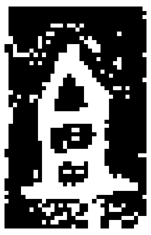

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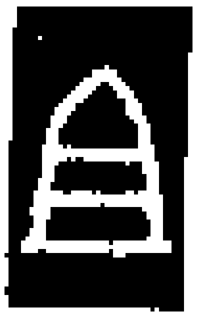

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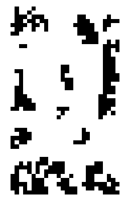

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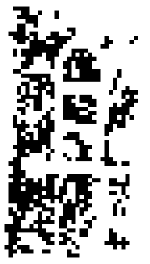

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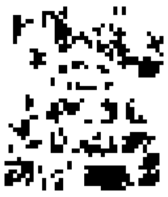

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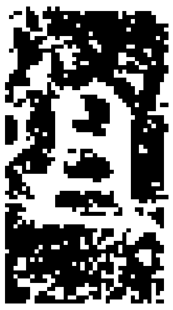

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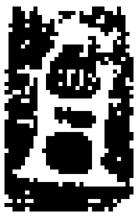

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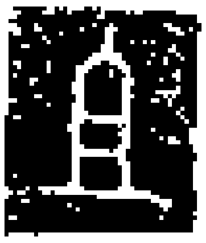

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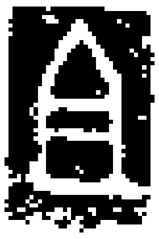

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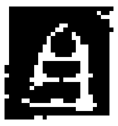

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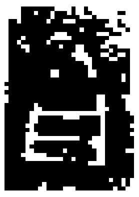

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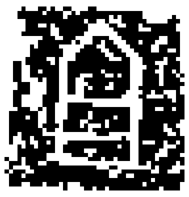

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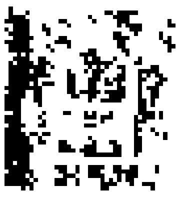

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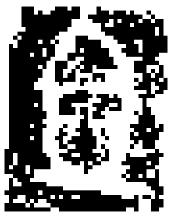

蓋二

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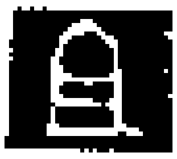

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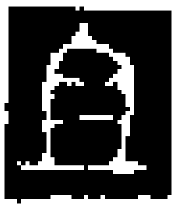

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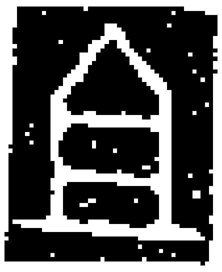
害毀



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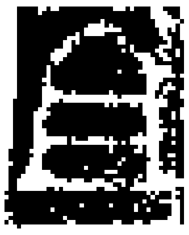

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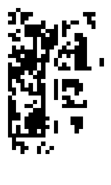

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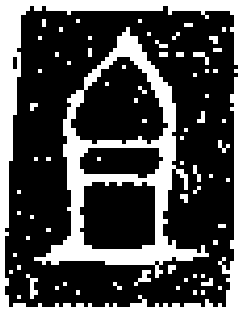
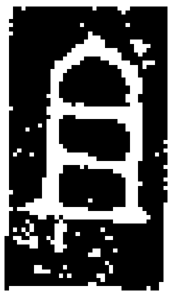


大克鼎 亞念卑聖保祖師華父



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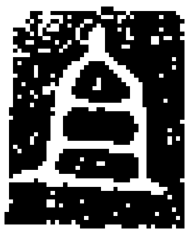

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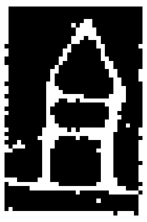

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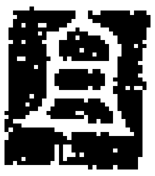

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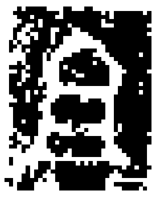

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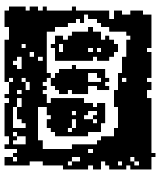

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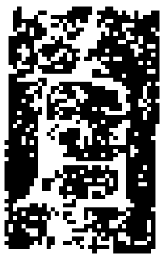

器二

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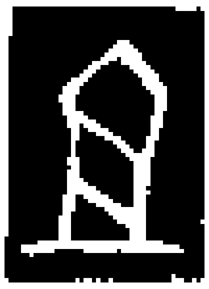
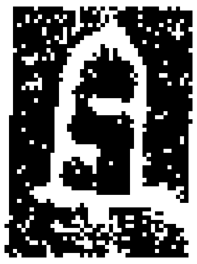


鄭公弔康盨 用追孝于卒皇且晨公



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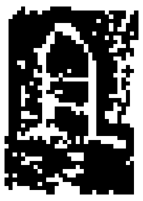

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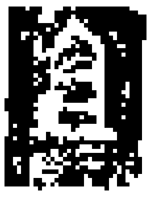

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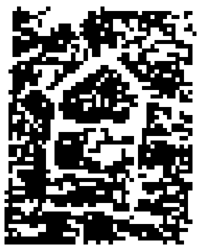

中白父簋 其用享
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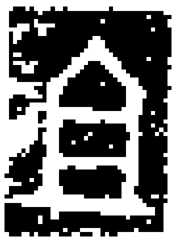

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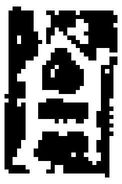

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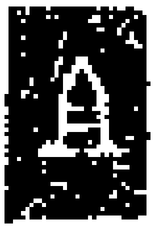

菭伯毁 朕丕顯
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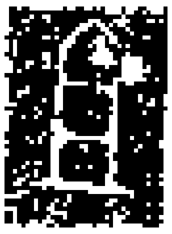

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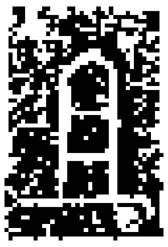

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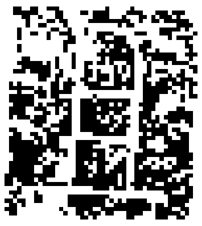

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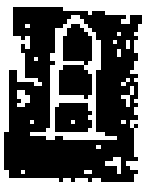
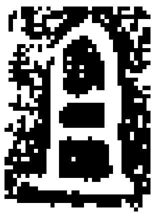


秦公鐘 我先祖
受天命賞宅受或



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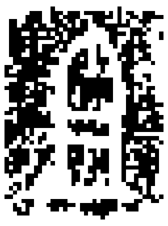
癲鐘 故 癲
不敢弗帥且
考秉
明德



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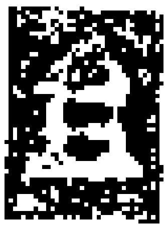

器

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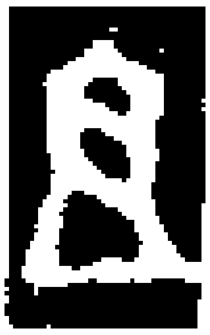
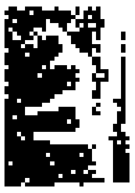
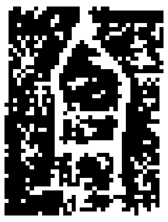
用享孝皇且文考



鄀公敄人毁 用享考
于乒皇且于乒皇考



雁侯鐘 用作朕
皇且雁侯大嗇鐘



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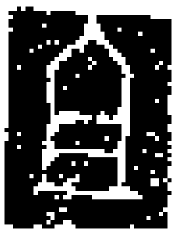

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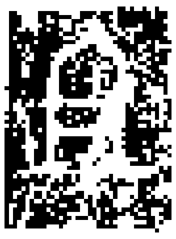
克鐘　用作朕皇
且考伯寶㯓鐘



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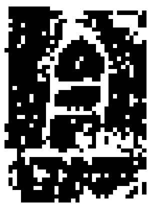

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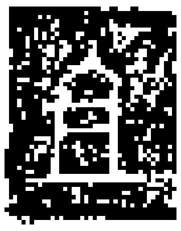

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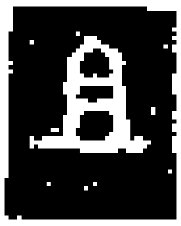

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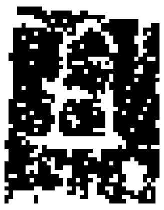
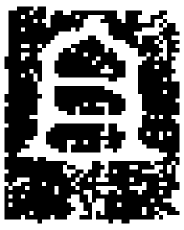


七

小克鼎　克作朕
皇且釐季寶宗彝



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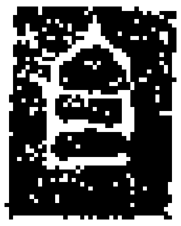

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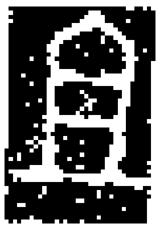
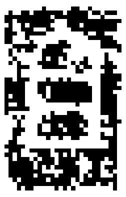


蓋三

吳尨父𣪘　吳尨父
作皇且考庚孟尊𣪘



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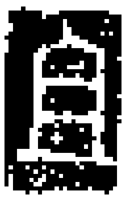

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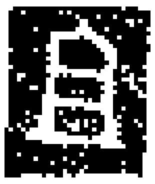

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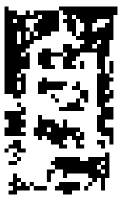

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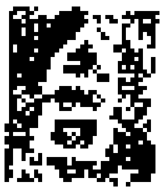
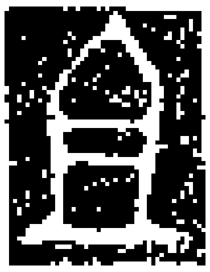
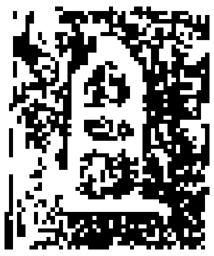


器三

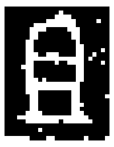
無㠱𣪘　無㠱用作
朕皇且釐季尊𣪘



大克鼎　用作朕文
且師華父寶𩰫彝



大克鼎　穆朕文且
師華父悤𧫦氒心



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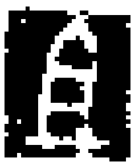

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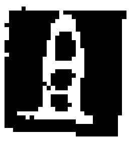

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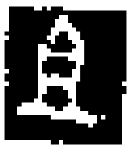
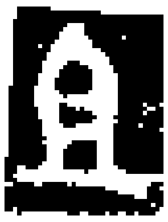


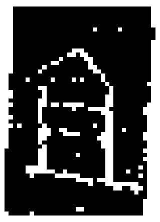
器二

師酉毁 嗣乃且啻官邑人虎臣西門夷

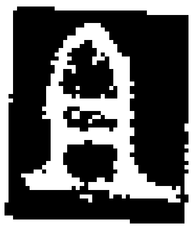


禹伐

从鼎 从作䵼皇且丁公皇考叀公尊鼎



伊毁 伊用作朕丕顯文且皇考徲叔寶䵼彝



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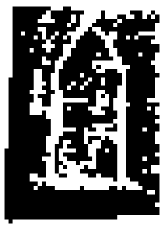

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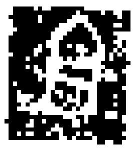

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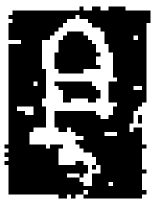

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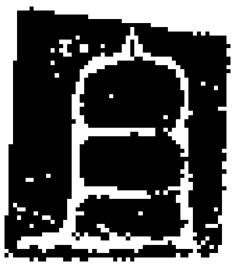
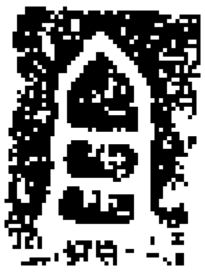


中辛父毁 中辛父作朕皇且日丁皇考日癸尊毁



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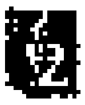

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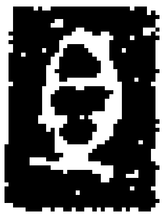

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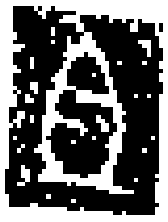

蓋二

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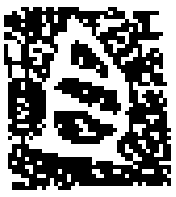
汝更乃且考司



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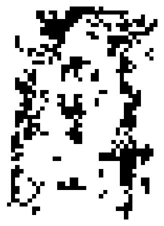

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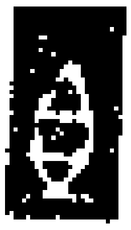
師嫠𣪘 既
命汝更乃且
考司
小輔



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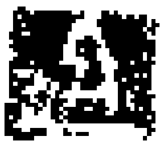
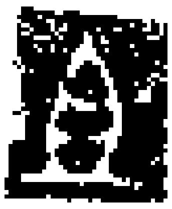


蓋二

師嫠𣪘 命汝司乃
且舊官小輔鼓鐘



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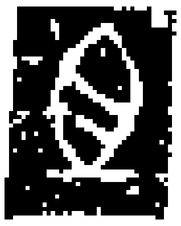

器二

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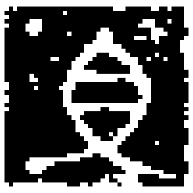
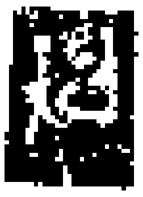
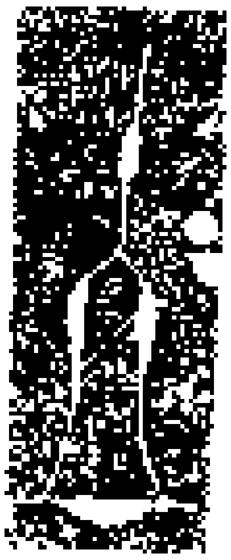
舊官小輔眔鼓鐘



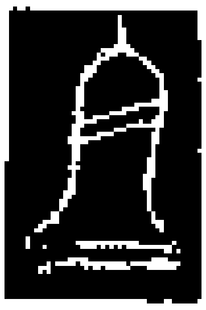
墨叔買𣪘 其用追
孝于朕皇且啻考



友𣪘 井于
卓文祖考



王子午鼎 用享以
孝于我皇且文考

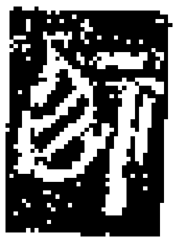


王孫遺者鐘
于我皇且文考

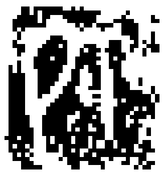
高田忠周曰：按且字古有二。三代之末已混而不分別，今細審，一作且，古文祖字；一作且、丒，古文俎字。且祖古今字，且俎亦古今字也。説文祖字解曰：始廟也，从示且聲。始廟也者，實且字之義也。且从一，一者地也。𠆢以象廟最古屋字之形，當如此耳。今存埃及國主形碑，正與此字形合，可證愚固謂文字之根源必當歸于一途而已矣。又説文且字解曰：薦也。从几，足有二横，一其下地也。古文作丒，此俎字之義也。所謂尊俎之俎是也。而「俎」下又曰：禮俎也。从半肉在且上。薦也、禮俎也，意義實不異也。要中古籀篆起，而古文漸壞焉，漢儒不識，合兩字為一字，以此解附彼字，遂至不可見意矣。且、且混合，猶與亳亭為一，由电為一，其誤相同。蓋初且、且相混不分，因一加示為祖字，一加仌為俎字，所謂孳乳益多之理，亦古字概象形者，後變為形聲又一例也。今分且、且為兩字，但且、且古音相通，兩字假借通用不妨矣。（古籀篇第六十）

（𠭯）

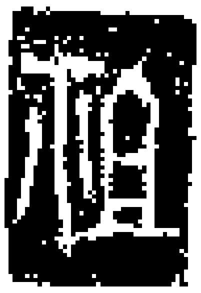
（祖）



書召鎛　以祭我皇祖

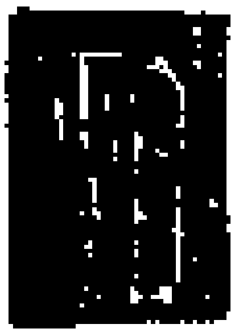


井姬鼎　井姬峙亦列祖考公宗室



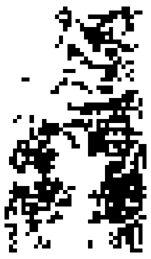
齡鎛　于皇祖又成

惠叔

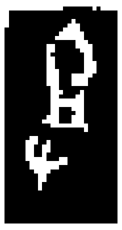


齡鎛　于皇祖聖叔

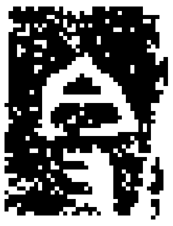
詳見釋且



公孫班鐘　用喜于其皇𠭯

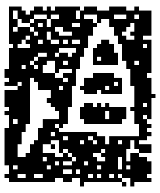


師虎𣪘　命汝更乃𠭯考

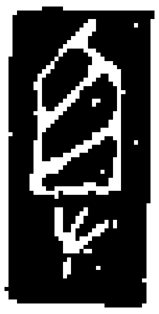


句家父𣪘　用享于

其皇𠭯文考



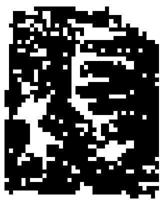
白辭　白作隼取寶尊彝



邾公諴鐘　用追孝于皇𠭯皇考

銘文"皇𠭯"或作"皇祖"、"皇且"，且祖𠭯實爲一字。加示旁表示祭祖，加又旁表示獻祭

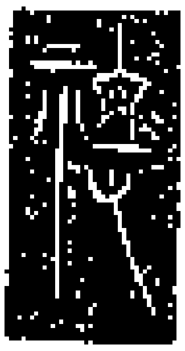
（稷）



陳逆簠　手
大宗皇稷

稷，祖之別構。祖別體有作稷者，（孰係禝）此改从示為从木，如社之為杜，史記秦本紀「寧公二年遣兵伐蕩社」，集解引徐廣曰「社一作杜」，陳逆𣪘稷仍作稷，為稷禝同字的有力證據。

（禝）



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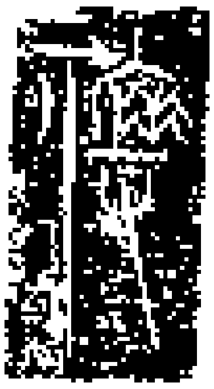
𧼛禝成考



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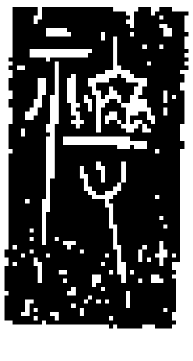
廣先禝𧼛王



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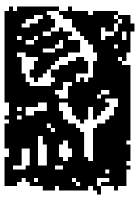
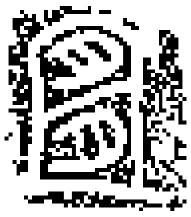
隹朕皇禝大武



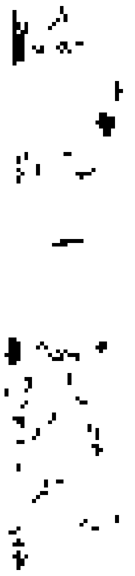
陳逆𣪘　作爲
皇禝大宗𣪘

銘文「皇且」、「皇祖」、「皇禝」，且祖禝為異體字，此作禝乃集大成，形體最繁複者。



器

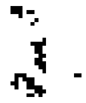
秦公毁
宜



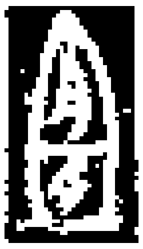
二簋

二器

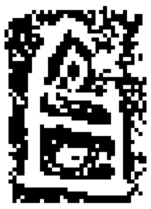
絡子卣
咸宂



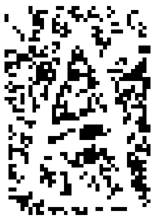
秦子戈 左右
市口用口宜



矢令毁 作册矢
令尊宜于王姜



七豐毁
王鄉大宜



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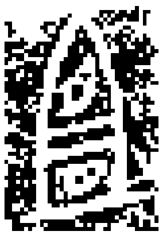
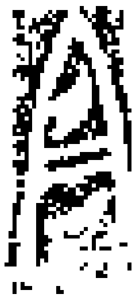
宜止賞宜

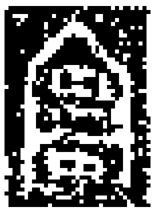


般父己甗 王
宜袁方無敄

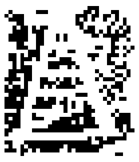


卯其卣
王曰尊文

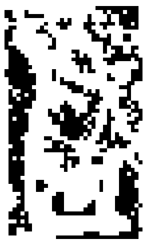
武帝
乙宜



史宜父鼎 史
宜父作尊鼎

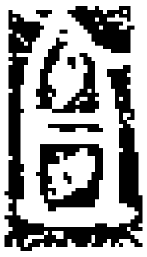


伐甬鼎 王令
宜子迨西方

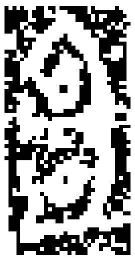


宜
侯

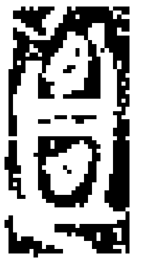
矢毁 宜侯
矢揚王休



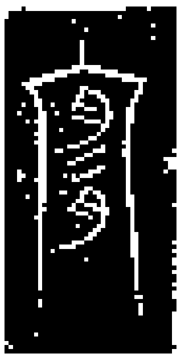
宜侯矢毁 賜才
宜王人呂又七生



宜侯矢毁 王口
于宜入土南口



宜侯夨殷　賜宜庶
人六百又□六夫



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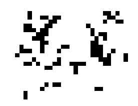
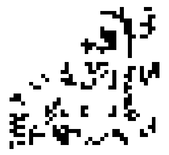
臣宗之宜

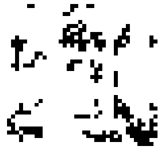


秦子矛
左右
市䋣用
遷宜

郭沫若曰：「圍字金文習見，卜辭亦多有。舊釋宜，羅振玉釋俎，余曩以為房俎之房，今案仍以釋宜為是。說文宜古文作㝖，秦泰山刻石『者〔諸〕產得圍』，古鉨『圍民和衆』，漢封泥『圍春左園』，均是宜字。宜有肴義，（詩「女曰雞鳴」傳，爾雅釋言）令殷、己萬方彝之『尊圍』是也。有宴適義：本銘之『大圍』，貉子卣之『咸圍』是也。有祭社以祈戰勝之義，（爾雅釋天及司傳）般甗『王圍夷方無敄〔侮〕』是也。它如圍子鼎之圍則是國名。」（兩周金文辭大系考釋第二葉大豐殷）

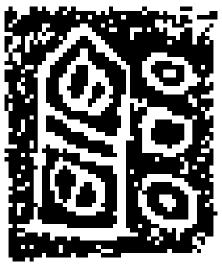


三年𤼈壺
賜羔俎

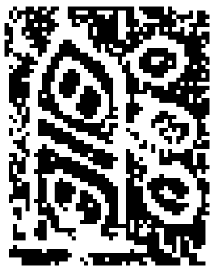


三年𤼈壺
賜彘俎

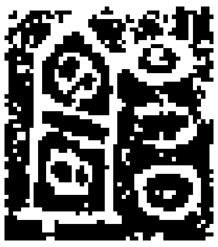
說文十一篇「俎，禮俎也。从半肉在且上」（側呂切）。其初形當為圓象肉在且上的正視形。此字當象且的側視形。俎字直接脫胎于宜形，左旁突出兩筆為且架的支腳。金文別體又另作[illegible]，俎旁加刀更表明俎之用途。且、圖、俎、䏣諸字為繁簡例重文，音義均同。參見且、䏣字條。



一蓋



一器

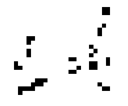


二蓋

銉叔山父毁　銉

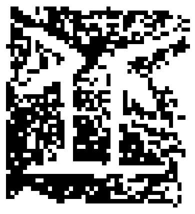
叔山父作疊姬尊毁

丘



濁丘戈　鬭

丘雀牀造



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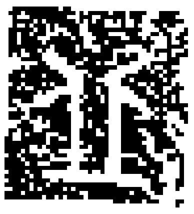

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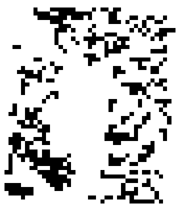

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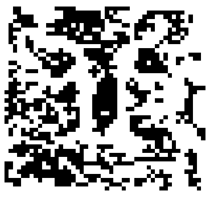
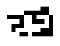
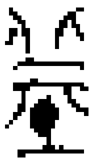
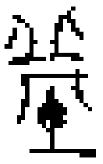




商丘叔簠　商丘叔作其旅簠



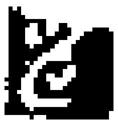
鄂君啓節　庚昜丘



鄂君啓節　庚高丘

孫詒讓曰：古文象形字凡同物者形多相通，如丘山者形並當與山略同，是也。說文丠，土之高也，非人所爲也，从北从一，一，地也。𡍮古文从土，從許慎說則丠亦象形字，故金文子禾子釜作𠀉與北不相類，甲文有凶字，以金文證之當即丠之異體，形字蓋象山而小，猶𠂤爲𠂤之小者也。（丘[illegible]一[illegible]峯[illegible]案[illegible]）拙

申



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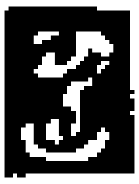
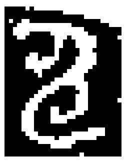
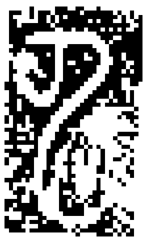


盖



器

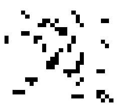
令彝
甲申



器

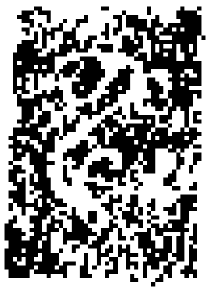
僕匜
甲申

盖

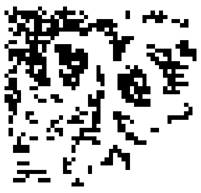


器

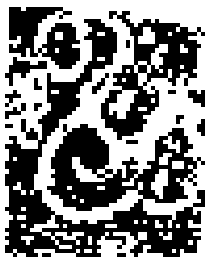
[illegible]父癸角
丙申



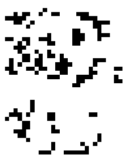
逆鐘
庚申



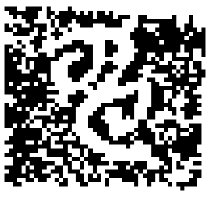
卽𣪘
庚申



堇鼎
庚申



梳父丁角
庚申



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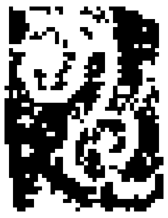

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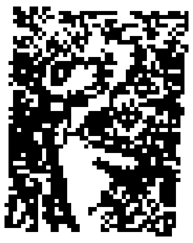
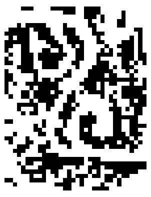


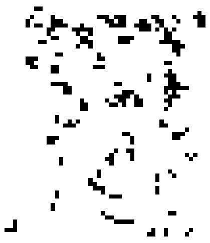
三

弋叔朕鼎
庚申



器

梁其
壺



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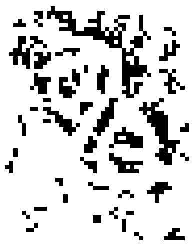
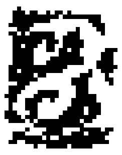


二

梁其鼎
壬申



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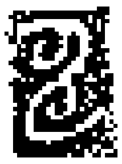
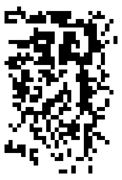
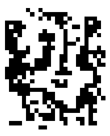


盖



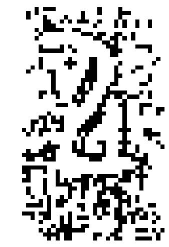
器

令彝　庚
庄甲申

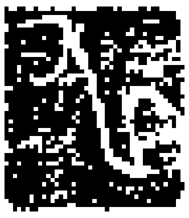


利簋

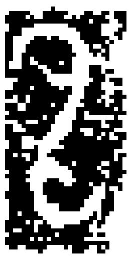
尊 辰才甲申



多友鼎 甲申之晨

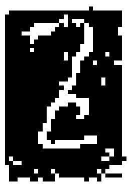


燮簋 唯正月甲申

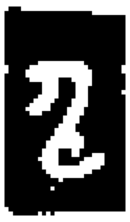


孖父辛卣

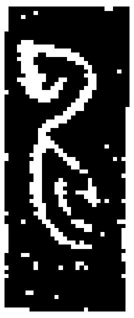
唯八月甲申



競簋 既死霸壬申

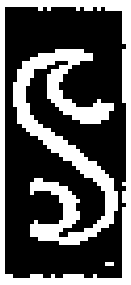


衛簋 五月初吉甲申



黃卒

除父盤 唯正月初吉庚申



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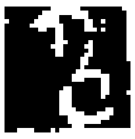

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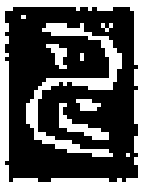

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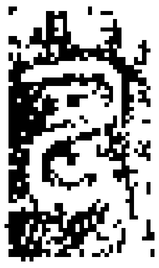

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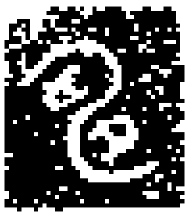

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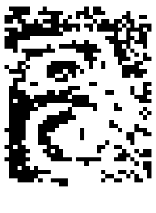

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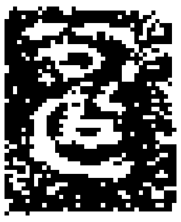

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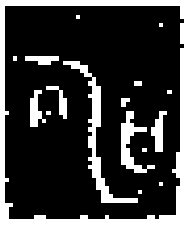
曾中大父蛕簋 庚申



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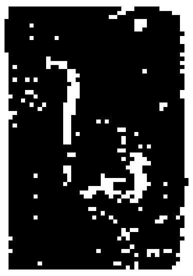

卣

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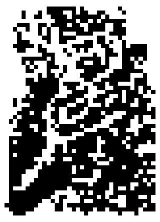
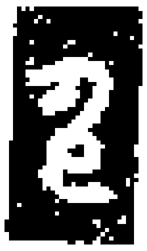
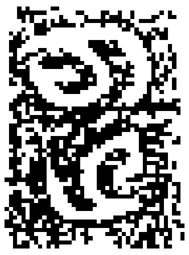


寬兒鼎 唯正八月初吉壬申

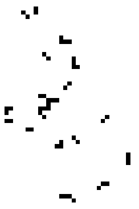


作冊休卣 文母多申



大克鼎 顯孝于申

簋



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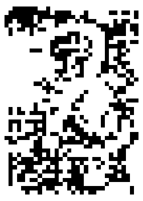
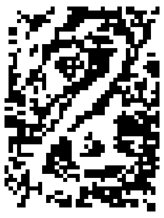


簋三

杜伯盨 其用享孝于皇申祖考

此殷



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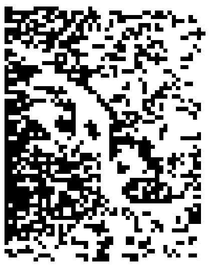
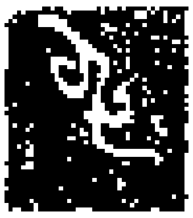
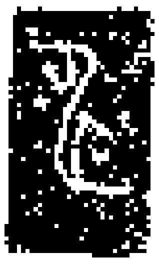


王子申盞 王子申作嘉嬭



王子申盞 王子申作嘉嬭盞盂



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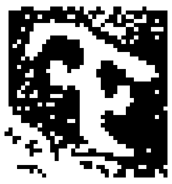
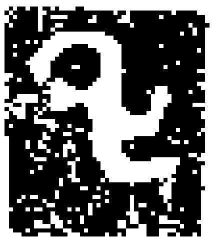
史申鼎　鄦安之孫篖
大史申作其造鼎十



申簋
申其萬年用



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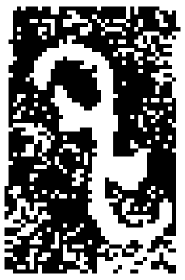
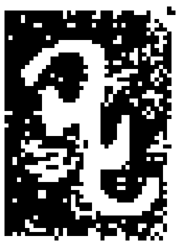


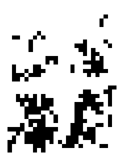
申簋
王命尹冊命申



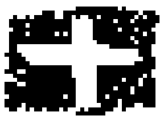
申簋
申敢對揚天子休令

說文十四篇「申，神也。七月陰氣成，體自申束，从臼自持也。吏臣餔時聽事，申旦政也。」𤰣古文申，𢀓籀文申。」按許慎說非，金文申作𤰔，說文蟲字下云「𢀓即象電光旋飛之狀」，此爲本義，後加雨旁作電。說文「電，侌昜激燿也，从雨申，」蓋電與雷一體，說文「雷，侌昜薄動雷雨生物者也」，生物者是引申之義，故申謂引申，如淮南子天文訓「申者申之也」，後加人旁作伸，加示旁作神，說文「神，天神也，引出萬物者也。」伸神皆申字的孳乳字。金文申字多作干支名，或作人名，或通神。

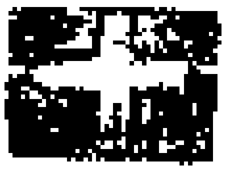
甲



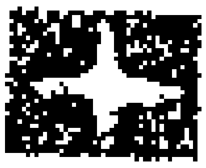
甲虫爵
甲虫



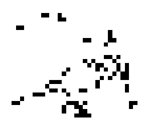
甲冊爵
甲冊



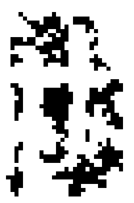
賁甲盤
賁甲



甲毋觚
甲毋（一）



亞父甲觶
父甲



父甲角
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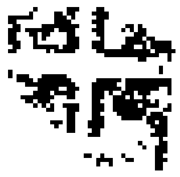
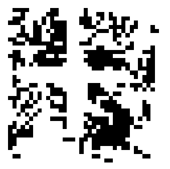


父甲觚
父甲



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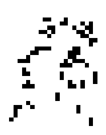

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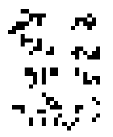

三

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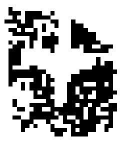
父甲



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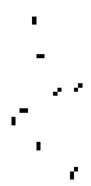
父甲



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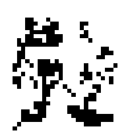

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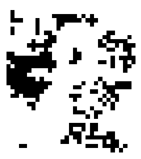

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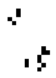
父甲



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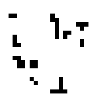

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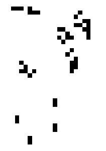
串父甲



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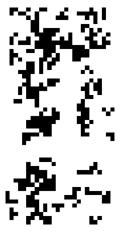
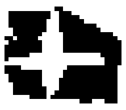
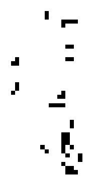


柰父甲斝
柰父甲

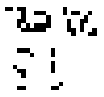


亞羊父甲
爾父甲

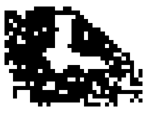


父系

戊爵
父戊甲



𢦏父甲觶
𢦏父甲



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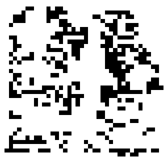
戚父甲



蓋

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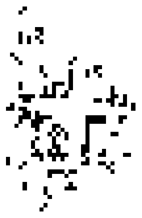
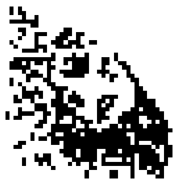


戈父甲方鼎
戈父甲



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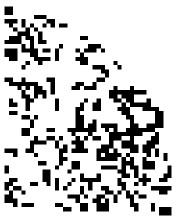

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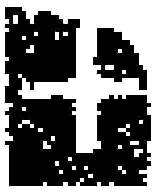
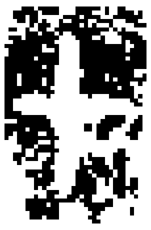
朿父甲卣
朿父甲



田父
甲簋



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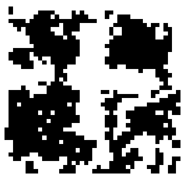

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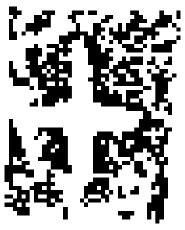
甲簋



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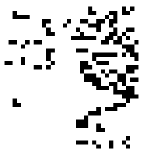
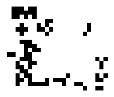


器

田父甲
冋田

父
甲



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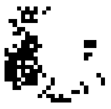
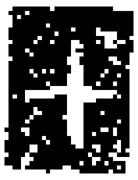
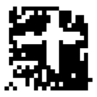


二

酉父甲觶
酉父甲

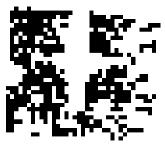


析子孫父甲
鼎 [illegible]父甲

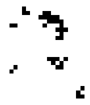


才斤
父甲

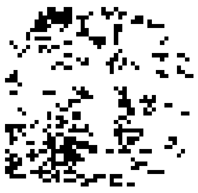
觶尹
舟父甲



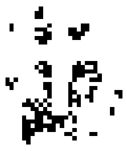
陸冊父甲鼎
陸冊父甲



微父甲觶
微分父甲



鳥父甲卣
鳥父甲



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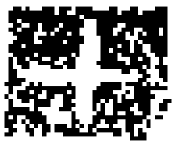
祖甲
爵



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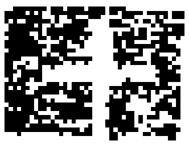

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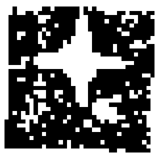

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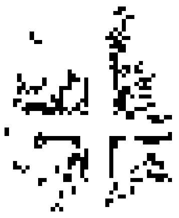
祖甲



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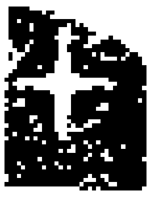

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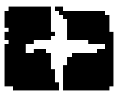

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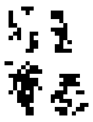

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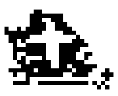

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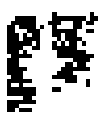

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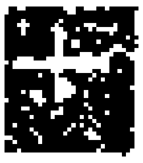

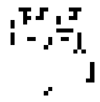

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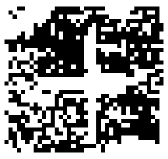

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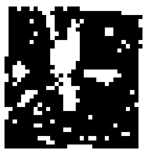

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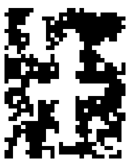

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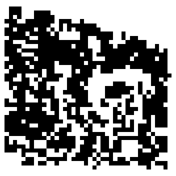

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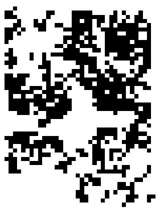

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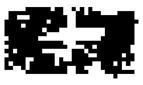

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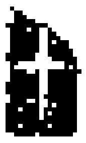
朕考日甲寶口



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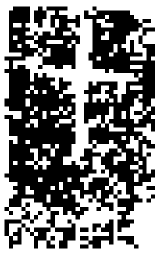
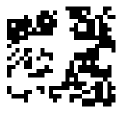
作文父甲寶尊彝



鮴公子
毁　鮴

公子癸父
甲作尊毁



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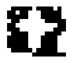

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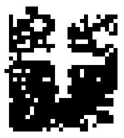

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傳毁

子
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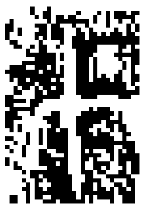

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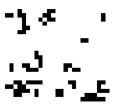

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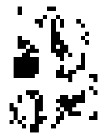

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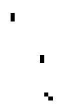
甲寶



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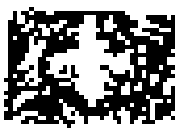
甲寶



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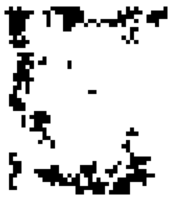

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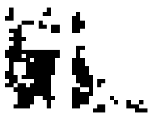

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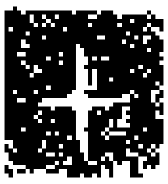

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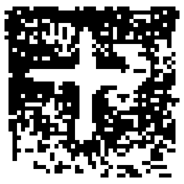

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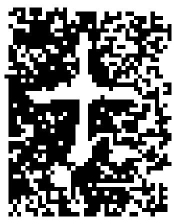

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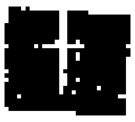
甲申



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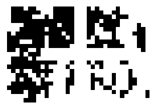

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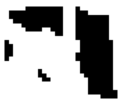

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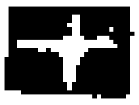

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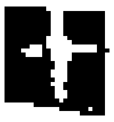

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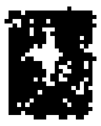

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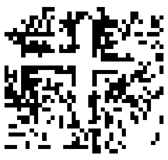

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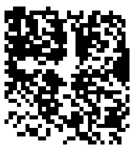

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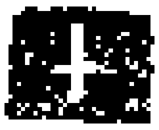

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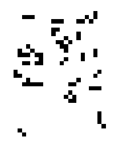

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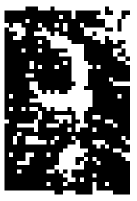

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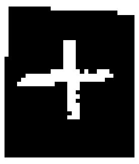

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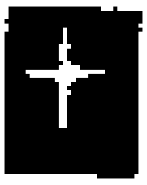

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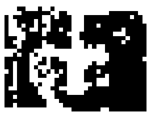

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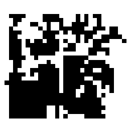

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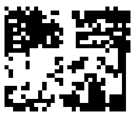

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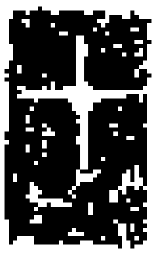

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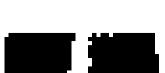

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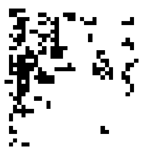

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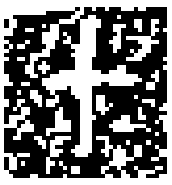
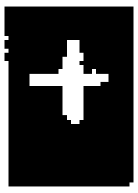


簋二

師兌毀　五月初吉甲寅



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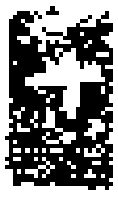
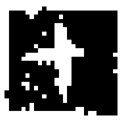
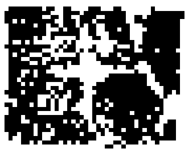


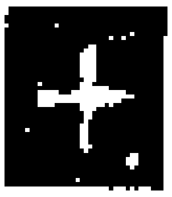
微毀
隹七月初吉甲戌



孖父年彝　唯八月甲申

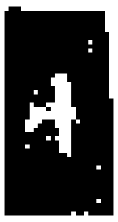


興壺鼎　唯九月既望甲戌



二

召伯虎毀　唯六年四月甲子



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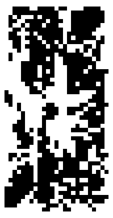

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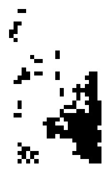
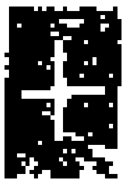


蓋

𢽎毀
隹王正月辰在甲午



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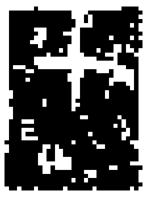

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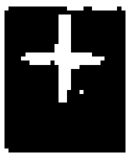

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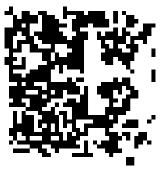
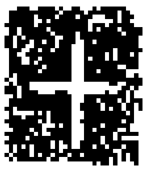


師艅毀　唯三年三月初吉甲戌



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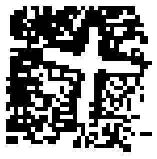
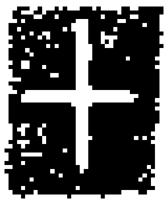


簋三

頌毀



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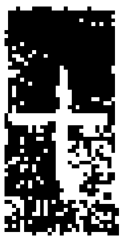

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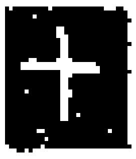

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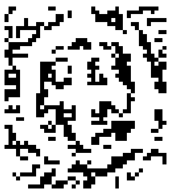
正月既望甲戌



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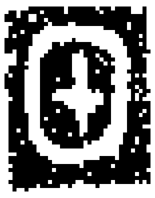

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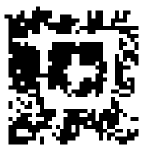
兮甲從王



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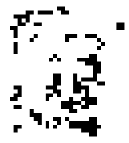

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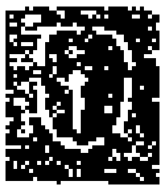

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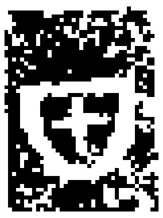

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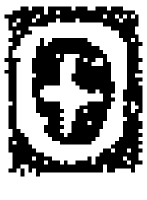

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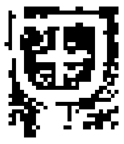
王賜兮甲

虒匜
匜



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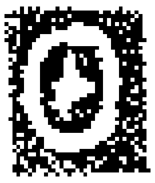

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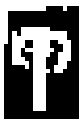
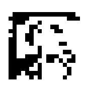


新郪虎符　甲兵之符



新郪虎符　凡興士被甲

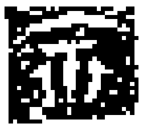
于省吾曰：甲骨文中甲乙之甲作十，上甲之甲作田，自來文字學家對于這兩個字說解紛歧，糾纏不清。說文：「甲，東方之孟，陽氣萌動，从木戴孚甲之象也。大一經曰：人頭宜為甲。𠇞，古文甲，始于一，見于十，歲成于木之象。」按許氏以木之孚甲為解，曲戾不適。俞樾兒笘錄謂甲之本義為鱗甲。郭沫若同志釋干支謂十為魚鱗之象形，均不可據。說文：「鎧，甲也。从金豈聲。」朱駿聲說文通訓定聲：「甲，鎧也，象戴甲于首之形。」周禮夏官司甲次于弁師之下，知古先有護首之甲，後製護身之甲，因復名甲為胄。易說卦傳「離為甲胄」，禮記曲禮「執甲者執胄」，乃無言護身者，考工記函人為甲，晉語韓以為大甲，乃專言護身者。按朱說甚是。說文：「胄，兜鍪也，从月由聲。」段注：「漢謂之兜鍪，今謂之盔。」公羊傳閔六年「桓公使高子將南陽之甲」，何注：「甲，革皆鎧胄也。」按分別言之則首鎧為胄，身鎧為甲，泛言之則統稱為甲。所謂對文則殊，散文則通。商器兀作伯婦簋（二·16 [illegible]）有嚶字象武士右手執戈左手執盾首戴盔甲形。這是⊕為首甲的有力驗證。商周金文田字屢見，均作⊕或田形，無一作十形者。甲骨文田字外廓作方

形，是為了刻于鍥刻，圓劃作方劃，是甲骨文的常例，不煩舉證。近年來的殷虛發掘，曾屢次出現圓形的銅盔頂，上有孔，用以插羽或係纓，即商代武士所戴的首甲。張據上述，則甲之作㊉象首甲形，昭然若揭。

王國維謂㊉中十字即古甲字，甲在□中，與乙丙丁三字在匚或コ中同意。紛亂自從王氏為此說，研契諸家把凵和匚牽混在一起，並進一步附會，加以展轉傳寫為了，遂竟紊瑣無道，誤引。其實因字的外廓本應作○形，已詳前文。它和讀匚為報以為報祭和三報之報毫不相干。由此可知，研契諸家以□與匚相提並論，是根本不能成立的。甲骨文先王中稱甲者共八，甲字均作十，惟獨先公中上甲之甲作田，乃居上為首之義。居上為首是由首甲之義所引申。甲骨文中先公先王的大合祭均自上甲開始，但是因字既有居上為首之義，為什麼又稱為上田呢？這不過是淺辭義更加顯明而已。這和他辭的帝也稱上帝，帝本在上，而又加以上字稱為上帝，詩書中天也稱上天，天本在上，而又加以上字稱為上天，其詞例恰好相同。

總之，以說文為例，則首甲之甲應解作㊉，首甲也，從○象首甲之形，十聲，十，古文甲乙之甲。㊉字外形內聲，與固从古聲，圍从韋聲同例。㊉為首甲的初文，由於得到了古器物、古文字和典籍義訓三方面的佐證，已明確無疑。甲骨文上甲之甲作乚，等ㄇ、一見上[illegible]于例外，又前[illegible]作之甲[illegible]

田可見田和十之偶爾通用。新郪虎符和陽陵虎符甲兵之甲，已由田演變作宁，說文譌作宁，秦漢以來則甲行而十廢，這就是甲乙之甲和胄甲之甲由分而合的演化源流。甲骨文字釋林第三二七至二五零葉



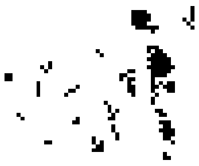
衮作祖考彝

賜衮簋

孫詒讓曰：命字既釋爲衮，考說文衣部：衮，从衣，公聲。吳彝玄衮衣，衮作𠆣，龍敦玄衮衣，衮作㒸，錄侯伯晨鼎玄衮衣，衮作𠆣，是金文亦皆从公聲，與小篆同。此銘命字作與諸器衮字不同，且中从丅不从公，若以爲衮，則失其聲矣。竊謂此即甲之變體，說文：甲，象艸木戴孚甲之象，古文作命，此作命者，从衣从甲省，甲爲曰兄籀爲藏衣之旨，固治衣而省門，此形聲兼乳之例也。（古籀拾遺中 古比黄衮彝）

丙

蓋



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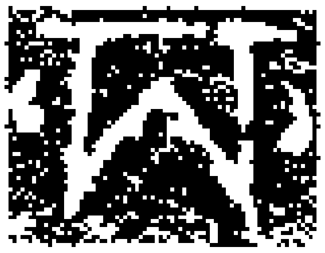
[illegible]祖丁
卣丙

二

丙弋尊
丙弋

二

丙乙尊
丙乙



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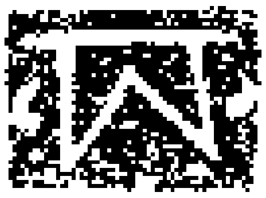

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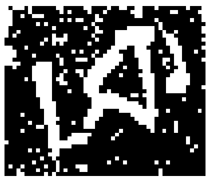
己丙壺
己丙



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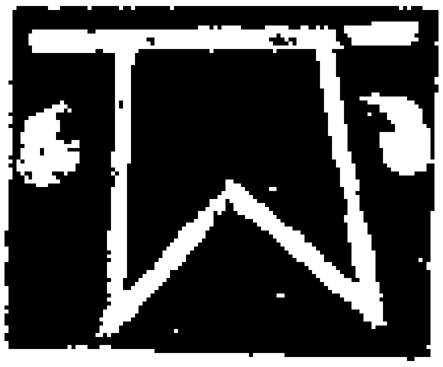

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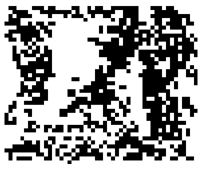

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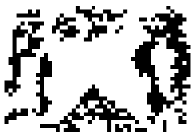

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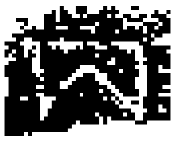

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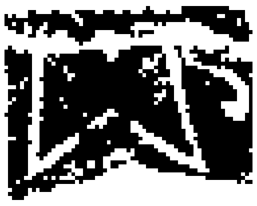

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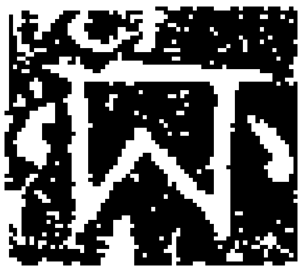

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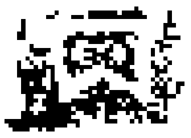

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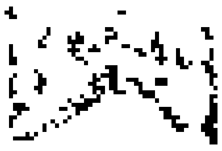

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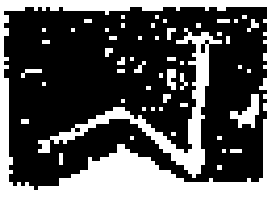

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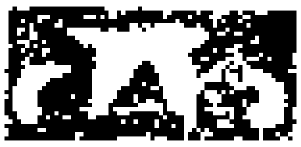

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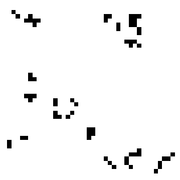

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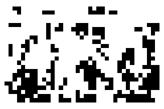

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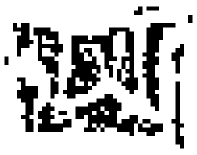

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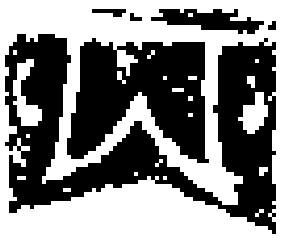

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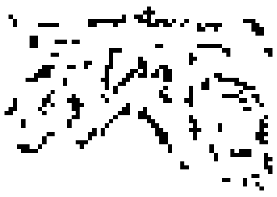

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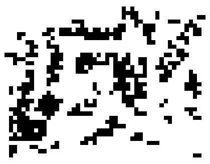

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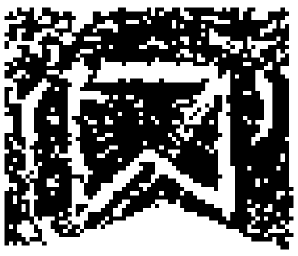

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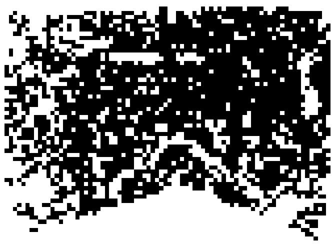

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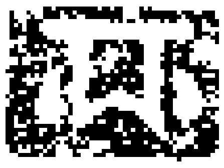

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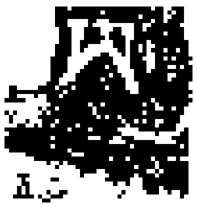

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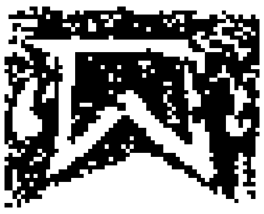

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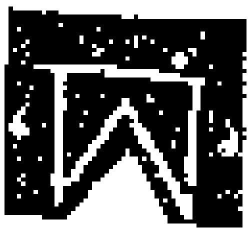

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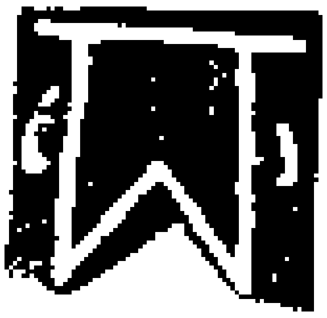

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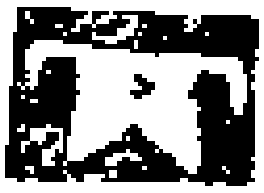

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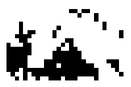

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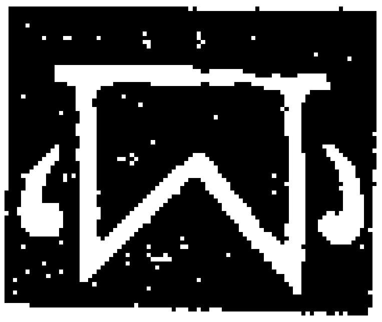

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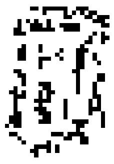

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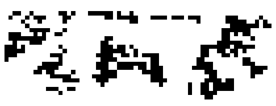

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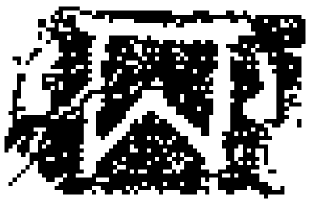

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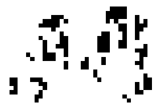
祖癸丙



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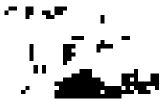

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丙父丁爵
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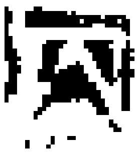

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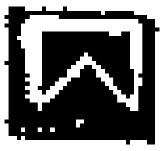

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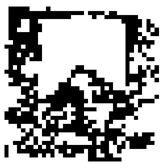

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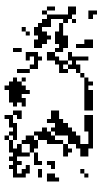

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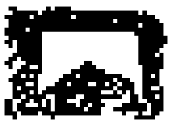

伐木父丙
卣父丙

一

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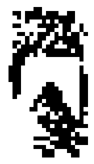
父丙



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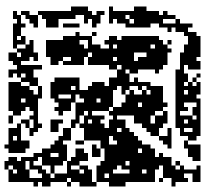

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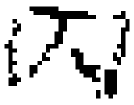

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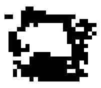

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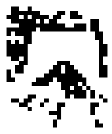

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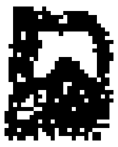

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戈父丙觶
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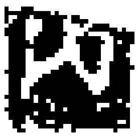

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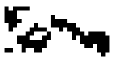
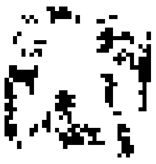


器

奉尊父丙
觥父丙



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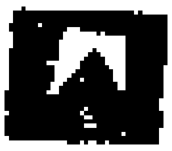

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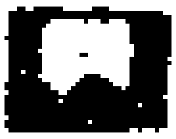

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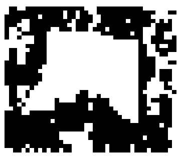

器

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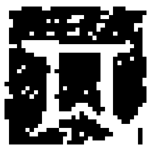
[illegible]丙



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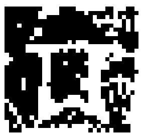

器

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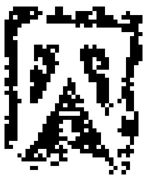
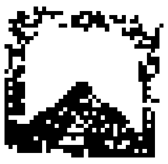
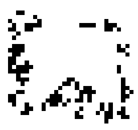
丙木



亞丙尊
亞丙



天黽日乙戈
黽日丙



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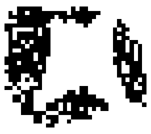
子父丙



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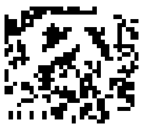

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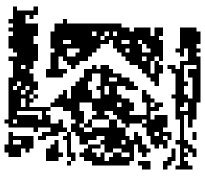
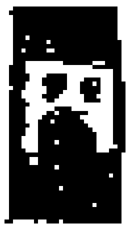


天父
丙鼎

大
父丙



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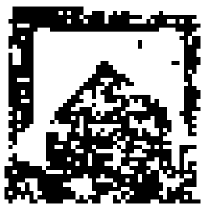
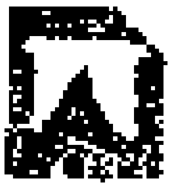
龜父丙



𣏟父丙鼎
𣏟父丙



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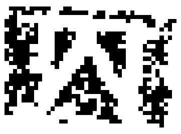

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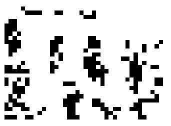
八祖丙



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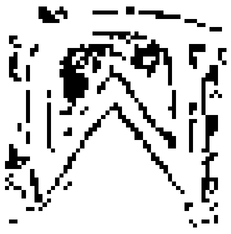

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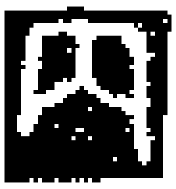
丙父辛



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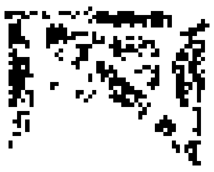
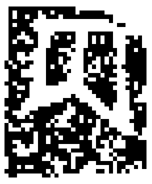


祖丁父乙尊
丙祖丁父乙



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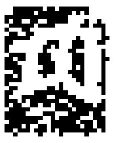

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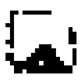
父丙毁
臤龜作父

丙



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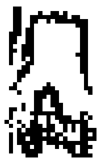
戈作父丙彝



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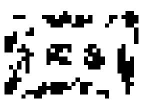
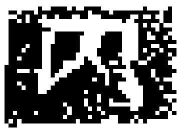


亞二

敔毁　用作
文考父丙䵼

彝



伯丙槃　伯
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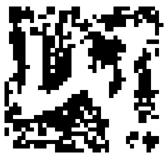
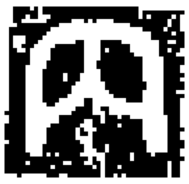


劀父鼎　用作
父□□□□丙



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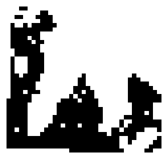

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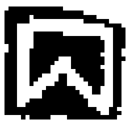
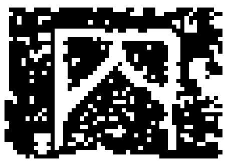


天君鼎
丙午



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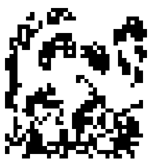
丙午



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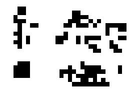
丙申



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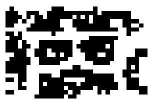
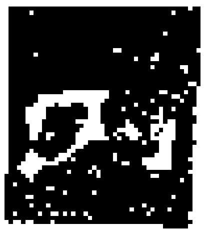


盉

葡父癸角
丙申



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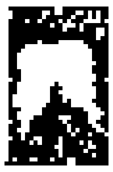
初吉丙午



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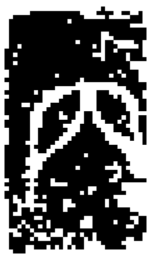
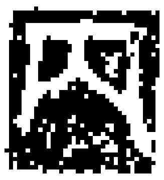
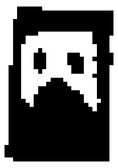
翌日丙午



豐姞毁
辰才丙戌



何尊才
四月丙戌



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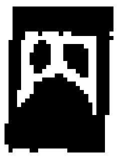

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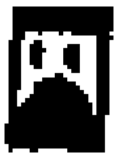
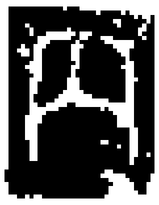


厶

靜卣 唯四
月初吉丙寅



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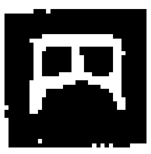
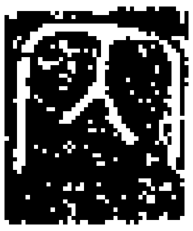
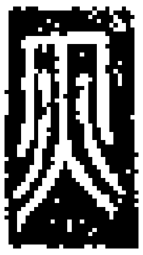
月初吉丙申



遹毁 唯六月
既死霸丙寅



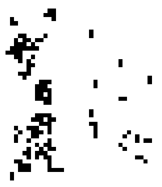
伯晨鼎 唯王
八月辰才丙午



鄺侯毀　隹五
年正月丙午

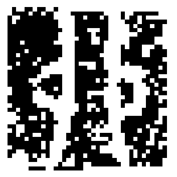
郘履常曰：今考丙字見于卜辭者作冂（殷虛書契卷一葉五）作冂（同上）作冂（同上）作丙（同上葉十二）或作冂（殷虛書契卷四葉一）作冂（殷虛書契後編上葉二十五）作丫丫（同上葉二十六）作冂（同上葉四十一）作冂（同上）作冂（龜甲獸骨文字卷一葉十三）又或作其所從之入乂△冂、皆為大之變形，證之龢（羅振玉殷虛書契考釋說同）同字作丫（一叕）書屋字後十葉長字又其所同（同上）作爽（同上）作夾（同上十三葉）作爽（同上十四葉）作爽（同上十七葉）作亦（殷虛書契後）作（同上）則可得而知矣。見于金文者作丙（丙爵）作冂（鼎父乙）君作內（丙尊）甲盉與卜辭同，或作冂（[illegible]侯）作鳳（丰簋）于字形尤屬顯著，或疑从形非大字者非也，殷周古文夨字通作凶出凶，惟所以則頗多作火，亦有作从者，證之廣字作㡯（[illegible]伯）廣（[illegible]）或作㢆（以鐘）亦是，可得而知矣。冂丙即冂介之別體，與內為一字（寂字字郘吕鐘字以吉冂文字盂以宀己冂公字子身以ㄑ几己可[illegible]从）冂皆象穴形。穴中（即今之謂室每）所舉是為丙，故有顯著明見意，自實其空作冂冂，或加一其中作丙（先生說同凡亦與凡同）于形已晦，小篆變冂而為丙，其本形失之彌遠矣。夫初民之作字也，繪畫以象其本意，本于古本誼鮮有不違之而行者，丙字豈能例外乎？而代表明意之丙聲，不為形亡而失傳，漢人依聲製字，別造一从火為聲之炳字，从土

明也之訓，于是丙炳兩字，微若各有其義蘊焉。不知炳字于以益更緩也。後世承學之士，因推尊許書，遂傳其說，全不覺祭丙乃炳之前身，借為丙之本訓，而曰炳，明也。丙之言炳也，得毋數典忘祖，其是之謂乎。（中山大學語言歷史研究所周刊第六冊四六二[illegible]釋丙）

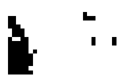


卯爵
𢀛卯

右卯戟
右卯



文父乙簋
卯婦旗



卯簋
其萬年

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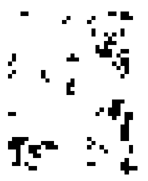
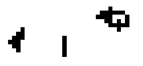
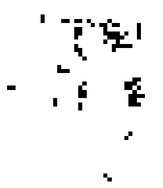
卯簋
拜手䭫手



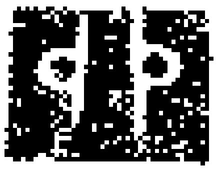
卯簋 榮伯
乎令卯曰



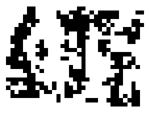
卯簋 榮季入
右卯立中廷



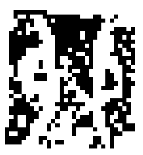
秝隹父簋 秝
隹作父卯寶



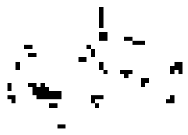
母戊甗 雒卯
卯作母戊甗



丁尊
乙卯



保尊
乙卯



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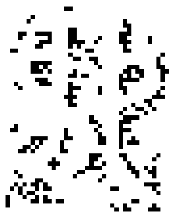

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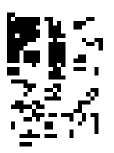
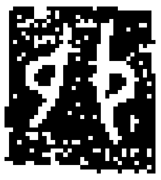
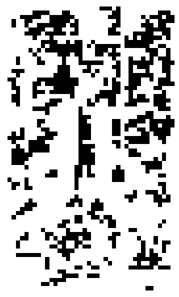
乙卯



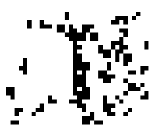
友簋
丁卯



靜簋
丁卯



永盂
丁卯



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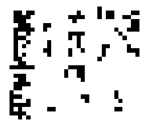
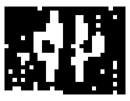
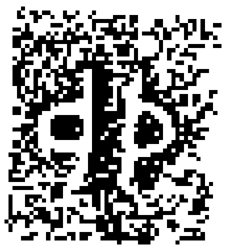


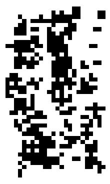
攸曼卣
丁卯



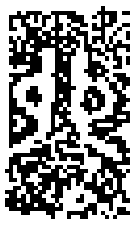
邕毀
丁卯



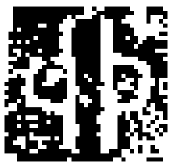
趞鼎
辛卯



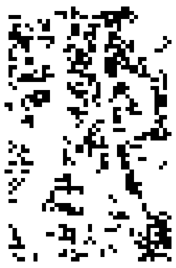
羊鼎
辛卯



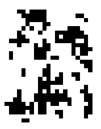
伯寬父盨
辛卯



散叔毀
癸卯



旂鼎 辰
在乙卯



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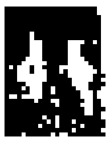

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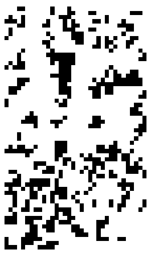

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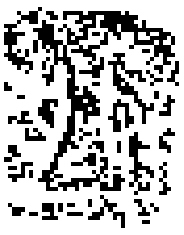
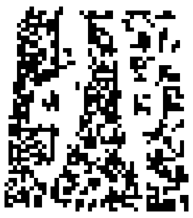
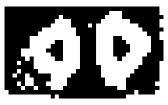
辰在丁卯



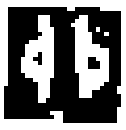
匡享 辰
在辛卯



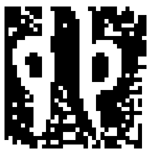
賢卣 初
吉丁卯



殷觶 既
生霸丁卯



師遽毀 蓋
正月丁卯



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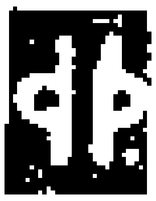
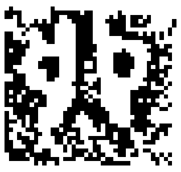
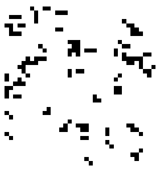
[illegible]四
月乙卯



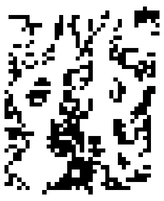
段毀 十又
一月丁卯



車毀 唯正
月初吉丁卯



父尊



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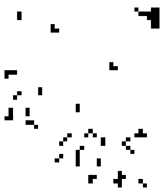

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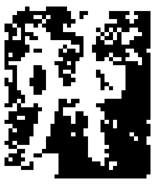
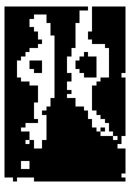
又卣　唯二月初吉丁卯



趩觶　唯三月初吉乙卯



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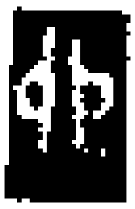

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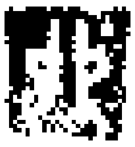
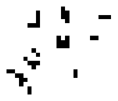
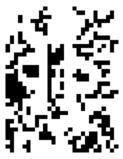
趞卣　唯十又三月辛卯



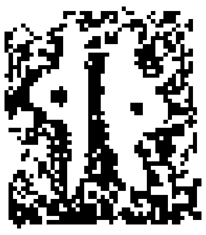
免簋　唯三月既生霸乙卯



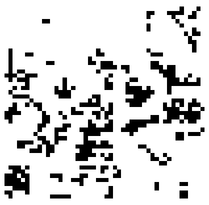
望尊



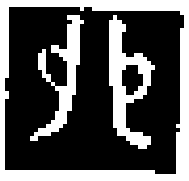
望簋　唯六月既生霸乙卯



矢人盤　唯王九月辰在乙卯



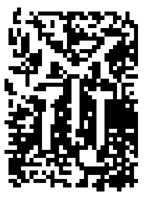
[illegible]　唯二正月既生霸乙卯



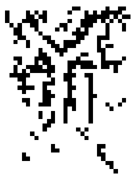
番匊生壺　唯廿又六年十月初吉乙卯

朱芳圃云說文卯部卯冒也二月萬物冒地而出象開門之形故二月爲天門非古文卯林義光曰案古作𠂆不从二戶卯卽鎣之鎣本字當讀也以鎣古同音八系之

鑿形。兩㚇與契从丨同意（文源）。一說其字回卯之始義為雙戶對扉之形（觀古堂書牟）從林義光說非也。余謂卯，門開也，象形，其制如戶，戶一為橫木（作棄二）以作門之為縱木（作工作口），空其中以受一，縱一橫，其用為備。禮記月令：修鍵閉，慎管籥。鄭注：鍵，牡；閉，牝也；管籥，搏鍵器也。按｜｜象鍵，匚象閉，古者門為之牢，於門扉施關，其制於扉，扉各樹一木，而橫鑿穿以受鍵，故謂之牝；鍵者為木為之，以橫貫二，承之穿中，故謂之牡。說文卵部：卵，凡物無乳者卵生，象形。非古文卵（[illegible]）字。按非，卵部關之[illegible]。文篆文作卵，與篆其閒，蓋繫文也。說文[illegible]部：[illegible]讀若[illegible]，段玉裁[illegible]誤[illegible]。管其說是也。管與關古讀同音，書金縢之管叔，墨子耕柱篇作關叔，是其證之一。內則濡魚卵醬，鄭注：卵讀為鯤。鯤，魚子，或作鯤也。釋文：卵，依注音昆，古門反，魚子也。鯤音關，考鯤、關古讀見紐雙聲，韻亦文元相近，是卵或作之繫文亦本元義相符合，亦吻合無間。而卵為門開，亦得一確證矣（[illegible]卯字釋義[illegible]）

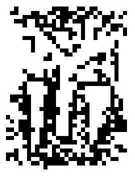


旂伯𣪘　旂伯拜手頡首天子休

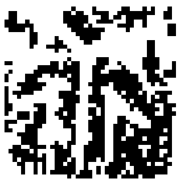


旂伯𣪘　王命仲到歸旂伯貔

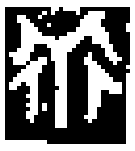
乖



旂伯𣪘　用作朕皇考武旂幾王尊𣪘



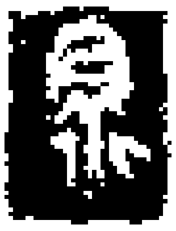
旂叔鼎　旂叔作



番剌生𣪘　用逨乙

毛子盉　必旂

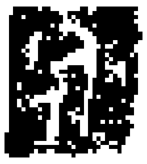
郭沫若曰：旂字王國維釋為羌，斷為羌芊之羌（觀堂別集補遺羌伯敦跋），字形既異，地望全乖，非也。旂當即說文乖字，今作乖，歸夆以乖為號，當段為魁偉威褱等字，下稱其父為武旂幾王，猶國語楚語言「叡聖武公」，叔夷鐘言「趧武靈公」，因資錞言「孝武趧公」之者剌生盡，用滕卑，尤子美美，旂均以為懿美之辭者也。（兩周金文辭大系考釋第一四八葉旂伯𣪘）



鄧公毁

王才侯鼎

永



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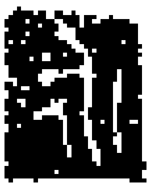

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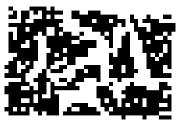

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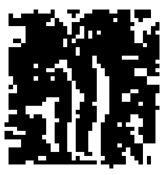
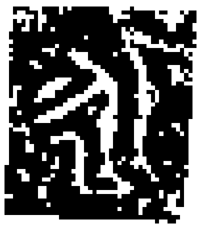


蓋

叀叔
姜

永用



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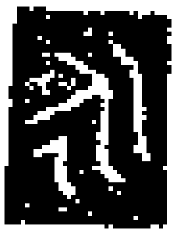

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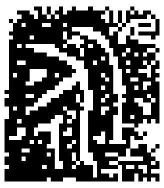

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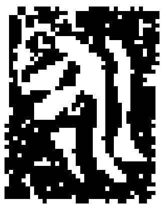

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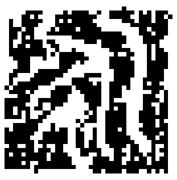

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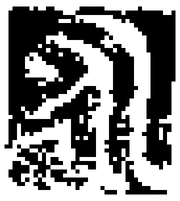

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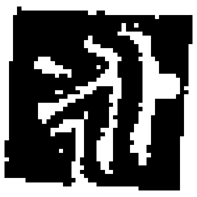

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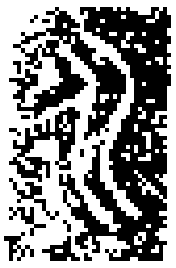

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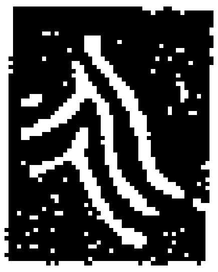

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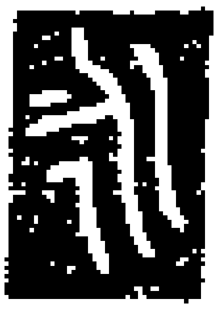

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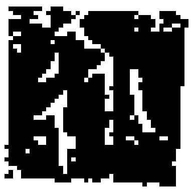

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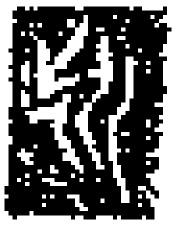

晉公盦
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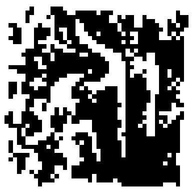
廡鐘

廡鐘

永余寶



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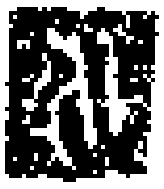

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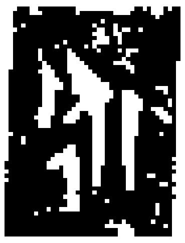

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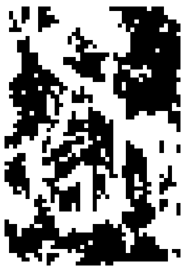

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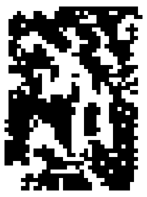

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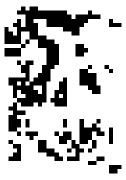

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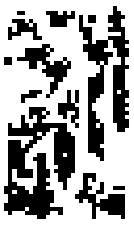

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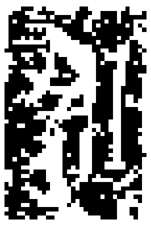

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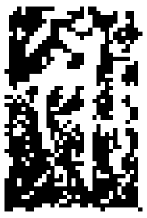

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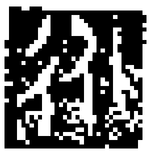

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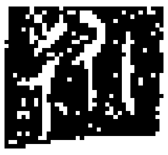

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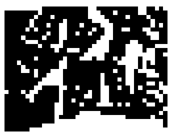

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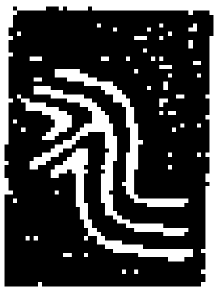

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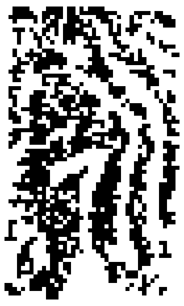

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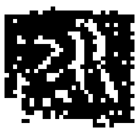

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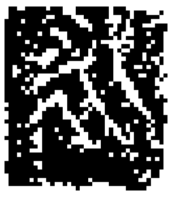

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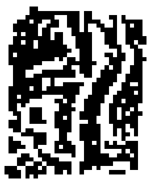

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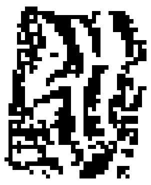

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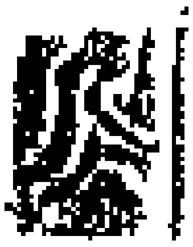

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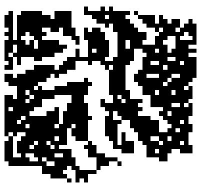

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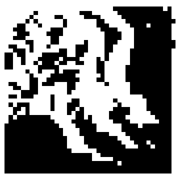

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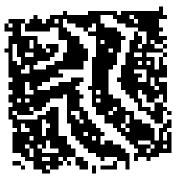

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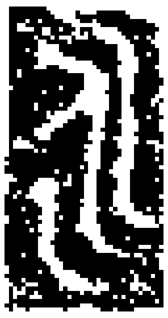

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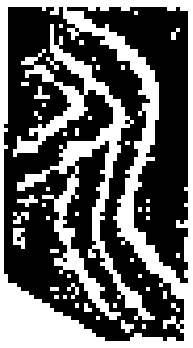

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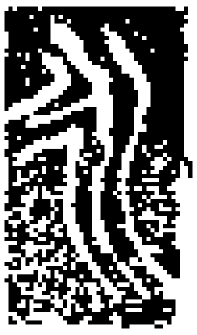

二

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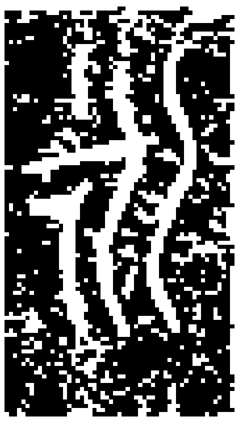

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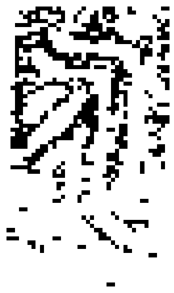

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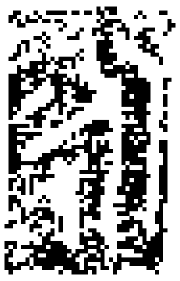

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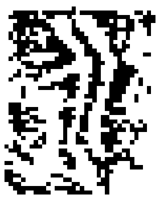

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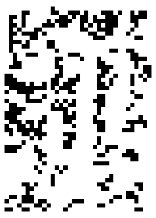

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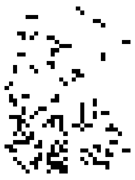

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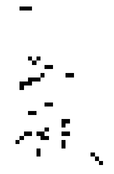

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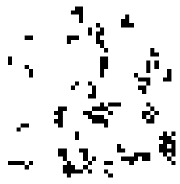

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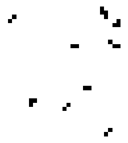

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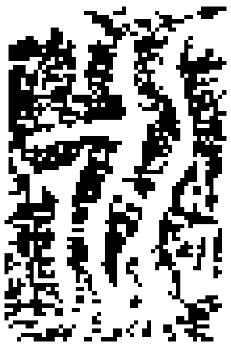

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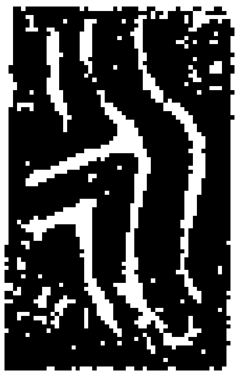
器一



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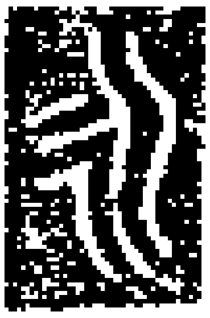

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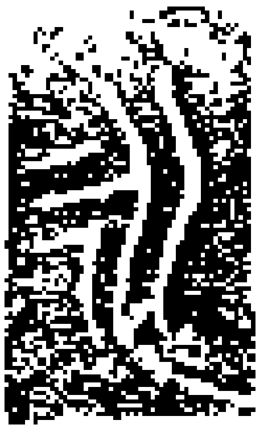

四

士𡠣父盨
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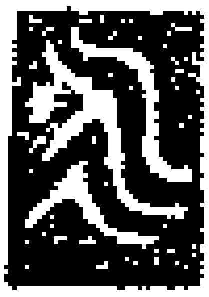

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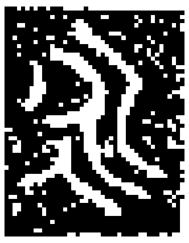

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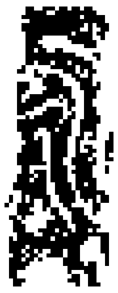

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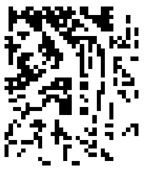

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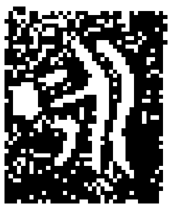

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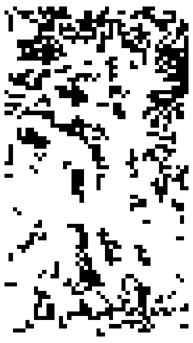

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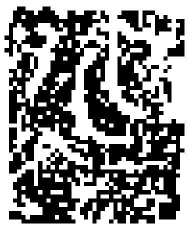

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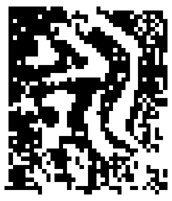

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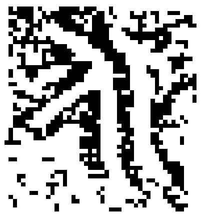

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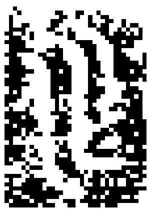
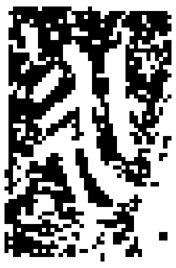


鄭師口
父鬲

永寶用



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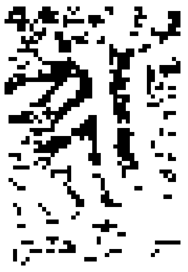

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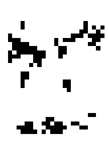

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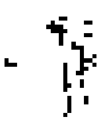

噐

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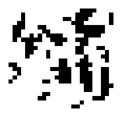

或方鼎
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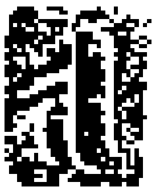

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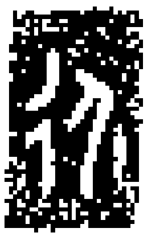

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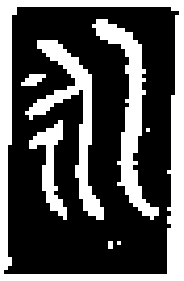

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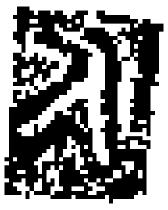

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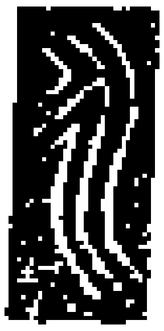

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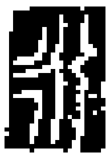

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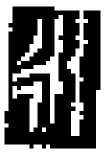

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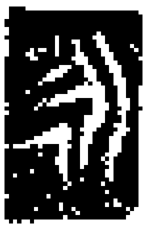

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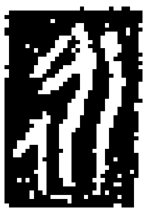

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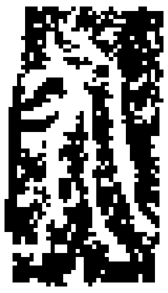

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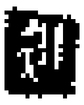

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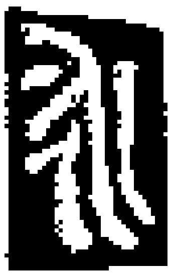

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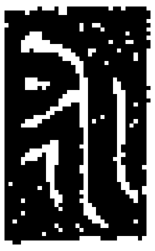

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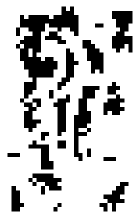

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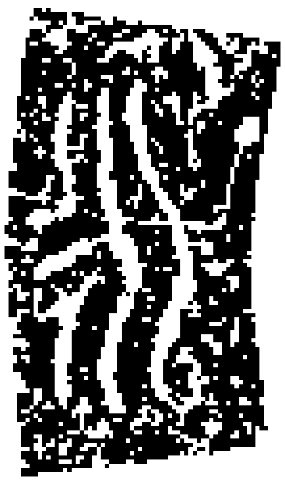

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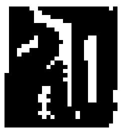

曩鼎　用
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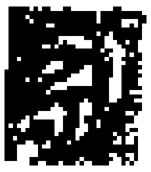

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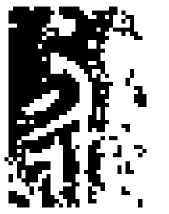

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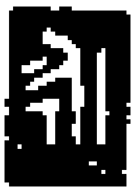

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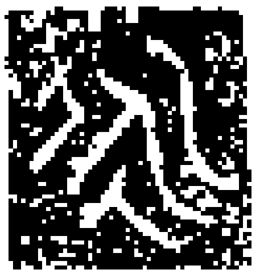

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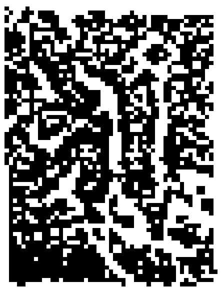

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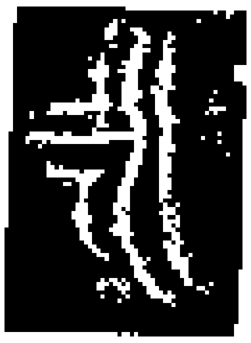

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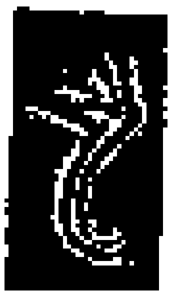

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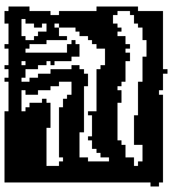

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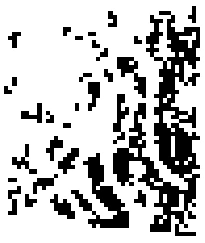

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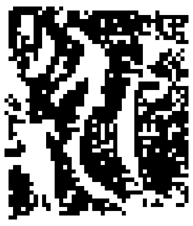

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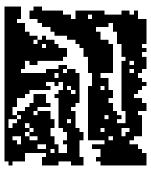

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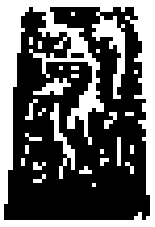

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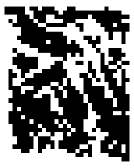

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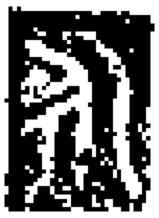

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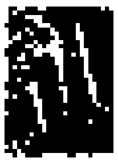

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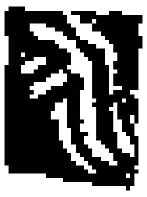

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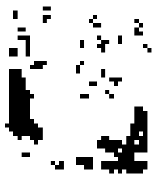

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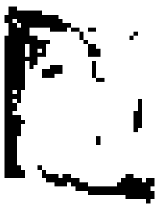

器

克盨
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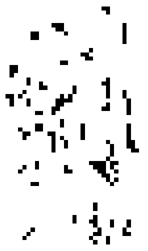

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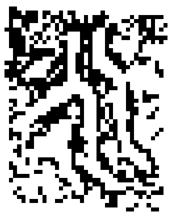

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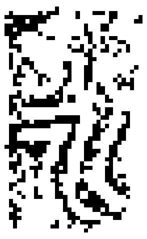

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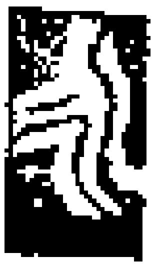

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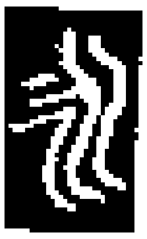

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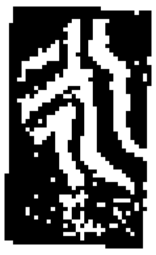

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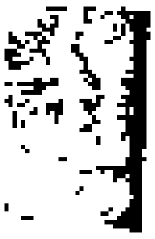

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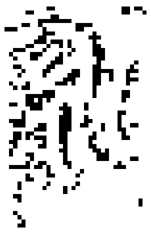
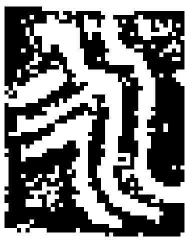


器五

頌毀



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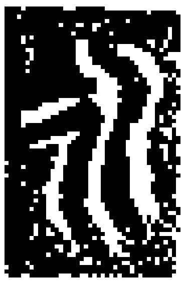

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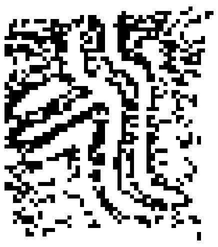

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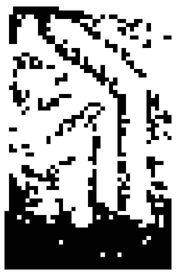

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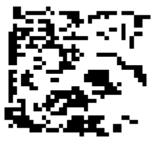
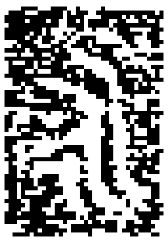


逨侯

簋作
帚永命



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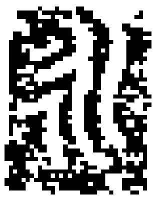

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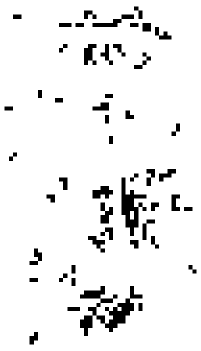
南宮乎鐘
哉永保四方



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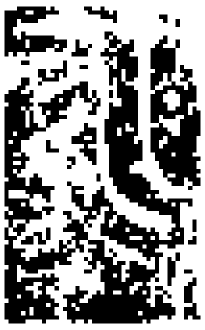
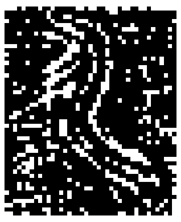


夆叔盤
永保其身

齊侯盂
永保其身



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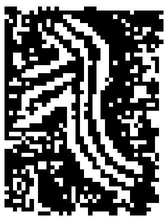
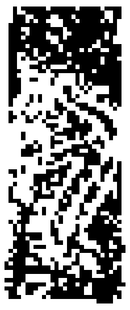


器

褱鼎永
保用之



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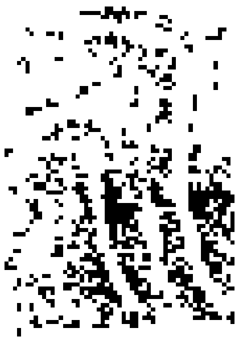

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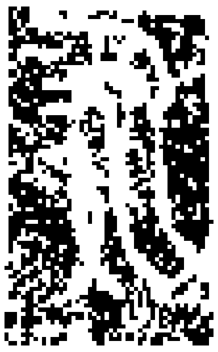

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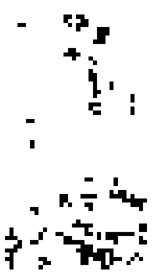

齊侯盂
永保

用
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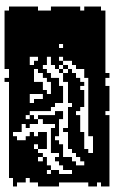

癸嚣

者減鐘
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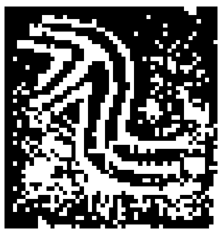

王子申盞
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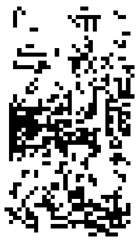
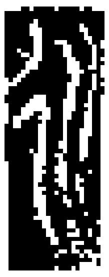
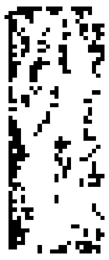


陸公
貞鼎

永保
用之



鄦侯毁
永保用享



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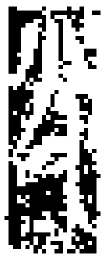

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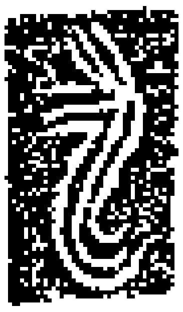
齊陳
曼簠

永保
用享



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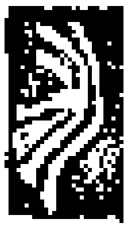
永保鼓之



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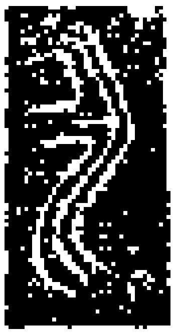

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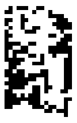
永保鼓之



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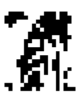

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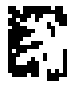

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郘鐘　永
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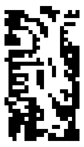

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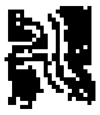

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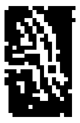

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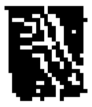

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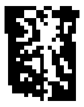

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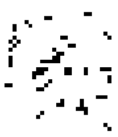
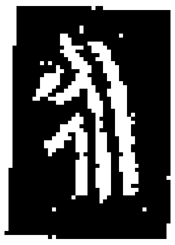
者減鐘（中肅樊 盥甲鄰）
永保是尚



子殳
鼎丙

君室子
孫永保



嗣子壺
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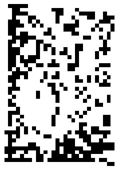

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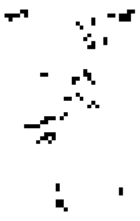

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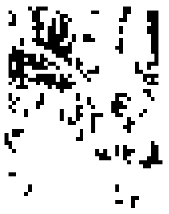
眉壽鐘
眉壽

永寶



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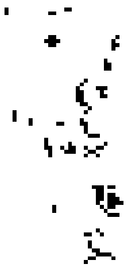

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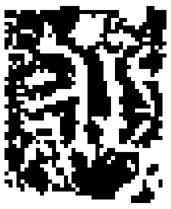
癲鐘鼓
永寶日鼓



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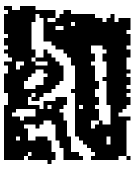

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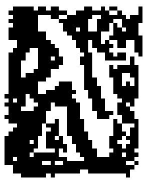
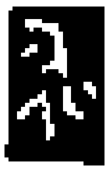
伯康簋
永寶茲簋



作寶鬲
子其永寶



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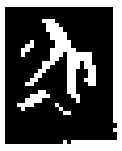

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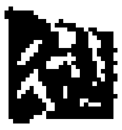
孫永寶



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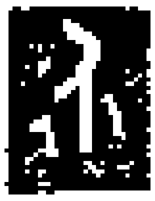
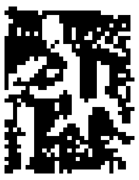
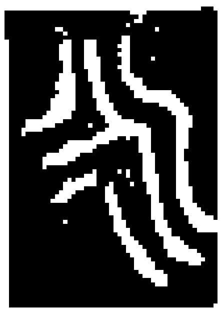
孫永寶



斐子祖乙簋
子孫永寶



雝鼓鼎
孫子永寶



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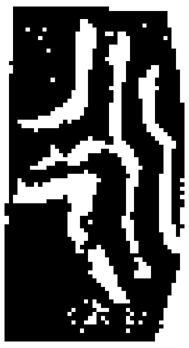

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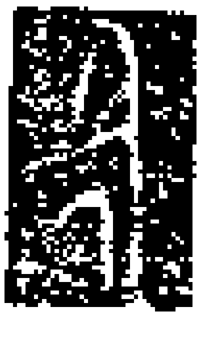
冉萬永寶



賓甗　其
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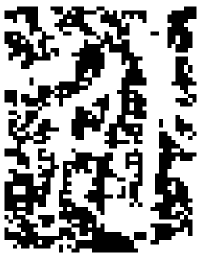

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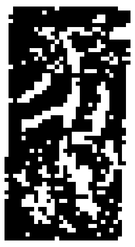

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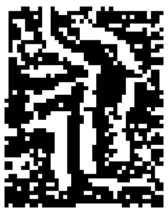

史埶盨
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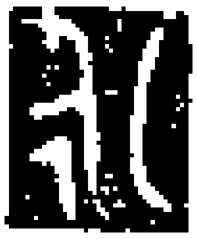

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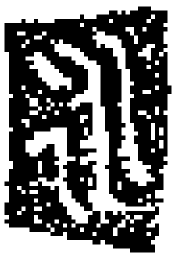

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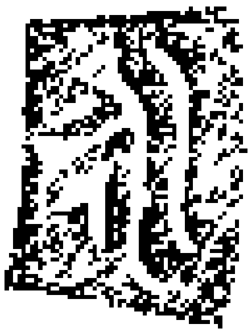
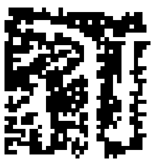
庚姬
鬲

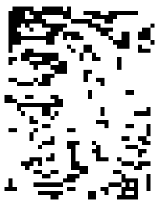


庚姬鬲
其永寶用



季雩
鼎

其永寶用



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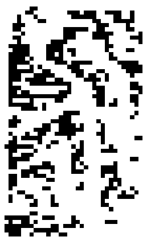

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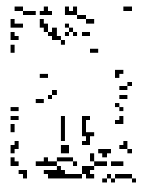

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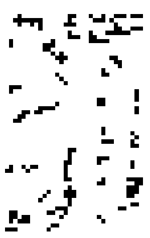

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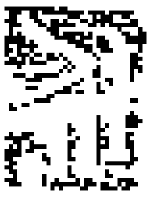

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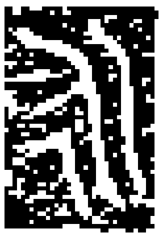

器四

弔解簋
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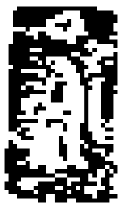

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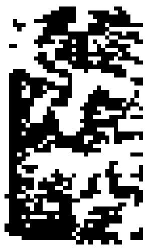

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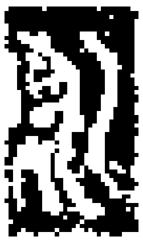

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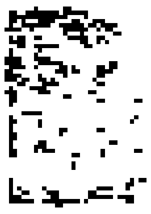

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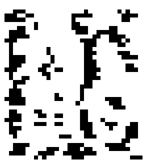

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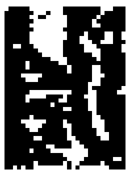

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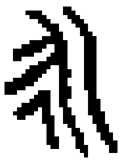

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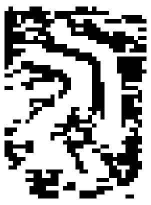

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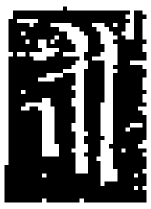
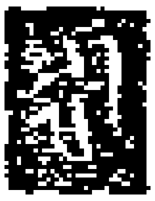
孟上父壺
其永寶用



蓋一



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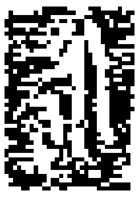

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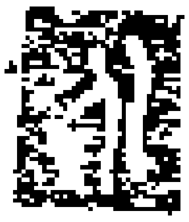
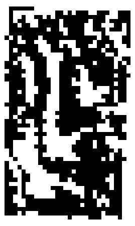
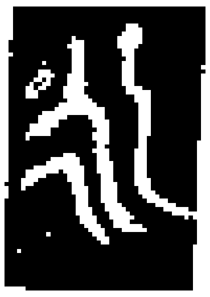


器二

中義父盨
其永寶用



黃中匜
永寶用享



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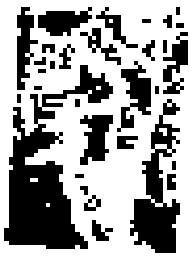

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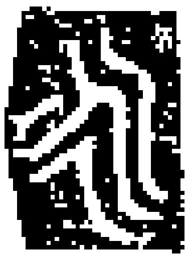

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中師父鼎
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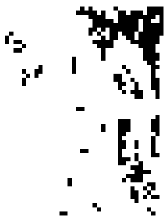

師臾鐘
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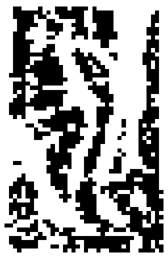

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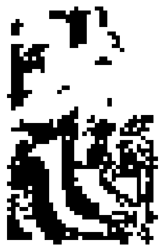

器

魯伯悆鼎
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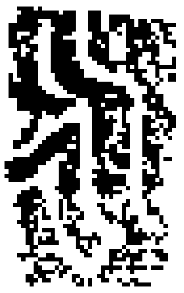

單伯邍父鬲
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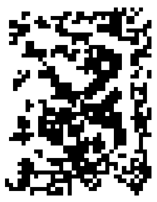

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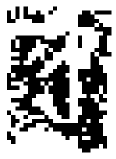
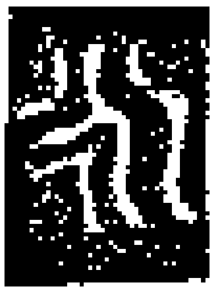
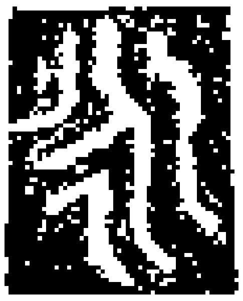


器

欒叔卣
萬年永寶

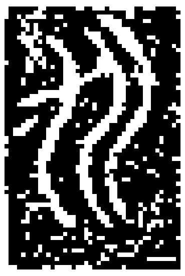


蓋



器

郜遣𣪘
用賜永壽



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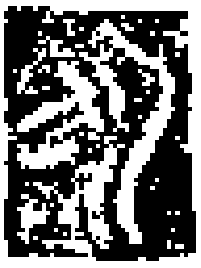

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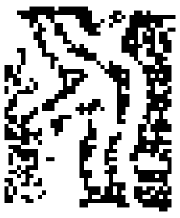

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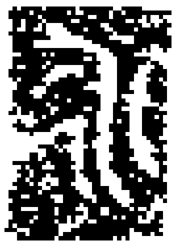
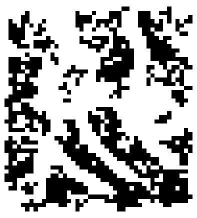


中匽父鼎
子=孫=永寶用



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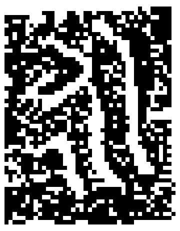

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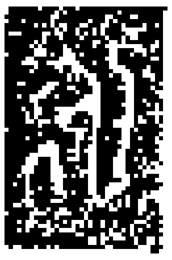

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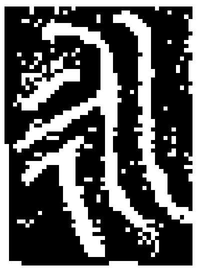
子=孫=永寶用



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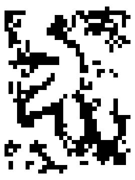

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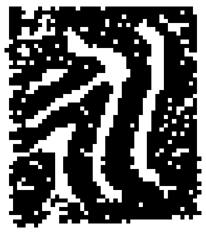

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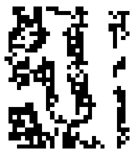
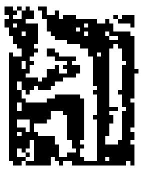
伯艇父鼎
子=孫=永寶用



雁侯編鐘
子=孫=永寶用



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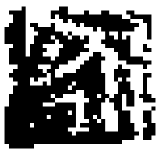

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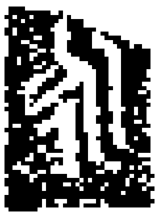
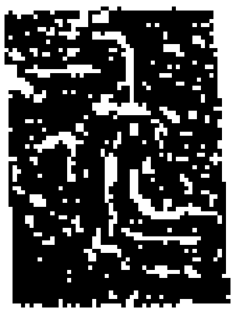
伺譽毁子
孫永保用



綸雁良父壺
子=孫=永保用



綸鎛子孫
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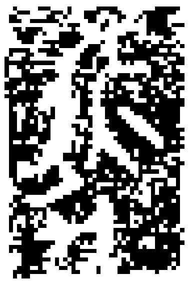
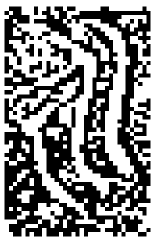


內公鼎子
孫永寶用享



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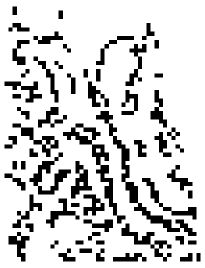

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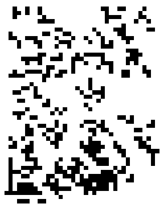

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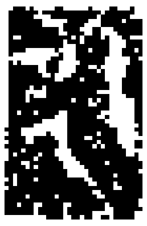

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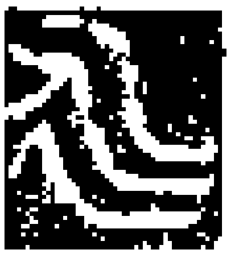

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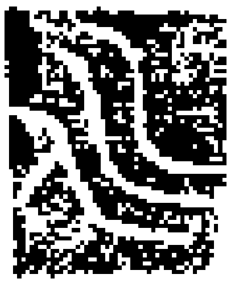

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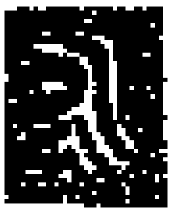
虢文公鼎 子孫永寶用

享



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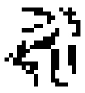
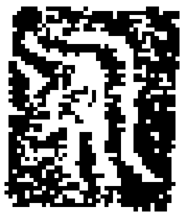


伯公父爵 子孫永寶用耆



靜鼎 子孫永

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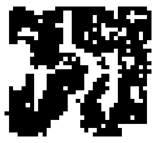
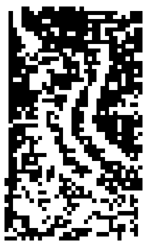
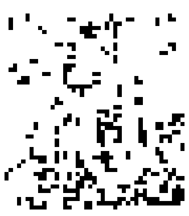


梁伯鼎 子孫永寶用之

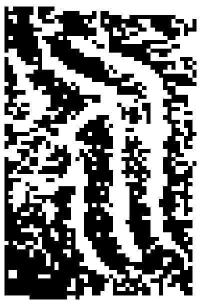


無叀鼎 子孫永寶用之

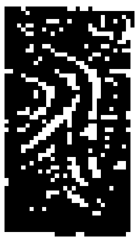


番休伯者君盤

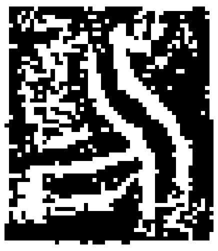
子孫永寶用之



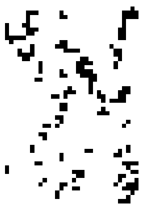
曾者子鼎 子孫永壽



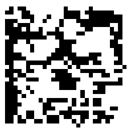
宜桐盂 孫子永壽用之



鄭友父鬲 其眉壽永寶用



師訊鼎 用乘剌祖永德



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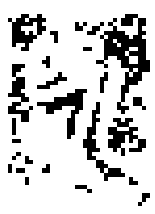
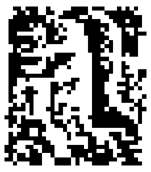
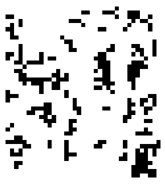


簋一



器一



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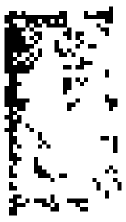
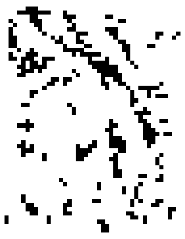


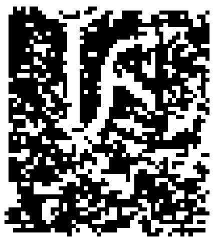
盖三

杜伯盨　用𠦪壽匄永命



癲鐘　用𠦪壽

司永命



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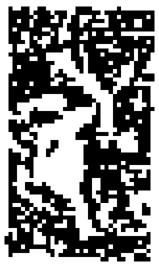

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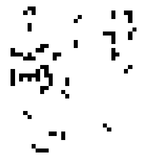
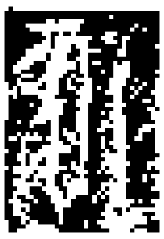


雁侯編鐘　用賜眉壽永

令



酉

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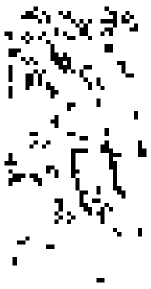

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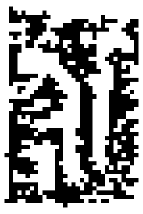

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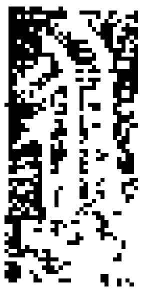
伯康殷　它受茲永命



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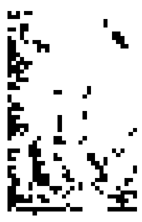

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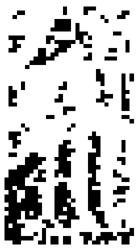

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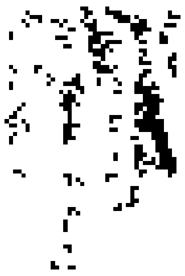
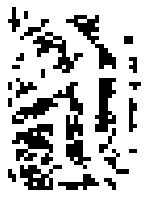


七

小克鼎　眉壽永命霝冬



盖

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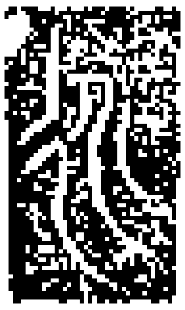
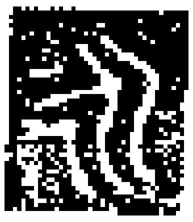


中山王嚳方壺　其永保

用仁殷



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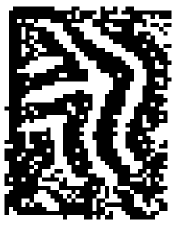

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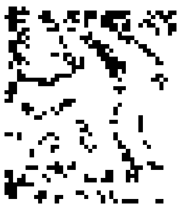
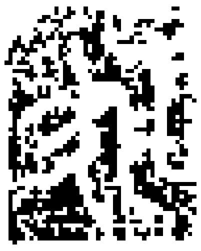
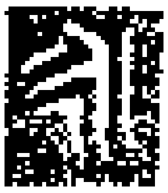


器二

齊侯殷其萬年永保用



王盉其萬年永寶用



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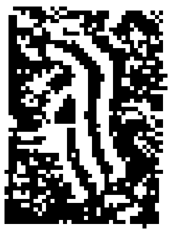

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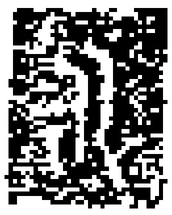

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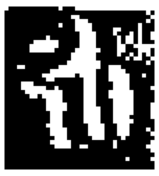

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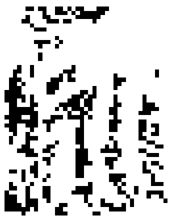

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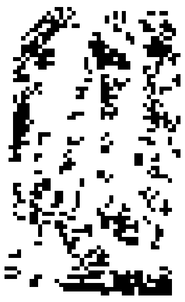

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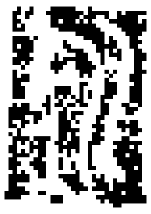

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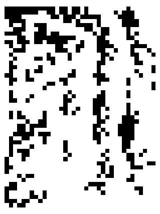
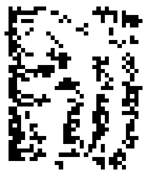
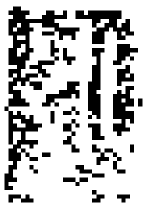


器二

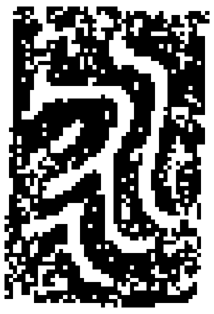
杜伯盨其萬年永寶用



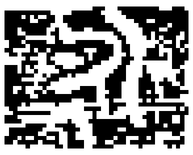
宮姒鬲其萬年永寶用



蔡侯鼎其萬年永寶用



陳侯壺



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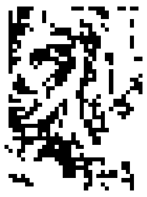

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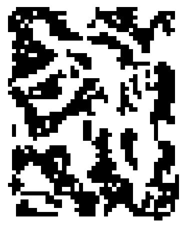
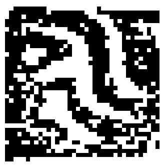


叔皮父毁
子=孫=永寶用



叔碩父甗
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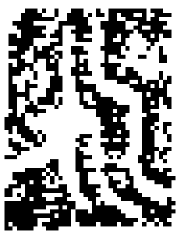

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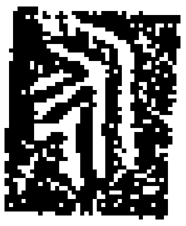
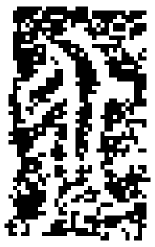
盖車父鬲
子=孫=永寶用



季宮父簠
子=孫=永寶用



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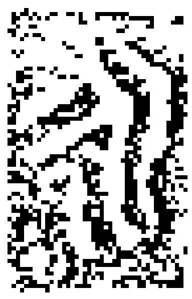

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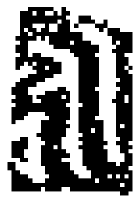
季良父簠
子=孫=永寶用



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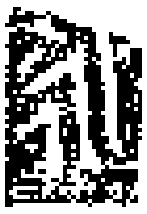

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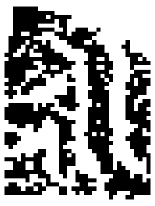

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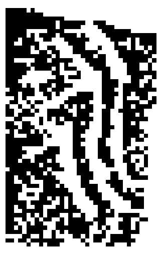
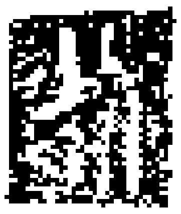
小臣宇毁
子=孫=永寶用



右戲中
鬲子=

孫永
寶用



宮麦父毁
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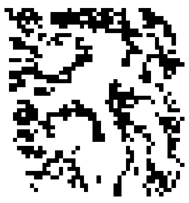
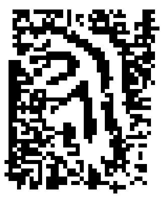


師器父鼎
子=孫=永寶用



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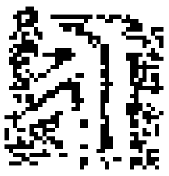

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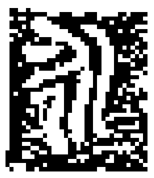

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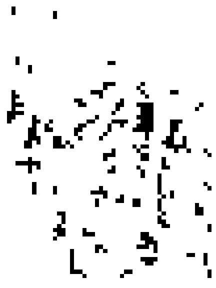
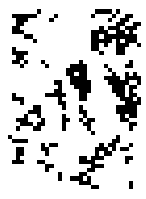
曼龏父盨
子=孫=永寶用



函皇
父鼎



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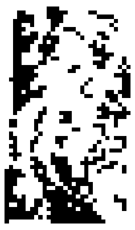
父盤



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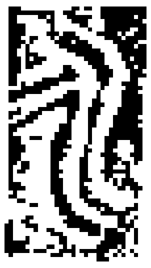

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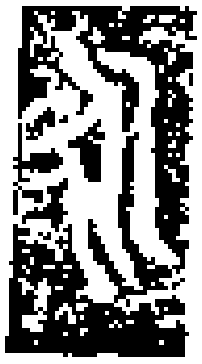
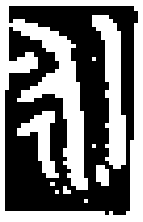
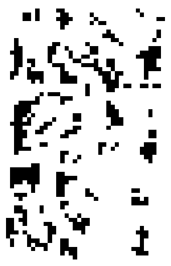
圅皇父簋
子孫永寶用



鄧伯氏鼎
子孫永寶用



番匊生壺
子孫永寶用



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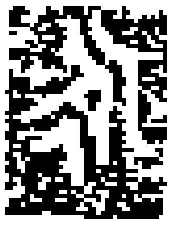
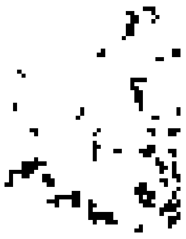
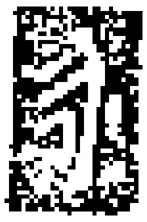


豐井叔簋
子孫永寶用



膳夫山鼎
子孫永寶用



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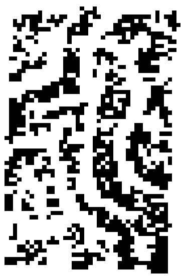

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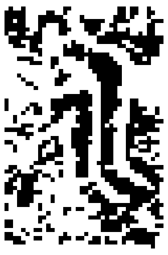
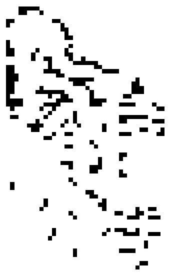
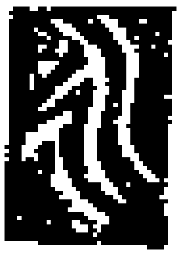


曾仲[illegible]甗
子孫永寶用

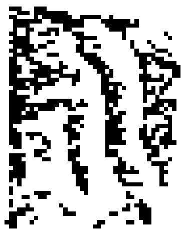


皇甫人匜
子孫永寶用



鄀公諴簠
子孫永

寶用



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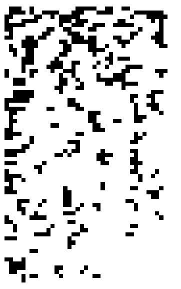

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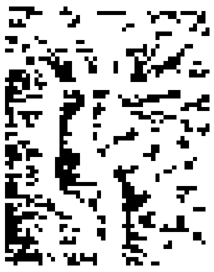

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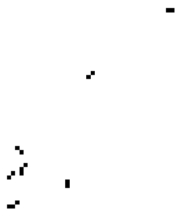
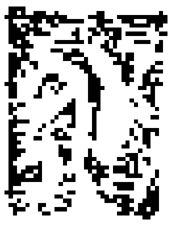
鼎子

孫₌永寶用



虢孟姬匜子孫永寶用



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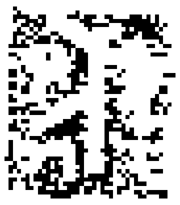

二

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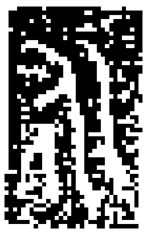
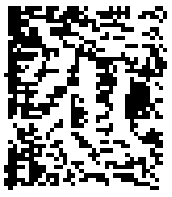
永寶用



大師小子虘



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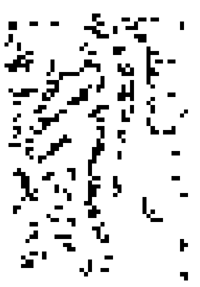
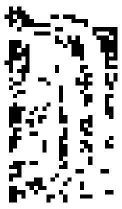


內叔寶父毁

子孫₌永寶用



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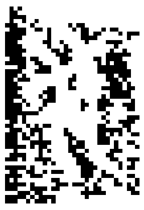

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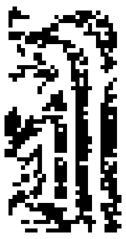
遣叔吉父盨子孫永寶用



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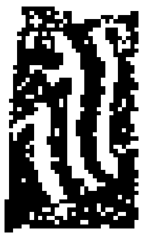
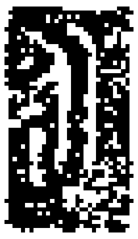


盨一



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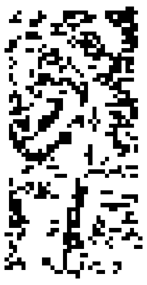

三

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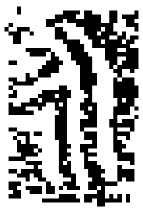
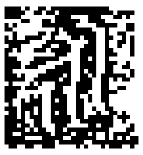
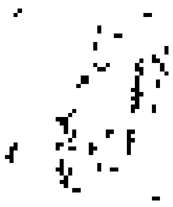


厤伯

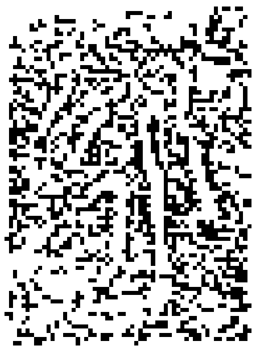
鄀叔簠子孫永寶用



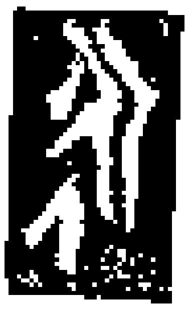
成伯孫父鬲



成伯孫父鬲子孫永寶用

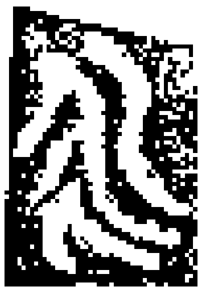


蓋

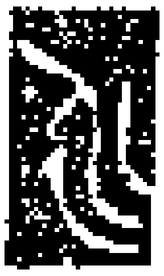


器

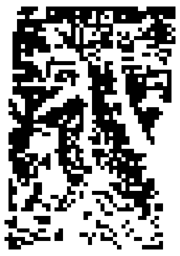
杞伯每亡鼎
子₌孫₌永寶用



邾伯御戎鼎
子₌孫₌永寶用



奠伯筍父鬲
子₌孫₌永寶用



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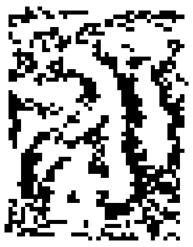
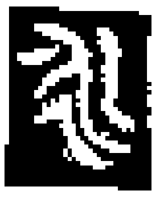
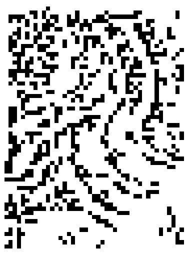


二

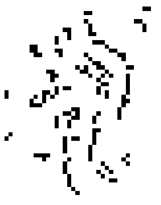
鄭義羌父盨
子₌孫₌永寶用



鄭楙叔賓父壺
子₌孫₌永寶用

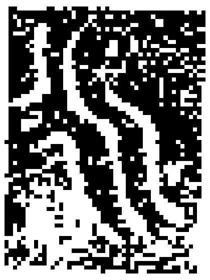


單盤　子₌孫
永寶用享

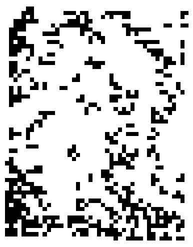


趞右盤
子₌孫₌永寶

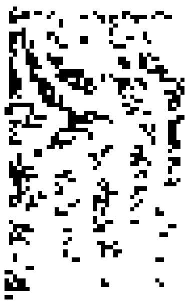
用享



口中虎簠其
子₌孫₌永寶用享



中亯父𣪘　子₌
孫₌永寶用享



[illegible]晉姬𣪘　子₌
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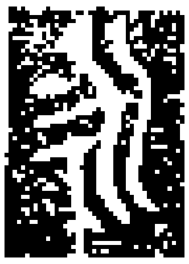

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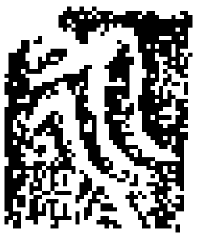

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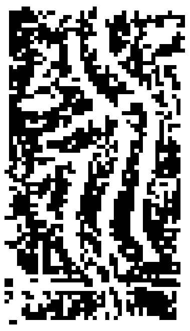
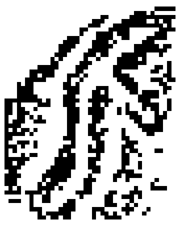
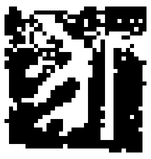
魯司徒仲齊盨
子₌孫₌永寶用享



魯司徒中齊盤
其萬年永寶用享

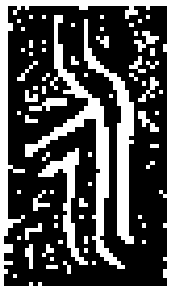


襄原父鼎　其
萬年子孫永用

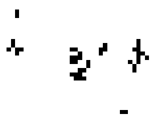


作寶
毁彝

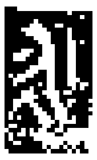
其子孫
萬年永寶



昆疕王鐘　其
萬年子孫永寶



無叀鼎　萬年
子孫永寶用



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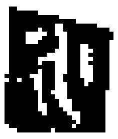

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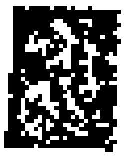
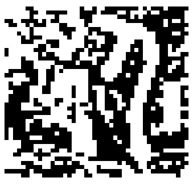


兔卣　兔其
萬年永寶用



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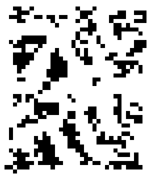
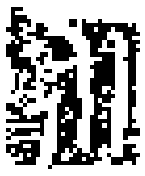
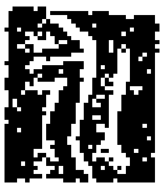


裘衛
鼎

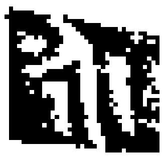


衛
盉

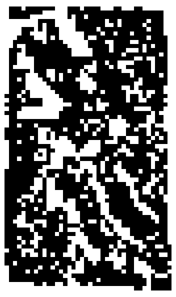
衛其萬
年永寶用



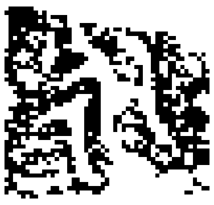
叔向父毁　禹
其萬年永寶用



彔伯𢦔毁　余
其永萬年寶用



鑄子盨　萬年
眉壽永寶用



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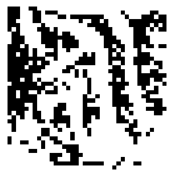
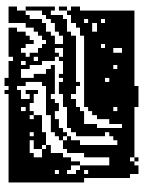
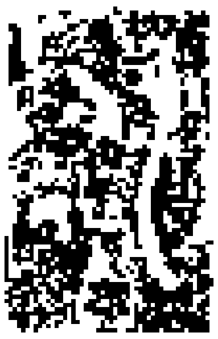


四

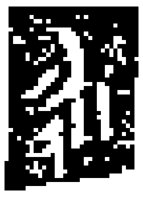
追毁　用祈
丐眉壽永命



徐王義楚鍴　及
我文考永保台身

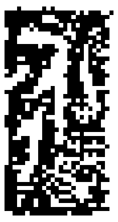


大克鼎　永令
于卑孫辟天子



史獸鼎
用作

父庚永
寶尊彝



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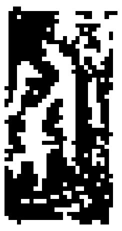
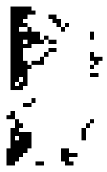


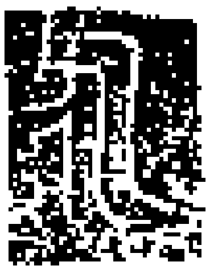
嚞

虎毁　命其永
以多友毁飤

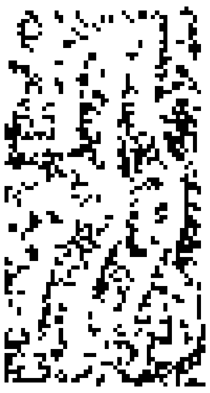


行伯毁
用祈屯彔

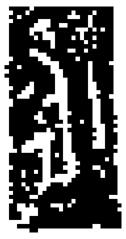
永令
魯壽



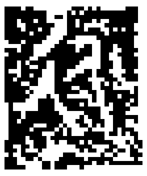
論鎛　用祈侯
氏永命萬年



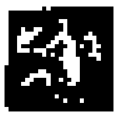
衛姒鬲　衛姒
作鬲以從永征



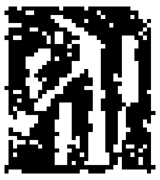
友毁　畚罘
其子孫永寶



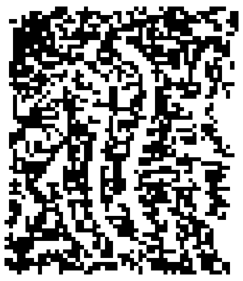
祴且丁鼎　祴作
祖丁尊彝永寶



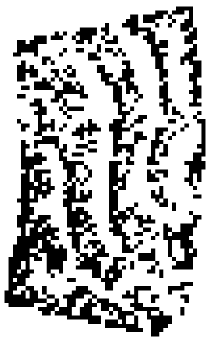
班毁　子孫
多世其永寶



弄鼎　其孫
子其永寶

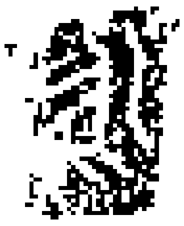


己侯盨　之卜
小臣叔永寶用



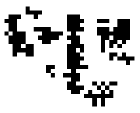
魯姬鬲
魯姬作尊

鬲永寶用



盨

梁其壺 其百子千孫永寶用



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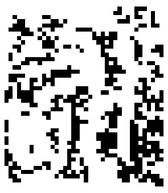
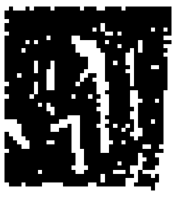


害

周乎卣 孫=子=

其永寶用



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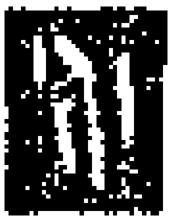
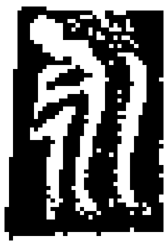
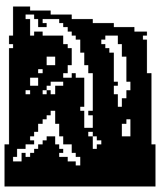


害

乎盨 子=孫=其永寶用



魯壺 子=孫=其永寶用



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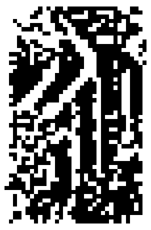
弭叔盨 子=孫=其永寶用



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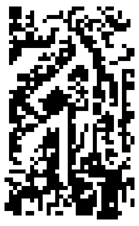
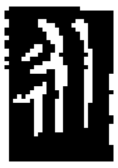
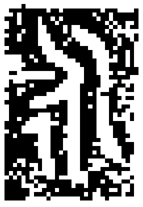


二

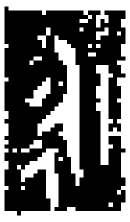
改訧設 子=孫=其永寶用



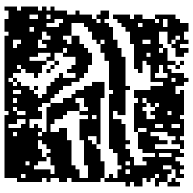
師虎設 子=孫=其永寶用



師同鼎 子=孫=其永寶用

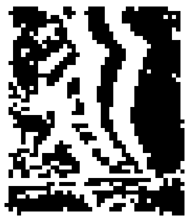


季魯彝 子=孫=其永寶用

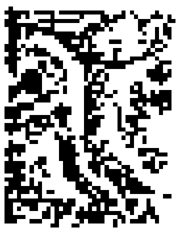


盨

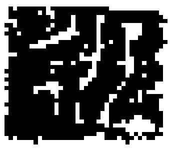
仲枏父設



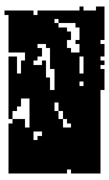
仲枏父鬲 子=孫=其永寶用



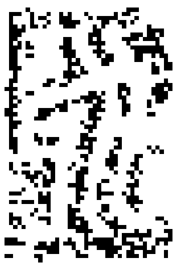
鄭義伯盨 子=孫=其永寶用



曾子仲誨甗
子=孫=其永用之



黃韋俞父盤
子=孫=其永用之



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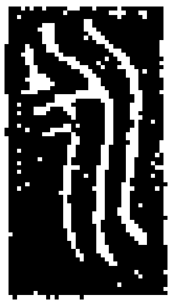
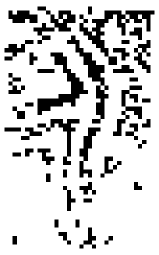
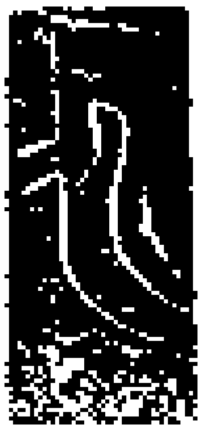


二

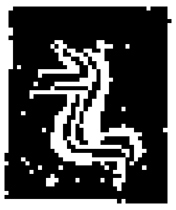
殷穀盤子=
孫=永壽用之



陳公子中慶簠
子=孫=永壽用之



中山王譽鼎
子=孫=永定保之



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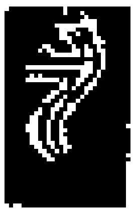

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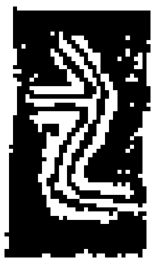
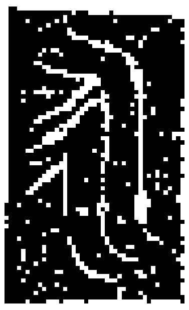
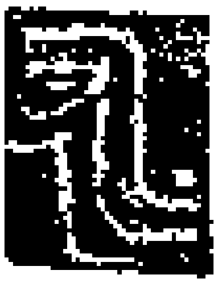


三

子璋鐘子=
孫=永保鼓之



齊侯鼎



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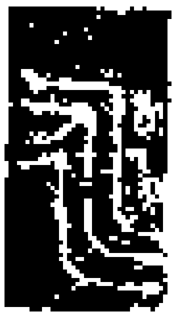
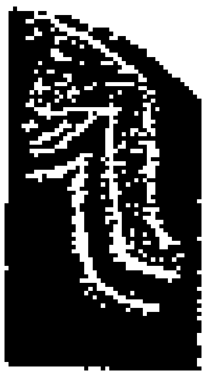
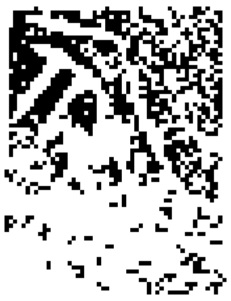


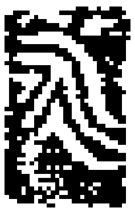
齊侯盤



齊侯敦子=
孫=永保用之

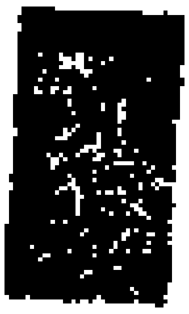


國差罎子=
孫=永保用之

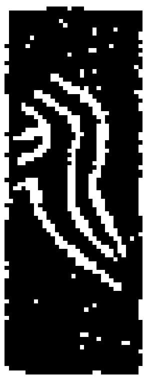


王子吳鼎子=

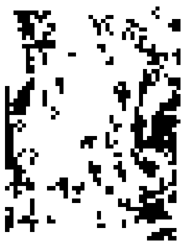
孫孫永保用之



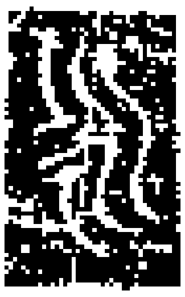
曾子口簠子
孫孫永保用之



姑馮句鑃子
孫孫永保用之

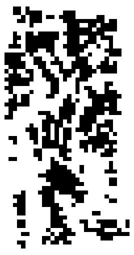


魯大司徒匜
子孫孫永保用之



鐘伯侵鼎其
子孫孫永寶用之

一



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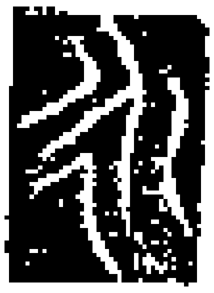
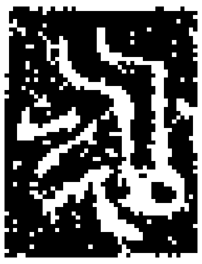
王伯姜子
孫孫永寶用之



叔上匜子
孫孫永寶用之



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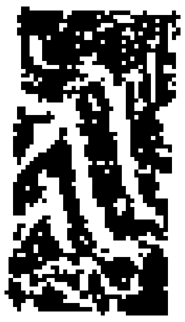
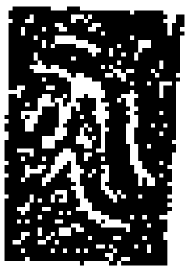
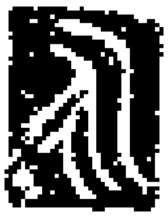


二

武生毀子
孫孫永寶用之

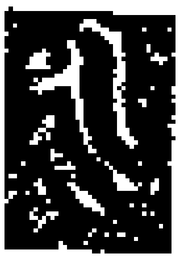


喬君鉦子
孫孫永寶用之

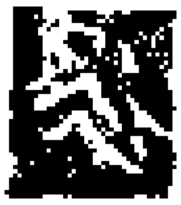


盂

伯其父簠子
孫孫永寶用之



營湯叔盤子
孫孫永寶用之



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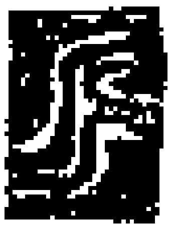
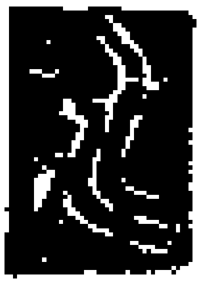
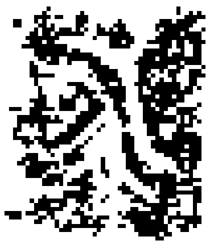


盌

鄀大宰簠　子=孫=永寶用之



蔡大師鼎　子=孫=永寶用之



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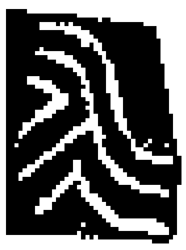

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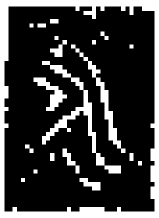
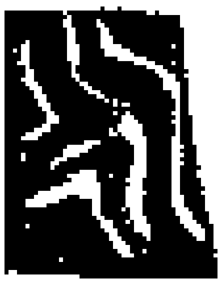
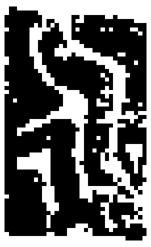


三

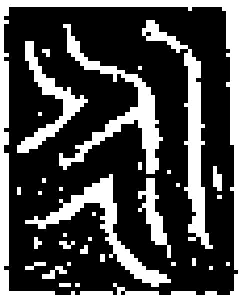
𢦏叔朕鼎　子=孫=永寶用之



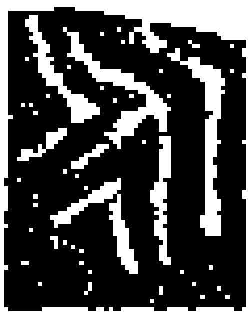
簠一



器一

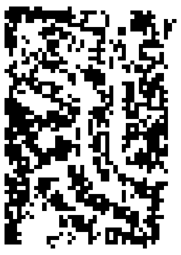


簠二

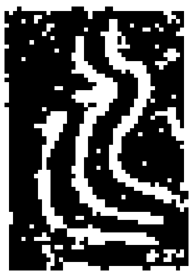


器二

虞司寇壺　子=孫=永寶用之



穌冶妊盤　子=孫=永寶用之



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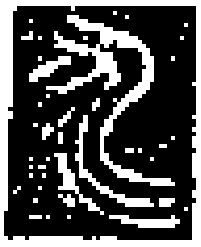

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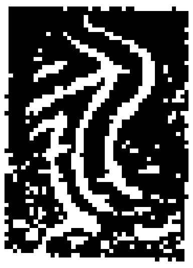
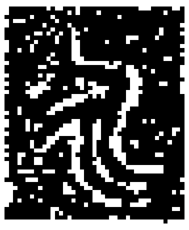
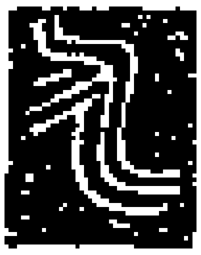


器二



簠三

厚氏元豆　子=孫=永寶用之



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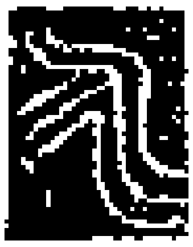

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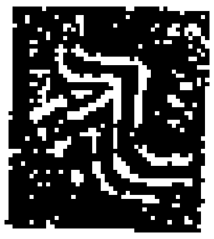
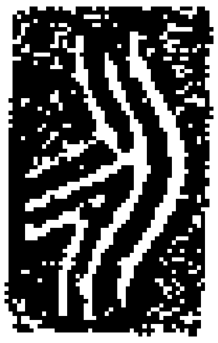
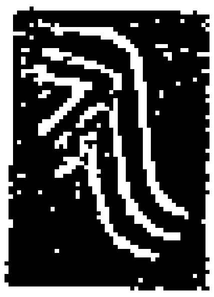


四

番君召簠　子=孫=永寶用之

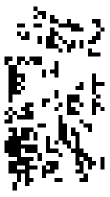


干氏叔子盤
子孫永寶用之

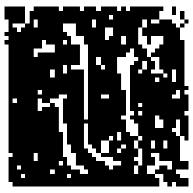


簠

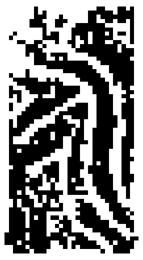
考叔𦙶父簠
子孫永寶用之



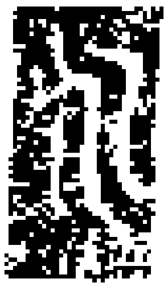
者尚余卑盤
子孫永寶
用之



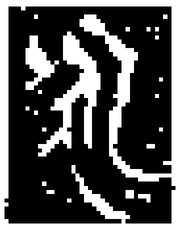
伊簋 子孫
永寶用享



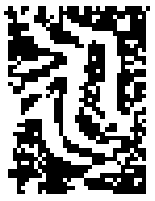
[illegible]鼎 子孫
永寶用享



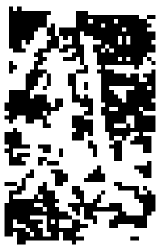
諶鼎
子
孫永寶
用享



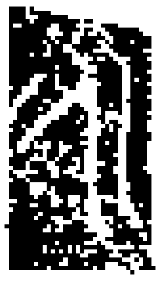
蠻侯簋 子
孫永寶用享



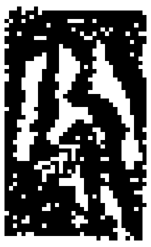
朋伯簋 其子
孫永寶用享



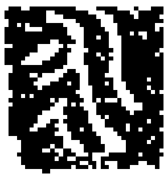
毛伯簋 子
孫永寶用享



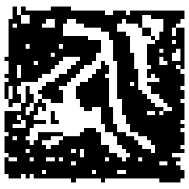
㳄伯簋 子
孫永寶用享



殷句壺 子
孫永寶用享

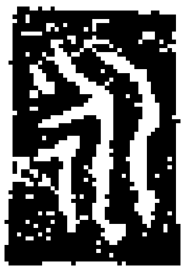


史僕
壺

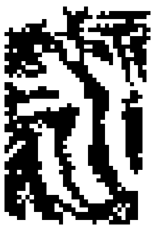


二

史僕壺 子
孫永寶用享

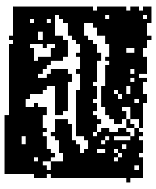


德克簋 子
孫永寶用享

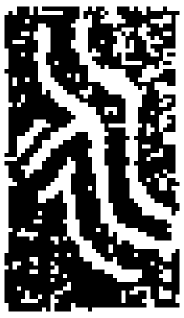


沼
欽

壺　子=孫=
永寶用享

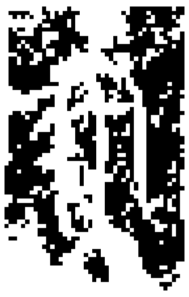


虢叔盨　子=
孫=永寶用享

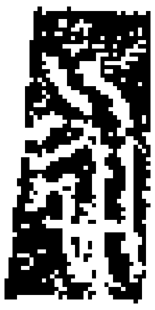


呂王鬲　子=
孫=永寶用享

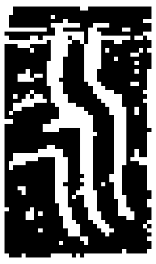
琱生鬲　子=
孫=永寶用享



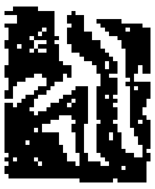
鄭娟鼎　子=
孫=永寶用享



䕭兌殷　子=
孫=永寶用之

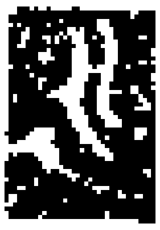


蓋

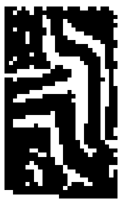


器

伯公父簠其
子=孫=永寶用享



伯家父殷　子=
孫=永寶用享



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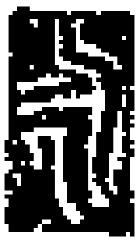

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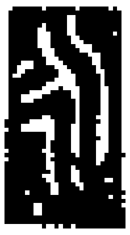

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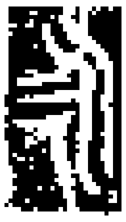

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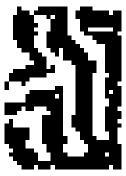
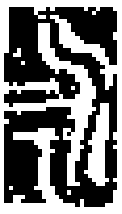
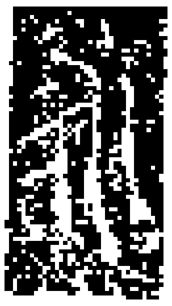


五



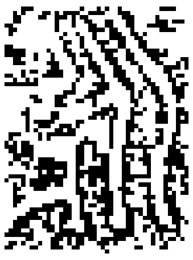
六

伯夏父鬲　子
孫=永寶用享



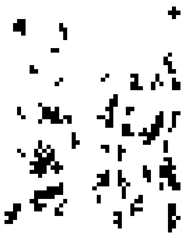
三

井人妄鐘　子=
孫=永寶用享

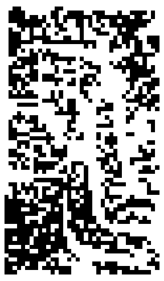


邢姜殷
子=孫=

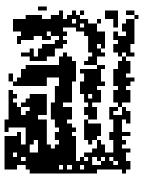
永寶用享



井姜大宰𣪕子=孫=永寶用享



兮吉父𣪕子=孫=永寶用享



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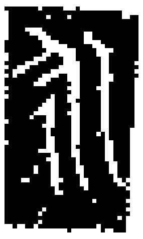
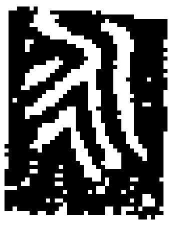


器



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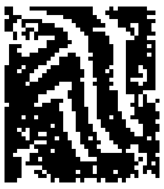
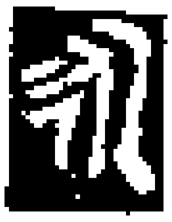


二

牧師父𣪕子=孫=永寶用享



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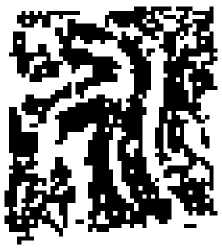

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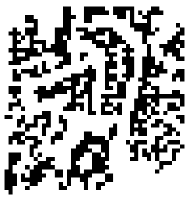

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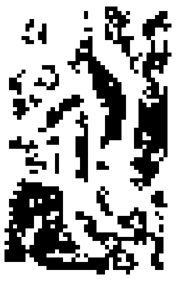
虢叔旅鐘子=孫=永寶用享



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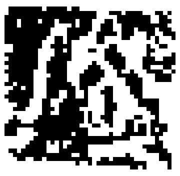

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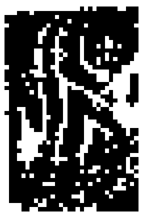

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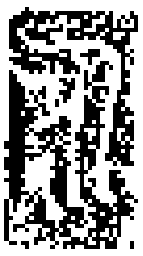

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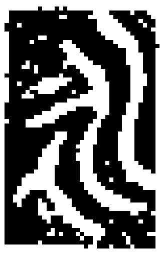

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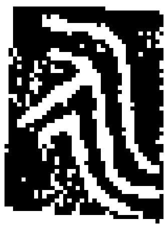

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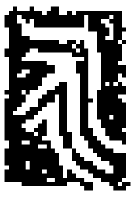

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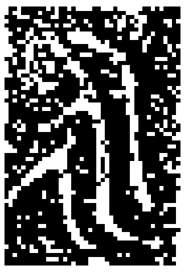

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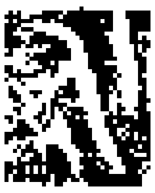

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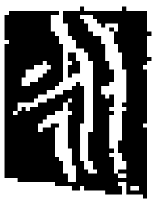

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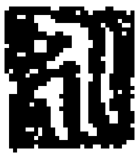

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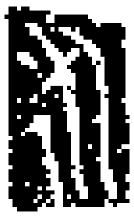

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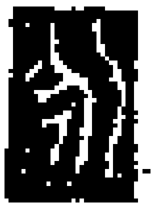

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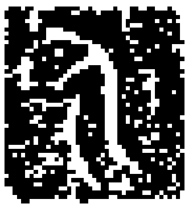

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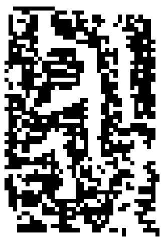

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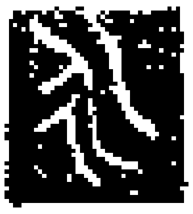

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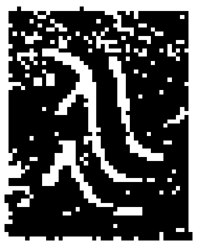

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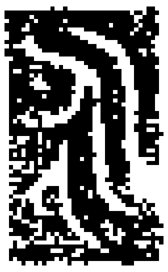

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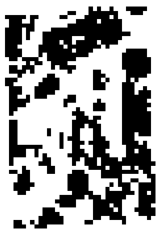

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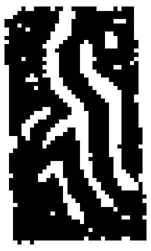

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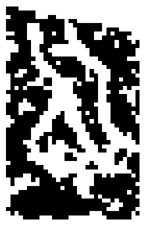

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盂奠父毀其萬年子孫永寶用

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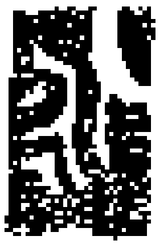

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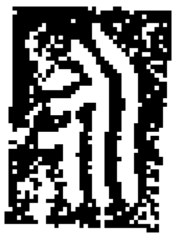
諆孝獻盨其萬年子孫永寶用



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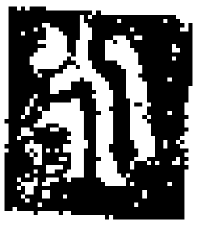

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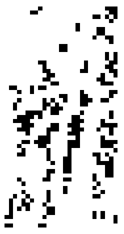

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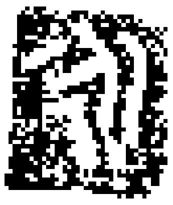

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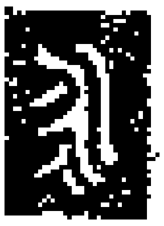

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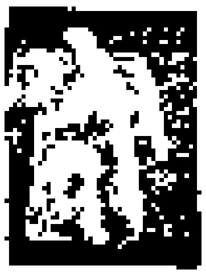

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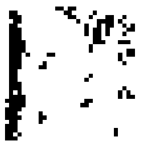

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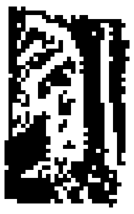

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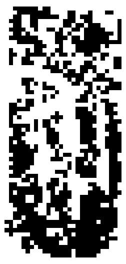

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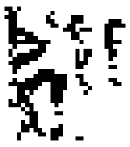

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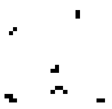
無㠱𣪕無㠱其萬年子孫永寶用



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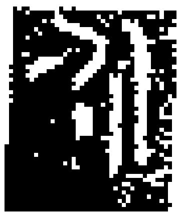

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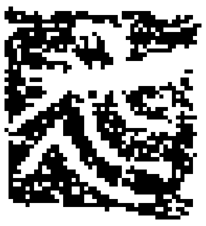

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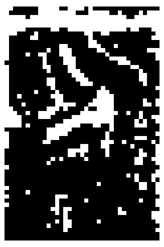

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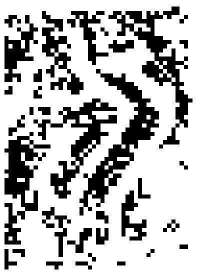

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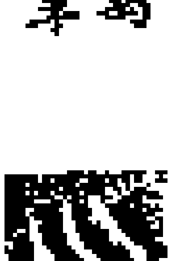

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姜殷　其萬年
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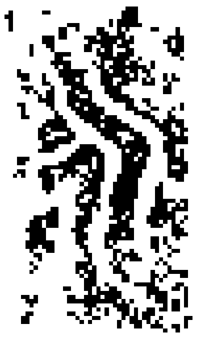

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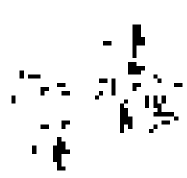

公父宅匜
其萬年

子孫永
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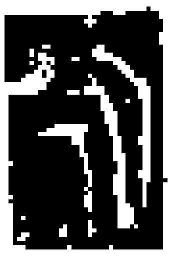

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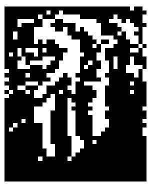

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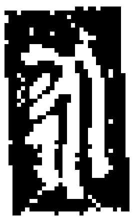

二

仲厥父
殷子

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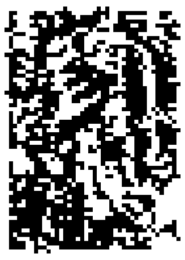

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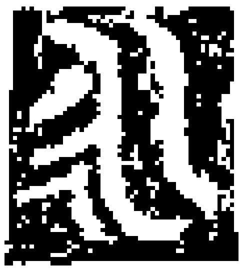

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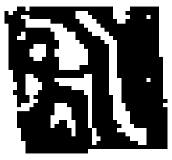

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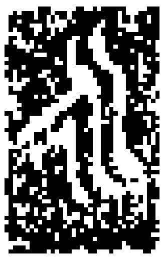

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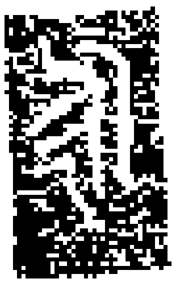

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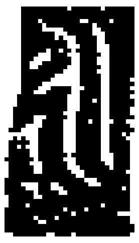
先殷

其萬年子孫永寶用



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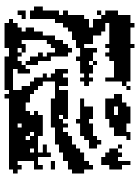

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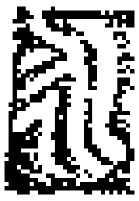

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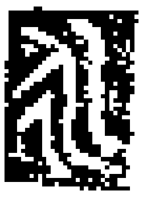
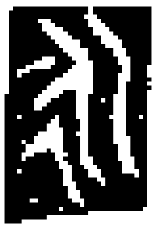


蓋三

師酉𣪘 酉其萬年

子孫永寶用



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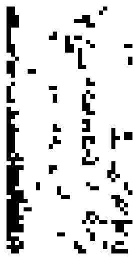

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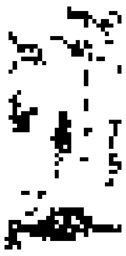

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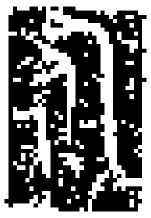

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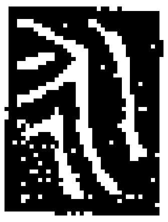
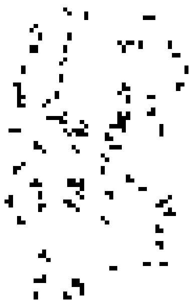


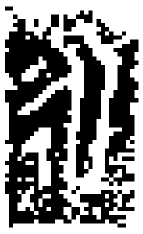
器二

師寰𣪘 其萬年子孫永寶用享



𥅠伯匜 其萬年子孫永寶用

享



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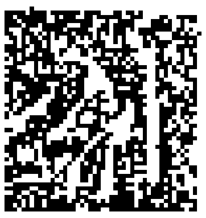
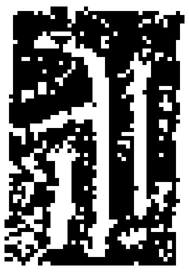


伯夏父鼎 其萬年子孫永寶用享



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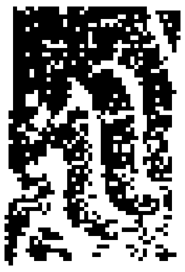
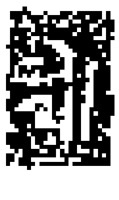
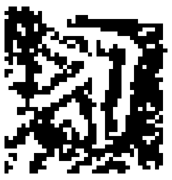


師眉鼎 其萬年子孫永寶用卜



盠駒尊

其萬年壽子
孫₌永寶之



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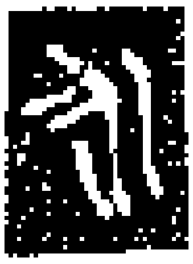
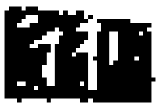
年子孫永寶用之



旅仲簋　其萬年
子₌孫₌永用享孝



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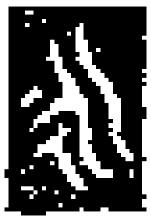
壽萬年孫子永寶



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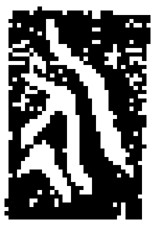

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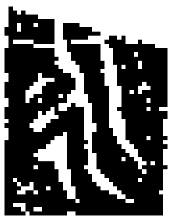
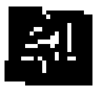


四

[illegible]嫼簋
[illegible]嫼

其萬年子₌
孫₌永寶用



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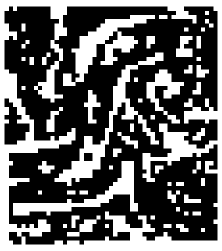
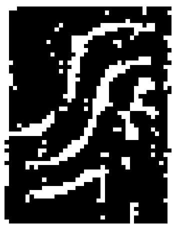
子孫萬年永寶用



蒿公
壺



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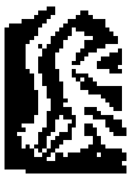

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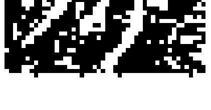

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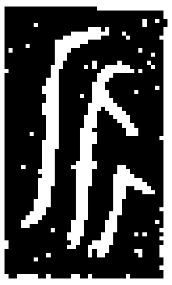
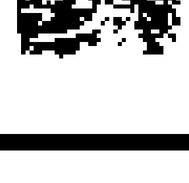


番君鬲
子孫永用

楚嬴匜　子
孫永用享



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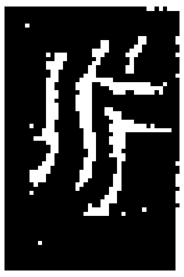

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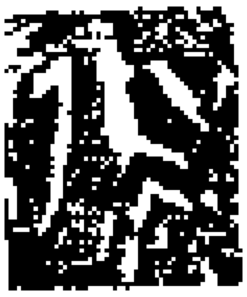

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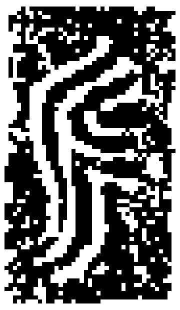

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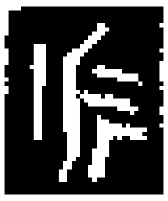

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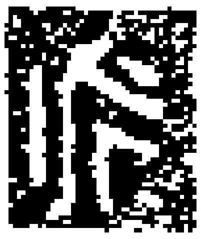

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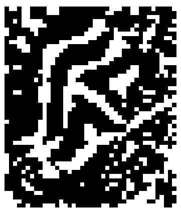
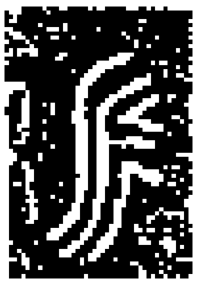
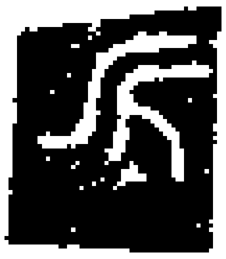


祖伯鼎　□孫永寶用

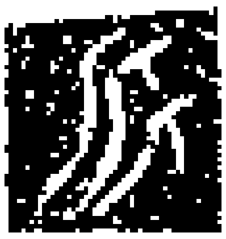


伯歸臺鼎　子孫永寶用之



單鼎　子孫永

寶用享



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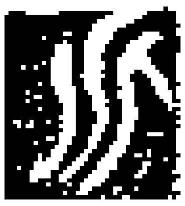

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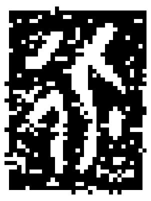

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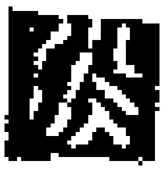
用



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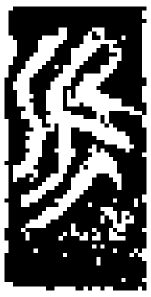

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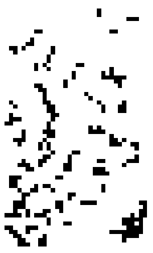

滕侯盤

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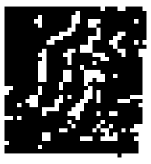
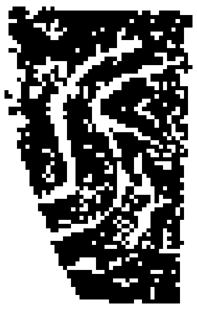
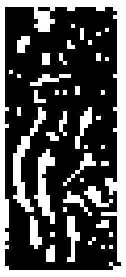


曾□□簠
子₌孫₌永寶用



邕子甗　其
子₌孫₌永□□



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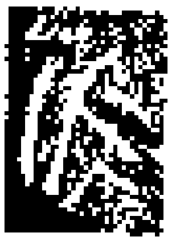
孫永寶用之盅



器

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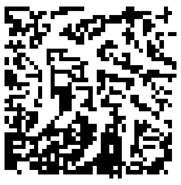
子₌孫₌永寶用享



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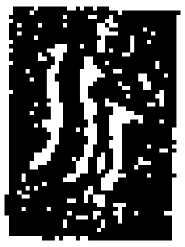
孫永壽用之



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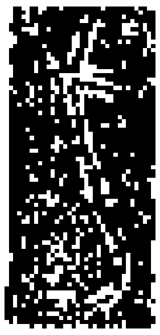

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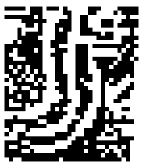
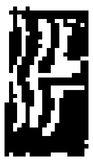


王孫
壽甗

子₌孫₌永
保用之



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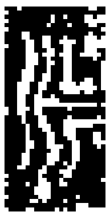

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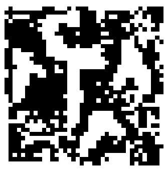

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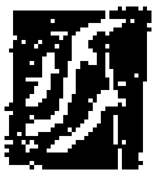
孫₌其永寶用



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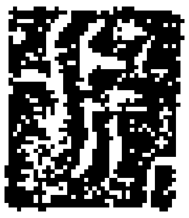

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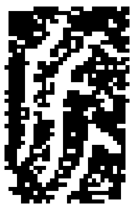

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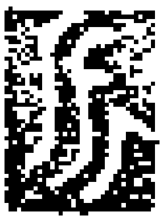

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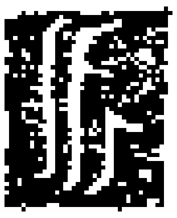

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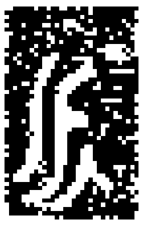

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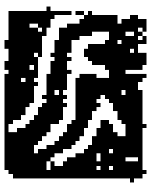

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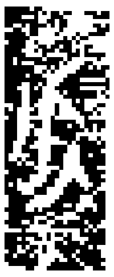

簋四

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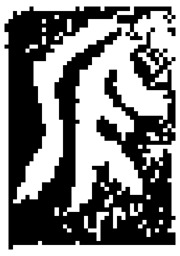
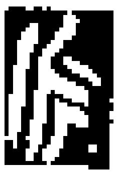


杞伯每亡簋其子孫永

寶用



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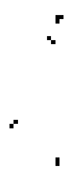

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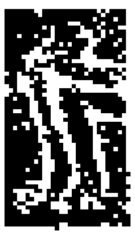
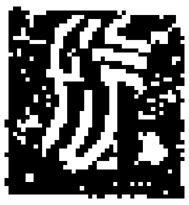
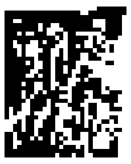


貴大

子伯克盤 子孫永寶用之



寡[illegible]孫[illegible][illegible][illegible]子孫永寶用



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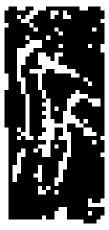

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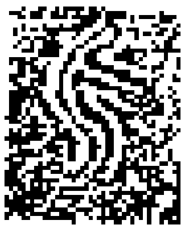
其次句鑃 子孫永保用之



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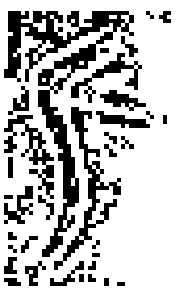
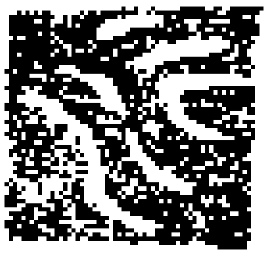
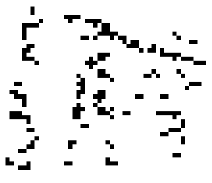


二

楚屈子盨 子孫永保用之



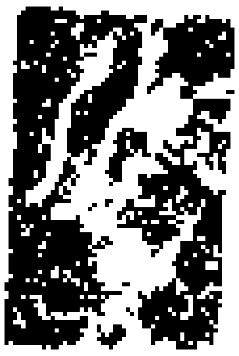
口口寧鼎 其子孫永寶用之



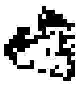
一

二

內公鬲 子孫永寶用享

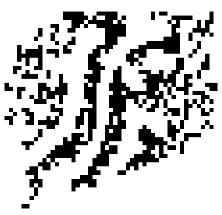


杞伯鼎子=
孫=永寶用享

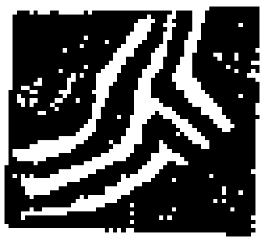


壺

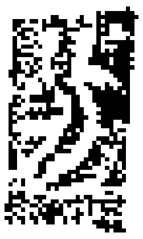
杞伯每刂𣪕
子=孫=永寶用享



司馬南叔匜
子=孫=永寶用享

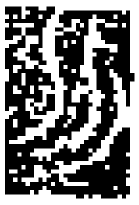


鄀公敄人𣪕
子=孫=永寶用享



一

昶中鬲其子=
孫=永寶用享



二

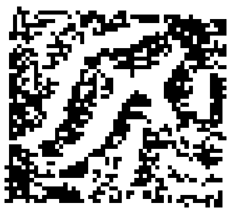
昶中鬲子=
孫=永寶用享

一

二

鑄叔簠
其萬

年眉壽
永寶用



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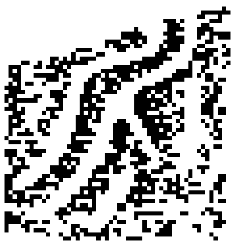
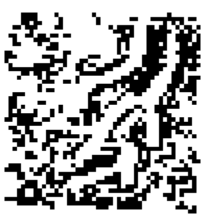


壺

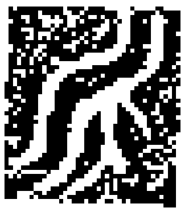
內大子壺其
萬年子=孫=永用



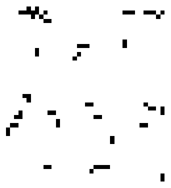
盉

寧
伯

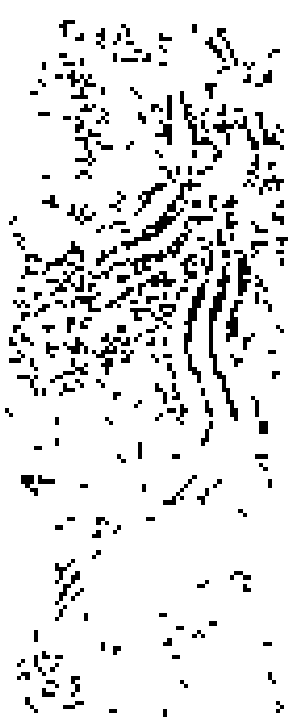
文
𣪕



曾伯文𣪕其萬
年子=孫=永寶用享

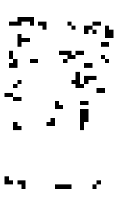


甾丽罍其萬年
子=孫=永寶用享



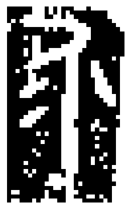
王子午鼎 永受其福

一



盂一

盨二



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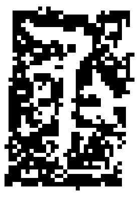
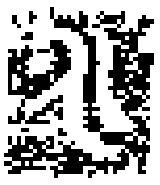


盨四

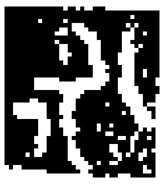
簠四

瓬伯毁其萬年永用



伯作寶毁

子孫永寶用



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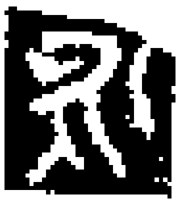

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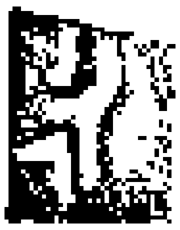

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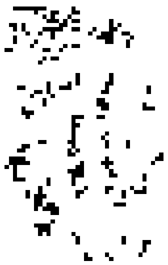

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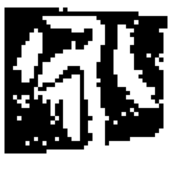
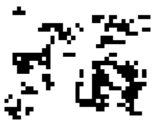


五

格伯毁其萬年子孫永保用



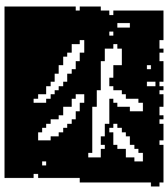
剌鼎其孫子永寶用

盨

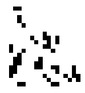
簋

伯已

毁子孫其永寶用



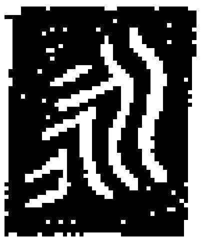
晉姬毁子孫其永寶用



三

四

平鐘子孫永保用之



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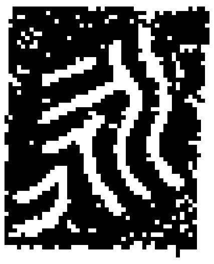

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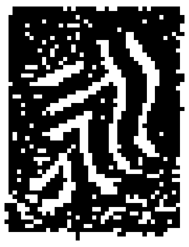
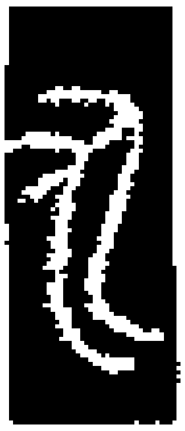
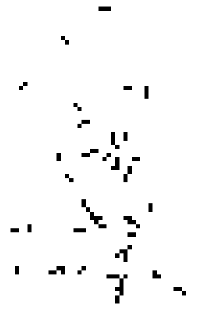


三

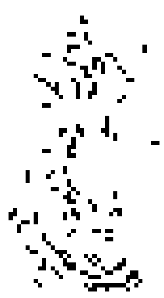
魯伯愈父簠 其萬年眉壽永寶用



郳討鼎 子子孫孫永寶用享（三代器名誤鼎）

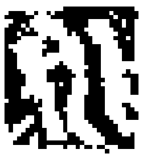


蓋

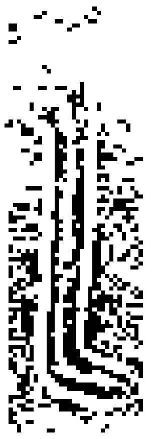


器

上鄀府簠 子子孫孫永寶用之



安伯真壺 其永寶用



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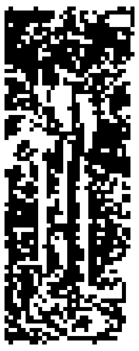
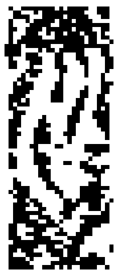


蔡侯尊 永保用之



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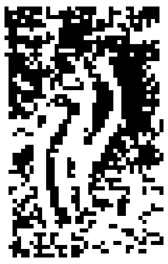
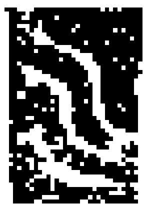
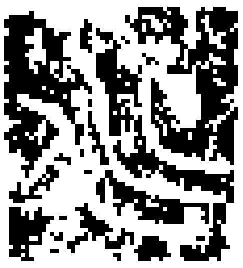


二

復公子毁 永壽用之



虢文公子段鬲 子永寶用享



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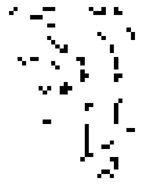
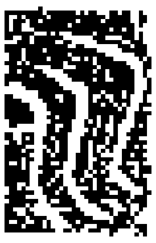


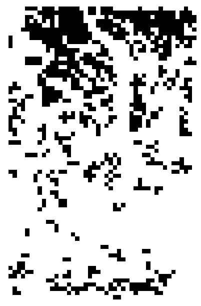
蓋

伯[illegible]父毁 其子孫永寶

用



僕子鼎 子孫永寶萬年無疆



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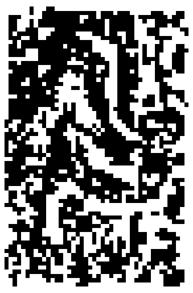
祀餔 其萬年子孫永寶用



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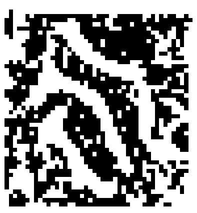
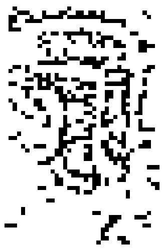
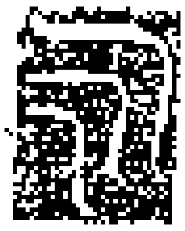
祀餔 其萬年子孫永寶用享



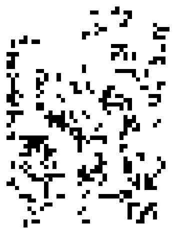
黃韋鼎 其萬年子孫永寶用享



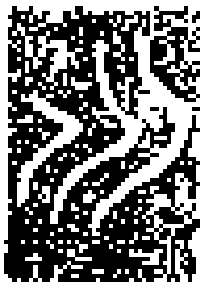


二

番宬伯者君鼎 其萬年子孫永寶用



伯者君匜 其萬年子孫永寶用享



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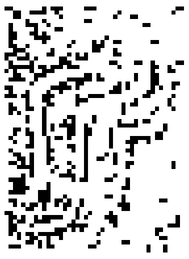
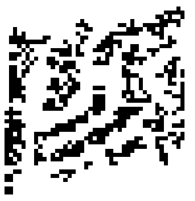


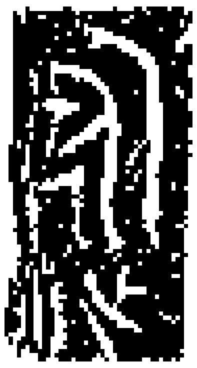
番伯畗匜 子孫永寶用



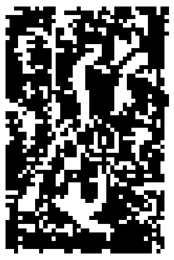
𢦏伯

匜 子孫永寶用之

高鴻縉曰：按此永字，即潛行水中之泳字之初文，原从人在水中行，由文人彳生意故託以寄游泳之意，動詞。金文或加止以足行意，作[illegible]。並證从彳从人確，後人借用為長永，久而為借意所專，乃加水旁作泳以還其原，借為長永字者，殆周人，或加羊為聲符作羕，是永羕非二，而說文誤分之。中國字例二篇二七五葉



不嬰毁
用述乃事



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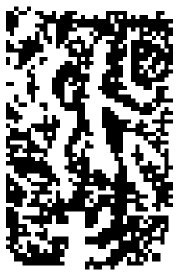

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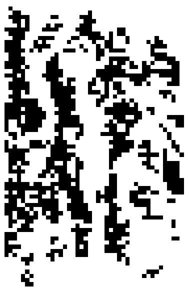
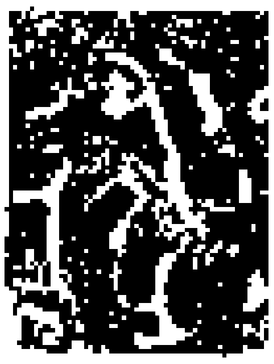
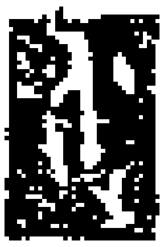


四

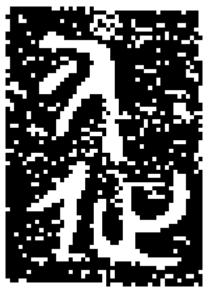
伯乙鼎
其述寶用



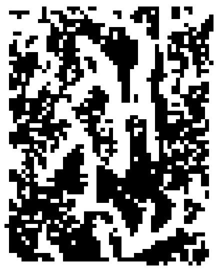
述盉　述
作寶尊彝



晉姞毁　其
萬年述寶

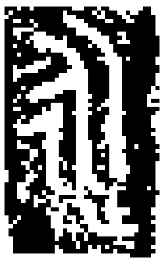


中義盨　其
萬年述寶用



二

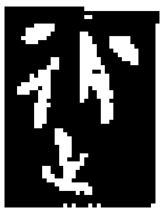
杞伯每口鼎　子
子孫孫述寶用



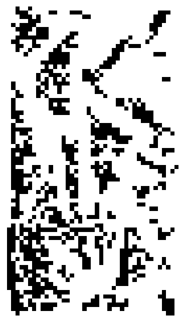
不嬰毁　戒
大同述追女

[illegible]

杞伯毁　子
孫述寶用享

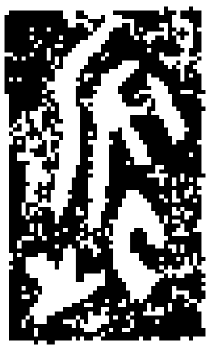


叀鼎　子子
孫孫其述寶

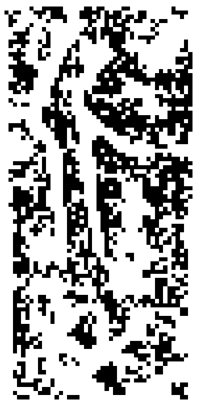


盨

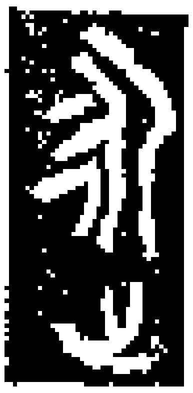
杞伯每口壺　子
子孫孫述寶用享



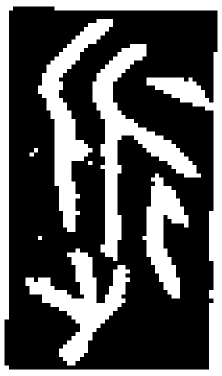
二器



三盨

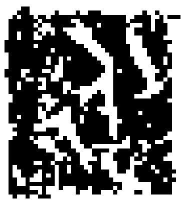


四盨



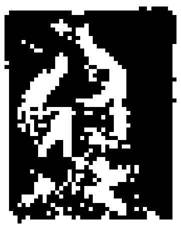
四器

杞伯每亡𣪘 子子孫孫⿺辶永寶用享

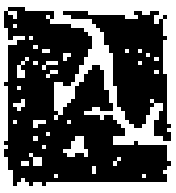


器

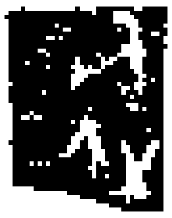
敓卣



敓觶 亦其子子孫孫⿺辶永寶



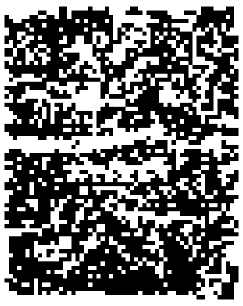
蓋



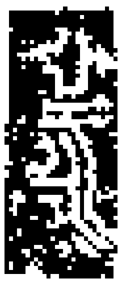
器

姞氏𣪘．其邁年子子孫孫⿺辶永寶用

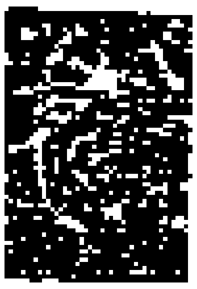
⿺辶永即永之繁構，加辵爲形符重複，晉姬𣪘「其萬年⿺辶永寶」，宋婜𣪘「用⿺辶永乃事」，⿺辶永均用作永，金文舞作⿺辶舞，德作⿺辶德，旅作遊等等，即與此同例，參見釋永。



公孫竈壺 羕保其身

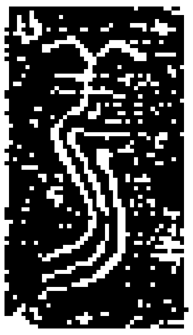


蓋

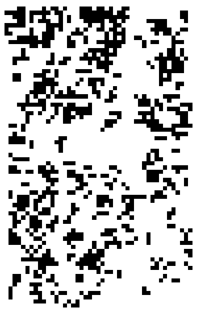


器

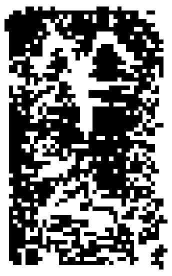
鄧公鼎 羕保用之



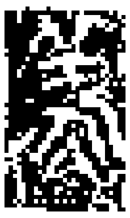
子季嬴簠 子孫羕保用之



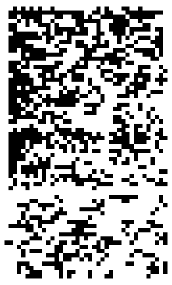
公孫竈壺 子孫羕保用之



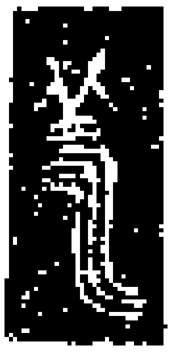
公孫班鐘　子孫羕保用之



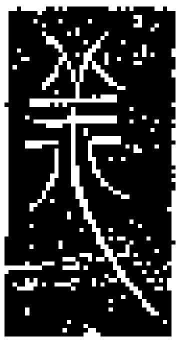
陳逆毀　以貣羕令眉壽



西君壺　羕保用之

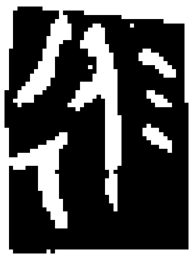


許子妝簠　其子=孫=羕保用之



中山王譽方壺　不羊莫大焉

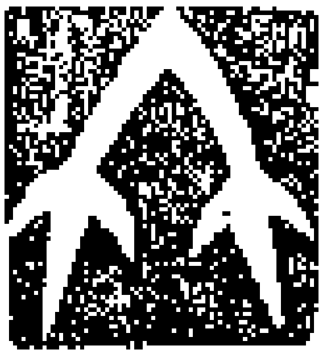
說文十一篇「永，長也。象水巠理之長。詩曰江之永矣。」又云：「羕，水長也。从永，羊聲。詩曰江之羕矣。」唐韻永讀「于憬切」，喻母陽部，羊讀「與章切」，不但同部，而且同母，同聲必然同義，故周南漢廣「江之永矣」，毛詩作永，韓詩作羕。齊侯鎛云「萬年羕保其身」，「子孫羕保用享」（薛尚功鐘鼎彝器款識法帖卷七）齊侯鐘七器作「萬年永保其身」，「子孫永保用享」，（同書卷八）知羕為永之注音加旁字也。加旁从水，聲義不變。說文：「漾，漾水，出隴西豲道，東至武都為漢。从水，羕聲。瀁，古文从養。」按文選王粲登樓賦「川既漾而濟深」，李善注引韓詩「江之漾矣」，薛君曰：「漾，長也。」爾雅釋詁一，「羕，長也」，永本象形，羕漾為形聲孳乳字，許君分而為三，誤矣。



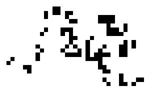
大保簋　王𠂢大保

金文永字作[illegible]，象人在川流中擇臂奮擊之形，當爲泳之本字。此銘作[illegible]，右从彡，表示水，與乚同義，疑即永字。古文永𠂢同字，異古彝，「異其世子孫𠂢寶用」，永即作𠂢。郭沫若釋此字爲𠂢，亦𠂢字。說文云「讀若稗縣」，又「稗」，案此即讀爲俾使之俾。兩周金文辭大系考釋（卷六第二七葉大保簋）

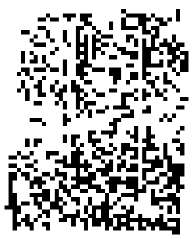
竹



亞寠方壺
晉竹

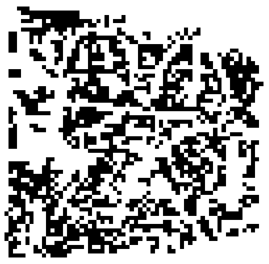


騎口馬節
騎遫竹倏



舒蚉壺
竹胄亡疆

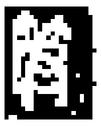
說文五篇「竹，冬生艸也。象形，下垂者箁箬也。」舒蚉壺「竹胄亡疆」，張政烺讀為「篤迪亡疆」，是說孔實進登興竜之事業。（古文字研究第一輯第二三六葉）　朱德熙裘錫圭讀作「篤胄亡疆」，蓋謂百像誠田無有界畔，溢施刑罰，先王日夜不忘此事，故大去刑罰以憂民之不辜（七期一九七九年第一輯第四四葉）也。有人認為當讀作「祝壽去疆」，三說皆不足以為定論，錄以備考。



𡨦寅笄鼎

𡨦寅笄

汗簡引尚書的其字作笄，笄从竹丌聲，是其的後起形聲字，其的本字作𠀠、𢍃、𢍁之形，後加丌聲作其，其借作代詞之後又加表示材質的竹旁作箕，笄字乃箕之省。

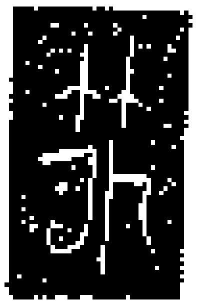


新郪虎符 甲兵之符 一

新郪虎符 雖毋會符 二

新郪虎符 必會王符乃敢行之

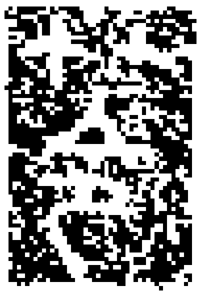
說文五篇：符，信也。漢制以竹長六寸，分而相合。从竹付聲。符是古代用為憑信的工具，以金、玉、銅、竹、木等為之，上刻文字，剖為左右兩半，朝廷與外官各執其半。遇有事遣使持符至要塞出入通過，勘合參驗真偽。



中山王嚳方壺

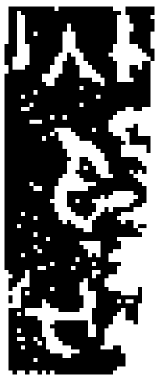
載之笂䇲

張政烺曰：笂，从竹从外，說文「閒，隙也。从門月。閒，古文閒」。閒从門从外，見曾姬無卹壺以閒爲閒，此字蓋从閒省聲，「笂䇲」即「簡策」。（古文字研究第一輯第二三二葉）



訇殷　師

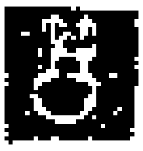
笭側新



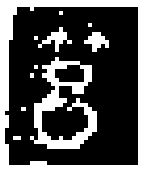
延笭彝　延作

笭口寶尊彝

說文五篇「笭，車笭也。从竹令聲。一曰笭籯也」集韻「車中席也」金文用作人名。



一

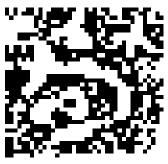


二

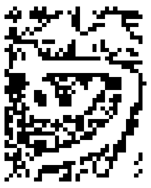
宮小子彝　宮小子從家弗受口

柯昌濟曰：宮作筥，即春秋之莒國也。筥字段作筥，考羅氏璽印姓氏徵載漢印有筥姓，疑作筥者西周時代之字，作莒者東周時代之字，而漢姓之筥莒既同出一國，無从異文，亦非淺深假借，而以其文字時代為先後也。（韡華閣集古錄跋尾二〇二葉宮小子敦）

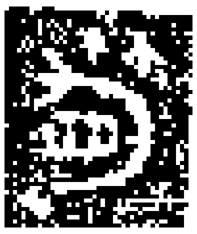
筍



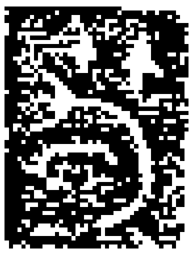
多友鼎 衣復筍人孚



多友鼎 戎復筍衣孚



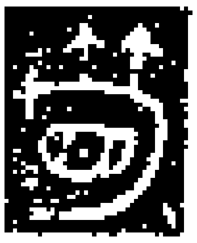
一



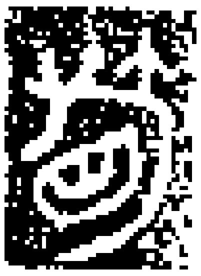
二

伯筍父鼎

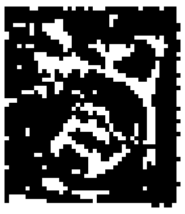
伯筍父作寶鼎



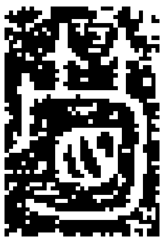
伯筍父盨 伯筍父作旅盨



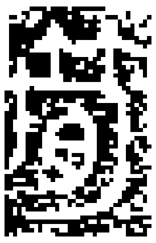
奠伯筍父甗 奠伯筍父作寶甗



奠伯筍父鬲 奠伯筍父作叔姬尊鬲

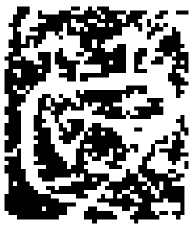


蓋

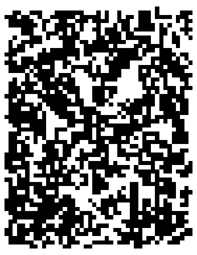


器

筍伯大父盨 筍伯大父作嬴妃鑄寶盨



筍侯匜 筍侯□作寶□

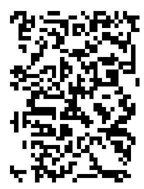


筍侯盤 筍侯作叔姬媵盤

筍字从竹旬聲，說文所無，旬與旬皆从勻省聲，二字形近聲同，故疑筍从旬聲，即筍字。說文五篇「筍，竹胎也」。金文筍皆用作地名或人名。作為地名，即說文六篇的郇字「郇，周武王子所封國，在晉地，从邑旬聲。」

戴家祥曰：說文五篇竹部「筍，竹胎也。从竹，旬聲。」今字作笋。又六篇邑部「郇，周文王子所封國，在晉地。从邑，旬聲。讀若泓。」而二篇艸部無荀字。大徐謂「今人姓荀氏，本郇侯之後，宜用郇字」。按唐韻筍讀「思允切」，心母文部。郇荀俱讀「相倫切」，不但同母，而且同部。故經傳郇亦作荀。金文作筍。水經注汾水又西逕郇城東，古郇國也。汲郡古文晉武公滅郇以賜大夫原氏也（卷六汾水條）。按晉武公公元前七零六年（周桓王十四年即魯桓公六年）即位，公元前六七八年（周釐王四年即魯莊公十六年）崩。酈注又說涑水又西逕郇城，詩云，郇伯勞之，蓋其故國也。杜元凱春秋釋地云，今解縣西北有郇城。服虔曰，郇國在解縣東，郇瑕氏之墟也。余按竹書紀年云，晉惠公十有五年（公元前六三六年）秦穆公率師送公子重耳，圍令狐，桑泉，臼衰，皆降為秦師。狐毛與先軫禦秦，至于廬柳，秦穆公使公子縶來與師言，退舍，次于郇，盟于軍。京相璠曰，春秋土地名，桑泉臼衰並在解東南，不言解，明不至解可知，春秋之文與竹書不殊。今解故城東北二十四里有故城，在猗氏故城西北，鄉俗名之為郇城，考服虔之說，又與俗符，賢于杜氏單文孤證矣（卷六涑水條）。按解縣一九五四年與虞鄉合併為解虞縣，一九五八年又合安邑縣為運城縣，猗氏與臨晉一九五四年合併為臨猗縣，並受運城地區管轄。

築

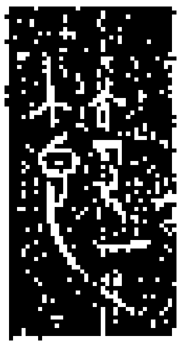


子禾子釜

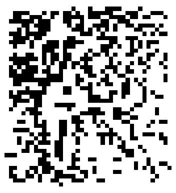
人築桿戚釜　朋

商承祚曰說文築擣也从木筑聲𥳑古文宋段氏改作簹汗簡引作𥳑金文子禾子釜作築同篆文（說文中之古文書不足信）

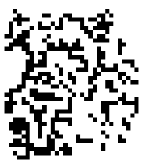
節



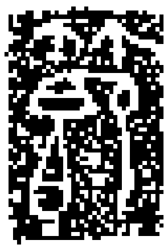
中山王嚳方壺
節于醴醻



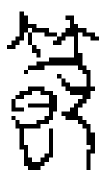
子禾子釜　關
鍺節于槩料



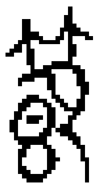
子禾子釜　左
關釜節于廩釜



陳純釜　命左關帀發敕
成左關之釜節于廩釜

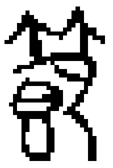


鄂君啓節
賸鑄金節

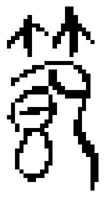


鄂君啓
節　脽

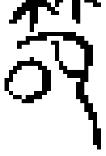
鑄金
節



鄂君啓節　得
其金節則毋政

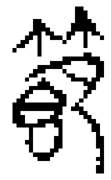


鄂君啓節　得
其金節則毋政



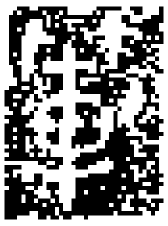
鄂
君

啓節　不得
其金節則政



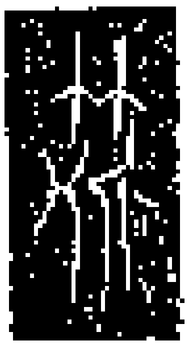
鄂君啓節　不
得其金節則政

節是古代使者所持以作憑證的東西，周禮地官「小行人掌達天下之六節」：山國用虎節，土國用人節，澤國用龍節，皆以金為之，道路用旌節，門關用符節，都鄙用管節，皆以竹為之，金文節或作卽，詞表示的制之意。



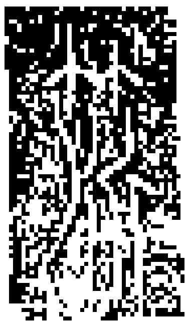
箄毀　箄作
父寶尊毀

箄當是箄之別構，从艸从竹同為植物類，古字往往通用。一切經音義箭作葥，箐作菁，箬作若等，即為其證。萆、箄集韻均注：部迷切，音卑。箄訓草名，其本亦作卑，而通常所稱若箄，金文作人名，無義可考。



中山王嚳方壺

載之笄⿱竹斦

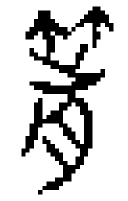


中山王嚳方壺

遠其老⿱竹斦賞仲父

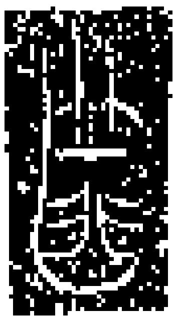
張政烺曰：⿱竹斦从竹斦聲，蓋策之異體，老子道經第二十七章「善數者不用籌策」，策字馬王堆帛書老子甲本作⿱竹析，乙本作⿱竹斤，⿱竹析从竹析聲，說文「析，破木也，从木从斤」，又「片，判木也，从半木」，析是破木，故⿱竹析字壺銘竹⿱竹斦，老子乙本又簡化作⿱竹斤，策賞是書勳勞賞賜于策（古文字研究第一輯第二一〇頁） 按一切經音義析或作斦，是⿱竹析即⿱竹斦之證。

箭



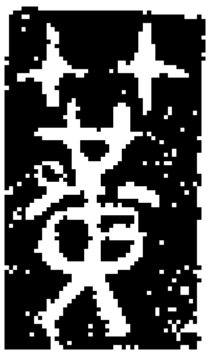
鄂君啓節　舟
戴金革黽箭

字从竹歬聲，即箭字。于省吾認為黽應讀作箘，箘或作簬，是一種箭竹厚里而節長，古籍中有以「箘簬」連言的，箘簬是一種宜用作矢，故在禁用之例。（詳見考古一九六三年第八期）



中山王𠋖方壺
夙夜篚解

詩大雅烝民「夙夜匪解」，壺銘篚當讀作匪，匪从匚，从匚之字常加竹旁，如說文匧或作篋，匡或作筐，竹為匚器之材質，故能加竹旁。毛傳，匪非也。

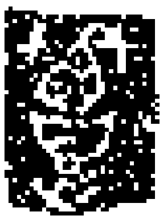


叡鐘

備侯心

簧

說文五篇「簧，笙中簧也。从竹黃聲。古者女媧作簧。」按經典亦多作笙中簧解，如詩車鄰「並坐鼓簧」、「笙中簧葉，吹簧則鼓動之以出聲者也。」詩君子陽陽「左執簧」，傳「笙也。」此乃轉假為笙，已非初義。簧初義僅指吹奏樂器中的發聲部位。遠古當以竹片為之。現在也有少數民族用竹片含在口中吹奏優美的曲調，即所謂口簧。其發聲原理同笙竽，以簧鼓動出音。故簧从竹，其意明矣。

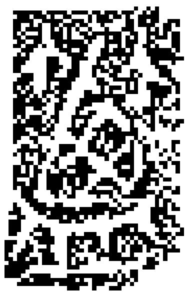


番生簋　全

簟弼魚葡

高田忠周曰，按說文「簟，竹席也，从竹覃聲」，覃从鹹省，鹹从鹵，鹵从西也，故此以鹵爲鹵，下亦从皿，此从鹽省也，古音鹹鹽轉通也，故从鹽聲。此與从覃聲者，別自一體耳。詩斯干「下莞上簟」，箋「竹葦曰簟」，禮記內則「斂枕簟」，注「席之親身者」，喪大記「君以簟席」，注「細葦席也」（古籀篇八十第一〇葉）

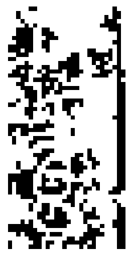
（盨）



毛公鼎
金盨彌

張之綱曰：徐（同柏）釋簟，云字作盨，簟从皿者，皿以覆器，簟亦覆也，二吳釋並从之。愙齋云盨即簟，詩「簟茀錯衡」，箋「簟茀漆簟以為車蔽，今之藩也。」又「簟茀朱鞹」，傳「車之蔽也」，孫詒讓云，說文「簟从竹覃聲」，此从盨，簟之異文，疑从鹽省，與說文覃从㫗鹹省意同，徐云从皿非是。（毛公鼎斠釋）按毛公鼎「金盨彌」，與番生𣪘「金簟弼」辭例相同，盨為簟之別構，可信。

⿱⺮膚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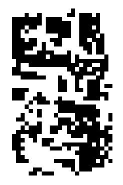
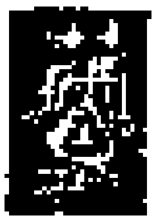
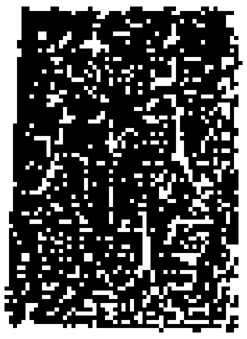

四

平鐘　⿱⺮膚叔之中子平



⿱⺮膚大史申鼎　⿰⿱⺮膚阝安之孫⿱⺮膚大史申作其祜鼎十

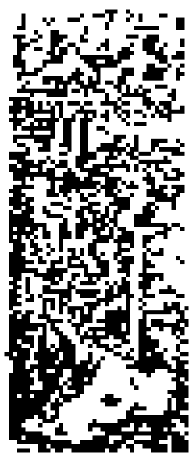
字从竹从膚，說文所無，銘文用作方國名，或从邑作⿰⿱⺮膚阝。孫詒讓認為說文臚籀文作膚，是膚即臚之省，與盧聲類同，古字可通。⿱⺮膚國侯爵，當即書牧誓之盧，亦見左傳桓十二年。陸氏釋文本或作盧（一名盧戎）。靜安先生認為⿰⿱⺮膚阝侯敦⿰⿱⺮膚阝侯亦即⿱⺮膚侯，閭丘口口戈閭丘即閭丘，足證⿱⺮膚盧之為一字矣（觀堂集林十八王子嬰次盧跋）。據郭沫若考證盧國故地當在今湖北襄陽附近，⿱⺮膚則在山東。



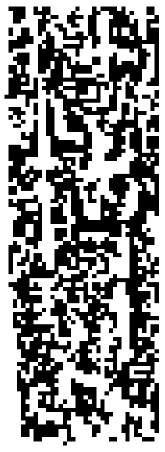
鈴鑄　肅、

義政

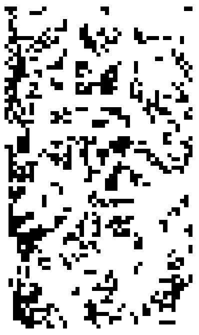
孫詒讓曰：茻即蕭字，寶知圖及張抱並不識，二錄釋為從，蕺從之，與前從作至乎誤，今亦其叔也。又齊侯鐘此字有重文，此無之，誤以為鑄字之華叔也，又叔也。（征五枯六）訓虔詁也（[illegible]）蕭蕭為肅肅（[illegible]）肅肅義戒言數叔于其丮也（[illegible]）楊樹達釋蕭謂按說文三篇聿部：肅，持事振敬也。从聿在𣶒上，戰戰兢兢也。又五篇竹部：簫，參差管樂，象鳳之翼。从竹，肅聲。唐韻簫讀[illegible]切，心母幽部；肅讀息[illegible]切，不但同部，而且同母。同聲必然同義。釋名釋樂器：簫，肅也，其聲肅肅而清也。白虎通禮樂篇云：簫者，中呂之氣也。萬物生於無聲，見於無形，[illegible]也，肅也，[illegible]大[illegible]天肅王命，仲山甫將之。鄭箋：肅肅，敬也。言王之政教甚嚴急也。鑄叔簠義政，其義亦肅是也。楊說至確。楊氏釋簫亦有卓見，吳大澂不知簫即簫之或作，誤釋為淵，並謂簡與簫相似，周頌執競之降福簡簡，疑即肅之殘字（[illegible]）張孝達（[illegible]）所釋亦濫盈（[illegible]）不加思索，貿然從之，何其悖也。



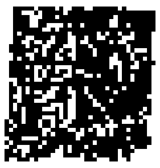
蔡侯盤



蔡侯尊 類文王
母穆亹亹訢揚



[illegible]子戈
[illegible]子

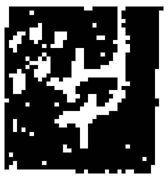


[illegible]料□器

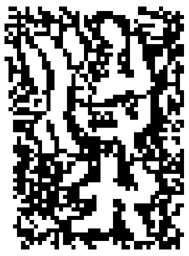
[illegible]料康器

說文十四篇「料、量也、从斗米在其中讀若遼」按許慎所釋可从。史記孔子世家「嘗為季氏吏料量平」即用初義、廣韻「度也」玉篇「數也、理也」為引伸義。

粱



史免簠　用盛稻粱



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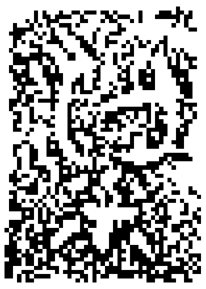
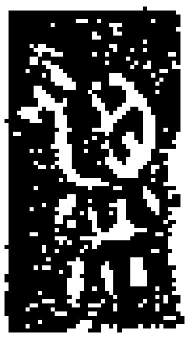
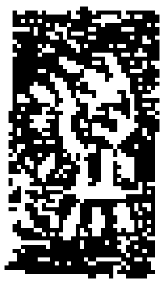


二

曾伯霥簠　用盛稻粱

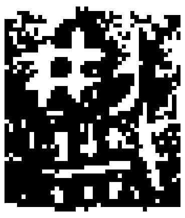


叔朕簠



叔朕簠　以敎稻粱

說文七篇：粱，米名也。从米梁省聲。按金文或省米作𣶒（陳公子甗），或从井从水从刅作[illegible]（仲叔父簠），或作杒（弔家父簠）。楊樹達謂字乃从水从刅聲，金文固有𣶒字，粱乃从米𣶒聲，未必爲粱省聲。辭海云：似粟而大，有黃、青、白三種，又有赤、黑色者。金文用作本意，爲稻粱之粱。參見𣶒字條。

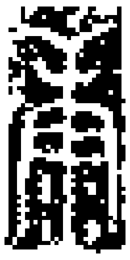


盨

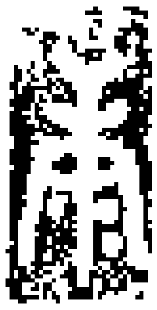
伯公父簠　用盛穛稻糯䊍口

䊍，疑爲粱之異文。金文粱字有作𥻰（仲[illegible]父簠），作䊍（弔家父簠）。楊樹達謂汈字，乃从水从刱聲，从刃與从刅同，𥻰又可寫作䊍，金文汈與刱均爲稻粱之粱，𥻰䊍爲粱字無疑。參見汈、刱、粱諸條。

康



女康丁彝
女康丁亞



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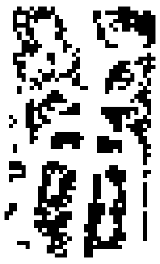
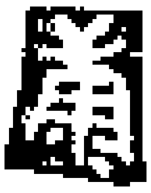
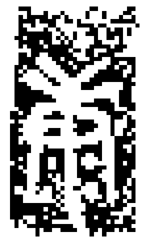


二

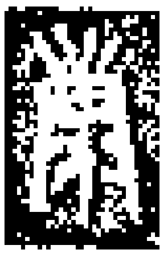
侯康斧
侯康



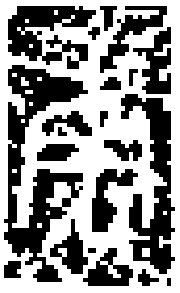
康鼎　康
頌頡吉



史牆盤
淵悊康王



𤔲子壺
屖康盨



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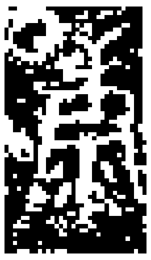
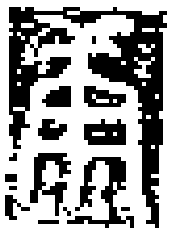
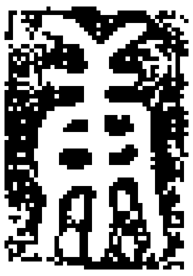


二

伯康簋　伯
康作寶簋

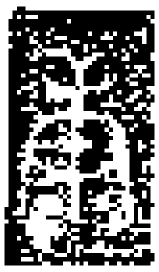


康伯壺　康
伯作壄壺

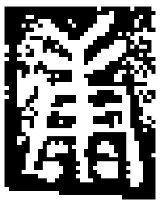


𢼄簋
康

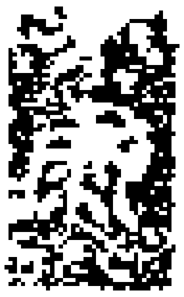
公右
邵昭



康侯鼎　康
侯才休白



康鼎　榮
伯內右康



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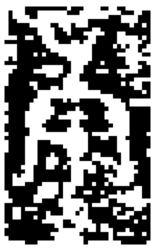

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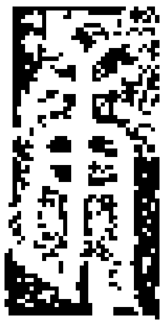

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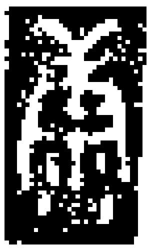

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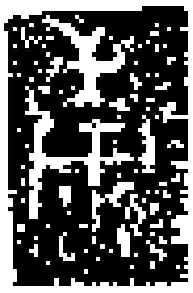

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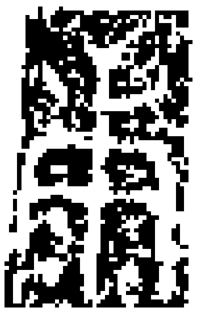

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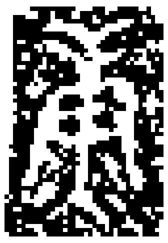

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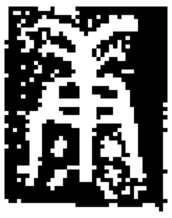

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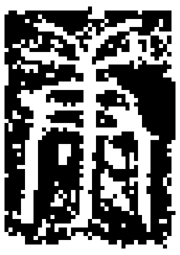

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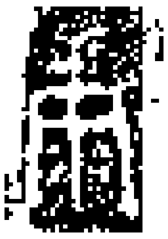

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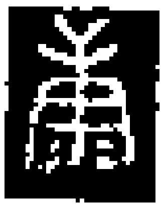

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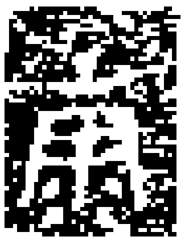

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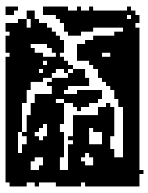

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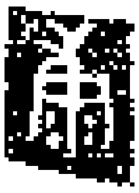

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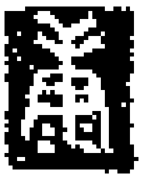

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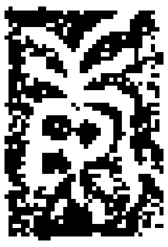

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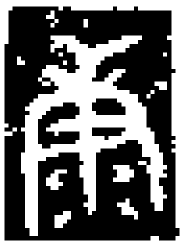

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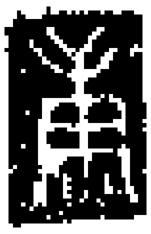

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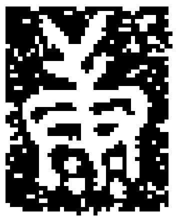

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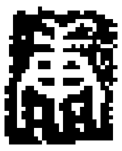

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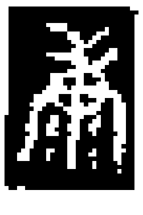

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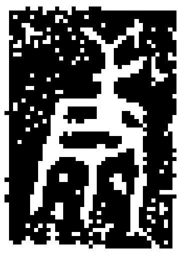

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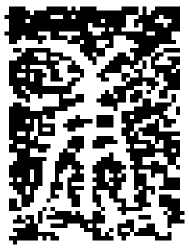

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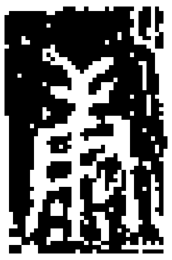

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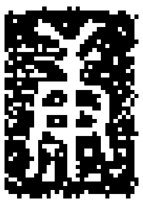

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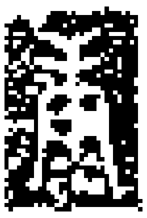

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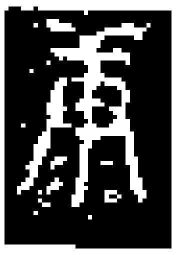

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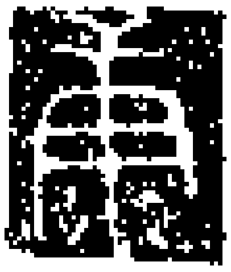

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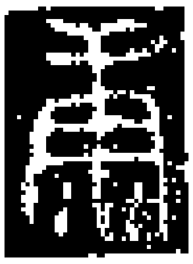

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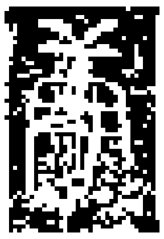

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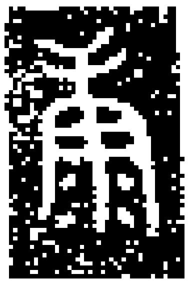

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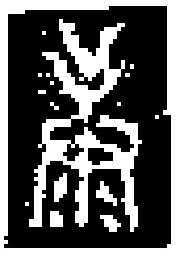

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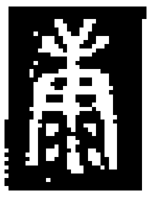

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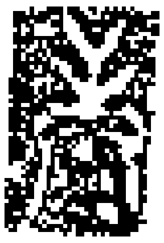

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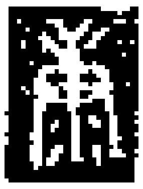

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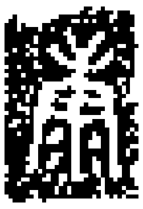

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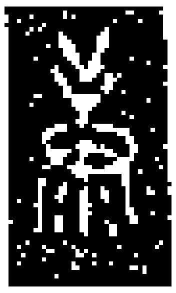

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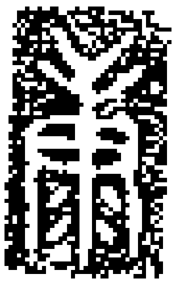

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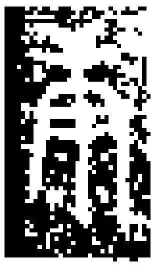

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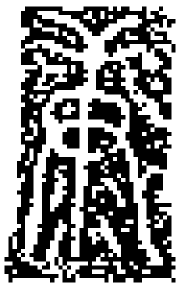

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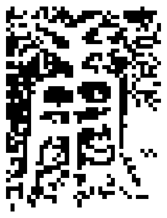

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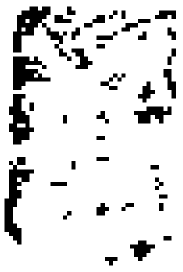

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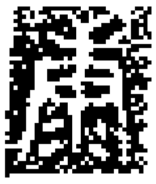

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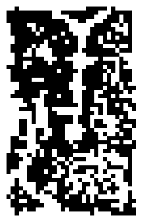

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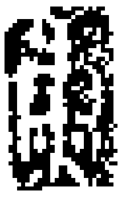

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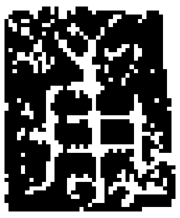

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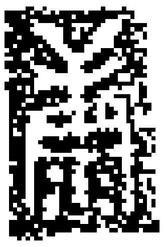

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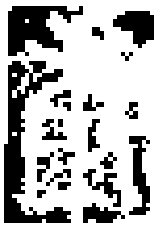

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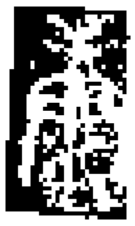

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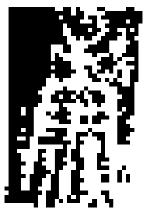

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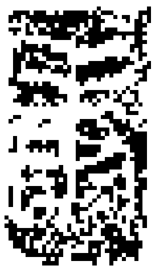

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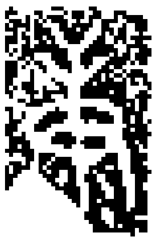

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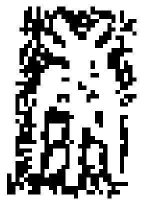

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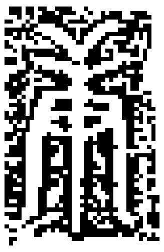

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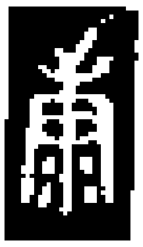

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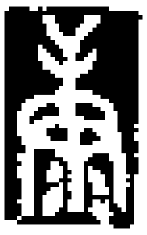

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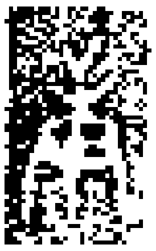

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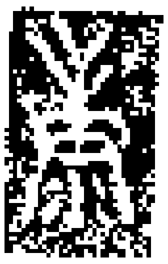

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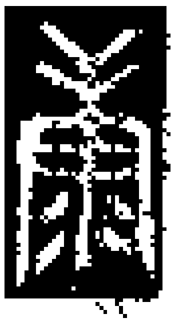

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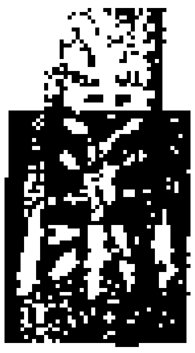

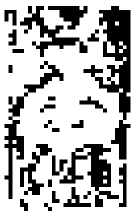

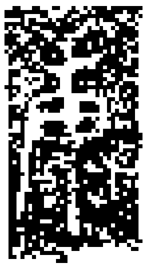

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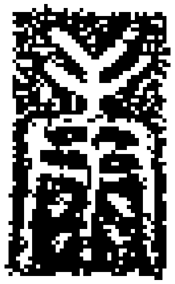

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頌壺

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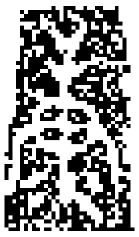

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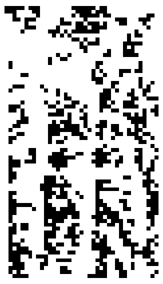

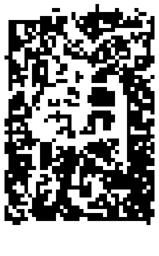

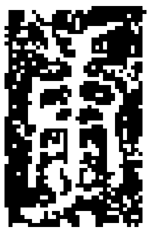

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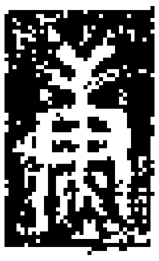

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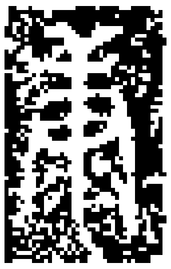
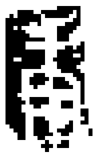


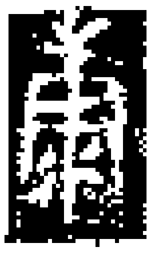
六

史免鼎　用匄康[illegible]屯右

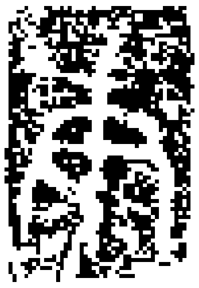


[illegible]康鐘　[illegible]作

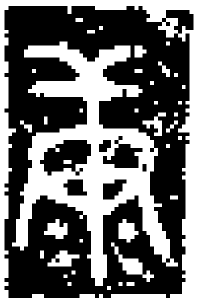
余追[illegible]康　彐屯右



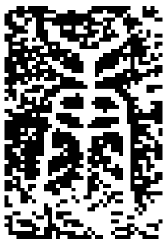
師奎父鼎　用匄眉壽黃耇吉康



師[illegible]鼎　用祈眉壽黃耇吉康



㝬毁　用康惠朕皇文剌祖考



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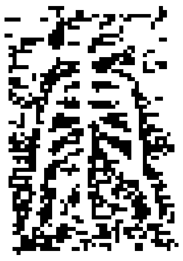

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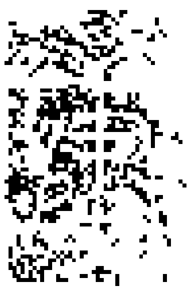

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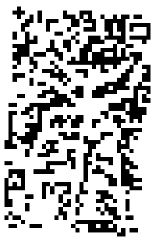
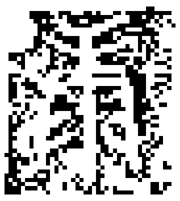
秦公鎛



秦公鐘 其康寶



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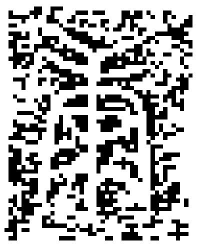

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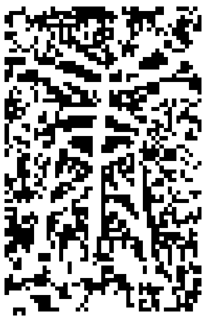

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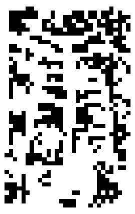
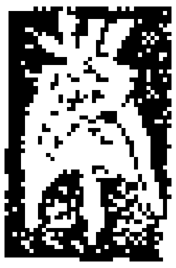
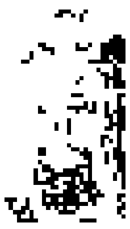


秦公鐘 以康奠協朕國

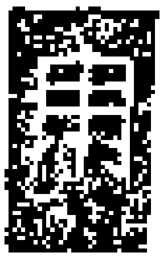


𤔲土盨 康樂我家



康成鼎 以亢

事康公匄 戍能𤔲



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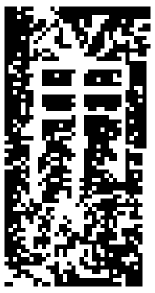
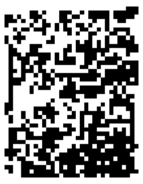


二

齊陳曼簠 齊塦曼不敢逸康



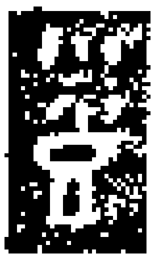
𤔲料 □器

𤔲料 康器

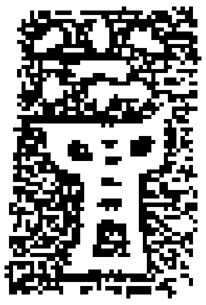
玉篇曰、禾部穅、大徐篆作糠、說曰、从禾从米、庚聲（據段二本作康聲）、篆是而說解非、小徐篆作穅、說曰、從禾康聲、篆非而說解是、或體則二徐皆訛作康、說曰、穅或省作、大與小

徐正篆合，而大徐則不合。鐘鼎文皆作萧，繹山碑整齊之而作萧。漢隸及正書皆作康，是知亦即米形。越絕書曰「康名有米，覆之以康」是也。說正從米字，則當入之米部。糠又加禾，義反迂遠，以為或體可以。（與本部以秝領米，米部以黍領𥻆，他部亦兩列收之，本不一律）此用為穅康樂，既又借義奪正義，或加禾以別之，惟爾雅釋器「康」謂之蠱，正義僅此一見也。且鐘鼎米字，初不出亦，史燕簋鬻字從米從毌貫聲，此簋之古文也。石鼓文䊮字亦從米，小篆彝字從米，而鐘鼎彝字最多，其作𢍰者，上象鳥形，下從収，以三點象米，或作𢍰，則以兩點象米，蓋米形只可以點象之，而積點不可以成文，此其所以作米，小篆變而連之耳。彝字有所附麗，不患人不知其為米，故以點象之。康字亦有所附麗，而三點二點不能成文，故作四點，使之左右匹配，猶之臼字外象臼形，中象米形，其亦正與康字同也。且鐘鼎他字亦有類此者，格伯殷谷字作𠔌以∪為口，對本寧簋古字作古，舊彝周字作周，皆以∪為口，乃由有所附麗，偶能變形，殊非亦是古本字，丫∪是古口字也。特說文此例甚少，後人昧焉，遂改為羔，小徐又改正文，此重紕謬也。令當改復之曰，糠，穀之皮也，從禾從古文康，庯，古文糠，下象米形，庚聲。（說文釋例六上四至六七）

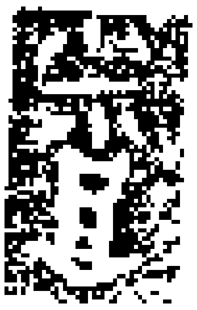
甄金文康用作人名，如康鼎等；用作宮室名，如金文恆言「康宮」；或作康樂之義，如𤔲子壺等；或用作褒大之義，如頌壺等。



段簋　王鼒畢豋



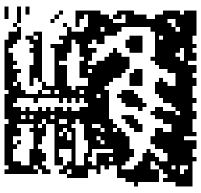
盂鼎　夙夕紹我一人豋四方



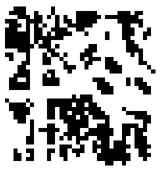
㝨段　寍豋　字爲遠獻

吳大澂曰：豋疑古烝字，从米在豆上，與䆐同意，烝嘗之烝从廾，取進獻之義，此不从廾。《詩·文王》「烝哉」傳「烝，君也」。盂鼎「夙夕紹我一人烝四方」，猶言君四方也。（說文古籀補附錄一葉）

吳大澂所釋甚是，劉心源从其說，並進一步引證曰：烝，《汗簡》米部引《義雲章》烝作𧯛。太師虘豆云「作𧯛豆」，說文登籀文作𧯛，知𧯛从廾大登省。《禮記·祭統》「冬祭曰烝」是也。字或省作，楚簋「王飲西宮，豋，畢」，段簋「王鼒畢豋」，亦烝祭字。（奇觚室吉金文述二·二九葉盂鼎）



盖

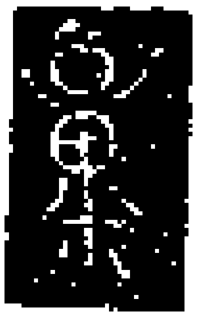


器

伯公父簠

用成糕稻需粱□

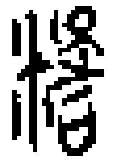
糕，字書不載，由音、義、形考之，殆是糴之省，集韻：糴，精米也。从米翟聲，此从米隹聲，萑隹古音同屬微部。且萑由隹得聲，故从隹从萑同一聲源。伯公父簠：用成糕稻需粱，用成糕稻，指精粹的稻米。



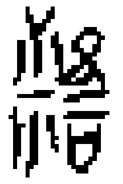
宜桐盂　鄦王孝糧之孫

宜桐作鑄飤盂以媵妹

𥹰，郭沫若釋𥹰為粟之異體，與字形不合，當釋糧為妥，如郭氏所說，宜桐盂之鄦王即徐王糧鼎之郳王，鄦王糧鼎之糧作𥹰，右旁與𥹰上部同，隸定為量無疑，下部从米，而上三筆與量字下部三筆重合，是構字造形的巧妙所在。說文七篇糧，穀也。从米量聲。此𥹰改為上下結構，金文偏旁字可上下左右移動，與字義無礙。

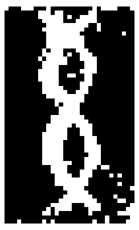


鄂君啓節　大攻尹脽以王命＝集尹悊絡

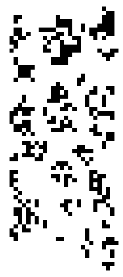


鄂君啓節　大攻尹脽以王命＝集尹悊絡

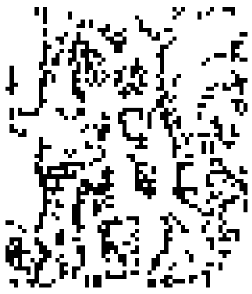
糸



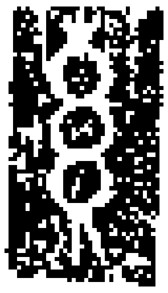
刀父癸鼎　糸



糸父壬爵　糸



子糸觚　子糸



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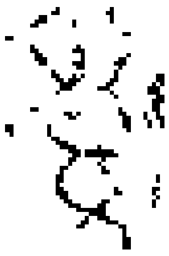
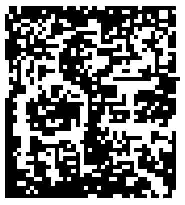


二

子糸爵　子糸

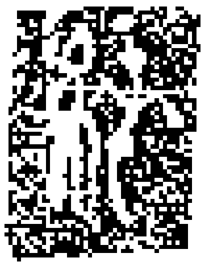
說文十三篇「糸，細絲也，象束絲之形，讀若覛。𢆰，古文糸」金文或作𢆰糸𢆰，皆繁簡不同之例也。



無叀鼎

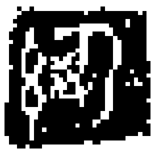
官嗣紅王退側虎臣

高田忠周曰：按元釋司空，是與字明爲「紅」異體，古文糸字有諸形，糸爲正形，[illegible] 8 8爲變形，而亦有作糸，此紅及䌛字是也。古音紅工同部，故借紅爲司工之工，與古音空工同部，故借空爲工同例。說文「紅，帛赤白色也。从糸工聲。」案此乃紅字，古與工通。見漢書酈食其傳、董仲舒傳兩注，嗣紅者治工也。一說司空也。積得其穿鑿而未能定也。阮氏元云「官司鳥王之鴻，舊釋作鳩，或作空，皆非是。字从工从鳥形，是鴻之古文，大也。」又徐籀莊云「翻即司字，此當讀爲嗣，從字本作左，从屮，此糸即屮之變叚乎。」依王當指大司寇之職掌建邦之三典，以佐王刑邦國，詰四方，何其迂遠之甚哉。又吳氏大澂頗通古文者，而於此篆爲恪說曰：「莖古文工字，有作釭者，見焦山無惠鼎銘劃紅，漢時女工作女紅，即紅字也。治說家知紅同工字作𡈽，而誤讀爲空耶。漢儒以候司空也，慣紅以爲異，亦紅。安承虛矣。愚說如此，僅見奇觚室吉金文述曰：而此乃異文，鐵字金文或作力，作劉而已，白舁減字作𦃌，可證此考亦似是。但紅爲通用字，故今姑存于糸部，俟旁證云。（古籀篇八十八第二八葉）



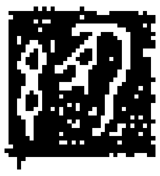
陳純釜　敦
者曰塦純

吳大澂說文古籀補無釋。郭沫若兩周金文辭大系考釋隸定作純纏釋。按字从糸从屯，金文屯字作屯，與此字右半近似，釋純可備一說。說文：「純，絲也。」金文用作人名。



盈

沈子毁　不敢不𦆯休同公

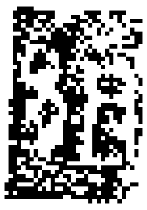


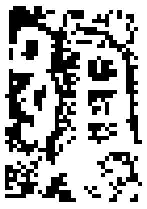
盈

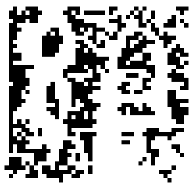
沈子毁　乃鴅沈子作𦆯于周公

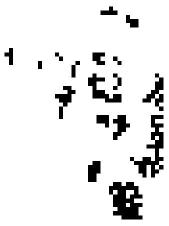
戴家祥曰：𦆯，人名，即沈子逞。左氏昭公二十三年春秋經「吴敗頓胡沈蔡陳許之師于雞父，胡子髡、沈子逞滅」，公羊傳作沈子楹，穀梁傳作沈子盈。説文十三篇「𦆯，綫也。从糸盈聲，讀與聽同。綎，𦆯或从呈。」盈聲同呈，聲同字通。史記齊世家「莊公三年晉大夫欒盈奔」，集解徐廣曰「盈，史記多作逞。」考工記輪人「桯圍倍之，六寸。」鄭衆曰「桯，蓋杠也。讀如丹桓宮楹之楹。」是其證。

組


蓋一


器一

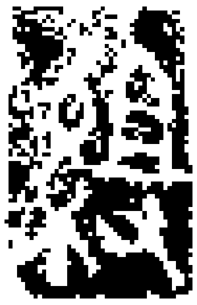

蓋二


器二

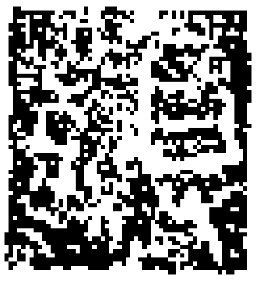
師寰殷

余弗叚組　令

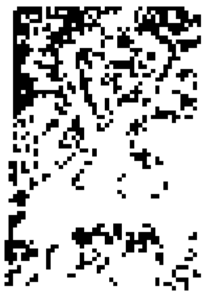
說文十三篇「組，綬屬，其小者以為冠纓。从糸且聲」。劉心源云：「叚組即瑕組，義亦可通。」高田忠周謂：「為『叚組』釋『叚借』為矣，銘意云不敢叚借，自以所得吉金作此尊敦也」。（古籀篇六十八第三二葉）郭沫若曰：「弗叚組，當讀為拂退組，猶言解征衛也」。（兩周金文辭大系考釋卷七第一四六葉）組字金文用義不明。



一



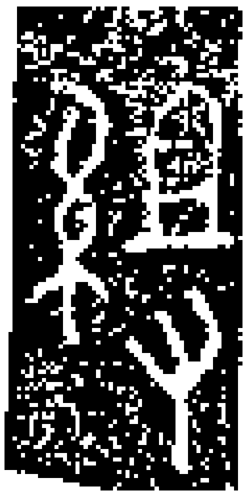
二



三

虢季氏子組簋

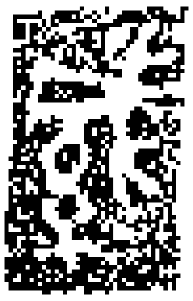
虢季氏子緩作簋



虢季氏子緩壺　緩

季氏子緩作寶壺

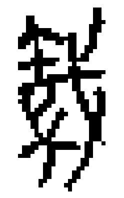
緩即組字異體陳逆簋皇祖又祖作緩，是其證，說文十三篇組，綬屬，其小者以為冠纓，从糸且聲，金文緩假作人名。



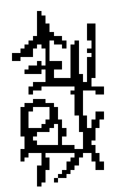
毛公鼎

毋折咸

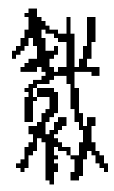
字从戌从糸，孫詒讓繹緘曰：「公緘鼎緘字作𬘡，此即說文省緘从言者。古文書口二形多互通（古籀拾遺下二 七籀錄缶鼎）。」高田忠周曰：「繹緘認為戊為咸，又省。說文：緘，束篋也。从糸咸聲。」



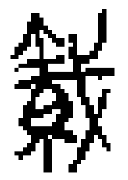
鄂君啓節
戠尹逆



鄂君啓節
戠尹逆



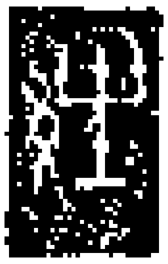
鄂君啓節　戠歜
阮為鄂君啓之寶



鄂君啓節　戠歜
阮為鄂君啓之寶

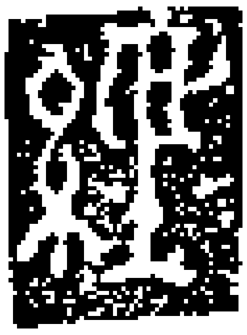
于省吾曰：戠字从糸戈聲，古文四聲韻引古尚書的織字也作戠，識與職古通用，乃鑄稱「戠差御」即「職差御」，「戠尹」即織尹，「職尹」係主管文織、織錦之長。「織令」乃其屬官，漢印有「織室令」。（考古一九六三年八期第四四三葉）

經



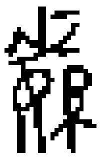
二

齊陳曼簠
肇堇經德

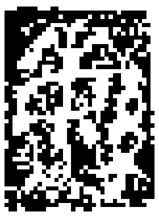


虢季子白盤
經維四方

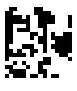
說文十三篇「經，織從絲也。从糸巠聲」段注「古謂橫直謂衡從」從與直同義，古文从巠之字皆含直義，如釋名釋水「水直波曰涇」釋名釋形體「脛，莖也，直而長似物莖也」經从巠聲，聲亦兼意。



鄂君啓節
庚繁易

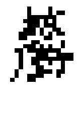


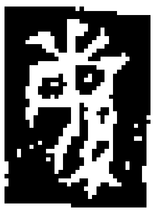
叔向父段　降
余多福緐釐



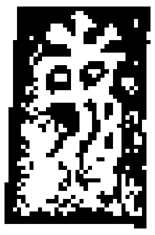
六

者減鐘（[illegible]）
用蘄眉壽緐

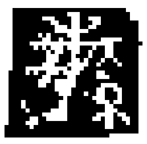




師虎段　嗣
左右戲緐荊

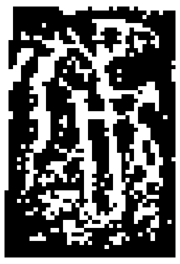


師虎段　啻官
司左右戲緐荊



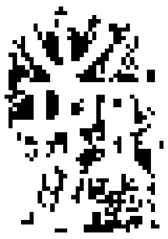
班段
作四方

璽彙緐
蜀集



蔡大師鼎　蔡大師鼎
媵鄦叔姬可母飤緐

字从糸每聲，當即紛繁之本字。小爾雅廣詁「繁，多也」，廣雅釋詁「繁，衆也」。「緐釐」義即多福。師虎段「緐荊」，高田忠周讀作「蕃荊」，荊或亦係國名，蕃爲藩屏，指周兵守之。（見古籀篇六十九卷第一葉）金文緐或作地名。

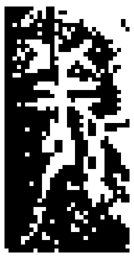


史墻盤

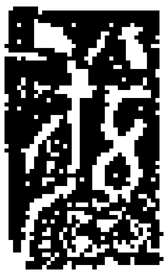
𤃬祜多釐

說文十一篇「𤃬，泉水也，从泉緐聲」。史墻盤𤃬從作緐，爲多的意思。銘文「𤃬祜多釐」，猶云福壽繁多。瘐向毀「降余多福𤃬釐」，𤃬字作緐是其證也。

䍍

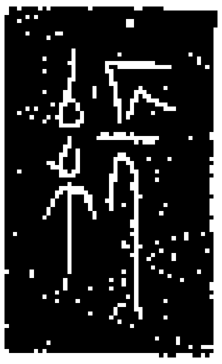


䍍尊　䍍作父乙寶尊彝



羌麓卣　亞凵
䍍麓卣作尊彝

䍍字金文用同羌，皆作人名。說文「羌，西戎羊種，从羊儿，羊亦聲」。詳見釋羌。

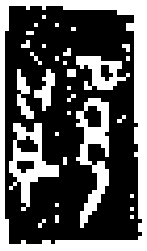


中山王嚳方壺

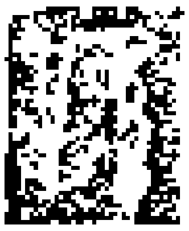
唯宜可⿰糸長

⿰糸長从糸長聲，說文所無，銘文讀作長久之長。

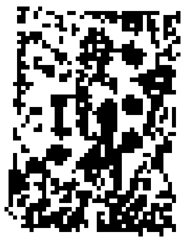
縛



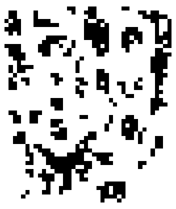
休盤　戈琱
戠彤沙縛必



寰盤　戈琱
戠縛必彤沙



盂



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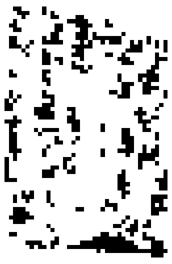
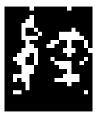
師㝨簋　戈琱
戠縛必彤沙



無叀鼎　戈琱
戠縛必彤沙

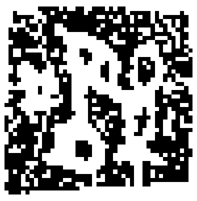
戴家祥曰：無叀鼎縛必彤沙，寰盤縛作縛，休盤作縛。縛大所釋縛（說文古籀補十五第二卷），劉心源釋縛（奇觚室吉金文述卷二第十二頁），高田忠周釋縛（古籀篇三第十四頁），郭沫若釋縛（兩周金文辭大系考釋二一葉），于省吾釋厚（雙劍誃吉金文選下二十八葉），衆說紛紜，莫衷一是。按說文五篇：㫗，厚也，从反亯。亯加黃作厚，山陵之厚也。古文厚从后土。[illegible]字从一口，厚，唐韻胡口切，廣韻上聲四十五厚。指之或體作扣，是㫗亦可以口得聲也。后厚聲同，左傳襄公四年「公使厚成叔弔于衛」，釋文：厚本作郈。史記魯周公世家「季氏與郈氏鬬雞」，集解引徐廣曰：郈一本作厚。后又通侯，集韻下平十九侯：鍭緱同，又云：骨端謂之骺，骺或从侯作䯗。是从㫗从糸者字可釋緱。說文十三篇糸部：緱，刀劍緱也。史記孟嘗君列傳：馮先生甚貧，猶有一劍耳，又蒯緱。集解云：蒯，茅之類，可為繩。蓋古者刀劍當把處以索纏之防

其汗漬仔柄雖以制劈也。馮護實至，以箄縄裀綁劍柄，無非言其窮極而已。器銘都先言「戈琱㦸」，繼言縣必、柲，然後又言「彤沙」，兩字是縣必為戈戟之把柄，彤沙為塗飾之色澤，殆無疑義。錢劉諸公不以縣必、柲為戈戟之附屬物考慮，故其說解迂迴曲折，令人費解。



陳侯因資錞　其唯因資揚皇考卲練

說文十三篇「練，湅繒也。从糸柬聲。」按練乃繒的一種，華嚴音義引珠叢云「煮絲令熟曰練」，周禮染人「春暴練」，淮南說林「墨子見練絲而泣之」，皆為練原意。

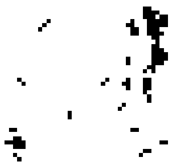


一

二

肆殷
噝誥

多友鼎
噝于誥



盂

器

䜌殷
噝誥罰

師同鼎
折首執噝

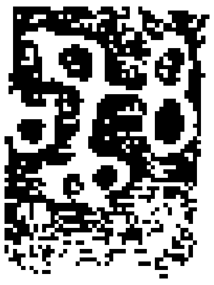
多友鼎
執噝二人

多友鼎
執噝三人

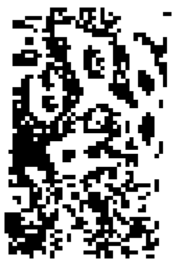
多友鼎　執
噝廿又五人

多友鼎多友
右折首執噝

多友鼎多友
戎右折首執噝

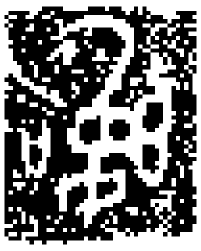


五二

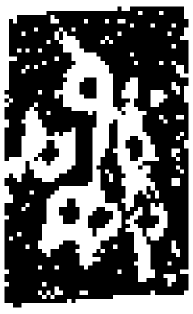


器二

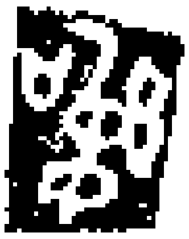
尞生盨
執噝折首



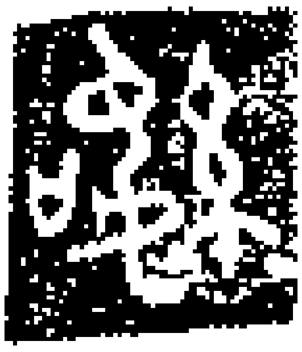
不嬰殷
折首執噝



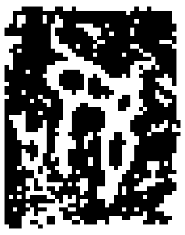
兮甲盤
折首執噝



不嬰殷
多折首執噝



虢季子白盤
執訊五十姈



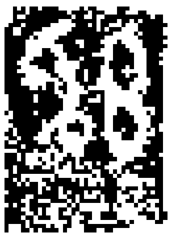
趞鼎　啻官
僕射士訊

[illegible]

盂一

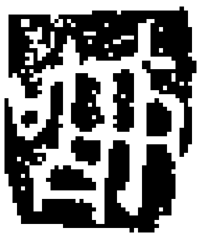
[illegible]

器一



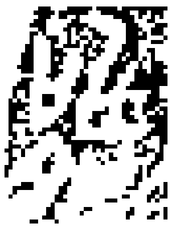
器二

師袁簋
折首執訊



二

召伯虎簋
今余既訊

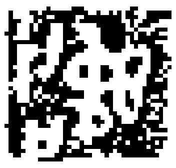


二

召伯虎簋　余
以邑訊有𤔲

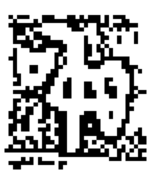
一

召伯
虎簋
余既訊厚
我考我母令

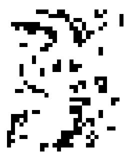


盠

盠駒尊
王訊駒厈

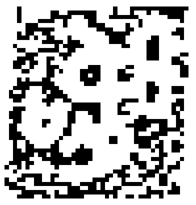


盂



器

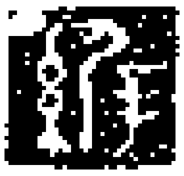
戒殷　𧊒之夫　執



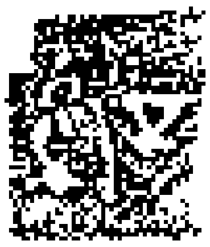
襄衛鼎　遷嬴屬曰

戴家祥曰：𧊒字从口，从系，允聲。陳介祺釋訊，引詩「執訊獲醜」爲證（攈古錄二之二第四十七頁）。其大激（愙齋集古錄十六冊第十一葉）、右濤盂（綴遺齋彝器款識卷七第十八葉），靜安先生（不嬰敦蓋考釋）从之。按鄞縣馬叔平衡藏一器，文云：「唯王正月辰在甲午，王曰：𠭯，令女司成周里人眾諸侯大亞，訊訟罰。」揚殷銘云：「錫女赤紼市、䜌旂，訊訟，罰之五鋝。」以𧊒字足爲陳氏釋訊之佐證。古音允讀余準切，喻母文部；訊讀思晉切，心母真部，真文韻在類近，真第十一，文第十二，故說文、爾雅訓「允，信也」。古言一聲之轉曰允，允，信也。執訊，古成語，小雅出車「執訊獲醜」，大雅皇矣「執訊連連」，左傳文公十七年「鄭子家使執訊而與之書，以告趙宣子」，同一義也。禮記王制「出征執有罪以反，釋奠于學，以訊馘告」，鄭康成注：「訊馘，所生獲斷耳者。」張石匏釋䵼（攈古錄三之二引），徐同柏釋䬺（從古堂款識學十第一十五葉），叁劉心源釋緯（奇觚室吉金文述八第十八葉），叁孫詒讓釋絢（古籀拾遺上第二十六葉）敦款均不知其字从口从系，从允得聲也。（心亍）

縪



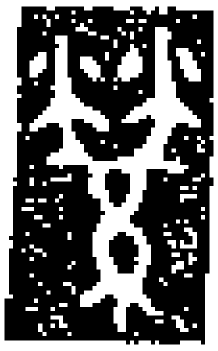
番生殷
𠦪縪較



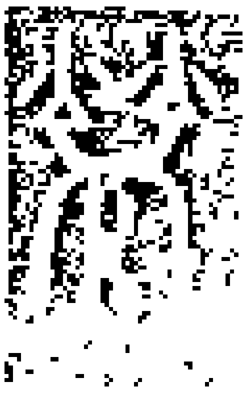
毛公鼎
𠦪縪較

靜安先生曰：縪，詩大雅作幭，周禮巾車作複，既夕禮古文作冪，今文作幦，玉藻、少儀亦作幦。此从糸作縪，或从巾，或从糸，其誼一也。毛傳：「幭，覆軾也。」鄭於二禮注皆云「覆笭也」。（王觀堂先生全集二冊一六葉毛公鼎銘考釋）

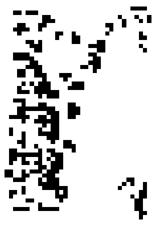
縈



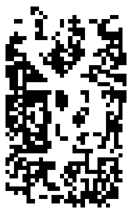
申簋
縈黃



縈伯簋　縈
伯作寶簋

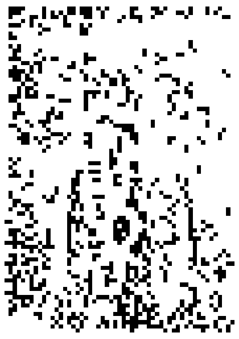


盂

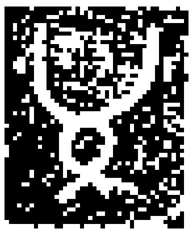


器

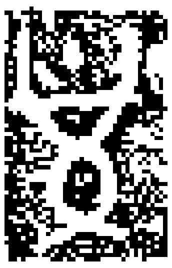
縈叔尚　縈叔作
其為中考宗彝



齊縈姬之媵簋　齊
縈姬之媵作寶簋



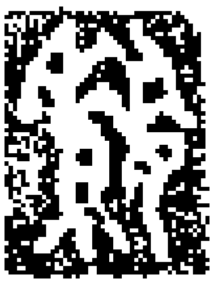
盂



器

己侯簋　己
侯作姜縈簋

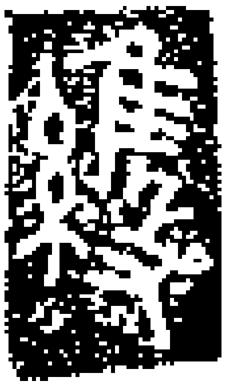
高田忠周曰：按說文「縈，收韏也。从糸熒省聲。」此依文收韏曰縈，桂說非。蓋縈卷之也，蓋韏亦當為卷曲義。然此篆从糸从冂，冂亦作𠙴，卷抽而屬盤之意，即象形也。然則熒省，猶縈字金文作縈也。下文从艸，亦收卷之手也。或云營字古義與𡫳同，故此从冂从艸，與𡫳作𦵏或作𦶜同意。朱駿聲云：「說文蘂，艸旋兒。从艸縈聲。詩曰：葛藟縈之。」按毛詩作縈，蘂此後出字，其義則皆為營。愚謂縈、蘂古今字，是照旋訓即縈字轉義，謂為營字轉義，迂矣。（古籀篇六十九第二葉）



矢人盤　舉左

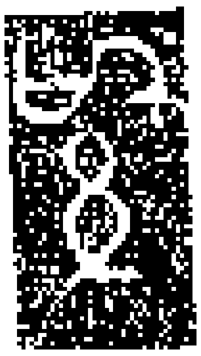
執縷史正仲農

戴家祥曰：「𦇧字从糸从𡨦，𡨦古文婁，侮婁侮段婁作𡨦，齊侯盂婁作𡨦，與此偏旁近似。說文十三篇糸部「縷，綫也，从糸婁聲。」又金部「鏤，剛鐵可以刻鏤，从金婁聲。」縷鏤聲同，荀子富國篇「故為之雕琢刻鏤」，楊倞注「金謂之鏤」。淮南子本經訓「金器不鏤」，俶真訓「雕鏤金石」，高誘注「鏤，讀為婁數之婁」，唐韻婁讀「洛侯切」，來母侯部，鏤讀「侯切」，縷讀「力主切」，不但同母，而且同部。墨子明鬼下「又恐後世子孫不能知也，故書之竹帛，傳遺後世子孫。咸恐其腐蠹絕滅，後世子孫不得而記，故琢之盤盂，鏤之金石，以重之。」盤銘記散氏與矢王田官勘劃疆界，當眾盟誓，且又鑄器紀之，即周官司約所謂「凡大約劑書于宗彝，小約劑書于丹圖」之事也。鄭玄注「大約劑，邦國約也，書于宗廟之六彝，欲神監焉。小約劑萬民約也，丹圖未詳。」清儒惠士奇、江永皆以鄭注為非，宗彝者謂宗廟之常器，鐘鼎皆是，不限于六彝。孫籀公周禮正義伸惠、江之說云「大約劑事重，故銘勒彝器，藏于宗廟，若鐘鼎盤盂諸重器，通謂之宗彝，欲其歷久不磨滅也。小約劑事輕文約，則書于竹帛，取足檢考而已，不必鏤之金石也。」盤銘「舉左執縷史」亦指此大約劑而言。阮元釋釁（積古齋鐘鼎彝器款識卷八第八頁），吳式芬從之（攈古錄三之三第四十二頁），劉心源釋綫（奇觚室吉金文述卷八第二十八頁），孫籀公釋縷讀為要（古籀餘論卷三第五十三頁）。郭沫若從之（兩周金文辭大系考釋一二一頁　金文叢考一七七頁一八頁），皆非確詁。

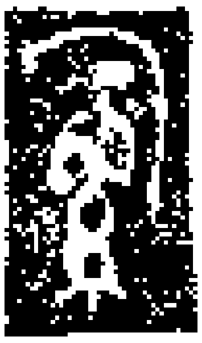


虢季子白盤
經䌸四方

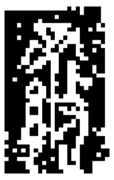
徐同柏、吳式芬、吳大澂、劉心源及郭沫若等人皆釋維，楊樹達曰䌸當讀為蒦，說文四篇上雈部云「蒦，規蒦，商也。一曰度也。」經䌸四方者，經謂經營，䌸謂規度，猶詩江漢云「經營四方」。甲骨文金文有隻字，皆作獲字用。䌸字从隻，隻當與隻同，从又从人古多不別也，而䌸字實从蒦聲，然則隻與蒦不惟形近，音亦當相近，故从隻聲之䌸與蒦通作也。（積微居金文說一四）八年虢季子白盤



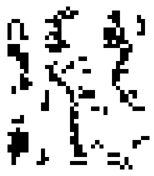
僕子鼎 帷窯
子白真作行鼎



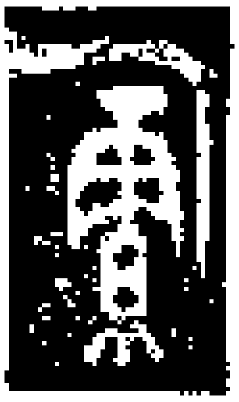
大克鼎 賜汝
井退㝬人𩞚



㦰婁君盤 織
婁君元盤或享

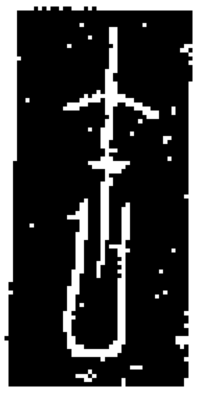


農卣 王
在縛居

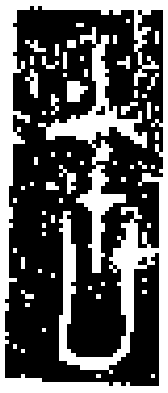


大克鼎 賜汝
井家㝬田于䟒

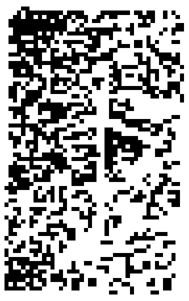
缶



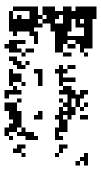
蔡侯朱缶
蔡侯朱之缶



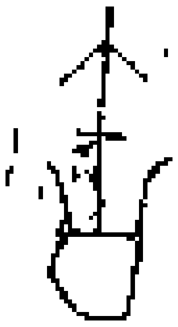
蔡侯缶　蔡侯𤔲
作大孟姬媵盥缶



一



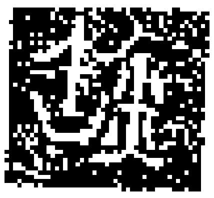
庚寅戈　庚寅
用州金作缶用



二

孟姬嬪壺　孟
姬嬪之尊缶

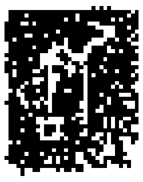
朱芳圃曰：「說文缶部『缶，瓦器，所以盛酒漿，秦人鼓之以節謌，象形。』按凵象器形，午（即杵之初文）為聲符，古讀複音pəg ɤəg，夆、啎、逢、遇皆其孳乳之謰辭也。聲轉為甌甊，古言五缶謂之甌甊，廣雅釋器『甌甊，缶也』，甌甊即缶之緩音。（幽與侯區二部相近）凡瓦器未燒謂之坯，成器謂之缶，缶者，瓦器之共名也。匋从缶作，是其證矣。缶由共名變為專名，傳世之缶，斂口巨腹而有蓋。云所以盛酒漿，蓋舉其常用言之。易比初六『有孚盈缶』，釋文『缶，鄭云：汲器也。』左傳襄公九年『具綆缶』，杜注『缶，汲器』，是缶不僅盛酒漿，並可行汲矣。云『秦人鼓之以節謌』者，案據史記藺相如傳及李斯傳為說耳。考易離九三『不鼓缶而歌』，則自古有之。詩陳風宛丘『坎其擊缶』，固不但秦人鼓之。又云『值其鷺翿』，是不僅以之節歌，兼可會舞矣。」（殷周文字釋叢一〇六葉缶）



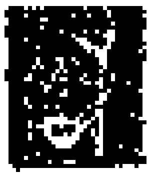
書呂⿰金缶

以作鑄⿰金缶

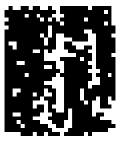
說文五篇「缶，瓦器，所以盛酒漿，秦人鼓之以節謌，象形。」朱芳圃曰「缶由共名變為專名，傳世之缶微口巨腹而有蓋，云「所以盛酒漿」，蓋舉其常用言之。易比初六「有孚盈缶」釋文缶鄭云「汲器也」，左傳襄公九年「具綆缶」，杜注「缶，汲器」，是缶不僅盛酒漿，亦可汲水矣。云「秦人鼓之以節謌」者，蓋據史記藺相如傳及李斯傳為說耳。考易離九三「不鼓缶而歌」，則自古有之。詩陳風宛丘「坎其擊缶」，固不但秦人鼓之矣。又云「值其鷺翿」，是不僅以之節謌，兼可會舞矣。」殷周文字釋叢（卷六葉缶）此銘作⿰金缶，从金，為添加形符，表示材質，與金文鬲作⿱鬲金、壺作⿰金壺、盂作⿰金盂之例同。



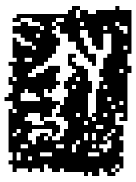
子禾子釜
丘關之釜



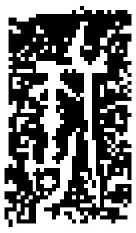
子禾子釜
又口外昷釜



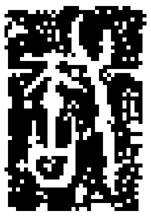
子禾子釜　關
人築桿戚釜



子禾子釜　左
關釜節于廩釜



陳純釜　命左關帀發敕
成左關之釜節于廩釜



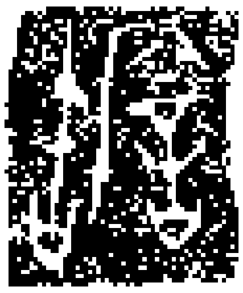
陳純

釜　命左關帀發敕
成左關之釜節于廩釜

孫詒讓曰，昭公三年左傳晏子曰，「齊舊四量，豆區釜鍾，四升為豆，各自其四，以登于釜，釜十則鍾，陳氏三量皆登一焉，鍾乃大矣，」杜注云，「四豆為區，區斗六升，四區為釜，釜六斗四升，十釜為鍾，鍾六斛四斗。登，加也，加一，謂加舊量之一也。以五升為豆，五豆為區，五區為釜，則區二斗，釜八斗。鍾八斛，」釋文「本或作五豆為區，區為釜」者，謂加舊豆，區為釜，亦與杜注相會，非於五升之豆又五五而加矣，今攷陳氏新量之釜蓋十斗，非八斗也，依傳文當以四升為豆，不加，而加五豆為區，則二斗五區為釜，則一斛，所謂「三量皆登一」者，謂四量，唯豆不加，故登者其三量，而鍾亦即在三量之中也，區

字，亦作鏂。管子輕重丁篇云「今齊西之粟釜百泉，則鏂二十也。齊東之粟釜十泉，則鏂二泉也。」又海王篇云「鹽百升而鬴。」鬴釜字同。是正以五區為釜，而鬴百升，即一斛。亦正以五豆之區，更五加之，乃得有此數。蓋管子書多春秋後人增修，故其用陳氏新量，足為左傳增一左證。若如杜說，則三量各依舊法，而唯加豆為五升以根數實則四量皆加，不得云「三量」，顯違傳義。且依其率加之，是釜，止八斗，不得有一斛，與管子亦不合矣。如據說，則五豆為區，固用四升之豆，而五之為二斗，而五區為釜，乃仍用四豆之區而五之，則亦止八斗。故云亦與杜注相會，然於文字殊迂曲。杜意固未必然也。（西序度林卷二頁三十葉在傳書新莽量考）按一八五七年于山東膠西靈山衛古城出土子禾子釜、陳猷釜與左關鋘三器。陳猷釜形制與子禾子釜同，實測容水二零五八零毫升。銘云「墜猶立事歲，䢅月戊寅，於茲安陵。亭命左關帀發敕成左關之釜，節于廩釜。敦者曰墜純。」子禾子釜高三八．五厘米，口徑二二．三厘米，腹徑三一．八厘米，底徑一九厘米，實測容水二零四六零毫升。兩釜平均值為二零五二零毫升。子禾子釜腹壁有銘文九行，記左關釜以倉廩之釜為準則，加大或減小其量，都該制止，不從命者，則論其事之輕重處罰。古禾和字通，子禾子即田齊太公田和。公元前四零四年至前三八四年在位。在陳氏施行新量後百餘年。

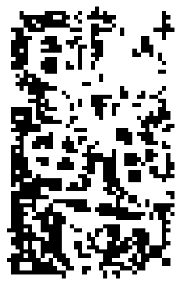
𦉜



國差𦉜　攻乘侍
鑄西臺寶𦉜四秉

一切經音義瓮或作甕，瓶或作缾，甖或作罌，瓦、缶作爲偏旁可通，故阮元曰𦉜即甔字，廣雅釋器云「甔，瓶也」亦作擔。後漢明帝記注引埤蒼云「擔大罌也」，字或作儋。史記貨殖列傳云「漿千甔」，徐廣云「甔大罌缶」，方言云「罃齊之東北，海岱之間，謂之甔」，漢書蒯通傳注引應劭云「齊人名小甖爲儋，受二斛」（積古齋鐘鼎彝器款識卷八十二頁國差𦉜）

罍



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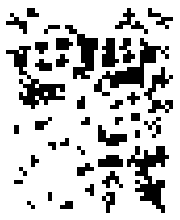
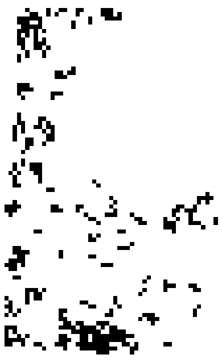


二

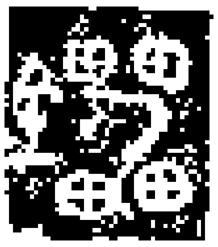
亞伯罍　亞伯

嚘孫自作尊罍

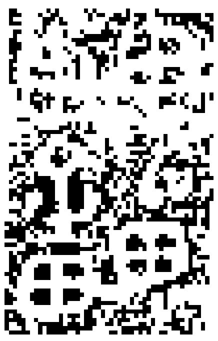
說文六篇「櫑，龜目酒尊，刻木作雲雷象，象施不窮也。从木畾聲。罍，櫑或从缶。𥁰，櫑或从皿。𦉪，籀文櫑。」按亞伯罍罍作𦉪，从㗊田，與籀文同。㗊田三田無異，此釋罍可信。詩周南「我姑酌彼金罍」，釋文「罍，酒尊也。」周禮春官司尊彝「皆有罍」，「諸臣之所酢也」。疏「尸酢賓長即用罍尊」，是罍即酒器之證。



函皇父鼎

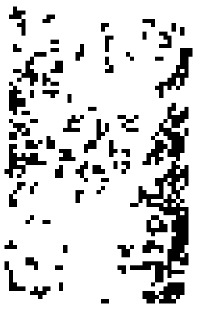


函皇父盤

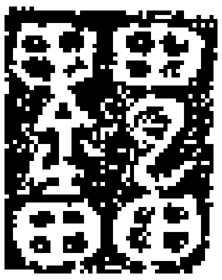


盉

函皇父𣪘



盉

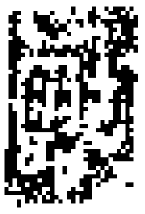


豎

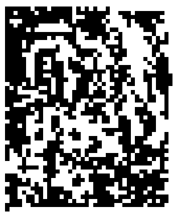
函皇父𣪘

兩鑸兩鍾

說文六篇「櫑，龜目酒尊，刻木作雲雷象，象施不窮也。从木畾省聲」罍古文靁或从缶作罍，或从皿作𥁎，籀文作𦉼，此銘作鑸从金。說文段注引五經異義韓詩說「金罍，大器也」古毛詩說「金罍，酒器也」罍以金鑄，故从金。說文櫑，刻木所作，故从木，木和金旁皆表示器質，例同盤或作鎜、槃，故知鑸亦櫑之異體字。

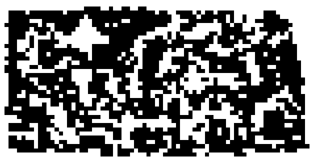


一蓋

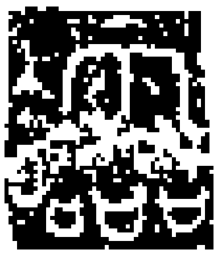


一器

仲義父鑐　仲義父作旅鑐

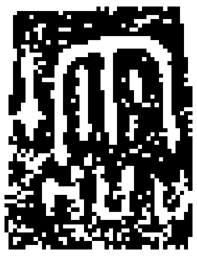


蓋

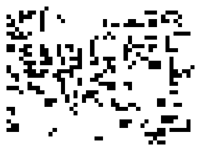


器

善夫吉父鑐　善夫吉父作旅鑐



曾伯文鑐　唯曾伯文自作妣飲鑐

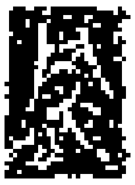


亞臣鑐　黃孫馬頸子伯亞臣自作鑐

强運開曰：鑐，仲義父鑐。按說文「鑐，瓦器也。」篇韻云：「似瓶有耳。」拓本原形，確是如此。

鄦景叔云：說文靁之古文𩂣、𩃬、𩆂一字。借𩂣為櫑，禮器碑「雷洗觴觚」，皆靁為之。是其證也。據此則鑐之為器即罍矣。（說文古籀三補卷五第十葉）高田忠周曰：按說文「罍，瓦器也。」从缶靁聲。朱氏駿聲云：「廣雅：罍，瓶也。」疑與瓶同字。此說為至當。古文靁，今通用恒例。靁、今二聲固通。又缶、瓦兩部多通用，此同字無疑矣。（古籀篇二十二第二三葉）按上列强運開、高田忠周二說不如叔是，似均可備一說。然說文既載鐳字，鑐就是鐳，不必轉而即罍即瓶之說，況金文又尊有櫑字。

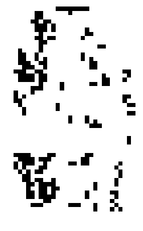
⿱罒弋



耿氏壺
⿱罒弋獵毋後

此銘字迹模糊，郭沫若隸定為⿱罒弋，認為當是弋之繁文。（兩周金文辭大系考釋二七七葉耿氏壺）

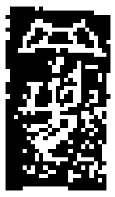
䍙



器

鬳毋丰卣　四

令垦亼方䍙

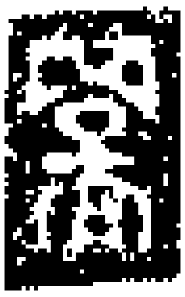


戍䡁毁　口戍賓

眔丰鼓䍙鑄旅毁

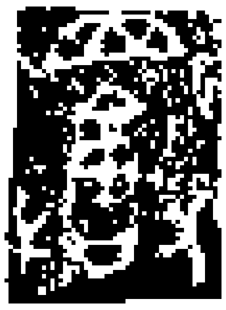
說文七篇「䍙网也。从网每聲」

⿱罒否



兮甲盤　王初各伐獫狁于⿱罒否盧

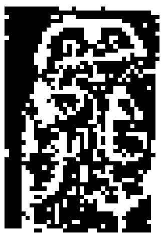
說文所無。楊樹達曰：古⿱罒否與否通，復晉邦盦「鄙⿱罒否作兆否」，此⿱罒否字疑⿱罒咅之異文。（古籀[illegible]卷三第三五葉兮甲盤）戴家祥按：玉篇五六「否，蒲鄙切」，詩大雅雲漢「邦國若否」，經典釋文「否，音鄙」。書堯典「否德忝帝位」，釋文「否，又音鄙」，可證⿱罒否當即⿱罒咅之聲符更換字。



斛从盨 章 庫

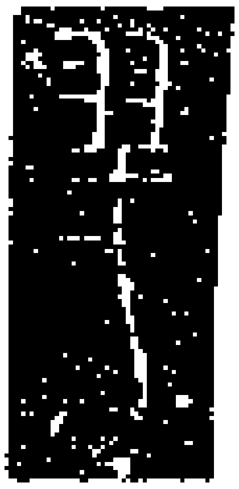
冀夫作斛从田

說文所無、銘文冀夫用作官名、初義不可考。

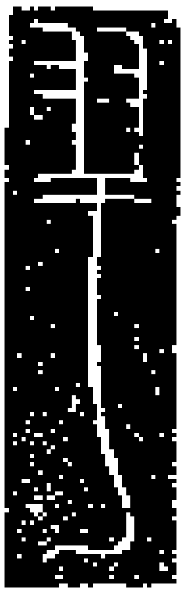


斛从盨

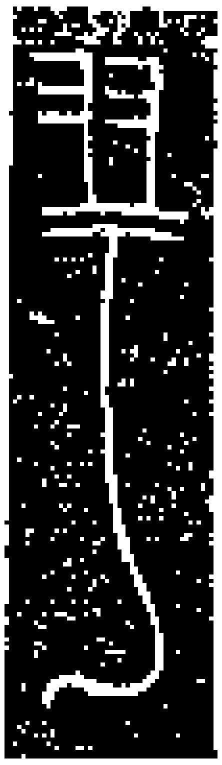
罷



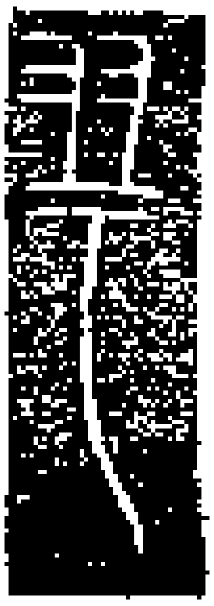
曾侯乙鐘
⿱羽亏曾



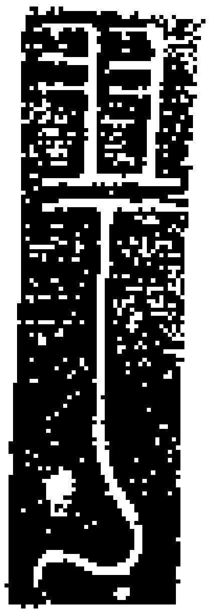
曾侯乙鐘
割肄之⿱羽亏曾



曾侯乙鐘
新鐘之獻⿱羽亏



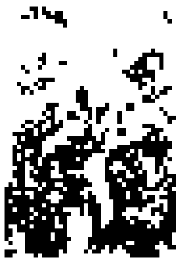
曾侯乙鐘
為酈音⿱羽亏



曾侯乙鐘
為函音⿱羽亏角

戴家祥曰：⿱羽亏字上半从羽，下半从亏，字當讀羽。春官大司樂「凡樂圜鐘為宮，黃鐘為角，太簇為徵，姑洗為羽」。唐韻羽讀「王矩切」，匣母魚部；亏讀「羽俱切」，匣母侯部。侯魚韻近，聲同字通。爾雅釋樂「羽謂之柳」，釋文引劉歆注「羽，字也。物聚藏，字覆之也」。漢晉舊籍多言「孔子反宇」，或言「反圩」。王充論衡骨相篇云「反羽」。廣韻上聲九麌「頨，孔子頭也」。頨从羽聲，宇圩皆从亏聲，羽亏通用，知⿱羽亏為羽之注音加旁字。說文十一篇雨部

列䨗為雩之重文異體字，蓋取材於春官司巫「若國大旱，則帥巫而舞雩」，作書者為了要出雩的內容是祈求甘雨的夏祭，故其表義形式，偏旁从雨，同時又以雩祭的方法方式為巫的舞蹈，而這種舞蹈由於人類在農業生產勞動的長期實踐中，逐漸認識到禽類中的某些種屬對於氣象的變化特別敏感，如所謂「鵲噪晴，鳩唤雨」，「鸛知天之將雨」等等觀察反應，於是把鳥羽作為舞具的一種，用以表達喁喁望雨的心切，於是雩字的表義偏旁，改从雨為从羽，寫成了䨗，成為舞祭的特定辭，春官樂師「掌國學之政，以教國子小舞。凡舞，有帗舞，有羽舞，有皇舞，有旄舞，有干舞，有人舞」，教樂儀，而說文四篇把「皇舞」寫成「翌舞」，「帗舞」寫成「翇舞」，五篇舞之古文作𦏶，表義偏旁的更改，亦猶雩之更旁作䨗也。（小𦏶認字）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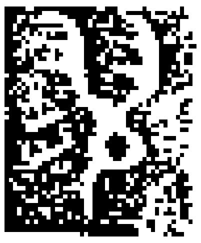
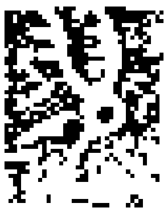
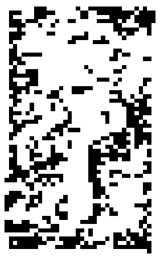
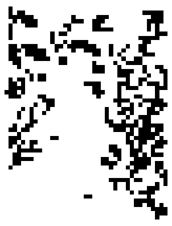

蓋二


器二

翏生盨
翏生從


翏生盨

遹翏生從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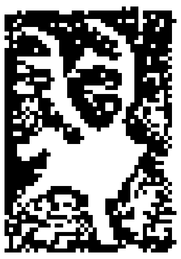
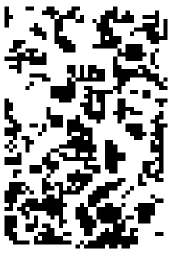
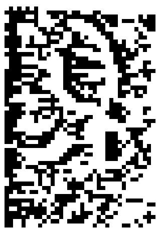
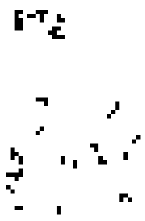

蓋二


器二

翏生盨


翏生盨　用對剌翏生眔大娟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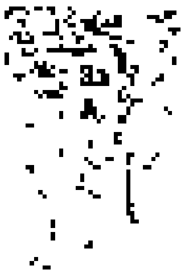
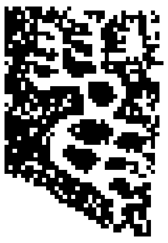

此鼎　王乎史翏冊命此曰

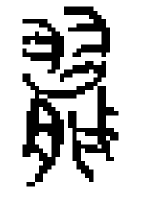
說文四篇「翏，高飛也。从羽㐱。」按「高飛」非本義，柯昌濟謂「从穴羽之形，當為古諠」（韡華閣集古錄跋尾一．三零葉無專鼎）林義光謂「象鳥羽毛豐滿欲飛形」。按兩家之說有待商榷。說文三篇「㐱，新生羽而飛也。从几从彡。」㐱本有羽義，如何再為形符偏旁的並重字，這類字的意義往往是本字意義的疊加，如「磊」，衆石也；「淼」，大水也；「毳」，獸細毛也；「品」，衆庶也；「麤」，行超遠也」等。㐱有飛意，故三㐱並重會意為高飛。金文用作人名。

翟

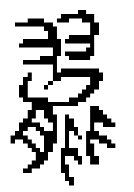


史喜鼎　史喜作朕文考翟祭氒日唯乙

說文四篇「翟，山雉尾長者，从羽从隹。」楊樹達曰：文云翟祭，則翟為祭名可知。然古祭無名翟者，余謂蓋假為禴也。詩小雅天保云「禴祠烝嘗，于公先王。」周禮大宗伯云「以禴夏享先王」，易升九二云「孚乃利用禴」。釋文云「禴，蜀才作躍」。躍从翟聲，與禴通，知翟亦可與禴通矣。（積微居金文說一卷一[illegible]史喜鼎跋一）

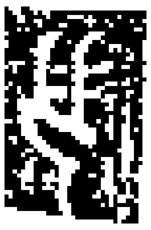


鄂君啓節

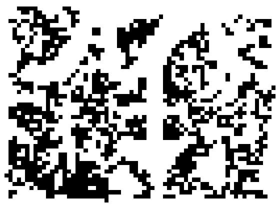


鄂君啓節　歲⿱羽龍返

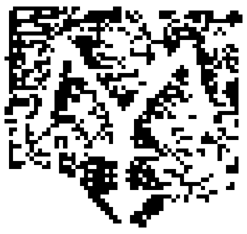
于省吾曰，贏字作⿱羽能，羅釋辟，殷疑罷字繁文，郭謂「从羽能聲，當是態之異文」，在此讀為罷。按以上三種說法都系誤解，⿱羽能即贏字，其不从貝乃省體，金文贏、嬴互作，也有不从貝者，形多訛變，詳容庚金文編。長沙仰天湖戰國楚墓出土竹簡的贏字作⿱羽能。說文「贏」从「𣎆」聲，「贏」與「嬴」古籍每通用，訓「贏」為「余」，以「嬴」為姓，系逐漸分化所致。「盈」為「贏」與「嬴」的後起字。左傳宣四年的「伯嬴」，呂氏春秋知分注作「伯盈」，戰國策魏策的「更盈」，荀子議兵楊注作「更嬴」，淮南子本經「以贏縮」為「盈縮」，廣雅釋詁訓「贏」為「余」，典籍中多訓「盈」為「滿」，「余」與「滿」義相因。「歲贏返」即「歲盈返」，言歲滿而返，可見此節的通行有效期間以一年為限。（考古一九六三年第八期）



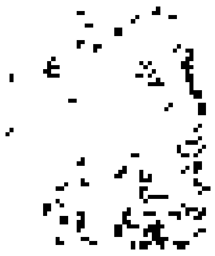
[illegible]𣪘　[illegible]作北秅𣪘



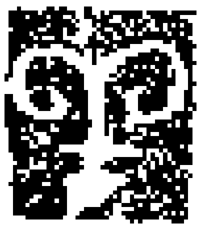
子羊父丁鼎
子羊父丁



羊父庚鼎
羊父庚



羊父辛觶
羊父辛



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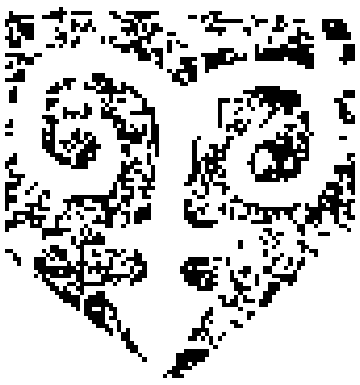
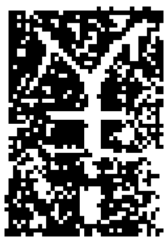


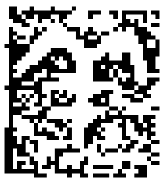
器

羊父乙卣　羊
作父乙寶尊彝

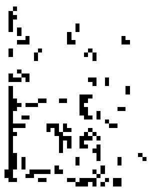
痶鐘
羊角



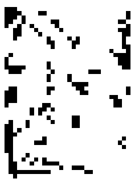
叔德簋
羊百



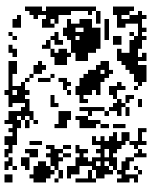
師同鼎
羊百



蓋

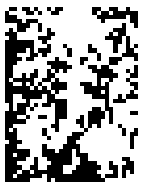


器一



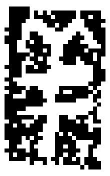
蓋二

師寰簋　敺
孚士女羊牛



羊子戈　羊
子父觥戈

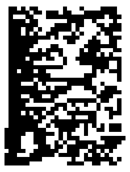
羊皇戈　羊卣
父乘觥箙戈



舀鼎　迺卑口
以舀酉彶羊

羊

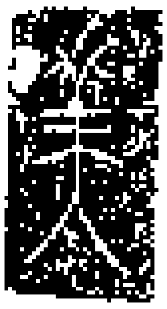
鄂君啓節　毋載
馬牛羊以出內關



陳逆簠　以
作氒元配季

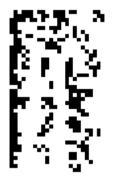
（羹之祥器）

說文四篇「羊、祥也。从丫、象頭角足尾之形、孔子曰牛羊之字、以形舉也」。甲骨文金文羊字皆象正面羊首之形、並無足尾。



中山王疊方壺

國載所美



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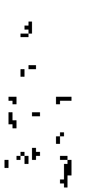
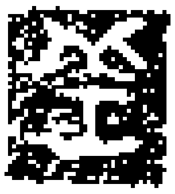


二

美爵

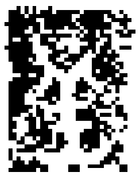
美作季祖可公尊彝

王獻唐曰以毛羽飾加於女首為每，加於男首則為美，卜辭美作𦍒（京七八二），作𦍒，（前一二九二）作𦍒（後下四九十）金文美爵作𦍒，下從大為人，上亦毛羽飾也，女飾為單，故丰𠂇諸形，秋象一首偃仰，男飾為雙，故不丰諸形象兩首分披，判然有別，卜辭字亦省作𦍒（甲二十三九）或加笄作𦍒（前二十八二），與每字省加者正同條共貫，其毛羽多少偃仰亦都相合，說文美甘也，從羊從大，羊在六畜主給膳也，小篆作𦍒，上從羊，乃由笄體僞變，晚周鉨文作𦍒已然，與金固不爾也，所云大義，段王皆謂羊大則肥美，其實羔羊尤美，周禮膳夫膳用六牲，亦無羊為主膳之說，蓋據譌體解說，致生望義，商錫永謂美字不象羊角[illegible]之形，[illegible]有之，但未見羊生四角上下排列如此狀也（中國文字）（三十五冊二）東釋每美



衛鼎　東

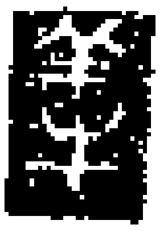
匽羔裘



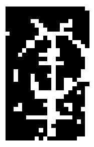
羔諆角　羔諆作

有羔日辛𩰫彝

朱芳圃曰：說文羊部「羔，羊子也。从羊，照省聲。」林義光曰：「按火為照省不顯，羔小可烹，象羊在火上形。」（文源）馬叙倫曰：「按本書省聲之字頗有省其所以得聲之字之聲而存其形者，如筆从聘省聲，宷从穀省聲，梳从疏省聲，監从䀇省聲，頣从綱省聲，欸从吹省聲，緋从好省聲，取从乳省聲，皆非有相傳之音不能讀其聲。造字之時，固未嘗如此省法也，乃傳寫如此耳。許書言某省聲者，由有所受之也。羔从照省聲音不在照紐而在見紐者，古讀照歸端，見端皆破裂清音也。」（六書疏證）按馬說近是。林說非也。余謂羔古讀複音[illegible]，故其所以得聲之字分為二系，一讀[illegible]，說文禾部「穛，禾皮也。从禾羔聲」是也；一讀[illegible]，說文穴部「窯，燒瓦竈也。从穴羔聲」是也。羔有[illegible]，「羔」是即照省聲之確證矣。羔孳乳為挑，說文羊部「䍦，羊未卒歲也。从羊兆聲。」䍦轉為羜，羊部「羜，五月生羔也。从羊宁聲。」羜轉為羍，羊部「羍，小羊也。从羊大聲，讀若達。羍，羍或省。」（殷周文字釋叢一之叢羔）



大簋　賜芻𦍩剛



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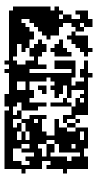

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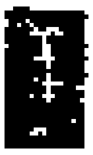
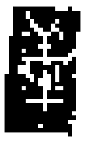


五

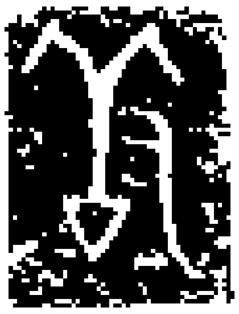


六

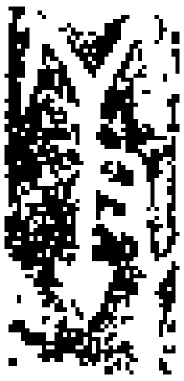
者減鐘（清四）

續鑑甲編不帛不𦍩

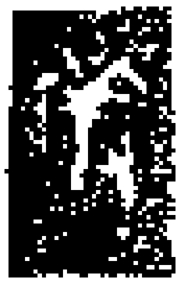
說文垶，赤剛土也。从土𦍩聲。又新附字騂，馬赤色也。从馬𦍩聲。知𦍩字含赤義，然从羊从牛何由得赤義，尚不可知。𦍩字說文所無。



羞鼎
羞

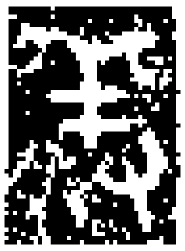


丁羞鬲
丁羞

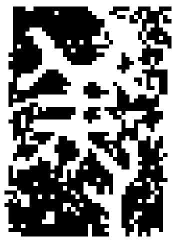


一

洹子孟姜壺
用鑄爾羞銅

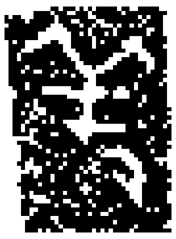


蓋

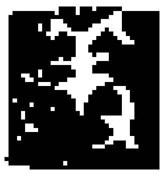


器

師旋殷　令
女羞追于齊



不嬰殷　王令
我羞追于西



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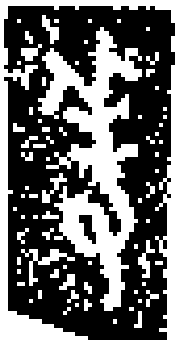
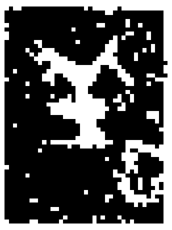
奠叔蒦父鬲　奠
叔蒦父作羞鬲

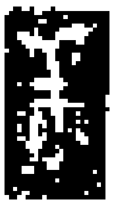


鄭伯鬲　鄭始
遘母鑄其羞鬲



一

□伯鬲　寺伯
作□中□羞鬲



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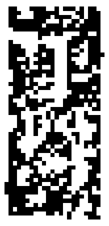

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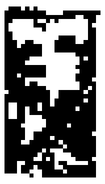
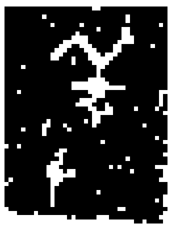


九

仲姞鬲　仲
姞作羞鬲



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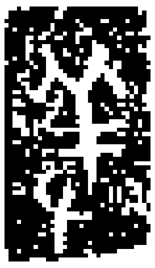
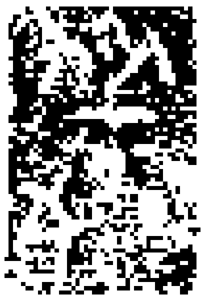
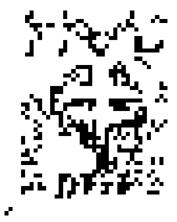


三

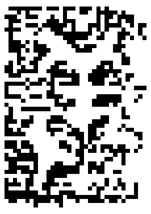


四

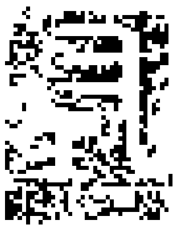
伯巳鼎　伯巳
作嬶巳羞鼎



多友鼎　武公遣乃元士羞追于京𠂤

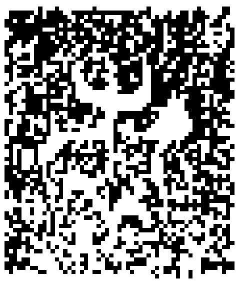


多友鼎　武公命多友率公車羞追于京𠂤

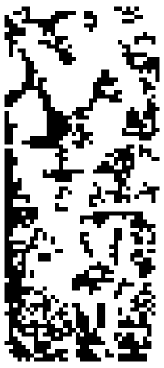


師同鼎　洁王

羞于宮



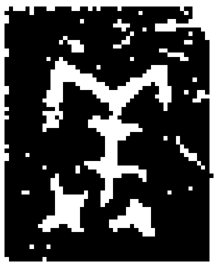
番休伯者君盤　自作羞盤



二

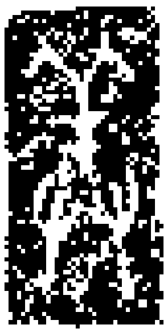
武生鼎　武生毁用作其羞鼎

字从羊从又或艸，象手持羊形，吳式芬、徐同柏、古籀篇等釋作𢼄，說文養古文作𢼄，供養之義，吳雲、吳大澂、劉心源等認爲古刻多以又爲丑，此乃羞字，說文羞，進獻也，从羊，羊所進也，今作𦞒、饈皆俗字，按吳雲等人所釋爲是，金文羞鬲「羞盤」與「羞鼎」「羞鐳」例同，善、羞同意，如周禮天官膳夫，掌王之食飲膳羞，善用作膳，羞當作饈也，金文羞在征伐器銘中，常與追字連用，羞追之羞當釋作進，廣雅「羞，進也」，如書，盤庚「今我既羞告爾于朕志」，傳「已進告汝之後」。



羞鼎

𢍏作寶



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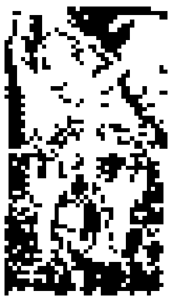


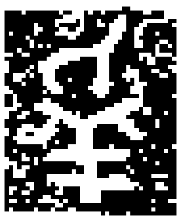
三

魯伯愈父鬲

魯伯愈父作鼄姬仁朕羞鬲

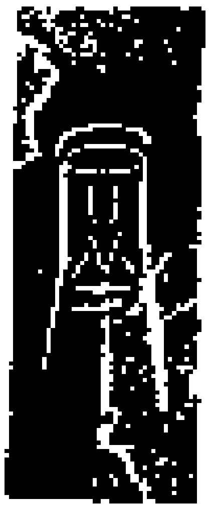
𢍏，乃羞之異體。金文羞从羊从又，又爲一隻手的側視形，从一手，又與从二手，廾無碍字義。羞鼎作人名。參見又部羞羞字條。

羝

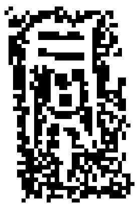


衛鼎　舍盠冒梯羝皮二

字从氏从羊，即羝字，說文四篇：羝，牡羊也，从羊氐聲。



中山王嚳鼎　虘先考成王晨棄羣臣



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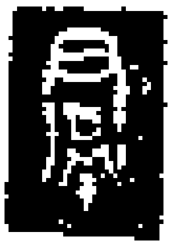

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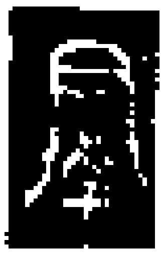

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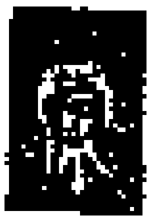
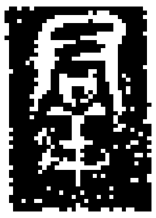
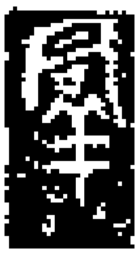


五

子璋鐘　羣孫斯子子璋擇其吉金



陳侯午敦

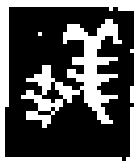


陳侯午鐓敦

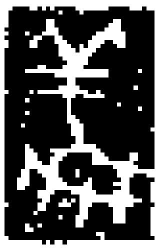
陳侯午以羣諸侯獻金作皇妣孝大妃祭器鐓錞

高田忠周曰：說文「羣，輩也。从羊君聲。」周語「獸三為羣」，詩無羊「三百維羣」，此為字本義也。白虎通「君，羣也，羣下之所歸心也。」周書諡法「從之為羣曰君」，此羣字形聲中兼會意。（古籀篇八十九第二寧葉）

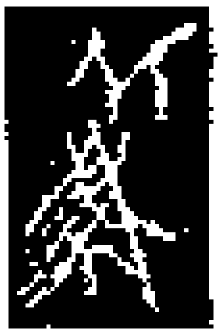
義



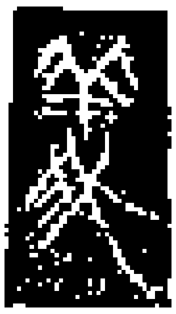
師旂鼎
義殺



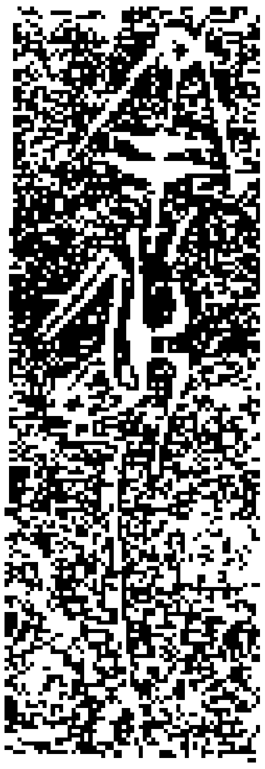
叔向父設
秉威儀



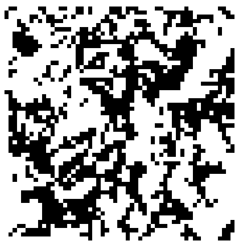
沇兒鐘
愍于威義



王孫遺者鐘
愍于威義



王子午鼎
愍于威義



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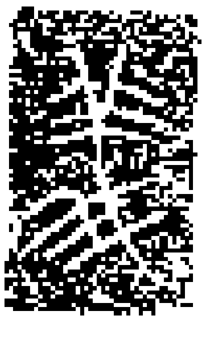

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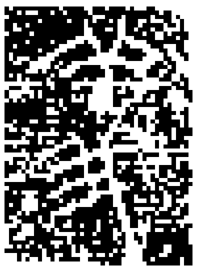
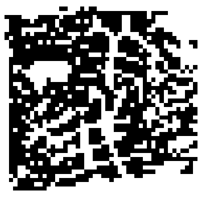
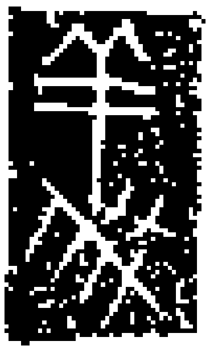


三

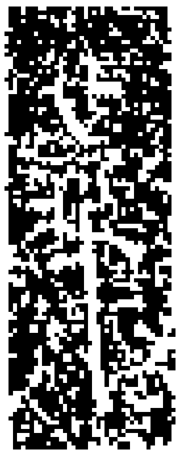
秦公
鎛



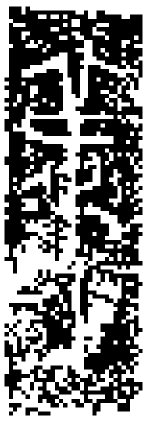
秦公鐘
盄允義



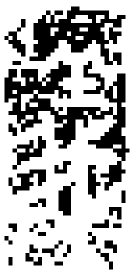
綸鎛
肅義政



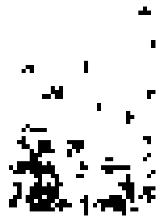
蔡侯
尊



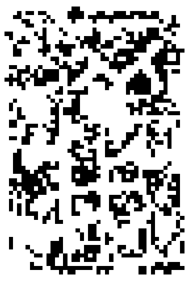
蔡侯盤
威義遊



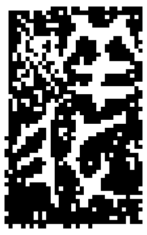
史牆盤
義其禋祀



𤼈鐘

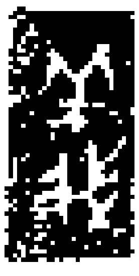


𤼈鐘　義
文神無疆



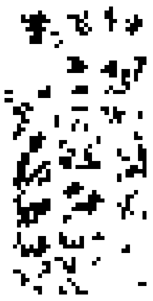
器

𠑇匜　我
義俾女千



器

𠑇匜　今我赦
女義俾女千



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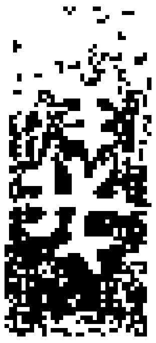
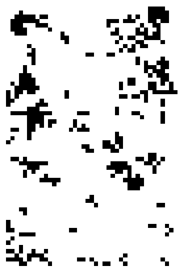
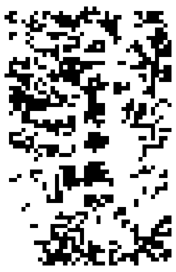


二

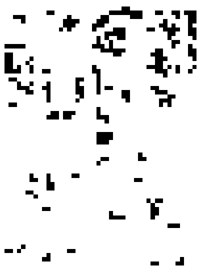
𤼈鐘（石鼓）疋
尹叙厥威義



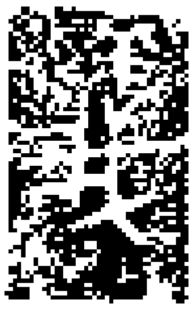
盖



器一



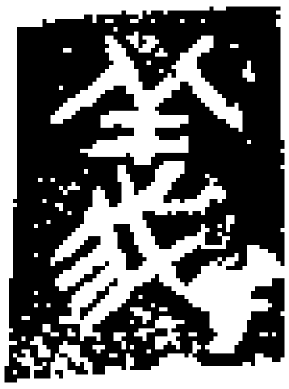
盖二



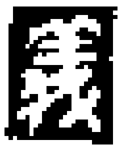
器二

𤼈簋　覭
皇祖考嗣

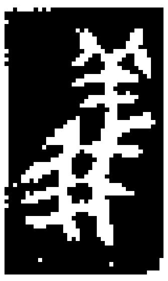
威義



虢季子白盤
王孔加子白義



麥尊　用龏義
寧侯覭考于井



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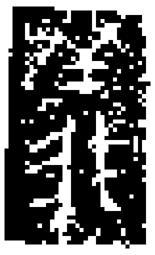

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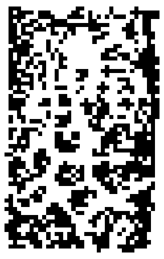
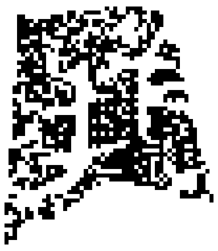
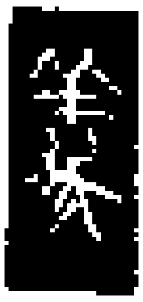


六

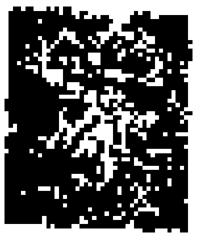
虢叔旅鐘　旅敢
啟帥井皇考威義



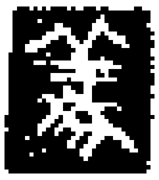
義斗鑑　義
子用虘考



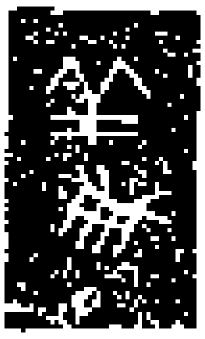
義楚耑　義
楚之祭耑



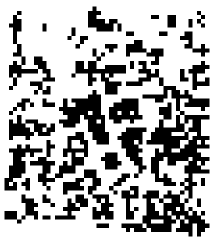
儆兒鐘　余
義楚之良臣



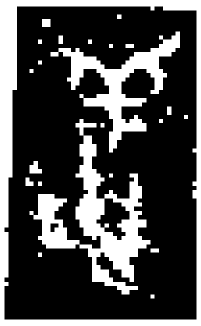
徐王義楚鍴
䣄王義楚擇余
吉金



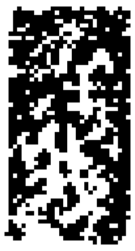
徐王義楚盤　䣄
王義楚擇其吉金



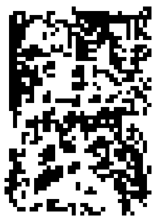
中義鐘　中
義作龢鐘



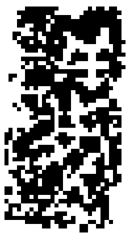
中義父鼎　中
義父作尊鼎



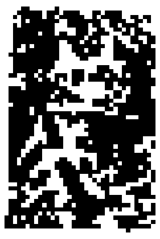
蓋一



器一

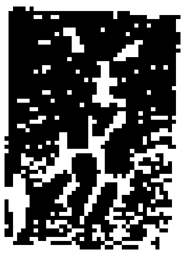


蓋二

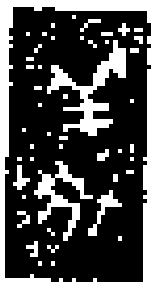


器二

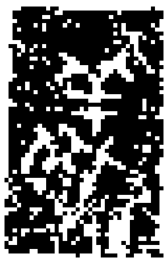
仲義父盨　中
義父作旅盨



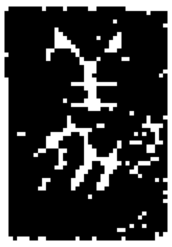
蓋一



器一

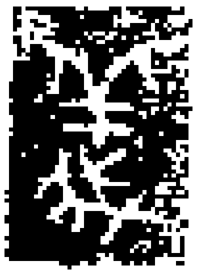


蓋二



器二

中義父盨　中
義父作旅盨



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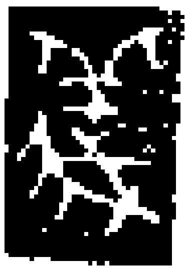

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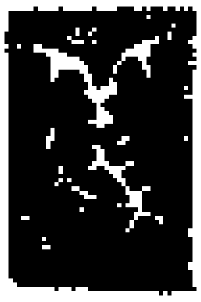

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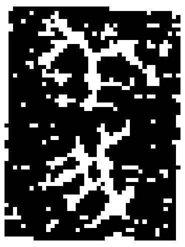

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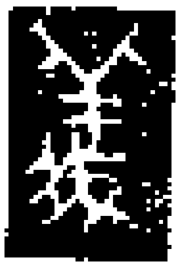
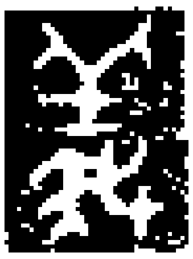
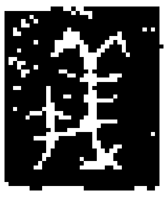


五

中義父鼎　中義父作新客寶鼎



鄭義伯盨　鄭義伯作旅盨



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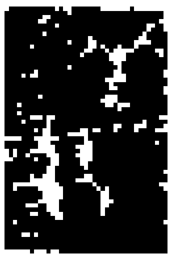

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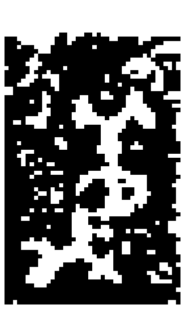

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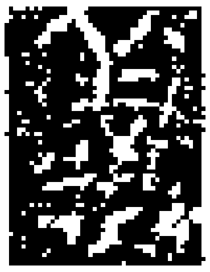
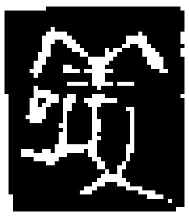
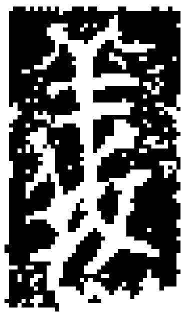


宮叏父簋　宮叏父作義友寶簋

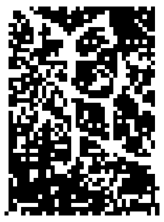


義中鼎　義中

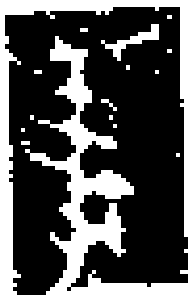
作寧父閰　彝尊彝



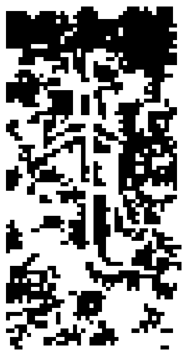
倗丁簋　倗丁作義妣寶尊彝



叔單簋　叔單作義公尊彝

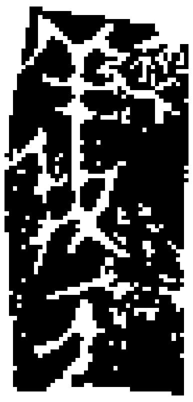


鄭義伯匜　奠義伯作季姜寶匜



蔡公子義工簠　蔡公子義工造飤簠

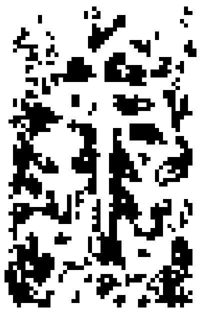
說文十二篇「義，己之威義也。从我，羊。」金文恒言「威義」，用與此同。古籍義作儀，如周禮春官「肆師：治其禮儀。」鄭注「故書儀為義。」金文義或作人名。陳邦懷曰「相邦義」當讀為「相邦儀」，即秦相邦張儀也。春秋昭公六年左傳「徐儀楚聘于楚。」而「郳王義楚鍴」、「郳王義楚擇余吉金」，（詳見文物一九六四年二期四十九葉）禮記中庸「義者宜也。」大雅蕩「天不湎爾以酒，不義从式。」毛傳「義，宜也。」史牆盤「義其禋祀」，義即宜，義从宜，又引申出仁誼之義。鈴鍾「尃義政義」用作仁誼。



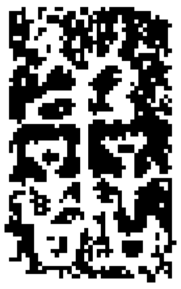
羲妣鬲　□作

羲妣寶尊彝

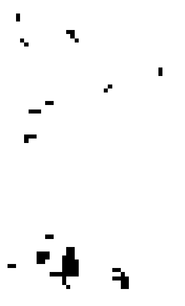
說文：羲，气也，从兮義聲，風俗通「堯卿羲和之後，羲爲人姓。」金文「羲姬」亦作姓名。



膳夫山鼎
毋敢不譱



膳夫山鼎
右譱夫山



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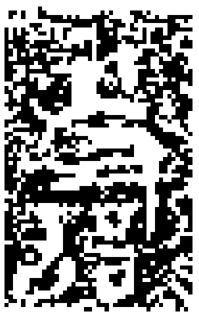
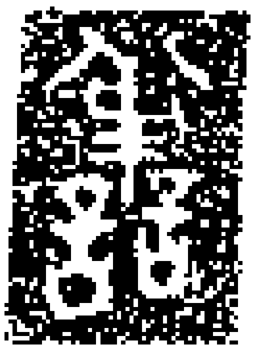
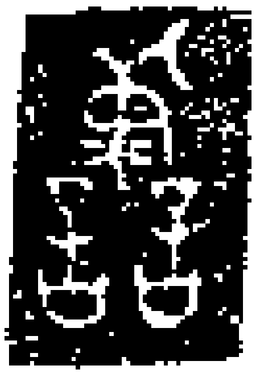


此鼎　旅
邑人譱夫



大克鼎　𩁹季
右譱夫克入門



大克

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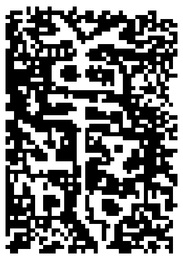
册令譱夫克



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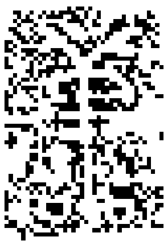

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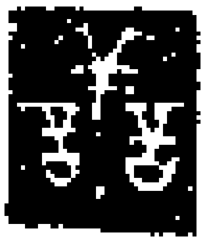
克盨　王令尹氏友
史趛典譱夫克田人



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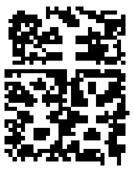
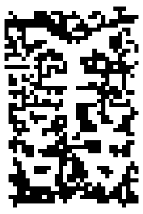


員鼎
休譱



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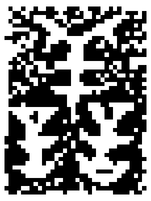

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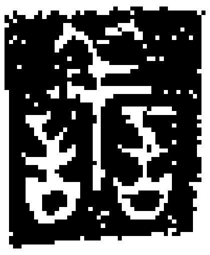
諫𣪘　毋
敢不譱



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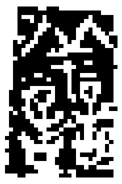
效乃友正



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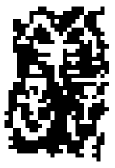

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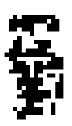

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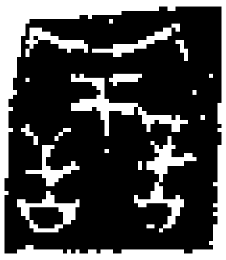
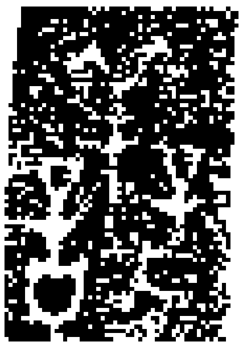
平鍾　中平
譱敢獻考



䄎从盨
善夫克



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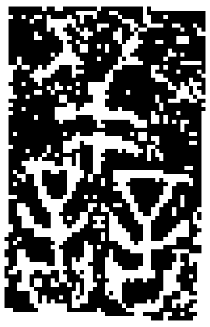

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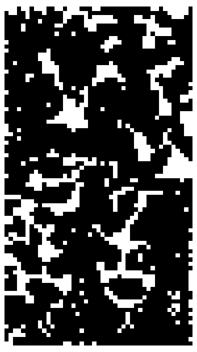
夫吉父作旅盨　譱



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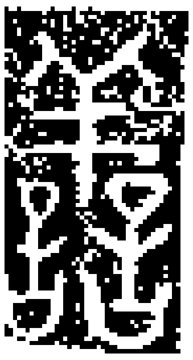
夫吉父作旅盨　譱



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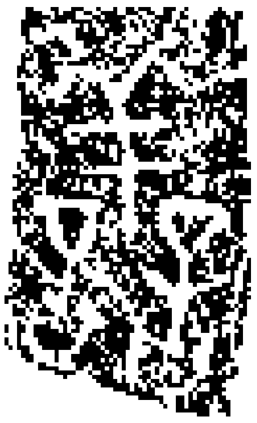

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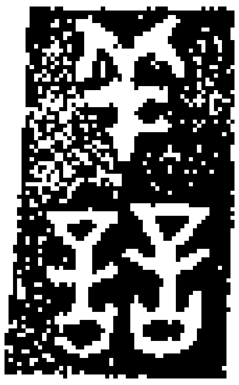
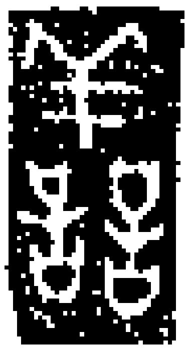


大鼎　王乎
譱夫騣召大



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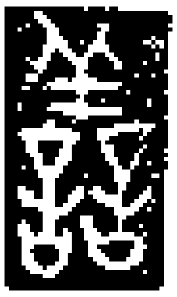

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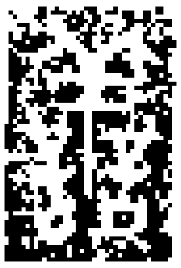

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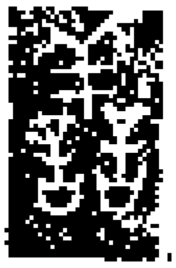

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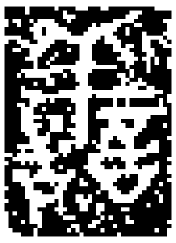

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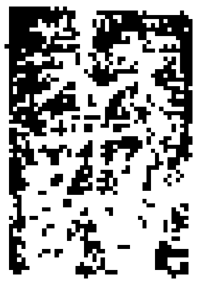

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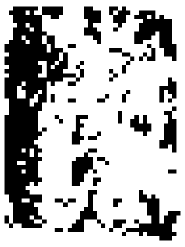

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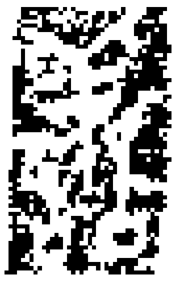
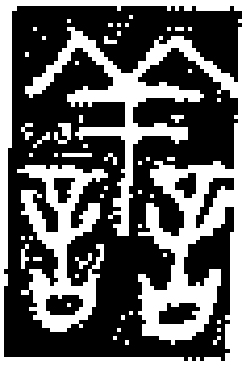
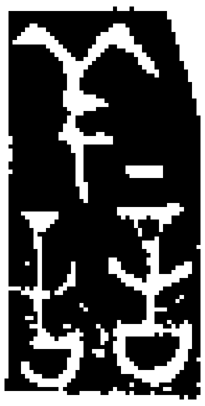


六

小克鼎 王命善夫克舍令于成周遹正八自之年



取佗人鼎 取它人之善鼎



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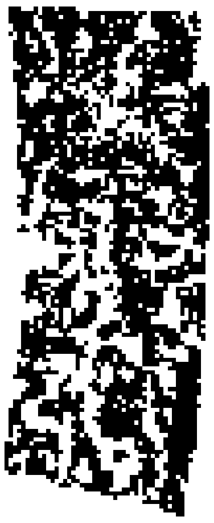
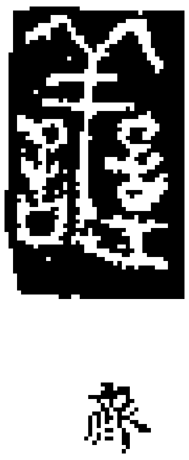
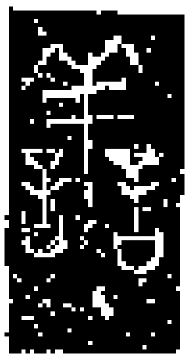


鄀伯鼎 鄀伯肁作孟妊善鼎

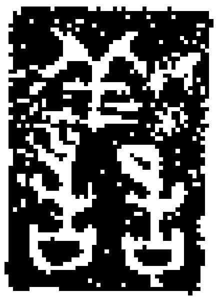


齊侯敦 齊侯

作朕寶𡢁孟姜善𦎫



齊侯鼎 齊侯作朕寶𡢁孟姜善鼎



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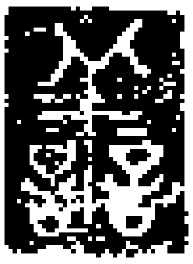
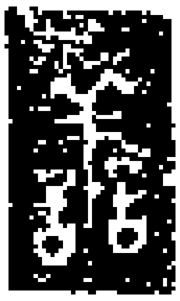
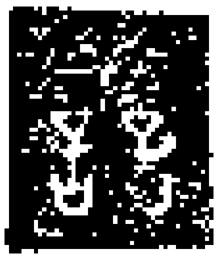


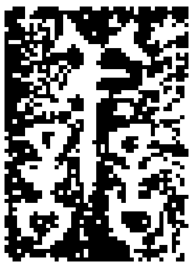
蓋二



器二

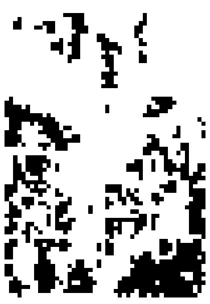


蓋三

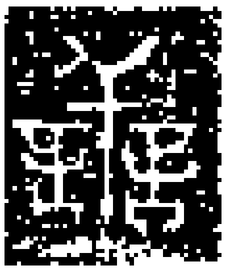


器三

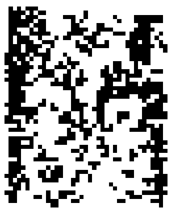
厚氏元亘 魯大司徒厚氏元作善逭



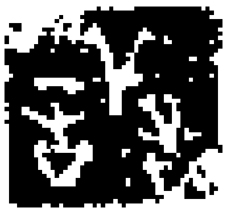
筆氏厚壺



筆氏壺 筆氏厚作善壺



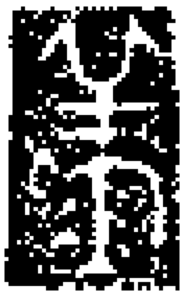
卲𣪘 女毋敢不善



善鼎　譱

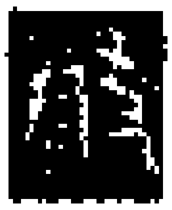
敔拜䭫首

楊樹達曰：余謂善蓋假為膳，說文四篇上肉部云「膳，具食也，从肉善聲」。詩十月之交云「仲允膳夫」，周禮天官有「膳夫」職，而金文善夫鼎作善，不作膳，以善為膳，與此銘文正同也。或曰，善字从羊，乃膳之初文，从肉作膳者，乃後起加形旁字，凡會意字加形旁必犯重複，此加肉旁與从羊義複，說亦通。（積微居金文說二一善夫辰它人鼎跋）按金文用作善夫外，又有作形容詞用，為美好之意，如膳夫山鼎、諫毁「毋敢不善」，作人名用，如善鼎，亦修飾器名，有「善鼎」、「善匜」之謂，即膳食之膳。



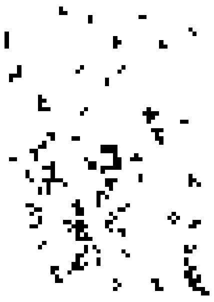
白羞鼎 白

咩乍旅鼎

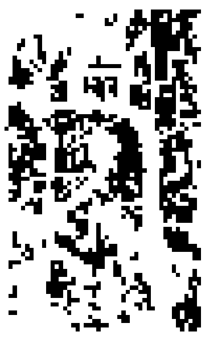


伯戴父𣪘　伯戴父作朕皇考遲伯吳姬尊𣪘

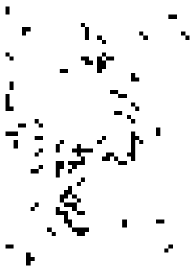
老



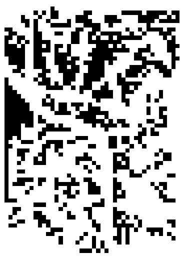
夆叔匜



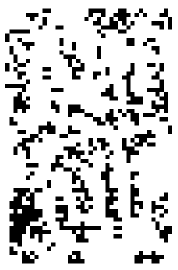
夆叔盤



夆叔盤　壽老無碁



齊大宰盤　霝命難老



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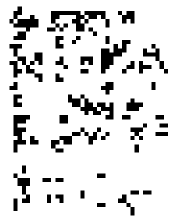

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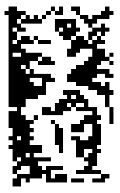
歸父盤　□命難老



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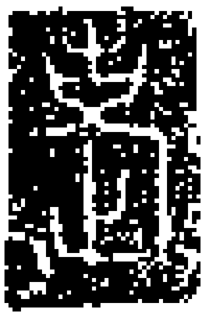
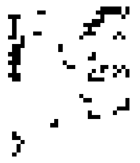
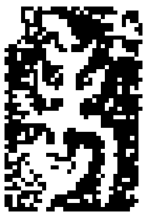


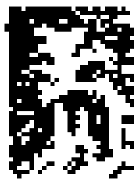
齡鎛　用祈壽老毋死



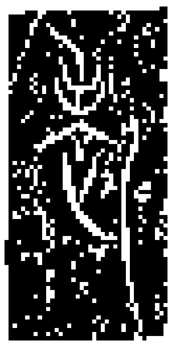
召伯虎毁　余老止公僕郭土田



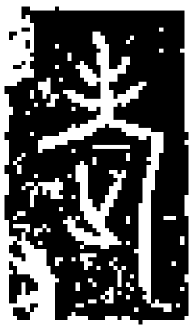
華中姬鼎　其子⺀孫⺀用享孝于宗老



殳季良父壺　用享孝于兄弟婚顜諸老



中山王嚳方壺　速其老耤賞中父



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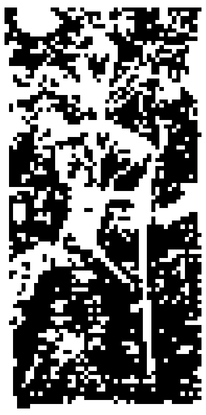
中山王嚳鼎　眔老賙奔走不聽命

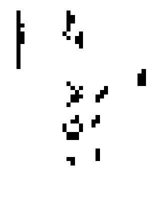


二

中山王嚳鼎　惟虞老賙

是耇
行之

說文八篇：老，考也。七十曰老。从人毛匕，言須髮變白也。許義老謂爲耂从人上象髮，老匕爲人之反文扶老者也。或作耇，又作𦒳，从口象人頭，作耇，爪象其手，依手从行，丫亦人字，象工手以承老。獻張日昇謂爲字从耂，象老人長髮形，从丫，象手杖形。初文象老人戴髮扶杖之形。



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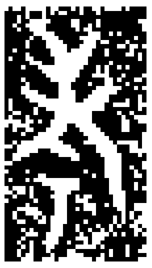
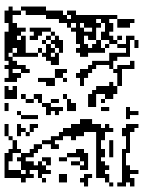
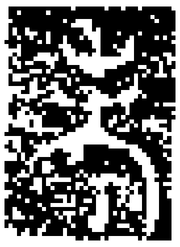


二

乘鐘（古甚）
文考



嗇䏔盉
用追考



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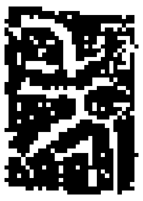
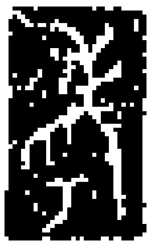
伯夢毁
用追考

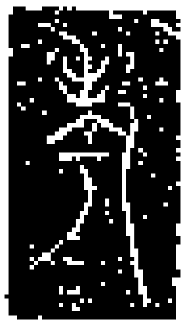


遣盨
用追考



蓋

虎子毁
唯考肄且



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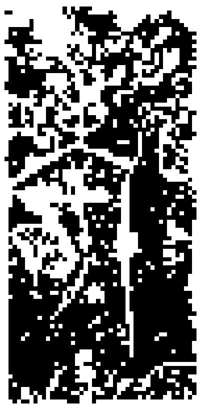
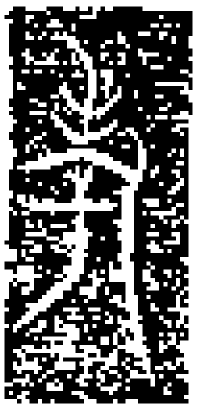
𧻚祖成考



中山王譽鼎
邵考成王



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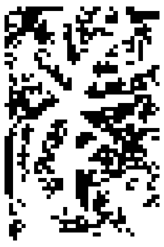
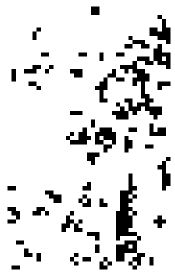


器

杞伯每亡壺
萬年眉考



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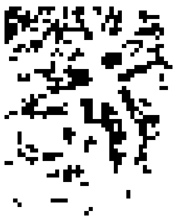

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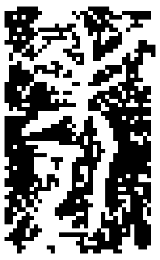

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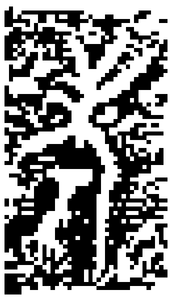
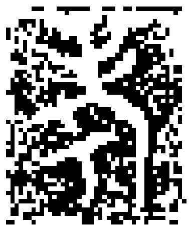
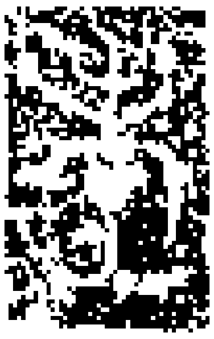


二器

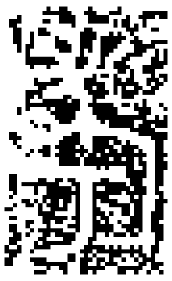
乘毁　作
祖考毁



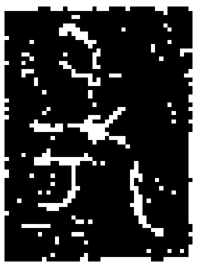
乘鐘　皇
考丁公



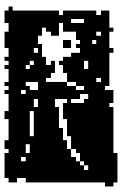
郘公敄人鐘
皇考晨公



内叔虘父簋
用享用考



蒿君鐘
用享用考



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其次句鑃
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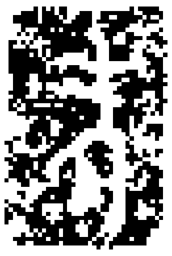

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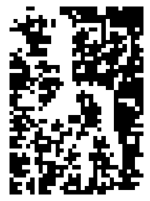

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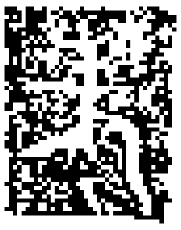

晋

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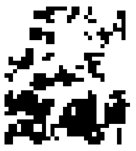
用[illegible]文考剌



𢦏方鼎　朕
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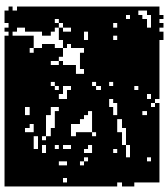

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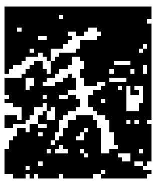
文考遺寶責



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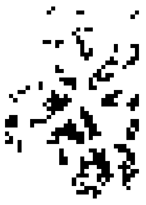

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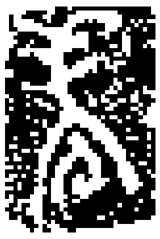

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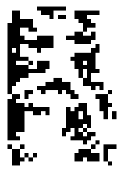
母加盧考



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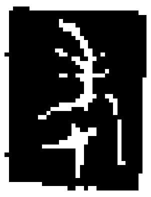
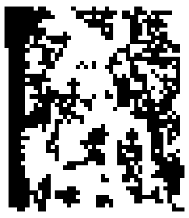


番生簋　丕
顯皇祖考



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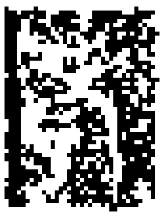
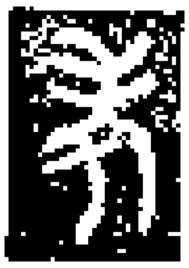


三

士父鐘　用
享價皇考



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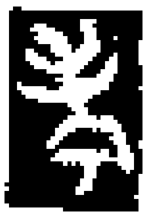

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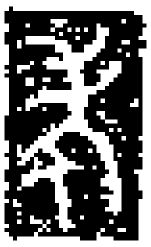

七

虢叔旅鐘
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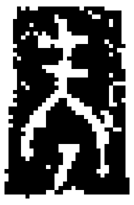
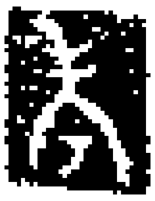
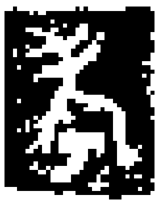


內史龏鼎
用爲考寶尊

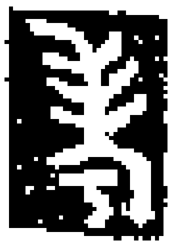


小臣傳簋
傳□朕考星

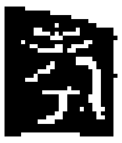


趩
觶

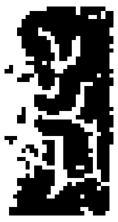
更卑祖
考服



彔伯𢦚簋
繇自乃祖考



班簋　唯
作卲考爽



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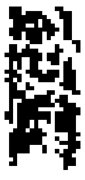

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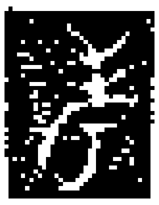
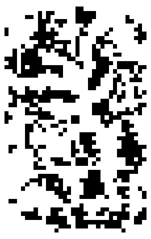
平鐘　中平
善發歔考



叔家父簠　用
祈眉考無疆



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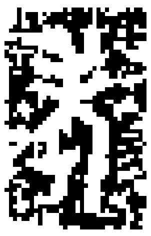
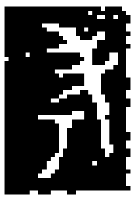


二

孟簋　對揚
朕考賜休



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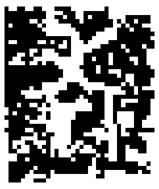
啻于乃考



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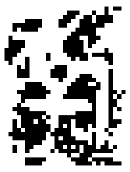

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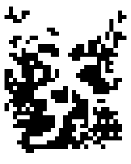

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考于朕
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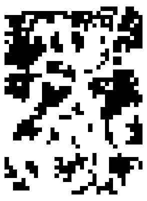

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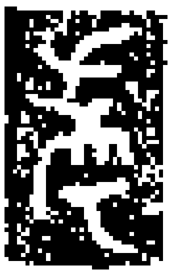

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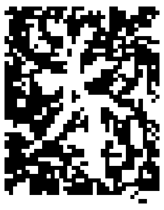

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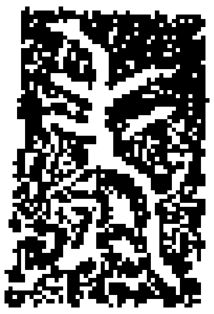

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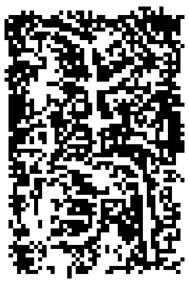

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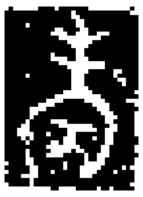
井人妄鐘覭盄文祖皇考



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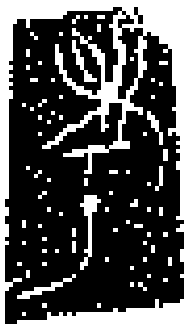

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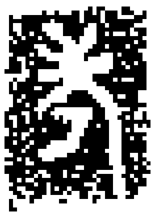

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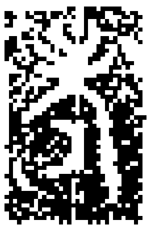

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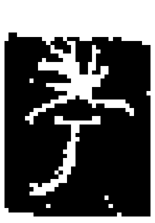

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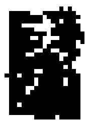

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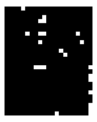

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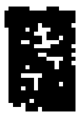

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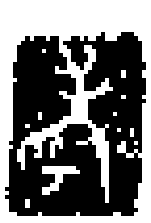

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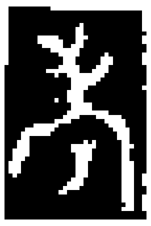
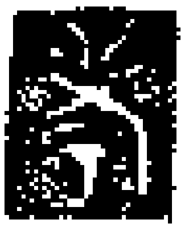
[illegible]孚簋敢吾

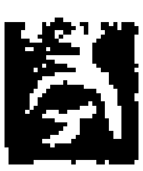
考克淵克



豆閉簋用侪乃祖考事



單伯鐘丕顯皇祖剌考



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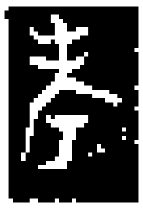

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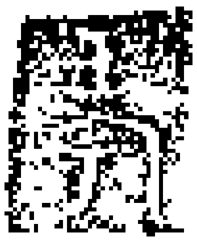

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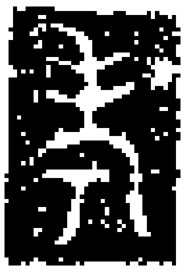
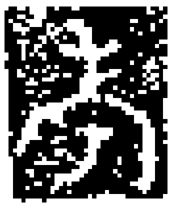


師望鼎

聖孿帥
井皇考



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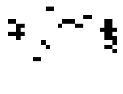

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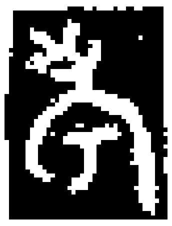
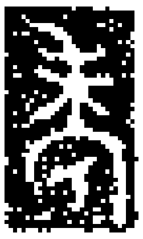


考友
父鼎

考作峉
父尊鼎



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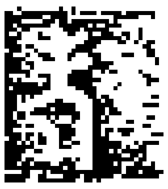

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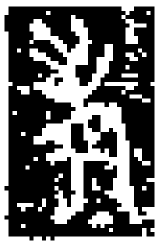
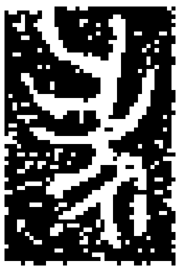


將鼎　乿
殷

望考叀
氏尊殷



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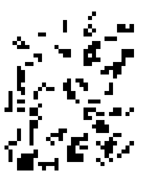

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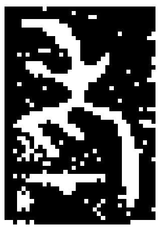

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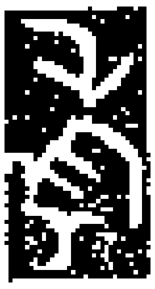

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遹邅　用享
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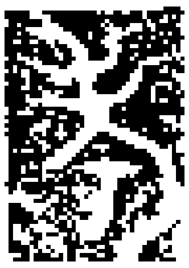

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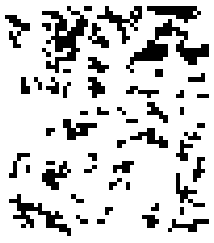

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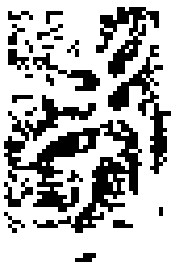

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梁其鼎　用享
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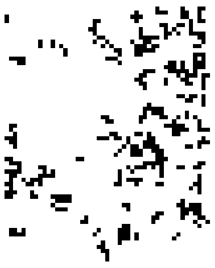

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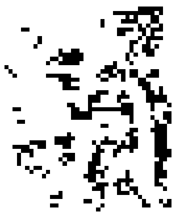

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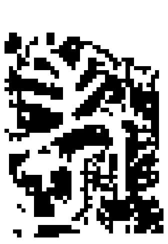

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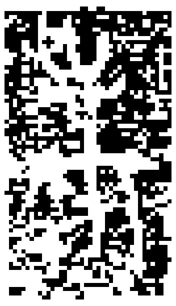
梁
其

壺　用享考于皇且考



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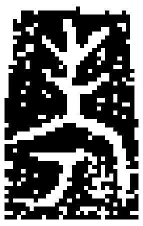

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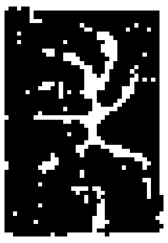

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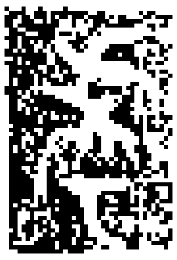

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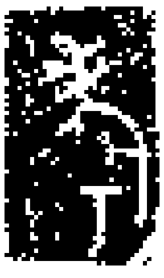

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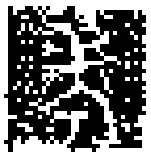

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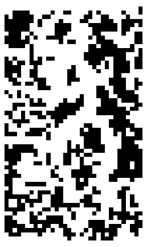

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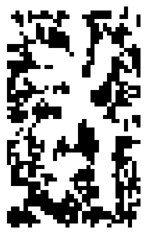

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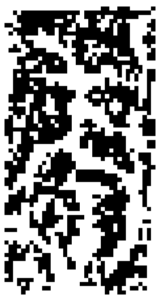
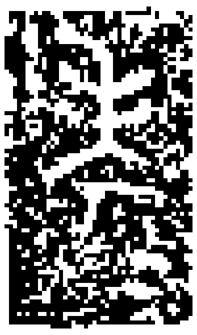


𨟻父壺　用作朕剌考尊壺



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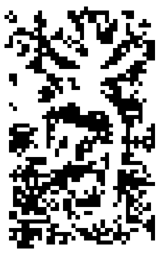

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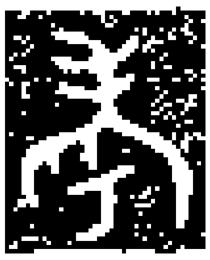

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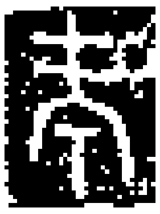

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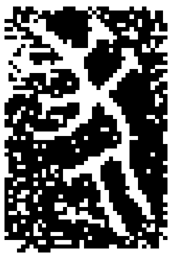
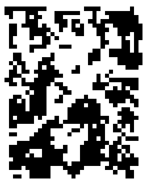


新父考尊　用作文考尊彝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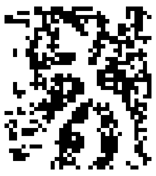
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周乎卣　周宰
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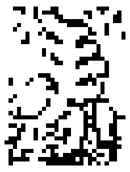
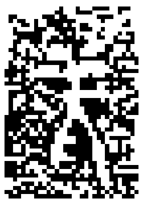


獻彝　作朕
文考光父乙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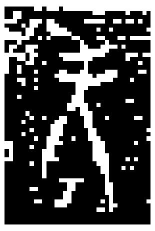
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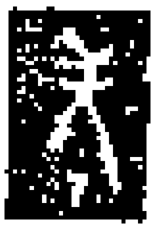

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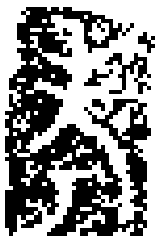
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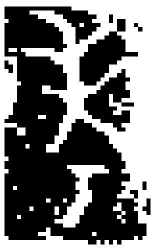

朋尊

朋作卑考
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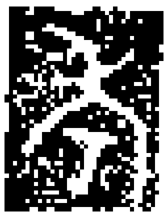

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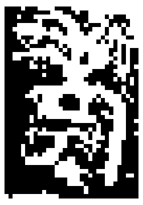
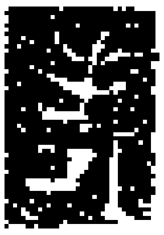
祖考侯于𨟭



叔向父簋　余
小子司朕皇考



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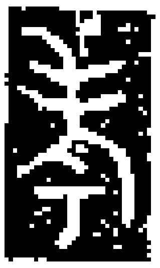
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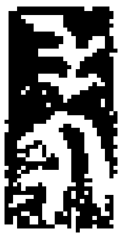
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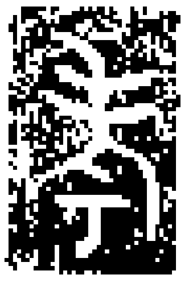

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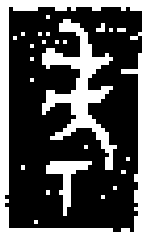
文考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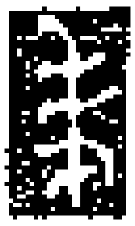
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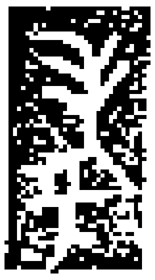
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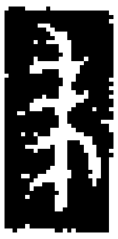
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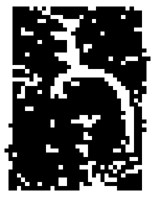
用朝夕

高考
宗室



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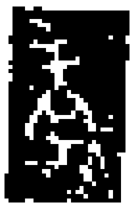

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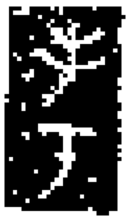

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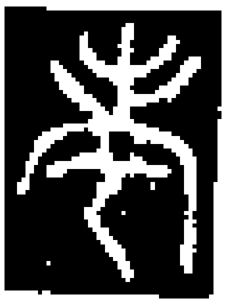

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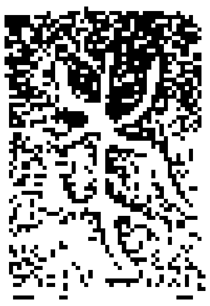

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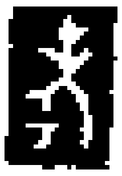

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彝

用追考于
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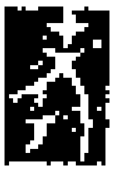

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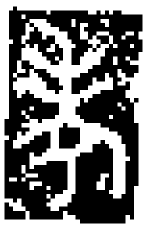

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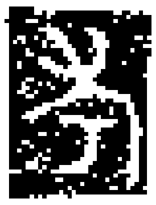

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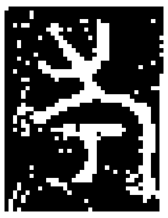

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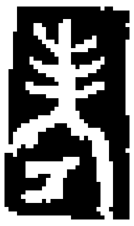

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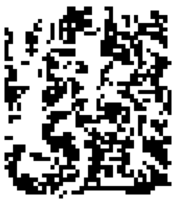

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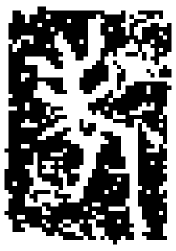

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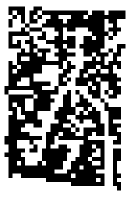

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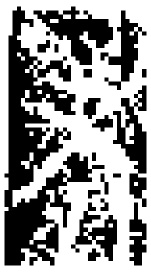

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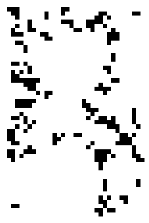

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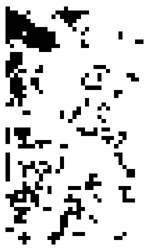

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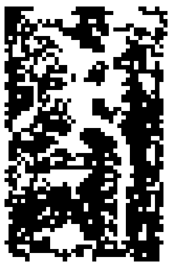

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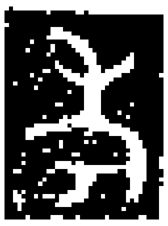

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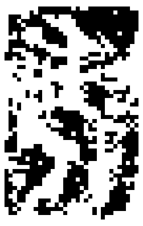

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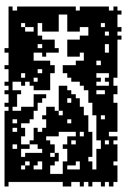

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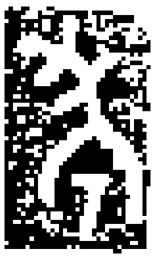

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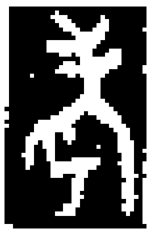

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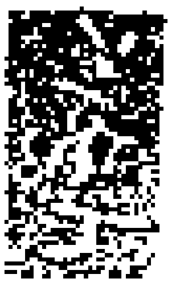

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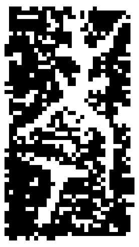

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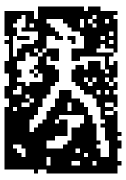

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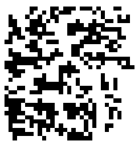

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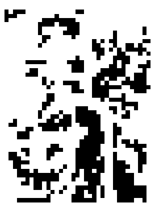

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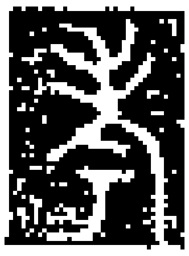

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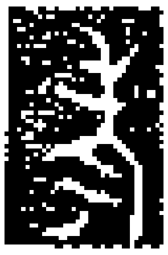

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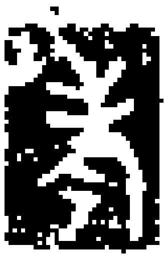

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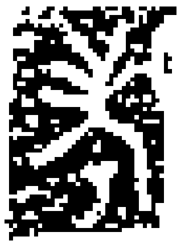

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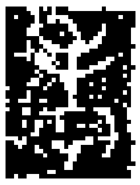

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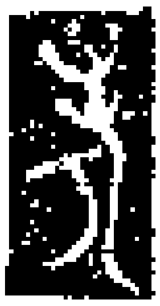

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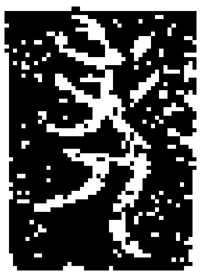

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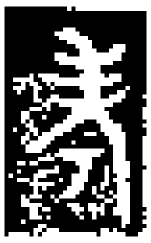

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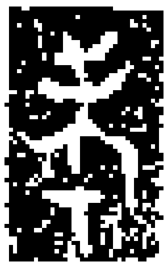

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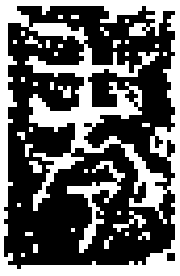

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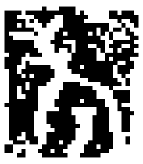

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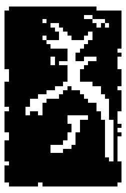

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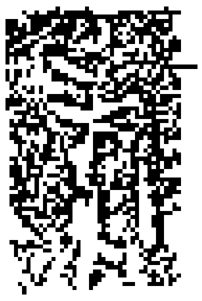

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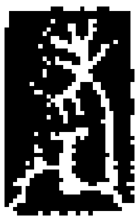

寧伯𣪕

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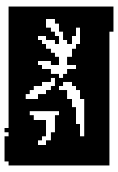

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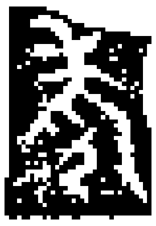

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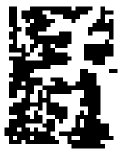

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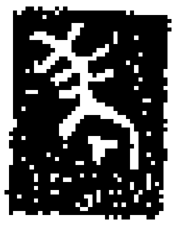

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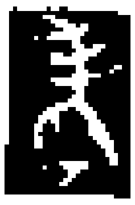

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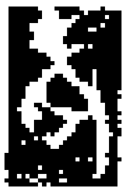

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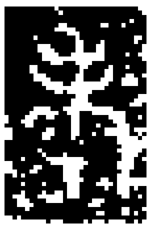

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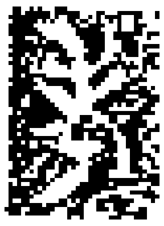

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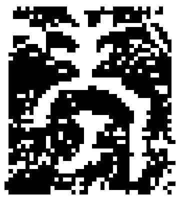

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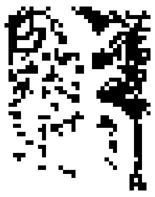

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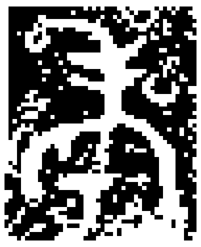

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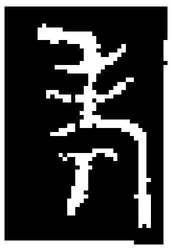
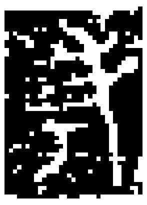


師望鼎 用作朕皇考宄公尊鼎



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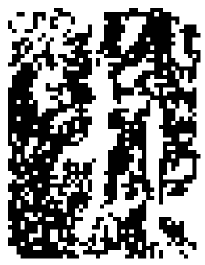
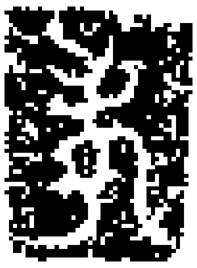


魯仲齊鼎，魯中齊肈作皇考䵼鼎



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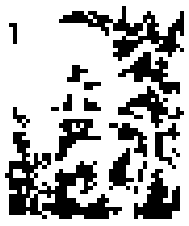
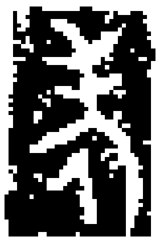


郘馭

用作朕文考盉叔寶簋



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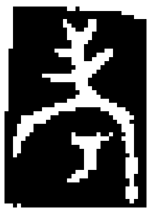

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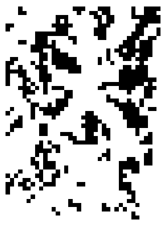

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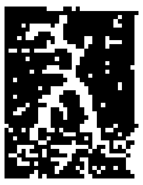

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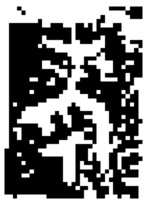
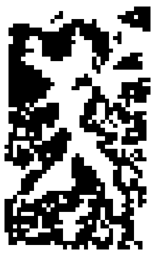


對罍 對作文考日

癸寶尊罍



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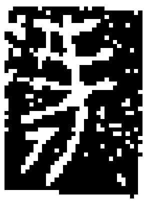
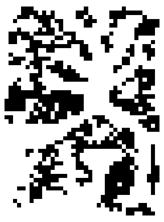
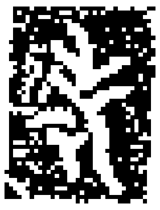
文父丁卣 無作文考父丁寶尊彝



嚣尊 嚣作文考日庚寶尊器



裘衛鼎



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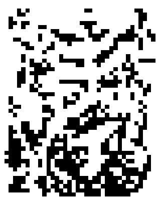
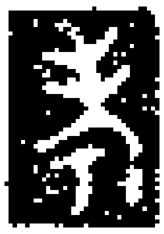
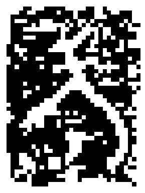


衛簋 用作朕文祖考寶尊彝



德克

毁　德克作朕
文祖考尊毁



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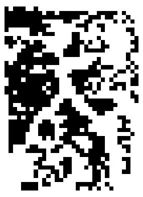
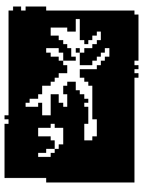


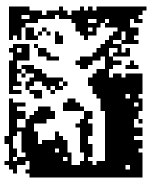
器

蔡叔尚　蔡㪤作
其爲皇考宗彝



師虎毁
用作

朕剌考日
庚尊毁



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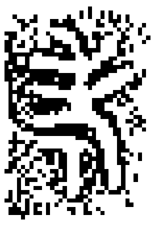
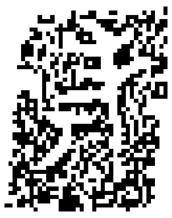
揚毁　用作朕
剌考害伯寶毁



大鼎　用作朕
剌考己伯盂鼎



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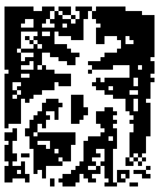
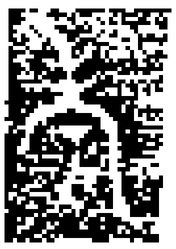


器

大毁　用作朕
皇考剌伯尊毁



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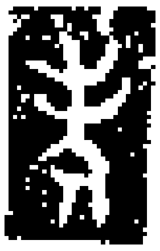

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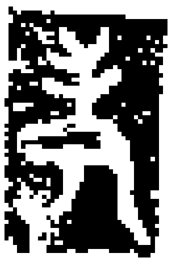
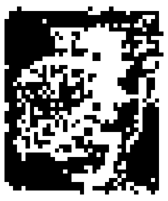


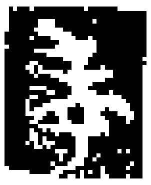
二器

豐兮毁　豐兮夷
作朕皇考尊毁



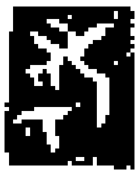
器

三年師兌毁　用作
朕皇考釐公𩰫毁

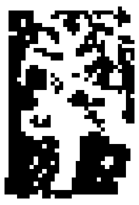


爯壺　用作
朕文考釐公

尊
壺



休盤　用作朕
文考日丁尊盤



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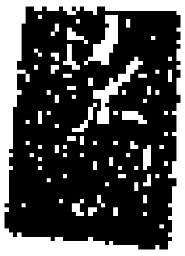
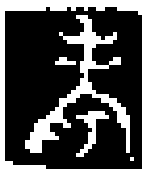
諫毁　用作朕
文考惠伯尊毁



剌鼎
用

作朕文考
鄉伯尊鼎



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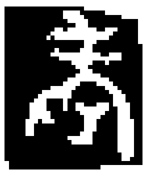
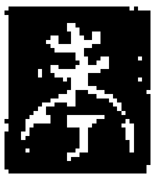


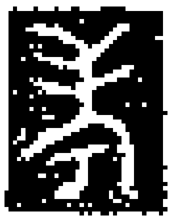
器

彔𢦏卣　用作文
考乙公寶尊彝

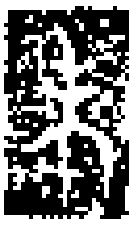


彔作文考𣪘
彔作文考乙公

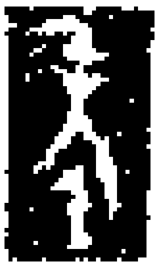
寶尊
𣪘



孜盨　孜作朕
文考乙公旅盨



𠭰𣪘　𠭰作朕
文考允伯尊𣪘



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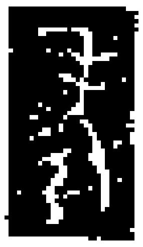
尊



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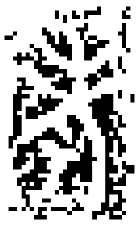
作皇文考寶尊彝



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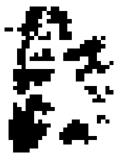
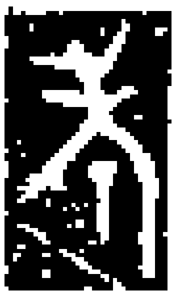
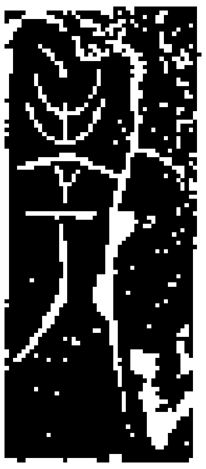


𢦏方鼎　王唯念
𢦏辟剌考甲公

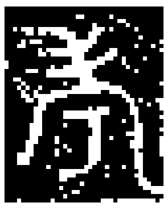


㝬𣪘　用康惠
朕皇文剌祖考



中山王
嚳鼎

虘先考成王
[illegible]彝尊匜



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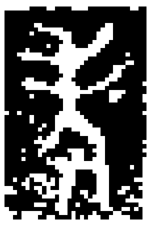

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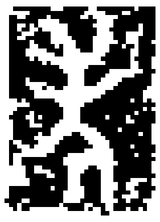

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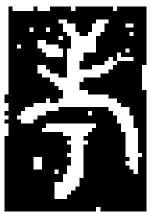
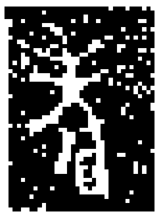


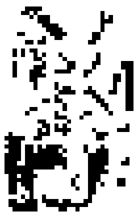
二器

豐
兮

戲　子=孫=
永寶用享考



旅仲簋　其萬年子=
孫=永用享考



呂伯虎簋　余
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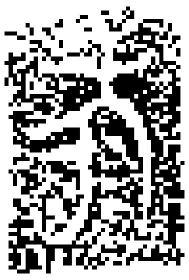

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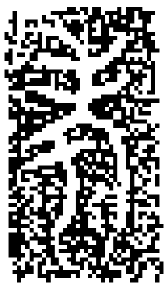

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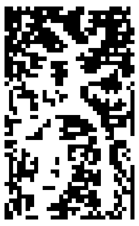

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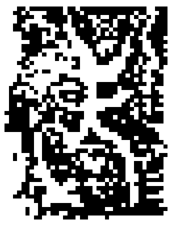
虢叔旅鐘　旅敢
啟帥井皇考威義



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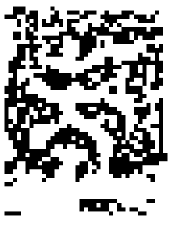

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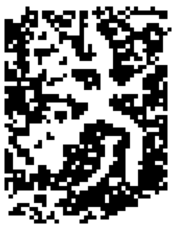
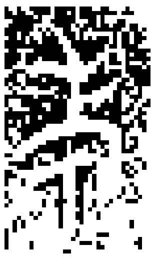


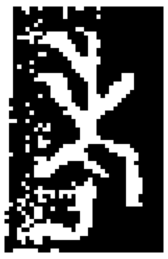
六

兮中鐘　其用追
孝于皇考己伯

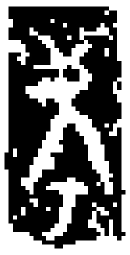


一

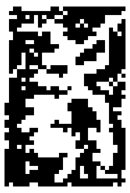
癲鐘[illegible]　用追考
𪊨祀卲各樂大



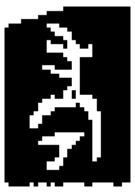
宗周鐘　用邵各
丕顯祖考先王



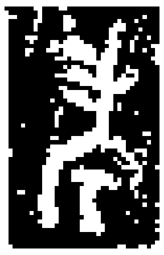
歷鼎　歷肇對
元德孝友唯井



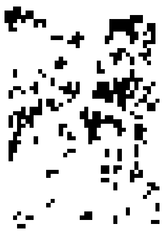
曶鼎　令汝更
乃祖考𤔲卜事



師虎簋　載先王
既令乃祖考事



禹鼎　命禹仆朕
祖考政于井邦



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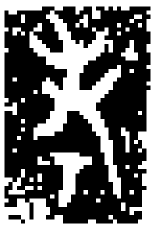
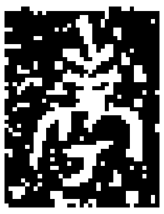
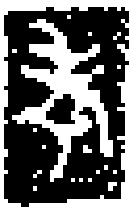


二

𤼈鐘[illegible]　𤼈不敢
弗帥祖考秉明德



孟姬脂簋　其用追
考于其辟君武公



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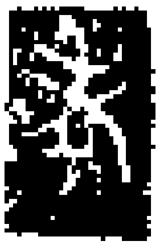

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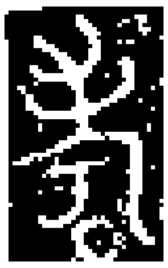
更乃祖考司小輔



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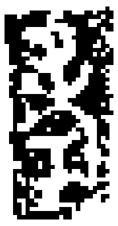

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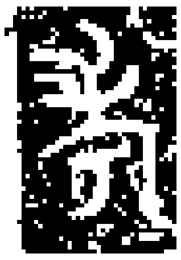

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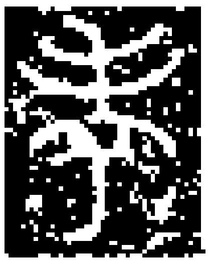

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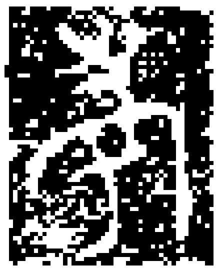

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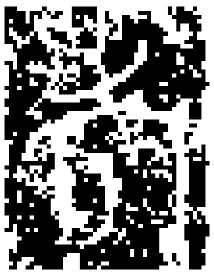

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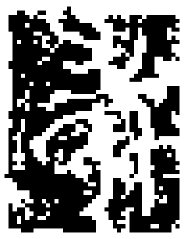

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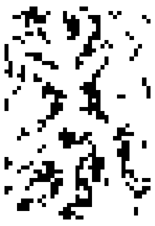

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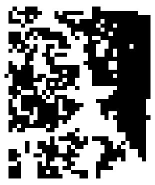

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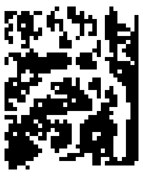

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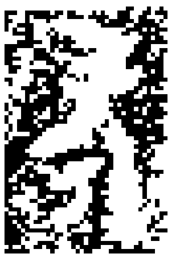

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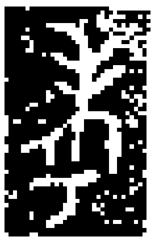
文考乙公尊盂



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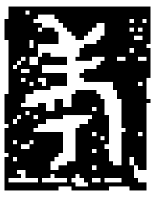

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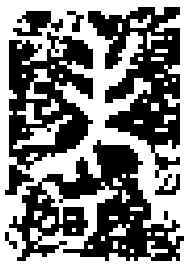

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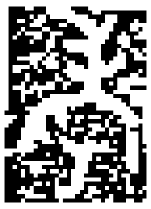

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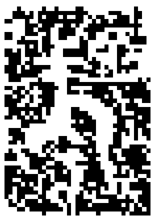
文考惠孟寶盤



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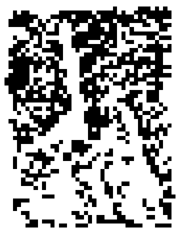

罍

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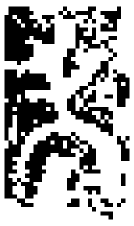

伯晨鼎 用作朕
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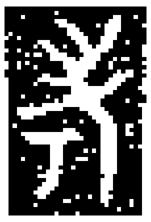

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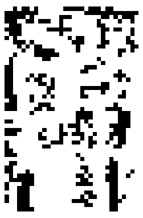

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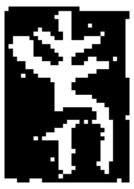

康鼎
用作

朕文考釐
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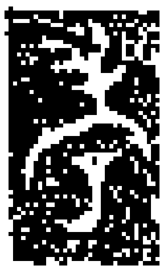

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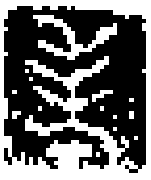

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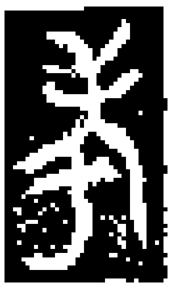

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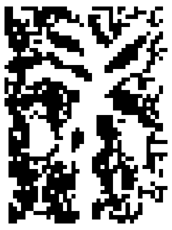

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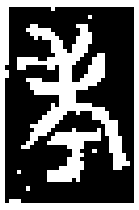

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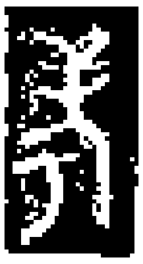

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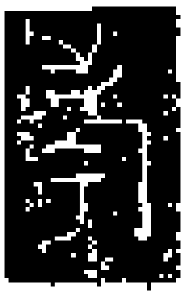
虢叔旅鐘　用作朕皇考惠叔大𬉼龢鐘



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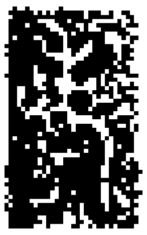

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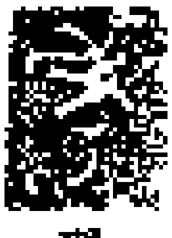

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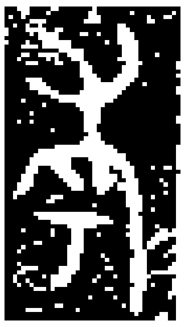
克盨　克其用朝夕享于皇祖考



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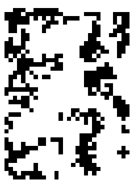

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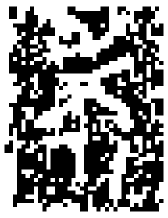
燮公室



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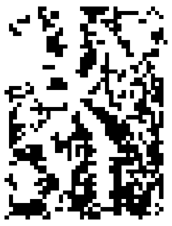

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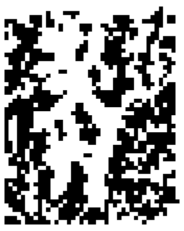

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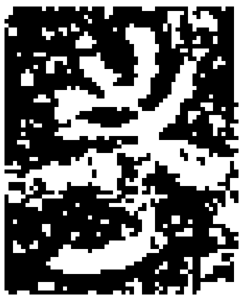

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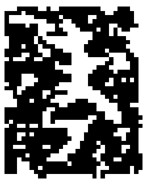

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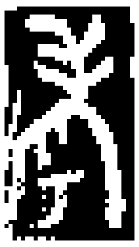

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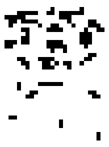

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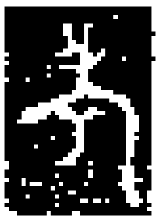

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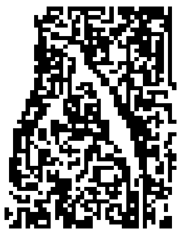
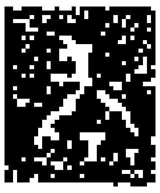


𧺝生盨　𧺝生作厥文考口辛寶尊彝



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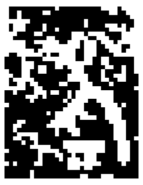

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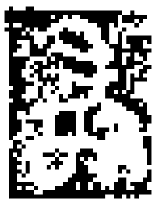

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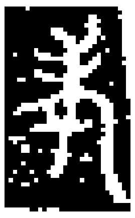

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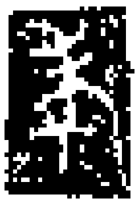

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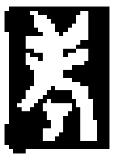

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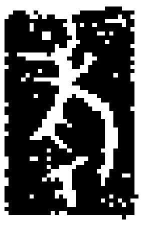
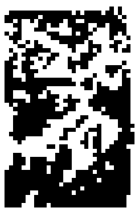


季嚚彝　季嚚肇作厥文考井叔寶尊彝



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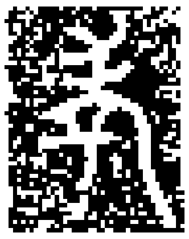

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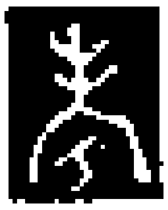

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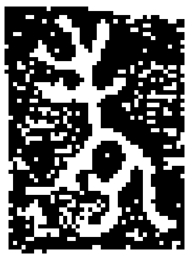

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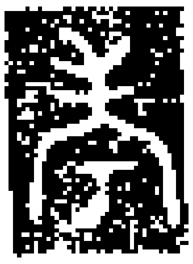

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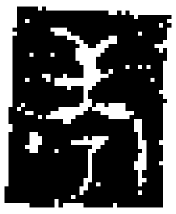

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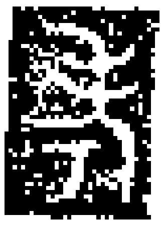

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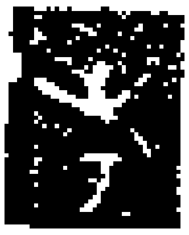
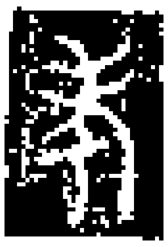


單伯鐘 余小子肇帥井朕皇祖考懿德



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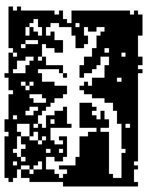

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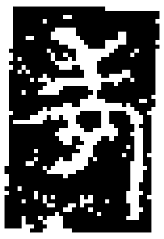
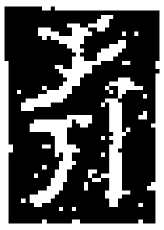


商壺 更乃祖考作𤔲土于成周八自



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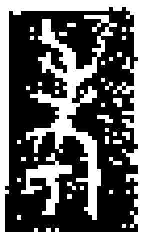

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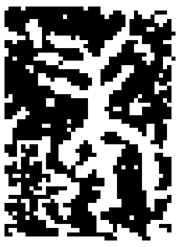

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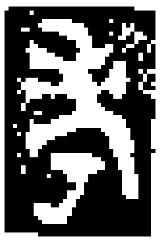

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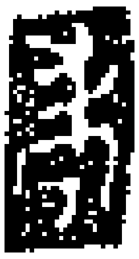

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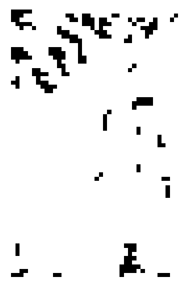

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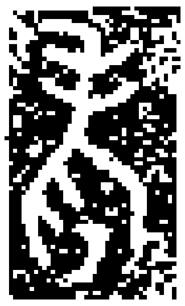

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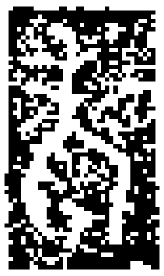

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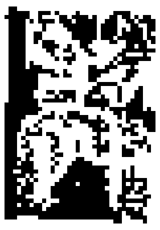

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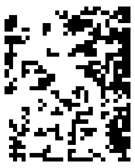
顯文祖考遲
叔寶䵼彝



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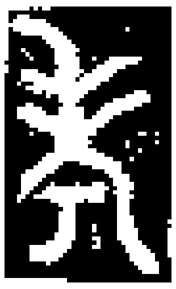

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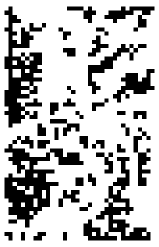

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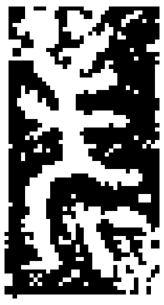

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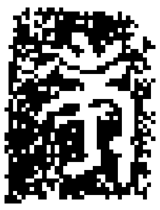

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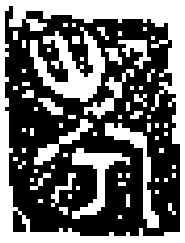

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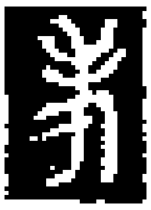

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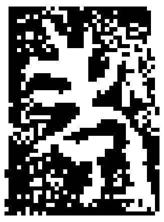

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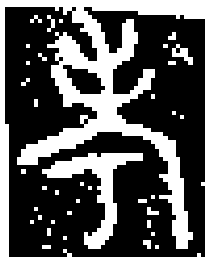

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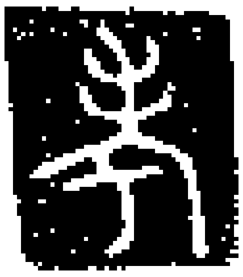

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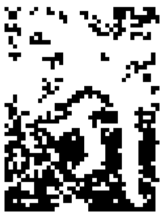

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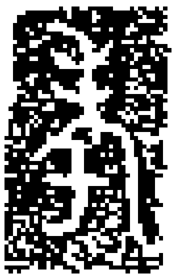

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用作朕皇考龏叔
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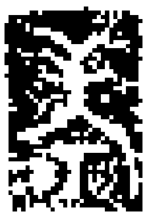

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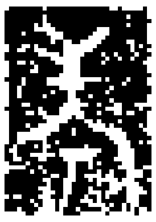

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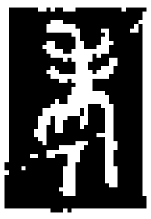

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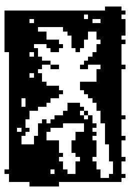

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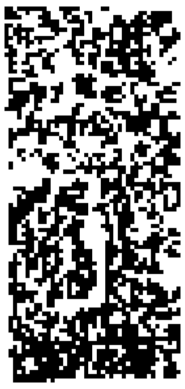

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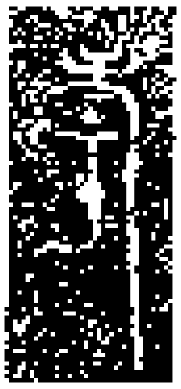

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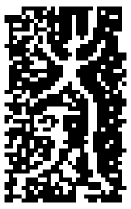

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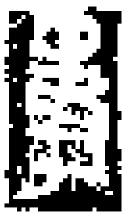

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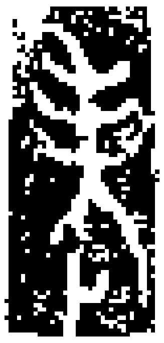

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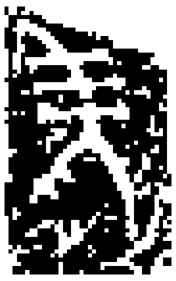

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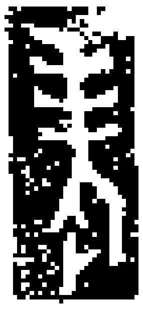

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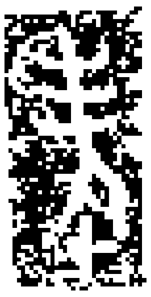

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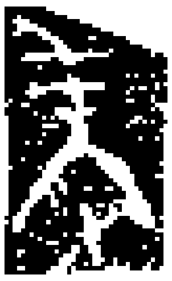

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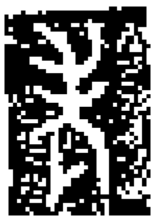

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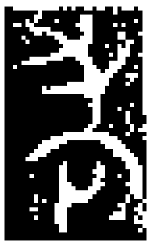

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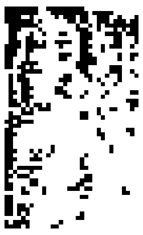

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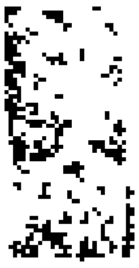

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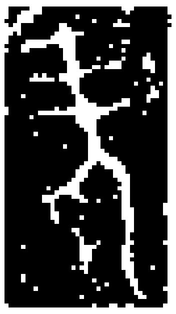

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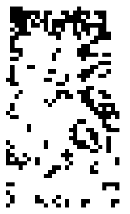

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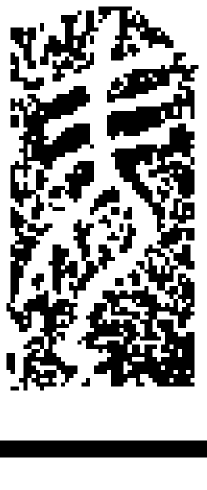

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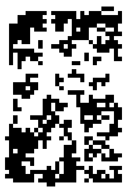

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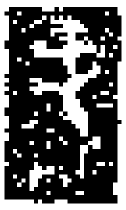

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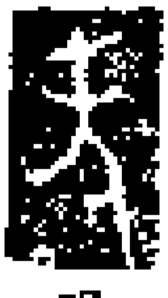

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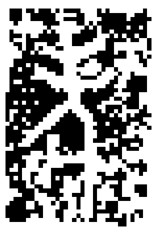

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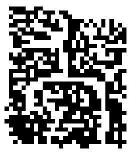

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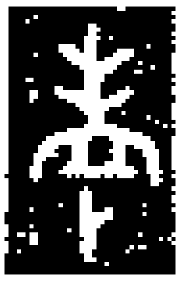

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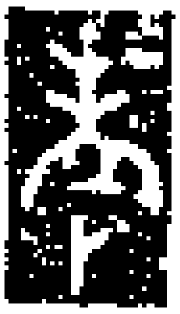

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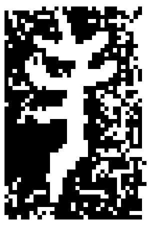

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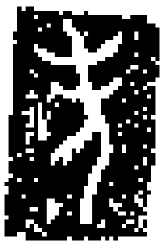

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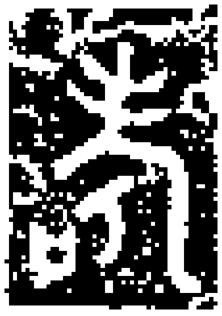

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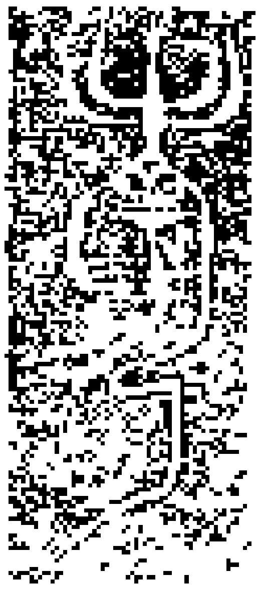

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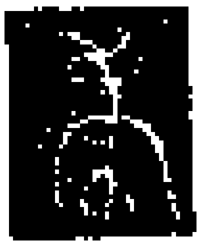

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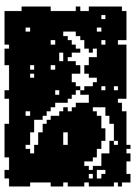

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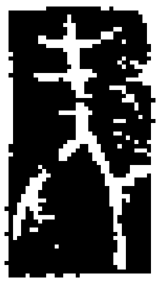

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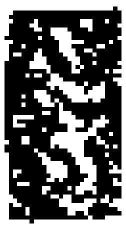

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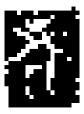

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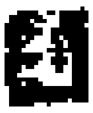

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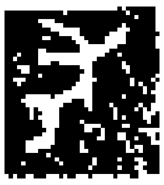

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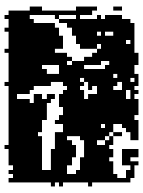

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用作朕考日

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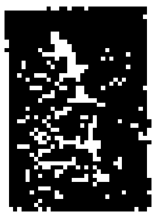

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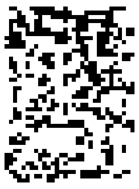
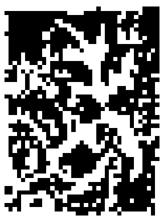
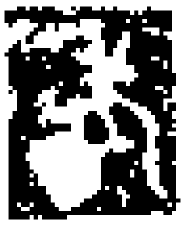


伯警簋　伯警作
文考幽中尊簋



琱
生

鬲　琱生作文
考宄中尊鬲



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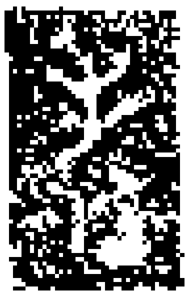
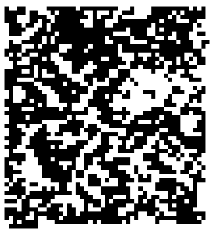
作文考歷伯尊彝



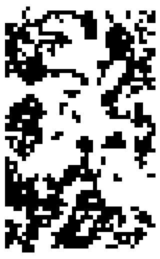
器

乎簋　用
享夙夜用

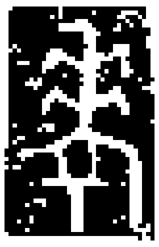
享孝皇祖文考



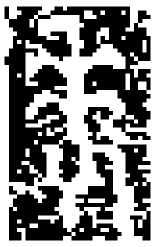
中以父遹　其用享用孝于皇祖文考



叔皮父簋　叔皮父作朕文考弗公眾朕文母孝姬尊簋



蓋

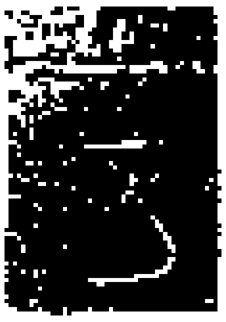


器

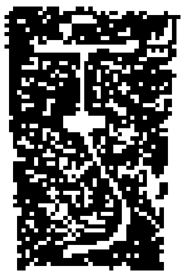
師害簋　師害作文考尊簋

張曰昇曰：說文云「考，老也。从老省，丂聲。」金文考字作考及耇。林義光馬叙倫等並以耇為老字」李孝定甲骨文字集釋卷二七三九亦隸丮於老字下。葉玉森謂象老人戴髮傴僂扶杖形，乃老之初文。人所持杖後變作丂，考字遂由象形而為形聲矣。按金文和古籍考字都與孝字通。詳見釋孝。

（丂）



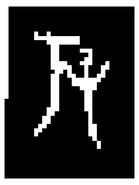
鈴鎛 皇考遵仲



鈴鎛 用求考命彌生

說文五篇「丂，氣欲出，勹上礙於一也，丂古文以爲亐字，又以爲巧字，」苦浩切，詳見釋丂，鈴鎛和龢上龢監借作考，

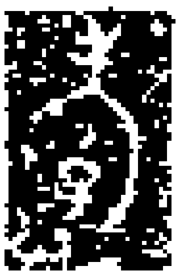
（攷）



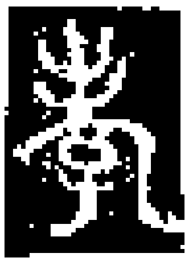
徐王義楚鍴 及我文攷永保治身

按字从攴丂聲，古文从攴與从攴通，即攷字篆籀考，古作攷，知爲考字異體，銘文「及我文攷永保治身，」攷即祖考字，詩唐風「子有鐘鼓，弗鼓弗考，」傳「考，擊也，」攷字从攴當爲擊義之考，即拷的本字、

孝



弘觶尊
用永孝



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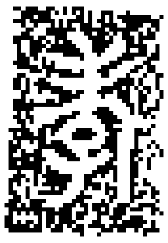

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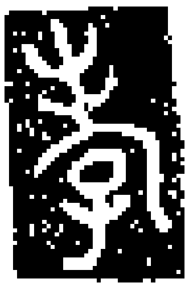
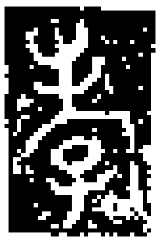


三盨



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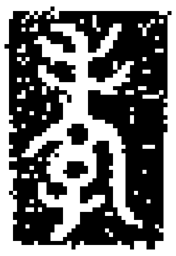
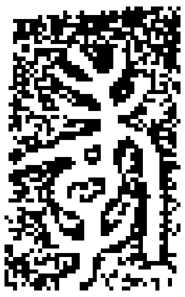


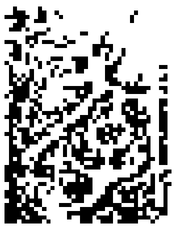
五盨

頌
簋



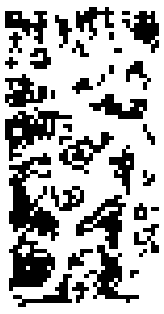
一

頌
鼎



一簋

頌壺
用追孝



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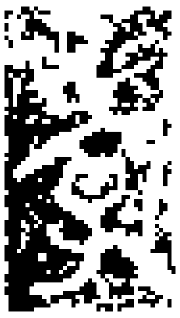
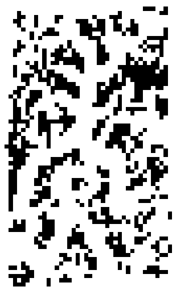
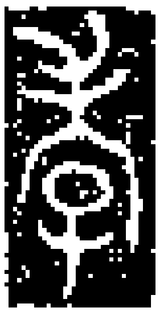


盨

魯伯悆盨
用追孝



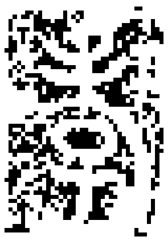
嫠父壺　嫠
父用追孝



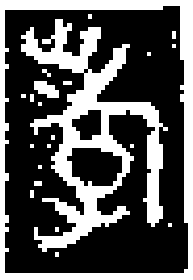
一

己旬
鐘

用追孝
于己伯



𤼈鐘　追孝于高祖辛
公文祖乙公皇考丁公



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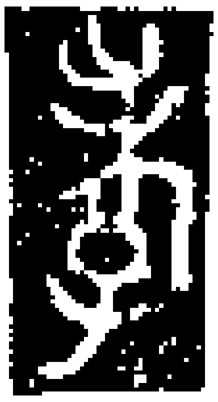
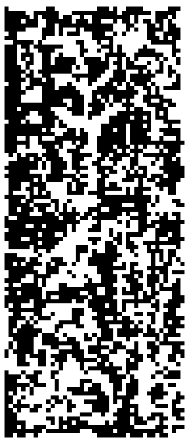


盨

邿遣簋　用
追孝于其父母



三

井人妄鐘　用
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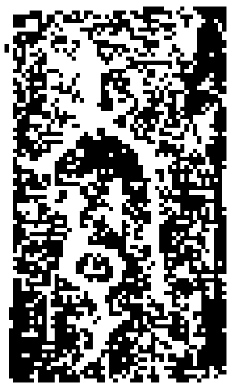
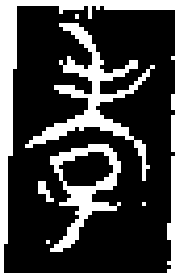
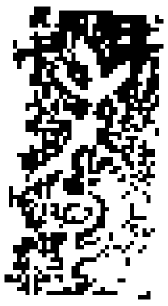


陳賄簋　用追
孝厥考皇簋



鄦公𧻚簠　用追孝于皇祖皇考



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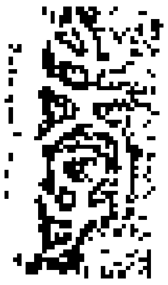

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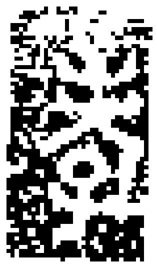

六

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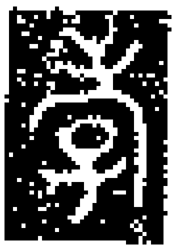

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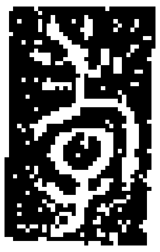
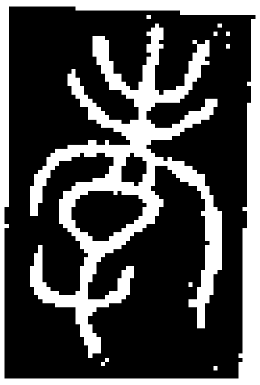


二簋

曾中大父蛕簋　簋　其用追孝于其皇考



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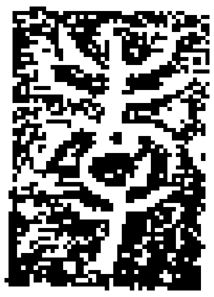

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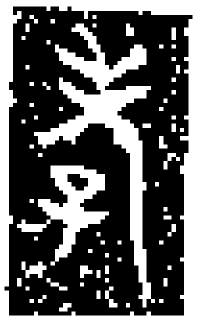
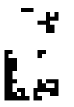


二

𤼈鐘（两式）用追孝𩒨祀卲各樂大



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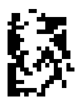

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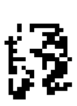

十

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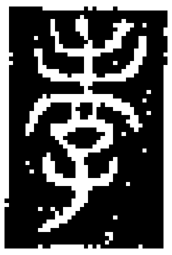
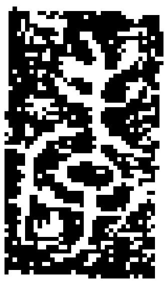
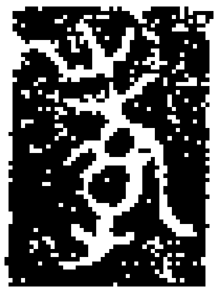


器

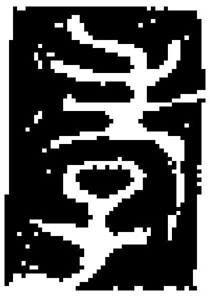
曾伯陭壺　用孝用享



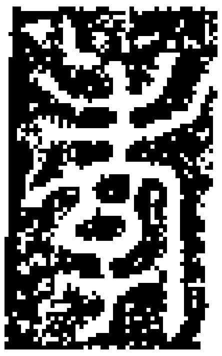
姬䵼鼎　鼎　用孝用享



尌中簋　用享帝孝



一蓋



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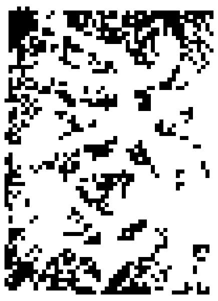
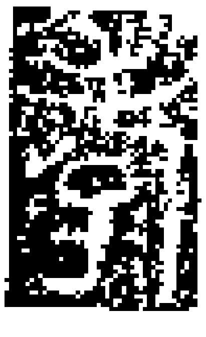


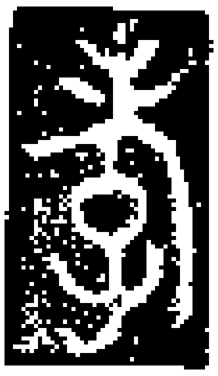
二蓋



二器

虞司寇
壺　用

享用
孝



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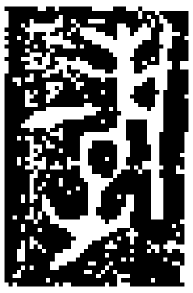
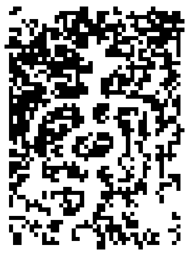


二

召叔山父簋
用享用孝



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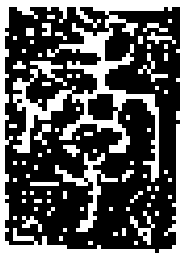
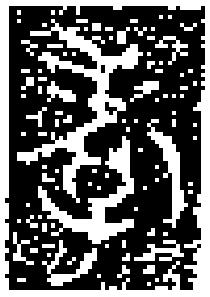
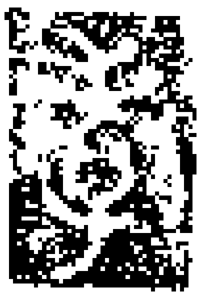


蓋

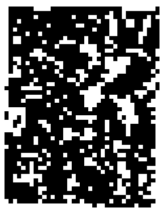
白汾其盨
用享用孝



孚林
父簋



緐林父簋
用享用孝



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用享
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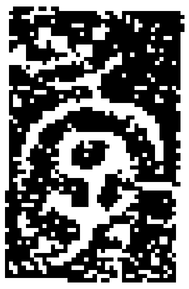
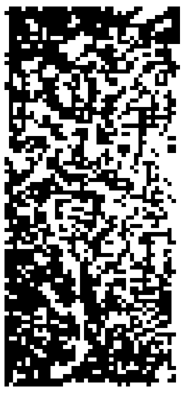
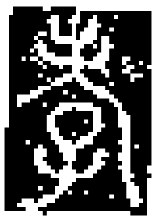


吳生鼎
用享用孝



吳王光鑑
用享用孝



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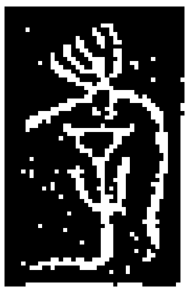
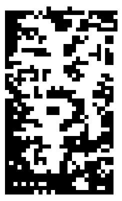
鐘用
享以孝

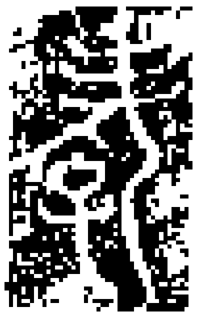


王孫遺者鐘
用享以孝



一

祖乘簋
用世享孝



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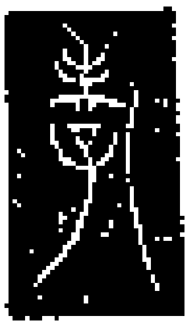
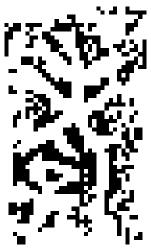
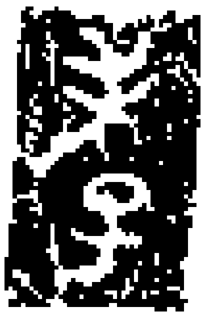


中山王嚳方壺 慈孝寰惠



史牆盤 唯辟孝友



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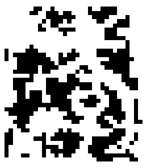

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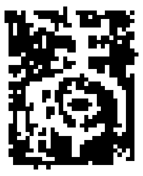

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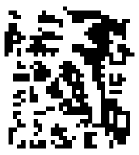

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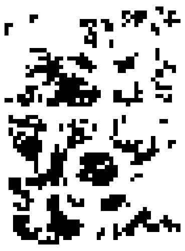

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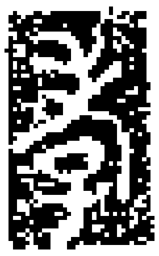

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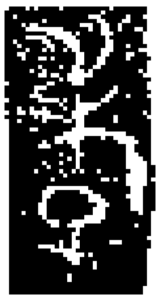

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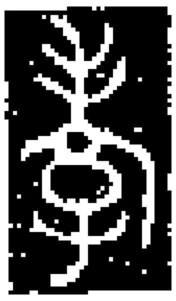

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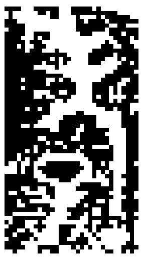

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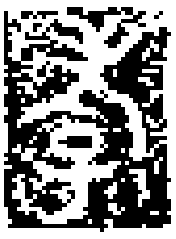

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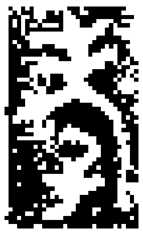

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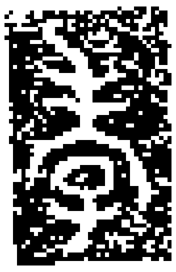
追毁 用享 孝于前文人



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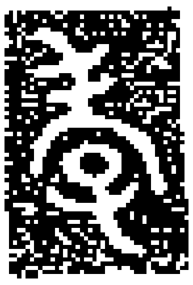

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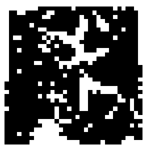
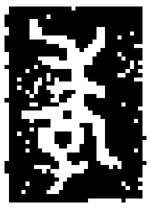


癸毁 用 孝于宗室



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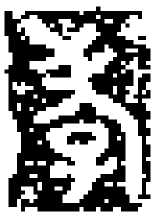

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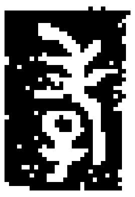

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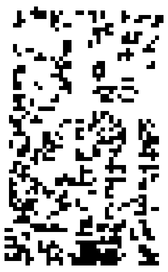
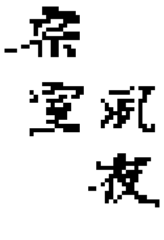
曼龔父盨
用享孝宗室



叔娸簋　夙夜
享孝于宗室



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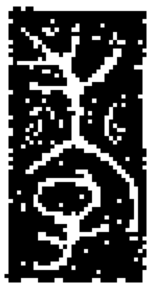

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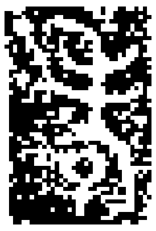

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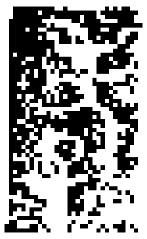

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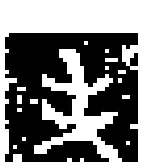
杜伯盨　其用享
孝于皇神祖考



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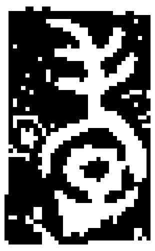

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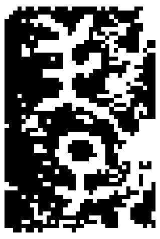

二器

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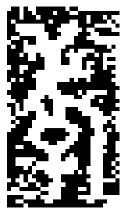
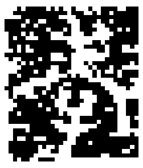
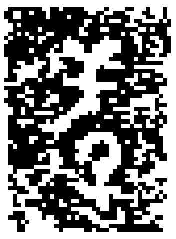
夜用享孝于皇君



殳季良父壺　用享
孝于兄弟婚顜諸老



戜吉鼎　用穆=
夙夜尊享孝妥福



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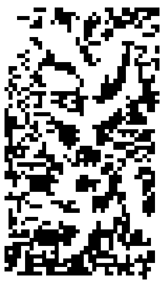

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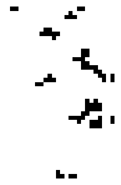
用享孝皇祖文考



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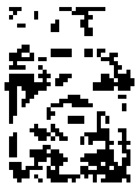
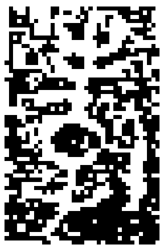


器

戜吉鼎　其用夙夜
享孝于皇文祖乙公



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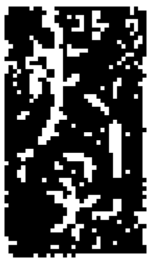
孫=用享孝于宗老



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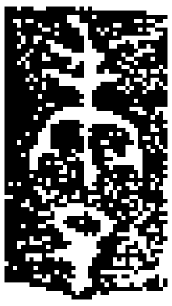
萬年寶用鄉孝



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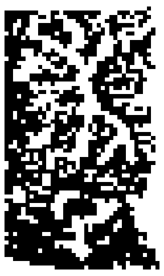
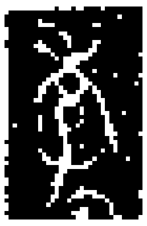


器

伯孝𩎖盨　伯
孝𩎖鑄旅盨



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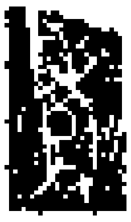

器

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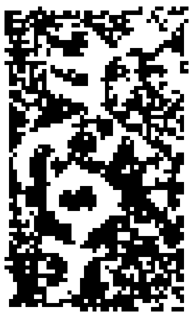

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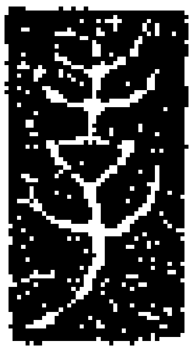
皇考孝孟尊簋



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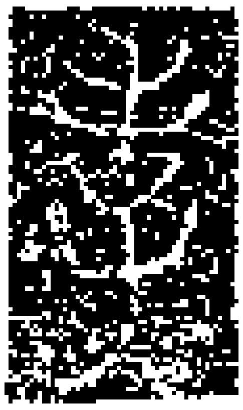

器

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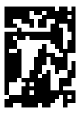

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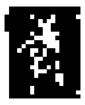

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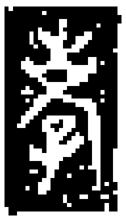
孝武𧻚公祭器敦



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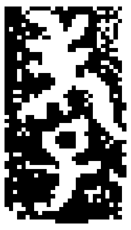
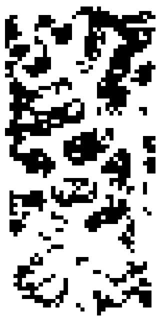
孝大妃祭器錞敦



啚鼎
啚

用䜌金作朕文
孝弃伯鬲牛鼎



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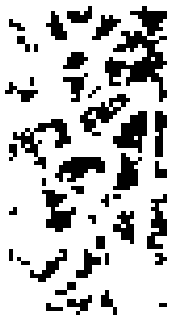
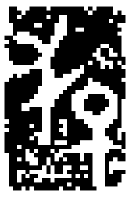
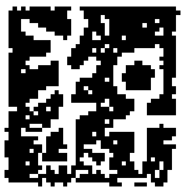


器

魯伯悆盨　其肇作其
皇考皇母旅盨簋



井姬鼎



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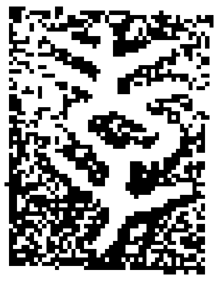
孝祀孝祭



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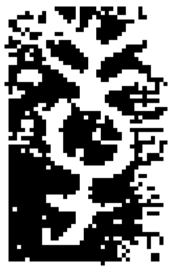
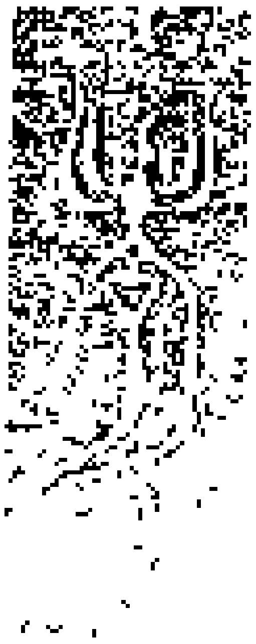
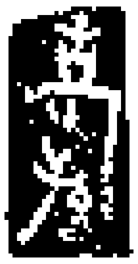
嗣工虎孝



僈中孝彝　僈中
孝作父日乙尊彝



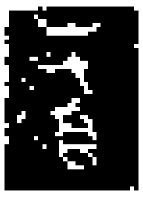
王子午鼎　用享以
孝于我皇祖文考



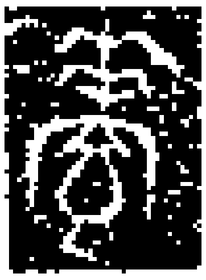
鄀侯簋　鄀侯少
子析乙孝孫丕巨

說文、八篇「孝，善事父母者，从老省从子，子承老也」。林義光謂為象子承老形。張曰昇曰：孝之本誼恐非限于父母，諸父諸祖，亦應善事，故从戴髮傴僂老人而不必从父也。參按：族中老者，此孝之朔誼。孝與考形近聲近義近，故金文孝與考通，如金文恒言「追孝」，余義編鐘作「追耇」，耇即考字。留君簠「用享用孝」，豐子簋作「用享考」，古籍亦孝考通用，如史記燕世家孝公，漢書古今人表作考公。

（養）



陳逆簠
台享台養



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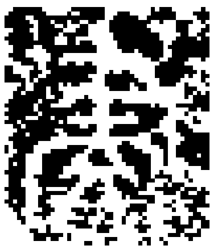

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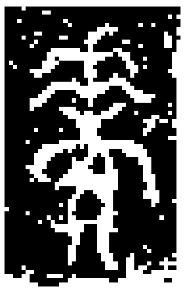

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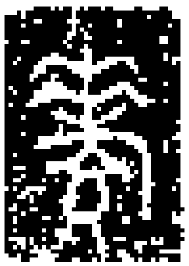
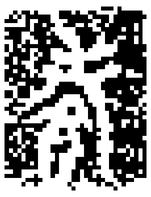


四

番君召簠　用
享用養



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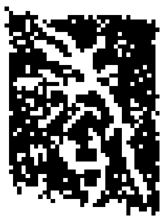
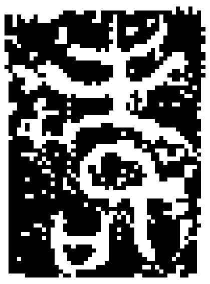


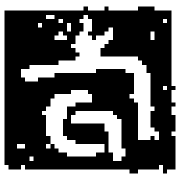
二

曾伯霥簠　用養用
享于我皇且文考

對中毁「用享用孝」，番君召簠作「用享用養」，養即孝字異體，高田忠周曰：孝子之事也，事死猶事生，故祭祀有享獻之禮，享獻亦是飲食事也，故孝字从孝省，又从食會意。（古籀篇三十三第二四葉）

耇


𨚕叔賓設 用易黃耇眉壽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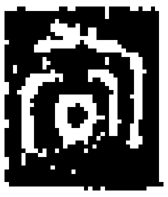
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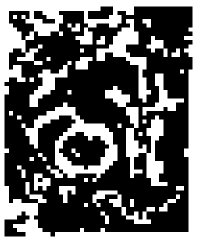
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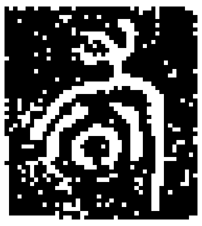
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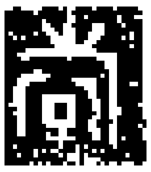
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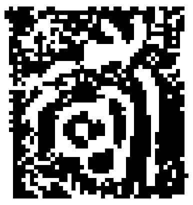
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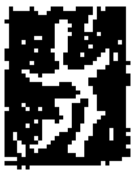
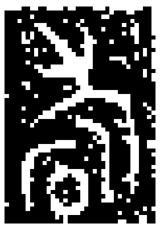

伯家父設 用易舍眉壽黃耇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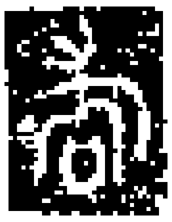
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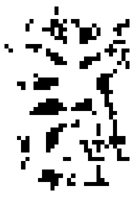
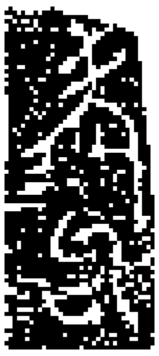
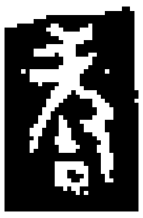

史牆盤 褱猶彔黃耇彌生


匽尊 侯萬年壽考黃耇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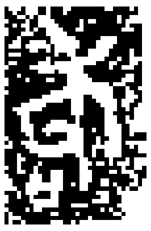
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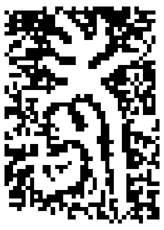
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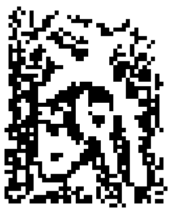
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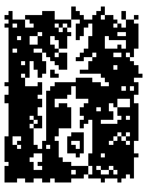
曾伯霥簠 曾伯霥叚不黃耇萬年

（考古與文物）白公父簠　子孫永寶用耇

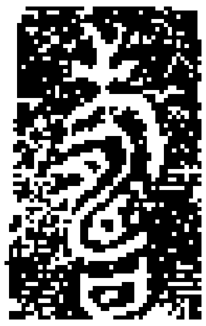
徐中舒曰，黃耇者，壽老之徵。論衡無形篇「人少則髮黑，老則髮白，白久則黃。髮之變，形非變也。人少則膚白，老則膚黑，黑久則黯若有垢矣。」禮曰黃耇無疆，詩書有言黃髮者，論衡之語蓋釋黃髮之義，就黃種人髮膚顏色言，以此語稱壽老自甚切合。然（研究院歷史語言研究所集刊第六本一分冊金文嘏辭釋例）



滕侯耆戈

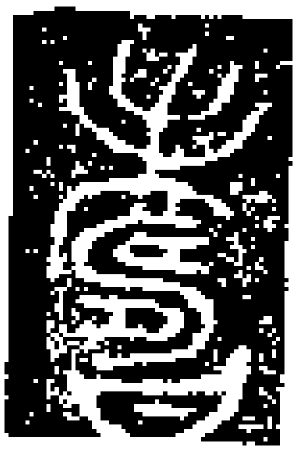
滕侯耆之艁

字从耂从古，古為旨之譌，即耆字，說文八篇「耆，老也，从老省，旨聲」。金文用作人名。



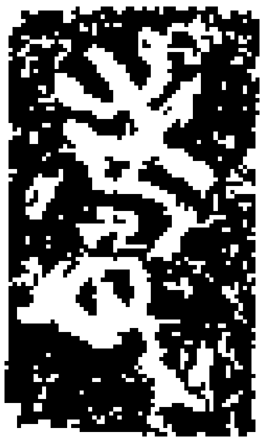
叔朕簠

叔朕釁壽



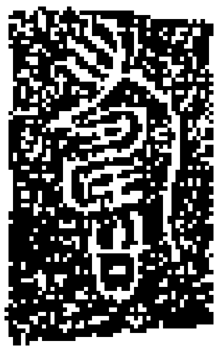
鄀公平侯盂

用賜釁壽



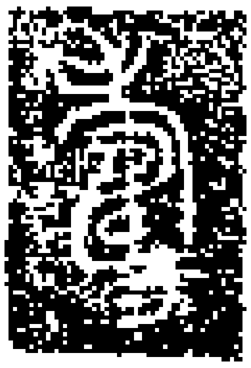
鄀公敄人𣪕

用賜釁壽



王孫遺者鐘

用蘄釁壽



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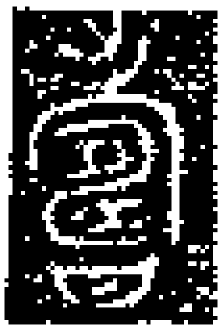

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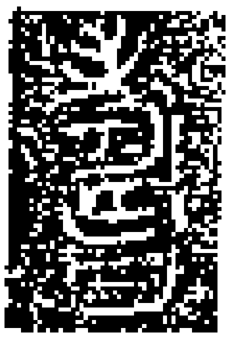

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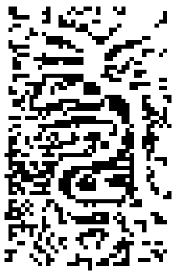
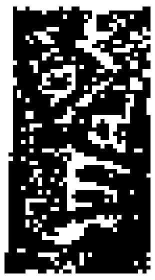
番君召簠

用蘄釁壽



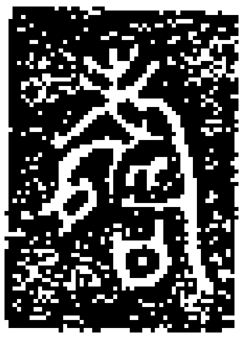
陳公子中慶簠

用蘄眉壽



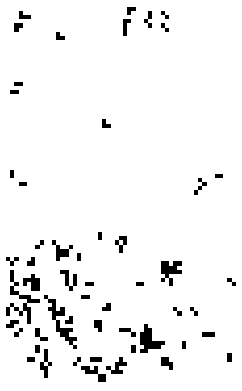
陳逆簠

須壽萬年



王子申盞

其釁壽期



争叔

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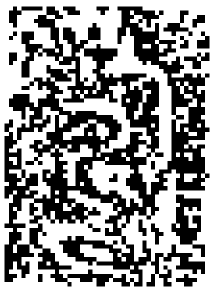

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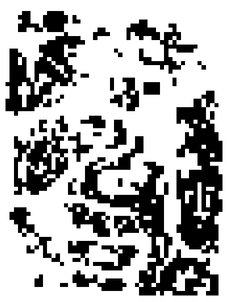

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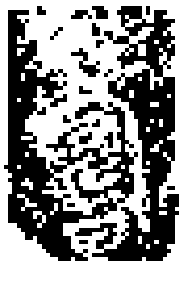

寬兒鼎

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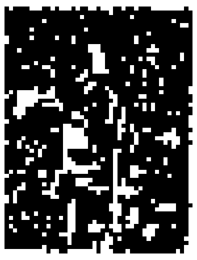

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子季嬴簠
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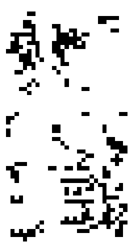
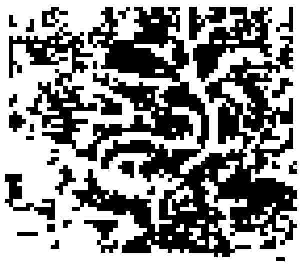


邾王子旃鐘
眉壽無其



庚兒鼎
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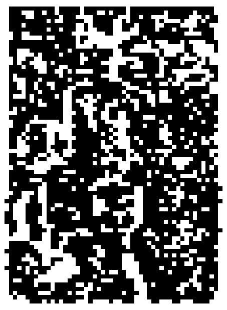
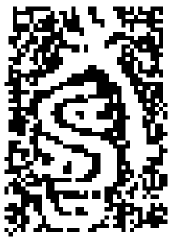


無叀鼎
眉壽無疆



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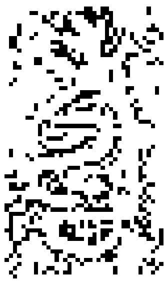

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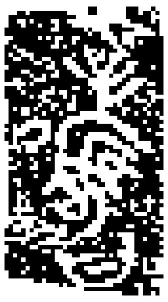
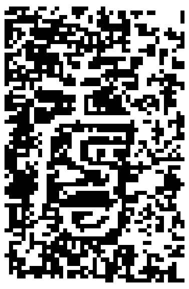


王孫壽甗
其眉壽無疆



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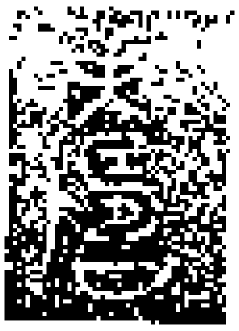

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楚屈子簠
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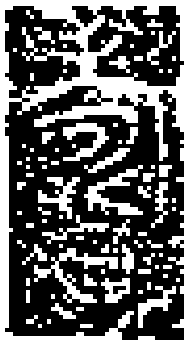
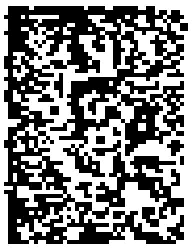
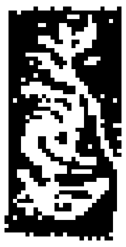


埶□子壺
其眉壽無疆



曾□□簠
其眉壽無疆



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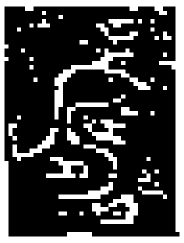

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鄧公鼎　其
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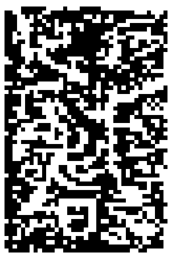

齊良壺　其
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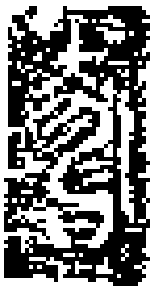

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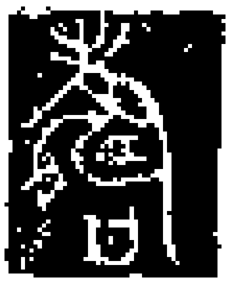

王子申盞

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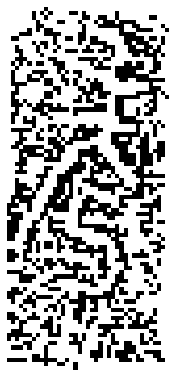

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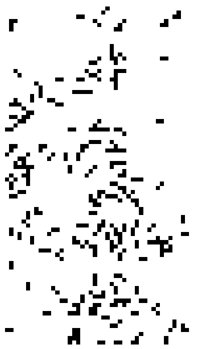

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上鄀府簠

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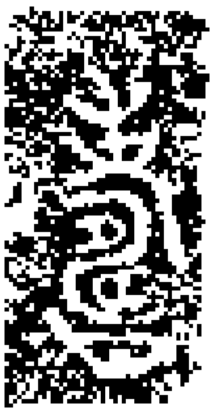
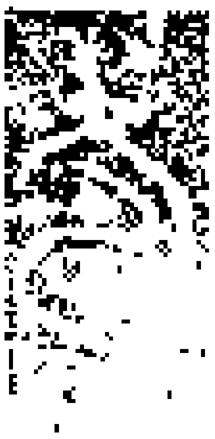


滕侯盨　其

眉壽萬年



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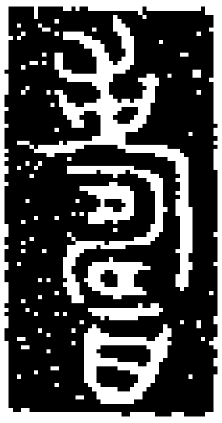

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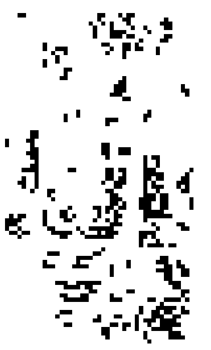
交君子簠　其

眉壽萬年



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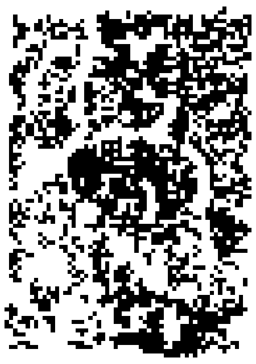
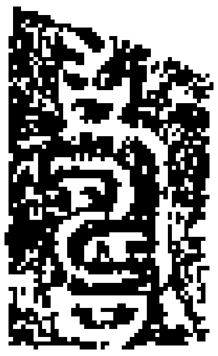


夆叔

匜



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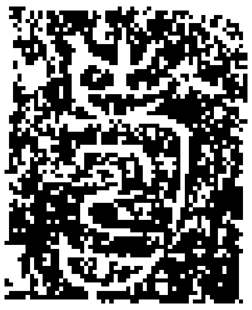
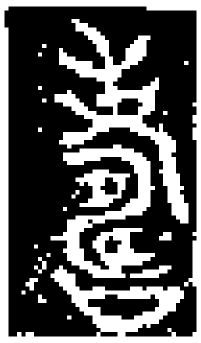
眉壽萬年



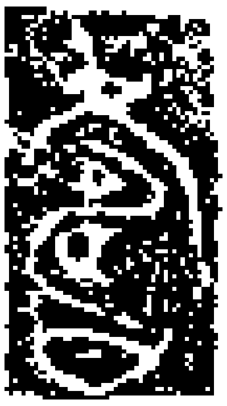
貴斂父鼎

其眉壽萬年



薛侯

盤



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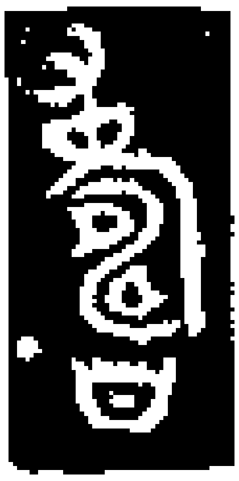
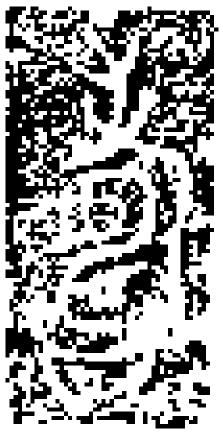


鑄公

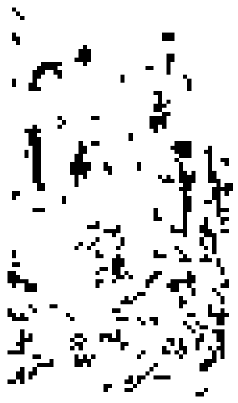
簠

其萬年釁壽

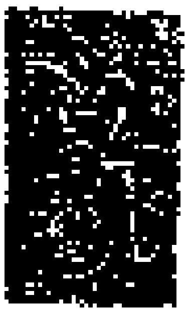


孟姬姜簋 其萬年釁壽

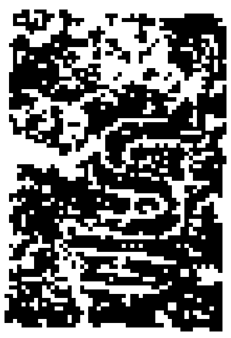
一



仲姬俞簋 其萬年釁壽



陳侯簠 永壽用之



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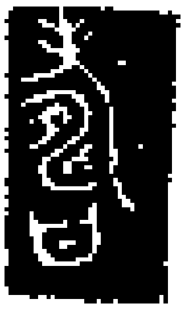

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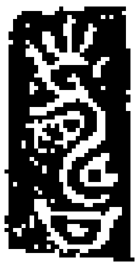

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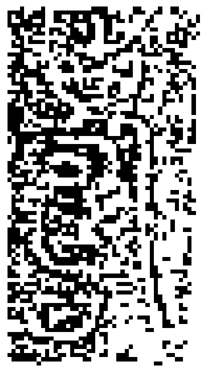

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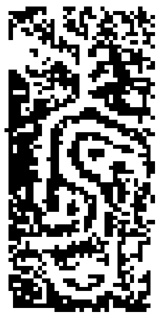

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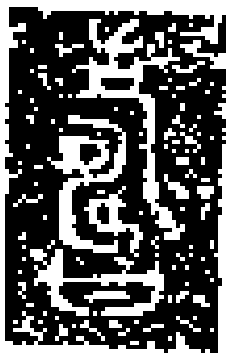

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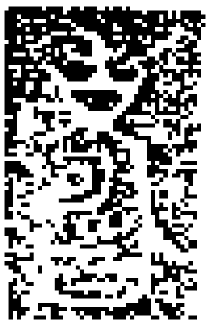

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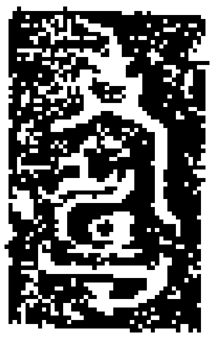
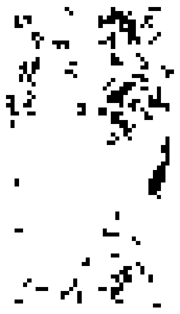


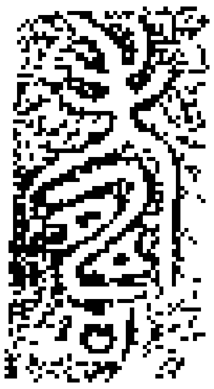
簋三

厚氏 元豆

其眉壽萬年無疆



魯大司徒匜 其 眉壽萬年無疆



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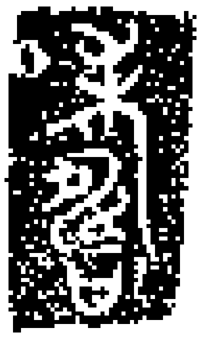
頌鼎



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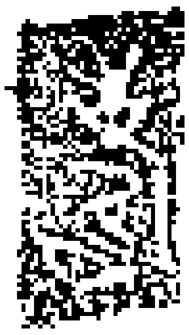
器　年眉壽無疆



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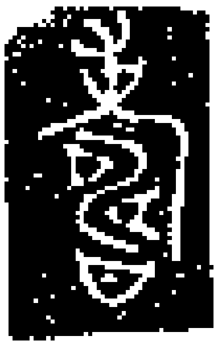
旂眉壽萬年無疆



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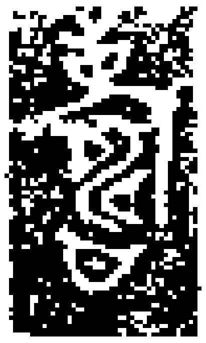

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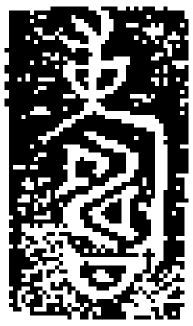

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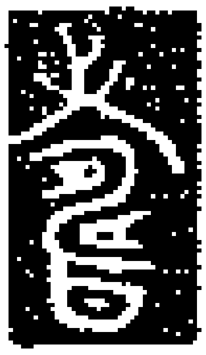
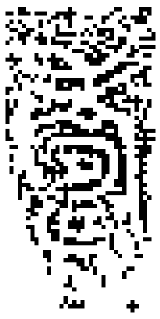
魯白俞父簠　其

萬年眉壽永寶用



豐季鼎　子=

孫其眉壽萬年



陳公子中慶簠　子=

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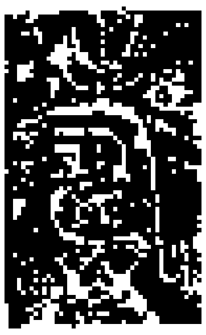
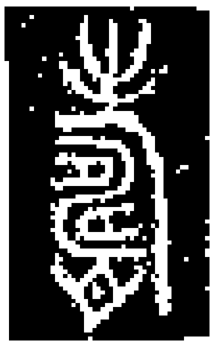


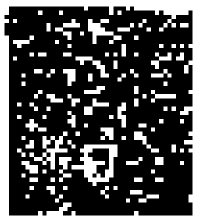
邾公

釛鐘



邾公釛鐘（愙齋本）

旂年眉壽



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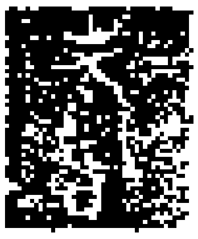

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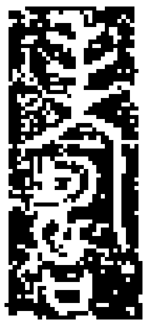

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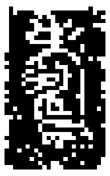

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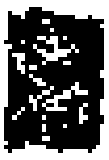

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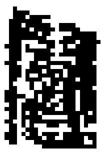

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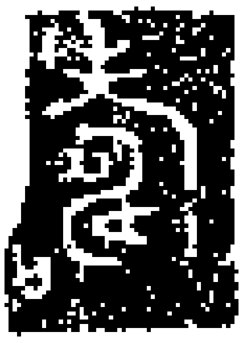
者減鐘　若參壽（西清續鑑甲編）



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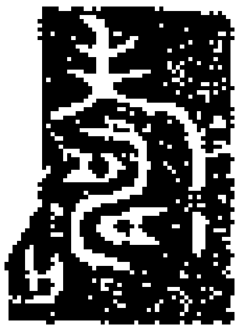

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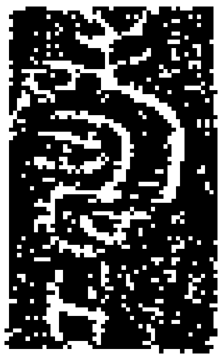

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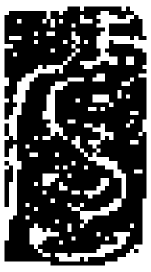

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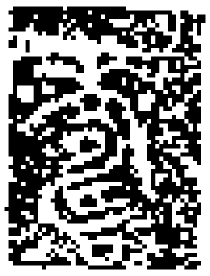
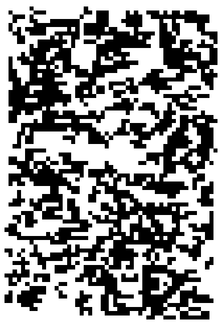


喪史軝　用旂眉壽



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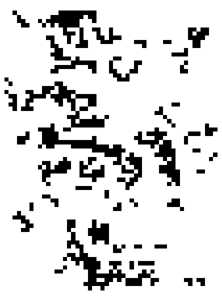

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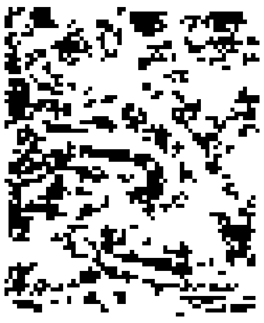
仲相父殷　用旂眉壽



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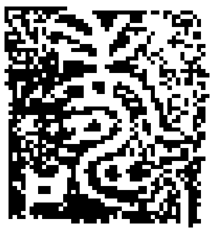

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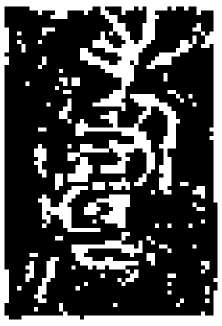

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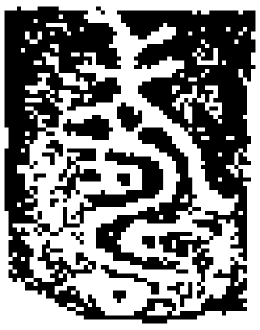

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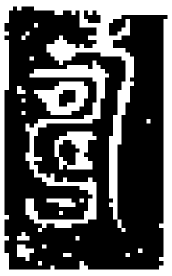

蔡大師鼎
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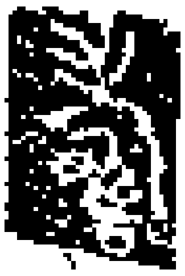

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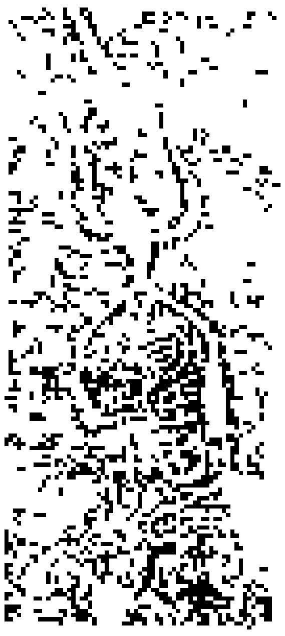
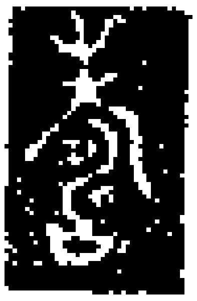


王子午鼎
用旂眉壽



封中簋
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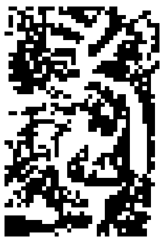

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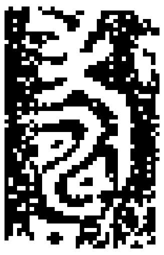

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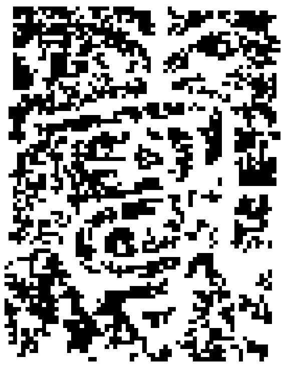
曼龏父盨
用匃眉壽



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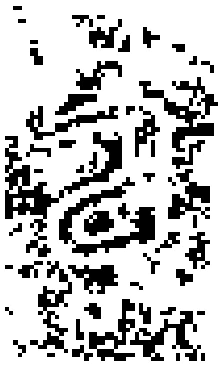

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梁其鼎
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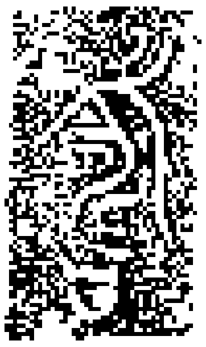

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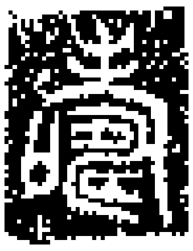

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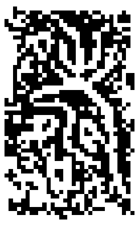

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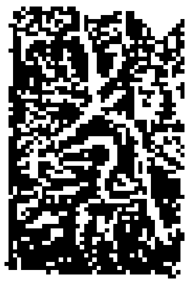

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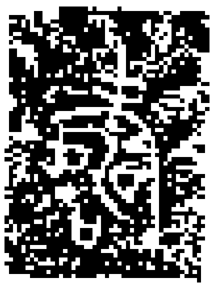

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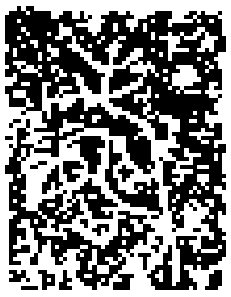

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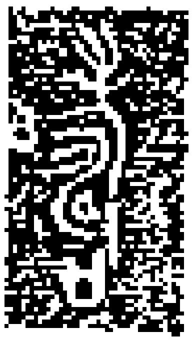
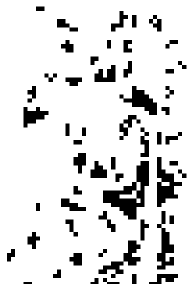


子季嬴簠
眉壽無其



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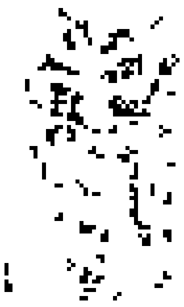

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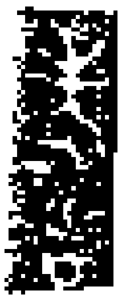

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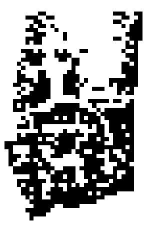

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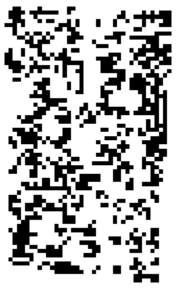

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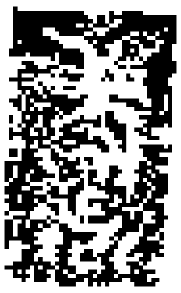

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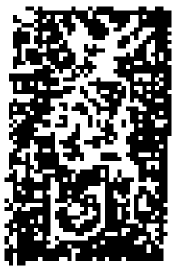
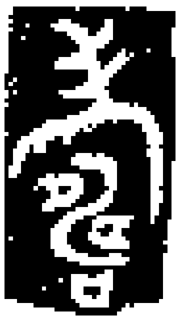


吳王光鑑 眉壽□□



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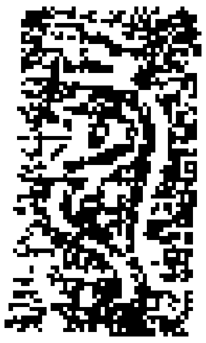

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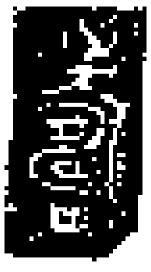

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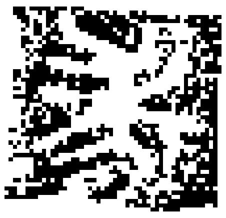

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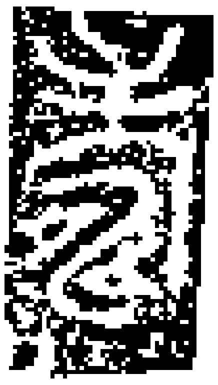

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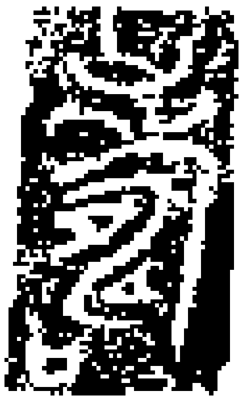
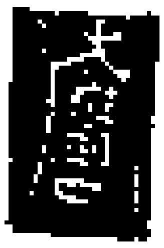


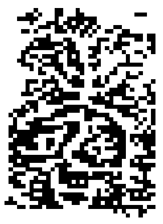
器二

虞司寇壺 用蘄用壽

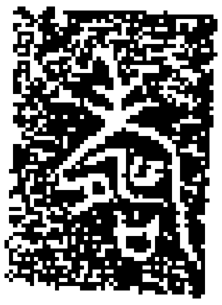


一

其兒句鑃 用蘄萬壽



秦公鐘



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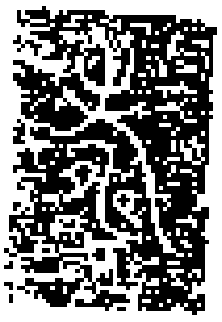
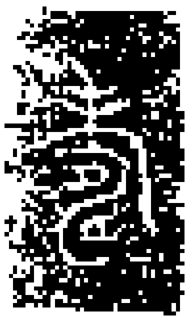


三

秦公鎛 大壽萬年



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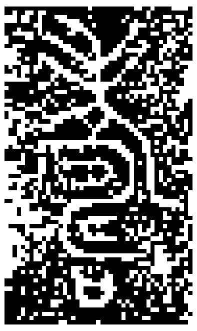
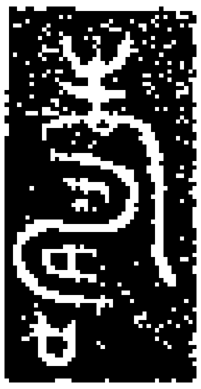


器

敶侯簋
永壽用之



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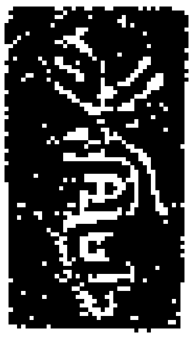
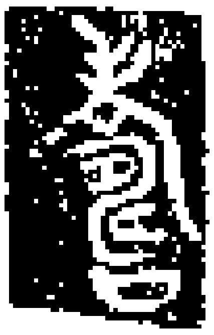
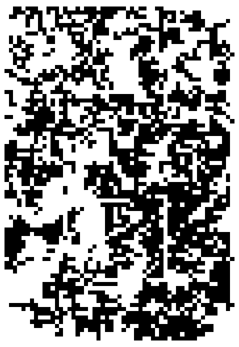


二

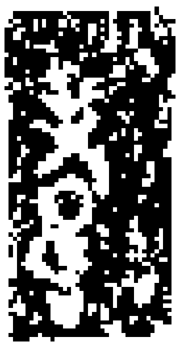
陳戾簋
永壽用之



陳伯元匜
永壽用之



隨侯送逆簋
永壽用之



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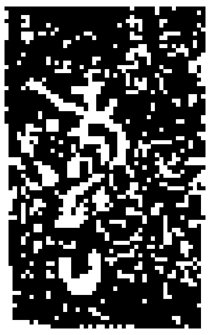

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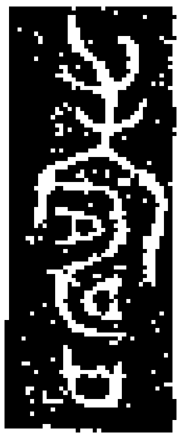
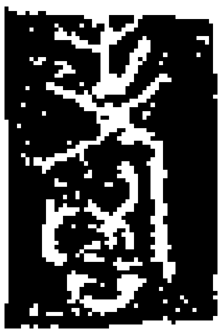
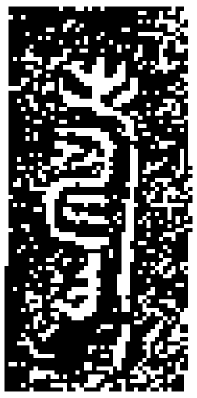
復公子簋
永壽用之



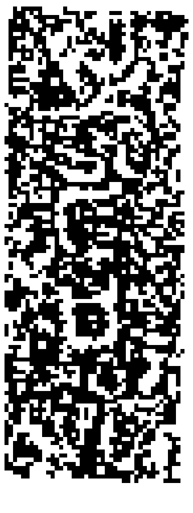
趙亥鼎
永壽用之



陳子匜
永壽用之

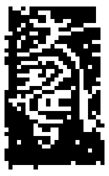


蔡侯
盤



蔡侯尊
不諱考

壽



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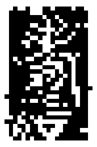
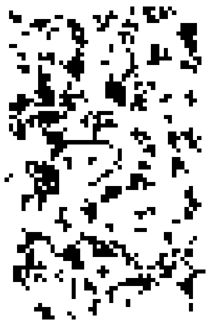


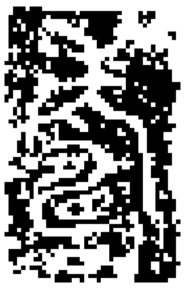
二

者減鐘（亦稱鎛[illegible]編）
若簋公壽



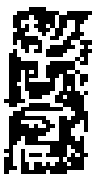
膳夫山鼎
用蘄匄眉壽

卜203



三年𤼈壺

乎師壽召𤼈



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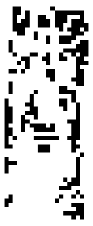

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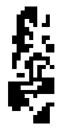
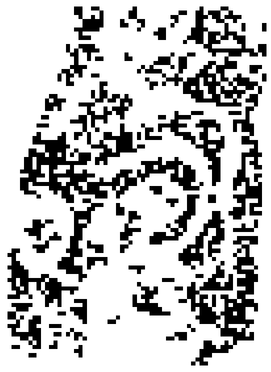


四

𤼈鐘 其

受此眉壽



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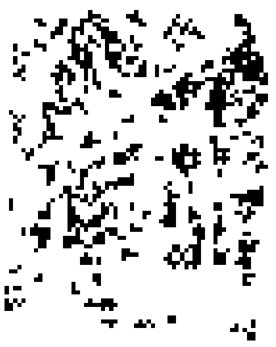
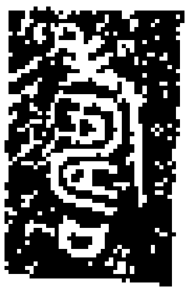


器

曩伯子盨

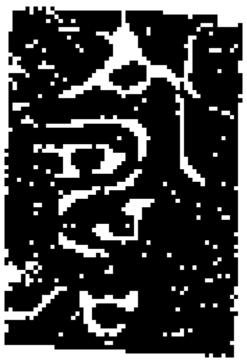
割眉壽無疆



蓋

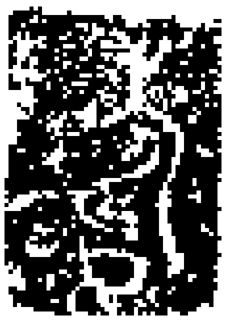
曾孟嬶諫盆

其眉壽用之



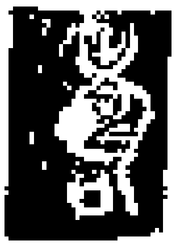
𨛫侯鼎 其

永壽用之



乙簋 其

眉壽無期



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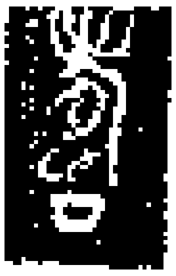
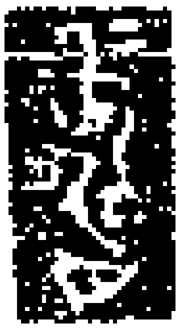


三

子璋鐘 其

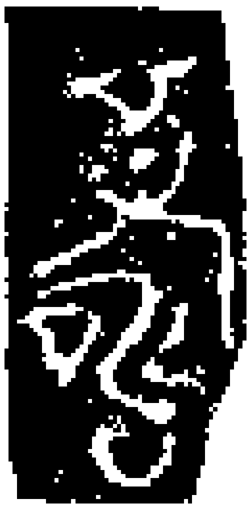
釁壽無基



蓋

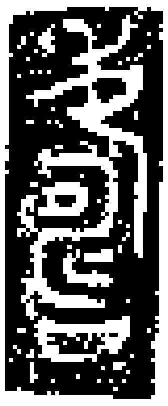
郲大宰簠

其釁壽㠯饎



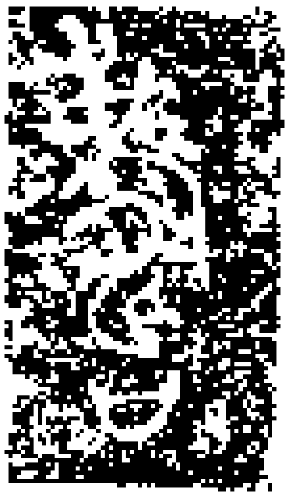
𠭯生鼎 其

萬年釁壽

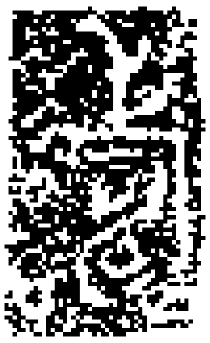


𨛜伯鼎 其

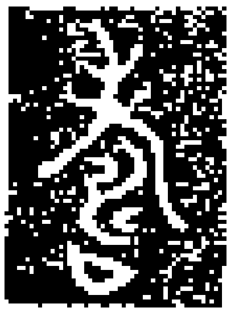
萬年釁壽



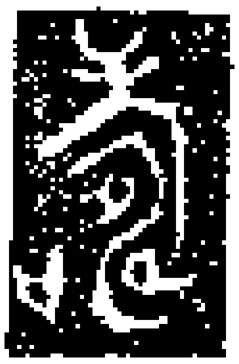
者僕故匜 其萬年覺壽



諆鼎 諆其萬年覺壽

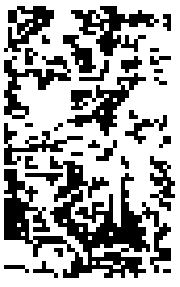


趞鼎 其眉壽萬年

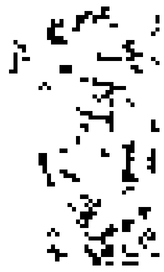


叢

交君子簠 其眉壽萬年



公孫竈壺 用祈眉壽萬年



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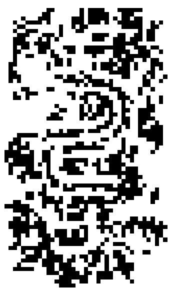

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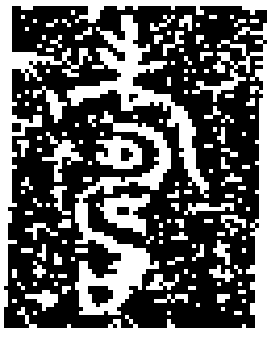
召伯簋 用祈眉壽萬年



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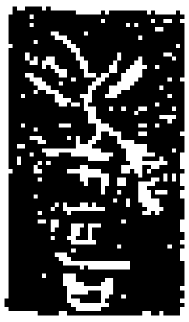

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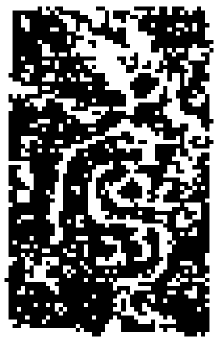
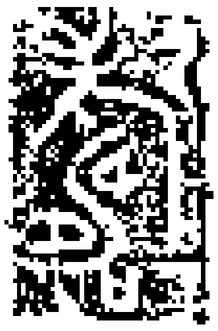
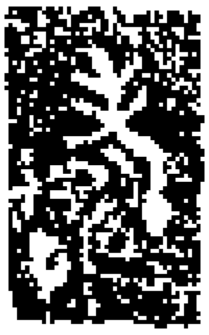
陳侯簠 用祈眉壽無疆



姬鼎 用匃眉壽無疆

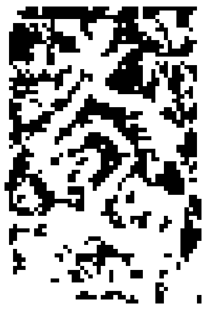


齊鎛 用祈壽匃永令



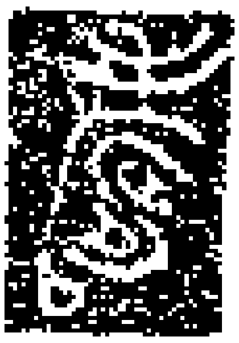
遅

乎簋 用匃眉壽永令

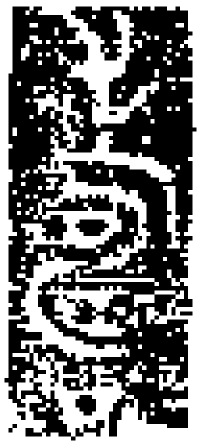


六

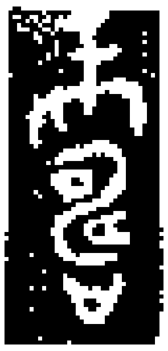
小克鼎 覺壽永命無冬



異叔買簋 用
易黃耇眉壽

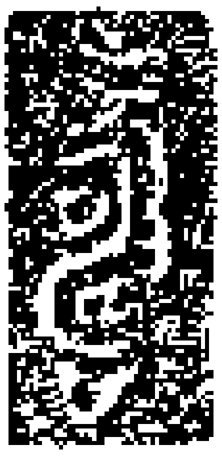


畢鮮簋 用祈
眉壽魯休

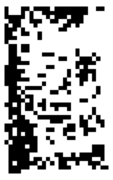


縣妃簋
易君我隹

鍢壽



曾者子鼎 子子
孫孫永壽



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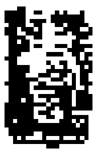

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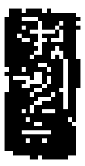
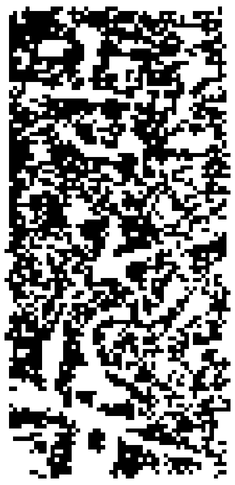
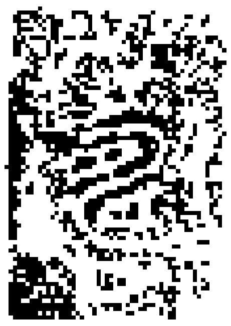


六

者減鐘（西清續鑑甲編）
用祈眉壽繁釐

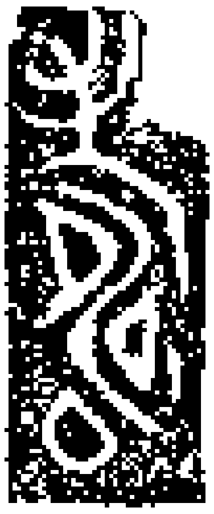


虘叔止白鐘
用祈眉壽無疆

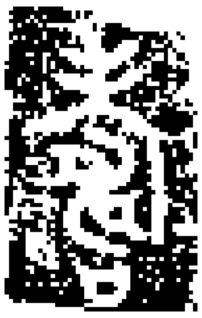


國差
𦉜

疾氏受
福釁壽



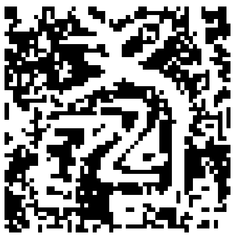
郜友父鬲 其
釁壽永寶用



四

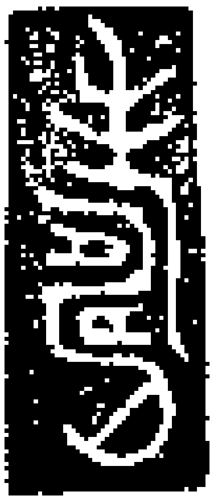
追簋 用
祈匄眉壽

永
命

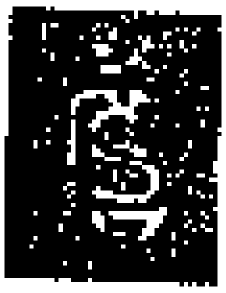


二

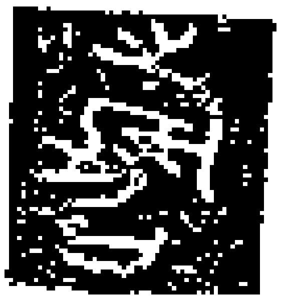
南宮乎鐘 天
子其萬年眉壽



郜伯祀鼎 其
萬年釁壽疆

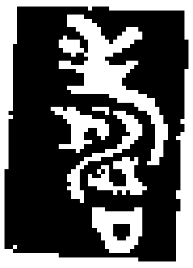


齊萦姬之嬕盤
其眉壽萬年無疆

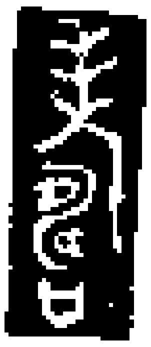


器

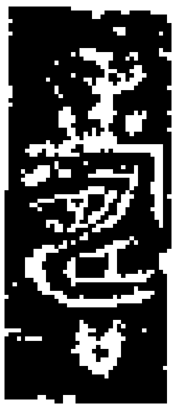
考叔䚄父簠　其
眉壽萬年無疆



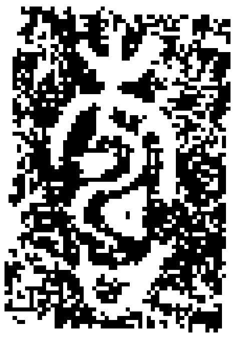
兮甲盤　其眉
壽萬年無疆



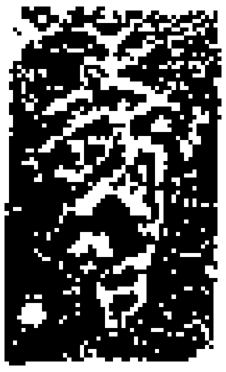
㠱仲壺　匃三
壽懿德萬年



邾大宰鐘　毆
用匃釁壽多福



㠱孟姜匜　其
萬年眉壽用之



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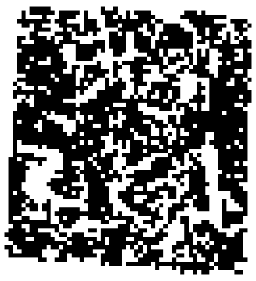
萬年眉壽

永寶
用



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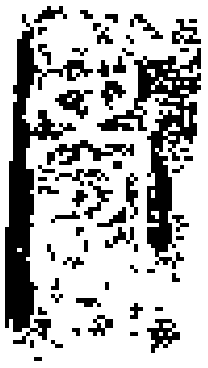

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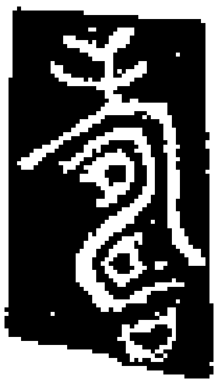
年釁壽永寶用



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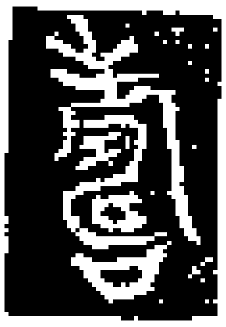

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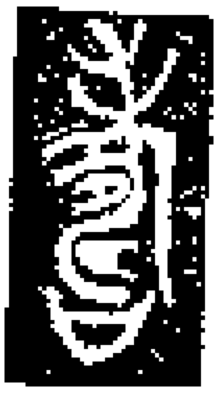

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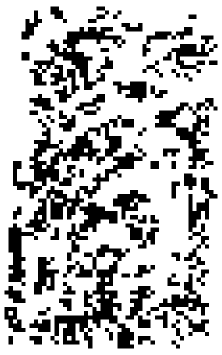

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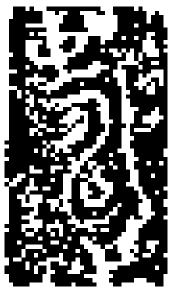

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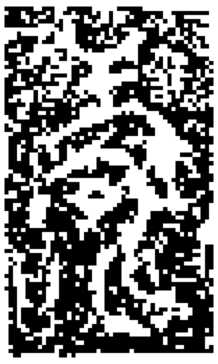
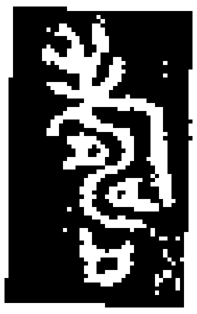


交君子鼎 其眉壽萬年永寶用



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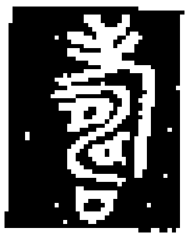

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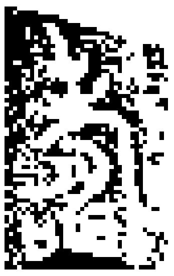

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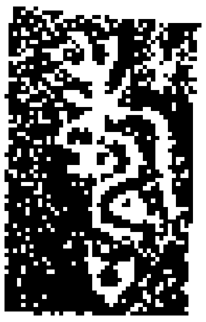
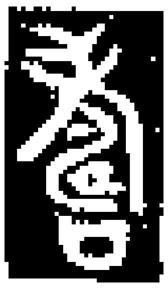


器五

頌設



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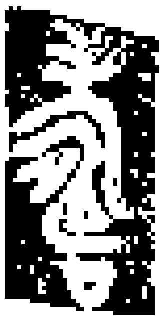
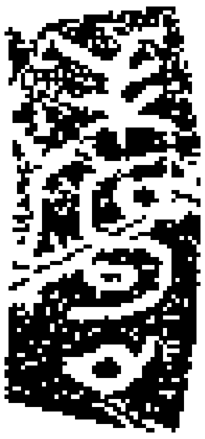


蓋二

頌壺 頌其萬年眉壽無疆



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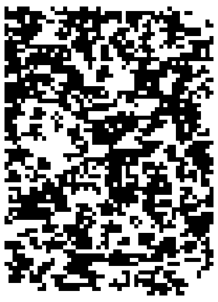

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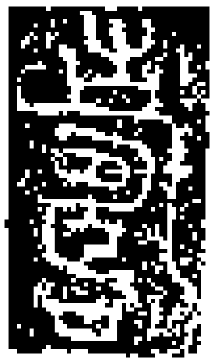

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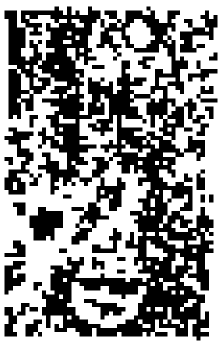

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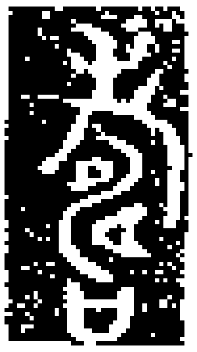

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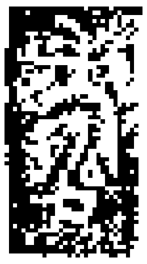

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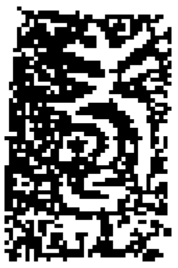
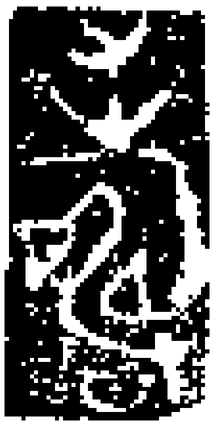
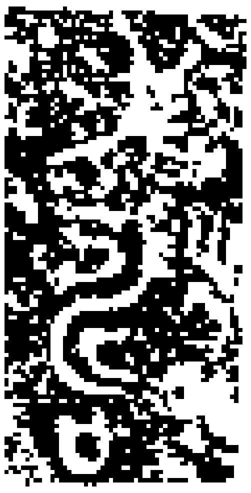


師艅段　天子其
萬年眉壽黃耇



魯生鼎　無大邑
魯生乍壽母朕貞



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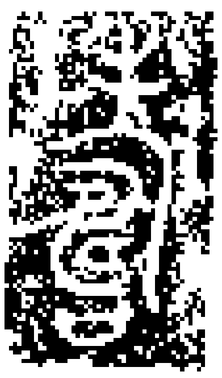

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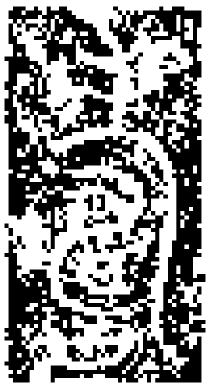
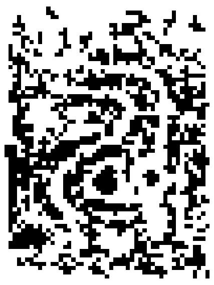


二

殷穀盤　子=
孫=永壽用之

段　其萬年子=
孫=永壽用之



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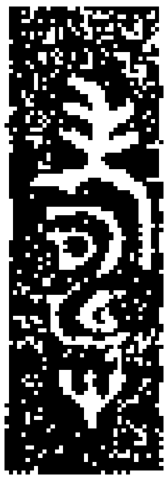
口眉壽無疆



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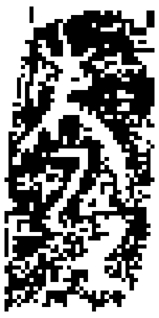

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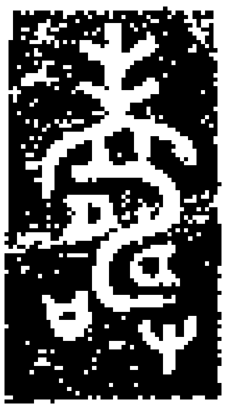
又唯皝是用壽考



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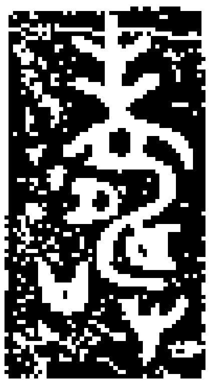

二

[illegible]異　其
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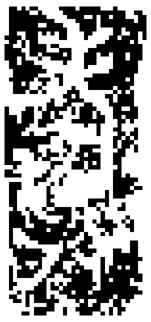
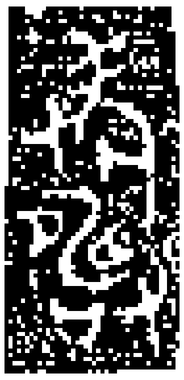


對罍　用
匄眉壽敬

冬



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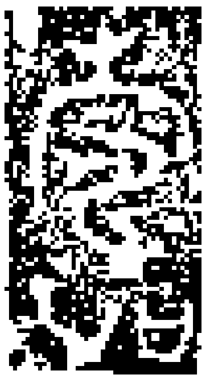

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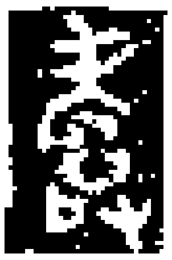

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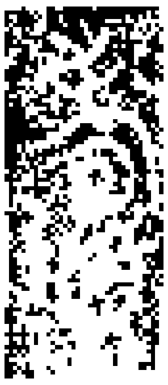

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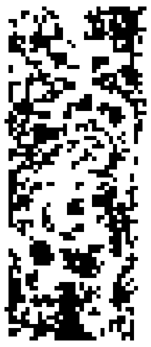

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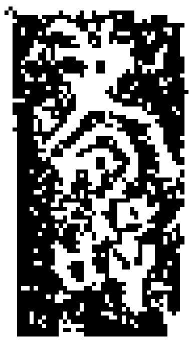

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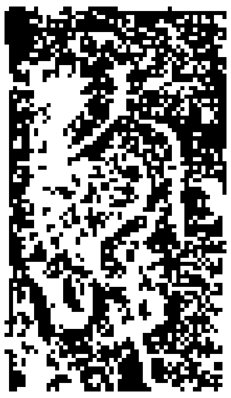
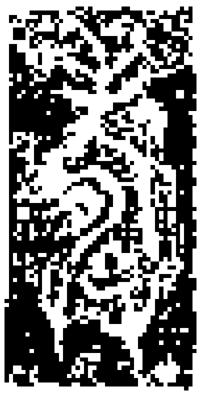


七

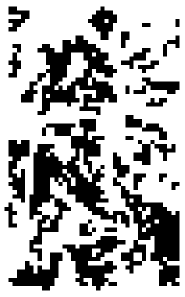
小克鼎 眉壽永命霝冬



四

小克鼎 眉壽永命霝冬

說文八篇「壽，久也，从老省，𠷎聲」，按金文作𦓃，𠷎聲，此乃壽之本字，後或作𦓃𦓃，古文从口，从𠮛同，皆可與言書通，知其乃譸之本字也。說文三篇「譸，訓也，从言壽聲，讀若醻。周書曰無我譸張為幻」，又或作𡬶𡬶，从又，又手偏旁相通，知其為擣之本字。說文十二篇「擣，手推也，一曰築也，从手𠷎聲」，金文𦓃𦓃皆借作考，或合書作𡬶，乃隸定壽字所本。



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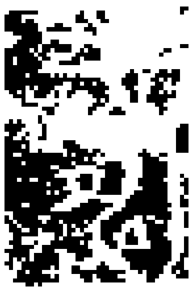
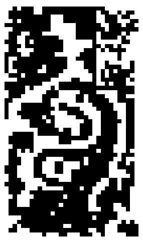
其萬耆



敔𣪕
用𠦪耆



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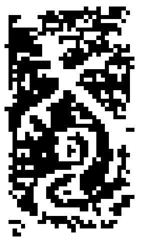
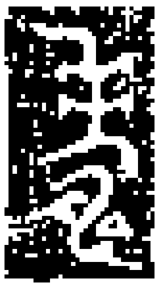


器

榮
叔

匋甬
匄耆



𩀁姼壺
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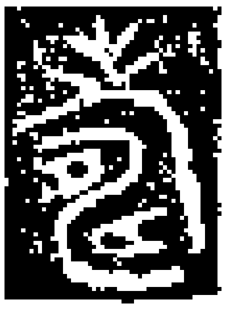

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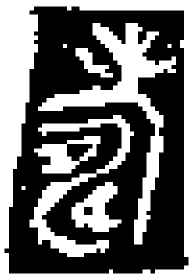

二

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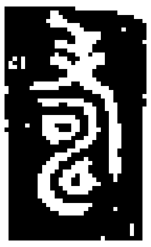
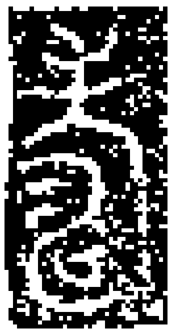
用匄眉耆

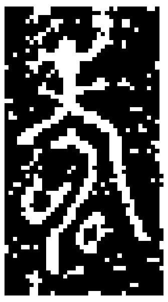


三

曼龔父盨
用匄眉耆



內伯多父𣪕
用賜眉耆



洪伯𣪕
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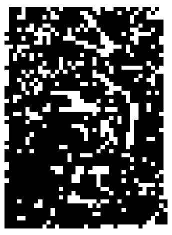

伯侯父盤
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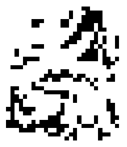

伯公父簠
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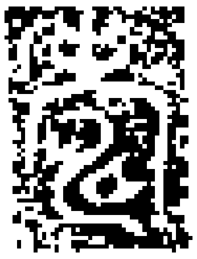

仲柟父鬲
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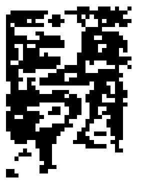
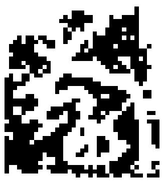
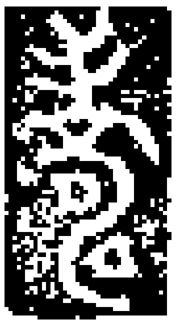


蓋



器

伯公父𣪕
用旂眉耆



陳公子甗
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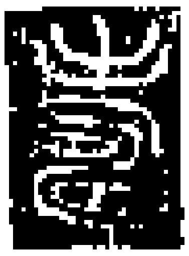
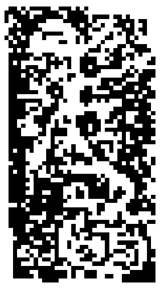
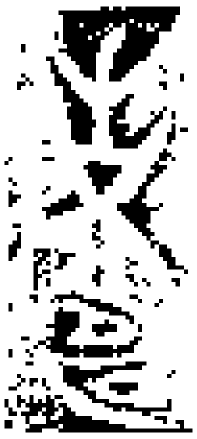


器

曾伯陭壺
用賜眉壽

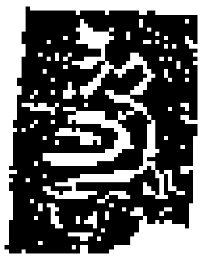


無叀鼎
用割眉壽

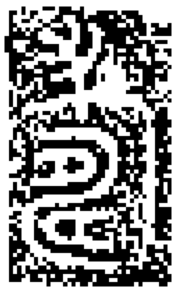


盖

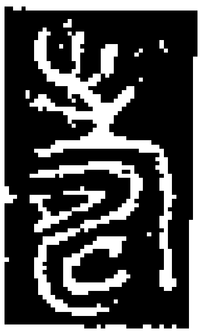
杞伯每刊壺
萬年眉壽



沇兒鐘
眉壽無期



內叔𡨦父簋
用享眉壽



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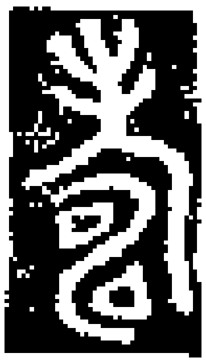

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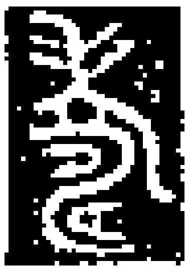
用賜永壽



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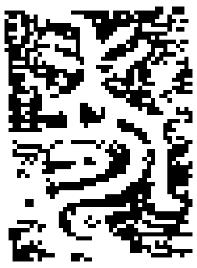

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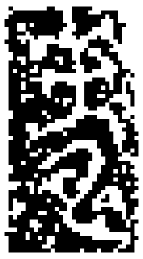

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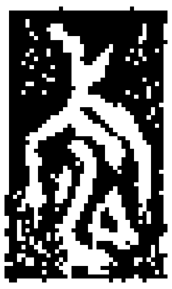
匄

萬年
壽



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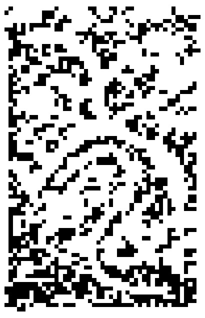

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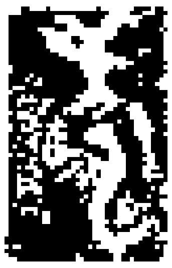

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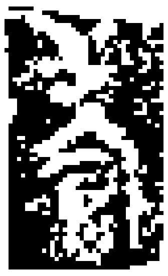
鼎



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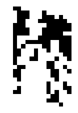

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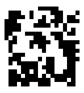

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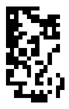

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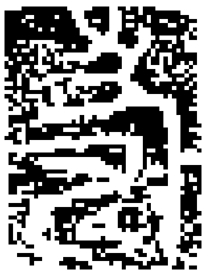
壽嘗膚



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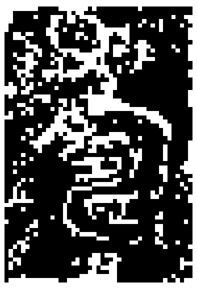

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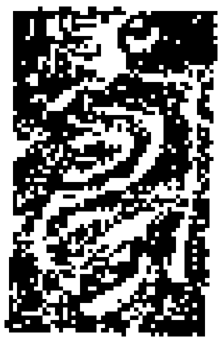
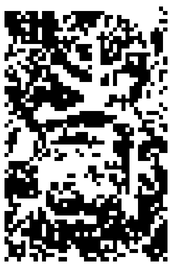


魯仲
齊鼎



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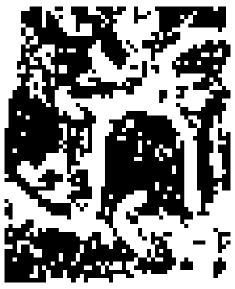

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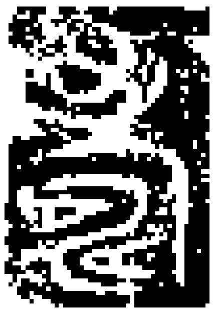
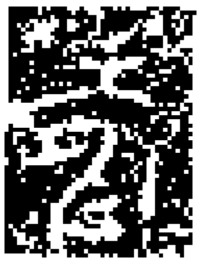
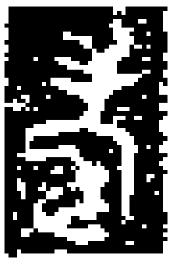
萬年眉壽



魯司徒中齊匜
其萬年眉壽



叔其
盤



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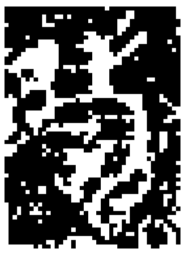

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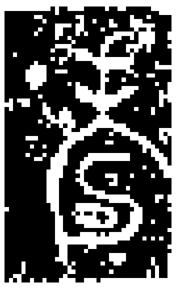
叔其毁　其
萬年眉壽



寡公獮秸父匜
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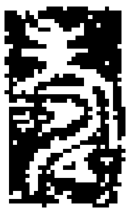

殳季良父壺
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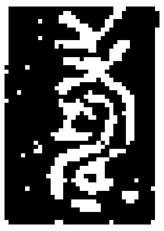

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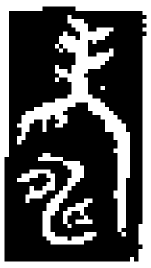
祈匃眉壽



蓋

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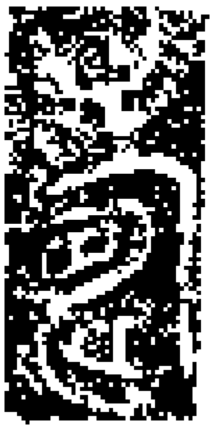
妥公唯壽



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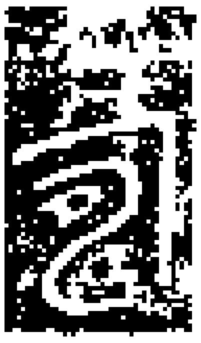

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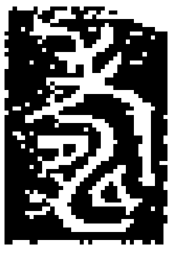
魯伯念鼎　念
其萬年眉壽



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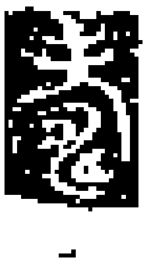

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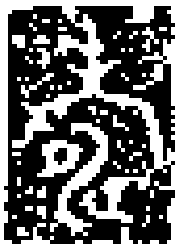
伯康𣪕　康其萬年眉壽



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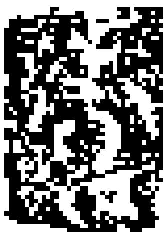

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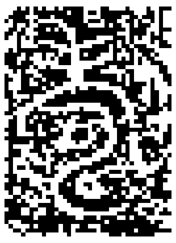

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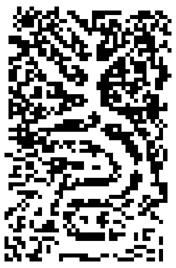

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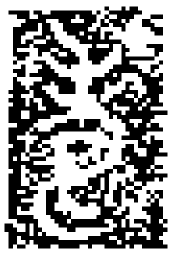
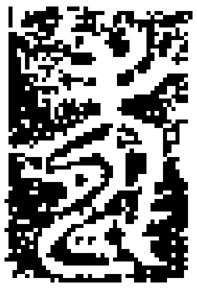
陳侯簋　用祈眉壽無疆



中台父盨　用□眉壽無疆



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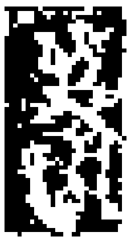

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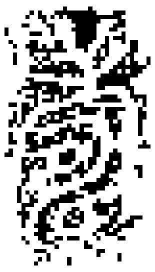
中師父鼎

用賜眉壽無疆



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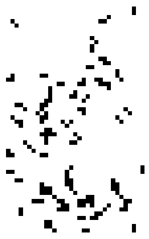
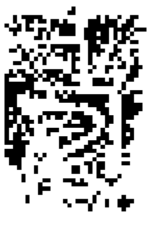


圣邑盨　眉壽萬年無疆



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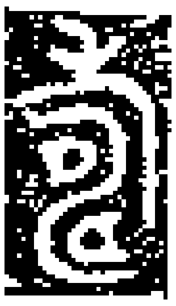
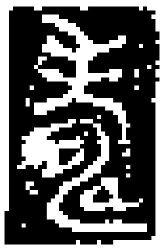
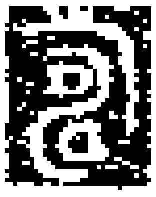


楊𣪘生𣪕　用賜眉壽萬年



鄀公誠簠　用賜眉壽萬年



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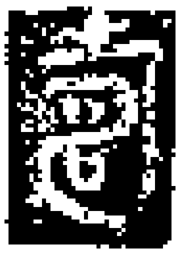
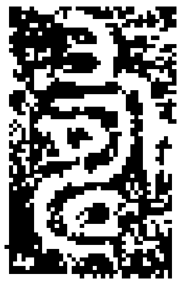


黃君𣪕　用賜眉壽黃耇



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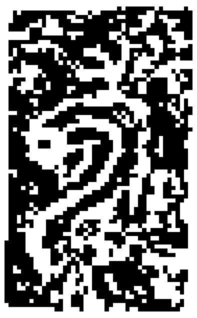

器

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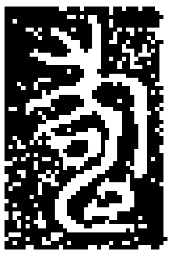
賜眉耇黃耇



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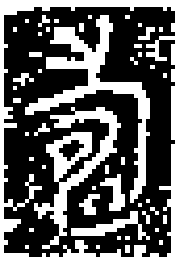

二蓋

曾中大父蠡簋 用
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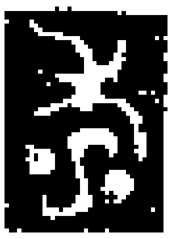

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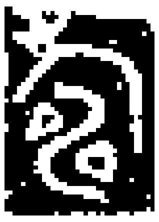

器

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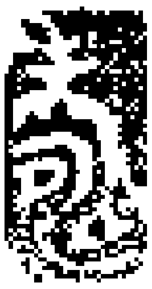
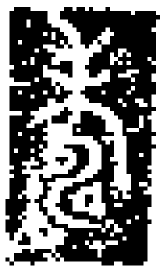
眉耇屯魯



癲編鐘 用
賜眉耇永命



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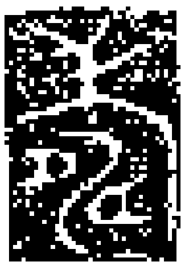

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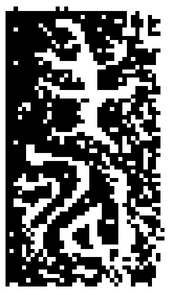

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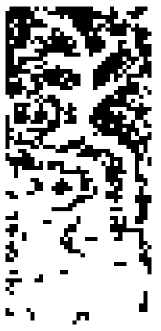

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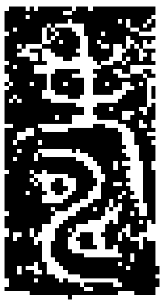

三蓋

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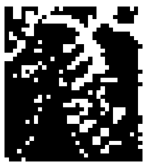

衛鼎 用奉
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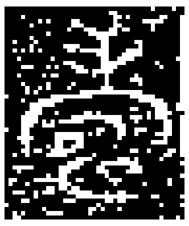

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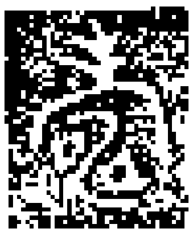

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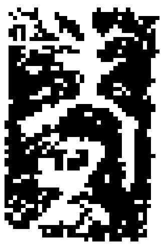
白沙其盨 用
匃眉耇多福



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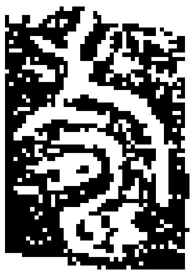

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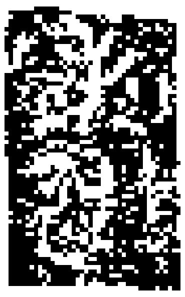
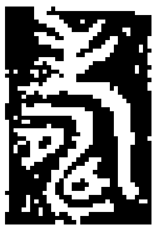
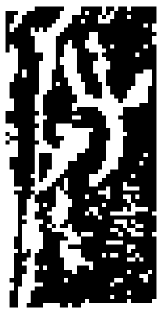


三

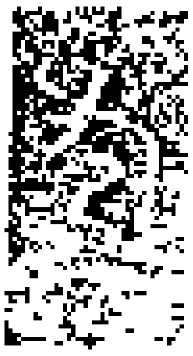
遅簋 用祈
丐眉耇永命



喬壺 喬用
匃萬年眉耇



伯家父𣪘 用賜害眉壽黃耇



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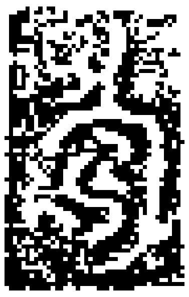
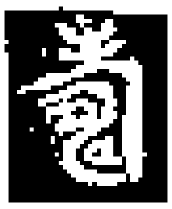
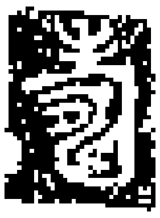


二

鼄口伯鼎 其萬年眉壽無疆

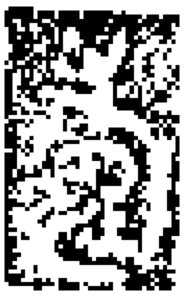


二蓋



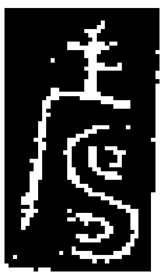
五蓋

頌𣪘

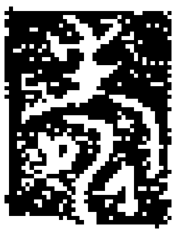


二

頌鼎 頌其萬年眉壽無疆



黃大子伯克盤 用祈眉壽萬年無疆



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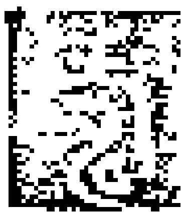
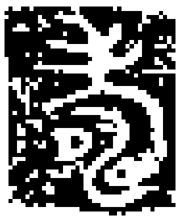


二器



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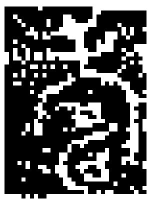

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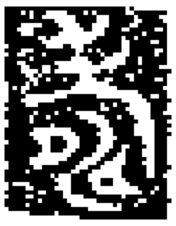

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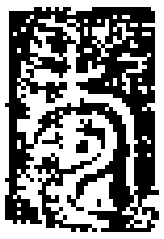
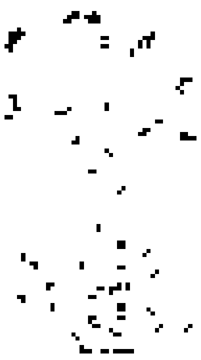
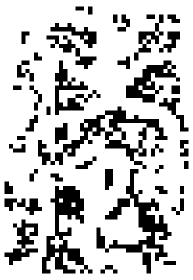


四器

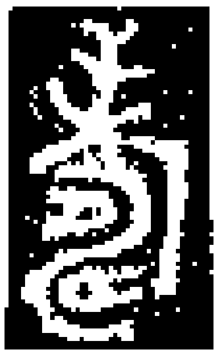
寿𣪘



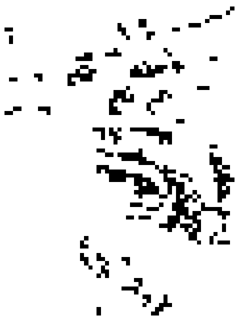
寿匜



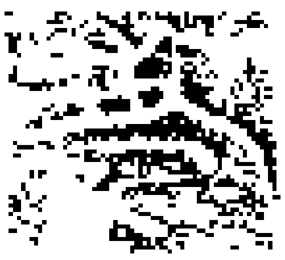
寿盤 媿氏其眉壽萬年用



魯士商𠭯𣪘 商𠭯其萬年眉壽

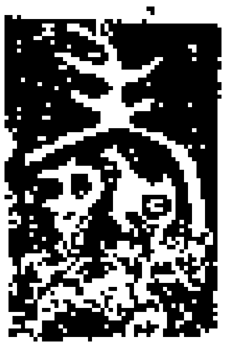


一

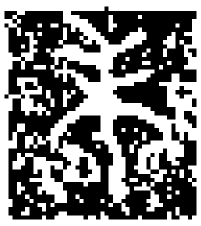


二

鑄叔簠　其萬年眉耋永寶用

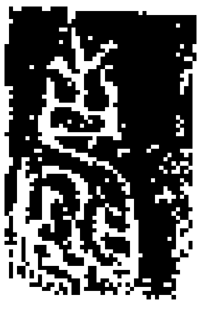


二簠

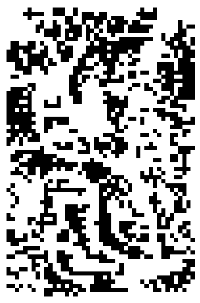


二器

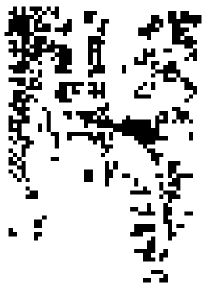
翏生盨　其萬年眉耋永寶用



齊大宰盤　以祈眉壽

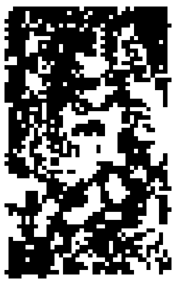


一



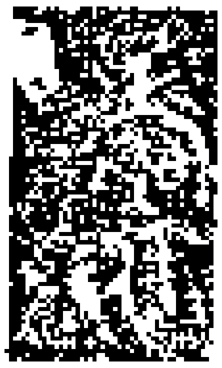
二

歸父盤　以祈眉壽



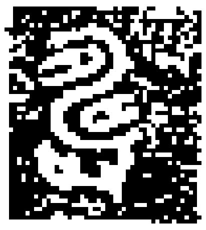
公孫班鐘　其

萬年眉壽□□。

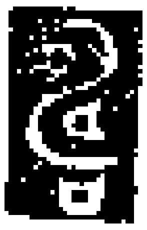


翏生盨　其萬年眉壽寶

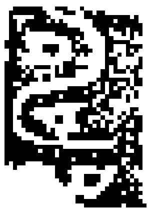
字从耂从𠷎，說文十二篇「𠷎，疇或省」，訓作「耕治之田也，象耕田屈曲之形」，耕田屈曲有深遠之義，故引申為長久，用來形容人生，故再加代表老義的耂字作壽，莊子天道「長於上古而不為壽」注「壽者期之遠耳」說文八篇「壽，久也」「眉壽無疆」「萬年眉壽」為金文恒語，表示人壽之長久。



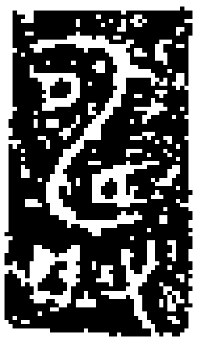
衛鼎 𠷎商闌



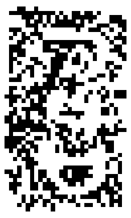
豆閉殷 用賜𠷎壽



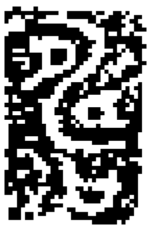
彔伯㦰殷 金車𠷎較



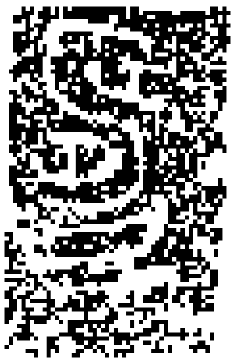
壽父戊彝 𠷎 作父戊尊彝



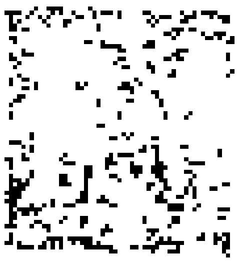
不𠷎殷 王姜賜不𠷎裘



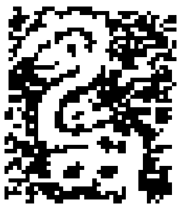
豐姞殷 兹殷既𠷎亦𠷎人



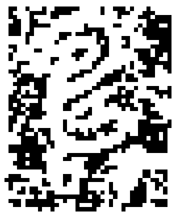
子丌古豈 子= 孫永𠷎用之



静叔鼎 其萬年眉壽永寶用



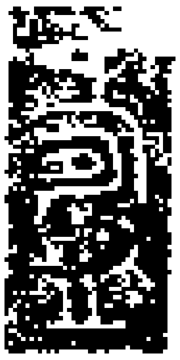
衛鼎 令𥯨有嗣𠷎商國裘



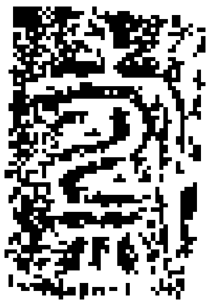
衛鼎 娭逆眔達彝令𠷎商眔書曰

說文二篇「𠷎，誰也，从口𠃬又聲。𠃬，古文疇」。按集韻疇古文作𠃬、𠷎、𠷎即𠷎、古文字𠃬、𠷎、𠷎都應是疇之古文，疇并非許慎所釋「耕治之田也」，甲骨、金文已有「田」字，方濬

正正，象「耕治之田」形，疇之初字也，本義當是田界，左右二口象田，己象中間的地埂，為田地的分界處。尚書洪範「天乃錫禹九疇」，杜預曰：「並畔為疇」。畔，說文十三篇訓「田界也」。左傳子產曰：「一夫百畝，則畔為百畝之界也」。「九疇」之疇，亦為田界，轉用為比畝更大的田畝單位。文選魏都賦「均田畫疇」，蜀都賦「瓜疇芋區」，劉注「疇者，界也。埒畔際也」。己加口成𠷎（見豆閉設、伯𢦏設等），彔口並非口字，只是田塊的形符重複，加又成𠷎，又為聲符，初義不變。後世疇字加田旁，使初義更明確。金文用作人名，如壽史戊彝、衛鼎等，或借用作懤，如彔伯𢦏設蓋，或借用作壽，如子下舌蠱等。



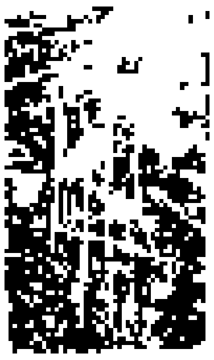
曼君盂 用祈眉𥂃無疆

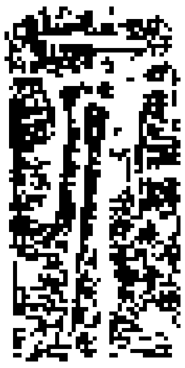


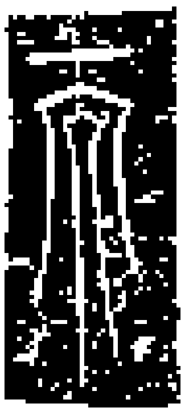
師臾鐘 用匄眉𥂃無疆

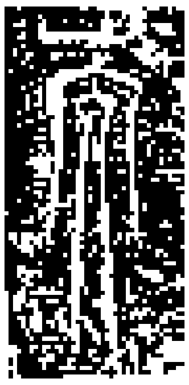
𥂃字書不見，金文用作壽字，加皿為受眉字類化之故，因眉金文常寫作𥇦、𧇸、𥃒、𥃒等，均从皿。

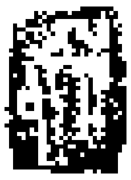
而

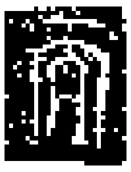

中山王譽鼎
毋富而驕

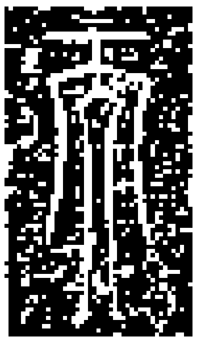

中山王譽鼎
毋眾而囂

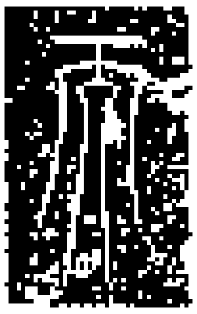

中山王譽鼎
而逆其邦

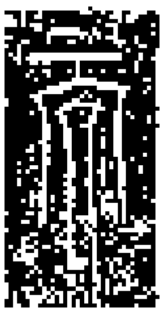

中山王譽鼎
而去之遊

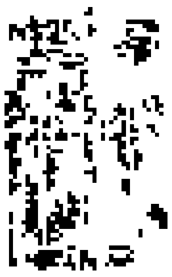

子禾子釜
而台口口逮

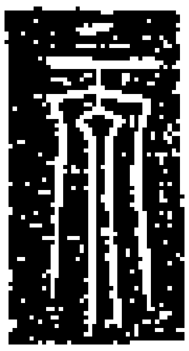

子禾子釜
而車人制之

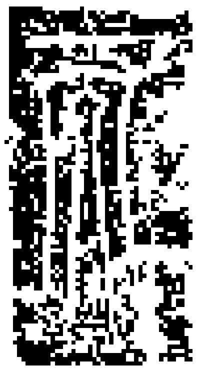

中山王譽鼎
尔毋大而悕

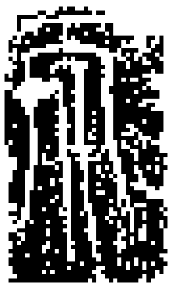

中山王譽
方壺　而
諯賃
之邦


中山王譽方壺
而臣宗易立

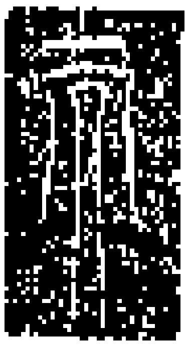

舒盗壺　而
家青之邦


中山王譽鼎
易言而難行也　此

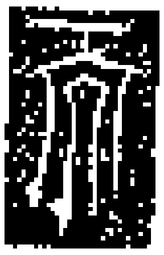

中山王譽鼎　而
皇才於少君虖


中山王
方壺

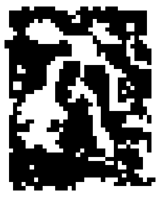
而退與者
侯盂娸



中山王䜆方壺　爲人臣而彶臣其宗

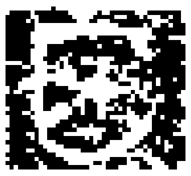


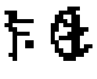
中山王䜆方壺　明友之于壺而時觀焉



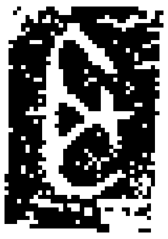
屖敖簋蓋　而易屖敖金十鈞

說文九篇「而，頰毛也。象毛之形。周禮曰：『作其鱗之而。』」高田忠周謂：一爲鼻下，指事也。丨者口上之阿，下文𠕁之∪同，𠕁即爲頰毛下垂之形也。要而冄皆象面毛，實彡字之別出也。須之作彡，以象側視形，讓於頁，以避煩也。如而冄即正視形，故如此耳。若而分真得𠂆𠃌形，即知而亦出於彡系，尤顯然矣。（古籀篇四十六第十二葉）按金文而皆用作連詞，後人爲彰明而字的本義，故加表示毛髮的偏旁髟作髵。

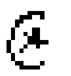


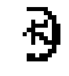
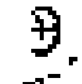
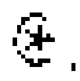
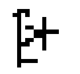
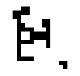
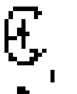
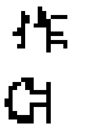
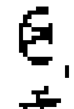
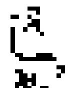
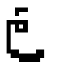
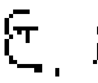
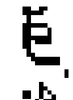
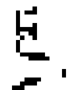
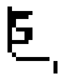
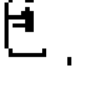
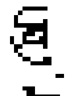
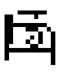
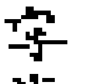
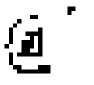
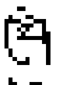
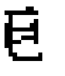
父癸彝　耳

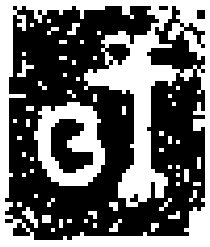
作父癸宗尊彝



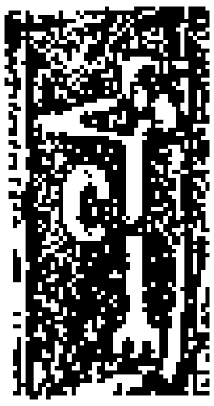
亞祖丁尊　亞

作祖丁尊彝

于省吾曰：金文早期耳字古耳卣作，亞耳毀作，耳卣作，耳毀作，金文編入於附錄。按此均係耳字，外象耳之外廓，內象耳之內廓，契文作聑爵聑字从耳作，盂鼎聞字从耳作，龏鼎聾字从耳作大保毀取字从耳作，師望鼎聖字从耳作，穆公鼎聖字从耳作毛公鼎取字，从耳作，弭弔盨弭字从耳作，之耳尊耳字作，古璽文字徵附錄有字，舊均不識，較中間多一圈孔，即耳孔之所在也。（雙劍誃古文雜釋三叢釋耳）按說文十二篇，耳主聽也，象形，許慎所釋為是。



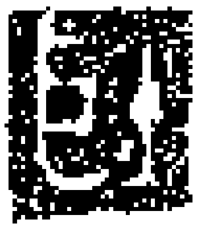
戢鼎



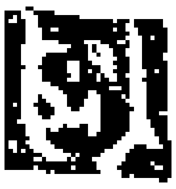
戢爵

戢

戢疑為聝之省體。說文十二篇，聝，軍戰斷耳也。春秋傳曰以為俘聝，从耳或聲。馘聝，或从首。按此篆省作从耳从戈，以戈擊殺後割耳，字屬會意。

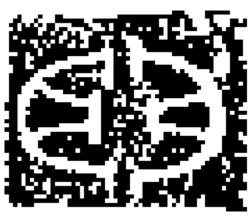


毛公鼎　亡不閈于文武耿光



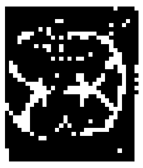
禹鼎　敢對揚武公丕顯耿光

林義光曰：說文云：「耿，耳箸頰也。从耳，烓省聲。杜林說耿，光也，从火聖省聲。」按火爲烓省，耳爲聖省，皆不顯。詩「耿耿不寐」，毛傳云「猶儆儆也」。耿、儆古同音，當即儆之古文，从耳从火，耳聞火聲儆儆然也。古作耿（毛公鼎），火即火之變。（文源）



聑箕觶

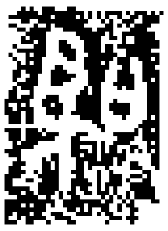
聑箕

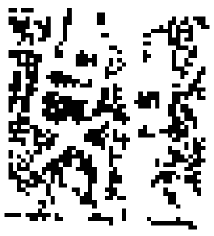


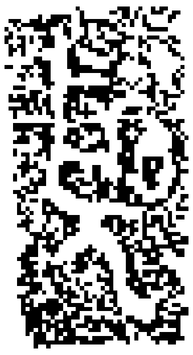
聑婓婦媟尊

聑婓婦媟

說文十二篇、「聑，安也。从二耳。」金文或作族徽、姓氏，無義可說。


史牆盤
害聖成王


癲鐘　夙
夕聖爽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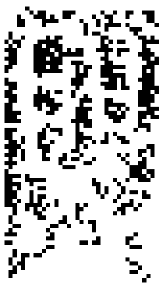
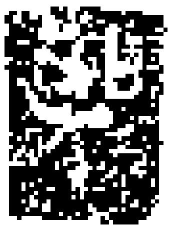
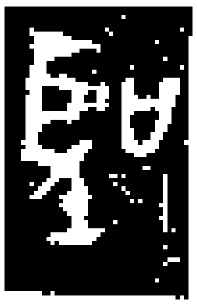
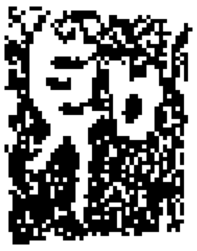
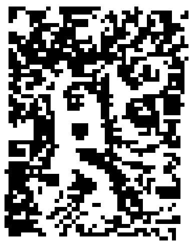


二
井人妄鐘
妄害聖爽


師訊鼎　用
井乃聖祖考


師望鼎　王用
弗諲聖人之後


大克鼎　巠念厥
聖保祖師華父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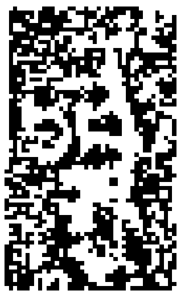
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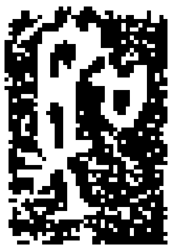
乎毁　用聖
夙夜用享孝

皇祖
文考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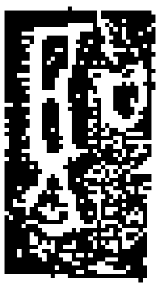
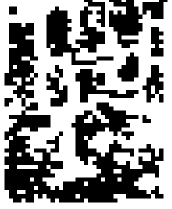

二
師趛鼎　師趛作文考
聖公文母聖姬尊彝



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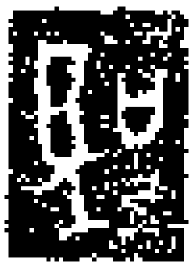
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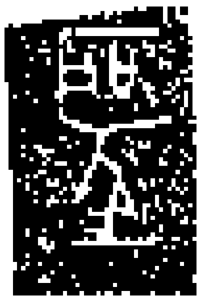
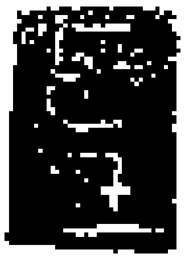
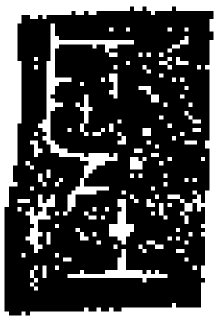
師趛鼎　師趛作文考
聖公文母聖姬尊彝

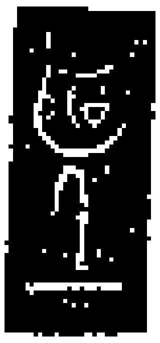

王孫遺者鐘
肅悊聖武



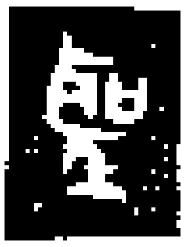
鄦鐘　用享用考于皇祖聖叔皇妣聖姜



鄦鎛　用享用考于皇祖聖叔皇妣聖姜



中山王嚳方壺　夫古之聖王



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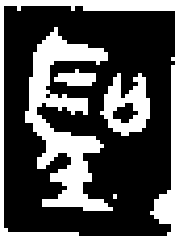
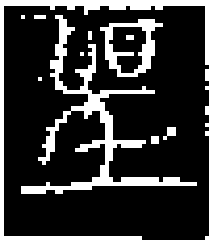


二

曾伯霥簠　曾伯霥悊聖元武



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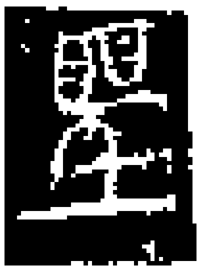
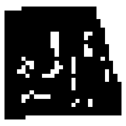
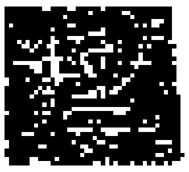


二

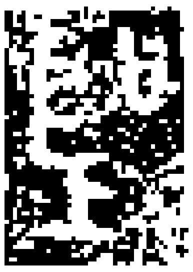
曾姬無卹壺　聖趄之夫人曾姬無卹



班簋　毓文王王姒聖孫



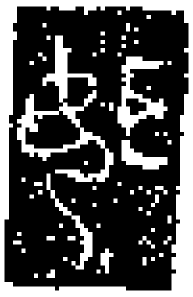
廿九年壺　聖　東周左𠂤福壺



禹鼎　肆武公亦弗叚望朕聖祖考幽大叔

吳大澂曰聖聲也通也聞聲知情謂之聖、聖聲古通。（曾伯霥簠）張之洞曰聖即聲、春秋文十七年「召君聲姜」，公羊作「聖姜」，聖本字，聲段借字。（鄦仲奐鐘）按牆盤銘「憲聖成王」聖作聖，从人，不从𡈼。孟子盡心下「大而化之之謂聖」。

䖘

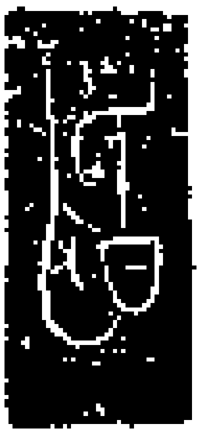


䖘鼎

䖘作寶尊彝

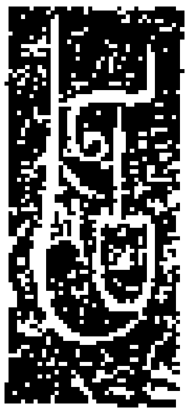
戴家祥曰：䖘字从虎从耳，前人未釋，以形聲求之，殆即麛之或體，形聲更替字也。說文十二篇弓部弭从弓耳聲，古文作㢽，兒聲同弭，故麑亦作麛，左傳宣公二年傳「使鉏麑賊之」，漢書古今人表作鉏麛，禮記曲禮下「士不取麛卵」，孔穎達正義云：「麛乃是鹿子之稱，而凡獸子亦得通名也」。集韻上平十二齊「說文狻麑獸也，一曰鹿子」，或从犬，从兒。按麛為形聲字，麑為會意兼形聲字，許書誤分為二，誤矣。虎子曰麑，犬子曰猊，豸子曰貎，虎子亦得曰䖘。作器者取名曰䖘，猶淺鯱之二字被[illegible]權呼之為虎子云。

䎽



中山王嚳鼎

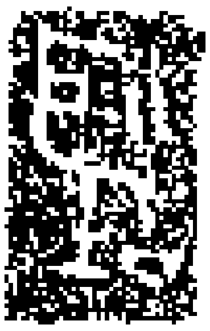
寡人䎽之



中山王嚳鼎

寡人䎽之

䎽即聞之古體。說文十二篇、聞、知聞也、从耳門聲、䎽、古文从昏、聞、門古音均隸明母文部、昏古韻亦爲文部、聲屬曉母、曉母不穩定、疑古無曉母、昏古聲當爲明母、聞䎽爲聲符交換例重文。



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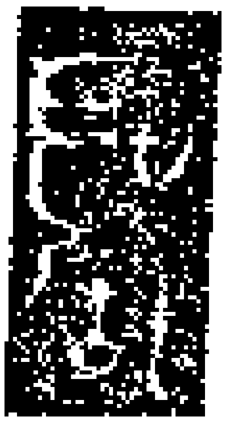
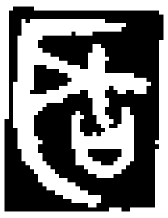


二

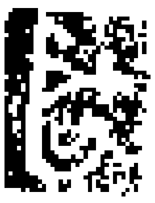
洹子孟姜壺
聽命于天子

吳大澂曰：「⿰⿱耳𡈼⿱口古，古聽字，从聖从十口。聖人能兼聽也。⿰⿱耳𡈼⿱口古从十口，相从十目視明聽聰也。」齊侯壺（說文古籀補六十八葉）

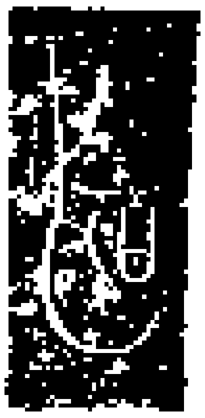
補按：吳大澂所釋可从。說文十二篇：「聽，聆也。从耳悳，壬聲。」金文結構與小篆異。金文聽作受解，「聽命于天子」即受命于天子。戰國策齊策：「靖郭君不聽。」注：「聽，受也。」左傳成公十二年：「鄭伯如晉聽成。」注：「聽猶受也。」經籍用法類此。



太保𣪕　王伐彔子聑

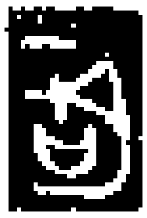


天子臥觚　天子聑作父丁彝



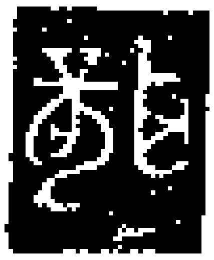
中山王嚳

鼎　盧老賙奔走不聑命

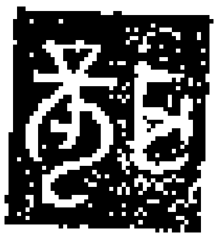


辛巳作父丁彝　王酓多亞聑言京麗

張政烺曰：聑，从耳从口。說文所無，甲骨文、古璽文有之。三體石經尚書多方以為古文聽字，「不聽命」，疑指下文「語」辭死罪之有若𢦏（看古文字研究第一輯二二八頁）聑，从耳从口，口說耳聽，字屬會意，金文或用作人名，如太保𣪕「王伐彔子聑」，即是，或借作聖，如辛巳作父丁彝等。



聾鼎　聾作寶器



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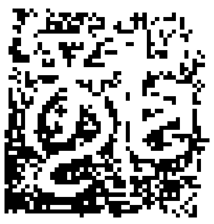
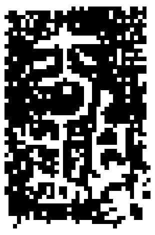


二

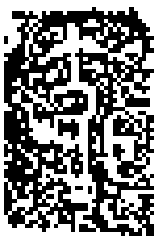
聾作寶器

聾作寶器

柯昌濟曰字當是从耳从龍省，即聾古文耳字作㠯與卜辭取字所从耳字正同，（韡華閣集古錄跋尾一一二至一一三葉聾鼎）按說文十二篇聾無聞也，从耳龍聲，金文作左右結構左旁从龍不顯，故高田忠周謂从高，細辨之，从龍爲是。鐘鼎刻銘作文名。

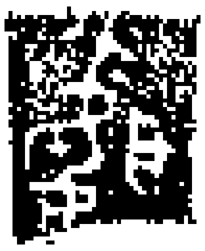


盂

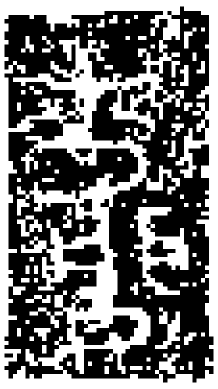


客

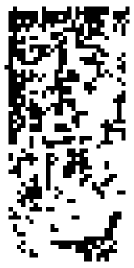
克盨 䎽媾



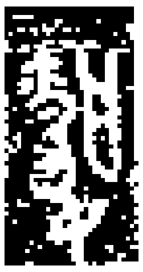
乖伯或簋 金甬畫䎽



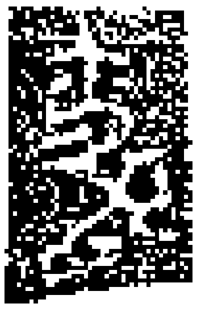
逨盤 毋 又不䎽智



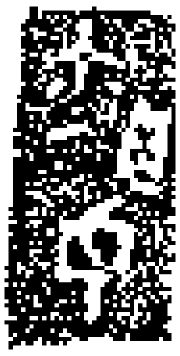
芇伯簋 好倗 友雩百者䎽遘



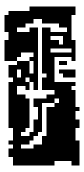
殳季良父壺 用享孝于兄弟䎽媾諸老



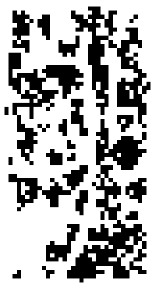
毛公鼎 無唯正䎽



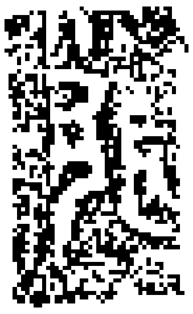
毛公鼎 余 非庸又䎽



都王子旃鐘 䎽于四方



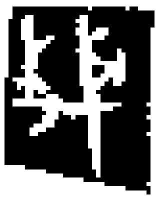
利簋 歲 昏克遹



盂鼎 我 䎽殷墬命

婚媾之婚金文作䎽或𦗢，大致都是从女䎽聲。䎽字从耳从寘，省人以大。盂鼎「我聞殷述命」，聞作䎽，觀之，从耳𦗢聲，當即聞之古文。說文十二篇耳部「聞，知聞也，从耳門

聲。聞，古文从昏，昏亦聲。唐韻門讀莫奔切，明母文部；昏讀呼昆切，曉母文部。說文七篇日部：昏，日冥也。从日氐省，氐者，下也。字為會意。一曰民聲，變為形聲。民讀彌鄰切，亦明母字。昏冥古本一詞，後世分而為二。十四篇車部：轒，車伏兔下革也。从車𢉖聲。𢉖，古昏字，讀若閔。閔亦明母，是婚與閔，不但同部，而且同母。

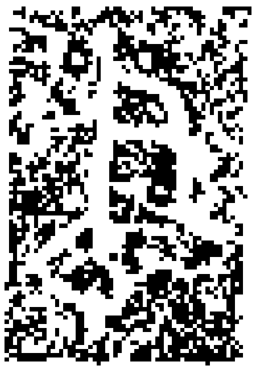


𥁕

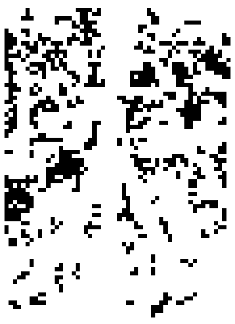
沈子簋

唯考肆且

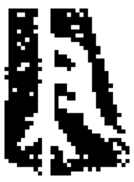
聿



聿父戊盤
聿父戊



聿父戊觶
聿父戊



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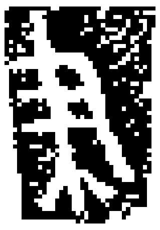
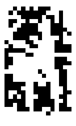


喜

婦庚卣
婦庚聿



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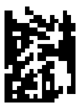

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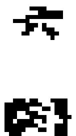

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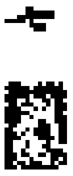

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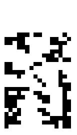

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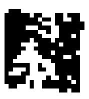
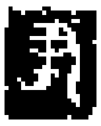
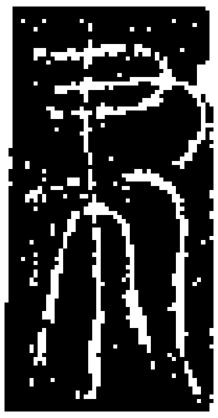


十三

郘鐘　大
鐘八聿

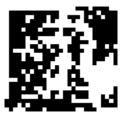


楚王領鐘
其聿其言



四

者沪鐘　□聿
女□□丝女□

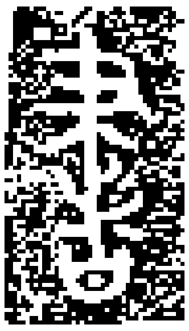


甚諆臧鼎　甚諆臧
聿作父丁尊彝

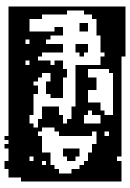
高田忠周曰：此最古筆字也。古籀補載下文聿篆云「古聿字象手執木。木，不律也。」此考至當。說文「聿，所以書也。楚謂之聿，吳謂之不律，燕謂之弗。从肀一聲。」又肀下云「手之疌巧也。从又持巾。」此說字形甚誤矣。今審正如吳說，其作♦者，象毛衘墨蓄而潤澈之形。又作木者，毫不相係矣。後人篆文變作聿，或謂為指事，或謂形聲，皆牽强附會之說耳。如許氏遂為聿一之合形，妄亦極矣。說文次聿出筆云「秦謂之筆，从聿竹。」此當曰篆文聿从竹，三代以前聿皆以玉或以漆木，詩云「彤管」是也。至秦蒙恬别有

竹管之制，字亦變从竹作筆，筆是秦以後字也，然則爾雅釋器「不律謂之筆」，禮記曲禮「史載筆」，皆秦漢人所改可知而已。今合為一字云。（古籀篇五十九第二八葉）

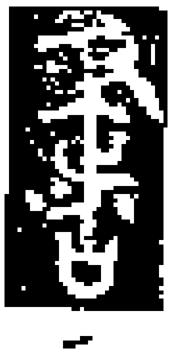
方濬益曰：舊多釋為以手持杖之形，又或釋為支，案以說文部首「支，去竹之枝也，从手持半竹，古文作𠂆」，此文適象手持半竹之形，以為得之。余以吳清卿中丞所藏婦女卣銘證之，器銘作𦘒，蓋作𦘒，與此正同，乃聿字。說文部首「聿，手之疌巧也，从又持巾」，肄、肅等字从之。「聿，所以書也。楚謂之聿，吳謂之不律，燕謂之弗，从聿一」，「筆」「書」「畫」晝等字从之。今觀此文，从手持木，象作書筆豪分布之形，聿則又半省作𦘒，與隶為一綴一部，是為聿之古文，意古文聿、聿止一字，篆文興始分為二，而訓聿為从又持巾，亦襲篆文肃之一畫兩端下垂為解說，若古文則聿止作肃，安得有从巾之義乎。（綴遺卷齋彝器考釋二十六二十一葉聿角）



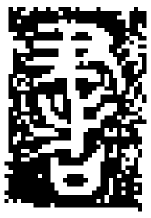
趞鼎　吏留
受王令書



師旂鼎　弘
以告中史書



一蓋



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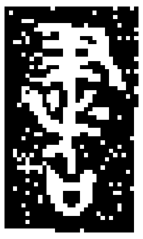

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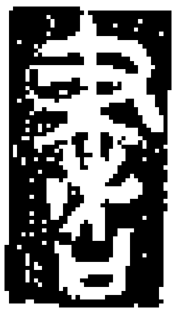
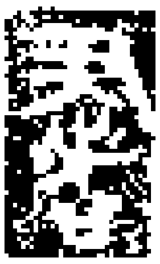


三器



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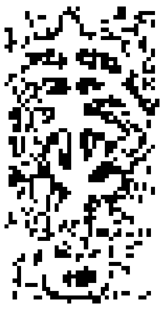
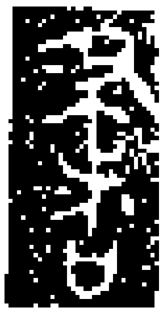
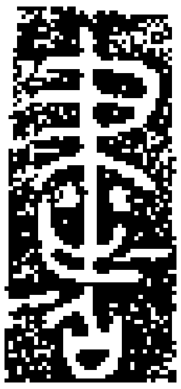


五蓋



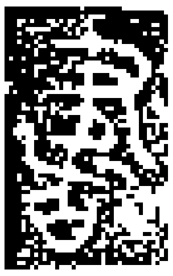
五器

頌段



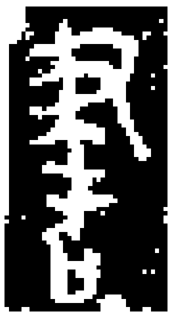
一

頌鼎

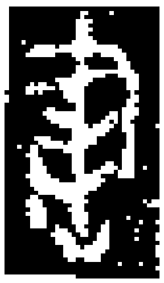


一蓋

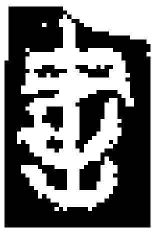
頌壺　尹氏
受王令書



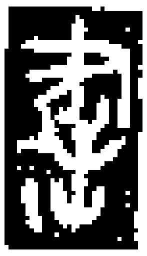
寰盤　史㪤
受王令書



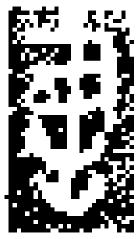
一器



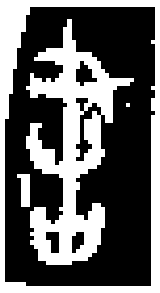
二蓋



三



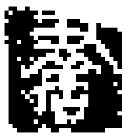
四



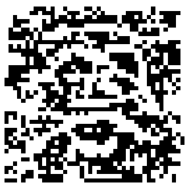
五

格伯段
氒書

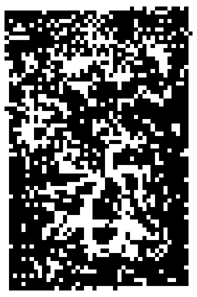
史戠武五
寘戚璧



距彔　莒工長弓
緐實戒弭攻書

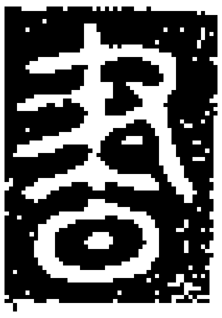


書弓鐘　余嘉孫
書弓擇其吉金



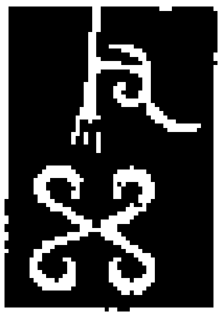
書呂鈰　齋書之子孫萬業是寶

說文三篇「書，著也，从聿者聲。」又序曰「著於竹帛謂之書」。書作動詞訓著，作名詞爲著於竹帛者。金文或作人名。



㝬殷　余
亡康晝夜

說文、三篇下「晝、日之出入、與夜為界、从畫省从日」籀文作𦘠、金文㝬殷从聿从日與籀文近、構字初義尚待再考、銘文亦作「晝夜」之晝。



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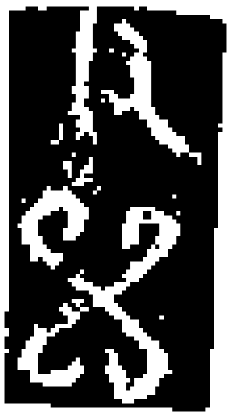
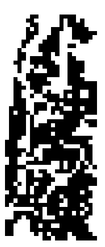
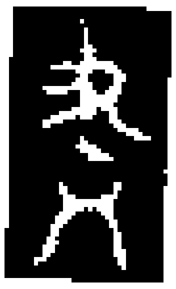


二

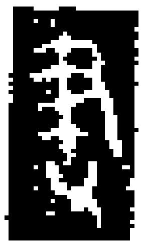
子畫彝
子畫



袁父癸尊
畫卣



師望鼎　不
敢不分不畫



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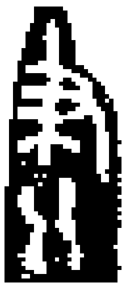
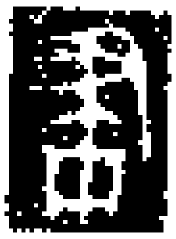
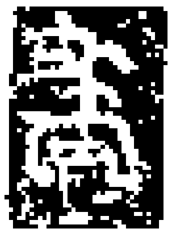


二

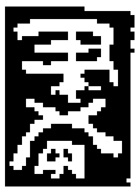
爲乍日乙彝
用作季日乙畫



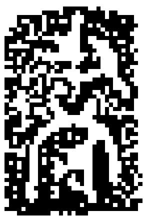
伯晨鼎
畫听



衛鼎
畫轉



吳彝
畫轉



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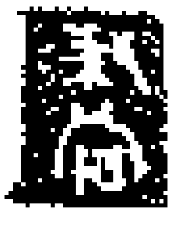
畫轉



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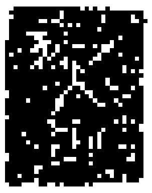
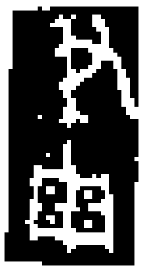
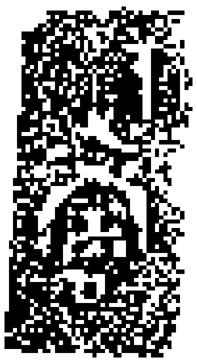


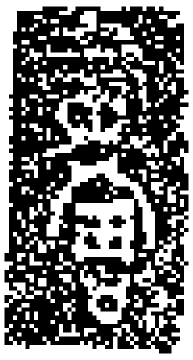
長畫戈
口大長畫



小臣宅設　伯賜
小臣宅畫盾戈九



毛公鼎
畫轉



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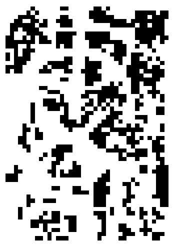

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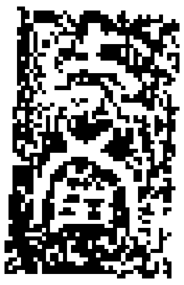
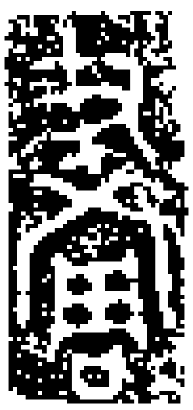


器

三年師兌
設　畫轉



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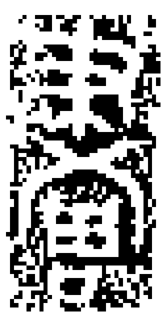
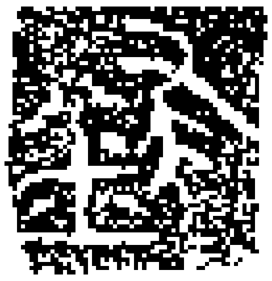


畫

師旌殷　唐

生皇畫內

朱芳圃曰：說文畫部「畫，界也，象田四界，聿所以畫之。畫，古文畫。劃，亦古文畫。」郭沫若曰：「古金文畫字作畫，从聿，从周，當係以規畫圓之意。」（甲骨文字研究）按郭說是也，惟釋周為圓周之周，尚差一間。余謂聿所以作繪，周即所畫之文采也。或从玉，林義光謂「此為刻畫之畫，與琱从玉同意。」（文源）其說是也。爾雅釋言「畫，形也。」郭注「畫者為形象。」釋名釋書契「畫，繪也，以五色繪物象也。」此本義也。書顧命「畫純」，孔傳「彩色為畫。」周禮春官司常「皆畫其象焉。」考工記「畫繢之事雜五色。」儀禮鄉射禮「畫以虎豹，畫以鹿豕。」凡此皆用其本義。引申為分畫。左傳襄公四年「畫為九州。」杜注「畫，分也。為界畫。」漢書地理志上「畫壄分州。」顏注「畫謂為之界也。」為計畫。史記屈原賈生傳「章畫職墨。」索隱「畫計畫也。」（殷周文字釋叢一三八書畫）



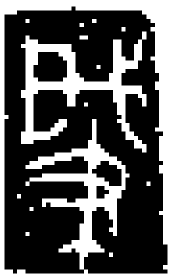
一

洹子孟姜壺

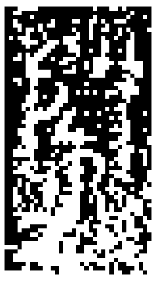
鼓鐘一肆

字从金聿聲，郘鐘「大鐘八聿」，聿不从金，加金旁乃是从上文鼓鐘的金旁類化來的，邾公牼鐘「龢鐘二鍺」，鍺即堵字，从金也是从上文鐘字類化來的，此為其證，隄釋肆通作肆與鍺一樣，都作為所懸之鐘的數量詞，周禮小胥「凡懸鐘磬半為堵，全為肆」，左傳「歌鐘二肆」，注「懸鐘十六為一肆」。

肇



彔伯𢦏𣪘
汝肇不㒸



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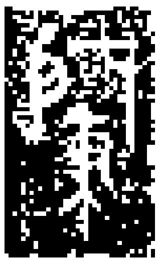
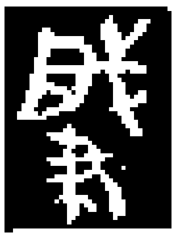
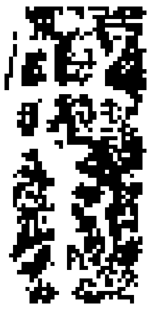


二

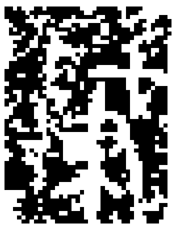
齊陳曼簠
肇堇經德



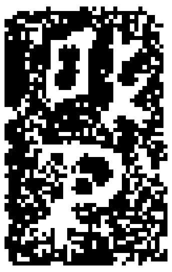
疐鼎　疐
肇從遣征



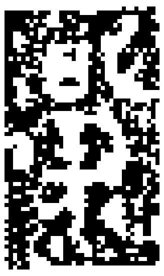
𨟲鐘　肇
作龢鍴鐘



長甶盉　用
肇作尊彝



殸其盤　殸
其肇作盤



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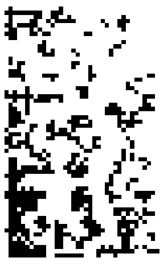

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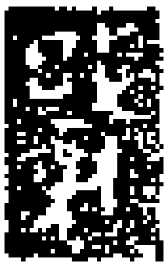
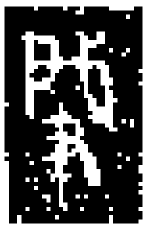


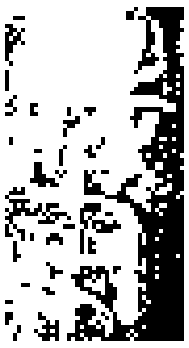
二

殸其𣪘
殸其

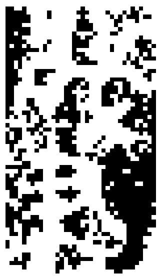
肇作
𣪘



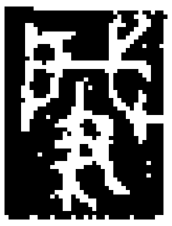
服日辛尊　服
肇夙夕明享



宗周鐘　王
肇遹省文武



不𡢁𣪘　汝
肇誨于戎工



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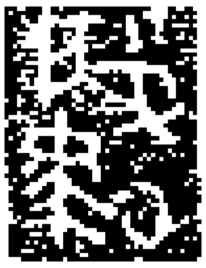
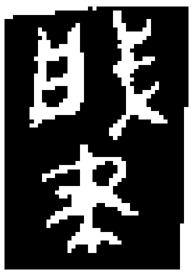
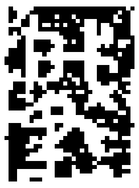
帥刑先文祖



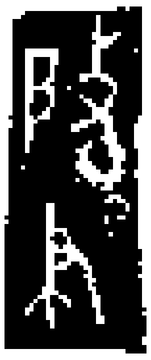
稱肇家鬲　鬲
肇家鑄作鬲



師望鼎　望
肇帥井皇考



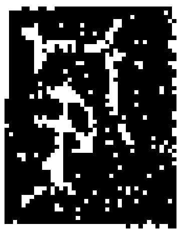
戜方鼎　王用
肇吏乃子戜



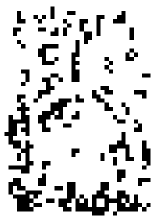
蓋

沈子𣪘
沈子

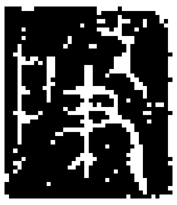
肇敢趄
[illegible]壽



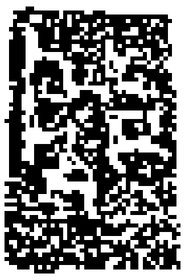
伯尚鼎　伯尚
肇其作寶鼎



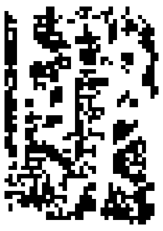
多友鼎　余肇
使汝休不𢦔



叔[illegible]鼎　叔[illegible]
肇作南宮寶尊



毛公鼎　今余
唯肇巠先王命



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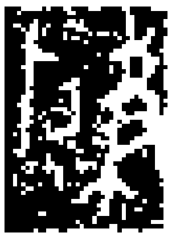

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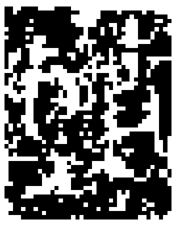
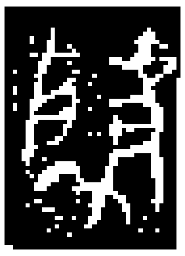
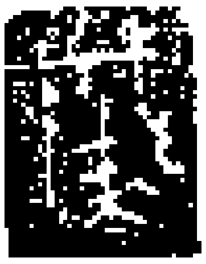


二蓋

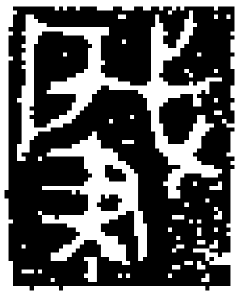


二器

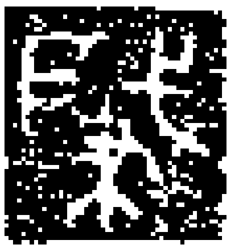
師寰𣪘　今余
肇令汝達齊帀



鄀伯鼎　鄀伯
肇作孟妊善鼎



蓋



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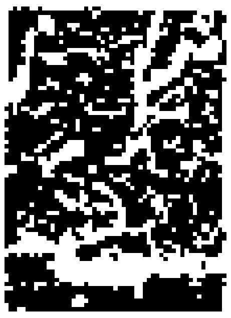
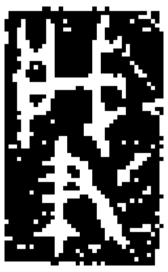
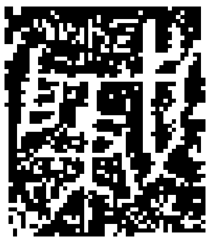
交君子簠　交君
子夭肇作寶簠



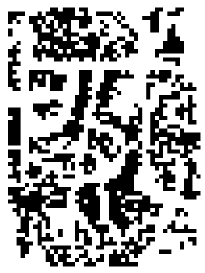
交君子鼎　交君
子夭肇作寶鼎



曆鼎　曆肇對元德孝友唯井



鑄子鼎　鑄子叔黑臣肇作寶鼎



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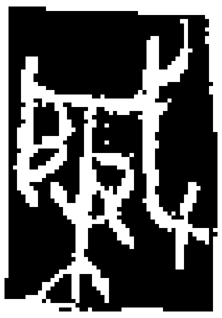

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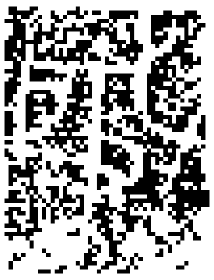
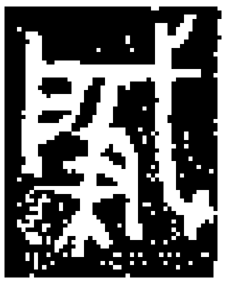


二蓋



二器

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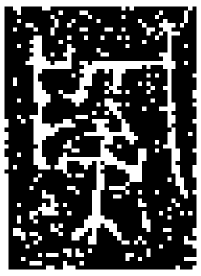
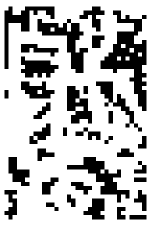
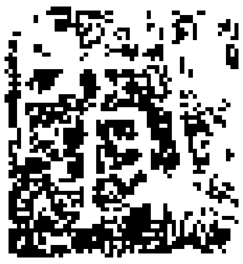


鑄子盨　鑄子叔黑臣肇作寶盨

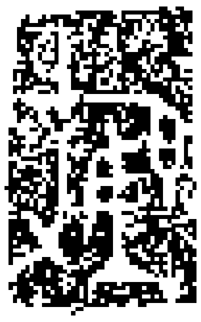


師𩛥鼎　畫余小子肇盄先王德

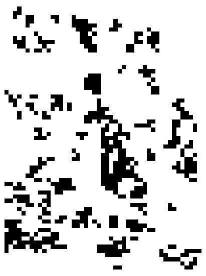


魯仲

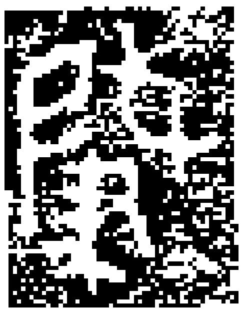
齊鼎　魯仲齊肇作皇考䵼鼎



魯司徒中齊盤　魯司徒中齊肇作盤



魯司徒中齊匜　肇作皇考伯走父寶匜



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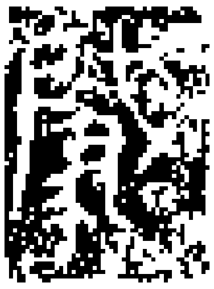

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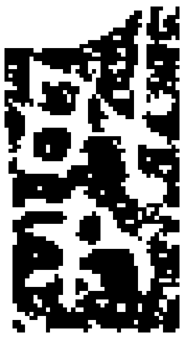
魯司徒仲齊盨　肇作皇考伯走父鍊盨𣪘



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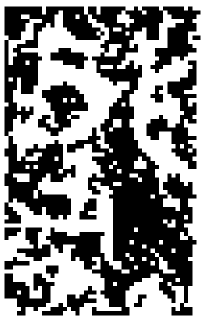

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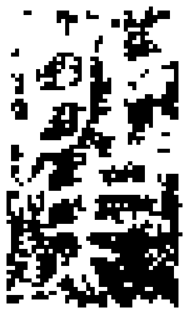
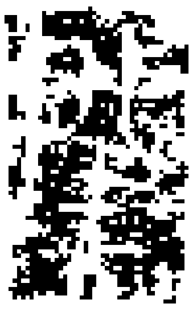
魯司徒盨　魯司徒
伯吳敦肇作旅段

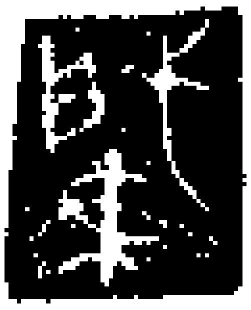


皇

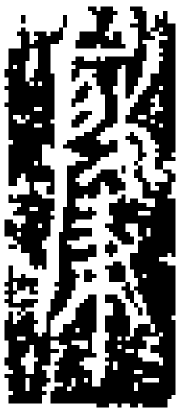


器

魯伯悆盨　其肇作
其皇考皇母旅盨段

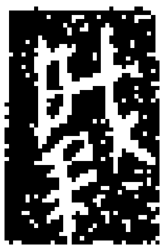


單伯鐘　余小子肇
帥井朕皇考懿德

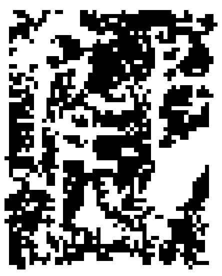


禾
乍

皇母彝　未肇作皇
母鑄䵼盂姬鑄彝

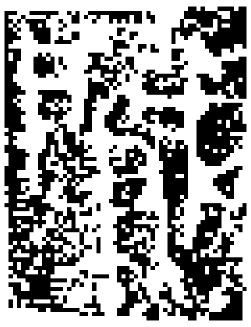


季壽彝　季壽肇作
皋文考井叔寶尊彝

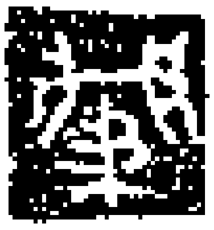


諆鼎　諆
肇作其皇

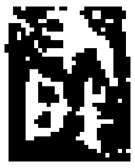
考皇母者
比君䵼鼎



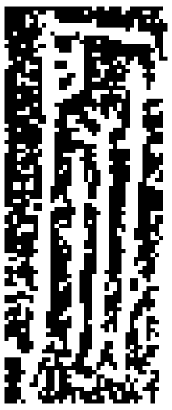
魯士商㪤段　魯士商㪤
肇作朕皇考叔猷父尊段



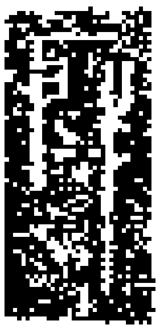
善鼎　令余唯
肇䌛先王令



衛鼎　衛肇作厥
文考己中寶䵼鼎



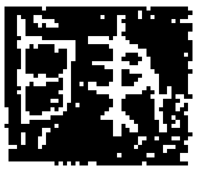
蔡侯
尊



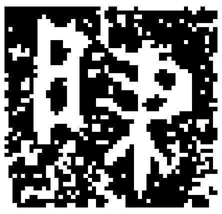
蔡侯盤
肇䌛天子

楊樹達曰：余頃重理周金文，見文中多用肇字，彼於語首往往無義可求。如陳曼簠云「陳曼不敢逸康，肇堇經德」，揀堇假為勤，經德者，書酒誥云「經德秉哲」，肇字無義可說，其一事也。他如彔伯𢦏毁云：「王若曰，彔伯𢦏，繇自乃祖考有播于周邦，右闢四方，惠弘天命，女肇不㒸「墜」」，師寰毁云：「今余肇命女率齊帀、㠱、釐、僰、屈左右虎臣征淮夷」，善鼎云：「余惟肇䌛先王命，命女左足𧽊侯」，壴鼎云：「壴肇從趞征」，叔向父毁云：「余小子司「嗣」朕皇考，肇帥井「刑」先文祖，共明德」，師望鼎云：「望肇帥井皇考，虔夙夕出內王命」，魯士商𠭯毁云：「魯士商𠭯肇作朕皇考叔獸父障毁」，交君𠤳云：「交君子厶肇作寳𠤳」，鑄子𠤳云：「鑄子叔黑頤肇作寳鼎」，諶鼎云：「諶肇作其皇考皇母者比君鬵」，諸肇字皆無義，或有釋肇為始為敏者，非也。余更求之於詩書，則亦有焉。書酒誥曰「肇牽牛遠服賈，用孝養厥父母」，肇字無義，偽孔傳釋肇為始，非也。文侯之命曰「汝肇刑文武，用會紹乃辟，追孝于前文人」，汝肇刑文武，謂汝法文武，此猶叔向父毁云肇帥井先文祖，師望鼎云望肇帥井皇考也。詩周頌小毖曰「肇允彼桃蟲，拚飛維鳥」，肇字亦無義，鄭箋釋肇為始，非也。（積微居小學述林卷六第二四二葉肇為語首詞證）

（肁）



肁父己尊　肁肁其作父己寶尊彝



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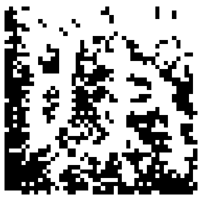
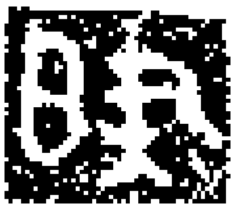


一六



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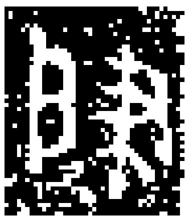
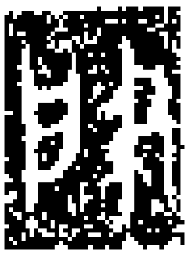


三

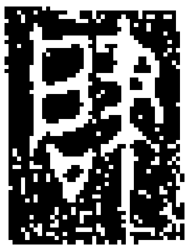
滕虎簋　滕虎敢肁作卑皇考公命中寶尊彝



師臾鐘　師臾肁作朕剌祖虢季宄公幽叔

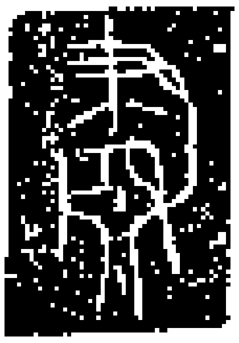
肁當肇之省，肁父己尊「肁肁其作父己寶尊彝」，滕虎簋「滕虎敢肁作卑皇考公命中寶尊彝」，與伯尚鼎「伯尚肇其作寶鼎」，叔其簋「叔其肇作簋」辭例正同。參見「肇」字條。

（⿰启聿）



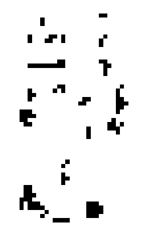
匽尊　⿰启聿作京公寶尊彝

⿰启聿當肇之別構，「⿰启聿作京公寶尊彝」，與𤼈鐘「肇作龢[illegible]鐘」辭例正同，詳見「肇」字條。

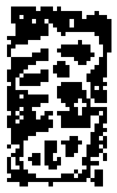


王孫遺者鐘
肅哲聖武

高田忠周曰，按說文，肅部「肅，持事振敬也。从聿在𣶒上。戰戰兢兢，如臨深淵也。」肅爲手之疌巧也，从又持巾。肅字从之會意自業。然今依此篆，字明从聿，聿古筆字。又說文作𢙐云，从心从卪。愚謂聿者史也，執筆之官也。史字从又持中，中者中正也。禮記曲禮「史載筆，士載言」，動則左史書之，言則右史書之。夫史之職者，莫不持事振敬者哉。其心當如戰戰兢兢臨深淵而已。然肅字从聿从淵，會意之恉顯矣。蓋謂此篆當从聿爲建首，至小篆變从肃，同當在于聿部。但聿肃形近通用，下文可證，故姑从許目而辨正變云。左文十八，博忠肅共懿，楚語，又能齊肅衷正，周語，寬肅宣惠，皆與此銘意同。（古籀篇五十九第三五至三六）



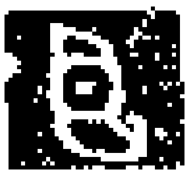
蓋



器

痶壺　冊

孫痶書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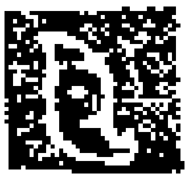
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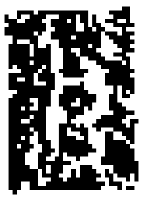
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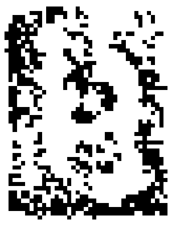
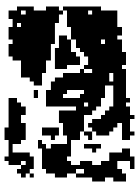

二器

光父癸殷
臣辰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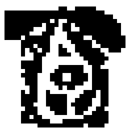
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臣辰
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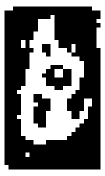

臣辰
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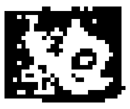
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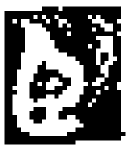
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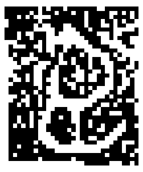

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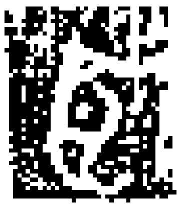
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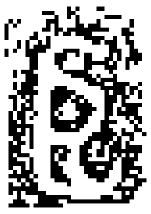
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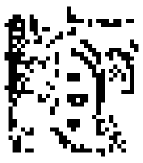
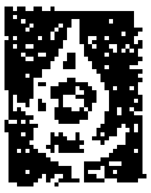
臣辰
古鼎



臣辰盉　臣
辰先冊冊



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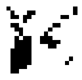
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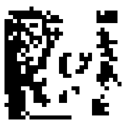
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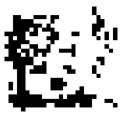
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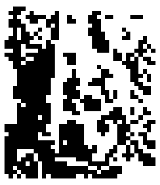

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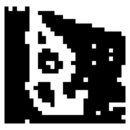
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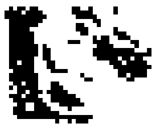
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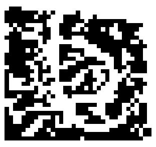
父乙臣辰先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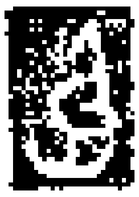
父乙臣辰先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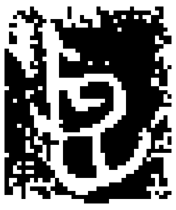
辰羋 父乙



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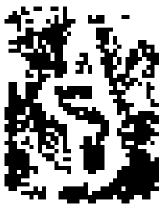

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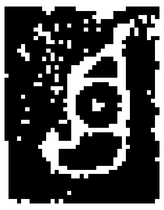

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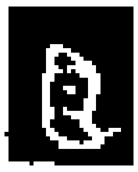

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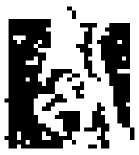

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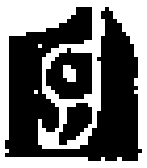

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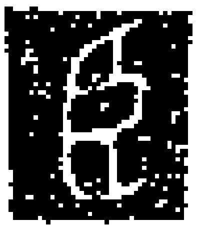

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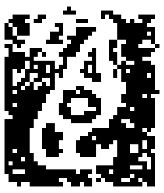

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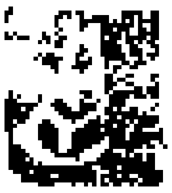

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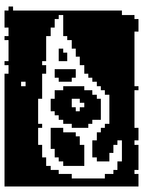

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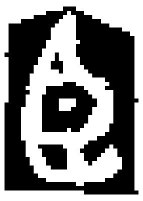

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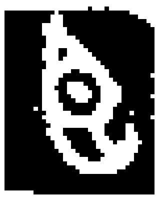

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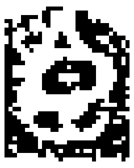

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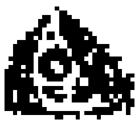

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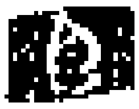

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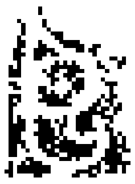

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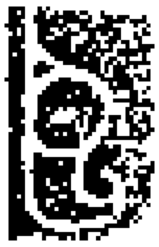

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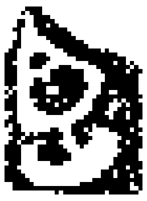

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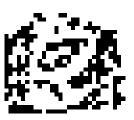
㿽亞乙卣　王易
小臣㿽易才寢



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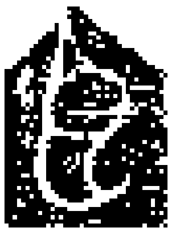

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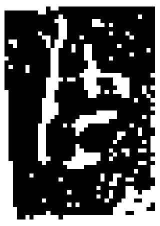

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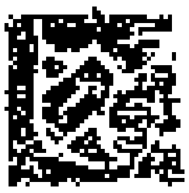
臣成友逆□□



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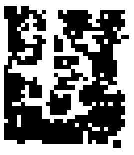

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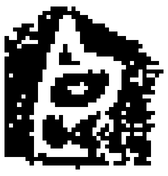

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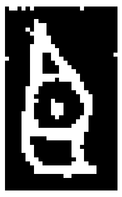

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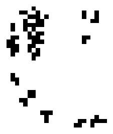
小臣宅畫盾戈九



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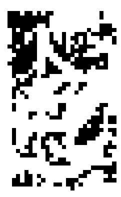

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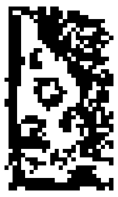

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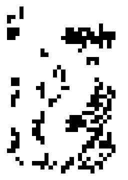

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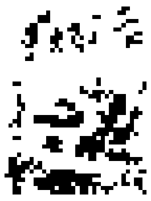

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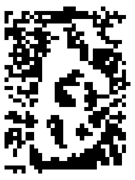
旅觚



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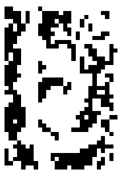

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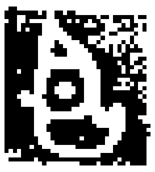
易臣



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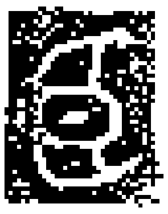

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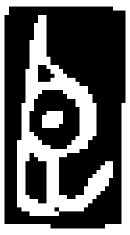

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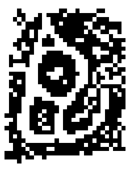

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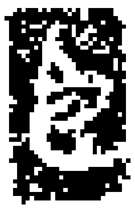

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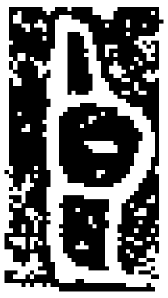

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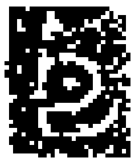

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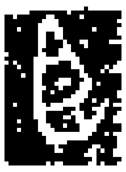
叔德臣嫊十人



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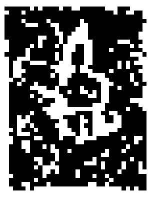

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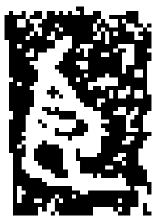

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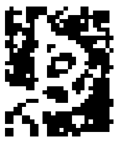

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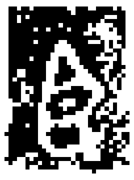

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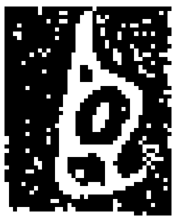
君弗望氒寶臣



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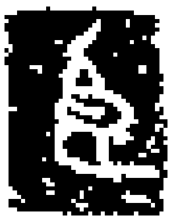
衛宋逼貝四朋



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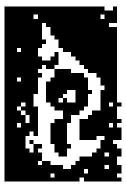
伯大師肩嗣

𩛥臣
皇辟



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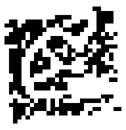

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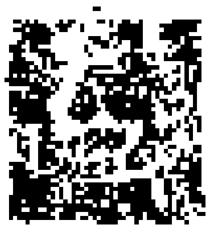
𡚬臣二百家劑



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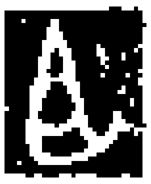
臣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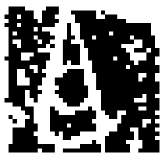
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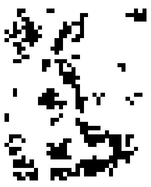
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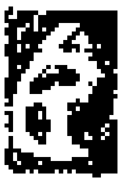
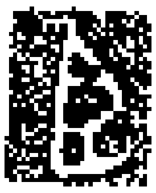

不擊𣪕　臣五家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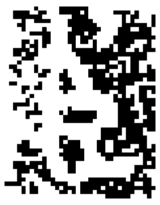
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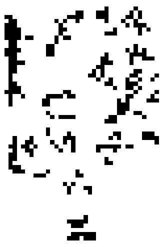
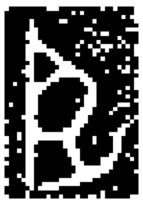

梁其鼎　吮臣天冂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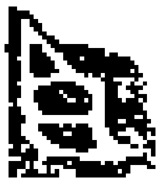
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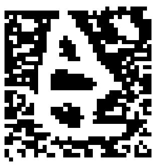
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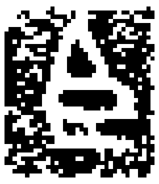
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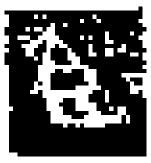
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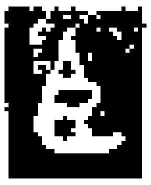
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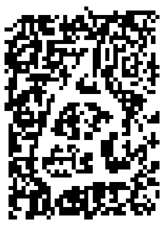
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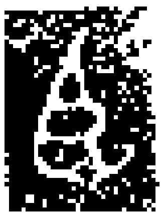
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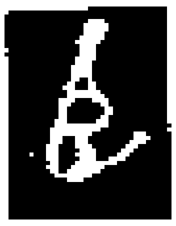
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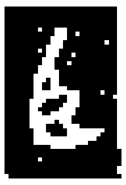
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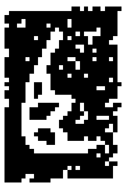
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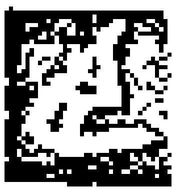
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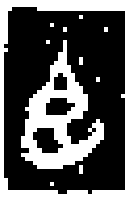
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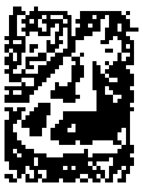
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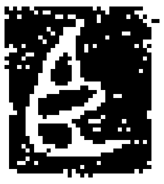
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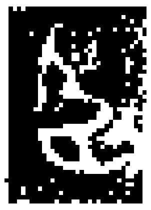
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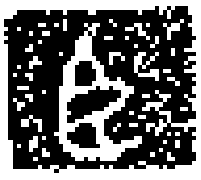
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頌壺　畯
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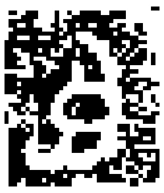
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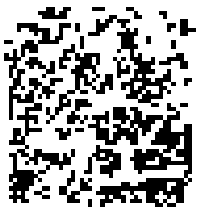
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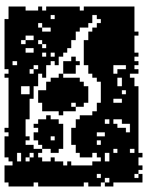
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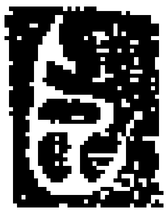
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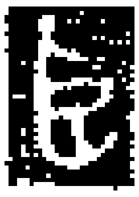
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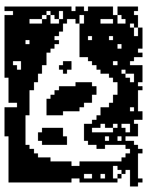
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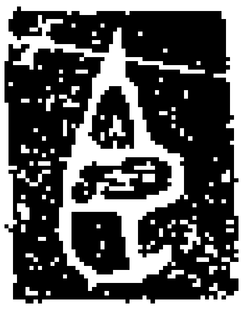
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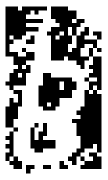
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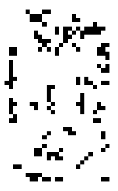
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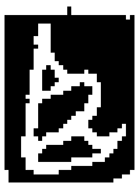
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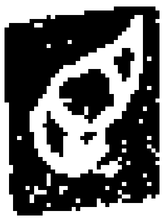
令

氒臣獻
金軌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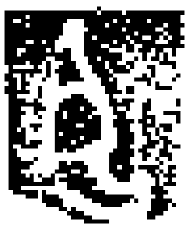
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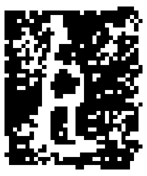
傳易氒臣口金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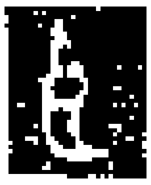
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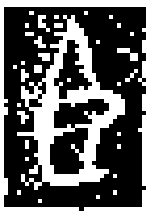
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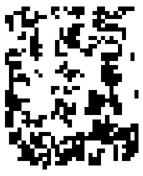
師寰殷　淮戶
繇我貢晦臣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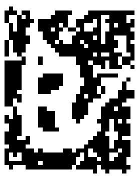
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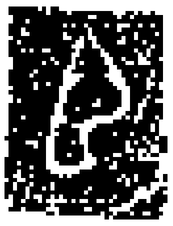

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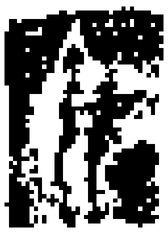

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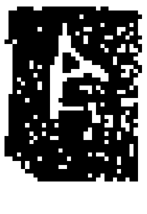
宮王臣妾百工



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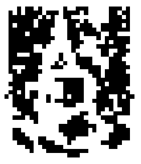

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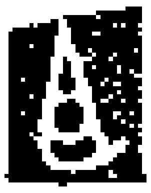

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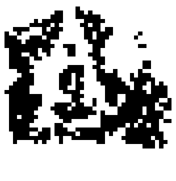

易犬口走叔
鼎　易犬口

走叔口于小
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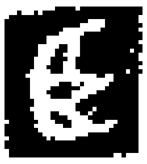

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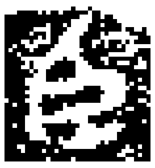
內小臣㡿生作鼒



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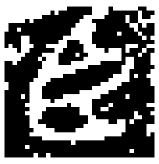

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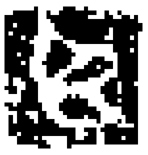

三

小
臣

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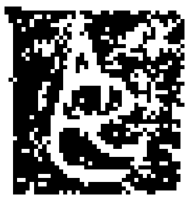
臣守使于夷



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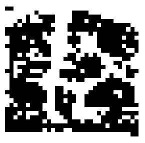

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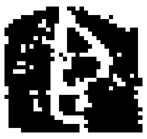

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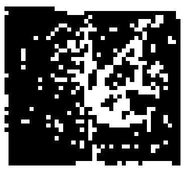
賞小臣傳口伯休



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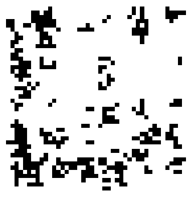
義楚之良臣



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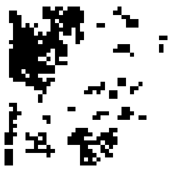
中令公臣



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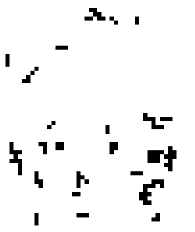

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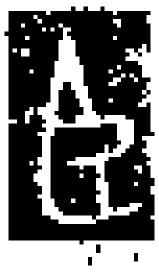

毛公鼎
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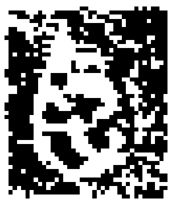

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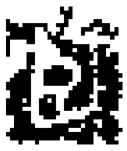

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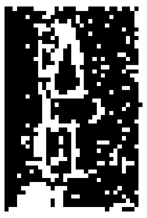

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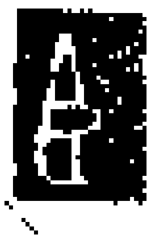

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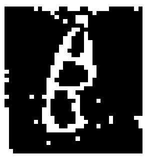

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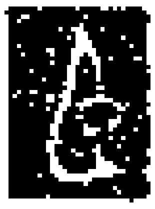

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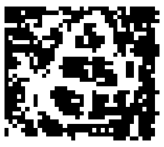

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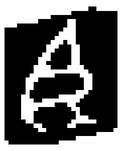

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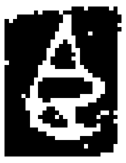

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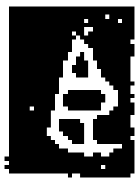

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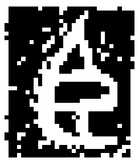

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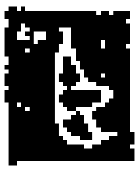

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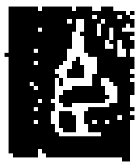

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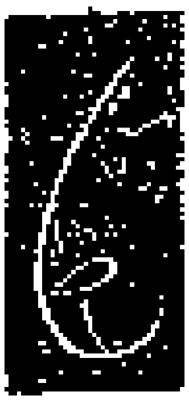
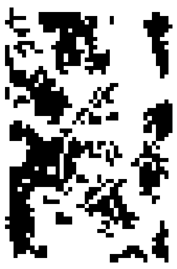
師酉簋

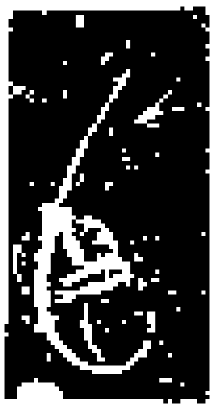
嗣乃且啻官
邑人虎臣



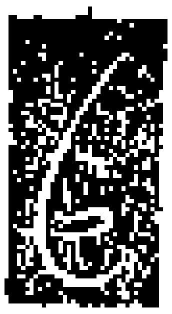
中山王嚳鼎
臣宗之宜



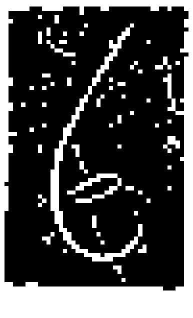
𡢁蚉壺
彼臣亡寀



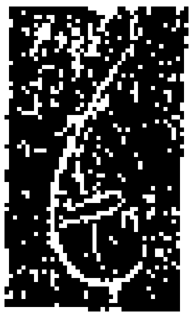
中山王嚳鼎　有氒忠臣賙



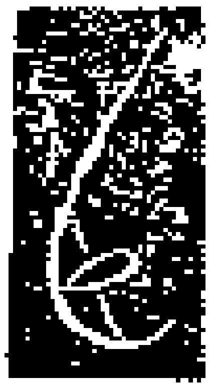
中山王嚳方壺　而臣宗易立



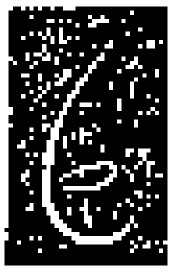
中山王嚳方壺　述定君臣之謂



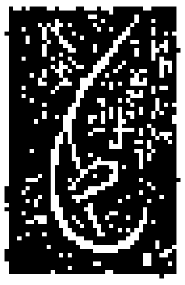
中山王嚳方壺　則臣不忍見施



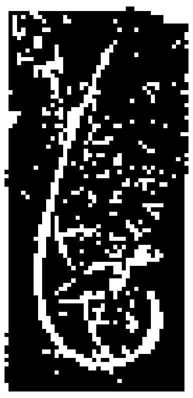
中山王嚳鼎　智為人臣之宜也



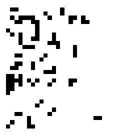
中山王嚳方壺　為人臣而𢓜臣其宗



中山王嚳方壺　為人臣而𢓜臣其宗



中山王嚳鼎　虞先考成王蚤棄羣臣



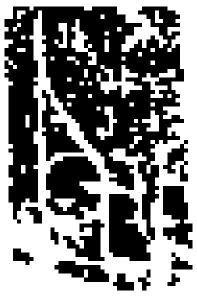
亞臣鐳　黃孫馬頸子白亞臣自作鐳

楊樹達曰，說文三篇下臣部云，臣牽也，事君者。象屈服之形，大徐音植鄰切，按許君以牽訓臣，乃以聲為訓，明其語源。植鄰切之音與牽聲紐不同，古音殆不當爾，觀臤

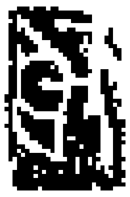
从臣聲，白虎通三綱六紀篇及孝經援神契並云「臣，堅也」，廣雅釋詁云「臣，掔也」，亦皆以聲為訓，知臣古音當與臤堅掔音近矣。臣之所以受義於牽者，蓋臣本俘虜之稱。禮記少儀云「臣則左之」，注云「臣謂囚俘」是也。蓋囚俘人數不一，引之者必以繩索牽之，名其事則曰牽，名其所牽之人則曰臣矣。吳越春秋卷七勾踐入臣外傳云「越王勾踐五月五日與大夫種范蠡入臣於吳，群臣皆送至浙江之上，臨水祖道，軍陣固陵。大夫文種前為祝曰：『皇天祐助，前沈後揚，禍為德根，憂為福堂，威人者滅，服從者昌。王雖牽致，其後無殃，君臣生離，感動上皇，衆夫哀悲，莫不感傷。臣請薦脯，行酒三觴。』」夫勾踐入臣，而文種謂其牽致，此必有以表之，如秦王子嬰繫頸以組之為者矣。左傳宣公十二年云「楚子圍鄭，克之。鄭伯肉袒牽羊以逆」，杜注曰「肉袒牽羊，示服為臣僕」。按臣牽之義本謂受牽，牽羊則屬主牽，事雖有異，其以牽表臣則一也。不然，臣僕所執之賤役亦多矣，奚必限於牽牲乎？及秦王子嬰降於漢高祖，亦係頸以組，亦以表牽致之義也。應劭乃云「係頸者言欲自殺」，知仲遠俗需為不識古義矣。（積微居小學金石論叢增訂本卷二第七十七葉臣牽解。）

按奴隸起源於部落戰爭，戰敗者一方淪為戰俘奴隸。（禮記少儀「臣則左之」，孔穎達正義云「臣謂征伐所獲民虜者也」。）又已成為天經地義。左傳僖公三十三年「不以纍臣釁鼓」，杜預注「纍，囚繫也」。孟子與齊宣王談戰爭，若殺其父兄，係纍其子弟，趙岐云「係纍，猶縛結也」（孟子梁惠王下）。故卜辭金文臣作𦣞或𦣝，象人體反縛形。武王伐紂，商之上層分子

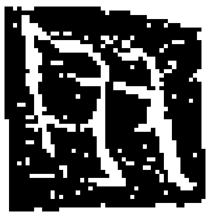
不受奴役，減少警感到意外。（商書微子：商其淪喪，我罔爲臣僕）隨着社會發展，勞動大軍由戰俘轉大到罪犯及債務人，都三五聯結，引向苦役場所，墨子講殷高宗時有囚犯名傳說者，「被褐帶索，庸築于傅巖」，（墨子尚賢中）荀卿子稱傅說「爲胥靡之也」，楊倞注「胥靡，刑徒人也，胥相靡繫也」（荀子儒效篇）靡、縻聲同字通，說文「縻，牛轡也」，牽，「引前也，从牛，象引牛之縻。」也。是臣僕之被奴役，其強制手段與牛馬並無區別，此即臣義爲牽之確詁也。春秋末年晉大夫趙簡子將與鄭戰，其誓師之詞有云，「克敵者上大夫受縣，下大夫受郡，士田十萬，庶人工商遂，人臣隸圉免」（左傳哀公二年）由是而知臣僕之解脫羈縻機會甚少。廣韻臣讀「植鄰切」，禪母真部，牽讀「苦堅切」，溪母真部，聲異韻同，故得音訓，楊氏之說發前人所未發，故敢疏通證明以諗後之學者。



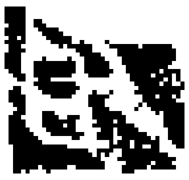
臤父丁鼎
臤父丁



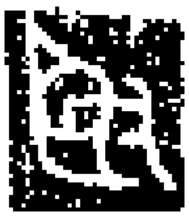
臤父乙
爵臤



萬且癸
𣪘臤

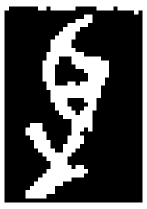


盖

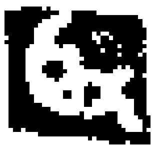


害

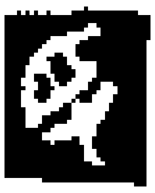
中子㠱
觥妇



臤觶
臤犅犀

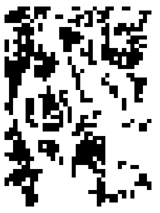


臤觶臤
拜𩒨首



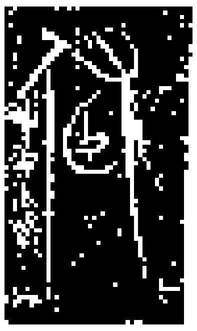
臤
觶

臤從師雝父戍
于𠭯官之年

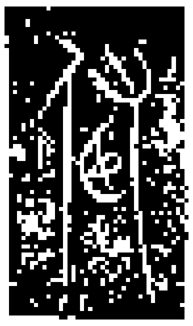


駒父盨　南中邦父命駒父
臤南者侯達高父見南淮夷

說文三篇臤，堅也。从又从臣。古文以爲賢字。按臣的本義爲戰俘，他是被勝利者拘禁着牽回本國的（[illegible]）因此臣字有兩種含義，名其事則曰牽，名其所牽之人則曰事君者。後人爲了在臣字的形體上表示牽的含義，添加又旁寫作臤，从臣从又象以手牽致囚俘之形。戰俘是奴隸的一種，是奴隸主手中的私有財產它體現了在血與火的掠奪中，奴隸主的殘虐和暴力。這些行爲在奴隸主眼中，都是值得誇耀的。於是取義爲獲得奴隸的臤字就引申出賢能的意義。後人加貝旁，是因爲貝和臣一樣，都是奴隸主手中主要的私有財產，

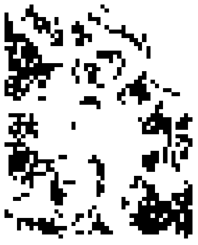


中山王嚳方壺
佳惪⿱付臣民

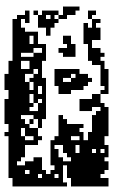


中山王嚳方壺
复敵中則庶民⿱付臣

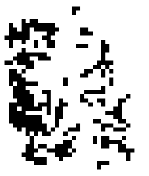
字从付从臣。說文所無。在古璽文中常用作人名，義無可考。淮南子主術「所任者得其人，則國家治，上下和，群臣親，百姓附」，从壺銘看，當為附字。附者从也，臣者屬也，兩字義近，故合書而表示一個意義。此種例子在古籍中很多。如說文臼部「臿，舂去麦皮也，从臼，干所以臿之」。同部「舂，擣粟也」，从廾从午从臼。臿舂形義皆近。玉篇二〇二，集韻洽韻臿又作⿱舂臿，合二為一。又如師望鼎「望肇帥井皇考」，井即刑之古文，法也。辟字亦訓法，周書金縢「我之弗辟」，說文九篇辟引作𨐨。又如盂字从皿亏聲，⿸虍豆字从豆虍聲，豆皿皆為器，字虍聲同，因此玉篇二三九盂或作⿸虍盂。又如說文四篇蒦「一曰度也」，彠或从尋，尋亦度也。



保尊 口 月既望

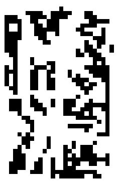


大保簋 隹 四月既望

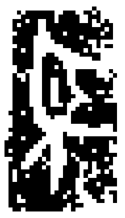


器

禽母辛卣 曰 令望人方畢

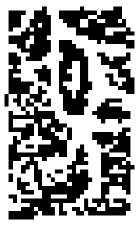


蓋

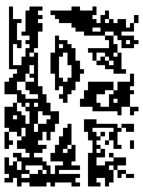


器

旂觥

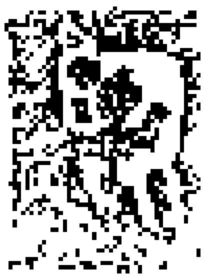


旂方彝

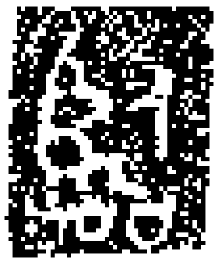


旂尊 令作册旂貺望土于相侯

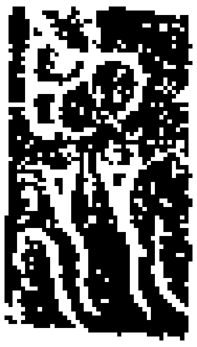
說文八篇：朢，月滿與日相望，以朝君也。从月从臣从𡈼。𡈼，朝廷也。𦣠，古文朢省。商承祚曰：甲骨文作𦣠𦣠，象人登高舉目遠矚（書考八葉）也。按金文作𦣠，與甲骨文同，象舉目遠矚形。金文或借𦣠為朔望，表示月之盈虛，故加月旁作朢。說文誤將目釋為君臣之臣，後又將形符目改作聲符亡，寫作望。說文因之釋義，訓作出亡在外，望其還也。从亡，朢省聲。與本義背離得更遠。



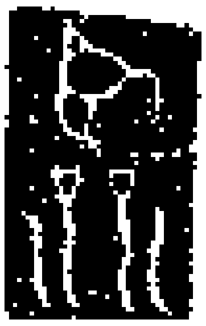
盂鼎　故
天翼臨子



毛公鼎　臨
保我有周

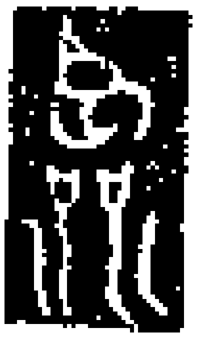


茧



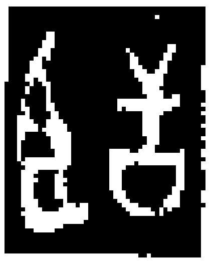
嚞

萋臨鼎　萋臨
作父乙寶尊彝

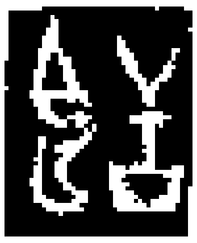


萋臨父乙彝　萋
臨作父乙寶尊彝

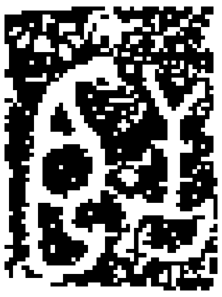
說文八篇，臨，監也，監，臨下也，臨與監爲轉注字，从字形看，兩字皆从臥，象人俯視，从一與巛皆表示水，从皿與皿皆爲盛水之器，兩字形近，从聲韻上看，臨隸侵韻，監隸談韻，古韻侵談相近，从意義上看，兩字互注，綜觀兩字在形聲義三方面的異同點，我們懷疑兩字最初可能是異體重文。



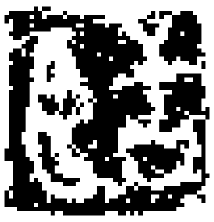
史䛡
彝



史䛡
彝

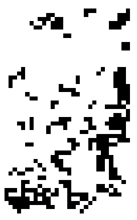


史䛡毁
䛡卣子彝



史䛡毁迺易
史䛡貝千朋

自



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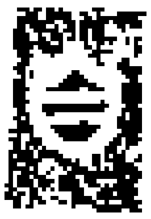
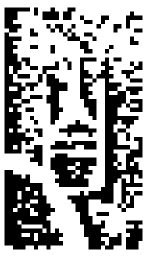
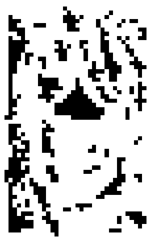


二

盂簋
自乘工



句鑃
自作□



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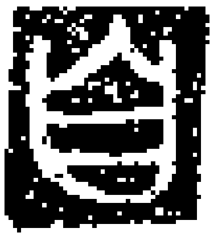

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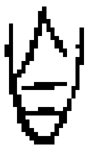

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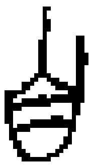

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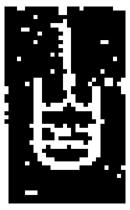

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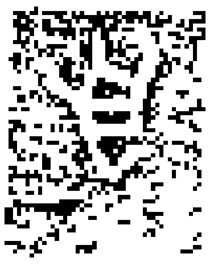

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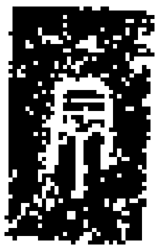

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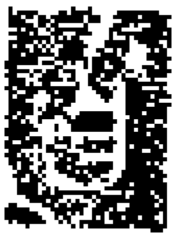

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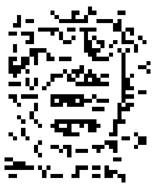

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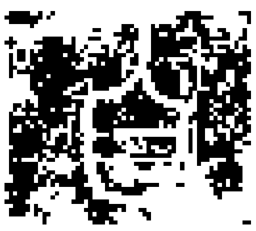

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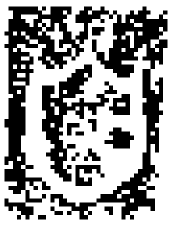

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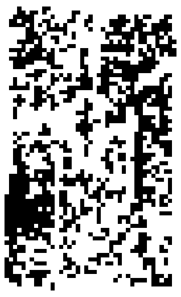

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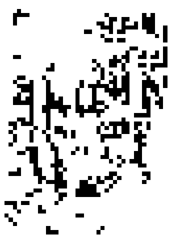

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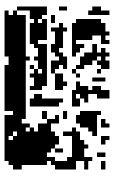
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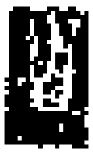
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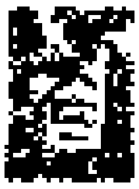
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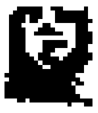
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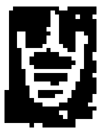
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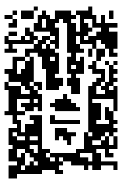
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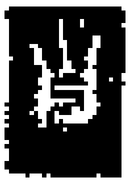
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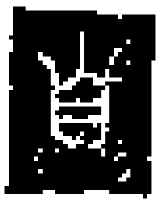
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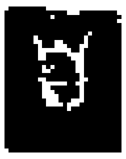
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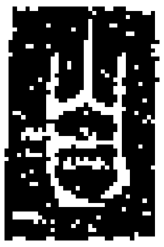

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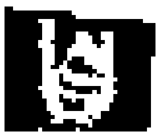
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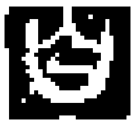
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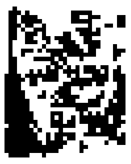

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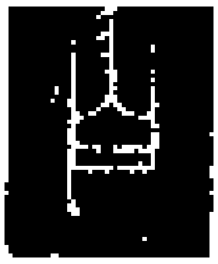

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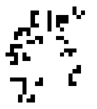

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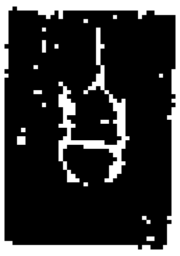

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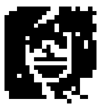
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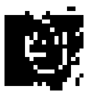
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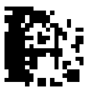
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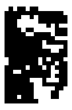
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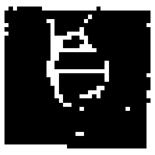

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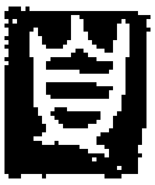

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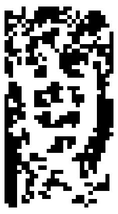

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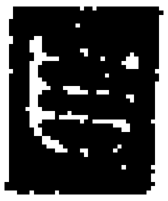

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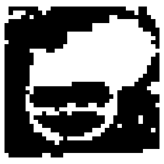

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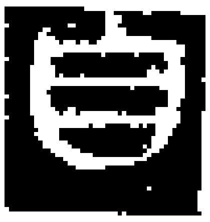

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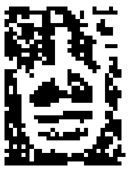

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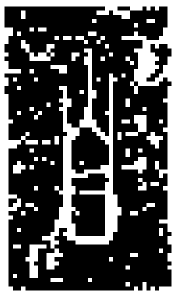

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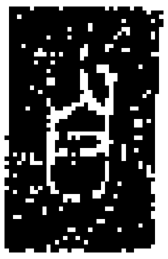

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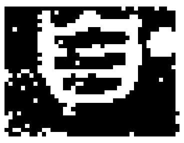

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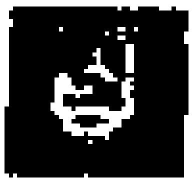

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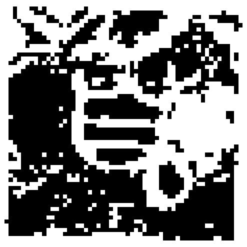

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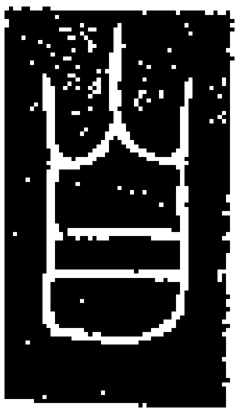

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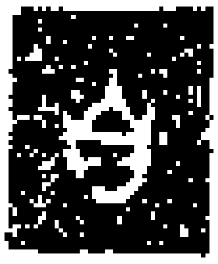

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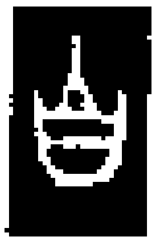

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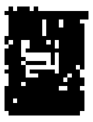

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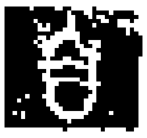

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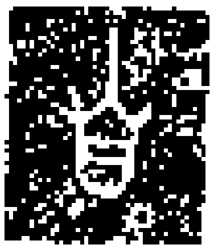

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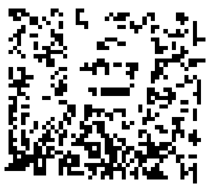

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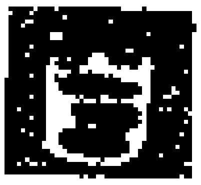

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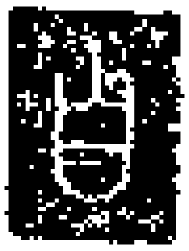

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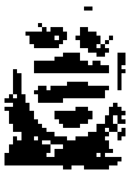

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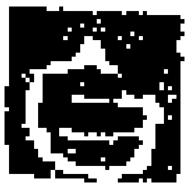

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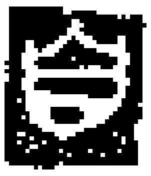

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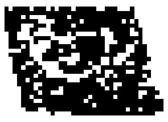

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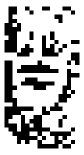

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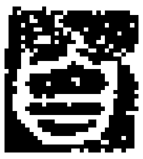

天姬
壺

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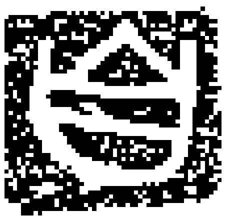

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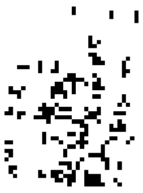

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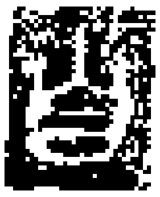

器

函皇父
毁　自

豕鼎
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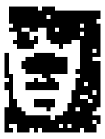

雁侯編鐘
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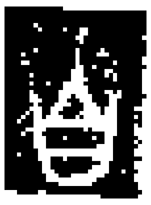

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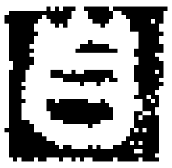

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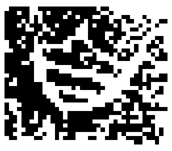
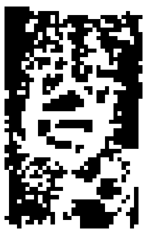
繇自乃

且考



者尚余卑盤
自作鑄其盤



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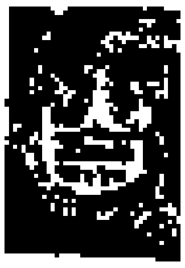

器

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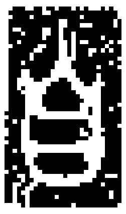
用自作醴壺



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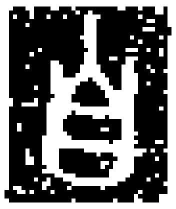

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曾中大父蝨段
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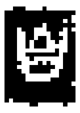
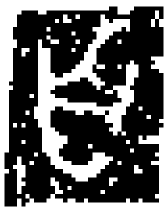


走段厤自
作寶尊段



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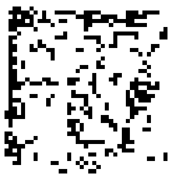
同段自濂
東至于河



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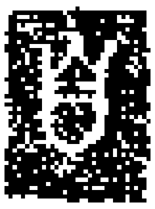
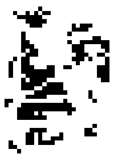


器

袁鼎袁自
作飤鼎鼎



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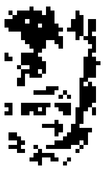

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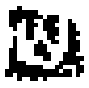
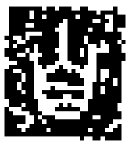


四

平鐘自作
鑄其游鐘



華母壺華
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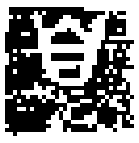

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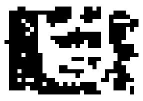
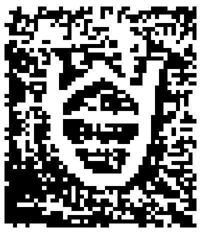


長由觥長
史賓自作鉰



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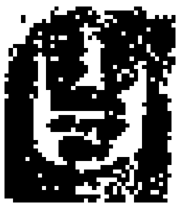
矩自作食匜



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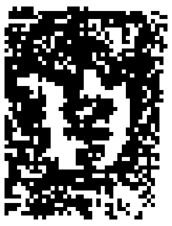
作吳姬口匜



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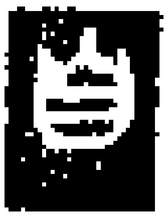
中自作賸匜



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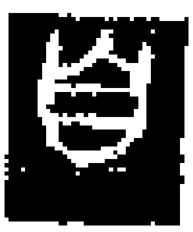

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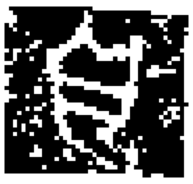
曾伯霥簠　令
用自作旅匜



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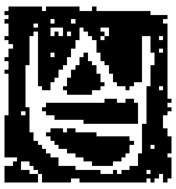
伯自爲用甗



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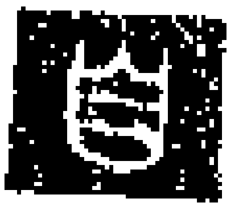
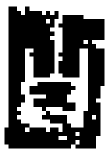
作自爲鼎𣪘



單匜　佳口
單自作寶匜



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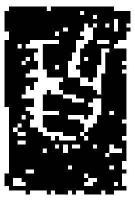

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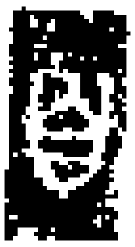
鄧公鼎　鄧公
乘自作飤䋣



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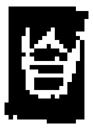
自作龢鐘用



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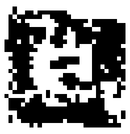
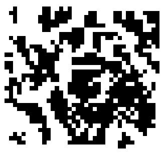


衛侯戈　衛侯
之龍之[illegible]自



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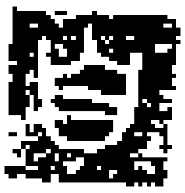
口自作會匜



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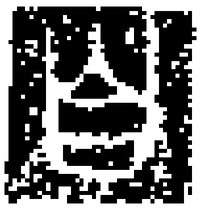
屢自作尊𣪘



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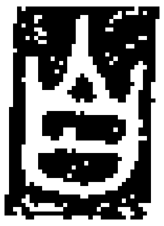
𣪘



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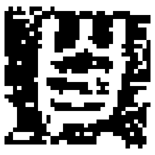

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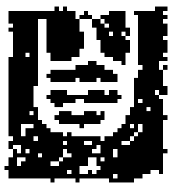
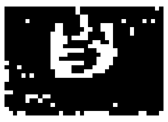


㬱叔
貿𣪘

㬱叔貿
自作尊𣪘



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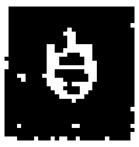

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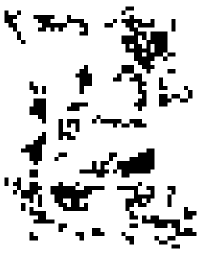
鄬子行盆　鄬
子行自作飤盆



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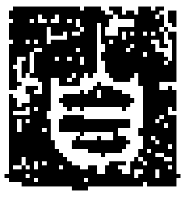
父鼎



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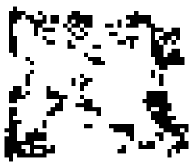
圅皇
父𣪘



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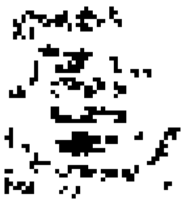
豕鼎降十又一



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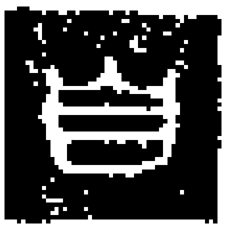

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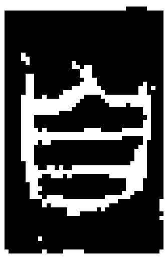

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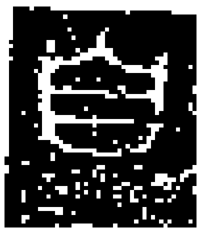

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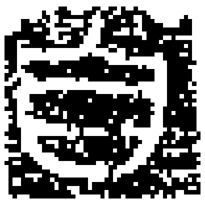
叔朕自作餗鼎



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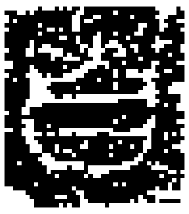

三

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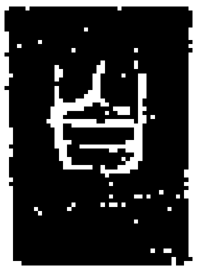
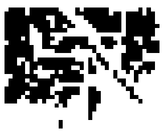
子原自作行器



曾子口盙　曾
子口自作飤𠤳



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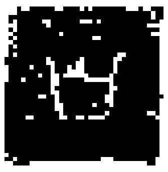
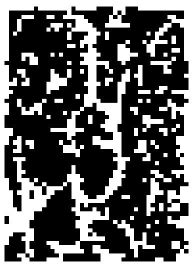
隹

寶伯睪自
作行甗



無㠱鼎 曾孫
無㠱自作□□



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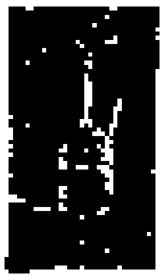
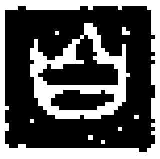


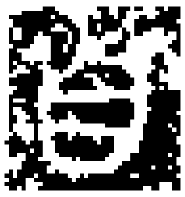
器

僮叡

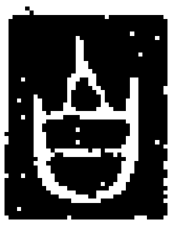
尃王子啟
疆自作飤簠



弔子白毁 □□
伯自作其寶毁



鄦公毁 鄦公
□□自作餗毁



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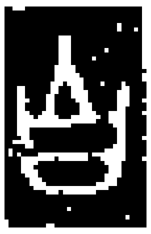
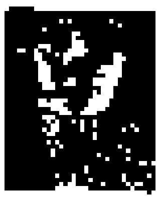
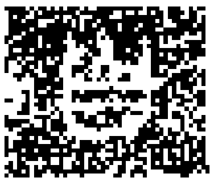


器

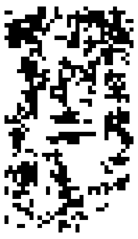
姞氏毁 姞氏
自作為寶尊毁



鄀君鐘 用自
作其龢鐘□鈴



鄭季盤 鄭季
寬車自作行盤



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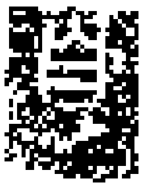
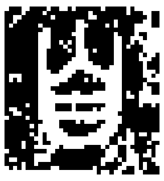


二

丕伯壺 不伯
曬子自作尊壺



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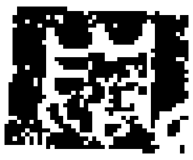
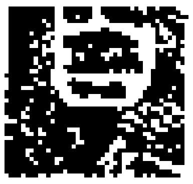


器

曾伯文毁 唯曾
伯文自作寶毁



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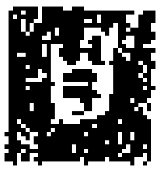
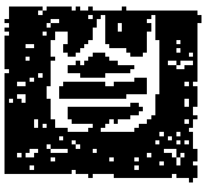


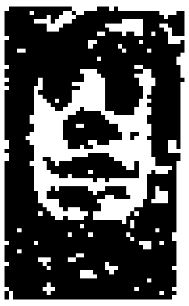
器

曾伯
文毁

唯曾伯文自作寶毁



曾伯文毁 唯曾伯文自作寶毁



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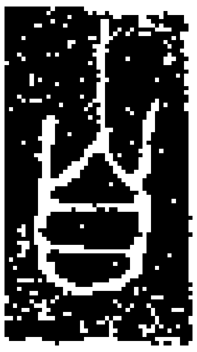

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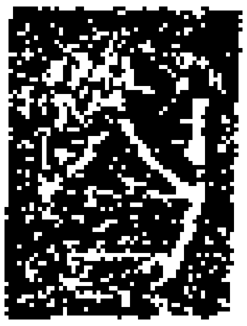

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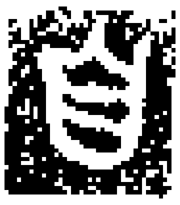

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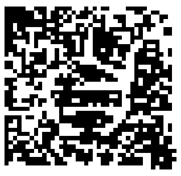
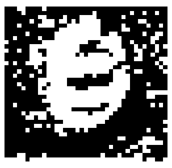


口斗叔䝞匜 口斗叔䝞自作盤盧



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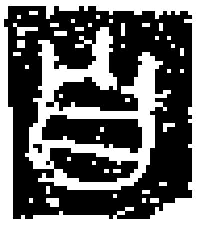

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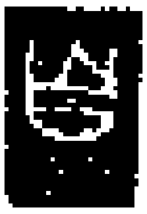

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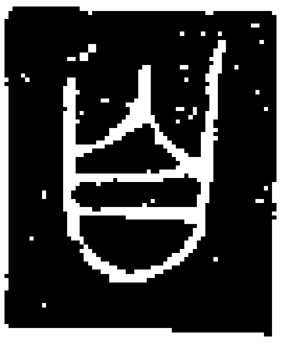
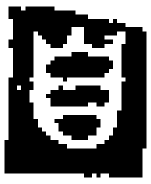
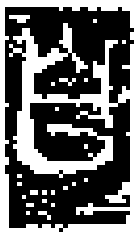


鄀公平侯盂 鄀公平侯自作尊盂



鄭戚句父鼎 奠戚句父自作飤䵼



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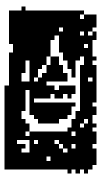
朕匜 自今余敢夒乃小大史



逗公鐘

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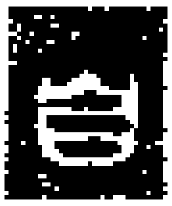
自作禾鐘



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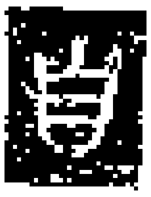

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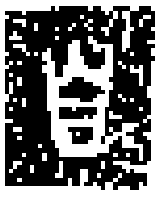

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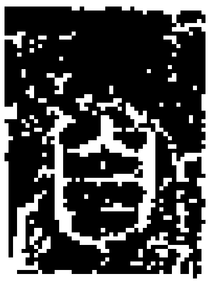
伯文自作妣歆簋



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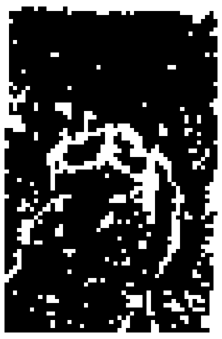
鐘伯侵自作石沱



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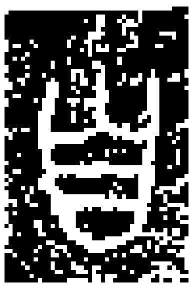
伯侵自作石沱



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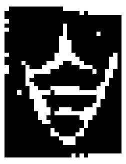
伯慶自作寶傳



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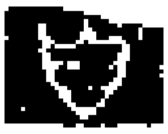

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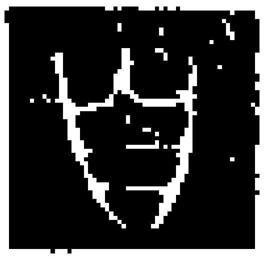

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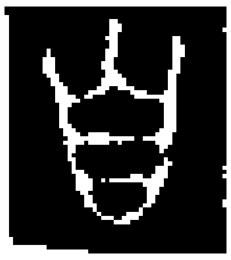

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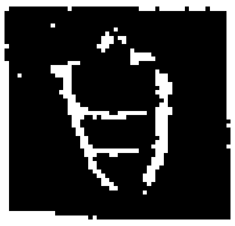
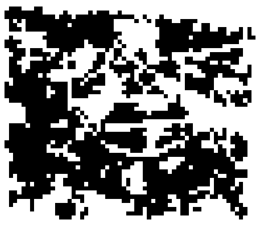


五

楚公家鐘　楚公
家自作寶大禾鐘



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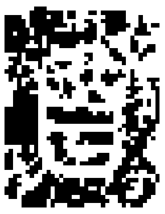
薛中赤自作其匿



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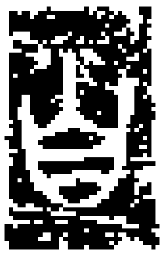
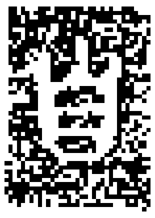
白君貴生自作匜



江小中母生
鼎　江小中

毋生自
作甬鬲



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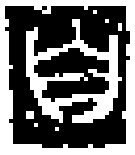
公子中慶自作匜簠



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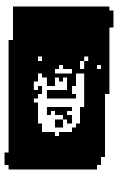

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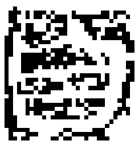
王夫差自作其元用



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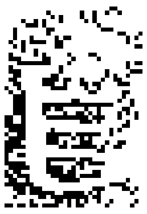
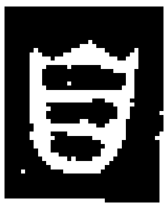


二

番家伯者君鼎　隹
番家伯者君自作寶

鼎



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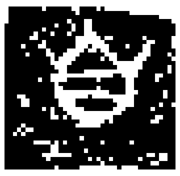
倖君啟單自作鼎



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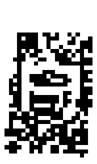

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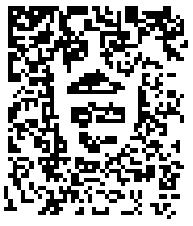
子伯亞臣自作鐳



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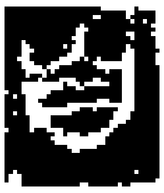
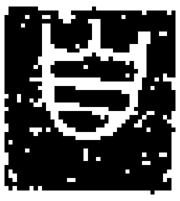
作用其吉金寶盤



邾大宰鐘
邾大宰

欉子㪤自
作其御鐘



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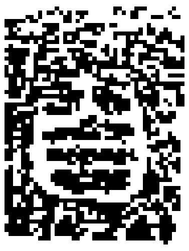

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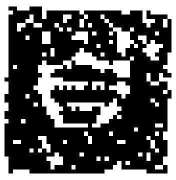

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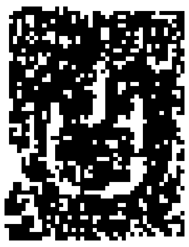
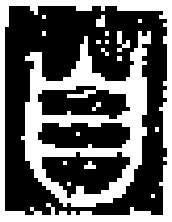


器二

曾中
斿父

壺　曾中斿父用
吉金自作寶尊壺



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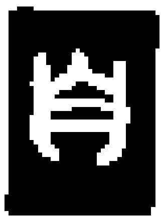
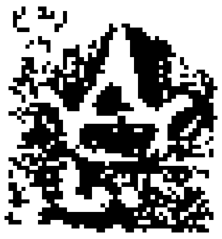
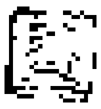
事賁畢土方五十里



衛簋
自王





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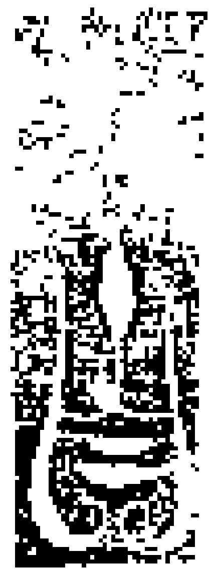
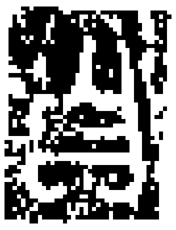


王子
午鼎

自作
鬻彝



何尊　自
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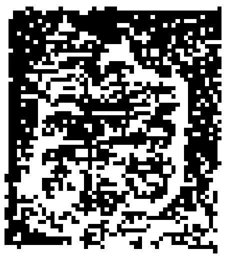
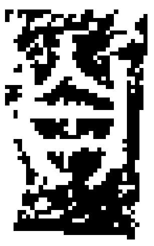
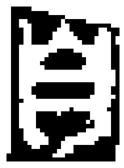


□中虎簠
用自作寶簠

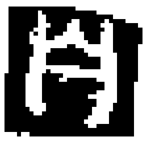


師[illegible]
鼎

不自
作孚



令方
尊



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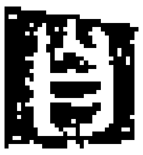
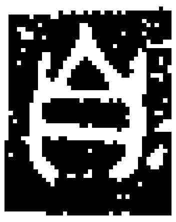


器

令彝　明
公歸自王



令鼎

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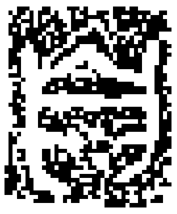
自諆田



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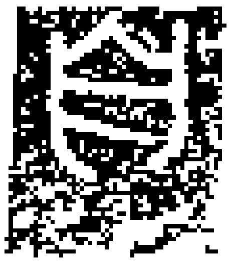

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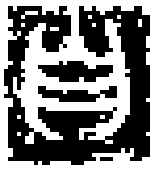
強伯盉　強
匋自作般[illegible]



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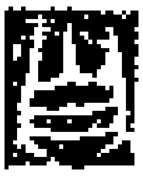
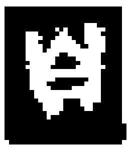


器

寧若毀　王
來獸自豆彔



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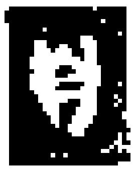
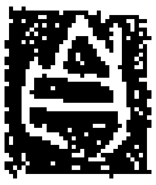


器

彔毀　伯雝
父來自𢦚



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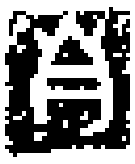
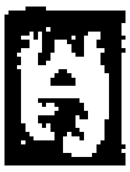


器一



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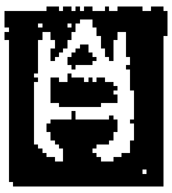
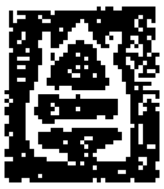
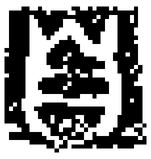


器二

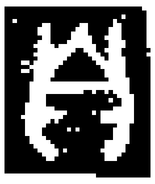
小臣謎毀　遣
征自五齵貝



蓋



器一



器二

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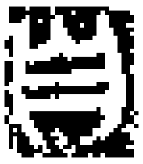
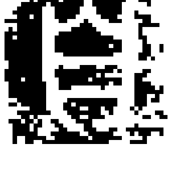
自𦣻自述東

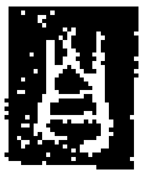


何尊　復ⴹ珷
王豐福自天

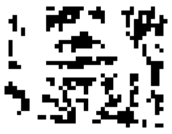


鄉父
乙鼎

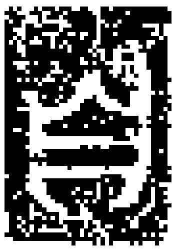
公違省自
東才新邑



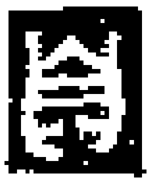
卿父乙鼎　公違
省自東才新邑



𨜦侯毀　𨜦侯
乍厲季自作毀

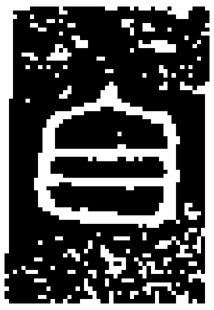


𢦚伯匜　雝衞邑
𢦚伯自作寶鈚

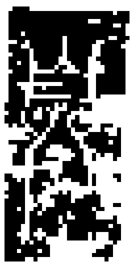


蓋

沈子毀　念自先
王先公乃妹克



白歸夆鼎
自作寶鼎



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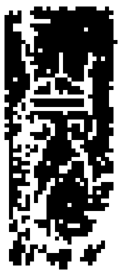
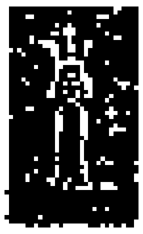
敔王光自□

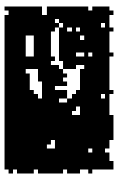


攻敔
王戈

攻敔王
光自□



越王劍　越王
鳩淺自作用劍



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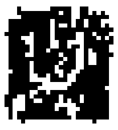
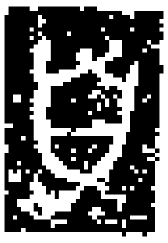
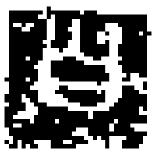
光晉自作其元用



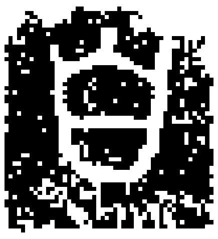
□生戈
自洹來



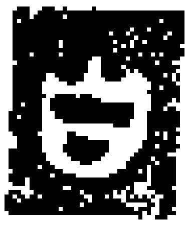
串朋器
自作寶盨



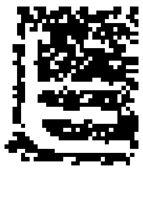
要君盂　要君
白[illegible]自作鍊盂



甾中史白匜　唯
甾中史自作寶匜



番君鬲　唯番君
動伯自作寶鬲



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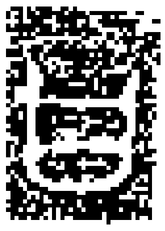

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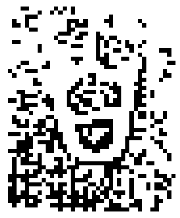
番哀伯者君鼎　唯番
哀伯者君自作寶鼎



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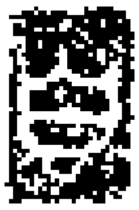

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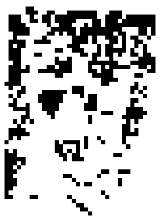
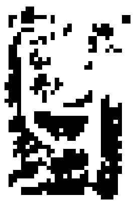
伯者君自作寶匜



白者君盤　隹番昶
伯者君自作寶盤



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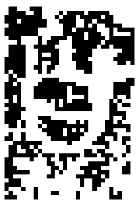
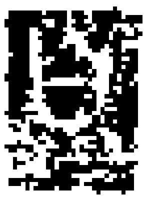
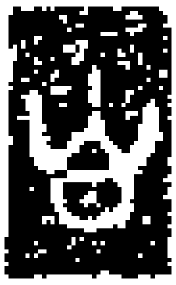
用土金作自寶匜



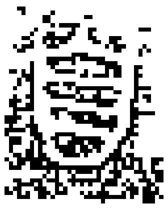
卣芎匜　唯番君啓
用土金作自寶匜



王子吳鼎
王子吳
睪其吉金
自作飤鼎

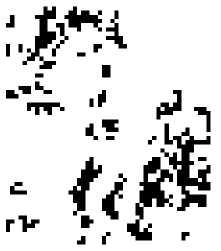


白家父毁　隹伯家父
郜迺用吉金自作寶毁

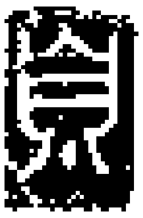


番伯酓匜　隹
番伯酓自作匜

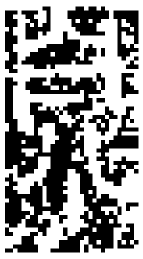
林義光曰、說文云𦣹、鼻也、象鼻形、按古作𦣹、（[illegible]伯[illegible]）作𦣹、（諆田鼎）自象鼻形、古今相承用鼻字、而以自爲己爲、從猶犬豕人形、相承用爲大小字也、說文云𦣹、此亦自字也、有自者、詈言之氣从鼻出、與口相助、按自字中畫象鼻上腠理、本無定數、古有𦣹字、（孑氏）緐亦與自同用、然則𦣹即自之異體、猷金文自字作己用、如自作寶毁等、或作介詞、表示从於之義、如自郭往、臺福自天等、



趙盂　天君
事趙事鼎



姜卣　魚伯
易貝于姜



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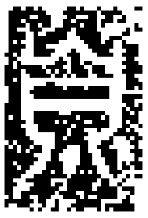
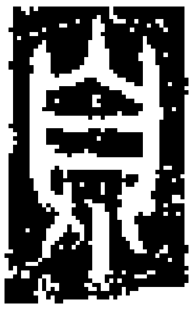
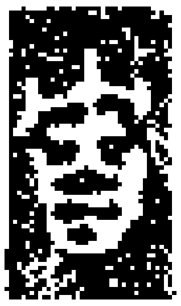


二

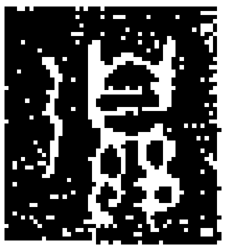
[illegible]白卣　魚
伯易貝于姜



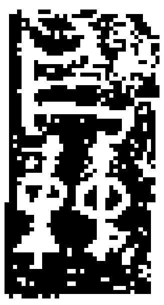
得父乙彝　公
史口事父鼎



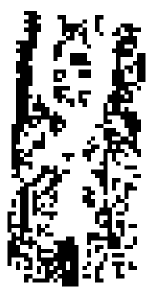
毛公鼎　宮
毋敢龏橐



[illegible]白簋　[illegible]
伯作[illegible][illegible]鼎

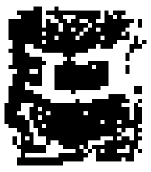


臬鬲 鼎
作寶尊彝

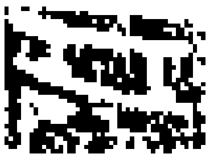


魯侯爵 邑
尊用傳臬盟

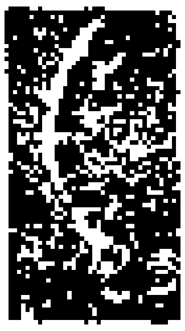
舟



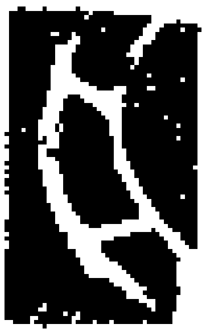
敄父癸
觶　亞



亞舟爵
舟

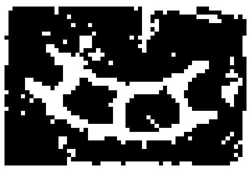


白服簋

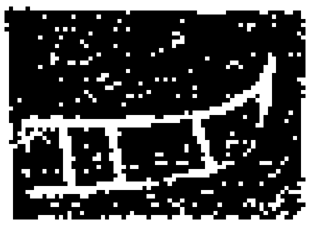


耳　道
洀　秦

殷
舟



舟父丁卣
舟丂



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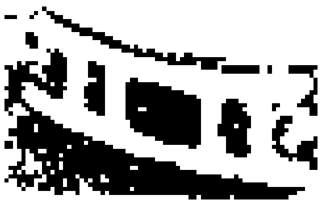
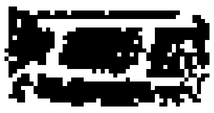
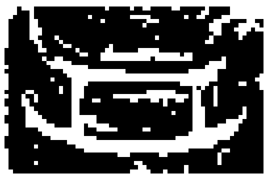
舟辛



尹舟鼎
尹舟



亞吊舟爵
亞吊舟



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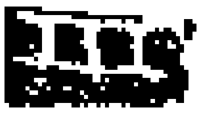
舟父壬



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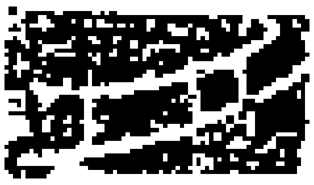
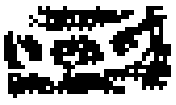
尹舟父甲



尹舟
父乙

尊　尹
舟父乙



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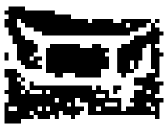
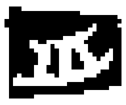
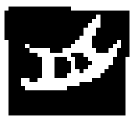


二

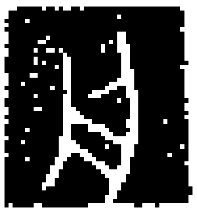
父戊舟爵
父戊舟作尊



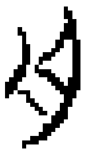
參尊　侯乘
孖赤斿舟



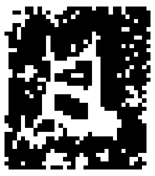
參尊　王乘
孖舟爲大豐



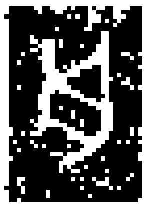
舟殷　舟
作寶殷



鄂君啓節　屯
三舟爲一舿



夅



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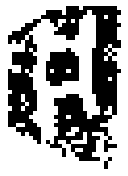
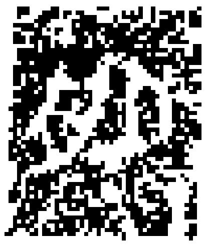
楚設　𤔲夅啚官內師舟

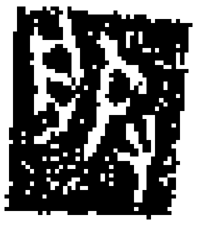


伯夸舟鼎　伯夸舟作皇宗寶尊彝

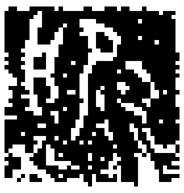
高田忠周曰：說文「舟、船也、古者「共鼓貨狄」刳木為舟、剡木為楫、以濟不通、象形」朱氏駿聲云「按與車馬等字同、横形直作」方言「自關而西謂之船、自關而東謂之舟」按舟之始、古以自空大木為之、曰俞、後因集板為之、曰舟、又以其沿水而行、曰船也、詩谷風「方之舟之」傳「船也」轉義、周禮司尊彝「尊皆有舟」司農注「尊下臺、若今時承盤」「古籀篇」七十五第一葉



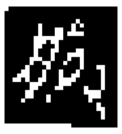
訇簋
般夷



毛公鼎
才乃般

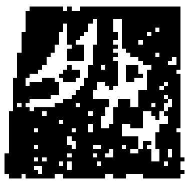


番生簋
勵于大般



班簋

隣于
大般



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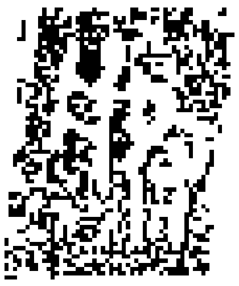
小



大克鼎
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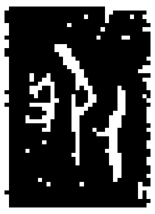
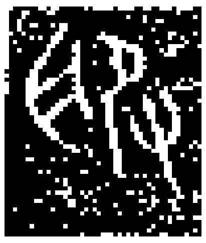


般日
辛尊

般肇夙
夕明言



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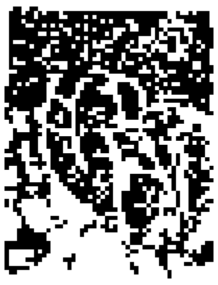

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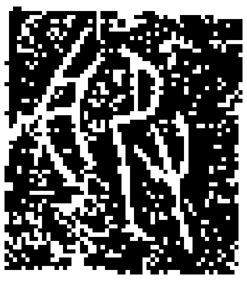
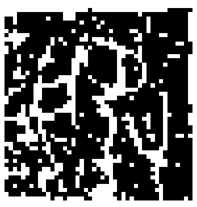
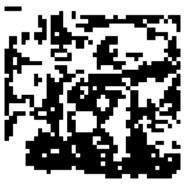


三

秦公
鎛



秦公鐘盭百
蠻具即其般



駒父盨
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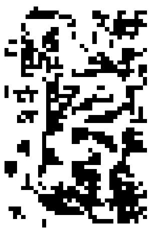

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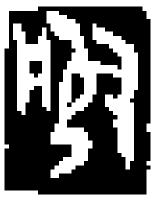
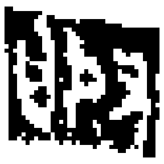
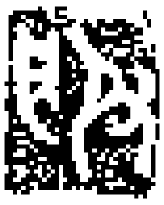
氒般堇夷俗



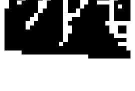
周公簋
害井侯般



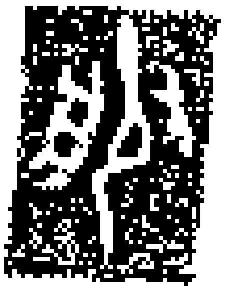
趩觶　更
氒祖考般



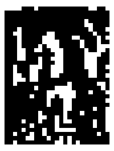
衛盉　𤔲
工邑人般



班毁　王令毛伯更虢䣓公服



盂鼎　女妹辰又大服



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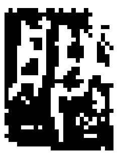
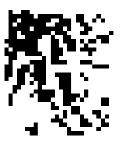


二

乍册䰠卣

公大史咸見服于辟王



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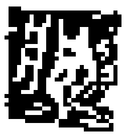
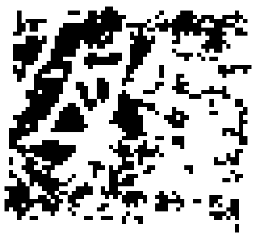


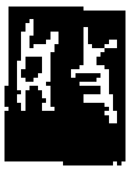
二

乍册䰠卣　隹公大史見服于宗周口

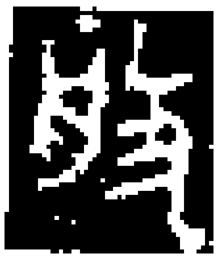
林潔明曰：說文「服，用也。一曰車右騑，所以舟旋，从舟𠬝聲。䑺，古文服，从人。」按字从舟無義，許說亦甚牽强。金文字或从凡，凡，盤之象形字。（郭沫若說）余意服字本義當為服事，字从凡𠬝，𠬝亦聲。蓋象人奉盤服事之象。詩大雅蕩「曾是在服」，傳「服，服政事也」。引申而服事天子之邦國亦曰服。尚書「惟亞惟服」是也。又以音同意近，用為屈𠬝之𠬝，書武成「而萬姓悅服」，易繫辭「服牛乘馬」等皆是。按林潔明所言可備一說。疑服字从𠬝凡聲。金文或从舟，乃由凡（凡）變化而來。如服字結構。金文寫法作登事儀禮之「服」。



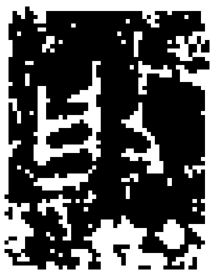
真盤　真
作寶般



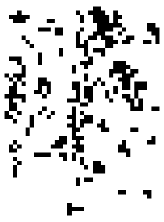
兂盤　用
作般盉



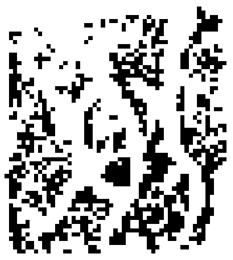
史頌盤
史頌作般



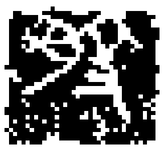
封中盤
封中作般



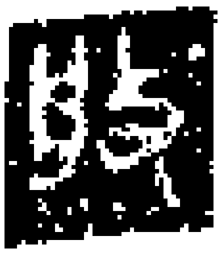
才盤　才
叔作姜般



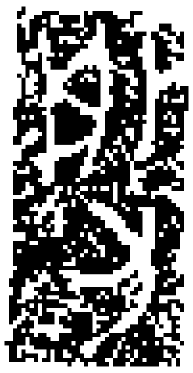
口畢盤　丫
寏作䵼般



者尚余卑盤
自作鑄其般



兮甲盤　兮
伯吉父作般



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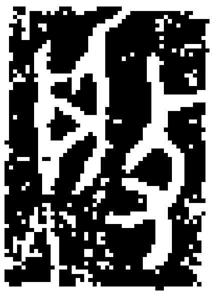
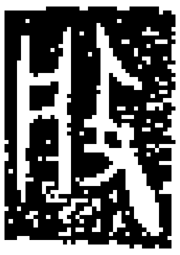
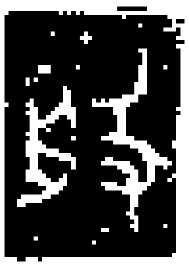


器

彊伯盉　彊
伯自作般燮

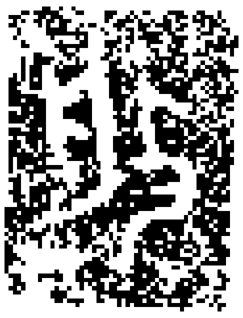


般父己甗　王
商作冊般貝

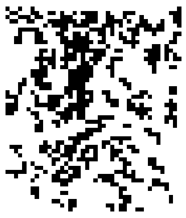


五敵

父盤　叔五
父作寶般

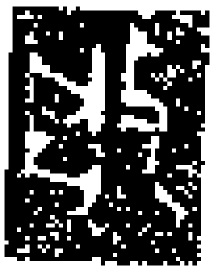


取膚盤　取
虘子商鑄般

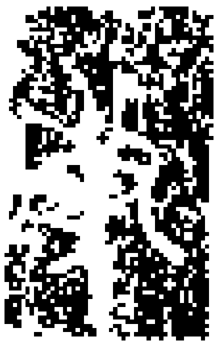


筍侯盤　筍侯
作叔姬媵般

內122A



夆叔
盤



夆叔
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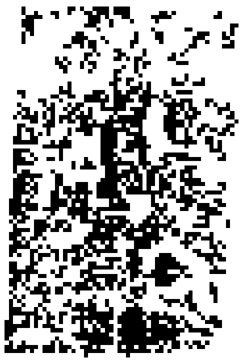

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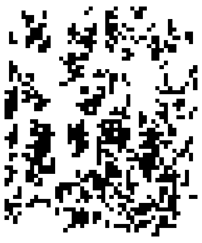
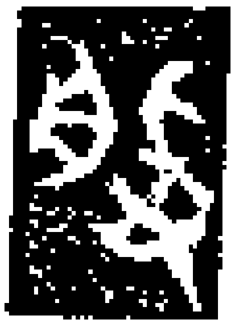
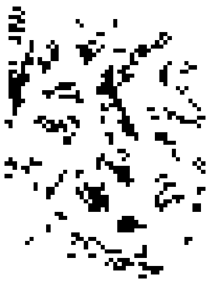
作夆妃盥般



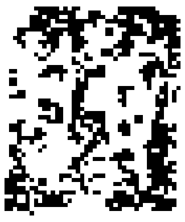
祖盤　□祖
□□作寶般



薛侯
盤



滕侯盤　滕侯
作叔妊新朕般



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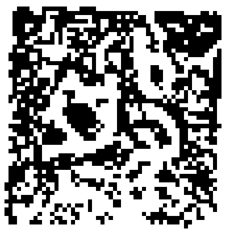
皇父作周媍般



遷公
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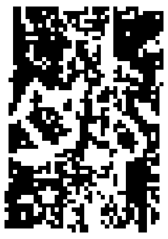

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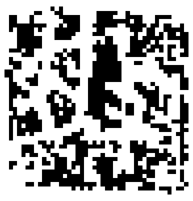
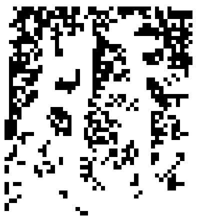
作為姜乘般盉



王盉　王作豐
姬單寶般盉



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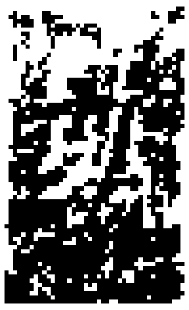
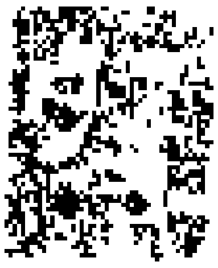
母媿氏盥般



齊叔姬
盤　齊

叔姬作孟
庚寶般



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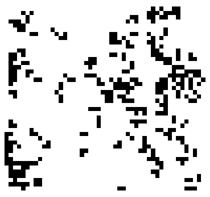
父作姬淪朕般



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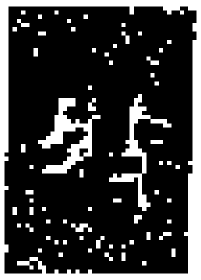
生作□媍媵般



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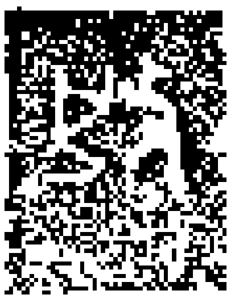
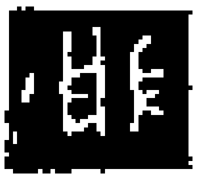
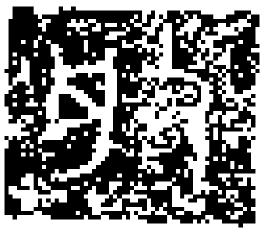
姬作孟庚寶般



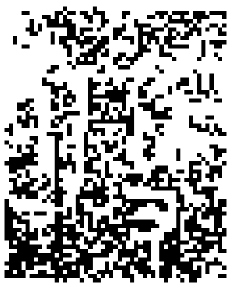
齊縈姬之嫚盤　齊
縈姬之嫚作寶般



休盤　休用作朕
文考日丁尊般



毛叔盤　毛叔朕
虎氏口姬寶般



蘇冶妊盤　蘇
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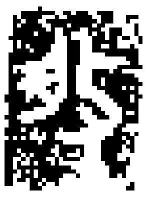
母
般



楚季咩盤　楚季
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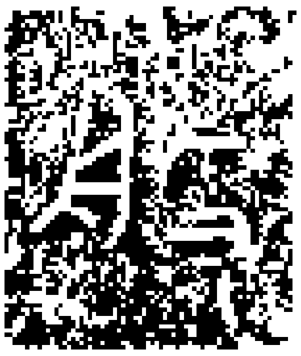
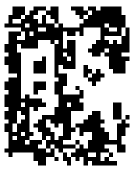
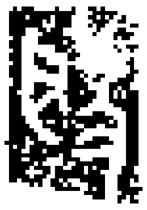


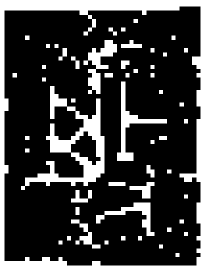
㠱伯庭父盤　㠱伯
庭父媵㠱無匜般



王中皇父盉　王中
皇父作𤊿娟般盉

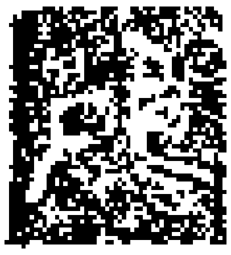


衛盉　衛用作朕
文考惠孟寶般

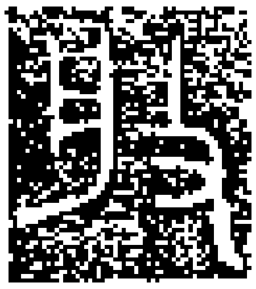


齊
侯

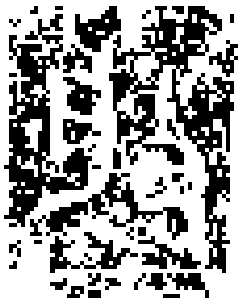
盤　齊侯作朕
寬𡢁孟姜盥般



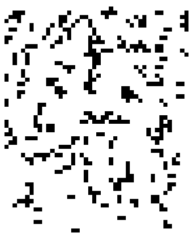
伯者君盤　唯番𠬝
伯者君自作寶般



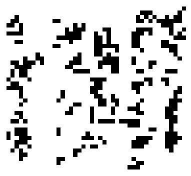
魯伯厚
父盤



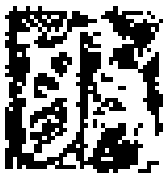
伯厚父盤　魯伯厚父作中姬俞賸般



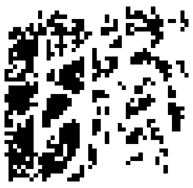
魯伯愈父盤　魯伯愈父作鼄姬仁朕盨般



盤

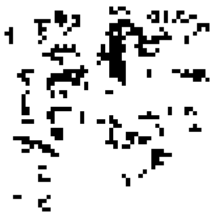


器

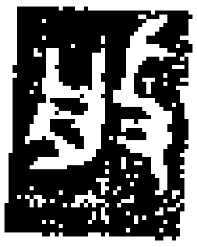


盤

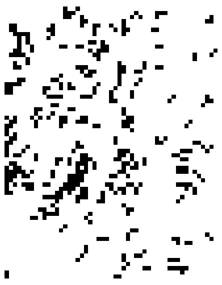
函皇父設　函皇父作琱妘般盉尊器設



函皇父鼎　函皇父作琱妘般盉尊器鼎設

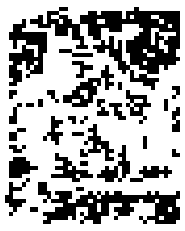


寰盤　用作朕皇考奠伯奠姬寶般

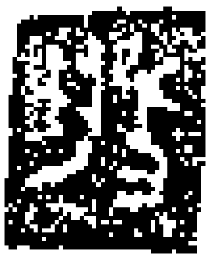


子氏叔子盤　子氏叔子作中姬客母朕

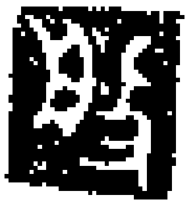
般



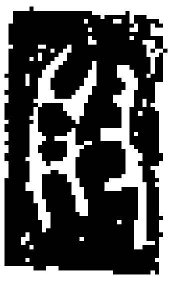
公脈露盨　公不士析作子中姜盨之般盨



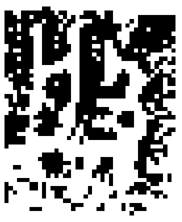
剌鼎　王客于般宮



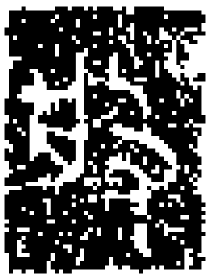
趞曹鼎　王才周般宮



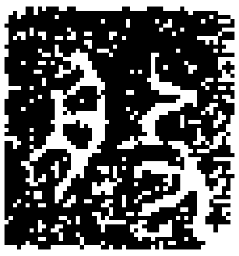
禽父盤　畲父作幽女寶般



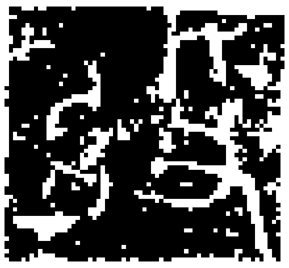
中㱃父盤　中㱃父作媾姬尊般



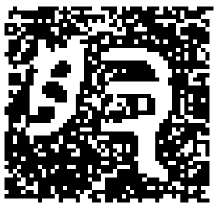
魯司徒中齊盤　魯司徒中齊肇作般



穌甫人盤　穌甫人作嫚妃襄媵般



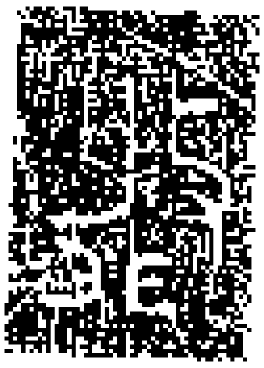
魯伯者父盤　魯伯者父作孟姬嫞媵般



趞右盤　隹趞右自作用其吉金寶般

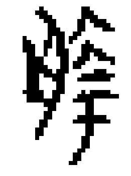
説文八篇「般，辟也。象舟之旋，从舟从殳，殳所以旋也。般，古文从支。」按金文般多从支，間或有从支从殳，均與人手相關。甲骨文般作服，右邊也作攴，左邊多从凡、凡。凡是船帆和形，凡變化為舟，二者意義上仍密切相連。般之初義誠如許慎所釋當是舟在水中盤旋之意，為動詞。禮記投壺「主人般還曰辟」，疏「主人見賓之拜乃般曲折還謂賓曰。今辟而不敢受，亦作般旋。」此借舟艤之旋，為人的動作。廣韻「般，還反也」。爾雅釋言「般，還也」。旋而復還，反義相通而演繹，金文皆為器物類名，以後加皿旁或金旁作盤、鎜。

（⿱般非）

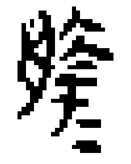


單盤　唯口
單自作般

單盤「唯口單自作⿱般非」。⿱般非即金文用作盤意的般字，从非、非讀作攀，⿱般非為聲符添加字。

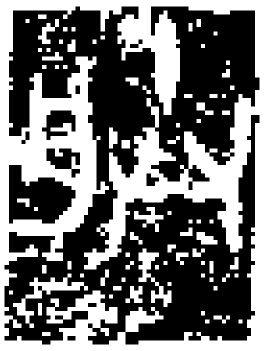


鄂君啓節 五十舿

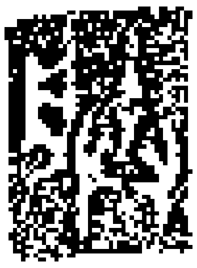


鄂君啓節 三舟為一舿也

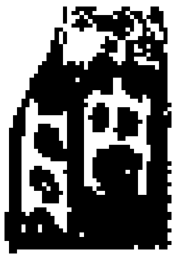
于省吾曰：擬舿字从舟夸聲，舿即舸之古文，以聲言之，从夸聲與从可聲並屬溪紐，以韻言之，舿屬魚部，舸屬歌部，二部古通，例如古文字的俎即宜字，說文將為𡧯之籀文，奢之籀文作奓，又如華表即和表，（嘗見作濱法書）尹都是魚歌通諧之證。方言九，南楚江湘凡船大者謂之舸，籀文作舿，从夸聲，夸从于聲，古言作舸，从可聲，古从于與从可聲之字多含有大義，說詳王念孫釋大，由此可見，舿舸二字音義並相通，舸為大船，所以說也。集五舟以當一舸，則五十舸抵一百五十舟，是以此數為之限度。（考古一九六三年第八期第四四四葉）



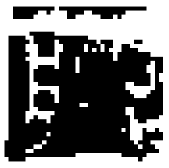
㝬殷
朕五



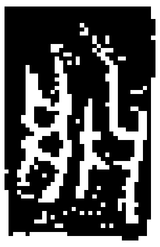
毛公鼎
雩朕位



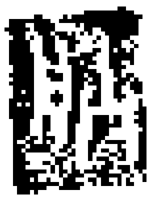
大豐殷
惟朕又慶



禄康鐘
廣啟朕身

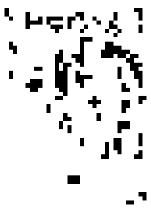


蓋二

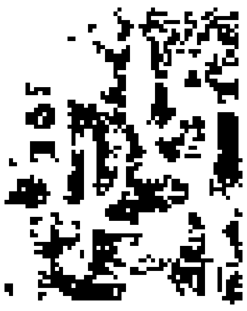


器二

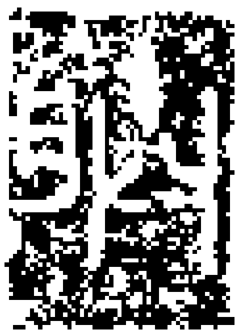
盠方
彝



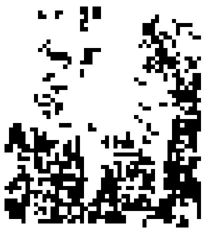
盠尊　曰
剌朕身



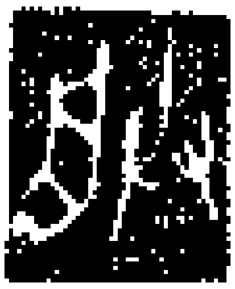
㝬殷　寶
朕多御



㝬殷　賁
帚朕心



逑鐘　勿
灋朕命



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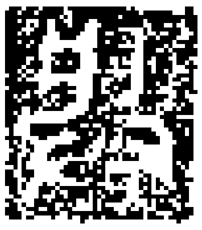
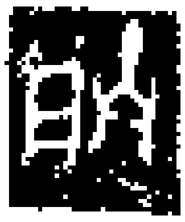
勿灋朕命

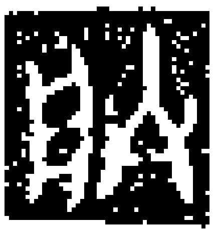


伯晨鼎
勿灋朕命

公臣殷
𤔲朕百工

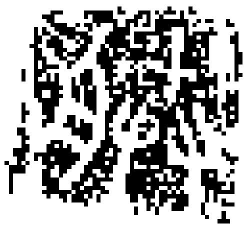


蓋



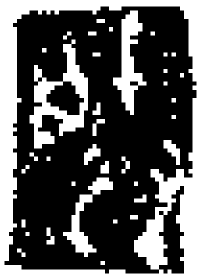
器

圉方鼎
休朕公君

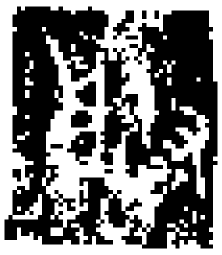


器

秦公殷
虔敬朕祀



毛公鼎
雩朕褻事



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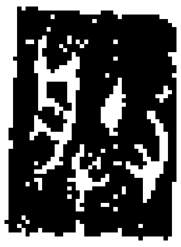

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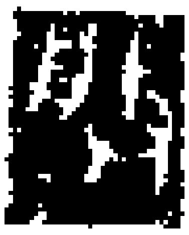

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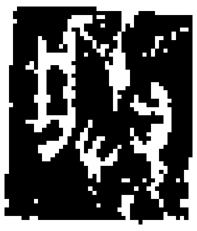

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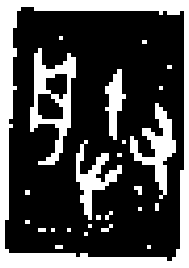

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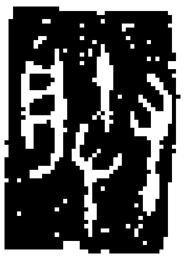

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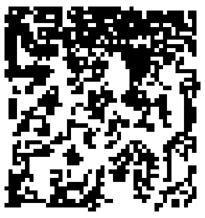
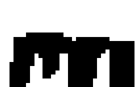
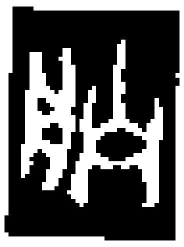


七

小克鼎
朕辟魯休

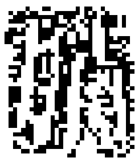


周公𣪘
卲朕
福血



盨

師遽𣪘
王乎師朕



周公𣪘
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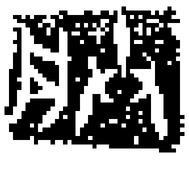
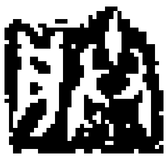
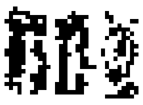


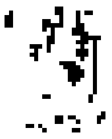
獻彝朕
辟天子



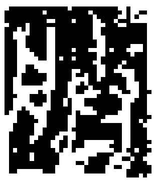
獻彝對
朕辟休



盨一

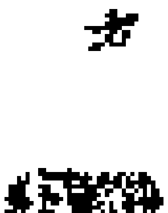


𨰻一



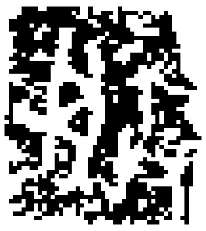
盨二

盨者
彝



盨尊
叀

朕先
寧事



師𩛥鼎于
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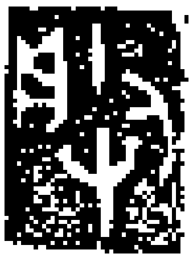

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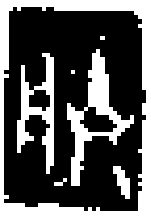

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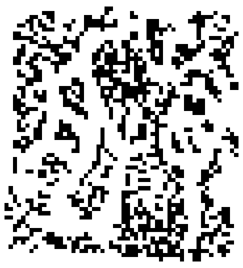

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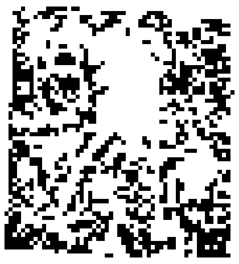

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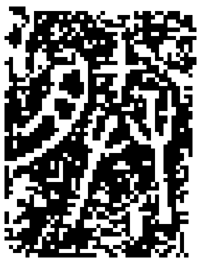

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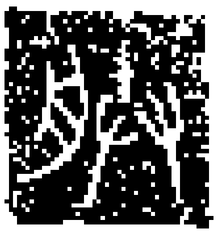

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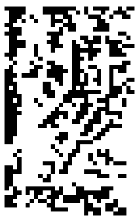

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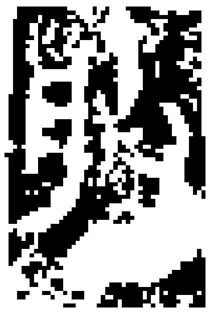

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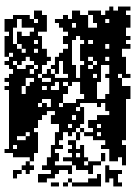

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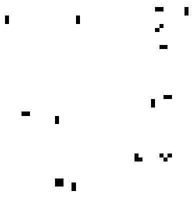

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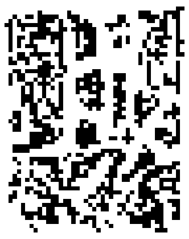

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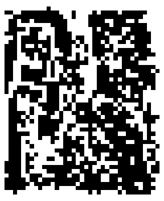

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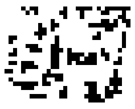

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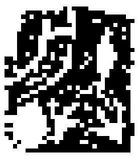

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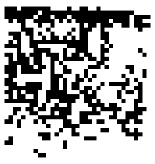

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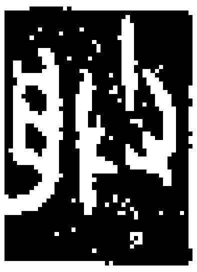

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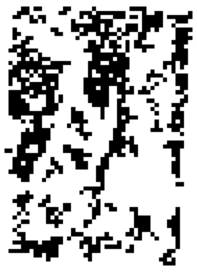

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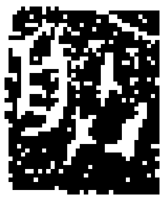

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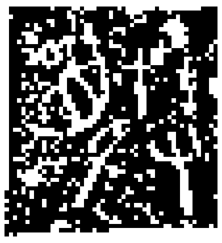

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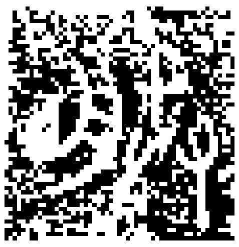

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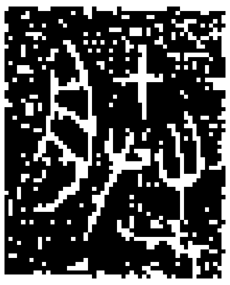

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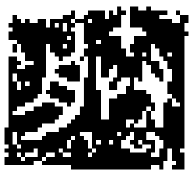

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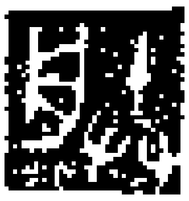

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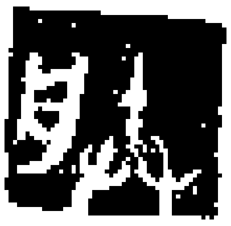

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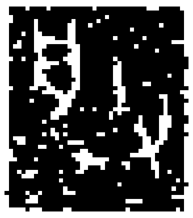

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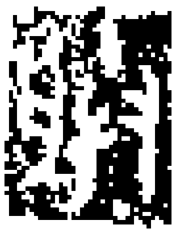

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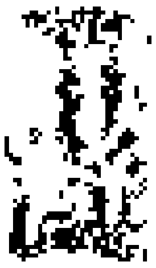

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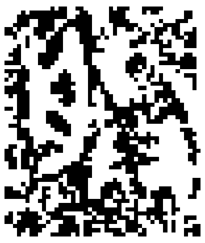

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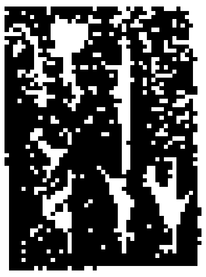

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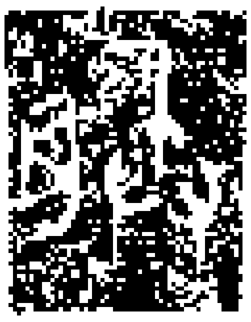

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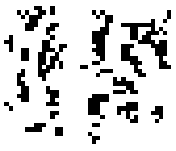

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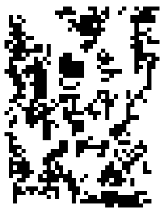

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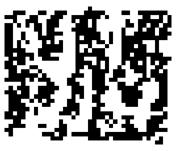

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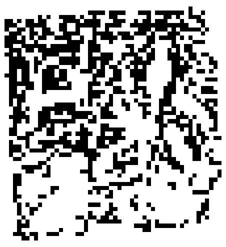

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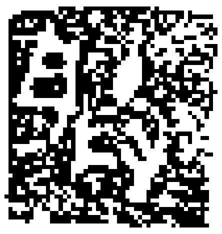

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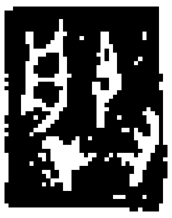

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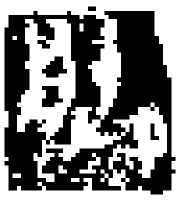

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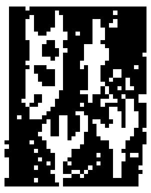

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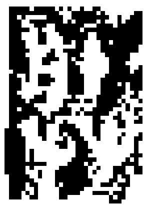

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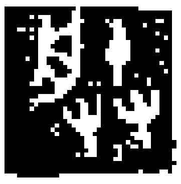

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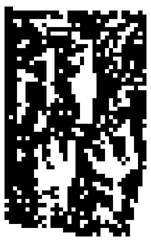

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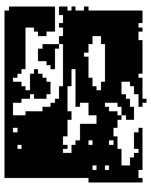

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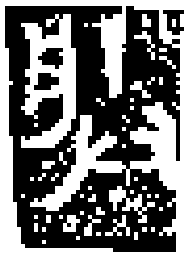

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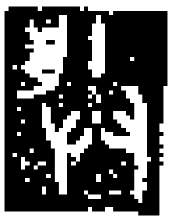

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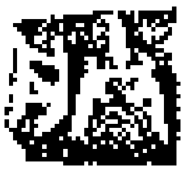

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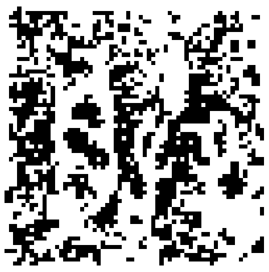

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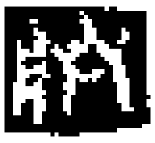

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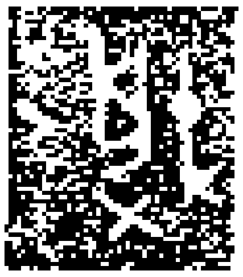

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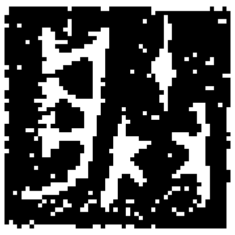

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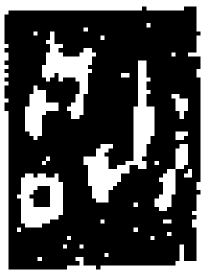

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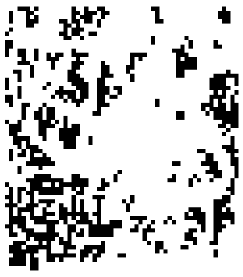

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衛朕
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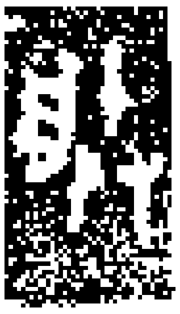

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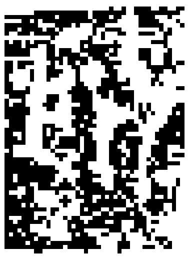

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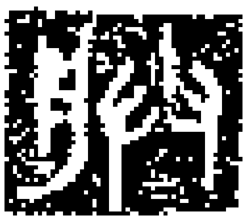

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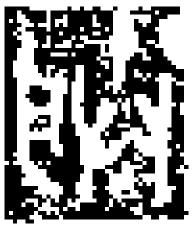

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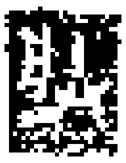

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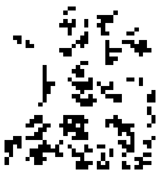

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裘衛
殷

用作朕文
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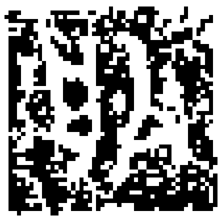

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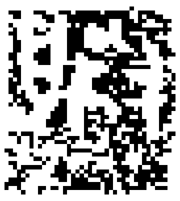

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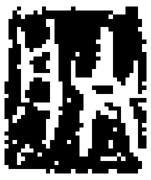

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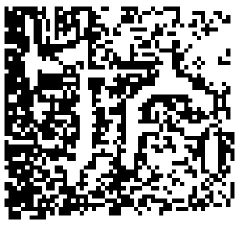

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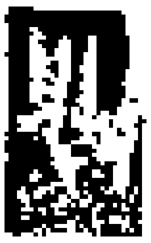

舀壺　用作朕
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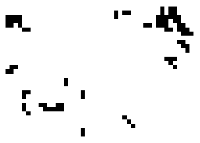

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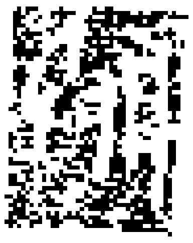

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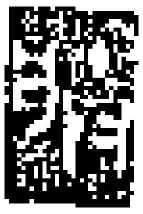

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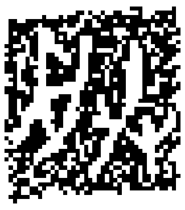

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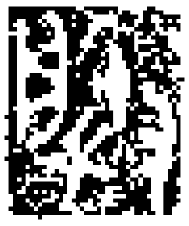

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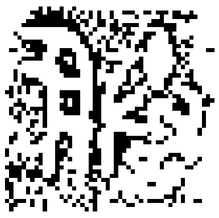

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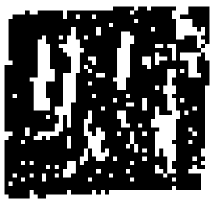

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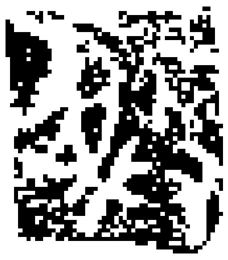

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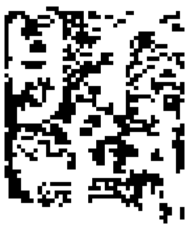
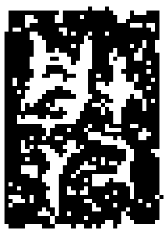


改盨改作朕文考

乙公旅盨



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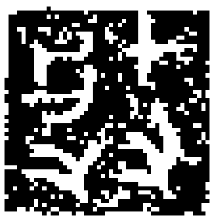

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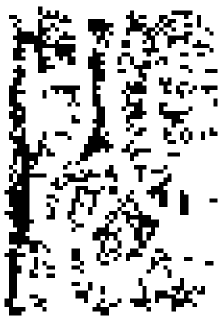
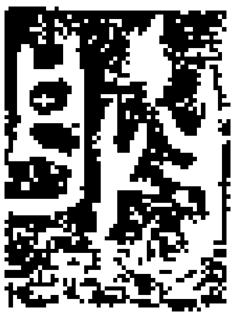


毛叔盤

毛叔朕彪氏口姬寶盤



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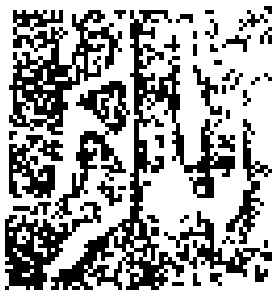

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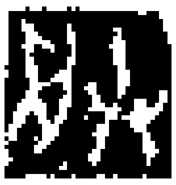

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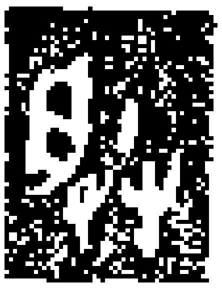

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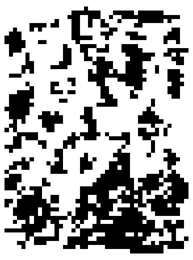

卲設
用

作朕文考
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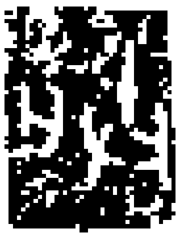

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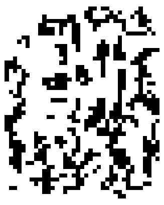

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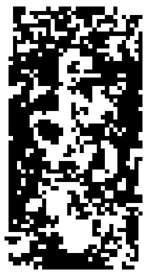

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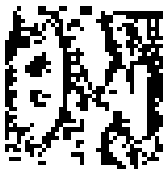

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揚設　用作朕
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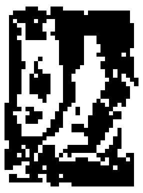

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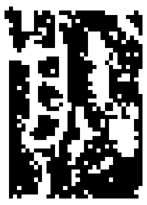

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諫設　用作朕
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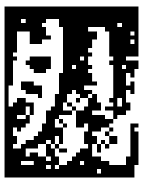

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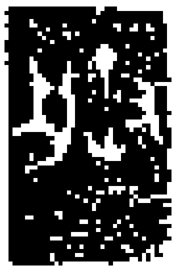
文考釐叔寶設



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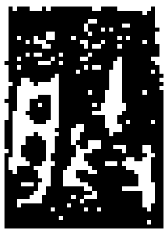

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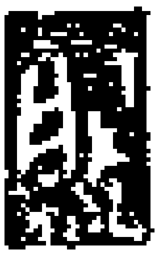

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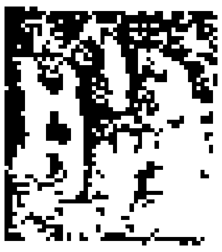

器二

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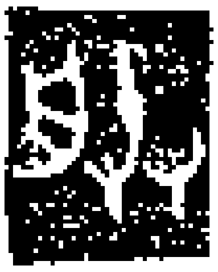
作朕皇考尊設



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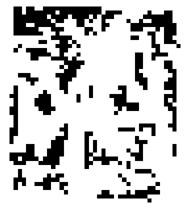

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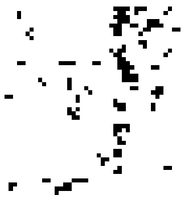

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師旋毁　用作
朕文祖益中尊

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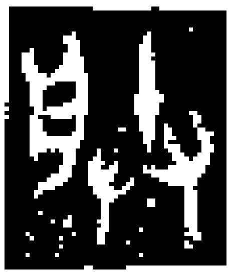

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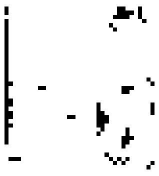

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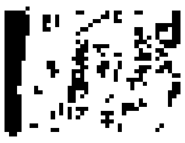

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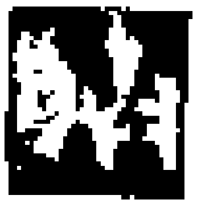

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師頎毁　用作朕
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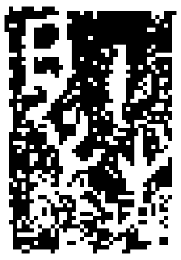

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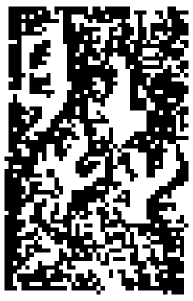

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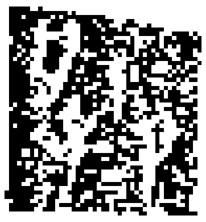

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器二

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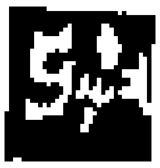

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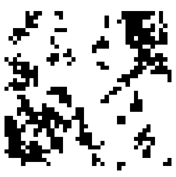

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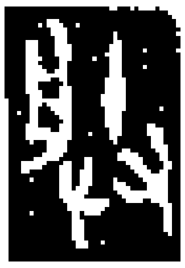

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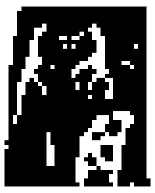
虎𣪘 用作朕刺祖䜴公寶𣪘



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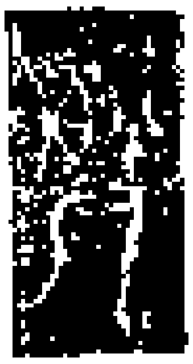

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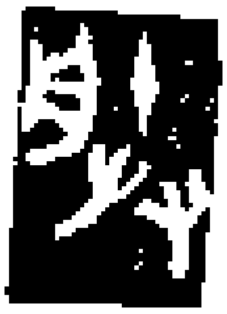
者沪鐘 口朕

口口台器 口朕衣



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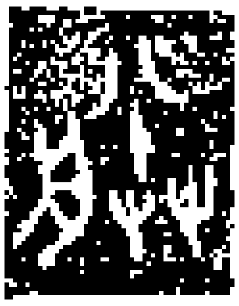

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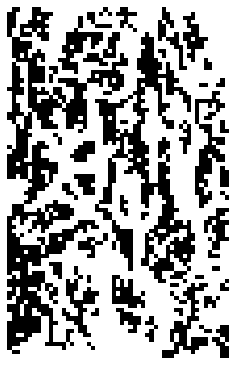
匜



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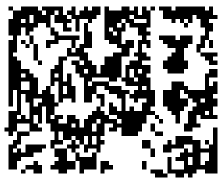

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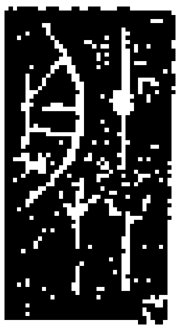

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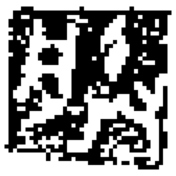
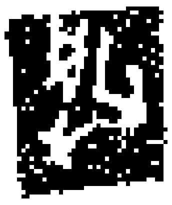


衛盉 衛用作朕文考惠孟寶盤



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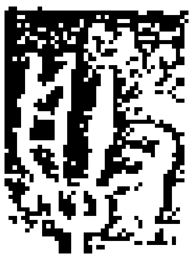

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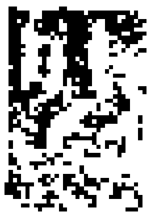

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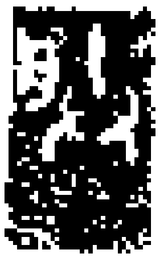
宴𣪘



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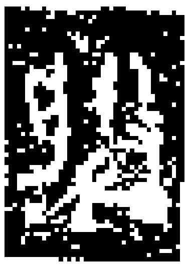

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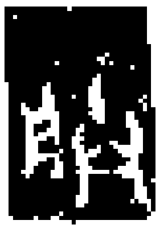

前伯

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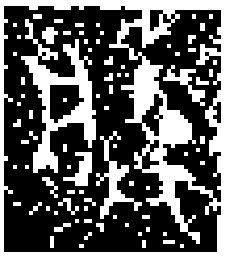

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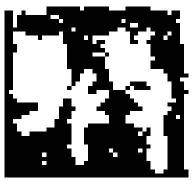
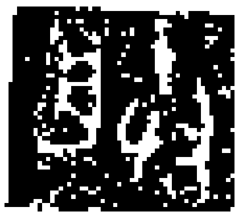


彔伯𢦚毁　用作朕皇考釐王寶尊

毁



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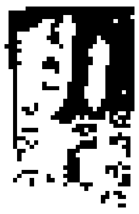

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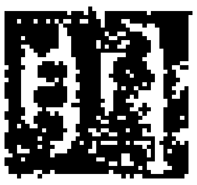

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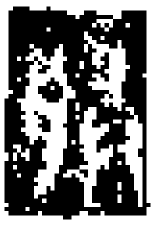

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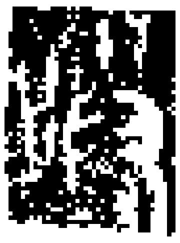

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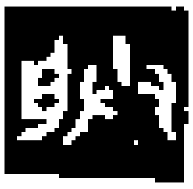
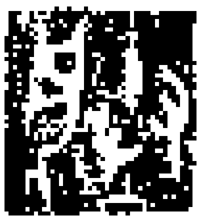


廉鼎　用作朕

文考釐伯寶尊鼎



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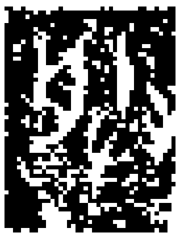

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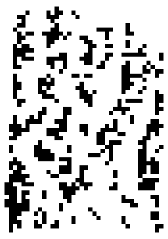

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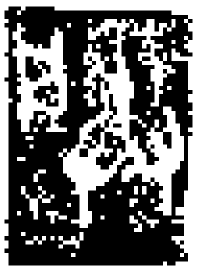

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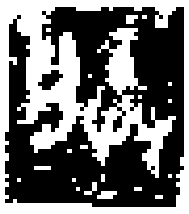

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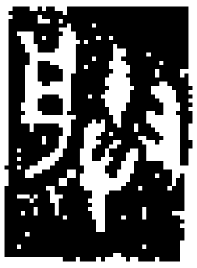

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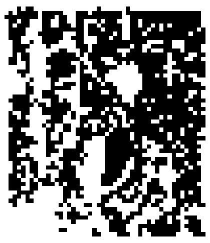

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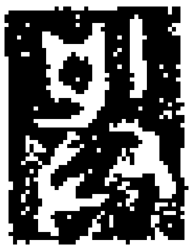
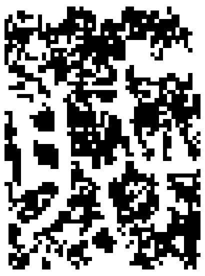
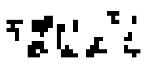
小克鼎　克作朕皇祖釐季寶宗彝



伯晨鼎　用作朕文考瀕公宮尊鼎



膳夫山鼎　用作朕皇考叔碩父尊鼎



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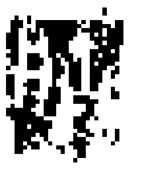

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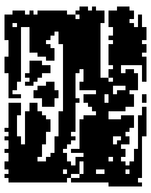

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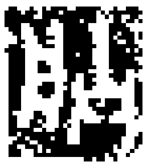

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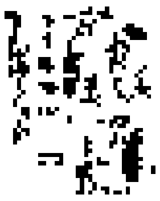
盠方彝



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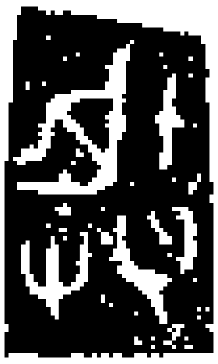
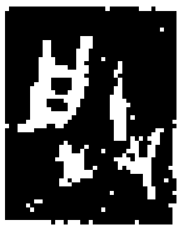
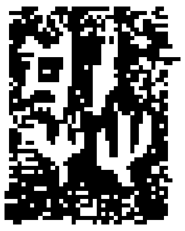


鄭友父鬲　鼄晉父媵其子㽙嬭寶鬲



寰盤　用作朕皇考奠伯奠姬寶盤



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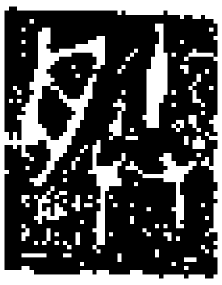
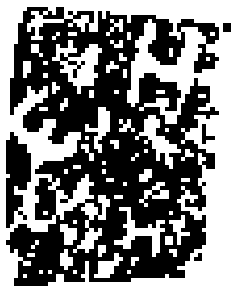


大克鼎　用作朕文祖師華父寶䵼彝



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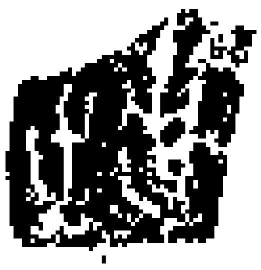

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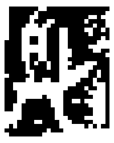
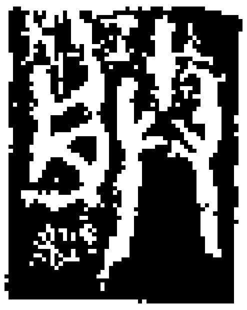
內公鬲　內公作鑄京氏婦叔姬媵鬲

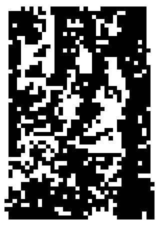


盠駒尊　余用作朕文考大中寶尊彝

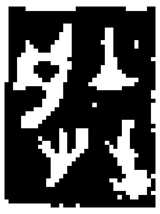


叔上匜　奠大內史

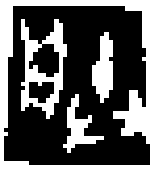
叔上作叔媿朕匜



乖伯毁　用作朕皇考武乖幾王尊毁



不嬰毁　用作朕皇祖公伯孟姬尊毁



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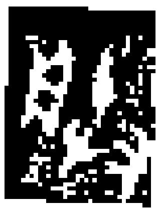

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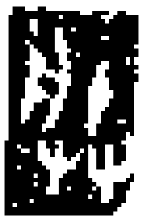

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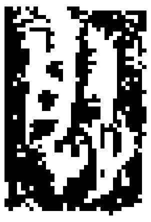

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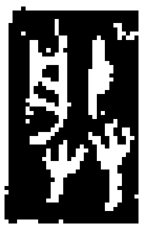

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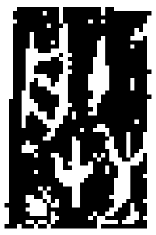

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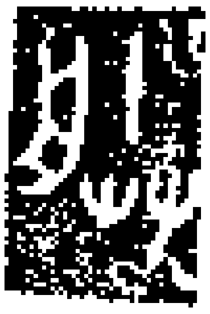
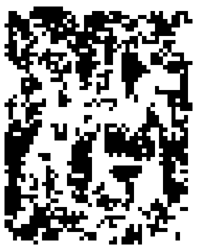
師酉毁　用作朕文考乙伯宄姬尊毁



叔角父毁　叔角父作朕皇考宄公尊毁



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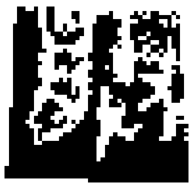

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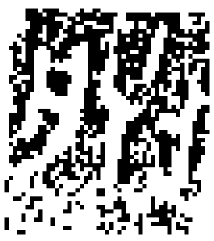
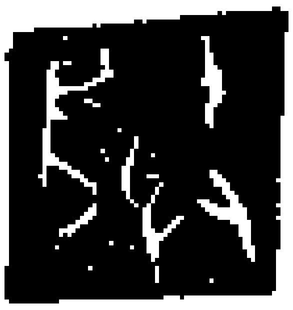
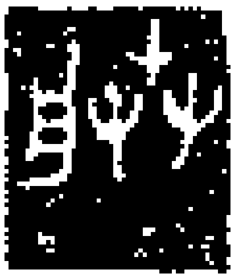
虢叔旅鐘　用作朕皇考惠叔大林龢鐘



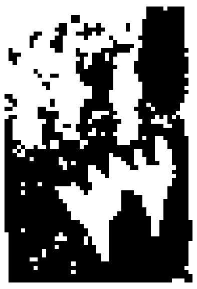
師臾鐘　師臾肇作朕皇考德叔大林鐘



單伯鐘　余小子肇帥井朕皇祖考懿德



對中𣪕　對中作朕皇考趠中齍彝尊𣪕



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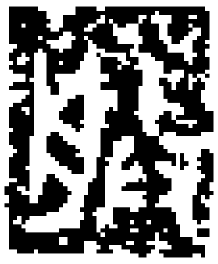
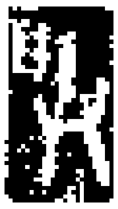
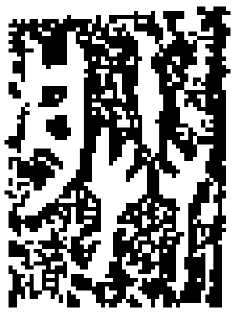


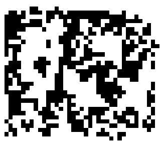
伯頵父鼎　伯頵父作朕皇考屖伯吳姬寶鼎



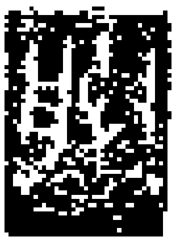
舀鼎　舀用絲金作朕文考宄伯䵼牛鼎



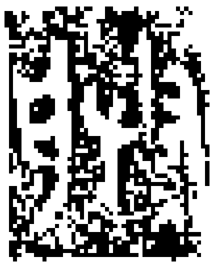
大克鼎　穆朕文祖師華父悤襄氒心



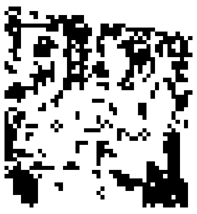
鬲从盨　鬲从作朕皇祖丁公文考叀公盨



伯𢾊父𣪕　伯𢾊父作朕皇考遟伯吳姬尊𣪕



師臾鐘　師臾肇作朕剌祖虢季宄公幽叔⁝大昔鐘



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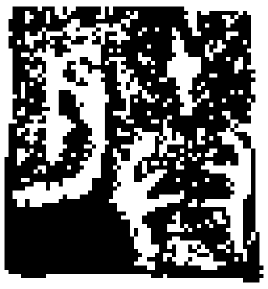
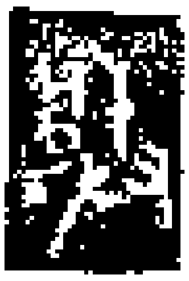


魯士商叡毁　魯士商叡
肇作朕皇考叔猒父尊毁



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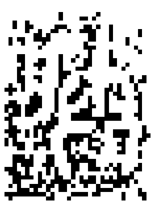
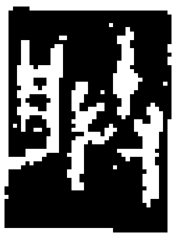


盖二



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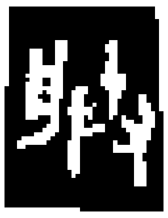

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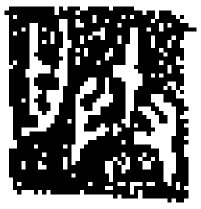

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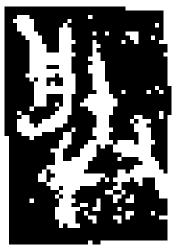
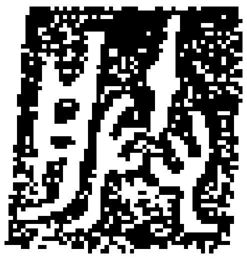


盖五

頌毁　用作朕皇考
龔叔皇母龔姒寶尊

毁



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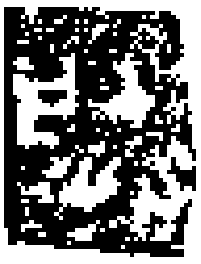

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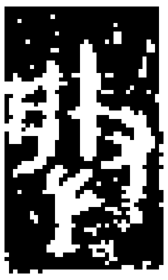
頌鼎　用作朕皇考龔
叔皇母龔姒寶尊鼎



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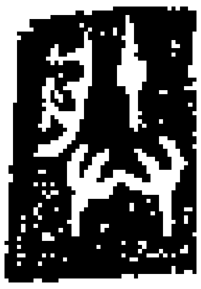
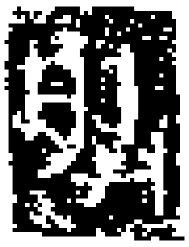
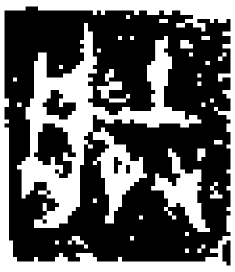


盖二

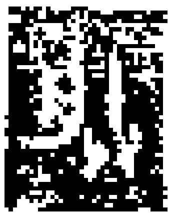
頌壺　用作朕皇考龔
叔皇母龔姒寶尊壺



鬺尢毁　鬺尢作朕文
祖□公皇考季氏尊毁



中辛父毁　中辛父作朕
皇祖日丁皇考日癸尊毁



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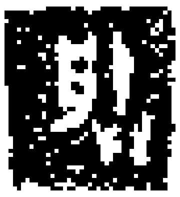
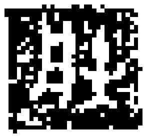


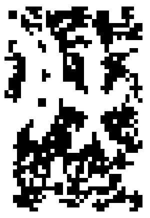
二

中叡父
毁　仲

㪤父作朕皇考遅伯皇母遅姬尊毁



虘作祖考尊休朕寶君公伯



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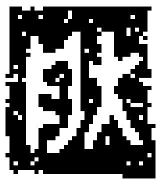
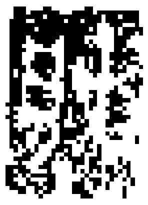
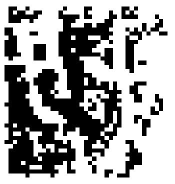
孟毁 對揚朕考賜休



雁侯鳿鐘 用作朕皇祖雁侯大林鐘

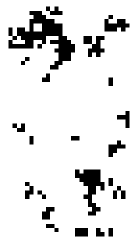


蓋三



器三

無㠱毁 無㠱用作朕皇祖釐季尊毁



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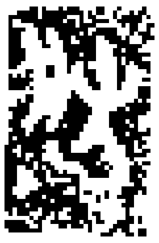
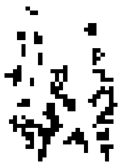


二

孟毁 毛公賜朕文考臣自氒工



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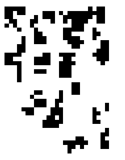
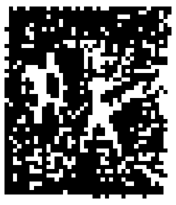


器

蓋毁

朕文母競敔寶行



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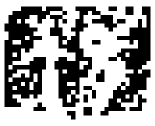
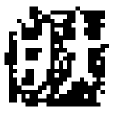


內史龏鼎 內史龏朕天君其萬年



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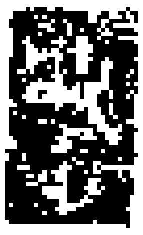

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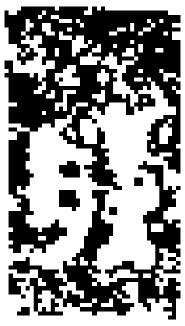
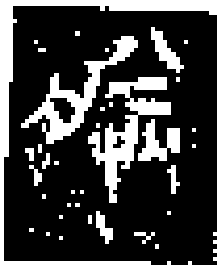


永盂 永用作朕文考乙公尊盂



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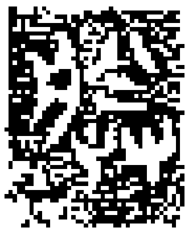
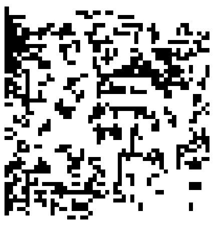


叔朕簠
叔朕眉壽



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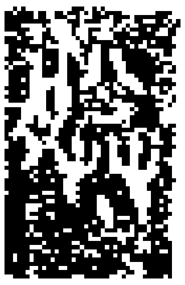
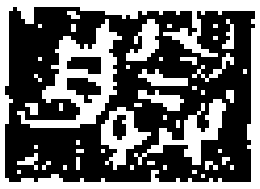


叔朕
簠

叔朕擇
其吉金



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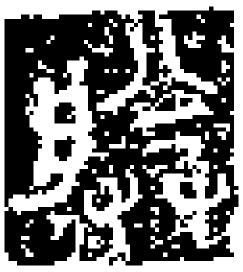

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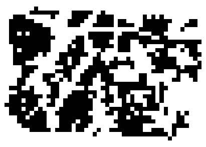
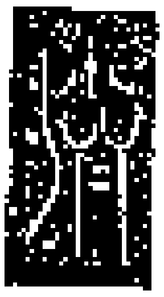
叔朕自作餴鼎



蓑戒叔
直　哀

戒叔之
朕皿



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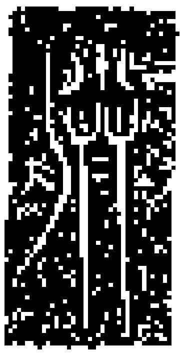
君唯朕所放



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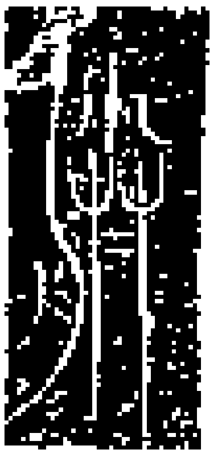
唯朕皇祖文武



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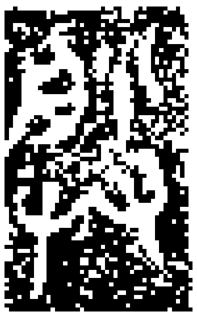
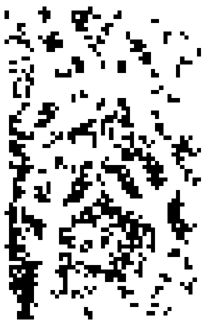
降休命于朕邦

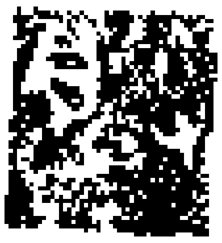


薛侯
盤

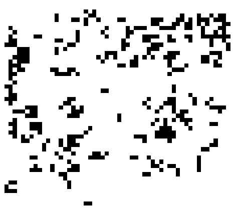


媵侯盤
薛侯

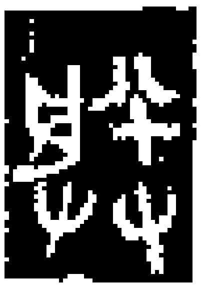
作叔妊
致朕盤



薛侯
匜

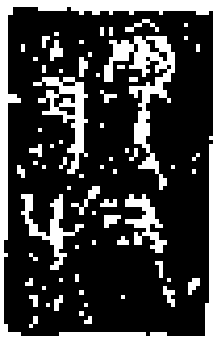


䢵侯匜　薛侯
作□妊仸朕匜



齊侯甗
齊侯

作朕寡𡢁
孟姜膳𩫖



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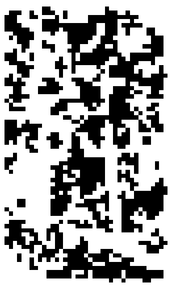
朕寡𡢁孟姜盥盂



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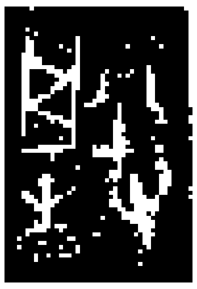
作朕子仲姜寶
盂



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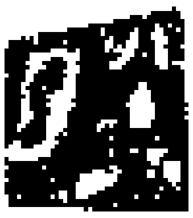
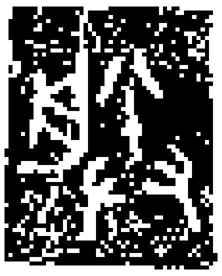
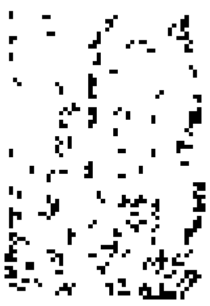
朕寡𡢁孟姜善鼎



魯生鼎　鄦大邑
魯生作壽母朕鼎



魯伯愈父匜　魯伯愈
父作鼄姬𡰥朕盥匜



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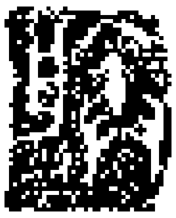
父作鼄姬𡰥朕盥盤



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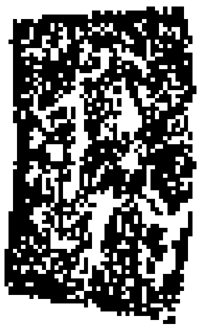

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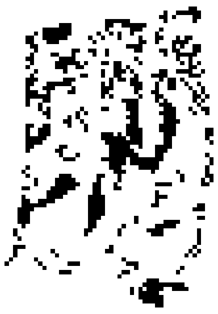


三

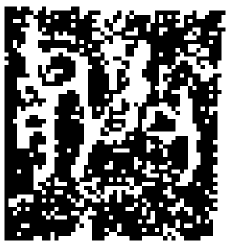
魯伯愈父鬲　魯伯愈
父作鼄姬𡰥朕羞鬲

丁山曰。周禮太卜「掌三兆之法，一曰玉兆，二曰瓦兆，三曰原兆。」鄭玄注：「兆者，灼龜發于火，其形可占者。其形似玉瓦原之璺罅，是用名之也」，孔疏「璺罅謂破而不相離也」，

破而不相離者成裂縫，是朕兆之名。初亦因其罅隙也，故漢前之書，凡有罅縫著，輒謂之朕。鬼谷子、巇始有朕。莊子應帝王而游無朕，（今本作眹，眹兄鴻眹者朕之為形，凡以書眹皆當作朕，淮南於言引此作為，雖可證）帝吾向示之以太沖莫朕。朕皆縫也。洪亮吉曰：朕在舟部，或始造舟時名之為朕，以其有艸拚之義。（曉讀書齋雜錄下）鄒漢勛曰：古人稱吾，吾乃小兒也；朕則小兒之胎未成者。（讀書偶識卷十）轉不如吳夌雲小學說謂舟有釁縫之為近矣。朕之形，篆文左從舟，右從灷。灷字許書失記，玉篇曰：火種也。楊慎譚苑醍醐據管子弟子職將舉火，執燭隅右手執燭，左手正櫛曰櫛，段借字，正作灷，從火從収，會燼，以為即燼之初文。劉書年經說及鄒漢勛讀書偶識推闡尤詳。吳夌雲因又謂「灷」與「釁」同意，釁象杖推林內火，推而內之也者，即遂之謂也。義象兩手推火形，釁微亦聲相轉，當以灷為本字，而辦祈逆三字音義從之。辭之訓我，猶推予之予亦訓我也，展轉引申，必以我為朕之別義。朕之金文，固皆以朕為我，而其形則變化無方，有作朕（[illegible]）者，有作朕（[illegible]）者，有作朕（[illegible]）者，有作朕（[illegible]）者，有作朕（[illegible]）者，有作朕（[illegible]）者，有作朕（[illegible]）者，有作朕（[illegible]）、朕（盂鼎）者，有作朕（[illegible]）者，未嘗見如玉篇、譚苑所說灷之偏備。或从火从収，更上考之卜辭，大抵如宗周鐘作朕（[illegible]）、或朕（[illegible]），其右之小亦不從火。然則燼、櫛、火種云云，皆就篆文立說，非朕之古義。其展轉引申，必以義為朕別義者，亦影響之談矣。如毛公鼎作灷，曰：「錫女玆灷，用歲用政。」吳大澂釋云：「玆當

即縣。𢍏古弁字，說文：覍，冕也。籀文作𥦝，或作弁。詩絲衣其紑，載弁俅俅，傳云：俅，恭貌。服也。𥦝示弁，爵弁也。公羊宣元年傳注：皮弁武冠，爵弁文冠。（古籀彙錄集）孫詒讓云「𢍏古舂字，訛從十從収，其本意無可徵，疑舍有待奉供給之意。（名原下）山謂𦥑即舂之上半，從収持杵，丿象杵形，有所撞擊，蓋舂擣之本字。釋名釋樂器「舂牘。舂，撞也。牘，築也。以舂築地為節也。周官笙師「舂牘應雅以教祴樂」，鄭玄注「舂者謂以築地」，鄭衆注舂牘以竹大五六寸，長七尺，短者一二尺，其端有兩空，髤畫，以兩手築地。應長六尺五寸，其中有椎。金文作𢍏者，上象應，卜辭作𢍏者，上象竹形，至明但叢呈顯然。古者婦人犯罪不任軍役之事，但令舂以食徒者。（後漢書明帝紀城旦舂注）鼎文錫女𦥑舂，猶言賜女奴矣。舂與送俱聲韻俱近，衷諸從聲也。廣韻搑音而隴切，是舂之古音亦在東冬部，而諧灷聲，灷與縫為疊韻，戴段訓朕為舟縫，引申為凡一切縫之稱，若合音訓之理，苟確切而不可易。（說文闕義箋三四葉至三六葉）按丁山所釋可備一說。

（⿰骨⿱目关）



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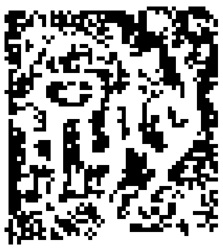
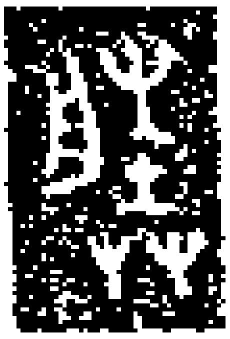


二

䵣侯殷 䵣侯
作王姞⿰骨⿱目关殷

⿰骨⿱目关从骨从目从关，即賸之繁構。䵣侯殷：䵣侯作王姞⿰骨⿱目关殷，用法同朕、賸、媵等字。

（⿰舟𢍏）



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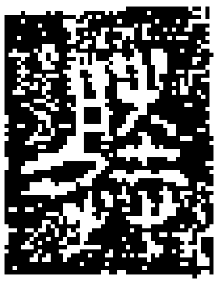
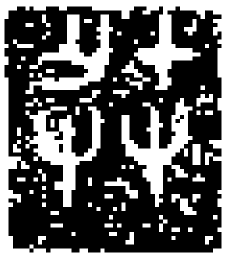


二

陳侯簋 陳侯作
王中嬀媛⿰舟𢍏簋

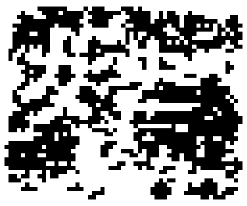


㝬叔買
殷 其

用追孝于⿰舟𢍏
皇祖啻考

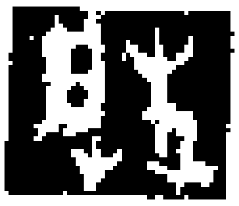
⿰舟𢍏即朕之繁，

（䑣）



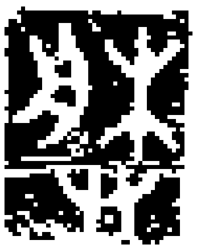
陳侯簠　徽侯

作孟姜㛸䑣簠

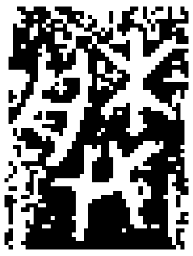


貞蒸父鼎　貞蒸

父作鄭嬀䑣鼎



蓋



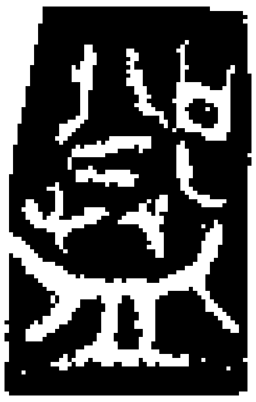
器

陳侯壺　徽辰

作嬀䊵䑣壺

䑣，疑媵之別體。媵，金文作𦩱，丁山謂卜即朴，𠬞象雙手持朴。此改卜朴爲木，指朴是木質，意義仍舊。故䑣用法如媵如賸。

（⿱朕皿）

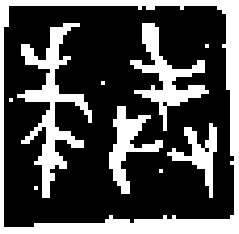


中子化盤

自作⿱朕皿盤

⿱朕皿即媵之繁飾，因與盤字連用，受盤字類化而加皿，如醴壺之作䀡壺等。

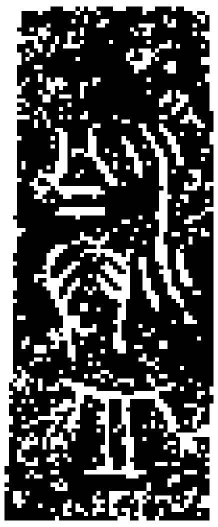
（⿰奉关）



御伯氏鼎 伯氏始氏作䵼嫚臭⿰奉关鼎

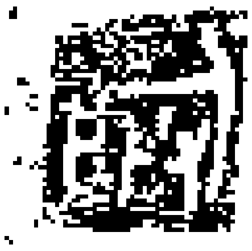
金文恒言「媵」×（若）器，媵字多作「賸」，如「媵壺」「媵鼎」「媵鬲」「媵盤」等。此銘「⿰奉关鼎」⿰奉关字从奉关聲，當讀作媵。

（⿱关皿）

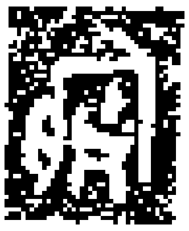


徐王義楚盤 自作⿱关皿盤

⿱关皿即朕字異體。

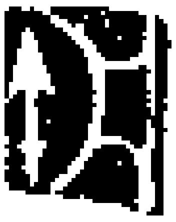


裘衛鼎 衛小子者其鄉𦨶

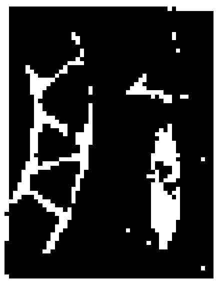


衛鼎 逆者其𦨶

嬀姬簠」、「季宮父作中姊嬀姬𠈌簠」、「鑄公簠」「鑄公作孟妊車母朕簠」。𠈌朕用同，𠈌字从人舟关，是𠈌朕的合體。金文每字作𦨶𦨶或作𦨶，便是其證。說文八篇：「𠈌，送也。」唐蘭謂為𠈌亦訓送。其鄉𠈌是指宴會後還送禮物。（見陝西省岐山縣董家村新出西周重要銅器銘辭的釋文和注釋，文物一九五六年五期）

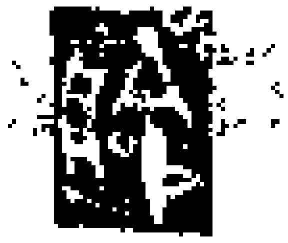


祖辛父庚鼎
艅保父隣

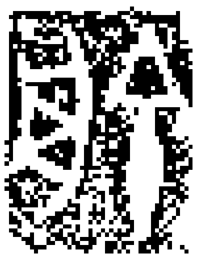


艅伯
尊

作寶
尊彝

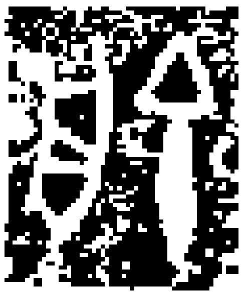


盉

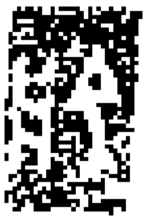


盨

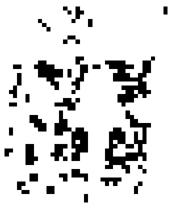
艅伯
卣



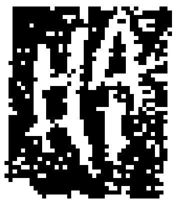
艅伯彝
艅伯



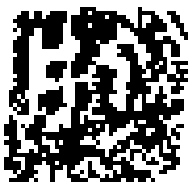
師艅簋
艅拜䭫首



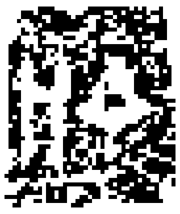
師艅簋
艅其蔑曆



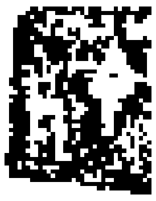
小臣艅尊　王
賜小臣艅夔貝



師艅簋　𤔲馬
共右師艅入門

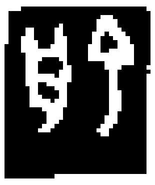


師艅簋　艅敢對
揚天子丕顯休

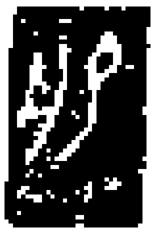


師艅鼎　王
乎乍冊內史

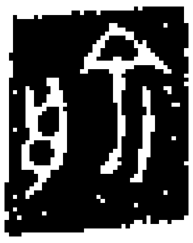
射令師艅



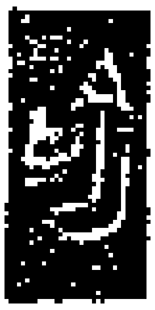
亞閒殷鬲雯艅邦君銅鬲



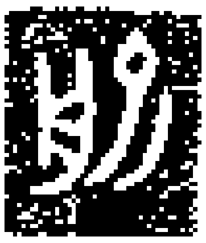
黃韋艅父盤黃韋艅父自作飤器



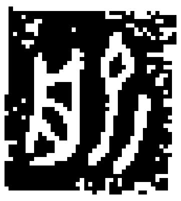
不嬰殷玁狁廣伐西艅



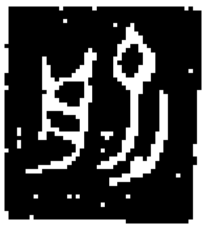
嘉君鐸作無者艅寶鑄秦



一

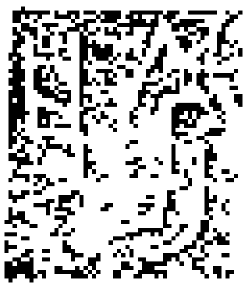


二

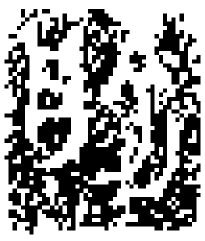


三

魯伯俞父簠魯伯艅父作姬𡚸簠

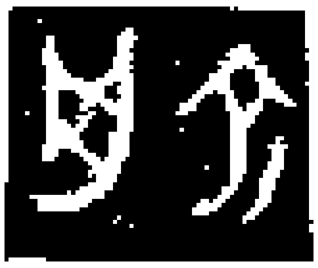


魯伯厚父盤



伯厚父盤魯伯厚

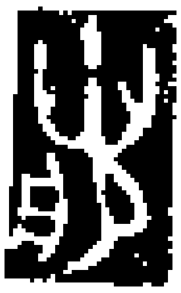
父作中姬艅賸殷



仲姬艅殷魯伯大父作中姬艅賸殷

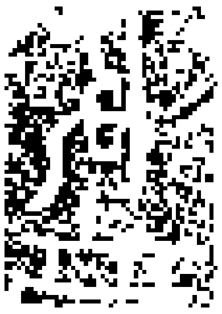
高鴻縉曰。說文。俞。空中木爲舟也。从亼。从舟。从巜。巜。水也。羊朱切。按俞見春秋時榆鎛。讀爲渝。即俞字之初文也。全象獨木舟在水上之形。東南亞島民至今猶用之。澂

加舟爲意符作舩，省作船，說文就小篆立言說字意是，說構造非。（字例五二篇）按高鴻縉所釋可備一說。俞初義或是順水滑也。船以川爲水，今指水的流向，月浮水上順水而行，因而有順的意思。禮記內則「男唯女俞。」注「俞然也。」應答之順也。莊子天運「無爲則俞俞，」注「俞俞然從容自得之貌。」心情之安順也。素問疏論注「脈之所主爲俞。」脈注即血之通順也。

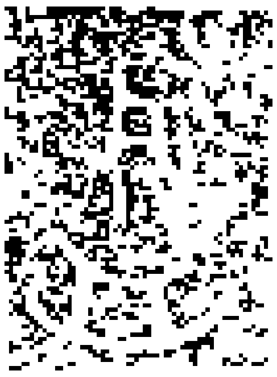


⿰舟若伯簋　⿰舟若伯作寶簋

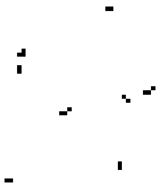
⿰舟若疑⿰舟弱之異體。玉篇第一六六舟部之別體作⿰舟弱。若、弱聲母均屬日母、古韻魚宵合韻、作聲符交換後構成異體。篇海云、⿰舟弱、如灼切、音弱、船名。⿰舟若、从舟若聲、原亦船名金文用作人名。



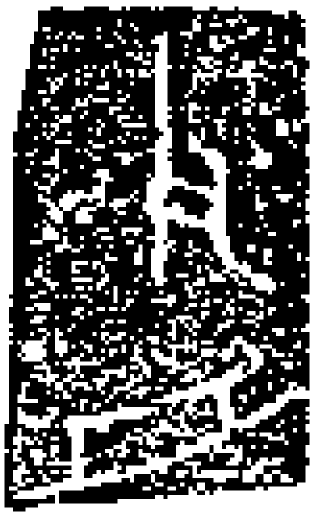
般父丙觶
爯父丙



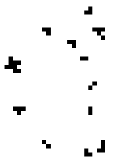
般父丁鼎



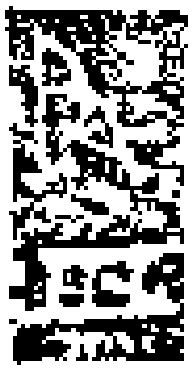
般父丁爵
爯父丁



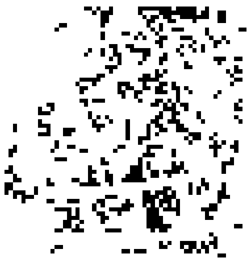
般父己尊



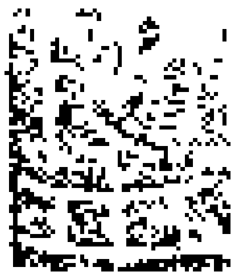
般父己爵
爯父己



般彝
爯吉彝

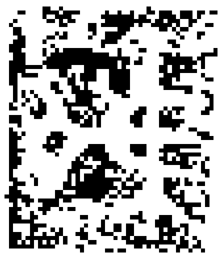


一



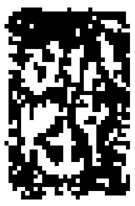
二

𦨖兄癸斝　爯
作兄癸尊彝

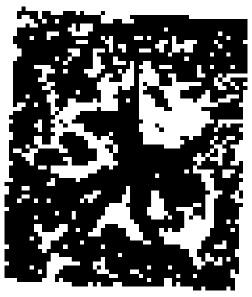


耆伯鼎　耆伯
𦨖作彔寶鼎

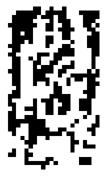
戴家祥曰此字从舟从聿聲、字當釋津。說文十一篇水部津水渡也、从水聿省聲、雝古文津、从舟从淮、段玉裁云當是从舟、从水進省聲、按玉篇二八三𦨖同雝、國語楚語若津水、用女以作舟。是𦨖爲津之形義更爲字也、劉心源釋般（奇觚室吉金文述卷六第三十二葉兄癸）彝、馬敘倫釋般（讀金器刻詞五十四葉人丁彝）均非是。



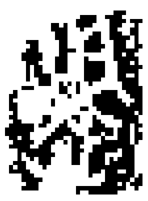
滕侯耆戈
滕侯耆之艁



鄭伯御戒鼎　鼄伯
御戒作滕姬寶鼎

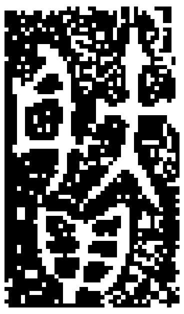


滕侯昊戟　滕
滕侯昊之陡戟

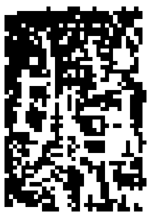


滕公鬲　吾作
滕公寶□彝

郭沫若曰金文滕國之滕均作滕、从火、（兩周金文辭大系考釋下一八八葉）按說文第十一篇滕、水、超涌也、从水朕聲、此篆从火朕聲、與滕同聲、可假借作滕。郭釋可从。



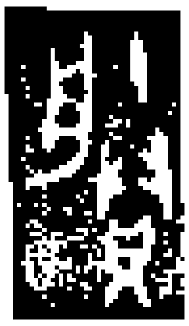
算甗　彝
妊賸甗



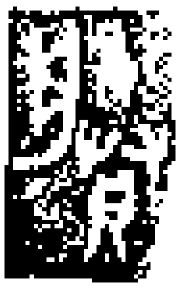
晉公盆
賸盆四酉

叔虎盨
用賸

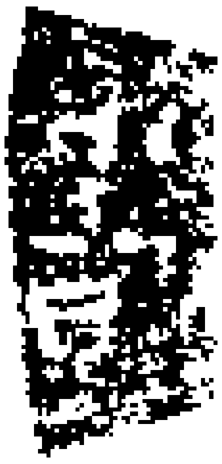
之嫛
妃



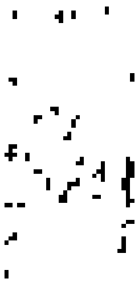
番匊生壺　番
匊生鑄賸壺



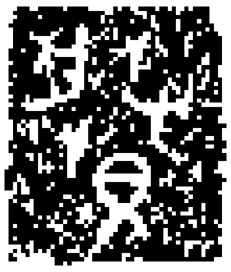
番匊生壺　用賸
氒元子孟妃乖



宗眉父鬲　宗賓
父作寶子賸鬲



楚季咩盤　楚季
咩作嬭尊賸盥盤



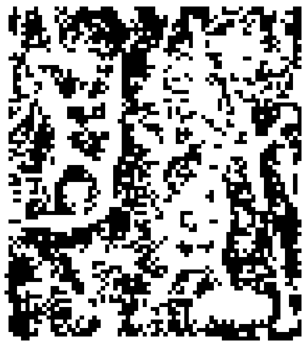
費敏父鼎　費敏
父作孟姒寃賸鼎

盂

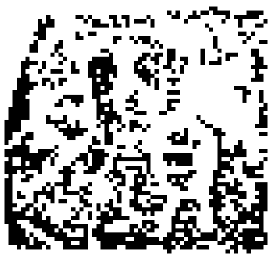
缶

寡叔　寡姬
殷　寡叔

[illegible]姬作　伯
媿賸殷

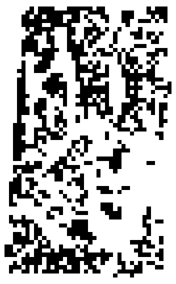


蘇告妊鼎　蘇告
妊作虢妃魚母賸

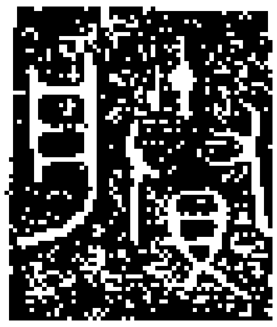


蘇甫人匜　蘇
甫人作嫚妃襄

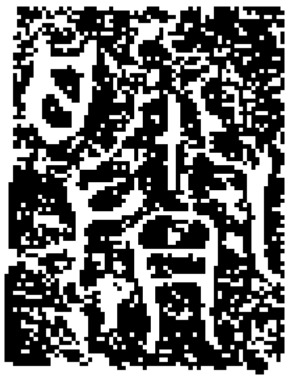
媵匜



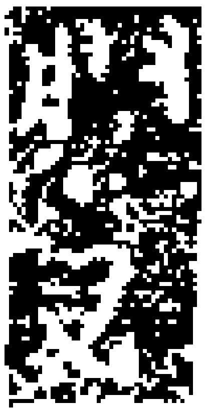
叔男父匜　叔男父作為霍姬媵旅匜



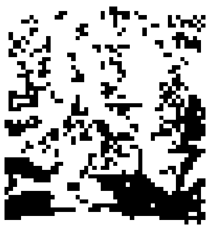
魯伯厚父盤　魯伯厚父作中姬俞媵盤



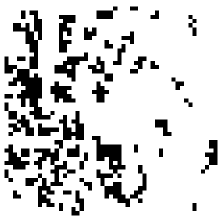
魯伯大父毁　魯伯大父作季姬婧媵毁



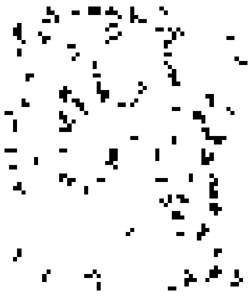
禹鼎　肆武公亦弗叚朢媵聖祖考幽大叔



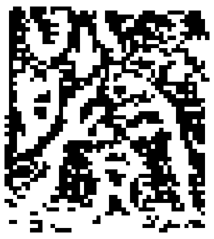
魯大司徒匜　作其庶女孋孟姬媵匜



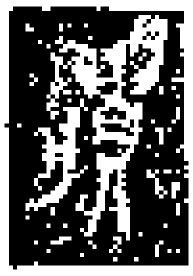
魯宰駟父鬲　魯宰駟父作姬雉媵鬲



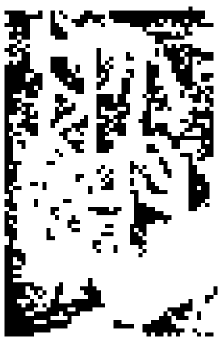
伯厚父盤　魯伯厚父作中姬俞媵盤



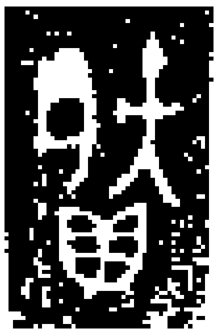
曾子原彝簠　曾子原彝為孟姬鄎鑄媵簠



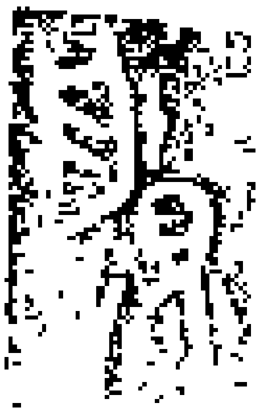
許子妝簠　用媵孟姜秦嬴



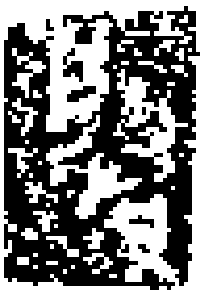
齊侯盤　齊侯作媵寬𡢁孟姜盥盤



嬰妊甗
嬰妊媵甗

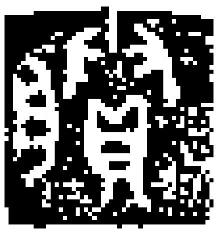


取膚匜　用
媵之麗奴

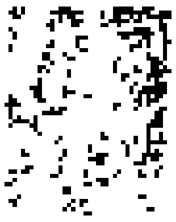


禹
鼎

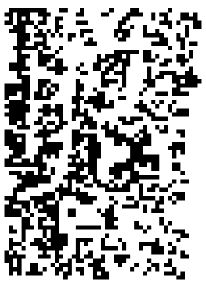
共媵辟
之命



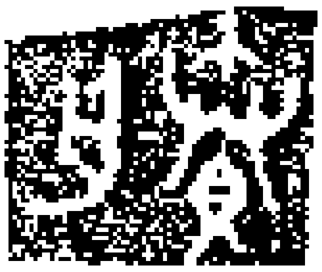
尹叔鼎　尹叔
作陵姞媵鼎



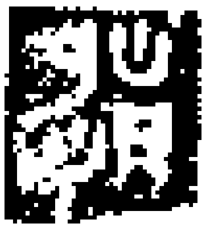
胡中鼎　胡中
作姜嬀媵鼎



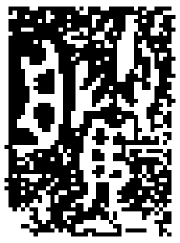
蔡侯盤　蔡侯
作叔姬媵盤



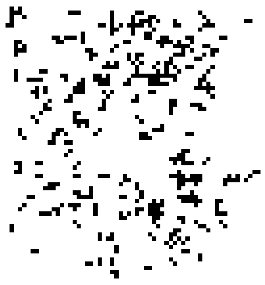
旟嫼簋　鶴客
作旟嫼媵簋



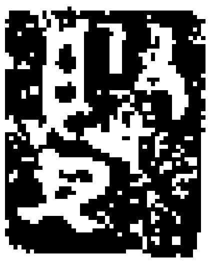
黃君簋　黃君
作季嬴賓媵簋



周棘生簋　周棘
生作麻嫡婎媵簋

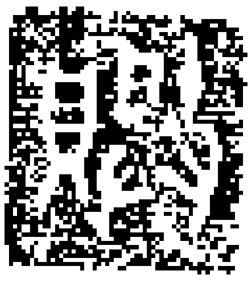


穌甫人盤　穌甫
人作嫚妃襄媵盤

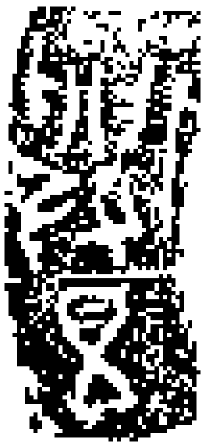


禹
鼎

命禹口媵祖
考故于井邦

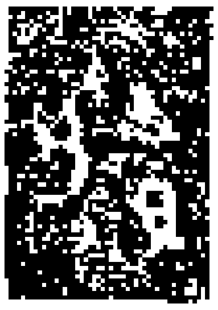


輔伯雁父鼎　輔伯
雁父作豐孟妘媵鼎



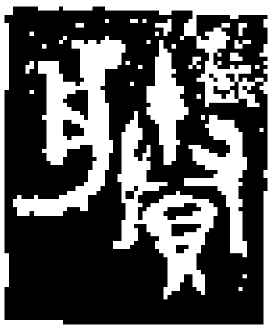
樊君
鬲

樊君作叔嬴嬭媵器寶鬻



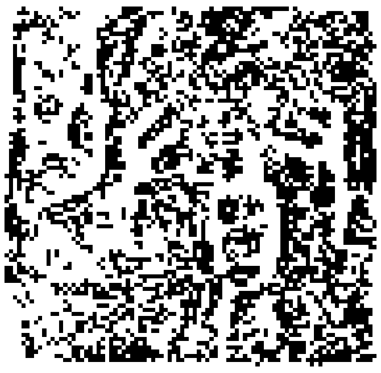
器一

孟弢父殷　孟弢父作幻伯妊媵殷八

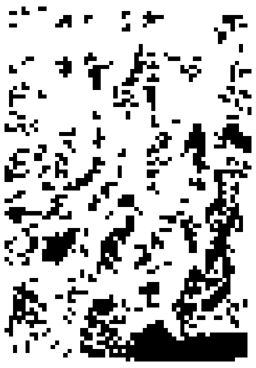


魯伯厚父盤

魯伯厚父作仲姬俞媵盤

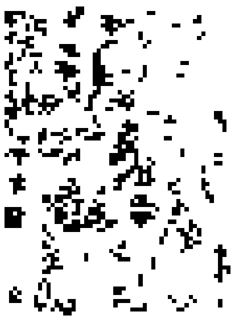


仲姬俞殷　魯伯大父作中姬俞媵殷

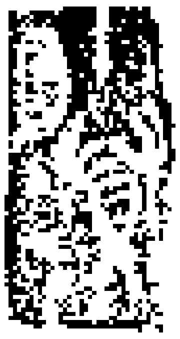


孟姬姜殷

魯伯大父作孟（姬）姜媵殷

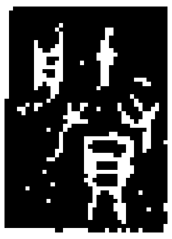


蓋

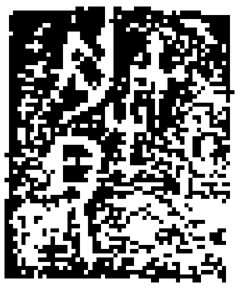


器

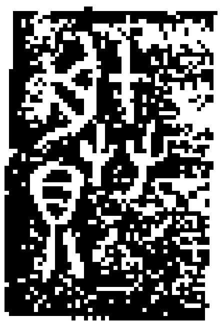
魯原父殷　魯太宰邍父作季姬牙媵殷



叔姬簠　曾侯作叔姬邛嬭媵器鬻彝



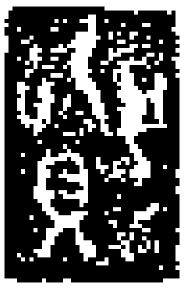
蓋



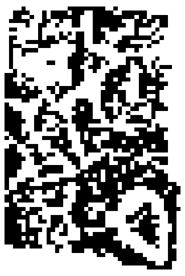
器

鄀伯簠

作其元妹叔嬴為心媵餗簠



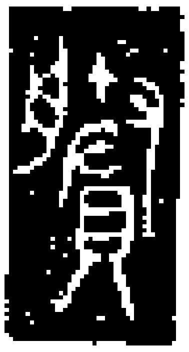
黃大子伯克盤　黃大子伯克作仲嬴[illegible][illegible]盤



蔡叔季匜

蔡叔季□賓賸

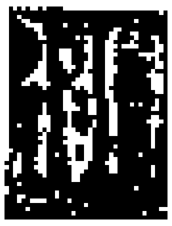
盂匜□□□



蔡大師鼎　蔡大師賸

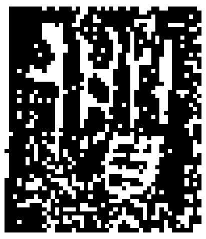
賸鄦叔姬可母飤繁

潘祖蔭曰，周孟伯說「按說文賸，物相增加也，从貝朕聲，一曰送也，副也，以證切，鍇曰今鄉俗謂物餘為賸，古者一國嫁女，二國往媵之，言送也，副貳也，義出于此也，云云。說文無媵字，古蓋本作賸，其从女作媵者，後字耳，或从人作倂，又益孳矣，此器作賸，則媵之別文，而倂之溢體，騰賸皆賸之重文也。（攈古錄金文款識一 卅四七葉季良父盉）



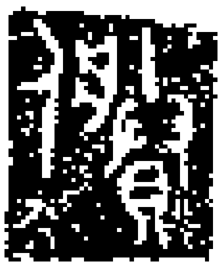
盨

儯匜　儯
用作旅盨

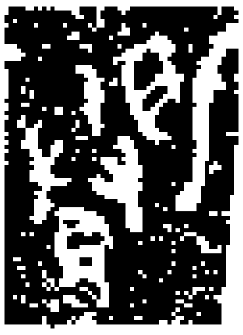


器

儯匜　專
超肯觀儯

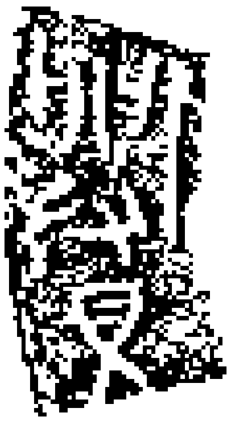


一



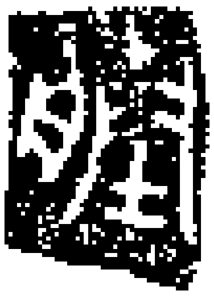
上

季良父盨　季良
父作宗媜儯盨

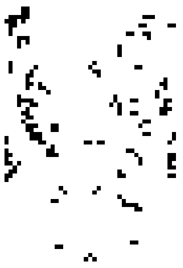


樊君鬲　樊君
作叔嬴嬭儯器

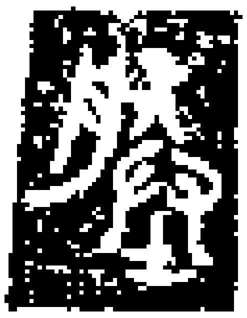
儯字从人从賸，說文所無，以形義求之，字當釋賸。古人作字往往任意加旁从人，例如周書無逸「文王卑服」，陸德明經典釋文云：「馬本作俾服」。說文三篇又部：「叟，或體作傁」。又八篇人部：「僾，仿佛也。从人，愛聲。詩曰：僾而不見」。今毛詩邶風靜女作「愛而不見」。又「偭，鄉也。从人，面聲。少儀曰：尊壺者偭其鼻」。今本小戴禮記少儀篇作「面其鼻」。集韻上聲四紙「罷、儷同字」，去聲廿一震「親、儭同字」。儯之為賸，其例亦猶是也。按盨銘「季良父作宗媜儯盨」，與其它器銘云「賸鼎」、「賸𣪘」、「賸[illegible]」、「賸甗」、「賸器」文例正同。唐韻以證切，喻母蒸部。匜銘儯為作器者名。



邾伯鬲　鼄
伯作媵鬲

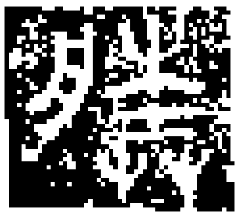


京叔盨　京叔
作孟嬴媵□

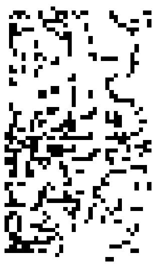


陳伯
元匜

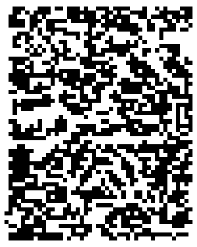
作伺孟　嬀
媧母媵鉈



陳侯簠　陳侯
作孟姜[illegible]媵簠

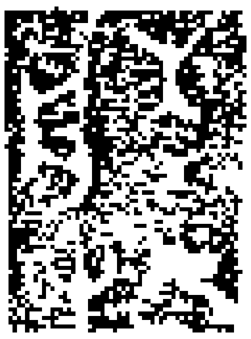


簠



器

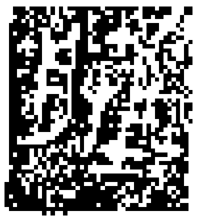
陳侯簠　陳侯作
王中媯[illegible]媵簠



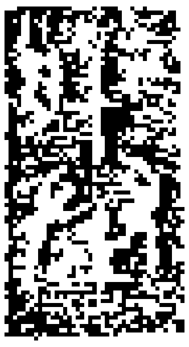
陳侯鼎　陳侯作
□媯冏母媵鼎

黃伯
盤

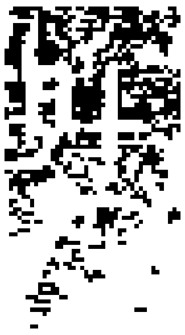
黃伯媵𣪕
尹姞[illegible]盤



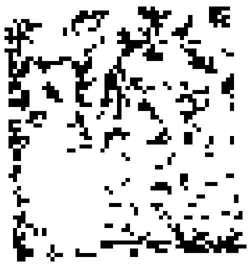
色侯父盤　色侯
父媵叔媯[illegible]母盤



夐侯簠　夐侯作
叔姬寺男媵簠



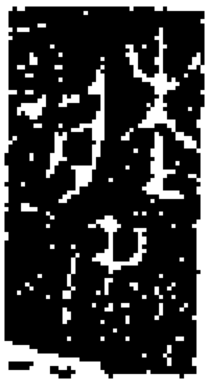
内夐侯簠　夐侯
作叔姬寺男媵匜



陳子匜　陳子=作
𢍰孟爲穀母媵匜

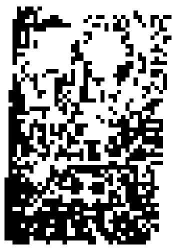
（⿰月⿱关女）

說文「塍」，稻田畦也，从土，朕聲。玉篇十三「塍」古文「𡎺」，更書从田。集韻下平十六蒸「塍」「塍」「畻」「堘」「塖」同字。玉篇「塍」讀「時升切」，禪母蒸部。唐韻「食陵切」，牀母蒸部。金文假為「媵」字。「媵」讀「以證切」，喻母蒸部，韻同聲異。

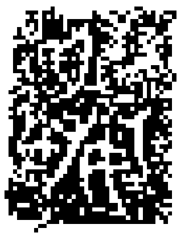


千氏叔子盤

千氏叔子作中姬客母⿰月⿱关女盤



簠



簠

宋公䜌

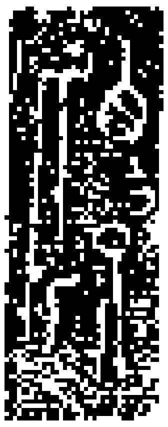
簠作

其妹句敔夫

人季子⿰月⿱关女簠

⿰月⿱关女即媵之別體，意與朕、媵相通。說文無媵，金文均用在女子用器，或謂周代婦女出閣時的隨嫁品。參見媵、朕諸條。

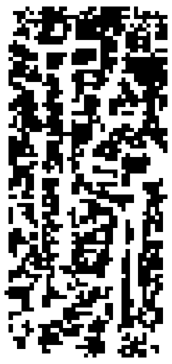
（嬇）



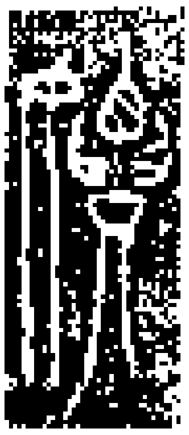
蔡侯盤

缶

蔡侯𤖶作大孟姬嬇盥缶



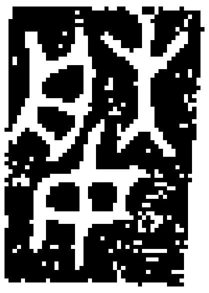
蔡侯𤖶用作大孟姬嬇尊缶



蔡侯

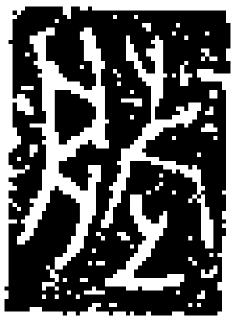
嬇字字書不收，金文通虞，疑即媵字異文。

（媵）



陳侯簋　敶侯作王嬀媵簋

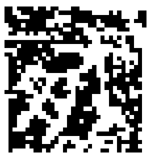
說文：「媵，送也。」左傳成公八年：「凡諸侯嫁女，同姓媵。」釋文云：「古者同姓娶夫人，則同姓二國媵之。」相當于現在嫁女時親姻家送禮，鐘鼎器銘，正用此意，如陳侯簋「敶侯作王嬀媵簋」，即敶侯送王嬀出嫁的禮器，金文「嬇」、「媵」與此同意。釋名「三品曰嬪，五品曰媵」，爲媵的另一種意思。



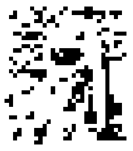
伯般𣪕　伯

般作寶尊彝

有

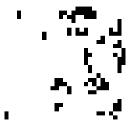


盠二

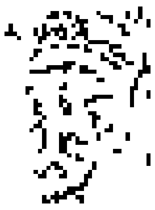


諮二

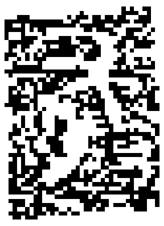
盠方彝



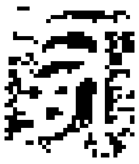
盠尊
參有嗣



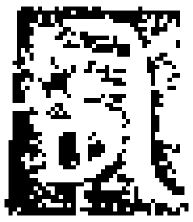
毛公鼎
雩參有嗣



裘衛鼎 廼
令參有嗣



衛盉 廼
令參有嗣



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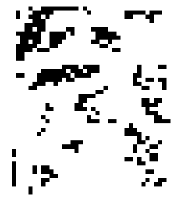
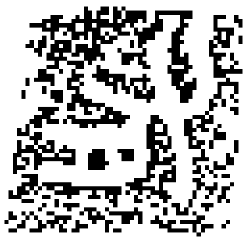
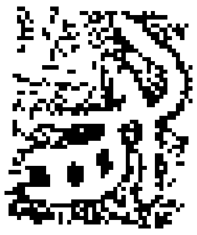
召伯虎𣪕
有嗣曰廙令



裘衛鼎 履
有嗣𧽊季

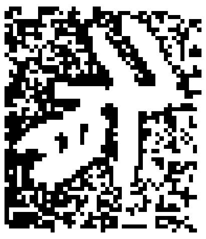


矢人盤 散
之有嗣棗

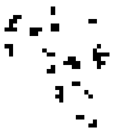


矢人盤
准人有嗣

制



矢人盤 矢
人有嗣眉田



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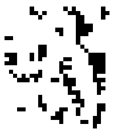
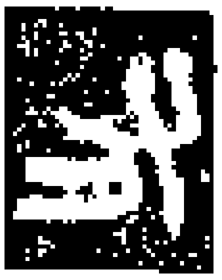
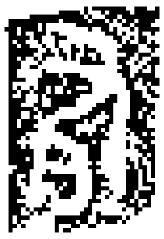


器

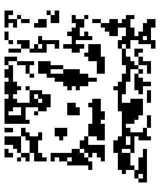
戚𣪕 戚達
有嗣師氏



矢人盤 凡
散有嗣十夫

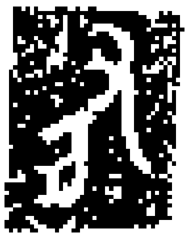


召伯虎𣪕 余
以邑𡨦有嗣

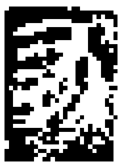


衛鼎
舍𧽊有

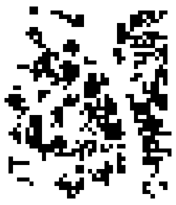
𤔲壽商圅叔



令鼎　有𤔲眔師氏小子卿射

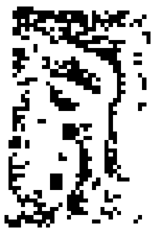


䨨鼎　以師氏眔有𤔲後或𢦏伐腺

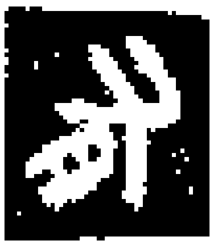


器

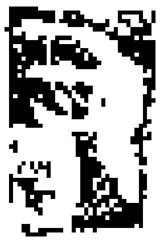
仲柟父𣪘　師湯父有𤔲中柟父作寶𣪘



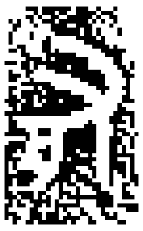
仲柟父鬲　師湯父有𤔲中柟父作寶鬲



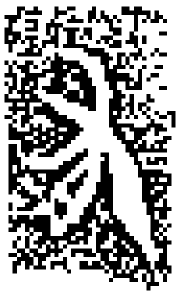
失人盤有爽



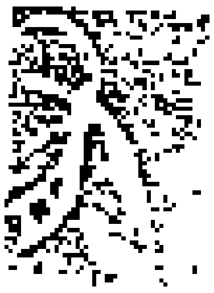
何尊　有昏于天



史牆盤𤔲有上下



盂鼎　□有四方



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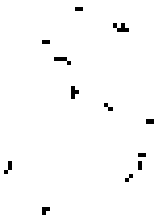
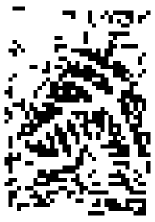
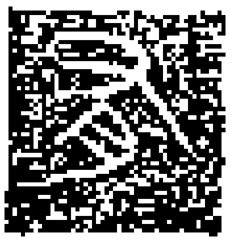


㝬鐘　𤔲有四方



秦公鐘



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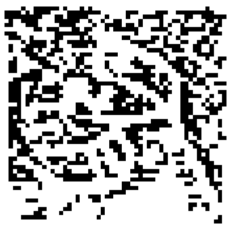

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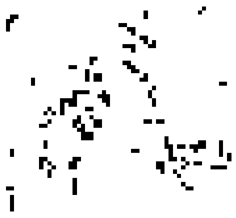
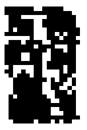


三

秦公鎛𤔲有四方



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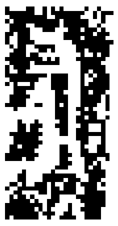

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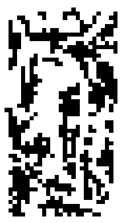
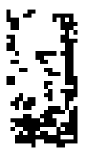


四

蔡侯鐘
休有成慶



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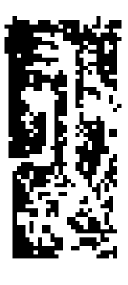
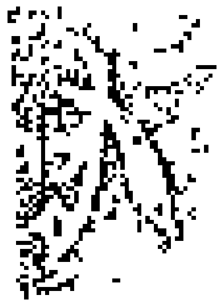
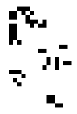


三

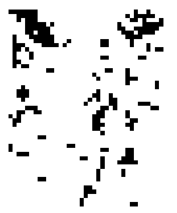
蔡侯鐘
有虔不惕



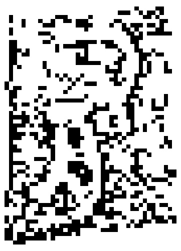
盂鼎 有
將蒸祀



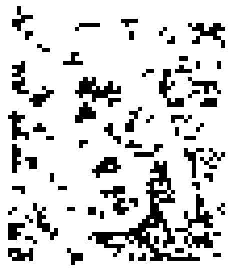
陳侯因脊鐘
保有齊邦



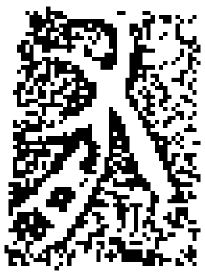
毛公鼎
配我有周



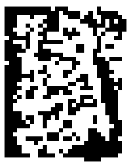
毛公鼎 臨
保我有周



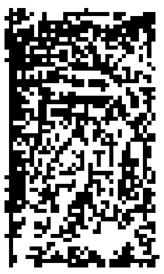
㝬殷 有
余隹小子



盂鼎 受
天有大命



免殷 井叔
有免即令



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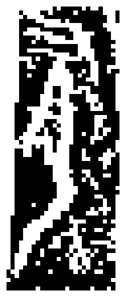

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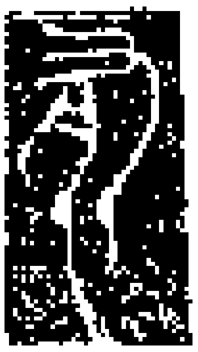
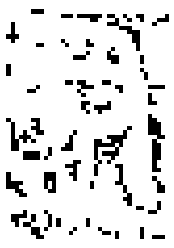
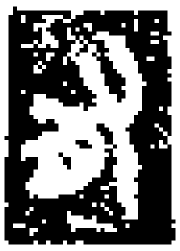


四

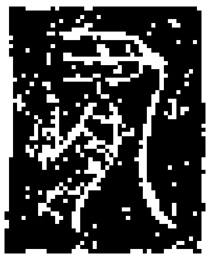
者沪鐘 唯
戉十有九年



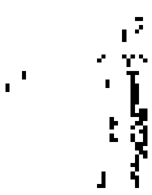
何尊 爾有
唯小子亡識



矢人盤賈余
有散氏心賊

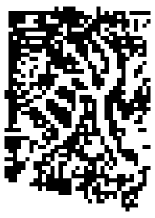


者沪鐘　令余
其念□畢有□



索諆角　索
諆作有羔日

羊鼎
彝



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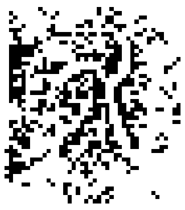
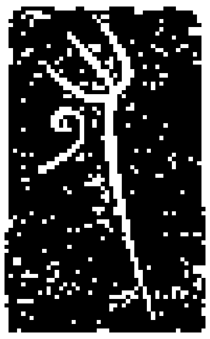
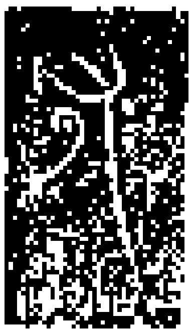


器

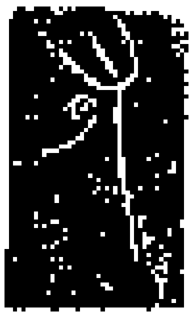
宋公䜌簠　有殷
天乙唐孫宋公䜌



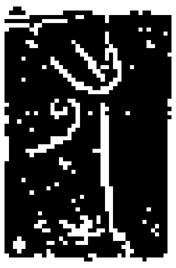
中山王譽鼎
克有工



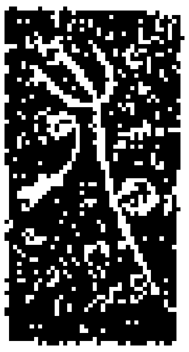
中山王譽方壺
亡有轉息



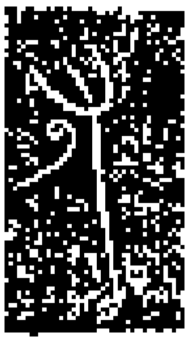
中山王譽方壺
休有成工



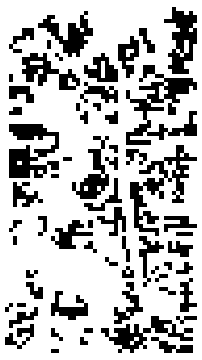
𡨦蚉壺
毋有不敬



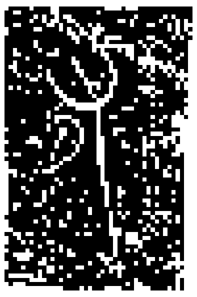
中山王譽方壺
盜有寵㝵



中山王譽方壺
天不臭其又

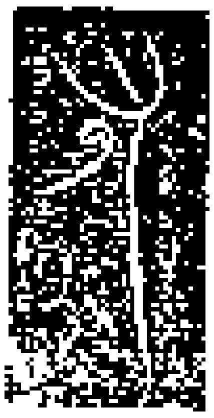


中山王譽鼎
有卓忠臣賙

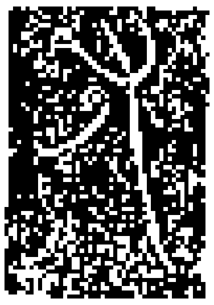


中山王嚳方壺
是有純德遺訓

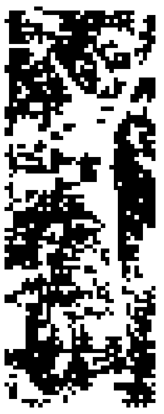
王嚳鼎　唯有
死辠及三世



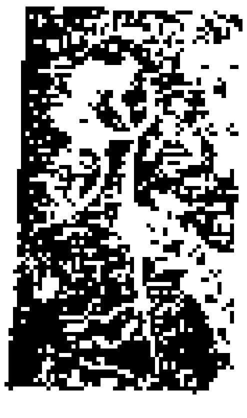
中山王嚳鼎
詒死辠之有若



中山王嚳方壺
天子不忘其有勛



中山

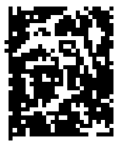


中山王
嚳鼎

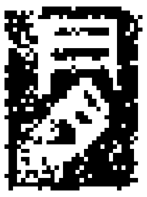
天其有斁
于學氒邦

說文七篇月部「有，不宜有也。春秋傳曰：日月有食之。从月又聲。」靜安先生曰：「有字古文从又持肉，盂鼎、毛公鼎皆然，其本誼當為侑食之偁，後世譌肉為月，說文乃以春秋日月有食之「不宜有」之說解之，非其朔矣。」（[illegible]作[illegible]係吳第[illegible]袁說仲等盨毀）按有从又持肉，又亦聲，王說意有未安。

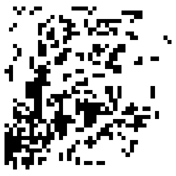
肴



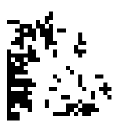
右攻弩牙
右攻肴



大攻劍
大攻肴

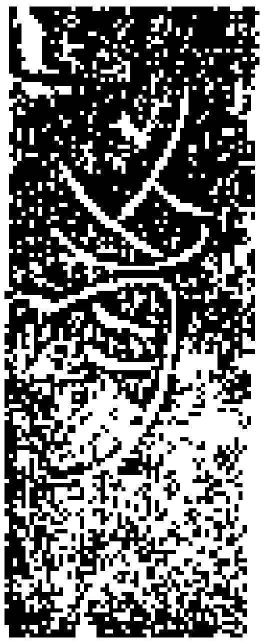


左鍾肴銅器
左鍾肴

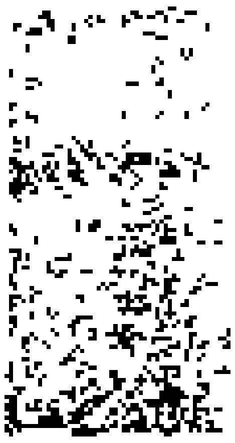


郾王詈戈
右攻肴青其

肴，字書不載。高田忠周謂「當尹字異文。說文尹，古文作𠽸，疑有寫誤，而稍近似。尹者治正之意。」（古籀篇五十六第二葉）按釋尹之異文可備一說，而謂由古文𠽸寫誤，純屬臆測之詞。李學勤从之，以燕下都遺址的考古發掘予以證明，並斷言「工尹也分左右，尹字的這一寫法還見於易縣出土的不知名銅器」（文物一九五九年七期五也常戰國題銘概述上）。按肴釋尹基本上可信。

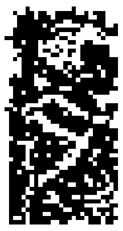


楚王熊肯鼎 楚王酓肯复鑄鉈鼎

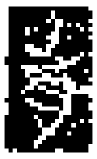


楚王酓肯鼎 楚王酓肯作鑄鉈鼎

楚王盤 楚王酓肯复爲盥盤



一



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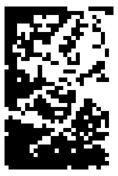
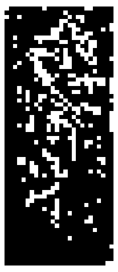


三

楚王酓肯簠 楚王酓肯作鑄金簠

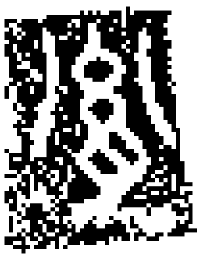


楚王酓肯鉈鼎 楚王酓肯复鑄鉈盤

唐蘭曰：胡光煒氏釋肯爲胐，郭沫若氏釋肎，劉節氏釋肖，（六月二日大公報圖書副刊四九期）友人某君釋育，蘭謂釋胐、肖及育均非也。胐當從月從出，而肯字下實從肉，故胡氏之說無

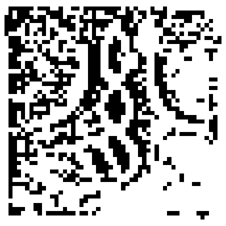
足取此字从止七聲。余所得銅器拓本有云蒦易南里人背，背字作肯，而上字古鉨習見作㞢等形，與此作㞢形者並不類。余所見鼎二器、簠三器，其簠之戊己二器並作肯，則字之上半實從止，又古鉨有長貴，舊不識其字，余謂即光字，汗簡作東在止部，然則作㞢或作㞢者並止之變體無疑也。肯字既从止从肉，則與今隸之肯字全同。按肯字說文作肎，古文作肎，漢人隸書亦作肎，詩（見石經魯詩殘字）作肎，（見羅氏校刊[illegible]）碑與作肯者，然則作肯字者自別有來源，故與小篆殊異，按六國古文每有異於小篆，而轉為魏晉從俗書所本者，則此肯字當依郭氏釋肯為是，郭氏謂肯隥同聲，因疑酓肯與楚王酓咸為一人，（古代銘刻彙考續編[illegible]）徐中舒氏以酓肯為楚哀王（[illegible]圖書館刊三十一期）而胡光煒、劉節二氏則以為楚王負芻，[illegible]非也，古人自書其名決無用聲近之字假借為之者，今所見酓肯與酓忎之器甚多，截然兩系，其為兩人可知，哀王據世家名猶，六國表作郝，與肯字形聲俱不類。負芻之名，本是一詞，以楚王之名例之，當云酓負芻，而據胡、劉之說，則必須讀肯為酓芻者負芻為芻，無足理也，且謂酓肯為哀王或負芻者，實未審於當時之情勢，不知哀王及負芻之時，實不容鑄爾許銅器也。楚自幽王卒，弟哀王立，三月而負芻徒襲王，負芻者哀王之庶兄也，負芻立二年，秦大破楚，取十城，四年，秦破其將項燕，明年秦遂滅楚，虜王負芻。然則此五年之中，內則兄弟爭立，外則再戰於秦，以王亡虜，是豈作銅器之時乎。馬衡氏

嘗推測歆肯為考烈王，余謂馬說是也。據史記楚世家考烈王名熊元，世本作完，疑從元聲之字多讀如亮，說文院字徐鍇本亦讀若亮，髡從元聲之字而讀苦昆切，皆其證。然則元肯一聲之轉，考烈王之本名亦肯，而史借元或完字以代之耳。（國學季刊第四卷一期三三四葉壽縣所出楚器考略）



器

秦公設　咸畜胤士



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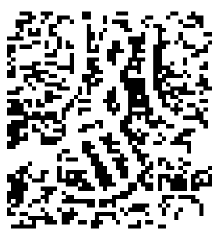

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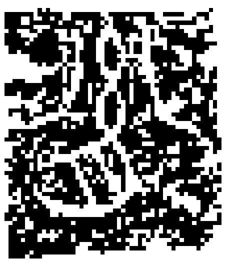
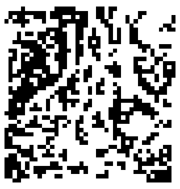
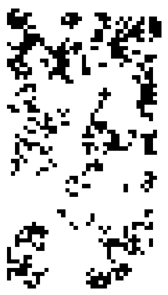


三

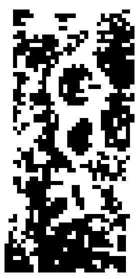
秦公鎛



秦公鐘　盭龢胤士



𡥬蚉壺　胤嗣𡥬蚉敢明易告

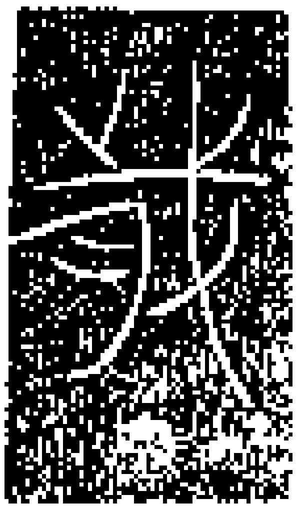


徵設

徵作朕文考胤伯尊設

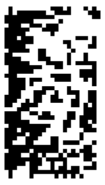
說文「胤，子孫相承續也。从肉从八，象其長也；从幺，象重累也。𦙍，古文胤。」朱駿聲云：「从八猶从分，分祖父之遺體也。从幺，如絲之繼續也。會意。」金文胤與篆書同，古文八與尒同，八訓別也，尒訓分也，故金文胤或从尒作𦙍。古籍胤訓嗣、訓繼。如書高宗肜日「罔非天胤」，傳「嗣也」。左隱十一年傳「太岳之胤也」注「繼也」。胤與嗣義同，故𡥬蚉壺「胤嗣」連語。秦公器胤字借作尹。

戠



楚王熊肯鼎 以共戠棠

一



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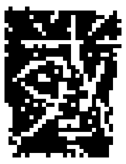
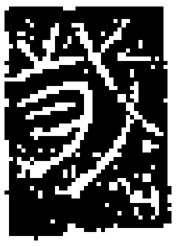


三

楚王酓肯簠 以共戠棠

楚王盤 以共戠棠



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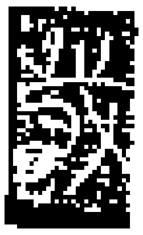
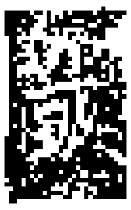
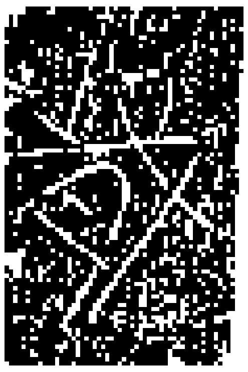


器

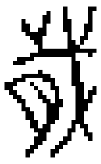
楚王酓忎鼎 以共戠棠



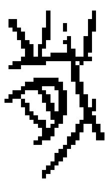
楚王酓肯釶鼎 以共戠棠



秦客鈹 秦客王子齊之戠大質

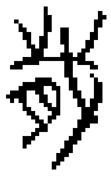


鄂君啓節 戠龍返

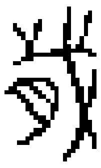


鄂君啓節 戠

龍返

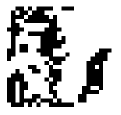


鄂君啓節 大司馬邵陽敗晉師於襄陵之戠

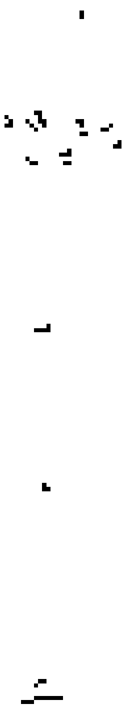


鄂君啓節 大司馬邵陽敗晉師於襄陵之戠

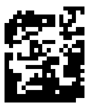
唐蘭曰：戠棠二字至難解釋，如讀戠如本字，則何以與棠連文，且三鼎、三簋、一盤，其銘俱云「以共戠棠」，古者盛戠以豆，鼎與簋盤均非盛戠之器也。郭氏又云「戠與棠連文，則戠殆又假為烝，戠烝乃陰陽對轉之聲也。」故「㠯共戠棠」即是「以供烝嘗」。郭氏之觀察，每極敏銳，其謂戠之不能讀如字，甚是，然謂讀如烝，則亦有誤。蓋金文烝嘗之語習見，如姬[illegible]彝鼎云「用𤼷用嘗」，陳侯午錞及陳侯因資錞並云「以𤼷以嘗」，是烝字以登或隥為之，其用法則均以為動詞，與此銘均迥異也。余意此戠棠二字當讀為粢盛，粢盛之語習見於左傳、國語、周禮等書，蓋春秋以後之通語也。周禮甸師云「以供粢盛」，孟子滕文公下云「以共粢盛」，穀梁傳桓十四年云「以供粢盛」，禮記祭統云「以供齊盛」，其句法並同，然則此云「以共戠棠」，當即「以共粢盛」，戠與粢，棠與盛，並語聲之轉耳。經傳所言粢盛，俱指祭祀之黍稷，而此以戠棠為之者，似已為泛義之祭物矣。（國學季刊第四卷一期八至九葉壽縣所出銅器考略）



陳侯因⿱次月錞
陳侯因⿱次月曰

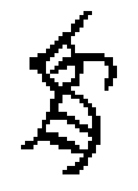


陳侯因⿱次月戟
陳侯因⿱次月鋯



陳侯因⿱次月錞 其辭
因⿱次月揚皇考卲緟

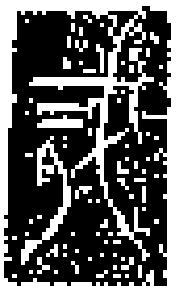
⿱次月疑為臍之別構，次齊古同讀，當作聲旁交換構成異體，如說文禾部⿱次禾或體作穧，說文食部餈或體作⿰食齊，均為此例。說文四篇：䐡，肶䐡也。从肉齊聲。⿱次月从肉次聲，古本一字，金文用作人名。



鄂君啓節
庚胷禾

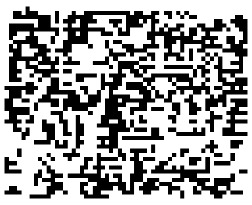
于省吾曰：殷羅二氏釋胷為象，以為河南泌陽的象河關。按象河關無象禾之稱，且其字本非象字，胷作[illegible]，其所从的句，與卜辭兔字作[illegible]形的上部正相仿，石鼓文兔字上部作「[illegible]」可以互證。以六書之義求之，則胷系形聲字，从肉兔省聲。兔與和古通用，金文和作龢，也作禾。胷禾即菟和，左傳哀四年稱楚人「左師軍於菟和」，杜注「菟和山在上雒東也」。顧棟高春秋大事表山川表「今陝西商州東有菟和山，通襄漢往來之道」。按左傳文十年稱楚成王使子西「為商公」，杜注「商，楚邑，今上雒商縣也」。上言「庚郜方城」，此言「庚菟和」，是經過方城西斷已達和，今陝西省的東南部（考古一九六三年八月第四四頁）。

貳

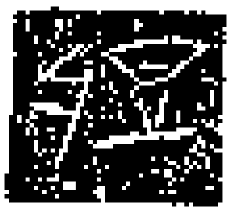


中山王嚳方壺
不貳其心

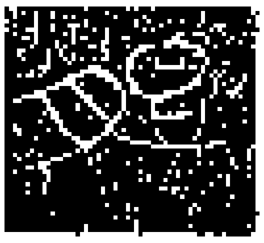
張政烺曰，貳，从肉，弍聲，當是膩之異體，在此讀爲貳。（古文字研究第一輯第二一四葉）



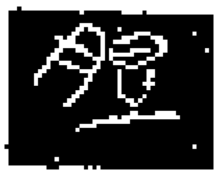
鉨脰鎬　鉨
脰大子之鎬



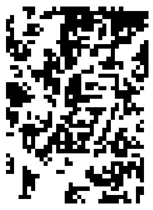
集脰鐈　集
脰大子之鎬



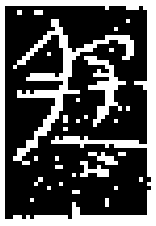
鑄客
鑑



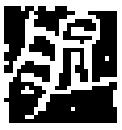
鑄客
鼎



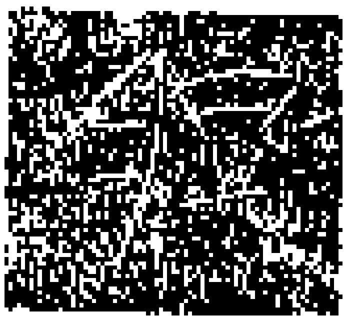
鑄客
銅器



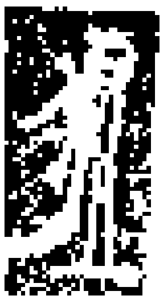
鑄客大盆　鑄
客為集脰為之



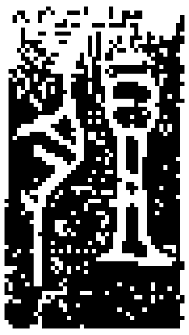
鑄客匜鼎　鑄客
為介句脰官為之



秦客鑑　為王
口飤朁鎬集脰



吳王孫
無土鼎

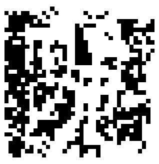


吳王孫　吳
土鼎　吳

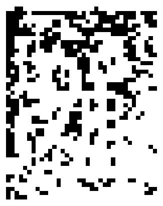
王孫無土
之脰鼎

周法高曰。按脰疑皆假為廚。尌聲豆聲同隸侯部。脰屬定紐。廚屬澄紐。古聲母同為定。都脰者。御廚也。都脰社鼎。余廚之供鼎也。脰官者。廚官也。（金文零釋一一四七集釋似平）按說文

第四篇「脰，項也，从肉豆聲」，與周法高所釋不同。劉節曰脰字，从肉豆聲，廣雅釋言「脰饌也」。（古史攷存一一五葉壽縣所出楚器考釋）與周法高所釋類同，周禮可備一說。

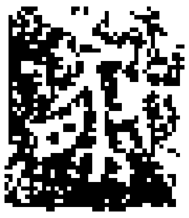


口侯腶戈　口侯
腶作口戎鍨鍗

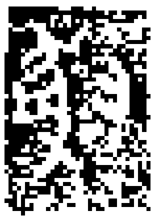


郾侯戈　郾侯
腶作[illegible]萃鍨鍗

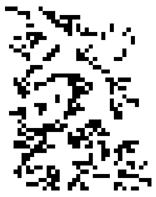
腶字不見說文，廣韻集韻上聲十四賄腲腶肥貌，並讀吐猥切，音骽，遠母豬部。



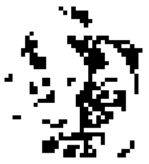
豚卣　豚作父庚宗彝



豚父乙鼎　豚作父乙寶尊鼎



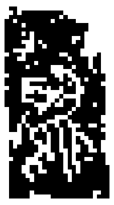
盂



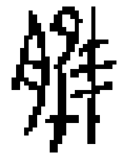
器

戚毀　俘戎兵豚矛戈弓備矢裹胄

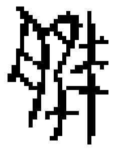
豚，从肉豕聲。疑豕之別構。金文用作人名。



脽公劍　鵰公
囗作元囗寶甬

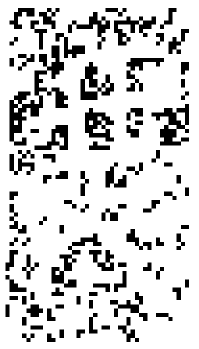


鄂君啓節　大攻尹
脽以王命=集尹悼緒



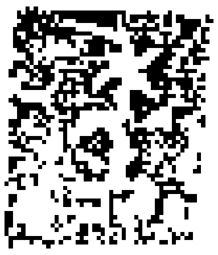
鄂君啓節　大攻尹
脽以王命=集尹悼緒

鵰、字書不見、疑即脽之異文、說文四篇「脽、尻也、从肉隹聲、」博雅「臀謂之脽、」前漢書東方朔傳「連脽尻、」注「脽、臀也、」又引伸為地名。史記孝武紀「始立后土祠汾陰脽上、」注「脽者、河東岸特堆掘、長四五里、廣一里餘、高十餘丈、汾陰在堆之上、」顏師古曰「以形高起如人尻脽也、」金文為人名、脽公或以居其高地命名、



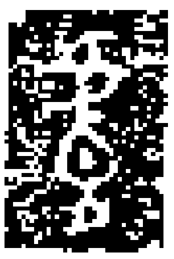
取膚盤　取

膚子商鑄盤



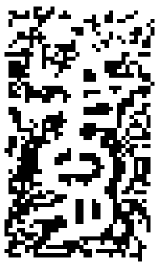
一　鄀公桱鐘

玄鏐膚呂



弘爲尊　弘爲

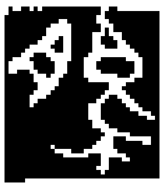
魏膚寶尊彝



衛鼎　眉敳

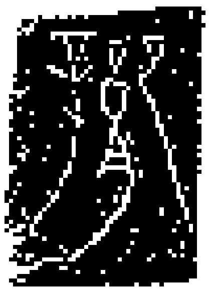
者膚爲吏

馬叙倫曰：郘鐘作爲余鐘「玄鏐鏞鋁」，鏞從金膚聲，蓋鑢之異文。此省耳。說文膚爲臚籀文。臚字從肉盧聲，盧從甶虍聲，虍爲盧之初文，此從𠙴即盧之異文。其甶與金文甶字同，蓋本作膚，古借甶爲西，此遂用借字。說文「鑢，錯銅鐵也」。然鑢即今木工鐵工所用以錯金工之錯字，今借錯字爲之，非動詞也。此疑借爲錯，錯鑢聲同魚類也。說文「錯，金涂也」。（讀金器刻詞卷一四八）（叢文一四九叢弘尊）



害鼎　以師氏眾有嗣後或𢦏伐腞

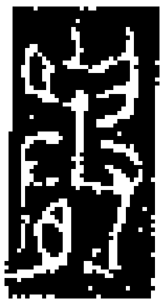
吳其昌曰：腞，地名，其字從象。按河南古為產象之區。（詳吾友徐中舒篇服象及象之南遷）左氏襄公七年傳云：公會晉侯[illegible]于鄬。杜預注：鄬，鄭地。為即象，鄬即鄭也。其後隸書邑作阝，與予同形，故邑旁誤為予旁，而為豫字。豫者象邑也。故中州為豫州，實則省邑亦同象州，實象州耳。此作腞，明其地產象，蓋為鄬。鄬豫之初文，則其地實為今之河南可知。（貫夫羅物撰卷一第十八頁）按：吳其昌釋腞為豫鄬之初文，可備一說。然从肉、从邑作形符交換，亦無先例。故从肉之腞，當别有本義。金文作地名，即指豫鄬，是同聲原字假借。



舒蚉壺　早

以大臂不宜

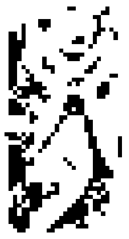
張政烺曰：「臂从辟从肙，音義無徵。按大臂不宜的句法和毛公鼎『虩許四方，大從不靜』相同。毛公鼎的從字吳大澂讀為縱，爾雅釋詁：「縱，亂也。」（參考郝懿行爾雅義疏）與不靜之義相合。壺銘不宜之宜讀為義，譽壺譽鼎中四見，確鑿無疑，那麼臂字之義也就可以推想了。如果是从辟肙聲，可讀為嬖，如果是从肙辟聲可讀為僻，兩相比較，以後者義長。僻之義為邪，經籍亦以辟為之，如詩大雅板「民之多辟」（鄭玄箋民之行多為辟者）之，荀子宥坐「行辟而堅」，是辟為一種惡行，荀子正名「凡邪說辟言之離正道而擅作者」，又成相「邪枉辟回失道途」，賈子道術「襲常緣道謂之道，反道為辟」，是辟為一種邪道，這類例句可以舉很多，大都是邪僻之意。辟僻與「不義」詞義相關，因此推斷臂从肙辟聲，義為回邪。」（古文字研究第一輯第二三八頁）



蔡大師鼎　蔡大師䐜

賸鄦叔姬可母飤繁

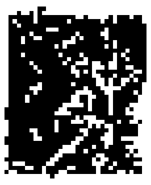
䐜，說文不載。集韻、廣韻均收，並訓為肥也。蔡大師鼎作人名。



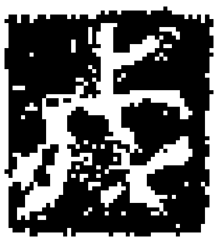
齊成右戟　齊坴

右造車鐵佳⿱鼎肉

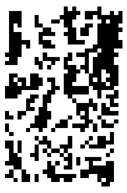
魯實先謂「當即許書肉部之䐑」，此說可以說文六篇員之籀文从鼎作⿱口鼎，金文偏旁上下左右可移動而不影響字義，故䐑可寫作⿱鼎肉。說文四篇「䐑，切孰肉，內于血中和也」。許氏訓義與文字結構相符。金文不知作何用。



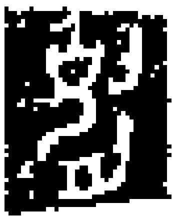
二年寍鼎 冶諸爲財



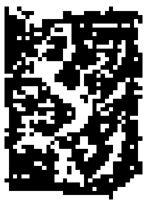
詢𣪘 戈琱戚



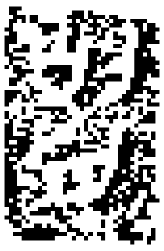
休盤 戈琱 戚彤沙[illegible]必



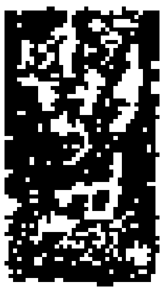
向䚕 𣪘



向䚕𣪘 向 䚕作旅𣪘

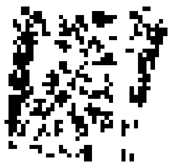


向䚕 𣪘

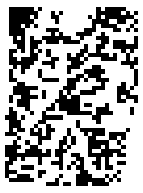


向䚕 𣪘

䚕其壽 考萬年

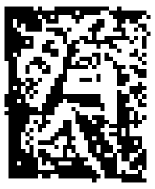


一

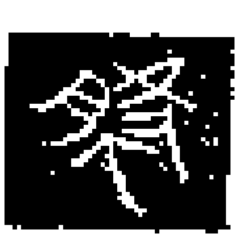


二

但事句 奇䚕爲丈

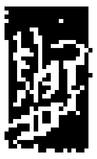


但句 但吏 秦奇䚕爲丈

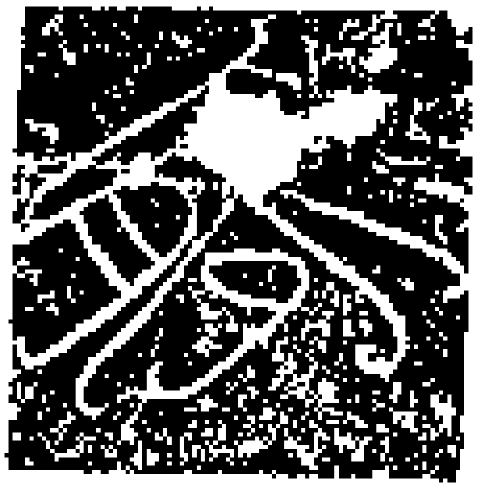


盞

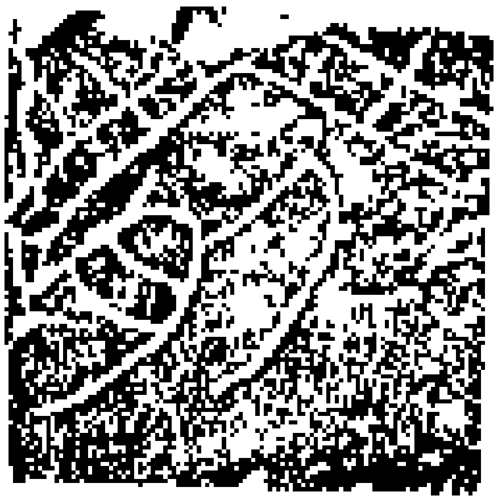
楚王酓忎鼎 但伞
吏秦差苛脁為之



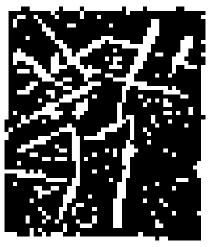
斛八又小量
斛八分分析



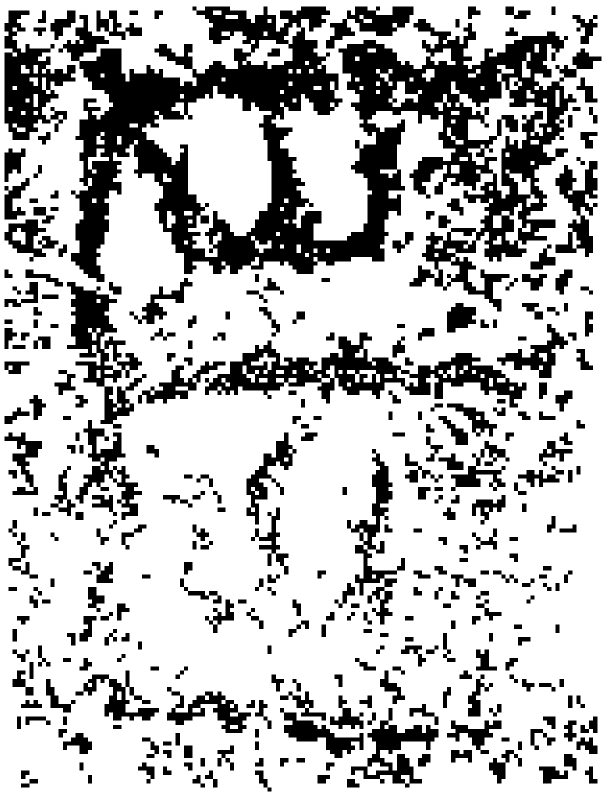
楚大鼎
鼑脁散



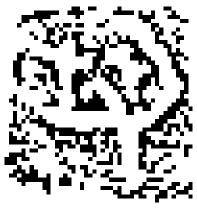
楚大鼎 鑄
客為集散



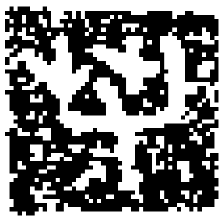
集散鼎
集散



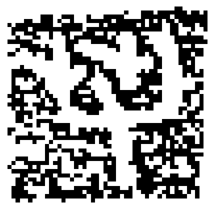
公芻橈
公芻芻賓右



矢人盤
陟芻



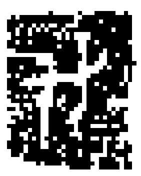
矢人盤
封于芻逨



矢人盤 封
于芻衛內

[illegible]

裘衛鼎 內
史友寺芻



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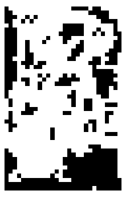
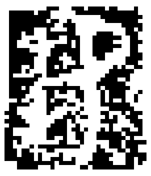
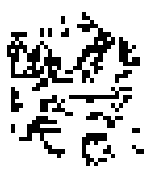


二

揚毀
眔嗣芻

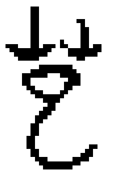


大毀 陽
芻芻奉嗣



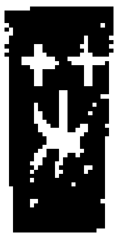
嗣父鼎 王從□
即于咸田集芻

阮元曰說文若字从艸从右此作芆又古右字（積古齋鐘鼎彝器款識卷八散氏盤）靜安先生曰艾舊釋若其字从又持艸與說文艸部訓擇菜之若相近（王觀堂先生全集二卷二八散氏盤考釋）



鄂君啓節
庚芑昜

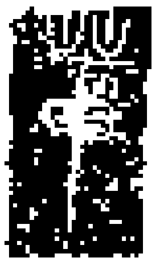
郭沫若曰「庚芑昜均地名，以下文推之，殆在漢水南岸」（文物參考資料一九五八年四期四葉）



中山王礜壺

十三朱

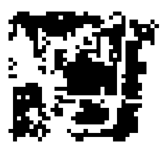
中山王礜器中凡三十五見，寫法大同而小異，句例作「十三朱」「十四朱」「十二朱」等，從上下文義審釋，當爲年字，今學者多疑即年字異體，或就是朱字省文。



舀壺
茅蒐田獵

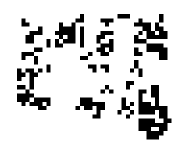
按說文茅古文作𦯖，从艸，左為矛，與此銘同。茅在銘文中表示祭名，讀為苗。古代田獵四時各有專名，而各書記載又不盡相同。春秋公羊傳桓公四年「春曰苗，秋曰蒐，冬曰狩」，穀梁傳「春曰田，夏曰苗，秋曰蒐，冬曰狩」。

苷



庚午父乙鼎　王令寢苷辰省北田四品

說文一篇「苷，甘艸也」金文用作人名。



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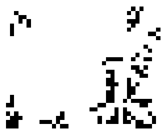
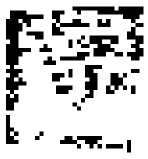
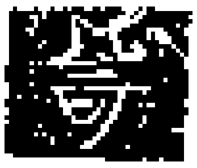


二

佀事句（苛㛗為之）

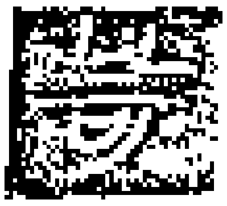


佀句佀吏（秦苛膀為之）



佀吏句（佀吏）

秦苛膀為之

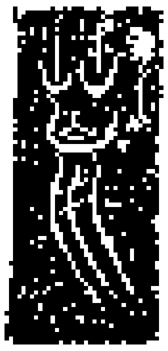


盞

楚王酓志鼎（吏秦差苛膀為之）佀乍

說文一篇「苛，小艸也」金文用作人名

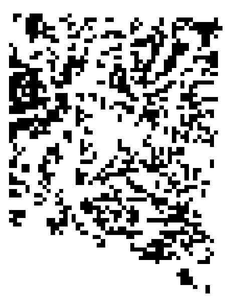
荒



中山王嚳方壺

嚴敬不敢怠荒

句銘「怠荒」與「嚴敬」義相對，詩商頌殷武「不敢怠遑」，假「遑」爲「荒」。鄭玄箋「遑，暇也。不敢怠惰自暇於政事」。



筆莨笄鼎

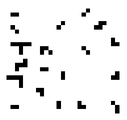
筆莨笄

說文一篇、莨、艸也、从艸良聲、司馬相如子虛賦云、其埤溼則生藏莨蒹葭、郭注、藏莨、草名、中牛馬芻、本草綱目一名天仙子、一名行唐、其子服之令人狂浪放蕩故名。

一

二

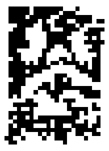
郾王戠戈 郾王戠作王萃



一

郾王戠戟 □王戠作□萃鍦

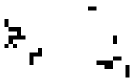
一



二

郾王戠戟 郾王戠作䢦萃鍦

一



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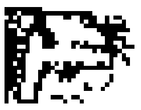
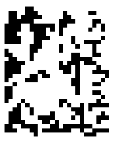
三



四

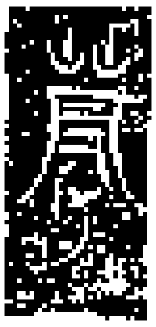
郾王喜劍 郾王喜盅萊萃鈇



郾侯戠戟 郾侯戠作巿萃鍦

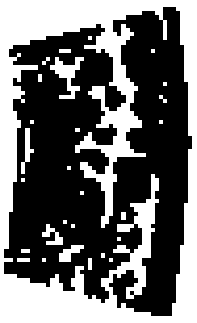
郾侯戈 郾侯脮作巿萃鍨鍦

于省吾曰：周禮春官車僕掌戎路之萃，廣車之萃，闕車之萃，苹車之萃，輕車之萃。注：萃猶副也。此五車皆兵車，所謂五戎也。戎路，王在軍所乘也。夏官戎僕掌馭戎車，掌王倅車之政。注：倅，副也。倅萃古通。嘗見古鉨一方，文為王之萃車，蓋掌王戎車之副車者。燕兵稱萃銘者甚多，又有稱萃鍨鍨者，貞十一·三之著錄一戈，銘為郾王職作王萃。萃下省器名，此古兵之常例也。王萃者，戎車之副也。（雙劍誃吉金圖錄下 釋上考郾王職戟）

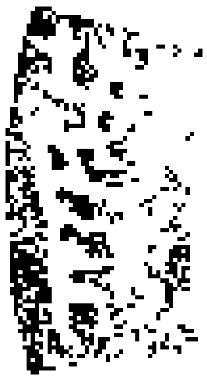


中山王嚳方壺
氏以身蒙皋胄

國語晉語「閒蒙甲胄」注「蒙被也，被介在身也。」向按蒙皆讀為冡，說文七篇「冡覆也」。

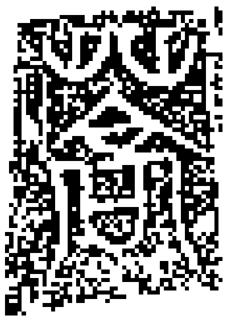


一　奠叔蒦父鬲　奠
叔蒦父作羞鬲



二　奠叔蒦父鬲　奠
井叔蒦父作羞鬲

說文曰蒦、規蒦商也、从又持萑、一曰視遽皃、一曰蒦度也、彠蒦或从尋、尋亦度也
楚詞曰求矩彠之所同、金文蒦用作人名



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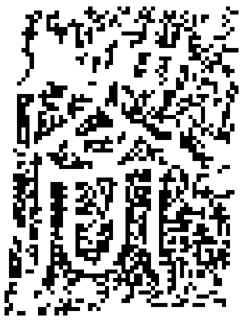
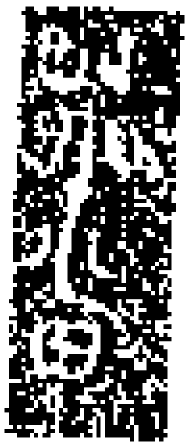


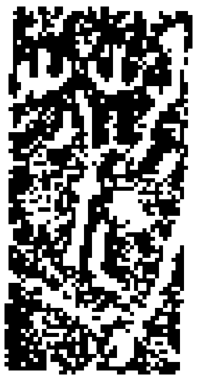
二

曾姬無卹壺　聖趄之夫人曾姬無卹望安茲漾陵蒿間之無匹

楊樹達曰：余疑蒿當讀為稾。說文七篇上禾部云：「稾，稈也。」禾莖也。周禮夏官序官稾人注引鄭司農云：「箭幹謂之稾。」考工記矢人云：「以其笴厚為之羽深。」鄭注云：「笴讀為稾，謂矢幹。」蓋稾為禾莖，箭幹亦莖也，故稾引申有箭幹之義也。（積微居金文說二一七葉曾姬無卹壺跋）

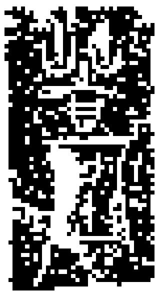


蔡侯尊



蔡侯盤 子孫蕃昌

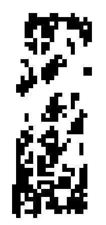
說文一篇：蕃，草茂也。詩唐風椒聊：椒聊之實，蕃衍盈升。書洪範：庶草蕃廡。傳：蕃，滋也。



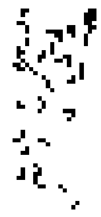
新坙盂
以取鮮薧

銘文「以取鮮薧，嘝饗祀先王」。張政烺曰：薧从卜薧聲，讀為槁，周禮作薧。周禮庖人之掌：共六畜六獸六禽，辨其名物，凡其死生鮮薧之物，以共王之膳。鄭眾注：鮮謂生肉，薧謂乾肉。（古文字研究第一輯二四一頁）

𥡴

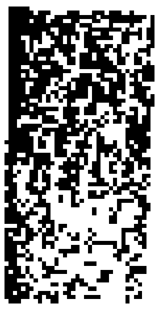


魚鼎匕
𥡴入𥡴出



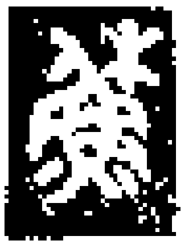
彖鼎匕
𥡴入𥡴出

𥡴說文所無，郭沫若認為依句法而言可為載，入載出，「乍入乍出」，稍入稍出，疑𥡴即古稽字，用為稍。（金文叢考二七零葉）

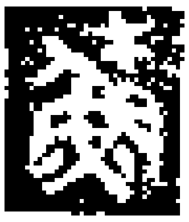


寬兒鼎　蘇公之孫寬兒擇其吉金

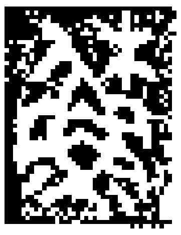
書立政「司寇蘇公，傳「忿生為武王司寇封蘇，金文蘇亦作之名。



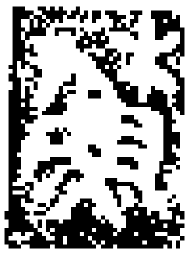
蓋一



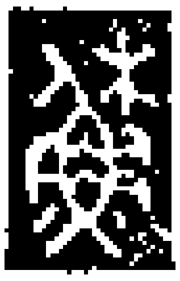
器一



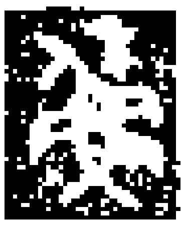
蓋二



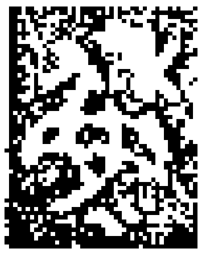
器二



蓋三



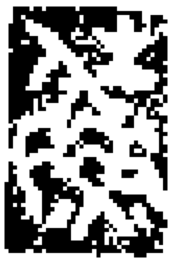
蓋四



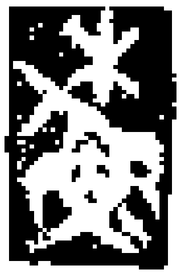
器四

史頌簋

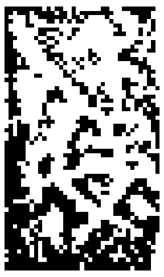
史頌鼎令史頌省穌



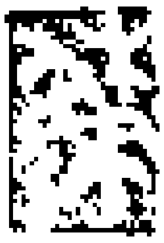
蓋一



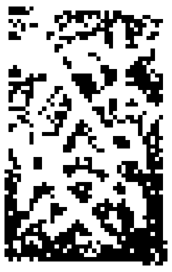
器三



蓋二

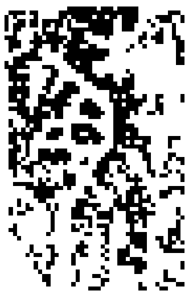


器二



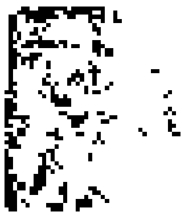
蓋三

蓋四

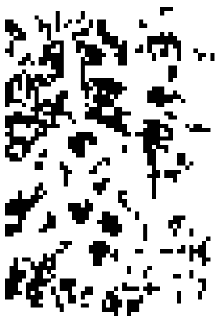


器四

史頌簋

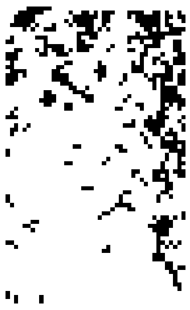


史頌鼎穌史頌鼎四匜



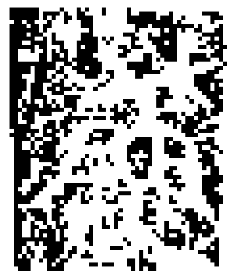
穌衛妃鼎穌衛妃

作旅鼎



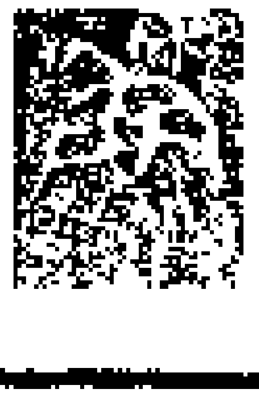
穌公簋穌公作王妃䢅簋

穌甫人盤穌甫人作㜏妃襄媵盤



蘇冶妊鼎　蘇冶
妊作虢妃魚母媵

蘇甫人盤　蘇甫
人作嫚妃襄媵盤



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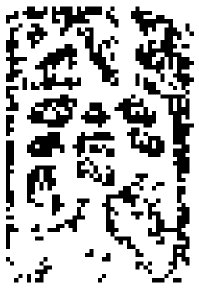
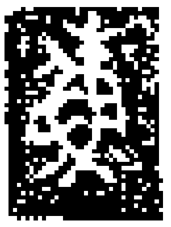
人作嫚妃襄媵匜

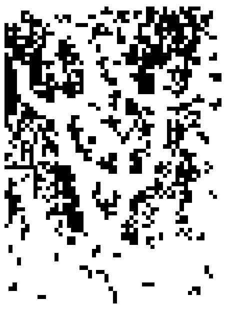


蘇公子𣪘　蘇公
子癸父甲作尊𣪘

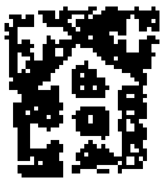


滕侯蘇𣪘
滕侯蘇作氒
文考滕
仲旅𣪘

説文七篇穌，把取禾若也。从禾魚聲。金文从木，亦从禾，禾木同類，可作形符互換。但是許慎訓義對字結構不符韻鼎器銘下從、名，[illegible]義字从蘇別義有待再考。古文遹作穌，屬同聲原字假借。



曲中叟伯匜 唯
由中叟自作寶匜



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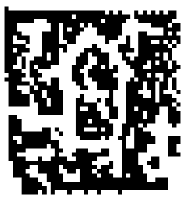


嚣

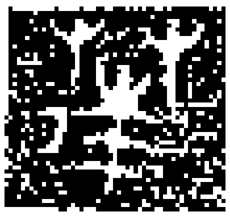
亞門訃卣 用作
姘嘗示寶孝彝

蔵

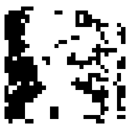
鄂君啓節 王尻
於蔵郢之遊宮

蔵

鄂君啓節 王尻
於蔵郢之遊宮



𨟻湯叔盤 埜湯
叔氏伯某鑄其尊



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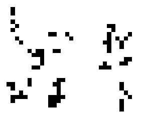

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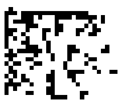
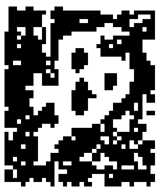


三

郾王喜劍 郾
王喜忐怗萃鈹

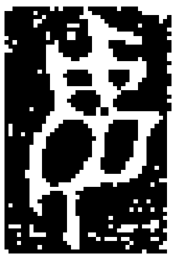
虍



取膚匜　秋

虍子商鑄匜

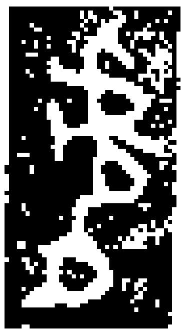
說文五篇「虍，虎文也，象形。」前人釋膚，待考。



鑄叔皮父毁　其虖子用享孝于叔皮父

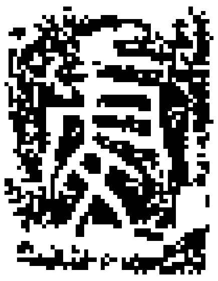
載家祥曰：蒲篆拓本上半當爲虍字，古文虍皆作虫，象虎頭形，或變爲㞢（王孫盂虘字作𧆨，虘鼎虘字作𧇯，不嬰毁叔字作𠭯，古文亦與此形近）上，下文从女，則確不可易。以隸定之，當爲虘形，「」字書無此字，聲義不可致，以意求之，當即虎之別構，形義更密字也。許書虎下數之者，从虍，虎足象人足，象形」。按卜辭金文虎本象形，小篆从虍，从儿，則形聲字也。由象形變爲形聲，亦合六書隸屬再分例。易从儿爲从女，則以性別表義故也。若嬰毁蓋「廡先」寫作「廡𡚾」，寧甫毁「先」作「𡚾」，子禾簋「穗」作「𥡴」，並儿女更替之證。蘇冶妊字作「𡜔」是也。「虘」字作「𧆨」，从虍从女凡聲。由此而知虍字以象形變爲从女者，皆可以之由象形變爲「虖」也。然則叔皮父毁之虖爲虎字異文，於字例殆無乖戾矣。虎子爲作器者名。上文云「佳一月初吉，作鑄叔皮父尊毁」，下文云「其虎子用享孝于叔皮父」，則作器者必屬叔皮之子，爲其父作祭器者也。故云「其虎子用享孝于叔皮父」矣。「其」字冠在人名之上爲發語辭，金文本有此例，句鑃銘云「佳正初吉，丁亥，其次擇其吉金鑄句鑃，以享以孝，周蘄萬壽，子，孫，永保用之」，𠤳君壺云「𠤳君茲肖𤸫

其成公鑄子孟妃朕盥壺，永保用之，爲與成公均作器者名，而上疑以「其」字與此云「其虎子」文例正同（古人每以「虎子」爲謚獎之詞，三國志吳志凌統傳，統死，二子烈封年各數歲，權內養于宮，愛待與諸子同，賓客進見，呼示之曰：「此吾虎子也。」魏書卷四十四薛野䐗傳，子「虎子」，姿貌壯偉，明斷有父風）。虎子殆承其父之名以自鳴者也，猶陳子匜之陳子子，齊子仲姜鎛之鞏子綸（參上文論鞏子之評。三九三文所見名者也）。禮記檀弓上滕伯文爲孟虎齊衰，其叔父也，爲孟皮齊衰，其叔父也，則滕虎爲孟皮本一人也。爲滕伯文叔父。左傳襄公三十年鄭罕虎字子皮，叔皮名虎，殆與漢班叔皮名彪義同，說文，「彪，虎皮也。」古人名字義必相應。禮記曲禮上「前有士師則載虎皮」。又郊特牲「虎豹之皮，示服猛也。」魏書卷四十二寇讃傳，讃「次子名虎皮」，然則叔皮名虎，子名虎子，傳識君子，或不訶其傳會乎？龔定盦釋民，何子貞釋作宋，建師從集許印林釋弟（見攈古錄二之三）。孫詒讓釋胄（古籀餘論卷二），均非是。（一九三九年十二月二十五日中山大學歷史學系周刊十卷下二期）



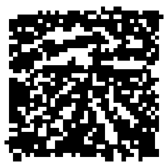
宗周鐘　敢召虐我土

虐，說文五篇「殘也，从虍，虎足反爪人也」，左傳襄公十八年，「陵虐神主」，注「數伐魯，殘民人」。按金文宗周鐘虐結構从虎足，但無反爪和人。釋虐似證據不足，但從「敢召虐我土」辭例看，較爲通順，故可備一說。

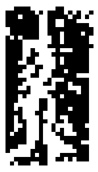


器

秦公毁
虔敬朕祀



晉公盦
虔龏盟口



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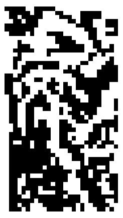
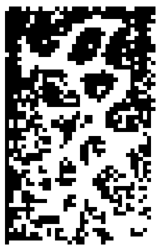


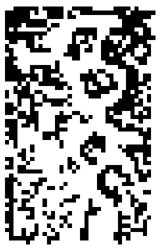
三

蔡侯
鐘

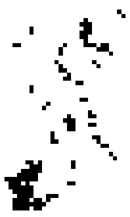
有虔
不惕



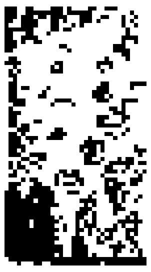
一蓋



一器

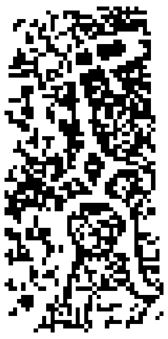


二蓋



二器

師寰毁　師
寰虔不㒸



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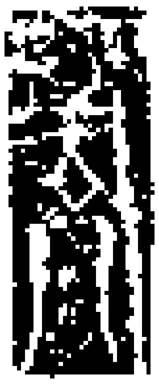

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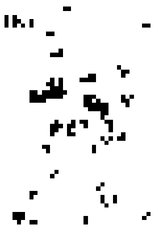
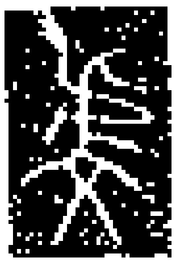
者沪鐘　女
亦虔秉不涇



𤼈鐘　令𤼈
夙夜虔敬



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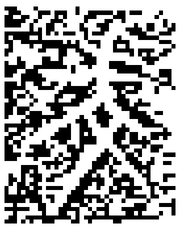

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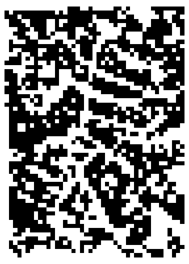

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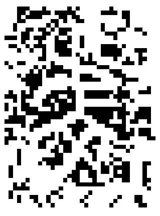
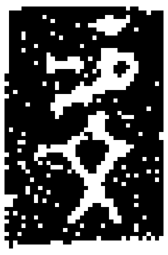
秦公
鎛



秦公鎛　余夙
夕虔敬朕祀



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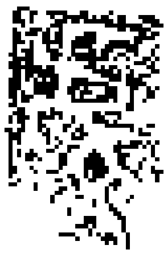
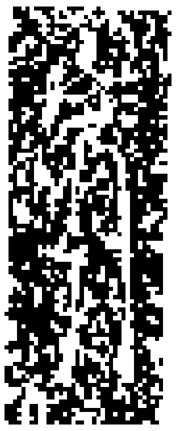
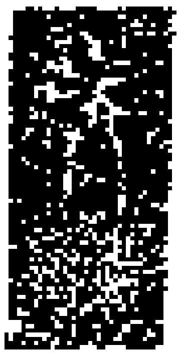


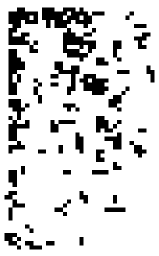
毛公鼎　虔夙
夕惠我一人



蔡侯
尊



蔡侯盤　蔡侯雝虔共大命



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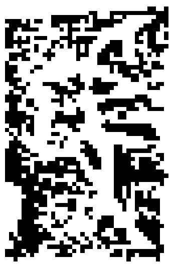

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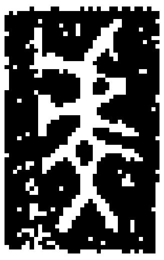

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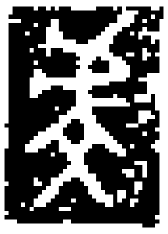
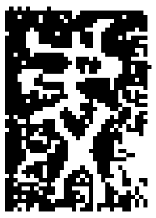


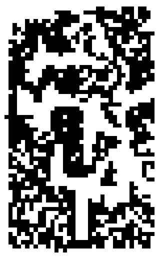
四

追簋　追虔夙夕卹乃死事

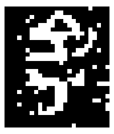


番生簋　虔夙夜尃求不朁德

高鴻縉曰：說文虔，虎行貌，从虍，文聲。讀若矜，渠焉切，按字應从虍者，文聲，入轉注（中國字例六篇二二八葉）。按虔訓虎行貌，似不甚確切，虔初義以闕疑為妥，金文用作敬意。國語晉語「少采夕月，與太史司載糾虔天刑」，虔即敬也。金文追簋「虔敬」，即由同義字重疊構成的詞。



何尊 烏虖

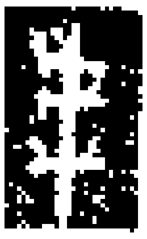


班簋 烏虖

蓋

器

彔乍宗卣 烏虖



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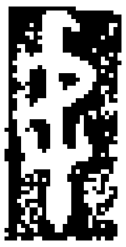

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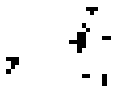
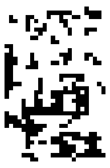
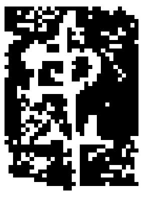
沈子簋 烏虖



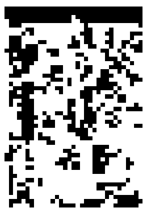
或者鼎 烏虖



或方鼎 烏虖



蓋



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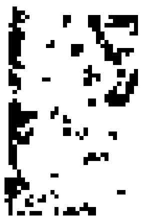
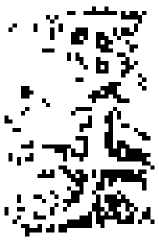
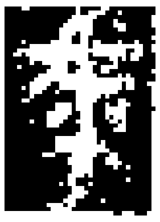
效卣



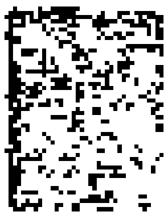
效觶 烏虖



毛公鼎 烏虖

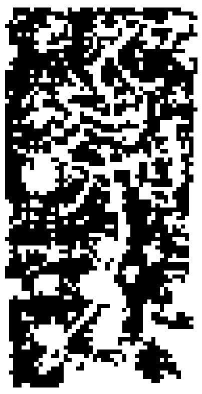


禹鼎 烏虖哀哉

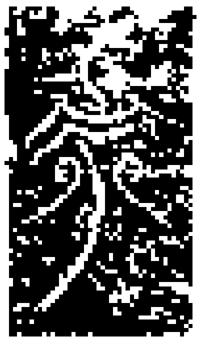


虖伯鼎 虖

北口子口



中山王嚳鼎



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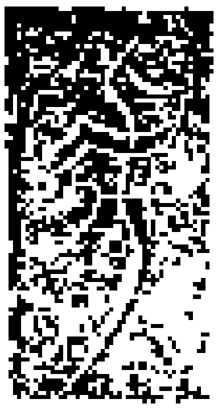

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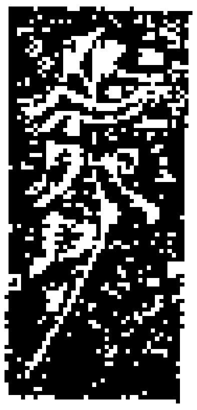

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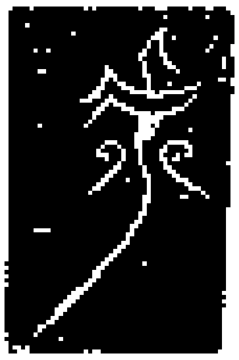

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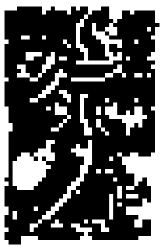
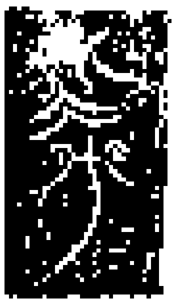


好蚉壺　烏虖



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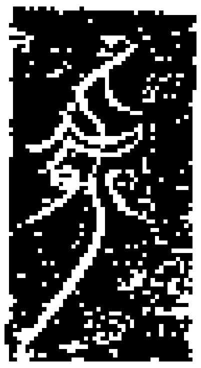
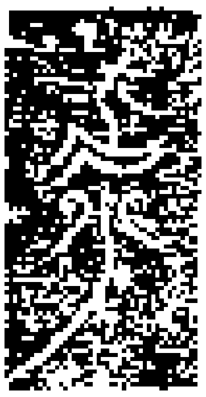
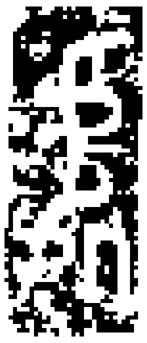


中山王嚳鼎　社稷其庶虖

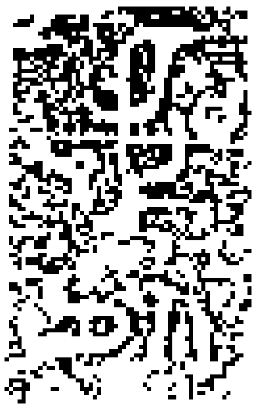


中山王嚳鼎　而皇才於少君虖

高田忠周曰，此篆阮氏釋虖，稍近而實未精，今細審「采即虍，字即乎，合為虖即顯矣。唯下从口，此明說文嘑字。許氏云「嘑，號也。从口虖聲」，又廣雅「嘑，鳴也」，周禮雞人「夜嘑旦以嘂百官」是也。其實嘑亦虖異文無疑。虖下曰「哮虖也。从虍乎聲」，虍即虎省，或號者，哮虖者哮唬之謂也，轉為號虖義。字或借呼，借謼為之。詩蕩「式號式呼」，漢書敘傳「式號式謼」是也。呼，謼亦同乎。乎為語之餘，轉為外息義。然从乎，已為虖號意足矣。又从口為複，虖之或作嘑，猶乎或作呼。其義一轉，而字形亦變者也。又詳乎下。又謼字與呼通。孟子「嘑爾而與之」，注「猶呼爾，咄啐之皃也」，此亦虖與乎通用之理也。乎，虖音義相近，故互通用，以乎為虖。若文叚借以虖亦乎辭文叚借也。（古籀篇四十八第二九葉）



安鐘
處宗室



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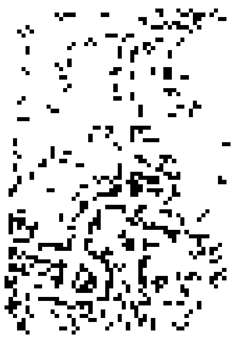
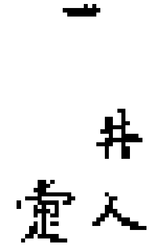
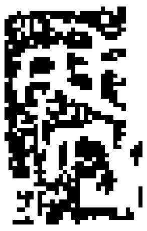


二

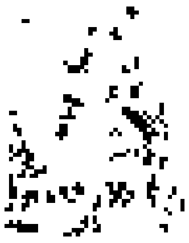
井人安鐘
虔處宗室



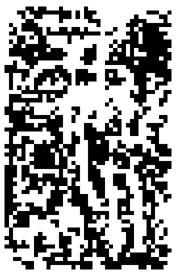
史牆盤
才微霝處



邾君鐘
用處大政



𤰈鐘　以
五十頌處



鉦
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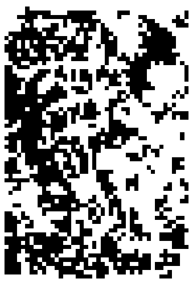
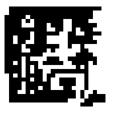
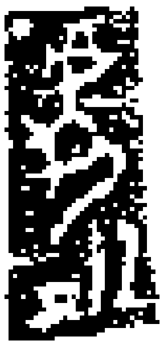


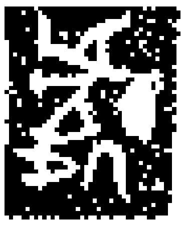
南彊鉦　余
處此南彊



其大子姑發𠮚
余處江之陽



𠷎鼎　弋尚
卑處氒邑

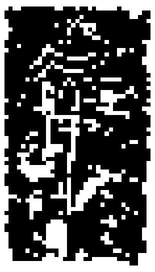


史牆盤　武王則令
周公舍㝢于周卑處

高田忠周曰：按說文，処，止也。得几而止，从几夂。蓋夂從後致也。即安凥得處之謂也。元是人事，轉爲禽獸棲息之義。說文處从虍聲作處，正與此合。張氏金石聚云「處籀文処」，觀翅罝等字籀文作𨔣罿，是其證也。此說真鑿矣。又按廣雅釋詁「處，凥也」，詩般

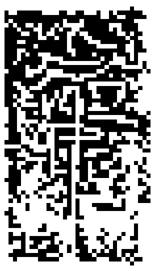
其盧、巽、散、啓、處、導、虘也。虘即虎陵借字，此字之本義也。因謂古虎虘當同字，卜辭金文，且字作𠀃，此文作且即同，而虘乃往往通用。然則且虘初同字無疑矣。後人分別，又戲从虘聲，以取虎義。虘行而且廢耳。（古籀篇十六第三八葉）

（⿱處女）



𧊒蚉壺

不能寧⿱處女



𧊒蚉壺

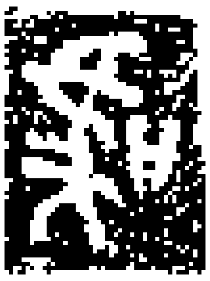
不敢寧⿱處女

魚鼎匕

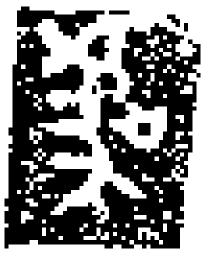
毋⿱處女其所

⿱處女，从女處聲，字書不載，當為處之繁飾，戰國文字多增筆，此亦一例，金文用法同處。

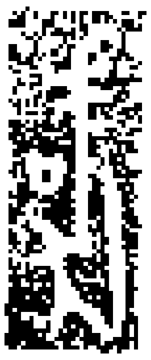
參見處字條。



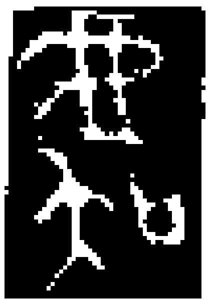
矢人盤
原人虞艿



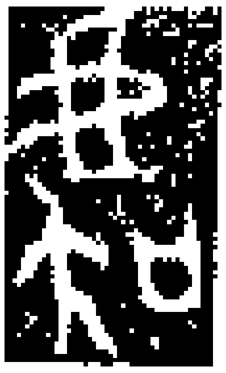
矢人盤
豆人虞丂



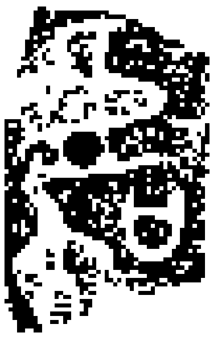
虞侯政壺
虞侯政作寶壺



一蓋

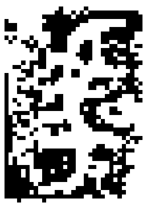


一器



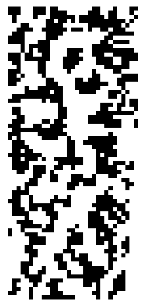
二蓋

虞司寇壺
虞嗣寇伯吹作寶壺

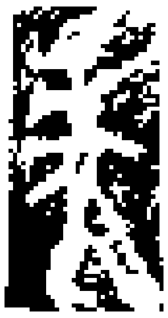


蓋

恆簋　其萬年世
子＝孫虞寶用

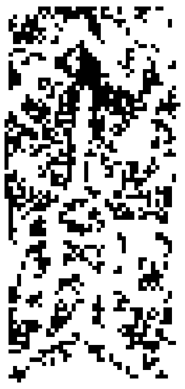


宜侯夨簋　王一
令虞侯夨曰



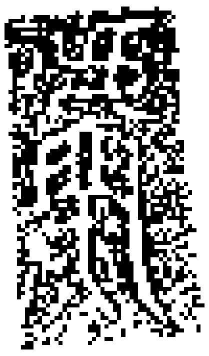
宜侯夨簋　作
虞公父丁尊彝

張曰昇曰：虞，金文或作吳（吳[illegible]）、嫃姪，太伯與弟仲雍奔荊蠻，自號句吳，太伯卒無子，弟仲雍立，四傳曾孫周章，時周武王克殷，求太伯、仲雍之後，得周章，周章已君吳，因而封之，乃封周章弟虞仲於周之北，故夏虛，此中國之虞也。（金文詁林第五冊第三一二一葉）



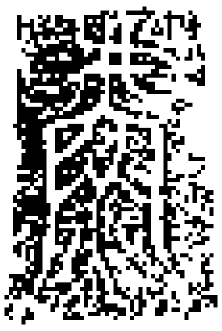
虞父丁觶

虞父丁卣　丙



𦅫鎛　保

虞兄弟

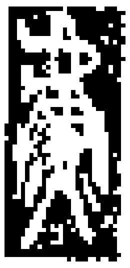


𦅫鎛

保

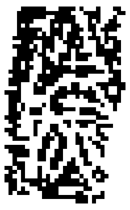
虞子

姓



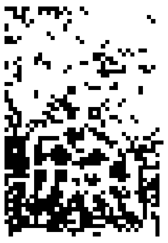
杕氏壺

虞以宴飲



杕氏壺　虞

以為弄壺

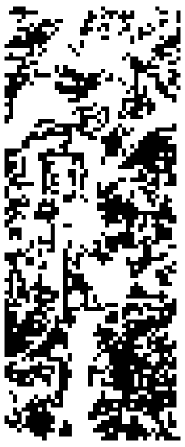


書呂鈿

虞以

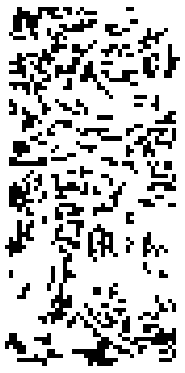
祈眉

壽



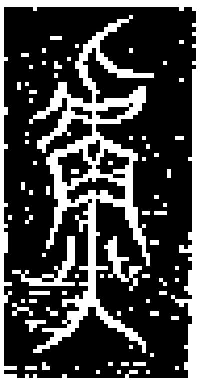
中山王嚳鼎

虞先祖桓王



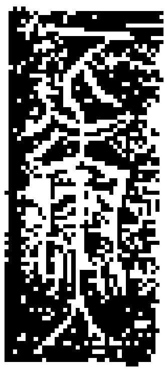
中山王嚳鼎　虞

考成王早棄羣臣



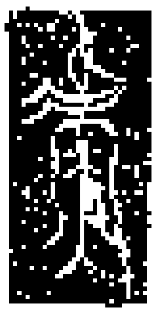
中山王嚳鼎　唯

虞老賙是克行之



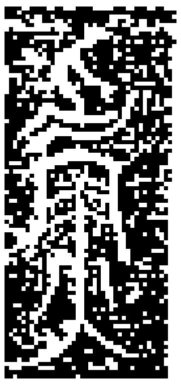
中山王嚳鼎　虞

老賙奔走不聽命



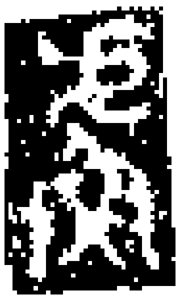
中山王嚳方壺　賙

與虞君並立於世

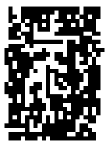


中山王嚳鼎　今虞

老賙親率參軍之眾



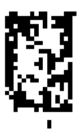
兮甲盤　王初各伐玁狁于䨥盧



吳太子姑發劍　工盧王大子姑發閈反

戴家祥曰：盧，从虍从魚，虍讀荒烏切，隸曉母，魚讀語居切，魚隸喻母，古無深喉淺喉之分，曉喻兩母實際上每每混用，盧字从虍从魚是上下皆聲字也，就是說虍在喻母字上面，許多地方處在可有可無的地位，例如，「嗚呼」可以寫為「嗚虖」，「吳仲」可以寫為「虞仲」，「鮮吳」可以寫為「鮮虞」，「獻人」可以寫為「虎人」，早在光緒癸卯（一九〇）婕公事實已經考定盧即虞字的或體，（見集詁羅著[illegible]殷諸[illegible]三）後來山西省代縣蒙王村發現一個青銅古器銘曰：「攻吳王夫差擇其吉金自作御鑑」，丹徒劉鶚購得一個銅鐘，銘曰：「工盧王皮難之子者減自作□鐘」，安徽壽縣出土的銅戈，銘云「攻敔王光自□」，解放以後，河南省輝縣琉璃閣發現銅劍，銘曰「攻敔王夫差自作其元用」，淮南蔡家崗趙家孤堆出土的銅劍，銘曰「工盧王大子姑發閈反，自作元用……」。左傳宣公八年「盟吳越而還」，孔穎達正義「太伯仲雍讓其弟季歷，而去之荊蠻，自號句吳，句或為工，夷言發聲也」，工攻古音隸東部，句隸侯部，東侯陰陽對轉，是工盧攻吳攻敔攻𢿍就是句吳，不僅是科學的預見，而且是從考古發掘中得到完全證實。魚吾同音，吾从五

聲五午通假，所以說文五篇御字重文作馭，由此可見。「保盧兄弟」「保盧子姓」「盧以宴以喜」，非讀盧為吾不可。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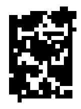
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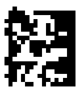
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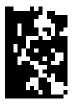
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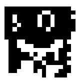
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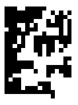
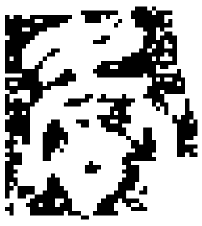

十三

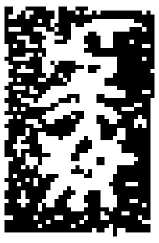
郘鐘　既

壽壺虡

吳大澂曰：說文「虡，鐘鼓之柎也。飾爲猛獸，从虍異，象其下足。篆文作虡。」詩靈臺「虡業維樅」，傳「植者曰虡，橫者曰栒。」此从凷，正象縣鐘之植木，下从異，當从虡得聲。（字奇觚古籀 一冊八葉部）一續

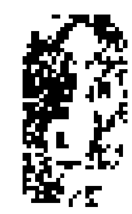


氏車父壺　氏車
父作寶羞尊壺



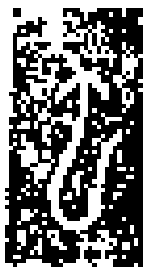
衛鼎　舍
趙娰康茖

虫



甲虫爵

甲虫

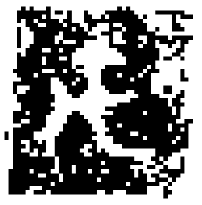


魚鼎匕

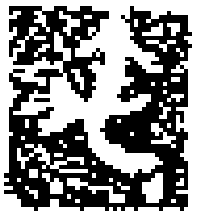
水□□虫

丁佛言曰：𠃌，甲虫爵。古虫字，象形。說文䖵部从䖵之字，古文省作竹、个，蓋𠃌之譌也。（說文古籀補補卷十三第三葉）

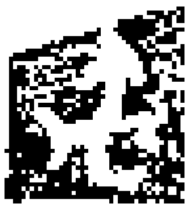
高田忠周曰：說文：「虫，一名蝮，博三寸，首大如擘指，象其臥形。物之微細，或行或飛，或毛或蠃，或介或鱗，以虫為象。」蓋許氏此說謂作字借假精之法也。若夫虫字本義與它形，明是與它同類，即它之形原也。小篆作仒，古文作𠃌，亦小變，有作个者，說文古文蟲作䖵是也。（古籀篇七十七第一葉）



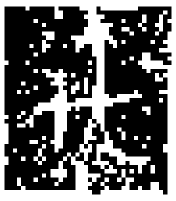
禹鼎 禹曰



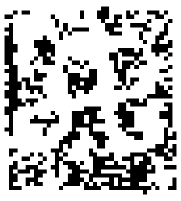
禹鼎 其萬年 禹



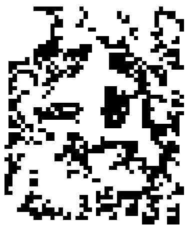
禹鼎 禹率戎 肆



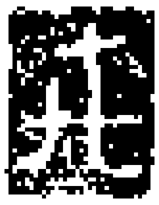
叔向父毁 廣啟禹身



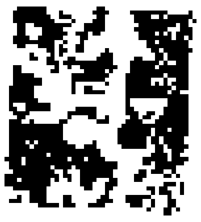
叔向父毁 叔向父禹曰



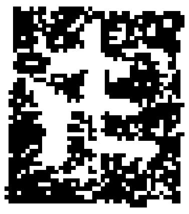
禹鼎 肆禹 亦弗敢惷賜



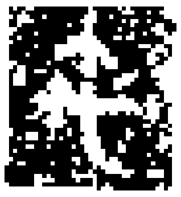
叔向父毁 禹 其萬年永寶用



禹鼎 雩禹以武 公徒馭至于噩



禹鼎 命禹冂朕 祖考政于井邦



禹鼎 肆武公迺遣 禹率公戎車百乘

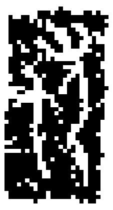
[illegible]

秦公毁 鼏宅禹責

孫詒讓曰、案此銘禹字三見、爲叔向父之名、舊並無釋、吳大澂讀古解字、與羊舌肸字叔向名字相應、而文究不類、以字形審之、實當爲禹字、說文厹部「禹、蟲也、从厹象

形。童文爲、古文爲。漢書藝文志、大爲字作大𠆩、即从古文爲以隸古寫之也。此作𤔔、較彼文尤簡實皆一字。前受鐘用寫光我家、寫作寫、下从先、與此畧同。（攈古二之二）古者尤字相應。說文云嚮知聲蟲也。若然、爲𦘔一蟲、爲字叙句、即取蟲名爲義、句即蝸之省。此可證司馬相如、顧野王說矣。（古籀餘論卷三葉十一宗叔句敦）

蚘



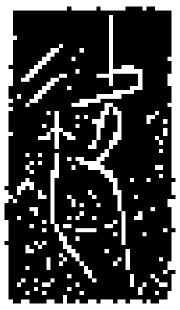
魚鼎匕

參之蚩蚘

容庚曰：蚘，說文所無，廣韻：人腹中長蟲也。集韻：蚩蚘，古諸侯號，通作尤。（金文編第十二卷蚘蚘）

字从虫是與上文蚩字偏旁類化的結果。

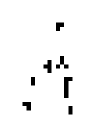
䖪



射䖪壺　亂鼎

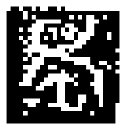
射䖪敢明易告

䖪，唐韻七四切，音次。䖪似蜘蛛。說文不載，字當為以虫次聲，金文作人名。



蜀堊戟

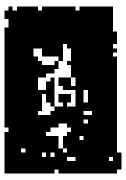
蜀堊



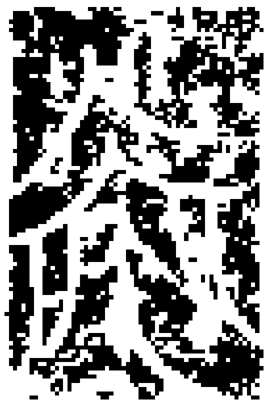
班𣪘 作四方

秉緐蜀巢

說文十三篇：蜀，葵中蠶也，从虫，上目，象蜀頭形，中象其身蜎蜎，詩曰蜎蜎者蜀。蜀字甲骨文作罒字，形與說文所釋相同，金文亦加虫旁作蜀，乃形符更複字，淮南子說林訓，蠶與蜀狀相類，而愛憎異也，金文蜀作方國名。

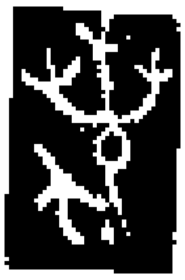


亶姜鼎　蟺
姜作旅鼎



亶伯鬲　蟺
伯作寶尊彝

蟺說文及其他字書均不載。說文十三篇有蟺字，許慎謂死蟺也，从虫亶聲。五篇㐭
㐭部一蟺，蜒蜎也，此从虫亶省聲，用作人名



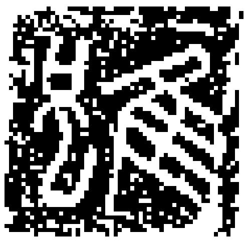
鄀公諴簠

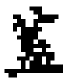
公諴作旅簠

蝫

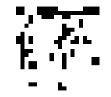
蝫，說文不載，楚辭天問註，蠚蟻有蝫毒之蟲，集韻作若，虫篇海同蠚，蠚，集韻黑各切，音郝。廣韻訓螫也，詩小雅，卷髮如蠆，疏，蠆，螫蟲也，螫又作蠚，前漢書嚴助傳，南方暑濕，近夏癉熱，暴露水居，蝮蛇蠚生，金文用作人名。

雖



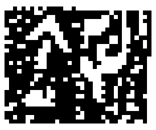


秦公毁
余雖小子

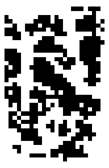


新郪虎符
雖母會符

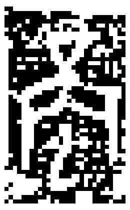
說文十三篇「雖，似蜥蜴而大，从虫唯聲」按古文雖猶唯也，訓見詞詮杜甫山寺「雖有古彝存，世尊亦塵埃」雖一作唯。秦公毁「余雖小子」雖當讀作唯，新郪虎符雖猶若，用作假設連詞。



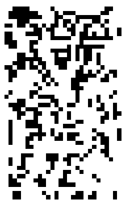
廄壽殷
作父癸妊



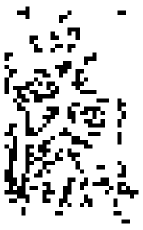
盠駒尊　王弗望氒
舊宗小子盠皇盠身



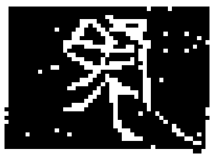
疐鼎　疐
拜䭫首



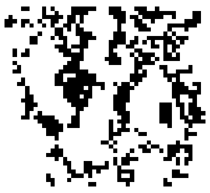
疐鼎　今疐
吏保氒家



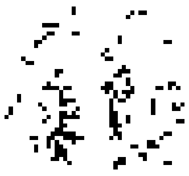
疐鼎　疐來
遘于妊氏



侸疐勹　侸疐
泰奇寶為工

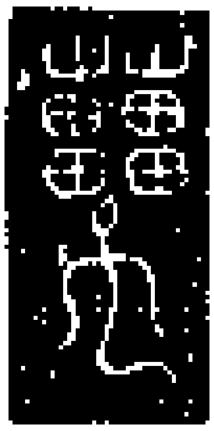


盖

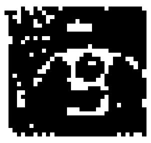


器

子癸蟲觶
子癸壺

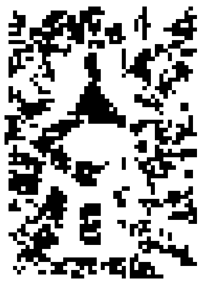


曾侯乙鐘
其才鎣

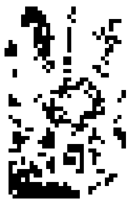


陳逆簠
𢡊卹宗家

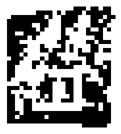
郭沫若隸定為卹，銘文「𢡊卹宗家」，𢡊即惟之異，卹叚為䘏，靜也，安也。（兩周金文辭大系考釋卷八）



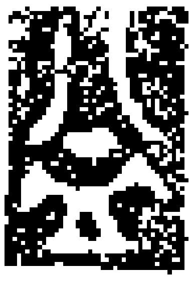
永盂　益公內



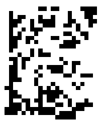
衎伯殷　益公至告



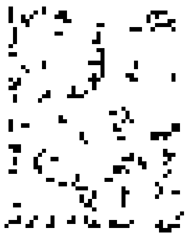
班殷　益　曰大政



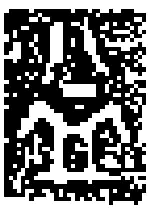
申殷　益公內右申



少府小器　少府易二益

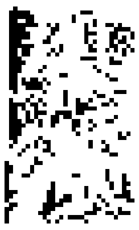


詢殷　王各　益公入右詢

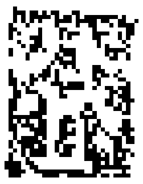


益公鐘　益公

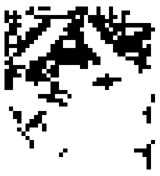
爲楚氏龢鐘



衎伯殷　王命　益公征眉敖

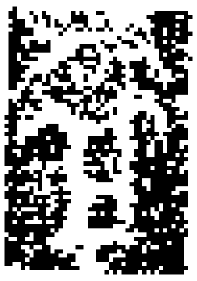


休盤　益公右　走馬休入門

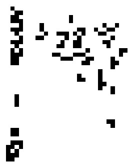


盠

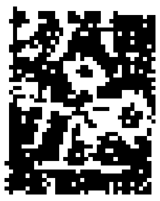
師旋殷　用作朕文且益中尊殷



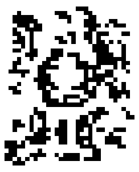
梁其殷　梁其作皇且益公尊殷



邑成侯鐘　邑成侯　乎徹乎重百十八益

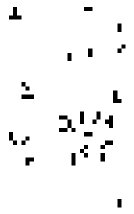


二盠



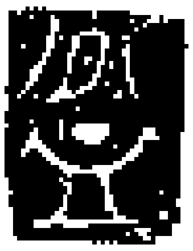
二器

盠方彝



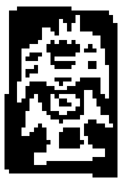
盠尊　用作朕文且益公寶尊彝

說文五篇「益，饒也。」孫詒讓曰：「益从水皿，與小篆不同。考說文口部谷从口从水敗皃，又谷部从水半見出于口。又㕡部㕡从𣦼水半見于上，[illegible]者古文益字，蓋从水半見與谷、谷、㕡三字略同。凡水在皿中平視不可見，至此杷極滿乃微見于上，正是饒益之意。（名原卷下）方濬益據五經文字謂說文溢字字林作諡，是益溢一字證。金文益多作人名，偶通作重量單位的溢或鎰。楊樹達分廣量器跋曰：羅振玉云：銘曰二益，殆亦古量器概念。按羅說是也。儀禮喪服傳及既夕禮並云「歠粥，朝一溢米，夕一溢米。」鄭云：「二十四兩曰溢，為米一升二十四分升之一。」釋文引王肅云：「滿手曰溢。」小爾雅廣量云：「一手之盛謂之溢。」經傳字或作鎰，銘文作益，與溢鎰為同音字也。（積微居小學述林二百三葉）



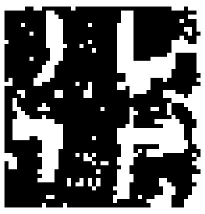
寍父辛卣

宜止貫寍



黍尊　寍孫=

子=其永亡終



大行鬲
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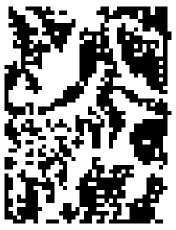
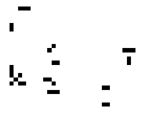


征鋮
行



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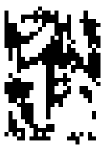

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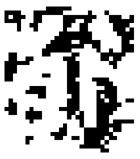
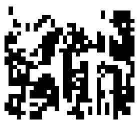
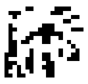


壺

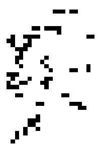
盠方
一彝



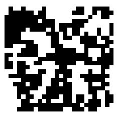
盠尊
王行



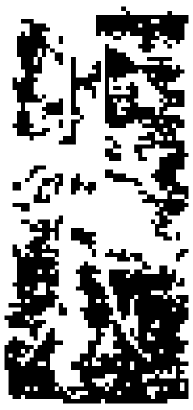
新郪虎符
行殹



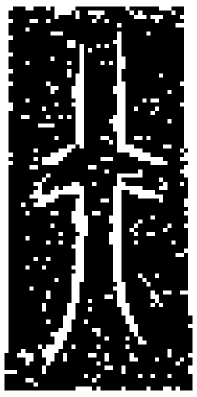
而行遷戈
而行遷



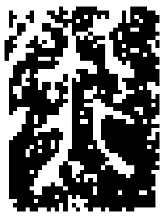
行議矛
行議鍨



中山王嚳鼎
行四方



中山王嚳鼎
言其行



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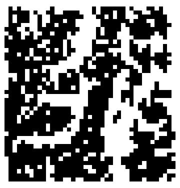
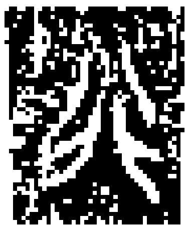
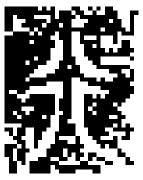


二

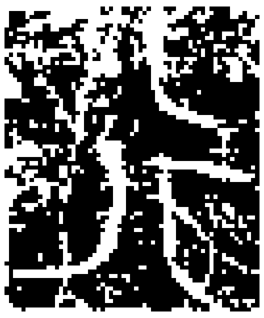
娭母壺
用征行



曾伯文鐳
用征行



袁斗枇
用征用行



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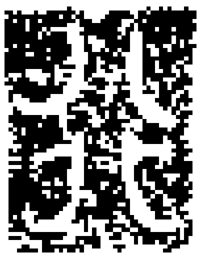
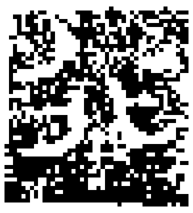
用征用行



封中簋
□征用行



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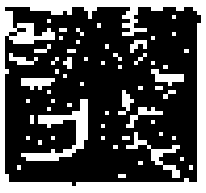

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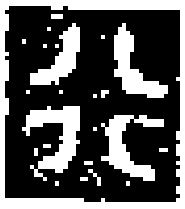
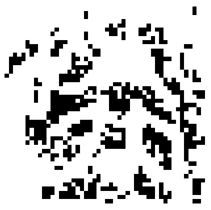
用征用行



陳公子甗
用征用行



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異伯子盨
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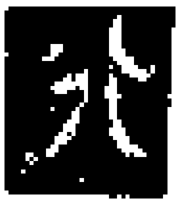

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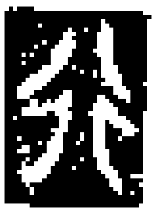

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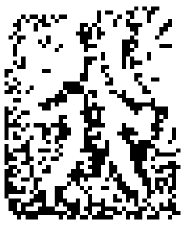
曹伯霝盨
以征以行



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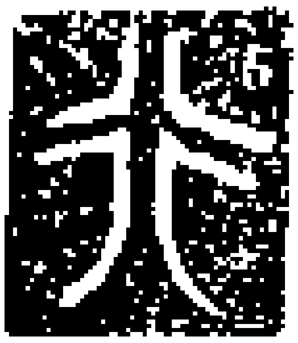
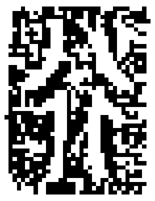


虢季子白盤
是以先行



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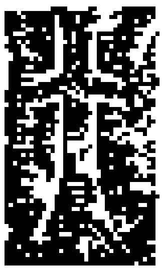
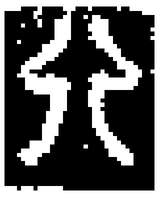
惟寅南行



𧊒蚉壺
德行盛旺



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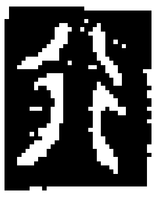

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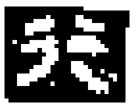
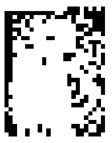
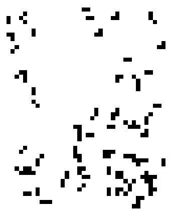
曾伯霝簠
金道錫行



呂行壺　呂
行𢦏孚貝

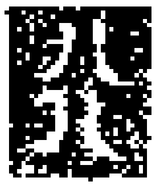


劍珌　行
武実則違

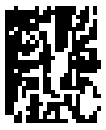


鄦子匜
嘉子

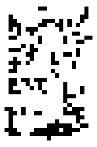
作行
彝



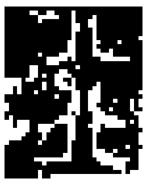
虢叔盨　虢
叔鑄行盨



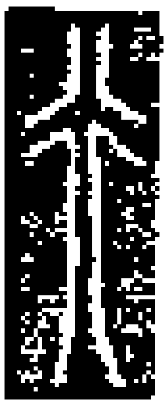
吳太子姑發劍
吊南口西行



蔡侯戈　蔡
侯䜌之行戈



蔡侯鐘　蔡
侯䌛之行鐘



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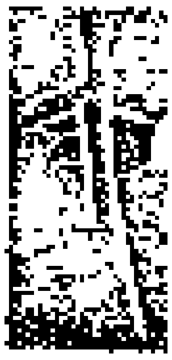
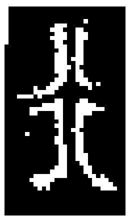
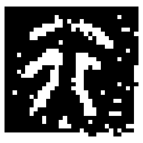


二

曾子遐簠　曾
子遐之行簠



濘子鼎　濘
子䍙之行鼎



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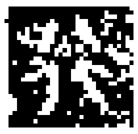
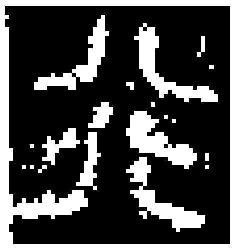


器

鄭子行盆　鄭
子行自作飤盆



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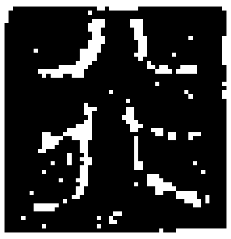
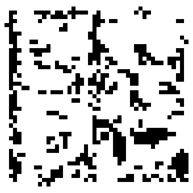
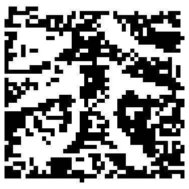


二

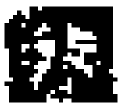
曾子原簠　曾
子原自作行器



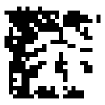
甫人盨　口口
爲甫人行盨



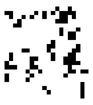
鼄季鼎　鼄季
作嬴氏行鼎



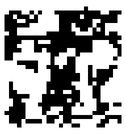
鄦王䳅戈　鄦
王䳅冂行口鍨



鄦王䳅戈　鄦
王䳅作行議鍨

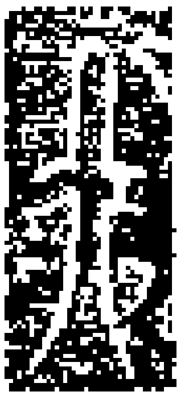


梁伯戈　梁伯
作宮行元用

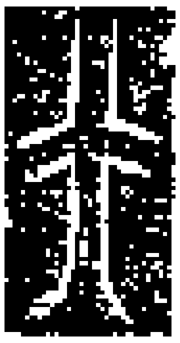


器

武敢　联女
毋聽鍬瑕行

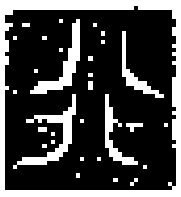


中山王譽鼎　此
易言而難行也

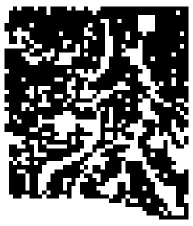


中山王譽鼎
雖慮老賙

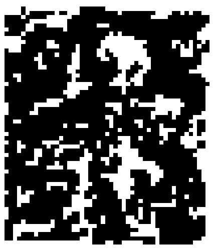
是寇
行之



僕子鼎 唯寮子
面肇作行鼎

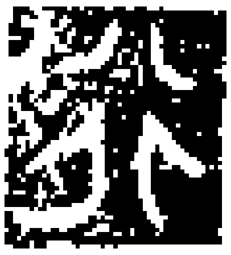


子尗吉盨 庚
子尗吉鑄其行盨

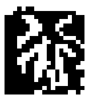


伯彊
簠

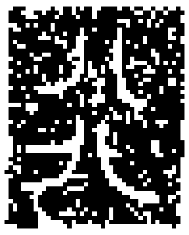
伯彊爲皇
氏伯行器



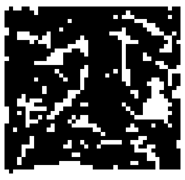
右走馬嘉壺 右
走馬嘉自作行壺



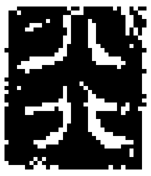
新郪虎符 必會
王符乃敢行之



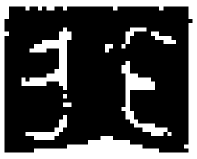
鄭季盨 鄭季
寬車自作行盨



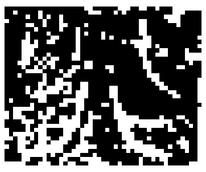
鄭子鼎 鄭子
賓寅爲其行器



寡鼎 唯寡伯
寡伯作行獻



伯多父盨 伯
庶伯多口行盨

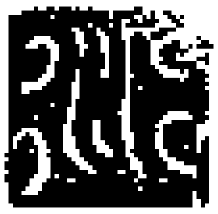


公父宅匜 浮公之
孫公父宅鑄其行匜

羅振玉曰。卄象四達之衢。人所行也。石鼓文或增人作𧗟，其義甚明。由卄而變爲𠦂，形已稍失。許書作𧗟，則形義全不可見，於是許書乃釋行爲人之步趨，謂其字从彳

从亍，失彌甚矣。古从行之字或省其右作彳，或省其左作亍，許君誤認為二字者，蓋由字形傳寫失其初狀使然矣。文華雖亦作行與卜辭合，剖宮中道之畫字正从此。許君謂从口象宮垣道上之形，不知口但象宮垣，而象道路者乃在口中之行字也。作衖與石鼓文同，作衕則婚行之本義已明矣。（增訂殷虛書契考釋中卷七葉）

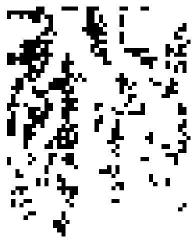
戴家祥曰：說文二篇行部有十一字，以通道表義者有術、街、衢、衝、衕五字。六篇䣈部䣈，里中道。从䣈从共，皆在邑中所共也。巷，篆文从䣈省。隸書作巷，音胡絳切，匣母冬部。唐韻共讀「九容切」，見母東部，古人見匣混讀，東冬韻近，乃形聲字。許謂會意，非也。小雅巷伯孔穎達疏引爾雅釋宮「宮中巷謂之壼」。又引王肅曰「今後宮稱永巷，是宮中巷謂之壼」。巷、行聲同，知巷行古本一字。行本象形，其後形聲相益，析而為二。同聲假借讀為步趨之「行」，引伸為行陳、行列之「行」，日久遂為借義所專。學者但知巷之為䣈，不知巷之本字為行，乃穿鑿附會，湊合步起之形義，而不能自圓其說。許書類此者頗多，汝南經學大師，近代治古文字之學者亦未及一一悉校也。



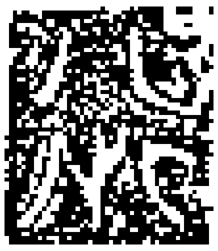
洐父乙彝　洐

口作父乙彝

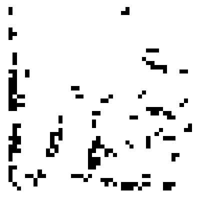
說文十一篇「洐，溝水行也。从水从行」。按此字行分兩旁，川（水）流其中，當亦為洐字。金文作人名，無義可說。



趠術彝
趠術



趠術尊
趠術



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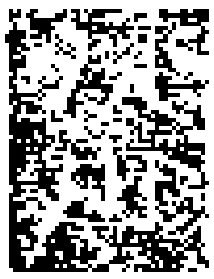

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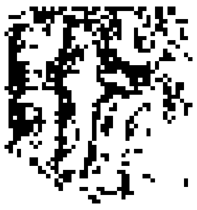
趠術鼎
趠術



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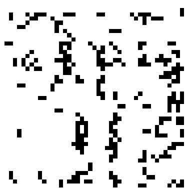
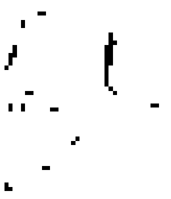


二

趠術爵
趠術



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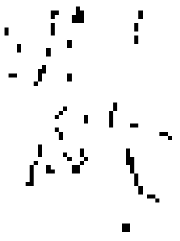
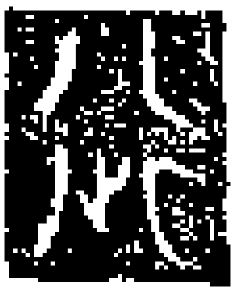


二

趠術觚
趠術



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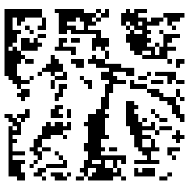
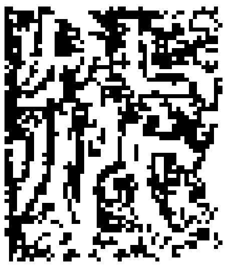
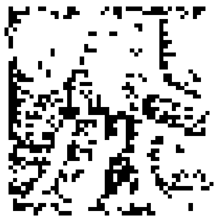


蓋



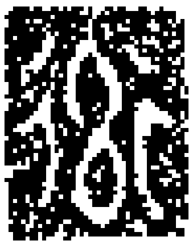
器

趠術卣
趠術



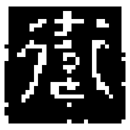
趠術觶
趠術

商承祚曰：𨑩字从行从止，當是行止之止之專字，如武甲骨文作㣦術也。（十二器七 金趠足鼎）按：石鼓文動詞行作⿲彳人亍，从人从行，人在路上表示行走之義。此銘从止从行，足在路上，當亦表示行走之義。術即動詞行之繁文，術之異體。漢字動詞的形旁更換常常表現為主動者與主動器官的形符的更換，如說文「牴，觸也」或作觝。牴字从牛表示主動者，觝字从角表示主動器官。此外如嘷或作獋貔，或作蹏虒，或作黼，皆屬此例。術與術當亦是動詞表示主動者與主動器官偏旁的更換。金文術用作人名。

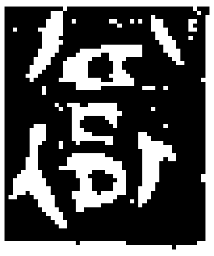


毛公鼎　𧗳
褱不廷方

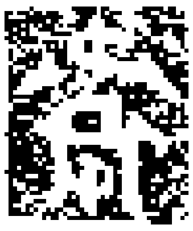
說文二篇「𧗳，行且賣也。从行从言。衒，𧗳或从玄」。按玄、𤣥都象絲形，𧗳或衒之省。郭沫若讀爲率。



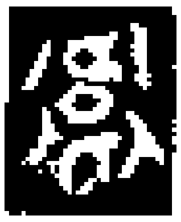
班毀　遣
執衛父身



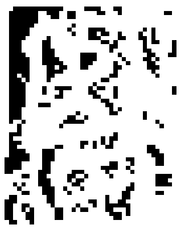
鬲攸从鼎
攸衛牧則誓



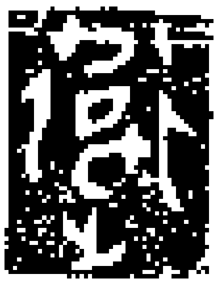
司寇良父壺　銅寇
良父作為衛姬壺



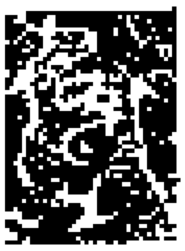
鬲攸从鼎　鬲从盨
衛牧告于王曰



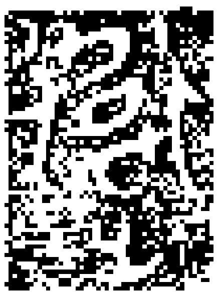
鬲攸从鼎　[illegible]振
迺使攸衛牧誓曰



衛
尊

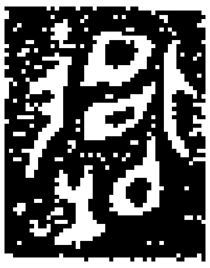


蓋

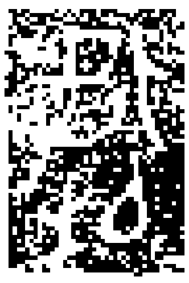


器

衛卣　衛作季
衛父寶尊彝



衛
尊



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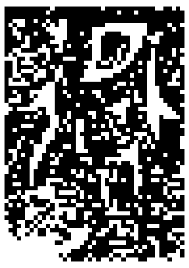
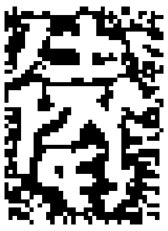


器

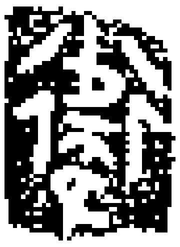
衛卣　衛作季
衛父寶尊彝

衛公孫戈　衛
公孫呂之告戈



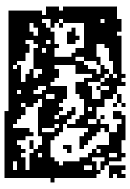
蓋

裘衛毀
裘衛入門

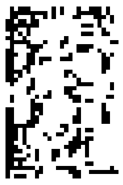


蓋

裘衛毀
衛拜稽首



一蓋



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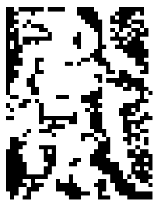
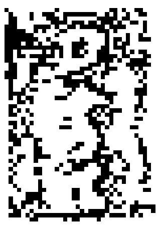
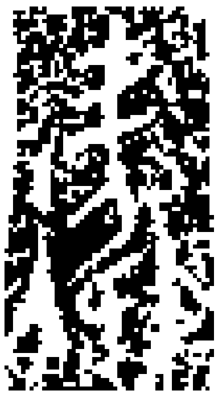


二器

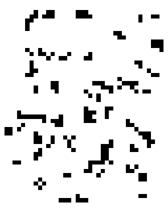


三

賢毀　公叔
初見于衛

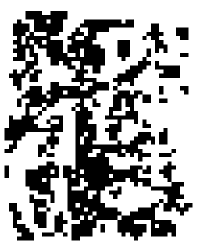


沬嗣土逘殷 出
令康侯啚于衛



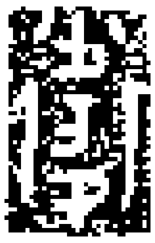
蓋

裘衛殷 王
乎內史賜衛

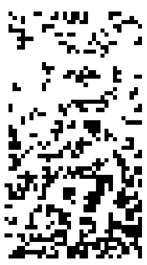


裘衛

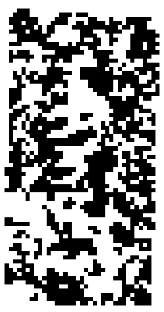
鼎 衛小
子者卿闌



衛壺 衛
其萬年永寶用



一蓋



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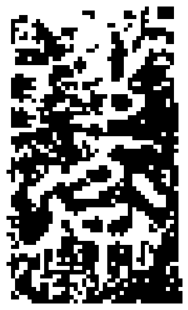
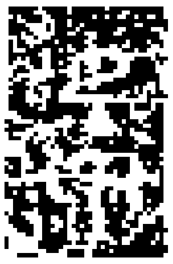
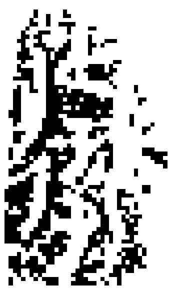


二蓋



二器

衛姒殷 衛
姒作饙彝殷



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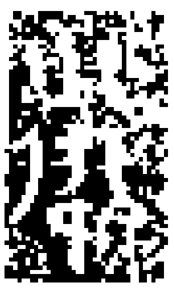
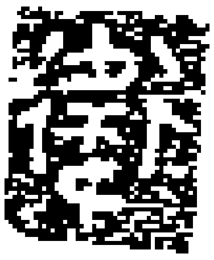


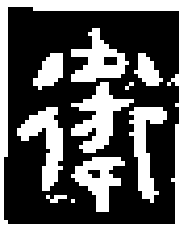
器

衛父卣 衛
父作寶尊彝

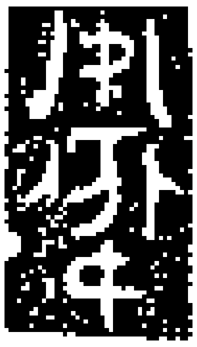


蓋

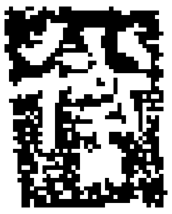
裘衛殷 衛其子₌
孫₌永寶用



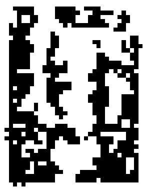
衛殷 懋父賞
御正衛馬匹



衛尊 公賜臣
衛宋遣貝四朋

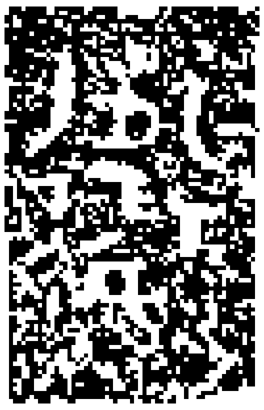


衛殷 衛敢對
揚天子丕顯休

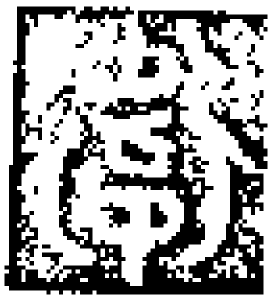


衛鼎 衛
肇作氒文

考己中寶齍鼎



衛姒鬲　衛姒作鬲



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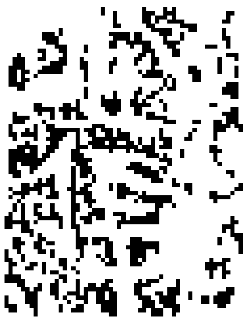

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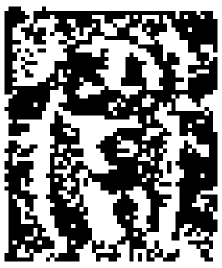
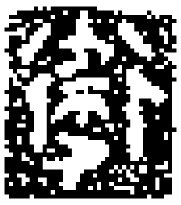
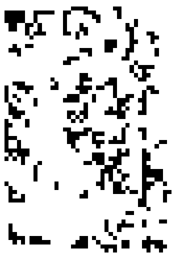


三

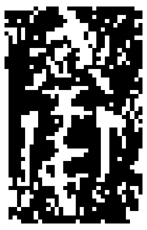
鮮衛妃鼎　鮮衛妃作旅鼎



衛鼎　衛匜戲醋

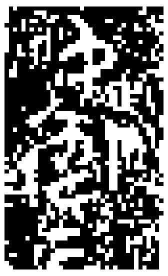


衛殷　衛其萬年

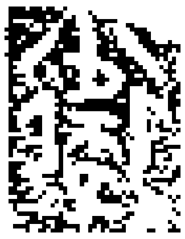


衛殷

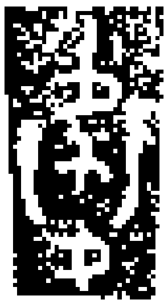
王曹令衛



衛殷　燮伯右衛內

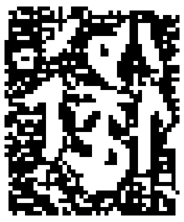


衛鼎　霝受衛小子家

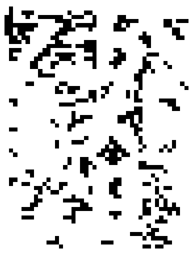


衛盉　衛

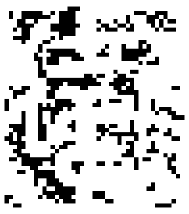
小子黎逆者其饗



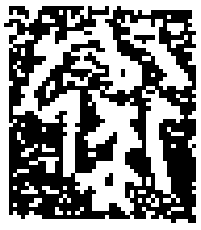
衛鼎　衛其萬年永寶用



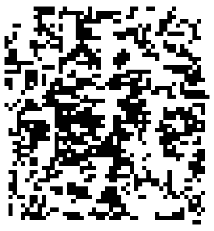
裘衛鼎　衛其萬年永寶用



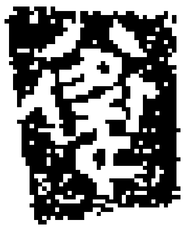
裘衛鼎　衛用作朕文考寶鼎



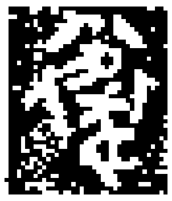
衛鼎　衛用作朕文考寶鼎



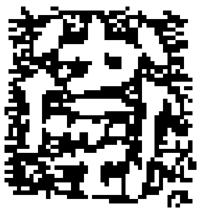
衛子叔口父簠　衛子叔口父作旅簠



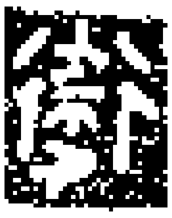
衛鼎　犛付
裘衛林晉里



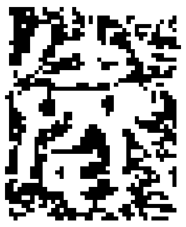
衛鼎　廼舍
裘衛林晉里



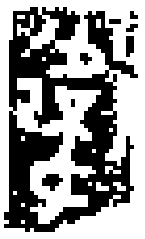
裘衛鼎　帥履
裘衛厲田四田



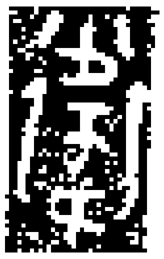
裘衛鼎　邦君
厲眔付裘衛田



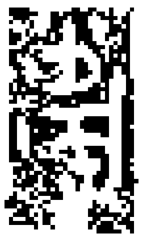
裘衛鼎　衛以邦
君厲告于井伯



衛盉
裘衛廼
彘告于伯=
邑=父=

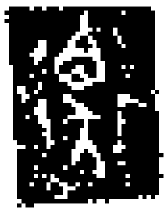


衛盉　衛用作朕
文考惠孟寶盤

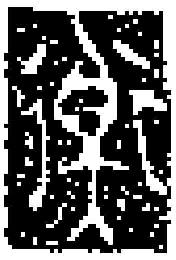


衛盉　矩伯庶人
取堇章于裘衛

說文二篇：「衛，宿衛也。从韋帀从行，行列衛也。」金文衛或用作國族名、人名。

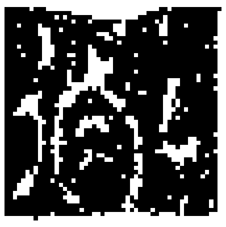


番生簋
違衡

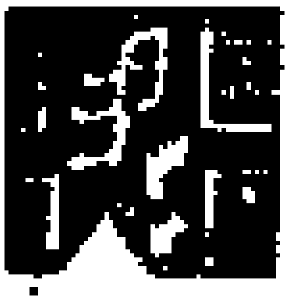


毛公鼎
違衡

說文、四篇、衡，牛觸橫大木，从角大，行聲，詩曰設其楅衡，奧古文衡如此，商承祚曰古文省行耳，金文毛公鼎作衡，番生簋作衡，與篆文近，據此則奧乃自之寫譌，玉篇作奧是也。（說文中之古考）金文「違衡」容庚認為衡即軛前橫木縛軛者，詩采芑「約軝錯衡」傳「錯衡，文衡也。」

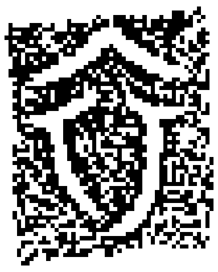


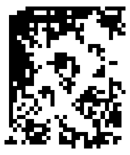
𢦏伯匜　唯衛邑
𢦏伯自作寶匜

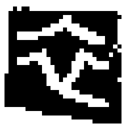


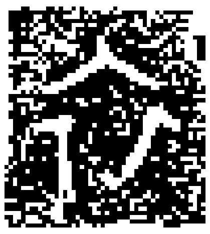
遽父辛
觶　衛

衣

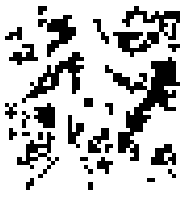

盂鼎 冂衣

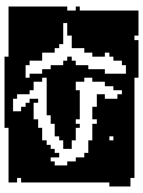

麥尊 冂衣

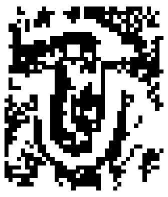

庚嬴鼎 衣事

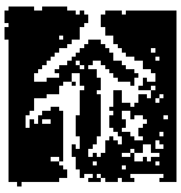

趞鼎 玄

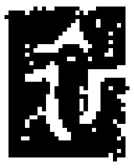
衣

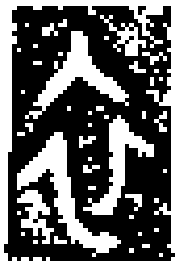

即毁 玄衣

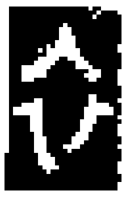

吳彝 玄衮衣


伯晨鼎 玄衮衣

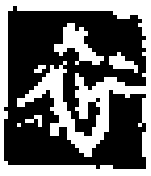

曶壺 玄衮衣

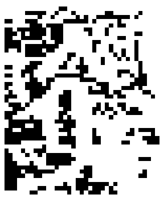

免簋 賜戠衣


豁毁 賜戠衣


閒卣

殷 賜 女戠衣


趩觶 賜 趩戠衣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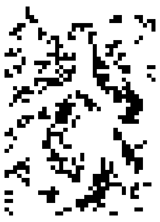
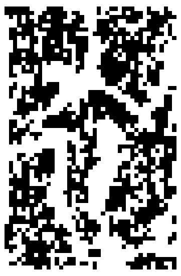
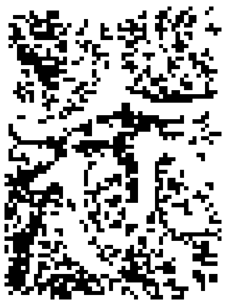
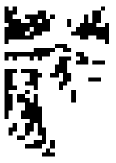
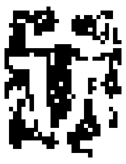

此鼎 賜 女玄衣


膳夫山鼎 賜女玄衣


訇毁 賜 女玄衣


盂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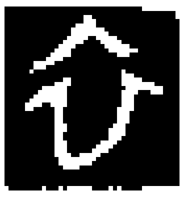
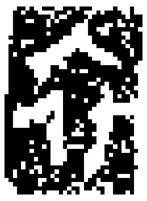
戜方鼎
賜戜玄衣

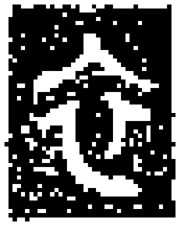


師奎父鼎
玄衣黹屯

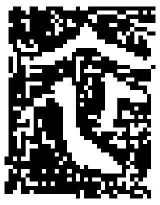


盖二

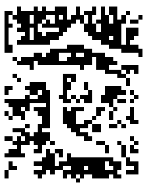
敔毁　賜
玄衣赤表



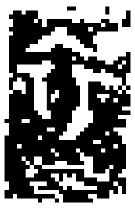
多友鼎
以衣𤔲



多友鼎　戎
伐筍衣孚

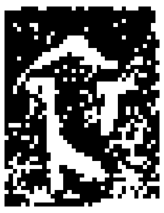


多友鼎　衣
復筍人孚

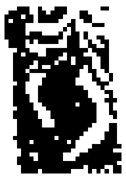


器

戜毁　衣搏
無䀠于戜身

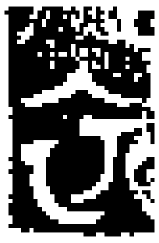


陵叔鼎　陵
叔作衣寶彝

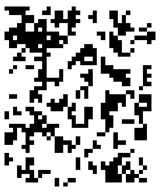


大豐毁
不克三衣

王祀



復尊　匽侯
賞復门衣



器

師耤毁　賜
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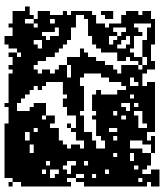

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𥺌毁

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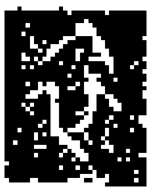
衣黹屯



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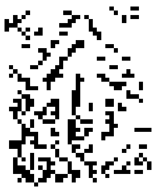

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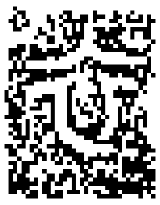

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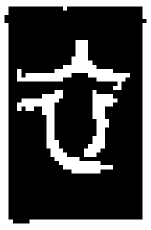

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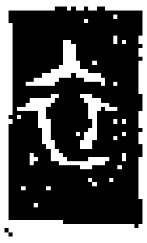

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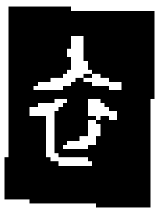

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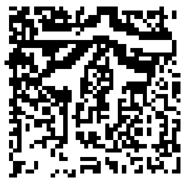

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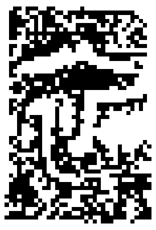

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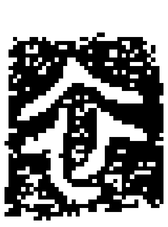
頌𣪘



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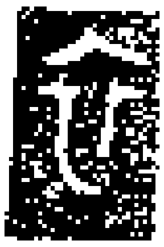
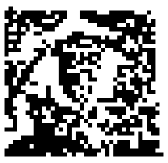
頌鼎

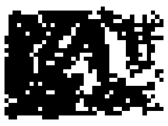


蓋一

頌壺　賜汝玄衣黹屯

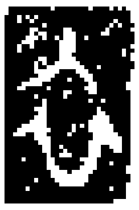


翔𣪘　內史尹冊賜翔玄衣



南季

鼎　王賜赤8玄衣黹屯



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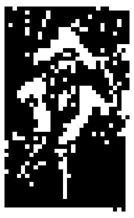

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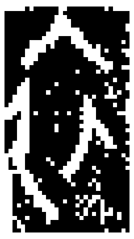

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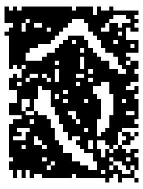
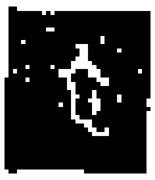
沈子𣪘　念自先王先公迺妹克衣

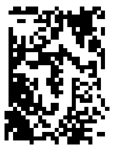


大豐𣪘　衣祀于王不顯考文王



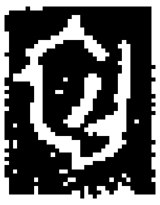
鄭公

𣪘　唯𦍞九月衣初吉



孟匜鑄　唯正月衣初吉丁亥

說文八篇「衣，所以蔽體者也。上曰衣，下曰裳，象覆二人之形」。朱駿聲謂爲上象首昇，中象兩袖，下象衣垂之形，甚是。甲骨文用作祭祀名，衣祀致多。衣祀又衣或聲假作殷，如書康誥「殪戎殷」，而中庸作「壹戎衣」，鄭玄注曰「衣讀如殷，齊人言殷聲如衣」。金文作冊䰧卣和臣辰盉衣亦作殷或殷。謂於殷祭，鄭玄注周禮大宗伯曰「五年而再殷祭，一祫一禘是也」。殷祭亦名殷奠，釋名釋喪制云「朔望祭曰殷奠」是也。



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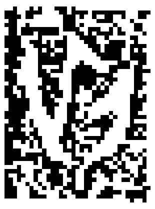
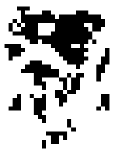


虞侯政壺
初吉



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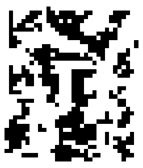
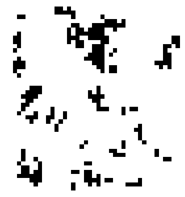


器

戯毁

初
吉



器

師耤毁
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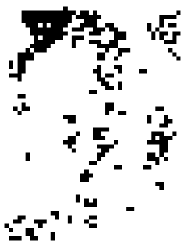

永盂
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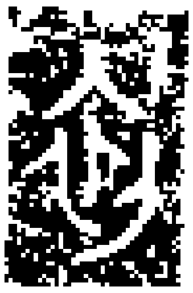

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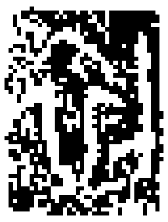

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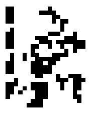

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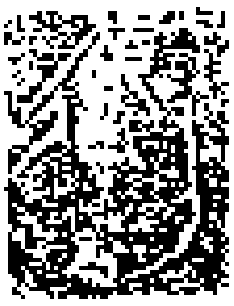

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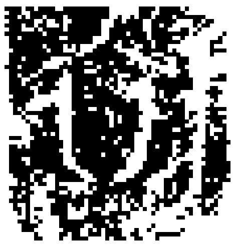

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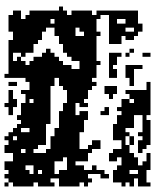
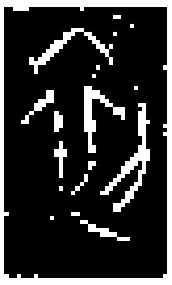


鼄叔止伯
毁初吉

者尚余盤
初吉



鄀龖
尹鉦

月初
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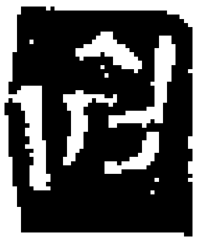

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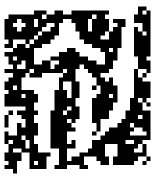
初吉丙午



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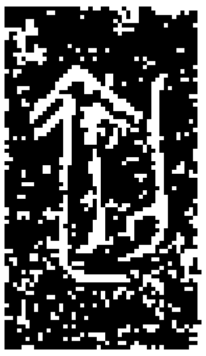

吳王

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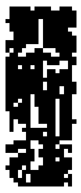

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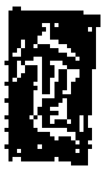

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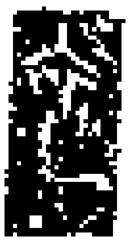

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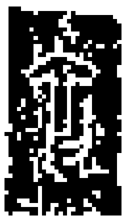

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蔡侯鐘初吉

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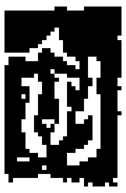

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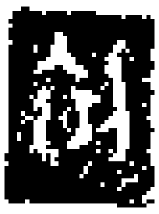

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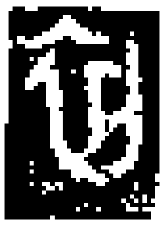

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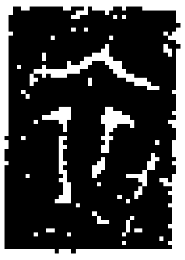

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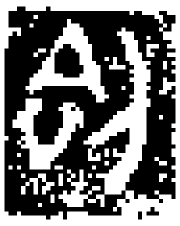

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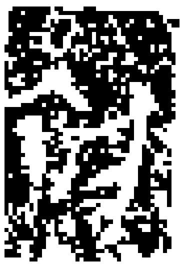

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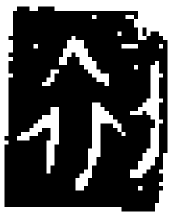

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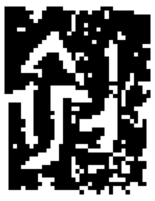

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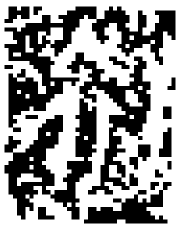

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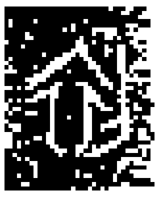

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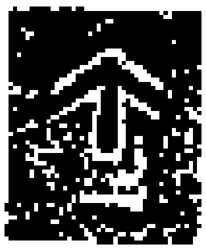

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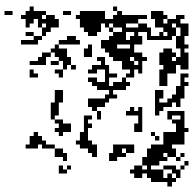

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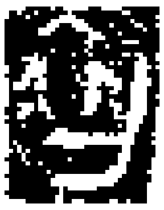

伯曦鼎唯正月初

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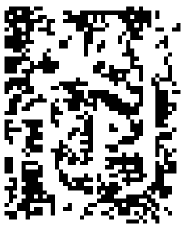

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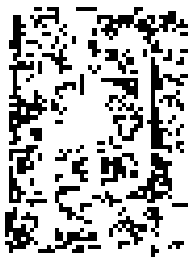

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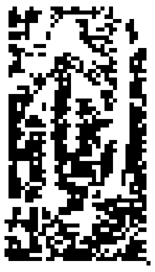
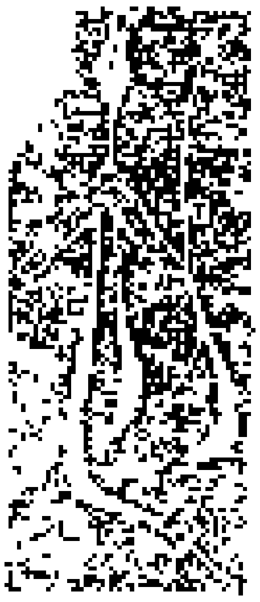
般殷簋　唯
正月初吉



王子吳鼎
唯正月初吉



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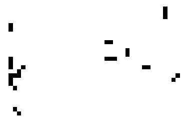
唯正月初吉



寬伯盤　唯
正月初吉

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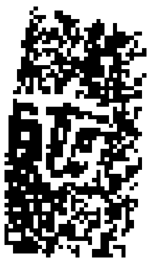
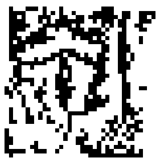
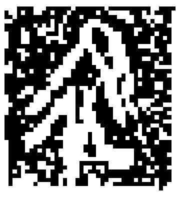


二

王伯鬻　唯
正月初吉



郘殷　唯
正月初吉



華母壺
唯正

月初
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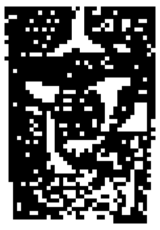

鑿湯叔盤
唯正月初吉

鰥

𨙵王子旃鐘
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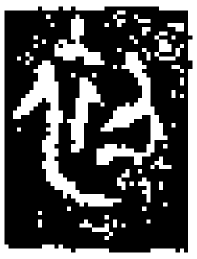

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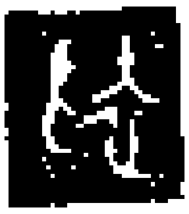
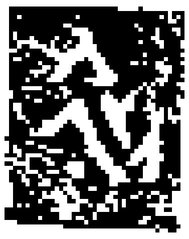


器

邾大宰簠
唯正月初吉



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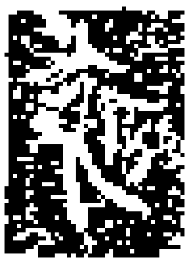

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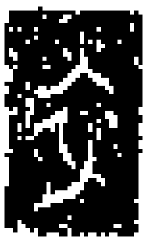
考叔指父簠
唯正月初吉



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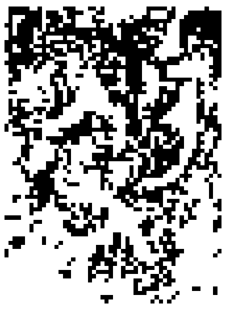
唯正月初吉



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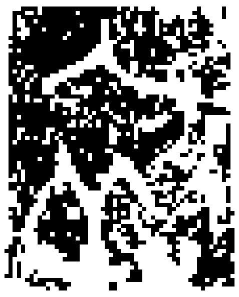
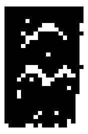


季叔盤唯

王正月初吉



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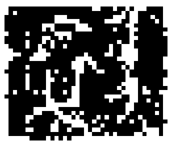

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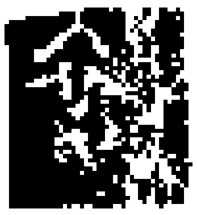

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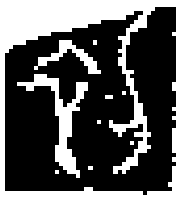

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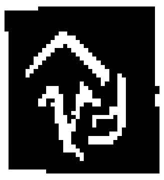
邾公牼鐘唯

王正月初吉



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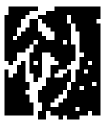

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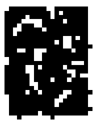

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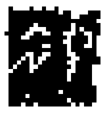

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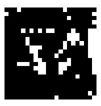

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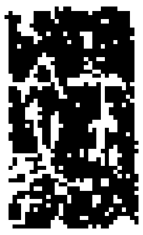

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者減鐘唯

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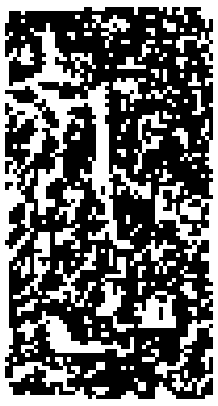

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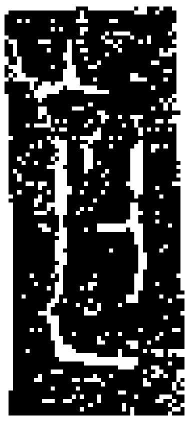
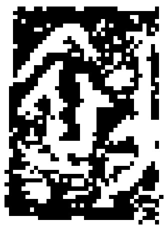


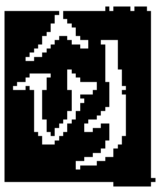
蔡侯盤元

年正月初吉



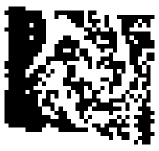
庚兒鼎唯正

月初吉甲午



君夫簋

唯正月初吉乙亥



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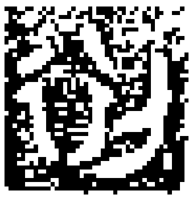
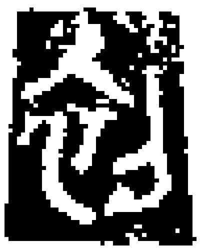
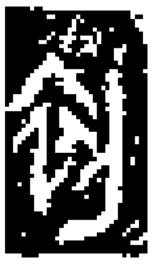


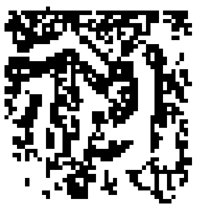
中毁　唯正月初吉丁卯



虢季子白盤　正月初吉丁亥



啚壺　唯正月初吉丁亥



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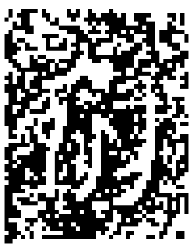

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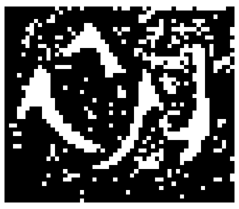
楚毁　唯正月初吉丁亥



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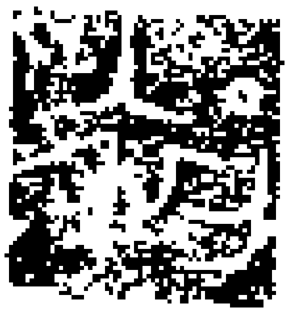

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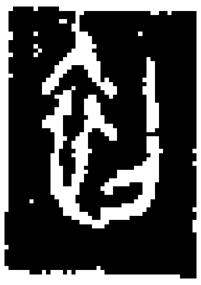

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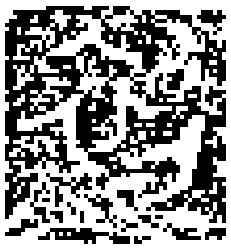
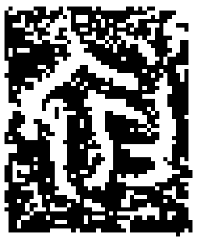


獻侯鼎　唯正月初吉丁亥



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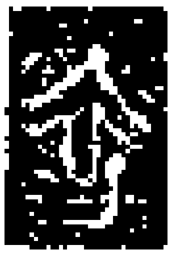

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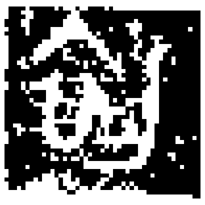

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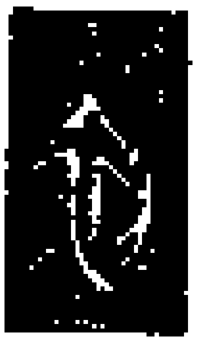
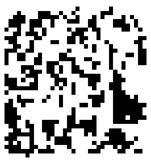


曾子□簠　唯
正月初吉丁亥



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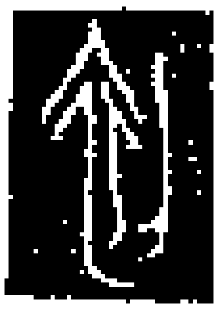
月初吉丁亥



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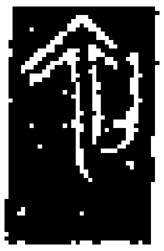
月初吉丁亥



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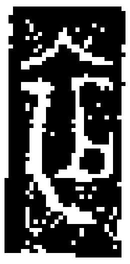
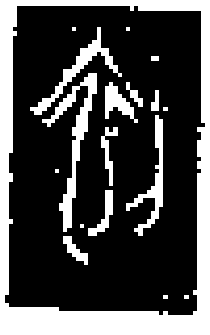
月初吉丁亥

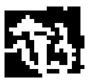


𨙸大師鼎　唯
正月初吉丁亥



王孫
遺者

鐘　唯正月
初吉丁亥



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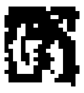

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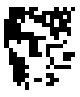

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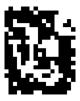

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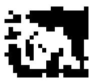

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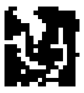

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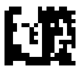

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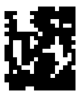
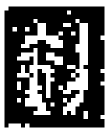
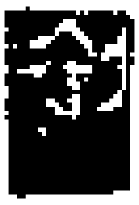


廿

郘鐘　唯王正
月初吉丁亥



楚王領鐘　唯王
正月初吉丁亥



賓夫
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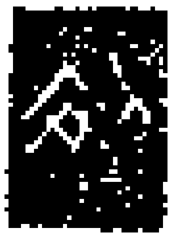
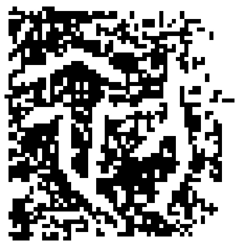
克盤　唯王正
月初吉丁亥



宜桐盂　唯正
月初吉日己酉



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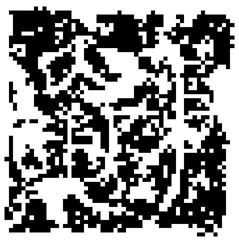
月初吉己亥



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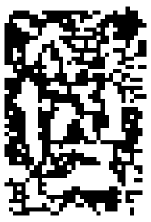

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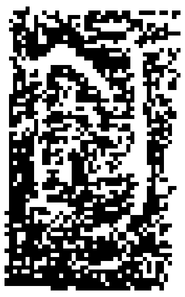
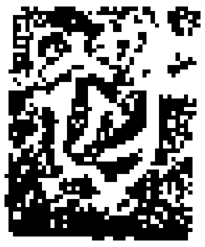
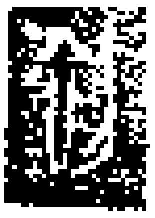


蔡□子盤世

正月初吉庚午



膳夫山鼎　正月初吉庚戌



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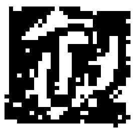

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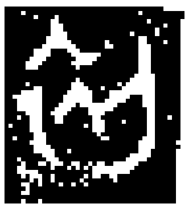

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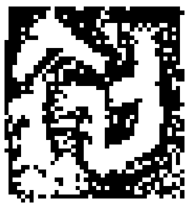

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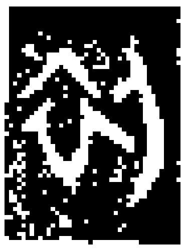

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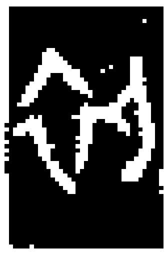

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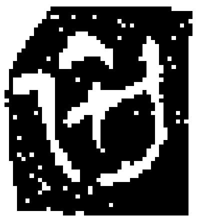

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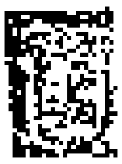
格伯簋　唯正月初吉癸巳



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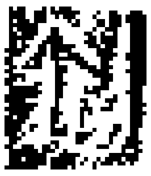

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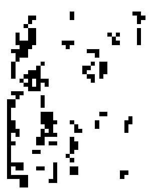
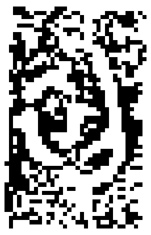
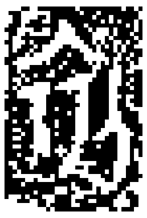


盂三

鄦奐簋　唯十又三年正月初吉壬寅



剸沇　唯二月初吉



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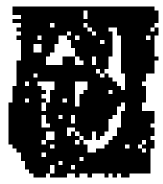

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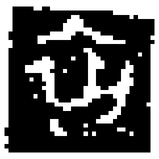

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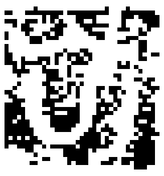

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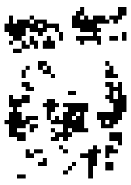

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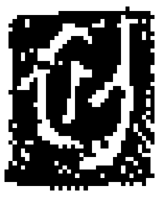

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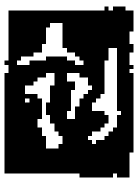

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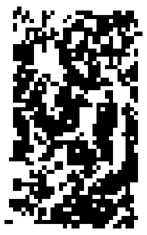

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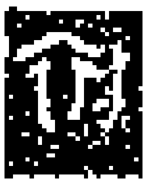

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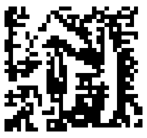

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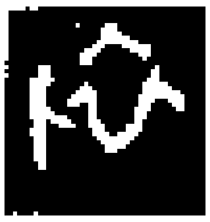

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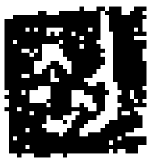

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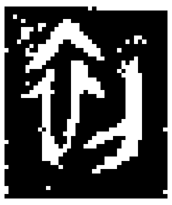

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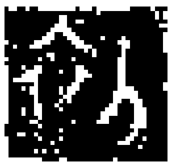

郘趠

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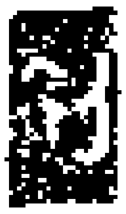

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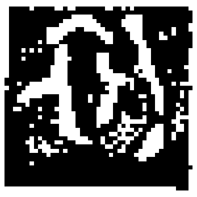

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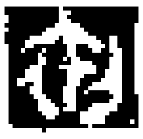

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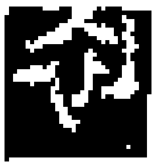

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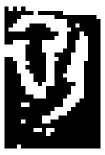

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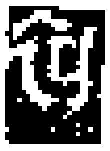

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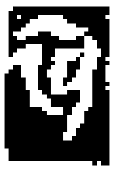

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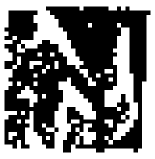

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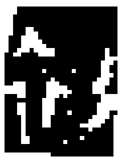

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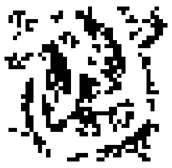

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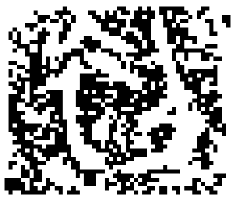

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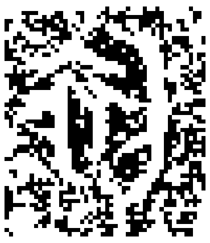

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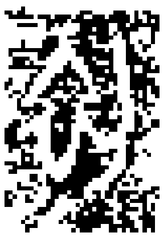

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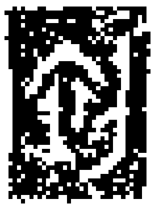

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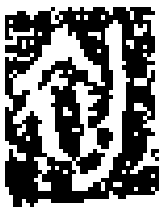

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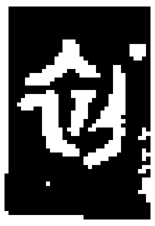

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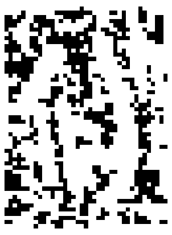

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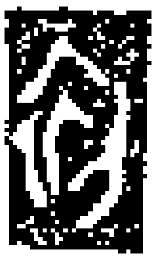
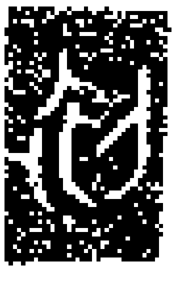


鄭師□父鬲 唯五月初吉丁酉



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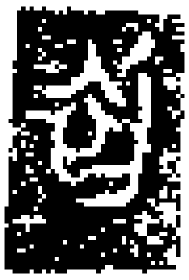

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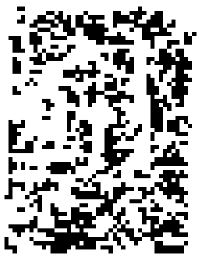

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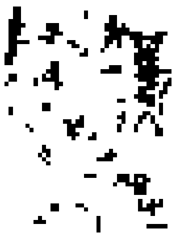

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仲枏

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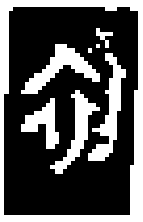

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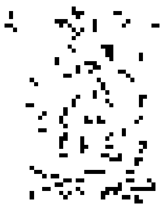

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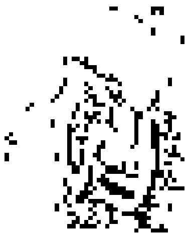

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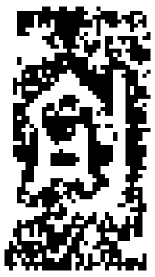

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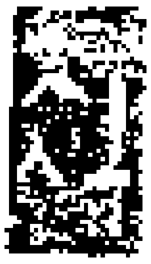

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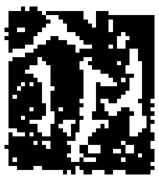

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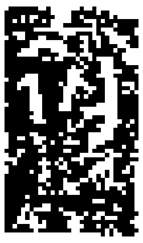

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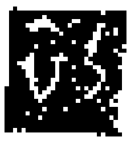

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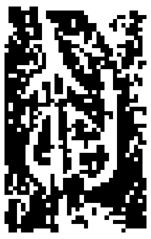

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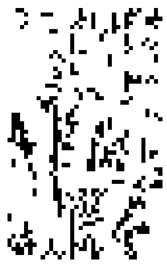

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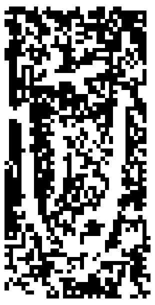

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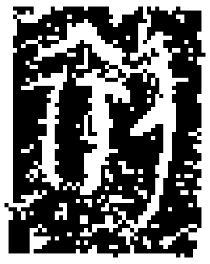
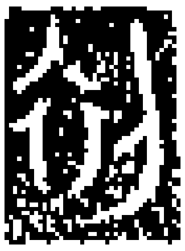


旂鼎 惟

八月初吉



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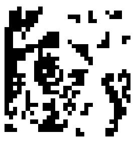

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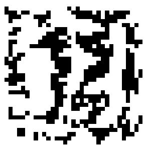

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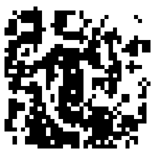

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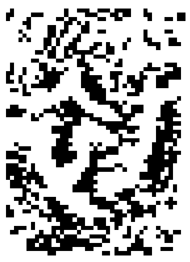

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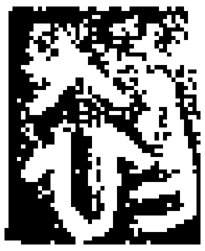

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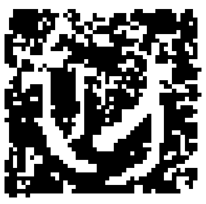

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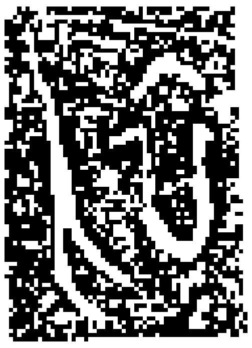

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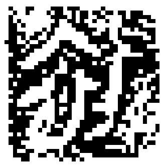
鄦伯車父鼎 八月初吉丁亥



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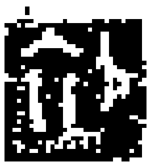

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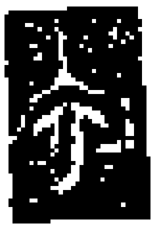

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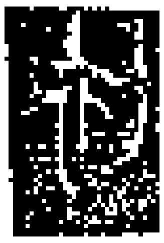

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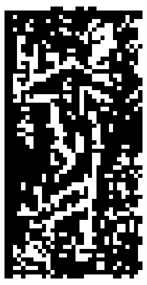
楚子簋 唯八月初吉庚申



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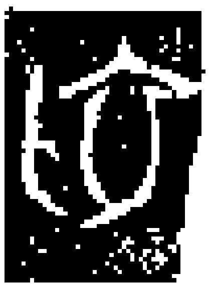

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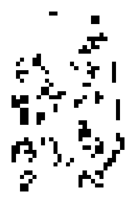

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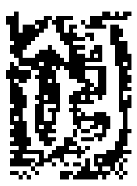
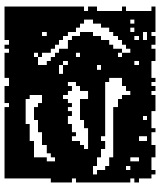


器

無壺九月初吉



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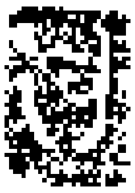

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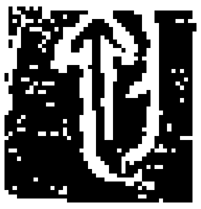

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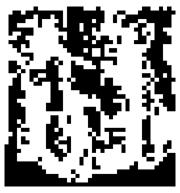

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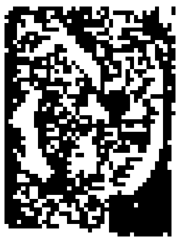

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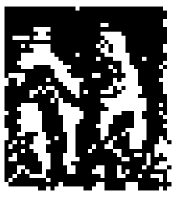

器二

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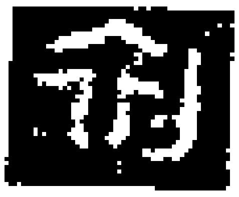

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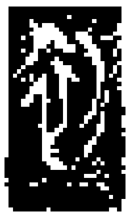

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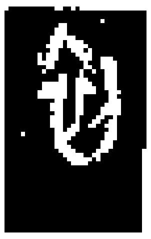

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儠兒鐘唯正

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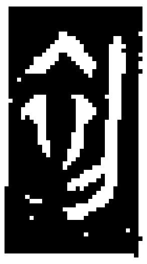

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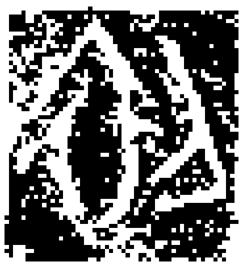

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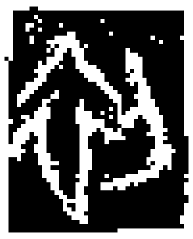

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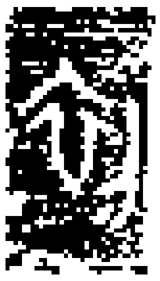

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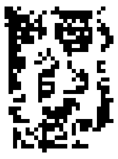

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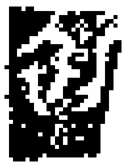

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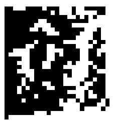

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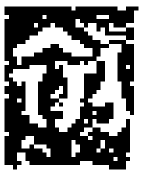

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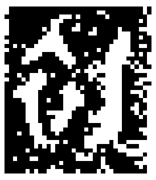

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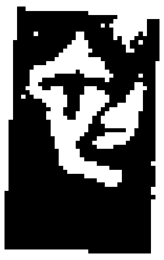

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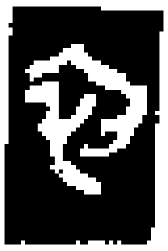

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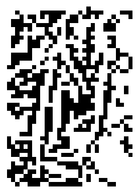

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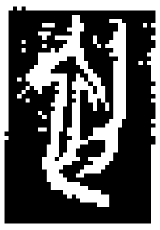

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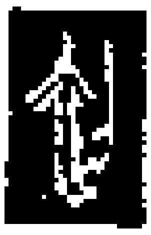

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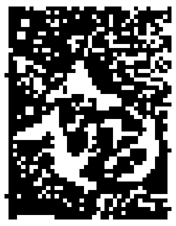
乎惇鐘　唯正

十月初吉丁亥



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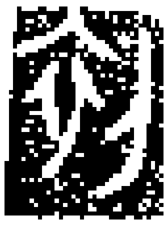

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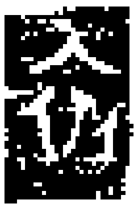

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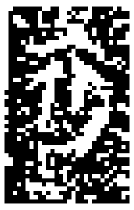

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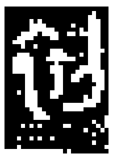

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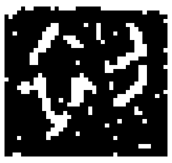

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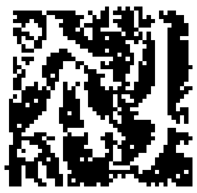

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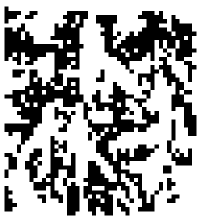

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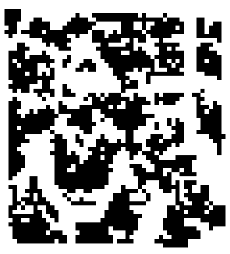

伯士

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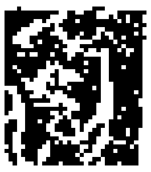

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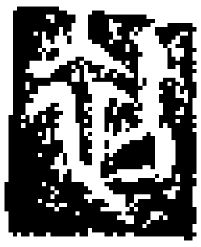

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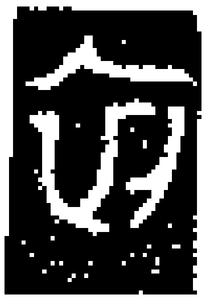
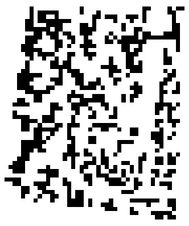


鄭公栽人𣪘 唯鄭王二月初吉乙丑



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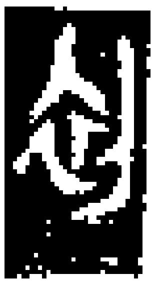

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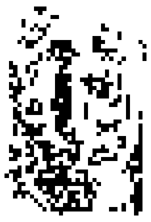

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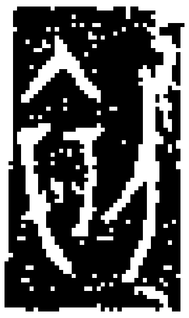
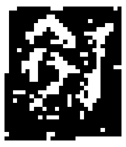


皺士卿尊 初饙工



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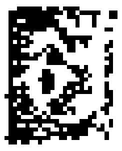

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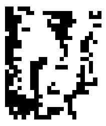

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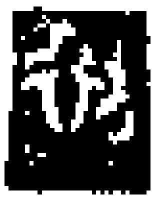

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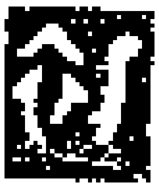

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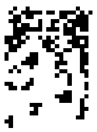
賢𣪘 公叔初見于衛



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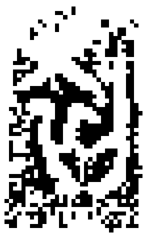
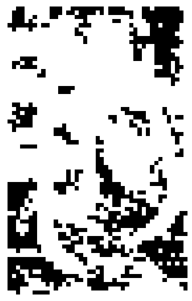


史牆盤 初𢧟龢于政



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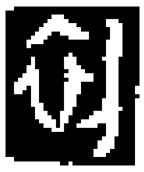

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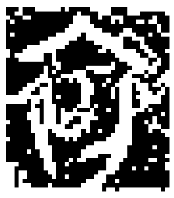

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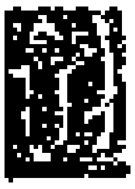
周



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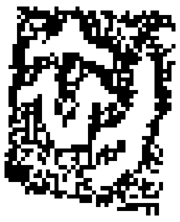

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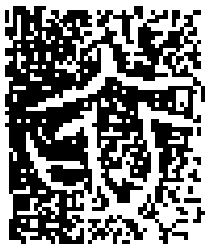

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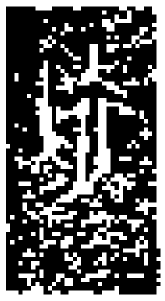

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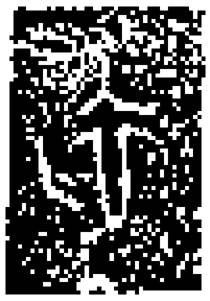

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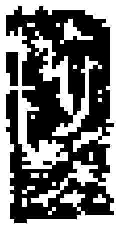

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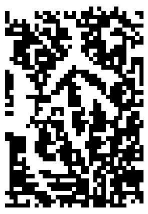
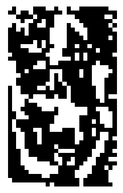


王孫壽甗　唯正月初吉



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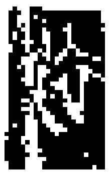

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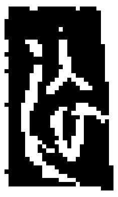

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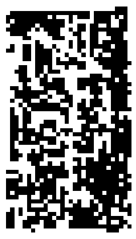
臧孫鐘　唯王正月初吉



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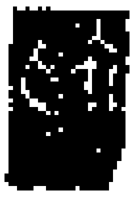
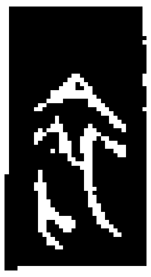


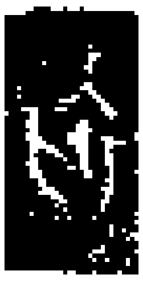
二

其次句鑃

唯正初吉丁亥

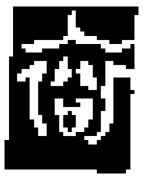


姑馮句鑃　唯王正月初吉丁亥

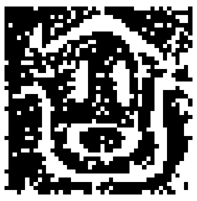


黃韋艅父盤　唯正月初吉庚申

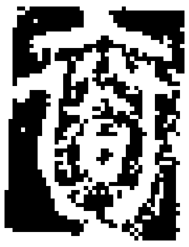
說文四篇「初，始也，从刀从衣，裁衣之始也，」裁字从衣从𢦏，𢦏亦聲，𢦏刀義近，裁、初二字造字之意相似，裁訓才，才者始也。初字始的意義可能由此而生，金文「初吉」用作時間節氣的名稱，



吳彝
玄衮衣



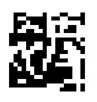
伯晨鼎
玄衮衣



曶壺
玄衮衣

陳夢家曰、說文曰「袞、天子享先王、卷龍繡于下幅、一龍蟠阿上鄉」、許以為天子之服、于古則天子所以錫臣工、爾雅釋言曰「袞、黻也」、說文訓黻者為黑與青相次文、於是刺繡之裳、所以左傳桓二杜注云「袞、畫衣也」。（金文論文選二八六華西同銅器斷代作冊吳方彝蓋）

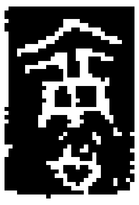
被



新郪虎符

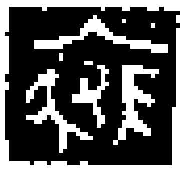
凡興士被甲

説文八篇，被，寢衣，長一身有半，从衣皮聲，此銘用作動詞，覆，也披也。

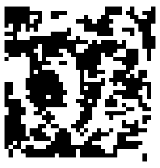


陳逆毁　陸（氏裔孫逆）

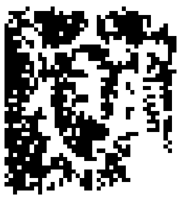
高田忠周曰：說文「裔，衣末邊也。从衣冏聲。古文作𧘂。」本義之轉，爲凡流末之稱，人類末遠，亦得偁裔也。左襄十四年傳「是四岳之裔胄也」，離騷「帝高陽之苗裔兮」，又與銘義皆是也。但裔从冏聲，冏从內聲，而鐘鼎古文內亦作冏，故此所从之冏形作冏也。（古籀篇六十七第十三葉）



又尊

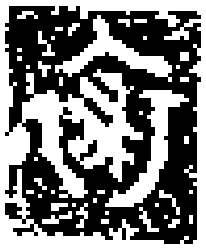


盖

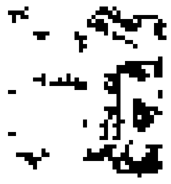


器

又卣
賜裘

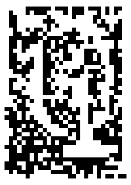


衛鼎　東
臣羔裘

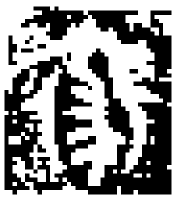


盖

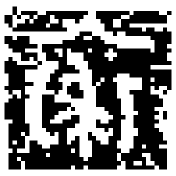
裘衛毁
裘衛入門



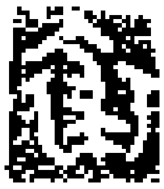
不壽毁　王
姜賜不壽裘



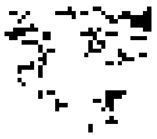
衛鼎　迺舍
裘衛林晉里



衛鼎　濂付
裘衛林晉里

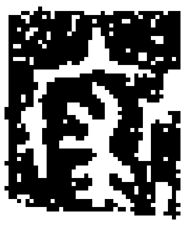


衛鼎　舍顏有
𤔲壽商貈裘

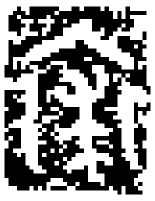


裘衛鼎
師顏裘衛

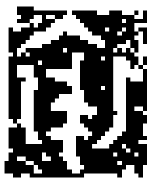
厲田
西田



裘衛鼎　邦君
厲眔付裘衛田

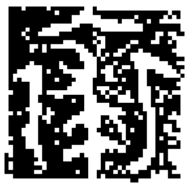


衛盉　裘衛迺
彘告于伯邑父

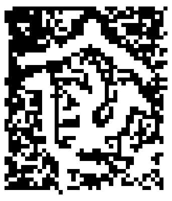


衛盉

矩伯庶人取
堇章于裘衛

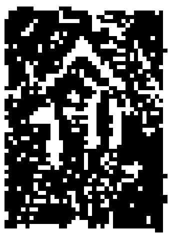


盖

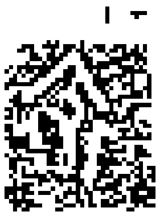


器

大師虘毁　王乎宰
曶賜大師虘虎裘

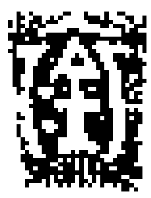


節伯毁
賜汝𧽊裘

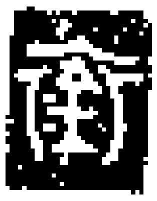


節伯毁 王命仲
致歸節伯𧽊裘

說文八篇衣部：「裘，皮衣也。从衣，象形，與衰同意。」卜辭作𧘝，象毛皮成衣形。金文作求，與小篆同。又尊、又卣「鍚馬鍚裘」，裘作𧘵，从衣从又。節伯毁「錫女口裘」，从衣从又。唐韻裘讀巨鳩切，群母幽部。又讀于救切，喻母之部。之幽韻位最近，古多通諧。堯典方鳩僝功，說文二篇辵部逑字注引作旁逑孱功，又七篇人部僝字注引作旁救僝功，逑救俱从求聲，鳩从九聲，九讀舉有切，韻位亦為之部，以是知金文作𧚍者，猶𠚕之加旁作齒，网之加旁作罔，注音加旁字也。裘之作𧘵，亦猶楮之或體作柠，膍之或體作肶，表音符號更旁字也。



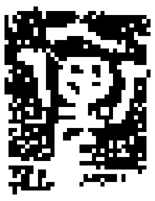
[illegible]



[illegible]

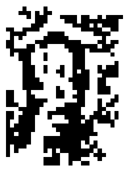
戒古鼎　朱褱裣

說文八篇「裣，交衽也。从衣金聲。」朱駿聲曰：「字亦作衿，作襟。爾雅：衣眥謂之襟。孫注：交領也。釋名釋衣服：襟，禁也，交于前所以禁御風寒也。」金文裣或作[illegible]、[illegible]、新，詳見釋新。



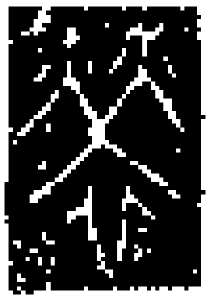
盂

戜殷



戜殷　率戜兵盾矛戈弓備矢裨冑凡百又卅又五

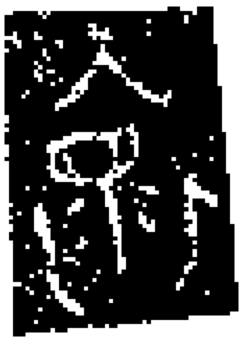
朱駿聲曰「裨，衣別也，从衣卑聲，猶禾之稗、黍之粺也。儀禮覲禮「侯氏裨冕」注「天子六服，大裘為上，其餘為裨，以事尊卑服之，而諸侯亦服焉」。禮記樂記「裨冕搢笏」注「衮衣之屬也」。此銘用作捍護之物，與冑相連，盂指衮衣。



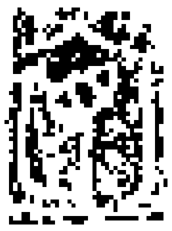
𬭚鎛　褮
子齊邦

高田忠周曰：补古引吳大澂說，褮疑即褧字，褧爲衣之著於外者，與褮字意同。博古圖齊侯鎛褮字數見，舊釋爲格，非。又引胡石查說疑是勞字，古勞字从褮省，取經營之意。見朱氏說文通訓定聲，衣烝義相近。薛款識齊侯鎛「咸褮厥行」，「董褮其政事」，皆勞字。又引張孝達說，褮字見說文，此借作營。又劉氏心源齊侯鎛云：褮即襋，球鞴裨，梁釋作格，非。孫作褮，亦未協。此爲襋字，用爲棘。詩孔棘且殆，棘，急也。孔棘即孔襋。又孫氏詒讓云：女恐褮朕行師者，褮，王楚釋爲惛，薛凡王俅並从炏，孫釋爲褮而讀爲褮是也。爾雅釋訓：褮，亦憂也。恐褮猶憂勤之意。按劉吳二氏說非。又吳大澂謂石查二氏亦誤。唯張孝達釋爲營者，於篆形爲得也。赤字元从大火，而金文作奈夾字，元从並火，而金文作[illegible]，當證火夾同字也。然則此篆之从二火明晳。又熒字从褮省，而金文作褮，冂者象形，𤇾與勞別，此亦勞省，作秋之證也。𤇾即熒字省文無疑矣。上鎛云：「子姓陶叔有成褮于齊邦。」又下鎛云：「咸褮朕行師」，又「釋褮其政事」，褮皆經營之勞。褮營同聲通用也。小爾雅釋詁：營，治也。考工記匠人營國，詩黍苗「召伯營之」，惟南

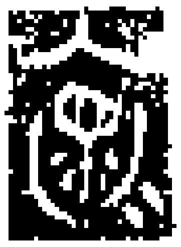
王衛、軌職營事、注「與也」、皆與有成、營于邢邦、又謹營其職事意相似矣、又蒼頡篇「營衛也」、史記黃帝紀「以師兵為營衛」、此與謹營職行師同意也、此等叢字、為營之段借明矣、說文「褮、鬼衣也、从衣熒省聲、讀若詩曰、葛藟縈之、一曰若靜女其姝」（古籀篇六十七第二）葉七



毛公鼎　衙
褱不廷方

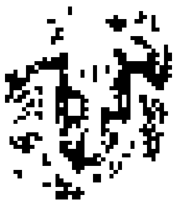


癲鐘　褱受
余爾䵼福

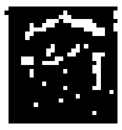


史牆盤
褱猶彔黃

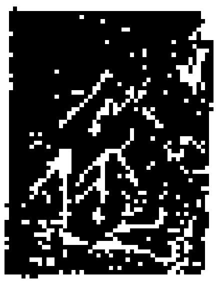
福盨
冬



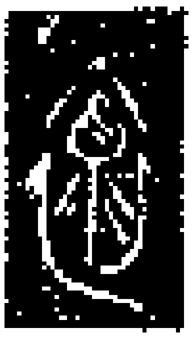
史牆盤　褱猶
彔黃耇彌生



班簋　文王
孫亡弗褱井

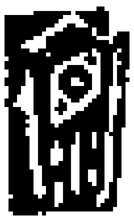


蓋



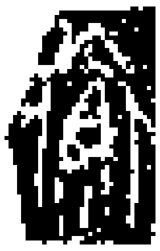
器

褱鼎　褱自
作飤碥駝



蓋

沈子簋　它用
褱飫我多弟子



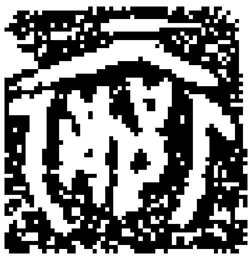
蓋

沈子簋　乃沈子
其顯褱多公能福

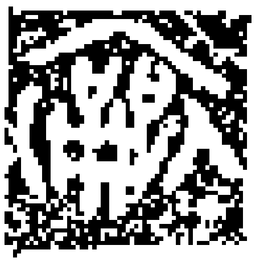
說文八篇「褱，夾也，从衣，眔聲，一曰橐也」，廣雅釋器「襭謂之褱」，以衣裹挾曰褱，引申之以情思念曰懷，加心旁，爾雅釋詁「懷，思也」，後經典皆借懷為褱，懷行而褱廢，伯𢦏簋

作「用妥神褱，虎前文人」，于省吾認為褱乃鬼之借字。如韓非子內儲說下「懷左右刖左右重」，懷應讀為餽，古應一切經音義十八懷字作褱，及漢北海相景君碑「驚惶傷褱」，傷褱即傷懷，凡此均褱可讀鬼之證。（詳見拙作[illegible]古文雜釋一書解神褱）

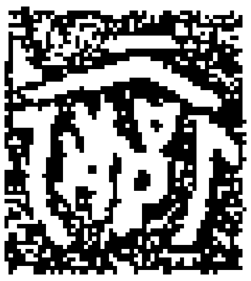
外128A



矢人盤
西宮褱



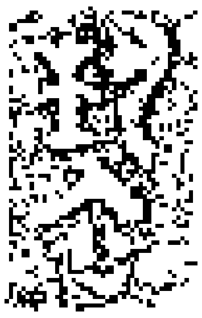
矢人盤　西宮
褱武父則誓



矢人盤
廼卑西宮

褱武父
誓曰

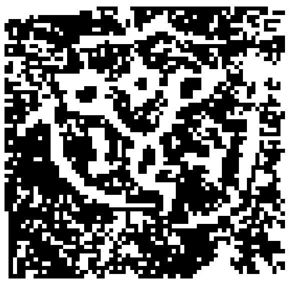
从衣从龠省，籀字書所無，古音龠與勺通，如說文礿字經傳作禴，是禴即礿之聲符更易字，方言四「礿繵謂之襌」注「今呼為涼衣也」金文用作人名」



毛公鼎

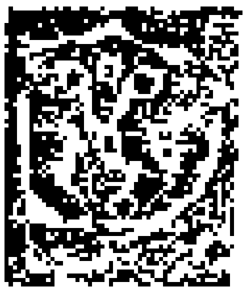
雩䋣褻事

說文八篇褻，私服也，从衣埶聲，詩曰是褻袢也。楊樹達曰褻事者暬之假字，說文七篇上日部云暬，日狎習相嫚也，从日埶聲。詩小雅雨無正云曾我暬御，憯憯日瘁。毛傳云「暬御，侍御也」。楚語云居寢有暬御之箴，韋注云暬，近也。文云褻事，猶小雅楚語之言暬御矣。（積微居金文說卅一葉毛公鼎跋）



穌甫人盤

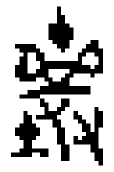
穌甫人作嫚妃襄媵盤



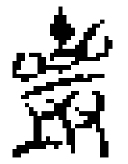
穌甫人匜

穌甫人作嫚妃襄媵匜

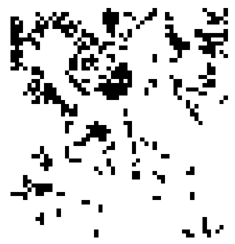
說文八篇「襄，漢令解衣耕謂之襄。从衣，𤕦聲。」劉心源謂「穌甫人匜襄作𤕦（作[illegible]襄[illegible]）从衣，以象人側身伸兩手解衣之形，从土，从屮。屮即手之變，致力於土耕意也。」（奇觚室吉金文述卷八、二七穌夫人盤）按許、劉所釋可从。穌甫人之器作人名用。



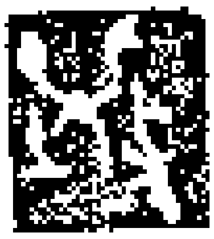
鄂君啓節　大司馬邵
陽敗晉師於襄陵之歲



鄂君啓節　大司馬邵
陽敗晉師於襄陵之歲



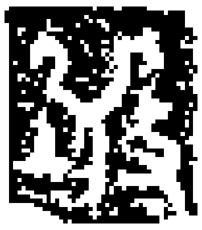
塍侯匜　塍侯
作口姞𢧵朕匜



薛侯匜　薛侯
作叔姞𢧵朕匜

塍侯盤
塍侯

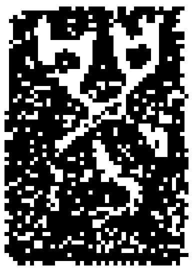
作叔𢧵
朕盤



薛侯盤　塍侯
作叔姞𢧵朕盤

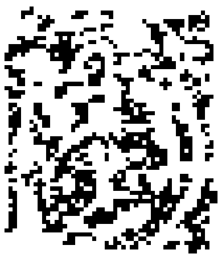
大人盤　叡
之有嗣橐

鄦甫人匜襄、作𢧵此銘文有衣形當爲襄之省。史記楚世家楚懷王六年「楚使柱國昭陽將軍而攻魏，破之于襄陵，得八邑」。這個記載與銘文完全吻合，可知𢧵字確是襄字省。薛侯盤𢧵亦有衣形，銘文「𢧵朕盤」與鄦甫人匜「襄媵匜」完全相同，可知確是襄字。



毛公鼎 亦唯先正[illegible]辥氒辟

孫詒讓曰，說文吅部囂籀文作[illegible]，與此相近。囂襄聲同，此疑借為贊襄之襄。克鼎有[illegible]字，或亦釋襄。李孝定曰：吳式芬釋襄，與劉心源克鼎釋文同，孫詒讓、郭沫若兩氏從之，並引籀文襄為證，於字形優有可徵，於銘辭文義亦覺順適，於義為長，諸家釋克，釋雩，郭氏一說釋乂，並有未諦。

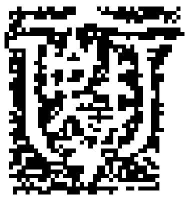


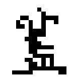
裘衛鼎

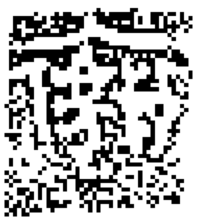
樊⿸广衣

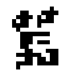
⿸广衣乃表之異文。說文八篇表，上衣也。从衣从毛，古者衣裘以毛為表。襮，古文表从麃。玉篇第二十下鄜，或體作麃。故鹿、麃通用。⿸广衣乃襮之省，亦當為表之别體。

䙵





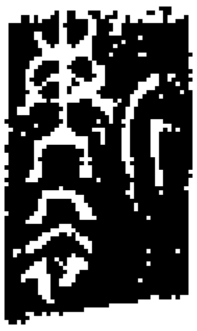




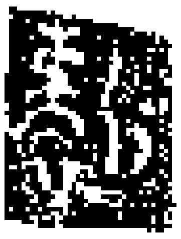
戜古鼎
朱䙵裣

按戜古鼎「朱䙵裣」，录伯戜毁作「朱虢新裣」，新裣即「靳鞃」，見釋靳。「䙵」「虢」皆从虎，古音虢隸見母鐸韻，「䙵」隸見母職韻，兩字聲同韻近。「䙵」字从衣，乃是由下文「」字的衣旁類化而來的。䙵即虢的異體字。阮元謂朱虢即朱鞹，虢鞹兩字古通用。鞹者革也。

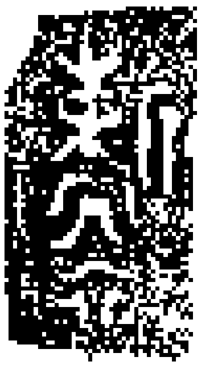
䙝



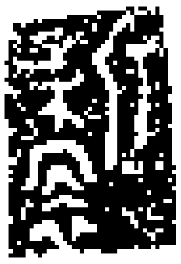
彔伯㦰簋
朱虢䙝



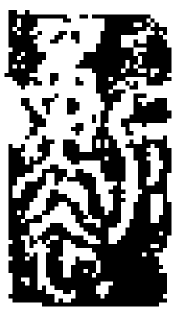
番生簋
朱䰜𠧟䙝



毛公鼎
朱䰜𠧟䙝

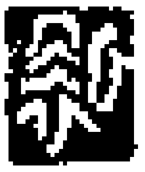


蓋



器

三年師兌簋
朱虢𠧟䙝

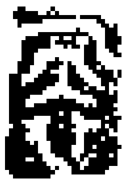


吳彝
朱虢靳

郭沫若曰：䙝字前人或釋䘸，或釋褟林，或釋幭，均不確。孫詒讓初闕疑，後釋鞋，復又改釋鞹。余謂䙝乃靳之古字。說文「靳，當膺也，从革斤聲」。左氏定九年傳「吾從子如驂之有靳」，正義云「驂馬之首當服馬之胸，胸上有靳」。秦風小戎「游環脅驅」，傳云「游環，靳環也。游在背上，所以禦出也」。箋云「游環在背上，無常處，貫驂之外轡，以禁其出」。是則靳乃馬之胸衣，故古靳字从衣，而象其形，而上有環以貫驂馬之外轡，故从衣，斤聲也。（金大系考釋一四四葉）按彔伯㦰簋「朱虢䙝」，吳方彝作「朱虢（[illegible]）䘳」，新字金文或作靳，作[illegible]、䘳，皆从衣，斤、金古音同韻通，兩字當為重文異體之例。說文八篇「䘳，交衽也」。朱駿聲曰：字亦作衿，作襟。爾雅「衣眥謂之襟」，注「交領也」。方言四「衿謂之交」，注「衣交

領也，詩「青青子衿」，傳「青領也」，顏氏家訓書證「古者斜領下連于衿，故謂領為衿」，釋名釋衣服「襟，禁也，交于前，所以禁御風寒也」，檢訓衣領，知𣃔字从東為領之用，从衣為領之屬，从冂為領之形，从斤為領之聲，郭沫若釋𣃔衣猶不甚確切。

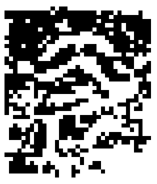
内28B



器

甗壺

衮自焚

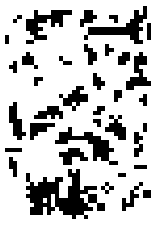


甗簋

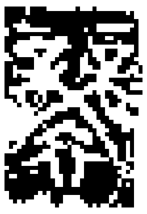
王乎史年冊賜淢寠

衮讀作新，新詳見衣部新字。

襲

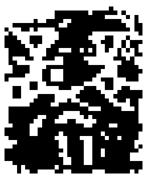


盂



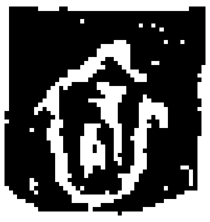
器

𢦏毁 永襲乎身

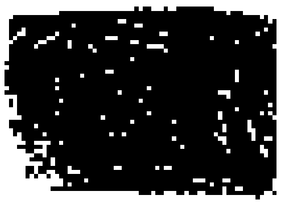


𢦏方鼎 永襲𢦏身

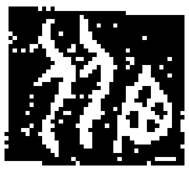
說文八篇「襲、左衽袍、从衣龖省聲、𧞤籀文襲不省」此字从龖」即籀文襲」玉篇「襲重衣也」引申為重也、因也、如左傳哀公十年「卜不襲吉」禮記曲禮「卜筮不相襲」



褱蔑父鼎 褱蔑父作宗姁媵鼎



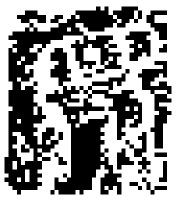
公孫褱壺 筭公孫褱□

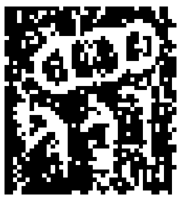


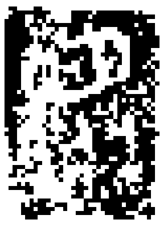
陳公孫𤸫父壺　陳
公孫𤸫父作旅⿰匋比

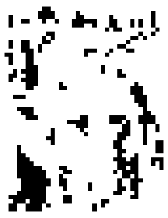
戴家祥曰：⿰匋比字說文所無，以金文慣例審之，似即⿰囟比字反書。說文十篇囟部「⿰囟比，人臍也，从囟，囟取氣通也，从比聲」。集韻上平六脂⿰囟比，隸作毗，或書作毘。古音毗聲同卑，集韻上平十二齊⿰卑刂⿰毗刂同字，螕蜱同字，箆箄同字，又去聲十二霽「渒」同字。小雅節南山「天子是毗」，毛傳「毗，厚也」，鄭箋「毗，輔也」。荀子宥坐篇作「天子是庳」，楊倞注「庳，輔也」。是其證。器銘「作旅⿰匋比」，當讀爲「作旅㼰」，旅義爲陳。說文十二篇瓦部「㼰，罌謂之㼰，从瓦卑聲」。博雅「㼰，瓶也」。唐韻⿰匋比讀「房脂切」，并母脂部；㼰讀「部迷切」，不但同部而且同母。

眾

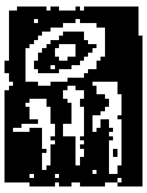

一盂


一器

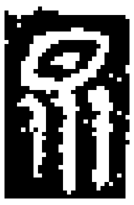

二盂


二器

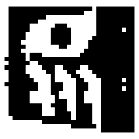
師寰毀 令
敢博氒眾叚



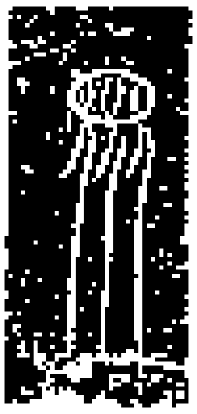
舀鼎 用眾
一夫曰樏



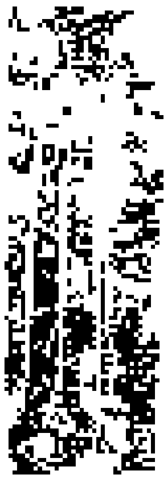
舀鼎 匡眾氒臣
廿夫寇舀禾一秭



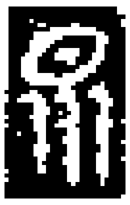
師旂鼎 師旂眾
僕不從王 征于方



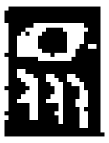
中山王譽鼎
毋眾而囂



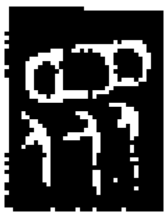
中山王譽鼎 今吾
老賙親率參軍之眾



舀鼎 匽眾
氒臣廿夫



師旂鼎 師旂眾僕
不從王征于方雷

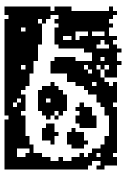


師寰毀
令敢博氒
眾叚
工事

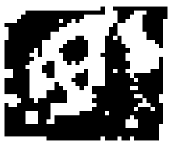
說文八篇㐺部「眾、多也从㐺目眾意」小徐繫傳作「眾多也从㐺从目、目、眾意」下解作𣊫、金文作𣊫或作𥆯國語周語「人三為眾成於三也」是㐺之初文正作㐺、作眾者㐺

之加旁字也。唐韻眾讀之仲切，照母冬部，許讀乑「若歛崟」，韻在侵部，冬侵韻近，其為一字明甚。周頌臣工「命我眾人」，鄭箋云「教我庶民」。儀禮喪服「為眾子」，鄭注「長子之弟及妾子」。禮記曲禮「典司五眾」，鄭注「眾，羣臣也」。荀子脩身篇「庸眾而野」，楊倞注「眾，眾人也」。淮南子脩務訓「不若眾人之有餘」，高誘注「眾，凡也」。是眾為汎指詞，本無特定之階級地位。楊寬謂曶鼎把臣和眾同樣以夫來計數，而且同樣用作賠償物資，同樣屬於奴隸性質，但是臣的身份要較眾低一等（考古一九六三年十二期六六一葉釋臣和眾）。于省吾謂商書盤庚對眾說「茲予大享于先王，爾祖其從與享之」，這不僅說明盤庚與眾同一族類，同一遠祖（考古學報一九六五年第六期三零九葉關於釋臣和眾一文的幾點意見），從而否定楊氏的階級分析，于說比較平穩。

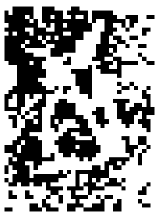
西



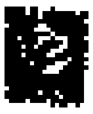
多友鼎
多友西追



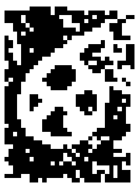
禹鼎 重
西六師



幾父壺 同
中宮西宮



吳太子姑發劍
子南山西行



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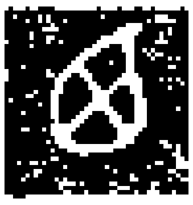
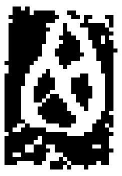
西疆眾厲田



敚叔𣪕 敚叔
卯戴于西宮



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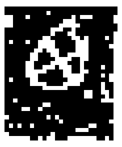

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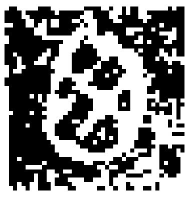
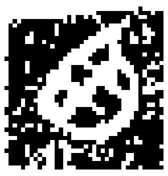
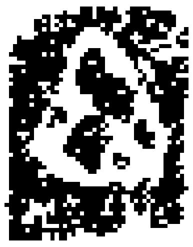
趙即事于西休



訇𣪕
西門夷



禹鼎 王迺
命西六師



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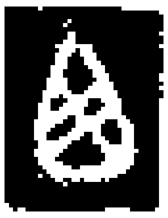
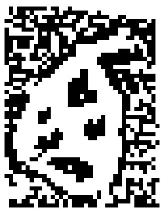
君西里甫右



陳伯元匜 乍匄
孟嬀婤母媵鉈



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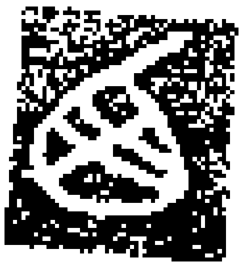
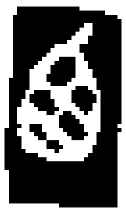
西宮襄

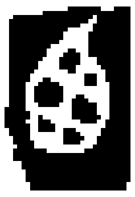


矢人盤
呂西

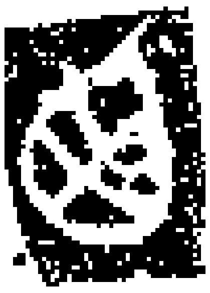
封一



不𡢁簋　厥
允廣伐西俞

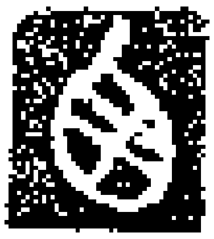


不𡢁簋　王令
我羞追于西



矢
人

盤　西宮襄
武父則誓



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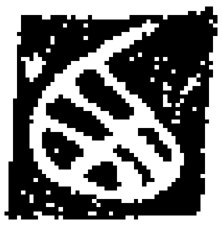
至于雁莫眉



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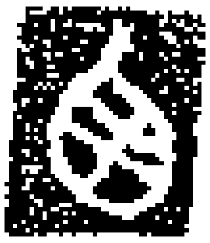
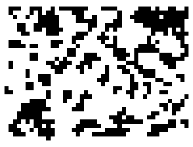
封于敓𣑭桂木



矢人盤　迺卑西
宮襄武父誓曰



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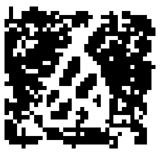
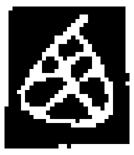


器

伯匽卣　伯匽作
西宮伯寶尊彝



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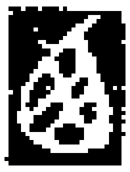
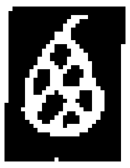


器一



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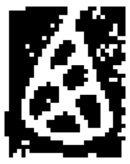
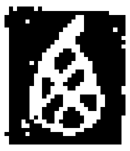
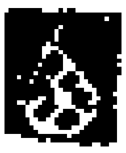


器二



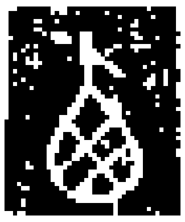
蓋三



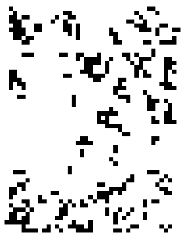
器三

師酉
𣪘

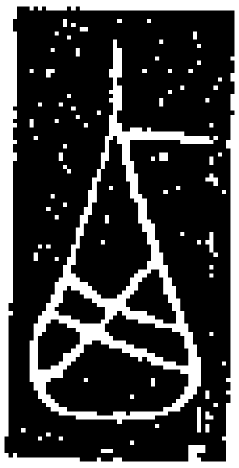
嗣乃且啻官邑
人虎臣西門尸



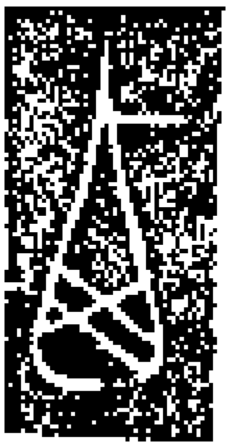
西林鐘　丙替作
其妣新徲缸鐘



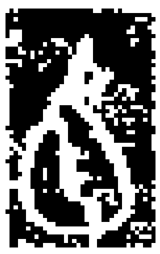
國差𦉜　攻帀佫
鑄西墉寶𦉜三秉



楚王酓章鎛
迺自西鍚

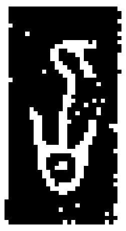


楚王酓章鎛
寘之于西鍚

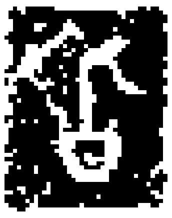


西弗生甗　西
弗生作旅彝

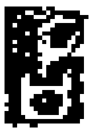
高鴻縉曰：說文「覀鳥在巢上。象形，日在西方而鳥棲，故因以為東西之西。棲，西或从木妻。卥古文西。卤籀文西。先稽切。」又「巢鳥在木上曰巢，从木，象形。」鉏交切。按：甶原象鳥巢形。𠧪亦巢形。甶為架於枝柯之巢。𠧪為懸於枝下之巢。今人習動物學者皆能知之。是兩形均古巢字，名詞。商時兩形均借用為東西之西。周時分化，省者為西，繁者為巢。小篆巢字之臼，即甶之變。下加木者，加意符耳。至棲者，非西字之或文，乃集之晚出字，應入會意窠集字下，此處誤沾。卤當是籀文，見石鼓。卥或是古文經中寫，此處亦互譌。（中國字例二篇五九至六零葉）



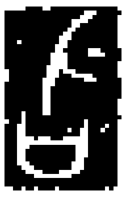
殳季良父壺
用盛旨酒



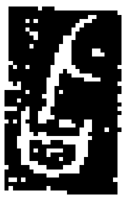
白□魚父簠
用[illegible]旨飤



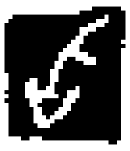
盠駒尊　王親
旨盠駒易兩



匽侯
旨鼎



匽侯旨鼎　王
賞旨貝廿朋



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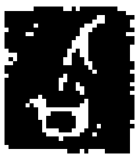
侯旨作父辛尊



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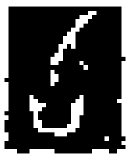
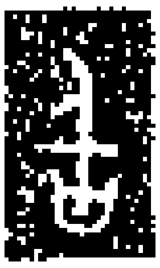
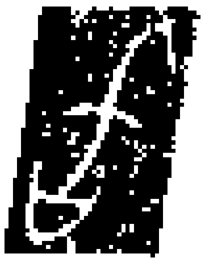
旨鼎



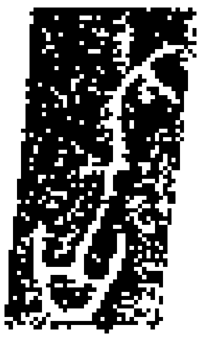
匽侯旨鼎　匽侯
旨初見事于宗周



習盤　蘇君之孫
鄧敘尹眷旨習



國差𦉥
用實旨酒

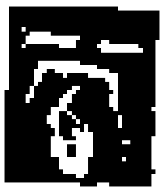


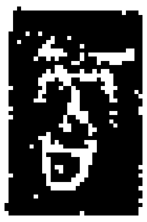
國差𦉥
卑旨卑瀞

張日昇曰：按說文云「旨，美也。从甘匕聲。𠤔，古文旨。」甲骨文作𠤔。陳夢家謂从尸从口，（甲骨文字集釋第一六四四引）李孝定謂从匕从口，匕亦聲，云「皀下云，从匕所以扱之，以匕扱物，口

味之而甘也，是以匕从口會意。（六同四五四畔）一 古文字旨非从匕，實食器皀之形譌，卿篆文从皀，金文作卿，象兩人相向就食之形，皀金文作𠬝，象器之形，篆文亦譌爲从匕。許書亦以匕所以取也一語釋字形，其誤顯然。商承祚謂从口甘同意，竊疑字本从口，甲骨文辭有从甘者，口中加一點乃後來之衍變，如嘗原从口作嘗，後變作嘗。段注說文云「以千甘謂甘多也」，說甚穿鑿。國差𦉜作旨與說文所載古文略同，从匕上橫畫乃贅飾，緐庾盤嘗作嘗，所从旨之直畫上有一點，此點繼而發展成一橫畫，故知旨非从千也。（金文詁林第六冊第三三三八葉）

嘗


盄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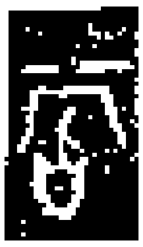
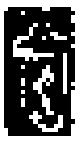
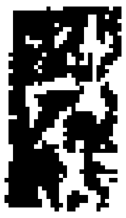
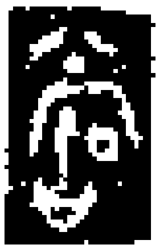

敔辭王雀子嘗


陳侯因脊錞以烝以嘗


陳侯午錞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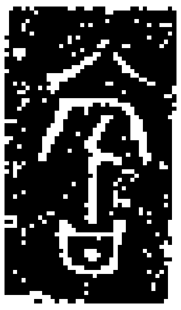
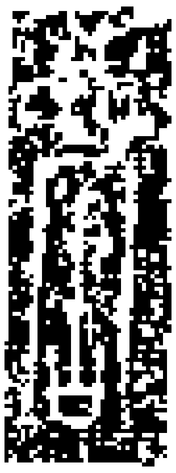
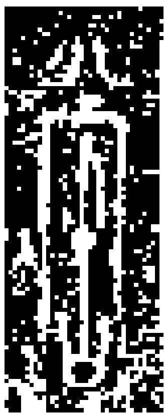
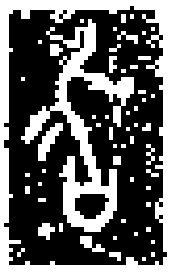

姬鬻鼎用烝用嘗


蔡侯尊

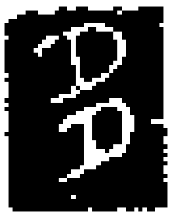

蔡侯盤蒿盟嘗啻

字从旨（或旨即旨）尚（或尚即尚）聲，即嘗。說文五篇：「嘗，口味之也。从旨，尚聲。」金文用作地名，或祭名。爾雅釋天：「秋祭曰嘗。」作爲祭名。金文嘗或作𥜿，从示，尚聲。

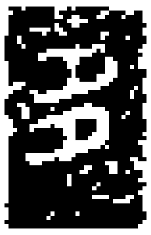


孟姬湝𣪘　孟

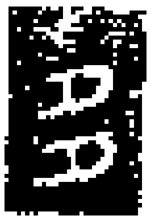
姬湝自作饙𣪘



蔡尤毁
多寶



宴毁
多易宴



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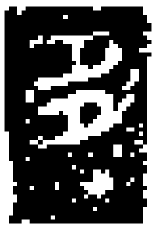

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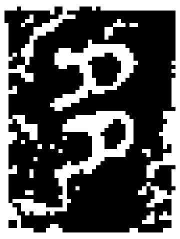

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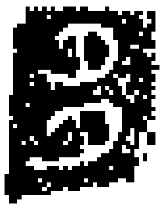
宴毁
多易宴



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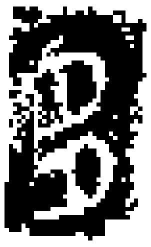
女多齋



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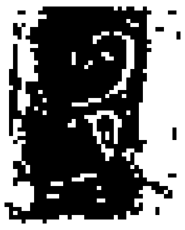

林氏壺
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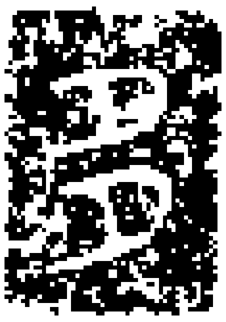

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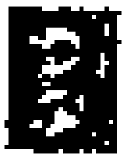
朕多御



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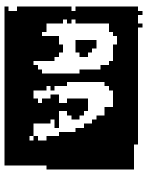
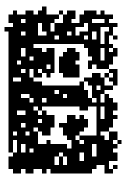
多朋友



作冊休卣
父母多申



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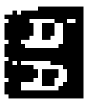

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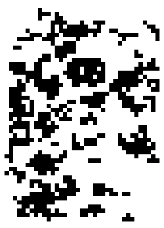
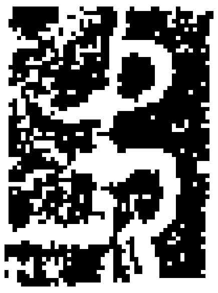
乍冊麃卣
辟于多正



駒父盨
永用多休



大克鼎
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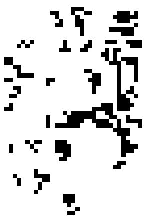

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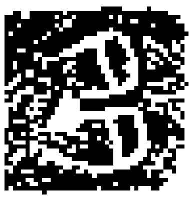
緐猶多孷



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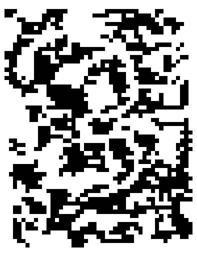

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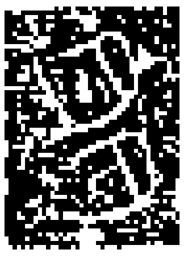

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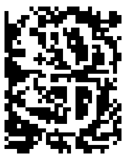
秦公
鎛



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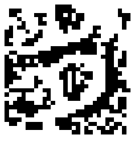
屯魯多釐



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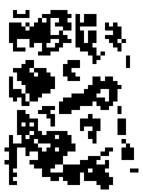


器

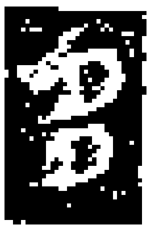
白公父
簠多

福無
膻

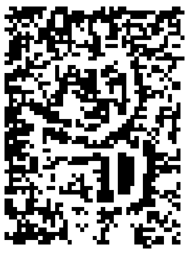
一

二

𤼈鐘受
厚多福



曾壺永
令多福



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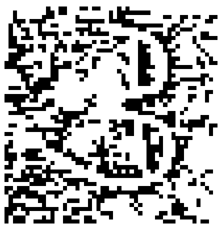

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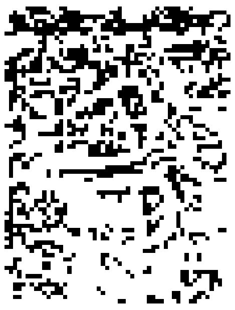

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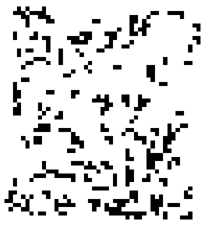
秦公
鎛



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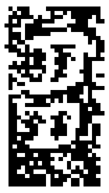
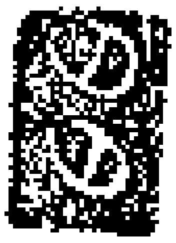
以受多福



䍙段蓋
用妥多福

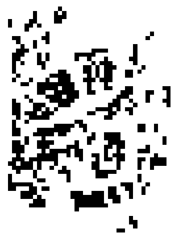


不嬰段
用匄多福

一

二

梁其鼎
用蘄多福



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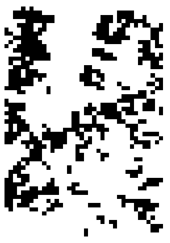
梁其壺
用蘄多福



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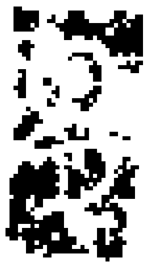
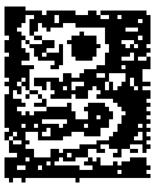
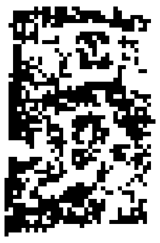


器

魯白愈盨
用旂多福



大師虘豆
用旂多福



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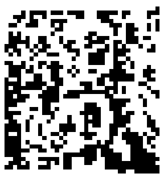
用降多福



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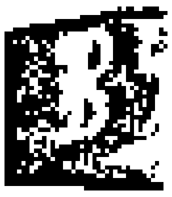

器

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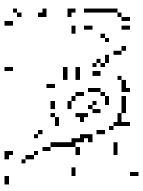
克多福



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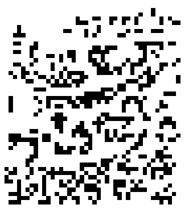
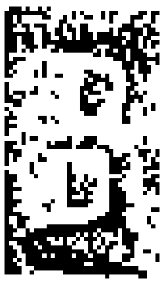


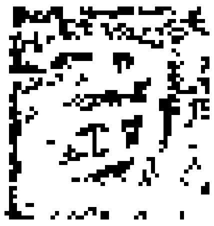
二

虢叔旅
鐘　降

旅多
福



宗周鐘
降余多福



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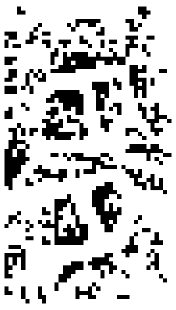
降余多福



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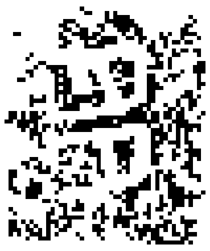

㾓鐘　[illegible]
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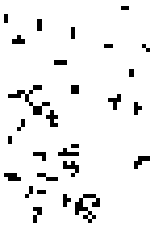

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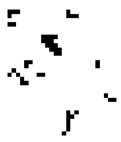
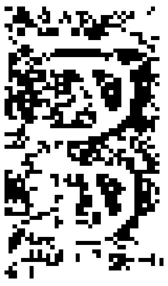


器一



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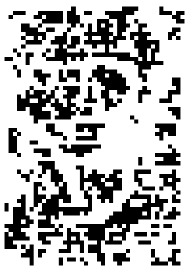

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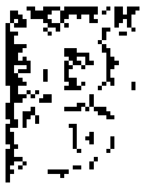
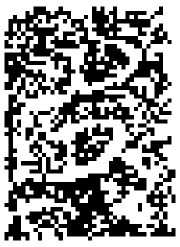
神妥多福



叔向父段　降
余多福緐𠩺



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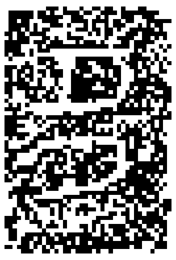
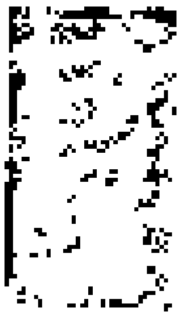
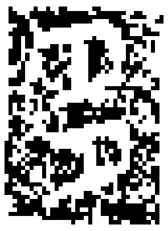


盨

白沏其盨　用匄眉壽多福



邾大宰簠　歌用匄眉壽多福



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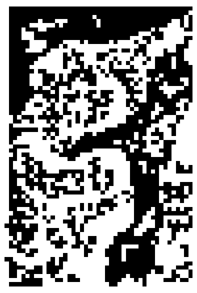

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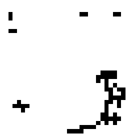
井人妄鐘　降余厚多福無疆



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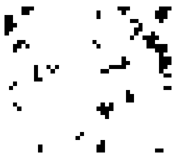

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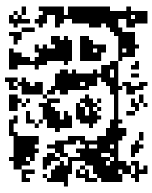
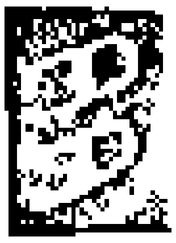
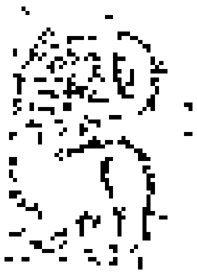


三

士父鐘　降余魯多福亡疆



師望鼎　多蔑曆易休



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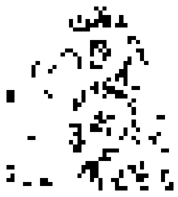
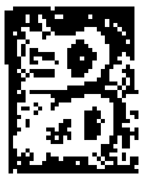
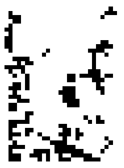
秦公殷　㠯受純魯多釐



多友鼎　又戎使多禽



不嬰殷　女多折首執訊



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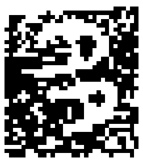

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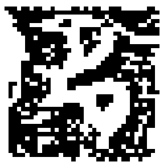

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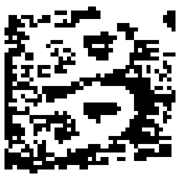
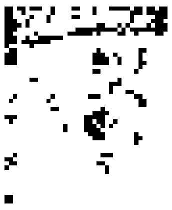


四

追殷　天子多易追休



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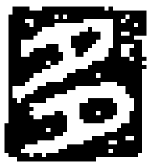
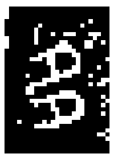


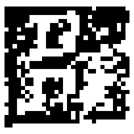
六

虢叔旅鐘逼

天子多易旅休

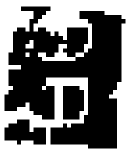


班簋 子孫多世其永寶



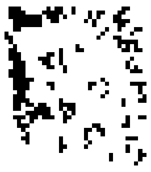
盖

沈子簋 用格多公其孔哀



盖

沈子簋 它用褱猷我多弟子



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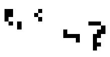
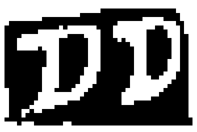
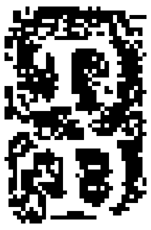


器

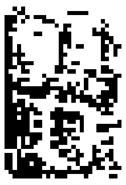
虢臣丁白 歸福于我多高咎山



麥鼎 用鄉多者友



萬諆尊 作富于多友



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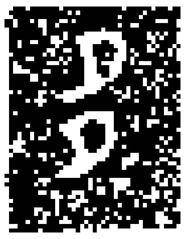

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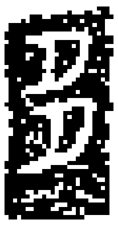

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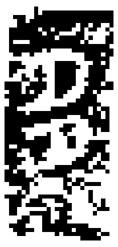
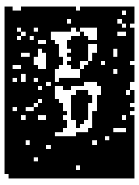


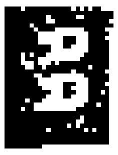
器

鹿簋 命其永以多友簋飤



鼓先

鼎 用朝夕鄉氒多朋友



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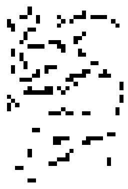
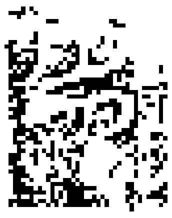
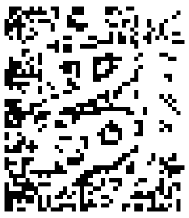


多友鼎 多友西追



多友鼎　公
親曰多友曰



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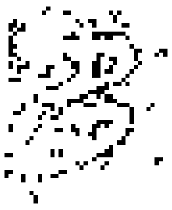
友迺獻孚馘



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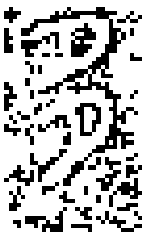
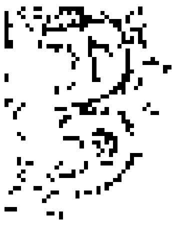
右折首執訊



多友鼎　迺命
向父招多友



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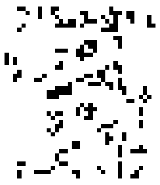
敢對揚公休



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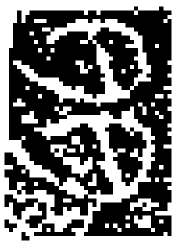
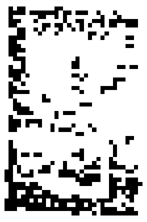
多友或右

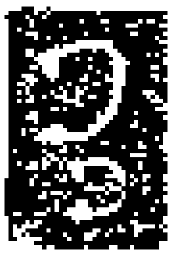
折首
執訊



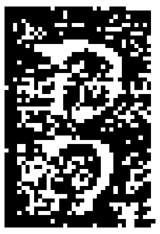
鄭中多壺　鄭
中多作醴壺



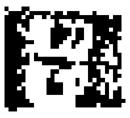
內伯多父簋　內
伯多父作寶簋



伯多
父盨



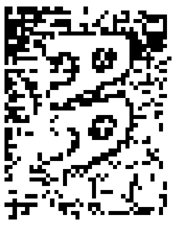
伯多父盨　伯多父
作成姬多母□□



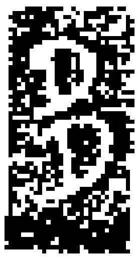
盖

沈子簋　它
沈子其顯褱

多公
能福



多友鼎　武公命多
友率公車羞追于京



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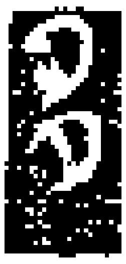

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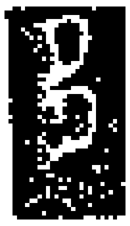
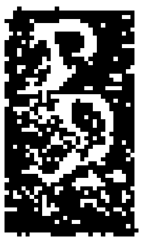


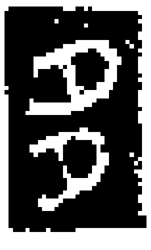
器二



三

㺇叔多父毁　師趛父鼎

㺇叔多父作孟姜尊毁

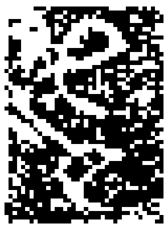


蘇姞毁

尹叔用妥

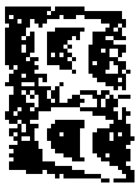
多福于皇考

德尹叀姬



白多父盨　白

柔白多乍行盨

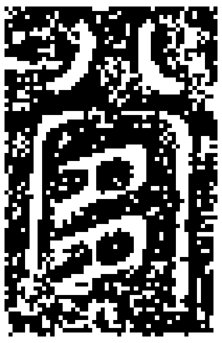


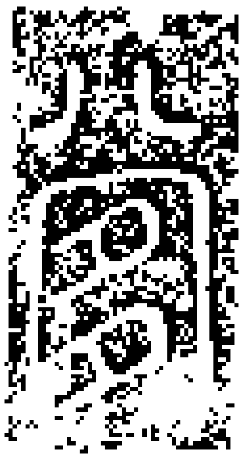
辛巳乍子丁彝　王

禽多亞聖寓京麗

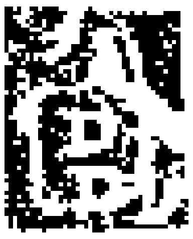
林義光曰：說文云「多，緟也，从緟夕，夕者相繹也，故為多，緟夕為多，緟日為疊。」按重夕非多義，口象物形，觀條品彙之為多，與夕形同意別，多象物之多，與品同意，古作多（白多盤）（文源）。釋文按林釋可以，漢字重疊結構的字，其意義都是本字意義的疊加，如「水」，準也，「林」，二水也，「淼」，大水也，「巜」，水小流也，「巛」，水流澮澮也，巛貫穿通流水也。等等，口象物形，重口斜寫的多字表示物之多，並重口形的品字訓作眾庶也。

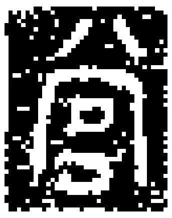
夢（夢）

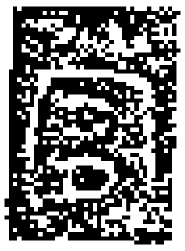

蓋


器

周夢壺　周夢作公日己尊壺


蓋一


器一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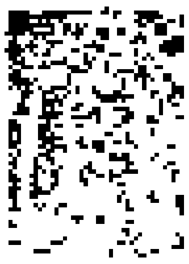
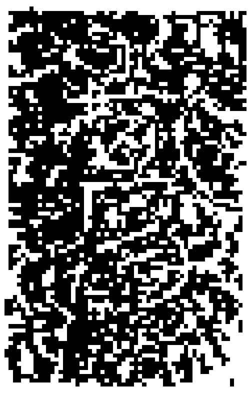

器二

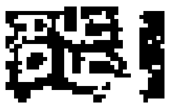
周夢壺　周夢作公日己尊壺



盛季壺　彝

右夢盛季壺

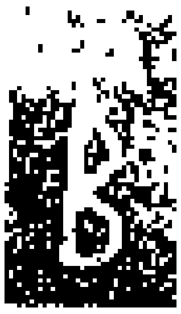
按金文从尚之字尚多省作冋、如賞字作賁、當字作冨等、此字从多从尚、當即夢字之省、說文七篇、夢、厚脣皃、金文用作人名、



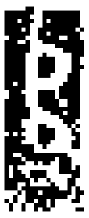
洵城小器

洵成鉦

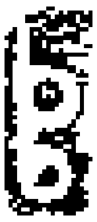
自



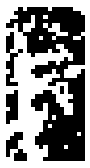
自父丁觶
自父丁



亞㠱自戈
亞㠱自卯戈



若癸彝 受斿乙
止丁若癸乙自



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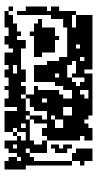

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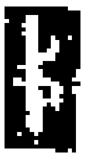

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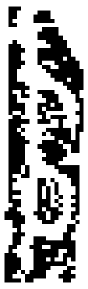
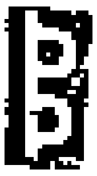


三

亞中受尊 受斿
乙止丁若癸乙自



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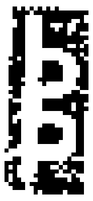

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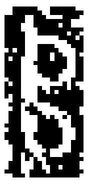
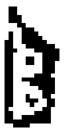


二

亞若受[illegible]古彝 受
斿乙止丁若癸乙自



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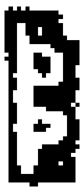

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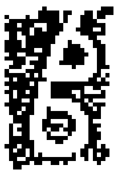
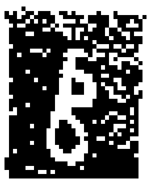
乙止丁若癸乙自



小臣單觶
才成𠂤



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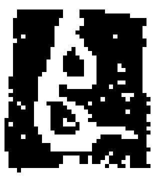
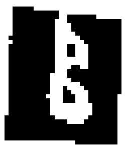
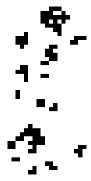


器一

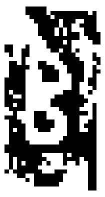


器二

小臣謎簋
才敉自

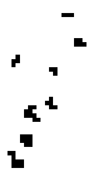


蓋



器

義古
鼎



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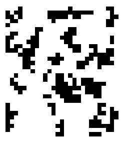
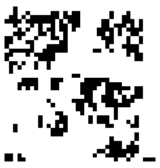
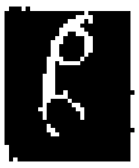


器

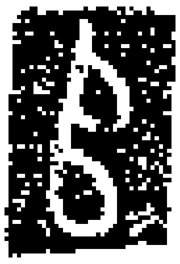
戚殷 才盂自



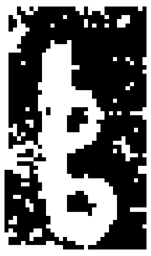
利殷 王才富自



旅鼎 公才盩自



盂鼎 敃衰自己



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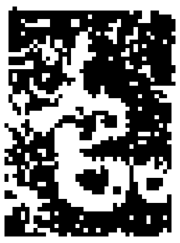

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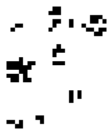

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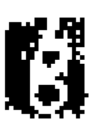

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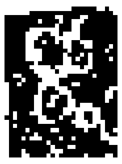

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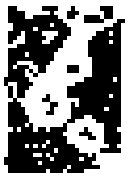

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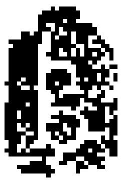
盠方尊



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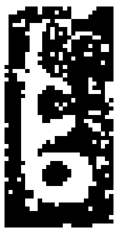

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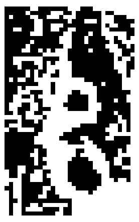

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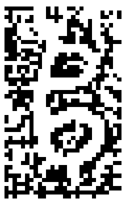

多友鼎 汝靜京自

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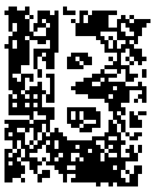
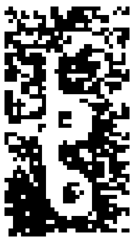


多友

鼎 後侮京自之集



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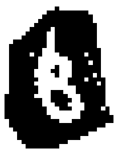

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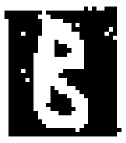

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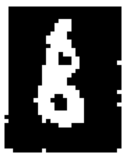

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器二

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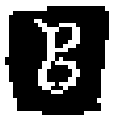
自覺自述東



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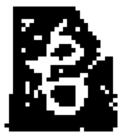

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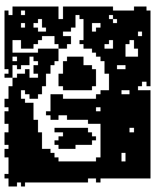
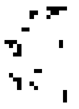


趞鼎
命汝作

[illegible]自家
𤔲馬



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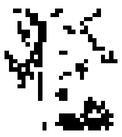

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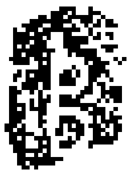

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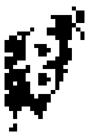
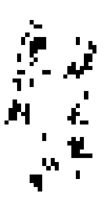


器二

盠方
彝



盠尊 [illegible]𤔲六
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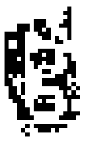
盠一



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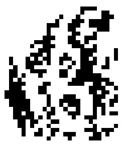

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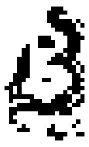

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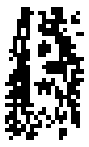

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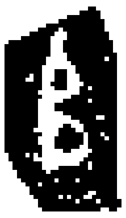

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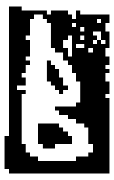

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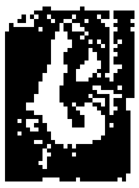

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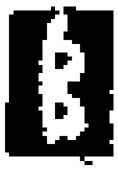
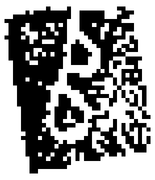


器二

小臣謎簋 伯懋
父承王令賜自



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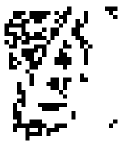

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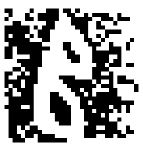

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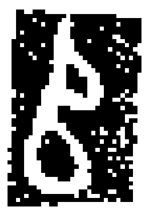
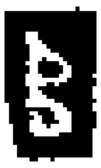
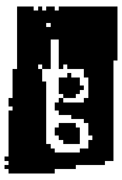


器

小臣謎簋 伯懋父以殷八𠂤征東夷



遇甗 師雝父戍才古𠂤



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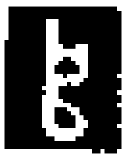

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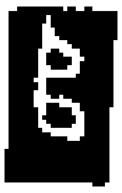

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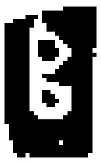

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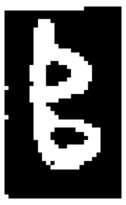
彔𢦏卣 汝其以成周師氏戍于古𠂤



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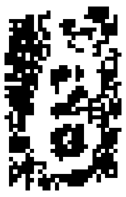
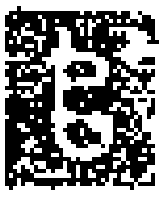


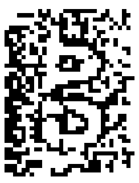
器

伯䢅父簋 伯䢅父事[illegible]口尹人于齊𠂤



多友鼎 用嚴

[illegible]敉[illegible]賓 伐京𠂤



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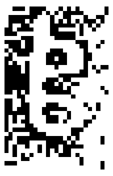
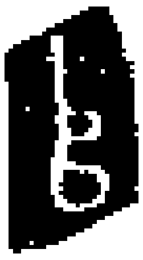


多友鼎 武公命多友率公車羞追于京𠂤



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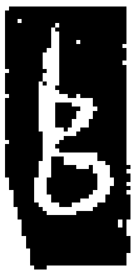
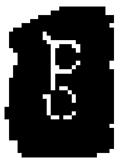
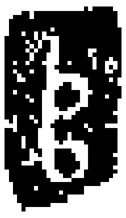


三

克鐘 王親令克遹涇東至于京𠂤

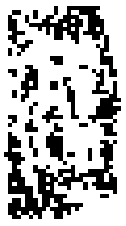


[illegible]貯簋 王令東宮追以六𠂤之年



盂壺　叓乃祖考作家嗣土于成周八自

一



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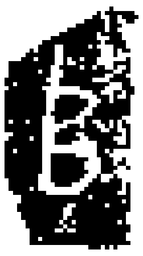

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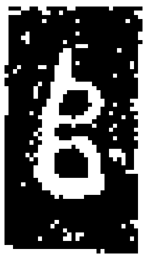

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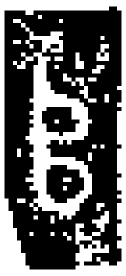

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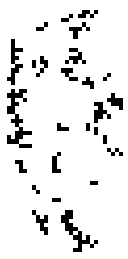
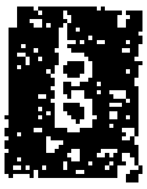


七

小克鼎　王命善夫克舍令于成周遹正八自之年



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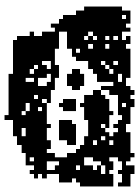
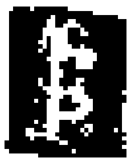


簋

莆𣪘　白賁賓莆璋一



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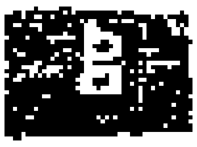
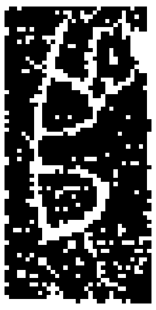


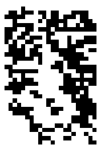
簋

冋白𣪘　冋白作旅

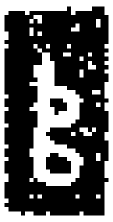
𣪘



康侯鼎　康侯才休白

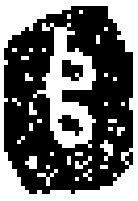


囗白父壺　囗白父作囗壺

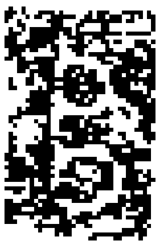


中白父𣪘

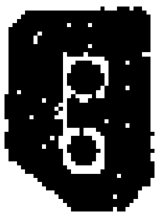
中白父作旅𣪘



中白父𣪘　中白父作姬旅𣪘



中白父盨　中白父作季[illegible]寶尊盨



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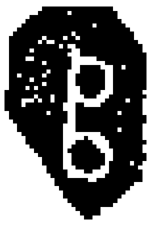

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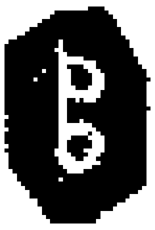

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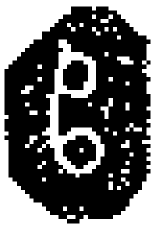
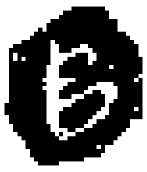


四

𠂤陵中鼎　𠂤
作陵中寶尊彝



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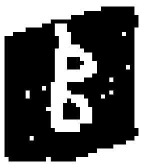

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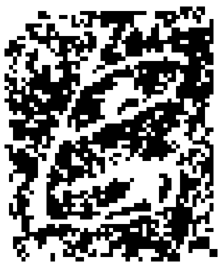
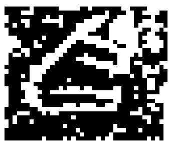
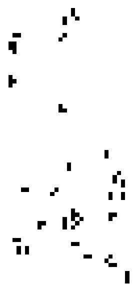


公朱左師鼎　公
朱左𠂤



廿九年壺　眲
東周左𠂤酒壺



叔師父盨　叔師
父作𠂤姬寶盨

孫詒讓曰：說文阜部「𨸏，大陸也，山無石者，象形。古文作𨺅。」又𠂤部「𠂤，小𨸏也，象形。」致釋名云「土山曰阜」，則阜亦山也。𠂤𨸏蓋象土山陂陀衺側之形，與山字縱橫相變。甲文石鼓文从𠂤字偏旁並與小篆略同，金文散氏盤陟降字並从𠂤，則正以𠂤形直書之。又乙角陸字从阜，則猶𡵂之爲𡵂也。以是推之，𠂤古文亦當作𠂤，亞形立旂彝有𠂤字，當即𠂤之正字。（舊釋阜籀）爲甲文多作𠂤，尚不相遠，金文孟鼎𠂤字作𠂤，則與

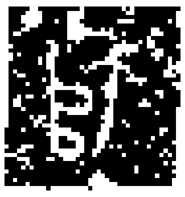
小篆略同，乃其變體，要以山正書自四文至栻，可得其通例也。（二名象原第五）

于省吾曰：甲骨文和西周金文師旅之師均作𠂤，而西周金文職官之名則多作師，以西周金文中可以看到當時周王國的直屬軍隊一共有十四個𠂤，分為兩個體系，其中的六𠂤為周人軍隊，因為周人興起于西方，故也謂之為西六𠂤；其中的八𠂤，則系周人克服殷後將殷人的投降軍隊改編而成，故也稱之為殷八𠂤。今將西周金文中的六𠂤和八𠂤分別錄之于下，（編者）—

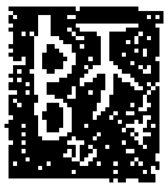
按：書顧命「張皇六師」，詩瞻彼洛矣「韎韐有奭，以作六師」，棫樸「周王于邁，六師及之」，常武「大師皇父，整我六師」，國語周語「王以黃鍾之下宮，布戎于牧之野，故謂之厲，所以厲六師」。以上所舉經傳中的六師，與西周金文可以互證。至于殷八𠂤，則只見于西周金文，由于殷八𠂤經常駐扎在成周，故也稱為成周八𠂤。競卣「唯白屖父以成𠂤即東，命戍南尸長」，其言「以成𠂤即東」，足徵成𠂤為成周八𠂤的省稱。但由于當時相習沿用，則成𠂤也可成為地名，如小臣單觶的「王後反克商，才成𠂤」，是其例。此外凡金文中地名之稱某𠂤者，𠂤的上一字為原有地名，𠂤字則由于時常為師旅駐扎而得名。如「令簋」稱「王于伐楚，白在炎」，後來因為炎為師旅常駐之地，故名亦稱之為「炎𠂤」。他如作冊甾鼎的「柝𠂤」、小臣謎簋的「牧𠂤」、旅鼎的「盩𠂤」、遹甗的「由𠂤」等也。事同一律。書洛誥「予惟乙卯朝至于洛師」，洛師之師本應作𠂤，系指𠂤旅言之。由此以

稚，則典籍中的京師，（與文金大均作𠂤）舊訓京爲大，固無不可，但訓師爲衆，以爲衆人之所居，殊有未當，其實京𠂤之𠂤，由于𠂤族的拱衛而得名，（考古一九六四第三期一五二華略論西周金文中的六𠂤和八𠂤及其屯田制）

師



盂鐵 師



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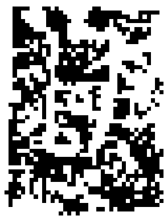
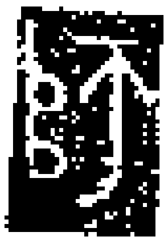


南疆鉦 余 以行舒師



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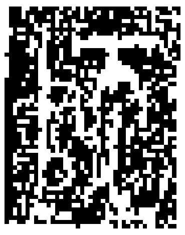

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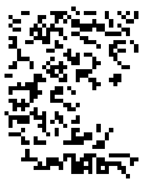

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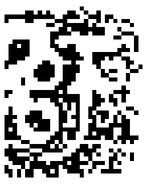

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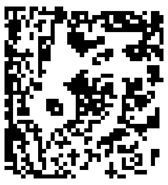
蔑簋 唯用 獻于師尹



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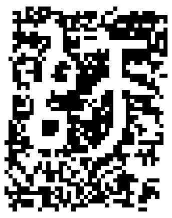

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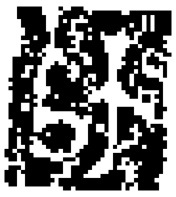
楚簋 嗣𠫑 啚官內師舟



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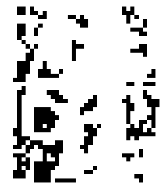

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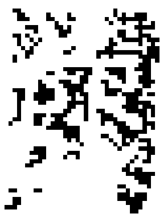

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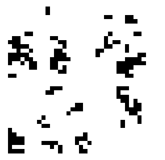

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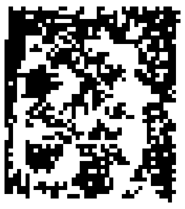

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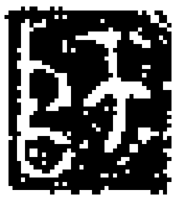

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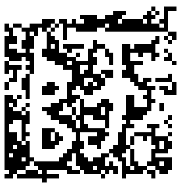

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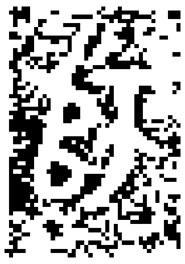

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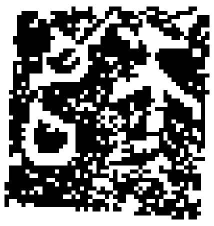

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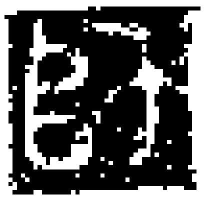

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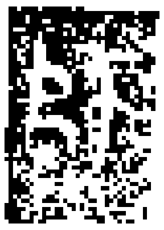
師𩛥父鼎



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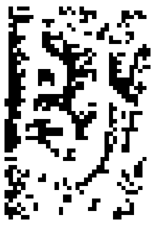

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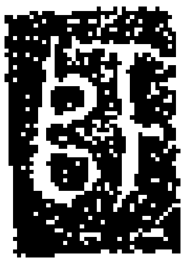

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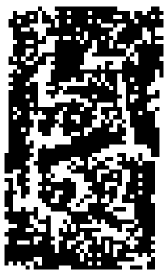

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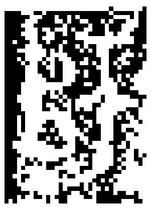
師寏毁蓋



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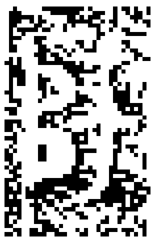

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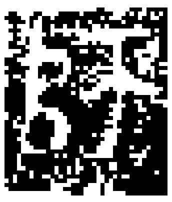

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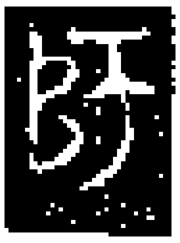

器二

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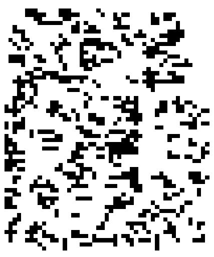
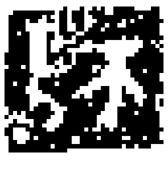


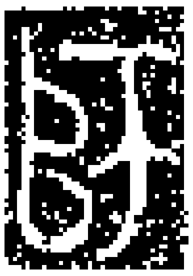
詢毁　師

今倗新



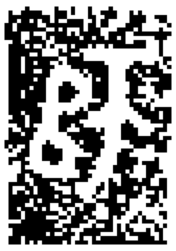
善鼎　監

𩝐師戍



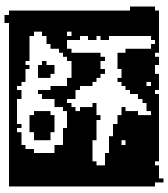
緐鼎　師

緐酷兄



永盂　畢

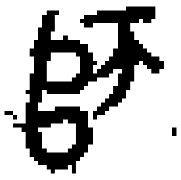
人師同



蓋

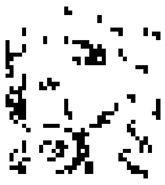
師遽毁

王乎師朕



師老父毁

師老父鼎五



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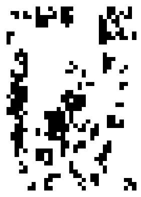
師㝨毁　師

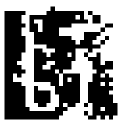
㝨卽五中逹



三年𤼈壺

乎師壽

召尊



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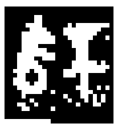
乎師豦召盠



師旂鼎　其
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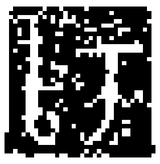

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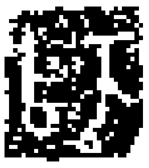

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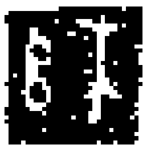
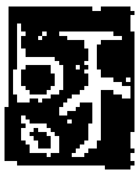


器簋　兄卒
師眉薦王



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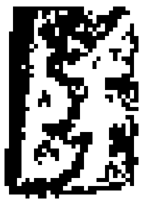

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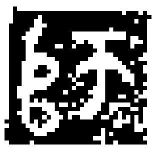

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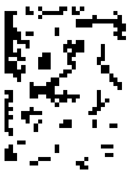

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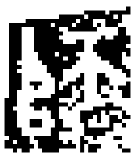

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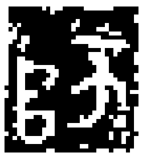
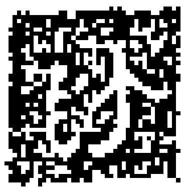


器三

師酉
簋　師酉
拜𩒨首



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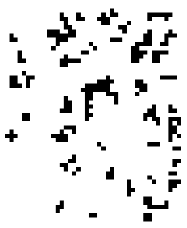

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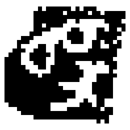

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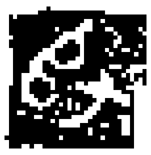

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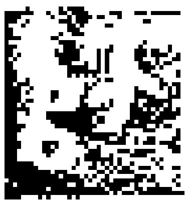

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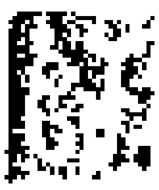

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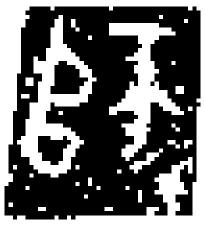

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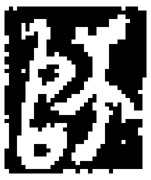

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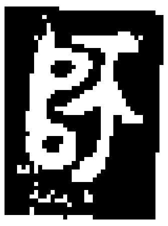

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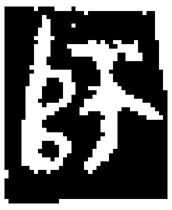

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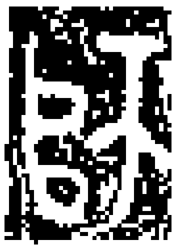
兌其萬年



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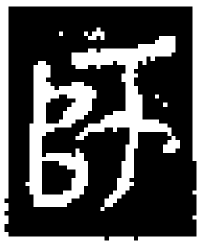

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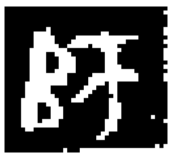

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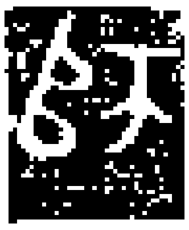

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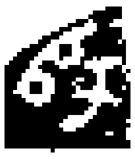

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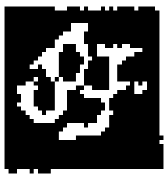

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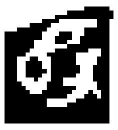
師遽
彝

師遽蔑
曆咎



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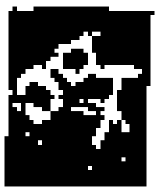

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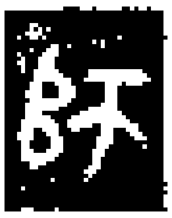
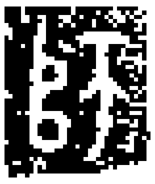


簋

師遽殷
賜師遽貝

十朋



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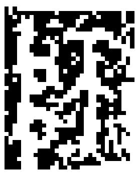
賜肄曾户𩇐貝



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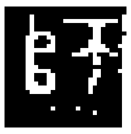
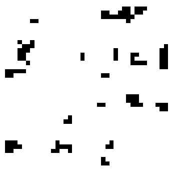


免殷
令汝足

周師
嗣馭



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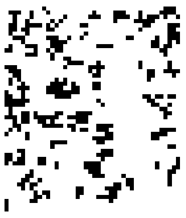

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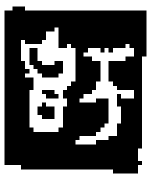

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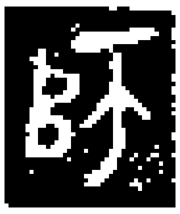
井伯內右

師
虎



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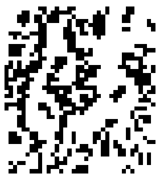
井伯右師奎父



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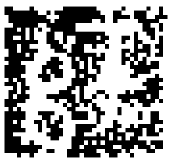

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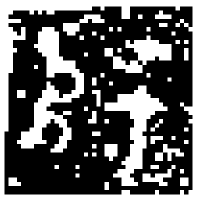

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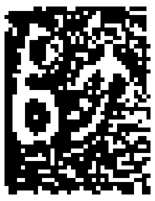

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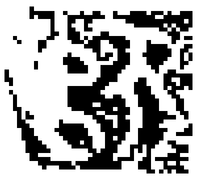
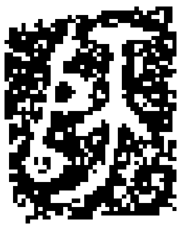
生內右師嫠



輔師嫠簋　熒
伯入右輔師嫠



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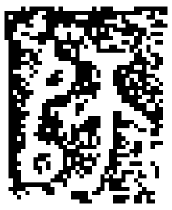

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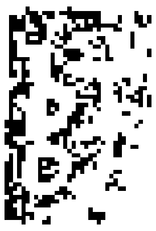

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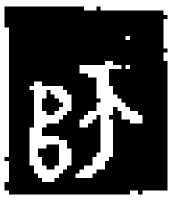
右師兌入門



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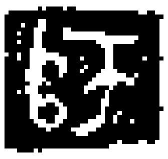

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三年師兑毀　毀
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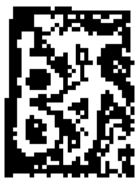

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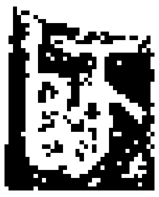

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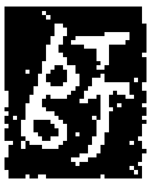

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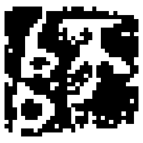

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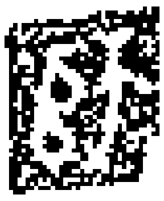
埰釐入右師酉



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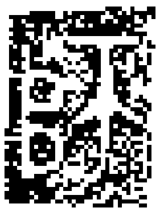
共右師艅入門



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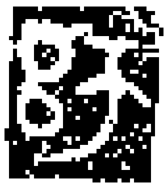

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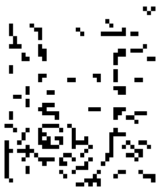
晨召大師虘入門



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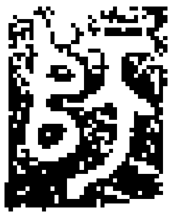

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王乎師

晨召大師
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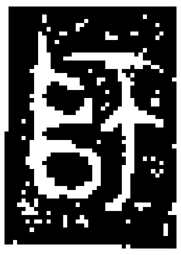

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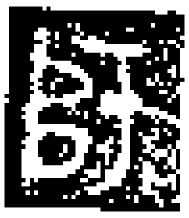

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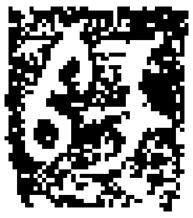
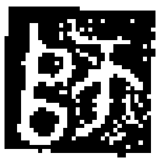
小子師望曰



師同鼎
䍭兕

其井師
同從



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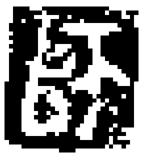

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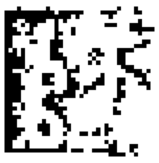

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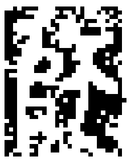

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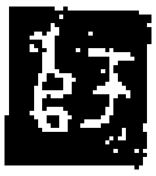

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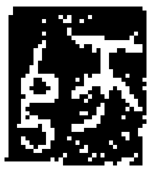

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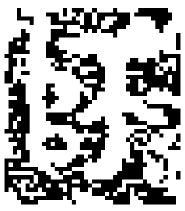
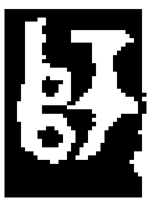
師酉𣪕　王乎史牆冊命師酉



蓋

師寰𣪕　王乎尹氏冊命師寰



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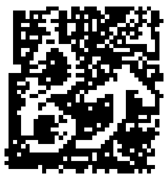

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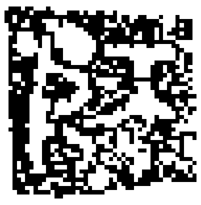

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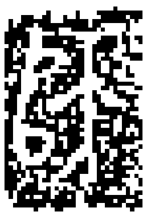
師嫠𣪕　王乎尹氏冊令師嫠



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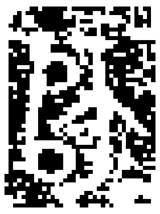

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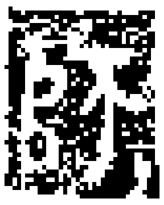
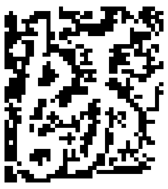


蓋二

師兌𣪕　王乎內史尹冊令師兌



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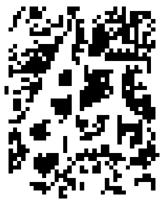
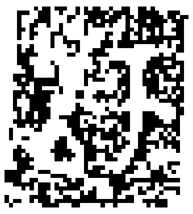
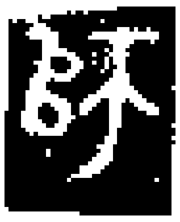
三年師兌𣪕　王乎內史尹冊令師兌



師瘨𣪕　王乎內史吳冊命師瘨



師艅𣪕　王乎作冊內史冊令師艅



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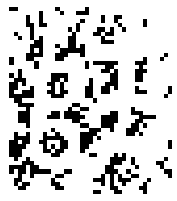

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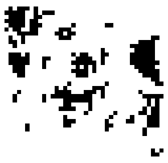

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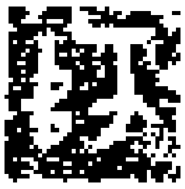

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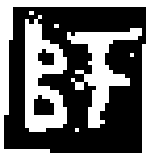
尹克冊命師旋曰



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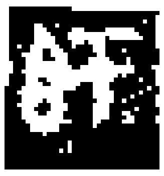
父戍才古自



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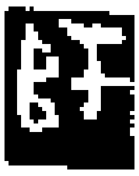
瘖道至于㝬



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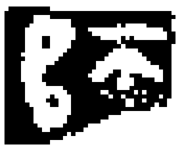
史遹事于𦡞侯



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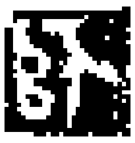
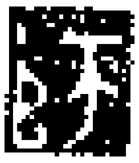
父戍于辟自之年



小臣傳設
師田父令余

官口



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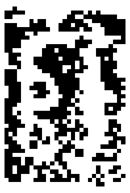
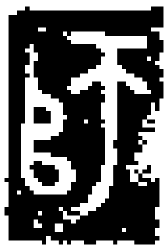
令師田父殷成周



小臣傳設　師田
父令小臣傳非余



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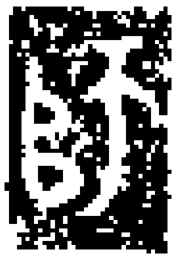
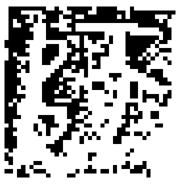


器

師害設　麋生
智父師害及中



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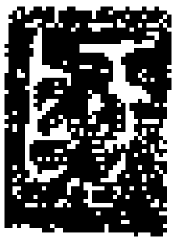

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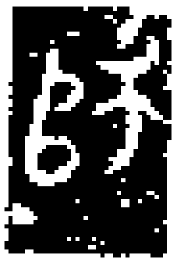

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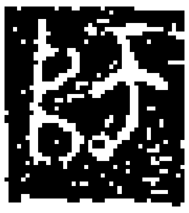

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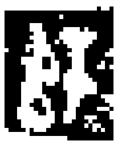
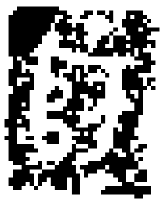
枚師父設　枚師父
弟紀暖父御于君



師旂鼎　師旂眾
僕不從王征于方



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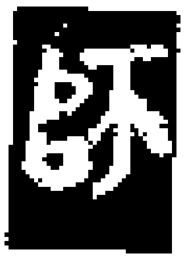

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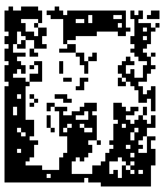
三年師兌殷　余既令汝足師龢父



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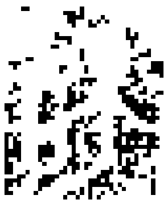

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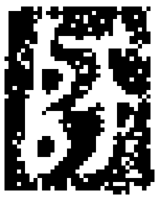

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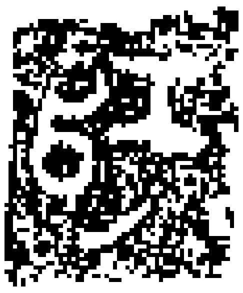
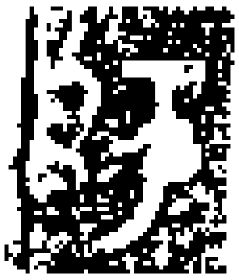
師兌殷　足師龢父𤔲左右走馬

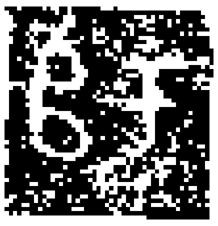


大克鼎　巠念氒聖保祖師華父

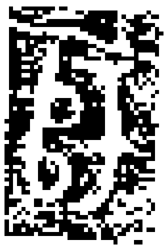


大克鼎

穆=朕文祖師華父悤襄氒心



師器父鼎　師器父作尊鼎



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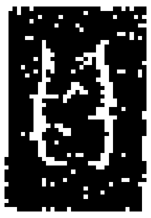

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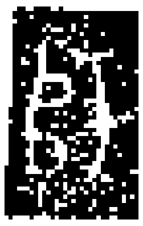

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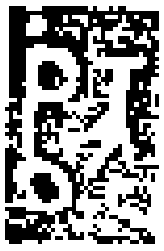
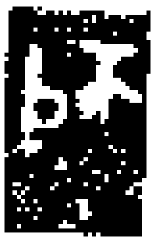
伯大師盨　伯大師作旅盨



師高彝　師高作寶尊彝



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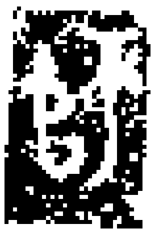

器一

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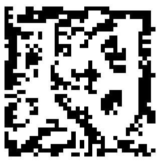

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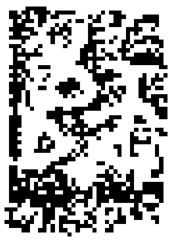

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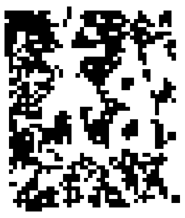

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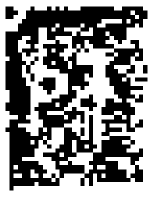
寏父作季姬盤



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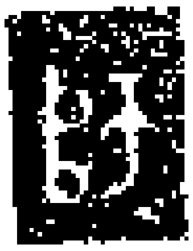
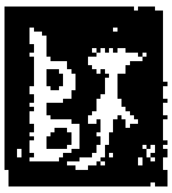
師虘作烝尊豆



師[illegible]鼎
師[illegible]其作

寶齋
鼎



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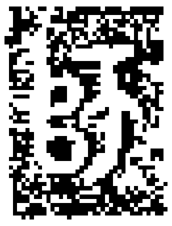
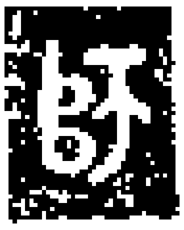
麻旂叔作旅鼎



師麻旂
叔簋



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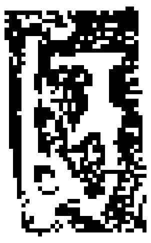
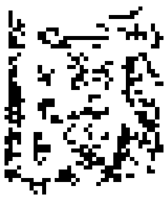
簋　師麻

旂叔作
旅簋



鄭師□父鬲　鄭
師□父作□鬲



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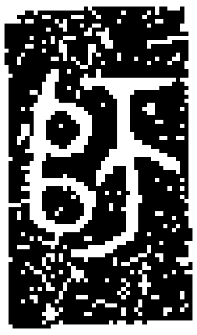
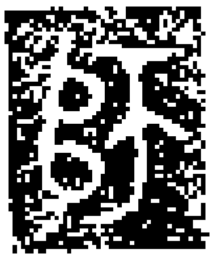
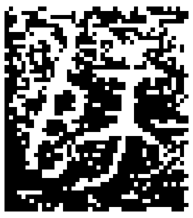
[illegible]其作寶殷



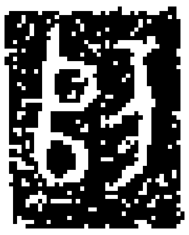
太師
人鼎



太師人鼎　太師
人[illegible]子作寶鼎



太師小
子壺



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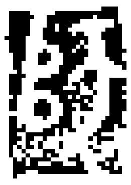
小子師望作寶盨



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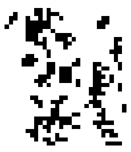
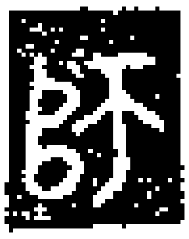


伯公父簋　伯五師
小子伯公父作簋



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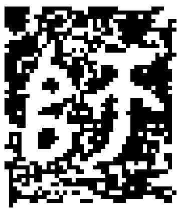
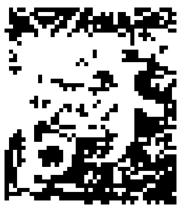


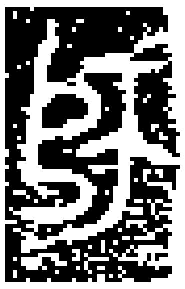
器

師寏父簋　師寏
父作叔姞寶享簋



二

師寏父簋
師寏父作季
姞寶
尊簋



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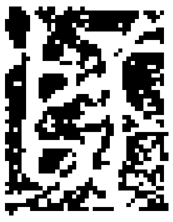
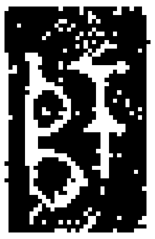
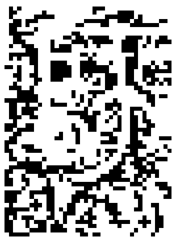


二

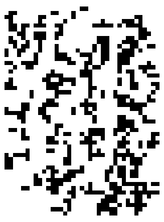
中師父鼎　中師父
作季㜏姒寶尊鼎



大
師
小子甗　奠大師
小子侯父作寶甗



仲枏父鬲　師湯父
有𤔲中枏父作寶鬲



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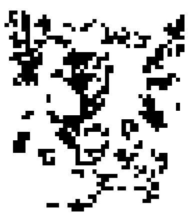
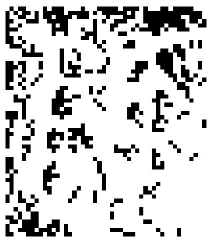
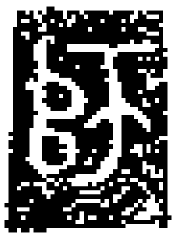


器

仲枏父簋　師湯父
有𤔲中枏父作寶簋



大克鼎　用作朕文
祖師華父寶𩰫彝



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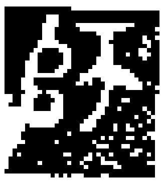

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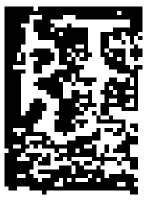

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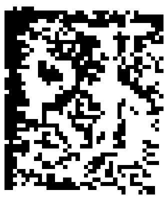
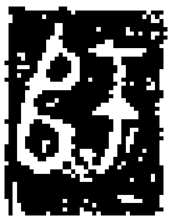


三

叛叔多父簋　師趛父孫
叛叔多父作孟姜尊簋



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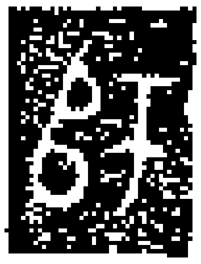
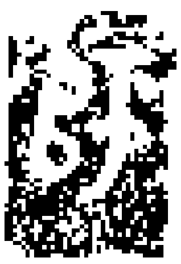


二

師趛鼎　師趛作文考
聖公文母聖姬尊彝



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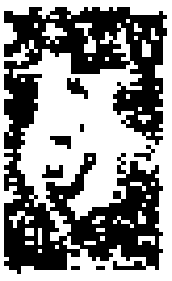

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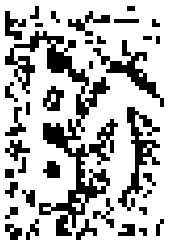
陰昜洛疆衆師俗父田



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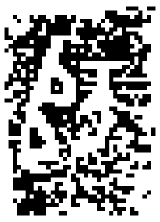
季寬公幽叔朕皇考德叔大林
鐘



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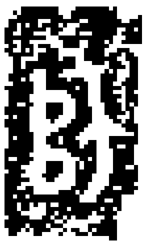
師氏



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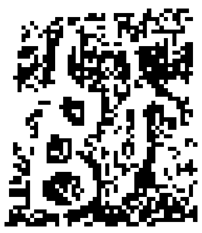
師氏



毛公鼎
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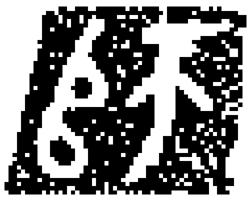
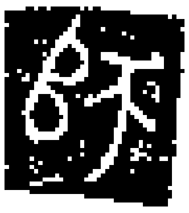


矢人盤
師氏右



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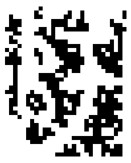
延正師氏



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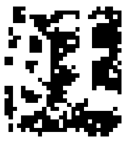
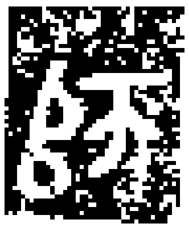


器

㦰殷　㦰達
有𤔲師氏



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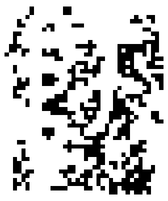

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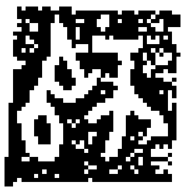
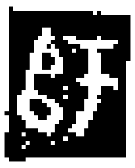
豐還左右師氏



令鼎　有嗣眾
師氏小子御射



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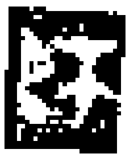

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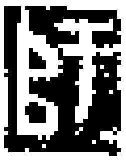
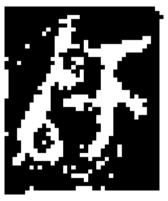
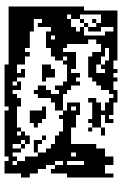
彔戜卣　汝其以成
周師氏戍于古𠂤



雪鼎　以師氏眾
有嗣後或𢦏伐腺



師艅毁　王
才周師彔宮



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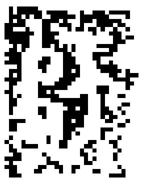

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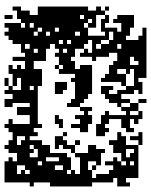
周師彔宮



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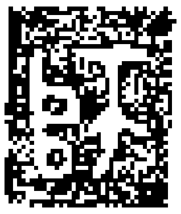

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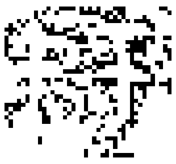

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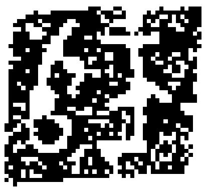
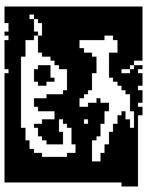
大師虘毁　王
才周師量宮

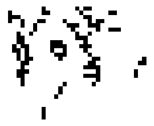


斛从遣
冂才

永師
田宮



豆閉毁　王各
于師戲大室



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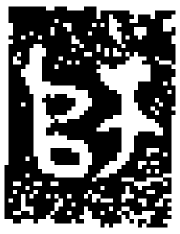
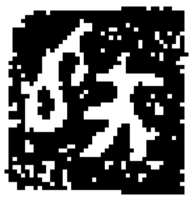
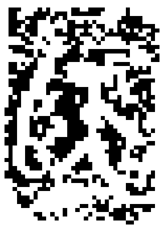
周師嗣馬宮



翻𣪕　王在師翻爲宮大室



善鼎　王各大師宮



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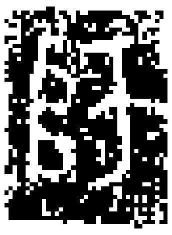

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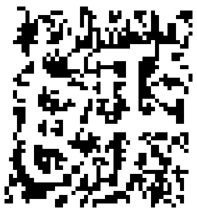
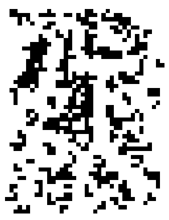


柞鐘 [illegible]　對揚中大師休



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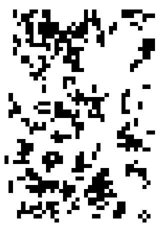

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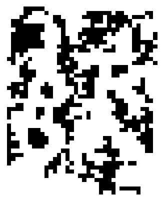

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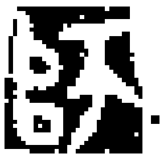

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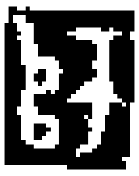
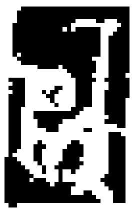
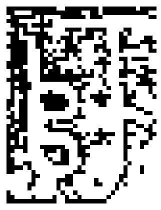


器

令彝



令方尊　明公賜太師卣金小牛



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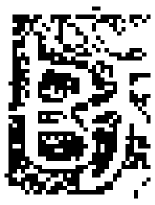

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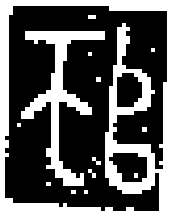
大師虘𣪕　王乎宰曶賜大師虘虎

衰



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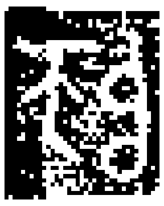
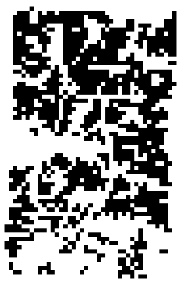


喜

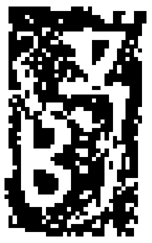
大簋　王乎吳師召大賜趞睽里



靜簋　迷師征遣

馬叙倫曰，說文「師，二千五百人為師，從帀從𠂤，四帀，眾意也」。二千五百人為師，周禮夏官序官文，此呂忱字林文。四帀眾意亦非許文，從帀從𠂤不能會意，說文「帀，周也」者，乃匌字義。帀從反之，之為艸出地上，則反之為帀，疑為艸根在地下盤札之義。今杭縣正謂艸根在地下堅不易拔曰札住了。𠂤𠂤一字，則師當為艸根堅結於𠂤之義，然無其證，故嚴可均以為𠂤亦聲。其實從帀𠂤聲。知者，師字金文率與說文同，惟商古鼎作帀，（古鉨亦有如此作者）從市朝之市。令甲盤[illegible]字，吳大澂釋師，然似從束。金文體多譌列，采義者之變體。盂鼎白懋父敦甲文皆以𠂤為師。䣄与鐘𩤨字從𠂤，王國維謂「盩𠂤」即「𩤨師」是也。師寰敦鐘伯鼎𠂢字昔人釋師，則與帀同，是師為帀之轉注字。疑古音帀在照二，字從反之，音與之近，故轉「畜」二為師。然亦疑從市𠂤聲，𠂤𠂤一字，𠂤

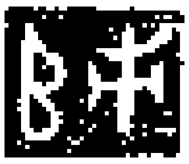
音奉紐，市音禪紐，同為次濁摩擦音。蓋市之轉注字，市從凵之聲，而形與帀似，致譌為帀。古之市必以人口所聚多寡為準，猶今之所謂市也，故周禮有司市，二千五百人為師，蓋古設市之處，後以為軍旅之數。（讀金器刻詞一卷四第至一零五葉8鼎）



何尊

自之⿰𠂤亏民

⿰𠂤亏、疑即辥字。說文十四篇「辥，辠也，从辛𠂤聲」。唐蘭謂「就是薛字」。說文一篇「薛，艸也，从艸辥聲」，薛、辥字義各異，不宜釋為一字。⿰𠂤亏不从艸，以釋辥為妥。何尊「自之⿰𠂤亏民」，⿰𠂤亏讀為乂，辥乂古音同屬月部，為同聲通假。說文十二篇「乂，芟艸也」。假借為𡰪。爾雅釋詁「乂，治也」。何尊「自之⿰𠂤亏民」即「自茲乂民」，謂以此來治理百姓。



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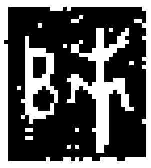
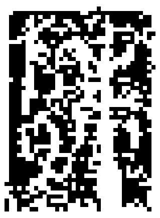
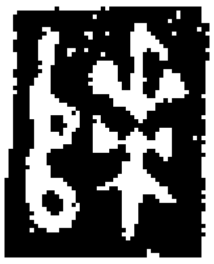


二

寡甾毁
才馥餗



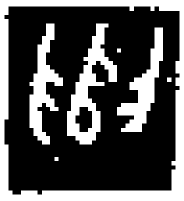
乙亥父丁鼎
王飤才熊餗



兮甲盤 毋
敢不即餗

于省吾曰：甲骨文朿字屢見，商承祚同志釋作束（殷考五六）。按甲骨文朿字作朿或朿，從無作朿者。又甲骨文師字習見，作䢅、䢅、䢅、䢅等形，金文作䢅或䢅，羅振玉釋䢅為餗，並謂「从自、朿聲，師所止也。後世假次為之。此其初字矣」（增考中）。按羅說非是。甲骨文束字作朿，許釋束，周器曶鼎䢅字从朿作朿，朿與束字判然有別。甲骨文的朿與䢅應隸定作朿或師，讀作次，朿與次同屬齒音，又為疊韻，故通用。易夬九四的「其行次且」，釋文：「次，說文及鄭作趀；且，說文作趄」。儀禮既夕禮的「設牀笫」，鄭注：「古文笫作茨」，是从朿从次字通之證。石鼓文的「麀鹿趚趚」，趚字从朿作朿，并非束字，而舊均誤釋為趚。第一期甲骨文：「貞，來于成朿。○貞，勿來于成朿」（綴合零零二）。朿作朿，即師字的初文，應讀作次，指在成祭的神主位次言之。第四期卜辭的「戠于大甲師珏，三牛。○戠于大甲師珏，一

朿」（鄴三下四二·六）師也，應讀次，指大甲的神主往次言之，第五期甲骨文的「王田于朿」（金五七七），以朿為地名。又第五期甲骨文言「王在某師」，某為地名者習見，例如「在戲師」「在齊師」「在書師」「在淮師」「在㚔泉師」等，無須備列。又商器宰甫簋的「在穫師」，小子射鼎的「在芑師」，周器中鼎的「王在寒師」，師字均應讀為次。穆天子傳的「五里而次」，郭注「次，止也」，廣雅釋詁四「次，舍也」。次之訓止或舍，係典籍常詁。因此可知，甲骨文言王在某師，均指王之外出臨時駐于某地言之，金文同。總之，朿與東字的構形迥別，師从朿，不从東，師為朿的孳乳字，次為後起的借字。（甲骨文字釋林第四一七六七一、等）

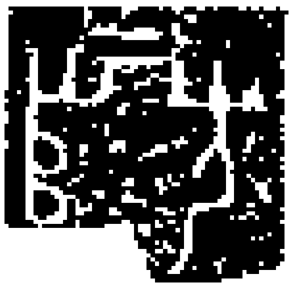


簋一

小臣謎段𦦝自鬯

自述東陕伐海眉

說文十四篇𠂤部「𦦝，𦦝商小塊也，从𠂤从臾」，隸省作𦦝，徐鍇曰：臾，古文蕢字」，唐韻「去沂切」，溪母元部，同遣，蕢讀「求位切」，群母脂部，段銘𦦝為人名，禮記檀弓下「杜蕢自外來」，鄭注「杜蕢」或作屠蒯，釋文「古怪反，見母之部」，又云「哀公使人弔蕢尚」，釋文蕢「苦怪反，溪母之部」，大徐讀𦦝為蕢，謂同母假借字也。



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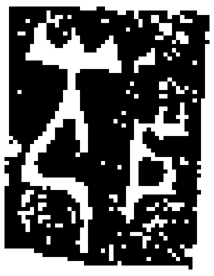

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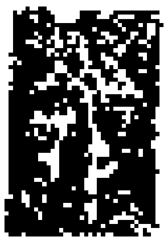
[illegible]作父丁



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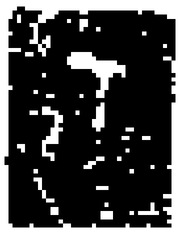
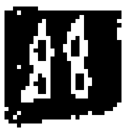


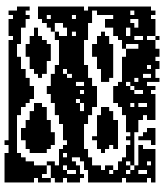
[illegible]

[illegible]父虎首　[illegible]

作父戊肇彝


蓋

沈子毀
作茲毀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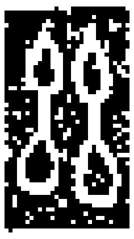
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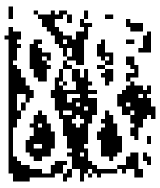
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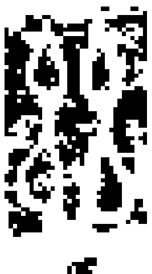
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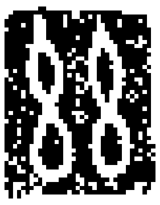
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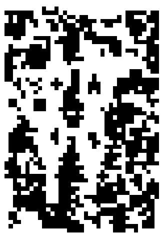
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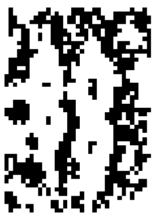
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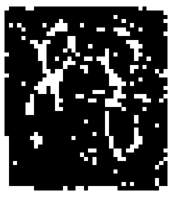
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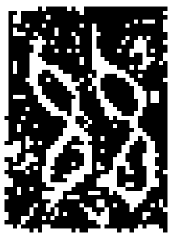
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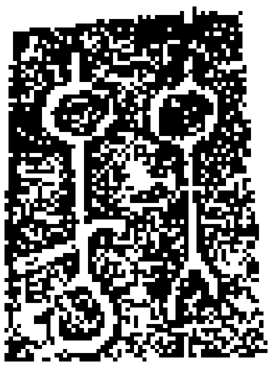
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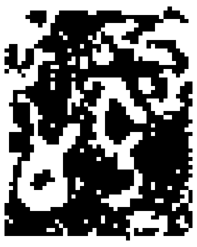

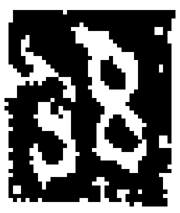
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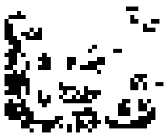
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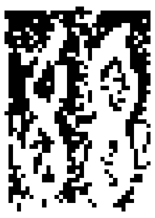
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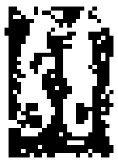
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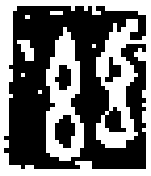
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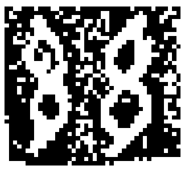
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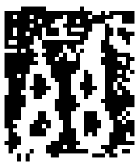
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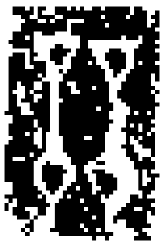

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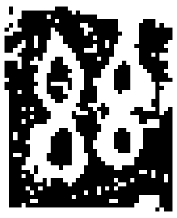

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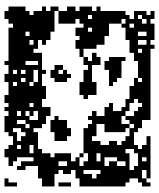

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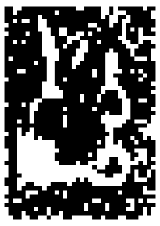

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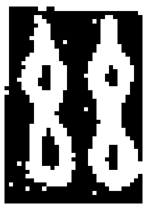

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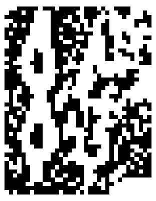

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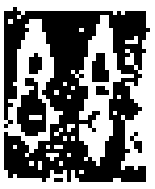

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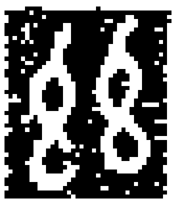

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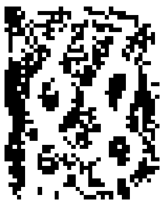

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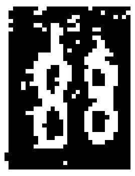

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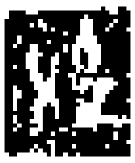

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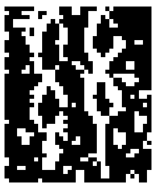

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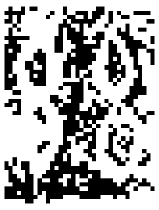

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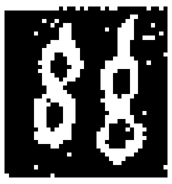
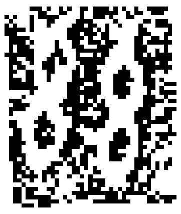


畜父壺 畜父
作茲女寶壺



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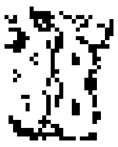

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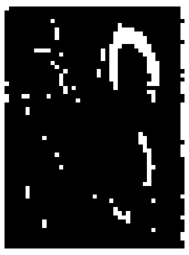

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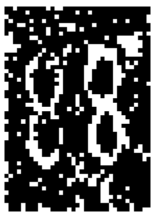

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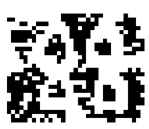
山侯恁作茲軍釿



𢦏方鼎　其
子=孫=永

賓茲
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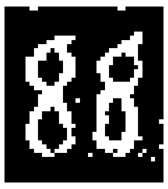
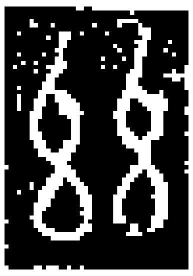


彔伯𢦏簋　子=孫=
其帥井受茲休



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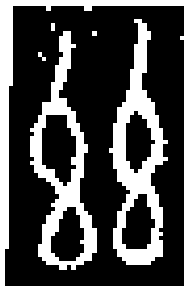

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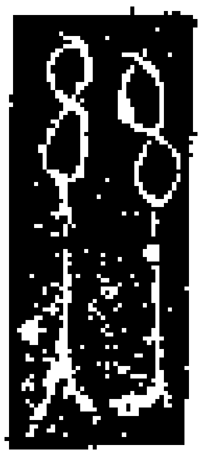
壺　聖趄
之夫人曾姬無卹望安
茲漾陵蒿閒之無匹

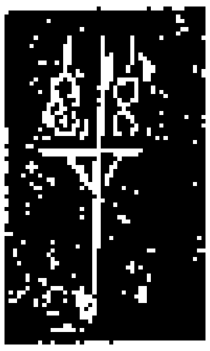


四

者沪鐘　□章
女□□茲女□

說文、四篇「𢆶，微也，从二幺」，段玉裁曰「微當作𢾺，人部曰：「𢾺，眇也」，小之又小則曰𢾺，二幺者，幺之甚也」，按古文偏旁重者，其意義都是偏旁意義的疊加，偏旁含小義的，就更小，大義的就更大，快義的就更快，慢義的則更慢，如說文、四篇「羽，鳥長毛也」，「𣎵，草木𣎵盛也」，「𣏟，𣏟之為言微也」等等。金文𢆶通茲，用作此義。

笲



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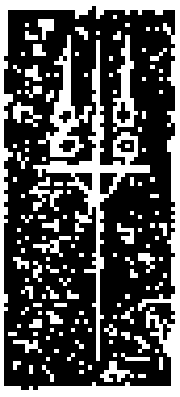
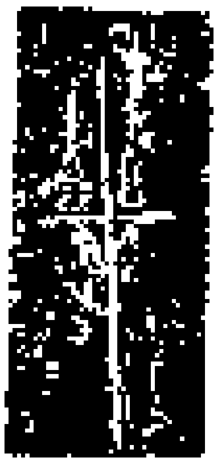


中山王譽鼎 折笲



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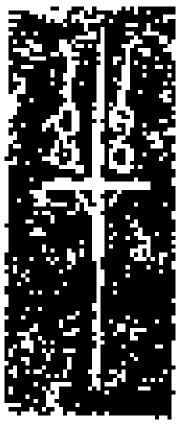
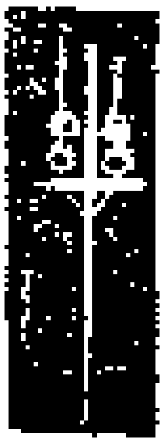
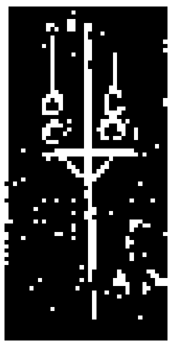


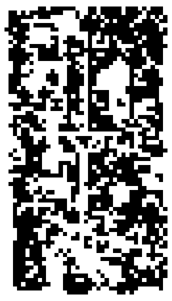
中山王譽鼎 舍之笲



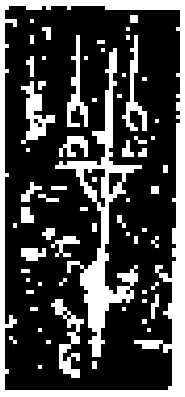
中山王譽鼎 語不醱笲



中山王譽方壺 允笲若言



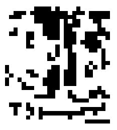
對蚉壺 昔者先王笲悉

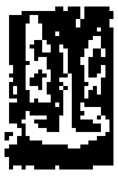


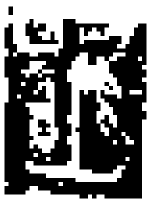
中山王譽鼎 天其有𢽟于笲氒邦

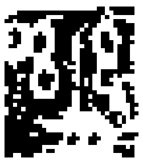
字从丝从才，丝才古音聲同部近。笲當為聲符重複字。「欣（悠）笲」、「折（哲）笲」、「舍（余）之笲」、「語不醱笲」、「允笲」，此數例笲字皆讀作哉。對蚉壺「笲悉」若讀作感。中山王譽鼎「天其有𢽟于笲氒邦」，張政烺讀笲為在，是也。（古文字研究第一輯第二二七葉）

幽

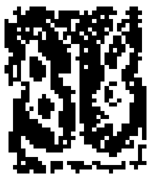

一盠

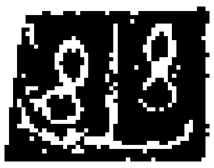

一彝

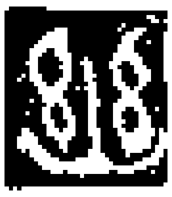

二盠

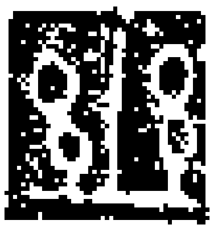

二彝

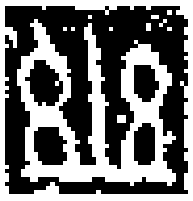
盠方彝

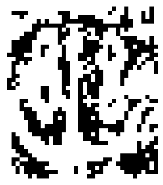

盠尊
幽亢

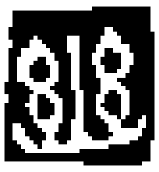

伊簋
幽黄

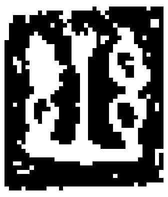

舀壺
幽黄

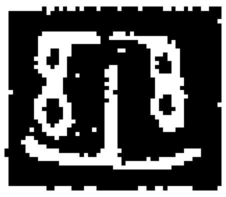

伯晨鼎
幽夫

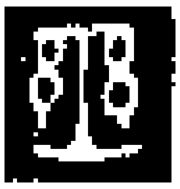

伯晨鼎
里幽

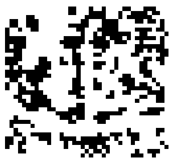

史牆盤
青幽高祖

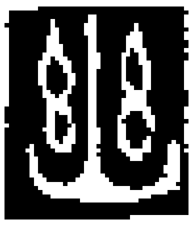

康鼎　命汝
幽黄鋚革

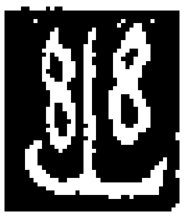

趞鼎　賜汝
赤巿幽亢

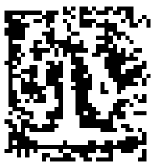

伯𤔲簋　伯𤔲
作伯幽寶簋

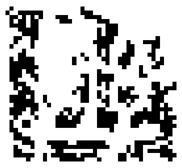

伯𤔲簋　伯𤔲
作幽伯寶簋


寓鼎　用作
幽尹寶尊彝

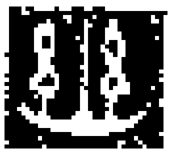

二
召伯虎簋　亦我
考幽伯幽姜令


二
召伯
虎簋

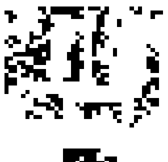

伯[illegible]簋　伯[illegible]作
文考幽中尊簋



即簋　用作朕文考幽叔寶簋

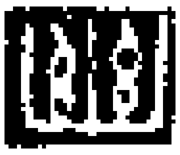


盠司土幽尊

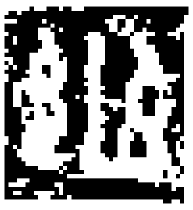


器

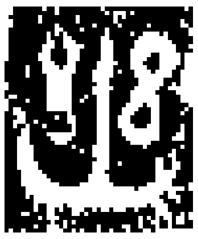
盠司土幽卣　盠司土幽作祖辛旅彝



叔向父簋　作朕皇祖幽大叔尊簋

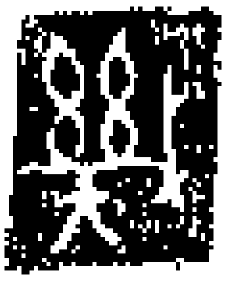


禹鼎　肆武公亦弗叚望朕聖祖考幽大叔

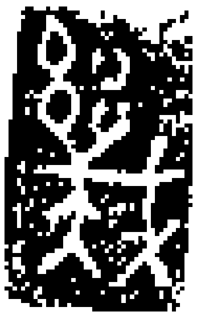


師臾鐘　師臾肇作朕剌祖虢季宄公幽叔朕皇考德叔大禁鐘

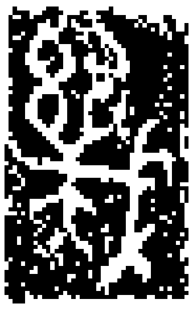
說文、四篇「幽隱也。从山中𢆶、𢆶亦聲」、孫詒讓認爲古文幽字皆不从山、疑从古文火省、例與黑同。金文幽从𢆶从火省。𢆶訓微、幽的本義乃是微火、會意字、與赤从大火同例。今杭縣人猶謂火微曰幽也。幽後引申爲凡微之稱、爾雅釋詁「幽、微也」、或通作黝。禮記玉藻「再命赤韍幽衡」、鄭注幽讀爲黝、正謂黑色也、金文幽用作人名、或作「幽黃」、即玉藻之「幽衡」、義爲玄黝。



幾父壺　幾父用追孝

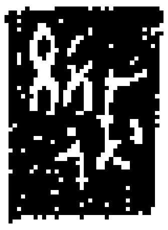


幾父壺　幾父拜䭫首

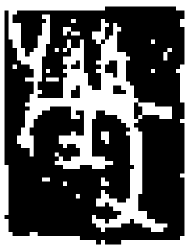


幾父壺　賜幾父丁

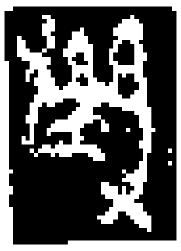
卷六



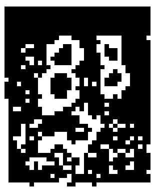
乖伯簋　用作朕皇考武乖幾王尊簋



中幾父簋　中幾父史幾史于諸侯諸監



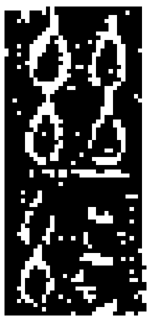
中幾父簋　中幾父史幾史于諸侯諸監



一

儀兒鐘　余幾路之元子

林義光曰：「說文云『幾，微也，殆也。从𢆶从戍。戍，兵守也。𢆶而兵守者危也。』按从𢆶，（轉注）𢆶者幽省，幽微多危，人持戈以備之，危象也。古作幾（幾叔敦）。」按林義光所釋基本上根據許慎而有所發揮，惜缺乏證據，難作確論。金文用作人名。

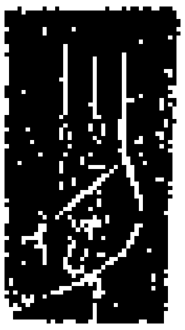


柏尊　繼母

吐甬杞

阮元、劉心源皆釋繼。說文，十三篇「繼，續也。从糸㡭。一曰反𢇍爲繼。」是也。高田忠周曰：此篆从𢇍从糸从一，糸者絲之省，一爲指事，已爲斷字義也。如此作則雖反形，其義遂不可更，故又从二，以爲形義，二者偶也，非一端也，即次續之意也。二繼古音同部，从二者，會意兼形聲也。篆隸有作𦁔者，亦从絲从糸从亞。亞者偶也，與二同意，其有所原可識耳。（古籀篇六十八第九葉）郭沫若曰：繼字在此乃表示時限之狀詞，言繼而，（兩周金文辭大系考釋三十七葉。）

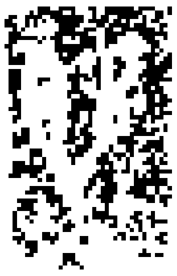
糸系



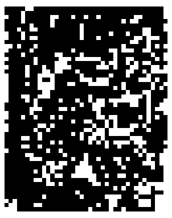
中山王譽方壺
以內絕邵公之業

說文十三篇「絕，斷絲也。从糸从刀从卩。𢇍，古文絕，象不連體絕二絲」。按絕會意字，从卩人持刀切糸，𢇍乃象形字，象以刀斷絲之形，亡為刀之譌，中山王譽方壺絕字作𢇍，从刀，是其證也。

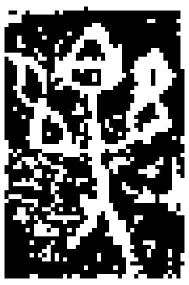
樂



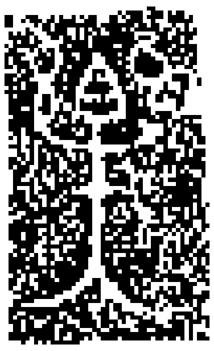
樂文觚　樂文



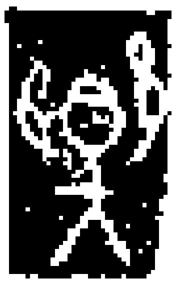
嘉賓鐘　用樂嘉賓



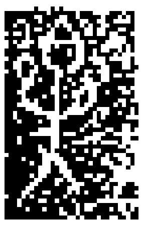
陳氏鐘　用樂嘉賓



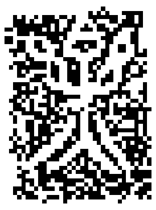
沇兒鐘　以樂嘉賓



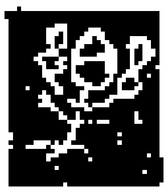
姑馮句鑃　以樂賓客



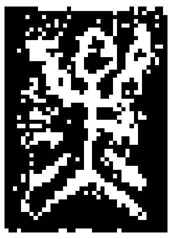
余贎逨兒編鐘　樂我父兄



一

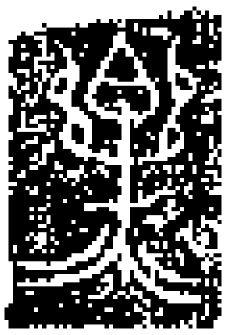


二

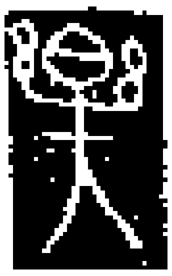


三

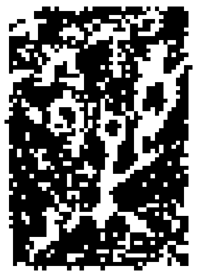
子璋鐘　用樂父𠒇諸士



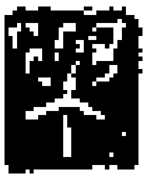
王孫遺者鐘　用樂嘉賓父𠒇



句鑃　以樂□請父子□□之先人是部

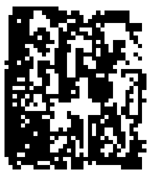


藥鼎　藥作寶鼎



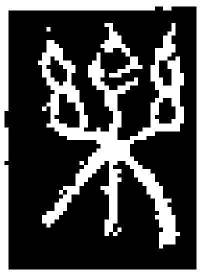
邾公華鐘
以樂大夫

邾王子旃鐘
以樂嘉賓

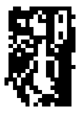


一

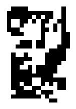
邾公牼鐘
以樂其身



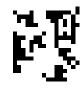
嗣子壺
康樂我家



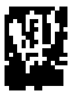
一



五



七



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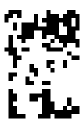
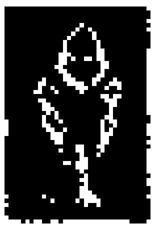


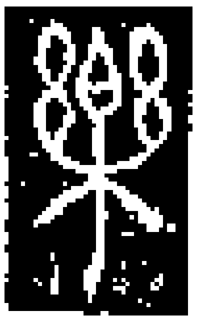
十二

郘鐘　樂
我先祖

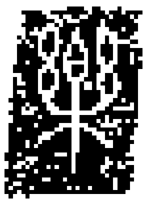


一

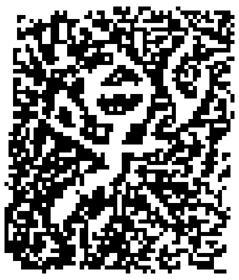
僕兒鐘
樂我父兄



邾公釛
鐘（零嘉布）



邾公釛鐘
用樂我嘉賓



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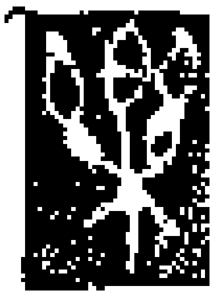
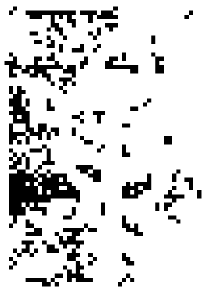
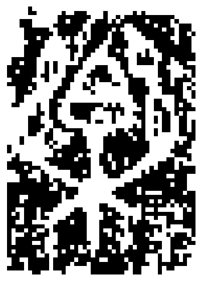


二

洹子孟姜壺
用從爾大樂



召樂父匜　召樂
父作旟妃寶匜



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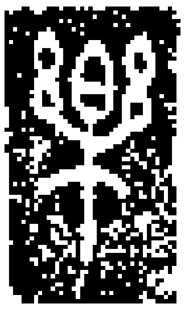
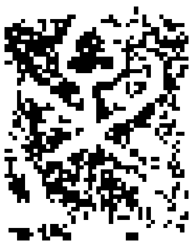


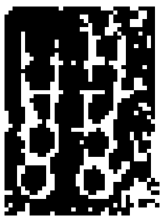
二

癲鐘　用追考
𩰫祀卲各樂大〻



癲鐘　用卲各
喜侃樂前文人

張曰昇曰：按說文云「樂，五聲八音總名。象鼓鞞木虡也。」然甲骨文不从白，樂亦作樂，羅振玉謂从𢆶附木上，琴瑟之象，或增白以象調弦之器，田倩君謂白是拇指，說並可从。高田忠周謂王孫鐘之樂下从火形，當為爍字，其說誤甚。樂下作米，乃米之繁變，字原从米，譌作大，繁作米，亦增兩畫，金文屢見，如魯字从魚本作魯，繁作魯，余之作余，變作余之類也。樂為樂器，說文訓「五聲八音總名」，蓋其引申義也。從鼓鞞木虡之說，則誤（金文詁林第八冊卷六第三七七三頁至三七七四頁）按羅振玉所釋可備一說，然白象調弦之器一說，似屬牽附，疑白象鼓形，置𢆶間以節樂，𢆶為琴瑟之象，況兜鐘等器作樂，乃樂之譌，樂鼎作樂，前人釋藥，藥字从艸，形聲字，本義為草藥，而此銘不从草，顯非藥字，樂字諸家釋為从𢆶，此銘𢆶即𢆶形之異，樂當為樂之異體。



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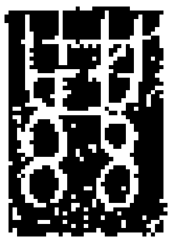

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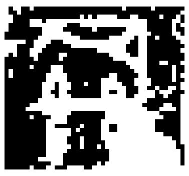
[illegible]父癸卣 宓盦
作父癸寶尊彝



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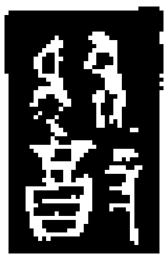
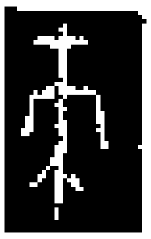
䍙作尊彝



陳純釜
[illegible]月

朿



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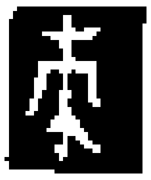

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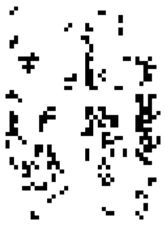
作册大鼎　公朿鑄武王成王異鼎



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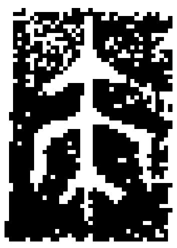
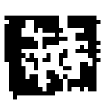


器

禽父辛卣　公賞朿

用作父辛于彝

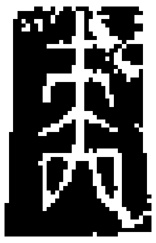
按說文七篇「朿，木芒也，象形。」徐鍇曰「草木之朿。」玉篇「朿，草木之針。」朿包括木類和草類，是有刺植物的共名。後分化為棘、棗，前者表示草類之朿，後者表示木類之朿。說文「朿讀若刺。」方言「凡草木刺人，江湘之間謂之棘。」朿能刺人刺物，古人將它用作原始的武器，後又模仿朿的形狀製造出橫啄的刺兵器戟和戛。說文「戟，有枝兵也。讀若棘。」又「戛，戟也。讀若棘。」解放後新鄭發現的一批戰國銅兵器中有朿銘曰「𢧢」「戟」「朿」，是其證也。金文朿用作兵器，或作人名。



王墬矛　王墬

棘余子之　戟金

按說文七篇，棘，小棗从生者，从并朿。埤雅，大者棗，小者棘，于文并朿為棘，蓋棗性重喬，棘則低矣。棘與棗同類，因其為灌木，故以并朿來會低矮之意。棘是有刺植物，古人將它用作制兵器，後又模仿它的形狀制造出戟和戛。說文，戟，有枝兵也，讀若棘。又戛，戟也，讀若棘。

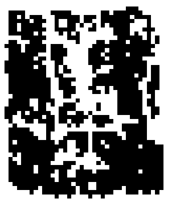


早

沈子段 沈子

肇斁䋣貯嗇

商承祚曰：說文：嗇，愛濇也。从來从㐭。來者㐭而藏之，故田夫謂之嗇夫。𠾂，古文嗇，从田。案甲骨文作嗇嗇嗇嗇。金文師寰段「卹阜穡事」字作穡，來禾乃黍麥，故任意書之。从㐭者，藏之倉㐭，从田者，禾在田可斂也。金文**穡**即說文訓收斂之**穡**，所从廾示㐭之有頂，後叚爲牆垣實，不知嗇嗇嗇牆一字而異也。說文牆字籀文作𤲰牆，正與師寰段同。（說文中之古文考五三頁）



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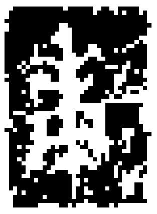
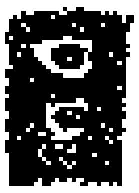


器

章不求面 章

不敢隶乃邦

呂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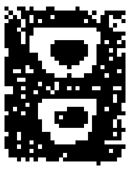
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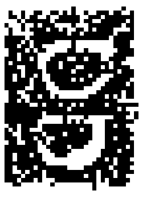
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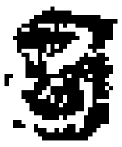
毓子卣
王各于呂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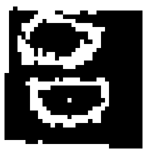
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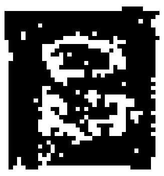
邿公牼鐘
玄鏐膚呂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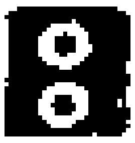
口吉金元呂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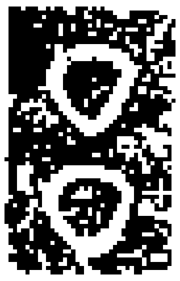
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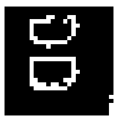
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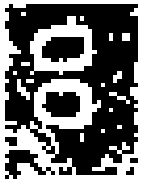
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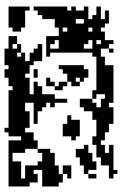
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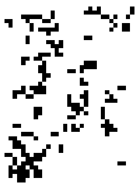
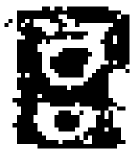

衛公

孫戈 衛公
孫呂之造戈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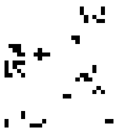
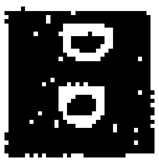
[illegible]作魯姬尊壺

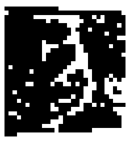

呂中僕爵 呂中
僕作毓子寶尊彝


靜簋 王以吳奉呂剛卿
豳蓋呂邦周射于大池

說文：七篇「呂，脊骨也，象形。膂，篆文呂，从肉从旅。」金文呂有二種用法，一是通作鋁，如

邾公牼鐘「玄鏐膚呂」，在郘鐘中作「玄鏐鏞鋁」。阮元曰：鋁字每見于古金銘中，而說文無之。廣雅云「鋁謂之鑪」，玉篇「鋁與鑢同」。說文鑢字解曰「錯銅鐵也」，錯字解曰「金涂也」。然則鋁爲鑢之重文，許氏所未收耳。（積古齋鐘鼎彝器款識卷三五楚良臣余義鐘）孫詒讓曰：既釋鋁鑢同字，甚是。詩大雅抑箋云「玉之缺可磨鑢而平」，磨鑢，考工記鄭司農注作摩鋼，方言作厝鋁，鋁蓋即鋼之省。然此云「睪吉金鏞鋁」，鏞鋁自是金名……鋁或省作呂，復周公望鐘云「睪乃吉金國鏐萻呂」，萻呂即鏞鋁也，齊鐘周鐘皆以鋁與玄，並舉，鏐為黃金之美者，則鏞鋁亦為金名無疑，鄦書鑢錯銅鐵之訓非此銘鋁字之義也。（古籀拾遺中二葉至三楚良臣余義鐘）熙耘曰「春秋初年有個曾伯霥簠，銘文中說「余擇其吉金黃鏞，用自作旅簠」金文中的「黃鏞」就是甲骨文中提到的「黃呂」。古代从盧聲的字和从呂聲之字讀音相通。玉篇把鋁鑢當作一個字，郭璞注方言時說「鋁音慮」。文獻記載中春秋時代的莒國金文中寫作簷或鄘。「黃呂」的黃是指顏色，金文中提到的鑄器原料還有「赤鏞」「非」「鏞呂」「鑄黃」「黃白色呂」等多種，可見呂或鏞有不同的色澤，而且顯然不是指當時主要的銅礦石——藍綠色的孔雀石，有很大可能象傳聞所推測的那樣是由礦石冶煉而成的銅料塊。（考古一九七三年第五期商代卜辭中的冶鑄史料）金文呂的第二種用法是借作地名或人名。

亥



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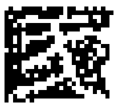

二

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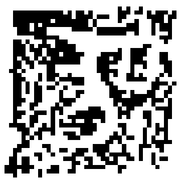
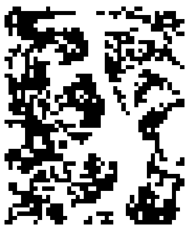
乙亥



大豐殷
乙亥



史𧽊殷
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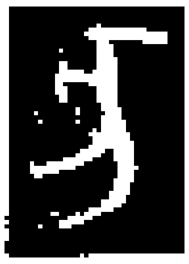
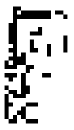


史𧽊尊
乙亥



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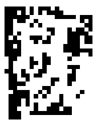

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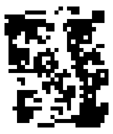

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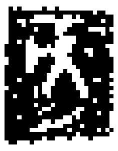

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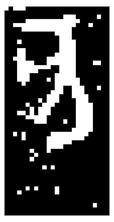

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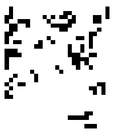

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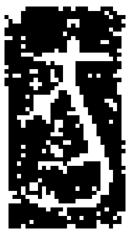

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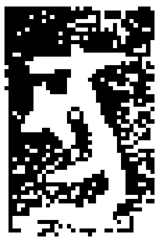

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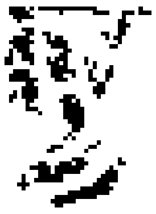

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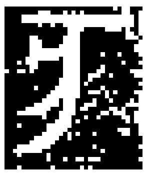

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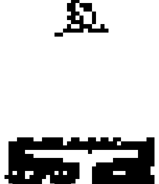

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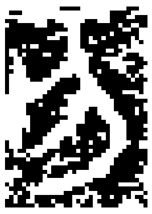

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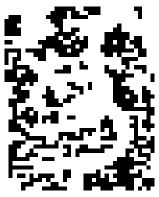

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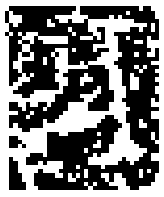

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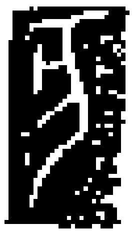

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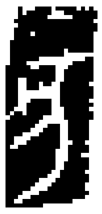

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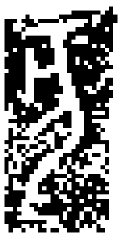
才丁亥



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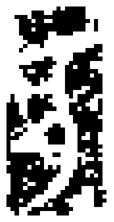
尊



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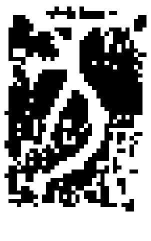

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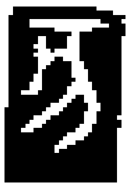

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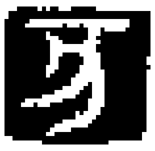

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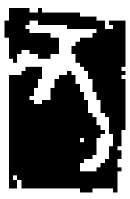

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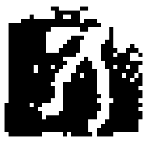

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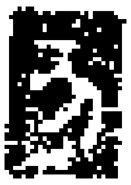

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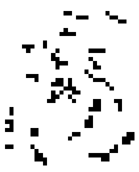

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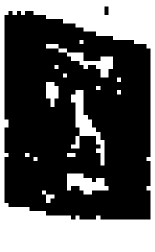

相侯毀　隹
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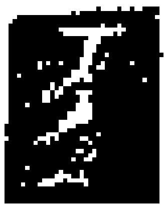

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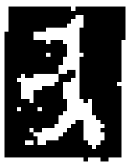

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大亥鼎　口
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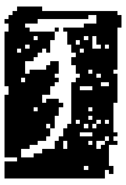
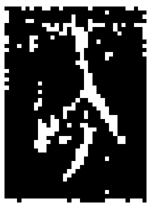


蓋二

敝毀

隹四月
初吉丁亥



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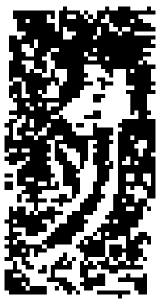

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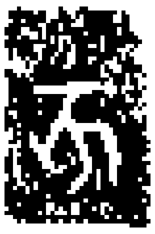

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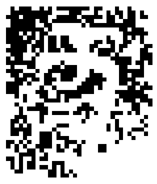

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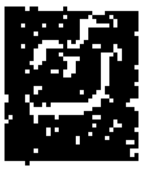

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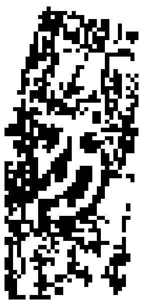
瓠簋
丁亥



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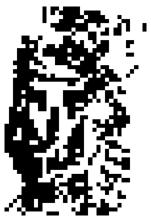

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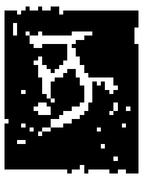

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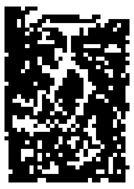

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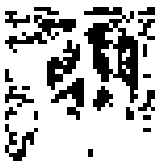

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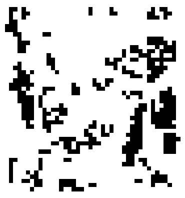
鼎丁亥



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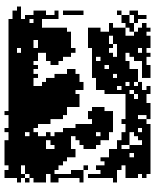

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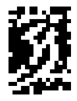
車亥



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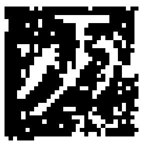

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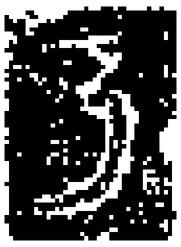

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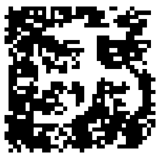

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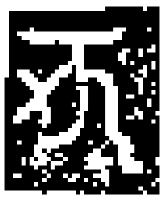

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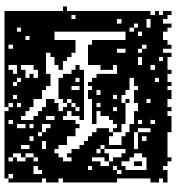

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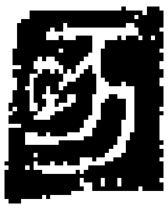

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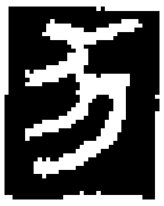

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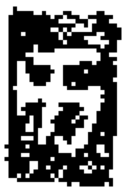
三年師兌𣪘
二月初吉丁亥



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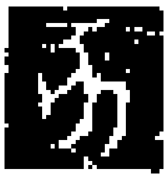

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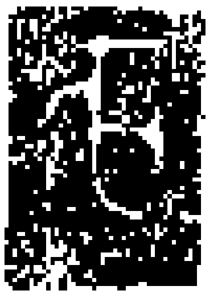

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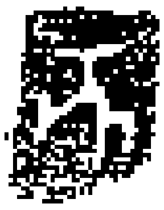
八月初吉丁亥



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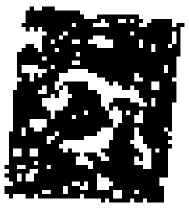

盂二

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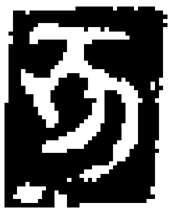
月初吉丁亥



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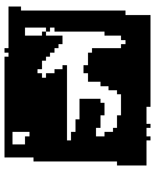
九月丁亥



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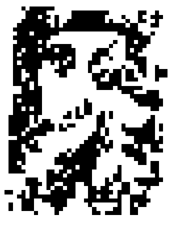

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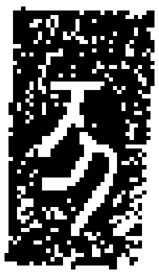

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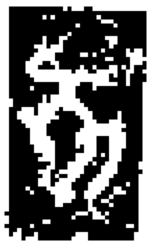
月初吉丁亥



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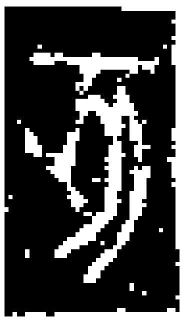
月初吉丁亥



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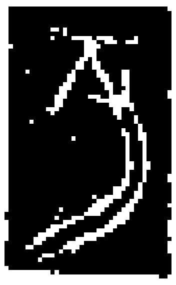
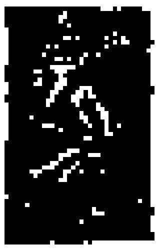
月初吉丁亥

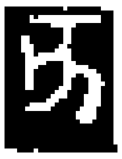


王孫遺者鐘　隹
正月初吉丁亥

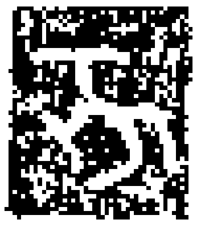


齊大史申鼎
隹正月初

吉辛亥



夨彝隹二月初吉丁亥



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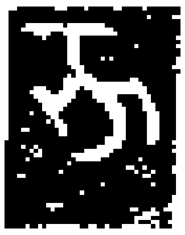

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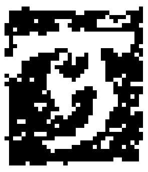

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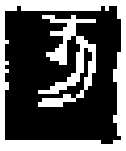
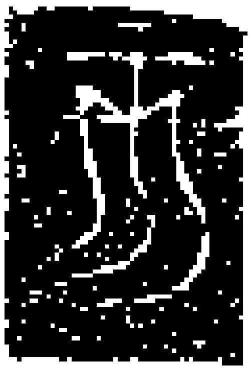
史族殷隹三月既望乙亥



楚王領鐘隹王正月初吉丁亥



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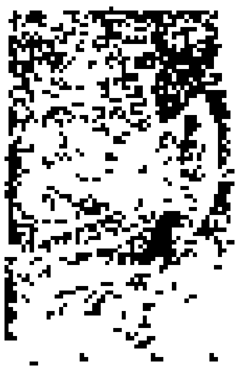

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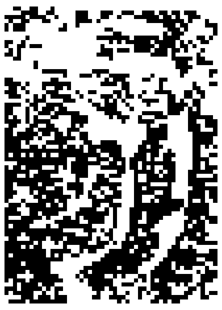

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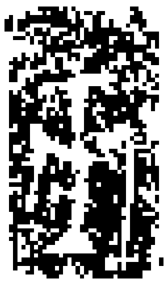

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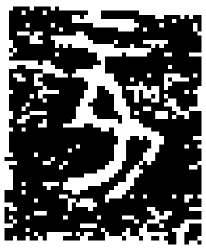

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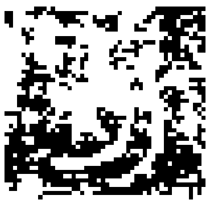

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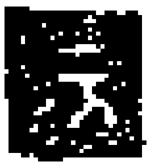

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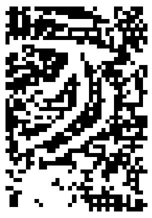

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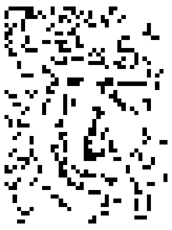

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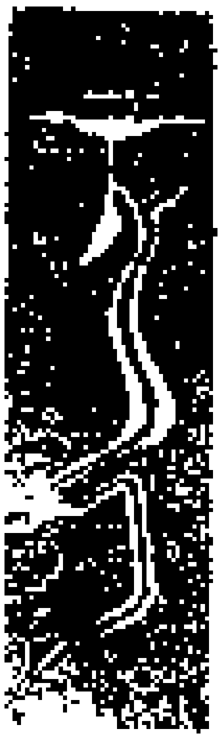

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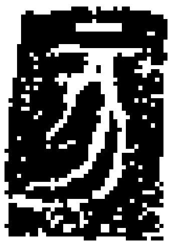

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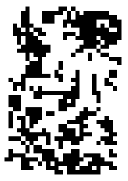

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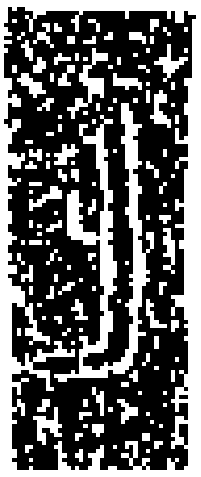

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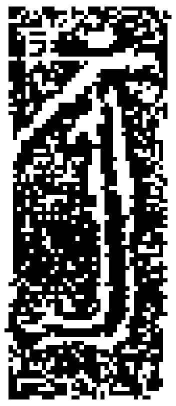

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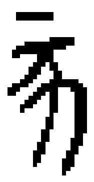

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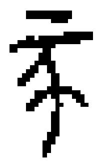

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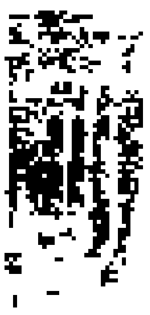

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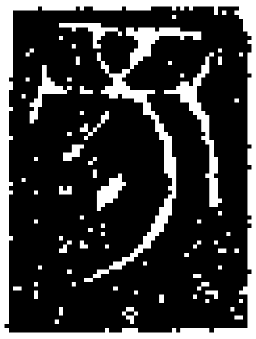
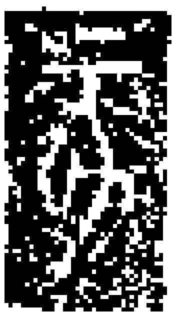
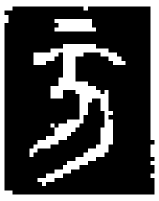


陳財簋 元日丁亥



禾作皇母鼎 隹正月己亥



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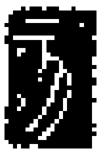

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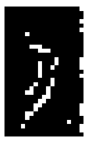

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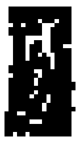

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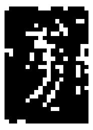

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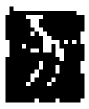

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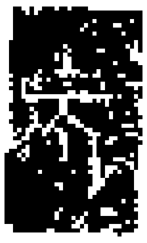
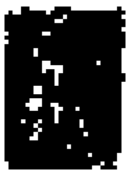


癸
器

者減鐘隹
王初吉丁亥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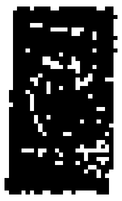
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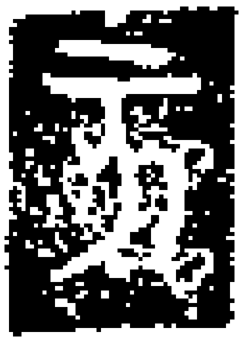

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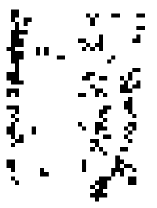

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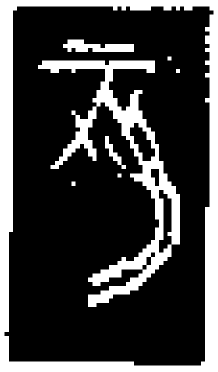

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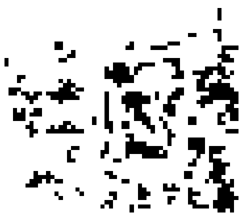
月初吉丁亥



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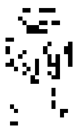
月初吉丁亥



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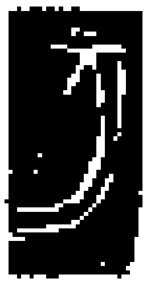
月初吉丁亥



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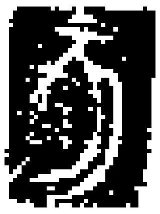
正月初吉丁亥



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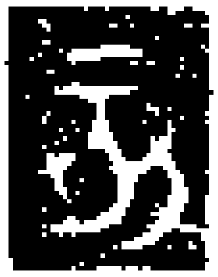
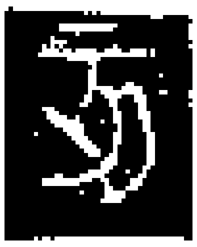


陳侯
鼎

隹正月初
吉丁亥



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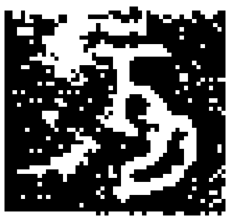
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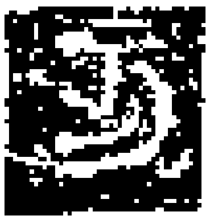
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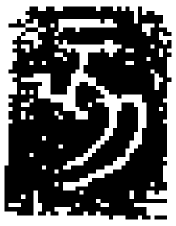

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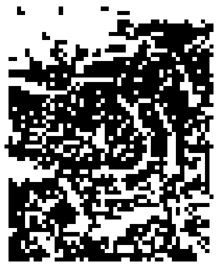

筥

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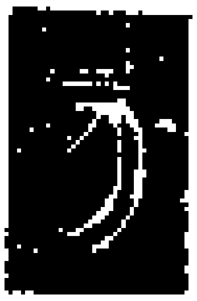

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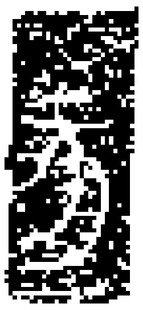

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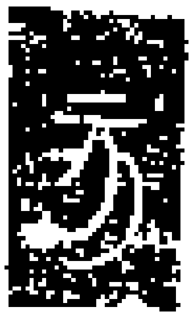

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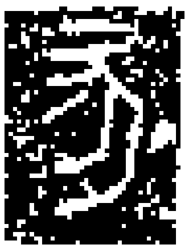

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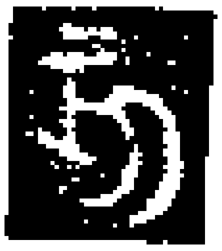

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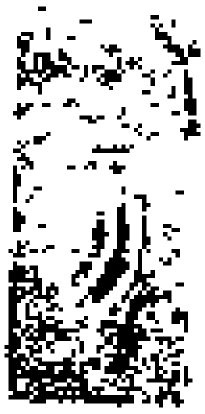

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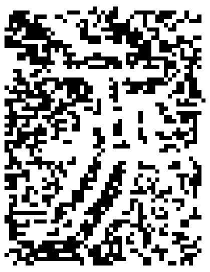

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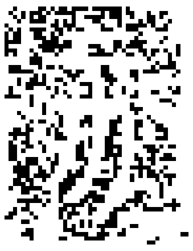

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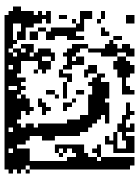
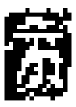


鄀公華鐘　隹王正月和吉乙

亥



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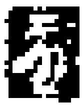

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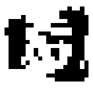

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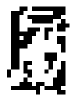

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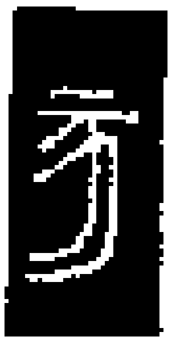
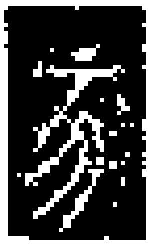


姑馮句鑃　隹王
正月初吉丁亥



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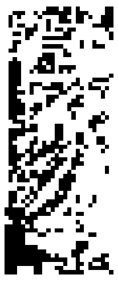

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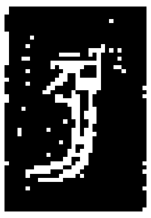
僕兒鐘　隹正
九月初吉丁亥



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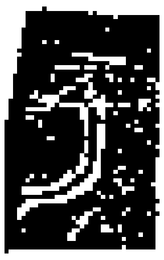

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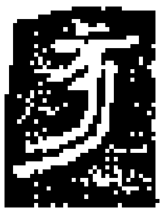

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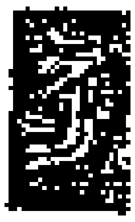

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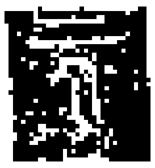
子璋鐘　隹正
十月初吉丁亥



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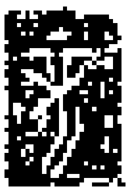
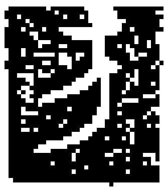
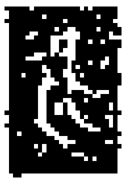


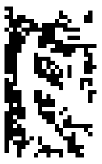
邾公鐘　隹正
月吉日丁亥



大亥簋　大
亥作母彝



曾□□簠
乙亥



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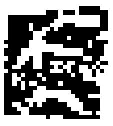
丁亥



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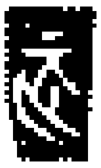

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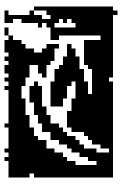

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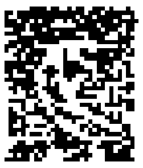

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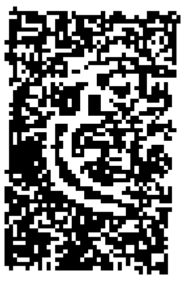

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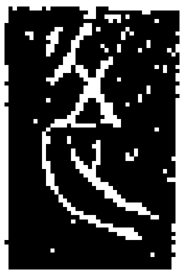

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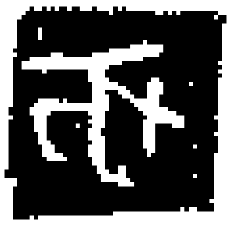
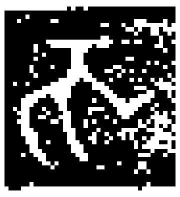


大鼎　既□霸丁亥



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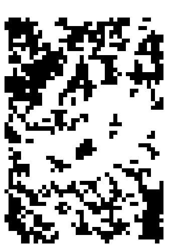
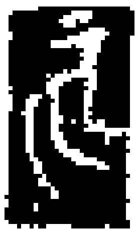


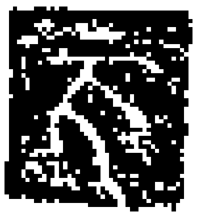
二

己侯鐘　隹正月初

吉丁亥



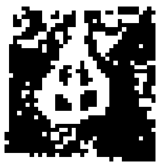
黃大子伯克盤　隹王正月初吉丁亥



趞亥鼎　宋莊公之孫趞亥自作膾鼎

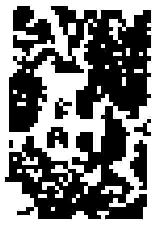
說文十四篇「亥，荄也，十月微昜起，接盛侌，从二，二古文上字，一人男一人女也，从乙象褢子咳咳之形。春秋傳曰『亥有二首六身』。𠀅，古文亥為豕，與豕同。」按許慎釋干支字，往往用陰陽之說，當非字之本義。亥字一訓荄，一訓豕，後人劉心源从荄之說曰「一象地，𠃌象根荄在地下形」。商承祚从豕之說曰「甲骨文作丆，家字所从同，金文善鼎作豖，為古亥豕一字之證。故『己亥涉河』而誤讀作『三豕涉河』也。小徐本作豕，是也。」（說文中之古文考）荄豕義不相屬，究竟誰是本義，尚待深考。

甶



長甶盉

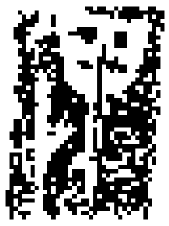
長甶蔑曆



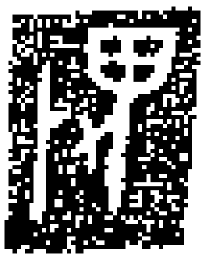
長甶盉　穆王

蔑長甶以逨

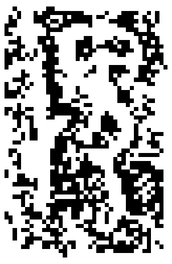
陳夢家曰：甶字在說文中兩見。說文卷九次于鬼下的部首是甶，訓「鬼頭也，象形」，敷勿切。畏字从之。卷十前于思的部首是囟，訓「頭會腦蓋也，象形」，息進切，或从肉从宰。思字从之，甶字亦見卜辭，是酋長之稱。詳殷虛卜辭綜述（金文論文選一西周銅器斷代長甶盉）



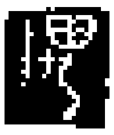
盂鼎



盂鼎 畏天畏

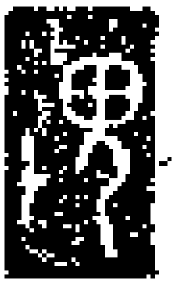


毛公鼎 敃天疾畏

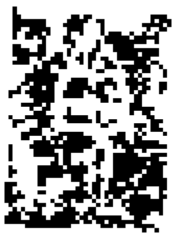


孫畏 之

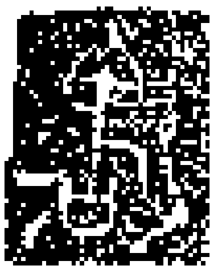
不成畏 天畏



毛公鼎 虔𡖊 夕敬念王畏



駒父盨 求不 敢不口畏王命

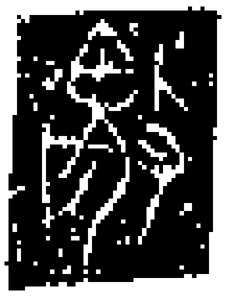


鈴鎛 余彌心畏誋

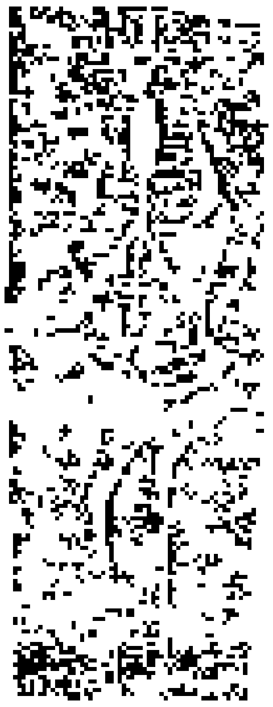
說文畏惡也。从甶、虎省。鬼頭而虎爪、可畏也。𤰞、古文省。靜安先生曰、大盂鼎「畏天畏」二畏字上作[illegible]、下作㥜。毛公鼎「敃天疾畏」「敬念王畏」、二畏字皆作[illegible]、皆从鬼、从卜省。尚盨畏字作[illegible]、則从甶从攴、卜與攴同音、又攴字之所从、當為攴之省字。而或从卜在鬼字之右、或从攴在鬼字之左、或从攴在鬼頭之下、此古文變化之通例、不礙其為一字也。（觀堂集林卷十三鬼方昆夷玁狁考）按鬼畏威三字不但同部而且同母。廣雅釋言「畏、威也」。

大盂鼎「畏天畏」即周頌清廟之「畏天之威」毛公鼎「臨天疾畏」「敬念王畏」即小雅雨無正之「旻天疾威」周書顧命之「敬迓天威」王孫鐘「畏嬰趩趩」即禮記孔子閒居之「威儀翼翼」畏威聲同義通故北宮文子對衛侯曰「有威而可畏謂之威」（左傳襄公卅一年）王說可以互證。

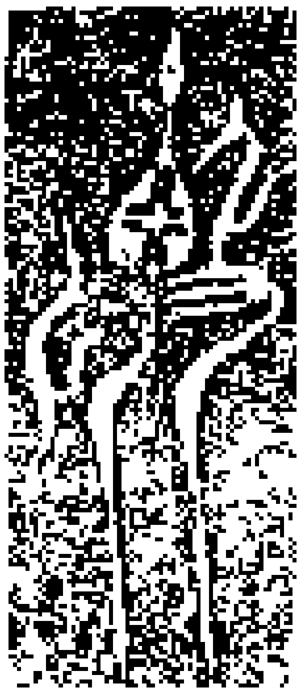
（𢼛）



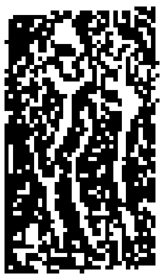
王孫遺者鐘
𢼛惎趩〻



王子午鼎
𢼛惎趩〻

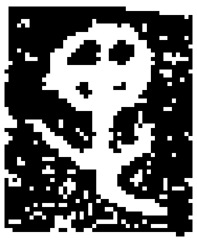


王子午鼎
余不𢼛不差

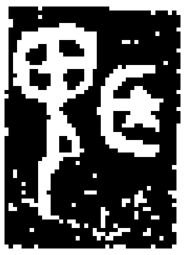


沇兒鐘
惄于𢼛義

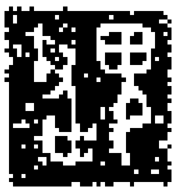
𢼛即畏字之繁，金文畏多作偎形，如盂鼎、毛公鼎即是，此加攴旁，為形符書霞，詳見「畏」字條。金文「𢼛惎趩趩」即畏忌翼翼。大雅大明「小心翼翼」，義與此同。



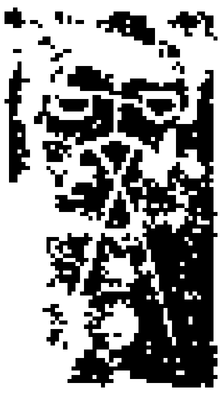
北畀匜　雁妊畀
戊囗作囗[illegible]其匜



鯅且乙尊　鯅
作且乙寶彝

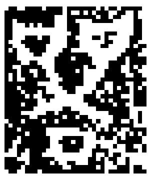


弘爲尊　弘爲
[illegible]高寶尊彝

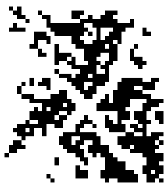


中山王嚳鼎
吝邦難新

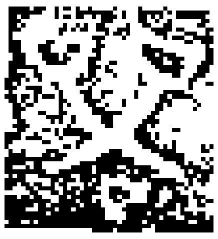
張政烺曰：𠳋從文吅聲，古文鄰，見漢代碑刻及漢簡等書。老子、德經第八十章「鄰國相望」，馬王堆帛書乙本鄰作𠳋。（古文字研究第一輯二三一頁） 此銘「𠳋邦難新」即鄰邦難親。



戈器觶

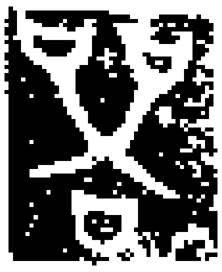


戈器卣
戈器作乃

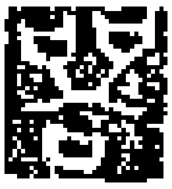


一盖

戈器彝

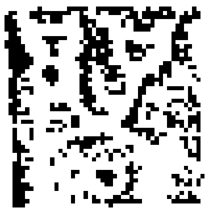


一器



二器

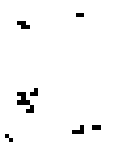
戈器彝



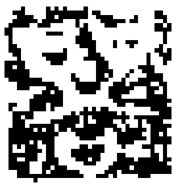
盖

一器

戈器盉
戈器作弓



戈器爵
器作父癸

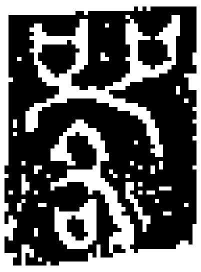


戈器觚
戈器作弓

吳大澂曰：說文「咢，譁訟也。」周禮占夢二曰噩夢，注「噩當爲驚愕之愕。」爾雅釋天「在酉曰作噩」，釋文「噩本作咢。」疑噩咢古通，咢即噩之古文也。（愙齋廿冊錄七冊十二頁）高田忠周曰：此篆從三口，「盖器之省也。說文，「吅，驚嘑也」，「㗊，眾口也」，咢字訓譁訟，從㗊爲至當，小篆從吅爲省文也。此篆又從乂，乂即古文五字，五者侌易交午也。亦爲語逆之意。而古音五屰兩字同部，咢字從屰與從乂，形聲會意之恉無異矣。即知咢爲古文咢字。（古籀篇五十第七頁）

金文咢用作人名。

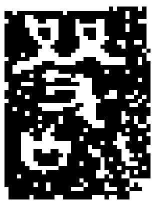
䨲



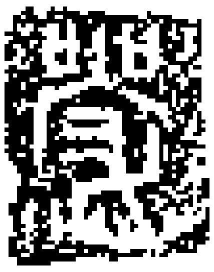
不嬰𣪘　余命女

御追于䨲

按䨲字下从各，上爲噩之省。集韻入聲十九鐸，太歲在酉曰作噩，籀文作䨲，通作咢鄂，考唐韻各讀「古洛切」，見母魚部，噩讀「五各切」，疑母魚部，各讀「古洛切」，見部魚部，是䨲上下皆聲符也。蓋噩具各聲，故淮南時則訓「曰作鄂」，高誘注，作鄂，零落也，萬物皆陊落。漢書天文志云，在酉曰作詻，唐韻詻讀「五陌切」。集韻詻音「鄂格切」，字亦同略略音「歷各切」，音詻。詻，言也。或作詻，是䨲之爲詻，在音理上無懈可擊。𣪘蓋云：余命女（汝）御追于䨲，靜安先生謂玁狁之寇周也，及涇水之北，而周之伐玁狁也，在洛之陽，則玁狁出入當在涇洛之間，涇洛二水，其上游縣隔千里，至其下流入渭之處，乃始相近，則涇陽洛陽皆當在二水下游，（觀堂集林卷十三鬼方昆夷玁狁考）翁祖庚釋䨲爲洛，（攈古錄三之三第十三葉不嬰𣪘蓋）不無一得之見。



番生殷 嚴才上



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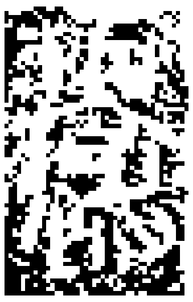
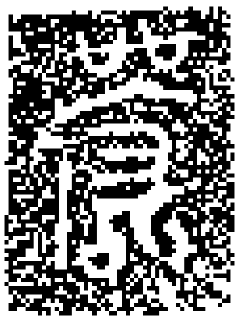
秦公殷 埶嚴遫各



蓋

秦公殷 嚴龏夤天命



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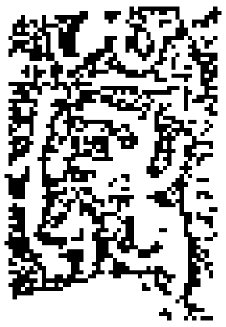

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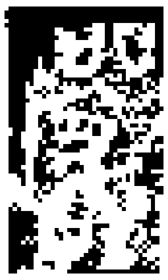
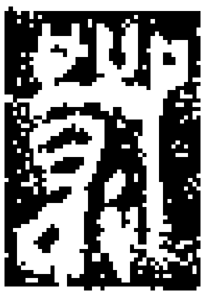


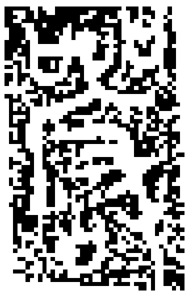
七

虢叔旅鐘 皇考嚴才上

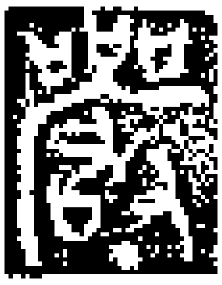


宗周鐘

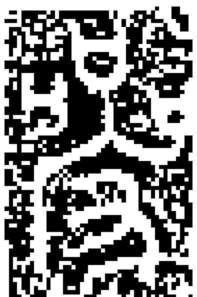
其嚴才上



梁鐘 皇且考其嚴才上



猶鐘 其嚴才帝左右



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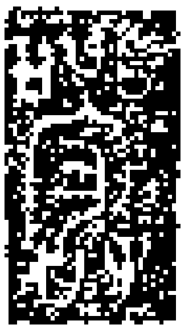

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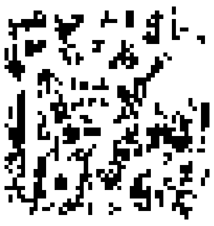

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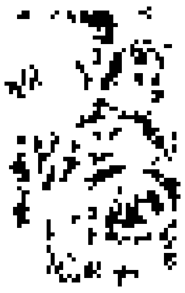

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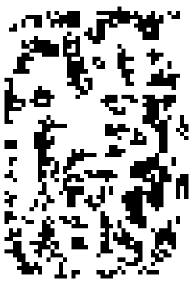

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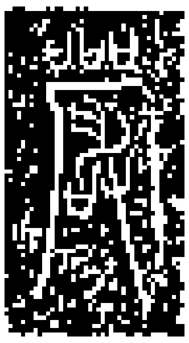

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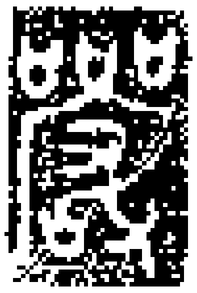
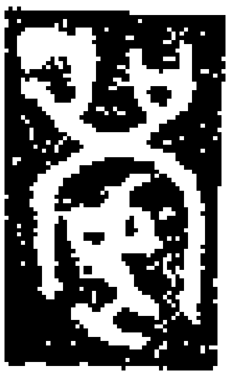


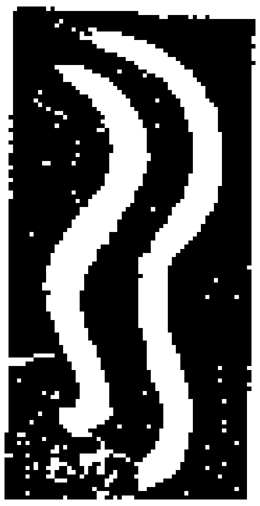
多友鼎　用嚴摋
狁興實伐京宮

說文二篇「嚴，教命急也。從吅厰聲。」詩六月「有嚴有翼」，傳「威嚴也」。郭沫若曰：死後其靈不滅曰嚴。嚴儼古字通。釋名釋言語「嚴，儼也，儼然人憚之也。」靈魂不滅，儼然如在，故謂之嚴（金文叢考卷一第四頁）



大克鼎 穆〻朕文祖師華父悤襄氒心

弜



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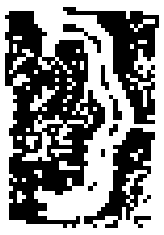
亞弜



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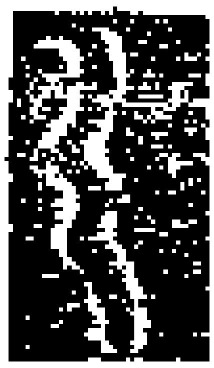

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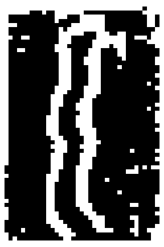

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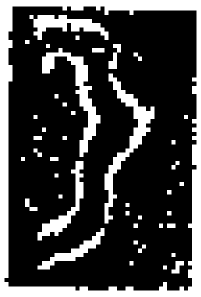

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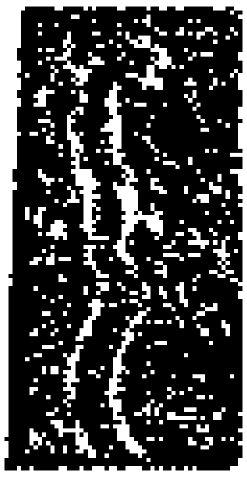

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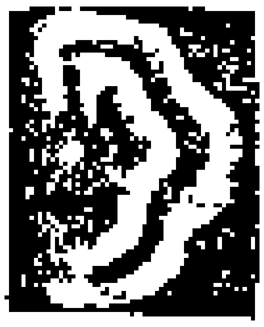

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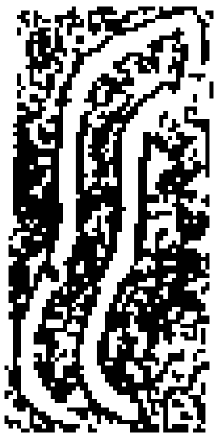

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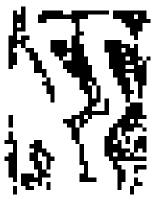

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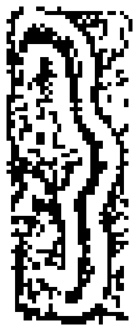

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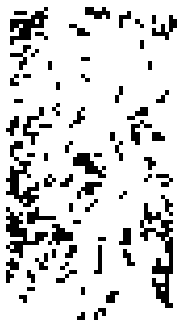

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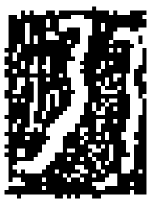

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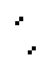
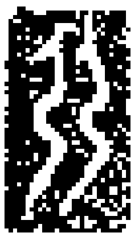
亞弜帚

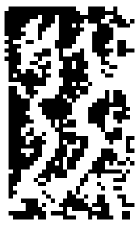


弜父乙爵
弜父乙

𠬪弜父丁觶
𠬪弜父丁

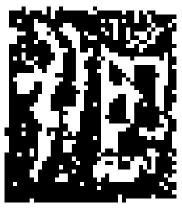


戊辰殷 弜師
易肆害戶圅貝

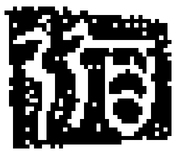


餗父乙彝 弜師
易肆害戶圅貝

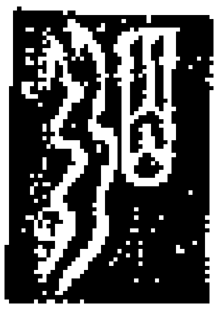
說文十二篇「弜，彊也。从二弓。」按造字上並重的古法有疊加本字意義的作用，如說文十一篇「水，準也。」「沝，二水也。」「淼，大水也。」「〈，水小流也。」「巜，水流澮澮也。」「巛，貫穿通流水也。」十篇「奰，壯大也。从三大三目。二目為䀠，三目為奰，益大也。」疊加本字意義的結果就是孳乳出對本字的修飾意義，如七篇「𢎗，草木𢎗盛也。」三篇「㗊，眾口也。」「誩，競言也。」四篇「羽，鳥長毛也。」後來人們又拋棄了並重的本義，把它們用作專門的形容詞，如十一篇「炎，光上也」。炎字从重火，孳乳出「上」義，莊子．齊物論「大言炎炎」，簡文注「炎炎，美盛兒」，炎已不再專門形容火光，成為獨立的形容詞了。再如八篇「比，密也」，七篇「多，重也」。皆是這樣發展來的，由此可知弜的本義為彊弓，彊是後生義。



毛公鼎
金簟弼

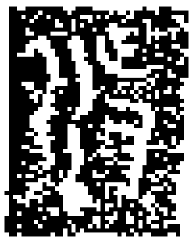


番生𣪘　金
簟弼魚葡



二、
者沪鐘□之懋
學超超哉弼王□

説文十二篇「弼，輔也，重也，从弜丙聲。㢸、弻或如此，𢏏、𢐁並古文弼。」按詩采芑「簟茀魚服」與番生𣪘、毛公鼎的銘文相同，知弼字通茀。詩韓奕「簟茀錯衡」，箋云「簟茀漆簟以為車蔽，今之藩也。」弼為車蔽，與輔訓車之兩邊義同，故説文訓弜為輔。者沪鐘「弼王」就用作輔佐之義。説文弼字又訓重，這是並重字的孳乳意義，詳見釋弜。



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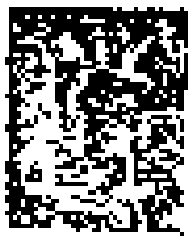

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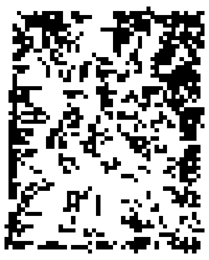
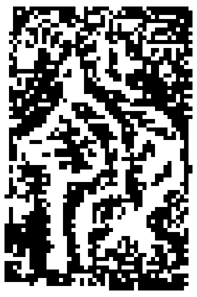


三

孟弢父𣪘 孟弢父作寶𣪘 孟



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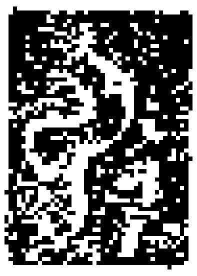

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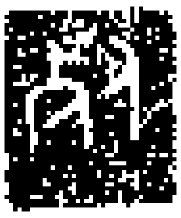
孟弢父𩛥 孟弢父作幻伯姞媵𣪘八



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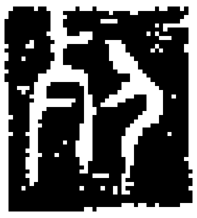
僩匜既死霸



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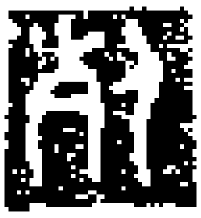

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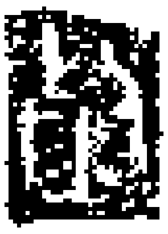

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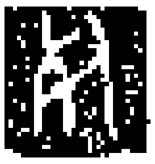
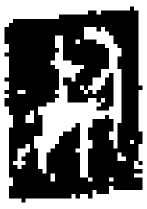
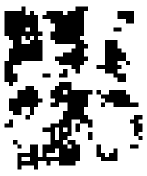
小臣守毁既死霸



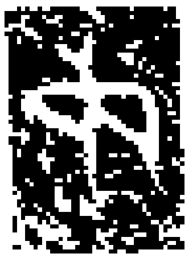
伯寬父盨八月既死



競毁既死霸壬申



吕方鼎唯五月既死霸



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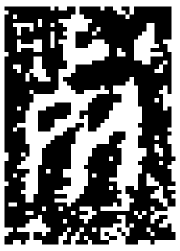

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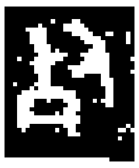
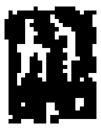
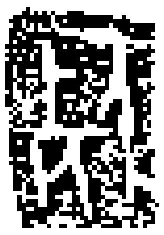
手毁隹正二月既死霸



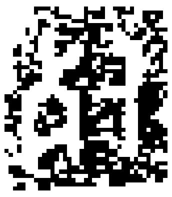
遹甗唯六月既死霸丙寅



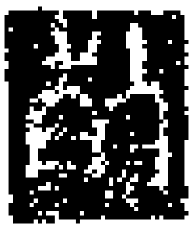
史懋壺隹八月既死霸戊寅



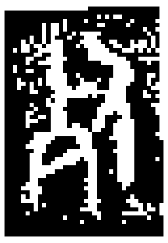
矢令毁唯九月既死霸丁丑



衛鼎隹九年正月既死霸



宮変父毁隹王正月既死霸乙卯



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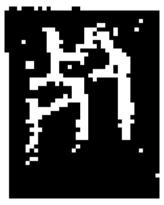

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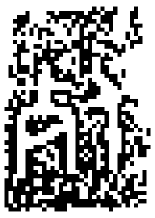

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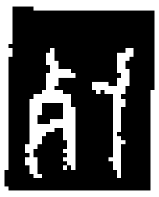

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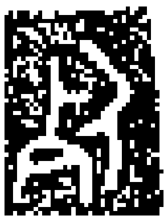

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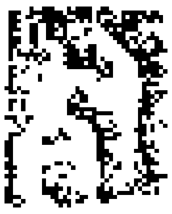

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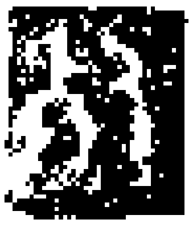

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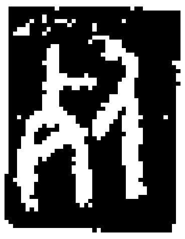

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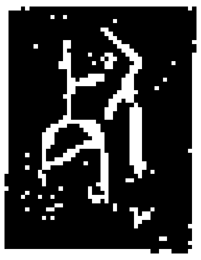
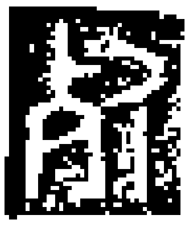


器五

頌殷



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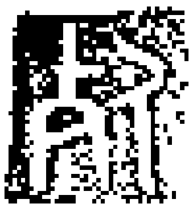
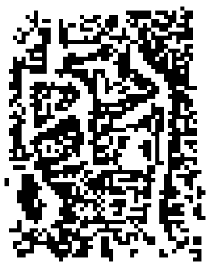


二

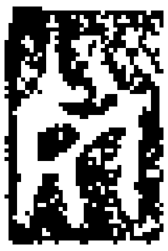
頌鼎

蓋一

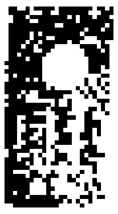


蓋二

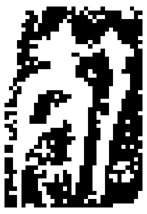
頌壺　隹三年五
月既死霸甲戌



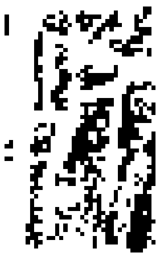
今甲盤　隹五年
三月既死霸庚寅



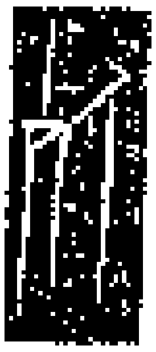
劍珌
逨則死



哀成叔鼎
死于下土

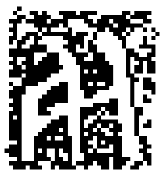


癲鐘　甹
冬死事

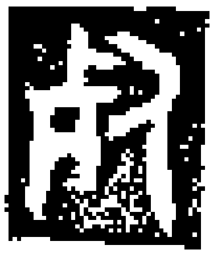


中山王譽方
壺　故邦亡

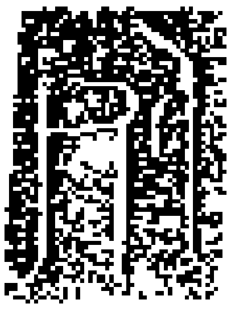
身死



康鼎　王命
死嗣王家

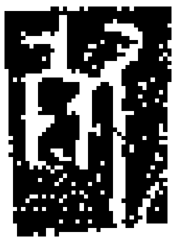


盂鼎　迺召
夾死嗣戎

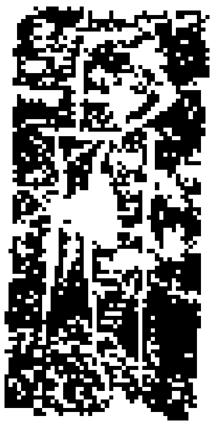


鈴鎛
用

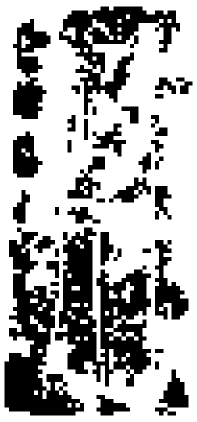
新壽考
毋死



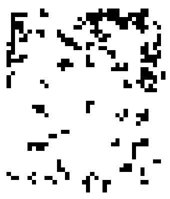
毛公鼎 雩
亖方死毋童



中山王譽鼎
詒死辠之有若



中山王譽佳
賓死辠及三世



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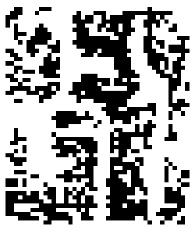

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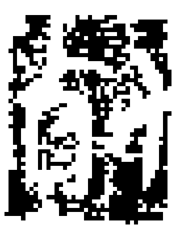
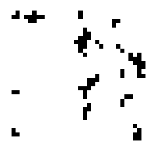
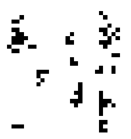


四

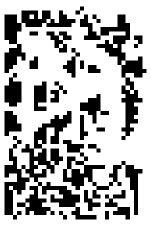
追𣪘 追虔夙
夕卹乃死事



卯𣪘 𢦏乃先且
考死嗣焚公室



卯𣪘 今余隹命
女死嗣焚宮焚人

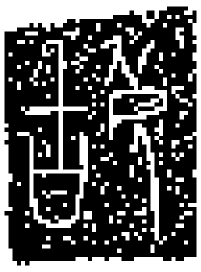


卯𣪘 昔乃祖亦既
令乃父死嗣焚人

揚樹達曰、說文四篇下死部云、死、澌也、人所離也、从歺从人、自來說者皆以死為生死之死、誤為動字、其實非也、今按死為名字、謂屍體也、字从歺、若說文四篇下歺部

云身，骨之殘也。蓋精魂與體魄合則為人，精魂去而體魄殘存則為死，故字从歺人。此徵諸本字之構造者一也。一篇下艸部云「葬，藏也，从死在茻中，一其中所以薦之。」一以薦死，葬以藏死，皆謂屍體也（之葬設謂此以以為屍非也）。此徵諸他文之構造者二也。左傳哀公十六年云「白公奔山而縊，其徒微之」。生拘石乞而問白公之死焉。對曰「余知其死所，而長者使余勿言。」呂氏春秋離謂篇云「鄭之富人有溺者，人得其死者，富人請贖之」。又期賢篇云「野人之用兵也，流矢如雨，扶傷輿死」，史記秦本紀云「晉楚流死河二萬人」。又淮南厲王長傳云「開長以埋此」，漢書五十三廣川惠王傳云「即取他人以與都以並付其材母曰都是望，亦非也」。又卷七十陳湯傳云「漢遣使三輩至康居求谷吉等死」。又卷九十酷吏尹賞傳云「安所求子死，桓東少年場」，諸死字皆即今屍字。故顏師古於三傳皆以尸訓死，是也。此徵諸經傳子史之義訓者三也。近人端方陶齋藏甎記載漢成旦張護葬甎云「成旦張護，永元六年十二月十四日物故，死在口下（辭字此字）」是。又東門當葬甎云「永元二年九月二十日，潁川武陽髡鉗東門當死在此下」，死亦皆謂屍。此徵諸漢代實物之用字者四也。（端書金鐵以類甎陶莽與二事為例）余四年前跋陶齋藏甎記，即明此義，惟未據死字形義為說。故今復為此文焉。至說文八篇上尸部有屍字，云「終主也，从尸从死」。夫死从歺人，而復以象人形之尸字會合成文，殊為重累。蓋死本謂屍，復為生死之義所奪，故復造从尸死之屍，猶之益之形義為水溢

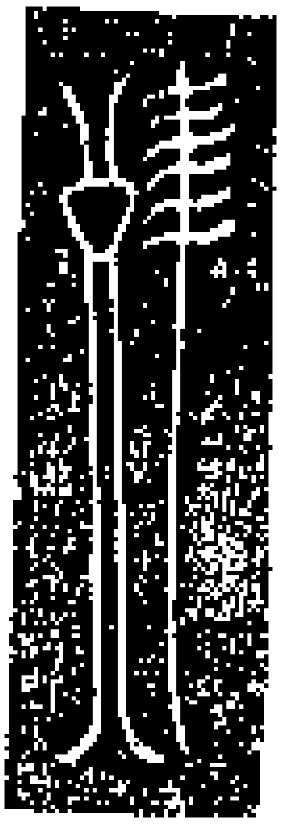
出於皿上，後為增益之義所奪，故後制从水益聲之溢而訓為器滿，其例正相類焉。乃慧琳一切經音義卷二十九引說文死字不據从歺人之義，謂死為从歺从化省，真野言不值一笑者爾。文成後，偶檢說文詁林見所引饒炯說文部首訂之說，謂死為尸之或體，亦據葬字字形為證，與余說頗同，唯饒云「人離氣則骨肉朽腐」，故死从人从歺會意，立義未精，而死為尸或體之說亦未審諦也。（積微居小學金石論叢三三葉釋死）



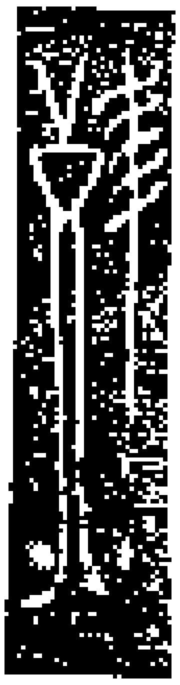
對盨　以憂
寧民之隹不殔

説文辜，罪也，古文从死，與此銘正同，不辜即無罪，在句子中用作冤屈之意，長沙馬王堆帛書經法之論有三不辜，義與此同。

⿰死辛

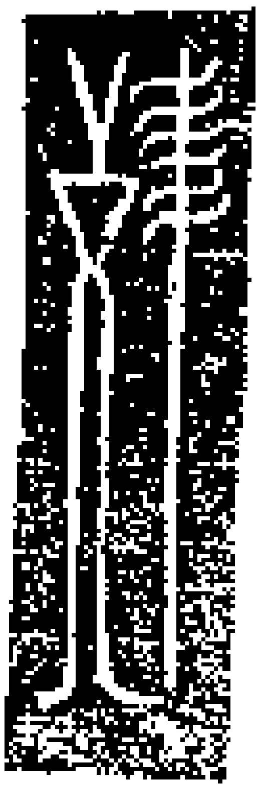


曾侯乙鐘
割⿰死辛之新宮



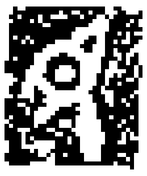
曾侯乙鐘
割

⿰死辛之
羿曾

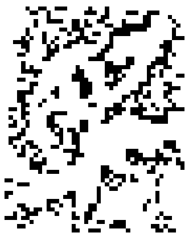


曾侯乙鐘　濁
割⿰死辛之下角

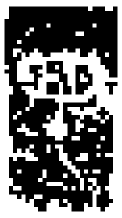
戴家祥曰：⿰死辛字左从死（同卧薨死）玉篇一五一古文死作𠒁，和這字形近。右旁不知所从。周南螽斯「螽斯羽，詵詵兮」，經典釋文引說文作「⿰歺辛」，⿰歺辛今本說文仍作詵。詵，錢大昕謂唐人引說文不皆可信（十駕齋養新錄卷四）。案玉篇三一五「⿰歺辛」讀所臻切，或作莘，可見六朝以前是有「⿰歺辛」字的。戴、許左旁作「歺」，後人誤寫為「夕」。說文八篇「侁」訓「行貌」，从人先聲。吕氏春秋本味「有侁氏」，漢書古今人表作「有㜪氏」，楚辭天問作「有莘氏」，是洗字本有莘聲。半字雖不可識，它的音讀與辛相同或相近，這是無疑的。死讀息姊切，洗讀想禮切，不但同母而且同部，所以聲符變換亦可从死。辛、律皆屬真部，真脂為次對轉，可見「⿰歺辛」「⿰死辛」都是聲音符號重複字。曾侯乙鐘用作樂律名，借為「姑洗」之「洗」，割⿰死辛即「姑洗」。



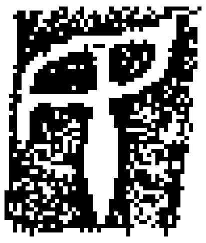
何尊　自
之詩民



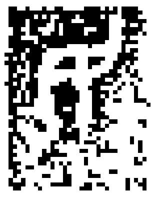
孟鼎　受
民受疆土



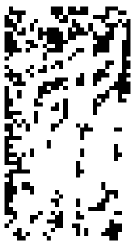
陳喜壺
以寺民卯



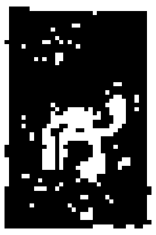
孟鼎　畯
正氒民



史牆盤
達殷畯民

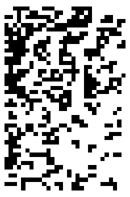


[illegible]鼎匕
下民無智

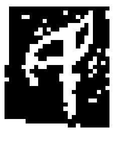


一

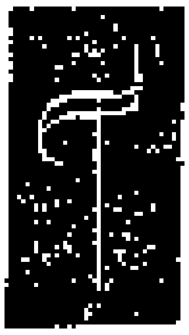
僕兒鐘
僕民是語



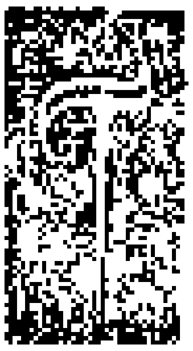
余贎逐兒編鐘
僕民是諦



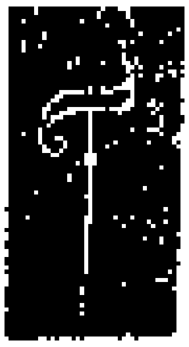
班殷　唯
民亡㐌才



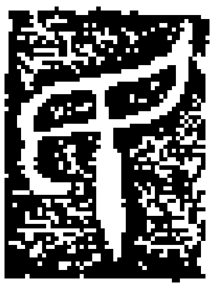
中山王嚳方壺
其即是民



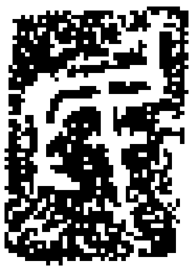
中山王嚳方壺
唯德附民



中山王嚳方壺
叜鐵中則庶民附

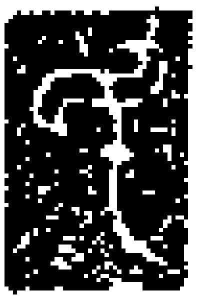


㝬殷　肆余
以𩛥士獻民

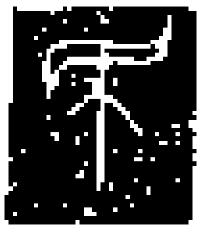


盂

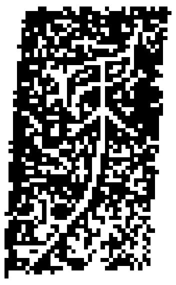
秦公殷
萬民是敕



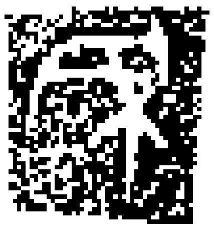
𦅫鎛　柔䢅
又民人都啚



王孫遺者鐘
龢𥨊民人



𧊒蚉壺　以憂
氒民之隹不𢓊



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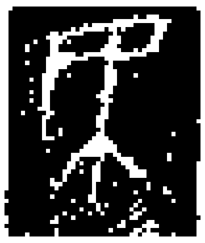
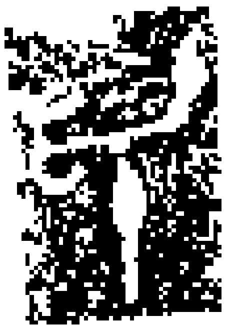


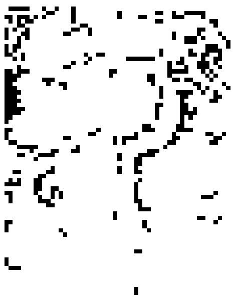
二

洹子孟姜壺　洹子
孟姜喪其人民都邑

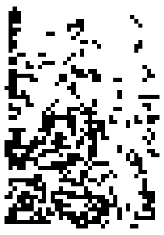
一



大克鼎
叀于萬民



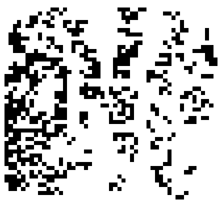
王子午鼎
殹民之所敬



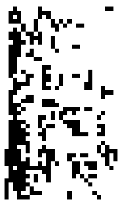
毛公鼎　勿
雝逮庶民

林潔明曰：說文「民，衆萌也。从古文之象。[illegible]古文民。」按許君云民从古文之象而不知古文之象究爲何義。林義光謂民爲萌之古文，高田忠周謂民萌生出於母體，即萌生之意，皆就許書「民，衆萌也」而强爲說解，都不足信。高鴻縉謂民即盲字，象眸子出眶之形。其說略近，然於字形仍未切當。字在金文作[illegible][illegible]，郭沫若謂字作一左目形而有刃物以刺之。古人民盲每通訓，今觀民之古文，則民盲殆是一字。然其字均作左目，而以之爲奴隸之總稱。（見甲骨文字研究上册釋臣宰）按甲骨文亦有民字作[illegible]（小屯乙編四四五五），足證郭氏言之非謬。惟郭氏以民人之制始於周人，則非是。按之金文銘意，民字在周金文中蓋已引伸爲庶人、人民之稱，非專指被刺一目之奴隸也。（金文詁林第十二册第六八八一至六八八二葉）

宁



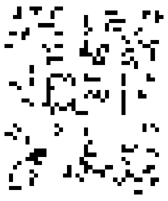
盂



器

父乙册盂

宁果父乙册



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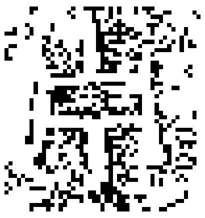


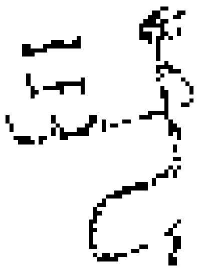
器

[illegible]啓

方尊　[illegible]啓

御宁百生觚

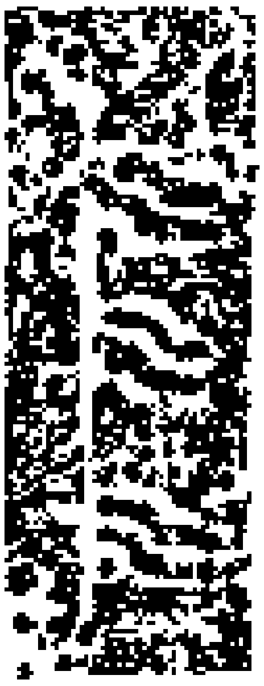
說文「宁，辨積物也。象形」。金文作宁形，與篆文同，皆象積物之形，義與許近。



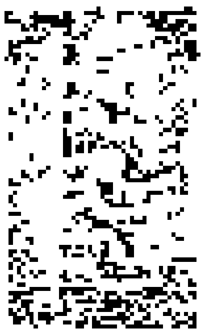
對去 卣

作尊彝

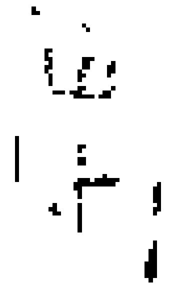
㫃



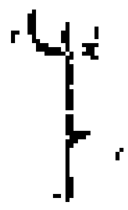
旂形簋
㫃



旂婦單鼎
㫃婦觶

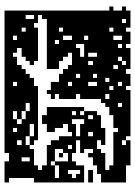


一



二

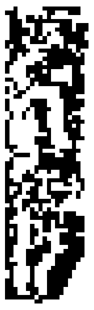
㫃爵
㫃



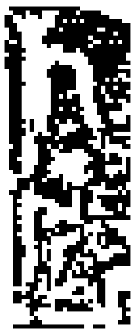
休盤
鑾旂

高鴻縉曰：說文、㫃、旌旗之游、㫃蹇之皃。从屮、曲而下垂、㫃相出入也。讀若偃。古人名㫃字子游。㫃古文㫃字。象形。象旌旗之游及㫃之形。於幰切。羅振玉曰：屮象杠與首之飾、乚象游形。段君以為从入、非也。蓋篆形既失、初意乃全不可知矣。按㫃當即旗之初文。象形。名詞。休盤「鑾旂」字作㫃。許釋偃蹇之皃、蓋就其借意言之、非本意也。讀若偃、必有誤。周人或於㫃下加斤為聲符作旂（[illegible]）。或又加單聲作蘄（[illegible]）為意符作㫃蘄。金文常用蘄以代祈。祈周時作[illegible]、作[illegible]、如旂。秦人或又造旗字、音無二。請各家皆泥許說、未能正之。甲文有其立广（[illegible]）辭、广而云立、更足證明為名詞旗、而非偃蹇之皃也。（中國字例二篇一六八葉）

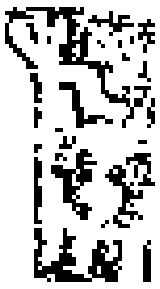
斿



蓋

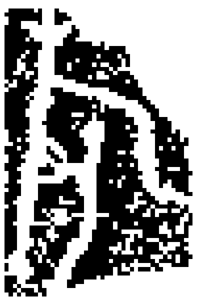


器



三

亞中受尊　受斿
乙止丁若癸乙旨



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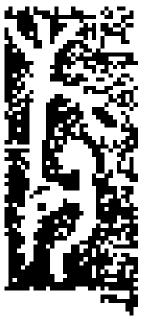

二

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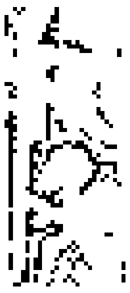
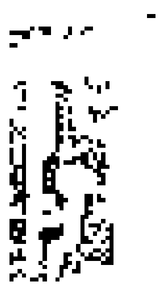
乙止丁若癸乙旨



一蓋



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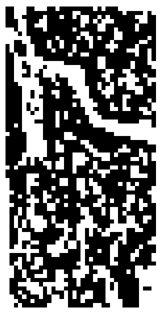
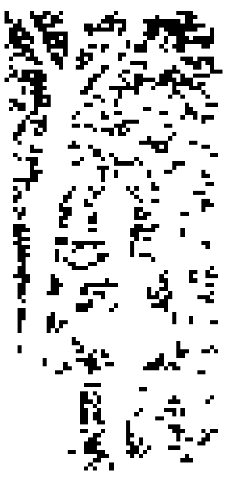
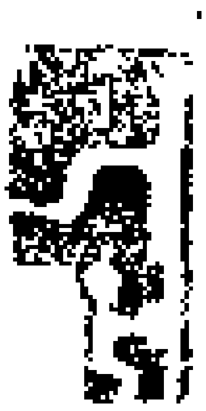


二

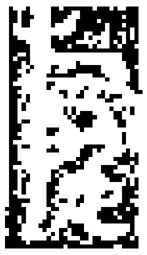
亞若受旅方彝　受
斿乙止丁若癸乙旨



若癸彝　受斿乙
止丁若癸乙旨

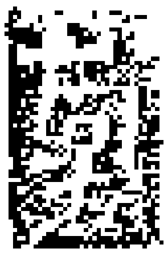


若癸戈　受斿乙
止丁若癸乙旨

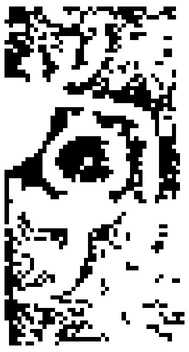


長日戊鼎　作長
寶尊彝日戊斿

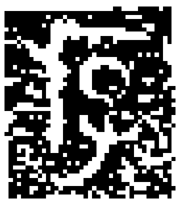
魚鼎匕　曰
欽哉出斿



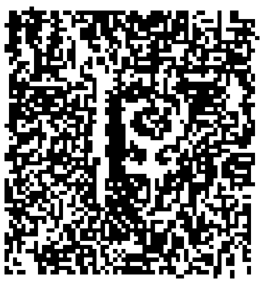
中斿父鼎　中斿
父作寶尊彝鼎



曾中斿父鋪　曾
中斿父自作寶甫



一蓋



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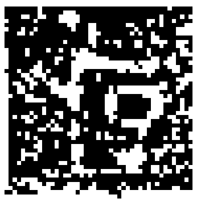
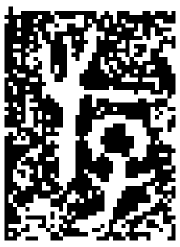
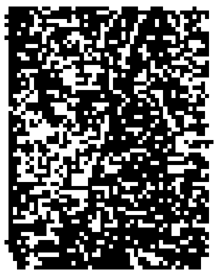


二蓋



二器

曾中斿父壺　曾中斿
父用吉金自作寶尊壺



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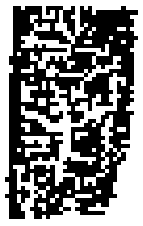
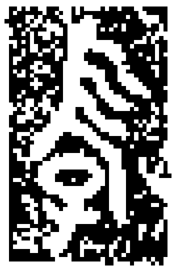
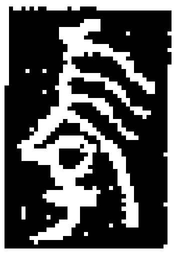


器

□斿鼎
金斿



師麻斿叔盨　師
麻斿叔作旅盨



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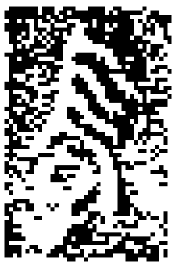
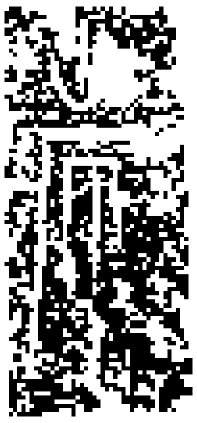


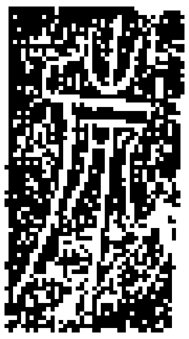
師麻斿叔盨　師
麻斿叔作旅盨

方濬益曰：「積古齋款識有文與此同，釋爲子執旂，趙晉齋引周禮『司勳有功者銘書于太常』子執旂畫字前熟也。或謂旂當作㫃，取偃武之義。濬益按从㫃是也。彝器文旅字皆作二人執㫃之形。二人爲从，行旅之象。此作一人執㫃，當是斿之古文。周禮、太宰「九貢八曰斿貢」，注「斿讀如囿游之斿」。然說文無斿字，㫃部「游，旌旗之流也。从㫃汓聲。𨒫古文游」。玉篇有斿云，「斿或作游」。今以石鼓文「鼎獵鼎斿」等字與仲斿父鼎證

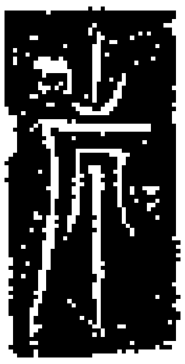
之，古只有斿字，又漢書，百官公卿表「孝景二年奉常斿」序傳「班況生三子，伯，斿，穉」，義又同旒，五行志「君若綴斿」，東漢石則作斿，長田君碑「乃始斿學」，敦煌長史武班碑「久斿太學」，字並作斿，是斿為游之古文，而此字執㫃形，又為斿字之所從出者也，乃雷深之說文外編反以斿為游之本字，顛倒甚矣。（綴遺齋彝器考釋卷十六一葉子執斿卣）



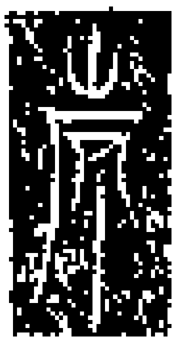
中山王嚳鼎 智施



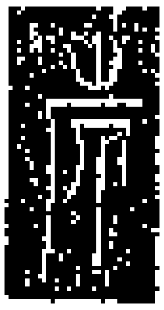
中山王嚳方壺 余智其忠誨施



中山王嚳鼎 與其汋於人施



中山王嚳方壺 則臣不忍見施



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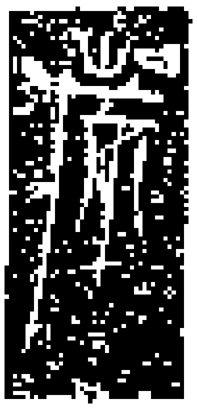
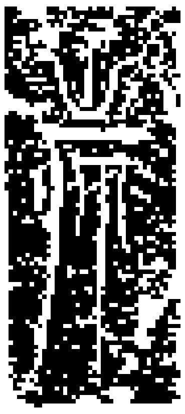
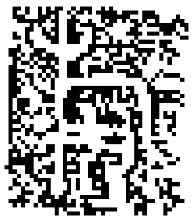


中山王嚳鼎 此易言而難行施

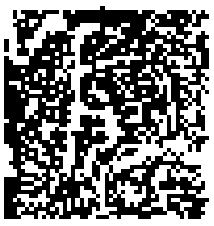


中山王嚳鼎 智為人臣之宜施

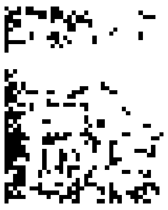
張政烺曰：㫃即施字，說文「施，旗旖施也，从㫃也聲」，此銘及嚳鼎、𧊒壺皆讀為也。（古文字研究第一輯二三頁）按張政烺釋施讀為也甚確，也古音讀喻母，由也得聲字均讀如移，喻母近也音，春秋經桓公十二年「盟于曲池」，公羊作「盟于毆蛇」，召南羔羊「委蛇委蛇」，鄭箋「蛇音移」，離騷「雲旗之委蛇」一本作「逶迤」一本作「委移」，即為此證，故施、也古音必同，乃得假借，作語助詞用。



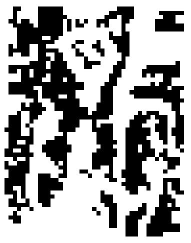
冊尊



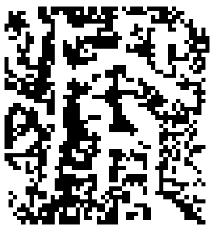
冊殷
旅



作父癸
殷旅

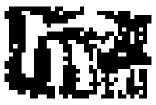


旅父丁
爵旅

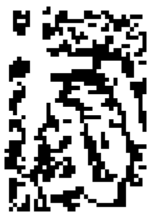


蓋

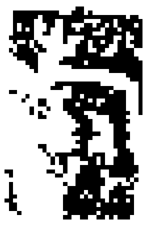
孟卣
作旅卣



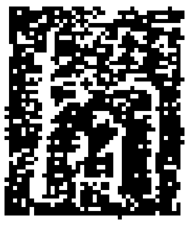
鳥父丁卣
鳥作旅



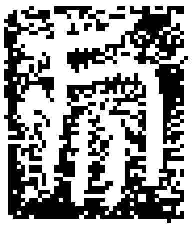
宜侯矢殷
旅弓十



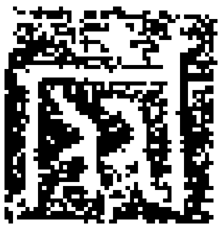
宜侯矢殷
旅矢千



伯旅鼎
伯旅鼎



作旅尊
作旅彝



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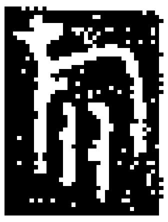

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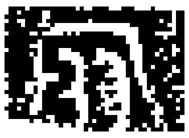

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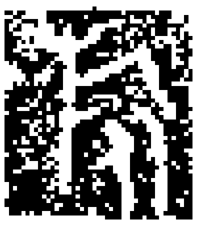

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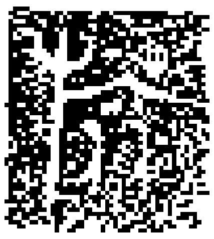

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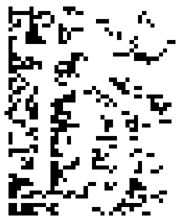

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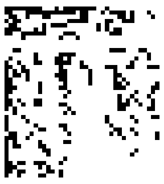

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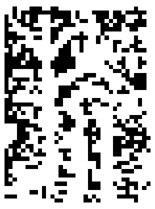

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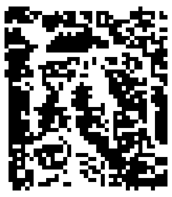

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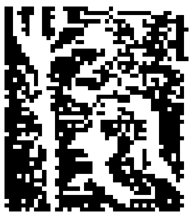

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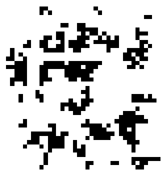

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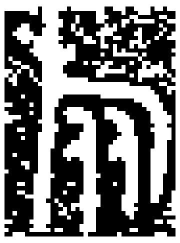

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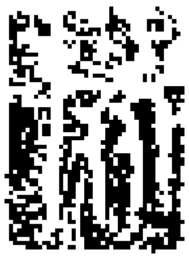

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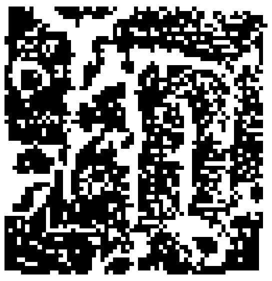

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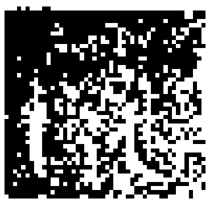

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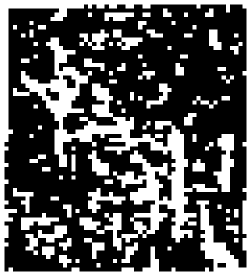

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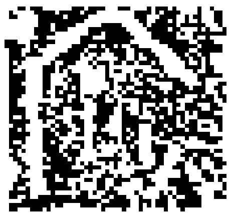

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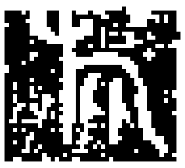

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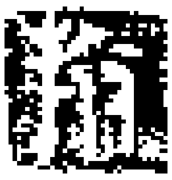

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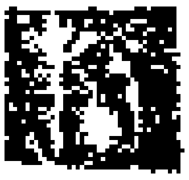

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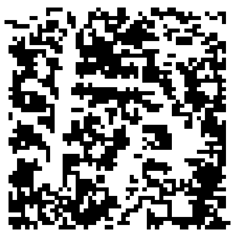

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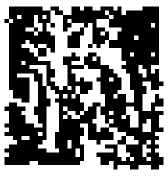

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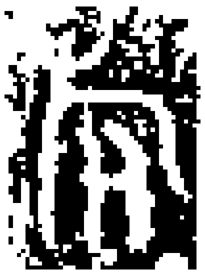

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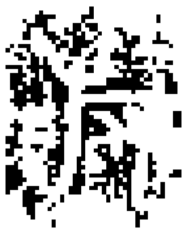

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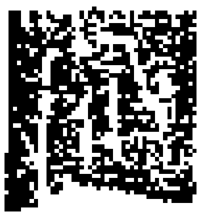

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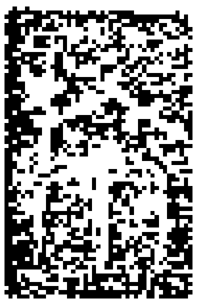

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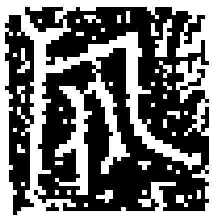

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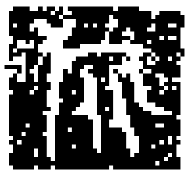

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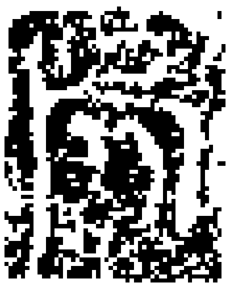

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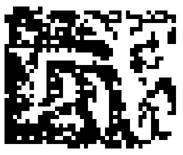

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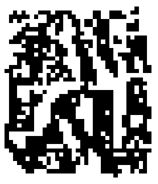

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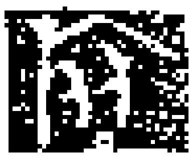

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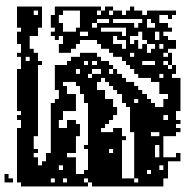

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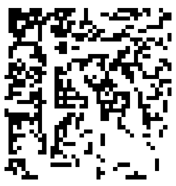

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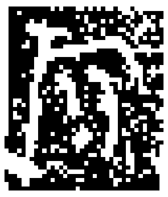

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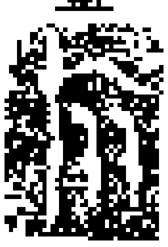

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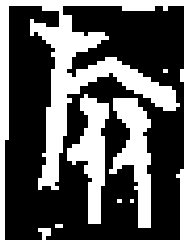

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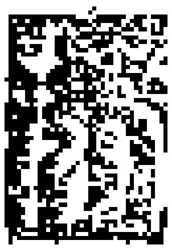

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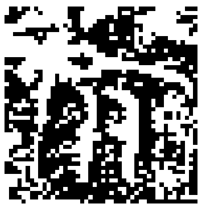

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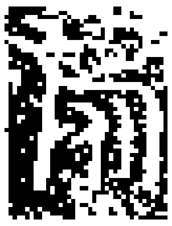

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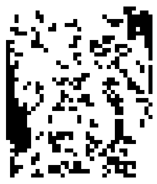

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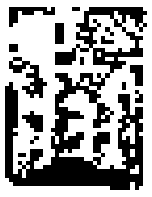

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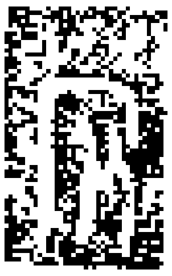

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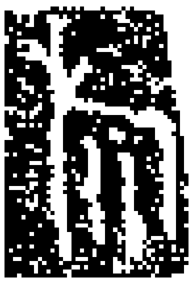

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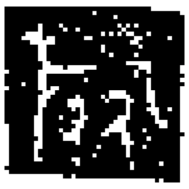

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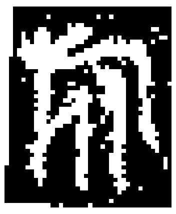

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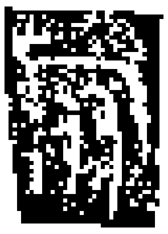

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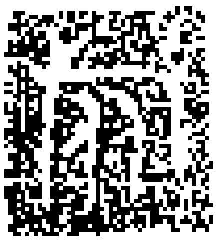
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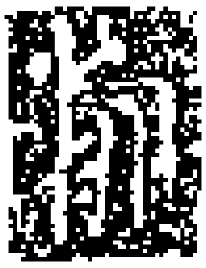
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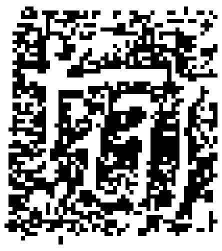
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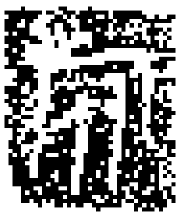
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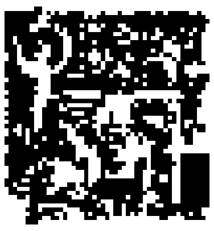

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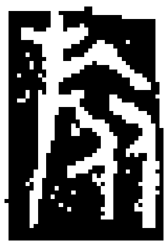

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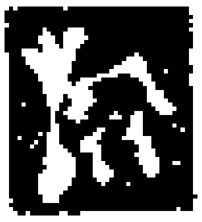
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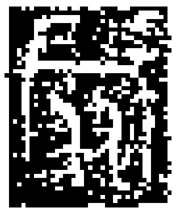

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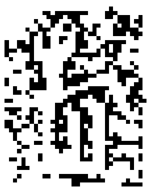
念作旅鼎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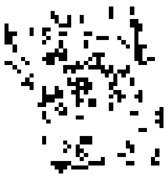
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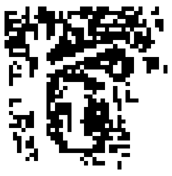
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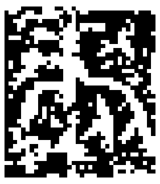
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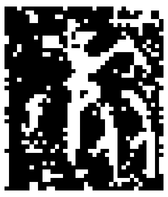
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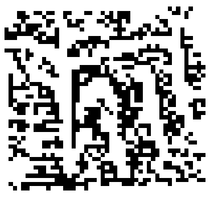
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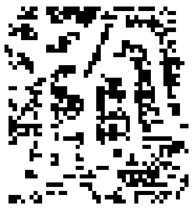
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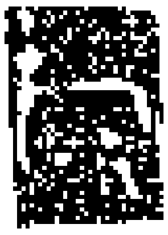
侯作旅盂



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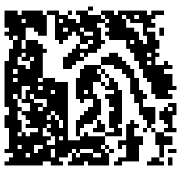

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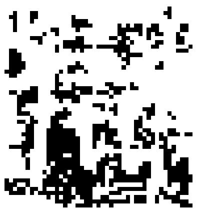

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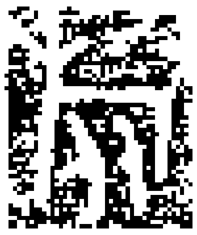

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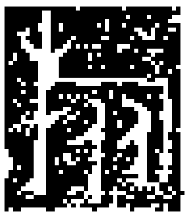

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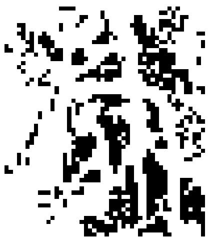

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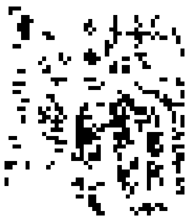

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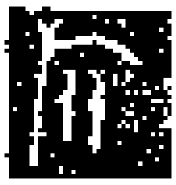

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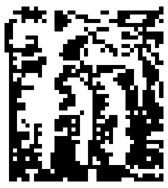

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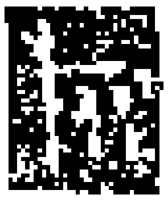

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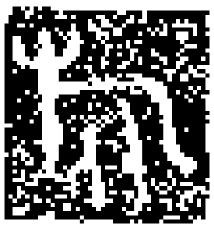

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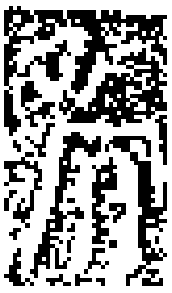

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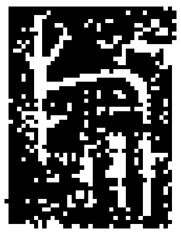

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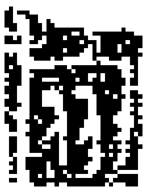

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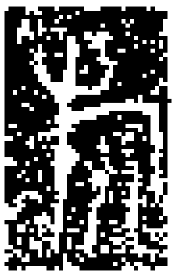

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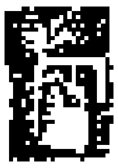

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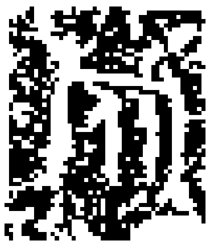

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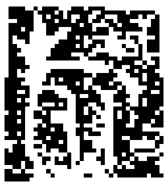

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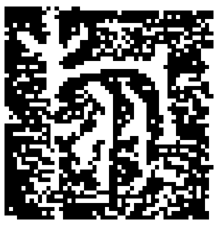

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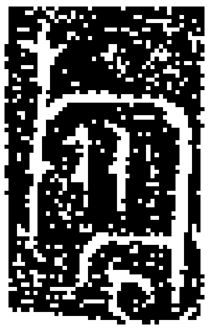

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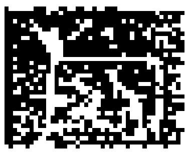

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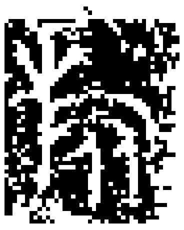

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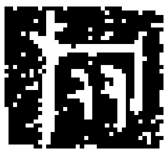

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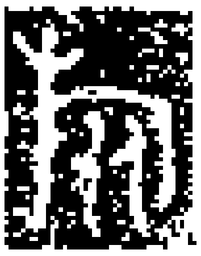

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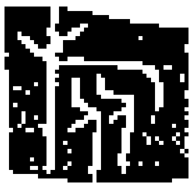

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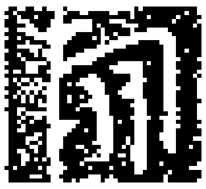

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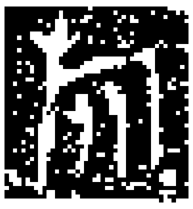

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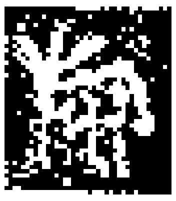

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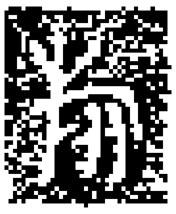

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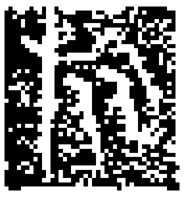

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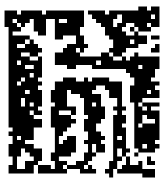

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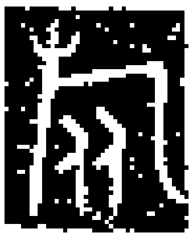

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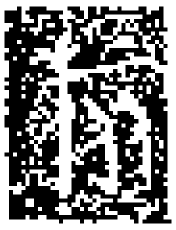

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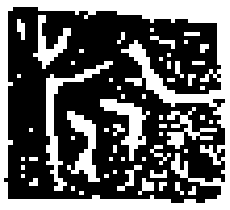

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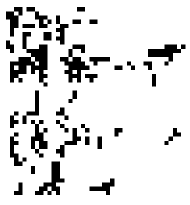

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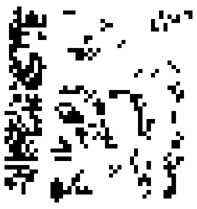

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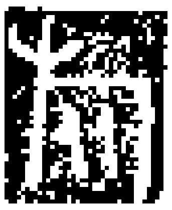

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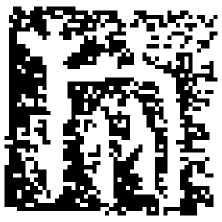

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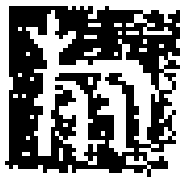

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虢叔簠一
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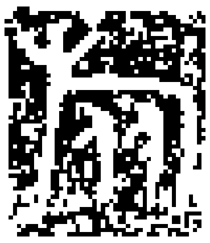

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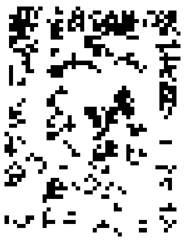
衛妃作旅鼎



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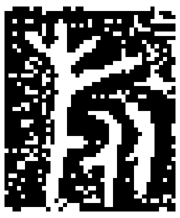

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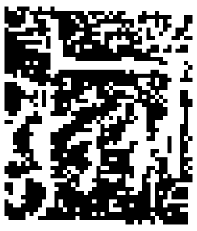
伯阿父

作旅
鼎



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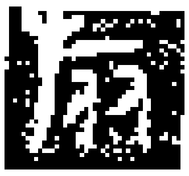
□父作旅鼎



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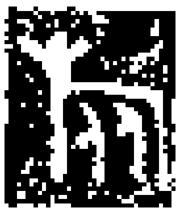

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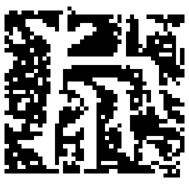
遣叔作
旅鼎用



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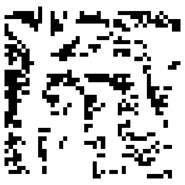

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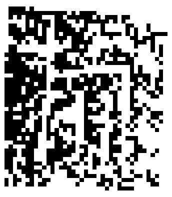

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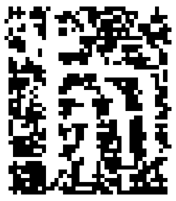

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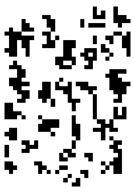

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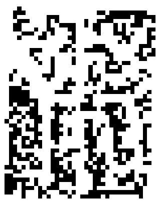

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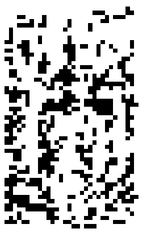

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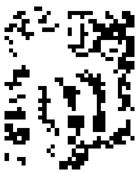

二器

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義父作旅𩰫
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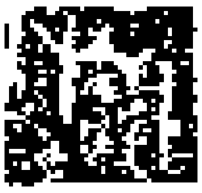

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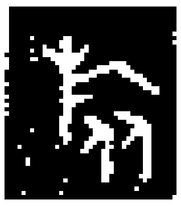
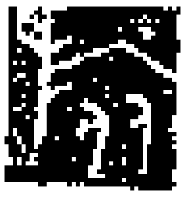


井季
㚔卣



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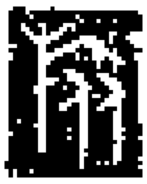

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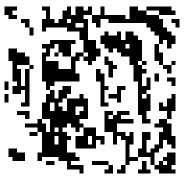

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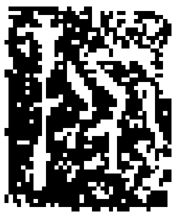

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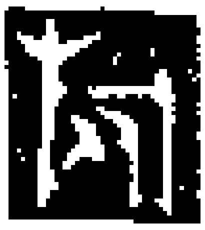

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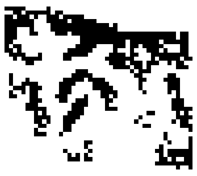

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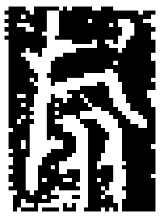

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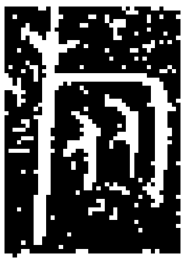

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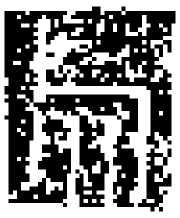

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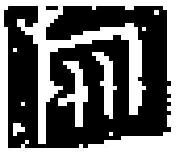

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作父丁

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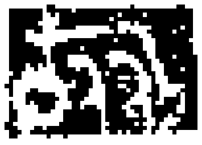

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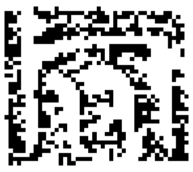

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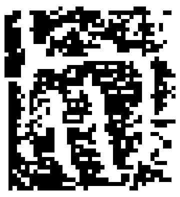
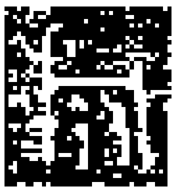


器

伯孝鉙盨
孝鉙鑄旅盨
伯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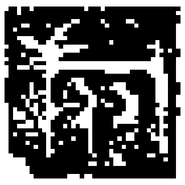
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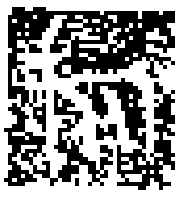
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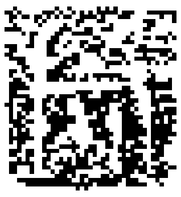
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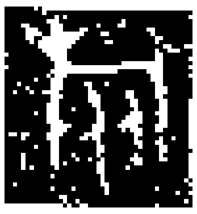
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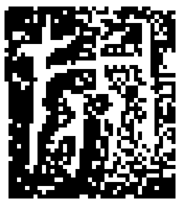
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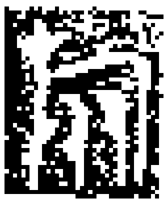
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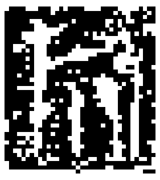
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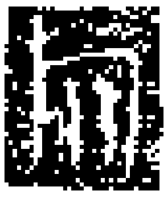
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伯大師盨
伯大師

作旅
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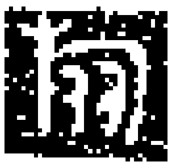
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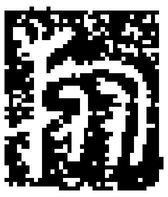
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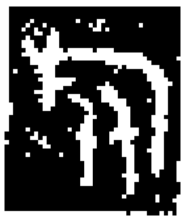
季獻作旅盨



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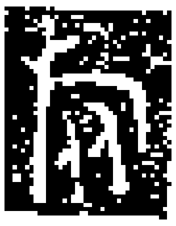

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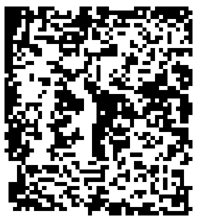

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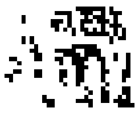

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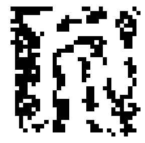
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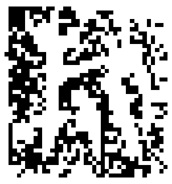
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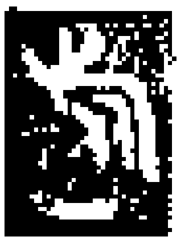

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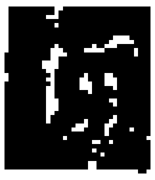
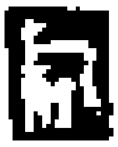


旅鼎

公賜旅
貝十朋



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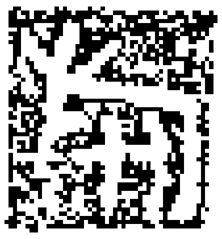

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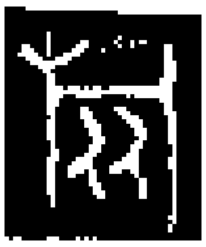
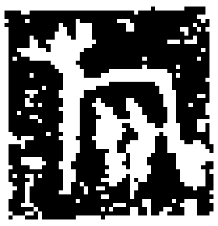
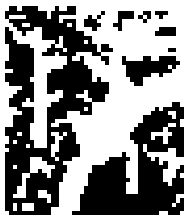


鄀公
諴簠

鑄公諴
作旅簠



城虢中𣪘
虢中作旅𣪘
城



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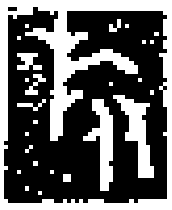

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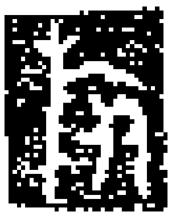

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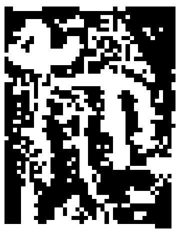

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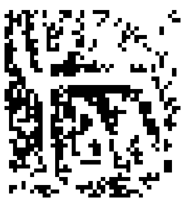
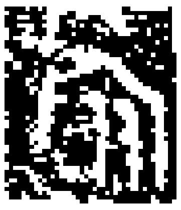


伯孟父匜
伯孟父

作旅
匜



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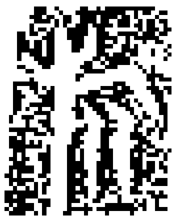

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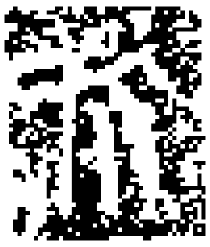

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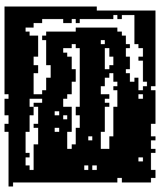
子旅作寶𣪘



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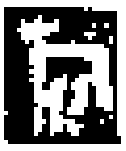

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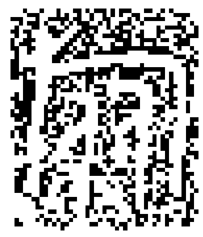

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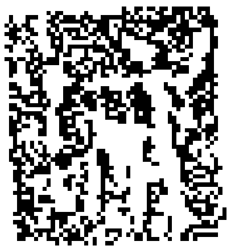

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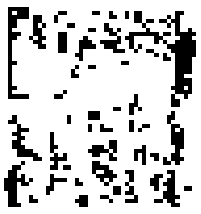

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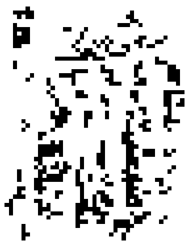

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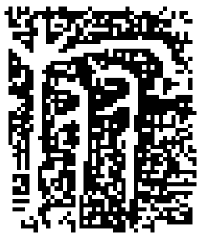

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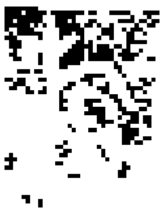

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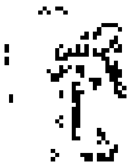

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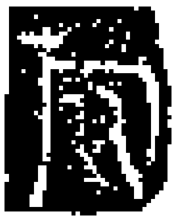

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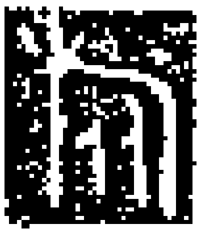
奠井

叔康作
旅盨



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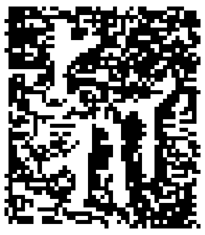

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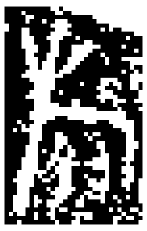

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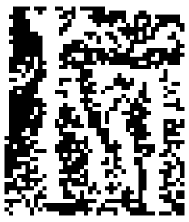

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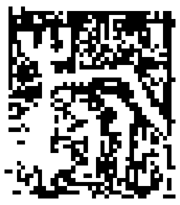

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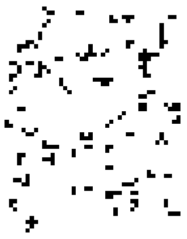

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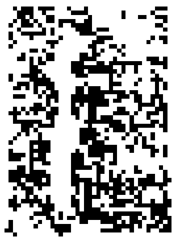

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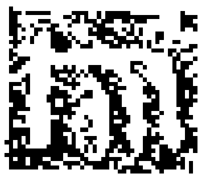

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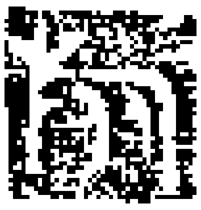

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叔

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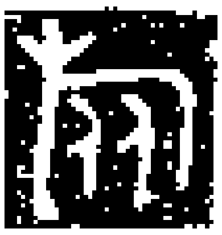
中姬旅盨



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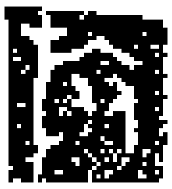

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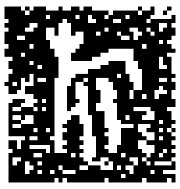
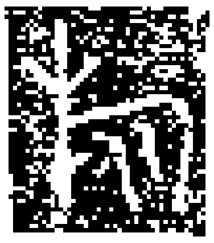


中旨父毁　中
旨父作好旅毁



蓋

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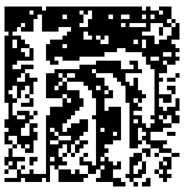
父盨



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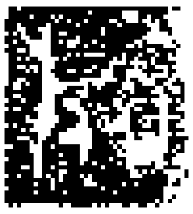
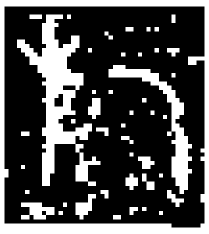


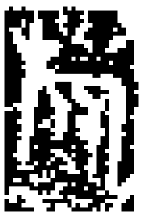
二

叔謀父
盨　叔

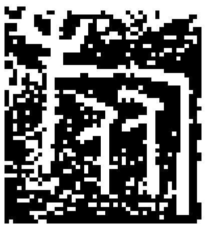
謀父作
旅盨毁



伯高父甗　冀氏
伯高父作旅甗



安伯異壺　安
伯異杞作旅彝



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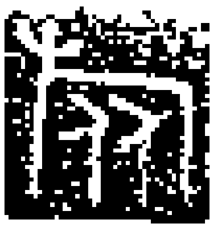

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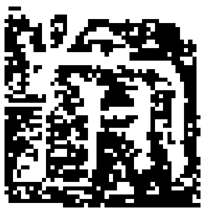
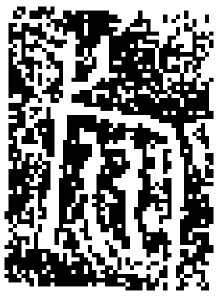


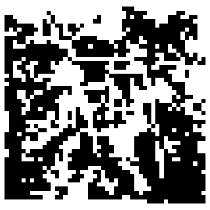
四

商丘叔簠　商
丘叔作其旅簠

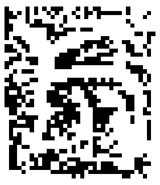


函交中簠
函交中

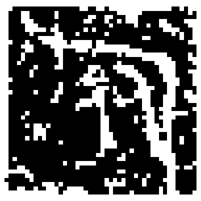
作旅
簠



薛子仲簠　薛
子中安作旅簠

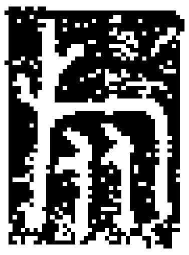


城虢遣生毁　城
虢遣生作旅毁

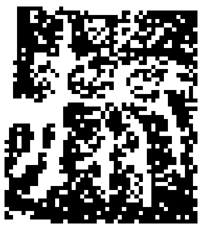


伯
口

魚父簋　伯口
魚父作旅簋



犀伯魚父鼎　犀
伯魚父作旅鼎



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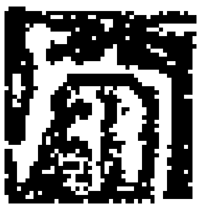

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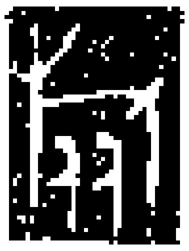
鄭義

羌父盨　鄭義
羌父作旅盨



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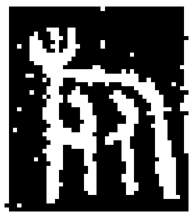
仲雩父作旅甗



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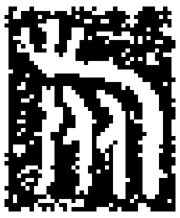
麻斿叔作旅鼎



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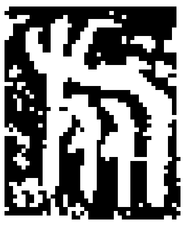

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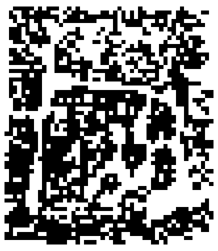
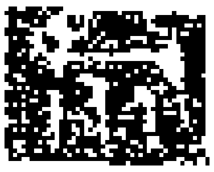


善夫
吉父

盨　善夫吉
父作旅盨



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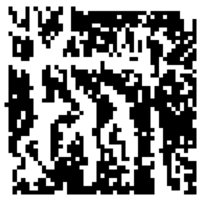

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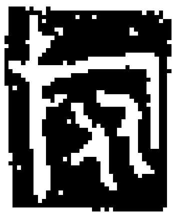
善夫吉父鐳　善
夫吉父作旅鐳



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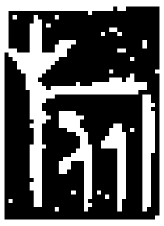

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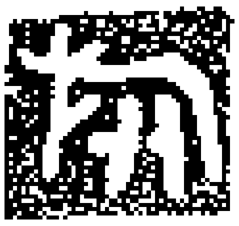
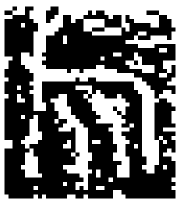
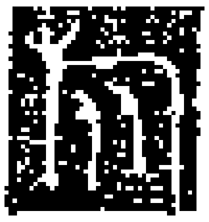
鬲叔興父盨　鬲
叔興父作旅盨



矢人盤　矢卑
鮮且𨽍旅誓曰



豐姞𣪘　寏叔
作豐姞憨旅𣪘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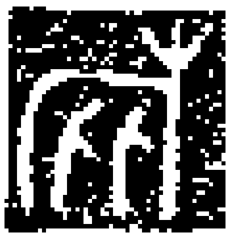
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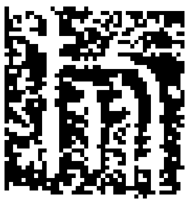
中伯盨　中伯作嫭姬旅盨用



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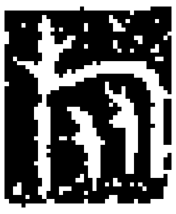
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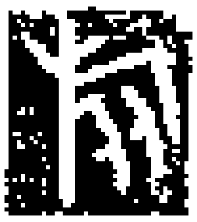
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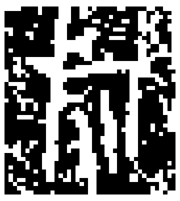
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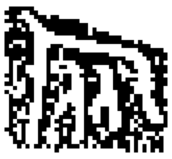
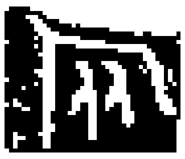
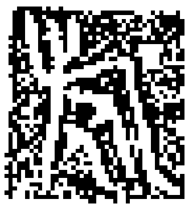
叔霝父殷　叔霝父作嫭姬旅殷



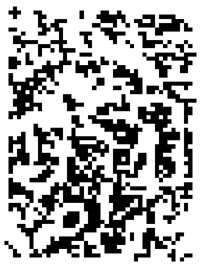
鄂侯弟厝季尊



鄂侯弟厝季卣　噩侯弟厝季作旅彝



陳公孫寣父壺　陳公孫寣父作旅瓶



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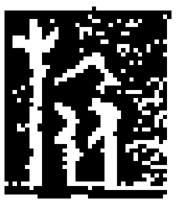

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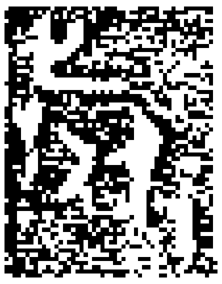
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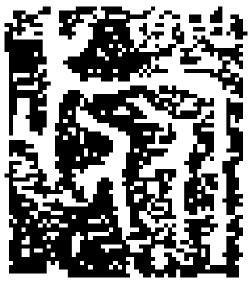
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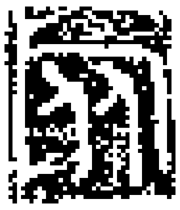
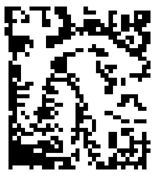
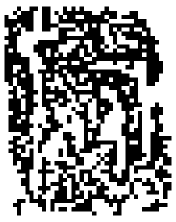


改盨　改作朕文考乙公旅盨



爽子旅鼎　爽子旅作父戊寶尊彝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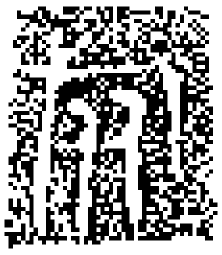

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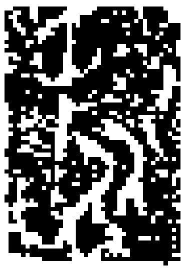
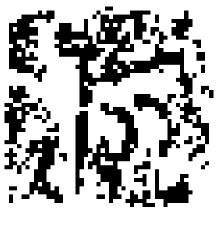
虢叔旅鐘
旅敢㫚帥井皇考威儀



盤司土幽尊



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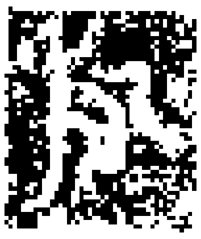

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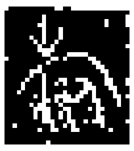
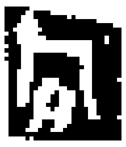


陵貯𣪘
口陵貯眔子鼓𡨦鑄旅𣪘



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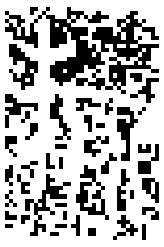
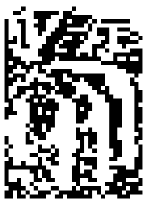
師旅眔僕不從王征于方



叔男父匜
叔男父作爲霍姬媵旅匜



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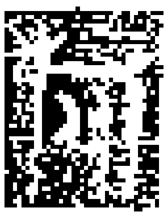

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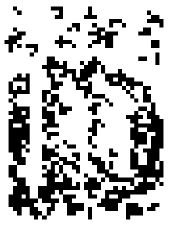

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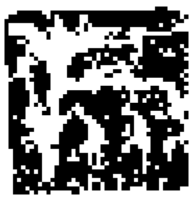

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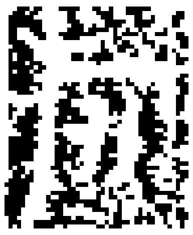
魯伯悆盨
其肇作其皇考皇母旅盨𣪘



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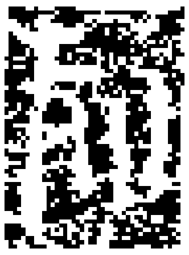

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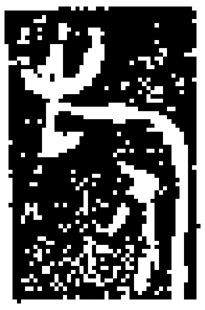
魯司徒遼

魯司徒伯吳𣪘
肇作旅𣪘



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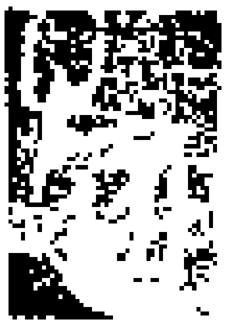

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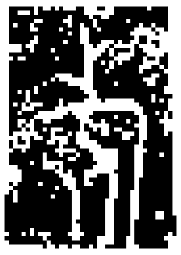
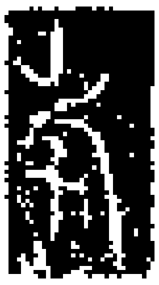
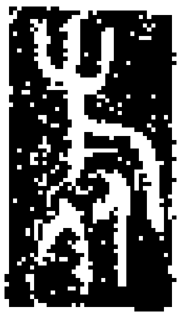
召叔山父簠
奠伯大嗣工召叔山父作旅簠



魯仲齊甗　魯
仲齊作旅甗

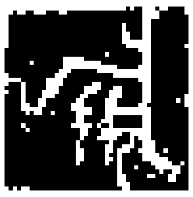


羋殹鼎　羋
殹作保旅鼎

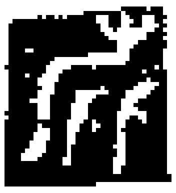


㠱孟姜
匜　王

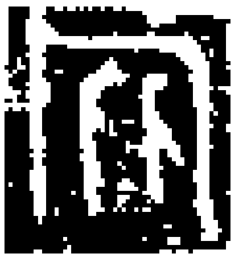
婦㠱孟姜
作旅匜



亞中叡壺
亞作旅彝



曾大保盆
自作旅盆



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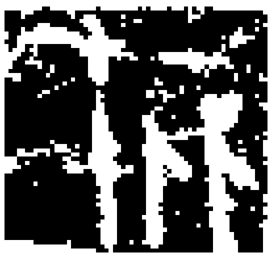

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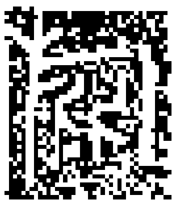
甫作彝
甫作旅彝



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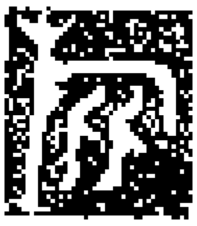

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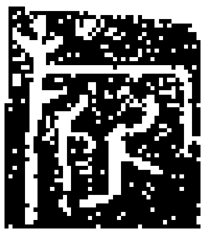
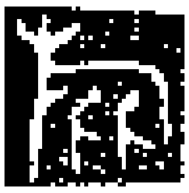
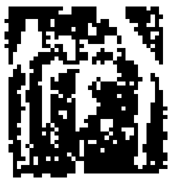


四盂

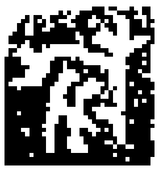


四器

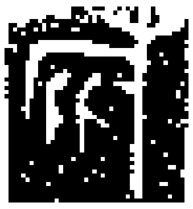
伯鮮盨　伯
鮮作旅𣪕



蔡侯鼎　蔡
侯作旅鼎



免盨　周
作旅盨彝



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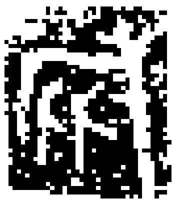
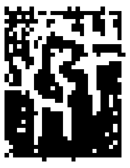
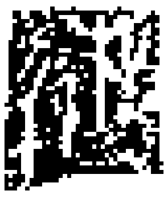


器

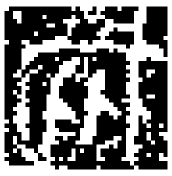
伯魚父壺　伯
魚父作旅壺



啓尊　啓作
祖丁旅寶彝



寇子旅鬲　寇子
旅作父戊寶彝



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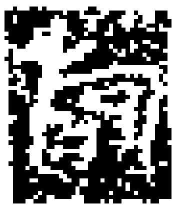

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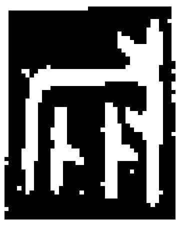
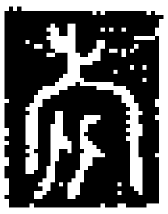
師趛盨 師趛作櫨姬旅盨



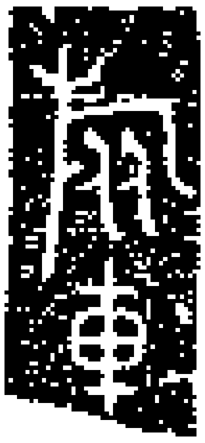
吳王御士盨 吳王御士尹氏叔緐作旅盨



滕侯穌𣪘 滕侯穌作氒文考滕仲旅𣪘

說文七篇「旅，軍之五百人為旅，从㫃从从。从，俱也。𣃨，古文旅，古文以為魯衛之魯。」按旅之字義有五，一曰軍旅之旅，即許氏所云者。二曰行旅之旅。三曰祭陳之旅，四為同聲通段字，讀為魯衛之魯。又讀為臚。今就表義符號分隸各部，並就銘辭含義分別論證，以備研經說字之助焉爾。器銘「作旅簠」、「作旅𣪘」、「作旅盨」，猶郐義楚耑銘「義楚之祭耑」，陳侯午錞銘「用作孝武桓公祭器錞」，旅義同祭。春官大宗伯「國有大故，則旅上帝及四望」，鄭玄注「旅，陳也。陳其祭事以祈焉。」同聲通段字亦同臚，儀禮士冠禮「旅占卒」，鄭玄曰「旅，古文作臚」。䟌侯鼎銘「旅弓旅矢」，孫詒讓云旅並臚之段字，俗作玈，非。書文侯之命載平王錫晉文侯「彤弓一，彤矢百，盧弓一，盧矢百」，僖二十八年左傳載襄王錫晉文公彤弓一彤

矢百，旅弓矢千」，此所錫正與彼同（古籀拾遺卷下第十九葉） 按杜預左傳注云，「彤，赤弓，玈，黑弓」，釋文「玈音盧，或作旅字，非也。矢千，本或作玈弓十，玈矢千，後人專輒加也」。按盧、旅並同聲通假字，作玈者表義更旁字也。公羊傳定公四年，伍子胥「挾弓而去楚」，何休注「禮，女盧弓」，魏三字石經仍作[illegible][illegible]，與鼎銘同。江標在筠清館金文卷四第十三葉眉批云「旅弓旅矢，荆黸弓黸矢之臣也」，與孫釋同。說文十篇「黸，齊謂黑為黸」。



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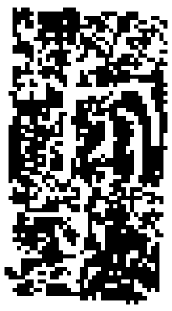
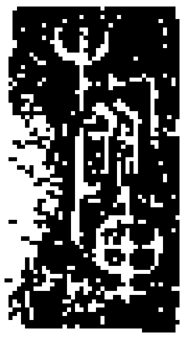
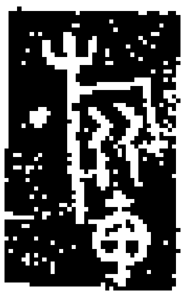
作父丁旅彝



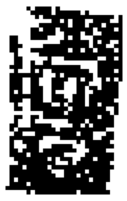
𢼸父庚觚　𢼸
作父庚旅彝



曾父
戊卣



東父戊彝　東
作父戊寶旅彝



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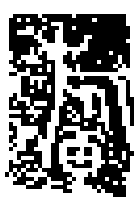
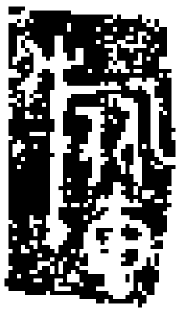
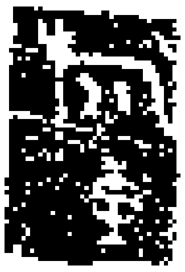


二
乍冊魑卣　用
作日己旅彝

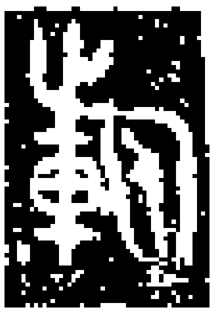


毛公旅鼎　毛
公旅鼎亦唯設



羆尊　用
作朕文考

日癸
旅寶



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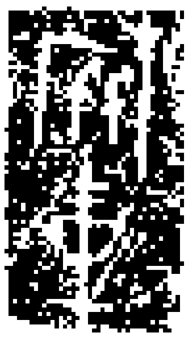
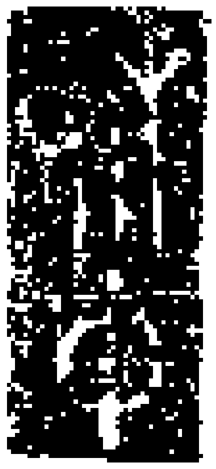
伯作旅設



右鼎　右
作旅鼎



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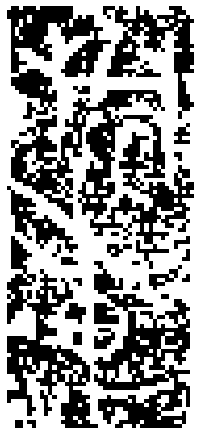
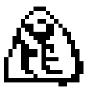
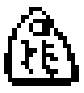
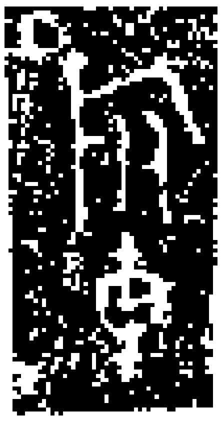


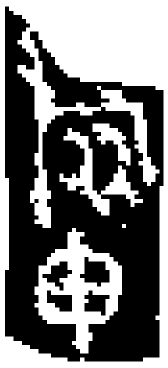
君鼎君
婦媿需旅尊鼎

金文大字典

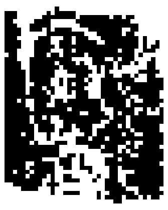
戠父乙卣
戠作父乙寶



敔𣪘
敔作寶



琱公𣪘
周作寶彝



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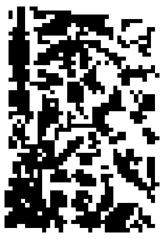

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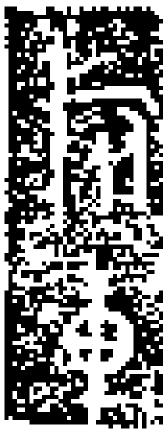

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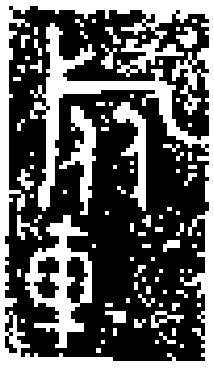

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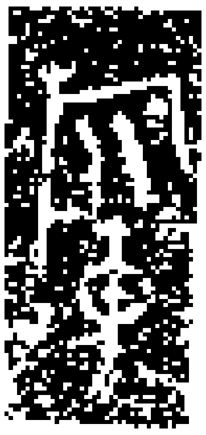

伯劉𣪘
劉作寶𣪘
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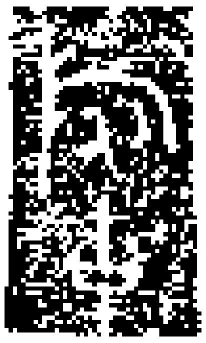

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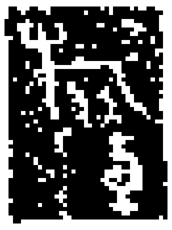

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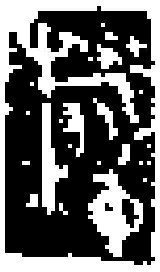

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𦉢父戊卣
作父戊寶彝
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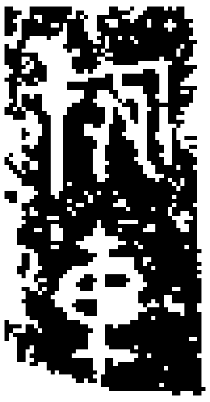
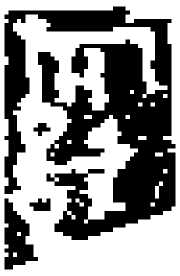


香父
丁彝

孰甗　宰史
孰作肇彝



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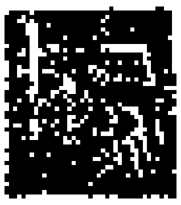

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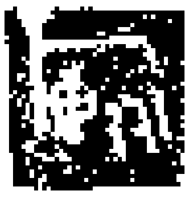

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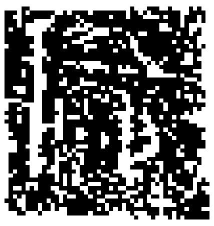

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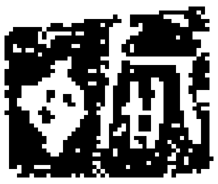

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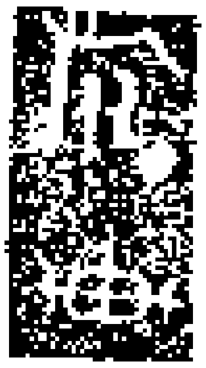

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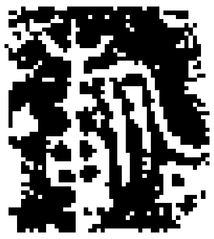

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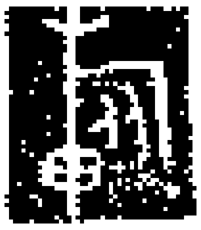

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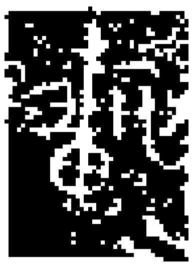

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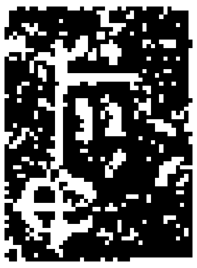

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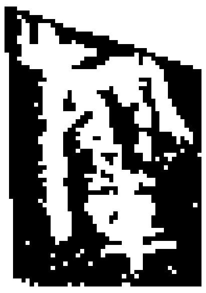

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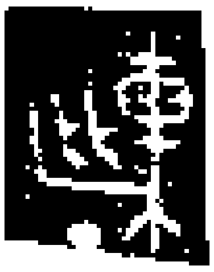

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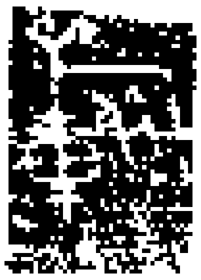

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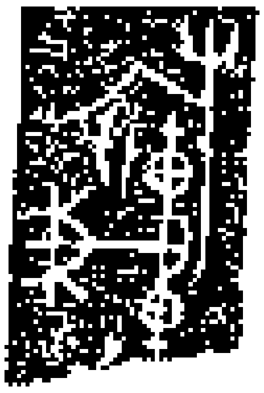

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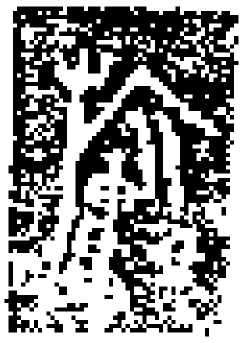

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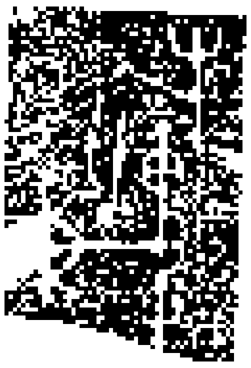

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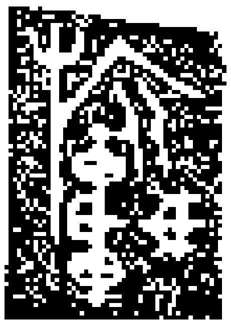

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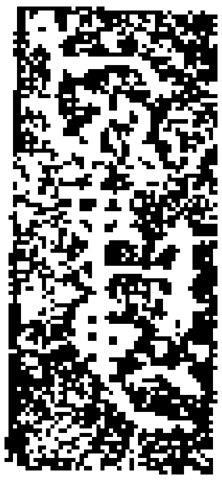

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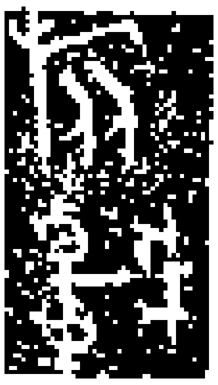

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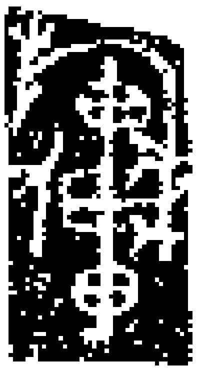

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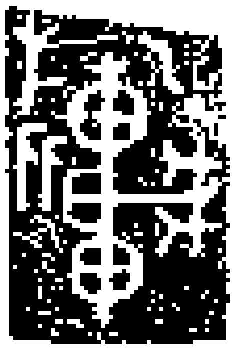

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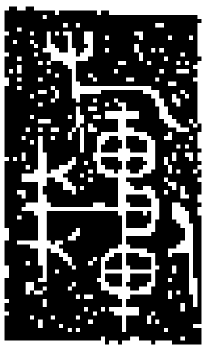
厤中寘
厤中作肇



中寘 中
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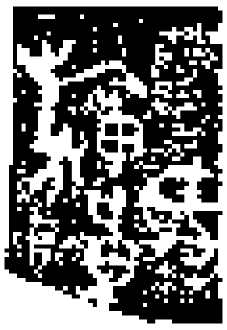

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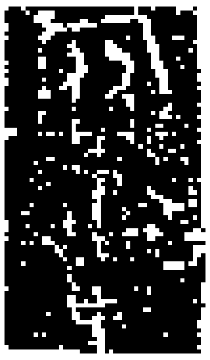

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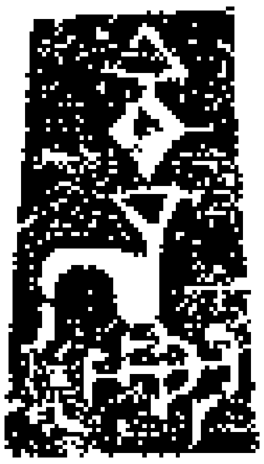

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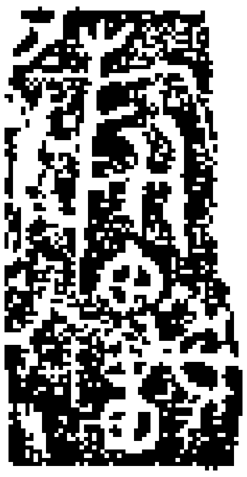

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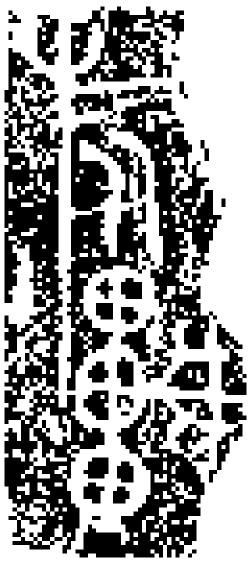

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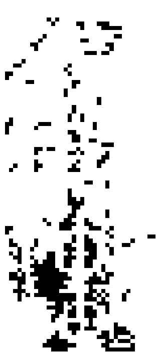
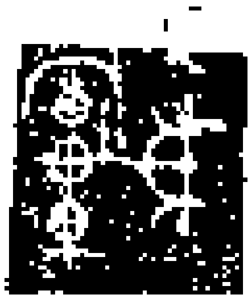
用犟

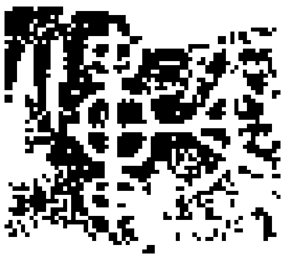


口公尊
公作犟尊

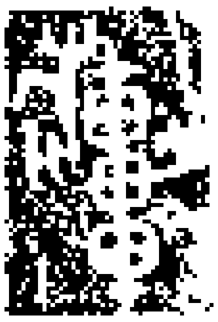
冃



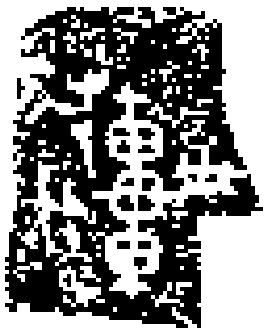
莫伯鼎　莫
伯作犟尊彝



宰父辛尊
宰作父辛犟

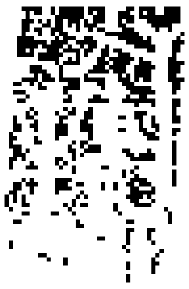


作父
丁尊



二

秜父丁尊　作
父丁寶犟彝



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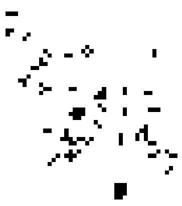
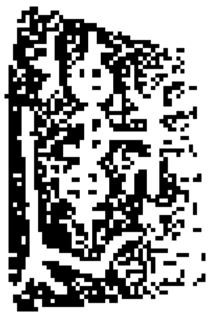
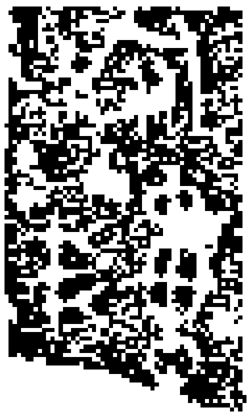


習

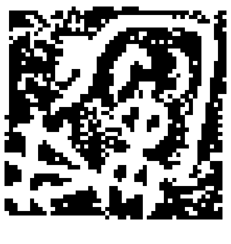
伯卣　伯作文
公寶尊犟彝

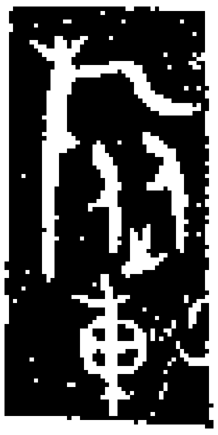


伯彝　伯作大
公寶尊犟彝

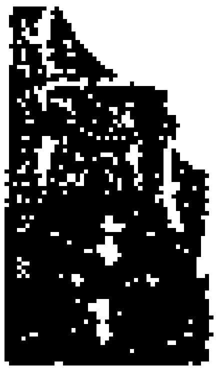


史伏尊　史伏
作父乙寶犟彝

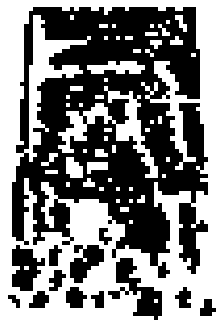




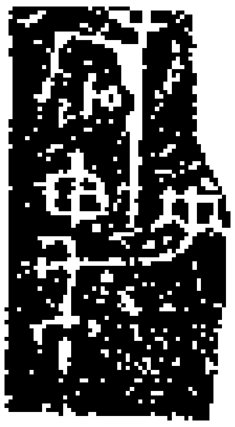
伯貞甗　伯貞作輦甗



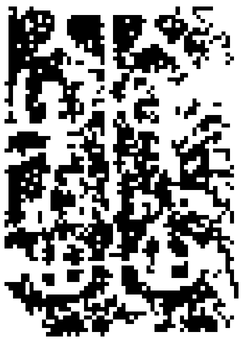
畢父口彝　畢口口口父口輦毁



斅父乙尊　用作父乙輦尊彝

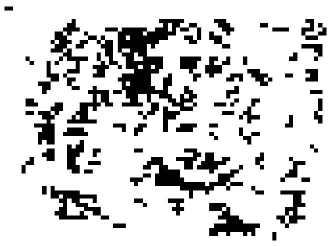


尌旅鼎　尌禾作輦

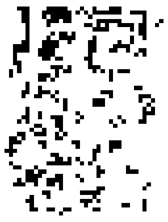


輦卣　輦作寶尊彝

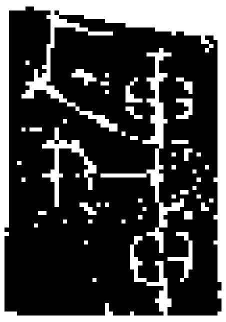
馬叙倫曰，輦字金文常見，舉作𨏥，葢从車旅聲。然說文旅字說解「五百人為旅」，非許慎本訓，亦或非本義。葢字從㫃丽聲，丽即說文麗之重文作[illegible]，而者也，為伴侶之侶初文，則旅之義當屬於旗，而古書自軍旅義外，無可證其為旗義者。倫疑說文之旅及金甲文作㫃者，均輦之省。輦則古出行之圖語，車上載旗而乘者非一人，所謂行旅者也。（讀金器刻詞六叢白貞甗）也　參見釋旅。



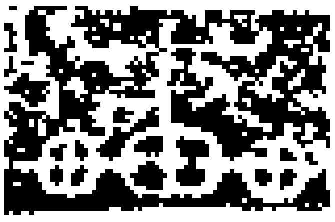
作⿱方畢彝
作⿰方畢



夫作⿱方畢爵
夫作⿰方畢



作旅彝卣
作⿰方畢彝



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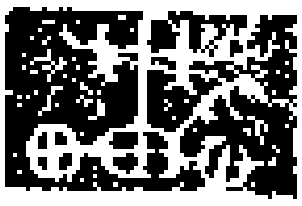
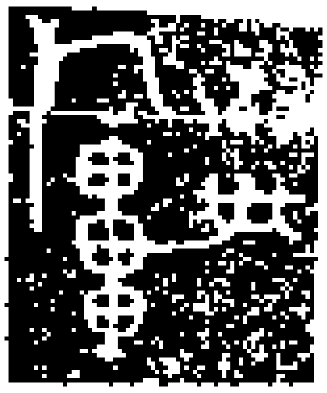
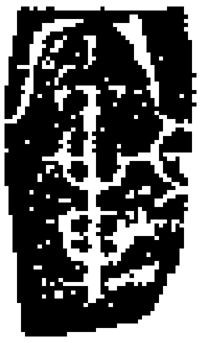


器

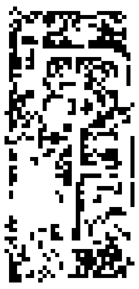
⿱方畢卣　作
⿰方畢寶彝



作父乙⿱方畢
作父乙⿰方畢

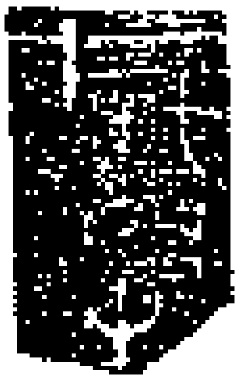


莫伯彝　莫
伯作⿰方畢尊彝

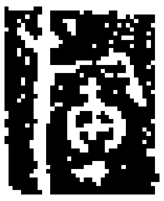


蓋

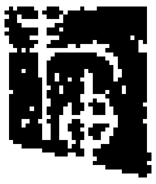
則浩伯逘卣　則浩
伯逘作氒考寶⿰方畢尊



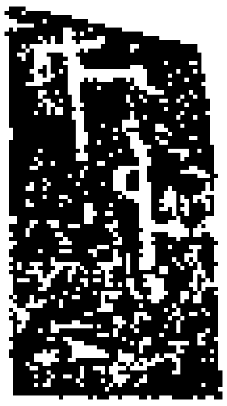
則浩伯尊　則浩伯
逘作厥考寶⿱方畢尊彝



㫃尊　㫃
作⿰方畢彝

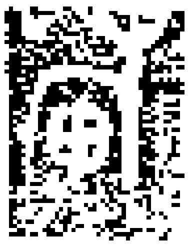


傳口
母彝

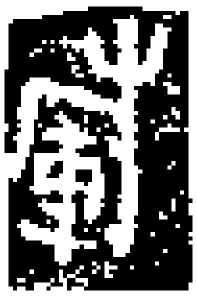


用作
⿰方畢彝

則亂　則
害魯作⿰方畢



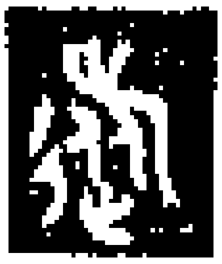
酉作⿱方畢卣
酉作⿰方畢



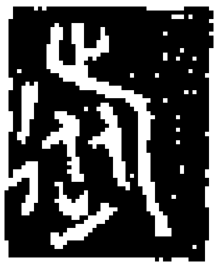
叔䡴鼎　叔䡴作寶尊鼎

羅振玉曰：「䡴字前人皆釋旅車二字，殆即旅字。旅，師也，衆也。古軍行用車，故从車。舟乍彝文曰：「舟作䡴彝」，䡴字从㫃从古文車而省○。應公鼎文曰：「應公作䡴鼎」，與此畧同。白貞甗曰：「白貞作䡴甗」，又增止，均旅之小變，不當釋為二字。且古金文亦作旅彝、旅鼎，其字從作旅者甚多，此可附證也。車旅父己爵之䡴，吳子苾閣學釋車旅形，蓋亦䡴字矣。（貞松堂集古遺文卷七第九葉白䡴尊又見永豐鄉人稾丙卷一第八葉白䡴彝）按六國古文㫃作产或作虫，古鉨文䡴作𨌲，从車从旅省，知䡴非旅車二字之合文審矣。䡴車在古代車旅之組成，古有極重要之位置。地官小司徒「以任地事而令貢賦」，鄭玄亦謂「出車徒，給繇役也。」又引司馬法曰：「通十為成，成百井，三百家，革車一乘，士十人，徒二十人。十成為終，終千井，三千家，革車十乘，士百人，徒二百人。十終為同，同方百里，萬井，三萬家，革車百乘，士千人，徒三千人。」左傳昭公五年言晉之韓氏、羊舌氏十家九縣，長轂九百。此即孟軻（下篇）章所謂千乘之君，車徒之數也。魯頌閟宮「公車千乘」，「公徒三萬」，即孔丘（論語先進）所謂千乘之國，車徒之數也。䡴字加㫃从車，為軍旅之旅之本字，作書者苟趨

簡易，以聲代形，經傳通行作旅，漢唐經師遂不知其本字矣。羅氏綜合辭例，究其形義，使其以車之義，釐然復其舊觀，斯亦博物君子之所樂聞者與。

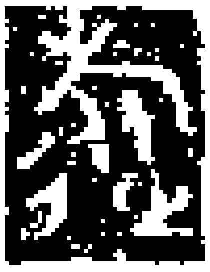


一

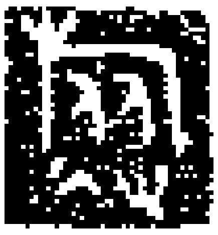


二

曾伯霥簠 余用自作⿺辶旅匠



陳公子甗 陳公子叔遠父作⿺辶旅甗

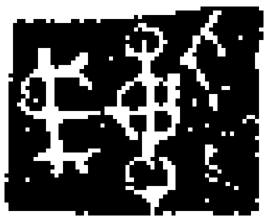


簠

伯其父簠 唯伯其父慶作⿺辶旅簠

⿺辶旅字从辵，旅聲，字書所無，以意求之，當即旅行之旅之本字，借為蔡陳之旅。說文「辵，乍行乍止也」，辵行同義。易復卦彖曰「商旅不行」，故旅行之旅，亦或加旁作⿺辶旅。唐韻旅讀「力舉切」，來母魚部。

（俥）

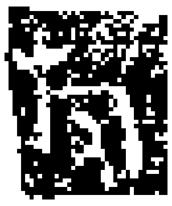


中觶　中

作俥彝

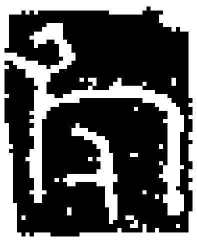
金文旅字作𨍢，从㫃、从車、从从。魁辰鼎省車與人作㫃，此銘省㫃與人作轉，當為旅之省形。「旅彝」為金文恒語，詳見釋旅。

（㫃）



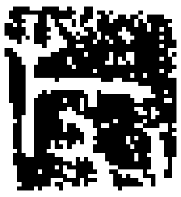
伯晨鼎

旅五旅



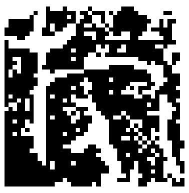
伯晨鼎

旅五旅



伯晨鼎

旅弓旅矢



伯晨鼎

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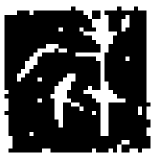
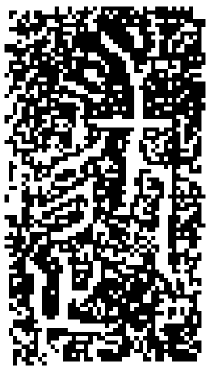


伯旅鼎

伯作旅鼎

㫃為旅之省。金文旅，㫃下从二人，此省作一人。从伯旅鼎「伯作旅鼎」等，字作旅詞意乃順。參見旅字條。

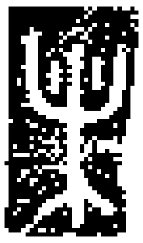


𩓣鎛　大𨑋

戴家祥曰：𨑋字从辵从者省。說文四篇「者，別事詞也。从白米聲。米，古文旅。」古金「者」「諸」同字，者沪鐘作惥，郑公牼鐘作𢗓，與此偏旁形近。說文七篇「旅，軍之五百人爲旅。从㫃，从从。从，俱也。𠂹，古文旅。」按許說旅爲軍旅之編制，在六書爲會意，此一義也。同聲通假，義亦爲行。儀禮燕禮「凡公所酬旣拜，請旅侍臣。」鄭玄云「旅，行也。請行酒於羣臣必請者，不專惠也。」青銅器每云「旅簠」「旅盨」，亦有改稱行簠（遣簠書卜）行盨（遣甫人）者，旅與行，義本相承。史免簠云「史免作旅簠，从王征行。」曾伯霥簠云「以征以行，用盛稻粱」，甫人盨云「用征用行，盨萬年用尚。」金文亦或加彳从辵，伯其父簠「旅簠」作「遊鈷」，曾伯霥簠「旅簠」作「遊适」，叔遣父甗「旅甗」作「遊甗」，旅皆訓行，引又．義也。同聲通假，義亦爲祭，祭上帝曰「旅上帝」，祭地祇曰「旅四望」。周官禮記大屢見「大旅」一詞，其義爲祭之大者。「天官掌次「王大旅于上帝」，鄭注「大旅上帝，於圜丘，國有大故而祭，亦曰旅。」禮記禮器「大饗之禮不足以大旅，大旅具矣，不足以饗天。」鄭注「大旅，祭五帝。饗帝，祭天。」旅亦通臚，旅臚皆訓陳也。細玩鎛銘「余稀心畏誋。余大事大𨑋大宰是辝，宰當讀僕，春官大僕

（𣳾）

「凡軍旅田役，贊王鼓」，鼖籀文鼖，鼖司聲同字通，玉篇「司，主也」，意謂薦予自知所主管者為國之大事。劉康公所謂「國之大事，在祀與戎」（見左傳成公十三年），義或近之。其大徵知諸字从古文旅，（學古籀舉管叢說第之耕雜子仲集拜）而讀為徒，則大鼓，唐韻旅讀「力舉」切，來母魚部。徒讀同都切，定母魚部。



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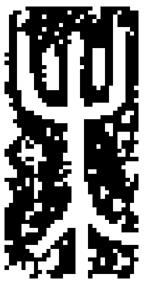
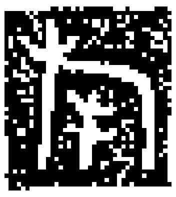


器

母闌尊
母闌𣳾帝

戴家祥曰：容庚云「𣳾」，舊釋者，按說文四篇白部「者，別事詞也，从白𣳾聲。𣳾，古文旅字。」又七篇㫃部「旅，古文旅古文以為魯衛之魯」。是𣳾之為旅字，形聲明顯。卣銘「𣳾帝」當讀諸。婦古音旅讀「力舉」切，來母魚部，諸讀「之也」切，照母魚部，同部不同紐。者讀「章也切」，不但同紐，而且同部。

旄

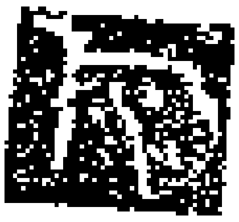


監

師遽敦　用作文考旄叔尊敦

孫詒讓曰：「舊無釋，今攷此字，从㫃从毛，當即旄字。」（古籀餘論卷三第十頁十一葉師遽敦）按說文七篇「旄，幢也。从㫃从毛，毛亦聲。」孫詒讓所釋至確。朱駿聲說文通訓定聲云：「按旄旞竿飾也。本用犛牛尾，注于旗之竿首，故曰旄。後又用羽，或兼用犛與羽焉。幢即舞者所持之翿，旌旗之細也。書牧誓：『右秉白旄。』詩：『出車建彼旄矣。』又云：『字亦作軞。』左宣二傳：『趙盾為軞車之族服。』注：『戎車之倅也。』」按朱說為是。金文用作人名。

旅



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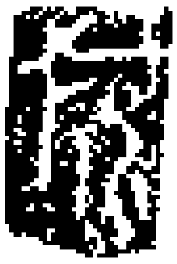
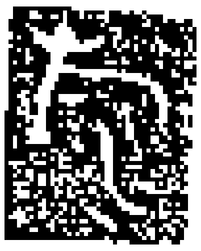
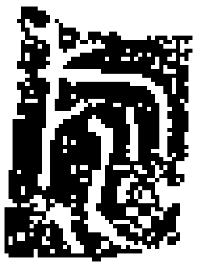


二蓋



二器



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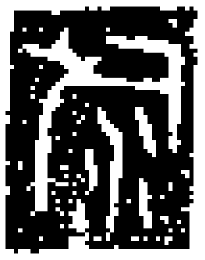
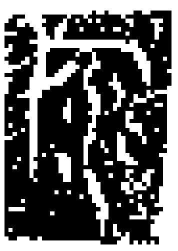


四

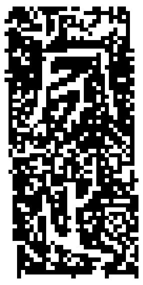


五

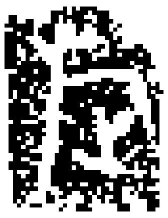
格伯毁　遷谷

旅桑涉東門

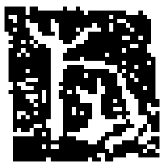
旅字書不見，阮元釋爲游字，云「游字从水，从斿，此省子。」（積古齋鐘鼎彝器款識卷七，十六頁格伯毁）劉心源从之，並引「游本从㫃汓聲」，石鼓文作斿从子省水爲證。案金文作地名，無義可徵，有待進一步考證。



麥尊　高
旋旍令

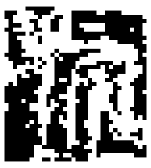


盥甸　盥啓
進事旋旍事

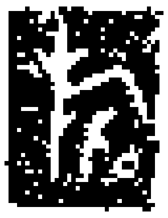


麥盉　用旋旍
佰夕䜴卸異

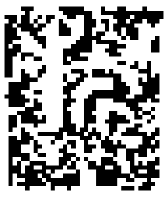
高田忠周曰：按說文，「旋，周旋，旌旗之指麾也，从㫃从疋，疋足也」，葢从㫃，旌旗字之省也，疋爲足，謂卻節下也。然則旌旗有杠，杠下有樞，以可運轉也。能運轉周旋也，故可指麾也。轉義爲凡回還之偁，小爾雅廣言「旋，還也」，字林「旋，回也」，禮記玉藻「周旋中規，折旋中矩」，經傳往往借還爲之也。但還旋音義並近，唯旋主于旌旗，故字从㫃也。（古籀篇二十七第十四葉）



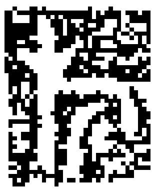
趩觶 旂



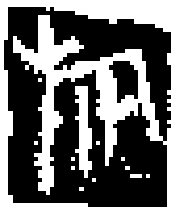
雯殷 旂



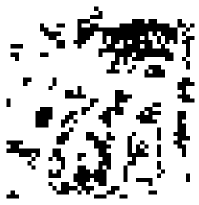
[illegible]殷 旂



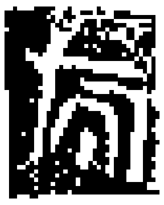
師艅殷 旂



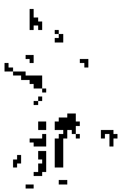
師奎父鼎 旂



即殷 䜌旂



寰盤 䜌旂



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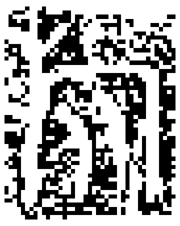
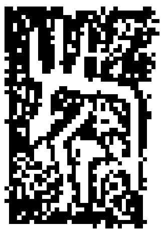
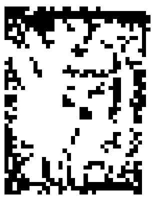


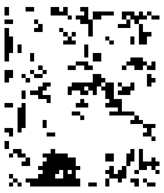
此鼎 䜌旂



一盨

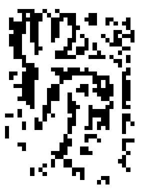


二器



四器

頌殷



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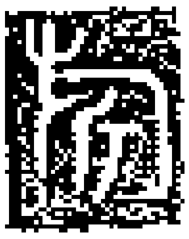
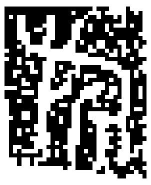


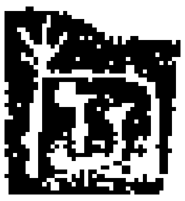
二

頌鼎 鑾旂

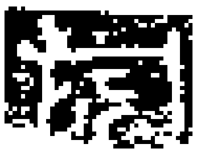


二

揚殷 鑾旂

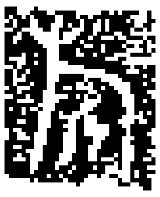


伊殷 鑾旂



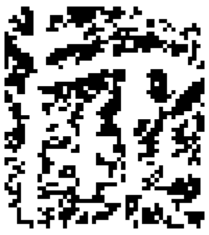
申

殷 鑾旂

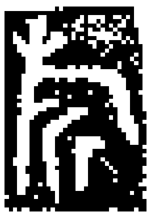


三器

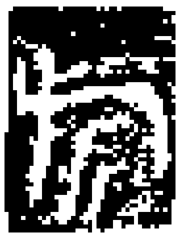
楚殷 鑾旂



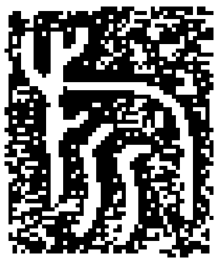
詢殷 鑾旂



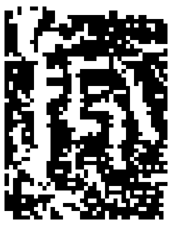
豆閉殷 鑾旂



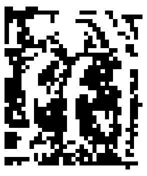
禹壺
鑾旂



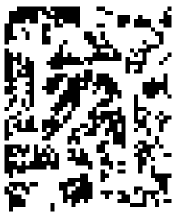
趞鼎
鑾旂



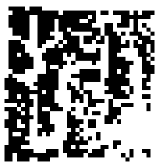
師𩛥鼎
鑾旂



南季鼎
鑾旂



膳夫山鼎
鑾旂



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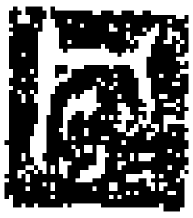
鑾旂



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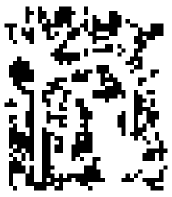
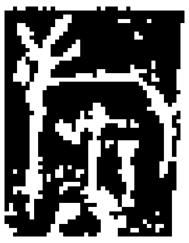
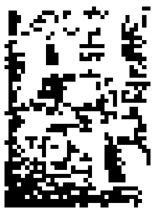


一吾

師楷殷
鑾旂五



趩鼎鑾
旂用事



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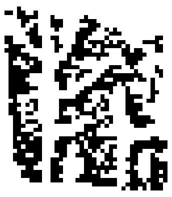
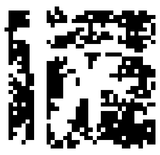


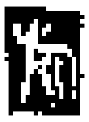
一器

肄殷呼
賜鑾旂



一盖

逆殷賜汝
鑾旂用事



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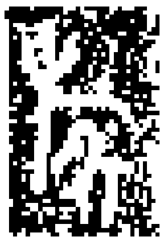
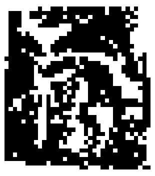
汝赤⊕市
鑾旂



輔師嫠殷
旂五



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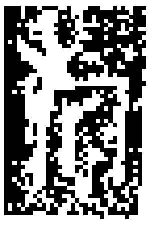
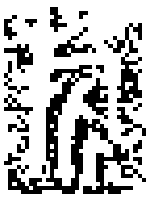
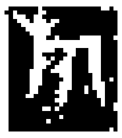
朱旂旜



毛公鼎
朱旂二鈴



衛盉王
爯旂于豐



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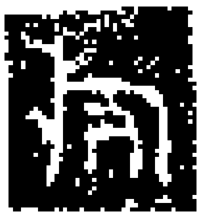
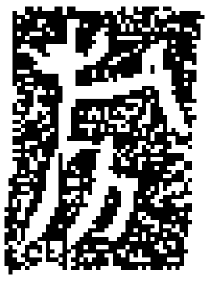
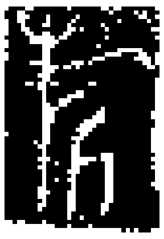
于赤旂舟



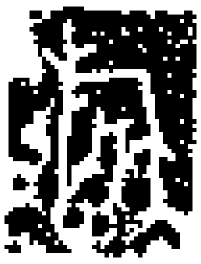
善鼎　賜汝乃祖旂



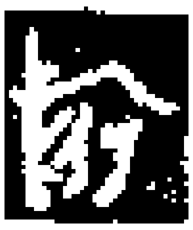
盂鼎　賜乃祖南公旂用遷



旂鼎　公賜旂僕



旂𣪘　旂作寶𣪘



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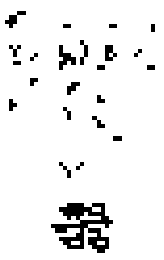

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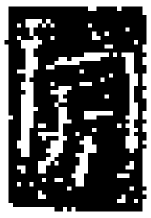
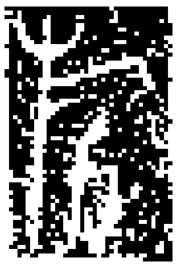
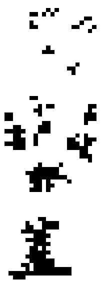
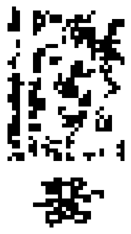


旂作父戊鼎　旂用作父戊寶尊彝

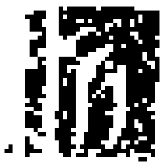


旂鼎　旂用作文公日乙寶尊彝

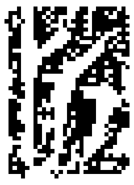




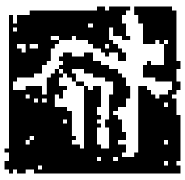
旂觥



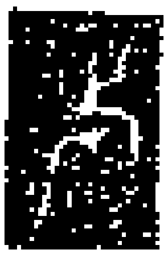
旂方彝



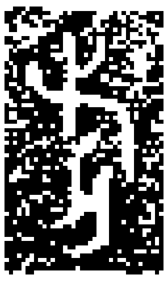
旂尊　令作冊旂兄望土于相侯



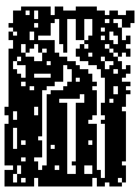
伯旂鼎　伯旂作寶鼎



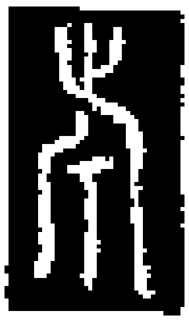
匽君壺　匽君壺旂者其成公



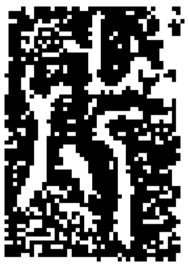
壽君鐘　用旂眉壽



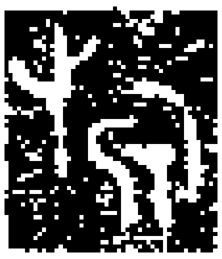
邾公釛鐘



邿公鉒鐘（[illegible]）旂年眉壽

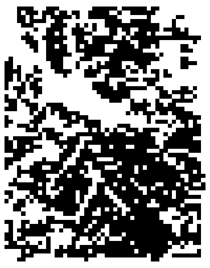


鼄叔止伯鐘　用旂眉壽無疆

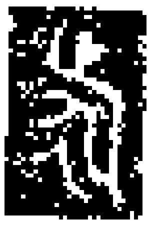


師器父鼎　用旂眉

壽黃耇吉康



公孫窹壺　用旂眉壽萬年



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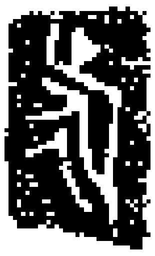

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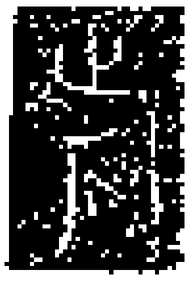
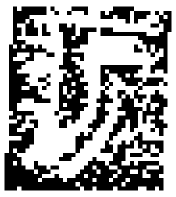
洹子孟姜壺　用旂眉壽

萬年無疆



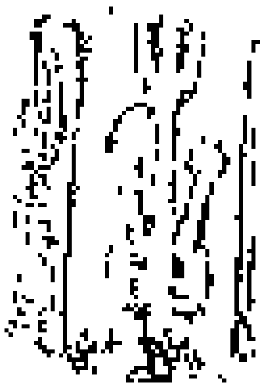
齊侯敦



書弖盨　盧　以旂眉壽

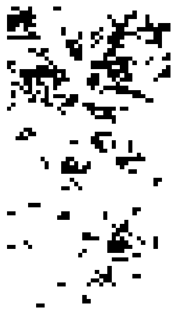
周法高曰：師旂、郭氏、吳氏、容氏、善齋彝器圖錄（善圖省稱）、于氏雙劍誃吉金文選（雙選省稱）、郭釋作「師旗」。可是于氏在雙劍誃古器物圖錄中（雙古省稱）、容于在商周彝器通考中都改

釋爲「師旂」，容氏頌齋吉金續錄考釋葉十九說。二十六年春余得師旂鼎（前揭師旂鼎集）于善齋，于君復索讓。在金文編卷七葉三，也把這字收在旂字下，銘文此字作凧和金文旅字作[illegible]也相似，以雙古中的影印爲最清晰，郭容諸家先從善齋得到的拓本較欠清晰，所以都釋爲「旅」，現在從改釋作旂。旂是人名，師是官名，吳其昌把「師旅」當「軍旅」解，認爲是普通名詞，是顯然錯誤的。（金文叢釋三九至四〇頁師旂鼎考釋）金文旂除了用作人名外，都假爲祈匃。



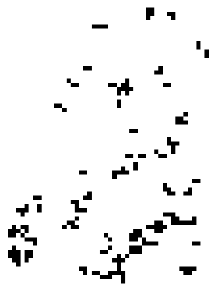
旂爵

旂



仲枏父鬲

用旂眉壽



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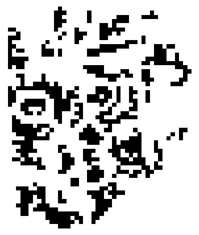
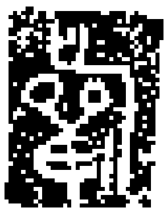


器

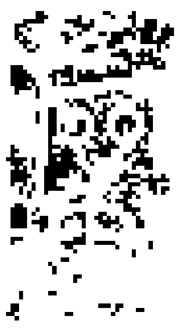
仲枏父𣪘

用旂眉壽



袁戈秕

用旂眉壽



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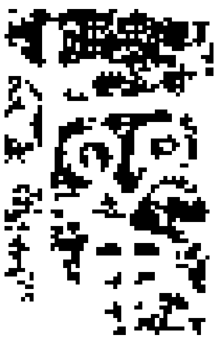


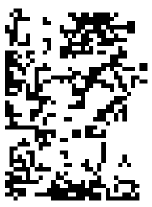
器

魯白

悆盨

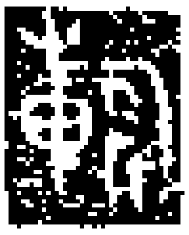
用旂

多福



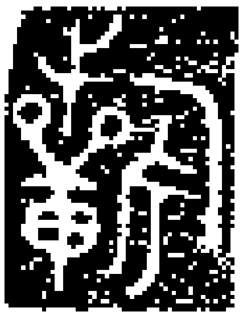
者尚余卑盤　用

旂眉壽萬口口



鬲攸𣪘

用旂眉壽



孚林父𣪘

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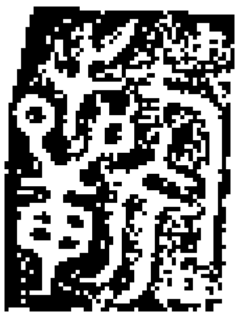

孫林父𣪘

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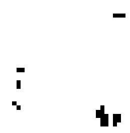
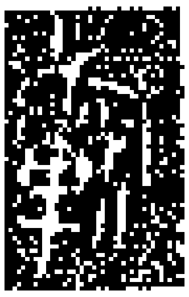


伯公父爵

用旂眉壽



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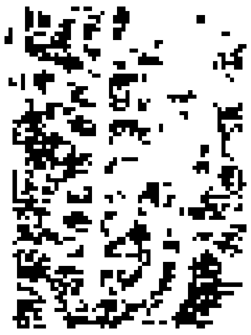

陳侯𣪘
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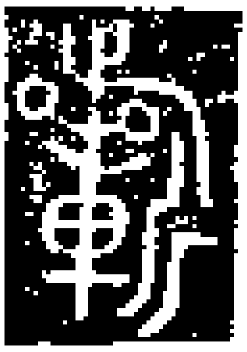

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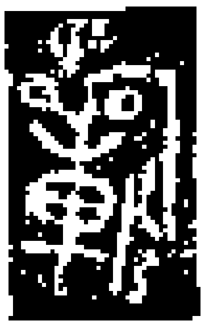

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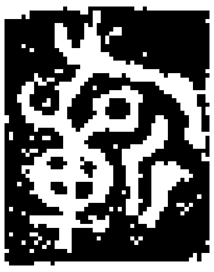

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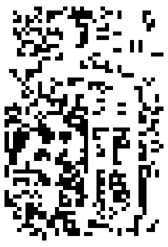

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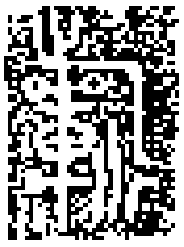

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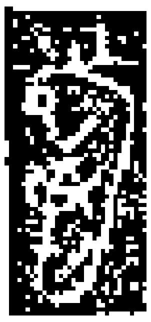
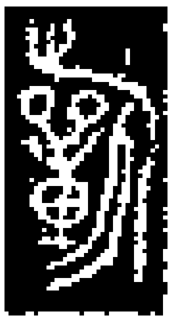
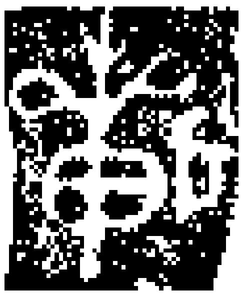


蔡大師鼎
用旂眉壽



王孫遺
者鐘

用旂
眉壽



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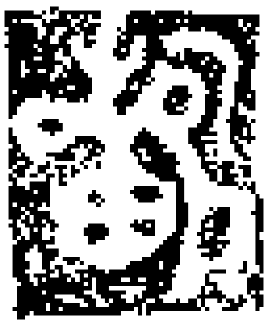

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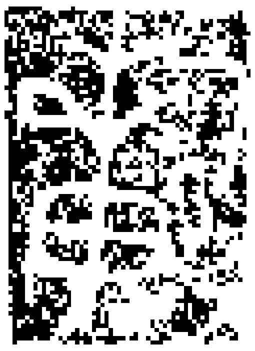

二蓋

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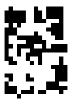
用旂眉壽



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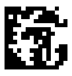

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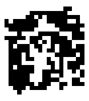

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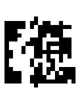
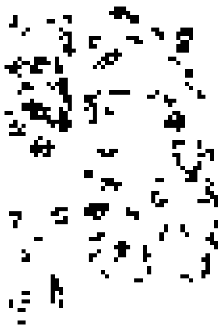


十二

邵鐘　以
旂眉壽



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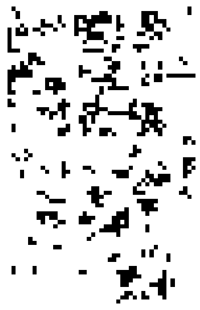
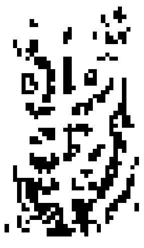


二

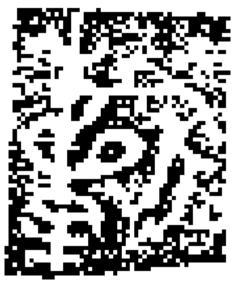
梁其
鼎

用旂多福

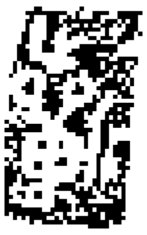


盖

梁其壺　用旂多福

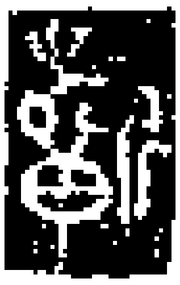


尌中簋　旂匄眉壽



史季良父

壺　用旂匄眉壽



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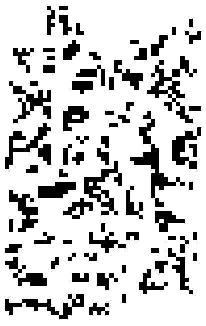

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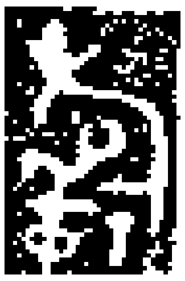

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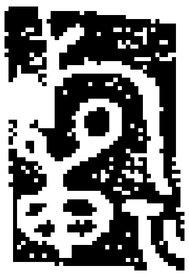
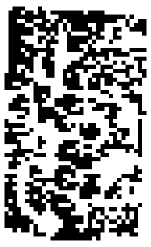
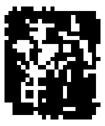


器

遲盨　用旂眉壽屯魯



叔家父簠　用旂眉考無疆



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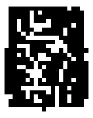

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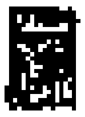
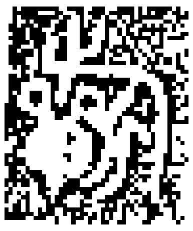
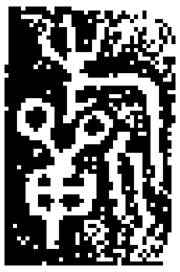


六

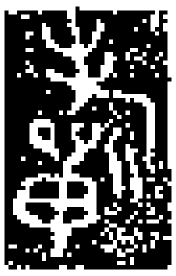
者減鐘（西清續鑑甲編）用旂眉壽緐釐



一盖

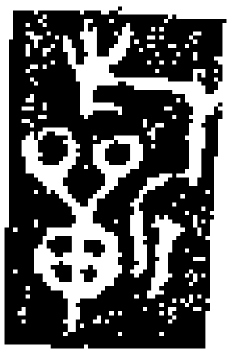


四蓋



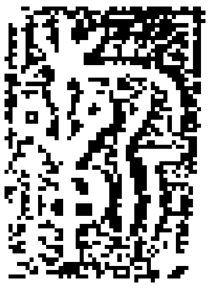
五器

頌𣪘



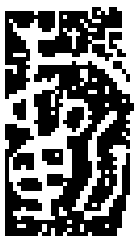
二

頌鼎

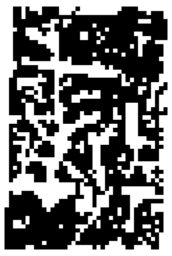


一蓋

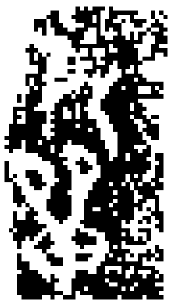
頌壺　旂匄康𧟶屯右



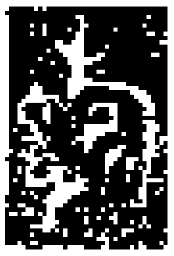
吳鐘　用旂匄康𩁹屯右



吳生鐘　用旂康𩁹屯魯



師臾鐘　用旂屯魯永令



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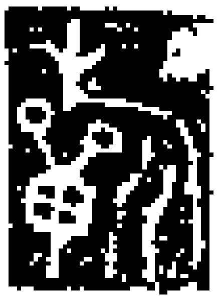

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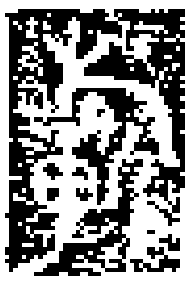

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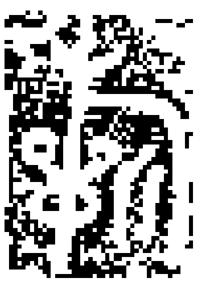

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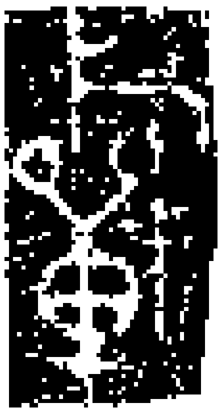
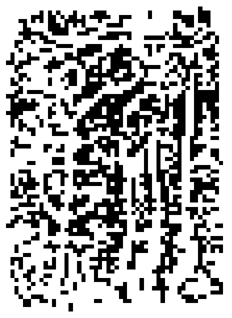
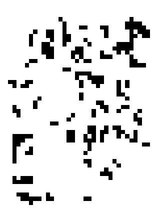
追𣪘　用旂匄眉壽永令



畢鮮𣪘　用旂眉壽魯休



𬭚鎛　用旂壽老毋死



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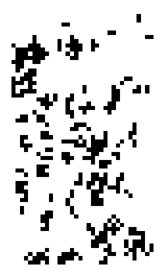

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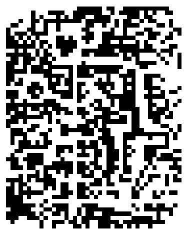
丕伯盨　用旂眉壽無疆



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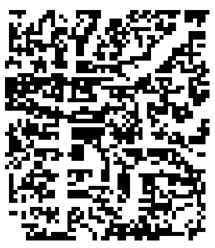

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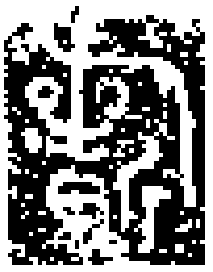
敶侯𠤳　用旂眉壽無疆



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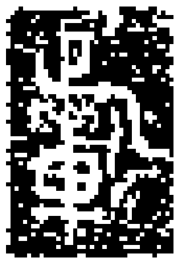

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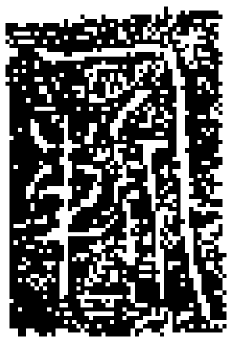
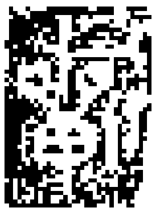
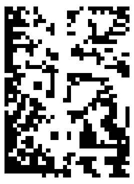
陳侯𠤳　用旂眉壽無疆



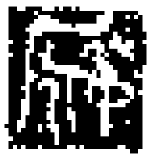
𬭚鎛　用旂侯氏永命萬年



旂伯設　用旂屯彔永命魯壽



伯康彝　唯用旂奉萬年孫孫子子永寶



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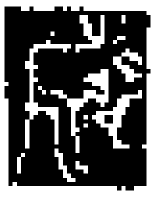

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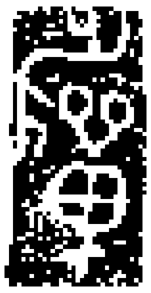
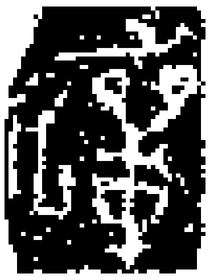
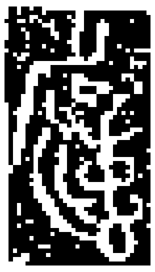
其次句鑃　用旂萬年



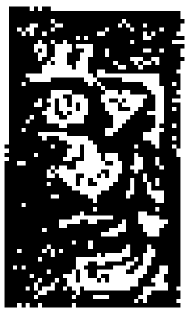
要君盂　用旂眉壽無疆



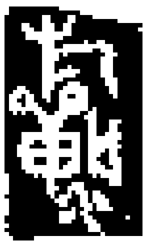
黃大子白克盤　用旂眉壽萬年無疆



蔡叔季匜　用旂眉壽



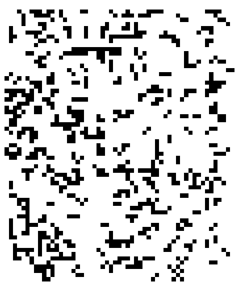
齊大宰盤　以旂眉壽



伯六鼎　伯六辥作旂寶尊齍

孫詒讓曰：金文多云「用祈多福」，而其祈字多借旂爲之，又或借旂爲之，如齊侯鎛鐘、齊侯罍、師器父鼎並云「用旂匄壽」是也。此旂亦卽旂字，旂从㫃斤聲，斤言聲近，故从斤之字或變而从言（古籀拾遺下卷五　紫周太師簋五）　羅振玉曰：古祈禱之事，殆起於戰爭之際，故𣃔字

从旂用單（戰省字），蓋戰時祈禱於軍旂之下，會意字也。匃簋盤又作𢝫，省單增言。大師虘豆作𢝫，又从旂省。歸父盤作𧬄，又變言為口，从言从口皆所以禱祈也（永壽由文集丙寅一卷第四葉陳氏說）。家祥按：孫說近是。說文「祈，求福也。」蘄亦訓求。莊子逍遙遊「以為一世蘄乎」，釋文引李注「蘄，求也」。荀子儒效「跨天下而無蘄」，楊倞注「蘄，求也」。是其證。祈求本雙聲同義語，祈與求，其義一也。書从口㫃聲，今讀疑母，然說文三篇辛「讀若愆」，唐韻去虔切，聲在溪母，溪疑聲近，韻部均在文部，故从斤之字可以从言。羅氏以會意說之，未可遽信。



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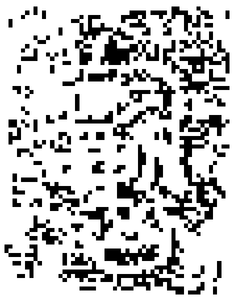


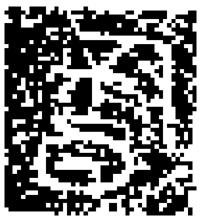
二

歸父盤

以𧬄眉壽

𧬄乃旂之別構，金文旂用作祈禱之祈，祈禱必用口，故加口，是形符重疊。歸父盤「以𧬄眉壽」，用法和旂同。金文加口構成別體，字義往往不變，如鼓作𪔠，豈作豐等。𧬄釋祈於屑畫疑，字義參加言部𧬄字。

（旛）



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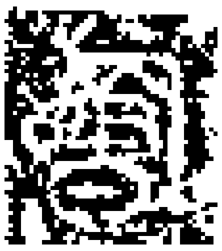

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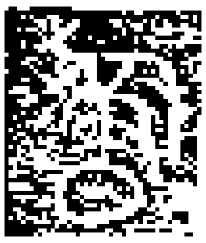

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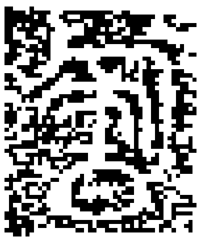
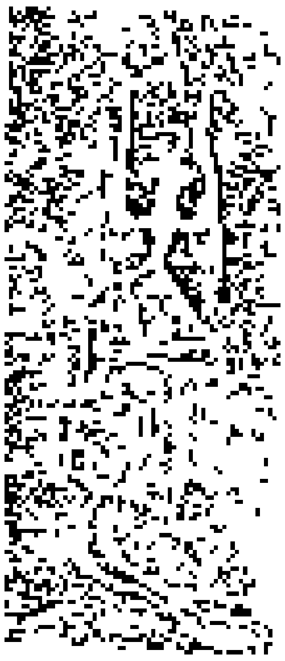


四

番君召簠
用旛眉壽

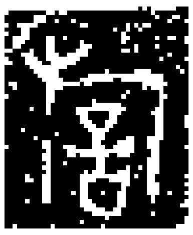
旛即旂字，音言形近聲通常作交換。說文·三篇吟或从音作䪩，或从言作訡。金文王孫鐘「眉壽無諆」，以諆為期，从言其聲。徐王子鐘作「眉壽無𩐗」，从音其聲。蔡侯盤假詐為作，从言乍聲。曾侯乙鐘詐寫作䛫，左旁从音，故旛即旂。此銘「用旛眉壽」，白公父殷作「用旂眉壽」，旛作旂，是其證也。金文旛、旂或作旂、旂，參見旂、祈、祈諸條。

（誓）

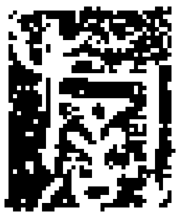


王子午鼎
用誓眉壽

誓即旂之繁，合旂旂為一體。旂、旂金文同義，均作祈用。王子午鼎「用誓眉壽」，亦作祈用。祈、斤、言古音相通，誓為从旂、言，音均聲，屬聲符重複例。



太師虘豆
用⿰方⿱𠂉言多福



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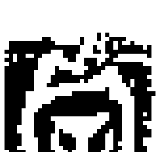
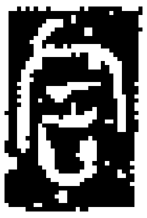
君

白公父飤
用⿰方⿱𠂉言眉壽

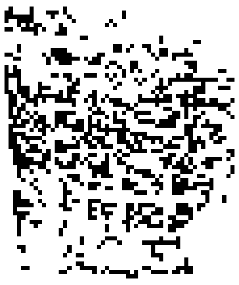


曶鼎

非出五夫口口⿰方⿱𠂉言

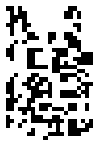


曶鼎
遹晉又⿰方⿱𠂉言眔趠金

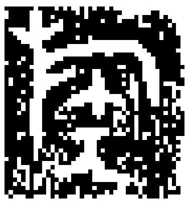


⿰方⿱𠂉言觥
⿰方⿱𠂉言作父乙寶尊彝

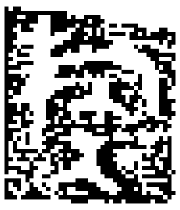
孫詒讓曰：吳釋文云「⿰方⿱𠂉言即訪，說文云：汎謀曰訪。爾雅、釋詁：訪，謀也。」詒讓案：鐘鼎古文凡从㫃者，于小篆為㫃，于隸為㫃（金刻中旂旅諸字旁並如此作）。訪則从言方聲，方、㫃二字隸體相似，古文則兩形迥別，此⿰方⿱𠂉言从㫃从言，吳釋為訪，是从隸體之相似者並例古文，其誤實甚。考金文多云「用祈多福」，而其祈字多借旂為之，又或借⿰方⿱𠂉言為之，如齊侯鎛鐘、齊侯盥、師器父鼎並云「用⿰方⿱𠂉言眉壽」是也（蓋吳本書齊侯罍器字異文釋為前，今據陳氏齊侯罍銘通釋正之）。此⿰方⿱𠂉言亦即旂字，旂从㫃斤聲，斤、言聲近，故古从斤之字或變而从言。說文犬部「⿰犭斤，犬吠聲，从犬斤聲」。玉篇犬部「⿰犭斤」與「狺」同。楚辭九辯「猛犬狺狺而迎吠」，狺即⿰犭斤字也。此⿰方⿱𠂉言亦變斤為言，吳釋為訪，蓋未達古文形聲變易之例也。（古籀拾遺下四葉至五葉周太師虘豆）



口生戈　口
旅口



事旅
𣪕



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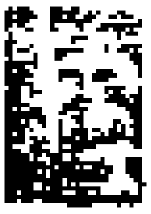
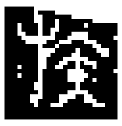
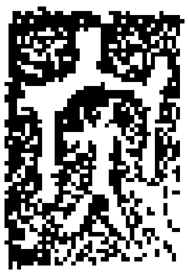


器

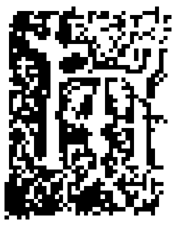
史旅𣪕　史
旅作寶𣪕



班𣪕　以乃
族從父征



毛公鼎　命
汝𢼸𤔲公族



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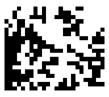
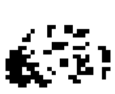
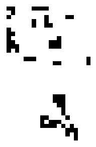
族干吾王身



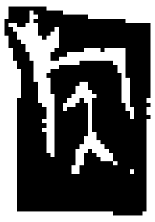
秦子
矛



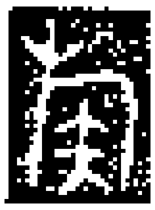
秦子戈　秦子
作造公族元用



宗公差戈　宗公差
王兩艁丕陽旅戈



明公𣪕　唯王命明
公遣三族伐東或



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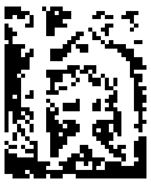

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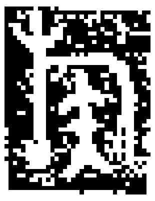
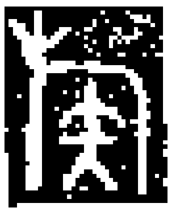
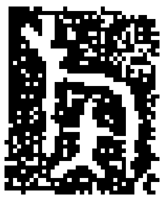


二蓋

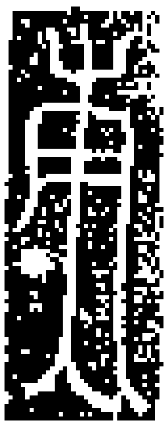


三蓋

師酉𣪕　公族𩁹釐
入右師酉立中廷



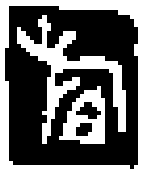
番生𣪕　王令𢼸𤔲
公族卿事大史寮



曾侯
乙鐘

大族之
珈歸

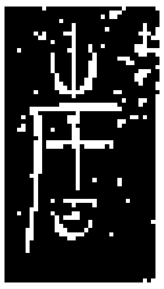
丁山曰：字从㫃矢，矢所以殺敵，㫃所以標衆，其本義應是軍旅之組織，清人八旗的制度，當是族字从㫃正解。…… 族字的來源，不僅是自家族演來，還是氏族社會軍旅組織的遺跡。（見甲骨所見氏族及其制度第三十三葉至三十四葉）按丁釋可从。說文七篇「族，矢鋒也，束之族族也。从㫃从矢。」許慎以鏃訓族，誤也。金文多用作家族、氏族，亦有用作人名。



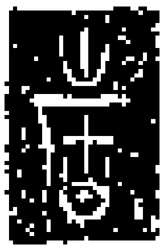
吳彝　王孚史戊冊

令吳嗣旃眔叔金

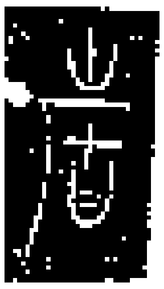
孫詒讓曰：旃，孫氏續古文苑釋為諸，阮釋為旃，云蓋古旃字通帛為旃，故从㫃从帛省也。今案孫釋于形義並疏，固未可信，阮釋為旃是也。然以為即古旃則非，此旃字當即所謂大白之旗也。周官「巾車建大白以即戎」注「大白，殷之旗，猶周大赤」（金榜程瑤[illegible]大白[illegible]司常九旗之帛皆為旗，其說甚確，與通帛之旜異）周書克殷篇「武王乃手大白以麾諸侯」孔晁注「大白，旗名」，旗色白，故字為旃。以六書之義求之，當為从㫃白，白亦聲，不必讀為旃，而後可通也。（古籀拾遺中十八葉吳彝）



中山王嚳方壺　⿸㫃古（故）邦亡身死



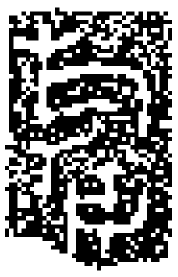
中山王嚳方壺　鄗⿸㫃古（故）君子運



中山王嚳

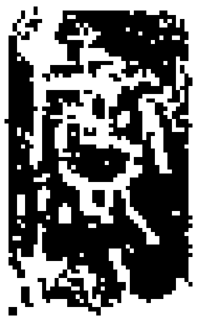
方壺　⿸㫃古辭禮敬則賢人至

⿸㫃古，字書不見。金文編作故用。字當从㫃古聲，與故同一聲旁。

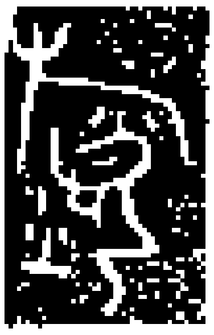


辭从遺　其
邑𣃘茲鼎

𣃘，疑為𣃘字，於下增筆，為旗游飄帶。石鼓文「其遷又𣃘」，釋音「鄭作紳」。說文，十三篇紳，大帶也。論語「子張書諸紳」。疏，以帶束腰，垂其餘以為飾，謂之紳。𣃘或紳之異體。从㫃以表示紳帶用在旗游上，位于游之中間，故金文作𣃘，以象其形。辭从遺作地名。

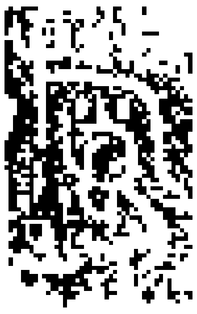


蓋

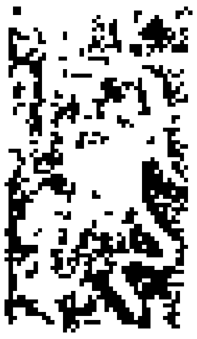


器

伯𡨢尊

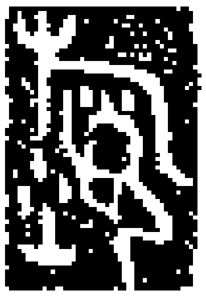


蓋



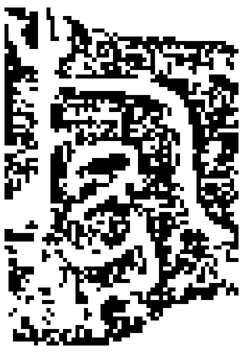
器

伯[illegible]卣



二

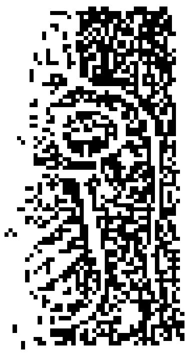
伯旝作寶尊彝

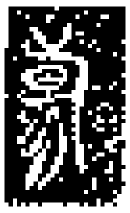


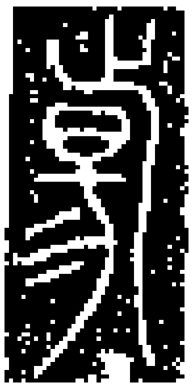
伯𡨢舟鼎　伯旝舟作乃宗寶尊彝

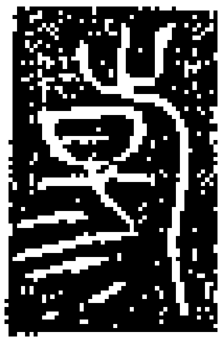
孫詒讓曰：說文口部「吻或作脗」，是昏聲勿聲古通，此旝或當爲物之異文。說文勿部「勿或从㫃作𣃦」，即周禮司常之雜帛爲物，此上下文並闕，不知作何解。前伯旝尊旝字作𡨢𡨢二形，似與此同。彼吳以許瀚說疑爲旃之異文，未塙。又司土敦「懀嗣土號作寶尊敦」，懀吳疑爲旝字。又伯旝彝「伯𡨢作乃宗寶尊彝」，𡨢吳釋爲旃舟二字，亦並與此相近，似皆一字。（古籀餘論卷三第五十五葉盂鼎第二器）

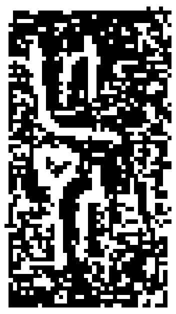
鴋

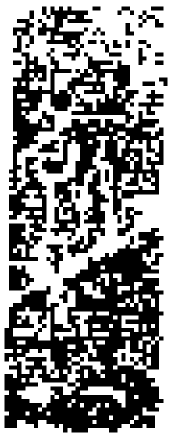

王孫遺者鐘
中翰叡鴋


周鴋戈
周鴋之戈


楚王酓章鎛
迺自西鴋


楚王酓章鎛
窴之于西鴋

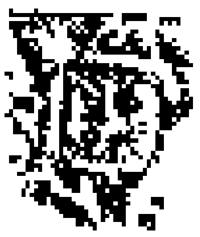

蔡侯尊


蔡侯盤
蟲文

王母樛鬱
怱曾許鴋

强運開曰「鴋」王孫鐘「中翰叡鴋」，許氏說「昜開也，从日一勿。一曰飛揚，一曰長也，一曰彊者衆皃。」運開按勿字之或體从㫃，此篆正从㫃，與飛揚意亦合，爲古昜字無疑。

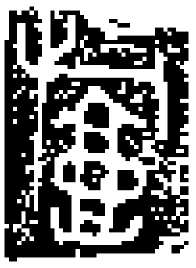
說文古籀三補
卷九第五葉



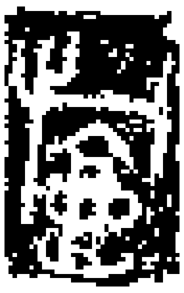
旟父乙爵

旟作父乙

說文七篇「旟，錯革畫鳥其上，所以進士眾。旟旟，眾也。从㫃與聲。周禮曰：州里建旟。」按旟从㫃，蓋旂之一種，許慎所釋是也。周禮冬官考工記「鳥旟七斿，以象鶉火」注「畫朱雀及隼於旂縿之上也」。詩小雅「匪伊卷之，髮則有旟」傳「旟，揚也」。金文用作人名。

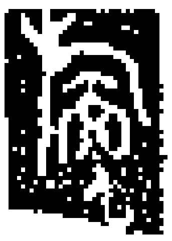


⿸㫃壴叔鼎

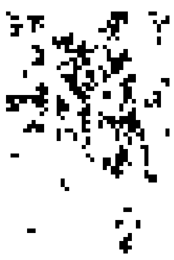


⿸㫃壴叔樊鼎　⿸㫃壴叔樊作易姚寶鼎

商承祚曰：⿸㫃壴字从㫃从壴聲，盖卜文壴作豈，兮鼓壴作𡔷，與此近似，即周禮夏官之挈壴氏也。周禮「挈壴氏掌挈壴以令軍井……凡軍事縣壴以序聚㰕」，軍旅樹旌旗，故⿸㫃壴从㫃，則⿸㫃壴乃以官爲氏者，漢印中每見壴姓可證（十二家吉金圖錄大著⿸㫃壴叔樊作易姚鼎）

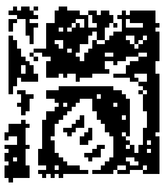


番生毁
朱旂旜



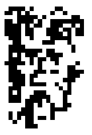
利毁　用作
旜公寶尊彝

戴家祥曰：旜字前儒未釋，諦審其字从扒从㐭从虫，許書所無。以聲符增省求之，當即旜之異文。說文旜或作旃，从扒亶聲。此从虫从亩，乃蟺之音省。說文鱣籀文作鱣，乃鱣之形義重複字。殷周古文聲韻同者，偏旁未必盡同。古文四聲韻二十六寒引雲臺碑壇字作壇，又作壇，並易亶為亶，尤為旜字即旜之鐵證。毁銘云：朱旂旜金葊二鈴。朱旂旜即春官司常之通帛大赤也。此說初在一九二八年五月廿九日天津大公報文學副刊評金文編云：番生毁旜字即旜字之異文。同年又在國學論叢第一卷第四期釋甫中加以闡說。其後日本高田忠周古籀篇二十七，强運開說文古籀三補卷七，郭沫若兩周金文辭大系考釋亦都釋旜。喜同氣之有人，信吾道之不孤也。



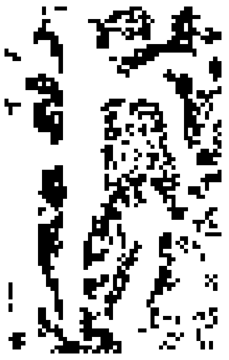
輔師嫠𣪘

鑾旂



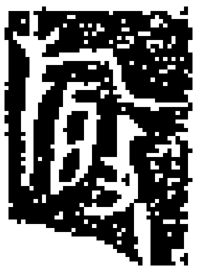
𨚕王子旃鐘 𨚕

王子旃擇其吉金



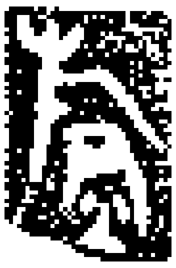
旃爵

旃



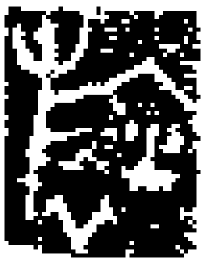
旃𣪘 旃

作寶尊彝



旟司土𣪘 旟嗣

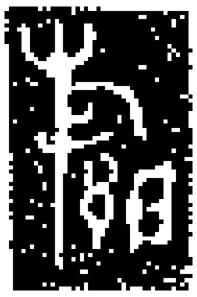
土旟作寶尊𣪘



器

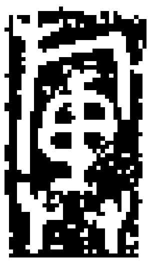
旟母辛尊 旟

作母辛寶彝



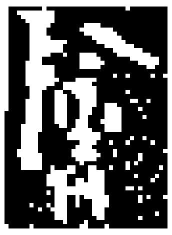
羌旟向觚 亞口

羌旟向作尊彝



衛盉 觶

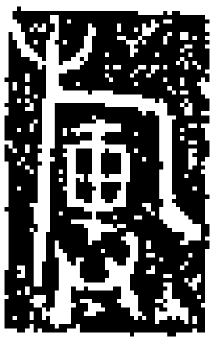
馬單旟



器

員卣 員從

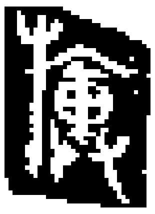
史旟伐會



旟鼎 壬

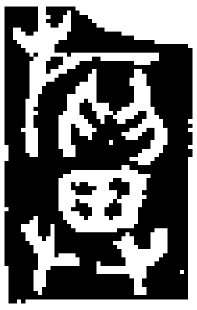
姜賜旟田

三于



曾鼎 謙公令

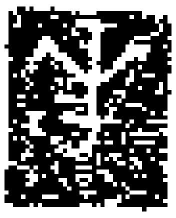
曾眾史旟曰



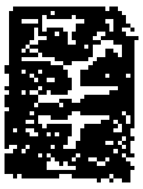
辭从逼

大史旟

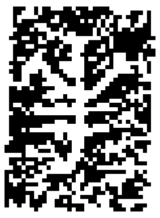
𠌶（華）



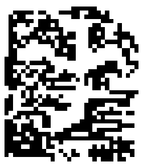
一



器一

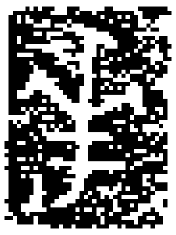


盨二

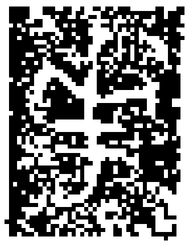


器二

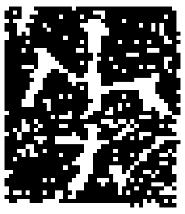
中義父
盨華



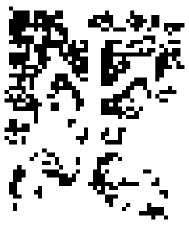
一



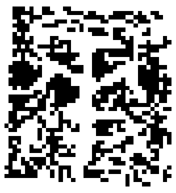
二



三

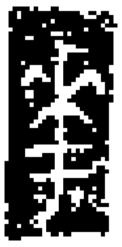


四

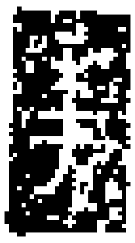


五

中義父
鼎華

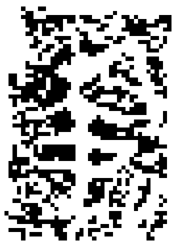


盨

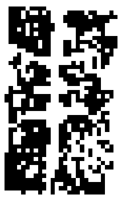


器

鹿簋
王在華

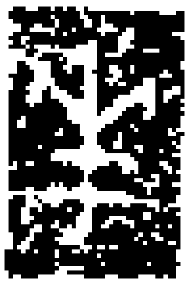


詢簋
口華夷

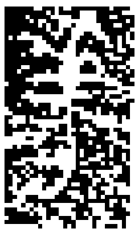


己華
父鼎

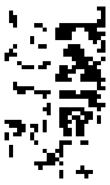
己華父
作寶鼎



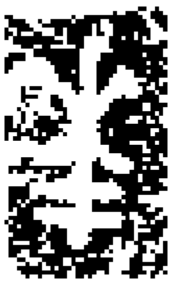
曾季簋　華
季倗作寶簋



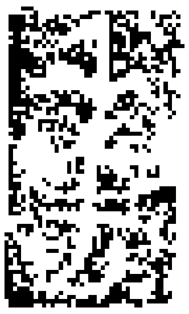
華母壺　華
母自作薦壺



鄀公華鐘　畫
公華擇氒吉金

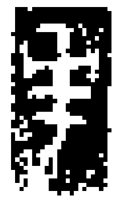


趞盂　各卧司
蔡女蔡奚造華

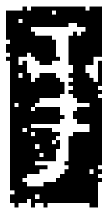


大克鼎　用作
朕文祖師華父

寶鼎彝



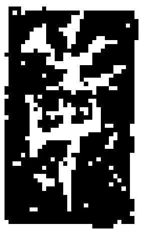
七



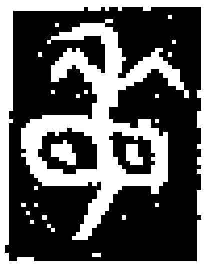
八

仲姞鬲（𠌶）

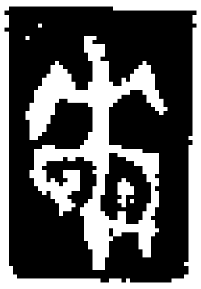
高鴻縉曰。說文「𠌶，艸木華也。从𠂹，亏聲。荂，𠌶或从艸，从夸。況于切。」說文「華，榮也。从艸从𠌶。戶瓜切。」徐灝曰：「𠌶華亦一字，而說文別之者，以所屬之字相從各異也。」𠌶乃古象形文，上象蓓蕾，下象莖葉，小篆變為亏耳。按字原象形，甲文用為祭名，秦人或加艸為意符，遂有華字。及後華借用為光華意，秦漢人乃另造荂，荂見方言，六朝人又另造花字。曰久而華字為借意所專，荂字少用，花字遂獨行。（中國字例二篇）



魯鼎　魯邍
每于飽口

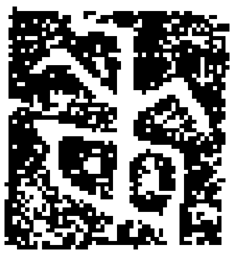


杞伯每亡盨　杞伯
每亡作鼄嫊寶盨



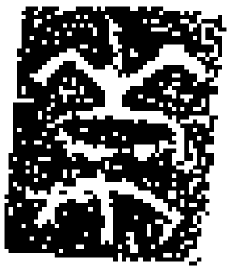
杞伯

每亡匜　杞伯每
亡作鼄嫊寶匜

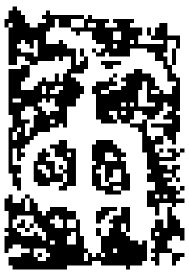


蓋

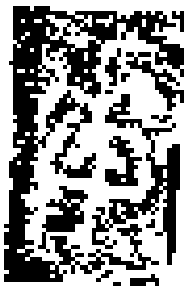
杞伯每亡壺　杞伯
每亡作鼄嫊寶壺



蓋一

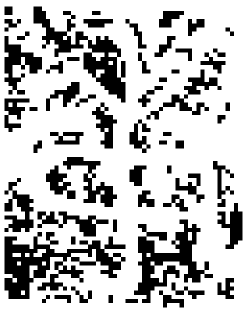


器一

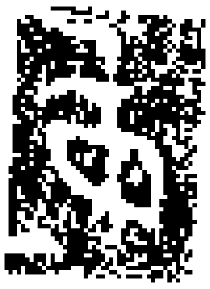


二

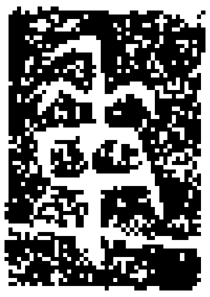
杞伯每亡鼎　杞伯
每亡作鼄嫊寶鼎



器

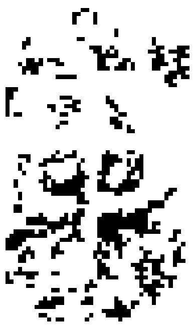


器二



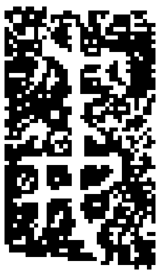
蓋三

杞伯每亡殷　杞伯
每亡作鼄嫊寶殷

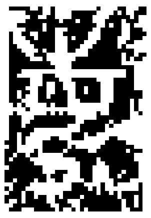


杞伯
殷

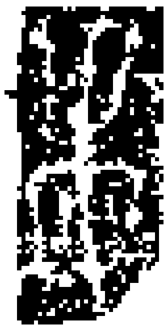
杞伯每亡作
口嫊寶殷



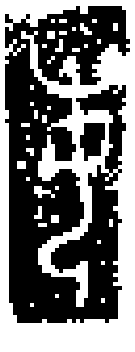
每叔殷　每
叔穀肇作彝



何尊　順
我不每

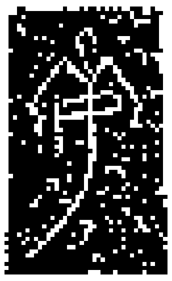


口每鼎　口
每刺作寶鼎



大豐毁　每
揚王休于尊

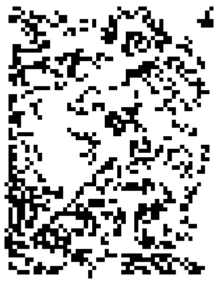
伯



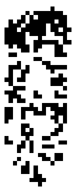
𧊒蚉壺　百每
竹胄亡疆

高鴻縉曰：說文「每，艸盛上出也。从屮，母聲。武罪切。」按字商周作妻，从桒省，母聲。篆文變為从屮，从華省與从屮均得有花艸盛出之意。左傳「原田每每」，徐鉉曰「每，今别作莓」，非是。（中國字例六篇二六葉）按高釋可从，然徐鉉謂每别作莓亦通。从艸草與从華省，均屬花草一類，形符可交換。金文每字多作人名，如杞伯每亡匜簋壺鼎「壴趞每于𩠐口」，郭沫若讀每為敏，無釋。

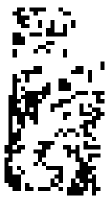
張政烺曰：每讀為謀。說文「慮難曰謀」，古文从口，每聲，此省口，是。百謀猶百慮。易繫辭「天下同歸而殊途，一致而百慮」，又「人謀鬼謀，百姓與能」，虞注「坎為謀」。（中山國胤嗣𧊒蚉壺釋文古文字研究第一輯二三五葉）



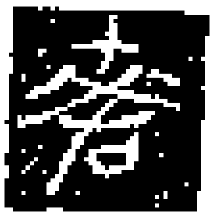
國差𦉜　國
差立事歲



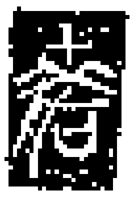
距末　用
商國差



宋公差戈　宋
公差之所艁丕
陽旂
戈

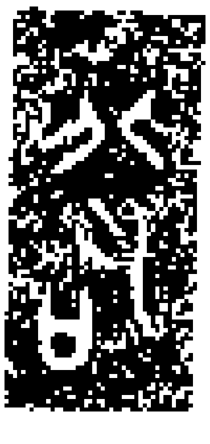


盜

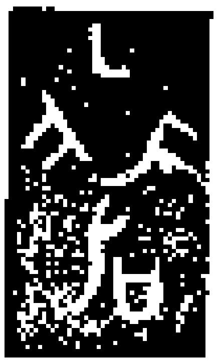


器

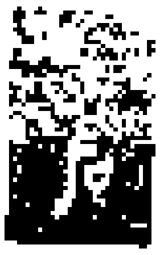
楚王酓志鼎　但夲
史秦差苛燕爲之



吳王夫差鑑　吳
王夫差擇氒吉金

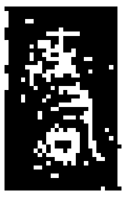


吳王夫差監　攻吳
王夫差擇氒吉金

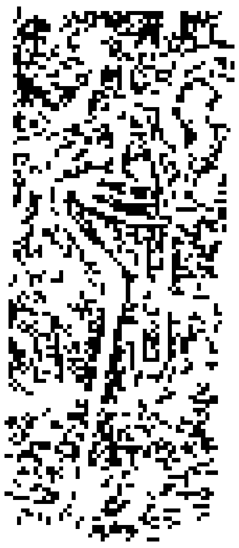


一

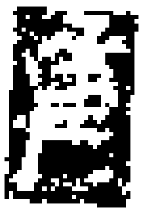
吳王夫差劍　攻敔
王夫差自作其國用



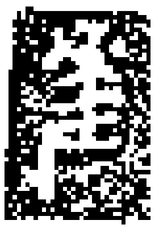
吳王夫差劍　攻敔
王夫差自作其元用



王子午鼎
余不畏不差



一

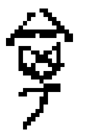


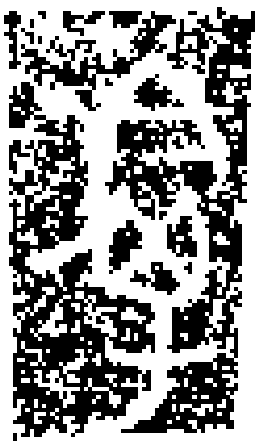
二

同𣪘　差
右吳大父

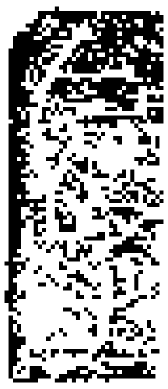
𢀩字从𠂹从𠂇，𠂇古文左，字當釋差。說文五篇「差，貳也，左右不相值也。从𠂇𠂹。𠂇，籀文差从二」。段玉裁云「韻會作『𠂹省聲』，疑是𠂹省聲之誤」（說文解字注）。金文借用為左右之左，周書文侯之命「克左右昭事厥辟」，偽孔傳云「左右，助也」。「左右吳大𠂇」猶云助吳大夫也。唐韻差讀「初牙切」，穿母魚部，又讀「楚佳切」，穿母支部，聲同韻近。

許印林曰：謹案說文𠀤部𢀩下引「春秋傳曰鄭青字𢀩」，今左氏昭十六年傳作𢀩，釋文云「𢀩，字林才可、士知二反」。說文作𢀩，云「𢀩，差跌也」，左河、千多二反。雖差佐通用，故字林从差，說文从佐，並諧聲也（攈古錄金文卷二之一）。按玉篇四四四𢀩古文𢀩，許說至確，金文國差𦉜為齊國佐所作器，國佐即仲孫嬰，齊國歸父之子，又稱賓媚人，事跡見左氏公穀三傳成公二年、成公十五、十六年、十八年（公元前五七三年），為齊靈公所殺。宋公差戈為平公成之子元公佐所作，吳王夫差鑑為吳王闔閭之子夫差所作器，皆亦作𢀩，从𠂹从𠂆。羅振玉謂古左右作𠂆又，或作后司，今司存而后廢矣（貞松堂集古遺文卷十一第十七葉）。唐韻差讀楚佳切，穿母支部，廣韻佐讀則箇切，精母魚部，聲韻不同，殆即許慎所謂言語異聲歟。

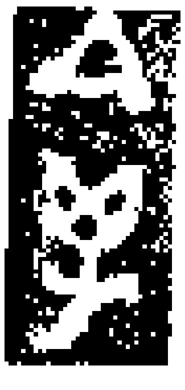
（禽）



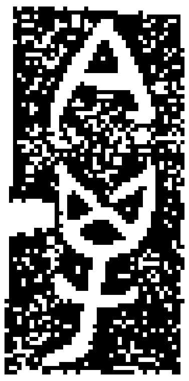
大祝
禽鼎



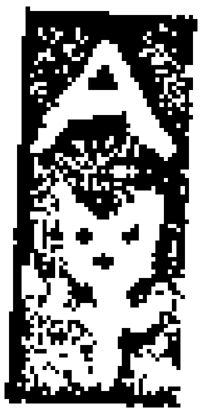
大祝禽鼎
大祝禽鼎



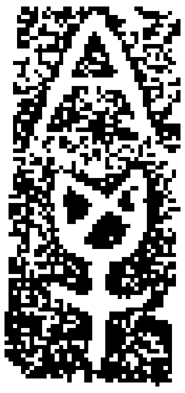
禽鼎



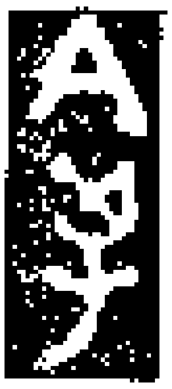
禽簋　禽
文戲神，



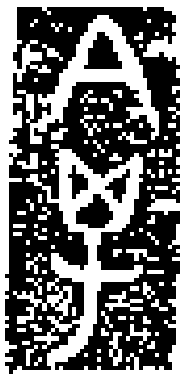
禽鼎



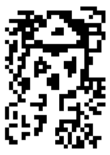
禽簋　禽
用作寶彝



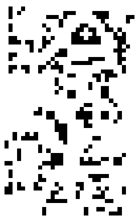
禽鼎



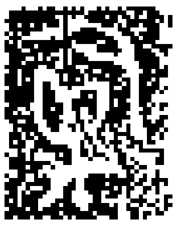
禽簋　周
公某禽祖



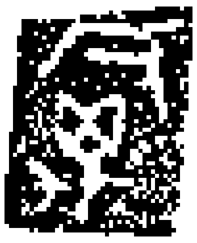
麥尊　王
射大龔禽



多友鼎　入
戎使多禽

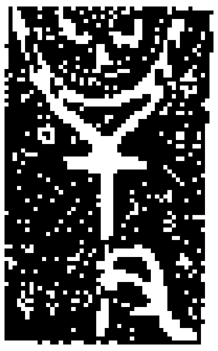


不嬰簋
女多禽



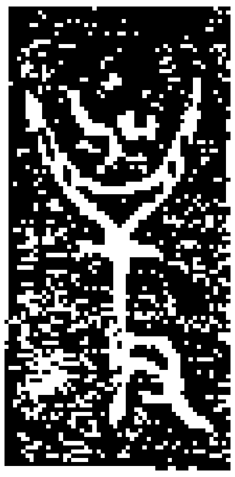
不嬰簋　余
來歸獻禽

爲敘倫曰。禽實擒之初文。禽獸皆取獲動物之義。特獸或爲田犬之名。而借以爲田獵之名。若禽則完全爲取獲動物之名。故柳下惠姓展名獲字禽也。禽字金文禽敦作禽。大祝禽鼎作禽。禽彝敦作禽。皆從本書田罔也之畢。今聲。畢所以捕取動物。故即從畢而複以當時名捕取動物曰今之聲而爲禽。（六書疏證二八四一）



畢鬲

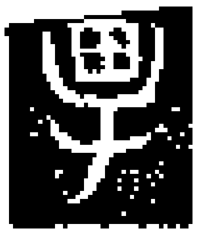
𢼸



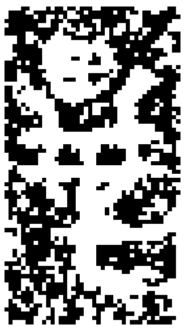
禽鼎

𢼸

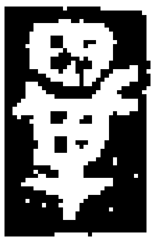
𢼸，从𠦒畢从攴，以手持畢，羅振玉謂與畢為一字，釋為畢（殷釋中四八）。屈萬里謂「𢼸諸卜辭讀為禽，獲之禽」（甲釋五二章）。李孝定從其說，云：「禽本動詞，遂名所獲為禽，[illegible]反於禽字增之手旁作擒，以當本誼；亦猶獸為動詞，因名所獲為獸，於是另製形聲之狩以當本誼。」（甲骨文字集釋卷十四第四一九一頁）按由形義分析釋禽之初構，可備一說。金文用作族徽。



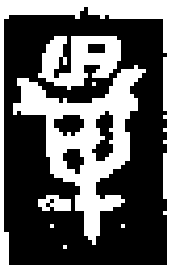
史話彝
王賞畢公



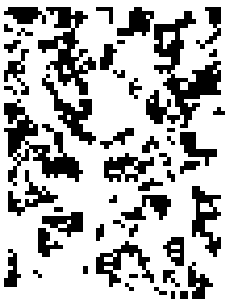
永盂　畢
人師同



段毁　王
鼒畢烝



段毁　念
畢仲孫子



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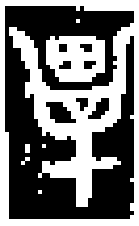
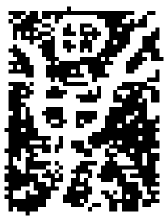
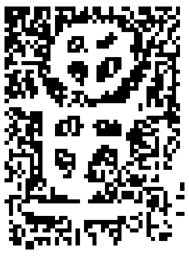
王賞畢公



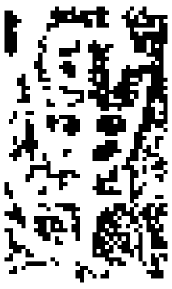
獻彝　獻身
才畢公家



朋中鼎　朋中
作畢媿媵鼎



伯夏父鼎　伯嬰
父作畢姬尊鼎



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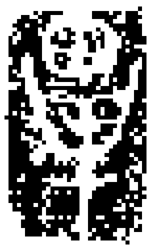
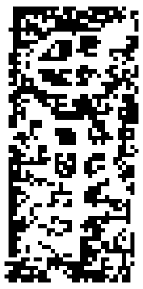


二

伯嬰父盨　伯嬰
父作畢姬尊盨



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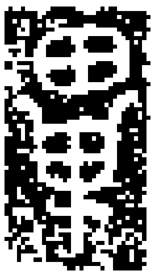

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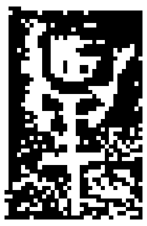

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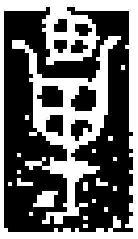

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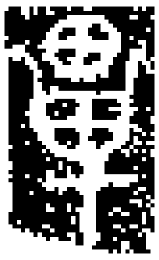

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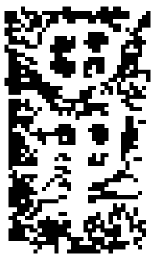
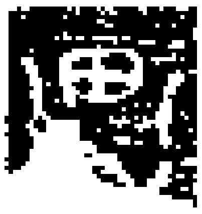
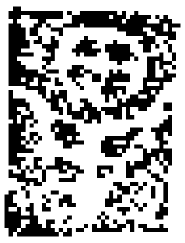


六

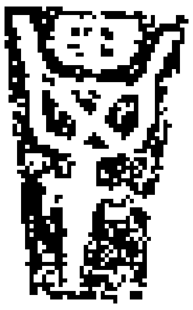
伯嬰父鬲　伯嬰
父作畢姬尊鬲



畢父冂彝 畢冂
□白父□肇毀



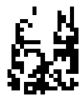
畢鮮毀 畢鮮作
皇祖益公尊毀



召卣 皇辟君休王自
穀吏賞畢土方五十里

張哲曰：周金文中畢字作畢（段毀）畢（召鼎）畢（淵中鼎）畢（麻伯簠）皆就畢上加田，意在用畢田獵。羅雪堂云「卜辭諸字，正象网形，下有柄，即許君所謂象畢形之芈也。但篆文改交錯之網為平直，相當于初形已失，後人又加田於是象形遂為會意。漢畫像刻石，凡捕兔之畢，尚與卜字形同。」是田網之制，漢時尚然。羅氏所云可為畢由象形而演變及會意之一證。（中國文字十冊二章釋畢）張日昇曰：畢姬姓。春秋大事表譔異畢（三冊七四七葉）文據朋仲鼎銘，朋中乍畢媿媵鼎，云「用媵器者或（一）畢氏自媵其女或（二）媵其同姓之女（同姓媵之異姓問否互有此說）作無論屬何一事，均可證其有媿姓之畢。按左傳之說，不可據以論畢器。曾侯簠云「曾侯乍叔姬邛嬭媵器」，許子妝簠云「許（敀）子用媵孟姜秦嬴」是諸侯亦可為畢。

姓作媵器者。朋中鼎所云，亦未排斥媿姓女適畢之可能性。郘鐘云「余畢公之孫郘伯之子。」王國維（觀堂集林十八郘鐘跋）謂郘春秋左氏傳晉呂錡之呂，魏氏後，魏氏出于畢公。是畢之為姬姓，信而有徵。春秋大事表云：「今陝西西安府咸陽縣北五里有畢原。」（金文詁林第五卷第二四五三葉五二四五四葉）按金文畢用作人名。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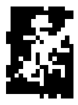
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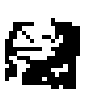
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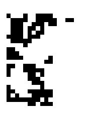
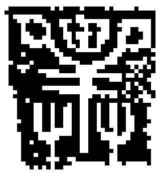
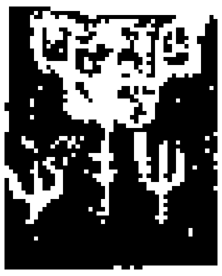

十一
郘鐘余
𢍰公之孫


邾公華鐘
余𢍰龏威忌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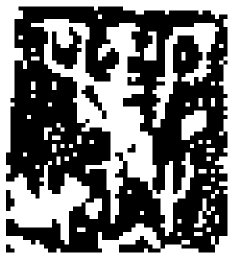
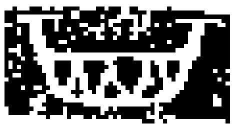
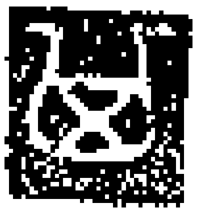

三
邾公牼鐘
余𢍰龏威忌

𢍰乃畢之別構。說文四篇：「畢，田罔也。从華，象畢形微也。或曰田聲。」按金文畢象田獵用，若并不从田得聲。此字畢下添廾，象兩手持畢，同是畢字，與字義無妨。或曰鑄誤。𢍰龏威忌，龏从廾，故畢因以類化从廾。

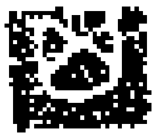
卤（其）



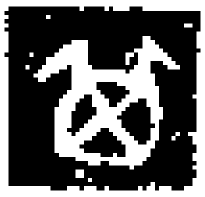
其侯父己
彝　其侯



融从盨
其邑

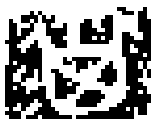


作父己鼎
其用

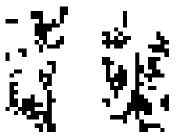


庶鬲

其
萬年

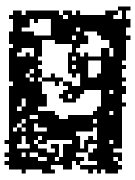


其侯鼎
其萬年

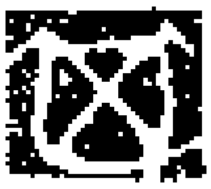


詰

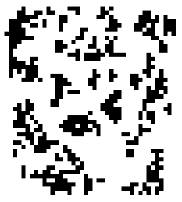
師耤簋
其萬年



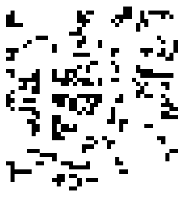
相侯簋
其萬年



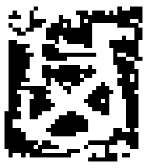
毅父甗
其萬年



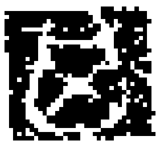
裝父壺
其萬年



楚嬴匜
其萬年

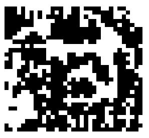


矩叔
壺

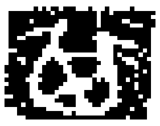


二

矩叔壺
其萬年



戏伯鬲
其萬年



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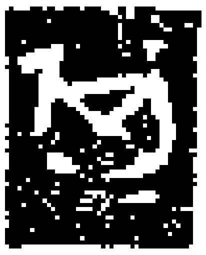
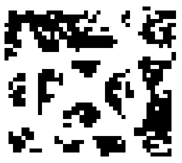
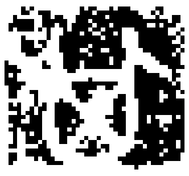
王伯姜鬲
其萬年



伯高父甗
其萬年



伯七父鼎
其萬年



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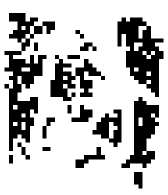
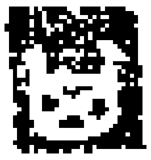
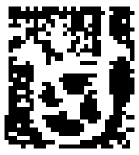


貉

伯吉父鬲
其萬年



伯庸父盉
其萬年



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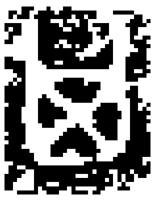

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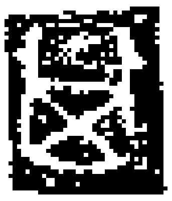

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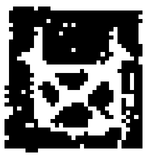

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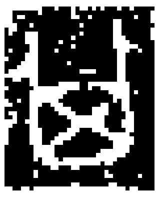

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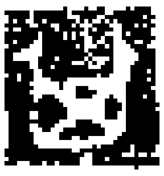

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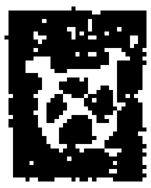

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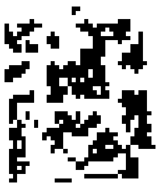

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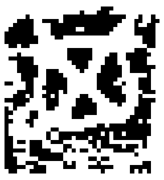

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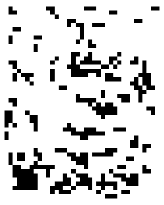

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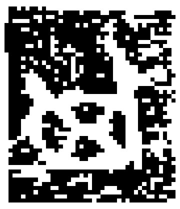

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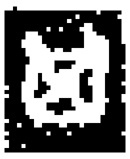

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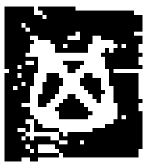

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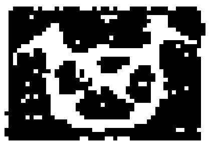

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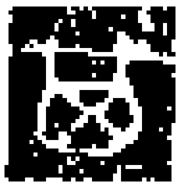

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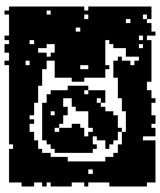

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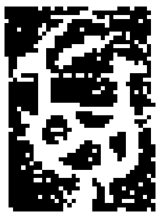

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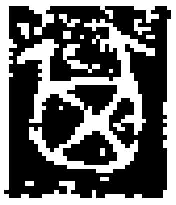

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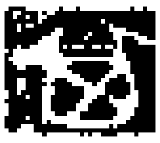

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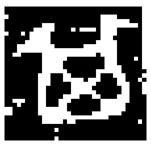

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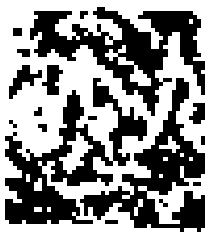

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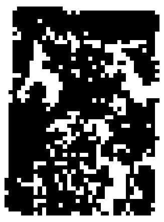

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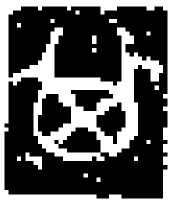

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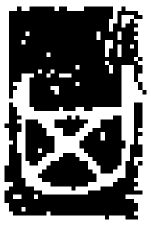

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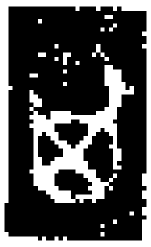

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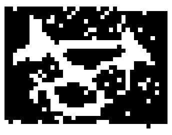

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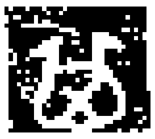

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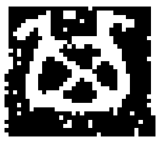

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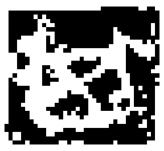

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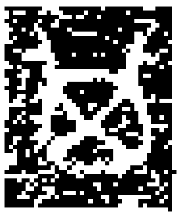

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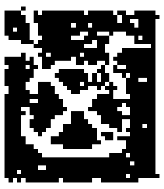

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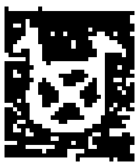

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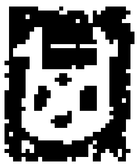

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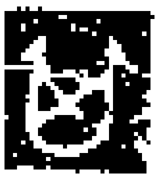

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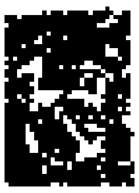

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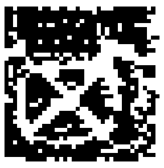

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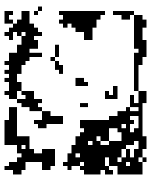

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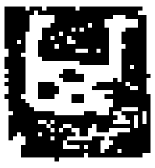

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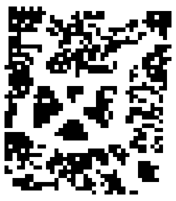

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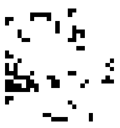

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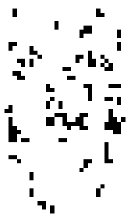

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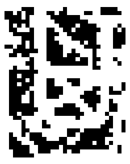

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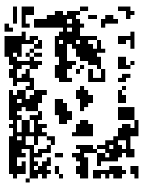

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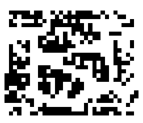

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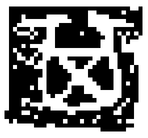

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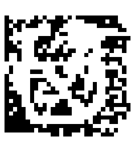

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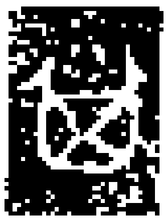

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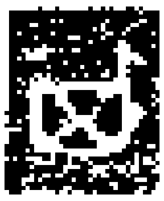

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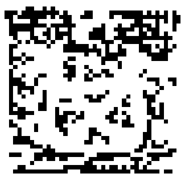

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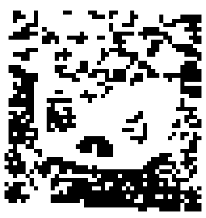

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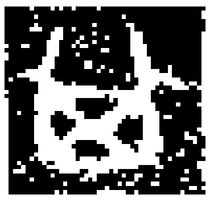

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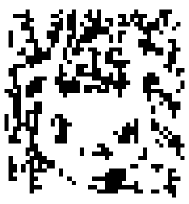

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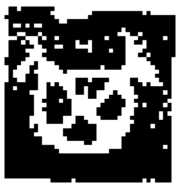

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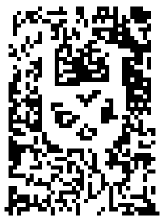

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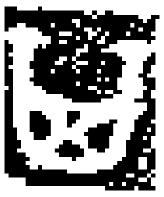

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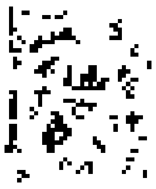
知其賜貝



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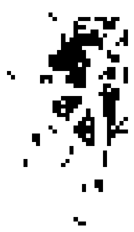

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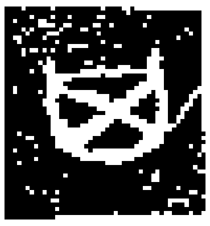


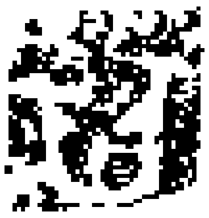
伯歸夆鼎
用其吉金

豎 冉

祖戊觶
祖戊其卯

髭 屡

祖戊觶
其四



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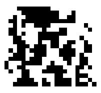

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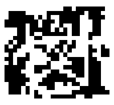

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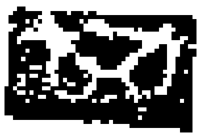

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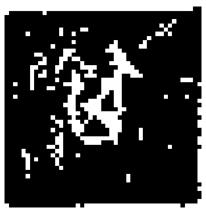

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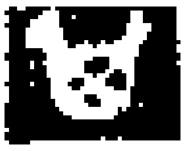

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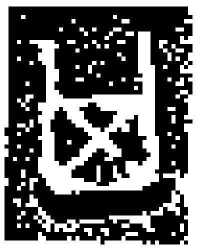

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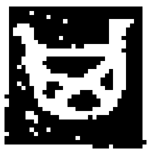

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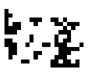

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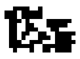
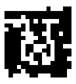


十一

十二

邵鐘 喬
喬其龍

一



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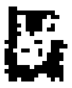

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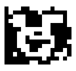

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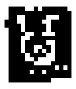

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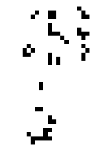

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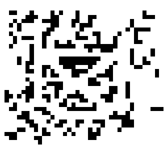

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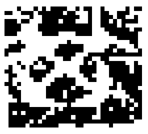

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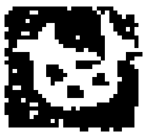

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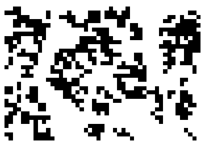

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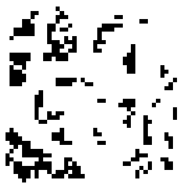

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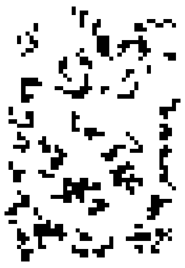

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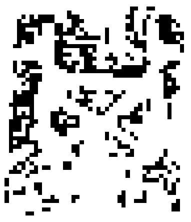

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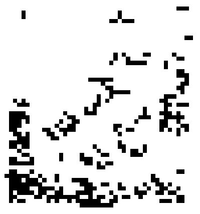

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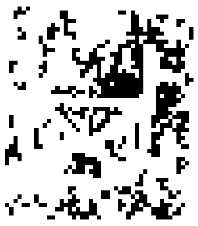

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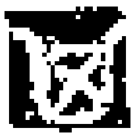

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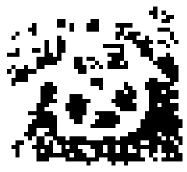

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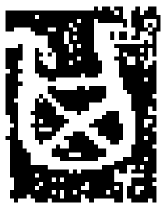

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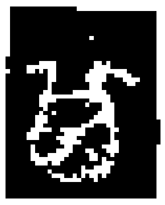

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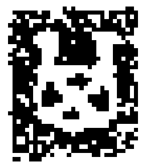

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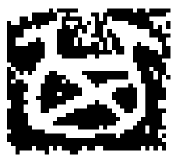

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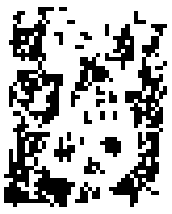

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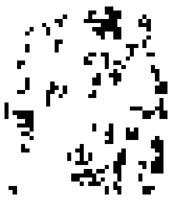

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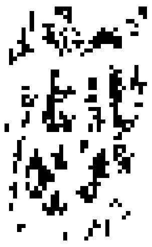

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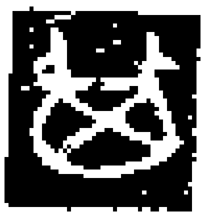

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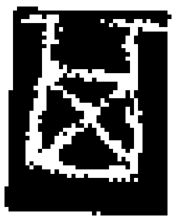

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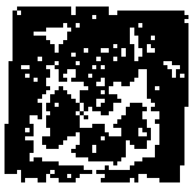

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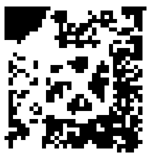

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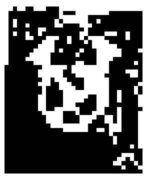

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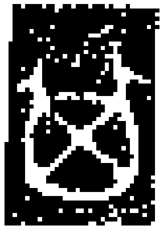

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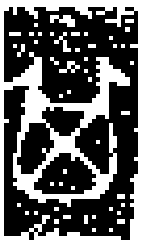

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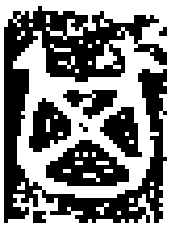

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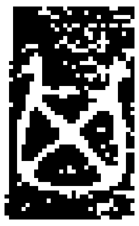

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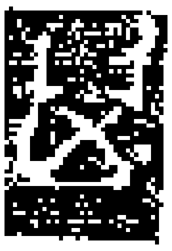

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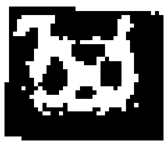

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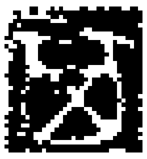

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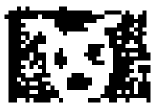

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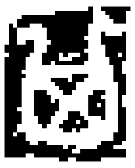

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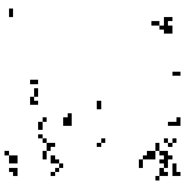

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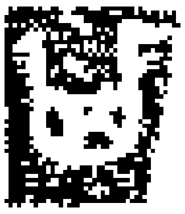

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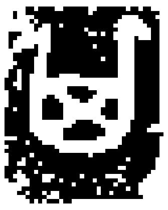

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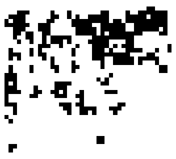

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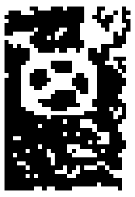

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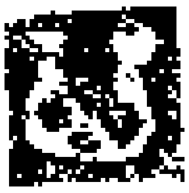

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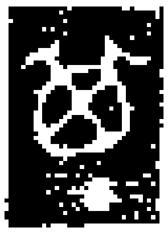

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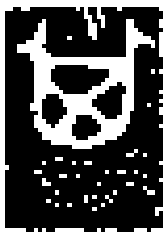

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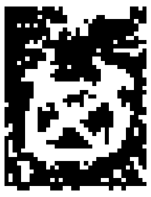

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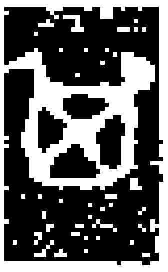

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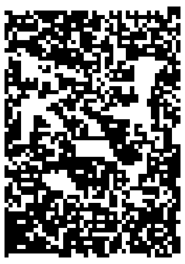

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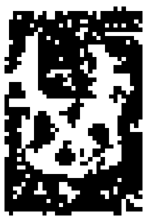

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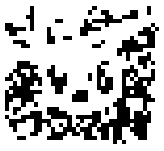

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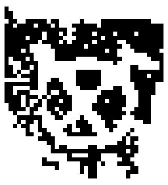

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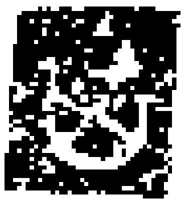

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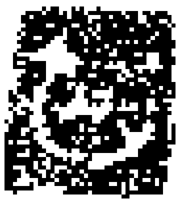

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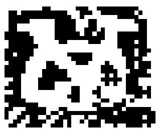

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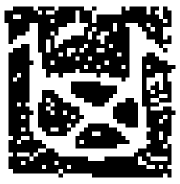

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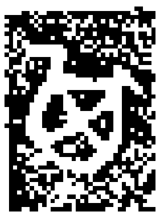

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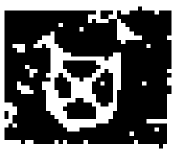

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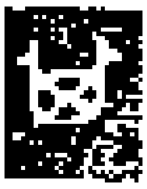

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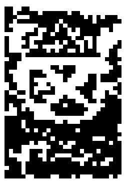

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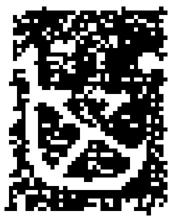

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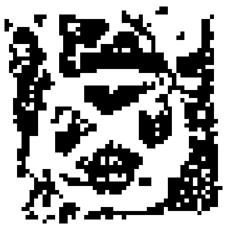

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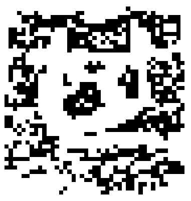

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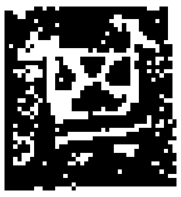

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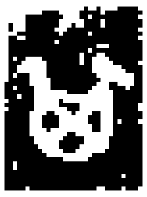

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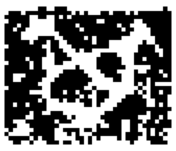

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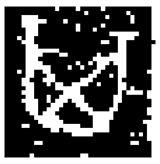

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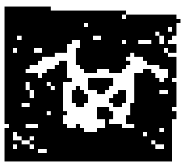

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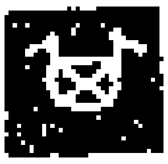

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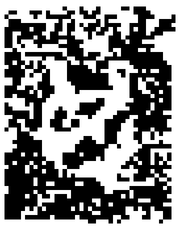
同卣簋 其萬年用



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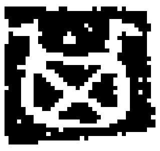

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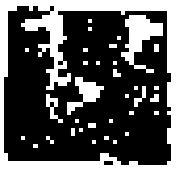
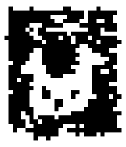
萬年用



甫人父匜 其萬人用



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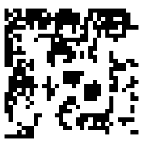

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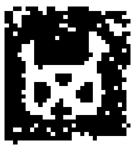

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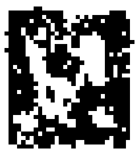

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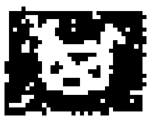

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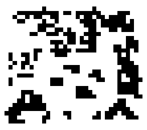

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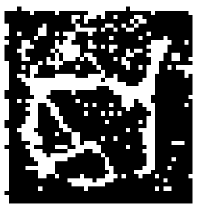
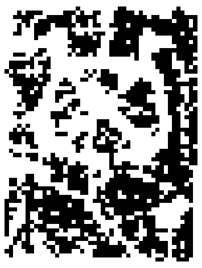


寶甗

其永寶用



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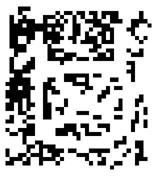

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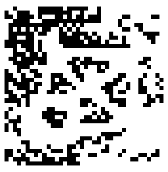

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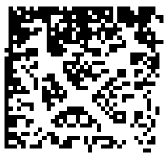

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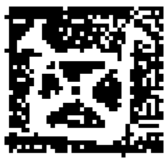

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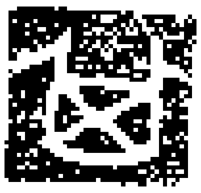

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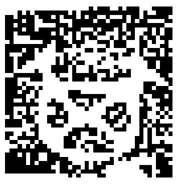

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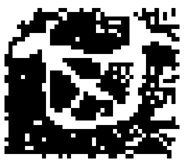

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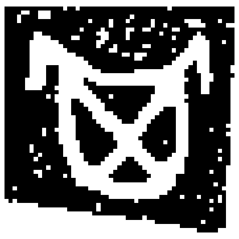

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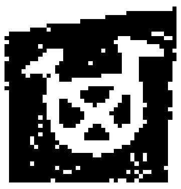

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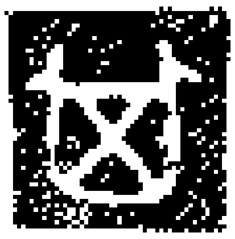

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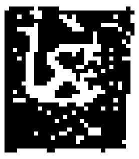

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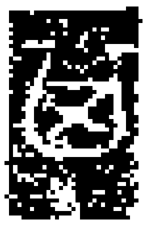

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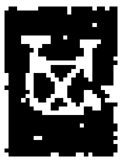

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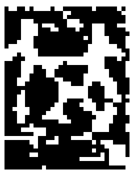

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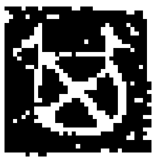
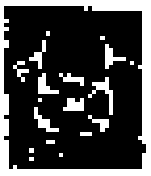


季念

鼎其
永寶用



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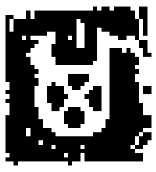

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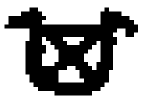
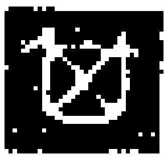


師毛
父毁

其永
寶用



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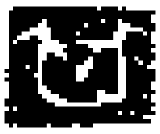

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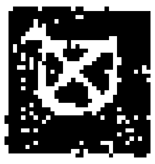

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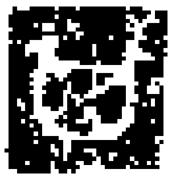
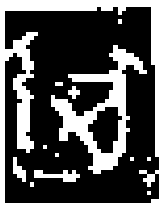
其永寶用



奠
同

媿鼎其
永寶用



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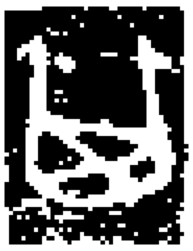

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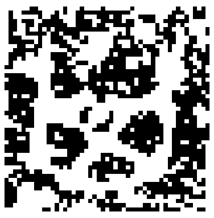

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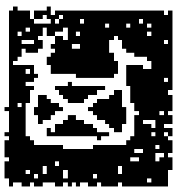

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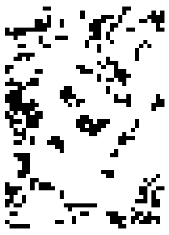

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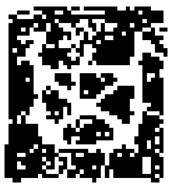

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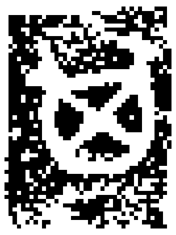

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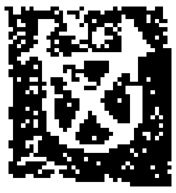

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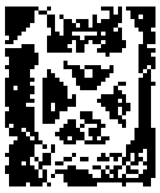

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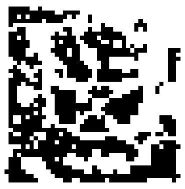

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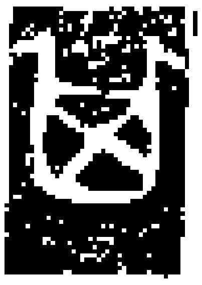

㝬毀 其
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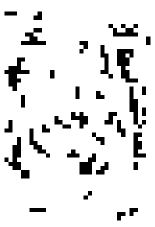

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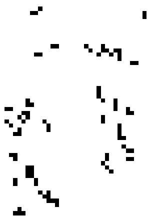

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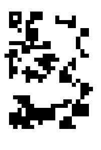
其豐纍



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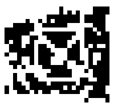

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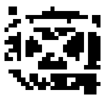

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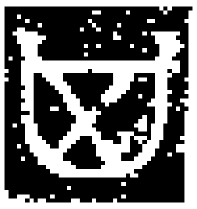

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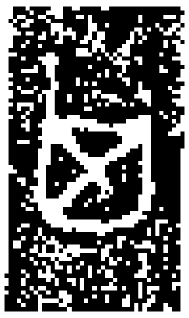

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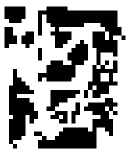
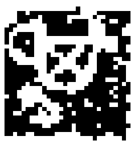


萬諆尊 其
則此醽福



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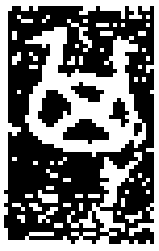

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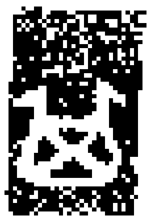

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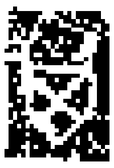

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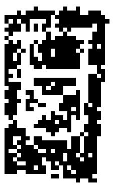

盉

宰毀 其
用召百神

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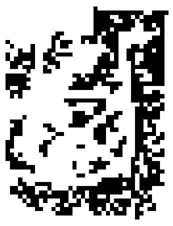

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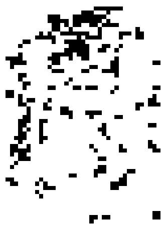

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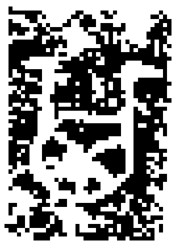

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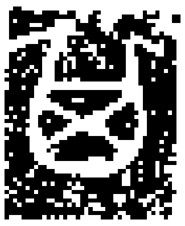
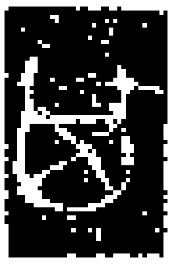


器二

癲毀

其簋
祀大神



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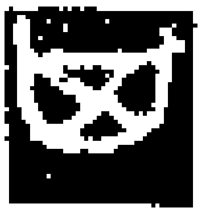
其唯王智
弘



中子化盤
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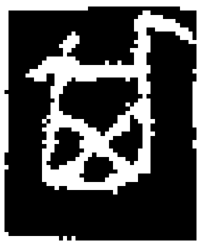

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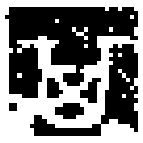

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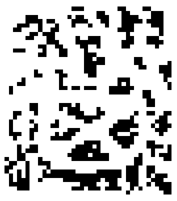

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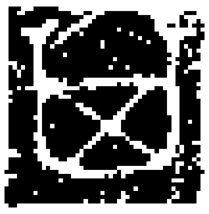
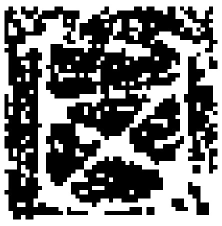


蓋



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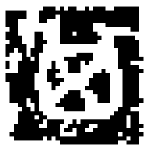

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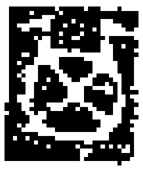

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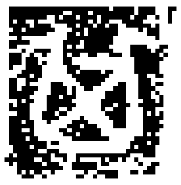

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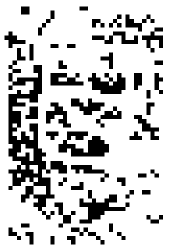

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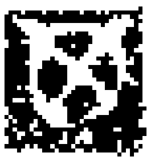

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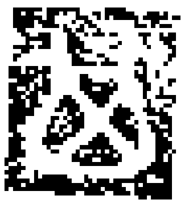

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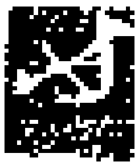

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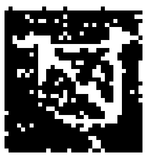

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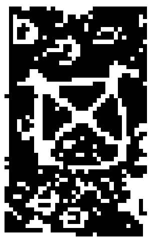

器四

箴伯𣪘 其
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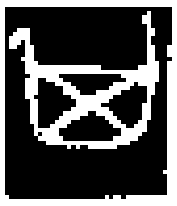

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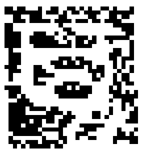

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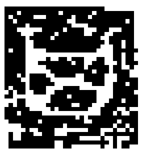

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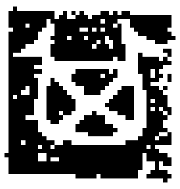
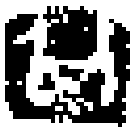
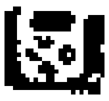


稱[illegible]家鬲
其子孫永寶



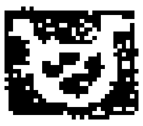
寧作
父乙

彝其子
孫永寶



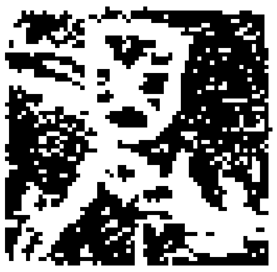
燮子彝鼎
其孫子永寶

廙盨子
孫其永寶

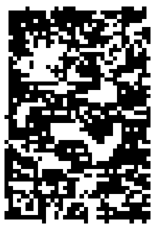


員父壬尊
子孫其

永
寶



呂王壺　其
永寶用享



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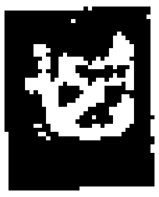

善鼎
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永寶
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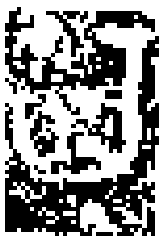
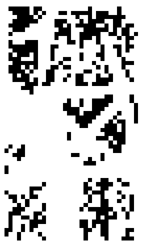


何尊　余其
宅茲中或

一



二

廙鐘𢦏
其陟降嚴

祜
釐

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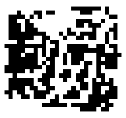

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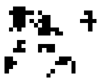

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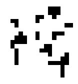
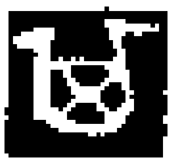


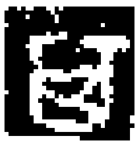
四

平鐘　自作
鑄其游鐘



秸
鐘

其嚴才帝左右



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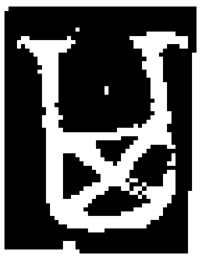

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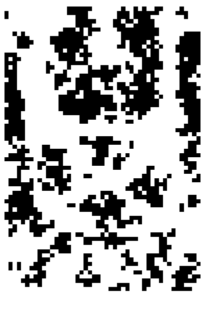
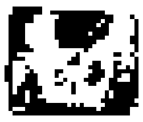


史臨毁其于

君朝夕監



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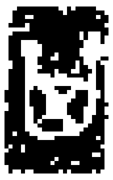
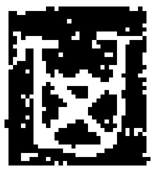


器一



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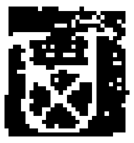

器二

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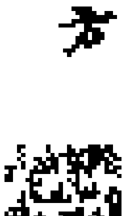
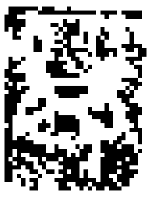


盉尊

天子不叚不其



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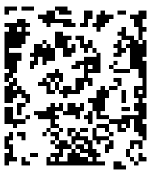

器三

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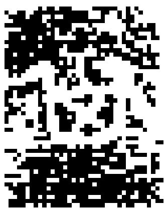

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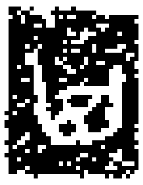

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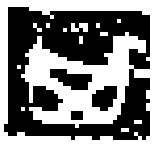
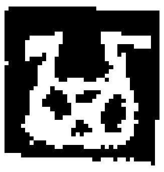
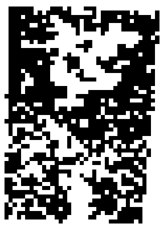


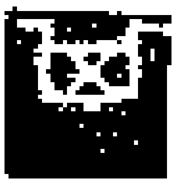
殷句壺殷句作其寶壺



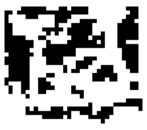
𤔲从盨復友𤔲从其田



公孫班鐘用喜于其皇祖



史者鼎史者其作旅鼎



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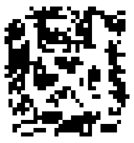

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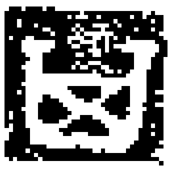
甲盉 其萬年用鄉賓



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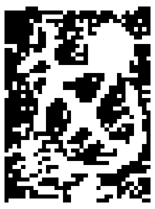
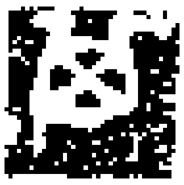


翏生盨 其萬年眉壽寶



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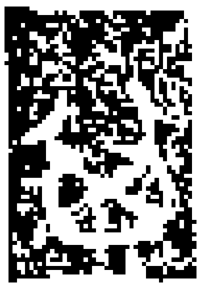

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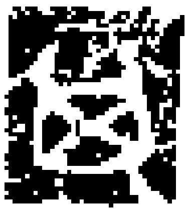

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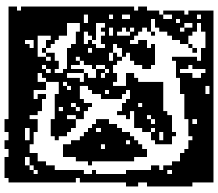
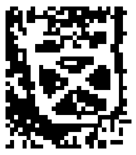
魯伯悆鼎 悆其萬年眉壽



鄭友父鬲 其眉壽永寶用



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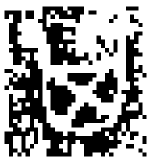
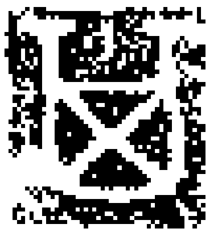
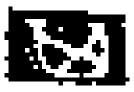


器

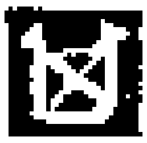
郭陂方彝 子=孫=其永寶



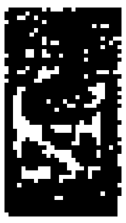
旟鼎 子=孫=其永寶



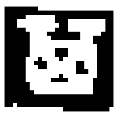
彔作文考毁 子=孫=其永寶



叀鼎 子=孫=其永寶



辰在寅毁 其子=孫=其永寶



厚趠齋 其子=孫=永寶

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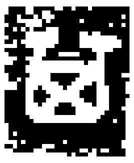

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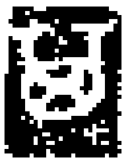
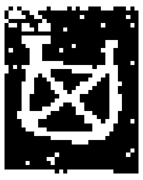
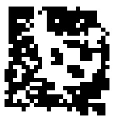
彧方鼎 其子=孫=永寶



魯鼎 子=
孫=其永寶



伯陵鼎 子=
孫=其永寶



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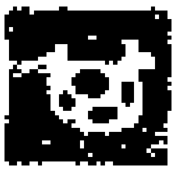
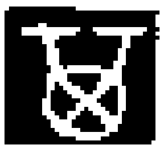


叔夔父尊
子孫其永寶



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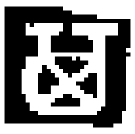
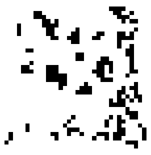


器

麥彝 孫=
子=其永寶



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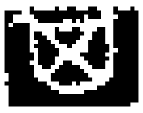
子=其永寶



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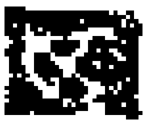

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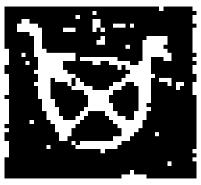

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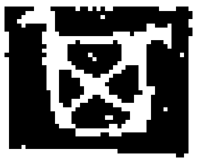

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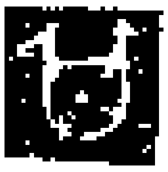
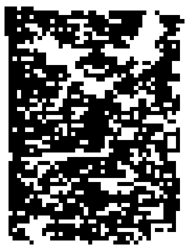


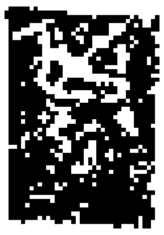
五

楚公豪鐘
孫=子=其永寶

邾王子旃鐘 邾
王子旃擇其吉金

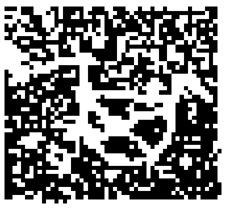


□中虎簠 唯□
中虎□其吉金

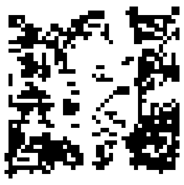


邾君
鐘

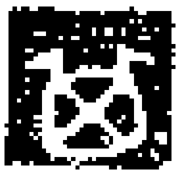
滑自作其
龢鐘□鈴



子兀吉簠 唯子
兀吉鑄其行簠

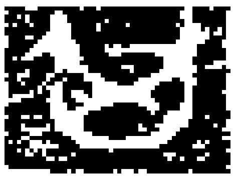


郭子鼎 郭子
員表為其行器

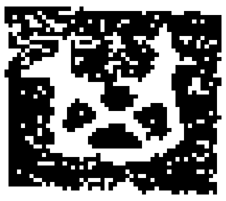


盂

伯其父簠　唯伯
其父廈作旅簠



旅虎
簠



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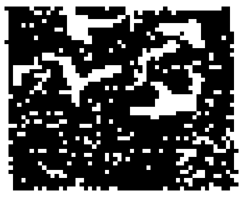

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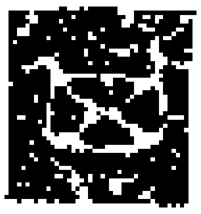
旅虎簠　魯山
旅虎鑄其寶簠



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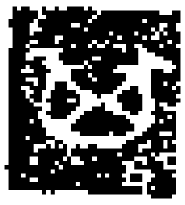

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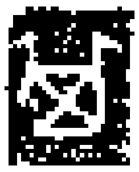
奢虎簠　魯山
奢虎鑄其寶簠



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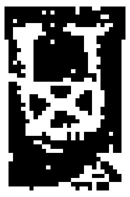
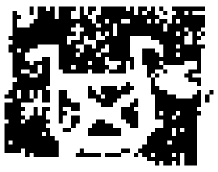
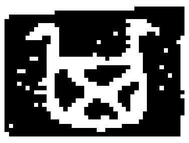


器

麃毀　命其永
以多友毀飤



事族
毀



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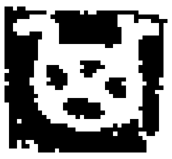
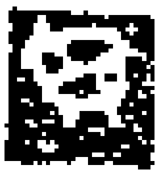
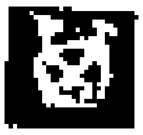


器

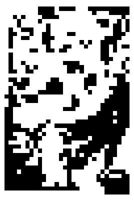
史族毀　其朝
夕用享于文考



伯家父毀　用享
于其皇祖文考



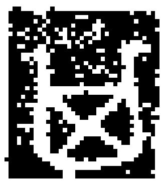
盂



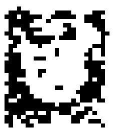
器

克
盨

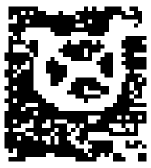
皇祖考
其嚴=纂=



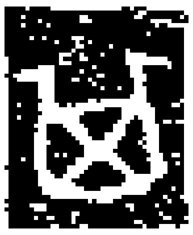
毛公旅鼎　飤其
用畬亦弘唯考



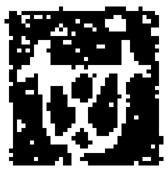
□白父壺　其用
畬眔乃右友酉



貞盤其萬年
子=孫=永寶用



姞衍殷其萬
年子=孫=永寶用



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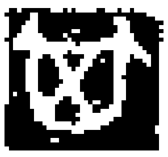
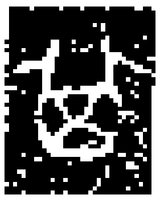
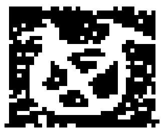


器

姞氏殷其萬
年子=孫=永寶用



中伯
壺



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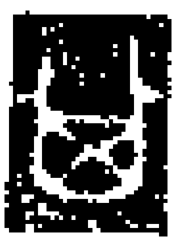
中伯壺其萬
年子=孫=永寶用



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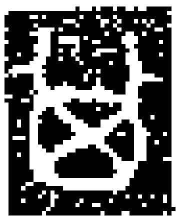
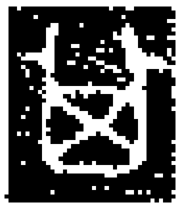


器一



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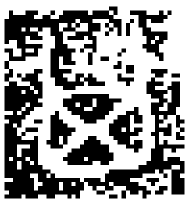

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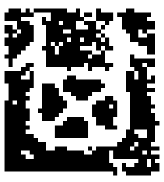

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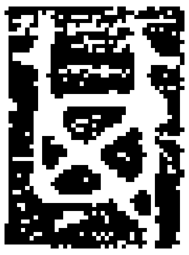

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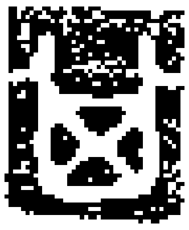

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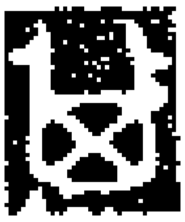
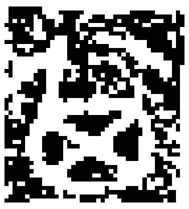
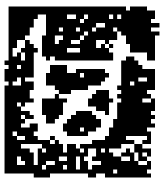


器四

芓中殷其萬
年子=孫=永寶用



蓋一



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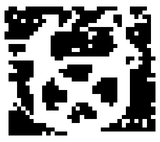
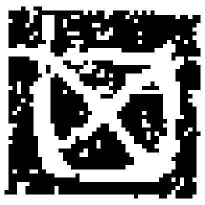
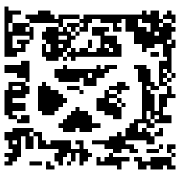


蓋二

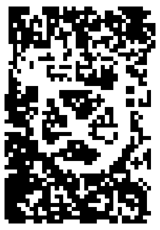


器二

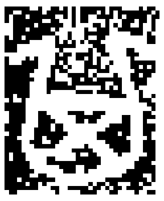
害叔殷其萬
年子=孫=永寶用



伯正父匜其萬
年子=孫=永寶用



伯公父盉 其萬年子=孫=永寶用



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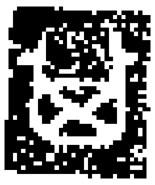
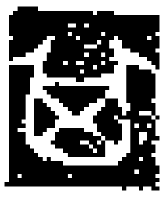


伯顏父鼎

其萬年子=孫=永寶用



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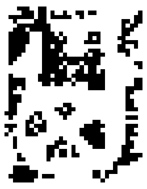

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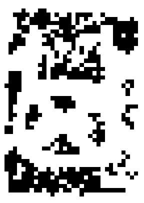

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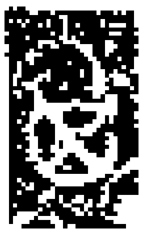
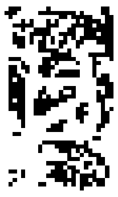
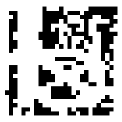


蓋

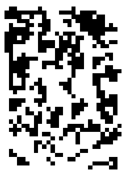
伯庶父盨 其萬年子=孫=永寶用



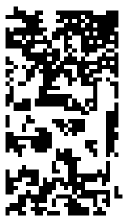
蓋一



器一

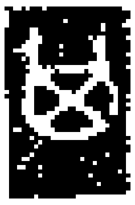


蓋二

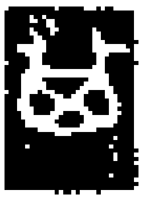


器二

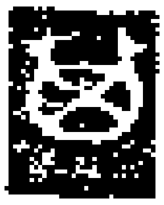
仲義父盨 其萬年子=孫=永寶用



蓋一



器一



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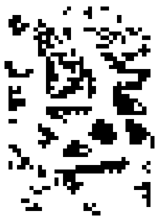
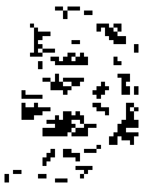
仲叀父殷



蓋



器

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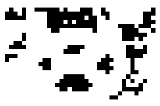
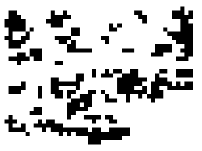
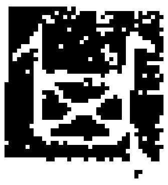


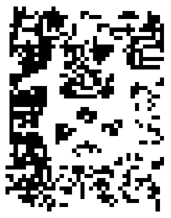
氏車父壺 其萬年子孫永寶用



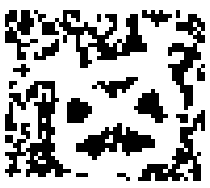
季宮父簠 其萬年子孫永寶用



季口父設 其萬年子孫永寶用



師奐父盨 其萬年子孫永寶用



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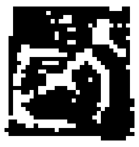

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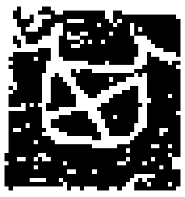

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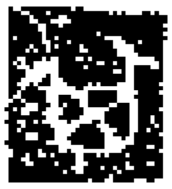

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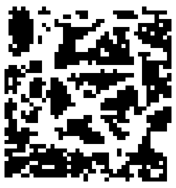

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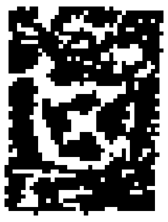

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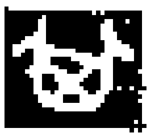
商丘叔簠 其萬年子孫永寶用



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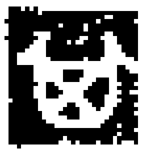

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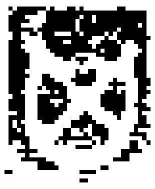

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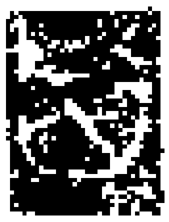

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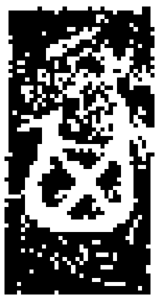
宮小子盨 其萬年子孫永寶用



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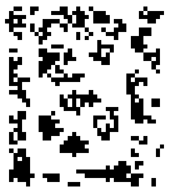

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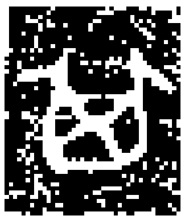

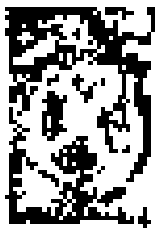

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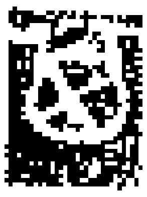

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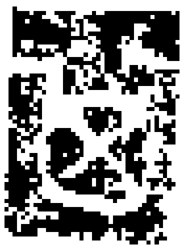

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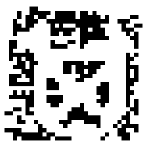
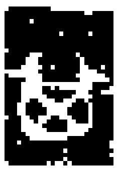
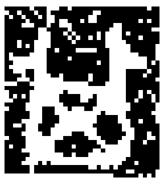
吳尨父殷　其萬年子孫永寶用



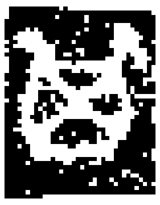
虡侯政壺　其萬年子孫永寶用



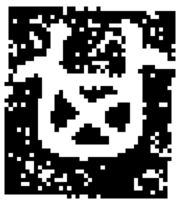
鄦侯嘉姬彝　其萬年子孫永寶用



屖伯魚父鼎　其萬年子孫永寶用



師麻斿叔鼎



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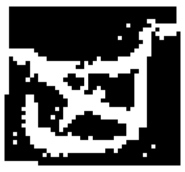

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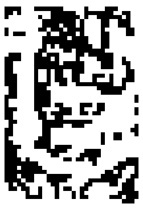
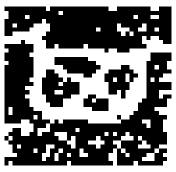
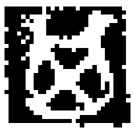


□□祖辛殷　其萬年孫子永寶用

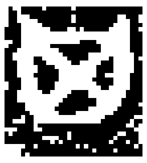


鄭牧馬受殷　其子

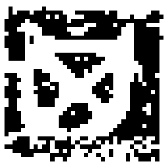
將萬年永寶用



寶殷　子孫其萬年永寶用享



雍伯原鼎



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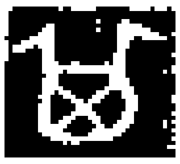

訇伯達𣪘　其萬
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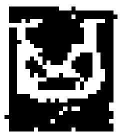

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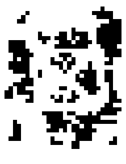
彔戜卣　汝其㠯成
周師氏戍于古𠂤



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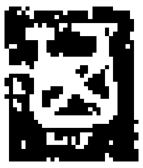

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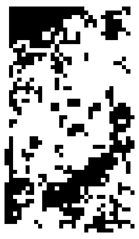
戜方鼎　其用夙夜
亯孝于氒文祖乙公



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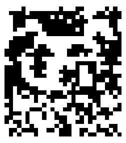
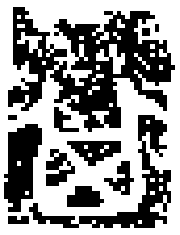


者尚余卑盤　者尚余
畀□□□擇其吉金



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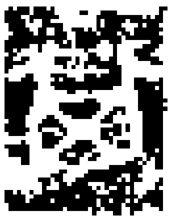

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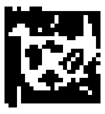
魯伯悆盨　其肇作
其皇考皇母旅盨𣪘



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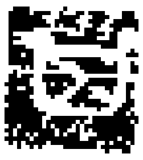

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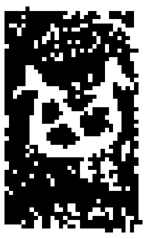
其皇考皇母旅盨𣪘



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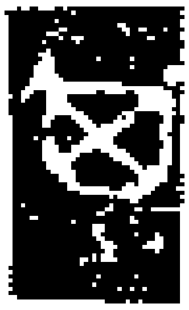
世子孫永寶之



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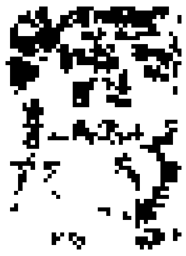
恆𣪘　其萬年
世子孫虞寶用



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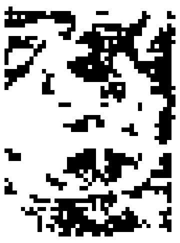
孫萬年永寶用



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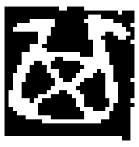
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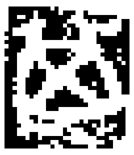
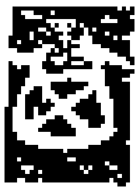

器一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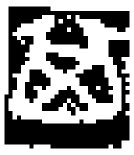
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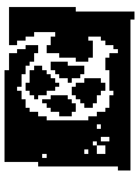

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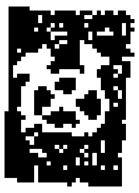
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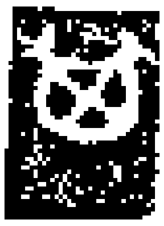
師酉毀　酉其萬年子孫永寶用



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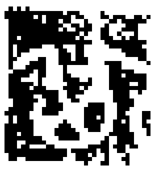

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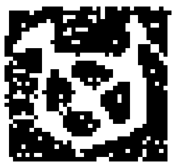
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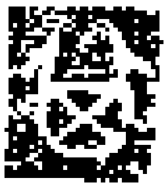
楅嫘毀　楅嫘其萬年子孫永寶用



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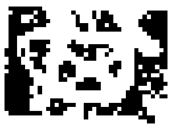
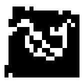
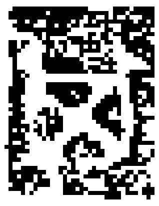


大鼎

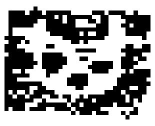
大其子孫邁年永寶用



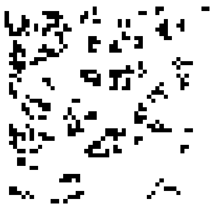
走毀　徲其眔氒子孫萬年永寶用



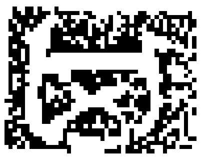
師良鼎　其萬年子孫永寶用卜



毀句壺　其萬年子孫永寶用享

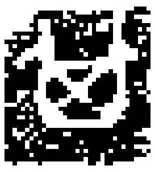


䢅伯匜　其萬年子孫永寶用享

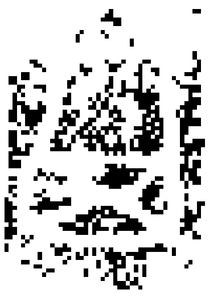


伯夏父鼎　其萬年

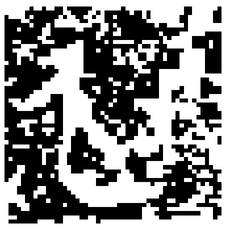
子=孫=永寶用享



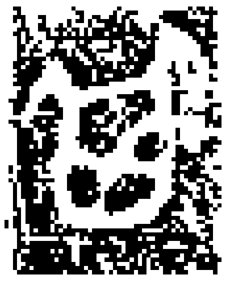
[illegible][illegible]盨　其萬年子=孫=永寶用享



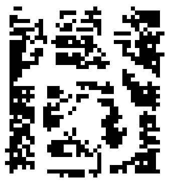
伯盂　其萬年孫=子=永寶用享



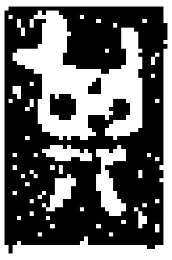
鄭公簋　其萬年子=孫=永壽用之



□□寧鼎　其子=孫=永寶用之



□□寧鼎　□魯寧□其作鑄□寶鼎



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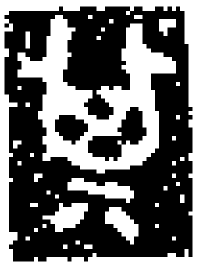

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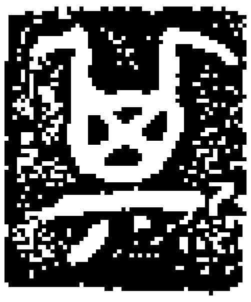

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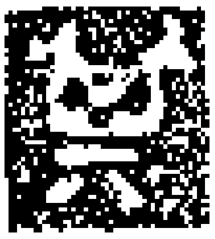

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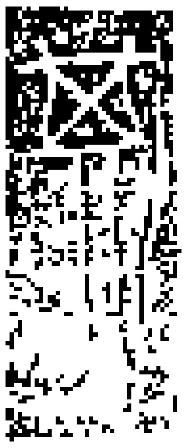

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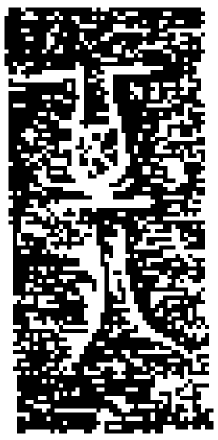

中山

王譽鼎
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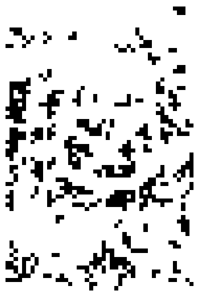

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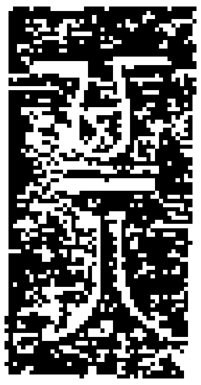
嘉其力



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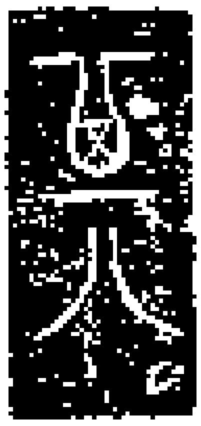
庸其工



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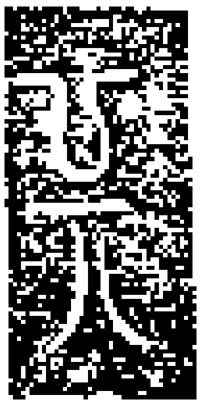

筍侯匜
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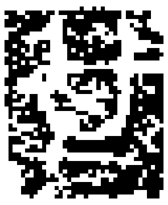
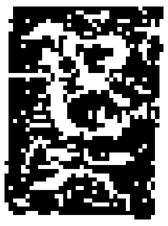


矦
伯

𣪘其
萬年



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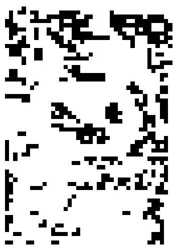
其萬年



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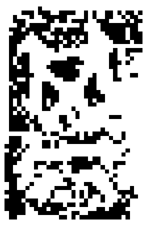
其萬年



戲伯鬲
其萬

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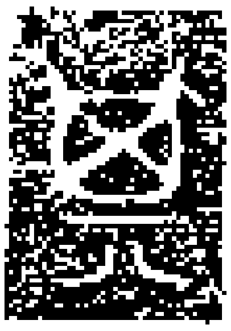

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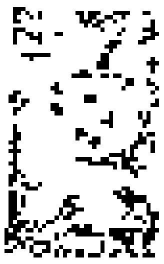
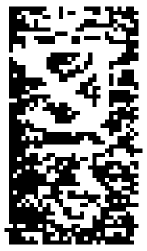


口季鬲
其萬年



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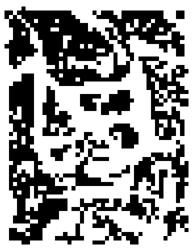
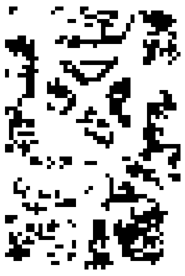
𤤍中鬲
其萬年



鄀娟鼎
其萬年



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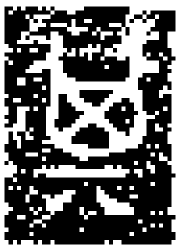

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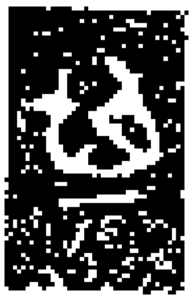
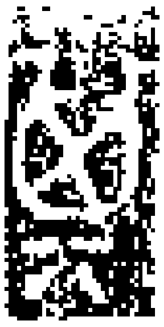


二

季良父盉
其萬年



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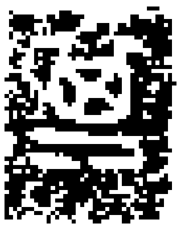
其萬年

盨



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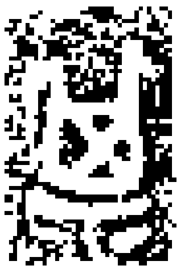

仲南父壺
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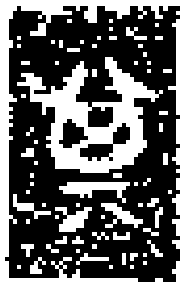
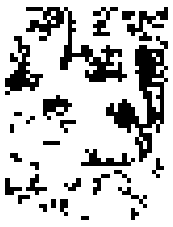


豐井叔簋
其萬年



栿伯車父鼎
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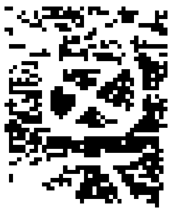

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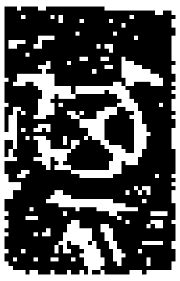
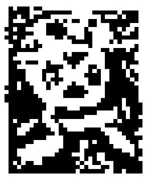


奐伯[illegible]父鬲
其萬年



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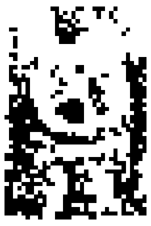

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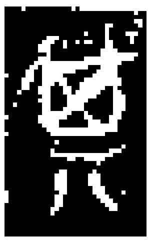

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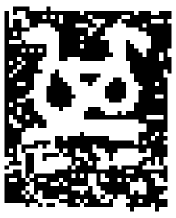
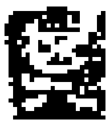
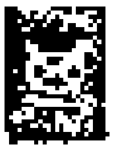


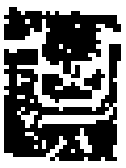
衛鼎　逆
者其朝



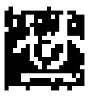
楚王
領鐘



楚王領鐘
其聿其言



邾公華鐘
元器其舊



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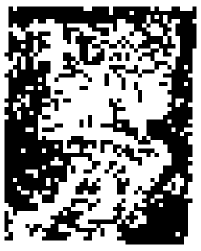
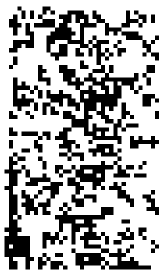
其音悠



子禾子釜
□□其盧



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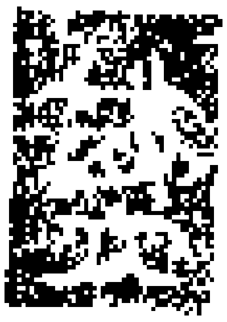

夆叔匜
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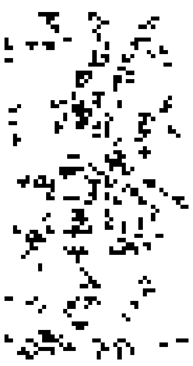
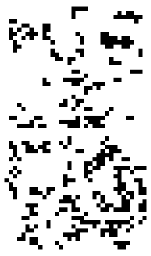
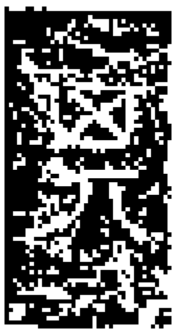


公孫竈壺
永保其身

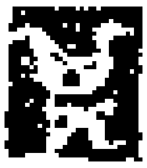


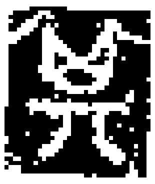
齊侯盂
永保其身



鈴鎛
保其身

鈴





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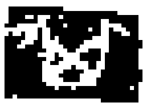
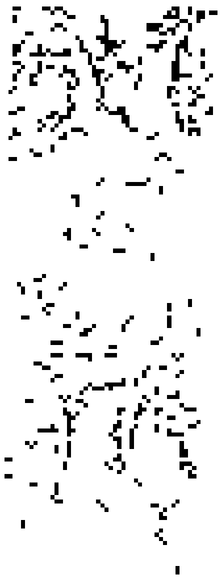


三

邾公牼鐘
以樂其身



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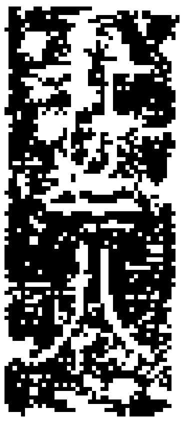
永受其福



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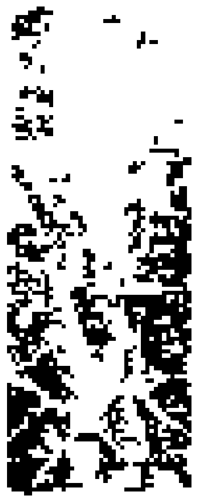
而迮其邦



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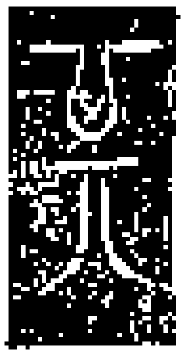
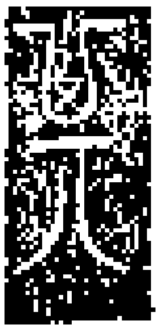
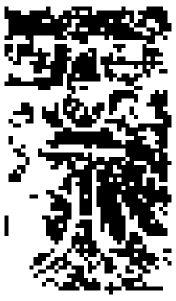


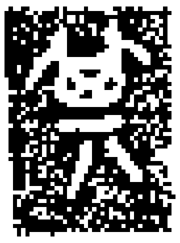
中山王嚳方壺
其即㝵民



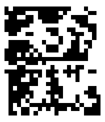
中山王嚳方壺
不貳其心之



好蚉壺
其逾如林



智盤　擇
其吉金



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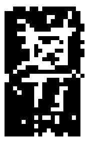

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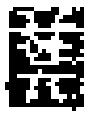

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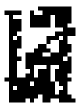
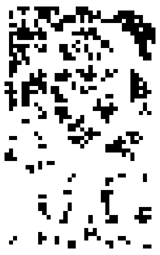


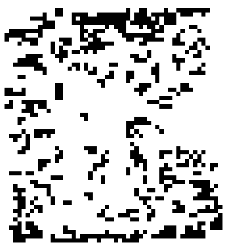
六

者減鐘（西清續鑑甲編）
擇其吉金



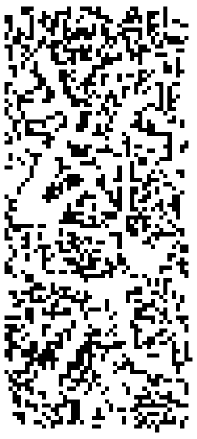
鎬鼎
其吉金

五



公孫班
鐘爲

其蘇
鎛



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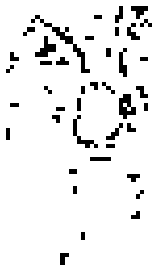

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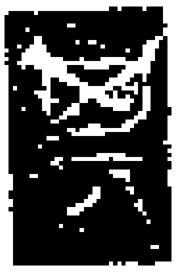
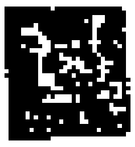
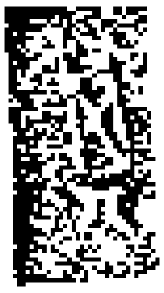
上鄀府簠
鑄其[illegible]匿



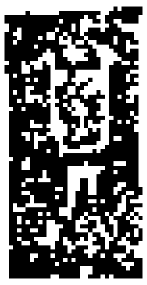
邵王諻鼎
鑄其饙鼎



邾公華鐘
鑄其龢鐘



子季
嬴簠



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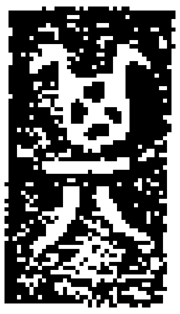
子季䞈盨
眉壽無其



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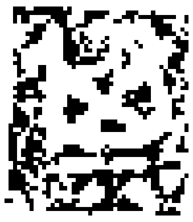
其眉壽春



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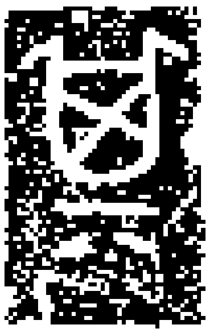
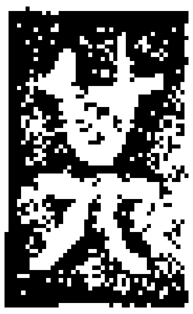
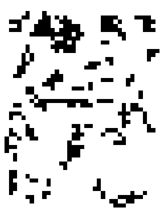
其萬年



大師人鼎
其子孫用



嗣子壺
其永用之



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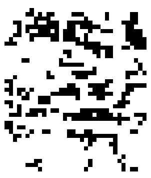

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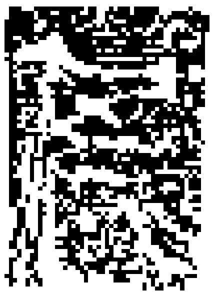

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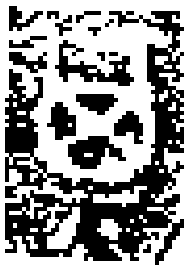

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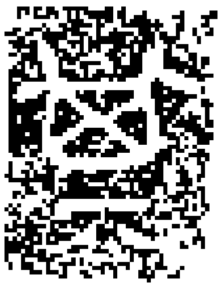

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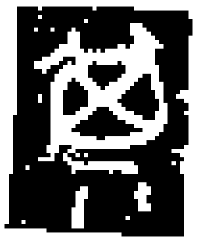
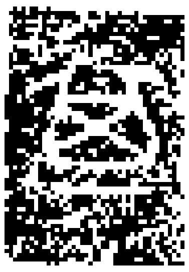
其永寶用



鄧伯氏鼎
其永寶用



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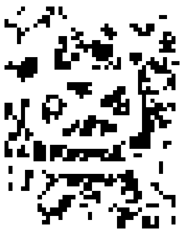

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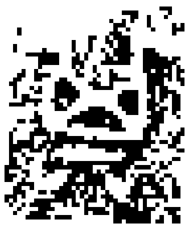
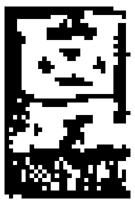
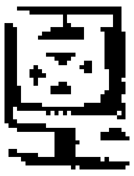


蓋二

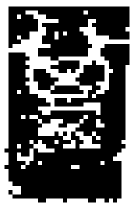
歸叔山父毁
其永寶用



敔鼎　其
父戊敔曆



敔鼎對
揚其父休



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汝則宕其
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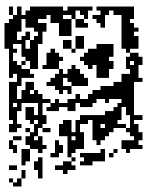

召伯虎𣪘
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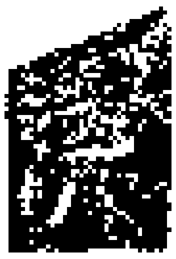
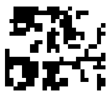
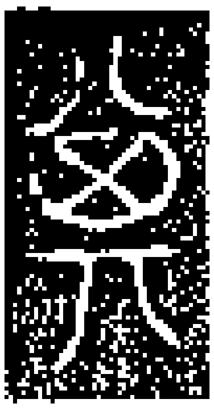


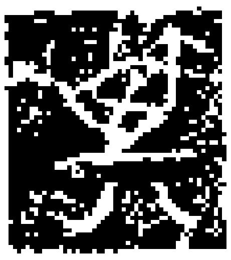
子禾子釜
千其事遽布



郾王詈戈
右攻君青其



楚王酓章鎛
其永事用享



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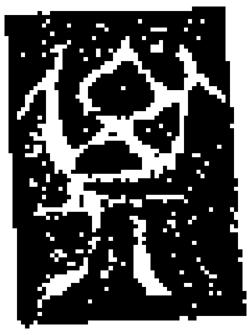

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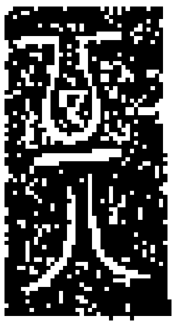
灝其遷受御



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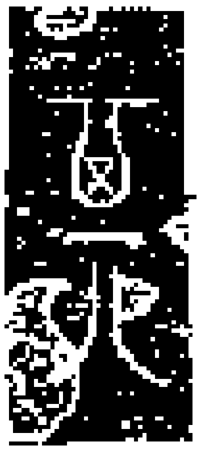
天不臭其又



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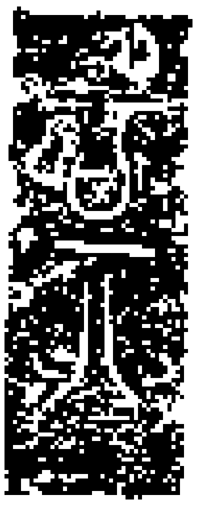
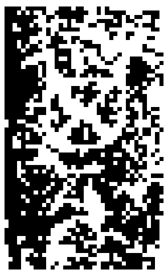
社稷其社虖



中山王嚳鼎
寡人庸其悳



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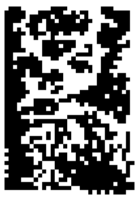

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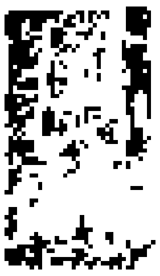

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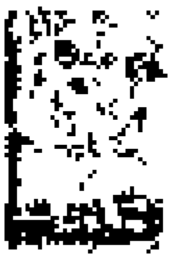

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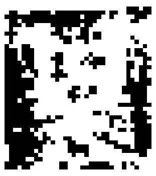

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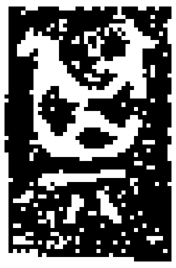

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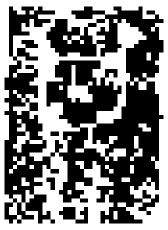
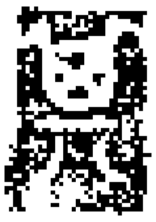
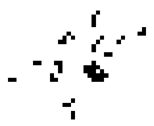


七

小克鼎
其日用䵼
克



依鐘
作其依鐘
自



者尚余卑盤
自作鑄其盤

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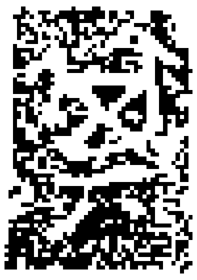
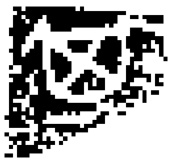


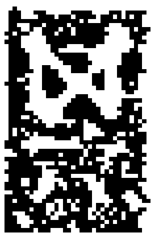
二

梁其鼎
其作尊鼎
梁



器

梁其壺
其作尊壺
梁



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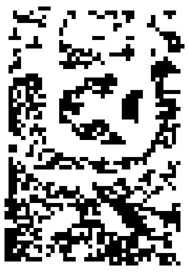

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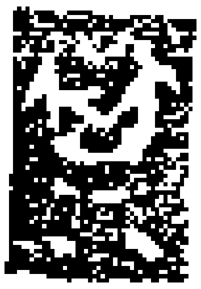
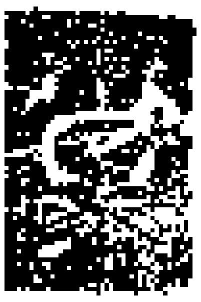


二

𠭯其毁
𠭯其
其

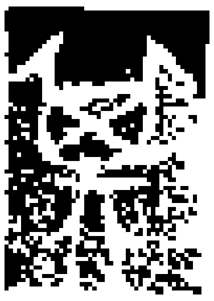
肇作
毁



𠭯其盤
其肇作盤
𠭯

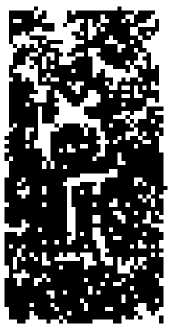
師臾鐘
臾其萬年
師

一



二

靈侯毁
姞其萬年
王



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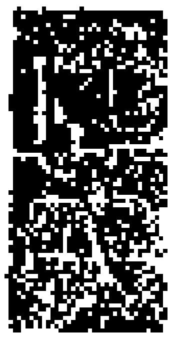

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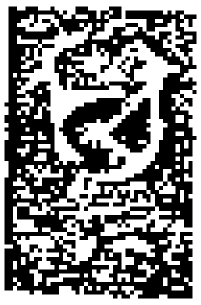
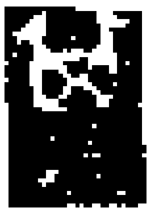
朴君述鼎
其永保用之



敶戹鼎
其永壽用
之



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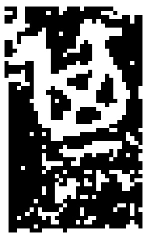
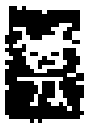


盌一

師害殷 習
以召其辟休



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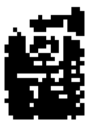

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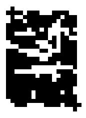

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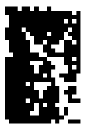

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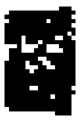

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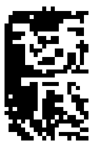
者減鐘（[illegible]）
于其皇祖皇考



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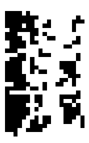

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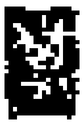

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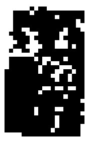

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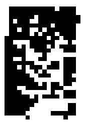

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者減鐘（[illegible]）
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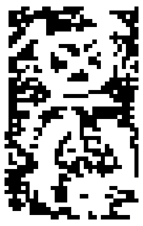
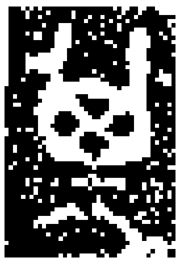
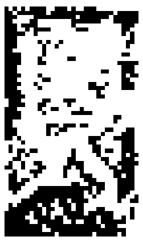


袁成
叔鼎

邾弗其
盞侯嘉

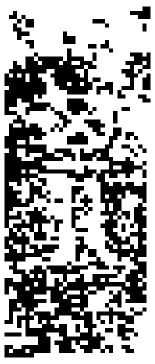


兮甲盤 毋敢
不出其貨

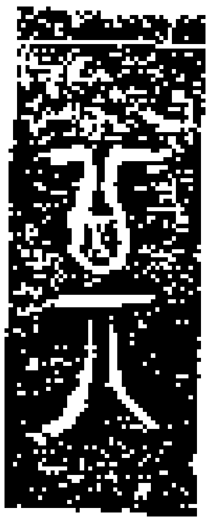


子禾子釜 闢
乂口口其事

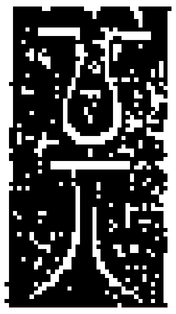
非
135
B



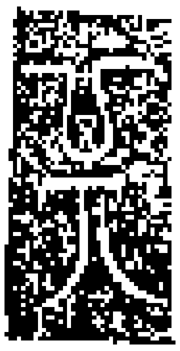
公孫班鐘　是
口盤命無其



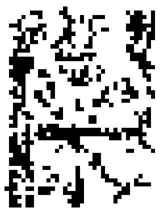
中山王譽鼎
與其汋於人也



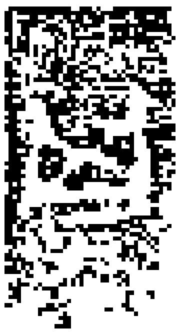
中山王譽方壺
余智其忠諿施



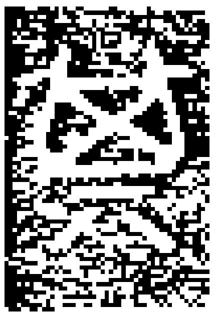
中山王譽方壺
其永保用亡疆



伊毀　伊其
萬年無疆

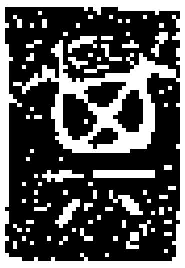


諆鼎　諆其
萬年眉壽



弭叔盨
遹孝

鑄其
寶盨



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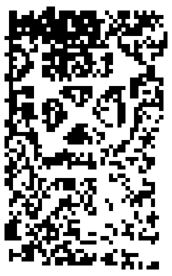

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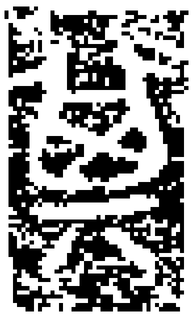
伯汲其盨　伯
汲其作旅盨



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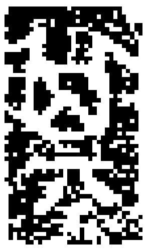
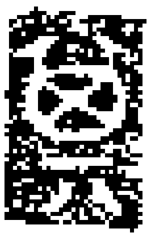
中師父鼎
其子孫萬年



藥鼎　其萬
年永寶用



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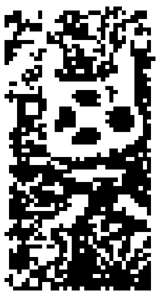
萬年永寶用



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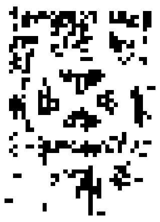

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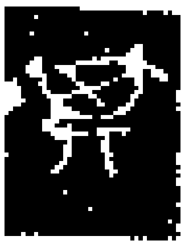
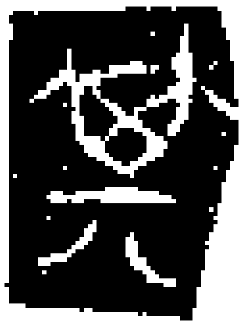


洹子孟姜壺



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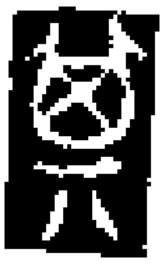
洹子孟姜壺　余不其事汝受册



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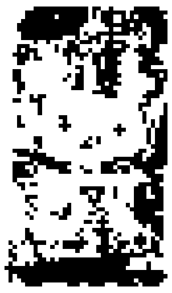
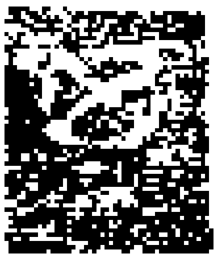
召伯虎簋　對揚朕宗君其休



兮甲盤　其唯我諸侯百生



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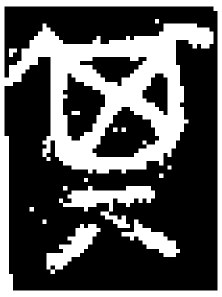

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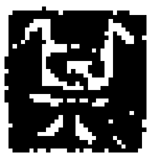

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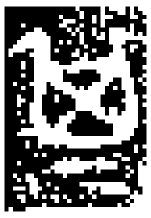
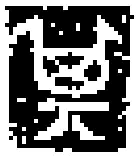


叡叔叡姬簋　用享孝于其姑公



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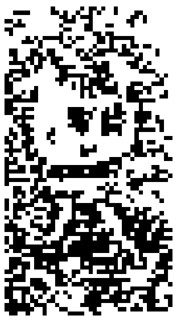
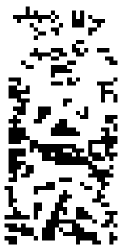
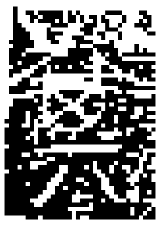


殳季良父壺　其萬年霝冬難老



秦公鐘



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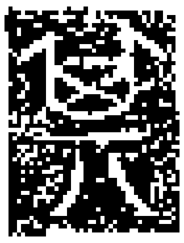

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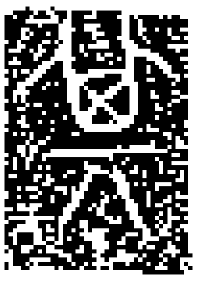

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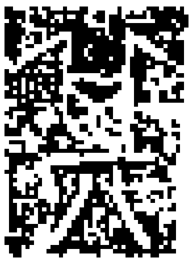
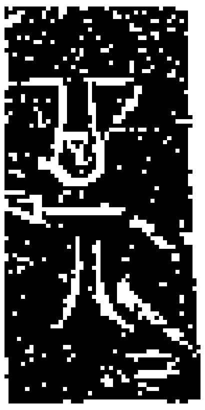
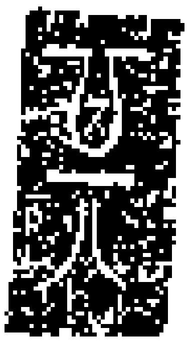
秦公鎛



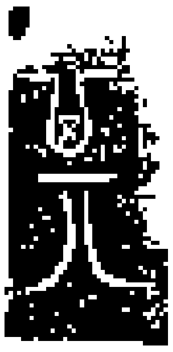
秦公鎛盭百
蠻具卽其服



中山王譽鼎
其隹能之



中山王譽方壺
之其先王之祭祀



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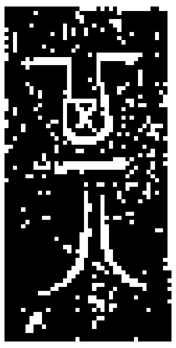
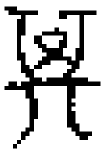
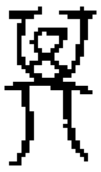
速其老策賞中父



中山王譽方壺
天子不忘其有勛



鄂君啓節尃
其金節則毋政



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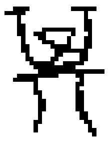

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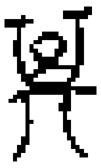
金節
門政



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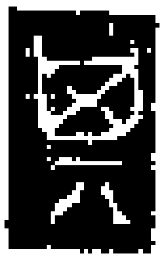
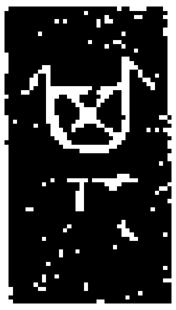


邾王鼎　邾王
體用其良金



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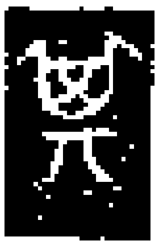

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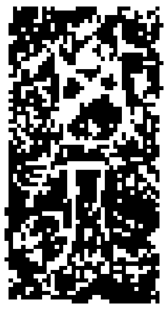
鄦伯簠　鄦伯受用其吉金



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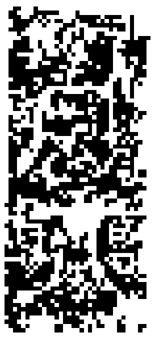

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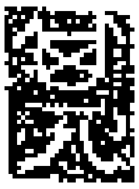
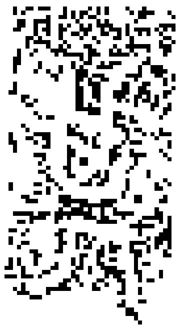
朴君

述鼎　朴君述擇其吉金



王孫壽甗　王孫壽擇其吉金



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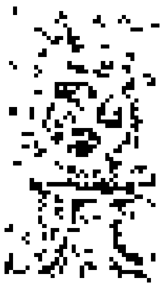

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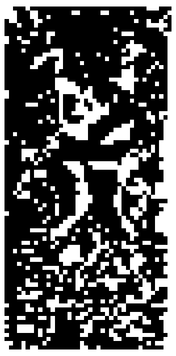
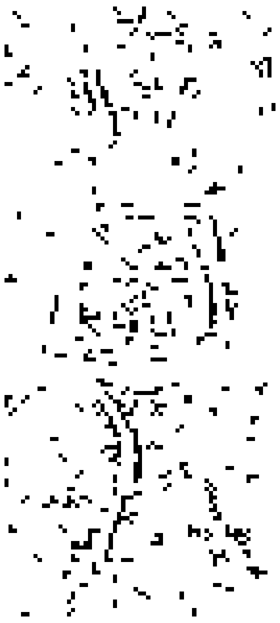
上鄀府簠　上鄀府擇其吉金



吳王光鑑　吳王光擇其吉金



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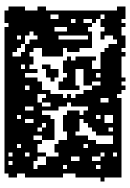
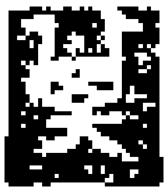


曾□□簠　曾□□擇其吉金



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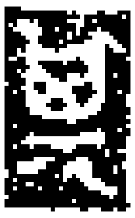

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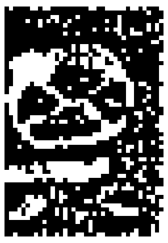
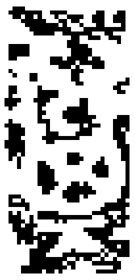
曾伯霥簠　余擇其吉金黃鏞



伯尚鼎　伯尚肇其作[illegible]鼎



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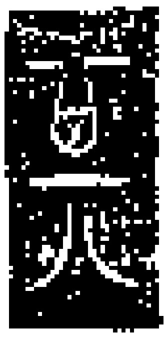
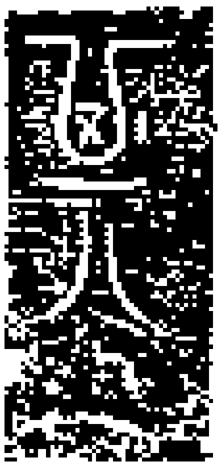
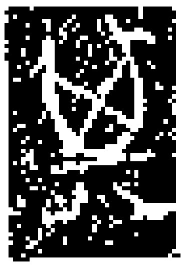


中山王譽方壺　爲
人臣而仮臣其宗



中山王譽鼎
天其有斁

于擧
氒邦



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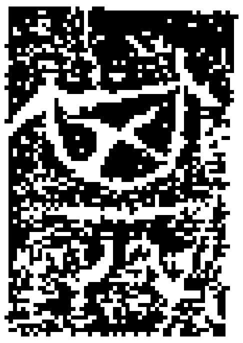

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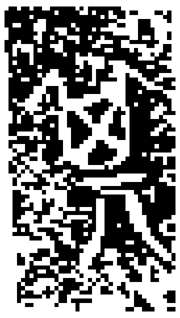
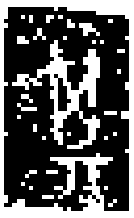
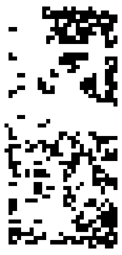
洹子孟姜壺　齊
侯女雷希喪其毁



徐王義楚盤　郐
王義楚擇其吉金

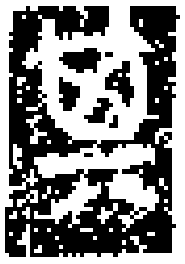


子季嬴簠　子季
嬴青擇其吉金

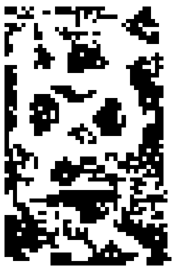


公孫班鎛
盡公孫班擇

其吉
金



鄦伯鬲　鄦始
遙母鑄其羞鬲



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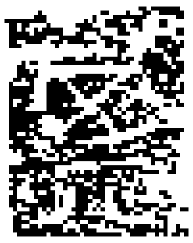
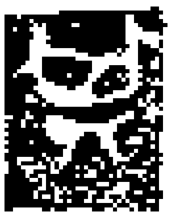


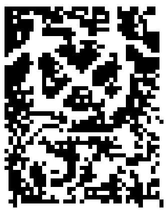
二

武生
鼎

武生毁用
作其羞鼎



于伯毁　□□
伯自作其寶毁



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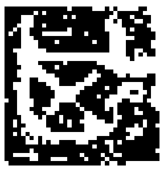
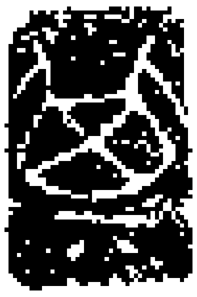


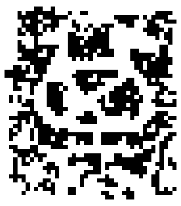
二

中殷父
鼎　其

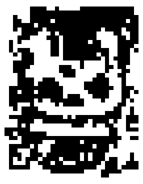
萬年子=
孫寶用



包君壺 其口
年口孫=口用

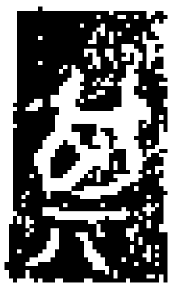


蓋



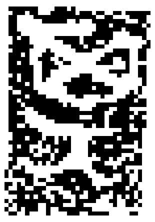
器

楙車
父殷



其萬年
子=孫=永寶

叔碩父匜 其萬
年子孫永寶用



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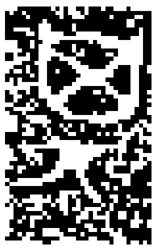

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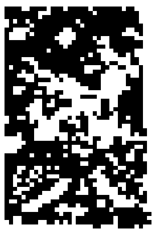
萬年子孫永寶用



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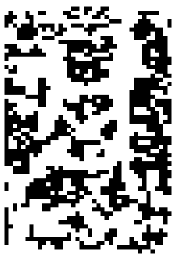

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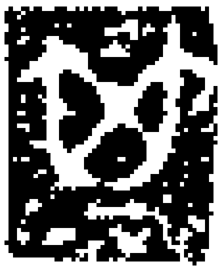
其萬年永寶用



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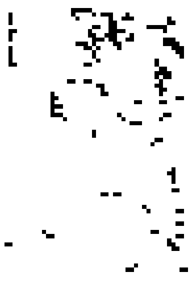

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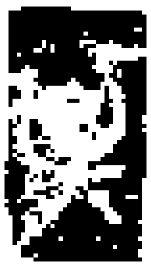

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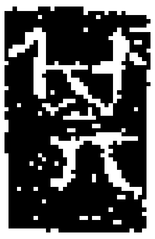
魯原父殷
其萬年

眉壽永
寶用



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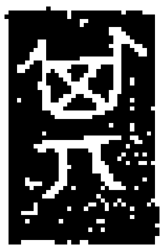

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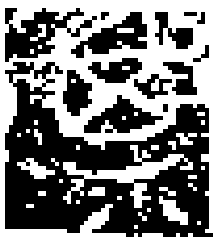
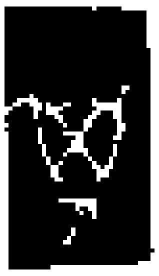
鄭伯盨 子=
孫=其永用之



曾子仲
謱甗

子孫其永用之



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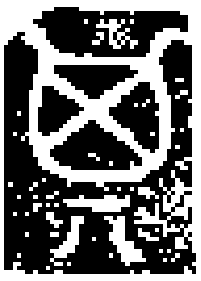

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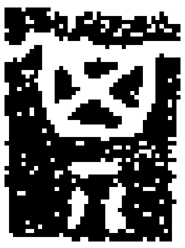
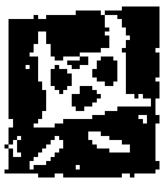


器

己侯

毀子孫其永寶用



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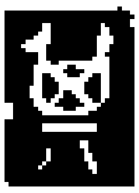

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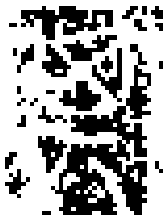

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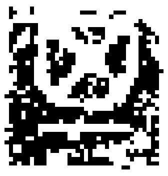
梁其壺其百子千孫永寶用



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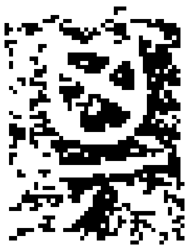

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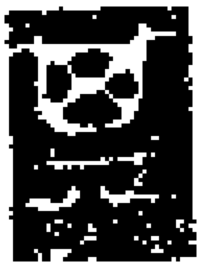
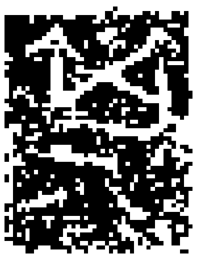
梁其鼎其子孫永寶用



宰簋其子孫永寶用



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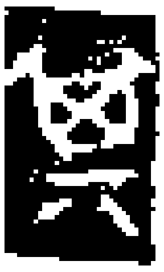

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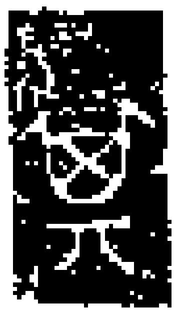
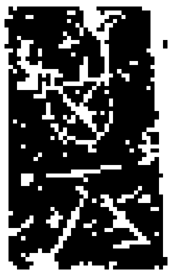


鑄伯傳鼎其子孫永寶用之



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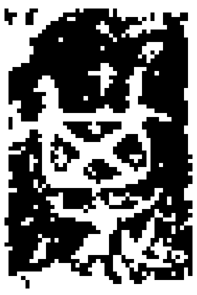
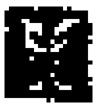


曾子

仲𧩫甗 叔曾子
中𧩫用其□□



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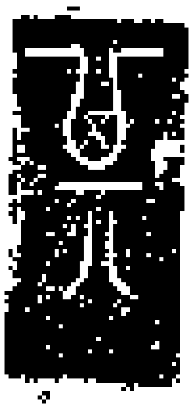

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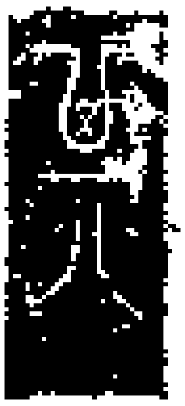
鼎 後人

其膺之毋
忘尔邦



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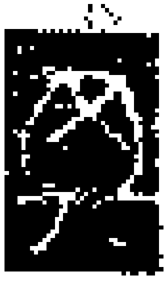

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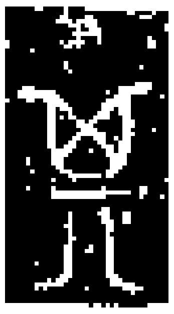
余畜孫書

呂擇其
吉金



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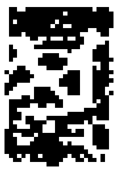
其妹新鍊鉦鐘



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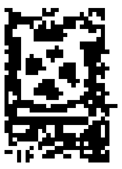

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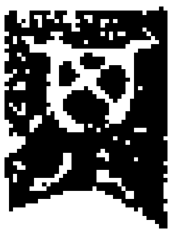
棠叔簠
棠叔

作其為卑
考宗彝



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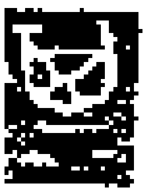

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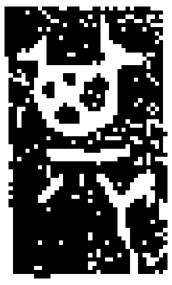

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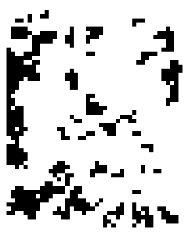
簋



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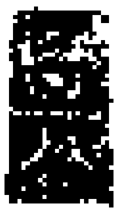

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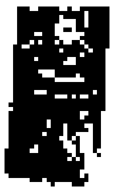

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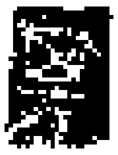
二

其兂句鑃　其兂
睪其吉金鑄句鑃



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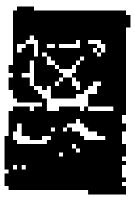

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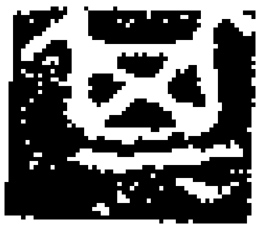
睪其吉金鑄句鑃



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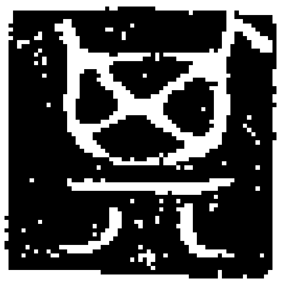

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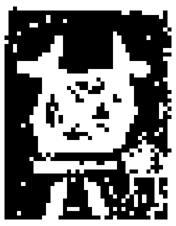
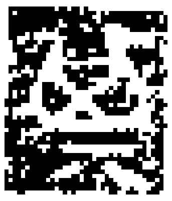
公子段作叔妃鼎



二

呂伯虎毀
其萬年

子₌孫₌
寶用



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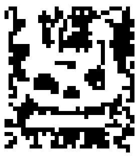
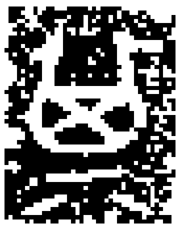
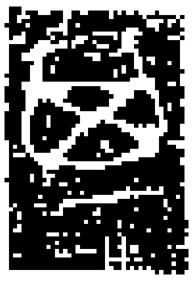


器

椃車父毀　其
萬年子₌孫₌永寶





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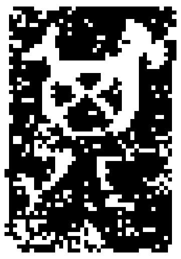
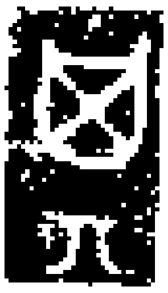


每眀罍　其萬年
子孫永寶用享



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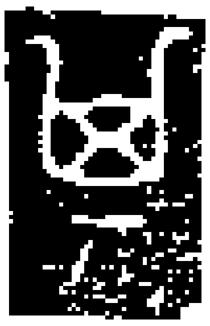
子孫永寶用享



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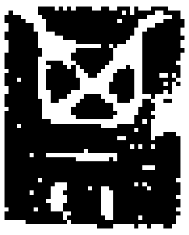
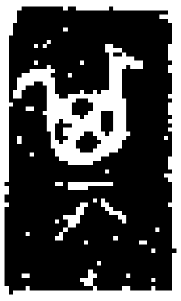


器

内太子簠
其萬年子₌孫₌

永用



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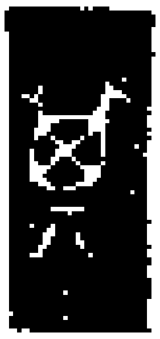

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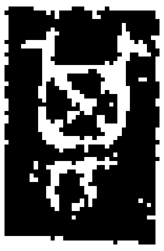

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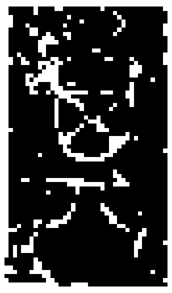

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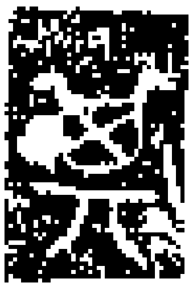
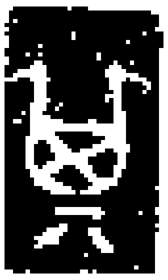


鐘伯暈 其子孫永寶用之



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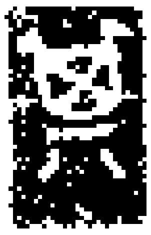

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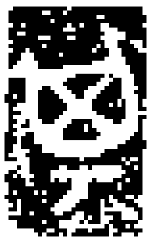

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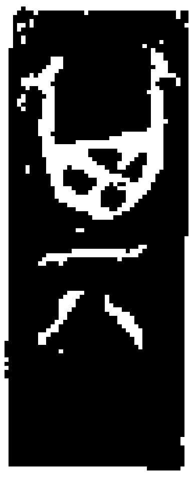

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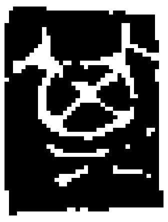

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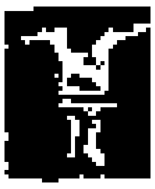

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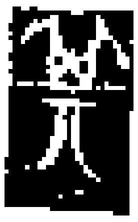

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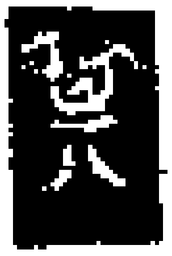

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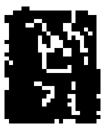
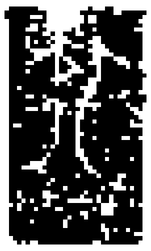


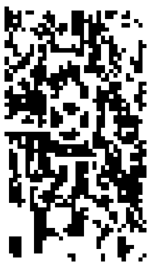
五

子璋鐘 羣孫斯子子璋擇其吉金



寬兒鼎 蘇公之孫寬兒

擇其吉金



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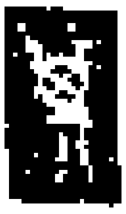

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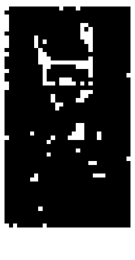

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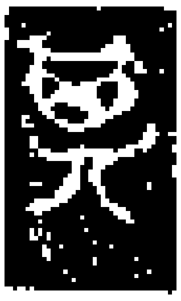

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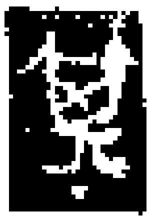
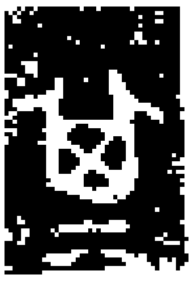


器

鄀大宰簠　鼄大宰欉子䜌鑄其饙簠



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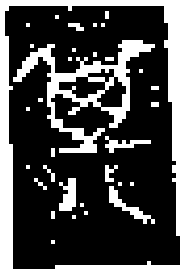
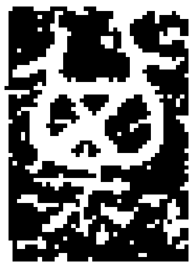


鄀大宰鐘　鄀大宰欉子䜌自作其御



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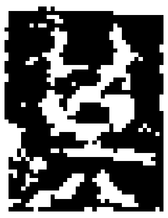

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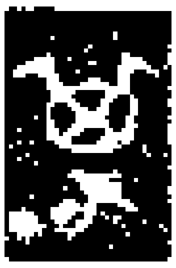
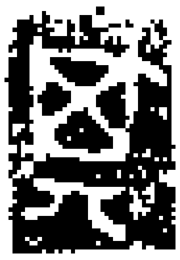
中師父鼎　其用享用考于皇祖帝考

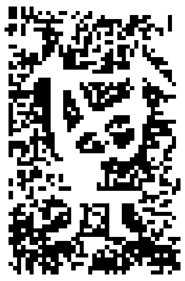


雁仲簋　其萬年子

孫永用享考

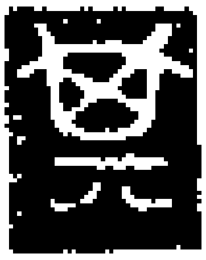


由中父伯匜　其萬年子孫永寶用享

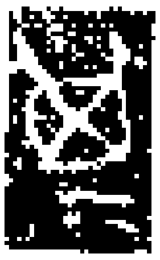


魯伯者君匜　其萬年子孫永寶用

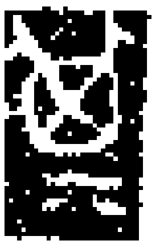
享



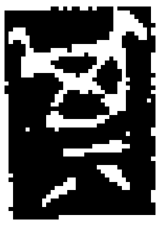
齊侯姜𣪘 其萬年子=孫=永寶用享



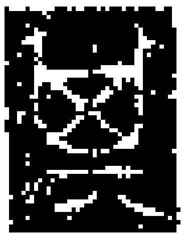
蓋一



器一

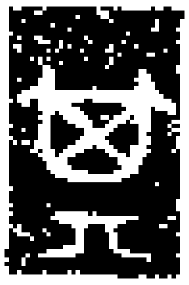


蓋二



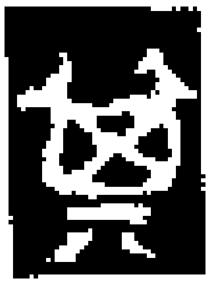
器二

師寏𣪘 其萬年子=孫=永寶用享

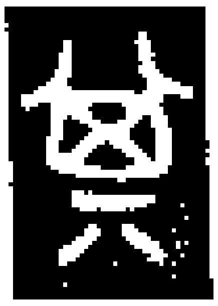


白者君盤 其萬年子=孫=永寶

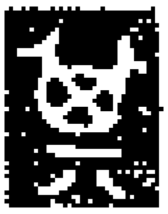
用



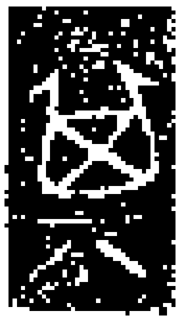
史頌盤 其萬年子=孫=永寶用



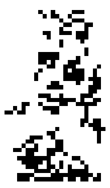
史頌匜 其萬年子=孫=永寶用



尹氏簋 其萬年子=孫=永寶用

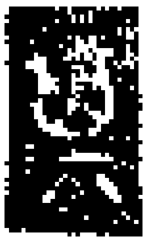


姬[illegible]鼎 其萬年子=孫=永寶用



季良父盉 其萬年子=孫=永寶

用



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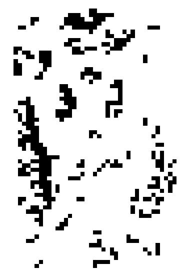

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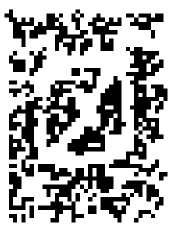

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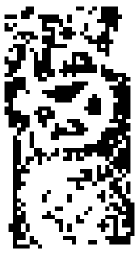
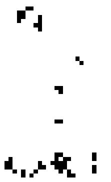
叔高父匜 其

萬年子孫〻永寶用



王中皇父盉其萬年子孫〻永寶用



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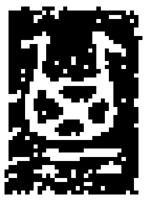
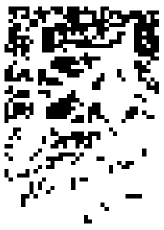
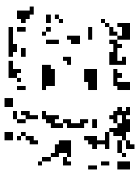


單子伯盨其子孫萬年永寶用

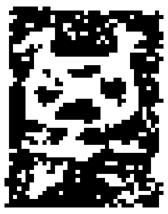


公父宅匜其萬年子孫永寶用之

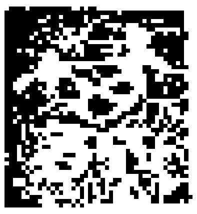


伯司貴生匜

其萬年子孫永寶用之



畢中姬鼎其子孫用享孝于宗老



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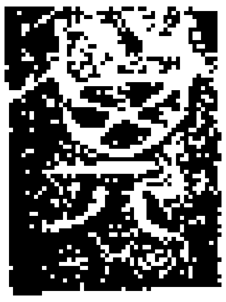

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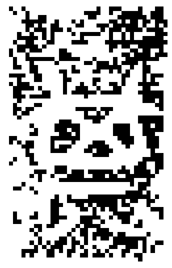
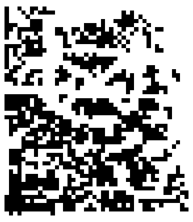
洹子孟姜壺 洹子孟姜喪其人民都邑

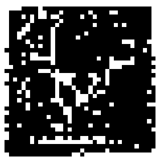


趞右盤 唯趞右自作用其吉金寶盤



公父宅匜

淳公之孫公父宅鑄其行匜



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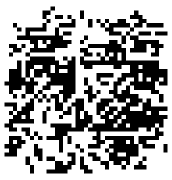
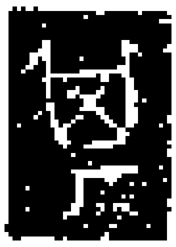
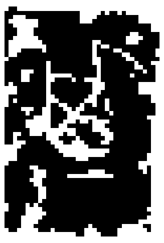


器

宋公欒簠 作其妹句敔夫人季子媵簠





鉦鋮
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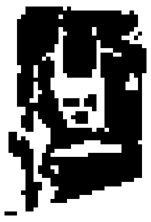

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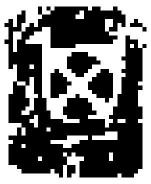
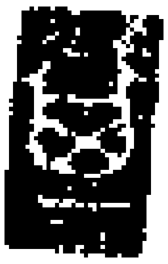
其台



豐姞設　子
孫其永寶用



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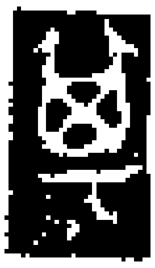
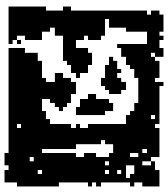
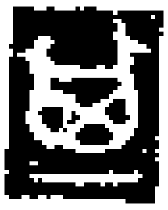
其子孫永寶用



器一



蓋二



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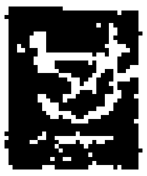

四

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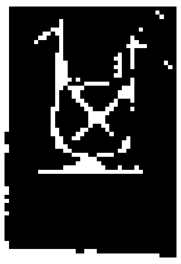
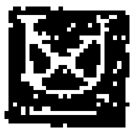
子孫永寶用



王孫遺者鐘　王
孫遺者擇其吉金



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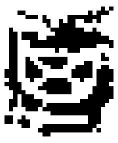

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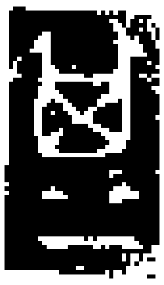
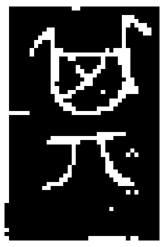
𠨍其卣　𠨍其賜
作冊欶圭一𤨺



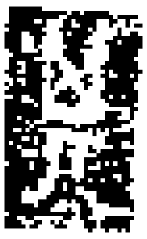
師遽設　師
遽其作寶設

盧

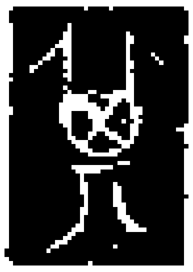


器

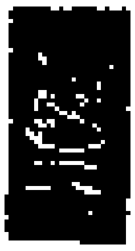
鄀伯盧作其元妹叔嬴為心媵饙盧



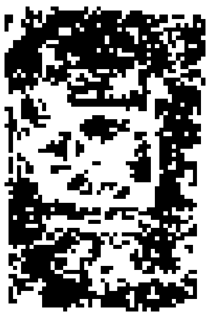
王子吳鼎　王子吳擇其吉金自作飤鼎



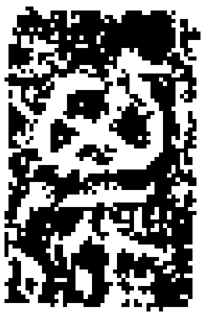
流兒鐘　郘王庚之愻子流兒擇其吉金



曾大史申鼎　鄀公之孫曾大史申作其褚鼎十



譴鼎　譴肇作其皇考皇母者比君䵼鼎

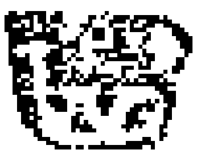


遣小子簋　遣小子䣄以其友作醻男王姬䵼彝

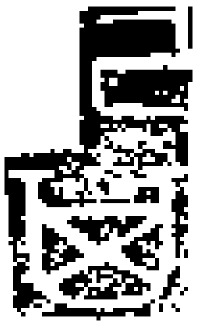
甘象簸箕形，凵為匡郭，中象編織紋，叉己殷作㓝，叉己甗作㓝，象畫積纍，注音加丌，字又作萁，丌甘連讀，古文期作𣅀，六國古鉨作丌，金文作其或作𣅀，甘為竹編器形符加丌，字又作箕，汗簡引古尚書作𠀠，丌基从其聲，故丌亦通基，說文丌，下基也。古殷有名無甘者，或作基，或作𡊄，或作𠀠，以聲義求之，無甘當讀無忌，與魏信陵君名同，今音忌在群紐，甘在見紐，古見群不分，故無忌或作無甘，十篇心部忌，憎惡也。

从心己聲。字亦作諅。三篇言部「諅，忌也。从言，其聲。」周書曰「上不諅于凶德」，今書多方作「不忌于凶德」。禮記禮器「夏父弗綦」，左傳文公元年作「夏父弗忌」。王風揚之水「彼其之子，不與我戍申」，鄭玄箋「其或作記，或作己，讀聲相似」。曹風候人「彼其之子，不稱其服」，左傳僖公廿四年引「其」作「己」。鄭風羔裘「彼其之子，邦之司直」，左傳襄公廿七年引「君子曰彼己之子」，是「其」「己」互通之證。明乎此，知十四篇己部「㠱，長踞也」，即二篇足部「跽」之或體，非別有一字也。

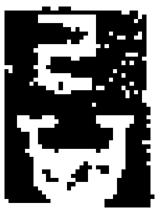
王婦匜云「王婦㠱孟姜作旅匜」，方濬益以春秋列國攷之，當是紀國。孟姜與叔妻皆紀國姜姓之女，㠱為紀之通叚字，前卷紀侯鐘及紀侯、紀姜二𣪘作己，則古今字也。左氏春秋桓公九年「春，季姜歸于京師」，杜注「季姜，桓王后也。季，字；姜，紀姓也。」（綴遺齋彝器款識卷十四王婦㠱孟姜匜）



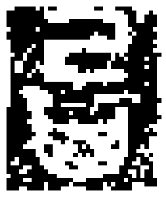
己侯父戊殷
真侯父戊



己其父乙彝
真侯父乙

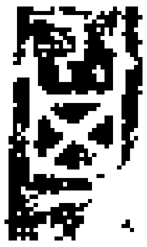


蓋



器

中子真觚 中斗真
引作文父丁尊彝



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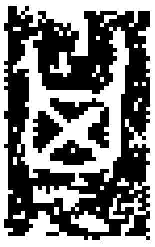

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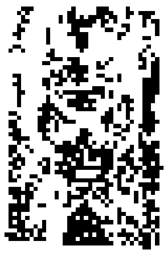

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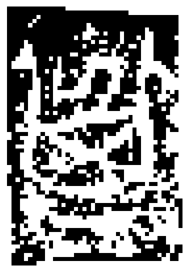
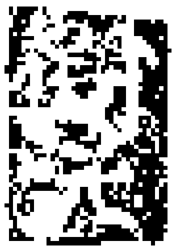
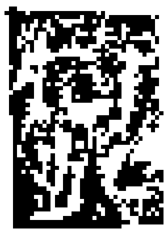


器二

師寰殷
真犀

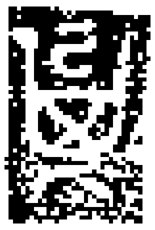


蓋

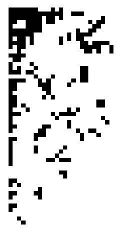


器

邾大宰簠
萬年無真



真仲壺 真仲
作倗生飲壺



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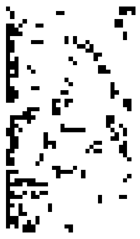

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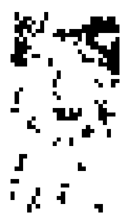

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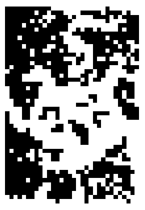

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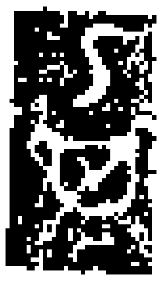
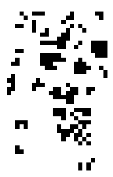


器三

無真殷 王賜
無真馬四匹



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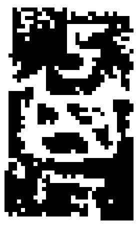
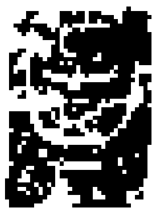
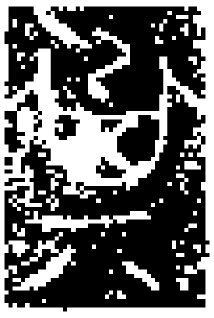


器一

無㠱毀　無㠱
拜手諧首曰

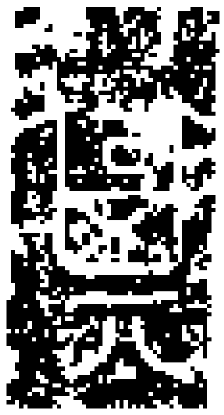


㠱侯鼎　㠱侯
賜弟叟嗣戒

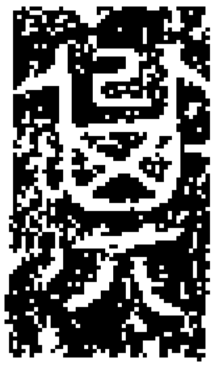


㠱孟姜匜　王
婦㠱孟姜作旅

匜

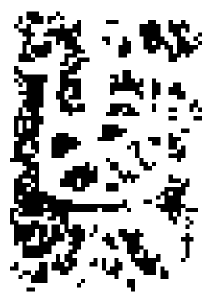


㠱伯寂父盤　㠱伯
寂父騰㠱無耳盤



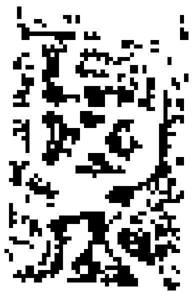
㠱伯寂父匜
㠱伯寂父騰㠱

無盤
匜

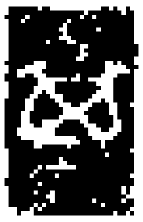


器

㠱伯子盨　㠱伯
子寂父作其征盨



㠱甫人匜　㠱甫
人余余王口叡孫



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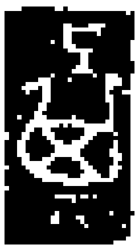

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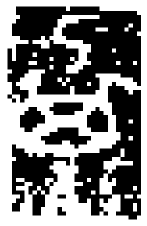

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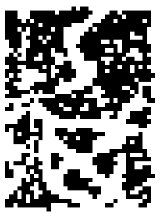
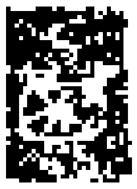
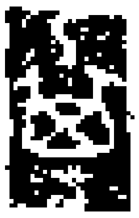


器二

無㠱毀　無㠱其
萬年子孫永寶用



蓋一



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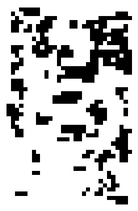

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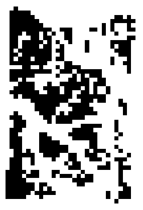
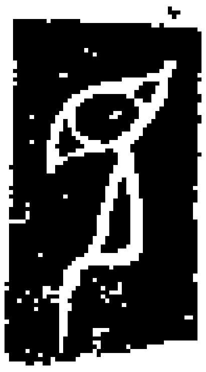


器三

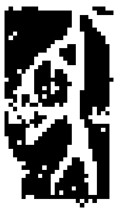
無㠱毀　無㠱用作
朕皇祖釐季尊毀

王獻唐謂㠱為其的標音字，古有讀其如己，故注己音，為古代黃河流域東方一種音讀，殷代卜辭金文沒有㠱體，只是作㠱作甘，一到西周初期，仍不見此字，以後有用作國名之名的，如師寰簋、無㠱簋等。己紀㠱古為三國，㠱為姜姓國家，其大體方位在山東省莒縣北部。（見王獻唐黃縣㠱器第二三至二九葉又一六五至一六九葉）按王獻唐考釋甚詳，此僅錄大意如右。關於㠱作為國名，究竟何指，各家說法不一，如衛宏認為㠱與杞同，郭沫若、方濬益等謂㠱即紀，㠱己為同一國，均證據欠足，參見甘字條。

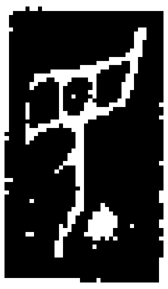
見



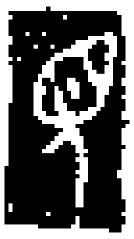
見甗
見作甗



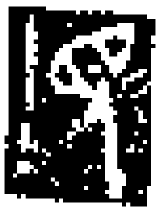
史見觚 史
見作父甲彝



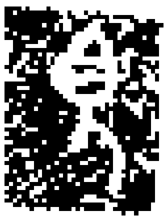
史見尊 史見
作父甲尊彝



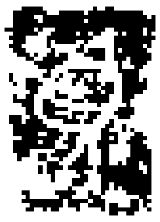
雁侯編鐘 燮伯
内右雁侯見工



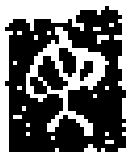
雁侯編鐘 見工
敢對揚天子休



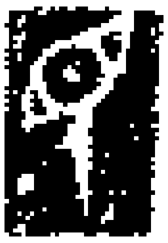
衛鼎
見于王



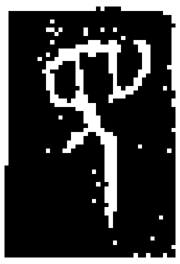
駒父盨
逆見我



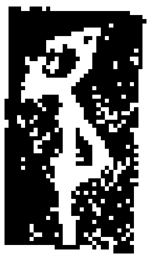
乖伯殷
眉敖至見



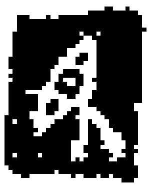
琱父庚鼎
琱見事于彭



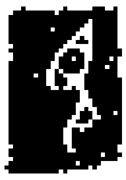
宗周鐘 南
夷東夷具見



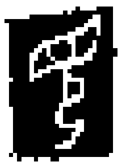
沈子殷
見厭于公



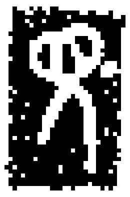
子尊 子
見在大室



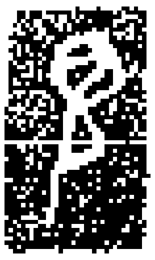
賢殷 公叔
初見于衛



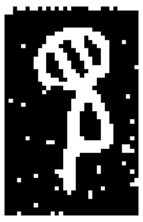
麥尊 侯見
于宗周亡述



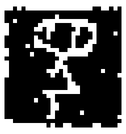
史牆盤 方
蠻亡不𢦏見



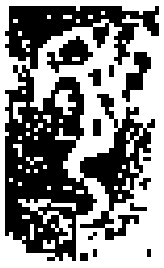
𤼈鐘　𢽾史剌
祖來見武王



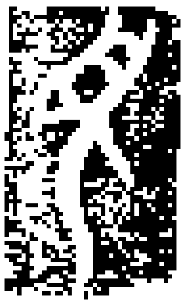
史牆盤　𢽾史剌
祖迺來見武王



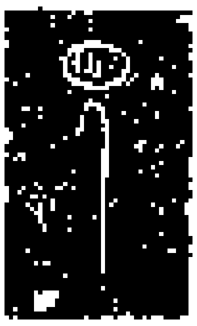
乍冊䰧卣
公大史咸見服
于辟王



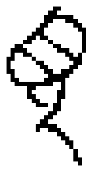
匽侯旨鼎　匽侯
旨初見事于宗周



䖒父乙彝　䖒見駒
用作父乙尊彝

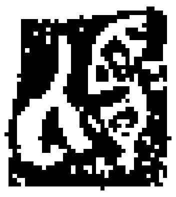


中山王嚳方壺
則臣不忍見施



鄂君啓節　見
其金節則毋政

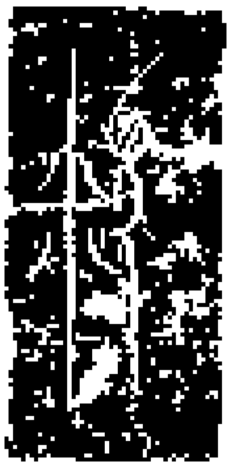
說文八篇、見視也从人从目。象人瞪然張目形、金文或用作人名



何尊 𧠟

于公氏

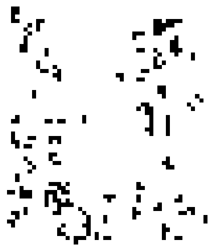
說文八篇「視古文作眡」此字从見氏聲當是視之古文異體「𧠟于公氏」與衛鼎的「見于王」賢毁的「公叔初見于衛」相同。𧠟與見通說文「見視也」此亦可證𧠟即視之聲符更換字。



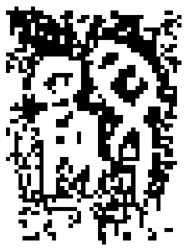
中山王嚳鼎

猶⿰米見惑於子之

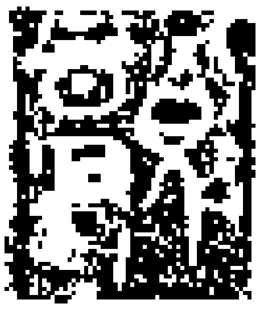
古文見旁與目旁常可通，如說文八篇視字古文作眎，或眡。故⿰米見即說文四篇之眯字，眯，艸入目中也，从目米聲。塵入目中則視物不清，有迷惑的意義，故⿰米見字讀爲迷。說文二篇「迷，惑也」。



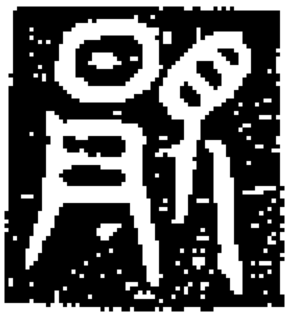
癲鐘
覨福



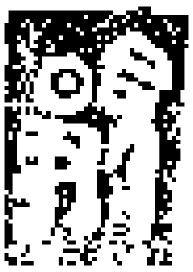
史牆盤
祇覨穆王



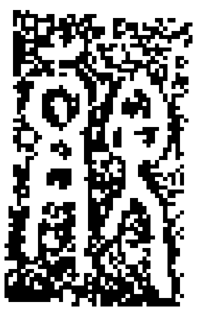
大克鼎
覨孝于申



虢季子白盤
孔覨又光

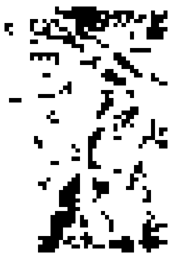


史頌𣪘　曰
遅天子覨令

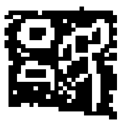


井人妄
鐘　覨

盤文祖
皇考



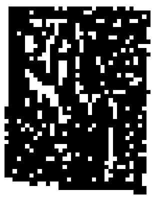
癲𣪘　覨皇
祖考嗣威義



麥尊　用龏義
寧侯覨孝于井

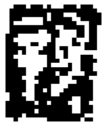
戴家祥曰：覨字从見从㝵，舊釋不詳。吳式芬釋馭（據古錄三之一第五十六葉史頌𣪘）孫詒讓釋顯（古籀拾遺中第廿二葉追𣪘）均有闕失。玉篇五十二覨，請古倫切，集韻讀俱倫切，訓大視也。以聲義求之，字當釋覨。說文八篇見部「覨，外博眾多視也，从見，員聲，讀若運」。大、博、眾、多義並相近，運、軍、君同爲文部見母，覨、運、鄆匣母，古音見匣兩母在諧聲字與通假字中有混用。公羊傳哀公十

二年「秋，公會衛侯，宋皇瑗于運，」左傳，穀梁傳運作鄖，漢書古今人表楚成王惲，公羊穀梁作髡，左傳文公元年春秋經「冬十月楚世子商臣弒其君頵，」惲作頵，集韻上聲十九隱「頵或从君，」又去聲廿四焮「覲，」或作覲，是覲字聲符更旁亦可作覲，覲，義近，顒爾雅釋詁「顒，明也，」徐同柏還釋爲顒，（從古堂款識學卷六第四十葉）非是，（䑣盤銘文通釋）



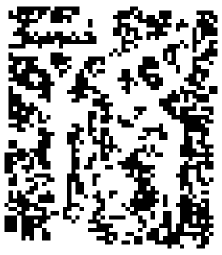
晉公盦

智親百黹



盠駒尊　王親

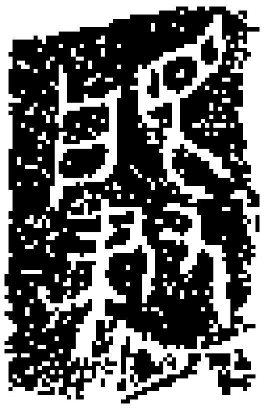
旨盠駒易兩



克鐘　王親令克

遹涇東至于京𠂤

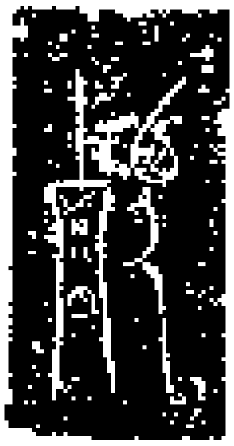
說文八篇、親、至也、从見亲聲。亲从辛聲、故金文親以辛為聲。高田忠周曰、蓋字以見為義、近接相見、情之至者也、（古籀篇第三十四葉）



剌⿸户⿰聿見鼎　剌

⿸户⿰聿見作寶尊

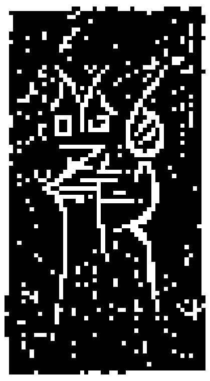
戴家祥曰：⿸户⿰聿見字从見从肇，說文所無。以聲類求之，殆即覜之異體，聲符更旁字也。說文三篇攴部「肇，擊也，从攴肇省聲」。从又與从攴同義。集韻肇肇同字。李舟切韻肇，擊也。虞典「肇十有二州」，大傳「肇」作「兆」。大雅生民「后稷肇祀」，禮記表記引作「后稷兆祀」。商頌烈祖「肇域彼四海」，鄭箋「肇當作兆」。肇兆聲同，故覜亦作⿸户⿰聿見。禮記聘義「故天子制諸侯，比年小聘，三年大聘」，鄭玄曰「比年小聘所謂歲相問也，三年大聘所謂殷相聘也」。春官典瑞「瑑圭璋璧琮，繅皆二采一就，以覜聘」，鄭玄謂「大夫衆來曰覜，寡來曰聘」。又秋官大行人「殷覜以除邦國之慝」，鄭注「殷覜謂一服朝之歲也」。「五服諸侯皆使卿以聘禮來覜天子，天子以禮見之，命以政禁之事，所以除其惡行」，作業之歲曰殷覜。覜，視也。



中山王嚳鼎　郘

君子⿰睿見弇夫悟

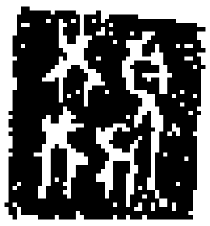
字从睿从見。說文四篇「叡，深明也，通也。从𣦼从目从谷省。睿，古文叡。」睿有明義，故从目。⿰睿見字再加見旁，為形義偏旁重複之例。例如新字从木，再加艸旁作薪；雚字从隹，再加鳥旁作鸛，皆屬此例。⿰睿見的下文弇，說文訓作「盖也」。張政烺認為廣雅釋詁「叡，智也」。文選四子講德論「鄙人黯淺」注「不明也」。「⿰睿見弇」是說聰明受到蒙蔽。（古文字研究第一輯中山王嚳壺及鼎銘考釋）从銘義上看⿰睿見為叡的異體。



中山王嚳方壺　明

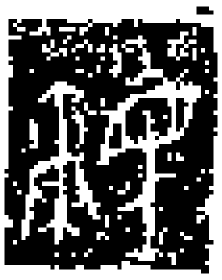
祭之于壺而時觀焉

說文八篇「觀，諦視也，从見雚聲」



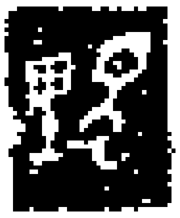
僟匜　專

趩啓覲儺



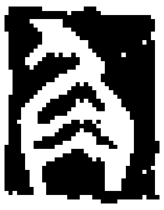
觀父戊卣，觀

作父戊寶尊彝

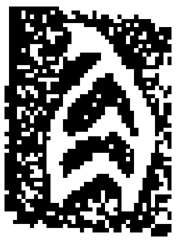


野父癸尊　野

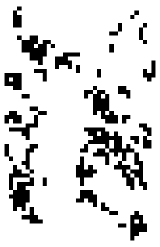
作父癸寶尊彝

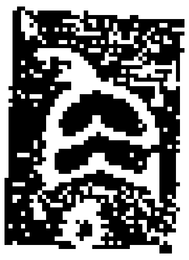


庚鍾
羊角

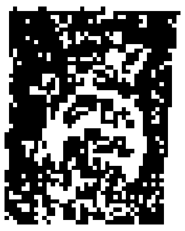


噩侯鼎
伐角鄶





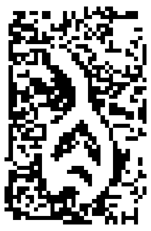
壴二



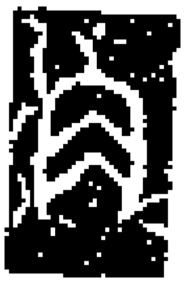
器二

翏生盨
伐角□

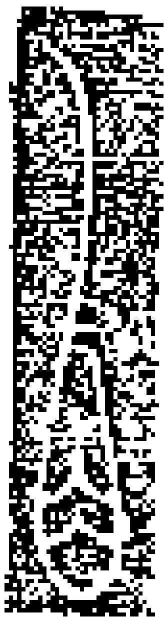
庚鍾　齊
角戴光



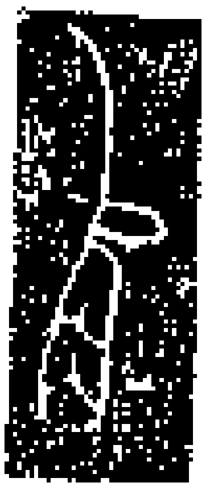
史牆盤
齊角熾光



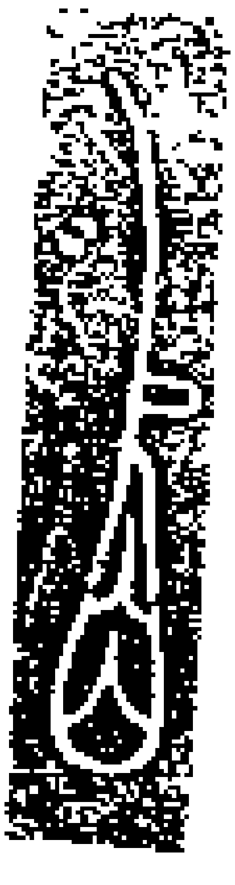
叔角父殷　叔角父
作朕皇考宮公尊殷



曾侯乙鐘
為遙音孝角

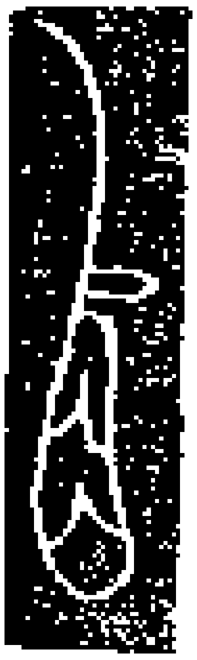


曾侯乙鐘
黄鐘之商角



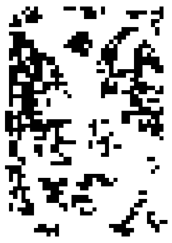
曾侯乙鐘
濁割肄之下

角

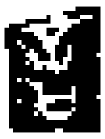


曾侯乙鐘　為妥
賓之[illegible]顛下角

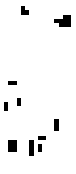
說文四篇「角，獸角也，象形，」高鴻縉曰：此殆畫牛角之形，遂以為凡獸角之稱。角字金文還用作人名地名和番名。



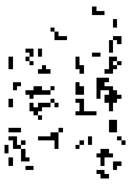
史䛂毁
王言畢公



楚王領鐘
其聿其言

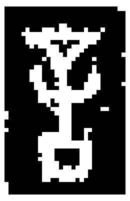


[illegible]

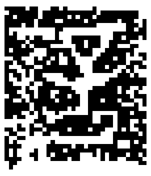


[illegible]

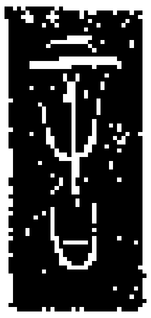
紆卣 游子
用言出入



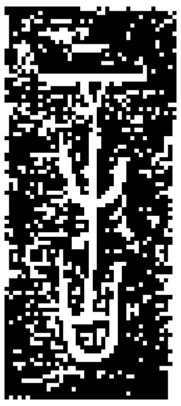
匍短鼎 用言
王出內事人



鬲从盨 其邑厇
[illegible]言二邑 畀鬲从



中山王譽方壺
允哉若言

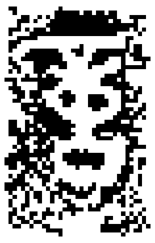


中山王譽鼎 此
易言而難行也

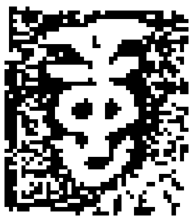
說文三篇「言，直言曰言，論難曰語。从口䇂聲。」嚴安先生曰：凡古文字辟辪辥章諸字皆从亏或辛作，其中直皆斜而左，無一从亏若辛作者（惟量系言叢諸字字左匕世左折之連不可見）字，又殷墟卜辭有吁字（殷虛書契前編卷五第二十一葉及卷六第二十九葉），說文口部𠵛「語相訶歫也」，是篆文之䇂亦或作亏，然則䇂本作亏，僅變為䇂，與說文䇂辛二字當異體也，其音當讀如櫱，不如信何以證之，曰凡說文从䇂从辛之字，其音多與櫱近，口部𠵛从口歫䇂，讀若

櫱、案号嗁一字、則号亦當讀若櫱、言部、「言、从口、辛聲、」此辛聲者許君意蓋於愆之疊韻求之、其實當於雙聲求之、言者辛聲之雙聲也、（毛公鼎考釋第六葉）按唐韻言讀「語軒切、」疑母元部、櫱讀「魚列切、」疑母祭部、祭元陰陽對轉、不但同母、而且同部、許氏于辛字解云「辛、辠也、从干、二、二古文上字、讀若愆、」愆讀「去虔切、」溪母元部、雖云同韻、而聲不同、

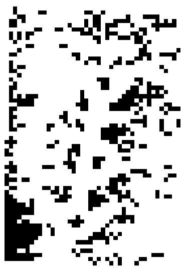
𧦝



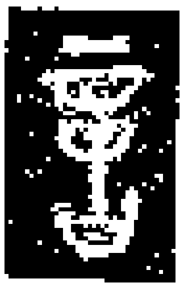
史牆盤　兮
「遂」尹𧦝彊



衛鼎　矩廼眔濼
粦令壽商眔𧦝曰

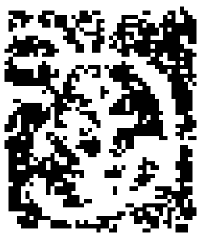


𧦝𣪘　𧦝
作寶𣪘



嗣子壺　至
于萬𧦝年

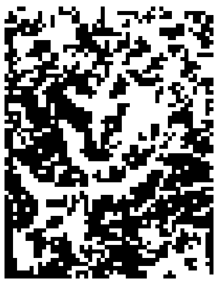
戴家祥曰：說文「𧦝」从言从中。𧦝𣪘作𧦝，當讀「億」，數詞之極大者也。史牆盤「兮尹𧦝「億」疆」謂疆土之廣。衛鼎用作人名，無義可見。



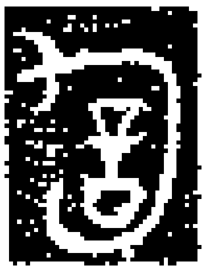
詢毁　訇

詢毁　訇諸官

對揚天子休令

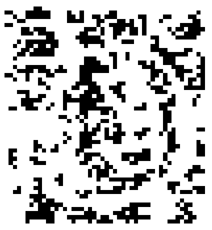


詢毁　訇萬年



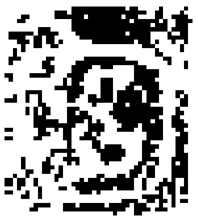
數師毁　數師敦

用作訇辛寶毁

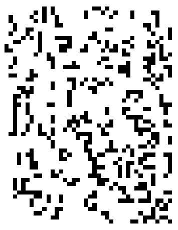


詢毁　王各

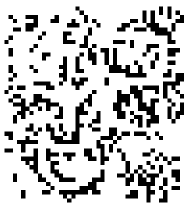
益公入右訇



于省吾曰：訇字从言从勹，勹即古旬字，卜辭旬字作𠣬，詳王國維釋旬。旬訇同文，早期訇毁作訇，晚期王孫鐘作訇，是旬之演變由勹而勻而訇。說文旬之古文作𠣬，即旬从日勻聲。說文「訇，駭言聲，从言，勻省聲。漢中西城有訇鄉，又讀若玄。𠣬，籀文作訇」，是从冂乃勹之形譌。訇即詢即詢，錢大昕謂訇即「詢于四岳」之詢，至爲卓識。又說文新附考詢字訓謀，从言旬聲。按誤分訓詢爲二字失之。金文訇字，字毁作訇，原款毁作訇，从金从勹，然則訇之作訇，猶鈞之作銞矣。（雙劍誃古文雜釋第六葉釋訇）唐韻旬讀「詳遵切」，邪母文部；詢讀「相倫切」，心母文部，韻同聲近。



𥂕

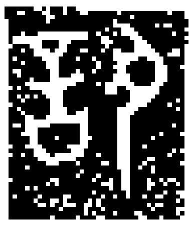


器

上鄀府𥂕

其眉壽無記

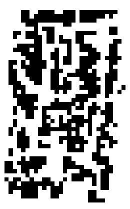
說文「記，疏也。从言，己聲」。唐韻「居吏切」，見母之部。己聲與其，其古文箕。箕己不但同母，而且同部。周書多士「爾尚不忌于凶德」，說文引作「上不基于凶德」。同聲通假，字亦同期。集韻上平七之朞，說文復其時也。引虞書「朞三百有六旬」，今尚書堯典朞作期，同聲必然同義，故𥂕銘借記為期，猶荀子不苟篇「四時不言而百姓期焉」，楊倞注「期，謂知其時候」。



趨鼎　寽訊

古趨入門

說文、訊、問也、从言卂聲。𧦝古文訊、从鹵。同聲通假字、亦讀信、誠也。又同迅、疾也。唐韻訊讀息晉切、心母文部、信讀「息晉切、迅讀「息進切、不但同母、而且同部。

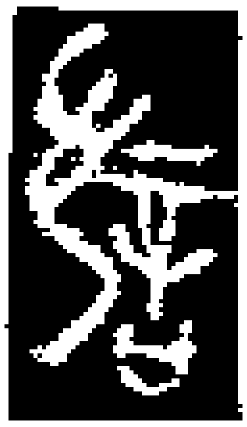


秋氏壺

多寡不訏

說文「訏，詭，譌也。」从言，于聲。一曰訏謩，齊楚謂信曰訏。爾雅釋詁，訏大也。唐韻「况于切」。

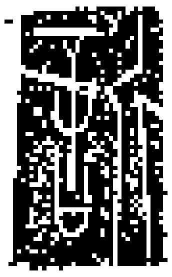
曉母魚部。



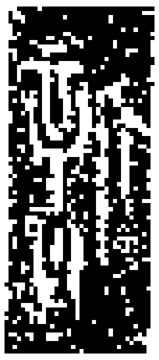
鄭討鼎　畫

隱為其鼎

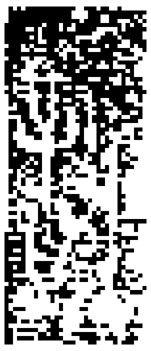
孫詒讓曰：冡隱舊釋爲討，以篆文審之，殊不類。今攷當爲訧。說文言部「訧，从言，尤聲」，此右从乀即尤形也。（古籀餘論卷二）按尤古肬字。說文四篇「肬，贅也。从肉，尤聲。黕，籀文肬从黑。」九篇頁部「頄，顴也。从頁，尤聲。疣，頄或从疒。」一切經音義十一：古文就疣頄三形，今作疣。是尤之初文从又，又，手也。一為指示性符號，在六書為指事，加聲作肬，在六書為形聲。黕頄疣就為表義更旁字，作疣頄者，乃注音更旁字也。孫釋至確。唐韻羽求切，喻母之部。



𧊒盗壺　種司馬賙訢詻戰忞

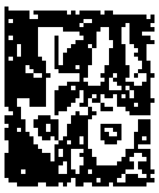


蔡侯尊　肅文王母穆亹悤害訢揚



蔡侯盤　肅文王母穆亹悤害訢揚

張政烺曰：說文「訢，喜也，从言，斤聲」，又「詻，論訟也，从言，各聲」，皆與此處文義不合。疑古从斤得聲之字，如祈、旂、沂等皆入微韻，故訢可讀為暨。禮記玉藻「戎容暨暨」，鄭玄注「果毅貌也」。又「言容詻詻」，鄭玄注「教令嚴也」。周禮保氏「乃教之六儀……五曰軍旅之容」，鄭玄謂「軍旅之容，暨暨詻詻」。壺銘訢詻即暨暨詻詻，是軍旅之容。（古文字研究第一輯第二四）家祥按：訢有二音，廣韻「許斤切」，曉母文部；集韻上聲五旨韻「許己切」，曉母之部。暨讀其冀切，郡母之部。訢暨同部，張說可從。



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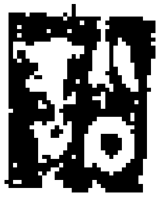
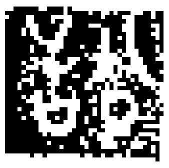


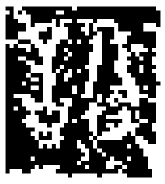
二

揚𣪘

訊訟



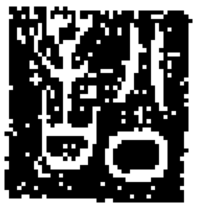
蓋



器

𩛥盨

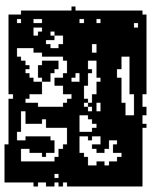
訊訟罰



器

𠑇匜

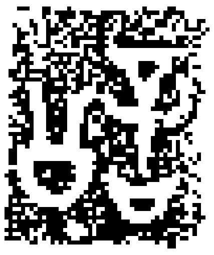
汝敢以乃師訟



舀鼎

口吏卒小子

𣪕以限訟于井叔



盂鼎

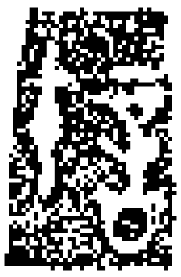
殷

隸罰

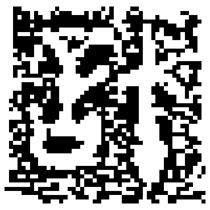
訟

說文「訟，爭也，从言公聲，曰謌訟，𧩁，古文訟」段注「公言之也」漢書呂后紀「未敢訟言誅之」鄧展曰「訟言，公言也」从公聲兼意也」引申為爭，朱駿聲曰「以手曰爭，以言曰訟」易雜卦「訟不親也」序卦「飲食必有訟」鄭注「猶諍也」唐韻「似用切」邪母東部

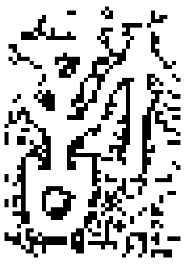
許



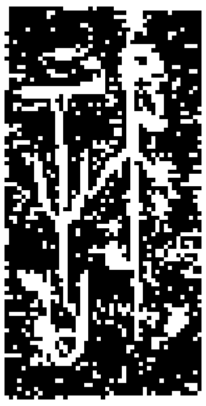
毛公鼎　總
許上下若否



裘衛鼎
厲迺許曰



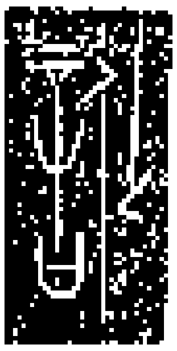
𩰫攸从鼎
弗能許𩰫从



中山王譽鼎
氏以寡許之

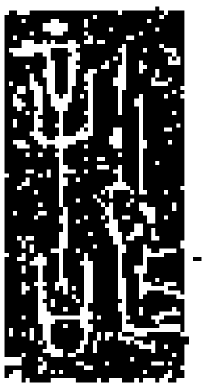
戴家祥曰：說文「許，聽也。从言，午聲」。按七篇臼部「舂，擣粟也。从廾持杵臨臼上。午，杵省也」。午象杵形，加旁从木，在六書為形聲。許字从言从杵，會意兼形聲，當訓「送杵聲也」。史記商君傳「五羖大夫死，秦國男女流涕，童子不歌謠，舂者不相杵」。集解引鄭玄曰「相，謂送杵聲，以聲音自勸也」。隋李則墓誌「於是相杵停音，鄰歌斷曲」，皆是以稱擬重之夫。許之本義為送杵聲，其後廣泛用為象一共力之聲。小雅「伐木許許」，說文十四篇斤部引作「伐木所所」。所，伐聲也。又變為「邪許」，淮南子道應訓「今夫舉大木者，前呼邪許，後亦應之」，此舉重勸力之歌也。唐韻午讀「疑古切」疑母魚部，杵讀「昌與切」穿母魚部，許讀「虛呂切」曉母魚部，許杵同部諧聲。許亦讀所，所从戶聲，讀「疏舉切」審母魚

部。集韻鄦又音「訏於切」即毋魚部。知鄦許糖所所也、器銘「迺許」「龍許」「許男」皆字之叚義，即叔重所謂「鄦也」。

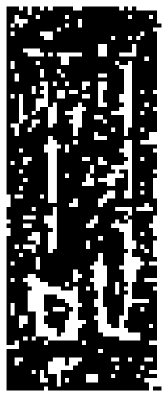


中山王譽方壺
詆鄗之訛

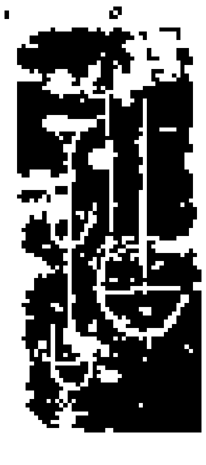
張政烺曰：訛字毛詩數見，鄭箋皆訓僞，此言燕爾禪讓之僞（古文字研究第一輯第二一一葉）。按說文言部無訛字，而有譌字，集韻下平八戈譌訛同字；說文譌，言也，引詩民之譌言。或作訛，通作吪。今小雅沔水作「民之訛言」。唐韻譌吪俱讀「五禾切」，疑母歌部，注音更旁則爲訛，表義更旁則爲吪，揚子方言三「譌，化也」，郭璞注「譌化聲之轉也」。



蔡侯尊

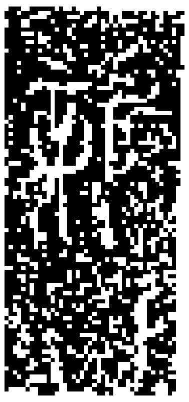


蔡侯盤　用詐大孟姬媵彝盤

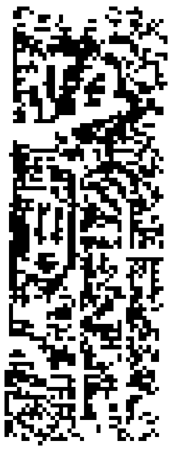


中山王譽鼎　中山王譽詐鼎于銘曰

說文：「詐，欺也。从言乍聲。」左傳宣公十五年「我無爾詐」，禮記樂記「知者詐愚」，皆其義也。注音更寄，字亦作詐，許云「慙語也」。詐詐俱讀「鉏駕切」，精母歌部。言為心聲，詐者必然心慮技，又更要从心。十篇心部「怍，慚也」。又十二篇「乍，止也，一曰亡也，从亡从一」。音諧同詐，故器銘以詐為乍。後人每以乍表示時間，如孟子公孫丑上「今人乍見孺子」。趙岐注「乍，暫也」。于是假作為乍，作義為起，為進之更寄字，廣韻作讀，側駕切，韻在魚部。沿用既久，遂不深究其聲義矣。



蔡侯尊

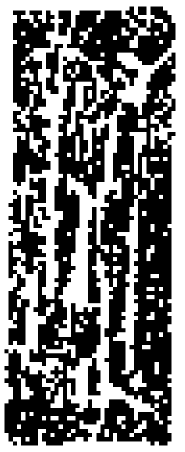


蔡侯盤 緫詖整誔

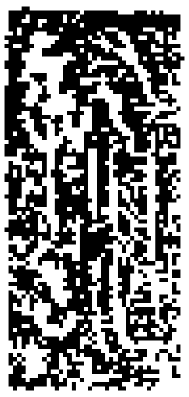
說文「詖，辯論也。古文以爲頗字。从言，皮聲」孟子公孫丑上「詖辭知其所蔽」，集韻去聲五寘「怶，心怶險也，通作詖」。唐韻彼義切，邦母歌部。

陳夢家曰：這群銅器銘文記述了蔡與吳楚的關係，它說明了介于吳楚兩大國間三蔡的困難處境，既要「左右楚王」，又要嫁姊「敬配吳王」，也不能不肇左天子，處於列強之間的蔡的命運，也正是春秋末以至戰國時小國的命運。（考古學專刊乙種第五號壽縣蔡侯墓出土遺物第二十頁）

⿰言㐌（詑）

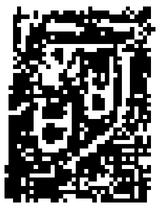


蔡侯尊

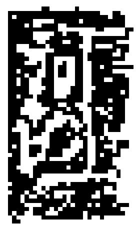


蔡侯盤
⿰礻各敊楚⿰言㐌

⿰言㐌字从言从㐌，疑即詑之更旁字。說文：「沇州謂欺曰詑，从言，它聲。」集韻下平八戈：「詑、⿰言㐌同字。」按从又與从手同義，唐韻拕音「託何切」，透母歌部，詑字不但同部，而且同母，知㐌即拕之更旁字也。



余贎逐兒編鐘
飲飤訶舞



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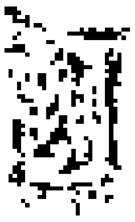
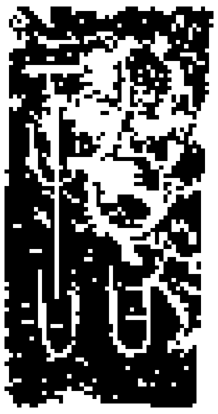


四

蔡侯鐘
自作訶鐘

高田忠周曰。說文「訶，大言而怒也。从言，可聲。」朱駿聲云：字亦作呵，漢書食貨志「縱而弗呵虖。」注「責怒也。」字亦作訶，廣雅釋詁二「訶，怒也。」（叚借）重言形況字，字亦作嗬，廣雅釋訓「呵呵，嗬嗬，笑也。」又變聲連語，海賦「呵欻」注「掩鬱不明皃。」此考精矣。古唯有丂、𠀀、可，丂為气欲舒出，勹上出而礙于一，以屈曲之象；又反此為𠀀字，气一旦停留，遂上衝而發其勢越揚矣。𠀀讀若呵，呵即訶字。又可訓肯也，許可也。从口、丂，丂亦聲，其聲發出，故聲意如此。而依嗬嗬之例，可、呵、訶同字顯然。許訓大言而怒也者，叚借為𠀀也。𠀀讀若呵，可證矣。此銘叚借為歌字。歌古唯作哥，歌詩亦後出字。知字作歌者，歌者，又與訶與𠀀通用。又訶字用為𠀀者，或以何為之。所謂何誰是也。何譙古作訶譙，作𠀀歌（古籀篇卷五十三第十七至十八葉）。按說文五篇「可，肯也。从口、丂，丂亦聲。」又「哥，聲也。从二可。古文以為謌。」八篇「歌，詠也。从欠，哥聲。謌，歌或从言。」先秦文獻中凡字表義从欠者亦或更旁从口，如歎之為嘆，欷之為唏，歔之為嘘是也。集韻「于乎」、「歔歌」、「訶謌」、「可哥」同字，唐韻𠀀讀虎何切，曉母歌部；哥歌讀古俄切，見母歌部；可讀肯俄切，溪母歌部；在古代諧聲字中，牙音見溪兩紐，每與喉音曉匣混淆，故丂、可、哥同字，在音理上完全可通。

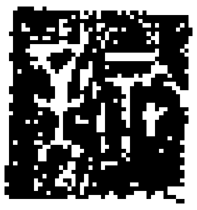


中山王䰯鼎

詒死辠之有若

說文「詒，相欺詒也。一曰遺也。从言，台聲」。趙誠讀詒為貽，朱德熙裘錫圭讀詒為辭。說文「辭，不受也。从辛从受，受辛宜辭之。辤，籀文辭，从台」。張政烺从朱說（古文字研究第一輯第二五九）。

紫按：詒貽俱音「與之切」，喻母之部。辤辭俱讀「似茲切」，邪母之部。在經傳中同部假借者頗多。詒字未始不可以讀辭，顧鼎銘詒與死辠連文，死辠不可以贈遺，亦不可以欺詒，此理甚明。兩相比較，似以讀辭為長。辤辭同字，說文「辭，訟也。从𤔔，𤔔猶理辜也」，理辜死辠義相貫注。

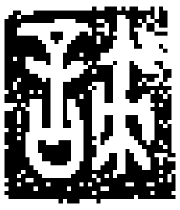


訴　啟鼎

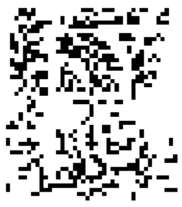
啟作訴鼎

訴

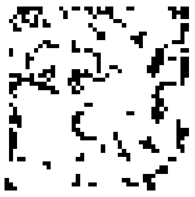
戴家祥曰：訴字从言从示，字書所無，前人缺釋，以形聲更旁求之，殆即嗜之異文。玉篇五十六「嗜，食利切，嗜欲也。」書曰「酣酒嗜音」。示，古文「集韻」去聲六至嗜、示同字，考證「張脂切」，群母脂部。示讀「巨支切」，群母支部。支脂韻近，从言與从口義同。嗜，啓人名。



史墻盤
昇屯無諫



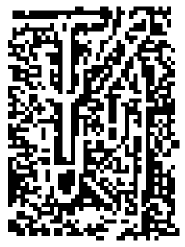
召伯虎簋
勿諫亡



二

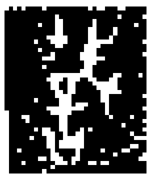
召伯虎簋
用獄諫今日

戴家祥曰：說文「諫，數諫也。」集韻去聲五寘「諫，說文數諫也。一曰晝也。通作刺。」按刺諫皆朿之加旁字。朿爲木芒，字本象形，加旁从人。爾雅釋詁「刺，殺也」。同聲通假，責亦爲責。大雅瞻卬「天何以刺」，毛傳訓刺爲責。責人以言，故字更旁从言。廣雅釋言「訴，怒也」。秋官司刺「掌三刺三宥三赦之灋，以贊司寇聽獄訟。壹刺曰訊羣臣，再刺曰訊羣吏，三刺曰訊萬民」。刺訊同義，故更旁从言。管子心術篇「言能害刺，刺爲号号事」。刺刺多言貌，即說文所謂「諫，數諫也」。唐韻「七賜切」，清母支部。



新資壺　侯司
馬覷許詻戰兮

張政烺曰：禮記玉藻「言容詻詻」，鄭玄注「教令嚴也」，周禮保氏「乃教之六儀，……五曰軍旅之容」，鄭玄謂「軍旅之容，暨口詻口」，壺銘許詻即暨暨詻詻，是軍旅之容。（古文字研究第一輯第二[illegible][illegible]葉）唐韻詻讀「五陌切」，疑母鐸部。

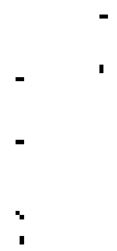


盂⿹𢦏言父壺　盂

⿹𢦏言父作琪壺

⿹𢦏言从言𢦏聲，說文所無，古字从言从口每無別，如詠作咏等，疑此乃哉字異文。說文二篇口部：哉，言之閒也，从口，𢦏聲。唐韻祖才切，精母之部。經傳哉、載互通。大雅文王陳錫哉周，國語周語、左傳宣公十五年、昭公十年引詩作載周。哉、載、栽皆从𢦏聲，故哉亦通載。爾雅釋詁：哉，始也。釋文：本或作𢦏。

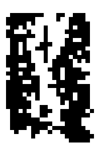
詹



單氏鐘　單
氏詹作賸鐘

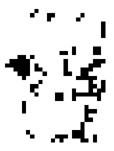
單氏詹鐘　單
氏詹作賸鐘

羅振玉曰、詹字作𧫒、下从言、初亦不審為何字、以下言字从言推之、知即言字、蓋即詒書之譌、篆文从丹聲、此从彥省聲也、（此反疑二一字、彥此字當敓）案按集韻去聲二十五豔、說文傳言也、古作詹、从口不从言、又二十八翰、喭古文作諺、从言彥、彥聲、彥旁蓋表義見旁字也、唐韻、魚變切、疑母元部



鄦王嚣戈　鄦

王嚣口行口鑠



一

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二

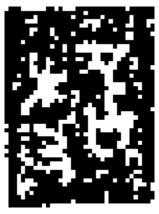
鄦王嚣矛　鄦王

嚣作五新小金

鄦王嚣戈　鄦

王嚣作行議鑠

嚣字从口从言，字書未收，以形聲審之，當即吅之加旁字也。說文二篇「吅，驚嘑也。从二口，讀若讙。」集韻上平二十六桓「歡懽𡁠嚾嚻嚾讙同字。廣韻吅讀「況袁切，曉母元部。讙、嚣並讀「呼官切」，不但同部而且同母。吅从兩口，在六書為會意；雚、嚣皆从吅聲，在六書為形聲。嚾、讙、歡、懽、蠸則又雚之加旁更旁字也。知讙之聲原為吅，亦可知嚣讙本一字也。

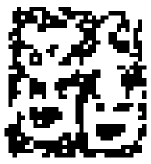


卿公簋　用爲
老夫人陴訣簋

訣字郭沫若隸定爲訣，顧未伸其釋義（兩周金文辭大系考第一七七葉）。器銘以傳疑敘述學與叔伸簋亦[illegible]彝尊簋文例相近，疑訣亦器名，惜字不知當讀何義，以待繼學之士論定焉耳。

豐姞簋　豐姞𧩼用宿夜享孝于𧩼公

戴家祥曰：「𧩼字从言从攸，前人缺釋，以意求之，字當釋悠。說文『攸，行水也，从攴，从人，水省』。秦刻石嶧山文攸字如此。說文言部『諟，誠諦也，从言，是聲』。詩曰『天難諶斯』。今毛詩大雅大明作『天難忱斯』，从心，冘聲。又『誖，亂也，从言，孛聲』。『悖』，誖或从心。又『諅，忌也，从言，其聲』。周書曰『上不諅于凶德』。今周書多方作『爾尚不忌于凶德』，从心，己聲。又『訴，告也，从言，斥省聲』。論語曰『訴子路於季孫』。今論語憲問作『愬子路於季孫』，从心，朔聲。再就說文心部言之，『忱，誠也，从心，冘聲』。詩曰『天命匪忱』。今毛詩大雅蕩作『天生烝民，其命匪諶』，而韓詩外傳忱作訦，从言，冘聲。『憝，怨也，从心，敦聲』。周書曰『凡民罔不憝』。今孟子萬章下引康誥曰『凡民罔不譈』，从言，敦聲。『愆，過也，从心，衍聲』。籀文愆作諐，从言，侃聲。是表義符號从言者，爲有更旁从心，从心者，亦或更旁从言。法言問神『故言，心聲也』，其言人之語言來自思維活動的外部表現，言與心通，生理使然。既銘云『豐姞𧩼用宿夜享孝于𧩼公于䜌叔朋友』，𧩼公即悠公。爾雅釋詁『悠，遠也』。悠遠雙聲同義，詞度銘悠諱，以用切喻毋幽都。」



番鼎 蚊父　　召伯虎簋

迺詬贊曰　　伯氏從詬

戴家祥曰詰字吳式芬釋詬（攈古錄金文三之三）孫詒讓釋訽（古籀餘論卷三第五十八葉）郭沫若釋許（兩周金文辭大系考釋考五[illegible]十八葉）李孝定釋詰（金文詁林附錄一四三五葉）从字形審之皆不類。詰字从言从吉

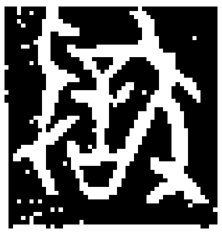
金文欒書缶缶作⿰金缶國差𦉜𦉜作𦉜金文寶作⿱宀缶或作⿵冂缶偷𠂤俱作吉。古字以缶注音者、亦或更旁从匋、石鼓文我馬既䮔、騊當讀騊駼、北野之良馬（玉篇二二八）䍃

匋同字、寶从缶聲、寶伯盨永寶用作永匋用、匋、瓦器也、从缶包省聲、讀與缶同（集韻

上聲三十一巧）飽或作⿰食缶鞄或作⿱缶革（四十四有）缶包同字以此例推詰當釋䛌說文

䛌往來言也、一曰小兒未能正言也、一曰祝也、从言匋聲。䛌、詢或从包。玉篇九十葉

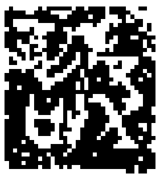
䛌言不節也。集韻下平六豪䛌⿰言包啕同字唐韻大牢切、定母幽部



二

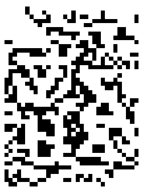
召伯虎𣪕
用獄諫爲白

說文十篇㹜部、獄、确也、从㹜从言、二犬所以守也」周官地官大司徒「凡萬民之不服教而有獄訟者」鄭注「爭罪曰獄」又秋官大司寇「以兩劑禁民獄」鄭注獄謂相告以罪名者」說文㹜、兩犬相齧」言以兩犬相齧喻獄訟兩造之爭、爭者必以言、文故从言、唐韻㹜音「語斤切」疑母文部。獄音魚欲切、疑母侯部、當云从言从㹜、㹜亦聲、

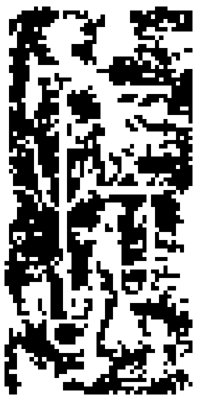


一

儆兒鐘
𢓊民是語



余贎逐兒編鐘
乚民是語



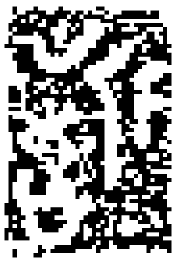
乙上

王譽　語
不踐[illegible]

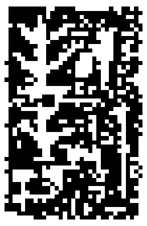
說文「語，論也。从言吾聲。」又「言下曰：直言曰言，論難曰語。」廣韻語韻，魚舉切，疑紐魚部。

郭沫若謂「𢓊民是語」，語假爲敔，謂數敔也。（兩周金文辭大系考釋一六七葉）亦通。

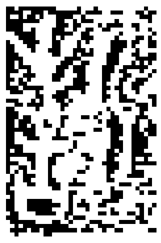
誓



裘衛鼎 吏厲誓



𠑇匜 牧牛則誓



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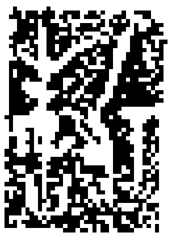
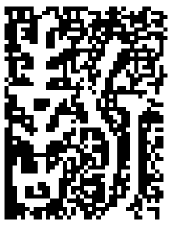
𠑇匜 牧牛辭誓成



悊

𠑇匜 女上卩先誓



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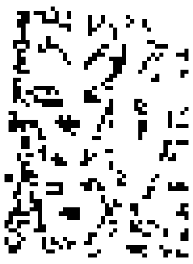
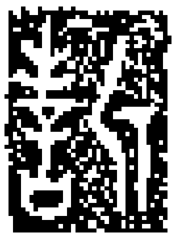
𠑇匜 亦既卩乃誓

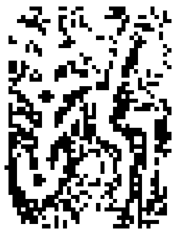


鬲攸从鼎 攸衛牧則誓



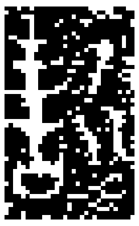
器

𠑇匜 今女亦既又卩誓

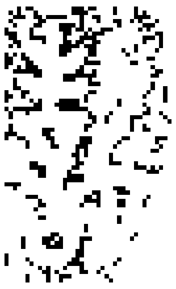


器

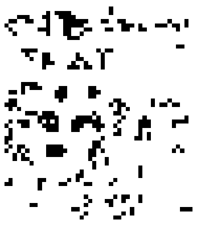
𠑇匜 女亦既從辭從誓



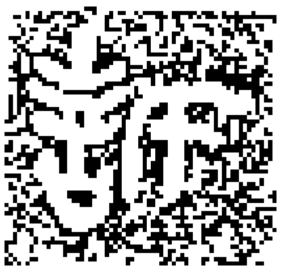
𠑇匜 伯揚父迺成吏牧牛誓曰



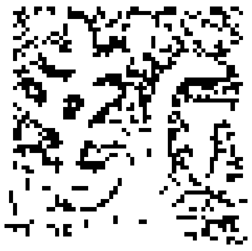
鬲攸从鼎 虢旅迺吏攸衛牧誓曰



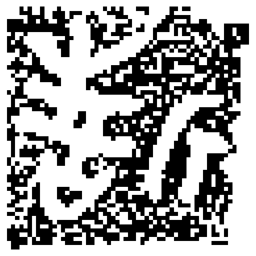
矢人盤 鮮且舁旅則誓



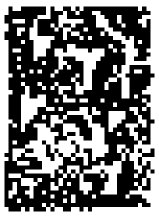
矢人盤 西宮襄武父則誓



矢人盤 矢卑鮮且舁旅誓曰

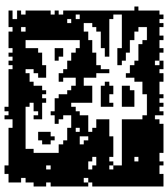


矢人盤　追卑西
宮襄武父誓曰



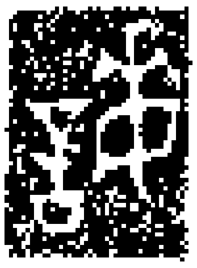
番生殷　穆
穆克誓厥德

說文三篇、誓以言約束也、从言折聲、禮記曲禮下、約信曰誓、古文从言表義者、亦或更旁从心、說文十篇心部、悊敬也、从心、折聲、集韻、誓、時制切、禪母祭部、悊、讀陟列切、不但同部、而且同母、番生殷克誓厥德、猶言能敬謹其德行也、爾雅釋言、誓、謹也、



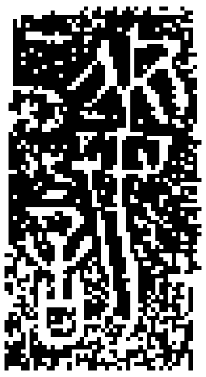
史牆盤

井帥宇誨



不𡢁殷蓋

肇誨于戎工



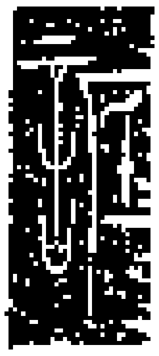
王孫遺者鐘

誨猷

不飤

說文「誨，曉教也。从言，每聲。」吳大澂曰：古謀字从言，从每，與許書誨字相類，疑古文謀誨爲一字。說命「朝夕納誨」，當讀「納謀」（說文古籀補卷三第二頁）。按，誨从每聲，集韻去聲十八隊每讀莫佩切，謀从某聲，某讀莫厚切。說文六篇木部「梅」，枏也，可食。从木，每聲。「楳」或从某。唐韻莫杯切，每、某不但同母，而且同部，同聲必然同義。王孫鐘「余義誨猷」，小雅小旻「我視謀猶」，逸君陳「爾有嘉謀嘉猷」（禮記坊記引），亦以猷謀連舉，知誨謀爲古文重文異體。案吳說精確之至。同聲通假，字亦讀敏。靜安先生謂誨，敏之假借字。詩「江漢肇敏戎公」，傳云「肇，謀；敏，疾；戎，大；公，事也。」案「戎工」謂甲兵之事，虢季子白盤亦云「不顯子白，武于戎工」，古武、敏音相近，則又借武爲敏矣（不𡢁敦蓋陪第八葉）考按說文三篇攴部「敏，疾也」

从攴每聲。小雅甫田、農夫克敏、與止、喜為韻、止、喜、皆之部字。大雅生民、履帝武敏、歆、武敏雙聲聯綿字。王說亦通。



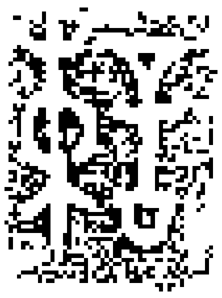
中山王嚳方壺

詆郾之訛

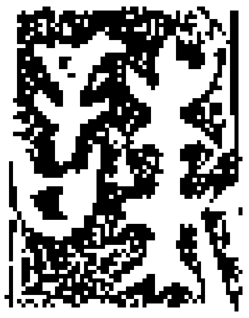
說文三篇「詆，苛也，一曰訶也，从言氐聲」一切經音義十一「呧，古文詆同」唐韻「都禮切」

端母脂部

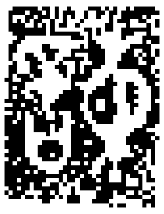
誎



盂鼎　敏誎罰訟

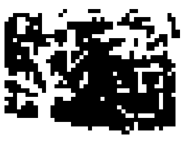


大克鼎　諫辥王家



番生簋　用諫四方

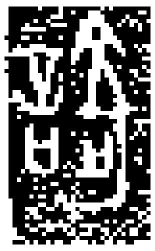
孫詒讓曰：稽舊釋為諫，按此字从言从束，明是誎字。說文言部「誎，餔旋促也。」又辵部「速，古文作警，从欶从言。」此云敏誎，似當為警之者段字。誎與速義略同。上文講言別以讕為諫，則此非諫字明矣。（古籀餘論卷第五十字）按廣韻誎讀「桑谷切」，速讀「桑谷切，心母侯部。」欶讀「所角切」，集韻「所六切」，聲則審母，又音「蘇谷切，音速」，是誎速本一字也。孫釋至確。



十年盉鼎

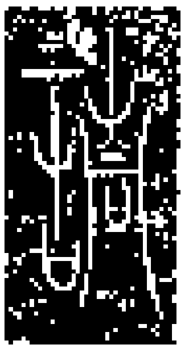
冶譜爲射

說文「譜，大聲也，从言，昔聲，讀若笮。唶，或从口。」廣雅釋訓二「唶唶，鳴也。」唐韻莊革切，照紐之部。



句鑃　余敄□
□[illegible]不敢䛅

䛅，从言奇聲，說文失收，集韻上平五支，訓音，居宜切，見母歌部。器銘「不敢䛅」，猶小雅·節南山云「不敢戲談」，大雅·板云「無敢戲豫」也。

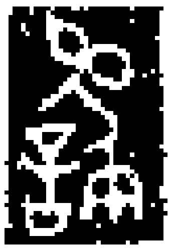


中山王嚳方壺
以請郾疆

說文請謁也、从言青聲、壺銘當讀爲靖、靖靜同安定也、唐韻請讀「七井切、清母耕部、靖讀「疾郢切、從母耕部、韻同聲近、左傳文公八年以靖國人、又哀公廿五年「君舍有罪以靖小國、又曰「違之以文以靖諸侯、辭例正同

陳喜壺　誴
容以作陳壺

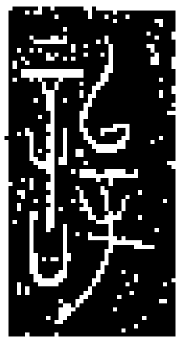
戴家祥曰：誴字从言从宗，下又作ㄋ，字書所無，以形聲審之，似可釋悰。ㄋ者，祭字筆伸也。說文十篇心部「悰，樂也，从心，宗聲。」古字以心表義者，亦或更旁从言，集韻上平二冬「悰，說文樂也，一曰謀也」，或作誴，唐韻，藏宗切，從母冬部。悰字不知何義，或為宗之假字。春官大宗伯「以賓禮親邦國，春見曰朝，夏見曰宗。」以龠礿夏享先王。



彔伯𢦚毀

𧭂自乃祖考

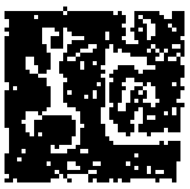
戴家祥曰：𧭂字从言从𠦪，𠦪之下文从夲，與韓侯伯晨鼎「𢦏戈𦅫冑」𦅫字左半、𦍒伯毀「𦅫」讀𦍒伯𢍉櫜「𢍉」字右半亦同。孫詒讓謂即禮記樂記「名之曰建櫜」之櫜。（古籀餘論卷三第五十二葉）按𦍒伯毀𢍉从巳，殆即皋比兩字合文，左傳莊公十年「蒙皋比而先犯之」，杜注「皋比，虎皮。」（朱芳圃殷周文字釋叢卷上第十葉帚龜之虎）然則𧭂字从言，皋聲，其為嘷字殆無疑義。說文二篇口部「嘷，咆也。从口，皋聲。」「獋，譚長說嘷从犬。」集韻下平六豪獋嘷同字，或作𧭂。皆表義更旁字也。其在彝銘字當讀繇。嘷讀乎刀切，匣母宵部。集韻繇讀「餘招切」，喻母宵部，匣喻皆在喉音，故嘷得假為繇。集韻繇又音「夷周切」，喻母幽部，幽宵韻近，故字又通由。荀子禮論「先王恐其不文也，是以繇其期，足之日也」，楊注「繇讀如由」。漢書元帝紀「不知所繇」，顏注「繇與由同」。商書盤庚上「由乃在位」，由，發語詞，（爾雅釋詁書也）誥與毀銘文例相近。



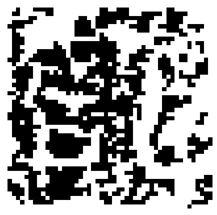
中山王譽方壺　𧦝

𧦝豊敬則賢人至

𧦝字从言从台从辛，字當釋辤。說文十四篇辛部「辤，不受也。从辛从受，受辛宜辤之。辝，籀文辤从台。」二篇口部「台，說也。从口㠯聲。」𧦝从言，表義更旁字也。台讀與之切，喻母之部。辞代之矣。「辭，訟也。从𤔔辛，𤔔猶理辜。𤔔，理也。」𤔲，籀文辭从司。辝、辞、辭、𤔲唐韻俱音似茲切，邪母之部，故經典通用。堯典「舜讓于德，弗嗣」，史記五帝本紀嗣作懌，集解引徐廣曰：「今文尚書作不怡。」史記太史公自序，漢書王莽傳並作不台。台聲司聲同部通用。鄭風「子衿」「子寧不嗣音」，韓詩作詒音。左氏春秋經莊公八年「甲午治兵」，公羊傳作「甲午祠兵」，即其證。辭，說也。

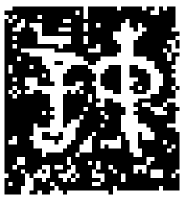


諶鼎　諶其萬年眉壽

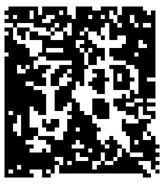


諶鼎　諶肇作其皇考皇母者比君䵼鼎

說文「諶，誠諦也。从言，甚聲。詩曰：天難諶斯。」按諶从甚聲，甚讀「常枕切」，禪母侵部。諶从冘聲，冘讀「余箴切」，喻母侵部，同部諧聲，故諶亦作訦，義更審。訦亦作忱，諶訦俱讀「是吟切」，忱讀「氏任切」，不但同部而且同母，同聲并同義。大雅大明「天難忱斯」，說文引作「天難諶斯」。大雅蕩云：「天生烝民，其命匪諶。」說文十篇心部「忱，誠也。从心，冘聲。詩曰：天命匪忱。」韓詩外傳作訦，訦義爲誠，誠猶信也。禮記祭統云「誠信之謂盡」。周書大誥「天棐忱辭」，班固幽通賦引作「天匪諶辭」。匪諶，言天命不可信也。辭，語助，猶大明之「天難諶斯」。康誥「天畏棐忱」，畏威同字，亦以忱爲諶，訦之爲忱，亦猶說文謙之或體作慊。周書康誥「罔弗憝」，孟子萬章下引作「罔不譈」。立政「其勿以憸人」，說文言部引作「勿以譣人」。

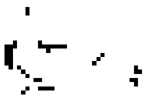


蓋

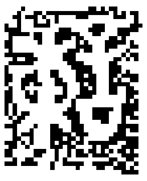


器

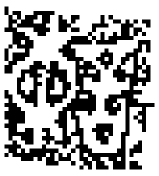
曾孟孎諫盆　曾孟孎諫作□盂



曾孟孎諫盆　曾孟孎諫作□盂

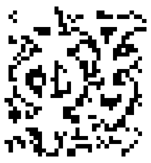


蓋

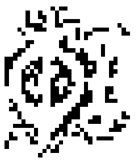


器

諫簋　諫拜頓首



蓋



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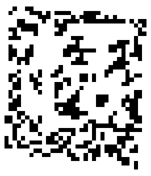
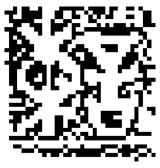
諫簋　諫其萬年

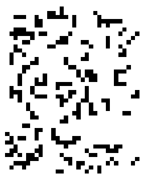


蓋



器

諫鼎　司馬共右諫入門



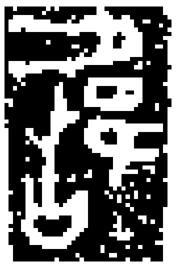
蓋

諫簋　王乎內史先冊令

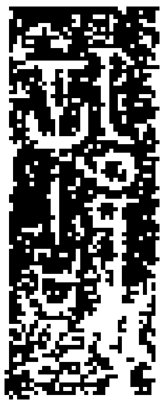
諫

說文「諫，証也。从言柬聲。」地官保氏「掌諫王惡」鄭玄注「諫者以禮義正之。」公羊傳莊公廿四年「曹伯曰不可。三諫不從，遂去之。」何休注「諫有五：一曰諷諫，二曰順諫，三曰直

諫，四曰爭諫，五曰贛諫，白虎通諫諍篇云「大臣父兄有能進言於是非相閒，革更其行也」唐韻「古禫切」見冊元部。

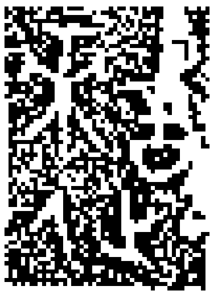


屖敖毁
馬不諱

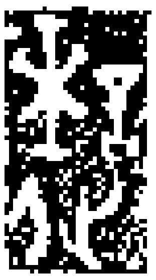


蔡侯盤
不諱考壽

說文「諱，誋也。从言韋聲。」禮記曲禮「卒哭乃諱」，檀弓「舍故而諱新」，周禮小史「詔王之忌諱」，廣雅釋詁「諱，避也」。蔡侯盤銘「不諱考壽」，于省吾讀諱爲違，「諱、違並諧韋聲，故通用，不諱考壽，即不違考壽」（古文字研究第四七集）。按廣韻諱音「許貴切」，曉母脂部；韋聲「羽非切」，喻母脂部，韻同聲近，于說可從。



簋一

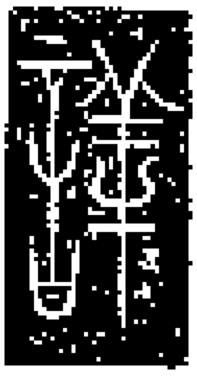


器一

小臣⿰言速簋

小臣⿰言速蔑曆

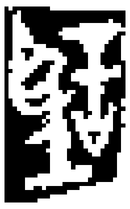
戴家祥曰：⿰言速字从言从速，說文所無，以形聲審之，殆即嘖之别體，形聲更旁字也。說文二篇口部「嘖，大呼也。从口，責聲。謮，嘖或从言。」集韻入聲二十麥「嘖，怒也，讓也，通作嘖。」嘖讀音責，之加旁字，古止作責。說文六篇貝部「責，求也。」孟子公孫丑下「有言責者不得其言則去。」趙岐注「言責，獻言之責，諫諍之官也。」言从口出，故加旁从口或从言，左傳定公四年「嘖有煩言」，經典釋文嘖音責。責、朿通聲同，二篇辵部「迹，步處也。从辵，亦聲。蹟，或从足責。速，籀文迹从朿。」是責、速聲同字通之證。同聲同義字亦同賾。易繫辭上「言天下之賾」，釋文京本作嘖。荀子正名篇「嘖然而不類」，楊倞注「嘖與賾同。」唐韻嘖音士革切，牀母之部。



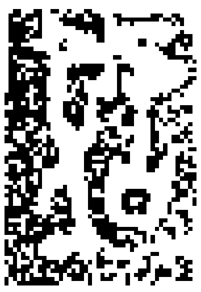
中山王譽鼎
以⿰言⿱羊牛道寡人

張政烺曰：⿰言⿱羊牛从言，⿱羊牛聲。⿱羊牛从羊，牛聲。⿰言⿱羊牛即護之異體，今通用護字。（古文字研究第一輯第一二五頁）

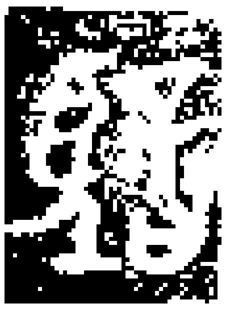
按：牛讀語求切，疑母之部。又讀，舉有切，見母之部。玉篇三六〇羑讀弋九切，喻母之部。訓導也、道也、善也。今作護，韻同聲異，張說可从。（侯炎考）



㝬鐘　十
宗不謹

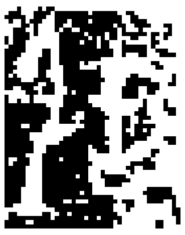


謹白　謹鼎
敢謹王休異

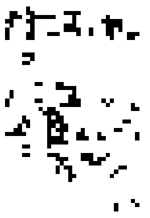


師望鼎　王
用弗謹聖人

之後

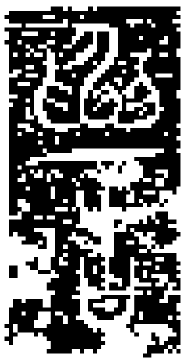


白尊　白乍彝
謹乍寶尊彝

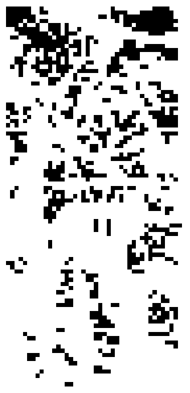


師𩛥鼎　天子亦
弗謹公上父𠧟悳

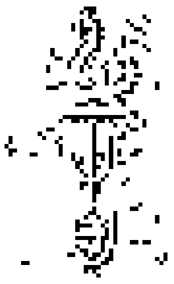
郭沫若曰：謹即謹字，說文云：「謹，責望也。」太玄「寇謹其戶」，王作謹，段玉裁云：「望之古文作𦣠，故謹之古文亦作譠，是也。」字在此乃段為忘，（兩周金文辭大系考釋第四十六葉獻彝）唐韻謹讀巫放切，明母陽部；忘讀武方切，不但同部而且同母，故謹忘字通。



中山王嚳鼎
剌城謱十

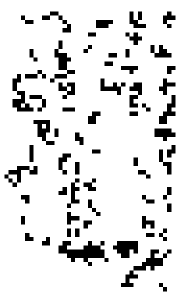


中山王嚳鼎
方謱百里

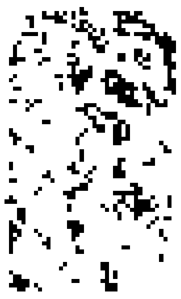


𧊒蚉壺
枋謱百里

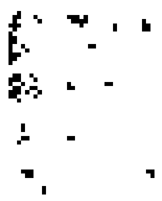
張政烺曰：从言婁聲，讀爲數。說文「數，計也，从攴婁聲」。婁入女，而毋部之「婁」篆文古籀各不相同，許氏解說亦紛亂，莫衷一是。詛楚文从皆馬王堆帛書老子甲乙本數从婁，其結構皆不明晰，惟此處字形完具，與三體石經春秋古文婁从臼合，可確認爲从臼从角，爾雅釋器「角謂之觷」，觷即此字。廣韻觷有三音，而皆與角音近，知角亦聲也。（古文字研究第一輯第二二八頁）按：謱字从言，婁省聲，似可釋謱。說文「謱，謰謱也」。廣韻觷讀胡角切，匣母侯部；數讀所矩切，審母魚部，侯魚韻近，張說可從。



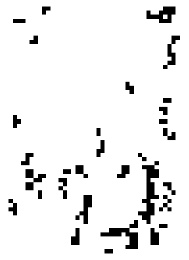
蓋一



器一



蓋二



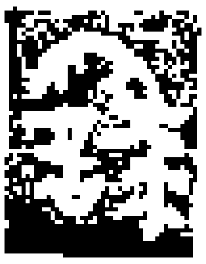
器二

師寰𣪘
淮夷繇我

賓
酢
汜

吳大澂曰：散氏盤䌛丙又，師寰敦蓋繇我帛畮臣，文作䌛，彔白戒敦䌛自乃且考。繇䚻䌛三字相近，疑古文䌛繇爲一字。說文解字：䌛，隨從也。从系䍃聲。繇偏音余招切。繇謠詠之謠皆作繇，特走片尼之訛言。許書引作謠言。爾雅釋詁注：世以妖言爲訛。山海經謠火注：謠亦妖訛字。爲字古文作䍃，亦作𦈢。此从爲省，後人遂釋爲謠。又因䌛字似从系而轉爲繇。此漢儒之異釋一字孳爲兩字也。離騷謠諑謂余以善淫，注：謠謂毀也。後漢書劉陶傳注：謠言謂聽百姓風謠善惡而黜陟之也。古謂之謠言，今謂之謠言，實一字之轉也。許書䚻，徒歌，从言肉，疑皆即䌛繇之省古文之變。小篆有由簡而繁之字，有由繁而簡之字，省䚻爲䍃，先繁而後簡也。許書囮，譯也。从口化。率鳥者繫生鳥以來之，名曰囮。讀若譌。或从繇作⿴囗繇。又音由。王氏句讀謂繇聲不

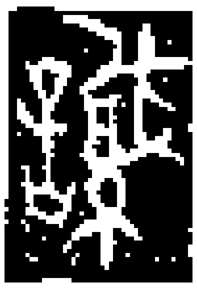
謊」、「謊」不知謊繇爲一字耳。（讀繇字說二十三）楊樹達曰：按繇爲歎詞。爾雅釋詁云：「繇，於也。」郭注云：「繇，䌛，繇與䌛文之繇同。」爾雅訓繇爲於者，於乃書堯典「僉曰：於，鯀哉」之於，亦歎詞也。猷與繇古同音，故今本尚書多作猷。大誥曰：「王若曰：猷，大誥爾多邦，越爾御事。」多士曰：「王曰：猷，告爾多士。」多方曰：「王曰：猷，告爾四國多方，惟爾殷侯尹民。」皆其事也。（積微居金文說[illegible]跋）



矢人盤

小門人譌

說文「譌，譌言也」，从言爲聲，朱駿聲謂字亦作訛，小雅沔水正月「民之譌言」，今毛詩今作訛言，鄭箋「譌，僞也」，廣韻爲讀遠支切，匣母支部，化讀呼跨切，曉母魚部，聲韻俱近，譌讀五禾切，疑母歌部，然集韻下平九麻譁譌同字，音吾瓜切，疑母魚部。

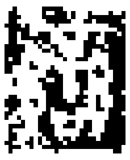


㺇公諴簋 錄

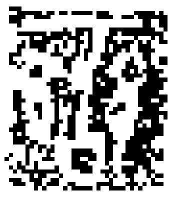
公諴作旅簋

古書並曰諴，即誠。說文「諴，和也，从言咸聲」，此从㦰，與說文戈部㦰字同。（綴遺齋彝器款識卷六十）

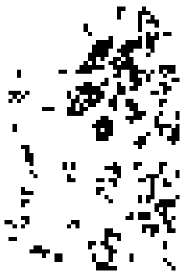
（仁張鄭公諴簋）唐韻讀「胡讒切」，匣母談部。



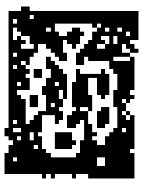
免簠
䜌



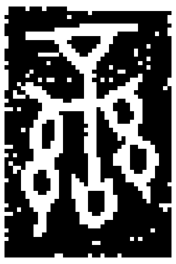
𤔲鼎
䜌旂



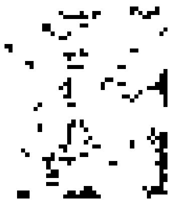
膳夫山鼎
䜌旂



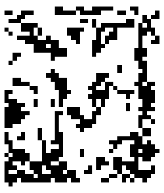
休盤



趞鼎
䜌旂

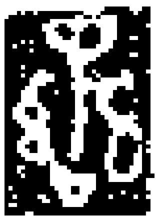


南季鼎
䜌旂



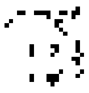
輔師嫠殷
䜌旂

䜌左軍戈
䜌左軍

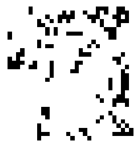


一簋

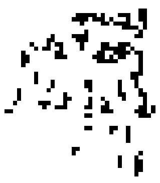
肆簋　呼
賜䜌旂



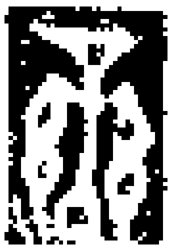
梁伯戈
□鬾方䜌



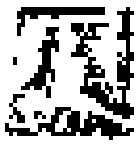
晉公盆
□□百䜌



史墻盤方
䜌亡不規見

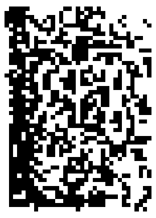


兮甲盤　毋敢
或入䜌宄貯

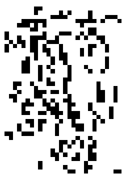


一

鄦王戢戈　鄦
王戢作䜌萃隥

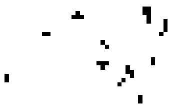


簋



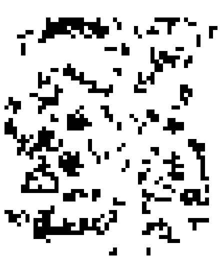
盨

宋公䜌簋　有殷
天乙唐孫宋公䜌

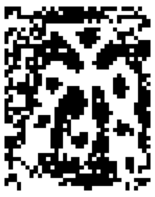


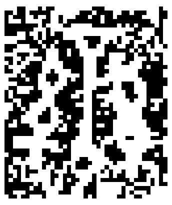
簋

長衡戟
䜌

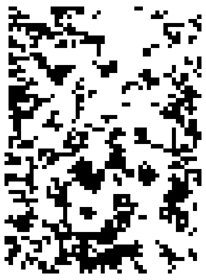


柞鐘
麻 周金

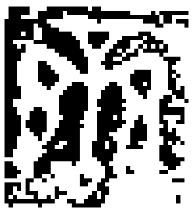

蓋


器

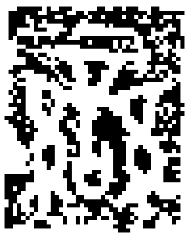
楚𣪘
麻 一旂



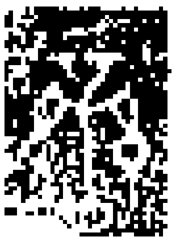
訶𣪘
麻 一旂



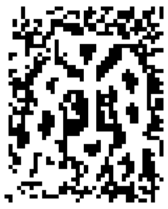
中𣪘
麻 一旂



師𣪘
麻旂



伊𣪘
麻 一旂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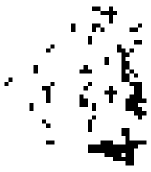
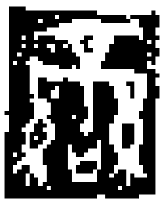
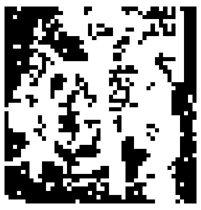

二

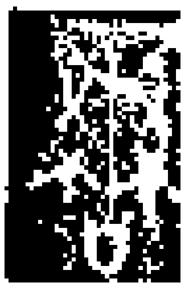
揚𣪘
麻 一旂

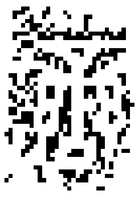


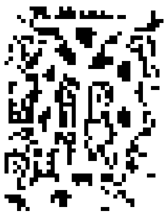
寰盤
麻 一旂

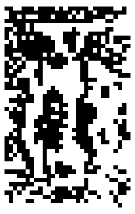


商壺
麻 一旂


一蓋


三蓋


三器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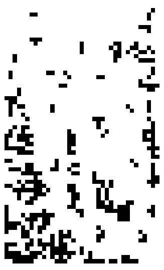
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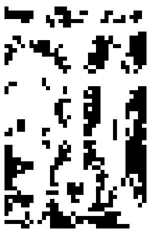
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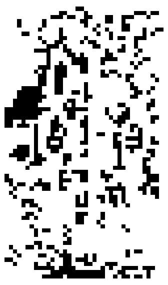
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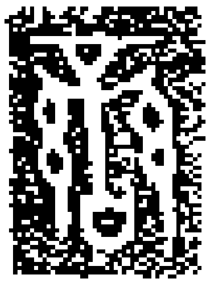
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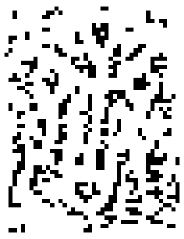
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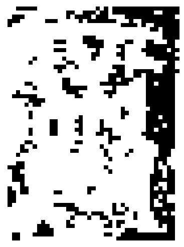
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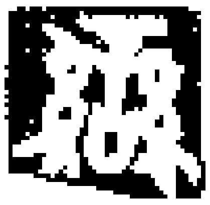
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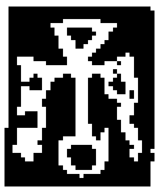
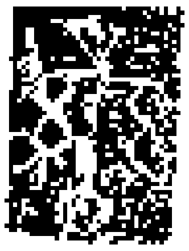
頌壺
蓋旂



豆閉𣪘 蘇旂



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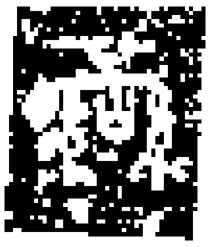

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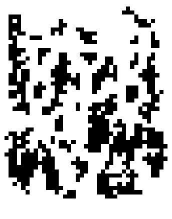

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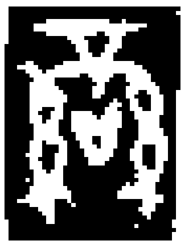
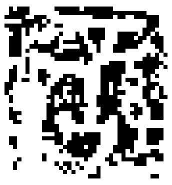
師楷 𣪘

蘇旂 五



趞鼎 蘇 旂用事



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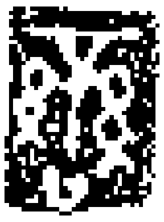
恒𣪘 賜汝 蘇旂用事



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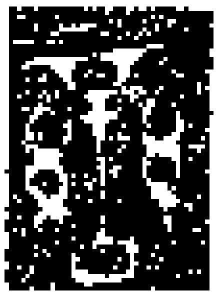
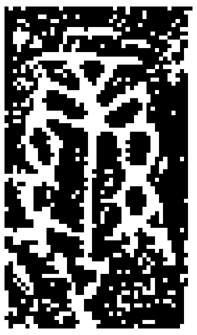
埶戠市 冋黃蘇



中伯𣪘 中伯 作親姬蘇䵼



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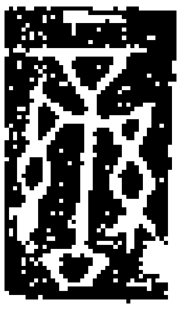

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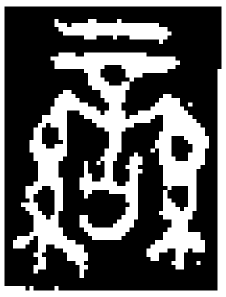
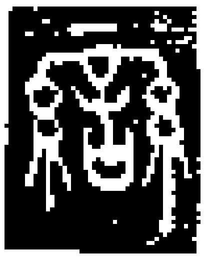
中伯 壺

中伯作亲姬 蘇人媵壺

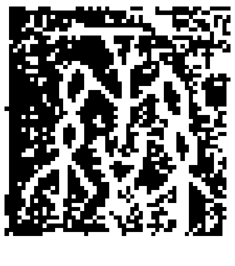


虢季子伯盤 用政蘇方



蓋

秦公𣪘 虩事蘇夏



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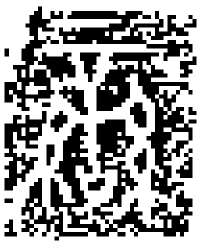

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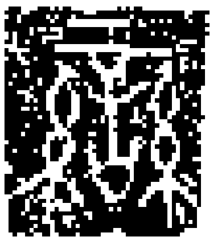

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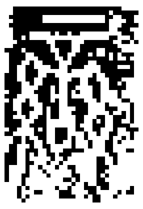
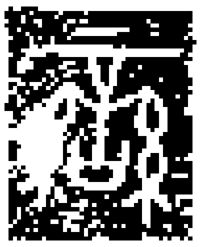
秦公 鎛



秦公鐘 以虩事蘇方



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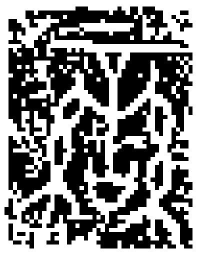

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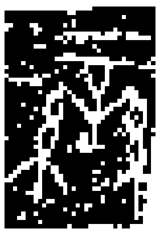
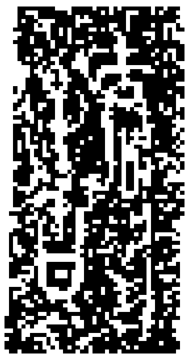
秦公鎛



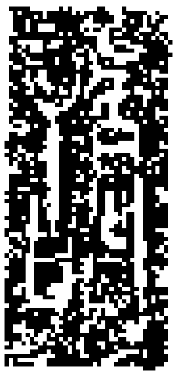
秦公鐘「盭百䜌具即其服」

說文「䜌，亂也。一曰治也。一曰不絕也。从言絲。𤔔，古文䜌。」按三體石經亂作𤔔，从爪从又，𢀩治亂絲形，加柬作闌，為亂入門垣之專字。說文十二篇門部「闌，妄入宮掖也。讀若闌。」玉篇一四一「闌，妄也。」無得擅出入為闌，今作闌；闌闌俱音「洛干切」。亂音郎段切不但同母，而且同部。䜌讀「呂員切」，來母文部；元文韻近，古多通用。兮甲盤銘「毋敢或入䜌宄」，䜌當讀闌或亂。賈誼新書等齊篇「天子宮門曰司馬，闌入者為城旦；殿門闌入者亦俱棄市。」漢書功臣表「平陽侯曹參六世孫，征和二年坐與宮人姦，闌入宮掖，入財贖完為城旦。」是䜌入者，即亂入宮門之謂也。故其字加柬从門。同聲通假，䜌亦讀鑾。廣雅釋器「鑾，鈴也。」禮記玉藻「故君子在車則聞鸞和之聲。」鄭玄注「鸞在衡，和在式。」左傳桓公二年「錫鸞和鈴，昭其聲也。」杜預云「鸞在鑣，和在衡，鈴在旂，動皆有鳴聲。」鑾鸞聲同。小雅庭燎「鸞聲噦噦」，說文十四篇金部引作「鑾聲鉞鉞」。割切之刀有環和鈴者曰鸞刀。小雅信南山「執其鸞刀」，毛傳「刀有鸞者，言割中節也。」金文屢見錫䜌旂，䜌旂者，旂之有鈴者，同聲通假，䜌亦讀鑾

金文有䜌書缶，當即晉正卿欒書，見國語楚語韋昭注，及左傳成公二年至十七年。又有宋公䜌之造戈，漢書古今人表有宋景公兜欒，史記宋微子世家「元公卒，子景公頭曼立」，是兜欒之音訛爲頭曼，而宋公䜌即景公也。䜌亦讀蠻。史記吳太伯世家「太伯之犇荊蠻」，索隱「蠻者閩也」。虢季子白盤「用政䜌方」，秦公鐘「虩事䜌方」，牆盤「方䜌亡不執見」，字皆讀蠻。蠻讀「莫還切」，明母元部，同部不同母。左氏春秋經昭公十六年楚子誘戎蠻子殺之」，公羊傳作戎曼子，尚書禹貢「三百里蠻」，王肅注「蠻，慢也」，曼讀「無販切」，明母元部，故蠻亦同曼。

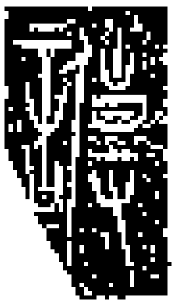


蔡侯尊



蔡侯盤
庚譎穆好

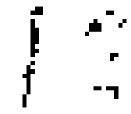
說文「譎，權詐也。益梁曰謬欺天下曰譎。从言，矞聲。」揚子方言三「譎，詐也。自關而東或曰譎。」論語憲問「晉文公譎而不正，齊桓公正而不譎。」鄭注「譎，詐也。」銘文「庚譎穆好」，言更改欺詐以求和好。與下文「繻誠整謐」義相貫也。唐韻譎音「古穴切」，見母至部。



中山王嚳方壺

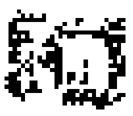
而𧬊賃之邦

戴家祥曰：𧬊字从言从傳，即傳之加旁字。說文八篇人部「傳，遽也」。儀禮士相見禮「凡言非對也，妥而後傳言」。史記絳侯周勃世家「亞夫乃傳言開壁門」。論衡書虛篇云「世俗傳言，則言季子取遺金也」。說文「號，傳言也」，段玉裁注「傳言者，古語也」。或傳亦加旁从言。孟子公孫丑上「速於置郵而傳命」，呂覽上德篇「傳鉅于田襄子」，其義亦同傳言。唐韻傳讀「直攣切」，澄母元部。



鄦王孠戈　鄦

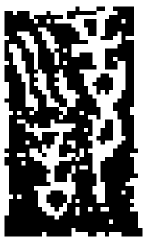
上呂作行議鍨



行議米

行議鍨

說文「議，語也。从言義聲」按廣韻議讀宜寄切，疑母歌部，儀讀魚羈切，亦疑母而且同部，故議得假為儀。國語鄭語「伯翳能議百物」，漢書地理志下作「伯益能儀百物」。繫辭「議之而後動」，釋文「陸姚桓元荀柔之本作儀之」。秋官司儀「掌九儀之賓客擯相之禮，以詔儀容辭令揖讓之節」知「行議鍨」即行儀禮賓之儀仗也。

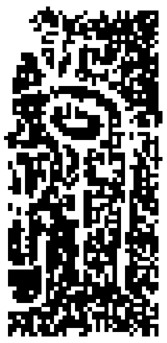


毛公𪒠鼎

𩰬毋有弗𧦝

周名輝曰：「𧦝字从巛，从誩，从卩，而卩即人形字。說文誩部曰：『競，彊語也。一曰逐也。从誩从二人』（誩，競言也。从二言」）而巛在言上，當為象語气之上越，而非水流之川字。（新定說文古籀考卷中）按周說近是。玉篇九十古文訓作𧦝，集韻去聲四十三映競或作𧩸，以言，竟聲。玉篇廣韻訓讀「許運切」，曉母文部。竟讀「居慶切」，見母陽部。競讀「渠慶切」，羣母陽部。𧦝从言从訓省，競省聲。文陽韻近，故訓得為競聲。鼎銘「𩰬毋又弗𧦝」，又讀為「有」，弗當讀「不」。「不競」古之成語，商頌長發「不競不絿」，左傳僖公七年「心則不競」，宣公元年「故不競於楚」，成公九年「德則不競，不競則弗競也」。（竞聲，鏡用弗成，段漢書衛傳作「續」用不成程說視子玉求元也，律文串本之作不）古人亦稱「古競」，尹卣「古競在服」，宗周鐘「有成亡競」，亡無古今字。大雅抑「無競維人」，桑柔「秉心無競」，「無競」猶不競、弗競也。玉篇四八五「無，不有也」。

諹



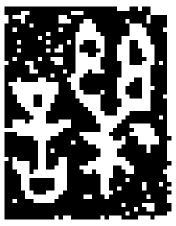
王孫遺者鐘

中諹叡揚

戴家祥曰：諹字方濬益從薛尚功釋「槃」（綴遺齋彝器款識卷二第十二葉劍兵下沇兒鐘），丁佛言釋「哲」（說文古籀補補附錄第四葉），強運開釋「音」（說文古籀三補卷三第四葉），柯昌濟釋「調」（韡華閣集古錄跋尾乙上七葉王孫鐘），郭沫若釋「翰」（金文叢考第一八六葉釋中翰叡揚），皆主觀臆說，背離形聲。徐中舒釋揚，此較近實，而讀為叡揚之「揚」（𠱃編鐘圖釋第二葉），則非是。按諹字从言从鴹，鴹又从昜，說文九篇勿部「昜，開也。从日、一、勿。一曰飛揚，一曰長也，一曰彊者眾皃。」卜辭作昜，金文揚作䁂（效尊公休），揚作寓（新尊揚𣂔神休），作爭（盤孚由盤對揚王休）。其偏旁與鴹之偏旁正同。說文十二篇手部「揚，飛舉也。从手，昜聲。」十三篇風部「颺，風所飛揚。从風，昜聲。」颺揚俱讀「與章切」，喻母陽部，不但聲同韻同，而且義同。颺揚表義更旁字也。小雅都人士「髮則有旟」，毛傳「旟，揚也。」旟為州里所建旂，見周司常，从㫃，與聲。㫃者，旌旗之游，㫃蹇之皃。故云旟，揚也。由此而知金文諹亦颺之更旁字也。經傳言「杜蕢洗而揚觶」（禮記檀弓下），揚觶必須用手，形聲相益，加旁从手。文選風賦「激颺熛怒」，颺，風力舉也，故表義更旁字亦从風，或从扌。偽古文尚書益稷「皋陶拜手稽首颺言曰」，史記夏本紀作「皋陶拜手稽首揚言曰」，偽孔傳云「大言而疾曰

颺」。穀梁傳僖公元年「其不言齊侯，何也，以其不足乎揚」，范甯注云「救不及時，不足稱揚」。廣雅釋詁「揚，稱也」。稱揚必有言，故表義是「言」字，又作「諹」。集韻下平十陽「諹，譽也。稱譽同義」。論之以言，表義符號重複字也。鐘銘「中謕虘且揚」為贊美鐘聲之詞。猶考工記·矢人釋矢之善者「中強則揚」，鳧氏為鍾「鍾大而短，則其聲疾而短聞；鍾小而長，則其聲舒而遠聞」。淮南子說山訓云「其聲舒揚」，「舒，緩也，揚，長也」，贊其聲和緩而又悠長也。

譔



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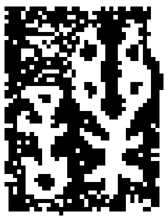
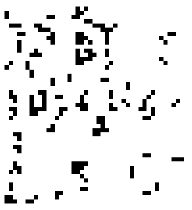


器

譔季獻盨

季獻作琪盨

譔



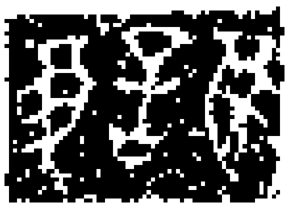
叔譔父盨

譔父作叔盨

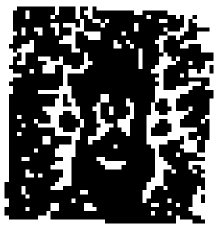
叔

毁

譔字从言从樂，說文所無。廣韻集韻入聲十九鐸「譔，詭狂言。」从表義更旁例之，殆即嚛之別體，从言與从口同義。說文二篇口部「嚛，食辛嚛也。从口，樂聲。」段玉裁曰「火部引周書『味辛而不嚛』，呂覽本味篇『味辛而不烈』，嚛與烈同義。玉篇云『伊尹曰酸而不嚛』，此古伊尹書之僅存者。」（說文解字注）按廣韻嚛讀「五角切」，喻母侯部，嚛讀「洛蕭切」，來母宵部，宵侯韻近。廣韻譔讀「下各切」，匣母魚部，侯魚韻近。

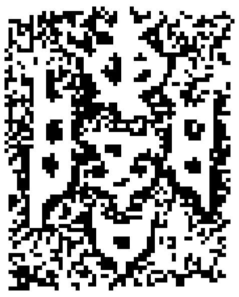


鬲从盨　其邑彶
眔句商兒眔讎



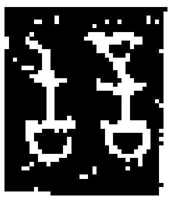
讎父丁尊　讎
作文父日丁

說文「讎，猶應也，从言雔聲」。三蒼「讎，對也」。鄭玄禮記表記注「讎，猶答也」。同聲通假，字亦讀儔。爾雅釋詁「讐，匹也」。郭璞注「猶儔也」。形聲兼會意。字亦作售，从口雔省聲。史記高祖本紀「讎數倍」，如淳曰「讐，亦售也」。漢書宣帝紀「所从買家輒大讐」，顏師古集注「讐，讀曰售」。廣韻讎讀「市流切」，禪母幽部。

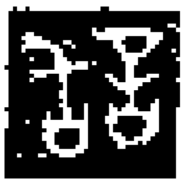


盂鼎　朝夕入讕

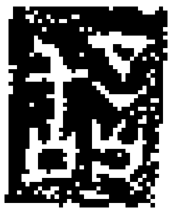
說文「讕，怟讕也。从言闌聲。𧬝，讕或从閒。」方濬益釋盂鼎讕字云：「諫从門谷聲之或作𧬝，觳之或作闞，是也。」（綴遺齋彝器款識卷一第二十六葉）按方說似矣，然未盡其義。唐韻諫讀古晏切，見母元部；讕讀洛干切，來母元部。讕从闌聲，或體作𧬝，火部爤从蘭聲，或體作燗，更旁从閒。閒讀古閑切，聲在見母；闌从柬聲，柬讀古限切，字亦通簡，古字以見母爲聲者，亦或讀成來母，各之加旁爲洛，監之加旁爲藍，是其證也。鼎銘「朝夕入讕」，即朝夕入諫。穀梁傳宣公二年「趙盾入諫」，又宣公九年陳大夫「泄冶聞之入諫」，范甯集解「禮有三諫，不聽則去。」知入讕即入諫也。



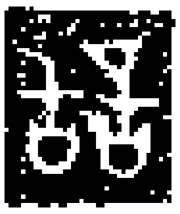
蓋一



器一



蓋二

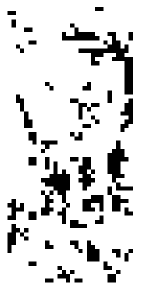


器二

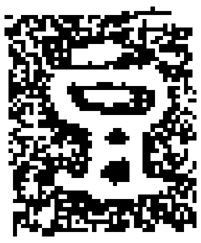
⿰言𠫓設　⿰言𠫓作皇母尊設

⿰言𠫓字从𠫓从言，李孝定曰从𠫓，疑為舌之譌，則當是話字（金文附錄上）按此簋兩組銘文四字皆明晰作⿰言𠫓，並無殘泐痕跡，李說未確，𠫓字象倒子形，似即說文十四篇所謂「不順忽出也」，然言部口部、心部無此字，難以取證。

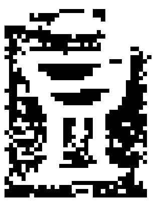
豆



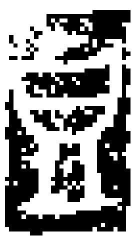
豆父丁盤 册册豆父丁



矢人盤 豆人虞丂

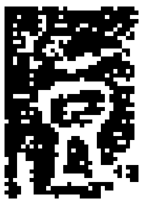


䇺

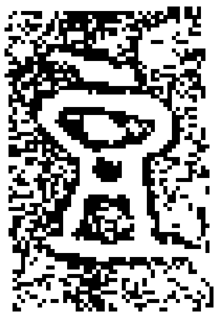


器

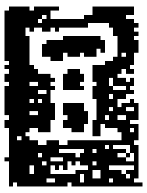
宰甫𣪘 王來獸自豆麓



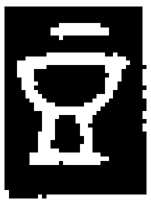
大師虘豆 大師虘作烝尊豆



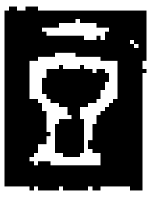
矢人盤 矢王于豆新宮東廷



周生豆 周生作尊豆



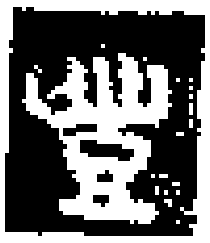
豆閉𣪘 井伯入右豆閉



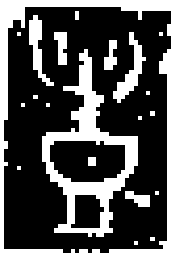
豆閉𣪘 王乎內史冊命豆閉

說文豆部，豆，古食肉器也，从口象形，金文作豆，豆下象器形，上橫爲蓋，集韻候部，豆或作梪、䇺，从木从竹皆表示器物之材質，金文豆用作人名地名或器物名。

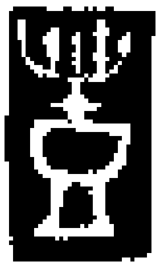
豐



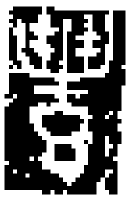
長人盤
𠾁豐父



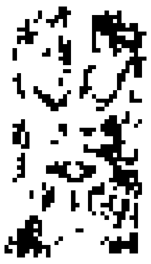
大豐𣪕
王又大豐



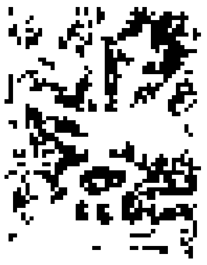
小臣宅𣪕
同公才豐



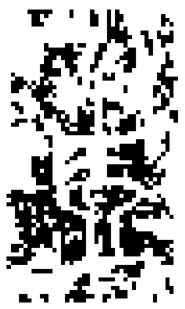
長甶盉
穆王鄉豐



史牆盤
厚福豐年



𤼈鐘
豐豪



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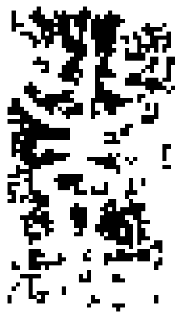
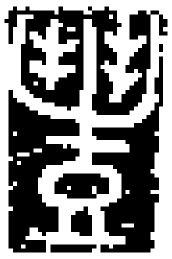
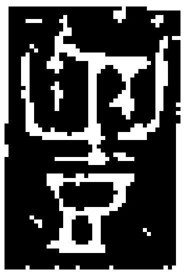


二

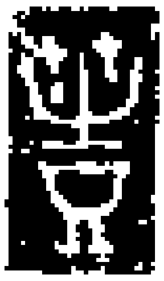
𤼈鐘
其豐豪



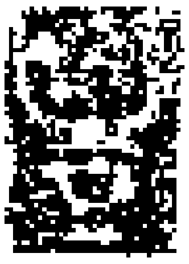
衛盉　王
爯旂于豐



豐尊　豐
作從彝



豈



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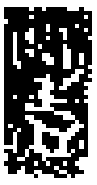
豐卣　豐
作從寶彝



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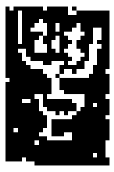
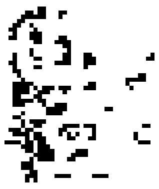


二

乍冊䰧卣　王
遣公大史在豐



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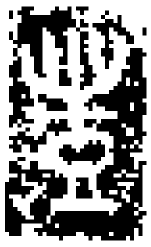
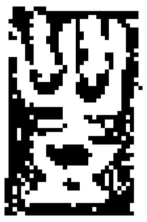


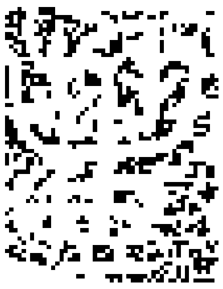
豎

師旋𣪕　宮
𩰫豐還左右

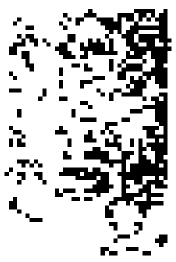
師氏



何尊　復㐭珷
王豐福自天

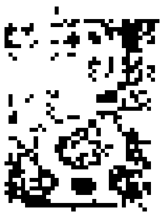


上盉　王作豐
[illegible]奠寶盤盉



豐[illegible]
宗[illegible]

王賞
明



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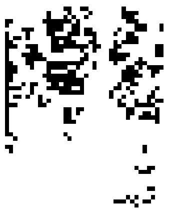
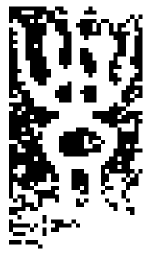
豐用作[illegible]





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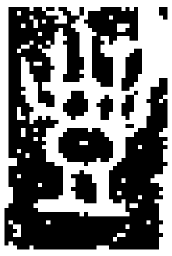

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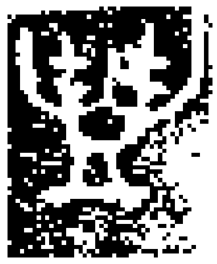
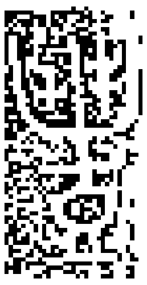
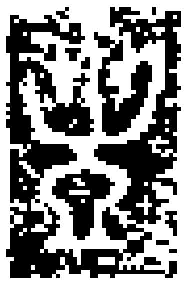


豐兮夷　豐兮夷
作朕皇考尊𣪘

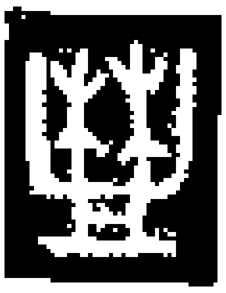


寰[illegible]
父[illegible]

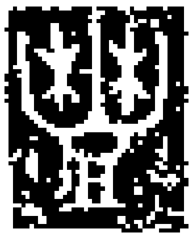
卣季遽父作
豐姬寶尊彝



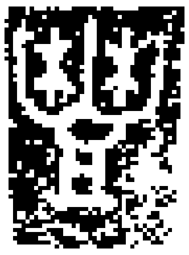
輔伯脽父鼎　輔伯
脽父作豐孟妘賸鼎



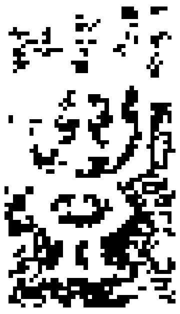
夆𣪘　夆作
豐婦寶𣪘



豐姞𣪘　𨾛叔
作豐姞憝旅𣪘

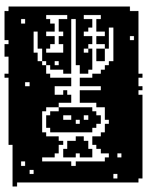


豐姞𣪘　豐姞憝用
宿夜享孝于敔公

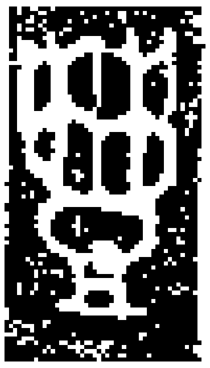


豐
卣

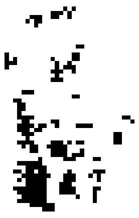
叔毀　豐井叔
作伯姬尊毀



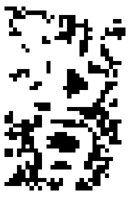
麥尊　王乘
于舟為大豐



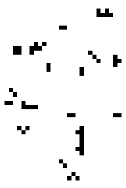
申毀　官嗣豐
人眾九盧祝



豐尊

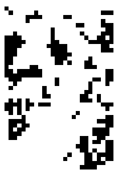


豊

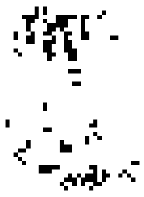


器

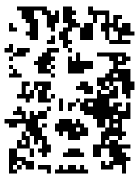
豐卣　賜
豐金貝



豐尊　豐
作父辛寶

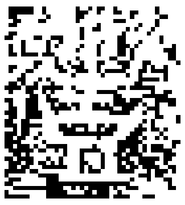


豐尊

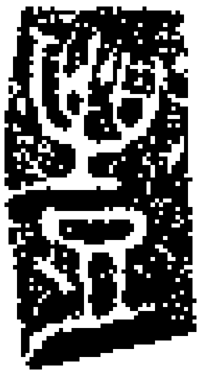


盂

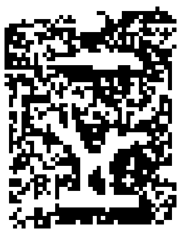
豐卣　令
豐殷大矩



豐方鼎　豐
伯專古咸戈



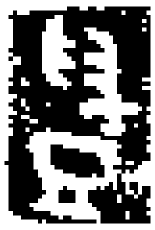
右戲中甬　右戲
中豐父作豐甬



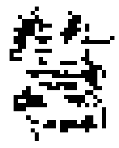
垔侯鼎　垔侯
駿方內豐于王

說文五篇豐、豆之豐滿者也、从豆象形、𧯛古文豐、大射儀、膳尊兩甒、在南、有豐、鄭注、豐形似豆、卑而大、公食大夫禮、飲酒實于觶、加于豐、鄭注、豐所以承觶者也、豐是

一種容器，可以承觶，特別是專名之，故引申用作大。如詩周頌豐年鄭箋「豐年大有年也」。說文之「寷，大屋也」，豐亦聲，義亦表示大。史墻盤「厚福豐年」，柯辛「豐福自天」者，戲中南「宮豐南」，豐即用引申義之大。大豐簋「王又大豐」，孫詒讓等家說爲豐豐而言，皆近大豐即大禮。周禮大行人注云「大禮曰饗餼」，是一種饗射之禮（許見懷寧家[illegible]）（學酒周銅器盛八大之故）郭沫若「黃藏」璋讀作大封，周禮「大封之禮合衆也」（[illegible]）（[illegible]八一至八期一一頁）金文豐或用作地名、人名。

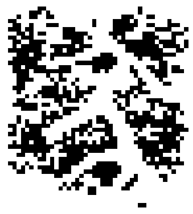


宜侯夨毁
賜𩰫鬯一卣

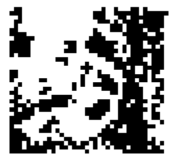


郾王詈戈
攻豈

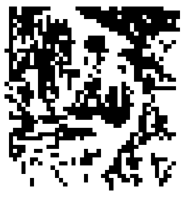
豕



甬皇父鼎

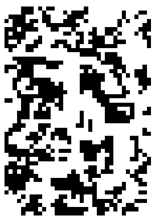


蓋



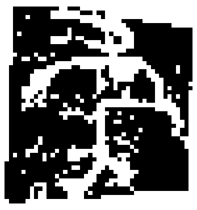
器

甬皇父殷

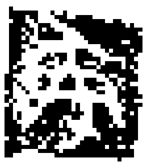


甬皇父盤
自豕鼎降十又一

說文九篇「豕，彘也，竭其尾，故謂之豕。象毛足而後有尾，讀與豨同。」𧰨古文。孫詒讓曰：依許說則豕象毛足尾形，而首鬣則不具。甲文別有豕字甚多，亦象形而省，如云羊三豕三，又云，帝鼓于方二羊口，又云，卜丁酉彝寘羊豈弗其口才，又云，口卯絕羊豕。疑皆以羊豕並舉。前兩形最簡，然首足腹尾咸具；後兩形略繁，此皆省變象形字也。金文甬皇父殷豕鼎字作豕豕二形，大致不甚相遠。以甲文校之，上作丆即丆之變，下作豕即豕之變，體中省一橫耳。篆文則又因豕而變之，以就整齊，石鼓文作豕，與小篆正同，則後定象形字矣。

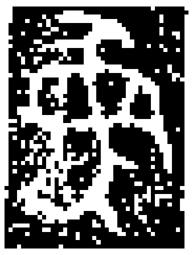


蓋

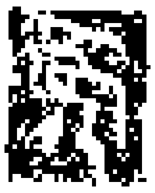


器

大𣪘：睽
賓豖章

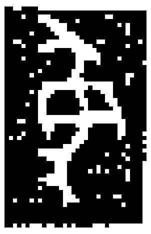


蓋

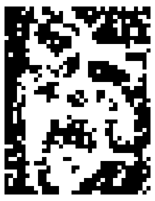


器

大𣪘：大
賓豖訊章

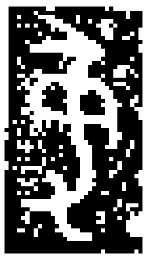


蓋

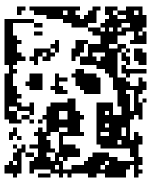


器

大𣪘：睽令
豖曰天子

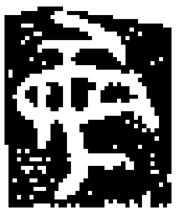


蓋

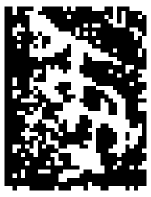


器

大𣪘：豖以
睽履大賜里



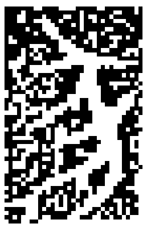
蓋



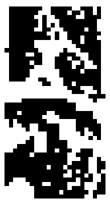
器

大𣪘：王令善
夫豖曰趣睽曰

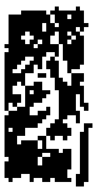
說文豕部，豖，豕絆足行豖豖，从豕繫二足。大𣪘豖爲膳夫之名。



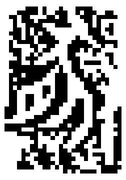
戊辰毁
豚一



臣辰
尊

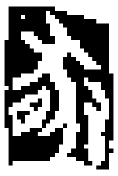


蓋



器

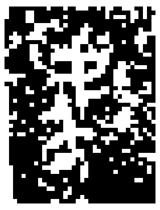
臣辰
卣



蓋

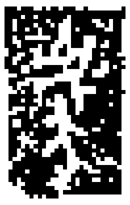
臣辰盉
替百生豚

說文九篇「𧱍小豕也，从彖省象形，从又持肉，以給祠祀，豚篆文从豕肉」此文从又，正許慎所釋之本。

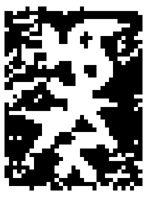


豦作祖考尊
豦拜頴首

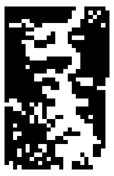
豦作祖考尊　豦
弗敢望公伯休



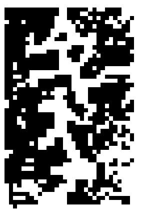
豦作祖考彝　賜
畢匽弟豦井五口



衛鼎　金
甚豦宦

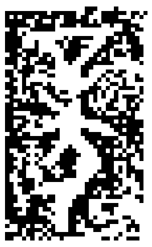


盠駒尊　王
乎師豦召盠

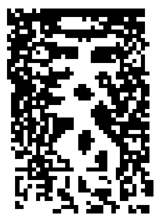


說文九篇「豦，鬥相丮不解也，从豕虍，豕虎之鬥不解也，讀若蘮蒘草之蘮，司馬相如說豦封豕之屬，一曰虎兩足舉，」强魚切，朱芳圃曰：封豕之屬，一義也，鬥相丮不解，二義也，虎兩足舉，三義。以豕部豦云豕豕豸也，與司弓胡之同宗，然此字之本義乎从豕虍，蓋以虎與豕狀其威猛。二三引伸義，辭作虔，鹽鐵論散不足篇「虎兕相據而之儀，得志，此鬥相丮不解之義也，史記呂太后紀「見物如蒼犬」，高后掖，此虎兩足舉之義，（見殷周文字釋叢卷八葉反）金文用作人名。

豙



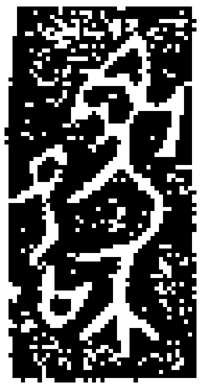
毛公鼎
金豙



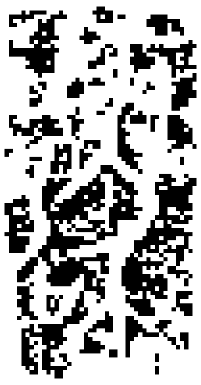
番生毁
金豙

孫之綱曰：徐同柏釋柅，云：字作豙、豕慹毛豎，豎訓立，有止義，柅為止車物，易曰「止于金柅」。此假豙為柅，二吳从之。孫詒讓釋轙，云：徐釋未塙。說文車部「轙，車衡載轡者」，从車義聲，與豙聲近，故借豙為轙，亦以金飾之也。綱案：徐、孫二釋並有義據，唯金柅易有見文，且厄豙古音同部，今並存之。（毛公鼎斠釋十五葉）

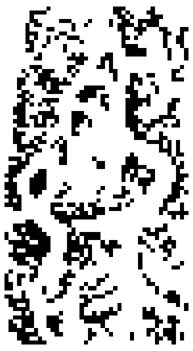
貉



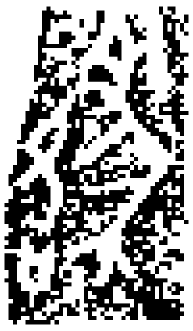
伯貉尊



伯貉尊

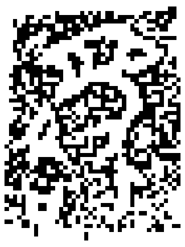


蓋

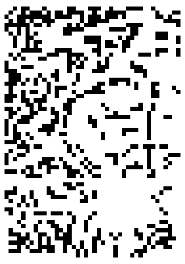


器

伯貉卣　伯貉作寶尊彝

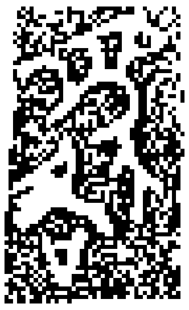


蓋二

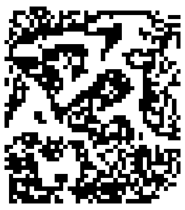


器二

貉子卣　貉子對揚王休

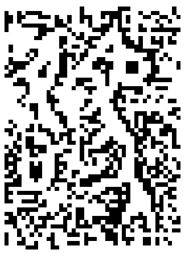


蓋二



器二

貉子卣　王令士道歸貉子鹿三

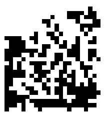


己侯貉子簋　己侯貉子分己姜寶

朱芳圃曰：說文豸部：「貉，北方豸種。从豸，各聲。孔子曰：貉之為言惡也。」按貌與貉實一字，貌之為貉，與篆文貌或作貘，絡狢作斜相同，蓋先民於動物分類，原不精嚴，故作

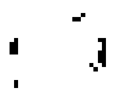
字時从各从戈任意爲之，此形之相合也。論語子罕篇「與衣狐貉者立」，邢疏「狐貉裘之貴者」，與貉皮可作裘之說相合。又鹽鐵論散不足篇「中者罽衣金縷，燕貉代黃」，旅貉即燕貉，此義之相合也。貉與貉皆从各聲，貉讀莫白切，貉讀下各切，韻同聲異，古曉明通二紐原互相諧，如每與悔，亡與荒，黑與墨，昏與緡，蓋其例證，此音之相合也。形音義三者皆合，其爲一字明矣。（殺文字考錢十四鍋七上五宗篇）

戴家祥曰：孟子告子下「子之道，貉道也。夫貉五穀不生，惟黍生之，無城郭宮室宗廟祭祀之禮，無諸侯幣帛饔飧，無百官有司」，趙岐注「貉，夷貉之人，在荒服者也」。秋官序官「貉隸百有二十人」，鄭玄注「征東北夷所獲」。說文貉貈屬出貉國，然則金文所謂貉子者，殆即貉國之君長，其屬地在我國之東北嚴寒地帶，與周王室有貢職關係。

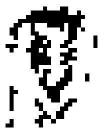


少府小器

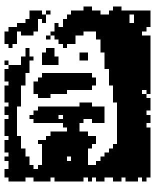
少府鼎二器



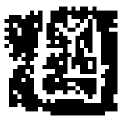
㠯父己爵
㠯父己



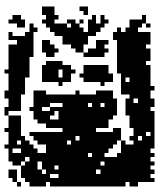
貝矢族
貝矢



復尊
貝



乙亥父丁鼎
賞貝



戊寅鼎
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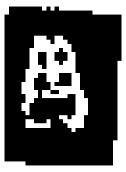

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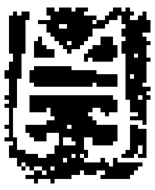

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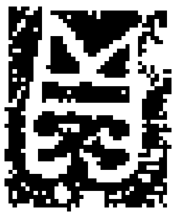

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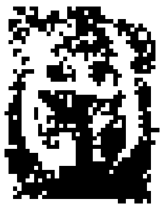

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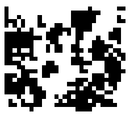

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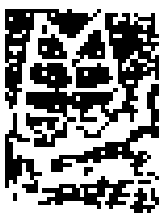

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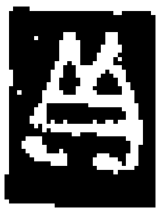

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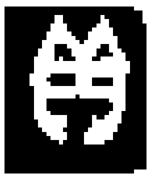

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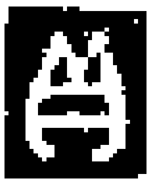

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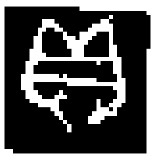

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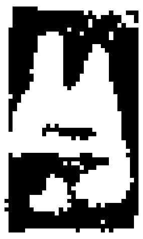
壹字貝



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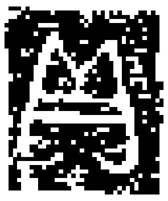

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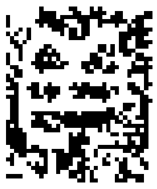

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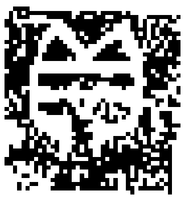

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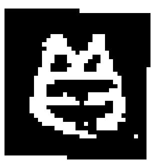

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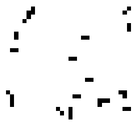

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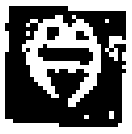

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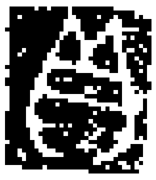

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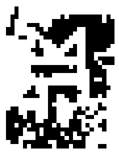

呂方鼎
貝卅朋

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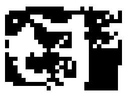

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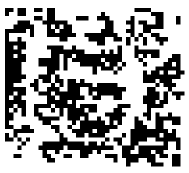

邲其卣
易貝五朋

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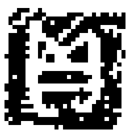

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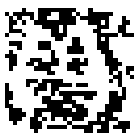

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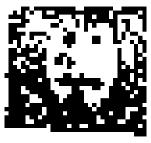

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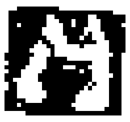

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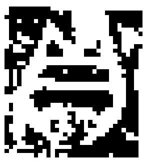

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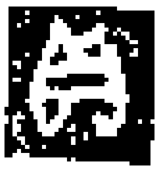

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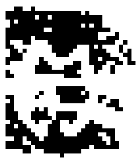

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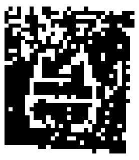

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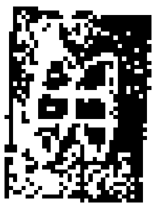

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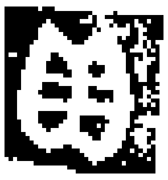

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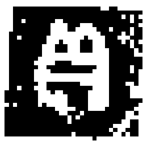

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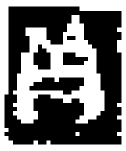

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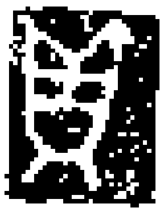

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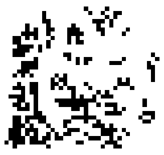

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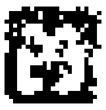

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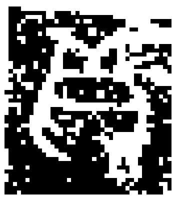
公賜堅貝



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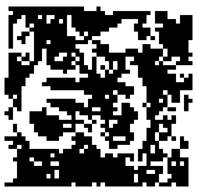

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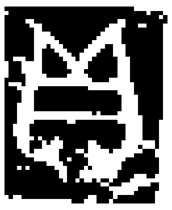

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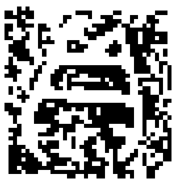

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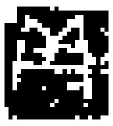
圉貝



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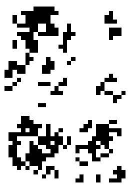

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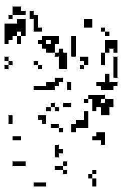

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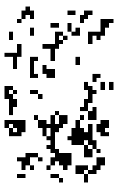

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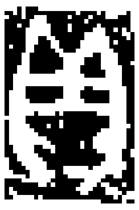

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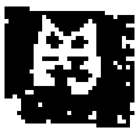

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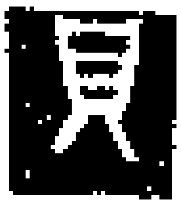

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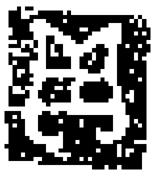

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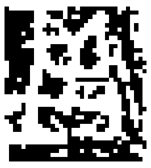

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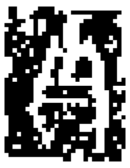

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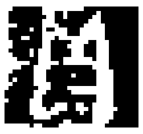

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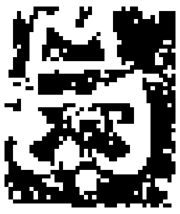

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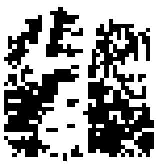
保賞堇貝



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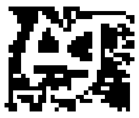

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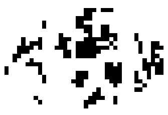

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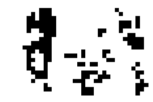
乙盉

匽侯賜
亞貝



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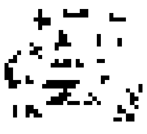

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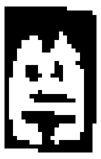
書母辛卣
易售蔑女曆



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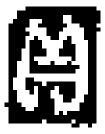
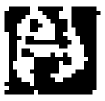


臣辰
尊



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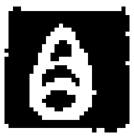
臣辰專 眔
賞卣光貝



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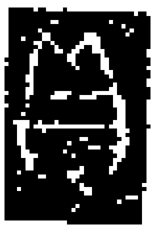
行捷孚貝



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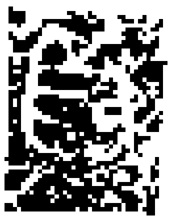
作冊䰧貝



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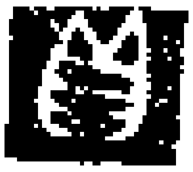

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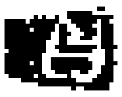

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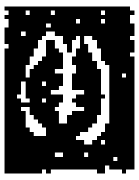
去南鄦貝



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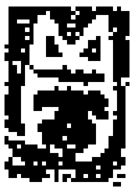

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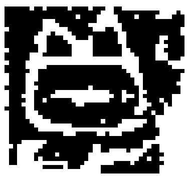
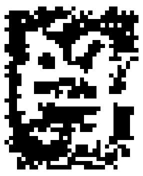
賜禾萬敄貝



鼓鼎 异中
姜貝□□



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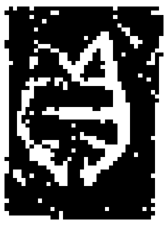

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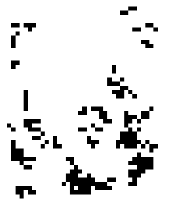

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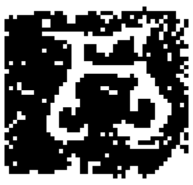

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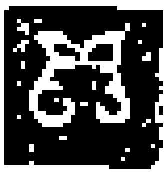

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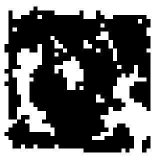

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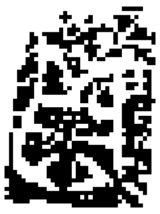

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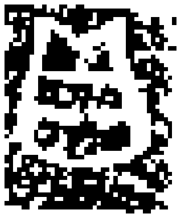

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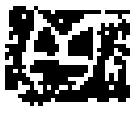

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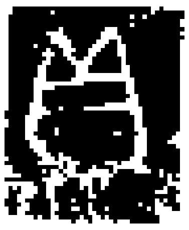

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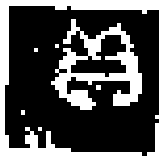

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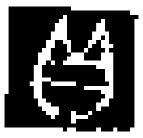

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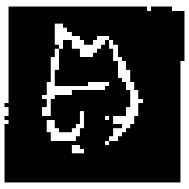

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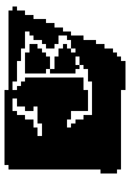

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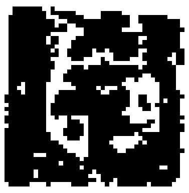

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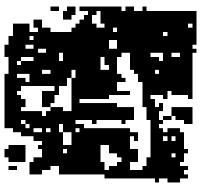

彥鼎

尹賞彥
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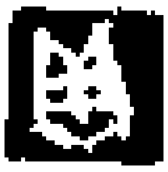

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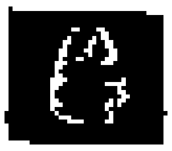

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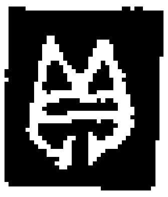

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師遽
簋

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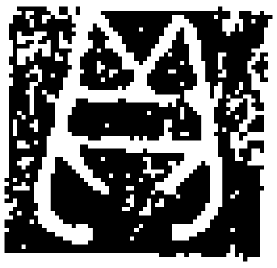

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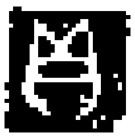

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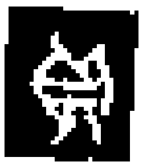

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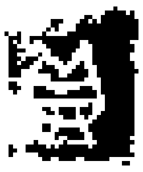

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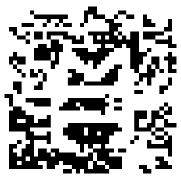

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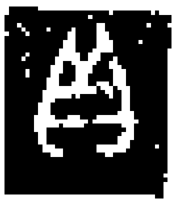

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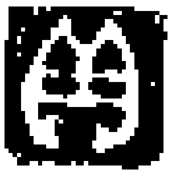

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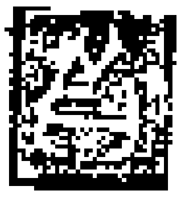

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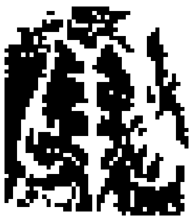

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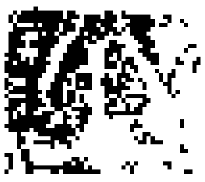

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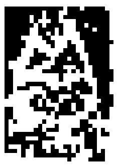

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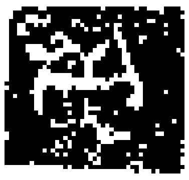

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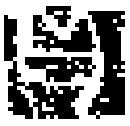

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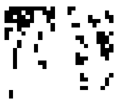

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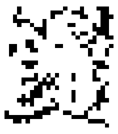

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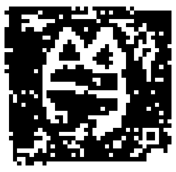

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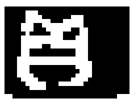

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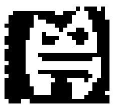

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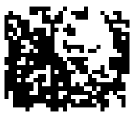

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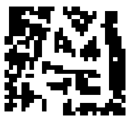

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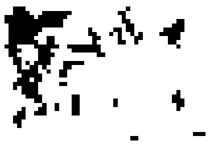

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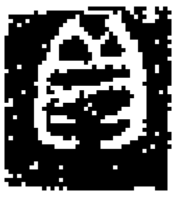

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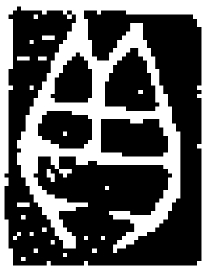

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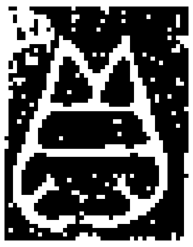

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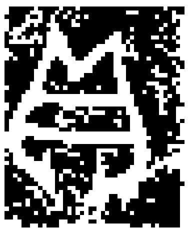

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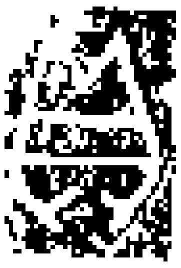

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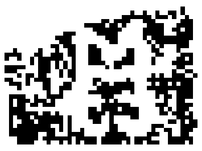

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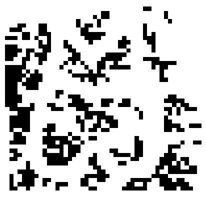

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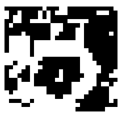

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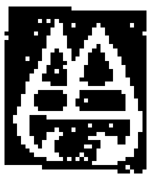

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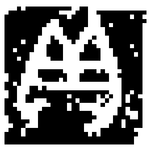

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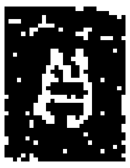
寧畄
簋

王姜寧畄
貝五朋 文合



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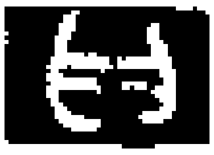
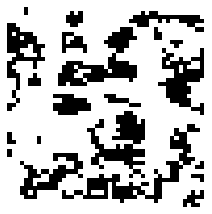


史話
彝



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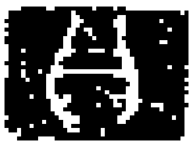

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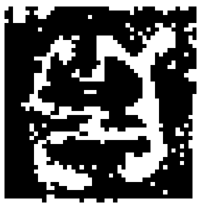

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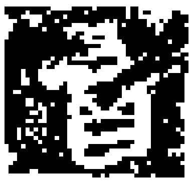
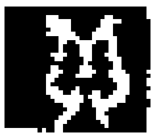


伯姜鼎 伯
姜賜從貝卌

朋 𢆶



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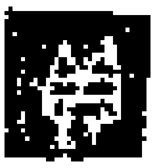

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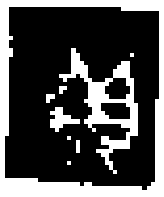

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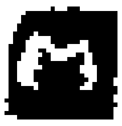

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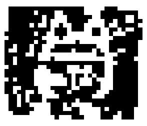
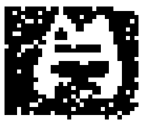
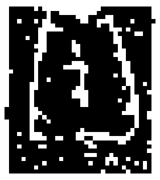


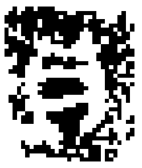
貄父
乙彝



伐辰毀 弜師
賜緯書户𦎫貝

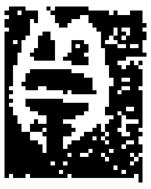


小臣缶鼎 王賜
小臣缶湡束貝

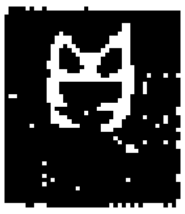


大保
簋

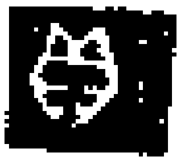
令大保于
少御賈貝



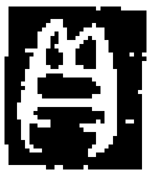
天君鼎 天君賞
氒征人斤貝



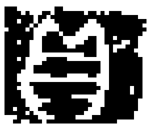
保侃母毀 保侃
母賜貝于南宮



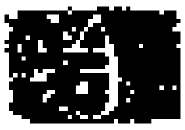
傳口母彝 傳口
母賜貝于庚姜



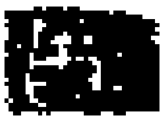
獻侯鼎 在宗周
賞獻侯䵼貝



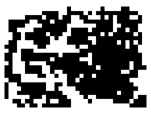
伐甬鼎 王賞
伐甬貝一朋



豐父丁鼎 王賞
宗庚豐貝一朋



䰜父已尊 䰜賞
小子夫貝二朋



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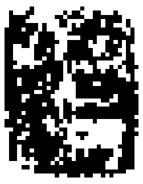
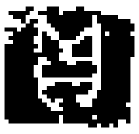
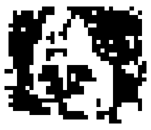


罍

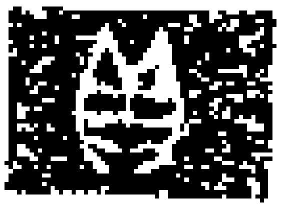
小子䣄卣 子賞
小子䣄貝五朋



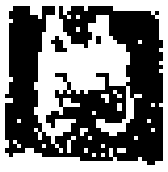
𡨦鼎 王商周
𡨦賜貝五朋



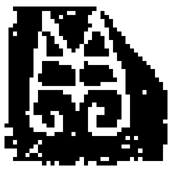
小臣邑斝 王賜
小臣邑貝十朋



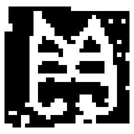
戍嗣子鼎 王商
戍嗣子貝廿朋



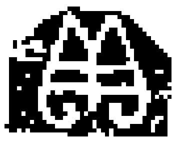
何尊 王咸𢍰
何賜貝卅朋



商尊



商卣



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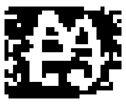
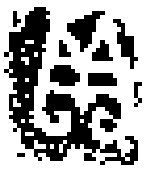
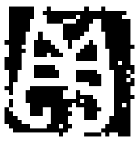


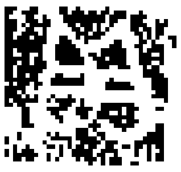
商卣



庚嬴尊

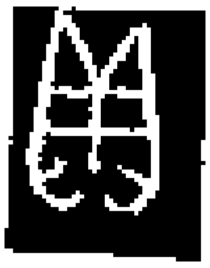


羞

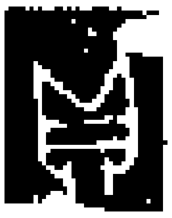


器

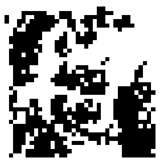
庚嬴卣 帝居賞
庚嬴貝卅朋



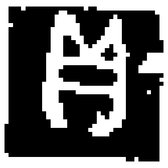
小子野簋 卿事賜
小子野貝二百



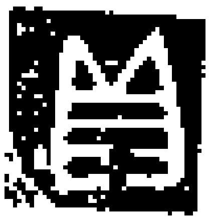
季受尊 欽休于
世季受貝二朋



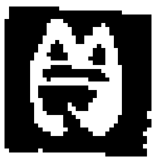
三家彝



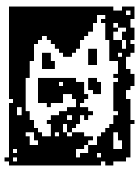
易天簋 遣叔休
于小臣貝三朋



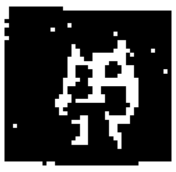
衛尊 公賜臣
衛宋豐貝四朋



小臣單觶 周公
賜小臣單貝十朋



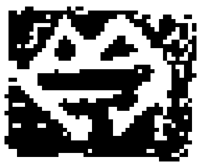
犲父辛尊 公中才宗周賜犲貝五朋



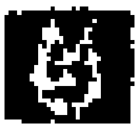
敄觶 公賜氒順子敄王休貝廿朋

易犬口走叔口于小臣貝三朋

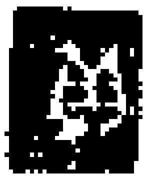
說文六篇「貝海介蟲也居陸名猋在水名蜬古者貨貝而寶龜周而有泉至秦廢貝行錢」高鴻縉曰用為交易媒介物貝始有財貨之意後世凡从貝之字皆訓財貨而非海介蟲借意行而本意晦也（中國字例二篇五三頁）



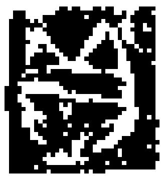
能匋尊 能匋賜貝于氒𨛫公矢𥁕五朋



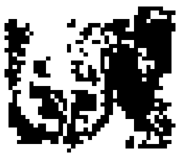
蓋



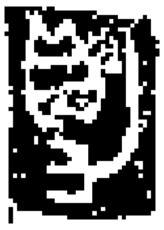
器 敄卣



艾尊 賜氒口父艾賞口口貝百朋



易犬口走叔鼎

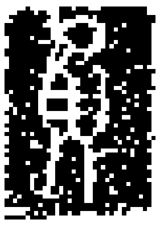


大豐毀

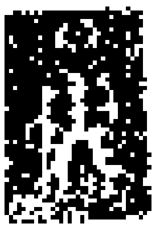
王降亡⿰貝力

字从貝从力，說文所無，劉心源釋勛，从員與字形不合，郭沫若讀為賀之省，於義勉強，竊疑讀為勣之省，說文十三篇「勣，勞也，詩曰：莫知我勣」

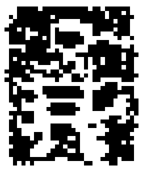
員



員卣 員從
史旟伐會

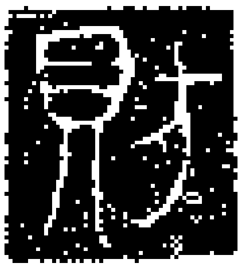


員卣 員
俘金



員鼎 王
令員執犬

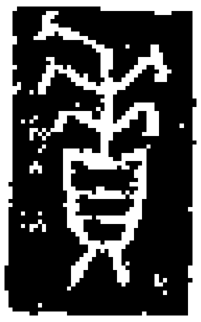
字从口从鼎即員字、金文貝和鼎形近通用，如則作⿰鼎刂等，故員字又常作鼎、鼎从口、可能是圓的本字、圓字加口旁和啚字加囗作圖之例同。



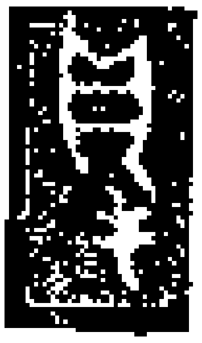
陳䝱𣪘

䝱曰

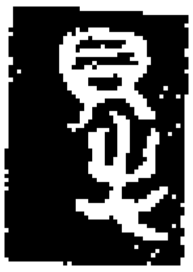
戴家祥曰：䝱字从貝从方，說文所無，以聲義求之，殆即㻆字别構，形聲更旁字也。集韻十陽「㻆瑭，玉名，蒲光切，音旁」。是玉在商周具有貨幣職能，可作為財富貯藏手段。商書盤庚中「具乃貝玉」，寶字从宀从玉从貝，是其義也。金文晉姬𣪘作𡧚，宰甾𣪘作寚，从玉不从貝。虢季氏𣪘作𡩧，从貝不从玉。古文四聲韻三十三皓引古尚書寶作珤。說文一篇玩或作貦。知古文以貝為表義符號者，每有更旁从玉。方旁古本一字，說文十一篇魴或作鰟，玉篇三五八舫艕同字，又二九七雱霶同字，集韻四十二宕魴鰟同字。是㻆之作䝱，信可通也。㻆字不見說文，而遺存于集韻，故表而出之，以待後之治古文字學者論定焉耳。



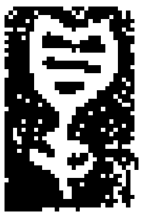
井人妄鐘
㝵屯用魯



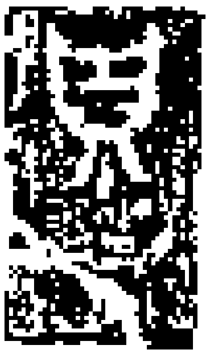
師望鼎
㝵屯亡敃



虢叔旅鐘
㝵屯亡敃

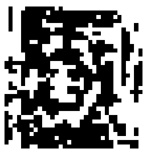


史墻盤
㝵屯無諫

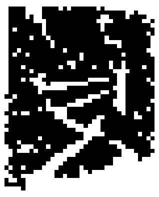


大克鼎
㝵屯亡敃

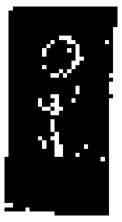
字从貝从乇，而乇與乇字形近，但悉釋爲金文擇字所从之手，㝵亦作如此，㝵象手持貝之形。說文八篇「㝵，取也，从見从寸」，見爲貝之誤。井人妄鐘作𡭴，孫詒讓曰：舊釋爲貴，於文難通，案校文義，此與褸虢叔旅鐘「㝵屯亡敃」同，蔄㝵敃亦作攫，即此字，但彼㝵字上从貝下从手，此移手著貝上，與彼小異耳。（古籀餘論卷三第二葉井人鐘）



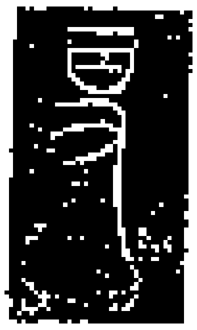
得尊
寻



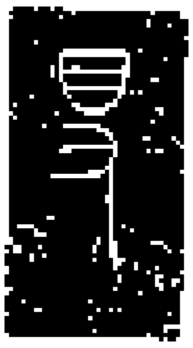
陳□戈
陳旻莊益



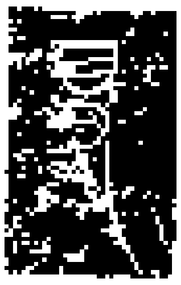
陳騂壺　臮□
陳旻再立事歲



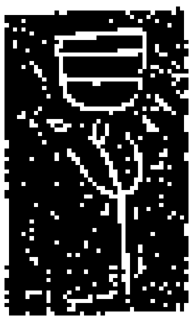
中山王譽方壺
殺才旻賢



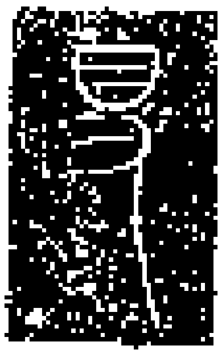
中山王譽方壺
其即旻民



好蚉壺
弗可復旻

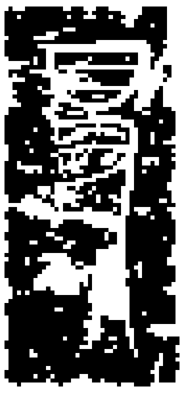


好蚉壺　或旻
賢佐司馬賙

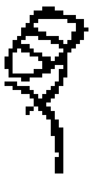


中山王譽方壺
恣速旻賢在

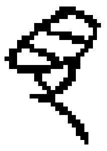
良佐
賙



中山王譽鼎　寡人
懼其忽然不可旻

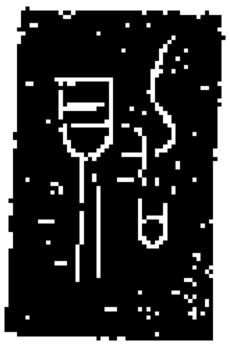


鄂君啓節　导
其金節則毋政



鄂君啓節　不
导其金節則政

㝵字甲骨文作𢔶，金文作𢔶，象又持貝之形，或作𠭂，从目為貝之省。禮記曲禮「臨財毋苟得」春秋定公九年「得寶玉大弓」獲得錢財是㝵的本義。說文八篇「㝵，取也。从見从寸，寸度之，亦手也。」許釋非是。



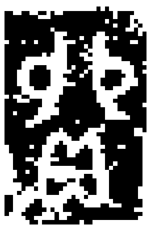
中山王譽方壺

諸侯虔賀

字从貝从启，启即加，當爲偏旁移位的賀字，說文六篇「賀，以禮相奉慶也，从貝加聲」

金文用同。

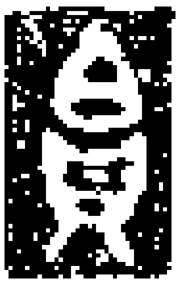
貿



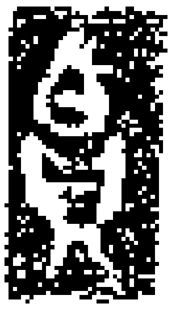
貿鼎　公貿

用牝休鱻

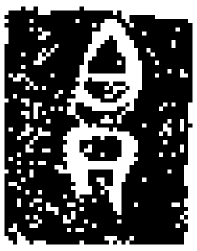
說文六篇「貿，易財也。从貝卯聲。」金文與篆文同。用作人名。



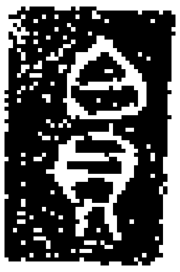
兮甲盤　淮夷舊我⿱白貝



兮甲盤　毋敢不出其⿱白貝

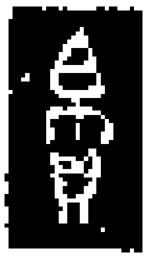


一



二

師寰毀　淮夷繇我⿱白貝畮臣

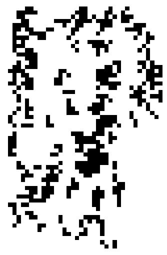


乖伯毀　獻⿱白貝

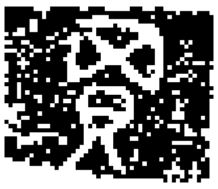
戴家祥曰：諸家此文上半从白，與古金文伯叔之伯並同，以聲義求之，吳式芬攈古錄釋⿱白貝，于形鄰確，若敔毀「眉敖至見獻⿱白貝」，與此文「毋敢不出其⿱白貝」文義相應。帛从白得聲，故偏旁　白帛同義。小雅六月「白旆央央」，爾雅釋天孫炎注引作「帛旆英英」。左傳隱公二年「紀子帛莒子盟于密」，公羊穀梁帛作伯。又定公二年「分康叔以大路少帛」，史記衛世家集解引賈逵注同，王引之經義述聞云：「素少帛，蓋即小白」。逸周書克殷解「縣諸小白」，孔晁注「小白，旗名」。按戰國策秦策「大敗秦人於李帛之下」，史記作李伯，吳子胥列傳伯嚭，吳越春秋作白嚭，論衡作帛嚭，古白伯本一字，是白帛亦一字也。禮記玉藻「大帛不緌」，鄭玄云「帛當為白」。史記孔子世家子思之子孔白，字子上，史記孔光傳作孔帛，並白帛通假之證。細繹⿱白貝⿱白⿱巾貝二字，當即帛之或作，眉敖毀从巾从貝白聲，表義符號更換字也。⿱白貝字

从貝㡀聲，表義符號更旁字也。商周時代由於商品經濟的發展，幣帛自實用價值逐漸分離，爲等價交換之中間媒介物，所以通貨物易有無，其方式分別爲總布圭璧金貝錢。韓非子內儲說上「管子曰布帛盡則無以爲幣」，此絲布之幣也。呂覽制樂篇「祭帛以禮豪士」，高誘注「幣圭璧」，此圭璧之幣也。古金文君侯賞功臣「貝幾朋」或「金幾鈞」，此金貝之幣也。篆文从巾敝聲之帛，總絲布之屬言之。金文易巾爲貝者，則總圭璧貝貨之屬言之。釋玄應一切經音義卷十四幣古文作贊，古文四聲韻十四祭引孝君傳幣作贊，古金文貿鼎有賁字，亦許書之所無，前儒並未釋，今以巾貝互易例之，殆即布之別構。許君於貝部賨字云「南蠻賦也，从貝宗聲」，應劭風俗通云「盤瓠之後，輸布一匹二丈，是爲賨布」，亦見後漢書南蠻西南夷傳。賨本布名，字則从貝，是帛幣布三字由从巾更旁从貝者，至東漢之世猶未終止。翁祖庚釋量（攈古錄卷三之二師袁敦）孫詒讓釋貢（古籀餘論卷三第三六葉）吳愙齋釋貞（說文古籀補卷六第五葉）強運開釋貢（說文古籀三補卷六第五葉）並非。（國學論叢二卷一號貝字說）

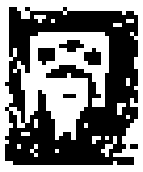
買



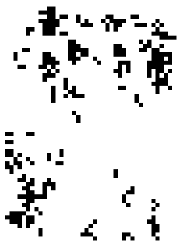
買王卣　買
王眔尊彝



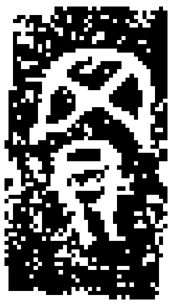
[illegible]叔買殷　買其
子孫，永寶用享



右買戟　右
買之用戈

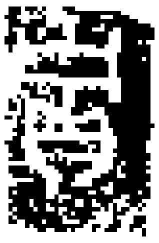


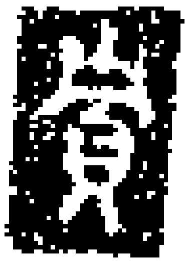
吳買鼎　某父之走
馬吳買作羞鼎用

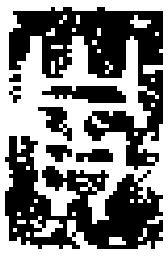


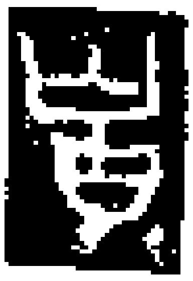
[illegible]叔買殷　[illegible]
叔買自作尊殷

說文「市也，从网貝，孟子曰登壟斷而网市利」顏師古急就章注「市，買也」又云「出曰賣，入曰買」网買明母雙聲，為會意兼諧聲字。

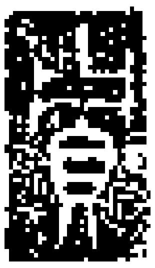

衛盉
氒𡧱

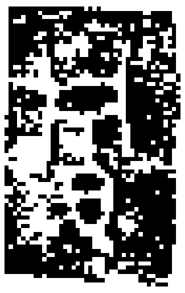

兮甲盤
及其𡧱

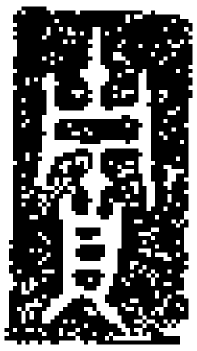

裘衛鼎
女𡧱田不

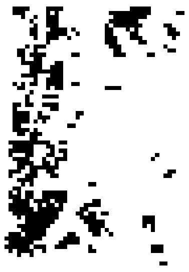


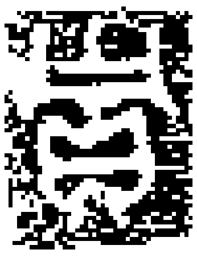
格伯簋
氒𡧱卅田

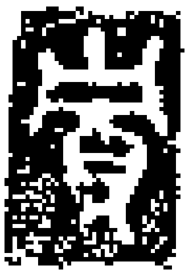

頌簋

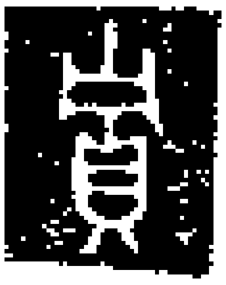

頌壺

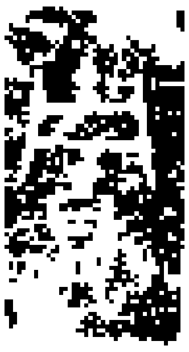

頌鼎 用
𡧱宮御

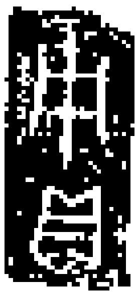

騰天山鼎
用作害司𡧱


裘衛鼎 舍
寓𡧱田五田

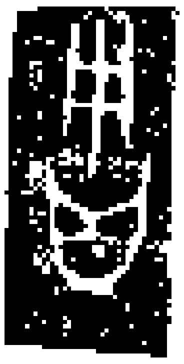

兮甲盤 毋敢
或入蠻宄𡧱

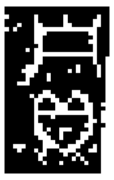

尹氏盨 尹氏
𡧱良作旅匜


𡧱子匜 𡧱子
己父作寶匜

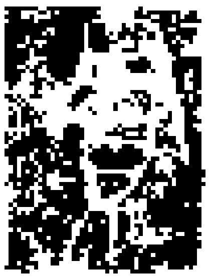

沈子
簋

沈子肇斁
狃𡧱嗇


昆肥王鐘 昆
杞王𡧱作龢鐘


陵𡧱簋 陵𡧱眔子
鼓罍鑄旅簋

阮元曰：據古遺文，𠂤即宁字，宁下體从貝，是貯積之貯也。（積古齋鐘鼎彝器款識卷四第三十五頁公𠂤鼎）高鴻縉曰：閩案見甲骨文，象納貝於櫃中，故有藏意。（十二卷二十二葉貯𣪘）金文貯有幾種用法，兮甲盤「毋敢不出其帛其積，其進人其賈」，賈為貯積之積，頌鼎「貯廿家」，靜安先生讀為予，貯予古同部字，「貯廿家」猶云賜廿家也。（觀堂集林補遺頌鼎跋）貯還被用作人名。

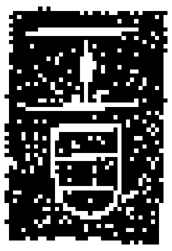


國差𦉜　齊

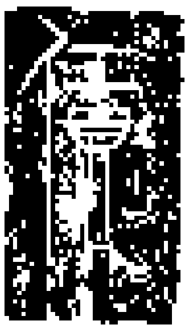
邦寊靜安寧

戴家祥曰：孫詒讓云「寊靜安寧」，阮釋云「寊字不可識」，又引吳東發云「當是鎮字」，洪氏讀書叢錄云「當是鼏字，儀禮公食大夫禮『設扃鼏』，鄭注『鼏古文皆作密』，說文籀文以鼎爲貞字，故鼏字作寊」。按洪說是也。爾雅釋詁「密，靜也」，書無逸曰「不敢荒寧，嘉靖殷邦」，史記魯世家嘉作密（太平御覽引東觀漢記肅宗紀序云密靜天下，密乎小大，高宗之極至也。蓋本今文尚書。後漢書周舉傳建和三年詔亦云有密靜之風），是密靜二字連文之證（古籀拾遺卷中第三十一葉）。今據拓本寊字从貝不从貞，洪氏釋鼏誤矣。

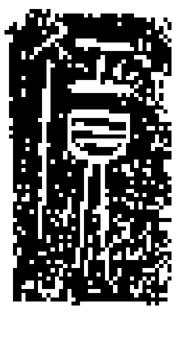
說文六篇貝部「買，市也，从网貝」，大徐讀莫蟹切，明母支部。孟子公孫丑下「以左右望而罔市利」，罔，利也。冂古文冂，冂訓覆蓋，其義一也。冂讀莫狄切，不但同母而且同部。寊从貝从冂，冂亦聲，同聲通假，字亦讀謐。爾雅釋詁「謐，靜也」，謐从宓聲，故亦通密。周頌昊天有成命「夙夜基命宥密」，賈誼新書禮容語作「宥謐」，密从宓聲，故史記仲尼弟子列傳宓不齊，淮南子泰族訓作密子。說文七篇宀部「宓，安也」，安靜義同。



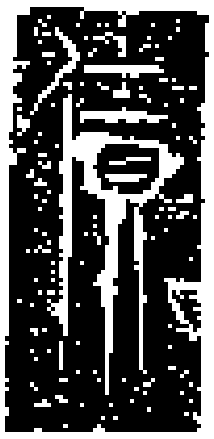
好盗壺　而
冢賃之邦



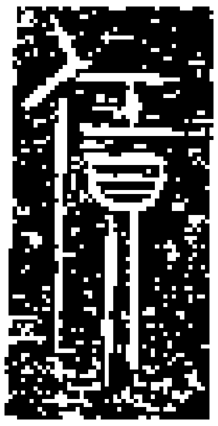
中山王嚳方壺
受賃佐邦



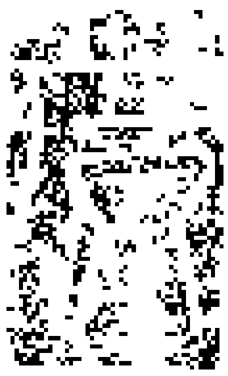
中山王嚳方壺
而譐賃之邦



中山王嚳鼎
使智社稷之賃



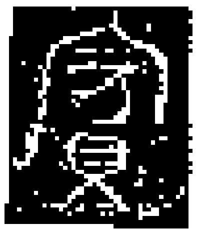
中山王嚳鼎　氏
以寡人委賃之邦



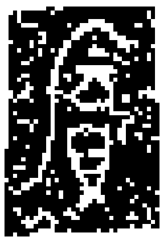
王命遽車鍵　王
命遽賃一檐飤之

戴家祥曰：說文「賃，庸也，从貝任聲」。小徐繫傳「庸，功也。自賣貝為功庸，以求食也」。春秋傳曰申鮮虞僕賃于野。任者，負荷也。今按賃當即任之加旁字。漢書貢禹傳「百姓任罷」，顏師古集注「任，謂役事也」。任之本義為役使，後世商品經濟發展，逐漸形成出賣傭役制度，在文字演變中遂有加旁从貝之賃字出現。集韻五十二沁「賃，庸也。或作任」，是其證。庸賃義同，見廣韻三鍾。分言之，或曰賃，或曰庸，連言之則曰庸賃。史記范雎傳「臣為人庸賃」，荀子議兵篇「是其去賃市傭而戰之幾矣」，傭為庸之加旁字，皆指役事而言也。

按：說文六篇：「賃，庸也，从貝任聲。」集韻：賃或作[illegible]。中山王嚳中賃字屢見，皆與輔佐社稷邦國相連，當讀作任。詩邶風：「仲氏任只」，鄭箋：「以恩相信曰任。」周禮夏官：施貢分職以任邦國，注：「事以其力之所堪。」任字的用法和意義皆與器銘同。任的本義為擔當、從事，後加貝旁作賃，表示工作之值，轉義為償。一切經音義卷六引說文：「賃，庸也。」說文八篇：「傭，均直也。」



𠑚氏鐘 用樂嘉賓



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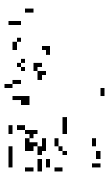
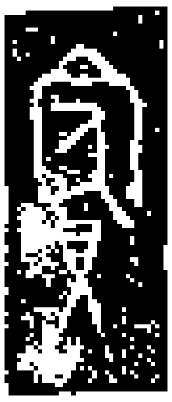
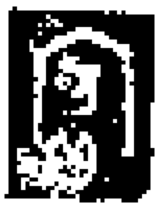


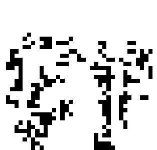
𨛜王子旃鐘 以樂嘉賓



姑馮句鑃 以樂賓客



裘卣 戶伯 賓裘貝布



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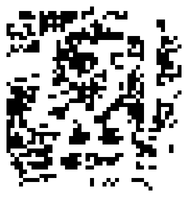
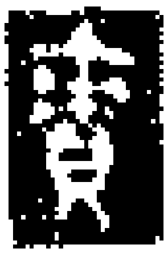


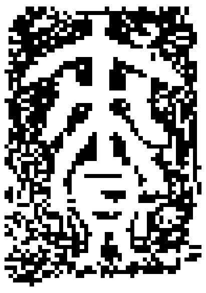
設

甲廷其萬年用鄉賓

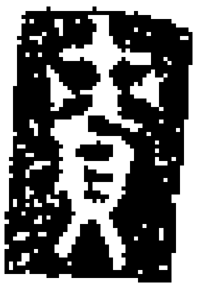
說文六篇「賓，所敬也。从貝𡧍聲。𡪞，古文。」金文賓常與客連用。孫詒讓曰：「賓即禮經之儐也。周禮司儀，『諸侯、諸伯、諸子、諸男之相爲賓也，諸公之臣相爲國客。』書洪範「七曰賓」，鄭注「賓，諸侯朝覲之官」。賓呈鐘「用樂好𡧍」，𡧍是本字，因爲賓禮必有所贄，所以後來加貝旁作賓，並且引申出贄禮敬獻的含義。如裘卣「戶伯賓裘貝布」，使夷設「王使小臣守使于夷，夷賓馬兩，金十」等等。



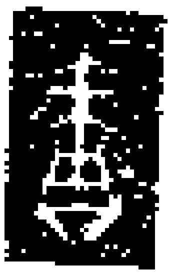
兮甲盤
其賚



秦公簋
蓋 鼏宅禹賚



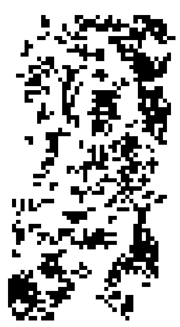
兮甲盤 王令甲
政嗣成周四方賚



旂作父戊鼎
文考遺寶賚

說文「賚，求也。从貝朿聲」。東周已還，民之有債貸交往者，必先書之于券，券分左右，兩造各執其半，至期債權人持右券以責其逋，債務人無力償還者，責由宗屬子孫以償債。天官小宰「四曰聽稱責以傅別」，鄭衆曰「稱責謂貸子」。古止有責字，說文八篇人部新附「債，負也。从人責，責亦聲」。管子輕重乙「使無券契之責」，尹注「責讀曰債」。左傳昭公二十年「薄斂已責」，釋文「本或作債」。一切經音義二「古今文作責，以字集」。兮甲盤銘「政司成周四方責」，又曰「毋敢不出其貟其責」，責當讀積。地官大司徒「令野脩道委積」，鄭玄云「少曰委，多曰積」。國語楚語「無一日之積」，韋昭注「積，儲也」。積唐韻責讀側革切，照母之部。積讀側歷切，照母支部。同母不同部。然責之聲源為朿，朿讀七賜切，清母支部，則又與積同部矣。故責可讀積。秦公簋「鼏宅禹責」，責當讀績。大雅文王有聲「維禹之績」。毛傳「績，業也」。左傳昭元年「子盍亦遠績禹功」，又哀元年「復禹之績」，釋文「績本作迹」。

說文二篇辵部：迹，步處也。从辵亦聲。蹟，或从足責。𨒪，籀文迹从朿。釋名釋言語：蹟，積也，積累而前也。荀子勸學篇：故不積蹞步，無以至千里。即此積累而前之謂也。又禮論篇：積厚者流澤廣，積薄者流澤狹也。楊倞注：積與績同。



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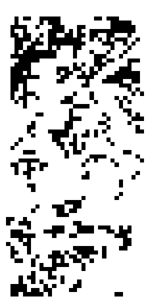

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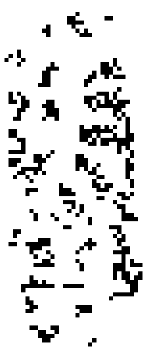
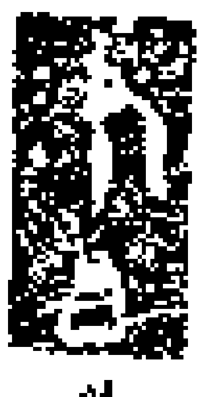


三 賮父辛爵



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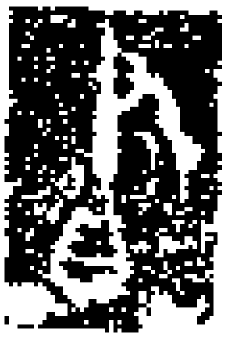
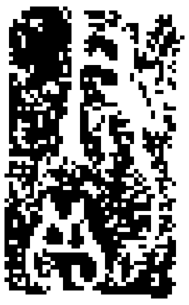


賮父辛卣 器



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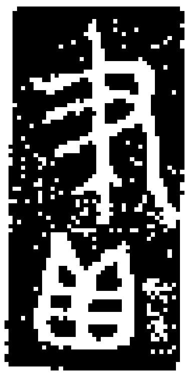
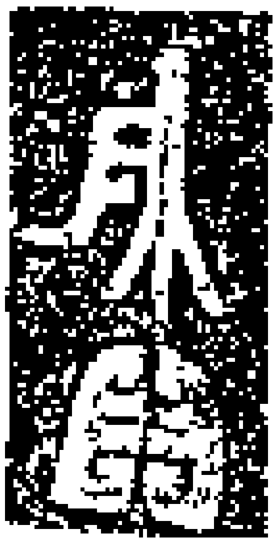
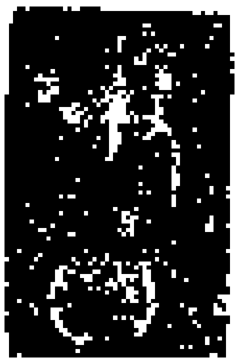


□□祖辛殷 賮父辛



賮甲罍 賮甲

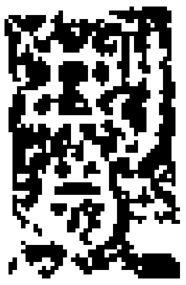


賮父辛彝 賮作父辛

徐同柏曰末一字上从者文隶下从古文貝當是賮字，賮通進，見史記高帝紀注。（從古堂款識學卷五第十三葉周祖辛敦）

孫詒讓曰說文貝部「賮从貝𦘒聲」，火部「𦘒从火聿省聲」，此不从𦘒聲而从書省聲，亦諧聲之例，固不悖也。說文訓賮「會禮」，其義于此無取，漢書高帝紀「蕭何為主吏，主進」，顏注「字本作賮，又作𧶠，音皆同耳，古字假借，故轉而為進」，此亦當為進之借字。文選高唐賦「進純犧」，李善注「進，猶薦也」，用進即用祭，亦猶它器言「以賮用亯」矣。

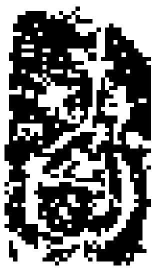
（古籀拾遺卷中廿四葉祖辛敦）



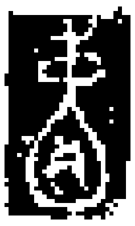
小盂鼎

盂告⿱刜貝

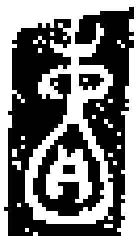
戴家祥曰：孫詒讓小盂鼎考釋云「三門□中廷，北鄉，盂告⿱刜貝」，蓋此下尚有一劃字。說文刀部「刜，擊也」。⿱刜貝當即刜之異文，前晉邦盦云「制興（[illegible]）寰[illegible]」，似皆克伐逞敵之義（古籀餘論卷三第三頁）。按：孫說是也。唐韻弗讀「分物切」，幫母脂部；費讀「房未切」，並母脂部，韻同聲近。集韻入聲八勿弗費俱音「分物切」，故字之从弗得聲者亦或更旁从費。玉篇二五八「沸⿰氵費同字」。左傳成公六年「鄭伯費（穀梁傳同）卒」，史記鄭世家作「⿰氵費」，索隱云「鄭本一作沸，一作弗，音扶味反」。史記十二諸侯年表「晉穆侯公弗生」，索隱云「按世家名費生，或作⿰氵費生，世本名弗生」。史記魯周公世家「幽公十四年，幽公弟⿰氵費殺幽公而自立」，索隱云「世本⿰氵費作弗，音沸」。漢書律歷志下「魯微公茀立」，顏師古曰「茀音弗，⿰氵費古沸字」。是⿱刜貝刜同字焯然無疑。日本高田忠周說費（古籀篇九十第三十一頁），林潔明缺疑（金文詁林六篇卷八四一頁），皆不識弗費同音故也。



庚串父乙鼎　作冊友史賜𧶽貝

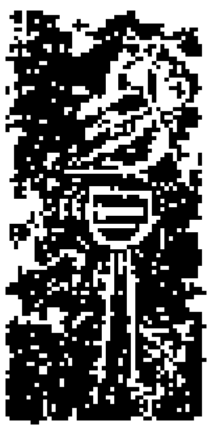


𧶽父乙彝



戊辰設　弜師賜𧶽𦉢户𧶽貝

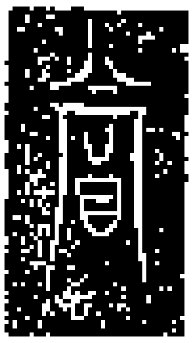
戴家祥曰：宋時出土之商父乙鼎「乍冊友史錫𧶽貝」，薛尚功（歷代鐘鼎彝器款識法帖卷一）、王俅（嘯堂集古錄上第一頁）並釋𧶽為賴。按說文六篇貝部「賴，贏也，从貝剌聲」。此从貝从東，東剌之省文也。薛王之釋可從。賴為國邑名，賴貝者，賴國所產之貝也。左傳昭公四年七月，楚子執齊慶封殺之，「遂以諸侯滅賴，賴子面縛銜璧，士袒輿櫬從之，遷賴于鄢」。楚子欲遷許于賴，使鬬韋龜與公子棄疾城之而還。又哀公六年傳「齊侯陽生使胡姬以安孺子如賴」，十年「晉趙鞅伐齊，毀高唐之郭，侵及賴而還」。史記齊太公世家集解引服虔曰「賴，齊邑」。顧祖禹讀史方輿紀要謂山東歷城縣章邱縣之賴，以為賴子之故國。或謂其國在河南光州商城縣南之賴亭，今遷湖北宜城縣。未知孰是。



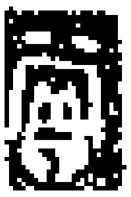
中山王嚳鼎

氏以賜之厥命

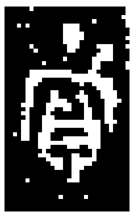
字从易从貝，當為移位的賜字。說文六篇：賜，予也。从貝易聲。金文用同。



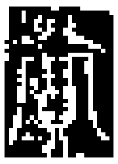
中山王譽方壺
速其老策賞中父



舀鼎 口
來歲弗賞

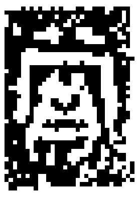


舀鼎 弋唯
朕口口賞（禾是）

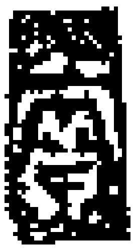


三

屭羌鐘
賞于韓宗

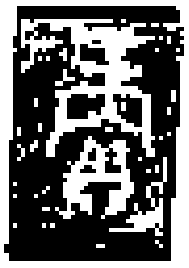


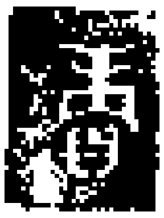
舀鼎 賞
舀禾十秭



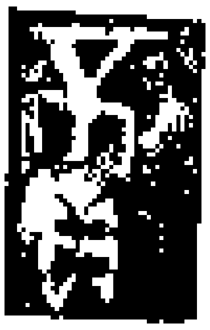
舀鼎 劑
卑我賞馬

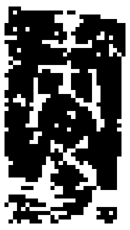
説文六篇「賞，賜有功也，从貝尙聲」。金文尙聲或省口。

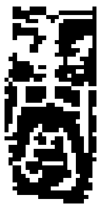

效毁
賞金


盂

競卣
賞競章


史喆彝
王賞畢公


御父癸尊
王賞御貝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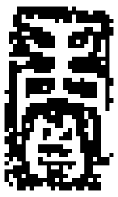
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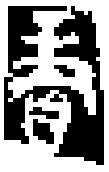
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臣辰盉
眔賞
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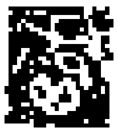
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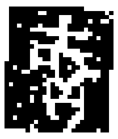
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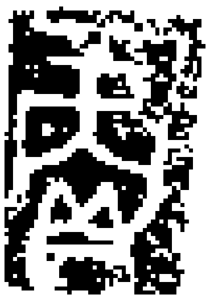
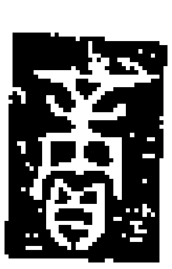
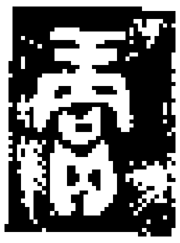
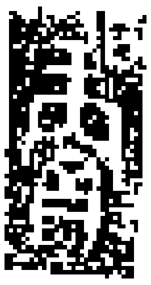
作冊魖卣
賞作冊魖馬

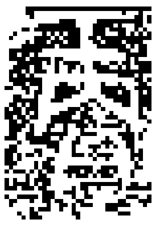

堇鼎　大保
賞堇貝

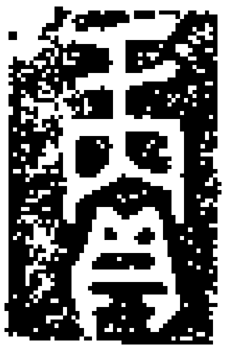


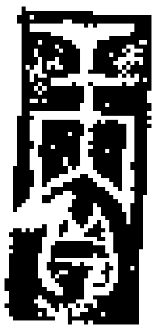
史獸鼎　尹
賞史獸劼

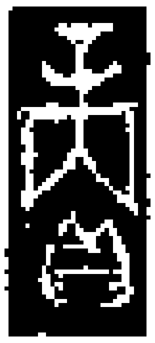

衛毁　懋父賞
御正衛馬匹


匽侯旨鼎　王
賞旨貝廿朋


亞方鼎　公
賞亞貝百朋

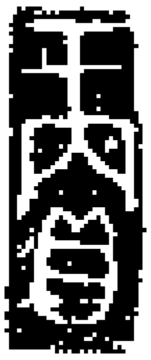

復尊　匽侯
賞復冂衣


一

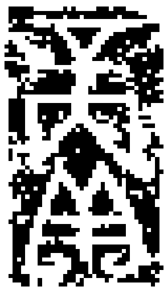


二

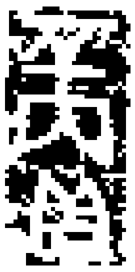
作冊大鼒 公賞
作冊大白馬



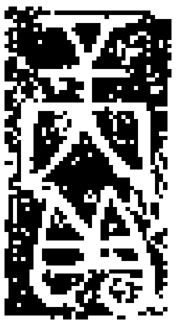
伐甬鼎 王賞
伐甬貝一朋



庚嬴
尊

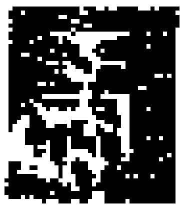


蓋

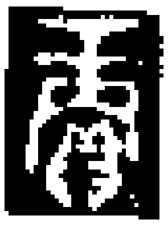


器

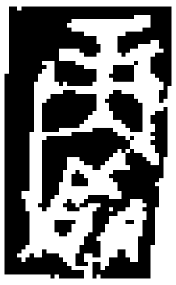
庚嬴卣 帝后
賞庚嬴貝卅朋



籸父己尊 籸賞
小子夫貝二朋

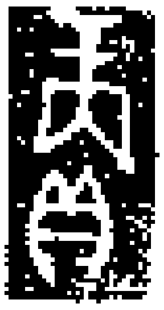


蓋

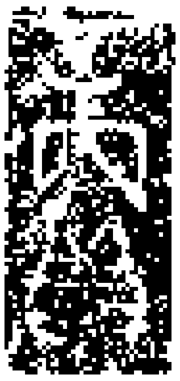


器

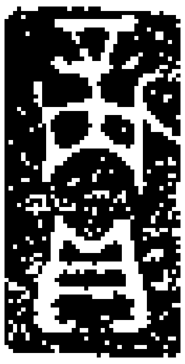
令彝 敢追明
公賞于父丁



天君鼎 天君
賞厥征人斤貝



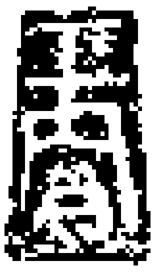
蓋



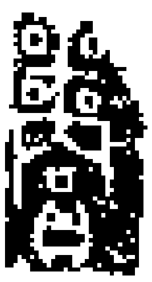
器

南文車卣
公賞東

用作父
辛于彝



召卣 皇辟君休王自
穀事賞畢土方五十里

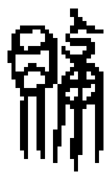


小臣傳𣪘　伯刻父

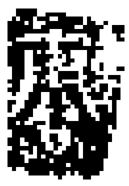
賞小臣傳□白休

般甗「王商作冊般貝」即書費誓「我商賚汝」之商。商為賞賜之義最初的借字。古代賞賜以貝為主，金文所記賜貝之例特多，故後人以貝為商字的表義偏旁，如小臣傳𣪘寫作𧷸，競𣪘等省商作𧷸，後又更換聲符，寫作賞。

賡



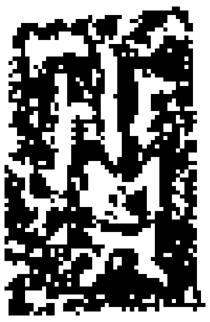
鄂君啓節　賡鑄金節



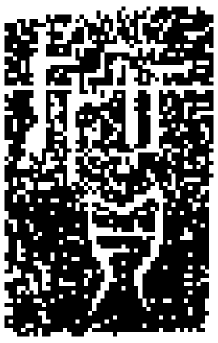
陳喜壺　陳喜賡立事歲

字从貝从庚，書益稷「乃賡載歌」傳「賡續也」說文十三篇「續連也，从糸賣聲。賡古文續，从庚貝。」金文或作人名

質



一

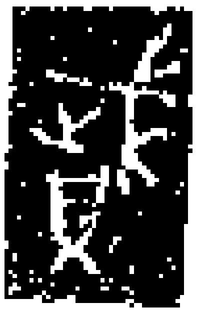


二

井人妄鐘

克質厥德

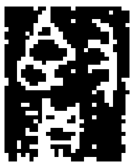
井人妄鐘「克質厥德」與師望鼎「悊厥德」克鼎「盄悊厥德」的句例相同，質通悊，悊即今之哲，詳見釋哲。



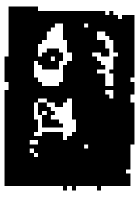
毛公鼎 [illegible]

小大楚賦

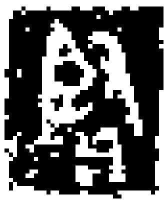
周官夏官大司馬「凡令賦以地與民制之。」鄭玄注「賦給軍用者也。令邦國之賦亦以地之美惡民之衆寡爲制。」左傳昭公四年「鄭子產作丘賦。」服虔注「賦此一丘之田出一馬三牛。」公羊傳哀公十二年「用田賦」何休注「田謂一井之田，賦者斂取其財物也。」是賦斂之始旨在滿足軍需。說文「賦，斂也。从貝武聲。」武賦古韻同部，爲會意兼疊韻諧聲字。



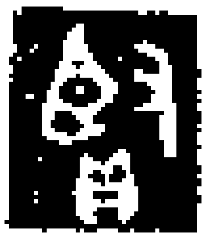
蓋一



器一

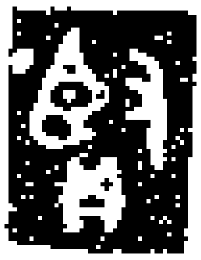


器二

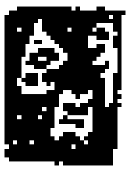


三

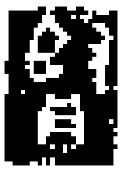
賢簋



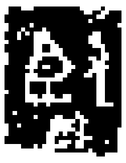
賢毁 ‧賢觗



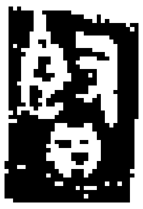
蓋一



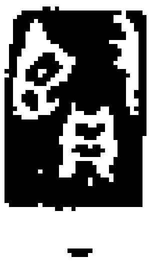
器一



蓋二



器二



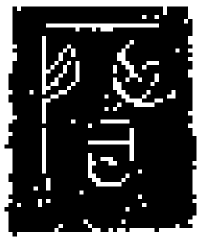
三

賢毁 晦 賢百晦習盨

說文三篇「臤，古文以爲賢字」臤从臣从又，臣訓「牽也」象牽縛的奴隸之形，臤加又者，實出牽意，奴隸社會以奴隸爲私有財產，故引含財富之義，後人爲了明確這種意思，再加貝旁寫作賢，說文六篇「賢，多才也」段注改爲「多財也」曰「財各本作才，今正，賢本多財之偁，引申之凡多皆曰賢，人偁賢能，因習其引伸之義而廢其本義矣」小雅「大夫不均，我從事獨賢」傳曰「賢，勞也」謂事多而勞也，戴震曰「投壺某賢於某若干純」賢，多也

金文賢用作人名

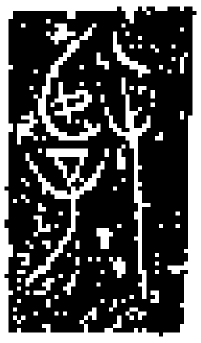
（賢）



𡢁蚉壺 或旻

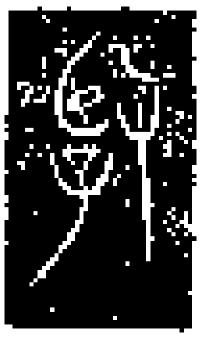
賢狴司馬賙

中山王器的銘文貝旁字或作目，如工文㝵字就从目作㝵，此字从貝从户臣聲，疑即賢字異體。「賢狴」即「賢佐」，从户與中山王譽方壺𩫖字从户同例，皆爲中山王器銘特殊的增飾符號。



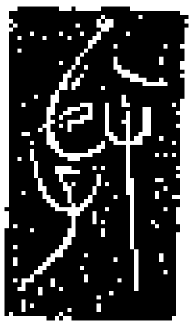
中山王嚳方壺

進孯敬能



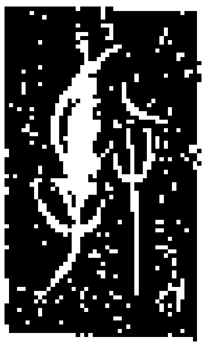
中山王嚳方壺

敄才旻孯



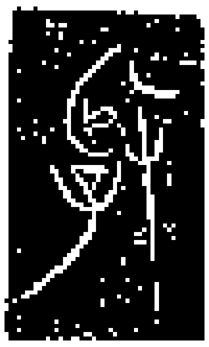
中山王嚳方壺

舉孯速能



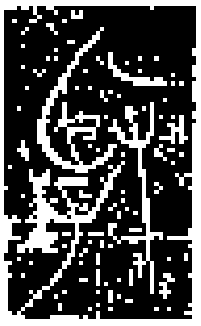
中山王嚳方壺

㢈貴深則孯人新



中山王嚳方壺

祐諄豊敬，則孯人至、

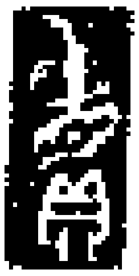


中山王嚳方壺 悉

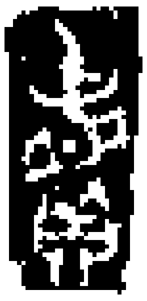
速旻孯在良犍胴

按字从臤从子，字書所無。壺銘常與能字連用，如「進孯敬能」、「舉孯速能」，其義與禮記禮運「選賢與能」相同。孯當為賢字異體。說文三篇「臤，古文以為賢字」。臤字从又从臣，臣為事君者，與子為之同義，故孯字加子旁。

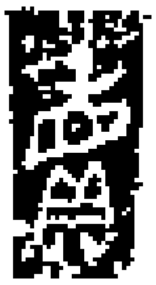
賣



曶鼎 用績
延賣茲五夫

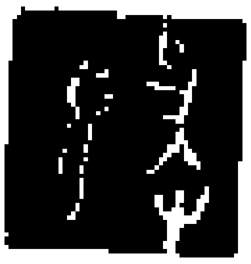


曶鼎 我既賣
汝五□□父

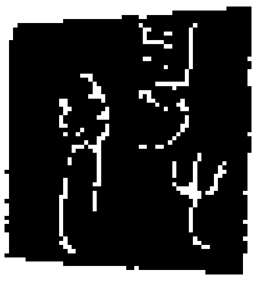


曶鼎 才王人迺賣
用□不逆付曶

楊樹達曰：賣字中从目，乃說文訓衒之𧶠字，其形與今隸買賣之賣相近。然買賣之賣从出从買，買字从网从貝，今隸於从网之字皆書作㓁，於是買作買，𧶠作賣，而𧶠乃與此銘之賣字混淆無別矣。銘文賣字作贖字用。余疑即贖之初文也。說文云𧶠衒也，贖貿也，衒訓行且賣，貿訓易財，義相近。加貝旁於賣為贖，於形為複也。銘文以賣為贖，乃得知其為初文。（積微居金文說五十八頁曶鼎再跋）



簠

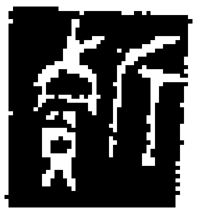


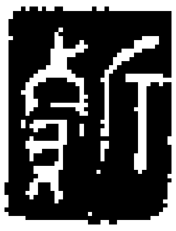
簠

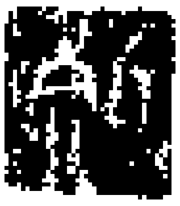
楚子簠 楚子⿰馬爰鑄其飤簠

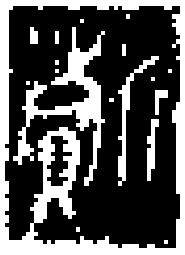
郭沫若曰⿰馬爰古鍰字本銘字體乃戰國時流派楚子⿰馬爰即考烈王熊元也（兩周金文辭大系考釋八一）（六八頁楚子簠）

𧸘

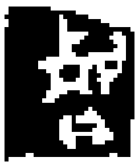

蓋一

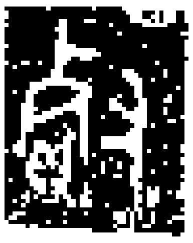

器一


蓋二


器二

師寰毀　卽𧸘率邦嘼


、師旅鼎　旅對率𧸘于尊彝

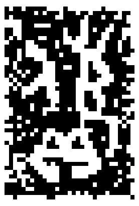

器

儵匜　伯揚父迺成𧸘曰

吳式芬曰：𣂑即𣦼字。說文𣦼、𣦽，探堅意也。讀若概。集韻作𧸘，音殘。害物貪財也。𣦼、餮實一字，篆文作𣦼而隸作叡也。（據古錄金文卷三之二五十四頁師寰毀）

孫詒讓釋與吳同，認為𣦼古字，通遺，說文遺，𣦼也。（古籀拾遺下十二頁師寰敦）

儥

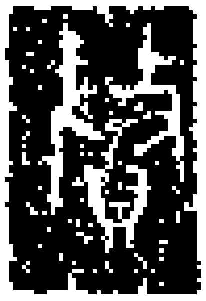


厚趠齋　厚趠

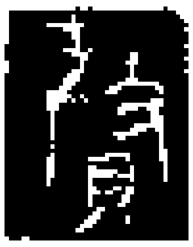
又儥于溓公

孫詒讓曰：「儥字舊無釋，吳引許印林說為賴，云『賴从貝剌聲，此从負从朿，朿，剌省。』其說殊迂曲。竊謂此字从省从人从貝，古字未見，以形義求之，疑當為从歸省。後不暇說。「余來歸」，歸作𢑲，从省。陳肪敦「用追孝」，追作𨑩，當為遺之異文，皆其比例。此當為持遺之義。（古籀餘論卷三第二九頁趠鼎）

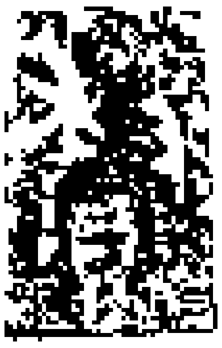
郭沫若曰：儥疑饋字，从人从貝眚聲，眚乃目之繁文，从屮。（西周金文辭大系考釋二十九頁厚趠齋）



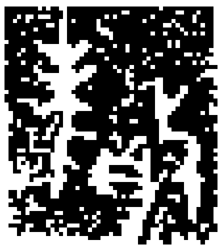
蓋二



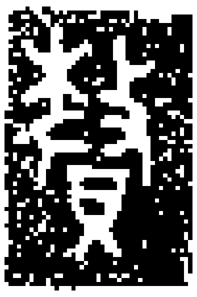
器二　師寰毁　異贅



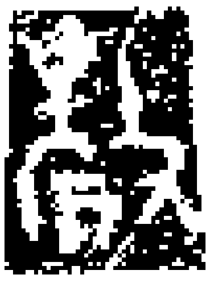
大克鼎　賜贅無疆



辛鼎　多友　贅辛萬年



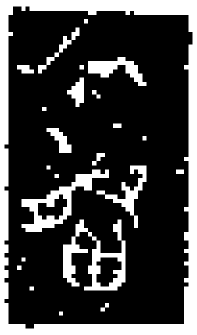
多友鼎　贅汝　賜汝土田



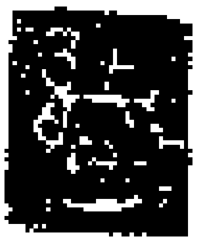
噩侯鼎　敕□□　天子丕顯休贅

贅字从貝敖聲，說文所無。以聲韻求之，字當釋賚。說文：「賚，賜也。从貝來聲。」周書曰：「賚尒秬鬯。」來與敖聲同，字亦通釐。大雅江漢：「釐爾圭瓚。」毛傳：「釐，賜也。」陸德明釋文：「釐，力之反，沈又音賚。」既醉：「釐爾女士。」毛傳：「釐，予也。」賜予義同。宋時出土敔毁中亦有「尹氏受贅」之語，王楚辭、薛尚功、王俅釋為釐，亦通。

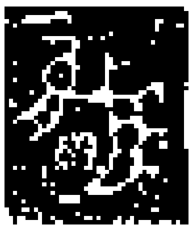
贏



嬴氏鼎　贏氏作寶鼎

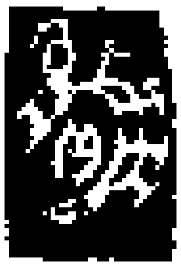


蓋

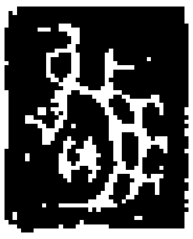


器

庚嬴卣　王蔑庚嬴曆

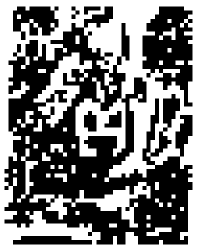


蓋

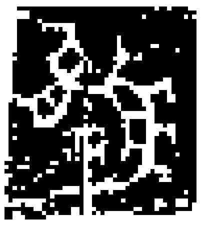


器

庚嬴卣　王逄于庚嬴宮



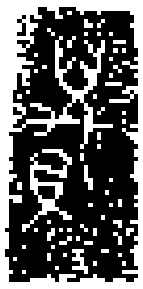
蓋



器

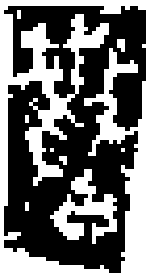
庚嬴卣　庚嬴對揚王休

靜安先生曰，此字从貝从𣎆，當是贏字，假為女姓之嬴。上虞羅氏藏一鼎，銘云「贏氏作寶鼎」，字亦从貝。惟筍伯大父簋有嬴字，尚君盦有嬴字，則經作嬴。春秋左氏宣八年經「夫人嬴氏薨」，「葬我小君敬嬴」，公穀嬴並作熊。觀於鼎卣二器，可知嬴熊相混之故矣。（觀堂集林卷十八庚嬴卣跋）按卣銘从貝从能，能為熊之初文，嬴熊韻近，通韻諧聲，故敬嬴亦讀頃熊。說文贏，韻會本作「賈有餘利也」。左傳昭公元年「賈而欲贏而惡囂乎」，杜預注「言譬如商賈求贏利，不得惡諠囂之聲」。古人名字相應，楚相孫叔敖之父蔿賈字伯嬴，見左傳僖公廿七年杜注。嬴氏之作贏氏，亦猶伯嬴之為伯贏，並同聲通假之證。



余贎逐兒編鐘　全
贎逐兒得吉金鎛鋁

釋萬、釋從、釋萬兄合文等等，諸說紛紜，本義待考。郭沫若曰：萬當是動詞，殆俾使等字之義。（兩周金文辭大系考釋一六三頁儺兒鐘）

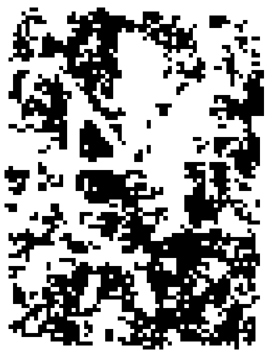


晉鼎 敓父

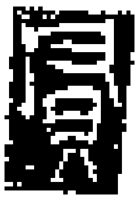
延諆贅曰

字从𢿱从貝。𣎵即𣏟之省，說文七篇「𣏟之爲言微也」，「𢽾分離也」。𢽾爲散的本字，散字从肉訓「雜肉」，當爲肉糜，𢿫字从隹，訓作鳥禽「飛散」。此字再加貝旁可能爲財富分也。

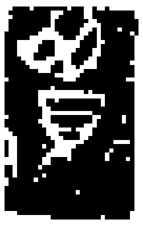
金文皆作人名。



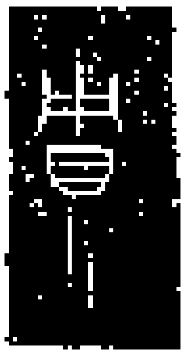
貞盤　貞
作寶盤



蔡叔季匜　蔡叔季
□貫賸孟匜□□□

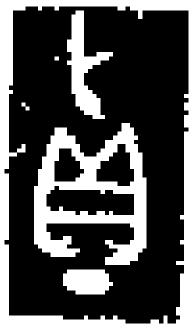


陳逆設　以
貫永命眉壽

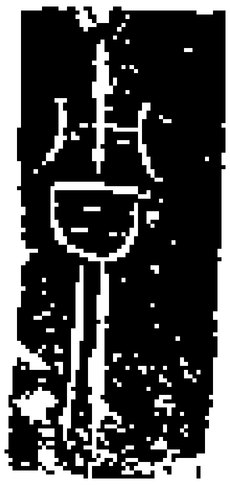


中山王嚳方壺
貫曰

中山王嚳方壺
貫志從在大



伯貞甗　伯
貞作旅甗



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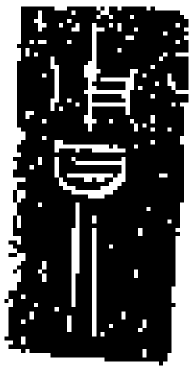
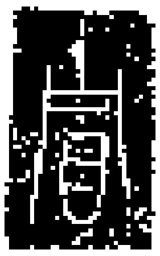
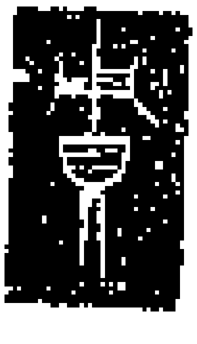
有氣忠臣貫



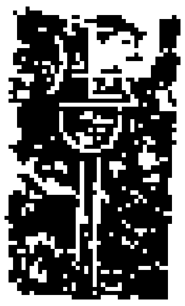
中山王嚳方壺
貫渴志盡忠



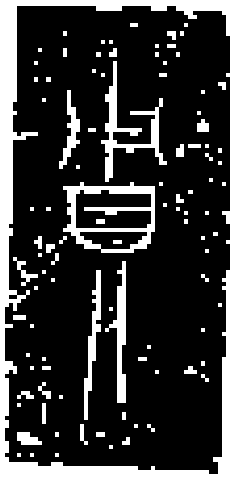
好蚉壺
或尃膺祐



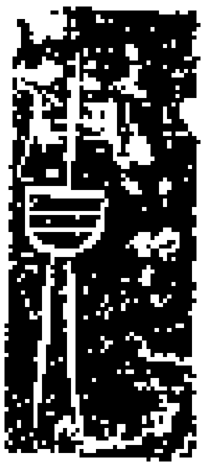
司馬　賈



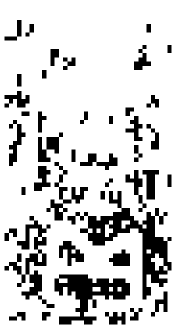
𨥗蛮壺　往司
馬賈詐諸戰忘



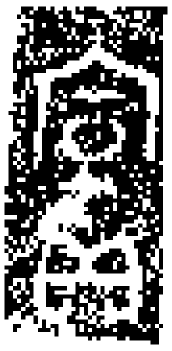
中山王譽鼎　往
虞老賈是克行之



中山王譽鼎　含虞
老賈親達參軍之衆

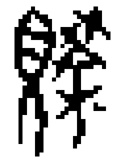


寍

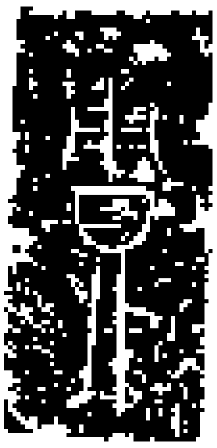


寍

敼毁　伯
氏賓敼



鄂君啓節
庚賸



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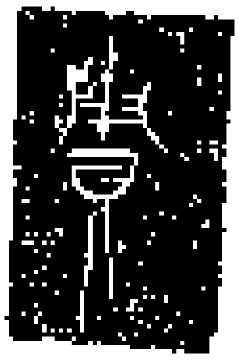
老賈奔走不聽命



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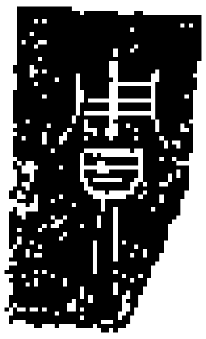
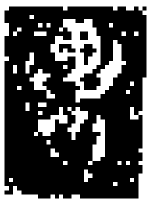
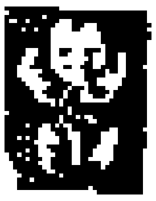
速受賢在良猶賈



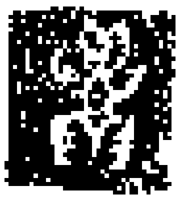
中山王譽方壺　中山王
譽命相邦賈擇郾吉金



鼂𣪘
鼂造公



鼂𣪘 鼂
對揚公休



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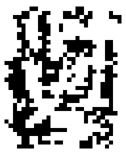
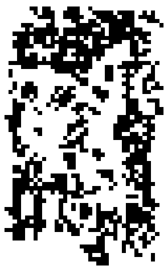
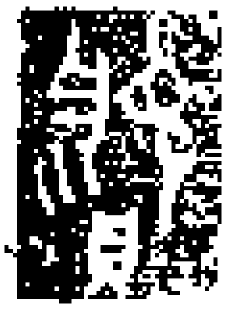
鼂宗彝一口



十二年矛
紿[illegible]

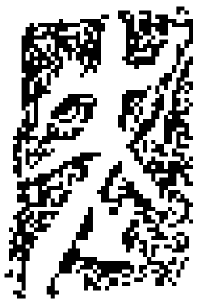


師瘨𣪘 嗣馬
井伯親右師瘨

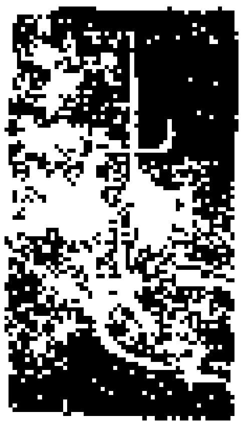


伯莽父𣪘
器 鞁又寶

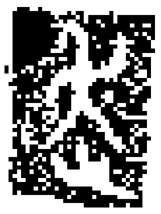
走



盂鼎
言奔走

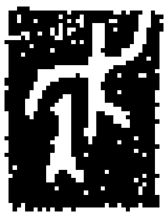


中山王嚳鼎 虖
老賙奔走不聽命

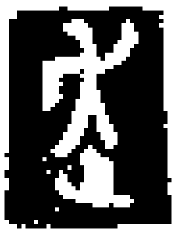


師兌
毁

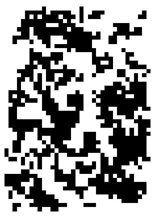
五祀
走馬



大鼎 王
召走馬雁

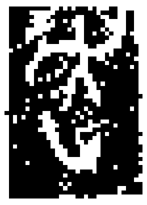


三年師兌毁
嗣左右走馬

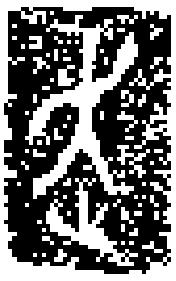


三年
師兌

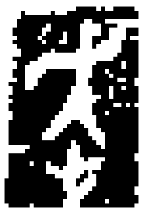
毁 令女
駿嗣走馬



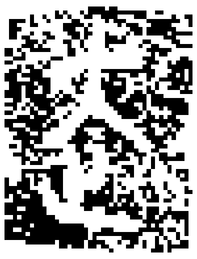
休盤 益公右
走馬休入門



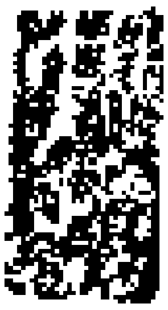
師兌毁 足師龢
父嗣左右走馬



令鼎 令眔
奮先馬走



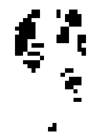
詢毁 成周
走亞戍秦人



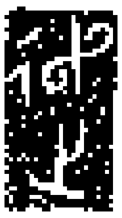
曷大口走敍鼎
曷大口走叔二

乎小走
易三朋

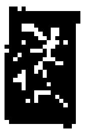
戴家祥曰：說文二篇「走，趨也。从夭止。止者屈也。」林義光謂古文作[illegible]象人走搖兩手形，从止。止象其足。敔馬叙倫謂其所从之夭實走之初文，後以形近於大、夭，故加止字。（讀金器刻詞一五八辛鼎釋）由聲義推之爲說，較長。林亦不無所見。古趣、趨、走本一詞也，其後聲音衍益析而爲三。大雅緜「來朝走馬」，玉篇一二六引作「來朝趣馬」。夏官趣馬，掌贊駕說之頒。金文作走馬。漢書蕭何傳「諸將皆爭走金帛財物之府分之」，顏師古注「走謂趣向也」。趣爲走之注音加旁字，取芻聲同聲符更旁字亦作趨。地官縣正「趨其稼事」，釋文「趣本又作趨」。莊子外物「趣渚漬」，釋文「趣本又作趨」。趣訓疾也，趨訓走也。大戴禮保傅「趨行不得」，盧注「趨或爲走」。禮記曲禮上「摳衣趨隅」，釋文「趨本又作走」。孟子公孫丑下「其子趨而往視之」，趙注「趨，走也」。呂氏春秋期賢篇「若蟬之走明火也」，高注「走，趨也」。曲禮下「帷薄之外不趨」，鄭玄云「趨而張足曰趨」。又少儀「執龜筴不趨」，鄭玄云「步而張足曰趨」。趨、走同字，知金文石鼓文走作[illegible]，夭象人走而張足形。走、辵義近，故亦表義从辵。古字之从辵者亦或簡化从止。卜辭遣作[illegible]，述作[illegible]，追作[illegible]，籀文歸作[illegible]，[illegible]之从止，其例亦猶是也。小徐繫傳謂「止則趾也。趾，足也」。春秋傳曰「君親舉玉趾」，說亦可通。許君云「止者屈也」，非是。



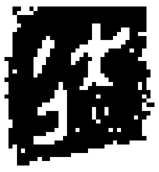
徒馬爵　徒馬作彝

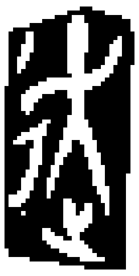


參事　享　嗣徒令



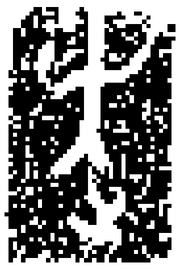
走殷　徒　敢拜頡首



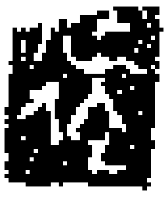


侯鐘自　作其徒鐘

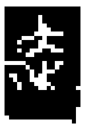
周公殷　克奔　徒上下帝　无合



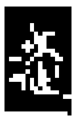
盟卣　盟學　進事旋徒事



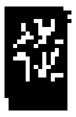
麥盉　用趍徒　伯夕辭御吳



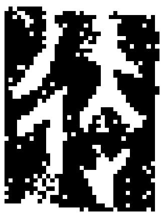
走殷　嗣馬　井伯入右徒



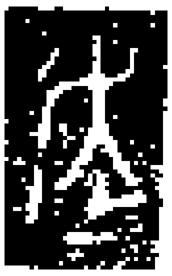
走殷　王乎　作冊尹命冊徒



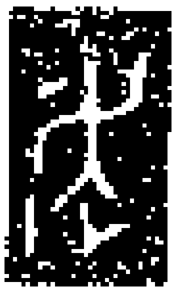
走殷　徒其衆車　子孫萬年永寶用



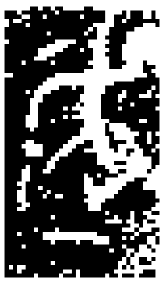
子徒日辛爵　子　徒作兄日辛彝



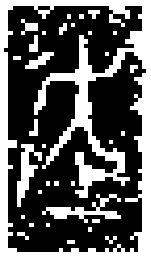
蓋一



器一

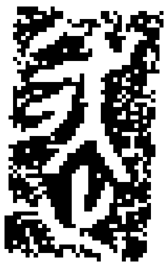


蓋二

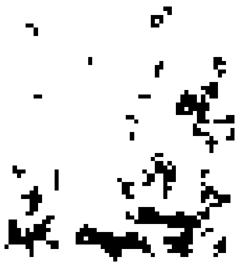


器二

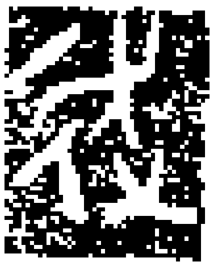
𣪘盖盨　徒盨　屬盖从作盨



右走馬嘉壺　右徒馬嘉自作行壺



魯司徒中齊盨　肇作皇考伯徒父寶盨



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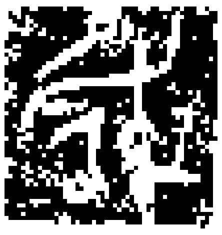

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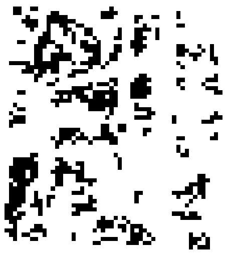
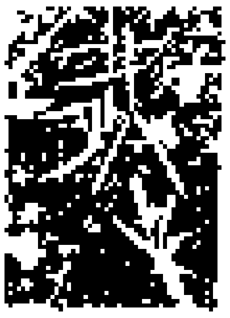
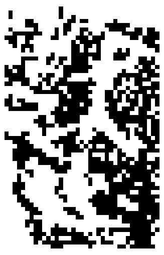


三

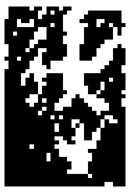
魯司徒仲齊盨　肇作皇考伯徒父餗盨毀



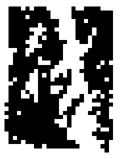
薛仲赤簠　徒馬薛中赤自作其匵



吳買鼎　吳父之徒馬吳買作䵼鼎用



蓋



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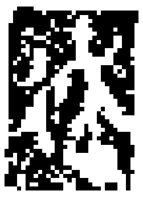
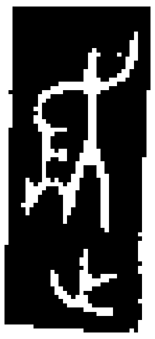
效卣

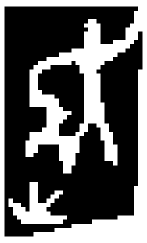


效觶　效不敢不萬年夙夜奔徒揚公休

徒，從彳走之繁，金文走作𡗗、䞗，復作𨔝，僅多彳，彳象道路，走加彳意，形符重複，字義不變，詳見走字。



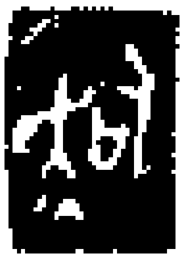
趩卣



趩尊　趩賜

趩采曰艇

戴家祥曰：⿺走歺字从走从歺，說文所無。古字从走表義者亦或更旁从足，玉篇二二六趨或作踰，趯或作躍，趌與跬同，趩與蹕同，趞與踖同，是其證。說文四篇歺，剡骨之殘也，讀若蘖岸之蘖。說文六篇蘖爲櫱之或體字，蘖从薛聲，薛从辥聲，辥从𡴀聲，辥、𡴀皆讀私列切，心母祭部。知⿺走歺即躠之形聲更旁字也。玉篇七十六躠，旋行貌，不但同部，而且同母。（唐韻櫱蘖讀五葛切，疑母）集韻入聲十七薛躠殺同字。亦書作⿺走薛。丁佛言說文古籀補補附錄第五葉，高田忠周古籀篇卷十三第六葉釋赳，形聲失據，其誤明甚。

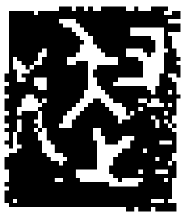


齊不⿺走司鬲　齊不

⿺走司作候伯尊鬲

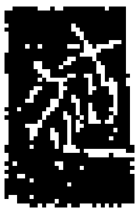
戴家祥曰：⿺走司字从走从司，說文所無，以形聲更旁例之，殆即䢒之異文。走辵義近，偏旁每多混用。說文起古文作𨑹，居簋𨑹作起，曾子簋趣作還，叔多父𣪕趡，器銘从走，器蓋从辵，是其證。古音司讀息兹切，心母之部；台讀與之切，喻母之部。說文二篇齒部「齝，吐而噍也。从齒台聲。」集韻上平七之齝或作⿰齒司、⿰口司，博雅「柌，柄也。」或作枱、鈶、鐴。尚書堯典「舜讓于德，弗嗣」，史記五帝本紀嗣作懌，徐廣曰「今文作不怡。」史記太史公自序、漢書王莽傳並作不台。鄭風子衿「子寧不嗣音。」韓詩嗣作詒。左傳莊公八年「治兵于廟，禮也」，公羊傳作「祠兵」，文選典引「有于德不台淵穆之讓」，李善注引漢書韋昭注「古文以為嗣」。走司台聲同，字通之證。不⿺走司猶不怠也。

⿰彳⿱又走



季□父簋　季□父⿰彳⿱又走作寶簋

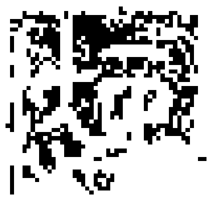
戴家祥曰：⿰彳⿱又走字从徒从又，徒古文走。說文「走，趨也，从夭止。夭止者，屈也。」石鼓文作⿱夭止，从夭，夭象人正立形。金文作⿱夭止，从夭止，或作走，與字作⿰彳⿱夭止，與周公簋右走禹嘉蠹走字同。又聲讀同有。彔伯𢦚簋「寡弗于周邦」，齊子仲姜鎛「𥄳叔又成勞于齊邦」。秦公簋「高弘又慶」，皆以又為有。儀禮鄉射「唯君有射于國中」，鄭玄注「古文有作又」。冬官考工記弓人「量其力有三均」，鄭玄注「有三，讀為又參」。禮記內則「三王有乞言」，鄭玄注「有，讀為又」。又聲同有，故趙字亦可更旁作趣。說文「趙，走也，从走有聲，讀若又」，即其字也。



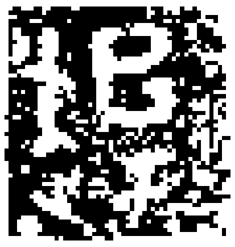
楚子鼎　楚子趆之飤鐈

趆字从走从古，字書不見，疑即古之繁構，古文和金文走旁字可增省。爾雅釋詁「翼，敬也」，翼爲㠯趩訓敬者，字亦作趩。左傳襄公二十九年「廣哉熙熙乎」，沇兒鐘「皇皇趣趣，熙熙」作趣，井人鐘、[illegible]鐘亦作趣，均可爲證。楚子鼎趆字作人名。

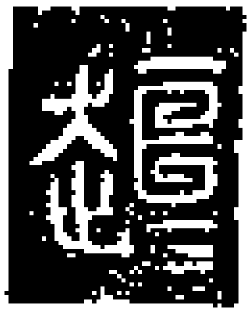
䞨



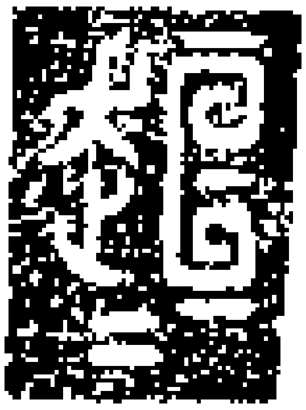
癲鐘　癲䞨＝
夙夕聖趬



禹鼎　丕顯䞨＝
皇祖穆公



秦公毀　剌＝䞨＝



虢季子白盤
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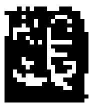
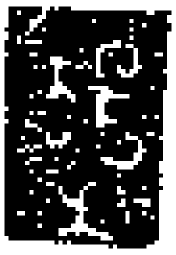
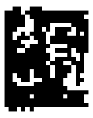


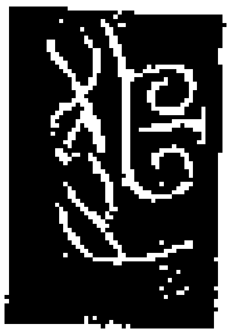
陳侯因資錞
侎嗣䞨文



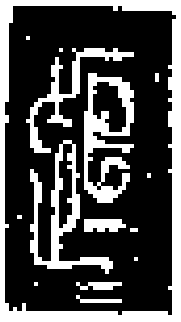
陳逆簠　余
墜䞨之裔孫



陳侯因資錞
皇考孝武䞨公

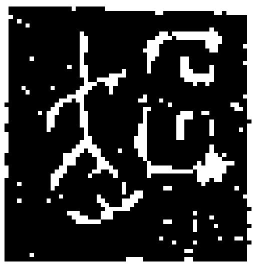


曾姬無卹壺　聖䞨
之夫人曾姬無卹

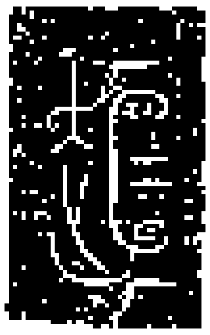


者沪鐘
之懋

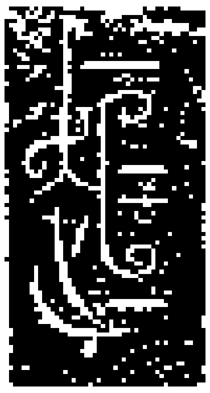
學䞨＝哉
衡王口



封中毀　封中作朕
皇考䞨中𩞁彝尊毀

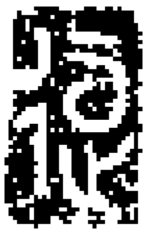


中山王譽方鼎
䞨祖成考



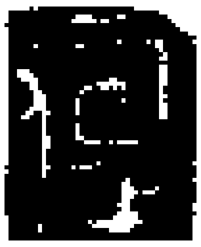
中山王譽鼎
虞先祖䞨王

楊樹達曰：說文二篇上走部云：「趄，趄田，易居也。从走，亘聲。」今按義爲趄田，而字从走，形義不相傅合。此當爲盤桓之桓本字。易屯卦初九云：「盤桓，利居貞。」釋文引馬融云：「盤桓，旋也。」書禹貢云：「西傾因桓是來。」水經桓水注引鄭注云：「桓是隴阪名，其道盤桓旋曲而上，故名曰桓。」尋地之盤曲旋回者，行人不易前進，故盤桓有不進之義。義涉行止，故其字从走也。甲文有𣥢字，羅振玉釋爲趄字，是也。其字从止，而指或向右或向左。尋甲文止字之方向，皆有義寓其閒。一止或二止向口爲正，爲征行之征之本字。二止背口爲韋，爲違離之違之本字。陟則兩止皆向上，降則二止皆向下，並其例也。𣥢字所从之止左右向者，正表盤桓旋曲不遽前進之義也。甲文它字作𣥤，所从之止字大抵作左右向（甲骨文編載𣥤字八十餘字所从之止字左右向者八十一字向上者僅二字）。蛇本無足，而字特从止者，制字者欲以旁向之止表蛇行時左右屈曲向前之義耳。从𣥤、𣥢二字互證，其事至明。而趄𣥢爲盤桓之桓之本字，應亦顯矣。（積微居小學述林五十二葉釋𣥤）



史𨑹盤

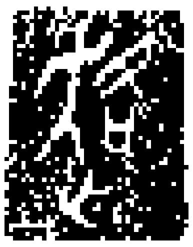
亞獻𨑹簋



史𨑹簋　史

𨑹乍寶簋

戴家祥曰：說文「𧻚，田易居也。从走，亘聲」。字之从走，表義者亦或更旁从足，說文𧻚或体作「𧾍」，曾子簠「𧻚」作「𨭉」，居簋𨭉作「𧻚」是真證。廣韻𧻚讀「羽元切」，喻母元部，桓讀「胡官切」，匣母元部，匣喻聲近，故𧻚通桓。周頌·桓「桓桓武王」，魯頌泮水「桓桓于征」，周書牧誓「尚桓桓」。虢季子白盤作「𧻚𧻚子白」，陳侯因資敦「孝武桓公」，即史記齊世家之齊桓公。于秦公簋「刺刺𧻚𧻚」，即爾雅釋訓「桓桓烈烈，威也」。

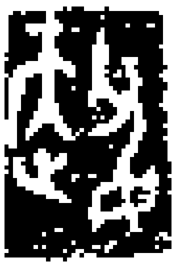


儺匜　尊

趛嗇覲儺

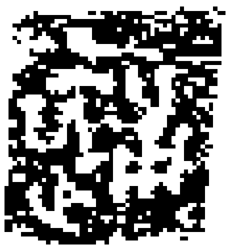
趛字說文不載。博雅「趛趛，僵也」，集韻訓「趛趛，倒地」，玉篇「趛，狂走也」。儺匜「尊趛嗇覲儺」趛讀作各，至也。从走為表示行走而至之義。全句為「到嗇去見儺」

⿺走甫



衛盉

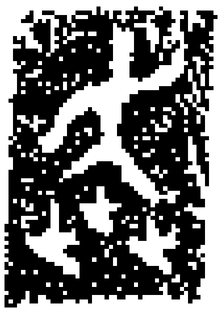
燮⿺走甫



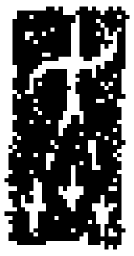
裘衛鼎 銅

土邑人⿺走甫

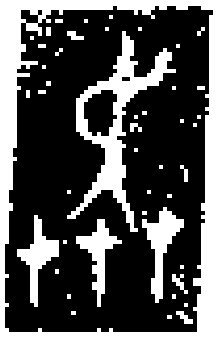
⿺走甫字从走甫聲，玉篇一二六「⿺走甫，匍匐也」，集韻訓「音逋，⿺走甫⿺走甫伏地」，金文用作地名或人名，無義可說，



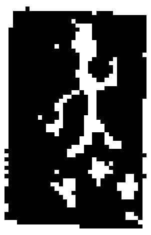
盂鼎 亯奔走



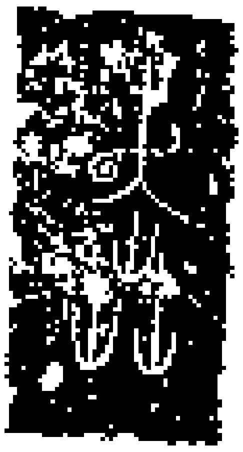
周公𣪘 克奔走上下帝



大克鼎 賜女井人奔于量

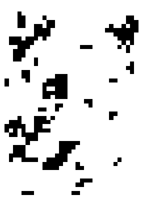


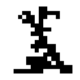
效卣 效不敢不萬年夙夜奔走揚公休

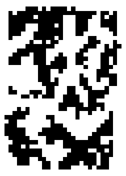


中山王譻鼎 虞老賙奔走不聽命

羅振玉曰：說文奔，走也，从夭卉聲。案从卉不能得聲，疑从賁省聲，然賁字何以从卉，亦不可曉。今此鼎奔作𡘻，象衆趾奔走之狀，古金文止字作止，與中形相近，从卉乃从止之譌，知賁字亦从止，而譌卉也。又此𡘻，與石鼓文之𡘻為一字，𡘻為衆走，此省三夭為一耳。然止之譌卉亦甚古，石鼓文內奔字又作𡙁，克鼎作𡙁，效卣作𡙁，知傳譌蓋已久矣。永豐鄉人稾丙卷（一第二頁盂鼎跋）



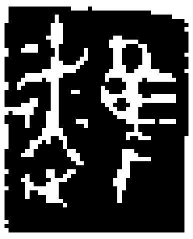




器

或設⿰彳奔追
鄭戎于𢧜林

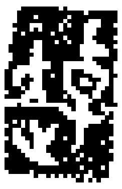
⿰彳奔从彳奔聲，即奔之繁構。說文十篇「奔，走也。从夭賁省聲。與走同意，俱从夭。」按⿰彳奔增彳，彳乃道路象形，與奔走形義相涉。或殷「⿰彳奔追鄭戎于𢧜林」，銘意亦為奔。



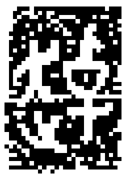
文父戊鼎 趡

作文父戊尊彝

說文二篇「趡，動也。从走隹聲。春秋傳曰：盟于趡。趡地名」集韻「音唯。走貌。與踓同」史記司馬相如傳「蔑蒙踊躍騰而狂趡」注「趡，走貌」金文用作人名。

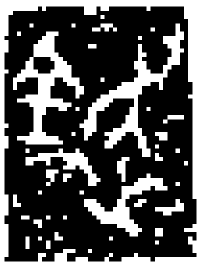


厚趠鼎　厚趠又賞于溓公

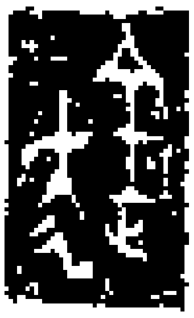


厚趠鼎　趠用作氒文考父辛寶尊鼎

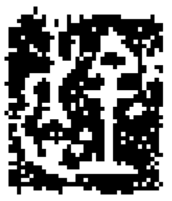
吳大澂曰：說文「趠，遠也」，小篆卓从甲，古文从屮，未从早。石鼓文「丞彼淖淵」之淖，亦从早。（愙齋集古錄五冊十三葉趠鼎）金文用作人名。



師趛盨　師趛作椃姬旅盨



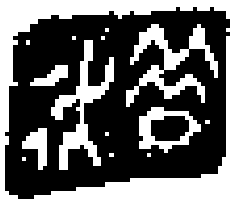
師趛鼎　師趛作文考聖公文母聖姬尊䵼



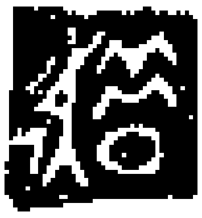
克盨　王令尹氏友史趛典善夫克田人

說文二篇「趛，低頭疾行也」金文作人名。

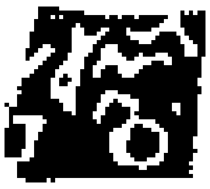
趞



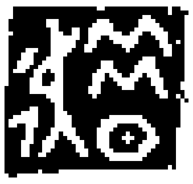
趞曹鼎　趞曹拜稽首



趞曹鼎　井伯入右趞曹



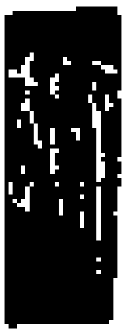
趞曹鼎　史趞曹賜弓矢



趞曹鼎　賜趞曹載市冋黃䜌

高田忠周曰：說文「趞，趞趞也。一曰行皃。从走昔聲」。依迹起古今字之例，即知逪遺趞亦古今字也。其訓行皃，逆道而行皃也。趞趞雙聲連語，此爲叚借義耳。（古籀篇六十三第九葉）

金文用作人名。



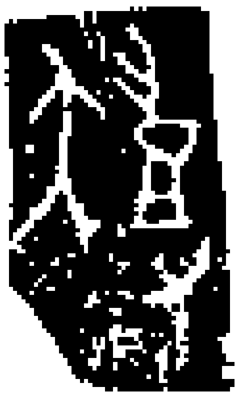
鄦侯簋

鑄趣吉金

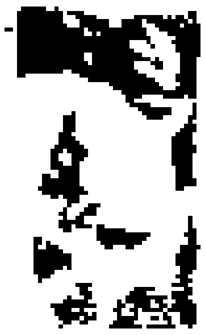
戴家祥曰：走、趣、趨、驟、騶古本一字也。說文二篇「趣，疾也。从走取聲。」走、取聲同，趣爲走之注音加旁字。夏官趣馬「掌贊正良馬」，金文皆作「走馬」。大雅緜「來朝走馬」，玉篇百廿六作「來朝趣馬」，同聲通叚。趣亦讀取，釋名釋言語「取，趣也。」韓非子顯學篇「取舍不同」，莊子天地篇「趣舍滑心，使性飛揚。」又曰「且夫趣舍聲色，以柴其內。」成玄英疏「趣，取也。」唐韻取讀七庾切，清母侯部，芻讀側愚切，穿母侯部，取芻同部，故字之从取得聲者亦或更旁从芻。儀禮既夕記「御以蒲菆」，鄭玄云「古文菆作騶」。騶从芻得聲字也。左傳昭公二十年「賓將掫」，春官鎛師「凡軍之夜三鼜」，杜子春云「一夜三擊，備守鼜也。」春秋傳所謂賓將趨者。夏官掌固杜子春注引春秋傳作「賓將趣」，釋文趣音莊九反。史記孔子世家「孔子生魯昌平鄉陬邑」，集解引徐廣曰「陬音騶」。說文三篇「⿲弓⿱芻鬲弓，熬也。从䰜芻聲。」方言七「熬、⿱取灬、煎、鞏，火乾也。」郭璞注「⿱取灬即⿲弓⿱芻鬲弓字也。」又七篇麻部「𪎊，麻藍也。从麻取聲。」玉篇一八五𪎊古文作⿸麻芻。釋玄應一切經音義一云「古文⿲弓⿱芻鬲弓、⿱取灬、⿱聚灬、⿱芻灬四形。」漢書古今人表有軋子、騶子。錢大昕曰「疑即治春秋之夫氏、鄒氏也。軋夫、騶鄒音近。」取芻聲同，故趣趨同字。說文八篇㐺部「聚，會也。从㐺取聲。」故字之从取得聲者或更旁从聚。從聚得聲者，亦可更旁从芻。論語八

俗「孰謂鄹人之子知禮乎」，鄹人即郰人，聲符更旁字也。荀子禮論「趨中韶護」，史記禮書作「騶中韶濩」。左傳哀公廿七年「君顏涿聚之子晉」，漢書古今人表作顏濁鄒，顏師古云：「即顏涿聚子也」。說文十篇馬部「騶，馬疾步也，从馬聚聲」。騶爲趨之引申義。趨，疾也。漢書考文紀「材官騶發」，晁錯傳作「材官騶發」，蘇林曰「騶音馬聚之騶」。禮記曲禮上「車驅而騶」，釋文騶音仕救反，是騶有驟音也。明乎驟騶同音之理，則知趣、趨、驟、騶，皆走之展轉孳生字和引申義，聲符加旁字，或聲符更旁字也。

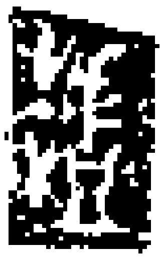
䞣



趠鼎 趠拜稽首



趠鼎 密叔右趠即位



酋鼎 延盨又

諸鼎 趠金

䞣字从走从豈，張運開曰：「說文無此字，玉篇云，胡亥切，音孩，走也。」（古籀三補卷二第六頁）按金文用作人名。

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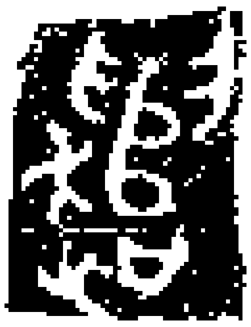
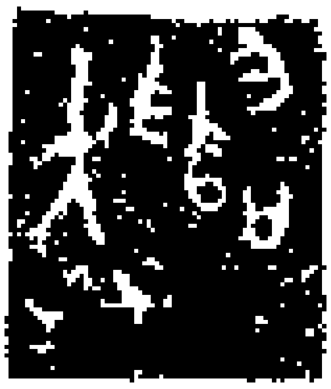
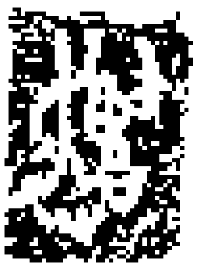


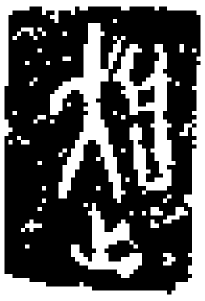
守鼎　遣中令
守𤔲嗣奠田



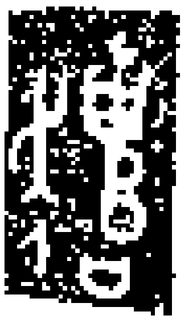
𧽊小子簋　𧽊小子[illegible]以
其友作醜男王姬[illegible]彝



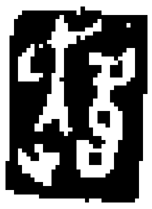
孟簋　朕文考眔
毛公𧽊仲征無需



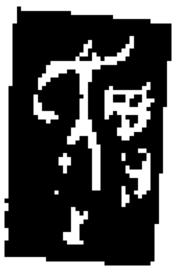
易[illegible]簋　𧽊叔休
于小臣貝三朋



𧽊叔吉父盨　𧽊叔
吉父作虢王姞旅盨

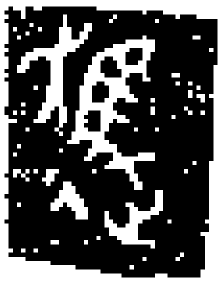


𧽊尊

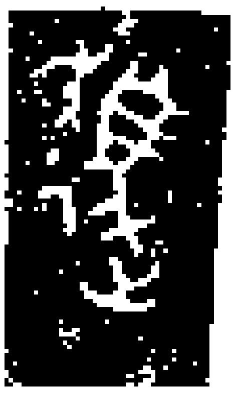


𧽊卣　𧽊
對揚王休

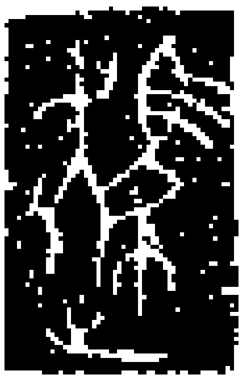
高田忠周曰、此篆代辵以夌、夌辵古多互相代替、起作迡、迂作赶、其一例也、而此字遣旁文从口、遣从辵𠳋聲、不从口也、蓋知此爲譴省文、古从口字或从言、說文嘖或作謮、是也、从言旁或从口、詠或作咏是也、要从口从言、皆同意故耳、此篆今定爲譴字、說文「譴、問也、从言遣聲」、顧氏元本玉篇、蒼頡篇「呵也」、廣雅「譴、責也」「譴、怒也」「譴、讓也」、方言「譴、喘、轉也」、郭璞曰「譴喘猶宛轉也」、愚謂喘當作諯、諯譴義近、（古籀篇五十三第一九頁）金文用作人名。



趨鼎　宰訊
右趨入門

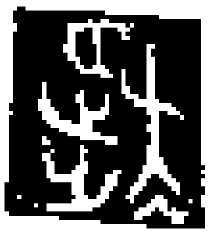


趨鼎　王乎內
史萌冊錫趨

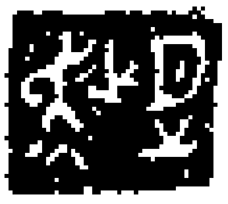


趨亥鼎　宋莊公之
孫趨亥自作膾鼎

戴家祥曰：趨字从馬从走，字書所無，以意求之，殆即騶之異文。唐韻芻音叉愚切，穿母侯部。走，請子苟切，精母侯部。說文「趨，走也」，「走，趨也」。騶趨同字。荀子禮論「步中武象，趨中韶濩」，正論篇作「騶中韶濩」，楊倞注「騶當爲趨」。漢書鼂錯傳「材官騶發」，顏師古云「蘇林謂借爲驟」，又爲趨。說文十篇馬部「騶，廄御也，从馬芻聲」。禮記月令季秋「天子乃教於田獵，以習五戎，命僕及七騶咸駕」，鄭注「僕，戎僕及御夫也，七騶謂趣馬，主爲諸官駕說者也」。正義引皇氏云「天子有六種，種別有騶，則六騶也，又有揔主之人，并六騶爲七，故爲七騶」。左傳襄公廿三年「豐點爲孟氏之御騶」，孔穎達疏「成公十八年傳曰程鄭爲乘馬御，六騶屬焉，使訓群騶知禮」，注云「六騶，六閑之騶」。則騶是掌馬之官，蓋兼掌御事，謂之御騶。按韓非子說林篇「有欲以御見荊王者，衆騶妒之」，群騶衆騶皆受制於御。趨亥即騶亥，趨騶注音更旁字也。郭沫若「疑趨爲走馬二字之合文」（兩周金文辭大系考釋一八四頁）大誤。

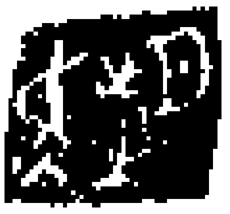


蓋



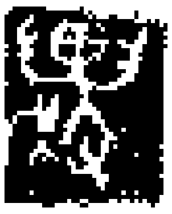
器

大殷　王令善夫豕曰趩嬰

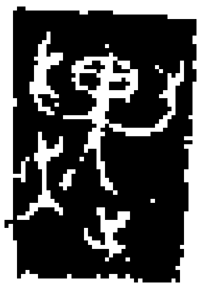


大殷　王乎吳師召大賜趩嬰里

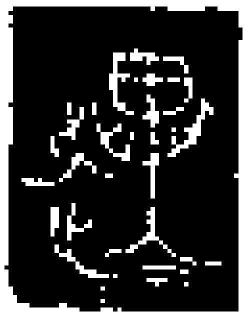
戴家祥曰：𤎩睪，孫詒讓釋𧾷睽，並定名為䁁睽（古籀拾遺下第廿葉），許印林釋徙（攈古錄金文三之二第三十六葉）。說文二篇徙从辵止聲，或體作祉，古文作𡱁。又十篇然从火肰聲，肰，犬肉也。古文作𤉉，亦作[illegible]，从肉不从月。然字左旁从[illegible]，為走字，說文走从夭止，金文或作[illegible]（[illegible]公）作[illegible]，亦作[illegible]（白戜），師趛鼎趛作[illegible]，[illegible]鼎[illegible]作[illegible]，毛公鼎[illegible]作[illegible]，偏旁走並从[illegible]與[illegible]之偏旁知出。[illegible]右半器銘作[illegible]，从止从月，器蓋作[illegible]，从夕从止，金文月夕二字形義俱近，字之从夕表義者亦或更易从月，夜作[illegible]（師酉殷[illegible]），夙或作[illegible]（毛公鼎），外或作[illegible]（毛公鼎），夤或作[illegible]（[illegible]公殷），反之从月表義者更易从夕，霸或作䨣（[illegible]），望亦作[illegible]（[illegible]鼎）。惠是其證。然[illegible]字未見字書，聲義不詳。古字从走表義者亦或更易从辵，說文起古文作𨑖，集韻入聲五質趩[illegible]同字，金文遷亦作[illegible]（[illegible]鼎），迂作[illegible]，[illegible]作遷，[illegible]子叔多父殷[illegible]字器銘从走，殷蓋作[illegible]，更易从辵。以此例推，趩當釋遷。玉篇一二七遷訓[illegible]說親，[illegible]从切，遠亦脂部，[illegible]當釋踊，从足與从止同義，說文跟亦作[illegible]，金古文作[illegible]，是其證。[illegible]讀魚㡀切，疑母祭部，脂祭韻近，故遷亦作[illegible]、[illegible]。[illegible]人名，許瀚釋徙，謂王以睽里錫大，使徙居，乃先命敔傳命於睽，不但字誤，且又曲為之說，可笑孰甚。



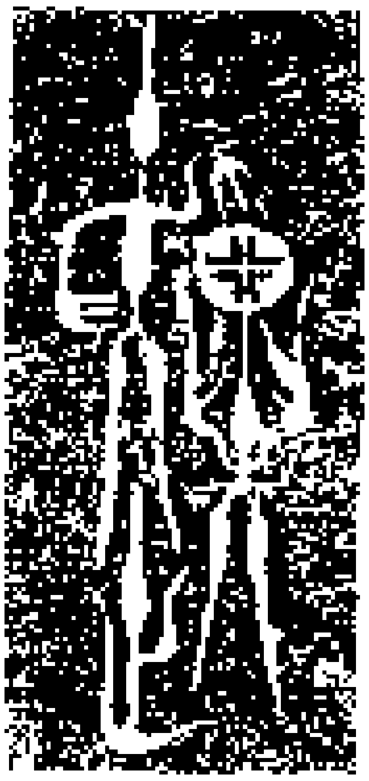
趩觶　賜趩戠衣



趩觶　咸井叔入右趩



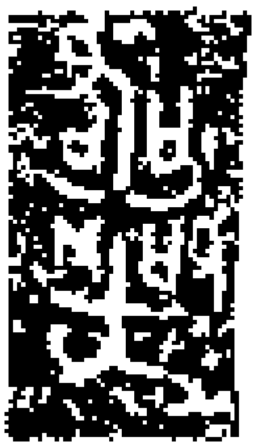
王孫遺者鐘　數𩍃趩＝



王子午鼎　數𩍃趩＝

李孝定曰：走部「趩，行聲也。一曰：不行皃。从走異聲，讀若敕。」段注：「按趩字鍇本在部末，疑趩趩本一字而二之，如水部之「漢漢」也」。王筠繫傳校錄云：「趩，大徐在趩前」。玉篇趩在後，增字中，引說文，蓋說文本無，後人增之，故顧氏不收，孫強輩乃收之也。（定按：王氏此說與其句讀趩字下之說又異，句讀說是也。）大徐移於前，誤甚矣。趩與趩相似，玉篇亦在後收字中，云「趩，趩進皃」，不引說文。且論語「趩進翼如也」，如作趩，反不明了，殆亦後世分別字羼入說文者乎。按王氏謂「論語趩進翼如也，如作趩，反不明了」，說有可商，蓋混言之，凡敬皆得曰翼，析言之，趨進敬慎曰趩，曰趩進翼如射可，曰有嚴有趩則不可者，混言析言之別也。王孫鐘云「畏𩍃趩趩」，石鼓文云「其來趩趩」，鐘銘趩當讀為翼，訓敬，非趨進敬慎之義，知者，銘云「用祈眉壽，

余圉龔括辟，畏忌趩趩，肅悊聖武，惠于政德，惄于威義，誨猷不飤……」辭中固無趩逭之意也。鼓文則與論語「趩逭翼如」之意相合，金石文已有之。知說文之趩，非後人妄增也。當解云「趩，趩趩，敬慎皃。論語『趩逭趩如也』。从走从異，異亦聲。一曰行聲也，一曰不行皃。趩字或从翼。」（中央研究院歷史語言研究所集刊第三十四本下冊說異）



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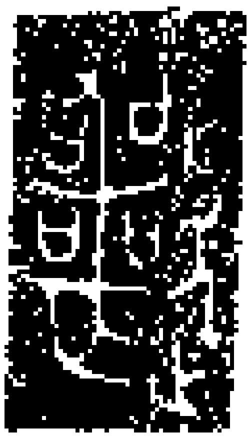
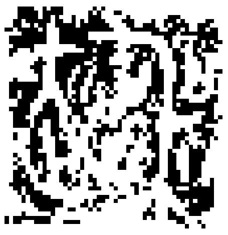
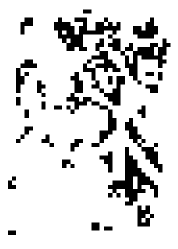


二

井人妄鐘
妄寍寍聖趨

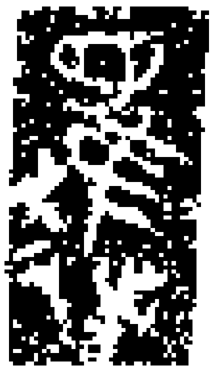


𤼈鐘　𤼈趨趨
夙夕聖趨



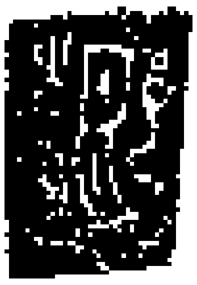
史牆盤　害屖
文考乙公遽趨

于省吾曰：趨字從世，字書所無，富即畟之繁構，猶古文趨之省作戊也。趨應讀為爽，免毀「王才周，昧喪」，喪即曉，昧曉即昧爽，詩皇矣「受祿無喪」即受祿無喪，書偽古文仲虺之誥「用爽厥師」，墨子非命上作「襲喪厥師」，國語周語「晉侯爽二」，注「爽當為喪，字之誤也」，是均喪爽音近相假之證。說文「爽，明也」，荀子儒效「明之為聖人」，注「通明於事則為聖人」，是聖與明義相因（雙劍誃古文雜釋第四葉釋聖趨）。按于說近是，郭沫若讀為高尚之尚，或棠善之棠（兩周金文辭大系考釋第一五葉書）殊誤。

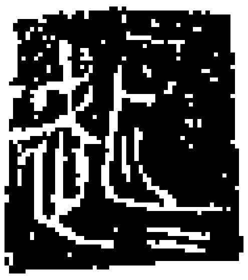


毛公鼎 ⿺走瞿

字从走从彳从瞿，瞿象鳥張目注視之形，即矍之省。說文「瞿，鷹隼之視也」。从走與从彳，表示路上行走之義，⿺走瞿字包括走與視兩個含義。說文「⿺走瞿，走顧皃，从走瞿聲」。⿺走瞿即忂字。說文中根據⿺走瞿字或形義稍作省變，或形聲偏旁略作變動的字很多，如「忂，行皃，从彳瞿聲」，躣，行皃，从足瞿聲，⿺走矍，大步也，从走矍聲，又「躩，足躩如也」，忂躣⿺走矍躩皆為⿺走瞿的孳乳字。



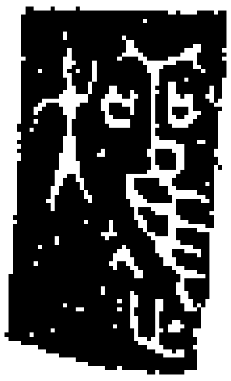
沇兒鐘
皇＝⿺走巸＝



王孫遺者鐘
⿰壴乙＝⿺走巸＝

古籀篇曰：⿺走巸即熙。左襄公二十九年傳曰：「廣哉熙熙乎。」按皇有大誼，皇皇熙熙，言聲之大且廣也。（綴遺齋彝器考釋卷二第十六頁邾王子旂鐘）

䟫



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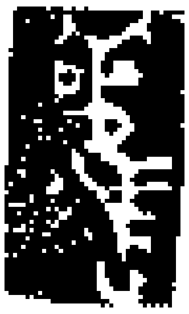
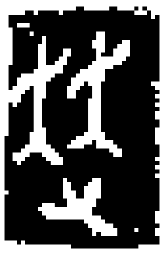


二

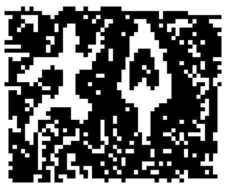
孫叔多父𣪘　師䟫父孫

孫叔多父作孟姜尊彝

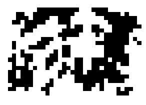
說文二篇：「䟫，行䟫逯也，一曰行曲脊皃，从走雚聲。」按金文用作人名。



伯中父彝 伯中父夙夜事走考

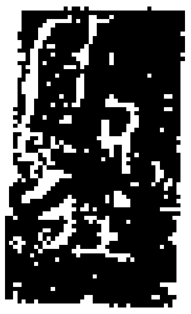


趠右盤 唯趠右自作用其吉金寶盤



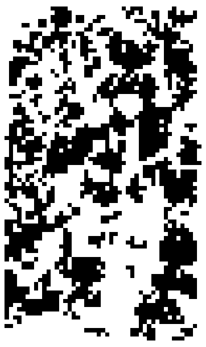
囗囗司馬戈

由衛㞢司馬



筥小子彝　筥小子

遯家彤受囗



衛父乙觶

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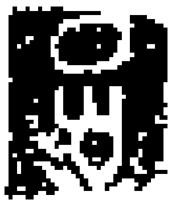
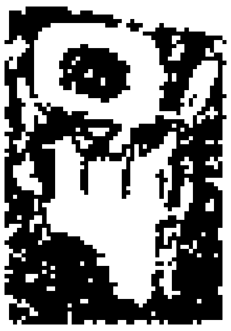
足



䨻足爵 足



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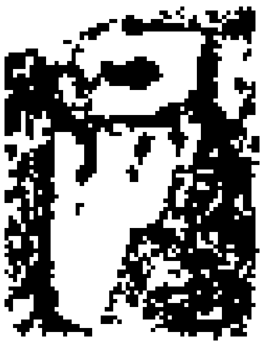
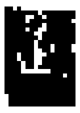
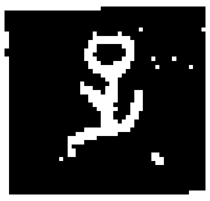


二

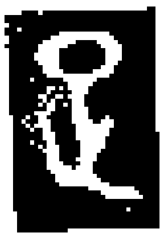
乙足觚 乙足



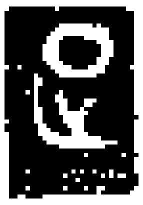
走毁 瓠足盆



伯𤔲毁 足子孫寶用



申毁 更乃祖考足大祝



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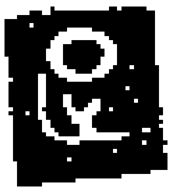
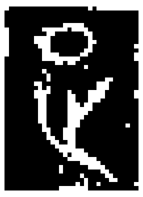


器

三年師兌毁 余既令汝足師龢父



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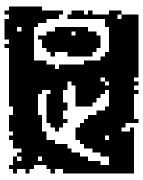

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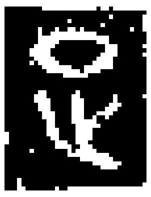
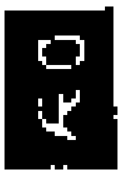
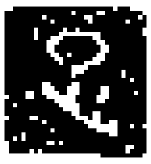


盂二

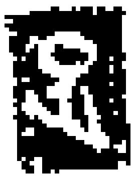
師兌毁 足師龢父𤔲左右走馬



兌毁 令汝足周師𤔲歡

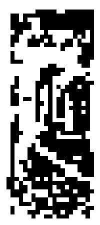


善鼎 令汝左足𩰫侯



善鼎 昔先王既令汝左足𩰫侯

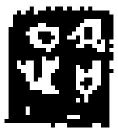
說文二篇，足，人之足也，在體下，从口止。許說此字，囫圇不明，故說者紛歧，莫衷一是。郭沫若、容庚釋為足，有續義。陳夢家、白川靜讀為疋，有輔佐之義。劉心源、楊樹達釋為世，即繼世、後世之義。按以上三說皆不能完美地解釋銘義，錄以備考。



距末　器

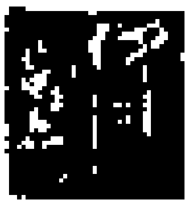
作距末

說文五篇「𢀛，古文巨」。此字从足巨聲，當為距字。說文二篇「距，雞距也。」



史懋壺　王才葊京濕宮親令史懋路筭

郭沫若曰路當解為路寢路車之路，大也。竊意古人言路猶後人言御，凡王者所用之物皆得冠以路字，路筭謂御用之大筭也。（兩周金文辭大系考釋九十三葉史懋壺）



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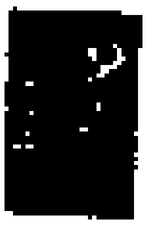
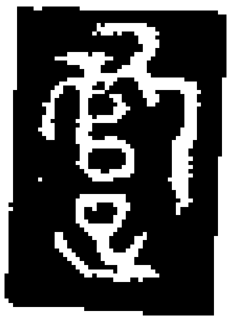
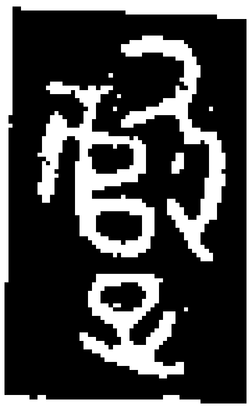


二

儔兒鐘　余
戠路之元子

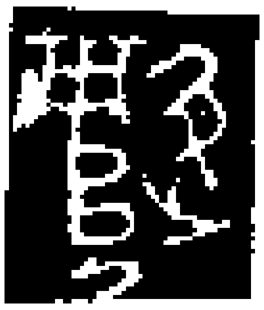


盖



器

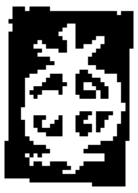
邾遣毁　邾
遣作寶毁



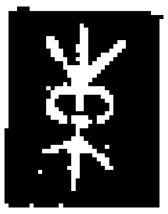
邾造遣鼎
邾䞂遬

作寶
鼎

束



吳彝 束裹



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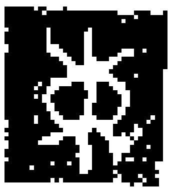

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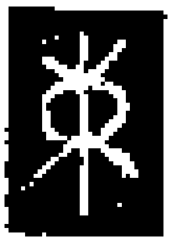
大毀 帛束



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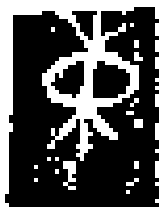

器

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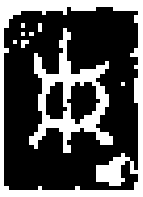
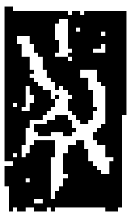
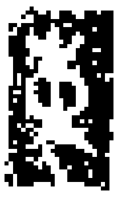


不嬰毀 矢束



舀鼎用 匹馬束絲



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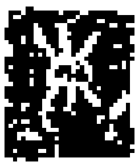
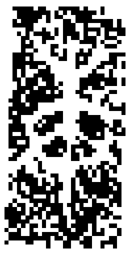


器

萬毀 吳 姬賓帛束



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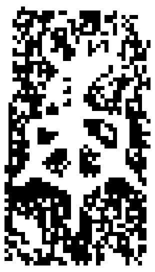
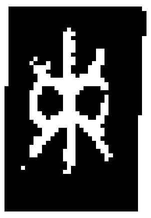


器

戴毀

易毀 弓矢束



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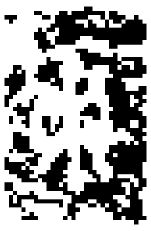
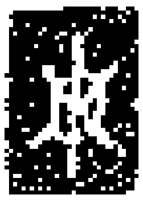


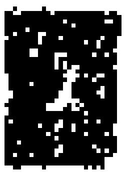
器

孟爵 令公 賓孟喜束

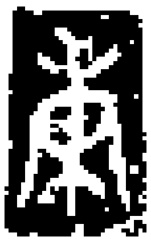


召伯虎毀 報寢氏

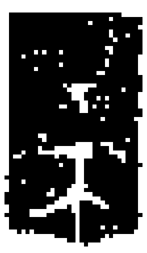
帛束 璜



舀鼎 □卑 復厥絲束



舀鼎□□ 舍𢦏矢五束



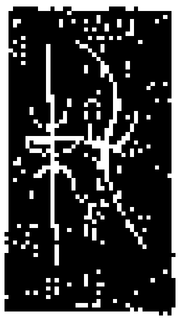
·工·臣与 鼎 王

金文大字典

賜小臣害

湡束貝

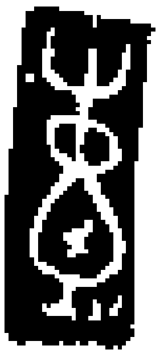
戴家祥曰：金文盤銘有帚字，像以繩索纏繞薪柴形，字應釋束。說文束部「束，縛也，从口木」，為會意字矣。儀禮言束帛者多矣，「束帛將命于朝」（聘禮）、「公受宰夫束帛以侑」（公食大夫禮）、「侯氏用束帛乘馬儐使者」（覲禮）皆是也。禮記雜記「納幣一束，束五兩，兩五尋」，鄭玄云「十个為束，貴成數。兩兩者，合其卷，而為五兩，八尺曰尋，五兩五尋，則每卷二丈也，合之四十尺，今謂之匹，匹，偶之云與」。古籍言束矢者亦不少，儀禮鄉射禮「大夫之矢則兼束之」，大射禮「大夫進堂坐說矢束」，秋官大司寇「入束矢于朝」，國語齊語「索訟者三禁而不可上下，坐成以束矢」，管子小匡「無坐抑而訟獄者，再三禁之而不直，則入束矢以罰之」。皆其義也。鄭玄注秋官云「古者一弓百矢，束矢其百个與」。魯頌「束矢其搜」，毛傳「五十矢為束」，荀子致仕「負服矢五十个」，荀卿為毛公師，宜其說同毛而異鄭。靜安先生謂古者束矢有五十个、百个之異，文侯之命云「彤弓一，彤矢百，盧弓一，盧矢百」，是弓一而矢百也。噩侯馭方鼎云「王親錫馭方玉五瑴，馬四匹，矢五□」（此字泐，殆十字），是以五十矢為錫。（不嬰敦蓋考釋）蓋殆毛鄭師說各據所見，各據所聞而立說，有歧異與。



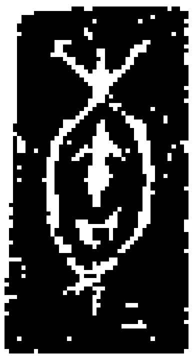
中山王嚳方壺

是有⿰束屯德遺訓

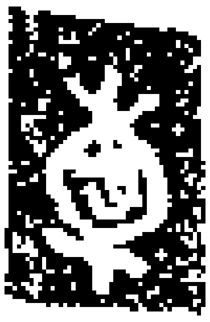
張政烺曰：⿰束屯，从束屯聲，从束與从糸同義，如詛楚文約作⿰束勺，⿰束屯即純之異體。詩周頌維天之命：文王之德之純。傳：純，大。國語晉語：德不純。注：純，壹也。（古文字研究第一輯中山王嚳壺及鼎銘考釋）



大豐殷　爵復橐



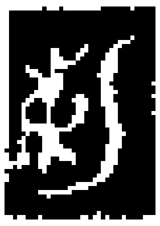
毛公鼎　毋敢龏橐（大童）



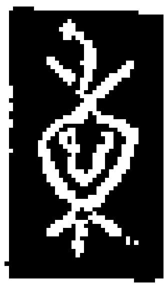
矢人盤

牧之有𤔲橐

高鴻縉曰：說文，「橐，囊張大皃。从橐省，匋省聲。」（符宵切。玉篇普到切，又普刀切）按石鼓文有此字，其文曰：「何以橐之，惟楊及柳。」讀如詩「白茅苞之」之「苞」。毛公鼎「毋敢龏橐」，龏橐通侮解，宜。但其字原从朿橐，缶聲。籀文乃以橐省。（中國字例六篇二四三葉）

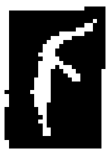


毛公鼎
靳㬎

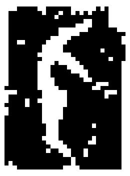


是□設　是桑作
朕文考乙公尊設

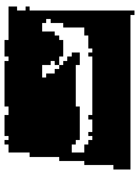
身



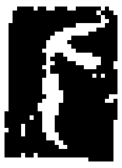
蓋一



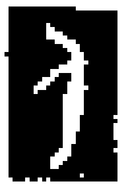
器一



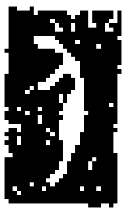
蓋二



器二

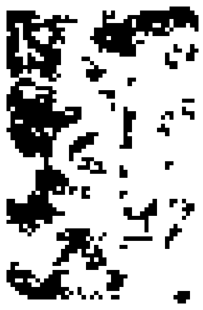


蓋三

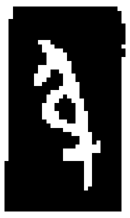


器三

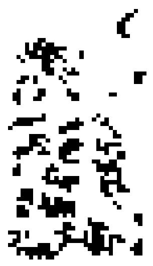
師酉𣪘
皃身長



㝬𣪘
㝬身

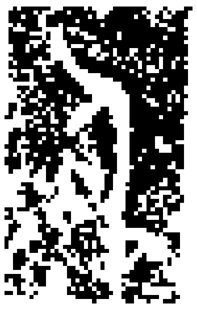


叀鼎首
于入身

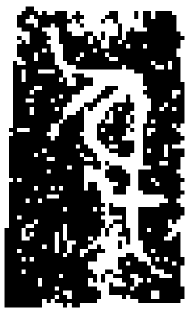


師𩛥
鼎

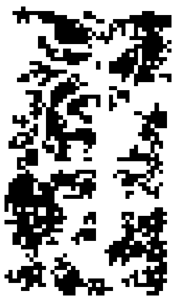
用保
王身



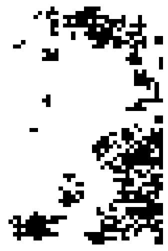
夆叔
匜



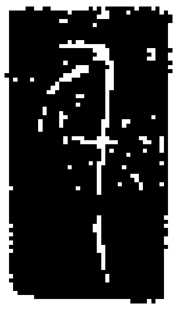
夆叔盤
永保其身



亦侯盂
永保其身

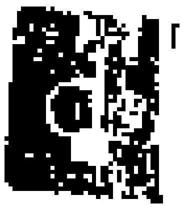


公孫寣壺
永保其身



齡鎛
保其身

齡



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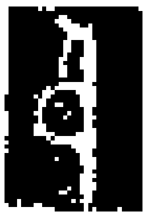

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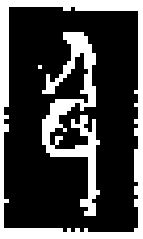
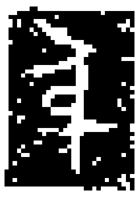
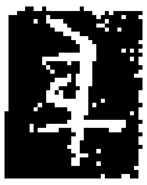


三

邾公牼鐘
以樂其身



蓋二



器二

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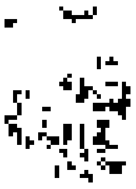
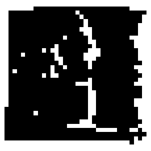
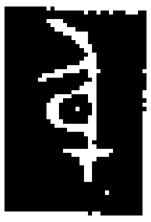
業



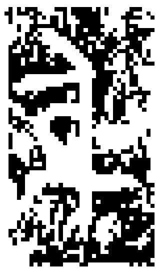
盠尊曰
剌朕身



穆康鐘
廣啟朕身



叔向父毀
廣啟禹身



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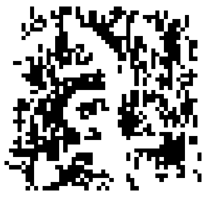

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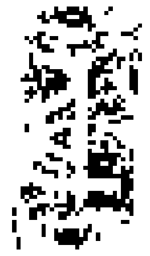
啟𤼈身



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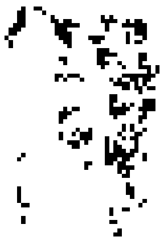
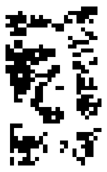


𤼈鐘用
寓光𤼈身



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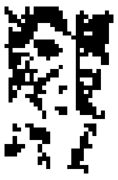
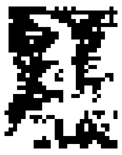
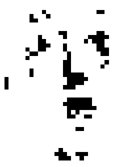


器

𢦔毀永
襲氒身



𢦔方鼎
永襲𢦔身



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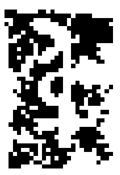
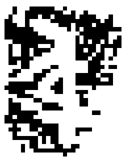
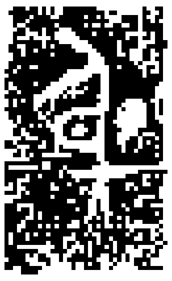


器

𢦔毀無
畀于𢦔身



𢦔方鼎毋
又畀于氒身



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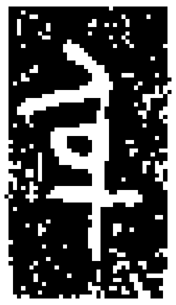
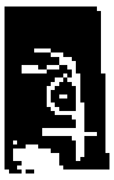
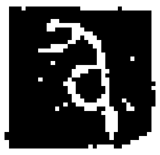


二

𤼈鐘皇王
對𤼈身楙



班毀褚
城衛父身



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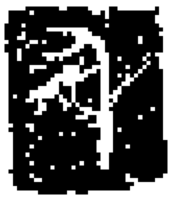

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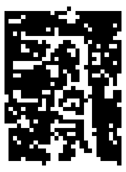

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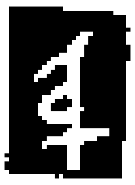
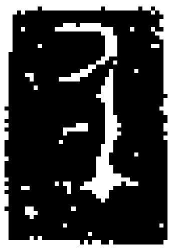
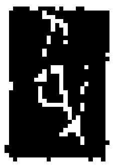
士父鐘 用廣啓士父身



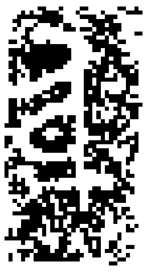
獻彝 獻身才畢公家



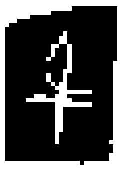
毛公鼎 以乃族干吾王身



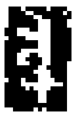
邾公華鐘 悊穆不彖于氒身



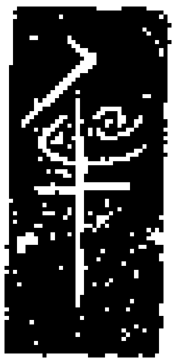
逆鐘 敬乃夙夜用甹朕身



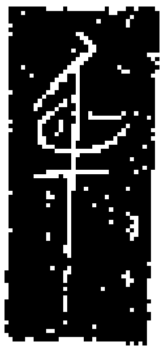
徐王義楚鍴 及我文考永保怡身



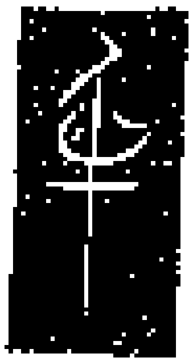
盠駒尊 王弗望氒舊宗小子𡍮皇盠身



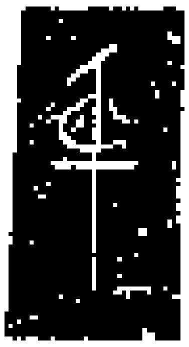
中山王譽鼎 身勤社稷



中山王譽方壺 故邦亡身死



中山王譽方壺 以輔相氒身

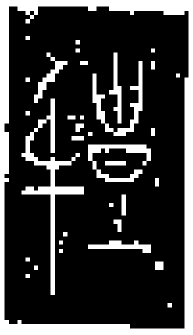


中山王譽方壺 氏

以身蒙皋胄

說文八篇「身，躳也，从人，厂聲。」按金文身作𨈏，象人形，而隆其腹，腹中一點，指腹已受孕，爲指示性符號。易艮之六四「艮其身」，虞翻注「身，腹也。」大雅大明「大任有身」，毛傳「身，重也。」鄭玄箋「重，謂懷孕也。」一切經音義一引詩作「大任有娠」。國語晉語「昔者大任娠文王」，韋昭注「娠，有身也。」禮記祭義「身也者，父母之遺體也。」身字本爲象形，加聲作㑗，則爲形聲。玉篇二十三「㑗，妊身也。」廣雅釋詁四「身，㑗也。」又「娠，㑗也。」身、㑗、娠不但聲同，韻同，而且義同。娠爲㑗之形聲變換字，服虔曰（漢書高帝本紀上顔師古注引）「身多作娠」，古今字，許說未安。

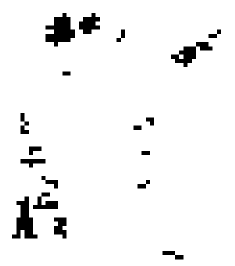
軆



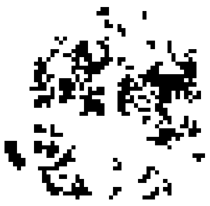
中山王譽方壺

上下之軆

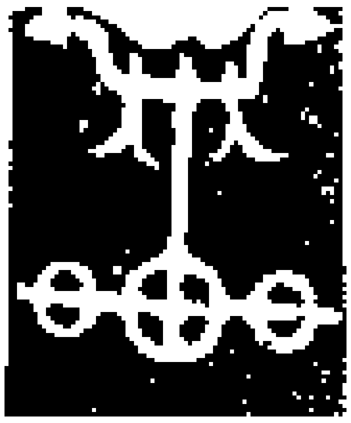
廣韻、體、俗作軆、从骨从身義近、故可交換。說文四篇、體、總十二屬也、从骨豊聲。段玉裁注釋曰、首之屬有三、曰頂、曰面、曰頤、身之屬三、曰肩、曰脊、曰尻、手之屬三、曰厷、曰臂、曰手、足之屬三、曰股、曰脛、曰足。合說文全書求之、以十二者統之、皆此十二者所分屬也。按段注可以、體字原意蓋取之于身、故金文从身。



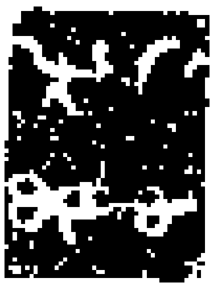
車祖丁爵
車祖丁



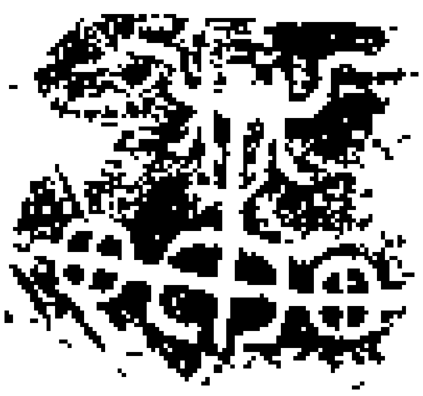
肇父丁尊
車父丁



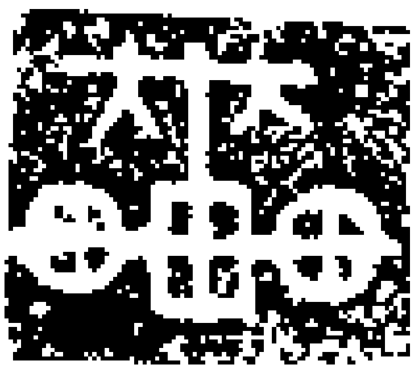
亦車設
亦車



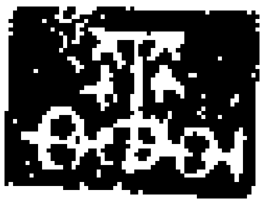
亦車矛
亦車



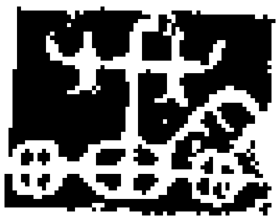
叔車觚
叔車



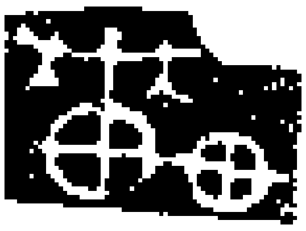
鼎車戈
鼎車



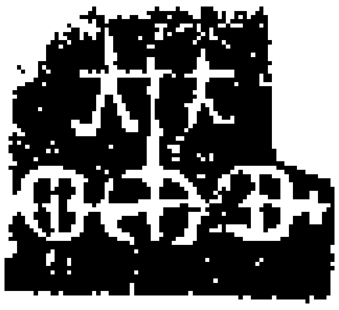
車鼎　車
作寶鼎



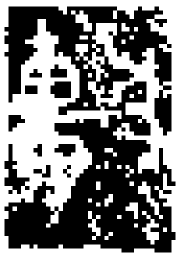
作旅彝
作車寶彝



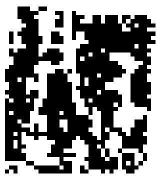
尊設　尊
作車寶彝



御父彝　御
父作車彝

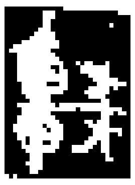


毛公鼎
金車

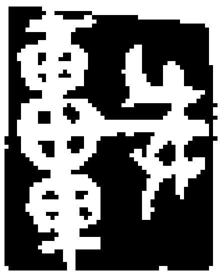


盐

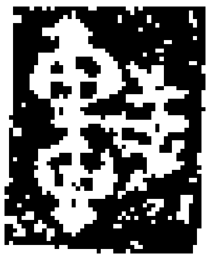
三年師兌
設金車



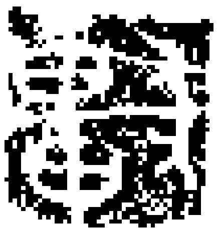
吳彝
金車



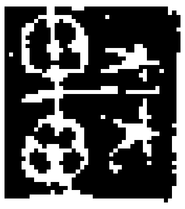
盂鼎
車馬



今甲盤
駒車



伯晨鼎　駒車



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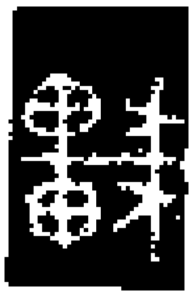
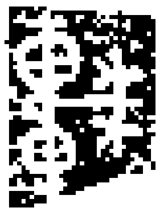


三

克鐘　賜克甸車



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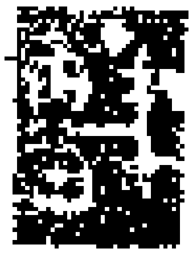
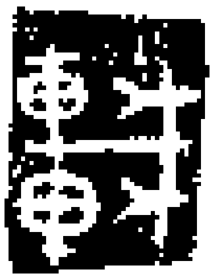
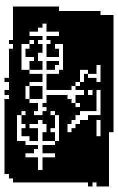


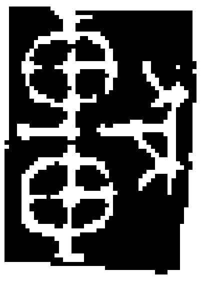
多友鼎　孚車十乘



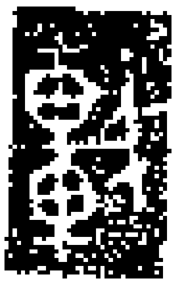
師同鼎　孚車馬五乘



麥尊　用王乘車馬



小臣宅簋　賜金車馬兩



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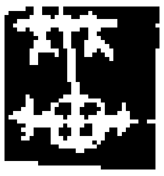
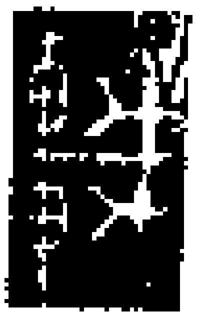
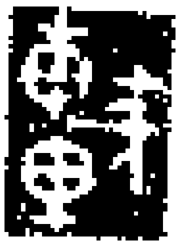


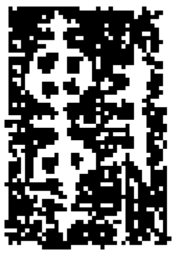
麃彝　令韋侄麃金車



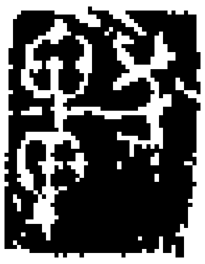
不嬰簋　弗以我車函于艱



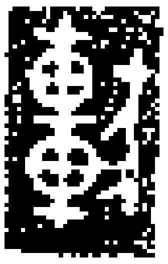
多友鼎　公車折首百又十又五人



多友鼎　孚戎車百乘一十又七乘

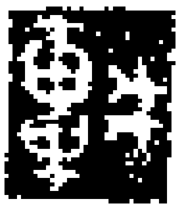


不嬰簋　汝以我車宕伐嚴允于高陶

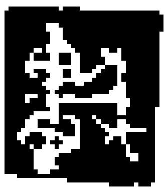


多友鼎　武公命多友率

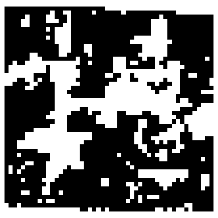
車盂追于京自



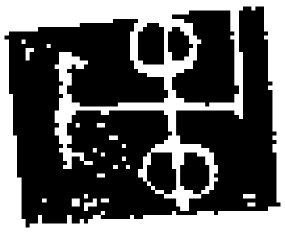
多友鼎 凡以公車折首二百又□□又五



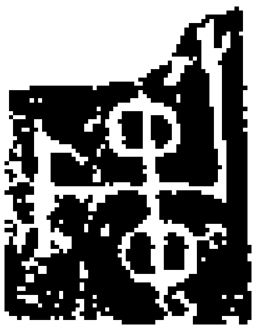
番生殷 車電軫

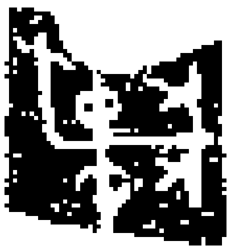


禹鼎 肆武公迺遣禹率公戎車百乘

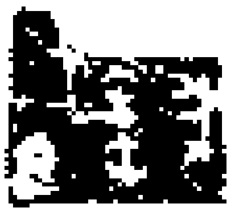


微尊



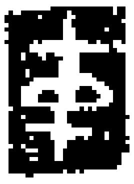


盂二

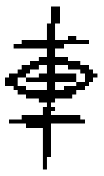


鬻二

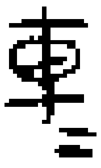
微卣 微作車彝 微



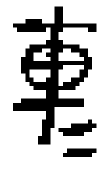
師同鼎 大車廿



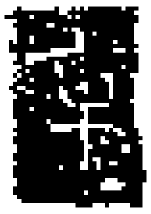
鄂君啓節 車五十乘



鄂君啓節 屯廿檐以堂一車

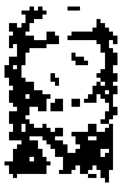


鄂君啓節 屯十以堂一車，女檐徙

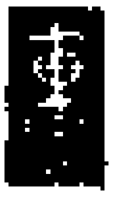


柉氏壺 寶在

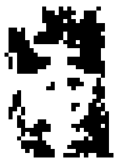
戟車



嫿姞車書 嫿姞作安車

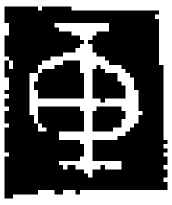


子禾子釜 而車人制之

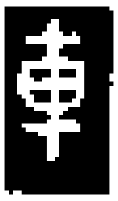


車父爵 車作父賈

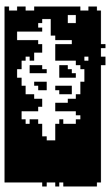
彝



彔伯㦰設　金車𠦪幬較

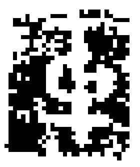


蓋

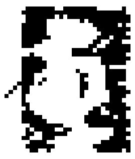


器

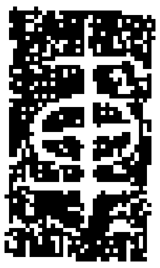
同卣　矢王賜同金車



散車父壺　伯車父其萬年

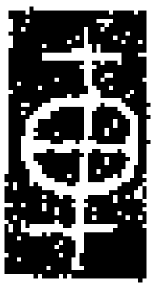


氐車父壺　氐車父作屠姜尊壺

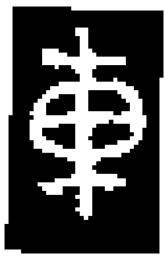


鄭季盨　鄭季[illegible]車

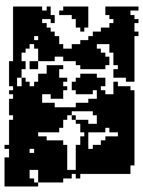
自作行盤



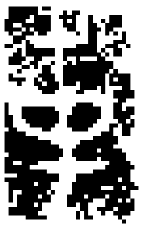
僕乎鼎　隹喿乎百車作行鼎



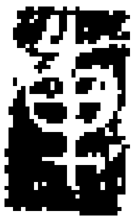
鑄公簠　鑄公作孟妊車母媵簠



屖敖設　戎獻金于子牙父百車

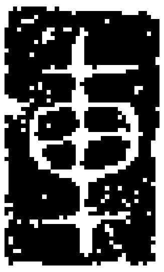


蓋

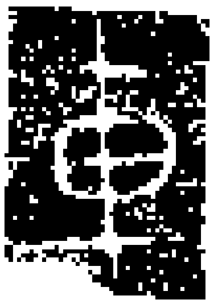


器

散車父設　散車父作鄭姞餴設

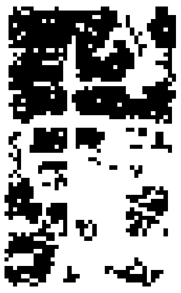


一

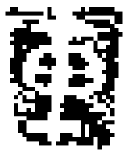


二

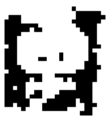
散伯車父鼎



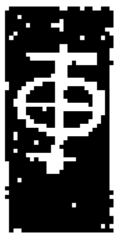
散伯車父鼎　散伯車父作邢姞尊鼎



𣪘車父壺　𣪘車父
作皇母𣪘姜寶壺

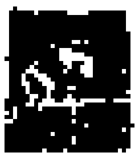


齊成右戟　齊戈
右造車戟信𩰫

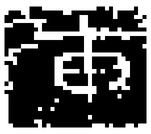


中山王
譽壺

左逵車嗇夫
孫固工𢦏

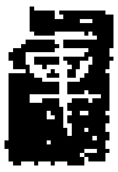


二



三

邵大叔斧　邵大
叔時貳車之斧

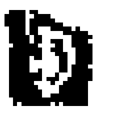


一

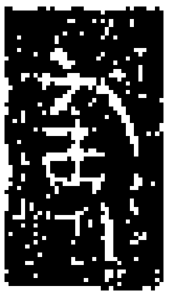
邵大

叔斧　邵大叔以新
金為貳車之斧十

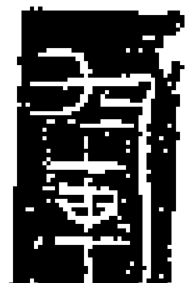
王筠曰、車之籀文𨏥、積古齋吳榮作𨏥、證知今本乃傳寫之訛。左兩田、輪也。兩一輦也。貫乎輪與輦之丨、軸也。中一之連于右者、輈也。右之丨、軛也。軛下似人字者、兩馬也。吾有此器拓本、其輈不斷、積古齋斷之亦誤。（説文釋例）



鄆侯戈　鄆侯庫作左軍



中山侯𢗫鉞　中山侯𢗫作茲軍鉞

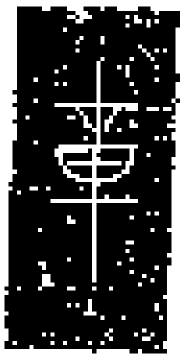


中山

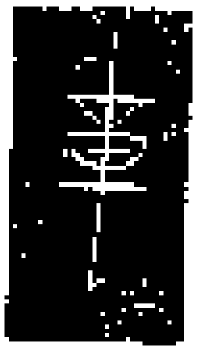
王譽鼎　含虞老

鵬翥遷參軍之家

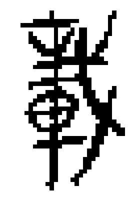
朱芳圃曰：說文車部「軍，圜圍也。四千人為軍。从包省，从車。車，兵車也。」林義光曰：「按古作軍（左軍戈）。从車在勹下。（文源六四七）」按林說非也。字从車，从勹，會意。古者車戰，止則以車自圍。周禮地官鄉師「大軍旅會同，正治其徒役與其輂輦。」鄭注：「輂，駕馬；輦，人輓行，所以載任器也。」止以為藩營。「營」與「藩」通。左傳昭公十三年「乃藩為軍」，杜注：「藩，籬也。」國語晉語「以藩為軍，攀輦即利而舍。」韋注：「藩，籬落也。」謂止舍時則以輂輦環列為藩籬營壘。又左傳宣公十二年「晉之餘師不能軍」，杜注：「不能成營屯。」漢書霍去病傳「於是青令武剛車自環為營」，顏注：「環，繞也。」凡此皆古者車戰，止則以車自圍之證。更實與字形恰相應合。（殷周文字釋叢卷一）按朱芳圃釋軍為會意字，从勹，即包省，為圍義，得非。軍應是形聲字，从車，勹為旬省，軍當由旬得聲。軍，文部見母；旬，真部喻母。文真韻通，古音深淺喉不分，軍、旬古音相通，故軍當為从車从旬省聲。



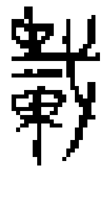
中山王嚳方壺
因載所美



中山王嚳方壺
載之簡策



鄂君啓節　毋
載金革黽箭

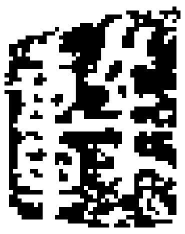


鄂君啓節　汝載
馬牛羊以出内關

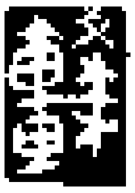
說文十四篇「載，乘也，从車𢦏聲」。按許慎所釋可从。虞書「予乘四載」。易睽「載鬼一車」。詩緜蠻「命彼後車，謂之載之」，皆用載之本意。鄂君啓節「毋載金革黽箭」、「女載馬牛羊以出内關」，亦謂乘車載物義。中山王嚳方壺載字从車才聲，乃載之省體。「因載所美」，載為記載義。

外 1412 A

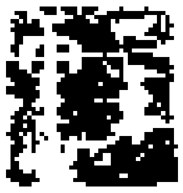
較



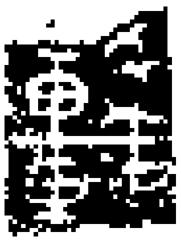
衛鼎　較



吳彝　桒較

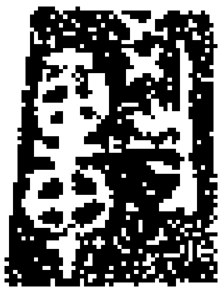


盠

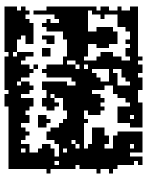


器

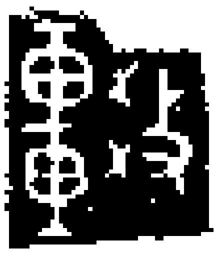
三年師兌設　桒較



毛公鼎　桒䋣較

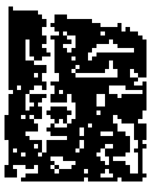


番生設　桒䋣較



彔伯戓設　金車桒幬較

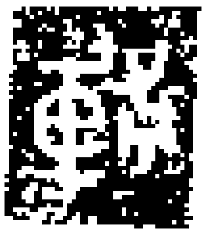
靜安先生曰：較，詩與考工記皆作較，說文作較。鄭云：車輢上「出軾者是也」。䋣為覆軾，此較亦當為覆較之物。續漢書輿服志「乘輿金薄繆龍為輿倚較，文虎伏軾」，又「公列侯安車倚鹿較伏熊軾」。所謂軾較均指覆軾覆較之物。此云桒䋣較，亦謂軾與較皆以䋣飾之。師兌敦「金車華較」，不云䋣，其證也。否則較為車之兩輢，既言車，不當別言之矣。（王觀堂先生全集二冊一六葉至二零一七葉毛公鼎銘考釋）



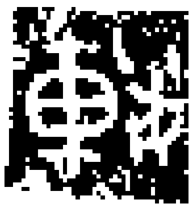
番生殷

車電軫

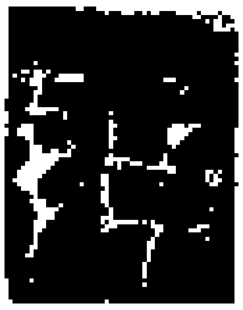
字从車从㐱，車爲金文繁體。說文：「軫，車後橫木也。从車㐱聲。」



輔師嫠𣪕　更乃祖考嗣輔

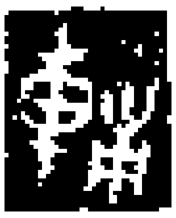


輔師嫠𣪕　嫠伯入右輔師嫠



寶甗　王奉害

輔歸雍



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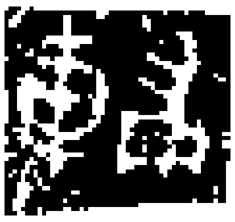
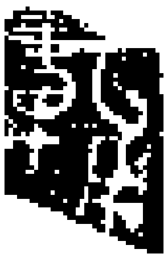


器一



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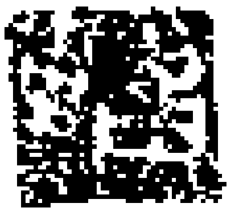
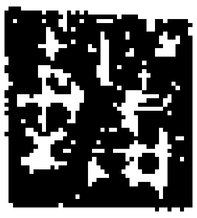


器二

師嫠𣪕

用作朕皇考輔伯尊𣪕



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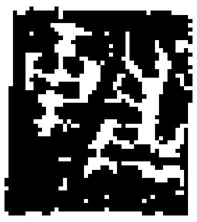

器二

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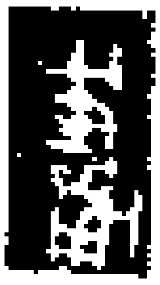
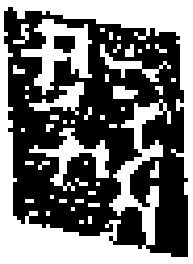
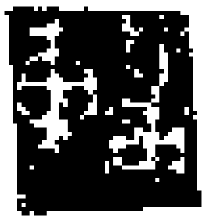


蓋一



蓋二

師嫠𣪕　命汝司乃祖舊官小輔鼓鐘



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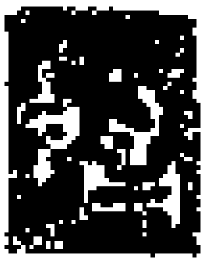

器二

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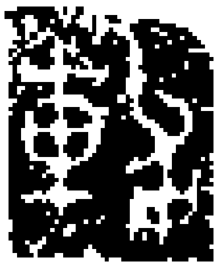
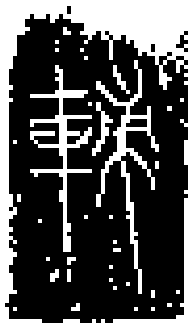


輔伯𩑜父鼎　輔伯𩑜父作豐孟妘媵鼎



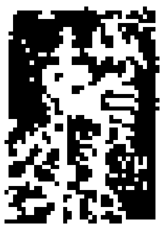
中山王譽方壺

相車身

以輔

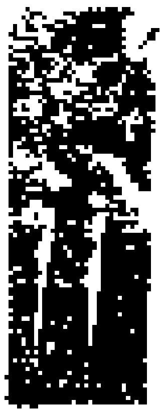
高田忠周曰：按，說文「輔，人頰車也。从車甫聲」。朱氏駿聲云：「按當作大夾車也」。說文棐篆訓輔，蓋謂車兩旁，以防助者，可棐可解之木。其制未詳。周禮太宰司農注「輔為民之平也」。知輔防車傾側者。詩「無棄爾輔」。左傳五傳「諺所謂輔車相依」。注：「頰，車夫之」。此攷為是。又云「段借為䩉」。說文「人頰車也」。是也。此攷亦確矣。說文「䩉，頰也。从面甫聲」。此為頰訓正字，尤顯。古文作棐，象形也。然車兩旁有輔，其狀與頰䩉相似，故借輔為之，字復作䩉。輔、䩉古今字耳。（古籀篇七十五第三八葉）

䡨

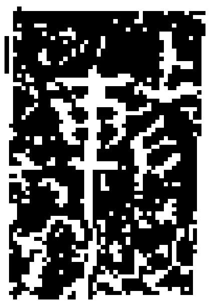


四

蔡侯鐘
䡨右楚王

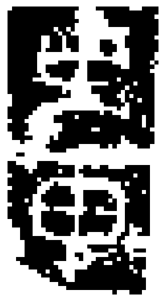


蔡侯
䡨

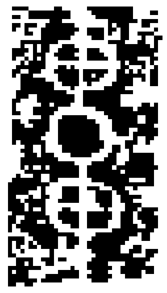


蔡侯尊
輦䡨天子

䡨即輦字。古文字上下左右結構均可變動，說文十四篇「輦，連車也」。又卻車䡨豈爲輦，張衡東京賦「皇輿夙駕，輦于東階」注「輦之言卻也，謂卻于東階，天子未來之時也」。字，䡨字差聲，差又以左爲聲，蔡侯鐘䡨右楚王，「䡨」當讀作左，輔佐之義。



一

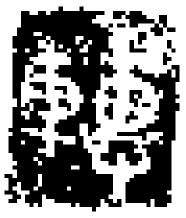


二

現父庚鼎

⿱聿車叔賞現馬

强運開曰：⿱聿車現鼎，現見使于彭，⿱聿車叔賞現馬。吳愙齋云：⿱聿車當即軎之繁文。說文：軎，車軸耑也。从車象形。杜林說。徐鍇曰：指事。運開按：此篆正象雙輪貫軸之形，吳釋爲軎之繁文是也。容庚釋作車蓋，誤。（說文古籀三補卷十四第六葉）金文用作人名。

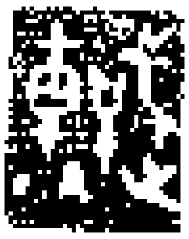


轉盤　轉

作寶盤

高田忠周曰，按說文「轉，運也。从車專聲。」銘本「還也」，實亦同意。史記平準書「漕轉山東粟。」索隱「車運曰轉。」此字之本義也。（古籀篇七十五第三三葉）按金文作人名，無義可說。

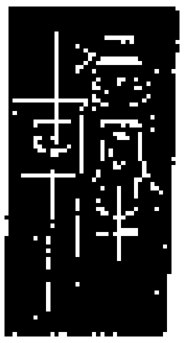
⿺辶⿰車戠



多友鼎　乃⿺辶⿰車戠
追至于楊冢

按字从車从戠从辵，字書所無，疑即驖字。洪武通韻驖與驖同，此銘从戠爲戴之異。玉篇「驖，馬如鐵赤黑色」，此爲本字本義。古籍中驖字皆用作駕車之馬，如詩秦風「駟驖孔阜，六轡在手」，毛傳驖訓驪，驪爲駕車之黑馬。又禮月令「冬駕鐵驪」。故此銘⿺辶⿰車戠字从車，添加辵旁又表示行走之義」。或者說是下文追字偏旁的類化。句銘「乃⿺辶⿰車戠追至于楊冢」，即指坐驖馬所駕的兵車追趕。

〓

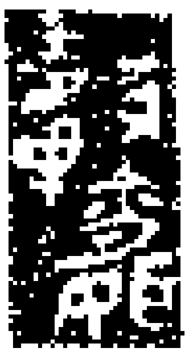


中山王嚳方壺

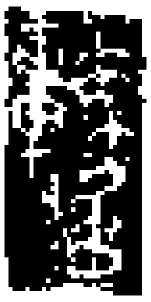
亡有〓息

張政烺曰：「〓」字書不見，形譌異不可識，當是一形聲字。戰國時期文字偏旁正繁，出現許多新形聲字，此字从車，从人，从牛，皆屬形符，而其基本聲符則是啇，疑讀爲遹。說文「遹，回避也。」（古文字研究第一輯第二一五葉）

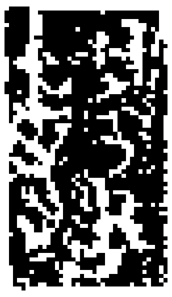
按張釋可備參考，字仍待再考。



毛公鼎
畫𨏼 輡

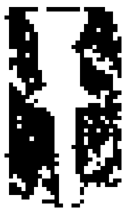


番生簋
畫𨏼 輡



器

吳大澂曰：說文「靷，引軸也，从革引聲，籀文作𩌏」。大澂竊疑車部𨏼字即靷字。古文𨏼下云「車伏兔下革也，从車𤲕聲，𤲕，古昏字，讀若閔」。閔靷聲相近，伏兔下革即引軸之靷。詩小戎「陰靷鋈續」，毛傳「靷所以引也」。廣雅釋器「陰靷，伏兔也」。伏兔引軸即一物。从車从革即一字。毛公鼎𨏼字从車从婚，古婚字作𦖞，見殳季良父壺，又作𡠒，見多父盤；籀文作𡟘，見說文婚字下。是𨐂字即𨏼字無疑。彔伯𢦏敦𩏂字亦即𨏼之省，皆𨏼字也。毛鼎云「右厄畫轉畫𨏼」。彔伯𢦏敦云「畫𨏼金厄畫轉」，文亦正同。伯晨鼎「畫𨏼」之𨏼作𠯑，知要為𡟘之省文，𠯑又為要之省文也。（字說二七 靷𨏼字說）



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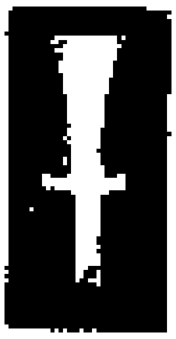
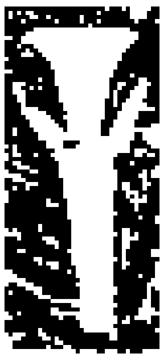


辛丙彝 辛丙



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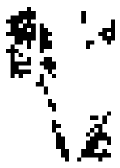

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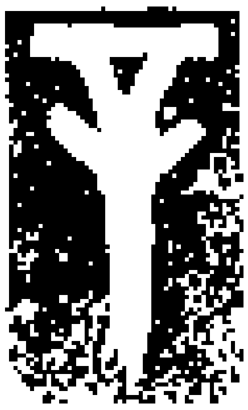

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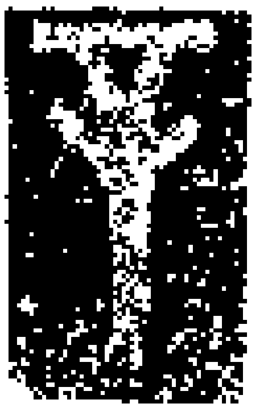

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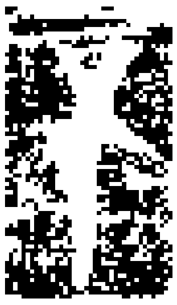

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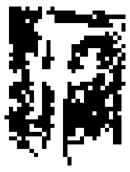

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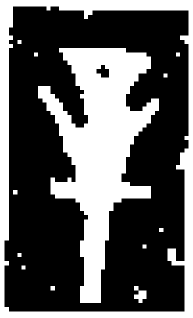

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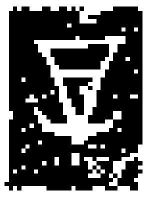

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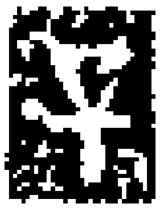

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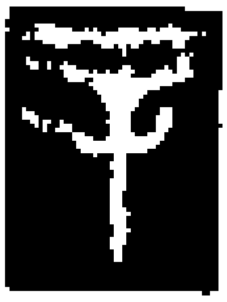
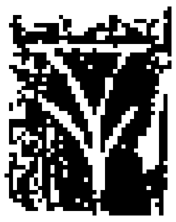
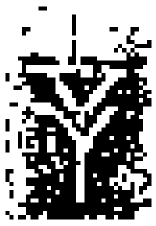
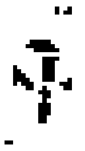


屋形辛彝 斉辛





辛戈爵 辛戈



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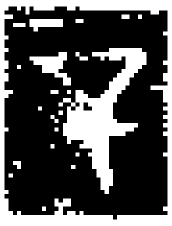

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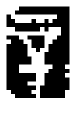

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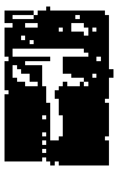
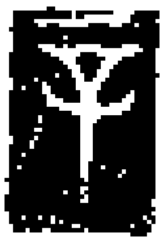
甲共癸



鬲父鼎 王從口
卯辛戊田羴弱



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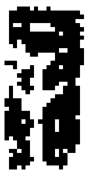

妣癸

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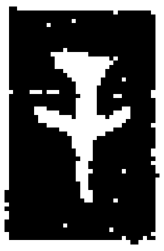
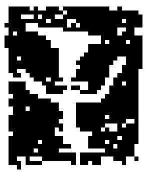


戈妣辛鼎
戈妣辛



祖辛爵
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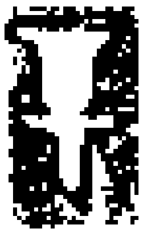

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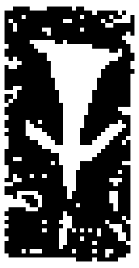

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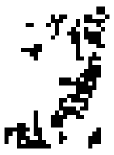

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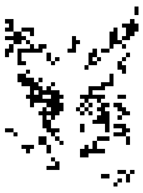

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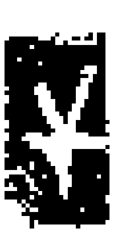

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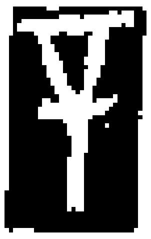

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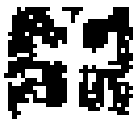

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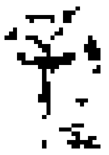

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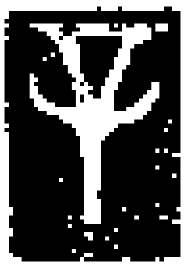

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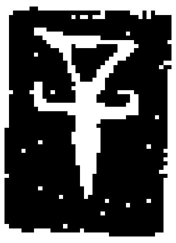

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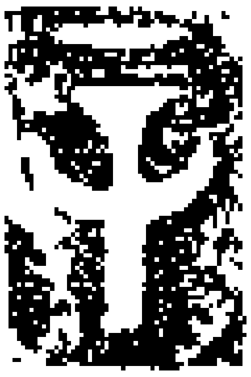

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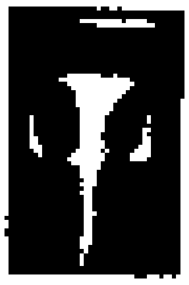

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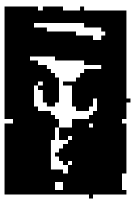

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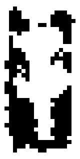

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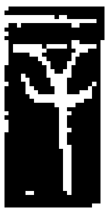

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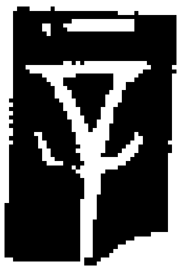

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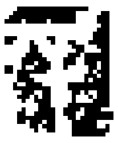

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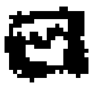

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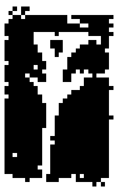

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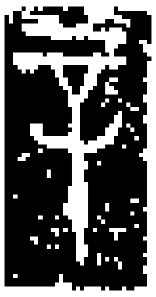
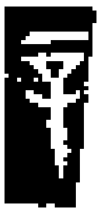


□□祖辛殷
□□祖辛寶殷



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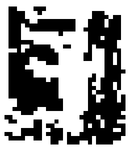

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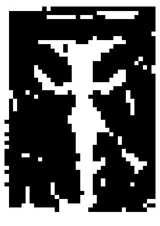

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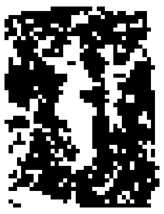

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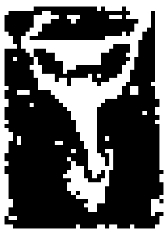

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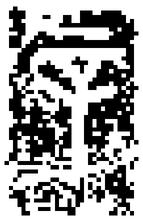

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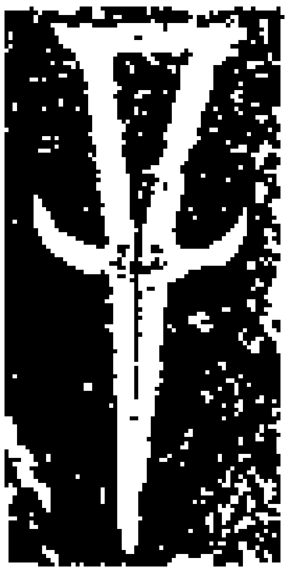

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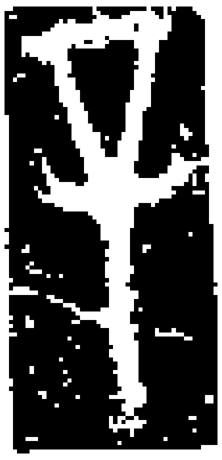

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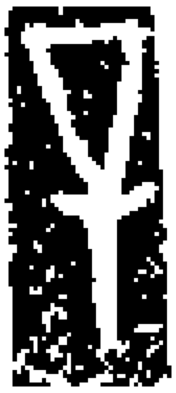

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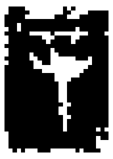

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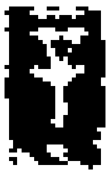

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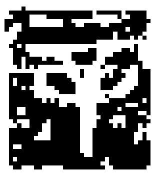

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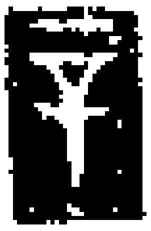

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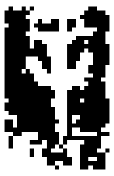

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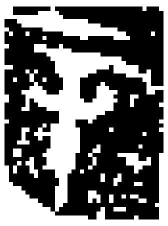

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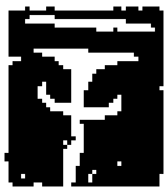

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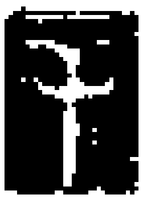

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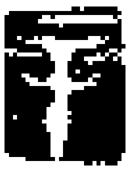

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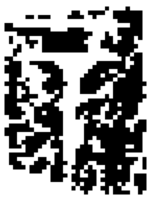

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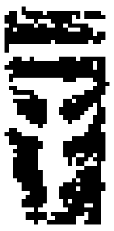

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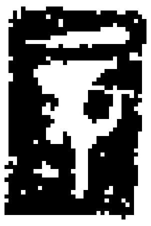

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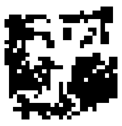

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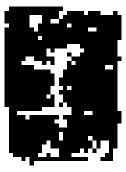

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作母

辛尊
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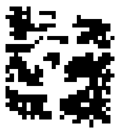

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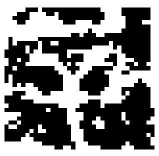

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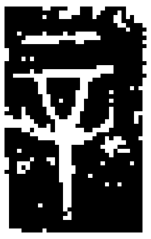

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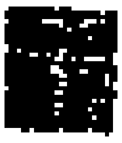

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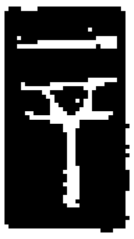

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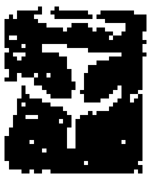

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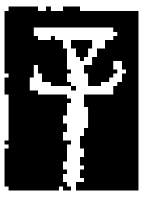

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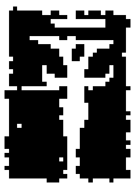

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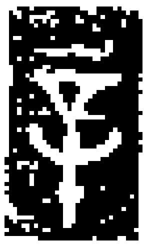

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鼎 辛

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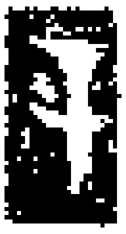

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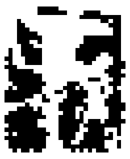

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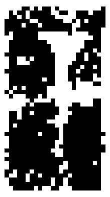

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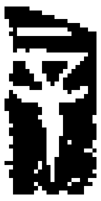

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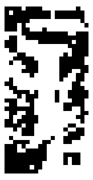

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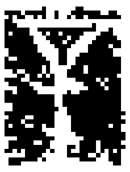

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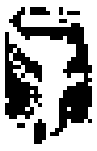

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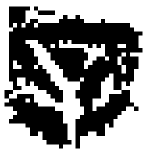

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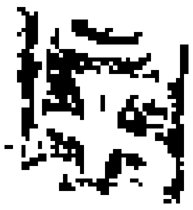

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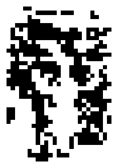

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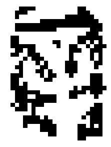

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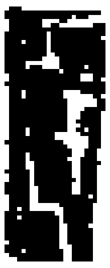

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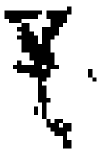

十

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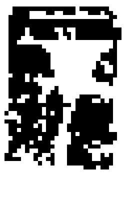

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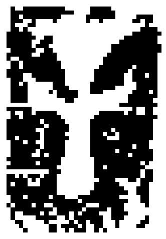

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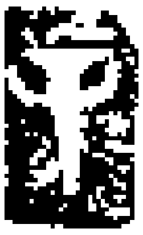

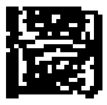

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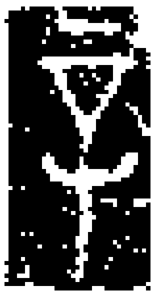

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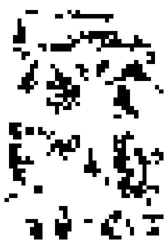

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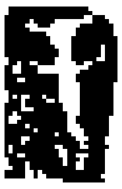

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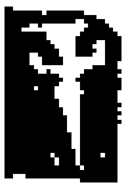

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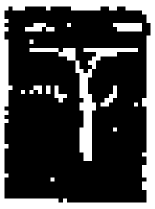

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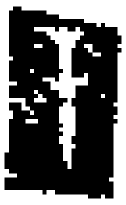

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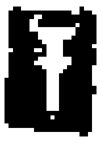

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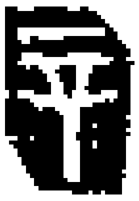

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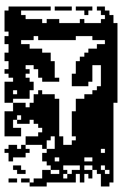

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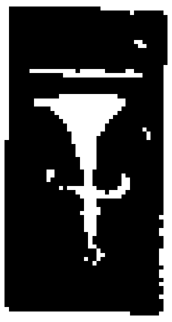

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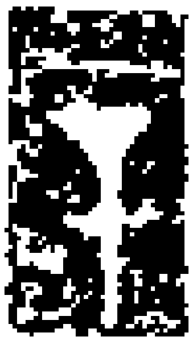

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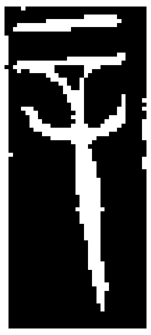

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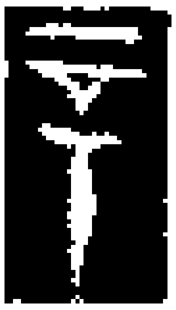

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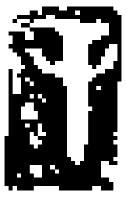

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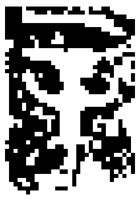

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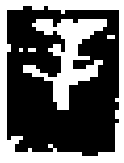

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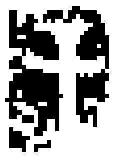

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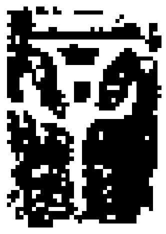

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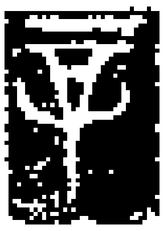

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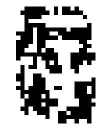

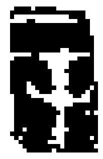

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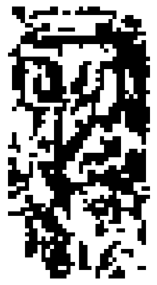

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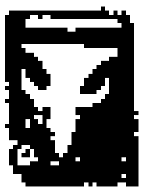

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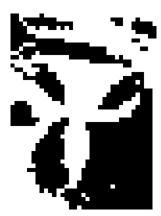

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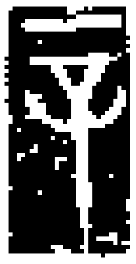

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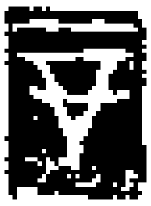

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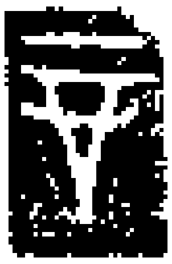

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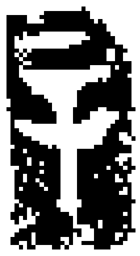

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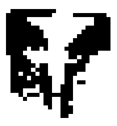

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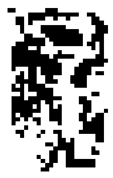

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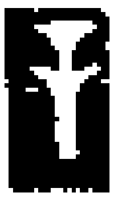

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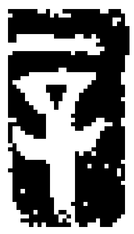

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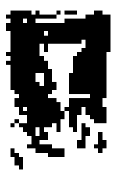

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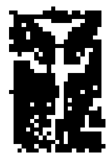

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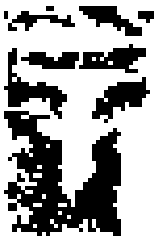

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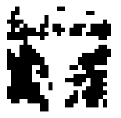

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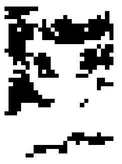

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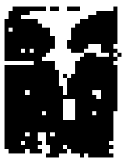

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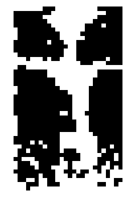

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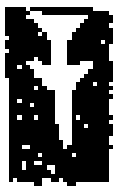

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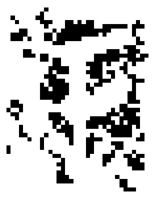

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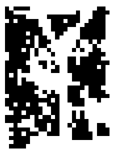

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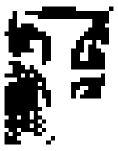

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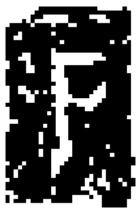

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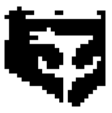

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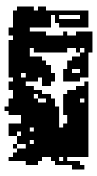

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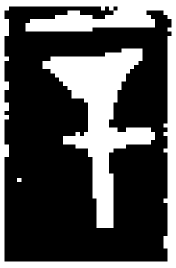

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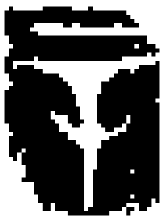

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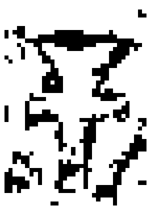

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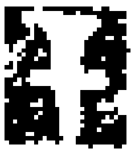

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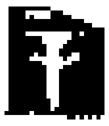

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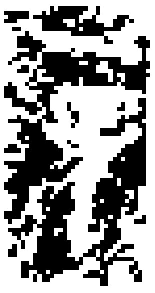

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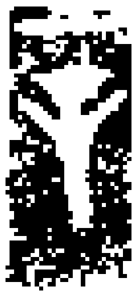

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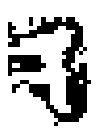

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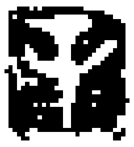

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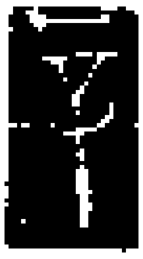

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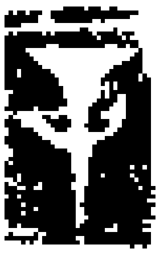

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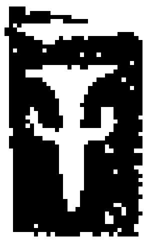

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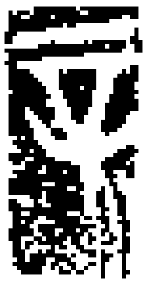

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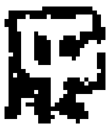

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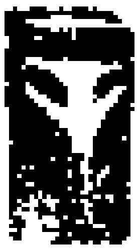

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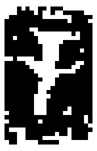

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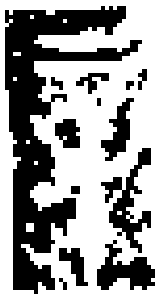

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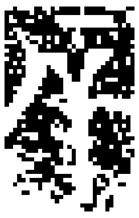

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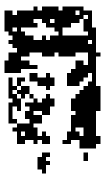

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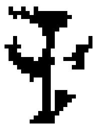

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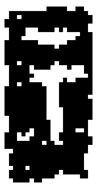

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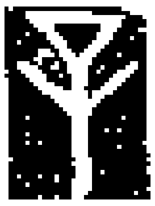

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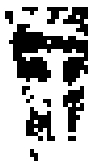

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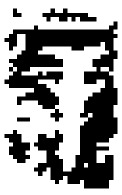

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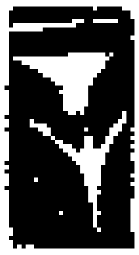

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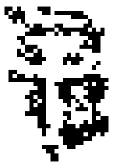

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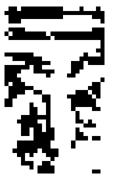

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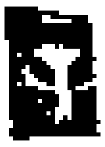

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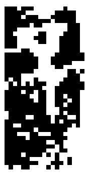

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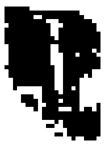

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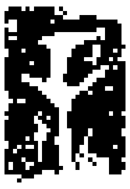

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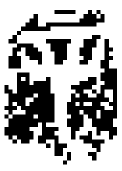

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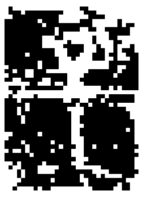

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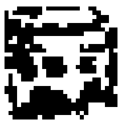

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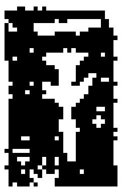

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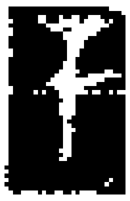

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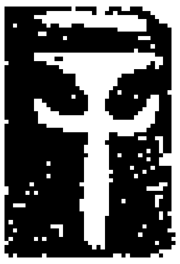

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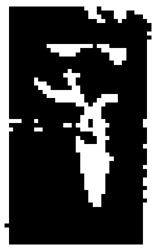

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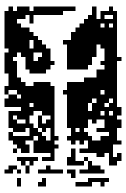

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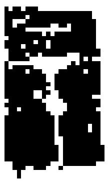

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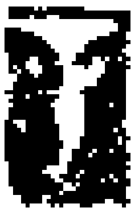

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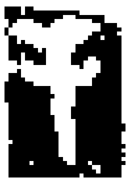

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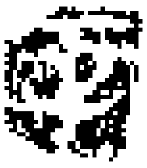

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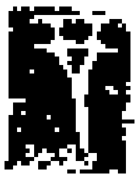

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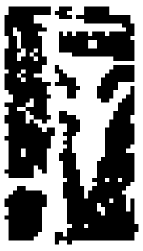

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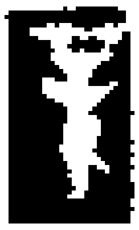

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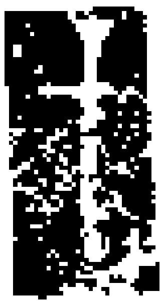

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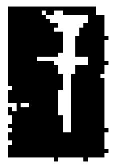

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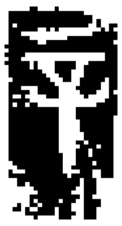

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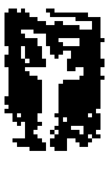

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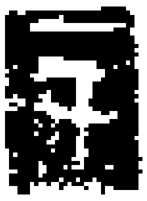

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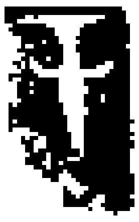

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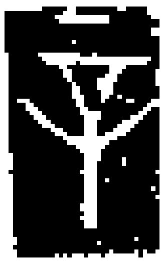

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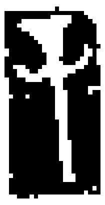

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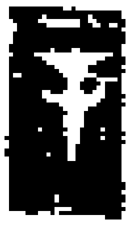

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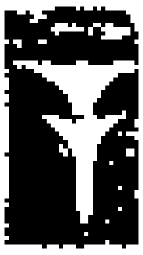

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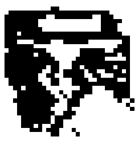

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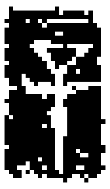

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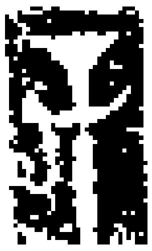

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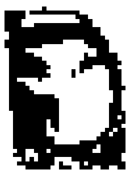

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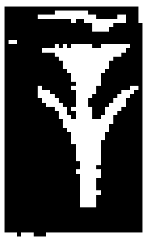

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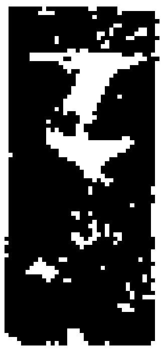

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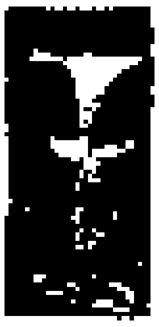

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尊

父辛殷

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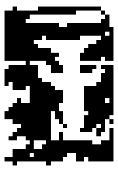

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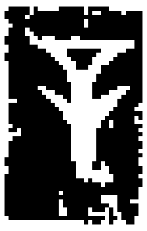

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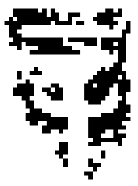

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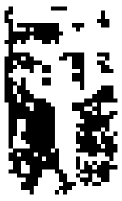

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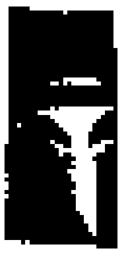

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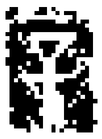

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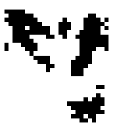

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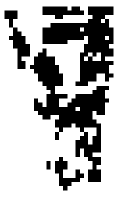

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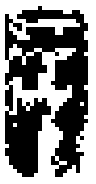

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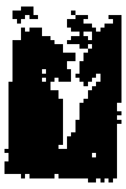

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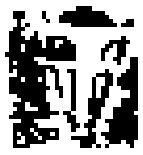
辛鼎

木

父辛



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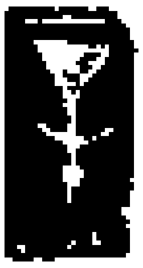

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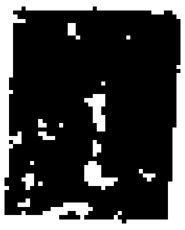

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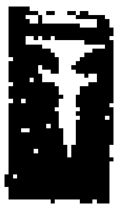
田父辛



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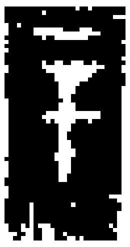

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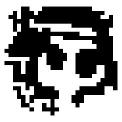

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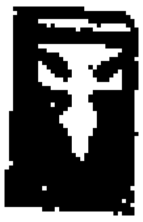
戈父辛



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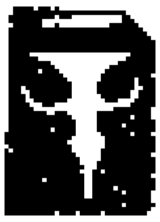

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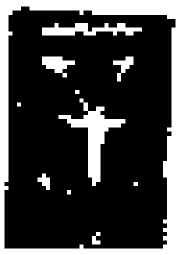

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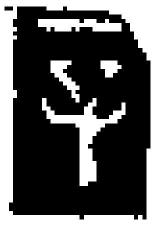

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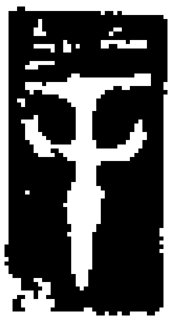
冉父辛



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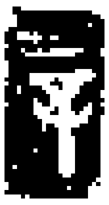

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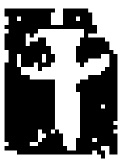
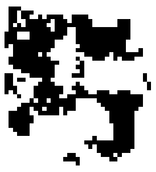


作父辛觶

作父辛



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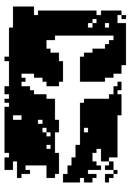

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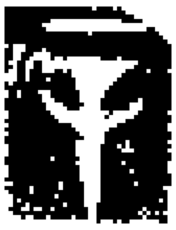
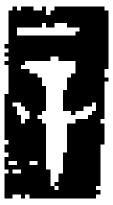


射父辛尊

射父辛



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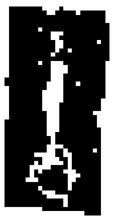

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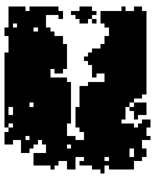

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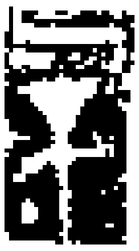
豆父辛



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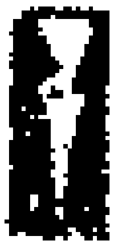

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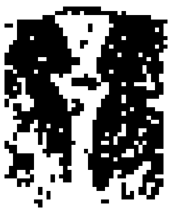

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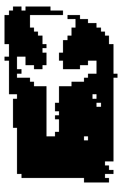

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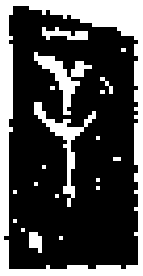

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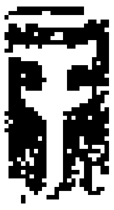
父
辛鼎
戴父辛



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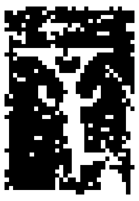

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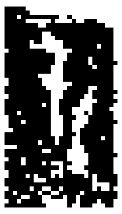

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奉尊
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鼎[illegible]
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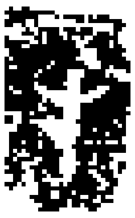

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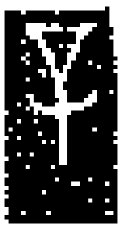

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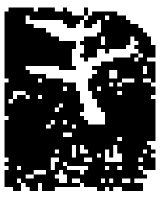

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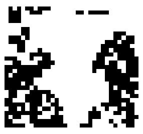

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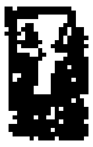

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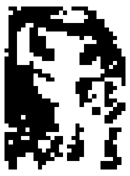

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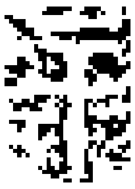

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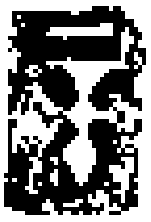

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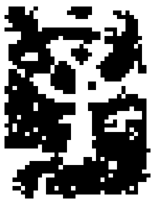

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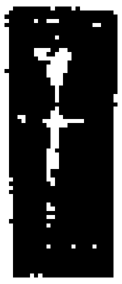

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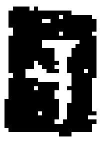

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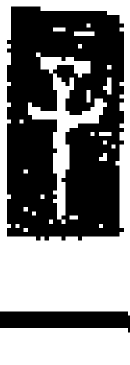

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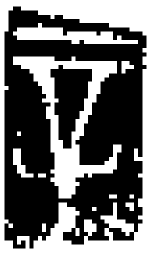

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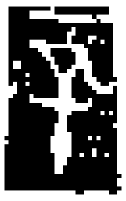

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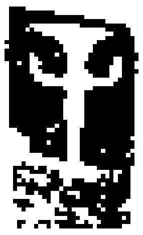

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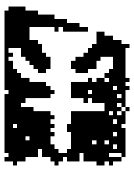

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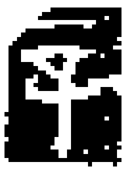

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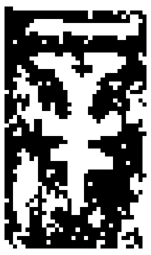

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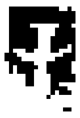

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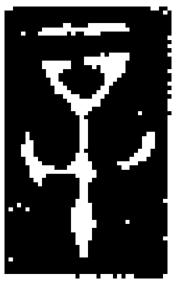

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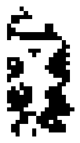

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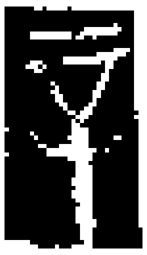

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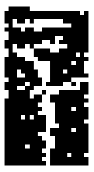

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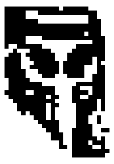

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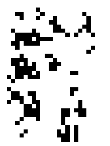

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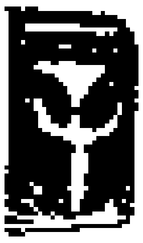

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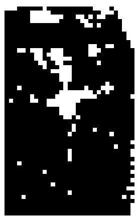

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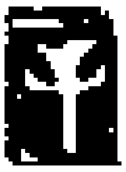

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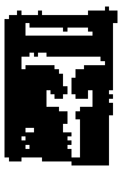

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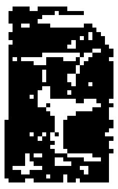

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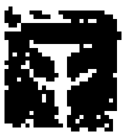

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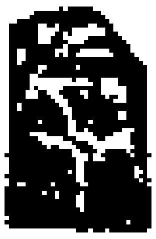
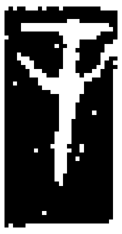


口父辛尊
用作文父辛

尊彝



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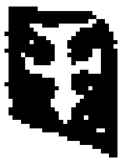

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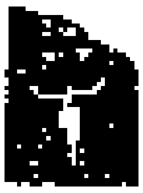

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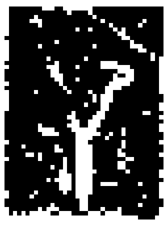
作父辛尊彝



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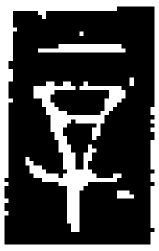

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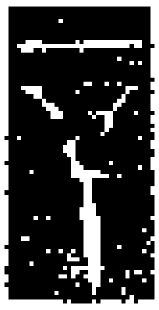

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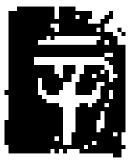

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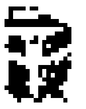

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東父辛卣　東

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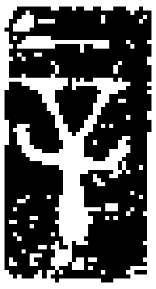

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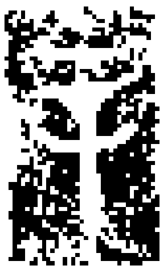

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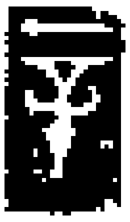

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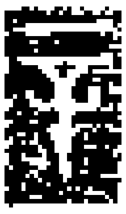

器

守宮卣　守宮

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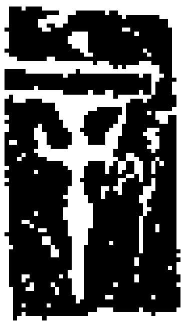

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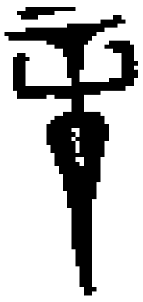

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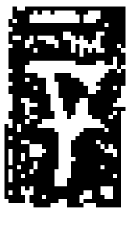
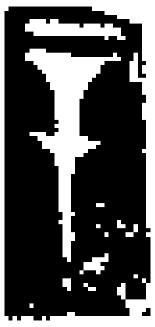


父辛鼎

作父

辛寶

尊彝



父辛尊　口作

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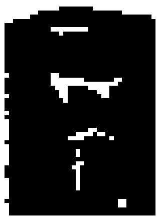
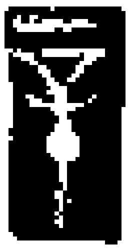


作父辛尊　作

父辛寶尊彝



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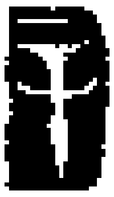

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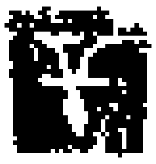

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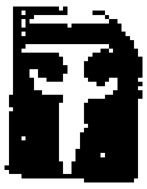
父辛寶尊彝



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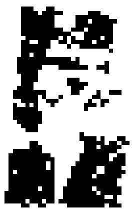

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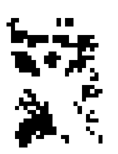

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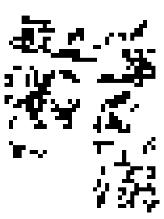

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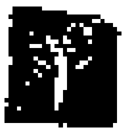

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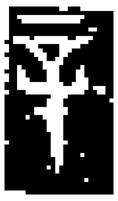

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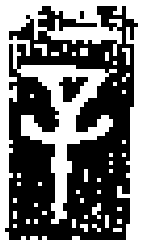

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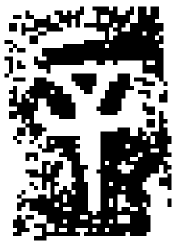

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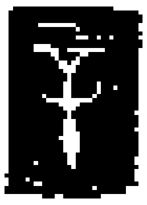

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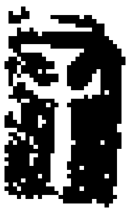

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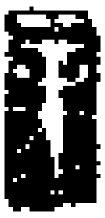

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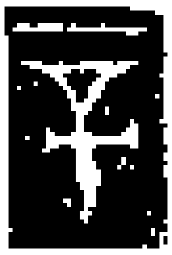

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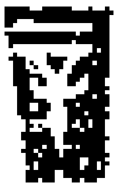

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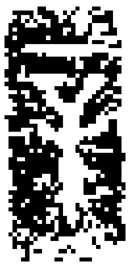

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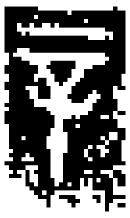

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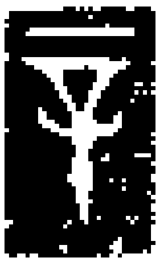

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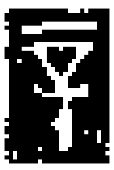

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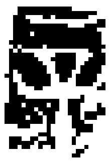

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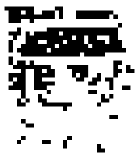

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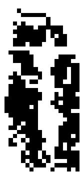

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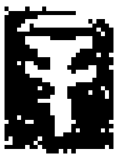

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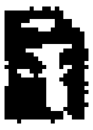

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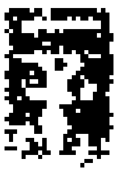

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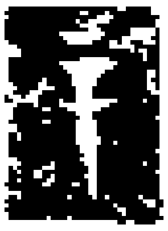

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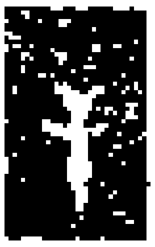

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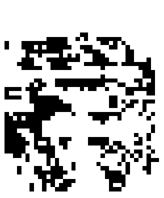

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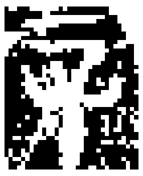

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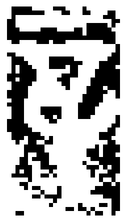

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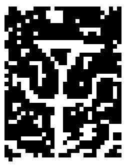

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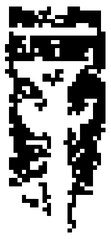

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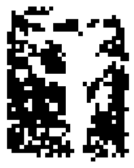

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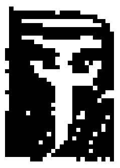

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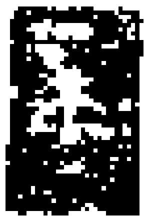

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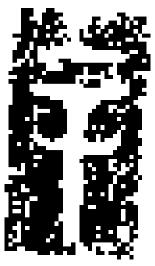

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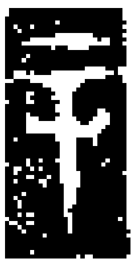

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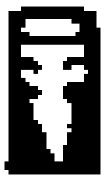

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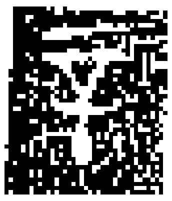

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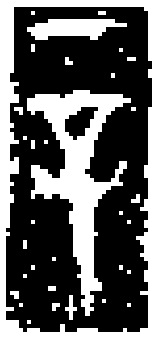

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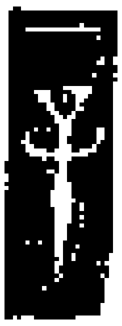

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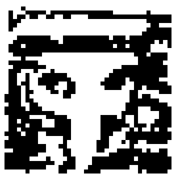

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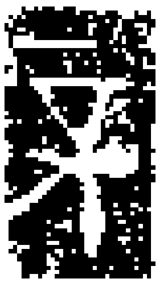

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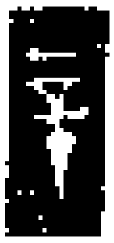

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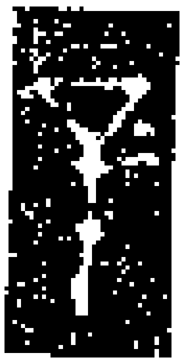

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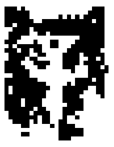

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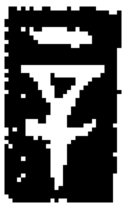

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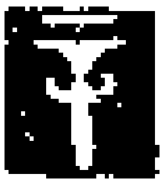

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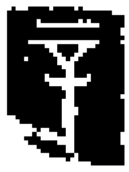

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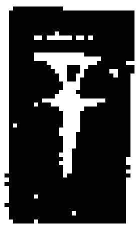

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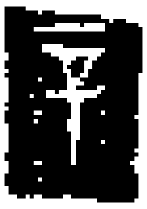

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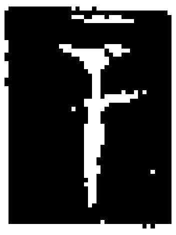

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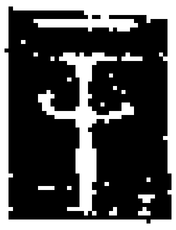

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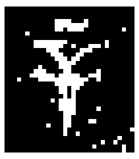

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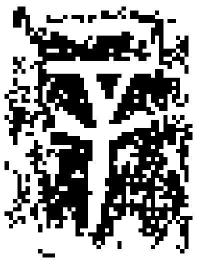

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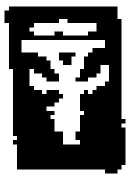

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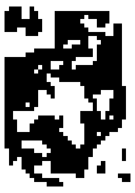

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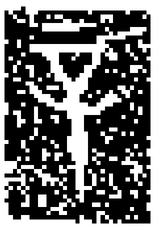

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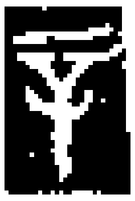

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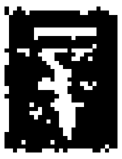

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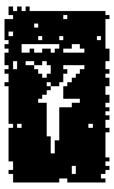

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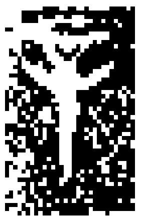
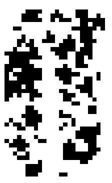
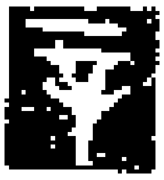


羊鼎 多友
賓羊萬年



成陽戈 成
陽羊成里戟



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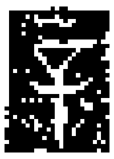
用作訇羊害簋



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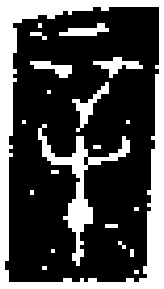
伯䰜乃子克曆



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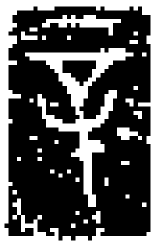
父其萬年無疆



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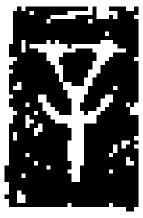

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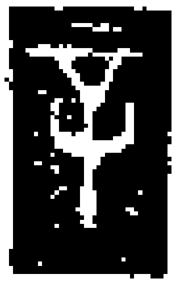
盉羊父鬲 司馬盉
羊父作盉姬寶尊鬲



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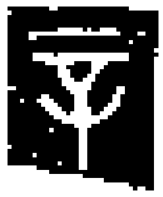
皇祖日丁皇考日癸尊簋



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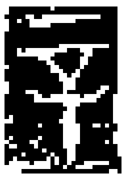
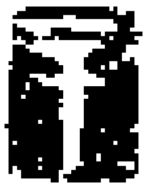
羊卯



井鼎
羊卯



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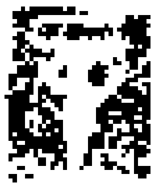

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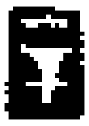
辛　巳



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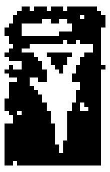

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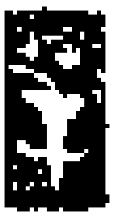

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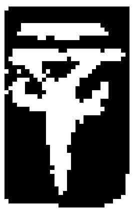

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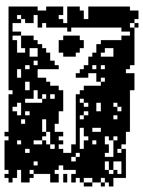

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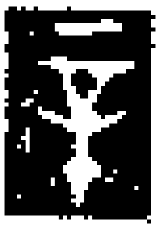

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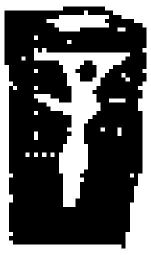

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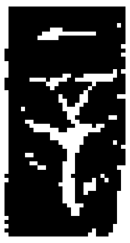

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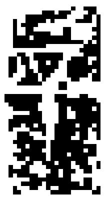

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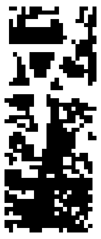

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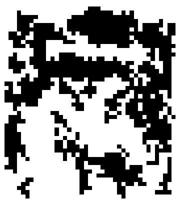

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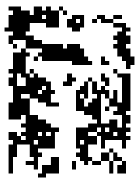

器

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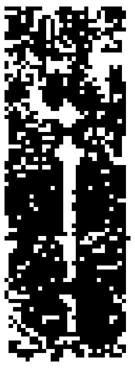
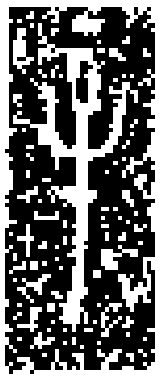
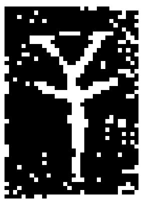


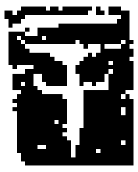
蔡侯盤



蔡寅尊　辛亥



匽尊　辰　在辛卯



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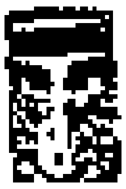

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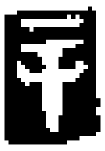

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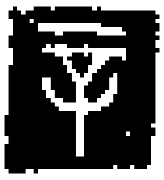

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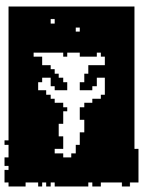

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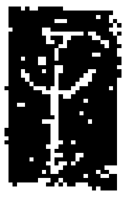
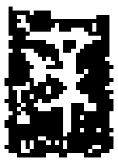


𦅫大史申 唯正月初吉辛亥



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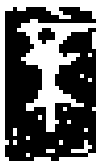

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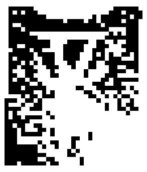
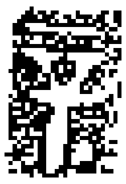
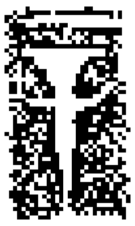


奢毀 作父乙 唯十月初吉辛巳



趩尊



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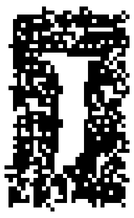
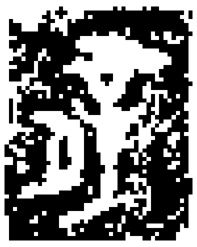


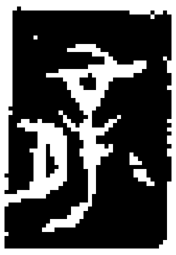
器

趩卣 唯十又三月辛卯

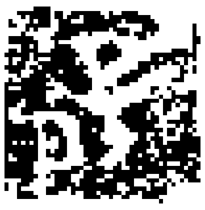
林義光曰：說文云，辛，秋時萬物成而熟，金剛味辛，辛痛即泣出，从一䇂。䇂，罪也。辛承庚，象人股。按：一䇂非義，䇂即䇂字，（嶧山碑逆作䇂）凡辛味上擾鼻，故从䇂逆上（上二字）引申為罪，與䇂同意。凡从䇂之字多此義。古作辛（乙奢彝）作辛（齡夂）作辛（祖己父辛器）說文云，䇂，罪也。从干二，二，古文上字。按：古祖己父彝，然辛彝聿貝文辛彝，辛皆作辛，是辛與䇂同字。文源



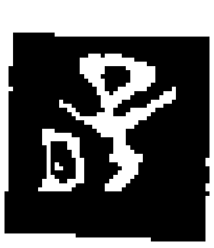
胯侯匜



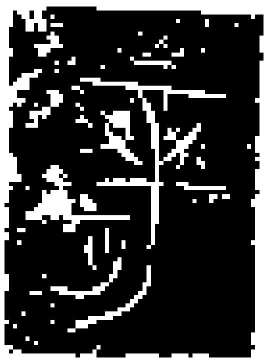
薛侯匜　胯侯
作口妊殺朕匜



胯侯盤



薛侯盤　胯侯
作叔妊襄朕般



薛仲赤簠　走馬
胯中赤自作其簠

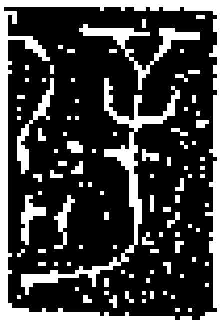
靜安先生曰：歸安吳氏藏一鼎，其銘曰：「娐侯口乍父乙鼎」。又吳氏藏一匜，其銘曰：「娐侯作口妊口賸匜，其眉壽萬年，子子孫孫永寶用」。娐娐二字，舊釋為胖，余謂此辥國之本字也。其字所从之事夸，即說文夸字，其音當讀如辥。此字从月夸聲，與薛字从艸辥聲同，而胯侯匜言「胯侯作口妊賸匜」，則胯為任妊之國，其為滕薛之薛審矣。（觀堂集林二七二頁釋胖）

戴家祥曰：先生之言是也。胯侯匜作要，从夕从夸，臬盤作娐，更旁从月，古文夕月每有混淆。師酉殷、師嫠殷、叔鄂父殷夜作夗，毛公鼎、麎鼎夙作𡖊，是其證。月讀「魚厥切」，疑母祭部。說文：薛从艸辥聲，辥从辛𡴆聲，𡴆从𠂤屮聲，讀若臬。臬讀「魚列切」，不但與月同部，而且同母。又六篇口部哮讀若蘖。蘖讀「五葛切」，聲韻同月，亦同音。知胯為

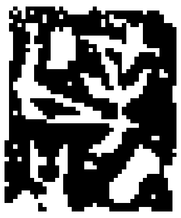
聲符重複字也，滕薛之薛經傳多段薛爲之。魯頌閟宮「居常與許」鄭玄箋「常或作嘗，在薛之旁。」春秋魯莊公三十一年「築臺于薛」是爲周公有嘗邑「許」。陸元朗經典釋文云薛字，又作薛「息列反」，則又讀爲心母字矣。

薛爲國名。國語鄭語「滕薛鄅莒」韋昭注「薛，妊姓」。左傳隱公十一年「滕侯薛侯來朝，爭長。隱公云『周之宗盟，異姓爲後，寡人若朝於薛，不敢與諸任齒』。孔穎達正義引世本姓氏篇云「任姓，謝章薛舒呂祝終泉畢過」，言此十國也。今以滕侯匜「作□妊□媵匜」核之，知左傳是而國語韋注非也。「任」「妊」性別更旁字。大雅大明「大任有身」，潛夫論五德志作大妊，加旁从女。知妊任同一字也，作姙者誤也。國語晉語「黃帝之子得姓者十四人，爲十二姓，任其一也。」其後爲薛國，亦言薛國任姓。左傳定公元年「薛宰曰薛之皇祖奚仲居薛，以爲夏車正。奚仲遷於邳，仲虺居薛，以爲湯右相。」武王克殷，封其後於滕縣南四十里之薛城，爲子男爵。春秋時與於盟會。括地志云「薛城在薛河北，周二十八里。」齊國田文封薛，乃改築之，在薛城西三十里，俗謂之斗城，漷水經其北，西入於泗。孟子梁惠王下「滕文公問曰：齊人將築薛，吾甚恐。」即其事也。宋洪景盧有云「薛之祖奚仲爲夏掌車服大夫，自此受封，歷商及周末，始爲宋偃王所滅，其享國千九百餘年，傳六十四代，三代諸侯莫之與比。薛壤地褊小，以詩則不列於國風，以世家則不列於史記，而春秋二百四十二年之間，視同儕邾、杞、滕、鄫猶未嘗受大國侵伐，則其爲邦，亦自有持守之道矣。」（容齋續筆卷七）洪氏紀錄，每有出于意之所之，未必盡符故實，好學之士，心知其意可也。

辝



𨍭鎛 是辝可使



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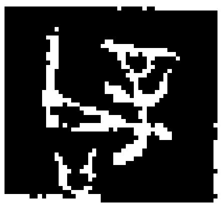

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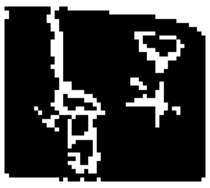
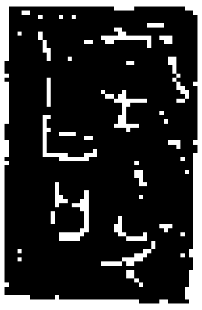


三

邾公牼鐘 鑄辝龢鐘

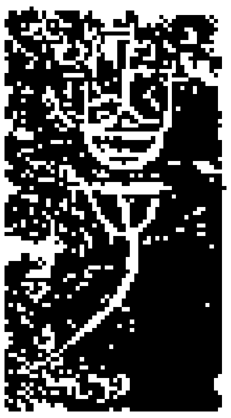
鍾二



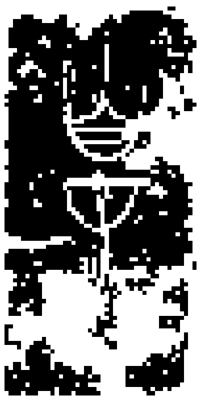
𨍭鎛 枼萬至於辝孫子

周法高曰：郭沫若說辝即予字，辝屬之部，予屬魚部，韻部不近，非是。張日昇从容庚舊說，謂辝讀爲其，聲紐不近，亦非。方濬益、楊樹達讀辝爲爾雅釋詁「台，我也」（釋文「台，音怡」）之台，是也。拙著評高本漢原始中國語爲變化語說（中國語文論叢頁七十八）謂「在金文中則毫無例外的，余字不用於領格」。　在東周的金文中，第一人稱代名詞有台（或辝[illegible]）字，第二人稱代名詞有而字，都祇用於領格。我疑心是余之和汝之的合音，「辝」爲「余之」二字之合音，「而」爲「汝之」二字之合音，似無可疑。（金文詁林卷十四第八一四二頁）

辠



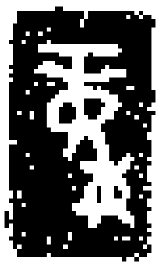
中山王譽鼎
詒死辠之有若



中山王譽鼎　唯
有死辠及三殜

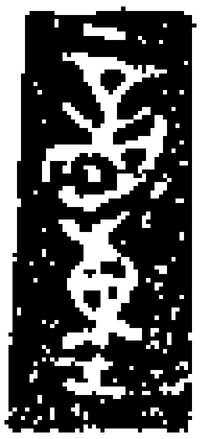
說文第十四篇：「辠，犯法也。从辛从自，言辠人蹙鼻苦辛之憂。秦以辠似皇字，改用罪。」朱駿聲謂：「此字从辛自聲。」爾雅釋詁：「辜辟戾，辠也。」經傳皆以罪爲之。按辠爲古罪字可信，金文辠亦用作罪，與許慎朱駿聲所釋相符。

童



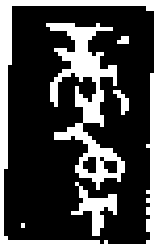
史牆盤　虘

長伐夷童



毛公鼎　雩

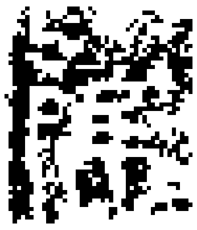
四方死母童



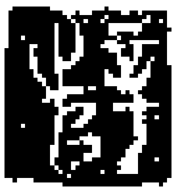
番生殷

金童

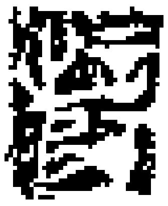
孫詒讓曰：「瞳，徐（同柏）吳（子苾）讀為動，按依徐吳讀，當如左宣十一年傳謂『陳人無動』，詩商頌長發『不震不動』，鄭箋云『不可驚憚也』。又疑當讀為憧，說文心部『憧，不定也』，亦擾動之意。」（籀廎述林卷七第三頁毛公鼎釋文）按金文師嫠殷、士父鐘偏旁童字與此近似，古文四聲韻一董動字童文作𨔝，从辵童聲，與今說文重文作𨔝異，徐吳兩家讀瞳為動，其說可从。



辥戈
辥



蓋一



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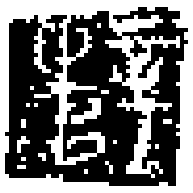

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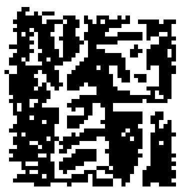
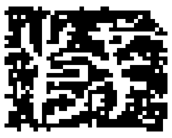


三
宗婦𣪘



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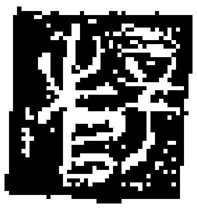

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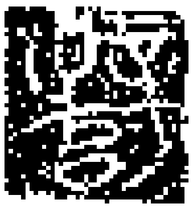
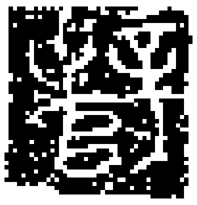
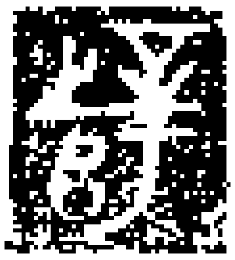


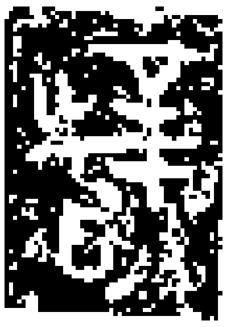
器一
宗婦壺



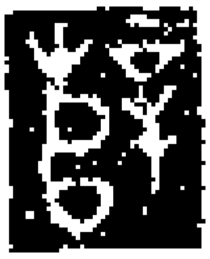
宗婦盤
保辥鄁國



大克鼎
保辥周邦

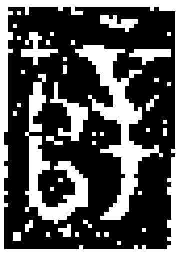


大克鼎
諫辥王家

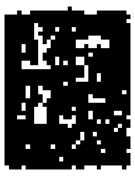


毛公鼎 亦
唯先正畧辥

辟象



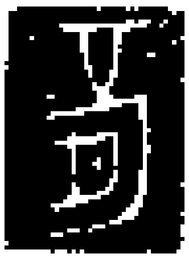
毛公鼎 命女辥
我邦我家內外



晉公盦
整辥爾容

楊樹達曰、孫詒讓云、辥字金文常見、皆輔翼止治之意、疑與𨐨通、說文辟部𨐨治也。古音與辥同部。（述林七之一下）樹達按、孫君云辥字有輔翼之意、是矣；惟𨐨說文訓治、無輔翼之義。余按爾雅釋詁云「艾、相也」。郭注云「未詳」。王引之經義述聞云、艾與乂

同乂有輔相之義。書君奭曰「用乂厥辟」，謂用相厥辟也。多方曰「爾曷不夾介乂我周王享天之命」，夾介乂皆輔相之義也。樹達按：王氏申證雅詁，其說郅確。鼎銘褱辥氒辟，與君奭「用乂厥辟」語意正同。褱字有贊襄之義，實叚為輔相之相。辥假為乂，義亦訓相。褱辥二字為同義連文。下文云「辥我邦我家」，謂相我邦我家也。君奭云「巫咸乂王家」，克鼎云「辥王家」，並謂相王家也。書康王之誥曰「保乂王家」，多士、君奭並云「保乂有殷」，康誥云「用保乂民」，詩小雅南山有臺云「保艾爾後」，克鼎云「保辥周邦」，宗婦簋云「保辥鄁國」，晉邦盦云「保辥王國」，諸云「保乂」「保艾」「保辥」者皆輔相之義也。古人保傅連言，傅之為言輔也，保傅義近，知保亦有輔義。故禮記文王世子云「保也者，慎其身以輔翼之而歸諸道也」，是其證也。然則孫君讀辥為嬖，說本未合。至王靜安亦依孫說，讀辥為嬖乂，乃復謂嬖之从辥為辥字字形之誤，則愈支離膠葛，無當於文義也矣。（積微居金文說卷一卅一葉毛公鼎三跋）



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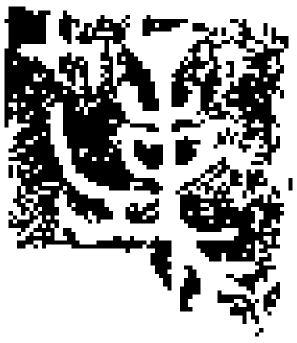

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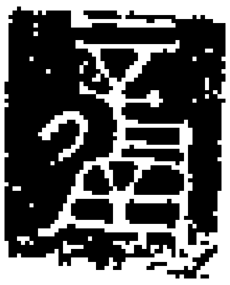

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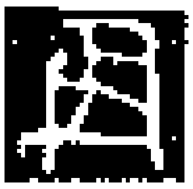
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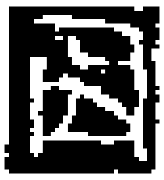
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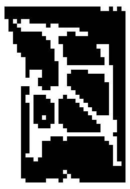
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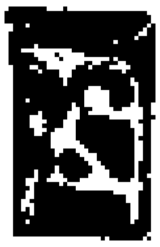
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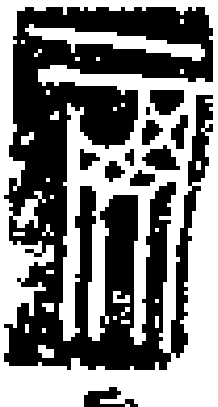
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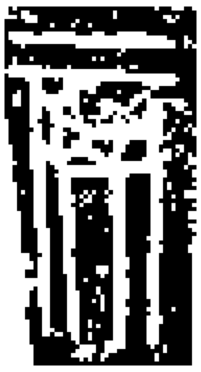
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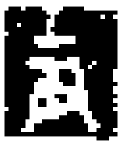

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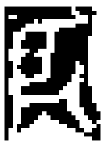
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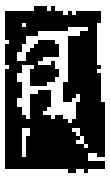
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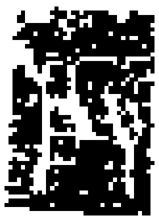
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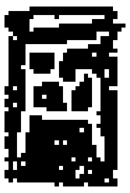
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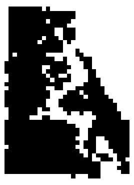

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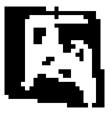
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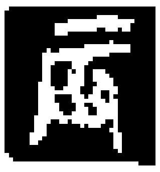
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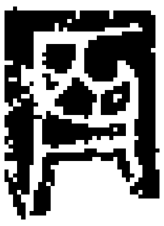

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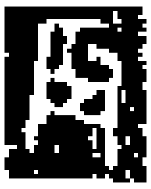
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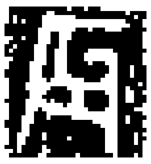
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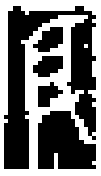

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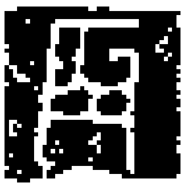

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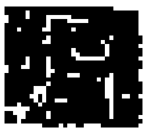
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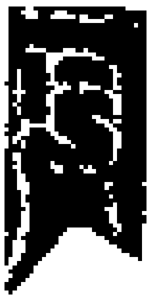
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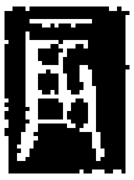

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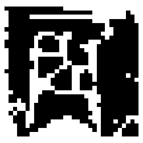

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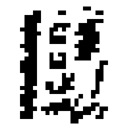

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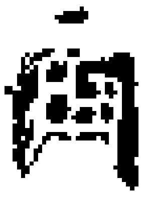

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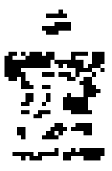

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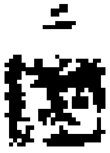

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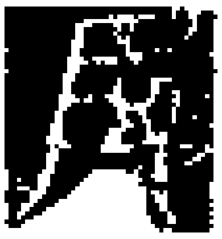

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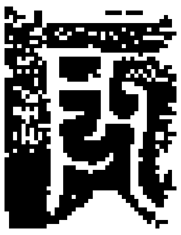

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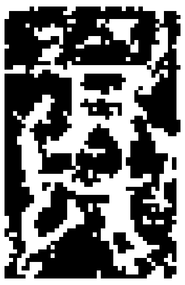

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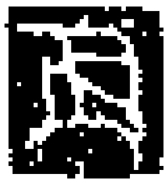
臣辰𠬝父乙



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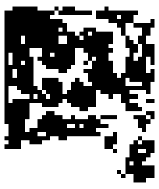

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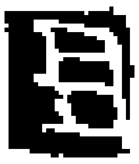
父癸臣辰𠬝



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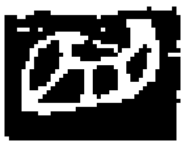

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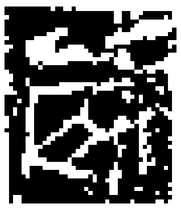

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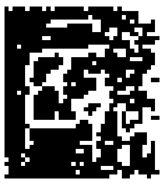
丙辰



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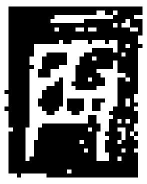

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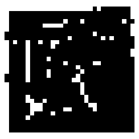

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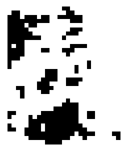

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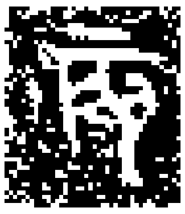

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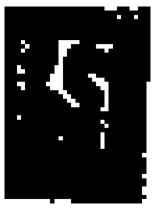
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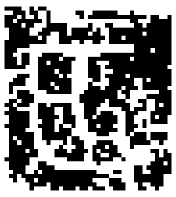
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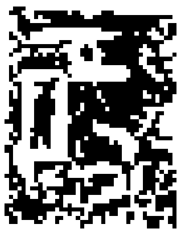
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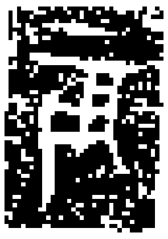
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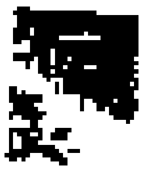
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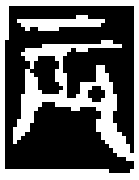
陳騂壺
孟冬戊辰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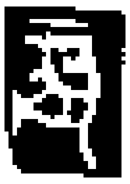
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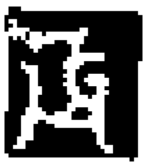
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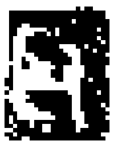

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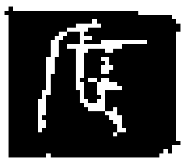
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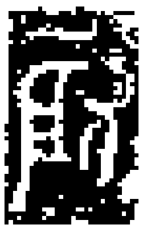
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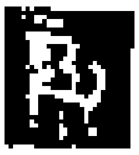
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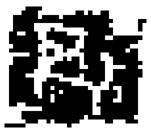
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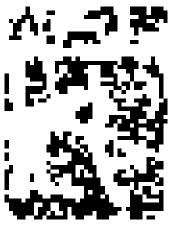
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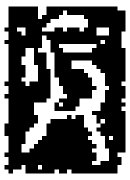
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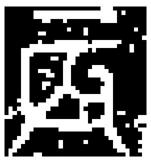
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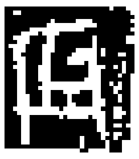
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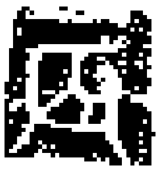
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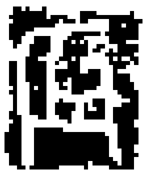
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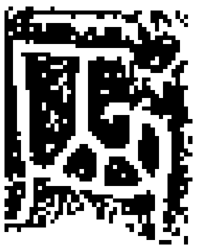
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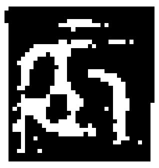

亘閉毁
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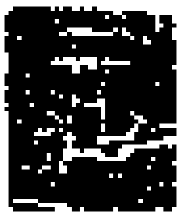

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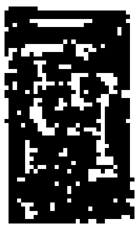

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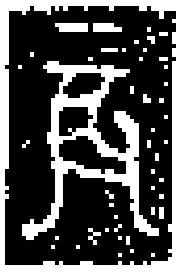

录伯𢦏
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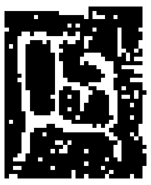

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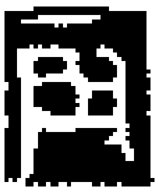

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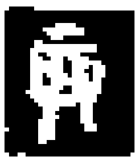

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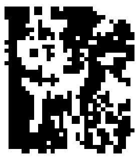

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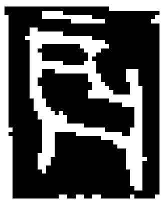
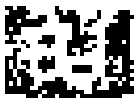
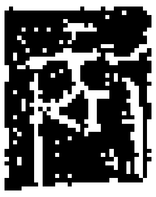


小臣宅毁
唯五月壬辰



庚辰父乙爵
庚辰為作爵



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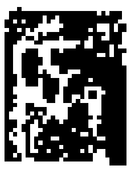

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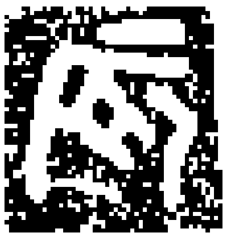
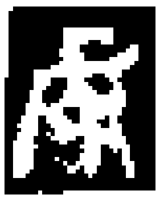
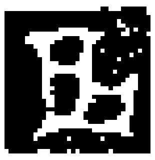
月辰在甲午



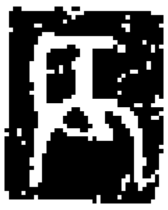
矢人盤　唯王
九月辰才乙卯



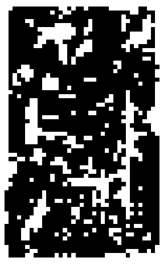
𫔭攸从鼎　唯卅又
二年三月初吉壬辰



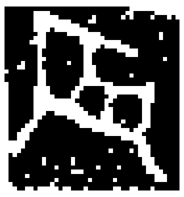
段毁
戊辰



善鼎　辰
才丁亥

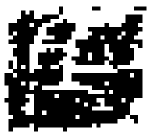


公孫班鐘
辰在丁亥

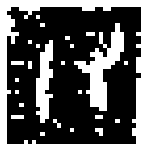


伯
晨

（鼎　唯王八月辰才丙午）



（庚午父乙鼎　王令帚晉辰省北田四品）



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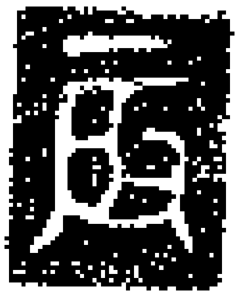
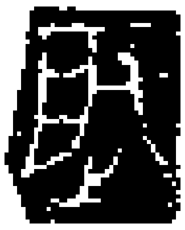


（盂鼎　汝妹辰又大服）

說文十四篇「辰，震也。三月陽氣動，雷電振，民農時也，物皆生，从乙匕，象芒達也，厂聲也。辰，房星，天時也，从二，二古文上字。」前代治說文者皆不知此為何語，亦有作之為支離破碎不可通者。顧鐵僧謂辰即蜃字，據金文作𠬪𧴪、龜甲文作冈冂等形推之，知𠂆蓋象蜃殼，乃蓋象蜃肉伸出殼外作運動之狀者（說文解字詁林卷十一吳昭程釋辰引）。按史記律書云「辰者，言萬物之蜃也。」今从卜辭金文觀之，律書應作「蜃者，萬物之辰也」。今本字誤。辰為蜃之初文，禮記月令孟冬之月「雉入大水為蜃」，鄭玄注「大蛤曰蜃」。字本象形，加虫，从虫則為形聲字，亦作蜄，集韻上聲十六軫：蜃蜄蜃同字。國語晉語「受脤于社」，韋昭注「脤，宜社之肉，盛以蜃器。」春秋經定公十四年「天王使石尚來歸脤」，鄭玄地官掌蜃注引作「天王使石尚來歸蜃」。脤蜃最義更旁字也。淮南子氾論訓「剡耜而耕，摩蜃而耨」，高誘注「蜃，大蛤，摩令利，用之耨，耨除草穢。」蜃殼堅硬，三月陽氣動，雷電振，民摩蜃

備耕之時也，我國考古工作者，在山東章丘龍山鎮城子崖新石器時代晚期文化遺址，發現許多蚌鏟、蚌鐮等生產工具，足為淮南佐證。古籍並謂辰為象龍之首足鱗甲形（綴遺齋彝器考釋卷四封鼎）林義光謂「脣之古文，象上下脣及齒形」（文源），實主觀臆說，不足據。



旂鼎　辰在乙卯

戴家祥曰：⿱辰止字从止从辰，亦見卜辭，其文每云其⿱辰止、「右⿱辰止」、「旨不⿱辰止」，殆即䟴之異文。說文十四篇「辰，震也」。辰爲振之初文，字本象形，加旁作振，變爲形聲字，亦作⿱辰攴，⿱辰止爲大蛤，摩令利之，用爲農具，三月陽氣動，雷電震，正屆備耕之時，故云「辰，震也」。古字偏旁从止表義者，亦或更旁从足。說文二篇止部「歫，止也。从止，巨聲」。一切經音義九「距，古文詎、歫二形」。漢書楊雄傳「距連卷」，顏師古集注「歫，即距字也」。許云「⿱辟止，人不能行也。从止，辟聲」。禮記王制「瘖聾跛躄」，釋文「躄，兩足不能行也」，更旁从足。集韻入聲二十二昔「⿱辟止、躄同字」。許又云「歱，跟也。从止，重聲」（足部踵，追也。从足，重聲。）金文毛公鼎作歱，从止重聲。一切經音義十二「古文踵，今作歱，同」。說文足部「跟，足踵也。从足，艮聲。跟或从止」，是皆止足更旁之證。說文「䟴，動也。从足，辰聲」。䟴、振皆辰之表義加旁字。

人類在生產勞動與生活活動，有時用手，有時用足，有時手足並用，有時手足交替使用，故文字之創造，以足表義者，亦或更旁从手。說文十二篇手部「擘，从手，辟聲」。孝經喪親章「擗踊哭泣」，釋文「擗，本作躄」，擗本从手，辟聲。文選答賓戲「超忽荒而躆昊蒼

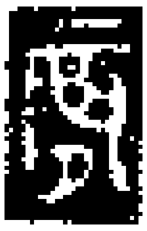
也。李善注「䟴」與「振」同。論語子張「其不可者拒之」，漢石經及皇侃論語義疏拒皆作距。以此例推，知䟴振本一語也。作振者，表義更旁字也。禮記月令孟春之月「蟄蟲始振」，鄭玄云「振，動也。」廣雅釋詁一「振，動也。」玉篇六十六手部「振，動也。」音之仁切，照母真部，又音之刃切，照母文部。七十七足部「䟴，動也。」之仁切，又音之刃切，不但聲同韻同，而且義同，其為一字蓋昭昭然。

卜辭又有⿺辶晨字（殷契佚存九七一），从辵从晨。晨即說文三篇臼部晨字。秋官赤犮氏「以蜃炭攻之」，鄭玄云「故書蜃為晨」，鄭司農云「晨當為蜃，書亦或為蜃。」晨蜃聲同，从辵與从足同義。說文迹，古文作𨒪，或體作蹟，从足。迒从辵亢聲，或體作䟘，从足更聲。齊侯壺齊子仲姜鎛躋作⿺辶齊，更旁从辵。以是知⿺辶晨亦䟴之形聲更旁字也。

通觀字書雅故，凡字之以辰注音者，無不訓動。說文十一篇雨部「震，辟歷振物者。从雨辰聲。」春秋傳曰「震夷伯之廟」，事在春秋僖公十五年，言魯大夫展氏之祖廟為雷電擊中也。凡雷電相擊必有霹歷之聲，被擊者必受震動，此自然之象也。僖公九年公羊傳云「桓公震而矜之，叛者九國。震之者何？猶曰振振然。」又文公九年「九月癸酉，地震。」地震者何？動地也。震義為動，故字亦同振。尚書舜典「震驚朕師」，史記五帝本紀作「振驚朕衆」。夏書禹貢「震澤底定」，史記夏本紀作「震澤致定」，司馬貞索隱云「震一作振」。周頌時邁「薄言震之」，韓詩作「薄言振之」。漢書敘傳「電擊雷震」，顏師古集注「震音之

人反，照母眞部。同聲而又同義，知震卽娠之本義，更孕字也。古謂婦人胎動亦曰震，大雅生民「載震載夙，載生載育」，毛傳「震，動」，釋文震音眞愼反。照母眞部。左傳昭公元年「當武王邑姜方震大叔」，杜預云「震，懷胎也。」釋文「震，本又作娠，之愼反，音申，懷妊也。」又哀公元年「后緡方娠」，釋文「娠，音震，又音身」。說文十二篇女部「娠，女身動也。从女，辰聲。」震娠不但聲同韻同，而且義同，知娠卽震之本義，更孕字也。明乎聲同義同之至理，與夫加孕更孕之義例，庶幾卜辭金文之不能强合于說文者，亦始不可以得其確詁也。

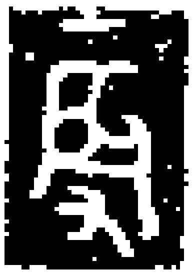
（㬱）



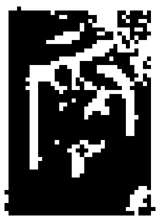
多友鼎

甲申之㬱

㬱，爲晨之別體。晨，小篆作曟，从晶辰聲。晶，實乃星象形之訛。小篆星亦从晶，而古文作曐。㬱，从夕辰聲。夕乃月象形，星月均清晨天象的特征，故作形符交換，字義不變。

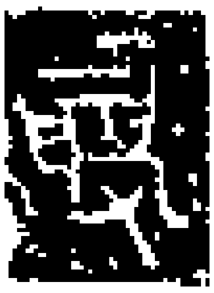


白中父簋
辱才壬寅



盂

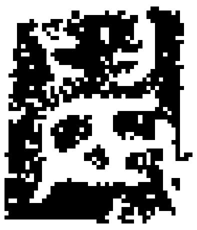
伯𢦏父簋
辱作餗簋



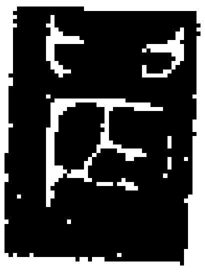
晨簋
晨作寶簋

白中父簋，辱才壬寅，與呂方鼎，辰才壬戌，录伯𢦏簋，辰才庚寅，的辭例相同，知辱即辰之異體，辰為蜃之初文，古人以蜃殼為農耕之具，故辱从又，例同甲骨文農之作𦦨，金文組之作綫。

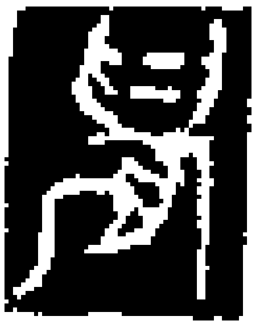
晨



伯晨鼎
晨拜稽首

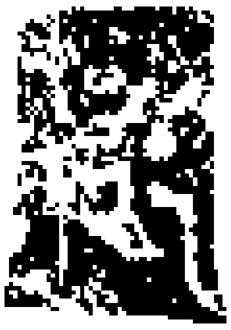


伯晨鼎 王命
韓侯伯晨曰、

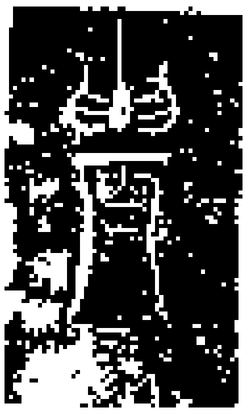


鄀公平
侯孟

用追孝于厥
皇祖晨公



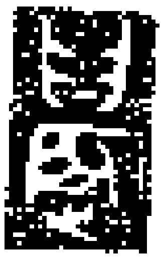
鄀公敄人鐘
皇考晨公



中山王譻鼎
奮桴晨鐸、

晨字趙誠謂「晨从辰聲，上部之臼象兩手抱鈴柄而振之形，當即振字」（古文字研究第一輯二五八頁）可備一說，中山王譻鼎「奮桴晨鐸」晨即振的意思，其餘彝器刻銘均作人名。

（⿱晨止）



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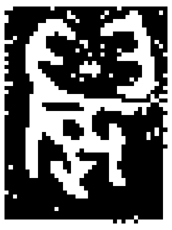
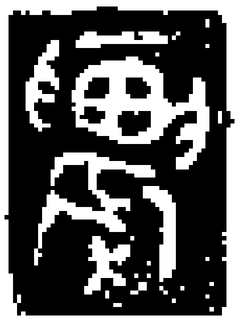


器

大師虘毁　王乎師⿱晨止召大師虘入門

字从晨从止，用作人名，䢅侯鼎「伯晨」、鄀公鼎「皇祖晨公」，同是人名，皆不从止，晨卣晨字作⿱晨止，田晨甗作晨，同是人名也，有从止或不从止的，可見⿱晨止當是晨字繁文。

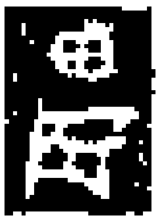


矢人盤　散左史

執纈史正仲農

楊樹達曰：說文三篇上䢉部云：「農，耕也。从晨，囟聲。」籀文作䢉，古文作𦦶，又作辳。今按甲文作䢉，从辰从林，與許記古文第二字同。而殷墟書契前編伍卷肆捌葉貳版作𦯬，於从辰从林之外又加又，義尤完備。字从林者，西方史家謂初民之世，森林徧布，營耕者於播種之先，必先斬其樹木，故字从林也。从辰者，甲文字作𠨷或𠨷，象蜃蛤之形。淮南子氾論篇云：「古者剡耜而耕，摩蜃而耨。」知古初民耕其用蜃為之。農字从辰，謂以蜃斬木也。甲文加从又者，謂以手持蜃也。說文一篇上示部云：「祳，社肉，盛之以蜃，故謂之祳。」从示，辰聲。辰之為蜃，許君固明言之矣。（積微居甲文說卷上貳拾捌葉釋農）

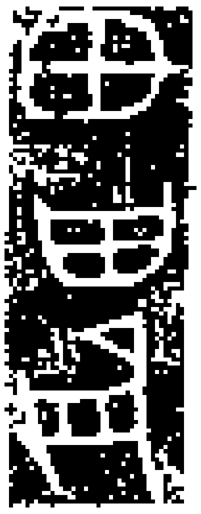
（⿱田辰）



令鼎　王大耤農于諆田餳

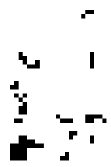
劉心源曰：說文農作䢉，从晨囟聲，籀文作𨐤，古文作辳。考農卣有⿱田⿸厂土字（名）令鼎「王大耤農于諆田」，皆从田从辰，此从囟从臼，即農。說文「辰，震也。三月陽氣動，雷電振，民農時也」，「晨，早昧爽也。从臼从辰，辰時也」。（臼者兩手作事，「臼辰」取作事）辰亦聲。農取田辰，會意，从囟乃田變也。（奇觚室吉金文述卷八二八賁天入鼎）令鼎農字訓農事，農卣等用作人名。

（⿱囟⿱田辰）

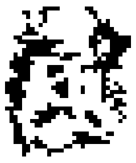


農甗　農作寶尊彝

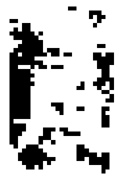
（⿱田⿸厂土）



農卣　農三拜䭫首

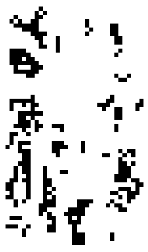


農卣　農揚黹氒華



農卣　毋卑農弋吏氒友妻

（辳）

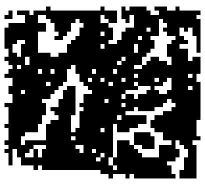


史牆盤

辳嗇戊替

辳即農之異文，沇其鐘農作⿰彳辳，此即⿰彳辳之省。左傳襄公九年傳：庶人力于農穡，杜預注：種曰農，收曰穡。金文史牆盤：辳嗇戊替，辳嗇即農穡也。參見囟部農字條。

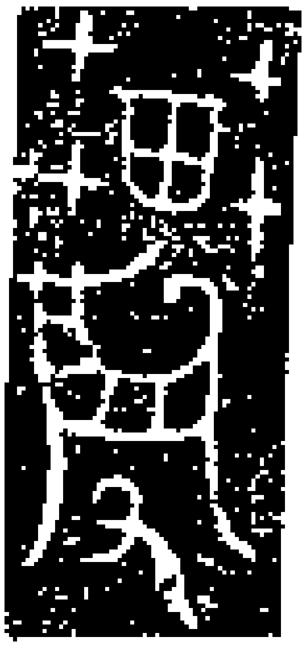
（⿰彳辳）



⿰彳辳亡父丁鼎

宰⿰彳辳室父丁

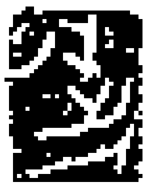
方濬益釋⿰彳辳曰：說文：農，从晨囟聲。籀文从林為⿰彳辳，古文為辳。小徐繫傳與古文四聲韻皆从艸為蓐，今觀此文，偏旁正从林，與大徐本所載古文相合。（綴遺齋彝器考釋卷二十四葉宰⿰彳辳室父丁鼎）



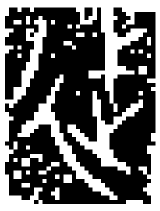
農彝　甘孝
作寶尊彝

字，从茻从田从辱，會意。辰即蜃之本字，禮記月令：「大蛤曰蜃」，古人磨辰以耕，故加表示動作的寸「手」旁作辱。蓐字从田表示耕作的場所，从茻表示耕作的對象。農字金文或作蓐、䢉、農等。說文三篇：「農，耕也。从晨囟聲。」以金文校之，从囟當爲从田之譌。

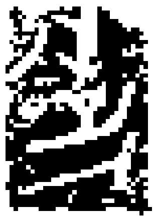
迖



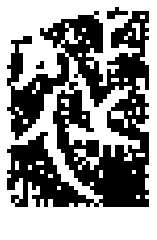
商卣　迖絲廿寽



商尊　迖絲廿寽

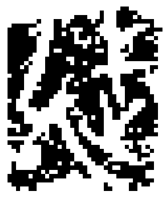


蓋



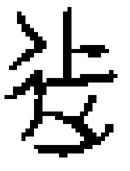
器

庚姬卣　迖絲卄寽

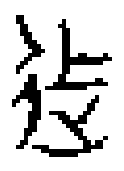


庚姬尊　迖絲卄寽

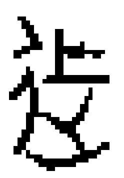
按字从辵从弋。字當讀弋，周書多士「非我小國敢弋殷命」，偽孔傳「弋，取也」，商尊「迖絲廿寽」，賢殷寫作「取遝五寽」，辭例全同。唐韻弋讀「與職切」，喻母之部。



鄂君啓節　𨑒江

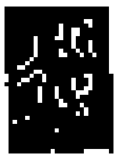


鄂君啓節　𨑒江



鄂君啓節　𨑒灘

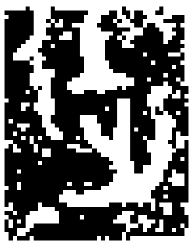
于省吾曰：其稱𨑒者有三，一稱上漢，兩稱上江，𨑒即上，以辵表示行動之義，凡稱𨑒者，既專指水流的江漢，又為逆流而上。（考古一九六三年第八期第四四五葉鄂君啟節考釋）



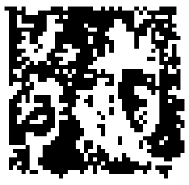
劉鼎

巡則生

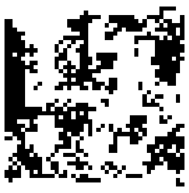
說文「巡，延行皃，从辵，巛聲」秦始皇泰山刻石「親巡遠黎」作寴輴，是巡从車，孟子梁惠王下引晏子對齊景公曰「天子適諸侯曰巡守，巡守者，巡所守也」禮記祭義「天子巡守，諸侯待于竟」孔穎達正義云「天子巡守者，謂巡行守土」集韻去聲二十二稕「順，古作順巡徇揗」「巡」「順」皆从川聲，廣韻巡詳遵切，邪母文部，順食閏切，牀母真部，「巡」文韻近，古本通用。劉鼎「巡則生」，猶易咸象曰「順不害也」，孟子離婁下云「順天者存」。



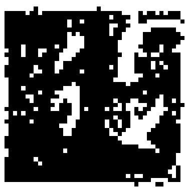
禹鼎
徒千



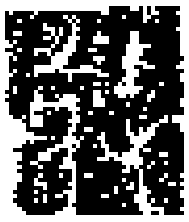
一蓋



一器



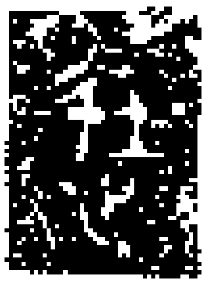
二蓋



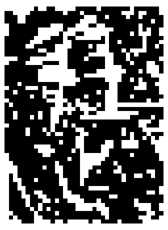
二器

師寰
殷

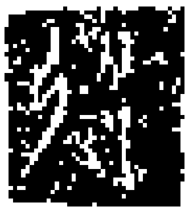
無諆
徒馭



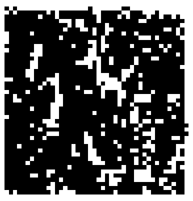
鐵鉦



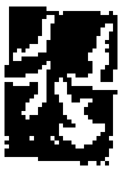
南疆鉦　余
以政句徒



子禾子釜
中刑乃徒



子禾子釜
卒睦口徒



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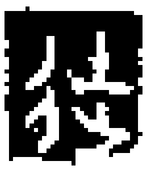
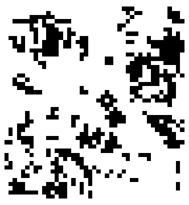


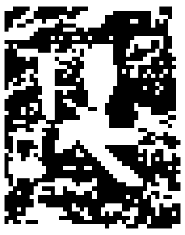
二

揚殷　嗣徒
單伯內右凱

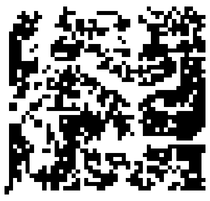


魯
大

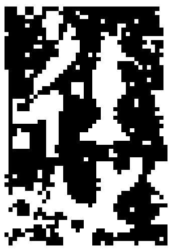
司徒匜　魯大
嗣徒子中白



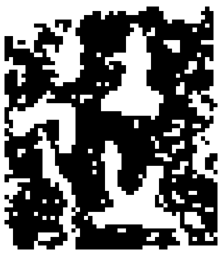
永盂　公乃命
鄭嗣徒圅父



無叀鼎　嗣徒南仲
右無叀內門立



禹鼎　雩禹以武
公徒馭至于噩



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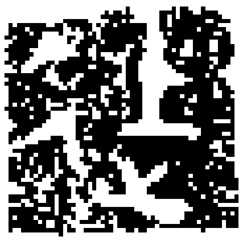
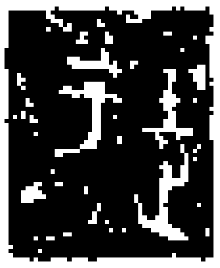


器

魯司徒盨　魯司徒
白吳敢肇作旅殷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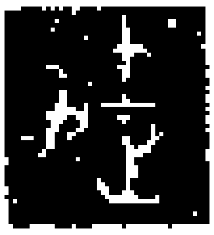
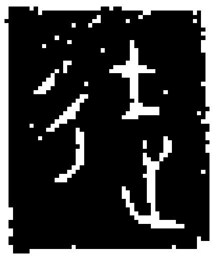
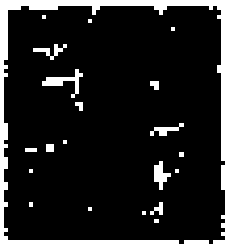

二豆


四器

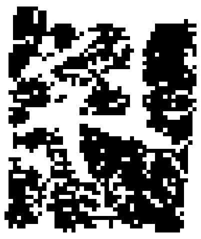

五器

厚氏元豆　魯大司徒厚氏元作膳匜

徒

鄂君啟節　屯十以堂一車車女檐徒

高田忠周：說文「𨑒，步行也。从辵土聲。」夫徒者，足以蹋土也。形聲兼會意。又古文从辵字，往往析彳止，而土在右下，故徒从彳。隸亦從彳作徒，然不可認為俗體也。禮記．王制「君子耆老不徒行。」又爾雅「淜河，徒涉也。」皆字本義（古籀篇六十五第七頁）。按：徒从土聲，唐韻「同都切」，定母魚部。土讀「它魯切」，透母魚部。透定皆舌音字，故金文司徒或作司土。徒義為步，故步卒亦稱徒。



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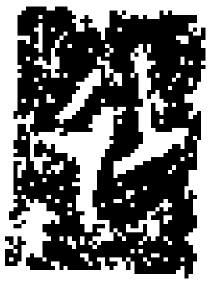

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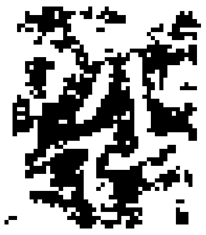
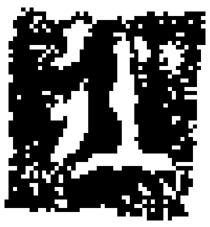


三

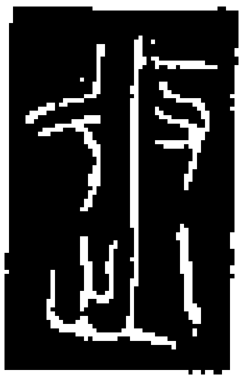
魯司徒
仲齊盨



魯司徒中齊
盨　魯司往

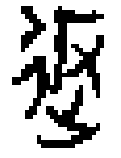
中齊

往即徍之省。徍金文寫作徍迬，从辵，㞷聲。金文辵作𨑒，彳乃辵之省，故从辵字金文往往省作从彳，如追之作𢓊，還之作𢕍等等，皆屬此例。詳見迬徍字條。



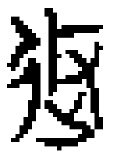
楚王酓章鎛

返自西場



鄂君啓節

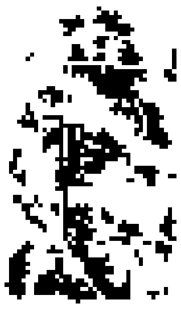
歲罷返



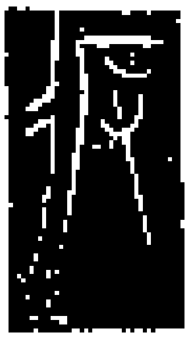
鄂君啓節

歲罷返

說文「返，還也。」从辵，从反，反亦聲。商書曰：「祖甲返。」彶，春秋傳返，从「彳」。唐韻扶版切，並母。元部，返反聲同字通，今商書西伯戡黎作「祖伊反」。

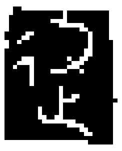


𧊒蚉壺
彶臣其宗



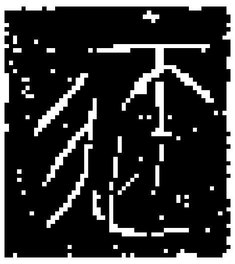
中山王嚳方壺　爲
人臣而彶臣其宗

彶，即返之省。金文辵作辵，彳作彳。彳實爲辵之省，故从辵字金文往往省作从彳，如追之作⿰彳𠂤，還之作⿰彳睘等，皆屬此例。說文二篇：「返，還也。从辵从反，反亦聲。商書曰：『祖甲返。』彶，春秋傳返从彳。」與金文同。



麥尊　侯見𢓊宗周亡述

戴家祥曰：述字从辵从尤，說文失收，以聲義推之，字當讀尤。說文十四篇乙部「尤，異也，从乙又聲。」亡尤，古之成語，卜辭、周易「亡尤」「亡咎」，定銘為用，知亡尤為亡咎之同意語。表義加旁，字亦作訧。周書呂刑「報以庶尤」，說文言部引作「報以庶訧」。鄘風載馳「許人尤之」，釋文「尤，本亦作訧」。古字从言表義者，亦或更旁从辵。說文言部「訝，相迎也。从言牙聲。或體作迓，从辵。」辵部「遌，遇也。从辵，咢聲。」玉篇一二七「遌亦作愕」，是其證。集韻下平十八尤「述，讀于求切」，喻母幽部。唐韻尤讀「羽求切」，不但同部，而且同母。

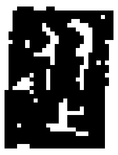


迊子壺　子

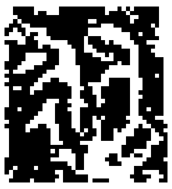
姞迊子壺

高景成曰：廣韻迊同帀。按說文六篇「帀，周也。从反之而帀也」。師字从帀从𠂤，金文作師，與迊偏旁形似。禮記檀弓上「四者皆周」，鄭玄注「周，帀也」，釋文「帀，本作迊」，帀之為迊，猶周之加旁作週也。廣雅釋詁「帀，徧也」，唐韻「子荅切」，精母葉部。方濬益釋伻（綴遺齋彝器款卷十三）（季姞迊子壺）恐誤。

從

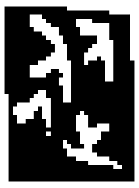


賢簋 賢從

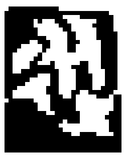


器

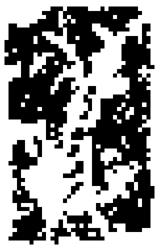
伯莽父簋 姪從



遹甗 遹從



𡨦鼎 𡨦從



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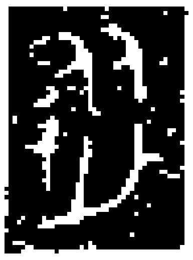

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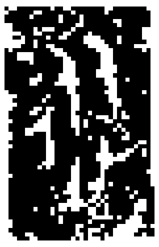
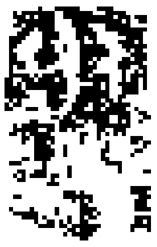


器二

琴生盨 琴生從



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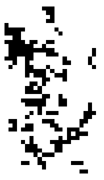
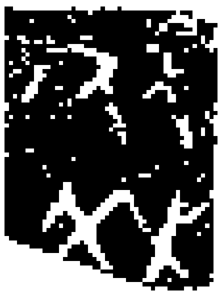


器

啟卣 啟從征



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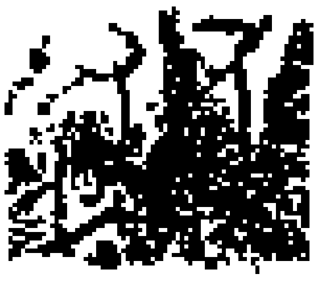
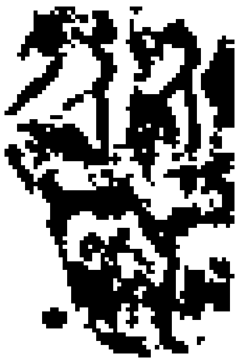


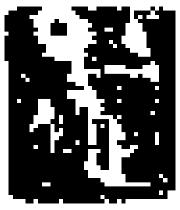
器

乍從

彝卣 從作彝



乍从 尊



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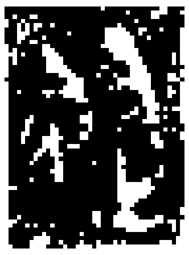
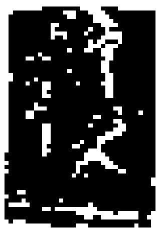
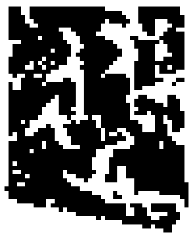


器

乍從 卣



乍從 壺



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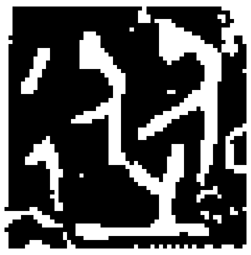
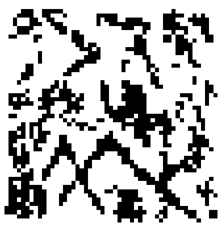


二

乍從彝 作從彝



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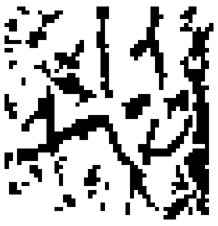

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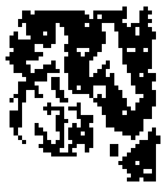
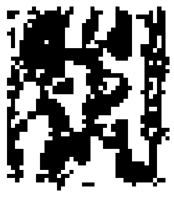
作從彝觚



器

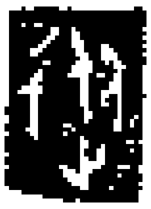
作從彝壺

作從彝



丨從觚

丨作從彝



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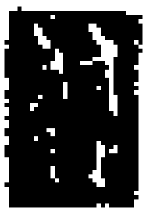

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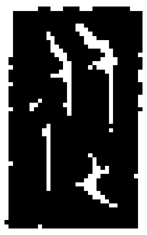

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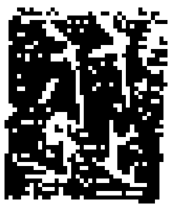

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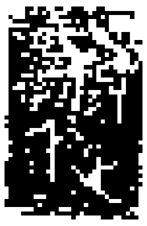

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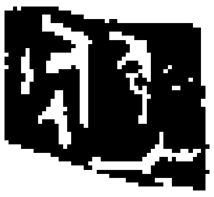

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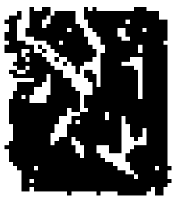

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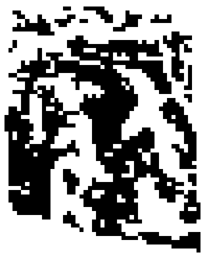

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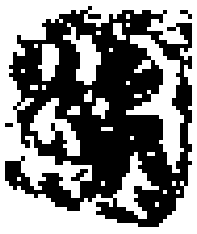

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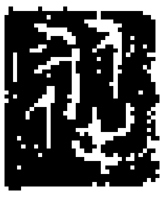

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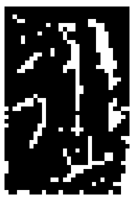

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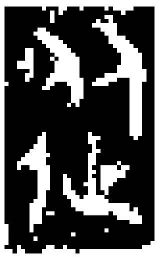

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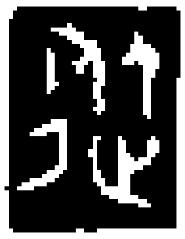

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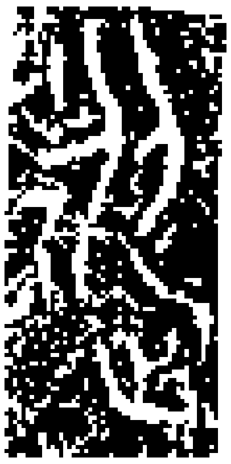

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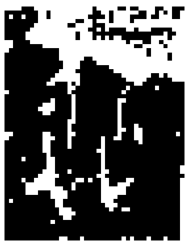

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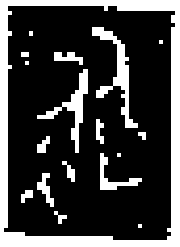

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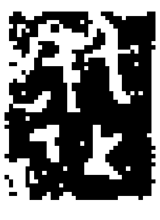

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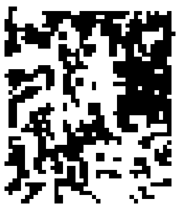

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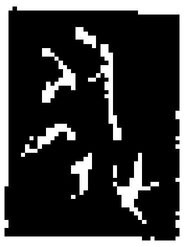

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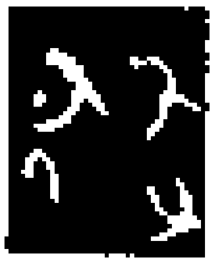

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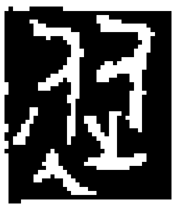
槃



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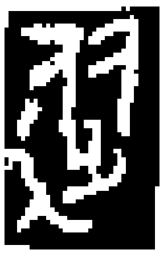

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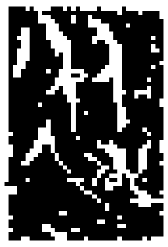

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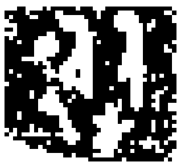

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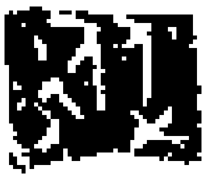

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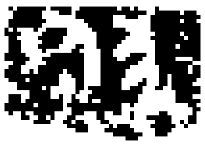

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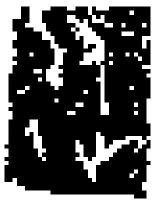

交從
鼎

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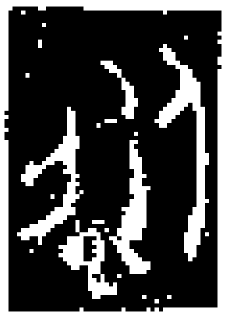

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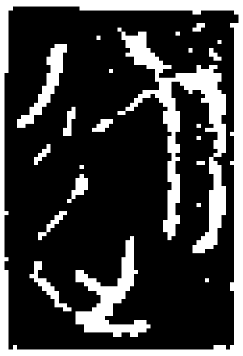

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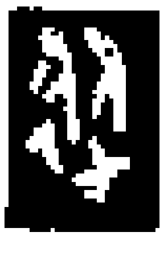

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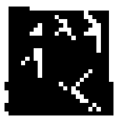

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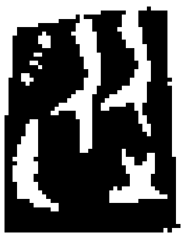

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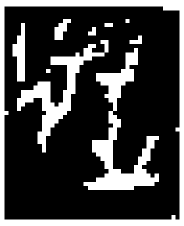

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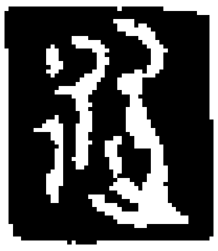

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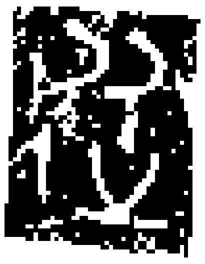

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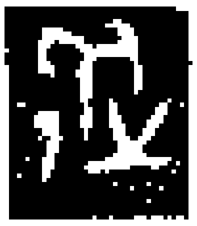

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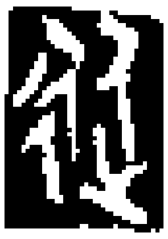

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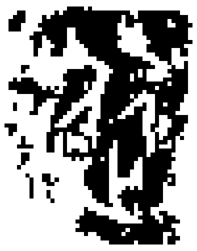

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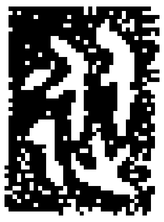

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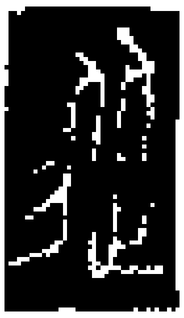

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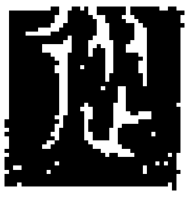

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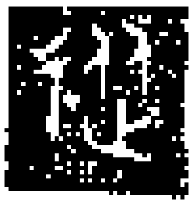

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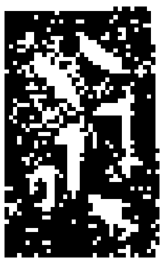

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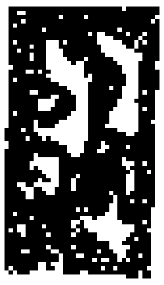

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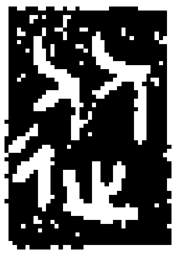

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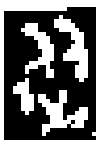

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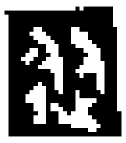

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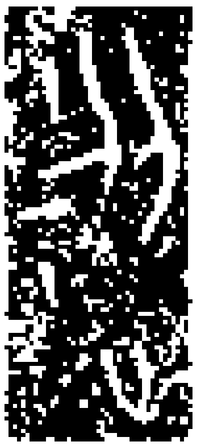

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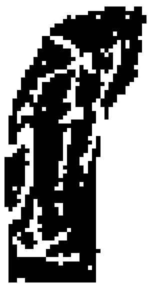

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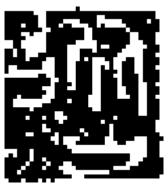

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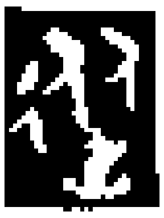

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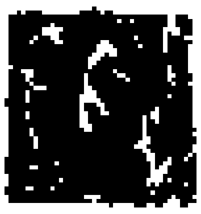

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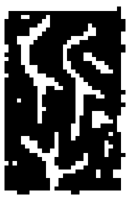

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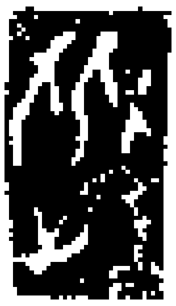

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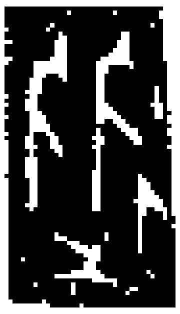

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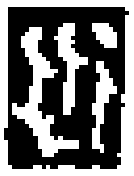

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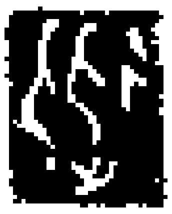

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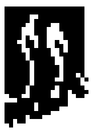

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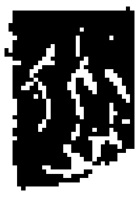

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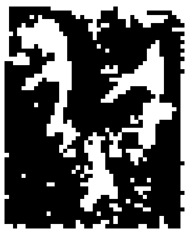

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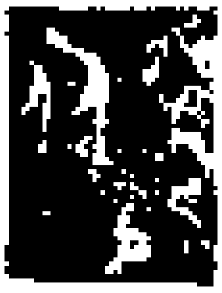

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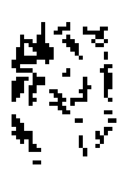

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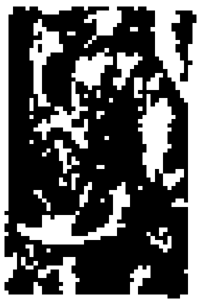

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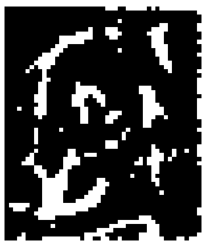

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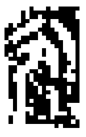
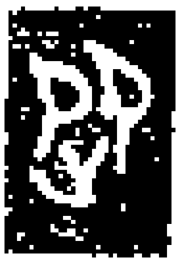
商公壺　商公作鑄從壺



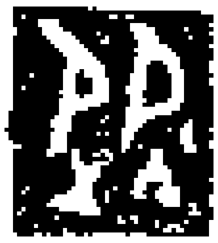
蔡公子從

弋　蔡公子從之戈

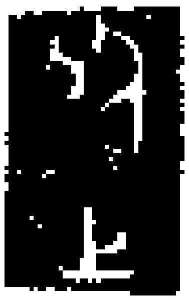
張日昇曰：說文云：「從，隨行也，从辵从，从亦聲。」彝銘中从從通用，蓋古今字也。「从」从二人，象隨行之形。其後孳於行義而加辵以增繁，及隨行義為從字所專，遂以相聽義屬从字。（金文詁林卷八第五一四八葉）唐蘭以讀「疾容切」之「從」，屬母東部，「從」讀「慈用切」，不但同部，而且同母。「从」从二人，在六書為會意，加辵作「從」，在六書為形聲。



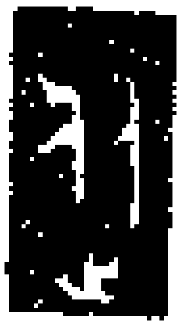
衛鼎
𨑢皮二



矢人盤
僕𨑢霝

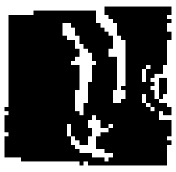


盂二

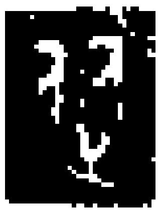


彝二

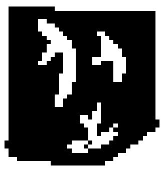
乍𨑢彝卣
作𨑢彝



屮盂　屮
作𨑢盂

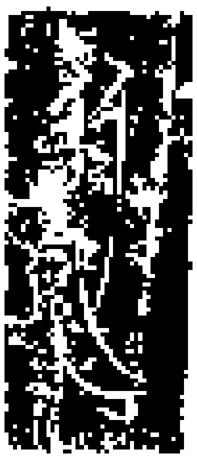


鼋乍從彝尊
鼋作𨑢彝

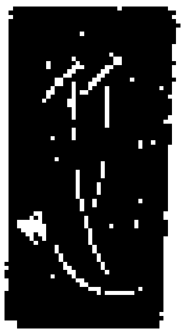


𨑢鼎

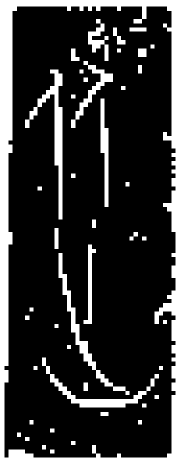
𨑢觶
𨑢遣征



中山王嚳鼎
謀慮皆𨑢



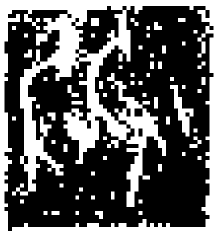
中山王嚳方壺
賙悉𨑢在夫、



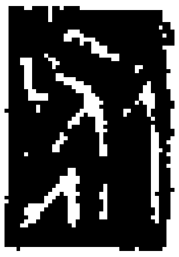
中山王嚳鼎
唯傅姆氏𨑢

說文八篇「从，相聽也。从二人」，疾容切。又「從，隨行也」。慈用切。从從音同義近，當爲古今字。金文从戚作從是其證也。金文從从遷作從戚，從从字加彳、止，辵旁都是爲了表

亦行義。吳榮光曰：古器凡言旅者，皆祭器，凡言從者，乃出行之器，如「從鼎」「從鐘」「從彝」是也。（筠清館金文卷一第二葉酉仲彝尊）

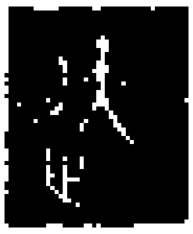


[illegible]從盤　作[illegible]㣥彝

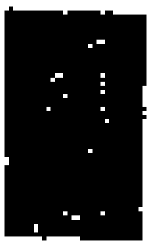


內公鐘　內公作㣥鐘

㣥，即從之省體。金文辵作辵，彳作彳，彳實乃辵之省，故从辵字，金文常省作彳。如追之作[illegible]，還之作[illegible]，皆屬此例。玉篇第一百一十九：「㣥」同「從」，詳見辵部從字。



一

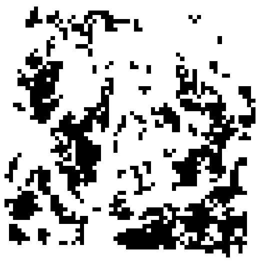


二

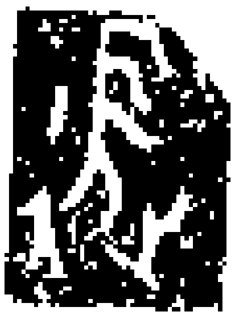
余義鐘　余
迏斯于之孫

戴家祥曰：迏字从辵从夫，夫字當為逋。唐韻夫讀「甫無切」，幫母魚部，甫讀「方矩切」，不但同部而且同母。說文五篇「簠从竹从皿，甫聲，古文作匩，从匸夫聲」，又麥部「麩或體作麱，从麥甫聲」。邶風谷風「匍匐救之」，禮記檀弓下作「扶服救之」。大雅生民「誕實匍匐」，釋文「匍，本作扶」。漢書天文志「蒲為扶」，顏師古集註「酺扶聲近」，知迏為逋之聲符更旁字。說文「逋，亡也，从辵，甫聲。逋，籀文逋从捕」。廣雅釋言「逋，竄也」。唐韻「博孤切」，幫母魚部。徐同柏釋迏（从古堂款識學卷十三頁五叢刊所收偏鐘）為逮，非是。

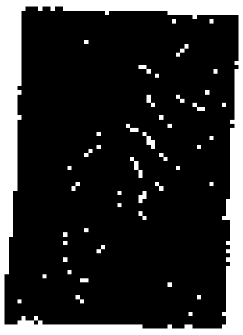
⿺辶勿



⿺辶勿父丁卣
⿺辶勿作父丁

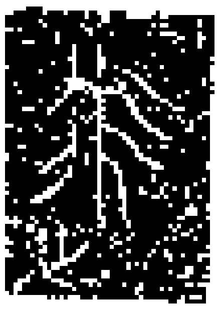


⿺辶勿父乙觶
史⿺辶勿事父自
缶

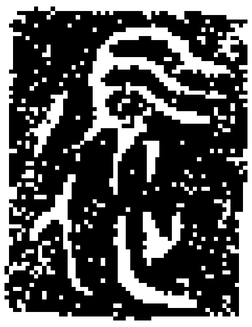


膚侯

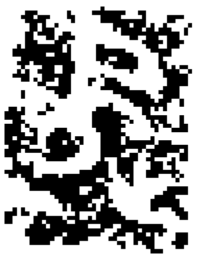
簠　膚侯
⿺辶勿逆作⿷匚古



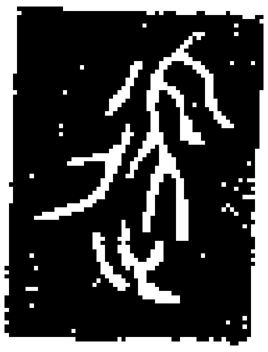
膚侯⿺辶勿逆簠
膚侯⿺辶勿逆作⿷匚古



大克鼎　易
女井⿺辶勿絅人

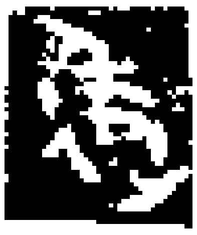


趙盂　各刊司
寮女寮其⿺辶勿革



⿺辶勿金簠　⿺辶勿
余鑄其寶簠

⿺辶勿字从辵从勿，說文失收，孫詒讓釋克鼎易女井⿺辶勿絅人之⿺辶勿爲職，疑十林三泰𣪊，以字形審之，或即⿺辶勿之別構，說文九篇，勿，州里所建旗，象其柄，有三遊，𣃦勿或以㫃，集韻入聲八勿，⿺辶勿，逵也，諸文拂切，明母脂部，又收在十一沒，讀呼骨切，曉母脂部，義亦爲逵

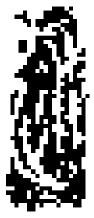


㤅叔盨　永

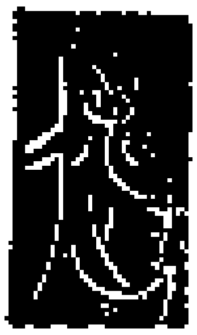
⿺辶及中媿寶鬲

戴家祥曰，⿺辶及字从辵，右半似及字，鄭虢仲毁及作訯，與此形似，說文辵部無⿺辶及字，彳部有彶字，訓「急行也」，⿺辶及即彶之表義更旁字。器銘「永⿺辶及」當讀永給，說文十三篇「給，相足也。从糸，合聲」，彶給皆讀「居立切」，見母緝部，同聲必然同義。集韻二十七合⿰舟合⿰舟及同字，級給同字。國語晉語「豫而後給」，韋昭注「給，及也」。

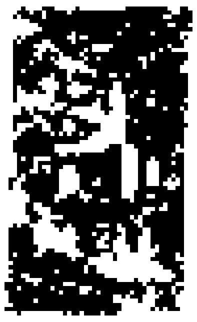
述



魚鼎匕
述王魚鼎

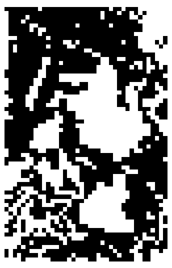


中山王嚳方壺
述定君臣之𨟻

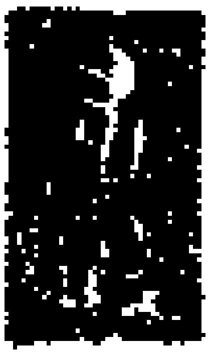


遹盂
命

遹事于
述土[illegible]



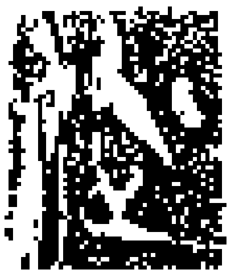
述卣　述乍兄
日乙寶尊彝



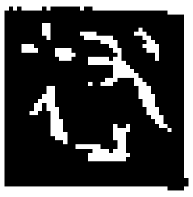
盖

大司馬簠　盖
大司馬孝述自

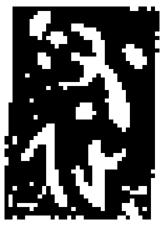
作飲
簠



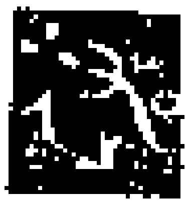
盂鼎　我
聞殷述命



盖一

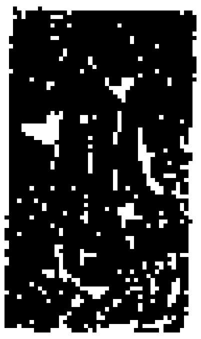


器一

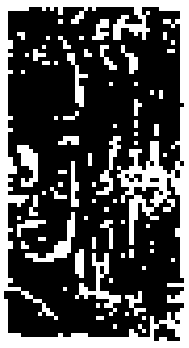


器二

小臣謎簋　遣
自𦤎𠂤述東



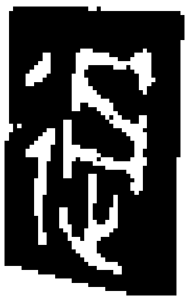
盖



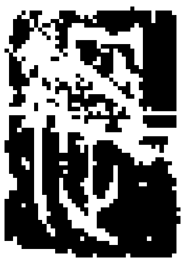
卦君述鼎　卦
君述擇其吉金

吳大澂曰：[illegible]。疑古文借述爲遂。酒誥「今惟殷墜厥命」，召誥「今時既墜厥命」，說文無墜字，當作遂。（愙齋集古錄四第十六葉盂鼎）冊。徐中舒（中央研究院歷史語言研究所集刊第三本二分金文嘏辭釋例）朱芳圃（商周文字釋叢）

一卷下一葉注一三從其說。按唐韻述讀「食聿切」牀母脂部，術讀「食律切」（廣韻述食聿切）讀，不但同部而且同母，同聲必然同義。春秋經僖公三十年「公子遂如京師」，魏三體石經遂古文作述。史記魯周公世家東門遂索隱曰「遂，世本作述」。古字行作非，象四通道，彳字从彳从止，象人趾走在通道一步形，金文辵亦作𧗟，从行从止，辵行都有走義，故述亦作術。邶風日月「報我不述」，釋文「述本亦作術」。儀禮士喪禮「筮人許諾不述命」，鄭玄曰古文述皆作術。術述同字，故術亦通遂。公羊傳文公十二年「秦伯使遂來聘」，遂者何。秦大夫也。左氏春秋經作秦伯使術來聘。禮記月令孟春之月審端經術，鄭玄注周禮作遂。加𨸏作隧，淮南子說山訓「有時而隧」，高誘注「隧，墜也」。廣韻隧讀「徐醉切」，邪母脂部。說文「地」之籀文作墬，从土隊聲，讀「徒對切」，定母脂部。經傳借為墜失，亦有更旁作䃍者。穀梁傳「隕石于宋五」，「隕而後石也」。漢書天文志云「星䃍至地，則石也」。顏師古集注引如淳曰「䃍亦墜也」。皆後起字。

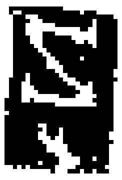


過伯簋



過伯殷過伯從王伐反荊

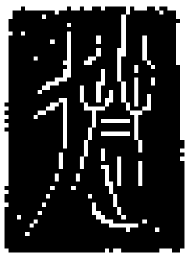
郭沫若曰、過字原作𨑒、唐蘭釋如是、卜辭有𠃊字（日本京大藏甲骨文字）又有从𠃊之字、如𡈼（殷契佚存八六九）（亘口早亦就是迭是殺之古文小篆作過形並相近）羅振玉所藏魚鼎匙有𢓊字（攈古遺文十二一）亦從𡈼作、依唐釋則𡈼當是骨字矣、古有過國、左傳襄公四年「寒浞處澆于過」、杜注「過、國名、東萊掖縣北有過鄉」（兩周金文辭大系考釋第五十四頁過伯殷）按釋文過、古禾反、見母歌部、日本學者白川靜釋滑（金文通釋第十四輯過伯殷）、姑存其說、以待證實。



⿱咼止伯簋

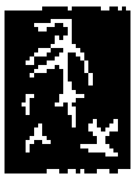
⿱咼止伯作彝

字當釋過之省，過伯設過作⿰彳⿱咼止，此省彳，金文从辵字常省作止，如遣或作⿱𠳋止，遴或作⿱粦止。⿱咼止，金文用作人名，參見辵部過字條。



𨶏蚉壺
隹送先王

張政烺曰：「送，假爲朕，先王指王嚳。」（古文字研究第一輯第二〇一頁中山國胤嗣𨶏蚉壺釋文）按說文：「送，遣也。从辵，𠑹省聲。𨑖，籀文不省。」又八篇人部：「𠑹，送也。从人，㚔聲。古者諸侯取夫人，則同姓二國𠑹之，謂从嫁之男女也。」唐韻𠑹讀「以證切」，喻母蒸部；送讀「蘇弄切」，心母東部；廣韻朕讀「直稔切」，澄母侵部，蒸東侵三韻相近，可以通假。

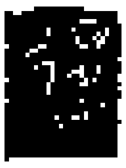


孫建鼎　孫

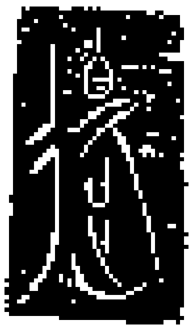
建作匋器

建字从辵从聿，說文不載，玉篇一二七：「建，分布也。」又行貌。律音，余述切，喻母，脂部。

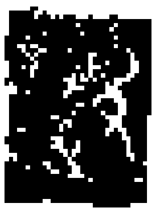
退



剮珌
琱剮退

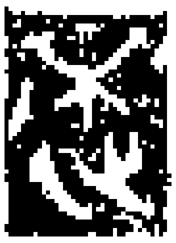


中山王譽方壺
而退與者侯齒張

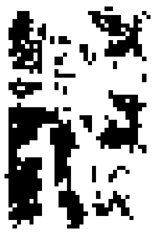


子禾子釜
而台□□退

說文彳部：「復，卻也。一曰行遲也。从彳、日、夊。衲，退或从內。退，古文从辵。」段玉裁云：「彳，行也。行而日日遲曳，是退也。夊，行遲曳夊夊也。」（說文解字注）唐韻：「他內切」，透母脂部。



何尊 克
逨玟王



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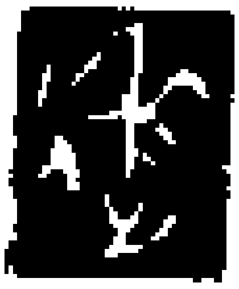
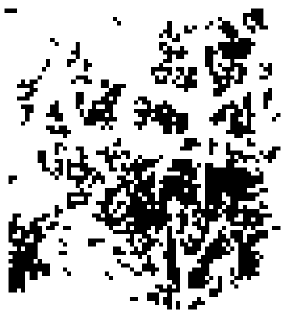
逨匹氒辟



單伯鐘
逨匹先王



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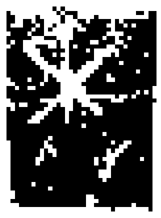
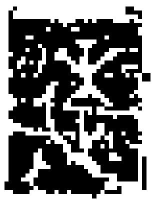
作寶彝



交從鼎 交
從嘼逨□



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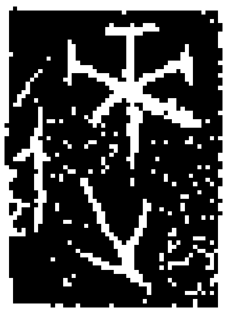
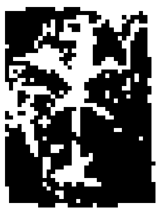
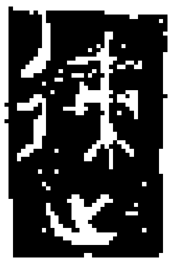
王伐逨魚



史逨方鼎 史
逨作寶方鼎



長甶盉 穆王
蔑甶㠯逨



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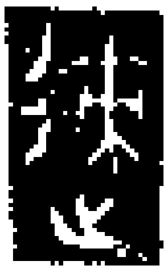

一 叒

師寰簋
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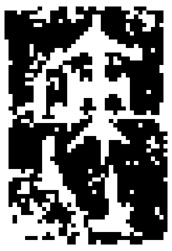

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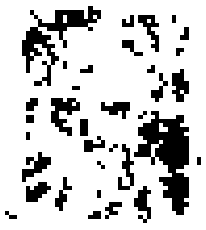

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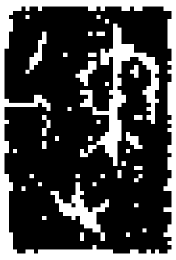
師旋簋
敬毋敗逨



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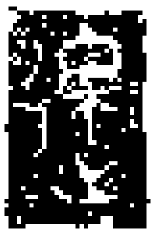
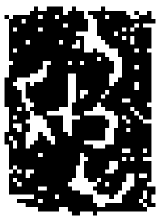


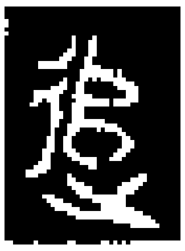
二 器

師寰簋 弗
逨我東馘

戴家祥曰：牆盤倢洪家義釋述，張政烺釋逑，段紹嘉釋遞，唐蘭李仲操釋逑，按字當釋速。單伯鐘「不顯皇祖剌考，徠匹先王」，孫詒讓云，速爲逑之古文，而當爲匹，此疑先壞字，「逑匹先王」謂順循我從先王（古籀拾遺卷二第三十葉），考説文迹籀文作速，舀鼎銘作朿，偏旁作朿，孫説得之。唐韻迹音「資昔切」，精母魚部，音積。説文「步處也」，經典通作績，十三篇糸部「績，緝也。」一曰業也，从糸責聲，唐韻「則歷切」，精母支部，魚支韻近，左傳哀公元年「復禹之績」，釋文「績本作迹」。秦始皇泰山刻石「從臣思迹」，思迹即思績，國語齊語「世法文武遠績以成名」，韋昭注「績，功也」。左傳僖公二十八年「楚師敗績」，三體石經古文以速爲績，又莊公十一年「大崩曰敗績」，是其義也。表義更旁，字亦作勣，一切經音義十四「績古文作勣」，玉篇八十三「功也」，讀「子亦切」，勣迹不但同母，而且同部。



遣甗
用追考



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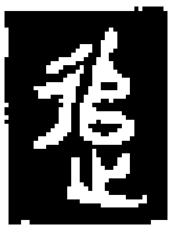

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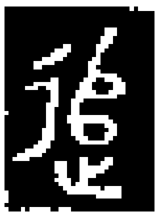
二器



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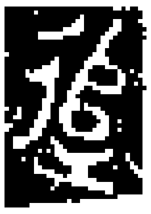

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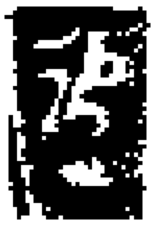

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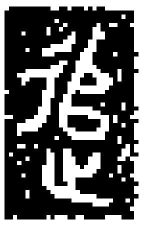

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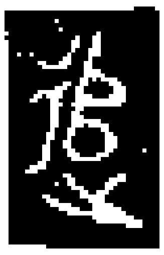

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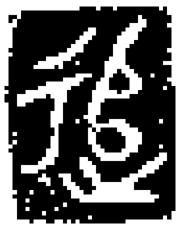
頌毁



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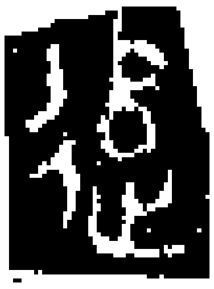

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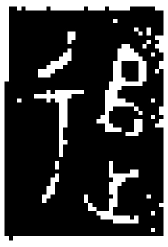
頌鼎



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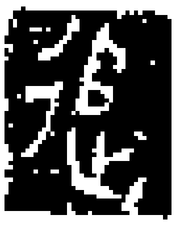

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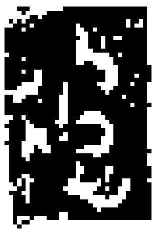
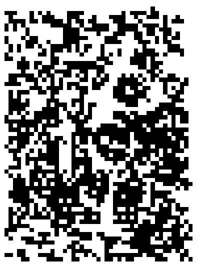
頌壺
用追孝



霝終
壺

用追
孝

一



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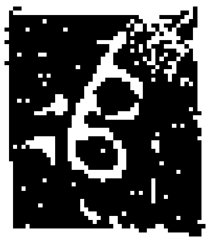
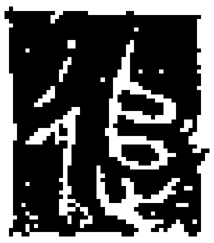


器

白夢毁
用追考



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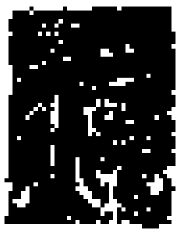

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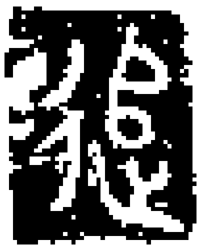

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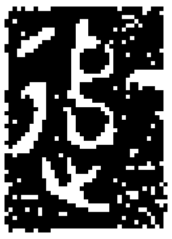
追毁　追
其萬年



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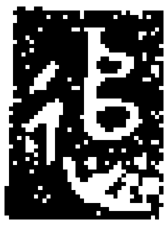

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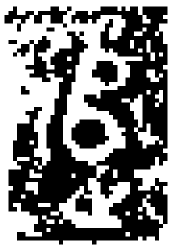
追于王命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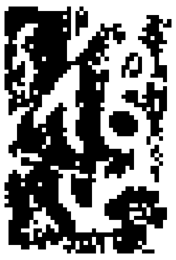
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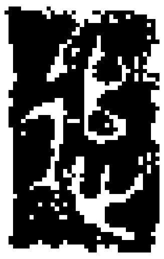
女羞追于齊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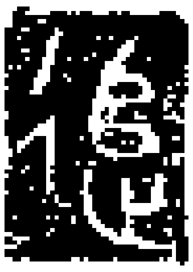
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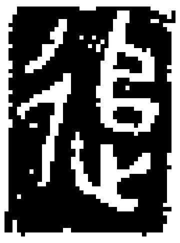
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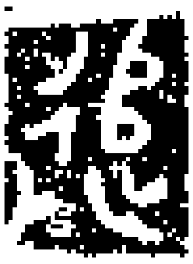
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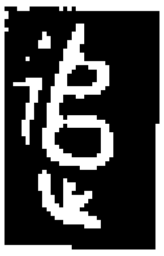
多易追休



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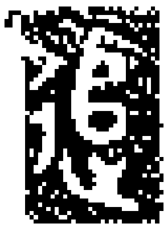
大同逐追女



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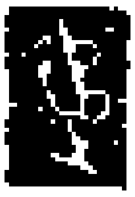
至追博于世



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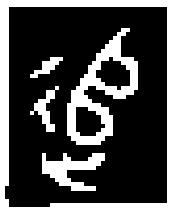
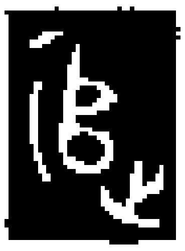
追父作宗彝



師谷父鼎　用
追考于剌仲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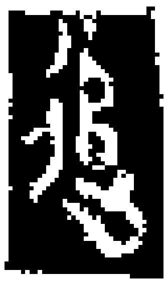
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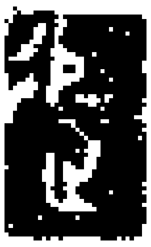
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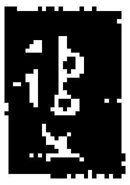
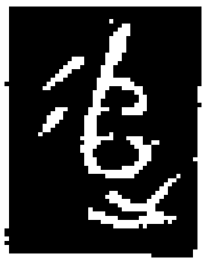
己白鐘　用
追孝于己伯



白獻彝　用追
孝于卒皇考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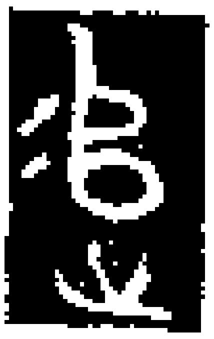
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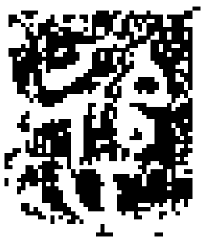
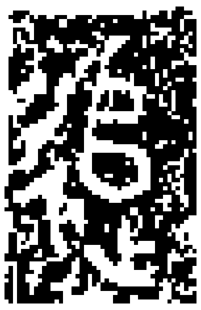
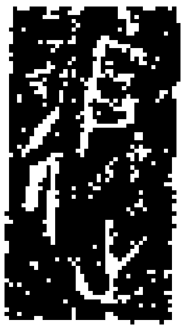
邿遣殷　用追
孝于其父母



𤼈鐘　追孝
于高且辛公



妄鐘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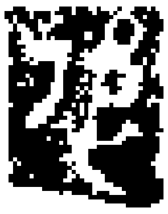
井人妄鐘　用追考侃前文人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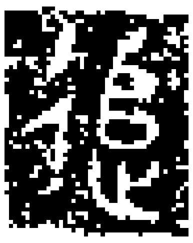
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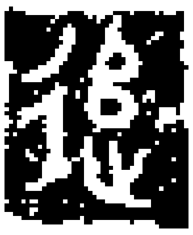
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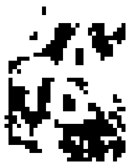
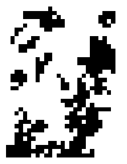
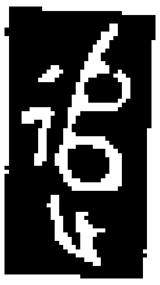
追殷　追敢對天子顯揚

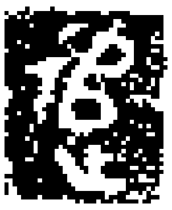

蓋


器

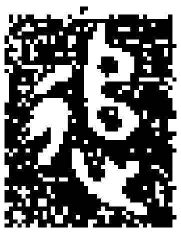
彧殷　奔追鄭戎于棫林



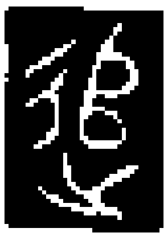
不嬰殷　王令我羞追于西



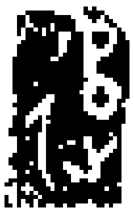
不嬰殷　余命女御追于畧



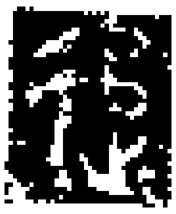
多友鼎　乃趠追至于楊冢



鄀公誠簠　用追孝于皇取皇考



令方尊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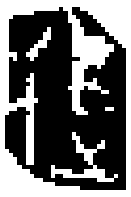
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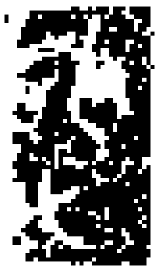
令彝　敢追明公賞于父丁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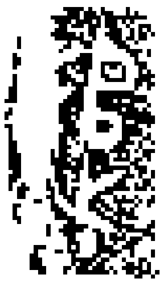
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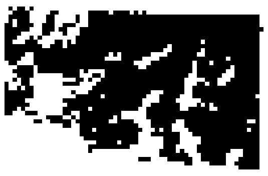
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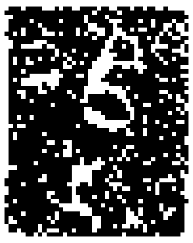
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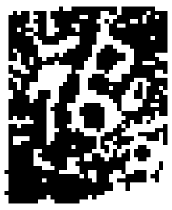
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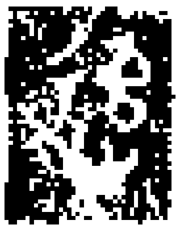
令中鐘　其用追孝于皇考己伯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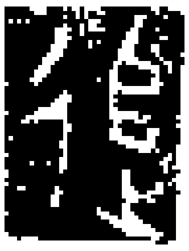
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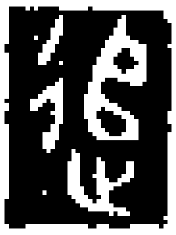
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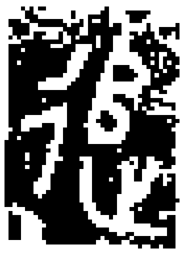
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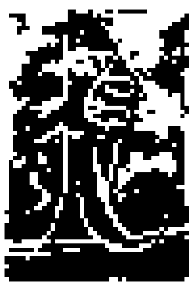
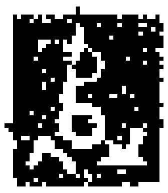
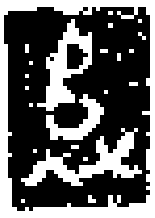
追𣪘　追虔夙夕卹乃死事

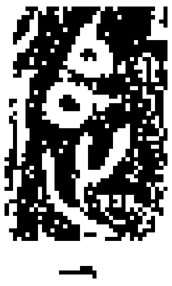


㝬鎣壺　以追庸先王之工剌


一蓋


二蓋

曾中大父蛕𣪘　蛕其用追孝于其皇考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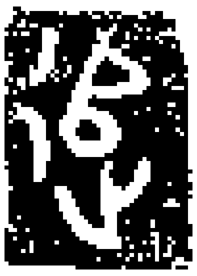
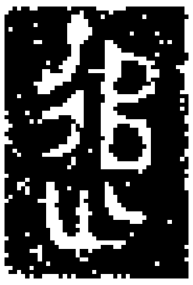

二

𤼈鐘　用追考盩祀卲各樂大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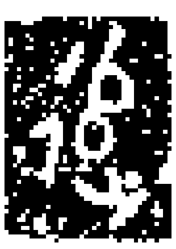
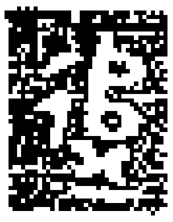
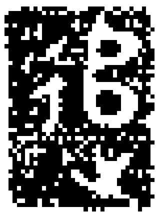
㝬叔買𣪘　其用追孝于朕皇且啻考



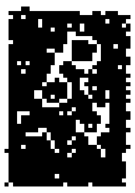
孟姬㝬𣪘　其用追孝于其辟君武公



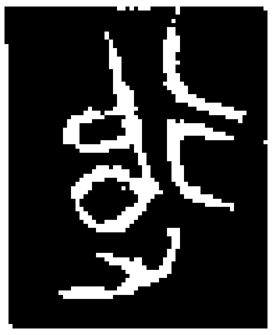
多友鼎　武公遣元士盖追于京自



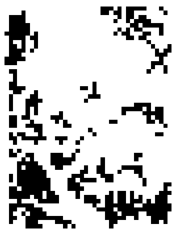
多友鼎　武公命多友率公車羞追于京自



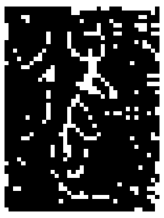
陔貯𣪘　王令東宮追目六自之年



鄀公平侯盂　用追孝于厥皇且晨公



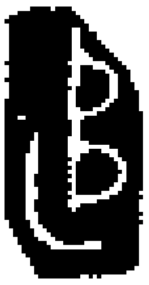
𢦏父壺　𢦏
父用追孝



余贎逨兒編鐘
以追孝先祖

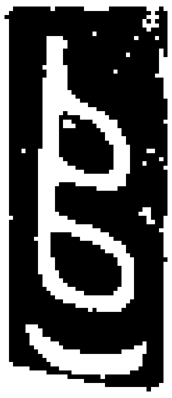
羅振玉曰：說文，追逐也，从辵，𠂤聲。此鐘追字从𠂤，乃古師字（孟鼎師字如是作），師，衆也，𠂤辵為追，乃會意，非形聲。洨長不知𠂤為古師字，故从𠂤之字多為曲解（水𠂤土鄉人書丙條，第一身字中證說）。按唐韻𠂤讀都回切，端母脂部，追讀涉佳切，禪母脂部，集韻上平十五灰追讀都回切，不但與𠂤同部，而且同母，知追字从𠂤，為會意兼諧聲字。

（⿺辶自）



器

夾壺　夾作彝⿺辶自

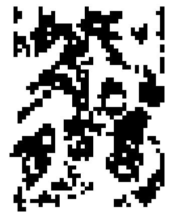


盖

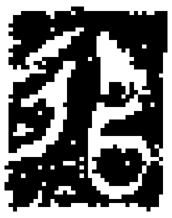
文公丁卣　⿺辶自[illegible]作文公丁尊彝

戴家祥曰：⿺辶自字从辶从自，字書所無，以聲類推之，或即追之或體。春官司尊彝「凡四時之間祀，追享朝享，祼用虎彝蜼彝，皆有舟。」鄭衆云：「追享朝享謂禘祫也。在四時之間，故曰間祀。」追為祭名，祭器有舟，舟尊下臺，追之作⿺辶自，亦猶卣之加旁作逌歟？唐韻追讀「陟隹切」，知母脂部。

（⿰彳自）

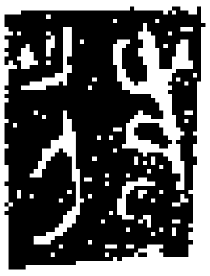


盖



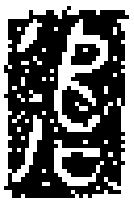
器

魯伯悆盨　悆[illegible]釁用⿰彳自孝



陳財簋　用⿰彳自孝[illegible]考皇[illegible]

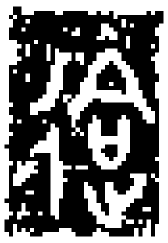
⿰彳自即追之省體。辵金文作辵，彳金文作彳，彳實乃辵之省，故金文从辵字往往可省作从彳。如遣之作⿰彳𠳋，進之作⿰彳隹等，皆屬此例。詳見追字條。



周公殷　無冬令于有周⿰彳𠂤考

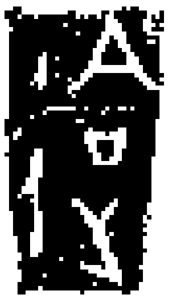
⿰彳𠂤，即追之異文，追考乃金文習語，周公殷⿰彳𠂤孛用作追。金文从彳从辵無別，如德之作⿺辶悳，迎之作御等等，參見辵部追字。

𨓈



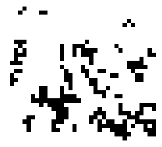
史牆盤

𨓈受萬邦



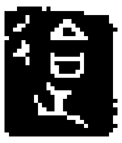
戍甬鼎　王令

𨓈子𨓈西方



保尊　𨓈

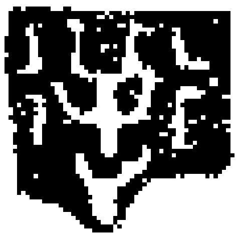
王大祀



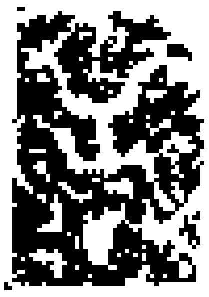
麥尊　𨓈王

客葊京彭祀

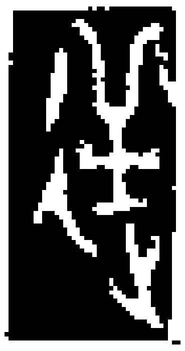
說文「𨓈，遝也，从辵，合聲。」又五篇亼部「會，合也，从亼，从曾省。」「𠌶，古文會如此。」春秋經文公元年「公孫敖會晉侯于戚，」三體石經篆文作「會」，古文作「𠌶」。𠌶、𨓈表義更旁字也。唐韻合𨓈俱讀「侯閤切」，匣母緝部；會讀「黃外切」，匣母祭部。會合同母，故𠌶𨓈亦通會。禮記王制「不能五十里者，不合于天子，」鄭注「合，會也。」春官大宗伯「時見曰會」。



逆父辛鼎
逆眄父辛

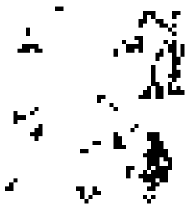


逆眄父辛觶
逆眄父辛



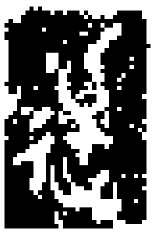
矢令設
用饗王逆

逆



蓋

三年㾓壺
鄉逆酉



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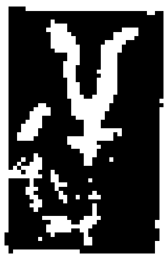
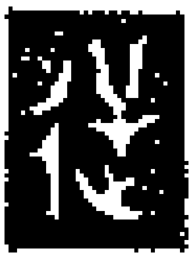
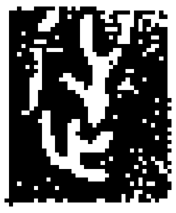


二

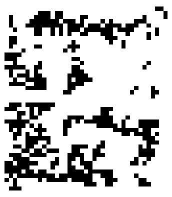
同設　氒逆
至于玄水



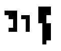
宗周鐘　𠬝孳廼
遣間來逆卲王

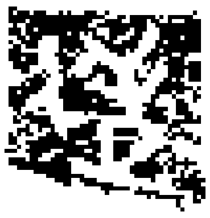


衛盉　衛小子
褻逆者其鄉

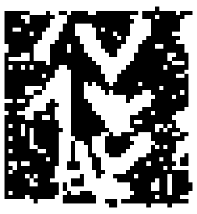


裘衛鼎
東逆受二

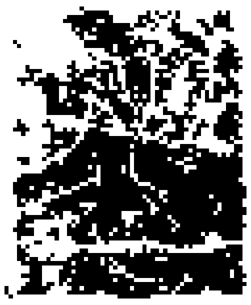




裘衛鼎　氒
逆彊眔厲田

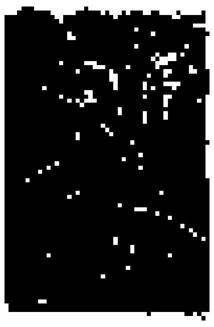


衛鼎　逆
者其鄉

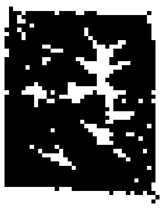


陸侯逆逆
簠　隮侯

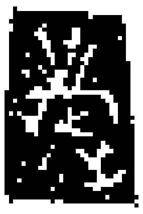
遏逆
作𠤳



陸𠂤簠　隮
侯逆逆之𠤳

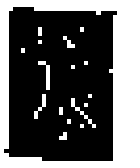


陳逆簠　少
子墜逆曰



陳逆設
墜氏

畜猶
逆



劍秘
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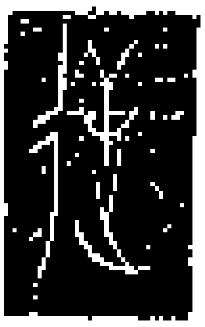

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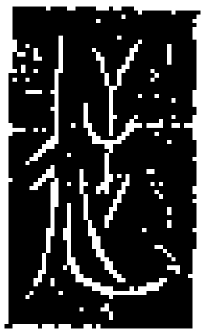

中山
王嚳

方壺　使
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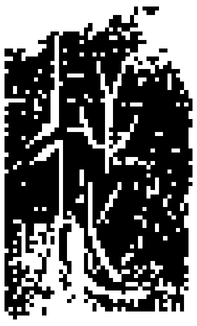

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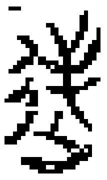
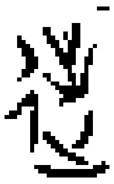


鄂君啟節
戠尹逆



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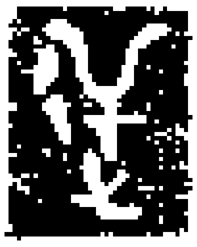
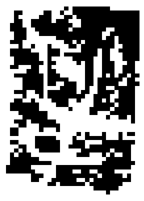


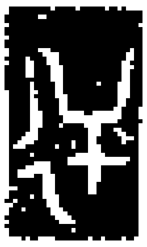
白帘父鼎　用
鄉王逆旧事人

說文「逆，迎也。从辵屰聲。關西曰逆，關東曰迎。」唐韻逆讀「魚戟切」，疑母魚部；迎讀「語京切」，疑母陽部。魚陽陰陽對轉，故逆亦讀迎。順逆之逆，古字作屰，象人體倒伍形。許氏所謂「从干下屮，屰之也」，「𢆉」非是。同聲通假，逆亦通屰。賈誼新書道術篇「行歸而過謂之順，反順爲逆」，是其證。同聲「屰逆至于古水」，逆讀如禹貢「同爲逆河」之逆。漢書溝洫志作「同爲迎河」，鄭玄云「下尾合，名爲逆河，言相向迎受也」。仲爯簋「用鄉王逆作」，當讀「用饗王逆迮」。禮記少儀「介爵、酢爵、僎爵皆居右」，鄭注「酢或爲作」。郐王義楚耑「自酢祭耑」，以酢爲作。大雅行葦「或獻或酢」，鄭箋「進酒于客曰獻，客答之曰酢」。逆作猶言酬酢



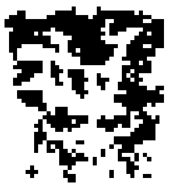
駒父盨

徬見載



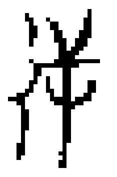
中盉龔

用鄉王徬



駒父盨

小大邦亡敢不口具徬王命



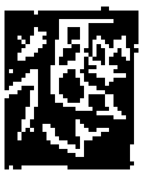
鄂君啓節

庚彭徬

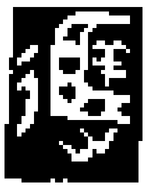
徬即逆之省體，金文辵作彳作彳，彳實為辵之省，故金文从辵字往往可以省作彳。如追之作佮，遣之作俛，皆屬此例，詳見遣字條。

于省吾曰：「鄂節的庚彭徬，羅謂庚讀為更，訓為經歷是對的。徬字从彳作旁，舊釋以為从弓，郭文謂彭徬殆即彭蠡，但庚字鄂節凡十一見，車節凡九見，均指所經過的都邑言之。如以彭徬為彭蠡，則不應稱庚甚明。」（鄂君啓節考釋，考古一九六三年八期）

遲



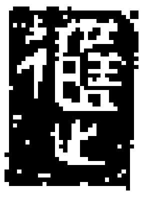
盂



器

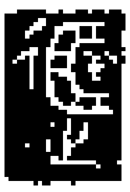
麥彝

遲令



麥尊

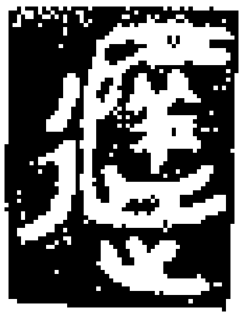
遲明令



麥尊

遲

天子休



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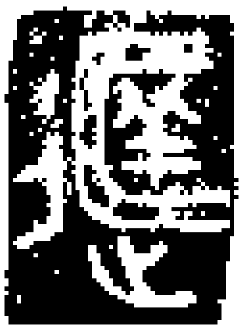

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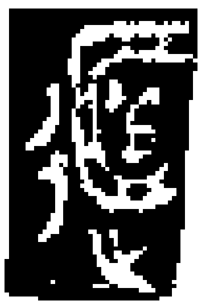

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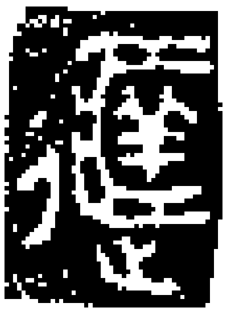

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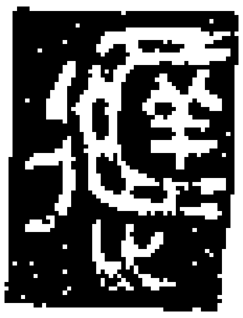

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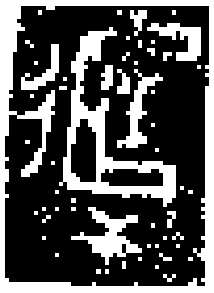
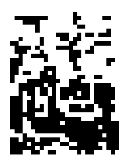


盂

史頌設

日遲

天子覲令



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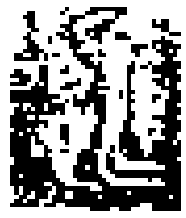


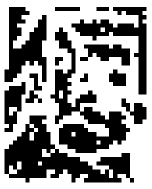
四

蔡侯鐘

天命是遲

戴家祥曰：孫詒讓云「遲字以形聲求之，當爲从辵匿聲。然匿遲兩字說文並未收，尋文討義，或爲匿之異文，匿从芏聲，與羊聲同部也。」（名原下第三十葉）按遲从辵，似宜讀爲易繫辭「日往則月來」之往。說文「徃，之也。从彳坒聲。」𨑒，从辵，古文往从辵。大徐徃讀于兩切，喻母陽部，羊讀與章切，不但同部，而且同母。國語晉語「吾言既往矣。」韋昭注「往，行也。」日往天子之命，猶謂日行天子之明令也。遲，進，表音符號更旁字也。吳大澂釋臧（愙齋集古錄第十冊十六頁）

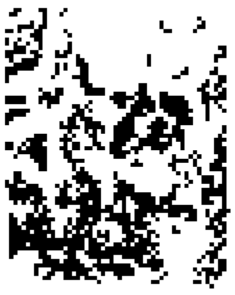
徐中舒釋將（歷史語言研究所集刊第六本一分冊三十六葉金文嘏辭釋例）吳闓生釋揚（吉金文錄卷三第廿四葉）高田忠周釋曨（古籀篇六十四第七葉）皆偏辭旁形，遂其臆說。



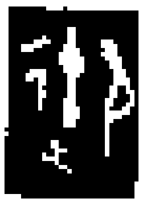
鬥⿰彳匡父庚爵

鬥⿰彳匡父庚賓彝

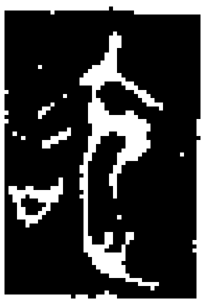
⿰彳匡乃⿺辶匡字省體。金文慣例，从辵字可改為彳。如追之作⿰彳𠂤、還之作⿰彳睘，⿺辶匡字金文又作⿺辶匡，鼓⿰彳匡即⿺辶匡之省。詳見辵部⿺辶匡字。



御角
白御



遹毁
遹御



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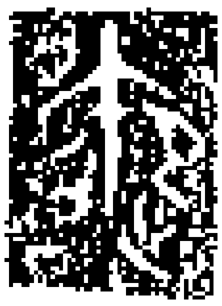
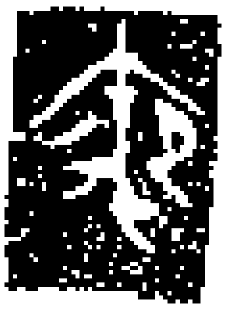


二

洹子
孟姜

壺遣
吕御



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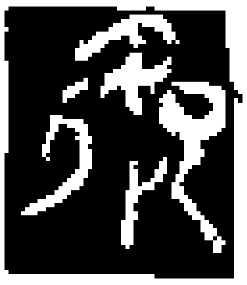

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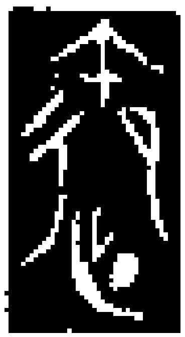
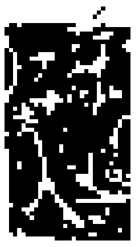
洹子孟姜壺
用御爾事

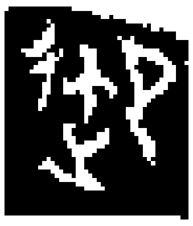


吴王夫
差監

白術
御盤



御父癸尊
王賁御貝



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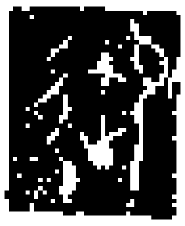
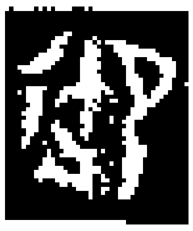


二

虢叔旅鐘
御于厥辟



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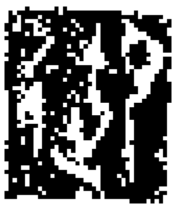

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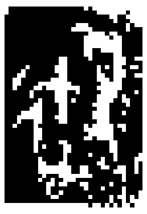

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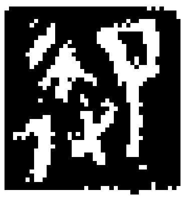

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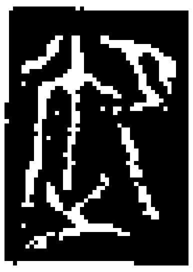
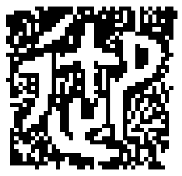
毁御于天子



一蓋



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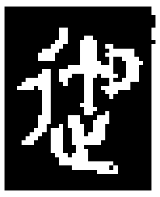

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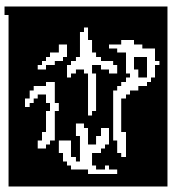
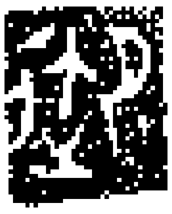


三蓋



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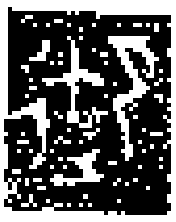
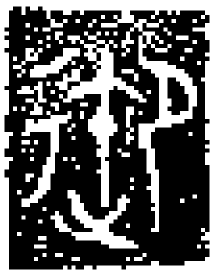


四蓋

頌毁



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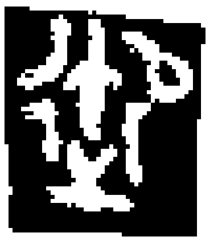

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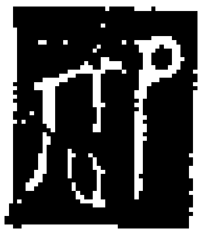
頌鼎



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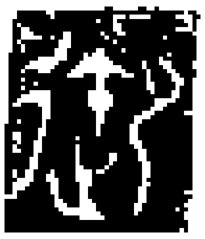
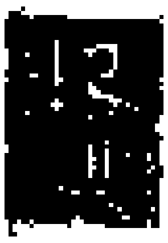
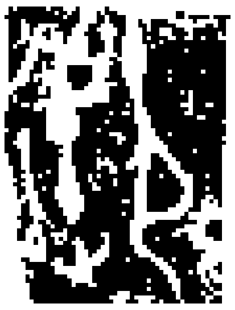


二簋

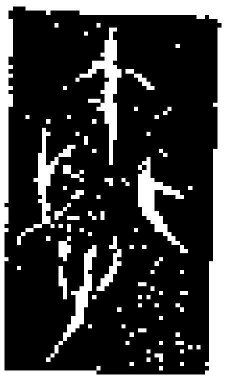
頌壺　貯
用宮御



䣄大史申鼎
台御賓客



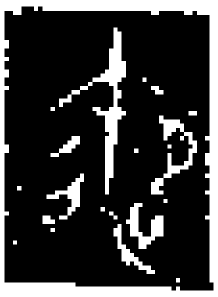
御𣪘　御
作寶尊彝



二

洹子孟
姜壺

爾其遣
受御



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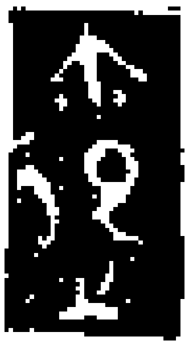

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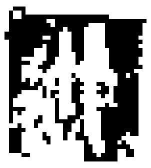
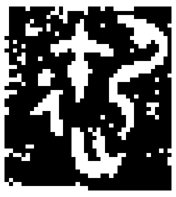
洹子孟姜壺
用御天子之事

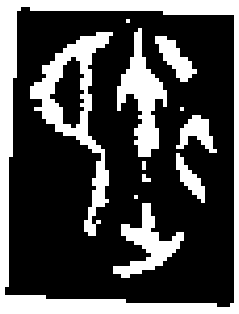


或方鼎
達虎臣御

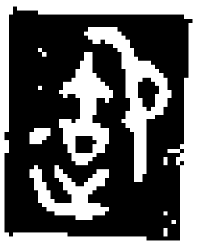
淮
戎



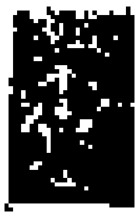
不𡢁𣪘　余命
女御追于畧



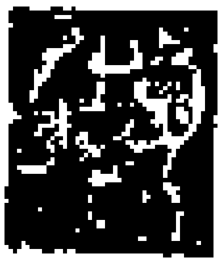
𨙵伯御戎鼎　毳伯
御戎作滕姬寶鼎



吳王御士簠　吳王御
士尹氏叔䋣作旅匡



子禾子釜　子禾子內
者御咮回口命設墍昊



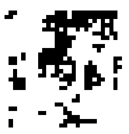
𨙵大
宰鐘

邾大宰欉子䵼

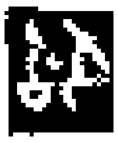
自作其御鐘

戴家祥曰：金文御作𨒈（[illegible]）作御（[illegible]）又作𢔎（[illegible]），字皆从辵卸聲。大保彝，毓簋，古伯尊都有卸字。般虛卜辭作𢓊或作𨙶，从彳，均爲祭名。金文亦有作𢓊（貞松堂集古遺文補遺卷上第十三葉父己鼎）與說文一篇訓爲祀者同。先秦典籍御禦互通，齊風猗嗟「以禦亂兮」，鄭玄儀禮大射儀注引作「以御亂兮」。左傳莊公廿二年「陳人殺其大子御寇」，穀梁傳作「陳人殺其公子禦寇」。左氏春秋經僖公元年春王三月丁丑「楚公御說卒」，穀梁傳作「禦說卒」。大盂鼎「在雩御事」，御事當讀御事，周書牧誓云「我友邦冢君御事」，大誥「越爾御事」，酒誥「我西土棐徂邦君御事」。國語周語「百官御事」，偽孔傳及韋昭注皆訓御爲治。御事者，天子諸侯之執政官也。卸从午聲，午古文杵。唐韻「疑古切」，疑母魚部。御讀「牛據切」不但同部，而且同母。說文（九篇卩部）「卸，舍車解馬也。从卩、止、午。讀若汝南人寫書之寫。」按唐韻寫音「悉也切」，卸讀「思夜切」，雖然與御同韻，而聲母則在齒音心紐。許氏隸御於彳部，說成从彳、从卸，不但割裂形聲，且亦於義無徵。卸本祭名，加旁从辵，其義爲進。小雅六月「飲御諸友」，周禮天官九嬪「各帥其屬而以時御敘于王所」，毛傳鄭注皆云：「御，猶進也。」凡衣服加於身，飲食入於口，妃妾接於寢，皆曰御（曲禮鄭注）。經傳御馭截然兩字，馭字

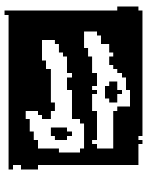
从又，又手也，从馬者，使馬也，夏官馭夫「掌馭貳車、從車、使車，分公馬而駕治之」，此馭字之本義也。管子形勢篇「馭者操轡也」，同聲通叚，馭亦通御，荀子王霸篇「王良造父善服馭者也」，楊倞注「馭與御同」。大雅崧高「徒御嘽嘽」，毛傳「徒行者，御車者，嘽嘽喜樂也」，御當作馭，作御者借字也。說文之爲書也，以形聯義，以義系聲，以形、聲、義明造字之恉，若遇字之有悖六經諸子者，則求諸聲音以明之。獨於御字注云「使馬也」，馭古文御，从又从馬，乃混淆本義、餘義、引伸義、假借義而一之，故不能解後學之疑。



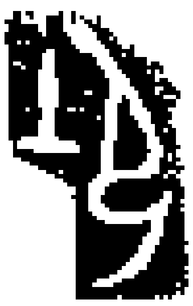
剌鼎



剌鼎
剌御

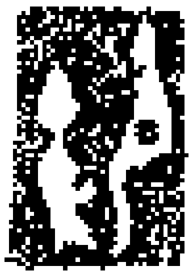


麥盉　用旋倭
佰夕辭御異

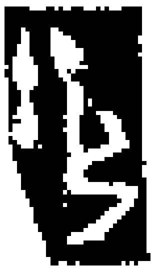


御父彝
御父

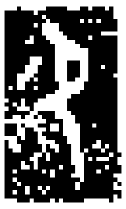
作車
彝



盂鼎　在
雩御事

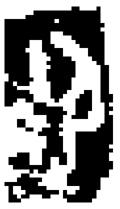


御父乙彝　御
口作父乙尊彝

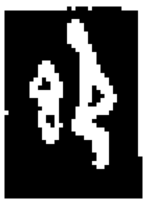


器

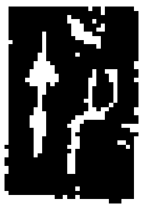
𠑇匜　令汝
亦既又御誓



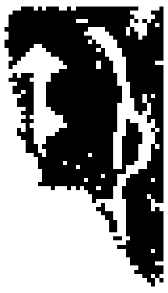
專姬毀　用作
乃後御尊号



衛毀　懋父賞
御正衛馬匹



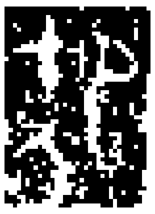
競毀　伯犀父
蔑御史競曆



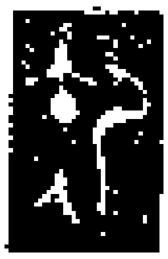
大保爵　召大保
于易御正良貝

戴家祥曰：御字卜辭作卸，又作𢓊，从卩，午聲，字當釋御。許云：使馬也。按使馬之馭，金文作馭，石鼓文作䮍，古文鞭，从鞭，从馬，義為使馬，更旁从又，其義不變，同聲通假。

字或為禦，御為卸之加辵字，其義為迓。召南鵲巢「百兩御之」，鄭箋「禦，迎也」，釋文音五嫁反，本又作迓。小雅甫田「以禦田祖」，鄭箋「禦，迎也」，釋文音牙嫁反。大雅思齊「以禦于家邦」，毛傳「禦，迎也」。釋文音魚據反。穀梁傳成公元年冬十月「齊使禿者禦禿者，使眇者禦眇者，使跛者禦跛者，使僂者禦僂者」。公羊傳禦作迓，禦迓聲同義通，實一字也。蓋符更晚，亦寫作逆。說文「逆，迎也。从辵屰聲」。關東曰逆，關西曰迎。淮南子時則訓「迎歲于東郊」，高誘注「迎歲，逆春也」。釋名釋言語「逆，遻也」。說文四篇烏部舄字从烏屰聲，即鵲字，十三篇虫部蝆即蠌字。爾雅釋詁「遻，見也」。禦、逆、迓、遻俱魚部字，陰陽對轉，故字亦作迎。明乎此，則知許氏隸御為彳部，於形聲俱不可通。按金文有用作人名，如御父彝，或用作官名，如衛毁、競毁等，或用作動詞，如麥盉、雪雝毁等。



盂一



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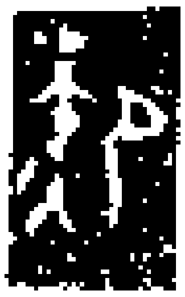

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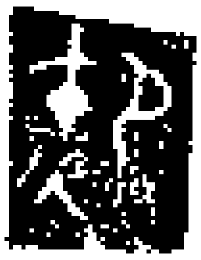
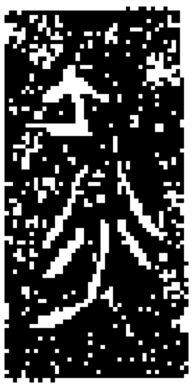


三

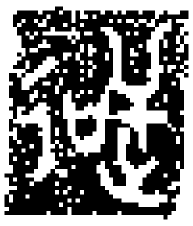
枚師父毁　枚師
父弟叔狀父御于

君



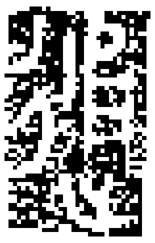
吳王夫差鑑
自作御監

御，从彳从卩午聲，即御之異文，省辵為彳，于字義無礙。吳王夫差鑑「自乍御監（鑑）」，御又作御。詳見辵部御字。

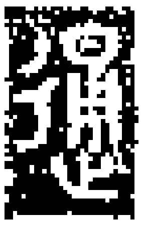


多友鼎　余肈使女休不迀

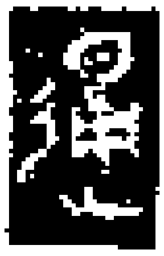
戴家祥曰：迀字从辵、从口、从干，殆即迀之別構。說文「迀，進也。从辵，干聲，讀若干。」器銘「余肈使女休不迀」，迀當讀干，唐韻干迀俱讀「古寒切」，見母元部。周書武順解「危言不干德曰正」，國語晉語「拧干名，則上下不干。」韋昭注「干，犯也。」左傳定公四年「干國之紀」，杜預注「干，猶犯也」。



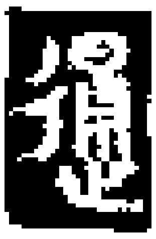
㝬鐘　綽綰通彔



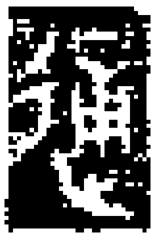
盖一



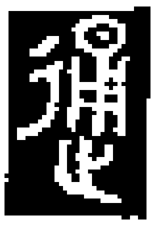
器一



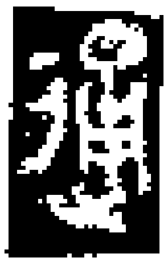
盖二



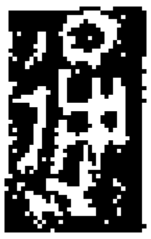
器二



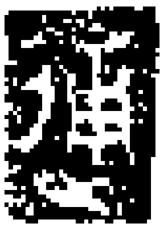
盖三



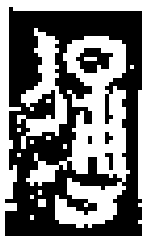
器三



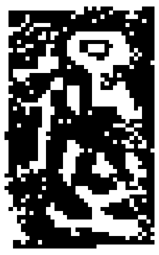
盖四



器四

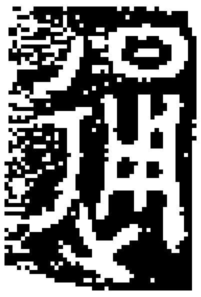


盖五



器五

頌𣪘　通彔永令



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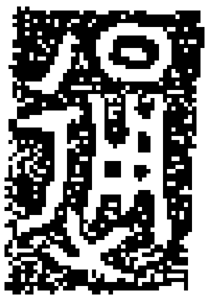
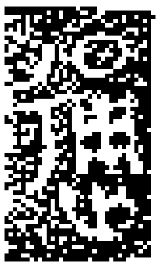
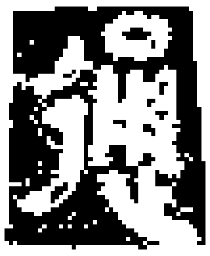


二

頌鼎　通彔永令



盖一



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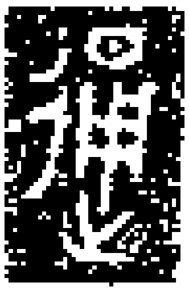
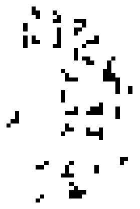


器二

頌壺　通彔永令



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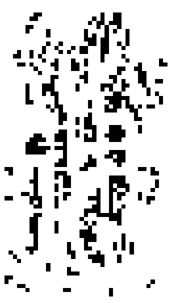

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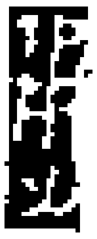
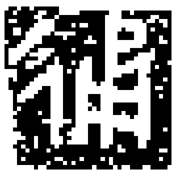
虘鐘　通彔永令



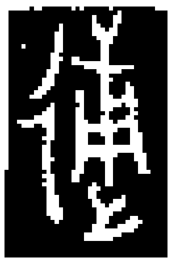
秝虘鐘　受作余通祿康口屯右

說文二篇「通，達也，从辵甬聲」，釋名釋言語「通，洞也。無所不貫洞也」，禮記儒行「上通而不困」，鄭注「謂仕則上達乎君，不困于道德之不足也」，此即金文通录之義，唐韻「他紅切」，透母東部。



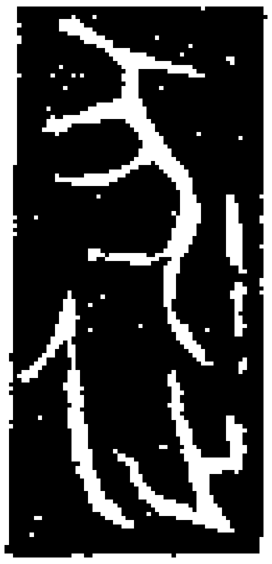
衛鼎 䜌
為徧皮二

徧，即遍之省體。辵，金文作辵，彳，金文作彳，彳實乃辵之省，故金文从辵字往往可以省作彳，如追之作𢓊，還之作𢕟等，皆屬此例。字彙補亦謂「徧為古文遍字」，詳見通字條。唐蘭謂衛鼎「為徧皮」的徧，原作「踊」，是筩形鞋。左傳昭公十三年「屨賤踊貴」注：刖足者屨也。刖足者無足，所以要踊。這裏說為踊皮，疑是鞋筩的皮。（文物一九七六年五期第五十八頁）按此釋可備一說。

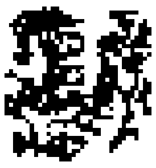


孛寅逋　彝逋

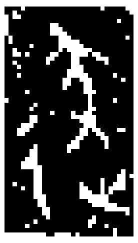
說文二篇「逋，亡也，从辵甫聲」按廣雅釋言「逋，竄也」竄，亡義近。唐韻「博孤切」幫母魚部。



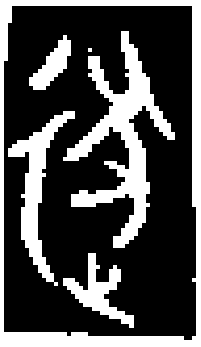
遂彝
遂



毋丙遂爵
遂𦍒貫毋丙



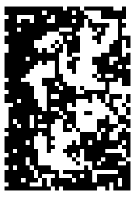
乙公鼎　寧
𢿈蘇遂乎雨



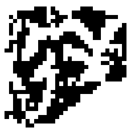
遂敔諆鼎　遂敔
諆作厰敔寶障彝

高田忠周曰，按此從辵從豕，字形甚皙。古籀補為遂字，非是。今正，但逐姓未聞，疑字係叚借。又或史傳所逐。說文「逐，追也。从辵从豚省」。朱氏駿聲云「孟子曰如追放豚，此其證也」。按字實當从豕聲，亦許君豕篆下所謂今世字誤以豕為彘也。費鳳別碑「白駒以導程」，疑从豢，或从古文豕作𧰨。易睽「喪馬勿逐」，大畜「良馬逐」，此說亦可矣。但如此篆，似从犬者。蓋凡逐禽獸，皆謂之逐。故字从犬，後以豕代犬，而有遂字矣。字或从豕，又或从犬，猶家字或从犬作𡧬也。果然，許氏以豚省，未可遽信。或古文有別說而然乎。（古籀篇六十六第十七葉）按高田氏之說非是。金文𣥠遂等字从辵从豕。毛公鼎「女（汝）毋敢㒸」，𤼈殷「世孫子毋敢㒸」，克鐘「克不敢㒸」，樽盨「史穡夙夜不㒸」，皆以㒸為蒙，與𣥠遂

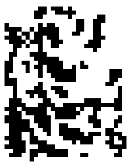
偏旁形近，高田忠周定為从豕，此難以取信者一也。唐韻遂讀「直六切」，澄母幽部，遂字从豕，豕讀「丑六切」，徹母幽部，徹澄皆舌上聲，為會意兼諧聲字。㒸遂皆讀「徐醉切」，邪母脂部，與「遂」聲韻俱遠，此難以取信者二也。器銘作者遂姓，啓諆名，周官地官有遂人、遂師、遂大夫，遂啓諆疑以官職為姓氏者，若釋為遂，則無義可說矣，此難以取信者三也，今權衡得失，仍从舊說釋遂（古國名，余有遂，春秋經莊公十三年齊人滅遂而戍之，又十七年齊人殲于遂，今山東寧陽縣西北與肥城接界。處有遂鄉是其地）



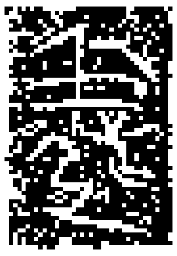
聶殷
聶造公



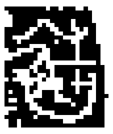
陽丘戈　閬
丘棖鵰造



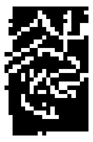
叔造尊　叔造作
召公宗寶尊彝



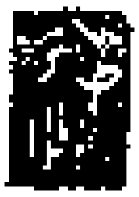
右□戈鐓
右軍造



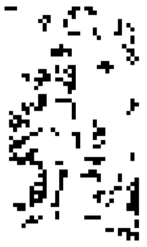
十六年戈鐓　大良
造庶長鞅之造雍戟



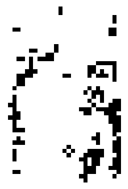
十六年戈
鐓、大良
造庶長鞅
之造雍戟



廣大史申鼎　鬳安之[illegible]
廣大史申作其造鼎十



王字造匜
王字造壺□
匜

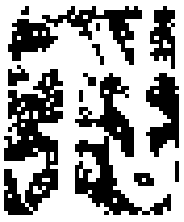


陳子□戈
陳子翼造戈

說文「造、就也」「从辵、告聲」儀禮士喪禮「造於西階下」地官司門「凡四方之賓客造焉」鄭注皆云「至也」莊子大宗師「魚相造於水」釋文「造、詣也」戰國策宋策「而造大國大城」注

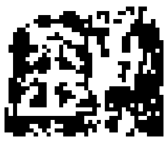
「詣也」。按至、詣、就皆謂行動字，故从辵。造又訓作。鄭風緇衣「敝，予又改造兮」，鄭箋「造，作也」。禮記玉藻「大夫不得造車馬」，鄭注「造，謂作新也」。字亦訓成。呂覽示賢篇「文王造之而未遂」，高誘注「造，成也」。廣韻「七到切」，清母宵部。

（鋯）

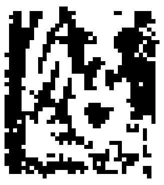


陳卯造戈

陳卯鋯戟



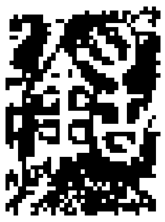
一



二

陳侯因胥戟

陳侯因胥鋯

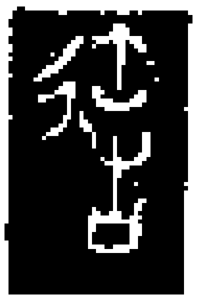


曹公子子沱戈　曹

公子子沱之鋯戈

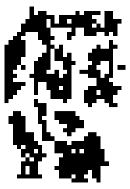
字从金告聲，造字異體

（⿰彳告）



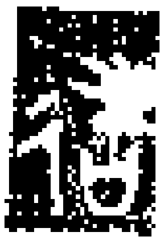
鄃鎛　侯氏

從⿰彳告之日



陳子戟

陳子[illegible]⿰彳告

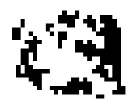


師同鼎　⿰彳告

王羞于寏

⿰彳告疑造之省體，金文辵作⿰彳止彳作彳彳實乃辵之省，故金文从辵字往往可省作从彳，如追之作⿰彳𠂤，還之作⿰彳睘等皆屬此例。

（𢼊）

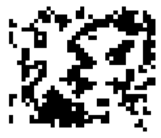


曹右定戈

曹右定𢼊戈

按說文二篇「造，就也」，就與至義近，故造字从辵。金文造或作動詞，曹右定戈，𢼊戈，高密戈作「鋯戈」，曹公子戈作「鋯戈」，造字作𢼊、鋯、鋯，从攴表示制造的動作，从戈表示制造的對象，从金表示制造的材料，皆為形符更換字。

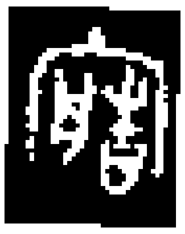
（𢦏）



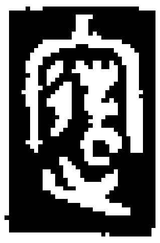
高密戈

高密鋯戈

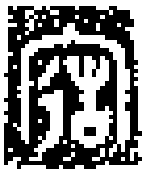
按字从戈告聲，从上下文義看，當為造的異體字，改从戈旁顯然是為了使偏旁和下文戈字類化。陳卯鋯戈，陳卯鋯鈛，鋯與下文鈛字類化，改从金旁。爾雅釋水「天子造舟」，詩大雅大明「造舟為梁」，造與舟連用，故說文二篇造字古文作艁，改从舟旁，要鋯艁的更換偏旁與鋯字完全相同。



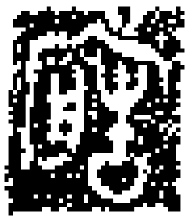
蓋一



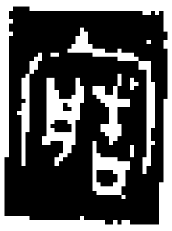
器二



蓋三

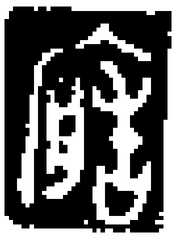


器三

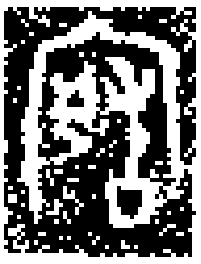


器五

頌段

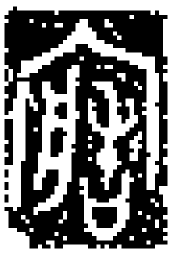


一

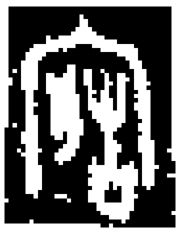


二

頌鼎



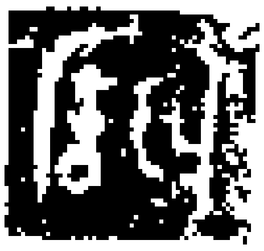
蓋一



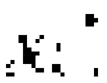
蓋二

頌壺　盤
鋼新⿱宀艁

衛戾光　衛侯
之⿱宀艁戈里自

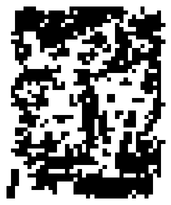


呂王壺　呂王
⿱宀艁作𦾔姬尊壺

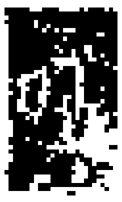


蔡子戈　蔡子
作⿱宀艁公族元用

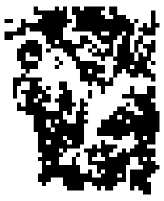
說文二篇「艁」古文造，从舟。戴家祥曰：許氏之說非也。「艁」「造」各有形義，本非一字。古言凡「艁舟」謂之浮梁。爾雅釋水「天子造舟」，邢昺正義引李巡注「比其舟而渡曰造」。「造」「艁」同聲通假。孫炎曰「造舟，比舟為梁也」。蓋即今浮橋。浮橋由舟組成，字故从舟。⿱宀艁从宀船聲，⿱宀造从宀造聲，或⿱宀告从宀造省聲，乃製造器物的造字，有別于造舟為梁的船和訓作至、詣、就的造。金文則諸字通用矣。見辵部「造」字條。



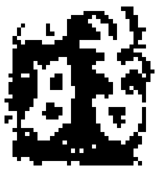
羊子戈
子之艁戈
羊



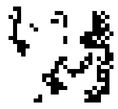
滕侯耆戈
滕侯耆之艁



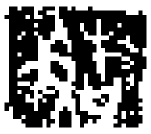
寧子戟
子之艁戈
濼



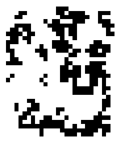
稟子公戟
子公之羕艁
亳



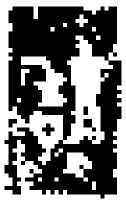
羊皇戈
之亲艁殹戈
羊乃



郙大司馬戟
大司馬之艁戈
郙



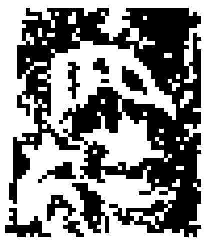
郙大司馬戈
大司馬之艁戈
郙



宋公差戈
之所艁丕陽族戈
宋公差

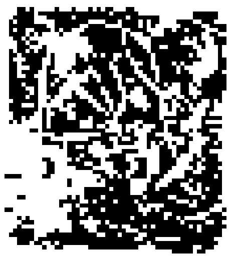
說文三篇「艁」古文从舟。戴家祥曰：許氏之說非也。艁、造各有形義，本非一字。方言九艁舟謂之浮梁。爾雅釋水「天子造舟」，郭注爲正義引李巡注，比其舟而渡曰造。造、艁同聲通假。然必以造舟、比舟爲梁也。其即今浮橋，浮橋由舟組成，字故从舟。

（⿱穴造）



陳麗子戈

陳丽子⿱穴造戟



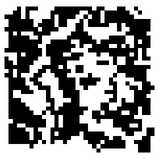
公孫⿱穴造壺

孫⿱穴造立事歲

公

薛尚功歷代鐘鼎彝器款識中有⿱穴造古磬，銘曰自作⿱穴造磬。左傳昭公十一年杜注云：簉，副倅也。郭沫若認為磬之所以名為⿱穴造者，即為鍾之副簉也。（兩周金文辭大系考釋二三三𪒠郘鐘）此銘⿱穴造戟之⿱穴造當為造之借字。

（⿱艹⿰彳告）

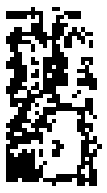


⿱艹⿰彳告戈　鄴宗

作⿱艹⿰彳告戈三百

字从艸从⿰彳告，⿰彳告疑即造之省。戈類兵器銘文多有造戈，此⿱艹造字當讀作造。

（⿱艁酉）

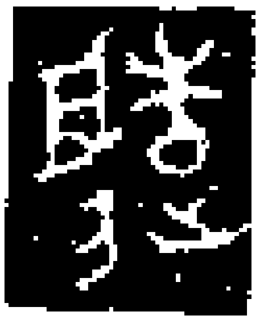


滕侯昊戟　滕

侯昊之⿱艁酉戟

說文二篇造古文作艁，金文恒言造戈，此銘从艁从酉，當亦讀作造。

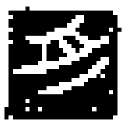
（𦪇）



郜造遣鼎　郜
𦪇遣作寶鼎

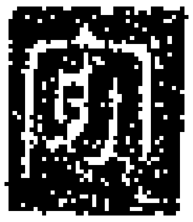
𦪇即艁之異體，詳見「艁」字條。

（盘）



麥尊　用
䢅侯逆盘

[illegible]郭沫若隸定為盘，並以麥尊「用䢅侯逆盘」與令𣪕「用饗王逆造」同意（兩周金文辭大系考釋四十二頁）為據，讀盘為造，金文造字多有从舟，如艁、𦪇等，亦讀為造，可備一說，參看「艁」「𦪇」造諸條。



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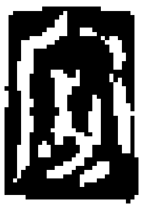
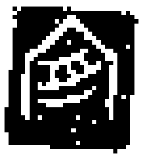
儆匜 𡨄
亦茲五夫



周公毁 𡨄天
子𡨄阜碩福

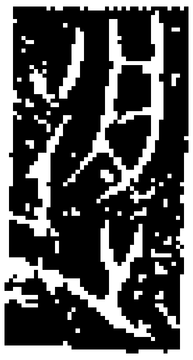


秦尊 終用
𡨄德妥多友

秥
媑

周名輝曰：其文爲从宀，舟聲者，當爲古文受字。說文𠬪部云：「受，相付也。从𠬪，舟省聲。」此文作𡨄，从宀，舟聲者，當爲屋下受授之意。（古籀考卷中第十三葉）擬周說近似，但未盡其義。考卜辭、金文，受作𠬪，象一手授舟，一手受舟，舟受古音同部，爲會意兼形聲字。古人授受同字，授之者曰受，被授者亦曰受，後世加旁从手，始分爲主動、被動兩詞。許書「相付也」，乃訓授，非訓受也。春官司干：「祭祀，舞者既陳，則授舞器，既舞則受之。」鄭玄注「既，已也。」受，取藏之。說文七篇「宀，交覆深屋也。」象形，後世營造學家謂之「兩下屋」，在經濟術語中，凡言貯藏手段者，字皆从宀，以示藏諸屋底之意，如富、貯、實、諸詞是也。呂氏春秋誣徒篇「事至則不能受」，高誘注「受，猶成也」。成亦同宬，說文「宬，屋所容受也」。𡨄之从宀，亦猶成之加宀作宬也。易晉之六二「象曰受茲介福」，毁銘亦𡨄厥瀕福，詞例

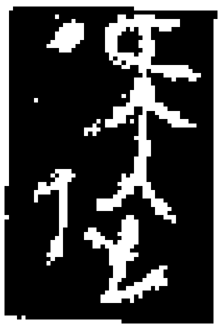
正同。郭沫若釋造，引頌器⿱宀造⿱穴艁諸字為證，（兩周金文辭大系考釋第三十九葉周公殷）造从告聲，字不从告，不能比附。



矢令殷　用
饗王逆⿺辶舟

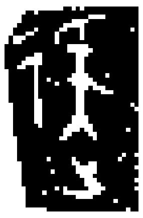
戴家祥曰：⿺辶舟从辵舟聲，說文及其他字書均未載。郭沫若于兩周金文辭大系讀造。按說文造从辵告聲，古文作艁，更旁从舟，而告聲不變。⿺辶舟字从辵舟聲，字當讀受，唐韻舟讀「職流切」，照母幽部；受讀「殖酉切」，禪母幽部。逆受詞義相同。周官天官小宰「以逆邦國都鄙官府之治」，鄭玄注「逆，迎受之」。又宰夫「以待賓客之令，諸臣之復，萬民之逆」，鄭玄注「逆，迎受王命者」。儀禮聘禮「眾介皆逆命不辭」，鄭玄注「逆，猶受也」。受之初文象兩手授舟，舟亦聲。殷銘所以从辵者，涉上文逆字而更旁者也。郭氏不審形聲，不顧達詁，讀為造，何其疏也。

逘



𤔲逘鼎　𤔲

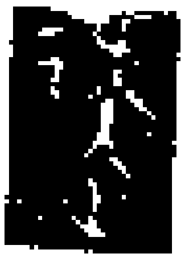
逘作寶尊彝



盉

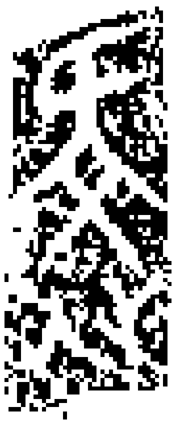
𤔲渚伯逘卣

逘作氒考寶將尊彝　𤔲渚伯



𤔲渚白尊

逘作氒考寶將尊彝　𤔲渚伯

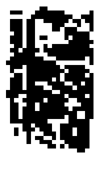


晉嗣土逘簋

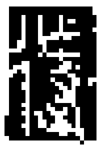
逘眔曷作氒考尊彝　晉司徒

周法高曰：逘字作𨒪，甲骨文有𢓊字，卜辭通纂考釋第三八〇片下云「𢓊當是古疑字，象人持杖出行而仰望天色。金文伯疑父𣪕文作𨘇，从辵與𢓊从彳同意，牛聲也。秦刻詔版文數疑作𨑒，从辵省（者彳猶止）子聲也。小篆作𠤕，雖稍譌變，亦从子聲，子聲牛聲與疑同在之部也。說文謂从子、止、匕，矢聲者，未得其解。形聲之字，例當後起，古人疑字自應係若𢓊矣。說文疑字當是逘字的譌變，在逘兒渚為地名，而逘為人名。（金文零釋第五）

（黃然偉殷考釋），

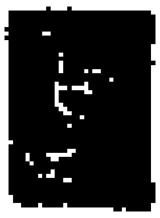


二



四

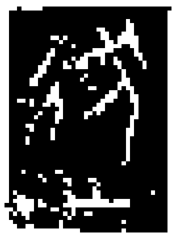
驫羌鐘 征秦遮齊 違



膚大史申鼎 用延台迮

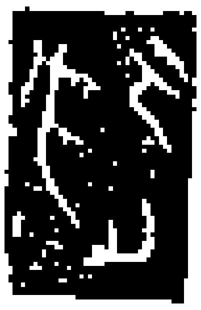
徐中舒曰，遮從乍，從攴，從辵，仍與作同。齊侯鎛鐘云，「女台戒戎𢼄」。又云，「用𢼄鑄其寶鐘」，皆以𢼄為作。膚鼎云，「乍遣鼎十，用征以迮，以御賓客，子孫是若」，迮客若為韻，仍讀迮為作。作，行也。曾伯簠云，「用征用行」，又義正與此「用征以迮」同（執中其王冊保作迮也作行也）此鐘征遮蓋用征為征伐，遮亦征伐。詩無衣云，「與子偕作」，傳云，「作，起也」。左氏襄二十三年傳云，「今君聞晉亂而後作焉，寧將事之」，杜注，「作，起兵也」。由起而起兵，皆征伐之事。（驫氏編鐘圖釋第三葉）

按說文，迮，迮起也，从辵，乍聲。集韻入聲十九鐸作、胙、作同字。經傳多借用作。論語鄉黨，「三嗅而作」，何注，「作，起也」。作迮同字。徐說不誤。唐韻迮讀「阻革切」，照母之部。



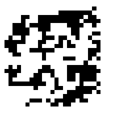
一

齊陳曼簠 作皇考獻叔饙逸



二

齊陳曼簠 齊肇堇不敢逸康

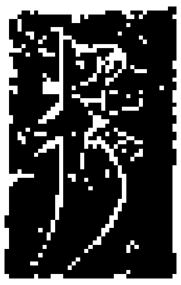


秦子矛 左右

市鄃用

逸宜

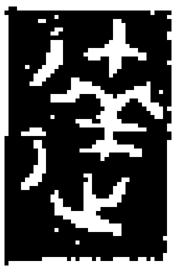
戴家祥曰：「不敢怠康」，容庚金文編釋「不敢逸康」。按卜辭兔作金，小篆作象，與宦字皆不類，稀季子句盞戲作𨔢，六國古鉨狗作㺃，狾作𤢻，其偏旁兔與狗字形似，并从辵从犬，字書不見。以文義求之，說文十篇兔部「逸，失也，从辵兔，兔謾訑善逃也。」在六書爲會意。會意字在殷虛卜辭中，牝牡等字，牛羊任安，宰牧諸文，亦同斯例。國語晉語「馬逸不能止」，漢書外戚傳下「鬣佚出圈」（佚逸同字）可見善逃能走之獸，不限于兔。史記越王句踐世家「狡兔死，走狗烹」，犬亦獸中之善走，狡兔有三窟，僅得免其死耳，是逸字以兔表義，未始不可以更旁从犬。容氏之說，可以信服。林潔明謂逸字作𨔢，蓋象兔之側視形，兔走如飛，故但見兔耳及足也（金文詁林卷十第五九三六葉）。犬誤。同聲通假字亦同佚，小雅魚麗敘「始于憂勤，終于逸樂」，釋文「逸，本或作佚」。論語季氏「樂佚遊」，釋文「佚，本亦作逸」。孟子盡心上「以佚道使民」，三國志諸葛亮傳作「以逸道使民」。廣雅釋詁一「佚，樂也」。逸佚皆讀夷質切，喻母至部。簋銘「不敢逸康」，猶周書康誥云「不敢自暇自逸」。



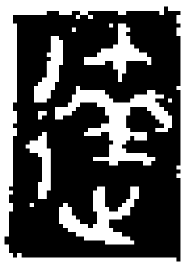
射壺盉
隱徺先王

徺即遶之省體，辵金文作⿱彳止，彳金文作彳，彳實乃辵之省，故金文从辵字往往可省作从彳。如進之作⿰彳隹，還之作⿰彳睘等，皆屬此例，詳見辵部遶字。

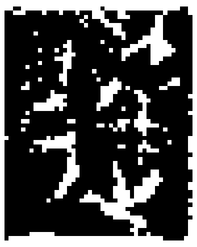
卜168



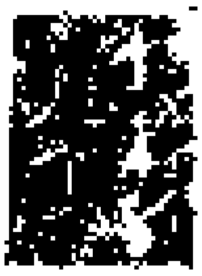
一五



一四

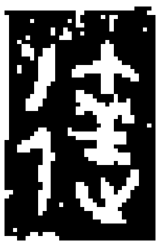


二五

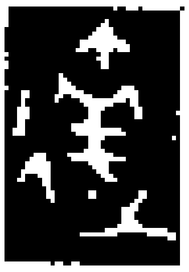


二四

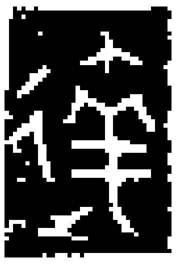
師寰𣪘
曰達



史牆盤
達殷畯民



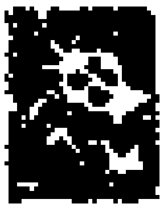
五



四

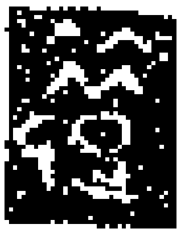
保子達𣪘 保
子達作寶𣪘

戴家祥曰，說文二篇辵部「達，行不相遇也。从辵，羍聲。詩曰「挑兮達兮」。达，或从大，或曰迭。」周書顧命「昔君文王武王宣重光，奠麗陳教，則肄肄不違，用克達殷集大命」，「達殷」當讀「撻殷」。商頌殷武「撻彼殷武，奮伐荊楚」，釋文引韓詩「撻，達也」。禮記文王世子「成王有過則撻伯禽，所以成世子之道也」，鄭玄注「撻，擊也」。（牆盤銘文通釋） 唐韻達讀「唐割切」，定母祭部，撻讀「他達切」，透母祭部。達、透定皆舌音。

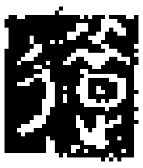


叔家父簠　用
䢜先嗣諸眭

劉心源曰：䢜舊釋速，非。从東即重字所从以為聲者，又从辵為䢜，即踵（奇觚室吉金文述卷十七頁三十四叔家父簠）。按劉說是也。玉篇一二七䢜，「徒董切」，定母東部，形聲變換則為徚字。玉篇一二九徚音「德紅切」，不但同部而且同母。徚訓行貌，即𢓜之或作。說文「𢓜，相迹也」，从彳重聲。一曰往來貌。行貌往來貌其義一也。重聲近董（玉篇一二字動可切），故𢓜徚亦或作徸。玉篇「徸，行貌」，表義更旁，徸亦作蹱。止象腳趾形，與足義相貫也，故字从止表義者亦或更旁从足（說文跟或作垠）。一切經音義十二「古文踵今文歱同」。說文「踵，追也」，从足重聲。一曰往來貌」。毛公鼎「金踵金歔」作金歱金豙，廣韻歱徸皆讀「之隴切」，照母東部，同聲必然同義。爾雅釋詁三「歱，迹也」。是𢓜、徸、徚、䢜、𨘢、歱、𨂮、踵本一字之演變也。離騷「及前王之踵武」，王逸注「踵，繼也」。孟子滕文公上「踵門而告文公曰」，趙岐注「踵，至也」，與器銘義相適應。

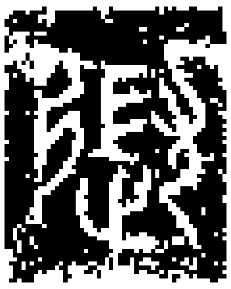


毛公鼎
金甬遣衡



番生簋
遣衡右軛

說文「遣，迹也。从辵，昔聲。」毛公鼎「金甬遣衡」，番生簋「遣衡右軛」，徐同柏讀遣爲錯（從古堂款識學卷十六頁二十九毛公鼎），劉心源（奇觚室吉金文述卷二頁五十毛公鼎）、孫詒讓（籀廎述林卷七毛公鼎釋文）从之。按說文十篇「錯，金涂也。从金昔聲。」小雅采芑「約軝錯衡」，大雅韓奕「簟茀錯衡」，錯衡，毛傳並云「文衡也」，廣雅釋器「鏤謂之錯」，太平御覽七百五十六引通俗文「金銀要飾謂之錯鏤」，唐韻遣錯俱讀「倉故切」，清母魚部，同音必然同義，故遣可讀錯。

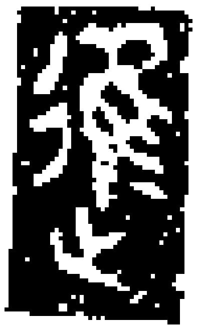


器

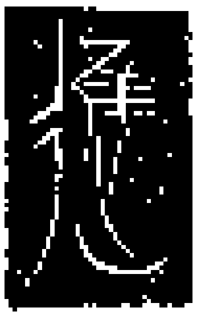
秦公𣪘

其嚴⿺辶𢼸各

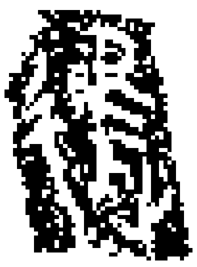
⿺辶𢼸字从辵从𢼸，強運開釋⿺辶⿱山壬（說文古籀三補卷二第八葉）郭沫若釋辥（兩周金文辭大系考釋二四九葉）吳闓生釋御（吉金文錄卷四第三十三葉）于省吾釋徹（雙劍誃吉金文選卷上第三十八葉）石鼓文作遷「導遷我𤔲」，𤔔遷形近，彼文以「導遷」連文，此𣪘以「⿺辶𢼸各」連文，導義為行，各格同字，其義為至，以文義審之，或為「𢼸」之別體。集韻上平八微，𢼸，說文妙也。徐鍇曰，从耑省，耑，物初生之題，尚微也。通作微。微或从行。古字行辵彳同義，偏旁每多混用。冬官考工記「進而視之，欲其微至也」，鄭玄云「進，行也。微至至地者少也」。此銘「⿺辶𢼸各」猶云微至也。唐韻微讀無非切，明母脂部。



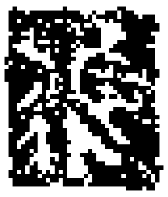
令甲盤
其進



中山王嚳方
壺　進賢散能

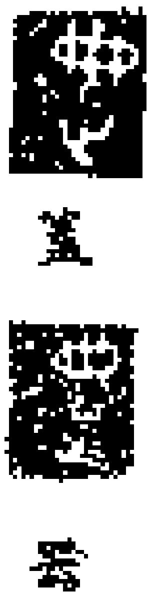


盥卣　盥敀
進事旋偓事



卯毀　令余非敢
夢先公又進遣退

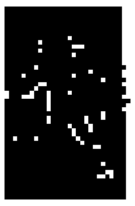
說文「進，登也。从辵，閵省聲。」按玉篇一二七進「子信切，前也，升也，登也。」遴，古文。集韻去聲二十二稕進、遴璡同字。說文「登也。亦姓。」古作遴，籀作璡，音「即刃切」。精母文部。遴，劉行艸龜兩字不但同母，而且同部。進、閵皆从隹聲，隹讀「職追切」，照母脂部，脂文陰陽對轉，亦可釋為从佳得聲。同聲通段，字亦讀賮。史記高祖本紀「蕭何為主吏，主進」，索隱「會禮之財」。



啟卣 尊

⿺辶冊山谷

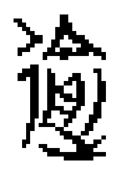
何琳儀黄錫全曰：⿺辶冊于本銘當讀速或遫。冊，楚革切，初紐，古讀清紐，朿，七賜切，清紐。金文中習見的「冊命」，典籍多作「策命」，書金縢「史乃冊祝」，史記魯世家引冊作策，左傳定公四年「備物典冊」，釋文「策本又作冊，或作筴」，王念孫謂冊「通作策」，故⿺辶冊可讀速。又據說文「迹，步處也」，从辵，亦聲。蹟，或从足責。速，籀文迹从朿。知迹本應作速。師寰簋「弗速我東國」，速正讀迹或蹟，是其明證。速的本義為足迹，乃名詞，引申為動詞，則可訓循（詩小雅沔水「念彼不蹟」傳「不蹟，不循道也」）、訓卣（小爾雅廣詁）、訓尋（漢書王吉傳「迹且至臣家」注「猶尋其蹤跡也」，後漢書儒林傳注「迹猶尋也」）。啟卣「⿺辶冊山谷至于上侯」，與漢書「迹且至臣家」語例相近。然則「⿺辶冊山谷」猶言「循山谷」。（古文字研究第九輯啟卣啟尊銘文考釋）



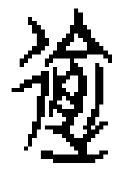
劍珌　行氣宊則⿺辶畜

⿺辶畜字从辵从畜，字書所無。宋代出土之盄龢鐘銘：「咸畜百辟胤士」（薛尚功歷代鐘鼎款識法帖卷第六），秦公𣪕作「咸畜胤士」，畜作畜，與⿺辶畜右半正同。⿺辶畜下兩短畫當為重文。莊子徐無鬼篇引許由曰：「畜畜然仁，吾恐其為天下笑。」釋文引李注：「畜畜，行仁之貌。」⿺辶畜殆畜之表義加旁字。廣韻畜讀丑六切，徹母幽部。

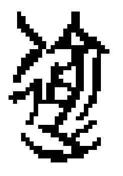
逾



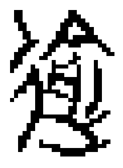
鄂君啓節
逾沽



鄂君啓節
逾顕

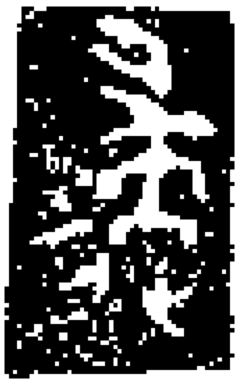


鄂君啓節
逾江

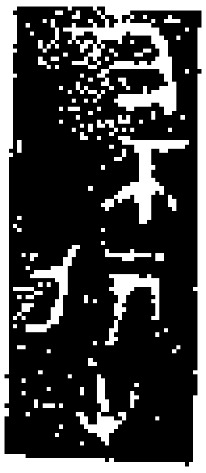


鄂君啓節
逾灘

說文、逾越進也。从辵俞聲。按鄂君啓節「逾沽」「逾江」「逾灘」。于省吾謂：凡稱逾者，指越過北水而達于彼處言之。（考古一九六三年第八期四四五頁）。唐韻逾讀「羊朱切」，俞母侯部。

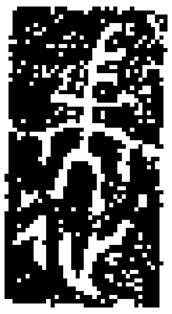


一



二

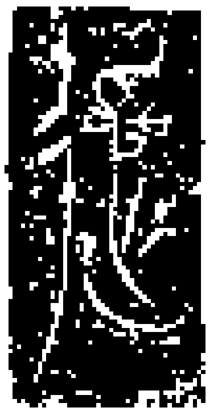
洹子孟姜壺 遄



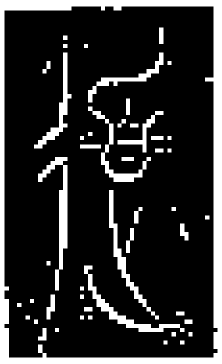
器

楚簋 取遄五寽

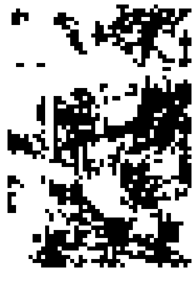
說文「遄，往來數也，从辵耑聲」器銘或爲耑之借字。左傳昭公廿六年「以幣錦二兩，縛一如瑱，適齊師」杜元凱云「二丈爲一端，二端爲一兩，所謂匹也，二兩，二匹」小爾雅，倍丈爲一端，集韻上平二十六桓「端，通作耑」布帛六丈曰端，是端爲幣錦之量辭。唐韻端讀多官切，端母元部。



中山王嚳鼎
無不訓道



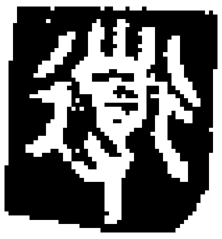
中山王嚳鼎
以講道寡人



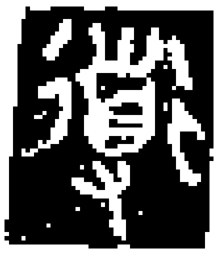
舒蚉壺
逢郾無道

說文「道，所行道也。从辵从𩠐。一達謂之道。𨗨，古文道从首寸。」按秦泰山刻石作𨗨，與說文同。詛楚文作道，从頁。𦅫鐘銘「亡不恖道」，當讀無不訓道。大雅桑柔「古訓是式」，毛傳「訓，道也」，爾雅釋詁「訓，道也」。訓道同義詞。

（衟）

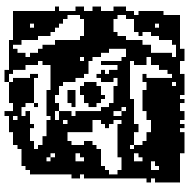


一



二

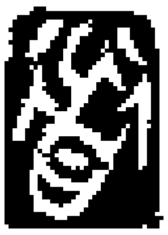
曾伯霂簠
金衜錫行



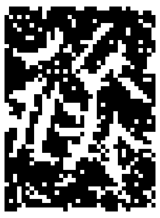
𢊁鼎　師雝父
省衜至于䬸

衟从衜从又。金文衜即道。衟當爲導也。說文三篇：導，引也。从寸道聲。从又表示引導之義。金文導道用同。故說文道古文作𩠐，以首从寸，乃衟之省。

（衜）



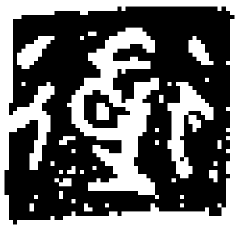
二五



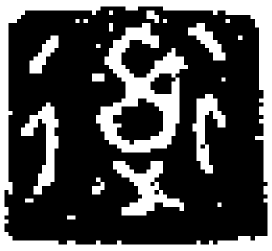
二吾

貉子卣　王令士
衜歸貉子鹿三

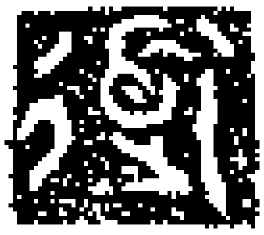
容庚曰：道从首从行，不簡。行部衜釋爲道。見于尚書。（金文編下二卷）按容庚所釋可以。行衜象街道形，首表示人，从行从首，表示人所通行的道路。說文二篇：道，所行道也。从辵首。辵乃彳止合文，彳（辵）爲行之半，止與首相接，示入行走。衜省止添寸，不改原義，均屬會意。



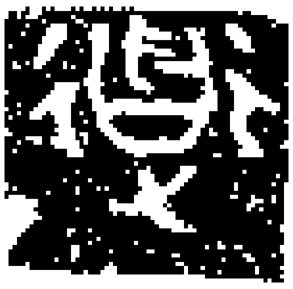
矢人盤
奉于履衟



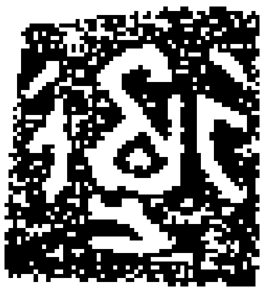
矢人盤
奉于周衟



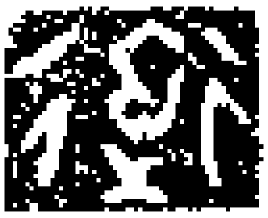
矢人盤
奉于原衟



矢人盤　奉
于芻衟內

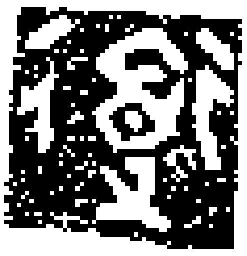


矢人盤　自
根木衟左

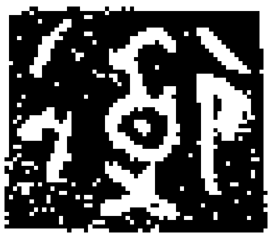


矢人盤
奉衟

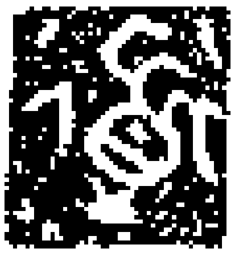
以東
一奉



矢人盤　降以
南奉于同衟

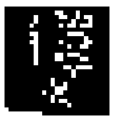


矢人盤　以南
奉于𨃽速衟

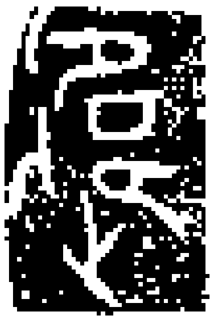


矢人盤
奉于業衟

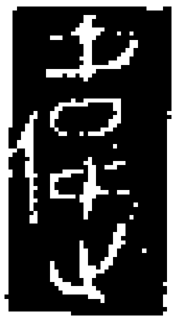
衟字从衎从止，金文衎即道，衟又从止，表示在路上行走之義與衜字从行从止例同，金文衟用同道，道篆書作𨗨，辵即从止从行者，疑道即衟之省形。



班簋　亾直違

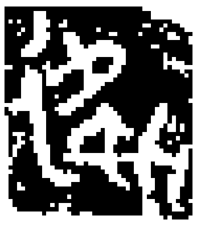


卿父乙彝　公違省自東才新邑



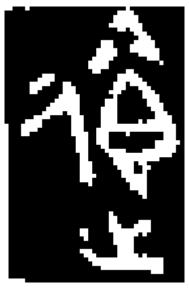
卿父乙鼎　公違省自東才新邑

說文「違，離也，从辵，韋聲。」周書酒誥「圻父薄違」，釋經音辨違作韋，馬融云「韋，違，行也。」禮記雜記上「違諸侯之大夫，不反服。」又表記「子曰：事君三違而不出竟。」鄭玄並云「違，猶去也。」說文五篇口部「去，人相違也。」六國古鉢「去病」「去疾」諸印，去皆加旁从辵，去違同義，在六書爲轉注。去可作迲，知違亦韋之加旁字也。唐韻違讀「羽非切」，匣母脂部。



衛鼎
希徫

徫即違之省體。辵，金文作辵，彳金文作彳。彳實為辵之省，故金文从辵字往往可省作从彳。如追之作追，違之作徫等，皆屬此例，詳見違字條。

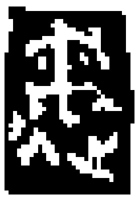


段殷　令龏䚦

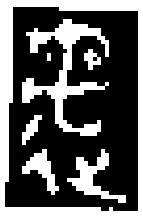
遺大則于段

容庚金文編釋饋，云：汗簡引林罕集字饋作𩜾。按集韻去聲六至饋歸、餽同字。」云「饋遺也。」段殷：「王令龏䚦遺大則于段。」令、命同字，龏䚦人名，春官大宗伯「五命賜則」，鄭玄謂「則地未成國之名，王之下大夫四命出封，加一等，五命則之以方百里、二百里之地者，三百里以上『成國』，王莽時以二十『成』為則，方五十里合。」今依說子男之『地』獨劉子驗等識古有此『劉』，知段殷『遺大則于段』者，即五命賜則之盛典也。饋亦賜也。容釋可從。

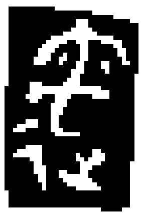
遇



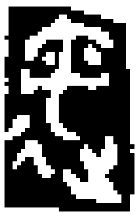
遇甗
遇從



遇甗
易遇金

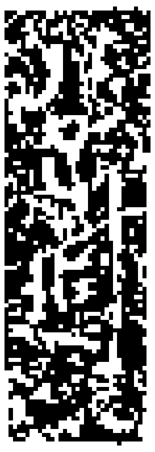


遇甗　鉄
侯蔑遇曆

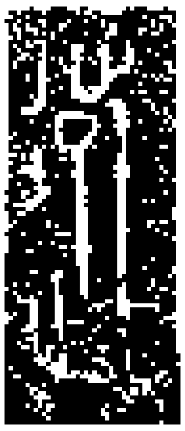


遇甗　師雝父肩
史遇事于鉄侯

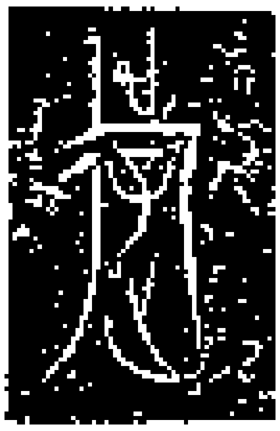
戴家祥曰：字當釋踽，足辵義近，故可更旁作踽。齊侯壺「爾其躋受御」，躋作齎。禮記緇衣「不可以跲」，釋文跲本作迼。史記樂書「跇萬里」，漢書禮樂志跇作迣，是其證。說文踽訓疏行皃，引詩曰「獨行踽踽」。辵字从彳从止，訓「乍行乍止也」，「乍行乍止」，與疏行義更切近。高田忠周釋寔（古籀篇五十四第二二葉），殊誤。唐韻踽讀驅雨切，溪母魚部。



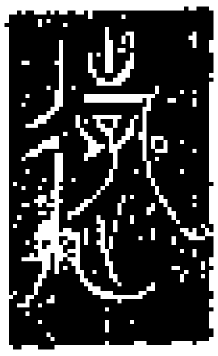
蔡侯尊



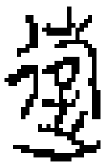
蔡侯盤 威義遊=



中山王譽鼎 而去之遊

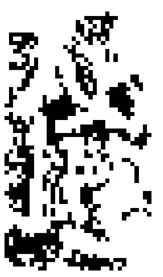


中山王譽方壺 氏以遊夕飲飤



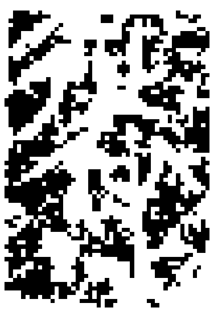
鄂君啟節 王尻於蔵郢之遊宮

說文七篇㫃部「游，旌旗之流也。从㫃汓聲。遊，古文游」。石鼓文汧殹「其斿𢿻」。字不从水。三體石經無逸「于遊于田」。篆文作遊，古文作遊。玉篇一二七音余周切，與游同。集韻十八尤「遊、遊、遊同字」，訓「行也。或从子从斿」。大雅板「及爾游衍」，毛傳「游，行也」。游有行義，故亦更旁作遊。鄂君啟節「遊宮」，當即行宮。中山王譽方壺「遊夕飲飤」，嘗子戒，「春出，居農之本者謂之遊，秋出，補人之不足者謂之夕」。洪範五行傳「歲之夕」，注云，「自九月至十二月，爲歲之夕」。



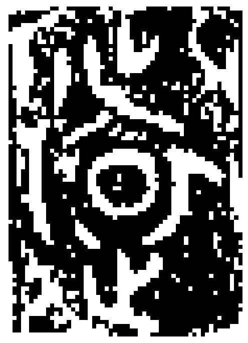
史墻盤

遠猷匌心



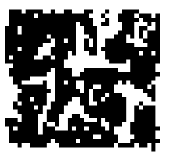
㝬簋　寡賁

宇慕遠猷



大克鼎

𩟄遠能𤞷

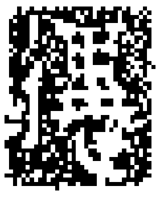


番生簋

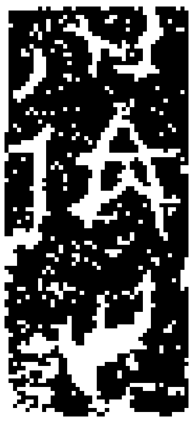
𩟄遠能𤞷

說文「遠，遼也。从辵袁聲。𨗫，古文遠。」上文「遼，遠也。从辵尞聲。」遼遠同義轉注字也。禮記中庸「柔遠人也，懷諸侯也」，鄭玄注「遠人，蕃國之諸侯也。」鼎銘「柔遠能邇」亦同此義。大雅抑「遠猷辰告」，毛傳「遠猷，遠道也」。左傳成公八年「行父懼晉之不遠猷」，孔穎達正義云「行父今亦懼晉之不能遠圖，而因此以失諸侯」。遠猷復心，謂遠道歸心也。

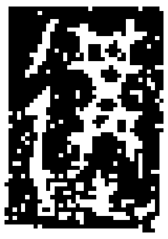
遘



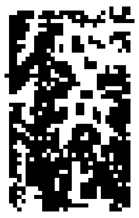
器 羌盨 𦉢遘



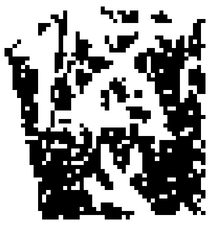
𠨘其卣 遘于匕丙



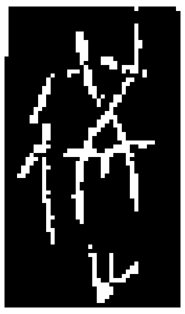
戊辰殷 遘于妣戊



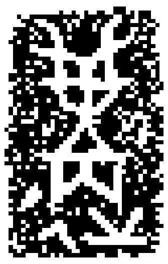
肆父乙彝 遘于妣戊歲



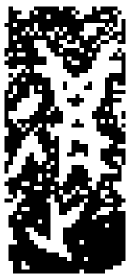
保尊 遘于四方



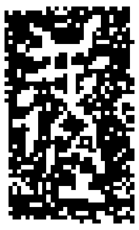
父丁鼎 才六月遘于囚



獻彝 獻伯于遘王休



壺鼎 壺來遘于姪氏

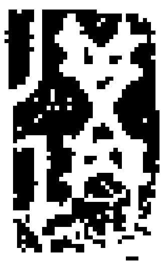


許伯殷 敉倗友雩

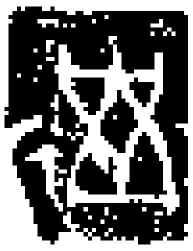
吾考 趙遘

說文「遘，遇也，从辵冓聲」字亦作「逅」鄭風野有蔓草「邂逅相遇」毛傳「邂逅，不期而會」釋

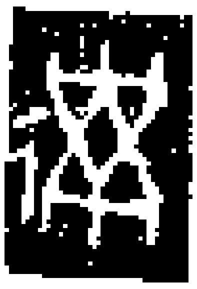
文「逅」本亦作「遘」，又借「姤」字，易姤卦彖「姤，遇也」。釋文「薛云：姤，古文作遘」。同聲通假字，亦讀「覯」。說文八篇「覯，遇見也。从見，冓聲」。爾雅釋詁「遘，見也」。字亦同「冓」，鄘風牆有茨「中冓之言」，釋文「冓本作遘」，字亦讀「媾」。說文十二篇「媾，重婚也。从女，冓聲」。易曰「匪寇婚媾」。釋文「媾本作冓，或作構」。左傳昭公廿五年「為父子、兄弟、姑姊、甥舅、昏媾、姻亞」，杜注「重昏曰媾」。說文「冓，交積材也，象對交之形」。媾、構、冓一語之轉，構、媾皆冓之加旁字也。



卯其卣
傋乙



一



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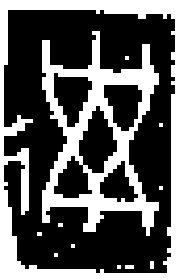


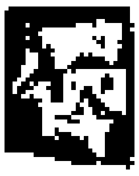
三

大保鼎
傋作

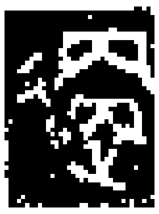
大保
尊彝

傋即遘之省體。辵金文作彳止，彳金文作彳，彳實乃辵之省，故金文从辵字往往可省作从彳，如追之作𢓊，遣之作𢕍等，皆屬此例，詳見辵部遘字。

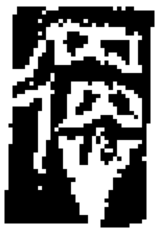
內
146
B



盠一

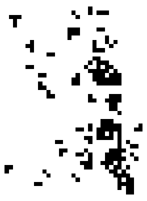


盠二



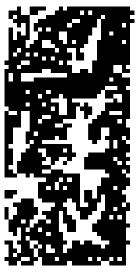
彝二

盠方彝　朕先寶事　還

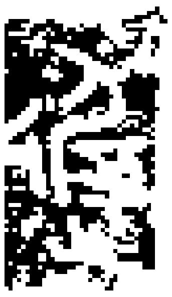


盠尊　朕先寶事　還

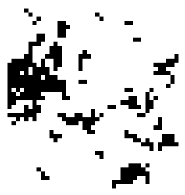
還，从辵从睘，說文不載，以聲符審之，當即迒之别構。說文「迒，獸迹也。从辵亢聲。𨀤，迒或从足更」。三篇攴部「㪅，从攴，丙聲」。金文更作㪅，从丙聲。唐韻丙讀「兵永切」，幫母陽部。更讀「古孟切」，見母陽部。迒讀「胡郎切」，匣母陽部。在古代諸聲字中，牙音見溪羣疑，每與喉音曉匣兩紐混淆，如槐从鬼聲，讀「戶恢切」，聲在匣母，鬼讀「居偉切」，聲在見母。胡从古聲，讀「戶孤切」，聲在匣母，古讀「公戶切」，聲在見母。迒之與更，其例亦猶是也。玉篇一二七：迒、𨓈同字，迹也，長道也。集韻下平十二庚迒、𨀤同字，同聲通假，字亦讀更。廣雅釋詁三「更，代也」。



白遲父鼎　伯
遲父作雛鼎



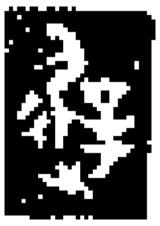
盂



器

師旋殷　遲公
入右師旋卽立

中遲



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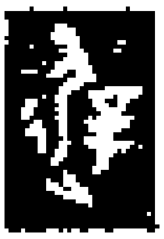
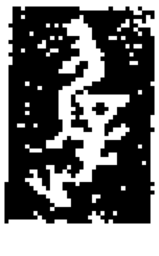


二

仲𠭯父殷　仲𠭯父作朕
皇考遲伯王母遲姬尊殷



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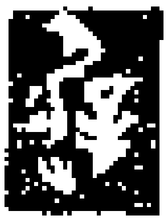
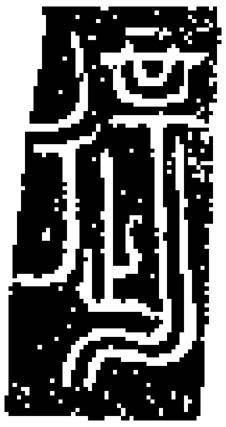


二

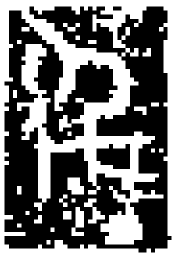
仲𠭯父殷　仲𠭯父作朕
皇考遲伯王母遲姬尊殷



曾侯乙鐘
如爲遲則

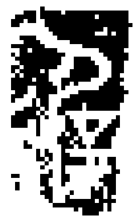
戴家祥曰：說文「遲，徐行也。从辵，犀聲。詩曰：行道遲遲。」「迡，遲或从𡰥。」「遟，籀文遲从屖。」中甗父殷作徲，與籀文同。鐘銘作遅，从犀省聲。小雅四牡「周道倭遲」，韓詩作「郁夷」。「淮南子原道訓「馮夷大丙之御也」，高誘注「夷或作遲」。是遲夷通假之證。古讀夷如尸，兮甲盤「至于南淮夷」，曾伯簠「克狄淮夷」，無㠱殷「王征南夷」，競卣「命伐南夷」，宗周鐘「南夷東夷」都以尸爲夷。天官凌人「大喪共夷槃冰」，鄭玄注「夷之言尸也，實冰于夷槃中，置之

尸牀之下，所以寒尸也。尸之槃曰夷槃，牀曰夷牀，衾曰夷衾，移尸曰夷于堂，皆依尸而言者也。左傳成公十七年晉厲公云「一朝而尸三卿，余不忍益也。」韓非子作「吾一朝而夷三卿」。說文八篇：「遲也，从尸辛聲」，讀先稽切，心母脂部，夷讀，以脂切，喻母脂部，尸讀式之切，審母之部。曾侯乙鐘「遲則」即傳統樂律夷則。

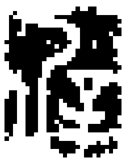


此鼎
徲宮

此𣪕
徲宮

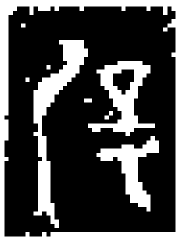


蓋

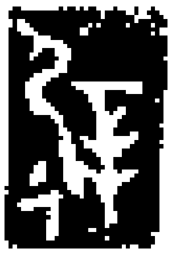


器

舞壺徲
文古舞

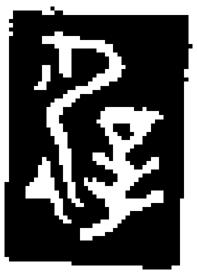


蓋

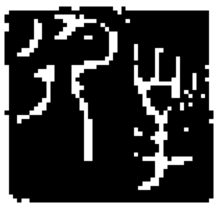


器

遟盨徲
作姜淠盨

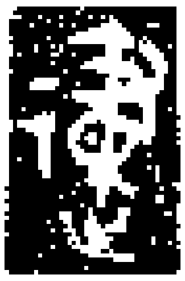


鬲攸从鼎　王才
周康宮徲大室



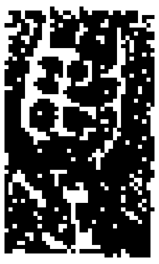
伊𣪕　伊用作朕不顯
文祖考徲叔寶𩰫彝

徲，即遲之省體，辵金文作彳止，彳，金文作彳，彳實乃是辵之省，故金文从辵字往往可省作从彳，如追之作𢓊，遣之作𢔎等，皆屬此例，詳見辵部遲字。

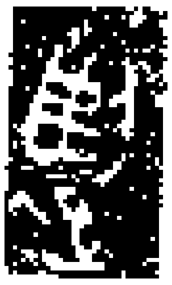


毛公鼎　勿
雖逮庶民

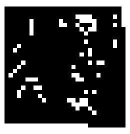
靜安先生曰：「諸家皆釋建。然說文建字與廷字俱在廴部，而古金文廷字與石鼓文逮字所从之建字均从乚，不从廴，則此从辵者非建字，疑律之或作也。」（毛公鼎考釋）按玉篇一二七建，分布也。又行貌。廣韻六術韻餘律切，行貌。古讀聿如遹。小雅．楚茨「神保聿歸」，宋書樂志引作「神保遹歸」。禮記禮器「聿追來孝」，正義「聿、遹字異義同」。遹亦通述。大雅文王「聿脩厥德」，毛傳「聿，述也」。漢書東平王思字傳引作「述脩厥德」。爾雅釋言「律，述也」。孔穎達毛詩正義引爾雅作「聿，述也」。「述」、「術」同字。邶風日月「報我不述」，釋文「述」本亦作「術」。是聿、遹、述、術同聲之證。彳、辵義近，古人每有混用。其義為行，或為大道。鼎銘文有漫滅，惟「勿雖逮」三字清晰不譌，似即左傳昭公元年「而有所壅塞不行是懼」之意。靜安先生疑逮為律之或作，唐韻律讀「呂戌切」，來母脂部；逮讀「余述切」，喻母脂部。同部不同母。



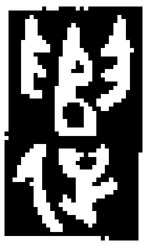
遣盨
作遣盨



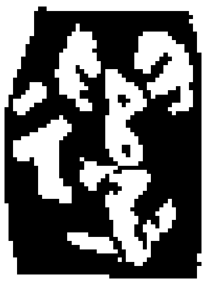
霊終盉
作遣盨



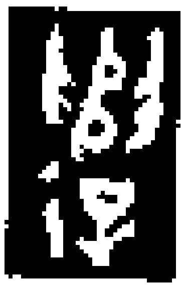
班毁
遣令曰



一器

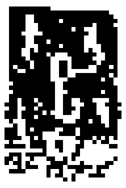


二蓋

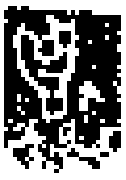


二器

遣卣[illegible]
告遘東

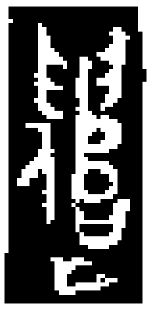


一

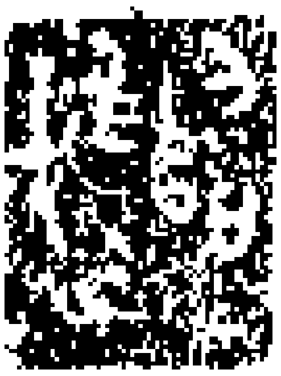


二

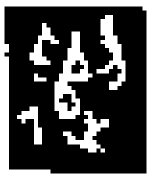
乍冊䰧卣　王
遣公大史在豐



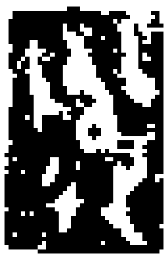
明公簋　唯王令明
公遣三族伐東或



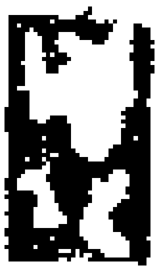
遣小子毁　遣小子䢅以
其友作醽男王姬䵼彝



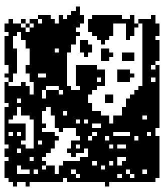
遣毁　遣
御匹遣



禦鼎

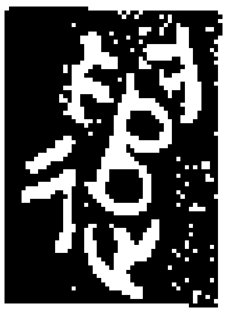


禦盨　遣
橘二器

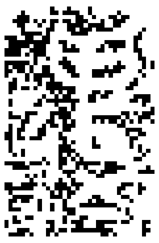


城虢遣
生毁

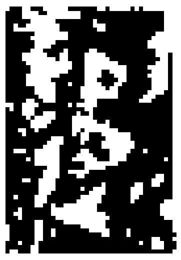
城虢遣生
作旅毁



宗周鐘　𠬝子迺
遣閒來逆卲王



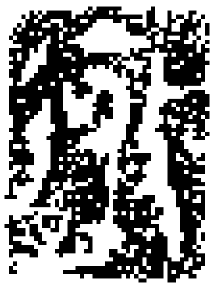
多友鼎　武公遣乃
元士羞追于京𠂤



禹鼎　肆武公廼遣禹率公戎車百乘

說文「遣，縱也。从辵，𠳋聲」。按金文遣有三義：一、為人名。二、調發，小雅采薇敘云：「文王之時，西有昆夷之患，北有玁狁之難，以天子之命，命將率遣戍役也」。禹鼎、多友鼎、明公毁、宗周鐘遣字即遣戍役之義。三、為喪禮之專用詞。禮記檀弓下：「有若曰：晏子一狐裘三十年，遣車一乘，及墓而反」。鄭玄注：「人臣賜車馬，乃得有遣車」。又雜記「遣車視牢具」。鄭注：「言車多少各如所包遣奠牲體之數也。然則遣載所包遣奠而藏之者。與遣奠，天子大牢包九個，諸侯亦大牢包七個，大夫亦大牢包五　，士少牢包三　，大夫以上乃有遣車」。是遣車者，送殉葬品之專用車也。遣亦送也，同聲通假字。亦讀譴，唐韻遣讀「去演切」，溪母真部；譴讀「去戰切」，溪母元部，元真韻近，故遣亦通譴，譴，責也。

遫

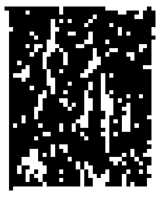


盂鼎　遫𢦏

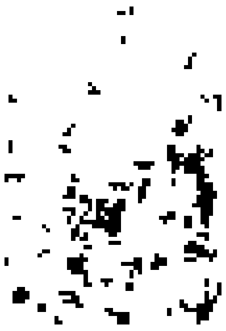
口白卒土

高田忠周曰：按據古錄、恆軒吉金錄並作𢦏，失止形，非。此明从辵从亟，亟蓋字聲也。古籀補云：「極，疑古亟字。」又讀戒若「戒王苗之戒」，非。愚謂說文「極」訓「棟也」，先哲云：極訓至者，至高也。蓋本爲詳，今依此篆。爾雅釋詁「極，至也」，詩菘高「駿極于天」傳「至也」，易繫辭傳「太極」，又爾雅「東至於泰遠，西至於邠國，南至於濮鉛，北至於祝栗，謂之四極」，皆正字當作遫。行而至其所窮也，故从辵亟聲。亟者疾也，急也，當兼會意。然則遫與極同義也。銘意即爲至亟境界。（古籀篇卷六十六第三十二頁）按唐韻極讀「渠力切」，群母之部。

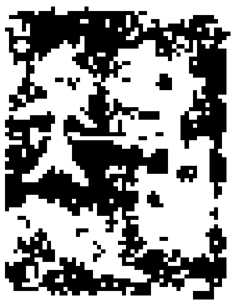
⿺辶⿰走甫



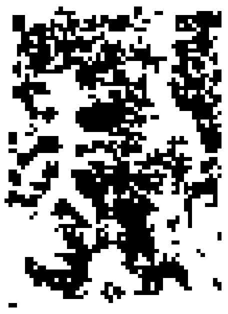
小臣⿺走甫鼎
中昜⿺辶⿰走甫鼎



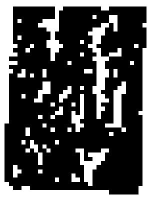
⿺走甫盂　⿺辶⿰走甫
敢對揚



⿺走甫盂　天君
事⿺辶⿰走甫事穎



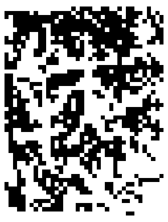
⿺走甫盂　命⿺辶⿰走甫
事于述土陼



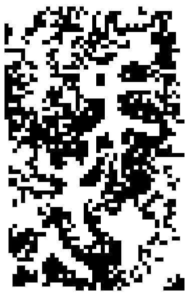
小臣⿺走甫鼎　小臣
⿺辶⿰走甫即事于西休

⿺辶⿰走甫字从辵⿺走甫聲，為逋之繁縟字。說文「逋，亡也，从辵甫聲。⿺辶捕，籀文逋从捕。」唐韻甫讀方矩切，夫讀「甫無切」不但同部而且同母。說文五篇竹部簠，古文作𠥳，又麥部麩，从麥夫聲。或體作麱，甫聲。左傳昭公十三年，奉壺飲冰以蒲伏焉。釋文「蒲」又作匍，亦作扶。漢書天文志，奢為扶。集注引鄭氏曰，酺扶聲近。是逋之作⿺辶⿰走甫，屬聲符重複例重文。

⿺辶𠤕

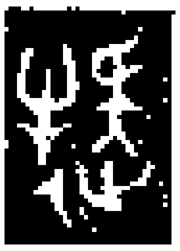


卣



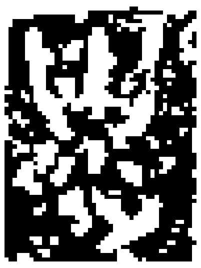
盉

⿺辶𠤕觶　⿺辶𠤕作寶尊彝

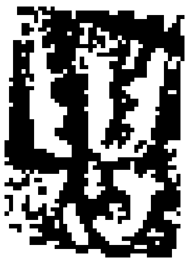


白⿺辶𠤕父殷　伯⿺辶𠤕父作姮寶敦

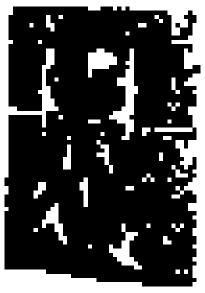
林義光曰，說文云「疑，惑也。从子、止，吴聲」。按吴非聲。古作⿰𠤕子（伯疑父敦）从矣（即矢字）从止（矢之變體从而止也）牛聲。亦作⿺辶𠤕（彝）。本義當為定。詩「靡所止疑」（桑柔）傳云「疑，定也」。疑為不定之辭，而義通於定者。不定之事，每以揣測定之。可謂之定，亦可謂之不定也（凡所生再定事亦定與不定之間）揣測或謂之擬，即疑字所引申矣。秦權量作⿰𠤕子，从子者，小兒之性善疑，亦善擬定，故說文「擬，小兒有知也」。詩曰「克岐克嶷」（生民），今毛詩以嶷為之。嶷亦疑之引伸義也。說文云「𠤕，未定也。从匕，吴聲。吴，古文矢字」。按矢非聲，从矣匕，即矢止之變。秦權量疑字作⿰𠤕子，从𠤕，𠤕即疑者。（文源）



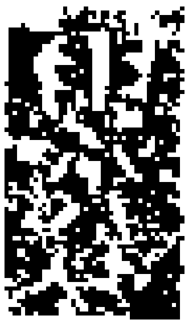
禹鼎　勿遺壽幼



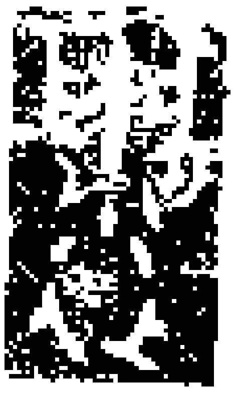
禹鼎　勿遺壽幼



旂父戊鼎　文考遺寶齋

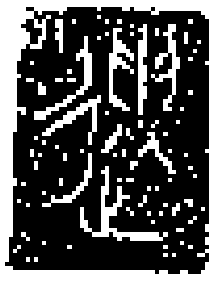


盖



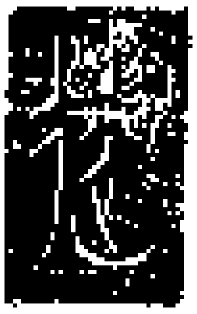
器

罜祖乙卣　遺作祖乙寶尊彝

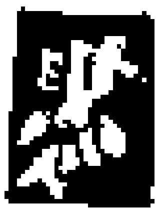


王孫者鐘　王孫遺者擇其吉

金

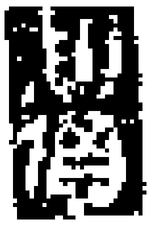


中山王嚳方壺　是有純德遺訓



作冊休卣　勿敓鮮寡遺孫

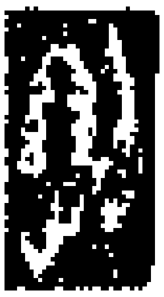
遺字或作遺，似當釋遺。說文「遺，亡也」，从辵貴聲。集韻上平六脂遺遺同字。左傳成公十六年「君惟不遺德刑」，杜注「遺，失也」。亡失義近。又昭公三年「反遺孤姊妹」，杜注「遺，餘也」。唐韻「以追切」，喻母脂部。



曶鼎

僓十秭

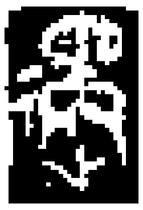
僓，即遺之省體。辵金文作⺓止，彳金文作彳，彳實乃辵之省。故金文从辵字往往可省作从彳，如追之作⿰彳自，遣之作⿰彳𠳋等，皆屬此例。詳見辵部遣字。



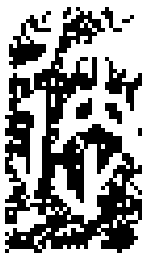
白遴簋

伯遴作簋簋

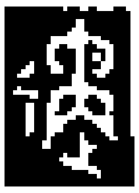
朱德熙裘錫圭：遴字所从之𢇍，兩束絲相連，乃聯之初文，（戰國印文字聯又作𦕓，又或𢇍字詳字茲聲與䜌聲相通，故聯字亦古文）遴从𢇍得聲，銘文讀為連。（文物一九七九年第一期第五葉平山中山王墓銅器銘文的初步研究）按金文系或作𢇍，（文爵）縣或作𢇍（大盂鼎縣作𦕓克鼎縣作𦕓）。朱裘謂𢇍象兩束絲相連形，是也。玉篇一二七：「𢇍，持不絕也」，音「宿千切」，帮母真部，唐韻連讀「力鐵切」，聯讀「力延切」，均來母元部，字元真韻近，唇音帮母在諧聲字中，每有轉為來母者。



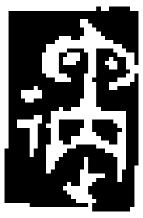
遹敦 遹御



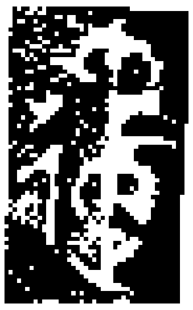
史牆盤 遹征四方



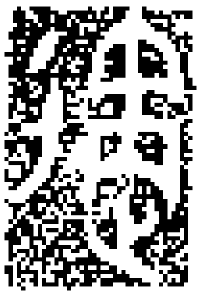
遹毀 遹拜手䭫首



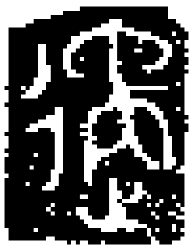
遹毀 穆王親易遹[illegible]



宗周鐘 王肇遹省文武



盂鼎 雩我其遹省先王



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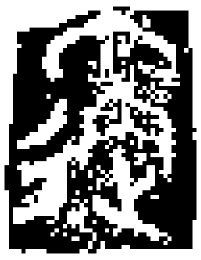

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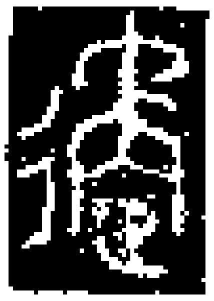


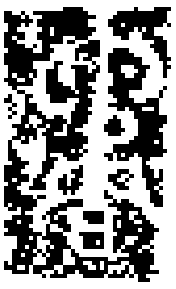
五

克鐘 王親令克遹涇東至于京自

劉心源曰遹從矞，矞從冏，（内冏）故得從冏，其從中者，毛公鼎「遹緐䌛寡」之緐，以敘為之，作[illegible]，其所從之矛，正從中，知此從矛省，冏省，又從辵，是遹字也。爾雅釋言：遹，述也。孫沭遹古述字，讀聿。案詩遹追來孝，禮器作來追，左昭二十六年傳「聿懷多福」，此聿叚也，是其義。（奇觚室吉金文述卷一第四十葉）孫詒讓盂鼎釋文大旨相同（古籀餘論卷三第四十九葉）。按劉說是也。遹，發語詞，用在句首，與唯同。大雅文王有聲「遹駿有聲，遹求厥寧，遹觀厥成」，

又曰「匪棘其欲，遹追來孝」，義皆為惟。同聲通假亦寫作越，周書大誥「越爾庶士御事」，「越予小子考翼」，義亦為惟。用在句中，可作及解。大盂鼎「雩我其遹省先王受命受疆土」。宗周鐘「王肇遹省文武，勤疆土」，遹猶及也。

（僪）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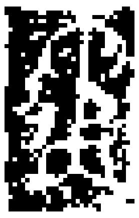
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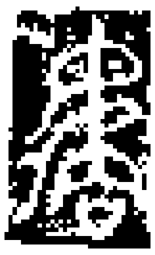
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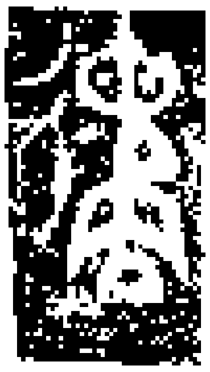
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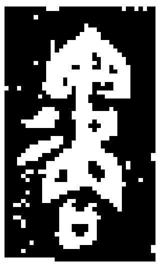
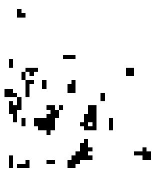

五

小克鼎　王命善夫克舍令于成周僪正八自之年

僪乃遹之省體，金文彳辵不分，如迎之作御，德之作遷等等。

（遹）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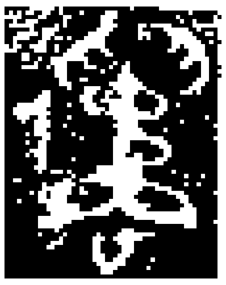
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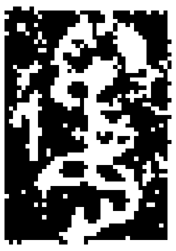
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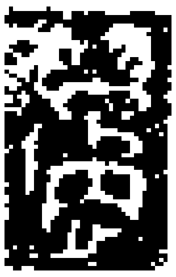
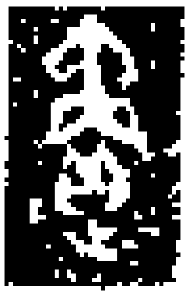
琴生盨　伐桐遹



琴生盨　伐桐遹

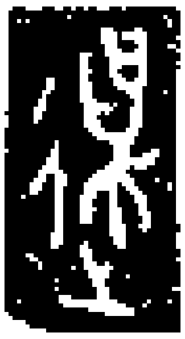
遹字从辵从矞，似即遹之繁縟文。說文：「遹，回避也。从辵，矞聲。」唐韻余律切，喻母至部。



寧遹𣪘　寧遹作

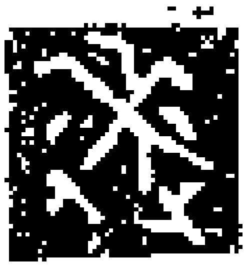
甲姛尊𣪘

孫詒讓曰，[illegible]舊釋爲遣，說文無此字，考盂鼎遹字作[illegible]，此文與彼略同，但增目形，疑亦遹之異文（古籀餘論卷二第二頁田理𣪘）



鄭伯鬲　鄭始遹母鑄其羞鬲

徐同柏曰：「嬀，舜後氏。周初封虞閼父之子胡公滿於陳，遂為陳姓，字从爲从辵」。嬀、蔿竝爲聲。嬀、蔿姓亦作薳。知遹即嬀字也。（从古堂款識學卷十六第十葉　周鄭伯嬀鬲）按：說文「逶，逶迤，衺去之皃。从辵委聲。蟡，或从虫爲」。集韻委讀「於僞切」，影母歌部。爲讀「于嬀切」，喻母歌部。影喻皆喉音，知遹即逶之注音更旁字。同聲通假，得讀為嬀。徐說可通。

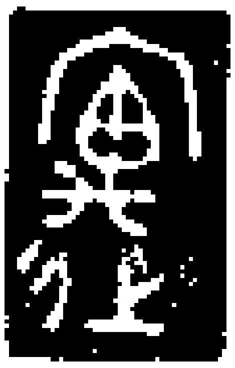


矢人盤

井于剮遼

靜安先生曰：遝字所从之眔，殷虛卜骨以爲棗字，則眔殆即遼字，與（散氏盤考釋第三頁）！按遝字盤銘兩見，一曰「封于芟遝」，一云「以南封于𧮫遝道以西」，芟遝、𧮫遝皆地名。說文二篇「遼，遠也」。唐韻洛蕭切，來母宵部。王說近是。阮元釋茶（積古齋鐘鼎彝器款識卷八第六頁），吳子苾（攈古錄三之三第四十頁）从之，非是。

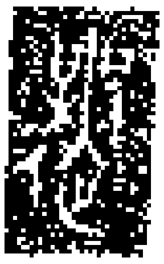
⿺辶寓



子⿺辶寓鼎　子⿺辶寓作寶鼎

高田忠周曰：元釋寓，非。今審篆形，寓與辵各為形勢，此合寓與辵為字之證。若為寓字，合宀與遇為形，⿺辶寓也。寓以遇聲，遇从寓聲亦同，此為緐文。且爾雅「遇，見也。遻也。」左傳隱四年「公及宋公遇於清」，此為本義。字若从寓無意，而从寓自有意，遇見者猶寄寓也。（古籀篇六十五第三四頁）

按：古寄寓遇不但同母，而且同部。子⿺辶寓為作器者名，無義可見，存以待考。



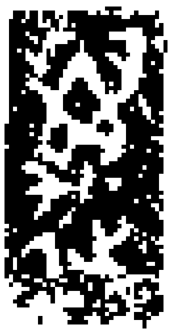
一

儔兒鐘

歔飤訶⿺辶無

集韻上聲九麌：⿺辶無，罔甫切。博雅：跡也。鐘銘「歔飤訶⿺辶無」，訶⿺辶無即歌舞。毛公言「情動於中而形於言，言之不足，則嗟歎之，嗟歎之不足，故永歌之，永歌之不足，不知手之舞之，足之蹈之也。」（毛詩序）〇鄭風，子衿「縱我不往，子寧不嗣音」，蓋古者教以詩樂，誦之歌之，絃之舞之。（毛傳）「舞之，謂以手足舞之」。（孔穎達詩正義）毛：「樂容曰舞」。（鍾文頌縣引毛什分章句）無為舞之初文，表容在其兩手，加旁从舛，容在兩足相背，實為一字。說文五篇广部廡，籀文作𢊁，地官鄉大夫「五曰興舞」，鄭眾曰「故書舞為無」，集韻上聲九麌𢊁無同字，𣞤𣞫同字，是其證也。加旁从辵，「辵，乍行乍止也」，舛「从夕㐄相背」，兩字義亦相近，故鐘銘更旁从辵作⿺辶無，形聲字也。由象形變為形聲，亦古文六書轉屬演變之通例也。

師旋設
其邁年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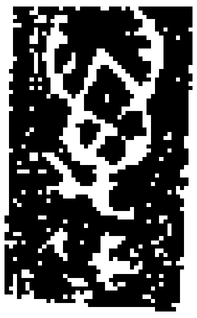
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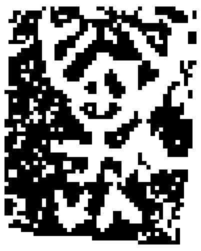
矩叔壺
其邁年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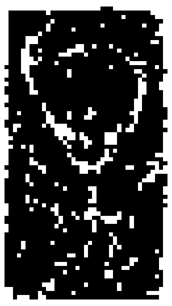
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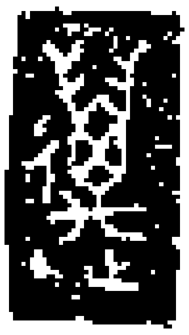
囗者生鼎
其邁年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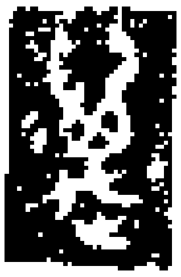
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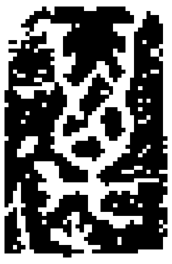
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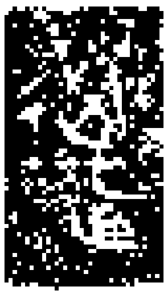
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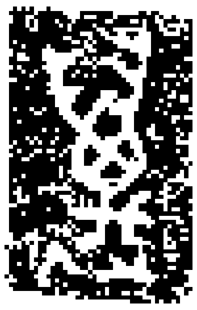
孫叔多父設
其邁年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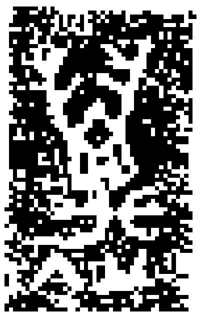
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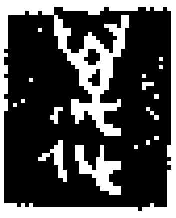
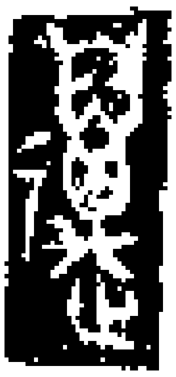
曾中大父蛕設
其邁年



叔友父設
其邁年用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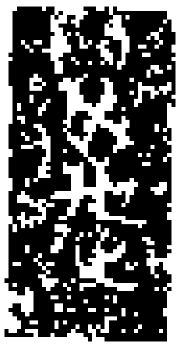
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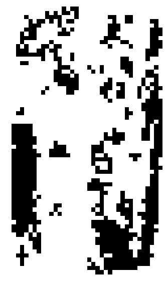
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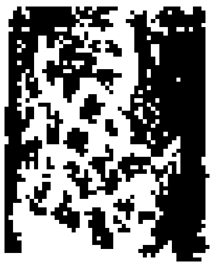
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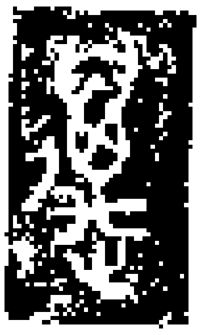
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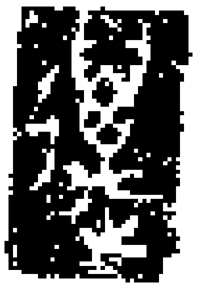
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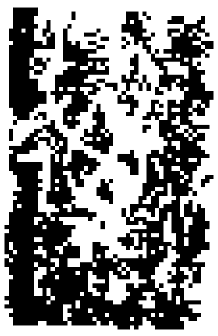
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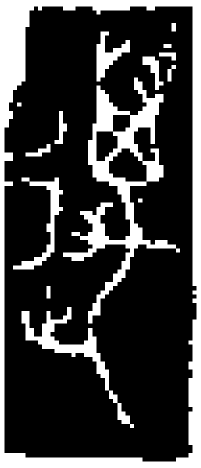
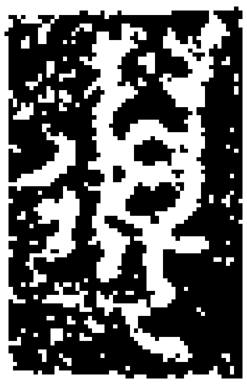
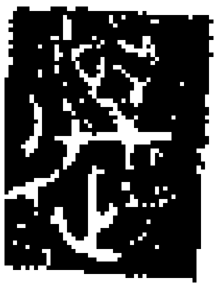
小克鼎
遹年無疆



蔡大師鼎
遹年無疆



鄀公敄人毁
遹年無疆



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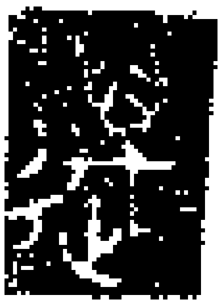
盨



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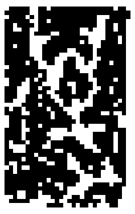
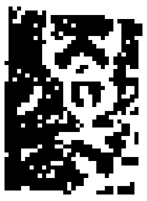
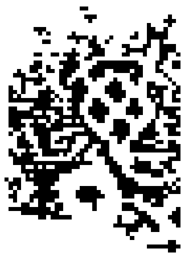


遣盨　匄
遹年壽



室終盉
匄遹年壽



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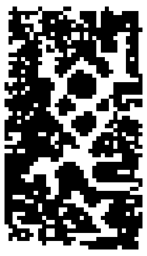

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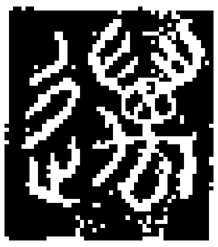
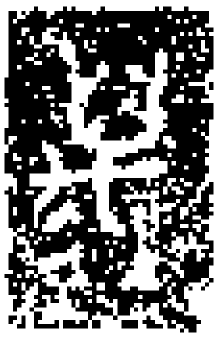
遹年永寶

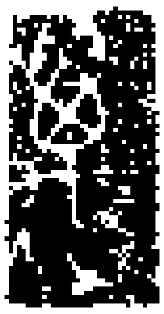


蓋

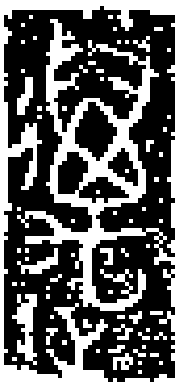
秦公毁
遹民是敕



魯仲齊鼎
其遹年眉壽

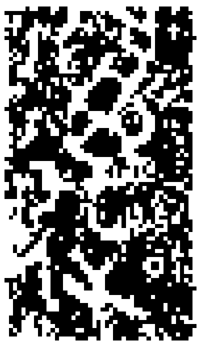


蓋



器

圅皇父毁
琱娟其遹年



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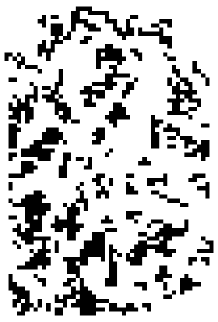
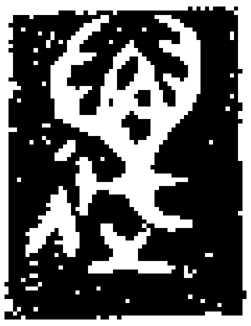
琱娟其遹年



蓋

師宋毁　弭
叔其遹年



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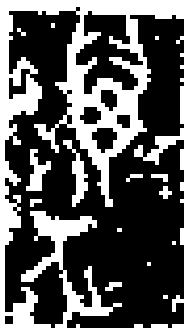
其邁年用



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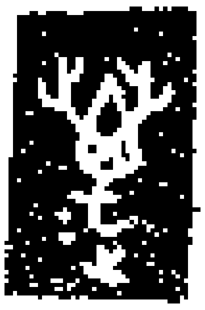
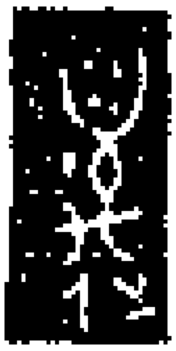


叔宝𣪘
其邁年

永　竊



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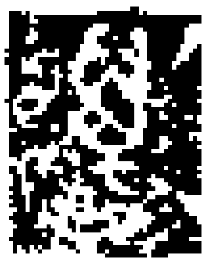

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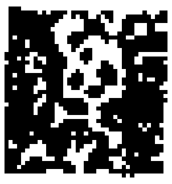

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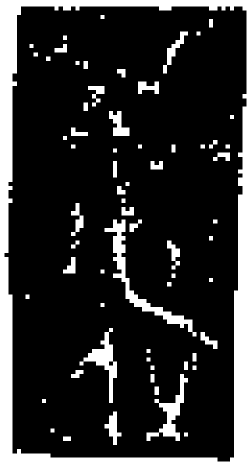
伯康𣪘　康
其邁年眉壽



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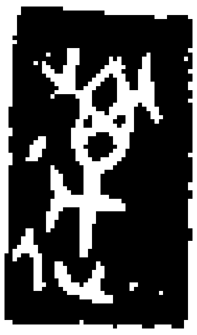
年子〻孫



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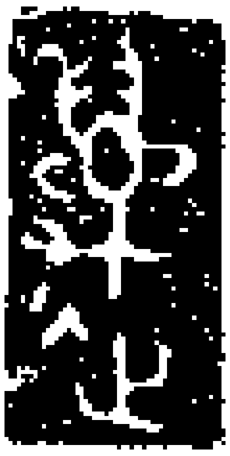
年孫子寶



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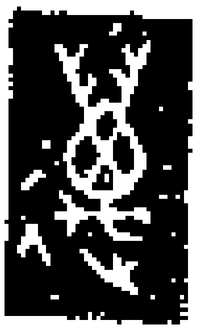
邁年永寶用



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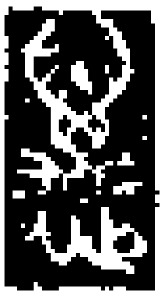
邁年永寶用



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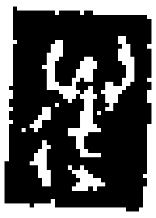
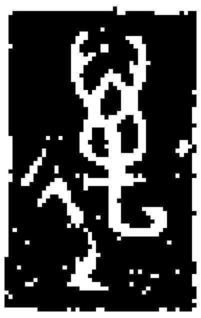
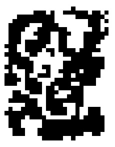
其邁年永寶用



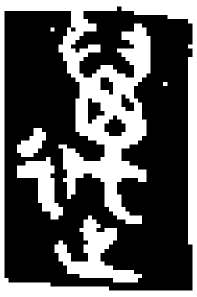
先獸鼎　獸
其邁年永寶



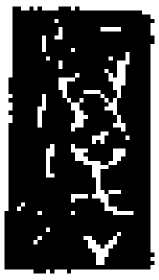
官寶𣪘彝　其子
孫邁年永寶



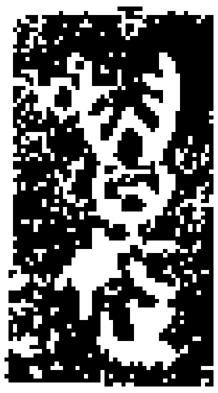
盠駒尊 則邁年保我邁宗



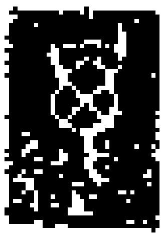
彔伯㦰毁 余其永邁年寶用



陸毁 其子=孫=邁年用



永盂 永其邁年孫=子=



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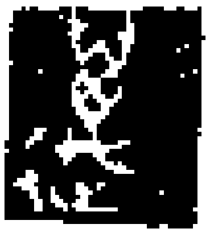

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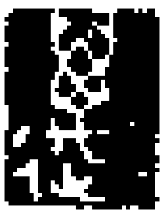
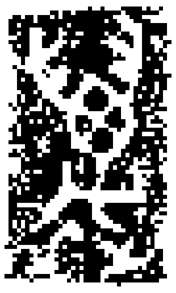
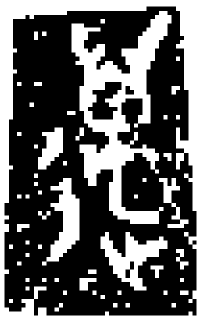


四 彝毁

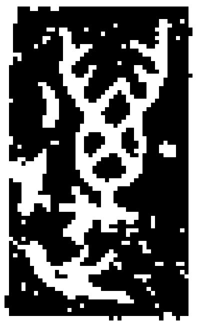
罢 彝盤



彝匜 媿氏其眉壽邁年用



重侯鼎 其邁年子孫永寶用



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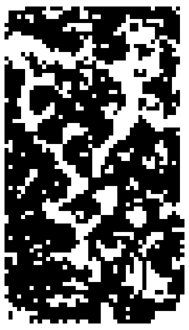

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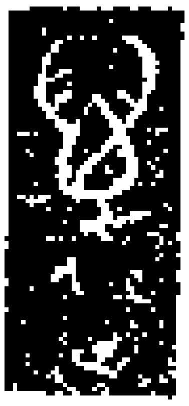
孟肙父毁 其邁年子=孫=永寶用



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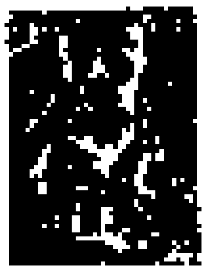

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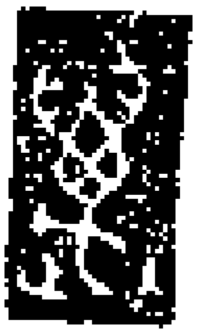
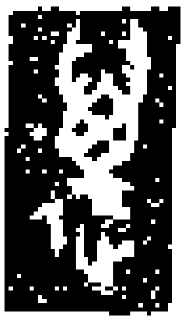
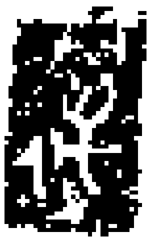
孟發父毁 其邁年子孫永寶用



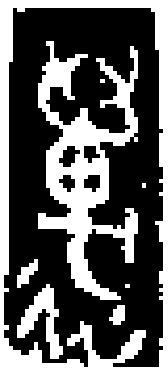
白考父鼎 其邁年子=孫=永寶用



甬殷 其邁年
子=孫=永用

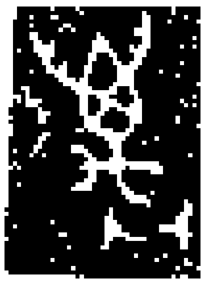


對簋 子=孫=
其邁年永寶



趞鼎

其子=孫=
邁年永寶用



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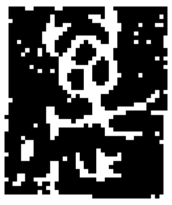
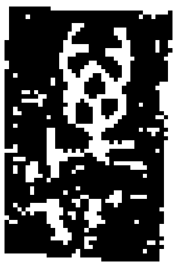


器一



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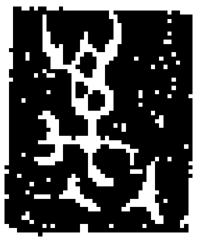
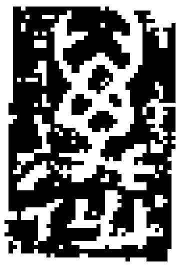


器二

韶殷

其子=孫=
邁年永寶用



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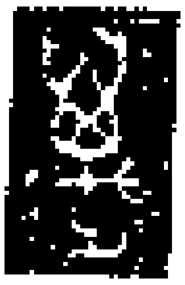
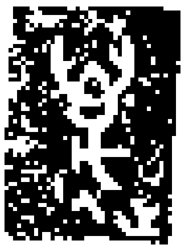
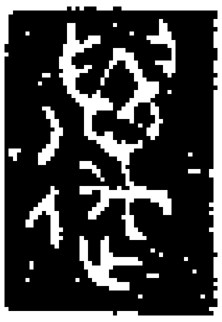


蓋二

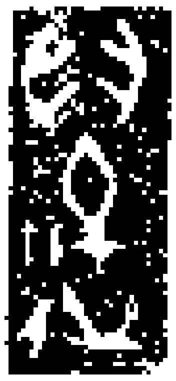
周寏壺 其子=孫=
邁年永寶用



矢王殷 子=孫=
其邁年永寶用



尹氏簋 其邁年
子=孫=永寶用



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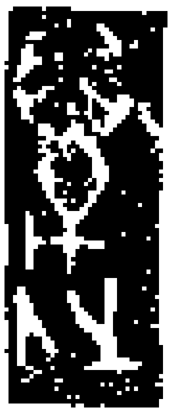

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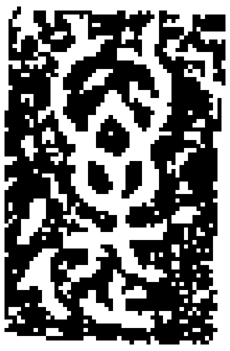
姞氏殷 其邁年
子=孫=永寶用



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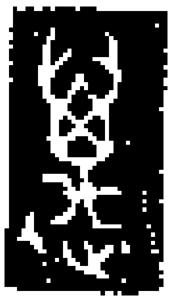
父鼎 其邁年子＝孫＝永寶用



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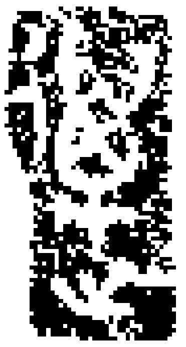
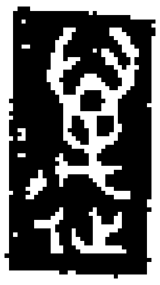


虘侯政壺 其邁年子＝孫＝永寶用



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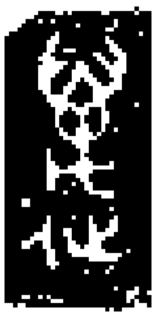

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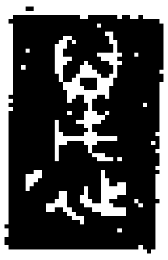
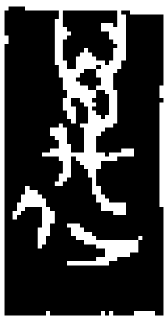
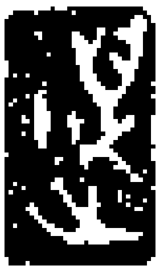
諆季獻盨 其邁年子＝孫＝永寶用



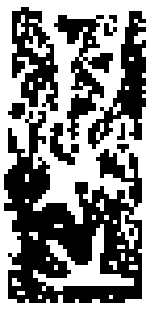
敶矦嘉姬彝 其邁年子＝孫＝永寶用



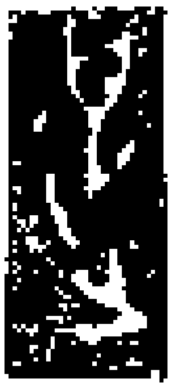
寰盤 寰其邁年子＝孫＝永寶用



器一



蓋二



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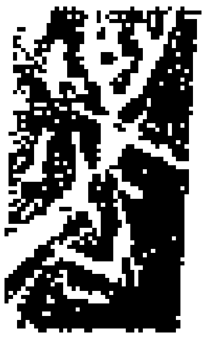
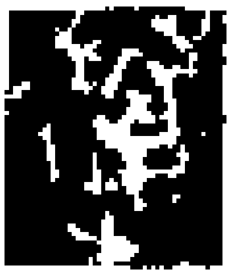
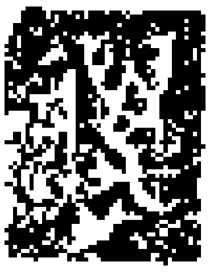


五

格伯殷 其邁年子＝孫＝永保用

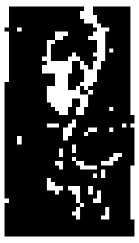


師湯父鼎 其邁年孫＝子＝永寶用



器二

㝬生盨 其邁年眉壽永寶用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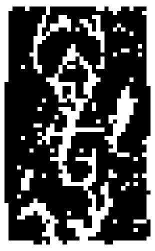
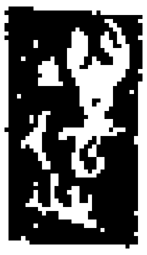
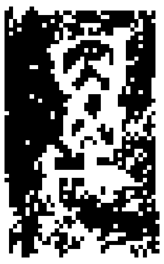
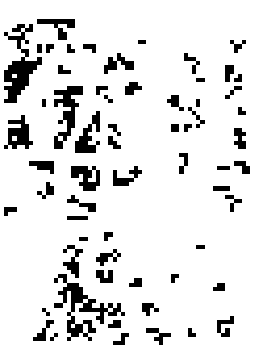
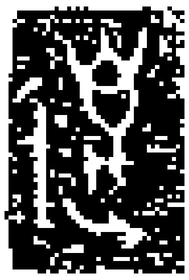

鬲

敔 卣


敔觶　敔不敢不遹年夙夜奔走揚公休


旂伯毁　子孫師父其邁年日用享于宗室


貞盤　其邁年子=孫=永寶用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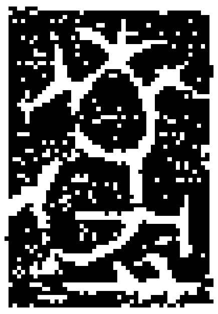
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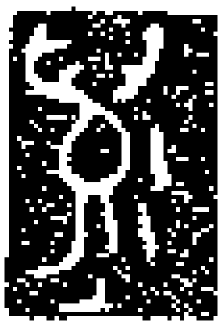
中白壺　其邁年子=孫=永寶用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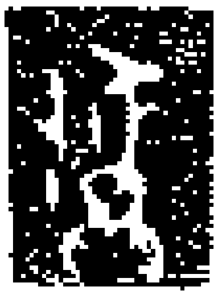
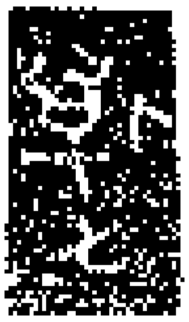
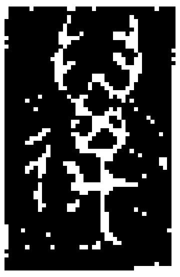

鬲

內太子鬲　其邁年子=孫=永用

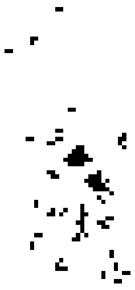

伯尚鼎　其邁年子=孫=永寶

說文二篇「邁，遠行也。从辵，蠆省聲。邁，邁或不省。」小徐繫傳「从辵萬聲，重文邁或从蠆。」按詩王風黍離「行道邁邁」，唐風蟋蟀「日月其邁」，陳風東門之枌「越以鬷邁」，毛傳並云「行」。

也。小雅小宛「我日斯邁」，大雅棫樸「周王于邁」，又崧高「申伯信邁」，鄭箋邁並訓「行」，爾雅釋言亦云「行也」，此皆許書之所本，世無異議。按大徐邁讀「莫話切」，小徐「謀敗切」，明母祭部，萬讀「無販切」，明母元部，蠆讀「丑芥切」，透母祭部，祭元陰陽對轉，故从萬从蠆皆得其讀，同聲必然同義，金文「萬年」作「邁年」者不下數十字，段懋堂說文注云「虫部蠆字上不从萬，而禸部、厂部萬皆从萬从虫，未聞其詳」，何其蔽也。



伯𠭯父毁 其萬年



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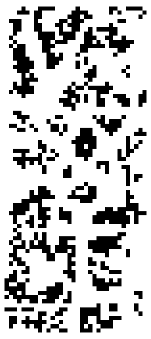
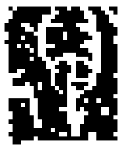
師㝨毁 其萬年

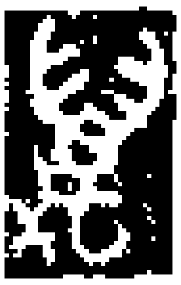


乙亥 絡子

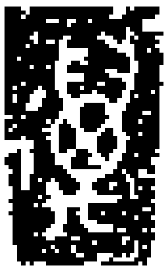
毁用 㠯萬年



剌鼎 矢 子萬年

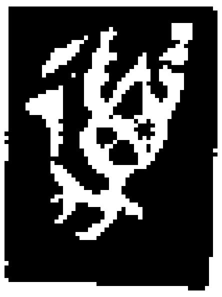


甫人父匜 其萬人用

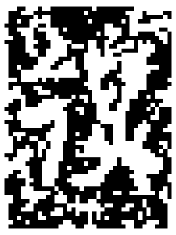


戉叔

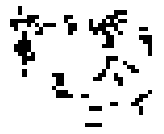
毁眔中 氏萬年



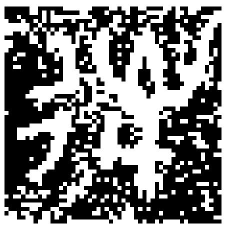
鬲攸从鼎 鬲 攸从其萬年



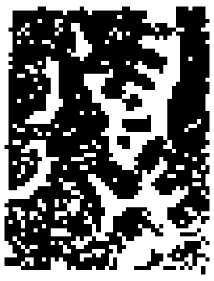
衛鼎 衛其 萬年永寶用



師覩鼎 瞏矢 小萬年寶彝

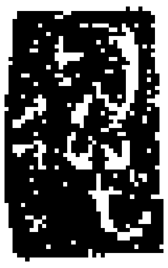


㠱孟姜匜 其 萬年眉壽用之

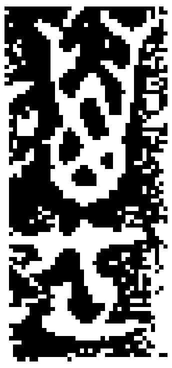


[illegible]原父 鼎其

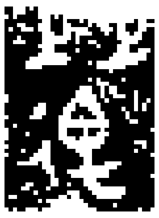
萬年子 孫永用



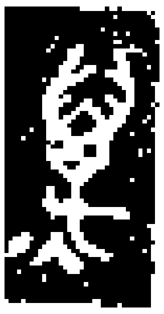
伯乍蔡姬尊 其 萬年子孫子永寶



單伯遽父鬲 子孫其萬年



量侯彝 子孫萬年永寶



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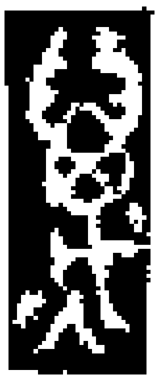
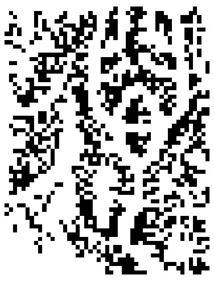
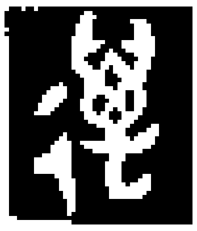


二

同毁 其萬年子孫永寶用



公父宅匜 其萬年子孫永寶用之



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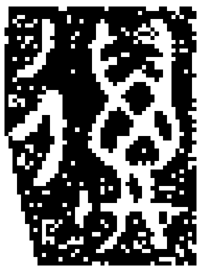
庚嬴卣 其子孫萬年永寶用



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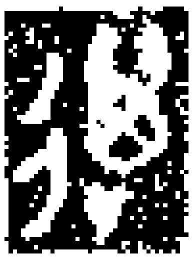

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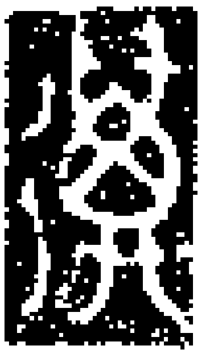
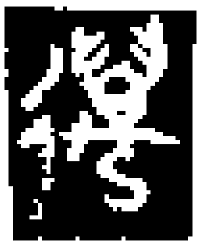


四

嫡嫼毁 嫡嫼其萬年子孫永寶用



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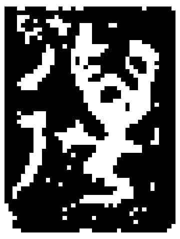
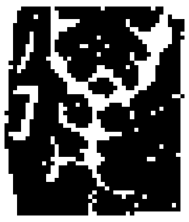


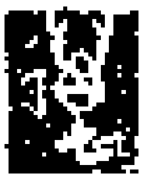
二

曾伯霝簋 曾伯霝叚不黃耇萬年

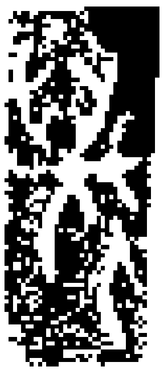


蓋二

師寰毁 其萬年子孫永寶用享



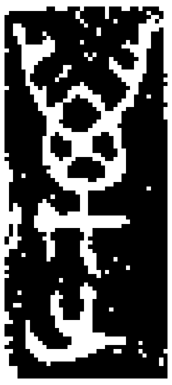
白[illegible]彝 唯用𣂈壽萬年孫子永寶



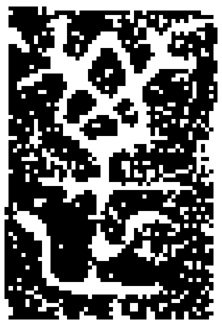
蓋

杞伯每刃盆
㒖年眉壽

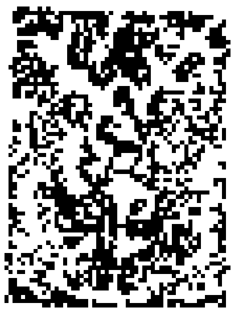
㒖，乃邁之省體。金文辵作辵，作彳，彳，實乃是辵之省，故从辵字金文常作彳，如邁之作㒖，還之作儇等。邁亦可作㒖，詳見辵部邁字。金文皆假作萬



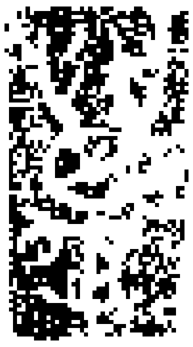
奠白筍父鬲
其蠆年



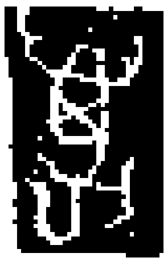
夆叔
盤



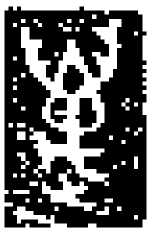
夆叔匜 其
眉壽蠆年



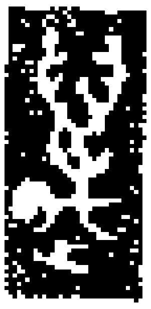
鑄孟姬匜
其蠆年無疆



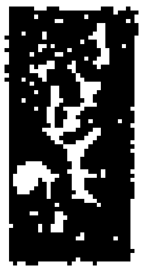
黄大子伯克盤 用
祈眉壽蠆年無疆



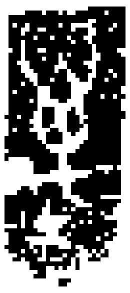
叔姞簋 其
蠆年永寶用



蓋一



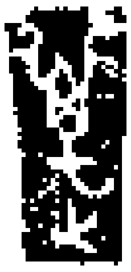
器一



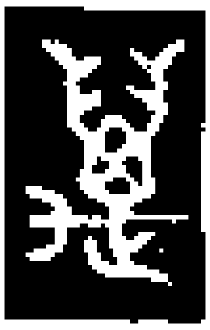
二

伯大師盨
其萬年

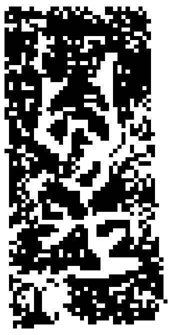
永寶用



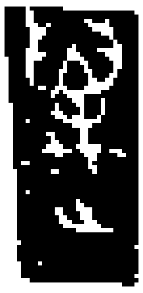
單卣 其萬年孫子永寶



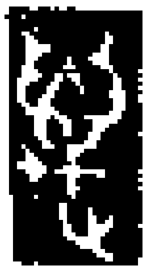
史頌匜 其萬年子孫永寶用



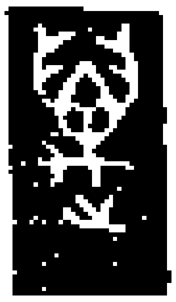
白正父匜 其萬年子孫永寶用



蓋一

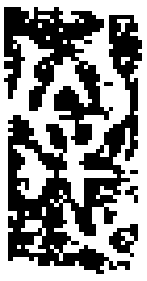


器一

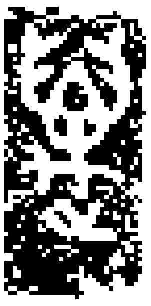


二

中自父殷 其萬年子孫永寶用

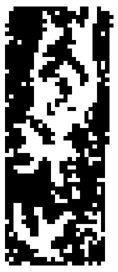


蓋

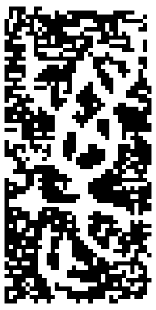


器

中東父殷 其萬年子孫永寶用

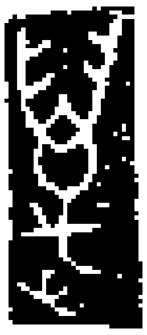


王中皇父盉 其萬年子孫永寶用

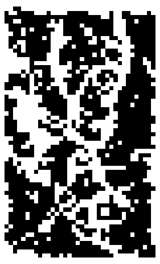


器一

獸叔獸姬殷 子孫其萬年永寶用

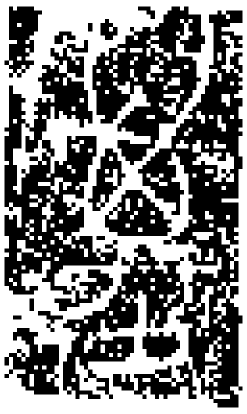


戕叔殷 子孫其萬年永寶用



器

楚殷 其子孫萬年永寶用



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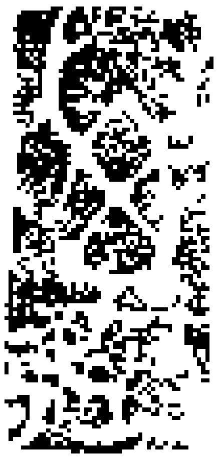
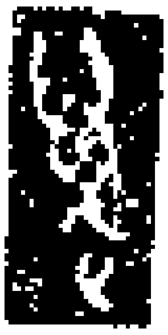
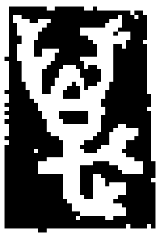


⿰止萬

周寧壺 其子孫⿱萬止年永寶用

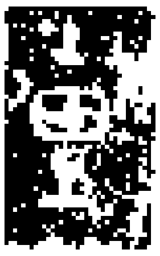


毛𪓝毀 𪓝其子孫⿱萬止年永寶用

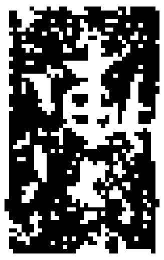


黃君毀 ⿱萬止年子孫永寶用享

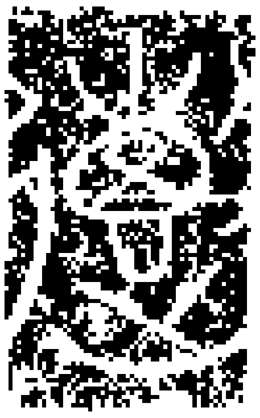
字从萬从止，說文所無。金文从辵字常从止，如過或作⿱咼止，走或作⿰彳走，从或作⿺辶从等。疑⿱萬止即邁字省形，金文仍用作萬。



⿺辶專殷
其萬年　⿺辶專

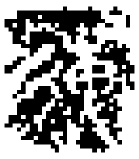


⿺辶專殷　⿺辶專作朕
文考光伯尊殷



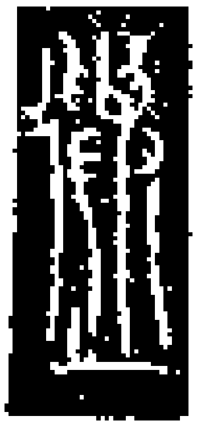
王命遣
車鍵

王命令遣賃
一桔飤之



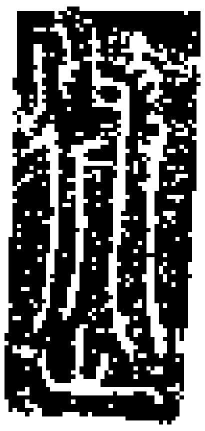
騎口馬節
騎遣竹席

⿺辶專字从辵从⿰叀丮，⿰叀丮字从卩或从乚，字當釋傳。說文四篇，「叀，專小謹也。从幺省，中，財見也，中亦聲。」又八篇人部，「傳，遽也，从人專聲。」廣韻叀讀「職緣切」，照母元部。傳讀「直戀切」，不但同部而且同母。大雅江漢「告成于王」，鄭箋「克勝則使傳遽告功于王」。陸德明經典釋文云「以車曰傳，以馬曰遽」。周禮秋官「行夫」「掌邦國傳遽之小事」，鄭注「傳遽若今時乘騎驛而使者也」。車馬以供行走，故加叀从辵。



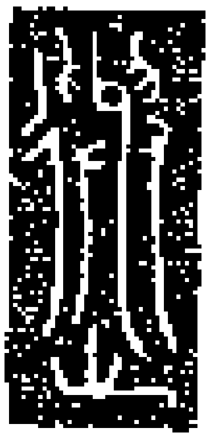
一

曾子⿺辶與簠　曾子⿺辶與之行⿷匚古



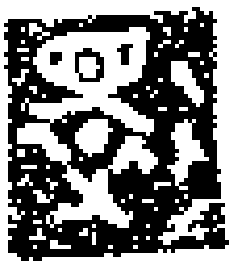
二

曾子⿺辶與簠　曾子⿺辶與之行⿷匚古

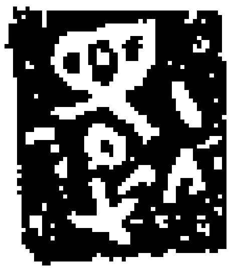


容庚釋𧼯（縱金）文、按說文𧼯古文作迠、更旁从辵、金文居簠迂作赶、更旁从走、叔多父殷趩字盄銘作遱、更旁从辵、遣小子殷宓鼎遣字作趞、更旁从走。集韻入聲五質趩遹同字、知⿺辶與即𧼯之更旁字也、說文「𧼯、安行也」、从走、與聲」、段玉裁云按夊部「⿱與夊、安气也」、心部「懙、趣步懙懙也」、馬部「驝、馬行徐而疾也」、論語曰「與與如也」、漢書「長倩懙懙」、說文解字、考唐韻𧼯懙⿺辶與皆讀余呂切、懙讀「以諸切」、均喻母魚部字、驝讀「於角切」、影母侯部、侯魚韻近、而聲母皆為喉音、故驝亦有安義、段說是也、作器者名字⿺辶與、亦猶堯典之有伯與者。

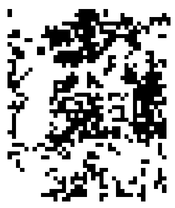
還



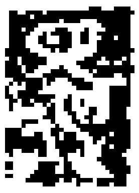
矢人盤
還



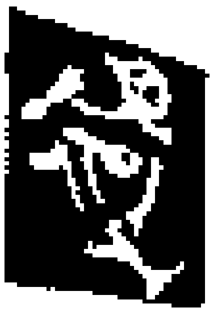
矢人盤
還



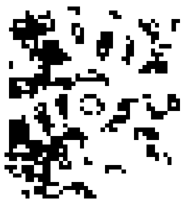
兩行還戈
兩行還



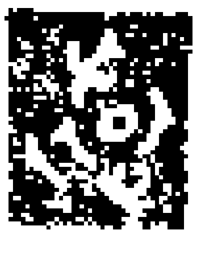
免簠　𤔲奠
還圃散



穌還鼎　穌
還作寶用鼎

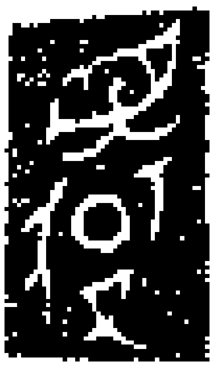


盂

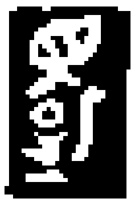


器

師旋毁　官𤔲
豐還左右師氏

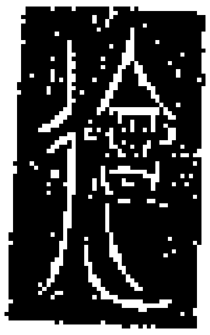


還白還彝　還
伯還作寶尊彝

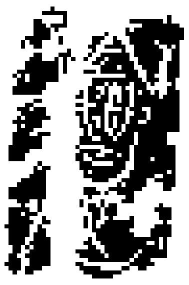


呂行壺
唯還

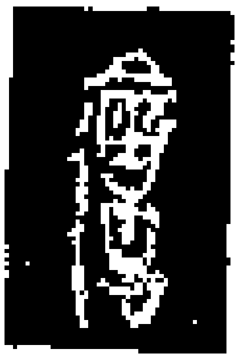
說文「還，復也。从辵，睘聲。」小雅何人斯「還而不入」，箋「行反也。」爾雅釋言「還，返也。」廣雅釋詁二「還，歸也。」同聲通假字亦同環。今人還繞字用環，古經傳祇用還字。



中山王譽方壺 於𨗴同

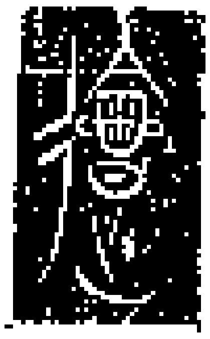


𡨦蚉壺 其𨗴如林

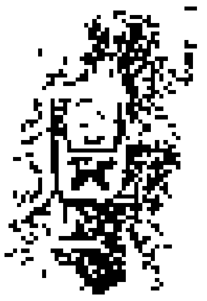


沇佗

鐘緜 𨗴百生

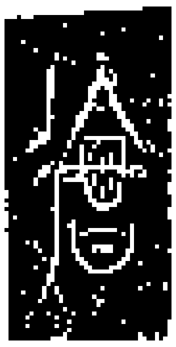


中山王譽方壺 齒張於𨗴同

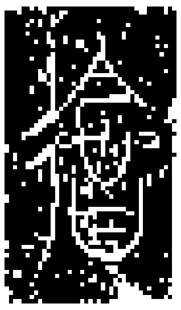


王字𨗴匜 王字适蠢𨗴盥

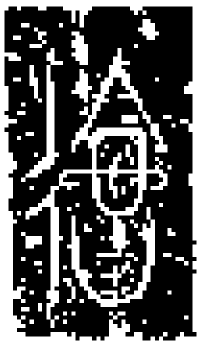
𨗴字从辵从會，說文所無，以聲義求之殆即會之加辵字，說文「會，合也。」古文作佮，从彳合聲，从辵猶从彳也。小雅車攻「會同有繹」毛傳「時見曰會」論語先進「宗廟之事如會同」集解引鄭玄注「諸侯時見曰會」廣雅釋詁一「會，至也」禹貢「又東會于澨」漢書地理志作「又東至于澨」會有至義」故又加走从辵，大雅大明「殷商之旅，其會如林」鄭箋云「殷盛合其兵衆，陳於商郊之牧野，而天乃予諸侯有德者當起爲天子，言天去紂，周師勝也」，壺銘「其𨗴如林」，知𨗴即會字也。唐韻會讀「黄外切」匣母祭部。



中山王譽方壺
鄙故君子儈



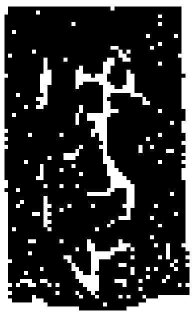
中山王譽方壺
適曹鄙君子儈



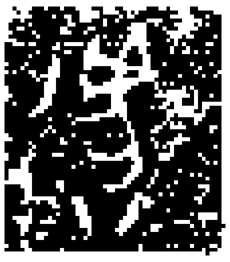
中山王譽鼎 鄙
君子儈親余夫悟

儈字从彳从會，說文所無。集韻去聲十四太「儈儈，屋字高明也」，音古外切，見母祭部。同聲通假字當讀噲，唐韻噲讀「若夬切」，聲在溪母，集韻「古邁切」，不但同部而且同母。子儈即燕易王之子燕王子噲，孟子公孫丑下「子噲不得與人燕，子之不得受燕於子噲」。趙岐云「子噲，燕王也。子之，燕相也。子噲不以天子之命而擅以國與子之，子之亦不受天子之命而私受國於子噲，故孟子非之。」

遽

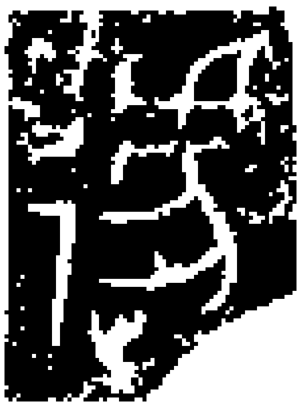


盖

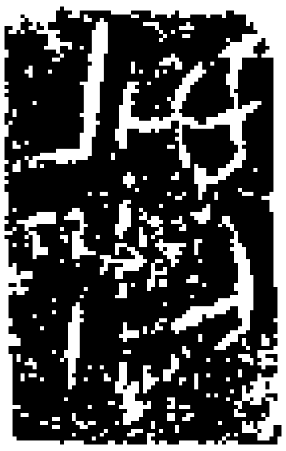


器

遽父己卣 遽父己

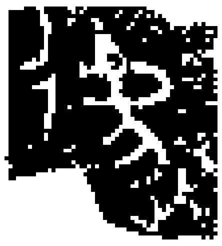


盖

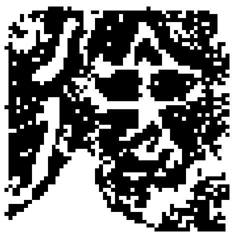


器

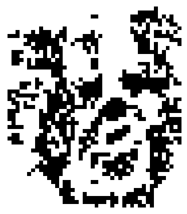
遽父己尊 遽父己



盖

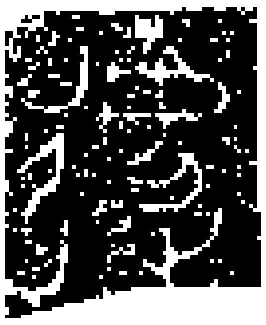


盖二

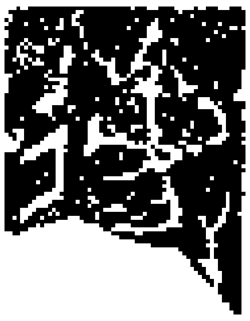


器二

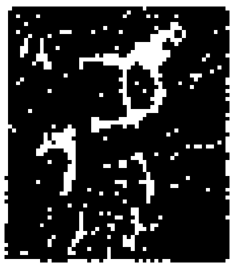
遽從角 遽從



一

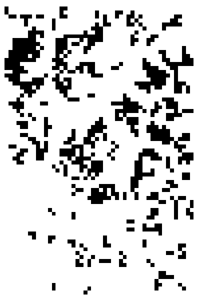


二

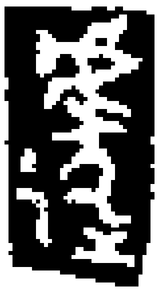


五

遽從鼎 遽從

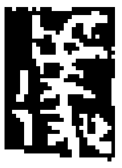


父乙遽觶 父乙遽

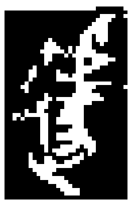


盖

師遽簋 遽拜頴首

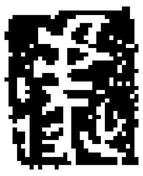


盖

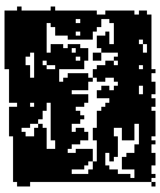


器

師遽彝　師
遽拜頡首

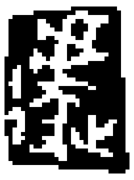


簋

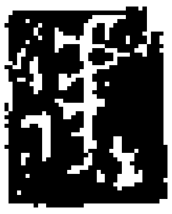


器

師遽彝　師
遽蔑曆

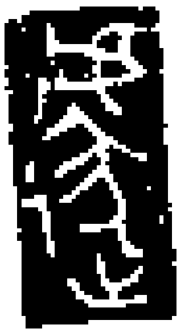


簋



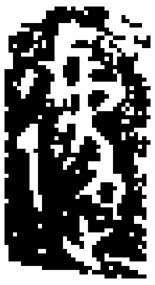
器

師遽彝　賜
師遽瑚圭一

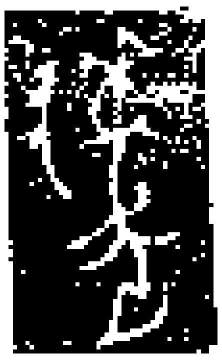


簋

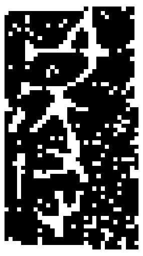
師遽簋　賜
師遽貝十朋



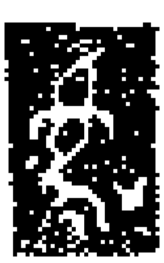
遽中父丁觶
遽中作父丁寶



遽白還彝　遽伯
還作寶尊彝



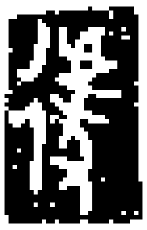
懁季遽父卣　懁季
遽父作豐姬寶尊彝



叔家父簠　用
遽先嗣諸兄

說文「遽，傳也。一曰窘也。从辵，豦聲。」八篇人部「傳，遽也。」知遽傳同義轉注字。夏官太僕「以待達窮者與遽令」，秋官行夫「掌邦國傳遽之小事」，鄭玄注「若今時乘傳騎驛而使

者也。大雅江漢「告成于王」，箋云「克勝，則使傳遽告功於王。」釋文「以車曰傳，以馬曰遽。」管子大匡篇「三十里置遽委焉，有司職之」，尹注「遽，今之郵驛也。」同聲通假，義亦訓疾。國語晉語「公懼，遽見之」，韋昭注「遽，疾也。」文選西京賦「百獸㥄遽」，薛注「遽，促也。」漢書嚴助傳「事薄遽」，顏注「遽，速也。」更旁作勮，廣雅釋詁一「勮，疾也。」疾、促、速、窘，義並相近。字亦同懼。廣雅釋詁二「遽，懼也。」左傳襄公三十一年「豈不遽止」，杜注「遽，畏懼也。」字亦作懅。集韻去聲九御「懅，懼也。」遽懼不但同部，而且同母。阮元曰「遽，古通蘧。」爾雅釋艸「大菊，蘧麥。」釋文「蘧，本作遽。」遽伯玉之蘧，淮南泰族作據。後世有遽氏，又有蘧氏，皆蘧之異文。（積古齋鐘鼎款識卷五第十八葉遽中觶）

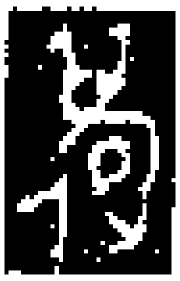


史牆盤　害屖

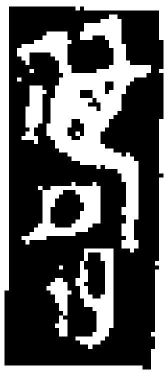
文考乙公⿰彳豦趠

戴家祥曰：「⿰彳豦，古遽字，从彳與辵同。如德之作⿺辶悳，御之作⿺辶卸等。遽父己象尊器銘作⿰彳豦，簋銘作遽，是其證。國語晉語「公懼遽見之」，呂氏春秋自知篇「遽掩其耳」，高誘注云「遽，疾也」。

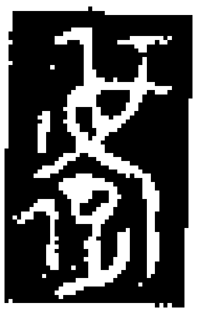
邍



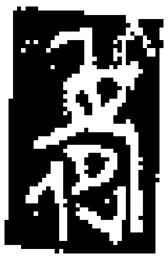
一器



二蓋



二器



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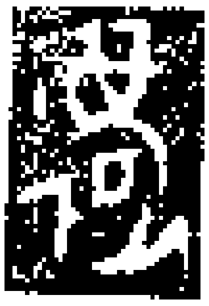
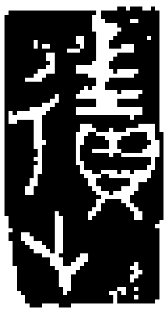


四

格伯殷

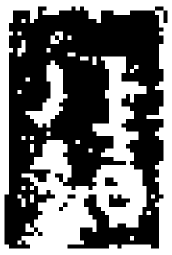
格伯遻

孫詒讓曰：「夢舊釋爲遣，審覈形从茁，則不類遣字，竊謂此从夢，當爲夢下又从走，則是邍字。但說文無此字，或當爲還之異文。前伯睘卣睘字作儇，字亦从茁从口，毛與此頗相近。」（古籀餘論卷三第十七頁格伯殷）郭沫若兩周金文辭大系考釋中然其說。按唐韻還讀「戶關切」，匣母元部，夢讀「莫鳳切」，明母侵部，聲韻俱遠，孫說可商。



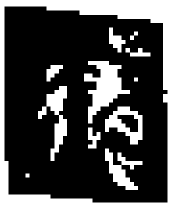
趙鼎 取

遺五寽



二 揚毀 取

遺五寽

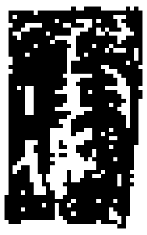


番生毀

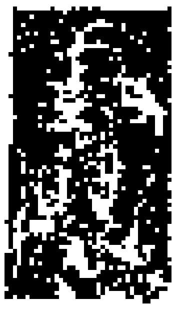
取遺廿寽

遺字舊釋爲貝，孫詒讓謂「疑當爲遺，即遺字之異文」。強運開釋爲古貺字。郭沫若謂「恐即貨之初字」。徐同柏釋賦，周法高釋賫，陳夢家釋徵，衆說紛紜。按楚毀有「取遄五寽」與趙鼎、揚毀等作「取遺五寽」辭例全同。今細審字形，遺字上部當「遄」，遄从耑象作。耑上象植物枝葉，下象根莖，中間一橫爲地。此字从耑略寫根莖之形。說文「遄，往來數也，从辵耑聲」非銘義。金文每言取遄（遄）若干寽，寽即鋝之古字，以寽爲其單位，知遄表示一種貨幣，故揚毀等字加貝旁作遺。

（遨）



盂

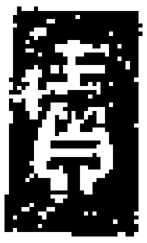


害

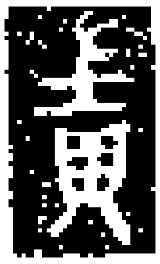
遨覽甗
歔五字

遨乃遣之繁

（儥）

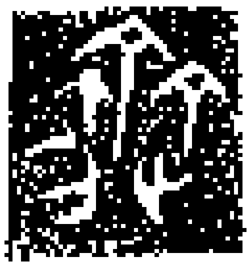


舀鼎　用儥延
賣絲五夫

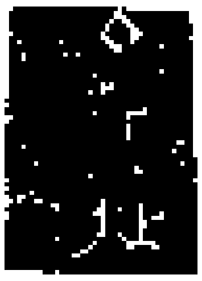


毛公鼎
取賣廿寽

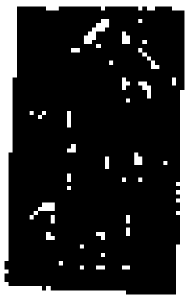
金文有遺字，或省作賣，恒言取遺若干寽，表示一種貨幣。此字作儥，上有殘泐，當為遺字省文。用儥延賣絲，五夫，即用貨幣進行交換之義。



洹子孟姜壺
齊侯既⿺辶齍



𩍙鎛　皇
考⿺辶齍仲



𩍙鎛
⿺辶齍仲

太子作子
仲姜寶鎛

戴家祥曰：⿺辶齍字从辵从齍，字書所無。陳頌南讀齍（兩罍軒彝器圖釋卷五第十四頁），方濬益謂即齊之籀文（綴遺齋彝器考釋卷十二第廿一頁），孫詒讓公疑劑之段字（古籀餘論卷三第四十三至四十四頁）。按古字以足表義者亦或更旁从辵，以辵表義者亦或更旁从足。禮記玉藻「登席不由前為躐席」，說文足部無躐字，辵部「邋，搚也，从辵巤聲」，唐韻良涉切，來母葉部。陸德明禮記釋文躐音「力輒反」，不但同母而且同部，同聲必然同義，其為一字明矣。緇衣「不可以⿰𧾷官」，釋文⿰𧾷官「本亦作逭」，說文辵部「逭，逃也，从辵官聲」，足部無⿰𧾷官字，集韻上聲九換逭⿰𧾷官同字。說文「迒，獸迹也，从辵亢聲，𨂍迒或从足从更」，亢更聲同，足辵義近，迒𨂍形聲更旁字也。集韻入聲二十二昔迹遫速蹟跡同字，其義亦猶是也。以此例推，⿺辶齍當釋躋，說文「躋，登也，从足齊聲。商書曰予顛躋」，今商書微子作「予顛隮」，同聲通段字亦同齍。集韻上平十二齊躋隮齍同字，爾雅釋詁下「躋，登陞也」。齊侯兩壺作於陳桓子死後，其子為其母孟姜喪終易服所作之祭器，於

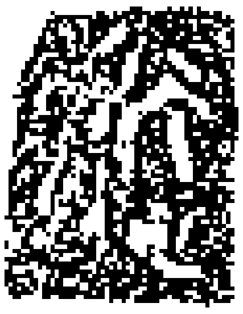
禮，父在母亡，則為服期年之喪，父亡而後母喪，則為母服齊衰三年，此喪服之通例也。孟姜死於陳桓子身後，其子本宜服喪三年，以欲短喪，請示於齊侯，齊侯乃使使仲宗伯禮官為請於天子，天子許其持服，壺銘「齊侯既躋桓子孟姜喪」，躋即春秋經「躋僖公」之躋，言齊侯請准於天子，天子許陳氏子舉行易服吉祭，陞其主於大廟也。

春秋經文公二年「八月丁卯，大事於大廟，躋僖公」，公羊傳云「大事者何，大祫也。大祫者何，合祭也。其合祭奈何，毀廟之主陳于大祖，未毀廟之主皆升，合食于大祖」。魯僖公即位三十三年，十二月乙巳薨於小寢，世子文公本宜持服至三年十一月，而二年八月即躋其主於大廟，故範寧穀梁傳注云「時三年未終，而吉祭於大廟，則其譏自明」。儀禮士虞禮記曰「適爾皇祖某甫，以躋祔爾孫某甫」，賈公彥疏云：告死者曰「適爾皇祖某甫」，告皇祖曰「躋祔爾孫某甫」，說文一篇「祔，後死者合食於先祖」。爾雅釋詁下「祔，祪，祖也」，唐韻祪讀「過委切」見母脂部，毀讀「許委切」曉母脂部，在諧聲字中，牙音見溪兩紐每與喉音曉匣混譌，已為聲韻學家所證實，是祪為毀之異體字殆無疑義，躋義為陞祔義為付，本喪終吉祭之主要內容，既可行之於三年喪終，亦可行於未終三年，是躋也祔也，二而一，一而二者也。陳方二氏不知壺銘為喪終之吉祭，孫氏雖知其大意為喪終作樂，而讀遣為劑，爾雅釋言劑，翦，齊也，說文刀部翦，齊斷也，以斷喪而受事為說，亦非篤論。

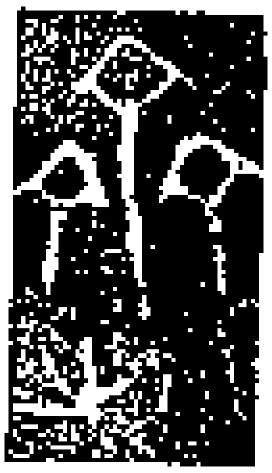
抑我猶有進者，三年之喪明著於禮經，又一再見於七十子後學諸論著，為以孝治

天下之大經大法，何以魯文公即位以短喪而見譏？孟子滕文公上滕定公薨，世子滕文公使然友之鄒問喪禮於孟子，孟子告以三年之喪。父兄百官皆不欲也，故曰：吾宗國魯先君莫之行，吾先君亦莫之行也，至於子之身而反之，不可。又盡心章下「齊宣王欲短喪，公孫丑曰：為期之喪，猶愈於已乎」，又曰「王子有其母死，其傅為請數月之喪」，在傳世青銅器中又有齊侯兩壺紀短喪之事，齊魯素稱禮義之邦，統治者尚且如此，遑論庶人能否遵循者乎！心有所疑，故敢附記於此。

（𪗉）



一



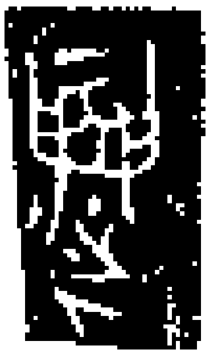
二

洹子孟姜壺

爾其𪗉受御

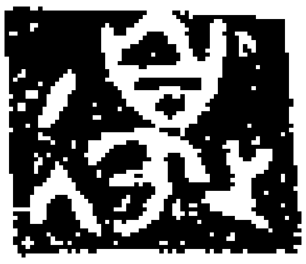
金文从止與从辵通，如從或作𣥒，迠或作𧺆等。𪗉即𨘛字異體。

⿺辶農



農鼎　⿺辶農
作寶尊彝

⿺辶農字从辵从農，說文所無，以表義更旁例推，與辜⿰彳農鼎⿰彳農字當爲一字，⿰彳農字从彳从農，說文十四篇農古文作𨐤，此从農，殆籀文與古文以辵表義者，每多更旁从彳，然⿺辶農⿰彳農兩字俱不見于說文，古字以言表義者，亦或更旁从辵，說文速字籀文作遬，古文作警，玉篇一二七遲亦作⿱屖言，說文辵部「遱，連遱也」，玉篇言部「謱，謰謱也」，遱謱表義更旁字也。許氏誤分兩部，以此例推，⿺辶農⿰彳農或即譨之別構，楚辭九思「羣司兮譨譨」，王逸注，譨譨猶偲偲也，言皆競于佞也。集韻下平十九侯「譨，譨譨多言也」。音「奴侯切」，泥母侯部。

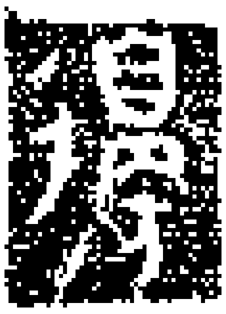


天亾殷
王於邊鄉

丁山曰：邊所從臱，鼻之初形也，上從自，下從方。儀禮大射儀「左右曰方」注「方，出旁也。」士喪禮注亦云：「今文旁為方。」臱之從方，蓋取旁義。王部「皇，大也，從自。自，始也，讀若鼻。」鼻邊對轉，臱之從自，蓋取其音。臱者，邊旁之本字也。後世皆假邊為之，故經典文字曾不見臱。廣雅釋詁「邊，旁也。」禮記檀弓「齊衰不邊坐」注「偏倚也。」是皆臱之本義。臱之本義為旁，為偏，從其聲者，故莫不有偏旁義。自部「臱，自旁薄緜宀宀也。」辵部「邊，行垂崖也。」（莊子其翼若垂天之雲，釋文引崔注垂猶邊也。）釋名釋宮室「梠或謂之櫋。櫋，緜也，緜連榱頭使齊平也。」（古〻屋梠謂之檐，注即屋檐也，邠為連聯，是櫋即屋櫋，屋櫋亦臱也。）呼自邊、聯、櫋諸字語根言之，臱之為言旁也，尤礍不可易。古者方與丙形相近，聲相同，用當無別。儀禮士昏禮「皆南枋」注「今文枋作柄」。又少牢饋食禮「加二勺於二尊，覆之南柄」注「古文柄皆為枋」，是古文從方者，有時誤而从丙。臱之從方，取其旁義，若誤而為臱，則義不可見矣。作書者多誤增丙形于臱下，故孟鼎「邊」，虘詛楚文「邊」鐃字，其所从臱並衍丙作臱。漢校官碑「邊」亘是儆，塙倚作臱，蓋承孟鼎與詛楚文之形而誤。若老子銘作邊，劉修碑作邊，其偏旁从臱，蓋又

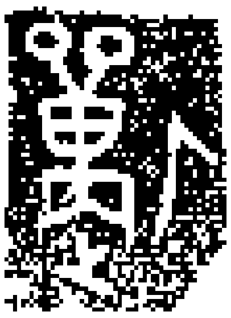
邊之形譌。證之漢碑，可以斷言。臱下從方不從冂，其從冂者，唯漢邊虎印與申屠駒翻秦會稽刻石之邊字所从耳。是知說文正篆多以秦書爲質，非如鄭知同云以古文爲主也。古文易從方，自隸其形甚明，自方譌爲冂，李斯復畫冂爲隔臱之義，非特許君所不解，即李斯亦無以明之。蓋其形義失傳也久矣。今本說文臱下云「宀宀不見」，殆妄人據鼏訓補，非許君之舊。（說文闕義箋第十五葉至十六葉）

高田忠周曰：說文「邊，行垂崖也。从辵，臱聲」，而臱字說文闕形說，一本「宀宀不見也」，此義鼏字之解耳。鼏下云「鼏鼏不見也」，是也。然則臱字形義未詳者也。然詛楚文下形从方字，漢隸亦往往从方，古文本當如此耳。禮記玉藻「其在邊邑」注「九州之外」，是證頭顛于邊。注「邊，邊境也」，蓋本義謂行外境，故字从辵，而轉謂所行之外境，亦曰邊也。（古籀篇六十六第三十葉）



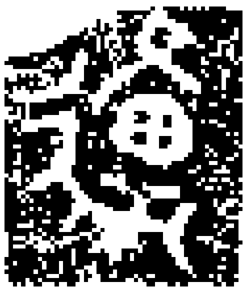
盂鼎 唯
殷𢖍侯甸

𢖍即邊之省體，辵金文作辵，彳金文作彳，彳實為辵之省，故金文从辵字往往可省作彳，如追之作𢓊，遣之作𨓈等，皆屬此例。

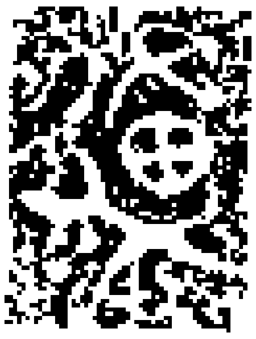


盂鼎　賜乃祖
南公旂用遷

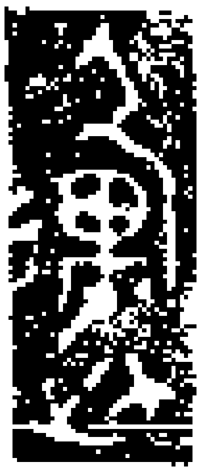
劉心源曰：遷，即嘼，即狩，補行也。或釋遷，非。（萬不以書內，奇觚室吉金文述卷三第十四頁盂鼎）按：書序「往伐歸獸」，釋文「獸，本或作嘼」。唐韻獸讀舒救切，審母幽部，狩讀「書救切」，不但同部，而且同母。同聲必然同義。小雅車攻「搏獸于敖」，李賢後漢書安帝紀注引作「薄狩于敖」，公羊傳桓公四年「冬曰狩」，何休注「狩猶獸也」。說文十四篇「狩，犬田也。从犬，守聲」。爾雅釋天「火田為狩」，郭璞注，放火燒草獵亦為狩。遷為嘼之更旁字，劉說可據。



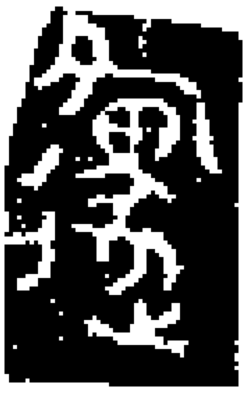
饕原父鼎　真
饕遣父鑄鼎



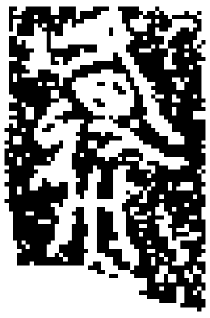
雝遣父彝　真雝
遣父作寶尊彝



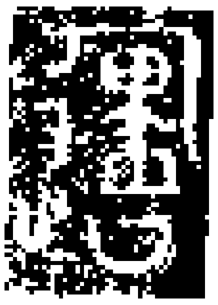
單伯遣父鬲　單伯
遣父作中姞尊鬲



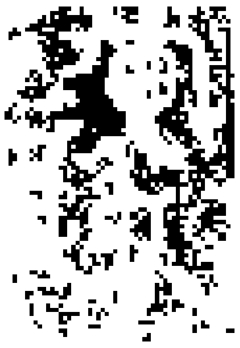
陳公子甗　陳公
子〻叔遣父作旅甗



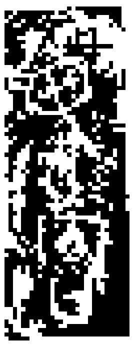
曾子原彝簠　曾子遣
彝爲孟姬鄬鑄媵簠



魯原鐘　魯遣
作龢鐘用享考



盂

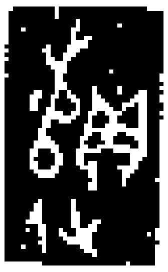


器

魯原父簋　魯太宰
遣父作季姬牙媵簋

丁山曰、考邍古皆通原。周官大司徒「辨其山林川澤、丘陵墳衍、原隰之名物」、釋文原本又作邍。司馬邍師掌四方之地名、辨其丘陵墳衍邍隰之名物、字正作邍。邍陳公子甗作𨘢、史敖簋作𨘢、單伯鬲作𨘢。上皆从夊从田、陶皆从辵、而下不从彔、則金文藻鈔小徐本作𨘢、（王筠釋例引）羅振玉石鼓文考釋謂𨘢字下从霖、即彔字。許書从彔、殆由彔而譌者是已。春秋說題辭「高平曰太原。原、端也、平而有度也」。廣雅釋地「原、端也」、端、月令「決訟獄必端平」注「猶正也」。邍之从田、𥁕有平正誼、故周禮太卜「三曰原兆」注「原、原田也」。田上之夊、小徐云「止」、止即許君所謂人所登也。田之下𥁕从遠、詩「韋偉義遯」、周易遯卦、其釋文遯云「遯本亦作遂」、漢書匈奴傳贊「遯逃竄伏」、顏注曰「遯古遁字」。遯與端段之章太炎新方言音表謂之雙聲旁紐、雙聲之字、誼皆可通。由春秋說廣雅之訓推之、遠𥁕邍之讀音、阮元釋易彖音曰「彖之音通貫切、音近緣、凡緣、篆、瑑等字皆从之、有緣飾隆起之意」（揅經室集）。遠从彖得聲、故邍亦有高意焉。則爾雅云「廣平曰邍」、周禮大司徒注云「邍、地之廣平者」、皆涉產誼而誤也。水經汾水注引書大傳「大而高平者謂之太原」、詩皇皇者華「于彼原隰」、傳亦曰「高平曰原」。是漢初經師皆以邍為高平、猶未失邍聲之誼。自遠音轉而同元、隆起之意亡、自遠訛為邍、邍之形遂不可解、使許君得見兩周古文真蹟、必廁邍于田部曰「邍、高平之野、人所登、从田、从夊

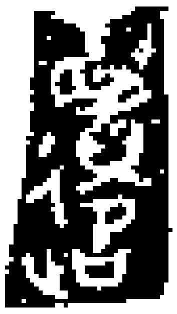
遂攀，（說文闕義寶凡叢生卜叢）彖字下從豕，上從寸，與彔字不同，凡錄字祿字肆字遂字上從夕，下從豕，是最大區別、



𢧁馭觥蓋　𢧁馭弟史⿺辶⿰𠂤貝馬弗左

⿺辶⿰𠂤貝字从辵从⿰𠂤貝，字書所無。按說文十四篇𠂤部：「𠂤，危高也，从𠂤，屮聲，讀若臬。」唐韻𠂤讀「魚列切」，疑母祭部。貝讀「博蓋切」，幫母祭部，以聲類審之，或即䟦之別體。唐韻䟦讀「魚厥切」，與𠂤同部又同母，說文：「䟦，斷足也，从足月聲，䟦，䟦或从兀。」玉篇七十六亦作刖。

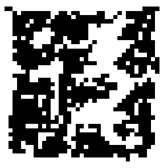
遷



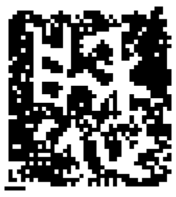
舀鼎　王

才遷𢈈

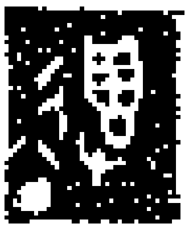
譚戒甫曰：遷字繁縟難識，阮元釋遷，劉心源釋還，皆相差殊，郭沫若照字體寫出作遷，也頗有出入。其實此字左从辵，右上从童，即是瞳字省去（按金文童作童从辛从重目所一東聲之甚或从重省舉要為童字从辛東聲故此稱陵字右旁由中移至右去）用作聲符，右下不是召字，當是尸口二字。說文「衝，通道也。从行童聲。」二字聲義皆同，不過此為地名，只因形勢衝要，特著其義為尸口，稱無關口，頗疑此遷或後世潼關地帶的本字。大約當西周時，渭水下游由驪山至黃河曲處，總名為潼。故東漢在河曲以南置潼關，至宋在驪山以北置臨潼縣，可以意識到這塊地方的廣長與險阨也，就是說這個遷字的本義所由來了。（中華文史論叢三輯十三頁西周舀器銘文綜合研究）按集韻上平三鍾：衝、衝同字。金文叔氏鐘鍾作鐘，克鼎作鐘，與此偏旁近似，其下召，似當釋邑。說文「邑，國也。从口从𠬝。」此移口于𠬝下，其義一也。集韻上平一東：[illegible]「徒東切，地名。」廣韻「徒紅切」，定母東部，當即其字，从遷者，繁縟文也。



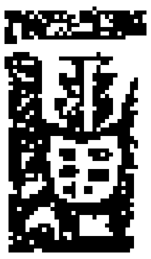
卯毁　令余非敢
夢先公又佳遣



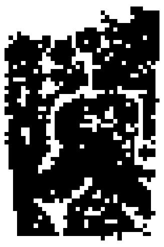
中𢿯父盤
徠封騁邦



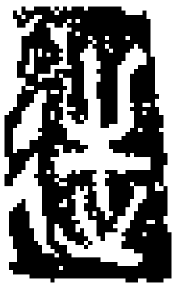
右擇追　右
澤作寶匱



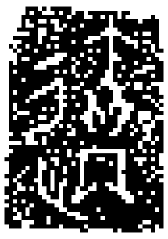
雁侯編鐘　雁侯
見工遣王于周



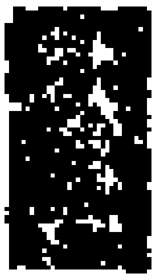
乙亥父丁鼎
亞㞢耤傐佳各



逆鐘　叔氏
令史盟召逆



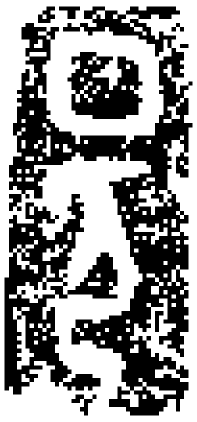
余贎遒兒編鐘　余
贎遒兒得吉金鎛鋁



一

余義鐘　余贎遒
兒得吉金鎛鋁

孫詒讓曰：「此鐘爲楚人僕兒作以祭其祖者，所記世系甚詳。蓋余義生逐斯于（斯于，逐字）逐生茲鞶，茲鞶生僕兒，是余義爲僕兒之曾祖，逐則僕兒之祖也。故逐字三見，前作「逜」，後二作「𨓃」，作「䠸」，下增口形，蓋即且字（說文且古文作且，餘皆）。固偁祖之名，特加口以爲標識，故與上文殊異（古文多叚且爲祖金文皆甲文皆例如是），非古文，逐字或从且也（古原卷下第十四頁）。」按此鐘舊稱余義鐘，孫氏承之，鐘銘應讀「余義楚之良臣，而逐之字父，贎逐兒，」考左傳昭公六年「徐儀楚聘于楚，楚子執之，逃歸。」江西高安縣出土青銅器二，其一銘曰「郐王義楚睪其吉金，自作祭鍴，」其一曰「義楚之祭耑，」徐郐皆从余聲，儀从義聲，是余義楚即徐儀楚，孫氏句讀失誤，義楚徐王名，杜元凱謂徐之大夫，非是。



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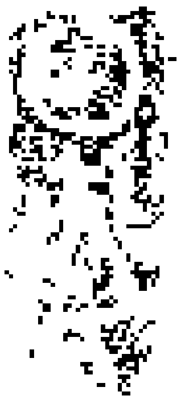
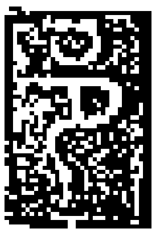
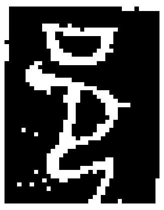


二

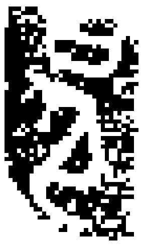
邑爵
邑



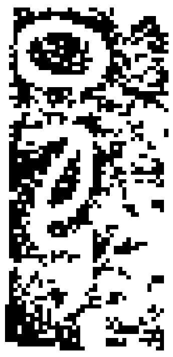
融从盨
其邑



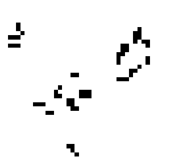
鄉父
乙鼎



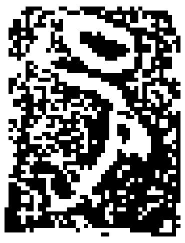
鄉父乙彝
才新邑



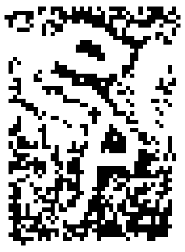
毀士鄉尊
王才新邑



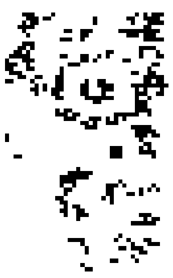
陳口戈
陳[illegible]邑



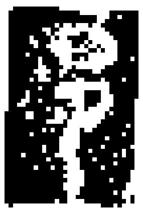
矢人盤
井邑田



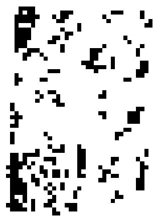
矢人盤
至于井邑



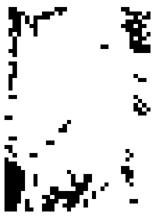
永盂邑
人奎父



盂一

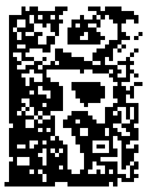


器一

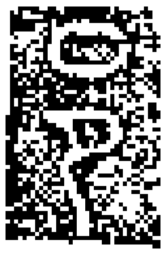


盂二

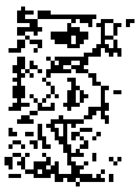
師兌毀
五邑走馬



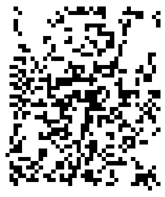
融从盨
十又三邑

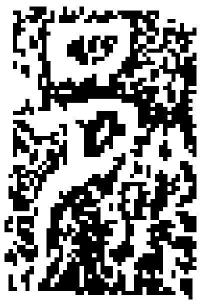


鬲攸从鼎
射分田邑

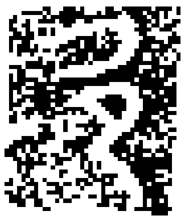


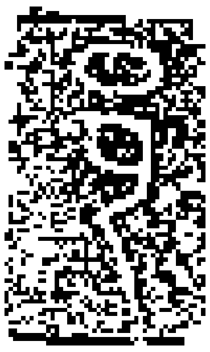
融从盨
州瀘二邑

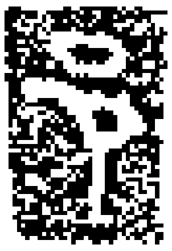

貞卣器貞先內邑


浩𤔲土逘毁王朿伐商邑

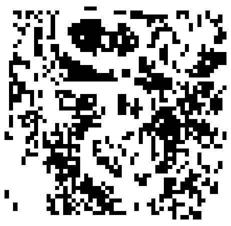
此毁


此鼎旅邑人善夫

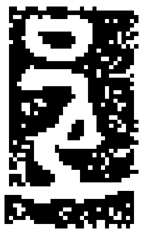

𨱆鎛侯氏賜之邑


矢人盤用矢𢿢散邑

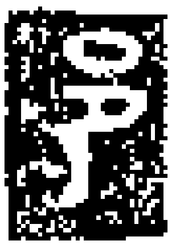
裘衛鼎迺舍寓于氒邑

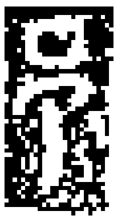

柞鐘（鉦閒）𤔲五邑甸人事

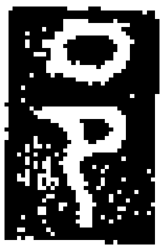
師𤸫毁命汝官𤔲邑人

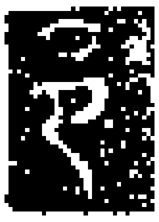

宜侯夨毁氒宅邑卅又五

毛公鼎𩛥我邑小大猷

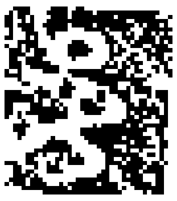

召伯虎毁余以邑訊有𤔲


舀鼎弋尚卑處氒邑

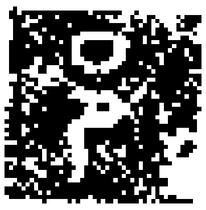

鬲从盨其邑𣪘𣝎才三邑



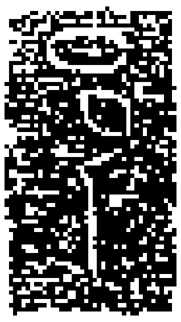
鬲从盨 其邑𢦏楖才三邑



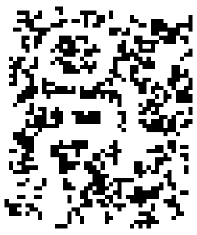
何尊 唯珷王既克大邑商



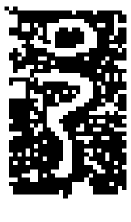
埶殷 用大備于五邑宷錫



𩐛鎛 二百又九十又九邑

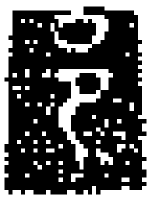


詢殷 令余令汝啻官𤔲邑人



鬲从盨 其邑

复𢚦言二邑畀鬲从



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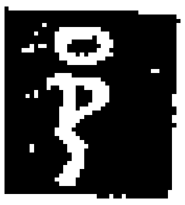
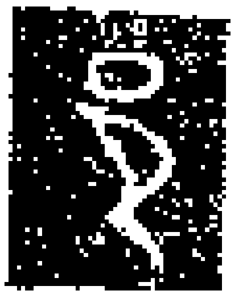
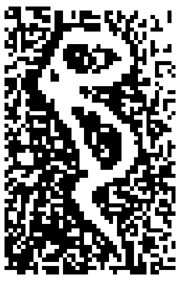


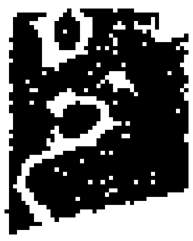
鬲从盨 其邑彶眔句商兒眔讎



洹子孟姜壺一

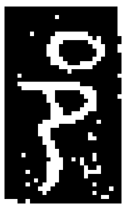


洹子孟姜壺二 洹子孟姜喪其人民都邑



魯生鼎 無大邑

魯生作壽母朕貞



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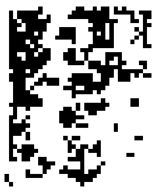

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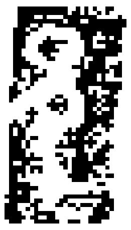

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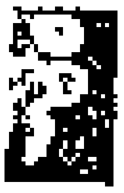

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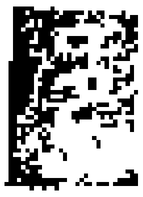

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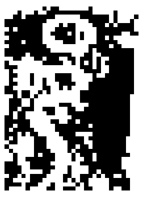
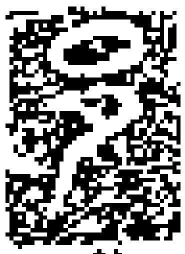
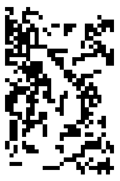


三器　師酉簋　嗣乃祖啻官邑人虎臣西門夷

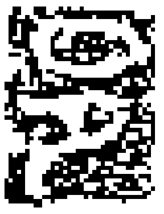
裘衛鼎　伯邑父



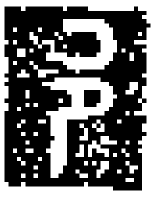
衛盉　嗣土散邑



小臣邑斝　王賜小臣邑貝十朋

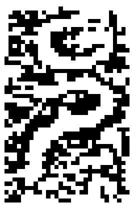


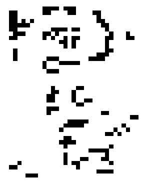
裘衛鼎　伯邑父



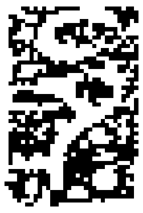
衛盉　嗣工邑人服

戈伯匜　唯衛邑戈伯自作寶匜



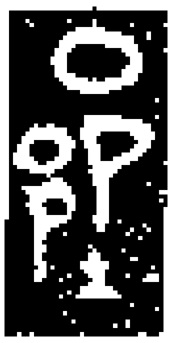


衛盉　裘衛廼彘告于伯邑父



裘衛鼎　嗣土邑人趙

說文六篇「邑，國也」，从口从卩，卩象人跽形，邑為人所居，故从口，口即圍義，會意為人所聚住的村落。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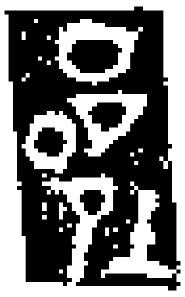
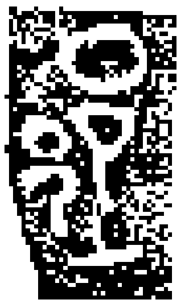

蓋二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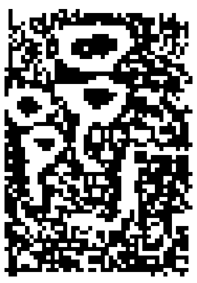
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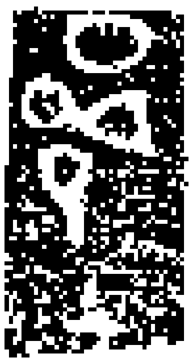
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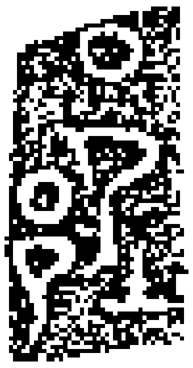
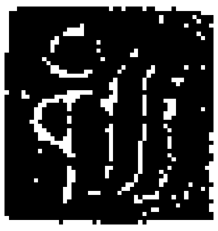

五

格伯𣪕　卒書史𠭯武立𥁕成塈

戴家祥曰：塈字阮元積古齋鐘鼎彝器款識（卷七第六葉）釋卽土二字，許翰非之，曰：「細讀諸本蓋一字，从卽从土，疑鄉之別體。」（筠清館金文卷三第十八葉）劉心源奇觚室吉金文述（卷十六第卅七葉）、孫詒讓古籀餘論（卷三第十八葉）並從其說。按卜辭金文鄉字，鄉从皀从𠨍，皀或作皇，蓋古文皀字。𠨍象兩人相向，為向背之本字。从皀从𠨍，𠨍亦聲，字亦釋饗，同聲通假，借用為卿。唐韻鄉讀許良切，匣母陽部；卿讀去京切，溪母陽部。古代牙音見溪兩紐在諧聲字中每與喉音曉匣混用，故白虎通云：「鄉之言嚮也，為人所歸鄉。」漢碑篆額始有鄉字，許君不知皀為簋之初文，誤以皀又讀若香（說文五篇），蓋時俗不知字例者之所為也。阮釋固誤，即林所言亦非確論。然則塈字果何義耶？以形義核之，實即皀之異體。古文大篆皆駢之兩形，以明其字義，而小篆則或省改為一形，如丵之為業（說文三篇丵部），騂之為岳進

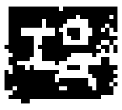
（六篇林部）𩫏之或體作畝（說文十三篇田部），𩫏之篆文作郭（說文六篇邑部），是其證。古人作書涉及土地國邑者每加旁以土以示類屬，金文陳曼簠陳作塦，平阿戈阿作㘢，或之別體作域（說文十二篇），可證表義之旁字亦作國，囗口同也，象範圍周匝之形，與邑之從口同義。孟子曰：「域民不以封疆之界（公孫丑下）。」趙岐注：「域民，居民也。」邑之古文作𠱻，象人跽在口下，其意亦猶在此，許云从卩（說文六篇），大誤。國邑兩詞文義同，尚書湯誓「率割夏邑」，史記殷本紀作「率奪夏國」，周書牧誓「以姦宄于商邑」，史記周本紀作「以姦軌于商國」，故說文云：「國，邦也。」𨟻伯𣪘銘末但有「厥書史戠武立嚳成器」之語，似即禮家所謂之廟堂祭侯之成邑之禮，史記五帝本紀：「一年而所居成聚，二年成邑，三年成都。」是成邑之為成邑，終無疑義矣。

邕

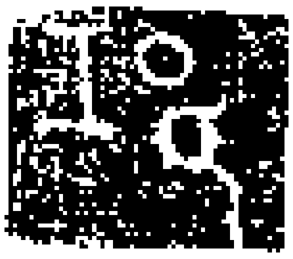


邕子甗　邕子良人擇其吉金

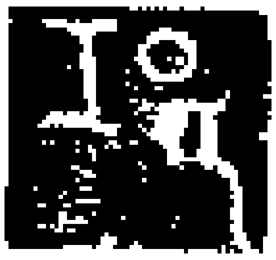
説文十一篇「邕，四方有水自邕成池者，从川从邑。𡿺籀文邕。」邕从邑爲會意，𡿺从吕爲象形，吕表示城邑之義。邕作爲地名，經傳皆以雝爲之，如書禹貢之「雍州」，爾雅釋地，「河西曰雍州」等。邕从巛从邑，示環繞之形，引申出障義，塞義，爲了从字形上區别引申義，又加土旁寫作壅。



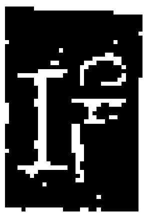
邛季戈　邛季□孫□右



邛君婦壺　邛君婦龢作其壺

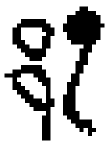


江君婦龢壺　邛君婦龢作其壺



叔姬簠　曾侯作叔姬邛嬭媵器䵼彝

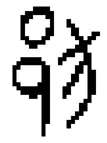
說文六篇「邛，邛地在濟陰縣。从邑，工聲。」此爲漢地名，漢以前不見經傳。其字从工者，當即春秋之江國，籀文於國邑名類皆从邑，經傳以同聲通假作江也。春秋僖公二年杜預注「江國在汝南安陽縣」，其故地在今河南息縣西南。



鄂君啓節

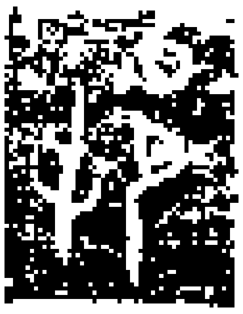
内邔

字从邑己聲，于省吾釋作地名，内邔即入邔。郭沫若以逾顕内邔爲句，顕内邔，左傳「夏汭」，邔殆爲汜，與涘通，水涯也。淮南子道應訓亦作「涘」。（文物參考資料一九五八年第四期第四頁）

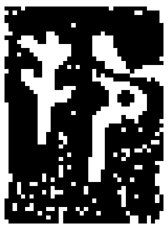


鄂君啓節
庚赤壐

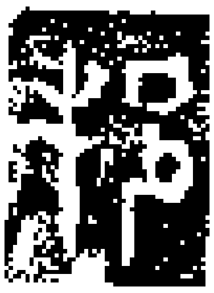
从方邑右楚器又用作地之名



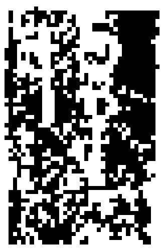
𤼈鐘 迨
受萬邦



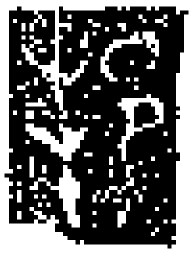
史牆盤
迨受萬邦



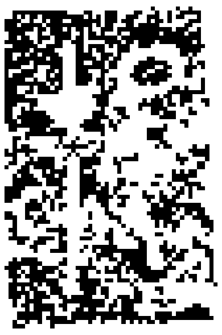
宗周鐘
廿又六邦



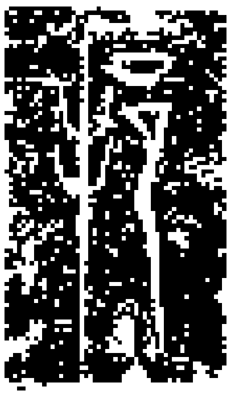
乖伯毀
異自也邦



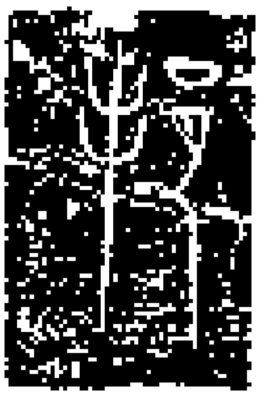
毛公鼎
邦將害吉



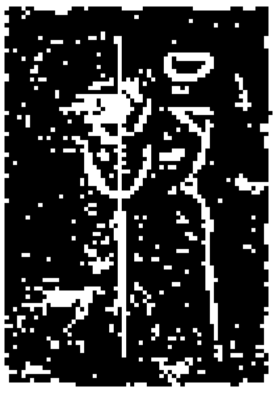
大克鼎
保辥周邦



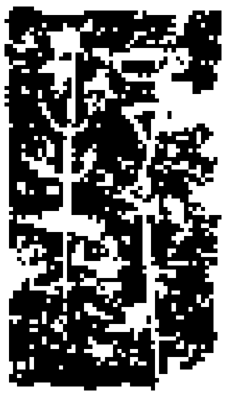
中山王譽鼎
克敵大邦



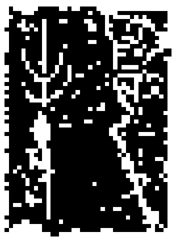
中山王譽鼎
客邦難新



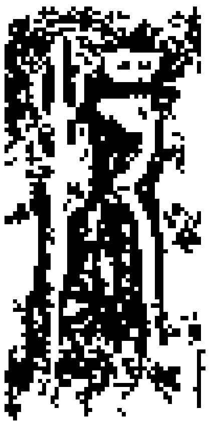
中山王譽鼎
毋𧿹氒邦



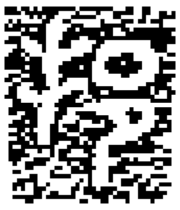
中山王譽鼎
而逆其邦



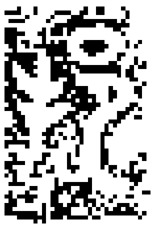
𡥈蚉壺 而
冢貴之邦



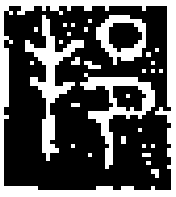
中山王譽鼎
以憂勞邦家



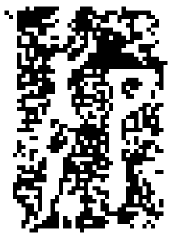
袁衍鼎 訇
馬頌人邦



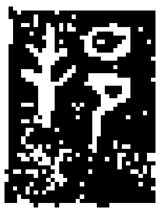
史牆盤 用
肇徹周邦



彔伯𢦏毁
又𠦪于周邦



周棘生盤
□金用□邦



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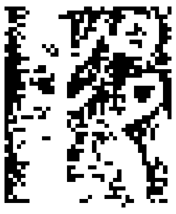

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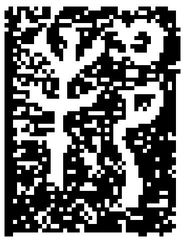

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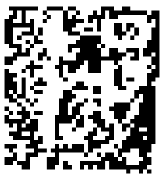

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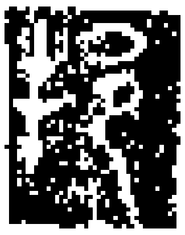

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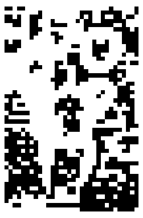

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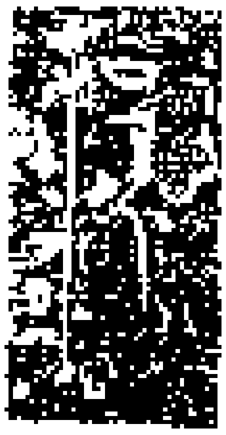

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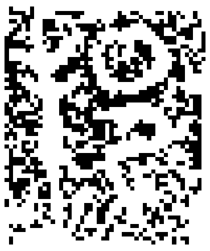

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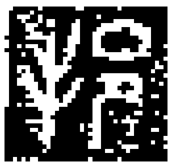
祖奠周邦



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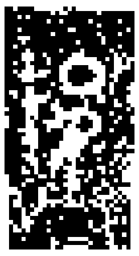

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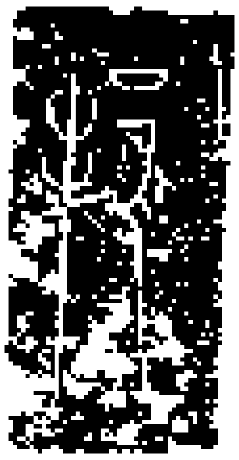

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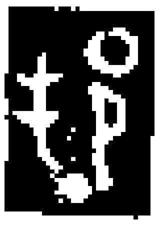
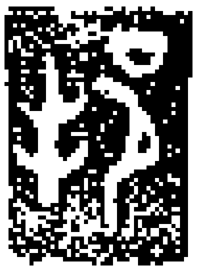


豆閉毁
嗣寏艅

邦君
嗣馬



盂鼎 在珷
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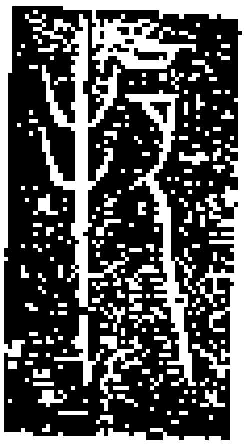

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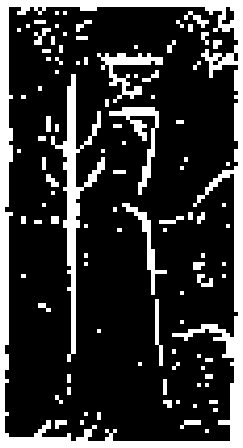

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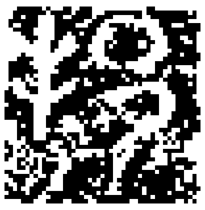

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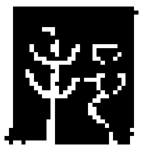

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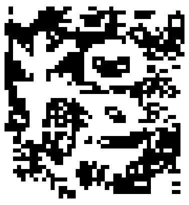

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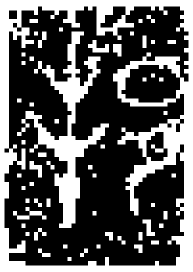
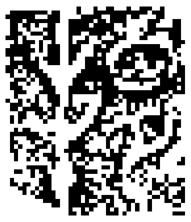


毛公鼎 命汝辥我邦我家內外



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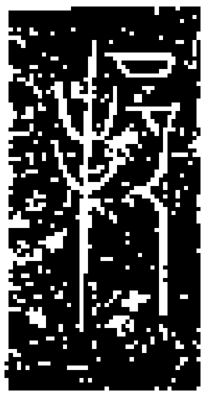

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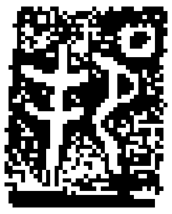

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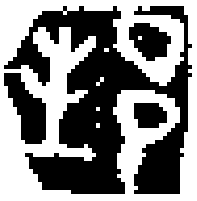

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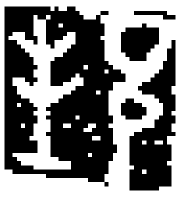

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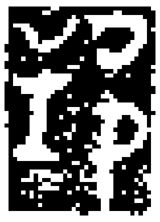

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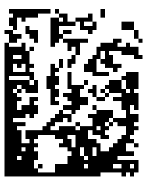

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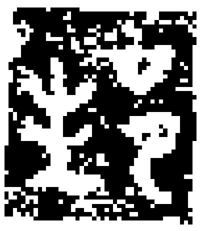

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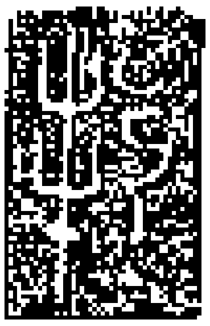
祖考政于井邦



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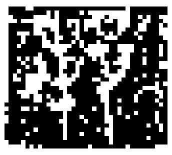
于齊邦



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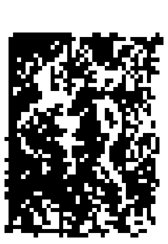

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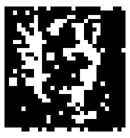

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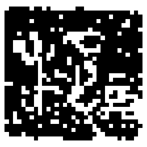

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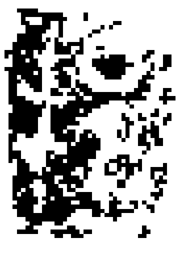

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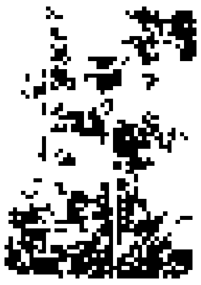
邦父命駒父



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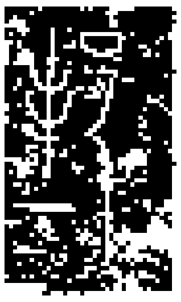

舒蚉壺
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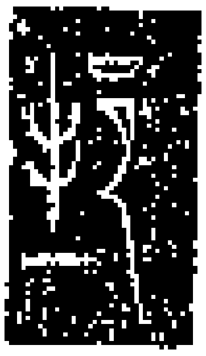

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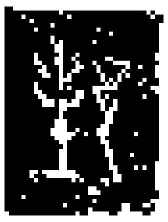

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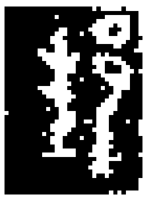

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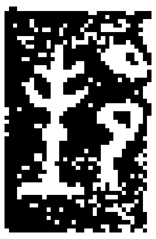
午錞



陳侯午敦
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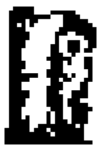
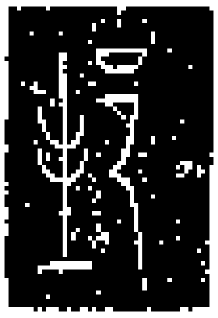


陳侯因
資錞

保有
齊邦



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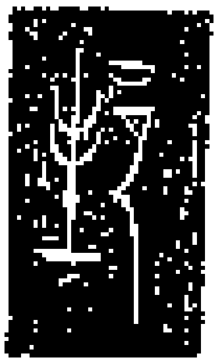
故邦亡身死



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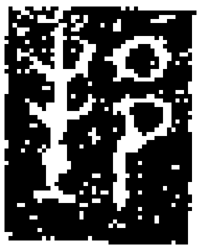
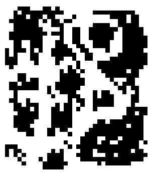
而講賃之邦



毛公鼎 国
我邦我家



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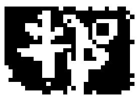

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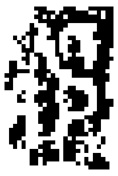

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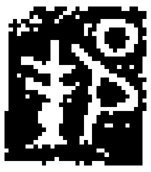

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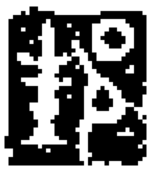

器二

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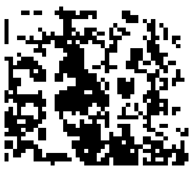

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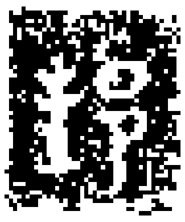

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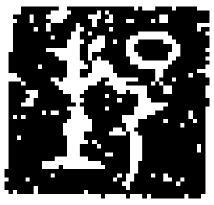
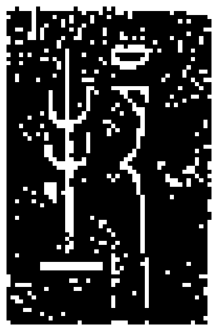
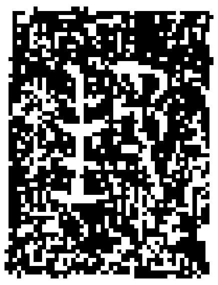
不叔巽乃邦



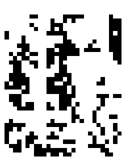
子邦父甗 子
邦父作旅甗



中山王嚳方壺 中山王
嚳命相邦賙斁郾吉金

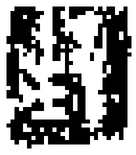


中山王恖鉞
天子閮邦



十年上
宰子

邦司寇
富無



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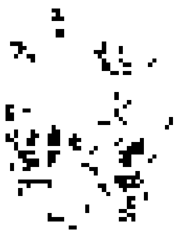
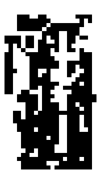
司寇野岪



駒父盨 小大邦亡
敢不□具逆王命



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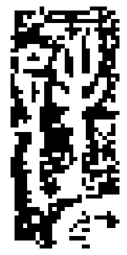
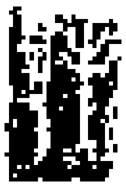


三

蔡侯鎛
定均庶邦



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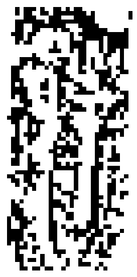

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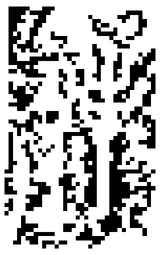
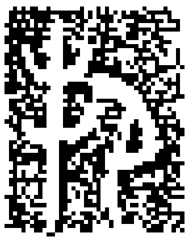


四

蔡侯鐘
建我邦國

說文六篇，邦，國也，从邑丰聲。㞩古文。邦甲骨文作𡴀，金文或作𨛜，从𡉚，𡉚象土田之上有所建樹。說文，封，爵諸侯之土也，从㞢从土从寸，寸其制度也。𡉘古文作𡉘，籒文作𡊄。封字所从之丰與邦字義同，封字从寸，寸依之文示動詞封建之義，邦字从邑，表示封建的結果，諸侯的國也。

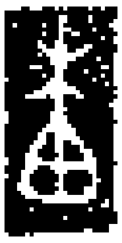
（邦）



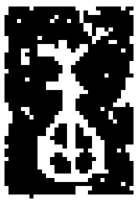
盂鼎　賜汝邦嗣四伯

邦，即邦之省。金文邦多作邦，从丰从邑，此从卩（㔾），乃邑之省。盂鼎「易女邦嗣四伯」，與十年工軍矛「邦司寇富無等」辭例正同。參見邑部邦字。

（畬）

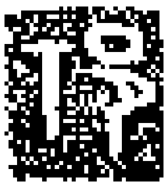


畬父丁尊



畬父丁彝　畬作父丁尊彝

字从木从田，象木在田上之形，疑為邦字的異文。說文六篇邦古文作𡴀，甲骨文作𡴀，與銘文相近。邦者國也。樹木以為標幟，封之則有邦國之號，故从木从田。金文用作人名。

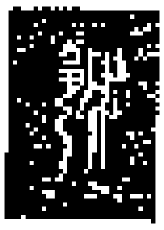


史牆盤 周

寒祁上下

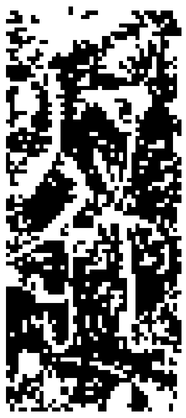
說文六篇「祁，太原縣，从邑示聲」。按从邑字往往為地名，今山西太原府有祁縣，許慎所釋可从。祁又有大意，詩吉日「其祁孔有」，傳「大也」。爾雅釋詁「祁，大也」。禮記緇衣「資冬祁寒」，「祁寒」即大寒。牆盤「寒祁」與「祁寒」義同。

⿰戉阝

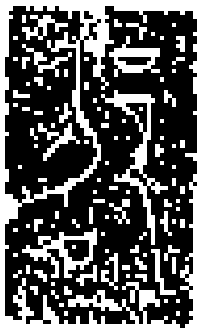


越王劍　⿰戉阝王鳩淺自作用劍

⿰戉阝从邑戉聲，經籍作越，从邑表示國邑之義。

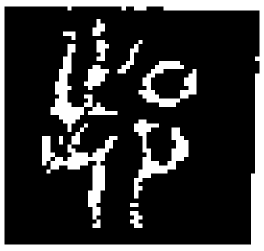


中山王嚳鼎
邵考成王

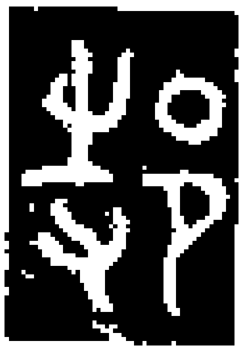


中山王嚳方壺　以
內絕邵公之業

壺銘「邵公」指召公奭，燕國創業之君。鼎銘「先祖桓王、邵考成王」，壺銘言「桓祖、成考」。邵字在此讀作「紹」，說文十三篇「紹，繼也」。

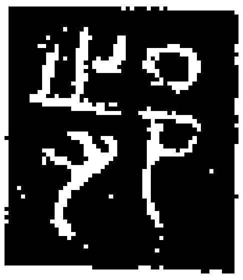


盖

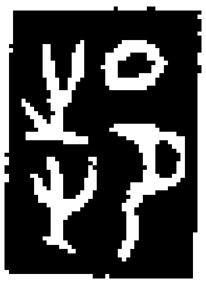


器

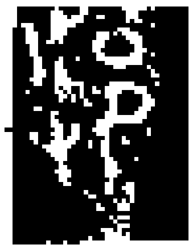
郜造段　郜遣作寶段



郜造遣鼎　郜艁遣作寶鼎

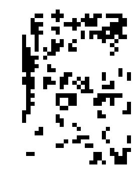


郜伯祀鼎　郜伯祀作饍鼎

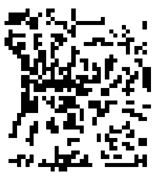


郜伯鼎　郜伯肇作孟妊饍鼎

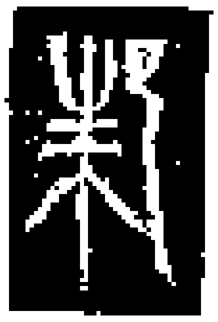
說文六篇「郜，附庸國，在東平亢父郜亭。」春秋隱公十三年經云「取郜」，杜注「小國也，任城亢父縣有郜亭。」金文用同。



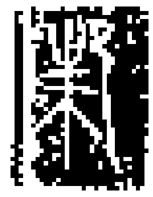
邾大司馬戈　邾大司馬之船戈



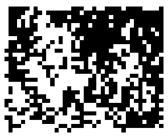
邾大司馬戟　邾大司馬之船戟



邾公釛鐘（愙齋本）

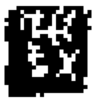


邾公釛鐘　陸𨙶之孫邾公釛



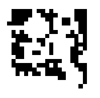
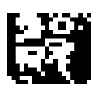
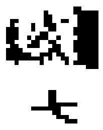
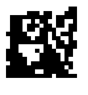
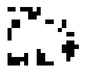
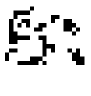
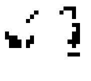
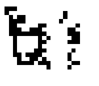
叔孫邾戈　叔孫邾戈

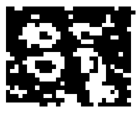
陳直曰：魯伯愈父鬲、杞伯鬲、杞伯敏亡敦，邾字皆作鼄，邾公鐘、古鉢文皆作鼄，說文古籀補云：「鼄，象形，鼄，鼄也。」古國名，後省作邾，李景異說非是。春秋之邾有二，左隱元傳云：「三月，公及邾儀父盟於蔑。」杜注：「魯附庸也，今在魯國騶縣。」漢書地理志魯國騶縣，應劭注云：「魯邾國也。」史記楚世家云：「陸終氏子五，曰曹姓，邾其後也。」正義云：「故邾國在黃州黃岡縣，地理志江夏郡有邾縣。」據此，見於魯杞名器之鼄，爲魯附庸之邾，見於邾公劉鐘及古幣古鉢之邾，爲楚與國之邾，各不相侔。當時故以鼄邾二字相別，非一古今字也。又案邾公鐘首云：「陸𨙶之孫」，亦明其世系與魯附庸之邾不同也。（金文拾遺第五至六頁）

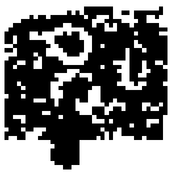


陳侯因資錞　鄴戠

字从邑戠聲，本義當爲地名，即春秋隱公十年，宋人蔡人衛人伐戴之戴，此銘讀作戠。

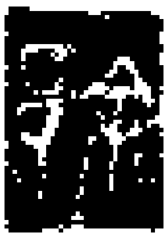
一三七八（郘鐘郘黛曰）一六七八（郘鐘郘伯之子）

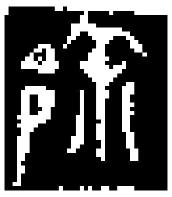
（郘大叔斧一郘大叔以新金為貳車之斧十）

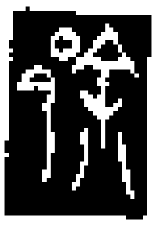
（郘大叔斧二郘大叔駒貳車之斧）

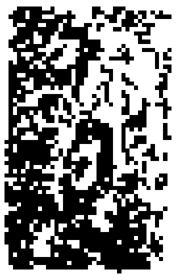
郘从邑呂聲經作呂左傳僖公十年晉有呂甥呂字以邑為氏與金文用同

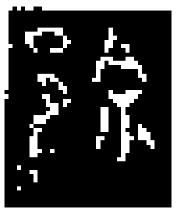
𨛜

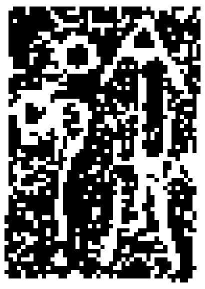

𨛜諧尹鉦
𨛜諧尹

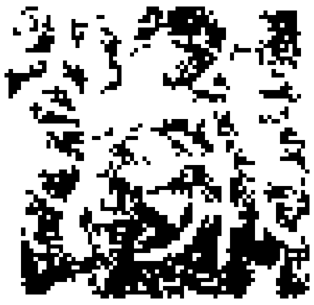

徐王耑　𨛜
王也又之耑

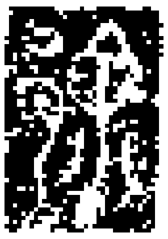

徐王義楚鍴　𨛜
王義楚擇余吉金


鉦鉞　余
以伐𨛜


𨛜王鼎　𨛜王
糧用其良金

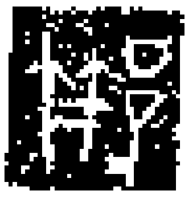

徐王義楚盤　𨛜王
義楚擇其吉金


庚兒鼎　𨛜
王之子庚兒


南彊鉦　余以
伐𨛜虔子孫

說文六篇邑部「𨛜，邾下邑，从邑余聲。魯東有𨛜城，讀若塗。」秋官雍氏「塞阱杜擭」，鄭玄注「收刈之時，為其陷害人也。」粊誓曰「杜乃擭，敜乃阱」，時秋也，伯禽以出師征徐戎。陸德明經典釋文引劉昌宗本「徐」作「𨛜」者，粊，今文尚書粊作徐戎，鄭注本之。𨛜王即徐戎，後漢書東夷傳「周穆王時，徐戎僭號稱王，陸地而朝者三十六國。」大雅常武「率彼淮浦，省此徐土。」魯頌閟宮「保有鳧繹，遂荒徐宅，至于海邦，淮夷蠻貊。」皆言魯國征討徐戎淮夷之事。左傳僖公十三年「夏，會于鹹，淮夷病杞，故且謀王室也。」十四年「春，諸侯城緣陵而

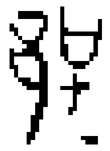
遷杞焉。公羊傳云，春諸侯城緣陵。孰城之，城杞也。曷為城杞，滅也。孰滅之，蓋徐莒脅之。十五年左傳，春楚人伐徐，徐即諸夏故也。三月，盟于牡丘，尋葵丘之盟，且救徐也。史記魯周公世家，頃公十九年，楚伐我，取徐州。徐廣曰，徐州在魯東，蓋其地西北與魯接境，而其南跨淮河兩水。徐王義楚之器，在江西高安縣出土，是其勢力且及江西者，境為當初東南一大強國。左傳昭公三十年十二月己卯，吳滅徐，徐子奔楚，楚遷徐于夷，即許國所書遷者。今江蘇泗州北五十里有徐城。



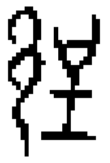
荆左軍劍

郉左軍

說文一篇「荆，楚木也，从艸刑聲，古文作[illegible]」金文荆作為國名多作刱，此銘从竹（古文从竹與从艸可通）刑省聲，从邑，表示國邑之名與用同，當即荆之異體。

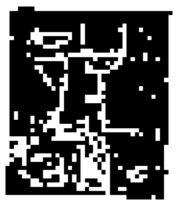


鄂君啓節
庚郢

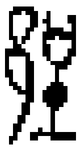


鄂君啓節
庚郢

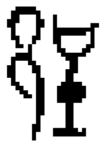
匚郢鐸
邶郢率鐸



郢大府量
郢大府之口

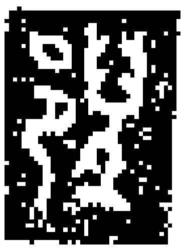


鄂君啓節
王尻
於茂郢之游宮



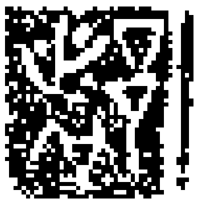
鄂君啓節
王尻
於茂郢之遊宮

字從邑呈聲，郢即今之江陵，在懷王時乃楚之都城，

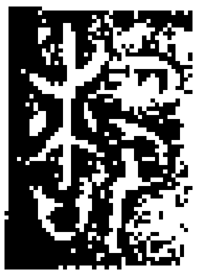


郳伯鬲 郳始逌母鑄其羞鬲

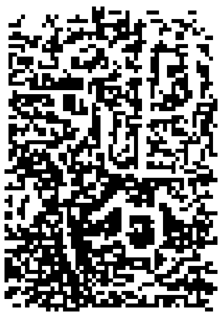
方濬益釋郳。郳在春秋時為小邾。左莊公五年傳疏引世本「邾顏居，邾肥徙郳」。宋仲子注「邾顏別封小子肥于郳，為小邾子」。按經傳注郭與邪皆書作郢。（綴遺齋彝器款識卷二十七郳始鬲）劉心源釋



中都戈
中都



宗周鐘
𢦏伐乃都



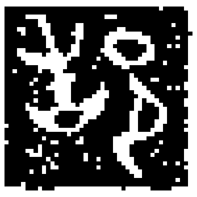
輪鎛寨𨛜
之民人都都

說文六篇「都，有先君之舊宗廟曰都。从邑者聲。周禮距國五百里爲都。」金文用同。

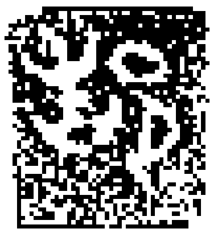
（[illegible]）

口屖戟口

屖郜戟佗



一



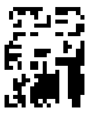
二

洹子孟姜壺　洹子

孟姜喪其人民郜邑

戴家祥曰：陳頌南云，郜字即都之譌（攷古質疑卷五第十五至十六頁）。吳大澂（說文古籀補六篇第十頁）、吳式芬（攈古錄三之三第廿六頁）釋同。按說文六篇「郜，周文王子所封國，从邑，告聲。」左氏春秋經隱公十年「公敗宋師於菅。辛未，取郜。」杜預注「郜，宋邑。」又左傳僖公二十四年富辰曰「郜、雍、曹、滕，文之昭也。」杜注「濟陰城武縣東南有北郜城」。又成公十三年晉侯使呂相絕秦曰「焚我箕郜」，杜注「箕、郜，晉二邑」。皆非齊之采邑。陳吳諸公釋為都之譌，字精鑿絕倫。齊侯兩壺作於陳桓子死後，其子為其母孟姜喪終易服時所作之祭器。於禮父在母亡，則為服期年之喪，父亡而後母喪，則為母服齊衰三年。此喪服之通例也。孟姜死在陳桓子身後，其子本宜服喪三年，以欲短喪，請示齊侯，齊侯乃使使叩宗伯禮官，為請於天子，天子許其請服。考儀禮喪服傳「野人曰：父母與算焉。都邑之士則知尊禰矣，大夫及學士則知尊祖矣」。賈公彥語「國外為野人，野人稍遠政化，都邑之士為近政化」。壺銘「都邑」一詞指此而已。禮記喪服四制云「禪之日，[illegible]鼓素琴，告民有終也，以節制者也」。壺銘「齊侯既遭桓子孟姜喪其人民都邑堇宴無用從爾大樂」，意謂毋因子易服作樂，人民都邑（[illegible]宴）小戶，無須從汝大樂，文義顯然。吳雲不知喪服有終之義，讀「郜」為高，謂郜邑即晉之高唐

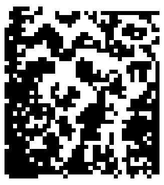
（兩罍軒彝器圖錄卷五第十五至十六頁）方濬益亦就講字反覆論證諸「鄁爲祺，祺在齊西界（綴遺齋彝器考釋卷十三第三十至三十一頁）均鵬說不足駁。



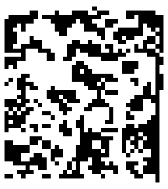
新鄭虎符

左才新鄭

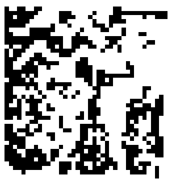
新鄭，本魏地，魏策蘇秦說魏王「大王之國南有許、鄢、昆陽、舞陽、新鄭」，至昭王五十四年，楚徙鉅陽，始皇五年又徙壽春，新鄭入秦當在此前後。



蓋一

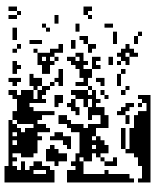


器一

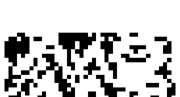


器二

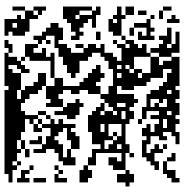
宗婦𣪕



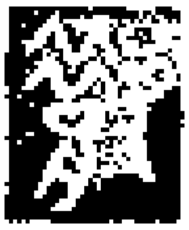
宗婦鼎



宗婦盤



蓋二



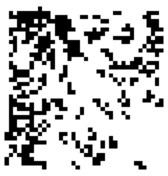
器二

宗婦壺 保辥鄁國

一

蓋二

宗婦𣪕



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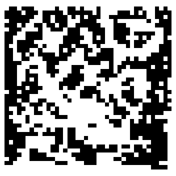
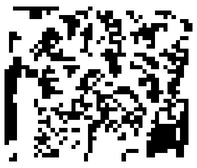
三

宗婦鼎



宗婦盤

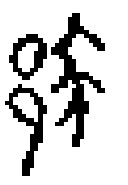


器一

宗婦壺 王子剌公之宗婦鄁嫛

郭沫若曰：鄁字从邑菁聲，菁古文昔，見說文。此字即許書䣢字，䣢下注云：蜀地，从邑耤聲。耤則从耒昔聲也。徐鍇云：按字書䣢名在臨邛。據本器則鄁當為當時蜀中之一小國，與周室通婚，嫛其國姓。（兩周金文辭大系考釋一五六頁宗婦鼎）

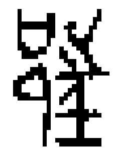
郗



鄂君啓節

庚下郗

郭沫若釋郗，認爲下郗即下蔡，春秋時本名州來，左傳哀公二年「蔡昭侯自新蔡遷于州來，謂之下蔡」今之安徽鳳台縣。（見文物參考資料一九五八年第四期第五頁）

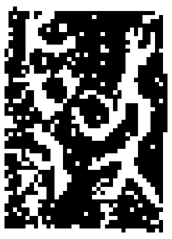


鄂君啓節

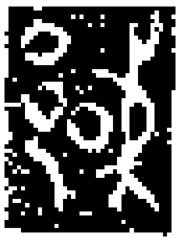
庚部

从邑坒聲，銘文用作地名，郭沫若認爲當在漢水北岸。（見文物參考資料一九五八年第四期第四頁）

䧙

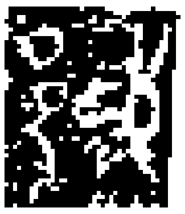


蓋一

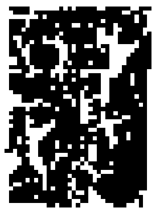


器一

師寰殷
弗速東䧙



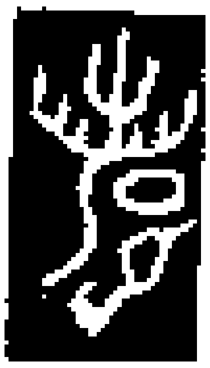
蓋二



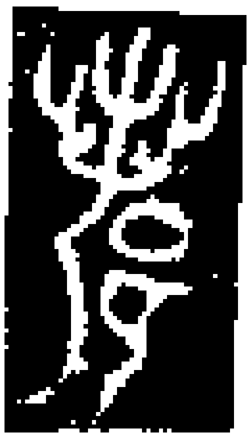
器二

師寰殷
弗速我東䧙

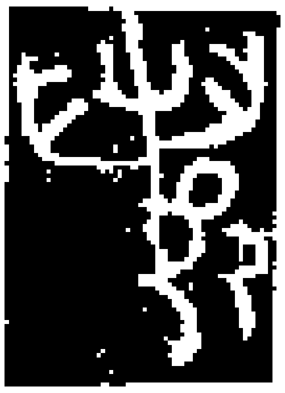
字从或从邑，或為國之本字，借為或然用語以後，乃加口（即囗字）為意符作國，或加匸（即匚之初文）作𠥱，或加邑作䧙，加邑旁表示邦國之義，䧙為或之後起字，國之異體，詳見釋或國。



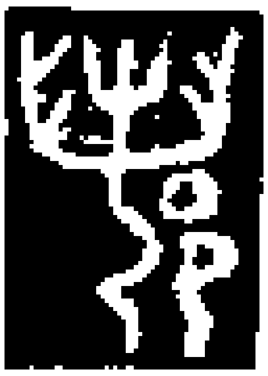
鄀公平侯盂　唯鄀八月初吉癸未



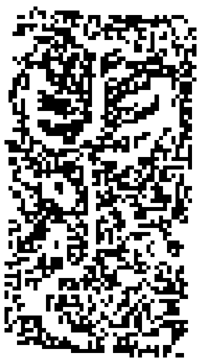
鄀公平侯盂　鄀公平侯自作尊釪



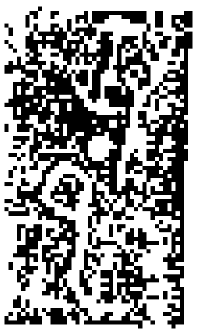
鄀公敄人殷　唯鄀正二月初吉乙丑



鄀公敄人殷　上鄀公敄人作尊殷



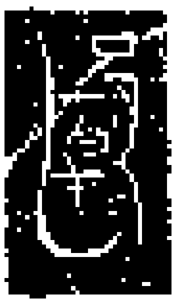
盖



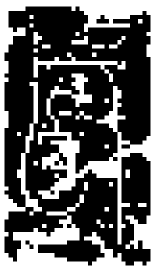
器

上鄀府簠　上鄀府擇其吉金

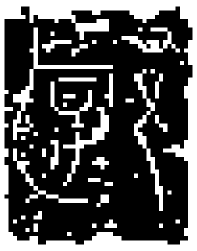
方濬益曰：說文無鄀字，字林有鄀，云楚邑。漢書地理志南郡若下云「楚昭王畏吳自郢徙此」，師古注曰「春秋傳作鄀」，據此是鄀本作若，籀文於地名每加邑旁，若鄀鼎作若，則猶用古文者也。（綴遺齋彝器款識卷一三十二頁鄀公釪）



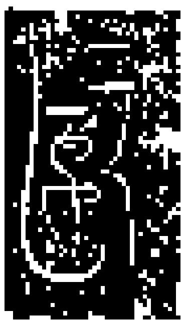
中山王譽方壺
以請郾疆



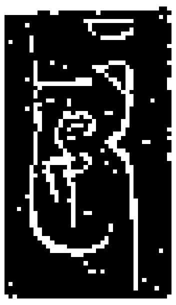
舒蚉壺
䢦師征郾



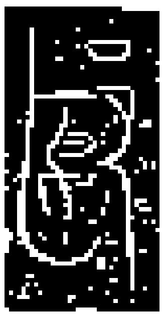
舒蚉壺
逢郾亡道



中山王譽方壺
詆郾之訛



中山王譽方壺
郾故君子逩



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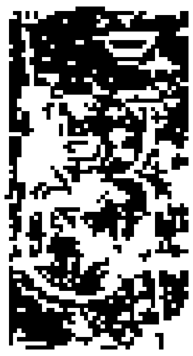
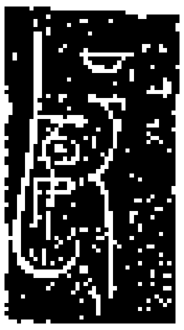
適曹郾君子逩

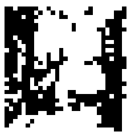


中山王譽鼎 郾
君子逩觀弇夫悟

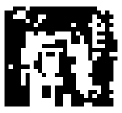


中山王譽方壺
中山王譽命

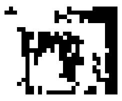
相邦賙殼
郾書金



郾王喜矛
郾王喜



郾王戎人矛
郾王戎人



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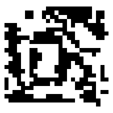
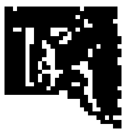


四

郾王戠矛
郾王戠

作



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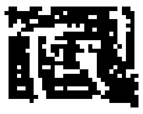

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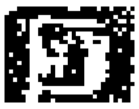
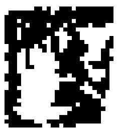


三

郾王戠矛 郾
王戠作竐鋸



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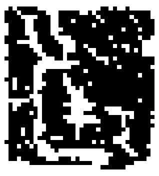
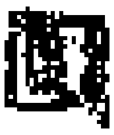


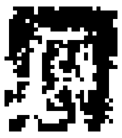
二

郾王戠戟
郾王戠作

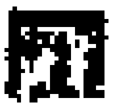
鈹鐱



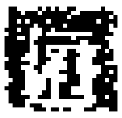
郾侯矛　郾侯庫作左軍



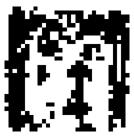
郾王喜矛　郾王喜乘鉀稀



郾王詈戈　郾王詈□行□鍨



郾王詈戈　郾王詈作行議鍨



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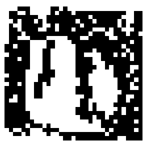

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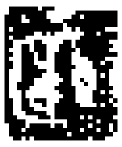
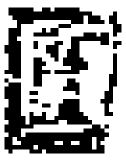
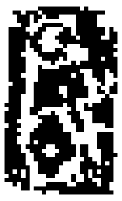


三

郾王喜劍　郾王喜豐录萃鈦

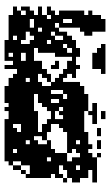


一

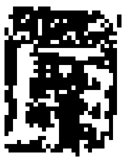


二

郾王戠戟　郾王戠作廡萃鐱

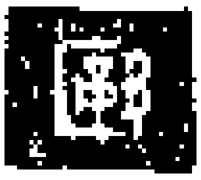


郾侯戠戟　郾侯戠作巾萃鐱

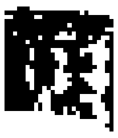


郾侯戠戟　郾侯戠作

巾萃鐱



郾侯戈　郾庚𢓊作巾萃鍨鉘



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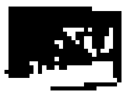
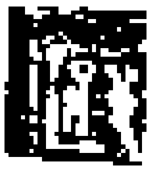


二

郾王喜戟　郾王喜作巨攷□



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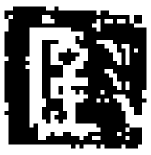

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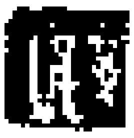
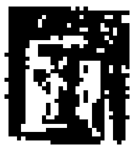


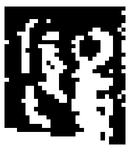
四

郾王戠戟　郾王戠作巨攷鐱



二

郾王戎人矛　郾王戎人作巨攷鈦



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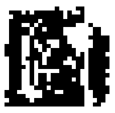
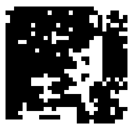


二

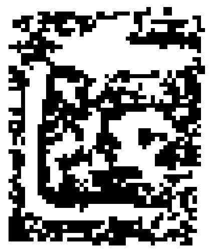
郾王詈戈　郾王

詈作五紀水金



郾王戎人矛　郾王

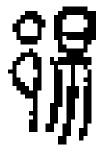
戎人作巨萃鈇



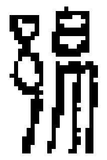
郾侯庫彝　郾侯

庫畏夜恩冂載

說文六篇「郾，潁川縣，从邑匽聲」。金文用作國名，即經典中的燕國，匽燕古音同在元部影紐，同聲通假。古燕國在今北京一帶。



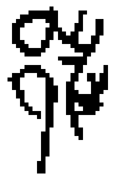
鄂君啓節



鄂君啓節　大司馬郘鄒敗晉師於襄陵之歲

郭沫若曰：「大司馬郘鄒敗晉帀于襄陵」無疑問，確是史記楚世家楚懷王六年，「楚使柱國昭陽將兵而攻魏，破之于襄陵，得八邑」的那回事。郘鄒即昭陽，但一為柱國，一為大司馬，蓋大司馬乃昭陽將兵攻魏時舊職，而柱國則是破魏得邑之後的新職。戰國策「昭陽為楚伐魏，覆軍殺將，得八城，移兵而攻齊。陳軫為齊王使，見昭陽，再拜賀戰勝，起而問楚之法，覆軍殺將，其官爵何也？昭陽曰：官為上柱國，爵為上執圭。」觀此可知昭陽之為上柱國是在「覆軍殺將」之後，故大司馬與上柱國並未矛盾。有鄂君節出土，足以補史之缺文，即昭陽在未為上柱國之前，其官為大司馬。（文物參考資料一九五八年第四期第四頁）

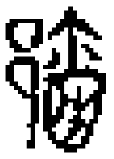
⿰涉阝



鄂君啓節

庚⿰涉阝昜

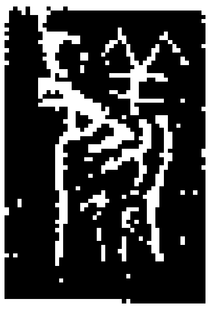
字从邑涉聲。郭沫若認為⿰涉阝昜殆即岳陽（見文物參考資料一九五八年第四期第三頁）



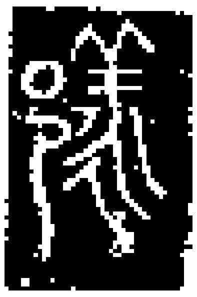
鄂君啓節
庚䣂

字从邑从畐，銘文用作地名

⿰義阝



蓋

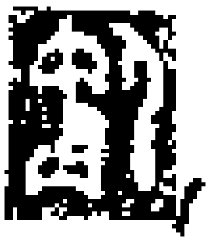


器

⿰義阝伯盞　⿰義阝伯受用其吉金

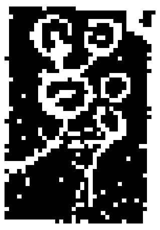
从邑義聲說文所無金文用作國邑名義無可徵

鄐

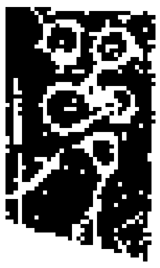


噩侯鼎
伐角鄐

柯昌濟云，鄐，古夷名，从畜从尸，尸即古夷狄夷字，疑即古裔夷裔字，左定十年傳，齊侯以萊人劫魯侯，孔子曰，兩君好合，而裔夷之俘以兵亂之，裔不謀夏云云，裔畜音近，此字當爲从畜聲，即古裔夷字也。（韡華閣集古錄跋尾二三八頁噩侯鼎）



蓋

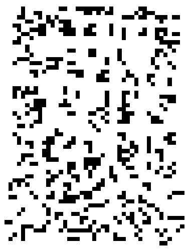


器

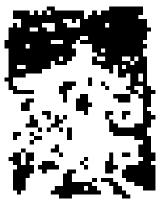
鄿孝子鼎 鄿孝子以庚寅之日

說文六篇「鄿，鄿鄉也，从邑單聲」金文與篆文同，用為地名。

鄦

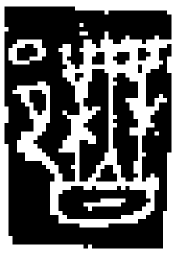


鄦子盄　鄦子
敄擇其吉金



許伯彪戈　鄦
伯彪之用戈

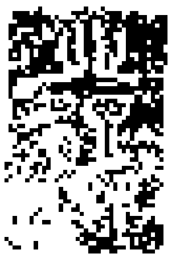
高田忠周曰、說文、鄦、炎帝太嶽之後、甫侯所封、在潁川、从邑無聲、讀若許、蓋後人用許不用鄦、史記鄭世家、鄦公惡鄭于楚、即用正字、至漢書皆作許、知漢人用許而不用鄦、故許氏以許讀鄦耳（古籀篇二十第二四頁）



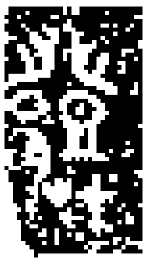
蔡大師鼎　蔡　大師器

媵䣙叔姬可母飤繁

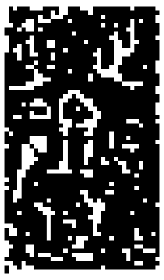
盄仲尊作盄此鼎銘作䣙金文从皿从曰可通䣙盄爲異體字金文皆用作國名故或从邑劉心源曰疑是䣙姓也（奇觚室吉金文述卷六十二頁盄仲尌白）



鄧子鼎　鄧子午之飤鐈

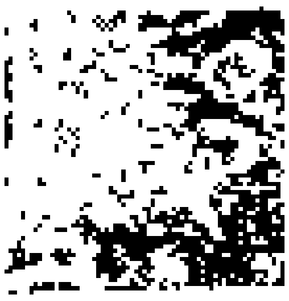


盂



𥃝

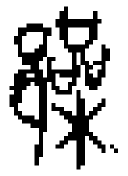
鄧公鼎　鄧公乘自作飤䋣



鄧公𣪘　鄧公乚乚自作餘𣪘

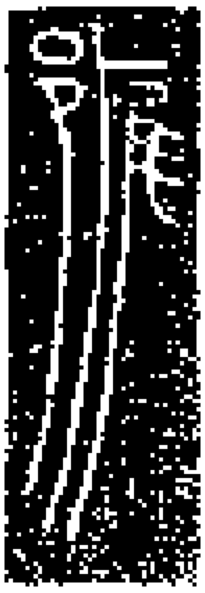
說文六篇「鄧，曼姓之國，今屬南陽，从邑登聲」金文與篆文同，或作异。鄧孟壺銘曰「异孟作監妟（嫚）障壺」，正鄧嫚姓之證。春秋時與楚為鄰，後滅于楚，見左傳。

鄵



鄂君啟節
庚居鄵

字从邑喿聲，古音喿巢皆屬宵韻，居鄵，郭沫若、于省吾等人皆讀作居巢，即今安徽省之巢縣。

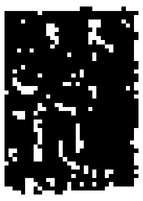


曾侯乙鐘

爲鄘音羽

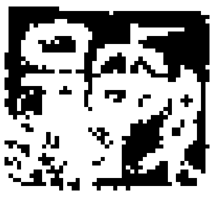
戴家祥曰：水經注溠水，應城故應鄉也，應侯之國。金文有關國邑的地名，每每从邑以區別之。徐王義楚盤徐作郐，秦詛楚文商於之於作鄔，三體石經僖公殘石盈作郢。應爲國邑字，當作鄘。應鐘寫作[illegible]鐘，都是同聲通假的結果。

⿰楚阝

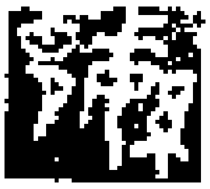


一　儔兒鐘　余義⿰楚阝之良臣

義⿰楚阝為人名，⿰余阝王義楚耑，⿰余阝王義楚睪余吉金，楚不从邑，此銘从邑是因為楚又為國邑之名的緣故，左傳昭公六年，徐義楚聘于楚，即此徐王義楚。

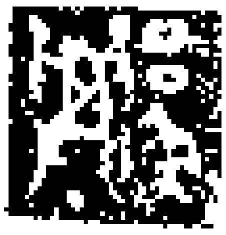


一



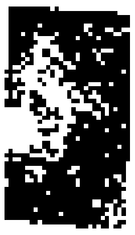
二　曾伯霥簠　印燮⿱緐邑湯

戴家祥曰：宋時出土晉姜鼎有「弘征繁湯」之語，薛尚功釋「緐湯」（歷代鐘鼎彝器款識法帖卷十），阮元釋曾伯簠「緐」為「緐邑」兩字合文（積古齋鐘鼎彝器款識卷七）。按說文十三篇糸部：「緐，馬髦飾也。从糸每聲。」緐為地名，故加旁从邑，「⿰緐阝湯」即「繁陽」，湯陽聲同。左傳襄公四年「春，楚師以陳叛故，猶在繁陽」。又定公六年傳「四月己丑，吳太子終纍敗楚舟師，獲潘子臣、小惟子及大夫七人，楚國大惕，懼亡。子期又以陵師敗于繁揚」，陽作揚。杜預曰：「繁陽，楚地，在汝南鮦陽南。」（今河南省新蔡縣北）蓋銘作者為妘姓之曾，自東周以後迄戰國晚期，其政治活動北起河南鄭州南部，南及潁川，西起南陽，東抵安徽亳縣，與江淮間諸小國皆通婚姻，其文化遺跡在湖北隨縣大量發現，與楚之王族關係特別密切，故有「抑燮繁陽」之事。由此可知繁陽一地，非史記趙世家「孝成王二十一年，廉頗攻魏繁陽」之地域也。魏之繁陽在今河南省內黃縣東北境，繁水之北，而曾伯之曾，亦非山東省鄫城姒姓之鄫，可斷言也。



何尊　唯王初
鄛宅于成周

字左从巢，右从邑之鄛，集韻有鄛字，訓「地名」，與銘義不合。从句銘看，鄛爲動詞，唐蘭釋遷，甚是。遷者徙也，書多士云「猷告爾多士，予惟時其遷居西爾」，「今爾維時宅二爾邑」，繼爾居爾厥有幹有年于茲洛，爾小子乃興從爾遷」，與銘義相符。

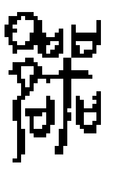


䣄大史申鼎　䣄安之孫

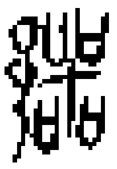
䣄大史申作其艁鼎十

丁山釋𩰫即飴字籀文𩱷的異體，䣄从邑，飴，姶即郃之古文（史學集刊第六二頁䣄大史申鼎跋）柯昌濟謂鄯之異文，即左傳楚有養由基，鄯有養甥，蓋南方民族（韡華閣集古錄跋尾九七頁䣄鼎）高田忠周釋鄯或作都、崝（古籀篇二十第三八頁）

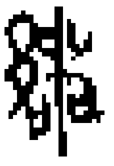
鄂



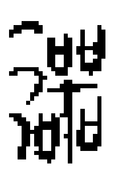
鄂君啓節
自鄂往



鄂君啓節
自鄂往

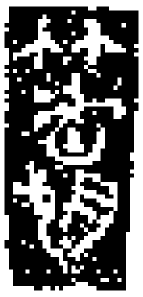


鄂君啓節 載較
阮為鄂君啓之寶



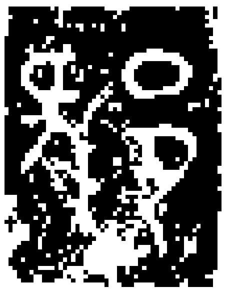
鄂君啓節 載較
阮為鄂君啓之府

金文鄂皆作噩此銘文从邑以表示國邑之名古地名鄂有三此為現今之武昌



鄦侯毁　鄦侯少
子析乙孝孫丕巨

鄦，金文或作鄦。孫詒讓曰：鄦亦國名，故注邑於旁，審矣（名原下十六頁）。虘作為國名或鑄盧或鑄呂，詳見鋁、呂、虘。



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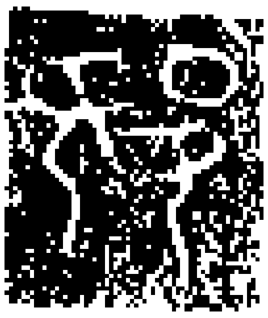
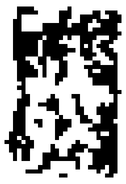
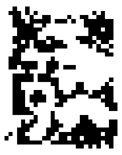


二

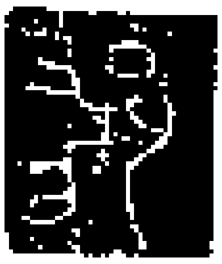
檄伯車父鼎　檄伯
車父作鄧姞尊鼎



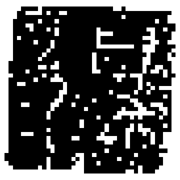
以鄧
鋅



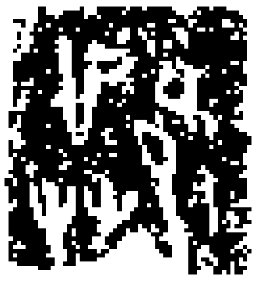
郘鄧
辛鋅



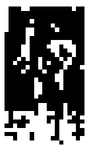
鈴鎛　晉陽
之民人都啚



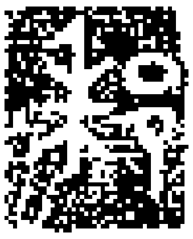
蔡戈鐓
郘



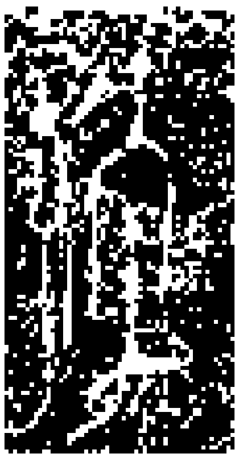
邦戈
邦戈



陳侯因資錞 其雖
因資[illegible]皇考卲練



多友鼎
博于[illegible]



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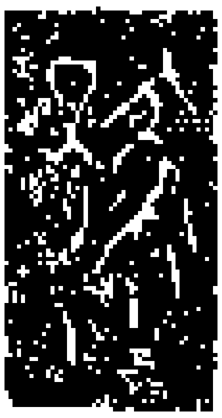
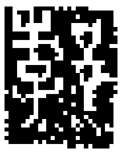
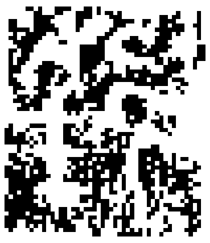


器

王孫[illegible]盨 · 王孫
[illegible]作郎姬飤盨



廿二年[illegible]
廿二年左[illegible]



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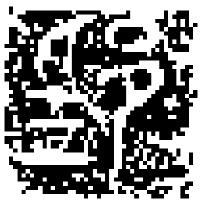
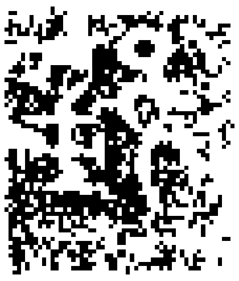


器

[illegible]車父盨 [illegible]車
父作鄭姞[illegible]盨



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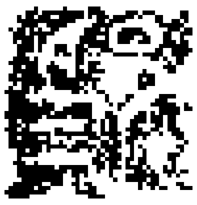
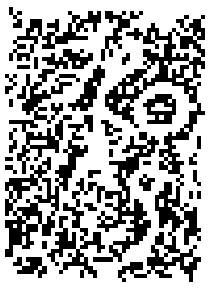
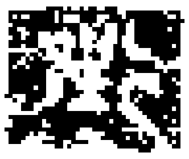


器

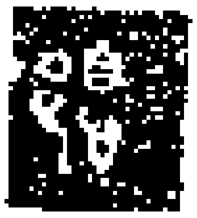
杸東父𣪕　杸東
父作歸姞餗𣪕



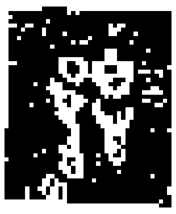
鄀季盤　鄀季
寬車自作行盤



卸侯戈　御侯
之造戈[illegible]𠂤

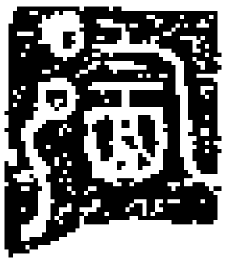


蓋

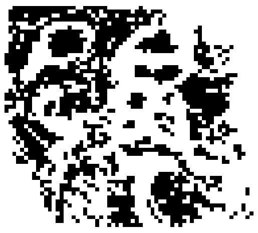


器

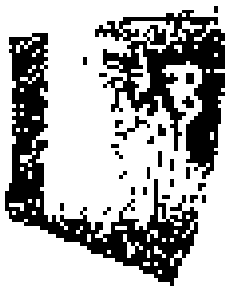
鄀子行盆　鄀
子行自作飤盆



曾子原彝簠　曾子原
彝爲孟姬𨟻鑄媵簠



鄎子鼎　鄎子
肩長爲其行器



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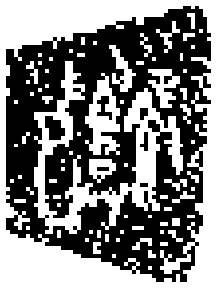
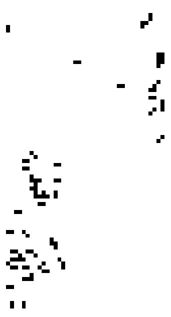


盎

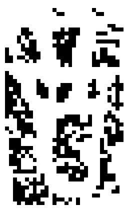
曾孟嬭諫盆　曾
孟嬭諫作饙盆

酉



卌丁酉彝
丁酉

子父酉觶
子父酉



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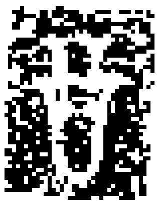
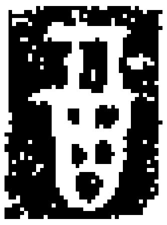
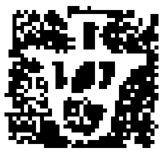
酉父乙



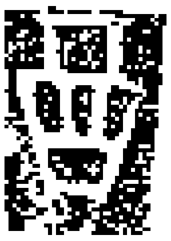
酉父乙卣
酉父乙

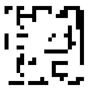


酉父乙壺
酉父乙



酉父辛爵
酉父辛





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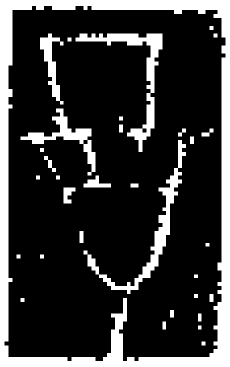

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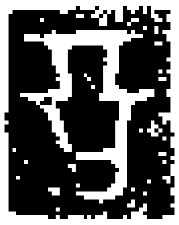
酉父癸



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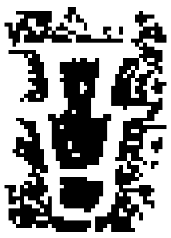
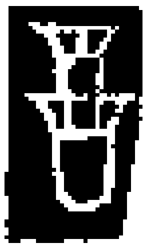
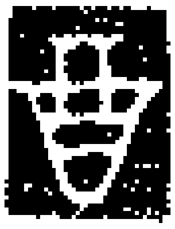
酉乙



酉乙鼎
酉乙



戈酉彝
戈酉



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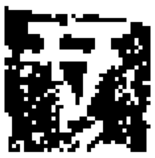
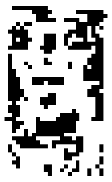
酉作肇



子工乙酉
爵子工

乙
酉



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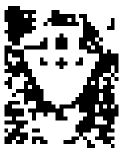
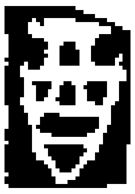


罍

戒飲
乙酉



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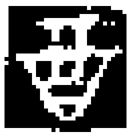
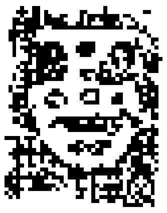


罍

令彝
乙

酉用牲于康宮



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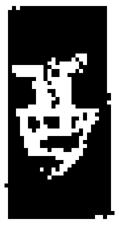
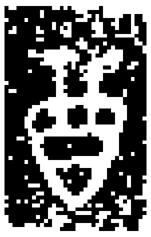
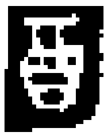


咢鼎辰 才丁酉



鄭師□父鬲 隹五

月初吉 丁酉



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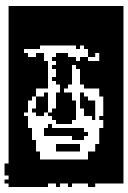

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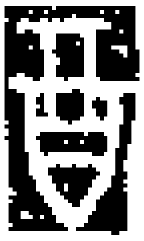
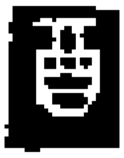
師遽彝 隹五 月既生霸丁酉

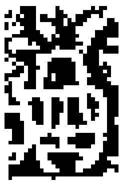


邲其卣 觴己

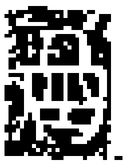
酉



庚嬴鼎四 月既望己酉



富鼎



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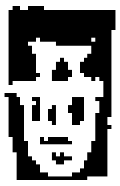

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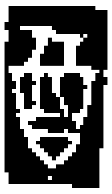
臣辰 卣



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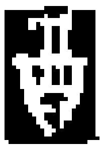
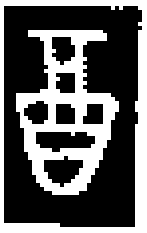


盉

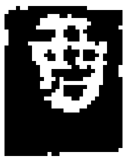
臣辰盉 既望辛酉



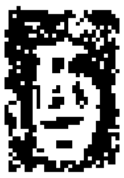
盉

師遽毀 既生霸辛

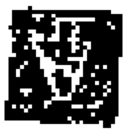
酉



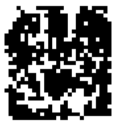
貫鼎 隹征 月既望癸酉



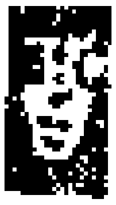
亞[illegible]鼎 成酉 翁



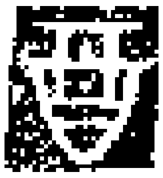
晉公盦 四酉



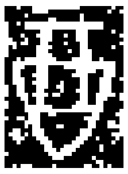
乙亥父丁鼎
王鄉酉



遹毀
王鄉酉



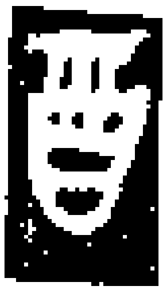
蓋



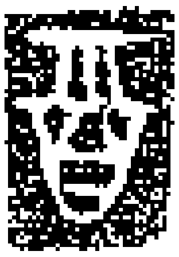
器一

宰古
毀

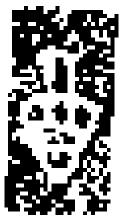
王鄉
酉



盂鼎 辛
肆于酉

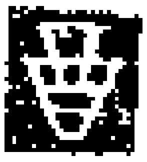


盂鼎 酖
酉無敢醺

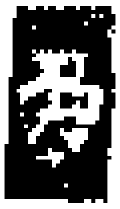


父辛
良乂

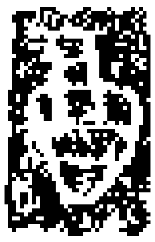
壺用
盛旨酉



天君鼎
夫酉才斤

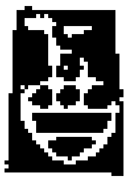


多鼎 廼年口
自害酉扱羊



毛公
鼎

母敢 害
于酉



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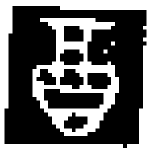

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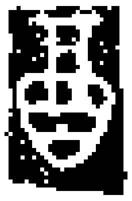

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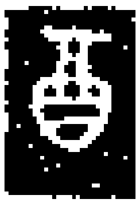

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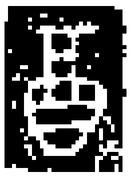
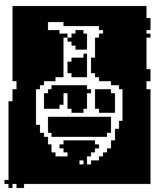


器三

師酉毀 師
酉拜頓首



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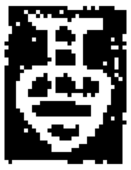

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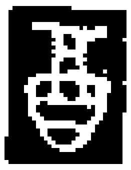

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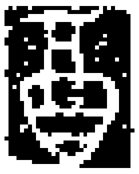

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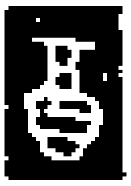

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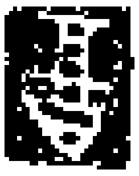
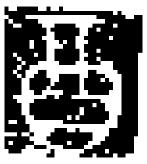


器二

師酉𣪘 王年

史𥎦冊命師酉



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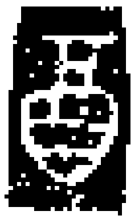

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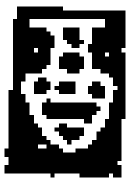

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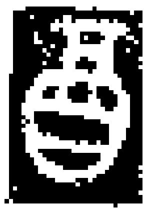

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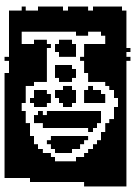

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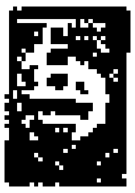
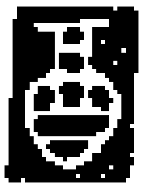


器三

師酉𣪘 酉其萬

年子孫永寶用



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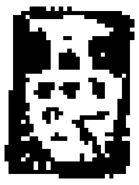

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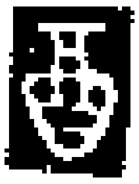

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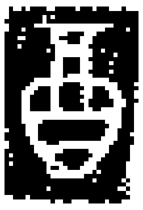

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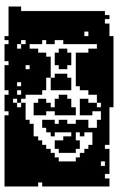

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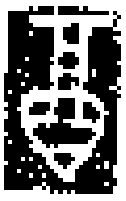


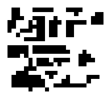
器三

師酉𣪘

公族[illegible]釐

入右師酉

立中廷



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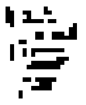
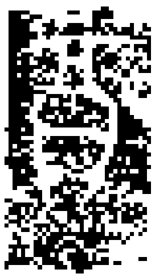


三

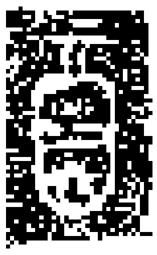
平鐘以

樂其大酉



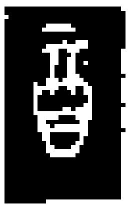
國差𦉜

用實旨酉



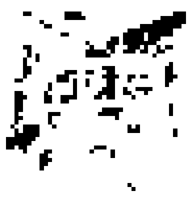
流兒鐘

用盤飲酉



徐王義楚端 惟

正月吉日丁酉

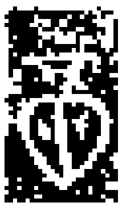


蓋

三年

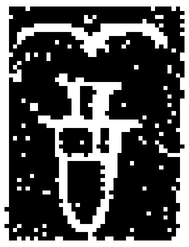
𤼈壺

鄉 造酉



陳喜壺（乙酉）

說文十四篇酉就也，八月黍成可為酎酒，象古文酉之形。酉即酒本字，金文作酉。酉象容器中二為水之盾。漢醴陵侯即醴字所从之酉正作酉是其證也，漢皆為干支字，故另加水旁作酒，金文表示干支和酒皆作酉。



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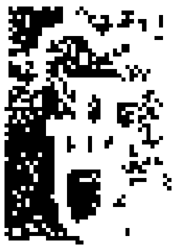
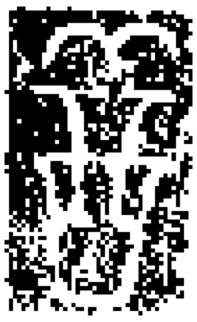


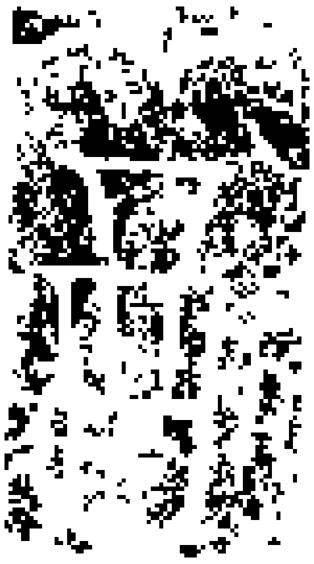
二

酋父甲觶

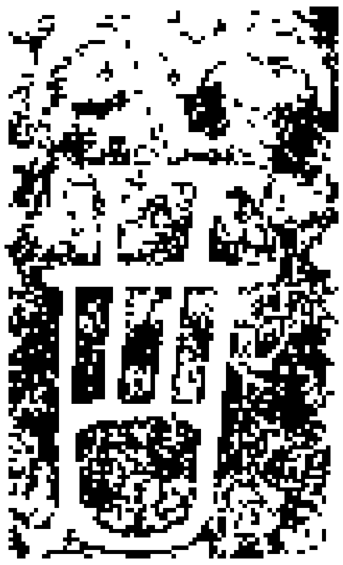
酋父甲



壺



爵



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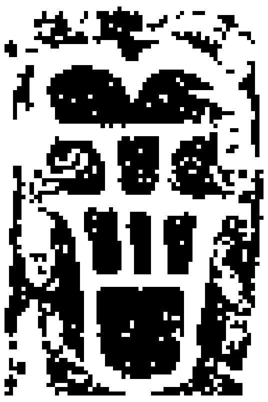
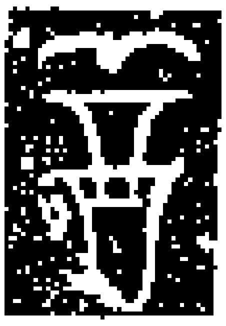


二

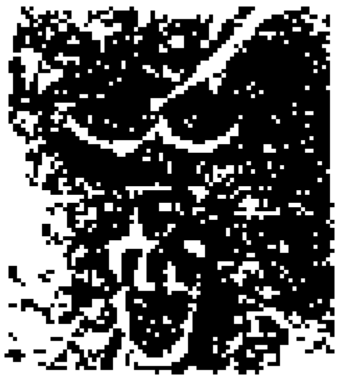
酋乙

斝



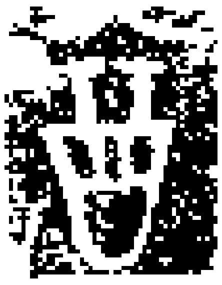
酋乙鼎

酋乙



酋父

戊壺

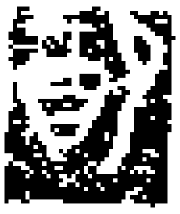


酋父戊壺

酋父戊

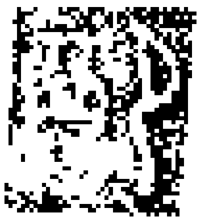
戴家祥曰：酋酓皆古文酋字也。說文十四篇「酋，繹酒也。从酉，水半見於上。禮有大酋，掌酒官也」。按禮記月令仲冬之月「乃命大酋」，鄭玄注「酒孰曰酋。大酋者，酒官之長也」。玉篇五三九「酋，自流切，亦作酋，酒官也」。天官序官「酒人奄十人，女酒三十人，奚三百人」，鄭玄注「女酒，女奴曉酒者」。呂氏春秋精通篇「臣之父不幸而殺人，不得生，臣之母

得生，而爲公家爲酒，蓋古之女奴沒入縣官，或爲舂，或爲酒也，墨子天志下「婦人以爲舂酋」，可爲鄭注佐證，說文「酋，繹酒也，八月黍成可爲酎酒，象古文酉之形」，酒不可象，蓋以盛酒之器象之，酉，讀與九切，喻母幽部，酒讀子酉切，精母幽部，酋，讀字秋切，從母幽部，同韻通假，故說文二篇廼或作遒，金文尊或从酉。

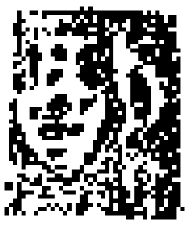


三

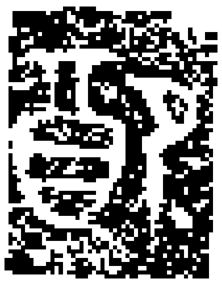
南宮乎鐘
配皇天



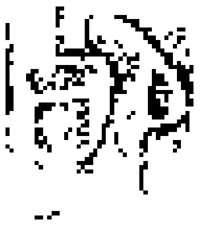
毛公鼎
配我有周



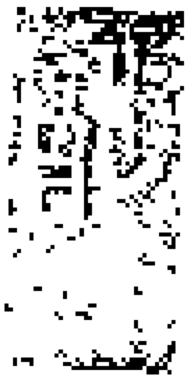
毛公鼎
不巩先王
配命



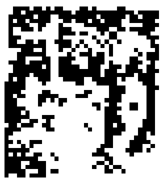
㝬段　周
配皇天



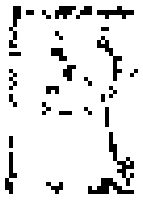
宗周鐘　我惟
司配皇天王



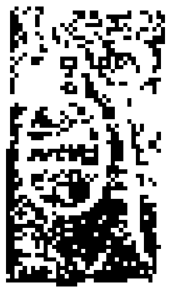
蔡侯盤
敬配吳王



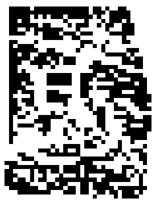
穴誅尊　配
用饗倗多友



司羣吳口
太子配兜口



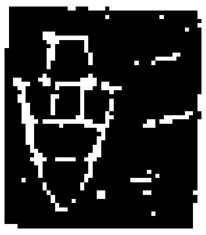
拍尊　拍作朕配
平姬享宮祀彝



陳逆簋　台作氒
元配季姜之祥器

戴家祥曰：毛公鼎「駿我有周，先王配命」，吳大澂（說文古籀補卷十四第十三葉）、孫詒讓（籀廎述林卷七第二葉）釋配爲配。按三體石經君奭殘石「故殷禮陟配天」，隸書配作配，从酉从己，篆文作配。

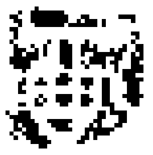
古文作配，並从卩从酉，與鼎銘合。說文十四篇酉部：「配，酒色也。从酉己聲。」配讀滂佩切，妃讀芳非切，不但同部，而且同母。故經傳妃、配通用。配字从卩，象人跽形，其義當爲配耦之配。古者娶婦，必先以酒醴饗之焉。儀禮士昏禮：「贊者酌醴，加柶，面枋，出房，席前北面。婦東面拜受。婦升席，左執觶，右祭脯醢，以柶祭醴三，降席，東面坐啐醴。」禮記昏義：「婦至，壻揖婦入，共牢而食，合巹而酳，所以合體同尊卑以親之也。」左傳隱公八年：「先配而後祖。」賈逵云：「配，成夫婦也。」公羊傳莊公三年：「王者必以其祖配。」何休注：「配，配食也。」配字从酉从卩，乃象配食之形，非形聲字。許云「酒色」，恐非本義。



戊寅鼎　三

虎⿰阝勺馬⿰酉彡

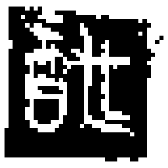
羅振玉、孫詒讓、郭沫若並釋爲酒，李孝定曰「字从酉从彡，乃象形字，然从彡終嫌與彡易混，故上銘文變彡爲水，是易象形爲會意，甲骨金文酒字名詞皆作酉，並作⿰酉彡者，則爲酒祭之專名，从彡，象酒滴沃地以祭之象也。」（甲骨文字集釋卷十四第四三九九葉）



伯公父爵

周 酌

說文十四篇「酌，盛酒行觴也，从酉勺聲」詩周南「我姑酌彼金罍」禮記郊特牲「縮酌用茅」注「酌猶斟也，酒已泲則斟之，以實尊彝」

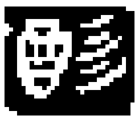


徐王義楚鍴

自酢祭鍴

戴家祥曰：酢字从酉乍聲，耑鍴叚為作字，其本義當為醻酢之酢。爾雅釋詁下「酢，報也。」禮，主人酌酒於賓曰獻，賓答主人曰酢，主人又酌賓曰酬。同聲通假字或為昨。春官司几筵「祀先王昨席亦如之。」鄭玄注「昨讀曰酢，謂祭祀及王受酢之席。」亦通為胙。國語晉語「王饗醴命公胙侑。」廣韻引蒼頡篇云「客報主人曰酢。」左傳僖公二十八年「晉侯朝王，王享醴命晉侯宥。」蓋如賓酢主人之禮，以勸侑于王也。說文「酢，醶也。」為醋之假字。儀禮士虞禮「尸以醋主人。」釋文「醋本亦作酢。」齊民要術有作醋法「亦酢者。」今醋也。皆同聲叚借。

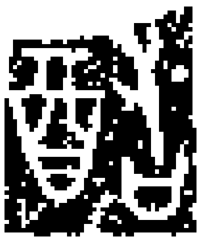
外
150
B



麥尊　迨王客葊京⿰酉彡

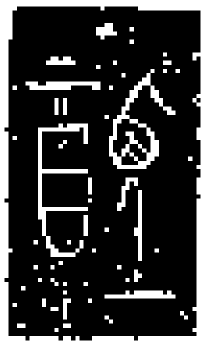
林潔明曰：⿰酉彡字說文所無。甲骨文習見。徐同柏、阮元、劉心源並釋為酎。按字从酉从彡，不从寸，釋酎實無確據。羅振[illegible]孫詒讓、郭沫若並釋為酒（詳見甲骨文字集第十四酒字條下）釋李孝定之。字从酉从彡，乃象形字，然从彡，終嫌與彡易溷，故王襄之變彡為水，是易象形為會意。甲骨金文酒字名詞皆作酉，至作⿰酉彡者則為酒祭之專名，从彡象酒滴濺地以祭之象也。（集釋四四三九九至四四零零）按李說折衷諸家，其說殆是。（金文詁林第十四卷第八三七六葉至八三七七葉）

酤



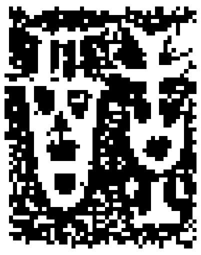
旟鼎　師
臄酤兄

字从酉从古。甲骨文古字作吉古等，與此形近，疑即酤。郭沫若認為酤讀為闊，兄讀為貺，闊貺猶言厚賜也。（文物一九七二年第八期第二頁）



中山王譽方壺　節于醴䣼

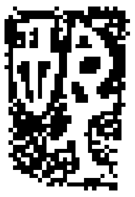
張政烺曰：醴䣼二字皆不見於字書。說文禋，潔祀也，一曰精意以享為禋，从示，垔聲。周禮天官酒正「掌酒之政令：：辨五齊之名，一曰泛齊，二曰醴齊，三曰盎齊，四曰緹齊，五曰沈齊。：：凡祭祀以法共五齊」，鄭玄注「齊者，每有祭祀以度量節作之。」禋齊二字構成一個詞，寫者遂皆作酉旁。（古文字研究第一輯第二一平葉） 按：䣼為掌酒之政令，故从酉為旁，醴改从酉旁乃是上下文字的偏旁類化。



盂鼎
酒無敢⿰酉⿱舌火

孫詒讓曰：⿰酉⿱舌火从酉，从舌，从火，疑當从酉舕省聲。說文炎部：舕，火光也，从炎舌聲，此从炎，與从炎同也。依聲類求之，⿰酉⿱舌火疑當為酣之或字。（古籀餘論卷上第四十六葉）按唐韻舕讀以冉切，喻母談部；酣讀胡甘切，匣母談部；韻同聲近，然說可从。徐同柏釋醰，（從古堂款識學卷十六第三十六葉）劉心源釋醻，（奇觚室吉金文述卷二第三十八葉）靜安先生釋醮，（觀堂古金文考釋五種）朱芳圃釋酖，（殷周文字釋叢第三十四葉）皆難遽信。

醒

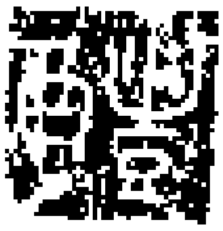


𨡫鼎　休朕皇

若弗𨡫　孚寶侯

字从酉从聖省，乃所無，金文或作聽，如師望鼎「王用弗𦗢聖人之後」等，金文語皆讀作聖，聽字亦讀聖。

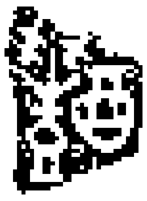
醴



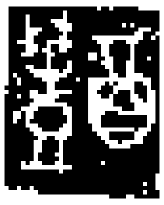
蓋

三年㾓壺

卿醴



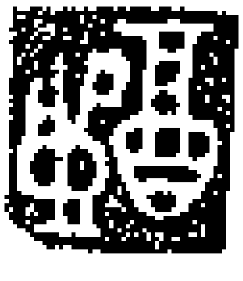
蓋



器

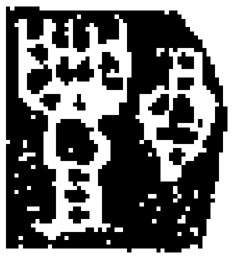
師遽彝

卿醴



大鼎

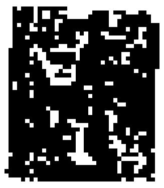
王卿醴



[illegible]中多壺

中多作醴壺

[illegible]

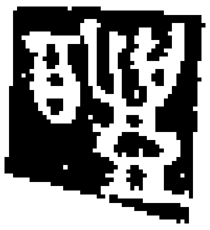


器

伯庶父壺

庶父作醴壺

伯

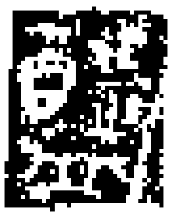


鄭楙叔賓父壺

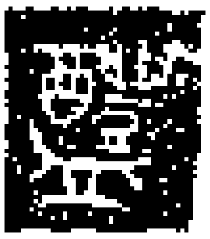
楙叔賓父作醴壺

鄭

說文十四篇「醴，酒一宿孰也，从酉豊聲」玉篇「醴，甜酒也」詩小雅「旦以酌醴」傳「饗醴天子之飲酒也」金文或作「醴壺」指盛酒之壺。



盉

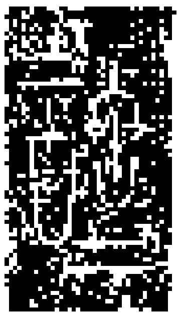


器

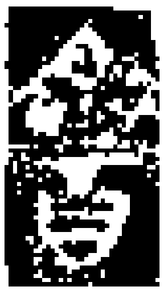
曾伯陭壺　用自作醴壺

豊乃醴之繁飾字，用在器名，方面後加皿，如朕盤之作盤、盨、縣姬之作盤、番姬等。說文十四篇：醴，酒一宿孰也。

𨣶

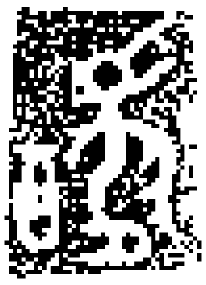


中山王譽方壺
節于禋𨣶



郾侯庫彝 依
㠯爲𨣶皇母

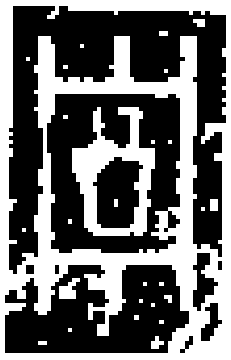
戴家祥曰：𨣶字从酉从齊，說文所無。以聲義求之，疑即天官酒人「五齊」之齊，从酉者表義加旁字也。鄭玄謂齊者，每有祭祀以度量節作之。



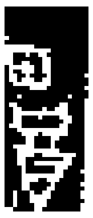
盂鼎

無敢醆

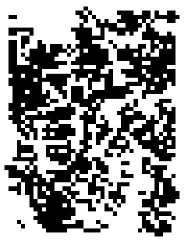
戴家祥曰：孫詒讓云：「醆舊釋為醻，今案字形並不類。右从[illegible]，上从皆，下从人，中象手形，則當為葊字，前麥尊『王客葊京』，葊字作[illegible]，與此相近，可以互證。此从酉，當為醆字，但醆字說文所無。」（古籀餘論卷三盂鼎）按醆从虡聲，虡讀強魚切，群母魚部；醵讀渠遽切，群母魚部，聲同韻近。（[illegible]）第是醆為醵之聲符更旁字也。說文「醵，會飲也。」禮記禮器「周禮其猶醵與」，鄭注云：「合錢飲酒為醵。王居明堂之禮，仲秋乃命國醵。」史記貨殖列傳曰：「歲時無以祭祀進醵，飲食」彝銘云「有□（以當[illegible]此）蒸祀無敢醵」，皆言祭祀之後繼之以會飲之事，而為周公所厲禁者。吳大澂釋醵（說文古籀補卷十四第十三葉），未可厚非。



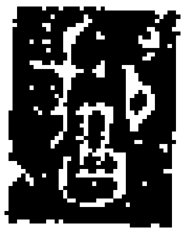
匋鼎
匋



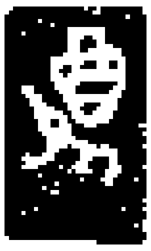
亞共尊甲盦
乙丁卒甲共受



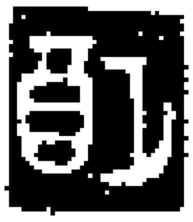
鑄客盤　鑄客
為御□為之



萬諆尊　其
剌此舊福

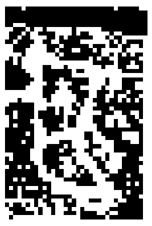


口旨父壺　其用
杳眔卜右友鄰

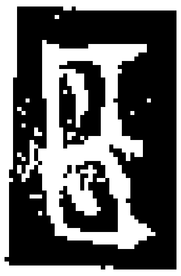


番君鬲　唯番君配伯自作寶鬲

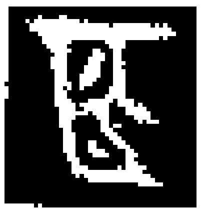
𦣞



簠一

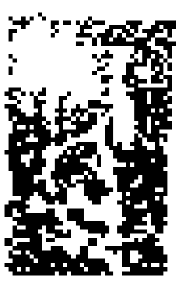


鼎一

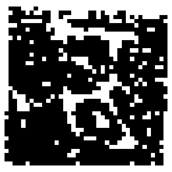


簠二

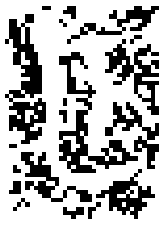
鑄子簠　鑄子叔黑𦣞肇作寶簠



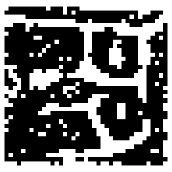
鑄子鼎　鑄子叔黑𦣞肇作寶鼎



鑄子盨　鑄子叔黑𦣞肇作寶盨



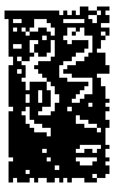
□叔黑𦣞匜　□叔黑𦣞作寶匜



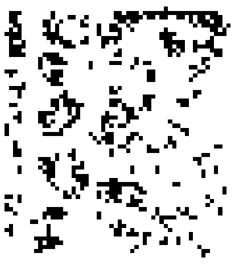
蔡叔季匜　蔡叔季□有賸盥匜□□□

高鴻縉曰：說文「𦣞，顄也，象形。頤，篆文𦣞。𩠐，籀文从首。」徐鍇曰「指事」。段氏曰「此文當橫視之。」𦣞者，古文頤也。按𦣞即俗所稱下巴。下巴動而向上，則嚼物以養人，故謂之頤養。下巴撇起，可示意使人，故曰頤指。字之古形，誠如段氏所說，當橫視之，作ㄩ形，而以一符號，指明其部位，作𠙵，側之則為𦣞矣。故𦣞為指事字，名詞。籀文加首，與篆文加頁，各俱意符。後世頤行，而𦣞只於偏旁中見之矣。（中國字例五篇三葉）

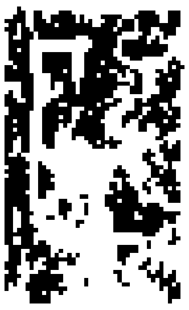
㔭



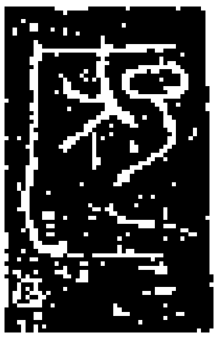
邾王子旃鐘韹、㔭、



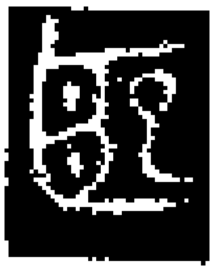
夆叔匜它㔭



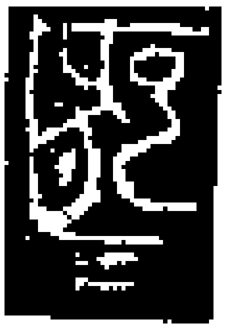
夆叔盤它㔭



齊侯盤

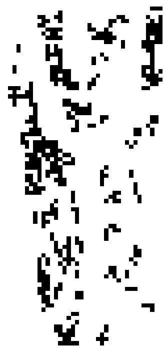


齊侯敦



齊侯匜它、㔭男女無碁

說文十二篇㔭、廣匜也。从匚己聲、戺古文㔭从戶、金文又作𨗪、王孫遺者鐘𦣞、𨗪、沇兒鐘皇、𨗪、韹、㔭、或它、㔭、爲金文常語、高田忠周謂爲即祝禱語、重言形況字也。蓋謂和樂之意。（古籀篇十六第一一葉）



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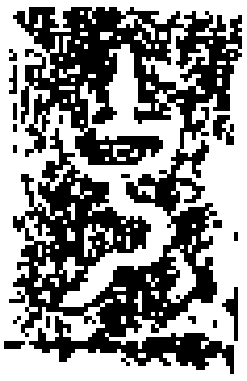

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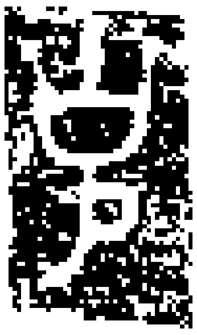

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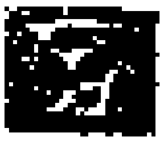

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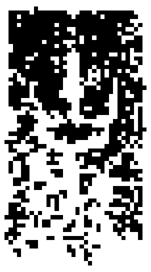

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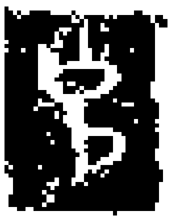

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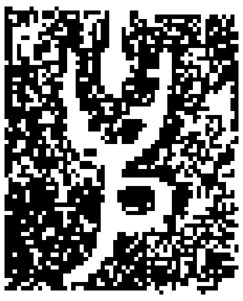

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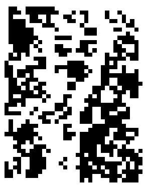

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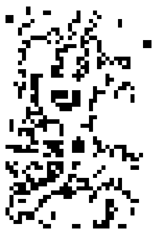

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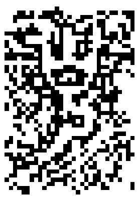

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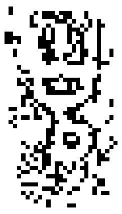

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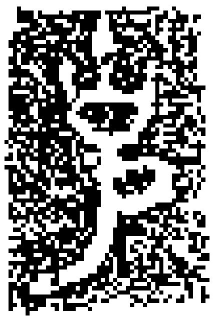

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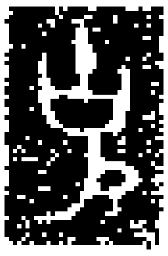

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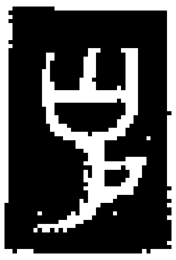

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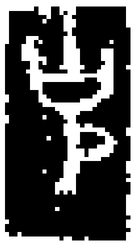

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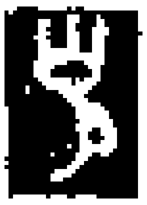

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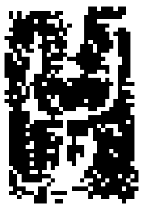

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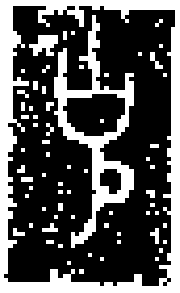

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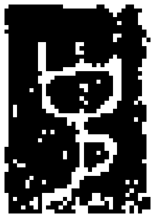

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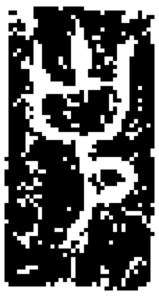

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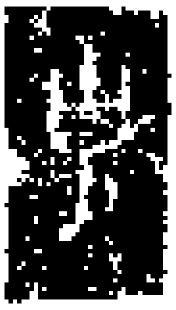

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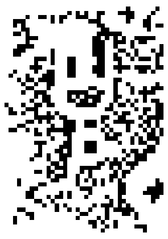

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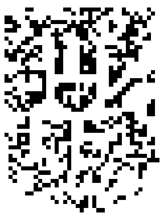

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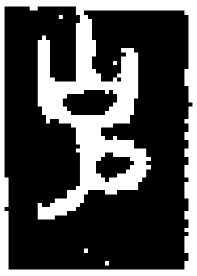

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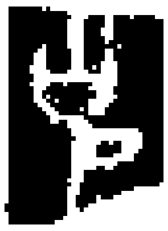

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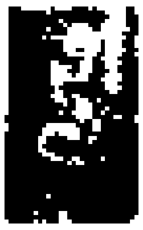

黃大子伯克盤　黃大子伯克作仲嬴畀媵盤

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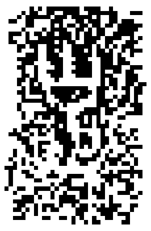
師旋簋　王乎作冊尹克冊命師旋曰



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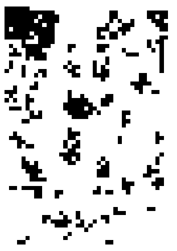

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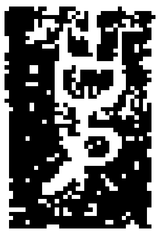

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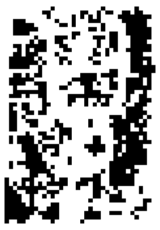

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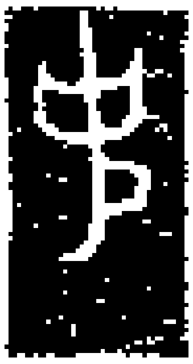

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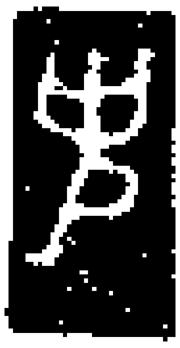

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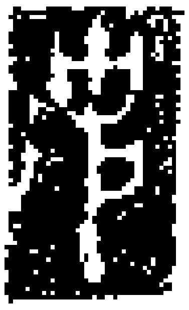

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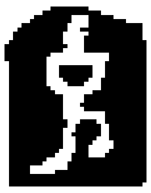

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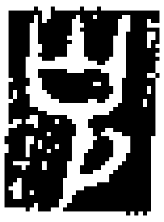

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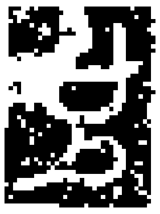

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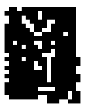

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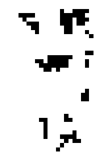

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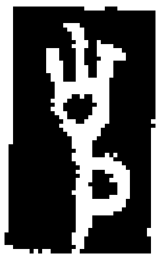

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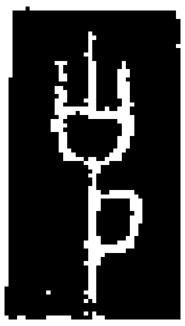

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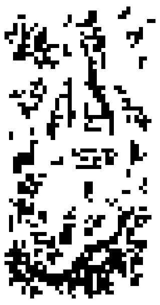

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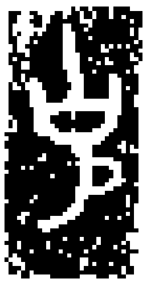

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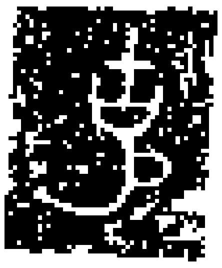

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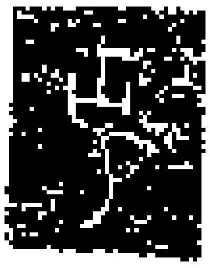

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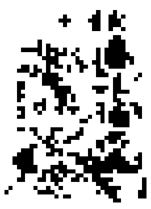

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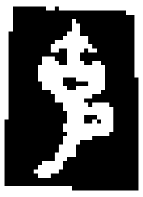

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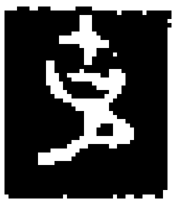

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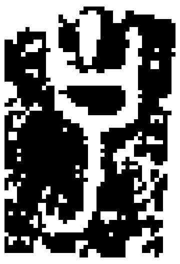

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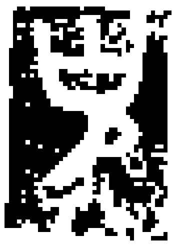

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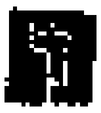

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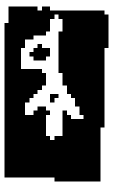

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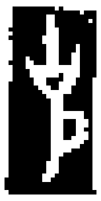

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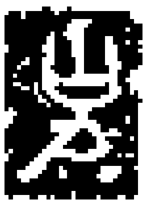

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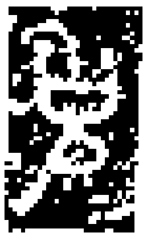

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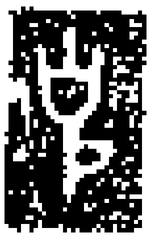

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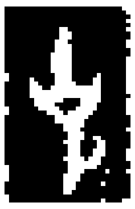

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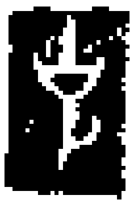

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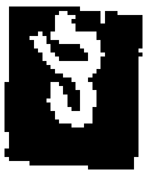

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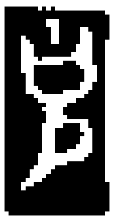
王
祀



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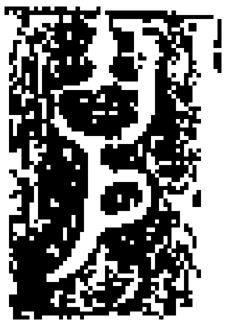

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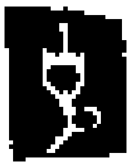

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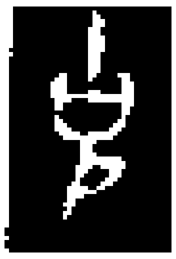

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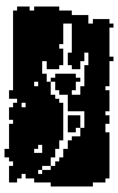
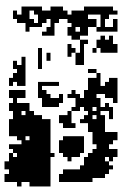
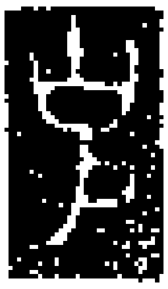


盂

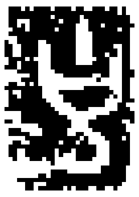
沈子簋　戚
孫克又井斆



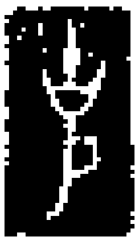
恒簋　令汝更
𠦪克嗣直啚



大克鼎　肆克
龏保氒辟龏王

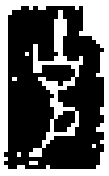


何尊　唯珷王
既克大邑商



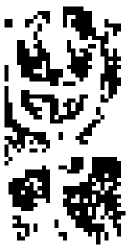
盂

沈子簋　念自先
王先公迺妹克衣

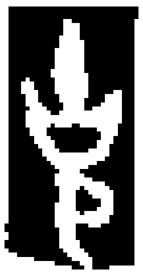


盂

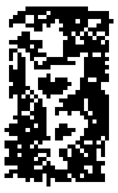
沈子簋　克成妥
吾考以于顯受令



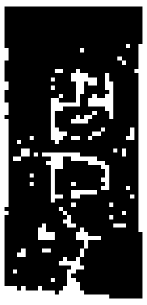
剌簋　蔑
曆克辥



大保簋　大
保克敬亡𠳋



乖伯簋　乃
祖克奉先王



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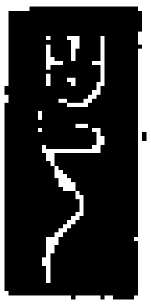
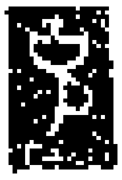
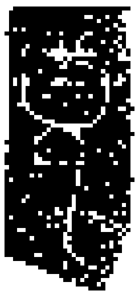


二

者汈鐘　恖□克□光朕□



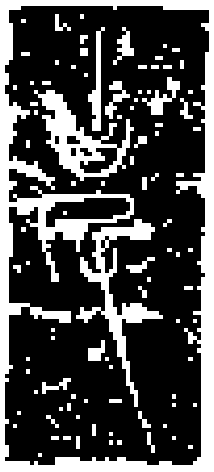
長車伯鼎　伯𢦚乃子克厲長車



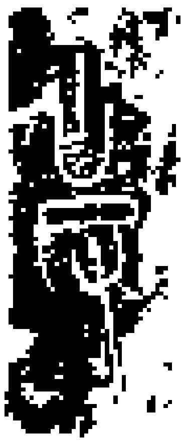
陸公克鼎　陸公克鑄其鉎鑪

朱芳圃曰：說文克部：「克，肩也。象屋下刻木之形。𠅞古文克，𠧹亦古文克。」羅振玉曰：「象人戴胄形。古金文胄作𡧊，作盅，克本訓勝，許訓肩，殆引申之誼矣。」（殷虛書契考釋中六九）林義光曰：「按屋下刻木形義俱非，是克能也。古作肖，象以肩任物形。尸象肩，猶肩字从户，象形。古即由字，重物也。以肩任重物，能事之意。」（文源二二六）按羅、林二說非也。字上象胄形，下从皮省，當爲鎧之初文，亦即甲胄之甲之本字。書費誓：「善敹乃甲胄。」孔傳：「甲，鎧。」

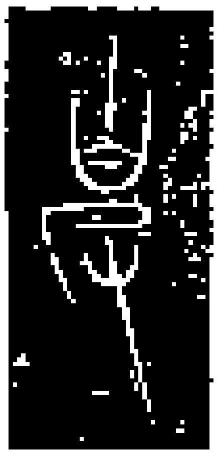
孔疏「古之作甲用皮，秦漢已來用鐵，「鎧」「鍪」二字皆從金，蓋用鐵爲之，而因以作名也。」周禮夏官「司甲」，鄭注「甲，今之鎧也。」賈疏「古用皮謂之甲，今用金謂之鎧，從金爲字也。」古象貫形，羅氏已證明矣。皮，金文作𠬿，象手剝獸皮之形，首頭與手則爲尸矣。字从皮省，以古代作甲用皮也。又古文作𠅏，結構亦同，古即甶之異形。說文裘部裘之古文作求，裘爲皮衣，此象附毛之皮，是其證也。克爲戎服，用以自衛，故引申有能義。爾雅釋言「克，能也。」又有勝義，爾雅釋詁「克，勝也。」（殷周文字釋叢七十六葉克）



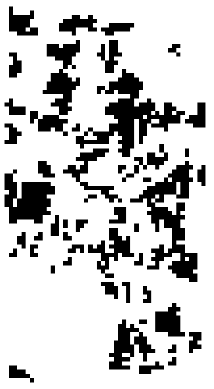
中山王譽鼎
克有工



中山王譽鼎
克怒克卑



中山王譽鼎　隹
麃老賙是克行之



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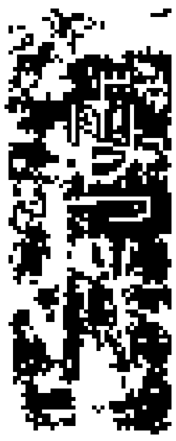
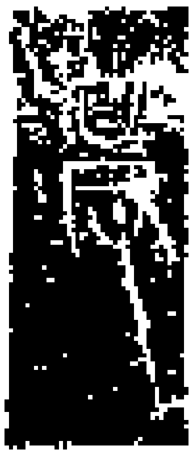
克怒克卑



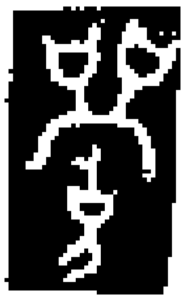
中山王譽鼎
克敵大邦



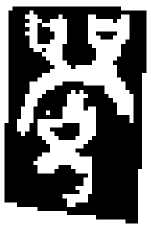
中山王譽鼎
克并之至于今

按此銘「⿱山皮怒⿱山皮卑」，詩大雅皇矣作「王此大邦克順克比」，史記樂書引作「克順克俾」，知⿱山皮即克字。狀从穿形，工考虞，金文克作户，皮作𡯁，字與皮近，靜安先生認為皮字从又持卜革，為剝取獸革之名（詳克釋岁）。顏廷龍認為克字从户亦即从革，丨者矢鏃也，户為矢中于革之形（中山大學語言歷史研究所周刋第五冊）。剝取獸革與矢中於革意義相關，故此處借皮為克，爾雅釋詁「殺，克也」，書牧誓「弗迓克奔」，鄭注「殺也」，克訓殺，當為剝取獸革

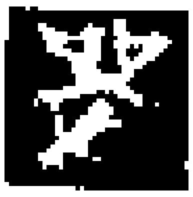
和天中訣革的本義可知克皮古本一字，殺而能勝，勝而體現人的能耐，故克字引申為勝、能之義。書洪範「剛克柔克」，馬注「勝也」，鄭注「能也」，禮記禮器「我戰則克」，注「勝也」，爾雅釋言「克，能也」，此銘克字皆訓能。



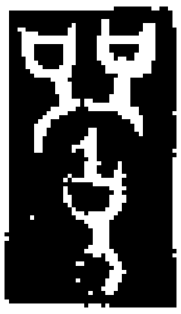
蓋一



器一



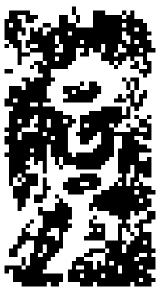
蓋二



器二

小臣謎簋　遣

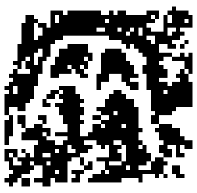
自冕𠂤述東

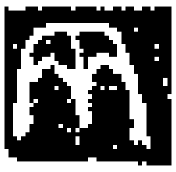


膳夫山鼎　令汝

官嗣飲獻人于冕

丙


函皇父盤
兩罍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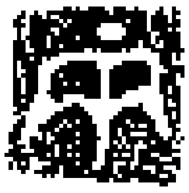
兩鍾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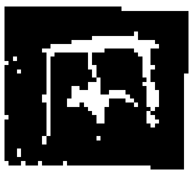
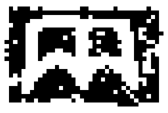
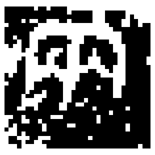

二

洹子孟姜壺
兩壺八鼎


衛盉
麀𠦪兩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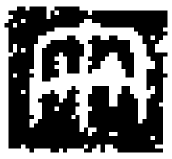
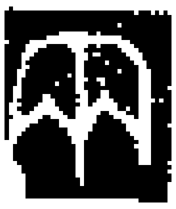

二

禹段
馬兩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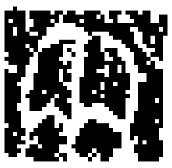
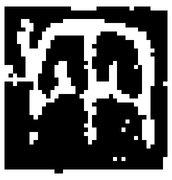

器

大段
馬兩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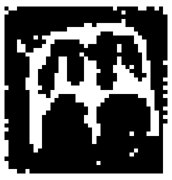
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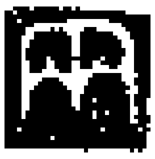
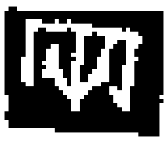
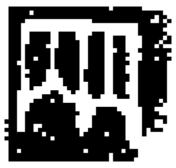
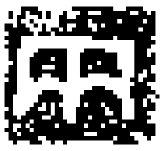

三

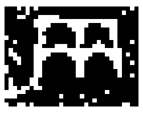
小臣守段
夷賓馬兩

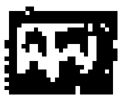

小臣宅段
賜金車馬兩

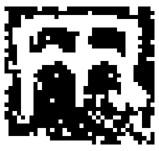

敔
段

敔作畢
段兩


衛盉　矩或
取赤虎兩

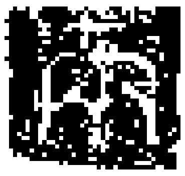

己公鼎　畢
勤縣遹乎兩

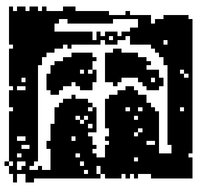

盠駒尊　王親
旨盠駒賜兩


衛鼎　我舍顏
陳大馬兩

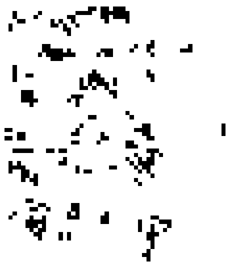
丙
151
B

合文

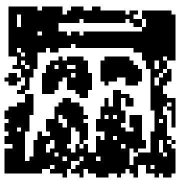

蓋


器

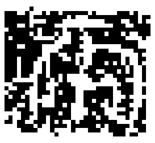
圅皇父殷



圅皇父鼎


蓋

圅皇父殷
兩鑄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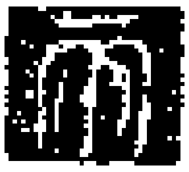
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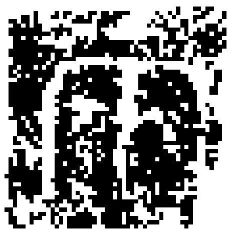
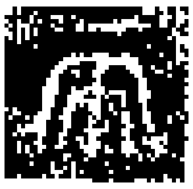
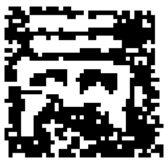


圅皇父鼎


蓋

圅皇父殷
兩鐘

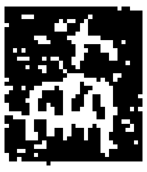


衛鼎舍矩
姜帛三兩（合文）

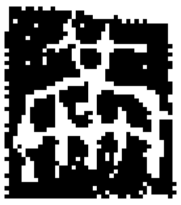
說文七篇「兩，二十四銖為一兩。从一㒳，㒳平分也，㒳亦聲。」朱芳圃曰：「許說乃後世之制，非造字時之朔義也。兩即一㒳之合文，結構與一白為百相同。廣雅釋詁「兩，二也」，此本義也。孳乳為緉，說文糸部「緉，履兩枚也。」」（殷周文字釋叢七十四葉兩）

圅皇父盤中的㒳字，在鼎等器中作兩，是㒳兩古本一字之證。

㒼

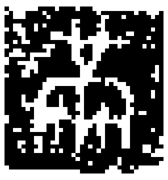


蓋

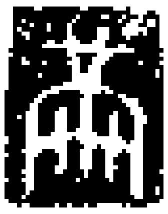


器

㒼毁 以黃
賓㒼璋一

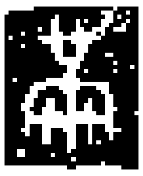


蓋



器

㒼毁 㒼對
揚天子休



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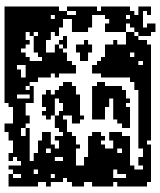
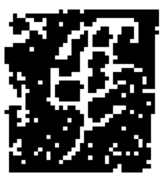


器

㒼毁 王命㒼眔叔
𦖞父歸吳姬飴器

說文七篇「㒼，平也」，廣雅釋詁「㒼，當也」，關於㒼的本義，朱駿聲認爲，今以皮冒鼓曰㒼，言平帖無縫也，林義光認爲即滿之古文，盈溢之義，朱芳圃則認爲象壽字縱後從㒳前劈開析爲兩半之形，兩半分畫相等，故引申有平義。



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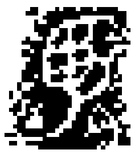
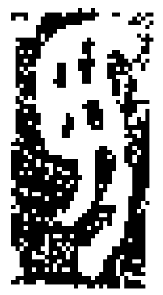


二

切其卣
翌日



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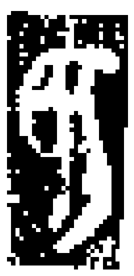
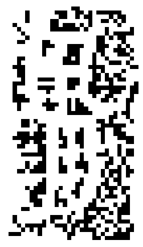
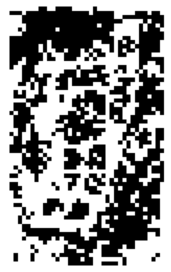


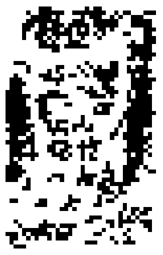
切其卣
翌日丙午



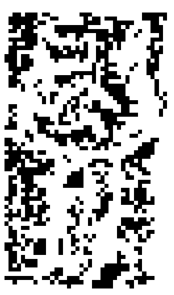
㰦父丁角　唯
王廿祀戠又五



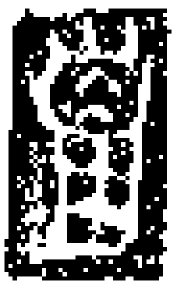
一蓋



一器



二蓋



二器

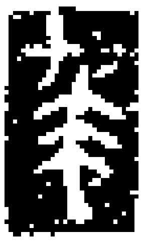
師䢅𣪕　余用作
朕後男巤尊𣪕

戴家祥曰：靜安先生把卜辭中甲罢母𠂤幾個不同形的寫法統統釋爲「昱」之初文，羅氏用他的話，遍查卜辭中有干支記日的甲罢用𠬝等字差不多絕大部分都作「明」「日」解，只是極個別的地方才被寬到第三日或者第四日。這個考定已經無容爭論的了。不過靜安先生說它的字形是「戠」之初文，象毛髮戠戠之形，卜辭諸形都不从甾，何來毛髮戠戠之形？說服力似嫌不够。丹徒叶玉森把　它定爲「翼」之初文，並象虫翼上有同聯，并說書武成、書金縢「翼日」之「翼」乃本字，昱、翌并後起字（說契）。周名煇古籀考，孫海波甲骨文編都采用他的說法，在學術界起了一定的影響。我們知

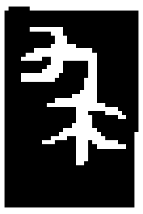
進今天通行的尚書僞孔傳是唐玄宗天寶三年七月詔學士改過的本子（册府元龜卷五十帝王部）。現在武成「越翼日癸巳」，漢書律歷志引佚武成作「若翌日癸巳」，金縢「王翼日乃瘳」，爾雅釋言「翌，明也」，郭璞注「書曰翌日乃瘳」。顧命「若翼日乙丑」，儀顧一屋「翌，明也」，書「翌日乙丑」，鄭樵云「明，翌之時」。去隸書既遠，不通變古今之義，所用文違乎古義尤多（西安六十三墓七號）。所以段玉裁說「凡經傳子史「翌日」，皆「昱日」之假借。翌與昱同，故相假借，貝作翼者誤也」（說文解字注七篇上日部）。甲骨冏㠯當為蠟之初文，象蜂蠟結構形，說文無蠟字，玉篇四〇一「蠟，蜜滓」。說文十三篇䖵部「𧖴，蠭甘飴也」，重文作「蜜」。有蜜定有蠟，許慎失收，不等于古代沒有這個字。說文十篇囟部「巤」應為形聲字，从「囟」「鼠」聲，古文「𡿺」从「巛」，象髮也，籀文子囟有髮（說文十篇囟部）。金文宰椃角「在六月，隹王廿祀，翌又五」。翌為蠟之上下重疊形，聲讀不變。卜辭或體作𣊭，从日巤聲，變為形聲字，亦有作翊，从立从昱。廣韻二十八盍「䗶」同「蠟」。「蠟」「立」同隶來母，今「立」在緝部，「蠟」在叶部，叶緝通韻。「昱」之作「翊」，猶騷字或體作駘，延字或體作穡，貯字或體作𧖴，此字或體作𧖴，聲音符號重複字也。小盂鼎作𣊭（从日）从立从閃，「立」「閃」諧聲，橋貯字或體作蛑（从从），犄字或體作蠶，蟜字石鼓文作㝐（从从走），為一形兩聲的異體字。翌讀喻母，立、蠟都讀來母，古代有些喻母的字可以變為來母。金文頌鼎「王各太室，即立」，春官小宗伯「掌建邦之神位」，鄭玄注「古者立、位同字」，古文春秋經「公即位」為「公即立」。「立」讀力入切，隶來母，「位」讀于备切，隶喻母三等，「聿」音余

律切，古書或借作「曰」「聿」「曰」並喻母四等，从「彳」為「律」，讀呂戌切，則為來母，「聿」或作「越」，禮記王制「越紼而行事」，鄭玄注「越，猶躐也」，「越」隶喻四，「躐」則為來母。

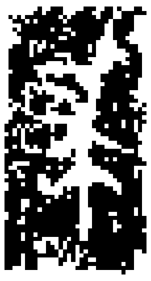
求



舀鼎
求乃人



君夫𣪘
價求乃友



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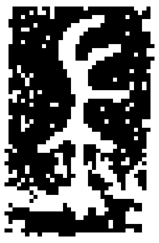
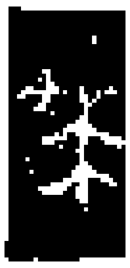
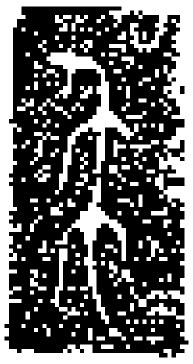


二

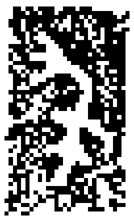
價母壺　用
求福無疆



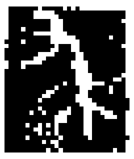
邦君鐘　蠢
君求吉金



𩍐鎛　用求
考命彌生



鑄侯求鐘　鑄侯
求作季姜朕鐘

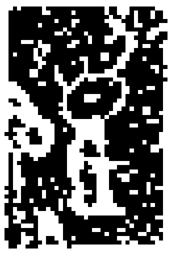


番生𣪘　虔夙
夜尊求不朁德

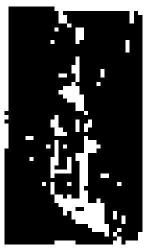
說文「求，古文省衣」。段玉裁云「此古文裘字，後加衣爲裘，而求專爲干請之用，亦猶加艸爲蓑，而衰爲等差之用也」。按段說近是。卜辭金文求象首尾肢體獸毛叢茂形，鹽鐵論所謂「古者鹿裘皮冒，蹄足不去，及其後，大夫狐貉縫腋，羔麑豹袪，庶人則毛絝衳彤，樸皮傳（散不足篇）」是也。此言裘皮之衣有粗製精製之別，朝服便衣之殊，字之作求者粗製士庶之便衣也，作裘者鑲鉗縫綴卿大夫之朝服也，造字者因詞孳義，加

字以區別，爲此象形之所以轉變爲形聲字也。後世字形雖已多變，而苟趨便易者仍有依聲不依義之習慣，遂使本義字與假借字雜然並存於竹帛之中。孟子萬章下「樂正裘、牧仲」，漢書古今人表裘作求。小雅大東「熊羆是裘」，鄭箋「裘當作求，聲相近故也」。又桑扈「萬福來求」，鄭箋「賢者居處恭，執事敬，與人交必有禮，則萬福之祿就而求之」。循名思義，求當作逑（集韻去聲十九代勑俫來逨同字）。辵字从止从彳，象人趾在路邊與來同義。戰國策齊策「欲有求於我也」，高誘注「求，索也」。玉篇四三六「求，用也，見也，索也」。廣韻上平十八尤「求，覓也」。（說文七篇宀部𡩡家搜也从宀索聲）入說文逑訓斂聚也，斂聚與搜索同義，許氏則叚逑爲求矣。說文六篇「賕，以財物枉法相謝也，从貝求聲」。一切經音義二十一引倉頡篇六「賕，請也」。漢書刑法志「吏坐受賕枉法」，此言千求必有財，故加旁以貝，大雅緜「捄之陾陾」，鄭箋「捄，捊也」。罪特者捊聚壤土盛之以蔂而投諸版中。說文「捄，盛土于梩中，一曰捊也」。詩兼用毛鄭二義。說文二篇又讀逑爲鳩，引虞書曰「旁逑孱功」。又曰「怨匹曰逑」，今堯典作「方鳩僝功」。說文「勼，聚也，从勹九聲，讀若鳩」。知逑與鳩皆勼之聲借字也。周南關雎「君子好逑」，陸德明經典釋文「逑，本亦作仇」，仇，匹也。卜辭金文求、裘兩字都已出現，卜辭文殘缺，文義不可考。金文裘爲皮衣之專用字，求爲祈請之祈。說文「祈，求福也」。爾雅釋詁云「告也」。一切經音義九引蒼頡曰「祈，爲民求福，叫告之辭也」。穀梁傳定公元年「求者請也」。按祈求雖群异字，故祈雨即求雨，祈福即求福矣。

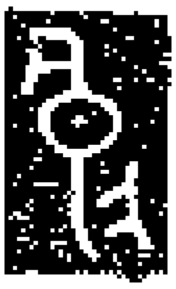
良



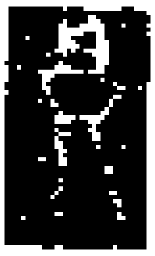
齋良壺　齋
良作壺盂



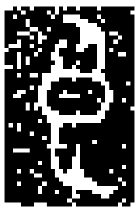
儆兒鐘　余
義楚之良臣



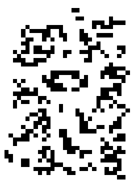
尹氏簠　尹氏
貯良作旅簠



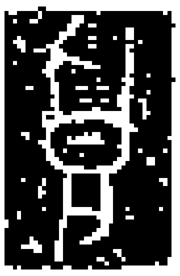
郐王鼎　郐王
糧用其良金



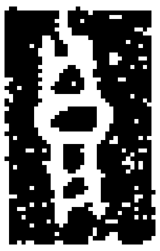
吏良父毁　大師
吏良父作寶毁



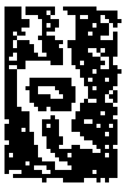
季良父盉
季良父
作敎姒
寶盉



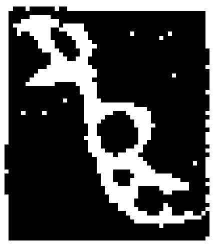
筥子甗　筥子
良人擇其吉金



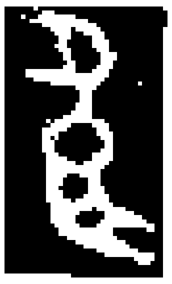
司寇良父壺　司寇
良父作爲衛姬壺



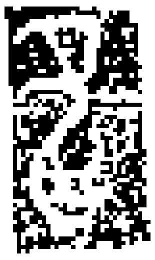
殳季良父壺　殳季
良父作敎姒尊壺



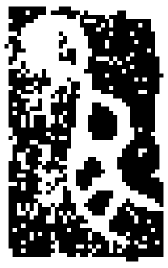
器一



蓋二

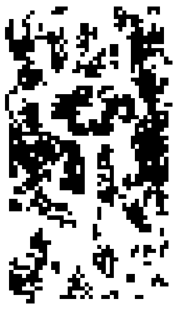


三

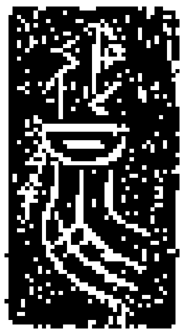


四

格伯毁　格伯殳
良馬乘于倗生

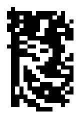


虢孟姬匜　齋侯作
虢孟姬良女寶匜



中山

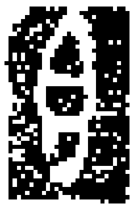
王譽方壺　逆遠
是擊在良積鬬



十六年戈鐓　大良
造庶長鞅之造雍啚

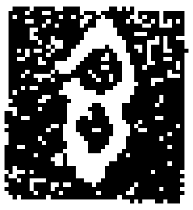
說文五篇「良，善也」。顧廷龍曰：外叔祖王勝之先生曰：良，甲文作皀，金文作㫗，象斛量形，上𠙵下㠯象把手，口象器形，一象物在器中，物或有或無。當即古量字，量物均平，人咸善之，因訓善矣。龍按：釋名曰：「良，量也。」朱駿聲曰：「量良古多通假，假量爲良。」海內經「大封國有文馬，名曰吉量」又乘。　至謂良量古多通假，自是的論。竊嘗考之，米糧字古亦多作粮，詩「乃裹餱糧」，釋文本作粮。楚辭「精瓊靡以爲粻」，又張衡思玄賦「食流瀣以爲粻」，注皆曰：粻，粮也。廣韻十陽粮注：粮食，下字糧注同上。然則粮爲米糧正字。良爲量器，其從米者量米粒以爲粮食也。今篆文作㫗，蓋傳寫之誤。（中山大學語言歷史周刊第三冊一五一葉釋良）　金文良人、良馬、良金，皆用作引申義，表示善。

皀

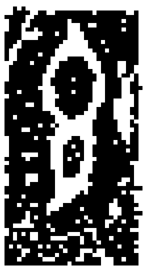


堅姞殷　能殷
既皀亦壽人

父邵適用吉
金伯作寶皀



燮姬殷　燮
姬作寶尊皀



白家父殷
唯白家

戴家祥曰：青銅器中有自銘為盨者，其形正圓或圓足，或帶方座，左右帶兩耳。宋人圖錄則定名為敦，清儒錢獻之、韓履卿始辨其誤，瑞安黃紹箕度段證明即簠簋之簋。一九二七年東莞容庚暢其說於殷周禮樂器考略，其後遂成定說。按釋𣪘為簋是也。𣪘即說文三篇殳部𣪘字，許云「揉屈也。从殳，从皀。皀，古文叀字。廄字从此。」皀當為皀，上象豐盛，下象圜底，卜辭多作皀，下象古座，即簋之初文，𣪘為皀之加旁字，古之獨體象形字，每有表義加旁變為合體象形者，猶磬之初文為声，加旁作殸，鼓之初文為壴，加旁作尌，壺之初文為壺，加旁作𣪘壺（伯兆），以此證皀之為𣪘，亦古文表義加旁之通例也。金文𣪘多从皀，說文作𣪘，从叀，而被誤釋為叀，頌殷、師[illegible]父殷、追殷作𣪘，皀作叀，與說文同，知皀之為叀，亦古文繁簡之通例也。

說文五篇皀穀之馨香也象嘉穀在裹中之形匕所以扱之或說皀一粒也又讀若香按商周金文从皀爲偏旁者如官卽既卿食餕諸字以及从食爲偏旁者字皆作皀六國器銘或寫作皀秦漢碑碣通行作皂卽許氏所云匕所以扱之也唐韻皀音皮及切並母緝部許云又讀若香香音許良切曉母陽部小徐繫傳引顏黃門家訓曰在益州與數人同坐初晴見地下小光問左右是何物一蜀豎就視云是豆逼耳皆不知所謂取來乃小豆也蜀士呼豆爲逼時莫之解吾云三倉說文皆有皀字訓粒通俗文音方力反衆皆歡喜按說文二篇辵部𨓈恭敬行也从辵𣪘聲讀若九三篇皀部𣪘廄字从此唐韻居又切九篇勹部匔飽也从勹𣪘聲民祭祀曰厭匔唐韻己又切广部廄馬舍也从广𣪘聲𢈞古文从九唐韻居又切十二篇女部[illegible]秦身也从女𣪘聲讀若詩糾糾葛屨唐韻居夭切糾讀居黝切是以皀表聲者無非見母幽部許云又讀若香唐韻皮及切顏之推謂通俗文音方力反皆臆說不足信說文五篇簋黍稷古器也从竹从皿从皀𠥩古文簋从匚飢匭古文簋或从軌朹亦古文簋考儀禮士昏禮聘禮公食大夫禮鄭玄注古文簋皆作軌易損卦彖辭二簋應有時釋文簋蜀才作軌春官小史史以書敘昭穆之俎簋鄭玄云故書簋或爲九鄭衆云九讀爲軌書或爲簋古文也清儒段玉裁謂說文各本作从匚飢飢非聲也从匚从食九聲也（說文解字注）又謂簋古音同九其古文作軌軌音亦同九簋爲秦時小篆必从

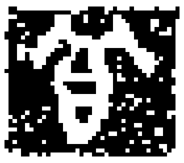
周人作軌也，今本禮注「九」誤作「凡」，非其聲類。[illegible][illegible]某桂馥說文義證引董仲舒春秋繁露祭義云「春上豆實，夏上尊實，秋上机實，冬上敦實。豆實，韭也；尊實，麷也；机實，黍也；敦實，稻也」。机實即簋實，簋黍稷器，同聲通假字亦作匭。史記秦始皇本紀「飯土簋」，索隱「簋作塯，亦如字，一音鏤」，一作簋。李斯列傳二世責問李斯「吾有所聞於韓子曰：堯飯土匭，啜土鉶」，集解引徐廣曰「匭，一作塯」。按塯从留聲，留讀力求切，留尤部，簋在來母，古代方音見母，每有混為舌音來母者，如各之與洛，監之與濫，兼之與廉，是其例也。來母可讀見母，故簋亦或作塯。

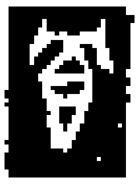
簋聲同九，已為前儒習知。一切經音義九「廄，古文簋、匓二形」，簋即皀之表音加旁字。古人于象形字附以表音加旁者，如𠀠之加旁作其，𠚕之加旁作齒，网之加旁作罔，可為簋即皀增一左證。古文簋借用為廄，匓、勼同字，釋名釋宮室「廄，勼也」，匓勼聲符更旁字也。

簋之初文作皀，字本象形，加旁从又變為形聲，同聲通假字亦作軌，形聲更旁，則有𠥓、匭、机諸體。降至秦篆，則有表義加旁再加旁，从皿者，以器物之類屬言也；从竹者，以器物之取材言也。陳子匜以鐘為匜字之結構，亦猶是也。儀禮聘禮「夫人使下大夫勞以二竹簋方」，鄭玄注「以竹為之，狀如簋而方」，賈公彥疏「凡簋皆用木而圓，受斗二升，此則用竹而方，故云如簋而方」，以此知簋之加旁从竹有所本也。此文起草鼓

一九廿七年春，次年修改重定為釋皀，刊於國學論叢第一卷第四期。越數年，李泰郭寶鈞、梁思永等發掘殷虛遺址，得陶簋殘器，左右無兩耳，形同卜辭皀字，為皀即簋之初文，增一鐵證。其後又見青銅器封仲毀銘曰「咸姬作寶簋」。一九五三年山西洪趙縣出土銅毀銘曰「窠一冏彝皀」，不徒可證鄙見之不謬，并可證錢韓黄賓諸公揭亶之功，不可滅也。

冟


衛鼎
蓋冟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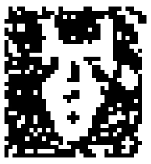
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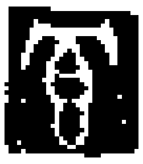
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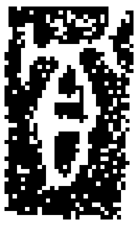
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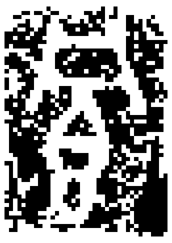
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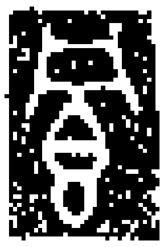
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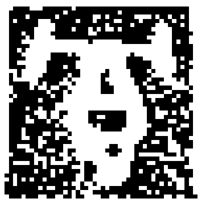
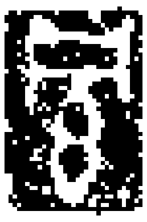
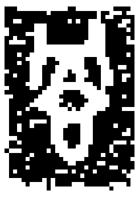

彔伯㦰毀
虎冟冞裏


伯晨鼎
虎幃冟裏


衛鼎 舍
堇虎冟

戴家祥曰：虎冟一詞，宋人釋為虎冕（薛尚功歷代鐘鼎彝器款識法帖卷十四伯戩、卷十五寅簋），清儒阮元讀為虎韔之韔，通也（積古齋鐘鼎彝器款識卷五），徐同柏（從古堂款識學卷十六）、劉心源（奇觚室吉金文述）、吳大澂（說文古籀補卷五）從之。孫星衍（續古文苑）釋良，靜安先生在毛公鼎考釋中亦，吳中丞從阮太傅舊釋為韔，案上下皆車上物，不得有韔，疑即秦風小戎之文茵。毛傳「文茵，虎皮也。」釋名「文鞇，車中所坐者也，用虎皮有文采。」然先生未言其為何字，形聲缺如也。孫詒讓謂

當為䙅，說文皀部：「冟，飯剛柔不調相着，从皀冖聲，讀若適。」冟、冥並从冖聲，得相通借也。巾車作䙅，鄭司農訓為覆笭；「虎䙅」即詩韓奕之「淺幭」，毛傳「淺，虎皮淺毛也；幭，覆式也」。鄦、毛同為周同姓國，故亦得乘金車而虎幎矣。儀禮既夕注「古文幦為冪」，當正字。䙅、冪假借字，（[illegible]）林義光（文源）、郭沫若（兩周金文辭大系攷釋）從之。考金文冥字作[illegible]，或作[illegible]，冟字作[illegible]，字形絕異，不容混淆。冥為冂之加旁字。說文七篇「冖，覆也，从一下垂也。」玉篇二一二音亡狄切，「覆也，以巾覆物」，為冪。小爾雅廣服「大巾謂之幎」，天官冪人「掌共巾冪」，鄭玄注「共巾可以覆物」，序官注亦云「以巾覆物曰冪」。謂巾冪，則是巾之可以覆物者，以別於佩巾不可以覆物也。冖為原始象形字，兩端下垂，中則覆物也。變而為幎，从巾冥聲（說文七篇冥从日从六冂聲），在六書為形聲，偏旁移易，則寫作冪。玉篇四三二「幎」「冥」同字，表義更旁字或作䙅，春官巾車，王之喪車「犬䙅」，䙅本一字也。注音更旁字或作幦，儀禮既夕記「白狗幦」，鄭玄注「古文幦為冪」，集韻入聲二十三錫幦幎同字，亦或作幭。說文「幭，蓋幭也，从巾蔑聲」，冥蔑聲同。大雅韓奕「鞹鞃淺幭」，大戴禮記禮三本篇「大路車之素幭也」，禮記玉藻「君羔幦虎犆，大夫齊車鹿幦豹犆，朝車；士齊車鹿幦豹犆」，鄭玄注「幦，覆笭也」。幎、幭、幦字異聲同，皆冖之孳乳增益字也。覆物之巾通稱曰冖，分別言之，則有覆鼎之鼏，加旁从鼎；覆蓋之冪，加旁从巾；覆車之䙅，加旁从衣，皆後起之增字也。

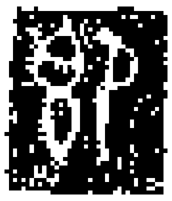
儀禮公食大夫禮，鼏若束若編。鄭玄注，凡鼎鼏，蓋以茅爲之，長則束本，短則編其中央。意謂鼎口特殊，中不適用，乃改用茅，而仍以鼏名。鼏冪同字，故禮經通用，以此例推冟字从冖，一聲，冟古文簋（詳拙作釋冟文，載清華研究院國學論叢一卷四期）。其爲覆簋之巾，殆無疑義。士昏禮，醯醬二豆，菹醢四豆，兼巾之。既夕記，甕三，冪用疏布，甒二，冪用疏布，甒二，冪用功布。天官冪人掌共巾冪，凡王巾皆黼。賈公彥疏云，凡王之覆物之巾，皆用黼文覆之。言凡非一，四飲三酒之外，籩豆俎簋之屬，皆用之。是尊彝甒壺籩豆簠簋皆有冪。公食大夫禮，簠有蓋冪，與簠以識簠也，冪以布爲之。卜辭有𡨦字，从酋从冖，酋古文尊（說詳增訂殷虛書契考釋），其爲覆尊之冖，殆無疑義。鄉飲酒禮，尊綌冪，賓至徹之。燕禮，執冪者升自西階，立于尊南，北面東上。少牢饋食禮司宮乃啓二尊之蓋冪，冪爲覆尊巾，綌葛也，以葛爲冪，取其堅絜（清本玄張鄭）。其在車飾，冟當讀䡢。集韻去聲二十九換，說文，衣車蓋也，一曰戰車以避矢也。段玉裁云，衣車，上文輜軿是也，四圍爲衣，上爲蓋，皆以蔽輿也（說文解字注）。衣義更通，䡢亦作幭，廣雅釋詁二，幭，覆也。䡢幭皆从蔑聲。

說文二篇，曼，引也，从又冒聲。冃曰皆冖之演變字。說文，冃，重覆也，从冖一。按一爲指示性符號，在六書爲指事。小篆冡字从此（說文十篇上住也从大立一之上大徐云大人也一地也十二篇立从一一猶地者）。再覆爲冃，从冂二，按二古文上字，覆上爲冃，在六書爲會意加聲注音。冃亦作冒，號

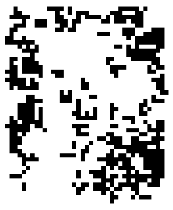
文一篇「瑁」古文作「玥」，玉篇二一四曰「或作帽」，集韻去聲三十七號曰「或作䘠」。邶風日月「下土是冒」，毛傳「冒，覆也。」漢書周勃傳「太后以冒絮提文帝」，顏師古集注「冒，覆也。」三國志東夷傳「夫餘國以金銀飾冒」，是即許書所謂冃，小兒蠻夷頭衣也。冃本會意，冒為形聲，由會意變為形聲，亦文字發展演變之通例也。

通觀經傳，凡字之訓覆蓋者，不論形體如何多變，聲讀始終不出明紐之外，尋根溯源，必與一字有關，循聲求義，則知周官巾車之「幎」，禮記玉藻之「幦」，大雅韓奕之「幭」，傳世金文之冟皆指車蓋而言，冖，正字，冟、幎、幦、幭皆假借字也。鄭訓為覆笭，未必然也。

字之初造，往往隨體屈曲，依類象形，厥後庶業其繁，象形不周于用，不得不增益偏旁，別創新字，新故相襲，字數積增，此一事也。東周以還，政教分離，私家講家，蔚然成風，口耳相傳，則重耳受，聲同韻近之字，信手拈來，一字多訓，所在都有，此又一事也。兩漢經師，頗識前聞，片言隻字，咸可稽尋，歷年彌遠，情偽難分，言之，則其聲也，觀之，未必是其本字也。冃字說文失收，冒字雖見于說文，而又失其本義，識字解經之難，大率類此。今試以加旁更旁之通例，求其形體之演變，以先秦聲韻，求其音訓通借之源道，以典章制度，求其銘辭之大意，庶幾得義得音之規矩法度，或得冥符于萬一爾。



伊殷 卽五



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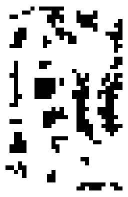

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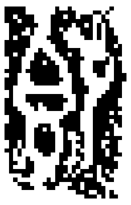

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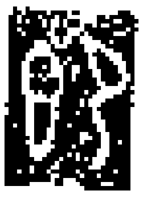

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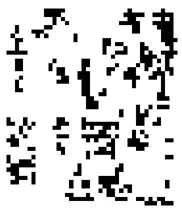

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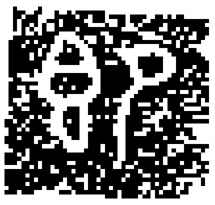

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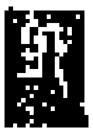

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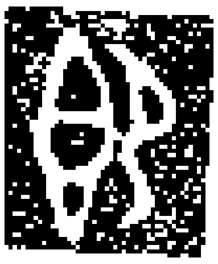

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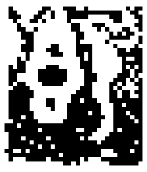

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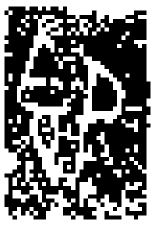

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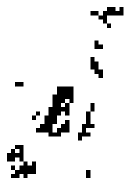

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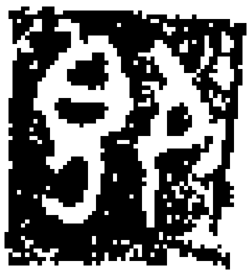

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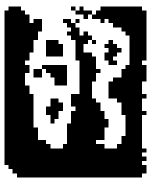

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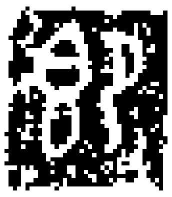

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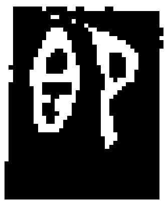

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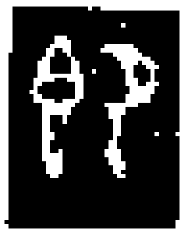

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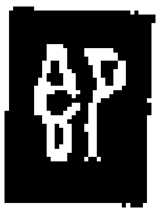

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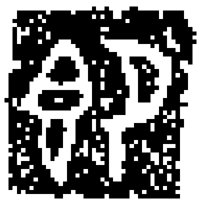

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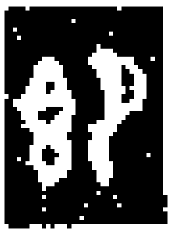
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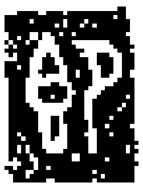
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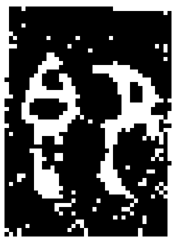
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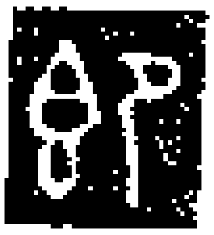
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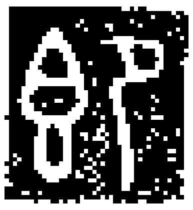
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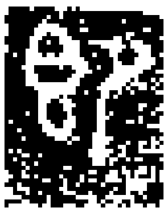
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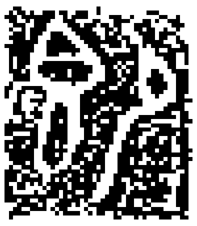
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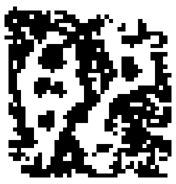

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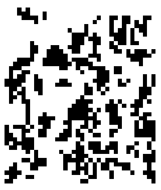

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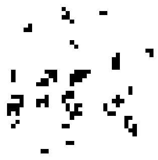
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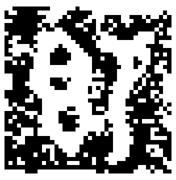
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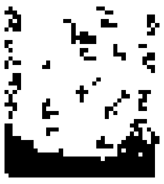
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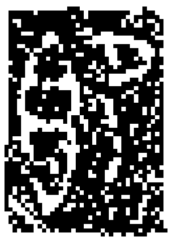
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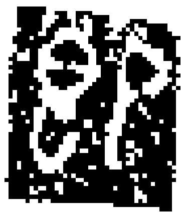
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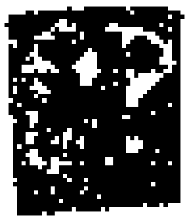
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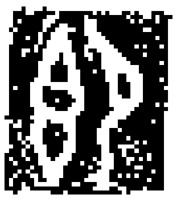
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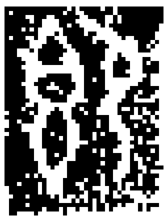
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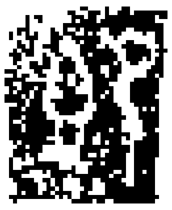
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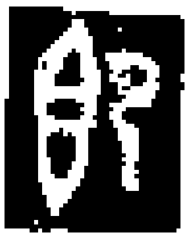
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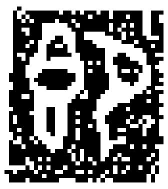
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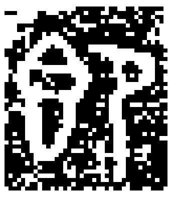
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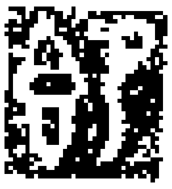

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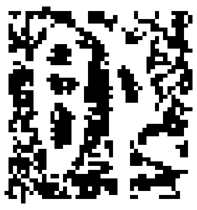

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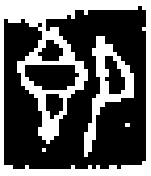

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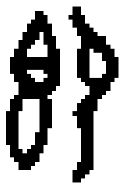

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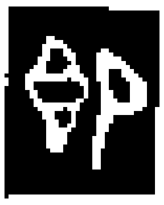

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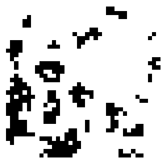

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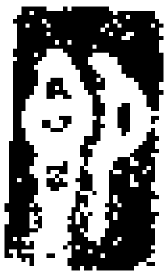

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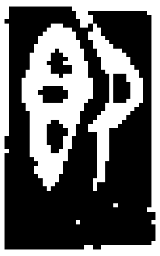

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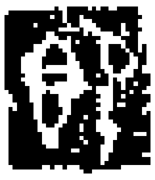

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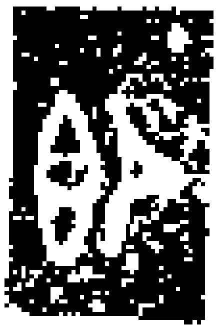

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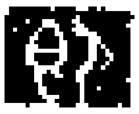

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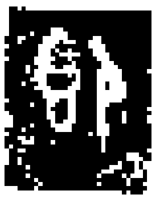

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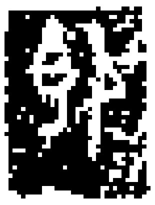

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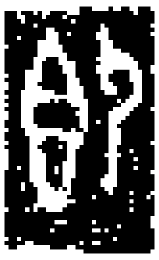

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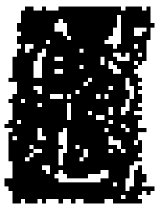

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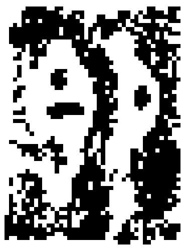

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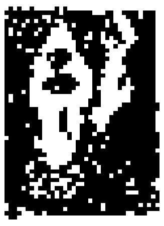

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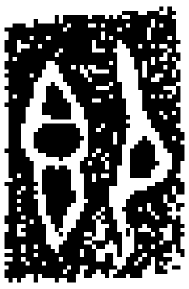

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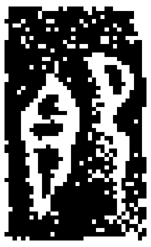

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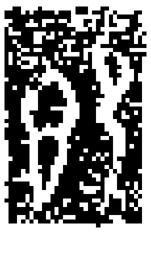

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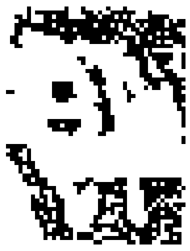

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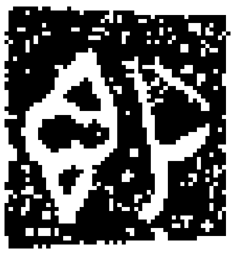

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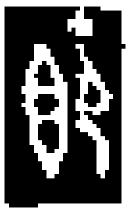

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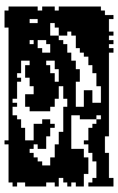

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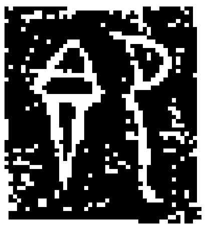

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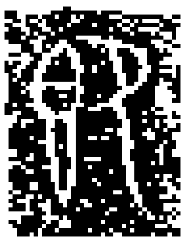

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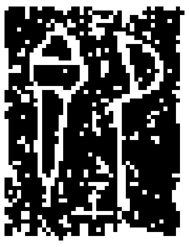
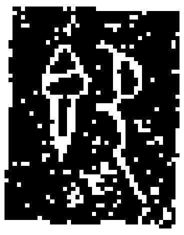


三

秦公鎛



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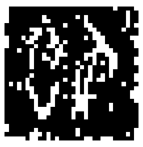

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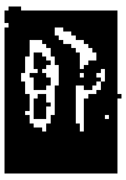
休



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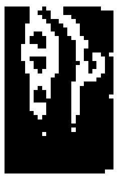

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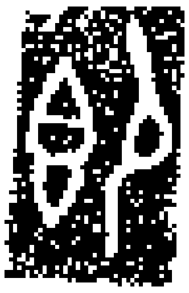

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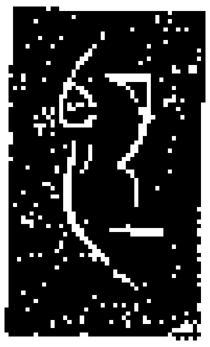
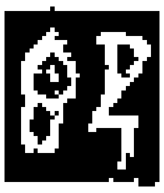
德正



中山王嚳方壺　其即㝵民



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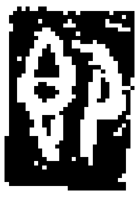

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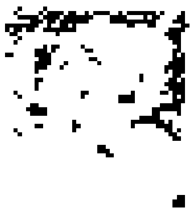

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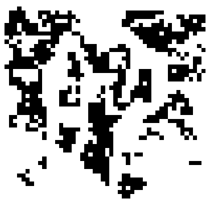

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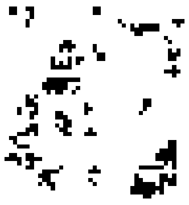
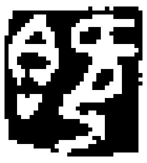


即簋　即敢對揚天子丕顯休

字从皀从卩，皀即簋字初文，象形。卩即古跪字，亦讀如跪，意猶坐。即从人坐在簋旁，就食之意顯然，引申為就，如金文「即立，位」之即等。卩亦聲，即之古音如踞，亦如跪，故即可通跽，以代饋，即今言之付與，如金文舀鼎「遣或即舀田二，又臣△△一夫」，散氏盤「遣即散用田」之即。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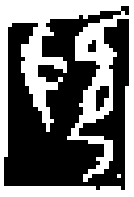
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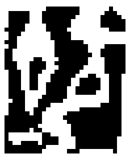
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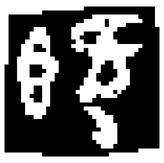
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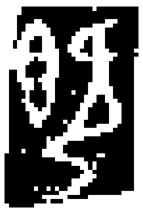
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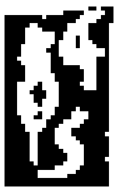
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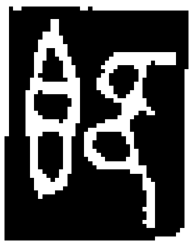
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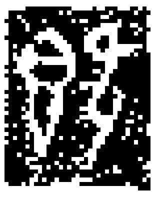
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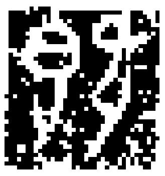
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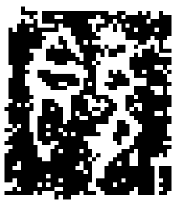
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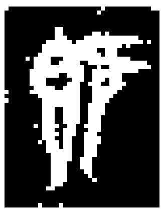
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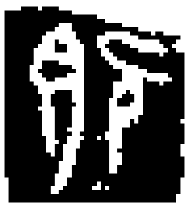
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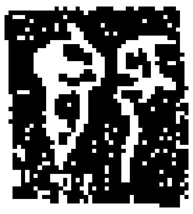
曾伯簠伯黍粱

既卑方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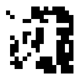
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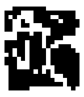
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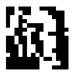
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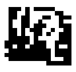
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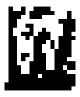
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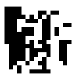
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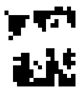
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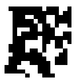
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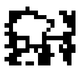
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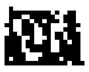
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邾鐘大

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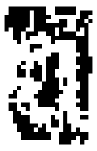

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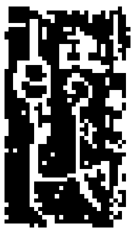

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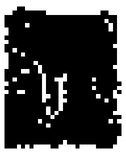

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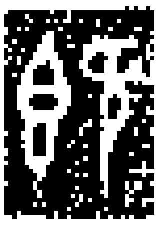

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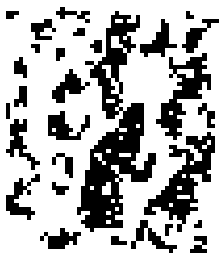

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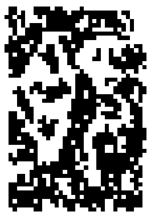

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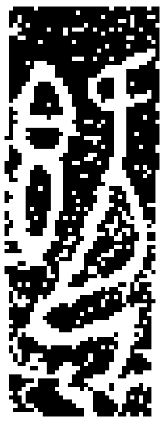

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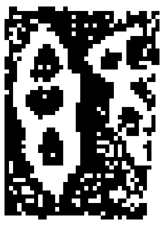

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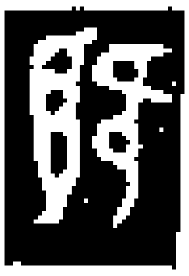

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今余
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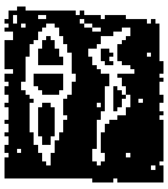

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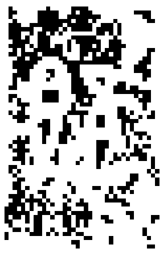

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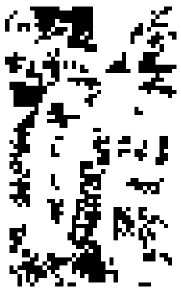

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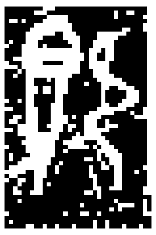

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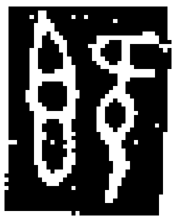

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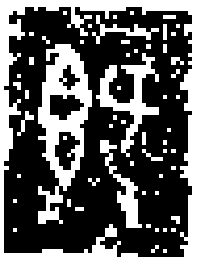

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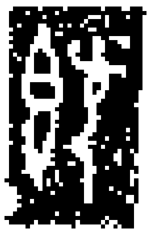

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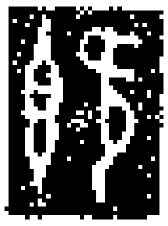

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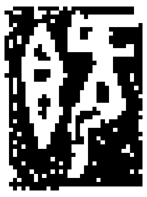

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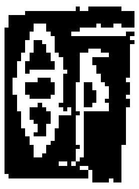
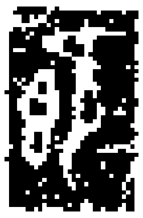


曶鼎 我既賣汝五□□父



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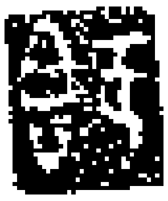

蓋二

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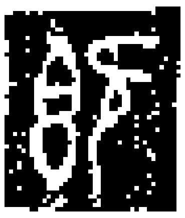

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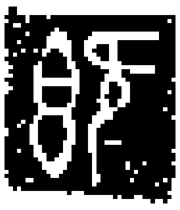

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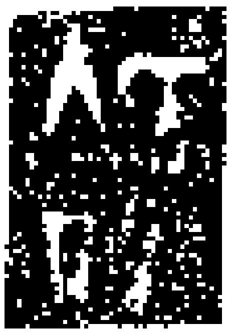
三年師兌𣪘 余既令汝足師龢父



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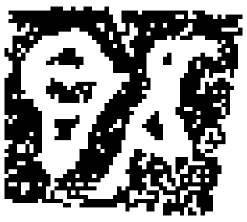

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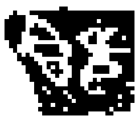

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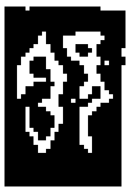

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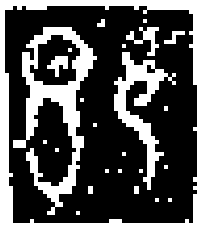

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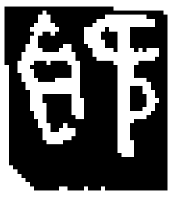
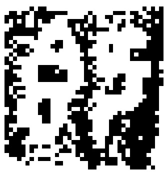


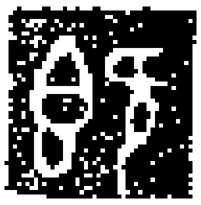
器二

師𤸫𣪘 既命汝更乃祖考司小輔

善鼎 昔先王既令汝左足𦞽侯



卯簋 昔乃祖亦既令乃父死𤔲𦞽人



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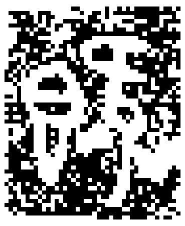

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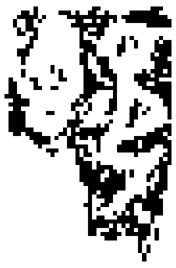
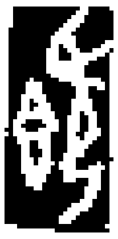
大師虘簋 正月既望



保尊 月既望□



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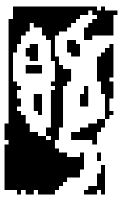

器

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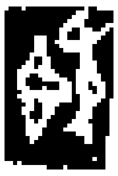

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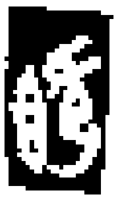

蓋

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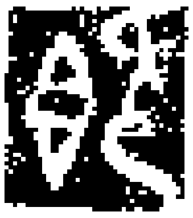
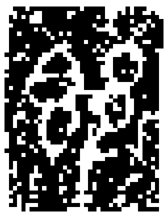
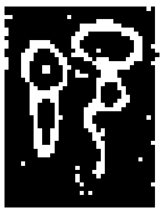


器

師趛盨 唯王正月既望



伊簋 正月既望丁亥



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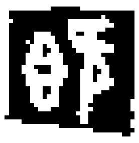
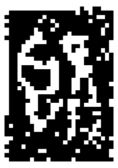


員鼎 唯征月既望癸酉



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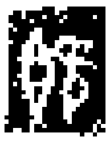

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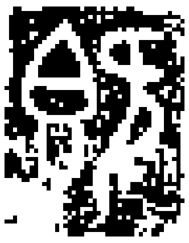
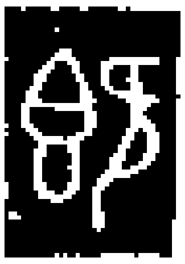
作冊𩰫卣 在二月既望



族事

毀



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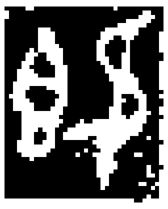

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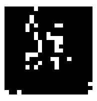
史族毀 唯三月既望乙亥



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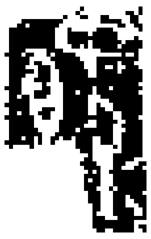

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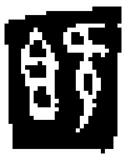

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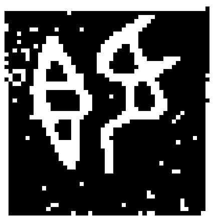

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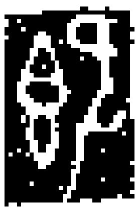

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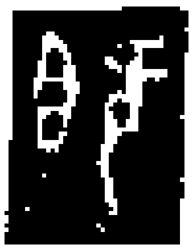

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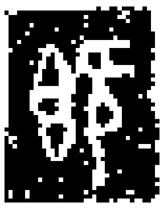

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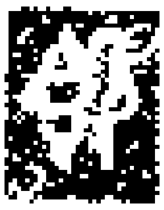
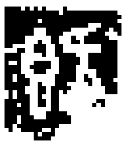
亥



師虎毀 唯元年六月既望甲戌



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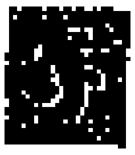

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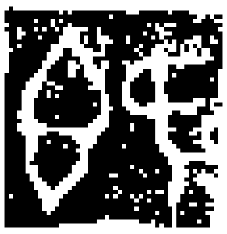

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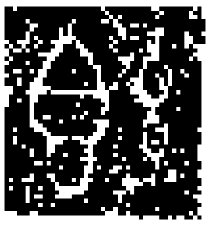

無叀鼎 唯九月既望甲戌

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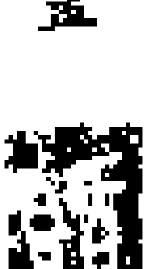

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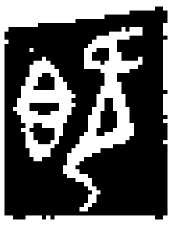

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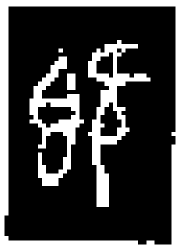

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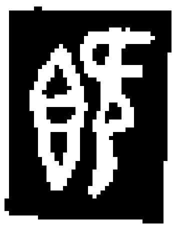

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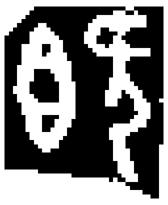

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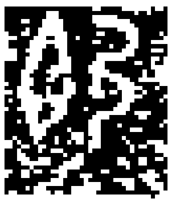

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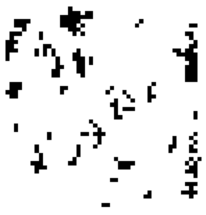

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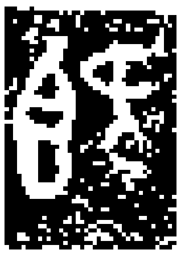

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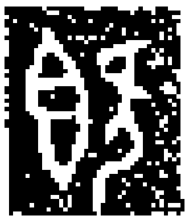

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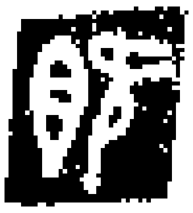

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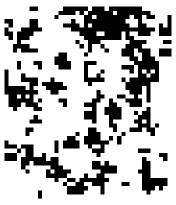
裘衛殷

既生霸



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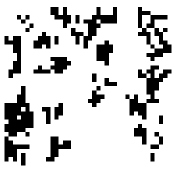

器

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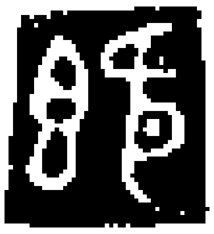

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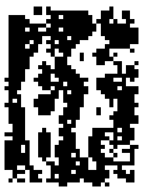

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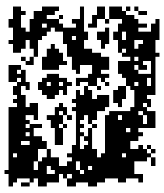

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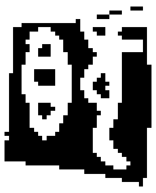

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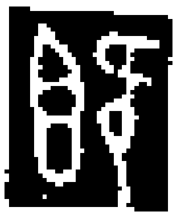

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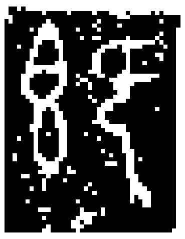

器

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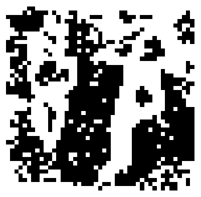

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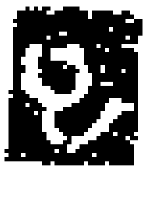

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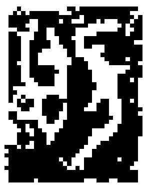
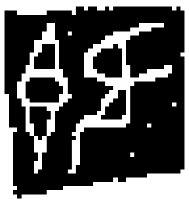


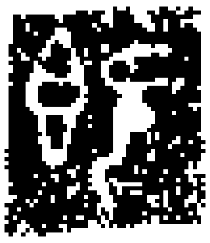
二

肆𣪘既
生霸丁亥



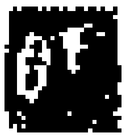
蓋

師遽𣪘既
生霸辛酉

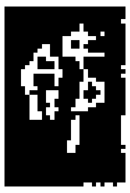


趞曹鼎
既生

霸壬
午



寓鼎惟一
月既生霸



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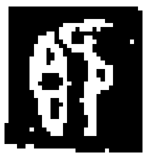
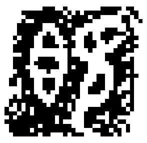


器

虢卣正月
既生霸辛丑



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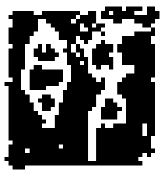
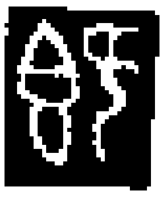
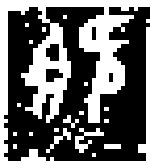


器

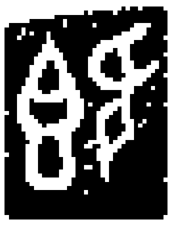
師遽彝惟正
月既生霸丁酉



豆閉𣪘惟王
二月既眚霸

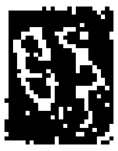


免簠惟三月
既生霸乙卯



蓋

師旋𣪘四
月既生霸



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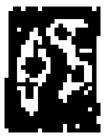

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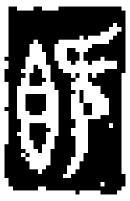
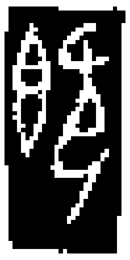
册下

趩卣 雩四月既生霸



盠鼎 唯王四月既眚霸



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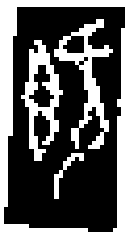

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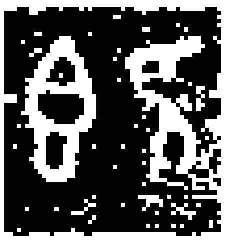
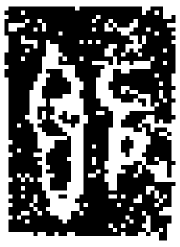
作冊大鼎 唯四月既生霸己丑



彌叔盨 唯五月既生霸



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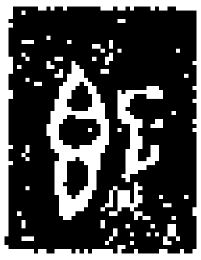

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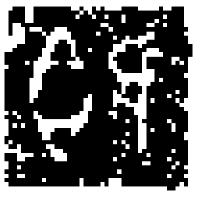
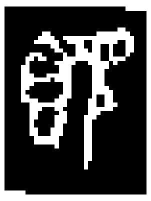
曾中大父蛕毁 隹五月既生霸



南季鼎 唯五月既生霸庚午



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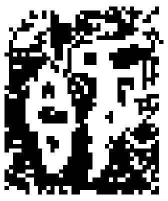

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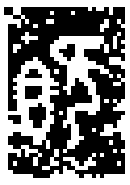
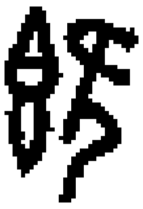
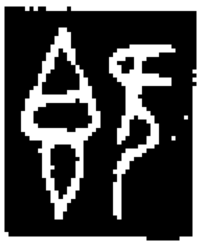


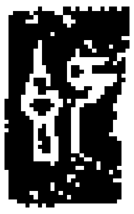
豐卣 唯六月既生霸乙卯



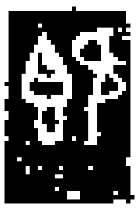
師毛父毁 唯六月既生霸戊戌



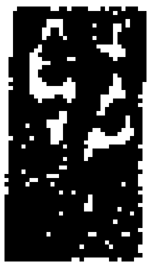
師奎父鼎 唯六月既生霸庚寅



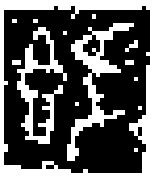
蔄毁



蔄毁 唯六月既生霸辛巳



辰在寅𣪘 唯七月既生霸



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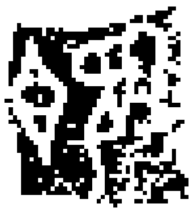

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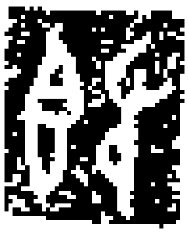
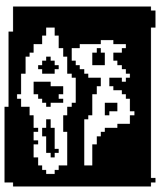


輔師嫠𣪘 唯九月既生霸



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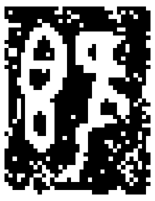

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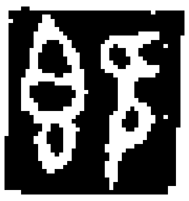
揚𣪘 唯王九月既眚霸庚寅



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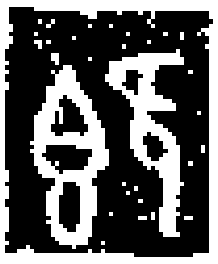
趞曹鼎 唯七年十月既生霸



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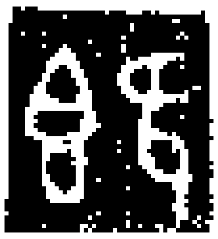

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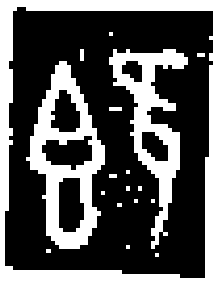
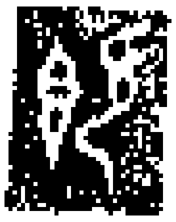


器二

鄭虢仲𣪘 唯十又一月既生霸庚戌



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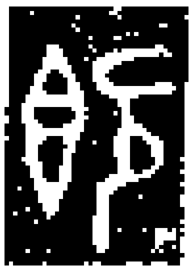
儽匜 既死霸



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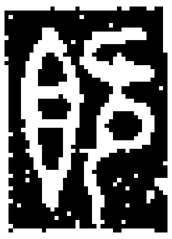

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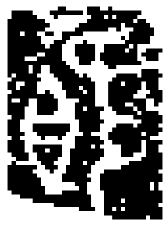

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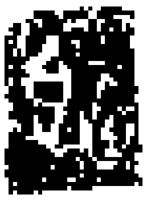
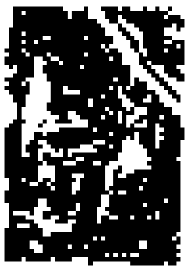
小臣守𣪘 既死霸

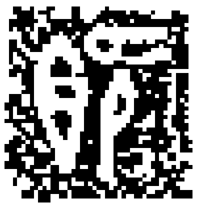


虢𣪘 既死霸壬申

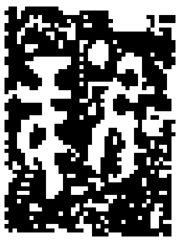


宮長又𣪘唯

王正月既死霸乙卯



衛鼎　唯九年正月既死霸



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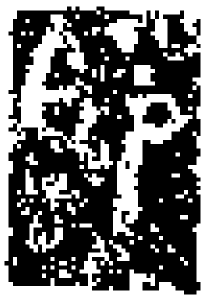

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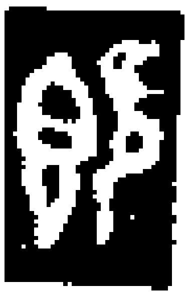
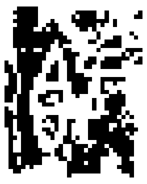
毀寺

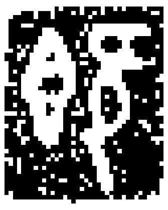
唯正二月既死霸



兮甲盤　唯五年三月既死霸庚寅



呂方鼎　唯五月既死霸



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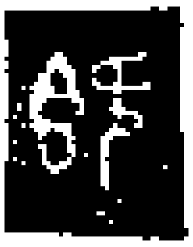

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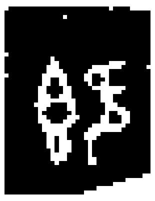

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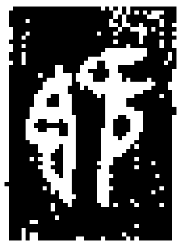

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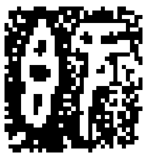

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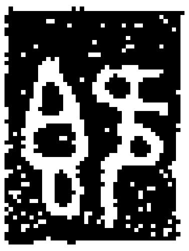

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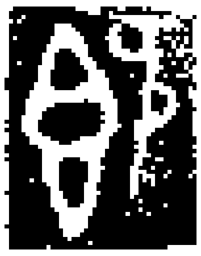

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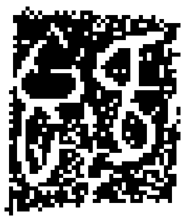

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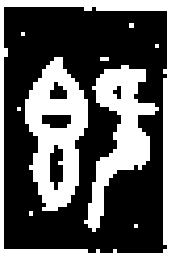
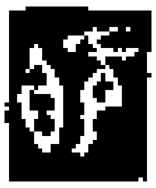


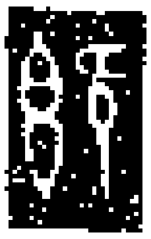
蓋二

頌壺　唯三年五月既死霸甲

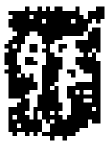
戌



遹毀　唯六月既死霸丙寅

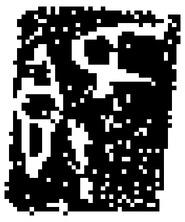


伯寬父盨　八月既死



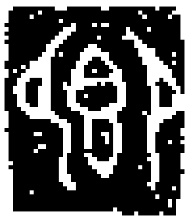
史懋壺　唯八月既

死霸戊寅



矢令毁　惟九月既死霸丁丑

業保氏讀㪿既為饔餼，云儀禮聘禮「曰如其饔餼之數」，鄭注「古文餼作既」。中庸「既廩稱事」，鄭注「既讀為餼」。詩下泉「愾我寤嘆」，楚辭引愾作慨，可見逋盂銘中的㪿既宮就是饔既宮（第二十六字，通盂銘文考釋，十文字一九七九年第一期）。按說文五篇皀部「既，小食也，从皀旡聲。論語曰不使勝食既」。今本論語作「不使勝食氣」，七篇米部「氣，饋客芻米也。从米气聲」，或體作槩，从既聲。廣韻既讀居未切，見母脂部，氣讀許既切，曉母脂部，古人牙音見溪群紐每與喉音曉匣混諧，故既亦或讀氣，業說可通。



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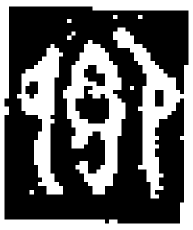

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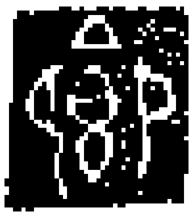
同毁 北鄉



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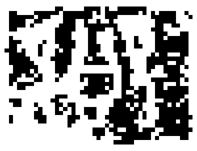

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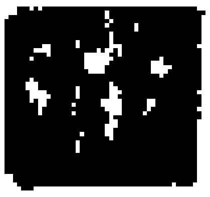
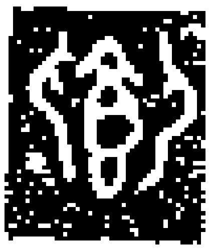
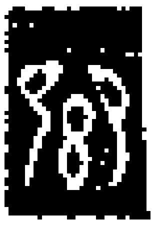


利鼎 北鄉



趞鼎 北鄉



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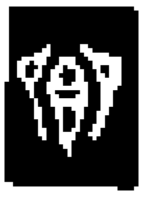
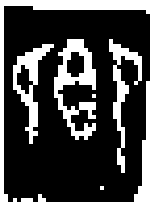
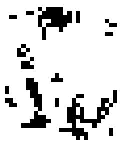


具彝

北鄉



寰盤 北鄉



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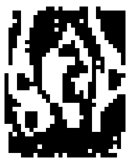

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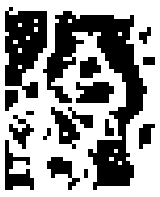

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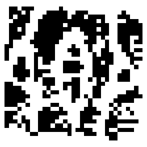

器二

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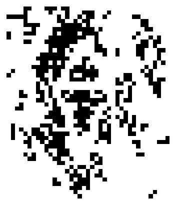
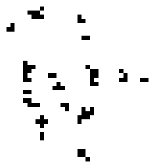
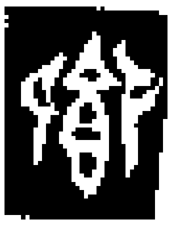


盠尊 北鄉

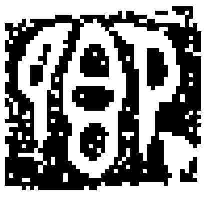


蓋

裘衛毁 北鄉

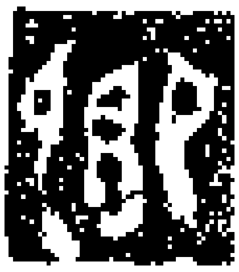


師虎毁 北鄉



一

趞曹鼎 北鄉



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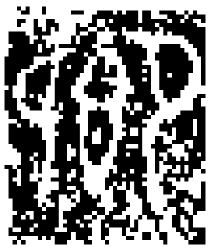
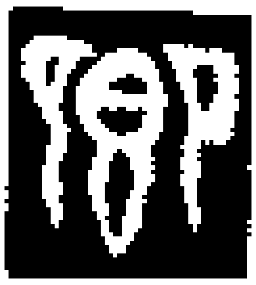


膳夫山鼎 北鄉



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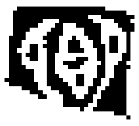

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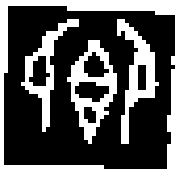

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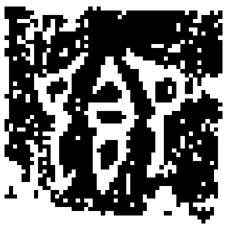
師遽彝
鄉醴



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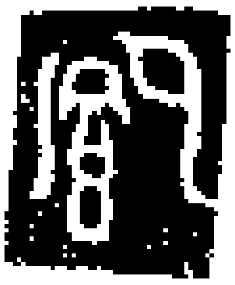
三年

𤼈壺
鄉醴



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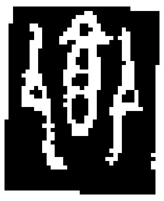
王鄉醴



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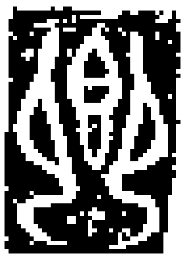

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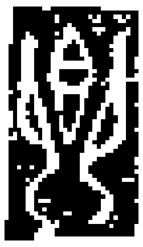

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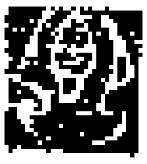
宰甫𣪘
王鄉酒



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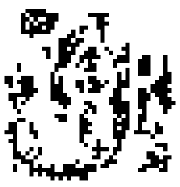

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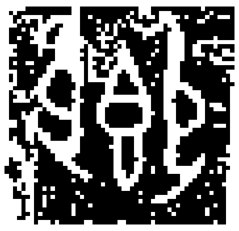

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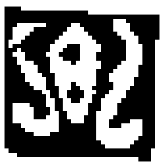

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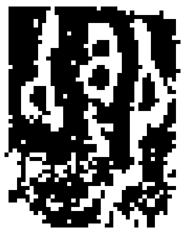
王鄉大宜



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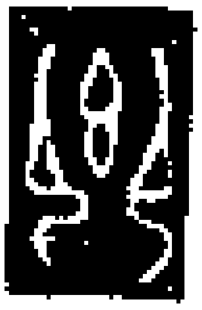

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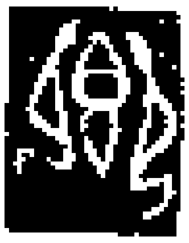
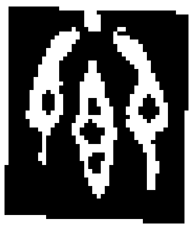
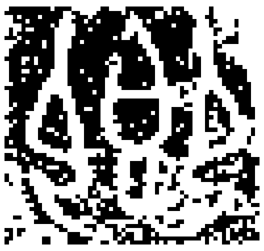
鄉王逆



中爯彝
用鄉王逆



矢令簋　用
饗王逆造



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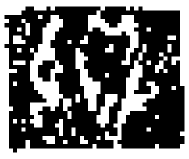
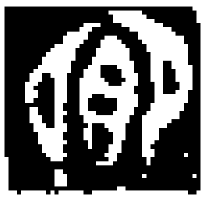


伯頵父鼎 用卿王逆用事



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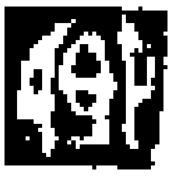
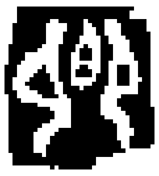
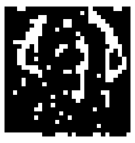


二

趞曹鼎 用卿朋友



麥鼎 用卿多者友



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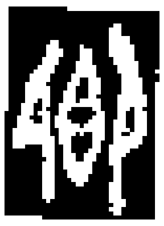

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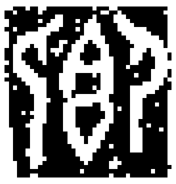
沈子殷 用埶卿己公



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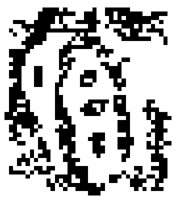

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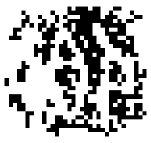

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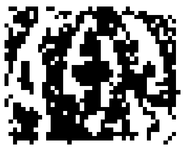
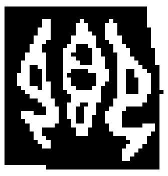
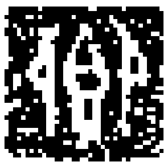


莒

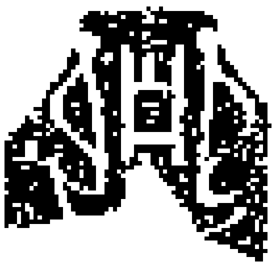
尹盉 其萬年用卿賓



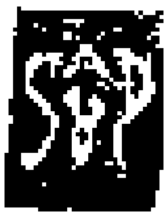
小臣宅殷 其萬年用卿王出入



伯婺殷 婺其萬年年寶用卿孝



子父乙鼎 子曰卿父乙



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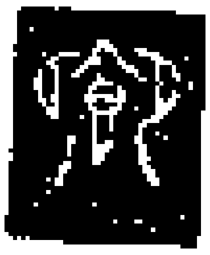
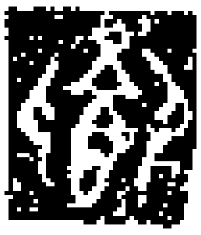


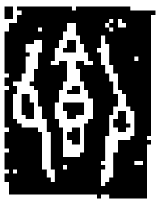
器

曾伯陭壺
用鄉賓客



一

伯康𣪘
用鄉朋友



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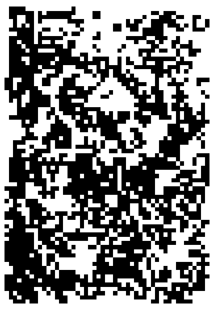

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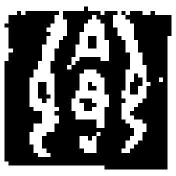

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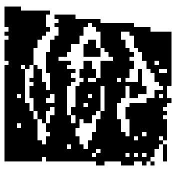
年用饗賓



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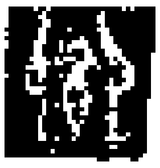

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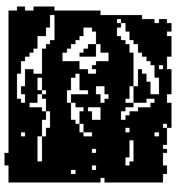

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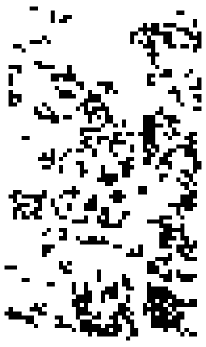
宮內鄉于王



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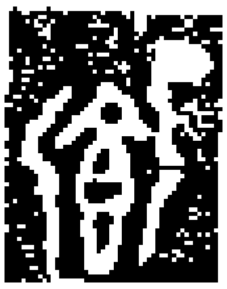

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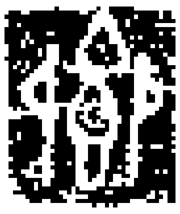

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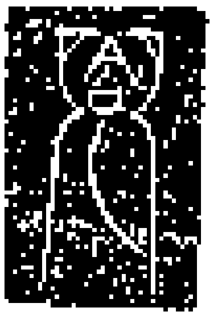

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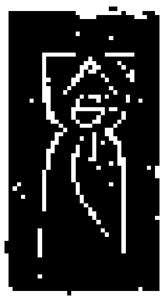
以鄉上帝



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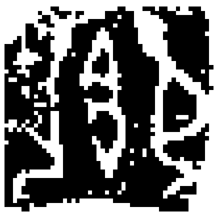
鄉祀先王



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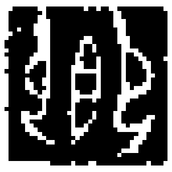
乙彝



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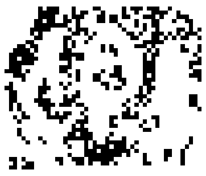

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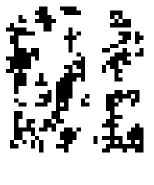
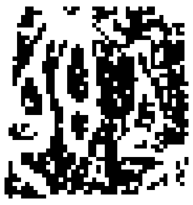


卿
父

乙盉　卿作
父乙尊彝



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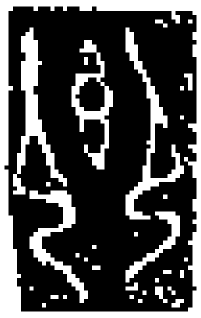

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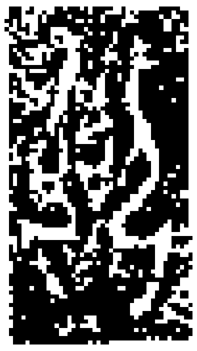

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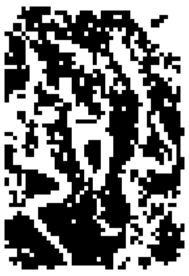
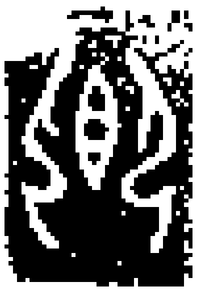
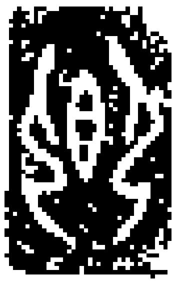


器一



盖二



器二

卿卣　卿作
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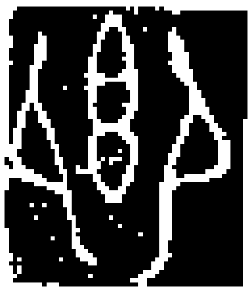

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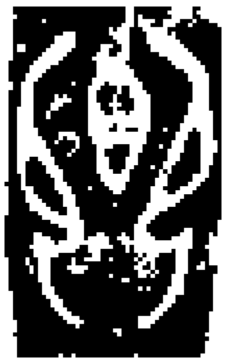
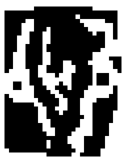
卿作寶尊彝



馭士卿尊　王
賜馭士卿貝朋



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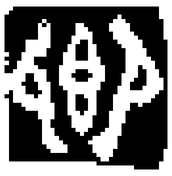

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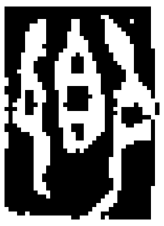
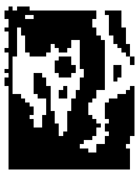


器

令彝　迨
卿事寮



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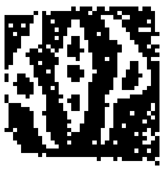

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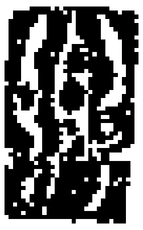

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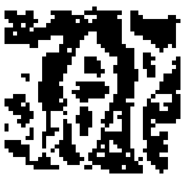
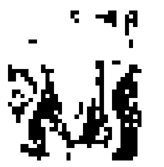
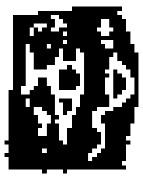


蓋

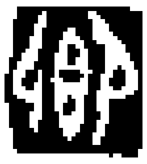


器

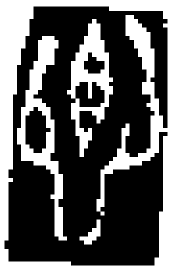
伯公父殷　用召卿事辟王



令方尊

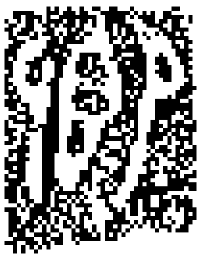


蓋



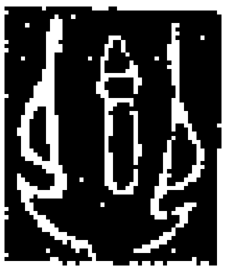
器

令彝　公命告同卿事寮

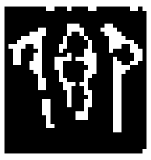


毛公鼎

已曰及茲卿事寮



小子鼾殷　卿事賜小子鼾貝二百



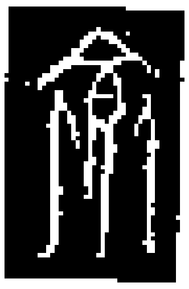
番生殷　王令𠭯𤔲公族卿事大史寮

劉心源曰：鄉即卿，用爲鄉，實爲饗，古文止鄉字，小篆爲三形耳，如繇鼎「王鄉酒」，效卣「納鄉于王」，饗字也，與此同。「望敢北鄉」、「與事北鄉」，鄉字也，即向。毛公鼎「卿士寮」、邾公鐘「及我正庸卿」字也，距可證。「鮮一卿二室」語，征食人文蘇迍。按字象兩人相向對坐共食一簋之形，本義當爲饗。詩彤弓「一朝饗之」，箋：大飲賓曰饗。饗禮金文「王卿」，或「王鄉酒」，卿即饗。兩人相對而坐，故引申爲嚮，相向之意，如於北引申爲背意一樣。金文北鄉，鄉即嚮，原始

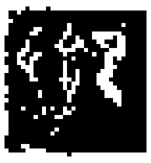
外
152
B

社會，一個氏族部落就是一個共同勞動，一起飲食的集體，他們聚族而居，形成村落鄉邑。因此表示共食一簋之義的卿又引申爲鄉邑之鄉，一鄉之中有卿者，後來發展爲六卿之官。因此卿字古文通作鄉，如金文「鄉事寮」用爲卿事，辟王之卿。叢家祥四禹鼎銘云：「惟十又五年三月既霸丁亥，王在䵼侲宮，大以厥友守王，⿵门皀醴「官」字以食从卩，說文所無，以文義推之，字當釋卿。說文九篇「卿，章也。六卿，天官冢宰、地官司徒、春官宗伯、夏官司馬、秋官司寇、冬官司空。从卯皀聲。」按卜辭金文「卿」「鄉」同字，皆从𠨍从皀，𠨍象兩人相向，爲向背之向之本字，皀古文簋，唐韻卿讀去京切，溪母陽部，鄉讀許良切，曉母陽部，在諧聲字中，牙音見溪兩紐每與喉音曉匣混諧，故鄉卿兩字不但形同，而且聲同，相向就簋，即宴饗之本字，經傳作饗，乃形聲相益之孳乳字也。鼎銘⿵门皀醴當讀饗禮，⿵门皀字从门，乃𠨍之省筆也。秋官大行人：上公，王禮再祼而酢，饗禮九獻，侯伯，王禮壹祼而酢，饗禮七獻，若子男，則王壹祼不酢，饗禮五獻，有獻而無酢。又掌客云：王合諸侯而饗禮，則具十有二牢，庶具百物備。左傳莊公十八年，虢公晉侯朝王，王饗醴，（醴作）命之宥，（宥讀侑）皆賜玉五瑴，馬三匹。僖公二十五年，晉侯朝王，王饗醴，命之宥。僖公二十八年，王享（饗作）醴，命晉侯宥。小雅彤弓之首章云，「鐘鼓既設，一朝饗之，」即主人獻賓之禮，次章云：「一朝右（右讀若侑也）之，」爲賓酢主人之禮，三章云，「一朝醻之，」即謂主人醻賓之禮，程序較然，與周官互相符證，是鼎銘之⿵门皀醴，爲饗禮，或亦考釋家所首肯歟。

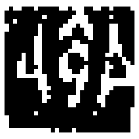
（鄉）



郘公鈚鏤（未著录）及我正鄉



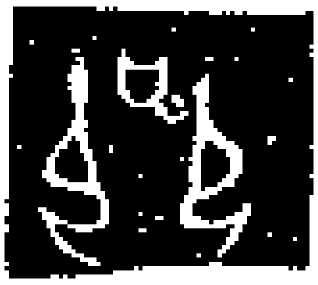
晉公盨 口 龠口皇卿



衛鼎 乃用卿王出入事人

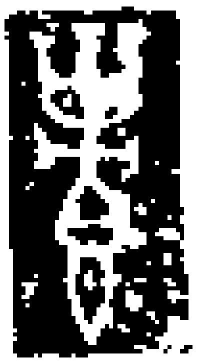
鄉乃卿之別構，从食从皀，其義同。皀即簋之初文，食爲加蓋之簋，屬同器而稍異，故从皀之卿可以改作从食之鄉，詳見「卿」字條。

（卿）



卿父乙鼎 卿父乙

容庚曰：「象兩人共食之形。」曰其盛食物之器也。（武英殿彝器圖錄，十二頁，卿父乙鼎）按容庚所釋可以，就結構言，口乃皀之別體，兩人相向而食，即與金文卿、鄉字同。卿父乙鼎作人名。

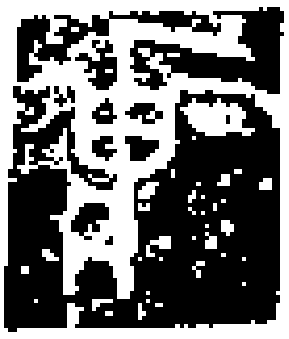


𩱛甗毀　𩱛甗叔

用作𩱛年寶毀

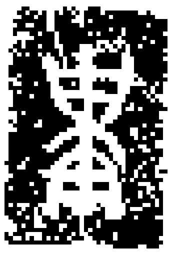
于省吾曰甲骨文𩱛字習見亦作[illegible]等形，甲骨文編入於附錄，商承祚同志疑為𩱛字（類編一八一）葉玉森釋𩱛（鉤沈）吳其昌釋𩱛之殖與隸相類（解詁上五六）按各家所釋均屬臆測。甲骨文𩱛字，周器𩱛𩱛𩱛毀作𩱛，霝鼎毀作𩱛，又甲骨文𩱛字三見（甲骨文編一一釋文而三）（未作分析其字右側从言下从皀即皀之變甲骨文之既與卿左从皀之變化自者𩱛見不鮮甲骨文卿字中从皀之變作白者尤見可習至證）周器卿毀作𩱛，說文作𩱛，此字左下从皀，後來變作从食，與周代金文毀亦作𩱛，亦作𩱛同例。至於甲骨文𩱛字上部所从之由，即甾之初文，說文甾字作由，並謂東楚名缶曰甾。𩱛釋依據上述，則𩱛與𩱛均从甾聲（金文編以𩱛為𩱛由說），𩱛與𩱛均从才聲，古从甾从才之字音近通用，例如周器之子陵行甾之甾作𩱛，假甾為从才聲之𩱛。金文編誤認為行甾為鼎之別名。又詩丰鄭箋之𩱛衣纏稱，釋文𩱛本作𩱛，是其證。此例典籍常見，無須備舉。總之，𩱛字為从宀从𩱛省以甾聲之形聲字。甲骨文𩱛字為帝乙帝辛周祭中五項重要祀典之一（彡翌祭𩱛劦之一）。甲骨文字釋

宾某（先王、毓王）𩛥亡尤」或「王宾某奭亡尤」某𩛥亡尤者習見。甲骨文言祭某甲或𩛥某甲而又言祭某甲者亦習見。𩛥字說文作䬻，蓋謂「䬻設飪也」。从丮从食，讀若載。易鼎之「亨飪也」，釋文謂「飪，熟也」。玉篇丮部「䬻，設食也」。殷祭祀需要設食以享鬼神，故甲骨文以𩛥為祭名。（甲骨文字釋林第二零五二二葉）

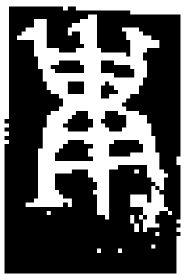


虢季子白盤
胄武于戎工

郭沫若曰：𤕌字舊或釋膚，或釋胄，均以今隸形近之字任意揣擬，非也。王國維執於旗，云未詳。余案此乃古文牆（𤖹作）字。說文牆古文𤖹字乃从酉爿聲，今字作𤕌乃甾爿聲。甾即說文「東楚名缶曰甾」之甾，亦今通行之由字。[illegible]（[illegible]）字酉者，甕之象形，以甾與从酉同意，而同从爿聲，故知𤕌牆為一字。有走馬亥鼎曰：「宗[illegible]公之孫趣亥（走馬亥名二字合書舊誤為一字）」，公上一字乃牆之籀文體。古文𠙹字亦有作口形者，卜辭盧作台即其例，非口字。宗體公即宗莊公。本銘之「唯天𤕌集厥命」，當讀如商頌烈祖「我受命溥將」之將，將大也。下文之「邦𤕌害吉」，即常用表示未來之將字。虢季白盤有「胄武于戎工」句語，舊亦釋膚，案彼由上爿下，與此自為一字，時當讀為壯，古牆將莊壯均同音，同音之字例可通假。（金文叢考二六一 釋毛公鼎）

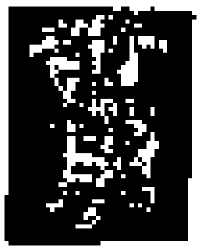


史牆盤
𦘔覭穆王



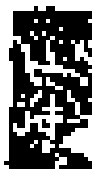
二

召伯虎敦
又𦘔又成

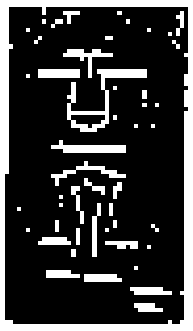


鄘侯
庫敦

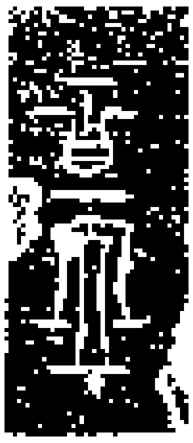
𦘔敬
禋祀



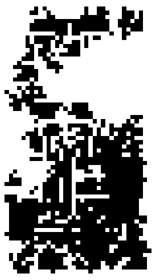
□生戈□
□□𦘔白



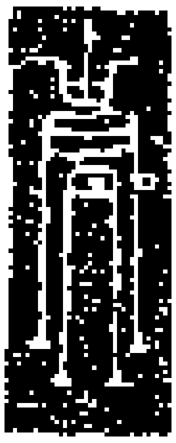
中山王譽方
壺　𦘔[illegible]



中山王譽
鼎𦘔才𦘔



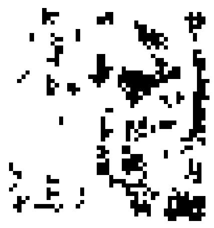
好蚉壺
忘𦘔承祀



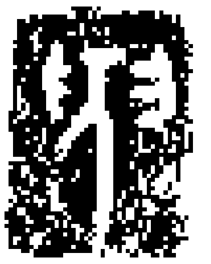
蔡侯盤
𦘔盟嘗啻

𦘔字見石鼓文乍邍、召伯虎敦、蔡侯鐘、鄘侯庫敦、牆盤諸器，魏三體石經君奭殘字「祇若茲」，古文以𦘔爲祇。強運開謂即當缶之當，象顛倒二𠙵，非祇之本字（說文古籀三補卷十）。郭沫若謂兩缶相祇，當即祇哉底之本字（文史論集[illegible]三百頁）。按古言一，祇猶會也。錢繹云：祇之言氐也，說文：氐，至也，从氐下著一，一，地也。史記律書：氐者，言萬物皆至也。廣雅釋詁一：會、祇，至也。至、會、祇三字同義，駢雅、古音祇、祇、氐均讀脂部，會讀祭部，至在至部，祭、至、脂部相近，可以通用。郭說可備一家之言，當祇非聲，難以服人。

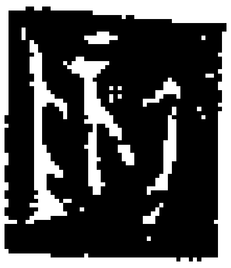
臾



師臾鐘　師臾其萬年



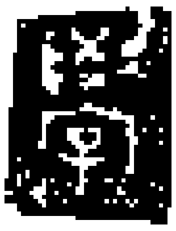
師臾鐘　師臾肈作朕剌祖虢季宄公幽叔



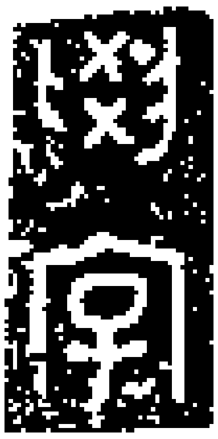
傳尊　傳卣作從宗彝

戴家祥曰：臾字从臼从元，師臾鐘作臾，从元，字當釋臾。許君隸臾於十四篇申部云：「从申从乙。」訓「束縛捽抴」。古字人字近元，當亦从人从臼。臼者叉手也，臾、頌、容古本一字。漢書古今人表及藝文志均有鬼容區，郊祀志亦「黃帝問於鬼臾區」。顏師古注：「藝文志鬼容區，而此志作鬼臾區，臾、容聲相近，蓋一也。」按唐韻「容」、「頌」俱讀余封切，喻母東部；臾讀羊朱切，喻母侯部。東侯陰陽對轉，顏說是也。說文七篇宀部：「古文容作宏，从公聲。」九篇頁部：「頌，皃也。从頁，公聲。籀文作額，从頁容聲。」是容、頌同頌之證。詩序：「頌者，美盛德之形容，以其成功告於神明者也。」釋名釋言語：「頌，容也。敍說其成功之形容也。」六言頌之異於風雅二體者，不但有其文，而且再現其狀貌形容，使人見其舞知其德，聞其謚知其行也。臾字从元从臼，象擬頌人手在六書為象形，從而為頌，从頁公聲，頁者頭也，在六書為形聲。更旁从宀，為容，容盛之本字（古容从宀表義者亦聲說季从公容字本為从宀公聲容古文容說文从宀谷大誤），同聲通假借為雅頌之頌，在六書為假借。其實本一詞也。漢書儒林傳稱「魯徐生善為頌」，亦猶近之所謂優秀表演藝術家也。器銘臾為人名。左傳文公十二年晉有臾駢。

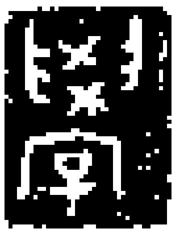
學



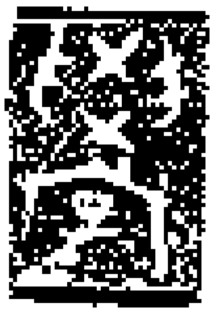
靜設 靜
學無斁



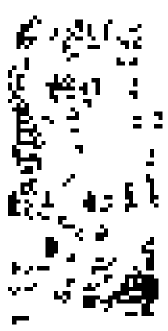
令鼎 小
口廼學



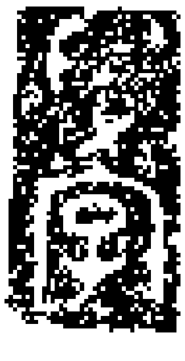
靜設 眔
夷僕學射



盂鼎 余唯
即朕小學

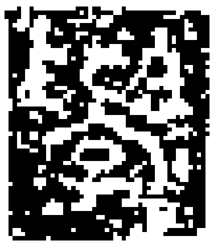


盂

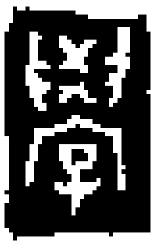


器

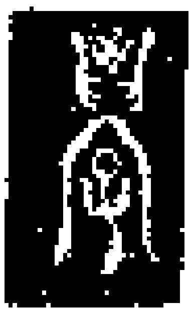
師𠭯設 在
先王小學汝



師𠭯設 在昔
先王小學汝



靜設 王令
靜嗣射學宮



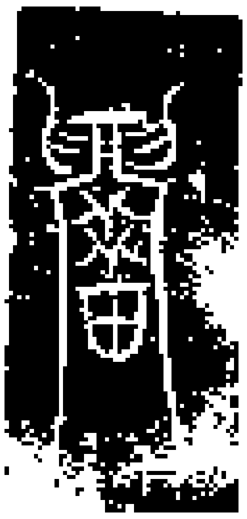
者沪鐘
口之𢡺學

趞 趞設
鄉王口

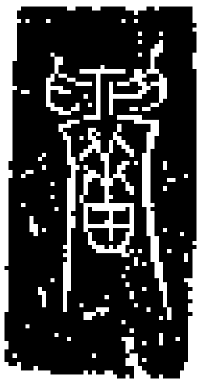
張日昇曰，按説文云，斅覺悟也，从教从冂，冂尚矇也，臼聲，學篆文斅省。許説字形迂曲難通，高田忠周謂學爲小學之義，然則先民早有小學者耶。高鴻縉分斅學爲二，斅爲晚出教字，而學从臼从字，模倣而孳生也。爻聲。朱芳圃謂字从子从與，與亦聲。按學

教一字，猶受授一字也。靜簋「小子眔服眔小臣眔夷僕學射」，又「靜學無睪」，前者訓效，後者訓教。甲骨文有𦥯字，李孝定釋斅（甲骨文字集釋頁一零九一）竊疑𦥯从爻聲，叚作教，後增从子若攴，乃教字之類化。覺嚳鷽嶨礐[illegible]澩等字皆從𦥯得聲，說文謂从學省聲（𦥯或作學不省）盖學行𦥯廢已久，許氏不知𦥯爲一字，今得甲骨文可補說文之闕（金文詁林第三卷第一九八九頁）

嚳

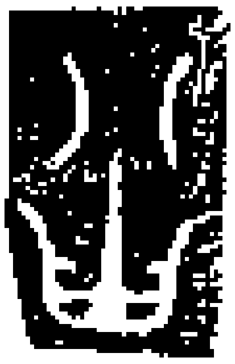


中山王嚳鼎　中山王嚳作鼎于銘曰



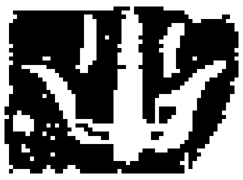
中山王嚳鼎　中山王嚳命相邦賙斁郾吉金

趙誠曰：嚳，中山國王之名。上从𦥑，與鑄字所从之上部同，隸定之當作𦥯，下部所从㫺，中山王鼎均用作昔者之昔，故隸定爲昔，全字當作嚳。張政烺同志根據鑄字演變例疑爲錯字，今从之。與中山王壺同時出土的一個圓壺，昔者之昔篆作㫺，與說文、金文甲骨文昔字同，與㫺形異，存以待考。（古文字研究第一輯第二四七頁）



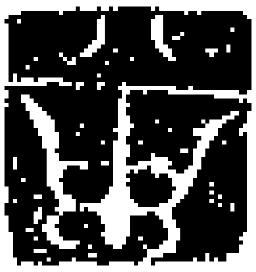
卿父乙卣

卿父乙



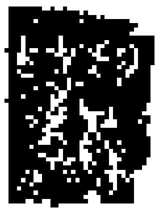
父癸卣

母卿父癸



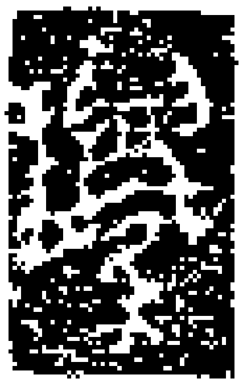
立父丁卣

立卿父丁



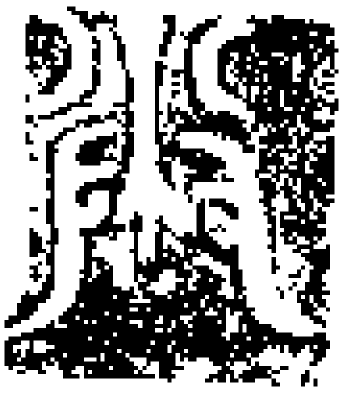
晉公盦 口

其永日頼鬻



曾者子卿 曾者

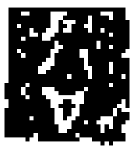
子學用作鬳鼎



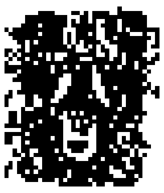
父甲觚

卿父甲

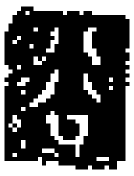
谷



啓尊
䢔山谷



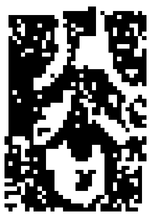
蓋



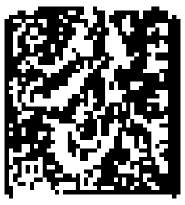
器

啓卣
遡山谷

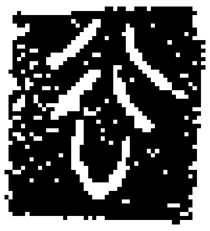
周



何尊　成王
䧹德谷天

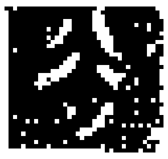


蓋二

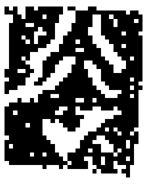


四

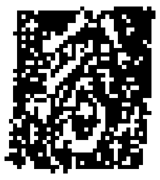
格伯段　遷谷
旅桑涉東門



器一



四

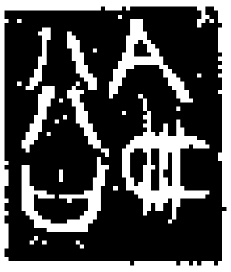


五

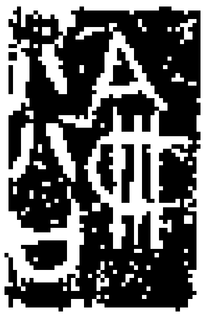
格伯段　殷人
紉䢔谷杜木

李孝定曰：說文「谷，泉出通川為谷，从水半見出於口」。契文从仌从口，與金文及今隸同，許云「从水半見」，於形不類，疑字本从仌、口，會意。兩山分處是為谷矣，口則谷口也。字在卜辭為地名。（甲骨文集釋第十一，三四一五頁）

按：李說較許說為長，谷在金文有用作本義的，如啟尊、啟卣等，或用作地名，如格伯段等，或借作裕，如何尊等。



盂

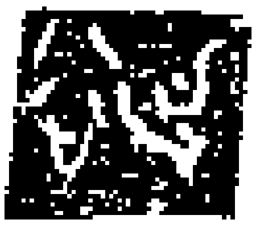


器

⿰谷侖伯首⿰谷侖

伯作寶尊彝

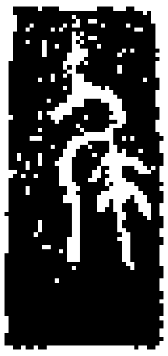
方濬益曰⿰谷侖字說文所無、疑卽𨸏部之陯字、解曰「山𨸏陷也」。按𨸏部有𨻞字、古文从谷作⿰谷賣、以此相例、應是陯字之古文、𨸏部首𨸏下解云「大陸山無石者」、谷下解云「泉出通川爲谷、从水半見、出於口」、陯既解爲山𨸏陷、是大陸陷爲川谷、卽詩十月之交「山冢崒崩、高岸爲谷」也。此从谷義尤相合、當爲淪陷之正字、詩正月鄭箋「地厚而有陷淪也」、疏「淪、沒也」、華嚴經音義引廣雅「淪、沈也」。（今廣雅釋詁亦曰「沒也」）淪行而陯不復見、⿰谷侖則僅存於此銘、異與土部城之籀文作𩫨、垣之籀文作𩫢、堵之籀文作⿰者𩫖、三字同例。（綴遺齋彝器考釋卷十二下四葉⿰谷侖伯卣）



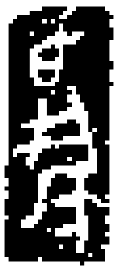
矢人盤　以南

封于芻逨衜

尾

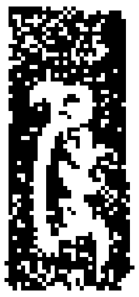


迷鐘
彤尾



尾又簋　尾
又作寶彝

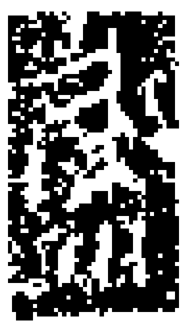
說文八篇「尾，微也。从到毛在尸後，或飾系尾，西南夷亦然。」按字象人身後飾以尾巴形，許慎氏釋可信。易遯「尾」注「尾之為物最在體後者也。」方言十「尾，梢也」「尾，盡也」。乃从尾字引伸而來。釋名「尾，微也。承脊之末稍，微殺也。」尾微聲同，且尾字又含有微殺意，故以微聲訓，但并非本意。



王中皇父盉　王中皇父作㞒姛盤盉。

高田宗周曰：「按文曰『王中皇父作㞒姛盤盉』，㞒姛即與婦姛同意，服事之義也，而依篆形正艮字也，卩下从又，又从𢀓即手字。此爲籀增之類。」（古籀篇五十六第二八葉）李孝定曰：「高田氏釋㞒云『依篆形正艮字也』，其說可商。籀增之字，有重疊其偏旁者，然未見有从手从又重疊之字。此疑尾字異構。」（金文詁林附錄第二冊四四四葉）按二說均待再考。

尿

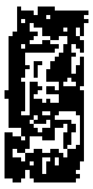


一 曾子尿簠

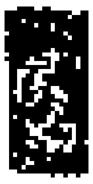
曾子尿自作行器

字从尾从小，疑小即水，說文八篇：尿，人小便也。从尾从水。金文用作人名。

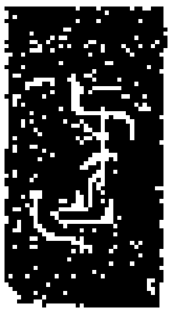
屈（屈）



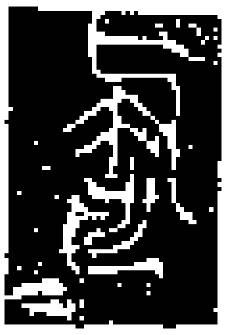
楚王戈



楚王戈　楚屈叔沱屈口之孫

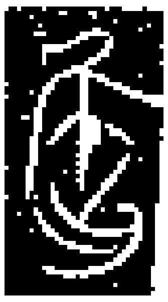


一



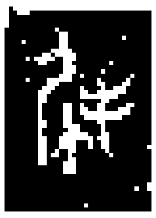
二

楚屈子簠　楚屈子赤目媵仲嬭璜飤簠

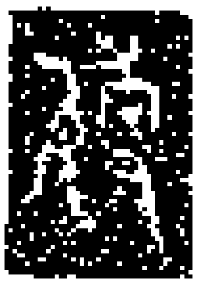


𨱆篙鐘　隹𨱆篙屈栾晉人救戎於楚競

說文八篇「屈，無尾也。从尾出聲」。按許慎所釋未當。朱駿聲說文通訓定聲履部第十二引埤蒼云「屈，短尾也」。淮南子原道「用不屈兮」注「讀如秋雞無尾屈之屈」。屈當為尾曲之形。屈曲古音近，屈或由曲得義。孟子「威武不能屈」注「挫其志也」。是為引伸意。韓非子「鳥有周周者重首而屈尾」。當是短尾曲尾之意，而不是無尾。金文用作楚國貴族姓。



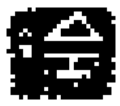
子禾子釜
䫉㕣口鼎



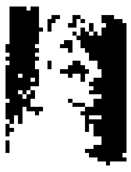
姞口父𣪕
蘩父作寶𣪕

姞

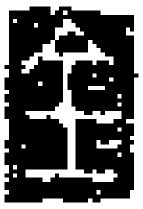
金



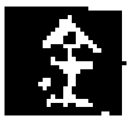
季尊 金銳



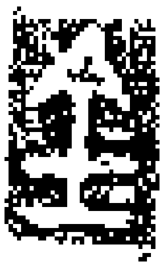
番生毀 金膺



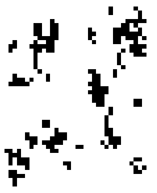
毛公鼎 金踵



番生毀 金豙



毛公鼎 金豙



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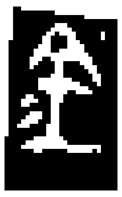
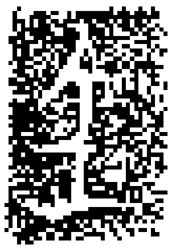
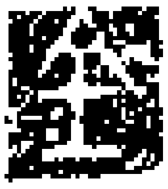
師楷毀 金欽



吳彝 金甬

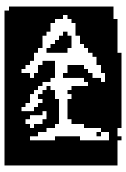


毛公鼎 金甬

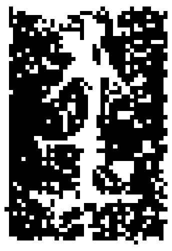


蓋

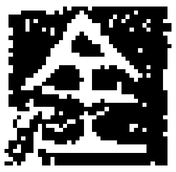
三年師兌毀 金甬



吳彝 金車



毛公鼎 金車



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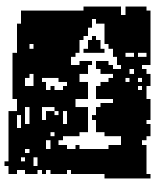

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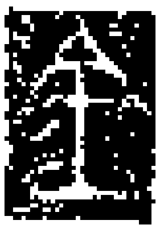

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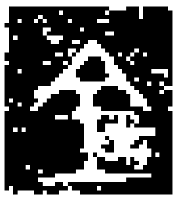

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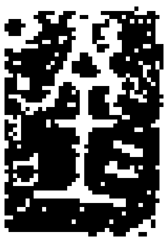

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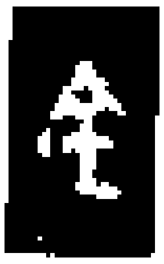

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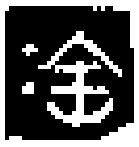

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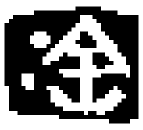

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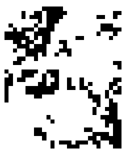

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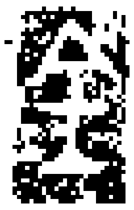

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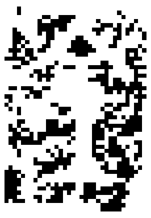

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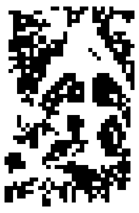

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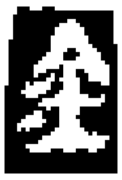

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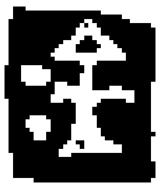

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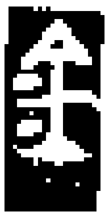

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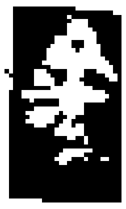

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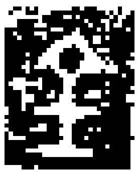

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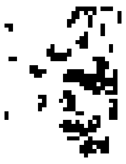

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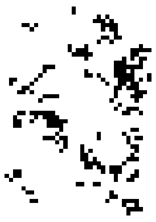

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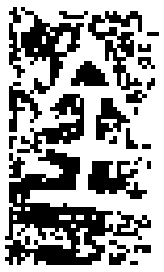

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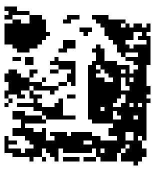

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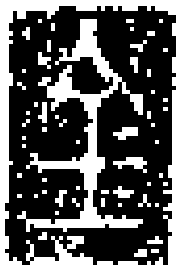

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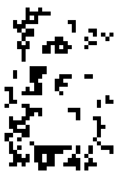

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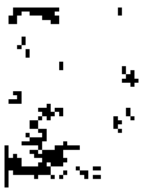

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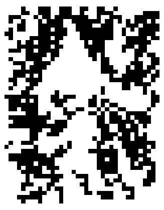

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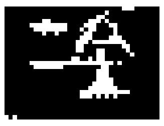

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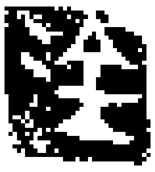

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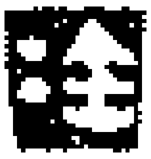

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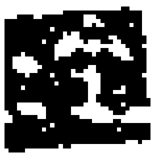

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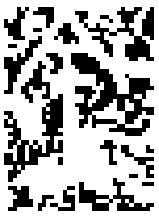

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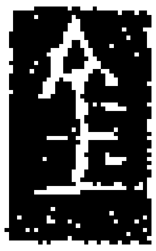

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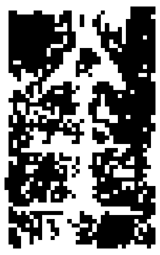

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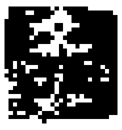

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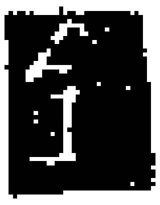

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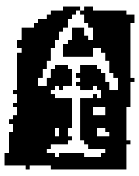

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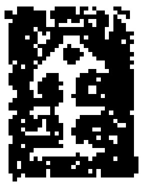

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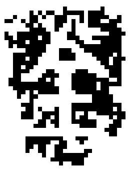

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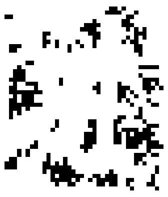

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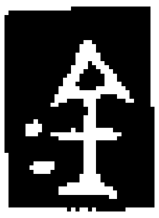

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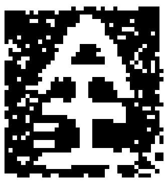

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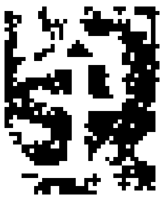

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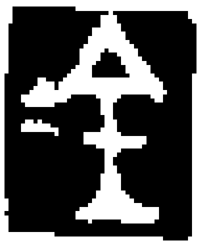

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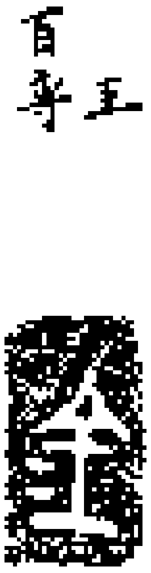

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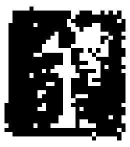

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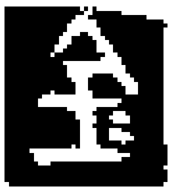

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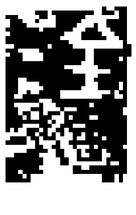

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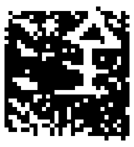

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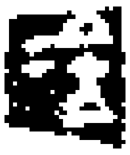

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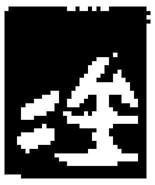

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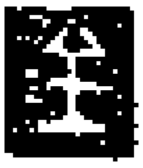

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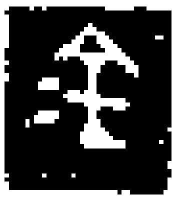
歸尊



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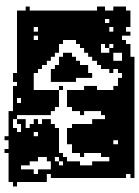

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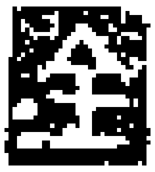

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遹

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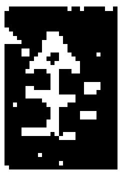

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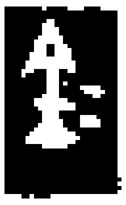

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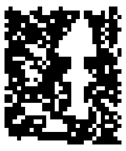
同金車弓矢



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子或賜[illegible]爲ゝ

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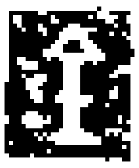

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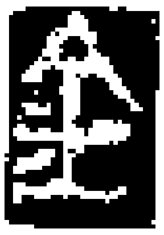

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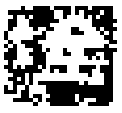
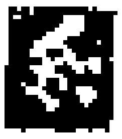


參尊

侯作冊麥賜金于辟侯

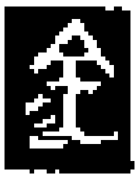


柏医𣪘　柏侯休□□□□賜帛金

番休伯者君盤　唯番休伯者君用其吉

金

起右盤　唯起右自作用其吉金寶盤



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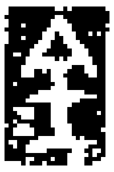
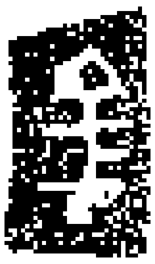


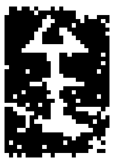
卣鼎　卣用鯀金作朕文孝寮伯鬺牛鼎



番君盤　唯番君伯□用其吉金

番君匜　唯番君啓用上

金作自寶匜



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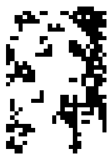

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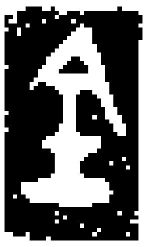

□父

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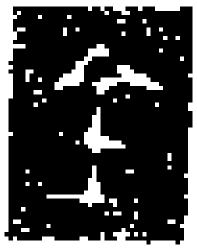

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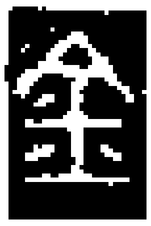

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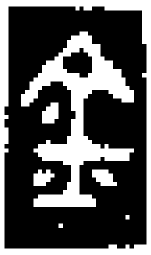

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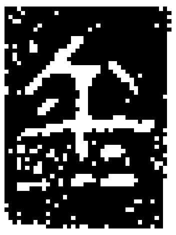

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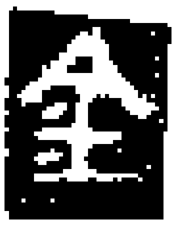

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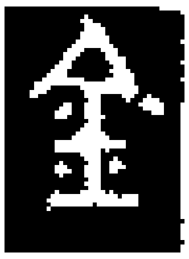

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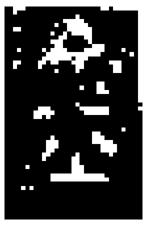

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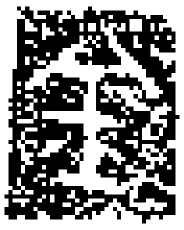

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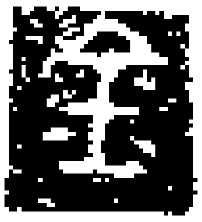

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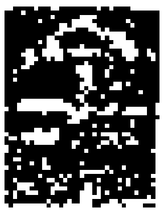

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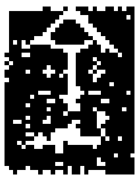
金吉



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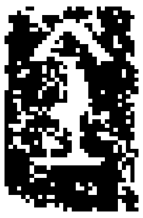

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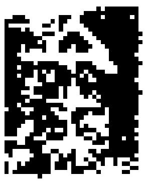

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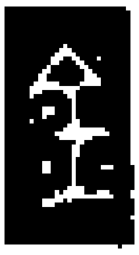

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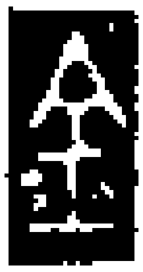

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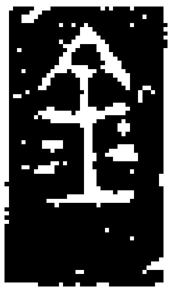

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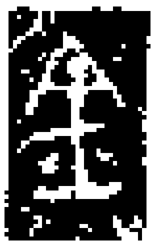

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小臣守簋
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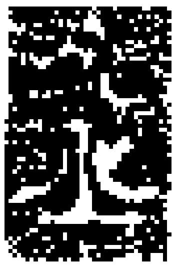

鎬鼎 ⧄
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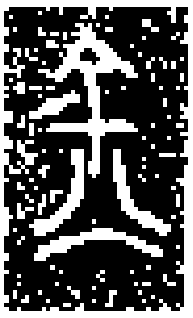

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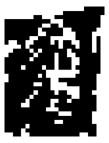

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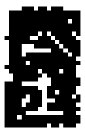

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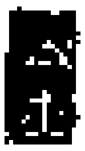

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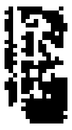

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者減鐘（西清續鑑甲編）
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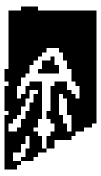

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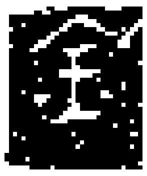

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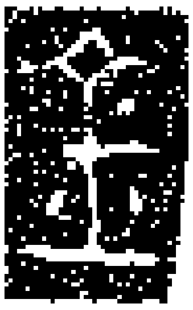

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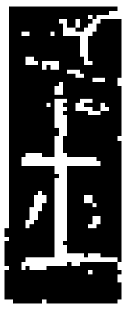

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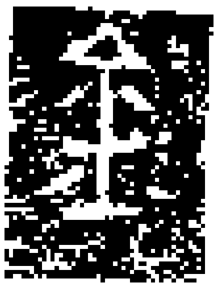

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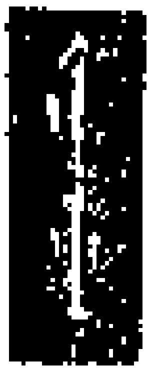

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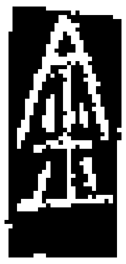

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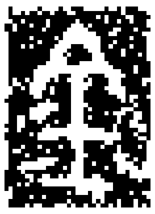

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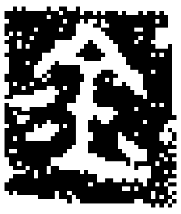

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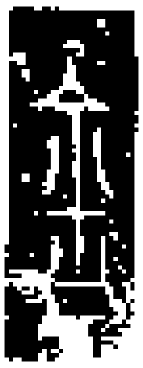

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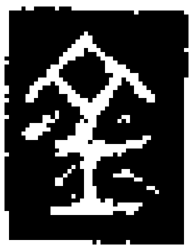

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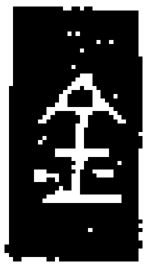

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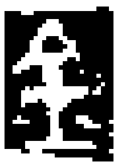

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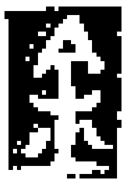

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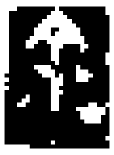

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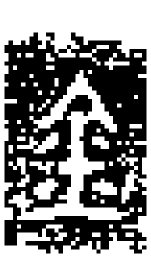

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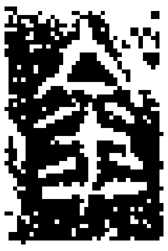

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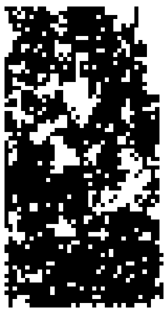

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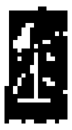
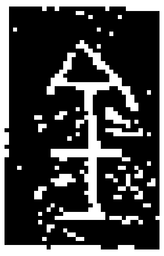


陳侯因肯鎛　諸侯寅薦

吉金



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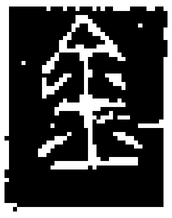

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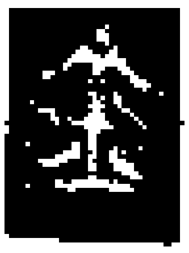

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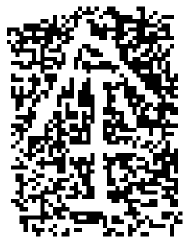
金



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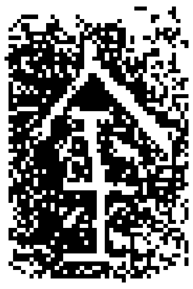

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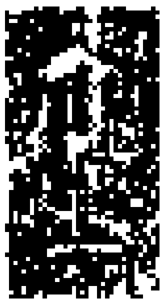
上鄀府簠　上鄀府擇其吉金



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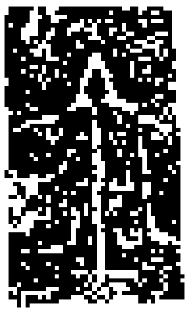

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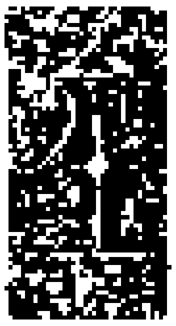
朴君述鼎　朴君述擇其吉金



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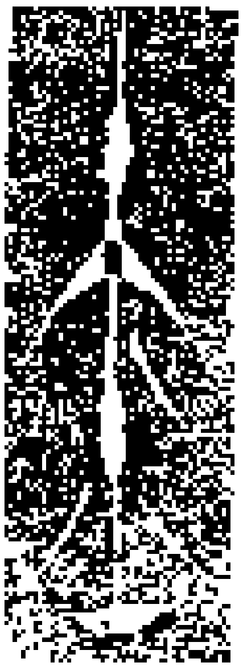

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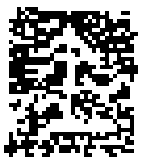

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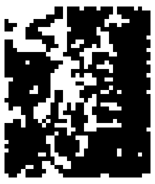
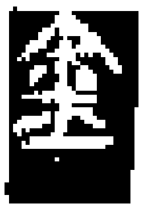


曾□□簠　曾
□□擇其吉金



一

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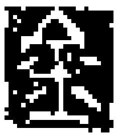

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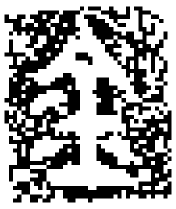

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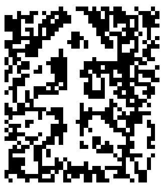

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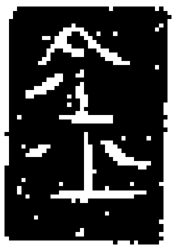
曾伯霥簠　余
擇其吉金黃鑪



邾王糧鼎　邾王
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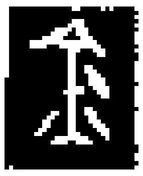

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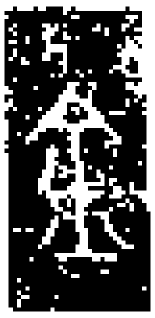

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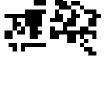

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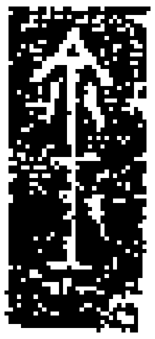

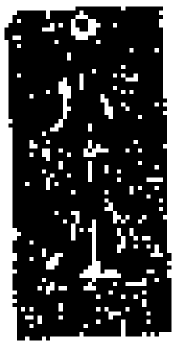

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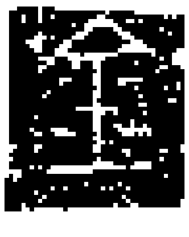
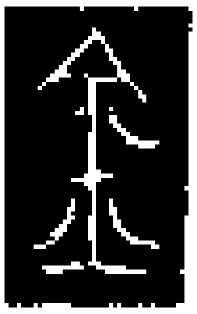
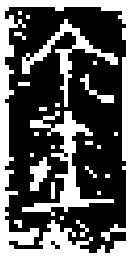
子季嬴簠　子季
嬴青擇其吉金



郘子甗　郘子良人擇其吉金

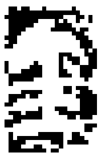


王孫遺者鐘　王孫遺者擇其吉金

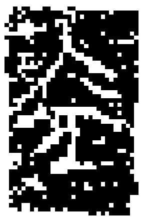


公孫班鎛　鼄公孫班擇

其吉金



庚寅乞　庚寅用俐金作寶用



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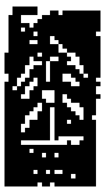

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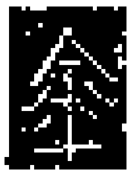

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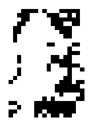
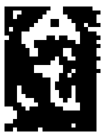
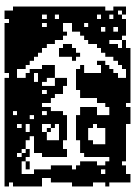
楚王酓肯盤　楚王酓肯作鑄金盤



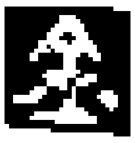
丕隆矛　丕隆棘余子之戢金



郾王詈矛　郾王詈作五鬲仆金



庚敖毁　石賜蠚庚敖金十鈞



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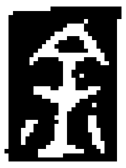

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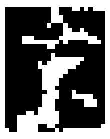
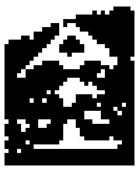
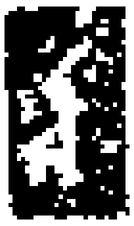


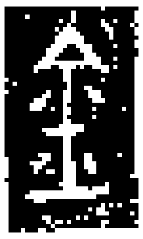
令方尊　明公賜太師鬯金小牛



庚敖毁　戎獻金于子牙父百車

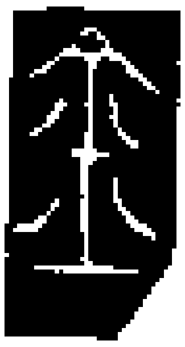


陳侯午錞

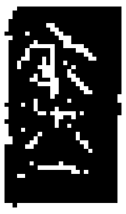


陳侯午敦　陳侯午以羣

諸侯獻金



吳王夫差監 攻吳王夫差擇厥吉金



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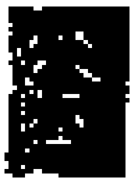

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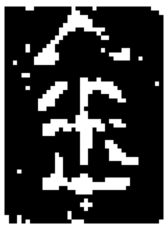
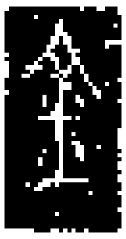
其次句鑃 其次擇其吉金鑄句鑃



曾子仲宣鼎 曾子中宣[illegible]用其吉金



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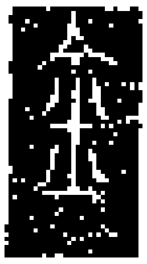
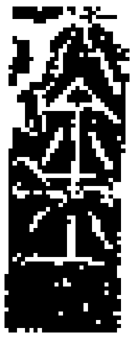
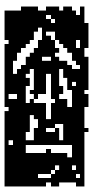


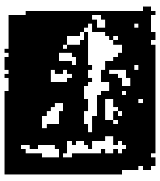
余贎逨兒編鐘 余贎逨兒得吉金鑄鋁



句鑃 余擇厥吉金鉉鏐鏞鋁



[illegible]公鐘 [illegible]公擇吉金自作禾鐘



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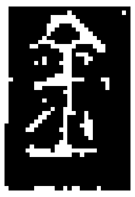

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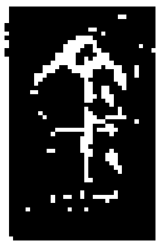

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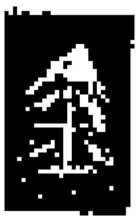
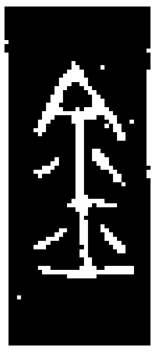
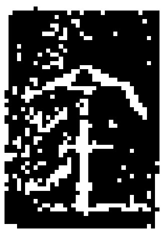


五

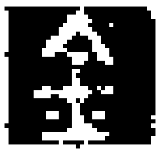
子璋鐘 羣孫斨子子璋擇其吉金



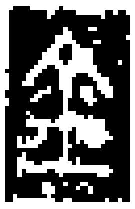
姑馮句鑃 姑馮昏同之子擇厥吉金



寬兒鼎　蘇公之孫寬兒擇其吉金



曾大保盆　曾大保孷叔亟用其吉金



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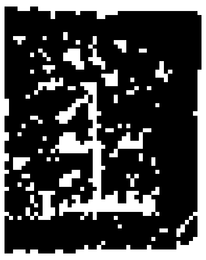
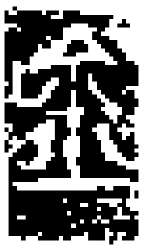
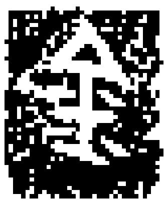


器

曾伯陭壺　唯曾伯陭廼用吉金鐈鋚

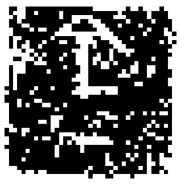


王子吳鼎　王子吳擇其吉金自作飤鼎

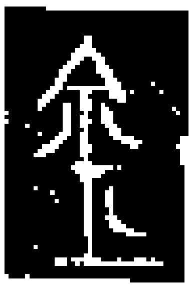


一

□者生鼎　□者生□□□擇其吉金

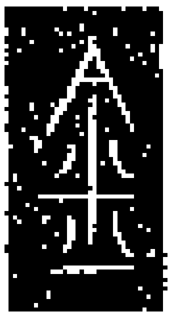


者尚余卑盤　者尚余旻□□□擇其吉金

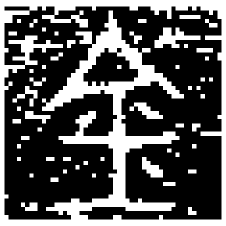


沇兒鎛　郐王

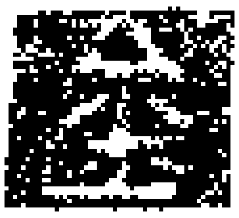
庚之叔子沇兒擇其吉金



中山王譽鼎　中山王譽命相邦賙斁郾吉金

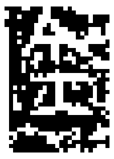


盞一

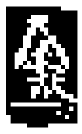


盞二

曾中斿父壺　曾中斿父用吉金自作寶尊壺

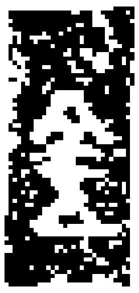


郘大叔斧　郘大叔以新金爲貳車之斧十

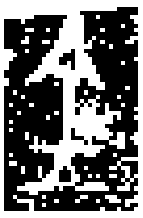


重金罌

百卅八重金口口一口六口



伯家父𣪘　唯伯家父郜迺用吉金自作寶𣪘



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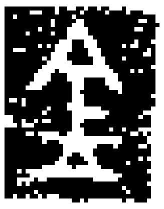
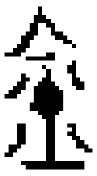
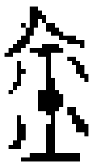


盍二

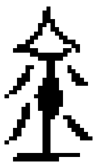
曾仲大父螽𣪘　曾仲大父螽廼用吉俘𫓧乃口金



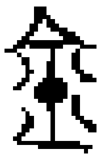
鄂君啓節　賡鑄金節



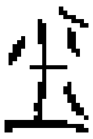
鄂君啓節　賡鑄金節



鄂君啓節　毋載金革黽箭



鄂君啓節　导其金節則毋政



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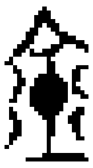

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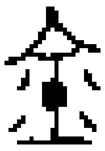

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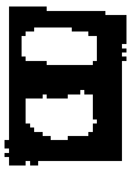
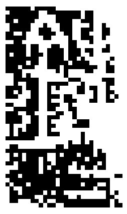


敓父𣪘　休王賜敓父■■三

說文十四篇：金，五色金也，黃為之長，久薶不生衣，百鍊不輕，从革不違，西方之行，生于土，从土，左右注象金在土中形，今聲。金，古文金。今字甲骨文作亼或今或日，金文作今或宀或今等，金字从今下从土，組合成金或金，與金文所作全金全金等形正相符合。效父設金作二，僅作土中之金形。金文恒言擇其吉金以作某器，可知當時金字並非專指黃金，乃五金之總名。

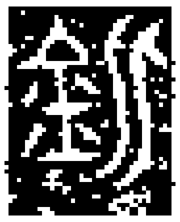


吳鐘

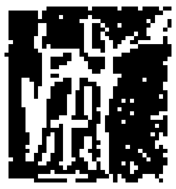
⿰金丰鐘

此銘「⿰金丰鐘」，歛鐘作「雝雝」，皆表示鐘鼓之聲相和，古音丰聲之字屬東韻，央聲之字屬陽韻，兩韻相近，用來狀聲，兩韻可通。若要从丰不類，宜闕，或即缺字處泐。

鈚



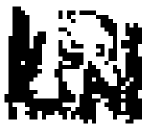
表尖鈚　表
叏貫自作鈚



鐖安君鎣　鐖
安君元寶貳斗

按鈚字从金从比，金文从比不分，从或作從。廣雅釋器「甇，瓶也」，知鈚即瓶字異體。鈚字从金表示器物的材質，瓶字从瓦表示器物的類別。金文瓶或作𤭛、鉼、𠙽等形，从金為表示器物材質的形符，从皿从缶為表示盛器類別的形符。敬安君鑒器為瓶而字作鎣从金从炏，疑炏即加之形譌，當為瓶之異體。

鈇



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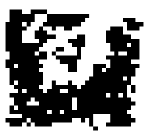

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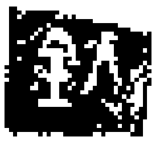

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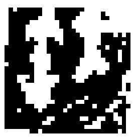
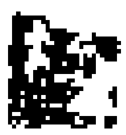
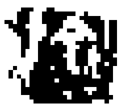


四

郾王喜劍 郾王喜豐業萃鈇



郾王戎人矛 郾王戎人作巨筆萃鈇

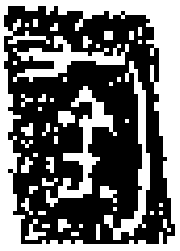


二

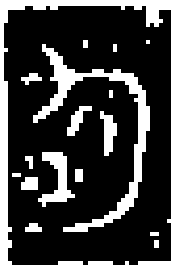
郾王戎人矛 郾王戎人作五敔鈇

說文十四篇、鈇莝斫刀也、从金夫聲、按倉頡篇、謂鈇即斧也、禮記王制、諸侯賜弓矢然後征賜鈇鉞然後殺、列子說符篇、人有亡鈇者、均作斧用、金文或統稱兵器。

鈞



𢦏父壺 金十鈞



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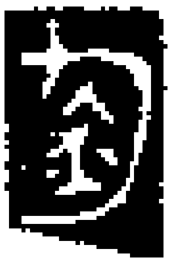

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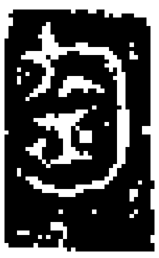
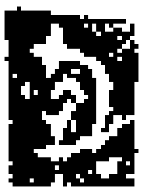


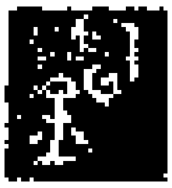
三

陳小

守毁 金十鈞



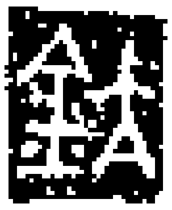
陵子盤 陵子戴 賜兩為金一鈞



子禾子釜 贖台门半鈞

郭沫若曰：鈞即鈞字，說文「鈞，三十斤也，从金匀聲」，銞古文鈞，从旬。案當从旬聲也。古旬字或作旬，从日匀聲，王孫鐘「余敷旬于國」，旬作𠣬，又古鈞均字亦多作均，如「𢦏」鐘、「[illegible]虹」是也（金文叢攷三四四 斉五關之叅考釋）

鈦



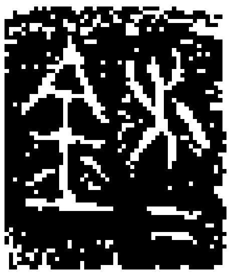
器

師耤殷

金鈦

字从金从太，古文太與大通。說文十四篇「鈦，鐵鉗也。从金大聲。」鐵鉗作爲賞賜物，少有先例。金文賞賜物多車馬器。疑鈦即軑之假字。說文十四篇「軑，車轄也。」漢書揚雄傳「陳衆車于東阬兮，肆玉軑而下馳。」玉軑與金軑例同。

鈌



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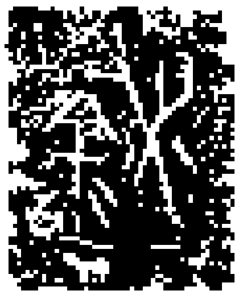

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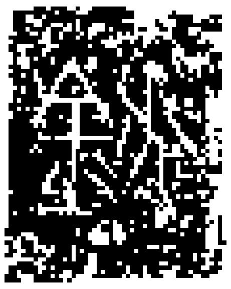
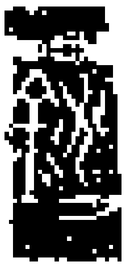


三

秦公鎛



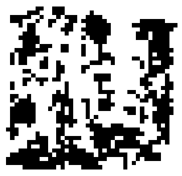
秦公鐘

霝音

鈌雝

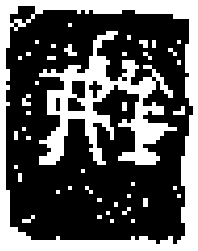
鈌，說文不載，玉篇謂「鈌，鈴聲」，張衡東京賦「和鈴鈌鈌」，即形容鈴聲和協。金文秦公鐘「霝音鈌雝」，乃形容鐘聲宏亮。

鉘



□侯賸戈　□侯

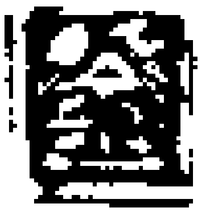
賸作□寶鏺鉘



鄦侯戈　鄦侯

賸作心革鏺鉘

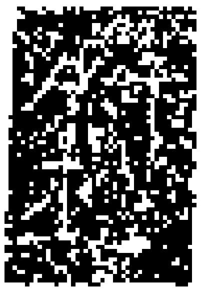
字从金弗聲，玉篇云「鉘，飾也」。銘文「鏺鉘」，鏺即戣，同制，侍臣執戣立於東垂，侍臣用器特重裝飾，故有鉘稱之「鏺鉘」。



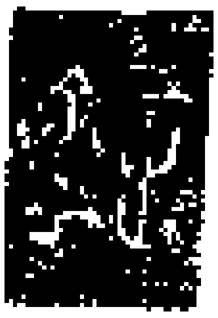
古璽斂盌

古璽斂鋺

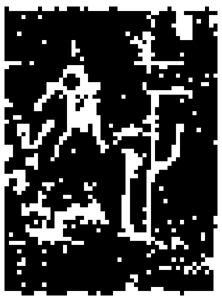
高田忠周曰，盌㼝同字，盌謂所以盛飲，从皿，而㼝从瓦，鋺从金，又與俗字从石作碗，造皆取乎所製器質也，造字之意似異，而實無異。（古籀篇二十第六葉）



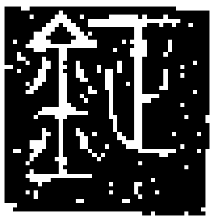
鉦鍼
鉦



鉦鍼余冉
鑄此鉦鍼



南疆鉦余
冉鑄此鉦鍼

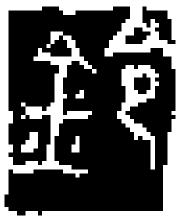


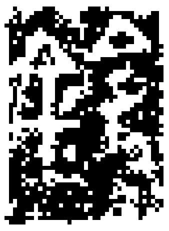
西林鐘西替作
其妹新[illegible]鉦鐘

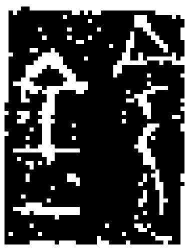
說文十四篇「鉦，鐃也。似鈴，柄中上下通。从金正聲。」玉篇「鉦以靜之，鼓以動之。一云鐲也。」

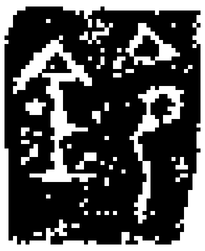
内 154 A

鈴

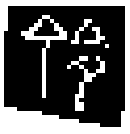

蓋一


器一

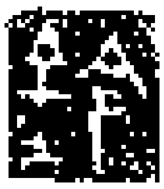

蓋二

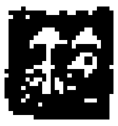

器二

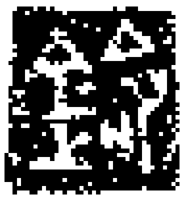
師寰殷
曰鈴

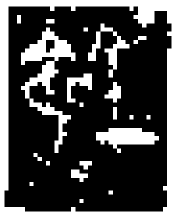


班殷
鞎鑾勒鈴

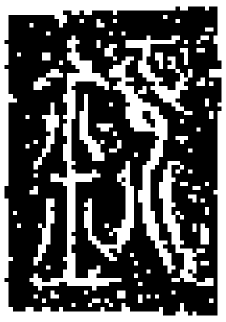

番生殷
金旂二鈴


楚王領鐘
楚王領自作鈴鐘


毛公鼎
朱旂二鈴


郘君鐘
用自作其龢鐘囗鈴

高田忠周曰：說文「鈴，令丁也。从金令聲。」蓋依器之鳴聲得名也。：：毛公鼎「朱旂二鈴」，此篆與下文並皆从命，命令二字古音同部通用也。（古籀篇十二第四葉）容庚曰：鈴之類別有二：一繫于旂上者，詩載見「和鈴央央」，左氏桓二年傳「錫鸞和鈴」，毛公鼎「朱旂二鈴」是也。一為樂器，周禮春官巾車「大祭祀，鳴鈴以應雞人」是也。（頌齋吉金圖錄考[illegible]五成周鈴）十金文令或作命，故鈴字又从命聲作鈴。

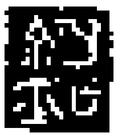


吳王光鑑

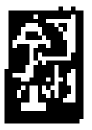
玄銧

陳夢家曰：銧即今字之礦，說文作磺，銅鐵樸石也，郭璞江賦已有礦字，說文礦之或体从光，可證廣、黃、光之相通。此銘擇其吉金，玄礦、白礦之吉金，或包指兩種礦，即銅與錫，說文黑而有赤色者為玄，詩七月傳「玄，黑而有赤也」，詩何草不黃箋「玄，赤黑色」，玄為赤黑色，故詩書玄黃并舉。玄礦指銅，說文「銅，赤金也」，白礦指錫，爾雅釋器郭璞注錫之「白鑞」，玉篇「錫，鑞也」，中山經「灉山多白錫」，郭注云「今白鑞也」。銅與錫是青銅合金最主要的兩種原料。（金文論文選三三三 釋壽縣蔡侯墓銅器）

銘

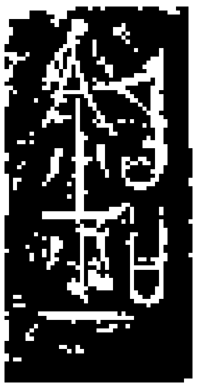


四



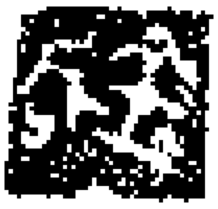
五

驫羌鐘　用明則之于銘

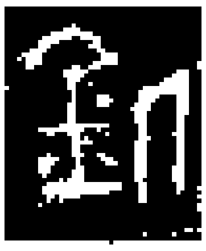


中山王譽鼎　中山王譽作鼎于銘曰

說文新附字「銘，記銷也」，集韻「志也」，釋名「名，名也，記名其功也。」金文用同。

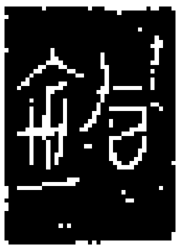


一

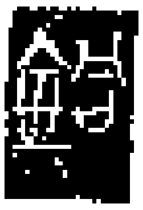


二

洹子孟姜壺
用鑄爾羞銅



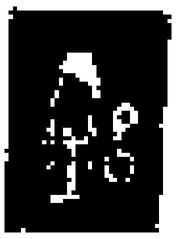
盅



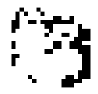
器

楚王酓志鼎 楚
王酓志戰獲兵銅

郭沫若曰羞銅者即書顧命「上宗奉同瑁」之同，白虎通爵篇引作銅，鄭玄解同為酒杯，書傳發之，以同為爵名。　今此器為壺而銘之以銅，用知古者壺有銅名，循之則為同，酒器之鍾，盛筭之中均是一音之轉變，顧命之同實當是壺，盅即盛筭之中，有簡冊盛于其內。（兩周金文辭大系考釋二一三葉洹子孟姜壺）



一 （儠兒鐘 鏄鋁）



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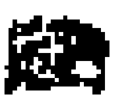

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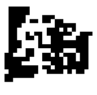
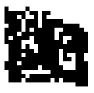
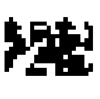


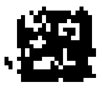
七



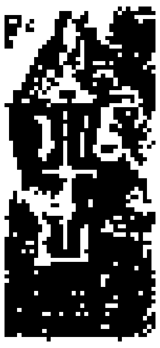
八



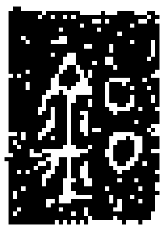
十二



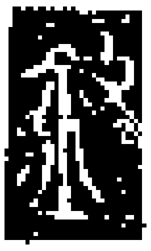
十三 （邾鐘 玄鏐鏞鋁）



（句鑃 臯吉金□鋁）



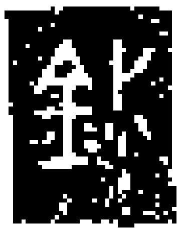
（余贎逐兒編鐘之字又余贎逐兒得吉金鏄鋁）



（句鑃 余擇臯吉金鉉鏐鐈鋁）

于省吾曰阮云鋁字每見于古金銘中而說文無之、廣雅云「鋁謂之鑢」玉篇「鋁與鑢同」說文鑢字解曰「錯銅鐵也」錯字解曰「金涂也」然則鋁爲鑢之重文、許氏所未收耳、孫云案阮謂鋁鑢同字是也、詩大雅抑箋云「玉之缺可磨鑢而平」磨鑢考工記鄭司農注作摩鐗」古言作摩鋁、鋁即鐗之省、然此云得吉金鏄鋁、鏄鋁自是金名、齊侯鎛鐘亦「厭箕吉金鈇鎬鏄鋁」齊侯鐘作桓武靈公錫乃吉金鈇鎬玄鏐鏄鋁、此鐘亦吉

金鏄鋁，鏄鋁即兩齊鐘之鈇及鋁，鋁或省作呂。鏐爲黃金之美者，則鏄鋁亦爲金名無疑，鄭書鏶錯銅鐵之訓，非此鏶鋁字之義也。（曼劉郘吉金文選上一事一五崇德光鏡）

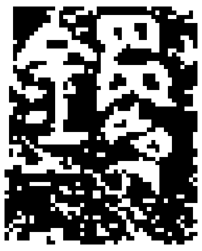


鉥

師耤毁

鉥市

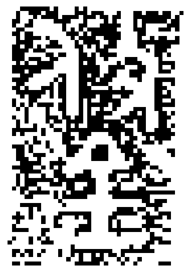
依彝銘通例，市前均著其顏色，如赤市、朱市、戠[illegible]市等，此鉥市金文初見，克鼎和師[illegible]簋有叔市，鉥與叔半邊近似，用法相同，疑鉥即叔的異體字。郭沫若曰古文言市如赤市、幽市、朱市、戠市、赤[illegible]市，均著其色，則叔蓋假爲素。玉藻，韠，君朱，大夫素，士爵韋。



衛鼎
金應⿰金更

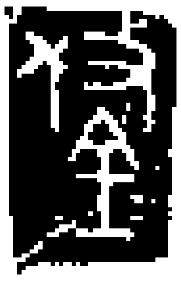
字从金，右半工像是爲爭下不可辨，或釋⿰金更，說文所，無，从工文應御騰（傷也），馬字看，其義當指馬具一類的東西。

鋚



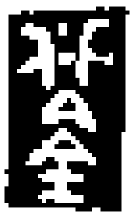
多友鼎

鋚百勻



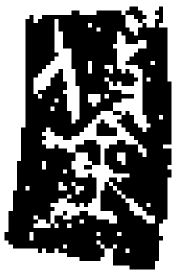
彔伯𢦏毁

鋚勒

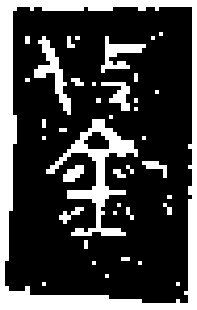


康鼎

命汝幽黃鋚革



盖



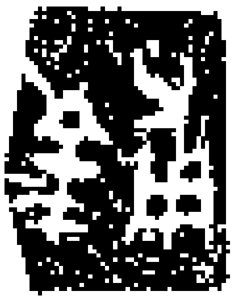
器

曾伯陭壺

惟曾伯陭廼用吉金鐈鋚

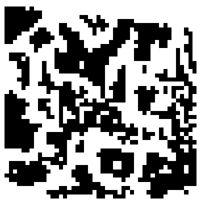
阮元曰：錢宮詹云：古器銘多有鋚勒字，惟石鼓及寅簋文正作鋚勒，伯姬鼎則作攸勒，寰盤又設又作攸革，薛尚功、王俅諸家並釋攸為鋚。此文亦但作攸，蓋古文之鋚勒，即詩所云「鞗革」也。詩鞗革凡四見，鄭氏箋或云「轡」，或云「轡首」，或云「轡首垂」，毛公則訓鞗為「轡」，革為「轡首」。說文無鞗字，而有鋚字，訓「轡首銅」，明乎鋚即鞗也。詩「鞗革有鶬」，鄭以鶬為「金飾」，古文鋚从金，與許叔重訓「轡首銅」合，孔氏疏謂以鞗皮為轡首之革，似未達古制矣。（積古齋鐘鼎彝器款識卷四第二十葉無專鼎）考人類社會隨時代之累積而前進，生活用具必然由單一材料而趨向複合化，例如梏由原始「刑木」發展而為金木組合，木柄金首，故其字可以从木作梏，又可以更易作鋯，鞗之為鋚，其例亦猶是也。

鋪



師同鼎
鋪五十

說文十四篇鋪，箸門鋪首也，从金甫聲，金文用作俘獲之物與鼎，劍等器並列，當非箸門鋪首，別有用義。說文三篇鬴，鍑屬，从鬲甫聲，釜，鬴或从金父聲，鬴與釜，从鬲从金乃器物與材質偏旁的更換。金文鬲或作鎘，从金爲鬲之材質，是其證也。甫从父聲，鋪字从金甫聲，當是鬴釜的異體字，鋪訓釜與鼎連列文从字順，可以確定無疑。

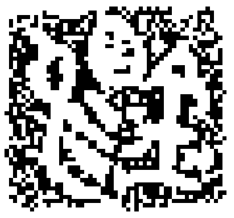


一

邾公牼鐘　鑄
辝龢鐘二鍺

牼鐘堵字金文作䥗，从土與从𩫖通，如墻盤[illegible]作廧，史頌鼎隅作郭，虢卣坏作郭，散氏盤城作郭等。或作鍺，銘曰「龢鐘二鍺」，从金乃是由上文鐘字的金旁類化來的。郭沫若曰：編鐘共十三枚，騈列爲一架，同出竹簡第二部分第十八簡[illegible]有鐘小大十又三的明文，可見殉葬之鐘十三枚，不缺不少。周禮小胥凡樂縣，[illegible]堵磬一堵謂之肆，此僅十三枚，不足一堵之數，或云第十二與第十三之間爲缺一枚，能亦不足一堵。恐鄭玄之說未必即是通例。（[illegible]）

錫



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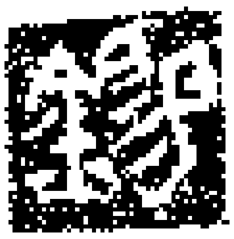


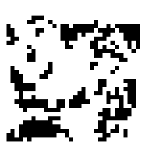
二

曾伯𩰫簠

金衡鐊行

此銘「金衡鐊行」，衡與行相對，音義相近，鐊與金相對，意義當亦相近，為金屬名，字从金昜聲，疑即錫字。說文十四篇「錫，銀鉛之間也」。

鋿



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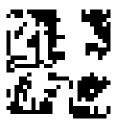
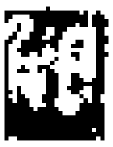


二

平鐘　玄鏐鋿鏞

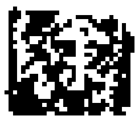
金文慣例鏞上一字皆表示色彩，如吉金黃鏞，玄鏐赤鏞，此為玄鏐鋿鏞，鋿與玄相對，或表示某種色彩。鋿說文所無，玉篇訓磨也。鋿鏞或指一種精心磨制的鏞。

鋸



一

郾王戠戟　郾
王戠作扶鋸



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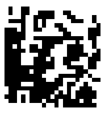

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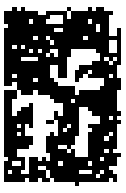
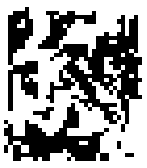


三

郾王戠
弟　郾

王戠作
扶鋸



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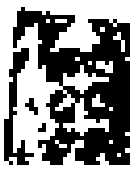

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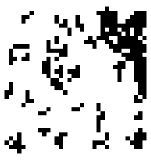
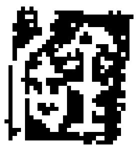
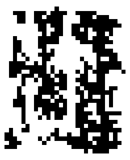


三

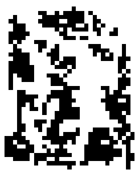


四

郾王戠戟　郾
王戠作五扶鋸

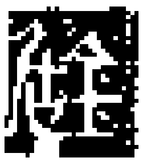


郾侯戠戟　郾
侯戠作巿萃鋸



一

郾王戠戟　口
王戠作口萃鋸



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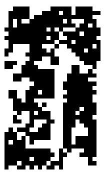
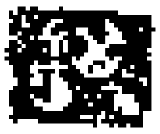


二

郾王戠戟　郾
王戠作廊萃鋸

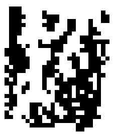
說文十四篇、鋸槍唐也、从金居聲、段玉裁注、廣韻引古史考曰孟莊子作鋸、此器作戟、而銘為鋸、疑戟鋸与聲皆隸見組、為同聲通假字、于省吾曰、萃鋸者卒戎之副車所用之雁戟也、（雙劍誃吉金圖錄下釋七叢郾王職戟）

内154B



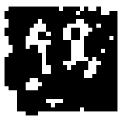
行議戈

行議鍨



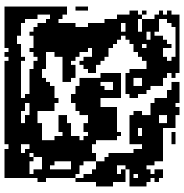
鄦王譬戈

鄦王譬作行議鍨



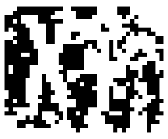
鄦王譬戈

鄦王譬□行□鍨



鄦侯戈

鄦侯脽作亓革鍨鍗

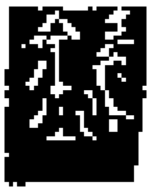


□侯脽戈

□侯脽作□袁鍨鍗

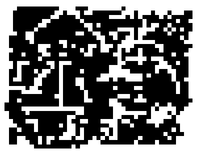
字从金癸聲，說文所無。集韻「音葵，兵也，與戣同」。鍨从金，戣从戈，乃表示器物與表示材質的偏旁更換字，如戣或作鑺等。書顧命「一人冕執戣」，廣韻「戣，戟屬」，金文銘鍨而器爲戈，與「戟屬」之訓正相符合。

鍴



徐王義楚鍴
自酢祭鍴

鍴从金耑聲金文又作耑从金旁表示器質、靜安先生曰即說文觶字、觶觛卮䏙𦓸五字實一字也、詳見釋耑、

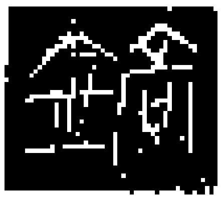


左鍾肴銅器

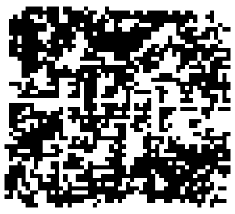
左鍾肴

高田忠周曰、說文、鍾、酒器也、从金重聲、段氏注、古、貯酒大器、自鍾而注於尊而勺於解、其器大腹小頸、似今之大酒甕、此攷甚佳、今見燕侯鍾、實如此也、轉義、孔叢子儒服、堯舜千鍾、孔子百觚、又別義、左昭三年傳、釜十則鍾、注、六斛四斗是也、假借為鍾、禮記明堂位、垂之和鍾、廣雅釋器、鍾、鈴也、周禮鼓人注、鐲、鉦也、形如小鍾、皆是也、如鐘鼎古文、皆以鍾為鐘、未見用本義者、而即以同以銅為鐘義、鍾本義遂隱矣、左桓十一年、公會宋公於夫鍾、公羊作童、亦鍾鐘可通之證也、（古籀篇十一第一六葉）

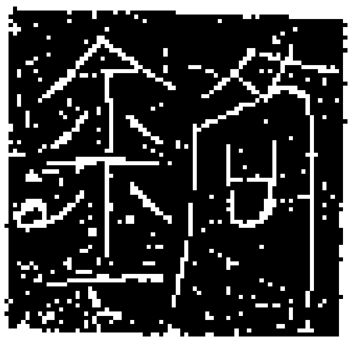
鎬



集脰鑑集
脰大子又鎬

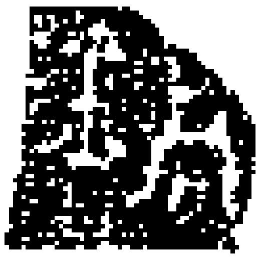


鉌脰鎬鉌
脰大子又鎬



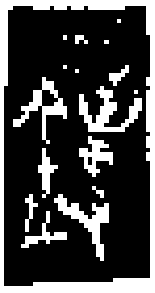
秦客鑑
為王口飤

替鎬
集脰



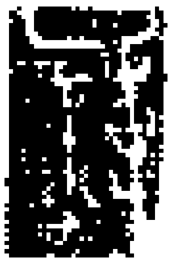
鎬鼎鎬
眉壽口

說文十四篇鎬溫器也从金高聲此器為鑑而銘曰鎬不知何故待考

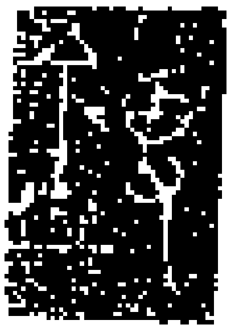


一

沇兒鐘
鎛銘

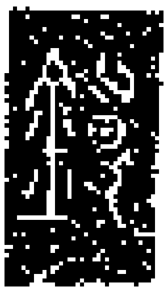


公孫班鐘
為其龢鎛



耣鎛
邍仲之

子耣作子
仲姜寶鎛



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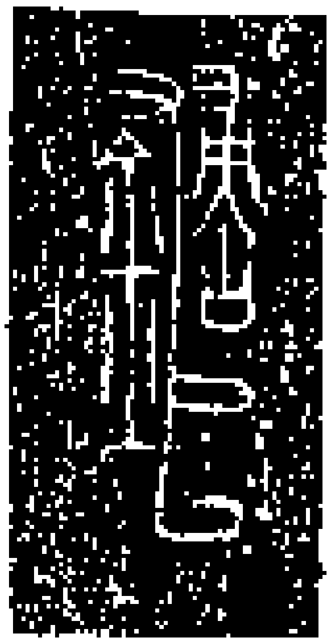
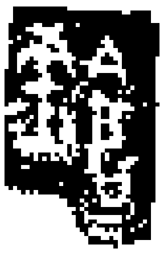
贎逐兒得吉金鎛鋁



曾侯
乙鐘　歆
鐘之穌鎛

吳大澂曰鎛即鑮說文訓為大鐘、周禮鎛師鄭注、鎛似鐘而大、爾雅大鐘謂之鏞、郭注、鏞亦名鑮、音博、大澂按古文增減不同、鑮鎛鏞為一字、詩那庸鼓有斁、傳大鐘曰庸、又為鏞之省文也。（愙齋集古錄二冊郘侄鎛）又曰鑮小篆作鑮、許氏說大鐘淳于之屬、所以應鐘磬也、堵以二、金樂則鼓鑮應之、儀禮大射儀、其南鑮、釋文鑮本作鎛。（說文古籀補八十三卷）

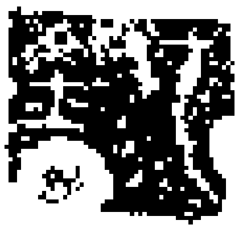
鎗



吳鐘
鎗鏓

此銘「鎗鏓」叔鐘作「倉悤」「鎗鏓」即倉悤。說文「鎗，鐘聲也」「鏓，鎗鏓也」因鐘鳴爲金屬之音故从金。

鏐



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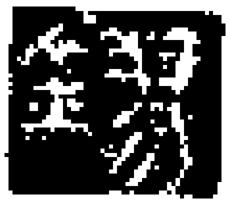
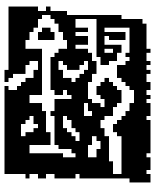
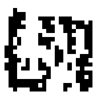


二

邾公牼鐘　玄鏐膚呂



邾公華鐘　玄鏐赤鏞



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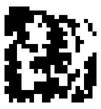

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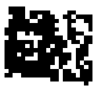

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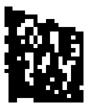

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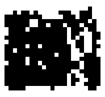

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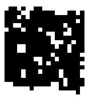
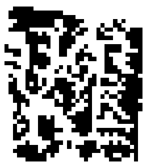


十一

郘鐘　玄鏐鏞鋁



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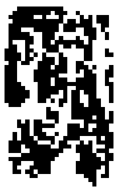

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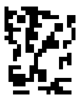
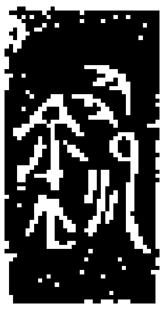


四

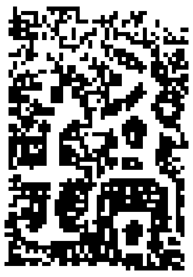
羋鐘　玄鏐鋿鏞



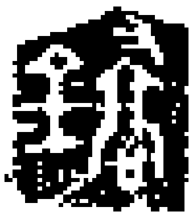
句鑃　余擇氒吉金鉉鏐鏞鋁

陳仁濤曰：爾雅釋器「黃金謂之璗，其美者謂之鏐」，書禹貢「璆鐵銀鏤」，史記夏紀集解引鄭注云「黃金之美者謂之鏐」，說文同。禹貢釋文引韋昭云「紫磨金」，水經注溫水注「華俗謂上金爲紫磨金」（金匱論古初集六五釋邾公華鐘）。按紫磨金謂上金，鏐爲金之美者，是鏐即紫磨金也。故金文稱之爲玄鏐，玄者，黑而有赤色者，與紫義正同。

鐈



予友鼎
伃鐈



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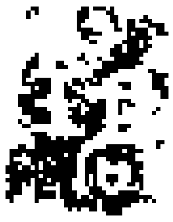
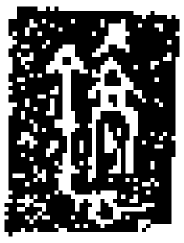
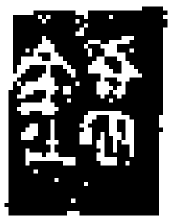


器

伯公父簠
唯鐈唯盧



鄧子鼎
鄧子午之飤鐈



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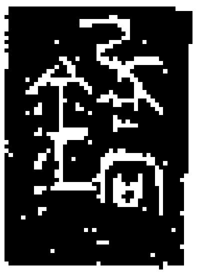
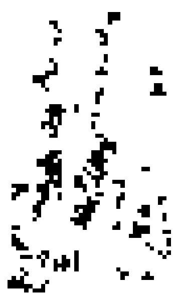


器

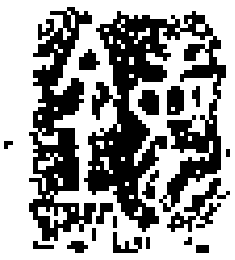
曾伯陭壺　唯曾伯
陭迺用吉金鐈鋚

按說文十四篇「鐈，似鼎而長足。从金喬聲」喬與高音同，經籍每通用，如山海經海內經之柏高，楚辭遠遊及惜誓作王喬；漢書儒林傳之歐陽高，說文商部商下作歐陽喬。高與長義近，故鐈訓作「似鼎而長足」，是喬聲亦兼意也。鄧子鼎作鐈，从丑表示物類，為鐈的加旁字。鐈為長足之鼎，其義亦即酓忎鼎「窒盟寥喬貞鼎之盞」句中喬鼎二字的含義。

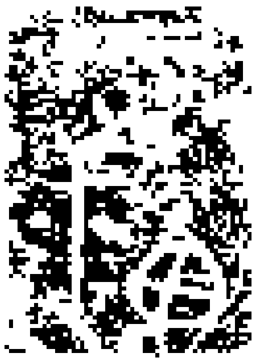


癲鐘
作協鐘

癲



癲鐘
龢鑄鐘



癲鐘
作協鐘

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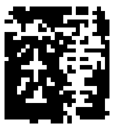

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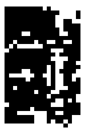

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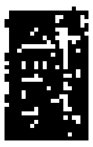

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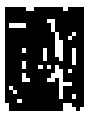
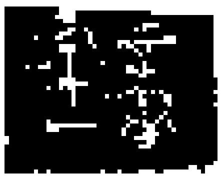


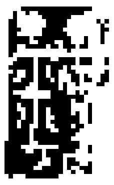
六

者減鐘
西清續
鑑甲編



侌盄

者減鐘
自作[illegible]鐘



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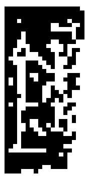

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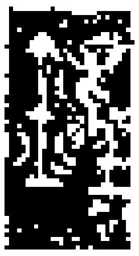

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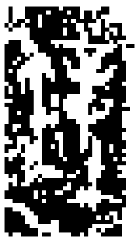
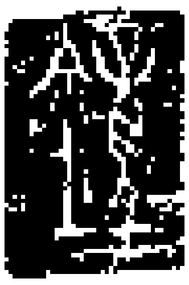
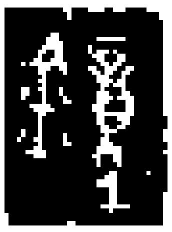


四

蔡侯鐘
自作歌鐘



流兒鐘
自作龢鐘



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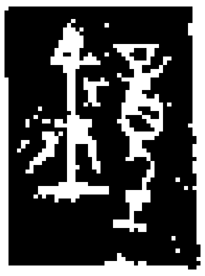
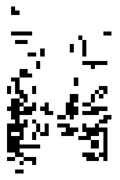
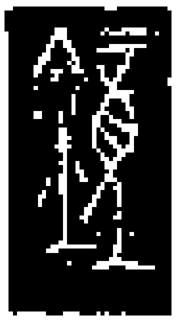


三

子璋鐘
自作龢鐘

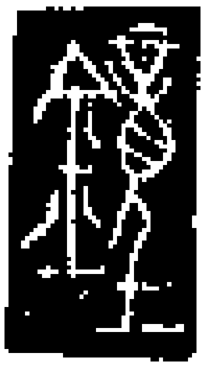


郐王子旃鐘
自作龢鐘

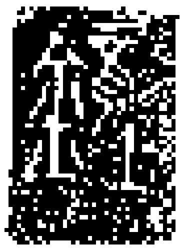


王孫
遺者

鐘自作龢鐘



王孫遺者鐘 闌闌龢鐘



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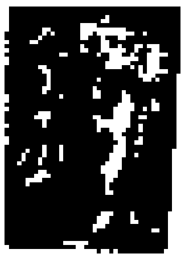

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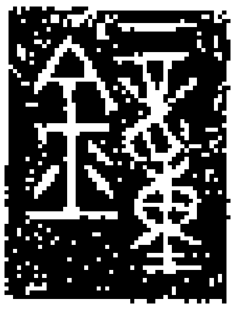
儔兒鐘 以鑄龢鐘



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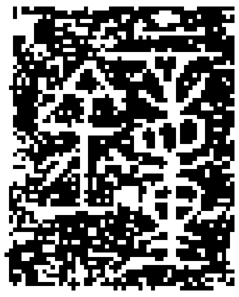

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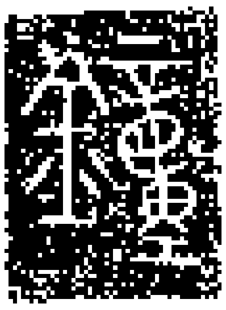

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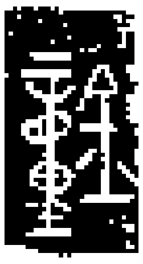
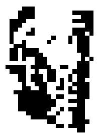
秦公鐘



秦公鐘 作厥龢鐘



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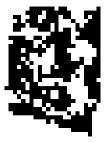

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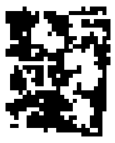

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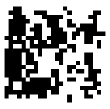

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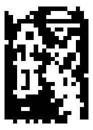

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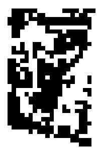
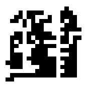


十三

邵鐘 大鐘八聿



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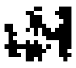

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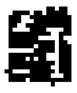

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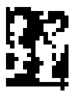
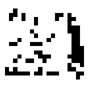


十三

邵鐘 大鐘既縣



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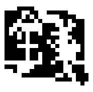

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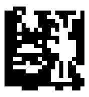

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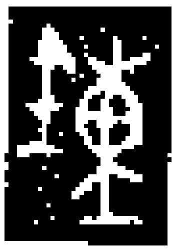

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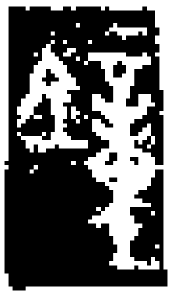

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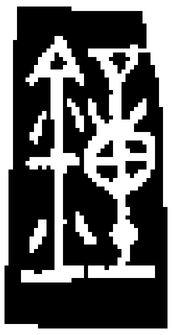

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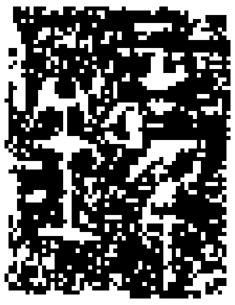
𩿨氏之鐘



中義

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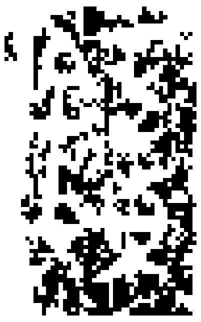

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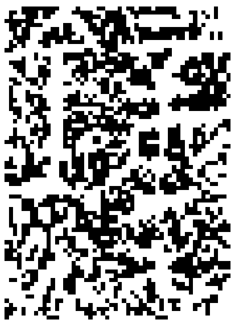

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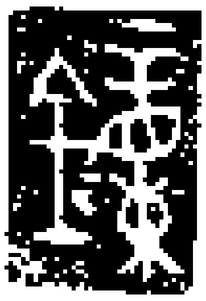

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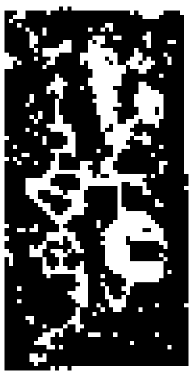

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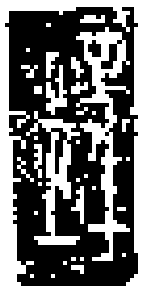
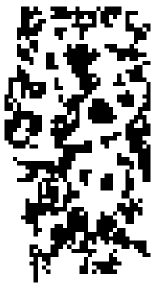


蔡侯
鐘

蔡侯䜌
之行鐘



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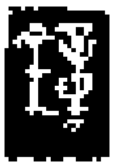

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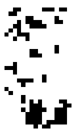

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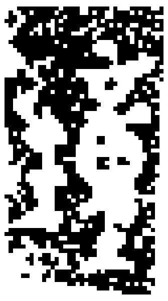

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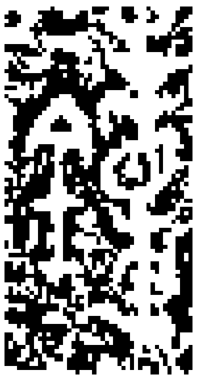

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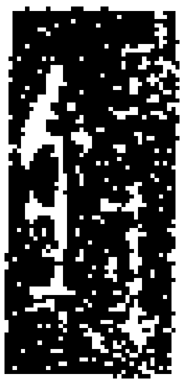

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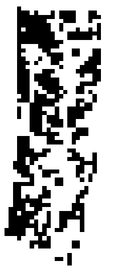

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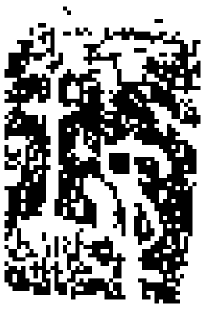

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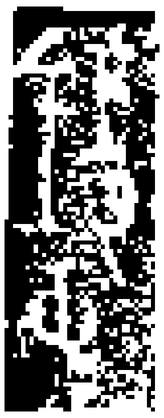

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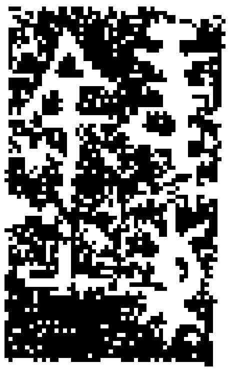

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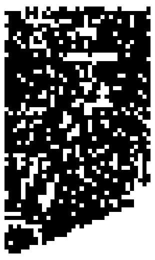

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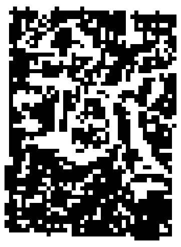

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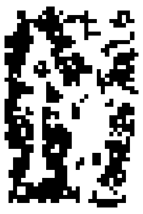

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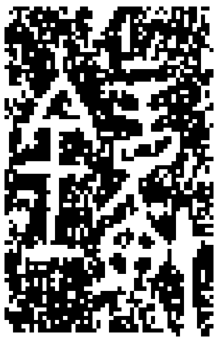

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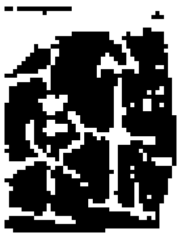
𤻮鼓鐘

作文人大
寶協龢鐘



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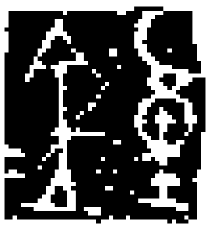

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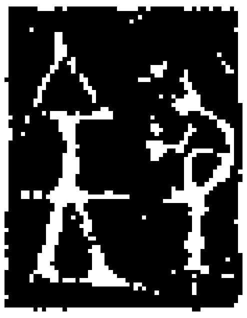

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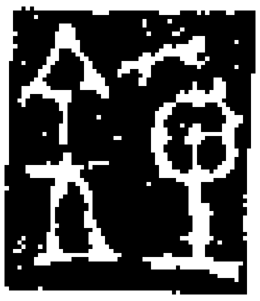

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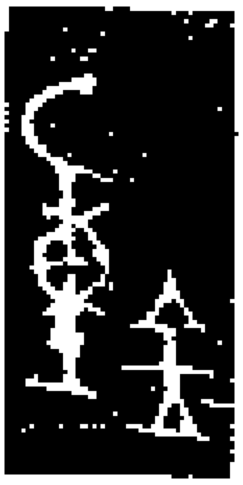

五

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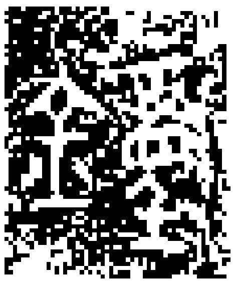

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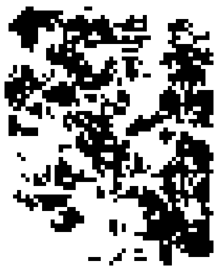

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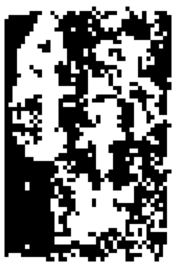

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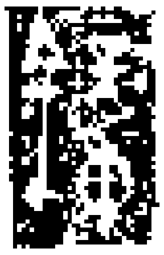

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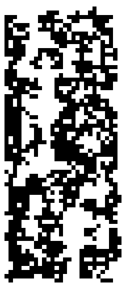

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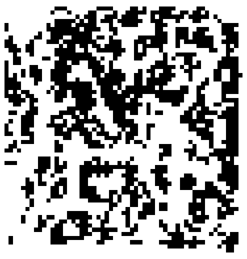

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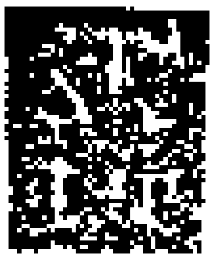

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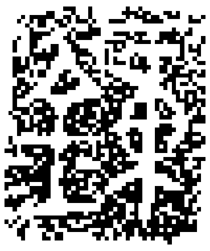

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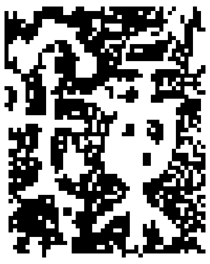

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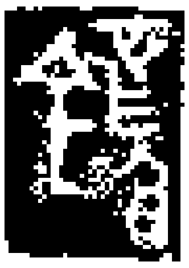

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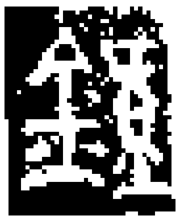

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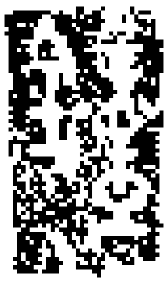
叀叔大𩁹龢鐘



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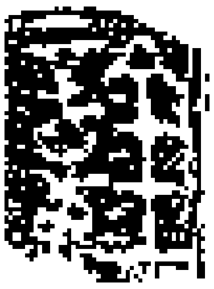

盖二

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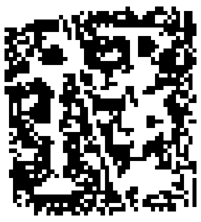

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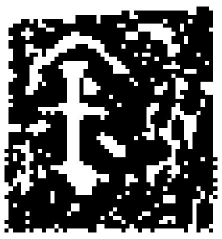

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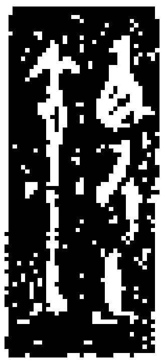

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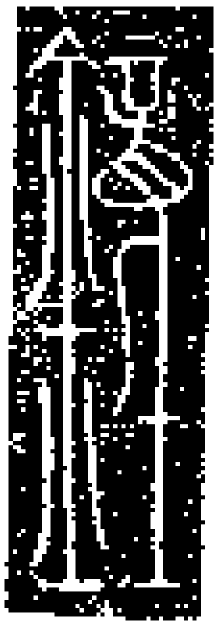

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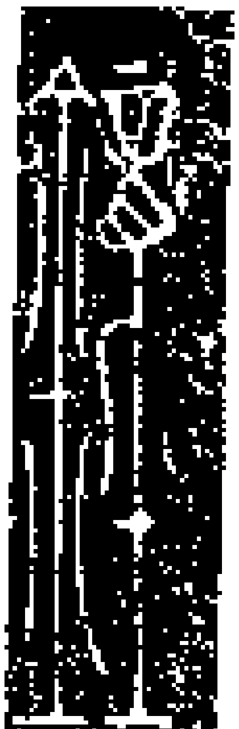

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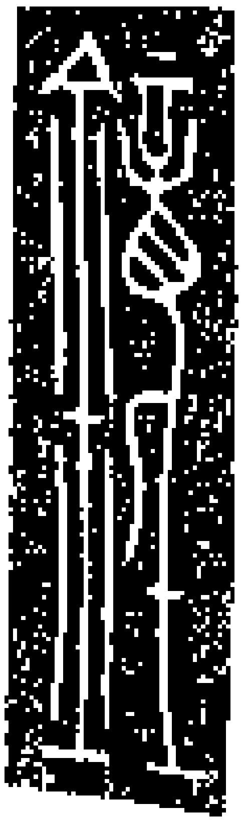

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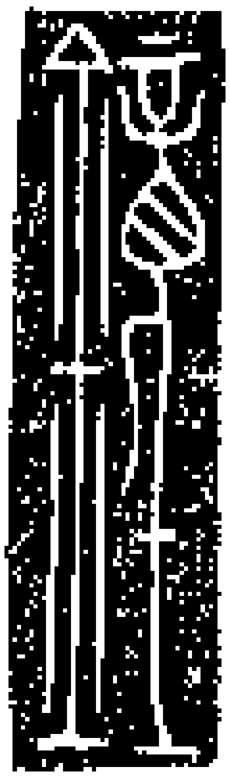

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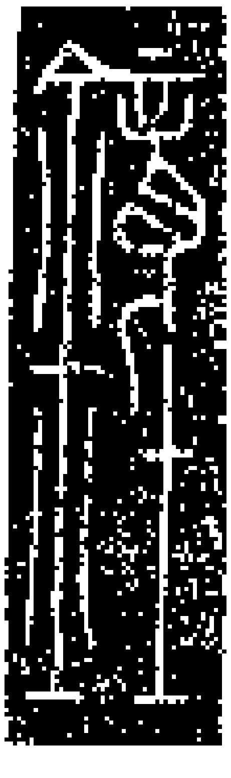

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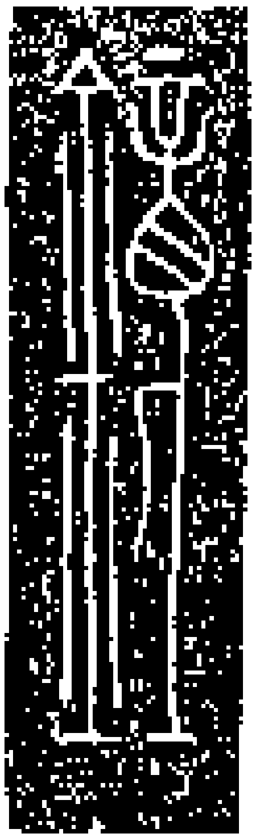

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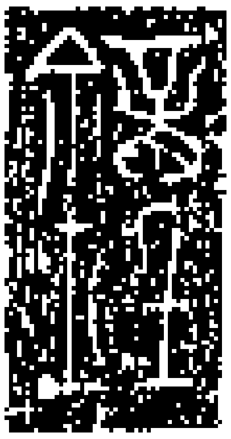

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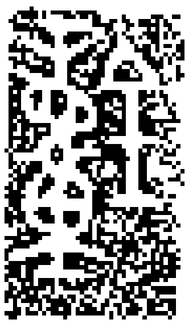

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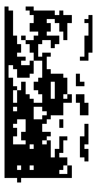

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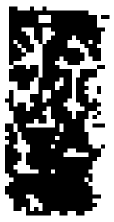

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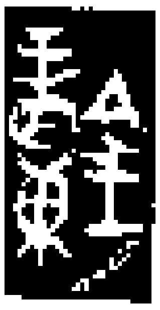
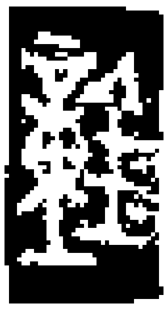
自作龢鐘



井叔鐘奠井叔
作霝鐘用妥賓



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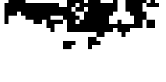

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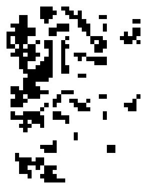

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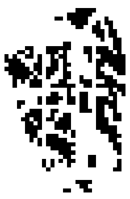

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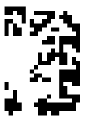

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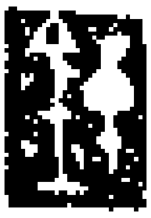
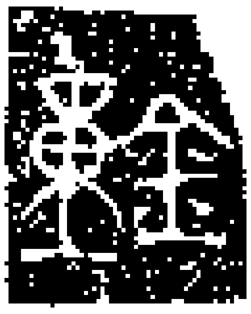


陳侯午敦作皇妣
孝大妃祭器鐘錞



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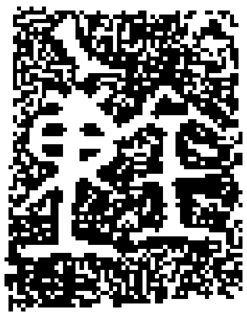
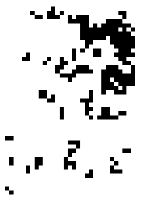


二

洹子孟姜
壺鼓鐘

鎛一



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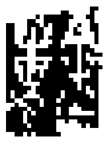

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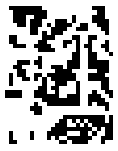

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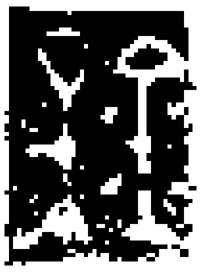
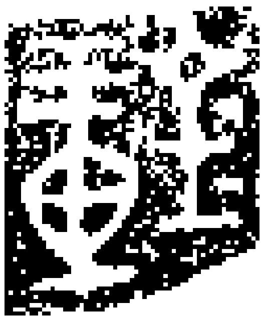
平鐘鑄
其游鐘

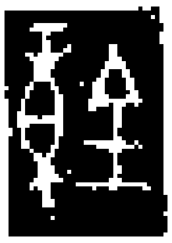


内公
鐘

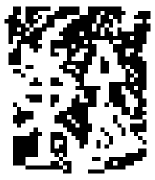
内公作従鐘



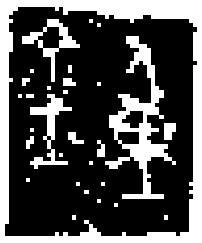
己侯鐘　己侯虎作寶鐘



昆肶王鐘　昆肶王野作龢鐘



帶侯鐘　帶侯自作龢鐘用



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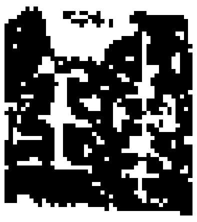

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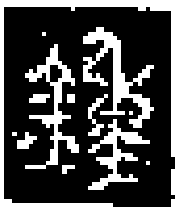

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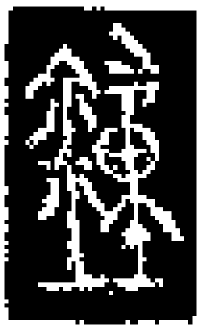
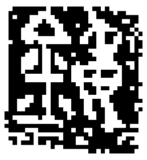
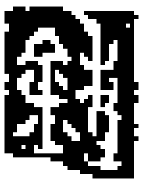
邾公牼鐘　自作龢鐘



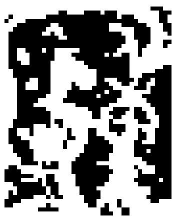
邾公飥鐘陸𨜳　作氒禾鐘



邾公華鐘　鑄其龢鐘



邾公華鐘　洲鑄氒龢鐘



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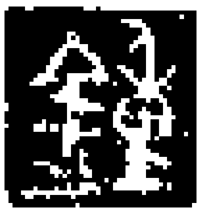

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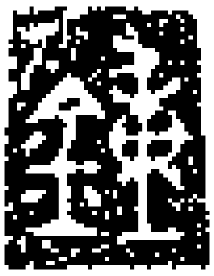
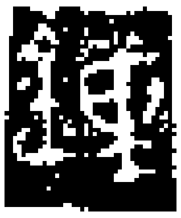
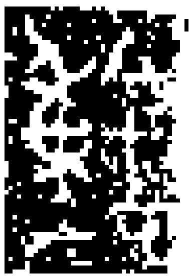
邾公牼鐘　鑄辝龢鐘二鍺



邾君鐘　用自作其龢鐘口鈴



邾大宰鐘　邾大宰徫子𢾊自作其御鐘



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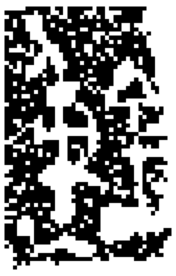

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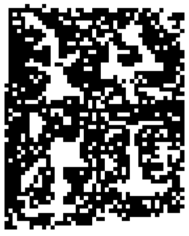
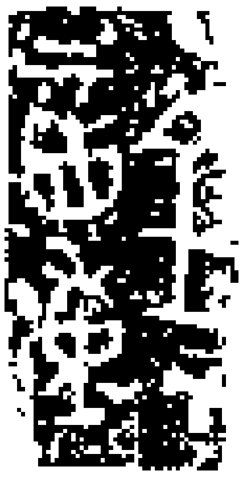
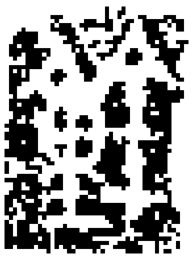


四

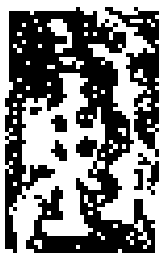


五



六

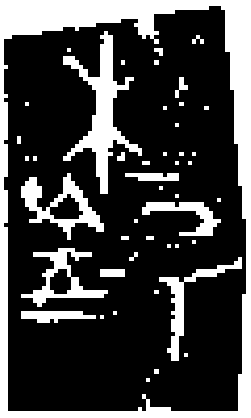
令中鐘 令中作大𠷎鐘



雁侯編鐘

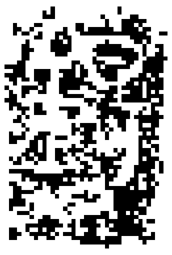
雁侯大𠷎鐘 用作朕皇祖

說文十四篇鐘樂鐘也」秋分之音物種成从金童聲古者垂作鐘」銿鐘或从甬」左昭二十一年傳鍾」音之器也。金文用同」



五

楚公冢鐘　楚公冢自作鑄鐊鐘

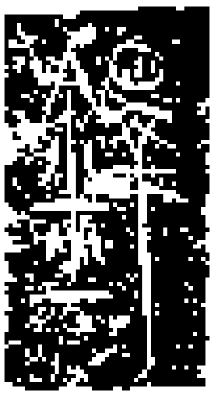


述鐘　令余易女卜五鐊戈

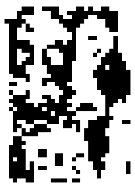
于省吾曰：錫鐘的錫字所从之易作乎，南宮柳鼎陽字兩見，其所从之易作乎，又師旂鼎易金之易作寡。以上所列諸易字的構形，均大同小異。易字上部都有一橫畫可以互證。楚公冢鐘稱「楚公冢自鑄鐊鐘」。鐊系錫的繁體字，鐊从楊聲，楊字所从之易作乎，與師𩛥簋錫字所以之易可以互證。郭沫若釋師旋簋礪共十五易璗說易假為錫，廣雅釋器「赤銅謂之錫」，又作鍚或璗。爾雅釋器「黃金謂之璗」，說文璗「金之美者」。所謂黃金或金之美者，在古時均指銅而言（見考古學報一九六五年一期），按郭說甚是。小臣宅簋記白懋父之錫孔有易金車，易即錫之省，以美銅為車飾，故稱之為錫金車。說文有鍚字，訓為馬頭飾，並引詩「鉤膺鏤鍚」為證。按今本詩經韓奕錫作鍚，說者以為說文無錫字，遂謂鍚為錫字的俗省，殊不知古文本有錫字，只是義訓不同而已。左傳文十一年「潘崇復伐麇，至于錫穴」，杜注「錫穴，麇地」。水經注漢水又東徑魏興郡之錫縣故城北，為白石灘縣，故春秋之錫穴地也。按麇為國名，在今湖北鄖陽縣。麇地有錫穴，當以出產赤銅得名，這和古代謂產丹砂之穴為丹穴是一樣的。總之，錫字从

易作宰與以韋圍剌不應釋作鍏也不應釋作鎛或鉦，師𣪕置的錫鐘，即楚公豪鐘的錫鐘，文有鋚者，錫系良銅，以良銅鑄鐘，故稱之為錫鐘。（考古一九六六年第二期岑三業讀金文札記五則）

鐸



中山王嚳
奮桴晨鐸



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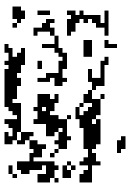
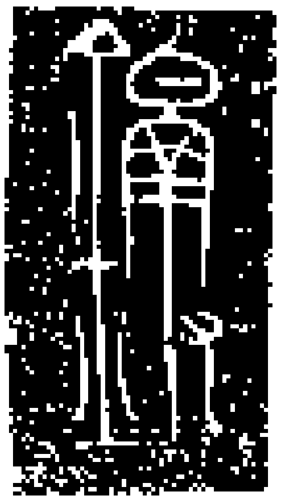


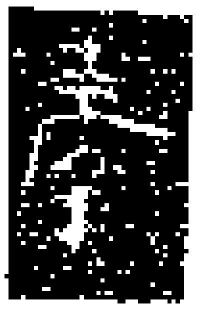
二

口卲鐸
郳郘華鐸



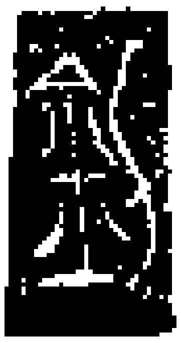
曾侯乙鐘
無鐸之宮曾

說文十四篇「鐸、大鈴也、軍法五人為伍、五伍為兩、兩司馬執鐸」古人以金鐸奮武事、後又用以宣教令、用以度號令、周禮天官小宰「徇以木鐸」注「古者將有新令、必奮木鐸以警衆、木鐸、木舌也、文事奮木鐸、武事奮金鐸」

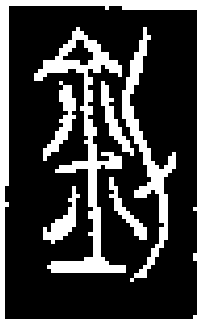


𠭯君鐸 作無
者俞寶纇臺

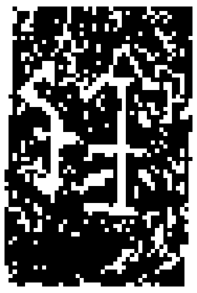
按說文八篇屋、籀文作𡱂古文作臺从夫丗銘从声即屋之古文省形、為聲符古屋
字隸影、組、罩及从罩之圖睪斁譯懌驛嶧等字隸偷組偷影皆屬帳者、可通、屋聲當
讀作罩、从金罩聲即鐸字異形亦為鐸、是其證。



郳公鈲鐘



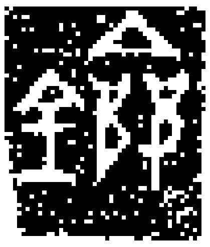
郳公鈲鐘（愙齋本）陸璐之孫郳公鈲



中山侯悉

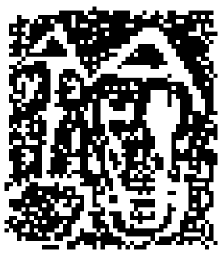
鉞中山侯悉作茲軍鈲

吳大澂曰：𨩥从金从十，當即釗字。（愙齋集古錄冊郳公釗鐘）—郭沫若曰：从金乇聲，卜辭及金文舊宅字从此可證，以聲類求之，當是鉦之古字。（兩周金文辭大系考釋）按：郭釋形正確，釋鉦之古字非也。鈲字說文所無，疑即鐸字。乇睪韻同聲近，鈲即鐸的聲符更換字。說文：鐸，大鈴也。軍法五人為伍，五伍為兩，兩司馬執鐸，从金睪聲。周禮大司馬：撫鐸。古人以金鐸警戒事，故中山侯悉鉞銘曰「作茲軍鈲」。



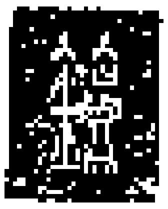
師同鼎

鐱五十



郘𪓰尹鉦

儆至鐱兵

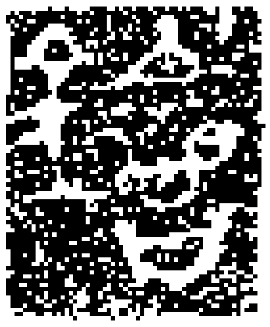


越王劍

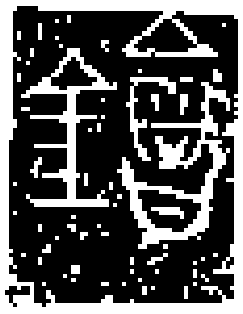
越王鳩淺自作用鐱

金祥恒曰：鐱即劍，說文刃部「劔，人所帶兵也，从刃僉聲。劍，籀文劔从刀。」此从金从斂，劉熙釋名「劍，檢也，所以防檢非常也。」又云「斂也，以其在身拱時斂在臂內也。」此劍字从斂，或即此壹字。或从金从僉，如富奠劍（錄遺五八九）、郘王職劍（錄遺五九五）、齊良劍（羽彝軒春二）等，而鐱，玉篇訓金也，集韻訓劍也，蓋劍一義，或作僉，如越王劍（錄遺五九二）、成書劍（奇觚室春二、紫弟）。由是言之，劍之字有五體：劔、劍、鐱、鐱、僉。惟劍銘作鐱為最多，僉則次之，作鐱者僅此一見。（中國文字三十二冊一王二卷說劍）

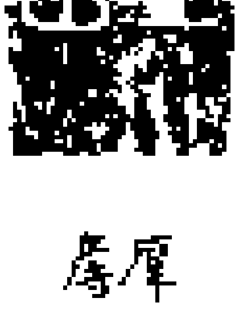
鑇



陳助毁
鑇



西林鑇西替作
其姊新鑄鈃鑇

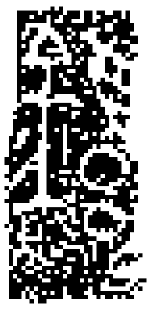


單氏層
鑇

單氏層
作壽鑇

从金从會，用作器名，乃會的加旁異體字。从金表示材質，與缶从鍂壺作鏂例同，詳見釋會。

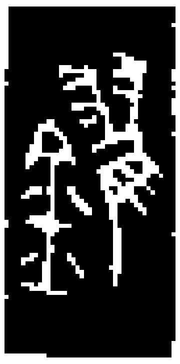
⿰金售



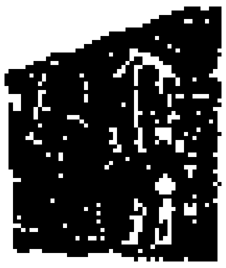
臭鐘

鉌⿰金售

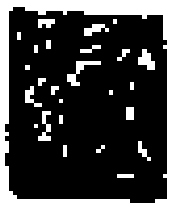
此銘「鉌⿰金售」臭鐘作「雒、雝」、⿰金售即雝、⿰金售字从金是為了和上文鉌字的金旁類化、售即雝之省、用作和義、整句意思是表示鐘鼓之聲相和、詳見釋雝。



姑馮句鑃
自作商句鑃



一

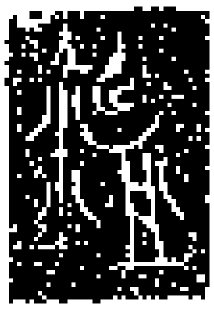


二

其次句鑃其
次擇其吉金鑄

句鑃

吳大澂曰，鑃，鐸之大者，似鐃而口向上，軍中所用之器，執而鳴之，所以止鼓，疑即古鐃字。周禮大司馬「鼙鼓鐸鐲鐃之用」，許氏說「鐃，小鉦也」，以是器之大小觀之，其非小鉦可知。（說文古籀補）陳直曰：山海北山經「陽山有獸焉，其狀如牛而赤尾，其頸腎，其狀如句瞿」，郭注云「句瞿，斗也」。晉郭晉人所見句瞿似斗，指形而言之。句瞿即句鑃之省文，攟遺箸於此。（金文拾遺第八葉）

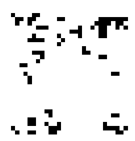


吳王光鑑　以作叔
□□吁宋䞣薦鑑

高田忠周曰：按說文「鑑，大盆也。从金監聲。」段氏云：「盆者，盎也。凌人：『春始治鑑。』注云：『鑑如甄，大口，以盛冰，置食物於中，以禦溫氣，春而始治之。』按鄭云『如甄』，醢人作醢云『塗置甄中』，則鑑如今之甕。」許云「大盆」，則與鄭說不符。疑許說為是。且字以金，必以金為之。又說文一曰：「鑑諸，可以取明水於月。」段氏云：「鑑諸，當作鑑方諸也，轉寫奪字耳。周禮司烜氏以鑒取明水於月。注：鑒，鏡屬，取水者，世謂之方諸。鄭云：『鏡屬。』又注考工記云：『鑑亦鏡也。』詩云：『我心匪鑒。』毛傳曰：『鑒所以察形。』蓋鏡主於照形，鑑主於取明水，本係二物，而鏡亦可名鑒，是以經典多用鑑字，少用鏡字者。鑑亦叚監為之，是以毛詩宜鑒於殷，大學作儀監。鄭箋詩云：以殷王賢愚為鏡。注大學云：『監視殷時之事。』各依文為說而已。尚書監字，多有同鑒者。」朱氏駿聲云：「大盆也者，莊子則陽同濫而浴。釋文：浴器也。以濫為之。說文濫下一曰：『濡上及下也。』亦是也。又『方諸』云云者，叚借為鏡。竟監一聲之轉。」朱說精近。衆愚謂鑑鏡器同名異。三代曰鑑，秦漢曰鏡。蓋鑑元取明水之器，而鑑有明水，人臥而臨之，其形容自見水中。此當所以鑑鏡之起矣。後世專

用為取影之器，其形亦當有異，猶鐙字元為豆樹，後借用為主火之鐙，形亦自異也。又其器或變為大盆，又變為浴器。古今字義之變遷，多此類矣。又按卜辭有𥁕字，見四部或是浴盤本字，从人浴水，盤省聲。莊子借盤，亦取以水耶。（古籀篇十一第一七至一八葉）

鑪



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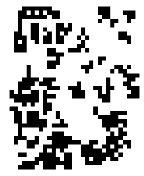
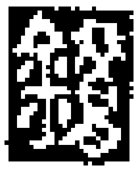
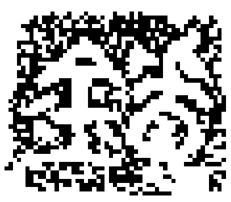


二

乎鐘玄
鏐鋿鑪



邾公華鐘
玄鏐赤鑪



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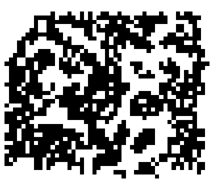
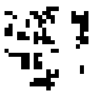


二

曾伯霥簠余
睪其吉金黃鑪



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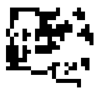

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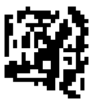

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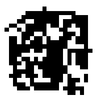
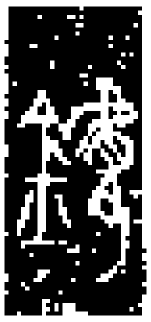


十三

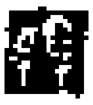
邵鐘
玄鏐鑪

鋁

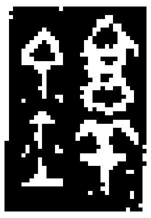


句鑃余擇氒
吉金鉉鏐鑪鋁

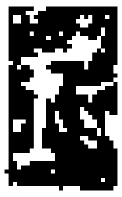
容庚曰：邾公牼鐘「擇厥吉金，玄鏐膚呂」，邾公華鐘「擇厥吉金，玄鏐赤鑪」，曾伯霥簠「余擇其吉金黃鑪」。說文鑪籀文作膚，則膚即鑪也。爾雅釋器「黃金謂之璗，其美者謂之鏐」，玄鏐赤鑪為對文，則鑪亦當為金之美者。（善齋彝器圖録羅王隸祁鑄鐘）按金文鑪又作別義。邵鐘「玄鏐鑪鋁」，句鑃「鉉鏐鑪鋁」，鑪與玄相對，當為鋁字的形容詞，表示一種色彩。从聲訓上考察，以膚為聲的字多含黑意，如說文十篇「黸」：「齊謂黑為黸，从黑盧聲」。集韻「黸，黑土」等。由此知鑪从膚聲，本意當為黑色金屬。在「玄鏐鑪鋁」句中，它只表示黑的含義。



陳侯因資錞　用作
孝武超公祭器錞



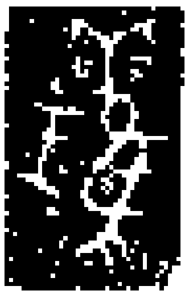
陳侯午敦　作皇妣
孝大妃祠器鐓錞



陳侯午鐓　作皇妣孝大
妃祠器鐓錞

从金从𦎫，即古器名敦字，以所鑄言之，故从金，或作錞，从皿表示物類。郭沫若曰：「周氏器形如圓球，器與蓋於赤道線上平分，器底有三環以為腳，二環在緣之左右以為耳。蓋頂亦有三環，可以却置。此類器多無銘，其已見著錄者或題為鼎（[illegible]）或題為簠（虘乐）或題為設（陶齋）。余則以為當是敦。（七塙六版）一今得此器，正為余說呈出一確證，敦毀之辨，曉如日月，鼎簠之疑亦可冰釋矣。」然錞與鐓亦有別，鐓錞之鐓作鐓，舊釋為鐏，余君之遂有錞鐓，郭應設之說，今從徐中舒說改釋為鐓。徐引古錄郤庚姓字作厚、厚等形以為證，是也。徐又云：「敦有圜意，詩七月有敦，亦苦傳云：敦猶專專也，專、團同。圜，正是敦形。爾雅釋丘云『如覆敦者敦丘』，郭璞注『今江東呼地高堆為敦』，據此則敦之形圜亦可想像得之。緯書孝經鉤命訣云『敦規首上下圜相連』（爾雅釋丘疏引）。敦與簋簠

容受雖同，上下內外皆圜為異」（儀禮大射疏引禮）此上下內外皆圜、正是陳侯三敦（連因者[illegible]而言）之形、製陳侯午錞曰「錞錞」錞有坳坎窊下之意、凡圜坳自其內空言之、則正作坳坎窊下之形、故此名錞、錞仍形容錞形之圜。案此所引關于敦之文獻可謂詳備、然以實物徵之、敦亦不盡上下內外皆圜、如齊侯作盂其膳𦎫、亦自銘為𦎫、而其形制則扁筥蓋不均等、若盧平而無足、唇下有頰、內凹、與陳侯諸錞之形制亦小有差異、鄭玄注禮以無足之敦為廢敦、著蓋謂此類、

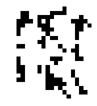


盉

仲鑵作旅鑵

中

羅振玉曰：鑵字不見許書，集韻始有之，訓汲器，玉篇有罐字，說文新附字亦有之，類篇亦曰汲器，與鑵殆一字，此器形如觶而較大，此爲酒器無疑，考卣爲中尊，祭時以盛鬱鬯灌地以降神，然卣爲盛酒之器，與尊壺同，不可持以灌，必酌酒於他器，浭陽端忠敏公藏寶雞諸酒器，一卣中有勺，此鑵殆受卣中之酒，持以灌地，故視飲器中之觶容量較大，而形制全同，此器既用以灌，遂以灌名，以金作者，以金爲之，故加金也。（丁戊稿二一　秉中鑵盉跋）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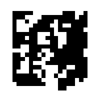
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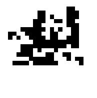
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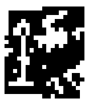
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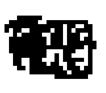
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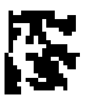
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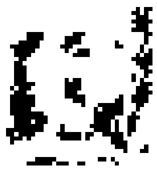
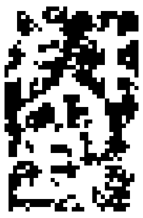
（邾鐘 [illegible]蓬鼓）五

方濬益曰、⿰金囂字从金囂聲、自應讀為囂、說文、囂、聲也、曰玉⿰金囂、若是以玉為之、與磬同類、爾雅釋樂、大磬謂之毊、郭注、毊形、似犁錧、以玉石為之、孫炎曰、毊喬也、喬高也、謂其聲高也、⿰金囂以囂為聲、毊以聲高、二字音義實同、疑一器異名、（綴遺齋彝器考釋卷二九葉邾[illegible]鐘）



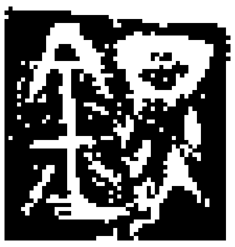
陵右戟

陵右鈛鉞



禽鼎　井叔

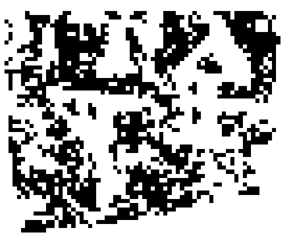
賜禽赤金鋾



器

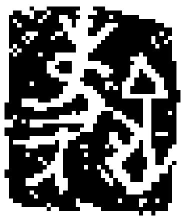
秦公殷

錄靜不廷



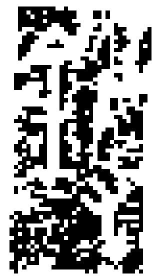
口寧盤　下

宴作鑄盤

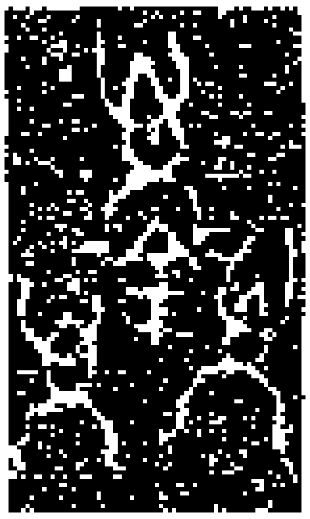


強伯乍尊彝　強伯

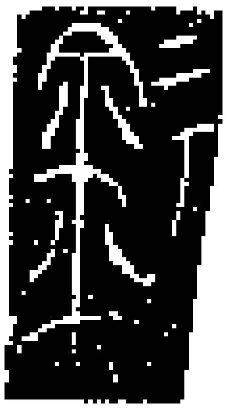
乍井姬用盂鑵



哀成叔鼎 黃鑊君既安叀



啇君鐸 作無者俞寶鄭虘

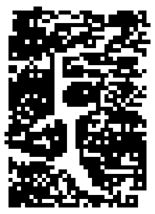


紈盨蓋　紈盨

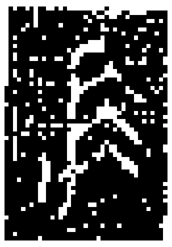
宅而由不釪

徐同柏釋釪，杅之異文，同盂，陳介祺釋鈙，吳大澂釋釿，衆說不一，迄無定論，然就形義分析，皆于形不類，于義無徵，待考。

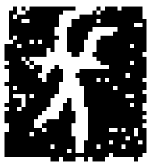
長



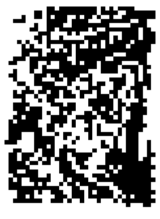
長子鼎
長子



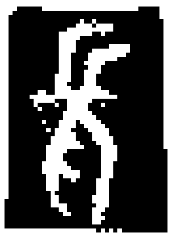
亞尊
長師



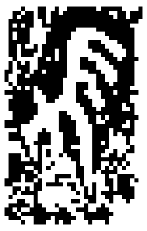
尊長鼎
尊長作齋



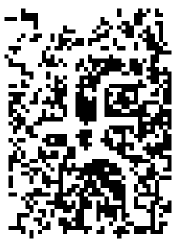
長畫
戈□
大長畫



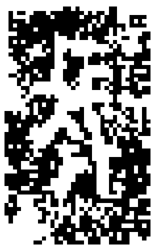
長日戊鼎
作長寶尊彝



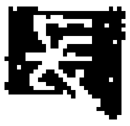
史牆盤　虘
長猶義壹



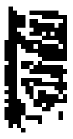
長湯
匜　長湯
伯□作匜



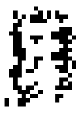
史牆盤　圅曆文
武長剌氏子覺無



班簋　聖工長孝
[illegible]宗我猷攸書



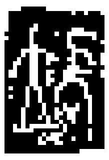
十六年戈鐓　大良
造庶長鞅之造雝邑



朱左軍戈
司寇長朱

商承祚曰說文長久遠也。从兀从匕。兀者高遠意也。久則變化。亡聲。𠫓者倒亡也。𠀃古文長。𠑗亦古文長。案許君破碎篆體以强爲之說。非也。甲骨文作𠀃。与金文寫長

鼎作[illegible]鉢文作[illegible][illegible]、之體。各部之最長者無過乎髮，故取被髮以象長義也。（說文中之古文）（者、、裝、、）長畫之區字加亡為符。



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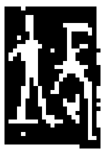

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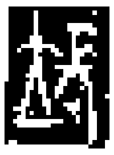
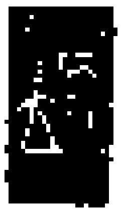
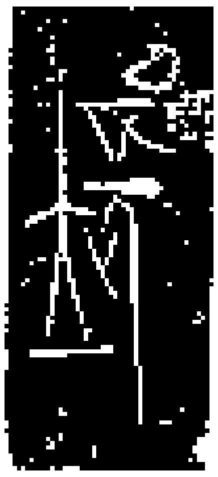


四

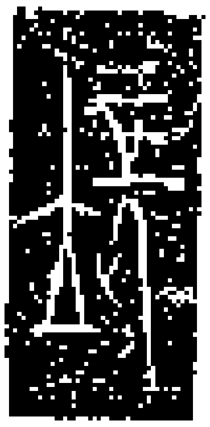
屬羌鐘
入張城



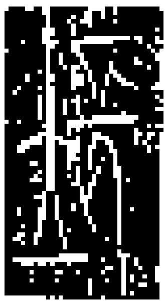
制弦
明則張



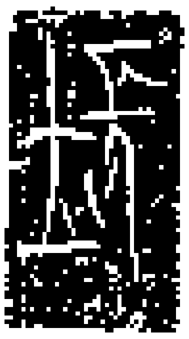
中山王嚳鼎
張為人宗



中山王嚳鼎
事孚如張

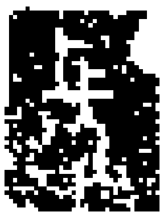


中山王嚳方壺
齒張於遵同

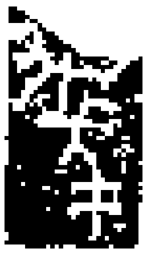


中山王嚳方壺
而退與諸侯齒張

張，張政烺釋為長，謂中山王嚳方壺「齒張」即「齒長」，按年齒序列長者居前。禮記祭義周人貴親而尚齒。是故朝廷同爵則尚齒。又云「張」長為人宗，張是長大之意。據史記燕召公世家燕王噲在位凡七年，噲老不聽政，則知當時年已極大，張說見中山王嚳壺及鼎銘考釋文載古文字研究第一輯。



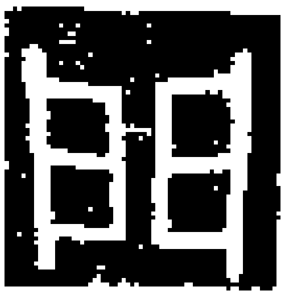
長由盉
⿰女長由蔑曆



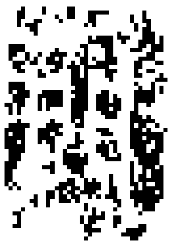
長由盉 穆王
蔑⿰女長由以逨

⿰女長即長字。說文九篇「長，久遠也。从兀从匕。古文長作𠑷，从倒亡从人。」長由盉作⿱長女，下从女，與金文⿰歹見作⿱⿰歹見女，親作⿱親女同。

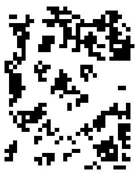
門



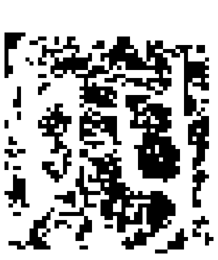
門祖丁彝 門祖丁



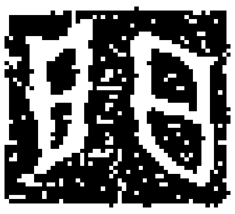
膳夫山鼎 入門



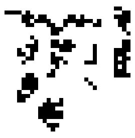
師瘨毁 入門



訇毁 西門夷

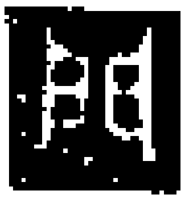


矢人盤 小門人繇



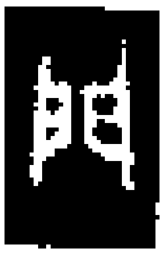
蓋

裘衛毁 裘衛入門



寰盤 宰

頵右寰 入門



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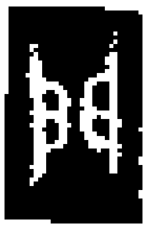

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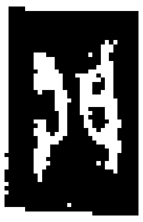

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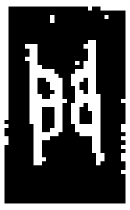

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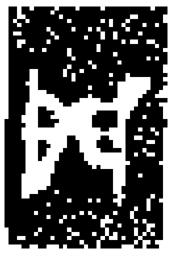

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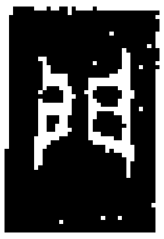
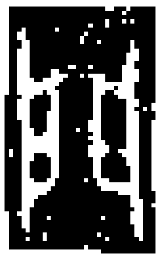


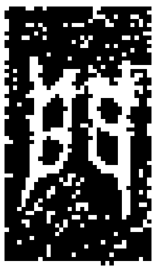
蓋五

頌毁



一

頌鼎



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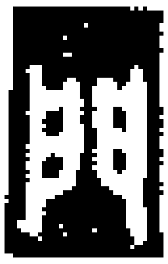

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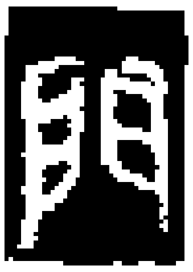

器二

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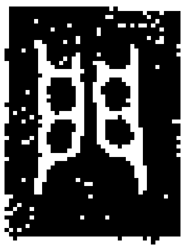

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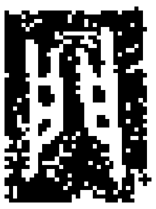

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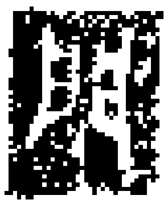
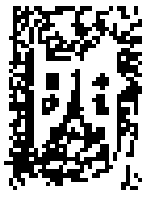


蓋二

師兌毁　同中
右師兌入門

器

三年師兌毁
毁
伯右師兌入門



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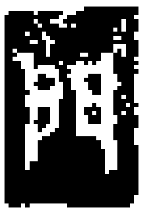
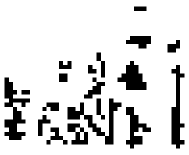


器

諫毁　𤔲馬
共右諫入門



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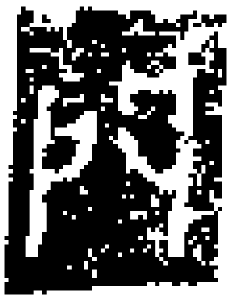
共右師艅入門



大克鼎　𤔲季
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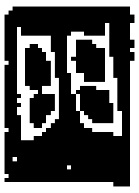
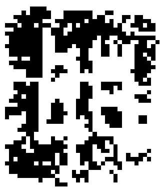


休盤　益公右
走馬休入門



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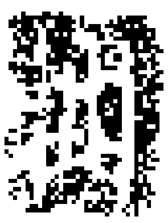

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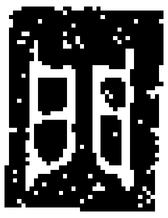

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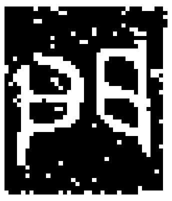

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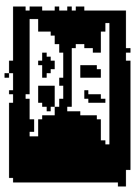
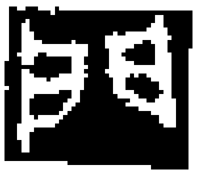
大師虘毁　王乎師
晨召大師虘入門



吳彝　宰朏右
作冊吳入門



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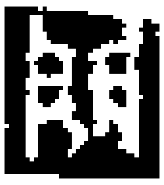

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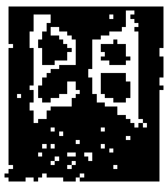

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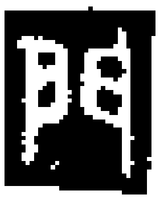
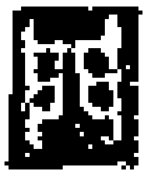


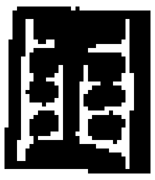
三

格伯毁
遣谷

硃桑涉東門



曶鼎　于王參門□□木榜



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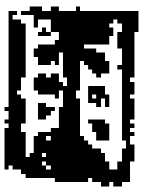
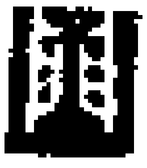
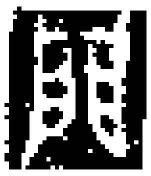


器一



簋一



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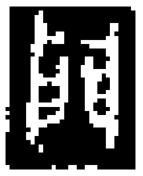
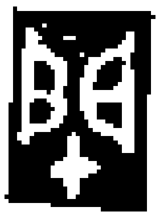


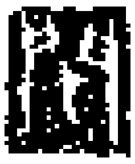
簋三

師酉設　嗣乃祖啻官邑人虎臣西門夷

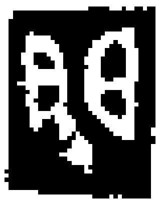
說文十二篇「門，聞也，从二户，象形。」按朱駿聲謂「一扇曰户，兩扇曰門，又在堂室曰户，在宅區域曰門」。金文門象兩扇户形，許氏說解「象形」，又訓「聞也」，不知何意。門、聞音義雖有聯系，但直接轉注，難切字義。



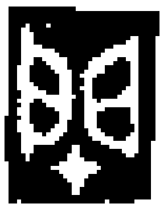
豆閉𣪘 閉



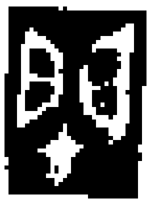
斗秉斗壺 閉口



豆閉𣪘 閉拜𩒨首

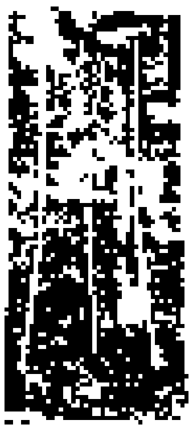


豆閉𣪘 井伯入右豆閉

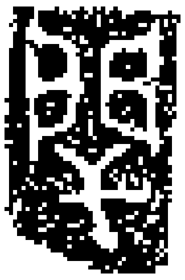


豆閉𣪘 王乎內史冊命豆閉

高鴻縉曰：按字倚門畫其已閉，自內見其門楨之形，由文門生意，故託以寄關閉之閉之意，動詞，十非文字，乃物形，後變為才，意不可說。閉後衍作閟，說文：閟，閉門也，从門必聲，音義皆同，構造變為形聲。（中國字例二篇九葉）按高鴻縉所釋可从，金文作人名，無義可說。

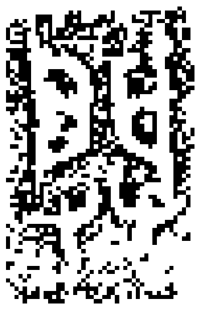


中山王譽鼎　閈於天下之勿矣

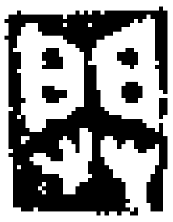


毛公鼎　亡不閈于文武耿光

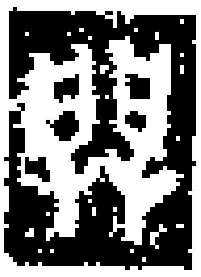
吳大澂曰說文「閈，門也。」文選蜀都賦注「閈，里門也。」此非里門之閈，當讀如捍衛之捍。一切經音義古文犴豻捍扞四形，今作扞同，閈亦古扞字也。（愙齋四冊[illegible]毛公鼎五）按吳大澂所釋可備一說。中山王譽鼎銘字，商承祚謂為當用為捍禦字，（古文字研究第七輯第四十八頁）張政烺疑讀為衎，爾雅釋詁「衎，樂也。」兩說待考。



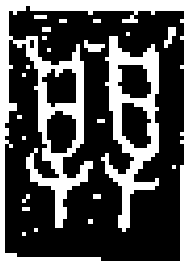
盂鼎
闢厥匿



彔伯𢦚段
右闢四方

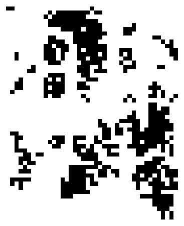


一

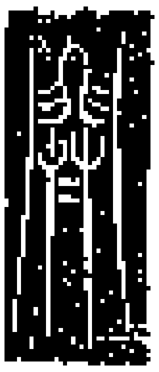


二

伯闢彝　伯
闢作尊段

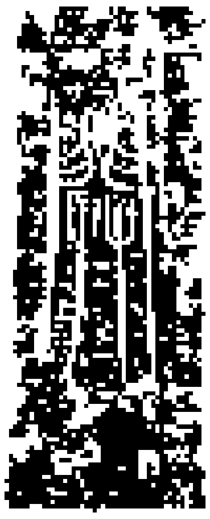


闢父丁斝　封
闢作父丁彝

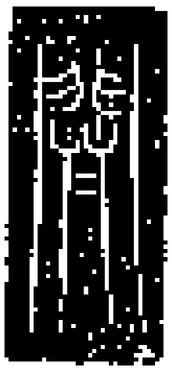


中山王譽方壺
啟闢封

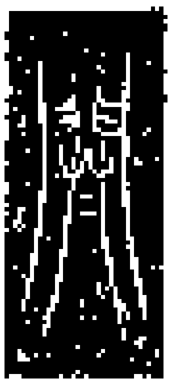
疆



中山王譽鼎
闢啟封疆



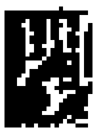
中山王譽方壺
以明闢光



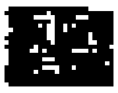
中山王譽方壺
以槿右寡闢

楊樹達曰門部又云闢、開也、从門辟聲。或作閞、云虞書曰闢四門、从門从𠬞、按開闢義同、古文開从𠬞、闢或作閞、从𠬞、形相反者、蓋門有關兩手去其關則為開、門無關、

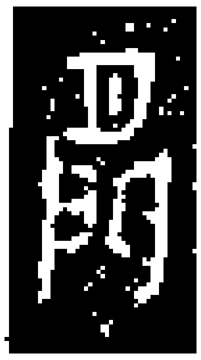
第以二手推左右扉而啓之，則謂之闢也。（小學述林八·三 案釋開闢閒）按金文作闢，辟疆域義用，如彔伯𢦏毀即是。



十年上軍矛
上軍工師戎閒



吳太子姑發劍
𫙼王大子姑發閒反

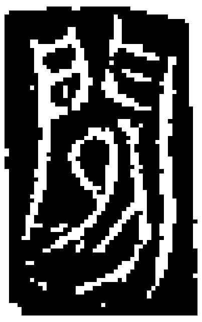


宗周鐘
及暵

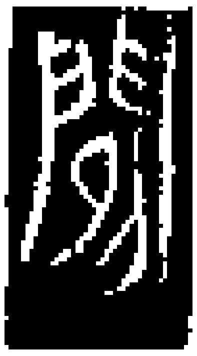
廼遣閒來
逆卲王

阮元曰，閒字月在門上，徐鍇所謂門夜閉而見月光，是有閒隙，非謂月在門內也，可見古文取象之妙。（積古齋鐘鼎彝器款識卷三十葉宗周鐘）

（𨳡）



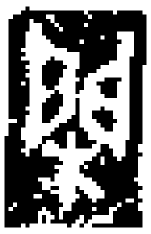
一



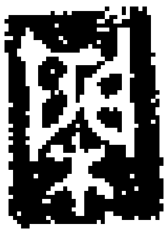
二

曹姬無卹壺　聖趄之長人曹姬無卹望安銘洡陞嵩閒之無碍

說文十二篇：閒，隟也。从門从月。閒，古文閒。段玉裁作𨳡，从門从外，云月在門外。與金文品閒同，字屬會意。說文古文作閒，蓋閒之訛變，玉篇从外，今金文正之。



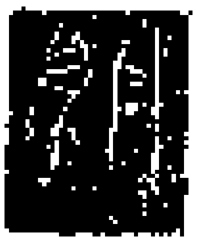
一



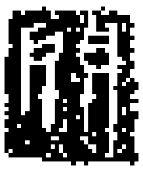
二

同毀毋（女又閑）

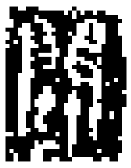
高田忠周曰：按此用為閑也。又有亦通用示、毋女有閑者、戒敕之語。書切女怠惰而有閑隙也。說文「閑，闌也。从門中有木，會意也」。易家人「閑有家」注「闌也」。周禮虎賁氏「舍則守王閑」注「梐枑也」。又廋人「掌十有二閑之政教」。此皆字本義也。（古籀篇七十四第二二葉）



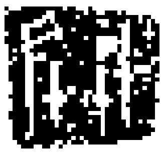
左關鋘
左關之鋘



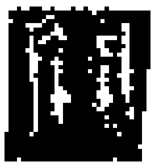
子禾子釜
丘關人釜



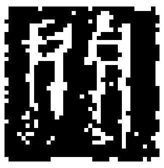
子禾子釜　關
人□□其事



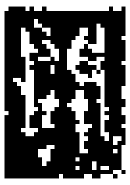
子禾子釜　如
關人不用命



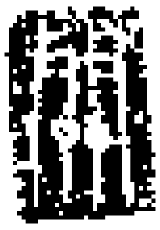
子禾子釜　關
人築桿戚釜



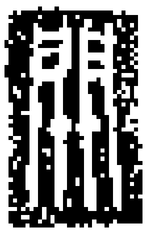
子禾子釜　關
鈉節于廩料



子禾子釜　左
關釜節于廩釜



陳純釜　命左關帀發敕
成左關之釜節于廩釜

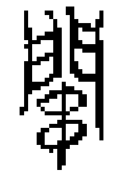


陳純釜　命左關帀發敕
成左關之釜節于廩釜

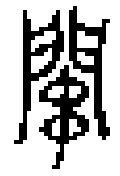
林芳圃曰說文門部，關以木橫持門戶也。从門𢇍聲，按關金文作闗，从丱从門，丱即關之初文，象形，門附加之形符也，關所以閉門，故引伸有閉義，方言十三，關，閉也，聲

類「闗、所以閉也。」廣韻二十七刪闗下引。殷

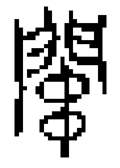
見文字釋叢一一零案闗



鄂君啓節 庚木閞



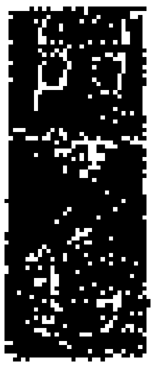
鄂君啓節 毋政於閞



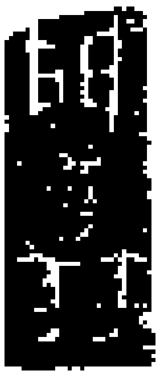
鄂君啓節 毋載馬牛羊以出內閞

閞，字書不載，于省吾釋為關而無說。閞象城門用門杠直插關閉，說文十二篇：「關，以木橫持門戶。」閞義與此同。鄂君啓節「庚木閞」、「毋載馬牛羊以出內閞」，閞均用作關，足證閞為關的異文。

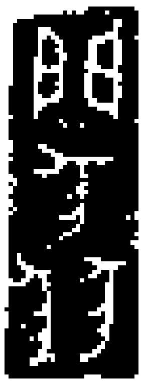
閡



婦閡鼎

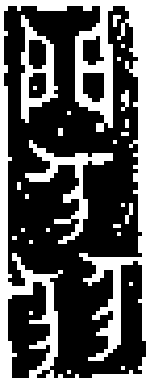


蓋

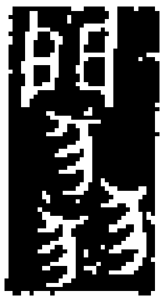


器

婦閡甗

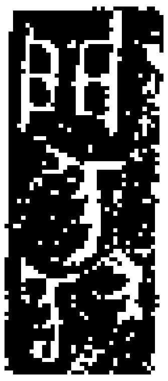


蓋



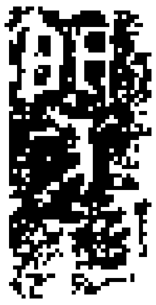
器

婦閡壺

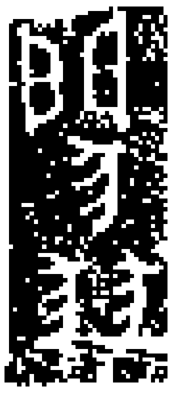


蓋

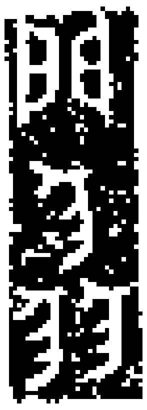
婦閡觥



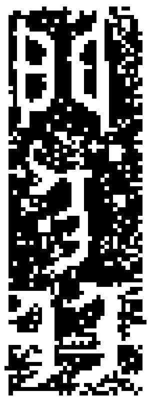
婦閡斝



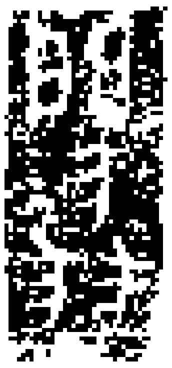
蓋一



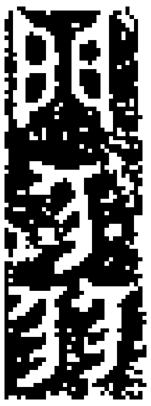
器一



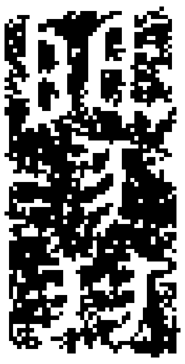
蓋二



器二



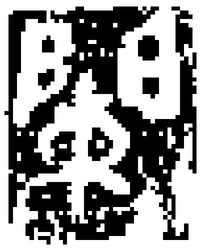
蓋二



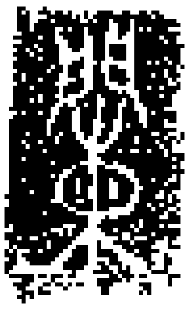
器三

婦閡卣　婦閡作文姑日癸尊彝

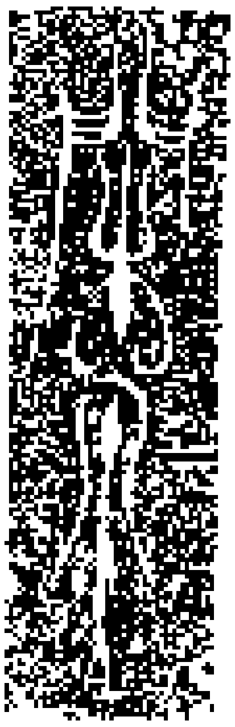
陳直曰：閡字見婦閡彝，古錄文又作闋，从門从王豕，蓋一字也。案山海南山經云：「其上多金玉，閡水出焉。」郭注音涿。又案玉篇云：「閡，式音切，从豖不从豕。」金文从豕，與玉篇同，可以證郭注之誤。（金文拾遺第九葉）



㠱侯鼎
馭方休闌

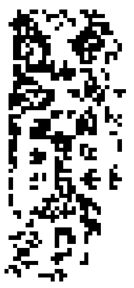


王孫遺者鐘
闌龢鐘



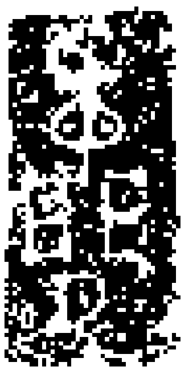
王子午鼎
闌〻龢

楊樹達曰：闌，當讀為簡。詩商頌：鞉鼓簡簡。簡簡為贊美樂聲之辭。闌从柬聲，柬本見母字，與間聲同。說文言部讕或作譋，火部爛或作燗，知闌聲間聲字可通用也。（積微居金文說第三卜八卷王孫遺者鐘）按：釋名釋言語：閑，簡也，事功簡省也。㠱侯鼎馭方休闌，猶即左傳哀公廿五年休而易間也之謂。嫩闌自作為聲符加旁字也。楊說有據。于省吾讀閑，據郭象莊子注：大知閑閑，謂閑暇，博貌（雙劍誃吉金文卷上第十四葉）選，不通。



櫬父丁角

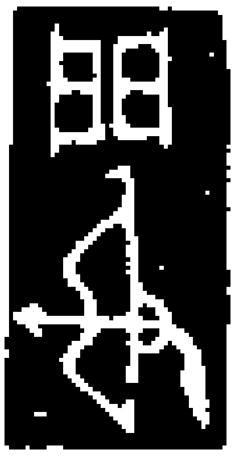
王在闌



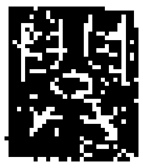
闌卣　闌

作尊彝

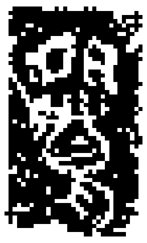
陳邦懷曰，闌卣之闌，从門柬聲，當是閒之繁文（金文編三版列此字于一四九九號闌字下，是亦闌卣从月，）此說可商。（文物一九六四年六月四十見《金文叢考三則》柬鼎）按金文闌簡柬閒一字，闌卣、櫬父丁角均作人名，無義可說。



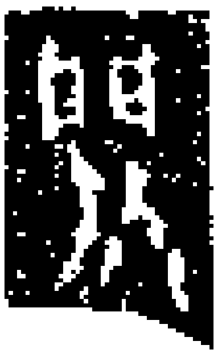
闢甗　闢
作寶彝



大武戟
大武闢兵



闢丘戈　闢
丘佳鴉造



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闢作肇殷

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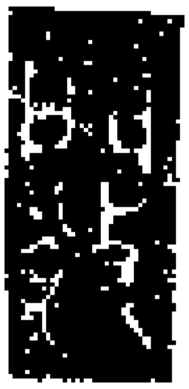
尊彝



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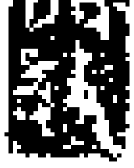

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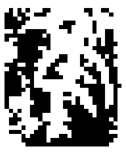

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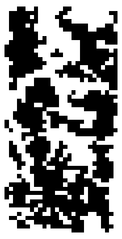

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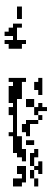

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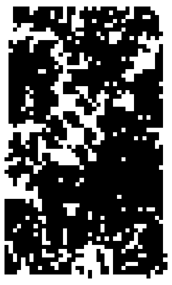

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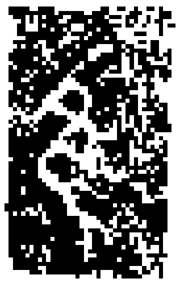

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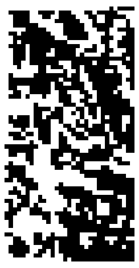

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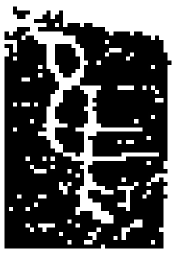

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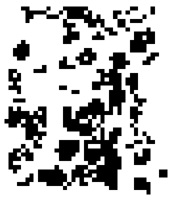

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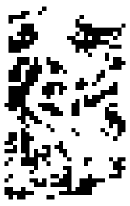

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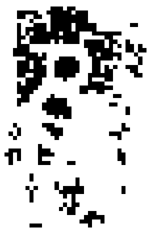

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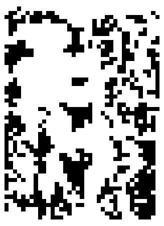

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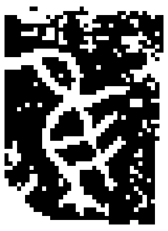

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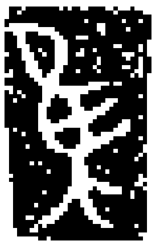

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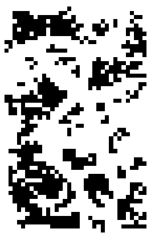

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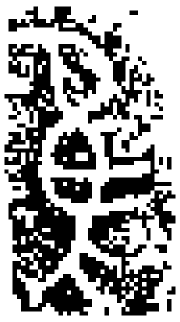

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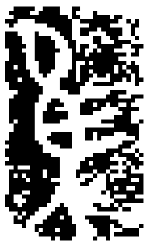

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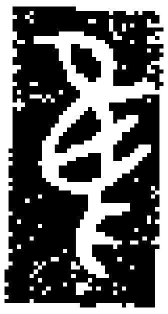
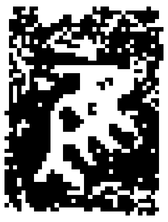


白中父彝
隹五月



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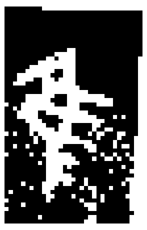

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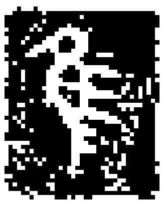

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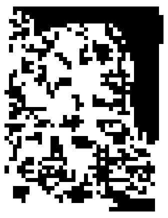
諫毁隹五年三月



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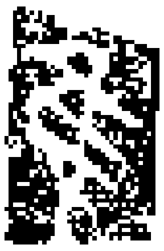

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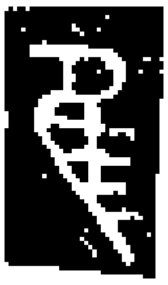

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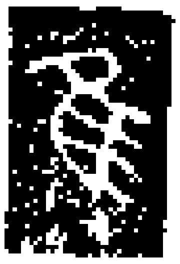

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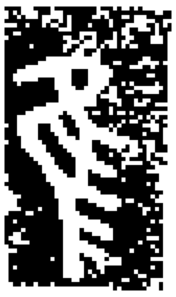

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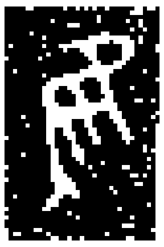

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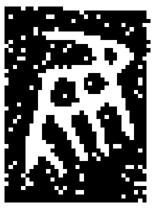

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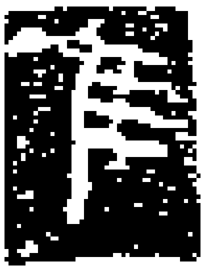
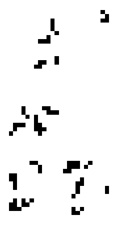


虢季子白盤隹十又二年



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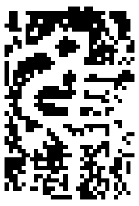

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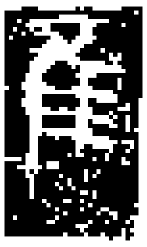

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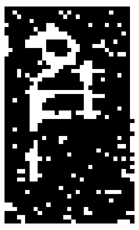

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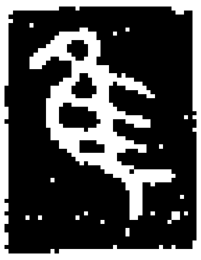

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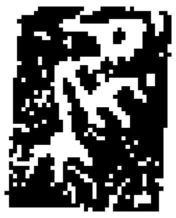

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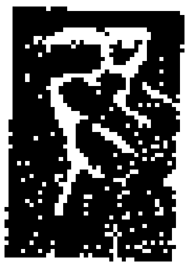

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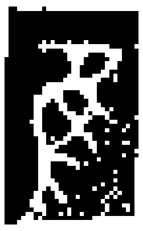

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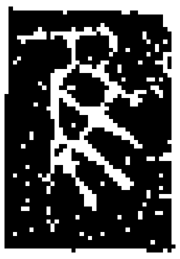

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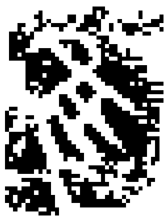

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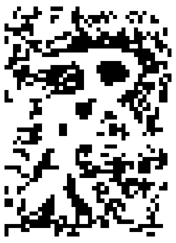

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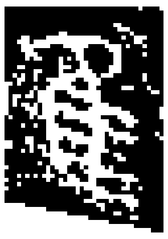

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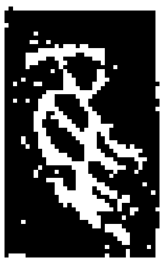

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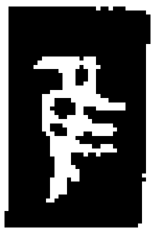

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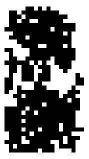

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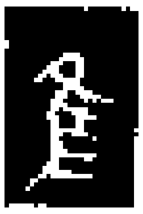

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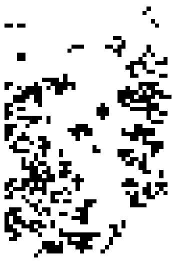

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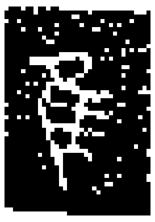

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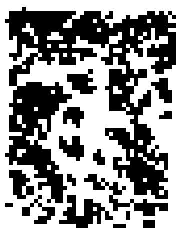

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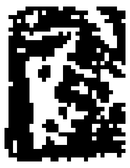
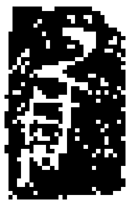


寓鼎 隹一月既生霸



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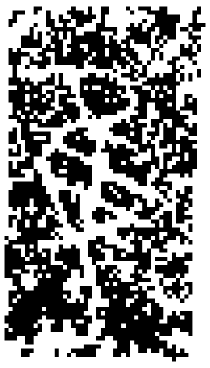
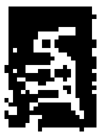


夆叔

盤　隹王
正月初吉



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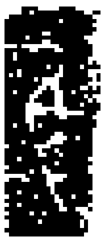
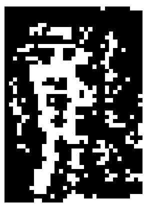


陳逆簋　隹
王正月初吉



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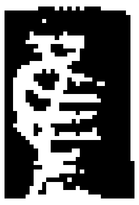

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邾公牼鐘　隹
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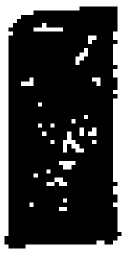

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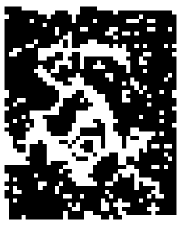
其次句鑃　隹
正初吉丁亥



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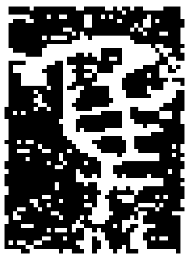
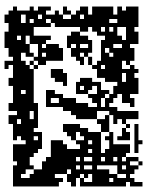
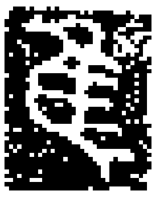


鋁

師趛盨　隹
王正月既望



雁侯編鐘　隹
正二月初吉



戕叔毁　隹
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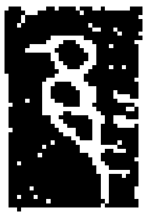

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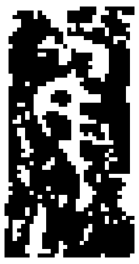

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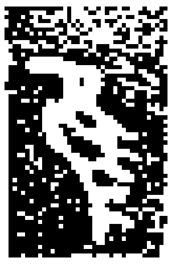
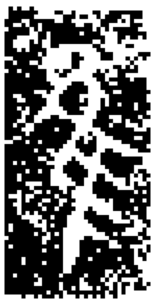
伺督毁　隹
王五月甲寅



弭叔盨　隹
五月既生霸



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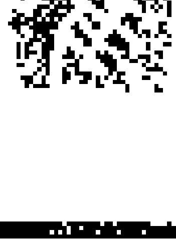
曾中大父蠡毁
隹五月既生霸



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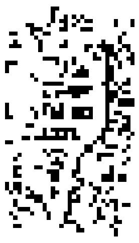

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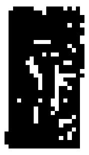

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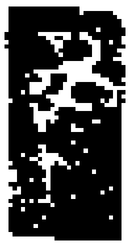

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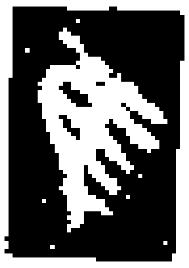

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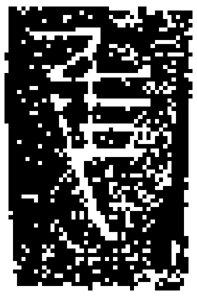

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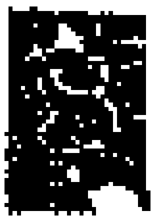

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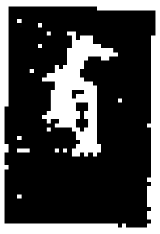

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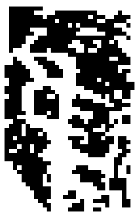

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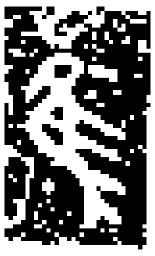

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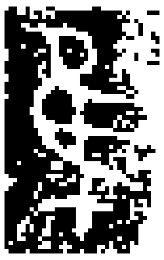

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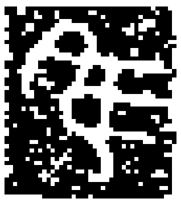

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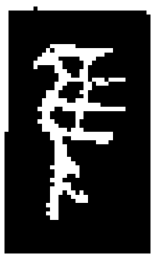

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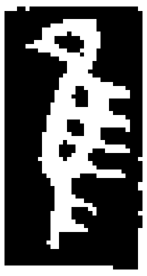

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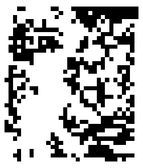

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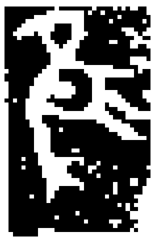
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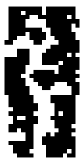
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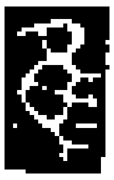
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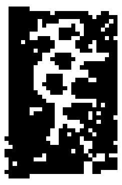
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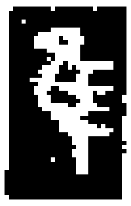
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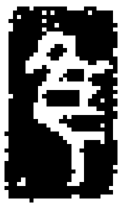
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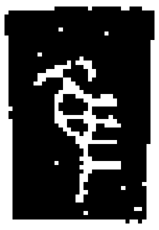
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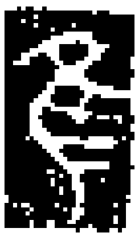
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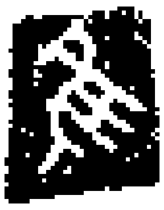
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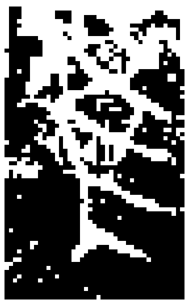
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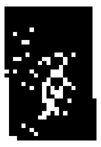
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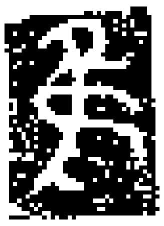
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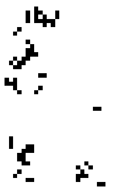
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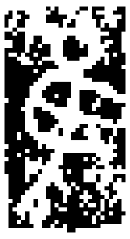
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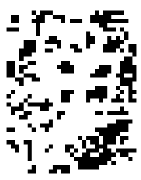
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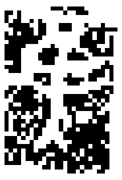
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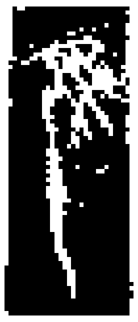
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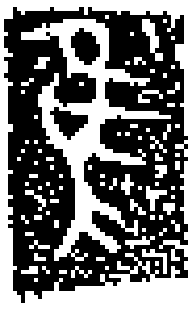

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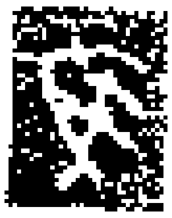

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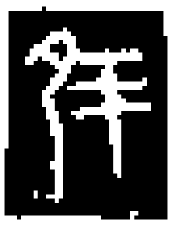

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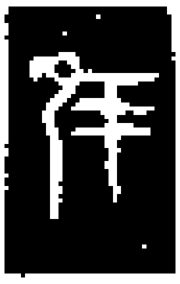

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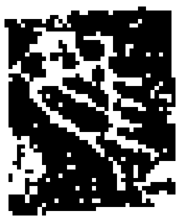

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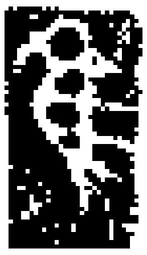

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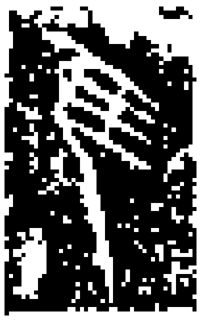

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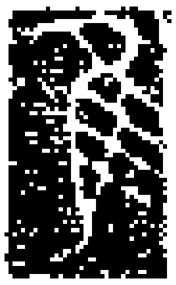

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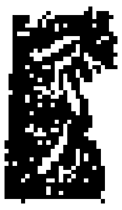

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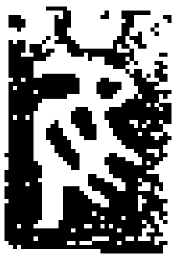

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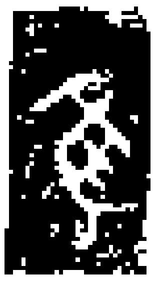

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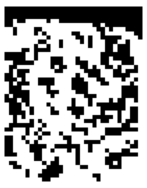

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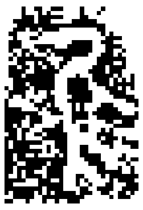

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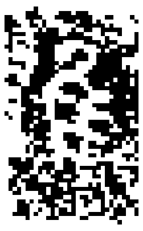

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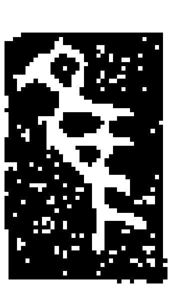

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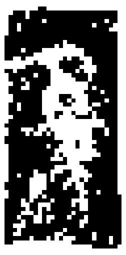
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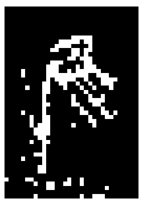
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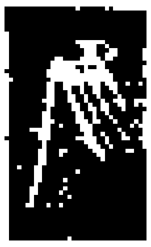
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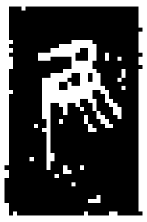
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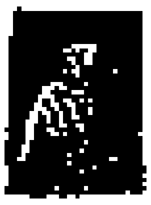
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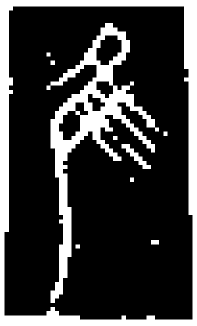

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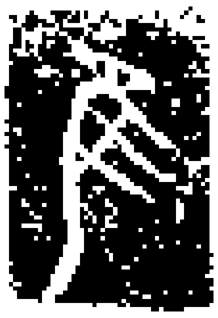

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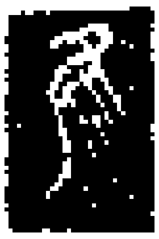

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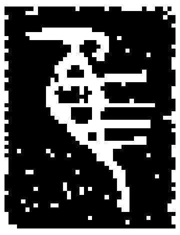
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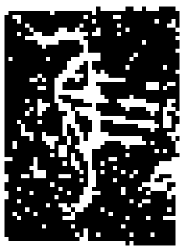
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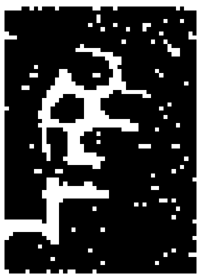

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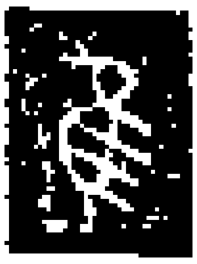

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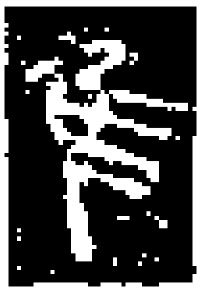

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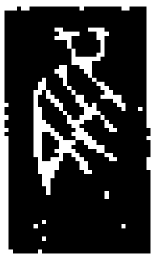
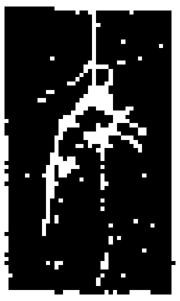
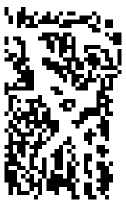


蔡大師鼎 隹正月初吉丁亥



曾子冂簠

隹正月
初吉丁亥



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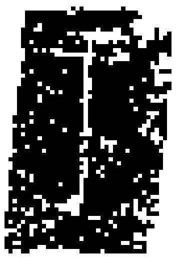

王孫遺者鐘 隹
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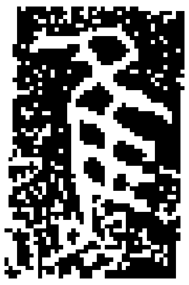
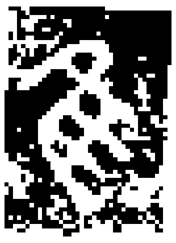


鐘伯壘 隹正
月初吉己亥



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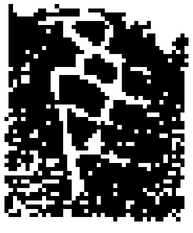
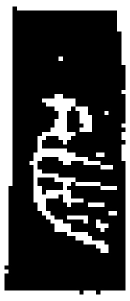


蔡□子
壴 隹

正月初
吉庚午



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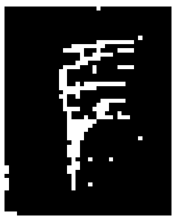

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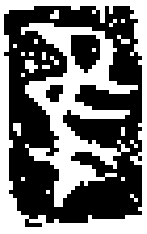

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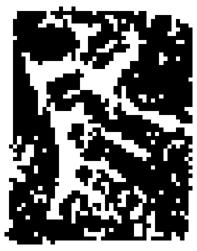

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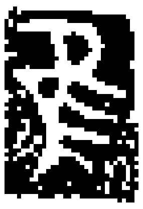

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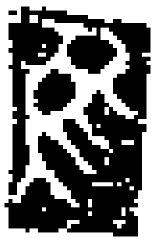

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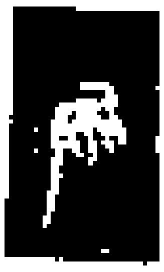

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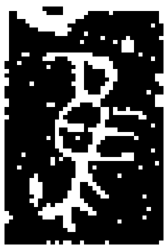

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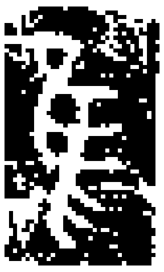

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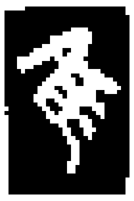

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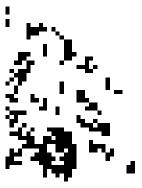

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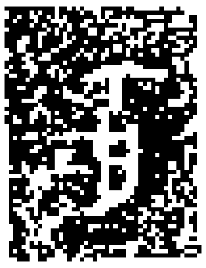

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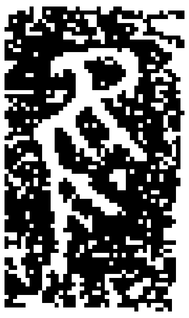

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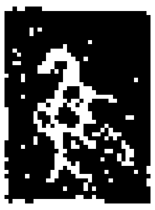

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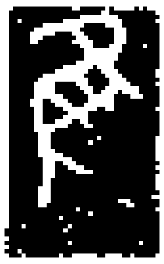

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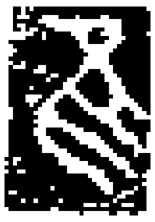

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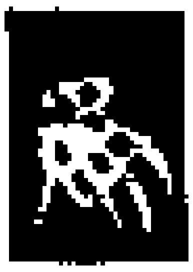

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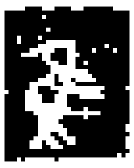

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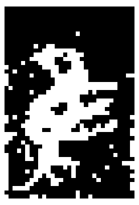

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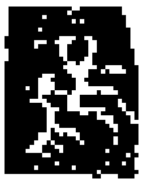

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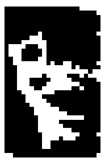

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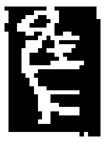

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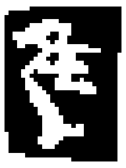

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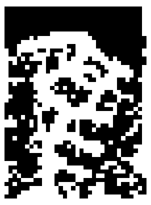

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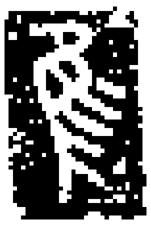
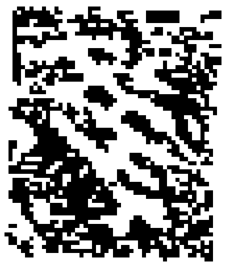


召鼎

隹王四月既青霸



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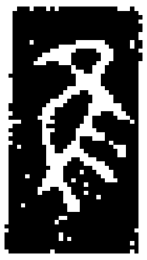

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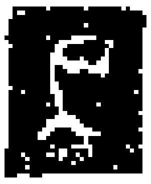

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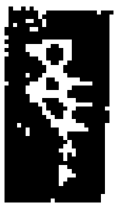
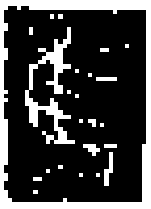


褱殷　隹八月初吉庚午



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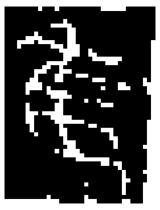

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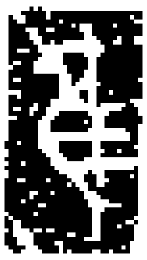

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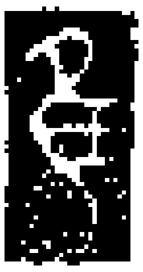

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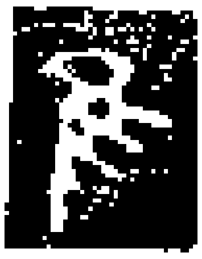

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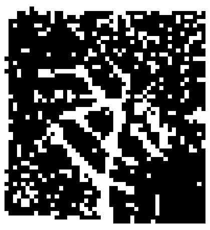
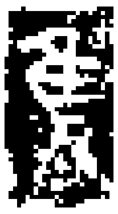


無叀鼎　隹九月既望甲戌



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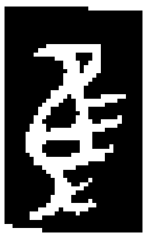

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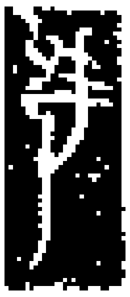

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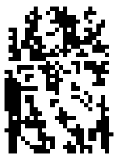

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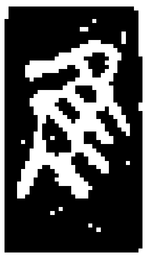

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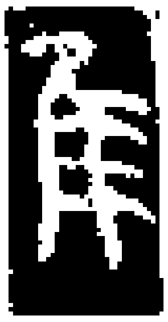

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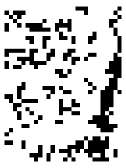

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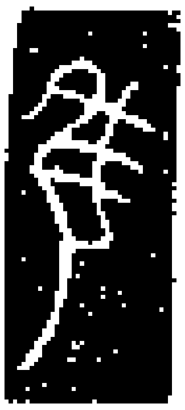

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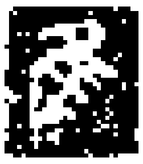

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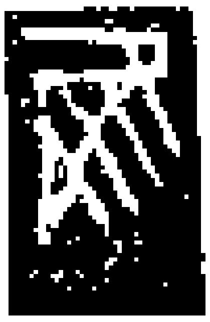

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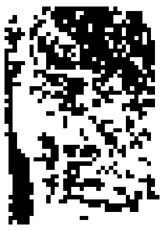

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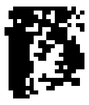

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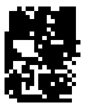
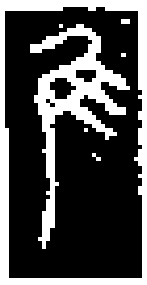


八

郘鐘 隹

王正月初吉丁亥



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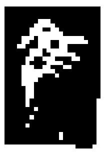

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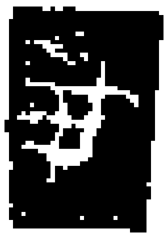

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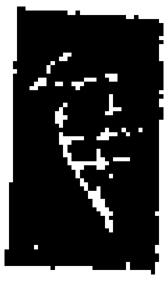
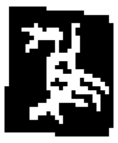


宜桐盂　隹正月初吉日己酉



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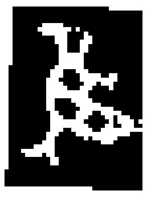

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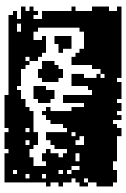
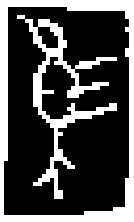
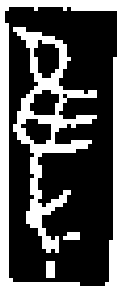


免簋　隹三月既生霸乙卯





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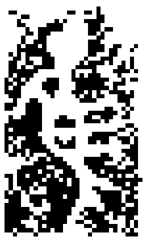
作冊大鼎　隹四月既生霸己丑



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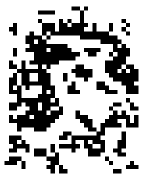

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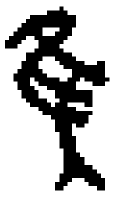

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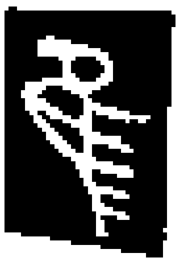
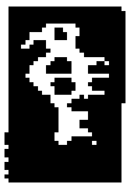
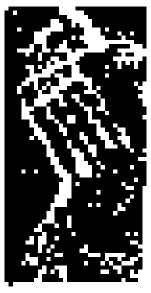


師奎父鼎　隹六月既生霸庚寅



遹甗　唯六月

既死霸　丙寅



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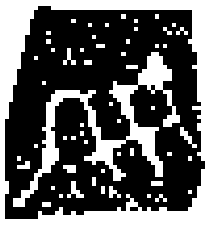

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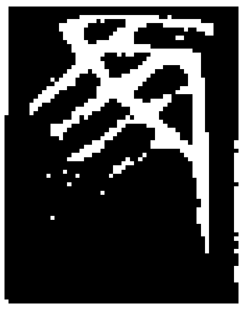

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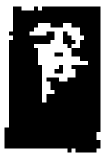

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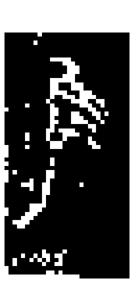

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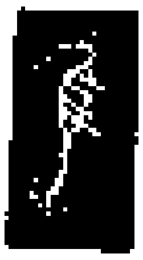

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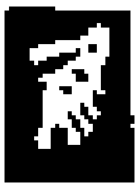

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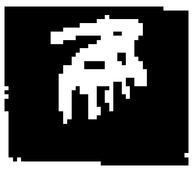

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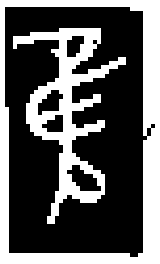

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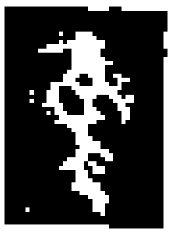

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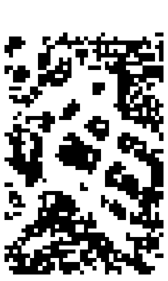

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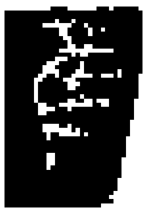

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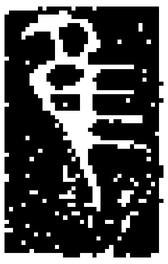

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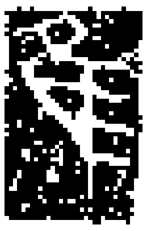

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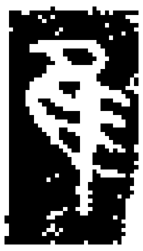

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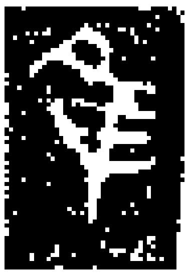

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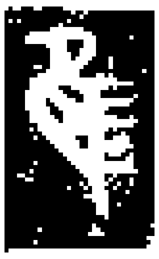

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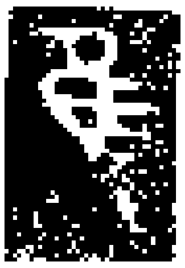

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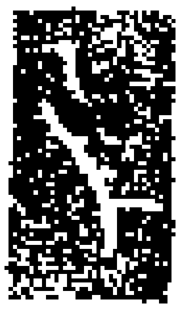

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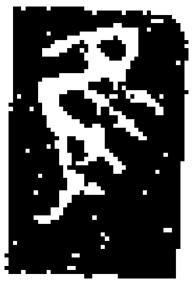
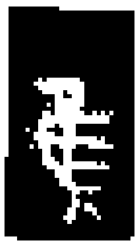
小克鼎 隹王
廿又三年九月



宮支父簋 隹王
正月既死霸乙卯



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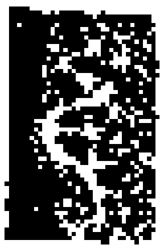

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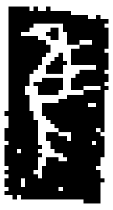

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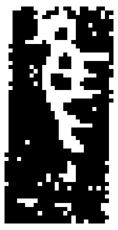

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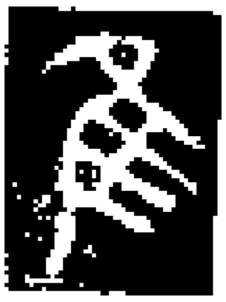
一月初吉甲申



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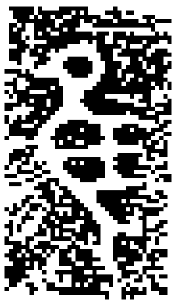
二月初吉乙巳

師虎簋 隹元年
六月既望甲戌



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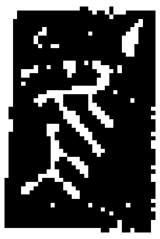
九年四月既望



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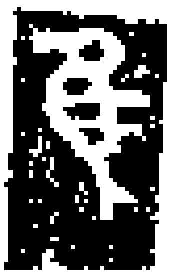
正月既望甲戌



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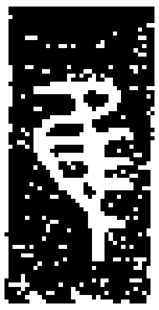

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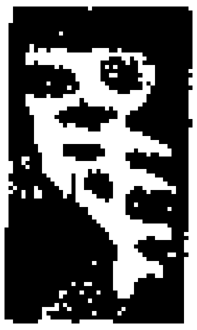

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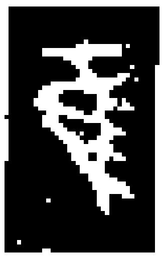

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鄭號仲簋 隹十又
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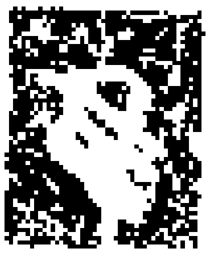

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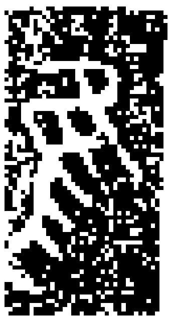

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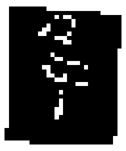

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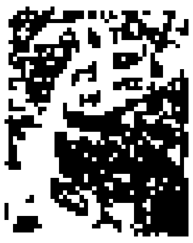

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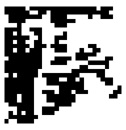

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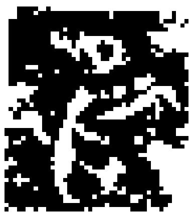

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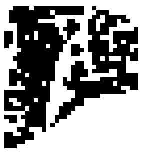

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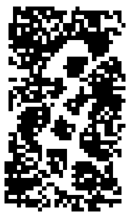

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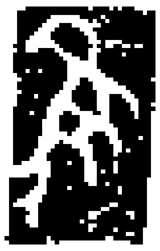

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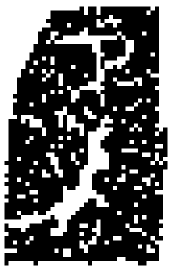

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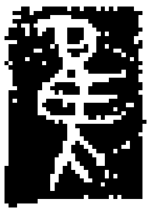

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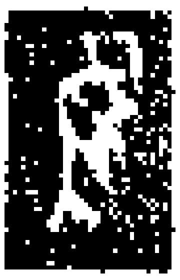

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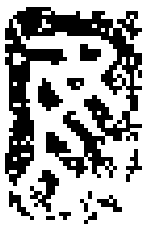

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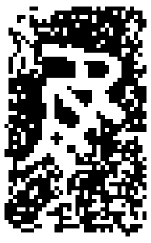

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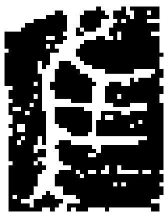

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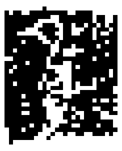

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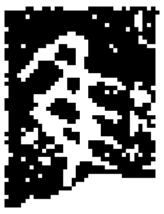

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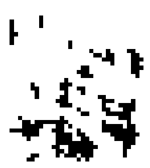

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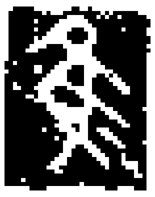

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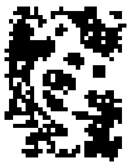

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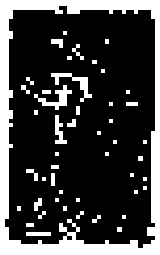

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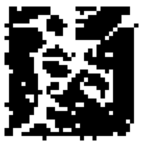

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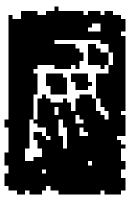

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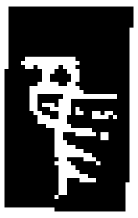

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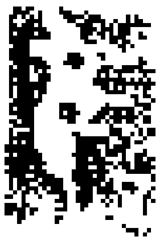

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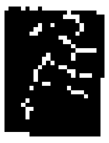

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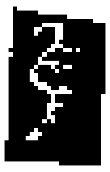

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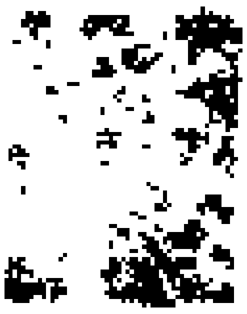

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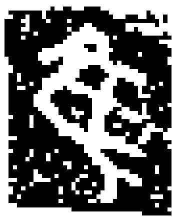

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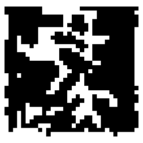

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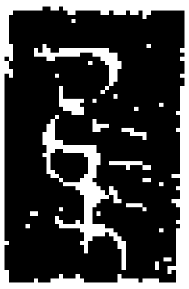

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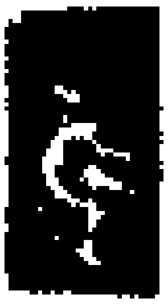

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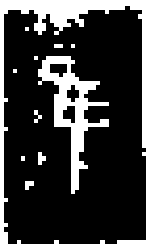

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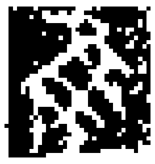

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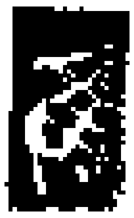

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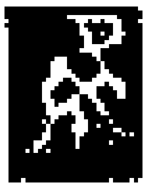

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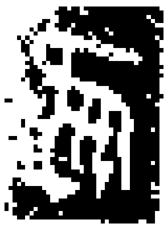
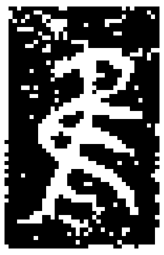
康右屯魯



鼄來隹鬲
鼄來隹作鼎



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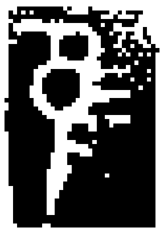

隹父己觶　隹
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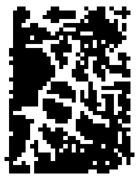
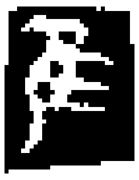


乙亥父丁鼎
尹令[illegible]還

隹
器



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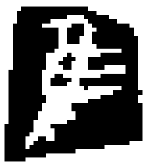

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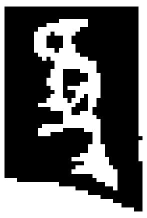
保殷成周年



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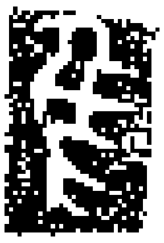
初奉于成周



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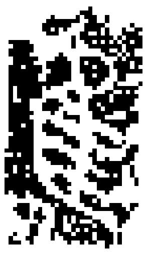
即朕小學



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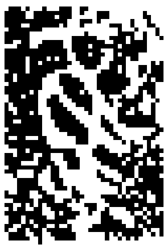

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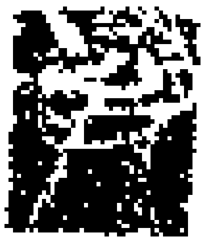
克盨　隹用
獻于師尹



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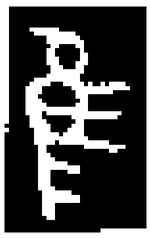
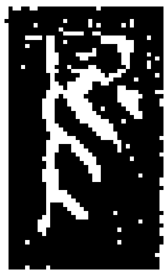


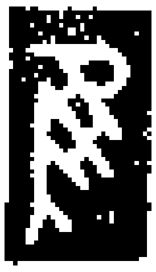
縣妃毀　易
君我隹賜壽



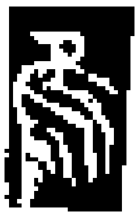
宗周鐘
隹皇上帝

卜
57
B

百神



宗周鐘 我隹司配皇天王



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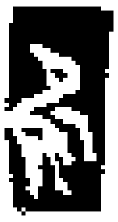

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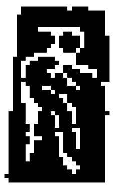

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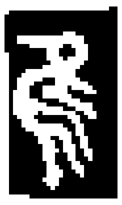

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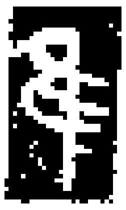
臣辰盉 隹王大龠于宗周



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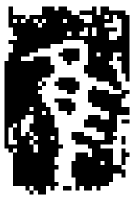

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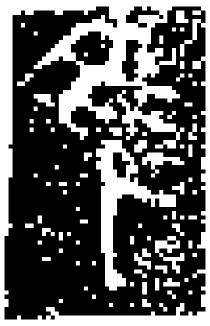
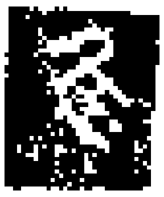
諫𣪘 今余隹或嗣命汝



大克鼎 今余隹醽熹乃令



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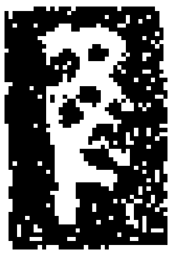
三年師兑𣪘 今余隹醽熹乃令



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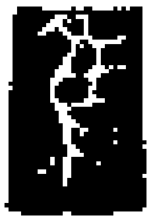
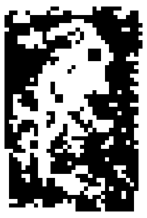
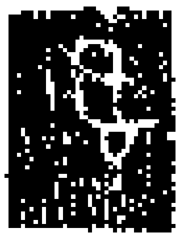


毛公厝鼎 毛公厝

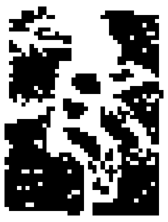
鼎亦隹𣪘



哀成叔鼎 是隹哀成叔之鼎

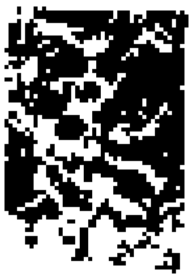


單匜 隹口單自作寶匜



何尊

佳珷王既克大邑商



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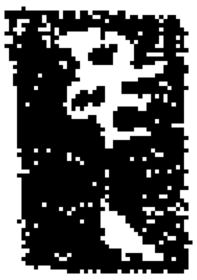

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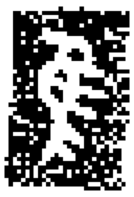
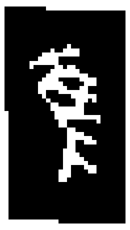


厚趠齋　佳王來各于成周年



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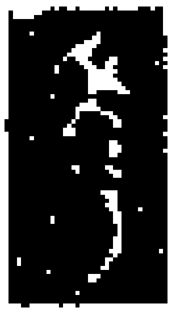
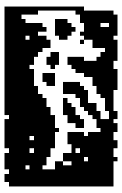


□中虎簋　佳□中虎□其吉金



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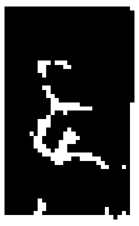

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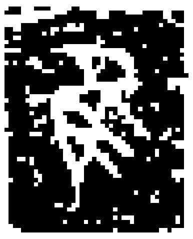
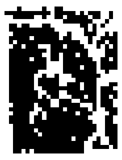


曾子仲謱甗　佳曾子中謱用其□□



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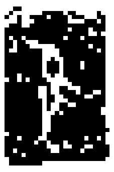
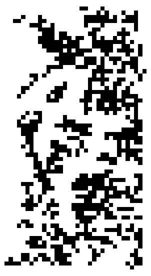


二

乍册魖卣　佳公大史見服于宗周□



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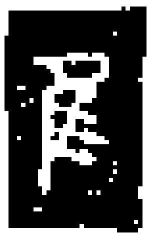

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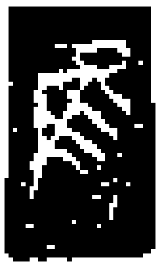

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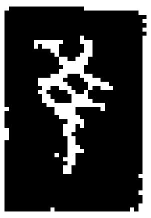
曾伯陭壺　佳曾伯

隋適用旨金鑄鑒



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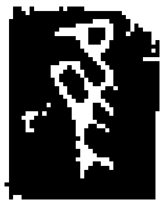

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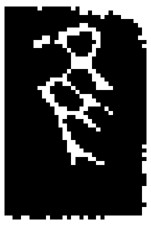
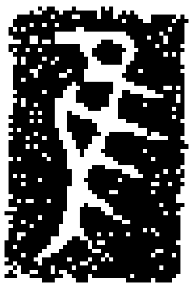


二

中叀父殷　隹王正月中叀父作饙殷



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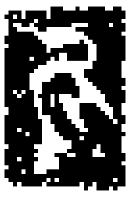
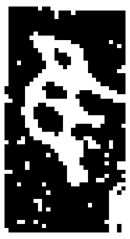
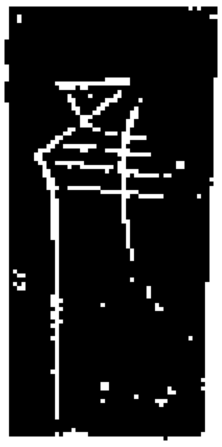


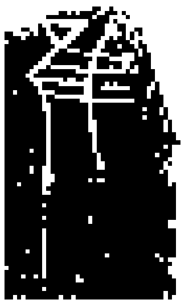
卯殷　令余隹令汝死嗣莽宮莽人



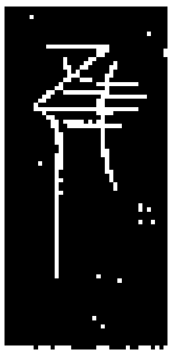
伯家父殷　隹伯家父郜廼用旨金自作寶殷



中山王嚳鼎　隹十四年



中山王嚳方壺　隹十四年



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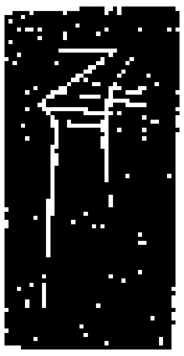

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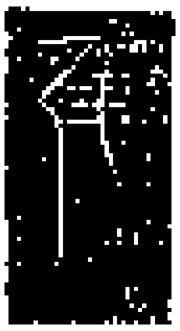
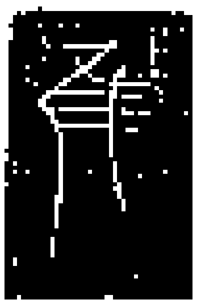


中山王嚳方壺　隹惪隹民



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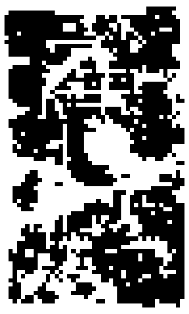
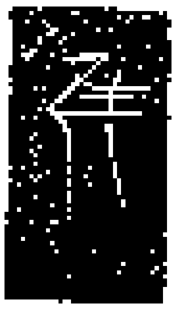
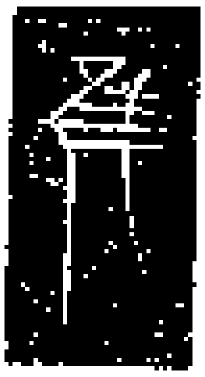


好蚉

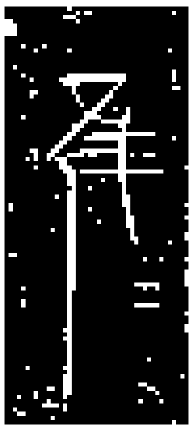
壺　隹邦之餘



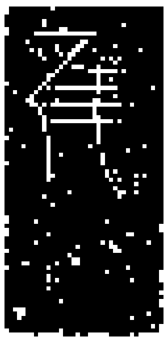
好蚉壺　隹逆先王



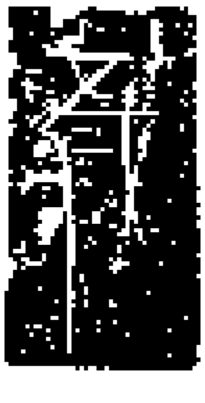
中山王嚳鼎　考宅隹型



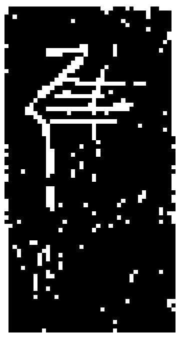
中山王嚳鼎　其隹能之



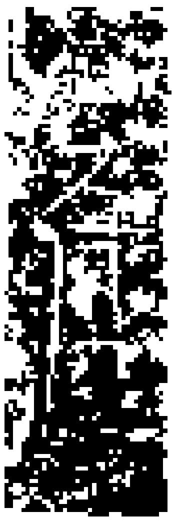
中山王嚳方壺　用隹朕所放



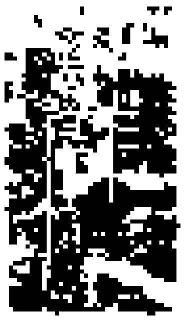
中山王嚳鼎　隹傅姆氏從



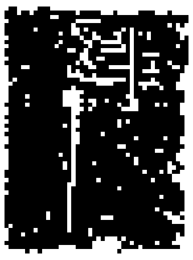
中山王嚳方壺　隹朕皇祖文武



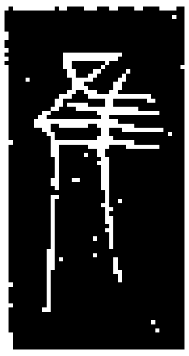
中山王嚳鼎　隹有死辠及三世



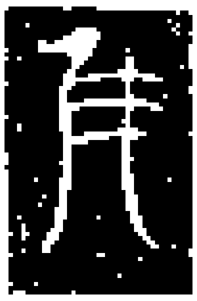
好蚉壺　以憂氒民之隹不𦃇



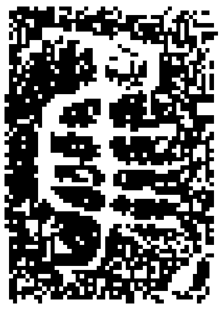
好蚉壺　隹司馬賙訢諤戰怒



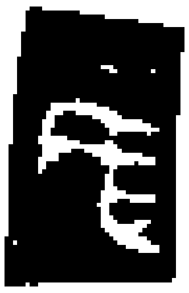
中山王嚳鼎　隹虞老賙是克行之



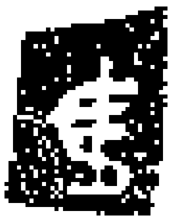
智篇鐘　隹智篇屈桒晉人救戎隹楚競



番伯高匜 隹番伯高自作匜

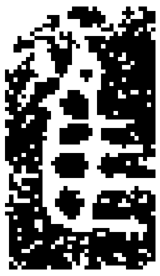


番君鬲 隹番鄺伯自作寶鬲

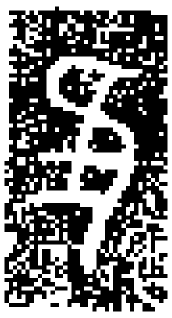


番君

盤 隹番君伯口用其吉金

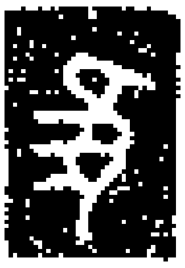


伯者君匜 隹甫口伯者君自作寶匜

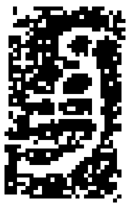


番伯者君匜 隹番

凡伯者君自作寶盤



伯者君盤 隹番凡伯者君自作寶盤



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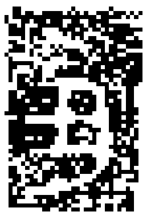

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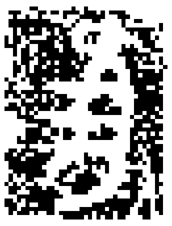
番昶伯者君鼎 隹番昶伯者君自作寶鼎



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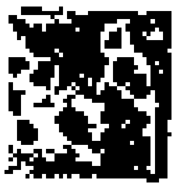
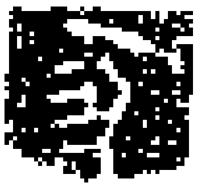
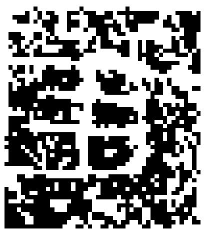


昶伯鼎

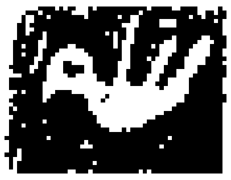
唯昶伯業自作寶口匜



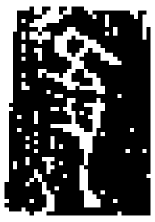
𢦚伯匜 唯衛邑其伯自作寶匜



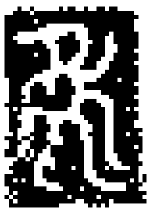
斗叔吉盨 隹子叔吉鑄其行盨



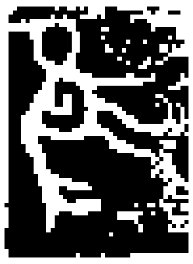
从電匜　隹林禹
侯曰作曰業其匜



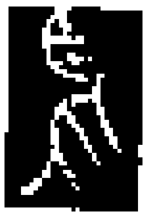
霸鼎　隹豐伯
霸自作行甗



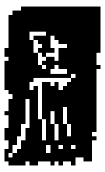
周公𣪘
隹三月



樂逗　隹十
月又一月



者減
鐘



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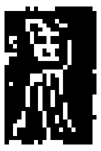

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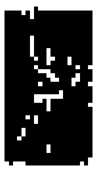

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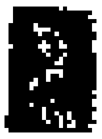
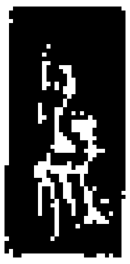


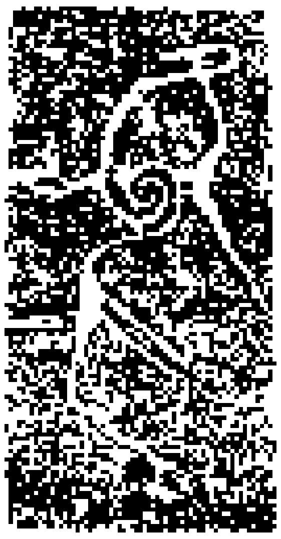
四

者減鐘（西清續鑑甲編）

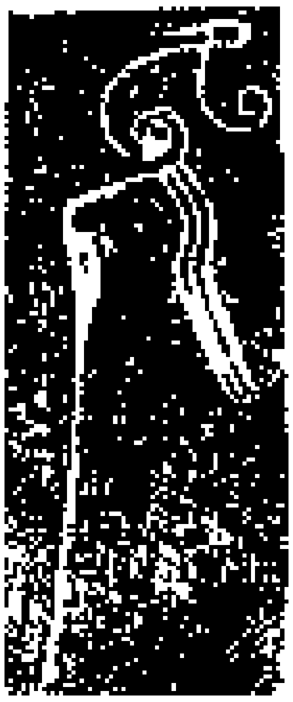


毖癸

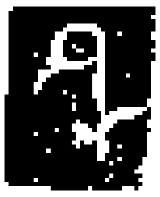
者減鐘　隹正
月初吉丁亥



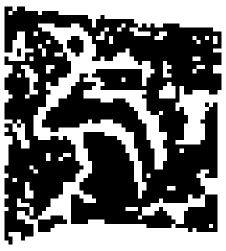
王子午鼎
敬隹盟祀



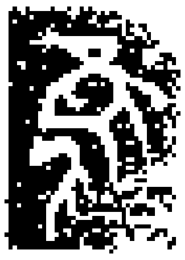
王子午鼎
隹正月初吉



壬洀鼎　隹
壬俯作尊彝

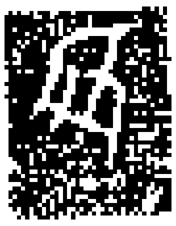


戍嗣子鼎　隹
王商闌大室



𡎸方鼎　隹
周公于征伐

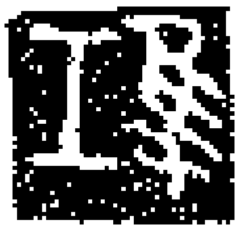
隶東



僕子鼎　隹僕子百車作行鼎

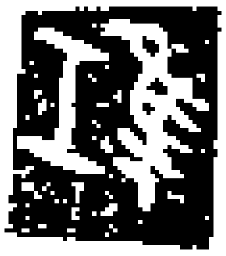
說文四篇隹，鳥之短尾總名也，象形。高田忠周曰：今依說周古文真迹，隹鳥元同字，例多見下，許氏云「隹者短尾之總名」，而隹部之雅雞，皆長尾者也，鳥者長尾之總名，而鳥部之鵝鴈，皆短尾者也（古籀篇十八第）九。高鴻縉說：為隹本鳥之初文，至戰國時始分化為隹與鳥，（頌器考十七葉）釋金文皆用作語詞，

䧹



矢人盤　䧹

人有𤔲刜

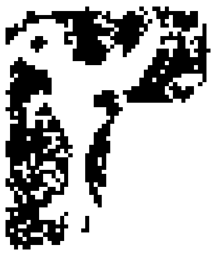


矢人盤　以西

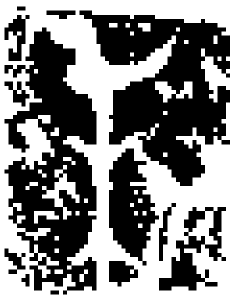
至于䧹莫履

高鴻縉曰：說文䧹鳥肥大䧹䧹也，从隹工聲。䲨䧹或从鳥。羅振玉曰：疑此字與鴻雁之鴻古為一字也。按鴈與雁同，均有隹與鳥，鳥由隹字分化，約在戰國人時。工聲與江聲同，故漢以後有䧹與䲨與鴻，而三字實一字也。羅說甚允。（散盤集釋十七葉）

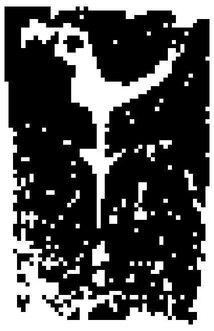
集



集父癸
觶　集

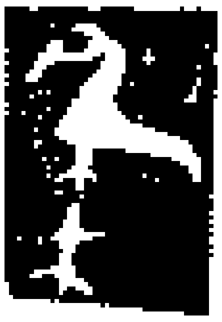


盉

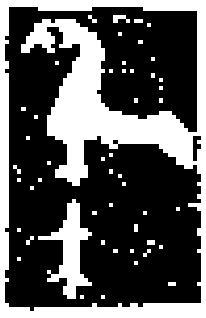


簋

作父癸
卣　集

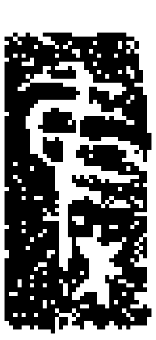


集父癸彝　集卣
作父癸寶尊彝



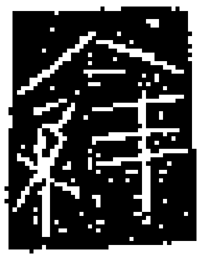
盉

曶父癸毁　集曶
作父癸寶尊彝

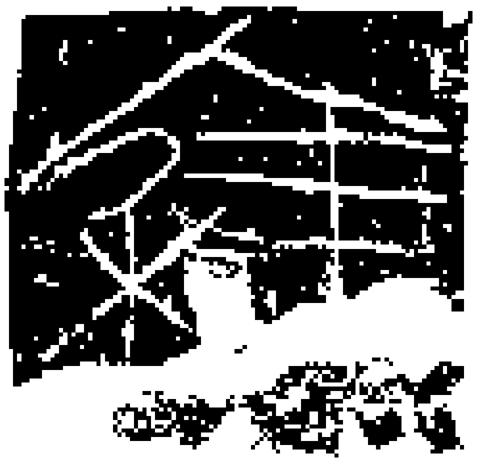


毛公
鼎

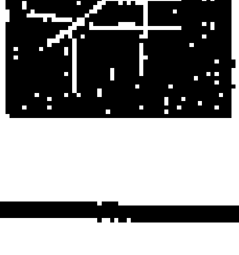
雒天畐
集宰命



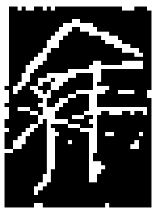
集散鼎
集散



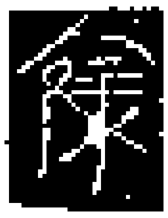
楚大鼎　鑄
客為集散



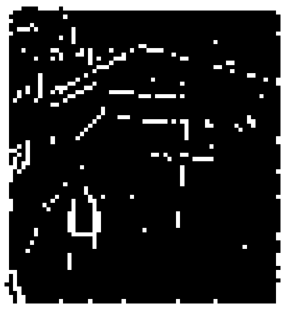
集脰鑑　集
脰大子之鑑



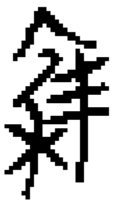
鑄客大盆　鑄
客為集脰為之



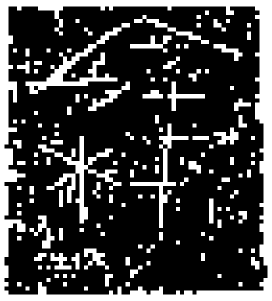
鑄客鼎　鑄客
為集脰為之



鑄客鑑　鑄客
為集脰為之

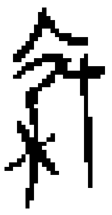


鄂君啓節　大攻尹
脽以王命集尹恖糈



秦客鑑（為王）

刁飤贅鎬（集證）

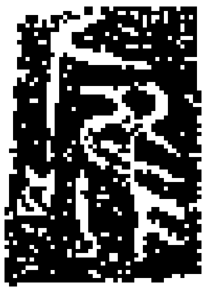


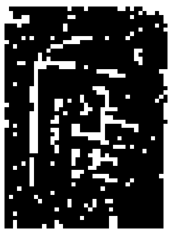
鄂君啓節　大攻尹

脽以王命＝集尹悼緒

說文四篇雧群鳥在木上也从雥从木集雧或省按金文集字初作一象形之鳥在木上一鳥不能表示群鳥聚集的含義故集字初義當不與說文雧集並相同高鴻縉認為原意為集从隹棲木上（中國字例四篇）柯昌濟認為字从鳥形在木舊釋集或非故為梟字（韡華閣集古錄跋尾二六下隼集雩當）

雁


毛公鼎
雁受大命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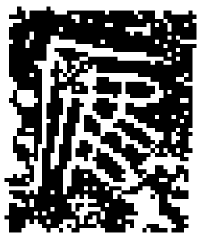
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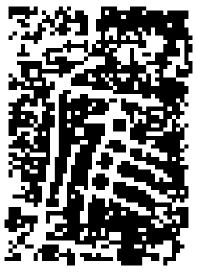
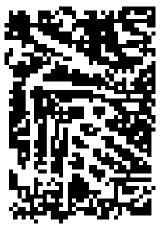
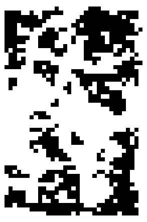
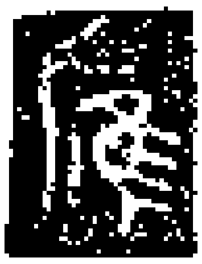
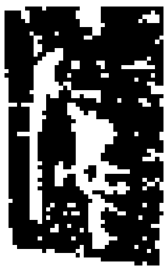

三
秦公

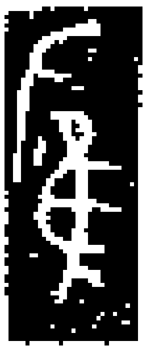
鎛


秦公鐘
雁受大命


師訊鼎
大師金雁


毛公鼎
金嘶金雁


雁门叔鼎
雁[illegible]作叔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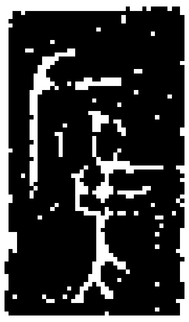
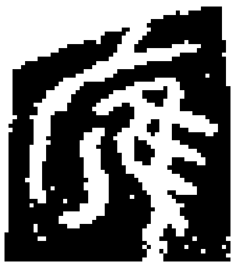
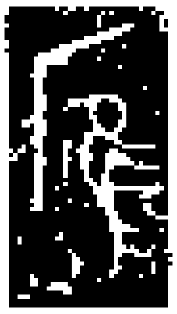
鼎


雁公鼎　雁
公作將彝


大鼎　王
召走馬雁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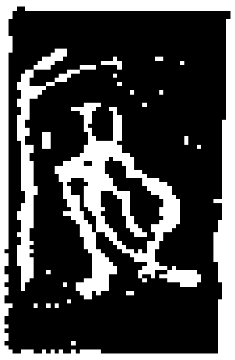
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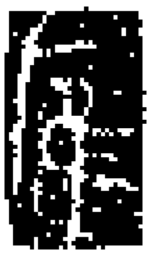
鼎



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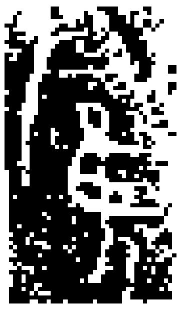
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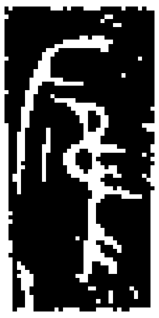
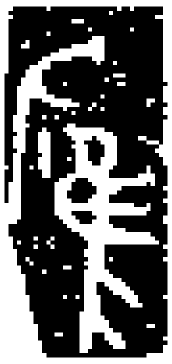
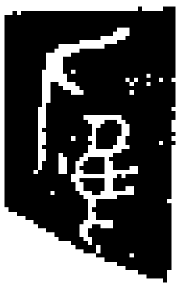
雁公
鼎

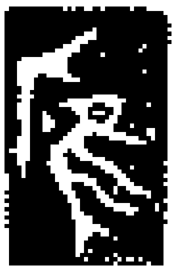

簋


簋

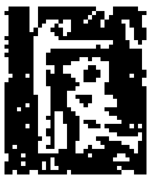
雁公壺　雁
公作寶尊彝



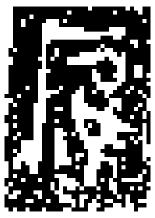
雁叔鼎　雁叔作寶尊鼎



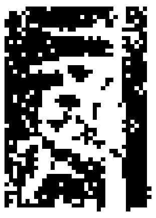
應監甗　應監作寶尊彝



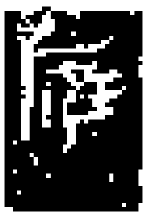
雁侯編鐘　雁侯見工遺王于周



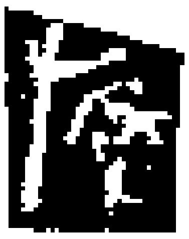
雁侯編鐘　焚伯内右雁侯見工



雁侯編鐘　用作朕皇祖雁侯大薔鐘

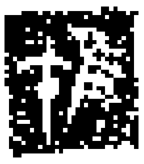


乖伯毁　朕丕顯且玟珷雁受大命

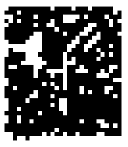


師湯父鼎　王乎宰雁賜□弓象弭

說文四篇「雁，鳥也。从隹从人，厂聲，讀若鴈。」韓安先生認爲鼎文𢈈作𠪚，即說文雁字，其亦从斤，下隹，斤从人从卜，象之側視形也。」雁从亦，下隹，古人參雁常在辟亦閣（按慧琳一切經音義二十九十五卷鴈注引說文鵞鳥也詳觀堂集林一九九二葉至一九九四葉）象鼓从又，會意，且亦雁聲，聲字謂之亦亦聲亦可。（毛鼎考正）毛公鼎乖伯簋「雁受大命」，雁借爲應。爾雅釋樂「應，承也。」毛公鼎「金雁」，雁字借爲膺，徐同柏釋作鑵膺，詩小戎傳「膺，馬帶也。」雁公尊的雁字借作地名，左傳僖公二十四年「邘晉應韓，武之穆也。」注「應國在襄陽城父縣西南。」

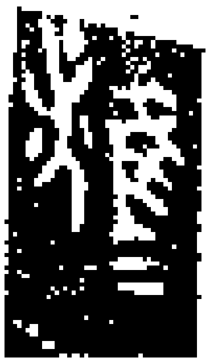


晉公盦
雁令小子



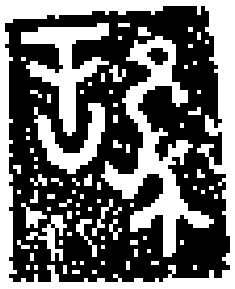
晉公盦
雁令小子 余

載家祥曰：「雁字从隹从午，字書未見。以形聲求之，字當讀⿰午鳥。玉篇三九零「⿰午鳥，鼠或作鼯，午胡切」。說文「鳥，長尾禽之總名也」，「隹，鳥之短尾總名也」。鳥隹都象禽形，故字以鳥表義者亦或更旁从隹，例如雞籀文作鷄，雄或作鳿，鷽或作雤，是其證。唐韻午讀疑古切，疑母魚部；吾讀疑乎切，不但同母而且同部。戰國策燕策「人不敢忤視」，鮑本「忤」作「悟」；韓非子說難篇「大意無所拂悟」，太平御覽四六二引「悟」作「忤」。爾雅釋言「逜，寤也」，釋文「逜」夫本吾字作午。以是而知⿰午鳥之作雁，其例亦猶是也。盦銘首言「我皇祖唐公□受大命，左右武王」，后言「雁令小子敦率刑先王，秉德」、「萬年晉邦」，知雁即史記晉世家頃公去疾之子定公午，即位後從荀躒唁魯昭公於乾侯，事見左氏春秋昭公三十一年。哀公二年稱「鄭勝亂從，晉午在難」，杜預注「午，晉定公名」。國語吳語「以會晉公午於黃池」，韋昭注「晉公午，晉定公也」。黃池之會亦見左傳哀公十三年，字亦作「午」。今得此器，知其人本來名雁，經傳作午者，皆用同聲借字也。」



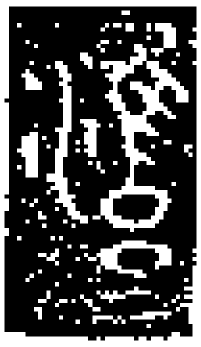
宗周鐘
雵、雝、

郭沫若曰：雵字原作雉，舊釋為雁，字形不類。虢季子白盤有央字作宊，與此左旁形近，故余釋為雵，即鴛鴦之鴦。釋雵則「倉倉悤悤雵雵雝雝」八字「上入聲韻互相經緯，音調極諧適。按郭釋文解雖進于字形，仍不類，有待再考。

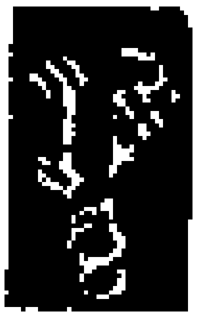


大鼎 令取雓
駂卅二匹賜大

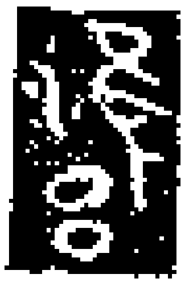
雓疑為鴇之異文。說文：鴇之或體為鳵，包缶古音同母同部，常作聲符，交換構成異體。實如集韻号部：鴇，或體作雓，即為此證，故雓即雓。金文从隹从鳥同義，雓亦即駂，大鼎作馬的類名。



宗周鐘
雝=雝=

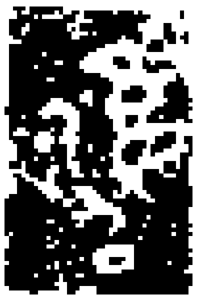


䣄王糧鼎
用雝賓客

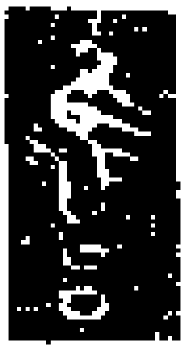


毛公鼎
似雝

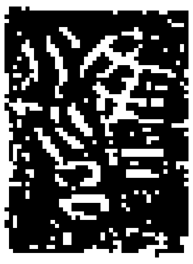
達庶民



雝伯原鼎
雝伯原作寶鼎



雝母乙鼎
雝作母乙尊鼎



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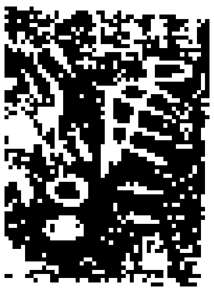

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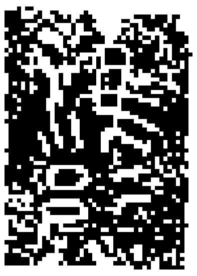
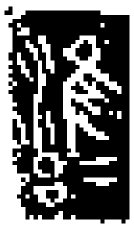
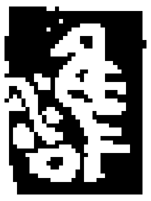


三

秦公鎛



秦公鐘
霝音鈇=雝=



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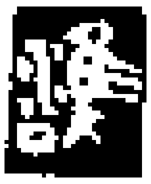
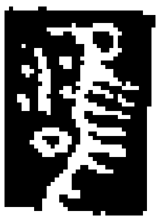
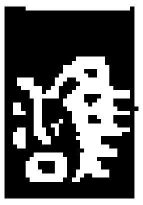


器

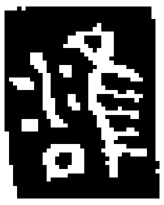
彔簋
伯雝父來自𤞷



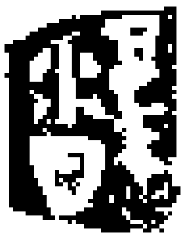
遹甗
師雝父戍才古𠂤



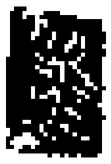
竅鼎
師雝父省衜至于𤞷



遹甗
師雝父肩史遹事于𤞷侯

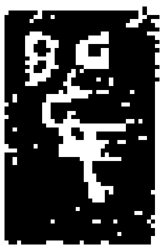


臤觶
臤從師雝父戍于古𠂤之年



十六年戈鐵　大良造庶長鞅之造雝凿

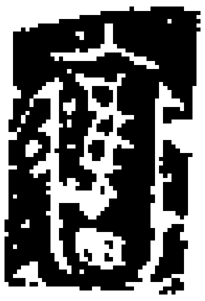
說文十一篇「邕，四方有水自邕城池者，从川从邑。𨙨，籀文邕。」此字左半作𨙨，即籀文邕，雝當隸定為𨿽，金文雝字作地名，或作鐘聲的狀詞，如宗周鐘之「雄雄雝雝」，或讀作饔。說文五篇「饔，孰食也，从食雝聲。」如邾王膧鐘「用雝賓客」。



閵彝　閵作寶尊彝

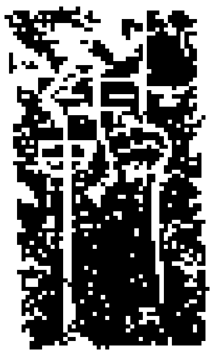
說文四篇閵今閵似鴝鵒而黃从隹二門省聲按金文作人名

奮



令鼎　令眔
奮先馬走

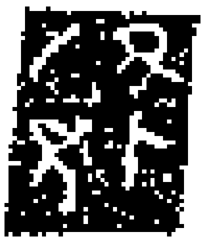
按从隹从衣从田，即奮字。説文奮从奞，奞下僅隸二字，除此之外，就是奪字，而金文奪作𡙇，亦从衣，知説文奞从大應是从衣之誤。説文四篇「奮，翬也，从奞在田上，詩曰不能奮飛。」金文用作人名。



中山王嚳鼎

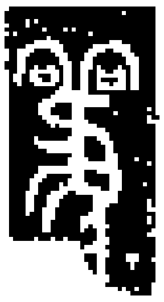
奮粹晨釋

𢿧从攴舊聲。今鼎有𧞅从衣舊聲，舊皆釋奮。今馬王堆出土帛書奮皆从衣，知釋奮不誤。𢿧蓋奮之異體。廣雅釋詁「奮，動也」。从攴以示「動」義。

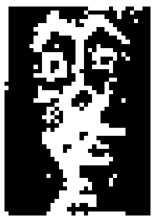


毛公鼎
汝顀于政

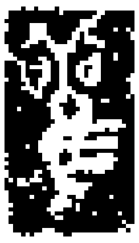
說文九篇「顀，出額也，从頁隹聲」，許訓與銘義不合。徐同柏謂爲讀如唯，義近頓。大戴禮唯唯顀頹然，釋名顀作頹，云顀頹然，俾之，（从古堂款識學卷十六二十七葉周毛公鼎）吳北江先生曰顀讀狂趡，獷獠之趡，擾亂之意，（轉引于省吾雙劍誃吉金文選上第九葉毛公厝鼎）



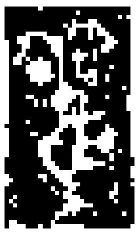
雚每觶
雚每



效卣

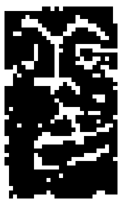


蓋

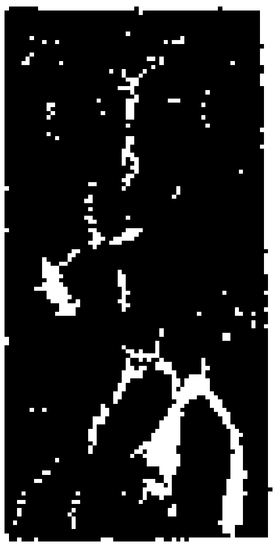


器

效卣　王
雚于嘗



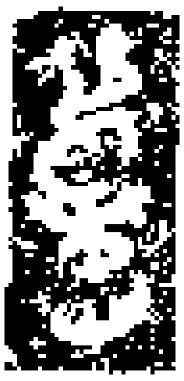
御父癸尊
王在圃雚京



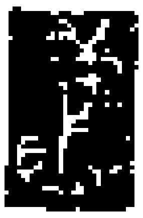
寶甗　王卑
啚輔歸雚

強運開認為古雚、灌、祼、盥均通用。御父癸尊「王在圃雚京」，說文「祼，灌祭也」，雚京即灌京。詩「祼將于京」可證。效卣「王雚于嘗」，亦假作祼灌字。寶甗「王卑啚輔歸雚」，言歸而行灌祭之禮也。（見說文古籀三補卷一第二葉）古文雚常借作灌觀等，後人為了表示區別特加鳥旁作鸛，這種例子與䧹作鷹，雈作鶴相同。

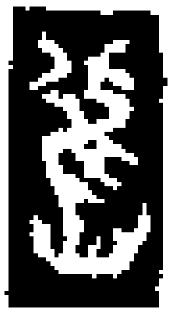
舊



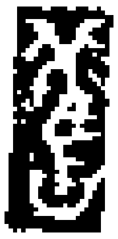
永盂
辛遣舊



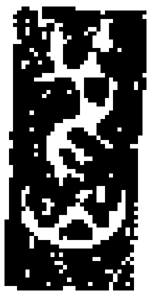
鄦公華鐘
元器其舊



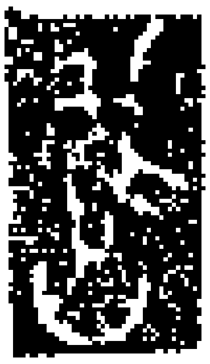
兮甲盤 淮
夷舊我員晦人



盠駒尊 王弗望氒
舊宗小子盠皇盠身

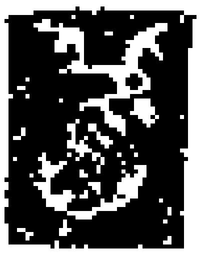


盖一



盖二

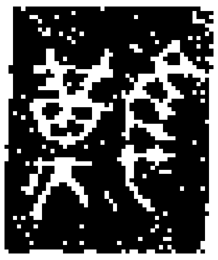
師嫠簋
命汝
司乃祖舊官
小輔鼓鐘



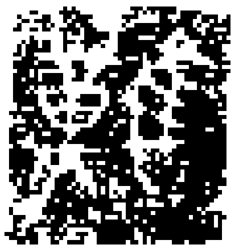
器一

師嫠簋 命汝司乃
祖舊官小輔眔鼓鐘

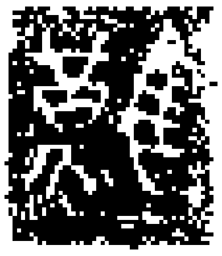
說文四篇「舊，鴟舊，舊留也，从萑臼聲。鵂，舊或从鳥休聲」。金文舊用作新舊之舊，兮甲盤「淮夷舊我員晦人」，師寰簋作「淮夷繇我員晦臣」，家祥按：舊繇同音通借，韻會「繇通作繇」，此處繇讀爲遙役之遙，謂淮夷應職貢我周帑藏田畮籍和人役三者，管子山國軌篇「今四壤之數，君皆善官而守之，則籍于財物，不籍于人畮」，又曰「女貢織帛，苟合於國奉者皆置而券之」，可見布縷粟米，力役之征，由來已久。



齊大宰盤
霝命難老

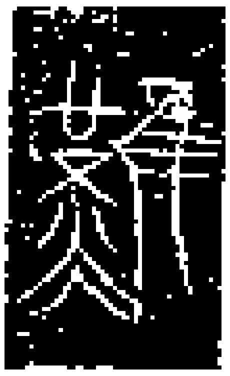


一

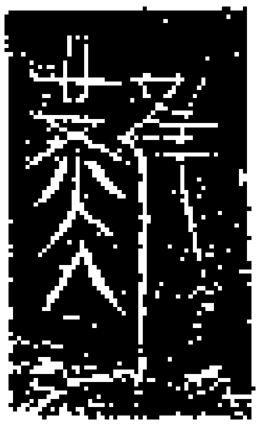


二

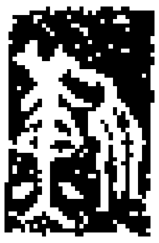
歸父盤
霝命難老



中山王譽鼎
咨邦難新

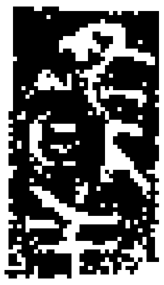


中山王譽鼎
易言而難行也　此

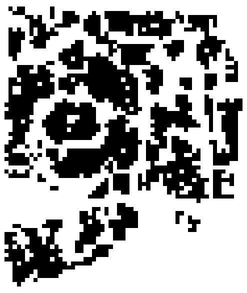


殳季良父壺　其
萬年霝冬難老

說文西漏鷄古文作難、即今難字。徐中舒曰「難老」之意可以莊子大宗師「子之年長矣、而色若孺子」解之。年長而色若孺子、即「難老」也。（中央研究院歷史語言研究所集刊第六本一分二五葉金文嘏辭釋例）

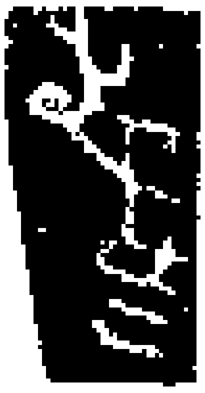


伯遟父鼎　伯遟父作䧢鼎

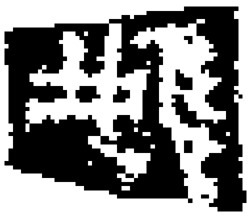


吳買鼎　某父之走馬吳買作䧢鼎用

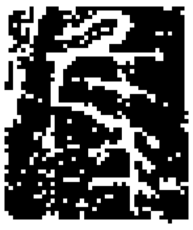
楊樹達曰：字从隹𦎫聲，𦎫假為𦎫。說文五篇：𦎫，孰也，从亯羊，讀若純。按字从亯羊者，亯字後或變作享，字从享羊，故其義為孰也。䧢鼎謂𦎫鼎，言孰物之鼎也。（積微居金文說二卷）（也業吳買鼎跋）



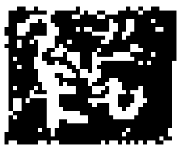
中𡚱彝　中
姜作尊彝



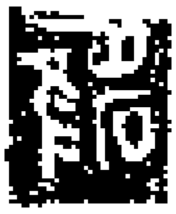
魯宰駟父鬲　魯宰
駟父作姬雝媵鬲



伯多父盨　伯
乘伯多父行盨

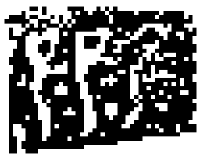


盨

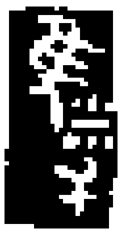


盨二

曾中大父𧊒殷　曾中大
父𧊒廼用吉攸𪔂乃鐈金

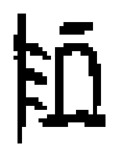


𨻰𨍝鼎　雝
𩁹作旅鼎

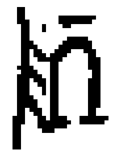


遹段　穆穆
王饗酒遹御

阮

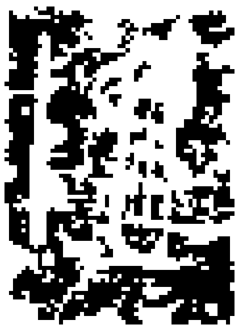


鄂君啓節
載殺阮

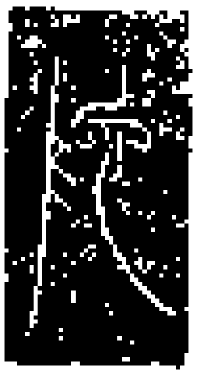


鄂君啓節　載殺
阮爲鄂君啓之賓

說文十四篇「阮，石山戴土也。从𨸏从元，元亦聲。」按許慎所釋可从。石山戴土則有高義，集韻訓阮「高貌，與隗同」。玉篇、集韻或作岏，集韻「岏，巍山貌」，與阮同義。鄂君啓節作地名，無義可說。

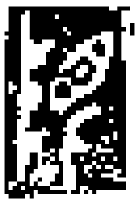


㝬殷　陀＝降余多福

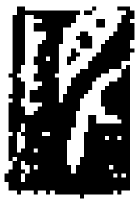


中山王䂂方壺　以陀及子孫

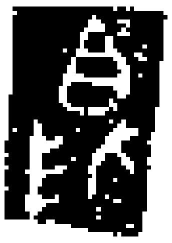
張政烺曰：陀字見秦繹山刻石「功戰日作，流血於對，自泰古始，世無萬數，陀及五帝，莫能禁止。」陀當讀為施，詩大雅皇矣「既受帝祉，施于孫子」，箋「施，猶易也，延也」。（古文字研究第一輯第二一二頁）



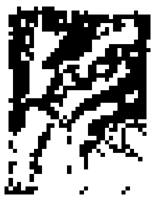
舀鼎　限詒曰



伯限爵　伯限作寶彝

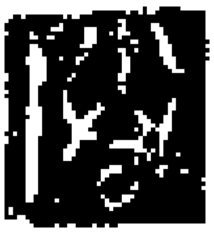


鬲从盨　肯復限余鬲从田

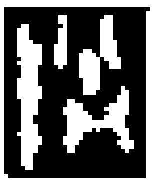


舀鼎　口吏氒小子𪓐以限訟于井叔

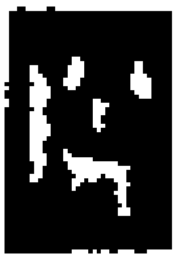
高田忠周曰、按說文、限阻也。从自艮聲、一曰門榍也。此爲一義之轉耳、又用爲凡限度義。又按說文土部、垠、地垠也、从土艮聲、一曰岸也。又作圻、从斤聲、同。古土自通用、限垠亦當同字、地垠其本義、故小爾雅廣詁、限、界也。（古籀篇十五第九葉）



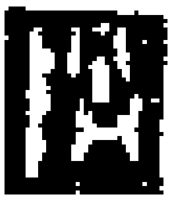
簋一



簋一



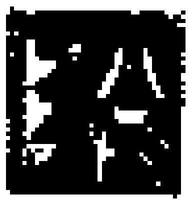
簋二



簋二

小臣謎簋

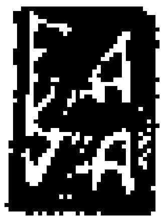
[illegible]伐海眉



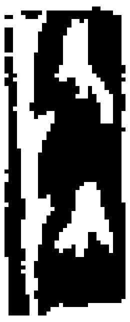
播簋

[illegible]作寶簋

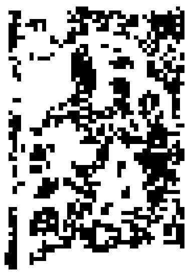
徐中舒曰：[illegible]字不見字書，當為懲之本字，從灷聲之字，與懲字古同在蒸部。詩閟宮「荆舒是懲」，鄭箋「懲，艾也」。漢書嚴朱吾邱傳贊引此語注曰「懲，創刈也」，創刈正與[illegible]伐之意相應。（中央研究院歷史語言研究所集刊第三本第二分二八一頁遣𣪘考釋）按[illegible]金文作人名，無義可見。



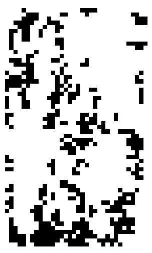
大豐殷 降



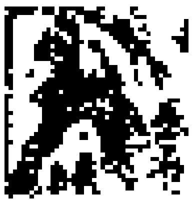
大保殷 王降



詢殷 降人



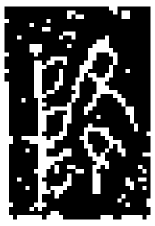
蓋



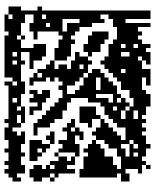
器

毓祖丁卣 在廙降令曰

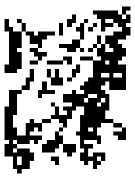
王



一

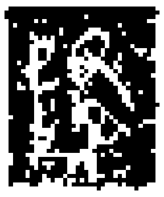


王

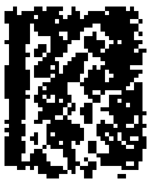


四

宗婦鼎

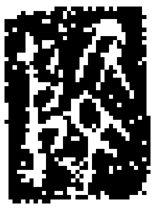


器一

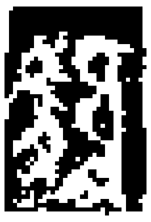


蓋二

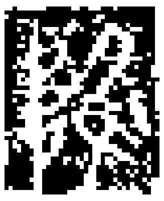
宗婦殷



器一

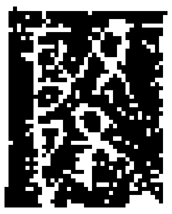


蓋二

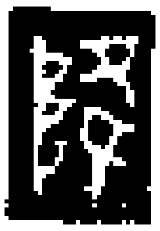


器二

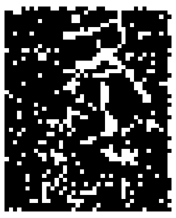
宗婦壺



宗婦盤 以降大福

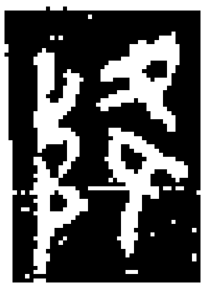


猶鐘 降 福無疆

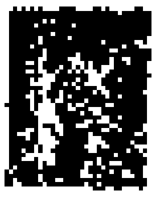


吳生鐘 用降

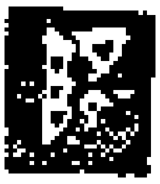
多福



宗周鐘 降余多福

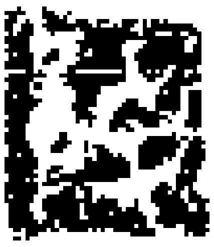


蓋

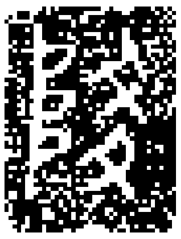


器

克盨 降 克多福

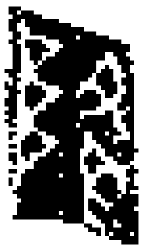


一

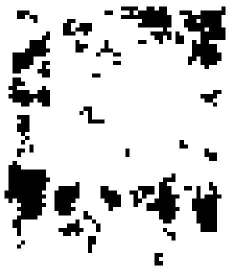


二

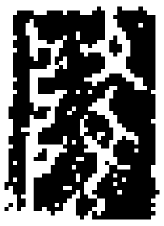
虢叔旅鐘降旅多福



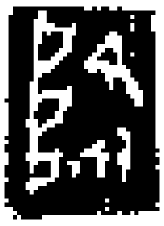
㝬鐘降余大魯福



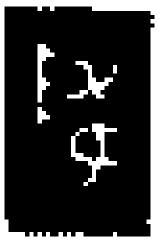
㝬毁陟降余多福



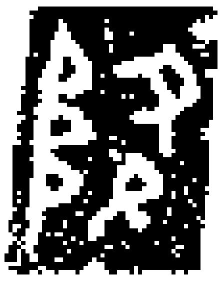
叔向父毁降余多福繁釐



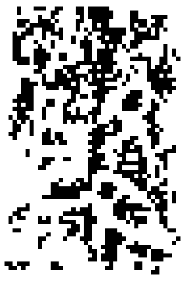
大豐毁王降亡勛



降毁降父鵰作寶毁



矢人盤登栫降棫二封



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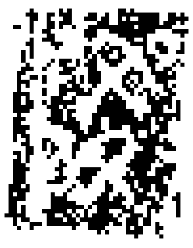
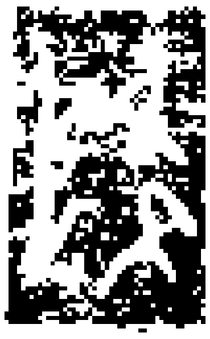
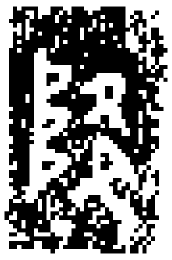


二

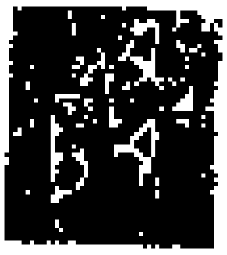
𤼈鐘其陟降嚴祜[illegible]



𤼈鐘上帝降懿德大粤

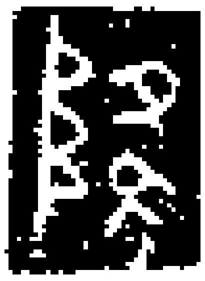


史墻盤上帝降懿德大粤

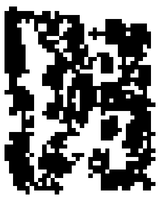


三

井人妄鐘降余厚多福無疆



矢人盤降以南封于同衛



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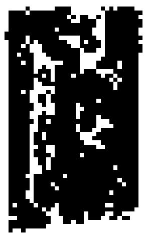

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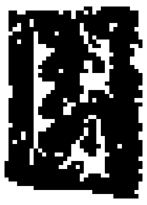
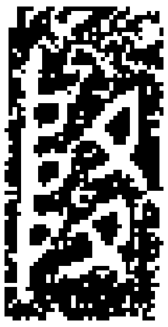
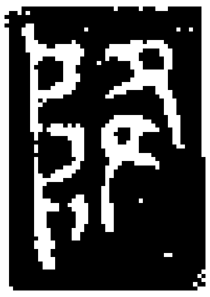


三

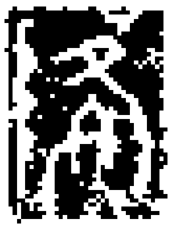
士父鐘 降余魯多福無疆



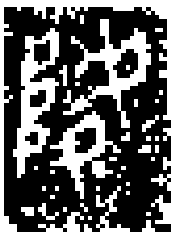
妄鐘 降余厚多福無疆



㝬毁 其瀕在帝廷陟降

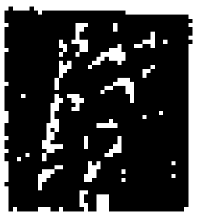


函皇父盤 自豕鼎降十又一

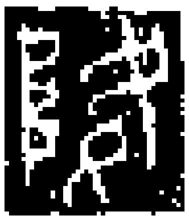


盖

函皇父毁

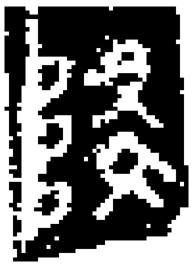


盖

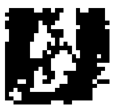


器

函皇父毁 自豕鼎降十又毁八



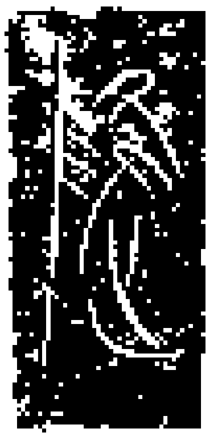
禹鼎 用天降大喪于四或



王墜芳王墜棘余子之戟金

高鴻縉曰按夅即陟降之降之初字。从兩足止向下行。會意。後以陟从兩足登阜。而陟降兩字常相連並用。故亦於夅加阜為降。而為从兩足下阜矣。動詞。至降服之降。

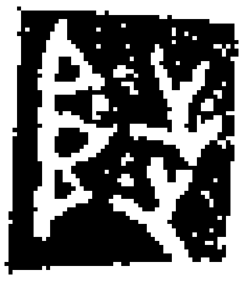
乃借意非本誼也。甲文有隮字，見前七．三八．一。金文有降字，見函皇父𣪘。説文：「降，下也。从𨸏，夅聲。詁」長段氏曰：以下為自上而下，故厠於隊、隕之間。釋詁曰：降，落也。徐灝：夅與降相承增偏旁。降从𨸏者，自高而下之意耳。（中國字例四篇二八至二九頁）



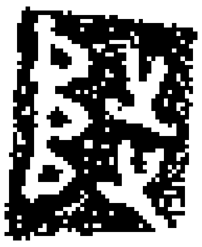
中山王譽鼎　大

墜休命于朕邦

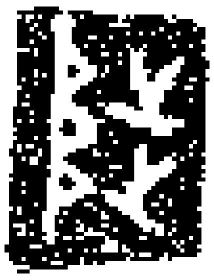
高鴻縉曰：夅即陟降之降之初字，从兩足止向下行，會意。後以陟从兩足登阜，而陟降兩字常相連並用，故亦於夅加阜為降，而為从兩足下阜矣，動詞。甲文有降字，（見前七、三八、一）金文有降字，（見肖文殷）皇說文：䧙，下也。从阜夅聲。段氏曰：此下，自上而下，故廁於隊隕之間。釋詁曰：降，落也。徐灝曰：夅與降相承增偏旁，降从阜者，自高而下之意耳。（中國字例篇二八頁）四此字从止，為增益形符，例同甲骨文歸字今作歸。



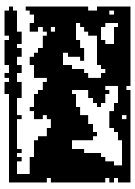
矢人盤 以陟



矢人盤 陟剛

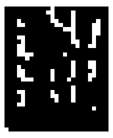


矢人盤 陟州剛

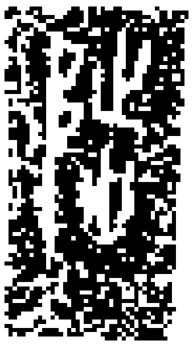


盚

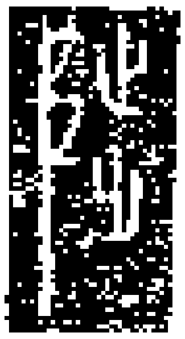
沈子殷 宗陟二公



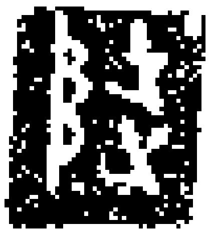
疰殷 吾 卑屯陟



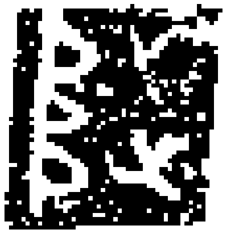
蔡侯尊



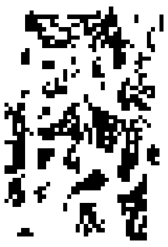
蔡侯盤 上下陟祮



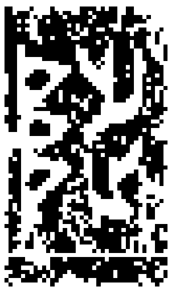
矢人盤 陟剛三封



矢人盤 陟 雩𢾊棸僕

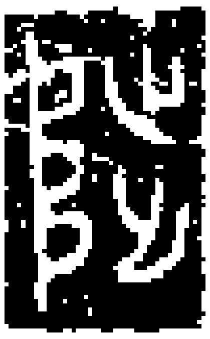


一



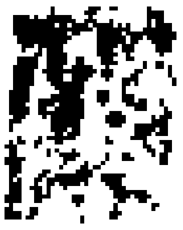
二

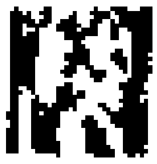
痶鐘 其陟 降嚴祜豐

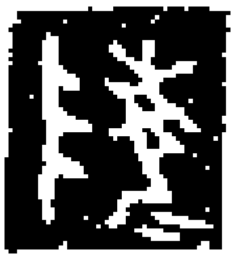


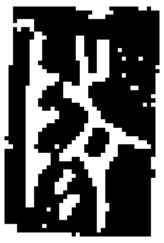
㝬殷 其瀕 在帝廷陟降

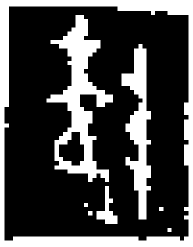
林義光曰：說文云「陟，登也。从𨸏步。」按古作陟陟（[illegible]殷 散氏）象兩足蹈𨸏之形。謹按：林義光所釋可从。金文用作動詞，義作登臨解，如矢人盤「陟剛」，蔡侯盤「上下陟祮」等；義作升解，義與「降」相對，如㝬殷「其瀕在帝廷陟降」等。

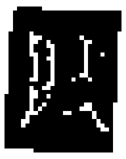

三年興壺　王才句陵

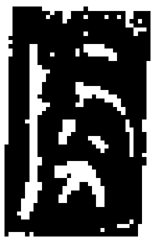

陵右戟　陵右鍺戟

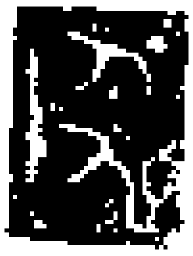

矢人盤　封　劃桁隫陵墭


陵盨　陵作父日乙寶彝


陵叔鼎　陵叔作衣寶彝

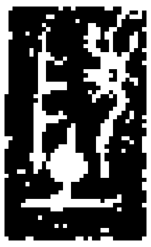

陵貯𣪘　□陵貫眔子鼓罍鑄旅盨


陵子盤　陵子或賜爭剛金一鈞


伯陵鼎　伯陵作乎文考宮叔寶䵼彝

羅振玉曰：「陵訓乘，（廣雅釋詁四）訓上，（漢書司馬相如傳集注）訓升，（文選西京賦注）此字象人梯而升高，一足在地，一足已階而升，」高鴻縉按，或曰無論反正繁簡，俱是獨木梯之象形文，釋爲高地者，乃借意也，今凡从阜之字，竊可分爲階梯與高地兩類，可資證明，本字陵之初文，確象人登梯，羅說是也，祷乃畫人登升之形，由物形生意，故託以寄登升陵越動詞，周人用爲名詞，謂所登越之高地也，如詩如岡如陵，是故編維與說文

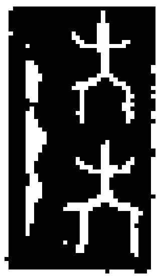
均以大阜釋之，周時字形譌變，右半雖不類人之登升，尚可畧得形似。而二三兩文，王靜安以為盍土者，蓋亦登高自阜之意，土者地也。至秦而右半變為夌，說文出夌字，解曰「越也，从夊从㚅。㚅，高大也。一曰夌徲也。」（力膺切）但㚅字為地蕈，今从夊从㚅則形聲與會意均不可解。蓋越也，即陵字之意，其形即陵字右半之變，本不為字，說文誤出另字而曲解之耳。故說文夌字當刪，凡夌聲之字，當改為陵省聲。（中國字例二篇二七參至二七）業·



陳肪簋 蓋

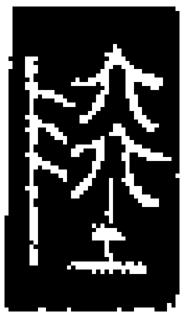
毖厥陸亭

陸即陵之繁構。金文用作地名，往往加土旁：如陽之作墬、陳之作塦[illegible]等，蓋強調該字的特定用法，參見陵字條。



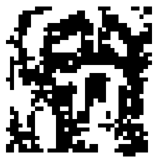
義伯簋 義伯

作𡚸婦陸姞



邾公釛鐘 愙齋

陸融之孫邾公釛



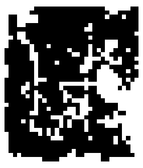
平陸戟

平陸

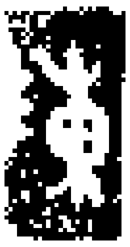
左戟

說文十四篇：「陸，高平地。从阜从坴，坴亦聲。䧙，籀文陸。」此銘自姿从二先，乃籀文陸字之省。金文用作地名或人名。

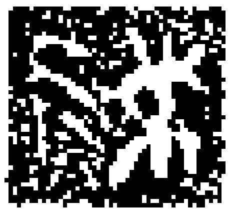
陳



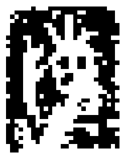
陳□戈
陳[illegible]邑



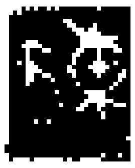
陳舶造戈
陳舶鍺鈛



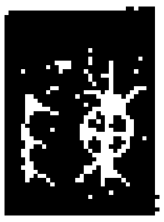
陳子戟
陳子[illegible]拓



陳子戟　陳
子之造戈



陳逆簠　少
子陞逆曰



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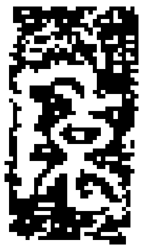
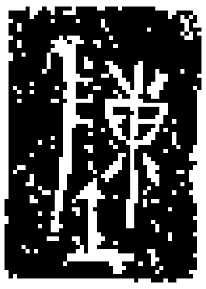
陞趄之裔孫



衛鼎　叔舍
膳陳大馬兩

商承祚曰：說文「陳，从𨸏从木，申聲。𨻰，古文陳。」案金文陳猷釜作塦，石經古文作𨻰，與金文同，从東不从申，从申者誤也。汗簡引作𨻰，又此之譌。（說文中之古文考二六五葉）案商承祚所釋可从，陳逆簠、陳子戟等陳，均从𨸏从東。容庚云：史記又云敬仲之如齊，以陳字為田氏，金文媯陳作敶，田陳作塦。塦侯午、塦侯因資皆不云田侯，意敬仲如齊改敶為塦，讀若田，而後世遂竟書為田敶。（寶蘊樓彝器圖錄七五葉[illegible]陳侯午簋）案：陳，古音定母真韻，田古音亦定母真韻，三代讀音相同。容庚所釋有據。



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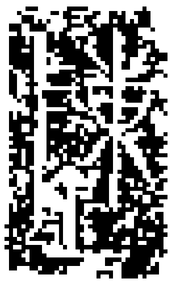

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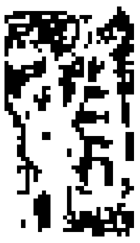
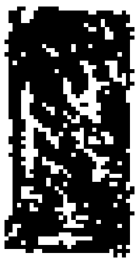
陳窒車鍵
塦窒戟



陳窒戈
塦窒散鈛



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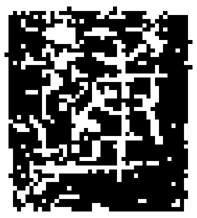
塦昆艭益



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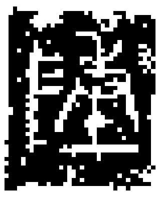
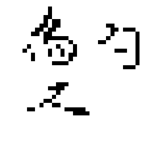
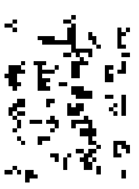


二

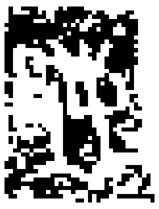
付口釜勺
塦共為之



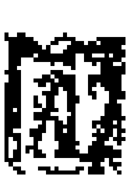
陳子戟
塦子賀造



陳子口戈
塦子翼造戈



陳斿子戈
塦酮子造鈛



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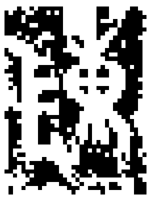

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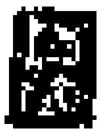
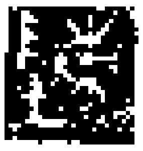
陳侯因咨戟
塦侯因咨鋯

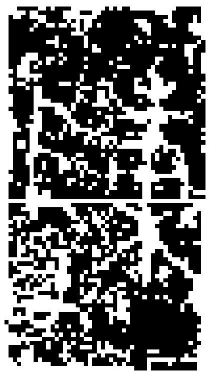


陳侯因咨鐸
塦侯因咨回

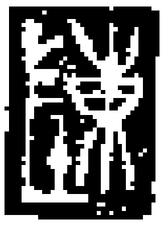


陳逆殷
塦氏裔孫

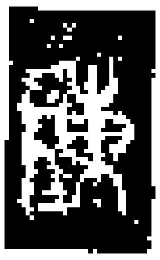
逆



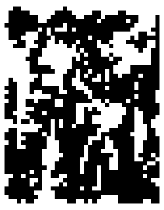
陳財簋 蓋
塦仲𠨍孫



陳純釜 敲
者回塦純



陳純釜　塦
猶立事歲



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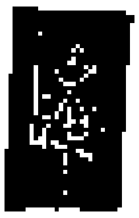
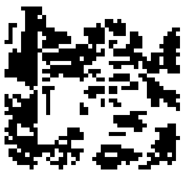
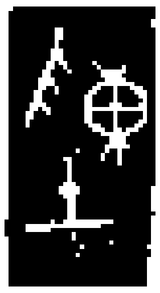
喜再立事歲



陳騂壺　奠□
塦旻再立事歲



勹□□釜
塦共爲之



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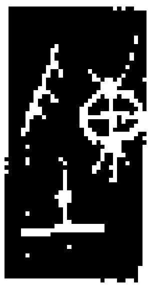
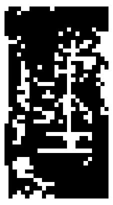
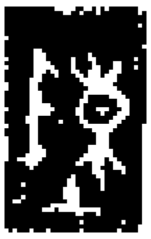


二

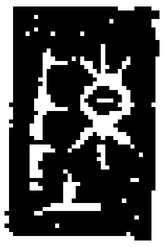
齊陳曼簠　齊
塦曼不敢逸康



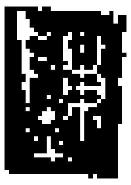
陳騂壺　于塦騂
內伐匽□邦之獲



陳侯午敦　塦侯午
以羣諸侯獻金

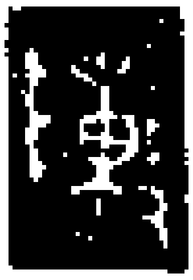


陳侯午錞
塦侯午以羣
諸侯敢
獻金

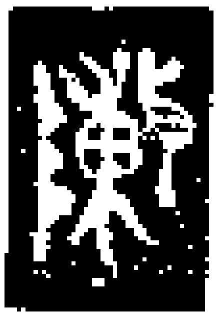


子禾子釜　子禾子內
者御脒因□命誤塦叟

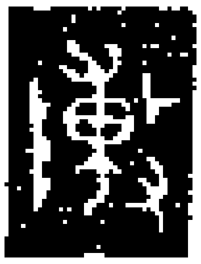
塦即陳之繁構，金文用作地名，往往加土旁，如陵之作陸，陽之作塲等等，蓋强調該字的特定用法，陳加土旁爲塞齊之田氏之陳，陳國之陳作敶，兩者有嚴格區別，決不混淆。



陳生寉鼎　敶
生寉作飤鼎

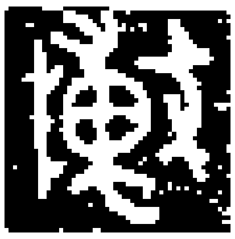


陳伯元匜　敶
伯戲之子伯元

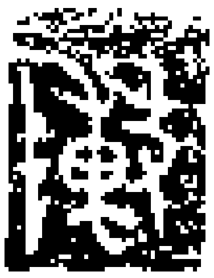


敶
侯

嘉姬簋　敶侯
作嘉姬寶簋

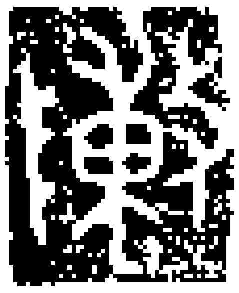


簋

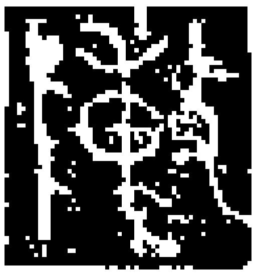


器

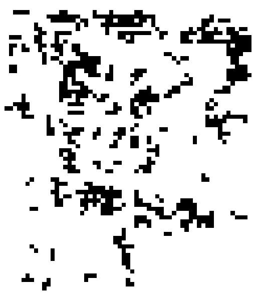
陳侯壺　陳侯
作嬀𤔲媵壺



陳侯簋　敶侯
作王嬀媵簋

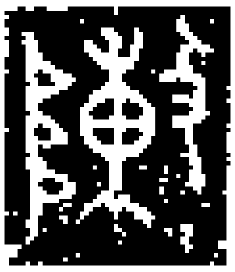


陳侯簋　敶侯
作孟姜[illegible]般簋



陳
侯

簋　敶侯作
孟姜[illegible]媵簋



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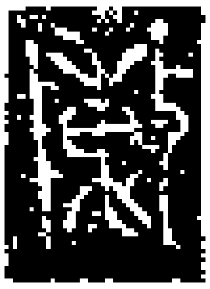
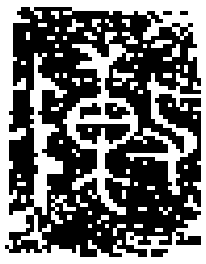
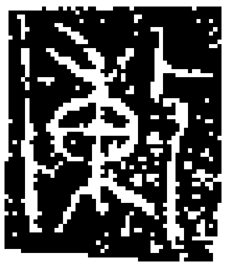


二

陳侯簋　敶侯作
王中嬀[illegible]媵簋

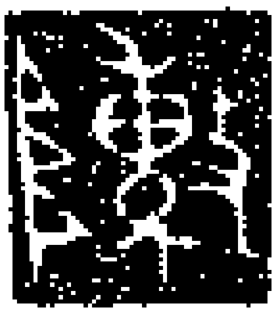


蓋



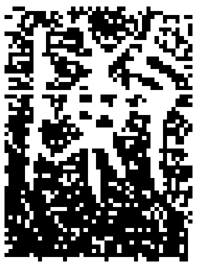
器

敶侯簋　敶侯作
王中嬀[illegible]媵固

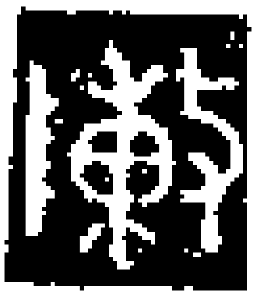


敶侯鼎　敶
侯作口嬀冏

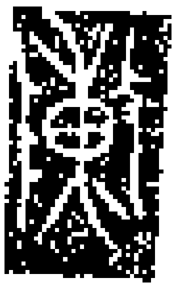
母媵
鼎



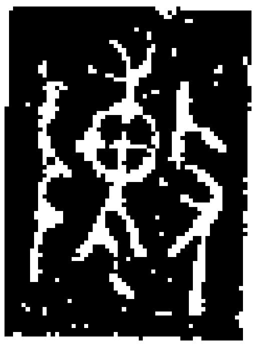
陳公子中慶簠　敶
公子中慶自作匡簠



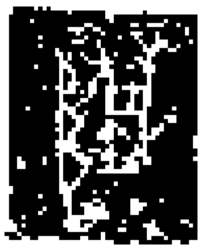
陳公子甗　敶公
子叔邍父作旅甗



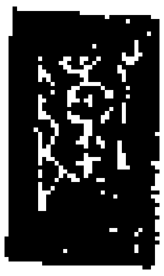
陳公孫痦父壺　敶
公孫痦父作旅鉼



陳子匜　敶子=作
𢊁孟爲穀母媵匜

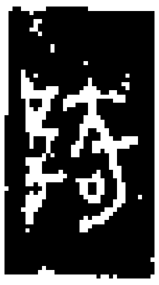


寂侯鼎　寂侯
之孫敶之𩰫

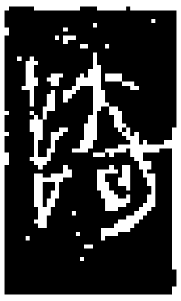


寂侯之孫鼎　寂
侯之孫敶之𩰫

敶蓋陳之異文。



蓋

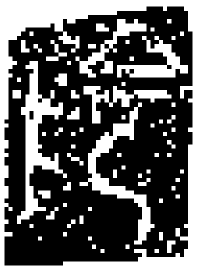


器

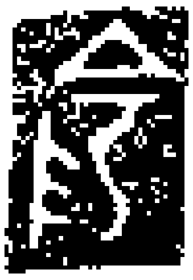
曾伯陭壺　唯曾伯

陭廼用吉金鐈鎜

說文十四篇「陭，上黨陭氏阪也。从𨸏奇聲。」按前漢書地理志也有「上黨郡陭氏縣」記載。集韻陭或作崎。史記司馬相如傳「陭嶇而不安」，陭正作崎用。金文用作人名，無義可見。



盖

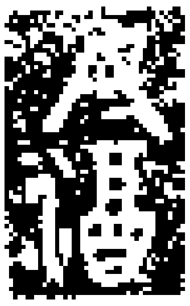


器

異伯子盨

其陰其陽

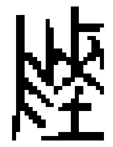
說文第十四篇「陰，闇也。水之南山之北也。从𨸏侌聲」按金文作陰，从𨸏今聲，侌亦由今得聲。異伯子盨「其陰其陽」，从辭例看，亦當陰字。山之南，水之北，陽光照射之地稱陽，山之北，水之南，陽光向背之地，稱陰。周禮大司樂「陰竹之管」，注「陰竹生于山北者」公羊傳桓公十六年「趣在陰齊」，齊策「及之睪黍梁父之陰」注皆云「山北曰陰」，許氏所釋可从。



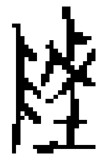
永盂　易畀師永氒田

澮昜洛彊眔師俗父田

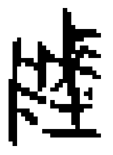
陳邦懷曰「澮昜」，郭沫若同志釋陰陽，甚是。因金文中有陰陽二字，此銘作「澮昜」是同聲假借字。說文解字敘「假借者，本無其字，依聲託事，令長是也」。許氏所說的是假借的大例。考察金文，不盡如許氏所說，雖本有其字，却也常用假借字書寫。陰陽作澮昜就是一個例證。說文沒有澮字，集韻覃韻有澮字，是淦字的或體。「陰陽洛」這個地名也見於敔𣪘，其銘文是「南淮夷遷及內，伐洹、昴、參泉、裕敏、陰陽洛」，這裏的「陰」也是個假借字，兩銘可以互相印證。關於「陰陽洛疆」，唐蘭同志說「是陝西的洛河南北屬於邊疆，而敔簋記南淮夷來伐是一直到陰陽洛的」，考敔簋「伐洹、昴、參泉、裕敏、陰陽洛」中的昴、參泉、陰陽洛，都是三個字的地名，而且全是取天象為地名，因此我推測陰陽洛可能是靠近「上洛」的地名。（文物一九七二年十一期永盂考略）



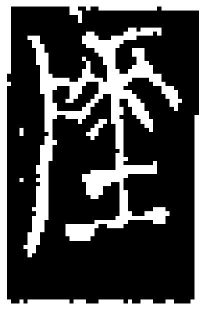
鄂君啓節 庚夏陲



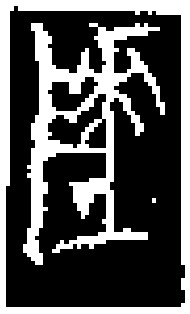
鄂君啓節 大司馬邵鄒敗晉師於襄陵之歲



鄂君啓節 大司馬邵鄒敗晉師於襄陵之歲



一

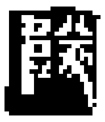


二

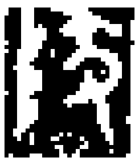
曾姬無卹壺 聖趄之夫人曾姬無卹望安茲漾陲蒿閒之無鴄

楊樹達曰陲假為垂。說文十三篇下土部云「垂，遠邊也。」遠邊之義，引申為邊。史記司馬相如傳云「千金之子坐不垂堂」，索隱引樂彥云「垂，邊也」。文選王仲宣詠史詩云「兄弟哭路垂」，路垂謂路邊。李善注云「垂，邊也」。銘云「漾陲」，謂漾水之旁也。（積微居金文說二一七葉）曾姬無卹壺跋

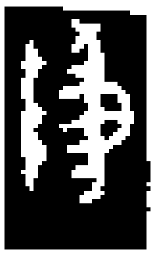
隊



新郪虎符
燔隊事

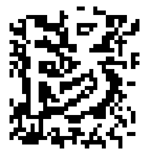


卯毀　賜
于隊一田

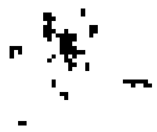


繇妃毀　韓
敔隊于韓

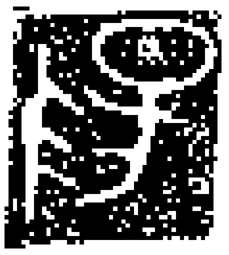
郭沫若曰：丁佛言說文古籀補補卷十三收爲地字，（說文籀文作墬）注云古文省作𡐦，亦作㒸，此爲隊，當是古地字，省土。其卷十四又收爲隊，云借爲地字。案丁說實至紕繆，竟混墬隊㒸三字爲一而不知辨別也。陵殆从𨸏豕聲之字，字書所無，原是地名，亦無義可說。墬則从㒸，小徐本云㒸聲。段玉裁改爲彖聲。案地从也聲，古音當在歌部，彖聲在元部，歌元陰陽對轉，則墬自可从彖聲，無須改作彖也。要之墬隊隊隊均各爲一字，焉可混耶。（金文叢攷五二業至五五業金文所無考）新郪虎符隊讀作烽燧之燧。



崇陽鐏
耆陽

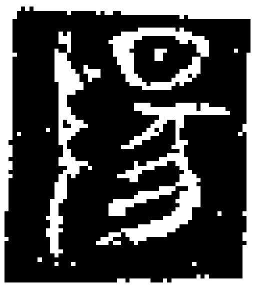


陽右戟
陽右



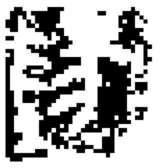
器

㠱白子盨
㠱陰㠱陽



虢季子白盤
于洛之陽

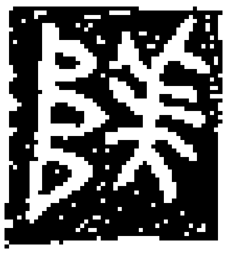
說文十四篇「陽，高明也。从阜昜聲。」按許慎所釋可从。穀梁傳僖公二十八年傳「山南為陽，水北為陽」。爾雅釋山「山東曰朝陽，山西曰夕陽」。釋名「陽，日所照而名之也」。山南、水北（水之北淮）均日光照射之處，故稱陽。从𨸏，蓋指地理位置。虢季子白盤「于洛之陽」即指洛水之北地。



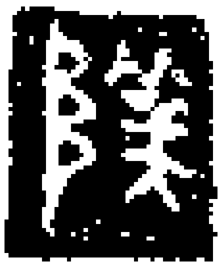
平陽戈　平

墬高馬里戈

墬即陽之繁構，金文用作地名，往往加土旁，如陵之作陸，陳之作塦等字，蓋強調該字的特定用法，參見陽字條。

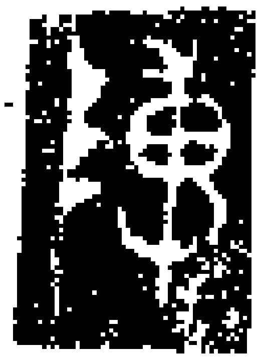


矢人盤　陟
雩𪘂罿⿰阝美



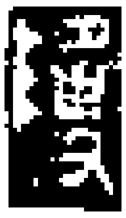
矢人盤　彝
剛柝⿰阝美陵

戴家祥曰：⿰阝美字从𨸏从美，說文未見。以形聲審之，殆即渼之別體。古字以𨸏表義者亦或更旁从水。玉篇三五四隣亦作潾，隃亦作渝，⿰阝菐今作濮，⿰阝美之作渼，其例亦猶是也。玉篇二八五渼讀莫彼切，明母歌部，訓「水波也」。集韻上聲五旨音毋鄙切，明母之部，訓「水名，在京兆」。一曰「水波」。長安志云：「渼陂在鄠縣西四五里，受終南山之水，西北流入澇水」，或即其地。



大克鼎　賜
汝田于隮原

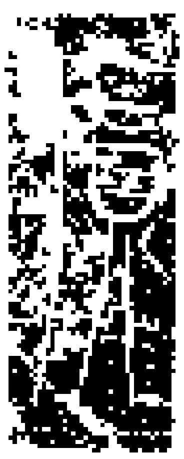
戴家祥曰：隮字从𨸏从尊，說文所無。周名煇釋隮（新考下）、日本高田忠周釋庯（古籀篇十四），皆臆說，不可據。襄見靜安先生手題克鼎拓本云：「案此鼎出于寶雞縣之渭水南岸，而克鐘有『遹涇東至於京師』之語，是克之封地跨涇渭二水，與公劉所居之豳地略同，則隮泉殆即詩之『溥原』歟？」考古字以水表義亦或更旁从𨸏，說文十一篇「渚水在常山中丘逢山，東入湡。从水者聲。爾雅曰：『小洲曰渚。』」今本爾雅釋水作「小洲曰陼」。玉篇二八五「渚」或作「陼」，「溥原」之作「隮原」，其例亦猶是也。鼎銘「易女田于康，易女田于匽，易女田于隮原，易女田于寒山」。康、匽、隮原、寒山皆地名。然則大雅公劉「瞻彼溥原」，亦當實有其地也。傳訓溥為大，鄭箋訓溥為廣，皆非是。唐韻溥讀「滂古切」，音普。



免盤　令作冊內史賜免鹵百隤

郭沫若曰：隤字與𨻰之結構相近，从由乃缶屬，大約即盛鹵之器也。（兩周金文辭大系攷釋九十一頁免盤）

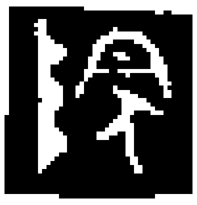
朱芳圃曰：隤上揭奇字从蕢从𠂤，結構與篆文隤金文作隤相同。蕢象手持畚，畚从由，肉聲，當即䍃之異文。說文缶部：䍃，瓦器也。从缶缶肉聲。考由即甶，東楚名缶曰甶，象形，是甶與缶異名同實，从甶猶从缶矣。𠂤象微章阜之意。免盤云「錫免鹵百隤」，玩其辭，蓋盛鹽之繁文也。（殷周文字釋叢一九一）



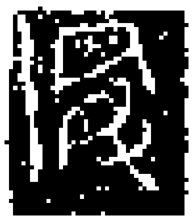
中山王嚳鼎
惄隕社稷之光

說文十四篇、隕从高下也，从𨸏員聲。按許慎所釋可从，爾雅釋詁：隕，墜也。書湯誥：慄慄危懼若將隕于深淵，亦落下之意。然隕不是單純的落下，而是从極高處下墜。許愼从高下訓釋至確。春秋莊公七年：夜中星隕如雨。隕即為此意。易姤卦：有隕自天。隕借為殞石之殞。中山王嚳鼎：惄隕社稷之光，亦从高落下之意。

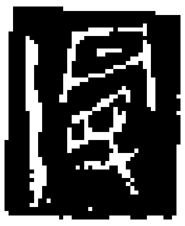
⿰阝曼



尹叔鼎　尹叔作⿰阝曼姞媵鼎



一



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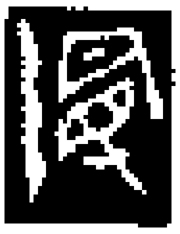
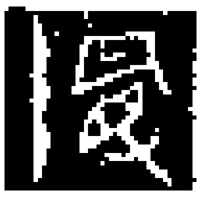
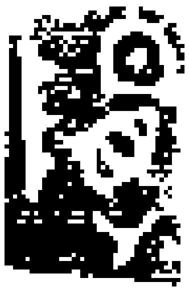


三



四

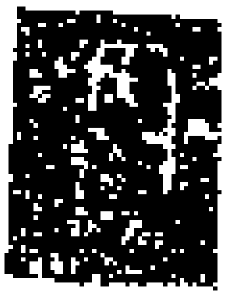
𠂤⿰阝曼中鼎　𠂤作⿰阝曼中寶尊彝



⿰阝曼中孝簋　⿰阝曼中孝作父日乙尊簋

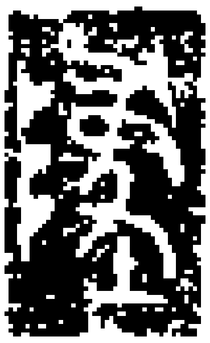
戴家祥曰：强運開云：「⿰阝曼，𠂤作⿰阝曼中鼎。說文所無，疑即古墁字，作𠂤，與阯或从土作址同意。」（說文古籀三補卷十四第七葉）按說文十三篇土部「垝」或作「陒」，「埻」或作「[illegible]」；十四篇𠂤部「隝，小陼也。从𠂤，鳥聲。」後漢書馬援傳李賢注「隝」字或作「島」，禮記經解「猶坊止水之所自來也」，釋文「坊」音房，本又作「防」。是古文土𠂤表義更替所在多有，强說可从。墁字說文失收，孟子滕文公下「毀瓦畫墁，其志將以求食也」，廣韻二十九換「墁，所以慢鏝牆」，集韻云「塗具，通作鏝槾」。在此當讀為鄤。說文「附，附婁，小土山也。从𠂤，付聲。春秋傳曰：附婁無松柏。」今本左傳襄公二十四年作「部婁無松柏」。是古字以𠂤表義者，亦或更替以邑。「鄤」，鄭地，左傳成公三年「鄭公子偃率師禦之，使東鄙覆諸鄤」，鄤中或即食采於鄤之人歟！

⿰阝厚

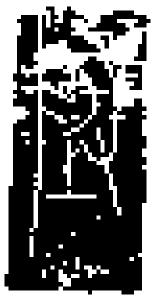


昊生鐘　昊生用作⿰阝厚公大蒙鐘

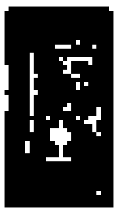
說文十三篇「⿰土厚，⿰土厚也。从土，厚聲。⿰阝厚，⿰土厚或从𨸏。」按金文从𨸏从土無別，⿰阝厚、⿰土厚當同字。玉篇云「⿰阝厚，裂也。」金文用作人名，無義可說。



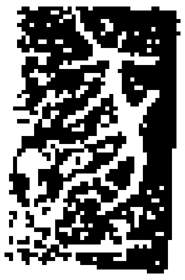
𢦏殷　墜
于四方



𧊒蚉壺
故命新墜



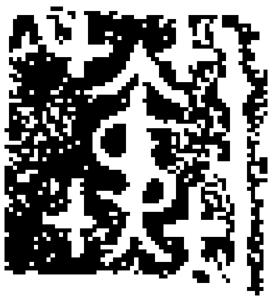
劍珌　墜
其畚才下



鄟父乙尊
乙無墜

說文十三篇「墜，陊也。从土隊聲。」按爾雅釋詁「墜，落也」論語「未墜於地」墜即落也。許氏訓陊，廣韻「陊，下坂貌。又落也」與墜義相同，金文墜字皆用本義。

隫

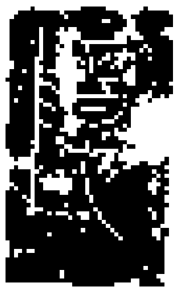


剌中父辛盤　𠦪隫
中業作父辛寶尊彝

吳榮光曰隫字見玉篇云「地名」。此从茻其義文也。（筠清館金文卷五第七葉周彝）按吳榮光所釋是也。隫字說文不載，廣韻「隇，陒險阻」，隫為隇之繁。說文艸部云大篆多从茻。金文作人名，無義可見。

外
158
6

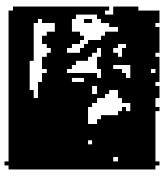
隱



𧉅蚉壺

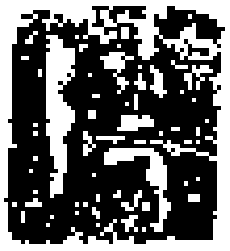
隱逸先王

張政烺曰：隱从心，陸聲，字書不見，陸與差音近，疑讀為差，逸讀為軼，這句是說差不多超過了先王。這兩處先王是指王嚳的先王。（古文字研究第一輯第二四三頁中山國胤嗣𧉅蚉壺釋文）按隱隸定為隱，缺中間曰，與原字形尚有距離，有待再考。

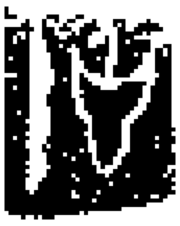


𪓐殷　公賜𪓐宗彝一𨽸

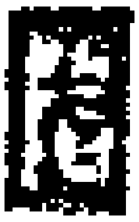
陳夢家曰：本器的宗彝一肆之肆，从阜从肄，後者西周金文用作句首語詞之肄。（見金文編三一七下）經典作肆，春秋金文肆或作隶，或从金从聿。（金文編九一五上）聿即隶字。此器的宗彝一肆應是鼎彝以外的一組銅器或是大小相次的一類銅器或是大小相等的一類銅器或是數類有關銅器的組合。肆之从阜，猶陳肆互訓而陳爲行列。（金文論文選一五五集西周銅器斷代𪓐殷）



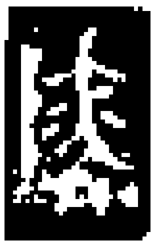
叐父辛鼎　燾陵
作父辛寶尊彝



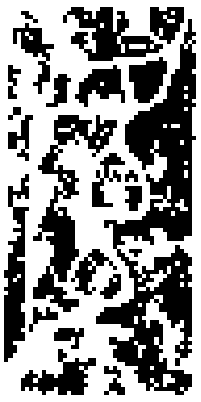
戍寅鼎　王
唬約馬酒



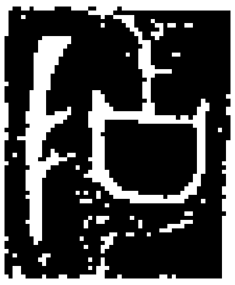
曶鼎
曰陵



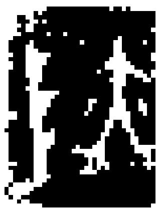
趙鼎　小
大父陵



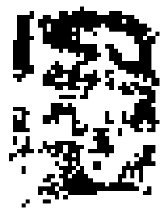
陵伯方鼎　陵
伯作寶尊彝



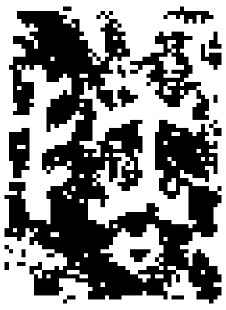
□伯彝
□伯陵



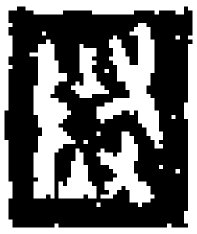
姛妹簋　周
作陵寶彝



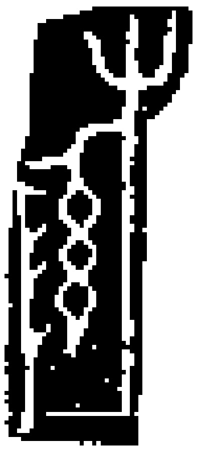
師𩛥鼎 隆
明黔辟前王



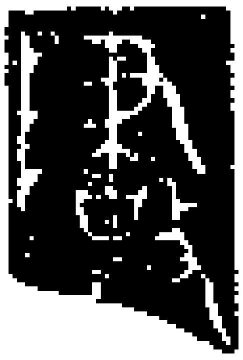
趞盂 命趞
事于述土隆



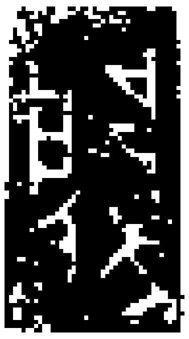
衰衛鼎
嗣工隆矩



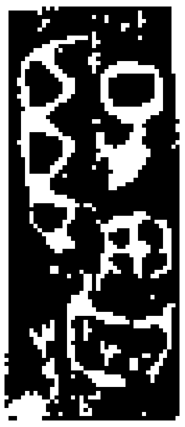
祖辛父庚鼎
般保父隊



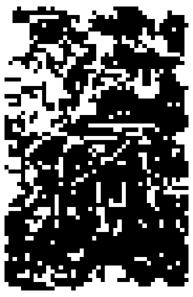
丁侯鼎 勅隊
作丁侯尊彝



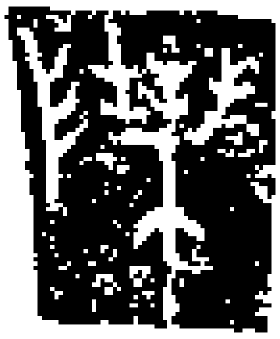
㠱侯尊 隊作
父乙寶尊彝



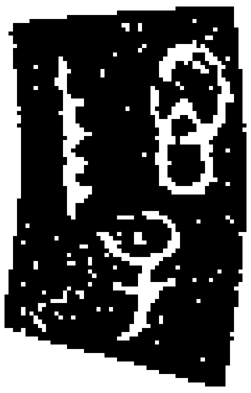
隮子鬲　隮子
子奠伯作尊鬲



隮侯逆逹簋
隮侯逆逹作簋

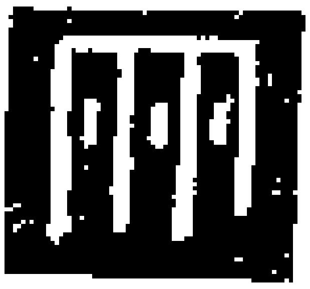


陳女射盤
陳女射

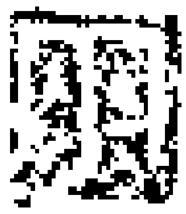


隮毋鬲　王作隮
將鼎隮毋賷隮鼎彝

雨



㿝雨觶
㿝雨



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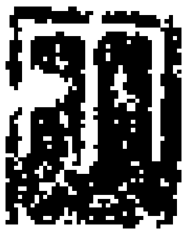
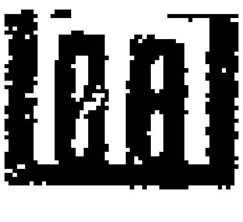


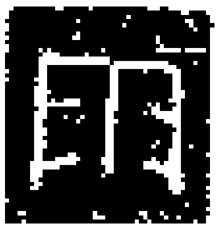
二

子雨爵
子雨

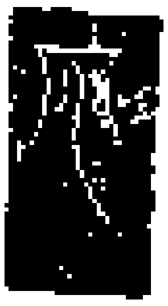


雨子

己鼎
子雨己

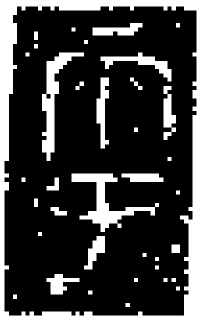


雷銅觶
雨各乍命

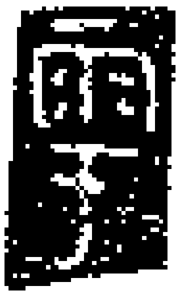


𧊒蚉壺
雨祀先王

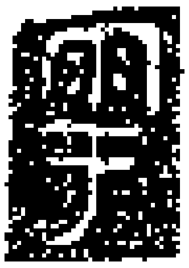
孫詒讓曰說文（雨部）雨，水從雲下也。一象天，冂象雲，水霝其間也。古文作𠕲。金文楚公鐘雨作𠕲，與小篆略同。此後定象形字也。說文雨字古文形極緐密，其古文偏旁从雨，則皆作𠕲形，較簡，而皆不从一。龜甲文雨字屢見，皆作𠕲，與許書古文雨形近，而殊畫尤省。蓋冂象穹隆下覆之形，天象已寓於其中，不必更从一，古文義實允協，殆原始象形字也。（名原上一八葉）



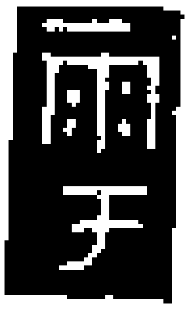
毛公鼎
雩之



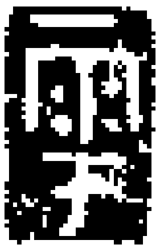
毛公鼎
雩參有嗣



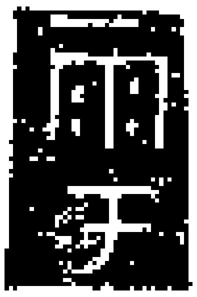
毛公鼎
雩朕褻事



盂一

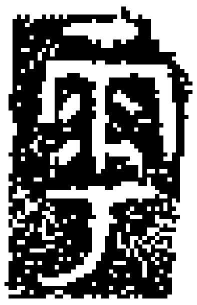


諸一

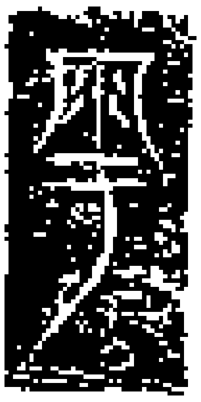


諸二

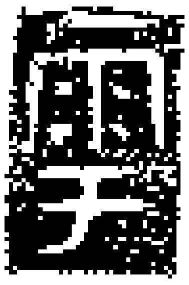
小臣謎毁
雩卑復歸



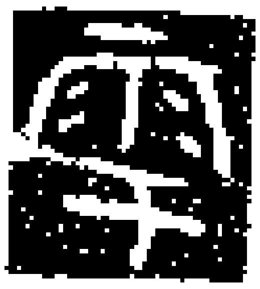
盂鼎　在
雩御事



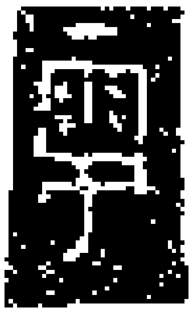
中山王嚳鼎
吳人并雩



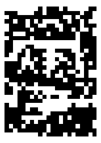
盂鼎　雩
殷正百辟



矢人盤　陟
雩戲累陵



毛公鼎　雩
四方死毋童



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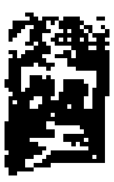
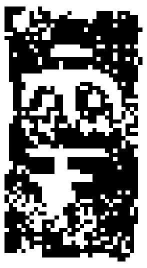
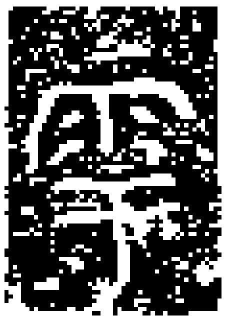


二

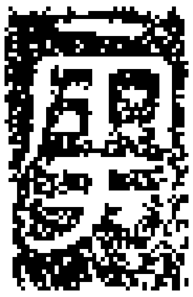
乍册䰧卣　雩
四月既生霸



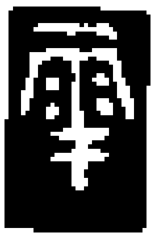
史牆盤　雩
武王既𢦏殷



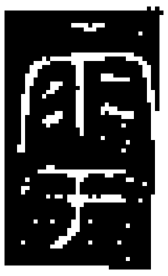
𤼈鐘　雩武
王既𢦏殷



盂鼎　雩我其遹省先王

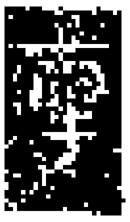


靜毀　雩八月初吉庚寅

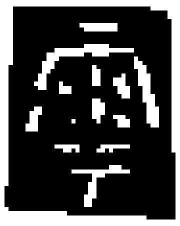


與仲雩父甗　與中

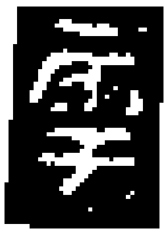
雩父作旅甗



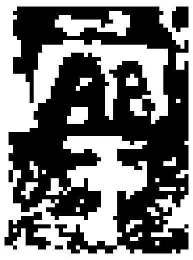
芇伯毀　妝婤夙雩百考趨遣



善鼎　余用匄屯魯雩萬年



善鼎　余其用格我宗子雩百生



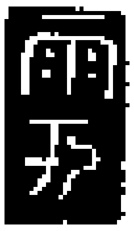
禹鼎　雩禹以武公徒馭至于噩

靜安先生曰：雩，古粤字，小篆作粤，猶霸之譌爲覇（說文古文粤如此作）。（王觀堂先生全集三冊參四葉毛公鼎銘）

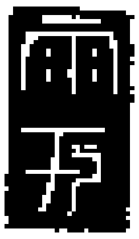
（考釋）楊樹達曰：「命女兼嗣公族雩參有嗣、小子、師氏、虎臣雩朕褻事」，按雩字从雨从于，銘文用爲連及之詞，與也，及也。經傳省作于，書康誥云：「子弗祗服厥父事，大傷厥考心；于父不能字厥子，乃疾厥子；于弟弗念天顯，乃弗克恭厥兄。」又云：「告女德之說于罰之行。」又多方云：「惟爾初不克敬于和，則無我怨。」諸于字皆連字也。雩字誤作粤。

經傳作越。書大誥云：大誥猷爾多邦越爾御事。又云：肆予我友邦君越尹氏庶士御事。又云：肆哉我庶邦君越爾御事。越亦皆連及之詞也。（積微居金文說卅　卷毛公鼎跋）按靜安先生所釋至確。𦥑即古學字，中山王譽鼎學作𦥯，與𦥑形近，後世訛作學，如霸之古文訛作𩃬。上部偏旁亦由雨變化而成。

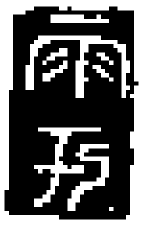
（雩）



夌尊　雩　王才厥

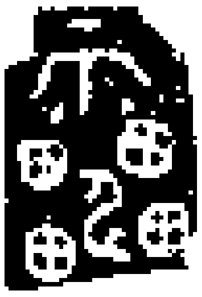


夌尊　雩　若翌日



夌尊　雩　若二月

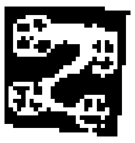
于字金文作丂，此銘从雨丂聲，當為雩字繁體，詳見「雩」字條。



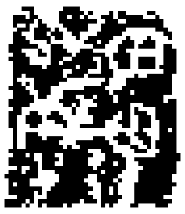
盠

盠駒尊
用氒雷

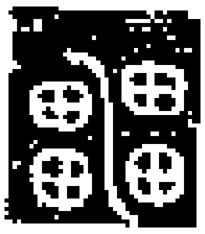
高鴻縉曰：按雷之為物，可聞而不可見，電之為物，可見而不可聞，而雷與電常相伴而作，故古文造雷字必因電字，ᛃ、ㄋ、ナ、ㄨ、之等，皆電字古文（甲文申字即古電字說見象形篇）之變，其⁘、吕、吕、𠱠、𤳳則皆雷聲之意象也，聲不可象，以擬象象之。王充論衡曰：「圖雷之狀，纍纍如連鼓，是正狀其隆隆然也。」名詞。周人或加雨為意符作𦉫之，（見連轉篇）說文所載雷字之古文、籀文共三形，今皆於銅器無睹，然其構造之意亦有可說，古文𩂣者，雷聲之加意符雨者也，𩆜者，雷聲之加雲形者也，籀文𩇓者，則又古文之加意符雨者矣。至於小篆作靁，可知為籀文之省，而隸楷作雷，又小篆之省也。（中國字例三篇二八葉）



師旅鼎　畾
吏孚友弘



對罍　對作文
考日癸寶罍



陵罍　陵作
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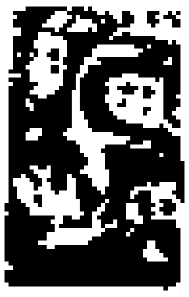

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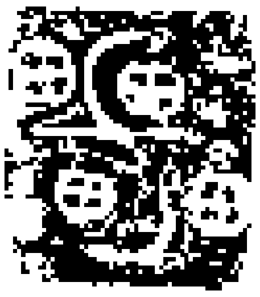
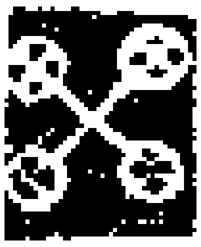
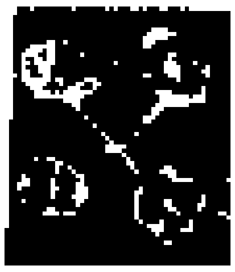


罍

作父乙罍　作
父乙寶中尊罍



淊敢罍　淊
祓對作尊罍



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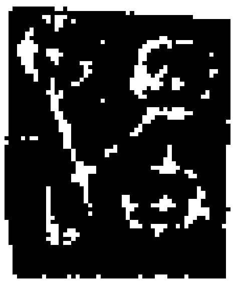
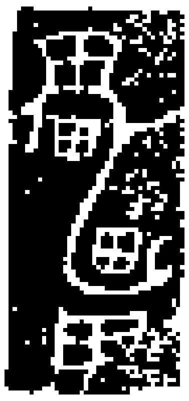


二

洹子孟姜壺　齊
侯女畾希喪其舅

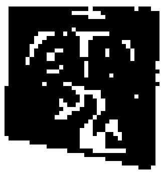


雷甗
畾作寶

尊彝

高田忠周曰、段玉裁以畾爲靁之省、實即靁之古文、古雲靁皆不从雨、雲止作云、靁止作回、雷止作畾、論衡言圖雷之形、纍纍如連鼓、則畾即雷矣、从雨者皆後出字、許於

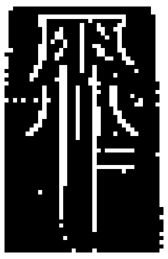
靁下曰，畾象回轉形，亦明以畾指靁矣。又出古文作𩆀，田間有回，回，靁聲也。若不與其聲，則亞畾可知者即畾象。（古籀篇第二二葉）金文靁作𩂩𩂩𩂩等，商承祚誤為字中的乙乂十字皆象電之形，後雖齊其筆畫而成田形。（說文中之古考二四西葉）又金文靁除少用作人名之外，還借作罍名，如「尊罍」「寶罍」等，後人為了區別靁字，特加表示器名物類或器物材質的偏旁。說文六篇「櫑」，龜目酒尊，刻木作雲雷象，象施不窮也。从木畾聲。「罍」櫑或从缶。「𥂎」櫑或从皿。「𦉜」籀文櫑。金文櫑或作鑘𥂎，从木从金皆表器物材質，从缶从皿皆表器物類屬。



番生毁
車電軫

田倩君曰，說文雨部「電，陰陽激燿也。从雨从申。」𩃬，古文電。」王筠謂「籀所從之𠃟乃古文也。電光曲屈，惟𠃟乃象其形，至籀文取其整齊，始改為昌。」繫傳此說乃以虹字所從之𠃟象，為古電之象形字，如申直與籀文昌相似。籀文昌與小篆形極為接近，自小篆以下至隸楷均沿小篆，惟略加修整而已。古電字祇作申，（正號）至周朝始加雨旁變作電。（番生毁）小篆電作𩃬，直至隸楷無大變化。（中國文字叢釋三五四　第三五五冊釋申電神）

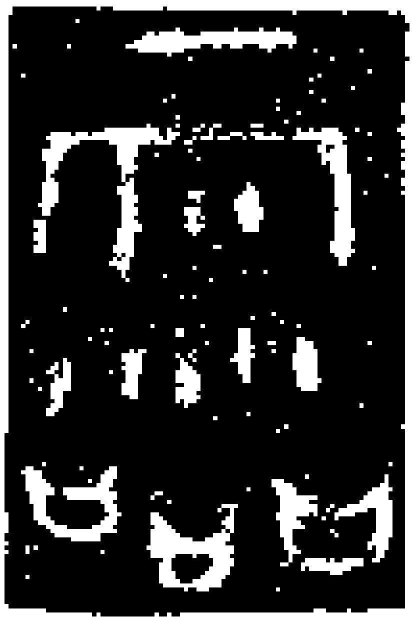
霖



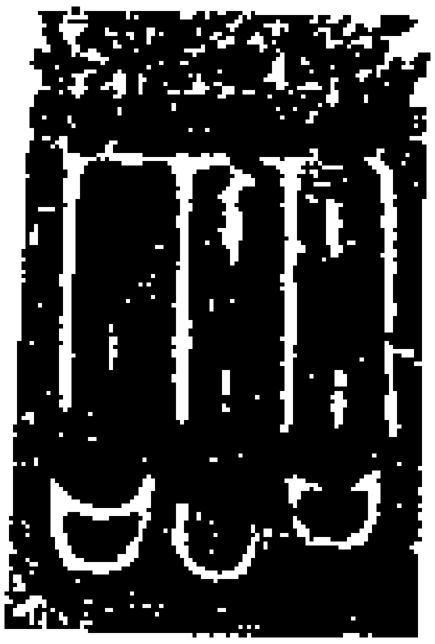
舒蛮盨
霖流霈

說文十一篇「霖，雨三日已往。从雨林聲。」按許慎所釋可以，爾雅釋天「淫謂之霖」，左傳隱公九年傳「凡雨自三日以往為霖。」均與說文意同。金文舒蛮盨「霖霖流霈」，霖用作形容詞，修飾說明滂流之多，如成語「滂淋」。張政烺釋為「霰」之異體，（見古文字研究第一輯第二四四頁）似迂曲難从，不如直釋為霖。

霝



霝尊
霝



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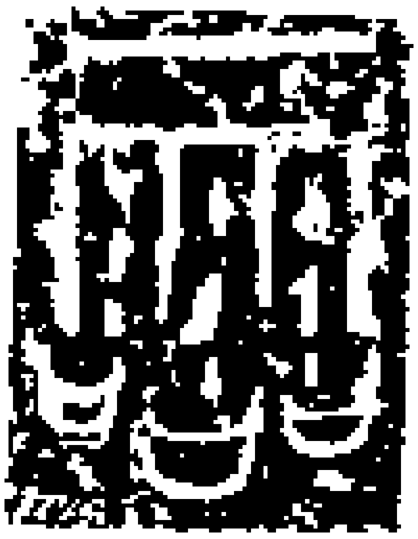

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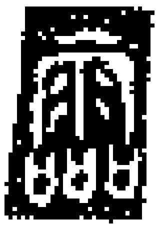
霝鼎
霝



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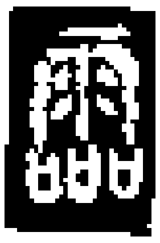

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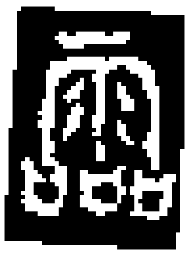

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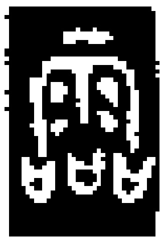

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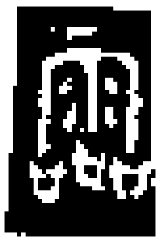

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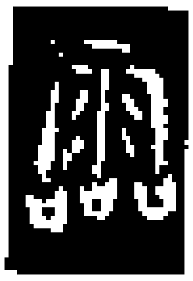

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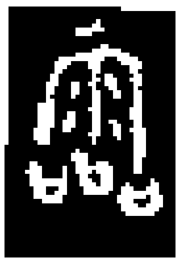

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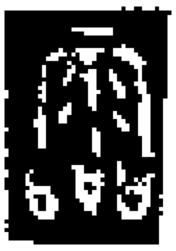
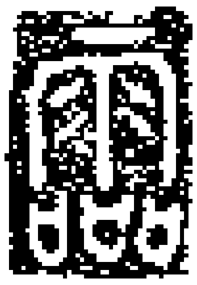


蓋五

頌設



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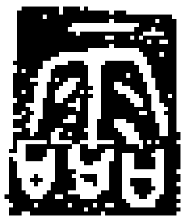
頌鼎



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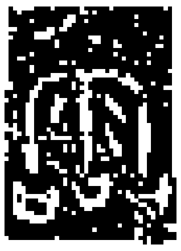
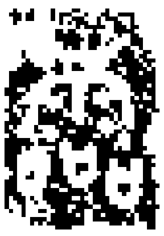
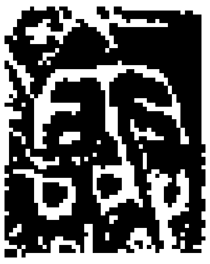


簋二

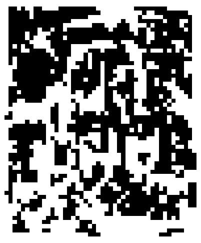
頌壺
霝冬



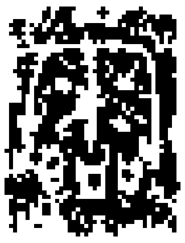
史牆盤
才微霝處



不嬰毁
永屯霝冬



膳夫山鼎
永令霝冬



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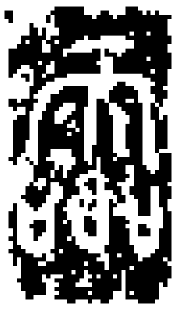
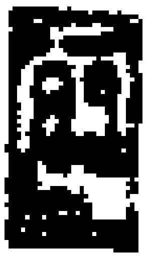
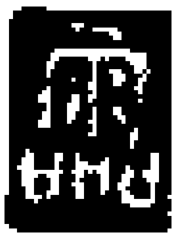


二

癲鐘　眉
壽霝冬



伯家父毁
霝冬萬年



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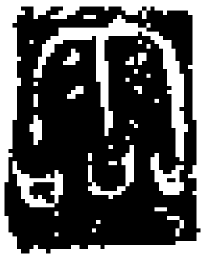
氒生霝冬



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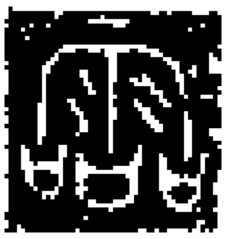

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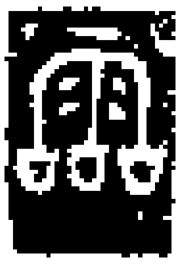

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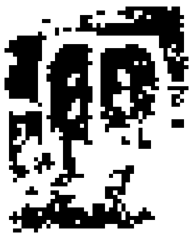
追毁　畯臣
天子霝冬



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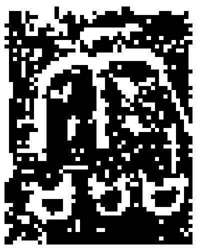

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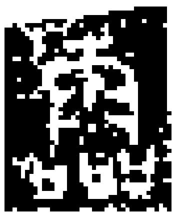

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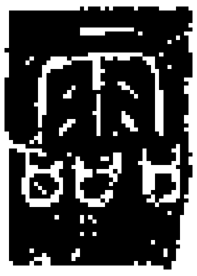
于戎攻霝口



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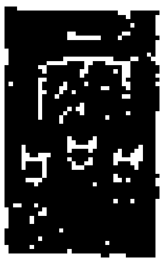

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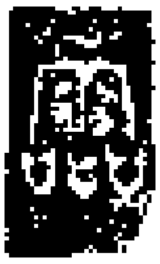

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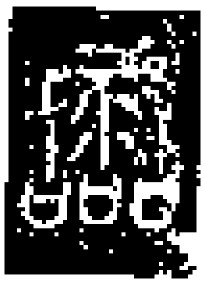

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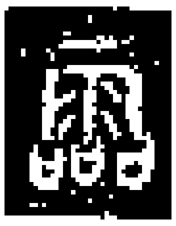

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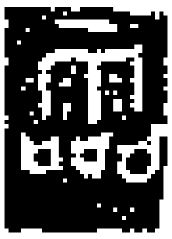

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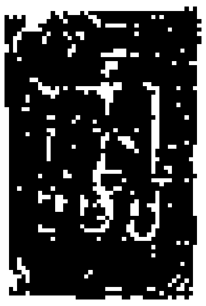

七

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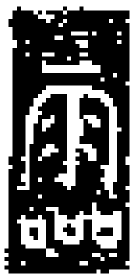
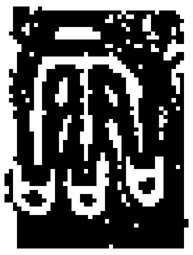
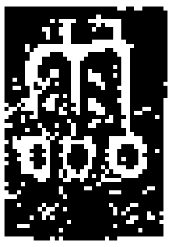
壽永命霝冬



殳季良父壺其
萬年霝冬難老



興鐘𤼈受余
爾𩁹福霝冬



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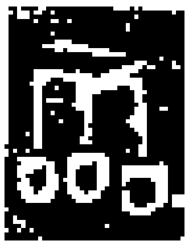
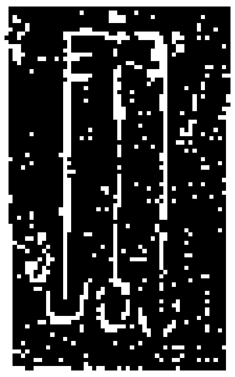
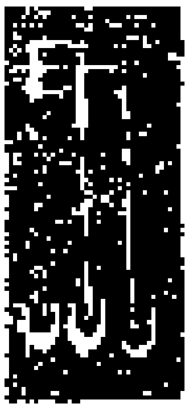


簋二

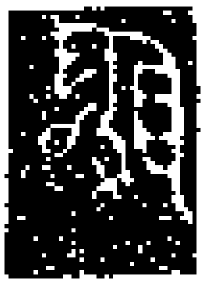
曾中大父蝥簋用
賜眉壽黃耇霝冬



癸侯
尊



秦侯盨
霝碩孰壽



齊大宰盤
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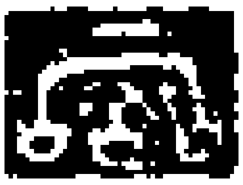

大克鼎賜汝史
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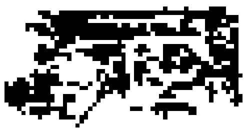
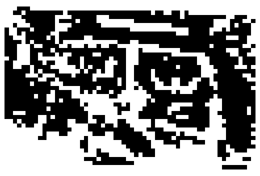


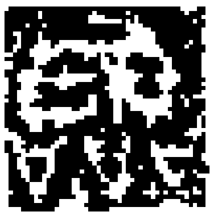
皀君壺皃君婦
媿霝作其旅口



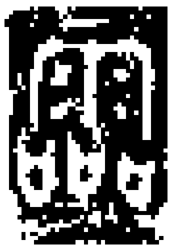
三

皃君鼎
皃君婦媿

霝



㑹君鼎㑹君
婦媿霝肇尊鼎



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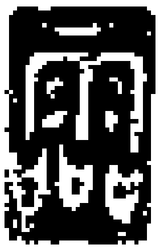
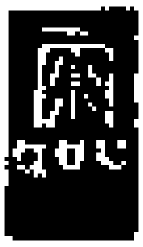


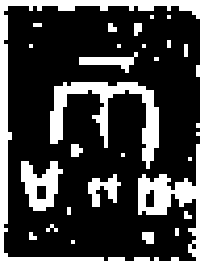
二

伯要父盨
伯要父作畢

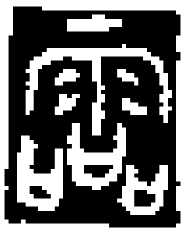
姬尊
霝



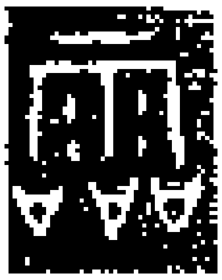
叔姬簠　叔
姬霝作黃邦



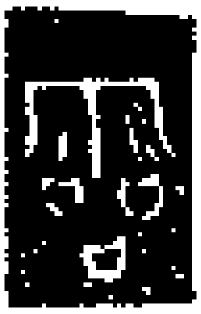
□霝德殷　□
霝德作叔殷



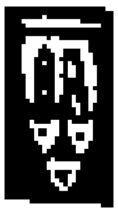
霝德鼎　霝
霝德作小鼎



季嬴霝德盉　季
嬴霝德作寶盉

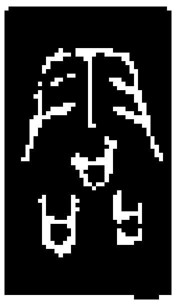


霝殷　霝
作寶殷



盞

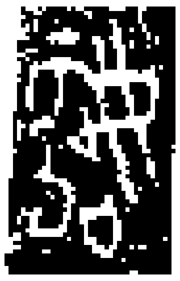
沇子殷
用水霝令



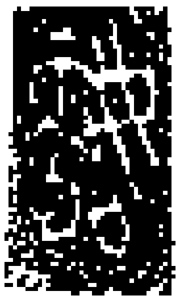
邾公釛鐘　[illegible]齋
揚君霝君以萬年

徐仲舒曰：霝冬即令終。詩既醉云：「昭明有融，高朗令終。令終有俶，公尸嘉告。」此「公尸嘉告」即尸嘏主人之辭。令終，為嘏辭，非金文之霝冬而何？周語下：靈王二十二年，「穀洛鬭，將毀王宮，王將壅之。太子晉諫曰：夫亡者豈繄無寵，皆黃炎之後也，唯不帥天地之度，不順四時之序，不度民神之義，不儀生物之財，以殄滅無胤，至於今不祀。及其得之也，必有忠信之心間之，度於天地而順於時動，和於民神而儀於物則，故高

朗令終，顯融昭明，命姓受氏，而附之以令名。周語以此詩之「高朗令終」，對於「滅無胤，至於今不祀」而言，則令終正是善終之意。曰高朗，曰昭明，言在位之顯赫，猶金文言畯臣天子也。（畯同畯，詩作駿，駿長也。中央研究院歷史語言研究所集刊第六本一分二二至二三葉金文嘏辭釋例）按：徐中舒所釋可从。說文十一篇「霝，雨零也。从雨，㗊象零形。詩曰：霝雨其濛。」許慎訓其初義，與霝字結構相符。金文多用作「霝冬」之霝，亦有用作人名，如霝𣪕、叔姬簠等。大克鐘易女史小臣霝龠鼓鐘。聞一多謂「霝龠」為官名，與伶倫相同，但嬰又𦉢霝字作器名，即𦉢之本字。說文五篇「𦉢，瓦器也。」

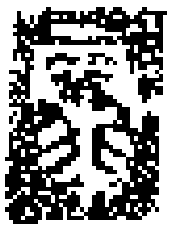


靈終壺
嬬冬



遣盨
嬬冬

「霝終」為金文恒語，常置於此列諸韻語之最後，如不期簋「用匄多福眉壽，永屯霝冬」，追簋「用旂匄眉壽永命，畯臣天子霝冬」，此遣盨作「用追孝匄萬年壽嬬冬」，知嬬當為霝之加繁字，「霝冬」之義詳見雨部釋霝。



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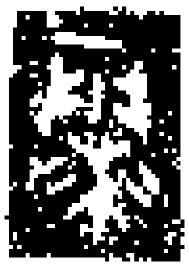
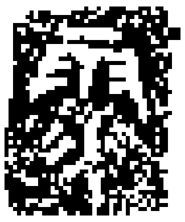


二

曾伯霥簠　曾伯霥叚不黃耇萬年



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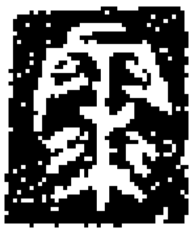
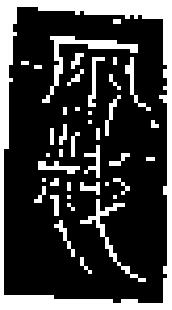


二

曾伯霥簠　曾伯霥悊聖元武

古籀補曰：吕與叔釋霥爲霖，後來諸家多從之，阮録亦沿其誤，蓋以此爲石鼓文霖字之省文也。今審此字从雨从米，米从木不从禾，則非霖字明甚。說文：桼，木汁可以髹物，象形，桼如水滴而下，米正古文桼字，疑霥卽桼之籀文，从雨亦以下滴爲義也。

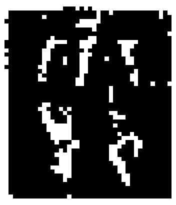
綴遺齋彝器考釋卷八十八葉至十九葉曾伯霥簠



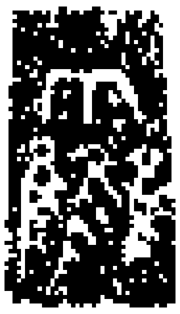
舒蚉壺

⿱雨⿰米弟流⿱雨⿰米弟

張政烺曰，⿱雨⿰米弟从雨，梯聲，⿰米弟當是稊之異體，小米也，⿱雨⿰米弟讀為沸。今言流清和沸皆从水，壺銘从雨，有譸張之意。（古文字研究第一輯第一四四葉）按⿱雨⿰米弟釋沸可从，霖不必曲釋為背，見霖字條。

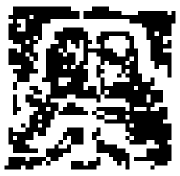


靃鼎　靃作己公寶鼎

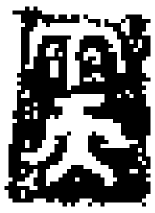


叔男父匜　叔男父作爲霍姬媵旅匜

方濬益曰：說文靃，飛聲也。雨而雙飛者，其聲靃然。此从雔，與雥同意。（綴遺齋彝器考釋卷十四十三霍叔男父匜）按：从雔从雥與从隹同，如集又作雧。靃靃即霍也。金文作人名，無義可說。春秋大事表云：今山西霍州西十六里有古霍城，或古霍姓居住之地。

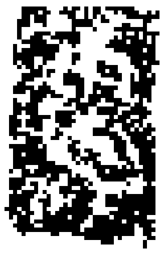


蓋



器

伯公父簠用
成雜稻需□□



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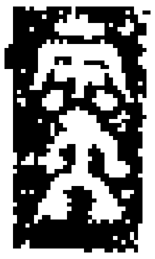
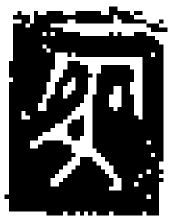
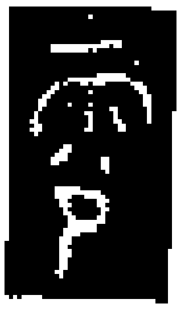


二

壽毁朕文考眔
毛公遣仲征無需



需人守鬲
需人守作寶



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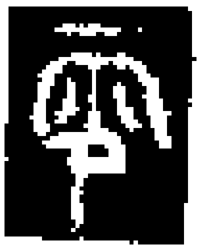
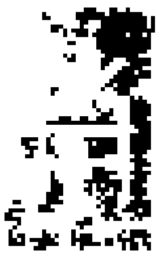


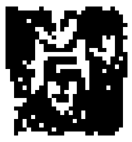
蓋二

格伯毁殷人
紉需谷杜木

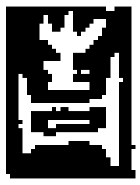
青



史牆盤
青幽高祖



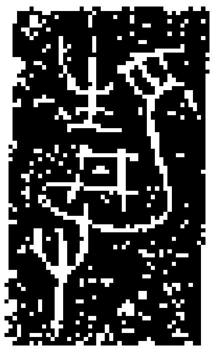
鄧王譬戈
右攻尹青其



吳彝　用作
青尹寶尊彝

說文五篇「青，東方色也，木生火，从生丹」林義光曰「从生草木之生，其色青也」（文源）金文「青」是「高且」和「尹」的名號，戴家祥曰：青或為靖，獨斷下「柔德好眾曰靖」。

靜



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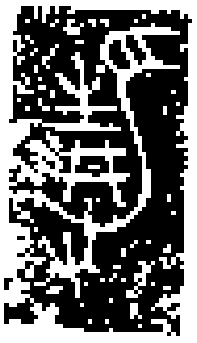

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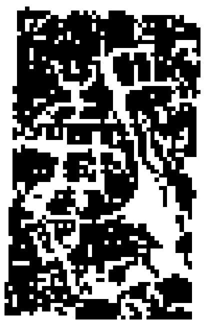
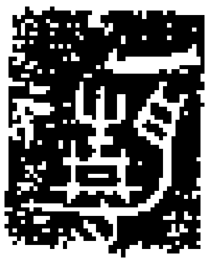


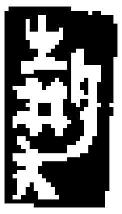
三

秦公
鎛



秦公

鐘
靜公



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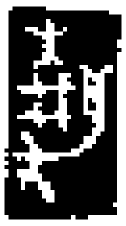
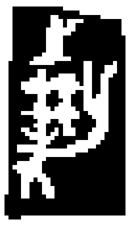
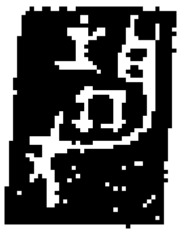


器一

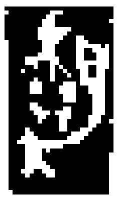


二

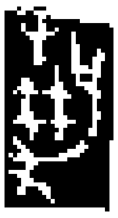
靜卣　王
賜靜弓



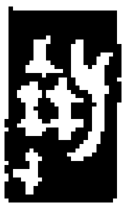
靜殷　靜
學無睪



蓋一

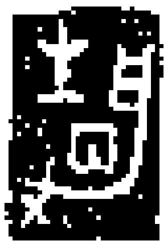


器一

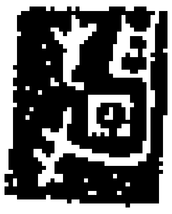


二

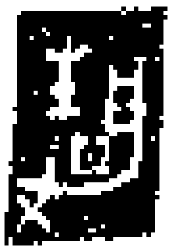
靜卣　靜
拜𩒨首



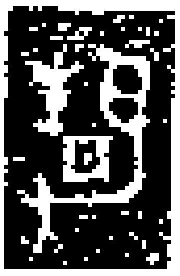
靜殷　靜
敢拜䭫首



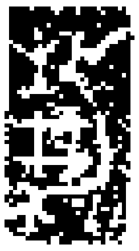
靜殷　王
賜靜鞞剢



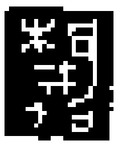
靜殷　王令
靜𤔲射學宮



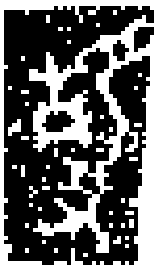
靜叔鼎　靜叔
作口[illegible]旅鼎



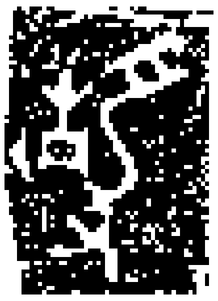
免盤　靜
汝王休



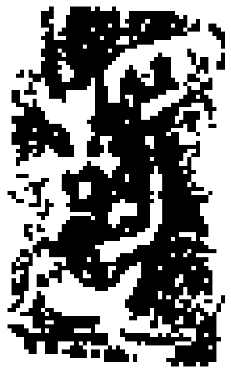
班殷　三
年靜東或



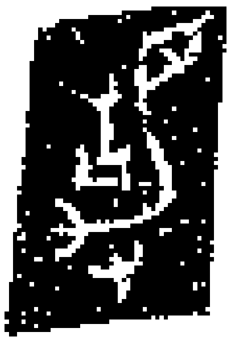
多友鼎
女靜京𠂤



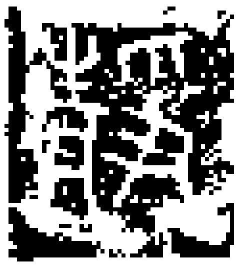
多友鼎
既靜京𠂤
女



大克鼎
寍靜于猷

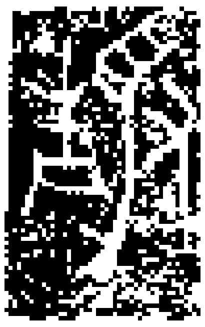


毛公鼎
大從不靜



器

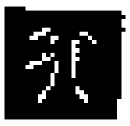
秦公𣪘
鎮靜不廷

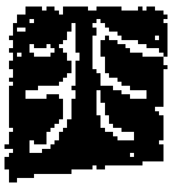


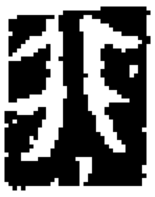
國差𦉜 齊邦貫靜安寍

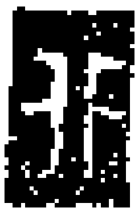
孫詒讓曰，其字即从青爭聲之靜也，何以言之，對字上从生明甚，下縣以井者，當為丼中丶缺耳，青从生丹，說文丹之古文彬形，此从丼即从古文丹省也，右从系者即爭字，說文爭从受丿，受从爪从又，此作爪者爪也，丿者丿也，乃者又之到也，小臣盧彝从又不到，齊鎛顛畢旨畢瀞靜字作䇓，齊邦貫靜安寍，靜作䇓，其以青為青與此異，其以𦥑為爭，則此彝𦥑即爭形之塙證也，（古籀拾遺中十）說文五篇靜審也，金文靜皆用作人名或寍靜之義。

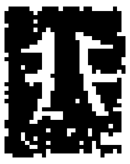
非

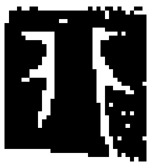

班毁　班
非敢覓

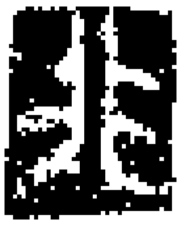

毛公鼎　余
非庸又䎽

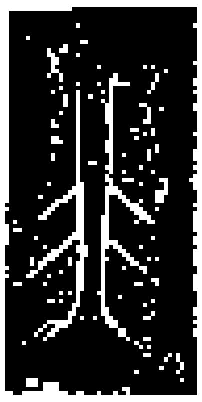

舀鼎　非出
五夫□□趞

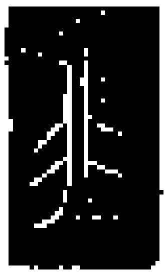

卯毁　令余非敢
夢先公又進遣（退）


內史龏鼎
非余曰

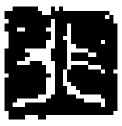

小臣傳毁　師田
父令小臣傳非余


毛公鼎　率
非先告父厝


中山王嚳鼎
非恃與忠


中山
王嚳

方壺　寡
人非之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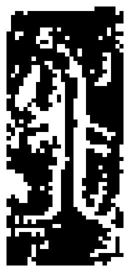
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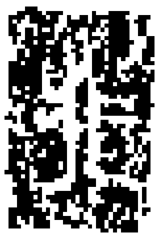
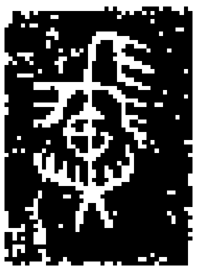

四

蔡侯鐘　余
非敢寧忘

羅振玉曰說文非、違也、从飛下兩翅、取其相背也、王眾飛字篆作飛、許君注从飛下兩翅、謂非之下半及非也、兩翅與六翮、此正象六翮形、證以此鼎知非字正作兆、翮

（非字亦如此作）與許君說吻合、可見許書篆文本不誤、而隸展轉傳寫遂失原形也、（永豐鄉人稿丙第一卷第三書毛公鼎跋）朱駿聲亦違背、故為不是之詞、



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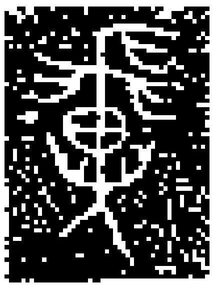

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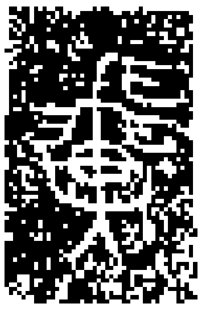
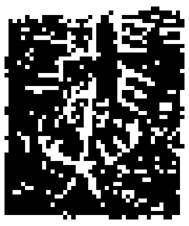
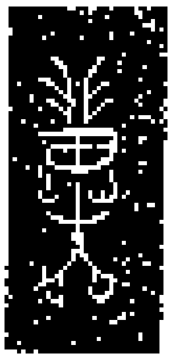


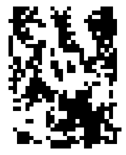
三 秦公鎛



秦公鐘
𩙺受明德



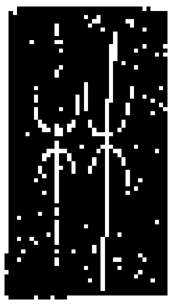
中山王嚳方壺
𩙺翼



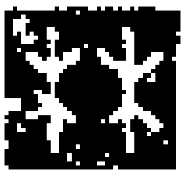
陳平口戈
陳平翼造戈

張政烺曰：𩙺下從飛，重文號，𩙺𩙺是重言形況字，毛詩大雅常武「緜緜翼翼」，傳「翼翼，敬也」。按說文十一下：「𩙺，翄也。从飛，異聲。翼，篆文𩙺从羽。」秦公鐘「𩙺受明德」，𩙺从飛。中山王嚳方壺𩙺从非，借飛，戰國璽亦作𩙺。說文非，「从飛下兩翅」，羽象兩翅之形，飛象鳥張翅之形，三字義近，故作為偏旁可通。

林



散盤　其邍如林



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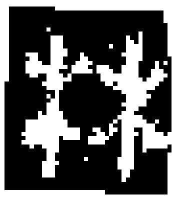
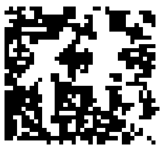


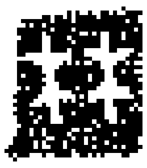
二

同毁　𤔲易林吳牧

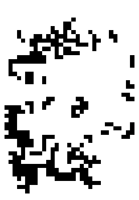


衛鼎

叡季生膚林

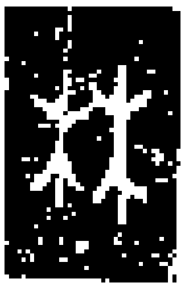


堇

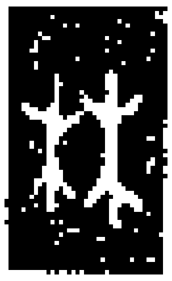


器

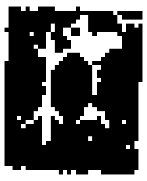
戜毁　奔追鄭戜于棫林



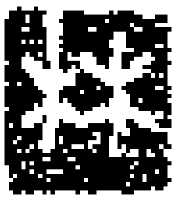
令林父毁



猴林父毁　林父作寶毁　孖

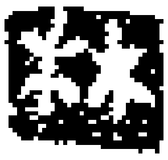


婁林父毁　林父作寶毁　婁

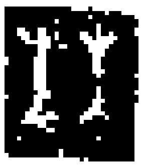


衛鼎　迺舍裘

衛林孴里



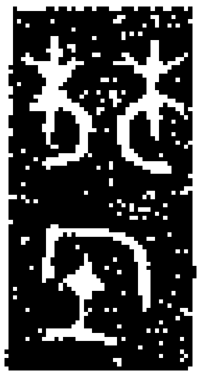
衛鼎　履付裘衛林孴里



林氏角　林氏作父辛寶尊彝

說文六篇「林，平土有叢木曰林，从二木。」按毛詩邶風擊鼓「于以求之，于林之下」毛傳「山木曰林」，小雅車舝「依彼平林，有集維鷮」，毛傳「平林，在平地者也」，是林在山在平地。

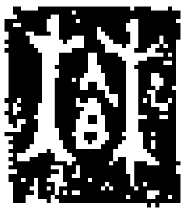
本無定處，須觀其所處而異，許君但據平壤為說，未免以偏概全。林从二木，造字之本意言其木木連屬成片，極言其數之多，在六書為會意，故引伸之為衆多貌。白虎通五行篇：「林者，衆也，萬物成熟，種類衆多也。」楚辭九章「露申辛夷，死林薄兮」，王逸注：「叢木曰林。」廣雅釋詁三：「林，聚也，衆也。」金文或作人名，或作地名，亦有用作衆多貌者，唐韻力尋切，來母侵部。



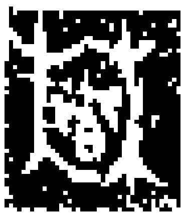
埜湯叔盤　埜湯

叔氏伯稚鑄其尊

戴家祥曰：埜字上半从林，下从𡈼。考毛公鼎「率褱不廷方」，廷作𢌬；利鼎「井伯内右利立中廷」，廷作𢌬；師酉簋「公族𤔲釐入右師酉立中廷」，廷作𢌬。字皆从乚，从𡈼。𡈼與此字下文正同，其爲𡈼字明甚。說文八篇「𡈼，善也。从人、士。士，事也。一曰象物出挺生也。」然埜字不見於字書，以聲義審之，或即莛之別體。集韻上聲四十一迥「莛，梃」，挺俱从廷聲，音待鼎切，定母耕部。漢書地理志膠東國有挺縣，或即埜湯叔之故地歟。

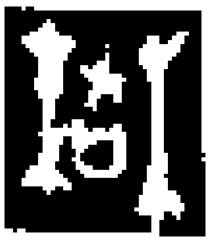


盍

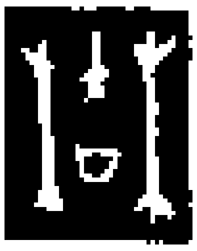


器

亞禺剴卣 中觶王征⿲木去木



禽鼎

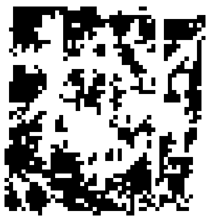


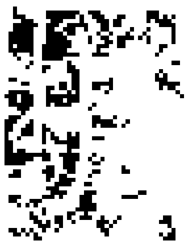
禽毁 王

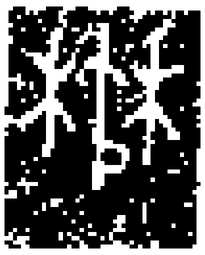
戈⿲木去木 侯

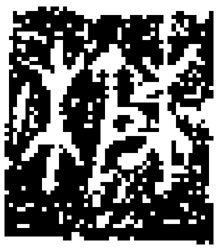
李孝定曰：从林去聲，楊昌濟氏謂即广韻地名之去，固可通，惟去從不見於載籍，且字何以从林，亦不可解。說不可从。唐陳二氏均讀為蓋，謂即古奄國，謂蓋即奄之也。然此實非蓋字。蓋諸盔（作令）盍聲，盍實非从去，篆作𠫓，許君解為从血从大，按字實當从大从皿，作𥁋，从大象器蓋，从皿象器身，即合盒之異構，訓覆其引申義，以為語辭則假借也。唐氏謂「去和盍通用」，是誤引今隸說古文，不知盍不从去也。郭謂即楚字，是也。去楚古聲韻並同，今楚字从疋聲，去疋古音亦同部也。（金文詁林附錄第一八三四葉）唐說去讀「丘據切」溪母魚部，疋讀「所菹切」審母魚部，楚从疋聲，讀「創舉切」穿母魚部，同部諧聲字也。郭說比較近實。

楙

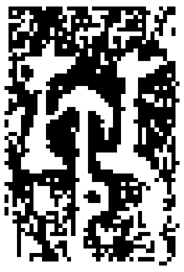

蓋一


器一


蓋二


器二

痶簋
對痶楙
王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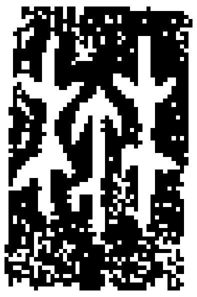
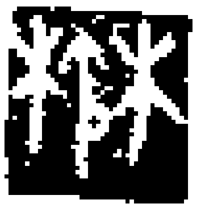

二

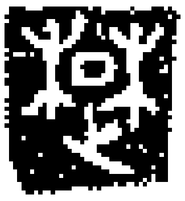
痶鐘
對痶身楙皇
王


鄭楙叔賓父壺
奠楙叔賓父作醴壺

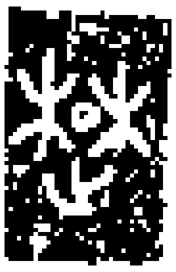
戴家祥曰：說文六篇「楙，木盛也，从林，矛聲」。在形聲字中以林表義者，亦或更易从艸，說文囿籀文作圞，殷虛卜辭作圝或作圃。說文麓古文作禁，卜辭或作𦳋。說文莫从日在茻中，卜辭作𦱤或作䒽。說文蒿从艸，高聲，卜辭作蒿作𦾔或作𧀼，是其證。唐韻矛讀莫浮切，明母幽部；茂讀莫候切，明母侯部，古音幽部韻從第二，侯部第四，聲同韻近，故楙或皆讀莫侯切，同聲必然同義。漢書律曆志「君主種物使之楙盛也」。顏師

書集註：「楙，古茂字，加奉从心，字亦通茂。」尚書皋陶謨「政事懋哉懋哉」，漢書董仲舒傳作「茂哉茂哉」（史記五帝本紀作勉哉勉哉）。周書康誥「惠不惠，懋不懋」，左傳昭公八年作「惠不惠，茂不茂」。爾雅釋訓「懋懋、慔慔，勉也」，陸德明經典釋文「懋，古茂字」，懋勉盖聲訓也。同聲通假字亦同勖，說文十三篇「勖，勉也。周書曰：勖哉夫子。从力冒聲。」唐韻冒讀莫報切，明母幽部。勖讀許玉切，曉母侯部。在諧聲字中唇音明母每與喉音曉母混諧，如每（武罪切，明母）之與海（呼改切，曉母），毛（莫袍切，明母）之與吒（火角切，曉母），亡（武方切，明母）之與肓（呼光切，曉母），黑（呼北切，曉母）之與墨（莫北切，明母），冐之與蒿，具例亦猶是也。商書般庚下「懋建大命」，又曰「懋簡相爾」，而懋字漢石經皆作勖。勖从冒聲，故冒亦通勖。周書君奭「迪見冒」，釋文馬融本作勖，顧命「冒貢非幾」，馬融本、鄭玄本皆作勖，以是而知楙之與茂，懋之與勖，皆一聲之轉也。

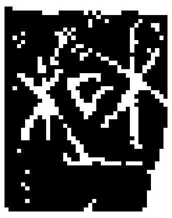
楚



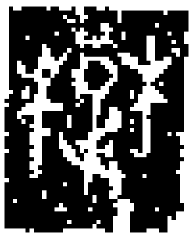
[illegible]馭殷　伐楚荊



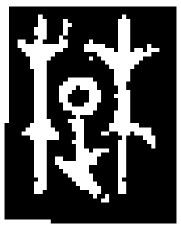
史牆盤　廣能楚荊



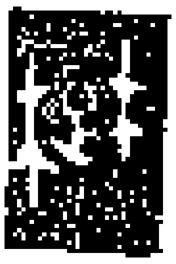
晉公盨　宗婦楚邦



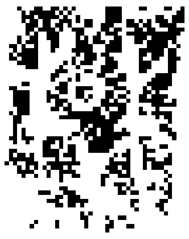
毛公鼎　埶小大楚賦



大令殷　唯王于伐楚伯



益公鐘　益公爲楚氏龢鐘



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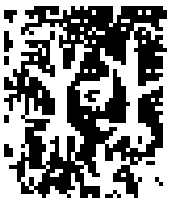

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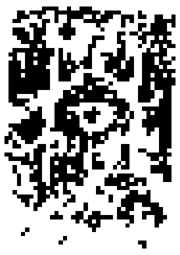
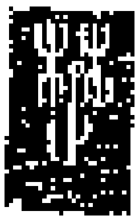
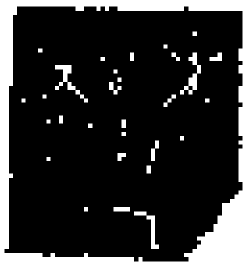


器

才盂　用楚保眾叔才



楚子鼎　楚子趄之飤鐈



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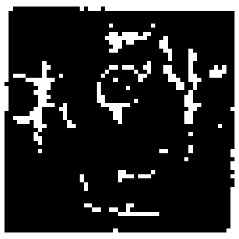

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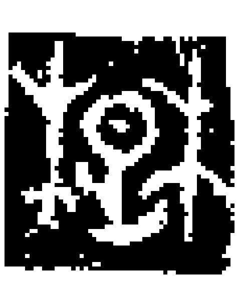
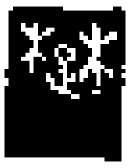
楚子盞　楚子𬀩鑄其飤簠



中子化盤　中子化用保楚王



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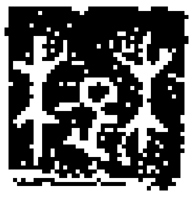

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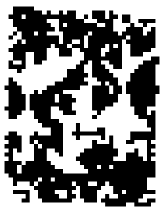
楚殷　楚敢拜手顗首



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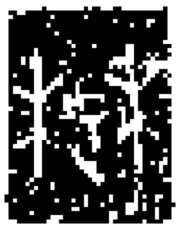

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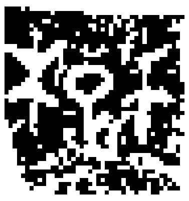
楚殷　內史尹氏册命楚



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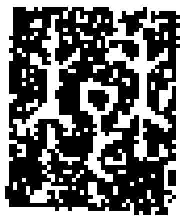

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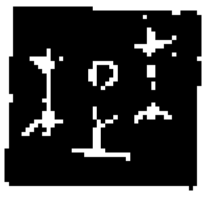
楚殷

中倗父內右楚立中廷



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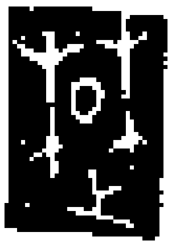

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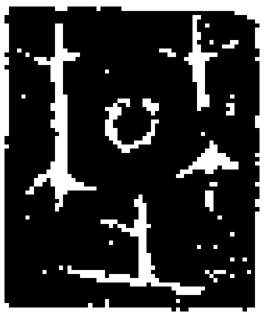

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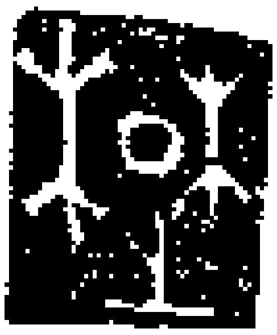

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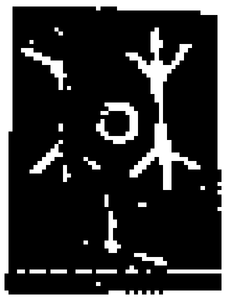
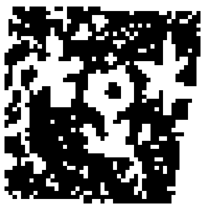
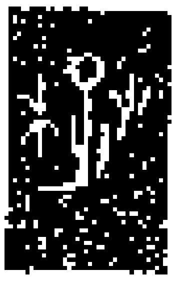


五

楚公冢鐘　楚公冢自作寶大歲鐘



楚季咩盤　楚季咩作嬭尊媵盥盤



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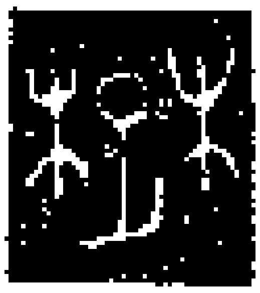

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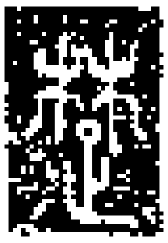
楚屈子簠　楚屈子余自賸中嬭璜飤簠



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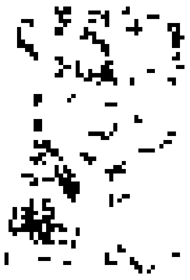
蘇侯鐘

鞋右楚王



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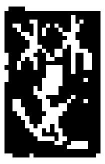
師寰殷　用楚弭伯



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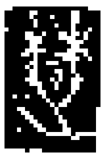

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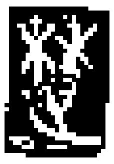

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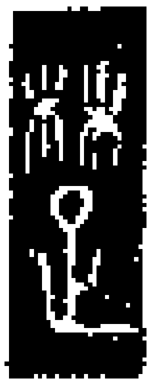
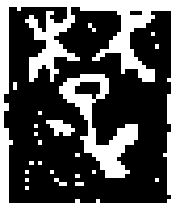


義楚耑 義楚之祭耑



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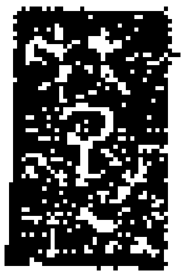

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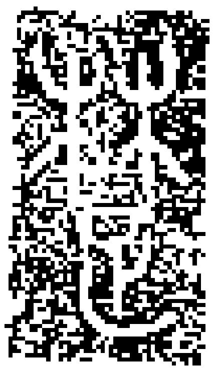
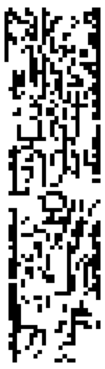
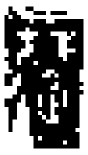
秦楚毁 秦楚乍寶毁



楚嬴匜 楚嬴鑄其盂



楚王孫漁戈 楚王孫漁之用



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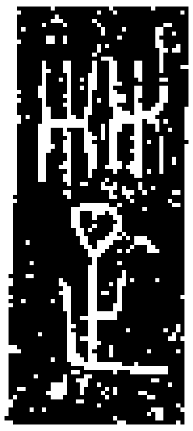
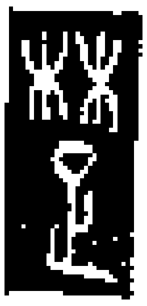


徐王義楚盤 郐王義楚擇其吉金



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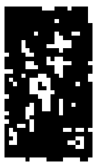

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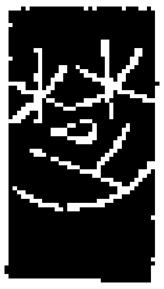

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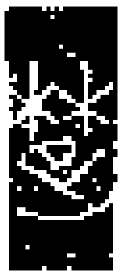
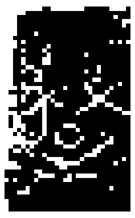


誥

楚王酓忎鼎 楚王酓忎戰獲兵銅



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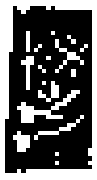

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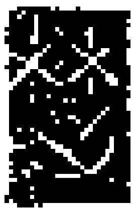
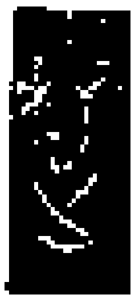


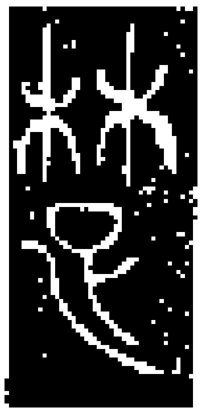
三

楚王酓肯盞 楚王

酓肯作
鑄金簠

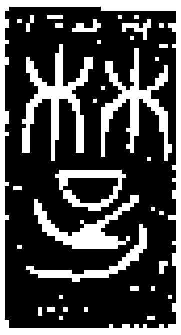


楚王酓肯釶鼎　楚
王酓肯作盤釶盤

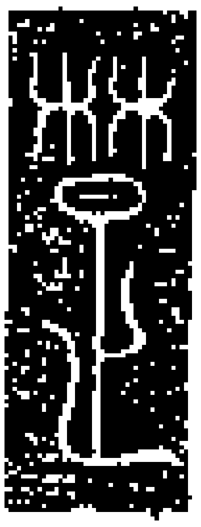


楚王酓章鎛
楚王酓章

作曾侯
乙宗彝



智篙鐘　隹智篙屈
柰晉人救　戎於楚競

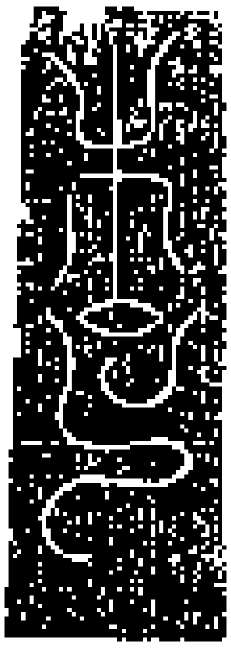


曾侯乙
鐘　之

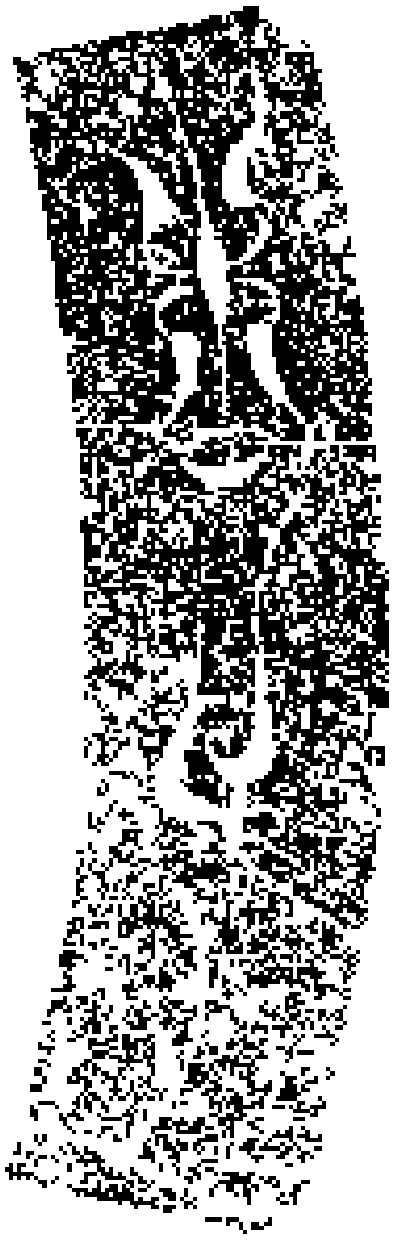
賓之
在楚

張日昇曰：按說文云「楚，叢木，一名荊也，从林疋聲」，金文甲骨文並从疋，疋足一字，所菹切亦足之轉聲。毛公鼎「埶小大楚賦」，孫詒讓讀楚賦即胥賦是也，然解作賦稅則不如楊樹達之解作臣工爲是。楚，芈姓，金文作嬭，諸家讀爲芈，路史後紀八類纂篇

「伯禹定荆州，季年寔居其地，生附叙，始封于熊，致其子爲穴熊。」其始封於熊耳山，故楚之祖先乃於名號之下系以封地，不忘舊封也。熊繹始遷荆山之麓，至文王熊貲始都郢，中間無遷都事。惟言周夷王時熊渠甚得江漢間民和，乃興兵伐庸、揚粵至於鄂，乃立其長子毋康爲句亶王，中子紅爲鄂王，少子執疵爲越章王，皆在江上楚蠻之地。熊渠卒，子熊摯紅立，後六世至熊咢。今熊咢之器出武昌者，武昌即鄂，蓋熊渠之卒，熊摯紅（即中子紅）雖嗣父位，仍居所封之鄂，不居丹陽。越六世至熊咢，猶居於此，故有其遺器。楚之中葉曾居武昌，於史無聞，惟賴是器所出之地知之耳。（觀堂集林十八卷丙）楚公（鎛銘）記王於魯定公六年遷鄀（左傳）後復還郢。楚王酓章鐘云「惟王五十有六祀，徙自西陽。楚王酓章作曾侯乙宗彝，奠之于西陽，其永用享。」此蓋惠王自西陽還郢也。（說文詁林卷六第三四八葉至三八五零葉）據廣韻楚讀創擧切，穿母魚部；疋讀所葅切，審母魚部，韻同聲異；疋讀即玉切，精母侯部。

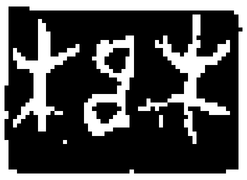


楚王熊肯鼎　楚王酓肯作鑄鉈鼎



楚王盤　楚王酓肯作爲鑄盤

楚字从林疋聲。訓作叢木。此作走。从木蓋从林之省。

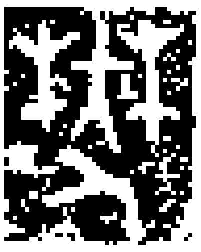


虢⿲木𠂤木才三邑

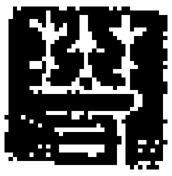
訊以還其邑

戴家祥曰：⿲木𠂤木字从林从𠂤，說文所無，以形聲審之，始𠂤之加旁字。說文十四篇「𠂤，小𨸏也，象形」。鼎臣云「今俗作堆」。戴侗六書謂「側𨸏為𨸏，側𠂤為𠂤，𠂤小山𨸏也」。故其文𨸏𠂤為殺，別作堆、塠。𨸏𠂤與山形（石鼓、秦嶧山作山，泰山刻）相近，作書者故為豎立以示區別耳。𠂤本象形，秦漢加旁，則為形聲。一切經音義六「𠂤，高土也」。故𠂤亦作垖。益州記「青衣神號為雷垖，追圍以為雜垖字」。亦作塠。魏志武帝紀「洧塠為屯」，塠以追聲，亦或簡寫作追。枚乘七發「踰岸出追」，李善注「追亦堆字」。形聲變換，則寫作崔。說文九篇「崔，高也，从屵，隹聲」。唐韻崔讀職追切，照母脂部；崔讀都回切，與𠂤聲同，同部諧聲字也。長卷是旁字亦作陮。說文十四篇「陮，隗高也，从𠂤，隹聲」。唐韻都罪切，端母支部。支脂韻近，同聲通假。字亦通碓。史記河渠書「鑿離碓」，漢書溝洫志「碓」作「⿱山隼」，从山，隼聲。隼讀思允切，心母文部。爾雅釋丘「一成為敦丘」，郭璞注「江東呼地高堆為敦」。孫炎云「形如覆敦」。「唐韻」敦讀都昆切，韻在文部。敦丘即頓丘。衛風氓篇「送子涉淇，至于頓丘」，毛傳「丘一成為頓丘」。釋文「頓，音都寸反」，端母文部。然豳風東山「敦彼獨宿」，釋文「敦，讀都回反」，音𠂤。

脂文陰陽對轉，集韻上平十五灰，培堆音讀都回切，同聲通假，字亦通魁，國語周語「高山而蕩蕩爲魁」，韋昭注「小阜曰魁」，唐韻魁讀苦回切，溪母脂部，由是而知旨之字形多變體，部不出脂文之間，旨字作皆，亦猶大鹿之爲大麓也。水經注濁漳水篇衡水又北經鉅鹿縣故城東，應劭曰鹿者林之大者也，太平御覽五十三引隋圖經曰大陸之鹿廣阿即一澤而異名，尚書云納于大麓是也。

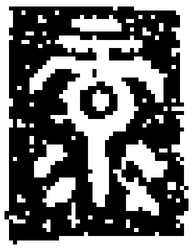


康伯壺　康
伯作樊壺

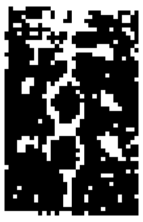


盂䤴父壺　盂
䤴父作樊壺

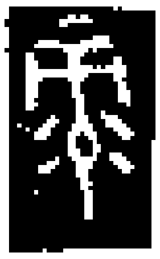
彔



矢人盤
彔貞



彧者鼎
用妥眉彔



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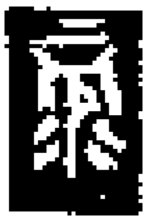

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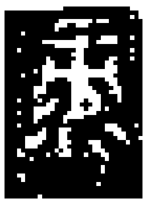

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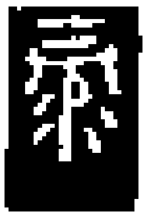

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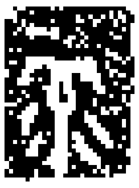

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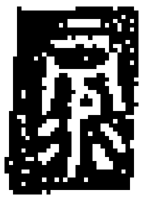

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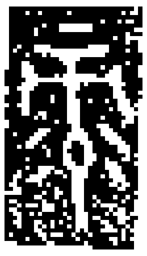
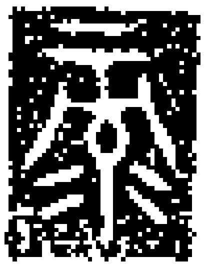


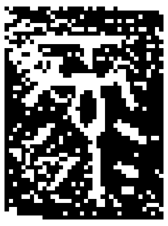
器五

頌𣪘



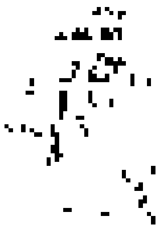
一

頌鼎



蓋一

頌壺 遹
彔永令



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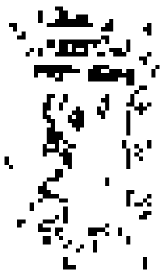
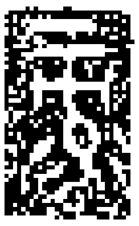
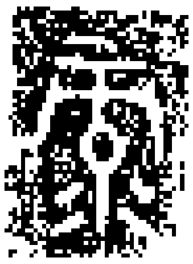


二

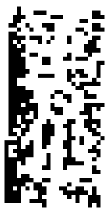
𤼈鐘 遹
彔永命



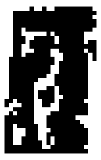
𡚬鐘 辟
臨通彔



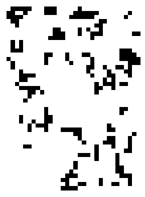
𤼈鐘 綽綰
猶彔屯魯



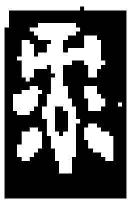
祈伯𣪘 用祈
屯彔永命魯壽



穆康鐘 受作余
通彔康□屯右



史浩盤 褱猶
彔黃耇彌生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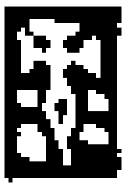
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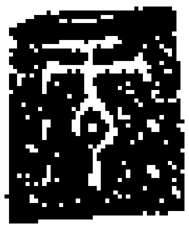
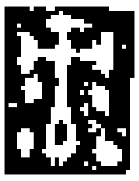
彔殷
蔑彔曆



彔伯㦰殷
彔伯㦰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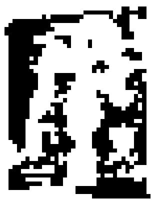
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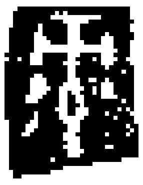
彔㦰卣
彔拜䭫首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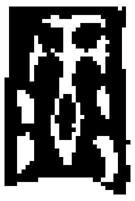
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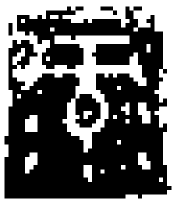
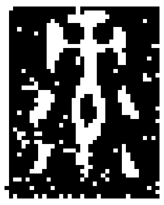
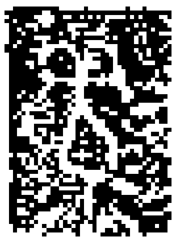
彔㦰卣　伯
雝父蔑彔曆



彔伯㦰殷　彔伯
㦰敢拜手䭫首

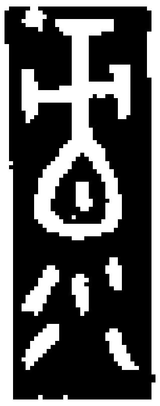


彔作文考殷　彔作
文考乙公寶尊殷

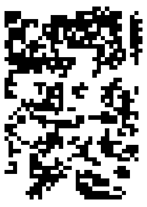


彔
作

文考殷　彔作辛
文考乙公寶尊殷



太保殷　王
伐彔子耴



癲盨　王才
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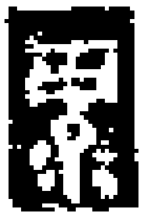
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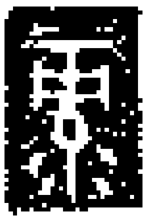
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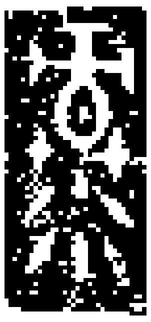
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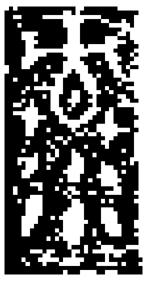
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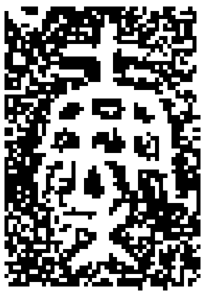
宰甫毁　王
來獸自豆彔

戴家祥曰：說文七篇「彔，刻木彔彔也。象形。」王筠云：「案上象其交互之文，下象其分披之文，不定為何物，不得為象形也。彔彔猶云歷錄，形容之詞。」（說文釋例）按許說誤矣。彔、鹿為一字之演變，卜辭鹿作[illegible]，金文作[illegible]，四足岐角，象活鹿之側視形。彔字卜辭作示，金文作[illegible]，象鹿寧後首尾彌張形，實一物也，亦一字也。故六篇林部麓古文作禁，十一篇水部漉或體作淥，五篇七十六簏箓同字。鹿彔唐韻俱音盧谷切，不但同母而且同部。徐中舒曰：「彔經典通作祿，詩多以福祿並稱，而金文則否。說文以福釋祿，福為一切幸福之總稱，故祿得釋福，此通義也。析言之，祿之本義當為俸祿，周禮太宰『四曰祿位，以馭其士。』注『祿若今月奉也。』韓非解老『祿也者，人之所以持生也。』蓋有祿則足以持生，無祿則不足以持生，故人死則曰不祿，曰無祿。」（中央研究院歷史語言研究所集刊第五本一分冊金文嘏辭釋例）按祿為彔之義加旁字，漢以前金石刻辭止作彔，傳世經傳率用祿字。彔壽同義，或者鼎「用旂眉彔」，叔多父毁「用錫屯彔」，與齊侯壺「用旂眉壽」、蔡姞毁「用旂匄眉壽」同義；頌鼎「通彔永命」，與陳逆毁「用匄羕令眉壽」同義；裴指毁「通彔魯令」與

爺伯𣪘、永命「晉壽」同𣪘、賸盤、「眔眉壽黃耇彌生」與賈𣪘「用錫黃耇眉壽」同義。無祿亦即無壽。左傳成公十三年「無祿，獻公即世」又曰：「無祿，文公即世」閔公七年「今無祿早世，不能久享君德。」無祿即無壽，不祿者，不永其年也。

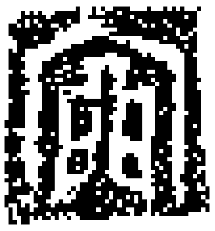


二

召伯虎殷

公氒稟貝

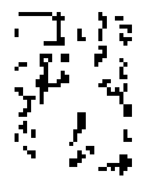
丁佛言曰：稟，召伯虎敦「公氒稟貝」，阮相國以「禾屬貝」，以侖為古文啚，釋作鄙嗇，稟字从㐭从禾，稿是稟，稟，賜穀也，又給也，食也，祿也，經典廩多作稟，米啚廩亩稟或从米，高象牖，兩象戶。許氏說㐭曰象屋形，中有戶牖，其說與古文無一不合，小篆實不足以當之也。（說文古籀補補 卷五第九葉）



盂鼎　今我唯即
刑啚于玟王正德

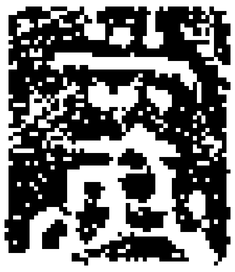
孫詒讓曰，㐭字最奇異難識，舊釋為黽，引徐同柏云「黽字作㐭，古文黽黽僶勔勉一聲之轉」。今考金文「黽」字雖未見，而「鼄」「鼉」諸文从黽者皆象形（鼄攈二之三鼄公華鐘鼄公牼鐘鼄攈郘鐘拓本），不作㐭，徐吳所釋殊不塙。吳大澂釋為憲，則于形尤遠，其誤不必辯矣。今通校金文參互推案，乃悟此字實當為㐭。說文㐭部云「㐭，穀所振入也。宗廟粢盛，倉黃㐭而取之，故謂之㐭。从入从回，象屋形，中有戶牖」。此上从冂，即說文所謂从入，金文入門合文多如此作，但此字然下處即所謂象屋形者，當與宀同意，實非入字。中从冊，則正象戶牖形，此西周文字，乃真古文正體，小篆變而為回，乃與本形殊不相似矣（凡象形字今之多不能指成一字，說文注中入回二字乃傳以此說非正从此二字也）。其見於金文者，惟𤔲伯虎𣪕㐭字作㐭（三之二說文㐭部嗇古文作啚下米亦逆乎作并形是證古文不从田也），其文微有省變。它如諸偏旁从㐭之字，則散氏盤「圖」字作圖（表表），楚公鐘龕字作龢鐘（二之二此字難識从兮仲鐘說之知其从㐭也）。兮仲鐘鐘字作鐘鐘，文嗇作嗇（三之二）。宄盨數字作𢿱（三之一），宄𣪕數字作𢿱（三之二），與此形合。此外，如兮仲鐘嗇字作嗇，作嗇（三之二又二三藿伯鐘同），子廟卣圖字作圖（二之），雖筆畫各有變易，而於戶牖形咸不相遠，誼與此可互證。㐭者，受也（說文㐭部稟从曰从㐭亦受也），亦作稟。古言稟敬也，亦作懍。廣雅釋詁「懍，敬也」（懍俗字，說文所無）。皆稟受引申之義。「㐭于玟王正德」，若玟王令二三正，言敬受文王中正之德，及其命令也（左傳稟命則不威）。（古籀餘論三卷第四十七至四十九）

戴家祥曰：亩字作朗，在六書爲象形，變而爲富，从宀，亩聲，在六書爲形聲。說文七篇「宀」，交覆深屋也。說文九篇「广」，因广爲屋，象對刺高屋之形。宀广義同，故字从宀表義者亦或更旁从广。說文「宅」古文作「厇」，「寓」或作「庽」，玉篇三四七「序」，籀文「宇」字。集韻上聲四十七寢：「亩」，古文作「廩」，或作「廪」。鼎銘「令我隹即廩于玆王」，猶大雅云「儀刑文王」也。集韻廩讀「力錦切」，唐韻「力甚切」，皆來母侵部。



農卣　農

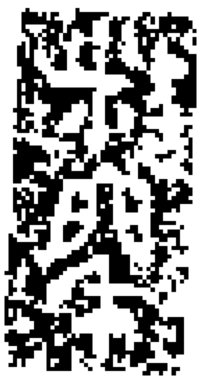
廼嗇卒犂



師臾鐘　朕皇

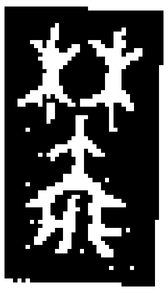
考德叔大嗇鐘

嗇，說文不收，即倉廩之廩。說文五篇「㐭」，賜穀也，从亩禾，實應从亩从禾，亩亦聲。此換禾爲來，意義不變。說文七篇「穡」或體作「䆅」，即改从禾爲从來。師臾鐘「朕皇考德叔大嗇鐘」，假借作林。參見禾部「稟」字。



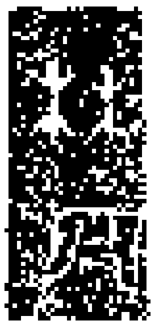
安鐘　肆安作
穌又大數鐘

數从米从禾，亩聲，乃稟之別體。禾米字義相關，為重複形符。金文用作鐘名，如安鐘「肆安作穌又大數鐘」，即為此例。



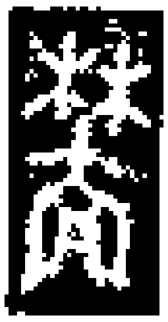
簋

大毁　余弗敢𣡕

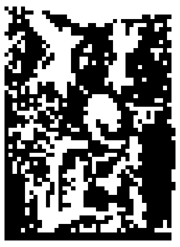


三

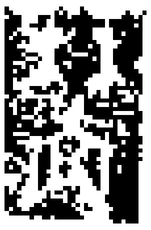
井人妄鐘　肆用作龢父大𣡕鐘



𣡕伯鐘　用作朕文考𣡕伯龢𣡕鐘



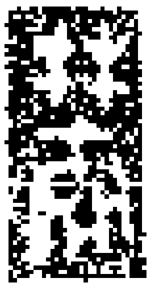
一



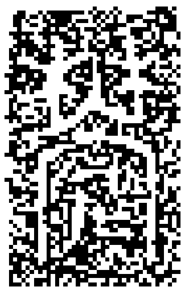
二

士父鐘　以作朕皇考叔氏寶

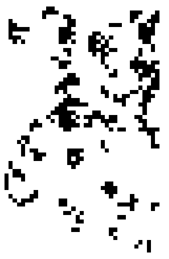
鐘鎛



雁侯編鐘　用作朕皇祖雁侯大𣡕鐘



一



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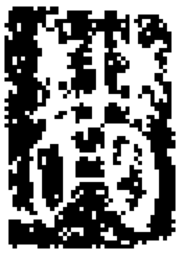
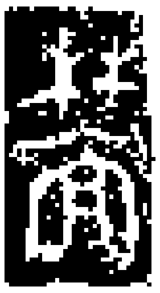


三



七

虢叔旅鐘　用作朕皇考惠叔大𣡕龢鐘

楊樹達曰由余觀之不獨从林之𣡕當從舊說釋林即虘鐘銘諸文亦當釋林也知然者虘鐘銘皆從亩得聲亩與林古韻同屬覃部聲亦相同二字同音故得爲

釋此從聲音言之，知其當爾者一也。國語周語曰：「景王鑄無射而為之大林。」觀虢叔旅、士父、井人妄及兮仲之第三器稱大薔，楚公稱大薔，吳生稱大林，兮仲第一器稱大鐘，第四器稱大鐘，皆即大林也。此從古書之證言之，知其當爾者二也。蓋大林之鑄造，乃一時風尚使然，故周景王鑄之，楚公鑄之，魯季武子鑄之（見左傳襄公十九年），而虢叔旅、士父、兮仲、井人妄、吳生、筆亦皆鑄之。名雖一事，流傳既廣，制作亦衆，即形制不必盡同。孫君乃云「大林自是極大特縣之鐘，今虢叔編鐘亦有大薔之語，則義不相應」，此刻舟求劍之論也。又云「大林鐘雖見國語，金文或从亩，或从稟，既不皆从林」。又云「龢薔、寶薔鐘亦不皆云大林」，不悟大林者稱曰林，有何不可？抑孫君深解古音，於林亩古音無異，無容不知，乃於此默不一言，竟云字不皆从林，何其疏也。夫林从二木，義為森林，而亩象倉形，義為倉亩，國語作林，金文作薔，皆非鐘名本字，必求本字，鏞鐘殆為近之。今以林為釋者，第以古書證古器，非謂正字當作林也。孫君蓋以釋者翁玫既觀各器，欲求一貫之釋文，然薔龢鐘鈴諸字形體雖異，音固一貫也。孫君不據顯然一貫之聲音求之，轉令於古書而求之於形體，遂多為馮肊之論，殊可惜也。（入氣雜卒雅古初釋盡此文我釋音撰以釋遍為是邊與林亩雙聲也積微居金文說九十八葉至九十九葉是以鐘從）唐韻林讀力尋切，來母侵部，亩讀力甚切，不但同母而且同部。

朕。詒讓曰：大下一字此鐘作[illegible]，第二鐘作[illegible]，積古齋款識亦載此鐘，左無冂形，空括，本未精，阮釋為鎛，亦非。以隸古寫之，从亩从[illegible]（說文殸古文作殸从殳）文，其字當為[illegible]，字書所無，其音義未詳。吳亦無釋。疑此字鐘文屢見，而形各不同，如後[illegible]伯鐘云「作朕文考[illegible]白龢[illegible]鐘」作[illegible]，兮仲鐘五器第一器「兮中作大[illegible]鐘」作[illegible]（第二第五器同），第三器作[illegible]，第四器作[illegible]（以上三並），吳生鐘曰「甬作口公大冂鐘」作[illegible]（三又一筆[illegible]不全非左从冂句[illegible]似亦作[illegible]與兮仲第一鐘同），可虢叔鐘云「用作朕皇考惠叔大[illegible]龢鐘」（三器及龍叔[illegible][illegible][illegible]同二之二）叔氏寶林鐘云「作朕皇考叔氏寶[illegible]鐘」（三器同又一）則亦作[illegible]，與[illegible]伯鐘同。凡此[illegible][illegible][illegible][illegible]四形，字書咸未見，舊釋於[illegible]伯鐘、叔氏鐘、虢叔鐘並釋為林，於吳生鐘釋為鎛，於此及兮仲鐘並無釋。吳氏兮仲鐘跋云「[illegible]或釋鎛，或釋[illegible]（筠清館釋如此[illegible]伯及[illegible]真云龢[illegible]鐘則非龢字明矣）[illegible]虢叔鐘則以為古林字，跋云「今觀兮中大林鐘、楚公大[illegible]鐘，知[illegible]象屋廡形，此為从林从無，即[illegible]無之義」，若然，又有釋為「夾」「[illegible]」兩字者，諸說不同，無可質正。自鐘文外，它器文罕見，此諸字惟後大敦亦有[illegible]字，與鐘文正同，審核文義，乃因天子命然睽以里與人然睽對使之辭云「天子余弗敢[illegible]」，舊釋為吝嗇之嗇（[illegible]）甚塙（余舊釋為遂，說詳拾遺），然於鐘文則義又無取。金文復有从嗇為形者，如免簠云「司奠還[illegible]眔吳眔牧」，免敦云「令女疋（舊釋足非）周師司[illegible]（之並一三）[illegible]字亦說文所無，舊並釋為[illegible]，亦未塙。其字从嗇从攴，與[illegible]

或是一字，然其音義究未能定也。遍校諸字，或从攴，或从金，或从林，形雖殊異，而皆同从㐭。說文㐭部：㐭，或作廩，从稟，而稟亦从㐭爲聲，毋其非从無，縱類較然。唯㐭稟諸文與鐘銘義咸不相屬，無可推尋。若如瞽字舊釋爲林，大林鐘雖見國語周語，而金文或从㐭，或从稟，既不皆从林，又云「𨭸瞽鐘」「寶瞽鐘」，亦不皆云大林，則與彼未必盡合。且大林自是極大特懸之鐘，今虢叔編鐘亦有大瞽之語，則義尤不相應。況瞽字本从來㐭，金文从林者，即牆字之偏旁，而牆字篆文本从二來，又从二禾，詳見是由一來增爲二來，又變爲二禾，三變而後爲林，而金文牆字所以从瞽形，亦不皆从林，如師寰𣪘作𤖸，正从二禾，師酉𣪘作𥫗，則省从一禾。（舊釋許[illegible]誤）唯大𣪘瞽字逕直作瞽，變二禾爲二來，以此推之，則知鐘文瞽字从林，自亦禾之變體，非正从林木之林，尤不得讀爲林矣。若然，瞽字依大𣪘可決定其爲嗇字，以此根據參互推繹，竊疑瞽亦嗇之異文，而鐘文中瞽、鐳、鎜、龔諸文，則咸當爲牆之省變。（說文嗇部牆从嗇爿聲重文牆𤖸之从二禾金王牆）（嗇爲鴅稍師寰𣪘瞽鴅爲嗇也）（稟嗇鼎不相涉鐘義亦異可讀）其牆義不必與㐭稟相比傳也。（說文金部有鐘字云作擧或从金重𣪘與比鐵字聚相近然皇以旦齏與）而𣪘字以嗇从攴者，疑取力田之義，尤重云「司嗇」遣𣪘、遣逹爲賜講司嗇安縣內之嗇字，（余甫讀爲斷說詳拾遺𣪘大亦嗇賣邀也田夫謂之嗇夫）尤𣪘「辭𢦒」亦同，穡師寰𣪘云「𤔲乃穡事」，故𣪘文以𣪘與虔𢦒並舉，似即周禮九職之農圃山澤藪牧，𣪘文「辭𣪘」，又與郊特牲司嗇，事異而義同。辭（丁乚三大尊舍公姑令又田司嗇與司田義亦同）至瞽字在鐘文則當讀爲牆牆

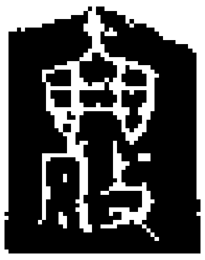
即宮縣軒縣之遺稱。周禮小胥「王宮縣，諸侯軒縣」，注「鄭司農云：四面象宮室，四面有牆，故謂之宮縣。若然，軒縣雖不四合，而三面環列，亦得取牆形」。周書大匡篇云「縣不鍺合」，即文王在程時侯國制也。特鐘、編鐘同縣於虡，故並謂之堵。精鐘磬編縣之二八十六枚而在一虡謂之堵。（亦詳小胥鄭注）分之曰堵，合之曰肆，大小異而取義略同。因鐘爲金樂，故或省林而从金。後邾公牼鐘云「鑄辝龢鐘二鍺」（二三）之堵字亦變从金，足相比例也。（小胥半爲堵全爲肆儀三之三春侯乖鼓鐘一肆亦从全）（則鐘字即虡之者與从酉間文鑄文播乎偏旁之嗇从龢在亩上師函既若爲一象判象業私正司但上下互㠯豈古稟奇字可至迪郳）若然，諸文从亩从稟者，皆嗇之省（說文亩斗亩或作廩从稟），从林者，釋之變體；从散者，又之遞變也。抑或取散遷之義，與宮縣四面環象異同。蓋古文奇詭，隨意增省，或展轉流變，與正字迥異，非遍校諸器，不能得其達詁，而舊釋或爲林，爲龢，爲鐘，爲來，爲彝，爲散，要皆望文肊定，齗齗百出，其不可通明矣。（古盉鐘銘二堯以鐘）參據大設一器銘曰「余弗敢嗇」，又一器作「余弗敢𢿵」，是𢿵即嗇之表義加旁字也。嗇、𢿵俱當讀「嗇」。說文五篇「嗇，愛濇也，从來从亩，來者亩而藏之，故田夫謂之嗇夫」。左傳昭公九年「大國省穡而用之」，杜注「穡，愛也」。「余弗敢嗇」，猶叔向之母曰「余何愛焉」（左傳襄公二十一年）。免設銘云「令女疋周師嗣𢿵」，嗣𢿵當讀「司嗇」。小雅甫田「田畯至喜」，鄭箋「田畯，司嗇，今之嗇夫也」。禮記郊特牲「蜡之祭也，主先嗇而祭司嗇也」。說文攴部無𢿵字，八篇欠部「𣤸，悲意。从欠嗇聲」。古字从攴从欠義者，亦或更旁从攴。集韻入聲二十二昔𣤸𢿵同

字。夏竦古文四聲韻上聲六止引籀韻𢾆𢾆同字，是其證。廣韻去聲三十四嘯「𢾆，誂又曰悲意也」。一切經音義九引通俗文「小怖曰𢾆」。公羊傳「𢾆然而駭」。按今本公羊傳哀公六年云「諸大夫見之，皆色然而駭」，色為𢾆之聲借字。

克鐘銘云「用作朕皇祖考乙寶劃鐘」，劃亦說文所無。集韻「劃，剌也」，設測切（入聲二十四職）審母。攴部，玉篇四十二「𢾆」讀所色切（廣韻大均切）。不但同部，而且同母，嗇、𢾆、𢾆、劃四字為一語之轉，已昭然若揭。

師寰𣪘「卹厥穡事」，穡當讀穡，偽古文湯誓云「我后不卹我眾，舍我穡事而割正夏」，偽孔傳云「言奪民農功，而為割剝之政」。史記殷本紀穡作嗇。𣪘銘與此意反，而詞同。穡字作牆，乃借用籀文牆字為之。牆之聲源為爿，爿為古文牀字，不从爿得聲者，韻往都在陽部，與嗇字聲韻懸異。然集韻下平十陽「嬙」讀「慈良切」（說文十二篇大徐用字嬙音在良切）新而入聲二十四職「嬙」字又音殺測切，讀「嗇」，以是知古字不以爿為聲源者，亦或得讀為嬙（小非常槙凡嬙開十嬙釋文嬙本或作嬙左傳昭二三年以備嬙嬙釋文氏屬本又作「嬙」又哀公元年宿有妃嬙御焉釋文嬙本又作嬙或作牆）之，从爿得聲者。𣪘銘借用為穡，孫氏深知其意，為之通校諸器，得其達詁，實儒林一快事也。郭沫若讀牆為「將」（兩周金文辭大系圖錄考釋師寰簋），林潔明（金文詁林七冊第四四八一肅）從之，可謂知其一而不知其二矣。戴家祥釋肅（清華大學國學研究院國學論叢一卷四期）亦非是。

（⿰亩殳）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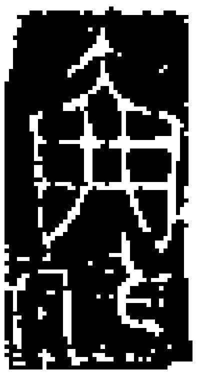
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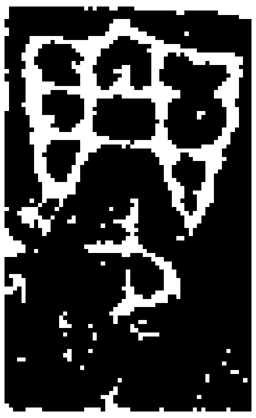
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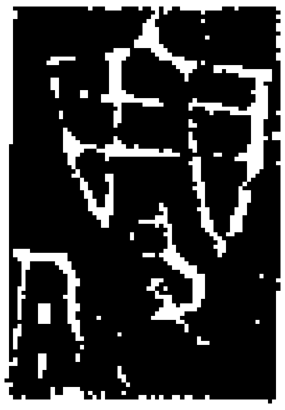

四

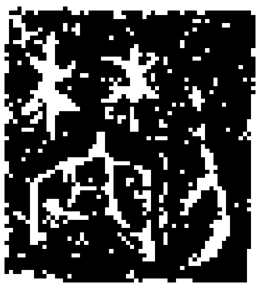
楚公冢鐘

楚公冢

自作寶大⿰亩殳鐘

⿰亩殳即⿱林亩之別構，「⿰亩殳鐘」即「⿱林亩鐘」，爲金文恆語。

（⿰⿱林亩刂）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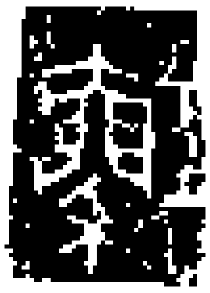
克鐘 用作朕皇祖考伯寶⿰⿱林亩刂鐘

⿰⿱林亩刂字从刀从⿱林亩，爲⿱林亩之加旁字。

（鑮）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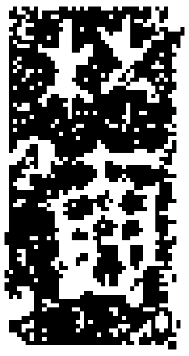
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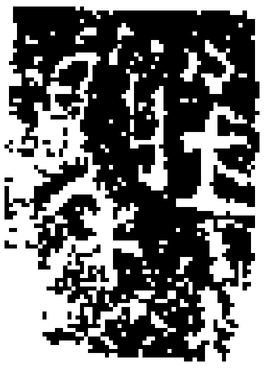
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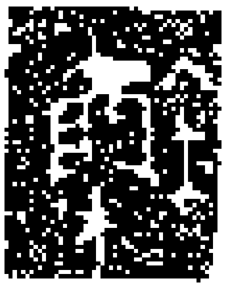
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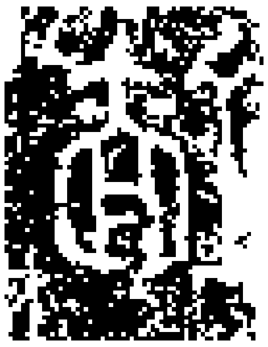
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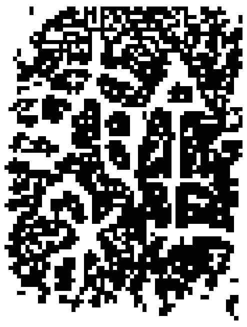
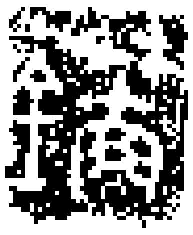
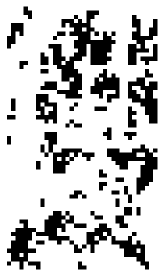

六

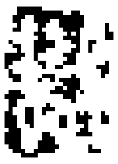
分中鐘（分中作大鑮鐘）分

鑮从金从䨼，䨼與替通，从金乃是作爲鐘名而添加的形旁，「大鑮鐘」即「大替鐘」。

（鐥）

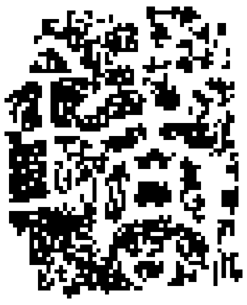

廡鐘（稌鐥鐘）


廡鐘（作稌鐥鐘）擎

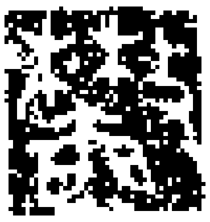

一

南宮乎鐘（南宮乎作大鐥協）劉土

鐘

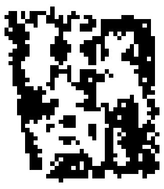

非鐘左鼓（作大鐥鐘）周

鐥即替鐘之替的形義偏旁增生字，銘文用法與「大替鐘」完全相同，是其證。

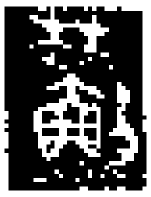


搨

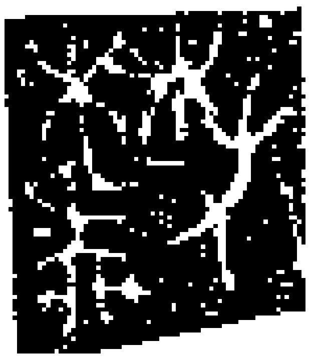
大殷　余
弗敢⿰⿱林酉欠



免簠　嗣奠
還⿰⿱林酉欠



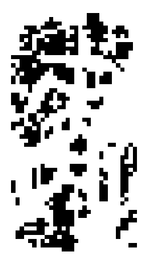
免殷　令女
足周師嗣⿰⿱林酉欠



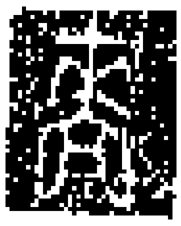
⿰⿱林豆攴鼎　⿰⿱林豆攴
作寶鼎

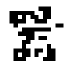
大殷蓋銘「余弗敢⿰⿱林酉欠」吳釋作「余弗敢⿰⿱林豆攴」，知⿰⿱林豆攴即⿱林酉字，詳見釋⿱林酉。

嗇

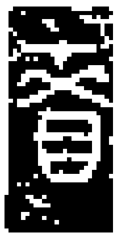


史牆盤
𣪘嗇戊替





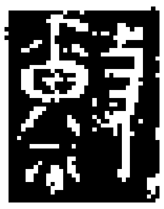
㺇匜尃
趁嗇覷㺇



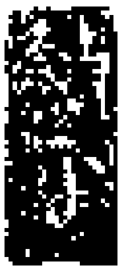
中山王嚳壺
左使車嗇夫鼎

固亡
頊

說文五篇「嗇，愛濇也。从來从㐭，來者㐭而藏之，故田夫謂之嗇夫。𠻸，古文嗇从田。」沈子毀「沈子嗇戡紐貯嗇」史牆盤「𣪘嗇戊替」嗇皆表示收藏農作物之義。經籍嗇作穡，如左傳襄公九年「庶人力于農穡」，杜預注「種曰農，收曰穡」。㺇匜尃趁嗇說非㺇嗇為地名。左傳昭公二十三年「單子取訾，劉子取牆人、直人」，杜注「三邑屬于鄭者」。中山王嚳壺作「車嗇夫」，為官名。



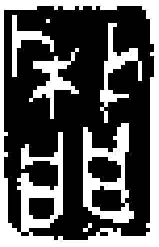
陳純釜　命左關丕發敕
成左關之釜節于稟釜



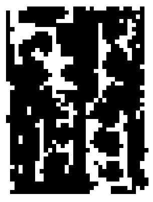
子禾子釜　關
鈉節于稟料

字从稟，上象倉亩之形，即亩之異，下為米，从米與从來通，皆為倉亩所貯之物，嗇字古文作嗇，與此銘形近，稟當為嗇字異體，𣀔字加攴，當與金文正作政、古作故、乍作攸同例。說文五篇「嗇，愛濇也，从來从亩，來者亩而藏之」。

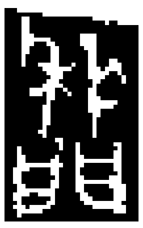
穡



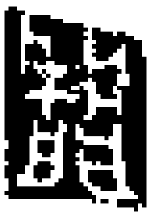
簋一



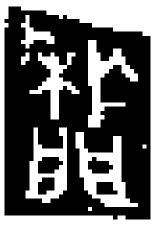
盤一



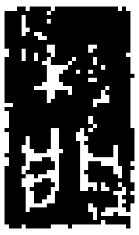
簋二



盤二



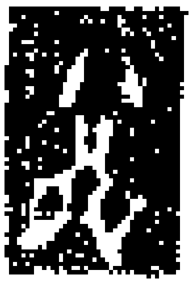
簋三



盤三

師酉簋　王乎史穡冊命師酉

師酉簋「史穡」，史牆盤作「史𤖨」，穡𤖨乃𤖨穡字，从𤖨爿聲，即說文牆字。說文牆籀文作𤖨，與此正同。古牆、檣同字，如師寰簋「卿廄檣事」，即書湯誓「舍我穡事」。金文穡用作人名。



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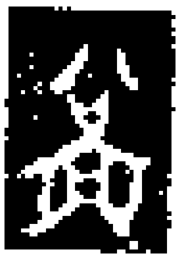
作姒女寶盤



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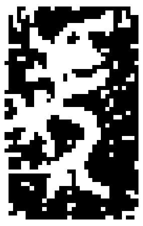
作姒女寶盉

虎



廚鼎
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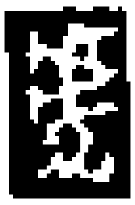

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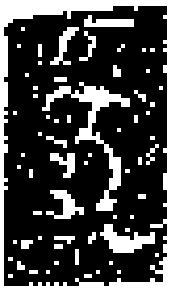
虎冟



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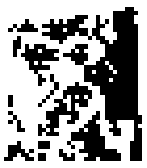

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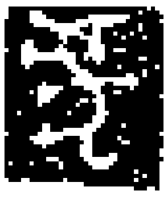

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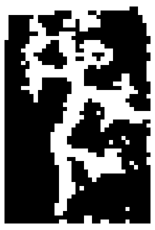

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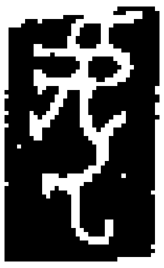
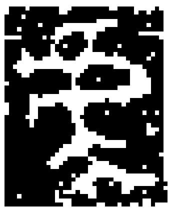
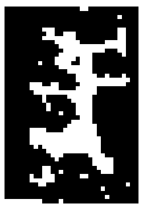


彔伯𢦔簋

虎冟
𦅫裏



伯晨鼎
虎韔冟裏



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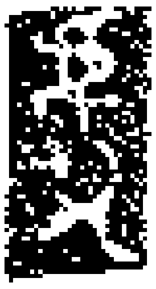
趞曹鼎　虎
盧口口十矢



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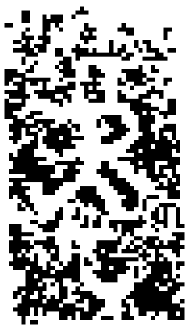

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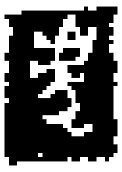
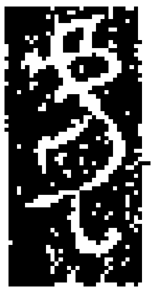
虎臣後庸



㦰方鼎　達
虎臣御淮戎



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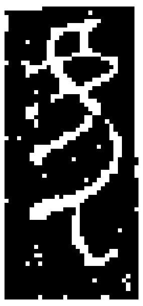

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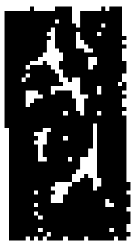

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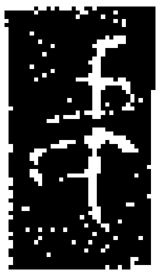

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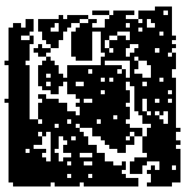
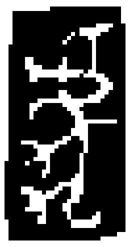
師寰簋　左右
虎臣正淮夷



無叀鼎　官嗣
紅王退側虎臣



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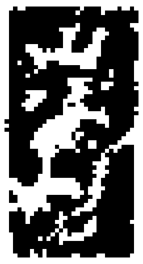

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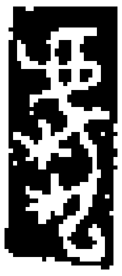

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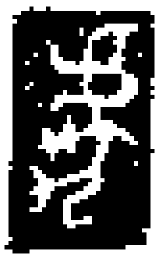

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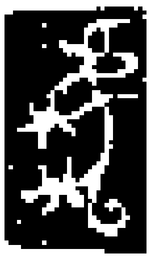

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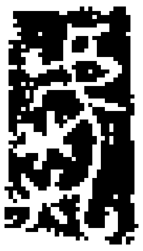

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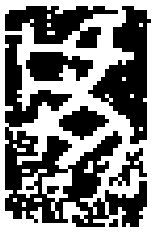
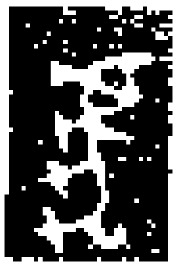
師酉殷　嗣乃祖
啻官邑人虎臣



衛盉　矩或
取赤虎兩



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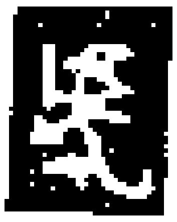

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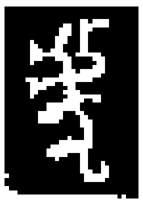
大師虘殷　王乎宰
曶賜大師虘虎裘



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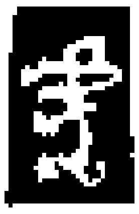

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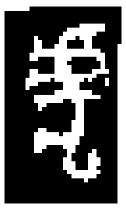

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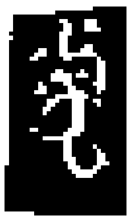

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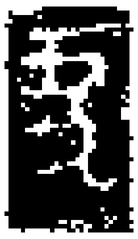
伯內右師虎



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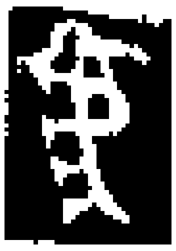
豐伯虎曰



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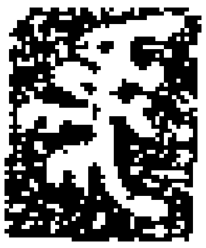
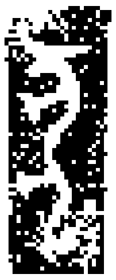
召伯虎殷
豐伯虎告曰

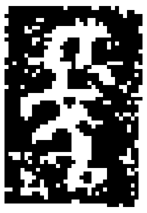


矢人盤
淮嗣工虎

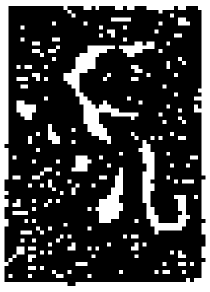
孛



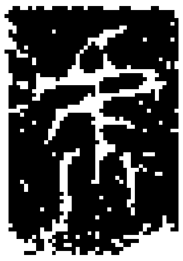
虎伯罍 虎伯作父寶尊彝



豐姬鬲 豐姬作姜虎旅鬲



□中虎簋 唯□中虎□其吉金



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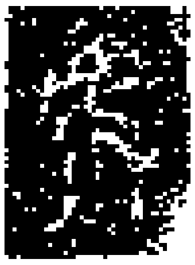
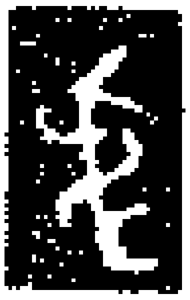


二

奢虎簋 奢虎鑄其寶簋 京山



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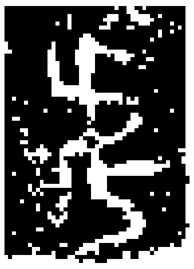

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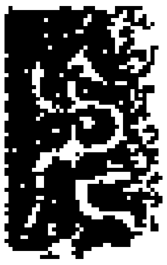

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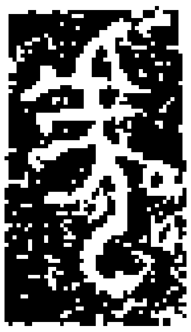

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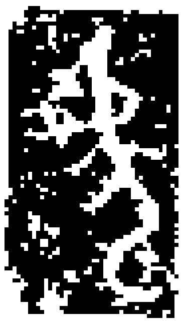

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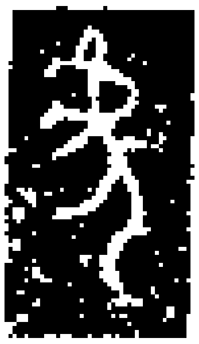

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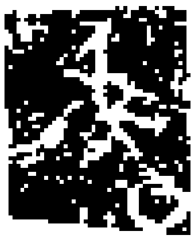
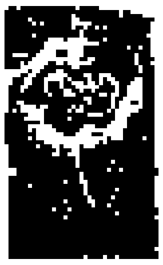


三

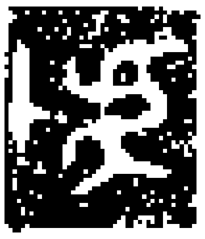
滕虎簋

滕虎敢肇作皇考公命中寶尊彝



句鑃 余譽□子孫□御武

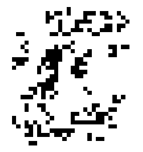
駢詁讓曰：說文虍部「虍，虎文也，象形。」又虎部「虎（段若膺校从儿），山獸之君，从虍从人，虎足象人足也。」古文作𧆞，作𧇊。許書兩古文於古未見。故金文師虎敦作虎狀，虎敦作虎，录伯敦作虎，師酉敦作虎，（毛公鼎略同）又偏旁从虎之字或作乕，虢（敦受字其褫字偏旁）作乕（頌鼎虢字偏旁）。若然，虍當為虎頭，猶彑為豕首，別為一字，蓋象其傍口形，下則象腹背足尾形，皆不為人足，此與許書篆文古文或不同，雖較之原形已有省變，然相去猶不甚遠也。（名原上八至九葉）



己侯鐘　己侯⿰卜虎作寶鐘

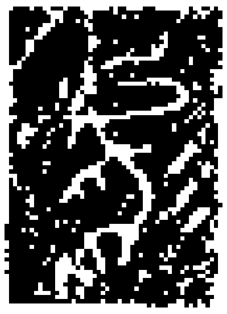
戴家祥曰：⿰卜虎字从虎从卜，說文所無。以聲義求之，似當釋豹。唐韻豹讀北教切，幫母宵部；卜讀「博木切」，幫母侯部，聲同韻近。古人名豹者多矣，如斐豹（左傳襄公廿三年）、胡子豹（左傳定公十五年）、叔孫豹（左傳襄公五年）是其證。虎與豹皆獸中之兇猛者也。禮記郊特牲「虎豹之皮，示服猛也。」說文九篇豸部「豹，似虎圜文。」故先哲每以虎豹並舉。論語顏淵「虎豹之鞟，猶犬羊之鞟也。」豹之更旁作⿰卜虎，亦猶晉郤豹字叔虎也。（國語晉語）徐同柏釋虩（從古堂款識學卷十第八葉），吳大澂釋虔（愙齋集古錄二冊第八葉），孫詒讓釋虔（古籀餘論卷一第四葉，又見名原下第九葉），恐非是。

彪



許伯彪戈

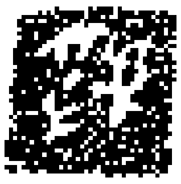
鄦伯彪之用戈



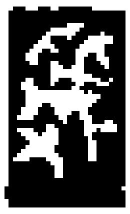
毛叔盤

毛叔朕彪氏□姬寶盤

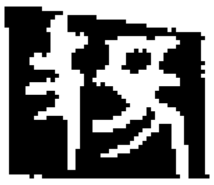
說文五篇「彪，虎文也，从虎，彡象其文也」。按許愼所釋可从。法言「君子以其彌中而彪外也」注「文也」。易蒙「鄭本彪蒙」古注「文也」。漢班彪字伯虎，即爲此證。金文作人名，無義可說。



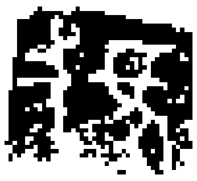
爽盨 虢叔



吳彝 朱虢新

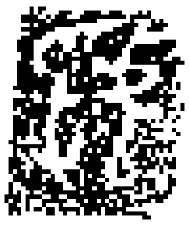


录伯戎殷 朱虢新



器

三年師兌殷 朱虢函新



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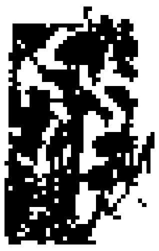

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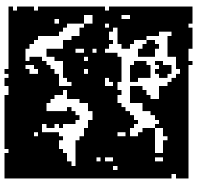

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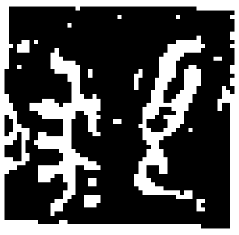
作鬲



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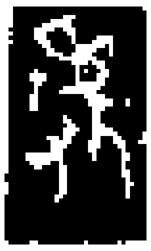

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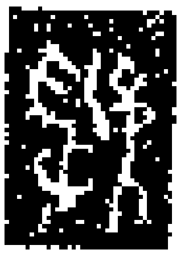

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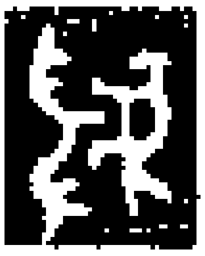
鑄行盨



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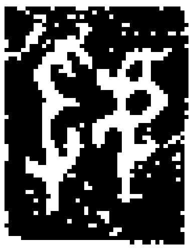

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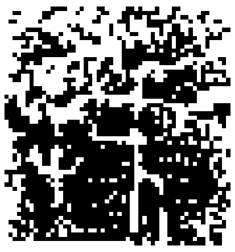

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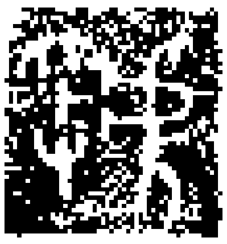

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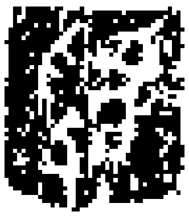

簠

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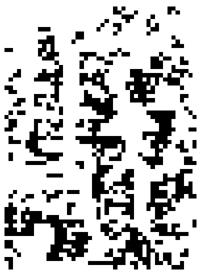

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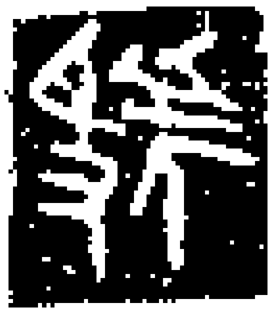

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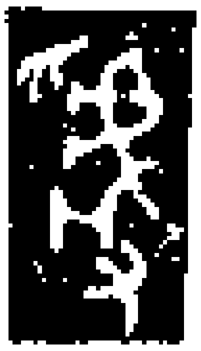

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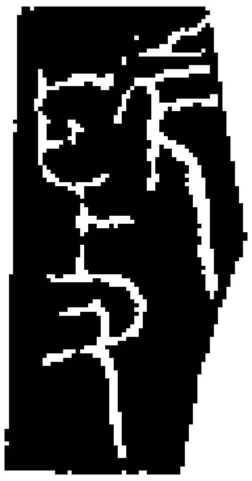

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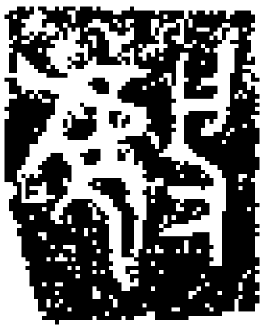

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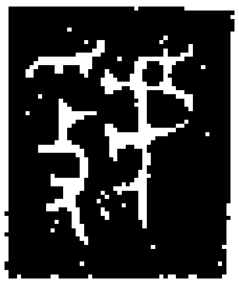

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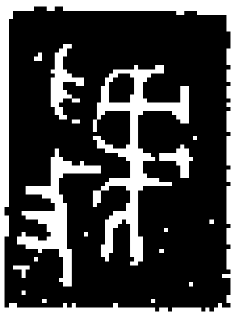

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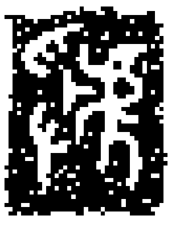

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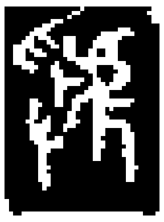

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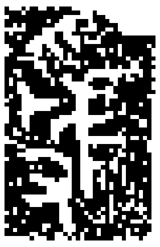

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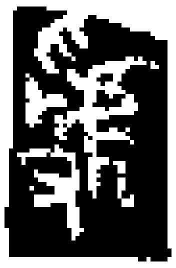

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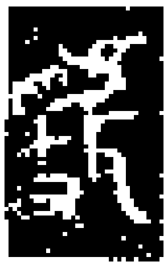

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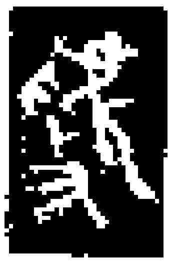

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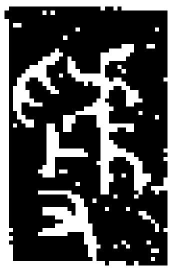
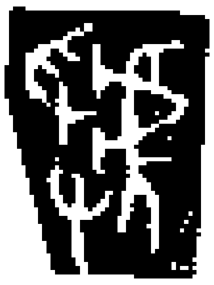


器五

頌殷



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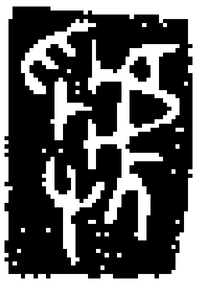

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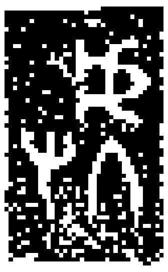
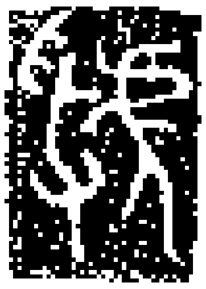
頌鼎

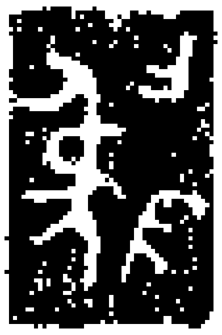


蓋一

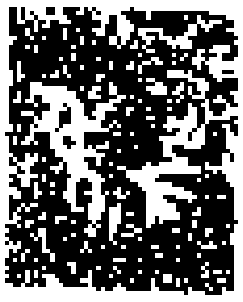


壺二

頌壺　王乎史虢生册令頌



穌告妊鼎　穌告妊作虢妃魚母媵



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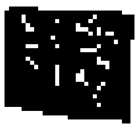
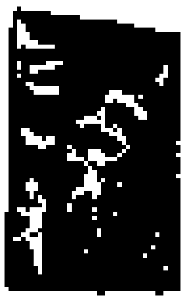
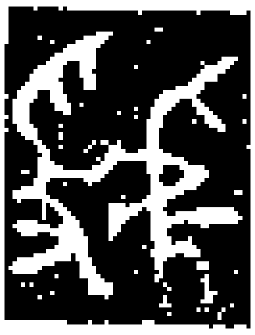


班毁　王令毛伯更虢[illegible]公服



虢文公子

鬲　虢文公子段作叔妃鬲



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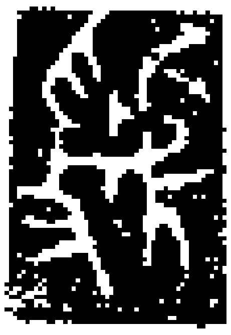

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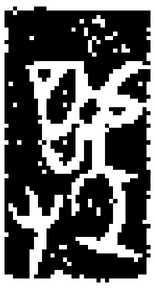

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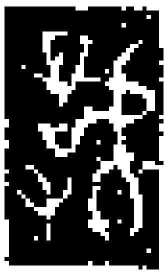

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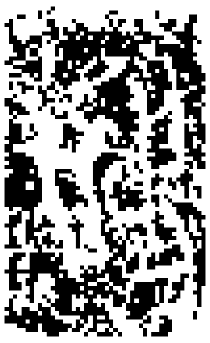

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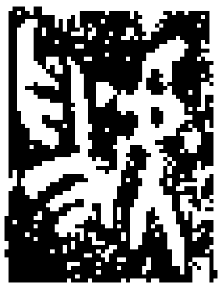
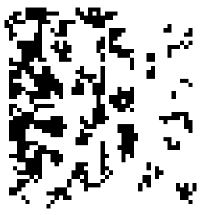


師臾鐘　師臾肇作朕剌祖虢季寬公幽叔朕皇考德叔大𬐧鐘

林義光曰：說文云：虢，虎所攫畫明文也，从虎寽，捋虢爲虎攫，無他證，當爲鞹之古文，去毛皮也。古作虢（虢文公子鼎）作虢，變作隸，（虢叔匜）从虎，寽象手有所持，以去其毛，凡朱鞹，諸彝器以虢爲之。（文源）張日昇曰：虢，姬姓，左傳僖五年云：虢仲、虢叔，王季之穆也。虢仲封東虢，而虢叔封西虢。兩周金文辭大系攷釋云：「東虢其分枝爲北虢，漢書地理志云：北虢在大陽，東虢在滎陽，西虢在雍，西虢金文稱鄭虢，有鄭虢仲𣪕出于鳳翔可證。北虢金文稱虢季氏，如虢季子白盤、虢季子組壺其證也。單稱虢者，當即東虢。

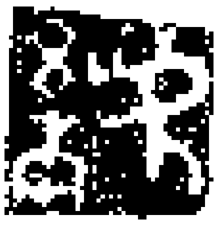
（金文詁林第五卷第三一五二頁）

虤



郘殷䦌
挏宮人虘

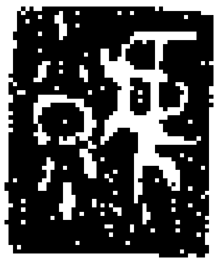
此字徐同柏釋戕，遂作斯（從古堂款識學卷一事十六葉周敔戎殷）強運開釋虤，（說文古籀三補卷十第十三葉）柯昌濟釋虤（韡華閣集古錄跋尾第一六三葉敔戎殷）李孝定曰：「諸說於字形並不類，此疑虤形稍譌耳」（金文詁林附錄第二一四四葉）擬李說是也。羅振玉云：「說文解字，虤，虎怒也。从二虎，段君曰：此與㹜兩犬相齧也同意，案段說是也。此从二虎顛倒，怒而將相鬥之狀，篆文作兩虎並立，則失怒而相鬥之狀矣。唐李勣碑虤字畫从此，知唐人尚存其初形也。（殷虛書契考釋卷中第七十葉）廣韻「五閑切，疑母元部。」



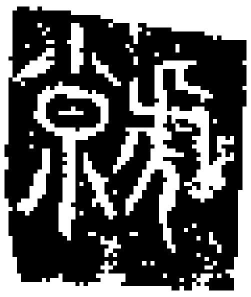
伯晨鼎

厹戈虢冑

孫詒讓曰：伯晨鼎虢字舊無釋，吳榮光釋為韔，吳大澂釋為虢，云鞹之借字，說並不塙。審校篆文虢字，从虎从𢆶，又疑當从白，撫拓不審，遂成8形，惜未見拓本也。从本形甚明析，竊疑當為皋之古文。說文皋从本从白，蓋櫜諸本聲。左傳莊十一年「蒙皋比而先犯之」，杜注云「皋比虎皮」，孔疏引服虔注樂記「倒載干戈，包之以虎皮，名之曰建皋」為釋。今禮記作「建櫜」，鄭注「讀為鍵櫜」，云「兵甲之衣曰鍵櫜」。伯晨鼎之虢𥱼即皋字，謂以虎皮包甲。虢冑即甲冑也。（古籀餘論卷三第五六至五七葉盂鼎）

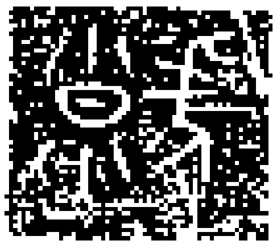


毛公鼎
虩許上下



蓋

秦公毁
虩事蠻夏



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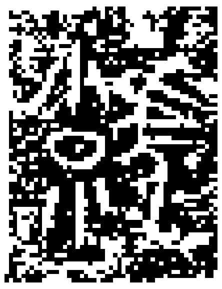

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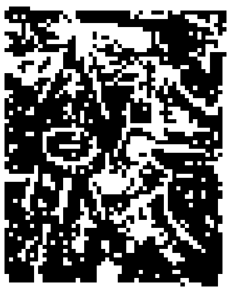
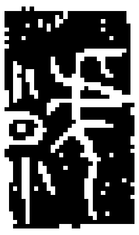


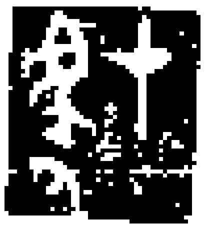
三

秦公
鎛

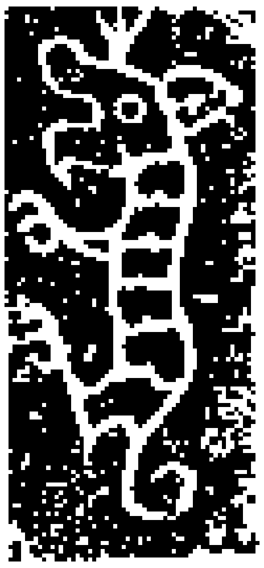


秦公鐘以
虩事蠻方

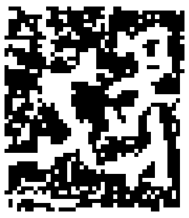
高鴻縉曰（吳清卿曰）易「震來虩虩」，釋文引馬注「虩虩，恐懼也」，履「愬愬終吉」，馬注亦云「恐懼也」。虩許即虩虩愬愬之意，許愬聲相近。王靜安曰：「易『震來虩虩』，鄭注『虩虩，恐懼貌』，許許猶虩虩也。」近人讀虩許二字無重文，謂虩許猶鄦許，乎唱也。此為動詞，有抗舉之意。縉按虩許二字無重文為動詞，極是。但謂有抗舉之意，則未之前聞。兩字實為相反之兩動詞，虩為儆懼，許為嘉許，虩許上下若否于四方，即凡對於邦國之上下臣僚順於朝庭者嘉許之，逆於朝廷者儆懼之。虩許連文，猶言勸戒褒貶獎懲也。（毛公鼎集釋八二 金五八三叢）秦公毁「虩事」即言小心以事之意。



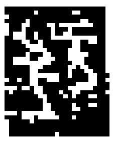
量侯彝 量侯
虎作寶尊彝



祖父乙壺
亞虎祖父乙



衛鼎 衛
臣虢貽



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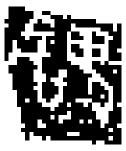
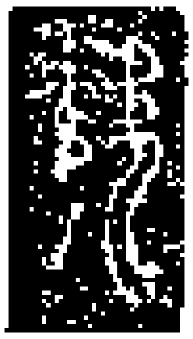


二

乍冊魖卣
賞作冊魖馬



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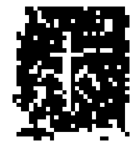

□生[illegible]
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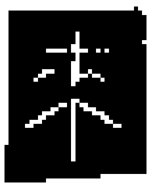

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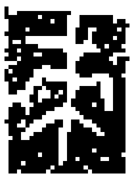
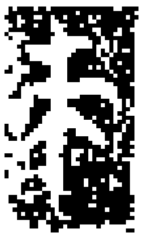


曶鼎　□
來歲弗賞



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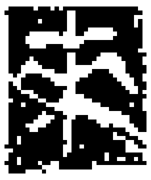

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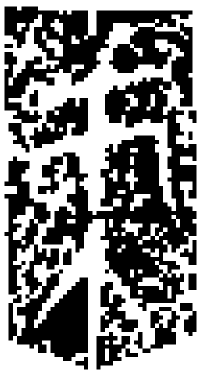

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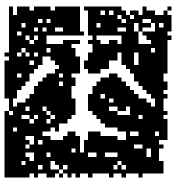

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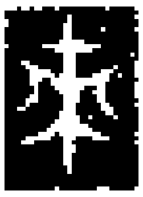

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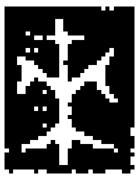

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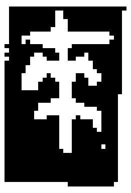
宰甫簋　王
來獸自豆彔



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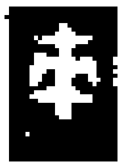

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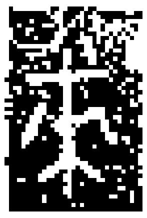

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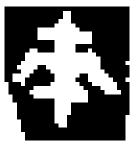
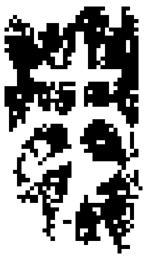


厚趠齍
唯王來各

于成
周年



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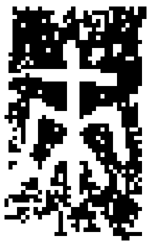
祖來見武王



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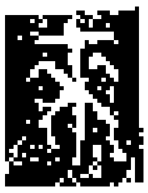
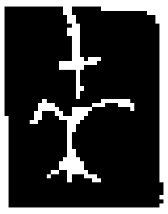
祖迺來見武王



召伯虎毁　琱生
又使召來合事



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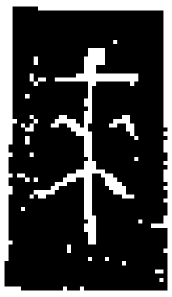
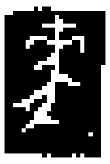
保來伐反夷年

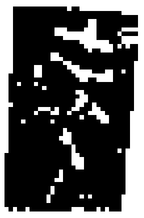


宗周鐘　艮嚶
迺遣閒來逆卲
王

説文五篇：「來，周所受瑞麥來麰。一來二縫，象芒朿之形。天所來也，故爲行來之來。」詩曰：「詒我來麰。」金文來字作朿來之形，原始宗教認爲人類生存所依靠的東西無不具有神性，詩曰「詒我來麰」，古人認爲麥子是天所來也，故借來爲「行來之來」。爲了區別來字的兩種意義，後人添加表示植物類的禾旁寫作𥝩，説文七篇：「𥝩，齊謂麥𥝩也，从禾來聲。」又添加表示行走意義的夂旁寫作麥，五篇：「麥，芒穀，秋種厚埋，故謂麥。」金文來字皆用作往來之義，或作徠、逨，加辵旁。



麥尊 麥揚



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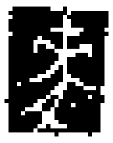
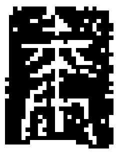


麥尊 侯作册 麥賜金于辟侯



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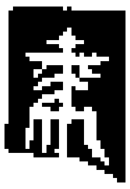
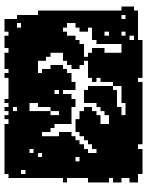


器

麥彝



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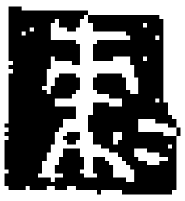
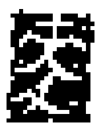
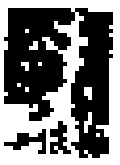


麥鼎 井侯 延爾于麥媑



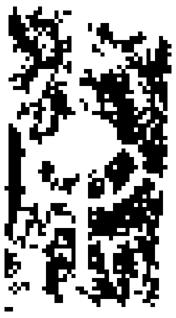
麥尊 于麥 辟侯之年



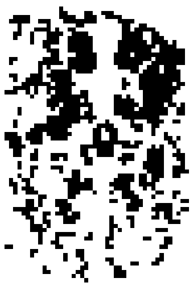
麥盉 井侯 光厥吏麥

林義光曰說文云麥芒穀、从來有穗者、从夊、按、來象麥有芒之形、古以瑞麥爲天降从夊、夊者足形、行來之象也。

庚



父庚斝
父庚



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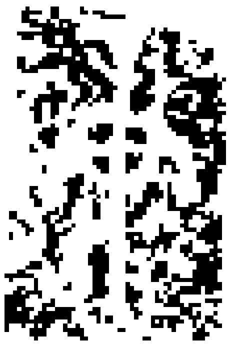

器

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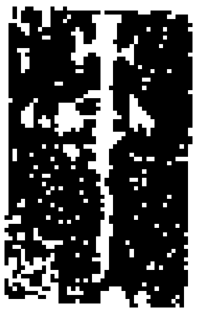
子父庚



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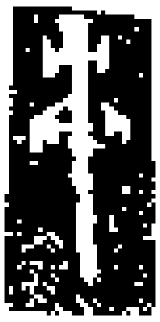
鄉父庚



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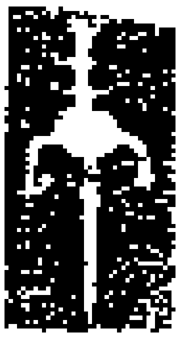
箙父庚



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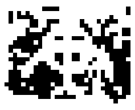
亯父庚



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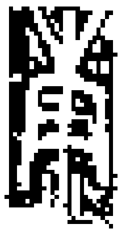
庚辰爲作彝



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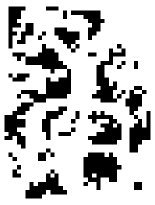
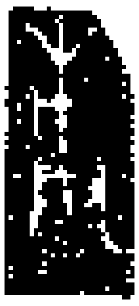


○父庚爵
○父庚



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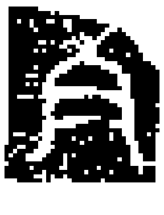

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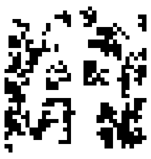

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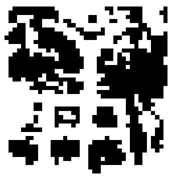
祖庚



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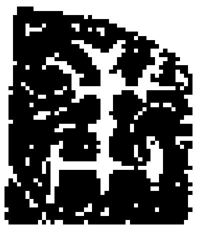
王庚



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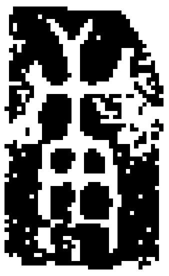

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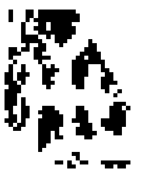
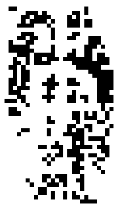


父人

庚爵
父庚



持戈父庚
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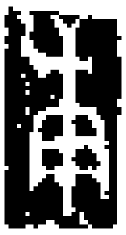

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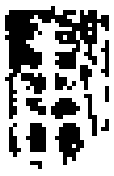
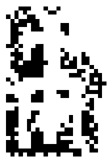


二

持戈父庚
爵父庚



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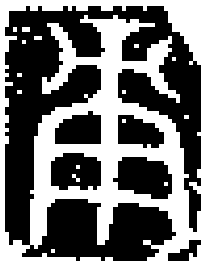
爵父庚



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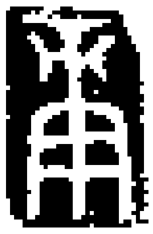
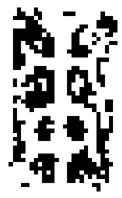


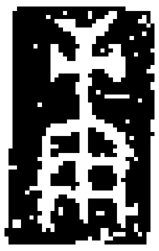
茲

陸册父庚
卣父庚

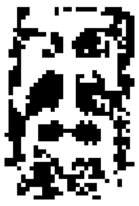


析子
倠父

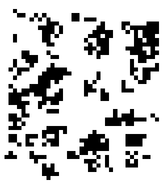
庚觚
父庚



御亡父庚彝口子
寍作父庚寶尊彝

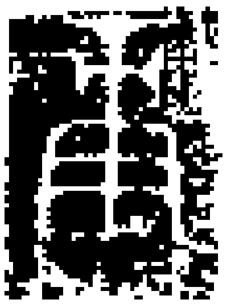


母庚爵
母庚

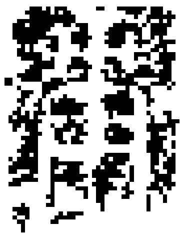


祖甾

庚爵
祖庚



盤祖庚鼎
盤祖庚



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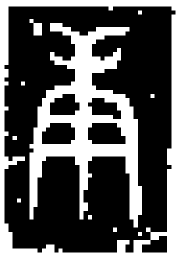
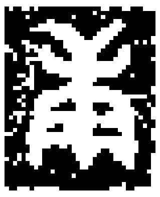
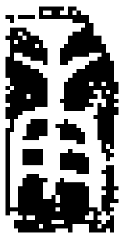
亞祖庚



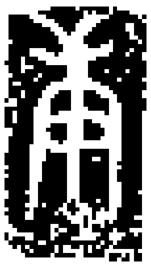
作祖庚尊
作祖庚



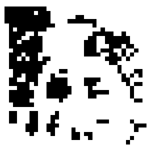
大祖日己戈
祖日庚



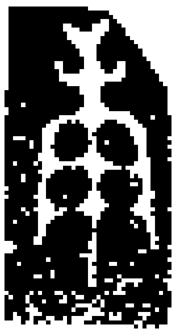
父庚盉
父庚



父庚卣
父庚



子父庚爵
父庚



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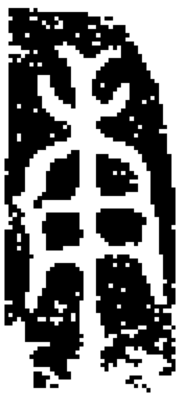

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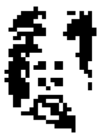

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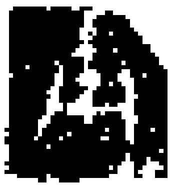

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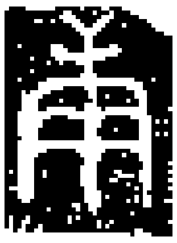
䢼父庚



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庚觶

作
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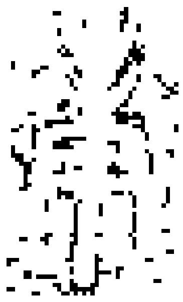

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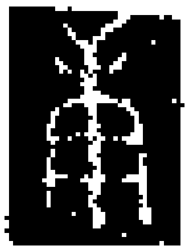

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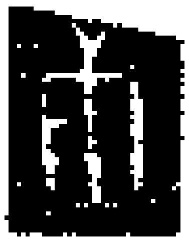

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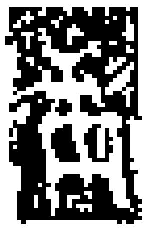

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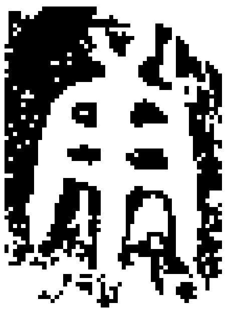

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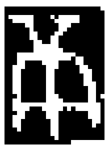

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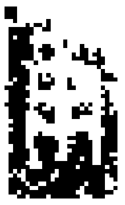

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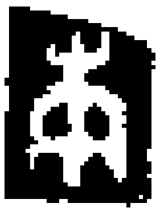

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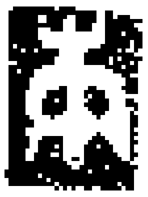
父庚寶彝



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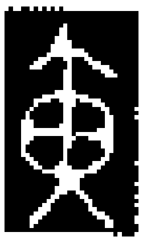
作父庚寶彝



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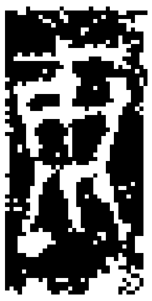
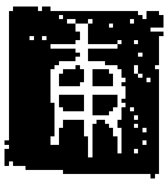


□父庚尊　□
作父庚寶尊彝



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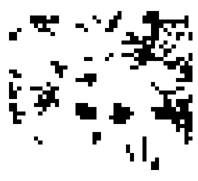

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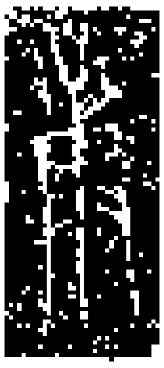
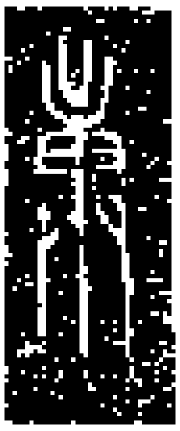
考日庚寶尊器



蔡侯
尊



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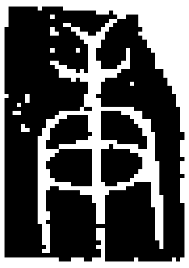

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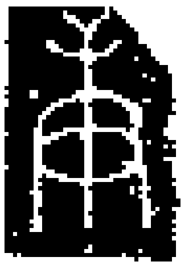

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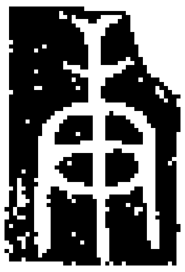

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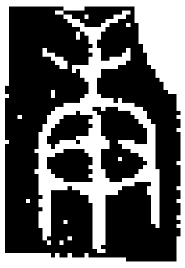

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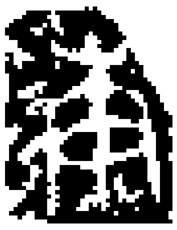

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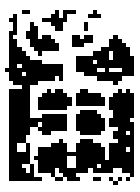

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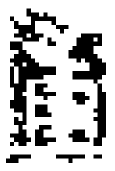
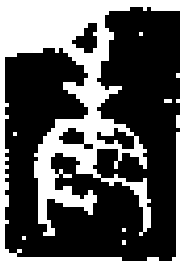
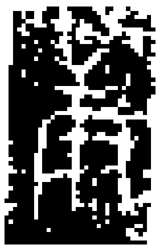


門棰父庚爵
門棰父庚寶彝



殼父
庚彝



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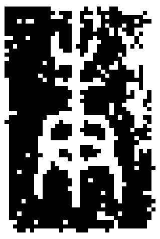

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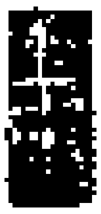

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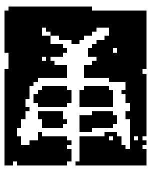

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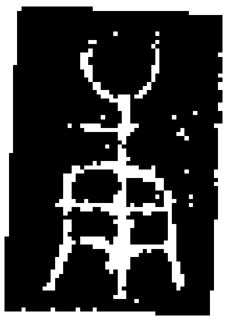

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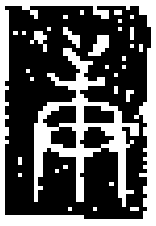

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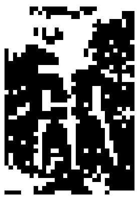

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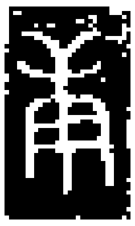

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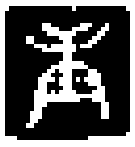

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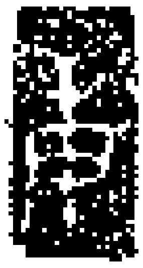

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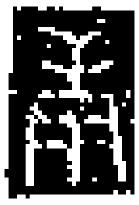

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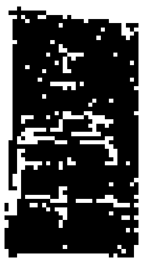
卣

王蔑庚
贏曆



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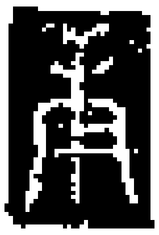

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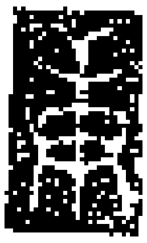

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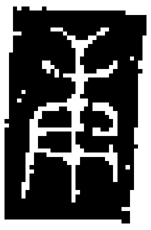

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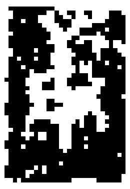
嬴對揚王休



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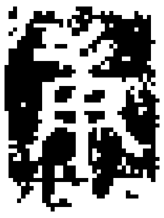

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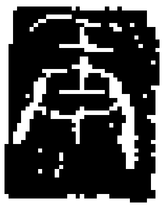
周乎卣　用享
于文考庚仲



二

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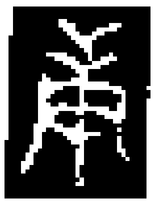
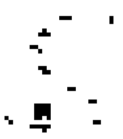
庚乃孫作寶簋

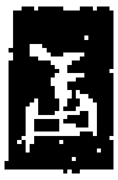


師虎簋　用作朕
刺考日庚尊簋

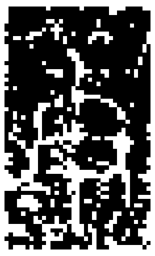


戚方
鼎

文母日
庚弋休



傳口母彝　傳口
母賜貝于庚姜



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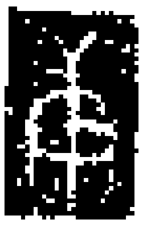
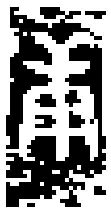


器

子尚
女子作

庚寅紀
尊彝



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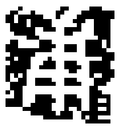
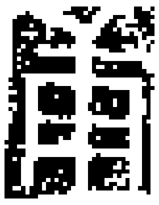
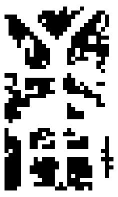
母日庚寶尊彝



戚方鼎　用作文
母日庚寶尊鼎彝



庚姬
尊



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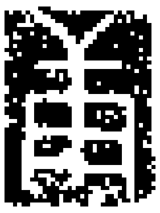

器

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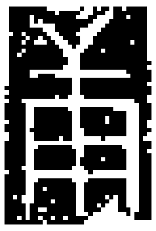
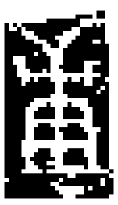


商
尊



商卣　帝后賞
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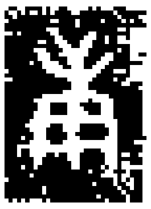
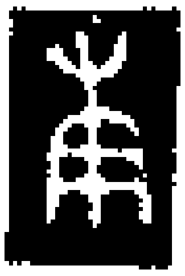


庚姬彝　庚姬
作𪻐女寶尊彝



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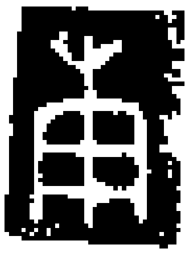

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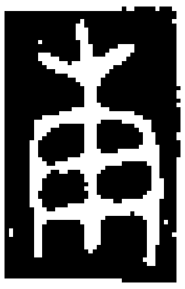

三

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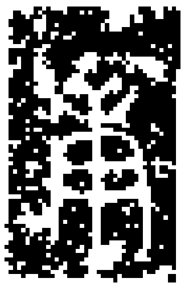
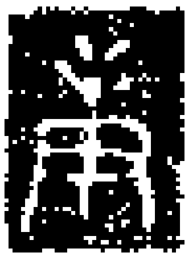


齊叔姬盤　齊叔
姬作孟庚寶盤



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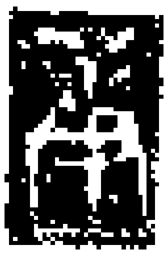
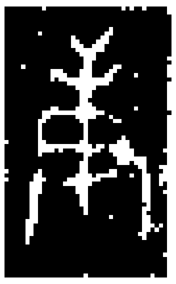


蓋二



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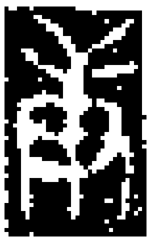

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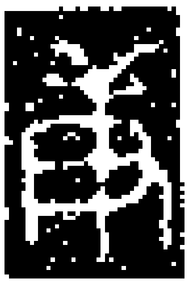

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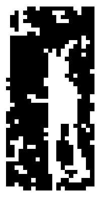
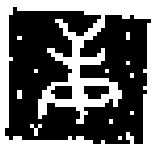
作皇祖庚孟尊簋



庚寅戈　庚寅
用附金作寶用



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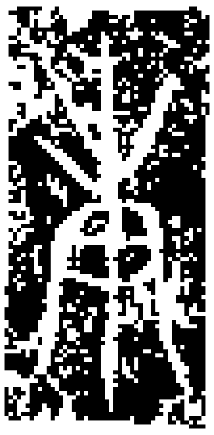
宗庚豐貝一朋



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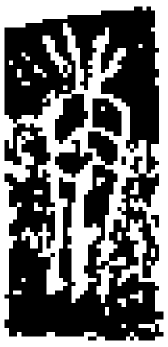

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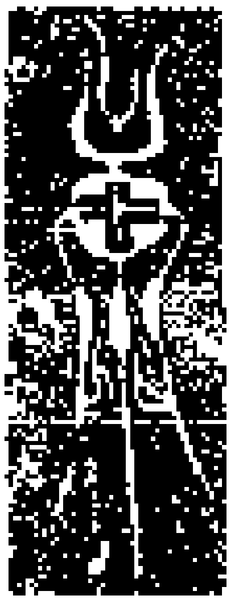

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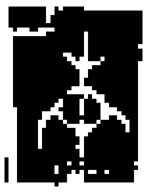
令尹子庚



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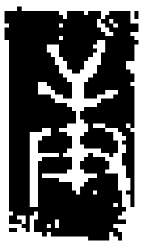
庚寅



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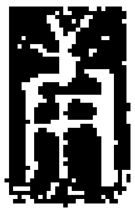

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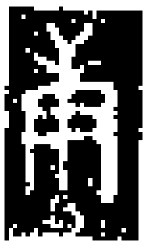

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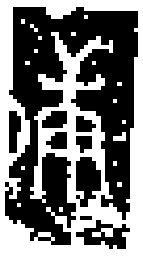

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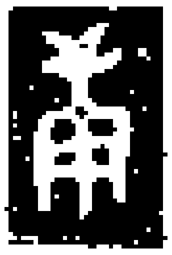

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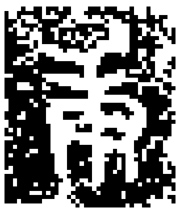
盨

庚寅



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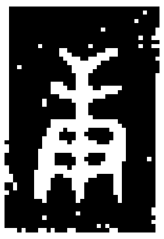

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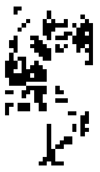

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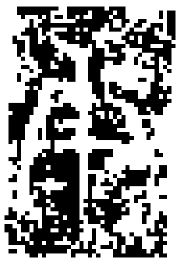

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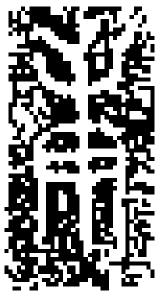

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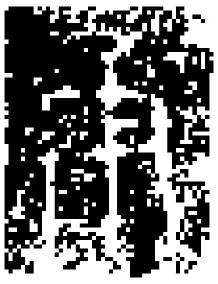

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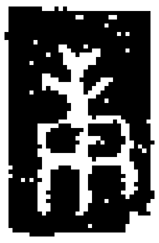

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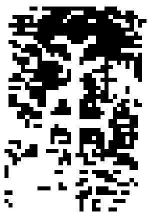
簠



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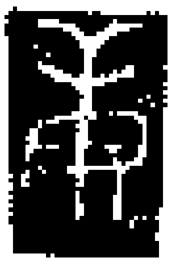

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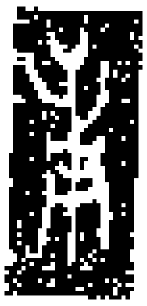

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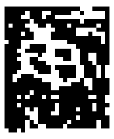
庚午



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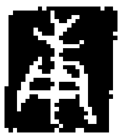

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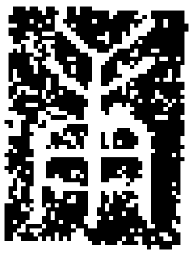
庚午



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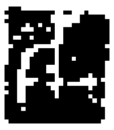

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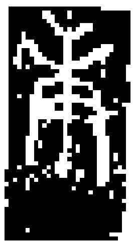
鼎庚午



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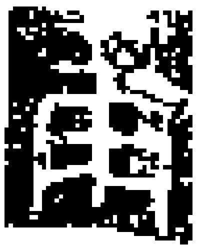

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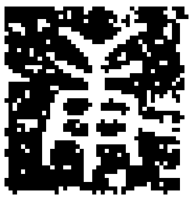

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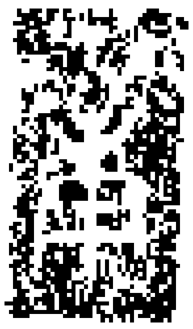

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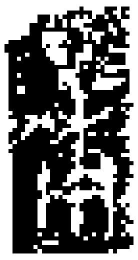

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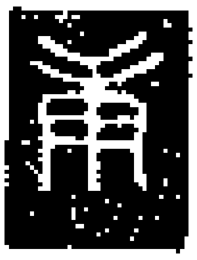

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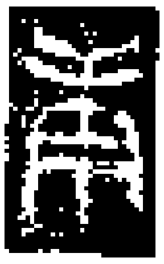

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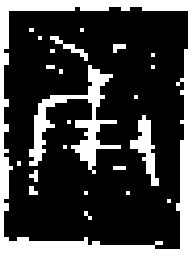

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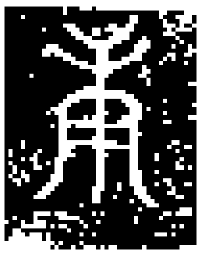

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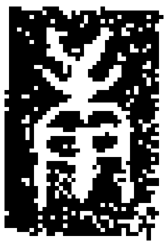

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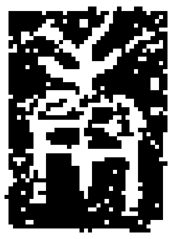

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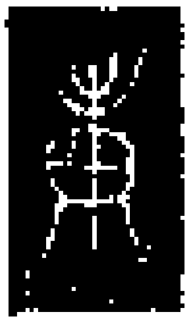

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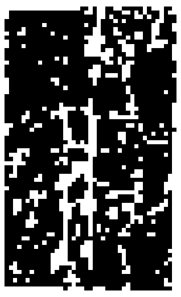
曰才庚



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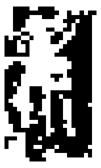
鑑吉

日初庚



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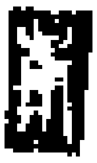

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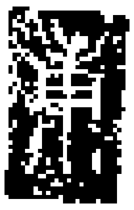

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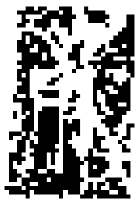

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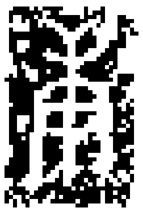

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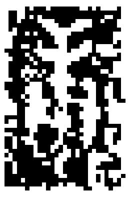

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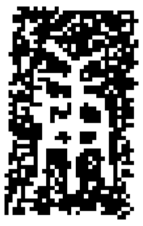

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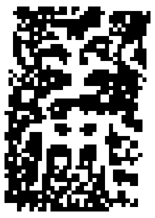

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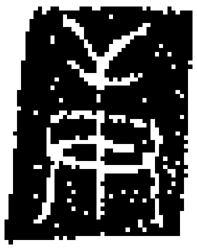

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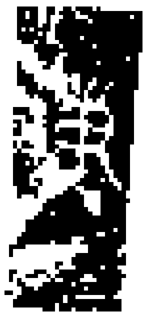

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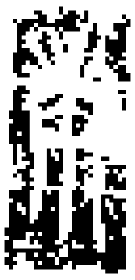

戉衣

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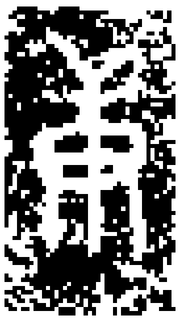

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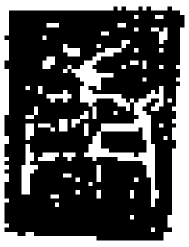

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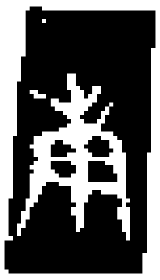
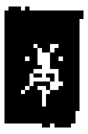


黄韋俞父盤唯正月初吉庚申



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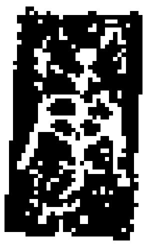
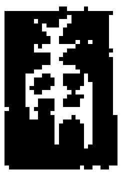


𠭯𣪕唯八月初吉

庚午



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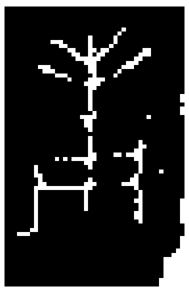

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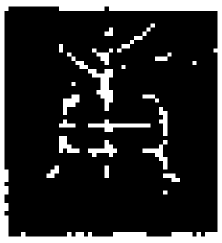

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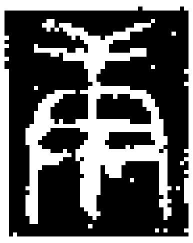
楚十簋隹八月初吉庚

申



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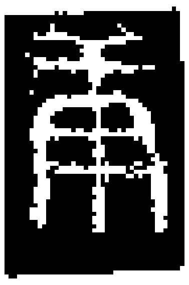

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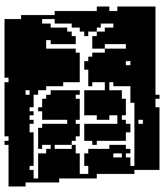

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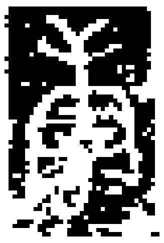
克鐘九月初吉庚寅



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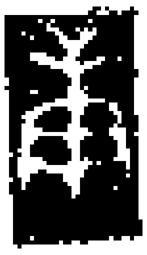
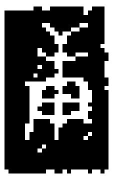


二

師趛鼎隹九月初吉庚寅



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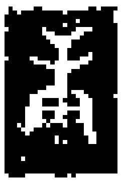

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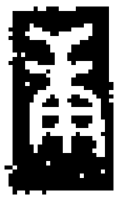

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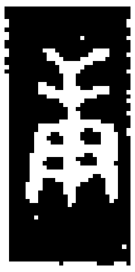

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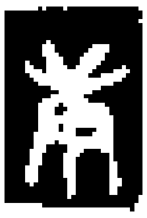

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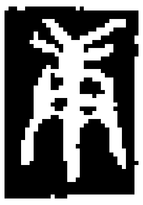

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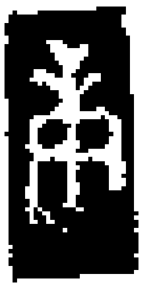
曾伯霥簠隹王九月初吉庚

午



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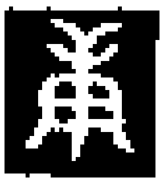

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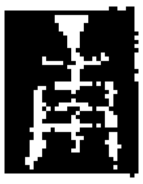
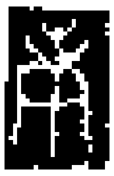


旅鼎才十又

一月庚申



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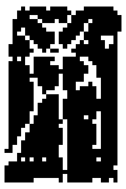

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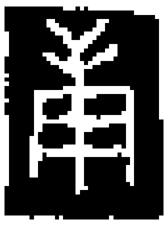
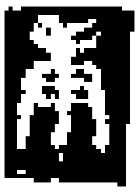


師奎父鼎 唯六月既生

霸庚寅



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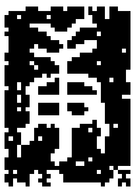

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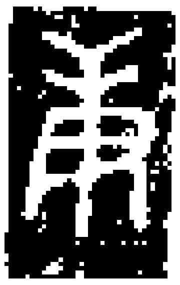
揚設 唯王九月既眚霸庚寅



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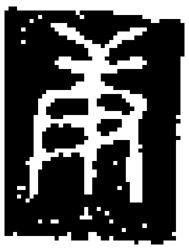

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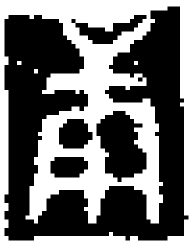

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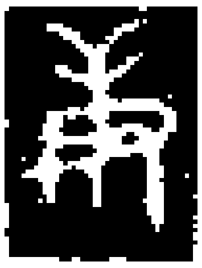
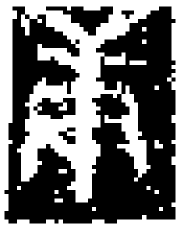


器二

鄭虢仲設 唯十又一月既生霸庚戌



兮甲盤 唯五年三

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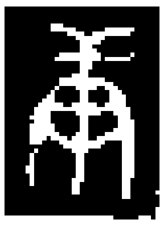

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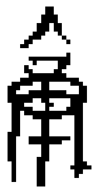

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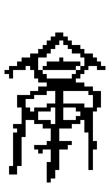

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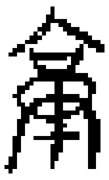

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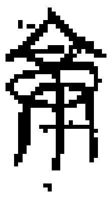

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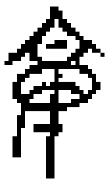
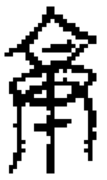


鄂君啓節

庚賸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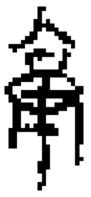
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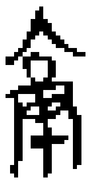
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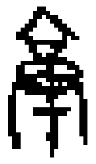
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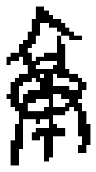
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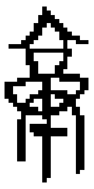
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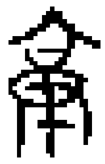
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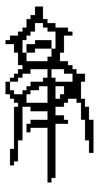
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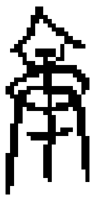
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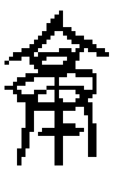
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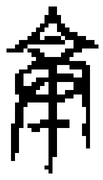
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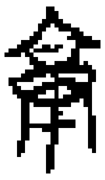
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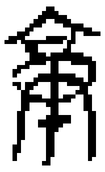
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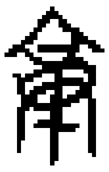
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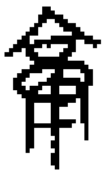
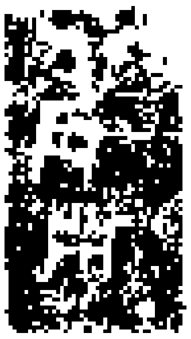
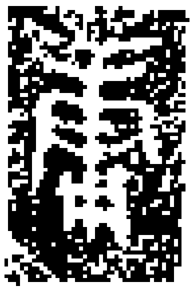

鄂君啓節 庚漸昜

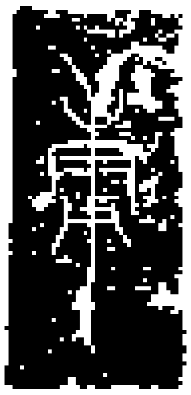
說文十四篇「庚，位西方，象秋時萬物庚庚有實也。庚承己，象人臍。」按庚字初義諸家考釋各異，林義光云「當為橫之古文，關木也。」（文源）魏建功謂「庚字本象兩手廾持干形」（輔仁學誌二卷一期一三五一五章釋干）與僅就小篆字形揣測，與甲骨、金文字形不合。郭沫若謂「庚當是有耳可搖之樂器，以聲類求之，當即是鉦。」（甲骨文字研究釋干支）似與庚字形義難合，其初義有待再考。金文用作干支紀日，或用作人名。鄂君啟節「庚彭弭」、「庚松易」，庚假作更為經歷的意思。



逨鐘　僕庸

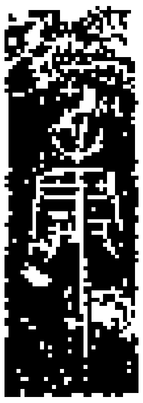


訇殷　先虎臣后庸

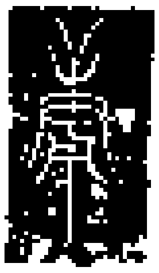


中山王嚳鼎

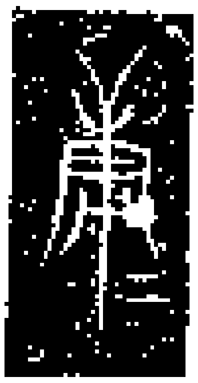
庸其工



中山王嚳鼎　寡人庸其悳



對蚉壺　以追庸先王之工剌

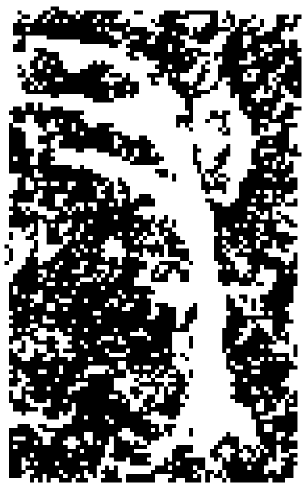


中山王嚳鼎　後人其庸之毋忘尒邦

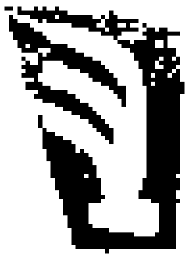
于省吾曰：甲骨文庸字作𤰈，（京津四五二、鄴掇二五）只一見，甲骨文編入于附録，并誤爲兩見，續甲骨文編誤入唐字下。西周器訇簋的庸字作庸，說文：「庸，用也，从用从庚，庚，更事也。」按許說不盡可據，當要說文聲訂謂「用亦聲」，是對的。庸與用雙聲疊韻，庸字的解說應改作庸，用也，爲人所勞役使用也，从庚用，庚，更事也，用亦聲，是會意兼形聲字。甲骨文只有「兩庸」兩字，其義待考。西周器訇簋的「先虎臣後庸」，以庸爲奴隸，當稚釋

詁訓庸（舂字隸變作庸）為勞，史記陳勝吳廣世家的「嘗與人傭耕」，索隱引廣雅訓傭為役，傭即庸的後起字，楚辭懷沙的「固庸態也」，王注訓庸為「廝賤之人」，庸訓為勞為役為廝賤之人，均是被奴役之義，詩崧高「王命申伯，式是南國，因是謝人，以作爾庸」，毛傳訓庸（墉）為城，鄭箋訓庸為功，都係臆為之解，其實，庸指奴隸言之。詩義是說，就地用南國謝邑之人，作為申伯的奴隸。西周器宜侯夨簋，先敘王令夨侯于宜，末敘錫宜庶人六百又□六夫，這也是就宜地庶人賞給宜侯作為奴隸之證。總之，甲骨文的庸字為庸之初文已明確無疑，本文為了解釋庸字，對于西周金文和典籍以庸為奴隸也略加闡發。（甲骨文字釋林第三一七葉至第三一八葉釋庸）

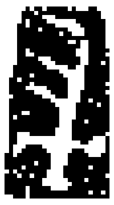
帚



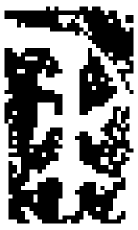
婦好方鼎
帚好



婦好甗
、帚好



亞弜帚罍
亞弜帚



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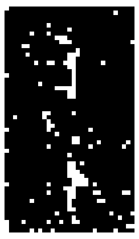
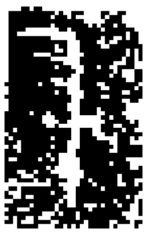
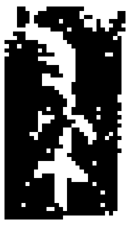
觚



蓋一



器一



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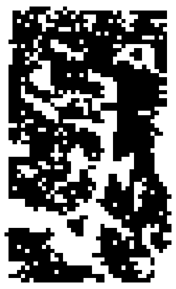

器二

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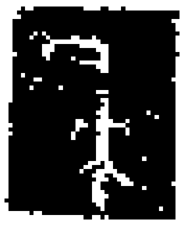

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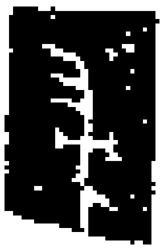
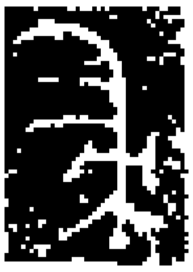
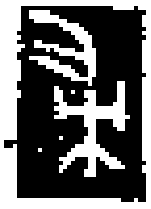


二

帚女鼎
帚女彝



帚戊彝
帚[illegible]戊



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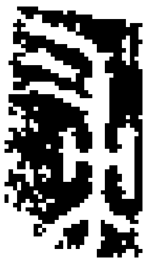

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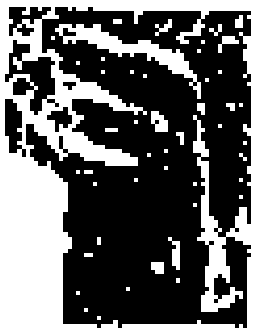
毋冉尊
毋冉米帚



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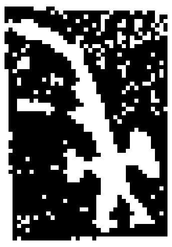
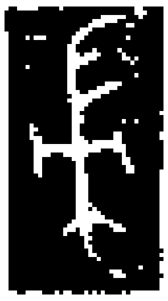


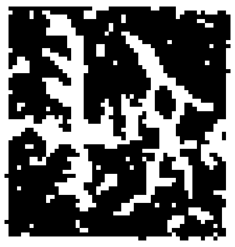
器

帚子每觚
帚子毋口止

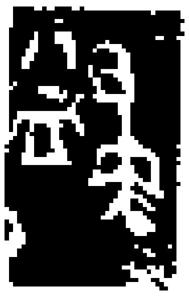


伯帚彝 [illegible]作
伯帚口尊彝

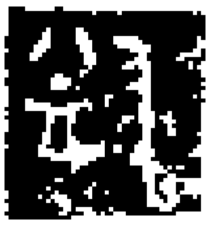
說文七篇、帚、所以糞也、从又持巾埽冂內、金文帚皆不从巾本義不可釋阮元曰薛氏款識有商帚女乙鼎釋帚女為箕帚之妾、非是箕帚之妾乃謙辭非可以為號也、此帚字當是婦之省文、禮天子諸侯有世婦、女之妃曰婦人、妻曰婦女、上下皆可通也、（積古齋鐘鼎彝器款卷一、七葉帚女鼎）



歔匜段　歔匜敦
用作歸夆寶段



段金歸尊　段
金歸作旅彝



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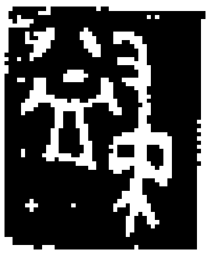

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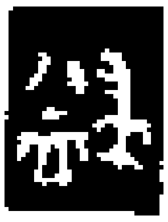
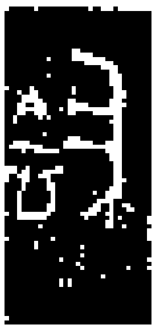
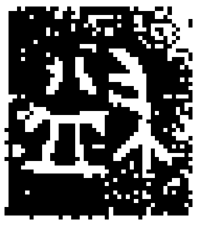
段金歸彝　段
金歸作旅段



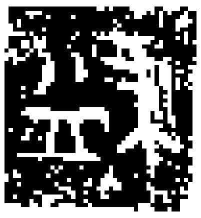
歸父丁鼎　歸
作父丁寶鼎



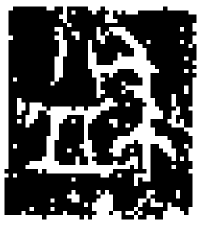
歸且壬鼎　歸
作祖壬寶尊彝



盖一



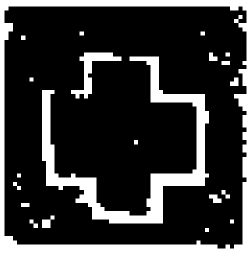
盖一



盖二

歸叔山父段　歸叔
山父作疊姬尊段

亞



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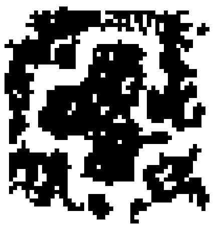
亞歔形



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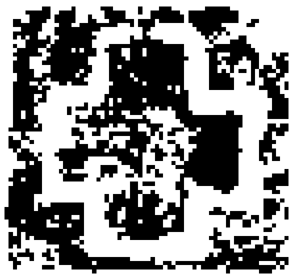

器

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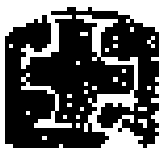
亞歔形



若觥
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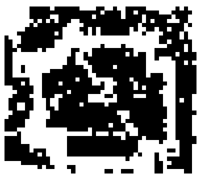

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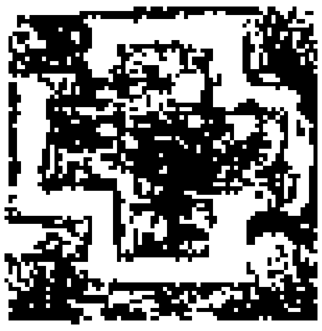

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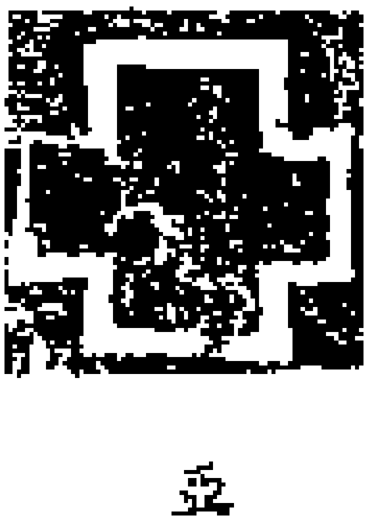
壺亞子



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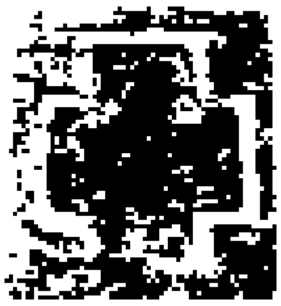

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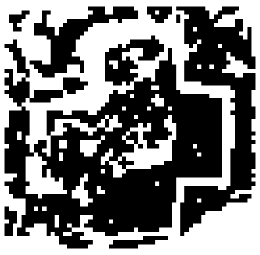

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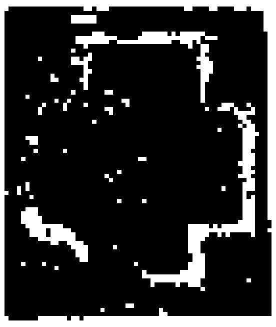

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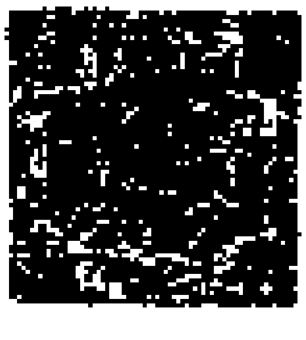
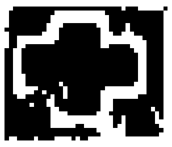
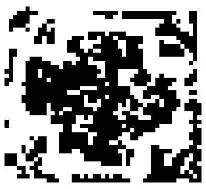


器

亞匚卣
亞匚



大亞方彝
大亞



亞夫鼎
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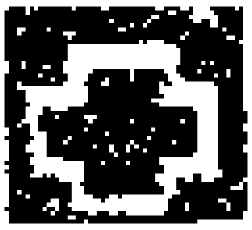

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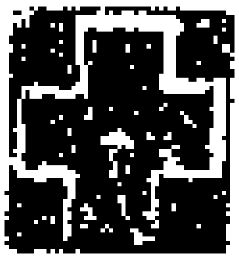

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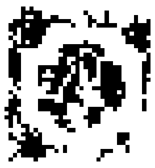
鼎



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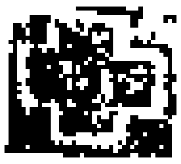

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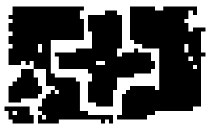

傳父戊尊
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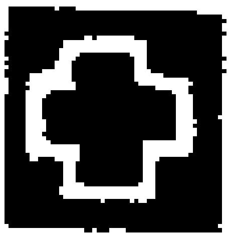

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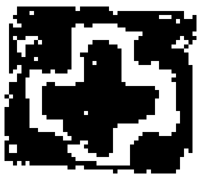

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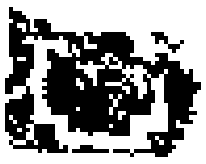

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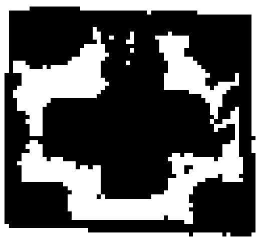

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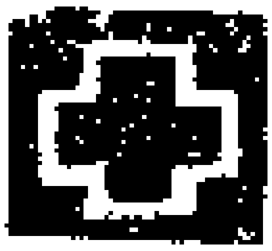

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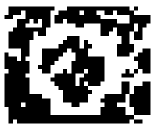

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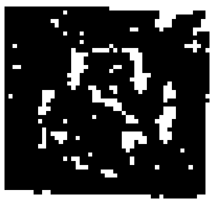

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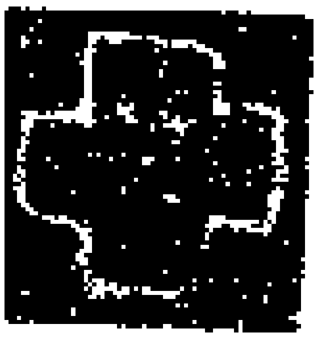
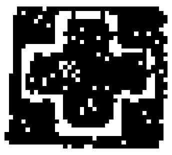


四

亞弓鼎
亞弓



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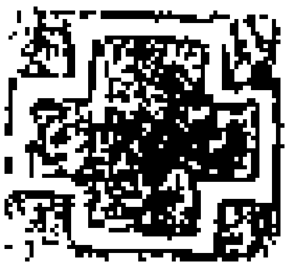
亞弜



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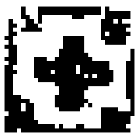

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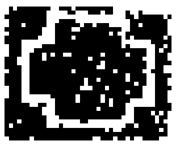

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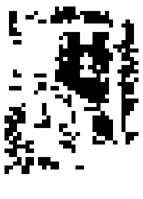
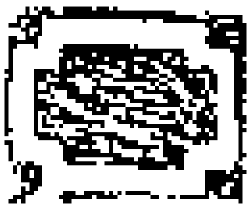
亞弜



父辛角
亞豖



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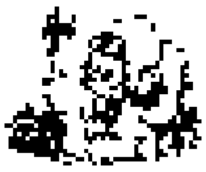

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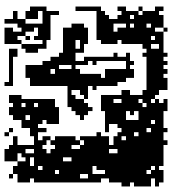

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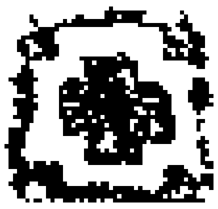

亞丵尊
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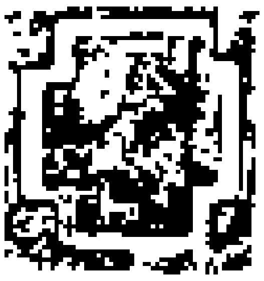

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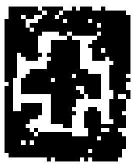
出亞



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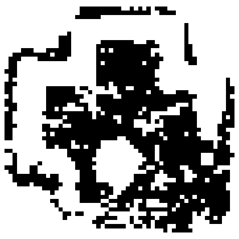

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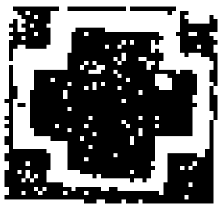

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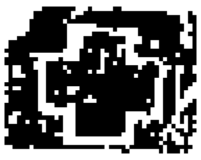
亞而丁



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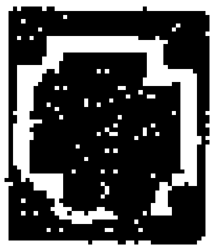
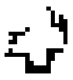
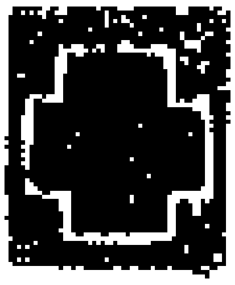


亞受鼎
亞受

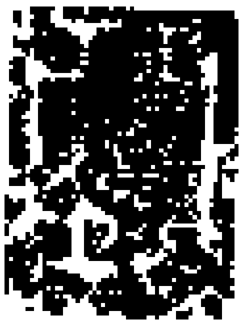
㠯



戊㠯尊
戈㠯母甲

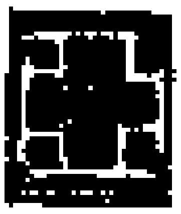


椬父乙壺
亞虎椬父乙



翼祖乙
鼎田

耑亞



作父辛鼎
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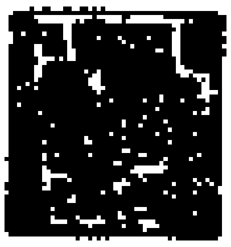
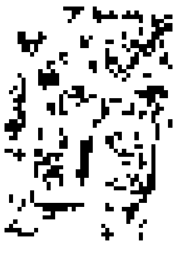


祖癸鼎
卯亞且癸



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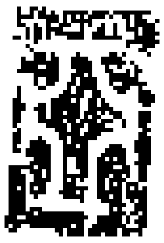

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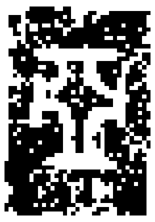
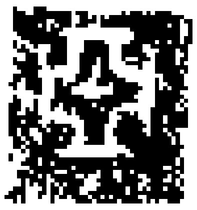
彝鐃
亞祖



史轄盤
亞祖祖辛



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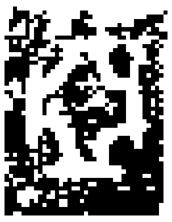
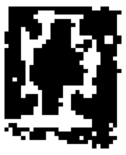


三

南宮乎
鐘亞

中祖
丁



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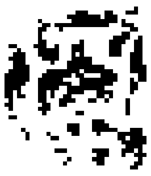

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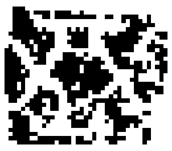
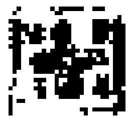
天亞父乙尊
天亞卯父乙



器

亞父乙盉
匽侯賜亞貝



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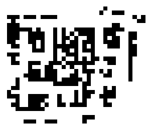

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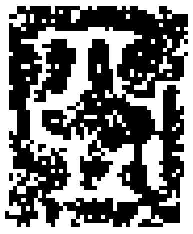
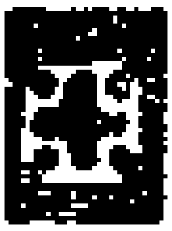
嵩父癸角　王
賜嵩亞器奚貝



詢毀　成周
走亞戍秦人



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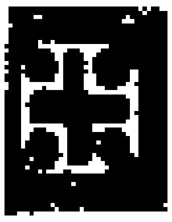

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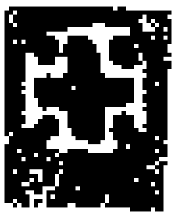

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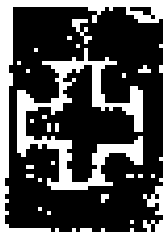

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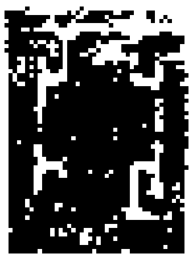
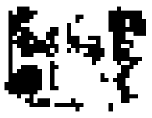
鄰盖盨　侯亞
虜生伕作盨



亞祖丁尊　亞
[illegible]作祖丁障彝



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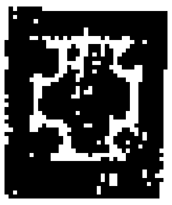
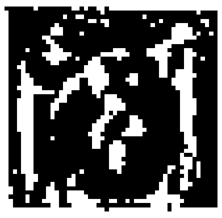
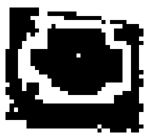
作父乙寶尊彝



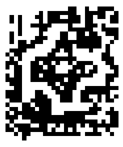
豚父乙鼎　亞豚
作父乙寶尊鼎



羌旗句甗　亞口
羌旗句作尊彝

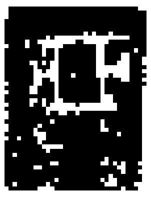


辛巳作斗丁彝　王
酓多亞聖享京麗



亞匜盤
黃孫

馬鞹斗伯　亞
匜自作[illegible]



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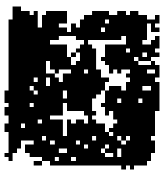
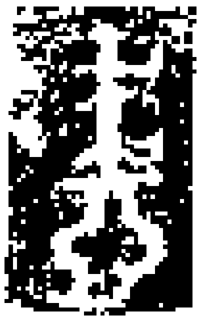


器

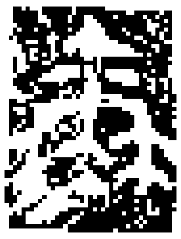
[illegible]毀　命汝嗣成周
里人眔諸侯大亞

按亞字原意，眾說紛紜，薛尚功釋為廟室，錢獻之謂兩己相背，阮元謂兩弓相背，孫詒讓謂四弓相背，顧黃謂亞押古通，如署名為押之說，郭沫若从之。高田忠周、張鳳再三證明亞為廟堂象也，難以確信，字當再考。

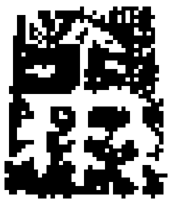


禹鼎　曰于

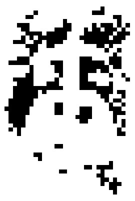
匡朕肅慕



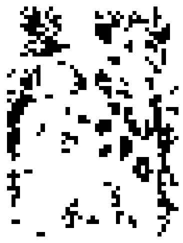
何尊　爾有唯小子亡戠



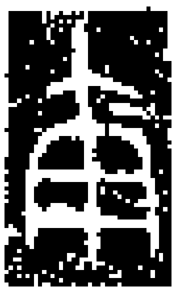
何尊　昔才爾考公氏



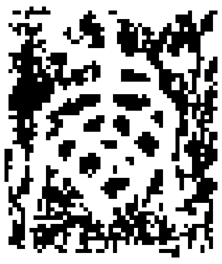
史牆盤　𡨦受牆爾𩠡福



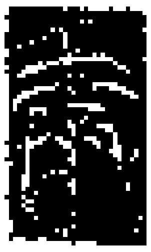
㝬鐘　褱受余爾𩠡福



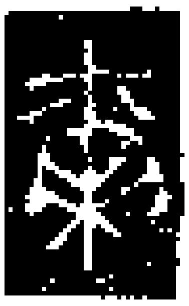
㝬鐘　褱受余爾𩠡福盩冬



㝬鐘　乍皇且考高對爾剌嚴才上



晉公盞　整辥爾容



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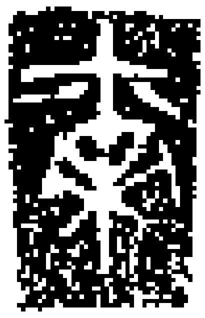
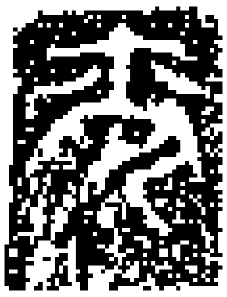


二

洹子孟姜壺　用御爾事



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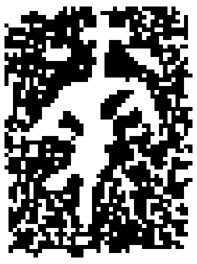
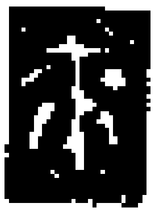


二

洹子孟姜壺　爾其遊受御



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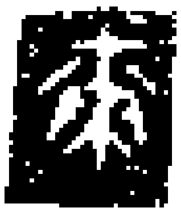

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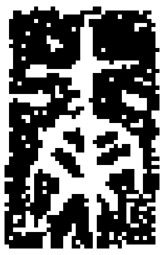
洹子孟姜壺　用璧爾羞銅



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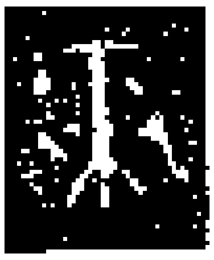

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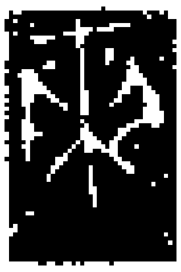

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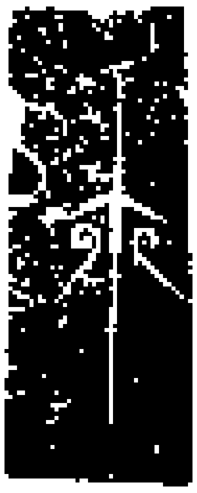
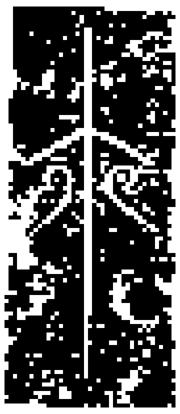
洹子孟姜壺
用從爾大樂



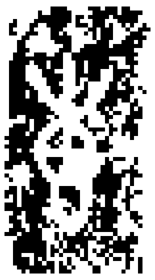
中山王嚳鼎
爾毋大而肆



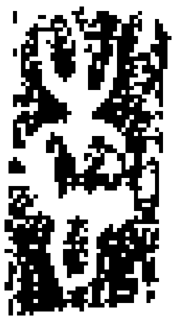
中山王嚳鼎後人
其庸之毋忘爾邦

說文三篇「爾，麗爾，猶靡麗也。从冂从㸚，其孔㸚，尒聲。」楊樹達謂爲「㸚象窗牖交文之形，爾从冂者，窗牖之外匡，㸚其交文，交文之間則孔也。此與冏爲窗牖麗廔闓明者之形相類」（詳見積微居小學述林釋爾）。林義光認爲是檷之古文，絡絲架也，象形，下象絲之財繞，易繫於金柅，以柅爲之（文源）。高鴻縉曰「後世借爲第二人稱代名詞，用同女同汝，又段爲語助詞，用同耳，爾又省作尒，增爲代詞者，或又加人旁作你。」（中國字例二篇一六二葉）

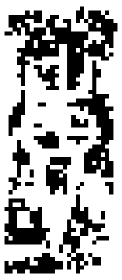
叀



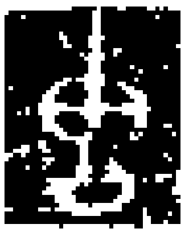
史㯱盤
甬叀乙祖



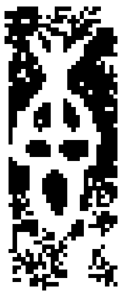
大克鼎
叀于萬民



哀成叔鼎
貴鏤君既安
叀



甾朋器 唯
由朋叀于生



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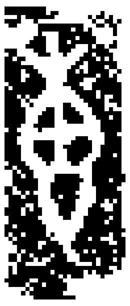
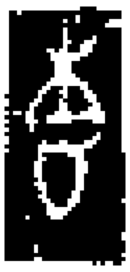


器

中叀父殷
中叀父
作隣
殷



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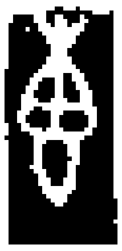

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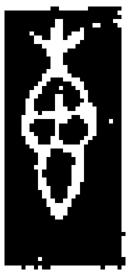

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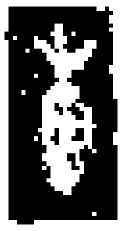
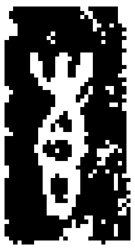
中叀父殷 唯王正
月中叀父作隣殷



蓋

諫殷 用作朕
文考叀伯尊殷



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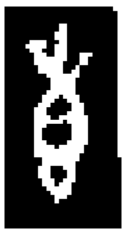
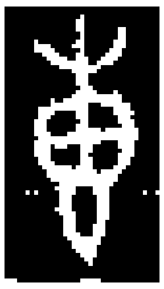


二

同殷 用作朕
文考叀中尊寶
殷



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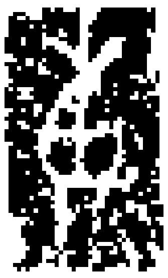

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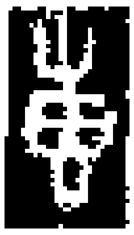

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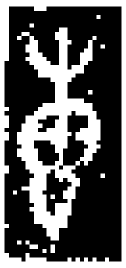
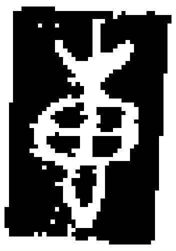


七

虢叔
旅鐘

用作朕皇考叀叔大林龢鐘



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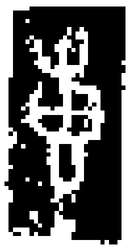

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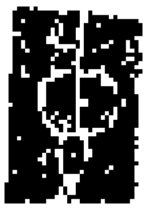
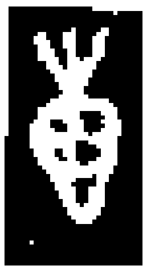


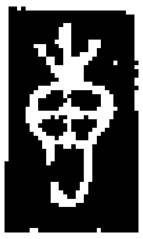
四

虢叔旅鐘　丕顯皇考叀叔穆穆

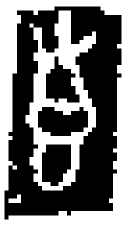
秦元明德



鬲攸从鼎　攸从作朕皇祖丁公皇考叀公尊鼎



蔡姞簋　尹叔用妥多福于皇考德尹叀姬



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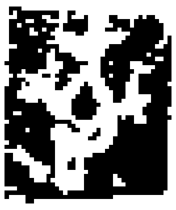

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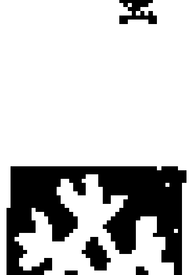

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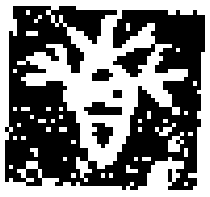

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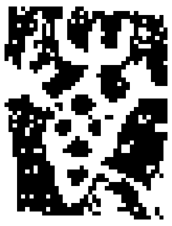

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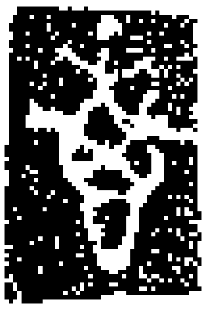

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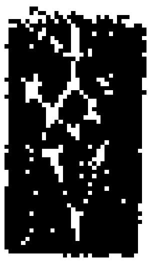

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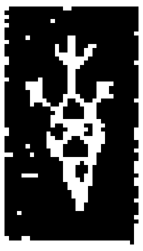

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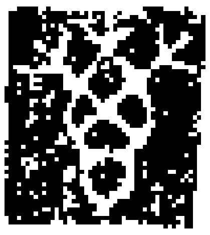

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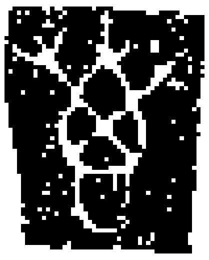

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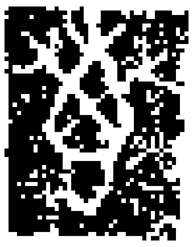

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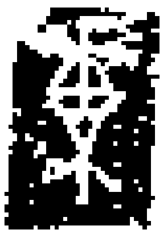
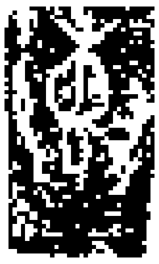


師𩛥鼎　叀余小子肈盄先王德

金文中多見叀字，作𠁥、𠁥等形，說文叀字篆書作叀，从叀之惠字古文作𢡭，與金文形同。郭沫若認為叀字金文大抵用為惠字，而以毛公鼎及番生簋二例為尤著。（詳見金叢考二二六葉）楊樹達曰：叀讀與惟同，知者，甲骨文叀與隹二字皆用為語首助詞，用法全同。隹、惟古今字。左傳襄公二十六年有寺人惠牆伊戾，服虔云「惠伊皆發聲。」叀與惠同，文云「叀弘天命」，即惟弘天命也。（積微居金文說二十葉弨伯戒簋再跋）至於叀字的本義，眾說紛紜，迄無定論。



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惠于君氏大璋

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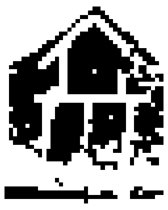
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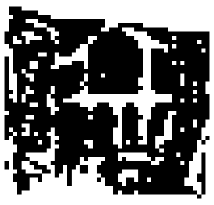
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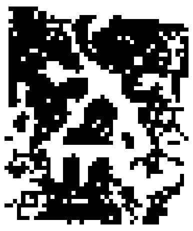
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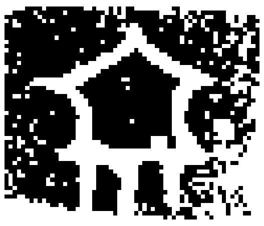
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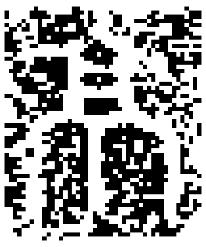
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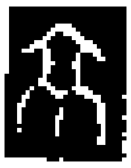
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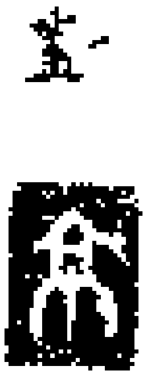
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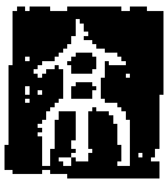
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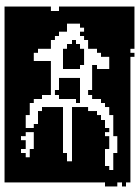
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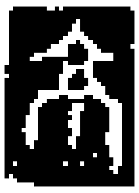
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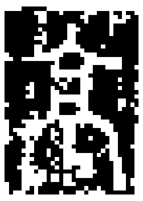
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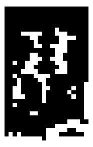
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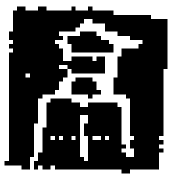
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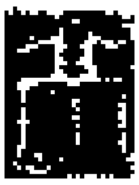
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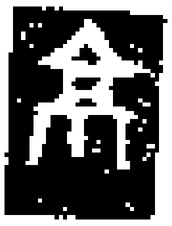
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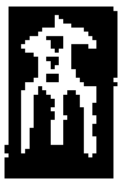
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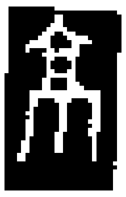
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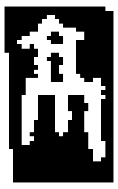
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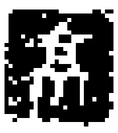
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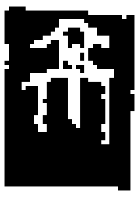

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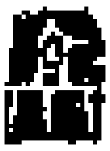

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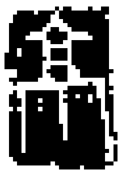

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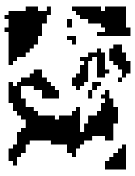

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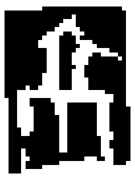

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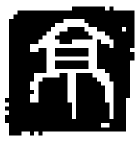

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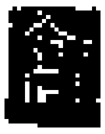

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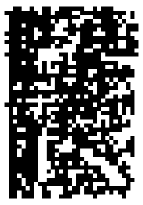

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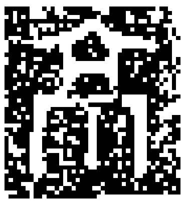

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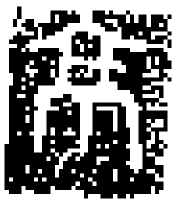

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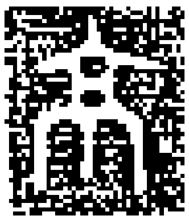

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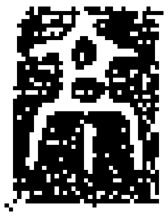

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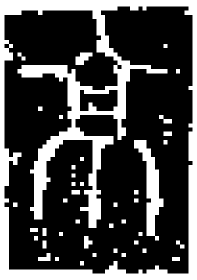

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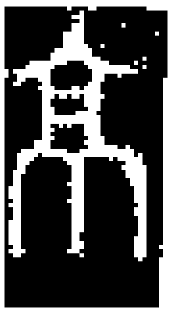

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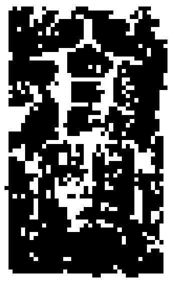

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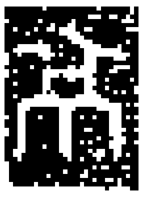

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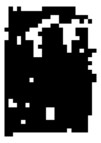

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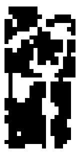

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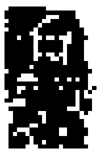

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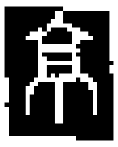

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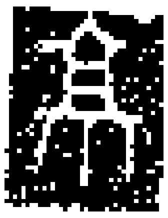

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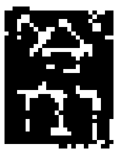

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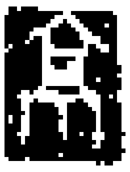

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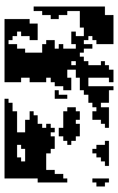

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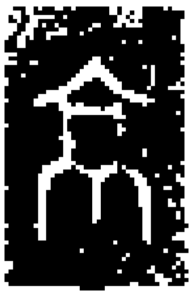

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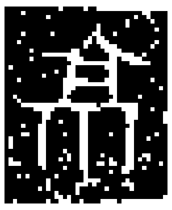

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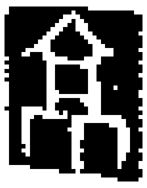

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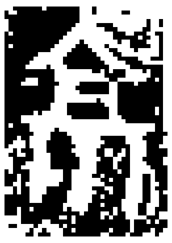
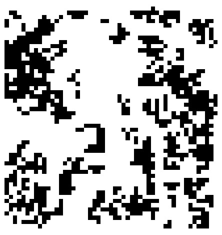
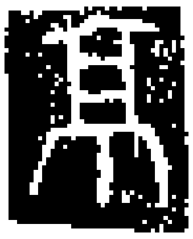


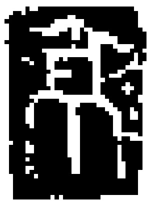
何尊 王寬宗
小子于京室



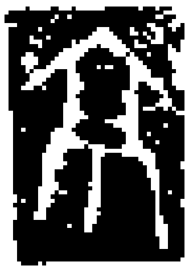
善夫吉
父鬲



善夫吉父鬲 善夫
吉父作京姬尊鬲



小臣傳簋 王京
令師田父殷成周



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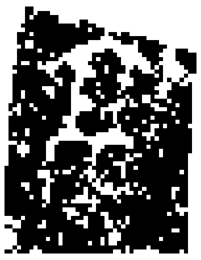
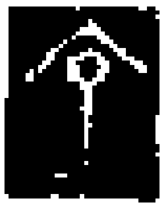


二

內公鬲　內公作鑄京氏婦叔姬滕鬲

郭沫若曰：京字古作京，即象宮觀厜㕒之形。在古素樸之世，非王者所居莫屬。王者所居高大，故京有大義，有高義，更引申之，則丘之高者曰京，囷之大者曰京，鹿之大者曰麠，水產物之大者曰鯨，力之大者曰勍，均京之一字之引伸孳乳也。世有以高丘為京之本義者，未免本末顛倒。（兩周金文辭大系考釋一一二葉克鐘）

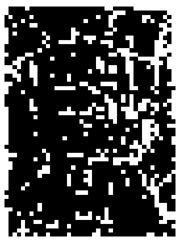


陳貺簋 格

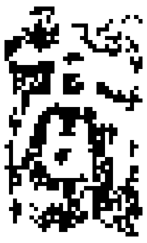
此原陸字

說文五篇：亭，民所安定也，亭有樓，从高省丁聲。按金文亭作⿱𠆢丁，以𠆢丁聲，象形兼形聲，但未必有樓，與歷史上的亭字建築相符。

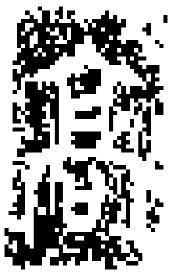
A
162
B



高奴矛
高奴



史牆盤
青幽高祖



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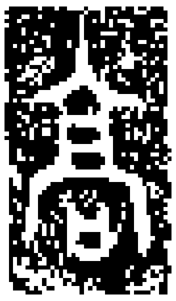
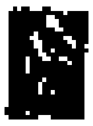


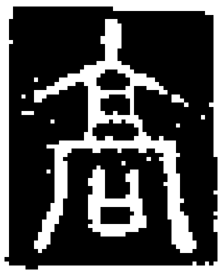
二

𤼈鐘
顯高祖

五

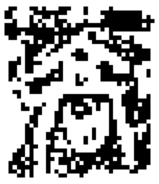


陳侯因資鎛
高祖黄啻

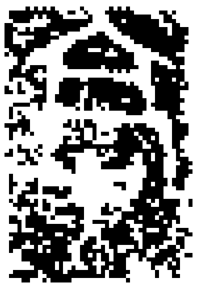


器

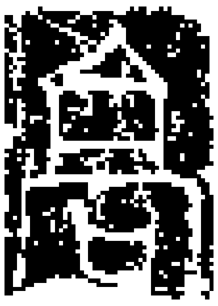
秦公𣪘
高弘又慶



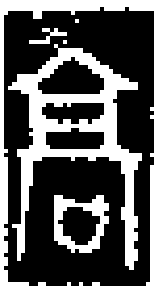
高密戈
高密造戈



𡚬高卣
王錫𡚬高

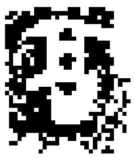


高父乙觶
高作父乙彝



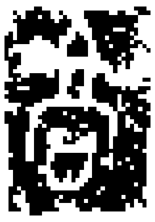
師高彝
高作寶尊彝

師



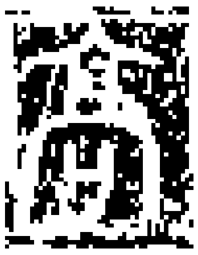
平陽戈
平陽高馬里戈

平

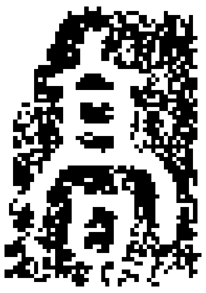


駒父盨
諸侯逆高父

殹
南



𤼈鐘　追孝
于高祖辛公



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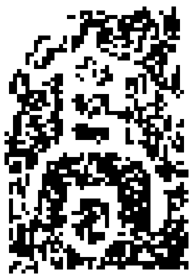
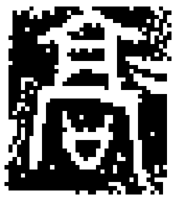


二

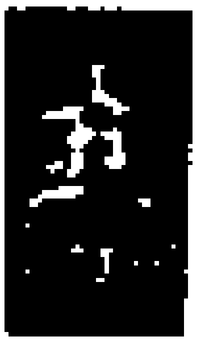
叔高父匜
高父作中姒匜

叔

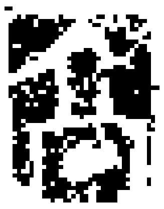
内
162
A



口尊　口作高
母曰乙寶尊



伯高父甗　㠱氏
伯高父作旅甗



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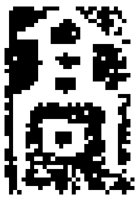
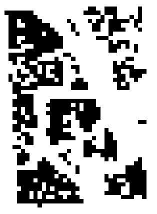
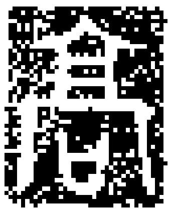


器

㝬且丁卣　歸福
于我多高叫山

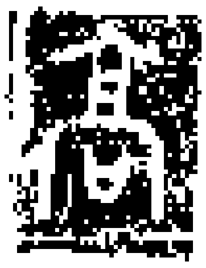


盂

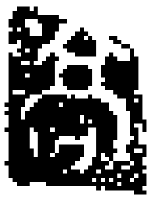


器

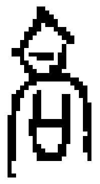
冓啓方尊
用作高文考
父癸寶
尊彝



𤼈鐘　先皇祖考
高對爾剌嚴才上



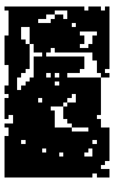
不𡢁簋　汝以我車
宕伐𤞷狁于高陶



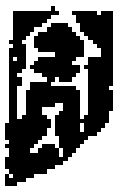
鄂君啓節
庚高丘

張曰昇曰：按說文云「高，崇也，象臺觀高之形，从冂口，與倉舍同意」。李孝定謂栔文从口作，假以為繁體為長，古文从口作者，不限于口舌字，其義或為穴，或為圍。（甲骨文字集釋）

八一　倉舍字本不从口，許君以高象臺觀，與倉舍並為建築物，而屋舍又皆圜地而成，故有从口之說，孔廣居說文疑疑云：「高象樓臺層疊形，八象上屋，冂象下屋，口象上下層之牖」，若高京兩字互較，字形甚為接近，京字只有上屋，下从巾，乃構木為臺，臺下有柱，並無下屋，京有高大義，與高字同，疑高實从京省冂聲，古音高在宵部，冂在庚部，宵庚聲近通轉。

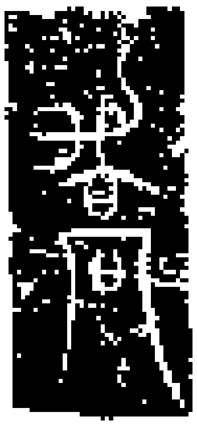


亳鼎　亳敢對公中休

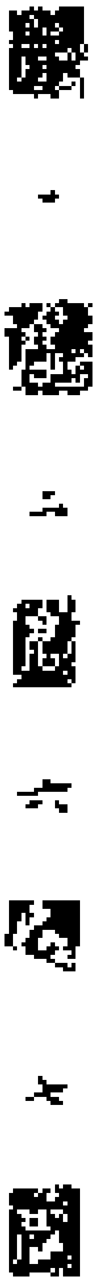


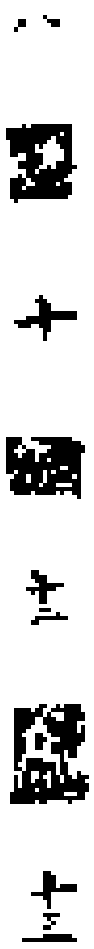
亳鼎　公侯賜亳杞土集土廣禾賬禾

高鴻縉曰，說文「亳，京兆杜陵亭也。从高省乇聲。」按應是以高為意符，乇觀形也。（中國字例五篇二五九葉）按金文作人名，無義可見。

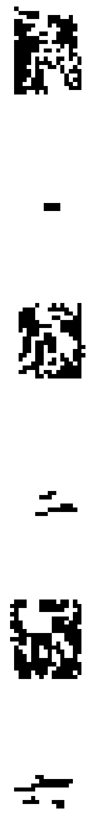


中山王䂂鼎 毋富而喬

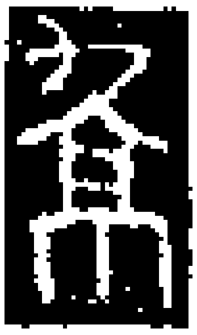




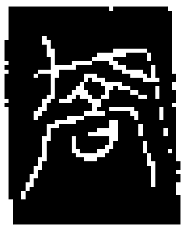
郘鐘 喬喬其龍



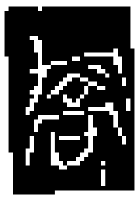
郘鐘 余不敢為喬



伯喬父簋 伯喬父作飤簋



蓋

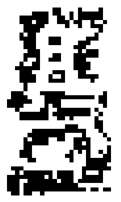


器

楚王酓忎鼎 盜鑄喬鼎之盍

吳大澂曰喬、从高上曲。許氏說「喬」、高而曲也。郘鐘「喬喬其龍」、疑喬為驕之省（說文古籀補五）

按金文假作驕、除郘鐘外中山王䂂鼎「毋富而喬」亦屬此例。伯喬父簋則作人名。



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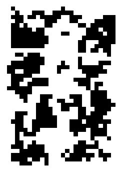
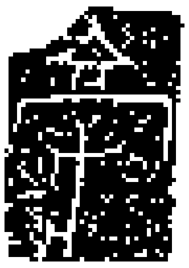
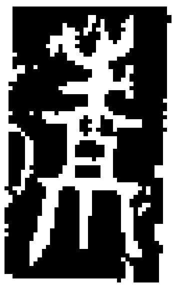


喦

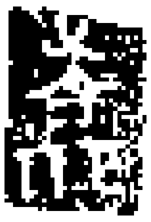
彧殷
才堂自



寰作母癸鼎
寰作母癸

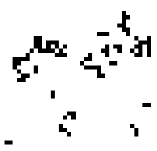


衛尊
才新蒿



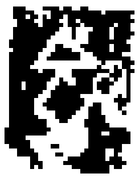
恆殷 令汝更
𠦪克嗣直啚

幸



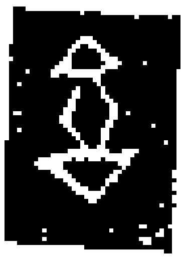
口㚔爵

口幸



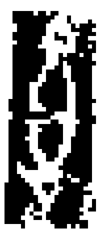
㚔父乙觶

幸父乙



㚔父辛匜

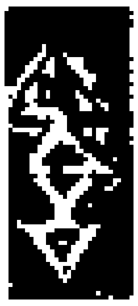
幸父辛



盉

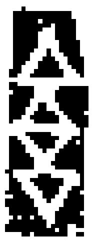
旅觚

幸

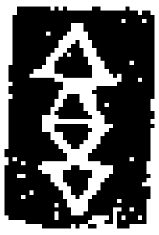


㚔父癸尊

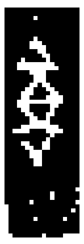
幸父癸



盉一



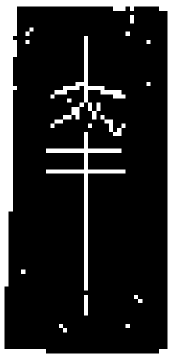
器一



二

匽父辛觶　匽作

父辛寶尊彝幸



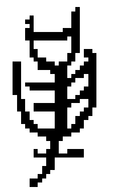
中山王嚳方壺

氏以身蒙幸冑

于省吾曰：甲骨文習見的㚔字作㚔㚔㚔㚔等形，郭沫若同志以為十辰之壬字即㚔若㚔字之轉變（見甲骨文字研究釋干支）。按郭說非是。㚔字本象施于手腕的械形，驗之于實物而後知之。依據殷虛出土的陶俑，女俑的腕械在胸前，男俑的腕械在背後，其形中割為兩半，作𦉼形，將人的兩腕納入械中，然後用繩縛其兩端（中國青銅器時代二一六頁和圖版貳拾）。郭寶鈞同志并不知其為㚔字構形所本。說文㚔，所以驚人也，从大从羊，一曰大

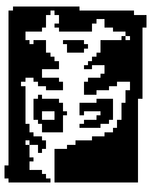
聲也，一曰讀若瓠，一曰俗語以盜不止為㚔，讀若籋。按許氏謂㚔从大从羊，不知其為獨體字，又對于㚔字有三種訓釋，無一是處，至于謂㚔讀若瓠或籋也，未能確定其讀音，實則以讀若籋為是。說文籋與箝互訓，又謂籋，箝也，从竹爾聲；箝，籋也，从竹拑聲，段注箝籋二字雙聲，夾取之器曰箝，今人以銅鐵作之謂之鑷子。本諸上述，則說文謂㚔讀若籋，㚔即籋的本字。（凡說文謂某讀若某，有的謂二字可以通借，詳釋盈兩。）㚔為施械兩手相合，用以夾持人的兩腕，正合乎籋箝之義。說文訓梏為手械，又訓拲為兩手同械，都係後起字，㚔為籋的本字，籋當為後起的代字，㚔的引伸義為箝制，為迫夾，擊或夾取，甲骨文的「不ㄇ㚔多臣㞢羌」（粹一六九一）是說不曾追多臣者羌方，㞢复以泉㚔吾方（前五·一三·五）是說往來從泉地以箝制吾方，㚔羌十人（粹二三六一）是說夾取羌十人，又㚔鹿○弗㚔（庫二七一）是說田獵是否能夾取野鹿，總之，讀㚔為籋，既合乎音讀，也符于詞義（甲骨文字釋林第二九四葉）。按金文幸字寫法如甲骨，唯中山王嚳方壺幸已演化為㚔，與小篆近，張政烺在中山王嚳器考釋中謂㚔讀為虢，小盂鼎記載賜物有畫虢一，貝冑一，伯晨鼎賜物中有虢，冑，虢虢皆从虎以㚔或皋為聲符，孫詒讓云，櫜即皋字，謂以虎皮包甲，字亦以櫜為之，禮記少儀「甲若有以前之，則執以將命，無以前之，則袒櫜奉冑」注：「甲，鎧也，有以前之，謂他摯幣也，櫜，韜鎧衣也，冑，兜鍪也。袒其衣出兜鍪以致命」㚔即櫜是被甲衣，被可代甲之稱，㚔冑即甲冑（古文字研究第一輯第二一八葉）。張釋可備一說

革



鄂君啓節　北

載金革黽箭

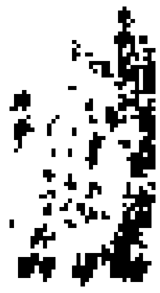


康鼎　命汝

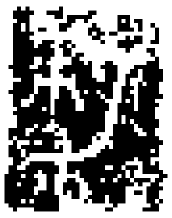
幽黃鋚革

說文三篇革，獸皮治去其毛，革更之。象古文革之形。古器銘多言鋚勒，惟康鼎作鋚革，宰辟父𣪘作「攸革」。毛詩小雅蓼蕭「鞗革忡忡」，采芑「鉤膺鞗革」，大雅韓奕「鞗革金厄」，周頌載見「鞗革有鶬」，毛公訓鞗為轡，革為轡首。爾雅釋器「轡首謂之革」，郭璞注「轡靶勒」，明乎勒即革也。唐韻革讀古覈切，見母之部，勒从力聲，力讀林直切，來母之部，勒讀盧則切，不但同部，而且同母。古代見來二紐在諧聲字中每多混用，如監之與藍，各之與洛，兼之與廉，是其著焉者也。明乎此，則知勒革二字同聲並同義。

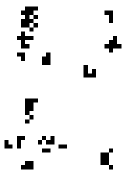
勒



衛毁 攸勒



盠尊 攸勒



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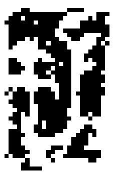
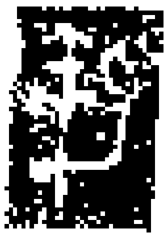


器一



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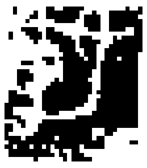
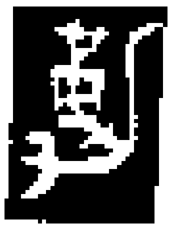
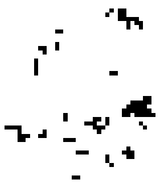


器二

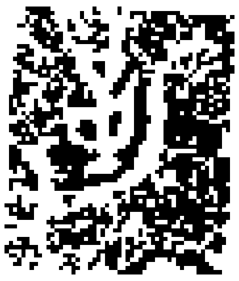
盠方彝 攸勒



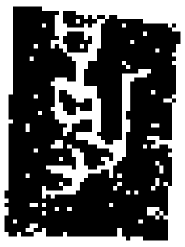
寰盤 攸勒



痶盨 攸勒



詢毁 攸勒



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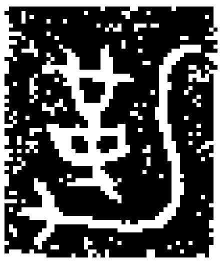
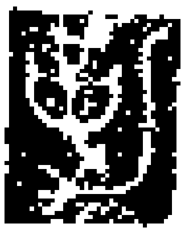
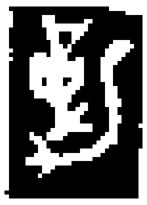


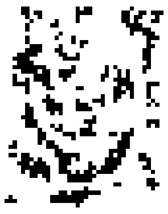
趞鼎 攸勒



曾壺 攸勒

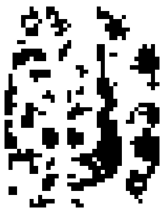


吳彝 攸勒

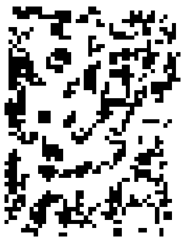


器

師耤毁 攸勒

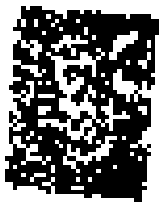


師覩鼎 攸勒



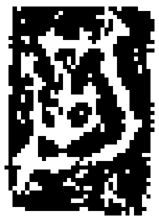
盖

師害毁 攸勒



盖

三年師兌毁 攸勒



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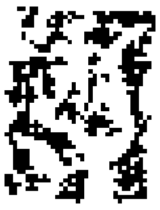

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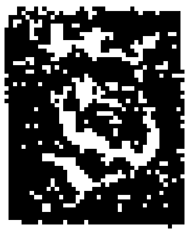
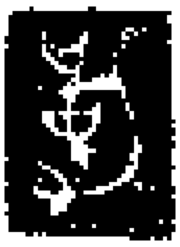
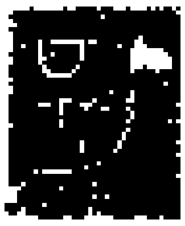


器二

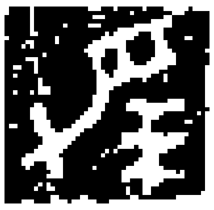
師嫠殷
攸勒



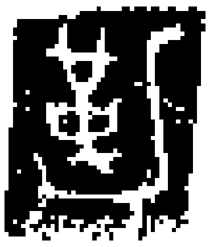
毛公鼎
攸勒



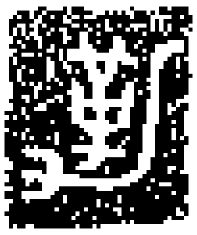
無叀鼎
攸勒



伯晨鼎
攸勒



彔伯𢦚殷
鋚勒



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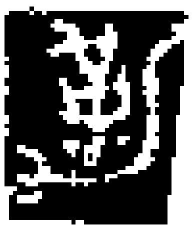

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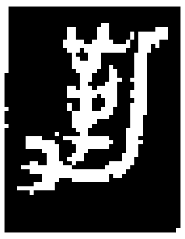

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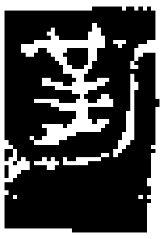

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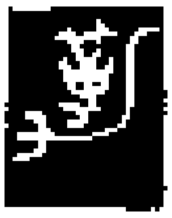

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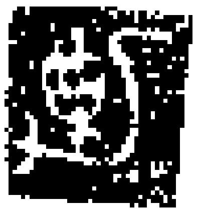
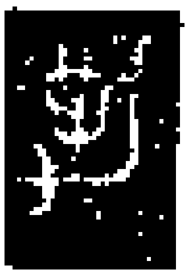
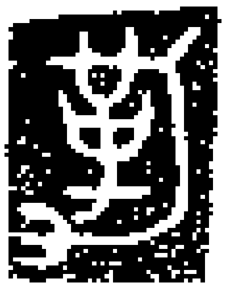


蓋五



器五

頌殷



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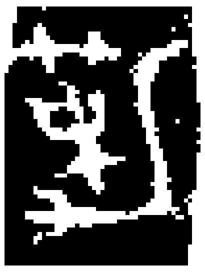
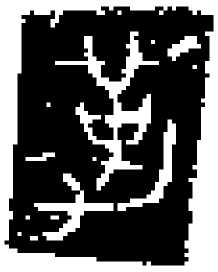


二

頌鼎



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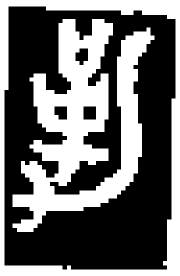
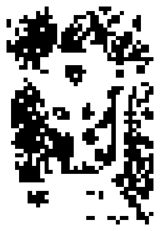
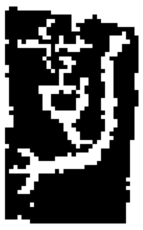


蓋二

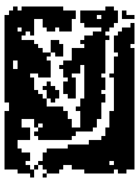
頌壺
肇勒



師瘨殷
賜鋚勒



蓋



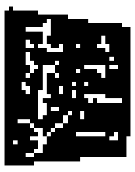
器

諫殷賜
汝攸勒

高田忠周曰：按說文「勒，馬頭絡銜也。从革力聲」。朱駿聲云：字亦作䩹。勒爲轡之所係，故曰轡首。漢書匈奴傳「羈勒一具」，注「馬轡也」。後晉諱勒，呼馬勒爲轡，其實勒非轡也。勒爲銜之所係，故曰絡銜。後漢烏桓鮮卑傳「弓矢鞍勒」，注「馬銜也」。其實勒非銜也。（籀篇五十九第一零葉）

張聰咸曰：說文云「勒，馬頭絡銜也」，「鞁，轡革也」。是轡、勒異物。自東晉時後趙避石勒名，呼馬勒爲轡（見鄴中記），於是溷轡與勒爲一物。郭注本無勒字，段蕭正義所引甚明。爾雅釋文於鞁字亦無勒音。今本多「勒」字，遂與鑣銜之訓相溷。（郝懿行爾雅正義釋器引）

（⿰金勒）

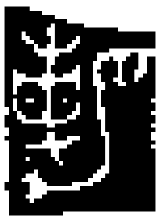


彔殷令

賜鋚勒

說文、勒、馬頭絡銜也。金文勒多與鋚連用、鋚訓轡首銅、鋚勒指以銅飾轡之近馬頭處。此銘⿰金勒即勒字、从金、是从上文鋚字的金旁類化而來的。

（勒）



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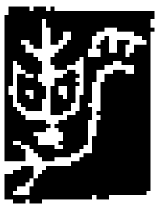

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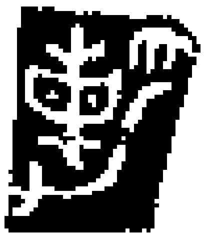

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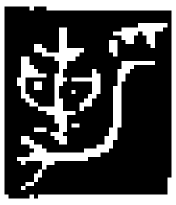

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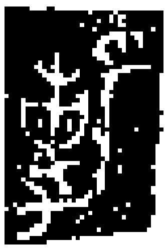


器三

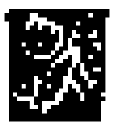
肴師

殷

攸勒

此銘「攸勒」金文多作「鋚勒」、知⿰革⿱爫力即勒之繁飾、力上加爪、象手握力形、為力屬耕具之稱證、金文用作賞賜物、「攸勒」即馬銜所係之物。

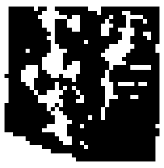
鞅



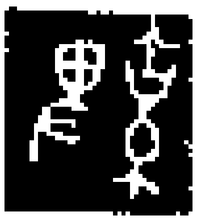
十六年戈鐵　大良造庶長鞅之造雍齒

說文三篇，鞅，頸靼也。从革央聲，按金文作人名，十六年戈鐵，大良造庶長鞅，即秦國商鞅，

鞞

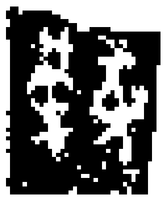


番生𣪘
鞞𩍐



靜𣪘王
賜靜鞞剢

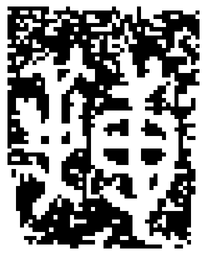
說文三篇「鞞，刀室也。从革卑聲。」周書王會解「請令以魚皮之鞞」，孔晁注「鞞，刀削也。」小雅瞻彼洛矣「鞞琫有珌」，毛傳「鞞，容刀鞞也」，孔疏「古之言鞞，猶今之『鞘』也」，內則注「遰，刀鞞」是也。以公劉云「鞞琫容刀」，故知鞞容刀鞞也。考說文四篇「削，鞞也。一曰，析也。从刀肖聲」，方言九「劍削，自河而北，燕趙之間謂之室，自關而東謂之削，自關而西謂之鞞」。是鞞也，削也，室也，實一物而異名，容刀曰室，猶今人云「劍鞘」也。表義更密，鞞或作𩎟，从古文革，削或作鞘，作韒，鞞亦作䩨，聲義不變。



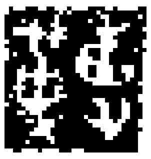
耆生設
鞞⿰革豕

戴家祥曰：⿰革豕字从革从豕，考金文「豕」作㣇（[illegible]），[illegible]作[illegible]（[illegible]鼎），「家」作㝐（[illegible]卿）下，文豕與⿰革豕字偏旁同。說文九篇「豕，彘也」，又「彘，豕也」。方言卷八「豬，關東西或謂之彘，或謂之豕，南楚謂之豨」。唐韻豕讀式視切，審母脂部；彘讀直例切，照母祭部；脂祭韻近，循聲尋義，字當釋璏。說文「璏，劍鼻玉也」。小雅大東「鞙鞙佩璲」，毛傳「鞙鞙，玉貌」。釋文「鞙字或作琄」。玉篇四之三璏亦作璲，是古字以玉表義者，亦或更旁从革。通聲通假字亦作璲、瑑。瑑讀「直戀切」，照母元部，祭元陰陽對轉。顏師古注漢書王莽傳謂璏字本作瑑，从玉彖聲，後傳寫者誤也，非是。

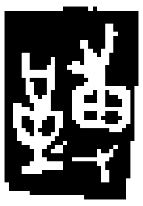
𩌏



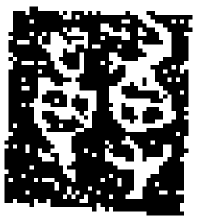
衛鼎 畫𩌏



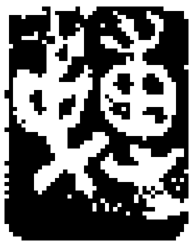
番生殷 畫𩌏



吳彝 畫𩌏

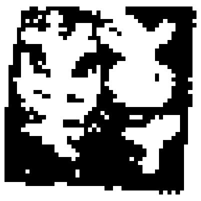


毛公鼎 畫𩌏



盨

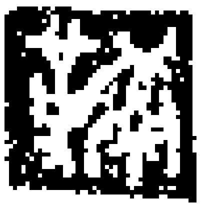
三年師兌殷 畫𩌏



彔伯𢦚殷 金厄畫𩌏

高田忠周曰：按說文轉，車下索也，从車尃聲。釋名，轉，縛也，在車下與輿相連縛也。然車下之索者，實縛字轉義也。又𩏈下曰，親裏曰𩏈，从韋尃聲，正與銘義合。而金文有𩌏無𩏈，即知𩌏𩏈同字，叚借與縛通用耳。說文鞾韗同字，革韋通用之碻證也。（古籀篇五十九第九葉）

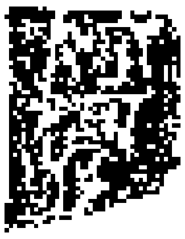
𩍐



衛鼎

帀𩍐

𩍐，字書不載，廣韻：「𩍐，釋履也。」釋名：「𩍐，釋屬之缺前雍者，胡中所名也。」唐蘭謂：「𩍐字从革，當是皮做的繩索。」「文物一九七六年第五期第五十七頁注釋六」𩍐是索的孳乳字，因質地用皮革，故从革。殷周金文用𩍐之初義，作為「釋履」意義的𩍐，或是以後的變化義。



⿱陶革氏鐘　齊⿱陶革氏
孫孫永保其吉金

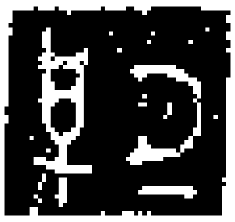
齡鎛　⿱陶革
子□曰

齡鎛

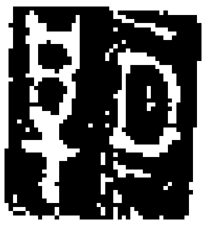
⿱陶革叔
人戚

齡鎛　齊辟
⿱陶革叔之孫

楊樹達曰：說文革部云：「鞄，柔革工也。从革，包聲。周禮曰：『柔皮之工鮑氏。』鮑即鞄也。」銘文⿱陶革字乃鞄之或作。說文鞄从包聲，銘文之⿱陶革乃从陶聲，與說文異者，陶與包古音無異也。（積微居金文說卷一[illegible]⿱陶革齡鎛跋）按史記晉世家云：鮑叔既進管仲，以身下之，子孫世祿於齊，有封邑者十餘世，常為名大夫。天下不多管仲之賢而多鮑叔能知人也。集韻三十一巧鞄鞄⿱陶革同字，⿱陶革叔即鮑叔，楊說至確。

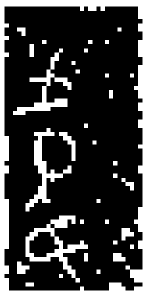


伯晨鼎　彤弓
祖考侯于軧



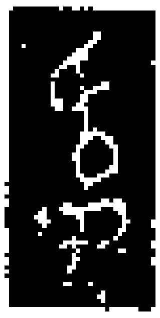
伯晨鼎　王命
軧侯伯晨曰

韋



韋父丁鼎

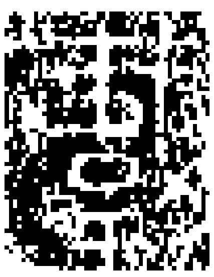
韋作父丁彝



黃韋艅父盤　黃

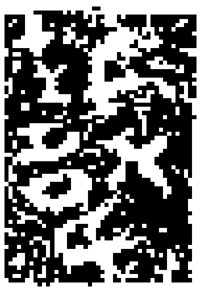
韋俞父自作飤器

說文，五篇「韋，相背也，从舛口聲。獸皮之韋可以束枉戾相韋背，故借以為皮韋。𩏑，古文韋。」商承祚曰：「甲骨文作韋、韋、𩏑象兩人相背形，又象兩足有揆隔，乃違之本字也。後借為皮韋字，而出違代韋，本義廢矣。此从韋，文飾而筆齊，失之。石經古文與此同。」（考古五五葉）按金文用作人名。



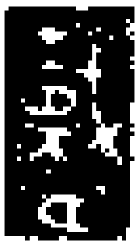
柞鐘

賜𩏂朱黃，



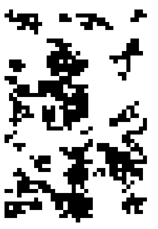
訇簋

𩏂市



趩觶

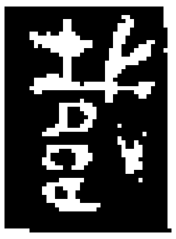
𩏂市



盠

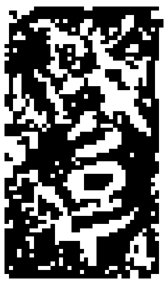
裘衛簋

𩏂市



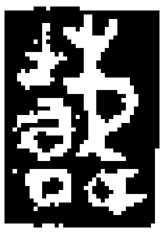
師𡘇父鼎

賜𩏂市



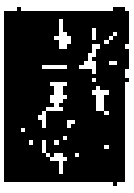
輔師嫠簋

賜汝𩏂市



趩曹鼎　賜趩

曹𩏂市冋黃䜌



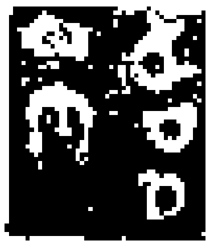
免卣　令史懋

賜免𩏂市冋黃

戴家祥曰：孫詒讓云：「𩏂字金文屢見，如完彝、免卣、趩尊、趩曹鼎皆有𩏂市之文，阮文達公云：『𩏂，即韋之緐文。』許印林則謂當是韍字，其說皆不塙。依字从韋𢦏聲，以聲類推之，當與『纔』聲義略同，猶經典通以纔爲才也。𦃃纔，禮經作爵。士冠禮『玄端爵韠』注云：『士皆爵韋爲韠』，引玉藻曰：『韠，君朱，大夫素，士爵韋。』此云𩏂市，即禮經之爵韠也。（籀廎述林卷九師奎父鼎拓本跋。古籀餘論卷三[illegible]尊[illegible]原卷下二六葉）按孫說非是。唐韻纔讀『士咸切』，聲在清母，韻在侵部，𢦏讀『祖才切』，聲韻都不相同，以纔爲才，乃漢魏俗書，不可以例金文。𩏂當讀緇，緇、𢦏均

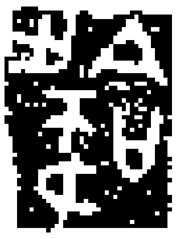
之部字。經典得以通假。小雅大田「俶載南畝」，鄭箋「載，讀為菑栗之菑。」春秋經隱公十年「宋人、蔡人、衛人伐戴。」孔穎達正義引漢書「地理志云梁國甾縣，故戴國，應劭曰章帝改曰考城。」古音甾戴聲相近。𢦏从才聲，緇从甾聲，甾从巛聲。說文「巛，害也，从一雝川。」在六書為指事，甲骨文亦作巛，从川省才聲。故緇亦可作紂。鄭風丰「裳錦褧裳」，鄭箋「士妻紂衣纁袡。」陸德明經典釋文「紂讀「側基反」，本或作純，又作緇」禮記檀弓上「天子之哭諸侯也，爵弁絰紂衣。」釋文「紂本又作緇。」說文「緇，帛黑色。」考工記鍾人「七入為緇」，鄭注「緅又再染以黑，乃成緇矣。」金文屢云「錫素戴市」，市韍同字，戴市即緇韍。儀禮特牲饋食禮「其服皆玄冠、緇帶、緇韠。」可證。鄭玄玉藻注云「凡韠以韋為之，必象裳色。」左傳桓公二年「袞冕黻珽」，孔穎達正義云「以其用絲，故字有為紱者，戴之更旁作紂戠戴，以此例推，亦猶韍之更旁為紱也。

幃



伯晨鼎
虎幃冟裏

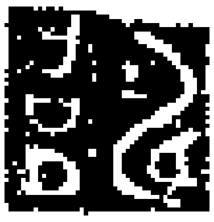
孫詒讓曰：虎下一字舊作緐賁，疑爲韍之省文。竊謂此當爲幃字。說文「幃，囊也，从巾，韋聲」，此巾上又从口者，古籀文字多增益形聲，不足異也。虎幃經典未見，義未詳。（古籀拾遺卷下第十八葉伯晨鼎）按：釋幃是也。幃帷聲同。說文「帷，在旁曰帷，从巾，隹聲」，古文作匿，从匚韋聲。唐韻隹讀職追切，照母脂部；韋讀字非切，喻母脂部，同部諧聲字也。衛風氓「漸車帷裳」，儀禮士昏禮賈疏作「漸車幃裳」，釋名釋牀帳「帷，圍也，所以自障圍也」。



衛盉

犇韐一

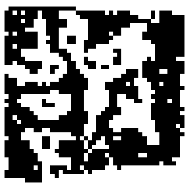
說文·七篇「帢，士無市有帢，制如榼，缺四角，爵弁服，其色韎，賤不得與裳同。司農曰裳纁色，从市合聲。韐，帢或从韋」。玉篇、廣韻韐皆作韎韐，廣韻釋作「韋蔽膝」，集韻釋作「士服制如韍」。韐（帢）與市（韍）物相同，都指一種寬大的帶子（詳見解市）只是在於等級差別，在顏色和形制上稍有區分而已。



伯晨鼎
𩏂文

孫詒讓曰：𩏂𩏃謂即說文巾部之幬，得之。幬較者，廣雅．釋詁云「幬，覆也」，蓋以韋蒙覆較之外，故字从韋也。（古籀拾遺下第十八葉伯晨鼎）按考工記輪人「欲其幬之廉也」，鄭玄注「幬，幔轂之革也」。韋革同義，字之本義用革者，亦或更字从韋。說文三篇革部𩋭或作韗，玉篇四二三鞲或作韝，是其證。

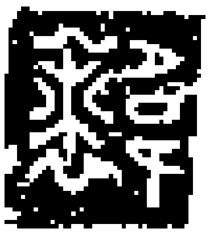
⿰韋襄



衛鼎
⿰韋襄函

⿰韋襄从韋，襄聲。唐蘭認爲⿰韋襄字當與纕字通，是皮做的帶子，所以从韋。（文物一九七六年第五期五八頁）　例同

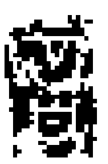
玉篇韜或作縚，韝或作⿰糹冓，韁或作繮，⿰韋申或作紳等。玉篇「纕，帶也」。



師𩛥鼎　畀天

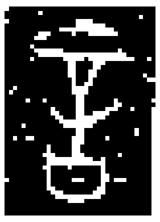
子萬年彔辥

音

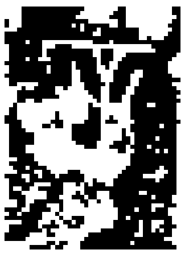


二

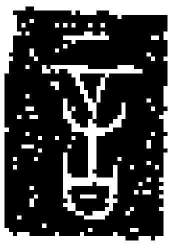
平鐘　乃為之音



一

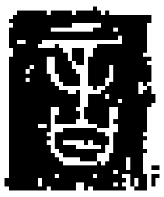


二

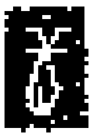


三

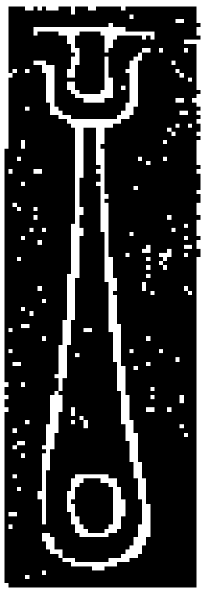
秦公鎛



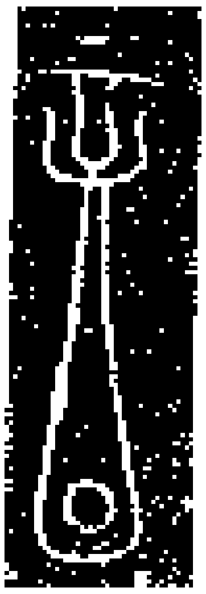
秦公鐘　霝音鍁=雝=



𨙸王子旃鐘　其音悠=



曾侯乙鐘　為鄜音孠

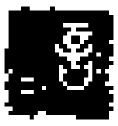


曾侯乙鐘　為函音孠角

高田忠周曰：說文「音，聲也。生於心，有節於外，謂之音。宮商角徵羽，聲。絲竹金石匏土革木，音也。从言含一。」蓋音無可以象，故借言為形意，一以象其意，指事也。亦與甘从口含一同意。顧野王云：尚書「八音克諧，無相奪倫」。周禮大師「掌六律六同陰陽之聲，皆播之以八音金石絲竹土革木匏也。」禮記「凡音之起，由人心生也。心之動，物使之然。感物而動，故形於聲。聲相應，故生變，變成方，謂之音。」鄭玄曰：宮商角徵羽雜比曰

音，單出曰聲也。野王按「直出於響曰聲，以聲相韻曰音，故樂記曰「情動於中而形於聲，聲成文謂之音」，此說詳矣。（古籀篇五十三第三三葉）

喑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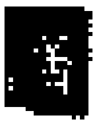
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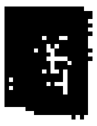
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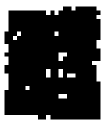
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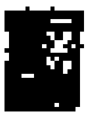
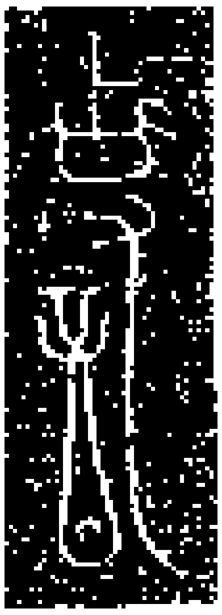

六

者減鐘（中清精盧中鵠）

卑汝龢=喑=

銘文字迹模糊，郭沫若隸定爲剖，曰：剖字于省吾讀歆，謂周語「民歆而德之」注「歆猶欣欣，喜服也」。今案此字與金爲韵，讀歆甚是。（兩周金文辭大系考釋八卷一五四葉者減鐘）

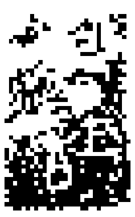


曾侯乙鐘

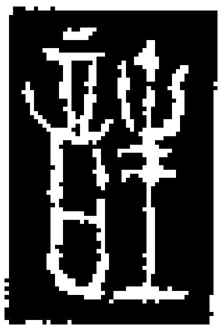
文王之⿰音皮商

戴家祥曰：戠，左半从音，右半从𡰥，有點象虔省，虘虔父簋作𡨄，亦作𡨄，六國古鉩作虘，或作戠，中山王鼎作𩐳，似能隸定為⿰音皮。左半从音，可以和言字換，說文二篇吟或从音作⿰音今，或从言作訡。王孫鐘「眉壽無諆」，以諆為期，从言其聲。鄦王子鐘作「眉壽無⿰音其」，⿰音其為从音其聲，蔡侯盤假詐為作，从言乍聲，曾侯乙𥫩「⿰音乍事甬終」，左半从音。如果右半釋皮可以成立的話，那么，釋⿰音皮為詖，也就順理成章的了。詖為幫母歌部，變為幫母元部，歌元陰陽對轉，說文三篇詖訓辯論也。禮記禮運「大夫死宗廟謂之變」，鄭玄注「變當為辯，聲之誤也」。

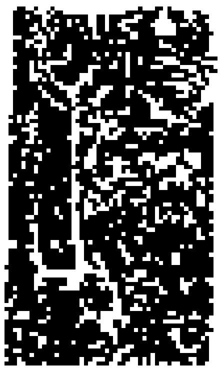
韹



郜王子旃鐘　韹＝配＝



郜王鼎　郜王之韹之饙鼎



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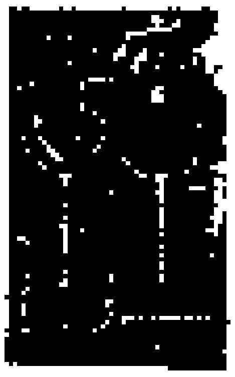
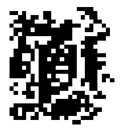


二

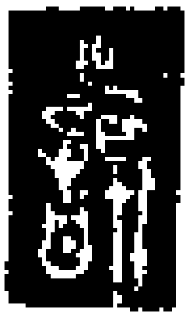
郜王殷　郜王之韹之薦殷

高田忠周曰韹亦鍠字，爾雅「韹＝，樂也」，注「鍾鼓音是也」，但他器銘云「沱＝配＝，男福無期」，與此「韹＝配＝」同例，即祝禱語重言形況字也，蓋謂和樂之意。（古籀篇十二第一葉）郜王敦韹作韹，陳仁濤曰蓋字體之變化然也，如魯惠公名史記世家作弗湟，集解徐廣曰「一作弗生也」，索隱「系本作弗皇」，年表作孝公子弗生，是皇之變體近乎生字，方言六「南楚瀑洭之間母謂之𡟰」，廣雅·釋親「𡟰，母也」，余謂此鼎與殷銘之韹，皆當與𡟰同義而訓母，郜王之韹蓋即楚昭王之母也。（金匱論古初集七一葉又七三葉七四葉郜王之韹殷）

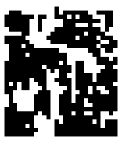


𨛜王子旃鐘
中翰虘⿰音昜

王孫遺者鐘「中翰虘揚」郭沫若謂為即鐘聲「既高且揚」之意。此銘揚作⿰音昜，形旁改从音，表示音聲之⿰音昜。

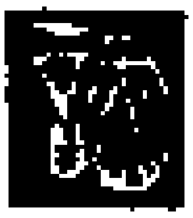


沇兒鐘
中韐歔揚



𨚕王子旃鐘
中韐虘揚

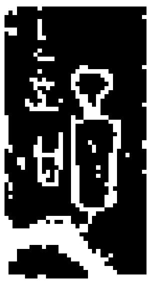
徐中舒曰：王孫鐘沇兒鐘並有「中韐虘揚」語，與韓詩「終風且暴，終溫且惠，終窶且貧，終和且貧」的語法完全相同，按中間且是表示遞進關係的聯詞，說明與後面的韐和觀意義相近，韐字舊人釋為懸，義可通，但形不通。郭沫若曰：韐字遷者鐘作鶾，許子鐘作鶾，韐韐均鶾之異，即翰與韐在初亦當是同一物，說文分鶾翰韐為三字，按起之岐異也。（兩周金文辭大系考釋）易曰：「翰音登于天」，翰的本義當是鳥飛之高，在此引申為樂聲之高



鄦譖尹鉦

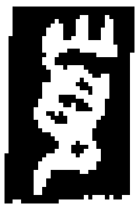
鄦譖尹

高田忠周曰：古文言音通用。又名下曰小辨，此曰明是也，冃與井同，又从小，即知讕亦論字，此篆為論異文，說文，讕，讀也，从言闌聲，或作論，从侖即侖聲也」……疑讕為播文增繁者，而此文非讕字義，疑叚借為闌，說文「闌，宮中門」，闌尹即司宮門之官歟。（古籀篇五十二第三九葉）按此字右上非从井从小，李孝定曰：高田氏說此頗有理致，惜於字形未合。



句釋 以樂口者父子口口之先人是部

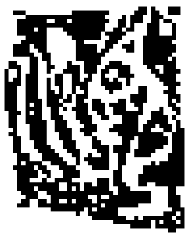
頁



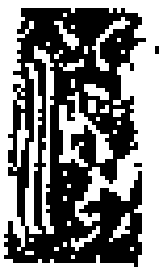
卯𣪘　卯

拜手頁手

林潔明曰：說文「頁，頭也。从𦣻，从儿。古文䭫首如此」。按金文亦用為䭫首字。李孝定曰：「古文頁、𦣻、首當為一字。頁象頭及身，𦣻但象頭，首象頭及其上髮，小異耳。」（中央研究院歷史語言研究所集釋卷九葉二八三七）按李說是也。

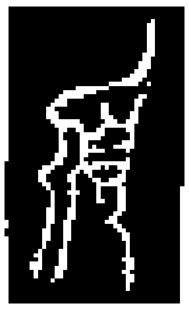


何尊　順
我不敢



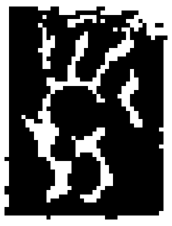
周公毀　魯天
子寏阜順福

字从川从頁。說文「順，理也。从頁从巛。」會意，川流也。玉篇「順，從也。」皆與銘義不合。唐蘭讀順為訓，甚是。說文「訓，說教也。」周公毀順字作𩔸，郭沫若曰：「𩔸字亦見蚵毀，曰『蚵休，氒遣史見，用作𩔸寶彝。』（冊三四十一）頌讀鼎之「文考惠公」，殆亦一字。舊或釋瀕，蓋以左旁之𣴎為涉字也。效卣有此字，曰「公易（錫）氒𣴎子效王休貝廿朋」，釋涉無義，字形亦非涉。涉字格伯毀作𣵀，散氏盤作𣴎，若𣵀，並與此異。今案𣴎當是巡之異文，从步川聲。𣴎字乃段為順字。𩔸則从頁𣴎聲，蓋順之古字也。蚵毀之「𩔸吏」與「𣴎子」同例，頌讀之文考蓋順公也。本器之𩔸福，則段為峻，大也，長也。（金文叢攷三一七葉周公毀釋文）　按郭釋可備一說。



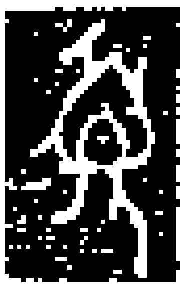
須孟生鼎　須

孟生云飤鼎



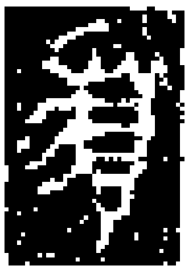
甾聞盨

自作寶須



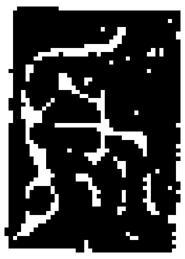
立盨　立

爲旅須



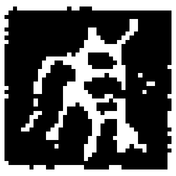
曷叔盨　曷

叔作旅須



劉叔盨　劉

叔作旅須



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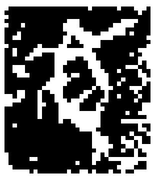


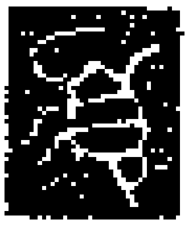
器

伯孝

鼓盨

伯孝鼓

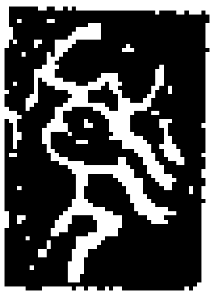
鑄旅須



器

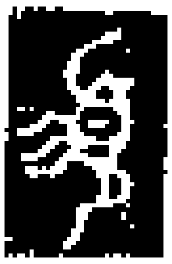
伯汈其盨　伯

汈其作旅須



鄭義伯盨　鄭

義伯作旅須



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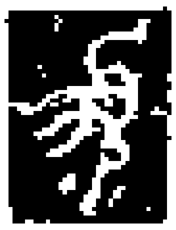

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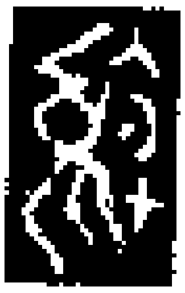
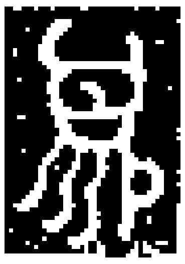
譔季獻盨　譔

季獻作旅須



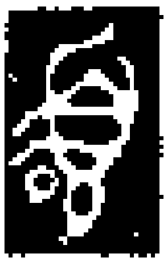
中鑠盨　中鑠

□作鑄旅須



弭叔盨　弭叔

作叔班旅須



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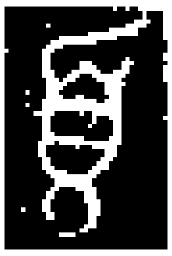

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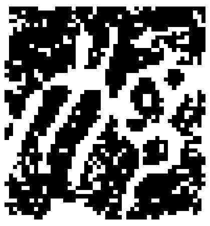
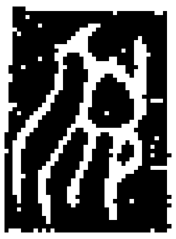
禹叔興父盨　禹

叔興父作旅須



壽盨　壽作王母媿氏須盨



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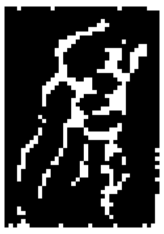
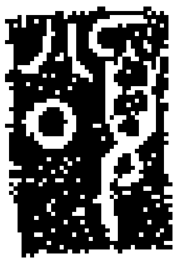


二

遣叔吉父盨　遣叔吉父作虢王姞旅須

高鴻縉曰：雷浚說文外編曰：說文無鬚字，玉篇曰：鬚本作須。按金文須字屢見於盨字偏旁，均象頁（頭）旁生鬚須形，字倚頁畫鬚須形，由物形生意，故爲鬚須意，名詞，後須借用爲必須意，副詞，久而不返，秦人乃加髟（即髮字之初文）。爲意符作鬚。（中國字例二篇三三五葉）按高鴻縉所釋可從。金文多假作盨，或作爲人名，如須盂生鼎。

頌



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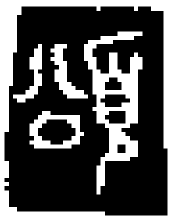

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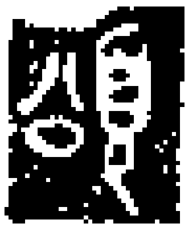

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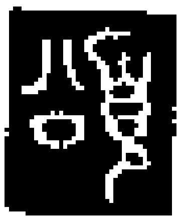

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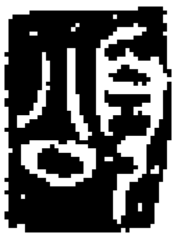

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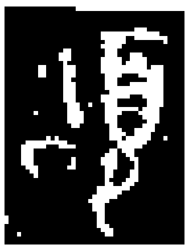

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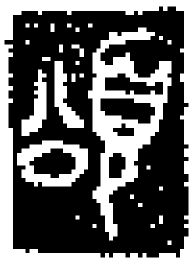

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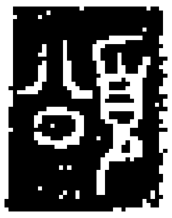

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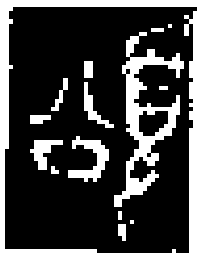

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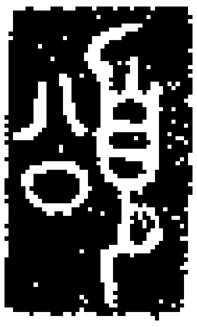

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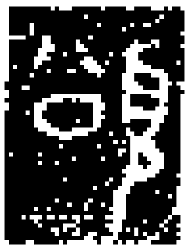

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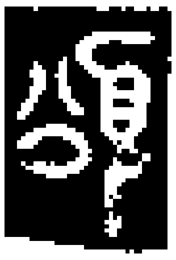

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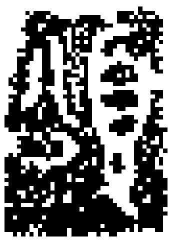

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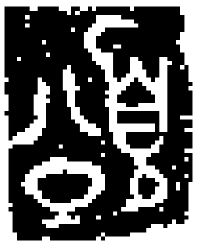

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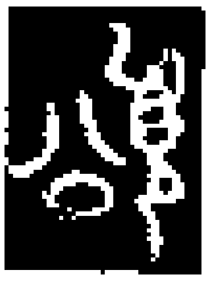

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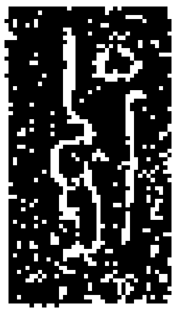

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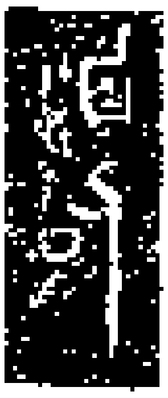

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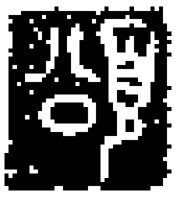

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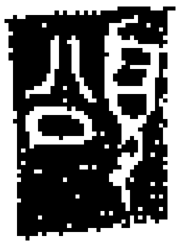

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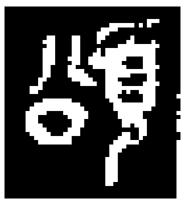

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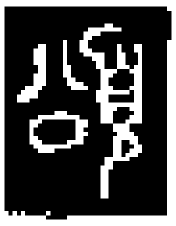

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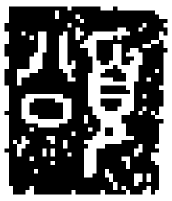

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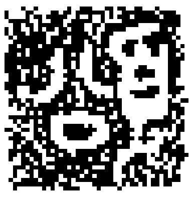

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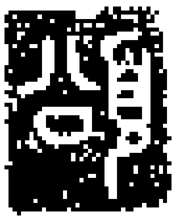

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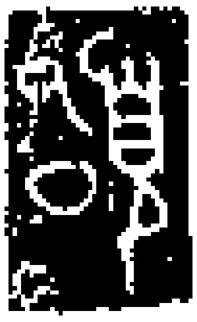

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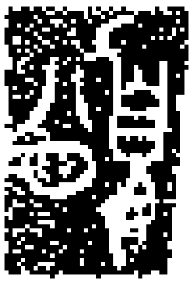

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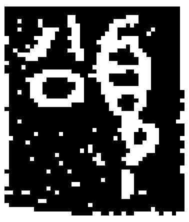

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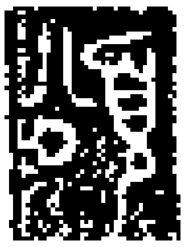

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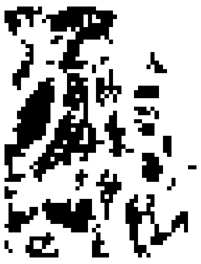

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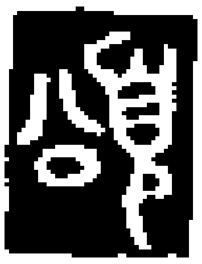

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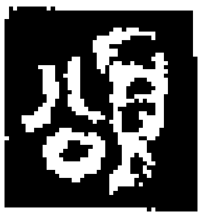

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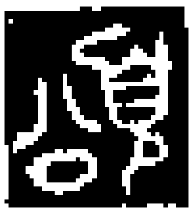

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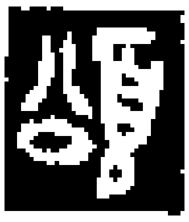

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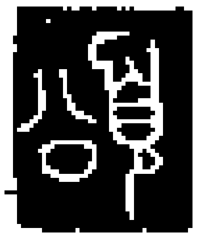

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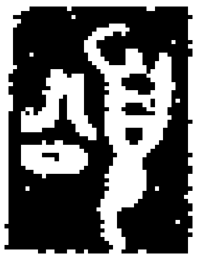

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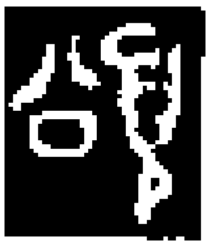

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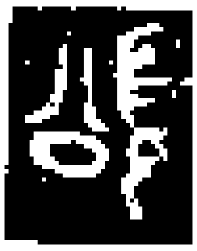

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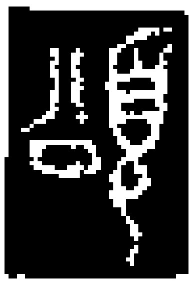

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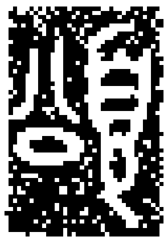

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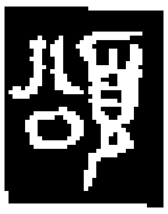

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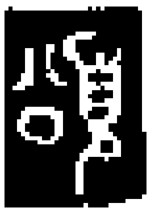

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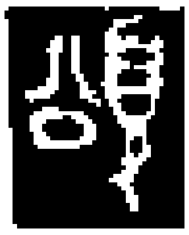

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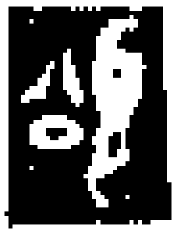

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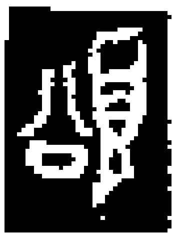

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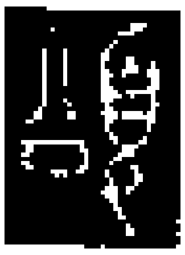
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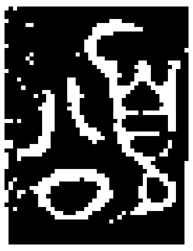
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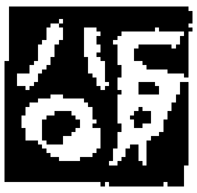
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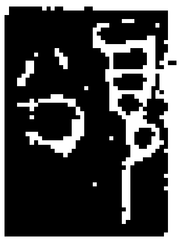
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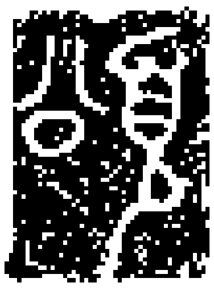
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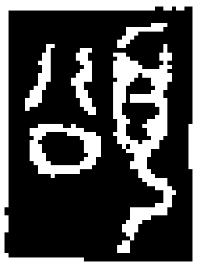
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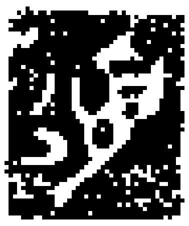

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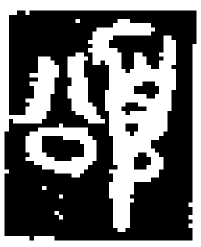
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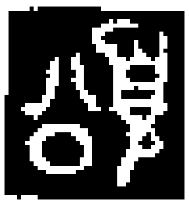
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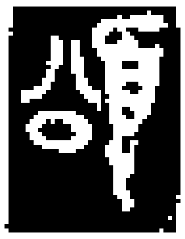
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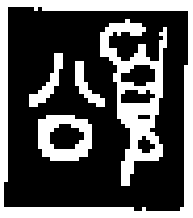
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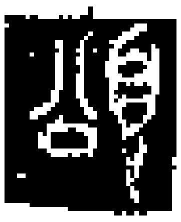

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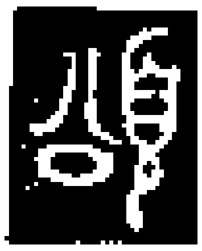
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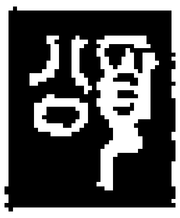
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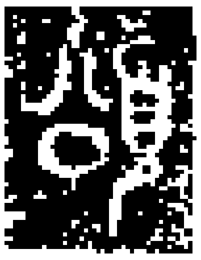
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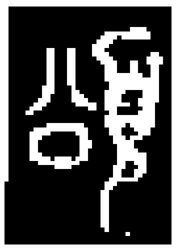
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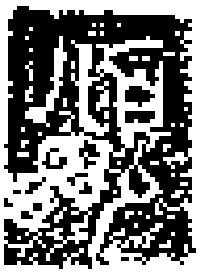
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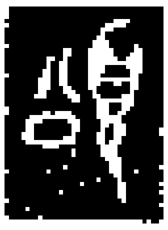
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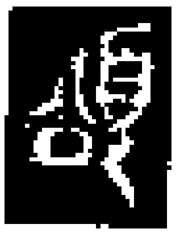
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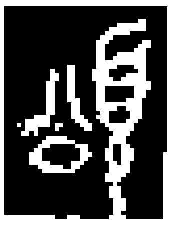
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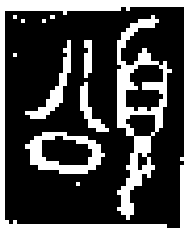
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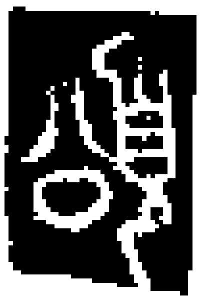
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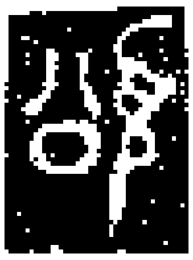

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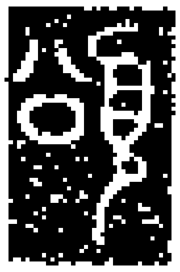

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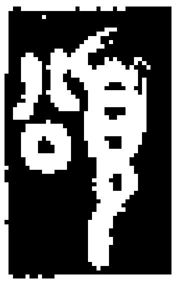

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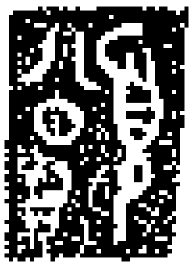

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頌壺

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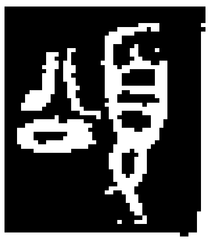
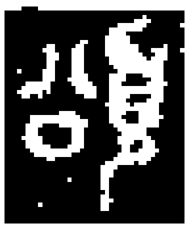
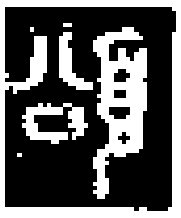


一蓋



一器



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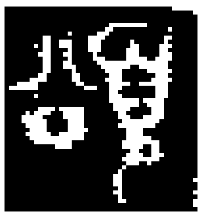

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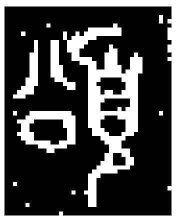

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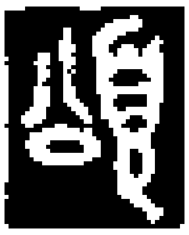

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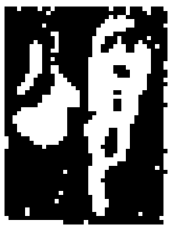

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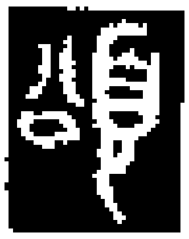

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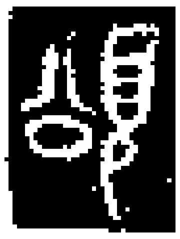

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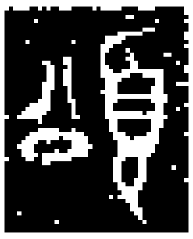
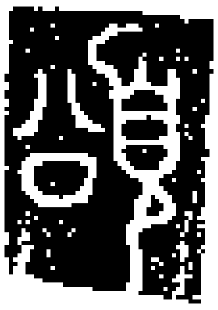


五器

頌毁



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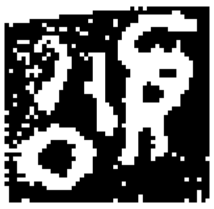
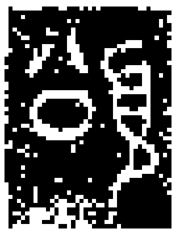


二

頌鼎



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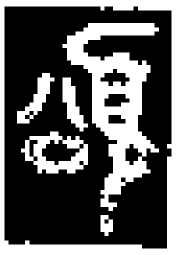
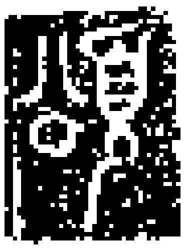


二蓋

頌壺

王呼史虢生冊令頌



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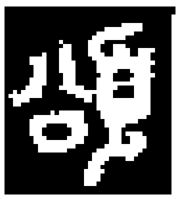

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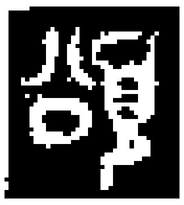

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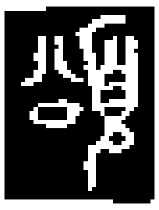

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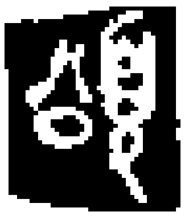

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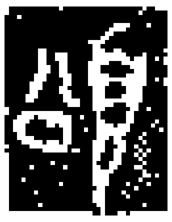

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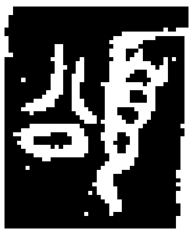

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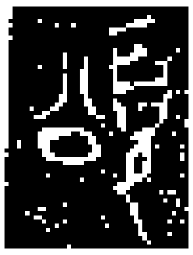
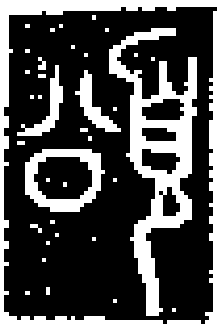


五器

頌設



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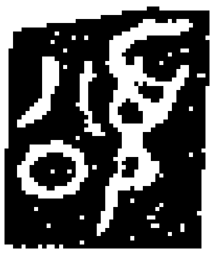
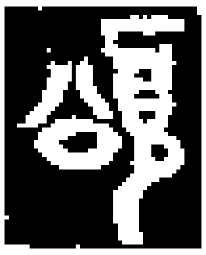


二

鼎頌



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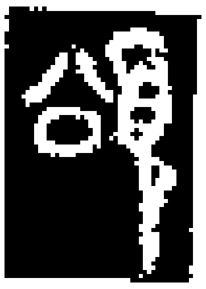
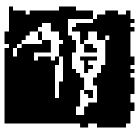


二器

頌壺

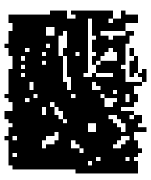
頌敢對揚天子丕顯魯休

高田忠周曰：說文「頌，皃也。从頁公聲。籀文作䫨。」按頌者今用容皃之本字，作容者為叚借，實當䫨之者文。頌之作䫨，猶松或作㮤也。（古籀篇四十五第二三頁）按高田忠周所釋可从。釋名釋言語「頌，容也。敘說其成功之形容也。」「成功之形容」乃容貌的引伸義，又進一步引伸爲頌揚，歌頌的意思。金文多作人名。



楚王領鐘　楚王領自作鈴鐘

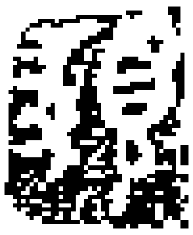
高田忠周曰：說文「顉，面黃也，从頁含聲」，叚借為顑為頷。方言十「頷，頤也」。以今行字釋古字也。釋名．釋形體「頤，或曰頷車」，又「頷，含也，口含物之車也」。按頤字或頷之譌文，許以顑字義訓顉者非。（古籀篇五十四第十九葉）按高田忠周所釋可从，領即顉之別體。中山王嚳器刻銘令字均作含，即為此證。



杕氏壺
其頒既好

說文、九篇「頒、大頭也、从頁分聲、一曰鬢也、詩曰『有頒其首』」。廣韻「頒、布也、賜也」、禮記、明堂位「頒度量而天下大服」、注「頒讀爲班」、杕氏壺「其頒既好」、頒即此義。

⿰殳頁

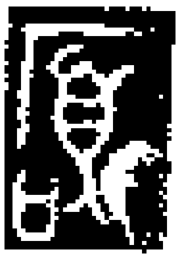


裘衛鼎　嗣

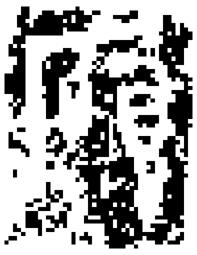
馬⿰殳頁人邦

廣韻十一「⿰殳頁，內頭水中」集韻音義與沒同。字屬从頁沒省聲。裘衛鼎作人名。無義可說。

碩



叔碩父甗　叔
碩父作旅甗

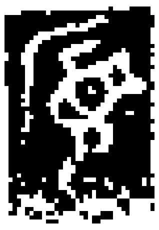


膳夫山鼎　用作朕
皇考叔碩父尊鼎

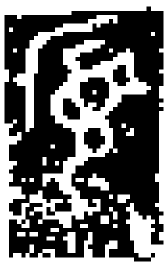
說文、九篇「碩，頭大也，从頁石聲」，詩經有碩人篇，碩訓大，「碩父」即大父，韓非子，五蠹「大父未死而有二十五孫」，大父即祖父。

內161

（𠩺）



宴毁



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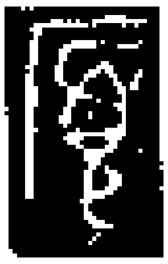
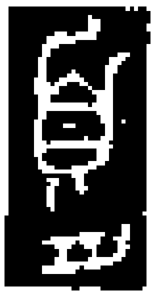
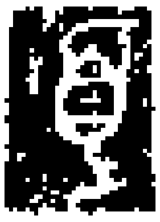


宴毁　宴從𠩺父東

按𠩺字說文所無，前人未釋，秋碩父簋的碩字从石，古文石字爲偏旁多省作厂，故此𠩺字可能就是碩之省，詩經有「碩人」，碩訓大，「碩父」即大父，韓非子五蠹「大父未死而有二十五孫」，大父即祖父。



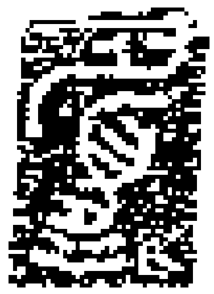
簋



簋

大簋　敢以
曩顧大賜里

郭沫若曰：顧，顭省，字今作履，「履大賜里」者言至大之處賜以邑里（兩周金文辭大系考釋第八十七葉）按郭沫若所釋可从，說文八篇「履，足所依也，从尸从彳从夂，舟象履形，一曰尸聲。顭，古文履，从頁从足」。顧卽顭之省體，履之別構。

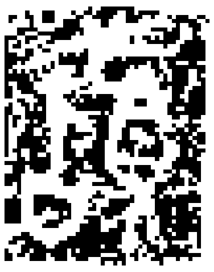


裘衛鼎　帥𩓋

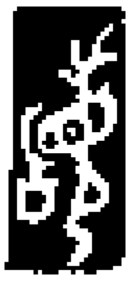
裘衛廛田四田

𩓋，即履之異構。說文八篇：「履，足所依也。从尸从彳从夊，舟象履形。一曰尸聲。」古文履作𩓋，从頁从舟从足。此篆从尸从舟从頁，結構與𩓋相彷，而又加履之尸旁。文設履有作𩓋者，為𩓋釋履之佐證。裘衛鼎「帥履」，即勘察地界之意。

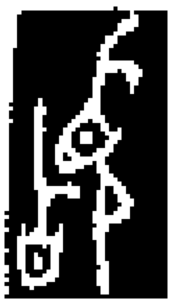
𩒨



詢𣪘 拜𩒨首

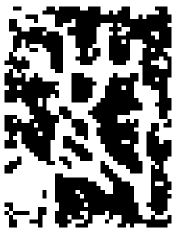


周公𣪘 拜𩒨首

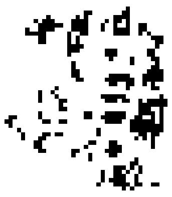


簋

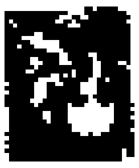
沈子𣪘 拜𩒨首



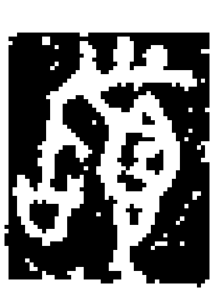
翔𣪘 拜𩒨首



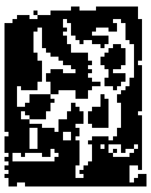
三年𤼈壺 拜𩒨首



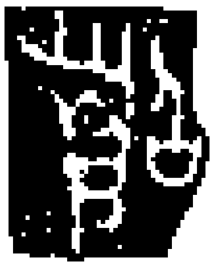
盠駒尊 拜𩒨首



大鼎 拜𩒨首 大



大𣪘



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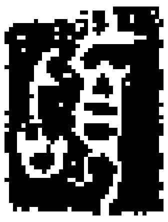
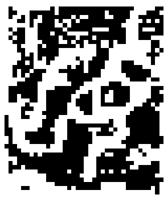


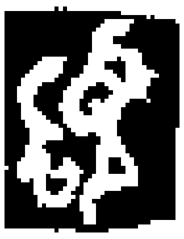
一器

大𣪘 拜𩒨首 大

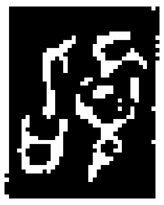


簋

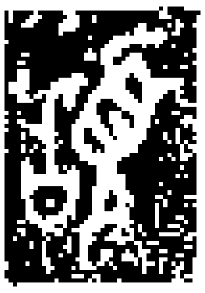
恒𣪘 拜𩒨首 恒



令鼎 拜𩒨首 令

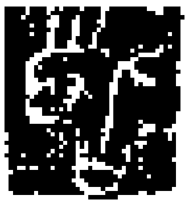


休盤 拜𩒨首 休

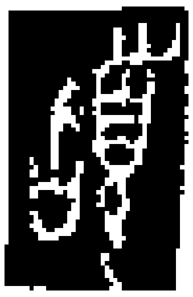


永盂 永

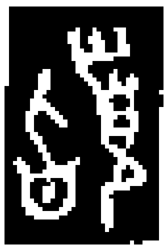
拜𩒨首



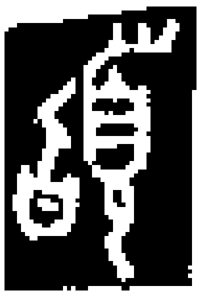
伊𣪘 拜𩒨首 伊



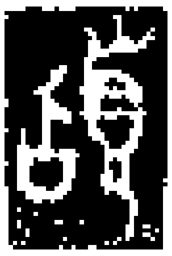
一簋

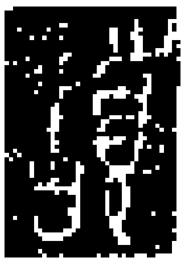


三簋



三器


四蓋


五器

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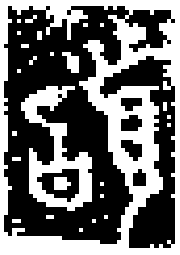
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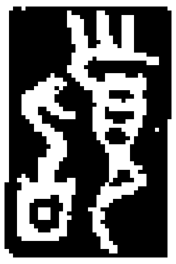
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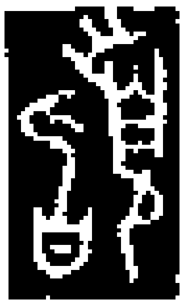
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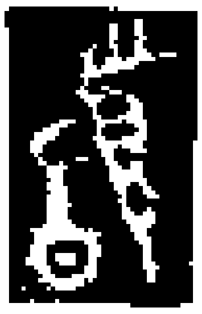
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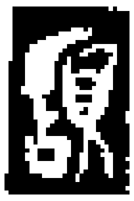
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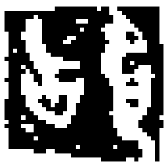
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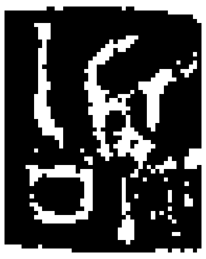
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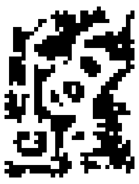
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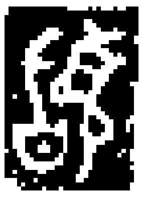
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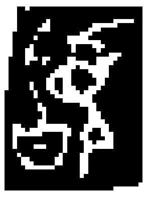
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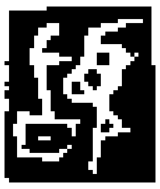
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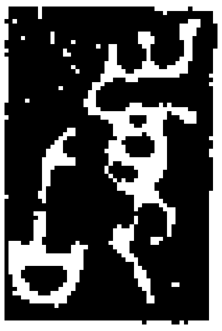
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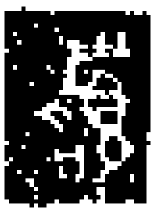
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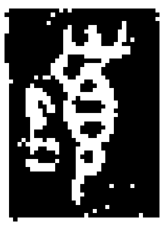
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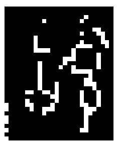
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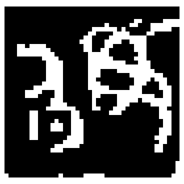
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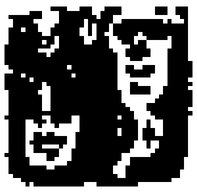
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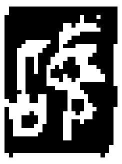

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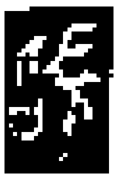

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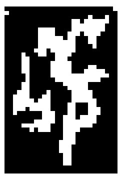

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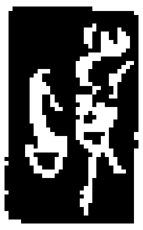

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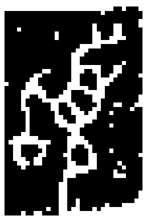

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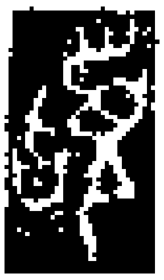

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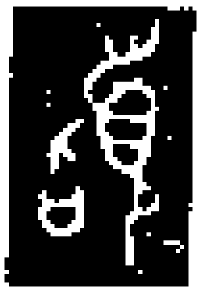

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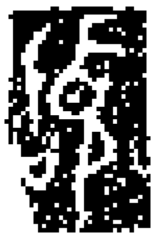

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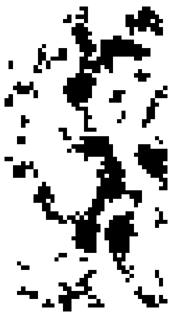

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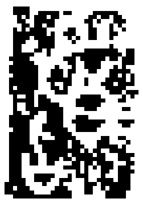

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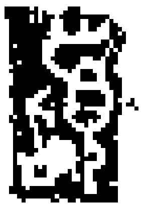

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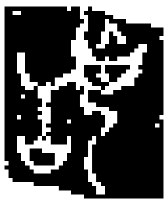

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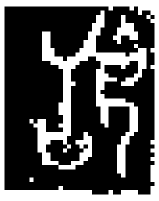

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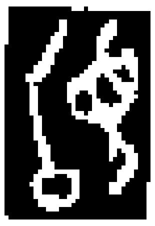

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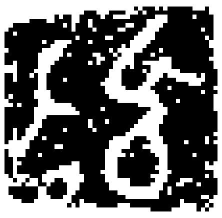

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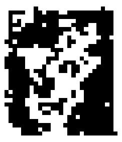

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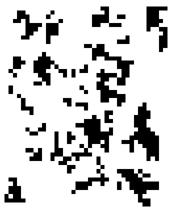

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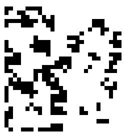

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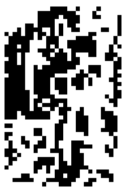

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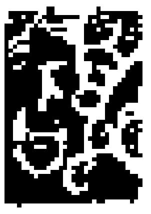
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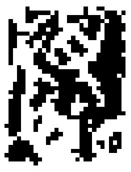
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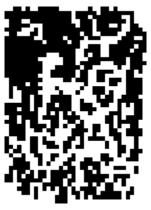

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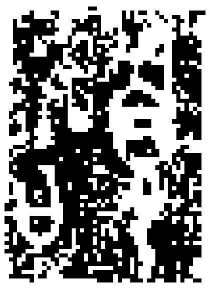

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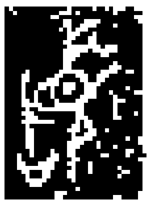

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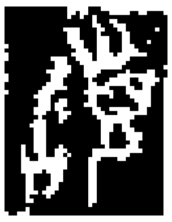

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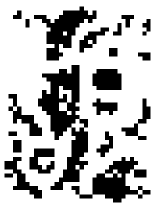
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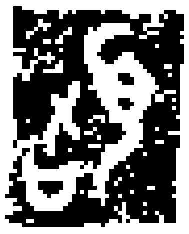
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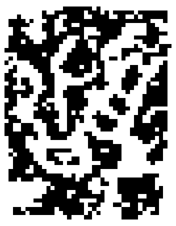

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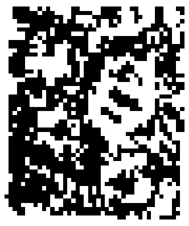

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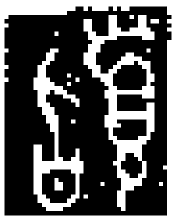
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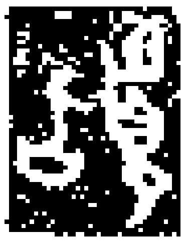
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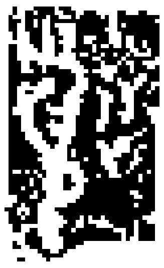

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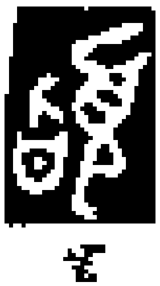
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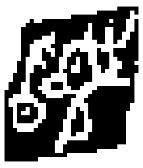
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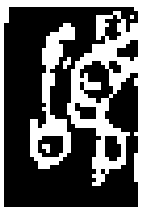
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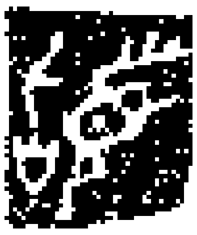
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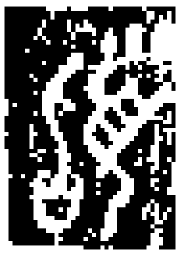
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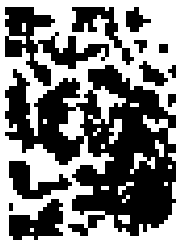

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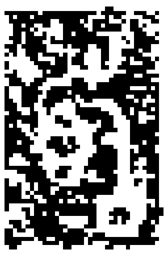

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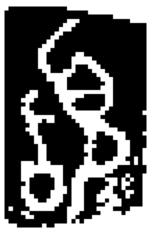

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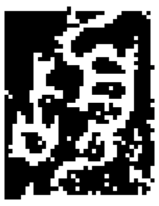

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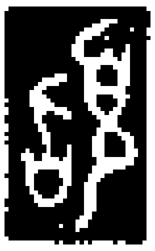

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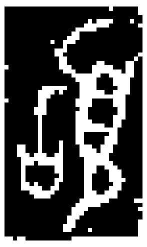

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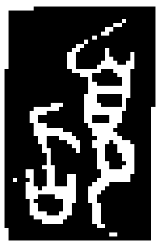

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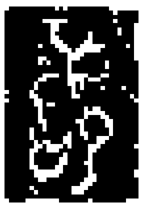

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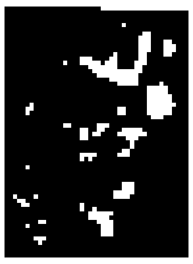

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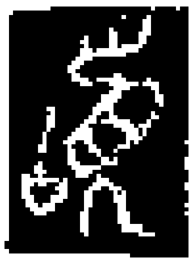

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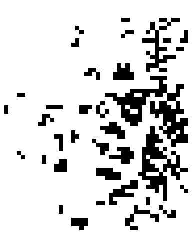
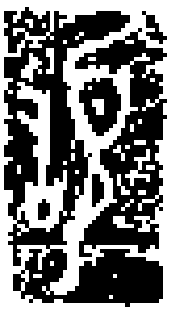
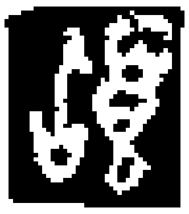


公臣𣪘 公臣拜𩒨首



𢉅父壺 𢉅父拜𩒨首



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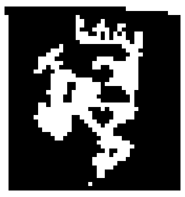

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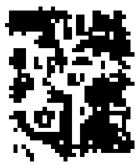
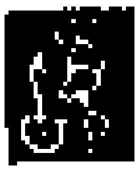
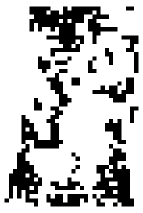
趞曹鼎 趞曹拜𩒨首



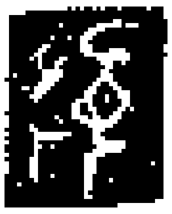
不𡢁方鼎



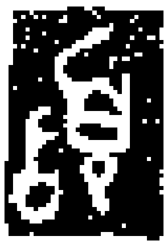
丕偆方鼎 不𡢁拜𩒨首



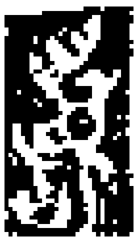
農卣 農三拜𩒨首



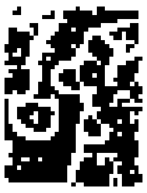
友𣪘　夆既拜頧首



不𡢁𣪘　不𡢁拜頧手休



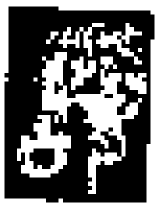
曶鼎　曶則拜頧首



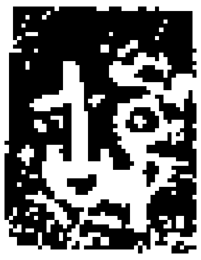
器

㦰𣪘

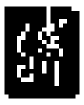
乃子㦰　拜頧首



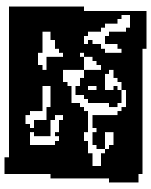
師虎𣪘　敢拜頧首



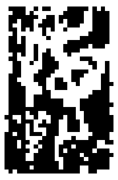
善鼎　善敢拜頧首



走𣪘　徒敢拜頧首



靜𣪘　靜敢拜頧首



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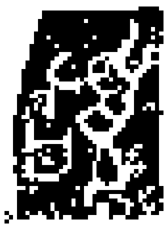
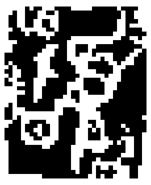
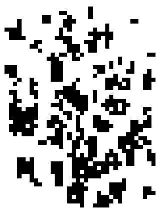


二蓋

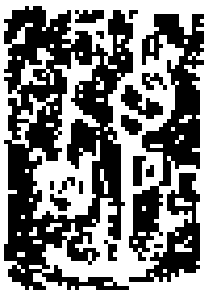


二器

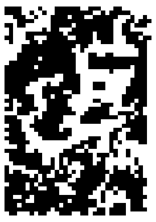
盠方彝



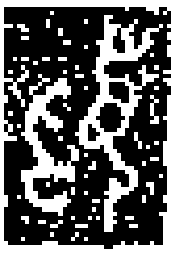
盠尊　盠敢拜頧首



逆鐘　逆敢拜手頧

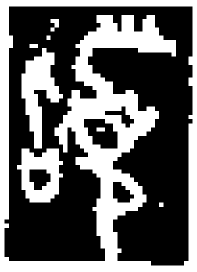


蓋

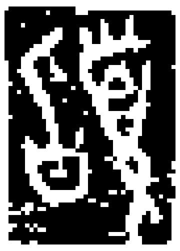


器

楚𣪘　楚敢拜手頧首

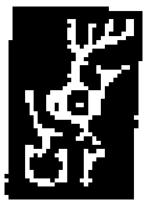


彔伯㦰𣪘　彔伯㦰敢拜手頧首

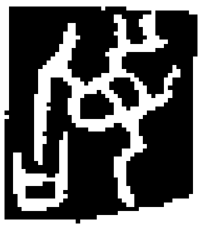


三

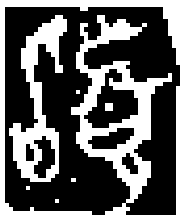
南宮乎鐘　乎拜手頧首



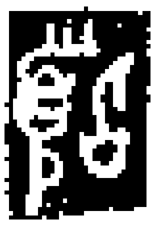
遹𣪘　遹拜手頧首



匡卣　匡拜手䭫首

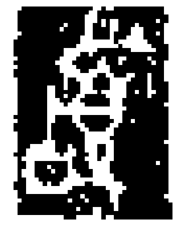


曶壺　曶拜手䭫首

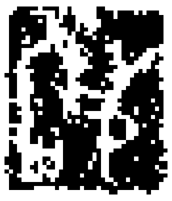


二

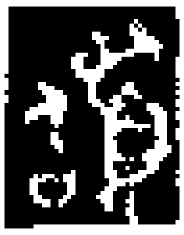
揚設　揚拜手䭫首



一蓋

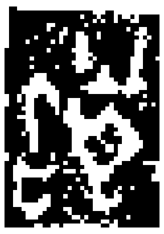


二蓋

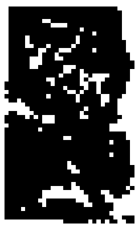


二器

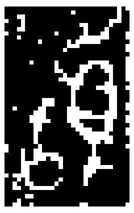
師嫠設　師嫠拜手䭫首



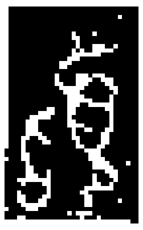
靈姞鼎　口方拜手䭫首



晨生鐘　口生拜手䭫手



一蓋



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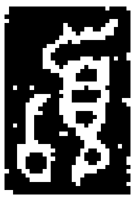
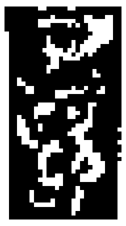


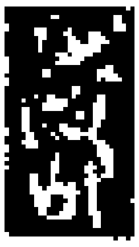
二蓋

無㠱設　無㠱拜手

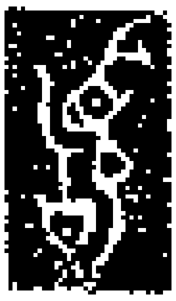
諸首　曰



曶鼎　匡迺䭫首于曶

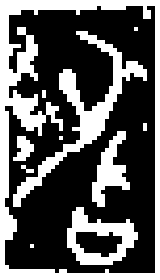


曶鼎　曶用茲四夫䭫首



夨令

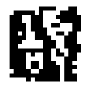
敔用䭫　後人享



屖敖設　用䭫首　其右子口吏孟

𩒨說文及其他字書不見，頁首義近，𩒨當是䭬之異體。金文通語「𩒨首」均作此形。高田忠周曰：按說文「䭬，下首也。从首旨聲」，蓋䭬之言稽也，低首稽止也。䭬稽音義相近，故多借稽為䭬，䭬當从稽省聲也。廣雅「䭬，低也」，穆天子傳「䭬首」，皆與金文合。本義本形。禮記．郊特牲「拜服也，稽首服之甚也」，周禮．太祝一曰「稽首」注「頭拜至地也」。尚書中候「但為稽首」注「拜頭至手」，皆借稽為䭬之例也。（古籀篇四十五第五葉）

頡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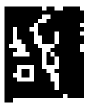
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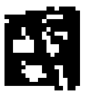
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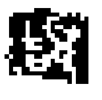
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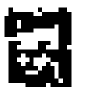
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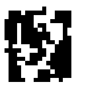
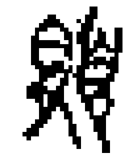
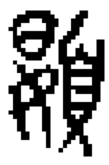

十三

邵鐘　余頡岡事君

說文「頡，直項也」，直項爲强硬，表示態度的堅決。（蔡古樸彝冥故業引）張孝達說，「頡勁通，釋詁固也，「頡剛」猶勁强也」，按張說甚確。古人以剛强作爲美德，淮南書「王公大人有嚴志頡頏之行」，故銘曰「余頡岡（剛）事君」。



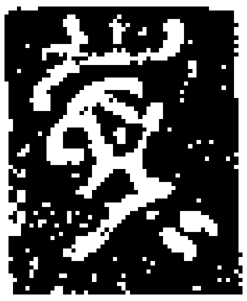
鄂君啓節
頯孱之月

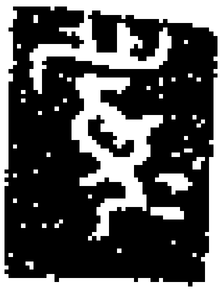


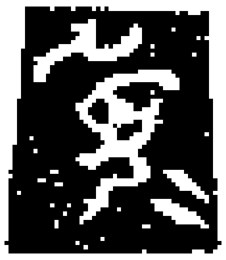
鄂君啓節
適頯内郘

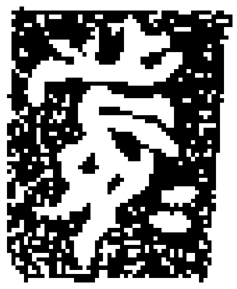
鄂君啓節「適頯内郘」，郭沫若曰：「頯内」即夏汭，左傳，昭公四年「吳伐楚，楚沈尹射奔命于夏汭」，杜預注「漢水曲入江處，今夏口也」。案即今之漢口。郘殆為汜，與涘通，水涯也。淮南子道應訓「航在一汜」。（文物參考資料一九五八年第四期關鄂君節）郭釋可備一說。

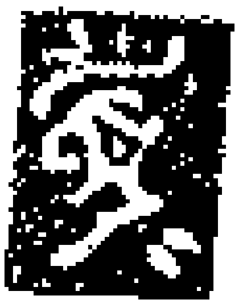
𧶠

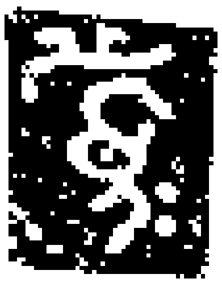

矢人盤 眉


矢人盤 封于眉道

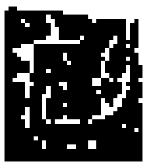

矢人盤 矢人有嗣眉田


矢人盤 正眉 矢舍散田


矢人盤 散人 小子眉田戎


矢人盤 以西

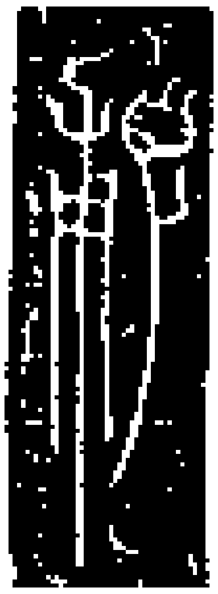
至于唯寠。眉


戜者鼎 用 妟𩓥眉彔

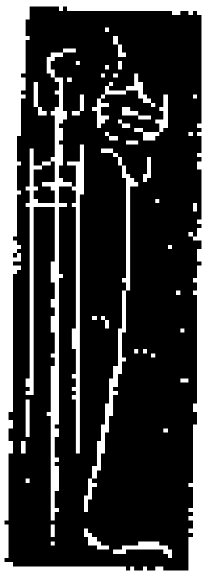
孫詒讓曰：舊釋爲寬，於形殊不類，竊謂當爲眉字。說文眉部从目象眉之形，上象額理也。此上从丱，即𠃜之形。戜都鼎用妟眉彔，字作𥄉，从𡗜𩑋古二（之工）與此上畧同，下作多形者，从頁之異文。凡金文眉壽字皆叚𩒨爲之，其字多作𩒨，此下形與彼正同，下皆二小畫者。前頌壺頌鼎𩓥字並作𩑋，蓋从分省。故頁下有八形，左右分列，此并二畫于右旁，猶金文金字多作金，亦以二畫并署下旁，非重文也。其義與堳埒之堳字同。

（塯埒見周禮大司徒及月令注疏其義略同亦互出周禮爲之）謂于田邑竟上築短垣為厓畔，以分界域。國語齊語云「渠弭於有渚」，弭亦與暑聲近字通，皆竟界之義。此字盤中五見，雁等之暑道為地名，餘如「暑井邑田」「矢人有司暑田」「凡十又五夫正暑」「散人小子暑田」與此並為正量界之事。「田暑」「暑田」文到義同，正暑謂正其田之塯埒界域也。（古籀餘論卷三第五一至五二葉散氏盤）

顢



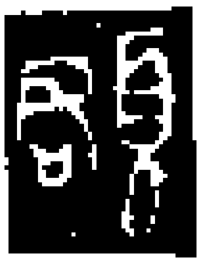
曾侯乙鐘
爲無睪墓顢



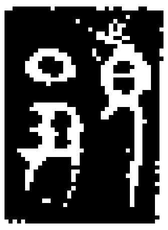
曾侯乙鐘　爲妥
賓之墓顢下角

戴家祥曰玉篇三六「顢，頬骨也，讀扶武切」，以聲類求之，當即說文，九篇之䩉字，䩉訓頬也，从面甫聲，頁爲人頭，从頁與从面同，亦或作俌，說文八篇「俌，輔也，从人甫聲，讀若撫」，形符更換，亦寫作⿰齒甫，輔和車是面部組織的兩個部分，釋名釋形體「輔車，言其骨強，所以持口也」，左傳僖公五年宮之奇諫虞公曰「諺所謂輔車相依，脣亡齒寒」，孔穎達正義云「輔爲外表，車爲內骨」，所以酺又可以从車，爾雅釋詁「輔，俌也」，易咸上六「咸其輔頬舌」，釋文引虞注輔作酺，作爲動詞謂語，則爲親附之義，曾侯乙鐘「墓顢」表示墓工的大三度音。

頵



寰盤　宰頵
右寰入門



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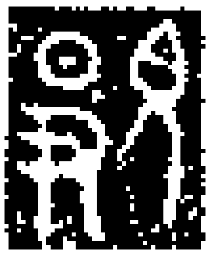

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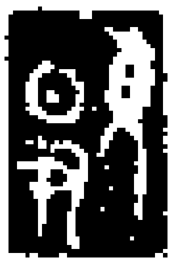

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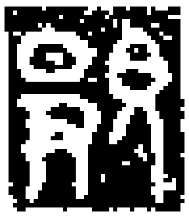
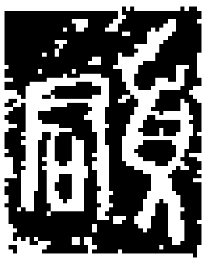


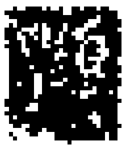
四

追毀　追敢
對天子頵揚



伯頵父鼎　伯頵父作
朕皇考屖伯吳姬寶鼎

說文、九篇「頵、頭頵頵大也、从頁君聲」、集韻亦訓「音宭、頭貌」、史籍多作人名、史記、楚世家「楚成王頵」、傳書有田頵、鐘鼎銘文「宰頵」「伯頵父」、亦均人名。

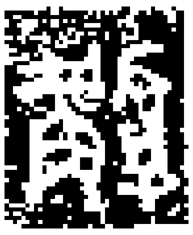


晉公盦□

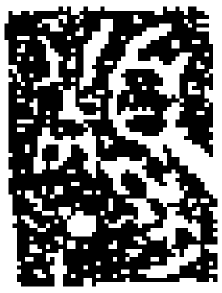
莫不日顊嚳

顊，說文不載。玉篇第三十六訓為「傾首也」「不正也」。集韻又匹寐切，音屁，義並同。晉公盦「莫不日顊嚳」，郭沫若在兩周金文辭大系中讀為「卑讓而無說」。顊假作卑，可備一說。

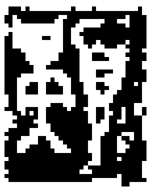
顜



衛鼎　顜

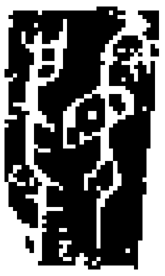


裘衛鼎　伯俗父迺顜



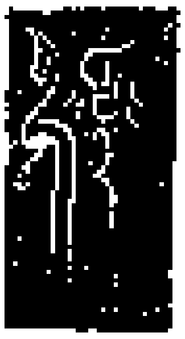
叏季良父壺　用享孝于兄弟婚顜諸老

集韻第三講部「顜，明也，和也，直也」。史記「顜若畫一」。或从見，通作「講」。衛鼎「顜」，白俗父迺顜，陝西省岐山縣董家村西周銅器窖穴發掘簡報（文物一九七六年第五期）讀作講。唐蘭謂「與構字通，構，促成」。廣雅釋詁三「構，成也」。（文物一九七六年第五期第五十六葉）兩說均可。叏季良父壺「用享孝于兄弟婚顜（媾）諸老」，顜假作媾。

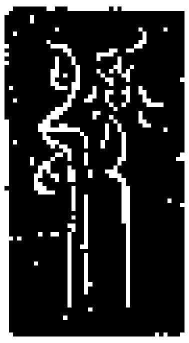


沈子毀　乃沈子其⿰鳥頁褱多公能福

⿰鳥頁。郭沫若釋額。于字形不類。當爲从鳥从頁。說文四篇「烏」孝烏也。孝烏亦焉。从鳥與隹同義。⿰鳥頁即顀。即顴之省。⿰鳥頁爲⿰自頁之異體。沈子毀「⿰鳥頁褱」即顧懷。參見「顧」字條。



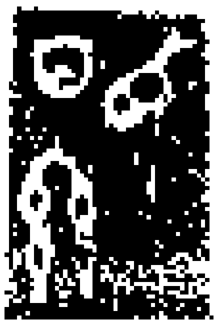
中山王嚳方壺
不⿰鳥寡大宜



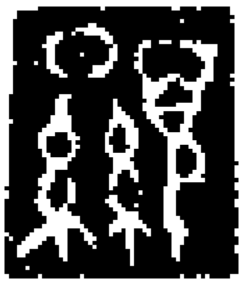
中山王嚳方壺
不⿰鳥寡逆順

趙誠曰：⿰鳥寡，从鳥寡聲（寡字兩器均用作寡）此借為顧，顧寡雙聲，故可通假，張政烺同志以為⿰鳥寡所从的寡，即从頁分聲的頒字，而⿰鳥寡字當是說文鳻字的異體，在此借為辨，不顧大義是明知故犯，不辨大義是是非不分，兩者雖有差別，從上下文義來看均可通（古文字研究第一輯第二五〇頁）

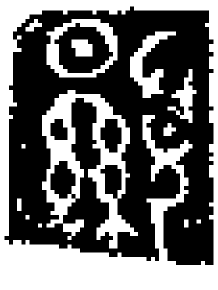
顯



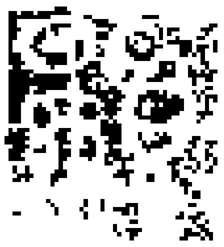
盂鼎　丕
顯玟王



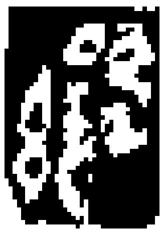
虢季子白盤
丕顯子白



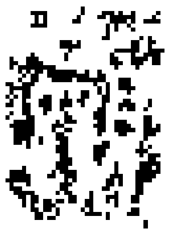
毛公鼎
丕顯文武



詢毀　丕顯
文武受命



大豐毀　丕
顯王作省



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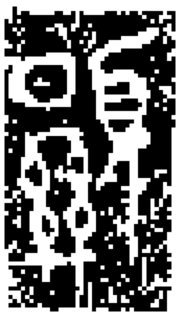
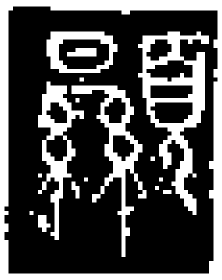


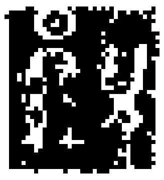
二

𤼈鐘　丕
顯高祖

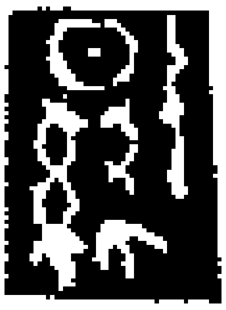


重

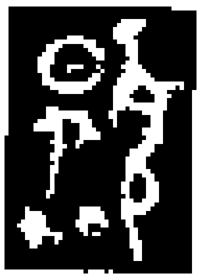
秦公毀　丕
顯朕皇祖



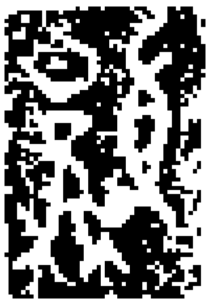
番生毀　丕
顯皇祖考



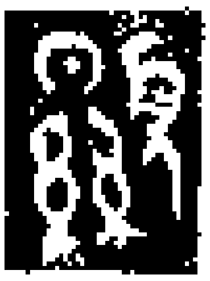
單伯鐘　丕
顯皇祖剌考



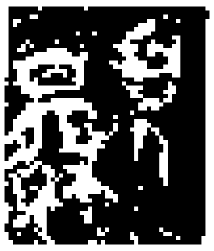
師望鼎　丕
顯皇考宄公



禹鼎　丕顯
𧻚=皇祖穆公



宗周鐘　用邵各
丕顯祖考先王



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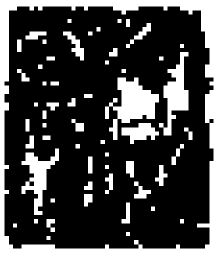

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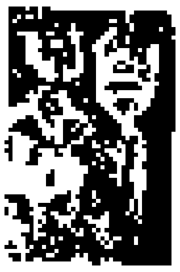

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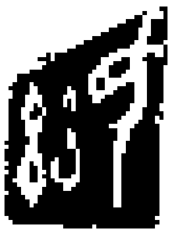
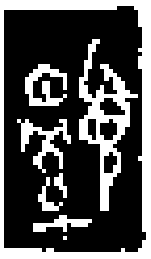
虢叔
旅鐘

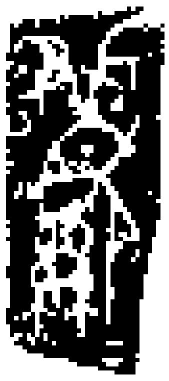
丕顯皇考惠叔
穆：秉元明德



大豐毁 衣祀于
王丕顯考文王

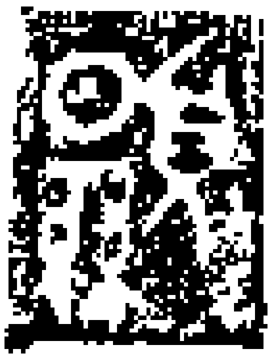


莽伯毁 朕丕顯
祖玟珷膺受大命

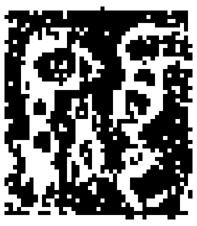


蓋

沈子毁 克成妥吾
考以于顯：受命



大克鼎
丕顯天子



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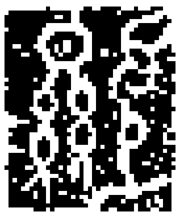

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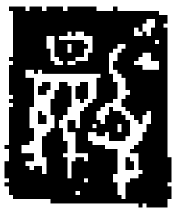
楚毁 竟揚
天子丕顯休



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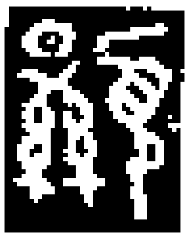
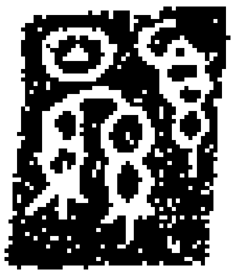
天子丕顯休



彔伯𢦏毁
對揚天

子丕
顯休



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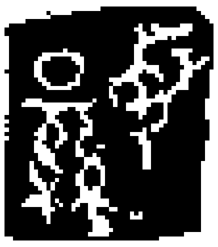
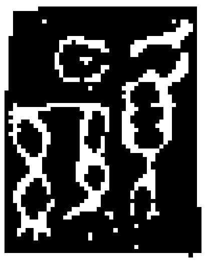


匡卣 對揚
天子丕顯休



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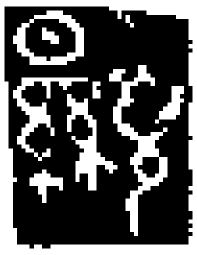

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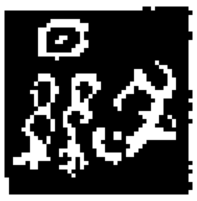
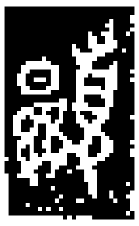


康鼎 敢對揚
天子丕顯休



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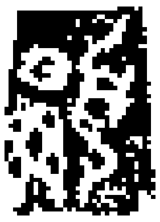
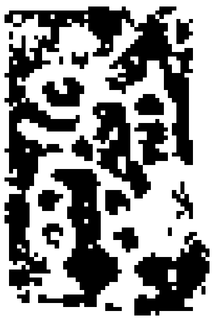
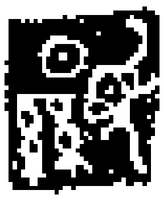


器

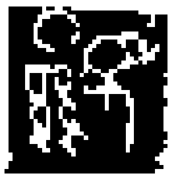
諫簋　敢對揚
天子丕顯休



禹鼎　敢對揚
武公丕顯耿光



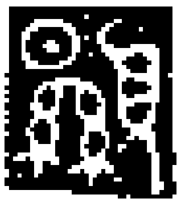
蓋



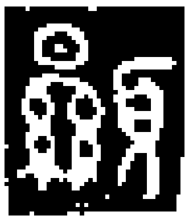
器

師遽
尊

敢對揚天
子丕顯休

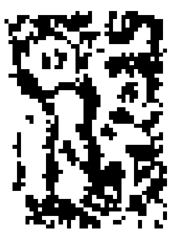


蓋



器

大師虘簋　敢對
揚天子丕顯休



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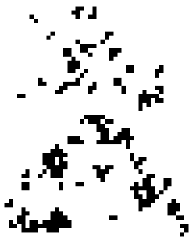
敢對

揚天子
丕顯休



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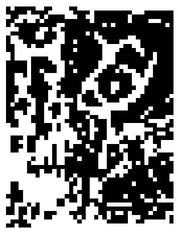
裘衛簋　敢對
揚天子丕顯休



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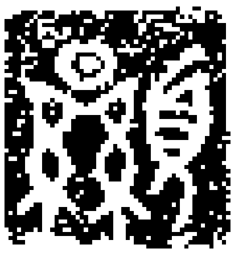

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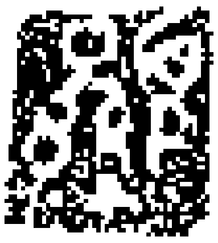
揚天子丕顯休



師艅簋　艅敢對
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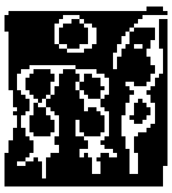

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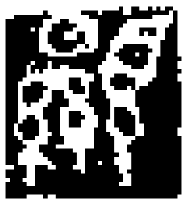

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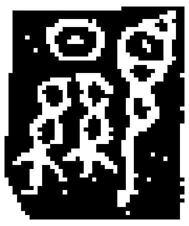

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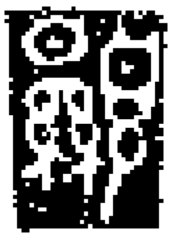

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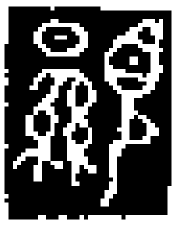

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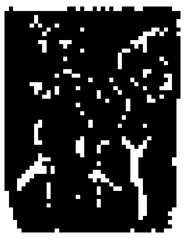

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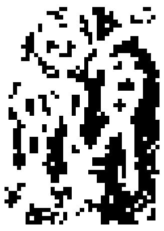
師酉簋　對揚
天子丕顯休命



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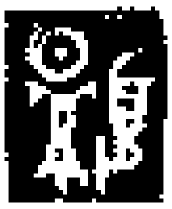

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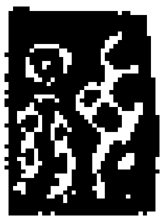
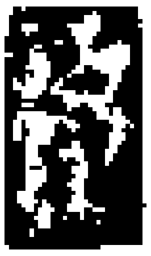
揚簋　敢對揚天子丕顯休令



休盤　敢對揚天子

丕顯休令



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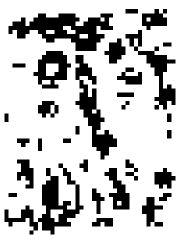

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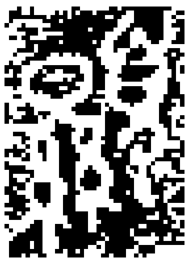
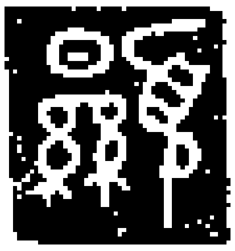


此鼎　此敢對揚天

子丕顯休令



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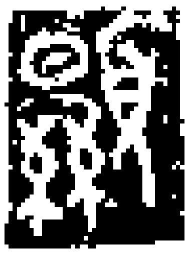

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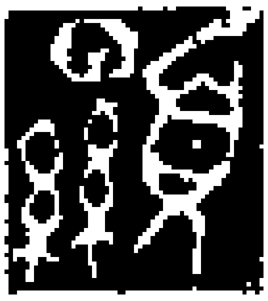
南宮乎鐘　敢對揚天子丕顯魯休



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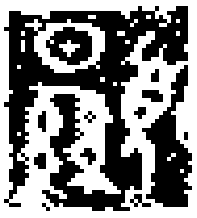

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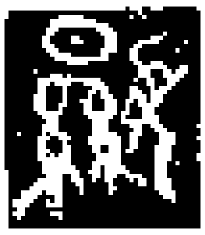

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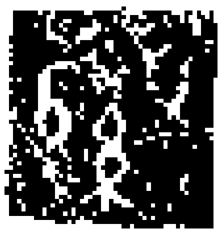
師兌簋



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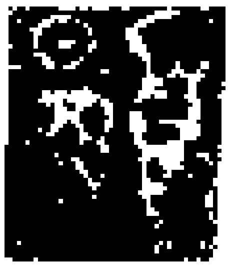
三年師兌簋　敢對揚天子丕顯魯休



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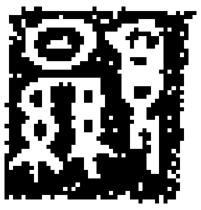

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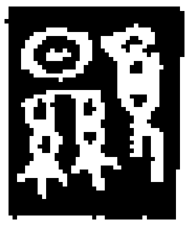

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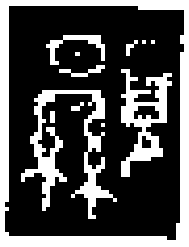

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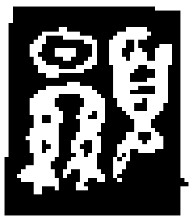

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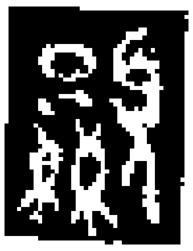

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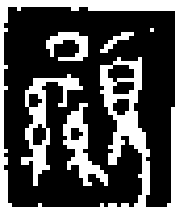

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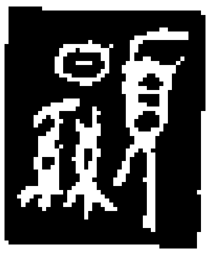
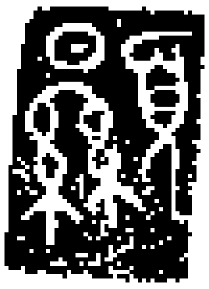


五簋

頌殷



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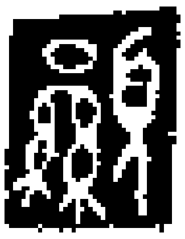

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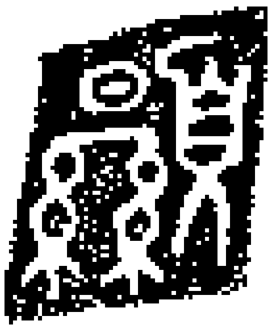

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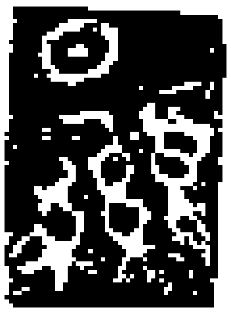

二

頌鼎

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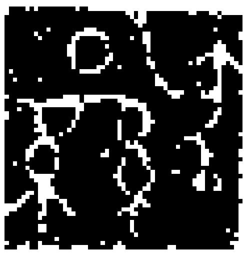

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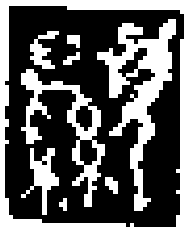
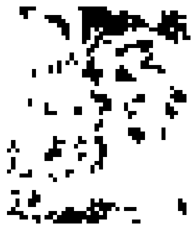


萬壺

敢對揚天子丕顯魯休令



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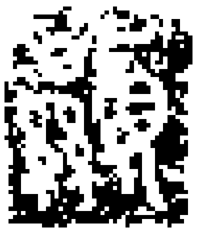

盨

師旋殷

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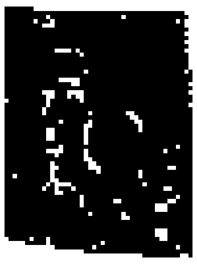

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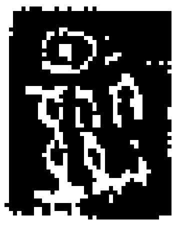
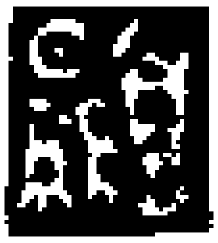


盨

克盨

敢對天子丕顯魯休揚



剌鼎

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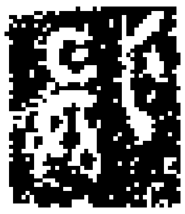
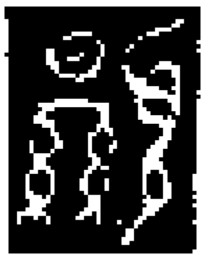


壺侯鼎　敢□□天子丕顯休贊



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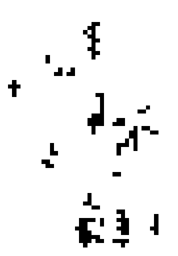
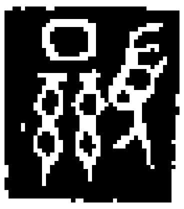
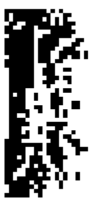


公臣𣪕　敢揚天尹丕顯休



史獸鼎　對揚皇尹丕顯休

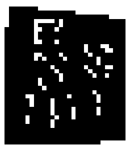
林義光曰：說文云「顯，頭明飾也。从頁㬎聲。」按顯訓頭明飾，無所考。說文「㬎，眾微杪也。从日中視絲，古文以為顯字。」日中視絲，非顯明之象。顯，明也。（廣雅釋詁四）象人面在日下視絲之形。絲本難視，持向日下視之乃明也。濕字，說文以為㬎省聲，濕顯聲隔，實亦从㬎（見聖字條）。濕隰亦當从濕得聲，形譌从㬎耳。（文源）按林義光所釋可以，金文通語「丕顯」為讚美之詞。



彙鼎匕

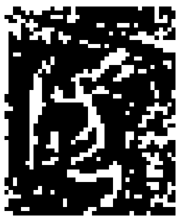
陸王彙𩕄

静安先生曰，𩕄即籀文頂字，說文𩕄，籀文頂，此借為鼎。上虞羅氏藏一鼎曰「黃作寶鼎」與此同（觀堂別集卷二第十一葉彙匕跋）。按王說是也。丁、鼎都請都挺切，故玉篇九打、鼑同字。集韻上聲四十一迥鼑、頂同字。



班簋 故亡允才顭

顯，郭沫若兩周金文辭大系釋作顯，無考證，此字或可隸定作顭，从日从耑从附从頁，耑，絲同類物品，絲換作耑，字義不變，附（廾）爲附加形符，㬎說文謂日中視絲，从廾爲雙手持絲耑之形，疑顭爲顯之繁體。



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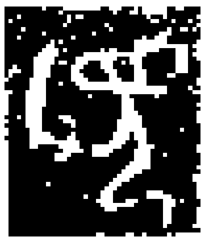
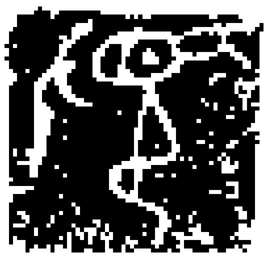
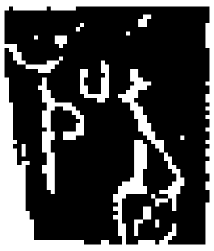


器

愽器方尊　愽
器御肖百生觀



伯澐觶
伯澐



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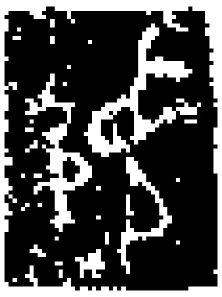
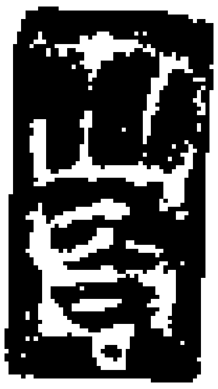
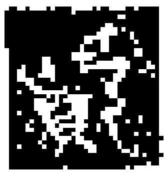


器

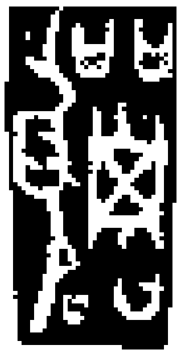
頪卣　頪
作寶尊彝



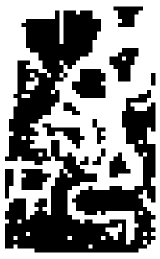
宗眉父鬲　宗奮
父作寶子艚鬲



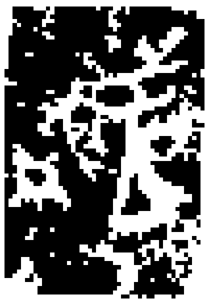
粺戈　粺肖
作禧戈三百



獻侯鼎　在宗
周賞獻侯顯貝

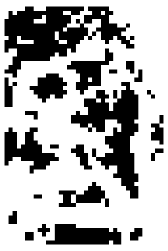


蓋



器

贖毋辛卣
贖賜婦嫈曰



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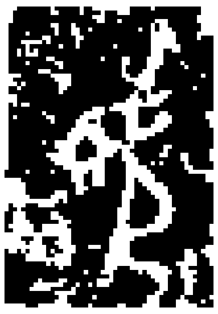
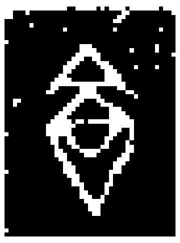


器

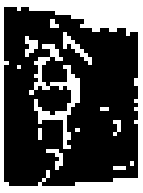
贖毋

辛卣　贖作
毋辛尊彝

食

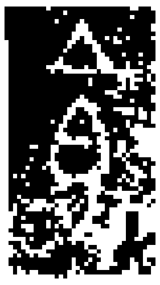


伯姪簋　伯姪自作食簋



器

鄭毒父鼎　命鑄食鼎鬲

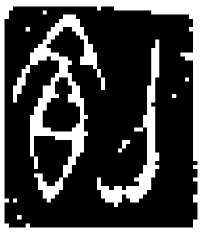


敄父丁簋　敄[illegible]作父丁川

參食　𣪕

戴家祥曰：說文食部「食，亼米也。从皀亼聲。或說亼皀也。」金文作食，卜辭作𩛥。細繹其形，許說亦未當。竊思訓食之字皆从皀，先儒均以穀之馨香釋之，今以金文卜辭證之，皀殆為古人盛飯器，日用饔飧之具也。字本象形，故即、饗、食等字偏旁从之。許君訓「穀之馨香，象嘉穀在裹中之形，匕所以扱之。或說皀，一粒」，與即、饗、食諸字證皆不合。凡人就食之謂，若取穀之馨香以違字，於六書毫無所取。如依或說皀為一粒，則饗食之饗義實乖，捆句讀食而僅穀之一粒，於事物之情更不可通。故皀為簋之初文無疑（參見皀字條）。食則亼象器蓋，下為簋之初文，史記序傳司馬談論六家要指引作「食土簋，啜土刑」，韓非子十過篇「飯於土簋，飲於土鉶」，是食古代往往用簋，故以加蓋之簋作為食飯之食。

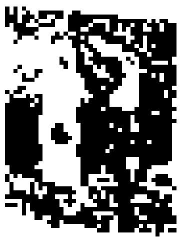
飤



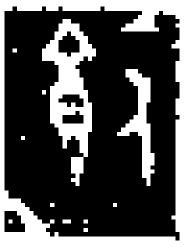
需毁　需
作寶飤毁

一

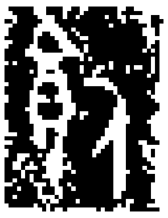
飤，从食从乜，字書不見。此器爲毁，而銘文作「需乍寶飤」，知飤即毁字異體。飤字从食从乜。食（食）即毁器加蓋之形，乜（匕）乃湯匙形。參見「毁」字條。



述匜
飤

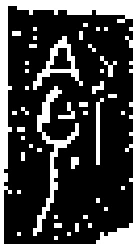


盂



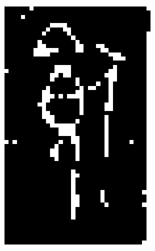
器

父乙飤觶
父乙飤



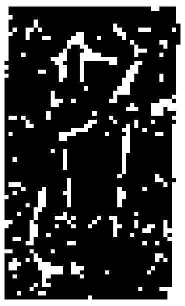
余贎逨兒
編鐘飲

飤訶
彝

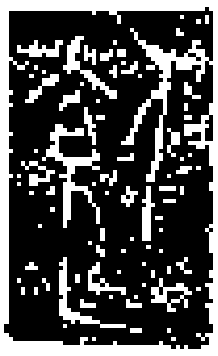


一

偪兒鐘
飲飤訶彝

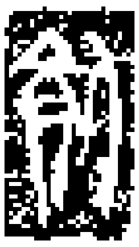


簋

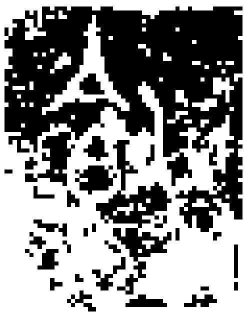


器

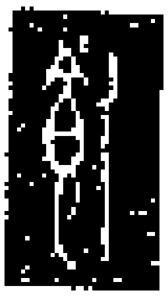
邾君述鼎
自作飤鼎



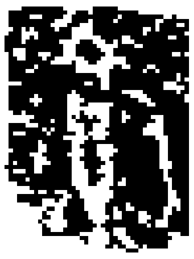
哀成叔鼎
作鑄飤器



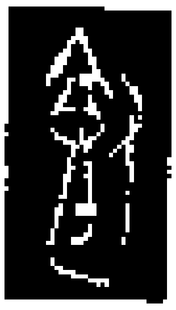
庚兒鼎
自作飤鼒



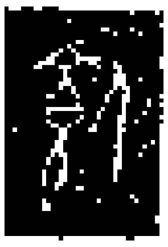
子季嬴簠
自作飤簠



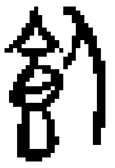
白口魚父盨
用倗旨飤



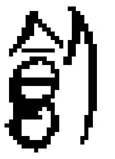
王孫遺者鐘
誨猷不飤



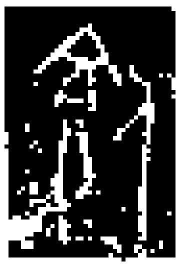
寬兒鼎
自作飤鍋



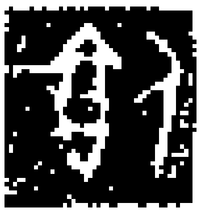
鄂君啓節
毋舍桴飤



鄂君啓節
毋舍桴飤



乙鼒乙
旬作飤口



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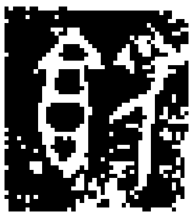
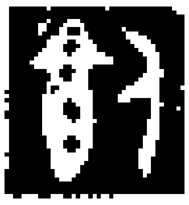
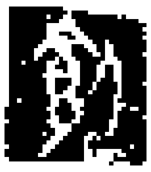


二蓋



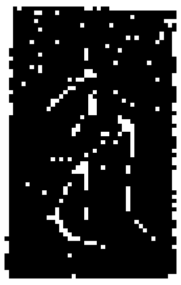
二器

齊侯敦　齊
侯作飤𦎫



蓋

鄭孝子鼎
命鑄飤鼎鬲



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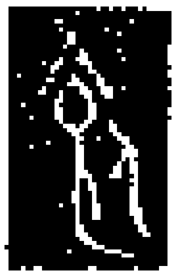
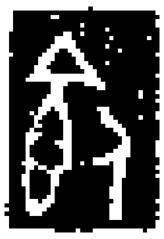
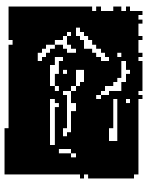


器

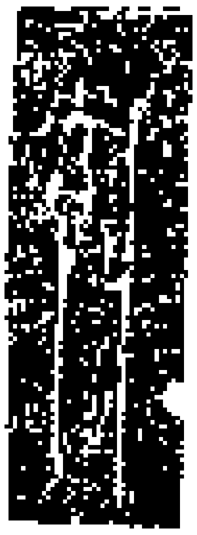
褱鼎　褱旬
作飤碩駝



陳生寉鼎　陳
生寉作飤鼎



楚子鼎　楚
子趆之飤䵼



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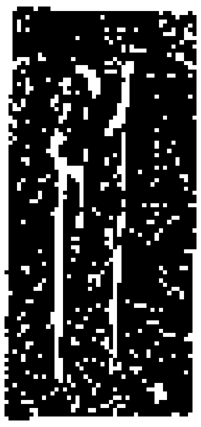
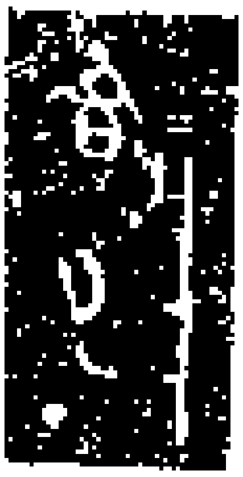


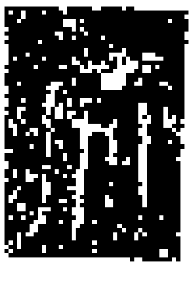
二

蔡侯讎簠　蔡
侯讎之飤簠



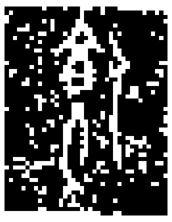
蓋

蔡侯讎鼾　蔡
侯讎之飤鼾

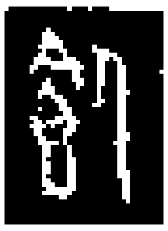


蔡侯讎
鼾　蔡

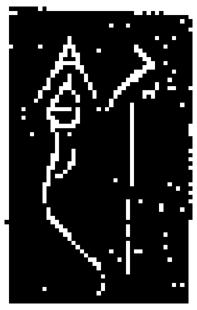
侯讎之
飤鼾



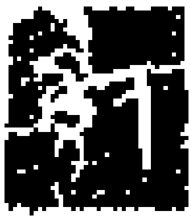
鄧子鼎　鄧
子午之飤鑵



湏孟生鼎　湏
孟生之飤鼎



中山王譽方鼎
氏以進夕飤飤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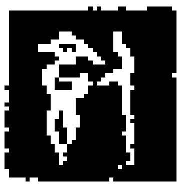
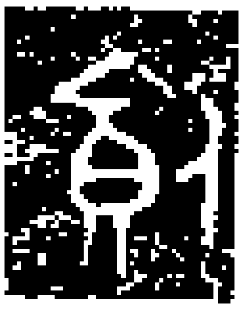
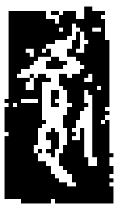

器

郘子行盆　郘
子行自作飤盆


魯士

簋　魯士浮
父作飤簋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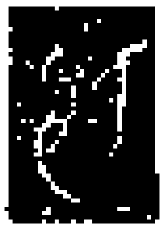
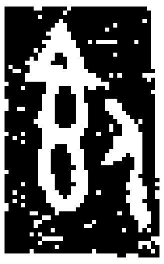
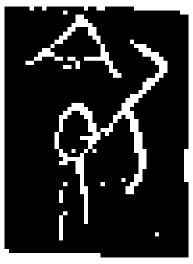

器

鄧公鼎　鄧公
乘自作飤䵼



楊飤生𣪕
楊飤生

自作
尊𣪕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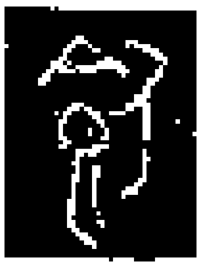
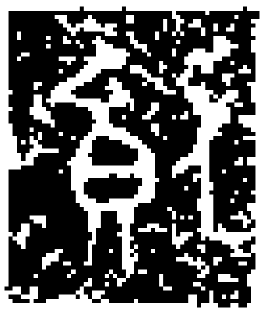

器

楚子簋　楚子
暖鑄其飤簋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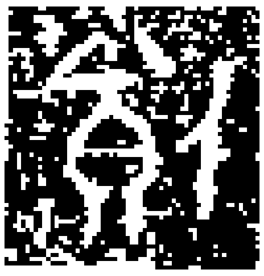
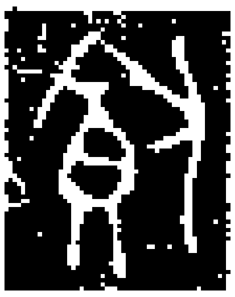

一器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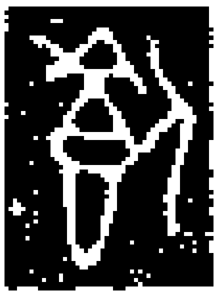
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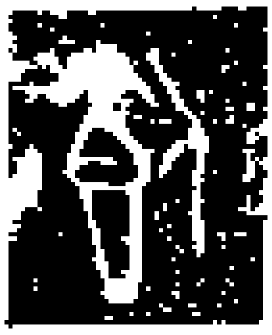
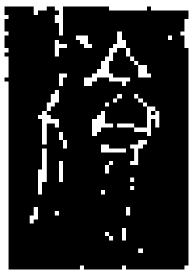
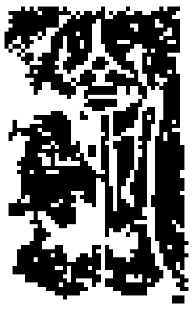

四

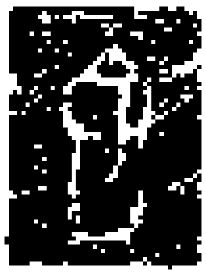
士浮父簠　魯
士浮父作飤簋

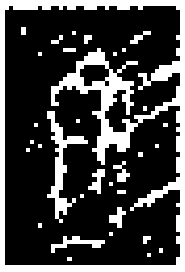


曾子□簋　曾
子□自作飤簋



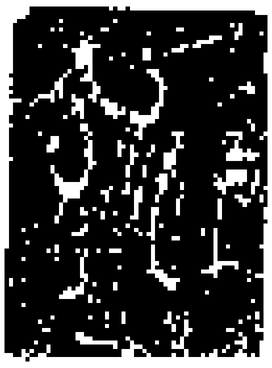
蔡公子義工簋　蔡
公子義工造飤簋


蓋

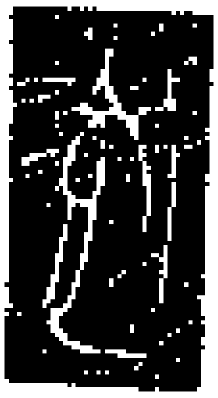


器

啟彊尊　王子
啟彊自作飤彝



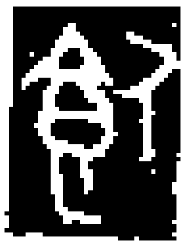
盂



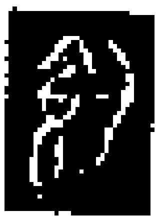
器

王孫壽簋
王孫壽

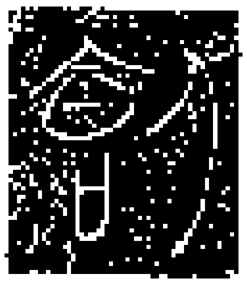
作御姬
飤簋



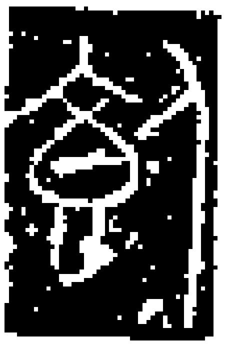
鄭戚句父鼎　奠
戚句父自作飤鼎



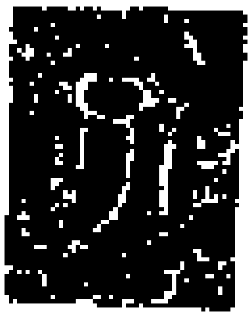
黃韋艅父盤　黃
韋俞、自作飤器



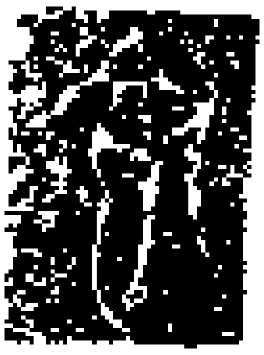
秦客鑪　為王
口飤晉鎬集脰



王命𨒥車鍵　王命
𨒥賃一擔飤之

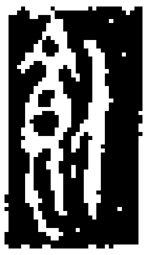


簋

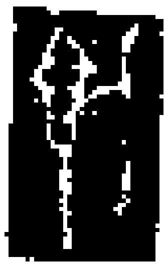


器

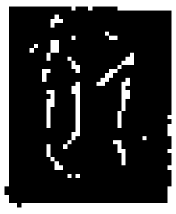
大司馬簠　大司
馬孝述自作飤簠



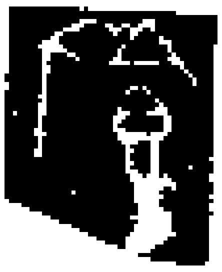
王子吳鼎　王子吳擇
其吉金自作飤鼎



蔡大師鼎　蔡大師䵼
賸鄦叔姬可母飤繁

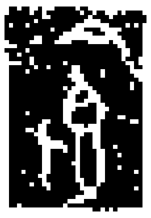


宜桐盂　𨛜王季糧之孫
宜桐作鑄飤盂以寰妹



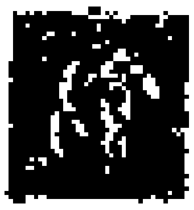
[illegible]子甗

自作飤甗



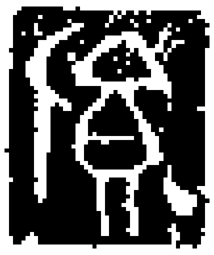
王孫壽甗

自作飤甗



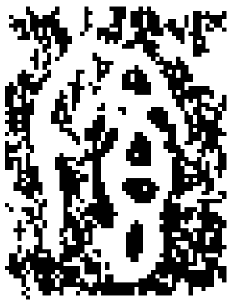
樊君簠

樊君夔之飤簠



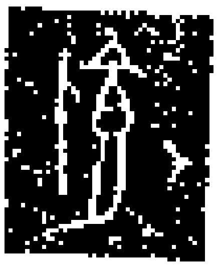
內公鼎

內公作鑄鼎

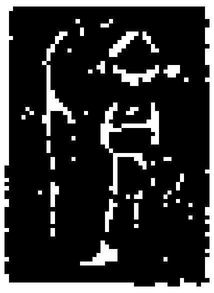


吳王姬鼎

吳王姬作南宮史叔飤鼎



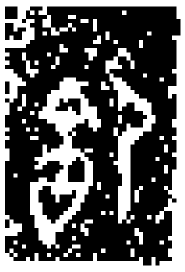
一



二

楚屈子簠

楚屈子夻自賸中嬶璜飤簠

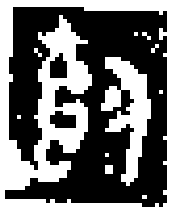


曾伯文鐳

唯曾伯文自作妣飲鐳

陳夢家曰蔡侯所作的鼎簋鍑壺是烹飪器盛食器，盛酒器，而名為飤，則此字的意義為何？說文訓糧，玉篇訓食，都不合于金文，金文飤食通用。此假作飤。說文曰「設飪也」。讀若載，金文飤字其義實為載食之載，所以鼎鍑簋多稱飤（金文論文選三三四壽縣蔡侯墓銅器）按飤，徐同柏釋饎，劉心源釋饋，高田忠周、容庚釋食，均不可信，陳夢家所釋可備一說。

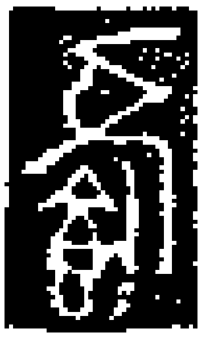
（⿰⿱十食欠）



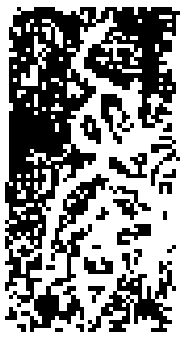
卯簋 ⿰⿱十食欠乃先祖考死嗣榮公室

⿰⿱十食欠，郭沫若釋載，無說，按此字結構與飤相近，食上十形爲才聲之省，陳夢家曰：金文飤字其義實爲載食之載」（金文論文選三三四 壽縣蔡侯墓銅器）語詞用，例同詩周頌「載戢干戈」「載櫜弓矢」。⿰⿱十食欠字作飤乃聲符加旁字也，此銘⿰⿱十食欠字作

（⿰⿱𢦏食欠）

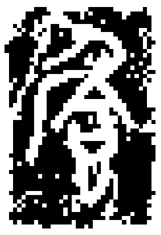


伯喬父簋 伯喬父作⿰⿱𢦏食欠簋



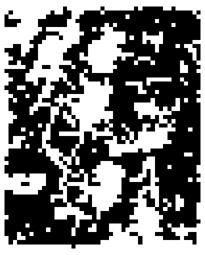
中歔父盤 用盛稻中氏⿰⿱𢦏食欠

⿰⿱𢦏食欠簋，金文恆作飤簋，此⿰⿱𢦏食欠當爲飤之繁。



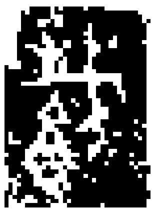
史牆盤　圝餍文
武長剌，天子覺無

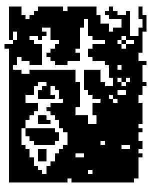
戴家祥曰：餍，古饋字。說文五篇「饋，以羹澆飯也。从食，贊聲。」玉篇一百十二饋，讀「子旦切」。古文作餍，金文或作饋，薛尚功歷代鐘鼎彝器款識法帖寧辟父敦「用饋乃祖考事」。孫詒讓云：「以古文偏旁考之，當為饋字，其字从食算聲，即籑字也……籑，古又通纂。祭統孔悝鼎銘云：『纂乃祖服』，又云：『纂乃考服』，鄭注『服，事也』。左襄十四年傳王使劉定公錫齊侯命曰：『纂乃祖考』。此銘云『饋乃祖考事』，猶孔悝鼎云『纂乃祖服』『纂乃考服』，左傳云『纂乃祖考』也。」（古籀拾遺卷上第三十五葉）按說文纂之或體作饌，从食巽聲。商書盤庚上篇「世選爾勞」，俞樾羣經平議云「選當讀為纂」。齊風猗嗟「舞則選兮」，韓詩選作纂。巽聲之饌可以為纂，巽聲之選亦可為纂，是贊聲之饋未始不可以為纘。牆盤「天子駱餍文武長烈」，猶禮記中庸云「武王纘太王王季文王之緒，壹戎衣而有天下」。豳風七月「載纘武功」，毛傳「纘，繼也」。（牆盤銘文通釋）



公孫竈壺
飯者月

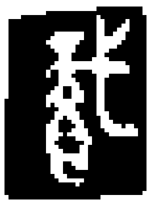
說文五篇「飯，食也，从食反聲。」按金文僅見春秋晚期器公孫竈壺，結構與小篆同。金文飯常寫作「餴」，从食奔聲。奔、反均爲唇音，古餴或與飯同意，爲古今字。公孫竈壺「飯者月」，齊文濤謂「齊國有獨特的紀月格式，月名如穀、禝，字多不可識，「飯者月」疑爲齊國紀月名稱之一。」（詳見文物一九七二年五期第十五頁）


盖


器

叔⿹𢦏食簋

叔⿹𢦏食作寶尊彝

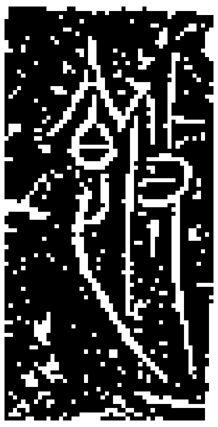

師虎簋

⿹𢦏食先王

既令乃祖考事

⿹𢦏食，郭沫若釋載，其說，按銘文⿹𢦏食用作語詞，與詩周頌「載戢干戈，載櫜弓矢」之載同，⿹𢦏食讀作載，金文語詞之意的載字或作飤、𩛂，皆从食，⿹𢦏食从𢦏聲，𢦏又以才為聲，與𩛂字以才為聲相同，兩字當為異體字。

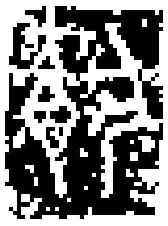
⿰飠攸



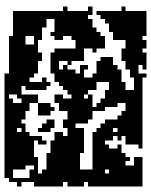
中山王䰜鼎
寡人⿰飠攸教備恁

張政烺曰：⿰飠攸，从食攸聲，說文所無，疑即脩之異體，在此讀爲修，禮記中庸「修道之謂教」，注「修，治也。治而廣之，人放傚之，是曰教」（古文字研究第一輯二一〇頁）。按⿰飠攸字从食攸聲，古文从食从肉可通，如說文五篇餂古文作⿰月舌等等。⿰飠攸當爲脩的更旁字，張釋脩字異體，恐非。

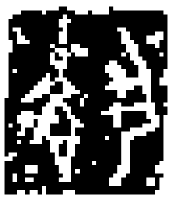
𩛥



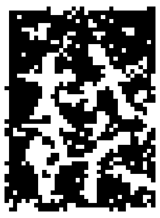
師𩛥鼎
師𩛥



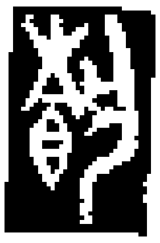
師𩛥鼎
𩛥拜稽首



師𩛥鼎
𩛥敢釐王

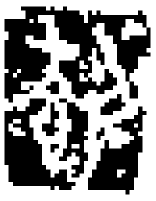


師𩛥
鼎　𩛥敢
對王休

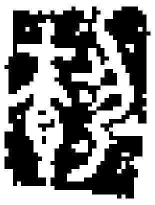


𦍌

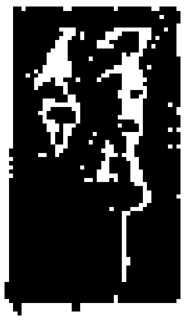
沈子毁　用
𩛥鄉己公



師𩛥鼎　𩛥
蔑曆伯大師

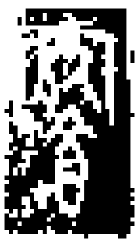


師𩛥鼎　休伯大
師肩嗣𩛥臣皇辟

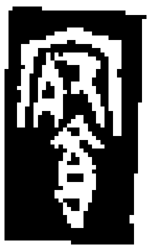


毛公𢅥鼎、我
用𩛥厚眔我友

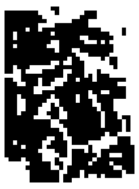
林義光曰，說文云，𩛥，設飪也，从丮食，才聲，按石鼓作𩛥象兩手持食才聲，古作𩛥（[illegible]）从食，𢦏聲，（源）按金文多作人名，沈子毁，用𩛥鄉己公，𩛥當作動詞用，義如說文，



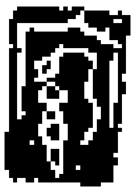
呂方鼎



呂鼎
王饔于大室

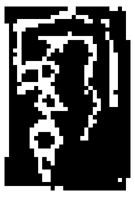


盉

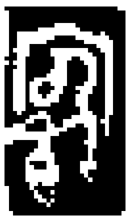


器

臣辰卣

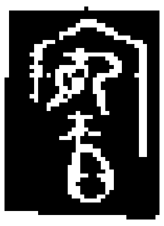


臣辰尊



盉

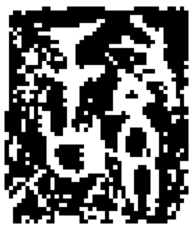
臣辰盉
浩饔蒿京年



寧鼎
寧用作饔公寶尊鼎

戴家祥曰：薛氏款識有尹卣，銘曰「隹十又二月，王初饔旁，唯還在周」（第十一卷五見嘯堂集古錄上第四十葉）。薛尚功釋饔爲祭，近人膠州柯昌濟（韡華閣集古錄跋尾第三十六葉）、日本高田忠周（古籀篇卷九第十七葉）從之。陳夢家釋居（金文編附錄第七十七葉）、强運開釋饔（說文古籀三補卷五第九葉）。以字形審之，殊不類。郭沫若釋饔，其形甚近。郭云：「饔字亦見呂鼎，彼銘云『唯五月既死霸，辰在壬戌，王饔于大室』，彼字作𩟆，正从夕作，此銘上宛从月，蓋古人月夕字每通用不別也。又右里盨，盨字作盨，所以妃字與此同，小篆从巳，亦稍異矣。由二器之辭旨與文字之結構以推之，當是館之古字，从食宛，宛亦聲也。……出館蒿京，猶詩云『出宿於泲』。」按郭讀饔爲館是也。館从官聲，饔从宛聲，古音都在元部。說文十二篇「婠，从女官聲，讀若楚郤宛」，是官聲相近，得相通借。經傳「館」「于」二字，習見不鮮。左傳僖公五年記晉師滅虢，「師還，館于虞」，昭公元年春，楚公子圍聘鄭，乃館于外，夏，「天王使劉定公勞趙孟於潁，館于雒汭」，十三年，叔魚謂

舙

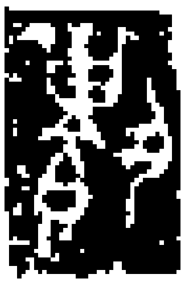


中叡父盨　用
飤饎中氏肴

孫詒讓「舙爲字从害，當爲舌，齊國差甔字从舌作害，大鼎鍋字从害，正同，當爲饗之異文，从又者，饗籀文也，集韻三十一巧有飽，或作舙，呂氏春秋辯土篇云，爲其寵厚而及舙也」明古飽字有作舙者，故呂不韋得用之。（名原下二十一葉）

戴家祥曰：「宋時出土𢓊仲匜銘云『𢓊中受無疆福』，必其（應釋器名）饔飤其舙，黄伯思云：『舙與舙同，音飽也。』（東觀餘論卷上）可爲旁釋佐證。

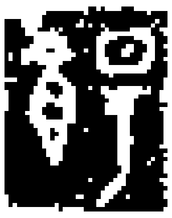
𩟿



囗雲德殷囗

雲德作𩟿殷

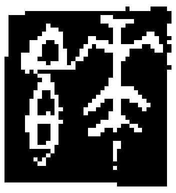
楊樹達曰：此字下从食，上从甶。說文十二篇下甶部云：「甶，東楚名缶曰甶，象形。」側詞切。金文中未見甶字。說文「畀」，从甶聲，而師酉殷畀字，其字作𢍱，所以之甶，與囟形大同。小校經閣金文卷八有龍盉德殷蓋，銘文云：「龍盉德作𩟿殷」，𩟿字从凡从食从甶，乃說文𩟿之或作，字或从才，或从甶者，才甶音相近也。此銘之𩟿蓋𩟿之省作，銘文云「𩟿殷」，與金文他器言「饙彝」或「饙殷」者相類。說文「𩟿」訓「設飪」，義適相合。甲文以𩟿為祭名，與說文義亦無忤也。（積微居金文說五六葉𩟿殷跋）



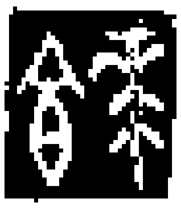
令鼎　王大耤
農于諆田餳

楊樹達曰：「按餳當讀爲𩟗，呂氏春秋達鬱篇注云：『𩟗，饗也。』」（積微居金文說十七葉令鼎跋）按楊說可從。器銘云「王大耤農於諆田，餳」，禮記郊特牲「饗農」，鄭注：「農，田畯也。」以酒食勞人曰饗，饗、享同字，國語周語「王耕藉田」，裸鬯享醴，即其事也。吳榮光讀錫爲饎，書一食也。（丏清銘金文叢四冊二葉周大豐鼎）未可遽信。

餴

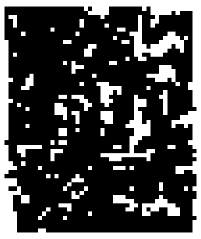


簋

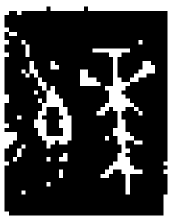


器

寡殷　用
作餴殷

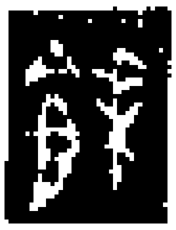


郐王糧鼎
鑄其餴鼎

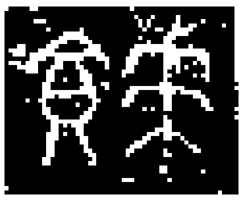


姚鼎
姚

作糫
餴鼎



戲伯鬲　戲
伯作餴鬲



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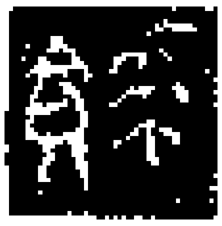

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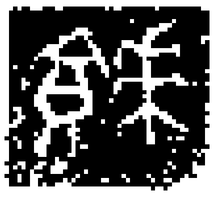
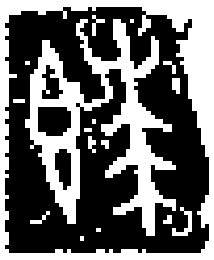


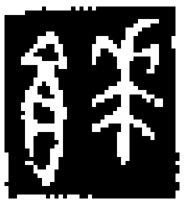
四

番君召
簠　番

右君作
餴簠



宰父丁彝　宰
口作父丁餴彝



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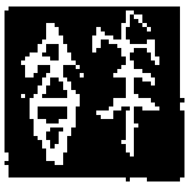
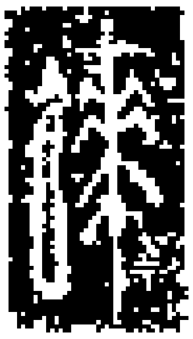
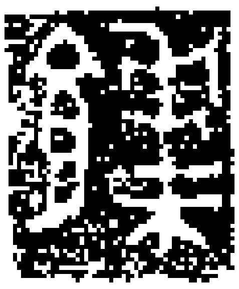


器

豨父鼎　豨父
作姜懿母餴鼒



丞乍皇母彝　未肇作
皇母懿龔孟姬餴彝



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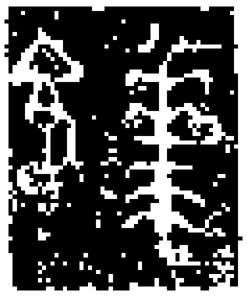
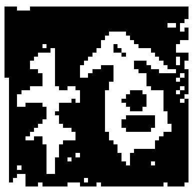


二

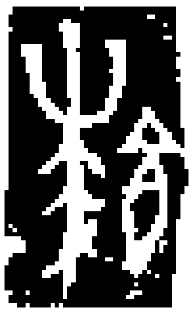
魯司徒中
齊簋　肇

作皇考伯走
父餴簋殷

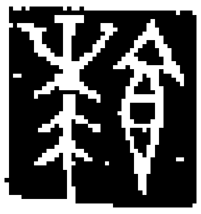


簋

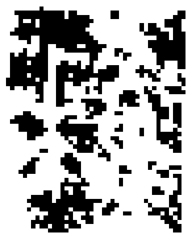
伯芇父殷
孱作餴殷



殸彝　用
餴享孫子



匽侯盂　匽
侯作餴盂



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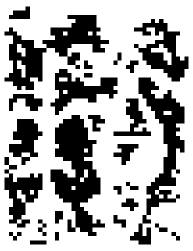
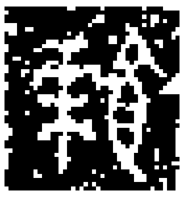
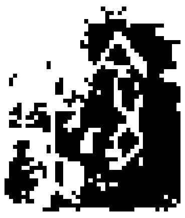


器

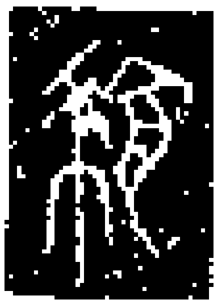
中叀父毀　中
叀父作餴毀



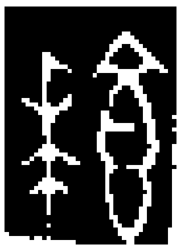
孟姬指毀　孟
姬指自作餴毀



要君盂　要君
伯𦉢自作餴盂



西林鐘　西替作
其妹新餴鉦鐘



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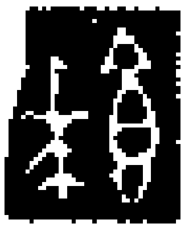

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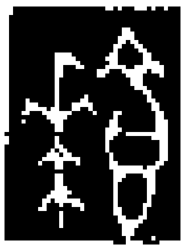
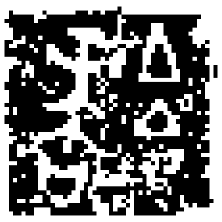


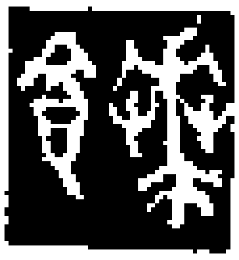
二

中叀父毀　唯王正
月中叀父作餴毀



新
詞

毀　新詞
作餴毀



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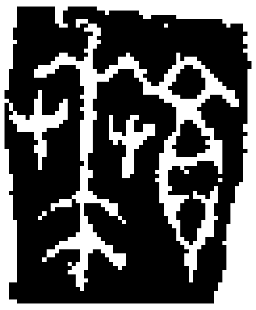

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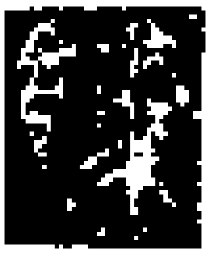
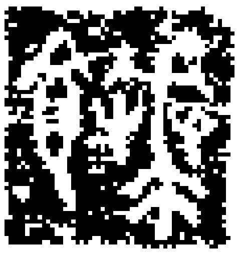


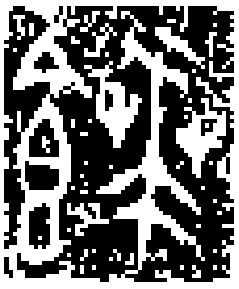
三

戈叔
朕鼎



戴叔
朕鼎

戈叔朕自
作餴鼎



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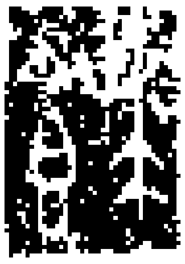
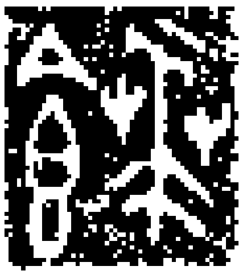


器

散車父毀　散車
父作鄭姞餴毀



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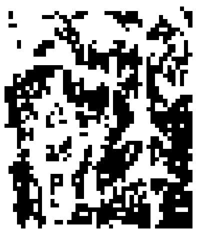
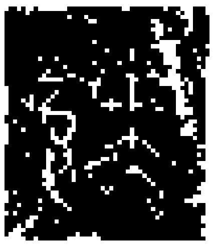

器

散車父𣪘　散車
父作郘姞饙𣪘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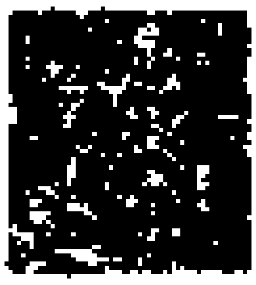
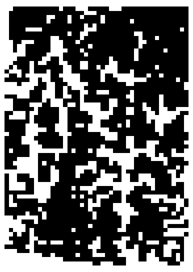

器

慶孫之子簠　慶
孫之子峠之饙簠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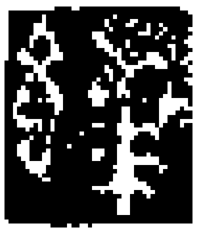
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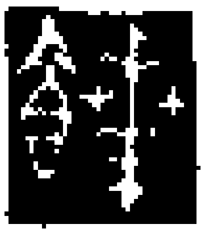
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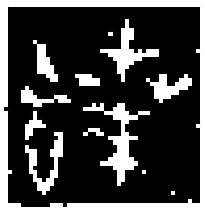
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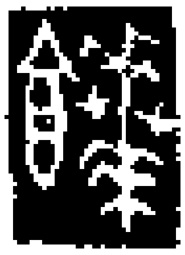
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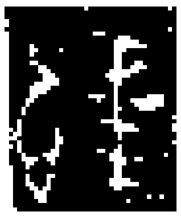
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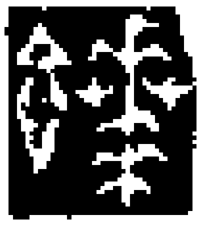
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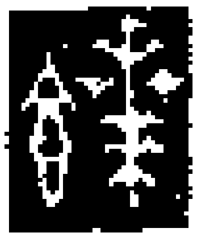
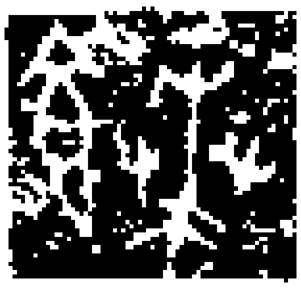
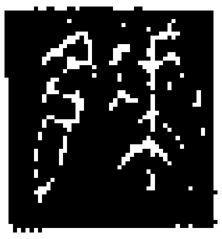

四器

弭𣪘　弭作王
母媿氏饙𣪘



鄧公𣪘

鄧公□□
自作饙𣪘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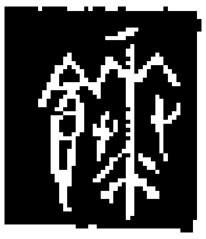
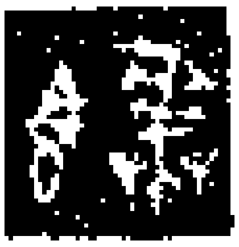
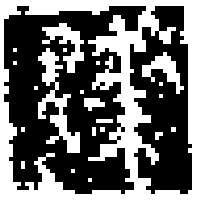

器

鄀伯簠　作其元妹
叔嬴為心媵饙簠


簠

邾大

宰簠　鼄大宰欉子
𦗺鑄其饙簠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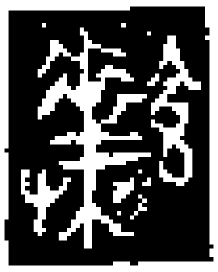
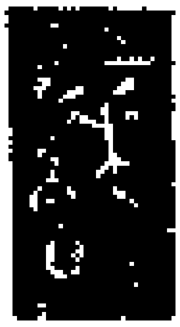

器

邾大宰簠
其眉壽以饙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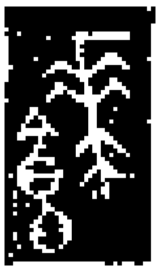
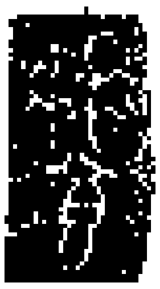


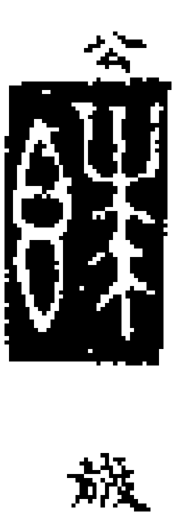
二

齊陳曼簠　作
皇考獻叔餴逨



𡎸公克鼎
克鑄其餴鐈

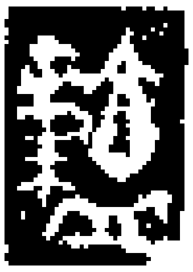
𡎸公



旅毀
用餴

商承祚曰：餴說文「滫飯也。从食奉聲。或作饙、餴。」邵王鼎作饙，𢦏叔朕鼎作餴，即饙、餴兩字所从出。張徵彬曰：餴即飯之本字。說文「飯，食也。」餴、飯古今字，从奉从反聲同。霖鼎曰餴鼎，鬲曰餴鬲，毀曰餴毀，盨曰餴盨，皆謂飯器。與毀之餴字不與器名連文，故能用為食，亦可用作飯。（十二家吉金圖錄四業敦毀）

（饍）



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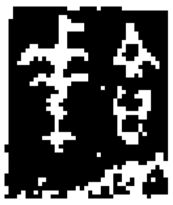
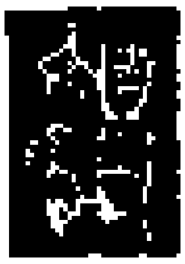


二

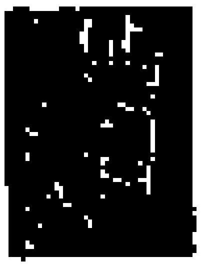
伯康簋 用饍王父王母

饍即饙之繁構，同器銘文饍或作饙，是其證也。飲食要用器皿，故从皿。說文五篇饙：滫飯也，从食賁聲，或作饙餴。金文用作動詞，以食物祭祀父母之義。

（饋）

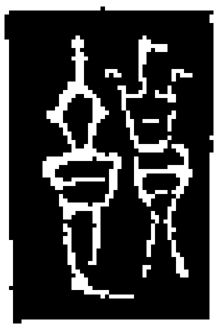


蓋



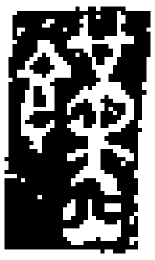
器

無㠱鼎 無㠱之饋鼎



邵王鼎 邵王之諻之饋鼎

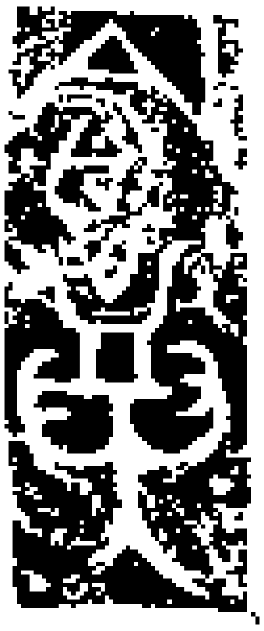
「饋鼎」或作「饙鼎」，从貴或从賁，為聲符更替字。



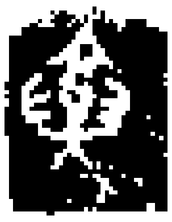
曶鼎　昔饉歲

林潔明曰：按說文「饑，蔬不孰為饉，」从食堇聲，引申則為饑饉，銘文云：「昔饉歲，」用為歲荒之意也。（金文詁林第七冊第三三八四葉）

饌



堇鼎　匽侯令堇
饌大保于宗周



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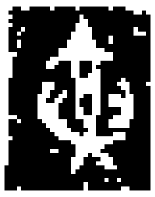


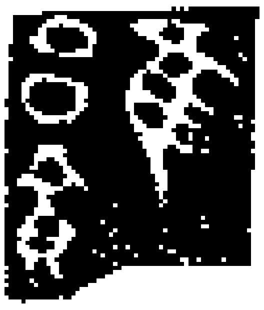
器

甫𣪘　王
命甫粟叔

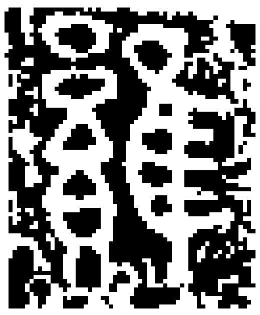
[illegible]父歸夨
姬饌器

郭沫若曰：「案此乃說文、食部「饌」籀文「飴」，从異省者也。食之或作𠊊者，猶卿之或作卿（林壺史），饎之或作時（[illegible]）饌殆叚為飤或禩。飤器乃服用之物，金文習見，禩器則為宗彝，作冊大鼎「公束鑄武王成王異（禩）鼎」，二者未知孰是。（金文叢攷一八〇頁金文餘釋釋異）」堇鼎「匽侯令堇饌大保于宗周」饌讀作翼，佐翼，輔翼之義。

卜165A

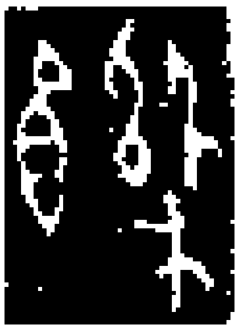


饔原父鼎　奧
饔遽父鑄鼎



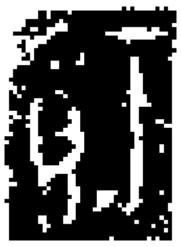
雝遽父彝　奧雝
遽父作寶尊彝

斯維至曰：鄭饔遽父鼎云「鄭饔遽父鑄鼎，其萬年子孫永用。」吳大澂以饔爲職官，其說云，說文「饔，孰食也。」周禮天官序有「內饔」，國語周語「佐雝者嘗焉」，注「雝，亨煎之官也。」儀禮少牢饋食禮「雍人」注「雍人，掌割亨之事者」，特牲饋食禮「雍正作豕」，注「雍正，官名也。」雍即饔之省文，鄭饔，鄭之雍人，遽父其字也。（愙齋集古錄釋文賸稿卷下葉十五）案以鄭大宰樸、魯司徒吳伯、首國則，次職官次名字例之，吳說殆信。或曰饔遽父爲一字一名，亦可通。饔假作雝，遽原古今字，義正相應。（中國文化研究彙刊七卷西周金文所見職官考）

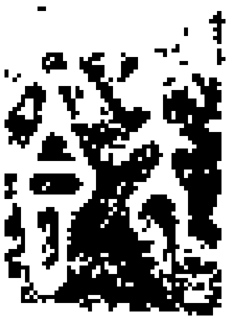


中⿰食樂簋　中⿰食樂
口作鑄⿰食樂簋

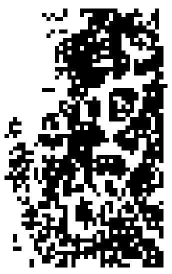
林潔明曰：按高田忠周釋為饑。然字明从食从禾，不从戈或戍也。樂鼎樂字作[illegible]，虘鐘「用樂好賓」，作[illegible]。从[illegible]與此文形同。[illegible]當从容庚釋⿰食樂。說文所無。字在銘文用為人名，無義可說。（周法高主編金文詁林第七冊第三三八五頁）



師子壺　師子
子口作旅壺



㝬𣪘　肆余
以餗士獻民



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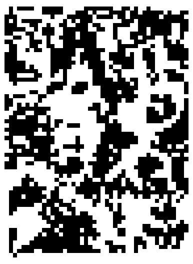

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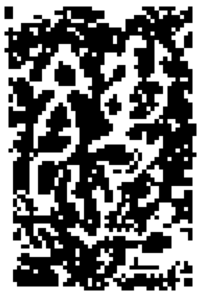

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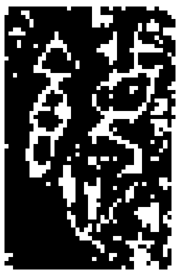
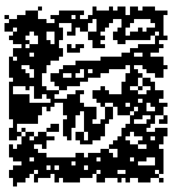


二器

衛姒𣪘　衛
姒作饙彝𣪘

首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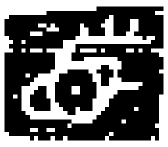
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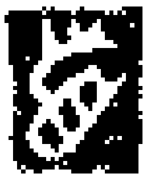
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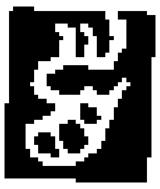
師兌𣪘
兌拜䭫首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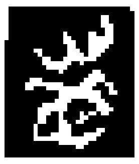
師遽𣪘
遽拜䭫首



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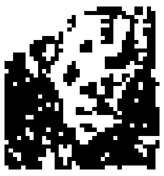

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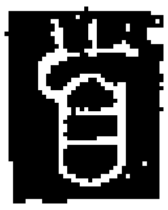
𠭰拜䭫首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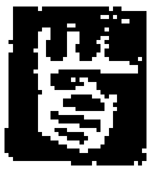
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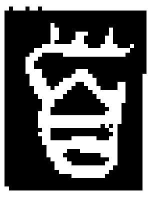

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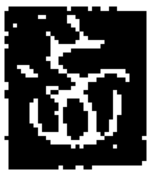
拜䭫首



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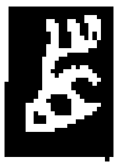
拜䭫首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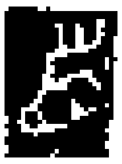
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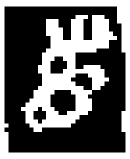
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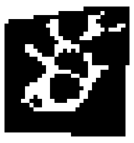
靜卣　靜
拜䭫首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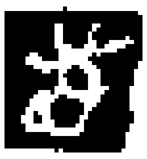
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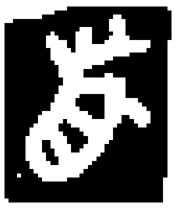
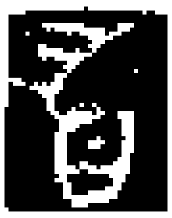
彔𢦏卣
彔拜䭫首



令鼎　令
拜䭫首



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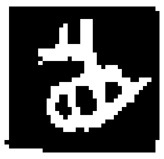
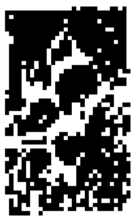
拜䭫首



康鼎　康
拜䭫首



壴鼎　壴
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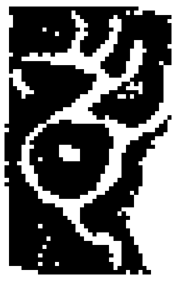

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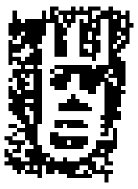
拜䭫首



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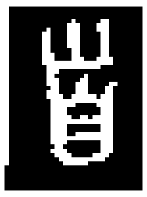

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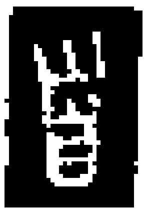

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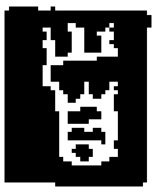

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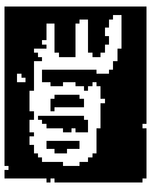

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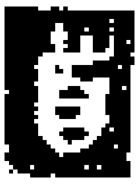

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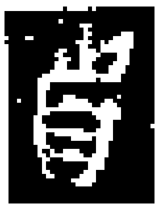

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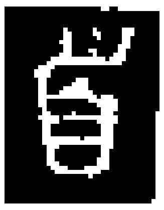

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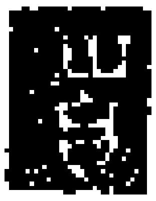

五器

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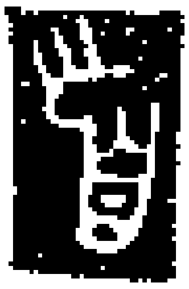

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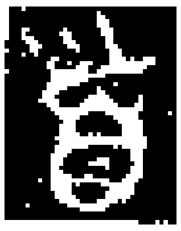

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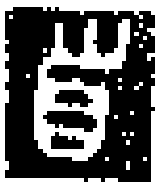

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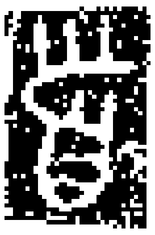

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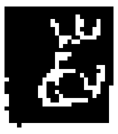

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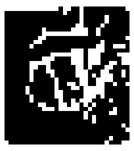

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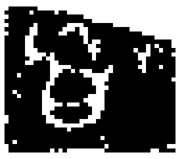

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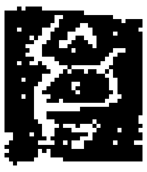

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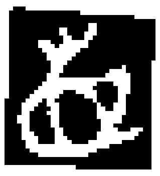

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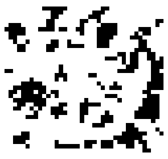

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裘衛毀
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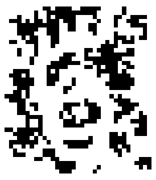

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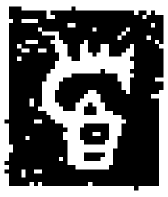

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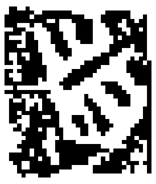
師旋毀
-旋拜䭫首



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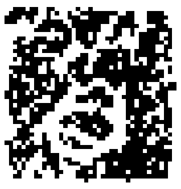

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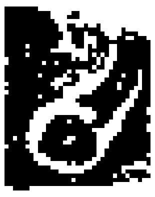

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拜䭫首
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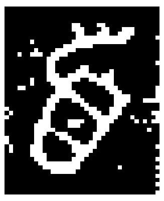

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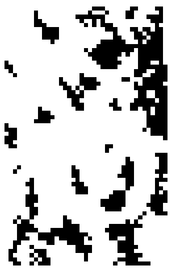

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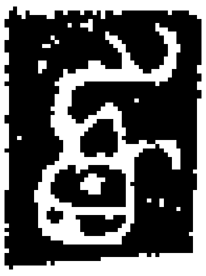

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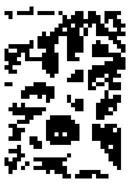

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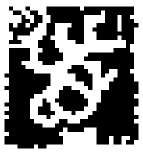

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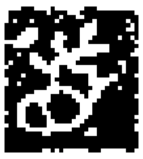

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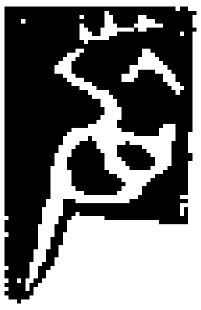

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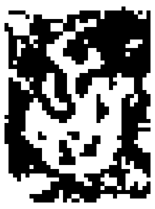

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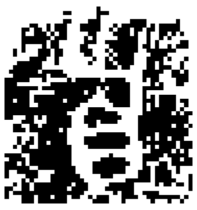

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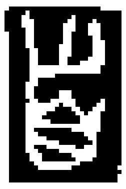

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拜䭫首
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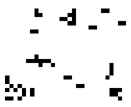

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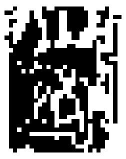

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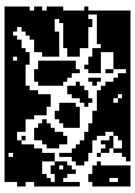

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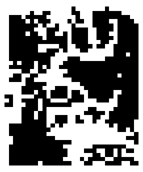

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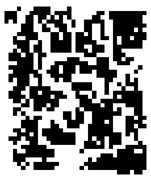

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拜䭫首
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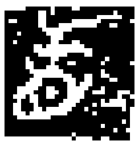

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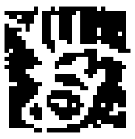

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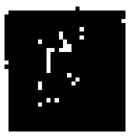

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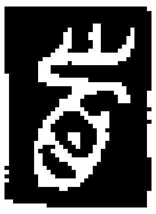

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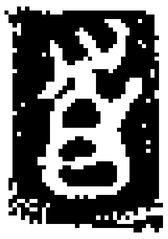

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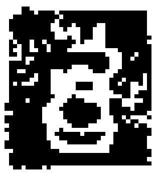

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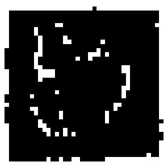

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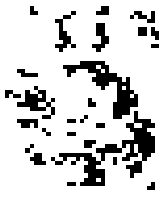

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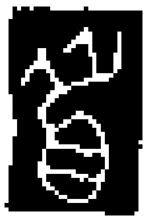

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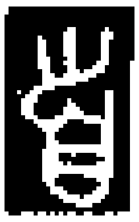

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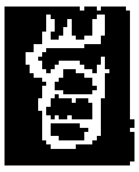

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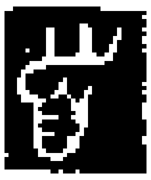

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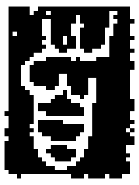

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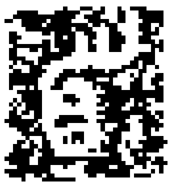

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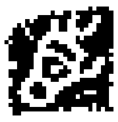

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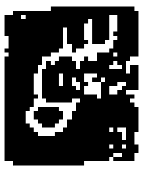

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彝

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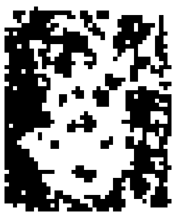
䭫首



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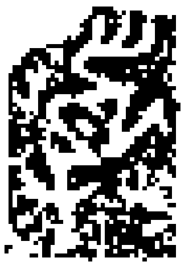

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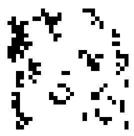
父拜䭫首



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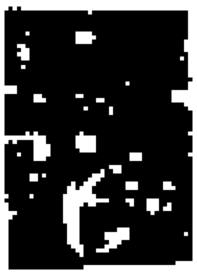

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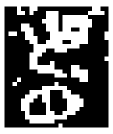

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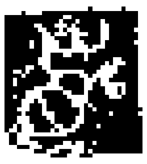

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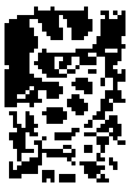

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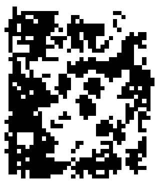
彝



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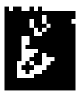

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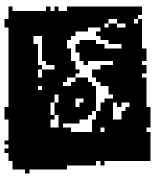

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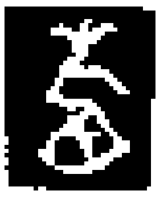

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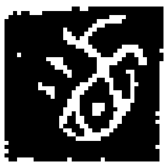

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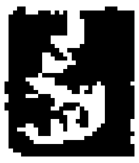

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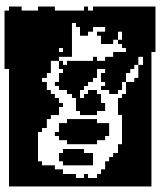

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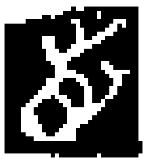

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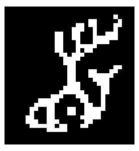

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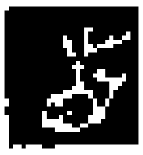

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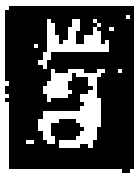

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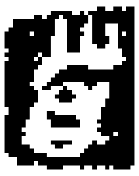

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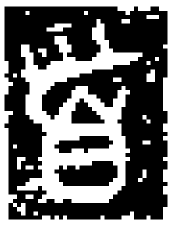

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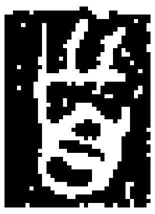

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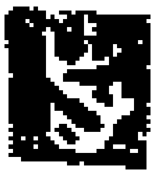

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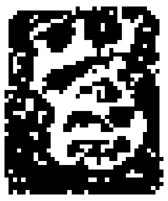

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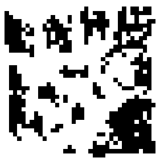

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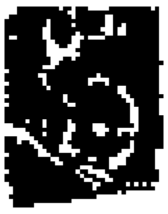

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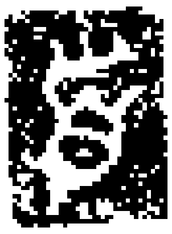

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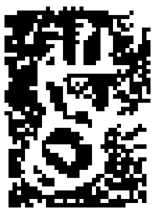

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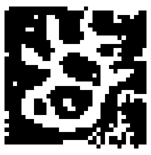
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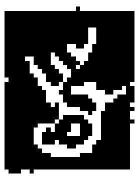

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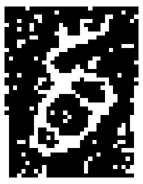
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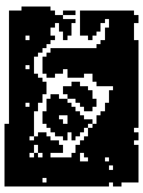
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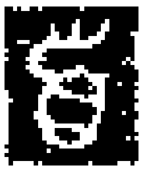
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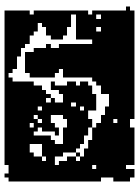
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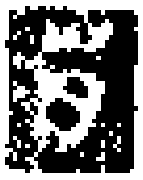
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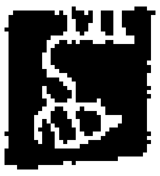
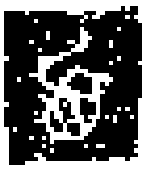
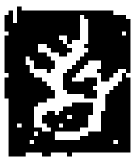
無異毁　無異拜手韻首曰


彔伯

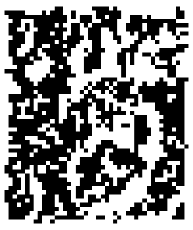
戜毁　彔伯戜敢拜手頴首



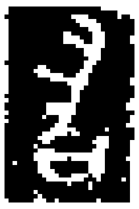
衍伯毁　衍伯拜手韻首天子休



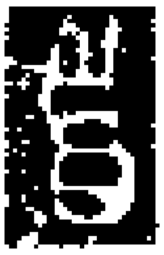
曶鼎　用兹四夫韻首

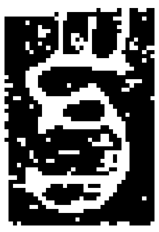


詢毁　訇韻首對揚天子休令



屖敖毁　用韻首其右子口吏孟

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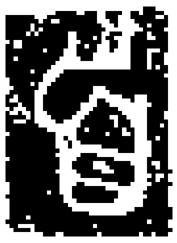
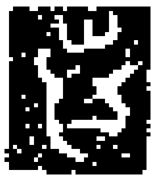

二器

翏生盨　執訊折首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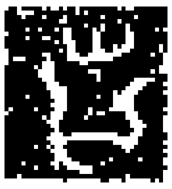
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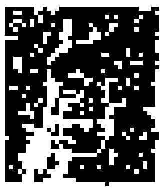
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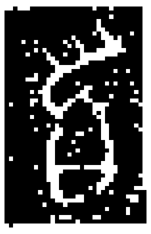
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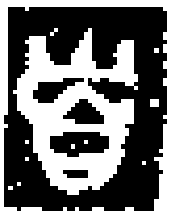
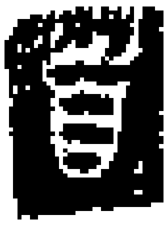
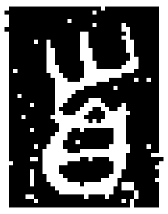
師袁毁
折首執嚙



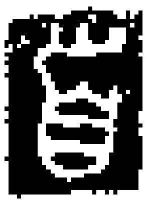
兮甲盤
折首執嚙



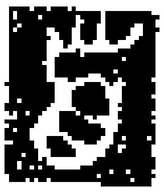
不嬰毁
折首執嚙



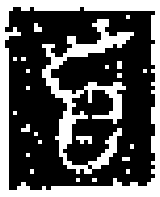
師同鼎
折首執嚙



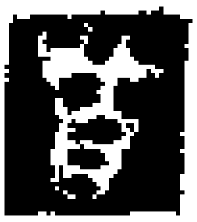
不嬰毁　女
多折首執嚙



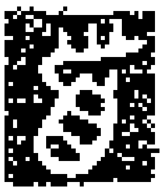
多友鼎　多友
右折首執嚙



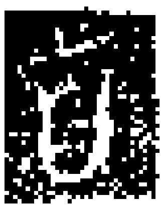
多友鼎　多友
或右折首執嚙



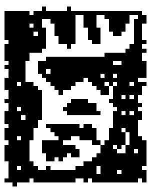
虢季子白盤
折首五百姑



多友鼎　折
首卅又六人

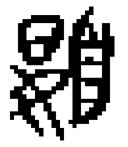


多友鼎　公車折
首百又十又五人



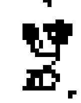
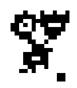
多友鼎　凡以公車折
首二百又□□又五人

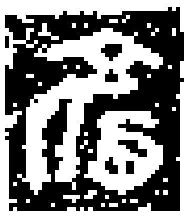
說文、九篇，首、百同，古文百也。巛象髮，謂之鬊，鬊即巛也」「百，頭也」，首百古文繁簡不同之例，皆爲人頭之象形字。



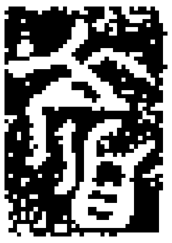
鄂君啓節

顯𡰥之月

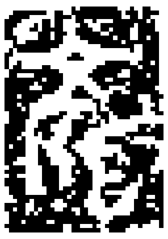
顯，鄂銘或作顯，百頁皆訓「頭也」，故通。郭沫若曰：顯是夏字，古璽「夏侯」之夏作顯，此从女者殆是从止之譌變（文物參考資料一九五八年第四期第四葉）于省吾曰：郭謂「此从女者殆是从夊之譌變」，甚是，但無佐證。按顯字仲顯父鬲作，舊不識。又傳世仲顯父鬲凡六器，顯字作，舊誤釋為憂或鄭，容庚金文編均入附錄。今以鄂文驗之，既可以肯定顯之即夏，又能夠看出顯字遞嬗演化的由來（考古一九六三年第六期第四四三葉）



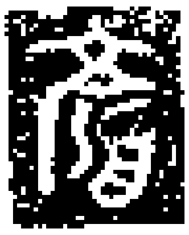
衛鼎　䪻
下皮二



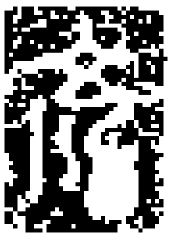
衛鼎　䪻小
子具叀羊



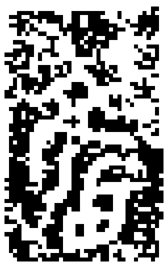
衛鼎　舍
䪻姒虞子



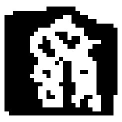
衛鼎　彘舍
䪻陳大馬兩



衛鼎　獻
氒隹䪻林



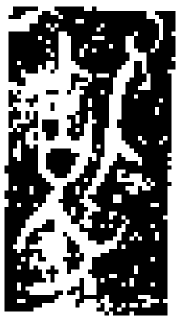
衛鼎　舍䪻有
𤔲壽商貂裘



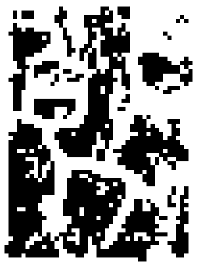
師旂鼎　伯懋父廼
罰得顯古三百鋝

䪻卽顏之別構，金文从首从頁無別，首說文九篇訓「百同，古文百也」，同篇「百，頭也，象形」，同篇「頁，頭也」。首、頁均人頭象形，意義本同，許慎云「顏，眉目之間也，从頁彥聲」，隸文又作顏，右旁為首頁合文，足見顏可寫作䪻，金文多用作人姓。

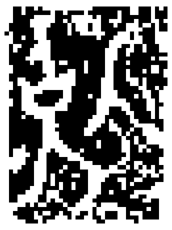
㲋



叔赴
方尊



盂

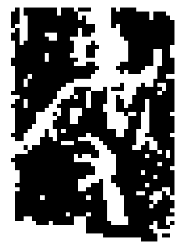


器

叔㲋方彝叔
㲋錫貝于王姒

說文十篇，㲋獸也，似兔青色而大，象形，頭與兔同，足與鹿同。按叔㲋方彝赴字从㲋从卜，疑即㲋字，用作人名。

夒



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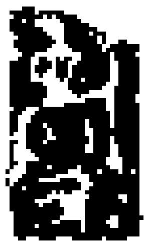

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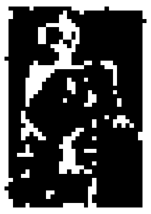
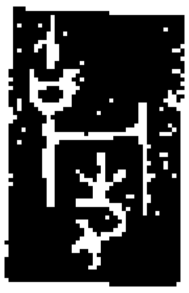
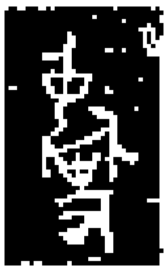


三

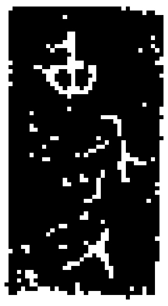
士父鍾 數=夒=



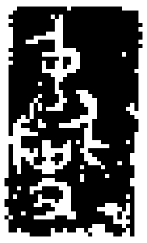
季夒𣪘 季夒作旅𣪘



井季夒尊



蓋

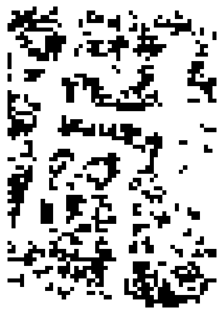


器

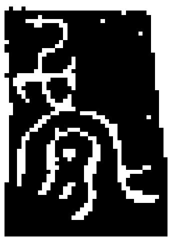
井季夒卣 井季夒作旅彝

方濬益曰：說文無夒字，㲋部有㝹，云「獸也，似牲，牲从㲋夬聲」。玉篇無㝹，有夒，云「生冀切，音試，獸似貍」。廣韻同。石鼓文「䜌之夒夒」，潘迪音訓「夒，丑若反」。相如大人賦「怵夒奔走」，𢦏音使。（濬益）按潘氏此語引漢書司馬相如傳張揖注之言也。惟漢書大人賦作「怵㝹」，潘氏以為「怵夒」與今本漢書殊異，然此字从㲋从吏，自是以吏為聲。何以顏師古注云丑若反，是師古所據之本與今本正同，並不作「怵夒」，而潘氏既引師古音切，是所見漢書即顏注之本，而此二字獨殊異，甚不可解。其云𢦏音使，則又與玉篇之音試合。今以此銘及石鼓文證之，是玉篇之夒即說文之㝹，蓋說文歷代傳鈔，寫官難免筆誤，此銘與石鼓文皆二千年以前之真迹，鑄刻分明，可決定說文之㝹為夒之譌字，而玉篇有夒無㝹，又可知顧野王當時所見說文尚不誤也。（濬益嘗得王懷祖觀察與朱谷大令手札，亦言說文云）

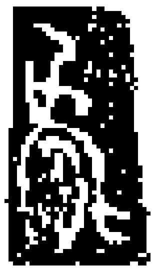
（眞字係印石戴之之叜字時未非爲爲證。）段若膺大令說文注謂玉篇廣韵皆曰「叜擬梩」，疑「擬桂桂」三字當作「擬梩」二字，是知說解之有譌誤，而不知篆文之已先譌誤也。（段以篇韵爲是而不精覈。）若乃集韵又有叜字，云「踈吏切，音駛，江東呼鞬鞬或作叜」，是又由叟而譌爲叜矣。又漢書地理志雩婁下曰「決水北至蓼入淮，又有灌水，亦北至蓼入決」。水經注「決水自安豐縣故城西北逕蓼縣故城東，又西北灌水注之」。方輿紀要曰「決水即今史河，灌水今自河南固始縣東流經霍邱縣西合史水入淮」。（濬益）按顧氏謂決水即史河是也，今人皆書爲決，此亦因夬史二字形近，與叟之誤叜正同。（綴遺齋彝器考釋卷十二十九葉井季叜卣）



詢毁 彔表



一簋



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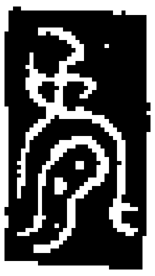

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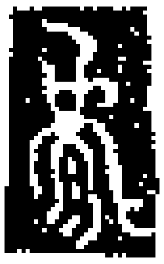
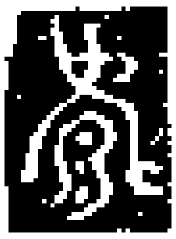
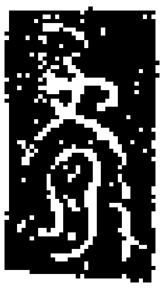


二壺

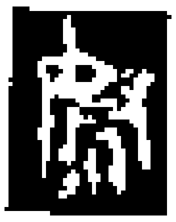


三簋

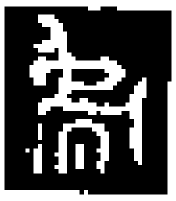


三壺

師酉毁 彔表

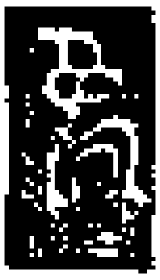


善鼎 令汝左足彔、侯

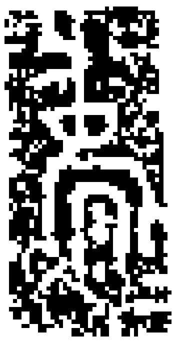


善鼎

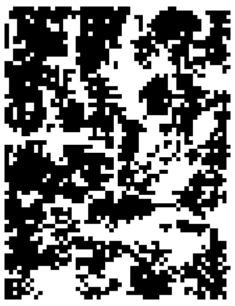
昔先王既令汝左足彔侯



猶鐘 數=彔=



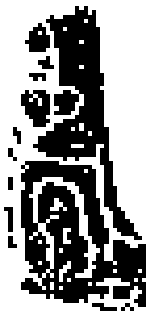
安鐘



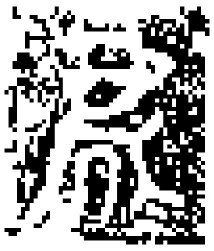
三

井人

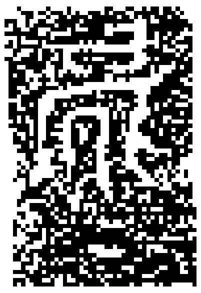
安鐘 數 彔=



旲鐘 數= 彔=



癲鐘 數=彔=



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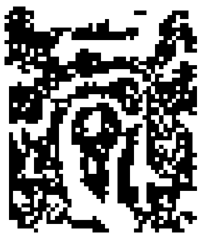

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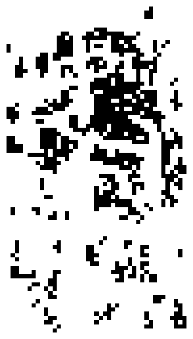
虢叔旅鐘 數、彔=



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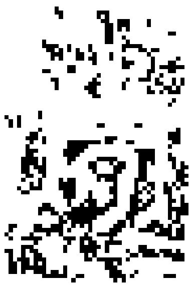
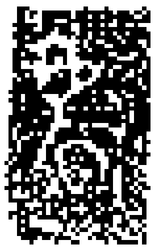
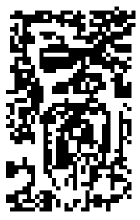


二

癲鐘左鈦 其 豐一彔=

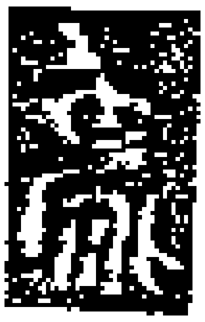


𥁕



𥁕

克盨 皇祖考 其數數𥁕𥁕

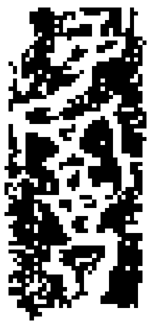


宗周鐘 𥁕𥁕數數

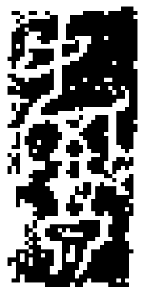
郭沫若曰：金文恆語屢見「數數𥁕𥁕」字，𥁕字舊誤爲熊，近已有唐蘭辨正之。唐云字當从㬎𥁕聲。金文有圖形文字作（𥁕）若（𥁕）者，即此字。當如𥁕讀若導（見說文木部）。數𥁕乃雙聲連語。今案其說至確。蓋「數數𥁕𥁕」猶言蓬蓬勃勃，或雺雺薄薄也。（金文叢攷三七九葉宗周跋）

金文𥁕或作𥁕，同名。

（⿳皀酉泉）



盉

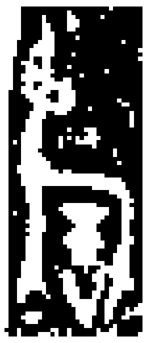


器

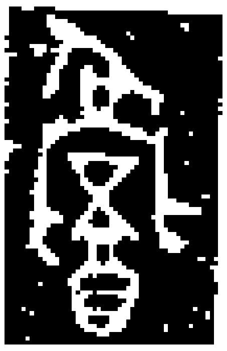
省文癸角

才⿳皀酉泉

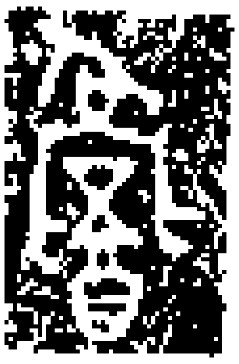
字从皀酉泉，五聲。酉泉意義相關，為形符重複之例。⿳皀酉泉當為⿱皀酉之繁體，詳見釋⿱皀酉。



邲其卣
⿱㲋酉丁未



趠小子𣪕

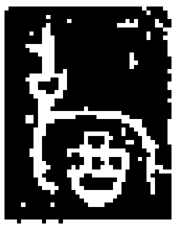


建小子𣪕
建小子𠭯以其友作⿱㲋酉

男王姬
⿱㲋酉彝

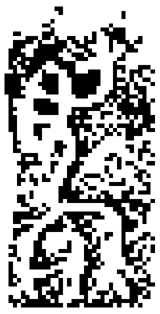
孫詒讓曰：⿱㲋酉阮釋爲招，攷字書招字無作此形者，惟本書招敦招字作[illegible]，阮釋云舞氏敦識乙酉戊命彝招父⿱㲋酉招字與此同，此即阮氏所據。今攷薛書招字乙酉戊命彝作[illegible]，招父丁爵作[illegible]，其字別見晉姜鼎作[illegible]（[illegible]下从[illegible]）又本書留君簠作[illegible]，雖字形互有省變，皆不甚相遠，與此⿱㲋酉字並不類，且彼數器字皆从𠰔（[illegible]），此亦無之，其非招字明矣。總審此字，上聿實从㲋，即說文㲋部所謂頭與兔同，足與鹿同者也，下从五从酉，字書無此字，以聲類求之，當即說文之[illegible]字（說文[illegible]从[illegible]每聲，讀若寫）此省吾爲五，又增酉形，遂不可識耳。（古籀拾遺中二 叢建小子敦）

（⿱㲋酉）

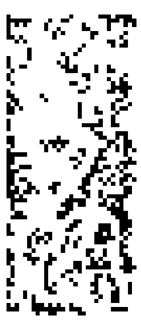


季⿱㲋鬲彝　季[illegible]肇作皇文考井叔寶尊彝

字从㲋从鬲，用作人名，疑為[illegible]之省，詳見釋[illegible]。

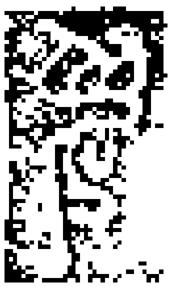


一



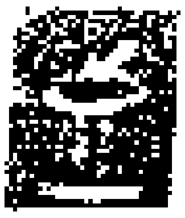
二

彖婦爵
彖婦弜斝

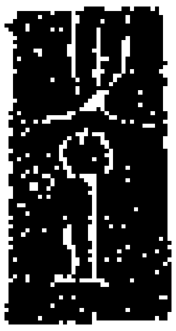


逸女鬲　玉　作
姬逸女尊鬲

壴



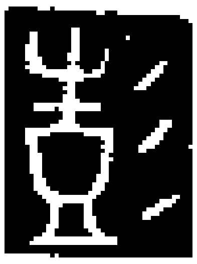
鄦侯庫簋
金壴



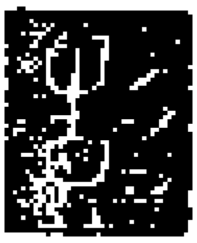
王孫遺者鐘
永保壴之

說文：「壴，陳樂立而上見也。从屮从豆。」戴侗曰：「壴，樂器也，艸木蔓豆，非所取象，其中蓋象鼓，上象設業崇牙之形，下象建鼓之虡。」伯曰：「觀此即鼓字。鼓，擊鼓也，故从支。」徐灝曰：豈上从㞢，與豈同意。高鴻縉曰：「壴為鼓之初文，無可致疑。後人用字以鼓擊擊之鼓，代鐘鼓之壴，久之而壴字廢。壴之音讀應與鼓同，而大徐本作中句切，小徐本作陟具反，今視之，似不相同，然段注說文居从尸古聲，知古聲之可讀居聲，則知壴聲之變為中句切，陟具反矣。」（中國字例二篇一四七頁）古文為數尚尠，一個常業有多種相近的含義。鄦侯庫簋「金壴」，壴為名詞，王孫遺者鐘「永保壴之」，壴為動詞。

彭



彭女甗



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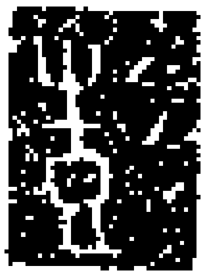
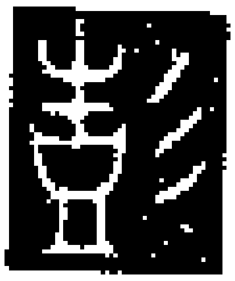
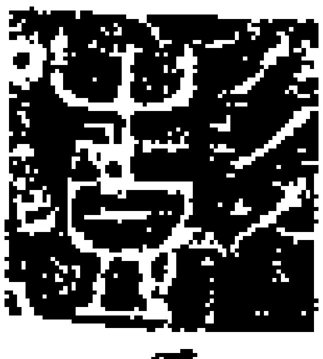


二

彭女彝鼎

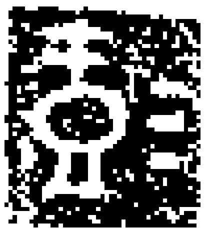


蓋

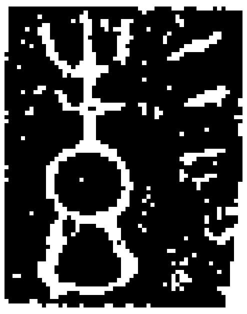


器

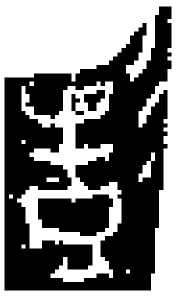
彭女毁
彭女彝



伯彭盉
伯彭作



彭史尊
作
彭史从尊



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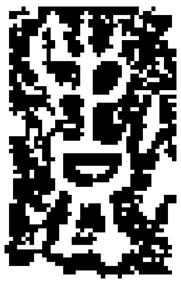
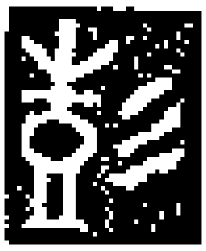
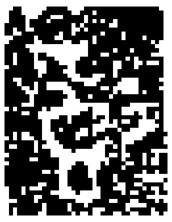


二

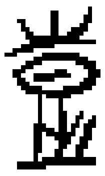
覌父庚鼎
覌見事于彭



廣毁
廣作
叔彭父寶毁

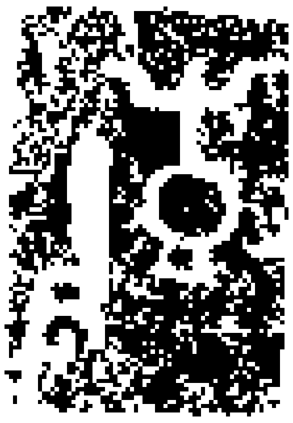


彭生盤
彭生作
氒文考口
辛寶尊彝

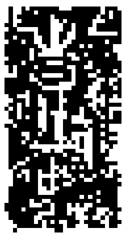


鄂君啓節
庚彭弹

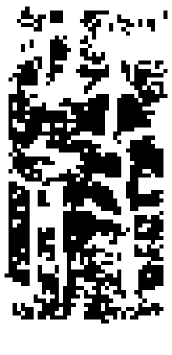
說文五篇「彭，鼓聲也，从壴彡聲」，段注改彡聲為从彡，从彡猶从三也，指之例多略不過三。李孝定認為甲骨文鼓从壴，為鼓聲之標識。（甲骨文字集釋卷一六五六葉）經典里鼓聲的狀詞彭或作逢，如詩靈臺「鼉鼓逢逢」。金文彭用作人名或古國名。



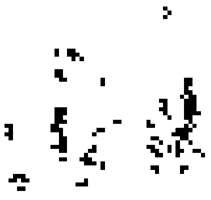
鼓觶
鼓



郘王子旃鐘
萬枼鼓之



瘐鐘　萬
年日鼓



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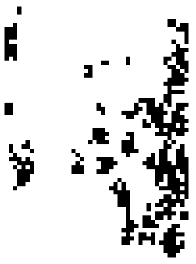
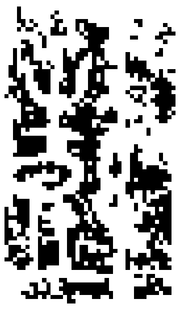
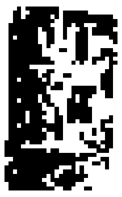


二

瘐鐘　永
寶日鼓



瘐鐘　萬
年日鼓



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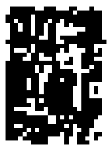
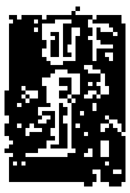
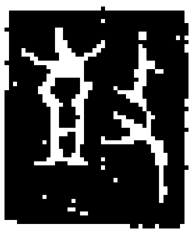


二

蔡侯
鐘



蔡侯鐘
子孫鼓之



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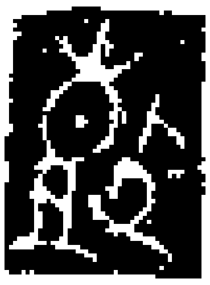
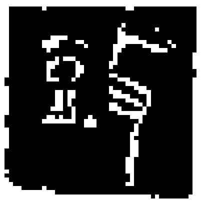


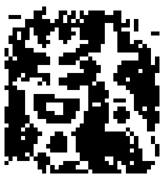
二

洹子孟姜壺
鼓鐘一肆

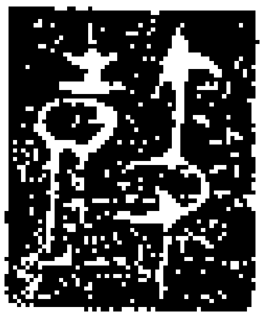


一

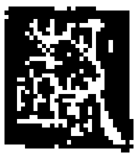
子璋鐘　子=
孫=永保鼓之



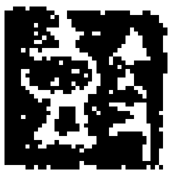
鼓父辛觶　鼓𦎫
作父辛寶尊彝



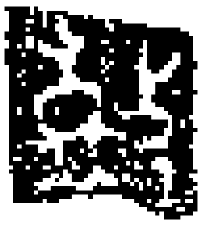
大克鼎 易女史小臣霝龠鼓鐘



伐妤毀 口伐賓眾子鼓冀霝鉦盤

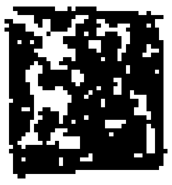


一蓋

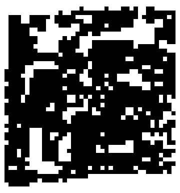


二蓋

師嫠毀 令女司乃且舊官小輔鼓鐘

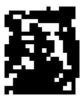


一器



二蓋

師嫠毀 令女司乃且舊官小輔眾鼓鐘



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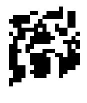
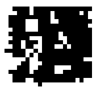


五



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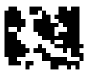
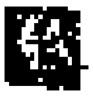


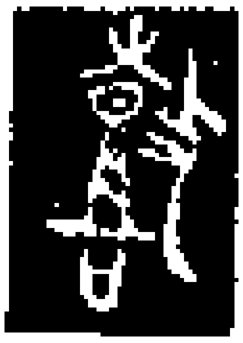
七



八

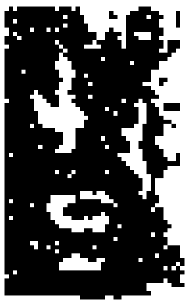
郘鐘 玉鐈鼉鼓

說文五篇「鼓，从壴支，象其手擊之也。鼓，籀文鼓从古聲。」王孫遺者鐘「永保壴之」壴用作動詞，當是鼓的本字。金文鼓从壴支，从攴，表示手持棒槌擊敲的意思。

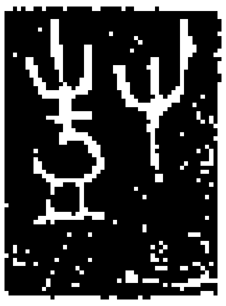


沇兒鐘
永保鼜之

鼜即鼓之别構，加口或有兩個原因，一、鼓屬樂器，與歌唱相關。周禮小師「掌教鼓鼗柷敔塤簫管絃歌」，即鼓歌均屬教學內容，二、用口吹奏作動詞，詩小雅「鼓瑟吹笙，吹笙鼓簧」鄭箋「簧，笙也，吹笙而鼓簧矣」，「鼓簧」之鼓，當是鼜的本義。沇兒鐘「永保鼜之」，鼜正用作動詞。金文往往加口構成别體，而字義不變，如壴作喜，龢作[illegible]等等。



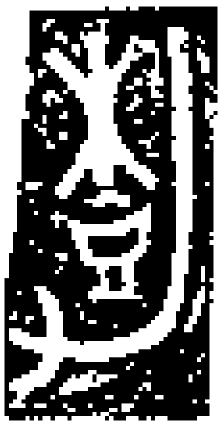
尌中盤
尌中作盤

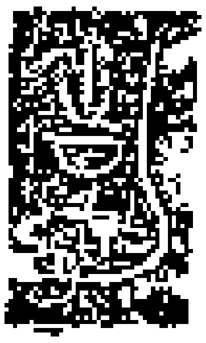


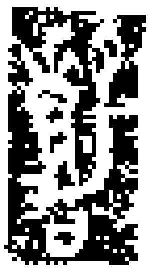
尌中簋 皇考趩中鬻彝尊簋
尌中作簋

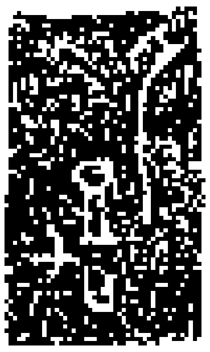
字从壴从又，壴字上从屮，與耑从屮同，中口象鼓形，下象簴。金文从又與从攴同，在此表示敲擊之義，疑鼓乃鼓之省，舊釋作尌，丁佛言等認爲與樹通。按，樹的本字應作尌，从又持木以植，豆聲。此从屮，不能與木相混。

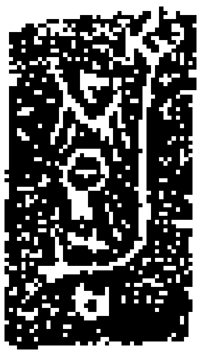
嘉

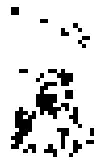

嘉母甗
嘉母

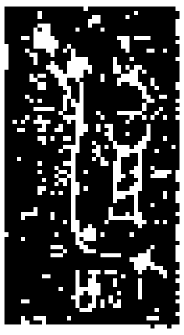

中山王嚳鼎
嘉其力

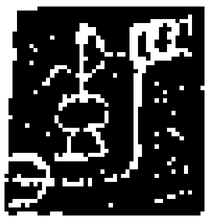

哀成叔鼎
嘉曰

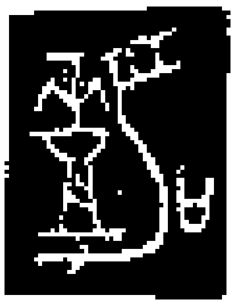

沇兒鐘
孔嘉元成

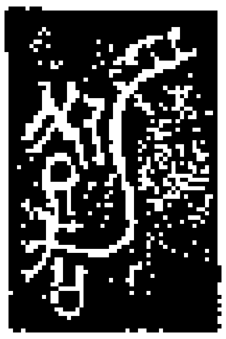

沇兒鐘
以樂嘉賓

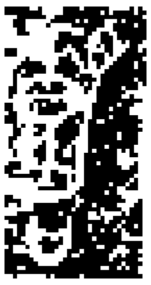

𨚕王子旃鐘
以樂嘉賓

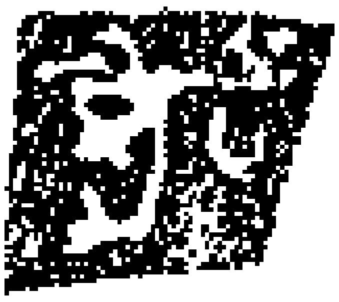

嘉賓鐘
用樂嘉賓


[illegible]氏鐘
用樂嘉賓

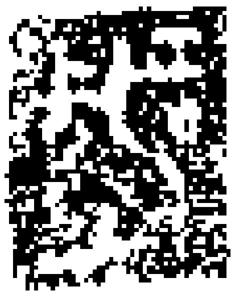

邾公釛鐘（摹本）
用樂我嘉賓


王孫遺者鐘
用樂嘉賓父兄

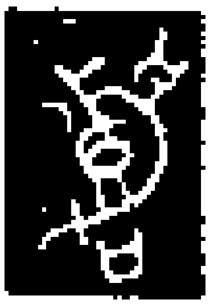

哀成叔鼎　亦
㡀其蠹覆嘉

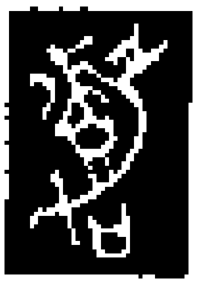

二

洹子孟姜壺
齊侯拜嘉命

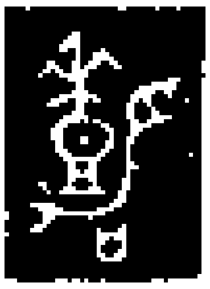

一

洹子孟姜壺　洹
子孟姜用乞嘉命

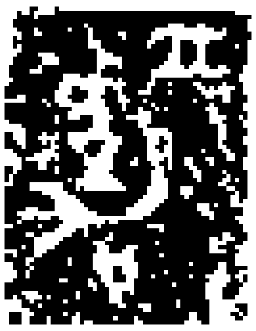

王子申盞　王
子申作嘉嬭



王子申盞　王子
申作嘉嬭盞盂



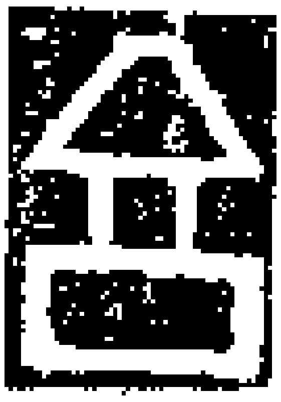
陳侯嘉姬彝　陳
侯作嘉姬寶殷



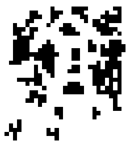
右走馬嘉壺　右
走馬嘉自作行壺

說文五篇「嘉，美也。从壴加聲」。从壴从豈从豆，皆爲壴之形譌。金文亦用作美善之義。

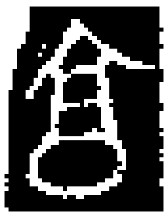
亯



亯簋　亯



白公父簠　用亯



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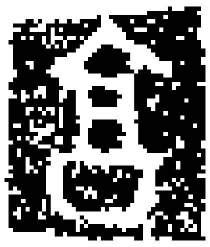
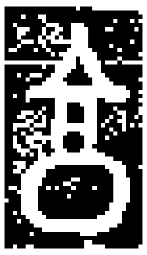
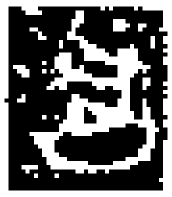
召伯虎簋　亯于宗



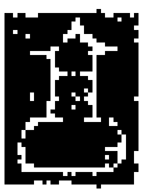
盂鼎　亯奔走



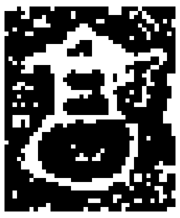
規簋　用日亯



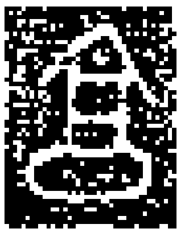
員孝鼎　永用亯



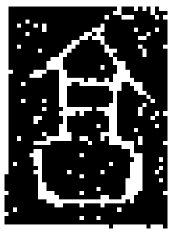
姬鼐鼎　用孝用亯



吳生鼎　用亯用孝

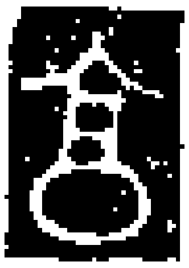


蓋

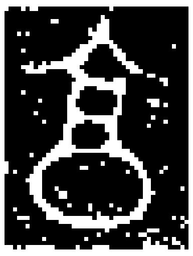


器

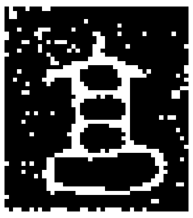
白汈其盨　用亯用孝



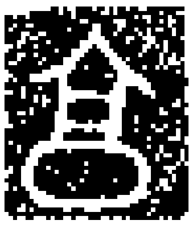
豨林父簋



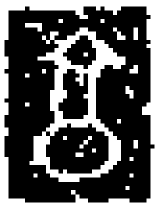
孚林父簋　用亯用孝



萬君鐘　用亯用考



內叔寠父簋　用亯用孝



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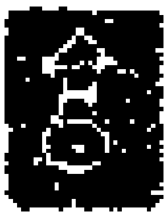

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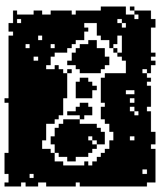
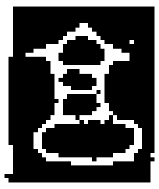


三

士父鐘　用亯于宗



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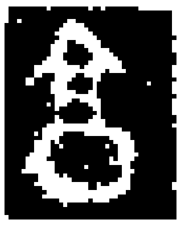

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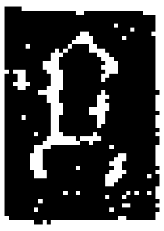
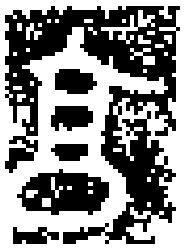
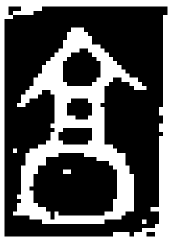


四

己伯鐘
用亯大宗



師臾鐘
永寶用亯



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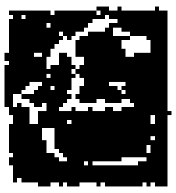
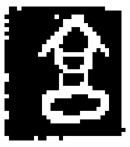
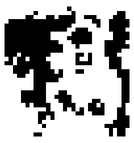


二

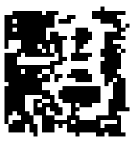
中師父鼎
永寶用亯



夆尊　亯
旅摓令

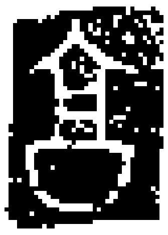


𥳑

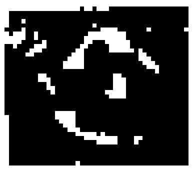


嚣

戜𣪘　用
夙夜尊亯



矢令𣪘　用
諸後人亯



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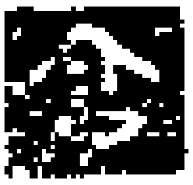
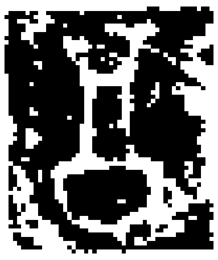
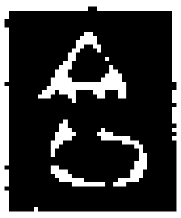


二

內大子鼎
子孫永用亯

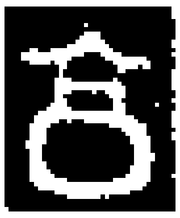


呂王壺　其
永寶用亯



伯多
父盨

其永寶
用亯



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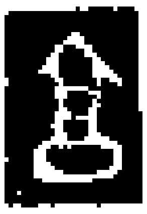
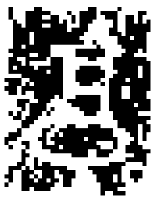
萬年用亯

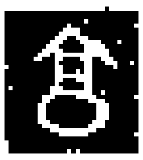


周生豆　用
亯于宗室



師痽
𣪘

用亯于
宗室



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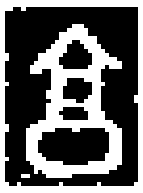

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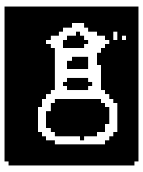

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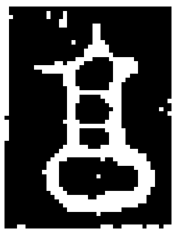
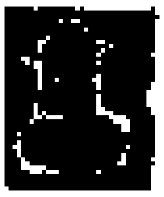
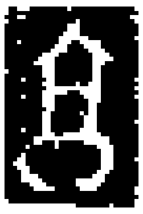
曼龔父盨
用亯孝宗室



師㝨父鼎　用
亯考于宗室



伯喃鼎　用亯孝于文祖



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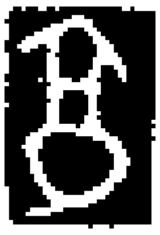
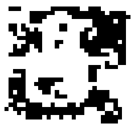


器

遅盨　用亯考于姑公



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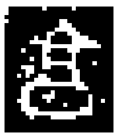
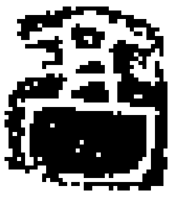
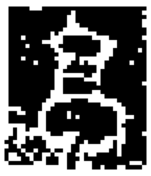


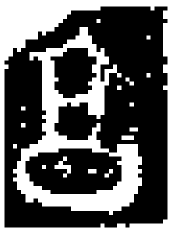
服日辛尊　服肇夙夕明亯



厲鼎　其用夙夕䵼亯



太師虘豆　虘其永寶用亯



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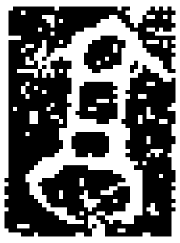
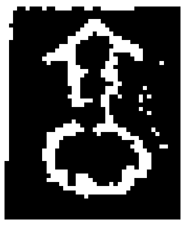
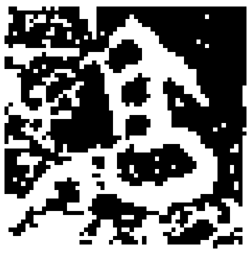


內公鼎　子孫永寶用亯



邿造遣鼎　子孫=用亯



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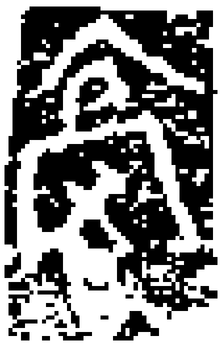
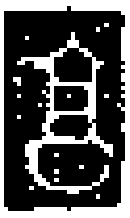


壺

芮太子伯壺　萬子孫用亯



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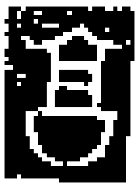

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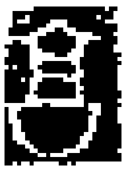
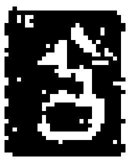
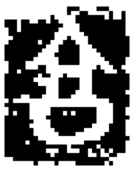


寍鼎　其用亯于皇帝考

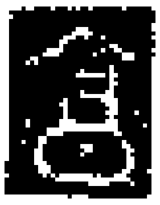


蓋



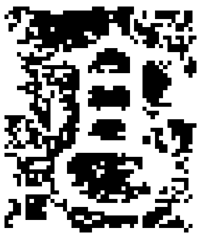
器

周乎卣　用亯于文考庚仲



內伯多父簋

用享于皇祖文考



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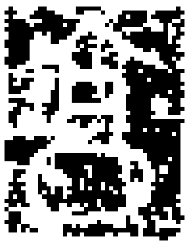

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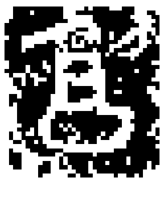
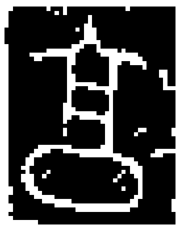
梁其鼎

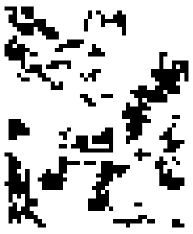


器

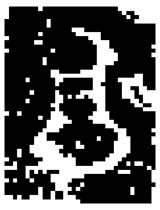
梁其壺用亯孝于皇祖考



䢼叔鼎



䢼叔樊鼎用亯孝于朕文祖



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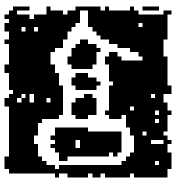

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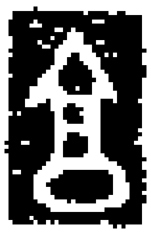
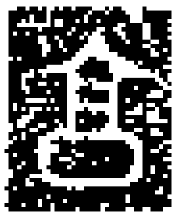


四

建𣪘用亯孝于前文人



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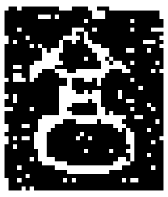
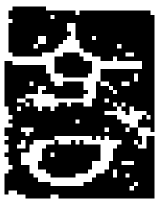
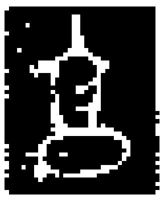


器

𢼊叔𢼊姬𣪘用亯孝于其姑公



叔娀𣪘夙夜亯孝于宗室



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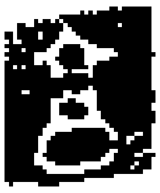

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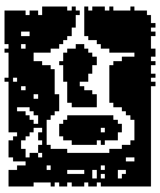

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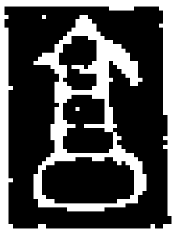

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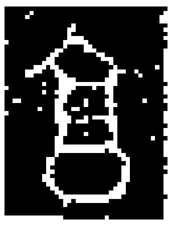

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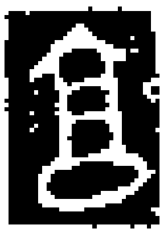

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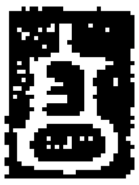
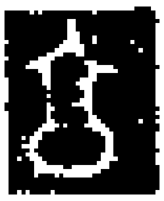
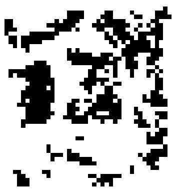


四蓋

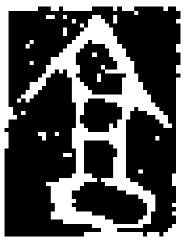


四器

仲殷父𣪘用朝夕亯孝宗室



仲殷父𣪘用朝夕亯孝宗室



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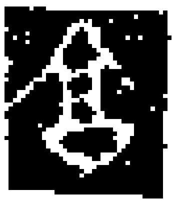
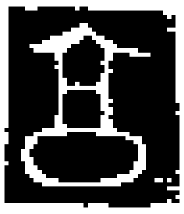
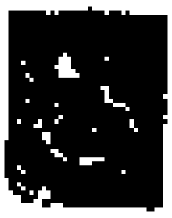


器

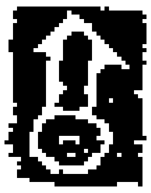
杞伯每刃壺
子＝孫永寶用享



獻君妊簋　子
孫＝永寶用享



囗中虎簋　其
子孫永寶用享



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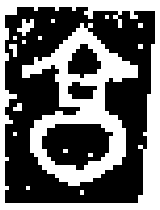
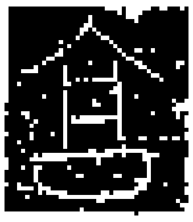


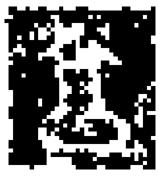
器

伯公父簋　其
子＝孫永寶用享

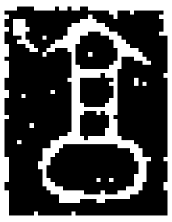


薛子仲
簋　其

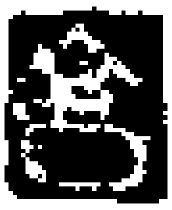
子＝孫永
寶用享



伊簋　子＝孫＝
永寶用享



毛伯簋　子＝
孫＝永寶用享



蔡谷簋　子＝
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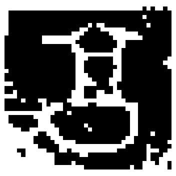

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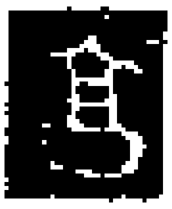

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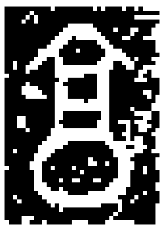
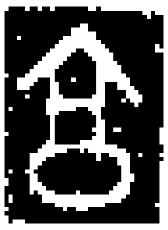
史僕壺　子＝
孫＝永寶用享



呂王鬲
子＝

孫＝永
寶用享



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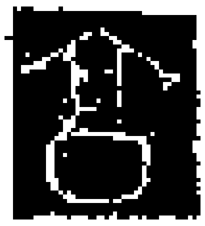
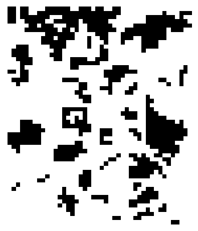


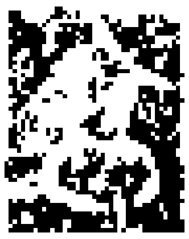
三

井人妾鐘　子＝
孫＝永寶用享

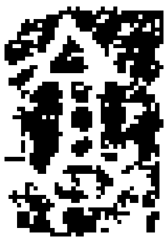


井妻
大寧

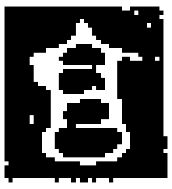
𣪕子=孫=永寶用享



鄶娟鼎子=孫=永寶用享



喬君鉦子=孫=永寶用享



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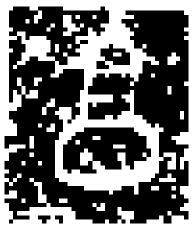

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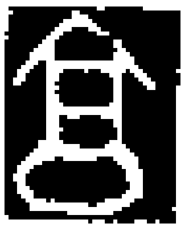

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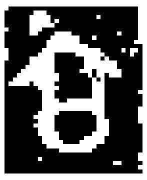
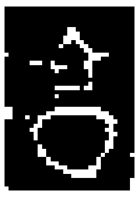


白家父𣪕子=孫=永寶用享



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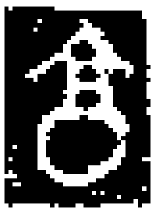

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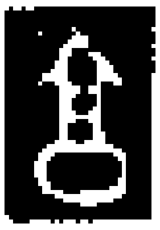

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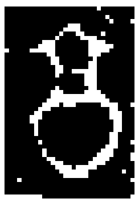

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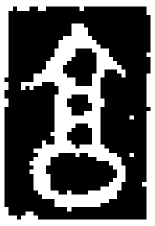

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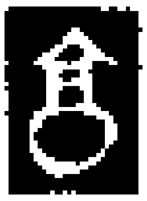

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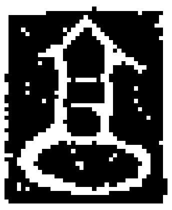
伯要父鬲子=孫=永寶用享



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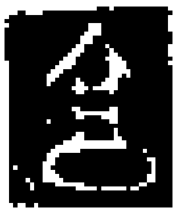

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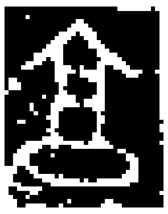

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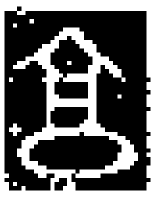

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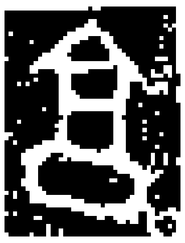
叔師父𣪕子=孫=永寶用享



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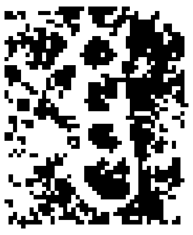

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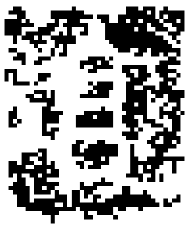
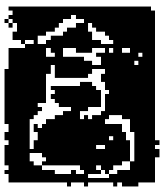
内公鬲子=孫=永寶用享



内 叀

侯蓋子=
孫=永寶用享



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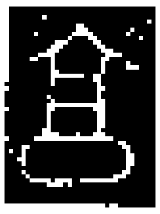
孫=永寶用享



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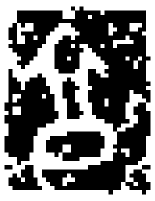
孫=永寶用享



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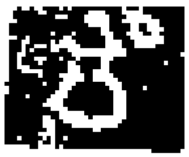
口者生鼎子=
孫=永寶用享



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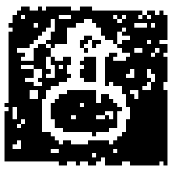

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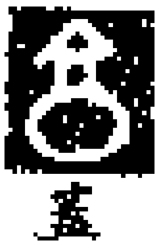
孫=永寶用享



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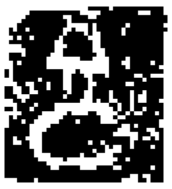

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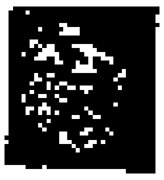
孫=永寶用享



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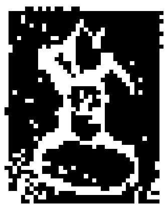
孫=永寶用享



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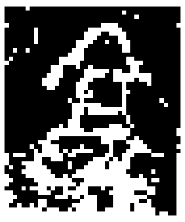

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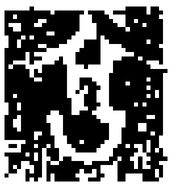
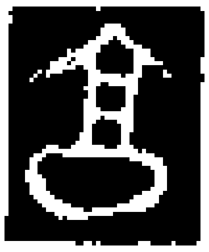
子=孫=永寶用享



司馬南叔匜子=
孫永寶用享



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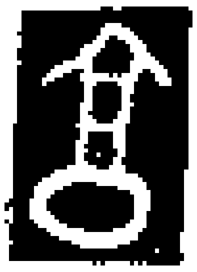

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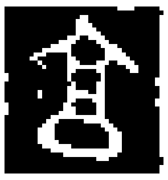
郜遣𣪘子=
孫=永寶用享



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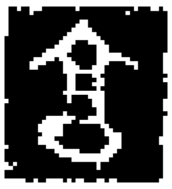

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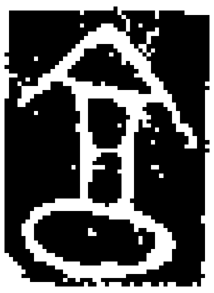
寺季故公𣪘子=
孫=永寶用享



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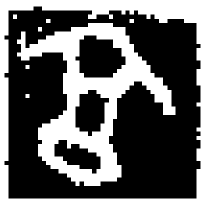
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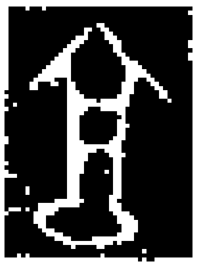
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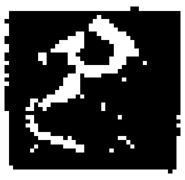
孫〻永寶用享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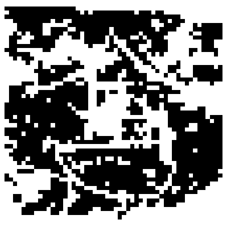
孫〻永保用享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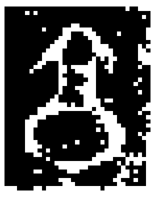
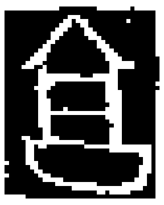
孫〻永保用享


魯原鐘　魯遷
作龢鐘用享考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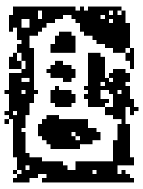
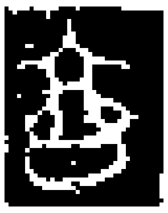
彝　王酓多

叚聖享
京麗


鑄侯求鐘　其子〻
孫〻永享用之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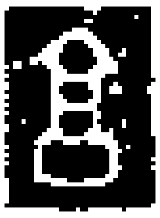
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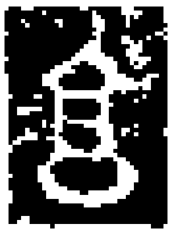
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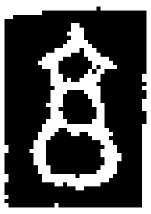
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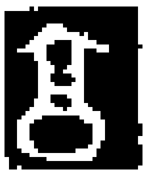
永寶用享考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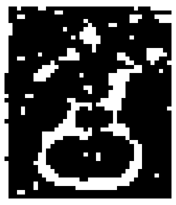
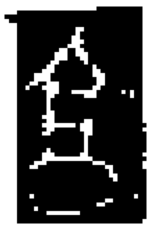
其永寶用享


昜叔
盨

其子〻孫〻
永寶用享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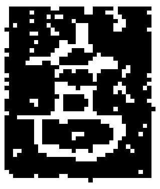
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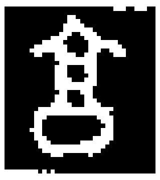
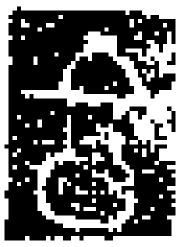
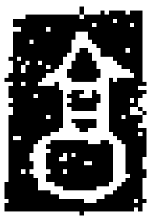
咏弔鬲　其子〻
孫〻永寶用享


段殷
孫〻子〻

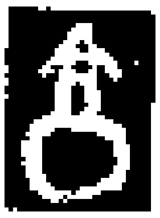
萬年用享祀



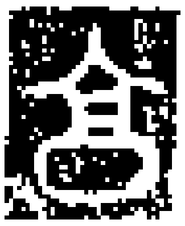
伯者君匜 其萬年子孫永寶用享



番君盤 其萬年子孫永用㞢享



黃君𣪕 萬年子=孫=永寶用享



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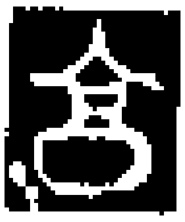

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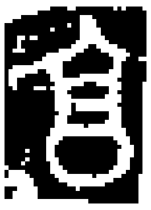

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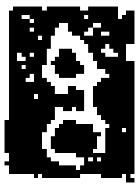
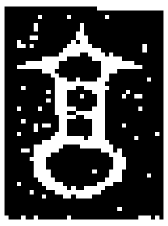
史族𣪕 其朝夕用享于文考



伯家父𣪕 用享于其皇祖文考



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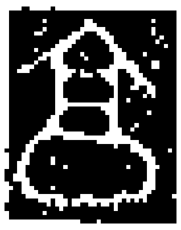

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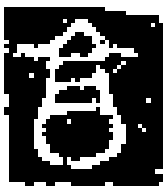

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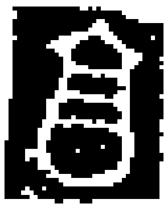

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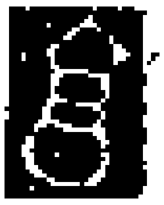

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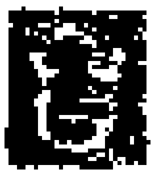
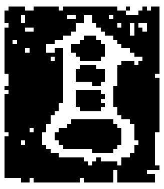


三器

杜伯盨 其用享孝于皇申祖考



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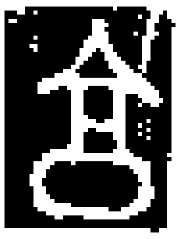
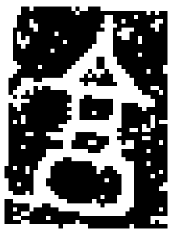
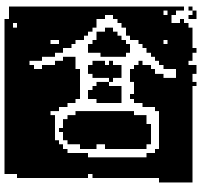


二蓋



二器

叔䟒父𣪕 其夙夜用享孝于皇君



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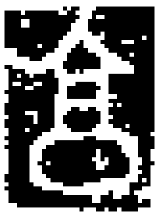
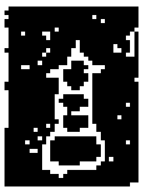


二

中師父鼎 其用享用考于皇祖帝考



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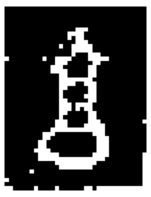
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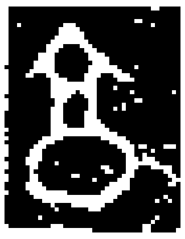
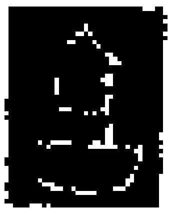
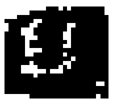
克盨　克其用朝
夕亯于皇祖考



鑄叔皮父簋　其虎
子用亯考于叔皮父



小臣缶鼎　缶用作
亯大子乙家祀尊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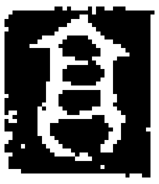
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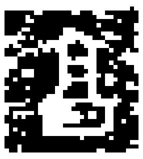
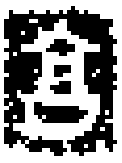
雍公鼎　曰奄以
乃弟用夙夕鬺亯



㦰方鼎
用穆〻

夙夜尊亯
孝妥福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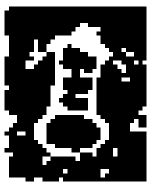
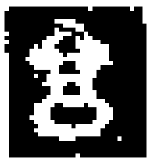
㦰方鼎　其用夙夜
亯孝于厥文祖乙公



豐姞簋　豐姞憨用
宿夜亯孝于敔公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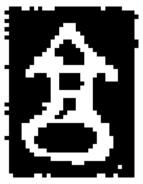
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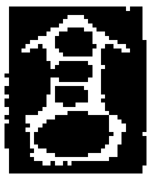
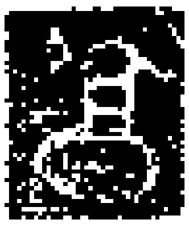
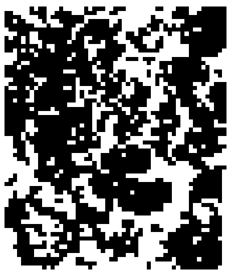
仲叡父簋　子〻孫〻
永寶用亯于宗室



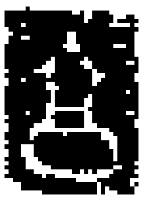
辛中姬鼎　其子〻
孫〻用亯孝于宗老



蔡□子壺　子〻
孫〻萬年永寶用亯

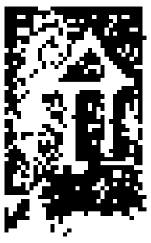


中以父盨　其子〻
孫〻萬年永寶用亯

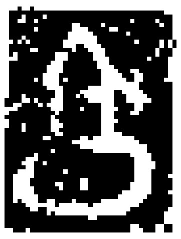


[illegible]
盨

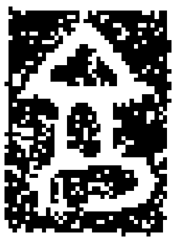
其萬年子＝孫＝永寶用亯



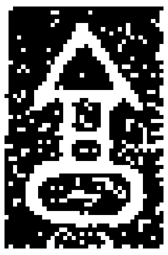
殷句壺 其萬年子＝孫＝永寶用亯



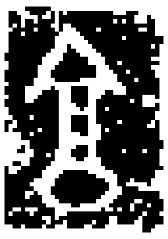
伯盂 其萬年孫＝子＝永寶用亯



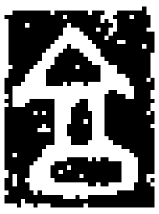
伯者君盤 其萬年子＝孫永寶用亯



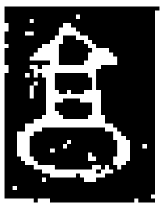
番伯者君匜 其萬年子＝孫永寶用亯



西宮匜 其萬年子＝孫永寶用亯

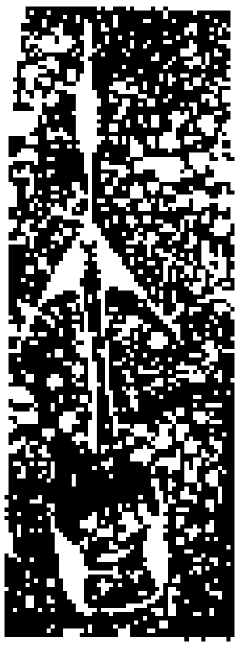


曾中父伯匜 其萬年子＝孫永寶用亯

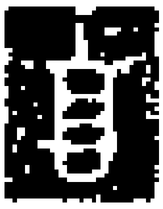


旅仲簋 其萬年子＝孫＝永

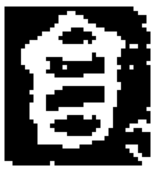
用亯考



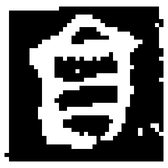
王子午鼎 用亯以孝于我皇祖文考



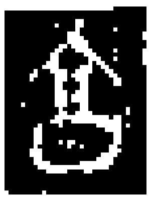
伯辛父彝 伯亯父作䵼彝



雝伯原鼎 子＝孫＝其萬年永用亯



雍伯原鼎 子＝孫＝其萬年永用亯



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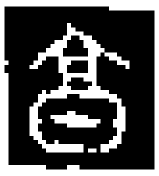
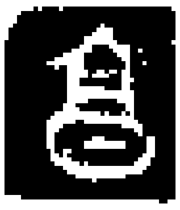


器

曾伯陭壺
用孝用亯



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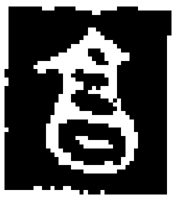
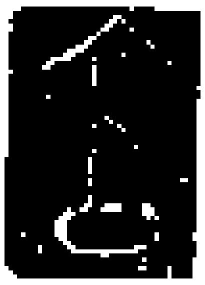
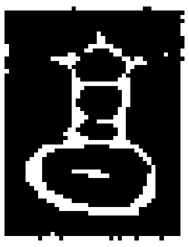


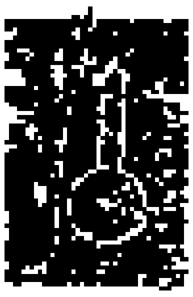
二、曾伯霥簠
用孝用亯



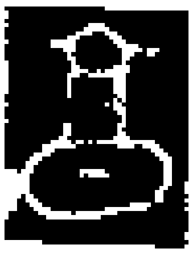
鈴鎛　用
亯用孝



封中𣪕
用亯用孝



吳王光鑑
用亯用孝



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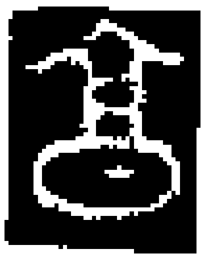

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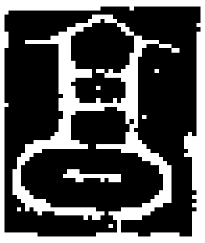
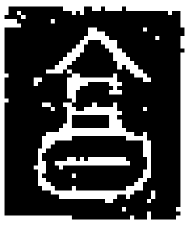


二蓋

虞司寇壺
用亯用孝



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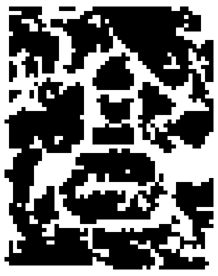

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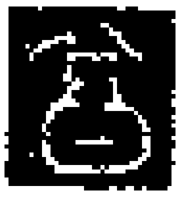

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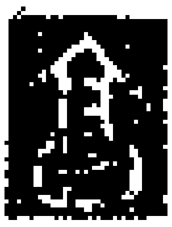
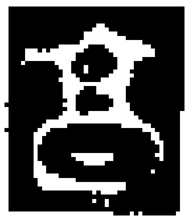


四

番君召簠
用亯用孝



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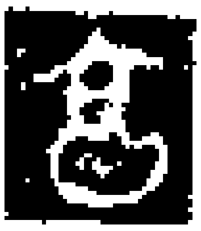
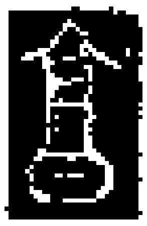
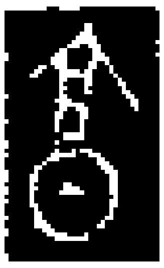


二

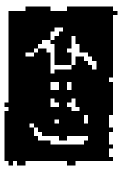
召叔山父簠
用亯用孝



⿰阝睪氏鐘
用亯以孝



王孫遺者鐘
用亯以孝



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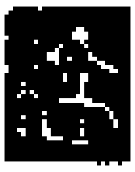
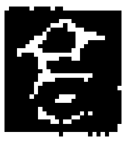
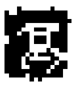


二

其次句鑃
以亯以孝



陳逆簠
以亯以孝



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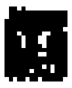

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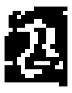

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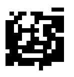

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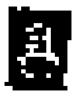

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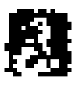

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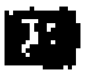
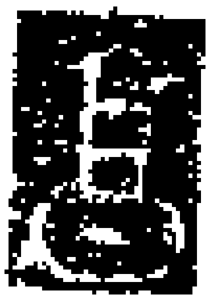
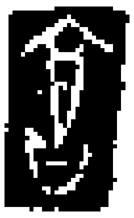


十三

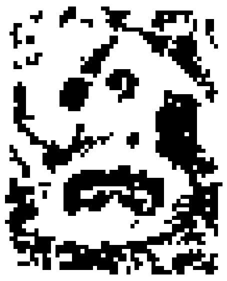
郘鐘　我
以享孝



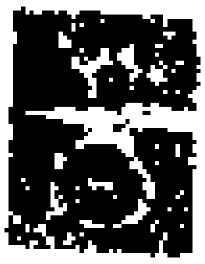
曾者子鼎
用享于祖



鄭姜簠
永保用享

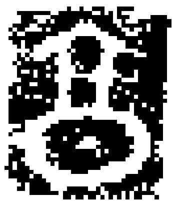


朱匜　永
寶用享

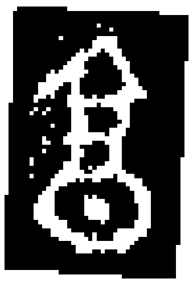


二

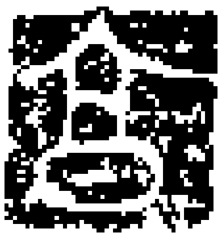
祖鼄　永
寶用享



黃中匜
永寶用享



仲姬艅殷
永寶用享



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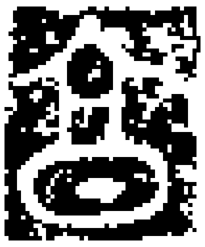

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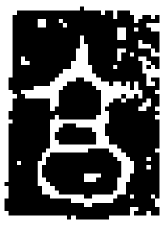
永寶用享



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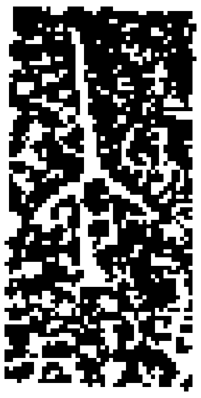

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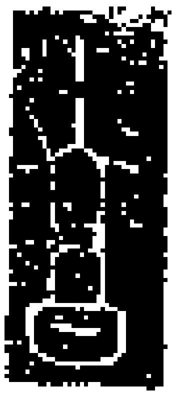

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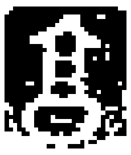

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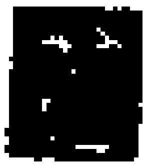

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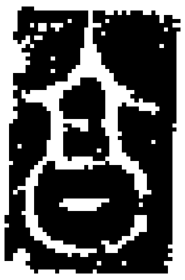
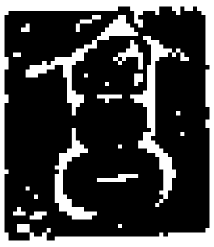


二壺

周夢
壺



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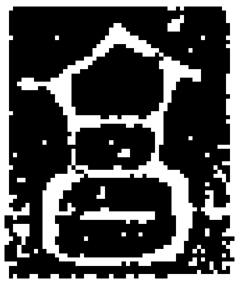

器

周寥壺　其
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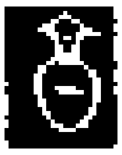
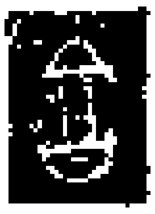


徐王義楚鍴
用享于皇天



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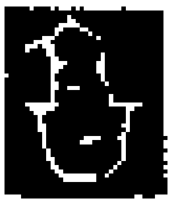
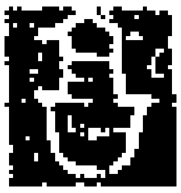
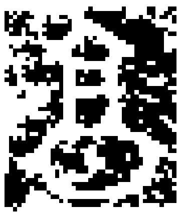


魯侯
彝



魯侯壺　魯
侯作姜享彝



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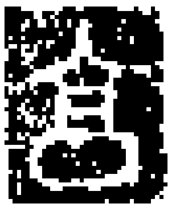

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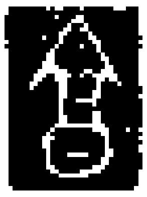

無叀鼎　用
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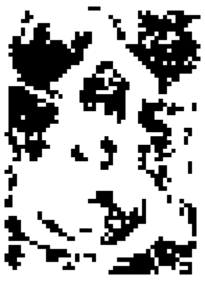
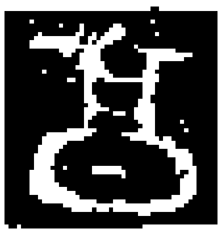


杞伯𣪘　子
孫永寶用享



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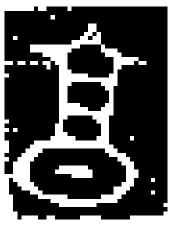

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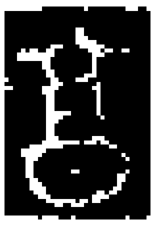
穌文公鼎　子
孫永寶用享



穌文公子鬲
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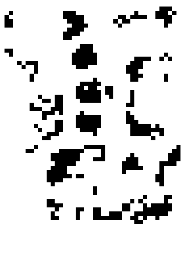

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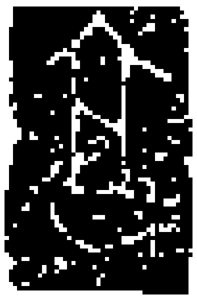
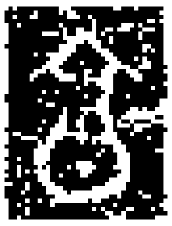
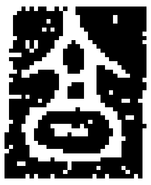


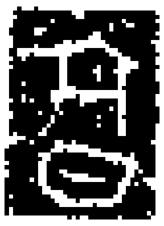
鈴鎛　子孫
永保用享



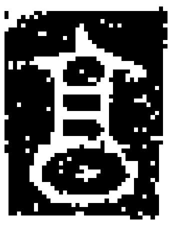
單盤　子=
孫永寶用享



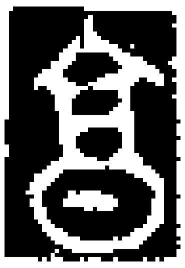
趞右盨子＝孫永寶用享



寧鼎子＝孫＝永寶用享

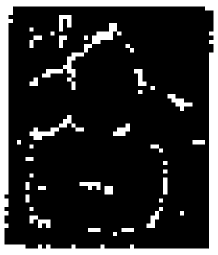


邢姜簋子＝孫＝永寶用享

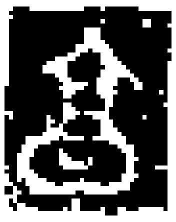


鄀伯祀鼎子＝孫＝永寶用享

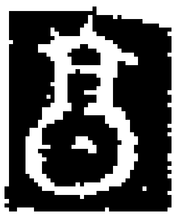
其萬年永寶用享



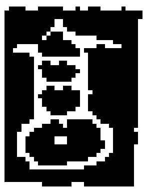
中辛父簋子孫＝永寶用享



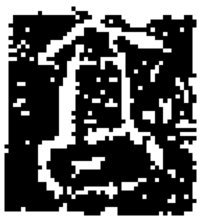
趩鼎子＝孫＝永寶用享



滔殺盨子＝孫＝永寶用享



蘇公子簋子＝孫永寶用享



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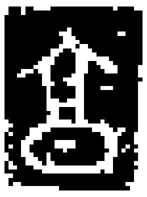
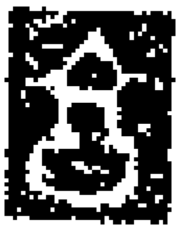
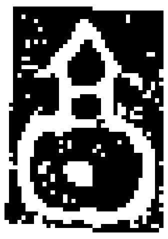


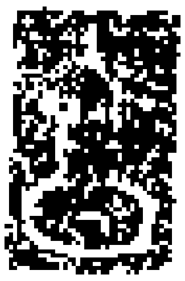
朋伯簋其子＝孫永寶用享



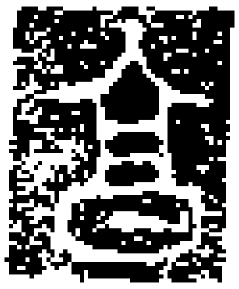
㳄伯簋子＝孫＝永寶用享



揚馭生簋子＝孫＝永寶用享



魯司徒中齊盤



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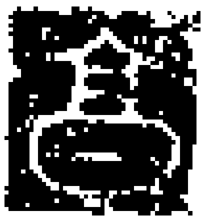

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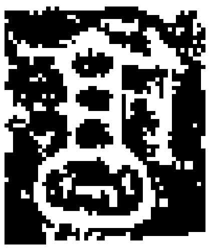
魯司徒仲齊盨子＝孫＝永寶用享



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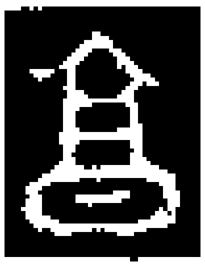
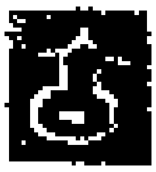
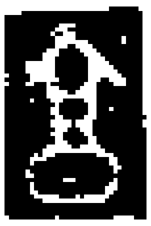


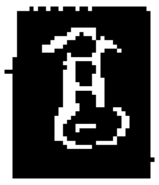
魯士商𠭯簋子=孫=永寶用享



齊縈姬之𤍺盤子=孫=永寶用享



虢叔簠子=孫=永寶用享



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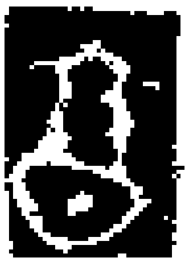
虢叔旅鐘子=孫=永寶用享



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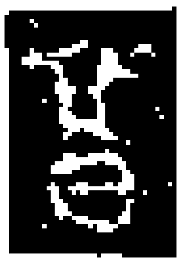
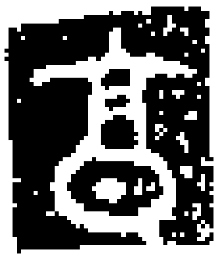
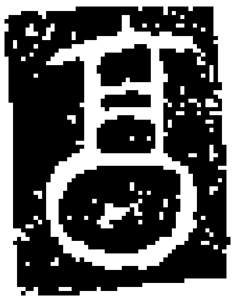


二

虢季氏子組簋子=孫=永寶用享

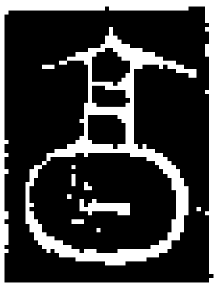


鄀公敄人鐘子=孫=永寶用享

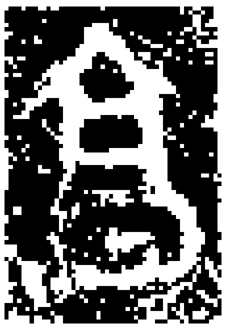


鄀公

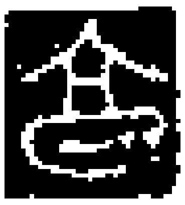
敄人簋子=孫=永寶用享



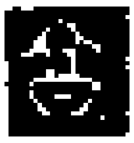
鄀公平侯盂子=孫=永寶用享



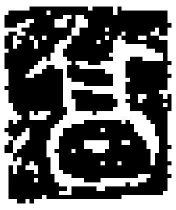
杞伯鼎子=孫=永寶用享



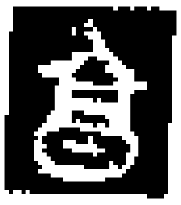
鄀大宰鐘子=孫=永保用享



鄀公華鐘子=孫=永保用享



鼄叔止伯鐘子=孫=永保用享



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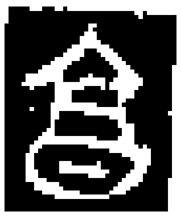
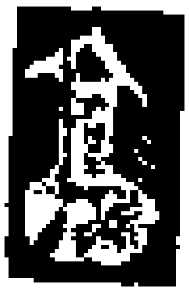
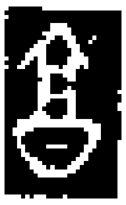


二

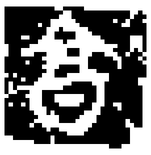
曾伯霥簠 子=孫=永寶用之亯



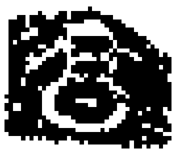
鄦季氏子組壺 子=孫永寶其用亯



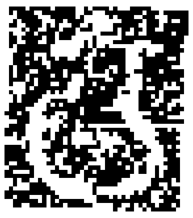
史免簠 其子=孫=永寶用亯



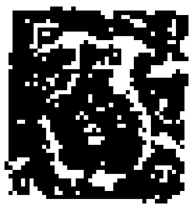
楚季哶盤 其子=孫=永寶用亯



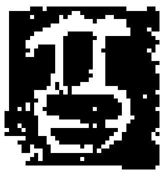
雩叔買簋 買其子=孫=永寶用亯



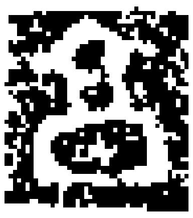
趄盤



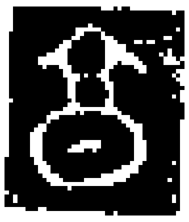
趄鼎 其萬年子孫永寶用亯



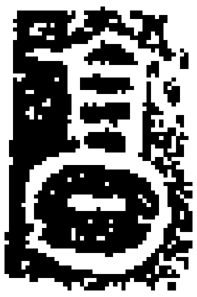
耑[illegible]壺 其萬年子孫永寶用亯



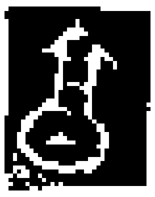
黃季鼎 其萬年子孫永寶用亯



齊癸姜簋 其萬年子=孫永寶用亯



趄伯匜 其萬年子=孫=永寶用亯



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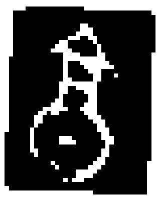

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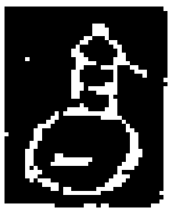
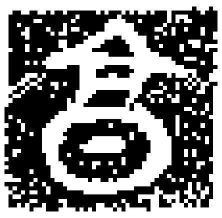
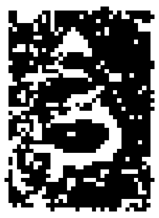


二壺

師寏簋 其萬年子=孫=永寶用亯



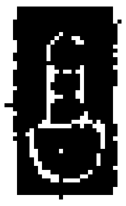
伯夏父鼎　其萬年
子、孫=永寶用亯



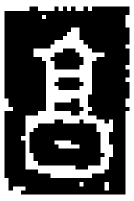
番

乎𣪘　用聖夙夜
用亯孝皇祖文考

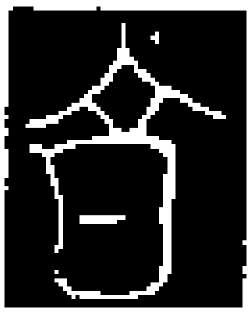
敔人𣪘　用亯考于
皋皇祖于皋皇考



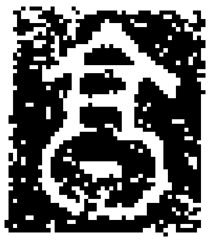
魯侯熙鬲　用亯
𩰫皋文考魯公



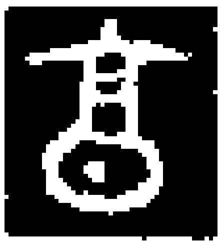
殳季良父壺　用亯
孝于兄弟婚顜諸老



楚王酓章鎛
其永事用亯



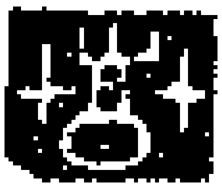
秦



鄭公

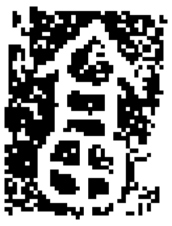
亯字吳大澂認爲象廟之形，甚確。說文「亯，獻也。」爾雅釋詁訓「孝也」，廣雅，釋言訓「祀也。」以引申義，因爲先民迷信鬼神，每食必祭，食物熟後，先薦鬼神，然後自食，故引申有進獻及祭祀之義。

（十亯十）

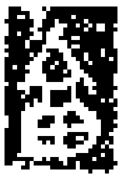


寶殷　子＝孫其
萬年永寶用亯

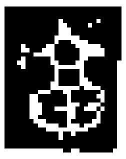
（亯）



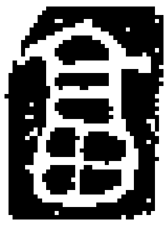
楚嬴匜　子
孫永用亯



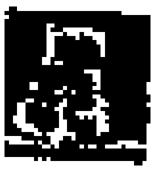
乖伯殷　我
亦弗宼亯邦



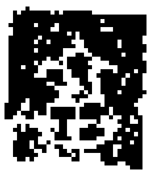
乖伯殷　子孫歸夆其
萬年日用亯于宗室



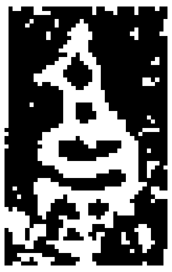
林畢匜
孫亯



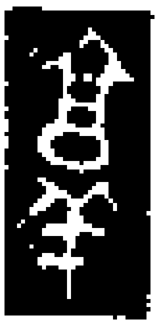
孝盨蓋
用来亯



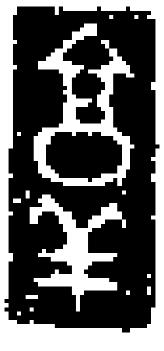
乖伯殷
亯夙夕



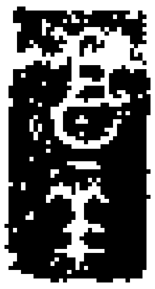
禹鼎　𦎫伐噩侯



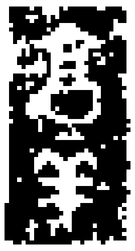
宗周鐘　王𦎫伐其至



不𡢁𣪕　汝彶戎大𦎫𢦔

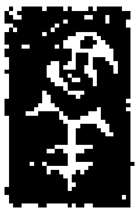


盖

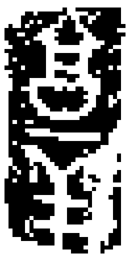


器

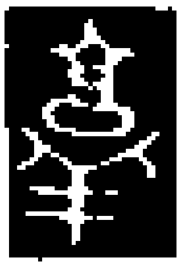
𦎫不尗卣　𦎫不叔䕫乃邦



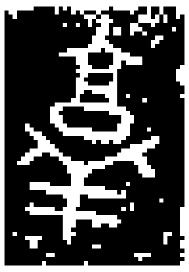
𦎫子公戟　𦎫子公之䵼戟



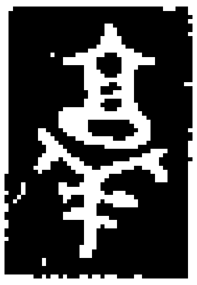
鼓父辛觶　鼓𦎫作父辛寶尊彝



一

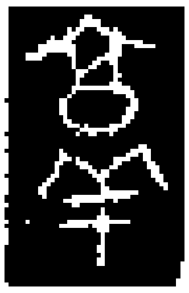


二蓋



二器

齊侯𣪕　齊侯作飤𦎫



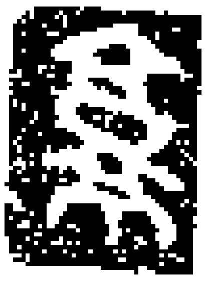
齊侯敦　齊侯作朕寡𨚕孟姜膳𦎫

楊樹達曰：說文五篇下亯部云：「𦎫，孰也。从亯羊，讀若純。一曰鬻也。或作𦏧。」按亯字隸變作享，又作亨。亨又有許庚切、普庚切兩音。詩小雅瓠葉云：「幡幡瓠葉，采之亨之。」箋云：「亨，孰也。」楚茨云：「或剝或亨。」毛傳云：「亨，飪之也。」周禮天官內饔云：「掌王及後世子膳羞之割亨煎和之事。」注云：「亨，煑也。」此三經釋文並云：「亨，普庚反。」字又作烹。禮記曲禮

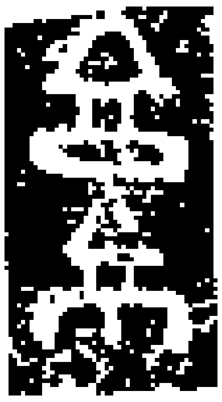
亯」生人獻不能烹，齊策云「蓋一言，臣請烹」，是其例也。故小篆亯之一字，今實分為享亨烹三文，亦兼三字之義。𦎫字从亯羊而訓孰，與詩「執書爨亨」訓「孰」者相同。然則𦎫字所从之亯，當為讀普庚反之亨字，即烹字也。字从烹羊，故義為孰也。一曰鬻也者，孫詒讓云「𦎫不得訓鬻，鬻疑當作鬺，鬺與羹古今字，許意古書𦎫孰亯三字互通，故別出此訓」（籀廎述林卷十）。樹達按：孫說是也。孰鬺二訓雖異，義實相成，物以鬺而孰也。𦎫訓鬻，以聲音求之，殆即今口語之燉字也。今人烹肉曰燉肉，烹雞曰燉雞，燉讀若頓之頓，段氏以純孰之純字當之，非也。亯字隸變作享，而𦎫字之隸變亦作享。故今經傳中享字有實當讀𦎫，而今誤讀為許兩切者。小雅信南山六章云「是烝是享，苾苾芬芬」。此享字實𦎫字也。知者，信南山詩凡六章，用韻甚密。除第一章第二句第四句以甸田為韻外，其餘五章，章首之文皆有韻。第二章首二句以雲雰為韻，第三章首四句以翼彧稷食為韻，第四章首三句以廬瓜菹為韻，第五章首三句以酒牡考為韻，故第六章首二句實以享芬為韻。今讀享為許兩切，則與芬不為韻，且與二三四五諸章用韻之例不合矣。毛傳訓烝為進，鄭箋云「既有牲物而進獻之」，以獻釋享，與許君亯訓獻同，則已讀享為許兩切之享，不知其為𦎫字矣。「是烝是𦎫」者，余疑烝當讀為蒸蒸不孰之蒸。𦎫當依說文訓鬻，即今之燉也。「是蒸是𦎫」，猶楚茨篇之言「或燔或炙」也。「是烝是𦎫，苾苾芬芬」，謂蒸𦎫時香氣之四溢，猶大雅鳧鷖篇之言燔炙芬芬

也，（積微居小學述林七三、呈七四叢釋章）按楊釋呈詳而可信，金文有借用作簋，為器類名稱；如齊侯簋，或用作人名，如葦不卡簋等；或作形容詞，修飾「夙」「夜」等動詞。

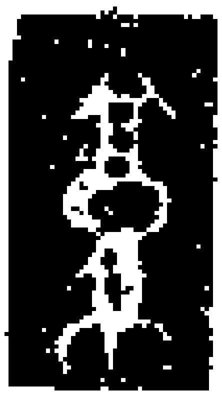
㐭



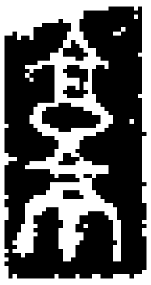
矢人盤 州㐭



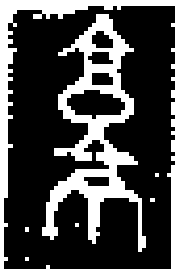
子㐭鼎 子㐭



大克鼎 令余
唯𩫖㐭乃令

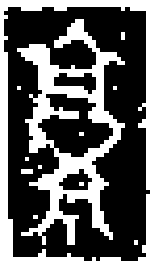


蓋

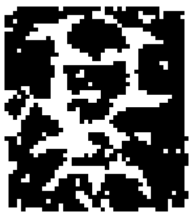


器

三年師兌簋 令
余唯𩫖㐭乃令



一蓋



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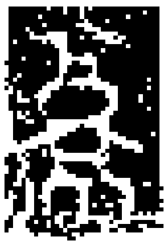
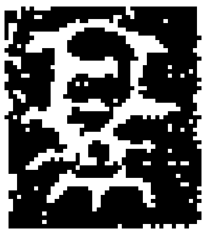


二蓋

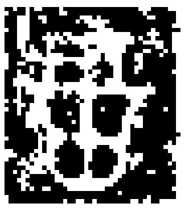


二器

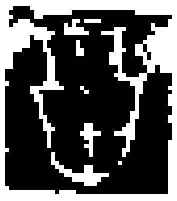
師嫠簋 令余
唯𩫖㐭乃令

㐭字書不載。方濬益謂「當讀若庸，與𩫖為疊韻」，靜安先生謂即京字，高鴻縉謂假借為申字。孫詒讓云：「㐭疑古文𩫖之省。說文京部，𩫖，高也，籀文作䵺。此似从京从亯省」，與彼略同。「緟䵺」「𩫖㐭」重複申戒之意。（[illegible]七第二八頁 [illegible]銘文真拓本跋）諸說紛紜，均無確證，從辭意看，孫說較妥。

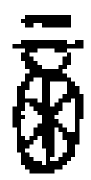
畐



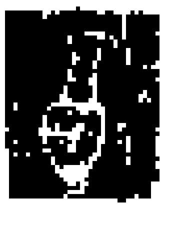
畐父
辛爵



畐父辛爵
畐父辛



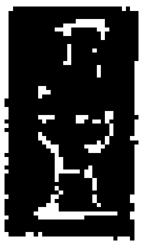
鄂君啓節
虞畐焚



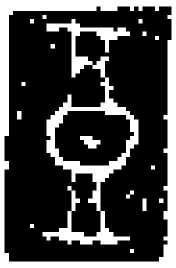
三

士父鐘　降余
魯多畐　亡彊

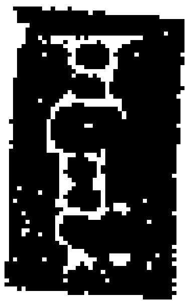
戴家祥曰：說文「福，祐也。从示畐聲。」士父鐘以畐為福，象長頸罍形，以形擬之，殆即缾之古文，作福者，形義符號加害字也。小雅蓼莪「缾之罄矣，維罍之恥。」鄭玄箋「缾小而盡，罍大而盈，言為罍恥者，刺王之不使富分貧恤寡」。文選沈休文三月三日率爾成篇詩「金缾汎羽毛」，李善注「缾，酒器也。」缾讀薄經切，韻在耕部，耕蒸韻近，可以通用，故亦假憑為缾。廣雅釋詁「憑，滿也。」楚辭離騷「憑不厭乎求索」，王逸注「憑，滿也。楚人名滿曰憑。」滿之同義詞為備，廣雅釋詁之「福，備也。」說文「畐，滿也。」玉篇腹滿謂之畐，廣雅釋詁「偪，滿也。」備、畐韻在之部，前人不知陰陽對轉，故不解畐為缾之象形字。缾為酒器，其本滿器為祝者為福，酒盡之則以為恥，是畐之為缾，於形於聲於義，俱可通也。



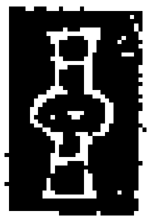
馯从盨 复
友馯从真田



馯从盨 复隼
小宮𠂤馯从田



馯从盨 其邑复
懋言二邑畀馯从



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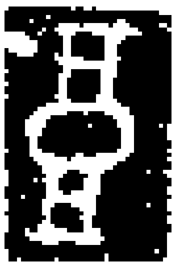
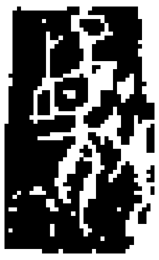


二

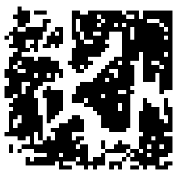
季良父盨 季复
父作宗媍媵盨

張日昇曰：按說文云「良，善也。从畗省，亡聲。㠯，古文良。𠳊，亦古文良。𢒃，亦古文良。」甲骨文作𣅀若𠳋，與金文𦍒、𠷐異。許謂「畗省，亡聲」，蓋誤。高鴻縉謂象風箱留實之器。顧廷龍謂良爲量器，並無確證。季良父盨及鬲比盨有𧇢字，容庚釋良，似未可从。清人多釋爲城郭之𩫏，然亦似是而實非。竊疑字象二亘相對之形，即復复所从之𩫏。𩫏复本一字，从夊示往来之意，猶夆之从夊，以爲往来之本字也。（金文詁林第七冊第三五七四葉）

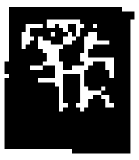


簋

沈子毁
蔑



保尊
蔑曆



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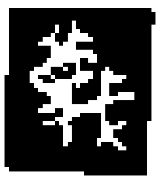
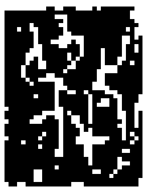
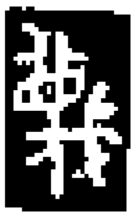


器

競卣
競蔑曆



趞觶
趞蔑曆



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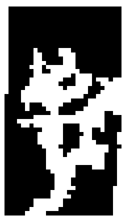
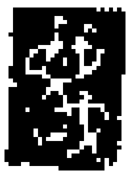


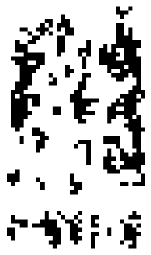
器

彔毁
蔑彔曆

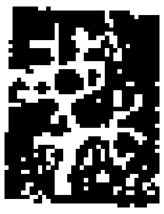


免卣
王蔑免

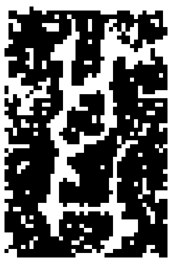
曆



史牆盤
其日蔑曆

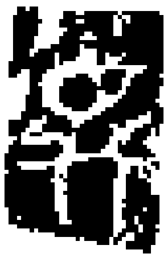


長甶盉
長甶蔑曆

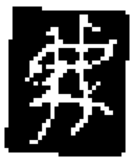


師艅毁
艅其

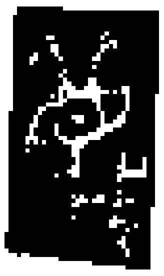
蔑曆



𤔲父鼎
公蔑𤔲曆



庚嬴鼎　王
蔑庚嬴曆



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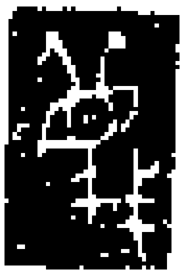
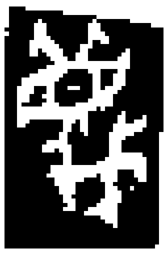
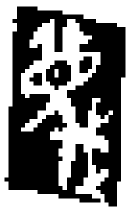


器一

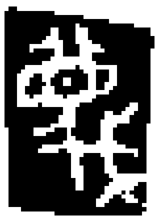


器二

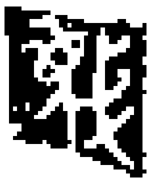
小臣謎毁
小臣謎蔑曆



𡨦鼎　其
父蔑𡨦曆

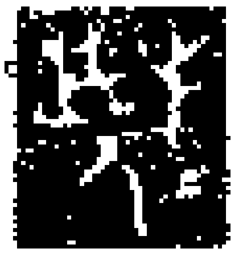


遹甗　𣪕
侯蔑遹曆



器

畬母辛卣
貝隹蔑汝曆



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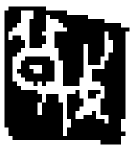
蔑曆賜休



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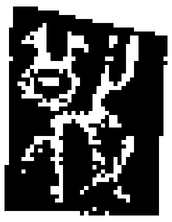
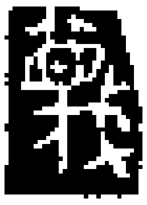


器

師遽彝　師
遽蔑曆晉



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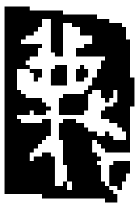
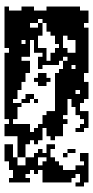


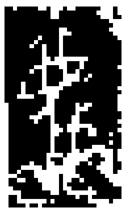
器

录𢦏
卣

伯雝父
蔑彔曆



寓鼎□□
曰蔑寓曆



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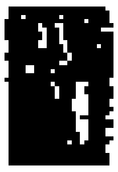
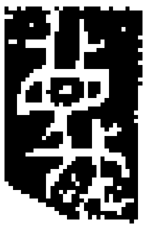
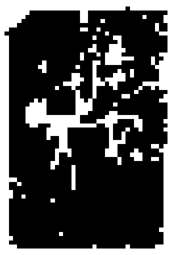


二

子父乙鼎　子
蔑曆于□裘



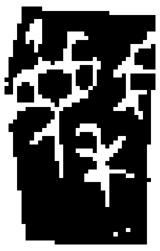
長由盉　穆王
蔑娠由以逨



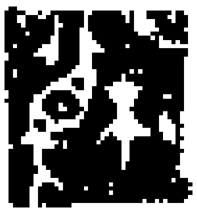
競𣪕伯犀父
蔑御史競曆

孫詒讓曰蔑曆之文金刻常見其訓義則古經注字書皆未載。阮云「蔑曆」即爾雅所
謂蠠沒，後轉爲密勿，又轉爲黽勉。小雅十月之交云：「黽勉從事」，漢書劉向傳作「密勿」

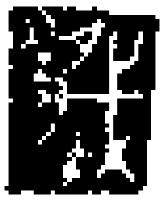
从丰，是也。案阮説似是而實非也。凡古書雙聲疊韻連語之字，並以兩字聯屬為文，不以它字參廁其閒。如云「黽勉」，不云黽其勉，云蠠其沒，云密勿，不云密其勿也。金刻蔑曆兩字連文者固多，然閒有作蔑某曆者，如敔敦云「王蔑敔曆」，畢中孫子敦云「王蔑段曆」，見（吳録）。並以作器者之名箸于蔑曆兩字閒。若釋為黽勉，則敔敦乃云「王黽敔勉」，畢中孫子敦亦云「王黽段勉」，其不辭甚矣。竊謂此二字當各有本義，不必以連語釋之。蔑，勞也。（說文首部：蔑，日勞財無精也，从首人，勞則蔑然，从戍。）曆，即歷之籀字，（辭阮吳並讀為歷，是也。）歷，行也。（廣雅釋詁）凡云某蔑曆者，猶言某勞于行也。云王蔑某曆者，猶言王勞某之行也，各如其字釋之，則古金所謂蔑曆、蔑某曆者，不至鉏鋙而不合矣。（古籀拾遺中十四葉敃壽）



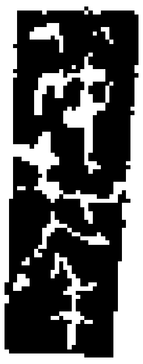
免盨
免蔑



臤觶
臤蔑曆



大毁
蔑大曆



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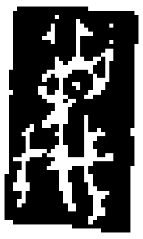
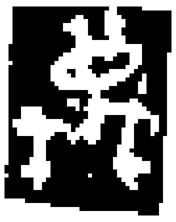
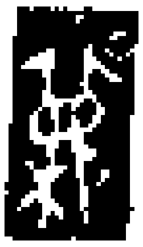


敔毁
蔑敔曆
五

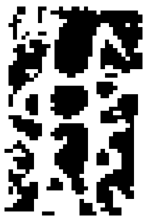


友毁
蔑友曆
五

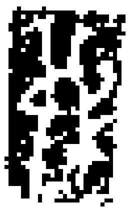


段毁
蔑段曆
五

尊次

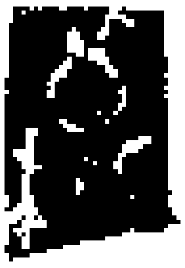


蓋



器

次卣
次蔑曆
尊



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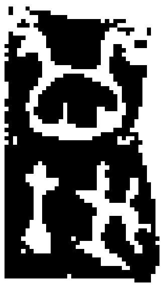

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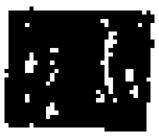
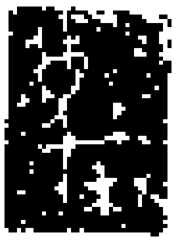
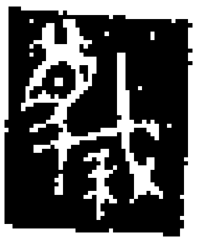


二

肆毁
使夒蔑曆
五

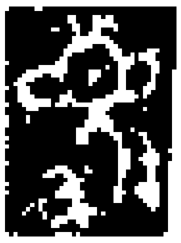


蓋



器

庚嬴卣
蔑庚嬴曆
五



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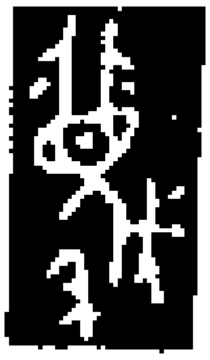
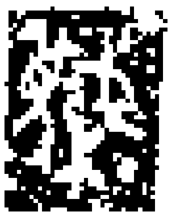
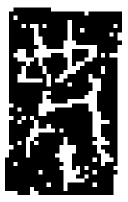


二

異作日乙尊
免生蔑異曆



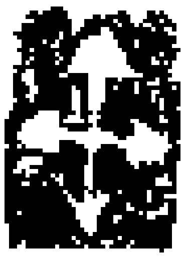
師𩛥鼎
蔑曆伯大師
𩛥



夌辛伯鼎　夌辛伯褱考子克曆

林潔明曰：按說文「穖、禾也」、从禾幾聲。銘文「穖」叚「曆」。「穖曆」金文常見、此器或作「蔑曆」、蓋明之功善、或自明功善之意。按「蔑曆」一詞、金文屢見、「蔑曆」連文固多、亦間有蔑其曆者。廣雅釋詁「蔑、勞也」、「厲、行也」、此作穖、假作蔑。

癸



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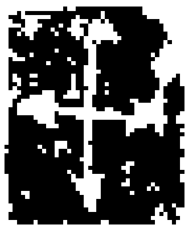
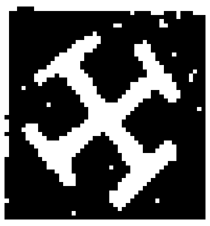
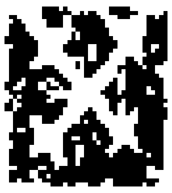


二

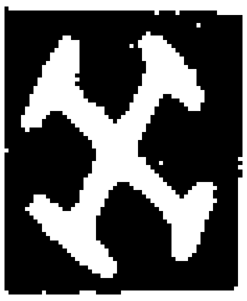
癸父丁爵
癸父丁



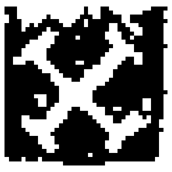
丁癸壺
丁癸



癸乙爵
癸乙



癸山彝
癸山



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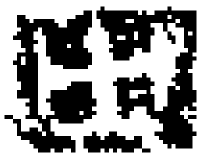

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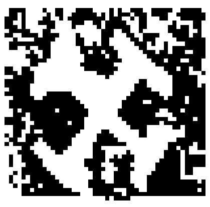

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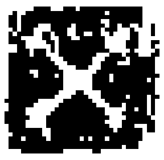

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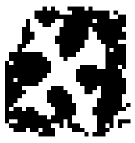

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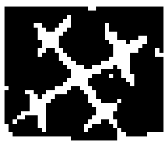

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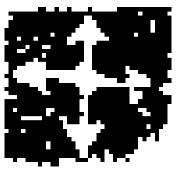

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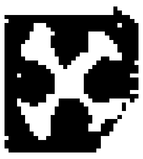

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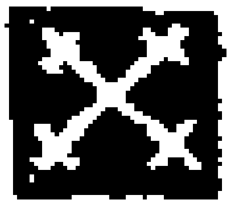

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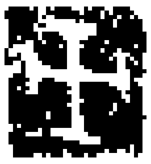

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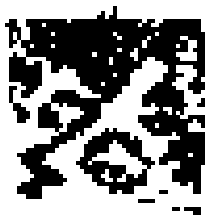

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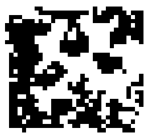

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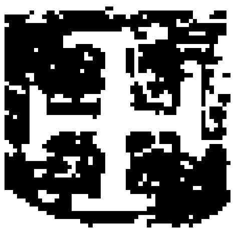

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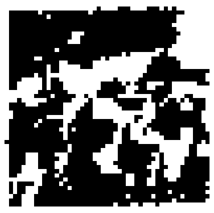

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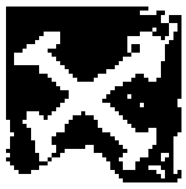

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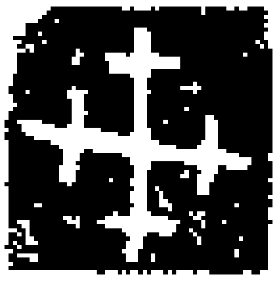

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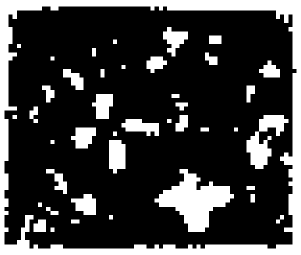

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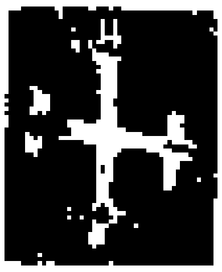

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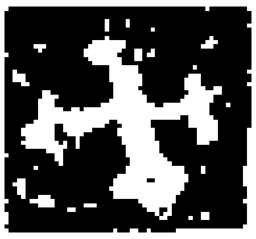

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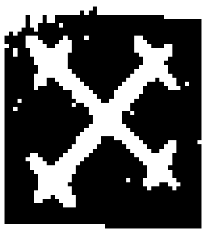

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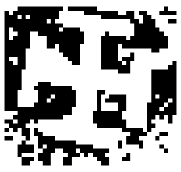

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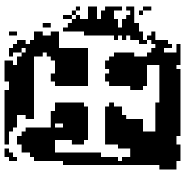

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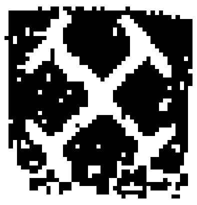

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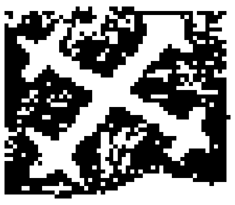

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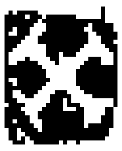

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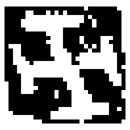

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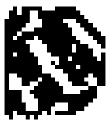

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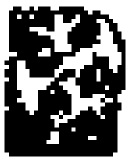

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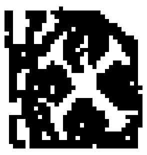

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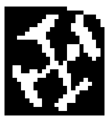

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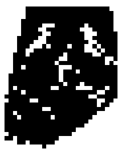

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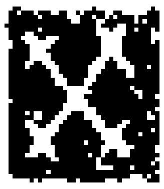

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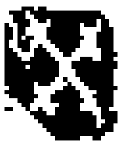

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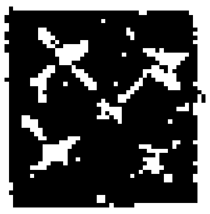

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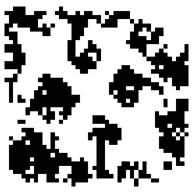

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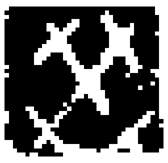

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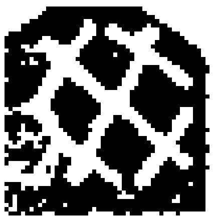

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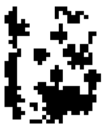

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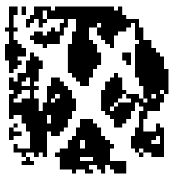

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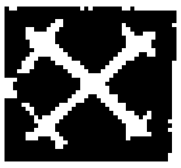

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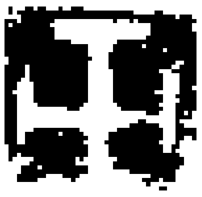

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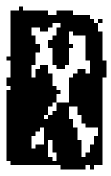

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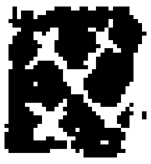

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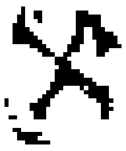

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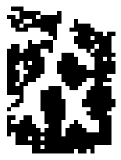

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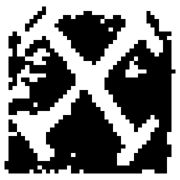

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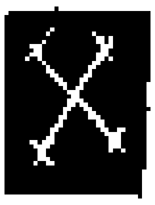

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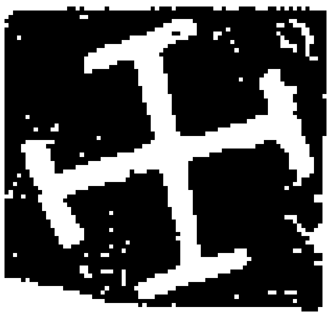

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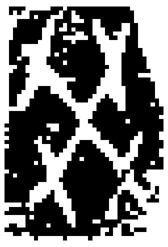

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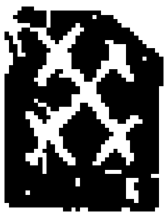

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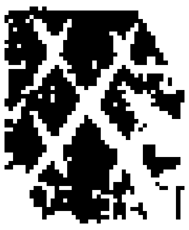

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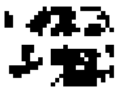

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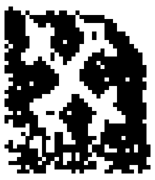

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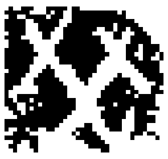

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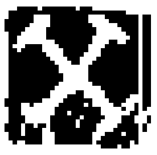

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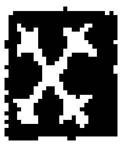

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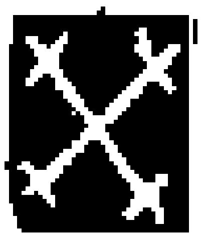

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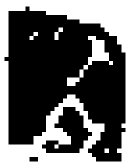

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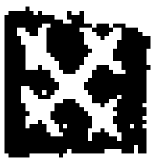

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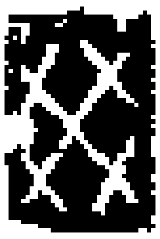

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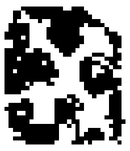

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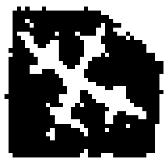

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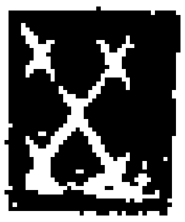

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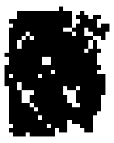

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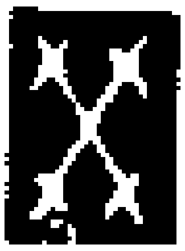

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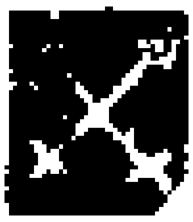

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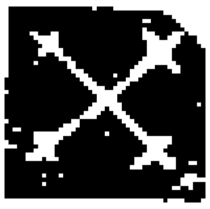

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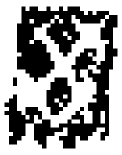

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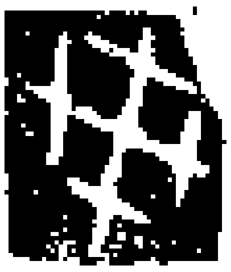

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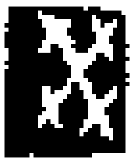

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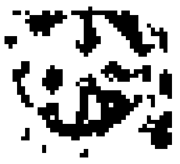

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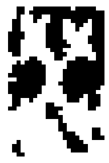
父

癸觶
父癸



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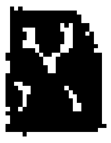

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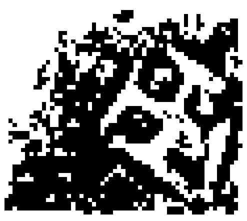

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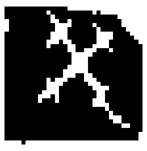

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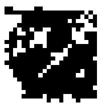

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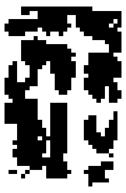

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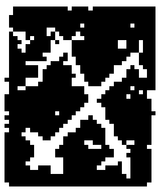

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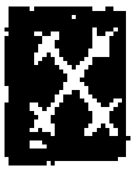
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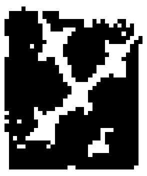
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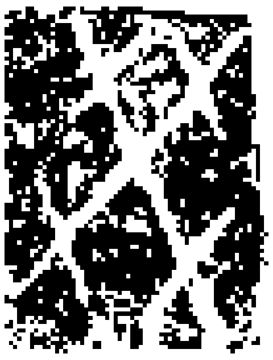

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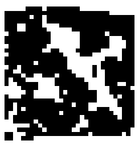

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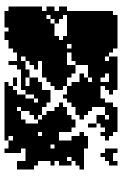
父癸尊

父癸



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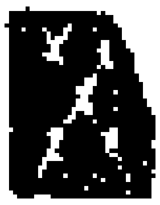

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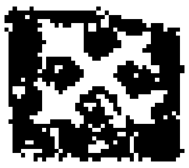
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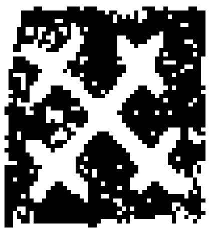
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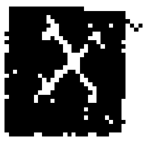
力俎
父癸

卣
父癸



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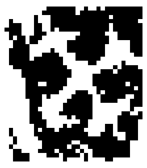

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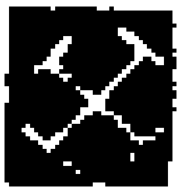

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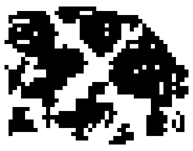
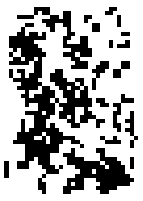
觚父癸



持戈父癸
爵父癸



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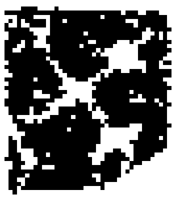
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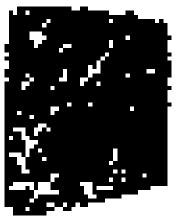
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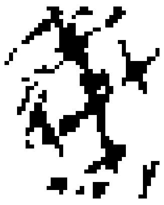
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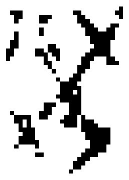
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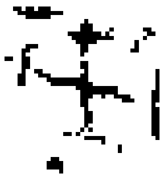

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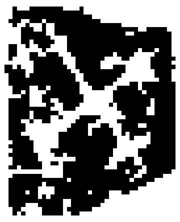
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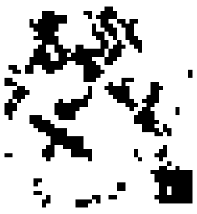
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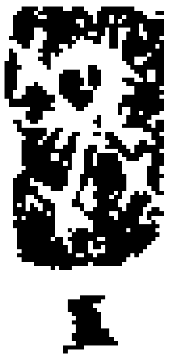

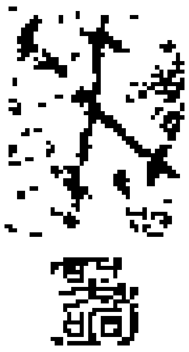

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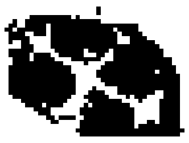

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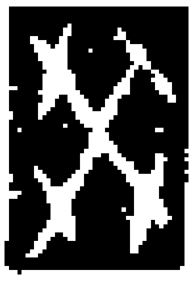

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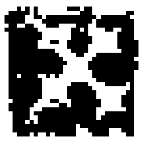

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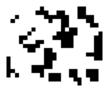

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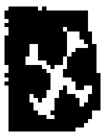

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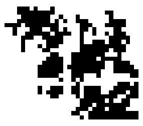

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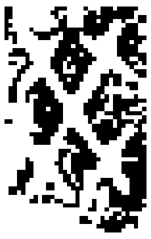

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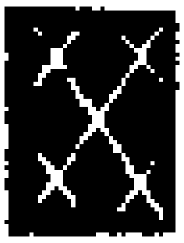

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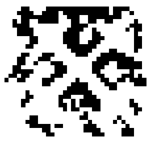

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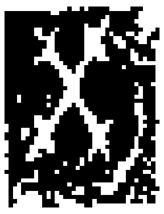

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析 子

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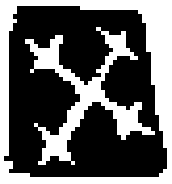

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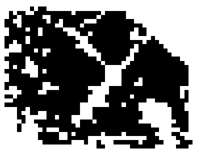

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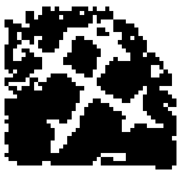

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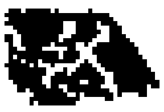

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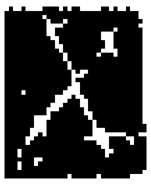

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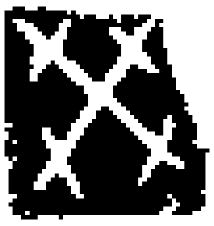

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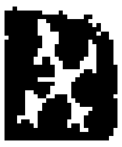

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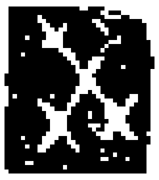

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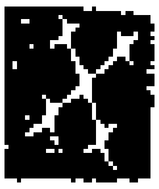

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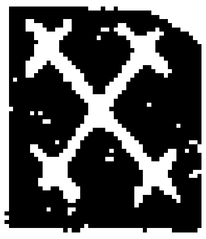

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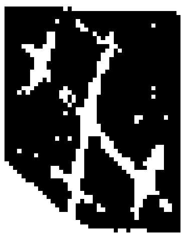

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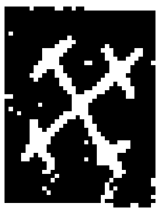

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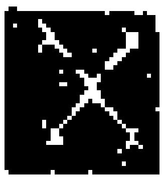

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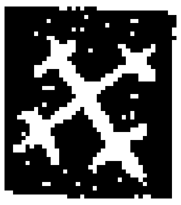

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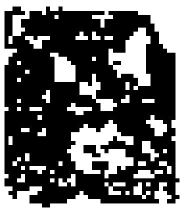

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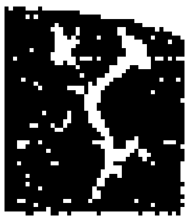

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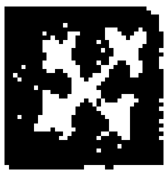

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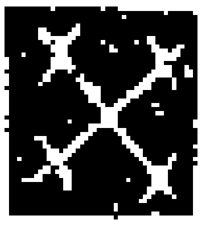
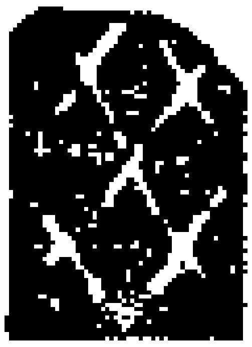


作父癸彝

作父癸



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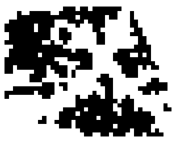

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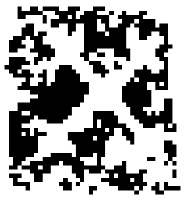

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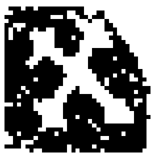

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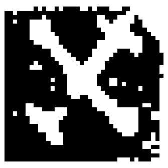

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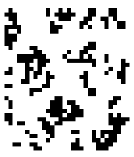
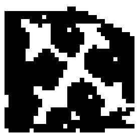


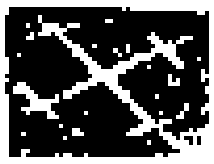
盉

史父癸盉

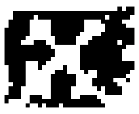


史父癸尊

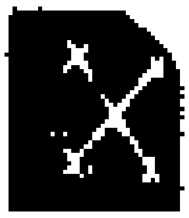
史父癸



冀父癸方鼎



冀父癸爵
冀父癸



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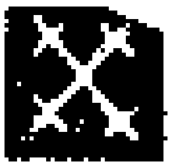
寧父癸



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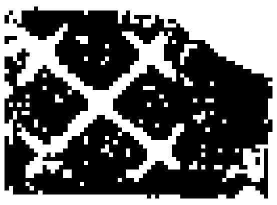
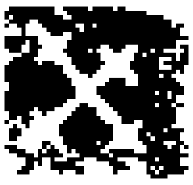
丙父癸



舟父癸𣪘



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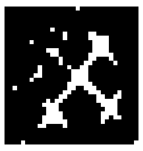
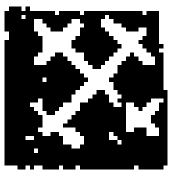
舟父癸



父癸魚卣
父癸魚



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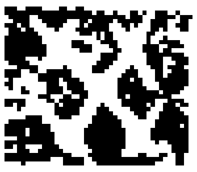
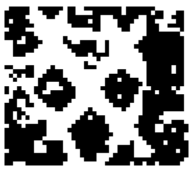
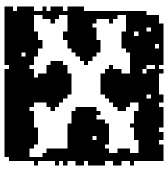
[illegible]父癸



祖日父戈
父日癸



祖日乙戈
中父日癸



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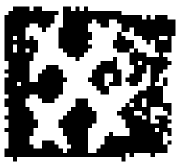
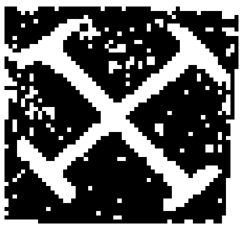
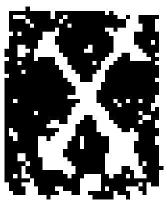


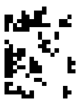
祖日乙戈
大父日癸



鄉父癸𣪘
鄉父癸亞

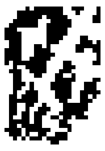


子黽父癸觶
子黽父癸



庚卣
父癸

爵庚
卣父癸



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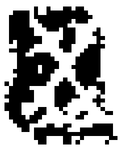
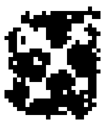
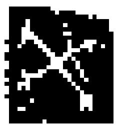


二

母自父
癸爵

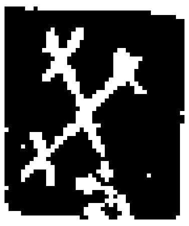


母目父癸爵
母目父癸

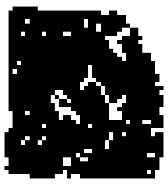


單冀父
癸爵

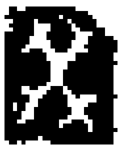
中觶
父癸



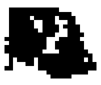
父癸告正尊
父癸告正



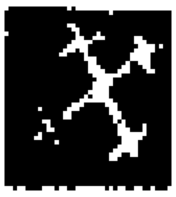
㠱父癸鼎
㠱作父癸



伯作父癸彝
伯作父癸



口父癸爵
[illegible]作父癸



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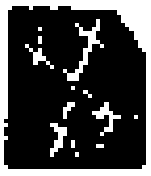
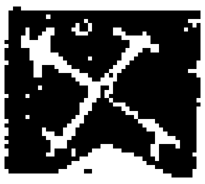


魚父癸鼎
魚父癸[illegible]白



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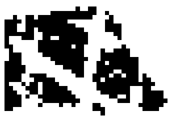
冊冊父癸鼎
冊冊癸父杏



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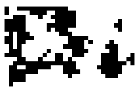

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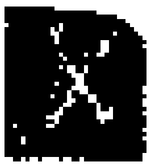
冊冊父癸爵
田冊冊父癸



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冊冊父癸鼎
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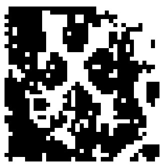
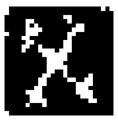
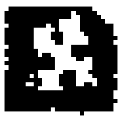


父癸臣辰盉
父癸臣辰先



臣辰父癸鼎
臣辰冊先父癸



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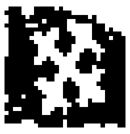
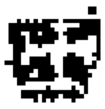


五

祖丁父癸
卣　盤▽

己祖丁
父癸



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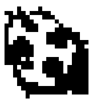
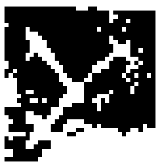


二

又敄父癸爵　敄
敄父癸[illegible]廿母



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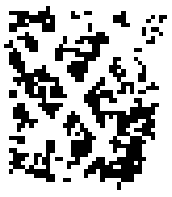

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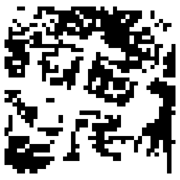
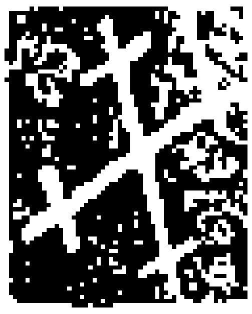
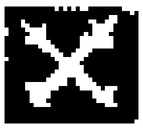


三

祖癸爵
祖癸



屚母癸甗
屚母癸



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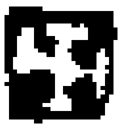
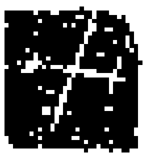
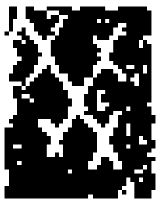


二

亞中受鼎
亞中母癸



塞作母癸鼎
塞作母癸



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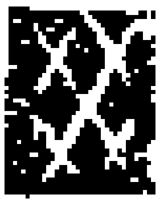
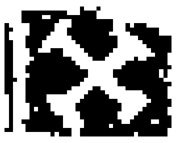


二

母癸彝
作母癸尊

王



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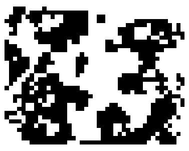
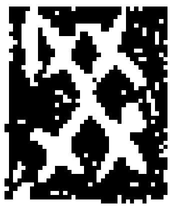


㗊

子癸壺觶
子癸壺



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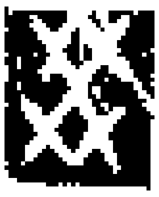
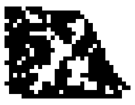
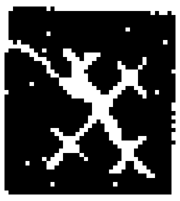


二

大兄日乙戈
兄日癸



敄爵敄
作父癸鼓



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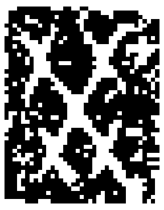
乳作父癸彝



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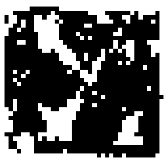
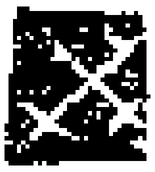
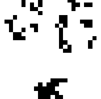
王作母癸尊



門祖癸觚
作祖癸寶彝



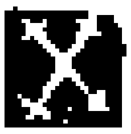
鳥祖癸𣪘
用作祖癸彝



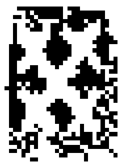
真

甫
父

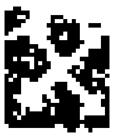
癸角　甬
作父癸彝



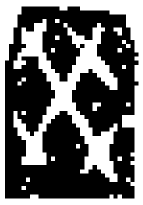
耑父癸彝
耑作父癸彝



敄父癸觶
敄作父癸彝

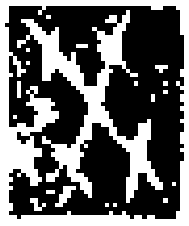


父癸尊彝爵
口父癸尊彝



戓父癸鼎

作父癸尊彝



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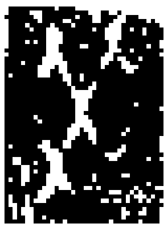
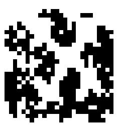


君

作父癸卣

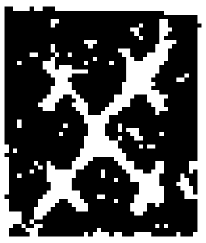
作父癸尊彝



買癸

作考爵　癸

買作考戓



敳父癸彝　敳

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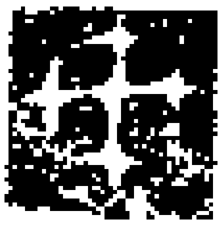

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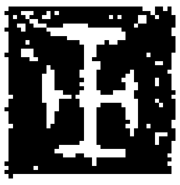

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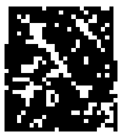

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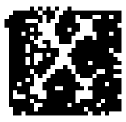

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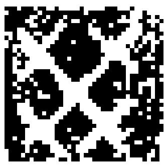

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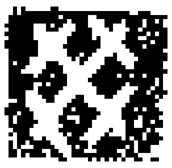

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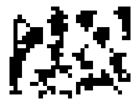

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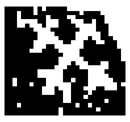

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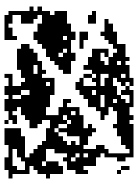

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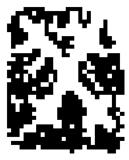

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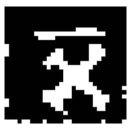

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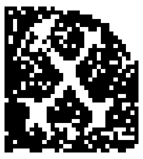

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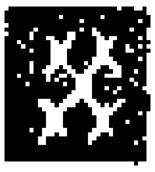
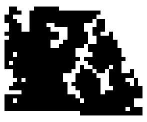


口口父癸尊
口口父癸寶尊



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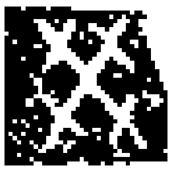

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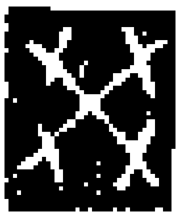

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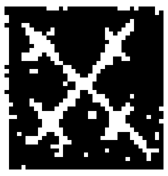

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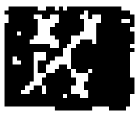

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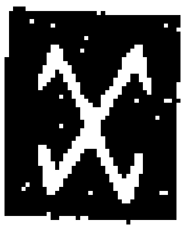

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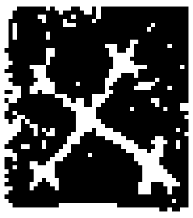

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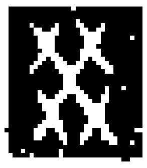

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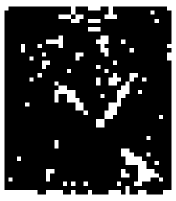

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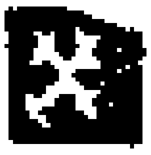

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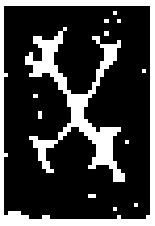

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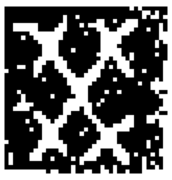

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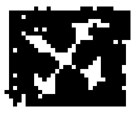

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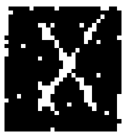

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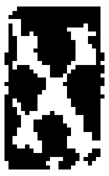

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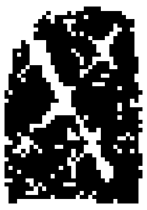

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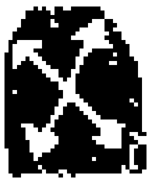

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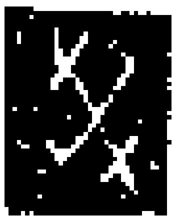

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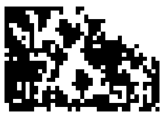

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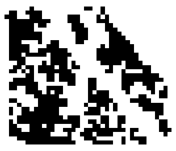

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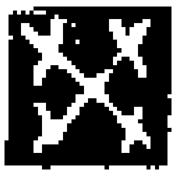

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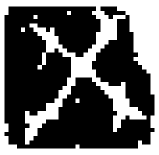

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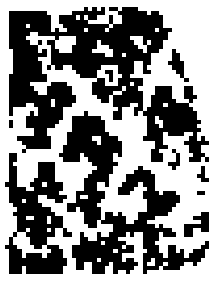

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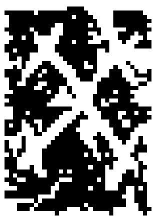

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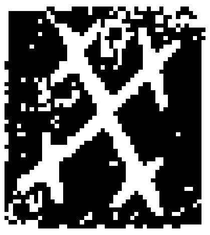

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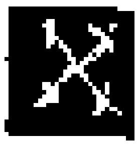

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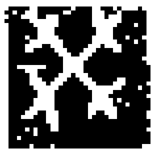

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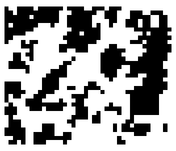

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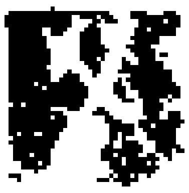

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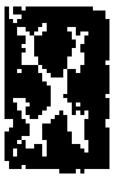

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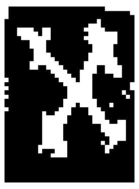

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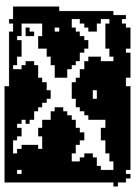
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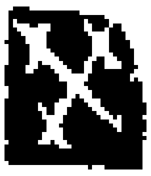

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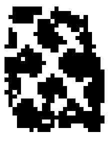
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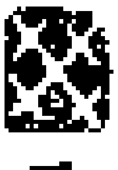
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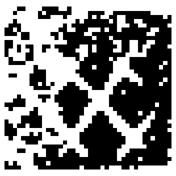

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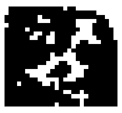

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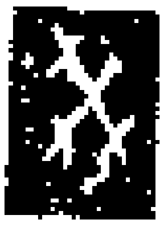

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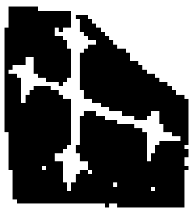

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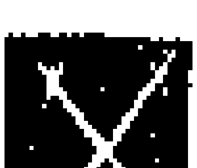
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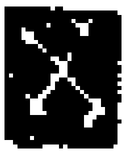
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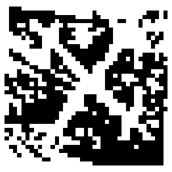

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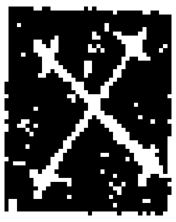
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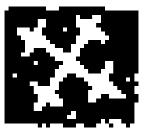
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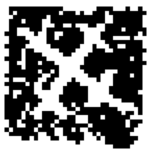
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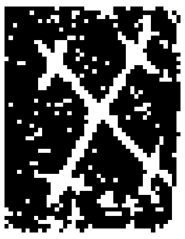
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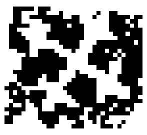
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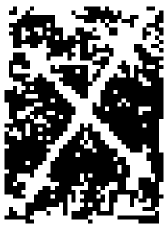
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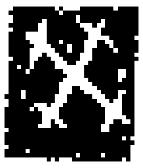
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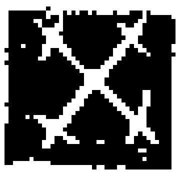
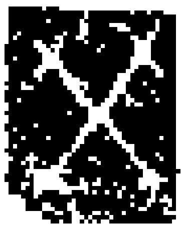

器

婦闌
罍



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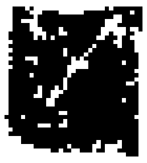

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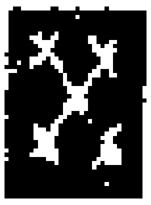
文姑日癸尊彝



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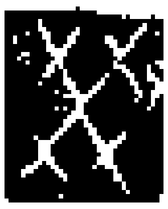

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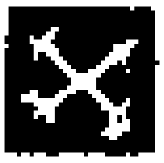
作日癸公寶尊彝



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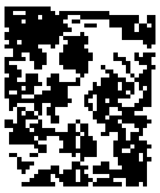

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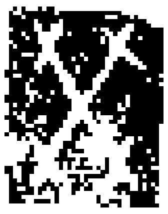

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啓卣

方尊　用作高文
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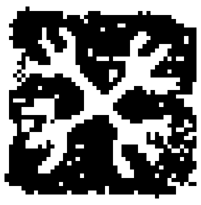

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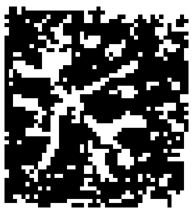

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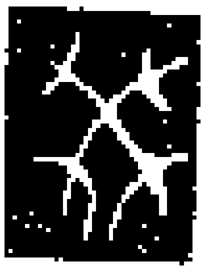
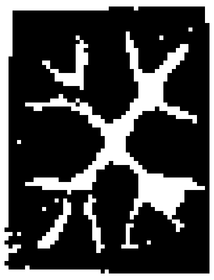
皇考癸公尊鼎



穌公

子殷　穌公子
癸父甲作尊殷



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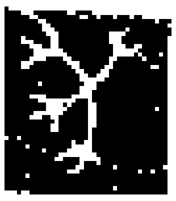

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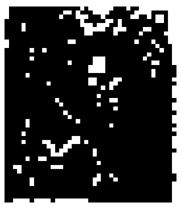

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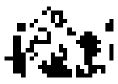

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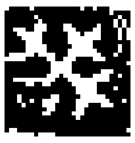

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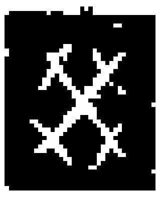

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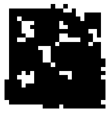

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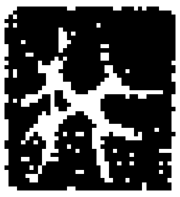
癸未



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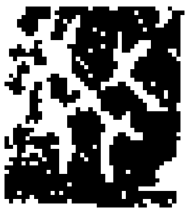

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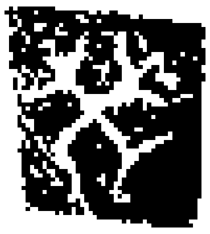

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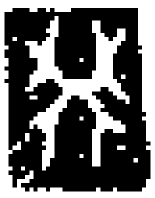

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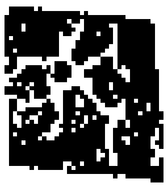
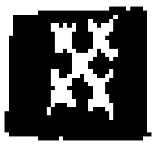
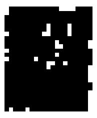


五

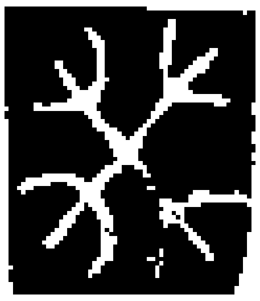
格伯殷　唯正
月初吉癸巳



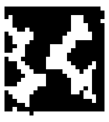
員鼎　唯征
月既望癸酉



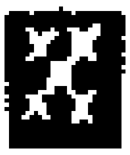
陳侯因資鎛
唯正六月癸未



鄀公平侯盂　唯
鄀八月初吉癸未



令方
尊



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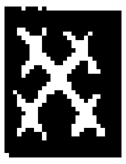
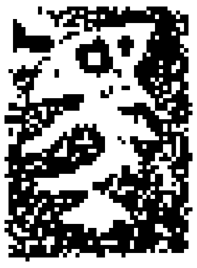


器

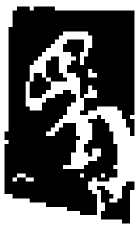
令彝　唯十
月月吉癸未

說文，十四篇「癸，冬時水土平，可揆度也。象水從四方流入地中之形，未一經曰。癸承王，象人足。」按金文癸作X，與小篆相似，朱駿聲謂即戣字，柯昌濟釋爲古，李案，吳其昌謂「雙矢交揆之形」，高鴻縉釋爲「楏」字初文，諸說紛紜，均屬揣測之詞。癸字本義還有待再考，金文用作干支名，如員鼎等，或作器名，如父癸魚面等。

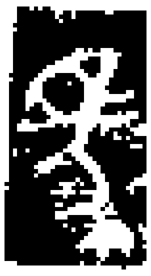
馬



盂鼎
車馬



大
尊



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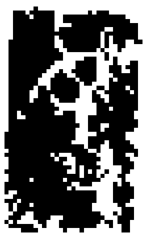
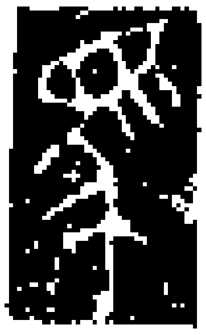


器

大卣
賜馬



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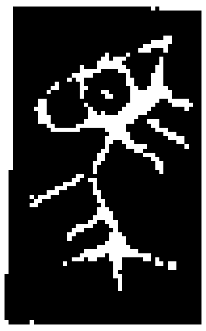

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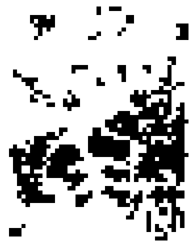
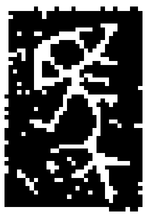
克鐘
馬乘



公臣簋
賜汝馬乘



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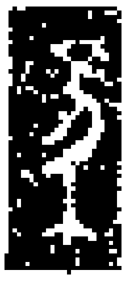
馬匹



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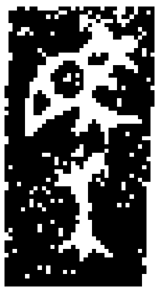
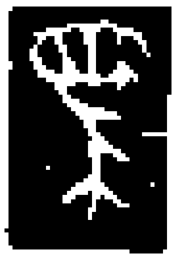


器

敔簋
馬匹



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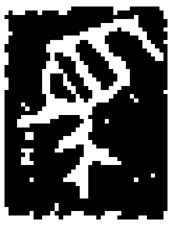
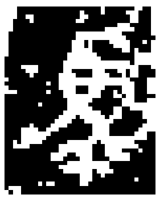


器

大簋
馬兩



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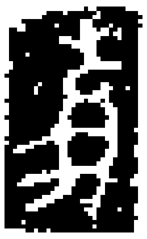

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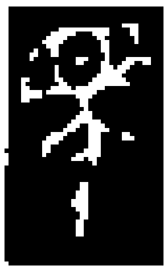
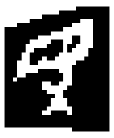
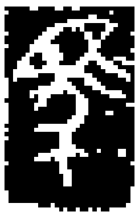
莆簋
馬兩



小臣宅簋
賜金車馬兩



麦尊　用
王乘車馬



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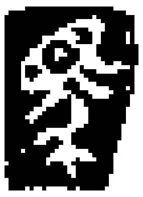
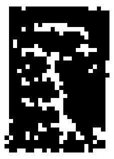


曶鼎 則
卑我賞馬



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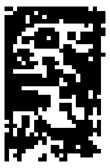
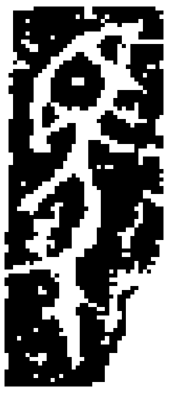


二

作册䰧卣
賞作册䰧馬



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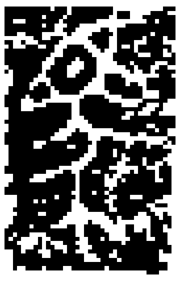
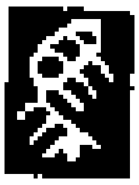


二

琱父庚鼎
聿叔賞琱馬



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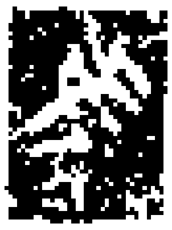

盠侯鼎
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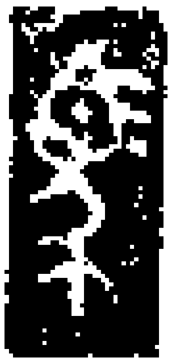

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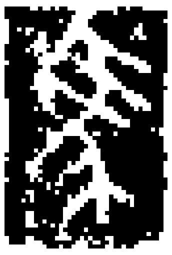
馬四匹



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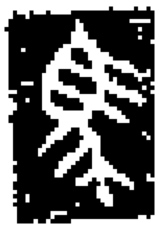
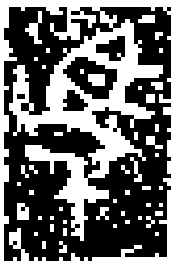


器

三年師兌簋
馬四匹



雁侯[illegible]鐘
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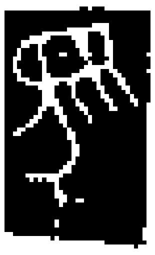
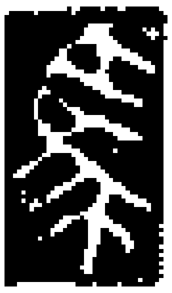


彔伯𢦚簋
馬四匹



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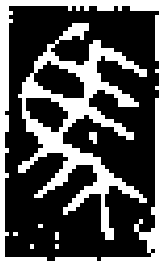

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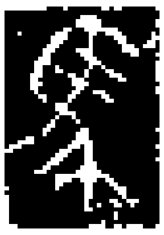

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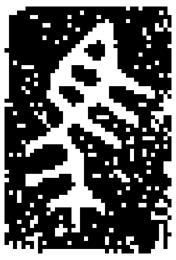
乘賓馬兩



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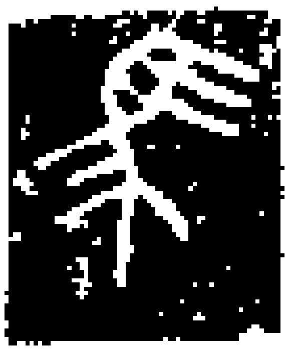
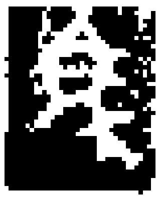
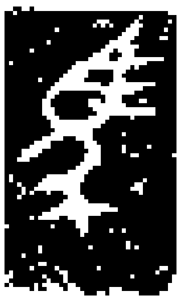


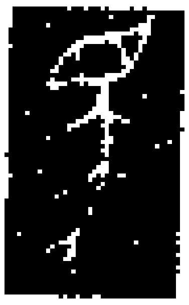
虢季子白盤 王賜乘馬



卯毀 賜汝馬十匹



師同鼎 孚車馬五乘



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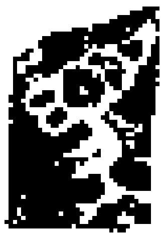

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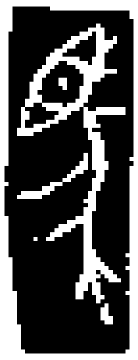

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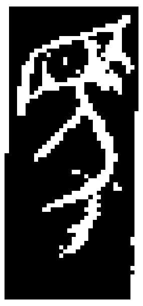

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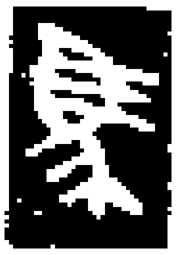

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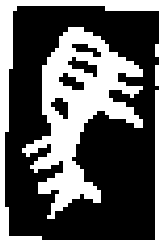

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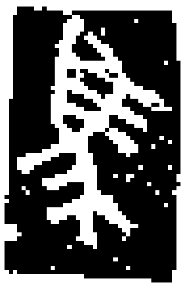

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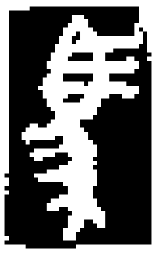

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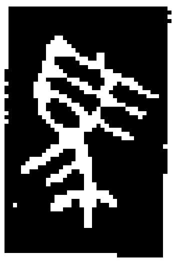

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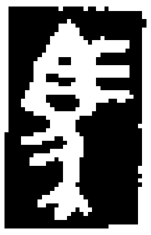

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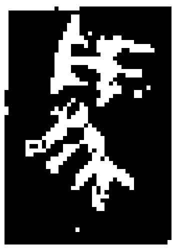

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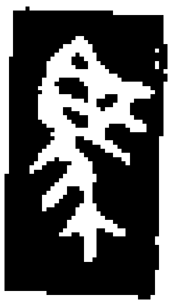

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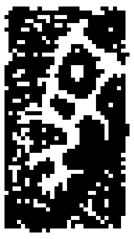

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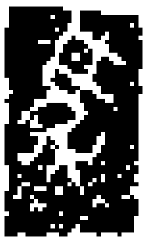

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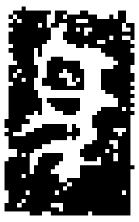

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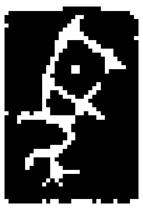

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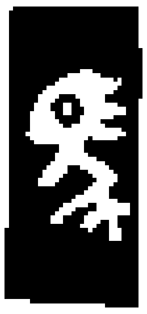

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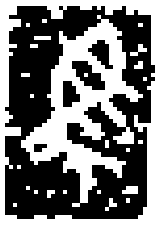

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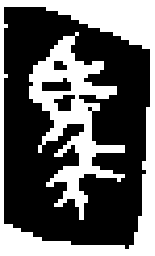

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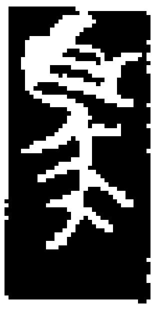

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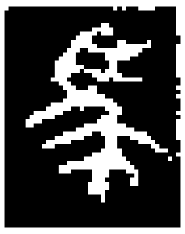

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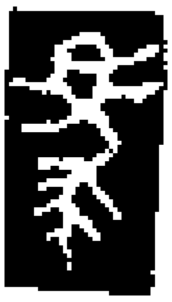

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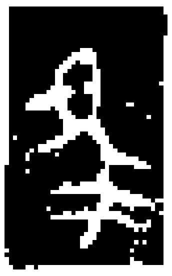

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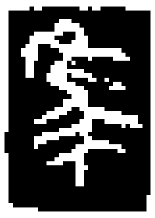

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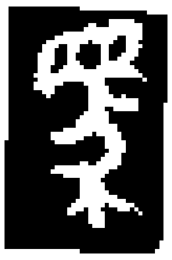

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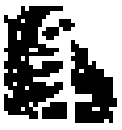

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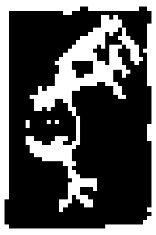

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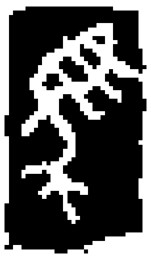

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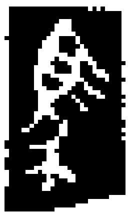

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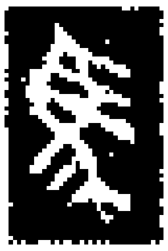

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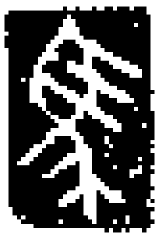

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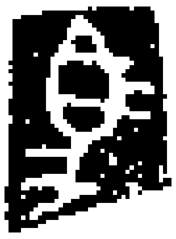

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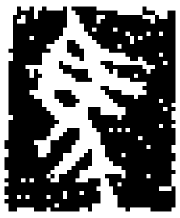

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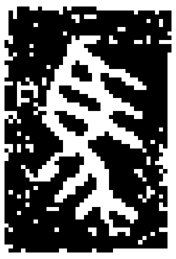

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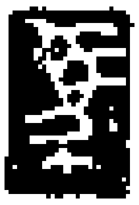

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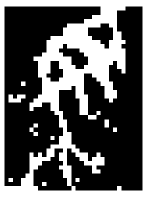

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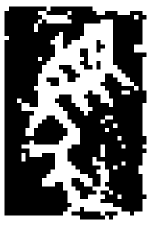

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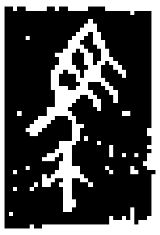

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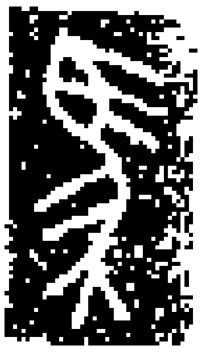

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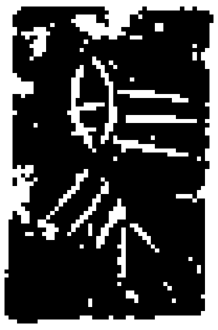

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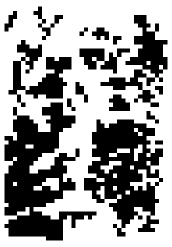

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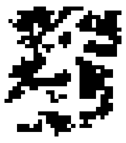

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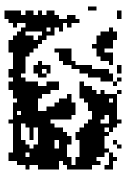

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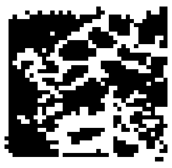

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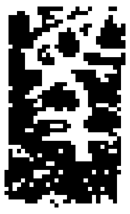

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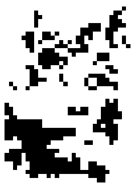

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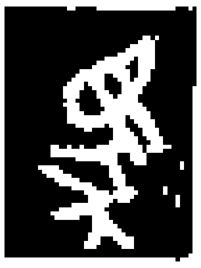

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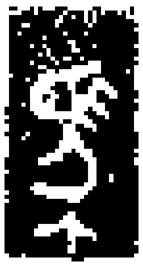

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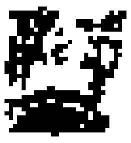

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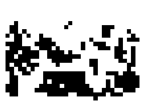

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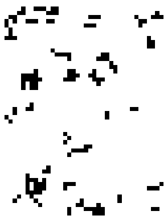

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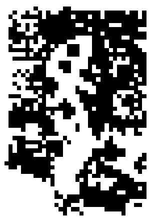

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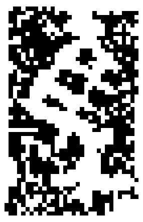

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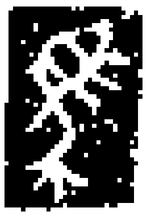

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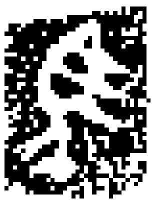

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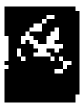

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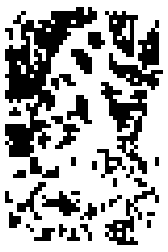

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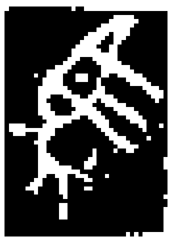

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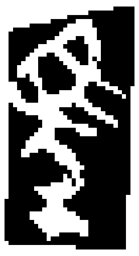
父



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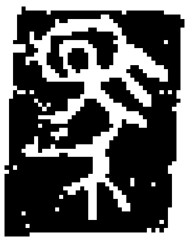

趞鼎　命汝作
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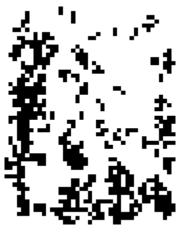

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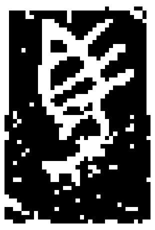

射設　王在師
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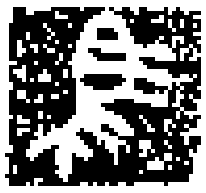
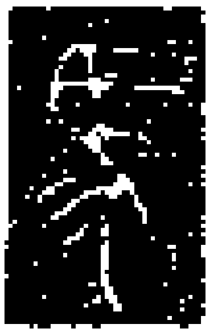
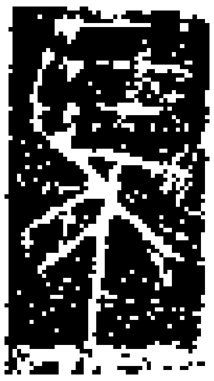


司馬南叔匜
司馬南叔作[illegible]

姬滕
匜

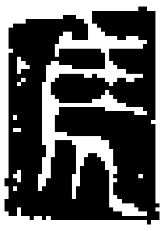


簋



器

大司馬簠　大司
馬孝述自作飤簠



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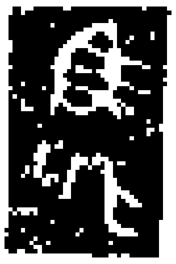
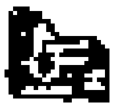
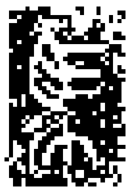


二

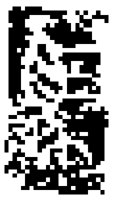
盂卑父鬲　司馬盂
卑父作盂姬寶尊鬲



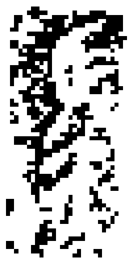
十二年矛　上
軍工師司馬癲



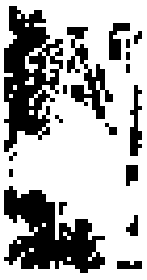
邦大司
馬戟



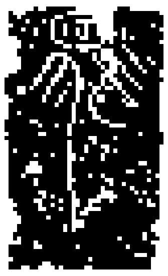
邦大司馬戈　邦
大司馬之艁戈



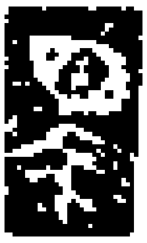
平陽戈　平
陽高馬里戈



𧊒蚉壺　戠旻
屠犾司馬賙

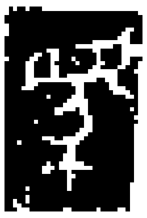


𧊒蚉壺　唯司
馬賙訢詻戰怒



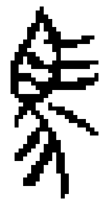
鄭牧
馬受

毀　奠牧馬
受作寶毀

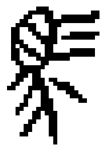


簋

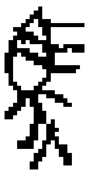
叡駇馭　吳叡駇
弟史遛馬弗左



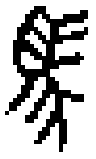
鄂君啓節
汝馬



鄂君啓節　汝戟
馬牛羊以出內關

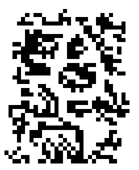


鄂君
啓節

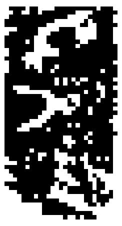


鄂君啓節　大司馬
邵鄗敗晉師於襄陵

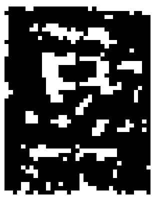
又戠



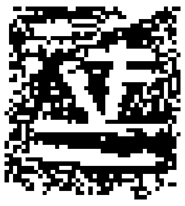
亞臣鐈　黃絛馬鞁
斗伯亞臣自作鐈



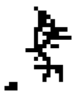
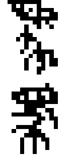
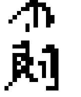
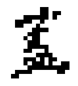
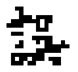
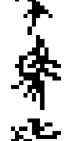
屖敖設
馬不韋

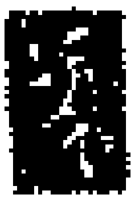


鄭侯庫戟
永台馬毋



鄭侯庫戟　休
台馬壽皇毋

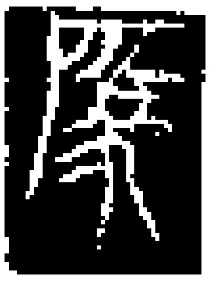
王筠曰，鐘鼎文作者，有頭有鬣，四足一尾，與小篆同。則鬣或二或一，則無鬣。說文古籀文即此，而頭小誤。兩尾，皆無尾，可為石鼓所藉口，不必帶獲譏也。（說文釋例）按金文馬用作牲畜名，或用作官名，如「司馬」、「走馬」等。



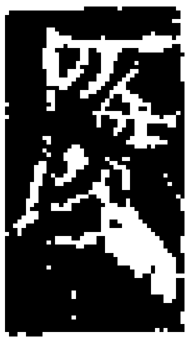
晉公盦

作馮左右

說文十篇「馮，馬行疾也。从馬，冫聲。」徐鉉等曰：「本音皮冰切，經典通用爲依馮之馮，今别作憑，非是。」按徐鉉所言至確。一切經音義十七引三蒼云：「馮，依也。」左傳哀公七年「馮恃其衆」，注：「馮，依也。」馮憑爲古今字。晉公盦「作馮左右」，馮亦是依馮之馮。



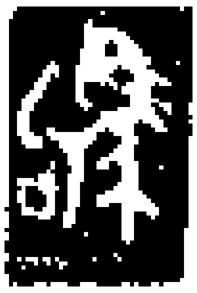
一



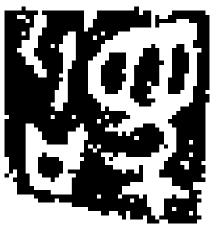
二

曾姬無卹壺　聖趠之夫人曾姬無卹望安茲漾陲蒿間之無𩣡

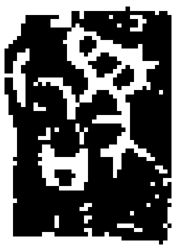
郭沫若曰：𩣡即馬匹之匹之專文，猶駢驂駟之即并參四也。無𩣡言鰥寡孤獨而無告者。（兩周金文辭大系考釋第一六六葉曾姬無卹壺）按郭釋可从。古文數量詞常可加上它所表示的事物的名詞，如「冊鼎」「鍰金一勻」，守毀作「金十勻」，禽毀「王易金百寽」，考工記冶氏作「重三鋝」。又如田的數量詞約「頃」，玉篇十三，廣韻靜部的頃字皆加田旁作「𤳬」，此皆郭說之證也。



兮甲盤
駒車

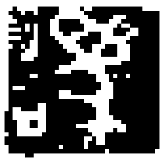


伯晨鼎
駒車



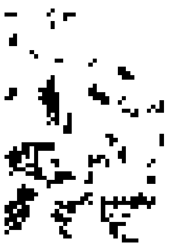
盠

盠駒尊
賜盠駒

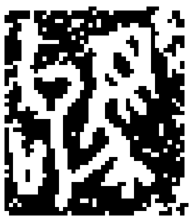


盠

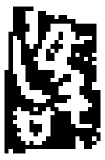
盠駒尊
王䧻駒厰



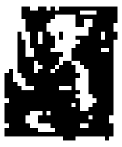
駒父盨　駒
父其萬年



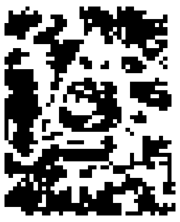
衛鼎　王
在周駒宮



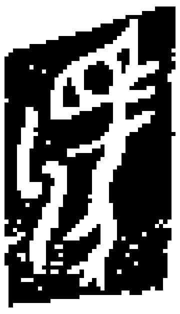
盠駒尊　王
初執駒于厰



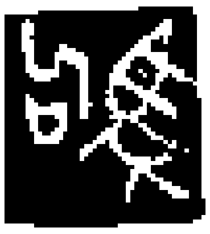
盠駒尊　王親
旨盠駒賜兩



駒父盨　南中
邦父命駒父



戲父乙彝　戲見
駒用作父乙尊彝

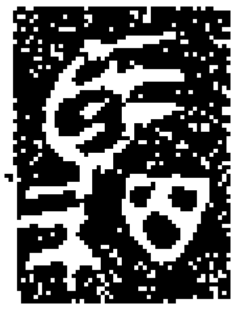


師奎父鼎　王乎內
史駒冊命師奎父

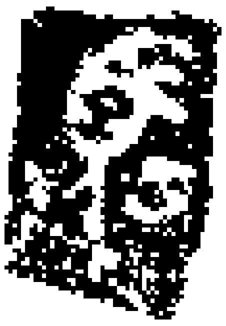
方濬益曰詩漢廣「言秣其駒」傳「五尺以上曰駒」株林「乘我乘駒」箋「馬六尺以下曰駒」周禮鄭司農注「馬二歲曰駒」爾雅釋畜「駒」郭注「小馬別名」今按馬能駕車似非小馬當

以毛鄭義爲含。（綴遺齋彝器考釋卷七第九葉守伯害父盤）金文義作人名。

駟

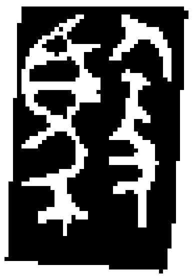


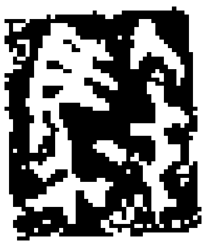
伯駟父盤　伯駟父作姬滿媵盤

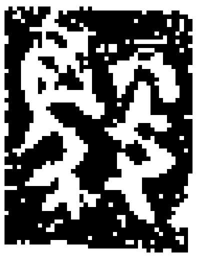


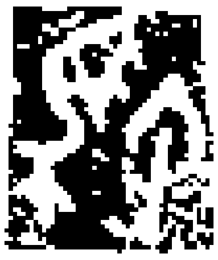
魯宰駟父鬲　魯宰駟父作姬雉媵鬲

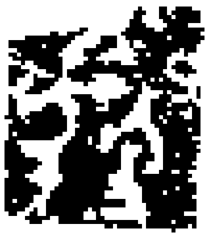
駟，說文十篇訓「一乘也，从馬四聲」，按玉篇「駟，四馬一乘也」，四聲兼意，金文用作人名。無釋，或以其專長職業命名。

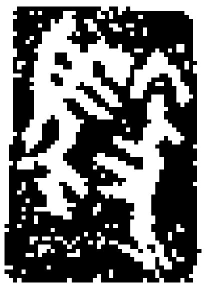

不嬰毁
馭方

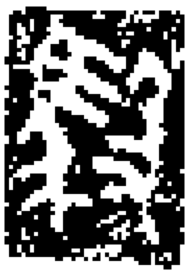

噩侯鼎
馭方休闌

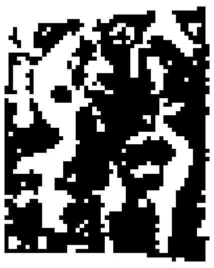

噩侯鼎
馭方晉王

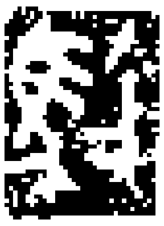

禹鼎　伐
噩侯馭方


禹鼎　獲
氒君馭方

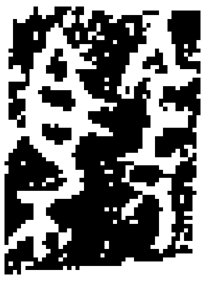

噩侯鼎　馭
□□五瑴

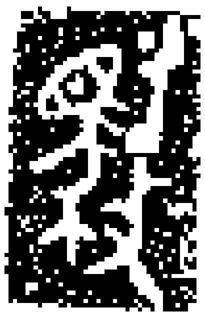

噩侯鼎　馭
方御王射

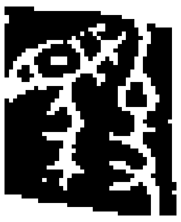

禹鼎　劃伐
噩侯馭方


噩侯鼎
噩侯馭方

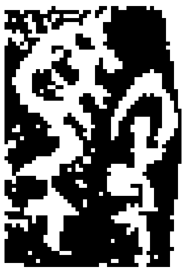
內壺
于王


禹鼎　亦隹噩侯
馭方達南淮夷

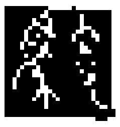

敔馭毁　鼓
馭從王南征


盂

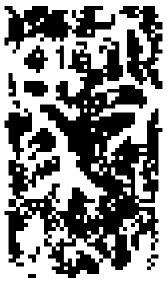
敔馭觥　吳鉄馭
弟史遡馬弗又



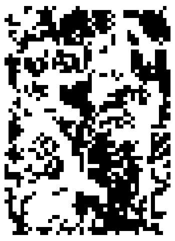
禹鼎　斯
馭二百



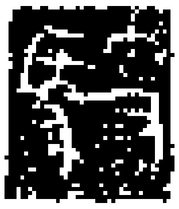
殅僕　王
馭戰人



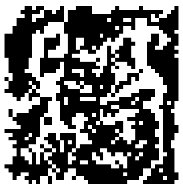
盖一



器一

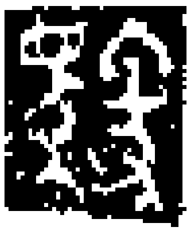


盖二

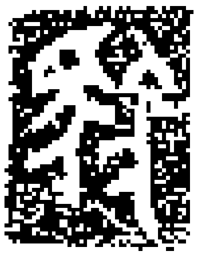


器二

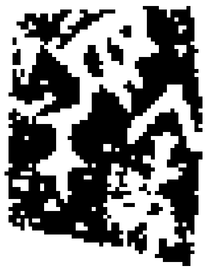
師寰𣪕
無諆徒馭



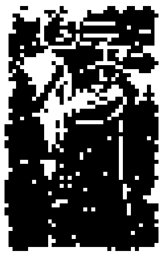
令鼎　王
馭溓中𢉖



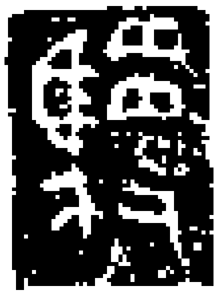
盂鼎　人鬲自
馭至于庶人



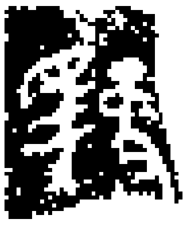
禹鼎　雩禹以武
公徒馭至于噩



𡥨蚉壺
馭右和同



大鼎　王乎
善夫騣召大

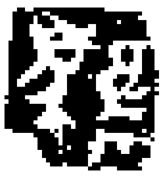


盖

騣父己卣　王
易騣八貝一具

吳大澂曰說文馭古文作𩣡與諆田鼎𩡧字之左旁相似。知御字古文从馬从鞭。實爲御者所執。上象其裹首之帕也。大鼎御字作騣、知冈要即實之異體。師虎敦「命女

御乃祖考啻官」，御字省作叟。師繇父敦「既命女御乃祖考嗣」，亦省作叟。或不知𩣡之省文。遽諆讀爲更。詩「以御于家邦」，箋云「御，治也」。齊侯壺「用御爾事」，與書秦誓「越我御事」同意。説文御字古文作馭，則省寫爲又，已失執鞭之意。後人變寫爲叜，又加大旁、革旁，字體日繁，而鞭字馭字之象形會意皆不可改矣。（字説三四　業鞭字説）

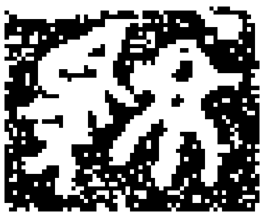


盠

盠駒尊

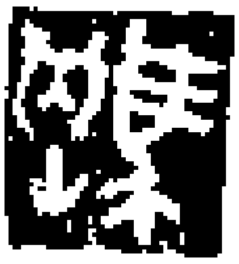
騅子

說文十篇：騅，馬蒼黑雜毛。从馬隹聲。按此篆類騅而稍異，隹下作多冂形，或隹之訛筆。



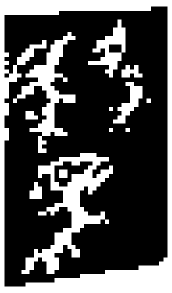
矢人盤　䚬
人司工駺君

高田忠周曰：按阮氏云，駺即騄字，通累，累上也，非是。此篆从馬从京，甚顯著，京直字聲，字書不收，古逸文也。銘義司工、宰，皆官職名，騄、德父皆其人名也。（古籀篇九十七第二九葉）



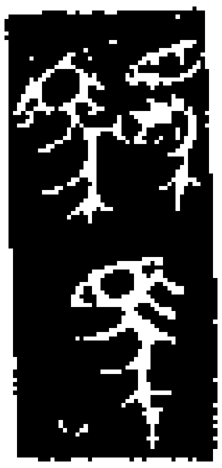
大鼎　令取誰駉卅二匹賜大

按語纂曰：字从馬从冋，當與犅聲義略同。說文「犅，特牛也。从牛岡聲。」「特，牛父也。」惆即公羊文十三年傳之騂犅，毛詩魯頌閟宮作騂剛。（金文騂敏有口字从牛从犓駉則者亦即犅之變體也）者即驪但雒毛之牡馬，以其方偏馬鼓易半而以馬涅其要某（名原下一四葉）



驚𠢊鼎　驚

𠢊作寶彝

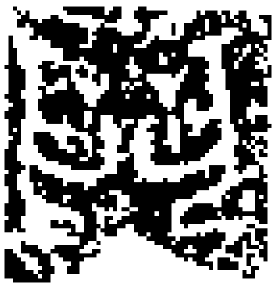


驫𠢊𣪘　驫

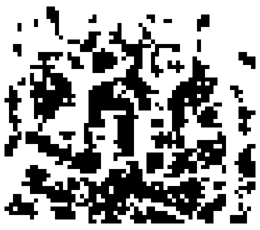
𠢊作寶尊彝

高田忠周曰：遼閣書有驫字，三代國有驫字，故今爲古文也。說文「驫」，衆馬也。从三馬。吳都賦「驫駥飍矞」，注「衆馬走皃」，蓋可所原矣。古籀篇九十二第二八葉　按高氏所釋甚確，金文作人名。

鬥



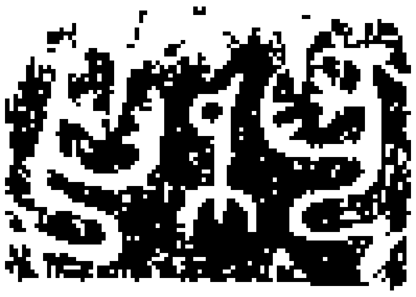
蓋



器

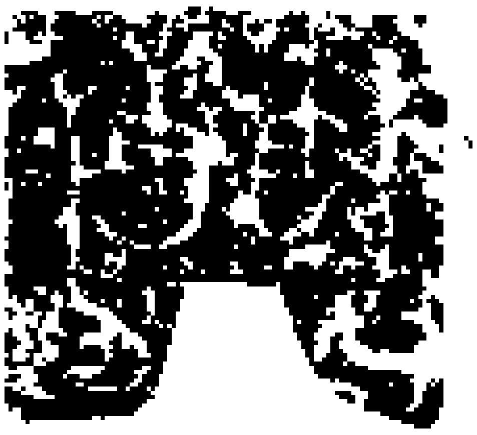
鬥父己觶

鬥父己

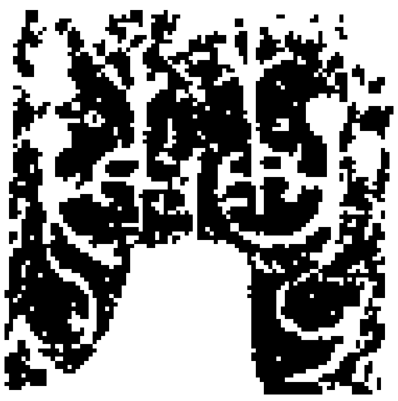


鬥且癸觚

鬥祖癸



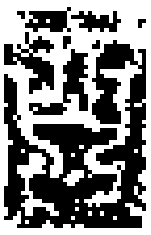
蓋



器

鬥父丁卣

鬥公父丁

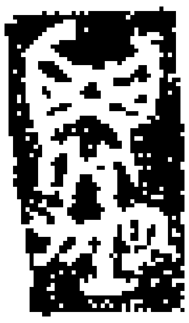


鬥征父庚尊

鬥征父庚寶彝

說文、三篇「鬥」兩士相對，兵杖在後，象鬥之形，[illegible]」金文字形與說文所釋相同，从釋例

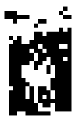
看金文作爲姓氏用，鬥氏蓋古代一個强悍善戰的氏族。



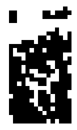
衛鼎
壽商䦯

說文三篇「䦯，經繆殺也，从門翏聲」，按陝西省岐山縣董家村西周銅器窖穴發掘簡報注第二十八云，䦯假借為勠，說文力部勠并力也，「壽商勠」是說壽商也出了力。（見文物一九七六年第五期第三十四頁）此可備一說。

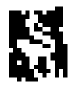
邑



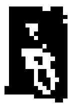
二



六



七



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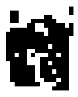

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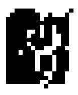
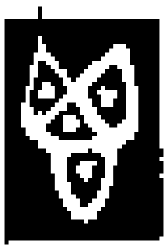
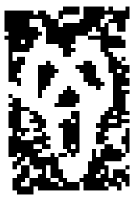


十三

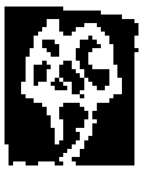
郘鐘　銑
梅邑虡



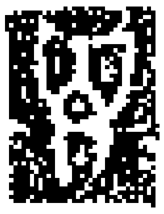
子鼎　賜
汝邑一百



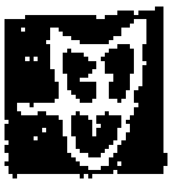
宜侯矢毁
賜堊邑一百



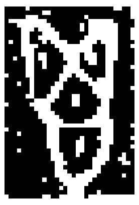
吳彝　賜
疐邑一百



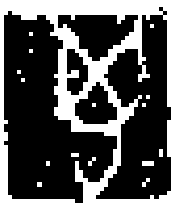
毛公鼎　賜
汝疐邑一百



伯𩛥鼎　賜
汝疐邑一百



高壺　賜汝
䵼邑一百



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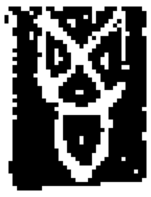
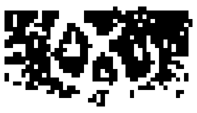
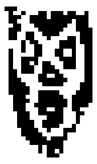


器

五年師兌毁
賜汝疐邑一百



录伯𢦏毁　余
賜汝疐邑一百



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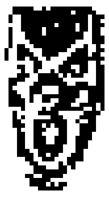
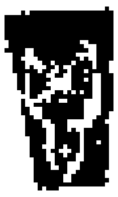
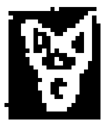


器

臣辰
卣

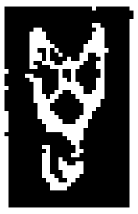


臣辰
尊



盉

臣辰盉　眔
賞卣邑貝



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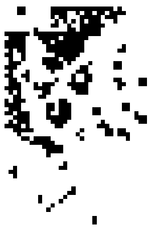
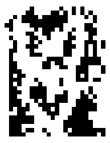
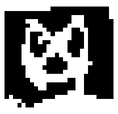


器

盉卣　令公
寶盉邑東



魯侯爵　邑
爵用尊𥁕盟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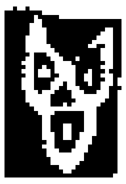
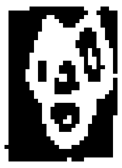
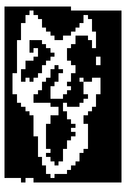

器

令彝



令方尊賜
令鬯金小牛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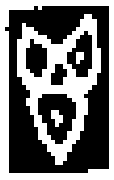
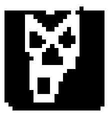
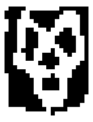

器

令彝明
公賜亢師
鬯金
小牛

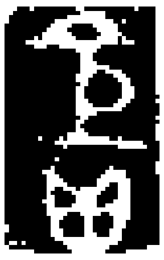

盂


器

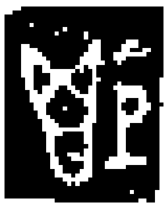
䰧卣公賜
作冊䰧鬯貝

說文五篇「鬯，以秬釀鬱艸，芬芳攸服，以降神也。从凵，凵，器也；中象米，匕所以扱之。」金文鬯作冐，或作冒，从冃象器形，中點象谷物形，與冐字同意，可知許慎釋作「釀鬱艸」是錯誤的，未發聲讀釀黑黍為酒曰鬯，金文「鬯」一詞，常表示秬鬯，又作「鬱鬯」一詞，應表示酒義。

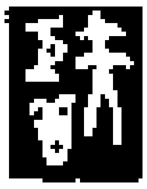
⿱矩鬯



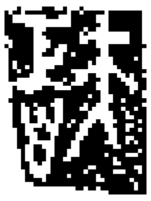
伯晨鼎 賜汝⿱矩鬯鬯一卣



曶壺 賜汝⿰鬯巨鬯一卣



吳彝 賜⿱矩鬯鬯一卣



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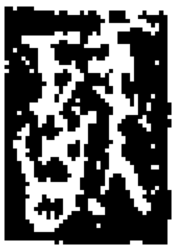

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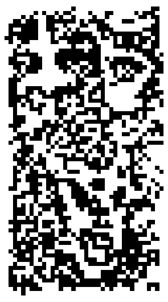
三年師兌𣪘 賜汝⿱矩鬯鬯一卣



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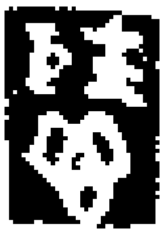
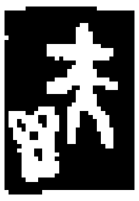
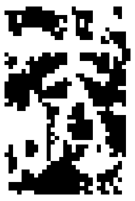


彔伯𢦚𣪘 余賜汝⿱矩鬯鬯一卣

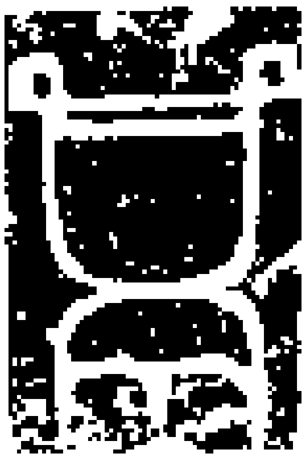


呂 齍

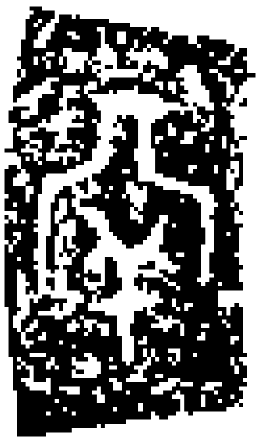


呂方鼎 王賜呂⿰鬯夫三卣

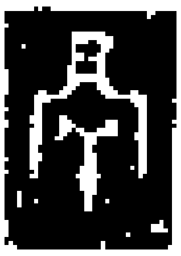
說文「⿱矩鬯，黑黍也，一稃二米以釀酒也。从鬯渠省聲。或作秬，从禾巨聲。」按金文⿱矩鬯作⿱矩鬯，从鬯矩聲，夫巨韻同，故又作⿰鬯夫，从鬯夫聲，或作⿱巨鬯，从鬯巨聲。銘文⿱巨鬯與⿱矩鬯古籍中作秬，如曶壺「賜汝⿰鬯巨鬯一卣」，毛公鼎「賜汝⿱矩鬯鬯一卣」，書文侯之命作「用賚爾秬鬯一卣」。



鬳戈，
鬲



衛姒鬲
衛姒作鬲



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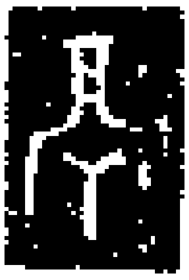
虢姞作鬲



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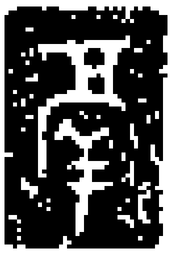
叔作尊鬲



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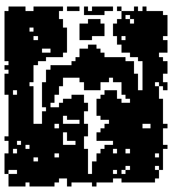
姜作尊鬲



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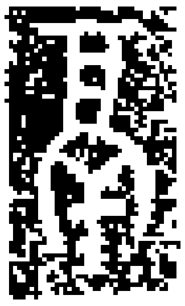
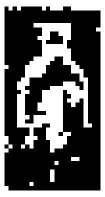
妝作尊鬲



呂王鬲　呂
王作尊鬲



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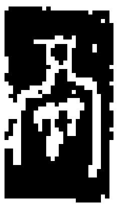

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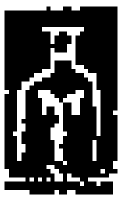

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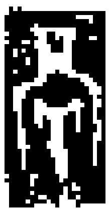

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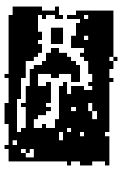

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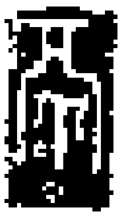

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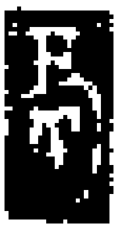

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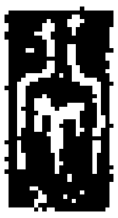
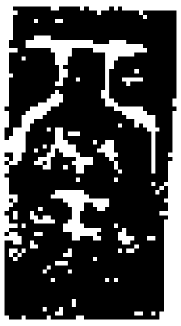


八

仲姞鬲
仲姞

作羞
鬲



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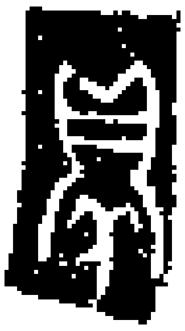
妘作媵鬲



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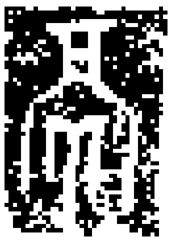
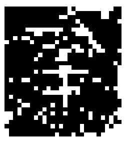
伯作媵鬲



散伯鬲散伯作齋鬲



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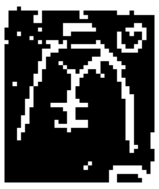

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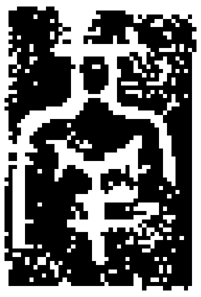
鄭孝子鼎命鑄飤鼎鬲



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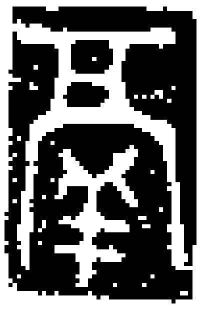

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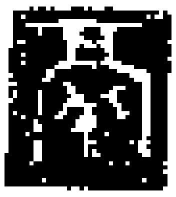

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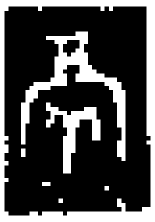
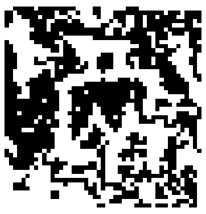
王伯姜鬲王伯姜作尊鬲



季右父鬲季右父作尊鬲



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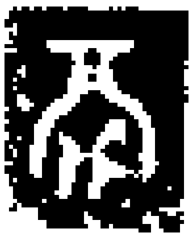

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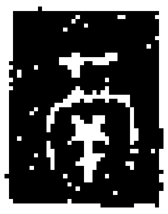

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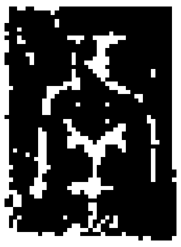

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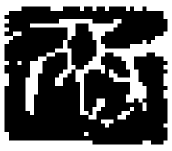

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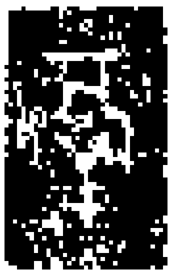

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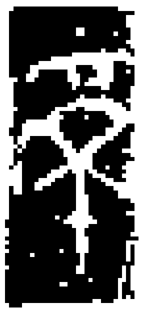

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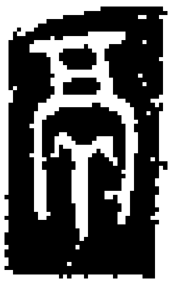

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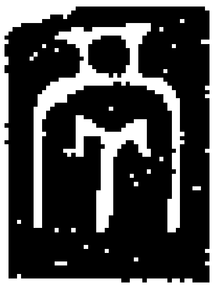

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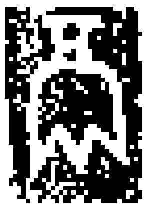
作叔姬尊鬲



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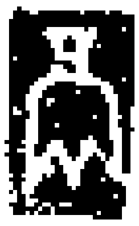

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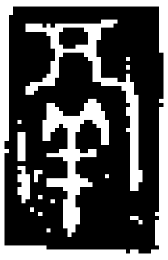
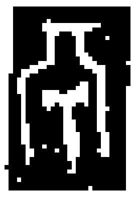
作生妣尊鬲



鄭師口父鬲　鄭
師口父作口鬲



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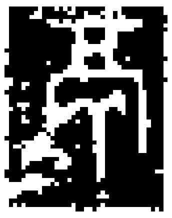
先父作𡛴尊鬲



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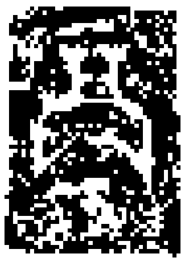
姬夔女尊鬲



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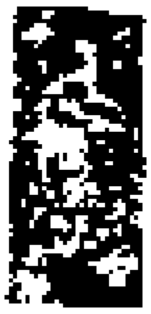
作叔嬦尊鬲



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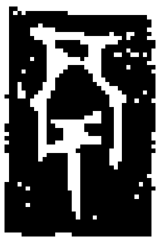
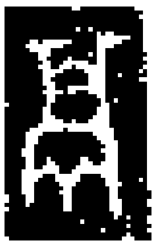
爯作寶尊鬲



學有
司爯

鬲　燮父翻
爯作㮚鬲



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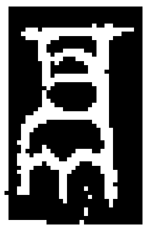
叔興父作旅盨



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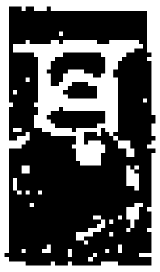

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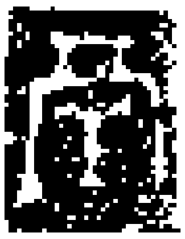

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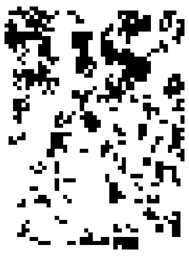

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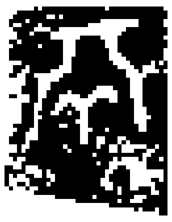
章父作叔姬鬲



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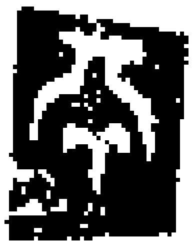
奠叔蒦父鬲　奠
叔蒦父作羞鬲



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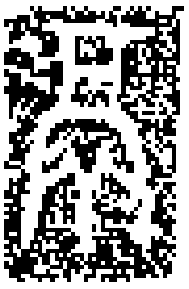
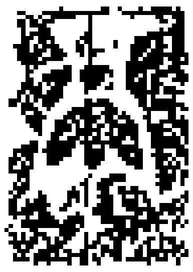
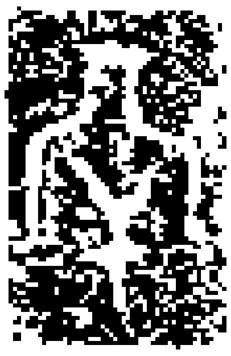
奠叔蒦父鬲　奠
井叔蒦父作拜鬲



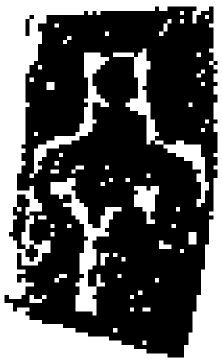
孟鼎　人鬲
千又五十夫



孟鼎　人鬲自
馭至于庶人



衛姒鬲　衛姒作
鬲以從永征



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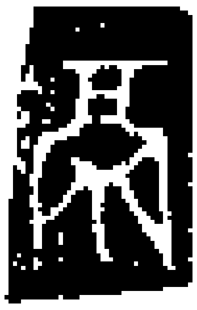
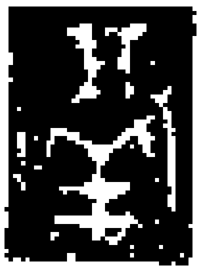
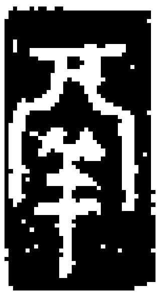
作尊鬲永寶用



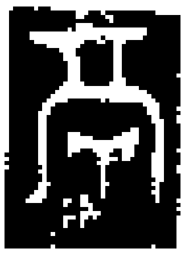
右戲中鬲　右
戲中嫛父作豊
鬲



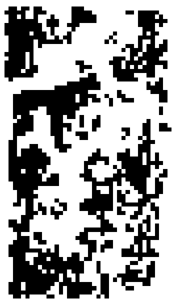
伯上父鬲　伯上
父作姜氏尊鬲



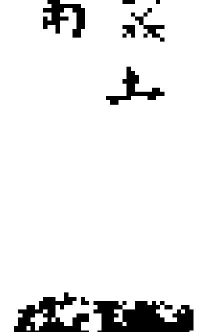
齊不趄鬲　齊不
趄作侯伯尊鬲



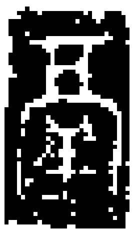
隮子鬲　隮子
子奠伯作尊鬲



嬰土父鬲　嬰土
父作蔡妃尊鬲



宗眉父鬲　宗寶
父作寶斗賸鬲



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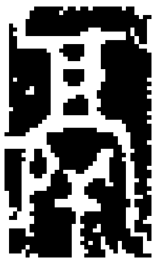

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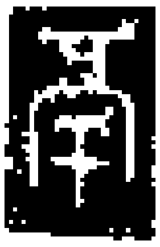

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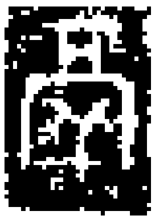

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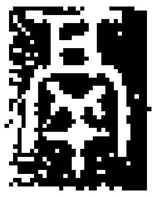
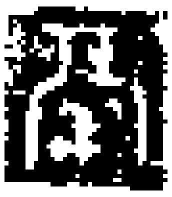
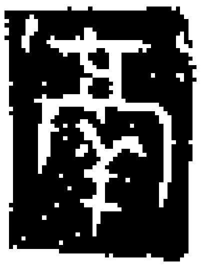


五



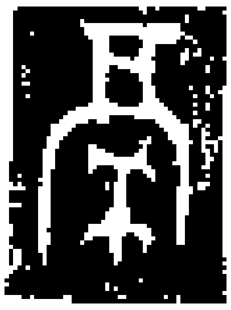
六

伯夏父鬲　伯夏
父作畢姬尊鬲

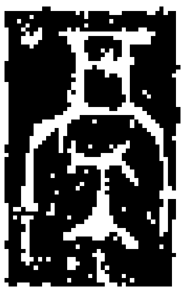


奠羌伯鬲
奠羌伯

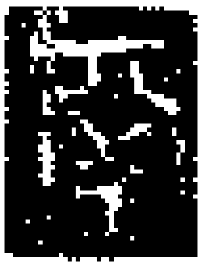
作季姜
尊鬲



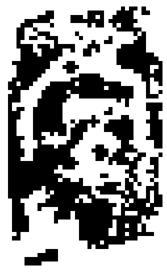
鄭興
伯鬲



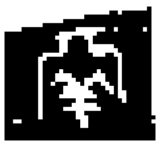
鄭登伯鬲　鄭登
伯作叔歔薦鬲



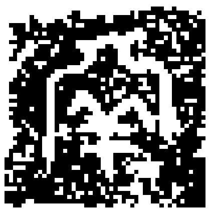
奠伯筍父鬲　奠伯
筍父作叔姬尊鬲



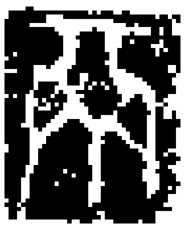
冂季鬲　口季作
孟姬寡女媵鬲



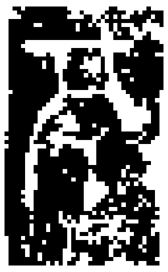
成伯孫
父鬲



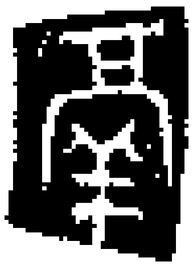
成伯孫父鬲　成伯
孫父作旁嬴尊鬲



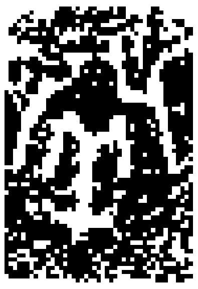
單伯遼父鬲　單伯
遼父作中姞尊鬲



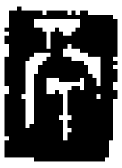
弔叔慶父鬲　弔叔
慶父作叔姬尊鬲



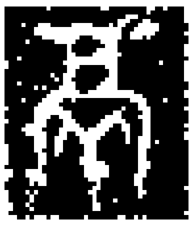
善夫吉父鬲　善夫
吉父作京姬尊鬲



江小
中母
生鼎　江小中
母生自作甬鬲



伯鈛父鬲　伯鈛父
作井姬季姜尊鬲



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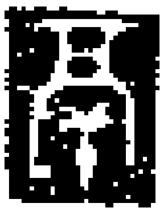
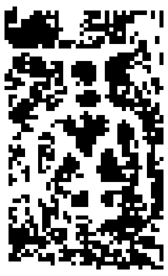
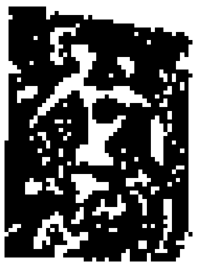


二

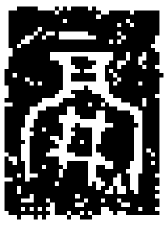
盂辛父鬲　司馬盂
辛父作盂姞寶尊鬲



仲枏父鬲　師湯父
有𤔲中枏父作寶鬲



內
公
鬲　內公作鑄京
氏婦叔姬媵鬲



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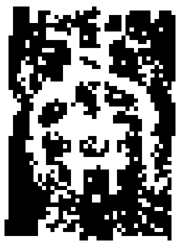

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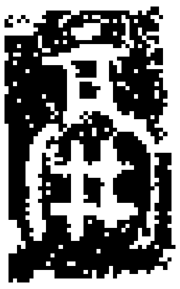
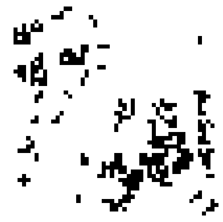


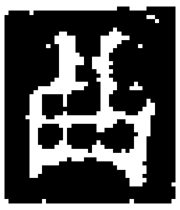
四

魯伯愈父鬲　魯伯愈父
作鼄姬仁媵羞鬲



魯宰駟父鬲

魯宰駟父作姬雎媵鬲

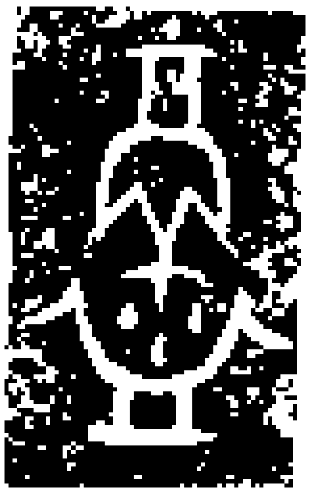


伯冢父鬲

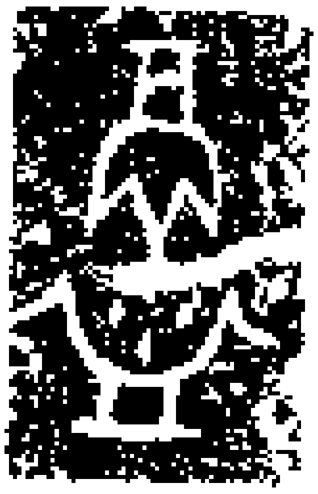
伯冢父作季姜媵鬲

說文三篇「鬲，鼎屬，實五觳，斗二升曰觳，象腹交文三足。」䰛，鬲或从瓦，𤮏，漢令鬲从瓦歷聲。爾雅「鼎款足者謂之鬲。」鬲象款足而似鼎的炊器。楊樹達曰：說文三篇下鬲部記鬲、䰛、𤮏三文為一字，此說文全書中表文字形體發展最適切最完備之例證也。第一步發展為䰛，此於純象形字益加義旁瓦也；第二步發展為𤮏，則取䰛之義旁瓦為形，而別以鬲同音字之麻為其聲，變為形聲字，初文鬲字象形之面貌既卻無餘矣。（積微一九小學自序）金文鬲用作表義如衛姒鬲等，或用指某種身份的人，如矢令簋、盂鼎等。吳大澂曰：鬲疑獻之省文，盂鼎人鬲千又五十夫，「人鬲」當讀如「民獻」，賢也。周書作雒「俘殷獻民」，酒誥「汝劼毖殷獻臣」，皆別於殷頑民而言。（古籀補）郭沫若从之。吳闓生曰：吳云「人鬲」即「民獻」，謂賢人，案此鬲乃僕隸之稱，故有千數百之多。盂鼎之鬲千人五十夫，非十夫予翼之民獻也。書大誥「民獻有十夫」，孫云鬲讀為歷，周書世俘篇謂俘虜為歷。（吉文卷一第六葉盂鼎）楊寬認為鬲是一種被四具監禁的俘虜和奴隸（考古一九六三年第十二期釋臣和鬲）。于省吾認為這種看法是難以成立的。（考古一九六五年第六期關于釋臣和鬲一文的幾點意見）

（⿱鬲皿）

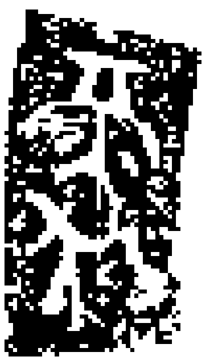


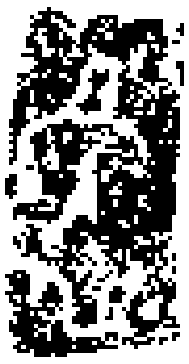
大保⿱鬲皿



大保鼎

大保⿱鬲皿



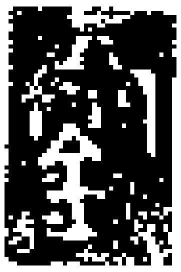


二

內公鬲　內公作鑄京氏婦叔姬媵⿱鬲皿

⿱鬲皿即鬲之繁構，鬲加皿旁為進一步標明鬲的物類，與字義無礙。

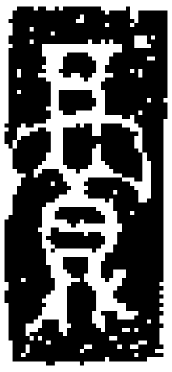
（⿱鬲金）



季貞鬲　季貞作尊⿱鬲金

⿱鬲金乃鬲之別體，加金旁以示器物的質料，無礙本字音義，如皿以⿰金皿，盧作鑪等。

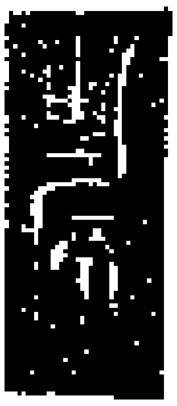
（鼒）



𪎕文公子鬲　𪎕文
公子𥎦作叔妃鼒

古文字中的一些名詞，常常以類屬相同的字作爲偏旁加于以後構成繁體，如說文缾或作瓶，玉篇缸或作瓨，瓬或作𤭛，甋或作鷊等，鬲字在說文或體中也加同類的瓦字爲偏旁，鬳作甗，此器爲鬲而銘作鼒，當爲鬲字繁體，加鼎旁與加瓦旁同例。

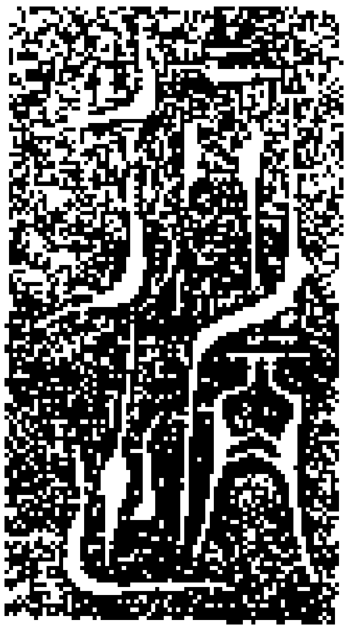
（⿱禹鬲）



蔡侯𪎕殘　蔡
侯𪎕之幽鬲□

就字形解釋，似爲⿱禹鬲字，即鬲字繁文。王子午鼎銘曰「遹鼎」、「遹鼾」，此銘鬲字下文从皿，上半殘泐，就詞位和从皿旁推測，當爲某器物字無疑。⿱禹鬲與遹字用法相同，本爲一字。

（⿺辶鬲）

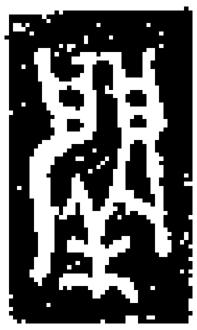


王子午鼎

⿺辶鬲鼎

戴家祥曰：⿺辶鬲字从辵，从重文鬲。說文所無。按說文三篇鬲漢令作㽁，从瓦厤聲。集韻入聲二十三錫⿺走鬲，行皃。或作⿺走厤、⿰彳厤、⿰彳鬲。又有⿺辶厤字，訓近也。⿺辶鬲殆⿰彳鬲之更旁字，亦即⿺辶厤之別體。器銘曰「⿺辶鬲鼎」，似又假⿺辶鬲為鬲字。說文鬲鼎屬，鬲鼎連稱，猶金文以尊彝連稱也。唯叔鼎云「作寶鬲鼎」是其證。集韻「狼狄切」，來母支部。

（⿱𦥑鬲）

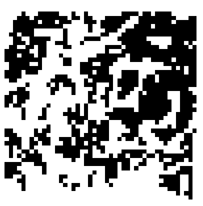


鄭伯鬲　鄭始

⿺辶享母鑄其羞⿱𦥑鬲

⿱𦥑鬲，从鬲从𦥑，象雙手在鬲上执事之形，銘文仍用作鬲。

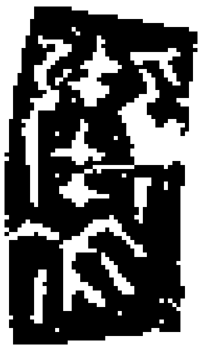
（䚀）



琱生鬲　琱生作
文考宄中尊䚀

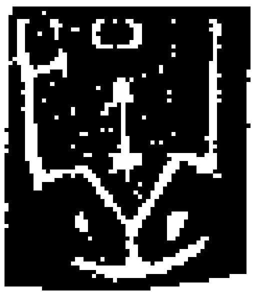
䚀从鬲从辰，字書不見。陝西省博物館朱捷元等在陝西省博物館新近征集的數件西周銅器（文物一九六五年第七期）一文中說：「銘文鬴字其右旁字迹不清，此器腹底留有被火燒過的痕迹，是曾作釜用的證明。」銘文䚀右旁从辰，清斷它是鬴字，从辭例推測，琱生作文考宄中尊䚀，䚀當是鬲之重文，或假字，然證據不足，有待再考。

（鬻）



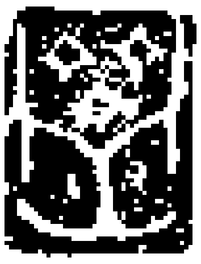
樊君鬲　樊君作
叔嬴孃媵器寶鬻

鬻，郭沫若謂「此即鬻字，弜實象鬲上之氣形，非其疏底甑也。」（金文叢考二二三葉）李孝定然其說，而以非象疏底甑何不作弜有疑之。按金文樊君鬲鬻用作鬲字，其本義當與鬲相近，有待再考。



作妣戊鼎

作妣戊⿱鬲火

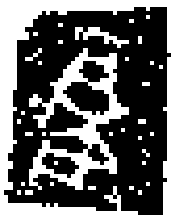


伐鬲鼎　用

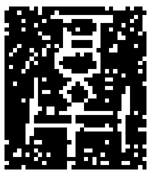
作父乙⿱鬲火

⿱鬲火乃鬲之别構加火象鬲在煮狀。

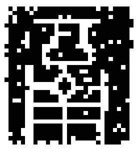
鬲



麥盉

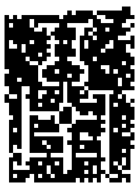


盂



器

麥彝　鬲
于麥宮



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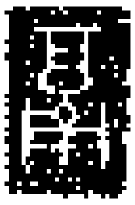
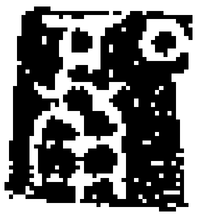
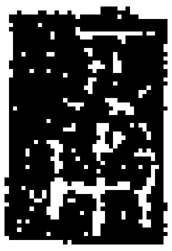


器

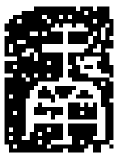
麥彝　用鬲
井侯出入



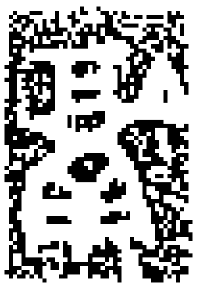
鬲从盨
章右鬲从



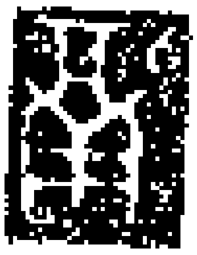
鬲从盨　復
友鬲从田



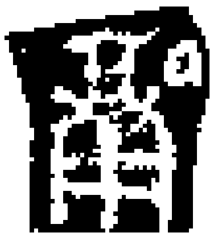
麥尊　用
鬲侯逆造



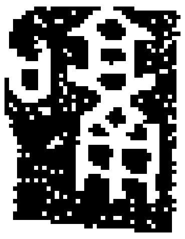
鬲攸从鼎
弗能許鬲从



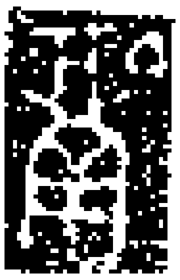
鬲攸从鼎　鬲
攸从其萬年



鬲从盨　復
友鬲从其田



麥鼎　井侯
延鬲于麥



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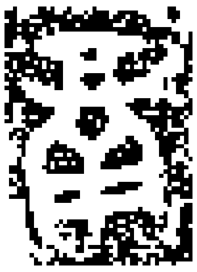
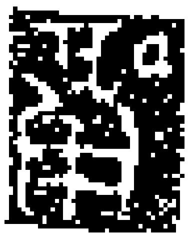
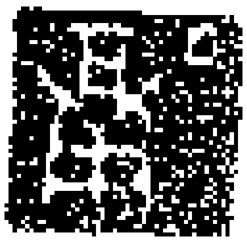
復限余鬲从



鬲攸从鼎　我弗
具付鬲从其且

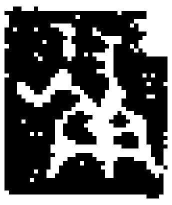


鬲从盨　章氒
畢夫叶鬲从田



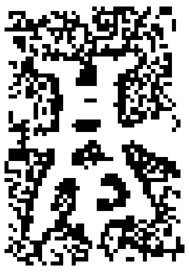
䰛从盨　复季

小宮尹䰛从田



麥盉　用旋從

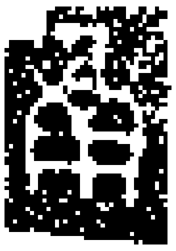
侮夕䰛卸吳



鬲攸从鼎　鬲从

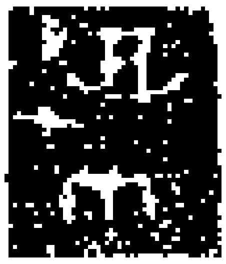
以攸衛牧告于王

曰



䰛从盨　其邑复

䜌言二邑衆䰛从



䰛从盨　䰛从作朕皇

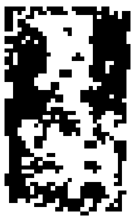
祖丁公文考惠公盨

楊樹達釋麥盉之䰛云「䰛說文云『秦名土鬴曰䰛』，與此文義不協。然說文䰛讀若過，知古經傳之文必有假䰛爲過者，故許君云䰛讀若過（說詳余著說文讀若探原）。而此銘亦正假䰛爲過也。呂氏春秋異寶篇云『伍員過於吳』，高注云『過猶至也』。麥鼎與此盉爲一人之器，鼎銘云『井侯延䰛于麥』，䰛亦過也。意林四引風俗通云『秦漢以來尊者號恉宮以爾貴賤無別』，故麥雖人臣亦稱麥宮也。」麥用旋走夙夕䰛御事，旋走郭沫若釋爲奔走，近是。䰛字與工䰛字同而用法異。別有麥尊亦此人之器，其銘文云「麥揚用作寶尊彝用䰛侯逆造」，于思泊釋之云「矢令𣪘『用饗王逆造』，可證䰛爲燕饗之義」，其說是也。古人字義往往相因，經過謂之過，燕饗過者亦謂之過也。麥尊云「用䰛井侯出入逆造

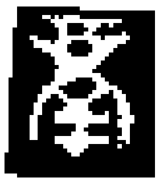
謂遣遣之人出入亦謂出入之人，此銘云「辭御事」亦謂御事之人也。（積微居金文說一五五頁麥盉跋）

按楊樹達所釋可備一說。金文亦用作人名，無義可見。參見萬字條。

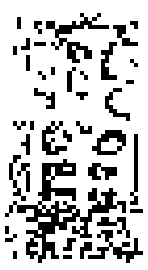
鬳



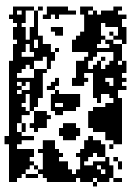
宜侯夨毁
商鬳一



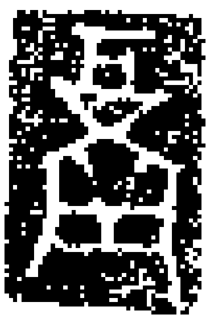
毛公鼎
鄭圭鬳寶



多友鼎 賜
汝圭鬳一



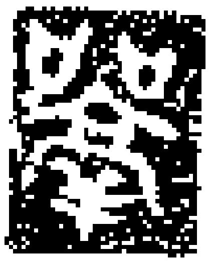
卯毁 賜
汝鬳章四



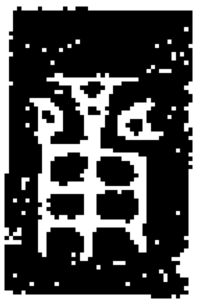
戈父辛鼎 鬳御
作父辛寶尊彝

郭沫若曰古器甗乃二部所成，上為甑，下為鬲，故其象形文即于鬲上更着一層，如小盂鼎屢見「鬳王邦賓」字，又毛公鼎言「鄭圭鬳寶」，均古甗字也。（兩周金文辭大系考釋第四葉令毁）陳夢家認為鬳字挹鬯的玉具稱為瓚，稱之為商瓚，是商的挹鬯之玉具，同此的瓚字，見於以下兩周金文：小盂鼎「即上瓚」，寰卯毁「易女瓚章三」，師詢毁「易女秬鬯一卣，圭瓚」，敔毁「使尹氏受贅敔圭瓚」，毛公鼎「易女秬鬯一卣」，「鄭圭瓚寶」，除小盂鼎瓚讀作贊外，其餘圭瓚、瓚璋之瓚都是瓚。圭瓚之形制，漢世注者不一其說。詩旱麓鄭箋云「圭瓚之狀，以圭為柄，黃金為勺，青金為外，朱中央矣」。周禮典瑞注引鄭衆云「於圭頭為器，可以挹鬯祼祭，謂之瓚」。引鄭玄云「瓚槃大五升，口徑八寸，下有槃，口徑一尺」。考工記玉人注云「瓚如盤，其柄用圭，有流前注」。國語魯語韋昭注云「鬯圭，祼圭之圭，長尺

二寸，有贊以祀蔡。（金文論文選三叢西周銅器斷代五宜侯矢設）綜郭沫若所釋隱鯛字形，陳夢家所釋注重字在句中的意義，以形聲義三方面考慮，都有不足。



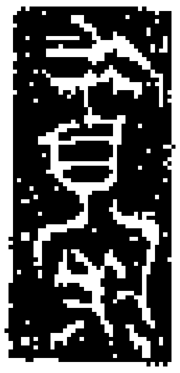
矢人盤
僕從⿱吅鬲



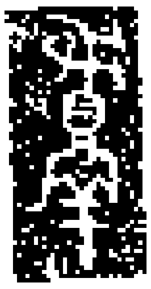
攸䰜盨　攸
⿱吅鬲作旅盨

高鴻縉曰⿱吅鬲與䰜亦一字之異作。說文䰜讀若過，大徐古禾切，段氏曰今俗作鍋。蓋與鼎文作⿱吅鬲，象鬲有柄，變而為䰜。王靜安曰⿱吅鬲从鬲吅聲，說文吅讀若讙，古音歡元二部，陰陽對轉，故䰜字亦以吅為聲。又許君謂秦名土鬴曰䰜，而䰜从蓋，雜从鼎。散氏盤咎闕中⿱吅鬲，是秦語亦本其地古語，蓋陸關中有是語，有是字矣。（散盤集釋）按王靜安先生與高鴻縉所釋可備一說。金文作人名，無義可見。

鬳



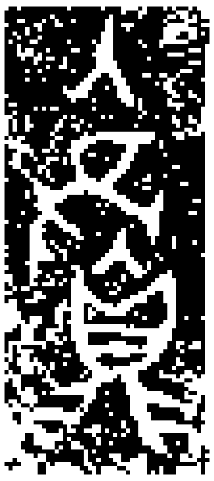
寏鼎　唯寏伯寏自作行鬳



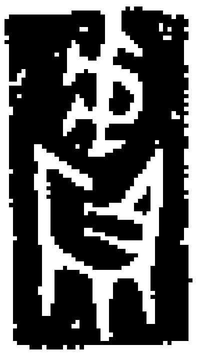
王孫壽甗　自作飤鬳

高鴻縉曰：說文「鬳，鬲屬，从鬲虍聲。」牛建切。桂馥曰：「鬲屬者，疑作甗屬。本書甗，甑也。虍聲者，戴侗曰：『唐本虔省聲。』林罕同。沈濤曰：六書故云唐本虔省聲，林罕亦曰虔省聲，是古本不作虍聲矣。大徐本「音牛建切」，小徐本音俱顏切，當與虔聲相近，則今本作虍聲者誤。」又說文「甗，甑也，一穿，从瓦鬳聲，讀若言。」魚蹇切。羅振玉釋甲文鬳字曰「上形如鼎，下形如鬲，是甗也。」郭氏以為至確。按字象器形，器分上下兩截，或合或聯，中隔以有穿之板，上盛米，下盛水，所以蒸也，故即後世之甑字。初變作鬳，从鬲虍省聲。後又加瓦為意符作甗，並進以鬳為古文甗字是也。（中國字例二篇一二頁至一二一葉）

（䰙）



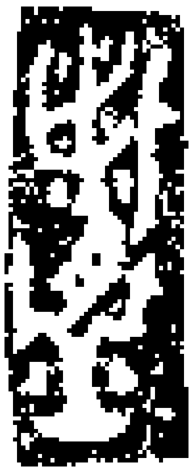
強伯甗　強伯自為用䰙



見甗　見作鬳

此器為甗，而銘作䰙，从虍从鼎，說文所無。古文从鼎與从鬲可以更換，如王蒿鼎亦作蒿等，䰙當為鬳的異體字。

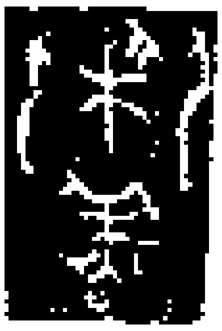
䰞



邲其卣

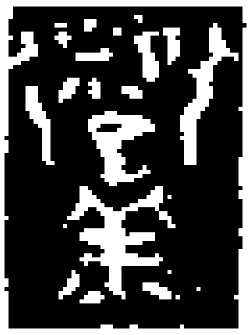
䰞乙酉

字从者从肉从䰜省，即說文䰞字異體。說文三篇䰞，亨也，从䰜者聲。煑，䰞或从火。𩱲，䰞或从水在其中。此銘从肉在鬲中，意與水同，表示所煑之物。



邾王糧鼎
用鬻庶腊

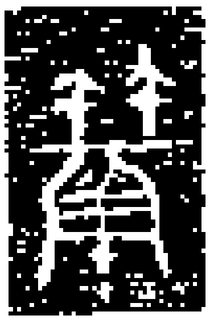
按細審字形，下部从羔，乃鬲下著火形，絶非羔字。上部兩邊之()乃蒸之氣。此字當从䰜从米。說文：䰜，歷也。古文亦鬲字。又：㽁，漢令鬲从瓦厤聲。又鬲部：鬵，籀文作𩰪。䰜部：鬻或作羹。古文鬲與䰜通。郭沫若釋此銘爲胹字，並引廣韻臑籀文作䰭，以而、米聲同在之部爲證。說文四篇：胹，爛也。玉篇：煮熟也。左傳宣公二年：宰夫胹熊蹯不熟。楚辭招魂：胹鼈炮羔，有柘漿些。胹的對象是肉食，故字改从肉旁。从銘文看，用鬻庶腊，腊爲干肉，知鬻爲胹字異體確實無誤。又陳公子甗：用鬻稻粱，鬻字義爲煮稻粱，故从米，是其證也。



陳公子甗

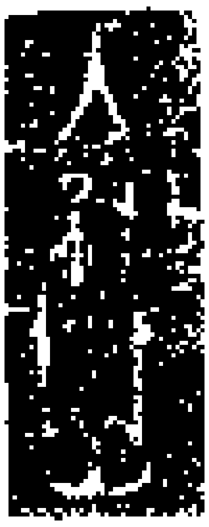
用鬻稻粱

郭沫若曰：鬻字从鬲从米从巳，巳當是聲，巳聲在之部，與蒸部爲對轉，此實蒸之古字也。舊釋爲羹，非是，蓋甗甑非調羹之器，而稻粱亦非作羹之材，字形不合，尚其餘事。（兩周金文辭大系考釋一八一葉陳公子甗）按方濬益釋鬻音義均無確證，郭釋近是，可備一說。



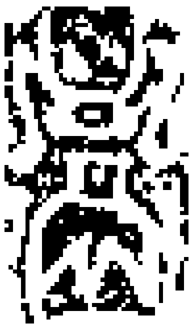
[illegible]鐘　𢦏留寓[illegible]

[illegible]晉人救戎於楚競



[illegible]丹乍尊彝　彝

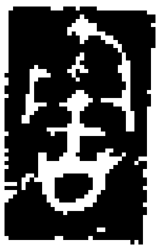
人[illegible]乎戈斗



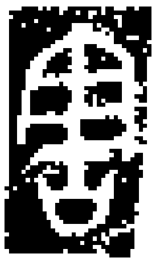
𨛜父己爵

𨛜父己

害

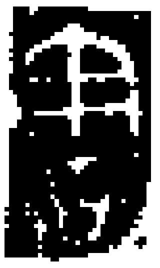


盂一

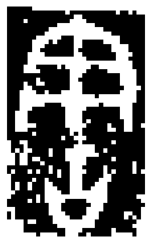


簋一

師害毁 師害作文考尊毁

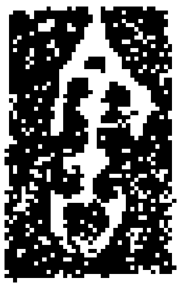


盂一

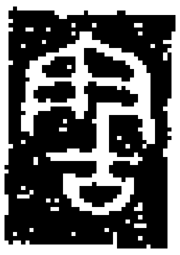


簋一

師害毁 麋生智父師害及中



毛公鼎 邦當害吉

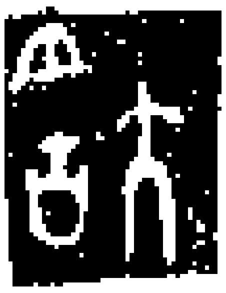


簋二

害叔毁 害叔作尊毁 害

說文七篇「害，傷也。从宀口，言從家起也。丯聲。」按說文所釋與金文不合。金文害作害，並無丯形。高田忠周謂从羊羊干之增繁，又省羊為丯，迂迴轉折，難以置信。徐中舒謂「匃」「割」「䚗」相通，「割」又省作害，匄家父毁云「用鋁害眉壽黃耇霝冬」，「鋁害」即「鋁匄」。（中央研究院歷史語言研究所集刊第六本一分七至八葉金文嘏辭釋例）張之綱于省吾从之，言之有理，惜未涉及害之初義。周法高謂「害」可能是「舝」的訛變，高鴻縉謂「害」為楇之初字，均有望文之嫌，亦難成立。以吾觀疑為「宴」，有待後人闡述。

楊樹達曰「受害福」孫詒讓讀「害」為「介」，（餘論格卷下）中是也。「介」大也。說文作「夼」，害字本从丯聲，丯與介古音同，故此文假害為介。易晉六二云「受茲介福于其王母」，與銘文文義正同，其確證也。（積微居金文說八十三葉叔多父盤跋）



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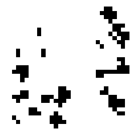

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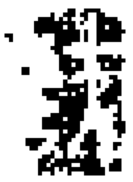
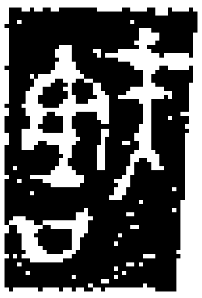
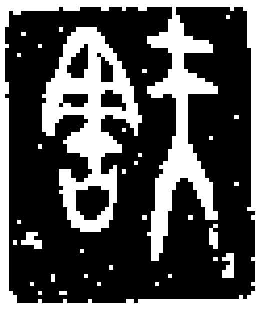


器

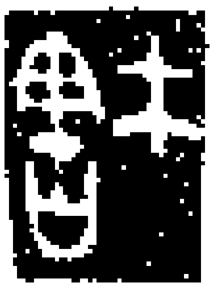
戜殷 搏戎㝬



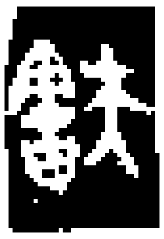
宗周鐘 㝬其萬年



㝬殷 㝬其萬年𩰫



㝬殷 㝬作𩰫彝寶殷



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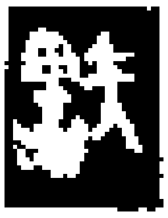
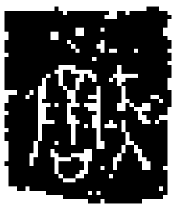
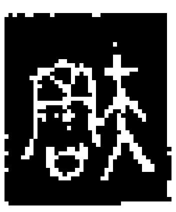


器

录殷 伯雍父來自㝬

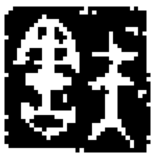


㝬侯鼎

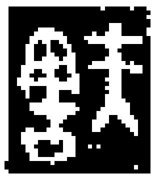


㝬侯之孫

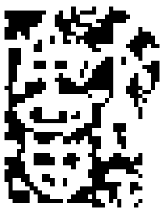
鼎 㝬侯之孫陳之鑄



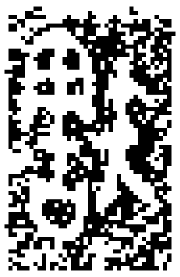
寏鼎 師雍父徝道至于㝬



遹甗 師雍父肩史遹事于㝬侯



師訊鼎 天子亦弗望公上父㝬德



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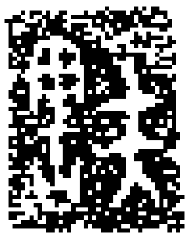
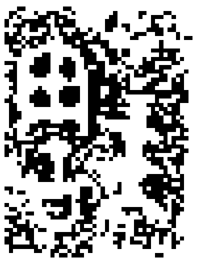


器

㝬叔㝬姬殷 㝬叔㝬姬作伯

媿儕
毁



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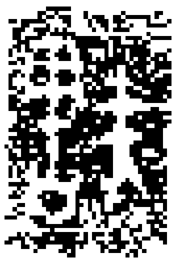
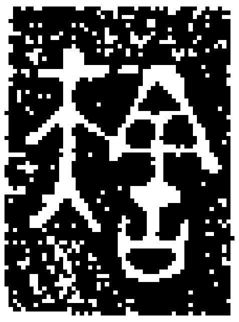
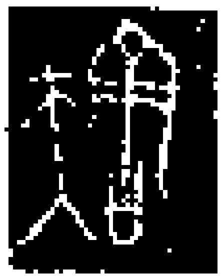


器

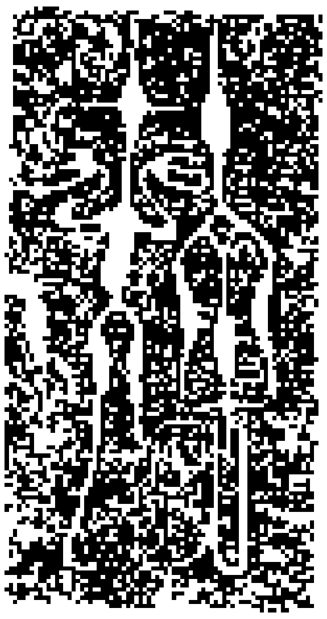
㝬叔㝬姬毁 㝬叔
㝬姬作伯媿媵毁



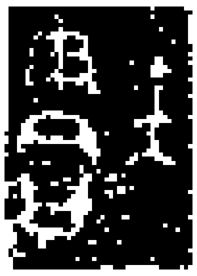
㝬鼎 㝬
作寶鼎中



王孫遺者鐘
余圅龏㝬屖

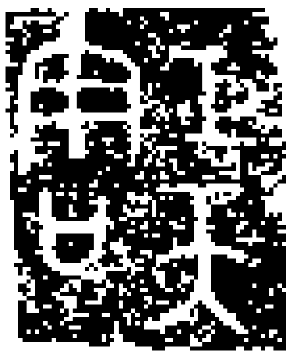


王子午鼎
圅龏㝬屖



㝬叔簋 㝬叔
作吳姬尊簋

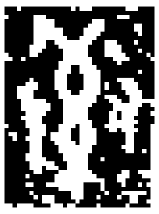
字从害从夫，字書所無，銘文中皆用作方國或王侯之名，宗周鐘㝬其萬年，唐蘭認為字當从夫害聲，厲王名胡，胡㝬音亦近，轉㝬即厲王之名，容庚金文通考也定宗周鐘為厲王時器，郭沫若認為㝬从害為聲，與瑕同，㝬即昭王之名瑕，非，或說博戎㝬，習慣稱東夷南蠻西戎北狄，西戎即指西域諸國，又稱西胡，疑㝬字即西胡之胡，寂鼎叔毁㝬侯鼎等㝬字皆作方國名，鎛又饒顧字又加匚壺巨夫頌同，當為重複之聲符。



⿰⿱宀口⿱臣夭父殷　⿰⿱宀口⿱臣夭

父作寶殷

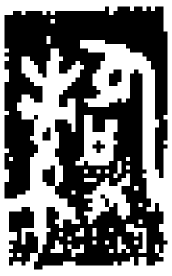
素



輔師嫠簋

[illegible]資

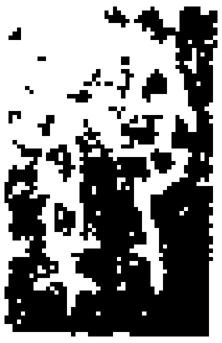
素字篆書作[illegible]金文作為偏旁作[illegible][illegible][illegible]等形此字从[illegible]當為素之異體又从𠬞部秦字說文十三篇𦃃素屬从素𠬞聲



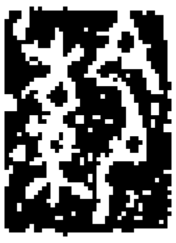
史牆盤

⿰素句圉武王

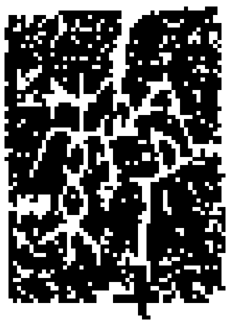
戴家祥曰：⿰素句字，徐中舒釋絡，李學勤釋盩，于形不類。按字以素从句，素系古通用，說文十三篇繛或作綽，䋣或作緩，是其證。鄭玄注儀禮士冠禮「絇之言拘也」。詛楚文「拘圉其叔父」字正作拘。拘圉本疊韻聯字，拘讀見母，見郡混用已被近人證實。陰陽對轉魚部得轉為陽部，故「拘圉」亦即「彊圉」。離騷「澆身彊圉兮」，王逸注「彊圉多力也」，亦作「彊禦」，大雅蕩「咨汝殷商，曾是彊禦」，左傳昭公元年「且夫以千乘去其國，彊禦已甚」。彊圉古成語，或作「敦圉」，漢書揚雄傳「白虎敦圉虖昆侖」，顏師古注「敦圉，盛怒也」。孟子梁惠王下「一人（指殷紂）衡行于天下，武王恥之。此武王之勇也。而武王亦一怒而安天下之民」。呂氏春秋首時篇「武王不忘王門之辱，立十一年而成甲子之事」，此即所謂「⿰素句圉」也。（牆盤銘文通釋）



𢦏殷 用
𦆹保我家

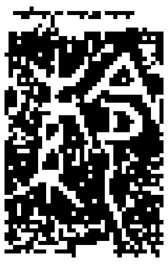


師訊鼎 階
用𦅻辟前王

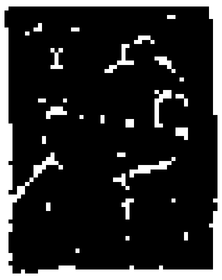


三

秦公鐘



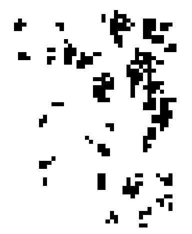
秦公簋 秦公
畯疐𦅻才立



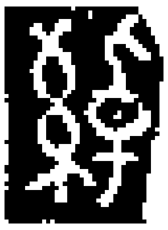
𦅻鐘 𦅻
保其身

𦆹字从素从命，𢦏殷「𦆹保我家」，从素从令，命令古義皆作發號，古音亦近，𦆹𦅻當為異體字，在同銘中讀作令，爾雅釋詁「令，善也」，如詩蒸民「令儀令色」，閟宮「令妻壽母」等，銘文的意思是善保其身，或善保我家。

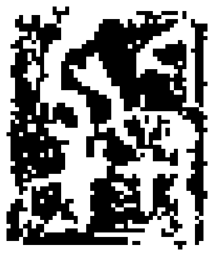
繛



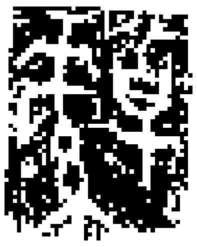
膳夫山鼎
繛綰



蔡姞𣪘
繛綰永令



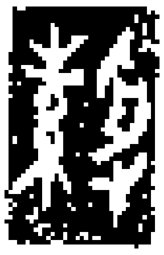
𤼈鐘　繛綰
猶彔屯魯



㝬鐘　繛
綰通彔

金文繛字作𦃡繛𦃡諸形，从素，即小篆素字，𢑚爲素之譌體。說文「繛，緩也，从素卓聲。或从糸作綽。」郭沫若曰「繛綰乃金文恆語，或作綰繛。」容庚云「即說文之繛緩，猶雅之綽寬。詩之『寬兮綽兮』，案書無逸亦云『寬綽厥心』。」（兩周金文辭大系考釋第一七七葉蔡姞𣪘）

⿰素受



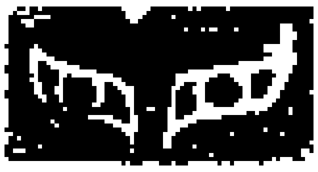
史牆盤　左

右綬韍剛縣

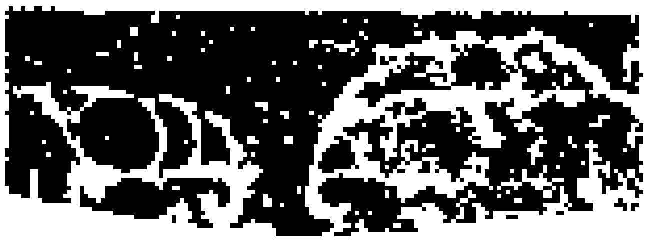
戴家祥曰：即綬字，从素與从糸同，如金文⿰素韋或作緯等，說文綬，韍維也，从糸受聲，韍讀作韠，說文韍，帶所結也，綬韠猶言縉紳也。

郭釋

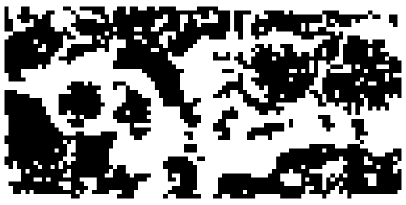
䀠



䀠豕父丁
彝　䀠豕

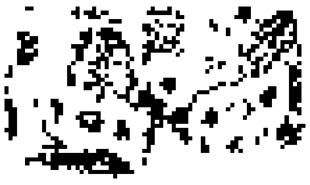


一

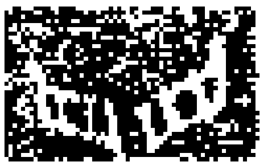


二

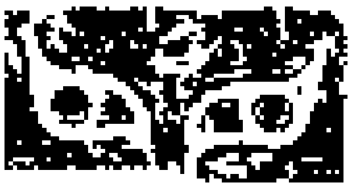
䀠[illegible]冊冊
鼎　䀠豕



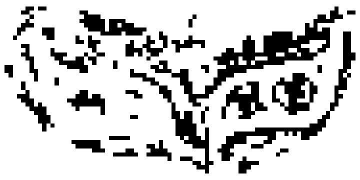
䀠中觚
䀠中



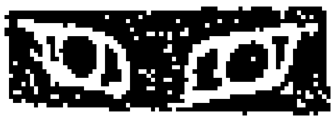
且癸鼎
䀠亞祖癸



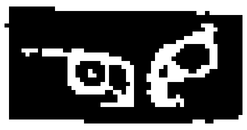
䀠子
壺



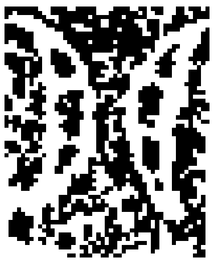
䀠子弓箙
䀠子弓箙卣



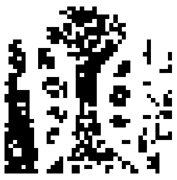
冉䀠罍
冉䀠作彝



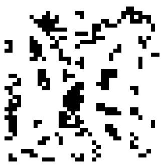
䀠父癸鼎　䀠
作父癸寶尊彝



涾嗣土遞
殷　䀠



一



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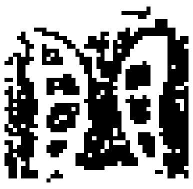

三

䀠涾爵
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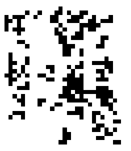
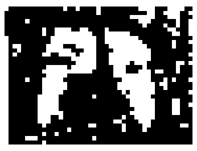
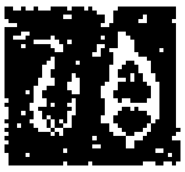


盂 [illegible] 器

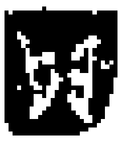
遷觶
䀠



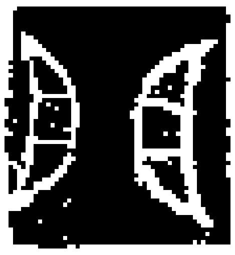
䀠京保爵
䀠京保



啚䀠畫　唯
啚䀠叀于盂



䀠甗　䀠
害魯作彝



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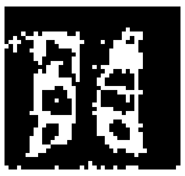
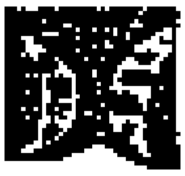
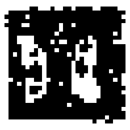


涾伯鼎　䀠涾
伯遷作寶尊彝



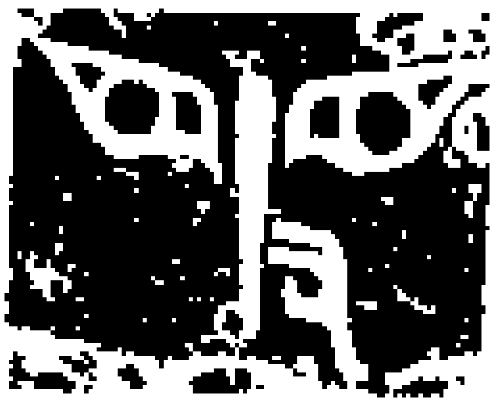
䀠涾
伯尊



蓋

䀠涾伯遷卣　䀠涾伯
遷作氒考寶䵼尊彝

此字象重目形，說文四篇「䀠，左右視也。从二目。凡䀠之屬皆从䀠。讀若拘，又若良士瞿瞿。」又瞿下云「鷹隼之視也。」可知䀠為通稱，瞿的本義單指鳥類之左右視。



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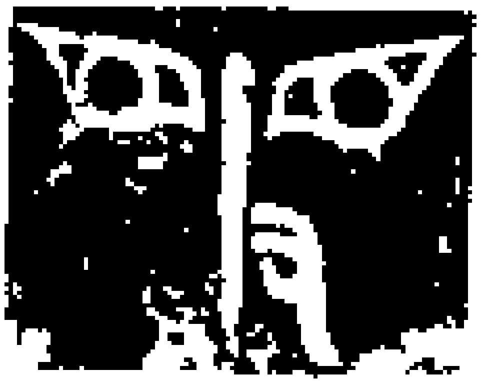

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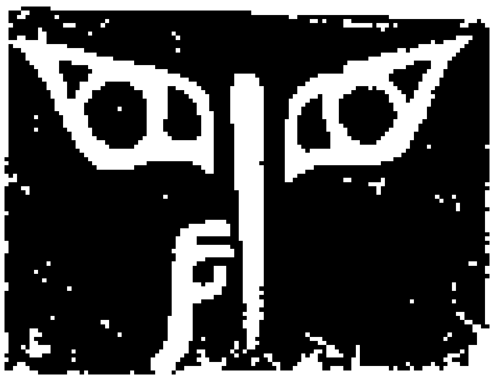

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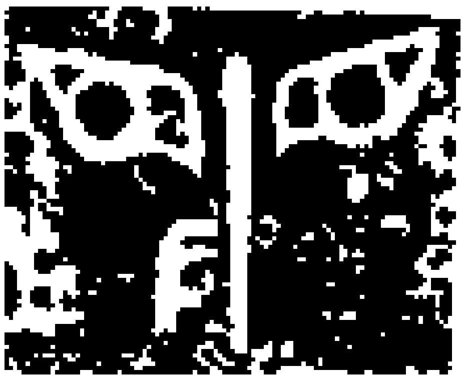
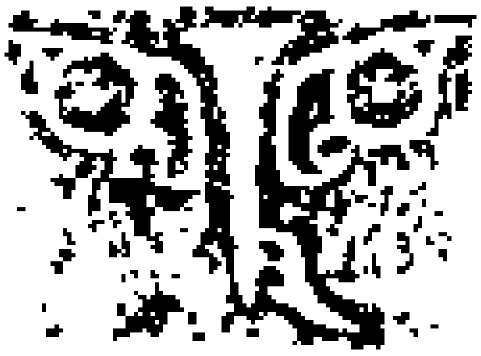


二背

⿱⿰臣目又戈

⿱⿰臣目又

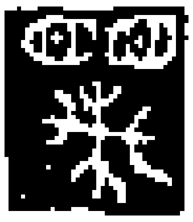


⿱⿰臣目又父己甗

⿱⿰臣目又父己

⿱⿰臣目又，即⿱⿰臣目又之異構。玉篇⿱⿰臣目又，「呼仁切，音申。引目也。」从攴从又，又古字同，故可作形符交換。金文作族名，無義可說。

䁆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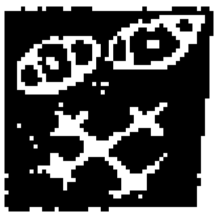
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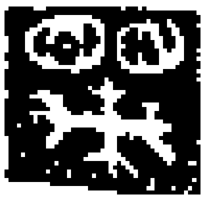
大𣪘　睽賓豕章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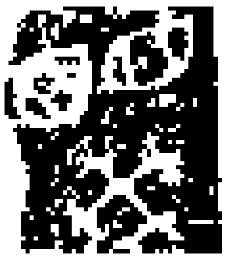
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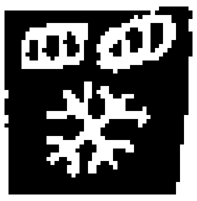
大𣪘　賓睽訊章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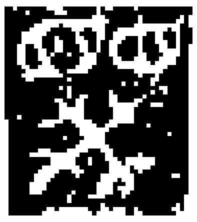
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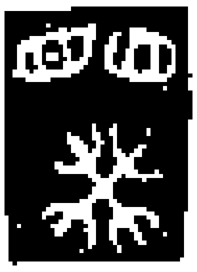
大𣪘　睽令豕曰天子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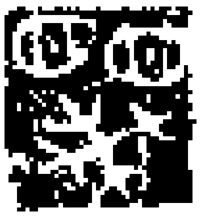
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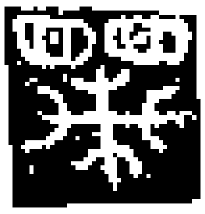
大𣪘　豕以睽䑅大賜里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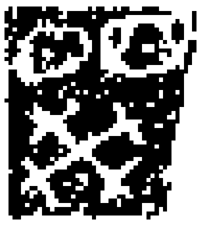
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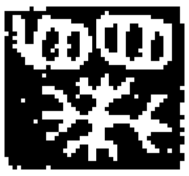
大𣪘　王令善夫豕曰趞睽曰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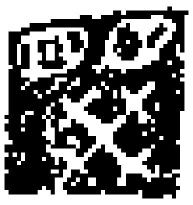
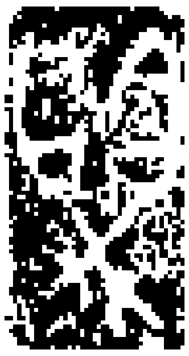

䁆

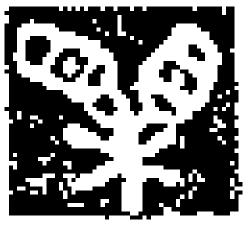
大𣪘　王呼吳師召大賜趞睽里

說文八篇：「䁆，左右兩視也。从人癸聲。」又四篇：「睽，目不相視也。从目癸聲。」古文「美惡不嫌同名」，睽、䁆本爲一字，兼有相反的兩義。兩字義主於目，當以睽爲正。睽既訓不相視，又有張目而視之義，如「衆目睽睽」等等。後人爲了从字形上區別兩種相反的意義，才蕈乳出䁆。文字中這種例子很多，如亂字兼有治理和煩亂兩種相反的意義，後人爲了表示區別，蕈乳出𢿢。說文三篇：「𢿢，煩也。」金文䁆即睽之繁通假，用作人名。

睽舊釋睽，說文四篇：睽，目不相聽也。从目癸聲。廣韻癸讀居誄切，見母脂部；睽讀苦圭切，溪母支部；聲韻俱近。日本高田忠周謂睽、揆同字（古籀篇三十二册第十六至十七葉）。按唐韻揆讀其季切，群母至部，易睽卦，馬融、鄭玄、王肅、呂忱並音圭，與揆聲韻亦近。

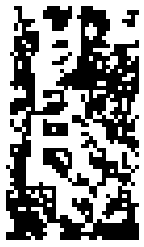


䙴土父鬲　䙴土
父作苒妃尊鬲

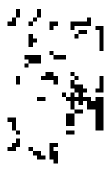


矢人盤
效䙴父

烏



何尊
烏虖



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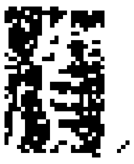
烏虖



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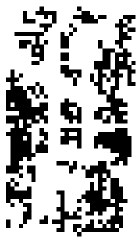
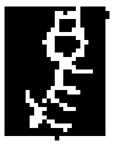
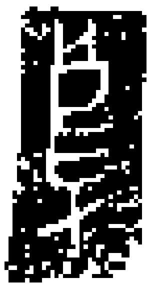


蓋

業不帀卣
烏虖



班毀
烏虖



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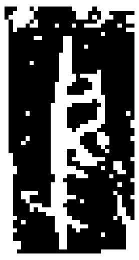
沈子毀
烏虖



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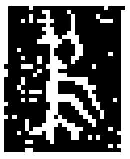
沈子毀
烏虖



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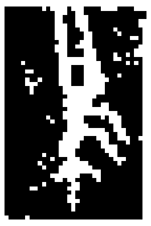
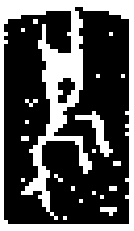
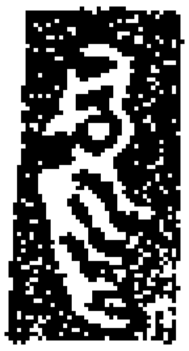


器

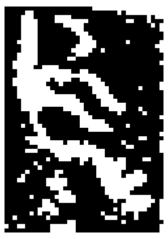
效卣



效觶
烏虖

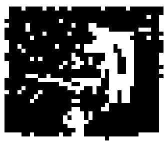


毛公鼎
烏虖

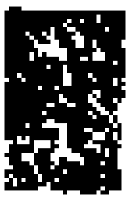


禹鼎

烏虖
哀哉



烏父丁卣
烏作旅



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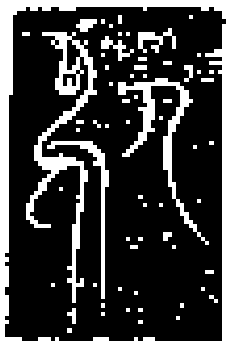
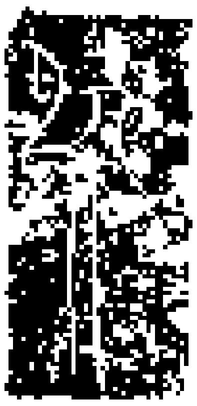
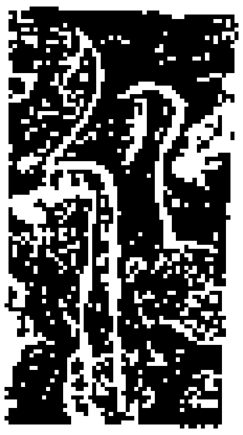


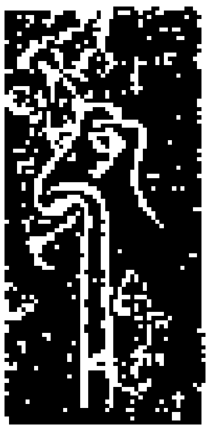
中山王嚳
鼎　烏虖



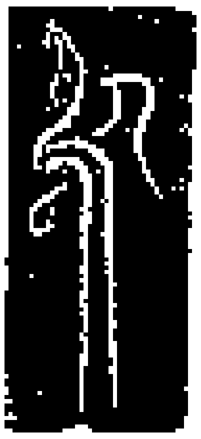
中山王嚳
鼎　烏虖



中山王嚳
鼎　烏虖



中山王嚳鼎　爲庠



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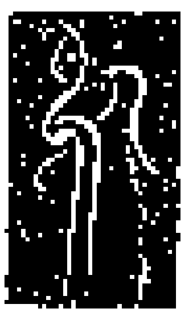
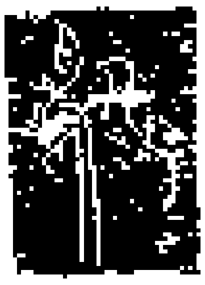
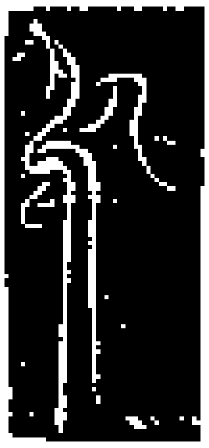


中山

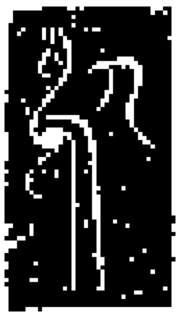
王嚳方壺　爲庠



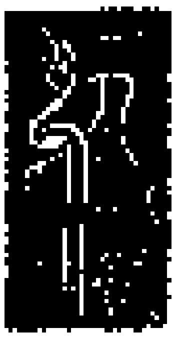
舒蛮壺　爲庠



中山王嚳鼎　寧汋於淵



中山王嚳方壺　於遼同



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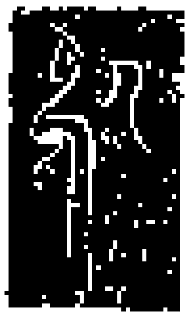
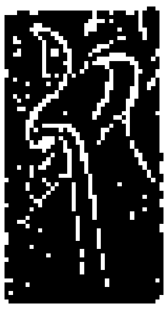
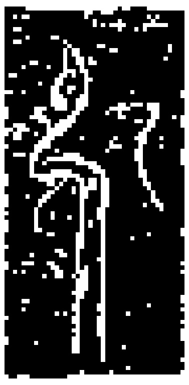


中山王嚳

方壺　則堂逆於天



中山王嚳方壺　下不順於人也



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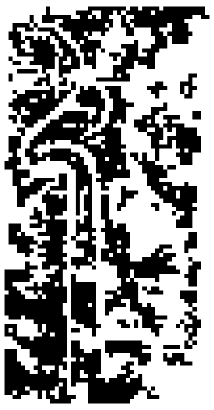
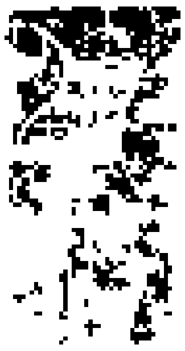
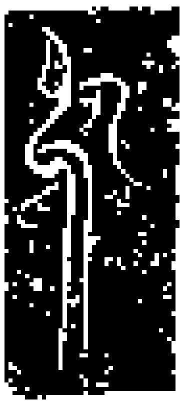


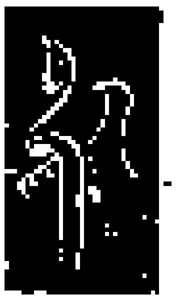
中山王嚳鼎　猶親惑於子之



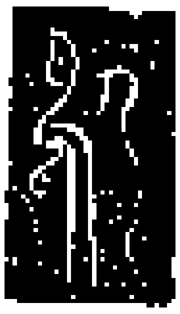
中山王嚳鼎　而皇才於孚君虖



中山王䀦鼎　闢
於天下之勿矣

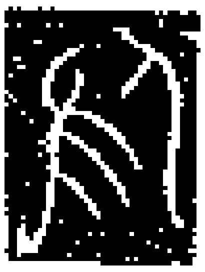


中山王䀦方壺　柄
與燕君並立於世

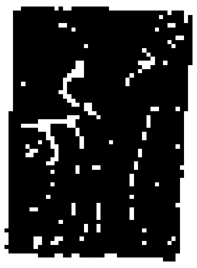


中山王䀦方壺

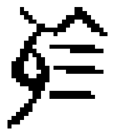
則栖逆堂數
於天子之廟



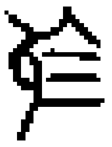
𩦪羌鐘　佳𩦪羌屈
栾晉人救戎於楚競



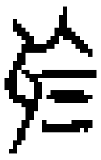
𦅫鎛　枼萬
至於辝孫子



鄂君啓節
毋政於關



鄂君啓節
則政於大寶



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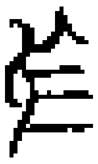
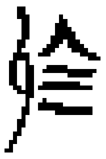
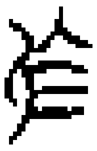


鄂君啓節

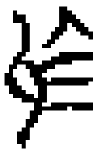
王尻於葳
郢之遊宮



鄂君啓節　以毀
於五十車之中



鄂君啓節

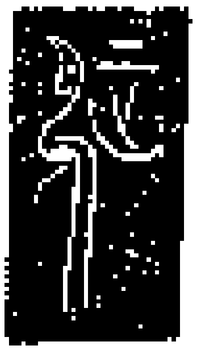


鄂君啓節
大司馬

卲鄅敗晉師
於襄陵之歲

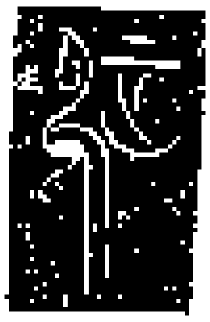
說文四篇「烏，孝鳥也。象形。孔子曰：烏，盱呼也。取其助氣，故以爲烏呼。𦣻古文烏，象形。於象古文烏省。」按金文烏字象一長尾鳥昂首張口盱呼之形，這與善鳴長尾的鳳鳥相近，說文鳳古文作鵬，从鳥。疑古代鳳烏當爲同類之鳥，只是文采不同而已。金文烏早期用作歎詞「烏虖」，後期又用作介詞。

焉



中山王嚳方壺

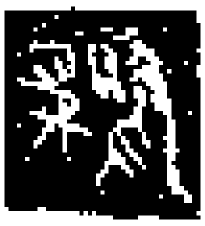
不羊莫大焉



中山王嚳方壺　明

大之于壺而時觀焉

說文四篇「焉、焉鳥、黃色、出於江淮、象形、凡字朋者、羽蟲之屬、烏者、日中之禽、舄者知太歲之所在、燕者請子之候作巢避戊己所貴者、故皆象形、焉亦是也、按金文焉作語助詞，



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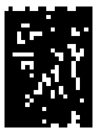
者減鐘



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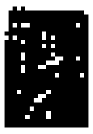
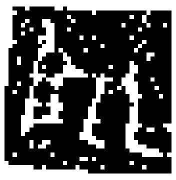


六

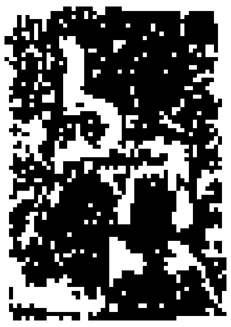
者減鐘

自作鎛鐘（西清續鑑甲編）

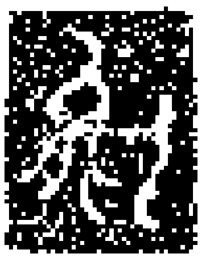
能



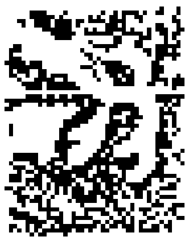
番生簋
𩕢遠能㹞



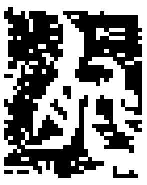
大克鼎
𩕢遠能㹞



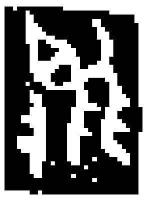
毛公鼎
康能四或



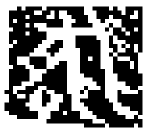
鬲攸从鼎
弗能汻鬲从



哀成叔鼎　以
事康公勿或能𠨵

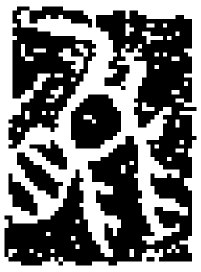


鬲妃簋　我不能
不罘構伯萬年保

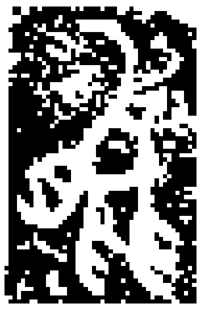


蓋

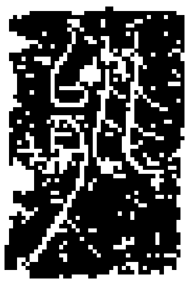
沈子簋　乃沈子
其顀褱多公能福



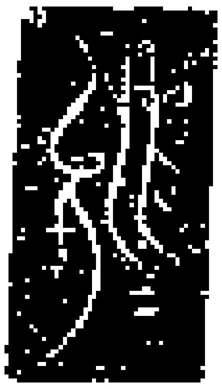
能匋尊　能匋用作
文父日乙寶尊彝丁



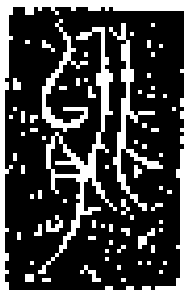
能匋尊　能匋賜貝
于厥𦉢公矢𠬝五朋



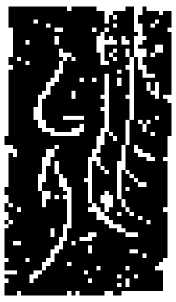
妤蚉壺
不能寍處



中山王譽鼎
其隹能之



中山王譽方壺
舉孯速能



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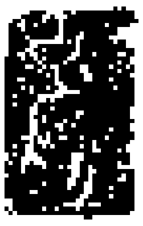
進孯散能

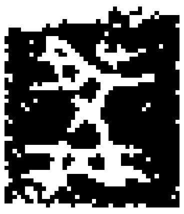


乙亥父丁鼎
王既才岸師

朱芳圃曰：說文能部「能，熊屬，足似鹿，从肉，㠯聲。能，獸堅中，故稱賢能，而彊壯稱能傑也。」徐鍇曰「㠯非聲，疑皆象形。」按象形之字有兼聲者，如甲文之麋，金文之能是也。蓋獸類象形者多不能一一畢肖，故必兼聲以成之。能从㠯聲，故古音讀如台。周禮春官大宗伯「以槱燎祀司中司命，」鄭注「司中三能三階也。」釋文「能他來反。」史記天官書「魁下六星兩兩相比者曰三能。」集解「蘇林曰：能音台。」是其例也。徐灝曰「能古熊字。夏小正曰：『能羆則穴。』即熊羆也。羆古文作⿱能皮从能，非其證。假借為賢能之能，後為借義所專，遂以火光之熊為獸名之能，而昧其本義矣。」按徐說是也。爾雅釋魚「鼈三足能。」按左傳昭公七年「鄭子產聘于晉，晉侯疾，韓宣子逆客，私焉曰：『寡君寢疾，於今三月矣，並走群望，有加而無瘳。今夢黃能入于寢門，其何厲鬼也？』對曰：『以君之明，子為大政，其何厲之有？昔堯殛鯀于羽山，其神化為黃能，以入于羽淵，實為夏郊，三代祀之。晉為盟主，其或者未之祀也乎？』韓子祀夏郊，晉侯有間。」釋文「能，如字，一音奴來反，亦作熊，音雄，獸名。能，三足鼈也。解者云：『獸非入水之物，故是鼈也。』一曰：既為神，何妨是獸。」按說文及字林皆云「能，熊屬，足似鹿。」然則能即熊屬，又為鼈類，今本作能者勝也。考

黄能入夢，乃熊之神。神狀似能，獸也，獸非入水之物，而神則可以入水。山海經中山經「騩山……神䰠圍處之，其狀如人面羊角虎爪，恒遊于睢漳之淵，出入有光」。海外東經「朝陽之谷，神曰天吳，是為水伯，在重重北兩水間，其為獸也，八首人面，八足八尾，皆青黄」。是神之獸形者，未嘗不入於水也，何能以入淵之文而疑其非獸乎？釋文載一說曰：「既為神，何妨是獸」，此說是也。若以為鼈，則黄字義不可通。爾雅釋魚「鼈三足能」，不云色黄。逸周書王會篇「東胡黄熊」（句指孝元之熊不引今本逸周書作黄羆，蓋後人所改），六韜散宜生得黄熊而獻之紂（文選南都賦李注引）。則熊固有色黄者（青正直而黑也，爾雅釋獸「羆，如熊，黄白文」。詩大雅韓奕毛傳曰「赤豹黄羆」），傳言黄能，當是獸而非鼈甚明。（說同文字釋讀六十二葉至六十四葉說。）

冓

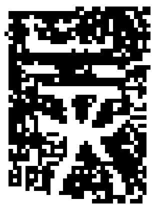


冓鼎　冓

作寶尊彝

高田忠周曰：按說文「冓，交積材也，象對交之形。」冓即古文構字也。構下云「蓋也。」交積材木以為屋室，蓋覆閣有之，即一義之轉也。」王筠說文句讀云「交者屋材結構必相交者也，積者架屋必積聚材而成也。此字乃互架之形，但未作棟耳。四橫，屋之前後四檐也，四直，椽也，中｜以見屋之前後相牽連，非其數止於一也。」漢書梁孝王傳「聽聞中冓之言」，應劭曰「中冓，材構在堂之中也」。按構者冓之累增字也。木部「構，蓋也」。大誥之「肯構」，鄭君以構立屋說之，象對交之形者，對謂甘丹而相對也。交謂｜以連其甘丹也。五經文字「冓，象上下相對形」，不但遺｜未說，且屋之構架在上不在下，張參不知此字當平看，用此彌知許說之精。此說近是。但今據篆形對交者二丹或二丹相對即爯之言也。其上加棟即為爯形，此冓架屋字之始也。言對交作又為正，而二丹一｜不成字形，故作冓以便結體也。（古籀篇八第三十二葉）金文或作人名。

競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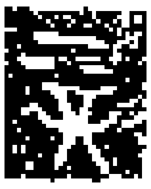
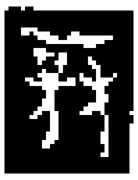
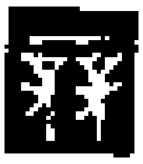

二

竟父乙鬲
竟作父乙


蓋

競卣
賞競章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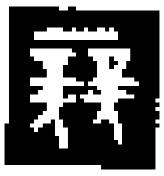
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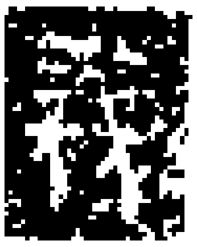
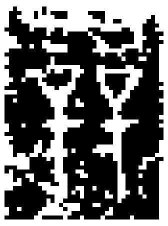
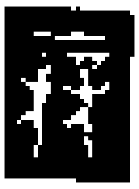
競卣
競蔑曆



競父
乙尊



競父乙卣
競作父乙彝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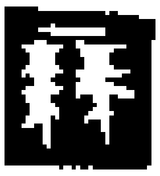
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競卣伯
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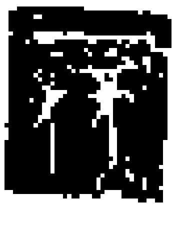
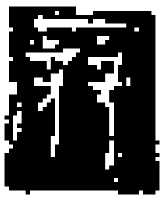


競簋競揚
伯屖父休



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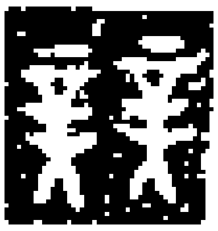
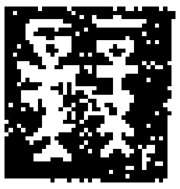
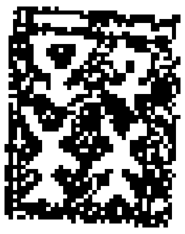
蔑御史競曆



中競簋中
競作寶簋



敔觶對
揚競父休



敔觶仲器
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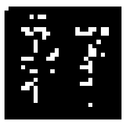

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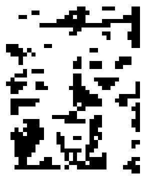
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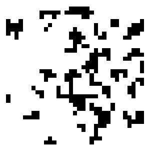
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或簋朕文
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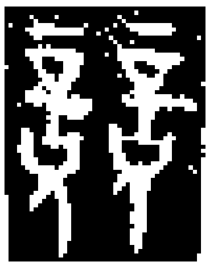
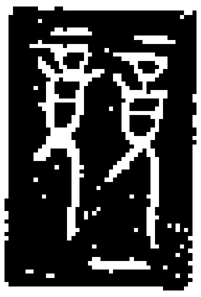


宗周鐘　朕
猷又成亡競

卑命鐘　秦王卑命
競坰王之定救秦戎



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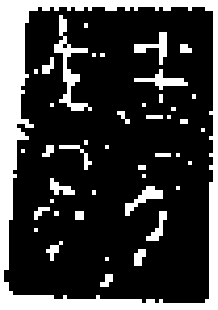
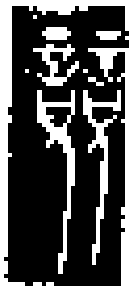


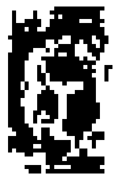
𤔲从盨　其邑
競栟才王邑



秦王

朱芳圃曰：「說文言部：『競，彊語也。一曰逐也。从誩，从二人。』林義光曰：『按二人首上有言，象言語相競意。』（文源八一）羅振玉曰：『諸器中競字首筆聯二為一者，象二人之言相糾蔓錯迕，今篆析而二之，誼不如从一之密。』（殷釋二四二）按林羅二說非也。开象人頭上戴辛，字之結構與妾相同，兩之為競，故有彊義。詩周頌執競『執競武王』，大雅抑『無競維人』，鄭箋並云：『競，彊也。』彊有爭勝之義，故引伸之訓逐。詩商頌長發『不競不絿』，大雅桑柔『職競用力』，鄭箋並云：『競，逐也。』逐與爭義近，故又訓爭。左傳襄公十年『師競已甚』，杜注：『競，爭也。』」（殷周文字釋叢二二葉）

軌



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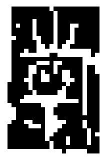

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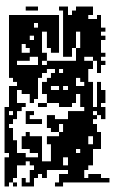
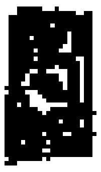


四

屬羌鐘
賞于韓宗



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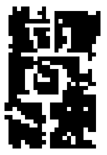

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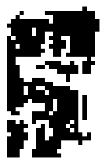

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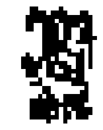
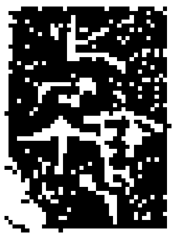


五

屬羌鐘　屬羌作
戎氒辟軌宗敵

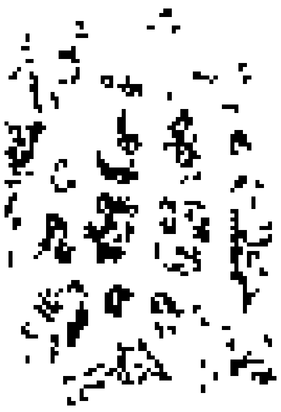
徐中舒曰軌即韓之本字，說文軌日始出光軌軌也，從旦㫃聲，此說於形聲俱失，軌即榦之本字，象形，金文編附錄上第六葉有字作三人共舁一榦形，其榦有旗，正與此軌字形同。𠦪（軌父乙）𠦪（軌父乙）𠦪（軌觚）車𠦪（軌甗）此字榦上之卓个早形，即此軌字所從之早形也，自晨鼎之𩏑字，舊釋為韓，亦從早，所謂旗杆之杆，其本字當如此也。韓亦見古璽文字徵卷七，倝（韓侯）孛倝（韓孛）倖倝𩏑疑倝𩏑鄣倝韓倝郭倝𩏑韓義（韓義）孛軌為姓氏字，故知即韓之本字。圖𩏑（釋氏編鐘）



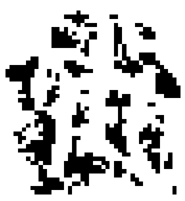
晉公盦
晉邦隹雗

从鳥之字金文或从隹，如鷄字歸父盤作雞。由此可證雗即鶾，鶾乃翰字異體。說文羽部，翰天雞赤羽也。玉篇：飛也。易中孚「翰音登于天」注「翰高飛也」。銘文「晉邦隹雗」以雗形容晉國的强大昌盛。

魚



魚從
觚



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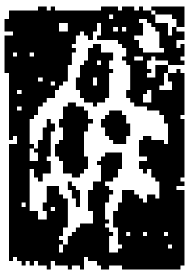
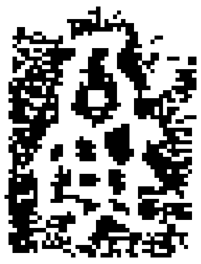
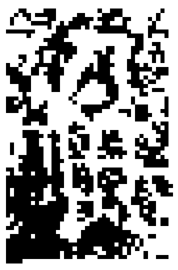


魚從
尊

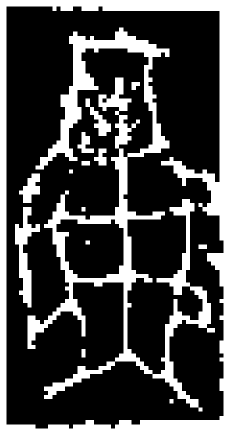


蓋



器

魚從
卣



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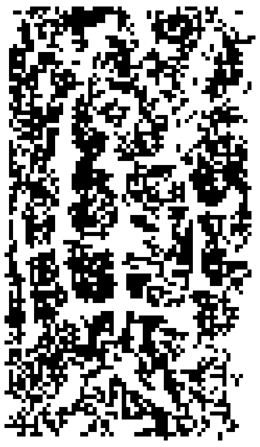
彝



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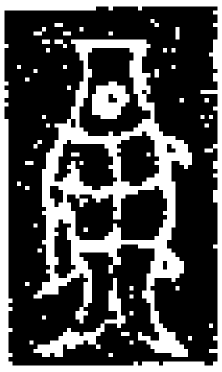

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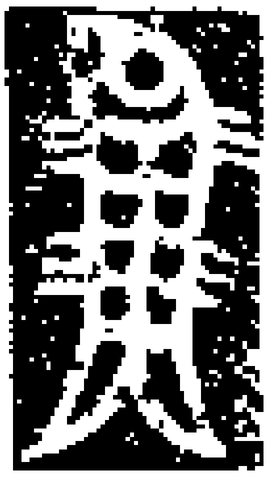
魚從



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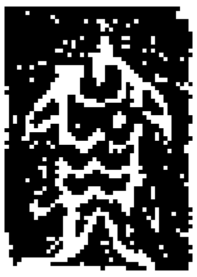
鷄魚



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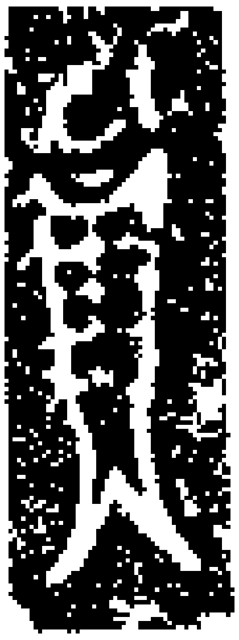

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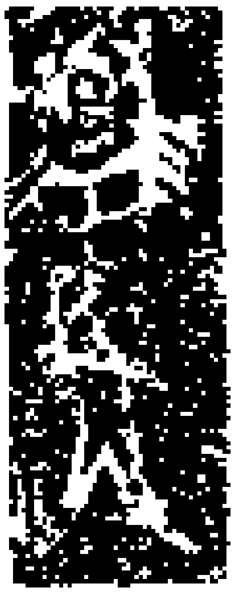

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乙魚
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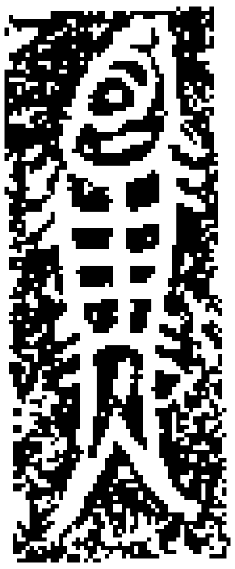

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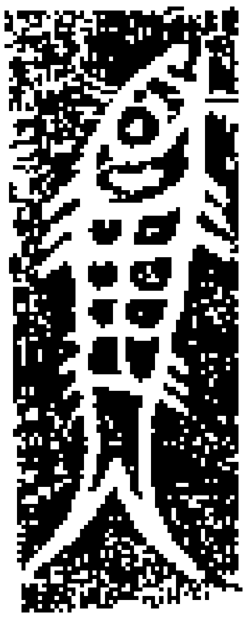
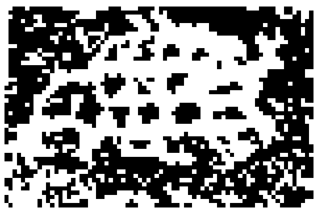
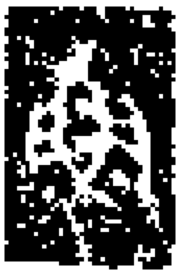


乙魚斝
乙魚



成嗣
子鼎

魚父



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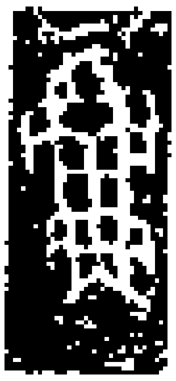
魚箙



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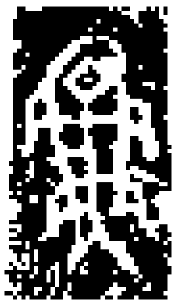

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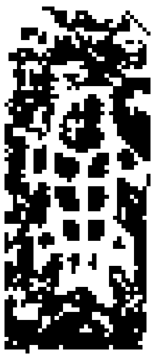

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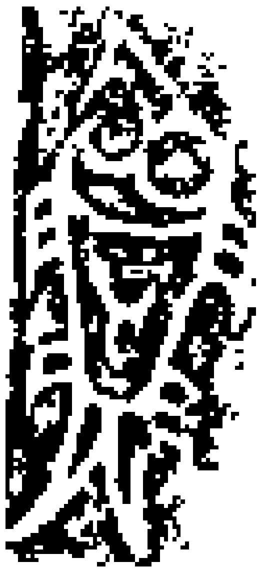
魚正乙



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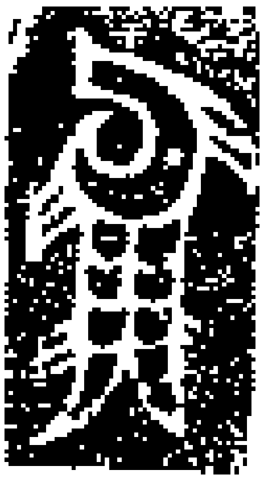
魚父乙



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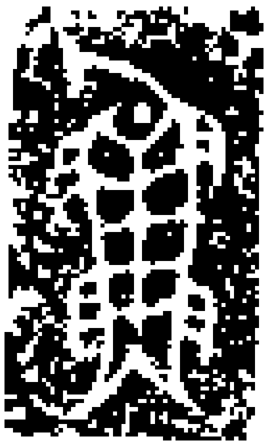

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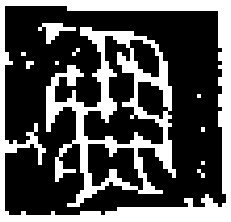
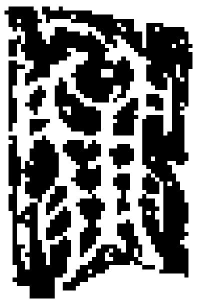


魚父乙
鼎魚

父乙



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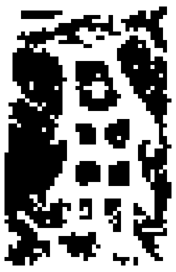

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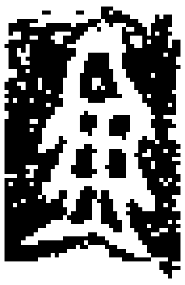

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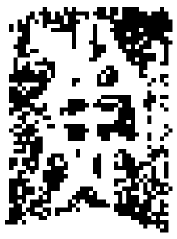

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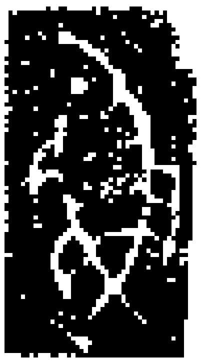

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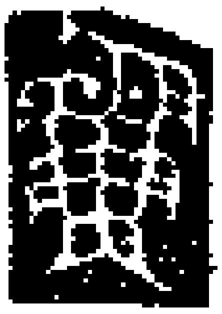

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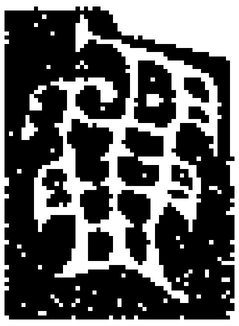

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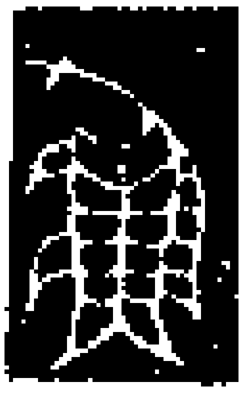

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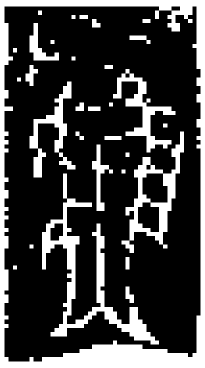

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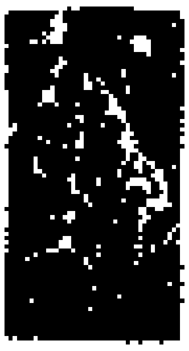
魚父癸



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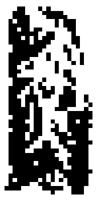
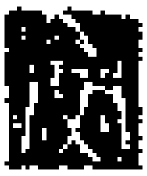
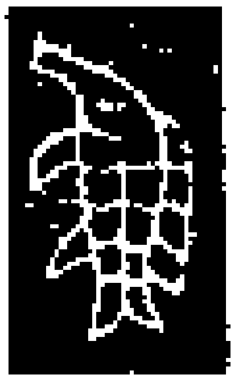


魚鼎匕
墜王魚鼎



番生𣪘　金
簟弼魚箙



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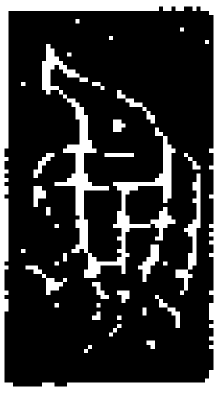

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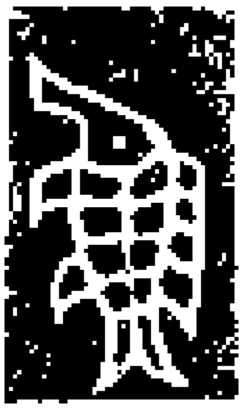

魚家𣪘
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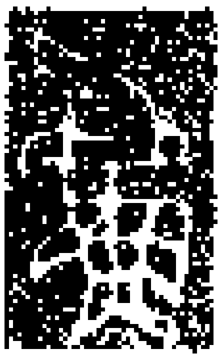

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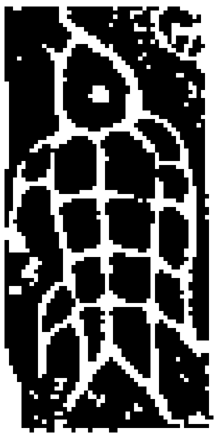

伯魚彝　伯
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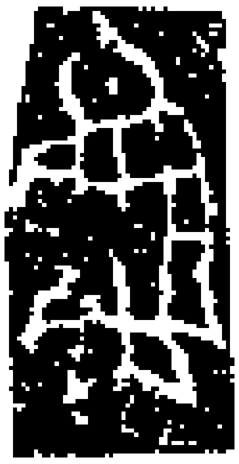
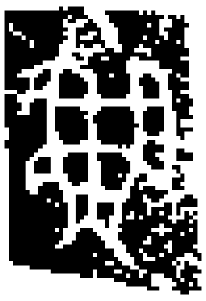
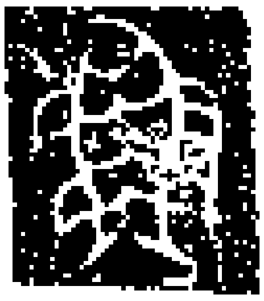


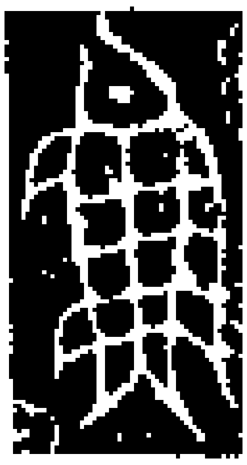
伯魚彝　伯
魚作寶尊彝



伯魚
卣



伯魚
𣪘



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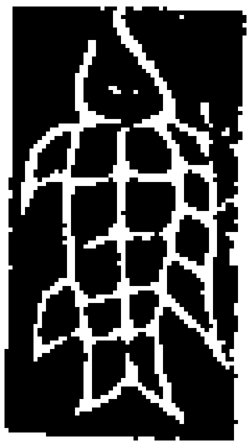
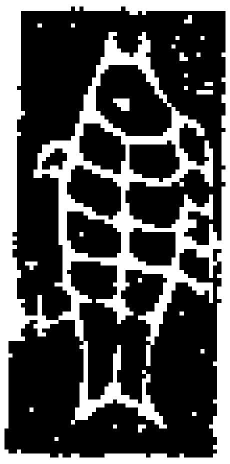
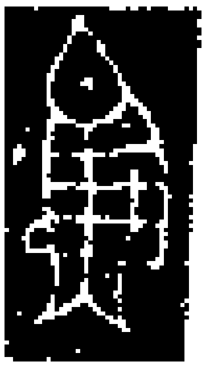


蓋二



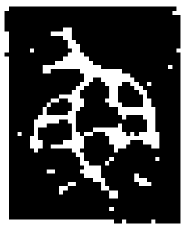
器二

毁伯魚

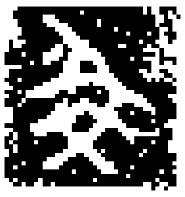


伯魚鼎

伯魚作寶尊彝



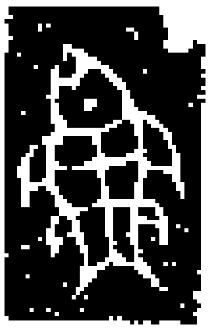
蓋



器

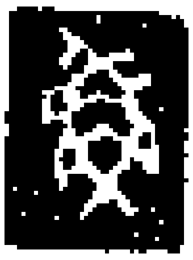
伯魚父壺

伯魚父作旅壺



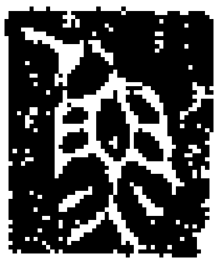
魚父己尊

魚作父己寶尊彝



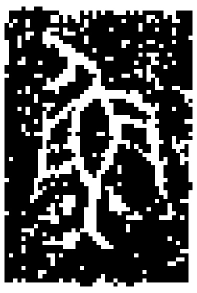
庫伯魚父鼎

庫伯魚父作旅鼎



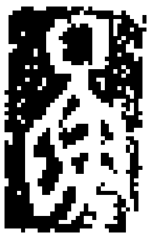
穌冶妊鼎

蘇冶妊作虢妃魚母媵



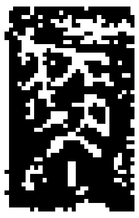
穌冶妊盤

穌冶妊作虢妃魚母盤



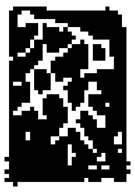
要父辛彝

魚



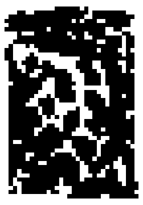
井鼎

攸賜漁



井鼎

乎井從漁

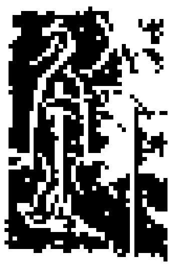


井鼎

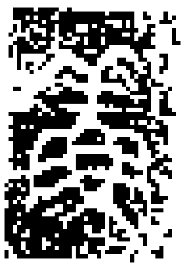
王漁于𦎧□

孫詒讓曰：說文「䲆，水蟲也，象形，魚尾與燕尾相似」。大部角云：首與刀魚相似，許君蓋據小篆為說，與古文實不相應。攷金文魚字象形，殊多綜合參校，約有四變，其最完備者，如魚尊作𩵋，白罰鼎作𩵋，白魚敦作𩵋，白魚彝作𩵋，魚父癸壺作𩵋，又鼎作𩵋。諸文皆首有喙目，身有鱗甲，又有脊鬐一，腹鬐二，尾如丙字，（爾雅釋魚魚尾謂之丙郭璞注謂似篆書字）（又魚父癸尊丙作曰與古文丙字正同）蓋原始象形文與圖繪最近者也。又有魚父丁爵作𩵋，則省其鱗甲，文餘鼓同。其又變略簡者，如魚爵作𩵋，父癸魚卣作𩵋，魚父己尊作𩵋，則變為左右各兩鬐，不辨脊腹，此省變象形文。又有犀白魚鼎作𩵋，則省其喙目與尾文。魚父丙爵作𩵋，則省其鬐，略存鱗，蓋餘亦與初文同。其三變則尤簡省，如毛公鼎作𩵋，則左右各為一鬐，與身鱗文正等，又變尾為火形，石鼓文作𩵋，則又省鱗文，此亦省變象形與圖繪較遠矣。其四變則為今小篆作𩵋，鱗鬐不辨，首類角，尾類虎，皆以近似之字配合整齊，以就篆體，與初文制若天淵矣。（名原卷上）

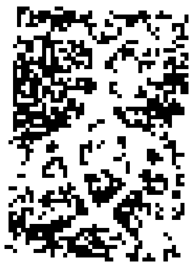
鮮



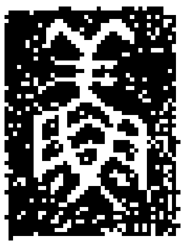
鄦螢壺　以取鮮藁



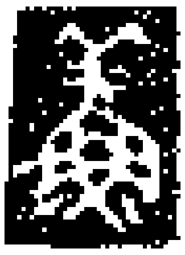
壺一



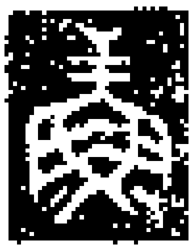
壺一



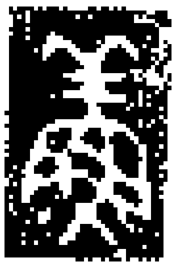
壺三



壺三

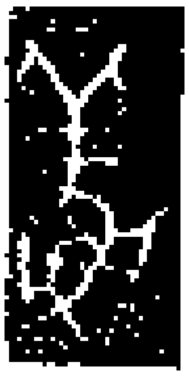


壺四

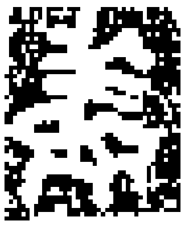


壺四

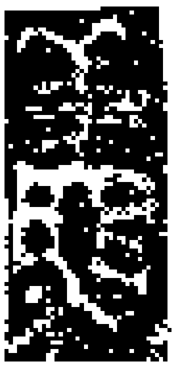
伯鮮盨　伯鮮作旅殷



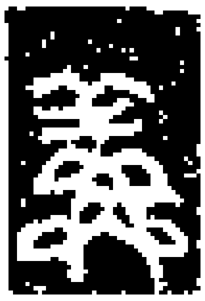
鮮父鼎　鮮父作寶尊彝



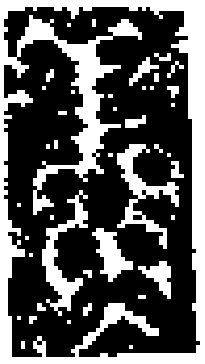
矢人盤　矢卑鮮且𨚕旅誓曰



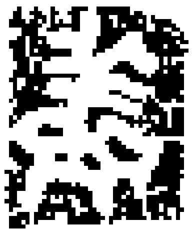
畢鮮殷　畢鮮作皇祖益公尊殷



矢人盤　鮮



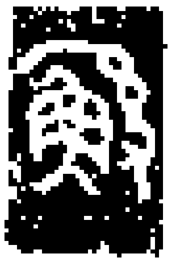
畢鮮殷　鮮其萬年



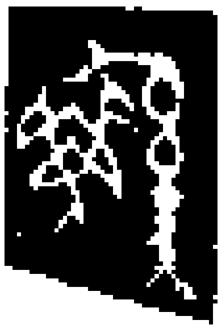
矢人盤　鮮且𨚕旅則誓

說文十一篇「鮮，魚名，出貉國，从魚，羊省聲」。伯鮮盨等作鮮，用作人名，其義可說。鄦螢壺作鮮，「以取鮮藁，饗祀先王」。張政烺曰：「藁，从艸蒿聲，讀爲槁。周禮作薧。周禮庖人掌共六畜、六獸、六禽，辨其名物。凡其死生鮮薧之物，以共王之膳。鄭衆注：鮮謂生肉，薧爲乾肉。」（古文字研究第一輯第二四三葉）

鯀



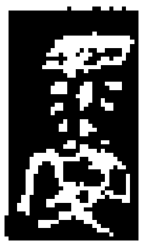
史墻盤　左
右殺散剛鯀



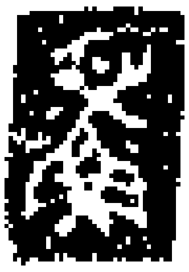
鯀還鼎　鯀
還作寶用鼎

林義光曰：說文云「鰥，鰥魚也。从魚眔聲」。按眔非聲。列子「鯀治水土」（楊朱）。離騷「鯀婞直以亡身兮」，皆作鯀。當以鯀爲正。从魚玄聲，玄古作8，（伯晨鼎）與系形近（孫字叢从系段敦師卷文鼎邾公釗鐘敦以其）皆因譌以系也。澂按史墻盤「剛鯀」疑即「剛眾」，聲同字通。史記周本紀「成王少，周初定天下，周公恐諸侯畔，周公乃攝行政當國」。周書皇門解「惟正月庚午，周公格左閎門會群臣」。左右殺繪剛眾，殆即周公及其與會者。

鰥

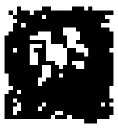


作冊休卣　切
敄鰥寡遺孤



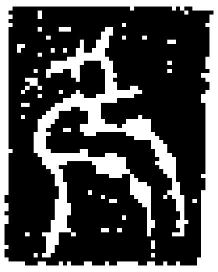
毛公鼎　龏
橐迺敄鰥寡

字从眔从魚，即鰥的偏旁移位字。說文十一篇「鰥，魚也。从魚眔聲」。銘文「敄鰥寡」，與詩鴻鴈「哀此鰥寡」相同。毛傳「老而無妻曰鰥」。

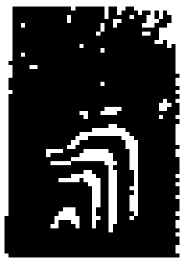


秦子矛　左右
市鑄用逸宜

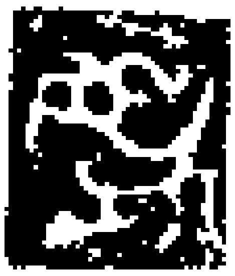
鳥



鳥祖癸毀
[illegible]賜鳥壴

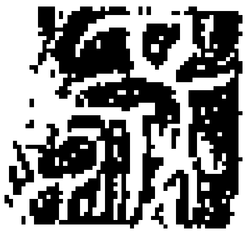


鳥父丁尊
鳥作旅父丁



[illegible]
告田
卣

鳥父乙
女告田



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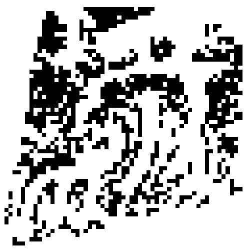
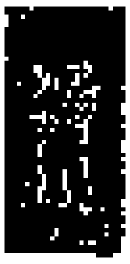


二

貝隹父乙爵　貝
鳥賜貝寶父乙

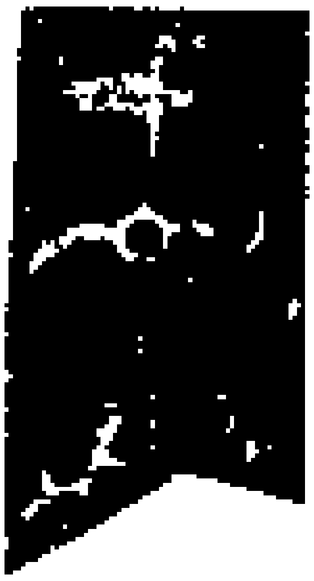
林義光曰說文云「鳥長尾禽總名也，象形，鳥之足似匕，从匕」按匕象鳥足形，非匕字。（文源）



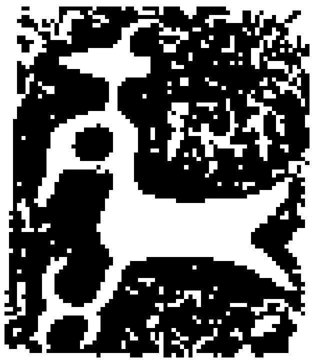
越王劍　郕王
鳩淺自作用劍

說文四篇：鳩，鶻鵃也。从鳥九聲。按金文越王劍作人名鳩淺即越王勾踐。鳩勾古音同屬見母，韻爲幽、侯相通。淺踐由同一聲源戔得音。鳩淺、句踐爲同一人無疑。

鳶

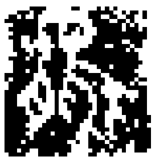


𢦏父辛彝
鳶父辛



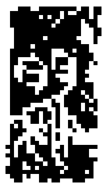
鳥祖辛卣
鳶祖辛

于省吾曰：且辛卣有鳶字，又彝文有𢦏字，舊不識，金文編入於附錄。按鳥之頭上為戈形，从鳥戈聲，當即鳶字。廣雅釋鳥：鳶，鵰也。王氏疏證云：其鳶字說文未載，以諧聲之例求之，則當以鳥弋聲，而書作鳶。鳶字古書在元部，古从弋聲之字多有讀入此部者，故說文閔從弋聲而讀若縣，茂從弋聲而讀若環，貳之從弋聲而音與專切，亦猶是也。此聲之相合者也。鳶字上半與武字上半同體，故隸書滅之則訛為鳶，增之則又訛為鳶。又云：後人以鳶為鳶，失之遠矣。按王說是也。惟謂隸書訛戈為弋，亦有未審。古文偏旁中戈弋每互作，如梁文武字作𢦏，金文擊字作[illegible]，或字作或，即其例也。（雙劍誃古文雜釋三葉釋鳶）



闢丘戈 闢

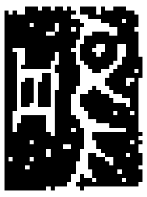
丘隹鴅造



鴅公劍 鴅公□

作元劍寶用之

戴家祥曰：集韻二十六桓「鴅，鳥名，人面鳥喙，音呼官切，通作驩」。方成珪集韻考證謂鴅字廣韻作鴅，从冃，不从月，冃古文丹字，隸作鴅。鄭季宣殘碑「虞放鴅□」，兜驩作鴅，與類編合。按古音丹、驩、歡、鸛都隸元部，月讀魚厥切，音在祭部，祭元陰陽對轉，故鴅亦同作鴅。管子侈靡篇「鴅然若謞之靜」，尹知章注「鴅然，和順貌」，是古代確有此字。鴅為鳥名，字亦从鳥，應該釋鸛，同聲通假，則讀為驩或歡。

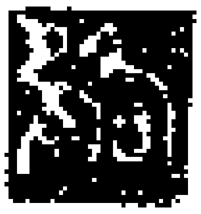


盂

沇子毀　乃鴅沇子作緐于周公

鄭師許曰：睢，余初釋為獲，誤。郭釋為鴅，謂為鵲之省，假為僭，因謂沇子與魯君之埒，殊屬牽強。容庚亦釋鴅，讀為書大傳鄭注離兜作鴅吺，信而未諦。今四部叢刊本尚書大傳作鴅吺，羅釋作雖，疑亦謂鵰字。說文「鵃，鶻鵃也，從鳥舟聲」。詩小宛毛傳「鳴鳩，鶻鵰」，作鵃，釋文云「鵰，字林作鵃」。按鵃乃雕之籀文，雖鳩為雙聲連語字，故雖古音讀如攜，從隹得聲，鵰雖一聲之轉，故可通假。（文史學研究所月刊一卷四期以業沇子它毀盂新釋）唐蘭曰：乃鴅沇子，鴅讀如擁，語辭，乃擁沇子等於下面的乃沇子，這是沇子它對他晉君說的話，意思是你的沇子。（古文字研究第二輯昭王時代青銅器銘五十三篇的考釋）

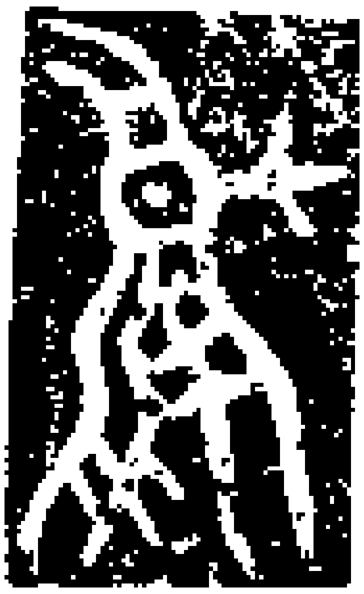
鵅



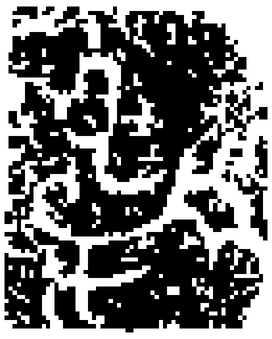
周鵅盨　周

鵅作旅盨

鵅說文四篇訓「烏鸔也」「从鳥各聲」爾雅釋鳥「鵅，烏鸔」郭注「水鳥也，似鶂而短頸，腹翅紫白，背上綠色。江東呼烏鸔」金文作人名

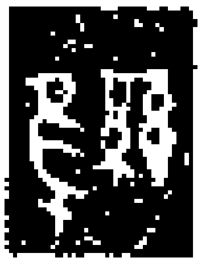


鷄魚鼎 鷄魚



鷄父丁觚 鷄父丁

說文四篇「雞，知時畜也。从隹奚聲。鷄，籀文雞从鳥」。金文鷄魚鼎、鷄父丁觚均象鷄形，帶有護族的圖騰性質。



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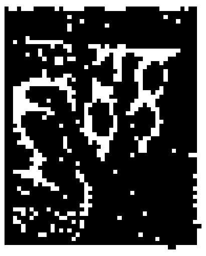
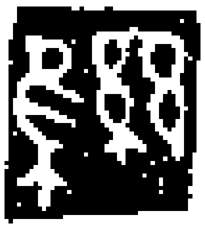
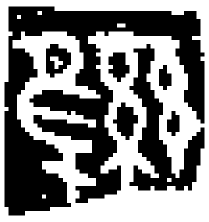


二

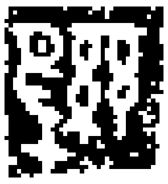
叔䜌父設



一



二

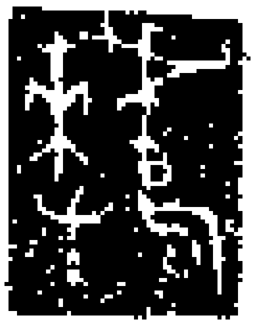


三

叔䜌父設　叔䜌父作鸞姬旅設

羅振玉據定爲䜌，楊樹達認爲甲骨文金文習用𢆶爲䜌，𢆶即絲字，古文絲䜌二字無別，𢆶孳乳爲䜌，故从絲之鷥亦變而从䜌作鸞，說文四篇：鸞，鸞鸞也，从鳥䜌聲（積微居金文說一零九葉叔䜌父設跋）

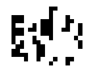
鶆



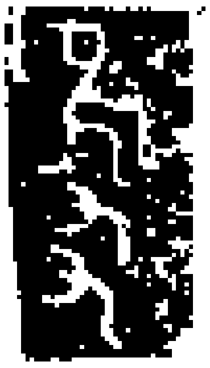
祖乙告田彝作

祖乙鶆侯叔尊彝

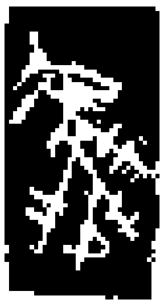
吳大澂曰，鶆疑即來字之繁文，（愙齋集古錄七冊第九葉）譚戒甫同意吳說，（一九六三年考古第十二期六七一葉）按吳說是也，爾雅釋鳥，鷹來鳩，釋文來本作鶆。左傳昭公十七年，爽鳩氏，司寇也，孔穎達疏引樊光曰，來鳩，爽鳩也，春秋曰爽鳩氏司寇，鷹鷙，故爲司寇，郭璞不知左傳之誤，反謂鶆當作鷞，今得金文證之，知樊本是，而郭注非也，字之所以又从麥者，即形容鶆鳩之善擊，如虎豹之急猛也。



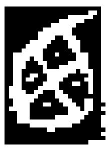
奠右軍戈　右
軍工師司馬鳴



獻鼎　彝字
憂貝口冋



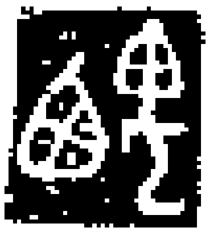
姑馮句鑃　姑馮昏
同之子擇氒吉金



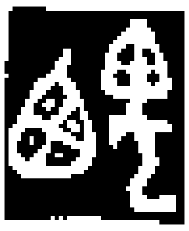
免盤　令作冊內史賜免鹵百㔶

朱芳圃曰：說文鹵部「鹵，西方鹹地也。古字从西省，下象鹽形也。天生曰鹵，人生曰鹽（一切經音義二引補）。安定有鹵縣。東方謂之鹵。」戴侗曰：「鹵潤下鹹，東南多鹹也。不當从西，內象鹽，外象盛鹵器，與鹵同。」（六書故一八）馬叙倫曰：「鹵為鹽初文，鹽不可以象形造字，而鹽乃煑水所成，若造形聲字，惟有以水為主義之體。鹵所以从之∶或∴即水字，㕣即冈之來，其口形著也。」鹵從水字聲（六書疏證二三九）按戴說是，馬說非也。字象∵盛㕣中，㕣，鹽也。金文通字有作层列形者，㕣雉（方）㕣（上同）是其證矣。鹽為細小顆粒，嫌與他物相混，故並其盛之之器象之。（殷周文字釋叢一九卷葉至一九一葉）

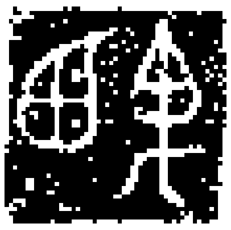
⿰鹵禺



蓋一



器一

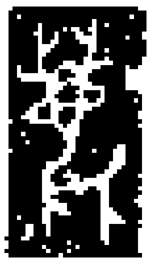


器二

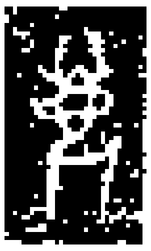
小臣謎毀　遽征自五⿰鹵禺貝

⿰鹵禺、字、書不載、徐中舒謂、鹵類物名之⿰鹵禺（中央研究院歷史語言研究所集刊第三本二分二八八葉趙叔學）吳闓生曰、⿰鹵禺即嵎夷、以海濱鹵地故从鹵、史頌敦作⿰鹵禺（吉金文錄卷二二葉俗偎又殺）葉均無詳說、難成定說、有待再考、

鹿

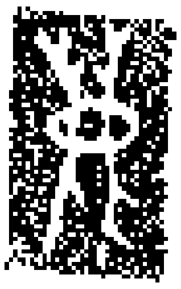


蓋

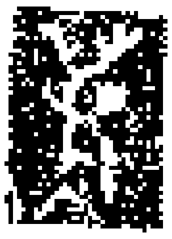


器

鹿設　王賜命鹿

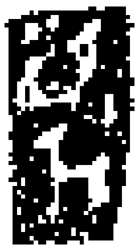


二蓋

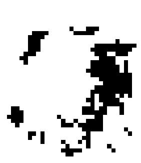


二器

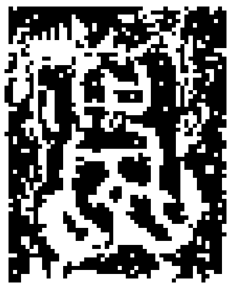
貉子卣　王令士道歸貉子鹿三



大豐設　唯朕又鹿

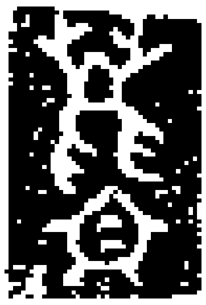


孫詒讓曰：說文鹿部「麤獸也。象頭角四足之形，鳥鹿足相比，从比。」金文貉子卣鹿作較石鼓文鹿作𪊽，麋作𪋌，麀作𪊫，三文角形或繁或省，並與小篆異。龜甲文鹿字作𪊽，又有𠁁買二字亦鹿之省（甲文凡从目字或作四）。商文上从竹，鼓文上从四，角形最葡，疑原始象形字，如是後省作ㄓ，又省作ㄩ，甲文从卄冊，兩形又微異，皆省變象形字也。依甲文則是以角屬於橫目，與首文同，即象首形。古文首亦从目也。石鼓作𦣻，尚存橫目之匡郭，小篆變作𠀀，乃與首目形不相應矣。（說文心部「慶从心夊，从鹿省」吉伯貞敦慶作𢝊，从𦣻亦角屬橫目形也。參見上九葉）



[illegible]

秦公𣪘
高弘又慶

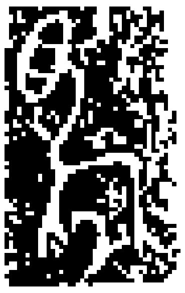


[illegible]

伯其父簠　唯伯
其父慶作旅簠

戴家祥曰：𪊨字从鹿从文，字庸釋慶，說文三篇「吝，从口文聲」，唐韻良刃切，來母文部。集韻十七真「麐」或作「麐」，通作「麟」，音力真切，真文韻近，古人通用。[illegible]起「唯伯其父慶作旅簠」，其當讀麒，玉篇三七二「麐，麒麟也」。孟子公孫丑上「麒麟之於走獸，類也」。古人名字義必相應，故伯麒父字𪊨。郭沫若釋慶（兩周金文辭大系攷釋一二一葉）非是。

薛尚功歷代鐘鼎彝器款識法帖釋盄和鐘「高弘有慶」爲「有慶」，呂大臨考古圖、翟耆年籀史因之。近世出土秦公𣪘銘與鐘同，故「有慶」爲古成語，周書呂刑「一人有慶，兆民賴之」。小雅楚茨「孝孫有慶，報以介福」。國語周語「有慶未嘗不怡」。孟子告子下「俊傑在位，則有慶」。與𥂴銘「畯疐在立，高弘有慶」可以互證。「有慶」一詞見諸周易坤、履、大畜、頤、晉、睽、益、升、困、豐、兌諸卦者共十一處，是「有慶」之爲「有慶」，从辭義觀之有稽徵矣。器銘以鐘、高、疆、慶、方爲韻，古音「文」在十一，「陽」在十二，「真」在第十，真、文韻近，文、陽韻亦相近，字之从文得聲者可以讀「真」，亦可讀「陽」，故𪊨字可假爲麐，亦可假爲慶。

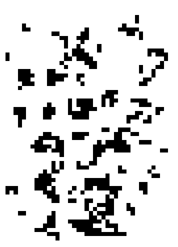


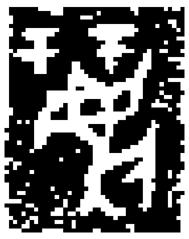
婌日乙觚

麇婦貝于婌

說文、十篇，麇，麞也。从鹿囷省聲，籀文不省，作麏，金文作麇，省囷爲禾，如說文。金文作人名。

麉


蓋

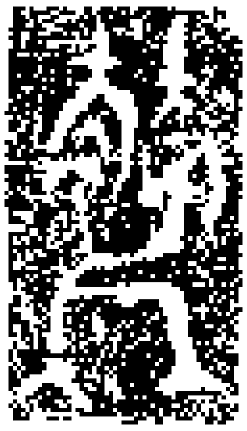

器

師旋毀

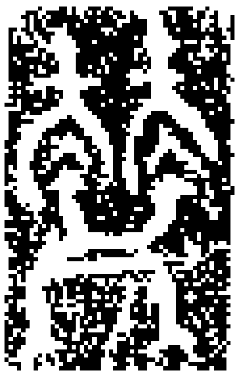
麉般

說文十篇「麉鹿之絕有力者，从鹿幵聲」師旋毀「麉般」麉正作此形

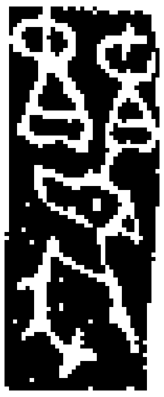
麗



取膚盤



取膚匜用賸之麗妃



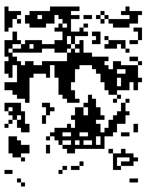
辛己作子

丁彝　王禽多

亞聖官京麗

孫詒讓曰：說文鹿部：麗，旅行也。鹿之性見食急則必旅行。从鹿丽聲。古文作丽，篆文作𠀅。依許說，古文先有丽字，丽字而麗則後來孳益字也。然丽、𠀅兩文之象義，許氏也無說。攷金文陳丽戈丽作𠀅，與𠀅字形近。又取膚子商盤有麗妃字，當即麗之古文（舊釋為麗非）。蓋下从鹿省，上从𦥔，即丽字也。說文比部：比，古文作𠤏。又八部：八，二八也。兩从此闕。以金文麗偏旁𦥔校之，古文丽蓋从比从八會意。取兩兩相比，與旅行之義正合（大戴禮記虞戴德篇云，天事曰明，地事曰昌，人事曰比兩以慶，知比从之義也）。陳𦥔戈則从二八駢列，與比从義亦相通。後人以鹿性喜旅行，又增鹿為麗，而𦥔、𦥔字罕用，傳寫譌變為丽、𠀅，遂失本形，其象義遂無可推繹。許書蓋亦不得其說，故以附屬麗字為重文，非金文有此兩字，幾不辨古文為何形矣。（古籀拾遺下）

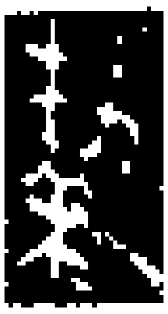
（丽）



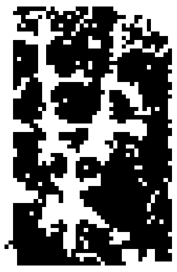
陳丽子戈

陳丽子造戟

丽，疑麗之篆文。說文十篇：麗，旅行也。鹿之性見食急則必旅行。古文作丽，篆文作丽。此篆正與丽形近，參見麗字條。



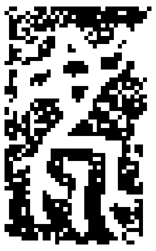
盖



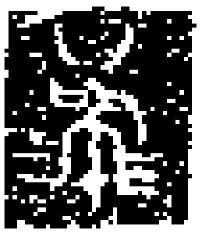
器

師害殷　麋生
曶父師害及中

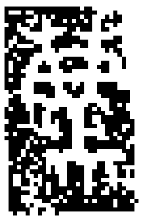
戴家祥曰：麋字从鹿米聲，字當讀麚，聲符更旁字也。說文六篇「米，兩刃臿也，从木象形。宋魏曰米也。」唐韻互瓜切。或體為形聲，則寫作釫，从金亏聲。集韻九麻米、釫、鋘、鏵同字，音胡瓜切。麚，玉篇三七二音古瑕切，集韻麚麐同字，音居牙切。叚加聲同，故从叚得聲者，亦可借用加聲。詩大雅「假樂君子」，禮記中庸引作「嘉樂君子」。米、叚韻位都在魚部，米讀喉音匣母，叚讀牙音見母，古音見母每有讀作匣母者，例如胡从古聲，是也。是叚之於米，不但同部，而且同母。爾雅釋詁「假，大也」，故獸之大者名麚。釋獸「鹿牡麚」。說文九篇「豭，牡豕也」。釋魚「魵，大者謂之鰕」，其義一也。徐同柏釋董（从古堂款識學十五周師害敦）卷瑑埶。



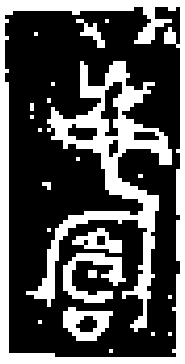
衛盉
麀奉兩



樊君簠　樊
君麐之飤簠

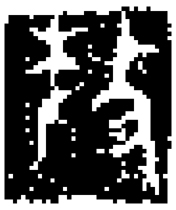


蔡侯鐘　麐侯
自作龢鐘用

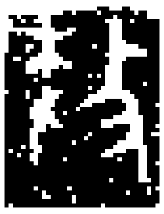


曾大保盆　曾大保
麐叔亟用其吉金

𠩺



一簋

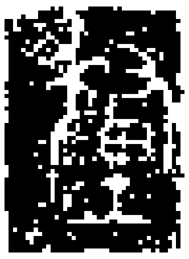


一器

師寰𣪘

異𠩺

說文三篇攴部「𠩺，坼也。从攴，从厂。厂之性坼果熟有味亦坼，故謂之𠩺。从未聲」金文師寰𣪘釐作𠩺，器文作釐爲釐之或體，秦公𣪘作釐，上从𠩺，與說文同，獻鎛釐作釐，其它各器釐作釐。𠩺从來聲，故釐亦讀來，段玉裁注說文謂未不爲聲。徐灝說文段注箋疑當从攴，从未，會意，厂聲。厂，余制切，非厓厂字也。按廣韻木讀莫卜切，明母侯部，未讀無沸切，明母脂部，木未同聲不同部，來釐不但同母而且同部，故釐亦讀來。𠩺讀許其切，曉母之部。誠如徐說厂讀余制切，則爲喻母祭部，皆不能解決𠩺、釐聲韻問題，是𠩺之聲讀至今仍無確證。



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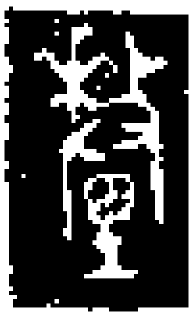
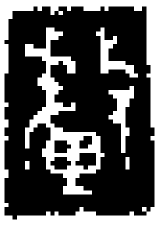
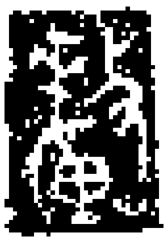


二

小克鼎　克作朕皇祖釐季寶宗彝

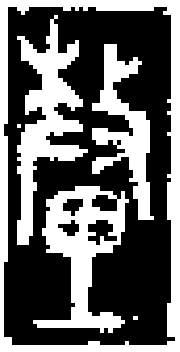


蓋

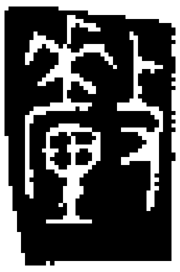


蓋

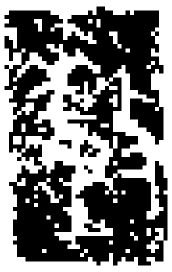
無㠱簋　無㠱用作朕皇祖釐季尊簋



釐伯鐘　用作朕文考釐伯龢薔鐘

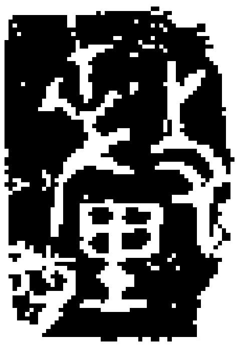


蓋

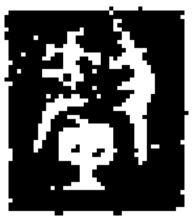


蓋

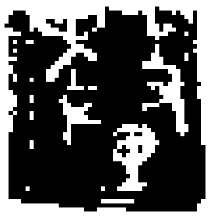
師酉簋　公族㺹釐入右師酉立中廷



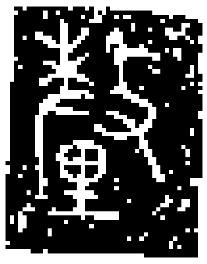
𡨦鼎　用作朕文考釐叔尊鼎



叔夷父尊　叔夷父作文考釐伯尊彝



㚤伯戎簋　用作朕皇考釐王寶尊簋



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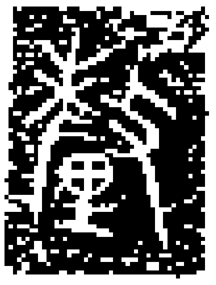
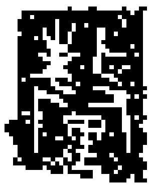


二

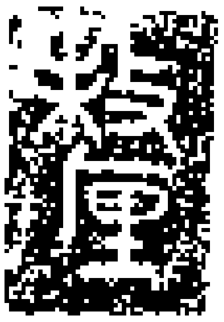
秦公鎛

鎛



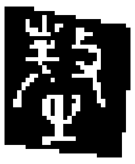
秦公鐘

屯魯多釐



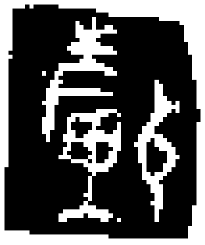
秦公殷　以

受純魯多釐



班殷　受

京宗懿釐



康鼎　用作朕文

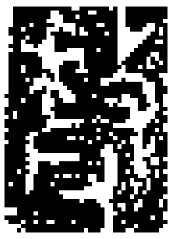
考釐伯寶尊鼎

說文里部「釐，家福也。从里𠩺聲。」段玉裁注「家福者，家居獲祐也。蓋以許訓『里，居也』，故特意伸其从里之義。」家祥按：釐之本義為理，理里同字。莊子則陽篇「靈公奪而里」，陸德明釋文「里本作理」，注音加旁則寫作釐，聲義不變。書序「帝釐下土方」，馬融注「釐，理也」。周頌臣工「王釐爾成」，鄭玄云「釐，理」。國語周語「釐改制量」，韋昭注「釐，理也」。家福之訓乃假借字，非从里之本義，段注可商。

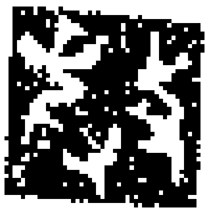
師兌殷云「用作朕皇考釐公鼎殷」，釐為國邑名。宋時出土之齊侯鎛鐘有釐都、釐邑、釐僕之文，孫詒讓讀釐為萊，按萊國，左襄六年傳「齊侯滅萊」，又襄五年傳「齊寘群公子於萊」是也。字亦作郲，襄十四年傳「齊人以郲寄衛侯」，萊郲並从來聲。（古籀拾遺卷上第十頁）

按天官獸人「及弊田令禽注于虞中」，鄭衆云「虞中謂虞人釐所田之野」，陸德明釋文「釐本亦作萊。」地官山虞澤虞、夏官大司馬並云「萊所田之野」，釐萊音近字通，古書或本有

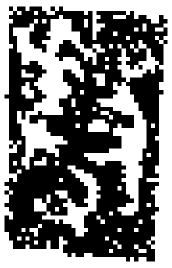
備萊為釐者，故鄭衆依用之。釐王釐公，釐叔釐季蓋即禹貢之萊夷。史記齊世家「太公東就國，萊夷來伐，與之爭營丘。」左傳襄公十四年「以郲釐歸」定公十年「夾谷之會萊人欲以兵劫魯侯」。國語齊語「萊莒徐夷吳越」韋昭注「萊今東萊」，水經淄水注「齊靈公滅萊，萊民播流此谷，邑落荒蕪，故曰萊蕪，禹貢所謂萊夷也」。孫說至確。



盖一

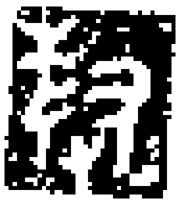


器一

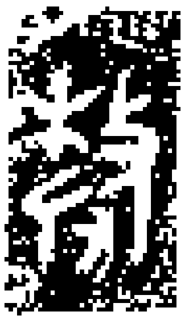


盖二

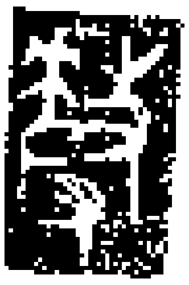
師嫠殷，
師嫠



輔師嫠殷
嫠拜𩒨首



輔師嫠殷
嫠其萬年



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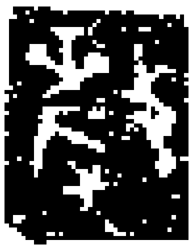

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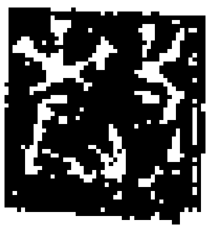

器二

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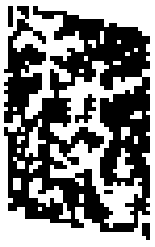
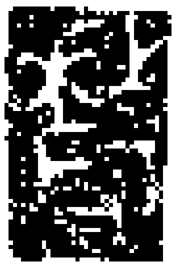
嫠其萬年



師訊鼎
訊敢嫠王



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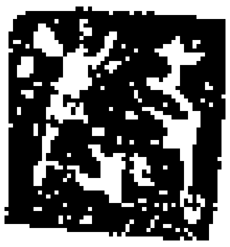
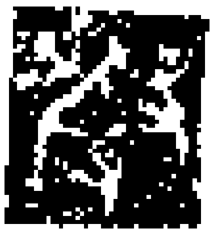


器二

師嫠
殷

師嫠拜
手𩒨首



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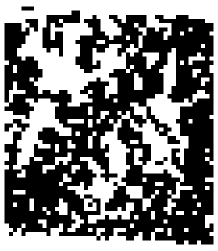

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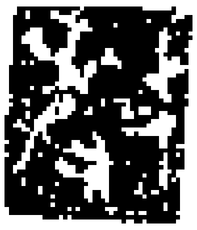
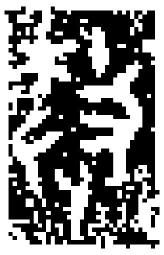
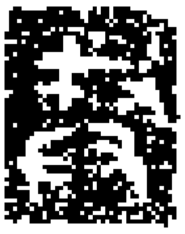


盖二

師嫠殷
宰琱生內右師嫠



輔師嫠殷
嫠伯入右輔師嫠



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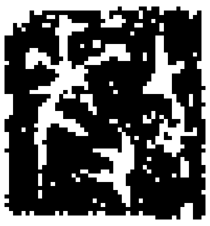

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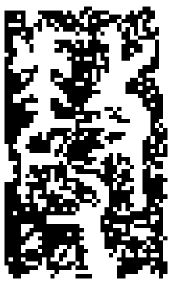
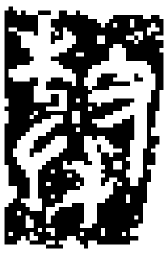


盖二

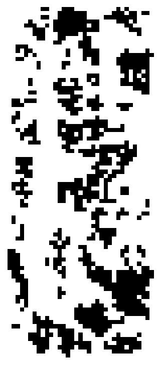
師
嫠

（⿸𠩺來）

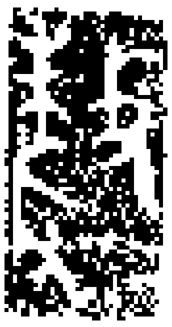
敔殷　王乎尹
氏冊命師𠩺



輔師𠩺殷　王乎
作冊尹冊令𠩺曰

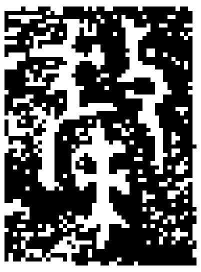


盂



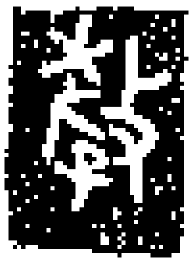
銘　𢆶祖丁卣
賜𠩺

按字从又𠩺聲，疑即釐之假字。說文十三篇「釐，家福也。从里𠩺聲」。金文釐字訓福，如「以受屯魯多釐」、「萬多釐眉壽無疆」，或為賜福之義，如「釐僕三百又五十家」，或作人名。說文三篇「𠩺，引也。从又𠩺聲」。金文不作此義，用法與釐基本相同。𢆶祖丁卣「歸福𢦏多寓从山錫𠩺」，𠩺者即釐福也。師𠩺殷𠩺為人名。



趠鼎　用作朕皇
考⿸𠩺來伯奠姬寶鼎

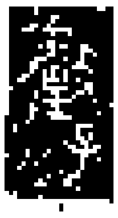
字从𠩺來聲，銘文「⿸𠩺來伯」，叔𧽊父尊作「釐伯」，來里聲韻皆同，為聲符更换字。



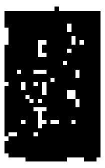
史牆盤

繁猶多孷

戴家祥曰：孷从子𠩺聲，當即斄之古文。从子與从女義同，大雅大明「長子維行」，毛傳「長子長女也。」儀禮喪服傳「故子生三月則父名之。」鄭玄云：「凡言子者，可以兼男女。」左傳莊公廿八年「小戎子生夷吾」，又成公二年「以蕭同叔子爲質」，杜預注「子，女也。」禮記曲禮下「子於父母則自名」，鄭注「言子者通男女」。嫠聲同釐，經傳多借用釐。左傳襄公廿五年「嫠也何害」，杜注「寡婦曰嫠」。釋文「嫠，力之反，本又作釐。」又昭公廿四年「嫠不恤其緯」，釋文「嫠，本作釐」。釐从里𠩺聲，里讀良已切，子讀即里切，韻值都在之部。知孷之从子，亦注音加旁字也。其在器銘皆禧之借字。叔向毁「降余多福緐孷」，牆盤「繁猶多孷」，秦公毁「以受屯魯多釐」，文例正同。蓋皆古人頌禱之詞也。



一



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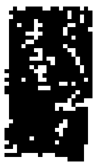


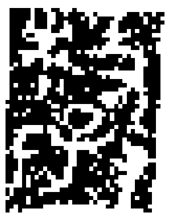
六

者減鐘　周

祈眉壽繇孷

史牆盤「繁猶多孷」，秦公毁「以受屯魯多釐」，「多孷」在叔向父毁中稱「緐孷」，與此銘「緐孷」正相同，可知孷當為孷與釐之合文，詳見釋釐。

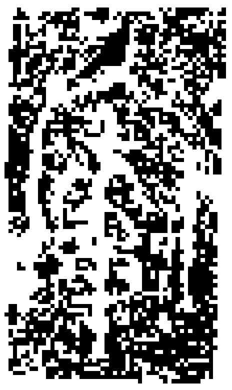
（㪤）



叔向父簋　降
余多福緐孳

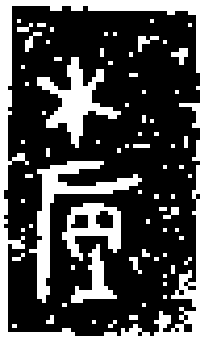
㪤字从手从𢼸，手叔皆讀之部，爲聲符加旁字。牆盤「緐眉多釐」，秦公簋「魯多釐，眉壽無疆」，宋時出土之盄和鐘亦有「屯魯多釐」之語。釐當讀禧，爾雅釋詁「禧，福也」。漢書孝文紀「祠官祝釐」，顏師古集注「釐本作禧，假借用耳。」又賈誼傳「上方受釐坐宣室」，顏注「言受神之福」。揚雄傳「逆釐三神者」，注「釐讀曰禧」。左傳公羊穀梁經閔公之後者爲僖公，史記齊世家稱釐公。禧亦之部字，故說文一篇示部出禧字。

（寷）



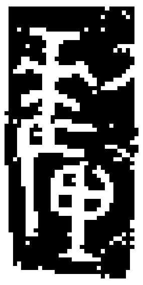
陳肪簋
寷叔和子

寷字从宀从衣从里，衣里聲同。古文四聲韻平之引古文尚書釐作[illegible]，與此形近。說文「釐，家福也」。周頌桓「克定厥家」，孔疏「家者，承世之辭」。寷之从宀，給即「家福」之義。又雅詁殿

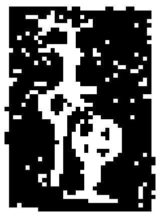


釐伯毁　𠩺

作釐伯寶毁



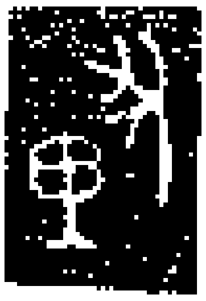
蓋



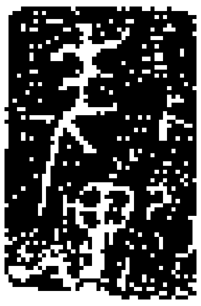
器

芮伯啟壺　芮伯

啟作釐公尊彝



蓋



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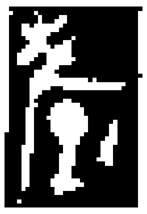
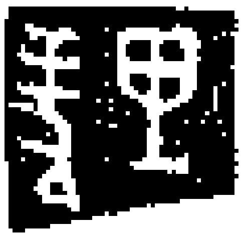
釐鼎　釐

作寶釐鼎



豆閉毁　用作朕

文考釐叔寶毁

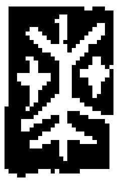


南旁毁　或釐

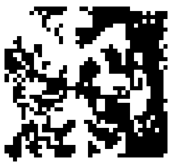
母作南旁寶毁

釐字从𢼸省，从厂，未厂皆聲，古文四聲韻七之引郭昭卿字指釐作𠩺，與此正同，釐里不但同部而且同母，故釐亦訓理，書序『帝釐下土方』，馬融云『釐，理也』，周頌臣工『王釐爾成』，鄭箋『釐，理也』。理取里聲，故理亦同里，小雅信南山『我疆我理』，毛傳『分地里也』，莊子則陽篇『靈公奪而理之』，釋文『里本作理』，是釐之从厂，注音加旁字也。

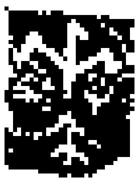
桼



吳彝 桼載

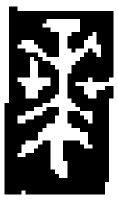


盂



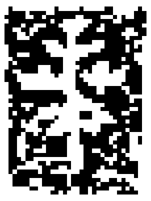
器

三年師兌簋 桼載

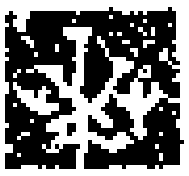


吳彝 桼

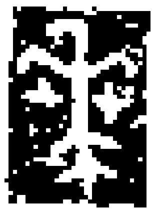
卣



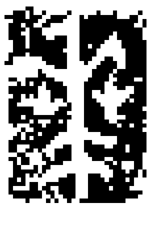
衛鼎 桼卣



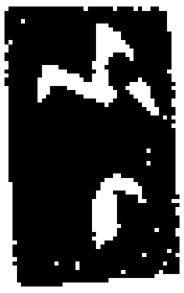
衛鼎 㜏桼



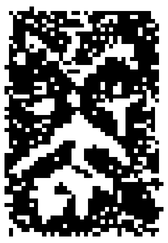
衛盉 桼軨



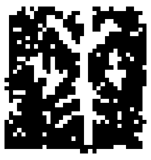
衛盉 屋桼兩



䵼簋 用桼壽

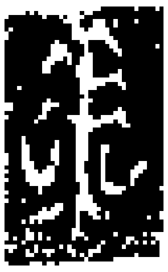


毛公鼎 桼䋣較

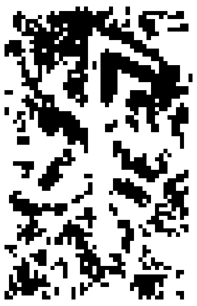


番生簋

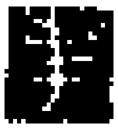
桼𩍐 載



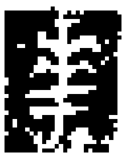
䥈父壺賜 䥈父丁桼六



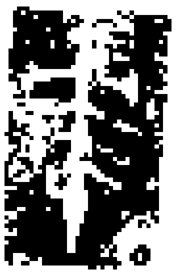
膳夫山鼎王 孚史桼訡令山



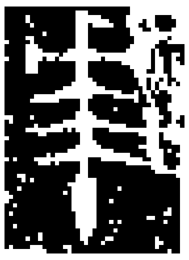
丕晉 方鼎



不晉方鼎 桼彪不晉

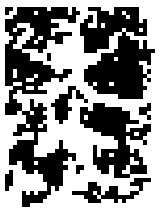


盂

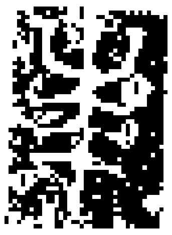


器

卣圖



圉甗



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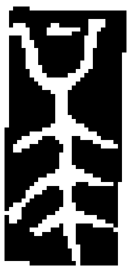
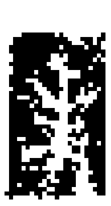
奉于成周

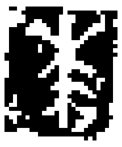


獻侯鼎　唯
成王大奉

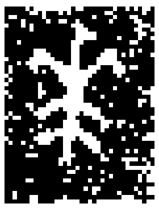


伯衛

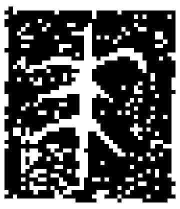
設　乃祖
克奉先王



衛鼎　用奉
壽匃永福



盂一



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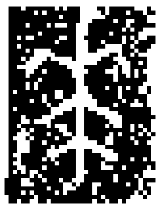
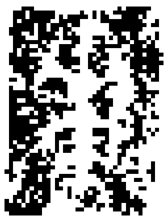


盂二



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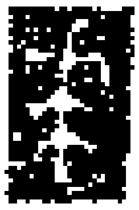
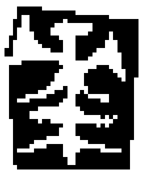
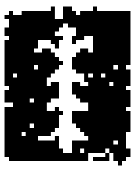


盂三

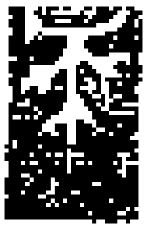
杜伯盨　用
奉壽匃永命



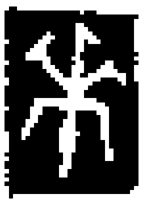
盂尊　唯王
初奉于成周



伯麟彝　唯用祈
奉萬年孫₌子₌永寶



禦鼎　遣
禕二奉



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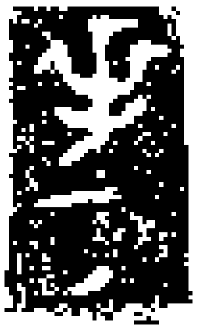
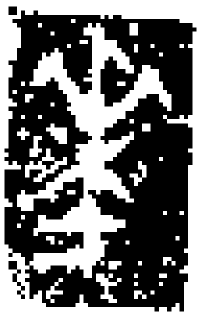
豳蓋𠂤邦周射于大池



大克鼎　聖參卑

聖保祖師𠦪父

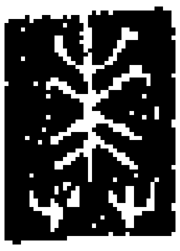


大克鼎　穆穆文祖

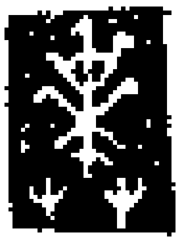
師𠦪父悤𡨄卑心

林潔明曰、說文「𠦪、疾也、从夲卉聲、拜从此、」按此字在甲金文並作𠦪或𠦪𠦪不从夲、說文据訛小篆强為說解、其金文𠦪主要有三種用法、一是祭名、相當於說文之祓、金文中用為動詞、除惡祭也、（如匽侯鼎銘𠦪彖）二是與匄為對文、或與祈連用、亦用為動詞（如杜伯盨衛鼎銘）三是用同賁、飾也、往往作𠦪或𠦪、而不作𠦪（如彔伯簋毛公鼎銘）高田忠周則阿於說文强為牽附、其說非是、𠦪字除同柏、吳大澂盡釋𠦪、蓋業以字形立說、揆之銘文、扞格難通、其說自非、劉心源、容庚釋𠦪讀若賁、强運開、張之綱諸家並同、林義光高鴻縉則逕以𠦪為賁字古文、擬金文中𠦪字往往用同賁、是也、然以𠦪為賁之古文、則於字形無據、丁佛言釋為求、賁之省、按金文自有求字、从無作𠦪者、其說顯誤、周名煇則定為柬字古文、則於字形字音並無確據、求之銘文亦不適切、龍宇純師謂𠦪是荄字初文、荄根也、𠦪即象草根之形、金文𠦪用當說文祓字、除惡祭也、故在金文𠦪用作名詞、其義為求福之祭、用作動詞、其義為祭祀求福、故有祈求義、又讀坴𠦪本為一字、然在金文中己分化為二字、𠦪假借為賁、用為賁字、本身之含文采雜

色之義，語言中的責，在金文時尚未制成專字，遂借𠌶為之，且習慣上不寫無艸的𠌶而寫加艸的華，起初或是強為分別，後來則分化為二字。（見甲骨文金文彙字及其相關問題）其說博洽精審，確不可易。（金文詁林第十二冊卷十第六一五二至六一五三葉）

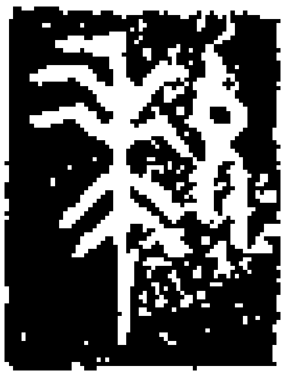


桼伯𢦏毀
桼𠙶

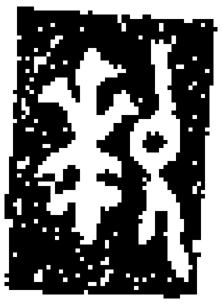


桼伯𢦏毀
金車桼幬較

桼伯𢦏毀「桼𠙶」「金車桼幬較」爲金文遣語，桼卽桼之繁飾，加雙手以示奉敬鄭重之意，詳見桼字條。



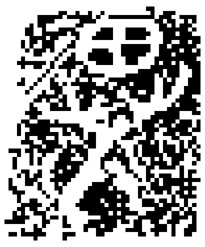
虢季子白盤
博伐玁𡴘



兮甲盤 王初各
伐玁𡴘于𡆥盧

高田忠周曰：按說文「𡴘，進也。从夲从屮，允聲。易曰『𡴘升大吉』。」𡴘疑𡴘字省文，升也，進也，皆一義也。𡴘允通用，蓋許氏字形說有誤。𡴘字元从𡙇允聲，或省作𡴘也。𡙇者疾也，進趨之謂，𡴘字从𡙇，其意顯明。又說文𨍥字作𨍥，而金文作𨋡，𨋡即知𡴘从𡙇省明矣。然則此篆與上文奏字皆明从𡙇，許氏之誤皆同，今正。文義「玁𡴘」，段借說若𤞞識字也。詩采薇「玁狁之故」，傳「狁，獸也」，字亦作𤞞，𤞞狁，𤞞允其正字也。（古籀篇四十第一零葉）

異



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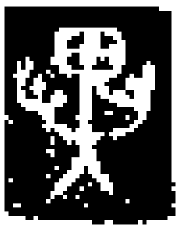

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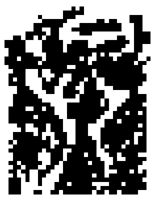
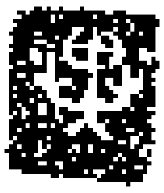
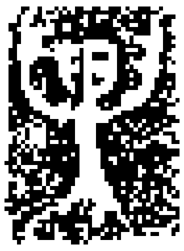


七

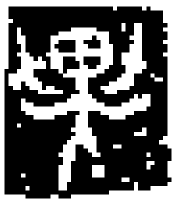
虢叔旅鐘 異才下



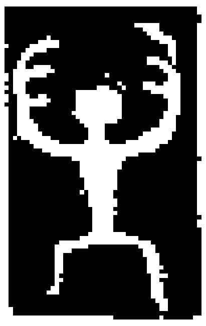
乖伯毁 異自也邦



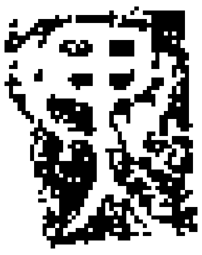
亢鼎 敃 矢異臨小



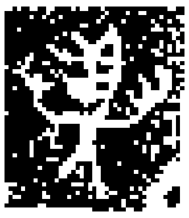
舀鼎 井叔 才異爲口



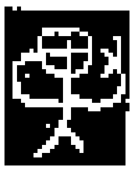
毋羊鼎 用 作毋羊異彝



盠匄 盠鼎 敢對王休異



單異尊 單異 作父癸寶尊彝



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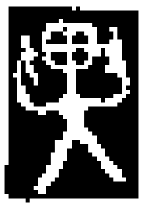


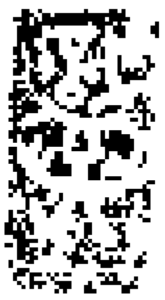
二

作冊大鼎 公東 鑄武王成王異鼎

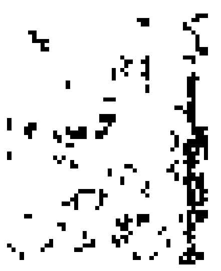
戴家祥曰：說文「異，分也，从廾从畀。畀，予也。」靜安先生云：此戴字，象頭上戴甶之形。楊樹達亦謂「甲文異字作人頭上戴物兩手奉之之形，蓋戴之初字。」（積微居金文說卷八乖伯毁）

䐈跋卅　按王說是也。釋名釋首飾：戴，載也，載之於頭也。「戴，載也，戴在其上也。」左傳僖公廿三年晉子犯數文公曰：「天賜也，稽首受而載之。」襄公十八年中行獻子將伐齊，事與厲公訟，弗勝，公以戈擊之，首隊於前，跪而戴之，奉之以走。」金文以己尊有異字，且戊鼎有異字，象人一手提物，頭上又戴一物，而用一手護之之形，又戊彝有異字，兩字象側視人形，頭上戴物，意者運輸工具未被利用之時，惟有頭戴背負，才能維持其生存權利，「頒白者不負戴於道路矣」在戰國時代，孟子還作為王政之始，何況意工概乎言之。蓋異為原始象形字，加旁以戈，則變為形聲字，今異失其初義，乃由假借加旁之戴據有之，而異字則有「殊異」、「從異」、「敬趩」之義，皆同聲通假字也。

⿱戠異



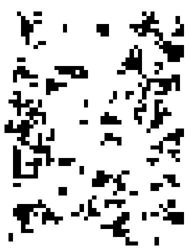
史牆盤　櫅角⿱戠異光

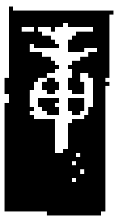


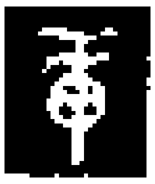
𤼷鐘　丙　角⿱戠異光

戴家祥曰：⿱戠異从異从戠，戠亦聲，似熾字。史牆盤櫅角⿱戠異光，猶言盛耀光也。

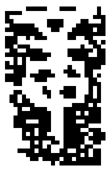
章


膳夫山鼎
堇章


蓋


器

競卣
賞競章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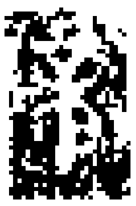
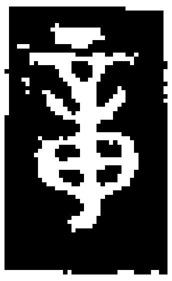

器

師遽彝
瑞章四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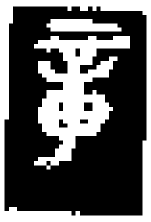
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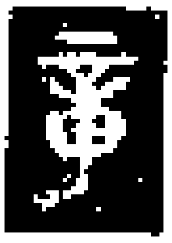
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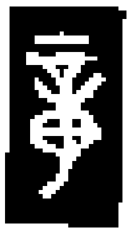
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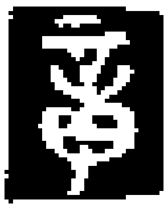
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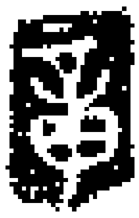
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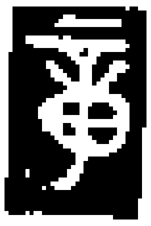
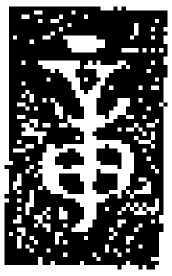
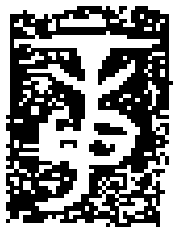

蓋五


器五

頌殷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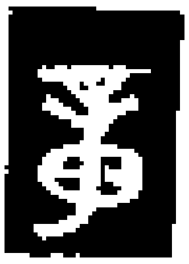
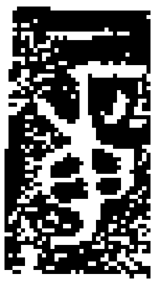

器二

壺瓶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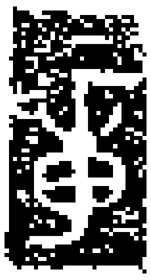
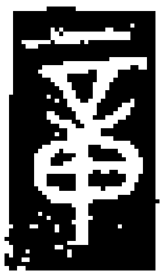
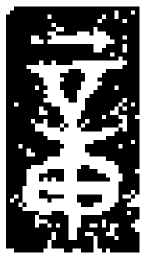

二

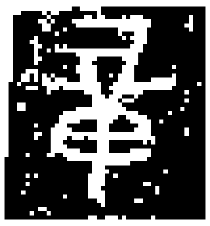
頌鼎
反入覲

章


蓋


器

大殷　賓
睽訊章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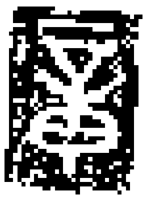
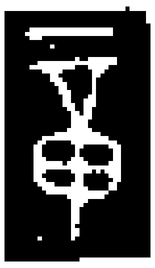
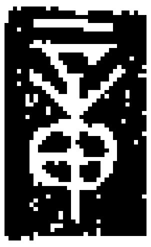


器

大段　睽賓豕章

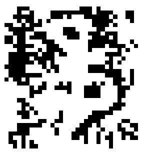


蓋



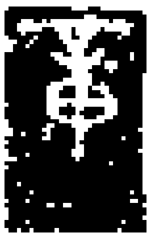
器

大段　大賓豕訊章



卯段　賜

女爵章四



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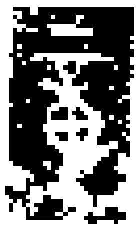
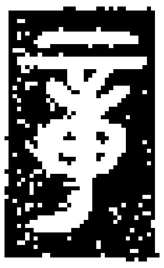
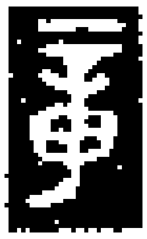


器

萬段　白黃賓萬章一



蓋一



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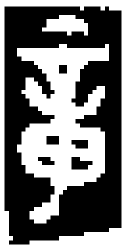

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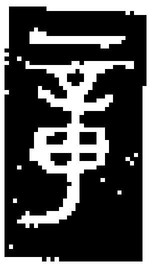

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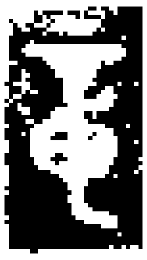
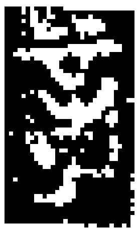


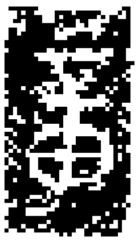
蓋四

史頌段

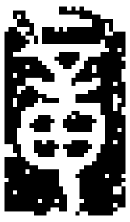


史頌

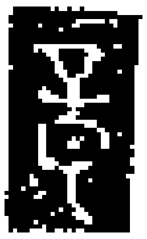
鼎　鮴賓章馬四匹



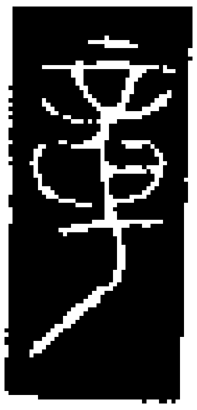
召伯虎段　余惠于君氏大璋



衛盉　矩伯庶人取堇章于裘衛



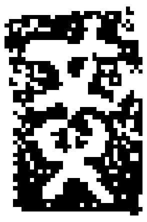
辭从璽　章宰瞏夫戶辭从田



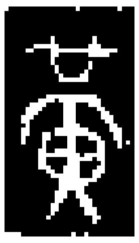
楚王酓章鎛　楚王酓章作曾侯乙宗彝

朱芳圃曰：說文音部「章，樂竟爲一章。从音从十。十，數之終也。」林義光曰「按古作𩃬，不从音，亦不从十，本義當爲法，从辛，辛，罪也，以曰束之，法以約束有罪也。」（文源八·四）按林說非也。字象斵爍燒時光彩成環之形。書堯典「平章百姓」，鄭注「章，明也。」易豐六五「來章有慶」，虞注「章，顯也。」國語周語「其飾彌章」，韋注「章，著也。」是其義也。孳乳爲彰，說文彡部「彰，文彰也。从彡章，章亦聲。」（殷周文字釋叢二十卷三二十一葉章）　按朱芳圃所釋可備一說。高田忠周謂章从畢省，似難成立。有待深考。金文通常借作璋用。

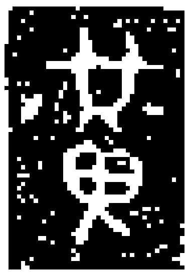
黃



師艅毀 朱黃



寰盤 朱黃



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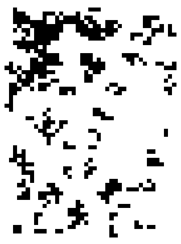

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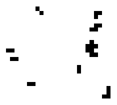

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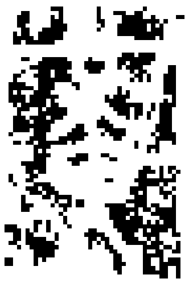

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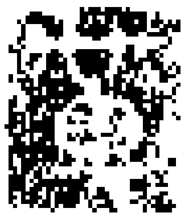

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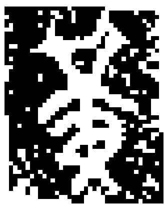

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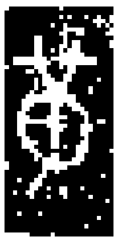

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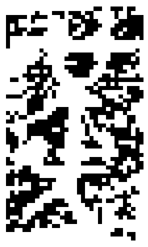

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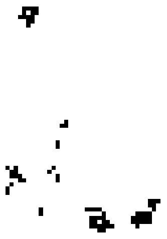

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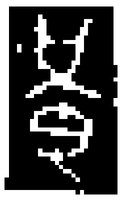

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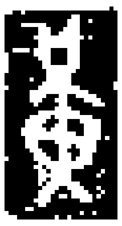

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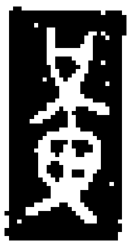

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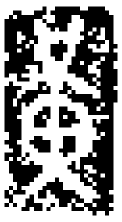

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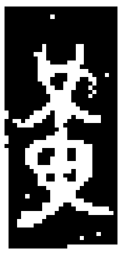

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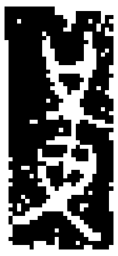

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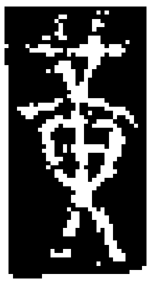

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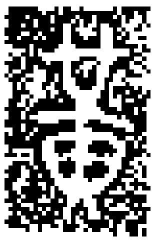

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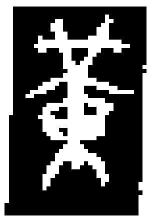

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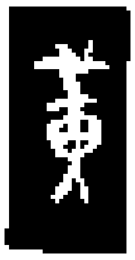

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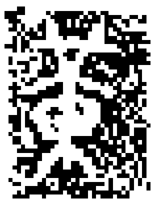

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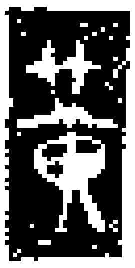

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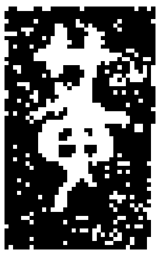

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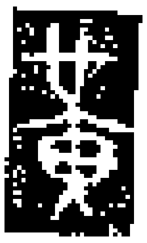

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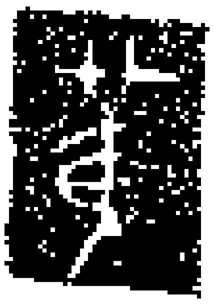

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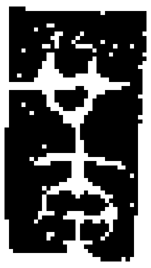

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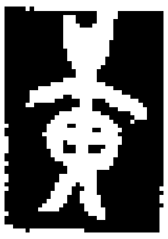

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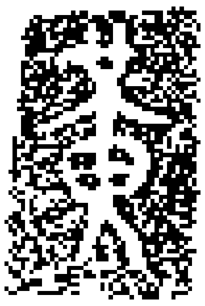

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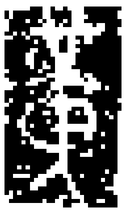

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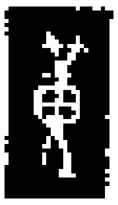

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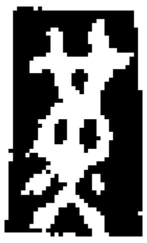

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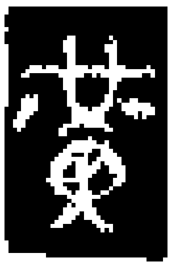

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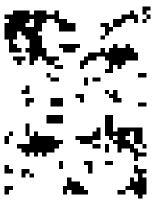

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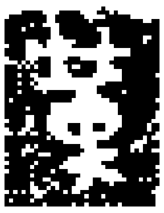

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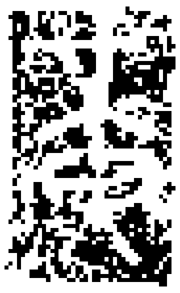

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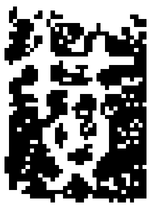

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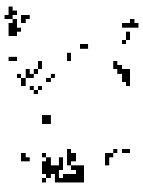

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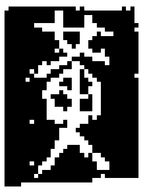

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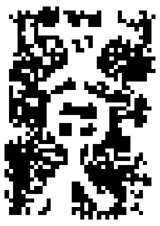

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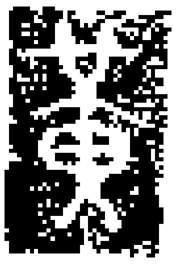

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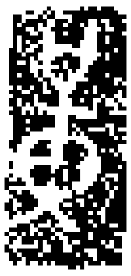

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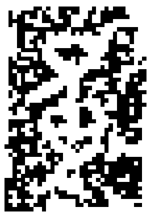

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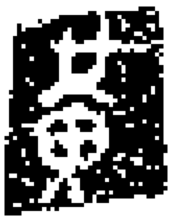

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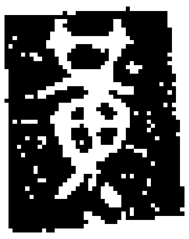

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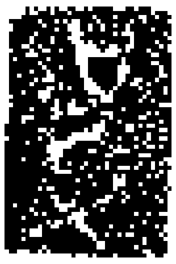

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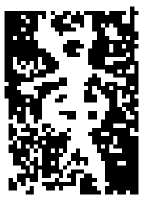

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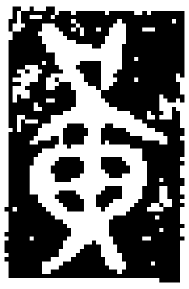

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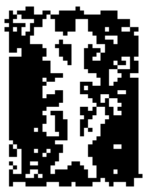

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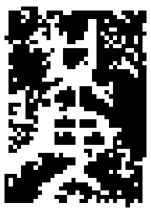

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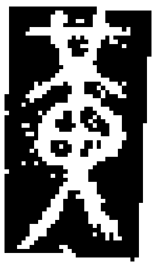

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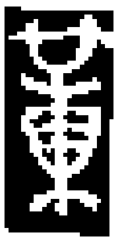

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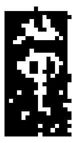

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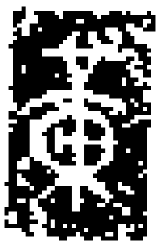

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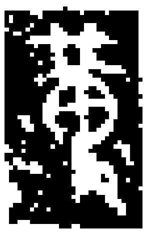

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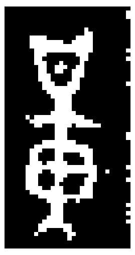

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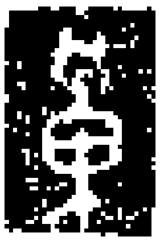

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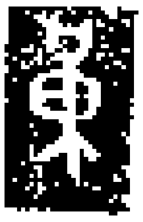

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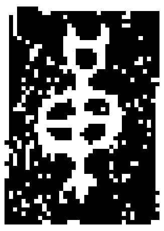

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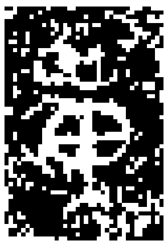

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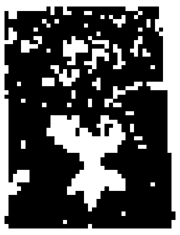

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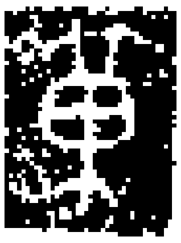

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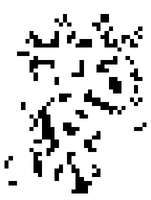

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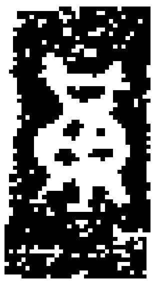

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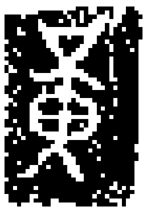

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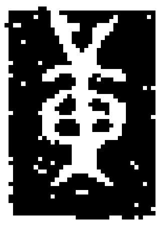

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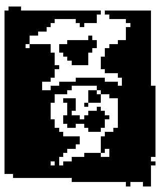

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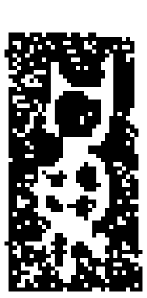

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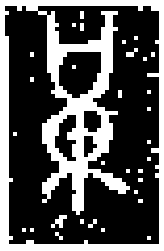
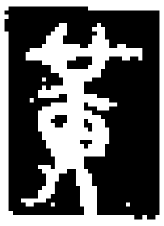


簋二

曾仲大父𧊒簋 用賜眉壽黃耉霝冬



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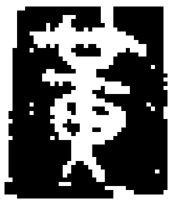

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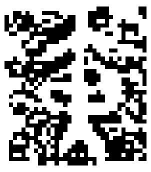
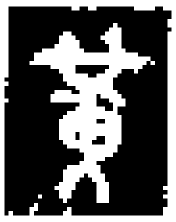
曾伯霥簠 曾伯霥

設不黄
耇萬年



師艅殷　天子其
萬年眉壽黄耇



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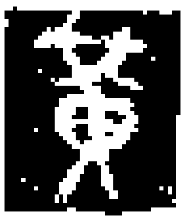

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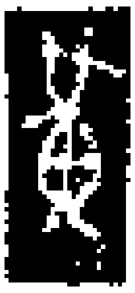
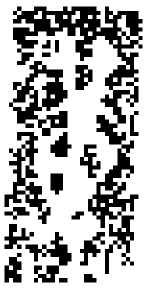
盙余

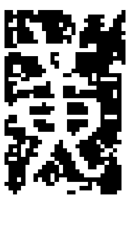
擇其吉
金黄鏞



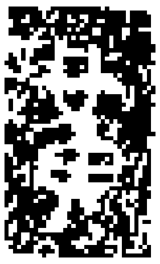
叔姬簠　叔
姬霝作黄邦



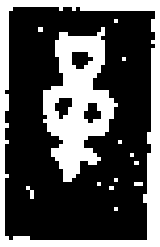
黄中匜　黄
中自作朕匜



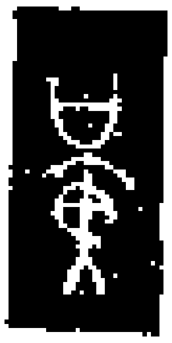
剌鼎　用作
黄公尊鼒彝



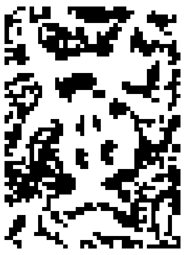
黄季鼎　黄季
作季嬴寶鼎



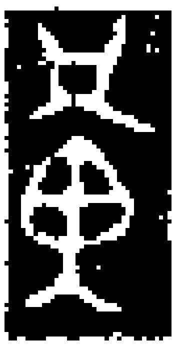
黄君殷　黄君
作季嬴賣媵殷



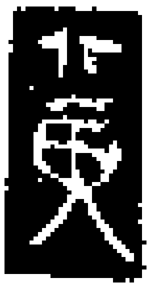
黄韋艅父盤　黄
韋俞父自作飤器



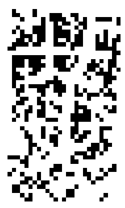
伯同黄生匜　唯口
伯君黄生自作匜



單鼎　唯黄孫子
系叔單自作鼎

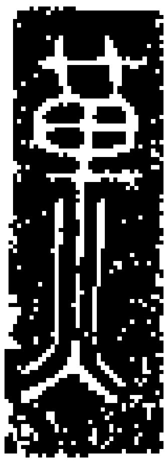


黄大子伯克盤　黄大
子伯克作仲嬴畀媵盤



丞匜鐳黃孫馬鞍

芍伯丞匜自作鐳



曾侯乙鐘

黃鐘之商角

戴家祥曰：郭沫若云黃字中有環狀之物，當係佩玉之環，即璜珩之所合成，黃即佩玉。（金文餘釋之餘）按：象形文字加表義符號者，在金文中例不鮮，多爲之别體，作鐘（文說）聖見之别體作鐵（陳金鐵）加旁从金，亦猶黃之加旁作璜也。黃讀戶光切，珩讀戶庚切，不但同部，而且同母，同聲必然同義，故珩爲璜之注音更旁字，說文珩，佩玉也，郭說可信。

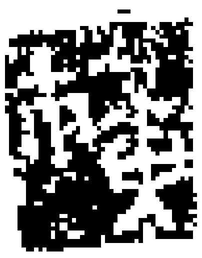
同聲通假，借爲表色之黃。黃之所以成其顏色者，端在太陽光照作用。釋名釋采帛「黃，晃也，猶晃晃，象日光色也。」太平御覽引爲傳云「煌煌，似黃。」汏「郭許謂黃字从光，光聲同黃，从田者，地之色也，近之或謂田象光環形，非以田古音見漢兩紐與侯音近通混諧，故讀號同字，（西觿角部）光亦讀橫（漢書王莽傳又王襃傳）然此皆以聲訓立論，非造字之初義也。

橫从黃聲，故黃亦讀橫，（見大戴記七古韻禮書十三第七索）說文橫，闌木也，从木黃聲。禮記緇衣「狐裘黃黃」釋文云「黃本作橫」，是其證。黃行聲同，橫之爲衡，亦猶璜之爲珩也。說文衡訓牛觸橫大木，牛以角觸，故表義从角。毛詩陳風衡門「衡門之下，可以棲遲」，毛傳「衡門，橫木爲

門，言淺陋也。齊風南山衡從其畝，釋文引韓詩云東西曰衡。明乎橫衡同聲之理，則知赤市幽黃鼎柳即玉藻再命赤韍幽衡，赤市悤黃[illegible]即玉藻三命赤韍蔥衡。鄭玄注玉藻謂衡為「佩玉之橫」，近人唐蘭謂黃為係市的橫帶。案師[illegible]鼎赤市朱黃，从市大義為證，頗有異見。郭沫若謂幽黃為幽珩，悤黃為蔥珩，同韍，一隅之見，以定為制。

金文又有以黃為國名者，其銘云黃大子白克乍仲嬴□媵盤，按黃嬴雖小國，其故址在今河南省潢川縣西二十里。左傳桓公八年，楚子合諸侯于沈鹿，黃隨不會，使遠章讓黃。杜注：黃國，今弋陽縣。又僖公十二年，黃人恃諸侯之睦于齊也，不共楚職，曰自郢及我九百里，焉能害我。夏，楚滅黃，即其國也。

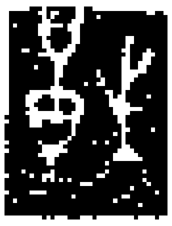
又有地名黃池者，按國語吳語闕為深溝于商魯之間，北屬之沂，西屬之濟，以會晉公午于黃池。左傳哀公十三年，公會晉侯及吳子于黃池。杜預注：封丘縣南有亭，近濟水是也。



師𧽊鼎

朱⿰市黃

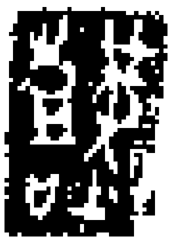
⿰市黃乃黃之異體，「朱黃」爲金文中常見的賞賜物，指一種朱紅色的佩玉組帶，師𢺶殷、寰盤、膳夫山鼎中均有「朱黃」，⿰市黃字加市旁以表其義。



叔家父簠
孫子之𪏺

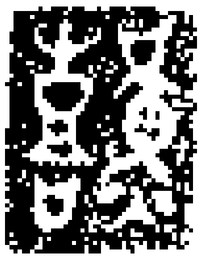
戴家祥曰：孫詒讓云「𪏺字从𠌶从生，說文所無。以文義致之，當爲𪏺之異文。說文𠌶部：𪏺，華榮也。从𠌶生聲，讀若皇。或作𡔲，从艸皇。古皇黃音同字通，𪏺或體形聲並與皇同，是與黃形亦相近，故又作𪏺。孫子之𪏺，亦謂子孫之光榮也。」（古籀拾遺卷下第十八葉叔家父簠，又見名原卷下第廿四葉）按牙音見溪兩紐，古文每與喉音曉匣通諧。黃讀戶光切，匣母陽部，而諧从黃聲（首酉）觵讀古橫切，廣从黃聲（广九）觵讀古晃切，橫从黃聲（孑卜卽二）篇讀若郭，皆見母也。㞷，艸木妄生也，讀若皇。匡从㞷聲，讀去王切，去在溪母。豳風破斧「四國是皇」，齊詩作「四國是匡」。㞷匡同聲，故光亦通黃。左傳襄公二十年「陳侯之弟黃出奔楚」，公羊穀梁並作光。大雅江漢「武夫洸洸」，鹽鐵論繇役篇作「武夫潢潢」。爾雅釋訓「洸洸、糾糾」，釋文：舍人本作潢潢。一切經音義十四：「洸，古文潢、潢二形。」𪏺从黃㞷聲，卽光之或作，殆無疑義矣。孫子之𪏺，猶大雅皇矣「載錫之光」，毛傳「光，大也」。舊釋爲同皇，迂迴曲折，未中肯綮。

囏



不嬰簋 弗以

我車函于囏



毛公鼎 俗女

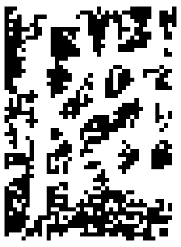
弗以乃辟函于囏

高田忠周曰：囏即艱也。說文「艱，土難治也，从堇艮聲」，籀文作囏，从喜與此篆合。……

轉為爾雅「艱，難也」。易「大有艱則無咎」，書大誥「遺大投艱于朕身」，詩思齊「無有後艱」，周

禮遺人「以恤民之艱阨」之類也。（古籀篇十第四三葉）　金文囏用作艱難之意。

黹



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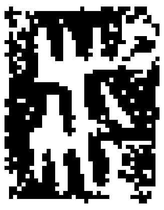
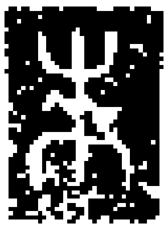
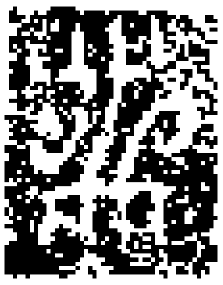


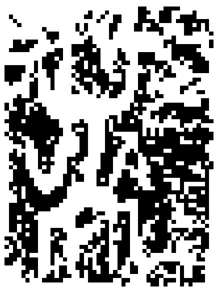
此毁 黹屯



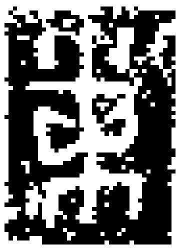
[illegible]毁 黹屯



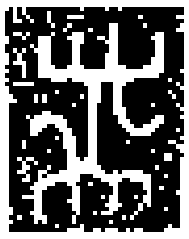
訇毁 黹屯



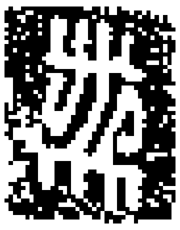
膳夫山鼎 黹屯



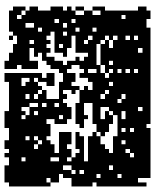
即毁 黹屯



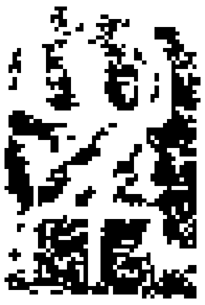
趞鼎 屯黹



衛鼎 王大黹

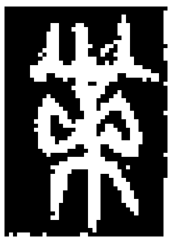


晉公盦 智覲百黹



㝬毁 黹朕心

一黹



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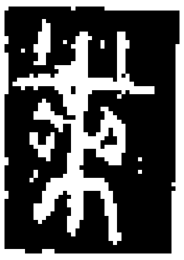
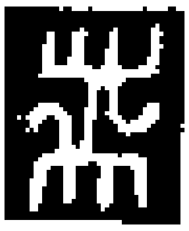
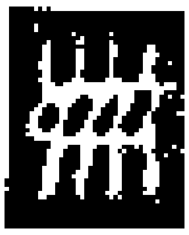


二

曾伯霥簠 元武孔黹



師奎父鼎 玄衣黹屯



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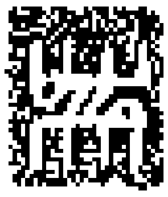

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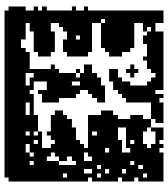

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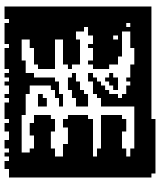

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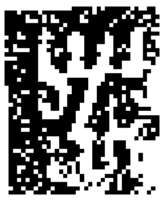

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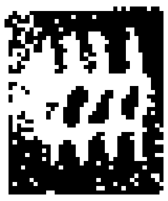

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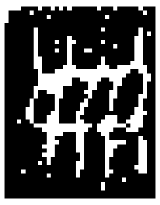
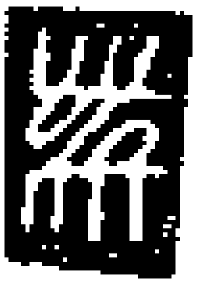


五器

頌毁



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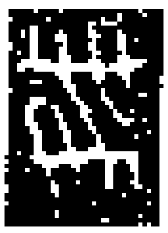
頌鼎



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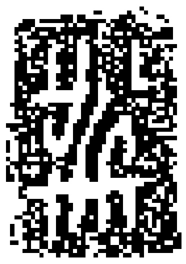
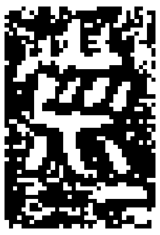


二壺

頌壺　賜汝
玄衣黹屯



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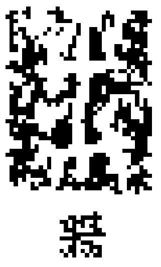
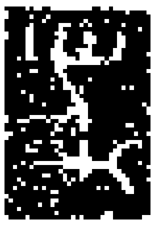
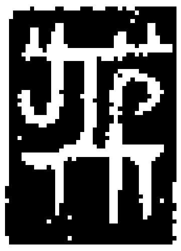


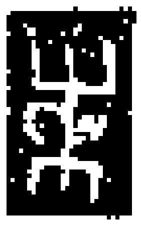
師耤殷　賜
汝玄衣黹屯



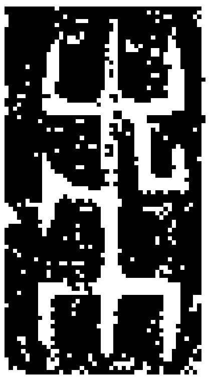
無叀鼎　賜
汝玄衣黹屯



寰盤　王呼史減
冊賜寰玄衣黹屯



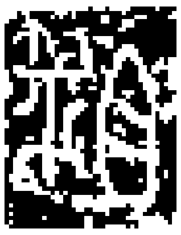
休盤　王呼作冊尹
冊賜休玄衣黹屯



租己鼎　乃孫作
祖己宗寶黹[illegible]

强運開曰：黹屯即黹純。說文「黹，鍼縷所紩衣也，从㡀，丵省」。象刺文也。王國維以爲即兩己相背之黻字，从㡀不省。蓋黹屯連文，黹實爲黼之省字。書顧命「黼席黼純」，注「黑白雜繒緣之」。儀禮士冠禮「爵纁裳純衣」，注「衣，緣衣也」。又既夕「緇純」。是則玄衣黹屯者，即玄衣黼純，謂衣之有緣飾者也。曾伯霥簠「哲聖元武，元武孔黹」。與青妃敦之黹彤語相近。舊釋爲黹，不塙。蓋亦爲黼之省字。黼甫同音古相通叚。甫訓爲大，謂元武孔大也。武黼韻亦相叶。（說文古籀三補卷七第十三葉）

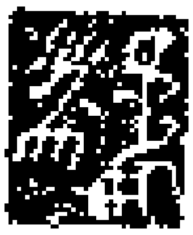
⿰黹且



師𩛥鼎 ⿰黹且屯

金文恆言「黹屯」，如師奎父鼎、寰盤、頌鼎、休盤等等，此銘作「⿰黹且屯」，⿰黹且當為黹字繁體。「黹屯」書顧命作「黼純」，黼从甫聲，甫且韻同，疑⿰黹且字从且，為聲符加旁字，詳見釋黹。

䵉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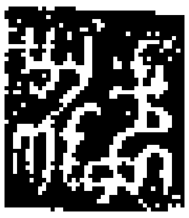
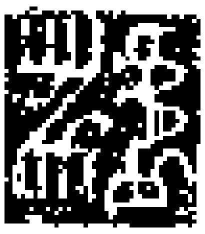
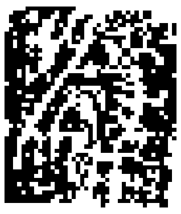

器

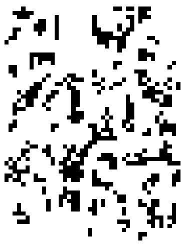
䵉-䵉
毀


盂

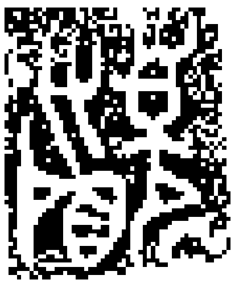

君

䵉毀
拜諸首　䵉

史牆盤　寶
受牆爾䵉福

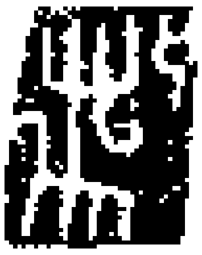


𤼈鐘　褱受
余爾䵉福



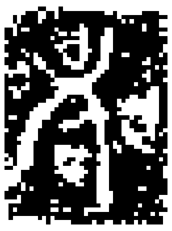
𤼈鐘　褱受余
爾䵉福霝冬

䵉字从黹虘聲，郭沫若釋䵉毀文曰：「䵉當說文黹部之䵉，云『合五采鮮色，从黹虘聲。詩曰，衣裳䵉䵉。』語在曹風蜉蝣，今詩作楚楚。」（兩周金文辭大系圖錄考釋第一二九葉）唐蘭謂䵉爲假字，訓「精也」。李學勤謂䵉為祖之假字，訓「福也」。徐中舒謂䵉即虘之繁，訓居也。張說綸結其衷一是。今按，細察銘文，䵉毀作䵉，𤼈鐘一作䵉，釋䵉無疑。然𤼈鐘又作䵉，史牆盤作䵉，下皆有一且字，當釋作⿰黹⿱虘且，⿰黹⿱虘且字說文所無，从黹⿱虘且聲。集韻「⿱虘且，大也」，字彙補「⿱虘且，徂古切，音麆。」銘文「⿰黹⿱虘且福」凡三見，訓作大福。知⿰黹⿱虘且字从⿱虘且聲，又兼意也。



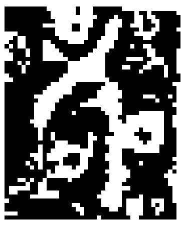
鄭登伯鬲　鄭登伯作叔散薦鬲

噩



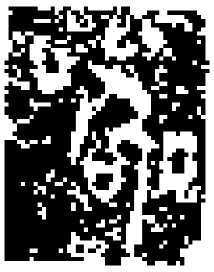
禹鼎　敦

伐噩



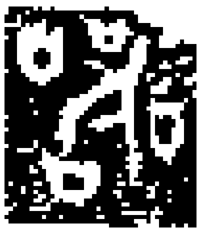
禹鼎　弗

克伐噩



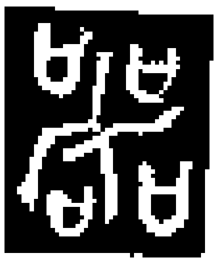
禹鼎　伐

噩侯馭方



禹鼎　劉伐

噩侯馭方



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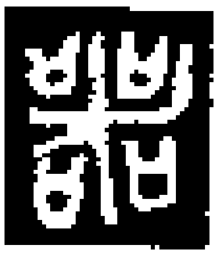
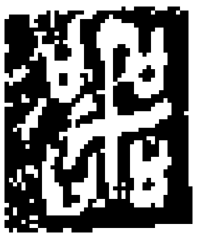


二

噩侯簋　噩侯

作王姞媵簋

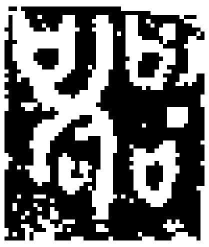


噩侯鼎

噩侯

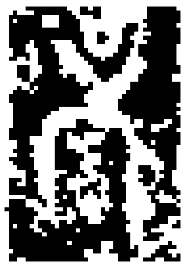
馭方內

豐于王



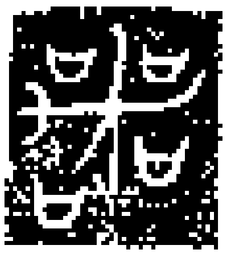
禹鼎　亦唯噩侯馭方達

南淮夷東夷廣伐南國東或



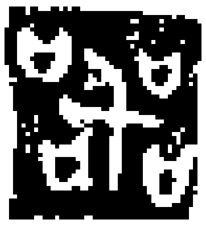
禹鼎　雩禹以武

公徒馭至于噩

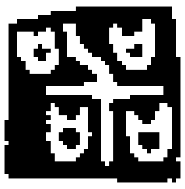


鄂叔簋　噩

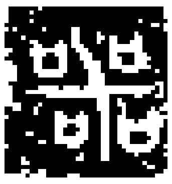
叔作寶尊彝



一　盖



一　器



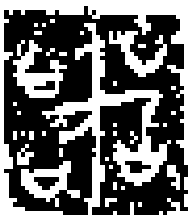
二

叔噩父簋

叔噩父

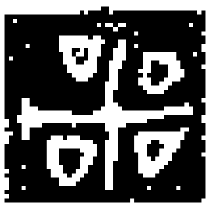
作鄦姬

旅簋



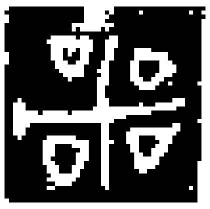
噩侯簋　噩侯

弟厝季自作簋



鄂侯弟

厝季尊



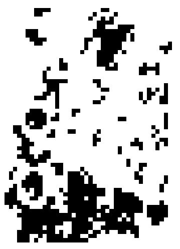
鄂侯弟

卣　噩

侯弗厝季

作旅彝

羅振玉曰：許書無噩字，而有㖾注「譁訟也。从吅，屰聲」。集韻「咢或从噩」。以是例之，知噩即許書之㖾矣。噩字見於周官，以卜辭諸文考之，知从王者，乃由來傳寫而譌。傳世古器有噩侯鼎、噩侯敦。鼎文噩字作𠷎（吳氏愙齋釋作噩，前人釋囂，非也。）又古金文中喪字从噩从亡，量侯敦喪作𠷎，从𠷎，齊侯壺作𠷎，作𠷎，均與卜辭同文，考鼎作𠷎，从𠷎，則與噩侯鼎文合。喪為可驚咢之事，故从噩亡。據此，知卜辭諸字與噩侯兩器之文確為噩字。噩侯，史記殷本紀作鄂侯。漢書韋賢傳「咢咢黃髮」，文選諷諫詩作「諤諤黃髮」。殷氏校尉熊君碑「臨朝謇謇」，諤又作鄂，是咢、諤、鄂古通用。爾雅釋天文「作噩」，史記歷書作「作鄂」（集解引徐廣曰一作鄂），史記之「鄂侯」，即金文之噩侯。卜辭中噩為地名，殆即噩侯國。許書之㖾，蓋後起之字，此其初字矣（增訂殷虛書契考釋卷中第七十五葉）。按驚噩之噩，喪亡之喪，均桑之假借。說文六篇桑部「桑，蠶所食木，从叒」。唐韻「息郎切」，心母陽部。陰陽對轉則讀魚部。噩讀五各切。噩侯之名，見于商末紂王之世。左傳隱公五年「曲沃莊伯以鄭人、邢人伐翼，王使尹氏、武氏助之，翼侯奔隨」。六年「翼九宗五正頃父之子嘉父逆晉侯于隨，納諸鄂，晉人謂之鄂侯」，杜預注「隨，晉地」，



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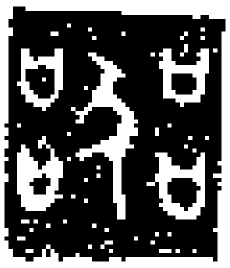
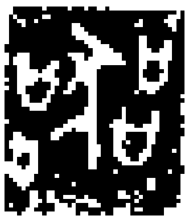
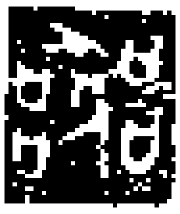


盉二

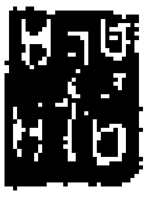


器二

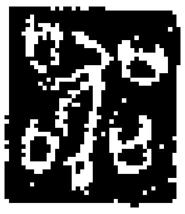
琴生
盨



琴生盨
徲我器

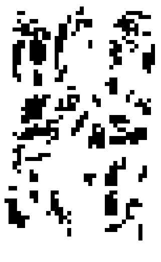


邾公華鐘
元器其舊



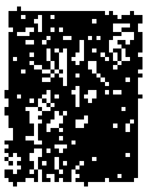
十

邾公牼鐘
分器是寺

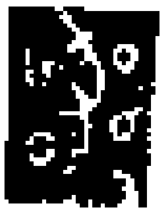


哀成叔鼎
作鑄飤

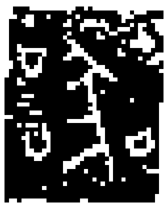
器



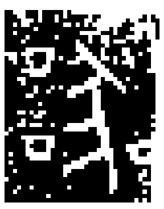
嗣料口器
嗣料康器



窑𣪘

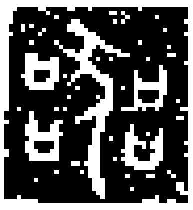


窑鼎



窓鼎
用

爲寶
器



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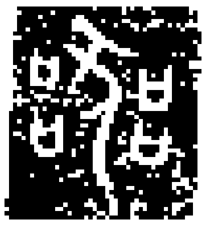
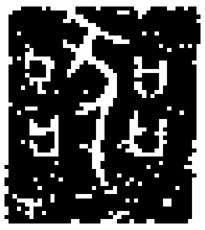
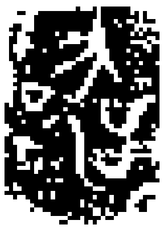


二

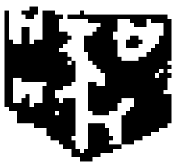
龏作寶器
龏作寶器



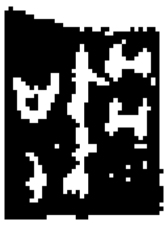
龏鼎　龏
作寶器



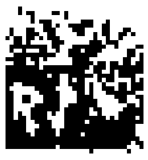
歷建鼎　歷
建作寶器



盉一

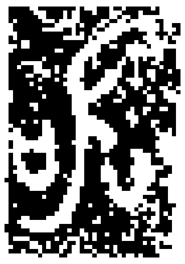


器一

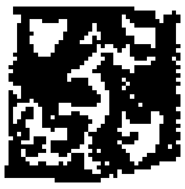


二

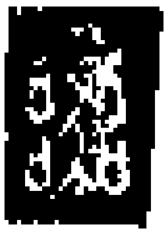
肆𣪘　用
自作寶器



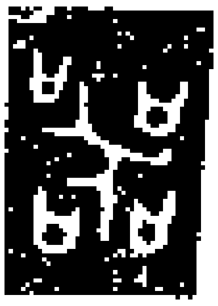
中乞盤　用作中寶器



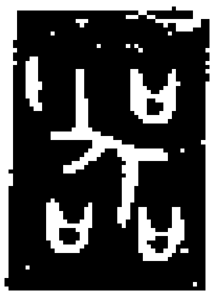
受簋　用作宮中念器



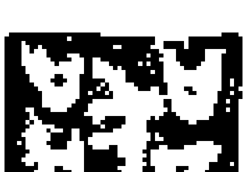
淳子鼎　淳子器之行鼎



師器父鼎　師器父作尊鼎

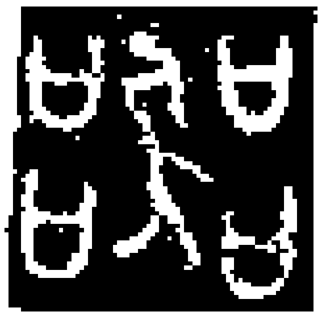


師器父鼎　師器父其萬年



矢人盤

散氣付𣪘氏田器



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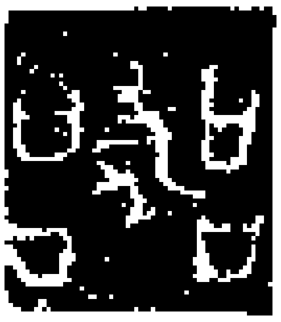

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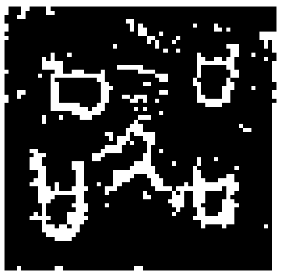
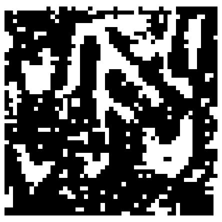


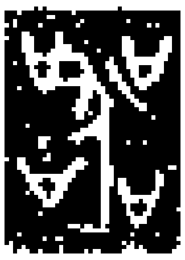
三

曾子原簠　曾子原

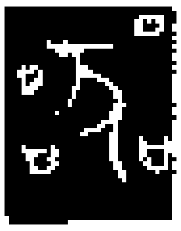
自作行器



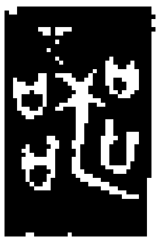
伯彊簋　伯彊為皇氏伯行器



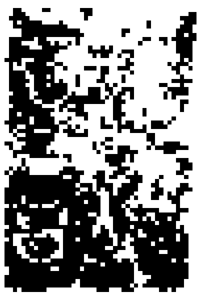
子叔嬴内君盆　子叔嬴内君作寶器



暴卣　用作文考癸寶尊器

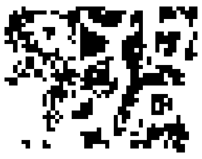


黄韋俞父盤　黄韋俞父自作飲器

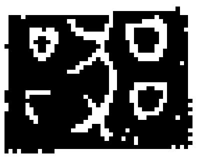


鄦子鼎

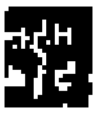
鄭子員夷為其行器



器尊

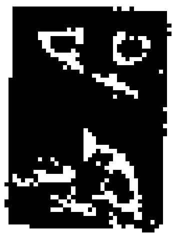


寧尊 寧作文考日庚寶尊器

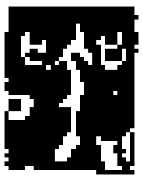


陳侯因資錞 用作孝武超公祭器

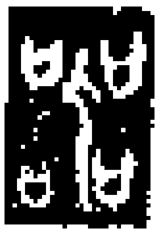
錞



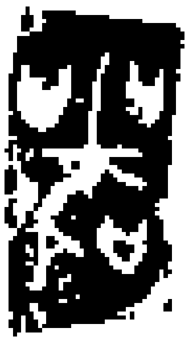
陳逆簠 以作氒元配季姜之祥器



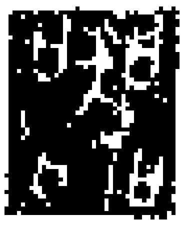
陳侯午錞



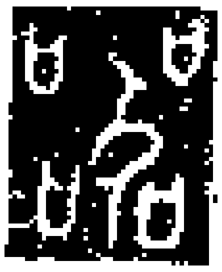
陳侯午敦 作皇妣孝大妃祭器鈇錞



樊君鬲 樊君作叔嬴嬭賸器寶鬻



蓋



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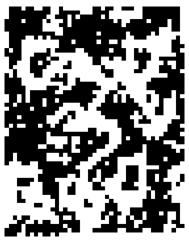
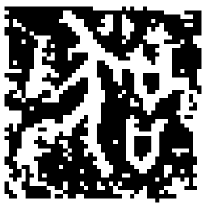
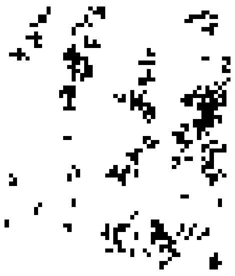


蓋

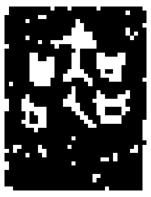
圅皇父𣪘 圅皇父作琱娟盤盉尊器𣪘



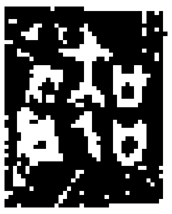
圅皇父盤 圅皇父作琱娟盤盉尊器𣪘



圅皇父鼎 圅皇父作琱娟盤盉尊器鼎𣪘



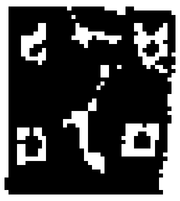
蓋



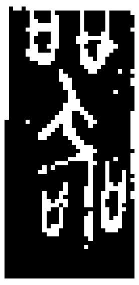
器

萬𣪘 王命萬眔叔

歸父歸吳姬飤器

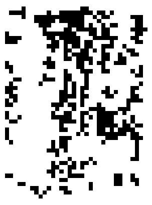


叔姬簠　曾侯作叔姬邛嬭媵器䵼彝



齊侯般　妟作皇妣圂君中妃祭器

敘八

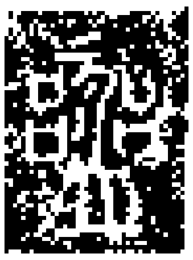


邿誐　取戒家室用器

朱芳圃曰：說文㗊部：「器，皿也。象器之口，犬所以守之。」林義光曰：「按犬守器，非守器之口，四口象物形，以犬守之。」（文源六）馬叙倫曰：「按皿也者，以盧飯器之訓，以器雙聲古書多借器為皿耳。器為㗊之轉注字，㗊聲談類，㗊下曰讀若戢，戢聲亦談類，則器自从器得聲，當入犬部，說解經校者逓改之矣。」（六書疏證卷四）按林、馬二說非也。字从犬从器，結構與囂相同。說文㗊部：「囂，聲也，气出頭上，从㗊从頁，頁首也。」玉篇㗊部：「囂，喧譁也。」

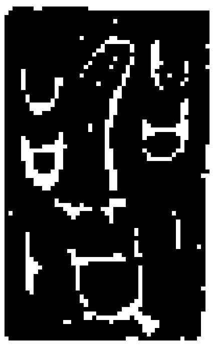
嚣从頁㗊，義爲人之喧聲。嚚从犬㗊，卽犬之吠聲矣。從聲類求之，當爲⿰犭斤之初文。說文犬部：「⿰犭斤，犬吠聲，从犬斤聲。」斤音嚚，讀群聲微韻。⿰犭斤讀疑聲文韻，旁紐雙聲，陰陽對轉。稽之字形，核之音義，嚚爲初文，⿰犭斤爲後起字，昭然若揭矣。⿰犭斤一作狺，玉篇犬部：「⿰犭斤，犬聲。」「狺，同上。」孳乳爲狠，說文犬部：「狠，犬鬭聲，从犬艮聲。」旁轉陽聲孳乳爲⿰犭皇，犬部：「⿰犭皇，犬吠聲，从犬皇聲。」（今本皇音誤作星，鈕徐本並誤，據改）爲獷，犬部：「獷，犬獷獷不可附也，从犬廣聲。」旁轉侵孳乳爲⿰犭兼，犬部：「⿰犭兼，犬吠不止也，从犬兼聲，讀若檻。」旁轉談孳乳爲⿰犭敢，犬部：「⿰犭敢，小犬吠，从犬敢聲。」⿰犭斤又孳乳爲豤，說文豕部：「豤，豕齧也，从豕艮聲。」爲⿸虎斤，虎部：「⿸虎斤，虎聲也，从虎斤聲。」（殷周文字釋叢一八 寧系圭一八一葉器）

（⿱器皿）



⿱器皿冂侯戈

⿱器皿浚侯甗戈

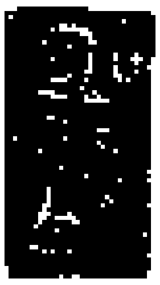


分⿱器皿盨 分⿱器皿

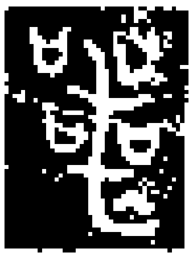
宅而也元鈃

⿱器皿，疑器之繁構。因用在彝器刻銘，故加皿旁，如般之作盤，槃之作鎜。

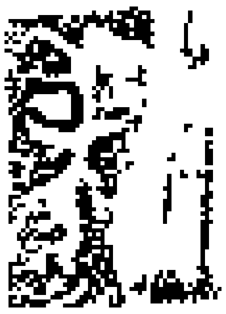
䘮



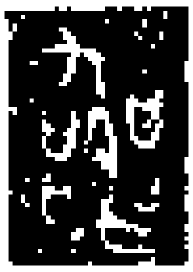
㳄作父戊鼎　弗敢䘮



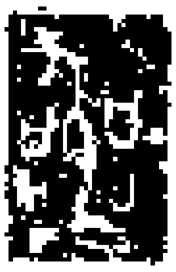
量侯彝　飤勿䘮



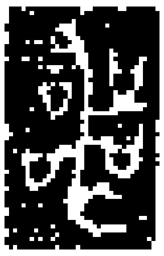
盂鼎　故䘮𠂤已



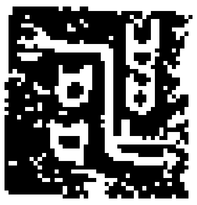
𨰻鉦



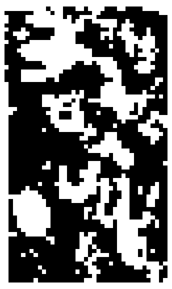
南疆鉦　汝勿䘮勿敗



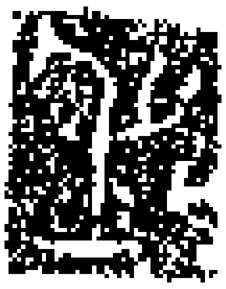
毛公鼎　廼唯是䘮我或



䘮史賓鈚　䘮史賓自作鈚



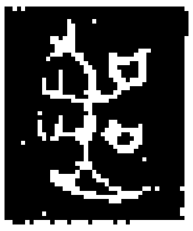
禹鼎　用天降大䘮于四或



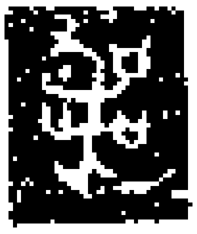
二

洹子

孟姜壺　齊侯女雷肄䘮其舅



一

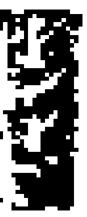


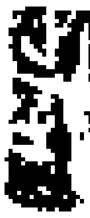
二

洹子孟姜壺　洹子孟姜䘮其人民都邑

翁祖庚曰：桑字借爲䘮。士喪禮注「桑之爲言喪也」。公羊傳「虞主用桑」，注「猶䘮也」。劉向說殷高宗時桑穀之異，亦曰「桑猶䘮也」。古音同部之字，皆得相通借，曰「桑吏」者，穆天子傳云「天子命桑虞」，注「主桑者也」。桑吏，猶言桑虞矣。漢印有「寶曲喪吏」，亦當是桑字

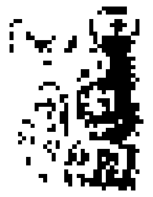
之借（攈古錄金文卷二之三第三十九葉叔均說）按卜辭喪文作𠷎，亦或作桒，作𠸶，从吅从桑。桑喪不但同部而且同母，翁說得之。說文二篇哭部：喪，亡也。从哭从亡，會意，亡亦聲。非是，亡爲聲符加旁耳。


易鼎 弟

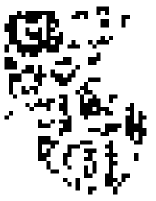

敔簋 衣

字从歮从十亡聲當為長之異體金文用作動詞

⿱虎㗊



蓋

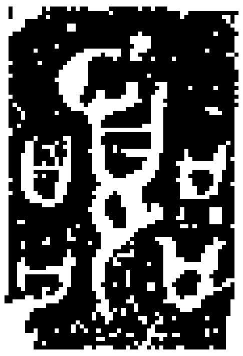


器

箙父癸角　王賜箙亞⿱虎㗊奚貝

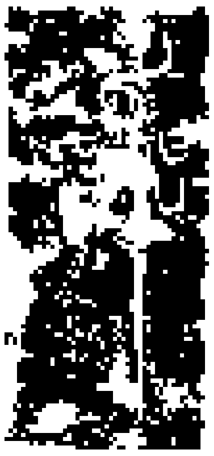
說文㗊部，囂，聲也。氣出頭上。从㗊从頁。頁，首也。囂爲人之喧聲。此字从㗊从虎，本意乃虎之喧聲，以聲類求之，當是䖈字。說文虎部：䖈，虎聲也。从虎斤聲。箙父癸角「王賜箙亞⿱虎㗊奚貝」，作爲賞賜之物，通作叕。

囂



囂伯盤 囂伯

滕嬴尹毋遣盤

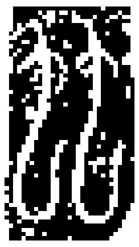


中山王譽鼎

毋衆而囂

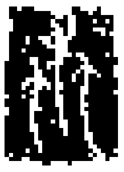
高田忠周曰：按說文「囂，聲也。氣出頭上，从㗊从頁，頁亦首也。」或作嚣，从吅，蓋吅㗊同意也。周禮司虣「禁其鬥囂者」，左成十六年傳「在陳而囂」，此本義也。（古籀篇五十第一四葉） 金文囂或作人名。

蚰



魚鼎匕　曰
浯又蚰人

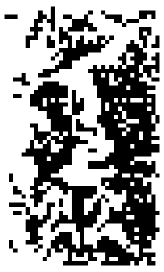
高鴻縉曰：說文「虫，一名蝮，博三寸，首大如擘，象其臥形。物之微細，或行，或飛，或毛，或蠃，或介，或鱗，以虫為象。許偉切」說文「䖵，蟲之總名也。从二虫。讀若昆。古魂切」說文「蟲，有足謂之蟲，無足謂之豸。从三虫。直弓切」按三字實一字。羅振，玉釋甲文已曰：象博首宛身之狀，是也。然殆其腹體。蟲或其繁文。許書分為三分，今以所从之偏旁觀之，知其意無別字者也，當為一字之分化。（中國字例二篇四七葉）



魚鼎匕

參蚩蚘命

字从䖵又聲，又尤同韻，从虫與从䖵通，故知⿱尤䖵即蚘字，形聲符號更換字，銘文「蚩蚘」爲古諸侯號，書呂刑「蚩尤惟始作亂」，傳曰「九黎之君曰蚩尤」。

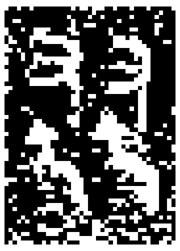


王字遣匜　主

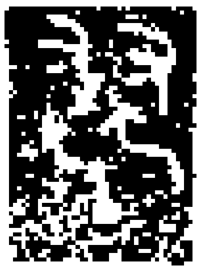
字造蚩冂匜

蚩，从蚰屮聲，从虫與从蚰同，蚩即蚩字之繁。說文十三篇：蚩，蟲也，从虫之聲。

蟊

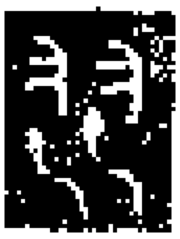


一蓋

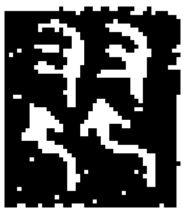


二蓋

曾中大父蟊𣪕　蟊其用追孝于其皇考



一蓋

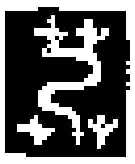


二蓋

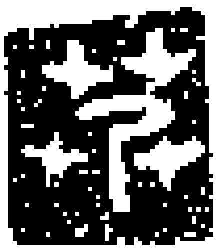
曾中大父蟊𣪕　曾中大父蟊廼用吉攸𣪕乃口金

蟊與蛕為形聲符號更換字，蟊即蛕之別體，虫䖵同義，有友同聲，蟊與蛕為形聲符號更換字。說文十三篇「蛕，腹中長蟲也」，玉篇第四百一蛕與蛔蚘同，集韻「蚩蚘古諸侯號」，通作尤。書呂刑「蚩尤惟始作亂」，傳曰「九黎之君，號曰蚩尤」，曾中大父蟊𣪕蚘亦作名號。

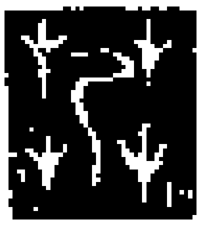
⿳艹方廾（芳）



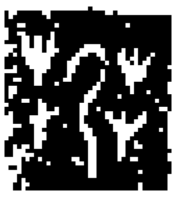
師旂鼎　才⿳艹方廾



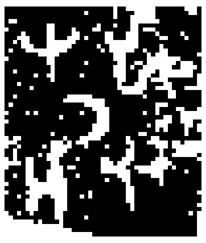
矢人盤　原人虞⿳艹方廾



伯⿳艹方廾設　伯⿳艹方廾作寶毀



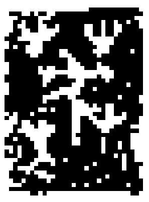
姬⿳艹方廾母鬲　姬⿳艹方廾母作齋鬲



⿳艹方廾

伯⿳艹方廾父設　伯⿳艹方廾父事毀口尹人于齊𠂤

从茻从方或弓。古文从艸與从茻通，如說文莫籀文作𦺈，金文茻作⿳艹方廾、𦳝、方、弓，皆金文方字，故⿳艹方廾即芳字。說文一篇：「芳，艸也。」金文用作地名或人名。

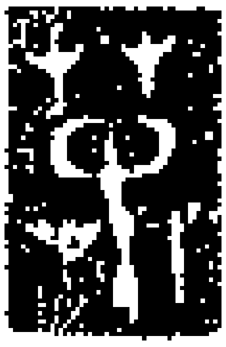


番生𣪕

金䇂二鈴

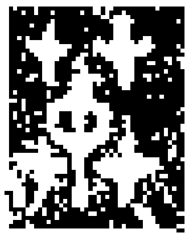
强運開隸作䇂，曰：番生𣪕「朱旂旜金䇂二鈴」，與毛公鼎「金嚨金膺朱旂二鈴」句法相類。金䇂當即飾旂旜之物。說文訓莧爲草，乃其本義，此从𦓤削爲大篆可知。（說文古籀三補卷一第六葉）

郭沫若隸作蔶，曰：蔶乃旁之繁文，此段爲枋，枋者柄之異。特牲饋食禮注「[illegible]加也東枋」，釋文「枋本亦作柄」。（金文叢考一七六葉金文餘釋釋朱旂旜金䇂二鈴）又曰：「金䇂即鐈枋，釋文所謂『蔶鐈綢杠』，如爲金屬之杠，不易擊，故知金必爲錦。二鈴者蓋旂以鈴計，下毛公鼎亦云『朱旂二鈴』，謂朱旂二柄也。」（兩周金文辭大系考釋卷七第一三三葉）



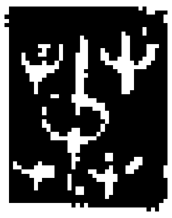
大克鼎

㕘同茻恩



茻侯壺蓋

茻侯作寶壺

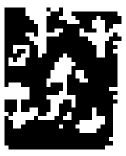


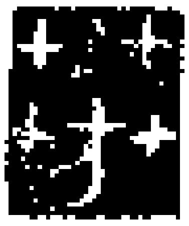
茻侯𣪘　茻

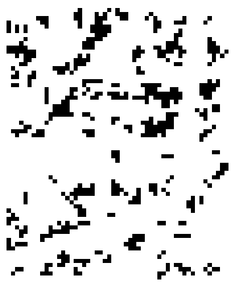
侯作茻寶𣪘

字从茻从中，金文或作方國名。柯昌濟曰：「漢印亦有茻姓，殆即此茻字之或體也。」（韡華閣集古錄跋尾乙二五葉茻字條）說文「茻，艸也。」大克鼎「㕘同茻恩」，同即綱省，恩即總省，茻與㕘皆爲同恩的修飾語。羅叔言金文跋尾讀茻爲莫，謂黑色也。高田忠周从之。（詳見古籀篇七十九第二七葉）

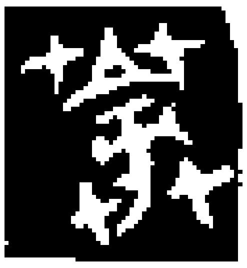
葊


寓鼎
才葊京

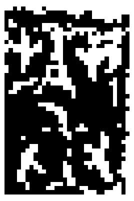

麥作父乙彝
在葊京

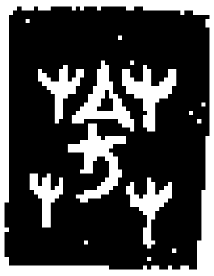

蓋

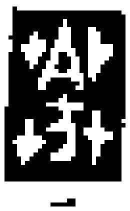
師家簋
王才葊

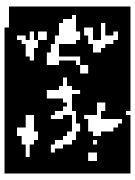

二

召伯虎簋
王才葊


井鼎　王
才葊京


靜簋　王
才葊京


蓋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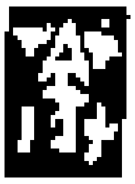
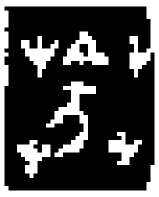
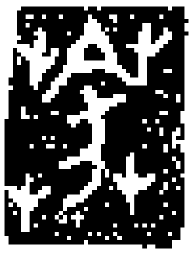

二

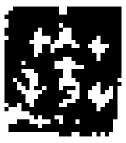
靜卣　王
才葊京

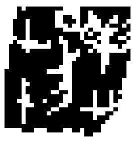

遹簋　穆穆
王才葊京

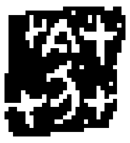

器

僟匜
王

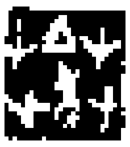
才葊
上宮

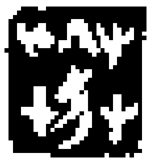

史懋壺　王
才葊京溼宮


蓋

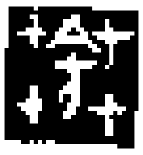

器

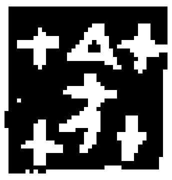
臣辰
卣

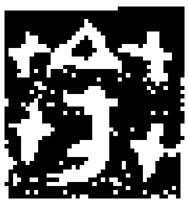

臣辰
尊


蓋

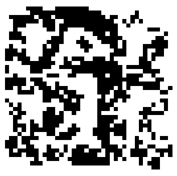
臣辰盉　浩
寴葊京年


麥尊　迨王
客葊京耏祀

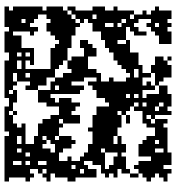

戒害鬲　戒作
葊宮明尊彝



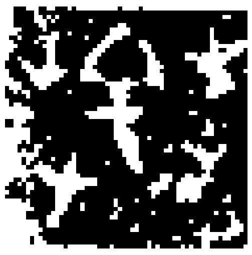
卯毁　今余唯令汝死嗣葊宮葊人



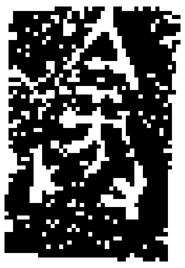
卯毁　今余唯令汝死嗣葊宮葊人



卯毁　昔乃祖亦既令乃父死嗣葊人



叔葊父鼎　叔葊父作尊鼎



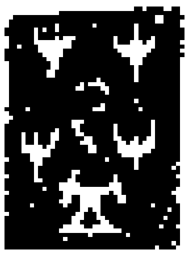
[illegible]

楚毁　嗣葊啚官内師舟

靜安先生曰、「宗周彝器言『王在葊京』者五（井鼎靜卣靜敦史懋壺遹敦）言『王在葊』者一（呂伯宂敦）其字从茻从令、令字雖不可識、然與旁鼎之旁、旁尊之旁皆極相似、當是从茻旁聲之字、『葊京』蓋即詩小雅『往城于方』及『侵鎬及方』之方……靜敦上言『王在葊京』、下言『射于大池』、遹敦上言『王在葊京』、下言『呼漁于大池』、則葊京左右必有大池、而河東諸澤有董澤、有鹽池、有張陽池、鹽池既不可漁、則所謂大池者、董澤與張陽池必居其一。而張陽池東西兩陂、東陂東西二十五里、南北八里、西陂東西二十里、南北五里、去蒲坂一十五里、較董澤之東西四里、南北三里者為大、若以此池當靜敦、遹敦之『大池』、則所謂『葊京』者非蒲坂莫屬矣。漢書地理志、河東郡蒲坂、故曰蒲、秦更名、葊蒲聲相近、又葊在陽部、蒲在魚部、為陰陽對轉之字、又古方旁同字、則小雅之方當即彝器之葊京、秦

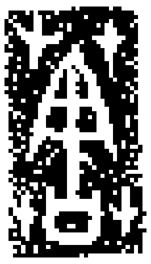
溹之蒲坂矣。彝器凡言「王在葊京」者，多穆王時器，而召伯虎敦作於宣王六年，亦云「王在葊」，與穆王遣戎、宣王料民之事，亦可相印證也。周都豐鎬，而葊亦稱京，與唐都長安而建蒲州爲中都者，先後一揆。（王静安先生遺書卷十一）諸家對葊亦有考釋，可作參考。郭沫若曰：葊字从茻㫄聲，㫄當从亼方聲，當即旁之古字，葊則旁之繁文也。……旁豐古同紐，而音亦相近，且彝銘中所見之「葊京」與宗周比肩，是則「葊京」即豐京矣。（兩周金文辭大系考釋三十二葉吕鼎壺）朱芳圃曰：自來治金文者，於葊京說無定釋，惟吳大澂、羅振玉皆謂葊京即鎬京，極具卓識。吳大澂曰：「豐多豐草，鎬多林木，茲从茻从高省，它邑不得稱京，其爲鎬京無疑。」（說文古籀補附錄二）羅振玉曰：「葊京疑即鎬京，竹書紀年周紀沈約注：『周德既隆，草木茂盛，蒿堪爲宮室，因名蒿室，既有天下，遂都于鎬。』葊字从茻，象草木茂盛形，即鎬京初字無疑。」（遼居乙稿二七）余從二說，故亦據葊即鎬之初文，展轉互證，葊鎬相通之故，豁然大明。（陝周大字典上一三五吉葊）

蕰



靜毁　王以吳𠦪呂剛御
豳蕰自邦周射于大池

高田忠周曰：按古鑑篆文作蕰，劉心源云「即𦬊字，𦬊師謂財師衆，借為糾，實為句也。」令亦用邁，依此說文義可通，然愚謂若作艸，即是重艸與二屮，一茻自異，久有疑焉。今依拓本如此，即知非从茻而从𦬊，尤顯。古鑑係轉寫之誤明矣。因再按乙亦非屮字，而即乃字，亦明顯者，𦬊即旁字籒文，白𦬊敢姬𦬊母鬲，又戴氏盤云「𦬊淮」，皆此字也。然則蕰是何字耶？說文艸部固無蕰，又皿部無盍字，即知此為从皿旁聲者，蕰蓋鼐字異文。說文鼐字金文作鼐鼎，亦當以皿充之，皿鼎殆皆藏食之器故也。又旁从乃聲，旁乃同音通用耳。說文「鼐，鼎之絕大者，从鼎乃聲。魯詩說，鼐鼎及鼒」，毛傳「大鼎謂之鼐」。然屬此非銘義，銘段借為扔也。說文「扔，捆也，从手乃聲」，老子「則攘臂而扔之」，釋文「引也，因也」，又引字林「就也，數也，原也，是也」。師亦借台為之，師者，爾雅「衆也」，之也，是也。銘上文曰「小子眔服眔小臣夷僕學射」，循此謂師也。扔師者，謂就成人材，猶今義成將校士官于陸海軍大學之事。此謂之扔師邦周也。（古籀篇七十六第二十七葉）按：高田忠周于字形分析，尚在理中，結合靜毁銘意要鑿附會之跡明矣，字仍待斟酌。

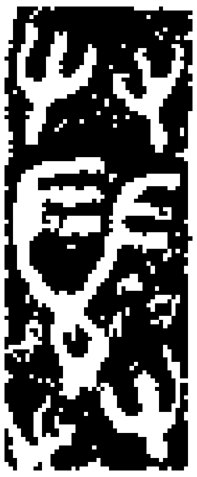


周公毀
䕫井侯服

陳夢家曰：䕫字是芥之繁文，說文芥的籀文从茻與此同从。方言三「蘇、芥，草也。……自關而西……或曰芥……沅湘之南或謂之䕫」。此處當作動詞，假介為匃。詩七月「以介眉壽」，金文作「用匃眉壽」，廣雅釋詁三「匃，予也」。詩「介爾景福」，今并訓為賜予（金文論文選一五六葉西周銅器斷代井侯毀）

按：家多父盤「受害福」，易晉卦「受茲介福」，介福古音同在泰部，故可通假。伯家父毀「用錫害釁壽黃耇」銘義與「以介眉壽」相同，錫害連言更證實了害假為介，義作賜予。賜予的東西為服。張曰昇說「服」，諸家並解作內服，竊疑非是。靜毀云「小子眔服眔小臣眔尸僕學射」，服與小子、小臣、尸僕並舉，當是同類。故王命子井侯服，隨即曰「易臣三品：州人、重人、臺人」，如此則銘文前後通貫。（金文詁林卷一第四一五葉）

蓼

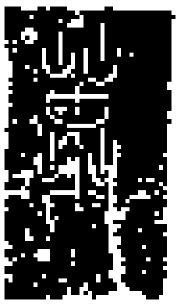


嬰土父鬲　嬰土

父作蓼妃尊鬲

按蓼生盨蓼字作𦿘，燕壺鼎者作蓼，此銘从𦿘與燕壺鼎蓼字相同。古文从茻與从艸同，蓼即蓼字。說文一篇：「蓼，辛菜，本草。」釋名：「蓼，類性皆飛揚，故字从蓼，高飛貌。」此為本義。蓼或作國名，左傳文公五年：「楚子燮滅蓼。」注：「蓼國今安豐蓼縣。」金文蓼用作人名。

𦳋（蒐）

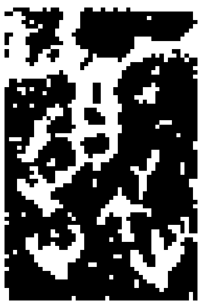


射蚉壺

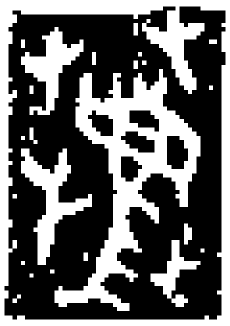
芽蒐田獵

張政烺曰：𦳋从茻畟聲，从茻與从艸同。畟旁又見于嚳鼎「社禝」之禝字〔允田見〕。說文畟从田儿，从夊，此似从女者，古文字人在下者〔儿〕或加又形，而又又常誤似女，如允加又成夋，而嚳壺「允哉若言」允作夋，例正相同。蒐字見說文，自許慎以來不明其形義，今知是𦳋之異體，本字當作蒐，形近致譌，畟古音疑與謖近，自可讀為搜。（古文字研究第一輯第二二頁）蒐為田獵的名稱。公羊傳桓公四年「春曰苗，秋曰蒐，冬曰狩」，穀梁傳「春曰田，夏曰苗，秋曰蒐，冬曰狩」。

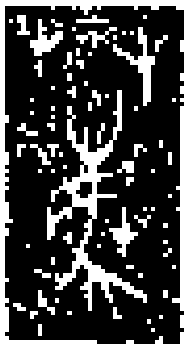
薦



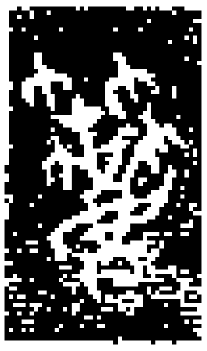
叔朕簠
自作薦簠



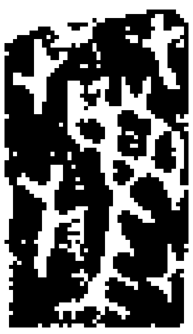
鄭興伯鬲　鄭興
伯作叔媾薦鬲



華毋壺　華
毋自作薦壺

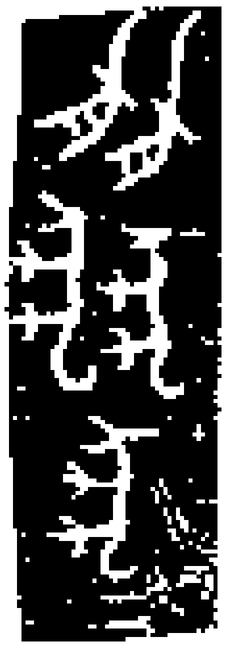


叔朕簠
自作薦簠



鄭登
伯鬲

古人从艸與从茻通。說文、十篇「薦，獸之所食艸，从廌从艸。」爾雅、釋草「薦，黍蓬」。莊子、齊物論「麋鹿食薦」，崔注「甘草也」。轉義為爾雅、釋詁「薦，進也，陳也」。廣雅、釋器「薦，席也」。公羊傳注「無牲而祭謂之薦」。薦也是一種祭祀，「薦壺」「薦鬲」「薦簠」即指薦祭所用之器。



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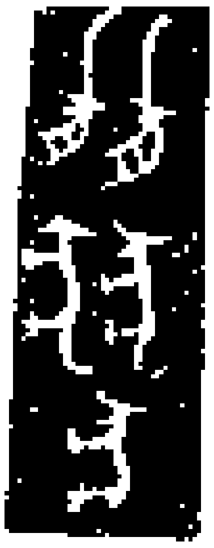
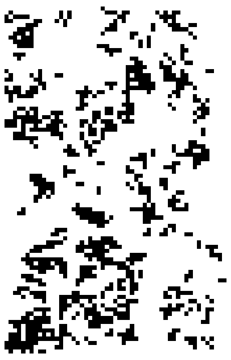
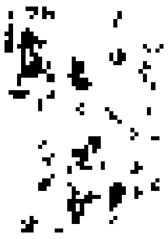


器

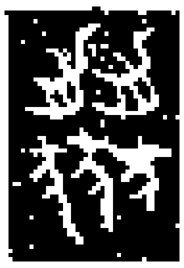
王古佚卣
卣協作父丁尊彝
王古佚



𤼈鐘　𤼈
作協鐘



𤼈鐘　𤼈
作協鐘



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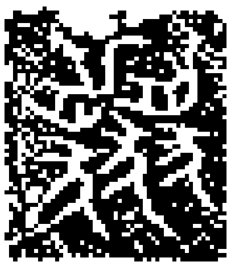

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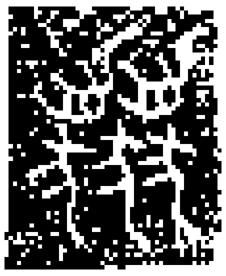
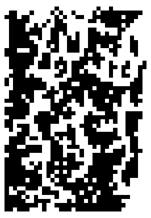
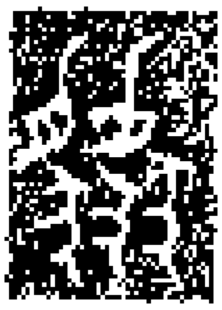


三

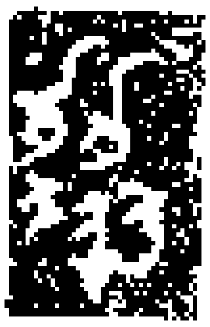
秦公
鎛



秦公鐘　以
康奠協朕國

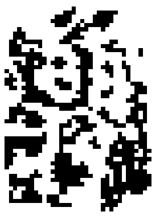


一



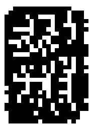
二

𤼈鐘　敢作文
人大寶協龢鐘

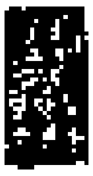


一

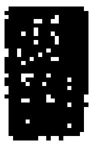
南宮乎鐘　𤔲土南
宮乎作大鐳協鐘



四



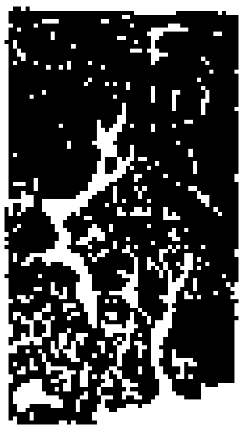
五



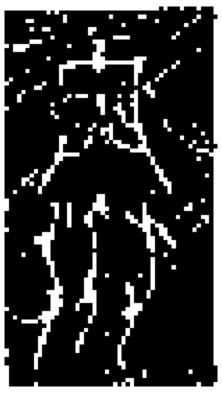
六

者減鐘（[illegible]）
[illegible]于我霝

按王古佐卣的𦔮𦔮，前人釋作𦔮犬二字，今據𢊁鐘作𦔮，秦公鎛作𦔮，者減鐘作𦔮核之，結體嚴密，當為一字，𦔮字後人均釋協，字从二耒三犬，言同一致，戮力同耕之形，者減鐘又从人，象扶耒之形，說文十三篇「協，衆之同和也，从劦从十」，會意，此銘造字之義與說文同，而為象形，秦公鐘「𦔮龢萬民」，秦公鎛「𦔮朕或（國）」，辭例與書堯典「協和萬邦」，禮記孔子閒居「協此四國」完全相同。者減鐘「𦔮于我龠」，龠為樂器，𦔮即協龢之義，金文恆言「龢鐘」亦作「𦔮鐘」，𦔮龢義近本指一事，𢊁鐘「敢乍文人大寶𦔮龢鐘」，𦔮龢並稱，是其證也，𦔮𦔮當為協之古文。



簠



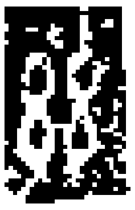
器

王孫壽簠　王孫

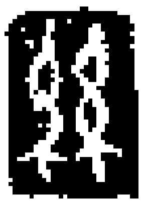
壽作御姬飤簠

内173B

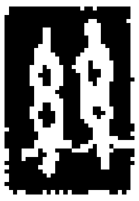
絲



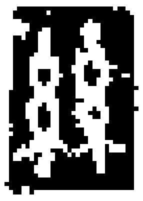
舀鼎
絲三寽。



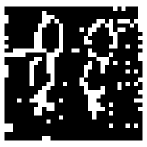
舀鼎　用
匹馬束絲



舀鼎　□卑
復氒絲束



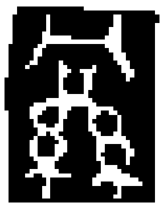
舀鼎　舀用絲金作
朕文考宄伯䵼牛鼎



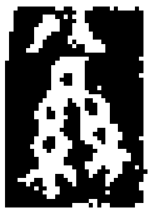
[illegible]革伯鼎
室絲五十寽

說文，十三篇「絲，蠶所吐也，从二糸」又糸下云「細絲也，象束絲之形」金文絲字用法同糸，其單位名稱束或寽。

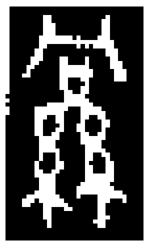
⿱冋絲



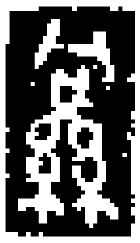
一蓋



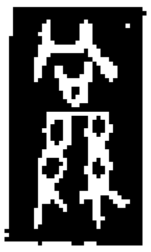
一器



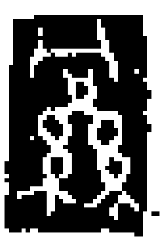
二蓋



二器



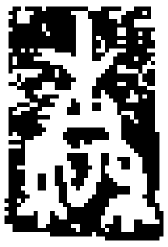
三蓋



三器

師酉𣪘
中爲

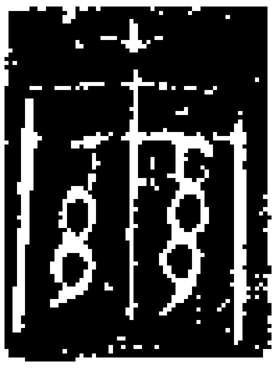
此字絲上作冋、實爲絅字、禮記、玉藻「禪爲絅」、注「絅謂有衣裳而無裏」、褧、檾通、如詩、碩人「衣錦褧衣」、列女傳引作「絅衣」、說文檾字下引作「檾衣」。



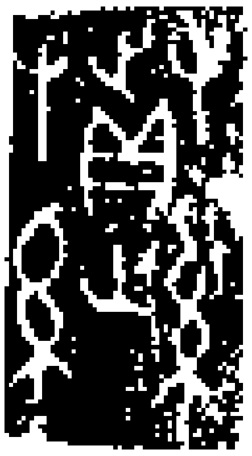
衛鼎

帛轡乘

林潔明曰：說文「轡，馬轡也。从絲从軎。與連同意。」按金文字作轡不从口，說文各本篆字作轡，段注據廣韻改作轡，解作人絲車，與金文合，段注是也（金文詁林第十二卷冊七三五八葉）按衛鼎轡从絲从軎如說文所訓。銘文「帛轡乘」，帛假為白，即儀禮聘禮「物四乘」，全句謂四副白色的繮轡。

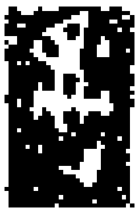


米甗 米鬲



師[illegible]𣪘 師
[illegible]其作寶𣪘

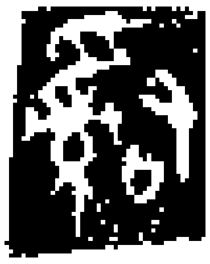
𤔔



番生𣪘

朱𤔔冋靳

郭沫若曰：三體石經書君奭，亂之古文作𤔔，即此。說文𤔔之古文作𤔔，謂叀元烈者也（兩周金文辭大系考釋一三八葉毛公鼎）。曰：番生𣪘「朱𤔔冋靳」，毛公鼎作「朱𩰫冋靳」，𤔔與𩰫自係一字。說文云：「𤔔，治也。幺子相亂，𠬪治之也。讀若亂同。」許所云幺子，以字形推之，似即董𤔔之意。𤔔本象治絲之形，治絲時其聲囂騷，故字復从㗊。惟朱𤔔它器作朱號，牧𣪘、望簋云「朱號冋靳」，彔伯𢦏𣪘、吳彝云「𠅘冋朱號靳」，師兌𣪘云「朱號靳」，大雅韓奕則言「鞹鞃」，鞃冋一字，號即鞹之段，靳者靳之古字也。「朱號冋靳」者，言鞹與靳以朱色之鞹為之也。則𤔔若𩰫亦當與鞹同意，疑讀為靶。說文云「靶，柔度也」，又鞹度也。𩰫字鼎文本作𩰫，下从止，金文文字每與止形相紊，不足為異。魏正始石經以此為亂字，新出君奭篇殘石「乃變亂先王之政刑」，又「亂罰無辜」，亂之古文作𤔔，即此字之稍訛變者。古文四聲韻引石經作𤔔，更訛變左右之二口而為云。說文言部䜌古文𤔔，又𠬪部𤔔古文𤔔，其古文䜌亦當从㗊作，乃傳刻之訛也。許以其从㗊，故以屬於言部，為䜌之重文耳。容庚以此亂字證明𤔔卣之龜系為䜌，得此尤足以斷言其誤矣（金文叢考一七九葉金文餘釋釋𤔔）。



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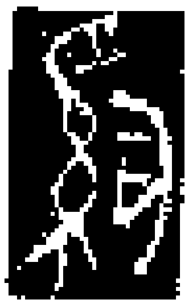
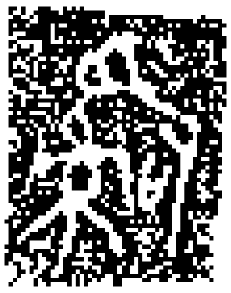


二

洹子孟姜壺　于大無嗣折誓于大嗣命兩璧



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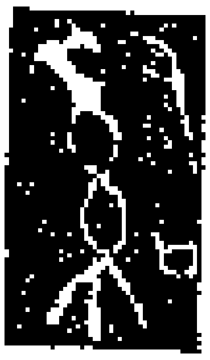

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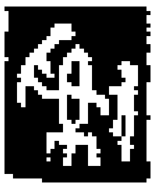
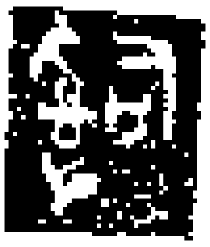


曶鼎　以師氏眾有嗣後或（國）𢦏伐腺



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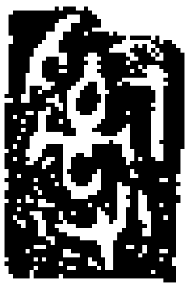

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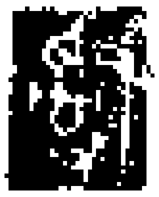

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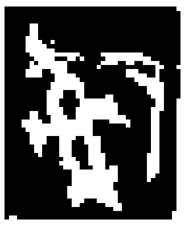

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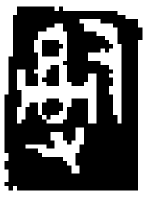

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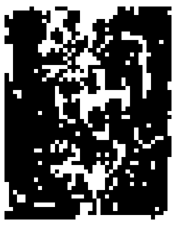

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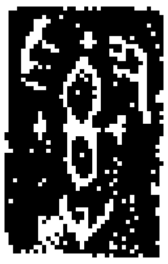

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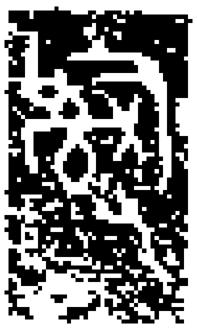

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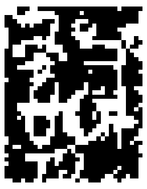

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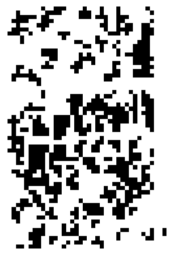

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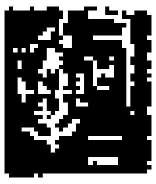

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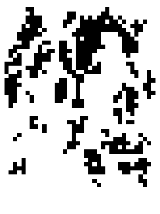

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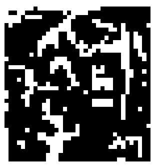

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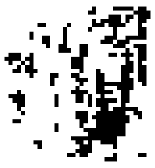

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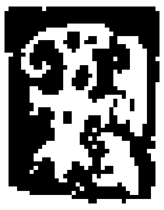

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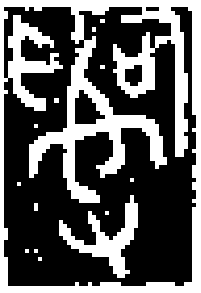

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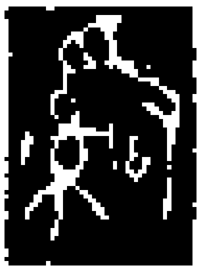

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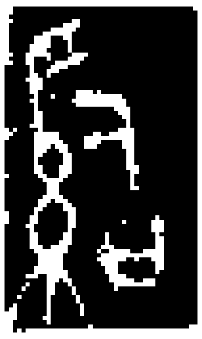

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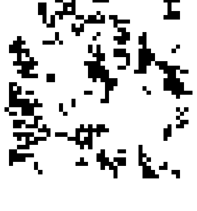

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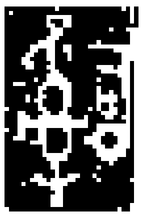

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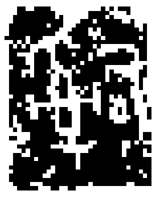

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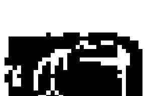

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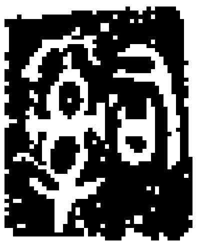

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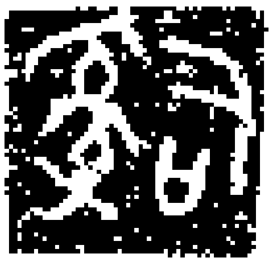

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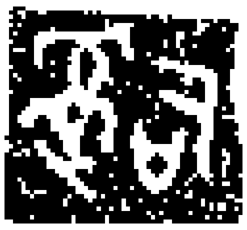

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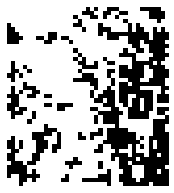

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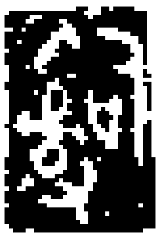

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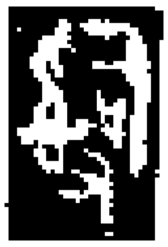

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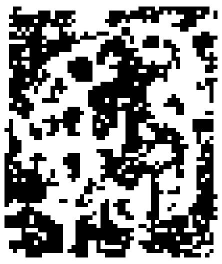

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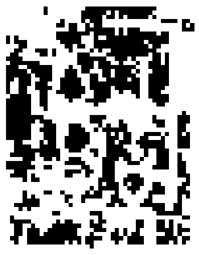

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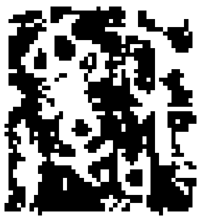

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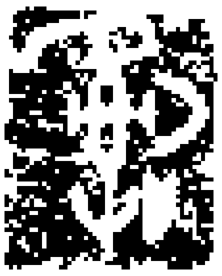

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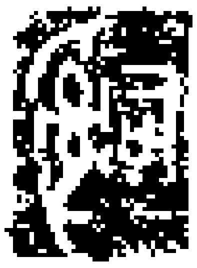

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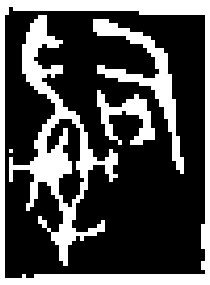

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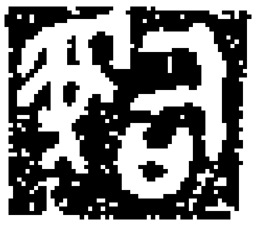

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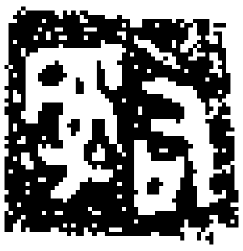

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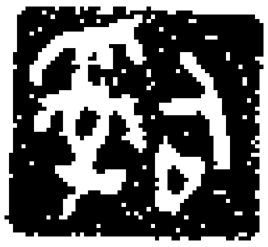

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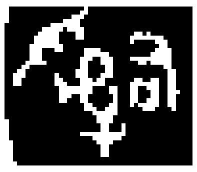

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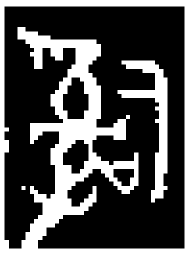

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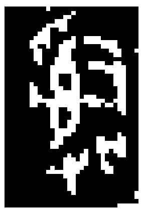

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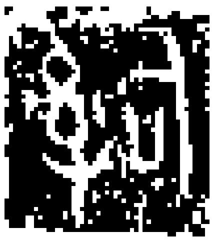

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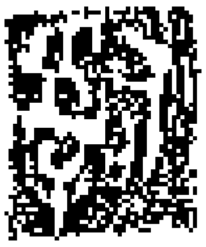

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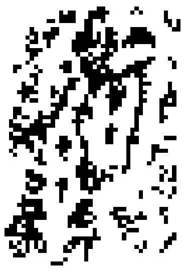

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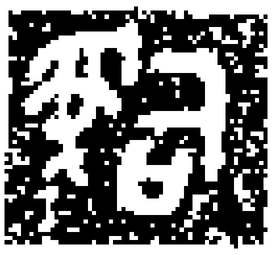

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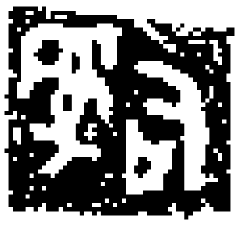

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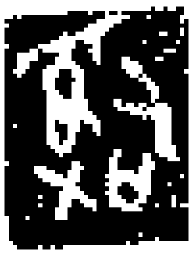

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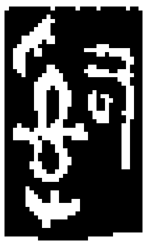

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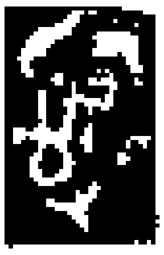

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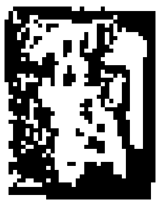

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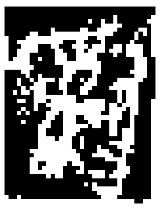

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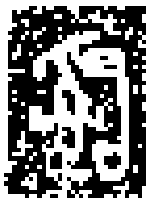

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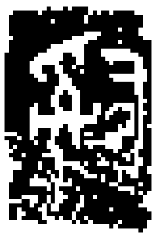
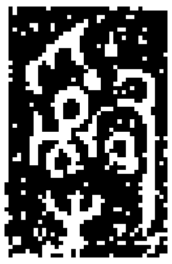


器

諫𣪘　今余
唯或𤔲命汝



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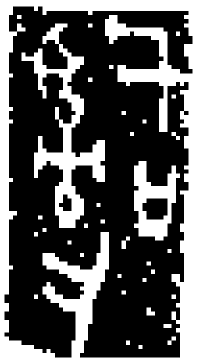
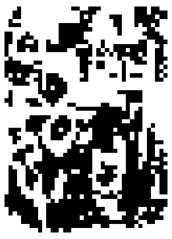
啚官內師舟

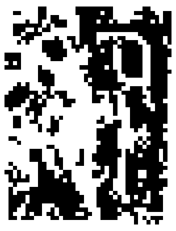


榮有
司爯

鬲　燮文𤔲
尊作齋鬲



㠱侯鼎　㠱侯
賜弟叟𤔲或



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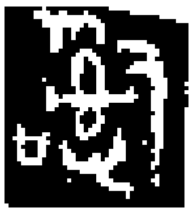
大𤔲徒子中伯



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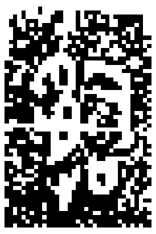
井伯右師奎父



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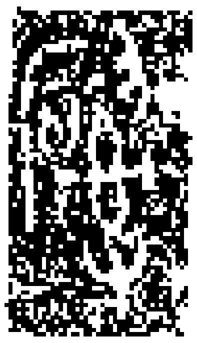
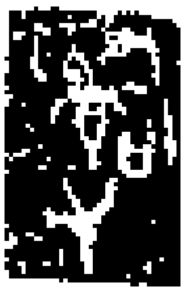
嗣左右戲緐荊



魯司徒
中齊盤

魯嗣徒中
齊肇作盤



趞鼎　令汝作
𢦏以冢嗣馬

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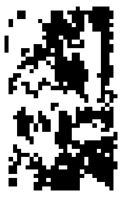

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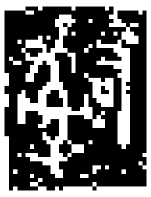

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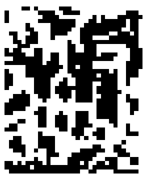
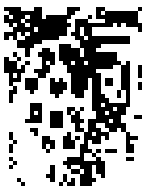


二器

盠方
彝



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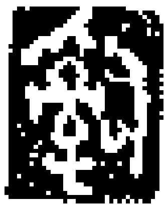
師眔八師埶



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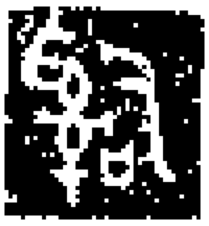

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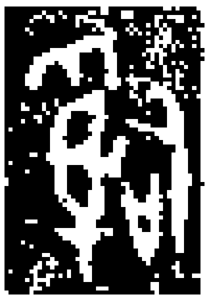
師旋𣪘　官嗣
豐還左右師氏



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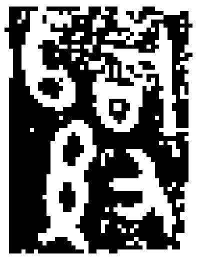
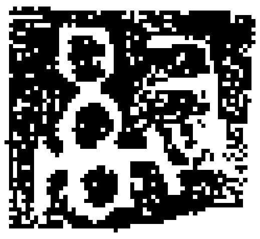
人眔九戲祝



宰鼎
遣

中令宰𣪘
嗣奠田



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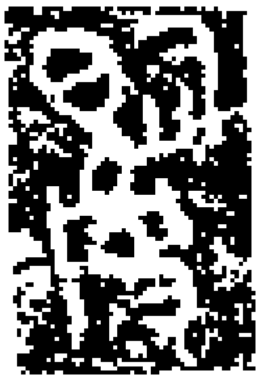

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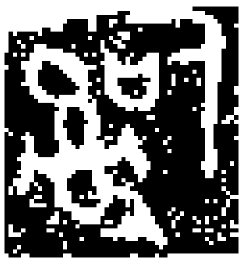
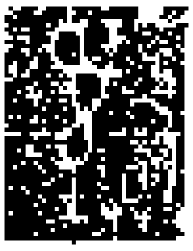


二簋

虞司寇壺
虞嗣寇伯吹

作寶彝



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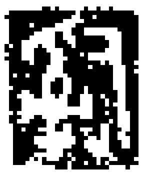

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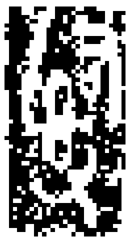
諫簋　先王既命汝䌛嗣王宥



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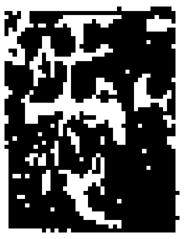

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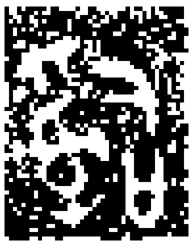
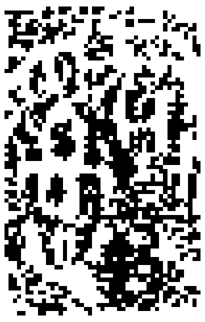
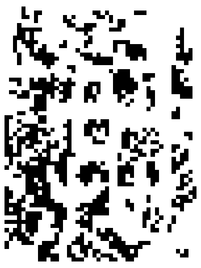


司馬南叔匜　嗣馬南叔作[illegible]

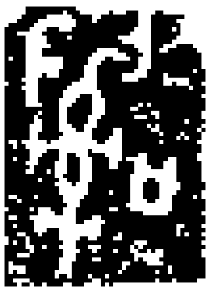
姬朕匜



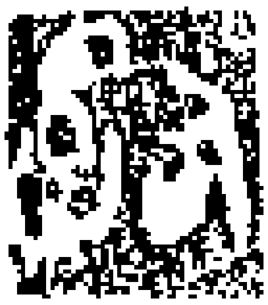
訇簋　令余令汝啻官嗣邑人



膳夫山鼎　令汝官嗣歆獻人于冕



司寇良父壺　嗣寇良父作爲衛姬壺



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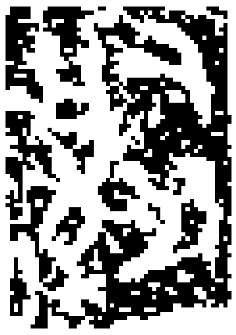

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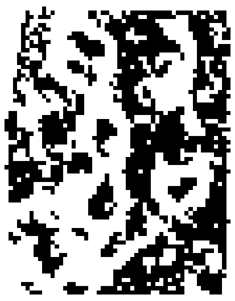

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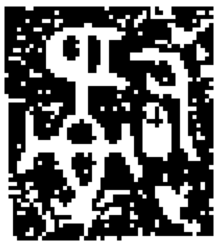
魯司徒簋　魯嗣徒伯吳敦作旅簋



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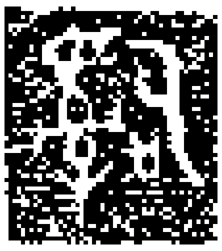

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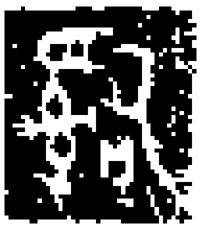

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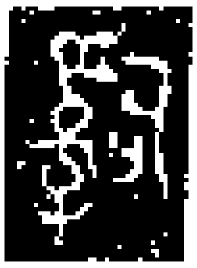
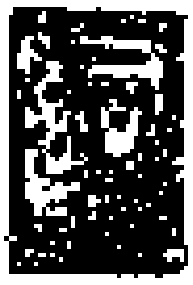


三簋

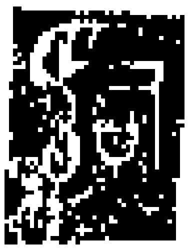
厚氏元豆　魯大司
徒厚氏元作膳圃



二器

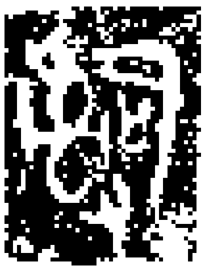
師嫠𣪘
既命汝更

乃祖考
嗣小輔



伊𣪘　觀官嗣康
宮王臣妾百工

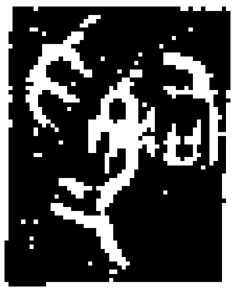
簋



器

仲枏
父𣪘

師湯父有嗣中
枏父作寶𣪘



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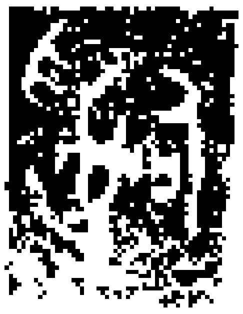

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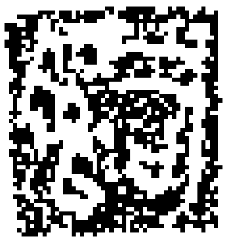
召叔山父簠　奠伯大
嗣工召叔山父作旅簠



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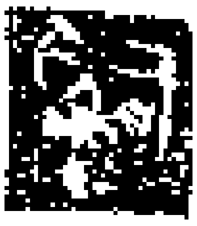

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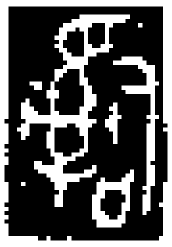

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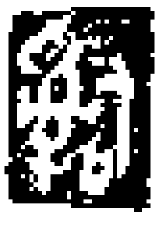

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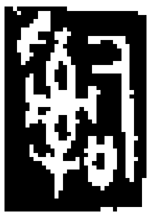

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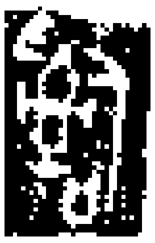

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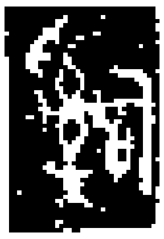

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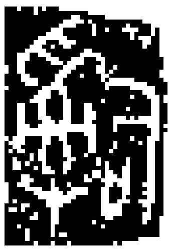

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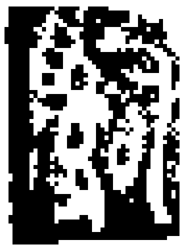
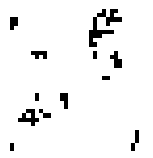
師酉𣪘　嗣乃祖啻
官邑人虎臣西門夷



曶壺　更乃祖考作冢𤔲土于成周八𠂤

說文「𤔔，治也」，从爪从又从糸从一（糸絲二見）本義為治絲，引申為治亂。後加聲符司作𤔲，或省作𤔲。免簠「令女足周師𤔲𣪊」，靜簋「王令靜𤔲射學宮」，𤔲即治理之義。「𤔲寇」「𤔲馬」、「𤔲土」、「𤔲工」，𤔲的本義也是治理，後作為治理某一部門的官職名稱，即古籍中的「司寇」「司馬」「司空」「司徒」，大梁鼎「司寇」已省作司。齊侯壺「立一𤔲」，揚樹達謂為𤔲假為笥，笥為盛器（詳見積微洹子孟姜壺跋）。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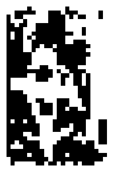
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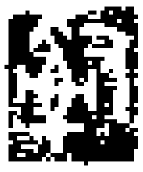
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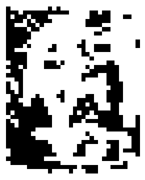
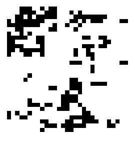

二器

盠方彝
用𤔲六師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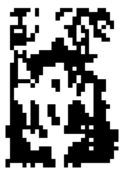
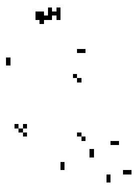

一器

盠方彝
𤔲工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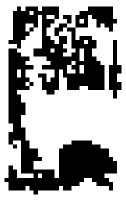
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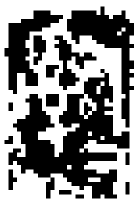
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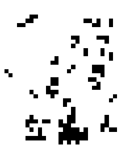
盠方彝
𤔲土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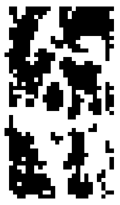
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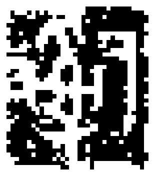
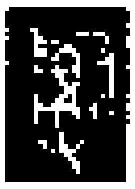

二器

盠方彝
𤔲馬



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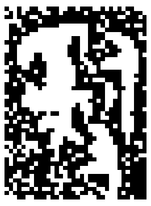
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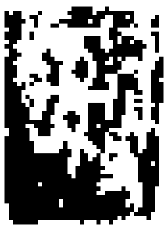
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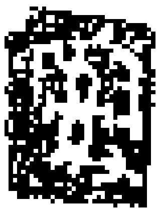
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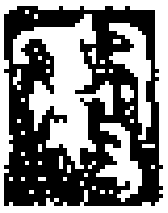
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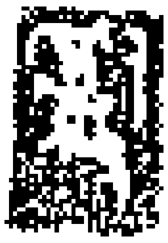
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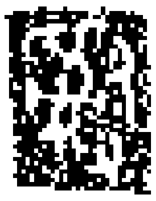
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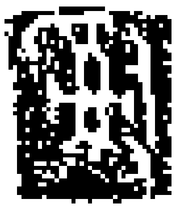
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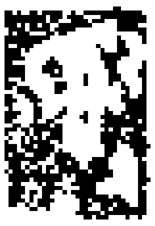
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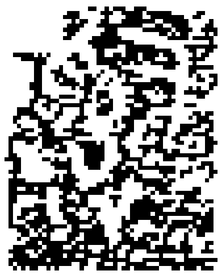

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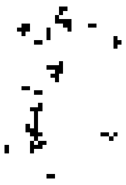

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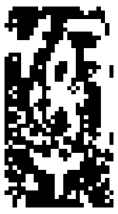

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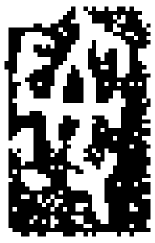

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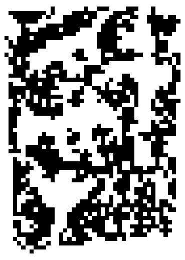

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瓶嗣
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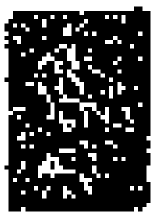

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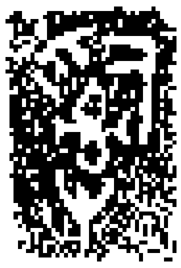

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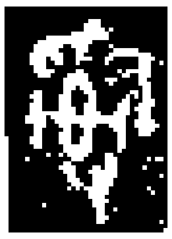

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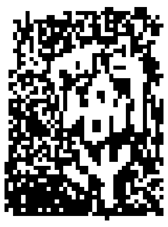

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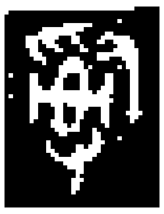

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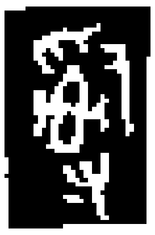

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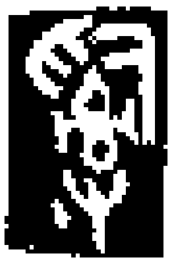

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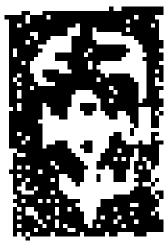

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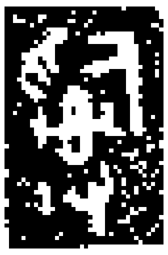

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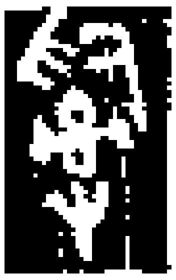

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頌
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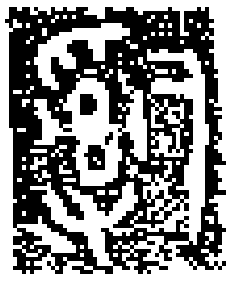

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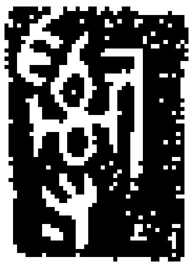

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頌壺　監
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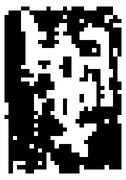

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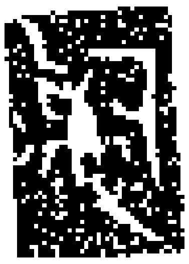

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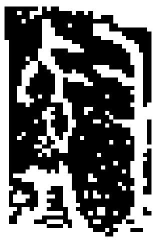

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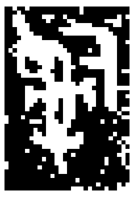

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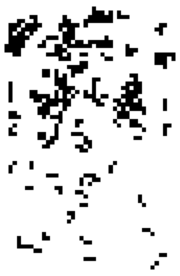

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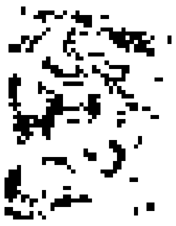

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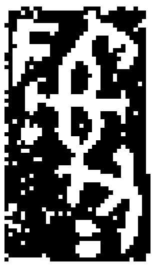

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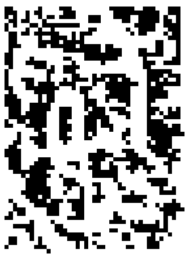

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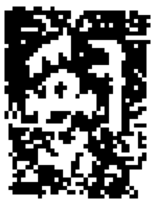
鼎



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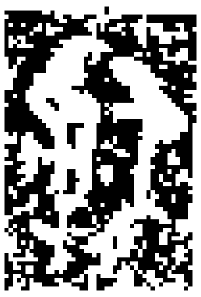

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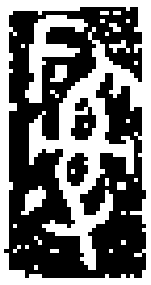

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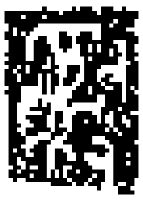

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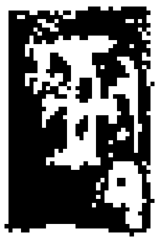

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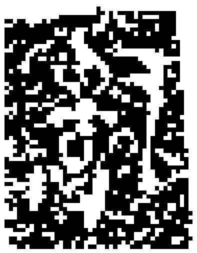

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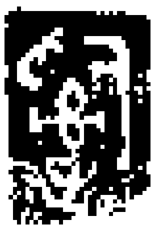

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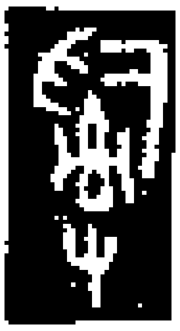

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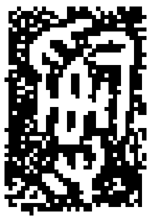

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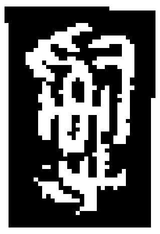

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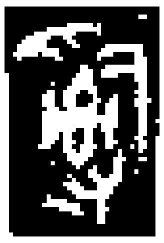

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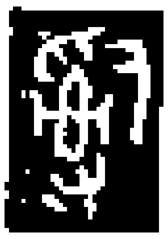

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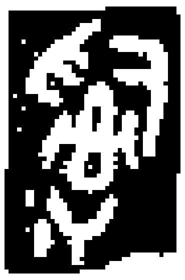

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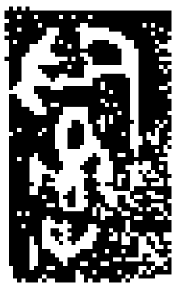

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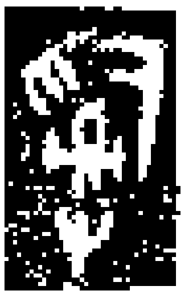

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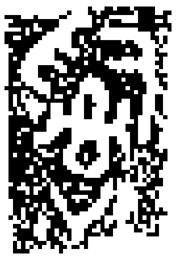

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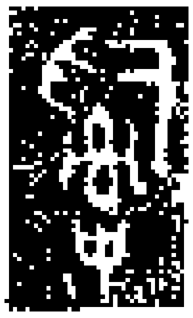
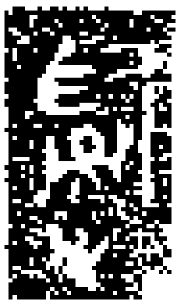


五 器

頌殷



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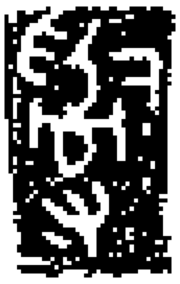
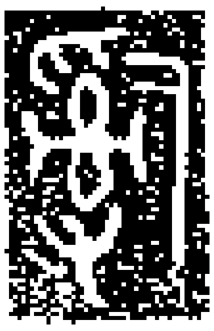


二 蓋

頌壺



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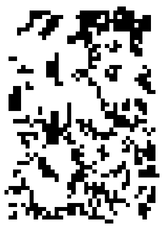
頌鼎 令汝官嗣成周



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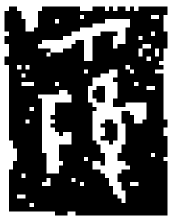

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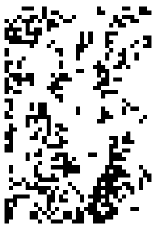

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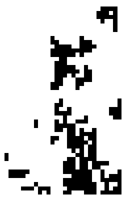

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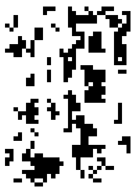

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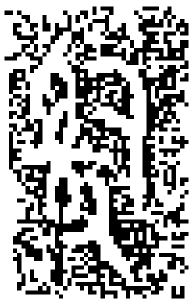

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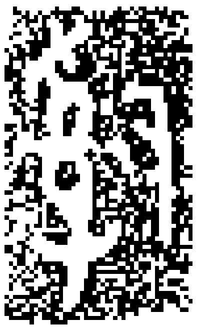

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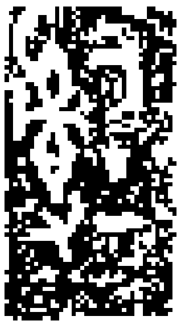
死嗣戎



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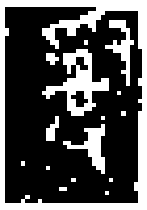

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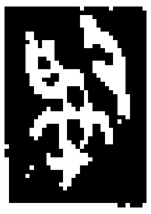

靜殷

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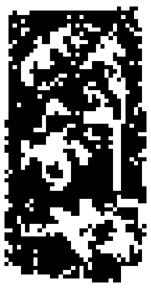

簋

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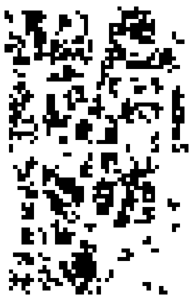

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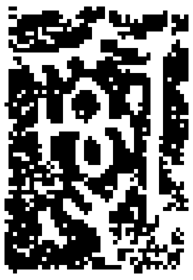
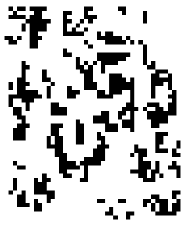


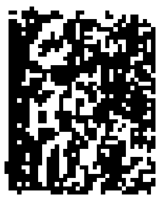
二器

癲𣪘　親皇祖考嗣威義

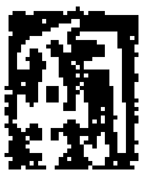


簋

師瘨𣪘　王才周師嗣馬宮



郙大司馬戟　郙大嗣馬之艁戈



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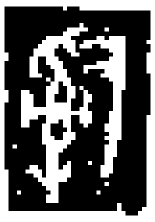
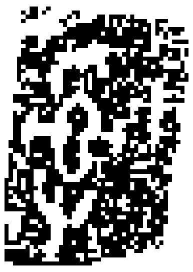


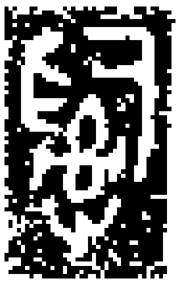
器

諫𣪘　嗣馬共右諫入門

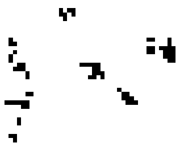


師艅𣪘　嗣馬共右師艅入門

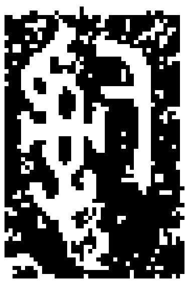
師瘨𣪘　嗣馬井伯親右師瘨



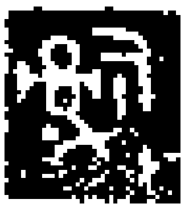
此鼎



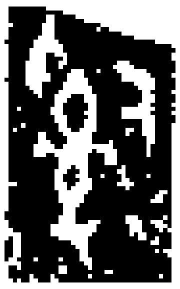
此𣪘　嗣土毛叔右此入門



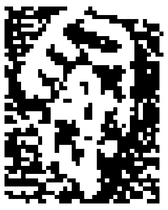
永盂　公乃命鄭嗣土圅父



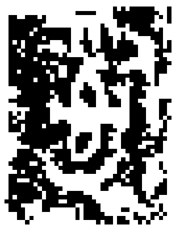
𥎦𣪘　王在師嗣馬宮大室



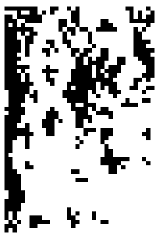
𣄰司土𣪘　𣄰嗣土榹作寶尊𣪘



衛鼎　舍顜有
嗣壽商圖裘

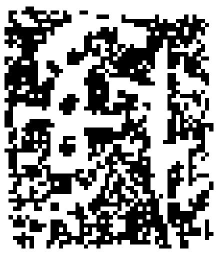


憘𣪘　令汝更
景克嗣直啚

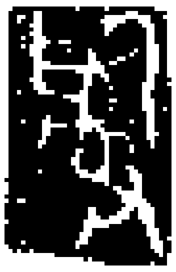


一
蓋

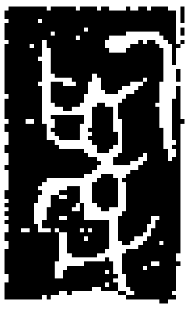
師嫠𣪘　既命
汝更乃祖考嗣



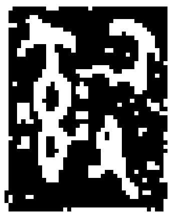
盂鼎　賜夷嗣
王臣十又三百



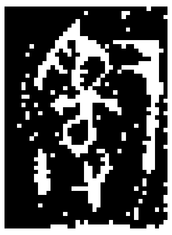
司土
司彝



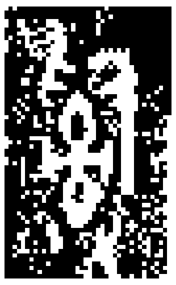
司土司彝　嗣土
嗣作皇考寶尊彝



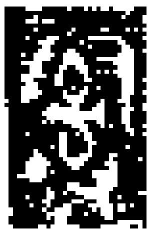
令鼎　有嗣眔
師氏小子卿射



一簋

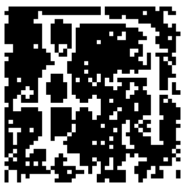


二簋

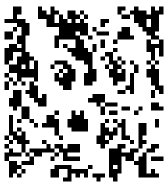


一盨

師兌𣪘　足師龢
父嗣左右走馬

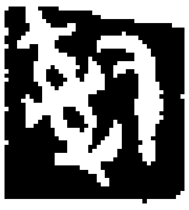


無叀鼎　嗣徒南
仲右無叀內門

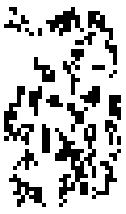


卯𣪘
令

余唯令死嗣
葊宮葊人

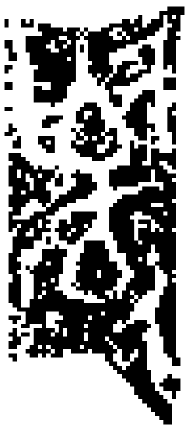


卯𣪘　亂乃先祖
考死嗣嬖公室



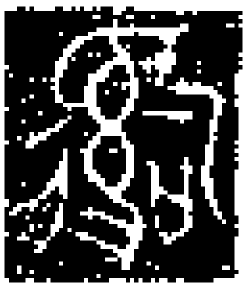
一

南宮乎鐘　嗣土南
宮乎作大鑄協鐘



洛𤔲土逘簋　者𤔲土逘眾番作卑考尊彝

冲相父鬲作𤔲，𤔔从爫、𤔔治絲之具一之繁形，銘文「有𤔲」，𤔲字从用例上看與𤔲字完全相同，當為𤔲字省形，金文都作「有𤔲」，𤔲為𤔲字異體無疑。

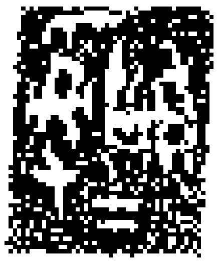


簠

大司馬簠　大司馬孝述自作飤簠

「司馬」金文司作𤔲，此銘从彳，可能因軍旅聯想到征行之義而添加的形旁。

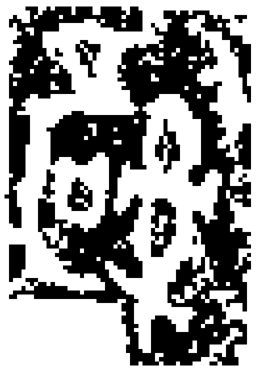
⿰𤔔冊



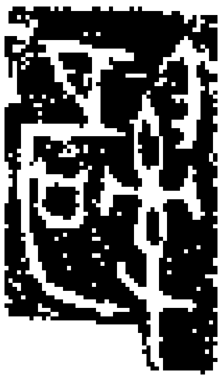
毛公鼎
⿰𤔔冊⿰𤔔冊四方

郭沫若曰：⿰𤔔冊字字書所無，舊多釋嗣，不確。今案此乃聯綿字，以辭字从𤔔司聲例之，當从𤔔冊聲。「冊冊四方」，當如詩「我覯四方，蹙蹙靡所騁」之蹙蹙。又春秋左氏傳「王室蠢蠢」（昭二十四年），蠢蠢與冊冊古音同紐，韻亦近對轉。故⿰𤔔冊⿰𤔔冊要當是紛亂之狀（金文叢考卷四第一三四葉）

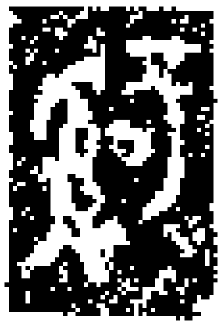
辭



嗣工癸
嗣工

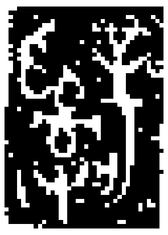


司工丁爵
嗣工丁



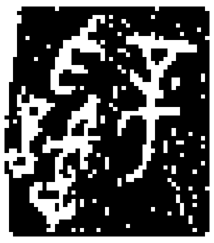
兮甲盤　王
令甲政嗣成

周四
方責



蓋

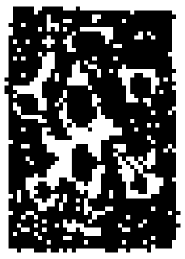
𠑇匜　敉
牛辭誓成



器

𠑇匜　汝亦
既從辭從誓

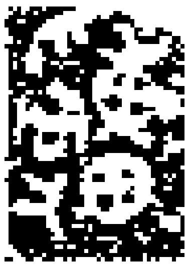
說文十四篇「辭，訟也，从𤔔辛，𤔔猶理辜也，𤔔，理也。𤔔，籀文从司」，古音辛司皆屬心紐，嗣工癸「辭工」金文一般作「嗣工」，辭嗣當為聲符更換字。𠑇匜辭字作𧥺，古文口言兩部皆常通用，如說文嘖或作請，謨或作𠰘等等。从言或从口，乃形符更換之例也。關於辭嗣的意義詳見釋嗣。



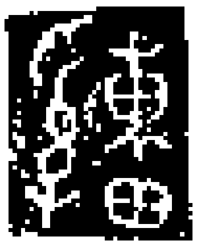
毛公鼎
朱嚻圅靳

毛公鼎「朱嚻圅靳」與番生𣪘「朱鬲圅靳」辭例並同。嚻當是鬲之繁構。詳見鬲字條。

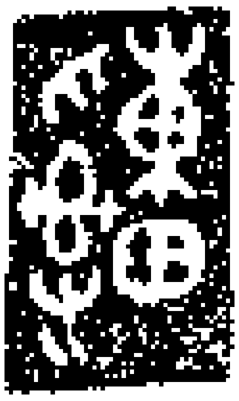
𤕌



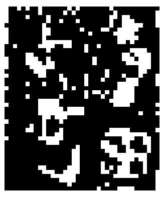
裘衛鼎　厲
有嗣𤕌季



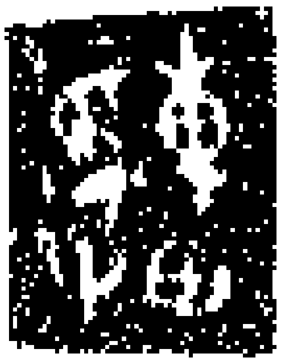
伊𣪘　𤕌
季內右伊



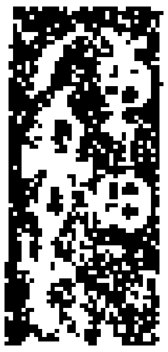
大克鼎　𤕌季
右善夫克入門



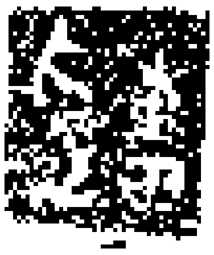
番生𣪘
𤕌𦖞大令



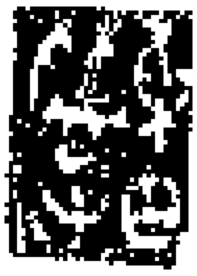
大克鼎　今余
唯𤕌𦖞乃令



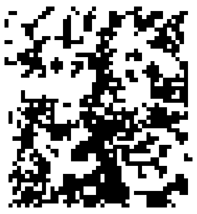
一蓋



一器

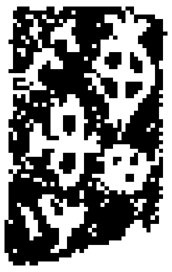


二蓋



二器

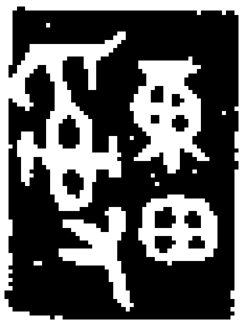
師𩛥𣪘　今余
唯𤕌𦖞乃令



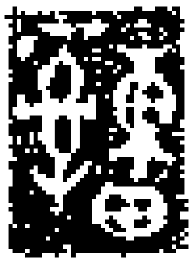
蓋

三年師兌𣪘
今余唯𤕌

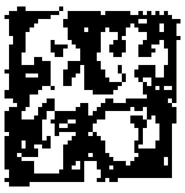
𦖞乃
令



㝬𣪘　𤕌口
皇帝大魯令

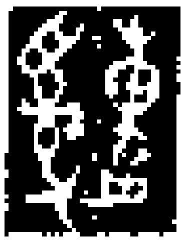


毛公鼎　今余
唯𤕌先王令

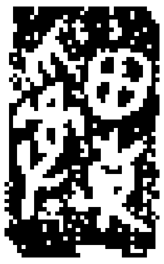


善鼎

今余唯肇
𤕌先王令



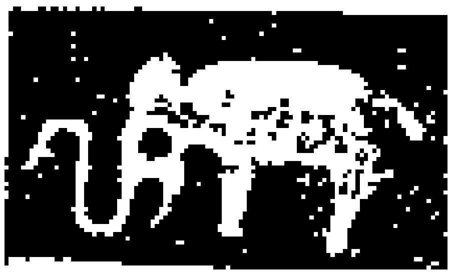
叔向父𣪘　用𤕌
圞奠保我邦我家



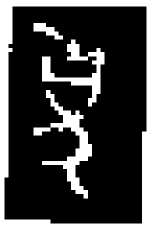
史牆盤　𤕌
寍天＝子＝

𤕤字从𤔔从叀或从𤳳，金文習見，亦見石鼓文。劉心源釋緟，說文「增益也」，即重疊字，古劉从東者重，从東聲也，从𤔔乃亂字，𤔔从幺，即系，是𤕤即緟矣（奇觚室吉金文述卷三第二十三頁克鼎）。孫詒讓云陳侯彝有「邵緟高祖」之文，吳大澂謂緟與𤕤為一字，說甚塙，其文从系从東，疑為緟字，此𤕤系為𤔔又从田者，繁縟文也（古籀拾遺卷三第十二頁）。叔向敦，靜安先生謂古从土之字亦或从田作，如封邦一字而或从土作𡉚或从田作𤰷，則𡍮亦可作𤕤（毛公鼎考釋）。按玉篇四二五「緟，除恭切，增也，疊也，益也，複也，或作褈，今作重」。𤕤鐘「褈靈天子」，猶石鼓文遊水云「天子永寧」，史記周本紀「穆王閔文武之道缺，乃命伯冏申誡太僕國之政，作冏命，復寧」，重、復同義，廣雅釋詁四「復，重也」，諸家讀緟聲義俱適。

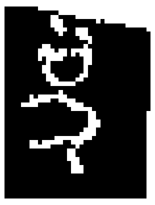
象



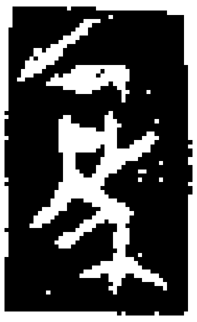
象祖辛鼎
象祖辛



匡卣
作象舞



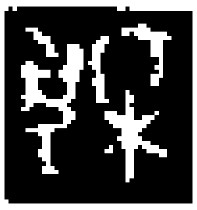
匡卣　匡
甫象樂二



師湯父鼎　王呼
宰雁賜□弓象弭

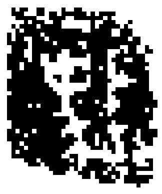
高田忠周曰，按說文「象，南越大獸，長鼻牙，三年一乳，象耳牙四足尾之形」，今參攷下諸篆，當言象耳鼻牙四足尾之形，而古文亦往往省耳形耳，且最初古文，寫肖橫形，與畫圖未遠，所謂象形會意發明之廼，固當如此矣，後書法趣簡主便，橫者變豎，又專省筆畫，遂與象形之指遠，又見下文，段氏云，按古書多假象爲像，人部曰，像者似也，似者像也，像从人象聲，許書一曰指事，二曰象形，當作像形，全書凡言象某形者，其字皆當作像，而今本皆从省作象，則學者不能通矣，周易繫辭曰「象也者，像也」，此謂古周易象字，即像字之假借，韓非曰，人希見生象，而按其圖以想其生，故諸人之

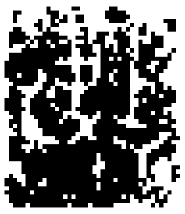
所以意想者，皆謂之象，以古有象無像，然像字未製以前，想像之義已起，故周易用象為想像之義，如用易為閒易變易之義，皆於聲得義，非於字形得義也，韓非說：同俚語，而非本無其字，依聲托事之情，愚謂象像於周時為古今字，殷人無像字，文見卜辭文殷時似象獸所在皆產者，韓非為商人，無不知殷時多象之理，其所言者必當大古之事，南山經云，禱過之山多象，元是南方之物可識矣，又古文為字从爪从象，象所似之意，亦與像似其義相近，為字極古，而造為字時，象為像字，韓非所云可信而不可疑矣，為字後入又从人作偽，遂以分別，亦猶象變作像，正是一例，可識者也，（古籀篇九十三第一葉）



匽匋　匽
甫彖纅二

字从彖从樂，同器銘文除「彖纅」外，又有「彖舞」疑纅字當爲樂之繁，所以从彖旁是由上文彖字類化來的，與金文「邑市」（趞殷）兩字或作「師市」（叔鎛）鬼神兩字或作「槐神」（[illegible]陳財）之例同。

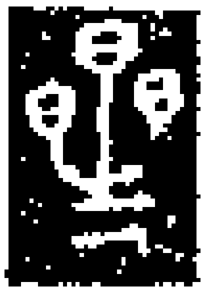

簋


器

舒卣　舒

作肇彝

曐

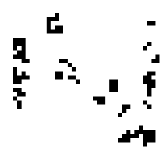


麓伯星父簋　麓伯星父作匋中姞寶簋

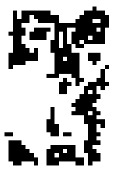
說文七篇「曐，萬物之精，上為列星，从晶，从生聲。一曰象形，从〇，古〇復注中，故與日同。曐古文，星，曐或省。」王筠曰「古者，中古也，周散敼彝曡皆从晶。注者・也，上古作品，中古又加・于品中而作晶，⊙遂與日同也。」（說文句讀）楊樹達曰「近儒孫詒讓云晶即星本字，象其小而衆，㡉始象形，當作品，說文曑亦从品，金文梁上官鼎曑字省作品是也。後人增益作曐，遂生分别耳（見名原卷上古章原象第二）。樹達按孫說至塙，今請以五證明之。晶部云「曑，商星也，从晶，㐱聲」。又云「曟，房星，為民田時者，从晶，辰聲」。按晶為星，故商星之曑，房星之曟字皆从晶，否則義無所取，一也。或疑晶星音讀不同，不當為一字，不悟二字今音雖異，而古則無殊，蓋星从生聲，从生聲之字有旌，讀子盈切，與晶音正同，星古音殆亦當讀晶，知者呂氏春秋季春紀圜道篇云「日，日夜一周，圜道也，月，躔二十八宿，軫與角屬，圜道也，精，行四時，一上一下，各與遻，圜道也。」按此文以精與日月為對文，精謂星也，惟星精同音，故呂氏春秋徑以精為星。文選東京賦云「五精帥而來摧」，注云「五精，五方星也」。又王文憲集序云「儲精降祉」，注云「精，星也」，此以精為星，蓋本之呂覽也。精今讀子盈切，與晶同音，知星古讀亦當與晶同也。禮記月令疏引春秋說題辭云「星之為言精也」，以精

釋星，實以同音之字爲訓也。韓非子說林下篇云「荊伐陳，吳救之，軍閒三十里，雨十日，夜星」。星字說苑指武篇作晴，漢書天文志曰：「日餔時，天暒晏」，以暒爲姓，此皆星字古讀爲晴之證也。知晶星二字古本同音，則二文爲一可以無疑矣。二也。說文雖誤分晶星爲二字，然晶下云「精光」，曐下云「萬物之精，上爲列星」，以精釋晶，又以精釋曐，於二文爲一，未嘗無所窺見，其未能認二字爲一文，僅未達一閒耳。三也。蓋晶曐所以異者，晶爲純象形字，曐則於象形外別加聲旁之生耳。古人於象形之字往往加注聲旁。例如七篇下网部，网加亡聲爲罔，九篇下厂部，厂加干聲爲厈，十篇下尢部，尢加㞷聲爲𡯂，此許君知其爲一字者也。亦有與此同例，而許君不知之爲一字者。三篇下鬥部，鬥加斲聲爲鬭，鬥鬭實一字也，七篇上片部，片加反爲版，片版實一字也，（片，判木也；版，判也；訓同。）十一篇下永部，永加羊聲爲羕，永羕實一字也。（永，長也；羕，水長也；訓同。）十二篇下甾部，甾加虍爲𠧪，甾𠧪實一字也。十四篇下己部，己加其聲爲㠱，己㠱實一字也。又午部，午加吾聲爲啎，午啎實一字也。（午，牾也；啎，逆也；義同。）而許皆誤分爲二字。十篇上火部，火加尾爲𤈦，加毀爲燬，火𤈦燬實一字也，（燬𤈦皆訓火也。）而許君誤分爲三。許君以晶曐爲二文，猶鬥鬭，片版，永羕，甾𠧪，午啎，火𤈦燬之例耳，四也。尋曐初文本作晶，後注中則爲晶。然十一篇下雨部云「雹，雨冰也。从雨，包聲。」古文作𩂣。按雹之古文从晶，晶即雹之象形初文，若是則星雹二字古文同形，後人欲加識別，乃加形旁之雨於晶而爲𩂣，加聲旁之生於晶而爲曐耳。知晶有不得不加聲旁之故，而星之即晶愈塙實無疑矣。五也。（積微居小學述林卷二第三七葉釋晶）

曑



一蓋



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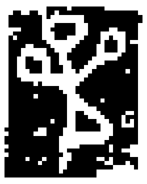
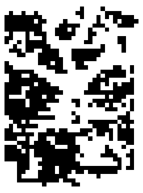
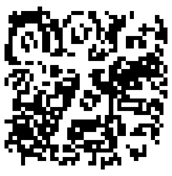


二蓋

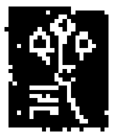


二器

盠方彝



盠尊 參有𤔲



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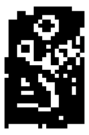

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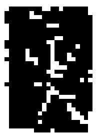

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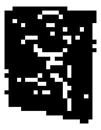

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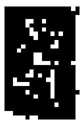
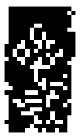
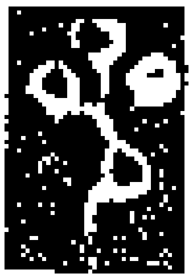


五

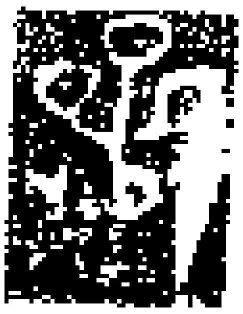


六

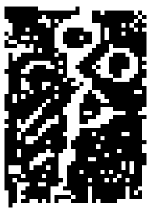
者減鐘（西清續鑑甲編） 若參壽



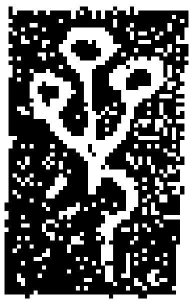
宗周鐘 參壽隹喇



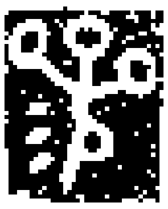
大克鼎 參同𦬁悳



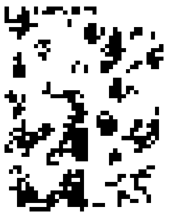
召伯虎殷 公宕其參



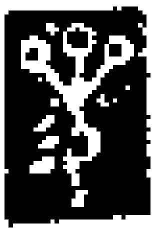
毛公鼎 雩參有𤔲



衛盉

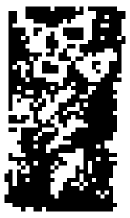


裘衛鼎 迺令參有𤔲



𪓐鼎 于王參門口

口木 檮



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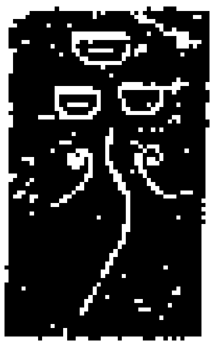
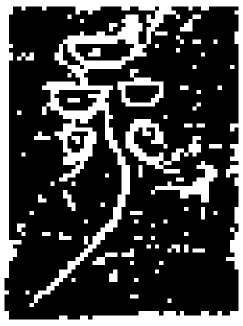
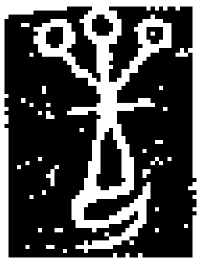


中山王𦉜鼎 唯有死辠及參世



中山王嚳鼎　含處
老賙親達參軍之眾



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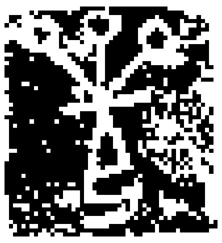
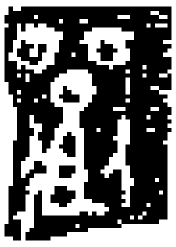


器

舞父乙壺
舞斝

戴家祥曰：說文「曑，商星也」。考說文每承上篆文連讀，如「昧爽，旦明也」，「肸蠁，布也」，「腬嘉，善肉也」，「蓑擬，樣表也」，「詁訓，故言也」，「嬯癡，不聰明也」，皆承篆文爲句。此應讀「參商，星也」，後人誤斷」。从晶，㐱聲。曑或省。徐鍇曰「㐱非聲，未詳」。按大克鼎作曑，其他金文作曑，下半从𠬝，卩皆見。父乙尊彝[illegible]前人或釋爲先，字應讀人，而被許君讀爲尸者也。父乙尊有𠨍字，象兩人相向形，爲向背之向之初文，卿鄉兩字从此。毛公鼎「曑有嗣」，徐同柏讀爲小雅十月之「三有事」，毛傳「有事，有司，國之三卿」。宗周鐘「參壽佳剌」，薛氏款識卷十

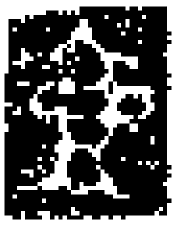
晉姜鼎作「三壽是利」，魯頌閟宮作「三壽作朋」，參亦作三，召白虎毀「公宕其參，女（汝）則宕其貳，公宕其貳，女則宕其一」。據此，則用二三紀數，金文或作貳參，經傳借參為三者，更不知凡幾。易繫辭「參伍以變」，孔穎達正義「參，三也，伍，五也」。左傳昭公三年「民參其力，二入于公，而衣食其一」。廣雅釋詁「參，三也」。漢書刑法志「秦造參夷之誅」，師古注「參夷，夷三族」。參三既可通段，參之古讀，必然同三。大徐讀參所今切，小徐師今切，審毋侵部。陸德明左傳音義參讀七南切，清毋侵部，三讀蘇甘切，心毋談部，侵談韻近隔部可以借讀。由是而知參字本从晶，从人，彡聲，如杉，音所銜切，審毋談部，聲毋同參，韻部同三，此皆鼎臣所未詳者。天文學者皆謂參星為白虎七宿末一宿，有星七顆，其中三顆星居中，為朝夕所常見，則而取名為參。參者，三也。唐風綢繆「三星在天」，毛傳「三星，參也」。參、三聲同。

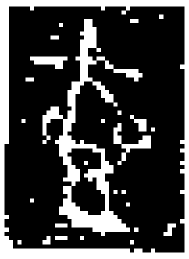


罶嬀壺　[illegible]

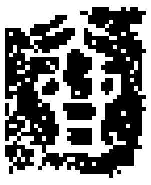
嬀作寶壺

壺


蓋


器

方壺
才作壺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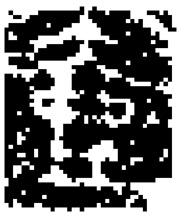
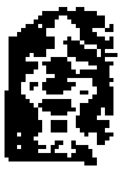
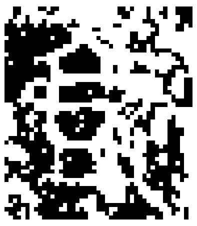
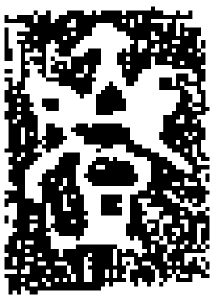

二蓋


二器

口侯
壺


二

長佳壺尊
長佳壺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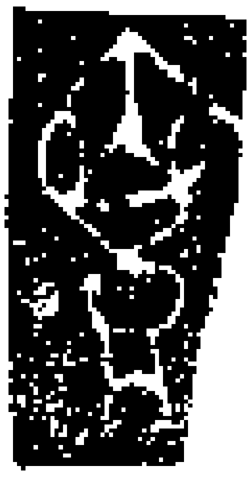
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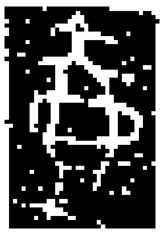
兩壺八鼎



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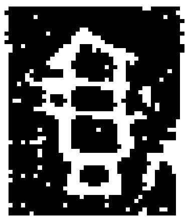
用作寶壺



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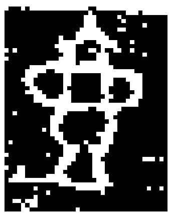
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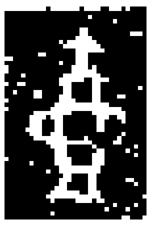
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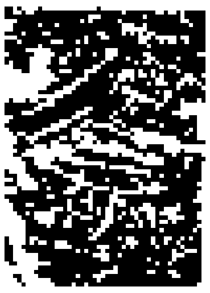
友壺

奢作
尊壺



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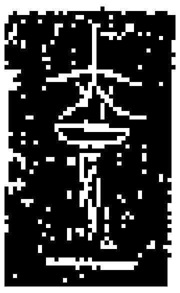
高君之壺



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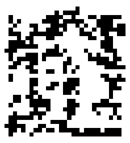

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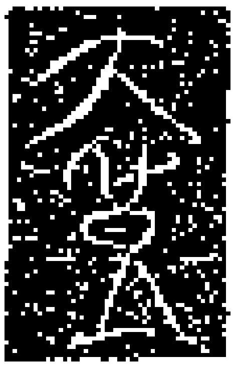
虎戲
氏以壺
嬴



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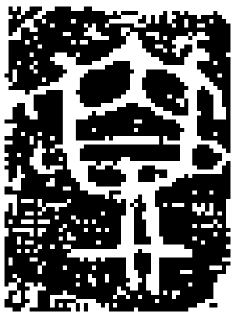
子



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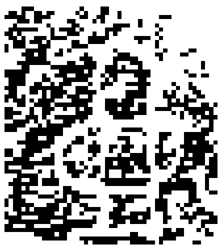

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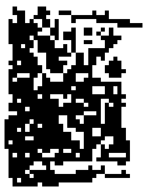
侯作鑄壺



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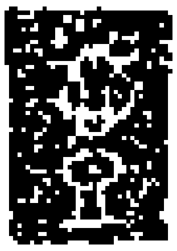
以為弄壺



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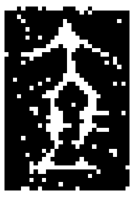
良作壺盂



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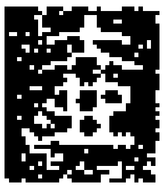
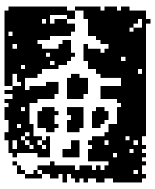
妊作安壺





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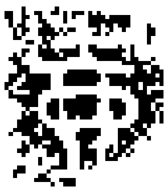
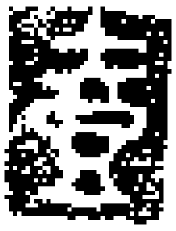
僕作尊壺



器

梁其壺
梁其
作尊
壺



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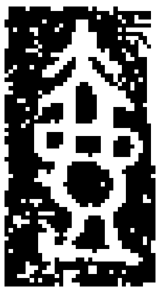
伯作𩰫壺



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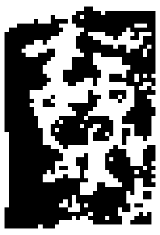

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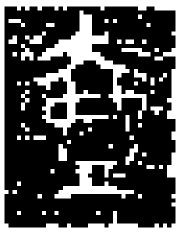

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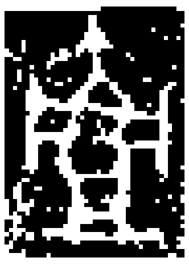
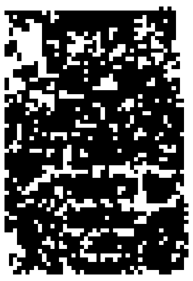
用自作醴壺



䶬中多壺　䶬
中多作醴壺



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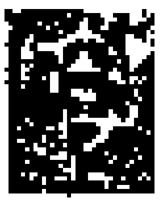

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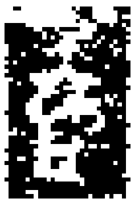
庶父作醴壺



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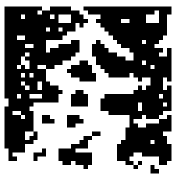
自父作口壺



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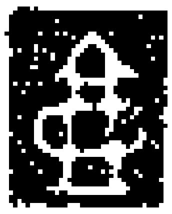

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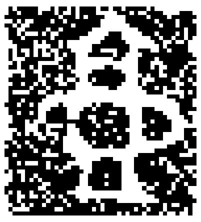

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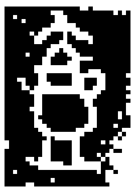

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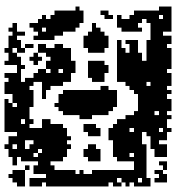
孟



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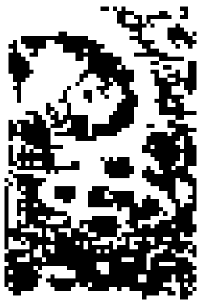
上父作尊壺



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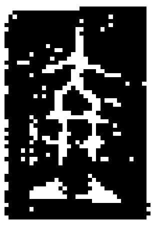
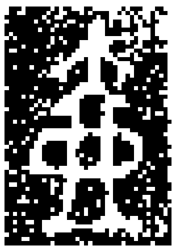
南父作尊彝



王伯
姜壺



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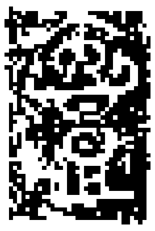

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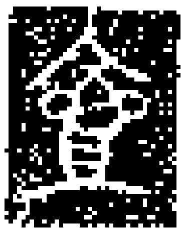
客臣作尊壺



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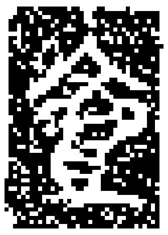

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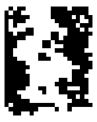
曾姬無
卹壺

甬作宗
彝尊壺



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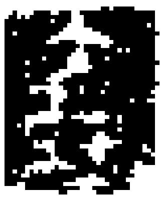

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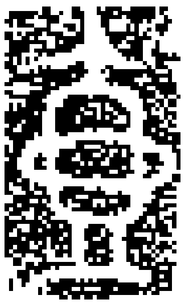
句作其寶壺



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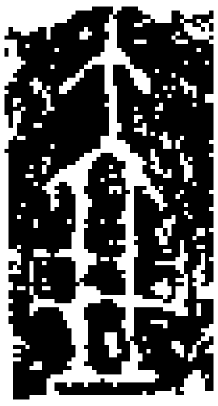
壺

侯政作
寶壺



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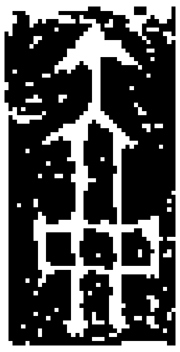

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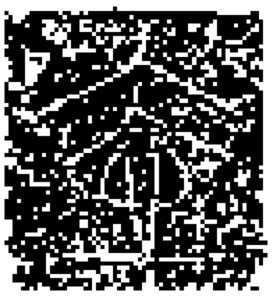
公作鑄從壺



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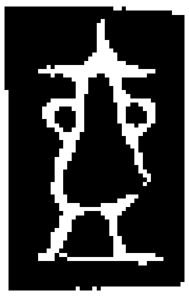
季

壺　鄭右
賓戚季壺



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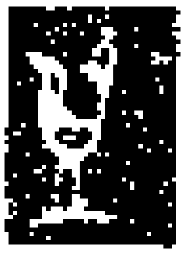
匊生鑄賸壺



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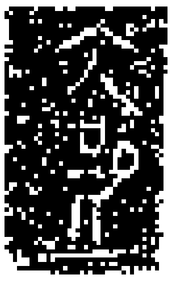
母自作薦壺



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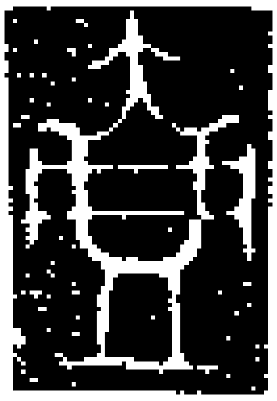
子𠂤之斛壺



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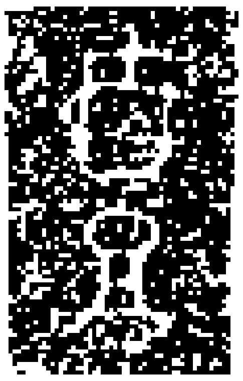
侯作尹叔姬壺



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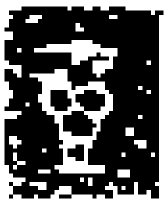
君婦龢作其壺



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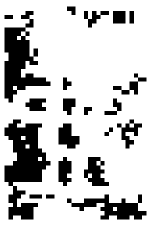
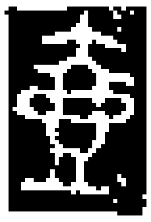
叔姜壺　子叔
作叔姜尊壺



鄧孟
壺



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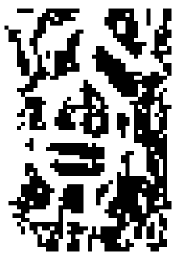
作監異尊壺



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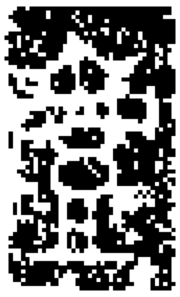
朕剌考尊壺



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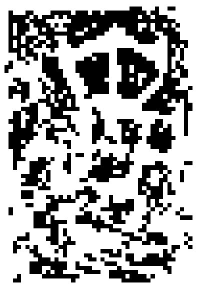

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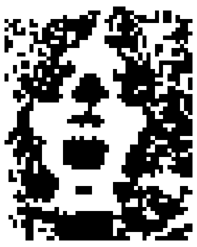
侯母壺　侯母
作侯父戎壺



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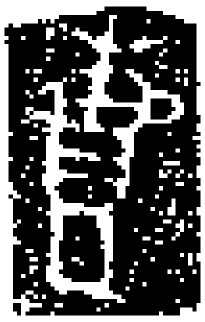
父作父壬寶壺



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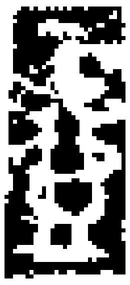
乘伯多口行壺



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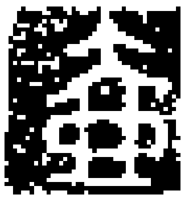

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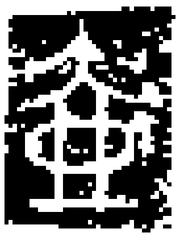

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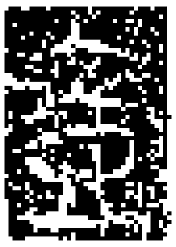
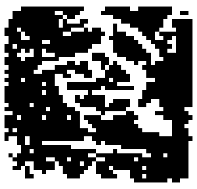
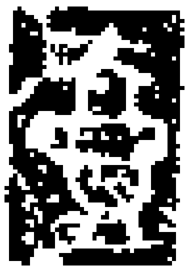
陳侯壺　陳侯作嬀穌媵壺



蔡□子壺　蔡□子□作畐壺



廿九年壺　耶東周左𠂤傭壺



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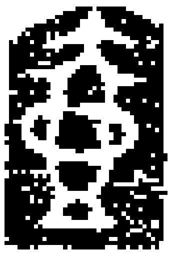

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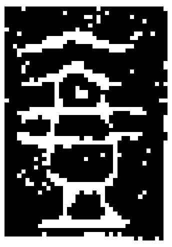
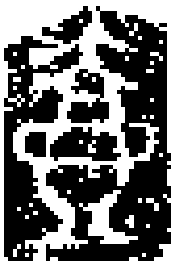
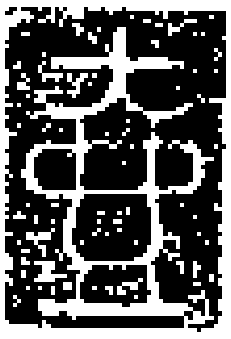


二蓋



二器

周窒壺



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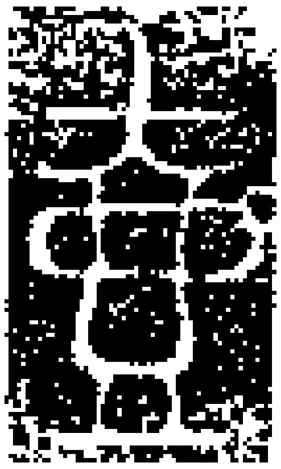
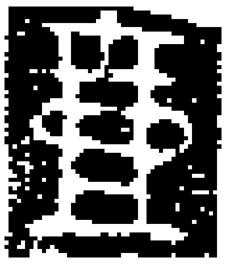
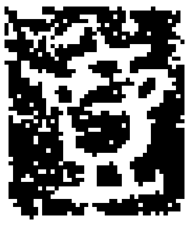


器

周窒壺　周窒作公日己尊壺



呂王壺　呂王𩰬作芮姬尊壺



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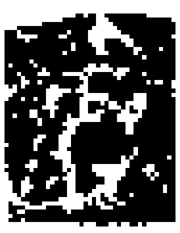
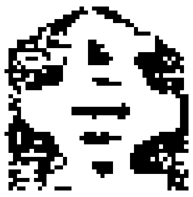


二

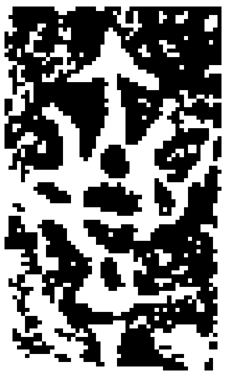
姬叔壺

姬叔作中姜寶尊壺

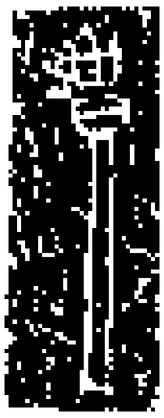


氏車父壺　氏車父作席姜尊壺

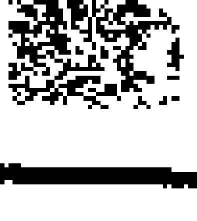
三年癲壺　用作皇祖文考尊壺



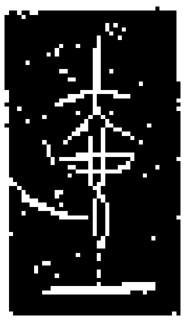
右走馬嘉壺　右
走馬嘉自作行壺



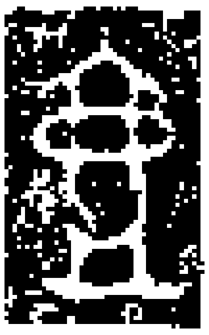
蔡侯方壺　蔡
侯𨜵之飤壺



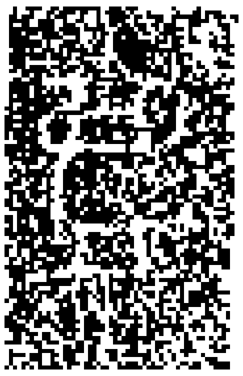
公孫窹壺　公子土折
作子中姜盤之盤壺



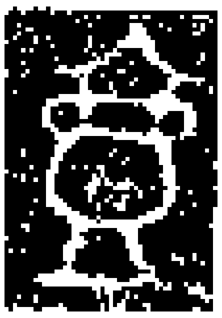
中山王𡢁方壺　明察
之于壺而時觀焉



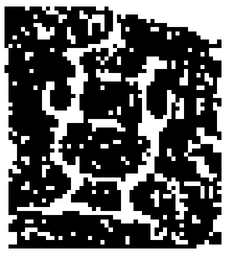
一蓋



一器

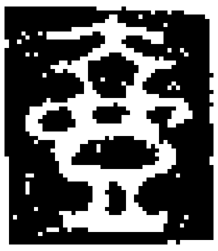


二蓋

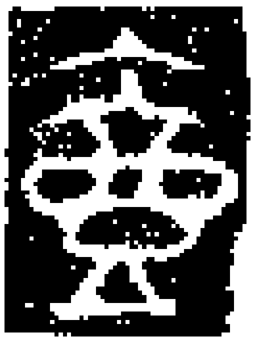


二器

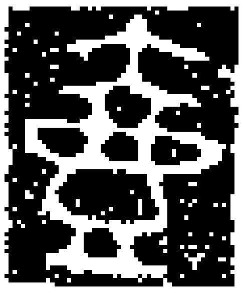
曾仲斿父壺　曾中斿
父用吉金自作寶尊壺



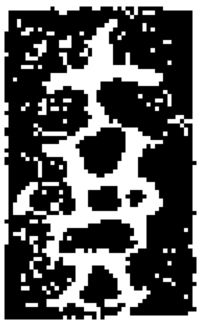
一蓋



一器



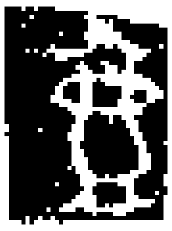
二蓋



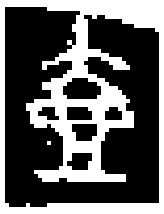
二器

虞司寇壺
虞嗣寇

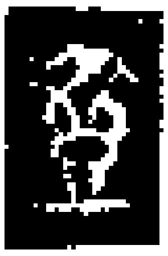
伯𣪕作
寶壺



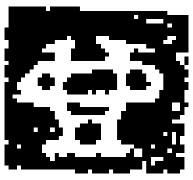
畬壺　畬用作朕
文考釐公尊壺



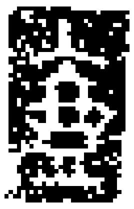
鄭楙叔賓父壺　奠
楙叔賓父作醴壺



嗣子壺　令狐君
嗣子作鑄尊壺

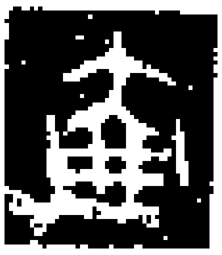


司寇良父壺　司寇
良父作爲衛姬壺



殳季
良父

壺　殳季良父
作䵼姒尊壺



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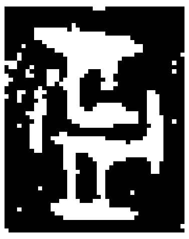
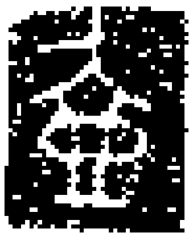


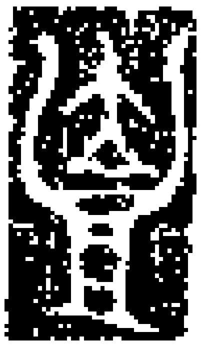
器

芮太子伯壺　芮
太子伯作鑄寶壺

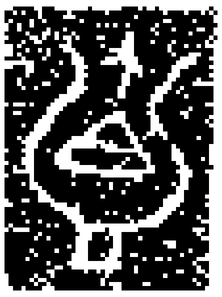


太
師

小子壺　大師小
子師望作寶壺

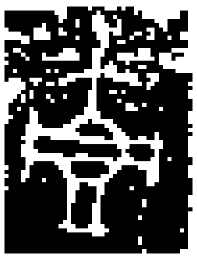


蓋



器

杞伯每亡壺　杞伯
每亡作鼄㜏寶壺



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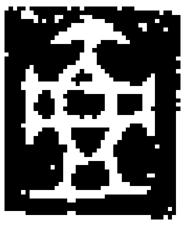
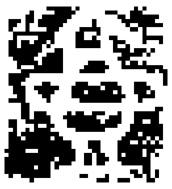
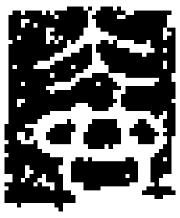


二

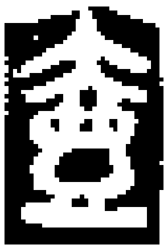
中伯壺　中伯作
亲姬孅人媵壺



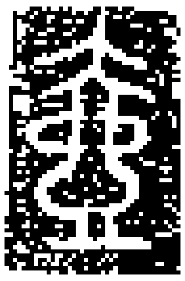
椒車父壺　椒車父
作皇母[illegible]姜寶壺



一蓋



二蓋

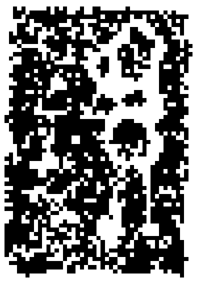


二器

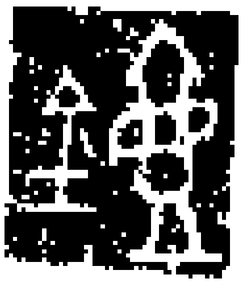
頌壺　用作朕皇考龔
叔皇母龔姒寶尊壺

說文、十篇、壺、昆吾圜器也、象形、从大象其蓋也、按許慎所釋可从。金文壺亦象形、豈象壺身、大象壺蓋、銘文作器類名。

（⿰金壺）

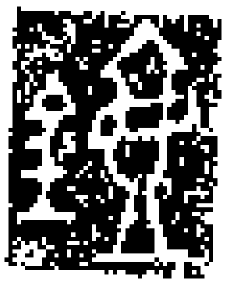


壺



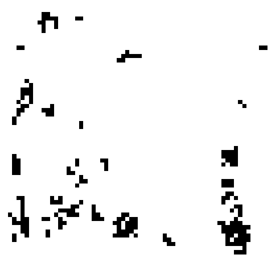
壺

函皇父簋

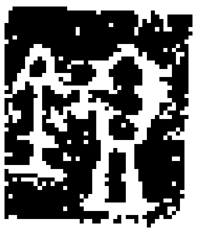


壺

函皇父簋



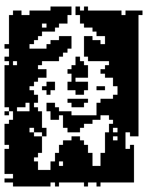
函皇父鼎



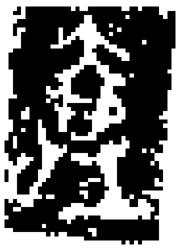
函皇父盤　兩鐳兩鍾

字从壺从金、銘文用作壺、从金表示壺之材質、與皿作⿰金皿、會作⿰金會例同。

（⿱壺廾）



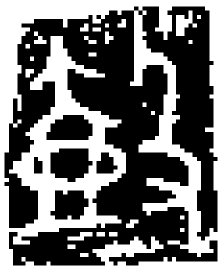
壺



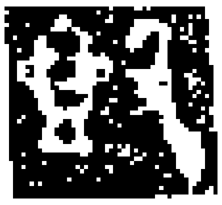
器

員壺　員作旅⿱壺廾

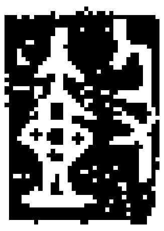
⿱壺廾于壺下加廾、示雙手相拱、于字義無礙、當是壺之繁飾。如匜之爲⿱匜廾、



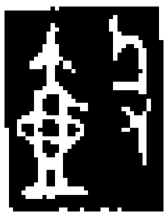
畬壺　伯作姬畬壺



伯戜鼓壺　伯戜作畬𡔷



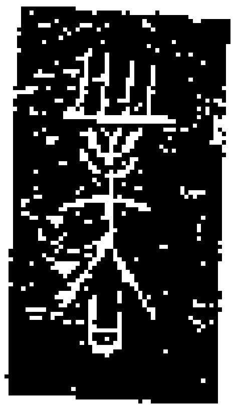
㠱仲壺　㠱仲作倗生飲𡔷



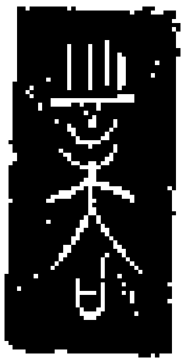
㠱仲壺　㠱仲作倗生飲𡔷

𡔷乃壴之繁，加殳，象手持壺形，于字義無礙。

⿱業口



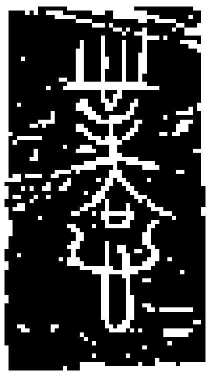
中山王嚳鼎
卒⿱業口才祇



中山王嚳方壺
以內絕邵公之⿱業口

⿱業口當爲業之別構，金文往往加口構成別體而字義不變，如鼓作⿱鼓口，豊之作⿱豊口，以中山王嚳器銘文驗之，詞意亦合。

（⿱業心）

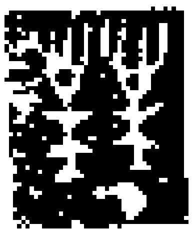


中山王譽鼎

憚：⿱業心：

毛詩大雅雲漢「兢々業々」，傳「兢々，恐也。業々，危也。」銘文作⿱業心，加心旁，是與上文憚字偏旁類化的結果，如詩周頌思文「貽我來牟」，釋文「字書作麰」，詩豳風鴟鴞「徹彼桑土」，韓詩作杜，麰字的麥旁，杜字的木旁皆是从上文類化而來的。

（⿰業業）



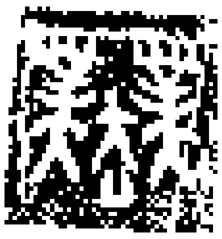
耙伯鼎

唯耙伯

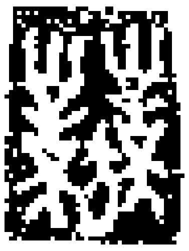
⿰業業自作寶口盨

説文三篇業古文作⿰業業，秦公殷⿱業去字从業形作並業，與此篆同，疑此篆即業字古文異體也。金文用作人名。

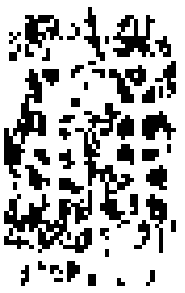
⿱業古



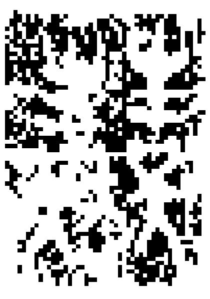
秦公𣪘
保⿱業古氒秦



衛鼎　⿱業古
罵捅度二



一



二

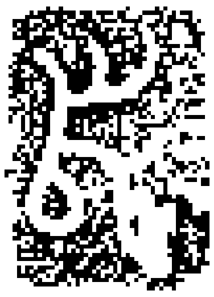
㝬鐘（左鉦）其
陟降嚴祜⿱業古

楊樹達曰：按⿱業古字从古文業，古蓋加聲旁字，與國字之弋，賊字之㞷同。古，古音在模部，得為古文業之聲旁者，古聲之字如祜，劼皆讀入帖部，業與祜劼音近，古得為祜劼之聲旁，亦得為業之聲旁矣。保業者，書康誥云：「往敷求于殷先哲王，用保乂民。」多士云：「亦惟天丕建保乂有殷。」君奭云：「率惟茲有陳，保乂有殷。」康王之誥云：「則有熊羆之士，不二心之臣，保乂王家。」詩小雅南山有臺云：「樂只君子，保艾爾後。」克鼎云：「天子其萬年無疆，保辥周邦，畯尹四方。」宗婦𣪘云：「保辥鄭國。」晉邦𥂴云：「余咸妥胤士，作為左右，保辥王國。」業與辥，乂，艾皆同聲，銘文保業，猶書云保乂，詩云保艾，克鼎諸器云保辥也。爾雅釋詁云：「艾，相也。」凡言「保業」「保乂」「保艾」「保辥」者，皆謂保相也。（積微居金文說卷一四十二頁秦公𣪘）

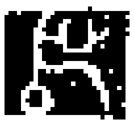
既　按唐韻業讀魚怯切，疑母葉部，劼讀居怯切，見母葉部，祜讀去劫切，溪母葉部。⿱業古

蓋从棠从劦省聲，爲兩部加旁字，各家聲韻俱異，不能自圓其說。乂讀五蓋切，薛韻魚列切，均疑母殺韵字，乂三與棠聲同而韻不同，古字有同母通段之先例在，爾雅釋詁「乂，治也。」君奭保乂王家，史記燕召公世家乂作治，是其義也。楊說可從。

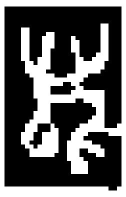
舄



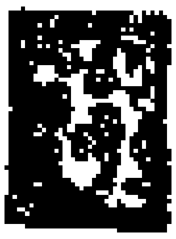
盂鼎
市舄



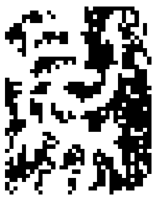
麥尊
市舄



吳彝
赤舄

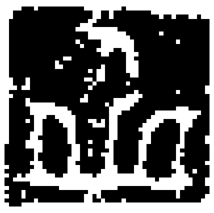


啇壺
赤舄

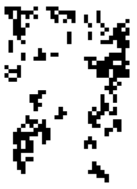


器

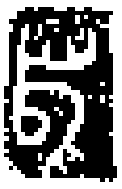
師耤毁
赤舄



伯晨鼎
赤舄

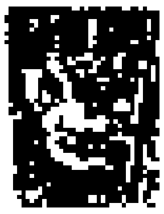


蓋



器

癲壺
赤舄



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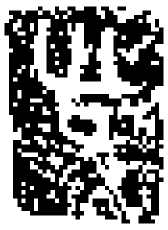

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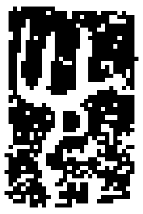

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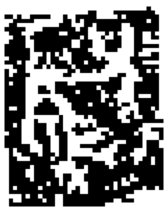

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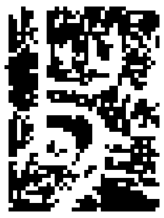

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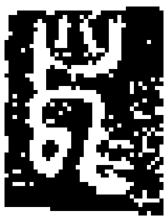

二蓋

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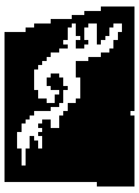
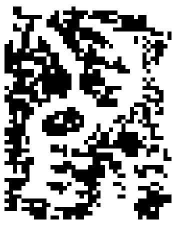
赤舄

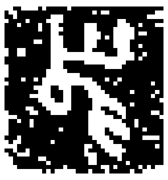


師虎毁
賜汝赤舄



蓋

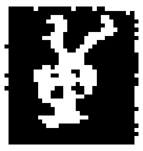
師㝨毁
賜汝赤舄



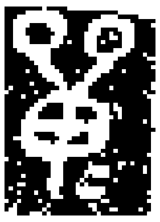
衛鼎　鑾
舄桶虎二

高鴻縉曰：說文「舄，鵲也。象形。䧿，篆文舄从隹，昔聲。七雀切。」林義光曰：「按古作[illegible]，象張兩翼形。」按林說是也。形似鳥而羽旁有白標，疑周人始造此字。吳彝變作舄，石鼓寫字偏旁作舄，小篆乃變其上作臼，其形遂不可說。鵲从昔聲，昔聲與舄聲同。舄古亦通叚以代履。金文赤舄，即赤履也。（中國字例二篇五四葉）

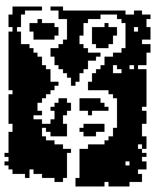
單



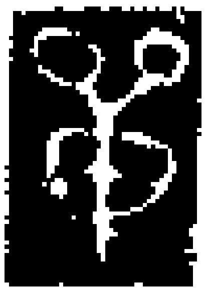
獸父癸
尊　單



衛盉　單伯：

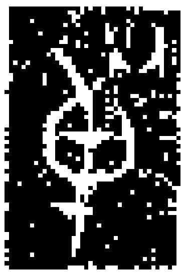


衛盉　嗣
馬單旟

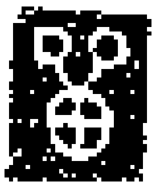


單
伯

鐘　單伯
昊生曰



單匜　雉口
單自作寶匜



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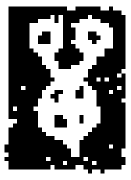
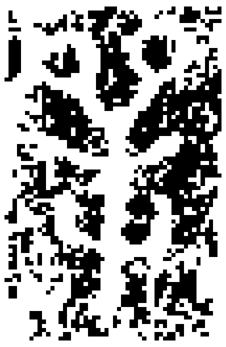
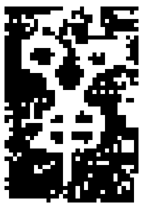


二

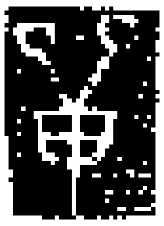
揚簋　嗣徒
單伯內右揚



蔡侯匜　蔡侯
作姬單盤匜

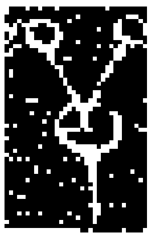


單異尊　單異
作父癸寶尊彝

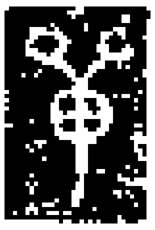


叔方鼎
叔作

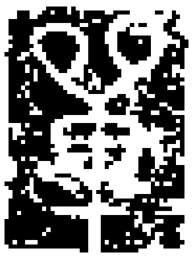
單公寶
尊彝



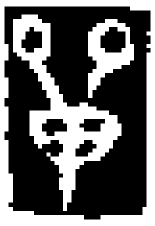
叔單鼎　叔
單作義公尊彝



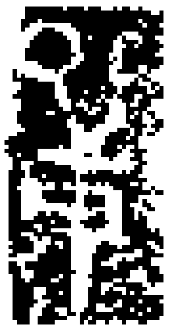
單子伯盨　單子
伯作叔姜旅盨



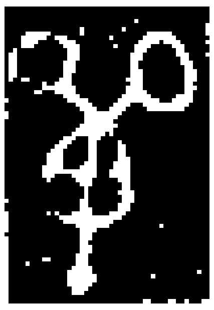
王盉　王作豐
妊單寶盤盉



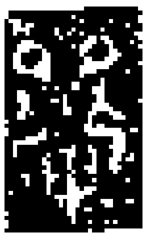
小臣單觶　周公
賜小臣單貝十朋



單伯邍父鬲　單伯
邍父作中姞尊鬲



單鼎　雍黃緐子
君叔單自作鼎



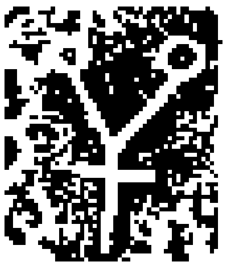
單鼎緐
作從旅彝

丁山曰：單之形見于殷契者，與金文不甚遠，而其流變也往往似干。干與盾同實而異名，盾單雙聲而單干疊韻，審其聲音遞轉，竊疑古謂之單，後世謂之干，單干蓋古今字也。何以證之？嘼部，獸，守備者，从嘼从犬。獸之金文先獸鼎作獸，宰邦𣪘作獸，父甲鼎作獸，率從犬，從單，不從嘼。更上溯之卜辭，其左亦無不從單作獸（前編六第卅九葉）、獸（林二第十二葉），羅振玉所謂古者以田狩習戰陳，故字從戰省，以犬助田狩，故字從犬，是也。然獸之見卜辭者則不盡從單之全形，或省為獸（前編六第卅九葉）為獸（藏龜卅六頁）為獸（前編六第廿六葉）或省單為悅（前編一第卅四葉）為悅（前編一第廿九葉）。悅左之丫，所謂單乎，將為干乎。獸本以單，時或省而為干，與單干古本不別之證一。卣文嘼：：：其綴兩干丫工，絕肖後來罕字者，惟父丙爵畢形，單者嘼之省文也。嘼者罕之古象也，网部：罕，网也。從网，干聲。後之以干為聲者，古或繫

形作丫，盧丫之點而輪廓之為Ψ，則無異戰爭之單省丫上二點，則無異象徵干戈之義，此單干古不甚別之證二。戈部「戰，盾也，從戈旱聲。」釋名「盾，遯也，跪其後以隱遯也。」盾許君則云「瞂也，所以扞身蔽目，象形。」夫拔林木以為兵，戰盾之興遠矣。今說文盾云象形，而形不肖，戰云形聲，而字不習覯。戰之見于先秦典籍金石古文者，無不作干，則六書故引蜀本說文以丫為盾者，猶為近古。爾雅釋言、郭璞方言注皆曰「干，扞也。」何休公羊解詁謂「能為人扞難而不使害人。」則干與盾同實而異名也。方言曰「盾自關而東謂之瞂，或謂之干，關西謂之盾。」干盾之用，所以扞矢石，障戈戟也。故先秦典籍每以干戈隱括一切兵器之名，與戰伐之義。其變也則或謂之戈盾。殷人以戈單名戈盾，盾單本一聲之轉，而單干則韵部不殊，亦可見單之與盾，盾之與干，後世岐為數名，在昔本為一體，此單干古不甚別之證三。儀禮大射「干五十」，鄭玄注「干讀為豻」。許君云「豻，胡地野狗也，從豸干聲。」又曰「貚，貙屬也，從豸單聲。」而司馬相如子虛賦則曰「蟃蜒貙豻」，鄭衆周禮注則曰「獸有貙豻」。貙貚之貚，本從單聲，漢儒間從干聲作豻，是兩漢之際單干之音尚無大別也。……春秋左氏襄十年傳「狄虒彌建大車之輪而蒙之以甲，左執之以為櫓。」杜注「櫓，大楯。」禮記儒行「以禮義為干櫓。」鄭注「干櫓，小楯大楯也。」車輪可以為櫓，干之制必肖車輪，單章古文下竝從中與車中之輪形相似，自古音古義古名物制度言，亦可知單象盾櫓，即象干矣。此單干古

不甚別之證明。不特此也，旌旗之竿古通從干也。詩「孑孑干旄，在浚之郊。」傳「孑孑，干旄之貌。注旄于干首，大夫之旃也。」正義引李巡注亦曰「旄牛尾著于竿首。」然旃之見于卜辭者，大抵作𣃘（戩壽堂殷虛文字四十七葉之九）見于金文者作𦥑（旅匜）𡬠（伯侯父盤）其注首之旄，顯如毛傳。而竿則作單不作干。單干本爲古今字也，此其鐵證矣（說文闡義三葉至八葉）

戴家祥曰：單，采地名。周成王封蔑于單邑。左氏春秋莊公元年「夏，單伯送王姬。」杜元凱云「單伯，天子卿也。單，采地，伯，爵也。王將嫁女于齊，既命魯爲之主，故單伯送女。不稱使也。」孔穎達疏「單者，天子畿內地名。人君賜臣以邑，令采取賦税，謂之采邑。禮運曰：諸侯有國以處其子孫，大夫有采以處其子孫，是謂食邑爲采邑。單氏世在王朝，此及文公之世，皆云單伯，成公以下常稱單子，知伯、子皆爵也。此時稱伯，後降爲子耳。」經典釋文單，音善。



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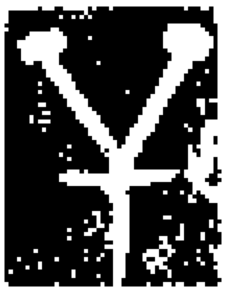
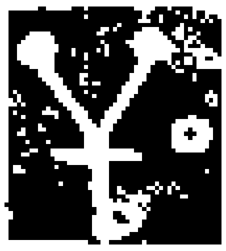
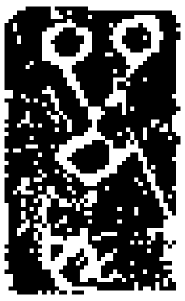


斝

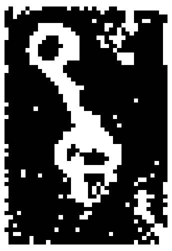
子戊卣 𢆉



子壬尊 𢆉



盖

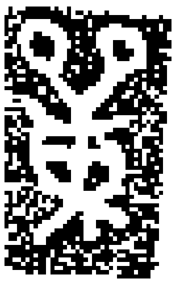


斝

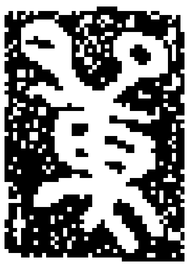
盥父甲
卣 𢆉

此爲單之省體。丁山考單干古本一字，至詳。單古文字有略作𢆉、丫者，此是也。詳見單字條。

（𣝢）



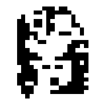
矢人盤
弄于𣝢衟



矢人盤
嗣馬𣝢璽

高田忠周曰按工爲地名，下爲人名，字形明从木單合，說文，樿木也，可以爲櫛，从木單聲，是也，劉云，戰字或釋單非，鑄戉，伐戟大戰，作𣝢，蓋并戈字於單也，或釋樿亦可，并木字於單，後說與鄙說合，戈文亦借樿爲戰，同音通用，與單或與戰通用，樿字見禮記及中山經亦古字也，（古籀篇八十四第八葉）按此字結體以單爲主，旁生枝節，當不改本義爲單之異文，或如高田忠周所釋爲木單合一即樿字。

嘼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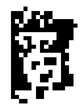
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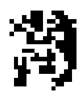
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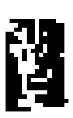
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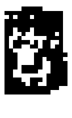
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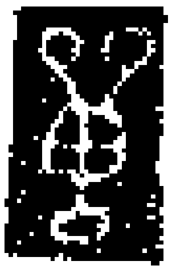
郘鐘 余嘼妥武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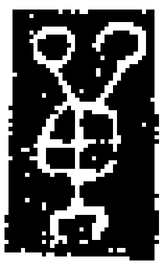
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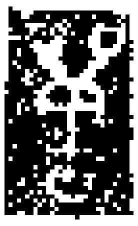
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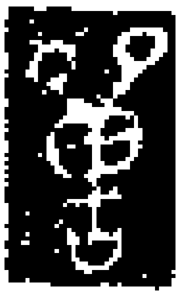
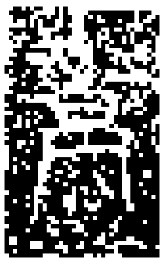

二四四

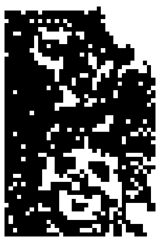
師寰𣪘 卽質氒邦嘼

阮元曰：嘼，說文云「㹌也，象耳頭足厹地之形」，古字同獸。周書序「武王伐殷，往伐歸獸」，釋文本作嘼，獸通狩。詩車攻「搏獸于敖」，後漢安帝紀注作「薄狩」。狩宮，田狩之宮也（積古齋鐘鼎彝器款識卷七十二頁王母鬲）。按嘼、獸、狩古本一字。嘼从單从口，單為擊獸之器，口為聚衆圍獵所留缺口，獸羣進逐由此缺口通過，獵者持單守此，伺機擊殺捕獲之，這正是狩的意思。許慎所釋非嘼之本義，嘼當為狩之本字。捕獵必用犬，故从犬為獸。獸後借作野獸之獸，失其本義，故又產生狩字，以還其原，而獸、狩古本一字。从羅振玉論証詳備。左氏襄四年傳「獸臣司原」，注「獸臣，虞人」。周禮獸人之職，所掌皆王田之事。詩車攻「搏獸于敖」，後漢書安帝紀注引作「薄狩于敖」。漢張遷碑「帝游上林，問禽狩所有」，石門頌「惡蟲蔽狩」，皆獸狩通用（殷虛書契考釋中六九）。金文又借作酋，酋、嘼古音同屬幽部，聲母同屬舌音，為同聲通假。

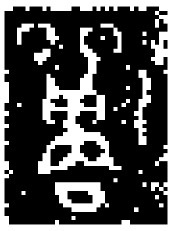
（噩）



𤔲子壺　柬=噩=

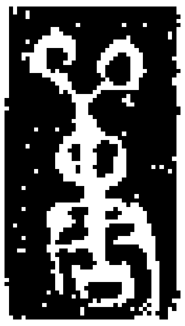


蓋



噩

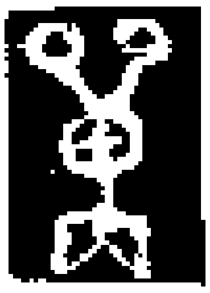
𢦚父乙卣　噩作父乙旅尊彝



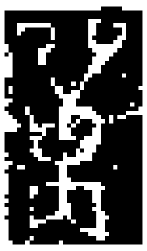
褱豩父鼎　褱豩父作噩姞媵鼎

噩，噩之繁構。

（⿱吅禺）



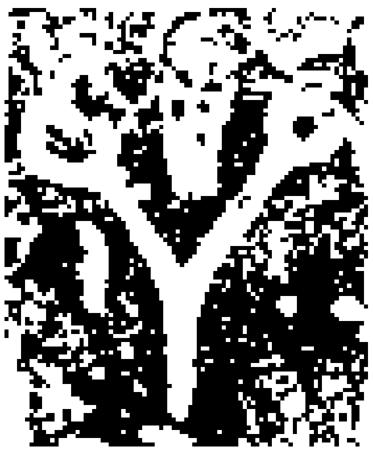
師⿱吅禺彝　師⿱吅禺



奚從鼎　奚從⿱吅禺逨口

⿱吅禺即噩之異文，金文用作人名。

罼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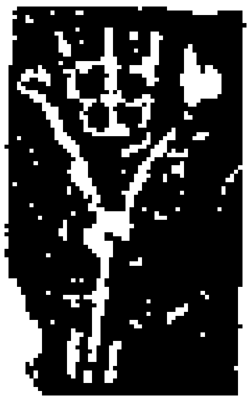
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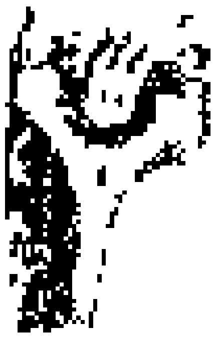
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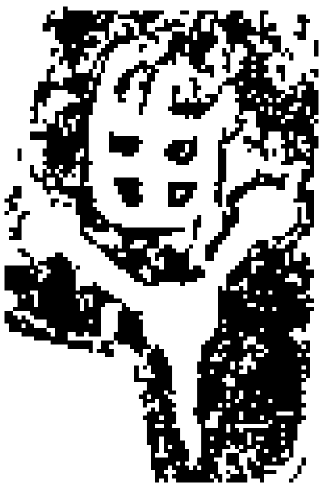
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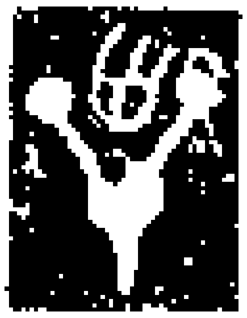
畢父丁觶
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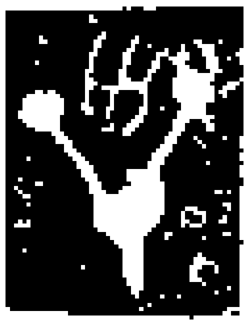
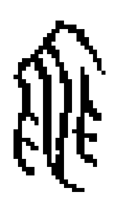
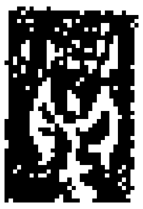

畢父口壺
畢父口

字上从甶，象張网之形，下从Y，與金文干字作Y形近。疑畢即罕字古文象形字。說文网部「罕，网也。从网干聲」。

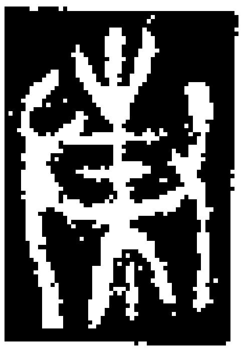


鄂君啓節　毋戴金革黽箭

于省吾曰：黽應讀作眉，以聲求之，黽與眉同屬明紐，以韻求之，黽字的古讀屬有轉變，以「黽勉」謰語也作忞慔密勉閔勉證之，則入諄部，眉屬脂部，脂與諄陰陽對轉，典籍中的眉字也作篃或𥳕，廣雅釋草「箭篃箘也」，說文「𥳕，竹也」，段注謂𥳕眉古今字，晉戴凱之竹譜注謂篃生非一處，江南山谷所饒也，故是箭竹類，山海經中山經謂「求山多篃」，西山經謂英山「其陽多箭篃」，郭注「今漢中郡出篃竹，厚里而長節」，郭文謂管子地員篇「五位之土……皆宜竹箭求黽」，尹注訓「求黽」為竹類，說者多以為非，又謂「求黽」或「黽寬」系何物，若難確定，按管子的「求黽」當即中山經「求山多篃」的「求篃」，蓋當時的求山以多篃著稱，則移植於他處因而名之為「求篃」或「求黽」也，即胡麻、邛竹之比。竹譜謂篃竹「江南山谷所饒」，則楚境曾多產之。西山經和廣雅均以「箭篃」為言，可為節文「眉箭」連稱之證。節文言「毋載金革眉箭」，這都是軍用物資，應在禁運之例（考古一九六三年八期）



邾公華鐘
鼄邦是保



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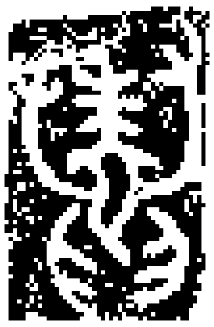
討為其鼎



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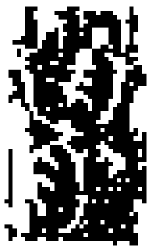
伯作媵鬲



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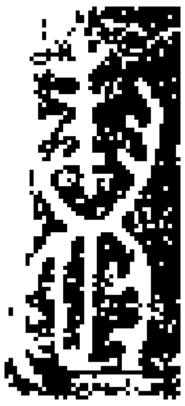

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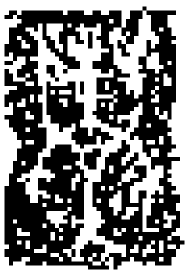
鼄來隹作鼎



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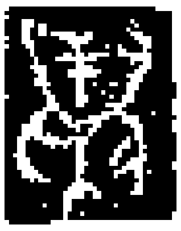

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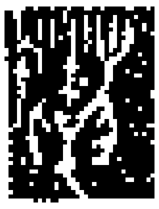
公牼擇氒吉金



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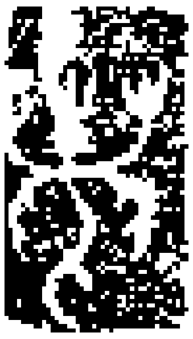
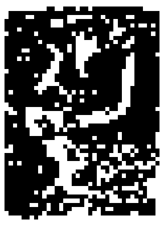
公華擇氒吉金

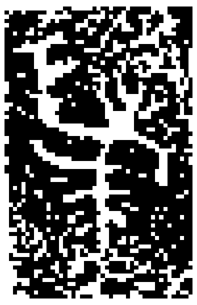


鼄叔止
伯鐘

鼄叔止伯
擇氒吉金



公孫班鐘　鼄公
孫班擇其吉金



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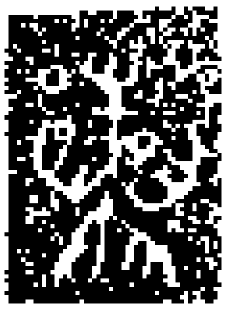
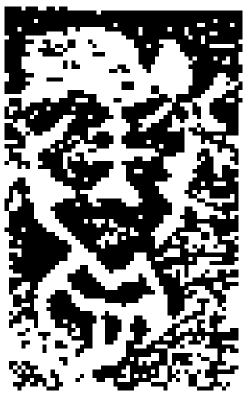


二

鼄口
伯鼎

鼄口伯作
此嬴尊鼎



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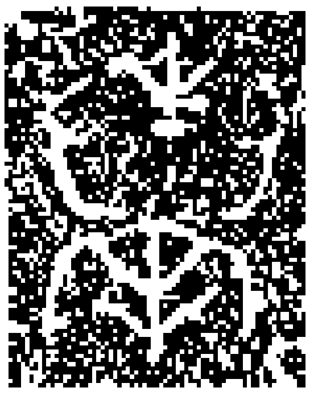
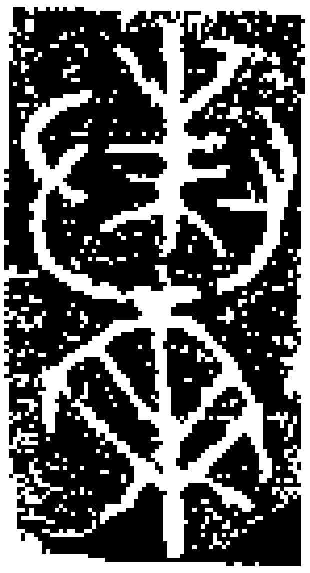
伯御戎作媵姬寶鼎



杞伯每刃盨　杞伯
每刃作鼄㜀寶盨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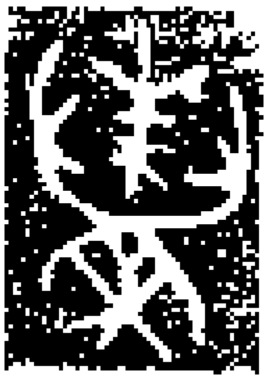
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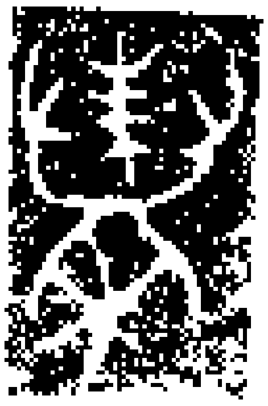
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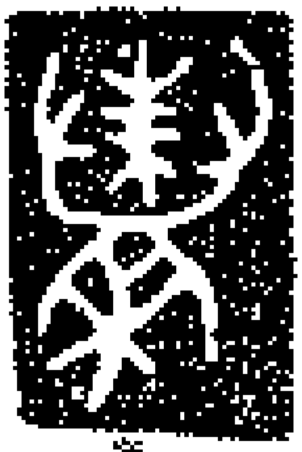
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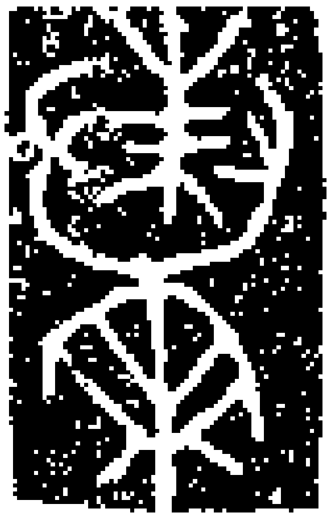
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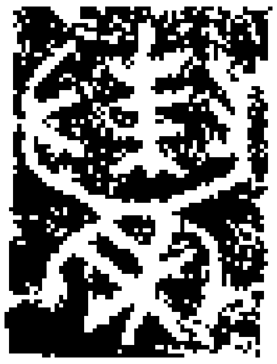
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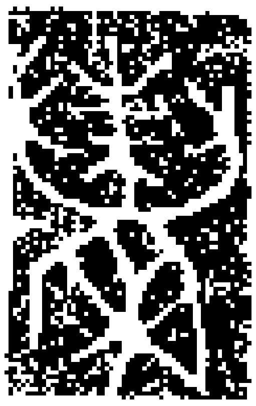
杞伯每刃𣪘　杞伯
每刃作鼄㜏寶𣪘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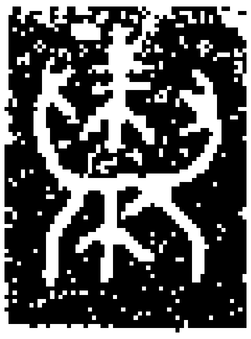
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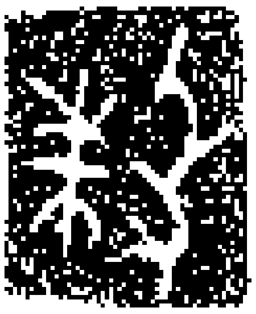
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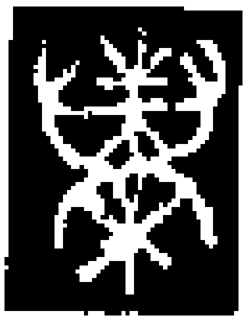
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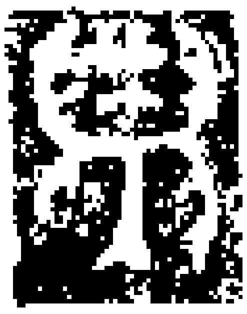

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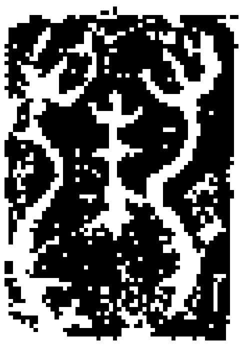
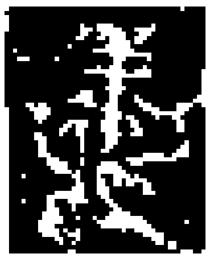


邾友父
鬲　鼄

㽙父般其子

子彊寶鬲



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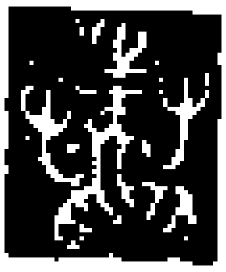
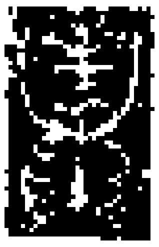


器

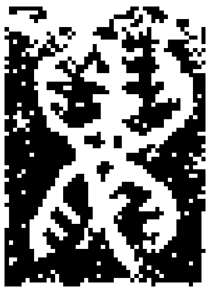
邾大宰簠　鼄大宰

欉子𠭯鑄其𩛥簠



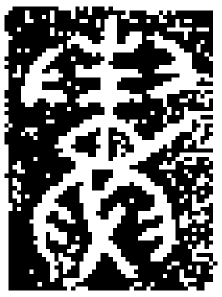
邾大宰鐘　鼄大宰

濮子𢼄自作其御鐘



魯伯愈父盤　魯伯愈

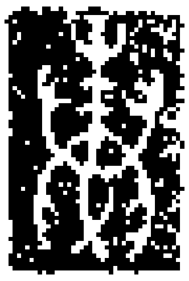
父作鼄姬仁朕湏盤



魯伯

愈父匜　魯伯愈父

作鼄姬仁朕湏匜



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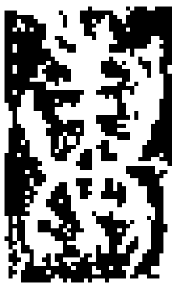

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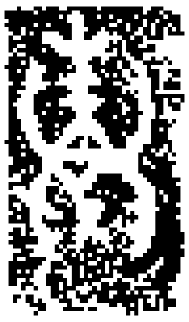

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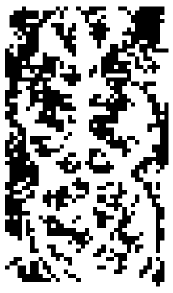

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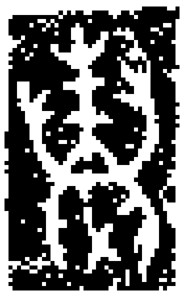


五

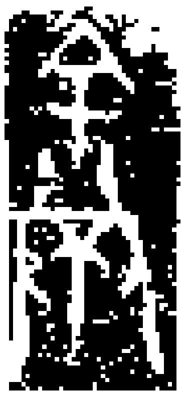
魯伯愈父鬲　魯伯愈

父作鼄姬仁滕羞鬲

陳直曰、魯伯愈父鬲、杞伯鬲、杞伯敏匕敦、邾字皆作鼄、邾公鐘、古鉢文皆作鼄說文古籀補云「鼄、象形、鼅鼄也、古國名、後省作邾」予案吳說非是、春秋之邾有二、左隱元年傳云「三月、公及邾儀父盟於蔑」杜注「魯附庸地、今在魯國鄒縣、漢書地理志魯國

蕃縣，應劭注云「番，邾國也。」史記楚世家云「陸終氏子五，曰曹姓，邾其後也。」正義云「故邾國在黃州黃岡縣。」地理志，江夏郡有邾縣，據此見於魯杞番器之鼄為魯附庸之邾，見於邾公釛鐘及古幣古鉢之邾為楚與國之邾，名不相侔，當時故以鼄邾二字相別，非古今字也。又案邾公鐘有云「陸𩁹之孫」，亦明其世系，與魯附庸之邾不同也。（金文拾遺第五至六葉）

⿱余黽



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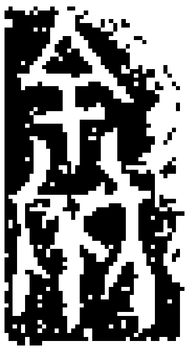
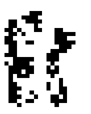


器

齊壺　齊
作寶彝

字从余爲余省，从黽疑即黽省，魯伯愈父鬲鼄字作鼄，邾討鼎作鼄，所以云黽皆與此字相近。古文从黽與从虫通，如說文十三篇鼄或作蛛，鼅或作蜘，玉篇鼈或作蟞。⿱余黽字當爲蜍字異體，蜍即蟾蜍，金文用作人名。

鼉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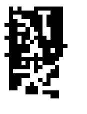
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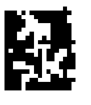
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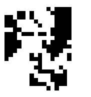
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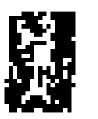
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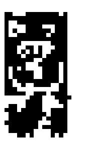
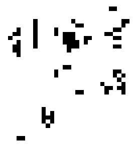

十三

邵鐘 五

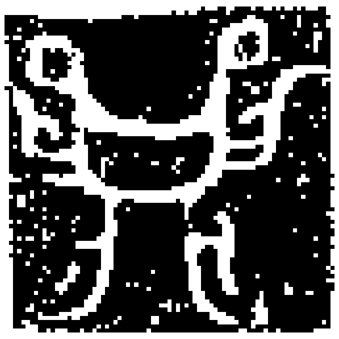
鼉鼓

高田忠周曰：按說文「鼉，水蟲。似蜥易，長大。从黽單聲」今目驗亦其腹者，字从黽爲至當。詩靈臺「鼉鼓逢逢」，正與銘義相合。字亦作䵶，周書王會「會稽以䵶」注「其皮可以冒鼓」。或以鱓爲之，夏小正傳「剝鱓以爲鼓」是也。（古籀篇九十八第二八葉）

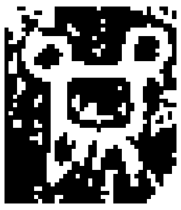
鼎



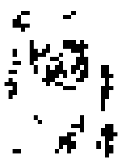
冄父乙
彝冄



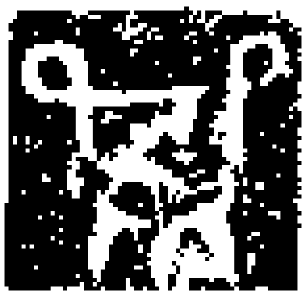
父乙帶鼎
父乙鼎



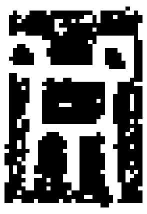
持戈父乙尊
鼎父乙



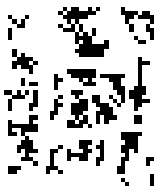
鼎父丙彝
冄父丙



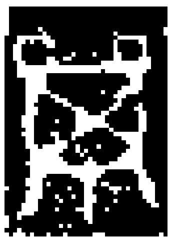
鼎父己尊
鼎父乙



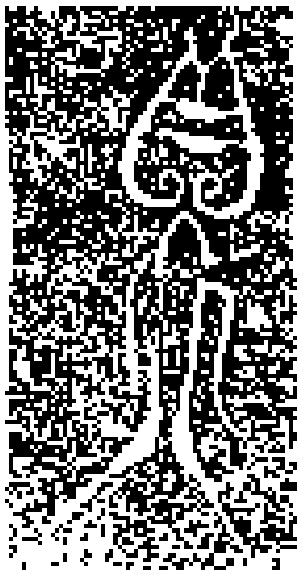
鼎父
辛彝



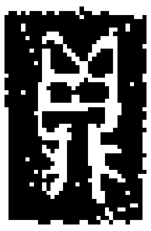
鼎父辛彝
鼎父辛



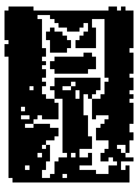
作父己鼎
作父乙寶鼎



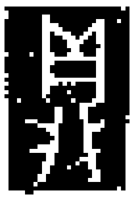
王子午鼎
鄦鼎



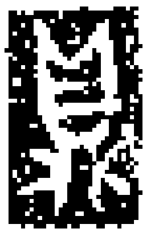
寍
殷



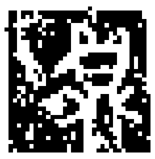
寍
鼎



寨鼎
鼎二



師同鼎
戒鼎四



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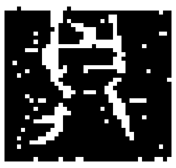
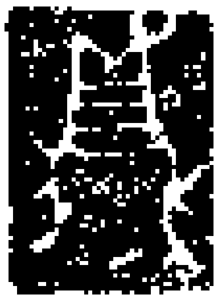
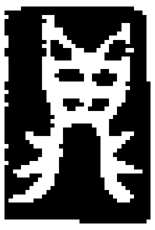


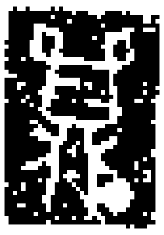
鍚盡鼎
鍚盡鼎



伯旅鼎
伯旅鼎



參鼎
用作鼎



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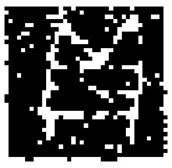

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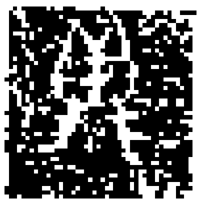

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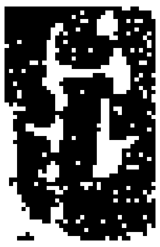
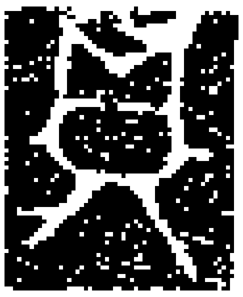
作旅鼎



作旅鼎
作旅鼎



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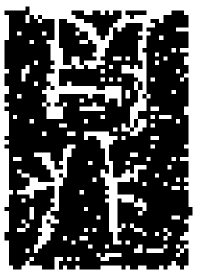

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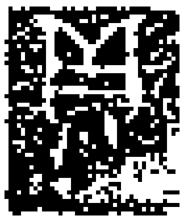

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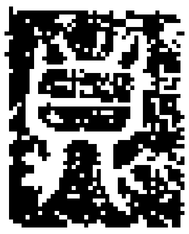

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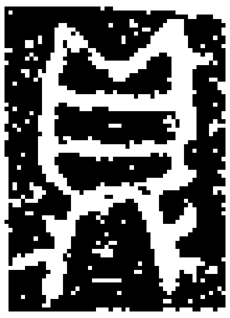
作寶鼎
作寶鼎



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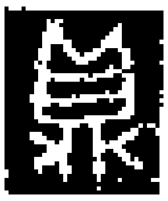

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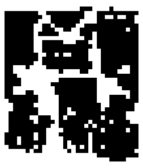
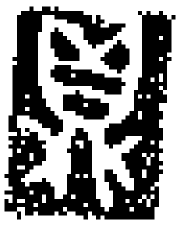


辛宮鼎
用作寶鼎



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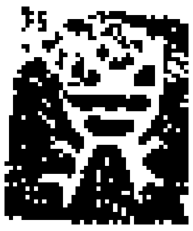
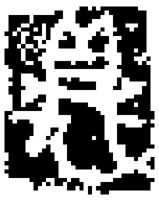
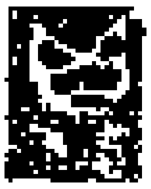


二

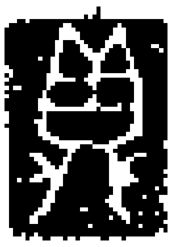
趞曹鼎
用作寶鼎



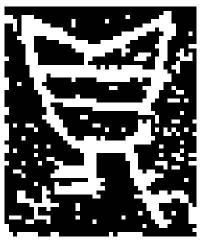
瘐鼎　用
作寶鼎



南季鼎
用作寶鼎



伯鼎　伯
作寶鼎



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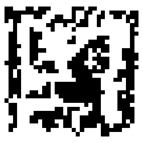
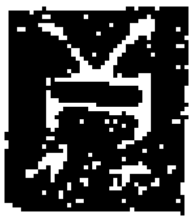
歸

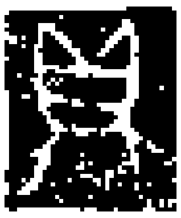
麥鼎　自
作寶鼎



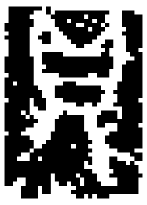
父作寶鼎
父作寶鼎



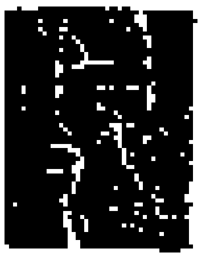
乇鼎　乇
作寶鼎



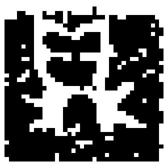
中鼎　中
作寶鼎



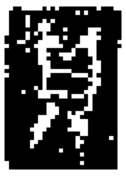
从鼎　从
作寶鼎



考鼎　考
作寶鼎



車鼎　車
作寶鼎



寂
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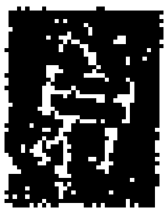

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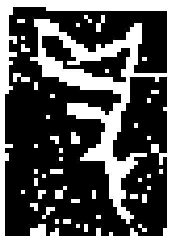

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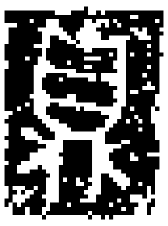

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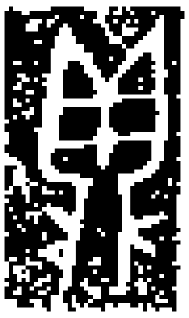

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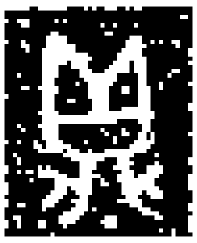

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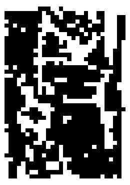

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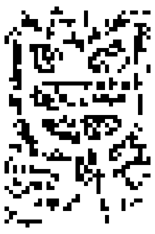

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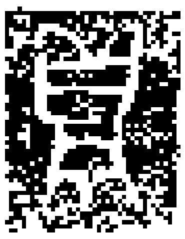

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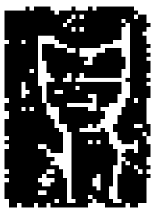
用作尊鼎



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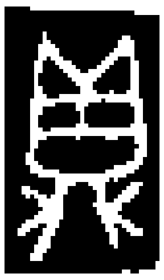

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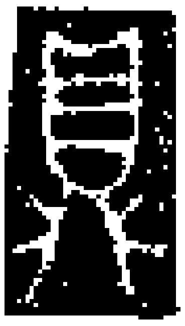
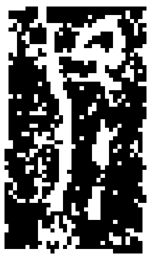
父鼎

甬作
尊鼎



老公鼎
甬作尊鼎



要侯鼎
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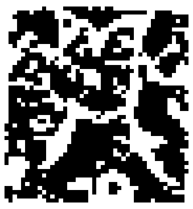

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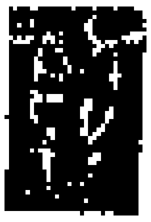
作尊鼎

赦



興鼎
作尊鼎

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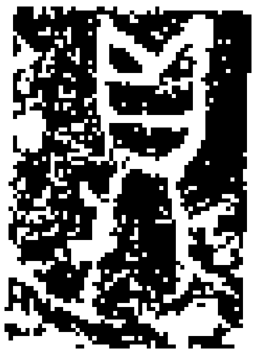

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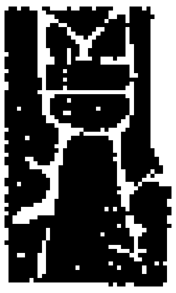

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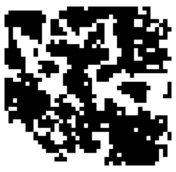
大祝禽鼎



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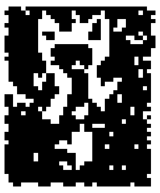

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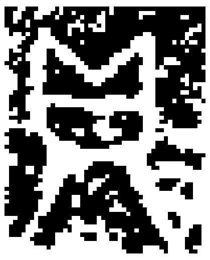
樂鼎
作旅鼎

樂



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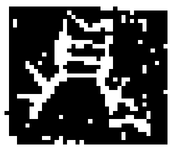
口作旅鼎



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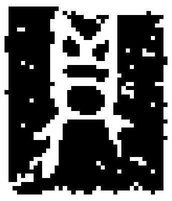

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作埶鼎

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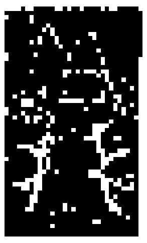

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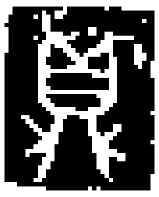
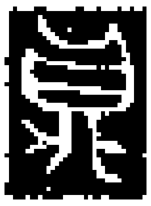


史獸鼎
易方鼎一



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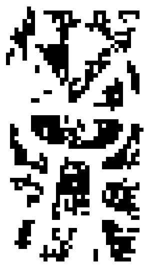
鑄其饙鼎



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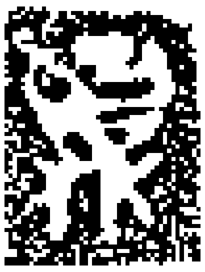

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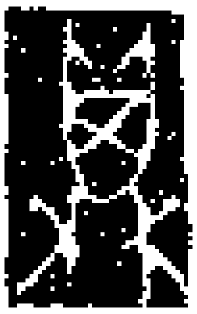

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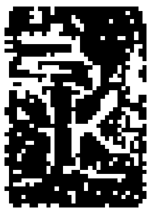
洹子孟
姜壺

兩壺八鼎



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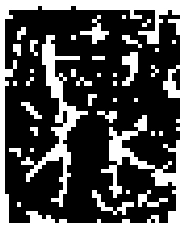

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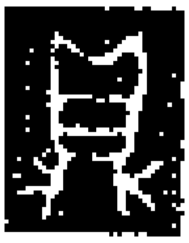

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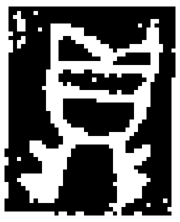

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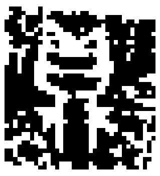

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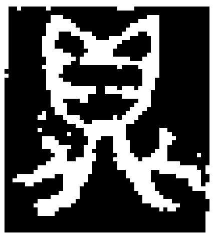

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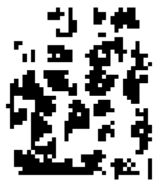

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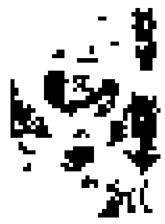

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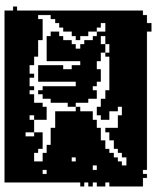

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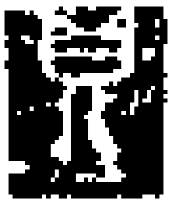

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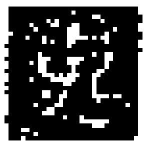

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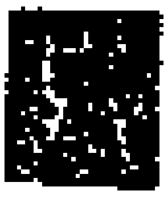

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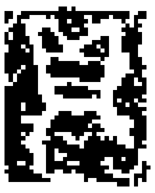

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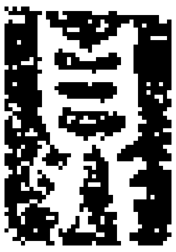

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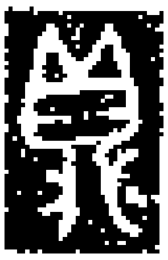

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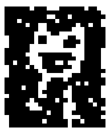

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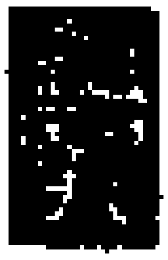

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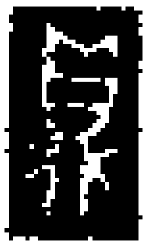

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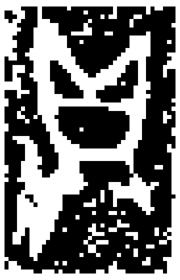

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作旅鼎
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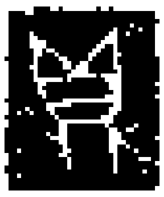

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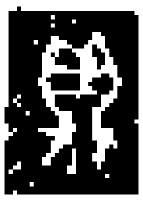

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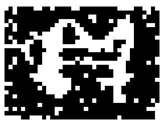
微



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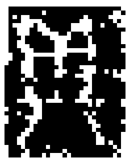

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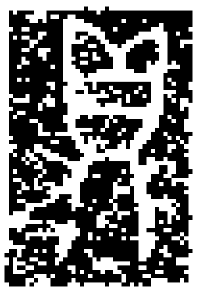
戜



伯旬鼎
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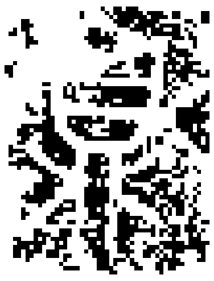

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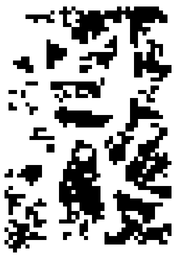
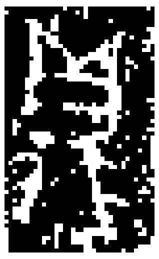
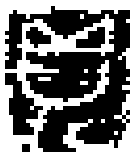


二

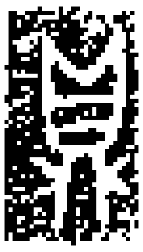
梁其鼎
其作尊鼎
梁



散姬鼎
姬作尊鼎
散



井鼎
作寶尊鼎
用



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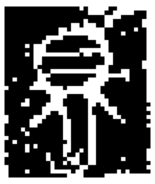

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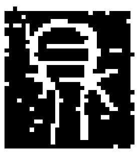
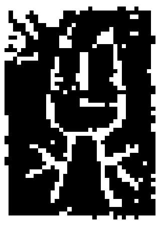


殼

鄭孝子鼎
命鑄飤鼎鬲



姚鼎
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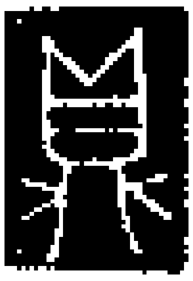

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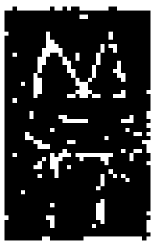

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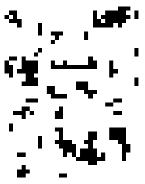
蠆鼎　蠆
作寶齋鼎鼎



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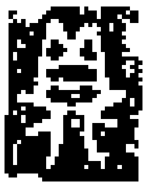
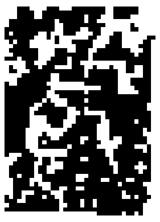
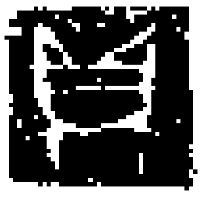


器

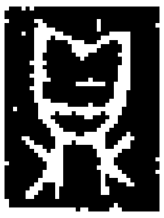
戒方鼎　用
作寶噂鼎尊鼎



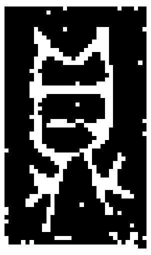
叔姜鼎　口
口作叔姜鼎



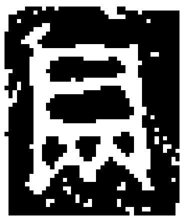
霍鼎　霍作
己公寶鼎



中宦父鼎　中
宦父作寶鼎



伯考父鼎　伯
考父作寶鼎



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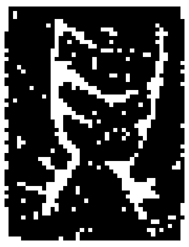
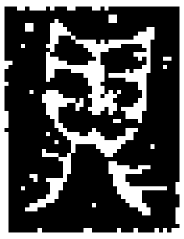
伯原作寶鼎



姜伯鼎　奠
姜伯作寶鼎



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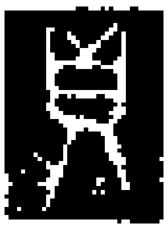
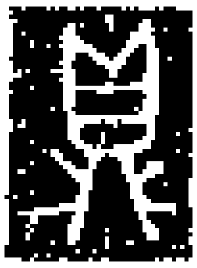
執父作寶鼎

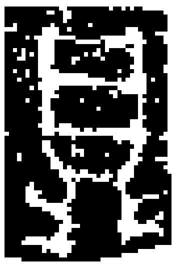


吳丵諆鼎　吳
丵諆作寶鼎

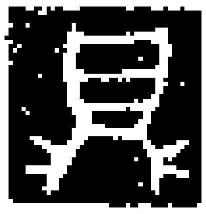


孟淏父鼎
孟淏父

作寶
鼎



口每鼎　口
每剌作寶鼎



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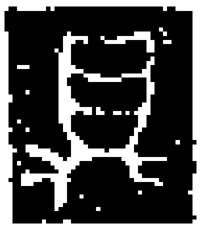

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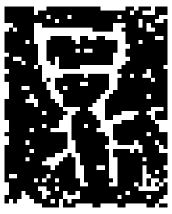
伯筍父鼎　伯
筍父作寶鼎



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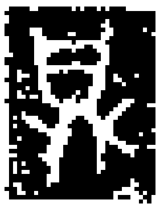

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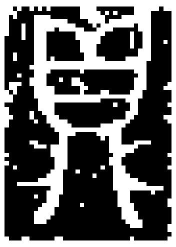
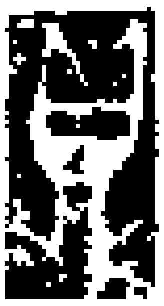
鼄口白鼎　鼄口
伯作此嬶尊鼎



姞曶母鼎　姞曶
母作皋害尊鼎



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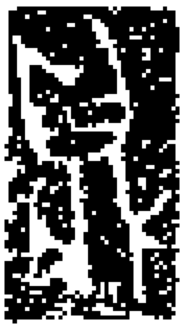

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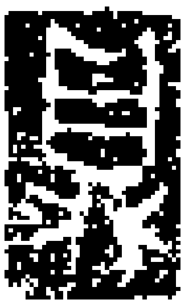
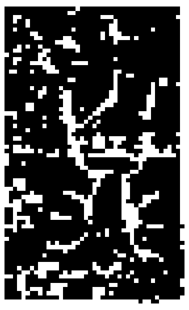
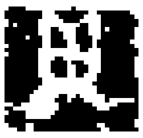
武生鼎　武生
毀用作其羞鼎



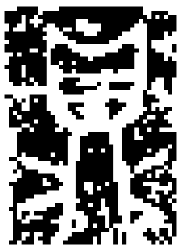
曾者子鼎　曾者
子𨰫用作䵼鼎



湶伯鼎　㺇湶
伯口口口作鼎

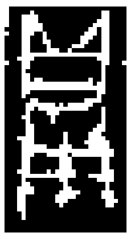


責𢦏父鼎　責𢦏
父作尊姛彝鼎



圅皇父鼎
圅皇父

作琱娟
尊君鼎



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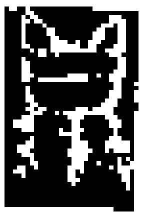

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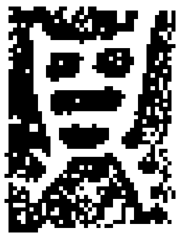
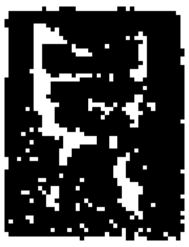
作冊大鼎　公束
鑄武王成王異鼎

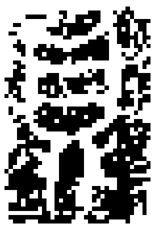


大鼎　用作
朕剌考己伯

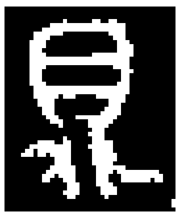
盂
鼎



剌鼎　用作朕
文考御伯尊鼎

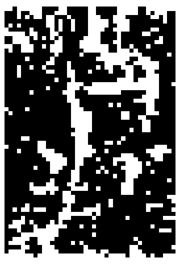


此鼎　用作朕
皇考癸公尊鼎

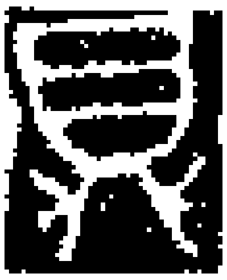


師望
鼎

用作朕皇考冀公尊鼎



魯仲齊鼎　魯中齊肇作皇䵼鼎



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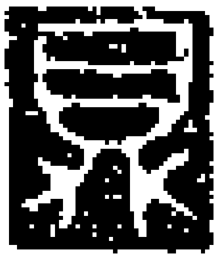

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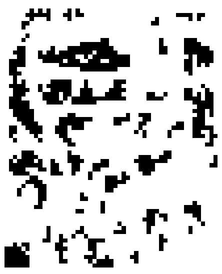
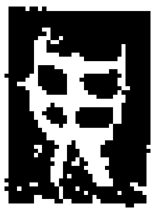
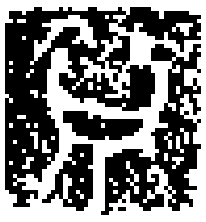
虢文公鼎



虢文公子段鼎　虢文公子段作叔妃鼎

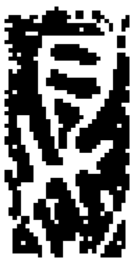


番君鬲　唯番君卲伯自作寶鬲

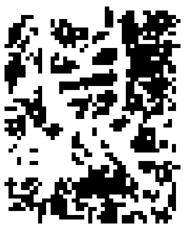


以甹匜

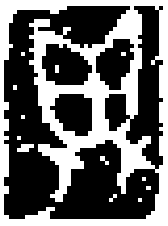
唯以萬段囗作囗鼎其匜



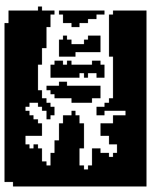
內子鼎　內子中[illegible]作叔媿尊鼎



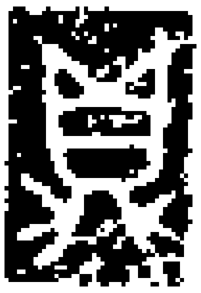
膳夫山鼎　用作朕皇考叔碩父尊鼎



伯䢅鼎　用作朕文考溓公宮尊鼎



康鼎　用作朕文考釐伯寶尊鼎



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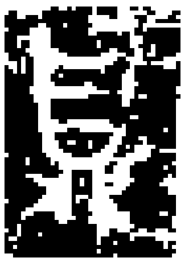
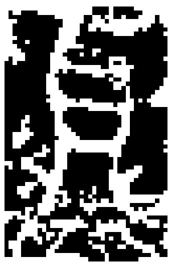


三

中師父鼎　中師父作季妓姒寶尊鼎



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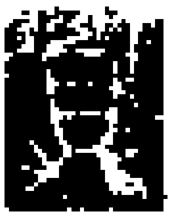
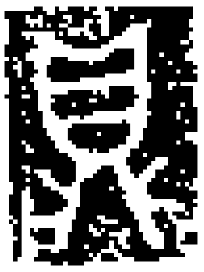
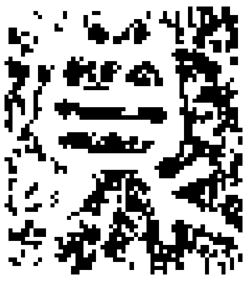


二

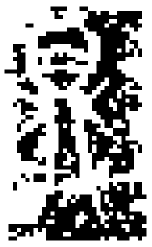
囗者生鼎　囗者生囗囗用吉金作寶鼎



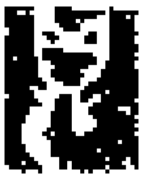
輔伯雁父鼎　輔伯雁父作豐孟娟賸鼎



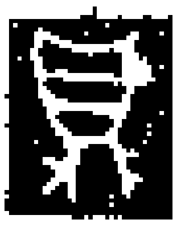
吳王姬鼎　吳王姬作南宮史叔飤鼎



袁成叔鼎　是隹袁成＝叔＝之鼎

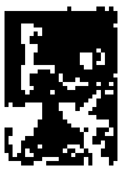


寒姒鼎　口史小子𣪘作寒姒好尊鼎

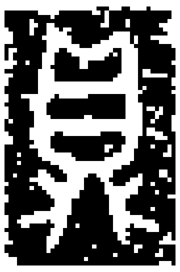


趞鼎

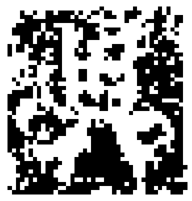
用作朕皇考敷伯吳姬寶鼎



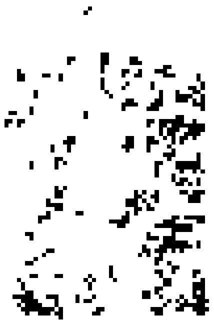
衛鼎　衛肇作氒文考乙中寶䵼鼎



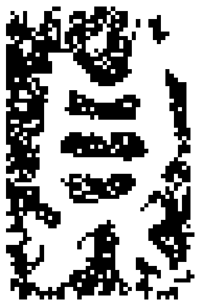
伯頵父鼎　伯頵父作朕皇考犀伯吳姬寶鼎



南皇父盤

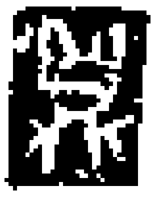


南皇父鼎　南皇父作琱娟盤盉尊器鼎毀

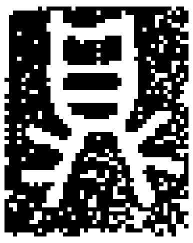


鬲攸从鼎　从作朕皇祖丁公

皇考惠公尊鼎



曶鼎　曶用絲金作朕文考宄伯䵼牛鼎



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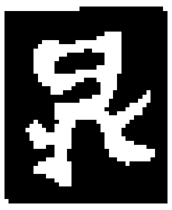
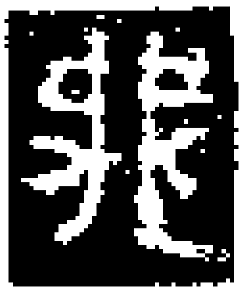


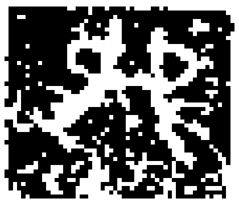
二

頌鼎　用作朕皇考

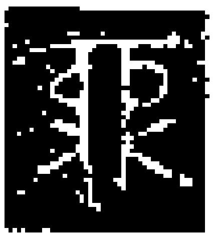
冀叔皇母冀
姒寶尊鼎



郭討鼎　圖
討為其鼎



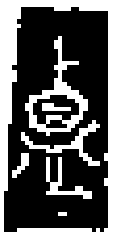
吳生鼎　番中
吳生作尊鼎



趙亥鼎　宋楷公之
孫趙亥自作膊鼎

予省吾曰，說文鼎下云，易卦巽木於下者為鼎，象析木以炊也。段注引易謂下體象析木之意。按許說非是。栔文鼎字作鼎鼎，金文鼎字多作鼎，上象鼎字左右耳，中象鼎腹，下象兩足。圓鼎本三足，自前視之祇見其二足，然其二足多作非形，其左右四出斜畫果何象乎？曰此本象鼎之扁足也。商周彝器通考下圖三三至三七共五器，均為扁足鼎。又圖一三二為方鼎，有鳥形，首與翼均側出，蓋鼎之形制扁足者與圓足者互見，後以應用與笵鑄之便利，均變為圓足，然鼎字足部之象形，猶沿習而未變也。（双劍誃古雜釋三卷七四頁釋鼎）　按金文鼎字皆用作器名。

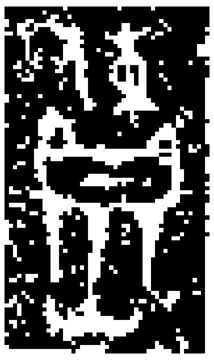
（⿱貞皿）



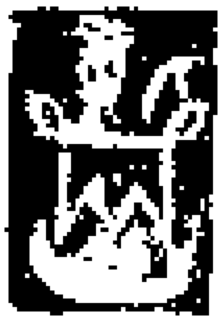
楚王酓肯釶鼎　楚王酓肯作鑄釶⿱貞皿

⿱貞皿从皿从貞省，貞亦聲。古文字鼎、貞往往不分，此當為鼎之別構，加皿為形符重複。

（⿰口⿱東⿱鼎火）



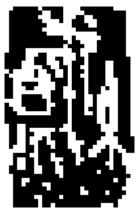
戍嗣子鼎　用作父癸寶⿰口⿱東⿱鼎火



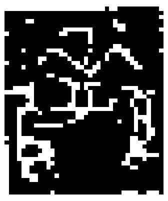
嬰方鼎　用作母己尊⿰口⿱東⿱鼎火

⿰口⿱東⿱鼎火，當為鼎之繁構。戍嗣子鼎「用乍父癸寶⿰口⿱東⿱鼎火」，乃金文習語。⿰口⿱東⿱鼎火字所从的口東，火皆為與鼎有關的東西。

（⿱緐鼎）

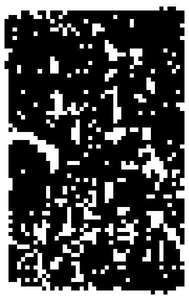


魚



吾

鄧公鼎　鄧公乘自作飤⿱緐鼎

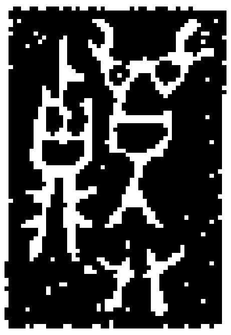


魚

朴君述鼎　朴君述自作飤⿱緐鼎

⿱緐鼎字从鼎从緐，彩銘用作鼎。

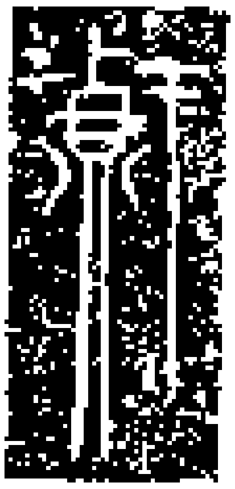
（⿰鼎⿱苜廾）



苂鼎 苂斲作寶⿰鼎⿱苜廾

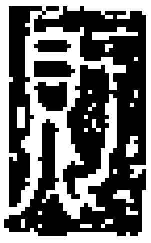
字左从鼎，右从⿱苜廾，象上下兩手捧鼎之形。此器為鼎，銘作「苂斲作寶⿰鼎⿱苜廾」，金文恒言「作寶鼎」，疑⿰鼎⿱苜廾即鼎字繁體。

（⿰鼎干）

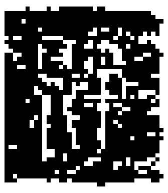


萁

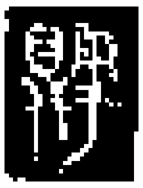
蔡侯[illegible]⿰鼎干 蔡侯[illegible]之飤⿰鼎干



王子吳鼎 王子吳擇其吉金自作飤⿰鼎干

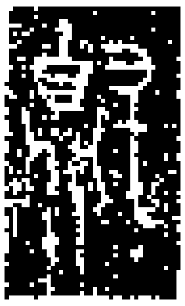


敱侯鼎



敱侯之孫鼎 敱侯之孫[illegible]之⿰鼎干

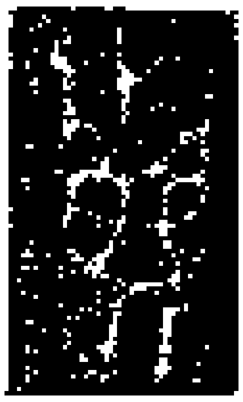
⿰鼎干从鼎从干，从蔡侯[illegible]⿰鼎干的形製上看，⿰鼎干與鼎完全相同，故字从鼎。蔡侯器中的鼎在銘文中分為鼎、⿰鼎干、⿰鼎升，从干或从升，當指用途上的某些不同。



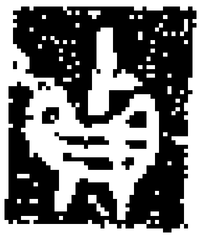
蔡侯䌛⿰鼎升　蔡侯䜌之飤⿰鼎升

蔡侯器中蔡侯鼎蔡侯⿰鼎占與蔡侯⿰鼎升三器形制相近皆屬鼎類、前二器爲半球體形、略高後者爲圓柱體形、略矮、皆三腳兩耳屬於鼎類器具、故字皆从鼎、器銘自名鼎⿰鼎占、⿰鼎升當指用途上的區別、⿰鼎升爲何用、待考、

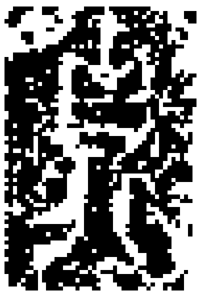
鼑



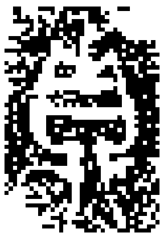
寶甗
鼎



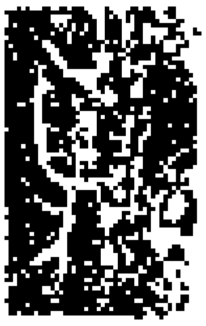
矢人盤
彔鼎



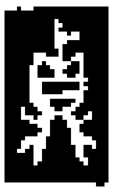
貞鼎
鼎口鼎



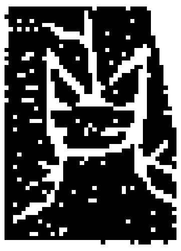
作寶鼎
作寶鼎



貞鼎
鼎口鼎

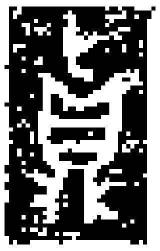


庚贏鼎
用作寶鼎

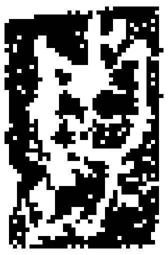


明我鼎
明我

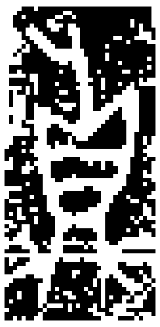
作
鼎



季貞鬲　季
鼎作尊壺

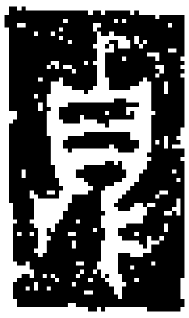


鼓伯鼎　鼓
伯作旅鼎

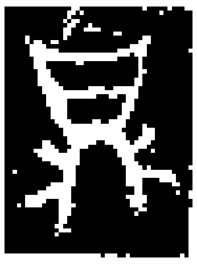


盡來
佳鬲

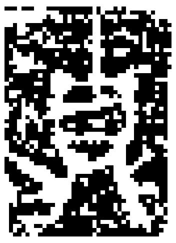
盡來佳
作鼎



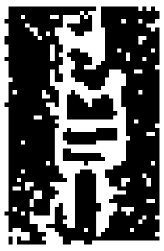
鄀伯祀鼎　鄀
伯祀作善鼎



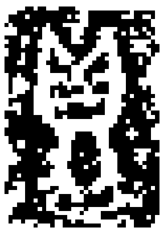
鄀遣鼎　鄀
虢歔作寶鼎



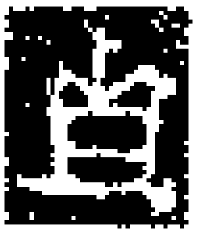
𤼈鼎　𤼈作
其寶齍鼎



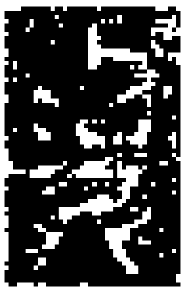
伯𠭯父鼎　伯
𠭯父作旅鼎



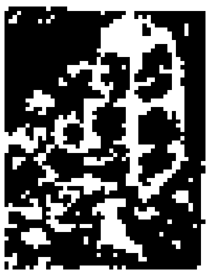
中祖癸鼎　周
作祖癸寶鼎



鼓父鼎　鼓
父作口台鼎

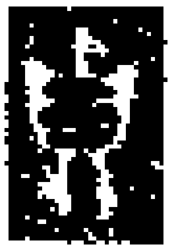


口口父鼎　口
口父作旅鼎

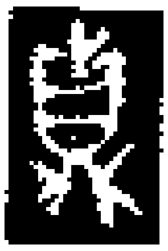


穌衛改鼎
穌衛改

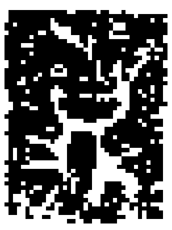
作旅
鼎

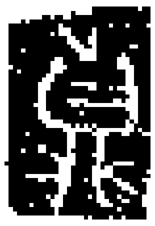


靜叔鼎　靜叔
作口尊旅鼎

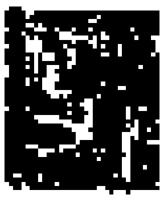


師麻斿叔鼎　師
麻斿叔作旅鼎



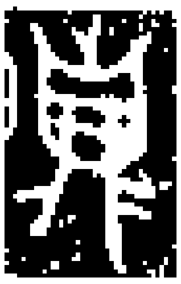


三

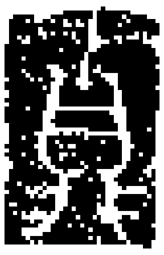


四

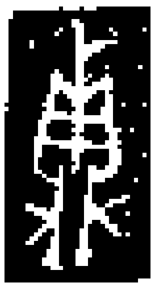
伯匕鼎　伯匕
作㛸匕盍鼎



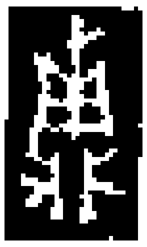
強伯貿　強伯
作用為鼎戟



中斿父鼎　中斿
父作寶尊彝鼎

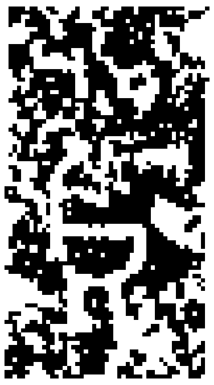


蓋

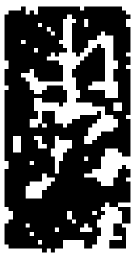


器

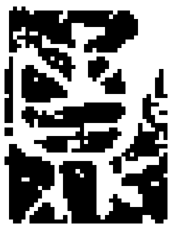
家父鼎　家父
作姜懿母餴鼎



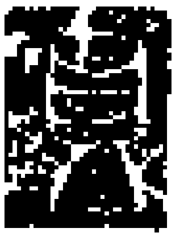
郝伯鼎　郝伯
肇作孟妊善鼎



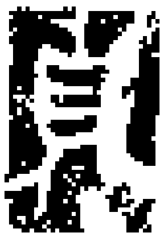
圅君鼎　圅君
厤媿寶䵼尊鼎



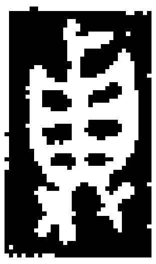
寏鼎　甬作朕
文考釐叔尊鼎



鑄子鼎　鑄子叔
黑臣肇作寶鼎

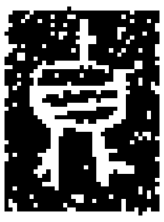


井姬鼎　唯孫伯
作井姬用鼎𣪘

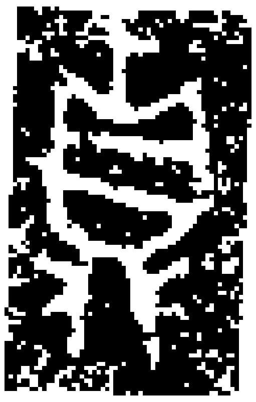


鄧伯
氏鼎

伯氏始氏作罍
嫚昊媵鼎

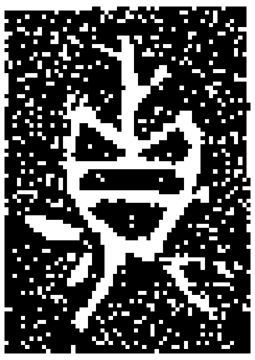


費敏父鼎　弗敏
父作孟姒定媵鼎



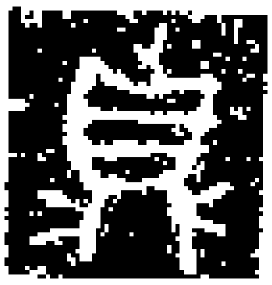
鄭伯御戎鼎
鼄伯御戎

作媵姬
寶鼎

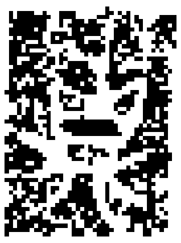


盖

杞伯每
刊鼎

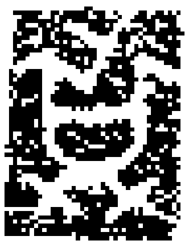


杞伯
鼎

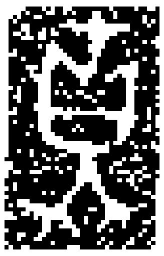


杞伯每
刊鼎

杞伯每刊作
鼄嫊寶鼎

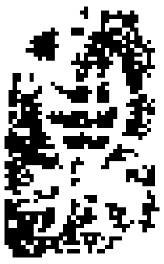


一

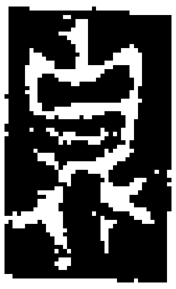


二

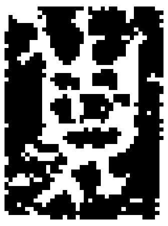
番袁伯者君鼎　唯番
袁伯者君自作寶鼎



吴買鼎　某父之走
馬吴買作雜鼎用

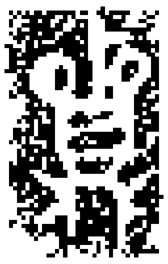


單鼎　唯黃孫子
係君叔單自作鼎

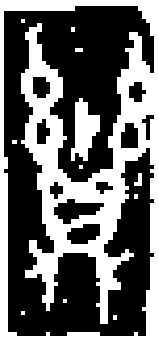


譴鼎　譴
肇作其皇

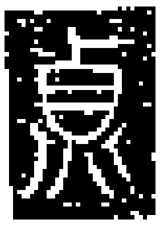
考賀母者
比書將鼎



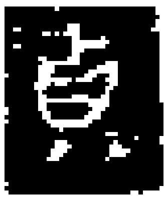
伯遲父鼎　伯
遲父作𩰫鼎



鄭戚句父鼎　奠
戚句父自作飤鼎



條鼎
滌鼎



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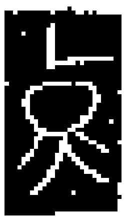
自作寶鼎



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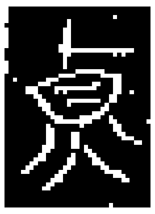
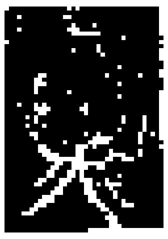
楚王酓忎鼎
室鑄客鼎



蓋

楚王酓忎鼎
室鑄客鼎之蓋



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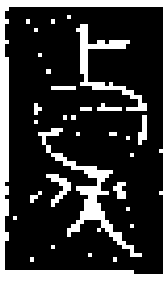
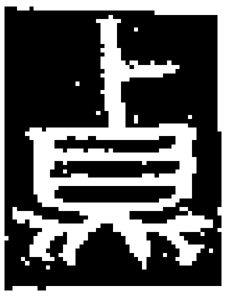
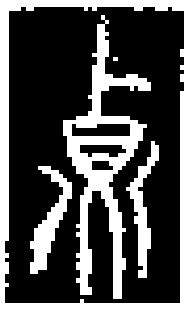


器

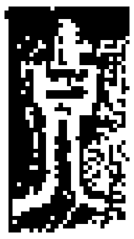
無臭鼎　無
臭之饙鼎



取它人鼎　取
它人之善鼎

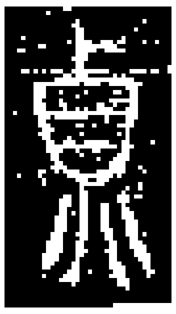


須炙生鼎　須
炙生之飤鼎

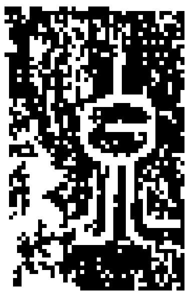


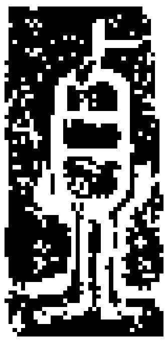
淳子
鼎

淳子需
之行鼎



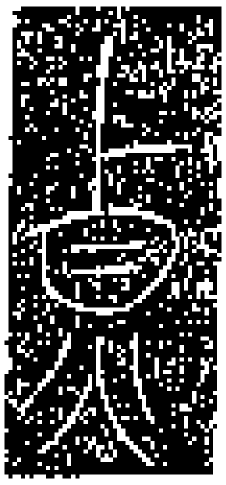
邵王鼎　邵王
之諻之饙鼎



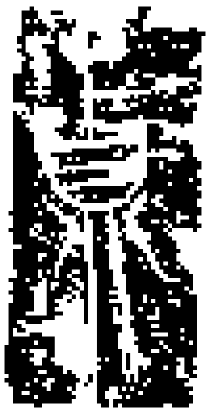


吳王孫
無土鼎

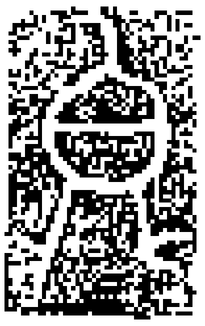
吳王孫無土之飤鼎



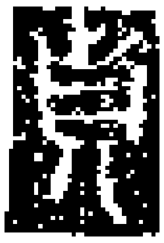
楚王熊肯鼎　楚王酓肯作鑄鉈鼎



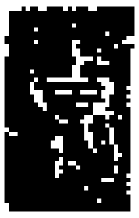
中山王嚳鼎　中山王嚳作鼎于銘曰



僕子鼎　唯緊子商車作行鼎

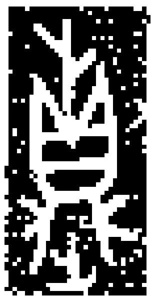


魯生鼎　無大邑魯生作壽母朕鼎



䢼大史申鼎　鄃安之孫䢼大史申作其秳鼎十

郭沫若曰：鼎即貞字，从卜鼎聲，古从鼎作之字多誤从貝，如員字則字齋字古實作鼎鼑齍也。金文多假貞為鼎字，卜辭則反是，凡貞問之貞均作鼎，即鼎形文之簡捷化者，亦竟作貞若貝，説文鼎字下云古文以貞為鼎，籀文以鼎為貞，可改為金文以貞為鼎，卜辭以鼎為貞，段玉裁于説文二貞字均改為貝，誤矣。（兩周金文辭大系考釋四十四葉厚趠鼎）

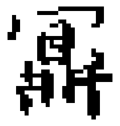


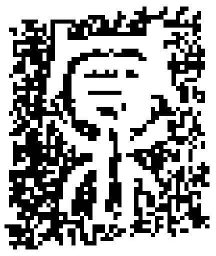
鼒

⿱貞止設　⿱貞止鼎

從王伐荊

郭沫若曰：⿱貞止即鼒字，从止乃繇文，猶史獸鼎鼒字作⿱鼒止也。（兩周金文辭大系釋五十四葉⿱貞止鼎）考阮元釋貞，劉心源曰：貞下从止，即是省，乃道字。金文用作人名，本義不可考。





蓋

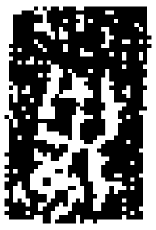
秦公毁

鼏宅禹責

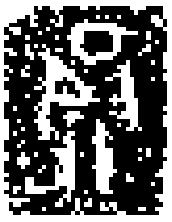
說文七篇鼎部「鼏，以木橫貫鼎耳而舉之，从鼎冂聲。周禮廟門容大鼏七箇，即易玉鉉大吉也。」清儒段玉裁分「鼏」「鼏」為二，禮經文扃為鉉，古文鼏為密。「鼏」字从鼎冂聲，讀古熒切。「鼏」，鼎覆也，从鼎冖，冖亦聲。鼏見禮經，所以覆鼎，用茅為之。今文作「鼏」，正字也。古文作「密」，段借字也。从鼎冖者，冖，覆也。冖亦聲者，據冥字之解，知之。古者覆巾謂之幎，鼎蓋謂之鼏，禮經時亦通用。金部「[illegible]」，从鼏聲，亦作「蜜」。虎部虒讀若「鼏」，知鼏古音同「冥」，亦同「密」。（說文段注）

錢大昕亦謂冂與冖同，「鼏」即扃之異文，易謂之鉉，又扃之轉聲也。「鼏」从冖，所以覆鼎，此別是一字，叔重於鼎部並兼收之，學者多聞「鼏」，少聞「鼏」，疑為重出而刪其一，又以「冪」莫狄切注于「鼏」字之下，此徐輩之誤，非叔重元本如是也。（潛研堂集小學答問）今按秦公毁「鼏宅禹蹟」，从冂。彔伯戜毁毛公鼎冟从冂，吳彝伯晨鼎壽生毁師兌毁均从冃。冃，象帽形，非扃之借字。邶風日月，「下土是冒」，毛傳「冒，覆也」。堯典「分命羲仲宅嵎夷」，漢石經作「度嵎夷」，方言「度，居也」。「禹績」即禹蹟，「鼏宅禹蹟」猶齊侯鎛銘云「咸有九州處禹之都」也。

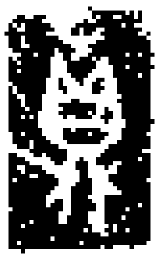
戴家祥曰：說文七篇「鼏，以木横貫鼎耳而舉之。从鼎冂聲。周禮廟門容大鼎七箇，即易玉鉉大吉也。」按儀禮士冠禮「設扃鼏」，鄭注「扃，扛所以舉之者也。凡鼎鼏蓋以茅為之，長則束本，短則編其中央。」是許氏以鼏為扃也。「扃」或作「鉉」，鉉舉鼎也。「鼏」為冂之加旁字，冂，覆也。十三篇䖵部「蠠」或體作「蜜」，从虫宓聲。故儀禮士冠禮、公食大夫禮、士喪禮、士虞禮、特牲饋食禮今文作「鼏」者，古文作「密」；士昏禮、既夕記則反是，古文作「鼏」者今文作「密」。同聲必然同義，知「鼏」義亦為覆蓋。銘「鼏宅禹蹟」，當讀「宓宅禹蹟」，淮南原道訓「舒之幎于六合」，高誘注「幎，覆也。六合，上下天地間也。」禹跡，即九州也。楊樹達讀迥，訓遠也（積微居金文說卷二四十三葉秦公殷跋）。強運開謂鼏宅禹跡所至之地（說文古籀三補卷七一頁），皆不離許書之本也。


器

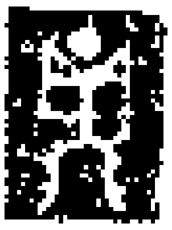
員卣
員孚金



員盉
員作盉



員尊
員作肇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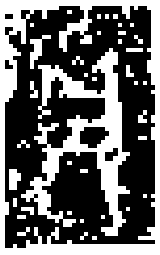
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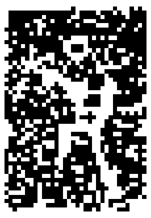
員壺　員
作旅壺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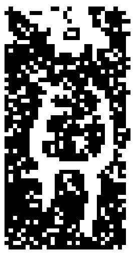
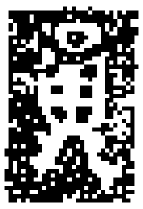
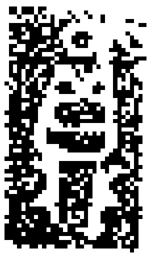
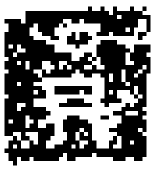

一器

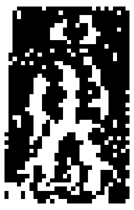

二盉


二器

員觶　員
作旅彝



員鼎　王
令員執犬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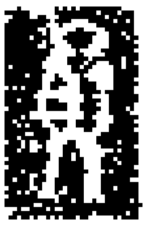
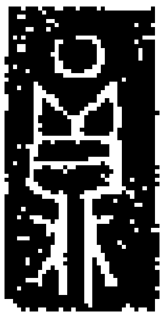
員卣　員
先內邑

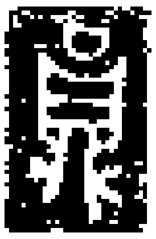

器

員
卣

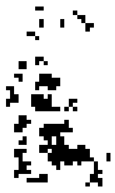
員從史
旂伐會



員父尊　員
父作寶尊彝



員父壬尊　員
作父壬寶尊彝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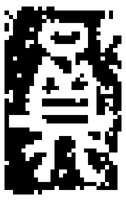
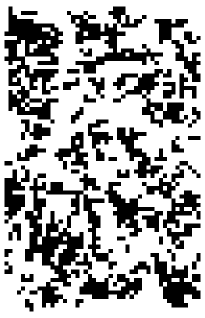

器

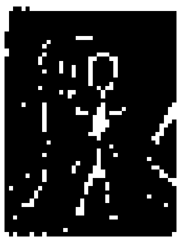
戜方鼎　王出
姜史內史友員



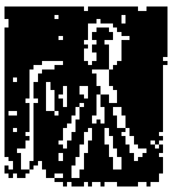
鄭子鼎　鄭子
員夷爲其行器

高鴻縉曰按○為意象字，本即方圓之圓之初文。見商周金文錄遺第十五號鼎文。狀詞。後加鼎為意符作鼎。言鼎之口正為圓形也。後文省从貝作。說文「員，物數也。从貝○聲。鼎，籀文从鼎。（王權切）」足見方員之員。又借用為物數名詞。於是後人又於員外加口為意符作圓以還其原。說文「圓，圜全也。从囗員聲讀若員。（王問切）」○字雖不見經傳，而文字偏旁有之。如園圓等字从之得意，韋袁等字从之得音。○字又借用為圍繞之意動詞。說文「圍，守也。从○韋聲。（羽非切）」又用借意以造字也。（中國字例三篇六四葉） 按金文用作人名。

䃰



蓋

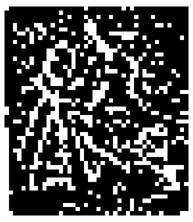


器

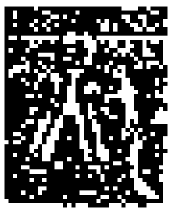
袁鼎 袁自作飤䃰駝

林潔明曰：袁自作飤䃰駝，字作碩，楊樹達疑即鼎字，按楊氏非是。鐘伯鼎銘文「大師鐘伯侵自作石沱」，則知石沱爲鼎之別名，䃰駝即石沱，从鼎石聲，从鼎它聲，从鼎作，蓋以其器爲鼎也，此亦文字之類化耳。

⿰鼎它



蓋

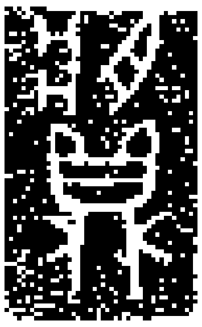


器

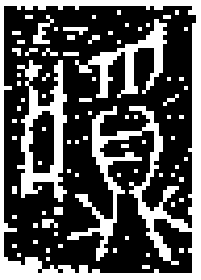
長鼎袁自作飤⿰石鼎⿰鼎它

鍾伯鼎銘文「大師鍾伯侵作石沱」⿰石鼎⿰鼎它，卽石沱，爲鼎之一種，故从鼎，它聲，參見⿰石鼎字條。

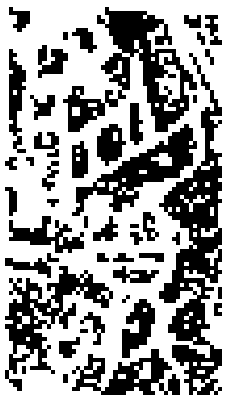
䵼



旅婦䵼鼎
旅婦䵼



姬䵼鼎
姬䵼彝



封叔鼎
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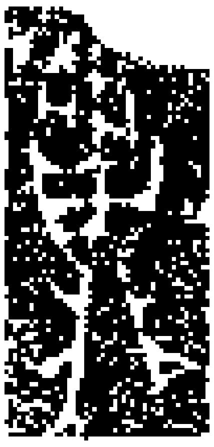
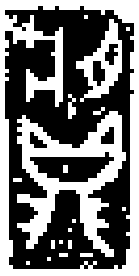


梢鼎　梢
作寶䵼



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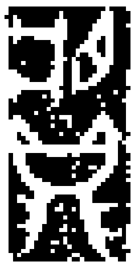

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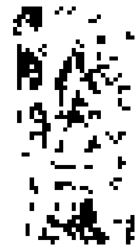
宰甫𣪕
用作寶䵼



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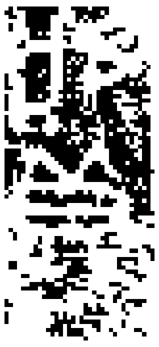

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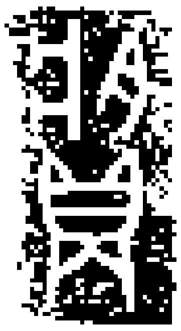
穌母辛卣　用
䵼子乃婦鼎



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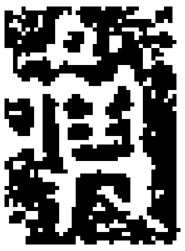
王作父䵼彝



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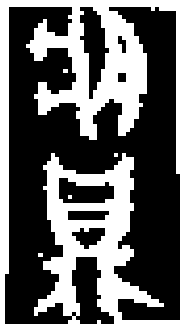
口父作䵼彝



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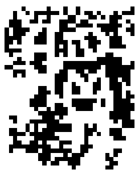
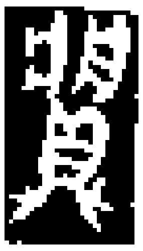
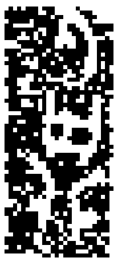
父作寶䵼彝



剌鼎　用作
黃公尊䵼彝

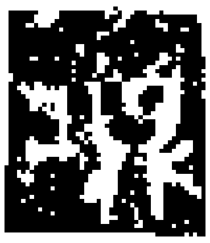


君長𣪕　用作
文父丁䵼彝



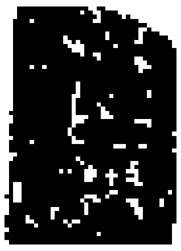
二蓋

敔𣪕　用作文
考父丙䵼彝

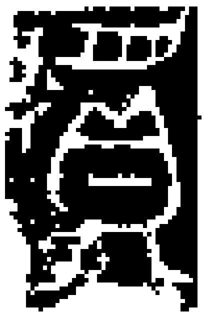


師湯
父鼎

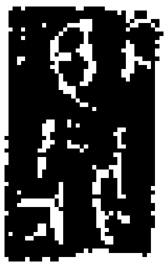
作朕文考
毛叔𩰫彝



豐父丁鼎 □□
豐用作父丁𩰫



獻鼎 獻用作
□□□寶𩰫尊



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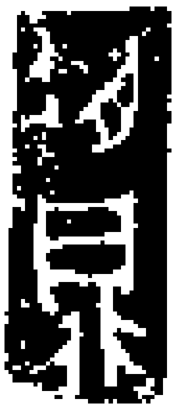

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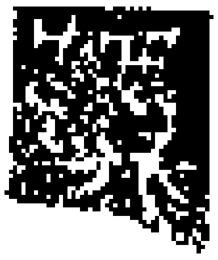
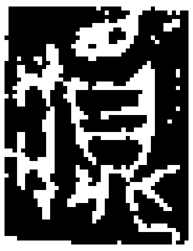
雁公鼎 曰奄以
乃弟用夙夕𩰫享

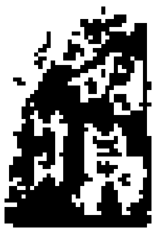


伊𣪘 伊用作
朕丕顯文祖考

屖叔寶
𩰫彝



𩰫兌𣪘 𩰫兌作朕文
祖□公皇考季氏尊𣪘



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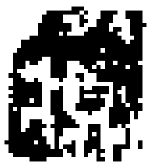

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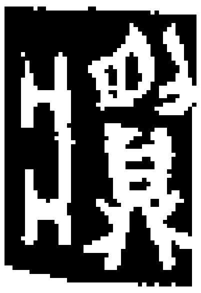
乎父乙鼎
用作𩰫彝



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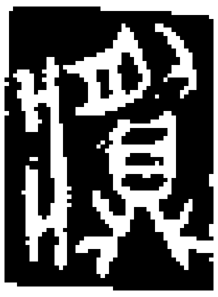

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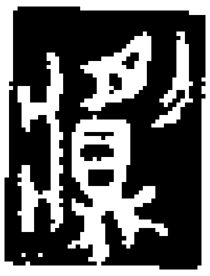

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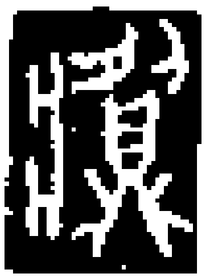

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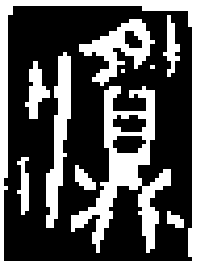
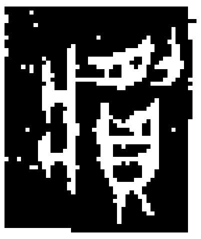
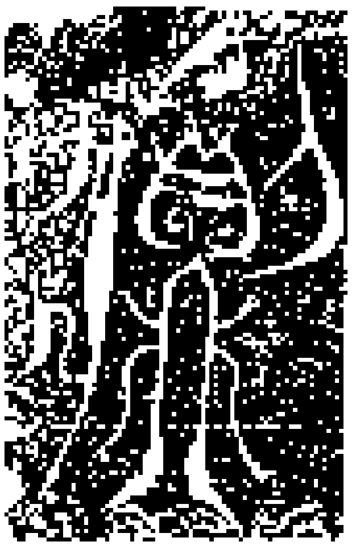


三器

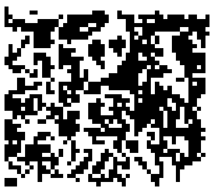
史頌
𣪘



史頌鼎
用作𩰫彝

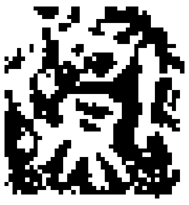


王子午鼎
自作䵼彝



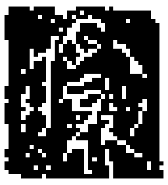
二器

宗婦
簋



二壺

宗婦
壺



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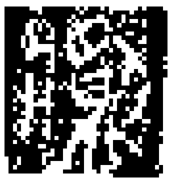

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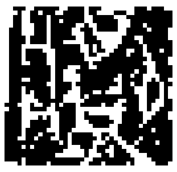
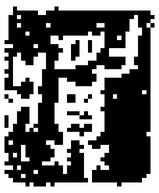
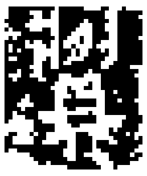
鼎



● 宗婦盤 鎬
宗彝䵼彝



免簠 用
作旅䵼彝



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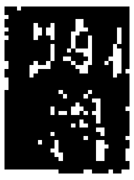
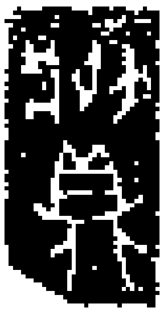
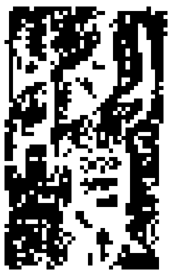
方鼎



丕姝方鼎
用作寶䵼彝



鬴鼎 鬴
作寶䵼彝



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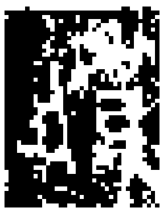

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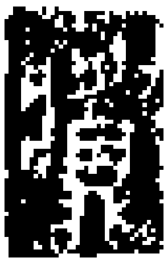

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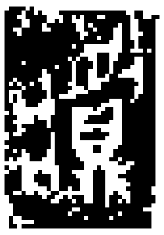

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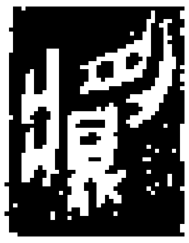

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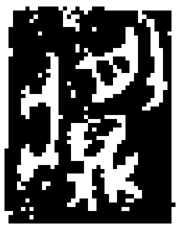

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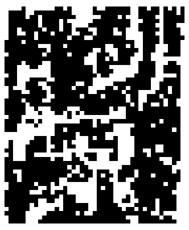
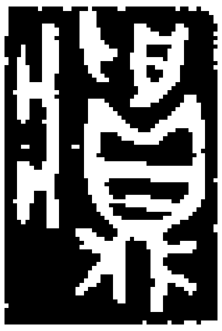


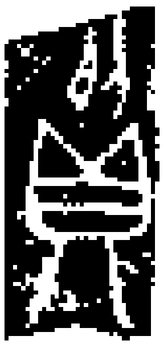
七

小克
鼎

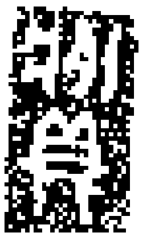
克其日
用䵼



鈦簋 [illegible]
其萬年䵼

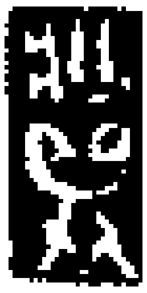


曆鼎 其用
夙夕䵼亯

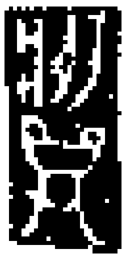


員
鼎

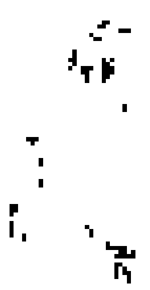
用作父
甲䵼彝



婦姑
甗



婦姑鼎　作
婦姑䵼彝



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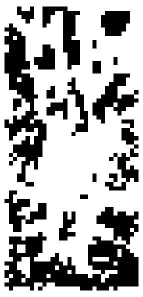
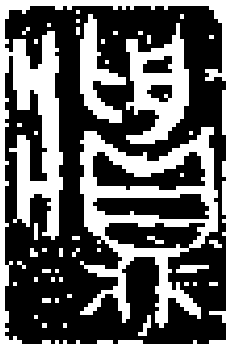
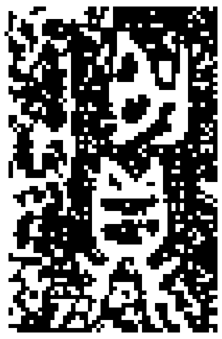


器

戈方鼎　用
作寶尊鼎

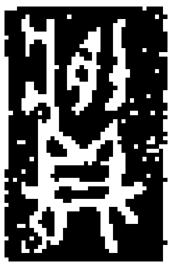


叔𣪘　叔作
䵼彝寶𣪘

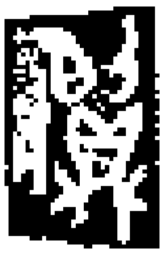


物𣪘
狗

作寶尊
䵼彝



庚姬鼎　庚姬
作䵼女寶尊彝



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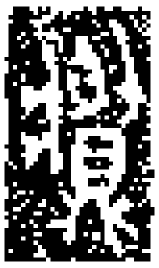
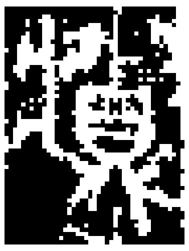


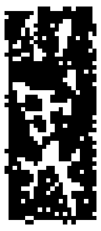
二蓋

師寏𣪘
用作

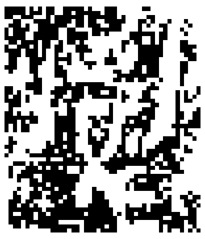
皇祖魯
公䵼𣪘



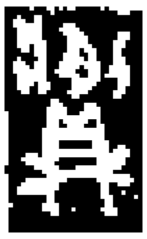
魯內小臣鼎　魯
內小臣床生作䵼



魯侯熙鬲　用亯
䵼氒文考魯公



魯仲齊鼎　魯中
齊肇作皇考䵼鼎



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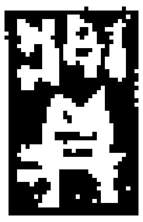
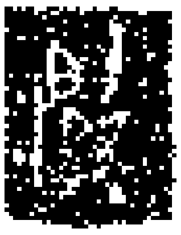


器

彔𣪘　用作文
祖辛公寶䵼𣪘



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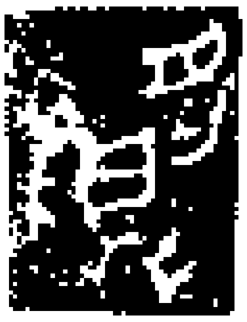
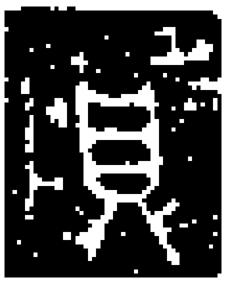
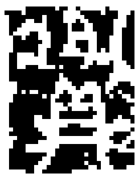
三年師兌毀　用作
朕皇考釐公䵼毀



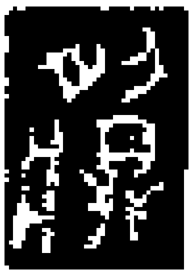
贊母鬲　王作隮
䵼贊母寶䵼彝



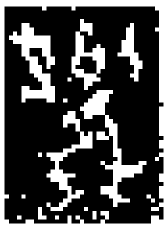
贊母鬲　王作隮
䵼贊母寶䵼彝



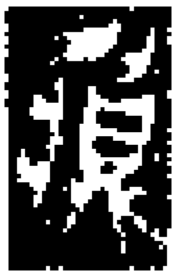
戲方鼎　用作文
母日庚寶尊䵼彝



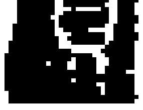
蔡姞毀　蔡姞作
皇兄尹叔尊䵼彝



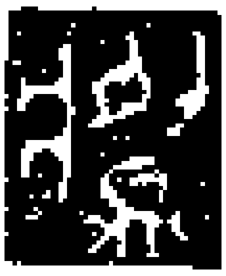
伯陵鼎　伯陵作氒
文考宮叔寶䵼彝



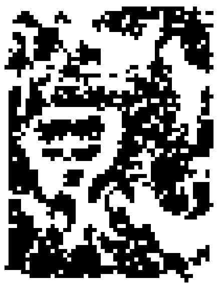
大克鼎　用作朕文
祖師華父寶䵼彝



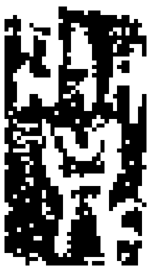
叔姬簠　曾侯作叔
姬邛嬭媵器䵼彝



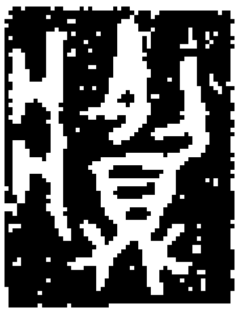
尌中毀　尌中作朕
皇考趞中䵼彝尊毀



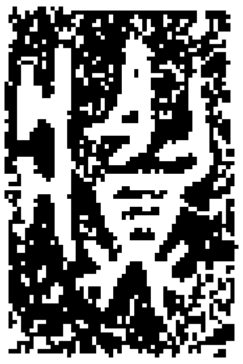
諫鼎　諫肇作
其皇考皇母
者比君䵼鼎



舀鼎　舀用絲金作
朕文考宄伯䵼牛鼎

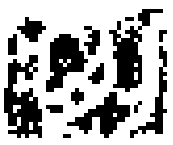


趞小
子毀



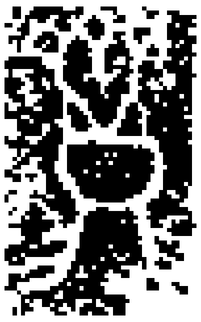
遣小子簋　遣小子䩄以其友作𩫏男王姬䵼彝

楊樹達曰：玉篇中鼎部云「䵼，式羊切，煮也。」亦作鬺。又鬲部云：「鬺，式羊切，煮也。」（說文[illegible]）亦作䵼、鬺，同上。按說文有鬺，無䵼、鬺二文。鬲鼎云「乍朕文考寮白䵼牛鼎」，「䵼牛」正謂煮牛矣。（積微居金文說一北三子寧心鼎跋）

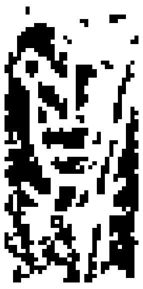


索諆角　索諆作有羔日辛腸彝

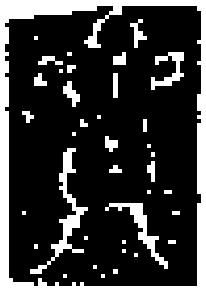
脃為鬳之省，孫詒讓謂古文膰字，疑當从肉从刀，蓋以刀割肉作醢膰，故从刀，小篆省刀，金文脃字遠不可通矣，脃詳見鬳字條，



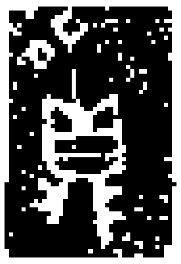
中鼎
中作齋



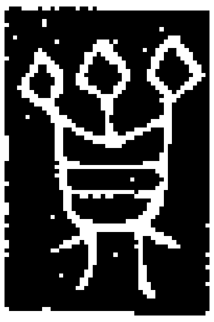
呂方鼎
用作寶齋



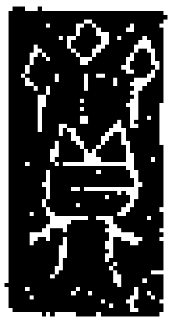
田乍寶鼎
田作寶齋



孚長鼎
孚長作齋

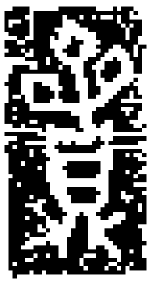


蓋

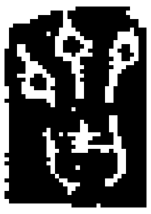


器

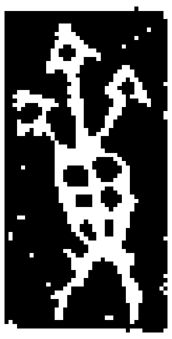
登鼎　登
作寶齋鼎



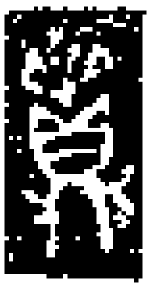
敳伯鬲　敳
伯作齋鬲



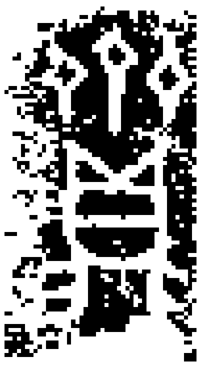
痽叔鼎　痽
叔作寶尊齋



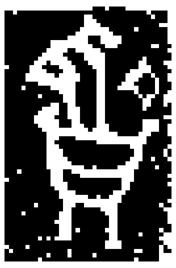
戲伯鬲　戲
伯作鑄齋



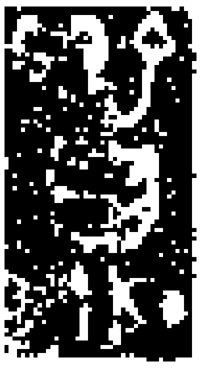
姮𦭝母鬲　姮
𦭝母作齋鬲



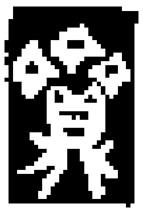
敱伯鬲　雔
伯作齋鼎十



榮有司爯鬲　榮
又嗣爯作齋鬲

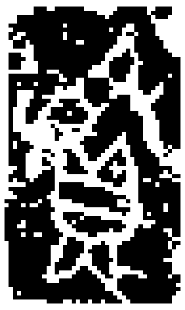


師貝鼎　師貝
其作寶齋鼎

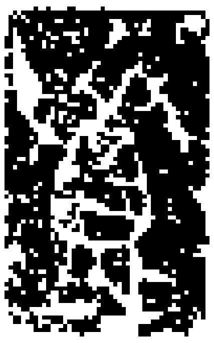


厚趠齋　趠用作厥
文考父辛寶尊齋

齊鼎，疑爲齍之異文。說文、玉篇「齍，黍稷在器以祀者，从皿齊聲」，此更換从鼎，鼎與皿皆爲盛器，故或从鼎。中鼎「中乍齊鼎」，盩鼎「盩作寶齊鼎鼎」，齍皆表示盛黍稷之器。

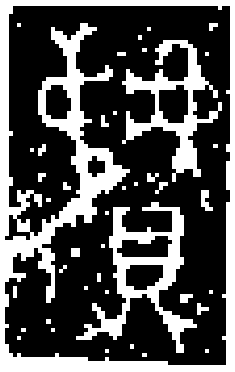


盉



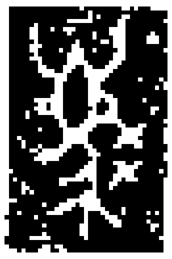
罍

䕫卣 覊作
作寶尊彝

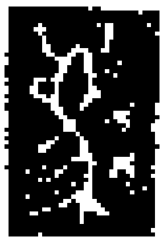


贊母鬲 王作隮
𩰫鼎 𩰫鼎 母寶 𩰫鼎彝

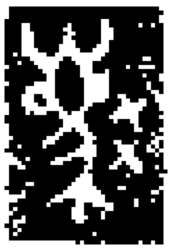
𢿢



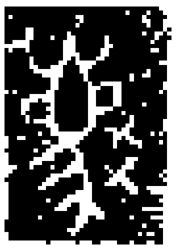
一蓋



一器



二蓋

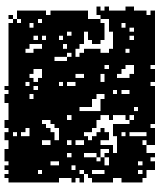


二器

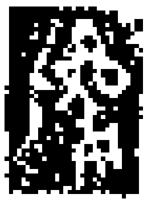
𢿢盂逼　從亞
𢊁盂徙作逼

高田忠周曰：按說文「𢊁解廌屬，从廌孝聲」，蓋孝从爻聲，此从爻聲，亦或𢊁為籀文，𢿢為古文。（古籀篇九十一第二四葉）郭沫若承之，按說文三篇，教古文作𢽈，散盤教作𢽈，高田釋𢿢形聲可通。

䶂



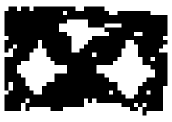
乖伯毁
賜汝䶂裘

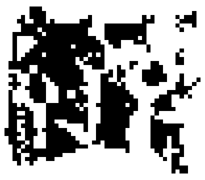


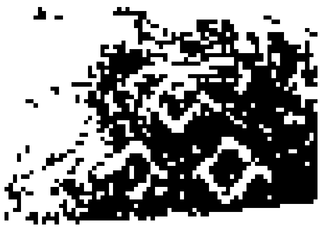
乖伯毁　王命仲
致歸乖伯䶂裘

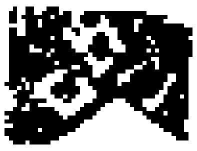
郭沫若謂「䶂」乃象形，刀聲之字，且繫于裘字上，其為貂字無疑（見兩周金文辭大系考釋一四八葉）。按郭釋至確。但無說解。䶂乃貂之別體，刀古音端母，召古音照系字，召正从刀得聲，古音相通，可作聲符交換。玉篇三九九：「䶂，丁幺切。古文貂字，鼠也，毛可為裘。」說文九篇：「貂，鼠屬，大而黃黑，出胡丁零國，从豸召聲，都僚切。」䶂即貂字無疑。乖伯毁「䶂裘」即「貂裘」。

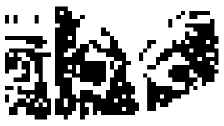
齊

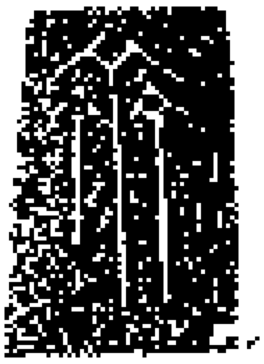

齊婦鬲
齊婦鬲

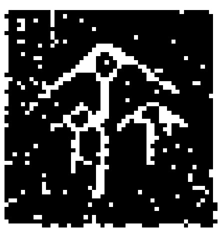

齊且辛爵
齊祖辛爵

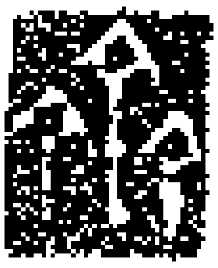

齊京母
亞方鼎


齊京卅
亞罍


齊京母鬲爵
齊京母鬲

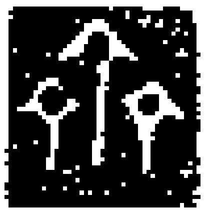

輪鎛　黎
于齊邦

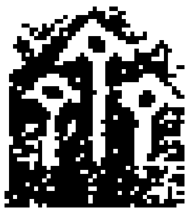

一

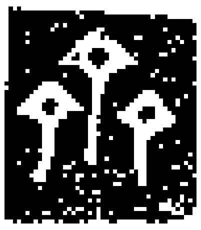


二

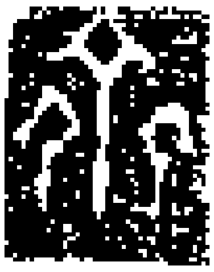
洹子孟姜壺
齊侯既遊

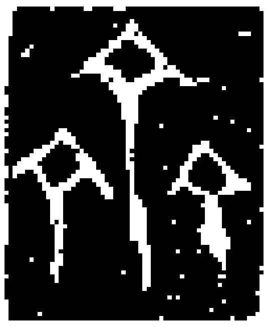

一


簋二

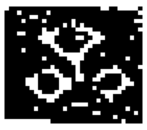

莒二

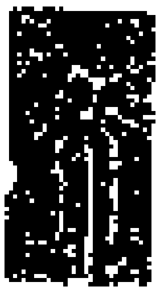
齊侯盤　齊
侯作飤簋

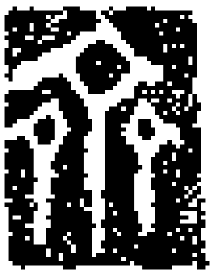

一


二

洹子孟姜壺
齊侯拜嘉命


陳逆簠　余
寅事齊侯


齊良壺　齊
良作壺盂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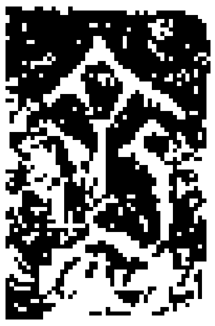
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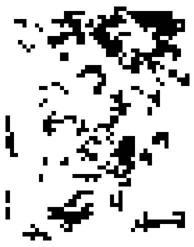
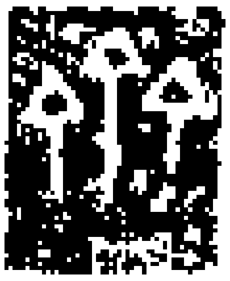
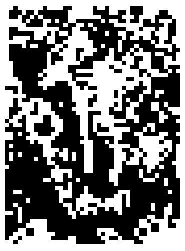

三

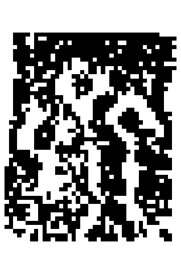
魯司徒
仲齊盨



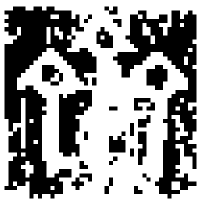
魯司徒中齊盨
魯司徒中齊



魯仲齊甗　尊
仲齊作旅甗

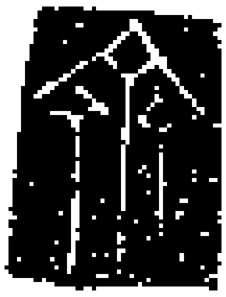


[illegible]



[illegible]

師旋簋　令
汝羞追于齊



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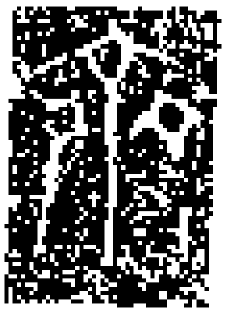
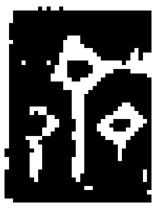
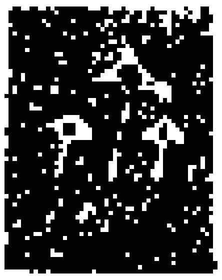
鞄叔之孫



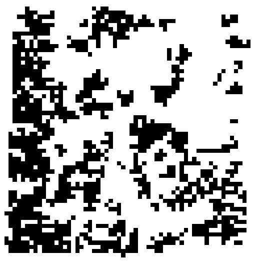
國差𦉜　齊
邦鼏靜安寧



齊不超鬲　齊不
超作侯伯尊鬲



齊叔
姬盤



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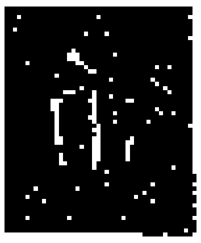
姬作孟庚寶盤



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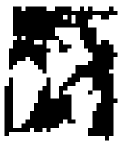
縈姬之嬗作寶盤



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城右造車鐵徒

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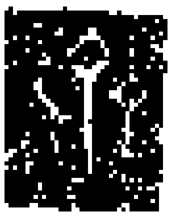

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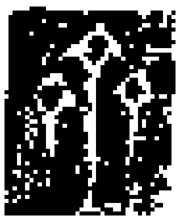

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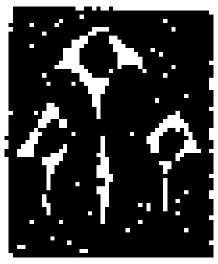
師寰簋　今余
肇令汝達齊師



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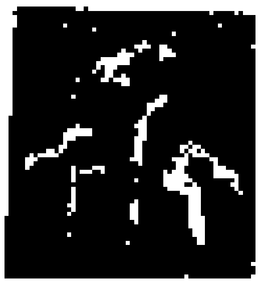

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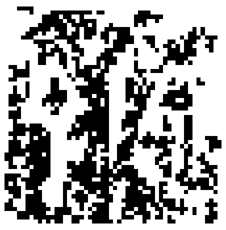
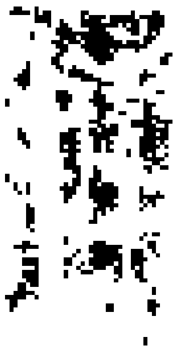
洹子孟姜壺　齊侯女雷肆喪其舅



魯仲齊鼎　魯仲齊肇作皇考䵼鼎



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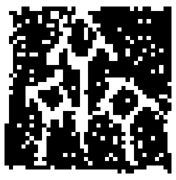
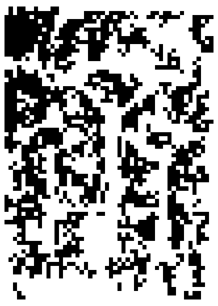
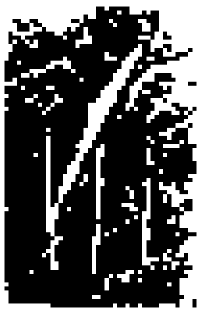


陳氏鐘　齊陳氏孫[illegible]擇其吉金

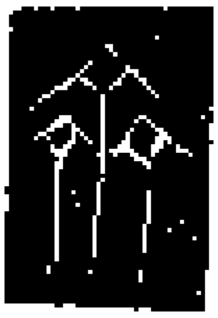


龍盂

姬匜　齊侯作虢孟姬良女寶匜

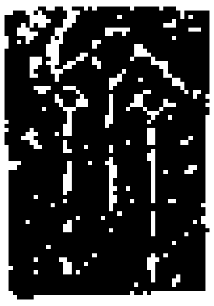


齊侯敦　齊侯作朕寬𡨦孟姜膳敦



齊侯鼎　齊侯作朕

寬𡨦孟姜善敦



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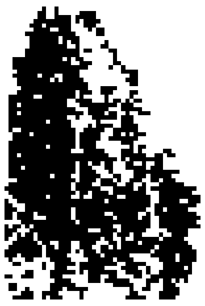

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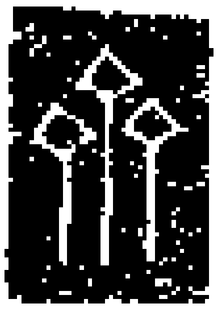
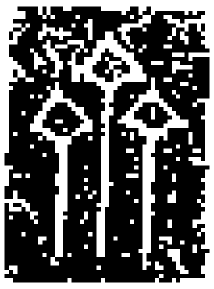


齊大宰盤



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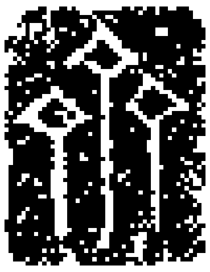

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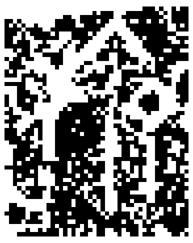
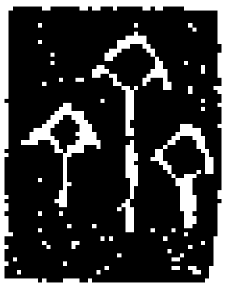
歸父盤　齊大宰歸父厘為忌盥盤



噐

伯羍父𣪘　伯羍父
事[illegible]口尹人于齊𠂤



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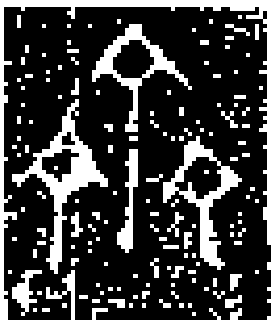

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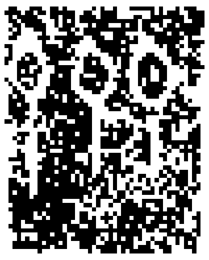
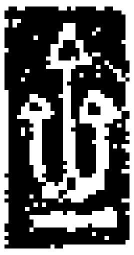
于匽

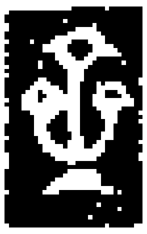
孟姜壺　齊侯命大
子乘遽盂敂宗伯



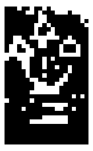
魯司徒中齊盨　魯
司徒中齊肈作盤



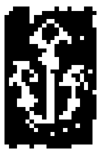
陳侯
午錞



陳侯午敦
保又齊邦



陳侯因𬿩錞
保有齊邦



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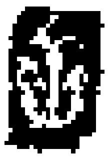

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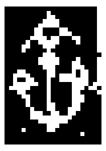

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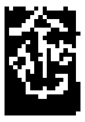
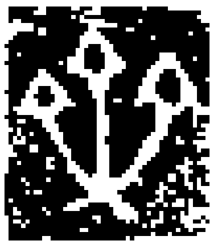
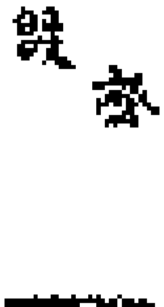


五

屬羌鐘　達
征秦迮齊



齊癸姜𣪘　齊
癸姜作尊𣪘



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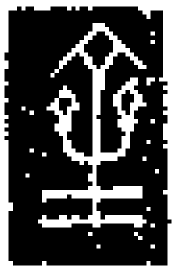

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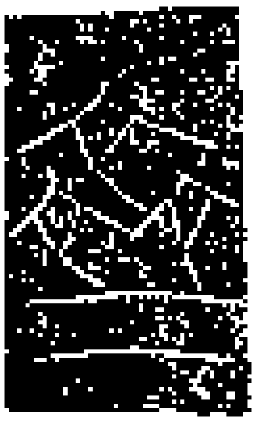
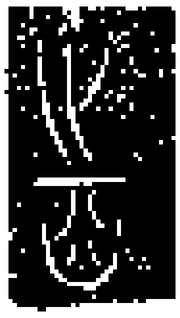
齊陳曼簠　齊
塦曼不敢逸康



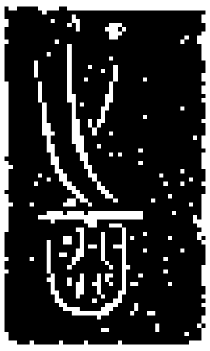
秦客鑪　秦客王
子齊之歲　大府

說文七篇「齊，禾麥吐穗，上平也。象形。」按金文齊婦鬲齊作亝，齊京母匜盤作亝齊，且年壽等作亝。除魯司徒中齊盤齊作亝外，三穗上端都不平。甲骨文齊字與金文同。疑上平非齊之初義。禮祭統「齊之為言齊也。齊不齊以致其齊也。」易繫辭「齊大小者存乎卦。」王弼注「齊猶正也。」是齊之初義為動詞，致不齊者為齊也。下加一橫，兩橫之齊，如陳侯午錞作亝，齊陳曼簠作亝，為指事符號，意為使三穗不平之穗歸平。金文通常用作國名或人名。

齒



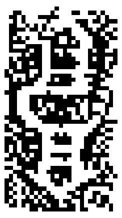
中山王嚳方壺
齒長於會同



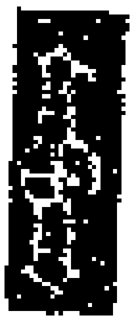
中山王嚳方壺
而退與者侯齒長

說文二篇，齒，口斷骨也。象口齒之形，止聲。𠚒古文齒字。張政烺曰：齒長，按年齒序列長者居前。禮記祭義「周人貴親而尚齒……是故朝廷同爵則尚齒。」左傳隱公十一年滕侯薛侯來朝，爭長……公使羽父請於薛侯曰：「周之宗盟，異姓為後。寡人若朝于薛，不敢與諸任齒。」乃長滕侯。中山與燕皆姬姓國，故在會同時有序齒的問題。（古文字研究第一輯中山王嚳壺及鼎銘考釋）

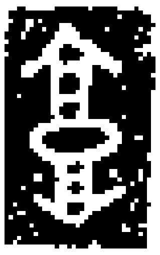
亯



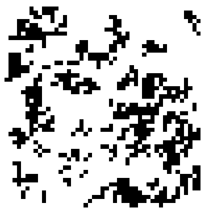
周公毁　𩫏人



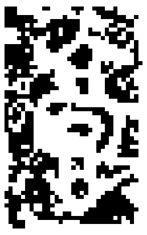
𩫏鼎　亯作寶鼎



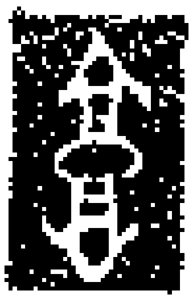
伯庸父盉　伯𩫏父作寶盉



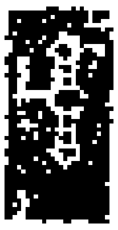
伯庸父鬲　伯𩫏父作叔姬鬲



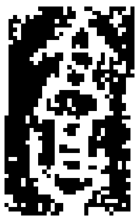
師訊鼎　于朕考𩫏孝



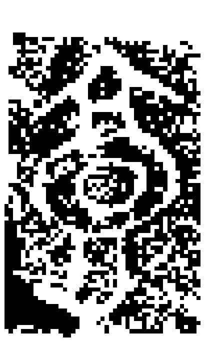
毛公鼎　余非𩫏又䎽



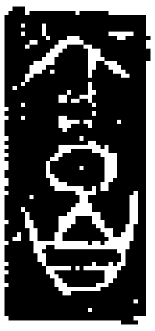
𩫏伯毁　賜𩫏伯厭貝十朋



召伯虎毁　余老止公僕𩫏土田



國差𦉜　攻帀佸鑄西𩫏寶𦉜四秉

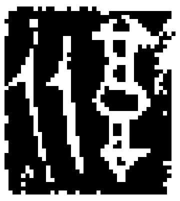


伯尊　伯作穌配平姬𩫏宮祀彝

静安先生曰𩫏古文墉字、此字殷虛卜辭作亯、此鼎作𩫏、齊國差𦉜作𩫏、召伯虎敦作𩫏、伯尊蓋作𩫏、小篆之𩫏字𩫖字皆由此變、說文𩫏部、𩫏、度也、民所度居也、从回、

象城郭之重，兩亭相對也，或但从口。又上部「𩫏，古文墉」，又亯部「𩫖，用也，从亯从自，𩫖字自知臭香（饑者以香為言之趨走也）所食，讀若庸同」，是許君謂𩫏字有二音二誼，（篆文為郭古文為墉）又分𩫏𩫖為二字，其實，本是一字，𩫖為𩫏之譌變，墉𩫏為𩫏之譌變，其迹甚明，而由説文𩫏字之讀，又可知𩫏本古文墉字，小篆以為城郭字，失之矣。以是言之，召伯虎𣪘之僕𩫏土田，即詩魯頌之「土田附庸」，左氏傳之「土田陪敦」也。（古僕附陪三字同音附作𩫏作陪者聲之通𩫏作敦者字之誤也）國差𦉜之「西𩫏寶𦉜」，即「西墉寶𦉜」也。然則𩫏本墉字，此假為庸。魏三字石經庸作𩫏，敦煌本未改字尚書釋文云「𩫏，庸古作𩫏」。（觀堂二零零五葉至二零零六葉毛公鼎銘考釋）

比𩫏



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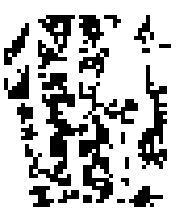
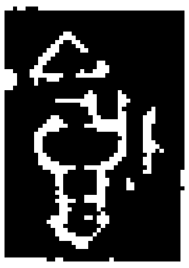


二

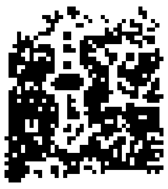
𩫏父癸卣　子𩫏觶



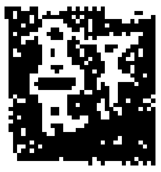
𩫏𣪕　𩫏伯具作寶𣪕

高田忠周曰：吳榮光釋「庸」，吳式芬釋「郭」。又云「郭」，徐同柏釋「高」，徐籀莊以為古文「圻」字，古城垣字並从𩫏。按籀莊說稍近，而未是。不知吳大澂疑而未定，然此篆从𩫏从比，甚顯然者。當坒字古文。土𩫏通用，如籀莊所云「𩫏」城墉者垣也，垣者牆也。榦字解曰：築牆耑木也。築牆乃先樹橫榦之木，構板于兩邊，榦內以繩束榦，實土築之，一板竣則層累而上，五版為堵，是為比，此之義。故字亦與墉垣或作𩫏𩫖同。从𩫏作𩫖也，然亦為本義之轉，因轉義為字形，非最古正文可知矣。又古土𠂤通用，故比亦作阰。離騷「朝搴阰之木蘭兮」，注「山」也。此蓋為假借義。又古土𠂤並从，隊作墜，隋作墮之類甚多，即知坒與陛亦元同字無疑。說文「陛，升高階也。从𨸏坒聲」。階陛為級，即土之相比次者也。為坒字本義一轉耳。要陛字書詩未見，僅見國策，其初唯當以坒為之。（古籀篇十第一六章）

金文用作人名。



盖



器

毓卣

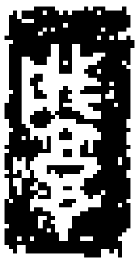
才𩰫

吳其昌曰：𩰫地不可知，惟鄂侯馭方鼎云「王南征，伐角鄱，唯還自征，在坏」，又秦公簋云「在帝之坏」，其字从上从王，與此𩰫字蓋即一字，因此字從𦎫從丕，而古金文中從𦎫之字與從上之字，皆互可通用，知城墉埤三字，在銅器中作𩰫（散盤[illegible]遣生鼓居臺）作𩰫（郘鐘）惟𩰫（史頌敦）皆可為證，知坏𩰫之為一字，則可從鄂侯馭方鼎而知其地為南征之路，更以上录伯𢦚敦及录𢦚卣證之，上器記「正月二日」，录𢦚率成周之師，肄命啟行，至正月十三日，不過行十二日耳，宜其去成周尚未遠也，是亦可知𩰫地在離成周（洛邑）循東南行約十二日之程，今以華望及聲類求之，其地蓋即今之成皋也，禹貢導河，東過洛汭，至於大伾，史記作「伾」，釋文作「岯」，說文作「坯」，正義引鄭君注曰：「然則大伾在河內修武、武德之界，濟沇之水與滎播水出入自此」，又水經注河水篇曰：「又東過成皋縣北，」酈注：「河水又東逕成皋大伾山下，」：「成皋縣之故城在伾上，（焉是衍曰「成皋故城今在河南汜水縣西一里大伾山一縣成皋故城正當此自之𩰫[illegible]）張揖廣雅亦云「伾，成皋縣山也」，小顏漢書注「大伾山在成皋」，皆其證也。（按漢書之後音義以為今修武武德縣此此將是衍以之云云當岸武武德之界者修武武德在北岸西山在南岸而臣瓚亦未山于北）

岸，豈不能待今成皋適為西路至徐必經之道，相去亦正當十一二日之程，而稍在

按孫說是也。

洛之東南，則大伾山成皋故城之為鄦之故墟也，無可疑矣。（金文厤朔疏證卷五第二至三葉鄦旨）

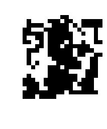


史播盤　周

⿱⿰戶戈𩫖毄周邦

戴家祥曰：⿱⿰戶戈𩫖从𩫖，肇省聲，說文所無。以聲類求之，殆即垗之别構，形符聲符兩易字也。三體石經垣作𩫖，散氏盤城作𩫨，邵鐘堵作𩫖者，是从土可以从𩫖。大雅生民后稷肇祀，禮記表記肇作兆。漢書禮樂志「垗正使告弘以邑」，顏師古集注引如淳曰「垗讀曰肇」，是兆肇聲同字通。說文十三篇土部「垗，畔也。爲田四畤，界，祭其中。周禮曰垗五帝于四郊，从土，兆聲。」今本周禮春官小宗伯「垗」作「兆」。漢書郊祀志「兆五帝于南郊」，顏師古曰：「兆，謂壇之營域也。」（播盤銘文通釋）

𩫨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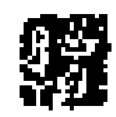
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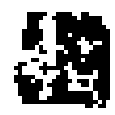
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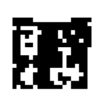
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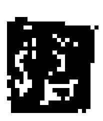
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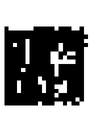
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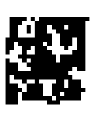
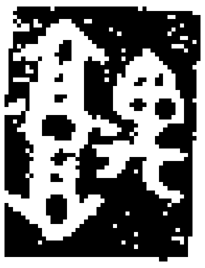

卅

郘鐘其竈四𩫨

吳大澂曰𩫨即堵、說文堵籀文从𩫖、周禮小胥、凡縣鐘磬半為堵、全為肆、注、鐘磬者編縣之、二八十六枚、而在一虡謂之堵、左氏襄十一年傳注、縣鐘十六為一肆、大澂竊疑晉侯賜魏絳以歌鐘二肆、未必有五十二鐘之多、若以十六枚為一堵、則二肆為六十四鐘、尤為可疑、所謂全與半、或指十二律而言、大鐘具全律者謂之肆、小鐘得半律者謂之堵、郘子所鑄十二鐘、大者八、小者四、故云八肆四堵、若執十六鐘為一肆之說、八肆為一百二十八鐘、四堵為五十二鐘、安用如此之廣樂哉、（愙齋集古錄一冊）

（華部鍾一）

鬺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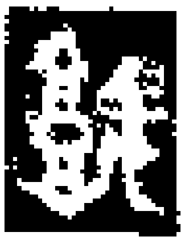
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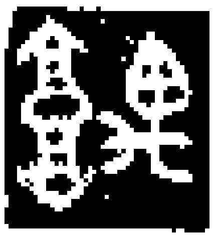
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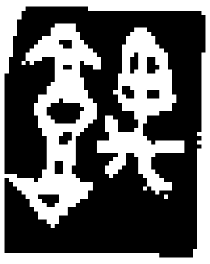
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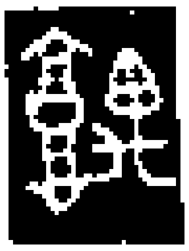
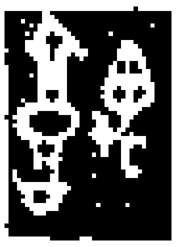

蓋四

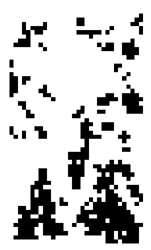
史頌殷


史頌鼎　師

鬺盤手成周

孫詒讓曰：鬺字、吳釋為場、許釋為鬺、徐釋為鬺、云「古陽字從𩫏城陽之象」。今案彼二記近人有「城陽宮陽」、以鬺專屬城陽、故其字從𩫏。𩫏即城𩫏之正字也。說文𩫏為郭皆上部又𨸏為鬺之古文、疑有誤、說文堵城字籀文書從𩫏。又𨸏部陴、城上女牆俾徐釋得之。倪也。𩫮、籀文陴從𩫏。茲可與此互證。然許氏徑釋為鬺、則與𩫏形不合。而謂陽與偒通、為副貳之義、則殊不確。（古籀拾遺下八　業[illegible]史頌殷）

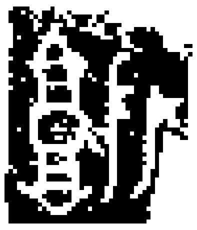
𩫏



哀成叔鼎

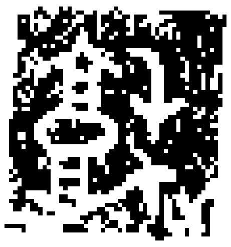
余𩫏邦之產

𩫏字从𩫖从奠，金文城、隔、埻等字均从𩫖，𩫖訓度也，民所度居也，與邑字意義相同，故从𩫖與从邑可通，𩫏即鄭字異體，參見鄭字條。



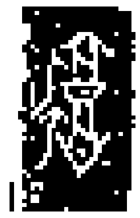
父癸角　子

賜宋萬敦貝



痶鐘　龔

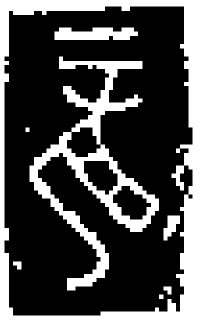
受厚多福



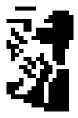
邾公釛鐘本蓍齋

陸融之孫邾公釛

龍



祖仲巳
祖中無龍



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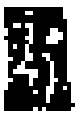

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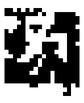

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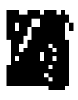

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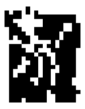
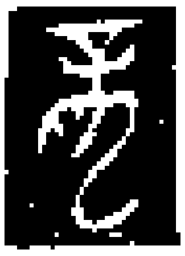
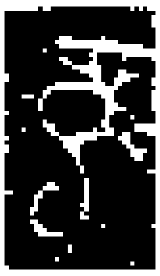


十三

邵鐘　喬
喬其龍



龍母尊　作
龍母尊皆



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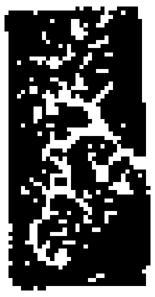
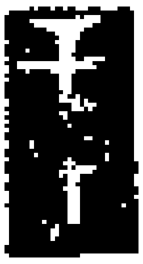


二

中昧

鬲　昧中縣
龍作寶鼎



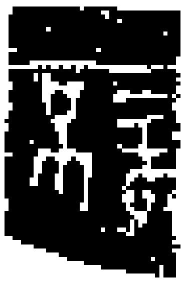
戲祖丁殷　王賜
口戲王十年龍

朱芳圃曰：說文龍部「龍，鱗蟲之長。能幽能明，能細能巨，能短能長。春分而登天，秋分而潛淵。从肉，飛之形，童省聲。」羅振玉曰：「說文解字龍从肉，飛之形，童省聲。卜辭或从辛，即許君所謂童省，从[illegible]象龍形，[illegible]其首，即許君誤以為从肉者，[illegible]其身矣。」（殷虛書契考釋中三）按龍从[illegible]，頭上戴辛，[illegible]象巨口長身之蟲，蟲即巴字。章炳麟曰：「說文：巴，蟲也，或曰食象蛇也，象形。山海經曰：『巴蛇食象，三歲而出其骨。』則巴蛇為本義。釋魚：『蟒，王蛇。』

說文無蟒，蓋本作莽，古音莽如蟒，借為巳也。郭璞圖讚曰「惟蛇之君，是謂巨蟒，小則數尋，大或百丈，惟百丈故能食象，小者或有數尋，故人得食之以治腹心之疾」，蟒之即巳明矣。（一文如五）其說是也。余謂龍神化之巳也，頭上有角者，初民視巳為神物，故以燭薪之輝煌，象徵其威靈也。從音言之，龍古讀複音[illegible]，或[illegible]。易說卦傳「震為龍」，釋文「龍，虞、干作駹」。考工記玉人「上公用龍」，鄭司農云「龍當為尨」，春秋元命苞「龍之言萌也」，皆其例證。是龍古音除讀來聲東韻外，又讀明聲陽韻，與蟒讀明聲魚韻陰陽對轉。又巳與蟒聲近韻同，例相通轉。詩大雅皇矣「貊其德音」，釋文「貊本大作貊」。左傳作莫，呂氏春秋離俗篇「乃負石而沈於募水」，高注「募，水名也」。音千百之百，巳之為蟒，猶貊之作莫，募之音百矣。形義既符，音亦切合，龍為神化之巳，可無疑矣。聞一多曰「按古書言龍，多謂東宮蒼龍之星，乾卦六言龍，（內九四或躍在淵雖不明言龍而實亦指）龍，亦皆謂龍星。史記天官書索隱引石氏曰「左角為天田」，封禪書正義引漢舊儀曰「龍星左角為天田」。九二「見龍在田」，田即天田也。蒼龍之星即心宿三星，當春夏之交，昏後升於東南，秋冬之交，昏後降於西南，後漢書張衡傳曰「夫玄龍迎夏則陵雲而奮鱗，樂時也；涉冬則淈泥而潛蟠，避害也」。玄龍即蒼龍之星，迎夏奮鱗，涉冬潛蟠，正合龍星見藏之候。說文曰「龍　春分而登天，秋分而潛淵」，亦謂龍星。九五「飛龍在天」，春分之龍也。初九「潛龍」，九四「或躍在淵」，秋分之龍也。天官書曰「東宮蒼龍——房心」，心

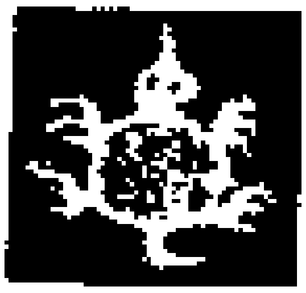
為明堂「大星天王，前後星子屬」，於欲直，直則天王失計，是龍欲曲，曲則吉，直則凶也。上九「亢龍」，亢有直義，亢龍即直龍。用九「見群龍無首」，群讀為卷，群龍即卷龍。古王者袞飾有所謂卷龍者，易九四傳曰「袞衣，卷龍也。」周禮司服鄭衆注、詩采菽箋、釋名釋首飾說袞義並同。說文曰「袞，天子享先王，卷龍繡於下裳，幅一龍，蟠阿上鄉」，蟠阿即卷曲之狀。海外西經曰「軒轅之國，　人面蛇身，尾交首上」，以天官書「權，軒轅。軒轅，黃龍體」證之，是蛇身而尾交首上者，即卷龍。其星謂之權者，亦當讀為卷。蓋東方房心（蒼龍）之為卷龍，亦猶中央權（軒轅）之為卷龍也。卷龍如環無端，莫辨首尾，故曰「無首」，言不見首耳。龍欲卷曲，不欲亢直，故亢龍則有悔，見卷龍無首則吉也。（周易義證類纂四六）按聞說精確不移。古人察星之形，詳星之勢，與物彷彿，即以其物名之。東方七宿合為一象，因角為龍角，心為龍心，尾為龍尾，故曰蒼龍。後人不辨龍為神化之已，又混星宿亂象之蒼龍為一談，因而倘衍進離，成為神化莫測之物矣。

金文有作左列形者（郘鐘驫鐘王孫）从竜从巳，竜即竜之省形。說文巳部：「巳，巳也。四月昜氣巳出，陰氣巳藏，萬物見，成文彰，故巳為它，象形。」巳象它形，龍字从之，是龍孕亦化不已，又得一確證矣。或又增夕，其義未詳。（殷周文字釋叢卷上二四葉至二七葉）



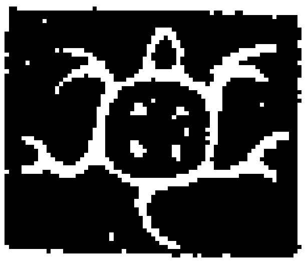
器有司寡爯
用朕羸龐毋

龜



龜父丙鼎

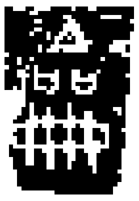
龜父丙



父丙𣪘

叔龜作父丙

商承祚曰，說文「龜，舊也，外骨內肉者也，从它，龜頭與它頭同，……象足甲尾之形，𠁴古文龜」，案甲骨文作龜龜龜，金文龜父丙鼎作龜，叔龜𣪘作龜，繪龜之狀，或側或正，無不象其被甲短尾，玉篇作龟，敦煌尚書西伯戡黎作龜，皆由𠁴形譌變（說文中之古文）（考二五七頁）



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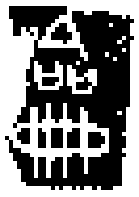

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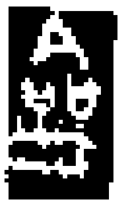
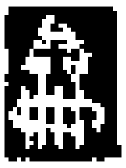
臣辰卣

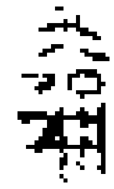


臣辰尊



盖

臣辰盉 唯王大龢于宗周



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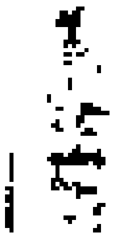
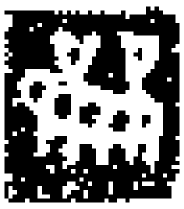


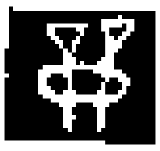
背

中央勇矛 中央勇龢生霝口

龠字从𠕁从亼，𠕁象樂管之形，三孔以和衆聲也。亼象亼口向下張開之形，如金文㱃字作㱃，易言君子以飲食宴樂，虞注：水流入口為飲，所从之亼也為口，是其證也。龠字象張口吹奏樂管之形，因為在吹奏時還要手按樂管的孔穴，故又可从𠂇，番生毀作䶵。龠為竹管樂器，故又可添加竹旁，寫作籥，如詩簡兮「左手執籥」，籥即樂管。公羊傳宣公八年「籥所吹以節舞也」。籥又可以加上頁旁作龥，說文九篇龥聲讀與籥同。小爾雅廣言「龢，和也」。龢籥聲義皆同。金文龢字陳夢家疑是龢（和卯）之初文，大和于宗周，尚書康誥「四方民大和會」之和。（見金文論文選七六壹西周銅器斷代七五盉）

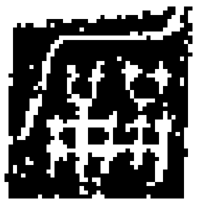


矢人盤
𦉨墜文

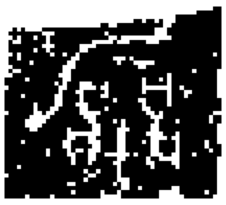


𢦏鼎　攻
𦉨縣害

郭沫若曰𦉨乃古龠字，象編管而管端有孔，古龠實編管而非單管。卜辭及金文每假𦉨為龢，此以「𢦏𦉨」連文，則又假為躍，易革之「六二」字乃利用禴，釋文「禴」蜀才本作躍。（兩周金文辭大系考釋第二[illegible]）按郭沫若所釋可備一說。

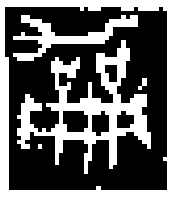


一

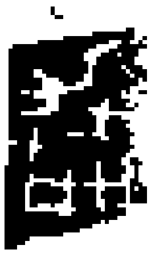


二

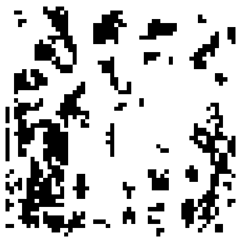
士父鐘
𤔲于永命



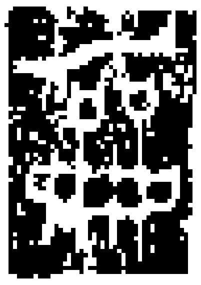
叔向父簋
𤔲于永命



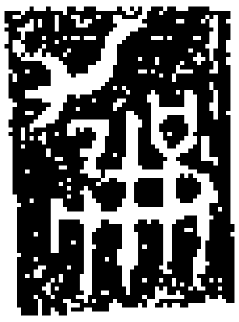
綠康鐘
𤔲于永命



𤼈鐘

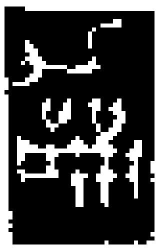


𤼈鐘𤔲
于永命

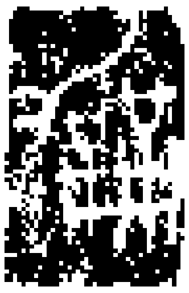


大克鼎

𤔲克
王服



番生簋
𤔲于大服



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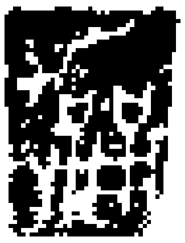

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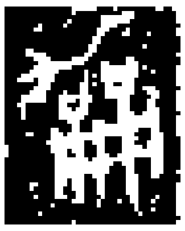

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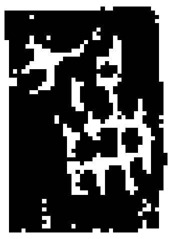


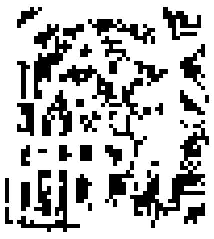
六

小克鼎用
匄康𤔲屯右

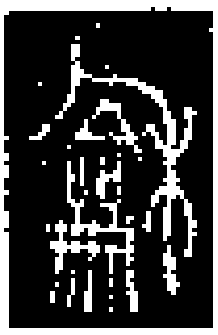
戴家祥曰：龢字始見宋時出土微䜌鼎，薛尚功歷代鐘鼎彝器款識卷十釋嗣，清儀徵阮氏藏一器，康熙大興翁氏藏一器，又鐘（阮元謂名叔丁寶林鐘或稱氣叔鐘）亦有此字，積古齋鐘鼎彝器款識卷三釋龢，吳大澂說文古籀補卷二、吳式芬攈古錄金文（二之三虘鐘三之一叔氏寶林鐘叔向段）又孫詒讓述林卷七（克鼎釋文）以之，徐同柏從古堂款識學卷八（周[illegible]）寶釋協，方濬益綴遺齋彝器考釋卷一（鐘）又以之，徐中舒耒耜考（中央研究院歷史語言研究所集刊第一分冊）金文嘏辭考（同刊第六本一分冊）以薛款識釋嗣，據說文嗣从冊口，司聲，古文作孠，更象从子，金文作嗣紐，或作𤔲（曾姬壺），然與龢不同。金文龢作龢（邾公超鐘），又作龢，偏旁龠作龠，是龠為古文龠字，焯然無疑。說文二篇：「龠，樂之竹管，三孔，以和眾聲也。」龠部：「龡，从龠炊聲，（成龠寫作敔，字亦同吹）音律管壎之樂也。」「䶵，从龠虒聲，管樂也。或作篪」同（禮記月令仲夏之月調竽笙篪簧，釋文篪音池，又作箎同）。「龢，从龠禾聲，讀與和同，調也。」考爾雅釋樂：「大笙謂之巢，小者謂之龢。」郭璞注：「大者十九簧。」鄉射記曰：「三笙一龢。」龢十三簧者。許云「龢，調也」，蓋咊之假借，非龢之本義。說文六篇「樂，五聲八音總名，象鼓鞞，木虡也。」卜辭作樂，羅振玉謂「其字从絲附木上，琴瑟之象也，或增白以象調絃之器，猶今彈琵琶阮咸者之有撥矣。」虘鐘作濼，借濼為樂，亦从樂。許君謂象鼓鞞木虡者，誤也（增補殷虛書契考釋中第四十一葉）。按樂之本義為彈絃樂器，猶龠之本義為吹孔樂器，引而伸之為音樂之樂。釋名釋言語：「樂，樂也，使人好

樂之也。後世分樂為五角切，音岳，五聲八音之總名也。亦讀盧各切，音洛，即仁者樂山、智者樂水（論語雍也）之樂。又讀弋灼切，音龠，讀如「洵訏且樂」（鄭風溱洧）之樂。先秦古韻宵部韻在第三侯部第四宵部第五。國風及詩聲字中，每有遵韻借韻，例如晨風「山有苞櫟，隰有六駁，未見君子，憂心靡樂」（秦風），以櫟、駁、樂押韻，唐韻櫟讀以灼切，韻在宵部，駁讀北角切，韻在侯部，樂讀盧各切，韻在魚部，此一證也。許書濼从樂聲（十一篇水部）唐韻「盧各切，韻在侯部，金文虘鐘「用樂好宗」借用為樂，樂韻魚部，集韻入聲十八藥，櫟濼同字，濼从樂聲，韻在宵部，此二證也。陳風衡門「泌之洋洋，可以樂飢」，「毛傳」樂，音洛，解「饗」音「療」（經典釋文卷六）𤻲或作療，讀力召切，韻在宵部，樂聲同韻，故櫟亦作療（集韻入聲十八藥），此三證也。以是而知樂龠兩字聲韻俱近，義亦相同。金文龠字所以加夏从力者，明其聲為古音來紐，而非喉音喻紐而已矣。古之鐘銘「龢于永令」，當讀樂于永命，永，長也。令命同字，稱齊景公云「古而無死，其樂若何」（左傳昭公二十年）。大克鼎銘「勵克王服」，言謂樂作王事（釋名釋言語克刻也刻物有定常處人所克念有常心也），番生簋銘「勵于大服」，猶周書多方云「有服在大僚」。爾雅釋詁「服，事也」。古漢語康與樂義同字異，分言之曰康，或曰樂，逸周書謚法解「豈年好樂曰康，樂撫其民曰康，令民安樂曰康」，淮南子原道訓「是故不以康為樂」，爾雅釋詁「康，樂也」，是皆分別康與樂二字而言之者也。連言之則曰康樂，唐韻康讀苦岡切，溪母陽部，樂讀盧各切，來母魚部，先秦古語每以字之溪紐與字之來紐者組

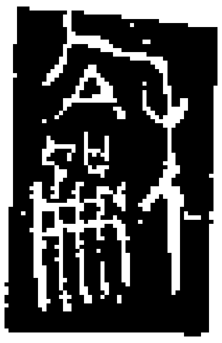
合成詞。小雅魚藻「豈樂飲酒」，春官大司樂「則令奏愷樂」，夏官大司馬「以先愷樂獻于社」，豈愷都苦亥切。國語周語「棄伉儷妃嬪」，左傳昭公三年「未有伉儷」，伉音苦閬切，儷音郎計切。楚辭九辯「愴怳懭悢兮」，懭音口廣切，悢音力讓切。又曰「坎廩兮貧士失職」，坎音苦感切，廩音力甚切，是其例也。康樂二字韻部又是魚陽陰陽對轉。秋官小行人「其康樂和親安平為一書」，賈公彥疏云「其康樂一條，專陳安泰之事」。禮記樂記「嘽諧慢易繁文簡節之音作，而民康樂」，孔穎達疏云「善樂感之，則人化之為善」。淮南子要略「康樂沈湎」，高誘注「康樂，樂也」。史記孔子世家「於是選齊國中女子好者八十人，皆文衣而舞康樂」，索隱王肅曰「康樂，舞曲也」。觀周金文郭子壺銘云「康樂我家」，是皆組合康樂二字而為詞者也。由是而知康龢之為康樂，不但聲同韻同，而且義同。龢為樂之或體。蓋路路底，徽欒鼎銘云「康龢魯休」，魯當讀旅（史記周本紀「魯天子之命」，書序作「旅天子之命」，旅古文以為魯衛之魯），爾雅釋詁「旅，眾也」，休，美也。蔡姞簋銘、善夫克鼎銘云「康龢屯右」，屯右當讀純佑（周書君奭「天惟純佑命」，又曰「亦惟純佑秉德」，同聲通假，亦作醇祐，漢樊毅修華嶽碑云「天惟醇祐萬國以康」），儀禮士昏禮「腊一肫」，鄭玄注「純，全也」。廣雅釋詁「佑，助也」。今知樂龢兩字本為樂器之義，形字復以詩書雅詁求其字之引伸義，庶幾前代考釋家之是非曲直，或將折衷于一是，職



癲鐘
龢鎛鐘



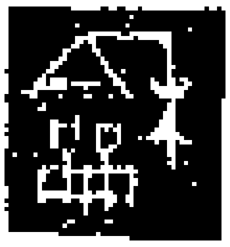
王孫遺者鐘
自作龢鐘



沇兒鐘
自作龢鐘

二

䣄王子旃鐘
自作龢鐘



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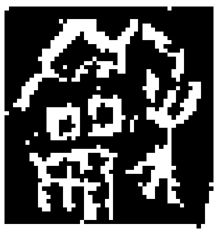
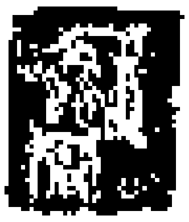


三

邾公牼鐘
自作龢鐘



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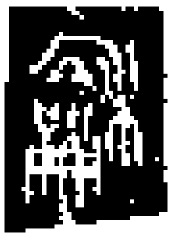

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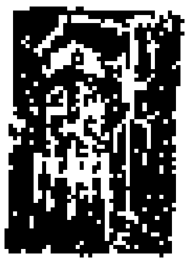

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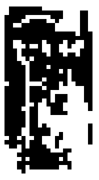
子璋鐘
自作龢鐘



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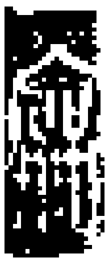

二

臧孫鐘
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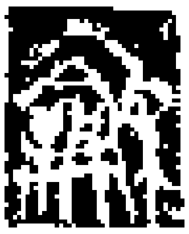

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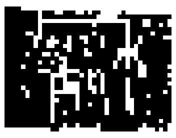
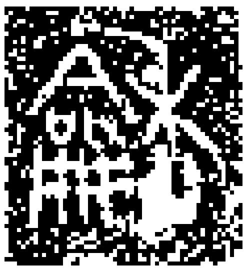
自作龢鐘



邾公華鐘
鑄其龢鐘



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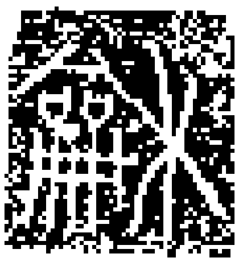

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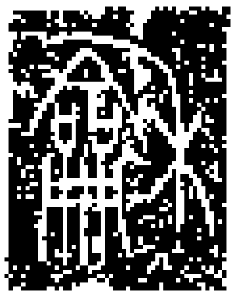

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秦公
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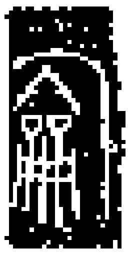

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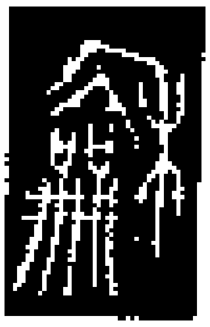
作皋龢鐘



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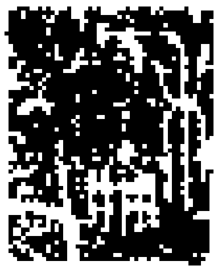
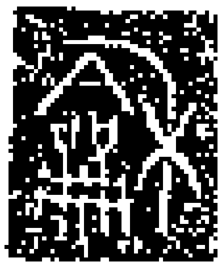
闌龢鐘



公孫班鎛
為其龢鎛



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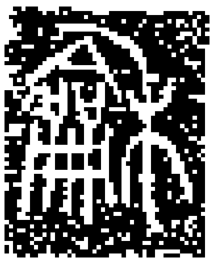

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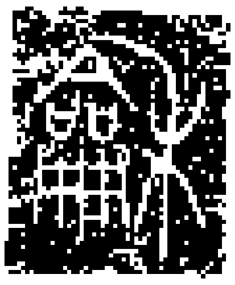

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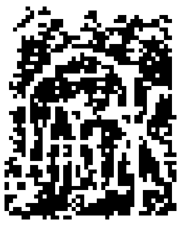

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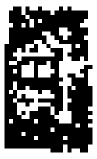
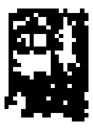
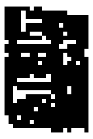
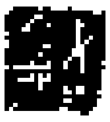
盭龢胤士

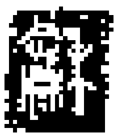


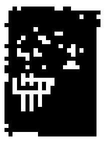


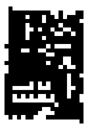


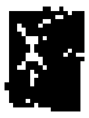


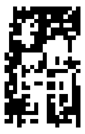
者減鐘（西清續鑑）
鄦龢金



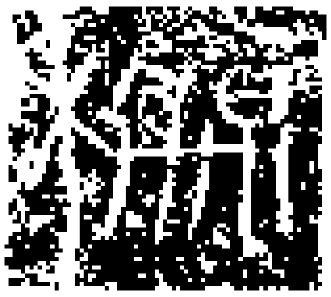




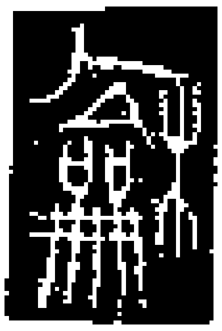




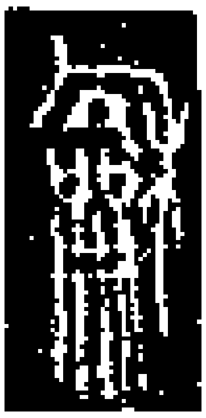
者減鐘（西清續鑑甲編）
卑龢卑平



庚兒鼎
用龢用鬻

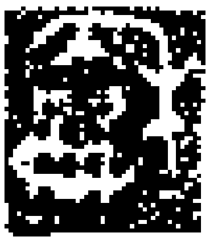


王孫遺者鐘
龢溺民人

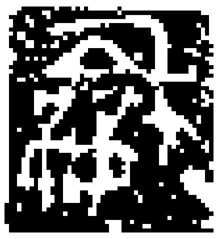


沇兒鐘

龢遣
百生

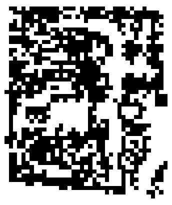


簋一

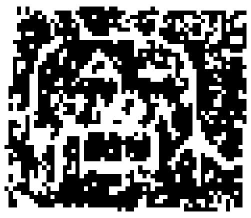


簋二

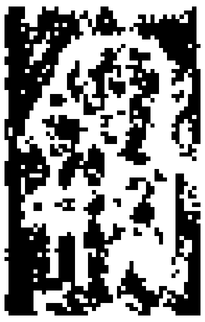
師嫠簋
師龢父攸



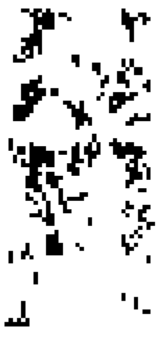
伯龢父彝
伯龢父若



中義鐘　中
義作龢鐘

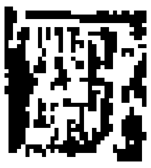


魯原鐘　魯
遽作龢鐘

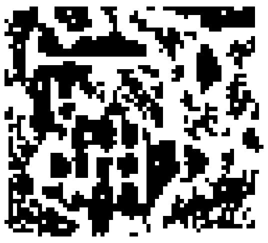


龢鐘
擧作龢

鑄
鐘

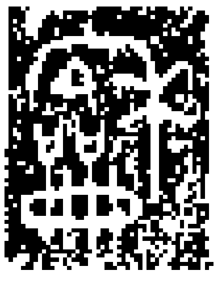


邾公華鐘
曰鑄其龢鐘



二

邾公牼鐘　鑄
辝龢鐘二鍺



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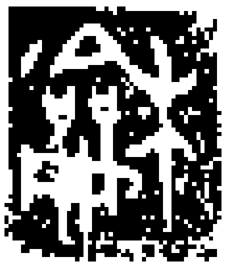

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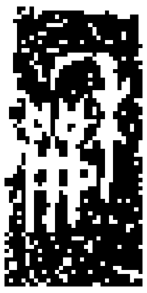
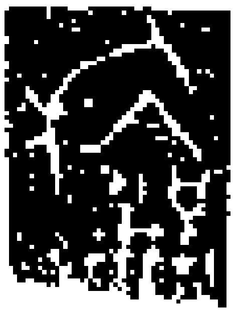
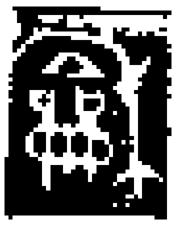
龢鐘（斁狄）　斁作文
之大寶協龢鐘



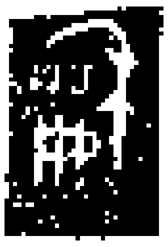
帶侯鐘　帶侯
自作龢鐘用



邛君婦壺　邛
君婦龢作其壺

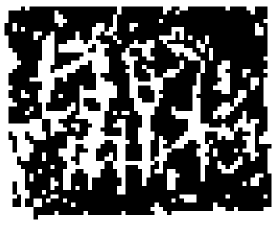


昆疕王鐘　昆
疕王射作龢鐘

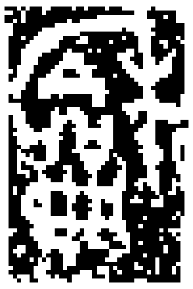


益公鐘
益公

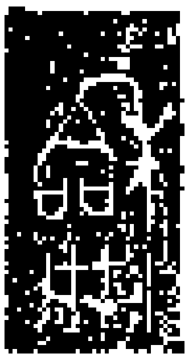
為楚氏
龢鐘



邾君鐘　用自
作其龢鐘□鈴



妾
鐘



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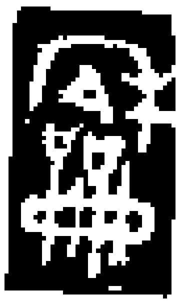
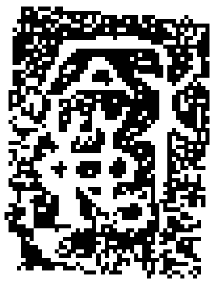
井人妄鐘　肆妄
作龢父大林鐘



𤼈伯鐘　用作朕
文考𤼈伯龢林鐘



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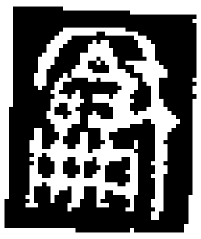

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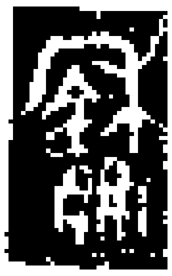
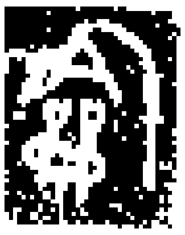
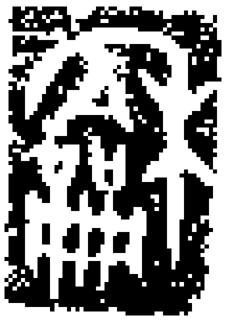


七

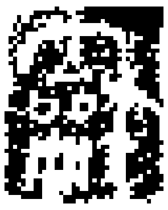
虢叔旅鐘　用作朕
皇考惠叔大林龢鐘



史牆盤　初
盩龢于政

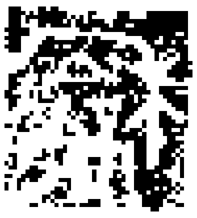


𤼈鐘　古文王
初盩龢于政

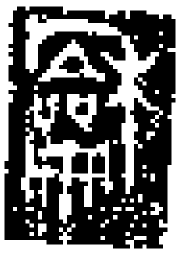


蓋

三年師兌𣪕　余
既令汝疋師龢父



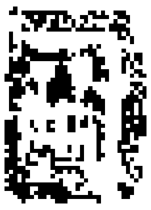
器一



蓋二

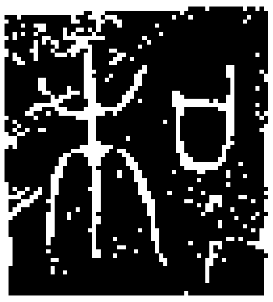
師兌𣪕　走
師龢父𤔲左

右走
馬



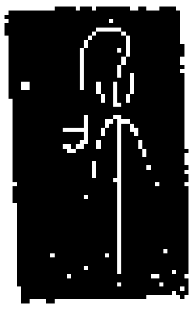
君伯父辛尊　龢作
君伯父辛寶尊彝

戴家祥曰，說文二篇龠部「龢，調也。从龠，禾聲，讀與和同。」按許說非是，龢本小笙之名，爾雅釋樂「大笙謂之巢，小笙謂之和。」郭璞注「大者十九簧，和，十三簧者。」釋文引孫炎注「和，小笙是也。」許書龠字注云「樂之竹管，三孔，以和衆聲也。」龠笙爲吹奏樂器，故小笙之龢，義从龠。儀禮鄉射記「三笙一和而成聲。」鄭注「三人吹笙，一人吹和，凡四人也。」和應作龢，和爲唱和之和，从口禾聲。調和之和，字應作盉，从皿，禾聲。三者各有專字，形義昭然。後世尚趨便捷，任意假借，以和爲龢，以龢爲盉，許氏襲非成是，每以字之假義說字之本義，遂使形義舛謬，釋構難通。



陳肪毁

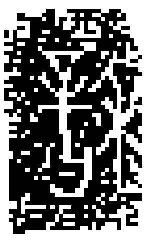
寶叔和子



[illegible]楚壺

駮右和同

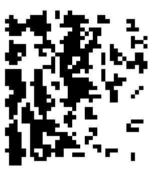
和之本義疑是一種樂器名。爾雅釋樂「大笙謂之巢，小者謂之和。」孫炎云「巢，高也。言其聲高。和，應和於笙。」郭璞注引鄉射記曰「三笙一和而成聲」者「和曷號」「彼鄭注云「三人吹笙，一人吹和是也。」集韻和亦作龢，文選洞簫賦「與謳謠乎相龢」注「龢，古和字」。和从口禾聲，原當是从龠禾聲。龠象吹奏樂器形，和改从口，猶如龢之改作吹，口為龠之省。由和吹奏的音色特徵，引伸出和諧的意思。國語周語「樂从和」韋注「和，八音克諧也」。廣雅釋詁三「和，諧也」。說文訓和為「相應也」，也為引伸義。



余購遺兒編鐘

以鑄龢鐘

龢字从音禾聲，為和之異體字。古字从口表義者，亦或更旁从音。說文口部「吟，呻也」，从口今聲，或體作訡，从音。十四篇金部「鍠，鍠鍠，鐘聲也」。詩曰「鐘鼓鍠鍠」，今毛詩周頌執競鍠作喤，孔穎達正義引「舍人曰『喤喤，鐘之樂也』」。爾雅釋訓「韹韹，樂也」，郭璞注「鐘鼓音」。韹為喤之表義更旁字，知龢亦和之更旁字也。



盟鏴爵　盟口鏴彝

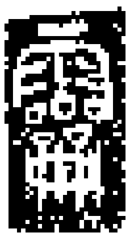
作皇祖乙寶宗彝

容庚曰：玉篇「鏴，東方音也，樂器之聲，今作角。魏書江式傳宮商鏴徵羽」，鏴讀作角，高田忠周曰：說文無鏴，對玉原本玉篇鏴，古學攷禮記「孟春其音龣」，鄭玄曰「謂樂器之聲也」，三分羽益一以生鏴，鏴數六十四，屬木者，以其清濁中，民之象也，春氣和則角聲調也。又曰：「鏴為民，角亂則憂，其民怨也。」白虎通：「鏴者陽氣躍地也」，蒼頡為東方音也。此銘云「盟形鏴爵」，其義未詳。（古籀篇五十第二五葉）

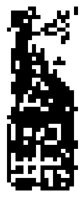
戴家祥曰：鏴字从龠从录，說文失收，魏書江式傳「宮商鏴徵羽」，以鏴為角。玉篇一零六鏴「東方音也，樂器之聲，今作角。」一曰樂器，即號角。文獻通考樂考十一衛公兵法「軍城及野營行軍在外，日出沒時撾鼓千槌，三百三十三槌為一通，鼓音止，角音動，吹十二聲為一遍，三角三鼓而昏明畢。」集韻入聲四覺角鏴俱音「訖岳切」，唐韻角音「古岳切」，見母侯部。玉篇鏴音「盧谷切」，來母侯部。古代有音見組在諧聲字中每有讀成舌音來母者，例如唐韻京讀「舉卿切」，見母陽部，从手為掠，掠讀「離灼切」，聲在來母。唐韻監讀「古銜切」，見母侵部，从艸為藍，藍讀「魯甘切」，从水為濫，濫讀「盧敢切」，聲在來母。唐韻各讀「古洛切」，見母魚部，从水為洛，从隹為雒，洛雒俱讀「盧各切」，从田為略，略讀「離灼切」，聲在來母。

唐韻兼讀「古甜切」見母談部。从广爲廉，廉讀「力兼切」，从石爲磏，磏讀「離鹽切」，聲在來母。唐韻翏讀「力救切」來母幽部。从水爲漻，漻讀「洛蕭切」來母宵部。[illegible]从漻聲，唐韻「古巧切」聲在見母。龣之與角，其例亦猶是也。龣字从龠，爲樂音之本字，作角者，同聲假借字也。

⿱雨鬲

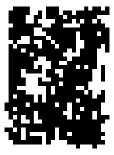


井叔鐘　奠井叔作霝龢鐘用妥賓

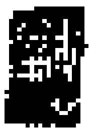


者減鐘（西清續鑑甲編）⿱雨鬲于我⿱雨鬲

馬叙倫曰：⿱雨鬲從鬲霝聲，說文無此字，金文⿱雨鬲鐘屢見，此蓋十二律之林鐘也。林霝音皆來紐，故可作霝，或作⿱霝酉，從侖，卽龠之初文，以是律中之林鐘，故從鬲與龠（讀金器刻詞一四七）（章鄦叔鐘）月　按馬叙倫所釋可聊備一說。



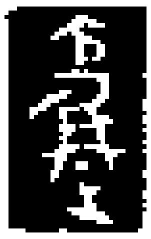
五



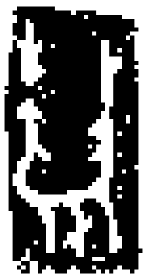
六

者減鐘[illegible]

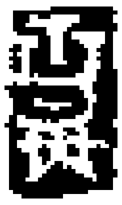
卑女觶[illegible]



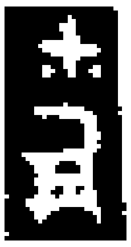
史獸鼎
爵一



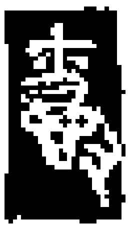
大豐毁
爵復橐



魯侯尊
魯侯作爵

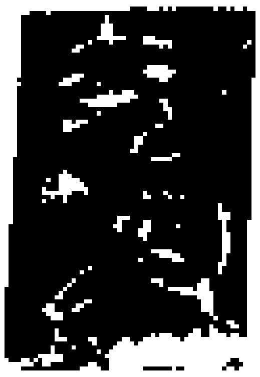


縣妃毁
賜以婦爵

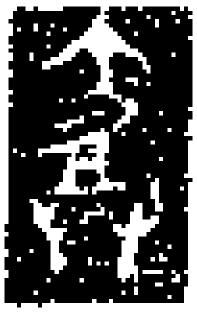


伯公父爵　伯
公父作金爵

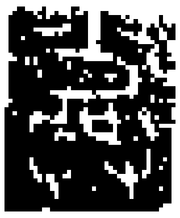
說文五篇爵，禮器也，象爵之形，中有鬯酒，又持之也，所以飲器象爵者，取其鳴節節足足也。𠨍古文爵象形。爵是一種飲酒杯，腹小口侈，口一端有流，另端有尾，兩旁有兩柱，腹旁有鋬，其下有三足。甲骨文爵字作[illegible]、[illegible]，金文作[illegible][illegible]、[illegible]等，正如爵狀。說文古文𠨍，有流，是篆文[illegible]之形訛，非古文也。篆文加鬯、寸，是為了表示爵為酒器。



單伯鐘
𡩉堇大令

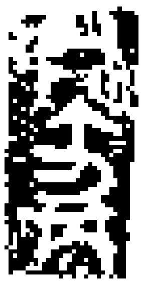


毛公鼎
𡩉堇大命



彔伯𢦏𣪘
蓋　大𡩉

于𤔲
邦



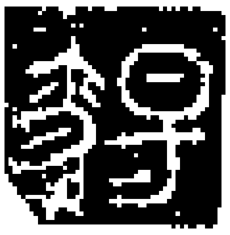
何尊　有
𡩉于天

戴家祥曰：師𢾊𣪘云「乃祖考又𤔲于我家」（歷代鐘鼎彝器款識法帖卷十四、嘯堂集古錄卷下）彔伯𢦏𣪘蓋云「繇自乃祖考又𤔲于周邦」，何尊云「又𡩉于天」，「又𡩉」當讀有爵。殷虛卜辭「𤔲」作𠬞，金文員壺銘文壺作𡔷，皆象兩手奉尊壺形，與𡩉字作兩手奉爵形同，何尊作𡩉，以左爵上，爲偏旁移位之例，知𡩉爲爵之表義加旁字。周官秋官司厲「凡有爵者與七十者與未齔者皆不爲奴」，孟子告子下「有天爵者，有人爵者，仁義忠信，樂善不倦，此天爵也。公卿大夫，此人爵也」，趙岐注「天爵以德，人爵以祿」，有爵言其身分之殊榮而已矣。

單伯鐘毛公鼎俱言「𡩉堇大命」，吳式芬（攈古錄三之三毛公鼎）吳大澂（愙齋集古錄四冊毛公鼎、說文古籀補附錄第二葉）釋勞，靜安先生（毛公鼎考釋）从而伸其說，曰：鼎文作𡩉，象兩手奉爵形，單伯鐘𡩉堇大

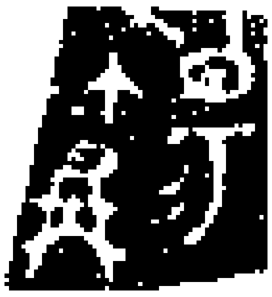
命彔伯𣪘蓋「有爵于周邦」字亦如此作，古之有勞者奉爵以勞之，故从兩手奉爵，爵子仲姜鎛「肇敃有成勞于齊邦」，齊侯鎛鐘「堇勞其政事」字又作勞，則與小篆爲近矣。郭沫若（兩周金文辭大系考釋彔伯戎𣪘蓋）、唐蘭（文物一九七六年第一期何尊銘解釋）从之。按呂氏春秋正月紀亦有執爵于大廟，三公九卿諸侯大夫皆御，命曰勞酒。高誘注：「御，致天子之命，勞羣臣於太廟，飲之以酒。」先生謂兩手舉爵爲勞，其義或取於是。然古籍如周書金縢云「昔公勤勞王家」，無逸云「厥父母勤勞稼穡」，呂氏春秋愛類篇亦「勤勞爲民」，史記魯周公世家云「勤勞阻疾」，皆以勤勞成詞，未聞有作勞勤者。齊侯鎛鐘以「女𠂇要勞朕」爲句，與彝銘語法不同，未可以彼例此。孫詒讓（古籀餘論卷二第三十葉又卷三第二十二葉名原卷下第二葉籀廎述林卷上第一葉）釋搢，楊樹達（積微居金文說卷一第二十葉）以其釋而讀爲勞，然觀異孫諸釋皆不確。鼎銘「爵堇大命」當讀「釂勤大命」。說文十四篇：「釂，飲酒盡也。从酉，嚼省聲。」唐韻釂讀子肖切，精母宵部。爵讀即略切，精母藥部，宵藥韻近。禮記曲禮上「長者舉未釂，少者不敢飲」，鄭注：「不敢先尊者盡爵曰釂。」燕禮曰：「公卒爵而後飲也。」左傳隱公元年「未王命，故不書爵」，孔穎達正義引服虔曰：「爵者，醮也，盡其材也。」唐韻「醮」「釂」俱讀子肖切，說文二篇噍嚼同字，唐韻才肖切，知醮釂注音更字也。荀子禮論篇亦「利爵之不醮也」，楊倞注：「醮，盡也。」白虎通爵名篇：「爵者，盡也。」爵本有盡義，言飲酒盡，故表義从酉，聲符更變則寫作醮，釂則爵之繁衍字也。禮記祭統記孔悝鼎銘「對揚以辟之，勤大命于蒸彝鼎」，王念

孫謂鄭玄讀「對揚以辟之」斷句為失當，君命謂之勤大命，猶周書洛誥「文武勤教」也（王引之經傳釋詞引）。王氏此說最確，君命天命大命其義一也，古字「天大」形近，每多混淆，商書盤庚上云「恪謹天命」，金文作「爵堇大命」，恪義為敬，爵義為盡，皆言盡其心力于王命而已。孫氏釋「搶」形義更遠。



觴仲多壺　觴

仲多作醴壺



四

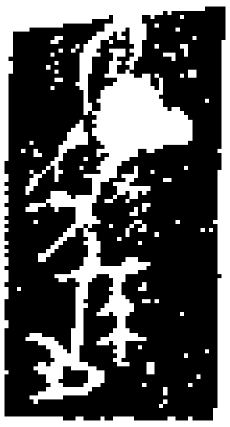
觴姬毀　觴典

作觴姬尊毀

劉心源、曰觴或釋觶、非。說文觴籀文作𥏻从爵省，此以爵不省耳。觴者飲人以酒也。左襄二十三年傳「觴曲沃人」、秦策「秦王觴將軍」即此銘所用義。（奇觚室吉金文述卷六二八葉仲多壺）

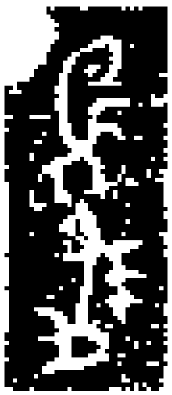
按說文釋觶「鄉飲酒角也」。角也是一種酒器，與壽用同，故作爲形旁兩字可以更換。

夔



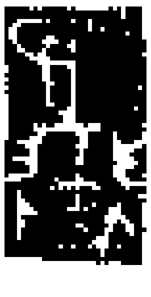
小臣艅尊

王省夔且



小臣艅尊

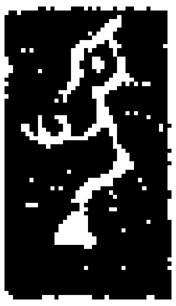
王錫小臣艅夔貝



盨

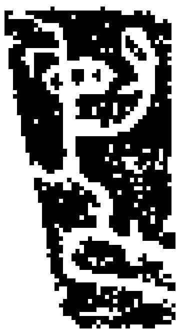
𠑇匜　自令余

敢夔乃小大史



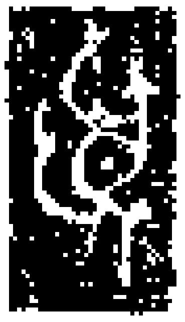
伯系鼎

伯禾夔作



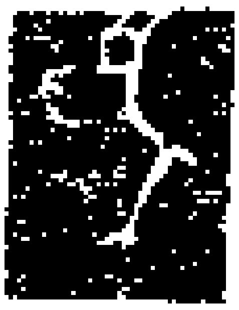
祖辛觶 [illegible]

夔作祖辛彝



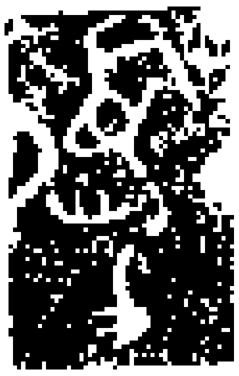
毛公鼎　俗我

弗作先王夔



亞夔鼎

亞夔



夔父丁

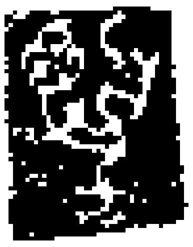
卣　無

夔作父丁彝

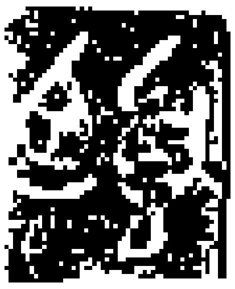
朱芳圃曰：孫詒讓、林義光皆釋爲夔，確無可易。惟孫謂中从禾即象手形（名原上）、林謂禾象其尾（文源），於義爲短。按大戴禮記五帝德「龍夔教舞」，荀子成相篇「夔爲樂正」

鳥獸服」，蓋古代相傳夔為樂師，故其字作手持夅形，𠂆，旄牛尾也。周禮春官序官「旄人」鄭注「旄，旄牛尾，舞者所持以指麾」。孫詒讓曰「云舞者所持以指麾者，謂以旄牛尾為舞者之翳也」。（周禮正義九三之二）此正其形象矣。（殷周文字釋叢卷下第一四八葉）按朱說論證詳實，惟孫釋之前，劉心源已有論著。（文載奇觚室吉金文述卷五第五十二葉）由此可知，夒父爵，夒字亦當釋夔。殺梁傳僖公廿六年秋「楚人滅夔，以夔子歸」。夔國也，不曰徵國也，杜預左傳注「夔，羋，楚之別封」。公羊傳作隗，十聲同字通。尊銘「丁子王省夔且，王易小臣俞夔貝」，且讀為大雅韓奕「韓侯出祖」之祖，夔貝者夔國所產之貝也。毛公鼎夔作𡕥，靜安先生曰「徐明經、吳中丞釋為顛，吳閣學與孫比部釋為憂，余謂即古羞字，象以手掩面之形，殆羞恥之本字也。書康王之誥『毋貽鞠子羞』，春秋左氏傳『毋作神羞』，與此文例正同。」朱芳圃釋夔。說文夊部「夔，神魖也。如龍，一足，从夊，象有角手人面之形」，國語魯語「木石之怪曰夔、蝄蜽」，韋注「木石謂山也。或云夔一足，越人謂之山繅也，或云獨足」，莊子達生篇「山有夔」，釋文司馬云「狀如鼓而一足」，是夔為山中怪物，當為猿類之幻化。山海經西山經「剛山，是多神䰠，其狀人面獸身，一足一手，其音如欽」，郭注「䰠亦魑魅之類也，音恥回反，或作魅」，郝懿行曰「按䰠疑為魋字之或體，說文云『魋，神獸也，从鬼隹聲』，與郭音義俱合。又云『或作魋』者，魋當為魅，說文云『魅，厲鬼也』，玉篇云『魋，丑利切』。」又曰「按說文云『夔，神魖也，如龍，一足，从夊，象有角手人面之形』，許君所說形狀正與此經

合弁證以魁字之解，則知神魖當爲神魁字之譌也。（山海經箋疏之二三）按夔爲原始象形字，後世漸向形聲轉變，則爲从鬼，隹聲，从光鬼聲，从矢鬼聲，夔魁韻同聲近。朱氏釋夔，敍王氏釋夒爲猱，孟子萬章上引逸書曰「祇載見瞽瞍，夔夔齊慄」，僞古文大禹謨孔傳「夔夔，悚懼之貌」。毛公鼎「俗我弗作先王夔」者，卽上文所云「余小子家湛于艱，永巩恐先王」之謂也。朱文藏殷周文字釋叢一四六葉可以取信。



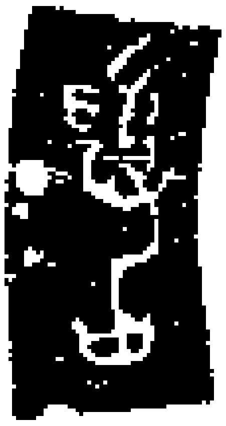
番生𣪕
⿰卣夒遠能𤕌



大克鼎
⿰卣夒遠能𤕌

戴家祥曰：孫詒讓釋吳縣潘氏大克鼎「⿰卣夒遠能𤕌」一語，證以詩書，謂以⿰卣夒爲柔，𤕌爲邇，爲聲近假借（古籀餘論敍錄）。按⿰卣夒字亦見秦盄和鐘、晉姜鼎，薛尚功（歷代鐘鼎彝器款識法帖卷七第七十三葉又卷十第一百十二葉）釋爲西夏兩字合文，誤也。⿰卣夒字从夒从卣，卣即石鼓文田車「君子卣樂」又逌。說文逌从乃卣聲，讀若攸。⿰卣見从見卣聲，讀若攸。漢書韋賢傳「古國逌率」，顏師古集注「逌，古攸字。」唐韻柔讀「耳由切」，逌讀「以周切」，韻在幽部，⿰卣夒爲夒之注音加旁字。柔遠能邇，爲古成語，見尚書堯典、文侯之命，大雅生民，左傳昭公二十年等篇。古者謂相善爲相能，「柔遠能邇」，其義正如論語子路「近者悅，遠者來」，禮記中庸所云「柔遠人則四方歸之，懷諸侯則天下畏之」，以聲義求之，孫說無可非也。然就字形言之，獶有柔足說，文夒「貪獸也，一曰母猴，似人，从頁，巳止夊，其手足也。」小雅角弓「毋教猱升木」，孔穎達正義引陸璣毛詩草木鳥獸蟲魚疏云「猱，獼猴也，楚人謂之沐猴，老者爲玃，長臂者爲猨，猨之白腰者爲獑胡，獑胡猨駿捷於獼猴。然則猱玃其類大同。」按樂記注云「獶，獼猴」，說文「猴，夒也」，「玃，母猴也」，廣韻下平十九侯「獼猴，猴也」，玉篇猴讀「乎溝切」。

曉母侯部，夒讀乃力切，泥母宵部，宵侯韻相近，例可通韻，知夒猱本一物也。亦一名也。曰母猴，曰沐猴，曰獼猴，獼，蓋獼之字誤，集韻民卑切，音彌，皆同母字也。夒本原始象形字，說文犬部無猱字，而有从犬夒聲訓獿猻之獿字，獿即形義寖就加夒字。玉篇三六四猱、獿同字，猱即獿之聲符更易字。說文「瓇，玉也，讀若柔」，廣韻下平十八尤引聲類「瓇，玉名」。集韻上平六豪「夒，或作獶，獶同聲通假字」，或為擾，說文「擾，煩也，从手夒聲」。尚書臯陶謨「擾而毅」，史記夏本紀集解徐廣曰「一作柔」。韓非子說難篇「龍之為蟲，可柔狎而騎也」，史記老子韓非列傳柔作擾。地官大司徒「以佐王安擾邦國」，鄭注「擾亦安也」。夏官服不氏「掌養猛獸而教擾之」，鄭注「擾，馴也，教習之使之馴服」。列子黃帝篇「雕虎狼鵰鶚之類，無不柔者」，安馴義亦同柔，為類之反訓。擾聲符更易字亦作犪。大雅蕩高「犪此萬邦」，毛傳「犪，順也」。泰盟和鐘「𤔲擾百邦」，字又作𡢅。國語楚語「民神雜糅」，史記歷書作「雜擾」。禮記樂記「及優侏儒，獶雜子女，不知父子」，王念孫謂獶雜即糅雜（經義述聞卷十五）。鄭注鄉射禮記曰「糅者，雜也」。說文米部無糅字，而有粈字，訓「雜飯也」，夒聲同丑，集韻下平六豪「嚘、𠹕同字」。論語陽貨篇「公山弗擾以費畔」，左傳定公十二年、哀公八年並作公山不狃。傳世經典擾多从憂作擾，蓋後世傳寫之俗字也。



右戲中鬲　右戲

中嘼父作豐鬲

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